THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS

FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

THE discussion on hell waxes hot.

THERE are 50,000 colored persons who profess the Catholic religion in Georgia.

BEECHER says it is not his fault that he got into the Church, and it is not his fault either that he did not get out of it long ago.

THE *American Baptist Quarterly* has suspended. There was a lack of subscribers, and many who had subscribed were too slow in paying up.

THE Baptist Publication Society has cut down the salaries of all its employees, from the greatest to the least, at rates varying from 10 to 30 per cent.

IN London, Ont., a man has been fined $5 in gold for swearing on the street on Sunday. If this were impartially done in this city, our municipal debt might be considered as provided for.

THE important judicial question is before the New York courts whether a wife who was induced to marriage by the representation of a husband that he was a Jew is entitled to a divorce on discovering that he is not a Jew in all respects.

AT Corpus Christi, Texas, on a recent Sunday the rector of the Episcopal church on opening the Bible to read the Scripture lesson found a well-selected euchre hand of cards between the leaves. He made it the occasion for a close talk with his people.

A CURIOUS complaint comes from the South. It is that the colored converts to Catholicism hold fast until they come within reach of a Methodist camp-meeting. Then they return to their first love and the process of conversion to the Roman Catholic Church must be done over.

"WHAT is your chief consolation in life?" asked a pastor of a young lady in his Bible-class. The young lady blushed and hesitated, but on the question being repeated, the ingenuous maiden said: "I don't like to tell you his name, but I have no objection to tell you where he lives."

THE Rev. W. J. Parkinson, pastor of the Methodist Episcopal church, Shelburn Falls, Mass., has retired from the charge, having married a wealthy young widow of seventy-five years of age. He believes in taking care of the dollars and letting the souls take care of themselves.

THE new and beautiful building of the Congregational church at Seneca Falls, N. Y., cost $34,000. Yet a $10,000 mortgage proved too much for it to carry, and it has been knocked down under the hammer of the sheriff's auctioneer. A friend of the church bought it for $8,000, and will let the church-people use it.

RULES FOR BEHAVIOR IN CHURCH.

Let your thoughts be fixed on high,
And rearrange your cardinal tie.
Put from your mind all thoughts of sin,
And readjust your diamond pin.
The last words hear with contrite heart.
And fix your pullback when you start.

THIEF stole Talmage's coat. Talmage ran after thief and caught him. Thief slipped out of Talmage's hands. Talmage and police ran after thief. Thief caught. Overcoat now hanging up on the hat rack of Talmage's. Thief in durance vile. "If any man take away thy coat give him thy cloak also."—*J. Christ, in his recent Sermon on the Mount.*

MR. VANDYKE who was recently hung at Canton, N. Y., for wife murder, requested that he might be hung at 11 o'clock, A.M., so as to be able to get to hell in time for dinner. He evidently did not expect to be "jerked to Jesus' as is usually the case, and having been a patron of second-class boarding houses, he realized the importance of getting to the table on time.

THE Baptists are having another set-to with the heretical sects on the much or little water question. It strikes us if they would just turn the faucet, let all the water run out, and then start a missionary enterprise among the heathens of New York, they would find that Christianity consists not so much in "What are you talking about?" as in "What are you going to do about it?"

IN England and Wales the Roman Catholics number one-twentieth of the population. In the United States, of the ten archbishops four are Irish, and of the fifty-six living bishops twenty-nine are of the same nationality, while of the 5,200 priests in the United States no less than 3,000 belong to the Irish race. The same proportion is manifested in the laity, who are officially returned at 6,500,000, and of these 4,000,000 have been supplied by the Irish.

WHEN a missionary asked the chief of a South African tribe to embrace Christian religion, he replied, "You have many Christians here trying to convert my people. I notice that you call yourselves by different names—one a Baptist and another an Episcopalian—and that you are envious of each other and hardly speak together. Now, when you all become as brothers, I will join you and not before." We are afraid that that poor benighted chief will die in his paganism.

SOME of the promoters of Sunday concerts in London were much annoyed by the efforts made to close their halls. So they formed themselves into a new religious sect, which, under the laws, they had a right to do. The name they adopted is "The Religious Recreationists." Now they drive on with their Sunday concerts as freely as they please. In this country the Religious Recreationists have not had occasion to organize themselves into a sect, yet the denomination is large and increasing.

THE Southern Presbyterian Publication Board has sold its stock of books and removed to an upper story near the roof, renting the lower floor, which it formerly occupied, to a large clothing concern. Among all the religious publishing concerns that have wriggled their troublous way through impecuniosity, bankruptcy, and the like, probably no one can point to a history of more incompetent management than this. This is the concern which let Brother Baird accidentally, ignorantly, and unintentionally, get away with $22,000.

WHEN the pastor of the Presbyterian Church at Swedesboro, N. J., had got as far in his sermon last Sunday as to "thirdly," he and his hearers were suddenly summoned by the sexton to subdue a conflagration which had broken out in the church loft. An ungodly stovepipe, defective in its most heavenward joints, had caused the mischief. Timely efforts saved the sacred edifice. The rest of the Rev. Mr. Wanderer's sermon was lost to the congregation, who were left to consider whether or not they ought to be thankful for the wicked pipe.

HERE is a fine chance for a cultivated clergyman to secure a call. The church on the island of St. Kilda, Scotland, wants a pastor. There are seventy-five persons on the island, none of whom gets drunk or is otherwise vicious. The pay is not large, but the expense of living is small. The labor of pastorial visitation to the widows and fatherless is far less than that of the Brooklyn pastor who says he spends eighty cents a day in street-car fares going his rounds among his flock. The St. Kildaites are not exacting in the matter of preaching, and it is possible that a good reader of old sermons might get along.

NAPOLEON BONAPARTE used to say that in war, "Heaven usually took sides with the heaviest artillery." In the present Eastern war this is apparently true. Russia has the largest guns, the most men, and the most money. But Heaven for some time seemed at a loss which side to befriend. Both sides have too much religion and of an extremely poor quality, at that. The Turks are a miserable nation of corrupt, ignorant, superstitious vagabonds, and the Russians are little better, with a religion as low and degraded as it is possible for a religion to be. Heaven must have been in a puzzle to decide which side to espouse.

IS THE bottom of Hell dropping out sure enough? The Rev. T. T. Munger, a Congregationalist of Massachusetts, has declared his doubts about the existence of Hell; and though they are substantially the same as those expressed by another clergyman, the Rev. Mr. Merriam, a council in North Adams voted unanimously to install him as pastor of a church in that town. The council was presided over by ex-President Hopkins of Williams College, a leading light in the Congregational Church, a man who for years has laid down the law to younger ministers. A prominent member of the council also was President Porter of Yale College, the oldest and most prominent seat of theological learning in the country. See also what Mr. Beecher has to say about Hell. If the heads of these two orthodox colleges do not think a belief in the existence of Hell is of any necessity, does it not look as though the bottom had dropped out in reality? When Hell is gone the Devil goes with it, and there is nothing to be saved from. When the Christians give up the sweet idea of a burning lake of fire for poor erring mortals to be thrown into there will be little use for all their terrible theological humbugs and scarecrows. People may then be left to be governed by the higher moral principles inseparably connected with enlightened human nature. There is much ground for hope.

THE LAST SUNDAY OF THE YEAR.—To-day is the last Sunday of the year 1877. Doubtless the preachers will all refer to the fact and draw from it moral and religious admonitions for the benefit of their hearers. It has not been a year remarkable for the progress of the churches. The revival efforts of Moody and Sankey have not been kept up during the twelvemonth past on the large scale of their first attempts to arouse the public. The evangelists seem, indeed, to be gradually passing out of sight, and it is not likely that they will again attract the notice they once got in our great cities. It was the novelty of their methods, added to the fame they brought with them from England, which captivated the public and drew such vast crowds to their tabernacles. Now that the novelty is gone, the curiosity to see and hear them having been satisfied, they cannot hope to have their early experiences in New York, Brooklyn, Philadelphia, Chicago, and Boston repeated. What have been the permanent results of their efforts? Has the church and has religion gained by the extraordinary means used by them for the conversion of men? These are questions which the denominations that most encouraged the revivalists can best answer; but it is safe to say that the effect left by them has not been deep or lasting, and it may be doubted whether they did not do just about as much harm as good; whether the reaction from the religious excitement they created has not been a bad thing for the churches. One of the most noteworthy and suggestive phases of the religious year has been the exposure of the criminal practices of so many men conspicuous in the church. The list of defalcations, breaches of trust, embezzlements and forgeries by highly respectable church members is surprisingly long, and every few days we are called upon to make additions to it. The preachers will do well if they treat this grave subject to-day honestly and manfully, and warn their hearers against the wickedness of using religious profession and an outward religious behavior as a cloak for business iniquity. Another feature of the year has been the steady advance of the columns of Infidelity against the positions of the church. The fundamental doctrines of Christianity are steadily assailed by very many learned and skilful writers, and it cannot be denied that there are signs of wavering on the part of their defenders. We find Canon Farrar of Westminster Abbey arguing away an eternal hell, while in this country Dr. Porter of Yale College, and Dr. Hopkins of Williams, both venerable seats of orthodoxy, so far agree with him that they are ready to install a Universalist as the pastor of a Congregational church. The spread of heterodoxy is further attested by the cases of Dr. Blauvelt and Dr. Miller, who have many sympathizers, even in the so-called evangelical churches. It is undeniable that some of the old-fashioned doctrines which have always been held essential parts of the orthodox theological system are now utterly rejected or adroitly explained away by divines who command the ear of the public. The preachers might well give a candid statement to-day of their views as to these efforts to alter the received faith and their convictions as to the importance or otherwise of the doctrines assailed. It is worth considering whether, if hell goes, heaven will not next follow; and the logical sequence is the denial of immortality itself.—*N. Y. Sun, Dec. 30.*

Events of the Week.

THE legislature of this State convened on New Year's Day.

A BAKER named Mink was murdered in this city on New Year's night.

PROF. HENRY, of the Smithsonian Institute, has discovered a new planet.

A PLEASANTER New Year's Day never was known than the one just past.

THE yield of gold and silver in the States and Territories west of the Missouri in 1877 was $38,500,000.

EIGHT hundred and seventy-four failures are reported to have occurred in this city in 1877. Liabilities $52,000,000, assets $21,000,000.

COL. R. G. INGERSOLL is to deliver a lecture in Washington on the 13th inst. He will also lecture in this city on the 29th—the 141st birth day of Thomas Paine.

LESS wine, brandy, and whisky were offered to New Year's callers, on Tuesday last, than usual. Tea and coffee were largely substituted and less drunkenness was the happy result.

THE Silver bill will undoubtedly demand the earliest attention of Congress when it reassembles on the 10th inst. A great amount of anxiety is felt upon the subject. The capitalists and bankers of this and other Eastern cities are opposed to the remonetization of silver because it will increase the amount of legal tender in the country and reduce the relative power of the quantity they hold. The interest of the poor man and of those in moderate circumstances lies in a plentiful supply of money which will pay every variety of debt. It may be set down as an axiom that the best interests of the masses do not consist in yielding to the wishes of the capitalists, who are struggling for resumption. The contest bids fair to be extremely lively in Congress within a very few weeks.

DR. T. S. LAMBERT, President of the late American Popular Life Insurance Co., was, on the 2d inst., sentenced to five years at hard labor in the State Prison for perjury in making false and fraudulent returns. Upon being asked by Judge Brady why the sentence of the law should not be passed upon him the Doctor made a speech of two hours' length, protesting his innocence, calling for sympathy for his family, complaining that he had not had a fair trial, etc. Judge Brady, before passing sentence, proceeded at some length, saying that a fair trial had been afforded the prisoner, that the crime was one of great magnitude against society, and he was surprised that a man of so much intelligence as Dr. Lambert possessed should be guilty of it. He felt sympathy for the family of the condemned man, but it was the accused himself to whom his family had to look as the cause of their trouble, and he alone was to blame. The judge felt it to be his duty to extend his sympathy to those who had been injured by the prisoner's wrong-doing. The court-room was filled with attentive listeners.

THE war excitement is waxing hot in Europe. Russia has refused to accept England as a mediator between Turkey and herself, at which John Bull is very angry and feels very much like rushing to arms. Italy is also excited, but apparently in opposition to Turkey and England. The horizon of Europe looks very threatening. Every nation in it may be involved before the expiration of three months. Not very much is doing at the seat of war. The snow and frost interfere greatly with active operations. The weather is colder than usual in Turkey. The Russians had to march through deep snow in order to occupy the Balkan passes. The Turks are very anxious to negotiate for peace. An armistice has been proposed by Austria and probably will be effected. The Grand Vizier at Constantinople has announced that the Porte has all along intended to make Batoum a free port, and is willing to conciliate Montenegro, but will not forgive Servia for the part she has taken during the war. A dispatch from Bucharest to London says communications across the Danube are still interrupted. A dispatch from Athens says there are serious disturbances in Crete and that an attempt was made to assassinate the British consul.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER I.

"Good morning, Jennie; I've run in to see if you would go with me to call upon the Darwins, who have lately moved to the Forks. None of the town-people have been to see them yet, and as they are strangers in the vicinity, it is the duty of old citizens to make the first call."

"Very true, Edith, but I prefer not to cultivate their acquaintance, for my Sunday-school teacher told me last week that she heard the Darwins were Infidels; and she said that young people, whose opinions were not firmly fixed, should keep away from all such associates, and, moreover, that those who did go there were guilty of upholding them and consequently in a measure responsible for the prevalence of their ideas. So just take off your things and spend the afternoon with me and we will have a nice time playing euchre."

"I should really enjoy a few games with you, Jennie, but how comes it that you have taken to playing cards again when you all agreed to give it up the time the Church made such a fuss about it?"

"Oh! we knew there was no harm in playing, so we never quit at all, but were only private and quiet about it, just as our mothers are when they do a bit of sewing or baking on Sunday, if it happens to be more convenient, and no one knows about it."

"But, Jennie, you are aware that I do not approve of underhand doings, and believe that whatever cannot be done openly and above board had better not be done at all."

"Yes, Edith; I know you are powerful particular; but father and I often play at home, and ever so many more of the church-members do the same. Though father is a preacher, he isn't a bit fogyish."

"And you, Sue, how is it with your parents? Do they play and encourage you to do so?" said Edith, turning with a comical smile, to Jennie's companion.

"Now, you know you are poking fun at me, Edith," said Sue, "Just fancy my pious paternal relative as much as touching one of those bits of pasteboard with a ten-foot pole! Such a faithful, consistent church-member as he is! Always with a Bible text ready for any occasion, and pious mottoes, representations of the crucifixion, death-bed scenes, and other holy pictures hanging all around our walls teaching us 'the way, the truth and the light.' He play cards! No indeed! Nor would he allow me to do it—but I have a will of my own, and don't mean to spend all my leisure time reading dry old books of sermons, Lives of Martyrs, or trashy Sunday-school volumes containing pictures of some ancient, antediluvian age. Old Mrs. Jones was reading one yesterday when I called there, and she said it was 'such a good book!' Bah! I wouldn't give a rusty copper for the whole box full. They are only the cast-off, dilapidated refuse of some New England Sunday-school which the managers thereof thought 'good enough for the South,' but entirely 'too slow' for those who had evoluted as they had;" and Sue laughed a bitter, sarcastic little laugh as she concluded.

"And how can you be so wise concerning those books?" asked Edith, smiling at the impetuous warmth with which her friend had spoken.

"Oh, I heard Rev. Mr. Dean telling his sister about it the other day, as I stood in the hall shaking the rain-drops off my dress preparatory to knocking at the door," said Sue. "I wasn't eaves-dropping either, for I'd scorn to do that, or any other real mean thing, if I do play cards and act underhandedly now and then. Mr. Dean was talking quite loud, and the door was ajar, so I couldn't help hearing."

"Well, I must be going if I intend making my call," said Edith, "I shall ask Myra Scott if she will not go with me."

"Oh, she'll be glad enough to go," said Jennie, "for she was talking about the Darwins only yesterday, and said she should like to see them just to know how real Infidels looked, talked, and acted in their homes. I have no doubt, for my own part, but that they are terrible folks and quarrel and fight among themselves like cats and dogs, and drink liquor and blaspheme and swear all the time, just as 'Old Tom Paine' did."

"It may be that they are not very nice people, Jennie," said Edith, "but I think I will call, this once at least, and see them—but as for Mr. Paine being so bad as we have always thought him, there must be some mistake about that. I've learned some new things about him lately; but I am in a hurry now and must go on, so we will leave the discussion of Mr. Paine for some other time."

"Well, be sure and call and tell us the news as you come back," said Sue.

"I will if I am home early enough."

"Oh! I fancy you will see plenty of the menagerie in a little while," said Jennie, laughingly, as she bade her friends good evening and commenced dealing the cards for euchre.

Perhaps I may as well pause here and introduce our young people more particularly. Edith May was a pleasant-faced girl and had an abundance of genial good nature and strong common sense. She was about twenty-eight years of age, and the only child of Widow May, who owned Rose Hill, one of the prettiest places in town. The widow also had a small income derived from some railroad shares, which, with Edith's wages as music teacher, not only gave them a comfortable living, but enabled them to materially assist those who were not so well off as themselves. Edith was not at all handsome, but there was such a winsome charm in her way and manners, and such a friendly cordiality in her greeting, that one always felt at ease in her presence; and her sensible, practical ideas made her a useful as well as an interesting companion; and therefore her society was sought for by young and old, and especially by those who were in trouble or difficulty of any sort.

Jennie Martin was the only child of Rev. Mr. Martin. She was passably good-looking, quick, bright, and sharp, and was determined some day to make a mark in the world and be somebody, instead of merging her identity in that of a man and feeling that he was always fancying himself head and shoulders above her in intelligence and capacity.

Sue Conway was the eldest of half a dozen children who surrounded the meagre board of old Deacon Slim, as he was characteristically called by his neighbors. The Deacon was a tall, lean, lank, sour-visaged old gentleman, and was very particular in the outward observance of church rules and discipline and a great stickler for Bible morality; but he was not a good man at heart, though few dared say as much, on account of the sacred (?) office he held, for he had been deacon of the Campbellite church of the village of P—— for some twenty years. His wife was a feeble delicate woman who had slaved herself almost to death, to be cook, laundress, seamstress, wife, mother, and general housekeeper—all in one. Her sole aim in life was to try to please her grumbling, morose, and selfish husband and to care for her children and home; and had it not been for the thoughtful assistance of Sue, she would long ago have sunk under the accumulation of her manifold labors. Stout, healthy, and cheerful when she married, she was now a mere shadow, and seldom a smile passed over her wan visage. The Deacon was comfortably well off, but miserly and stingy in his provision for his family, and their home was bare and shabby in the extreme, therefore it was no wonder that Sue often rebelled against her environments and longed for better things. She was a smart, bright, intelligent girl. Her fair open forehead, with reddish-brown curls clustering about it, her rosy cheeks and dimpled chin, and the sweetest and bluest of blue eyes, made a pleasing picture to look at.

But she had been schooled in duplicity all the years of her life—being taught to care more for what people would say than for actual right or wrong, and then everything was hidden from "father" that would make a fuss; and she well knew the Deacon himself did many mean things that he was careful his neighbors should not find out, lest they should discover the difference between his theory and practice, so altogether it was no wonder that our little friend Sue was something of a dissembler.

Myra Scott was a gay, sensible, good-looking sort of a girl about nineteen years of age. She was blunt spoken and very abrupt in her ways, and would tell unpleasant truths directly to a person's face in the frankest manners, and use sharp, cutting expressions, which very naturally, often gave offense to those with whom she came in contact; but she was so perfectly honest and truthful, so good and kind at heart, and so loving and affectionate, that she soon healed the wounds she made, and was, in spite of all, a general favorite. Even those who were most hurt by her plain speeches were often compelled to own that they were benefited by seeing themselves as others saw them.

The Darwins were Connecticut Yankees and had been living for some years in Tennessee, where they had been part owners of a small woollen-mill, but thinking they could do better, financially, in Virginia, they had bought the old mill-site at the Forks and moved there a few weeks previous to the commencement of our story.

[TO BE CONTINUED.]

Elder Evans in the Tribune.

To the Editor of the Tribune: Why do you great and powerful editors allow the God-in-the-Constitution party to persecute, unopposed, D. M. Bennett, editor of THE TRUTH SEEKER? Are there any people more anxious to protect the youth of our nation from the corrupting influence of obscene publications than the Shakers? Yet, as my soul liveth, I would rather have the repeal of all laws for the suppression of vile publications than this robbing of the United States Mail, these pious, lying, decoy letters, this interference with, and suppression of, free opinion on theological matters, where the orthodox Infidel is just as good a man or woman as the orthodox Christian, as good an American citizen, and a thousand times more safe with human liberty in his custody. What pranks before high heaven are these that are being played in the name of religion, when men who are like Jefferson, Franklin, and Paine—founders of our Government—are being persecuted by officers of the Goveenment which the founders gave their lives to establish! F. W. EVANS.

Mount Lebanon, Dec. 27, 1877.

Discussion.

The Bennett-Teed Discussion.

1.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. BENNETT'S FIFTH REPLY.

MR. CYRUS ROMULUS R. TEED, *Dear Sir:* In your effort to prove that "Jesus Christ is not only divine but that he is Lord God, creator of heaven and earth," you lead me through such a whirligig of the mazes of idealism and take me up such aerial flights into the thin ether of metaphysics and imaginativeness as almost to make my head swim. A dizziness comes over me that I would prefer to avoid; and that the amusement is becoming somewhat labored and Teed-ious I will not deny. I must admit that your imagination is far more active than my own and that you live in the ideal world far more than I do. This is doubtless all perfectly right, but nevertheless it is difficult for me to fully comprehend you, and the effort it requires to occupy the same plane of thought and belief with you is quite apparent. When you say, "The highest—most interior—of mental, spiritual, or soul life is both the origin and law of mutation leads to this and no other conclusion, and product of all activity, whether mental or physical; the the mind that will not perceive it is still in a state of stupor. Jesus reached this final and ultimate condition, and became the universal will, Jehovah, or Lord. He did this through the law of mutation, completion, or fulfilling all law, thus being the beginning and the ending. Others before him at regular and stated intervals have reached the same state and, like Jesus, become one with this central power, and in regular and stated succession men will arise to this supreme condition and adopt or become the everlasting Father, the Lord God and Creator," etc., etc., I am lost in wonder, and, with elevated hands, mentally exclaim, "Is that so? How in the world did you find it out? Is it all as you say, or is it partly imagination and guess work?" I fear, my friend, as beautiful as all that is—if it were possible to comprehend it—it is mere fancy, a fine theory, the work of an active and fertile imagination, "the baseless fabric of a dream." I cannot accept it as fact.

I perceive, too, that you have discovered the very centre of the Universe, for you say: "The physical Universe has one spacic centre which is the focalization of millions of qualitative conditions as the same focal point in space; these qualities being the convergence of forces from as many circumferences. . . . Not only is the physical Universe composed of an absolute, and only one absolute, focal point in space, and an expanse and circumference to correspond, but the mental and spiritual or functional Universe in its structure is the correspondent of the physical, and has its focal point or centre, which is the central functional potency of all existence and being—the origin and source from which perpetually proceeds the life of all function and all form. This centre is both the source of all outflow and the receptacle of all inflow," etc., etc. If this is *so*, what a wonderful discovery it is; but if it happens not to be so, the discovery is less wonderful. I call for proof before I accept it only as one of your fine theories or idealisms. How a Universe which is necessarily infinite—without end, bounds, or circumference—can have a *centre* is a mystery to me; and if there is a centre, how any man can locate it is more than I can understand. And then for him to tell not only *where* the centre is but *what* it is is wonderful indeed—if he has not merely guessed at it. Guess work is very good when it hits and is true and can be demonstrated, but when it lacks those essentials its value shrinks within very moderate proportions.

It would rather seem consistent to me that a Universe which is infinite, boundless, endless in every direction, having no limits or circumference, can also have no centre. One place is just as much the centre as another. And if possibly there is a centre, there is not a man living upon this planet who can tell within thousands of billions of miles where it is or what it is when reached.

You seem to have two Universes—one physical and the other mental, spiritual, or functional. This is all speculation. There is but one Universe, and it comprehends and contains all existences, all being, all forms of force, all forms of life. It is and ever has been equal to every result that has ever been produced; it requires no exterior aid or assistance; it is the sum total of all that is or ever was. This being the case, there is no room nor necessity, as before remarked, for any Brahm, Jupiter, Jehovah, Jesus, or Mumbo Jumbo, or any kind of a god which man has devised. The Universe exists and we know it. The gods may exist, but we do not know it. There may be one god, there may be a million gods, but until there is a shadow of proof that such is the fact, it seems utterly a waste of time for intelligent people to fix up theories about them, their qualities, their natures or attributes. It is impossible to learn anything of them or to ever know anything about them, and, in my settled conviction, they live only in the domain of human imagination—no existence at all. To argue the necessity of a creator or controller, a grand architect, a God, detracts from the Universe itself; and as it is found equal to every emegency, every operation, and every product, I insist that it is idle to hold up any ideal God and say, "This is the Creator and Ruler of the Universe; bow down and worship it." The Universe is God enough for me, and I can see no place or necessity for another. There

is no office for him to fill and nothing for him to do. As I said before, there may be a God, and it is just as possible that there may be a million, but no proof is to be found that it is so, and until such proof is rendered, every man has a right to reject all assumptions upon this subject.

Extended remarks in this direction are necessary. The position is a simple one. If you believe there is a God and you wish me to believe in his existence, you have only to give me positive proof that he exists. It will not be sufficient for you to point out this or that operation of Nature and say, "here is my proof of a God." These are only qualities and capabilities of the Universe, and it is only a species of robbery to take the credit of the same from the grand, glorious old Universe and bestow it upon an ideal God. I cannot go with you there.

For thousands of years it has been held to be a great virtue to believe in one or more of the vast catalogue of gods which men have imagined, and if a thoughtful man has stopped to consider the matter, and concluded that there was no proof of such a character, he has been decried as a vile man, hardly fit to dwell upon the earth; and countless thousands have been put to death because they did not have the acceptable belief about the gods, their laws and requirements. These imaginary gods have been numbered by the thousands and hundreds of thousands. It is said Greece alone had thirty thousand gods and goddesses, little and big, good and bad, who were believed to be dwellers on Olympus, but they have all passed away as well as the thousands of gods of the other nations, and hardly one is left to receive homage. They performed great and glorious deeds; but they have had their day, and one after another they have gone to sleep in the night of oblivion. But the Universe still remains and still will remain, wholly unaffected by the dreams and imaginations of men and women.

The Jewish God was adopted by the nations of Europe and with emigrants from those lands crossed the Atlantic, and found a pretty firm footing on the Western Hemisphere. Sixty thousand temples of greater or less magnificence are now standing in our own country, dedicated to this revengeful deity, and hundreds of millions of dollars are annually expended in his service, and it seems that his throne is impregnable in the land. But confidence in him is weakening. Opinions are greatly divided as to his nature, character, and attributes, no two persons agreeing exactly in their conceptions of him. He, too, is passing away. His character is ceasing to be admired, and thousands upon thousands are denying his existence. It is fair to conclude he is also passing away to join his brothers who long ago fell into a sleep which knows no waking. But the old Universe is still here, and will never pass away. It is a reality that will never deceive us, never will sink into sleep and forgetfulness. It is worth countless millions of such gods as men have devised and manufactured, and have been the work of man's imagination. You still hold on to this deity, or rather you have transformed him into his own son, which he begot upon the person of a young Jewish maiden, and this son, who for a brief period is said to have figured in the obscure country of Palestine near nineteen hundred years ago. This personage, whose very existence is extremely mythical, you claim to be the creator of heaven and earth—the Universe itself—and that it has to be controlled or run by him, otherwise it would go into chaos and utter disorder. I must confess it seems singular to me how an intelligent person can for a moment entertain such a belief. But precedents are numerous. The world has been filled with men who have firmly believed in all manner of impossible chimeras of the brain that never had a real existence and never can. Thus we differ. You have great faith in the impossible, while I have little. But as proof is what settles the questions I call upon you for it. Fine theories, speculations, and idealisms will not answer my purpose. If there is and individualized deity who rules over the Universe, I ask you to give me the positive *proof*.

You speak of matter and mind as correlates, in the sense, as I understand you, that they are convertible one into the other. I have only to repeat that mind is evolved or produced from matter as a motion or function of the brain, but mind in no sense is a basis of matter. Mind cannot exist independent of matter, but matter does exist independent of mind.

You call for a definition of "a physical and mental organization." This seems hardly necessary. I fancy I said enough before to make myself clear upon this ground. You and I are such organizations. We have physical organs to perform various functions, as seeing, hearing, smelling, tasting, feeling, digesting, walking, etc. The mental organization, the brain and nervous system in connection with digestion, assimilation, etc., gives birth to thoughts or mental phenomena—all the *mind* that anybody knows anything about.

You taunt me with "dodging," which I think is unjust. I am not aware I have dodged anything. You say, "Thoughts and mental phenomena can only be produced from thoughts and mental phenomena." Not so; thoughts are produced solely by the brain and the connecting physical organization.

Your play upon the words "ascent" and "descent" and your effort to involve Darwin in inconsistency do not strike me as being specially successful. Man has descended down through the ages that have gone by, and he has ascended from a lower scale of existence to a higher. There is nothing very absurd in that.

I will not undertake to dispute your positionthat "no mental and physical structure was ever propagated that was not preceded by a mental and physical structure." That may be true. Like produces like. In propagation there must be a parent to every child. Something can not come from nothing, though there may be a gradual improvement in the progeny. Higher forms of life may have evolved from the lower forms. As the same causes, under the same circumstances, must always produce the same results, it is impossible to say when mentality could not have existed. The material and the forces that exist to-day have ever existed, and so, when conditions favored, mental phenomena could always have taken place.

You take me to task somewhat upon the definition of "protoplasm," but as I had not said a word about the meaning of the term, you very prudently preface your remarks with an "if."

You say, "All thoughts are born to me thus in pairs, male and female, the product of the Garden of Eden." Well, that is a singular, or rather a plural, idea. I will not deny that thoughts are male and female; and if they possess sexuality, I cannot understand why hearing, seeing, tasting, smelling, feeling, speaking, etc., etc., should not also be male or female. Will you please inform me how you determine the gender of thoughts? I confess I possess not the secret.

There are other points in your last letter with which I cannot agree, but as my reply is already long enough I will defer further criticisms for the present.

Very sincerely yours, D. M. Bennett.

Scientific Department.

Tyndall on Man's Soul.

THE PHILOSOPHER'S RECENT ADDRESS AT BIRMINGHAM.

An address was delivered by Prof. Tyndall on Monday evening, October 1, 1877, at Birmingham, England, as President of the Midland Institute. We take from the London *Times* of October 2d the concluding and more important portion of it. After a recapitulation of the scientific principles governing the correlation of forces, Prof. Tyndall went on as follows:

The quickness of thought has passed into a proverb, and the notion that any measurable time elapsed between the infliction of a wound and the feeling of the injury would have been rejected as preposterous thirty years ago. Nervous impressions, notwithstanding the results of Haller, were thought to be transmitted, if not instantaneously, at all events with the rapidity of electricity. Hence, when Helmholtz, in 1851, affirmed, as the result of experiment, nervous transmission to be a comparatively sluggish process, very few believed him. His experiments may now be made in the lecture room. Sound in air moves at the rate of 1,100 feet a second; sound in water moves at the rate of 4,000 feet a second; light in ether moves at the rate of 190,000 miles a second, and electricity in free wires moves probably at the same rate. But the nerves transmit their messages at the rate of only seventy feet a second, a progress which in these quick times might well be regarded as intolerably slow. Your townsman, Mr. Gore, has produced by electrolysis a kind of antimony which exhibits an action strikingly analogous to that of nervous propagation. A rod of this antimony is in such a molecular condition that, when you scratch or heat one end of the rod, the disturbance propagates itself before your eyes to the other end, the onward march of the disturbance being announced by the development of heat and fumes along the line of propagation. In some such way the molecules of the nerves are successively overthrown; and if Mr. Gore could only devise some means of winding up his exhausted antimony, as nutritive blood winds up exhausted nerves, the comparison would be complete. The subject may be summed up, as Du Boys-Raymond has summed it up, by reference to the case of a whale struck by a harpoon in the tail. If the animal were seventy feet long, a second would elapse before the disturbance could reach the brain. But the impression after its arrival has to diffuse itself and throw the brain into the molecular condition necessary to consciousness. Then, and not till then, the command to the tail to defend itself is shot through the motor nerves. Another second must elapse before the order reaches the tail, so that more than two seconds transpire between the infliction of the wound and the muscular response of the part wounded. The interval required for the kindling of consciousness would probably more than suffice for the destruction of the brain by lightning or even by a rifle bullet. Before the organ can arrange itself, it may, therefore, be destroyed; and in such cases we may safely conclude that death is painless. The experiences of common life supply us with copious instances of the liberation of vast stores of muscular power by an infinitesimal "priming" of the muscles by the nerves. We all know the effect produced on a nervous organization by a slight wound which causes affright. An aerial wave, the energy of which would not reach a minute fraction of that necessary to raise the thousandth of a grain through the thousandth of an inch, can throw the whole human frame into a powerful mechanical spasm, followed by violent respiration and palpitation.

A MERCANTILE ILLUSTRATION.

The eye, of course, may be appealed to as well as the ear. Of this the lamented Lange gives the following vivid illustration: A merchant sits complacently in his easy chair, not knowing whether smoking, sleeping, newspaper reading, or the digestion of food occupies the largest portion of his personality. A servant enters the room with a telegram bearing the words, "Antwerp, &c. * * * Jonas & Co. have failed." "Tell James to harness the horses." The servant flies. Up starts the merchant wide awake, makes a dozen paces through the room, descends to the counting house, dictates letters and forwards dispatches. He jumps into his carriage, the horses snort, and their driver is immediately at the bank, on the Bourse, and among his commercial friends. Before an hour has elapsed he is again at home, where he throws himself once more into his easy chair with a deep drawn sigh, "Thank God, I am protected against the worst, and now for further reflection!" This complex mass of action, emotional, intellectual, and mechanical, is evoked by the impact upon the retina of the infinitesimal waves of light coming from a few pencil marks on a bit of paper. We have, as Lange says, terror, hope, sensation, calculation, possible ruin, and victory compressed into a moment. What caused the merchant to spring out of his chair? The contraction of his muscles. What made his muscles contract? An impulse of the nerves which lifted the proper latch, and liberated the muscular power. Whence this impulse? From the centre of the nervous system. But how did it originate there? This is the critical question. The aim and effort of science is to explain the unknown in terms of the known. Explanation, therefore, is conditioned by knowledge.

WHAT MAKES AN ENGINE GO?

You have probably heard the story of the German peasant who, in early railway days, was taken to see the performance of a locomotive. He had never known carriages to be moved except by animal power. Every explanation of this conception lay beyond his experience, and could not be invoked. After long reflection, therefore, and seeing no possible escape from the conclusion, he exclaimed confidently to his companion, "Es müssen doch pferde darin sein" (There must be horses inside). Amusing as this locomotive theory may seem, it illustrates a deep-lying truth. With reference to our present question, some may be disposed to press upon me such considerations as these: Your motor nerves are so many speaking tubes, through which messages are sent from the man to the world; and your sensor nerves are so many conduits through which the whispers of the world are sent back to the man. But you have not told us where is the man. Who or what is it that sends and receives those messages through the bodily organism? Do not the phenomena point to the existence of a self within the self, which acts through the body as through a skillfully constructed instrument? You picture the muscles as harkening to the commands sent through the motor nerves, and you picture the sensor nerves as the vehicles of incoming intelligence; are you not bound to supplement this mechanism by the assumption of an entity which uses it? In other words, are you *not* forced by your own exposition into the hypothesis of a free human soul? That hypothesis is offered as an explanation or simplification of a series of phenomena more or less obscure. But adequate reflection shows that instead of introducing light into our minds it increases our darkness. You do not in this case explain the unknown in terms of the known, which, as you stated above, is the method of science, but you explain the unknown in terms of the more unknown. The warrant of science extends only to the statement that the terror, hope, sensation, and calculation of Lange's merchant are physical phenomena produced by, or associated with, the molecular motions set up by the waves of light in a previously prepared brain. But the scientific view is not without its own difficulties. We here find ourselves face to face with a problem which is the theme at the present moment of profound and subtle controversy. What is the casual connection, if any, between the objective and subjective—between molecular motions and states of consciousness? My answer is, I know not, nor have I as yet met anybody who knows. It is no explanation to say that the objective and subjective effects are two sides of one and the same phenomenon. Why should the phenomenon have two sides? This is the very core of the difficulty. There are plenty of molecular motions which do not exhibit this two-sidedness.

CAN WATER THINK.

Does water think or feel when it runs into frost-ferns upon a window-pane? If not, why should the molecular motion of the brain be yoked to this mysterious companion—consciousness? We can present to our minds a coherent picture of the processes—the stirring of the brain, the thrilling of the nerves, the discharging of the muscles, and all the subsequent mechanical motions of the organism. But we can present no picture of the process whereby consciousness emerges, either as a necessary link or as an accidental by-product of this series of actions. Yet it certainly does emerge—molecular motion produces consciousness. The reverse process of the production of motion by consciousness is equally unpresentable to the mind. We are here, in fact, upon the boundary line of our intellectual powers, where the ordinary canons of science fail to extricate us from our difficulties. If we are true to these canons we must deny to subjective phenomena all influence on physical processes. The latter must be regarded as complete in themselves. Physical science offers no justification for the notion that molecules can be moved by states of consciousness; and it furnishes just a little countenance to the conclusion that states of consciousness can be generated by molecular motion. Frankly stated, we have here to deal with facts almost as difficult to be seized mentally as the idea of a soul. And if you are content to make your "soul" a poetic rendering of a phenomenon which refuses the yoke of ordinary mechanical laws, I, for one, would not object to this exercise of ideality. Amid all our speculative uncertainty there is one practical point as clear as the day—namely, that the brightness and the usefulness of life, as well as its darkness and disaster, depend to a great extent upon our own use or abuse of this miraculous organ. We now stand face to face with the final problem. It is this: Are the brain and the moral and intellectual processes known to be associated with the brain—and, as far as our experience goes, indissolubly associated—subject to the laws which we find paramount in physical nature?

[TO BE CONTINUED.]

Theodore Schroeder
OCT 11 '41
977372

Correspondence Extraordinary.

Letters from the Devil.—No. 1.

My Dear Readers of The Truth Seeker: I have for some time had it in my mind to write you a series of letters, and conclude I can find no better time to begin than with the commencement of the Fifth Volume of your favorite paper, when its editor proposes to double the number of its pages, affording largely increased facilities for correspondents. I have a good many things I want to say to you and I am glad to avail myself of the kindness of your editor to let a person be heard—even one who is so much despised and slandered as is your humble servant. I have kept my eye on this paper and its struggles since its editor started his humble enterprise in a Western State over four years ago. I have noticed its earnest search after truth and its fearlessness in speaking it out when found. Although I have had the name of being sly and intriguing, I am very fond of frankness and boldness, and I despise a hypocrite and a coward. Your editor is neither of these.

I have observed with especial pleasure that very many excellent persons read your fearless sheet and I am glad to see that your numbers are increasing. I have for some time thought that when I got ready to talk to the sons and daughters of earth I would sooner do so through the columns of The Truth Seeker than any other publication I am acquainted with. Its past has been rather brilliant considering its chances and opportunites, but I predict a more brilliant career for it in the future. Let it just pursue the straightforward path it has thus far taken, and I give you my word its friends will increase in numbers and enthusiasm and it will live long enough to accomplish a great amount of good, and it will leave a good influence behind it that will exist a long time after its editor is laid in his grave, and his name will be remembered with gratitude and respect, when that of his enemies will have sunk into oblivion.

It speaks highly for his fairness and impartiality that he is willing to let me have two columns every week in his valuable journal while there are so many hundred papers in the land which would not give me even the smallest corner. An editor who keeps his columns open, especially for clergymen, lawyers, doctors, professors, non-professors, and the Devil himself, ought certainly to be commended for his even-handed justice. I am not unconscious of the fact that there is a great stigma resting upon my name and character—which by the by is extremely unjust—and there are many among your most respectable journals and religious papers that would no more accept the Devil for a correspondent than they would consort with the vilest prostitutes, thieves and murderers. I have sounded your editor upon the subject, and while I could hardly have access to one of the eight thousand journals published in the United States, he readily consented to give me a place, and even evinced a pleasure in doing so. I shall never forget him for this mark of kindness and justice on his part, and I hope his readers will not forget it either.

I well know how curious men and women are, and many will wonder and inquire by what means the Devil is able to communicate with The Truth Seeker; whether I write a letter on real paper and send it by mail as other folks do or whether I telegraph, or telephone the editor or impress myself upon him or some of his contributors, but that is a secret for the present between the editor and myself and we think we can keep that little affair without help. So long as I am able to convey my thoughts and wishes to you and you are able to clearly understand them, it is not necessary that you should know whether we have a grape-vine telegraph for our special use, or whether I appear to him in person or not. I am very sure he would not be frightened if I did appear to him, if I breathed upon him, if he heard my voice, and even if I were to touch him with my hands. Why! some people would be nearly frightened out of their wits were they to get one squint at me, but were he to see me thoroughly for an hour he would not be frightened at all, for he regards me as a good sort of fellow, and he is quite right, too. His fearlessness in this respect and his freedom from superstition and terror command my admiration.

Let me assure you all, right here at the commencement of my letters, that I do not wish to say a word that will injure any one, not even the prettiest little girl in all the land. My object is to amuse and instruct; and as I am a familiar sort of character, and write in a familiar style, I hope my letters will not be found stiff, lifeless, or dull. I shall be glad to impart some information to you, for, be assured, if I can do good to any one I shall be made happy.

I wish to say to you, and all intelligent persons, that for many centuries I have been most foully misrepresented. Those calling themselves good people have wronged me exceedingly. They have spoken all manner of evil things against me falsely, (for Christ's sake,) and have painted my character in colors which do me grossest injustice. They have called me "the father of lies," "the enemy of the human race," "the deceiver of the innocent and unwary," "the hater of truth and knowledge," "the lover of darkness and villainy," "the promoter of evil and strife," "the fermenter of wars and contentions," "the instigator of wickedness and corruption," "the inciter to crime and immorality," etc., etc. Now, this is all utterly false, and has not the shadow of a foundation in truth. I have never been an enemy to the human race; I have never been a deceiver of the innocent and unsuspecting; I have never been a hater of knowledge and truth—in fact, I have done more to stimulate men to investigate and study into the nature of things than any other individual, not even excepting my Big Brother, who would have everybody believe that he is the author of all that is good and great, and that I am the author of everything evil or vile. I am not a lover of darkness; I am just as fond of light as anybody, and the fact that I am called "Lucifer, the Son of the Morning," "the Power of the Air," an "Angel of Light," etc., ought to go far towards exonerating me from the opposite foul and slanderous epithets which my enemies have applied to me. Why, I fairly glory in the beautiful element of light, and would be glad to have all men and all institutions come out into it and dwell in it. I have not been a promoter of discord, strife, and quarrels. The fact is, I am uniformly a very quiet, good sort of fellow, and would much rather do a person a good turn than a bad one. It is that Big Brother of mine who has so delighted in inciting wars and in leading his favorite people to fields of blood and carnage. In fact, he has delighted in the title of "the Lord of Hosts," "the God of Battles," etc. A few thousand years ago he seemed to take more pleasure in battle-fields, and in putting men, women and children to death, than in any other amusement he could find to engage in; but I will have more to say about this business after a while. I have not been an inciter to deeds of crime and villainy. I tell you the truth when I say that I never knowingly induced any person to perform an ignoble deed nor to commit a mean, dastardly act. I perfectly abhor that kind of conduct, and I certainly would not incite a person to do that which I positively detest.

As much of slander and vituperation as have been heaped upon my name; as much as my character has been defamed, I can proudly say, in the full confidence of truth, that I have never performed an ungentlemanly act; have never committed a crime in the sight of man. In fact, I have been one of the most harmless individuals that ever had an existence, real or imaginary. Whenever any of these things have been repeated against me, the charges have been slanderous, wholly unfounded in fact. To convince every person having the slightest interest in the cause of truth and honesty, I hereby call, in a public manner, upon all my enemies, especially the clergy, who make a great boast of being in the service of my Brother and my Nephew, to come forward and show the truth of their statements, or forever hold their peace.

If I am a liar and the father of lies, I call upon my defamers to point out one lie that I ever told. A great deal has been said about the interview that was reported to have been held between myself and a female by the name of Eve, and it is said that I misled and deceived her by lies and misrepresentations concerning the qualities of a certain mysterious fruit which my Brother raised in his garden. A greater untruth was never told. I did not lisp the first word of falsehood to that notable lady, but told her the truth in every particular. Every utterance I made on that occasion was strictly correct, and every event I predicted passed off precisely as I foretold it. In the matter of eating that fruit, according as the story stands upon the record, Adam and Eve did not die on the day they ate of the fruit. It was that Big Brother of mine who said they would die, and I said they would not. Inasmuch as they lived some nine hundred years afterwards, I submit it to all who read these lines to say whether I told a lie or not. You cannot do otherwise than to admit that I spoke the simple truth. And so it has been in every instance in my long career. Whenever I have spoken or given an opinion, I have uttered words of truth; and I defy any one to show to the contrary. I defy any one to show when I have injured a single man or woman in person or property, where I have ever taken a false advantage of any one, where I have taken the life of the meanest individual, or sought to bring him into trouble in any way. I would say, right here, that those men who call themselves divines ought to cease dealing in slanders and assertions and bring forward their real facts. If I have robbed anybody, why don't they show when and where it was? If I have set one man at killing his brother, or one nation at butchering another, I ask them to bring forward the proofs. Now, if they had made those charges against that Big Brother of mine they could easily have brought out the facts as they stand upon the record. It was his principal occupation for hundreds of years, as I said, to get his people into wars and bloodshed, and he used to delight in taking a hand himself and killing fifty, a hundred, or even five hundred thousand men in a single day.

As the very opposite of these characteristics, I have been a person of peace. I have quietly pursued my purposes, and have accomplished them without killing anybody or wronging any man or woman, living or dead. I have worked by the arts of peace rather than war, of gentleness rather than bluster. I have left to my pugnacious, ambitious and warlike Brother the management of wars, massacres, carnage, bloodshed and death. He has taken pleasure in them, and I have not. In fact, I have not, as I said, caused the death of any person, while my Brother has the credit, at least, of taking the lives of countless millions of human beings of all ages. Even at this day, after all the improvement he has made in his conduct, manners, and reputation, those who claim to be his fast friends and advisers insist that an old person of ninety years or a little child but a month old cannot die unless he takes their last breath and shuts off their feeble current of life. According to the representations of these friends and courtiers of his, the way he goes around in all your larger cities and smaller villages, and all over the broad countries in all the nations on the globe, killing little infants, prattling children, blooming youth, young men and women, those in middle life, the elderly and the aged, up to a hundred years and more, is a caution to all the gods, and all the murderers, and all the assassins that ever had an existence. Now, if I were to do the like of that, I would not blame people if they called me a bad devil, an unfeeling monster, a cruel fiend, and all that sort of thing. But because I mildly attend to my business, killing nobody and wronging no one, men and women call me evil and vile and all the hard names they can lay their tongues to, while that cruel, unfeeling Brother of mine gets the credit of being a person of great goodness, kindness and love. He is bowed down to, revered and worshiped, and every hour in the day he is howled to in loud prayers, and told how benevolent and kind he is, and how his mercy and long-suffering endure forever, while not a second of time passes, according to the same authorities, when he is not taking some babe, child, youth, man or woman, in some part of the globe, permanently out of the world!

In view of all these facts, I submit it to the good sense of all who read what I here write if a great amount of injustice has not been done and is still being done to me in this business. I leave for you to decide whether in simple justice it is not I who is the good being and my furious Brother the bad one, for you must know that we have both the same parentage and are equal in age and birthright. That my power and skill are equal to his, I have only to point to the world of mankind as they exist to-day, and to the accomplishments ascribed to me by those who pretend to know more about me and my Big Brother than anybody else. If any god or any devil could do any better or any more than I have done with the same chances I should like to know where he is and who he is.

The fact is, my Brother has always been a great deal more arrogant, haughty and assuming than I have been. Though I am just as old as he is, though my origin is as high and noble as his, and though I have just as good right in this world and all the other worlds that ever had an existence as he, he has always been trying to crush me and to get everybody down on me and to make them think I am a great deal worse than I am, so as to exalt himself in their estimation and good opinion. As bad as I am represented I never would stoop to anything so mean as that. Why, it is a clear case; if I was not one of the most patient, forbearing, forgiving and good-natured beings in existence I would not put up with all this *injustice* and maltreatment for these many, many centuries without scarcely opening my mouth in my own defense, but would have raised such an uproar in this little universe as was never heard; but, thanks to the progress of knowledge and truth, my time has come to demand justice from the hands of men as well as that Brother of mine. Here is a paper that has grown up from a small beginning to be what it is, called The Truth Seeker, that dares to speak the truth and to let others speak it also, and I have secured the opportunity to write a series of letters to appear in it from week to week, of which privilege I gladly avail myself. I do not know of another paper on the face of the broad earth that is more free and independent, more earnest and truly courageous, than this same sheet, and I am glad to see signs of increase in its patronage and influence. Through this excellent medium I have great hopes that I will set myself right before the inhabitants of the world. I have kept quiet for a long, long time, but now my time has come to speak and my voice shall be heard in all parts of the land. The opposition to this Truth Seeker that has tried to crush it shall not be successful. If its friends will only continue to rally under its standard its success and its great triumph shall be secured.

To show how jealous my Brother is of me, I have only to tell you that just as soon as he found out I was going to become a regular contributor to the columns of The Truth Seeker he wanted to become one also. It has always been so. If he has seen I have a good thing he tries to get it away from me and appropriate it to his own benefit, but I shall not give way this time till I have had a chance to tell a good many things I have long wanted to communicate. After I have had my say for a few

weeks I will be gentleman enough to give way to Jehovah, Brahm, Fot, Ormuzd, Osiris, Jupiter Ammon, Ahrimanes, Typhon, Pluto, Odin, Thor, and even Mumbo Jumbo and any of the rest of those fellows who have made such a noise and commotion in the world one time and another. They all want a chance to be heard in THE TRUTH SEEKER, and I will give place to them after a while, but as the editor goes a good deal upon the principle of "first come, first served," I have the first chance, and shall improve it to the extent of my ability.

I have just mentioned a few of my competitors and colleagues in this god and devil business which has caused the world so much trouble and excitement for thousands of years and there is a good deal to be said about it all; for take us just as we are, we are a queer lot. It is not my purpose in this letter to say a word against either of my competitors for the praise and adoration of men, as this is only preliminary to what I have to say. The spirit of fairness, however, induces me to say that all these compeers of mine are equally entitled to respect with myself, except it is my Big Brother; he has caused far more fighting and bloodshed and loss of life than all the others put together. I can easily show this.

We all have an equal existence and have no stones to throw at each other in this respect. We occupy the same realm—the realm of the imagination—and neither should be deprived of the rights and privileges pertaining to that realm. I will not pretend to say that the world would not have been better off if none of us had existed, but here we are, or here we are supposed to be, and what are you going to do about it? Why, give me a chance to speak and defend myself, to be sure, in giving a history of my origin and career, of the mysteries and ramifications of theology, mythology, demonology and other ologies and isms too numerous to mention.

Pardon, Dear Readers, my prolixity this time, while I subscribe myself your most obedient servant and guileless friend,

LUCIFER,
Vulgarly called "*Splitfoot.*"

Communications.

The "Labor Question."

The prosperity of the nation lies in the prosperity of the individual. A country in which every person had a moderate competence would never suffer from hard times. No one, I think, can successfully dispute that. The manner in which this is to be brought about is the rock on which the eminently wise and learned political economists are wrecked. Some will tell you that a currency with the expanding quality of a giant balloon is the only remedy, while others will gravely assert that only by dividing this earth, including the sea, into ten-acre cabbage-patches can man be rendered happy. Still another class, and they are the men who want to go to Congress on the laboring man's vote, will solemnly assure you that in legislation of some sort—they don't know exactly how, but they soon will—lies the only remedy for hard times. There are as many remedies as there are men; but none of the doctors ever think of asking what made the man sick; or if they do, they only give it a passing thought, and hasten to prescribe their potion.

Another statement which our learned political economists will not question, is, that there are more men in this country than there is work for. Some estimate it at three millions, but the number makes no difference in the principle. In the poor-house graveyards will be a few more graves, a few more coffins will have to be made, a few more pine head-boards to be set for the wild brier to crawl over, a few more pauper graves to be grown over with rank weeds and trampled into the ground by the hurrying tread of the careless future. And on every one of those rough boards should be carved, in letters of eternal shame, "Died of ignorance."

The large proportion of the people in the United States live by ei labor; but very few have an income sufficient to support them. And of this large proportion, nearly all live by their days' work. No work, no food. Labor, like any other commodity, only commands a high price when it is scarce. At present the market is glutted. A manufacturer who, when the market was full and there was absolutely no sale for his goods, should continue to manufacture his wares, would be considered a fool or a lunatic, and rightly regarded as on the sure road to bankruptcy. Yet this is just what the laboring man is doing. With hundreds of thousands of poor men out of work, and no prospect of better times, he continues to beget children. The workmen's families in this country will average seven. With a demand for labor that would keep him employed all the time he would find it difficult to provide comfortably for so many. But with employment scarce, and wages low, it is simply impossible for him to feed, much less educate them. They are born in poverty, reared in ignorance, and die in sin. His sons keep the ranks of our criminals full, and his daughters are our children of shame.

When the market is overstocked with coal, or wheat, or wool, or cotton, the producers withhold the supply, and the only remedy for the laboring man is to make a "corner" in labor. But it cannot be done with thousands starving. Most men would rather be slaves than die of hunger. And slaves they will be so long as there are more workers than there is work to be done. A man with only two children can live on less than a man with seven. Too many children keep men poor, poverty keeps them ignorant. And we can reverse the proposition. Ignorance breeds many children; many children keep men poor. But it is easier to get knowledge than money at present, and that is what the poor man should do.

The causes of the present state of society are found in Tobacco, Rum, and Religion. I mean the religion which places "God" above man. The religion expounded by the priests teaches that it is better to have seven children to be swung into heaven from the gallows, converted at the last moment, than it is to have two who are born in health, live in comfort, and die at a ripe old age, if the reduced family is the result of knowledge. Ministers say that children are the gift of God. Perhaps they are; but if so, God's care ends with the giving, and man is better than his God. In addition to supporting his family the poor man has got to pay the priest for keeping him ignorant.

After the monopolist has taken all he can from the laborer the priest begs the rest.

A standing army is looked upon as a curse to the country and an unnecessary drain upon its resources. An army is a necessity at present, although it is a body of non-producers which in the future may be dispensed with.

With the exception of illegitimate children and ignorance, the priests are non-producers.

The working men of this country cheerfully support seventy-five thousand priests in luxury, getting nothing in return but ruined homes here and a promise of heaven in the future. Wherever there is poverty there you will find priests. The greater the want among the people the larger the number of priests they support. When the capitalist has laid the victim of ignorance in a pauper's grave, the priests send him to hell because he has no money to buy his way to heaven.

Costly churches, built by the toil of the poor; magnificent marble cathedrals, whose every stone is paid for by the superstitious, cumber our country from shore to shore. And beside the church you will find the hovel. Where the tall spire points with silent finger to an imaginary heaven, the lowly hut close by tells surely the story of an earthly hell. I have seen a building in the grandest city of our country—and it is only one of many—which is set apart for the worship of "God." It covers hundreds of square feet of valuable ground. The interior is painted and decorated in the richest manner. Cushioned pews, carpeted aisles, altars glittering with silver and gold, form but a slight part of the useless waste of money. Outside it looks like a feudal castle of three centuries ago. Its walls are covered with the shimmering vines and velvety moss of years; its windows, with their blood-red picturing of a crucified savior, glisten in the sunshine; and a tall spire surmounts the structure, which stands there for the worship of an unknown God—empty. By its side squats a shanty. It is only one story high, made of rough boards, unpainted, unfinished, unkempt. It is covered with mud and dirt. One little window, stained with dirt, lets in what light the imates have. They number ten, as I counted. Poor, filthy, ragged and ignorant, they were of the class who supported the church and priests next door. If you say to them, stop praying and go to thinking, they will mob you, set the mangy cur that howls around the door upon you, revile you, and then cross themselves and go back to their beads and crucifixes and priests. They are the people who create our strikes.

Education is the only remedy for hard times; the only doctor that can make us well. And that can do but little good so long as the priest has more influence than the schoolmaster, or the church is regarded as of more importance than the college.

The rich man has learned to take care of himself; the poor man must learn the same lesson. It is only through knowledge that he can understand his disease, and only by the application of that knowledge can he cure it. But he must be his own physician. Neither Congress nor the Church will ever help him. The one robs him of his money for the benefit of the rich, the other of his mind for the glory of God. Until our legislative bodies become honest and our clergy enlightened, the poor man must help himself.

But the Church is not the only enemy the working man has to his progress. He has more, and they are not asleep, but are attacking him night and day. They approach him stealthily and devour him remorselessly. Over the dark river they carry their slaves, and in the valley of the shadow of death they number their victims by millions. Their conquest is slow, but it is none the less sure.

They are rum and tobacco.

A poor man has no business with either. They rob his wife of his company and his children of his care. Every corner saloon has its customers among the laborers who are slowly drinking themselves into the grave, and reducing their families to beggary or the poor-house. But has the poor man no right to his beer and tobacco? As much right as the rich man *when he can afford it.* A man has a *right* to a mansion and a carriage, but he can't afford it, and so he goes without. Neither can a poor man afford whiskey, for it not only takes his money but his manhood. The sorrow and shame, the broken hearts, the ruined homes, that whiskey has caused, can never be known. And it is among the ignorant and poor that it has made its worst ravages. The intelligent shun it, the rich drink moderately. As long as the poor man visits the dram-shops, hard times will visit him. Until he keeps his family within his income, he will never be other than a labor slave. Men may legislate till the day of doom, but they cannot create work where there is nothing to be done. They may borrow from the future to feed the present, but a day of settlement must sometime come, and when the balance-sheet is struck they will find the balance on the wrong side.

The working men of this country can never be brought to vote or work in concert for the benefit of the whole, but each poor man can say to himself, "I will bring no more children into the world to slave for and bring up in ignorance; I will drink no more whiskey, nor use any more tobacco. I will devote my money and leisure time to self-improvement." That would certainly enable the individual to improve his condition, and a prosperous individual adds to the prosperity of the nation. It would reduce the number of criminals, paupers, and prostitutes, and who shall say that that is not a great part of the "labor" problem?

EUGENE MACDONALD.

Answers to Inquirers.

QUELP.—Who is the author of the following couplet?

"Now twilight lets her curtain down,
And pins it with a star."

Ans.—Fitz Greene Halleck.

X. Y. Z.—When, and by whom is the first allusion made to the Gospels? *Ans.*—By the Christian Father Irenæus, in the year 182, A. C.

HENRY.—When was glass discovered? *Ans.*—It is said to have been discovered 209 years B. C., and in this manner. Some Syrian merchants who were shipwrecked, gathered together a heap of seaweed and made a fire; and the weed, mixed with sand, produced glass. Its manufacture was introduced into England from France. The French learned it of the Italians; yet we have no account of its having been employed in domestic architecture in France before the fourteenth century, and its introduction into England was probably not any earlier, though Hallam is of opinion that the English had once possessed the art of making glass and had lost it. As late as the beginning of the seventeenth century, glazed windows were considered as movable furniture, and bore a very high price. It is related that when the Earl of Northumberland left Alnwick castle the windows were taken out of their frames, and carefully laid by. In the reign of George III., a tax was imposed on windows, as well as upon medicines and teas. The window tax was repealed in 1851. The manufacture of bottles and tumblers was established at London, 1557. Drinking glasses were considered more precious than silver. Before their invention the poor drank from wooden cups, and the rich from cups of silver and gold. Looking-glasses were carried about by ladies in their girdles.

W. C. C.—When the Mercury shows 60° F. in the shade, what would he the temperature in a cellar furnished with an air duct 300 feet long and 4 feet deep; and what when the thermometer stands at zero? *Ans.*—We know of no rule by which this may be calculated. The nature of the soil, whether rocky, sandy, or clayey, would doubtless have considerable to do with it. Probably some of our readers may give an answer.

SAME.—Does tiling make a good duct, and if so, what should be the capacity of the tube for a cellar 24 feet square? *Ans.*—Tile is considered a good and cheap material for a duct, and it should be 4 to 6 inches in diameter.

SAME.—How much fall should the duct have from the mouth of the refrigerator to the other end? What I want is to secure an even temperature of 45° F. to winter bees in. *Ans.*—Our information on this subject is not sufficient to justify an answer. Will some of our readers give the desired information?

CORRESPONDENT.—What educational institutions have Liberals established? *Ans.*—The most conspicuous are Girard College, Philadelphia; the Smithsonian Institute, Washington; Cooper Institute in this city, and Cornell University. These were founded by persons of Liberal views, and to them may be added the munificent bequests, by James Lick, for scientific purposes, an observatory, etc., in California, not yet completed.

The Radical Pulpit.

The New Song of Christmas.

SERMON BY O. B. FROTHINGHAM, DELIVERED SUNDAY, DECEMBER 23, 1877.

I am to speak this morning upon "the new song of Christmas." I call it a new song; it is an old song with a new name; the old song of peace and joy and hope and expectation for the future. It is a common impression, I suppose, that Christmas is a Christian festival—there never was a greater mistake. Christianity adopted it because it could not do otherwise, but so far from inventing it, it has done what it could to take out of it the original spirit. The festival is very old, of an unknown unimaginable age; it comes from the far East, and is connected with that primeval nature-worship which Christianity found already old when it came into the world. It is a festival always marked by joy, by ecstacy, by expectation; by a special genius varied with the land in which it was domesticated. Thus, in the far East, in Persia it was royal and magnificent and stately, georgeous in color, bright with glory, abounding with lordly processions, the Emperor at the head, the priests following, white horses, golden chariots, hymns of rejoicing, popular choruses sung in unison, majestic in every part, full of glorious symbolism, uplifting, magnificent. In Italy, where it was domesticated naturally, not borrowed, far back in the primeval times, before the present Italian people came into existence, the spirit of it was hearty, jovial, rollicking, democratic, the Southern people are essentially democratic; they like pomp and ceremony. In Italy the old ceremony was full of popular mirth and jolliness, the slaves for the time were free; the schools were closed, the courts were no longer held, criminals were emancipated, and all over the cities and villages through the land there was this spirit of free, elastic pleasure which characterizes the Southern people wherever they are found. In Northern Europe, in Scandinavia where it was equally ancient, the festival was wild and noisy and tumultuous; there the great Yule-logs blazed, there were the flaming torches; the wassail bowl went round; the songs of mirth were loud, there were the wild danses and orgies that ran even into indecency. England borrowed it from the North, the same wild fantastic elements of jollity, masquerading, mummery, eating and drinking, rollicking, fantastic dresses, and the like, kept alive the season. Everywhere the festival was a festival celebrating the birth of the sun-god, and it fell at the precise season when the sun-god was supposed to have withdrawn himself for a term of months, and gradually to have graciously returned to gladden the earth. He was Isis, he was Apollo, Hercules, Bacchus, the name of the deity being only another name for this sun-god whose coming brought light, peace, joy, new fertility to the earth, new pleasure to the minds of men. About one hundred years ago some Frenchmen undertook to show that our Christ, the Christ of Christianity was but another name for the old sun-god, and was Christianity under another form, and they resolved the Christmas ceremonies of Christendom into a mere repetition and continuance of pagan ceremonies. As it was, the attempt was very ingenious, exceedingly subtle and almost persuasive; it failed precisely here, that the resemblances were on the surface of it, numerous as they may have been; the differences laid down in the heart of the matter. The Christ was not the old sun-god under another name; he was a new divinity of the vision that he called into being; and was a fresh and more glorious vision. The Hebrew traditions of a Messiah celebrated something more than the return of the sun to the earth; it celebrated a reign of justice, and peace, and humanity, and good will to men; he was "the sun of righteousness." The quality of holiness entered into his very couch where he slept. And the Christ of Christianity, he was nothing more or less, nothing other in fact than the Hebrew Messiah realized as was supposed, symbolized something more than the return of fertility to the earth, the mirth of the farmer and husbandman. He symbolized the return of a new hope and faith, a new spirit and soul of man; he was the birth of a new humanity.

Thus Christianity set itself against Christmas, and did its utmost in the East and West to denounce the pagan observances; it was obliged to adopt it, because it proved too weak to exterminate it. In the fourth century St. Gregory of Nazianzen did his utmost to discountenance the Christmas usages of his time, telling people that they must keep the festival, if they kept it at all, in a heavenly not an earthly manner; that they must not eat and drink and stuff themselves with food, but that they must behave as human beings, and vindicate that claim to be superior to the nature that the pagans adored. In the sixth century a council of the Church was held at Poitiers, in France at which a decree was passed condemning Christmas, and forbidding Christians to deck their houses, their windows, or their doors with ivy and garlands of moss as they had been accustomed to do before they were converted. In the seventeenth century, the character of the Christmas observances in England had become so obstreperous, that in the town of Canterbury, the town-crier, by direction of the mayor of the city, went through the streets making public proclamation that Christmas and all superstitious days must be put down. Five years later than this, the evil was so predominant all over England, the rioting had gone to such barefaced excesses, that an act of Parliament was passed that decreed that this particular day, the 25th of December, usually kept as Christmas, should be neglected, and none of the ceremonies that came on that day should be observed. Thus we see Christianity from first to last set itself against Christmas, instead of building it up. Christmas instead of being a Christian institution, is precisely one institution that Christianity has tried to put down. The question to-day is, is Christmas pagan or Christian? More pagan than Christian. The churches are thronged, not to listen to the sermons or the flowing prayers, or to make the confession; but, to listen to the music, to hear the choir, to observe the decorations, to look into the happy faces of friends and companions; in a word, there is not a Christian church on Christmas day, in which the elements of Christianity, the bleak, ascetic elements that belong to the faith, are not, just as far as possible, abolished. The charm is in the basement, where the young people are getting up their theatricals, the attraction is in the spirit that is in the air; the last thing that Christians remember when they go to church on Christmas-day, is the bloody sacrifice that makes the centre of their creed. Now, what shall we do? Shall Christmas be allowed to go by the board? Shall we have no more Christmas at all? Shall we make it over to the children? Shall we simply borrow the old pagan practice of giving gifts to the young, of decorating our Christmas-trees?

For those who have no land, but who are walking around, is then the lesson of Christmas lost? For those who are no longer young; for those who are immersed in the struggle of life; for those whose winter lasts not for a season but for the greater part of the year; for those who dwell in the darkness, and in the cold; for those whose hope is faint, whose memories are bitter; let us trust that the time is yet coming when the Christmas festival shall mean something for men and women as well as for boys and girls. But what is it to be? The old pagan festival is not for us—this is for the young folks. The essence of the pagan festival of Christmas was gratitude to nature, subserviency to nature, submission to nature. The old people lived on the sunlight, the sunbeam was their regenerator, was their inspiration. Living in the cold and darkness, their lives unprivileged and bitter, hedged about by limitations manifold, they hung upon the coming over the hills of the sun, as people who are wretched and sick, and feel the nightmare, long for the morning—and worship was at the bottom of the observance. Verily they adored Apollo, Hercules, Bacchus, but their gods were in the vapor, were in the sky, in the earth, their deity was the sun, was the moon, was the stars, the ocean, the rivers, the brook, the standing pool. Every tree was a deity, the bushes, the herbage, the flowers, all had their separate divinities; nature was peopled with gods and goddesses, beneficent and fierce.

Sacrifices were brought, hymns were sung, prayers were made, holy festivals were instituted, out of gratitude, to propitiate some of these deities of nature, that were all about, visible or invisible, to bless or curse mankind. There was no science, there was no art, no literature, nothing—nothing! Hopeless and helpless man lived; the beam of light was their divinity; cowering and trembling, crouching to the earth in fear and terrer they looked about them and waited for these elemental powers to bring them help. Neither can we accept the Christian idea, founded upon a hatred of nature. Christianity has for its fundamental idea an abhorrence of nature.

Nature was a source of evil, nature held the hidden curse, nature was a thing to be abhorred, to be fled from. The birth of Christ was not to the Christian the birth of the sun-god. It was the birth of a redeemer coming to rescue a race bound in sin and condemned to everlasting wrath. The religion therefore is grim and gloomy, awful and ascetic; it discourages passion, it discountenances joy, it abhors light and color, and the song and the dance are alien to its spirit.

The lesson of Christmas, therefore, to the Christian, is not a lesson of joy and expectation, as he believes he is totally depraved and that a deliverer has come to rescue him from the consequences of his depravity. Now, we do not believe that we are totally depraved, we do not believe that the human race is lost, we do not believe in sin, we do not count ourselves to be miserable sinners. We believe in the power of thought, in reason, in conscience, in the strength of our hearts to subdue the world. We believe that man is his own providence, his own deliverer, his own regenerator. We do not look for a supernatural redemption. To us, the story of the birth of Christ is legendary, it is a myth. We do not believe that such a person as the Christ ever lived. To us the Christian mythology is like any other, rich and beautiful it may be, but mythology still, created by imagination; a phantasy, not believed to be in the domain of history. The essence therefore, of the gloomy Christmas of the Christian we cannot accept. What then? Is the Christian festival nothing to us? Cannot we share the joy, the glorious inspiration of a better future, that is implied in the symbol of the birth of the divine man? To me, beams this, the birth of the human, the birth of the true humanity, the birth of that which makes man to be man, and woman to be woman.

I would not use any vague phrases; let me tell precisely why. By the birth of Christ I mean this, the birth of a living hope in us, and for us that man should predominate over matter and ignorance. It is a full, vigorous, active faith in knowledge, in science, in the power and potency of thought. It is a fresh and elevating vision, that human reason sits upon the throne and holds the sceptre, and is to make the world new. This human reason is the first quality that distinguishes the man, the human creature from the animal, the mineral, and the vegetable world. By the human I mean the sympathy, the feeling in the heart, man's relation to his fellow-man, the sentiment of kindness, the birth of charity and good-will, the conviction that each may submit more than he or she knows to make the world better, to establish something like a brotherhood, to build up society. By the human, once more, I mean the faith in the future, the conviction that the world is to be better; that a more glorious day is coming for mankind; that evils are to be put away; that ignorance is to be delivered; that power is to be increased; the sentiment of prophecy, this deep, ineradicable conviction that the to-morrow is to be better than to-day; that each year that succeeds the years gone by will bring some new acquisition of light and power, is to me the grandest quality to glorify human nature; without this we are not men or women; the man or woman who does not believe in a better time coming, misses not the charm merely, not the ecstasy, not the glory of life, but misses the quality of endeavor, of patience, of courage, that makes life worth having at all; for life as it is, is hardly worth living. But to make it worth living, to do, to feel that there is a magnificent conflict going on in which you can take part, this makes anybody's life worth living. There may be a dull, stupid, inanimate kind of humanity without this thrill of expectation, but there can be no elevated, brave humanity without these three elements—faith in the supremacy of man, faith in the power of kindness, faith in the laws that are always regenerating, and which will make the future better than to-day, constitutes the greatness of human nature, and this symbol of the birth of Christ means that.

Let me illustrate in one or two ways the supremacy of the human over the inhuman. In the first place in regard to nature, the outward world, the pagans were afraid, worshiped it in terror, and they crouched before it; the Christians abhorred it, excommunicated it, laid it under a ban. What do we do? The human asserts itself supreme over nature. We are not afraid of the world. We do not call ourselves its servants. We do not worship it. We do not push it away. It is a magnificent force, a reservoir of potency. We come. "Give up your secrets, unloose your mystery. We want power, you have it; we insist upon your surrendering it;" so the chemist extracts from it the secrets of its potency; the naturalist studies plants and flowers and extracts from them the poison. We make nature ours; she must drive our factories; she must carry our letters; she must bear our messages; she must do our drudgery. Year by year, we are emancipating ourselves from nature, compelling her to do what slaves did once. Day by day we are abolishing superstition; her volcanoes, her terrible upheavals, we are coming to understand them, and we say, "in vain do you play off your terrors upon us." We have done with worshiping nature; we believe in making nature worship us; gathering together her forces, dragging out from her secret places the agencies we need for the hour. To say that nature, brute nature as she is, illustrates the eternal laws, cannot be proved. Your natural religion, which undertakes to show the kindness and the wisdom and the goodness of God, from the visible universe, breaks down; we have got beyond that; for against every form of beauty, I will set a form of ugliness; against every gleam of light, an ugly patch of darkness; against everything that elevates mankind, something that drags man down; against every blessing, a curse; all creation is at war; with its animals glutting themselves with the blood of their kind. We wish to blend these. We wish to create harmony in nature. The sentiments of justice, the halo of goodness is in our hearts, not in the material world without us. And we would compel the material world to take on the light of our humanity. We have made a beginning, and our science of to-day aims at this, and in time will accomplish it, and it is one of the beautiful things about our modern science.

We boast a good deal of the power of light over darkness. Is darkness something negative, or something positive? Darkness, we say, is the absence of light. For us there is no such thing as night; day alone is positive. Darkness is a negative, but it has very positive effects; for darkness means superstition, credulity, crime. In the darkness the beasts of the forest crawl forth; in the darkness the imagina-

tion is alive, and peoples the world with apparitions and spectres; there are ghosts that walk abroad in the darkness. Try to imagine, if you can, the state of the world in those old primeval times, when people had no means to light up their darkness except in sunbeams; how awful their state, narrow, cramped, and limited, they shrank from themselves and lived in corners. Was not the dark a positive power when it crushed the very minds of men, and compelled them to cower before the superstition of their own minds? What effect is produced in a dark chamber by bringing in a candle; the darkness is dispelled; the night-mare is at an end; the spectres disappear; the solid form is seen to be an apparition, and goes. Can one born blind ever be educated—thoroughly educated? Taught many things it can be certain; but how many things can be taught only by the help of the eye! and if the eye is extinguished, what darkness settles upon the mind! Is ignorance a negative? Ignorance, we say, is the absence of knowledge; but what an absence is the absence of knowledge! All the enormities of society come from the absence of knowledge. Why do men hate each other? Why these wars and oppressions? Why these attempts on the part of one people to put another people down? Why these mutual envies and jealousies? Why these strivings? Why these wars of religion? Why these antipathies in our churches? Why these missionary enterprises—efforts on the part of one church to put another church down? Why these quarrels between creeds? Why all these dividing lines between sects? Simply because they do not understand each other. Simply because light has not come on their darkness.

Here is one study born in this generation, new to-day, at present limited to very few scholars, the study of comparative religion—the study of all religions in the world from a scientific point of view. Here are men gathering together all the sacred books of the race, reading them with open and sympathetic hearts. The very idea of it is regenerating; the birth of that idea is the birth of the new son of man. Establish that thought, that all religions are human, that all faiths are but creations of mankind, marking the different steps of its progress, that no one church has a right to domineer over the other, that no one system of belief is privileged over the other; establish that belief, and wars of religion cease, the dogmatism of theologians is at an end, there is no more of that bitter bloodthirsty hate that has cursed Christianity from the beginning, the reign of dogmatism is over, the creeds are disenchanted—are exorcised; the men that abhorred each other are brothers; the priests no longer administer sacrifices in the name of the only God; there are no missionaries going abroad to convert to the letter of the faith a people who have a better faith than theirs; at once, the sceptre falls from the hand of priestcraft, the crown is taken from the old ecclesiastical dignitaries, and a sweet, feeling of sympathy runs through the world from end to end. The bibles are open to each other. Men behold how many bibles echo the same word; how from the conscience of the race, in all lands, in all generations, comes the same solemn, the same grand principle. In this one thing we have an illustration daily, an illustration that no generation had before us, or even so much as expected to, of the supremacy of the human element over the divine element.

When Professor Huxley gave his course of lectures in New York upon evolution, he made this remarkable statement: "I have no doctrine to propound. I have no scheme of conversion to establish. I am not pledged to any interpretation of the scriptures. I study facts as they are in my domain as far as I can see them; do you study the facts in your domain, you in yours, and when we have all the facts there are we can begin to form some idea of creation."

This sentiment, that guided the words that were spoken to that effect by Thomas Huxley, reveals a new future to the whole world. Emancipation of creed, and the doctrine and spirit of pure, liberal aspiration, the simplest, the truest—willing to wait—marks a new effort, and I claim just as soon as the philosophical world, the religious world, the scientific world shall find itself in sympathy with Thomas Huxley, then, that moment a child shall come, over whose birth the angels may well sing their happiest songs. One point more, the supremacy of the human over the evil. This was intimidated in the symbol of the birth of Christ, in the song which the angels sung: "Peace on earth, good will to men, glory to the highest." "Peace on earth, good will to men." How enchanting a prophecy, how lovely a vision, how transporting a dream. "Peace on earth." No more wars; no more hate; no more feuds; no more conflicts of interest; no more struggle of man against man. What a vision it is! "Peace;" for is not war the evil of evils, the one evil? mention one, and you mention every suffering, every pain, every affliction, every sorrow, to which the human race is incident. Poverty, misery, orphans, widows, untimely death, devastation of fields, breaking up of homes, the retarding of civilization, the destruction of all the forces that keep up our human society, pulling down society, destroying the pillars upon which it rests, impairing and embarrassing the march of history, preventing the incoming of a better future. We spoke now of what war has done, alas, what has it not undone! The angels sing "Peace on earth." Has the church that calls itself by the name of that little child brought it? Has Christianity abolished war? Has it done anything to abolish war? It cannot be proved that any great war has been prevented by the power of Christianity; possibly, it may have been, and yet for every time that this religion of Christ has prevented war, it has started one. The wars of Christianity, the wars of Christendom, the wars of the Church, were the bloodiest, longest, most terrible that have ever been waged, wars in defense of dogmatism, in defense of creed, credulity, wars of the church against other churches, wars to suppress opinion, wars to keep down the growing spirit of humanity, wars against heresy, wars against faith. It is asserted by responsible men, that Christianity has made more war than it stopped. It has done so, simply because it does not represent the human element, but the element of narrowness and closeness, the principles of dogmatism. We look for the time when war shall cease through what agency? through preaching, or through sacrifices, or through ecclesiastical domination? Not so; but through the prevalence of the human element of justice. How is it with the great war now raging in the East? Before that war could be declared, the war which after all is a religious one, the Greek church on one side, the Moslem on the other, before that war could be declared, the council, the devices, the efforts on the part of people in Europe to prevent it, to make an arrangement, to make the outbreak unnecessary, and every step in it has been followed by the watchful eyes of the people of Europe who are determined to do what they can to prevent it running beyond their control. In what spirit have these efforts of prevention been made? Not in the spirit of brotherly love, not in the idea that they all believe in a common salvation, that they were all believers in the same Christ; but that they were all human, that nations were groups of the human family, that all are natives of a common country, and that our interests run in the interest of peace.

We must have peace, we must break up these old prejudices, these ancient superstitions, born of ignorance, born of that inhumanity which has characterized every government, every religion that has ever been established. To be sure, we have not got very far, it is a little child in the manger, not a man yet; but when this hope of humanity is in this sense of supremacy, the supreme value of the mind, this faith in kindness, this glorious expectation of a better day coming, when this shall become mature, widespread and universal, then what may we not see?

Three or four days ago I listened to a clergyman, one of an advanced Christian denomination. I heard him speak in the bitterest terms of dependency, about the tendency of things in America; how we were all going from the bad to worse, and in fifty years we shall be further and further; with the inhumanities and crimes of Europe surrounding and crushing us down, if we did not come back to the old prejudices, and revive the old lives.

I did not believe in a word of it, because if I see anything, I *do* see this: that the element of humanity, respect for intelligence, reverence for knowledge, belief in the power of sympathy and kindness, the resurrection of the human conscience, faith in the power of human achievements, is growing, is spreading. Help it grow. Help it spread. We shall find that there is not an evil which we cannot easily remove; not a burden that we cannot lift without an effort; not a mischief settled upon us, in America, which, when we will, we cannot brush away like dust. It is so. It is so; all that is necessary is, that we should feel that the human nature in us is coming to its rights. And then the angels will sing their ancient song once more, but they will sing it in our own heart, and they not only will make the promise, "Peace and good will," but they will fulfill it.

Selections.

[*From the Index.*]

A Protest.

NEW BEDFORD, MASS., Dec. 20, 1877.

EDITOR INDEX:—Your first editorial in reference to obscene literature and its circulation I read with great delight, a delight which portions of your second editorial on the same subject do not tend to intensify. While your utterances prompt me to thank you for stating your own position in so manly a fashion, they also induce me to state that there is at least *one* man—whether "in his senses" or out of them others must judge—who "ventures to tell the public explicitly that he is in favor of abolishing all legal restrictions upon the use" of the mails for the circulation of really obscene literature. To develop the argument by which he maintains this position might involve him in a discussion for which he has no time, and he therefore contents himself with the simple assertion, adding only that the editor of *The Index* would be no more justified, on this account, in representing him as "going before the world as a champion of obscene literature," than *he* would be in representing the editor of *The Index* as going before the world as a champion of drunkenness on account of his opposition to the enactment of a prohibitory liquor law. On the contrary, his hatred of obscene literature is surpassed only by his hatred of that spirit which endeavors to make other people moral by encroaching on their rights.

Sincerely yours, BENJ. R. TUCKER.

The Freedom of the Press.

Anthony Comstock's name is becoming quite familiar to newspaper reading people, but whether for praise or for blame may not yet be perfectly apparent. Within a fortnight two editors, one, Mr. Heywood of *The Word* in this State, the other, Mr. Bennett of THE TRUTH SEEKER in New York, have been arrested by him, for sending through the United States mails some of their publications which expressed sentiments and ideas not compatible with his notions of propriety. We had thought that the constitutions both of Massachusetts and of the United States guaranteed the freedom of the press; but to imprison under any pretense, editors and authors for sending their publications through the mails seems to us to be a very plain violation of constitutional law. People who do not like another's sentiments or ideas need not read them; but because those sentiments or ideas are not agreeable to Mr. Comstock, or to any one else, is no sufficient reason why their authors may not publish and send them through the mails.—*Norfolk Co. Journal, Hyde Park, Mass.*

Arrest of Lottery Men.

However immoral or illegal the lottery business may be, we cannot approve the means which have been resorted to by Anthony Comstock for its suppression. He arrests men for sending lottery circulars through the mails. There is a statute of the United States which purports to authorize this; but it seems to us that a policy regulation like this lies entirely outside of the province of national Government. That Government was not established to regulate the private morals of the people.

All spying and prying into the contents of the mails is highly objectionable; and we do not see where the Federa Government derives its rights to discriminate between dif ferent kinds of mail matter on the ground of a difference in its moral quality. One of the most arbitrary assertions of power ever made in the interest of slavery was that of the right to exclude anti-slavery publications from the mails. This was vigorously denounced on the floor of Congress as unconstitutional, and it was one of the most odious of all the pro-slavery measures. It undoubtedly exercised no little influence in hastening the downfall of slavery. The act prohibiting the transmission of lottery circulars through tne mails is immoral in its tendency; it is also unconstitutional, and should be repealed. There are other and better means for the suppression of lotteries.—*N. Y. Sun.*

Invasion of Liberty and the Common Right to Knowledge.

As never before ought the Freethinkers and Liberals of every school to unite in the maintenance of free speech and a free press. "These are times that try men's souls." Tyranny, like a crowned demon, has its hands on the throats of the people. Heavy fines and penalties are being imposed upon honest, out-spoken men, who are infidels to the system of modern Christianity and differ from the old schools of thought. E. H. Heywood, of the *Word* and D. M. Bennett of the TRUTH SEEKER are arraigned before Tribunals of the United States Government on the charge of circulating obscene literature. Mr. Heywood is guilty of sending Dr. Trall's "Sexual Physiology" and "Cupid's Yokes," through the mails. Mr. Bennett published an "Open letter to Jesus Christ" and "How do Marsupials Propagate their Kind," an article written originally for the *Popular Science Monthly*, and circulated them through the same agency. Now, if the Government has a right to enforce a gag-law, what becomes of the press? If Dr. Trall's book and similar works are obscene, then why not enforce a law that physiology as a study shall be abolished in the public schools, and moral educational societies be prohibited the right of discussion on the various topics that come up from time to time, as human beings are considered physiologically and every other way. The prenatal conditions of children were considered in one of these meetings held not long since in Boston. Had a reporter been present and recorded the sayings of these good people, probably it would be unsafe to deliver the same through the mails, as Comstock in his late arrests has done the same as to declare that physiology can be studied to a certain extent, but beyond a certain limit it tends to moral degradation.

When the question of obscenity is fairly open to discussion we will find it a big one. What will become of the Bible, the productions of Byron, Shakespeare, Shelly, and a host of others, and some of the newspapers, if *all* obscene writings are to be suppressed? The question is not, or should not be, whether Heywood or Bennett are right or wrong in their theories, but shall they be denied the right of expressing their opinions. The lawyer who plead the case of Mr. Heywood said that within one week he had received information that many of the youngest children in the public schools in this city were familiar with all forms of vice. That they had been detected in the most vicious ways. I guarantee their parents are unfamiliar with Trall's "Sexual Physiology." (I quote that book because it was carried into the court by Comstock.) No mother or father who understands the entire physiological development of the body will leave a child of either sex to become destroyed through ignorance. It is the want of such knowledge and not the use of it that carries vice into the schools, destroys the intellect and corrupts the bodies of the children. If it is important that physicians understand the human body and its functions why is it no equally so that *all* come in possession of the same knowledge.—*Hull's Crucible.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, JAN. 5, 1878.

The New Year:—The New Volume.

This, as we write, is a beautiful New Year's morning, and we wish the readers of THE TRUTH SEEKER a happy New Year. May 1878 be a happy year to them and may they live to see the return of many more. If we had it in our power it would afford us great pleasure to place every one of our friends and every person in the country, for that matter, in a condition to be comfortable and happy. To do this we would give them, First, good health, with the knowledge how to preserve it, and a good store of healthy, nutriitous food; second, we would make them self-sustaining, placing them in a position where they could have a remunerative occupation to pursue. This is doubtless one of the two great essentials to happiness and contentment; Third, we would cause them to possess a lively mental anxiety for knowledge and truth; we would stimulate them to a fondness for studying scientific works which teach the operations of Nature, her laws and demands. We would induce them to be anxious to learn the causes and effects, the why and the wherefore of everything that occurs. We would divest their minds of all things tending to superstition, mysticisms, theological dogmas, mythological absurdities and everything of the kind and cause them to be more fond of the real, substantial, tangible truth than all things else.

With pleasant surroundings, with a good occupation, with enough to eat and wear, a comfortable home, with a dislike for all falsehoods, errors and chimeras, and a fondness for living truths, how happy the world might be!

Of course, we would cause every person to read THE TRUTH SEEKER, for by this means we should be morally certain that they would have much of truth placed before them, and that by perusing its pages they would imbibe a strong love for it, and a corresponding dislike for all error, hypocrisy, and fraud.

Now, if we had but a tithe of the power and goodness ascribed to the supposed personage who rules and directs all the affairs, not only on this little planet, but millions of others larger and grander, we would make it our business to place everybody in a position to be happy on the basis herein marked out. But it so happens that we have not almighty power, and so all we can do to bring this desirable state of things about is to use the influence of argument and persuasion addressed to the best reason of our readers. There is the possibility in our country to bring this happy condition of affairs into existence, if the public can only be induced to make use of the means which will lead to it. There is land enough, there is room enough, there is air enough, sunshine enough, health enough, truth enough, happiness enough, work enough, for every man, woman, and child, if the means are taken to secure them all. To show the right way to achieve this great desideratum is the sole object and aim of THE TRUTH SEEKER; and we are convinced that there are thousands ready to co-operate with us in this commendable enterprise.

We hope that this initial number of Vol. V. of THE TRUTH SEEKER, as it starts off with a doubled capacity and a partially new dress, will meet the approbation of its many friends. It is to be hoped that they will see many marks of improvement and progress in its added pages which wil more and more endear it to its friends, and make them more and more anxious to contribute to its success and long life.

Among the many new features which have been added to these columns, it may not be amiss to mention a few, for it would seem a pity if they should escape observation and appreciation.

1st. The new type; in which above half of the paper is printed. We purchased five hundred pounds of "long primer" for this purpose and we trust that the words and sentiments printed from it in these columns and in tracts, pamphlets and books may be read by hundreds of thousands within the next few years.

2d. The new Radical story; "The Darwins," by the general favorite, Mrs. Elmina D. Slenker. We doubt not that the thousands of persons who read "John's Way" with so much interest will take an equal amount of pleasure and derive an equal amount of instruction from this story. We have no doubt that it will be duly appreciated by our many readers.

3d. The Radical Pulpit; in which will be given discourses by O. B. Frothingham, Felix Adler, J. W. Chadwick, and others. They will be reported expressly for THE TRUTH SEEKER by Mr. Gustavus Hamburger. We apprehend that this is an addition with which thousands will be delighted; for here they will always find the latest and most advanced thought of the times, expressed in the most eloquent language and happiest style. This feature alone is worth fully the additional price asked for the paper.

4th. Letters from the Devil and his compeers. It is not necessary that we should say much about these. We feel sanguine that they will receive due appreciation, and that not a little interest will be taken in what "Old Splitfoot" has to say from time to time, as well as what may be said in the same department by the other misty, fogy old fellows he mentions, all of whom are anxious to have a hearing.

5th. The Scientific Department (revived), in which will appear the writings of Haeckel, Tyndall, Spencer, Huxley, Proctor, Wallace, and other scientists. We know many will hail with delight the reappearance of this department.

6th. The Home Circle. In this department will appear, from time to time, such articles as pertain to home, the family, domestic life, etc.

7th. The Laws of Life and Health. Under this head will be given, from time to time, information relative to physiology, life, health, disease, hygeine, etc., valuable for all to understand.

8th. Answers to Enquirers. In this column will be answered such questions as may be sent in by readers, touching theology, Freethought, science, literature, and a thousand other things that constatnly arise. This is an instructive and valuable addition.

9th. Currency and Finance. There is much to be said on these subjects. They are vital questions and they have been tabooed too much heretofore in these columns.

10th. Social Topics. Embracing subjects pertaining to social life, relations of the sexes, the population question, woman's rights, female suffrage, etc.

11th. Selections. Under this head will be given such worthy articles from magazines and reviews as we can find room for.

12th. Useful Recipes, for cooking, household matters, etc. The utility of this column will be seen at once.

13th. The Matrimonial Department. Containing notices, enquiries, applications, etc., pertaining to the vital subject of matrimony—a sort of social exchange for the benefit of those of both sexes who wish to extend their acquaintance.

14th. George Francis Train! The epigrams and sharp, pungent sayings of this remarkable man are popular and sought after by a large number of readers. It is but right that Mr. Train should have a chance to be heard.

With these useful features added to the others prominent in THE TRUTH SEEKER, an argument is not necessary to convince any reasonable person that the journal must be one of great value. The next thing necessary to be done is to largely increase its circulation. With expenses doubled, and the price increased but fifty per cent., it must be evident to all that its number of patrons should be largely augmented. It costs a good deal of money to issue weekly a sixteen-page paper of the size of this; and if any one doubts it, they have only to try the experiment to be fully convinced. Then, to make the enterprise a success, many new subscribers will be necessary.

We are grateful to those friends who have sent in new names, and we earnestly hope the good work may be continued for months to come. Thousands of names of patrons should be added to our lists. If every friend will constitute himself or herself a committee of one to obtain from one to ten new subscribers, a great good and certain success will be accomplished. We are quite willing to hold up the Banner of Truth to the best of our ability if friends o'er the land will give us their aid.

Those who favor the work in which we are engaged, will undoubtedly give us their patronage and induce as many others to do the same as possible. Those who wish to see THE TRUTH SEEKER die a death of starvation, will of course withdraw their support and try to persuade others to do so also. We submit it to every reader whether, in view of the exigencies of the times, this is a fitting period for friends to grow cold-hearted and indifferent as to the prosperity of our cause. Every one, of course, must decide this question for himself.

It is hardly necessary to again ask old patrons to be prompt in renewing, for all must know how needful it is that we are properly supplied with funds to carry on our business. Those who find it inconvenient to remit the amount for a year, can send $1.50 for six months, or 75 cents for three months. It takes promptly-paying patrons to make a paper a success. We have hitherto owed everything to our patrons, and we hope this debt will not be lessened.

If all our friends will co-operate with us and do all they can to help us, our labors will be made comparatively light. Before the close of 1878 may THE TRUTH SEEKER find itself permanently and successfully established upon its feet.

Will You Join Our Ranks?

Copies of this initial number will be sent to many who are not subscribers now, but who are asked to become so. We wish them to consider themselves invited to allow us to add their names to our lists. For this large paper we only ask $3.00 per year, $1.50 for six months, 75 cents for three months, postage included.

We will be glad if friends will send us the names of such parties not now taking THE TRUTH SEEKER as will be likely to appreciate it, and who will probably become subscribers. If they feel like enclosing a small sum to pay cost, postage, etc., it will not be refused.

This number will be sent to the trial subscribers who have been taking it two months that they may see its improvement. If they wish to continue taking the paper, they must write at once, and send the price for three, six or twelve months. If they do not do this the paper will not be sent longer. We will be glad to add as many of these to our regular list as possible. They will be certain to receive the full value of their money.

As the price of the enlarged paper is fifty per cent. more than heretofore, the credits on the list will be changed to suit the alteration of price; thus those who have paid $2.00 for the present year will be credited for eight months, and shorter terms in the same proportion—the time credited at the two dollar price will be shortened one-third to adapt it to the three dollar rate. Those who wish to pay up to the end of the volume, which ends also with the year, will do well to do so, and they will thus know how much to remit. Those who find that the date on their tab is wrong, will please write and notify us of the fact.

Extra copies of this issue will be sent to various friends to hand to those not now subscribers but myy be likely to become so if once made acquainted with the sheet. Thus, those receiving extra copies will please hand them to such persons as they know, who ought to become patrons, and urge them a little in that direction.

Those Petitions.

Our friends who have been getting signatures to the petitions to Congress will please send them in, so as to arrive here by the 15th inst. It is desirable to send them on to Washington in a body by that time. We are getting many in already. W. F. Barkley of Mt. Pleasant, Pa., sent in one with four hundred and

twenty names to it, and several have sent in with over one hundred names. A friend in the West writes that he thinks he will obtain over two thousand signatures. But those which only contain a limited number of signers, are also acceptable. Those who can use more petitions are requested to send for them at once. Let the good work go on.

Premiums Awarded.

To induce new subscribers, friends, to join our ranks and lend us their aid, we make the following offers:

All new patrons who send us $3.00 shall be entitled to the enlarged TRUTH SEEKER for 1878 and ten numbers of 1877.

All new patrons who send $3.50 shall be entitled to THE TRUTH SEEKER for 1878 and a copy of the "Humphrey-Bennett Discussion" or "The Truth Seeker Collection"—containing nearly 600 pages each—as they may select.

All new patrons who will send us $4.00 shall be entitled to THE TRUTH SEEKER for 1878 and the four volumes of Truth Seeker Tracts—2,100 pages—in paper.

All new patrons who will send us $5.00 shall be entitled to the paper for one year and either of the following works: "The World's Sages, Thinkers, and Reformers," Amberley's "Analysis of Religious Belief," Thomas Paine's "Great Works in One Volume," "The Champions of the Church" (as soon as issued), or four volumes of The Truth Seeker Tracts in cloth. We trust our old patrons will not ask to be hired to keep on with us.

All persons who order Vol. V. and any of the preceding volumes bound (for prices of which see another article) shall be allowed a discount of 20 per cent on each.

Those who will send $25.00 shall be entitled to ten copies of the enlarged TRUTH SEEKER for one year.

May hundreds and thousands avail themselves of the liberal offers.

Volume IV., Bound.

A limited number of THE TRUTH SEEKER for 1877, can be furnished, sent post-paid for $3.00. Volumes I., II., and III., can also be furnished, neatly bound, at $1 in paper, $1.50 in cloth, for Vol. 1., $2, and $2.50, for Vol. II. (sixteen months), and $2.50 for Vol. III., cloth. Those wishing the four volumes in cloth, can have them sent by express for $7.50, which is very cheap. By mail, $1.75 additional for postage will be required.

Books, Books, Books.

This is the season of the year when we have long evenings for reading. Let those who wish to help us along send to us for what books they wish—first, those published by ourselves, and second, those published by others, sent post-paid at publishers' prices. We make some profit on books and orders for them are a benefit to us. Friends will please govern themselves accordingly. When they wish books let them not forget us.

Trial Subscribers.

Two months ago we offered THE TRUTH SEEKER to trial subscribers, two months for twenty cents. Nearly two thousand availed themselves of the opportunity, or their friends did for them. The paper being now enlarged to double size, we will make the still more favorable offer, to send it two months for thirty cents to new trial subscribers. This barely covers the price of the white paper alone. Those who have taken the paper before, either as regular or trial subscribers, are not included in this offer. Who will send in the names of one hundred new trial subscribers?

Turning the Tables.

The following is clipped from a Boston paper. It shows that Brother Heywood has decided to fight the enemy with his own weapons:

"A SUIT AGAINST ANTHONY COMSTOCK.—Anthony Comstock, Special Agent of the Post-Office Department to suppress the sending of obscene matter through the mails, and who recently arrested Mr. E. H. Heywood of Princeton, Mass., for sending two books, "Sexual Physiology." and "Cupid's Yokes," has been sued by Mr. Heywood, in an action brought in the United States Circuit Court at Boston, for damages for false arrest and false imprisonment, and to test the legality of Mr. Comstock's proceedings, it being alleged that he has abused his legal authority in this case."

This is just the right course to pursue. We wished to take the same in our own case, but our attorneys advised to the contrary. It will be well for Comstock to show why he willfully annoys peaceful, quiet citizens. If he can have ten or twenty suits brought against him and be forced to give bail or go to prison, it may give him a taste of the sweets he has been bestowing upon others. We hope Bro. Heywood may succeed in bringing him to justice.

We have received intelligence that Comstock has recently caused the arrest of Frank Rivers for sending "The Fruits of Philosophy"—a strictly scientific work—through the mails. So the inveterate prosecutor, it seems, has not yet had enough of "law." It is to be hoped that at an early day he will be satisfied and be able to turn his attention in some other direction. We trust that Mr. Rivers will come off as well in this case as recently when the State authorities pitched into him on the same charge. Our own case is not yet decided.

SALAMANCA, N. Y., December 25, 1877.

EDITOR TRUTH SEEKER:—I am pleased to announce that Rev. S. W. Sample, of Meadville, Pa., (whom we named "The Young Ingersoll," at the Randolph meeting) will lecture at any place in the United States during the months of January and February, 1878, on payment of his actual expenses. His lectures are:

1. Liberal Demands and Duties.
2. Free Religion.
3. Woman's Right to the Elective Franchise.
4. The Betterment of the Laboring Classes.
5. What is Infidelity?
6. Buddha and Buddhism.
7. The Religion of Worldliness.

Allow me to add, that the first and third I heard our young friend deliver at Randolph. They were both able and eloquent. Liberals, keep this young man in the lecture field. H. L. GREEN.

Defense Fund.

The following donations have been received up to date:

DONATIONS.—Joseph Sedgebeer, $10.00; Milo and Sallie Miner, $5 00; E. M. Davis, $5 00; S. Berendsohn, $5 00; A Friend, $5 00; Julius Samson, $3 00; M. D. Cohn, $2 00 A. J.. $1 00; A. C. C. Tamsen. $2 00; J. B. Fenerty, $1 00; F. J. Freese, $1 00; Theodore Berendsohn, $1 00; A. Folck, $1 00; Z. T. French, $1 00; Thomas W. James. $1 00; A. A. Lewis, $1 00; James Quinn, $1 00; Joel Stokes, $1 00; Lester B. Reading, $1 00; C. W. Sylvester, $1 00; Benjamin Griffin, $1 00; J. H. Granthan, $10 00; Jos. Woods, $10 00; Charles W. Bouser, $5 00; Granville Cretors, $5,00; William H. Geohagen, $2,00; Jacob Cretors, $1.00; Timothy Bowe, $1,00; Dr. Hoyt, $1,00; James D. Southerland, 50 cents; Joseph Bradbury, $10.00 Mrs. Sarah Bradbury, $5.00; Wm. McDonnell, $10.00; Dr. E. Newberry, $5.00; Wm. Rowe, $5.00; J. A. Hart, $1.00; M. Babcock, $10,00; Almond Owen, $10,00; W. A. Ramsdall, $4.00; James Body, $1,00; Dr. Geo. Chapman, $5,00; Richard Matlock, $5.00; R. 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Kind friends, we fervently thank yon all.—ED. T. S.

LINESVILLE, PA., Jan. 1, 1878.

FRIEND BENNETT: A Happy New Year!

The Liberals of Linesville, Crawford Co., Penn., will celebrate the 141st anniversary of Thomas Paine's birthday on the 27th, 28th and 29th days of January, 1878. The speakers engaged for the occasion are H. L. Green, A. B. Brown, Dr. T. L. Brown, O. P. Kellogg, Judge R. S. McCormick, and Rev. S. W. Sample.

BY ORDER OF COMMITTEE.

The Artistic Point of View.

To the Editor of The Truth Seeker, *Sir:* I have just read the article in the Boston *Index* upon what is called the "Obscenity Legislation." I fear it may influence you to change your position in regard to the necessity of withdrawing that legislation. I venture to send you some suggestions why it should not, from an artist's point of view.

There is, in the first place, an acknowledged moral evil to be dealt with. All good men and women deplore the existence of real obscenity, and of a class of publications and venders of publications who seek to make gain of debauching the public imagination and morals, and especially of the young. The real remedy for this it is not my business to point out now. But so great is our abomination of this filthy and hateful thing, that it becomes infinitely easy to excite the public prejudice and hostility against anything whatever which can be ignorantly branded and confounded with the real offense. It is this blind severity of public opinion against *one kind of thing*, which constitutes the very danger of a persecuting and oppressive crusade against other and wholly different, even directly opposite things, which may be imagined from some superficial resemblance, to be part and parcel of it. In this lies the danger. There can in fact be no legal accurate distinction between these things—it depends upon the person and the point of view. There is no line so delicate, varying and difficult to be drawn as that between "a *real* vulgarity of expression," and that audacity of purity and genius, which, soaring above all thought of vulgarity, withdraws the veil of concealment worn by common-place decency, and lays bare the secrets of Nature and of truth for some great and sufficiently holy and artistic purpose. That purpose may be a moral rigor against the very sins in question, as in the Bible and other religious books; an inspired literary or artistic fidelity to Nature, as with all great poets and artists; an intellectual research into the hidden truth of things, for truth's sake, as with physiologists and other men of science; or, in fine, a fanatical zeal in behalf of purity itself, or other social benefits to be obtained, as in the case of social reformers, Malthusians and others.

If this subtle line must be drawn and established by law, under the severest penalties of imprisonment at hard labor, confiscations, immense and ruinous fines, search-warrants, an organized corps and system of paid Government spies, and all the paraphernalia of a milder kind of Inquisition, reëstablished in this modern and progressive age, and on American soil, and brought to bear mercilessly upon whosoever thoughtlessly, or for any insufficient or sufficial purpose, oversteps that subtle and impalpable line, then, in God's name, let us have some competent tribunal to fix cautiously and wisely the limits of religious, literary, artistic, scientific and reformatory freedom. Let not the very flower of the liberties we have achieved be surreptuously filched away from us by legislation upon a subject where any accurate definition is from the very nature of the case impossible and just as likely to bear hard upon the innocent as the guilty.

Better a thousand times, if all these impalpable questions of propriety of utterance are to become, in this freest age and freest country of the world, matters for some sort of criminal tribunals; better a thousand times reëstablish a modified censorship of the press to accompany and soften the horrors of the new Inquisition. We ought, at least, to have the protection of knowing beforehand whether what we have written and desire to publish will be tolerated, or whether it will incur the penalties of the law, and consign us to a dungeon. We ought, at least, to have the benefit of *a series of warnings*, such as the most despotic governments give to the publishers of obnoxious political matters. We should have, indeed, *some sort of special tribunal, for the trial of such questions*—if they must be tried, instead of intrusting them, as all civilized countries have hitherto done, to the good sense of the community—a tribunal most carefully constituted of the highest experts in literature, science, art, morals and reform. The very worst contrivance for the trial of such issues, will be the trial *by jury*. To submit the highest inspirations of genius, and the most daring investigations of science, and the boldest speculations and tentatives of social reform to the blundering average opinion, the real vulgarity, of common ignorance and prejudice would be the one thing needed to extinguish genius, to trammel scientific investigation, and clog the wheels of the progress of the world.

Several great questions are now agitating the minds of men: for example, whether moral results are best attained by legal repressions or by merely moral agencies—as in the temperance movement; whether devices of science and art for limiting the number of progeny are moral and expedient or immoral and inexpedient; whether more familiarity with the processes of nature, in respect to generation especially, debauches the young mind or purifies it, etc. Of all these and such questions, there is a progressive and a retrogressive side. Upon all these questions the Comstockian legislation has taken a snap judgment in behalf of the conservative and repressive side. Of course, that cannot be the end of it. Of course, a reaction will take place, on the side of progression, and the enlargement of liberty. The long lines of battles which were fought in past ages on the field of religious, and that of political freedom, are now to be renewed on the social and artistic fields. The new crusade for liberty will have its martyrs, and it is to be expected that some of those who should be its staunchest defenders will show a genius for getting themselves planted on the wrong side, as seems to me was unfortunately to be the case with our friends on the *Index*.

This great subject is not yet even plainly opened to the public. Artists, men of science, and reformers, are, as yet scarcely aware of the existence, much less of the reach, of the new legislation. It constitutes a real and formidable danger, for every one of them, or for some among them. There has been always, for example, a sharp conflict, literary and moralistic, over the question of *The Nude* in art. All bold art-instincts have been in favor of it. Real art is impossible without it. Puritanism is opposed to it. Forty years ago, when Power's Greek slave, and other similar works were first exhibited in this country, puritanism took the alarm, and made a staunch fight over the subject; and was, definitively, as it was supposed, defeated. The art-instinct triumphed. Since that time not a murmur has been heard of objection to the usages of high art. At the Centennial Exposition, at Philadelphia, nude nature was exhibited nearly as freely as it would have been in any capital of Europe, and not even an objecting comment was made in any quarter. But at that very time, Mr. Comstock had surreptitiously, that is to say, quietly and unobservedly, obtained at Washington, the passage of laws, nominally relating to obscenity, under which many of the artists and importers of works of art, at the great national exposition, could have been consigned to prison; for beyond question a vulgar-minded jury could have been readily found whose verdict would have declared many of the pictures and much of the statuary there to have been *indecent!*

When the full force and meaning of this legislation shall really burst on the public mind, not a scientist, an author, or an artist, but will feel himself transported backward into a new Dark Age, breathing the mephetic atmosphere of a new repressive persecution, the very ground of American ideas and freedom gone, slipped away, stolen from under our feet, leaving us in the perlius of a new Inquisition, and under a new Reign of Terror. There is probably not a full library or cabinet in the land, but contains plates and descriptions that a common jury, urged by a fanatical or malign prosecutor, might not deem indecent; and the law lodges with its chief spy ample powers to institute a search wherever any suspicion exists. I ask for that freedom in which only Art and the Artistic spirit can live, and therefore I pray you to stand by your Petition for the total repeal of a United States censorship at the Custom House and the Post-Office, established by the Laws to which it refers.

Yours with respect and gratitude, Artist.

Clandestine Publications.

[The following from the *Index* of the 27th inst., by Elizur Wright, pleases us vastly better than the five-column editorial of the same paper the week previous.]

There are many wrongs among mankind with which law cannot meddle without making them worse. I do not say that the production of a certain kind of books and pictures, which a decent person puts into the fire at sight, is one of these wrongs; but I do say it is only a symptom of a social disease which has baffled law hitherto, and which while the disease lasts will continue to baffle it. There is, in my opinion, no remedy but in a better gospel—a gospel of home education, which shall fortify the child against this species of filth before the age of going to school, so that one of these manufacturing scoundrels would no more dare to send one of his circulars to a young scholar than to the mother. This is not saying that there should be no law to punish such outrages upon decency. Till such nuisances cease they must be punished, though perhaps shooting would be better than boarding at the public expense.

But all that law can do, and it is precious little, can be done by State and municipal laws, if it can be done at all. In this opinion I am exceedingly sorry to differ from my excellent friend. the editor, with whose indignation against the authors and distributors of this clandestine literature and vile art I most fully sympathize. I think Congress has no occasion, and therefore no right, to legislate on the subject, except for the District of Columbia and the Territories. Moreover, I think its act touching the circulation of obscene publications through the mails is an outrageous violation of the Constitution, incapable of any modification which could make it either constitutional or safe. I wish to sign a petition for its total and immediate repeal, even at the risk of being classed with the vilest publicans and sinners, if anybody sees fit so to class me. Let men be punished for obscenity or treason, if they are guilty of either, but not for sending either through the mails. If it has come to that, that these two crimes, or any crimes, cannot be suppressed without invading the sacred privacy of the people's correspondence, we had better abolish the post-office.

If we are to admit as true the statements published in the *Journal* and quoted in the last *Index*—though they bear on their face signs of great exaggeration—it is very plain that the class of books and prints used to corrupt schools can be suppressed without meddling with the mails. Any manufactory turning them out by the "ton" cannot be hidden from a vigilant police anywhere. Thousands of citizens of all sects and parties are interested in having the police do its duty, and have the votes to enforce their will. The problem is simply to find the origin of the filth, burn it in the mass, and put the producers where they will produce no more, making as little noise about it as possible. Then will there be none of it going through the mails. The indiscretion of making so much noise and publishing such frightful statements is too palpable. It is a gratuitous advertisement that the scoundrelly wares can be had somewhere, and sets the viciously-inclined, the misbegotten, and parentally-neglected to looking for them. If the Society for the Suppression of Vice were acting with good faith and the requisite degree of common sense, they would go quietly to the proper authorities and insist on their doing their duty.

The distinction between the open and the clandestine book and print trade is sufficiently marked. The former is kept clean, not by law but by public opinion. A reputable bookseller no more thinks of selling one of those vile books which are the only subjects of legal prohibition than he does of walking in the street with nothing but a hat on. And he would not do that even if the law did not forbid it.

The simple truth is that the Society for the Suppression of Vice does not care a pin for the suppresssion of the clandestine and really vile book trade; but, taking advantage of the great elasticity of the adjective "obscene," they first make a raid upon the clandestine trade as a cover to their attack upon the science of human physiology, in the interest of their peculiar religion. Pretending and loudly bragging to have done the work of the police authorities better than they ever did or could do it themselves, they now come to their real work, which is to suppress science and cultivate ignorance and superstition among the people. The honest and self-sacrificing men and women who are laboring openly, earnestly, and intelligently to prevent social corruption and keep men and women out of a hell-upon-earth by instructing them in the laws of life and health, are pounced upon as if they were pimps and harlots! Do our orthodox friends think such strategy is going to succeed? Do they think ignorance is the best protection of innocence, and that those are safest from precipices who either know nothing about them or are instructed that they are delightful places to jump from? If they wish to save their cause from the greatest disgrace it has ever yet suffered, they will take care to turn the energies of Comstock and his crew out of their present channel.

E. W.

An Orthodox View of Theatricals and Other Entertainments.

"The *Index* of Oct. 4th published a remarkable article under the above title, by Charles K. Whipple. I wish The Truth Seeker could republish the whole article, but it is long, and the following extract, a fair sample of the whole, must suffice as a basis for some comments.

I have read with very great pleasure the article in *The Index* of Sept. 13, entitled "The Duty of Liberals," by J. L. Stodoard. In that article, the author's desire to make a candid, fair, and just statement of the Orthodox stand-point is no less aparent than his liberality.

The passages in Mr. Stoddard's article where, as I think, the Orthodox idea is inaccurately represented, are the following, just below the middle of second column. I *italicize* the phrases in which I consider the inaccuracy to lie:—

'Here, in enlightened, cultured Boston, there may be found thousands who deem it a sin to go to the theatre, *there to be ennobled by the witnessing of Shakespeare's tragedies*';—and,

'Is it not pitiable that intelligent men and women can still be so bound hand and foot by Puritan prejudices as neither to enjoy and profit by many inspiring pieces of acting, nor to recognize the great educating and ennobling influence which the drama *is capable of exerting*?'

There are tragedies and comedies of Shakespeare and other authors, the adequate representation of which would have, *on the whole*, a good moral influence. There are private dramatic representations which have a moral influence unexceptionably good. At the same time, there is probably not one theatre in the world, carried on upon a business basis, and designed to pay a fair profit to its managers, a full half of whose nightly performances do not exercise, *on the whole*, a bad moral influence.

The evening's entertainment in our theatres usually consists of three parts: a tragedy or comedy to begin with, which may be good, bad, or indifferent, in moral character; a farce to end with, which usually contains some objectionable features; and dancing in the interval between, the chief feature of which is its indecency. Ballet-dancing, which, either by itself, or as a feature of one of the dramatic pieces, is one of the things chiefly relied on to draw an audience to the theatre, is the intentional display of the female figure to an extent, and in a manner, which would not only seem, at the first view, impossible to a modest and decent woman, but which would subject any woman to arrest for "indecent exposure" who should practice it with equal publicity elsewhere. Most of the dancing of women on the stage would be accurately defined by calling it an elaborate *system* of indecent exposure, although long custom and the patronage of wealthy and fashionable people have thus far screened it from the operation of penal law".

In commenting on Mr. Whipple's defense of the prejudices of the Puritans against the theatre, I do not propose altogether to defend the theatre, but to look into the inherent moral principles of his article, and make a wider application of them.

The central gravamen of the orthodox distress, as represented by Mr. Whipple, is that sex furnishes the groundwork and staple for allusion, innuendo and display in the theatre, and hence is corrupting. The implication is that sex is bad *per se;* that sex is a sin and a shame, and plays the mischief everywhere; that the great creator, who deliberately went and pervaded all life with sex, ought to be ashamed of himself—in short, that sex is the grand mistake of the Universe.

Sex it is that corrupts, defiles, and brings "death into the world and all our woe." "Corruption," "vileness," "indecency," are the leading words in the indictment against all theatrical reference to sex. It is time that hysterics should begin to disappear, and reason prevail, in regard to this ever-present and innocent domain of animated nature.

As to the theatre of the past, with its bar and its "third tier," luckily it *is* past; and, therefore, with it and with the first part of the article under review I have no controversy, except to remind readers that all evil is relative and has a good side, and that good is constantly evolving out of evil, as the present theatre has out of the evil past, and as the future will out of the evil present. A few readers of the last three-quarters of the article will reflect, though unfortunately all will not, that the old orthodox puritanic

morals are tarred with the same stick that their religions are. We have no more discovered what it is infallibly moral to do, than we have what it is absolutely religious to believe. The path of research runs quite as far into jungles to be explored in one realm as in the other. Our morals are now, and have been for centuries, as much dictated by the Christian Church as our religion has been. Questions of sex are especially assumed by the Church to be placed, by authority of the Great Jehovah, in her exclusive and most holy keeping; and she prescribes all the etiquette and all the propriety of its manners, and all the rites and ceremonies of its relations and functions. Is her assumption justified, and are her teachings and her rulings on sex questions any more likely to be scientifically correct than they are in the purely religious domain, where we know they are false and untenable? and if not so, are Liberals and Freethinkers going to dig about and uproot the old orthodox religious tree, but leave this branch relating to sex morals to flourish unquestioned and uninvestigated, as of old?

Let a close observer look about him and see what the practical every-day acted definition of morals is, in all Christian countries whose every creature has heard the gospel preached, and he will learn that that is moral which is customary, and that is immoral which is rare, or which prevails in minorities.

Marriage for life, though full of tyranny and revolt, disease and dead women's bones, and though productive of great hordes of unhandsome, deformed, and in many ways imperfect generations, is, nevertheless, moral, because it is in the majority. Marriage not for life is immoral, because it is in the minority—though every day it is undergoing its own evolution, involving better classes, and gaining on the moral style of marriage.

From these two great juxtaposed institutions of morality and immorality descend and shade away several minor morals and immoralities, that are just as mixed and questionable in their ground and logic as the major ones are. As instances, it is immoral for a woman, any fine morning that she chooses, to pack up her reticule and depart on a day's or a week's journey, as a man may, without notice or asking anybody's permission. It is immoral for a woman to ride astride, though her ease, convenience and safety require it. It is immoral for a woman to shorten her dress say the moderate width of four inches at the bottom, though it is highly moral to abbreviate it that immoderate width at the top. It is immoral for a woman, traveling alone, to apply for lodging at a hotel; and much suffering has been caused by the denial of this privilege. Up to say fifteen years ago, in this city full of dining saloons, it was immoral for a woman to step into one of these convenient places to quench her hunger and thirst. It is not long since it was immoral for a woman to be a physician; and it is now immoral for her to be a lawyer or a clergywoman, and clergy*men* are hauled over orthodox coals for admitting her to their pulpits. In short, it is generally immoral for a woman not to be more or less owned by some man, not to obey and do the bidding of some man, because it is his right to command, rather than a favor of hers to bestow.

In the rural districts it is universally immoral to do as your neighbors don't do—even in matters not pertaining to sex. I have known neighborhoods where it was highly immoral to subsoil or under-drain a farm. In the early days of pisciculture (1860) I was passing a season in the rather wild county of Delaware, N. Y., and indulged in some familiarities with male and female trout to improve their mere naturismal methods of propagation. The most convenient point for my experiments was at a spring by the roadside, where rustic marketmen and travelers passed daily, and I soon realized that I was committing the unpardonable immorality. I had to submit to so much questioning, comment and criticism, and got to feeling so mean about tampering with the connubial rights of those dear little finny people whom I desired to keep unspotted from the world, that I would dodge out into the bushes when I saw any one coming; and, by the time I had those trout eggs all nicely laid, by science and machinery, as it were, I never so painfully realized the great truth that I had been conceived in sin and brought forth in iniquity.

In cities, too, there are some, though not so many, of these minor immoralities. Even so late as 1856, I was offered a profitable partnership in business, provided I would shave off my full beard, the style of which had not quite yet become fashionable; and was refused because I said to my intolerant benefactor that I would see him in—well, there isn't any such place, and so I won't write it.

But to return to the theatre and sex—for in that domain theatrical immorality chiefly lies. The fact is, puritanism and orthodoxy have built up fences around this field altogether too high, and the just instincts of theh uman heart revolt at them. You cannot put a prohibitory tariff upon sex manifestations. It is utterly useless to try it. The only result of such a policy has ever and always been an increase in the race of smugglers. The frontiers of such a line of customs furnish a fair field for the enterprising, and they are breaking through all tariffs and butting against and overleaping all fences, however high and however threateningly mounted with the warning, "All persons forbidden to trespass on these grounds under penalty of the law." The theatre with its catapult of independence and protest has battered down one large gap. The ballroom has opened another. Art and literature, another; and seaside bathing has made the greatest breach of all. People will resent every attempt to relegate them up to any whimsical and baseless style of morals; and women people especially seize upon every fair excuse for that display of their charms which the orthodox denounce, though inherent purity approves. The great crowds of bathers at the seaside furnish opportunities on the largest scale for this display.

At Ostend, and other fashionable bathing resorts in Europe, the surf and shore exhibit one wide waste *embarras de richesse* of what Mr. W. quotes as "indecent exposure"; and bad, if it is bad, as the general bathing manners are, yet there are more retired portions of the beach where almost utter abandon is permitted. In this country the tendency is the same way.

Not long since, a writer, who styles himself "Merchant," went down to Long Branch just one day, returned, and poured forth his shocked sensibilities in a complaint to the *Graphic*. Also, a writer in the daily *Times*, last Summer, gave a long account of a woman of wealth and dazzling beauty and, what is inexcusable, "respectability," and of her enchanting ways and habits, and no habits, of bathing. He described her as appearing regularly every day, at 11 o'clock, accompanied by maids bearing a wealth of toiletry, and by a man carrying a little tent which he set up on the beach, wherein she would enter and pretty soon appear again in close-fitting gauze silk, and, on the whole, arrayed in all her glory like any lily of the valley. Then she would receive her friends, of the male persuasion or otherwise, a few moments at the door of her tent, and finally would plunge, a veritable "*wasser maiden*," into the waves. These elaborate preparations seemed designed on purpose to draw a galaxy of observing eyes, and the gay and festive outside world flocked around in crowds to catch bewildering glances and see her disport.

Now this is only an exaggeration of freedoms that are growing very general. The universal hush, on the subject of sex, is breaking away in spots and places. The pious sham is losing its force; and even the "unco guid" are compelled to admit that the unclothed human body is not essentially and necessarily a loathsome object which breathes pestilence and breeds corruption wherever it is seen.

Then there is the art world, which is crowded full of horrors, equal to any ever displayed at the theatre, if the nude human body is indecent. The great masters in color will paint beauty as she is; the artists in marble will chisel her forms as nature made them; and the high and mighty, and refined of the world will crowd the studios and the galleries to look at them. It is too late in the age of the world to make an indecency and a depravity of untrammeled art by theologic censure and cant. The regular and orderly evolution of the human passions, and of every one of them, will have its appointed way, spite of theories of total depravity, conception in sin, and birth in iniquity.

In literature not dramatic, there is the same growing assertion of independence, and there are pictures in words and realisms in verse just as warm and "corrupting," though conceived and expressed by the greatest masters, as anything delineated in the galleries, or spoken and acted at the theatre can be.

Now how does Mr. Whipple account for these facts, thus faintly shadowed forth showing that the most cultured, wealthy and beautiful classes; yes, and a large consenting, active or passive portion of the religious, do love, in their inmost souls, to see and be seen attired in this scanty, careless, negligent way, at parties, balls, theatres, picture galleries and the bath?

Is it a degraded nature in these classes? Is it conception in sin and birth in iniquity? In short, is it total depravity? Or may we not as well admit that sex is not a disastrous mistake, that it is not in its own nature indecent, corrupting and vile, that it has its uses and is enriched with charms, and that the human race may safely be credited with sufficient reason and common sense to use, and enjoy, and on the whole not abuse these among the best gifts of creative wisdom to woman and man? Might we not as well confess that the sex passion is at par with all the other passions of the human soul, that it has its laws, its necessities, its demands; and, if they are not gratified in regular normal ways, they will seek irregular and abnormal ones, and even carve out savage and destructive channels of their own? Some student in sex physiology has recently announced that hydrophobia in the canine race is the result of unrequited affection, and is unknown in countries where the males are not generally made widowers, and where the law of animal instinct is not thwarted. Is thy servant a dog, that he should be kenneled and confined to an environment such as the sexphobists would prescibe?

It is said that beauty unadorned is adorned the most. Every man who is a man knows that the sight of woman unadorned as Eve gives him delight. I suppose that the corresponding Adam pleases the feminine eye. What is the use of denying it? Who is to blame for it? and what are you going to do about it? Are we to curse God and die, because he has made woman so shamefully beautiful and man so shockingly handsome? Come down to the science of it, and, setting aside our orthodox puritanic education, will Mr. Whipple, or any other disciple of the skeleton school, tell me where is the indecency of exposure, where the vileness, where the corruption, arising from anything ever seen or heard at the theatre, shown in painting or sculpture, read in books, or exhibited at the bath? Point us out the *ipsissimum punctum* where corruption or indecency begins. There is much disease in sexual function, much weakness and breaking down of parts, mainly in commercial marriages and unloved unions. This, I should suppose, would be generally deemed corrupt, indecent, vile, and all the unhappy words which Mr. W. applies to the more veiled suggestions of sex.

The most that the "bears" in the sex market can prove, in all their depressing quotations, is that sex has its dangers, as fire and water have. Unfortunates may consume in the one and drown in the other. And so the misinformed in laws and functions of sex may commit excesses and rush to destruction. But the world was not made for them. It is the fittest only who survive. Because the weaklings get scorched in the dazzle of beauty, shall the judicious, the temperate and the able-bodied be abridged in their faculties, shut up to limited lives, and hampered by unreasonable social requirements? Let the unfinished creatures dissolve into their original elements and take a new start; but because they have proved unequal to the emergencies of existence, we need not forbid "cakes and ale" to the survivors. It seems a cruel law, but where is the creator who could have made a better?

When the science of sex shall be understood and its laws obeyed, when its etiquette and its proprieties are based on a code of morals not made of mere wind of doctrine, when its uses are respected and its delights not abused, then woman will be several degrees higher in the social scale than she now is, her name will be no longer "Frailty," and the theatre will readily conform to her decrees in all the stage manners, the literature of the drama and the acting thereof, which in any way infringes upon the subject or the relations of sex. What woman wills in that matter is preeminently God's will.

I conclude, then, that Mr. Stoddard, in his estimate of the theatre, is in accordance with the spirit of the age, the tendency of society, and the manners and customs that are growing and going to be—in fact, that partially now are—and he is practically right. Mr. Whipple, on the contrary, in his estimate of the theatre, has in view the morals based on total depravity and imposed on us by the same people who have imposed the current religions, and is upholding or at all events is excusing, these unscientifie morals; while, as I understand his other writings, he rejects their religions, and so he is practically wrong. At all events, the austere faith and works of the Puritans have been through the court of enlighted modern opinion, and judgment entered up. There it is better to let it rest. A reopening and rearguing of their case will not any the more commend it to modern acceptation.

THEROR C. LELAND.

New York, Dec. 26, 1877.

An Open Letter to Mrs. S nker.

DEAR MADAM: I know our Editor objects to annoying his readers and correspondents with two sides of some questions; but I think it is a slight mistake in judgment. I am sorry that such is the case, as he seeks the truth; and that cannot be found in that way, at least not more than half of it.

I admire you as a writer and teacher. You say a great many good things in a penetrating style. But when ladies take a public stand, I deem it not unkind to show up their errors as soon as I would those of the sterner sex. So I only ask our Editor for a little fair play, which if not granted some of us will feel disagreeable.

In your reply to Mrs. E., in this paper of May 26th, you cut your stuff without compass or gauge. I ask you to hold on a moment. You say, "Now, spirit is the absence of matter, and that, too, is nothing. Matter fills all space, and therefore we find no place for nothing—for spirits. Now, things are realities, hence they are not legitimately comparable with the ethereal sublimated essence of infinitesimal vacuity called spirit." You have evidently reckoned without your host. You seem to have absorbed N. Webster's philosophy of spirit, and yet one of our Methodist preachers quoted him the other day to prove immortality. Webster tells us that spirit is (1) Wind; air in motion; hence breath; (2) Animal excitement, or the effect of it; elevation or vehemence of mind; as, the troops attacked the enemy with great spirit; (6) An immaterial, intelligent substance."

Friend Slenker, you and Bro. Webster are both very inconsistent, whether you agree with him or not. How would it seem to say, "the troops attacked the enemy with great wind?" Once more: "The troops attacked the enemy with great nothing." I suspect the enemy would not mind it much; and you may smile just here and say neither would they if attacked by spirit.

You assume more than reason dictates, I think. Will you permit me to ask you a few questions?

Two friends of mine in this city, stopped at Dr. Slade's rooms in New York a few years ago, as they were returning home from the funeral of an uncle, who was, while he lived, one of your sort, who glibly say, "spirit is nothing." They were strangers to Dr. Slade, both the dead man and his friends. They—the live folks—sat down and a message was written without visible hands between a closed double slate by an invisible power, addressed to one of the party who had just come from their uncle's burial, and that message was first signed C. Forbes (the person they had just buried). My friends being of an inquiring mind asked the power to write the full name, and it was done. Here is a disembodied mind writing a communication to a relative, under circumstances which precluded all possibility of deception, guess-work, or collusion. These are veritable facts. Was it "nothing" that wrote on the slate? I know my statements of them is no evidence to you, and I do not ask you to so accept it; but it becomes our turn to laugh when such facts can be substantiated by five hundred credible witnesses. And before you assume to make such sweeping assertions as you do in regard to spirit, you must be prepared to use some reason, and consider those stubborn facts; because there are about four sides to this spirit matter. What say you?

These "things are realities" and are not "nothings," but I claim they are spirit realities; so is wind, so are many other invisible things realities of different characters. I say spirit is not the absence of matter. Spirit can have an organization just as easy as any other kind of matter. Spirit is material in its realm just as much as earth is material in its realm.

Come back, my dear friend of truth, as I believe you to be, and reconsider a little. S MARSHALL.

Letters from Friends.

CLEARFIELD, PA., Dec. 5, 1877.

D. M. BENNETT, *Dear Sir:* As I anticipated, you have fallen among thieves. That pious Christian bloodhound, St. Anthony Comstock, has scented obscenity(?) and the whole pack of Y. M. C. A., will soon be on your track in full cry. I trust the Freethinkers of the country will come to the rescue. As for myself, "silver and gold have I none, but such as I have give I unto thee"—the sympathy of a brother. Send me six petitions at once and I will put them where they will do the most good. Your friend in adversity, HARRY HOOVER.

ARLINGTON, MASS., DEC. 8, 1877.

D. M. BENNETT: I am disturbed somewhat to learn of your arrest for the conscientious discharge of a duty which has for its object the lasting benefit of mankind, but am very hopeful for good results. It seems you have been summoned as a law-breaker to appear before the ministers of justice to answer to the charges preferred by a willing and zealous tool of the Young Men's Christian Association of New York, which is the representative of the dominant orthodox religion of the country.

The disposition on the part of Protestant Christians to suppress the utterance of Freethought comes with an exceedingly ill-grace, it seems to me, from the descendants of the early Protestants. It shows them to be unworthy of their sires, and calls loudly for a new protest against this influential religious body, even as Luther and his contemporaries protested under somewhat similar circumstances in their time.

It is quite evident that narrow-minded Christians, of which unfortunately a prolific crop has been grown latterly, recognize you as the propagator of a new Reformation, and feel it necessary for their own salvation, to close the mouth and paralyze the hand which wields a pen so fruitful of discomfiture to their unhallowed religion. But let me comfort you, friend Bennett, if I may, with the assurance that no better method could be adopted to herald your cause and secure popularity for the great work to which your life is devoted. Am very sure we shall have occasion to rejoice that this diabolism of Comstock and the Christians who hound him on has been undertaken against the editor of THE TRUTH SEEKER, as will be demonstrated by sympathy awakened amongst old and new friends, and a subscription list doubled in a short time.

We already get a foretaste of what is coming by reading the several pages of friendly communications and generous contributions and pledges in the last two or three numbers of your paper.

Although you may be made to suffer inconvenience and possibly imprisonment for a season, it will nevertheless result greatly to your advantage in a business point of view, and immeasurably great to the cause of the freedom of thought, the propagation of knowledge, which you have so much at heart, and the more speedy downfall of a religion which resorts to such measures for its perpetuation.

Let us not therefore wish to blot out of existence this man so willing to lend himself to the nefarious work of the Young Men's Christian Association, but rather recognize both him and the Association as servants for the promotion of Freethought and unwilling ministers for the propagation of Infidelity and the upbuilding of the cause to which you are devoted.

I shall have an eye continually to the progress of your case under the prosecution and hold myself ready to contribute my mite to the treasury when it is found necessary, although the calls upon my resources quite surpass the supply.

Your ob't servant, I. G. DODGE.

DUNLEITH, ILL., Dec. 27, 1877.

D. M. BENNETT, ESQ.: Blank petitions from your office received, but too late to be of use here. A petition had been circulated and signed by most of our citizens before the arrival of mine. So far I have contributed no money in your behalf. Without endorsing or condemning the course of THE TRUTH SEEKER, I will say that, should it become necessary to the proper defense of your case, you are, without further notice, at full and complete liberty to call upon me to the extent of the last dollar I have in the world. Should the tug of war come, rest assured that I shall be ready to pay in defense of your rights and liberty as I would in my own. Congress, through its "catspaw," Mr. Comstock, has the same right to injure me and destroy my business that it has to destroy you and yours.

Should they succeed with you, they might do me the honor to use me in illustrating the next moral (?) performance given by the Y. M. C. A. Truly yours, C. H. MERRY.

COVINGTON, IND., Dec. 29, 1877.

D. M. BENNETT: I received the petitions you sent me, and have been using what time I could spare in canvassing for signers. Every man I meet signs it, Christians and all, as soon as they understand it. I will return them to you as soon as I get around.

Enclosed find five dollars for the following named books, and if there is any left, add it to your Comstock defense fund, and you may call on me for ten dollars for the same purpose as soon as I sell my swine, or I will obligate myself to pay thirteen dollars per year for the big TRUTH SEEKER until that Comstock pimp is busted.

Your friend and well-wisher,
SCHUYLER LATOURETTE.

CHAMPAIGN, ILLS., NOV., 28, 1877.

D. M, BENNETT, *Dear Sir:*—Enclosed please find Draft for $3.90, for which send me Draper's "Intellectual Development of Europe" and two "Self-Contradictions of the Bible". I owe you for "Vindication of Thomas Paine," by Ingersoll. You may put down my name for $5.00 if you need it in your difficulty with that Comstock. If it comes to the pinch, I will give still more; I will do all I can; any way I am ready to take my gun for liberty although I am almost fifty years old. I hope you will secure R. Ingersoll to take your case. Don't back down one inch. I am very sorry it is so. I think this will be a test case. If we have got to go back to the rule of the church, let us sell our lives as dearly as possible. I am poor, yet I will do all I can for you.

A. SHERMAN.

MT., PLEASANT, PA., Dec., 26, 1877.

D. M. BENNETT: I forward my petition by mail to-day. I have four hundred and twenty signers. I send it early as your card of the 19th was received only yesterday, and don't want my names to be too late. I wrote to our congressman to-day, and I think he will be on our side. Awaiting results I remain Yours truly,

W. F. BARKLEY.

BINGHAMTON, N. Y., Dec., 21st, 1877.

BRO. BENNETT: From the moment I learned of your unjust arrest, I at once made up my mind to aid you when most in need. But you have made such a brave and honest fight, gaining so much over your accuser and prosecutor, *in spite of his avarice*, that I could not yet see where I would be your best reserve. Good for you and the important cause of mental freedom you so worthily represent. I pledge for $100.00 if any attempt is made to punish you for an offence you have not committed. Count on more after, if you need. I expect to call on you, in a few days, and learn more from you of the present *duty* of your friends.

Truly yours,
T. L. BROWN, M. D.

MADISON, OHIO, Dec., 29, 1877.

Be of good cheer, Brother. If you have to stand trial (which we hope you will not have to do), you may expect to hear from Madison again, as you have some warm friends here who will not see you fight the inquisition without lending you a helping hand. Yours for the Right,

S. G. MACK.

SERENA, ILL., Dec. 29, 1877.

BROTHER BENNETT: Your cause is our cause; and while we sincerely regret that you have to suffer for us in this case, we hope and fully believe that you will come out triumphant over Comstock and his Y. M. C. A. Should it, however, come to business with those parties, we hereby pledge ourselves to send you $20 as soon as such event becomes known to us through your paper.

H. K. PARR, LORENZO DOMING,
MARK HOAG, FRIDTHJOF ARNTZEN.

STERLING, IOWA, Dec. 8, 1877.

FRIEND BENNETT: I see that the Philistines are upon you, and that the camp is in a flutter and taken by surprise; "but steady, boys, steady," let reason and truth be the watch-word along the whole lines. It is not Comstock and Bennett that are arrayed against each other, but it is the whole Christian community headed by the Y. M. C. A., and Comstock is but their tool. The great defeats they have had in discussing the question have aroused the whole hive, and the mandate has gone forth that persecution and prosecution must be resorted to to stop the current of free thought and free speech. As for a free press, I doubt if there is one. But "To action!" seems to be the order of the day for our safety; and the first that is wanted is organization, and a committee to receive all donations to form a fund to defend any case that may hereafter arise; and, to my view, a considerable fund might be raised by the advance of our publication, say ten or fifteen cents yearly, and if that was judiciously passed into the fund, an amount of money might be accumulated that would be very useful at any time when needed, and but few subscribers would object to it, when they knew that their money was honestly handled. But I am afraid that it will go hard with you, for I have observed that public opinion or public clamor often supersede law and justice. It is but a few years since that Churches and Christians themselves denounced the Bible and appealed to a higher law. It is a fact that all the lowest rowdies wish to be on the popular side, and would shout "Hosannah," while the ministers and leaders would stand by with smiling faces, to see the destruction going forward. I have seen it done! It is said that "eternal vigilance is the price of liberty." I ask, where were our watchmen while Comstock was silently getting his fetters forged in Washington and Albany? Our liberal papers made no mention of it. What were they doing? Perhaps they were gazing through the clouds, trying to set the boundaries to space, or dividing the smallest atom of matter to see what was inside. But now Comstock shakes his shackles in your face! The Y. M. C. A., smile as they look on, and the deacons praise the Lord for his mercy which endureth forever. Had the donations of James Lick and others been appropriated to a defense of Paine's principles instead of a monument to his name, I very much doubt whether Comstock would have had the courage to attack you. But the end is not yet. Like every other nation we must have our holy wars. Perhaps these persecutions are but a pretext to get God into the Constitution. Every movement of the Christians should be scrutinized. Recollect that religious wars are the cruelest of all wars. Here is my mite—two dollars. Though late, it may be useful.

T. B. JOHNSON.

LOWELLVILLE, OHIO, Dec. 4, 1877.

D. M. BENNETT, *Dear Sir:* I enclose herewith postal money order for eight dollars—two dollars to pay for the TRUTH SEEKER, which you will please send me—one dollar to pay for some tracts or pamphlets, and five dollars to help defend you against persecution. Protestants profess to be in favor of the rights of private judgment, liberty of conscience, and free speech; but it is only for themselves, as against Catholics and others who differ from them, and they are always ready to persecute to the extent of their power. I formerly thought that our Constitution and laws would protect us, but it seems not, and but few appreciate or understand the danger. So many hypocrites! So many—for sake of popularity, for sake of customers, and for sake of office, who give their influence and means to sustain a system of religion in which they do not believe—that I am sometimes really discouraged. Were it not for this hypocrisy, this lack of principle, common sense, and pluck, there would be no danger from the blind fury of the ignorant devotees of a false religion, who think that they are doing God service by trampling upon the most sacred rights of man. I most heartily sympathize with you.

Yours truly, WILLIAM WATSON.

WHITE ROCK, NEV., Dec. 1, 1877.

FRIEND BENNETT: Enclosed find ten dollars, promised in my last letter by Chas. Wall and myself, to help you through the Comstock persecution. After mailing my last letter, it appeared to me the best to send the money at once, as lawyers generally want to see a good coloring of gold dust before they take hold of a case. I hope to see the best talent in the country take an interest in your case. This prosecution is not only against you, but every Liberal in the country; therefore it is the duty of every man and woman friendly to the liberal cause to send along their contributions immediately, to the utmost of their capacity, and show the enemies of truth and progression that we are a power that cannot be stopped from our course of progression by all the combined religious associations of the world. I hereby make a call upon everybody that loves the truth and the well-being of a fellow-man, to send all the money he or she can spare to Brother Bennett at once, and they will be repaid tenfold in knowing their duty. I remain yours, for truth and justice, V. J. BORRETTE.

LACROSSE, ILLINOIS, Dec. 12, 1877.

MR. BENNETT, *Dear Sir:* You will find enclosed ten dollars to help you in your trial with old, peeping Tom, Comstock, and if you should not want it for that purpose, you can use it for your own benefit as you see fit.

Yours truly, THOMAS NICHOLSON.

FORT LEAVENWORTH, KS., Dec. 12, 1877.

BRO. BENNETT: I am glad to see that the TRUTH SEEKER will be enlarged next year. As prices are to be increased after Jan. 1st, I send $3 as my donation to the Bennett Defence Fund, which I am glad to see steadily increasing. Your cause in this fight is the cause of freedom, justice, equal rights, and upon its issue depend largely the preservation of the rights and liberties of all Freethinkers; and they should, one and all, respond acccording to their respective means, to uphold and sustain you in this great crisis. Truly yours,

W. E. COLEMAN.

GERVAIS, OREGON, Nov. 30, 1877.

BRO. BENNETT: "It has came at last," is the alarm sounded from the citadel of Liberalism. It comes none the less startling though long expected. The hell-hound Comstock, backed by Christian fanatics and bigots has dragged you before the American Inquisition. I know how to sympathize with you, having been dragged around four days, and bled to the tune of $49.60. I cannot respond to-day for the reason given by Friend Parker on the opposit epage. But should you be put through before the next TRUTH SEEKER reaches us, please notify by mail, and I will send the amount opposite my name. Yours fraternally,

A. S. KINSER.

GERVAIS, OREGON, Dec. 1, 1877.

D. M. BENNETT, *Dear Sir:* I see by the TRUTH SEEKER of November 17, that you have been arrested by the Christian fanatics for publishing useful information to the public. I am a late convert to liberalism, but would consider myself unworthy of the name, if I refused to help our standard-bearer in time of dire need. I am distant from a postal order office, and cannot obtain currency, but subscribe for the sum opposite my name, upon notice that you are fined or imprisoned. Please notify me at Gervais, Marion County, Oregon.

GEORGE PARKER.

ALTON, Ill., Dec. 15, 1877.

MR. D. M. BENNETT, *Dear Sir:* I see the tyrant's hand is upon you, and I am also overjoyed to see the kind responses of friends, and I herewith enclose $5, four dollars for myself, and one dollar for my son Wesley. If the TRUTH SEEKER is obscene, what are we to think of our Christian Bible? O consistency! thou art indeed a jewel! If Christianity still lacks anything in its history to sink it to the lowest depths of infamy, the action of this zealot, coward, Comstock, ought to be sufficient to finish the work. Very truly, your friend,

D. R. SPARKS.

DAVISVILLE, CA L., Dec. 4, 1877.

D. M. BENNETT, ESQ., *Dear Sir:* Enclosed find $20.00, to pay for THE TRUTH SEEKER one year and help you in your trial.

Hoping you may get justice, I am
Truly yours, G. G. BRIGGS.

VERSAILLES, IND., Dec. 26, 1877.

D. M. BENNETT, *Dear Sir:* I enclose to you $5.00, and, as per your paper, I wish you to send me THE TRUTH SEEKER for 1878, and Lord Amberley's "Analysis of Religious Belief." THE TRUTH SEEKER is a very earnest laborer against orthodox theology and in favor of a pure morality. May "Heaven" bless you in your good work. The government cannot afford to imprison you in your old age. It cannot be that our government can be influenced by the clamor of priests and the low huzza of their slavish followers. However, should you need assistance, I will try and help you. Your prosecution has been a great eye-opener to the Liberals through here.

Very respectfully, ADAM STOCKINGER.

LUMBER CITY, PA., Dec. 27, 1877.

"Prefer prisons to infamy, and death to servitude."

FRIEND D. M. BENNETT: I am a casual reader of your paper, and through a mutual friend have been made the happy recipient of three volumes published by you—viz: "Sixteen Crucified Saviors," "The World's Sages, Infidels, and Thinkers," and "Collection of Forms, Hymns," etc. My sympathy is with you and the cause, but indigence forbids my aiding you financially.

By your arrest, innocence is outraged, truth is maligned, and purity is besmeared with the filth of the Gospel, which has been accumulating for nearly nineteen hundred years.

If you are brought to trial, for God's sake and for the sake of the liberty vouchsafed unto us by the shedding of human gore at Lexington, Long Island, Trenton, and elsewhere, get the Infidel Goliah, Col. Bob Ingersoll, to hold the reins, crack the whip and draw the break before the judicial bench. Truly yours, ECHO.

KAMPSVILLE, ILL., Dec. 4, 1877.

BRO. BENNETT: Men of age, looking back to our younger days, when a quiet confidence possessed us in regard to the perfect liberty and liberality of our country and its institutions inhering in the citizens—can it be the progress of scientific knowledge, the great factors of man's advancement, urging him out of and above the crude teachings of the One Book and the many absurd creeds formulated therefrom—is it this universal growth of liberal and educated thought that invites this malevolent spirit of the Church adherents in their attack upon Liberal thought? Comstock, the hypocritical persecutor, the representative of the vile in our land, intrigued with Jesuitical impudence for the passage of the act in regard to what may not go through the mails, without proper discrimination and guards in defining obscenity and blasphemy. Well, Bro. Bennett, this may be seemingly a success without any success. Perhaps you are the instrument, the person to unwind and straighten this damnable approach against the liberty of the citizen.

Go on; see them out and clear through. The Liberal public will and must see you through.

Please find enclosed $5.00, as my offering to you, and believe me sincerely

Your friend, W. H. REED.

FONBURG, Dec. 17, '77.

DEAR FRIEND BENNETT: It would be impossible for me to repress the indignation I feel toward your persecutors, and the contempt I entertain for a law that will give a bigot and a scoundrel the power to battle with truth, Freethought, and pure thought, which your personal writings present to me. I feel like doing something violent or desperate, and probably would only for the doctrines that Infidelity has instilled into me.

I know it will explain my illiberality in writing the above when I tell you that I read the Bible and believed it for some time, but as mean as my disposition got by treatment, I did not fail to discover the inconsistent, sneaking, dishonest and bigoted spirit, as evinced in the Christian's letter in your late issue, sticking out in many of their attempts to suppress stinging truths. For that and many other reasons I have discarded it all: and I assure you that my sympathies are with you. And as a slight token you will please accept the within

$25.00 for the cause, and remember me as one ready to give twenty-five more if you need it. Do not be discouraged. The necessity of having THE TRUTH SEEKER lies in the fact that there are scoundrels and mail robbers. I am sorry for them, but willing to tolerate them so long as they do not take all the choice literature out, and rather than see your paper discontinued.

Yours most truly, G. C. FINK.

BUFFALO, N. Y.

Well, my dear Friend Bennett, they have put it to you at last; and now, you old sinner, you will have to fry and sizzle for your crowbar and blunderbuss warfare upon orthodoxy.

"A man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil,
For him the axe be bared,
For him the gibbet shall be built,
For him the stake prepared.
Him shall the scorn and wrath of man
Pursue with deadly aim."

For a little pious notoriety, to gratify egotism and vanity, and a salary of four thousand dollars per year, Anthony Comstock gets down into the cess-pool of orthodoxy and does the dirt-throwing of that inquisitorial body, the Y. M. C. A.

I am dead set against *real* obscenity, or anything that will unnaturally excite the sexual passion in the young, but when religious bigots, narrow, contracted Christians, and brain-softened old fogies arrogate to themselves the authority to dictate to me what I shall or shall not read, then my manhood arises in all its vehemence to assert its inborn rights of life, LIBERTY, and the pursuit of happiness.

This damnable inquisitorial power is legalized by the laws of the United States, and I suppose there is no way but to submit for the time being, to the powers that be, until a change in the law or laws is brought about, either by a collapse of the whole thing by its own internal rottenness, or by an uprising of a free, independent and intelligent people.

In order to aid the cause I will pledge you five dollars, and whenever it is actually needed, draw on me for that amount.

SUNSHINE.

MOOREVILLE, TEXAS, Dec. 7, 1877.

D. M. BENNETT, *Dear Sir:* I see in each issue of your paper, since your arrest by the tool of the Y. M. C. A., numerous letters of sympathy from nearly all of the Northern and Western States, but not one from Texas. Why this is thus the writer is unable to say. Is it because there are none here who sympathize with you in this your very trying situation? Most certainly not! for I know of a great many Liberals in this county who are in deep sympathy with you. There is no language that I am capable of using that will express the indignation I feel at the recent outrage perpetrated upon you by your foes, who are trying to strangle Freethought in this country. In this, however, I trust they may meet with an ignominious defeat. I might with propriety say the same concerning that inhuman and brutal outrage perpetrated upon the person of Dr. Russell, a few weeks ago, in the adjoining county of Bell, not fifty miles from this place. These outrages will, in my estimation, work out most gloriously in favor of Liberalism throughout the length and breadth of our country. Go on, then, thou bravest of the brave! "The harder the conflict, the more glorious the victory! What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value," said the immortal Thomas Paine, in his "Crisis." Doubtless you will receive the grateful thanks of millions yet to come, for the labor you are performing now.

I am truly glad to see the friends of Freethought contributing their means liberally toward your relief. We are quite poor, but you may put one dollar down for me, one for my wife, and one for my oldest son—to be forwarded as soon as you need it. We like your paper; indeed, we could not do without it as long as we can pay for it, even though it were twice the price asked for it.

I am very truly yours, F. L. SCOTT.

EAST HIGHGATE, Dec. 1, 1877.

ESTEEMED FRIEND BENNETT:—It must afford you a rich consolation to receive so many warm sympathizing letters from all parts of the American continent, not excepting priest-ridden Canada, inasmuch as they proclaim great progress in a more correct education of the people and a more general adoption of your own liberal principles. We are strangers, but friends, and both seem to labor under the disadvantages incident to moderate means. But you shall have my last loose dollar before I will see you crushed, or the TRUTH SEEKER suppressed by the vice-regents of the fabulous God of superstition, as they send out their slimy Comstock; dirty jobbers from behind the strategic breast-works of law thrown up by the machinations of the churches, which practically exemplify the same despotism, differing only in degree, that has ever characterized them and stained their historic pathway with blood. The laws that now hold you in their cruel grasp were conceived in the rankling hatred and revengeful bosom of Christians, and enacted by the dupes of hypocrisy and popular ignorance. They are the weapons in the hands of modern Neros and apers of the murderous Constantine (their first great Christian Father), who are trying to suppress by tyrannical laws all truths contravening their fabulous theories, because they cannot produce at any of their sectarian armories logical guns of sufficient calibre to silence them. To-day, as ever in the past, they place their stultifying dogmatic superstitions square across every new path of progress, and woe to the philosopher, scientist, or discoverer who cannot relish the martyrdom of an untarnished reputation; yet dare to oppose truths to popular errors. But such is still their fate; and notwithstanding the world concedes us, as a nation, unparalleled religious liberty and freedom of thought, speech, and the press, it is all a sham and seeming. We are still a priest-ridden people, and liberal minds are ground beneath the tyrannizing Juggernaut of a popular religious despotism; nor will it be otherwise until the masses kick clear of the church harnesses and oblige the enormous horde of seventy thousand clerical paupers, who are now supported in hypocritical idleness upon the proceeds of honest toil, to return to the body politic a fair equivalent for what they consume. Did they contribute anything to the national welfare they would be more tolerable, but so long as they continue to blindly lead the blind as they do, just so long will the people be awed into subjection to priestly rule; and they will control just as long as they can gain the attention of their dupes on Constantine's Sunday, who listen to these blatherskites of orthodoxy as they slime over with their holy lies the fair fame and name of such towers of intelligence as Thomas Paine, Darwin, Huxley, Tyndall, and Ingersoll. To fortify themselves against such intellectual giants as these, whose scientific demonstrations threaten the annihilation of their fat salaries, these priestly and holy robbers of industry have secretly instigated laws that would disgrace the statutes of Algiers. These laws are the long, sharp teeth set in the jaws of the Comstock dogs that are barking on your track with the intention to hole you in the Tombs, and, if possible, to stop the thunderbolts you are hurling against their strongholds, shaking them to their foundations. Well, my esteemed friend, it will afford you but little help and me but little satisfaction to simply state I would take a part of your burden on my own shoulders if possible, and so with hosts of others—so here are two dollars. Continue the TRUTH SEEKER to my address six months more for one of them, and please accept the other as so much assistance in your coming trial. From one that loves you for your brave defense of eternal truths (and consequently my own dearest rights), your generous heart, and moral purity.

D. W. FILLEBROWN.

The Spiritualistic Papers.

FRIEND BENNETT:—In reading your able editorial of Dec. 22, I perceive that St. Anthony has roused you into first-class fighting trim. But my dear Brother, why *strike your friends?* Know you not that many of those who have sent you money are Spiritualists? I do long to see the time when Liberals, of all classes, will be liberal, and not because they do not believe alike about future life, or the questions of this, talk and write as if they were, or ought to be sectarian enemies. I do not write this to chide you for your expressed impatience with Spiritualists (although I must confess it so different from your usual urbane and philosophical manner), but to correct a mistake which, I think, you have fallen into. You say "even some of our Liberal papers, and especially those of the Spiritualistic persuasion, are troubled with the same fear and trembling, or else they are afflicted with an over amount of respectability. *Although nearly six weeks have passed since we were arrested* in a high-handed manner, *they have not yet found courage enough to mention the fact in their columns, nor to denounce this outrage upon Freethought and the freedom of the press.*"

I am somewhat at a loss to see how you came to make so great a mistake as this.

The *Banner of Light*, in its issue Dec. 8, after approvingly printing an editorial from The *Index* concerning your arrest, says: "If the stake and the fagot, the Inquisition and the rack, are to be revived in this country of freedom; if the press is to be shackled—which God forbid—a bloodier revolution than the world has ever known will be the result. . . . Ecclesiastical tyranny in times past has deluged this fair earth with oceans of blood".

Is not that a denunciation of the outrage? Does that look as if the *Banner* trembled? Those words were published to the world the 8th of Dec., in your issue of the 22nd of Dec., (two weeks after), you say they had not the courage to mention the fact, *nor* to denounce the outrage. But the *Banner of Light* did both, and in strong, even warlike language. In its issue of Dec. 15, it quotes to commend Mr. Frothingham's brave words about injustice done you.

The *Religio-Philosophical Journal* devoted a half column in no uncertain sound, under the title "Freedom of the Press".

Every line rings with denunciation of the outrage upon your liberty; and, through yours, our own. It denounces Comstock as "Grand Inquisitor of the Protestant order of Jesuits" The article begins with expression of deep regret on account of your arrest, and closes with brotherly expression of sympathy for you personally in your hour of affliction. It also calls upon its subscribers to circulate petitions for the repeal of the infamous laws under which you were arrested. In its next number, it printed the petition to be cut out and circulated.

The *Spiritual Offering* is a monthly magazine, not adapted, therefore, to take prompt notice of current events, but its editors, Col. Fox and wife, would have noticed the matter had it not before their succeeding issue become widely known through dailies and weeklies. As soon as the Colonel heard of it, he wrote to me to prepare an article for the *Spiritual Offering* on your arrest. But news came before it could be ready for the January number, 1878, that you were likely to triumph, and so, instead, I wrote you.

I acknowledge, friend Bennett, that there are too many Spiritualists who have acquired the ancient habit of crying "peace, peace, when there is no peace," but this charge cannot be fairly brought against our leading Spiritualistic Journals. They ought not to be held responsible for the few Spiritualists of Christian proclivities, who never seem to tire in stroking the tiger of Christianity. Such do not understand the nature of the beast they are fondling.

Yours fraternally, and for justice,

W. F. JAMIESON.

172 *and* 174 *Clark St., Chicago.*

PLATFORM AND PRINCIPLES OF THE WORKINGMEN'S PARTY OF THE UNITED STATES.—The emancipation of the working classes must be achieved by the working classes themselves, independent of all political parties of the propertied class.

The struggle for the emancipation of the working classes means not a struggle for class privileges and monopolies, but for equal rights and the abolition of all class rule.

The economical subjection of the man of labor to the monopolizer of the means of labor, the sources of life, lies at the bottom of servitude in all its forms, of all social misery, mental degradation, and political dependence.

The economical emancipation of the working classes is therefore the great end, to which every political movement ought to be subordinate as a means.

All efforts aiming at that great end have hitherto failed from want of solidarity between the manifold divisions of labor in each country and from the absence of concerted action between the workingmen of all countries.

The emancipation of labor is neither a local nor a national, but a social problem, embracing all countries in which modern society exists, and depending for its solution upon the practical and theoretical concurrence and co-operation of the most advanced countries.

For these reasons, the Workingmen's Party of the United States has been founded.

It enters into proper relation and connection with the workingmen of other countries.

Whereas, political liberty without economical freedom is but an empty phrase; therefore, we will in the first place direct our efforts to the economical question. We repudiate entirely connection with all political parties of the propertied classes without regard to their name.

Matrimonial Department.

This department is for the convenience of patrons and friends recommended by them. It is expected all communications will be in good faith and with proper motives. Price for insertion ten cents per line.—ED.

A LIBERAL CHRISTIAN LADY, nearly an old maid, would correspond with a well-to-do gent, without incumbrance, with a view to a matrimonial or business partnership. She has a kind and considerate disposition, and business as well as domestic habits, and would do her share toward a living, and making a pleasant home.

Only those who have some means and a similar disposition need send photo, which will be returned in confidence, to J. C. M. this Office.

AN intelligent and refined lady, brunette, would correspond with a blonde gentleman, without incumbrance, with a view to a business or matrimonial partnership in some city on the Atlantic or Pacific Slope. The candidate must be honorable, healthy, and educated, possessed of enough means to make a pleasant abode, and to enable a couple to enjoy literature, art, and public entertainments, as well as the fireside. If tolerant in opinion, religion is not objectionable. References exchanged. Photos to be returned. A. B. C.

Care this Office.

A GENT of steady habits, under 30, would like a wife who is a Liberal Christian, sensible and affectionate, and willing to economize. Money no object or obstacle. Please state particulars. Photos returned if requested. Address

HENRY, Care TRUTH SEEKER.

A FREETHINKING INFIDEL would correspond with a young lady of liberal views, who knows how to make a happy home, and who is possessed of means and education.

Address T. J. H. TRUTH SEEKER Office.

SHE must be above the average height, of full figure and graceful as Juno, a little over two hundred pounds in weight, with gray eyes and light hair, of rare beauty, intelligence and virtue, and above all, a woman entirely free from superstition. None other need apply. Address S. P. HODGES, 36 West 33d st., New York

Useful Recipes.

ENGLISH PLUM PUDDING.—One pound raisins, when stemmed and stoned; one pound currants, when washed and dried: one pound suet, chopped to a powder; one-half pound citron, cut in thin slices; one-quarter pound candied orange, cut in thin slices; one-quarter pound candied lemon, cut in thin slices; one-half pound flour, when sifted; one-half pound bread crumbs; one-half pound brown sugar; one pint milk; one-half pint best brandy; six eggs well beaten; two nutmegs grated; one teaspoonful ground ginger; one teaspoonful ground cloves; one teaspoonful ground allspice; one-half teaspoonful ground mace; tie loosely in a well-floured bag, and boil steadily for six hours; this receipt was used by my mother for forty years without a failure.—MRS. M. A. S.

LIGHT SPONGY BREAD.—To make it, it is necessary to have good yeast. This is one way to make it: Take six good-sized potatoes; boil them in two quarts of water, with a small handful of hops; when done, take them out, sprinkle over them two tablespoonfuls of flour, mash them thoroughly, and mix with them enough hop-water to prevent lumping; return to the hop-water, add a half cupful of sugar, a tablespoonful of salt, and a tablespoonful of ginger; let the mixture boil two or three minutes; when nearly cool, add a small quantity of yeast; a yeast-cake such as can be bought in packages in any grocery store will do; let it stand in a warm place 24 hours to ferment; bottle tightly, and keep in a cool place; this will keep six weeks in Winter, not more than three in Summer. To make the bread, take six potatoes of medium size, boil them in about three pints of water; when done, take them out and put with them a tablespoonful each of sugar and lard; mash the potatoes, and pour over them the water in which they were boiled, still boiling hot; stir in flour enough to make a rather thick batter; this should be done at night, and the sponge left in a warm place: in the morning, sprinkle in a tablespoonful of salt, and flour enough to knead well; knead thoroughly; 20 minutes is not too much. If put in a very warm place this will rise in four or five hours, but must be allowed to become very light. When light, make into loaves and knead a few minutes; put in pans and let rise one hour; bake in a rather quick oven, from half to three-quarters of an hour according to the size of the loaves.

BREAKFAST-ROLLS WITHOUT SODA.—Two eggs, one cupful and a half of milk, a teaspoonful of salt, and flour enough to make a thick batter. These must be baked in an iron gem pan or they will be a complete failure. A quick oven is desirable.

CHAPPED OR ROUGH HANDS.—When making fires or sifting ashes have gloves on. Keep an old pair expressly for this purpose. When washing the hands use very little soap, and rinse it off well; dry thoroughly.—MOLLIE.

TO REMOVE FINGER-MARKS.—Sweet oil will remove finger-marks from varnished furniture, and kerosene from oiled furniture. Patient rubbing with chloroform will remove paint from black silk or any other goods, and will not hurt the most delicate color or fabric.—G. S. K.

PLANTS.—If the dirt is infested with insects and the plants dying, remove the plant from the pot, shake the dirt carefully from the roots, get good rich fresh earth and repot the plant.—MOLLIE.

TO FEED YOUNG BIRDS.—When canary birds are first hatched, and until they are able to leave the nest, they should have every day a hard-boiled egg chopped fine and mixed with a little cracker crumbs; about twice a week a piece of bakers' bread dipped in sweet milk, and twice a week a little stale sponge cake.—MOLLIE.

FOR CHILBLAINS.—Procure a chamois skin, (wash leather,) and make two pairs of socks, or legless stockings. The leather will cost you from 35 to 62 cents, according to quality, but must be free from holes. Have these socks made to fit snugly to the feet and come up to the ankle. Wear next to the feet, night and day, inside the stockings. Having two pairs will admit of their being changed and washed. Immediate relief will be experienced, and a full cure will be effected in from ten days to two weeks. If troubled again, use remedy again. It is sure.—G. F. T.

INFORMATION WANTED.

A receipt for quince jelly.

A method of sweetening pop-corn.

Should apples be dried quickly or slowly?

A receipt to prepare and bake smoked ham, such as we find on the hotel tables in the West, particularly in Chicago.

A remedy for the opium habit.

Will Mollie tell whether to use boiled or raw linseed oil in furniture polish?

Is the keeping of plants in one's sleeping-room injurious to health?

Arthur asks if there is any chemical that will remove every trace of his whiskers and moustache, so that he can take female parts without the necessity of shaving?

Belle M., Berlin, hopes "A Physician," or some one else will tell her the best regime and diet to impart strength without unnecessary flesh, while submitting to a systematic and severe course of lacing, such as prevails in Berlin, and which is absolutely necessary in order to obtain the necessary tenuity of figure required for presentation in good society there. It is useless to tell her to abandon the practice, and being compelled *nolens volens* to submit, hopes for a practical reply.

George Francis Train.

Mr. Train holds himself responsible for the utterances here made, and entirely exonerates the Editor from all responsibility therefor.

Train on Time Again!

LOOKING DOWN FROM THE HEIGHTS.

HE IS DELIGHTED WITH THAT OPEN LETTER TO COL. J. ISCARIOT'S PAL.—COMSTOCK MUST BE PRESERVED.—D. M. B. ABSORBING THE THUNDER OF NINETEEN CENTURIES IN THE TRUTH SEEKER.—G. F. T. SURRENDERS ALL HIS PSYCHOLOGIC POWER TO THE TRUTH SEEKER.

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.: Three cheers for D. M. B.! Nichols has just brought me here in the Park that open letter to the man who rode through Jerusalem on a jackass! while his servant, Pio Nono, has eight horses to take him through the Corso at Rome! And his humble follower sits on a throne X-mas Day in fine scarlet in a marble cathedral on Fifth Avenue made out of drops of blood and sweat wrung out of the starving poor of New York!

A BIG THING ON JERUSALEM!

By George! that letter of yours is immense. No wonder Comstock stood on his head! I see now why I have been writing these articles. It came through the air! It was Psychologic evolution. You are a trump! Yes; a whole hand of trumps! It beats my Beecher prayer! It discounts the Train Ligue! and not a word of obscenity!

Everybody should read that letter. 'Tis full of thunder and lightning! Why didn't I know you before? I had no idea you were so old and yet so young. You have more of Train in you than any other man I ever saw!

If I shook hands with any one, you would be the party! Why quote the old fossils of skepticism and Infidelity? One article like this Jesus Christ bombshell is a bigger thing than all the Infidels ever produced?

I TOLD YOU SO!

What did I say about the Liberal papers? You must paddle your own canoe! Rely on Bennett! Who cares for the *Index*? It was only put up to be knocked down!

Glad you put at the head of these articles that G. F. T. is responsible for G. F. T.! That allows me to talk as a *Slavethinker*. I take no stock in Freethinkers!

JUNIOR PARTNERS OF THE PROPAGANDA!

Dana! Ripley! Brook Farm! Emerson! Theodore Parker! Garrison! Phillips! Frothingham! Alger! Chapin! Owen! Elder Evans! Noyes of the Oneida Community! all commenced by skepticism! Infidelity! Atheism! and end as the chief props of the Church, that is, they all use Scriptural phrases. Abbot represents well this evolution in his five columns of unmitigated bosh.

Let him give a lecture before the Liberal Club on the God of the Bible and the God of the Universe, as you did, if he can!

He needs some of your leaven in his five-column lump of evangelical dough!

DON'T REPEAL THE BEECHER-COMSTOCK LAW.

I am with Abbot in not repealing the law, but for a different reason! We need that law. If we repeal it, who will arrest the Bible Society? Congress is in a trap! Christianity is caught! So to repeal the act is to let out all the rats! Nothing could be more fatal. By executing that law under Comstock and locking us all up in the Tombs they stamp the Bible as an Obscene publication by the act of the court! The *Index* don't see it in this light, nor does THE TRUTH SEEKER. Your magnificent editorials this week are loaded with points, but I am decidedly opposed to allowing the Y. M. C. A. and the Bible Society to escape from the Obscene law. Did they not stamp the Bible as Obscene in my case by refusing me a trial?

APOLOGY TO COMSTOCK!

That's right! Never dig up a fellow's ancestors! Although clear of the law of libel, why abuse a man who is doing so much to smash Christianity and the Church as Comstock? You have done the handsome thing in saying you do not approve of being personal! I love Comstock for his mother! Cleopatra never had such an Anthony! Why not call him "Tony" as an endearing epithet? Why don't Comstock arrest the Poet-Lawyer-Painter-Infidel-Sculptor, Storey, before he goes abroad, for writing se lines in his Anthony-Cleopatra poem:

"Come as you used to come
Before we were women and men,
When the tiger passions were in us.
And love as you loved me then"?

GEORGE ELIOT'S FEAR OF COMSTOCK.

Have I read Daniel Deronda? Yes; just finished it a year after publication! What do I think of it? 'Tis the most unnatural book ever written. Everybody making love on stilts! All talk through speaking-trumpets! The characters move like Madame Toussand's wax figures! Who ever saw such men and women in real life? In such an ocean of criticism, why did not some writer allude to this high-life style? This making love on a mental flying trapeze is simply ridiculous! Nobody can kiss each other naturally on horseback!

George Eliot has undoubted ability, but is fearfully overrated! Lewes writes up his wife and his wife writes up Lewes! 'Tis a $60,000 pool of mutual admiration advertising, organized on the you-puff-me-and-I-puff-you-Atlantic-Monthly system!

I had read so much about the book I ran through it and was disgusted. It opens with a cannon and ends with a popgun! always "On the Heights" and yet never higher than the valley!

A DANCE ON STILTS!

THE TRUTH SEELER should tap this George Eliot balloon before it petrifies into history! With all her assumed learning I could not find an epigrammatic thought, a forcible aphorism, or a single sentence of wisdom big enough to utilize in THE TRUTH SEEKER.

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G. F. T.

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To His Excellency, IMMANUEL J. CHRIST. *otherwise called Prince of Peace, Sun of Righteousness. Lion of the Tribe of Judah. Wonderful, Counsellor, The Messiah, The Redeemer, The Savior, The Bridegroom, The Lamb of God, Captain of our Salvation, Son of God, Son of Man, etc., etc.*

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G. F. T.

From the Advocate.

George Francis Train as a Prophet.

Probably there is no man living who seems to have the gift of prophecy more strongly developed than George Francis Train. In the year 1872, nearly two years before the panic, in a speech made, standing upon the steps of the Custom House in Wall street, he pointed to the banking houses of Jay Cook & Co., of Henry Clews & Co., and Duncan, Sherman & Co., and prophesied that in less than two years from that time these houses would fail. He also at that time foretold the death of Horace Greely, the great fires of Chicago and Boston, and the loss of the steamer Atlantic, all of which predictions have been singularly fulfilled. At the time they were made many persons thought him a wild fanatic, and only laughed at his supposed folly. Four years ago he said that the policy of specie resumption would be pursued, that the value of property would shrink to such an extent that all above the first mortgages would be wiped out, and a large majority of our business men would be forced into bankruptcy; and that finally stay laws would be passed to prevent the money lenders from absorbing all the property of the country. The bankruptcies have already taken place, most the mortgages are wiped out, and some of the Western States are now passing stay laws.

In a speech delivered in the Opera House at Newark, last April, he told the audience that in less than six months there would be a run on the savings banks of that city. This prediction has just been fulfilled by a run on all the savings banks in Newark. In scores of other instances, when he has foretold the death of certain parties with whom he was acquainted, a singular fatality seems to confirm his predictions. In Rochester, last Spring, he foretold the terrible riot that took place in Pittsburgh.

He now prophesies that if the resumption act is not repealed that it will cause a repudiation not only of the national debt, but of all State, city county and town debts, produce the failure of all banks, savings banks, life and fire insurance and trust companies, the cancelation of all mortgages on real estate, the wiping out of all private debts, the plundering of every bank and the hanging of every banker in Wall street by the internationals, social democrats and working men. All the daily newspapers established in the city will be burned, and their editors taken into Tompkins Square and shot, and that Hayes, Sherman and every member of Congress who have voted for the specie resumption act will have to fleethe country or lose their lives. After this a reorganization of society and a rebuilding of the waste places, through the aid of greenbacks, will take place.

The facts, figures and arguments presented on this currency question forces the dread upon us that these frightful disasters, that Mr. Train predicts, may come true. In fact, if the specie resumption act is enforced it is difficult to see how any other result can be reached.

A prompt action by Congress in repealing the resumption act would put a stop to all this at once. The adoption of Dr. Miller's financial scheme would change this flood tide of evil to an ocean of prosperity.

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Let all true citizens pray that they may.



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TRUE glory takes root, and even spreads; all false pretenses, like flowers, fall to the ground; nor can any counterfeit last long.—*Cicero.*

GOOD-BREEDING is the art of showing men, by external signs, the internal regard we have for them. It arises from good sense, improved by conversing with good company.—*Cato.*

HAVE some aim in life aside from merely existing and obtaining the means to do so. It is a noble thing to live and work for some great good, and to feel that you are of use to the world, and not a mere nonentity and drone in the hive.—*Elmina D. Slenker.*

RISING glory occasions the greatest envy, as kindling fires the greatest smoke. Envy is the reverse of charity; and as that is the supreme source of pleasure, so this is of pain. Envy has under its banner, hatred, calumny, treachery, with the meagerness of famine, the venom of pestilence, and the rage of war.—*Spenser.*

GOOD-NATURE is that benevolent and amiable temper of mind which disposes us to feel the misfortunes and enjoy the happiness of others, and, consequently, pushes us on to promote the latter and prevent the former: and that without any abstract contemplation on the beauty of virtue, and without the allurements or terrors of religion.—*Fielding.*

WOOD burns because it has the proper stuff for that purpose in it; and a man becomes renowned because he has the necessary stuff in him. Renown is not to be sought, and all pursuit of it is vain. A person may, indeed, by skillful conduct, and various artificial means, make a sort of name for himself: but if the inner jewel is wanting, all is vanity, and will not last a day.—*Goethe.*

THE liberal religionists say we recognize these rare exceptions among womankind—the George Sands and Harriet Martineaus—but the masses of the sex are in such absolute bondage to the church that their votes would swamp any republic. So would the votes of unthinking men when the above mentioned questions come up for general consideration. The remedy is the same in both cases, *education, freedom to think.—E. Cady Stanton.*

THE waters deluge man with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempests, or lights up the volcano; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers and his table with plenty; returns with interest every good committed to her care; and though she produces the poison, she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities, yet, even to the last, she continues her kind indulgence, and when life is over, she kindly covers his remains in her bosom.—*Pliny.*

THERE is no more fatal proverb by which to round out our lives than "anything for peace." Justice, liberty and equality first; then, and then only will come that blessed peace that passeth all understanding. Thoughtful minds recognize and deplore the fact that the morals of our people to-day do not keep pace with our material and intellectual achievements. Who can estimate the progress in science and invention in the last century! But in the æsthetic, the moral, the spiritual realm, woman's legitimate sphere, alas! how little progress can we herald. Verily, civilization is at a dead lock until woman is educated, elevated, enfranchised; until the feminine element exerts its legitimate controlling power in the higher departments of thought.—*E. Cady Stanton.*

THERE never was a first cause, nor can there ever be a last cause; but all that is, is the legitimate result of all past causes that have been before it, and no one thing could have been other than it was, unless that whole part had been changed. Storm and flood, famine and pestilence, come and go regardless of petitions or anathemas, let them come from saint or sinner. Gods could not hinder, nor devils assist, for the result was an inevitable consequence of what had been before it. The sun shines alike upon the just and the unjust. The good man is as often felled by the lightning's stroke as is the bad man. Riches and honor do not always fall to the lot of the virtuous and the worthy, nor want and woe to the vicious and vile. But all that is, results from natural, unchangeable, and unvariable laws.—*Elmina D. Slenker.*

OH THE desolation of a childless home! A childless home wherein are never heard the sounds of little feet pattering upon the floor or stairs, or springing over the threshold with elastic step and glee, never heard the inimitable melodies of sinless laughter and song—wherein are never seen the only angel forms, and never felt the only angelic loves of this world. Precious boons with which to beguile life's inevitable weariness, and sadness, and sorrow! And when the eventful years are nearly all spent, and old age totters around the hearthstone with trembling hand and faltering steps, and thoughts which reach backward, rather than forward in time, none there are to spring to its side with strong arms and firm tread, and tender jealous care, to comfort and sustain, or to suggest to its thoughts the beguiling memories of the "long ago;" and when the debt of nature has all been paid, and the "old arm-chair" stands at last vacant, there are no sighs to bless it, no tears to embalm it, for there is none left to unselfishly inherit and honor the home, and no one to bear and represent the household name, or hand down to coming time the unerring germ-type of what it might have been.—*Dr. Sara B. Chase.*

Odds and Ends.

A FUNERAL SERMON.—The following is from a foreign magazine, and is as inimitable in its way as was the famous Hardshell Baptist sermon. It is entitled:

"A Sermon occasioned by the Death of the Rev. Mr. Prockter, Minister of Gissing. By the Rev. Mr. More, Minister of Burston, Norfolk. 1 Tim., vi. and 12.

"Beloved, we are met to solemnize the funeral of Mr. Prockter; his father's name was Thomas Prockter of the second family; his brother's name was also Thomas Prockter; he lived some time at Buxton Hall in Norfolk, and was high Constable of Disthursed; this man's name was Robt. Prockter, and his wife was Mrs. Buxton, late Wife of Mr. Matthew Buxton; she came from Helsdon Hall beyond Norwich.

"He was a good Husband, and she a good Housewife, and they two gat money; she brought a thousand pounds to her portion. But now, Beloved, I shall make it clear by demonstrative Arguments:

"First, He was a good Man and that in several respects; he was a loving man to his neighbors; a charitable man to the poor, a favorable man in his Tythes, and a good Landlord to his Tenants; there sits Mr. Spurgeon can tell what a great sum he forgave him on his Death Bed; it was four score Pounds. Now, Beloved, was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich. This is the first Argument.

"Secondly, to prove this man to be a good Man and a Man of God, in the time of his Sickness, which was very long and tedious, he sent for Mr. Cole, Minister of Shimpling, to pray for him; he was not a self-ended man. No, Beloved, he desired him to pray for, not only himself, but for all his Relations and acquaintance, for Mr. Buxton's Worship, and all Mr. Buxton's Children against it should please God to send him any, and to Mr. Cole's prayers he devoutly said, Amen, Amen, Amen. Was not this a good Man, and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Then he sent for Mr. Gibbs to pray for him, when he came and prayed for him, and all his Friends, and Relations, and Acquaintance, for Mr. Buxton's Worship, and for Mrs. Buxton's Worship, and for all Mr. Buxton's Children against it should please God to send him any, and to Mr. Gibbs's prayers he devoutly said, Amen, Amen, Amen. Was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Then he sent for me and I came and prayed for this good Man Mr. Prockter, for all his Friends, Relations, and Acquaintance, for Mr. Buxton's Worship, and for Mrs. Buxton's Worship, and for all Mr. Buxton's Children against it should please God to send him any, and to my prayer he devoutly said, Amen, Amen, Amen. Was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Thirdly and lastly, Beloved, I come to a demonstrative Argument to prove this Man to be a good Man, and a Man of God, and that is this: There was one Thomas, a very poor Beggar Boy; he came out of Scotland over the Tweed upon the back of a dun Cow; it was not a Black Cow, nor a Brindled Cow, nor a Brown Cow; no, Beloved, it was a Dun Cow. Well, Beloved, this poor boy came to this good Man's door, to this Man of God's Door; he did not do as some would have done, give him alms, and send him away, or chide him, and make him a pass, and send him to his own Country. No, Beloved, he took him into his own House, and bound him Apprentice to a Gunsmith in Norwich. After his time was out he took him home again, and married him to a Kinswoman of his Wife's, one Mrs. Christian Robertson here present—there she sits; she was a very good fortune, and to her this good man gave a considerable jointure. By her he had three Daughters, this good Man took home the eldest, brought her up to Woman's Estate, married her to a very Honorable Gentleman, Mr. Buxton, here present, there he sits, gave him a vast portion with her, and the remainder of his estate he gave to his other two Daughters; now was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Beloved, you may remember some time since I preached at the funeral of Mrs. Prockter, at which time I troubled you with many of her transcendent virtues, but your memories perhaps may fail you, and therefore I shall remind you of one or two of them.

"The first is, she was as good a Knitter as any in the County of Norfolk; when her Husband and family were in Bed and asleep she would get a Cushion and clap herself down by the Fire and sit and knit, but, Beloved, she was no prodigal Woman, for to spare Candle she would stir up the fire with her knitting pins, and by that light she would sit and knit, and make as good work as many women do by daylight. Beloved, I have a pair of stockings upon my Legs that were knit in the same manner, and they are the best stockings that ever I wore in my Life. Secondly, she was the best maker of Toast in Drink that I ever eat in my Life, and they were Brown Toasts too, for when I used to go in a Morning she would ask me to have a Toast, which I was very willing to do because she had an artificial way of toasting it, no ways slack or burning it, besides she had such a pretty way of grating nutmeg, of dipping it in the Beer, and such a piece of rare cheese that I must needs say they were the best Toasts that ever I eat in my life.

"Well, Beloved, the days are short, and many of you have a great way home, and therefore I hasten to a conclusion. I think I sufficiently proved this Man to be a good Man and his Wife a good Woman, but fearing your memories should fail you, I shall repeat the particulars, viz:

1. His Love to his Neighbors;
2. His Charity to the Poor;
3. His Goodness to his Tenants;
4. His Devotion in his Prayers,

In saying Amen to the prayers of Mr. Cole, Gibbs, and myself. But especially for that transcendent Act of Charity in entertaining the Beggar Boy, in Binding him Apprentice to a Gunsmith, and afterward marrying him to a Kinswoman of his Wife, and bringing up his eldest daughter to Woman's Estate, and marrying her to that Honorable Gentleman Mr. Buxton, and giving him a vast portion with her, and giving the remainder of his estate to his other Daughters; was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Well, Beloved, he has done his work on earth Courageously, Valiantly, and Manfully in fighting under the world's banner of good Husbandry in getting money; he is now at rest, and so we leave him."—*Harper's Magazine.*

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THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS

FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

Moody is sick and Sankey is moody.

The Turk's contribution to the church is Allah money.

The *Herald* asks if the highway robbers in North Carolina are not Dick Turpin-tine sort of fellows.

A cockney, speaking of the death of an octogenarian, remarked that he was born at Hayti and died at heighty-two.

The Bridgeport *Standard* asks if it is not rather curious when Noah was laying in his preserves he put up nothing but pairs.

Long John Wentworth, of Chicago, a man of great worldly experience, says no bank is solid that has anything to do with religion, politics, or real estate.

Arnold, the London ink man, it is said, lives in a white house and drives white horses. He is bluff, jolly, sixty-four, has a big inkome and not a blot to mar his happiness.

The Rev. Matthew Hale Smith says: "The Bible is chuck full of wit from Genesis to Revelation." If that is so, why would it not be a good plan to utilize it in getting up comic almanacs?

If the good die young and the wicked do not live out half their days, a golden mean between the two extremes would seem a wise sanitary measure. There are some people mean enough to live a thousand years.

A Massachusetts clergyman who recently prayed for the present Congress, offered, among other petitions, the following: "O Lord, give them common sense." That preacher is evidently one who does not believe that the day of miracles is past.

Eggs are said to be successfully hatched by electricity. This method may be very expeditious and all that, but the warm, beaming smile of Schuyler Colfax is a safe agent, if the temperature of the chickens produced are to be taken into consideration.

Many clergymen are not yet sure where their winter overcoats are to come from, but numbers of them are morally certain they received not less than seventeen pairs of worked slippers from the young, single, and married sisters of the congregation.

The coldest storm wave of the season is said to have occurred in the north part of the State the other night when a young man in bidding his girl good night, was discovered by her father in the act of placing his moustaches where they would do her the most good.

Adirondack Murray and Joseph Cook were fellow-students at Yale, where they stood low in scholarship. They were long-winded speakers, and not at all methodical in their arrangement of subjects, and Cook, in particular, was utterly unable to demonstrate the simplest proposition in Euclid.

One of our leading religious papers announces in large type, "The Place Where the Savior Mounted the Ass Discovered." Our devil thinks that there should be a semicolon or dash after the word "mounted." He thinks also that further search will result in the discovery of the mud-puddle where Christ was thrown from the ass, and perhaps one or two of the ass' kicks.

An extraordinary religious movement is taking place in Sweden, where a petition signed by nearly 25,000 persons has been presented to the King, praying that "the use of the Holy Communion may be free, like the use of God's Word," or, in other words, that the celebration of the communion may take place also out of the churches, and that the celebrants may be other than persons in holy orders. The Ecclesiastical Court at the Cathedral Chapter of Upsala, to whom the petition has been referred, has reported against such an innovation, which, in their opinion, "would eventually destroy the Church." The government will probably refuse the prayer of the petitioners, and the consequence will be a serious split in the Swedish Church. Until very lately there was no religious liberty in Sweden, Roman Catholics and Jews, for instance, being unable to exercise their religion publicly—the consequence being that even at present the total number of Jews in Sweden barely amounts to 1,000 persons out of a population of nearly 4,000,000 inhabitants.

The assertion that simple and effective tests will expose all of the so-called physical phenomena is denied by the Springfield *Republican*, which says: "An unbelieving person has produced his own slates, not merely hinged and locked, but actually screwed together; has placed them on a table in his own house, at some distance from the medium; has sat holding both the medium's hands beneath his own, and heard, as it seemed, the writing going on beneath the slate; he takes away the slates unopened, and removes the screws in the absence of the medium, to find the inside written full on both sides with what seemed to him words characteristic of one whom he knew to be dead.

A remarkable change of fortune, both good and bad, is reported from Cologne, Germany. In 1852 two young communists, Becker and Burgers, after a trial in which all Germany was interested, were sentenced to six years' imprisonment, and served out their time. The three chief witnesses against them were a police inspector, a constable, and a lieutenant in the army—Comstocks of those times. The lieutenant afterward abused a trust, ran away and finally shot himself; the police inspector also committed suicide; and the constable, though still living, is broken down in health and poor. Of the two criminals, Becker is now Mayor of Cologne and a member of the Prussian House of Peers, and Burgers is a member of the Lower House and is highly esteemed.

The question of the existence of hell was again opened by our divines on last Sunday, some insisting that there really is a hell, and describing its terrors, while others were as positive that it existed only in the imagination. Rev. Wm. C. Corbit, Methodist, said it was necessary to bring before sinners hell with all its horrors, its fiery lake with its flames and the groans of the damned ascending from it forever and ever. He said there was no mirth in hell, no wine cup, no happy new year, no glee. All sensuous delights were lost. All luxuries of body and mind were swept away by the first glance of the eye of God, etc. A religious paper of last Sunday had the torments of hell illustrated by two large woodcuts on the first page with two men represented in hell with the fiery flames shooting up around them, and fiery serpents darting their forked tongues at them. Their countenances indicated intense suffering; and one is left to wonder how a good God and his beatified saints in heaven can be happy while placidly looking down upon the poor wretches writhing and suffering for endless millions of years. The Reverends Pullman, Sweetser, and McCarthy were positive that hell is a myth, and that no such place or condition exists. What is the Christian world going to do if their darling idea of an endless hell is taken away from them and there is no longer any place of torment for their friends and neighbors? It is to be feared they can never be happy if nine-tenths of the human race are not hopelessly and wretchedly damned.

Hell and a Revenging God.—Prof. David Swing, of the Central Church, preached a notable sermon on Sunday, January 6, in McVicker's Theatre, on the subject of a merciful God and endless punishment. In the course of his remarks he said: "The Philadelphia clergy are said to have convened last week and to have passed unanimously a resolution of entire confidence in the endlessness of future punishments, but their meeting and their action show that they confess to a powerful disturbance of the theological air, and feel that the time has come for the champions of the old idea to march around the town in full arms and uniform, that temerity may check itself or know at least what to expect. All this sensibility of the older school of theologians shows that the mountain on whose sides we have lived peacefully so long is at last moved within, and may not on the morrow be such an emblem of repose. To let the old definition of God and hell stand untouched is as absurd as to leave untouched the old definition of plow, or king, or beauty. The Word of God does not signify now what it signified when David prayed for curses upon his enemies, or when Cæsar mentioned that name in his war journals in his bloody career. As the beautiful in civilized lands is not modeled after the beautiful of Africa or Fiji, but after their own deeper and purer ideals, so the theological forms of new ages may not be slavish patterns of old outlines, but must be the forms of the last and best reflection. The new and bold words spoken in the past year by many Scotch Presbyterians, and re-echoed at last by Mr. Beecher and by an English clergyman of eminent learning and piety, are a part of those inevitable words which must come when society is groping along toward better portraitures of God and heaven and hell and of self. As to the picture of a former era, which was so unfortunate as to paint its Heavenly Father as being a person who owned a bottomless lake of fire, and as being a person who, for his own good pleasure, regardless of sin aforeseen, foreordained millions to spend endless years in that lake of fire, it is not so much a wonder that the Scotch Calvinists, and all Calvinists, are rising up against such an idea of God, as that the idea ever could have lived for a week, or for a moment in the human heart. Born out of the public cruelty, the definition of God must needs soon enjoy the modifying influence of a deeper public education and of growing justice and kindness. Arminianism, Unitarianism, Quakerism, Universalism, Methodism were some of the forms assumed by the softened thought and feeling of the seventeenth century, while in the Roman Catholic Church the school of Fenelon came along, showing a parallel mitigation of the nature of hell and of the hitherto measureless malice of God. The recent utterances of several Scotch Presbyterians and of Canon Farrar, and of Mr. Beecher, are the latest and boldest words in a dissent which has been a muttering thunder for a half hundred years. Those last words are only the sharp thunder, showing that the storm has come—that it is overhead—that our houses and fields will soon receive the good or the ill of the enraged elements. What of the night watchman? No exact words ever come to us from the future, but from all appearances it seems that the storm will not be at all terrific, and that the old definition of the Heavenly Father will soon be fully dead, and we shall see all Christians join in the regret that they should have cherished so long a picture so empty of Divine features. The old theology is dying peacefully and will evidently soon cease to exist; and, as when a King dies, they combine the shouts, "The King is dead! Long live the King!" so in the death chamber of the old theology, the Christian world will mingle memory and hope in one sentence: "The creed is dead! Long live the creed!" A new faith will have disentangled itself from the old, and a grander religion will sit down upon a throne which has been gathering domain and subjects for eighteen centuries. The objection one might make to the violent language, even the solemn oaths of Mr. Beecher, is that why did or could he become so aroused over an idea of God which is already so hopelessly empty of practical power. Such intense feeling were worthy of some honor when the liberty of a State or of a race were in peril. Perhaps, on the other hand, there are Christians yet living who do hold to the old letter, and upon whose heavy ears only the crashing and pounding at Plymouth desk could make any impression. If such worshipers of a revengeful God still remain here and there in the Church, then let the Plymouth eloquence and anathemas roll on, for it is high time that the kind Father who made man and who loves man were worshiped, not as a monster, but as a friend. Will this overturning of the old belief regarding future torments affect badly the future of Christianity, or of public morals? We are not left to conjecture for a reply. The majority of Christians have not for a half century realized that there was any such hell as that pictured by the Church. The words have been repeated, as of old, to some degree, but with Catholic and Protestant the old significance has fallen away, and has left behind only the general truth that God will punish sin and reward virtue. From this debate, which now shakes the old doctrines, no harm can come, for the ideas which most influence the human mind are moving onward without change."

Events of the Week.

The Mexican war cloud seems to be vanishing.

The postal business in the Southern States is materially increasing.

Fifty thousand people skated on the ice in Central Park last Tuesday.

The Sultan has made a direct request for a cessation of hostilities. England was not able to effect it.

Some of our patent paints are said to be found spontaneously combustible. Look out for patent paint.

Many of the Pennsylvania Coal Companies have suspended operations, throwing 40,000 persons out of employment.

Secretary W. M. Evarts was elected President of the Bar Association in this city. He ought to be a good Bar-tender.

The veteran, Thurlow Weed, fell in a bakery on Broadway by catching his foot in the carpeting or matting. His shoulder was injured; but on the same day he dictated twenty pages of an article on the Silver question.

London pays $1,200 per mile for street cleaning, and New York pays over $4,000 per mile and the streets not as well cleaned at that. It makes a good deal of difference with dirt and filth on which side of the Atlantic it is.

Congress, after having a fine time at home eating turkey, Christmas pies, New Year's roasts, etc., etc., reassembled on the 10th, ready for business. There is a little piece of legislation we are anxious for them to attend to after a little.

The present has been a week of prayer. If matters have not gone on better this week than usual, we cannot see what the use is for so much time being spent in prayer. If the effects are inappreciable, who shall be able to decide its value?

The annual sales of the pews at Plymouth church has taken place. The hard times and shrinkage in other commodities doubtless had something to do with their declension, but Plymouth theology is not quite as much in demand as formerly.

The Lord and his bride have been attracting no small share of attention in this city. In this instance the Lord was an old man over eighty, while the bride was a much younger person. The Lord was rich and silly, the bride sharp and practical.

Anthony Comstock has caused the arrest of another unfortunate victim on the stereotyped crime of sending obscene matter through the mail. The victim lives in this city, and his name is Baxter. Comstock is supposed to be determined to give him Baxter's (Saints') Rest.

We have had considerably colder weather since our last, the mercury falling here to within five or ten degrees of zero. No snow with us yet, but in the country within fifty miles of us snow has fallen to the depth of four inches. In Montreal and other parts of Canada it snowed fifteen hours and to the depth of over a foot.

Victor Emanuel, of Italy, died at 2 o'clock P. M., on the 9th inst., and the news reached this country before 1, or apparently an hour before the death occurred; but as it is 2 o'clock in Rome fully two hours before it is here, that accounts for the seeming discrepancy in time. Victor was a brave, patriotic, gallant, grand old fellow, but the Pope outlived him at last.

E. W. Jones, of Ashland, Mass., whom Comstock caused to be arrested for sending obscene matter through the mail, had his trial before Judge Lowell in the U. S. District Court, Boston. According to the advice of his attorney, Mr. Jones pleaded guilty, with a request for a light sentence. After the plea was entered, the Judge made some very pertinent remarks. He held that "Clark's Marriage Guide"—the book for which the indictment was gotten up—was a book of merit, and such a one as he would be glad to see in every family. Had not Mr. Jones pleaded guilty, he would not have been fined at all. As it was, the lowest fine was imposed—$125 each on two counts.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER II.

The day after Edith May had made her call on the new neighbors, she sent for Jennie and Sue to come and spend the afternoon with her, and as soon as they were all seated at the pleasant open grate, with the cheerful fire shining on their fresh young faces, Edith said: "Well, girls, I presume you are wanting to hear about my call, are you not?"

"Yes, indeed, we are," replied Sue. "We were really out of patience with you last night for not stopping as you went home."

"It was too late to call," said Edith, "and mother was alone, so I hurried right on, knowing my news would keep over and lose nothing by the delay, as your appetites would only be whetted up the sharper by anticipation, which is said to be better than reality. I found Myra all eagerness to go along, and we had such a lovely walk. We went through a bit of woods on the left; you know I never go along a bare road when I have fields and woods to choose from. We gathered ferns, mosses, mountain tea, Indian arrow-heads and other curiosities, till we had our baskets brim full and running over. Oh! how enjoyable are the mild, warm, sunny February days, coming as they do, right in the edge of spring, as the wind-up of Old Winter's reign! They seem like oases in a desert, brightening up the waste and giving all nature a joyous, cheerful hue. When we got in sight of the heretofore dilapidated Forks, lo! what a change! The old buildings had been repaired and painted, the fences fixed, and everything was neat, clean, and in good order. We passed up the walk to the front porch and rapped at the door, which was opened by a pleasant, intelligent-looking girl, who seemed about seventeen years of age. She greeted us politely, invited us to come in, and led the way to a nice, cosy little sitting-room, plainly but tastefully furnished, and looking very homelike and comfortable. Its only occupant was a lady about fifty-five years of age, who sat upon a low rocking-chair sewing carpet-rags. She arose and welcomed us cordially, shaking hands as warmly as if we were old friends. I introduced Myra and myself, and said I presumed I was addressing Mrs. Darwin.

"'Yes,' said she, 'that is my name, if you please, and,'—turning to the girl who had admitted us, 'this is my daughter Minnie.'

"She then asked us to remove our wraps and be seated by the stove, and then, as she resumed her sewing, she chatted away cheerfully about the various things which usually form the topic of conversation between strangers and new comers—the weather, how they like the country, the neighbors, etc. I never before saw a woman whom I admired at first sight as I did Mrs. Darwin. She was so motherly and kind, so genial, fresh, and charming, and so cordial, that in a few moments we felt as if we had known her a lifetime. She said we were her first callers from town, but that she had made the acquaintance of several of the neighbors around the Forks and found them kind, friendly, and sociable. 'Indeed,' she continued, 'I am sure we shall have plenty of nice associates here, for I have never lived in any place yet where there were not kind, good, interesting, and friendly people.' And I thought, as she spoke, that it was no marvel that one like her found friends everywhere, for it did not seem possible for any one to know and not love her. The heart was drawn out in spite of one's self by her earnest, sympathizing, kindly manner.

"'Have you been up town yet?' I asked.

"'No,' she replied, 'We have been so busy, and we have no acquaintances there to draw us, so we have delayed going, but if the weather continues nice, and nothing prevents, we shall take a walk up there next Sunday.'

"'If you do, you must call and see mother and me,' said I, telling her where we lived and how to find the house. She said she should enjoy calling on us if she could get Mr. Darwin to come in, as, like most men, he was shy about entering strangers' houses.

"Then Myra, in her blunt way, spoke up and said, 'Why haven't you been over to church, Mrs. Darwin? We have two churches, Methodist and Campbellite, so you can have your choice, or, maybe you don't believe in either of them.' Mrs. Darwin smiled, and said that she had been brought up a Quaker, and of course she had a partiality for that plain, quiet, steady, sober people, though she thought there were good men and good women in all sects, and outside of them too.

"'And so you are a Quaker, then,' said Myra. 'Oh! I do adore Quakers. I think they are the best people in all the world, though I never saw one before,' and she looked at Mrs. Darwin as if she was a natural curiosity of some sort, 'but,' she added, 'you don't say *thee* and *thou*, nor do you wear a kerchief folded across your breast, or drab-colored clothes.'

"'Oh! no,' said Mrs. Darwin, laughing, 'I don't pretend to be a real Quaker, though I love many of the dear old ways and thoughts. I never was one of the precise, straight-laced kind. I have a way of my own, you see, and do what I think is right and proper without following church fashions, or any other fashions, farther than it is convenient or desirable. I like individuality and independence as long as they do not interfere with the rights of others, or make one's self disagreeable or offensive.'

"'That's precisely my way of thinking, I do hate this running after style, and straining every nerve to dress like other folks, which makes a company of men and women resemble a set of puppets in a show or a pile of candles made in one mould. I am glad to find we think so much alike, and that you are not really such a horrid, wicked Infidel as we heard you were, but that you talk and act just like other folks,' said Myra, in her blunt, explosive way, though I trod on her toes to give her a hint not to be so impolite. But Mrs. Darwin just smiled and said in her motherly, pleasant manner, 'I trust, my dear young lady, that you, and all others of our neighbors, will judge us by what we do and say, and not by what strangers, who know nothing of us, tell about us. Let our lives speak for us. The tree is known by its fruits, and men should be known by their deeds.' 'Yes, that's fair and candid,' said Myra, 'and I know we shall all like you ever so much. I am sure I do already.'

"Just then the door opened, and a tall, queenly-looking girl of twenty years of age entered the room, and, as she came gracefully forward, Mrs. Darwin introduced her as her oldest daughter, Rose. Bowing, and smiling with her mother's cordial smile, she shook hands with us, and we were soon chatting together like old acquaintances. In a sunny window were a few pot-plants in full bloom—begonias, roses, verbenas, hyacinths, eraniums, fuchsias, and the old-fashioned hydrangea. As we got up to look at them more particularly, Rose said, apologetically, 'We have but few small plants this season, as we could not move many of them so far, but we carefully tend what we have so as to make them do their very best. I inherit my mother's passionate admiration of flowers, and feel lost if I do not have a few about me all the time.'

"'Oh, yes,' said Minnie, 'Rose is almost crazy on the subject of flowers. Just wait till we have been here a year or two, and you will see them in every corner of the yard, and I should not wonder if she had some growing about the factory too.' Then she passed into an adjoining room and soon returned with a large portfolio, saying, 'Now, girls, if you are done looking at the real flowers I will show you some painted ones,' and taking out a pile of the most beautiful little sketches, she spread them before us. There were wild flowers of every shade and hue, and often a bit of the natural landscape surrounding them just as they grew in their native homes. Garden and hot-house flowers too, in all their gorgeous beauty, massed in groups and alone, each with the name beneath in beautifully illuminated script, and the place where found, together with the day and date and sometimes a few lines descriptive of the occasion. I could have looked at them all day; I am so fond of paintings, especially of flowers, you know. Seeing how I admired them, Minnie insisted upon my acceptance of a little group of forget-me-nots as a token of friendship.

"See! here it is," and she took from the mantelshelf a small picture in a rustic frame and handed it to the girls to look at. A little spring at the foot of a tall, gray old oak sent out a merry, laughing stream of bubbling, silvery water, and along its margin grew the tiny flowers, blue as the purest azure, and all around them the grass was just as green as grass could be, while halfway up the rock in a deep crevice grew a clump of birch bushes, and on the tip of one of the tallest twigs of the birch sat a robin apparently singing at the top of its voice. It was truly a gem, and joy and gladness beamed all over it.

"And is it a natural scene, Edith?" asked Sue.

"Oh, yes," replied Edith, "Minnie told me it grew within half a mile of their old home, and said she had sat by that spring many and many a time with some chosen friend or a book for a companion."

"I wonder she was willing to part with it, and to a stranger, too," said Jennie.

"She had several sketches of the same spot, or I presume she would not, nor would I have been willing to accept it had it been the only souvenir," said Edith; "but I'll go on with my story. We had just looked at the last picture when we heard the silvery tinkle of a little bell, and Rose got up and invited us to walk out to supper. We were surprised to find it was so late, and insisted we ought to start for home, but Rose said her mother would feel hurt unless we stayed, now that she had it all ready for us, so we followed her to the large, pleasant dining-room, where we found a nice meal had been prepared for us by Mrs. Darwin, who had slipped out quietly while we were all admiring the flowers and pictures. Our walk had given us a good appetite and we enjoyed our supper very much, enlivened as it was by the cheerful talk of Mrs. Darwin and the girls. By the time we had eaten it was growing dark, so we hastily took our leave, inviting them to be sure and return our call at the earliest opportunity."

[TO BE CONTINUED.]

Discussion.

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MORAVIA, Jan. 1st, 1877.

MR. D. M. BENNETT, *Dear Sir:* In my last I promised to present some proofs of my positions, that you are pleased to term, "mere speculations," "assumptions," &c. But before doing so, as you have asked me how I know that my statements are facts, if it will not be discourteous I will reply, Yankee-like, by asking you how you know that the Universe "is infinite, boundless, endless in every direction, having no limits or circumference, can also have no center"? for you say, "It would rather seem consistent to me that a Universe which is infinite," &c. Friend B., how do you know? Who was so wise as to be able to inform you that an existence, which you assert has form, is boundless, limitless, &c.? If you define form, you make boundaries, limitations, centres, and circumferences, properties of form. If you can define form without admitting the above factors or properties, I will be pleased to see your definition. It would be at least as novel and as singular as my thoughts seem to you. There can be no form without limitations, boundaries, &c. Show me one thing that comes within the ken of your perception that has form, without the properties of form, including boundaries, and limitations, or that approximates it, and I will accede to your "mere speculation," and "assumption," that the Universe, which you declare has form, is such an entity. The testimony is all in my favor. Inasmuch as all the presentations that have come within the scope of your and my perception are compassed with limits, it is logical for me to conclude—law being uniform—if there is anything I do not comprehend I may safely submit it to the same rule.

You make the declaration that you do not embrace the Universe in your comprehension; still you assume to know that it is boundless. It is illogical for you to say a thing is indefinable because, as you assert, you have not the mental calibre to embrace or grasp it, and define its boundaries.

am well aware that in the demonstration that Jesus Christ is Lord God, creator of heaven and earth, &c., very much is involved, even all the "whirligig" of creation itself. The fact that Jesus is Lord cannot be known, except on faith, till a positive knowledge is acquired of the structure of the physical and the spiritual Universe. The Universe has a physical form which is absolute, definite and understandable.

My peculiar relation to what is termed Liberalism, and to the modern church, renders my position somewhat incomprehensible to those who make no distinction between primitive Christianity, the religion of Jesus, and the spurious kind that goes commonly for the "true and undefiled," for the scourging of which that which you represent is made a whip of small cords. I oppose modern science, the continent of modern Atheism. I am also opposed to modern Christianity, a system of adulterous religion compounded of the ethics of Jesus—the involved germ of all prior ages—and the paganism projected from the past into Imperial Rome, and still further into Ecclesiastical Rome, thence into their product, the Protestant churches, the prostituted daughters of a harlot mother. My religion is that of Jesus Christ, which is founded upon an exact knowledge of physical creation, positively known by Jesus, and revealed again to-day through the operation of an illumined intellect.

Before presenting the proofs that I purpose to adduce, I would call the attention of yourself and your readers to the fact that in the book you despise it is recorded that in the end of the dispensation which began with Jesus, a power would arise that would attempt to destroy the truth, the genuine religion of Jesus Christ, and that by this power the old church, which would then have become a prostitute, would be overcome. This power is called in the book, anti-Christ (opposed to Christ). You, with the power you represent, and by which you are sustained in your effort, declare your purpose and ability to accomplish this object. You thus fulfill the prediction (if sufficient to the task you have undertaken) and establish the accuracy of the prophecy beyond a question. It matters not when the prediction was made, even if, as you assert, there is no proof that it was written prior to two hundred years subsequent to the reputed birth of Jesus. This power was not to be manifest till there should be a falling away; not till the church, in its externals, had completely prostituted the truths and goods of religion. When this is effected, the power is to come forth, having two horns like a lamb—Church and State—and speaking as a dragon—disintegrating Church and State—which is to cause a divorce or separation of two principles, without the absolute union of which there can be no perpetual continuity. This power is now manifest in Spiritualism and Materialism, between which there is an incompatible union sufficiently binding to fulfill the prediction, after which, according to the continuance of the prophecy it must also fall, for it contains the elements of its own destruction.

You declare your intention of destroying the power of Christianity, and like G. F. T., I suppose you consider yourself "booked for the war," and though my "whirligig" makes your head swim, and the "amusement" is becoming "Teedious," I trust you will not get discouraged in the contest till you are convinced of the anthropomorphic character of God, and that it is not only possible that all that is highest and best to be incarnated in human form, through the never-failing processes of immutable law, is a necessity as well; or till you are doubly con-

firmed in the atheism you teach, and till through your efforts you have effected the solidarity of all atheistic power in the definite purpose to unitedly contend for the destruction of Christian principles.

My Lord cannot come in the resurrection except through methods. One essential to his perfect manifestations to his people who look for his appearing, is the mobilization of the anti-Christian power. I am therefore not only willing that your paper, with all others of similar character, should have a large circulation; but I am anxious to increase the circulation of THE TRUTH SEEKER, that the truth, and the doctrines it advocates should stand conspicuously side by side. Not that I claim that my arguments will appeal to the reason of all, but that the incision may be made which shall bisect the Divine Jew from the Babylonian power that now holds him in captivity, and thus complete the separation of the two powers for the coming conflict.

The conclusions that I have reached, some of which were presented in my last communication, are invested by the truths of physical science which constitute their foundation and continent. You and our readers are familiar with the fact that physical substances vary in weight according to their kind and quality. Platinum is heavier than gold, gold is heavier than mercury, mercury is heavier than silver, &c. I trust this is sufficiently material for the comprehension of yourself and our readers. You are also aware that the classical name given to designate the law of this property of matter, which Newton did *not* discover, is *gravitation*, from *gravus*, another word for heavy. Specific gravity is the relative weights of substances as calculated from a given substance the weight of which is denominated zero, or nothing, because constituting the medium between the heavier and lighter substances.

Let atmosphere be taken as our zero. We readily define its outlines and location, and the relative or specific gravity of water, and consequently the specific or normal relation of water in nature to atmosphere. We find them, according to this law, in contiguity; common air resting upon water as its base or foundation. By penetrating water from the level of the sea to a given distance, a point is reached below which air will not naturally penetrate or settle. We thus reach its lower confines or boundary. If we take the relative weights of common air and water as the mean ratio of our calculations, we designate a specific set or series of substances, including platinum, gold, mercury, &c., that will present a regular ratio of increase of weight. In applying the same principle to the substances whose levitation is greater than our zero, as the more rarefied atmosphere, we are able to define the normal positions in nature of the rarer or less dense substances, and locate them with the same absolute precision. All substances may be found beyond or without (outside) their normal spheres. We will not now stop to inquire into the causes of their dislocations. The law of gravity fixes definitely their normal relative positions, and from this datum we may begin the study of universal physical form, and determine the specific outlines of every substance in its normal sphere, in the physical Universe. This is not "assumption" but the knowledge of a fact—or law revealed through the rational mind. Of course, in presenting to our readers a view of the internal and external structure of the little world we inhabit, I antagonize no well-defined "scientific" thought. The wild idea of a state of igneous fusion has occupied a prominent place in the scientific mind, but is becoming every day less tenable, and is not clung to with any marked degree of tenacity.

The world has a definite form; this you will not deny, and you will concede that the so-called learned are very ignorant of its structure, beyond a superficial (surface) knowledge. A "learned" man who does not know the nature of the structural arrangement of his own physical habitation I consider ignorant indeed.

From the above estimate of the relations of substances in their normal spheres, they would be found in strata, or layers, contiguous to and upon one another—the solid substances comprising a comparatively thin crust or shell, which would constitute the investment of whatsoever it contained. In future I shall present the rules for calculating the depth of each substance and its precise distance from our point of physical observation, the earth's surface, and also the laws for determining what is contained in the shell.

In the application of the principle we find pure hydrogen to occupy a position resting upon our atmosphere and forming a stratum immediately above it. To make this point still more clear, I will present you with the known fact that common air, placed in a light receptacle, such as a bladder, and sunk below the surface of water, will rise to the top of the water. It simply obeys the law of gravitation, or levitation, as you please; it seeks its level and its affinity. If hydrogen is placed in the bladder and left to the operation of the same law, it obeys the tendency and seeks its level and affinity. If the receptacle could be made impervious to endosmosis and exosmosis, the bladder containing the hydrogen would rise till it reached the confines of our atmosphere, and would there float, as air would float on water in the bladder. It seeks and finds its kind, and floats in its own rarefied ether. The above conclusion is the rusult of absolutely correct reasoning, and needs only a liberal circulation to gain a liberal endorsement.

You and our readers may inquire, What has this to do with the proposition? The proposition declares Jesus Christ to be the Creator of heaven and earth. The structure of the earth and the heavens must be known before we can determine the precise relation of humanity to the physical structure he inhabits, and which, as singular as it may appear, he also created.

In presenting the fact to the world of the existence of a stratum of hydrogen above (and in contiguity to) our atmosphere, I necessarily involve the "scientific" mind in inextricable confusion, for it deranges the pet theories regarding all stellar and solar phenomena, and presents the physical Universe to the mind in an entirely new phase. I have arrived at the above conclusions by the application of a divinely illumined reason to the observation of physical facts, entirely independent of the teachings of the Bible, but I am most happy to be able to inform you that they are confirmed by the great and wise men who have before made the same observations and recorded them in the book you condemn and seek to destroy. The confirmation may be found in the following: "And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven" (Gen. i, 6-8). The word hydrogen is a compound of two Greek words—*hudor*, water, and *gennao*, to produce. Hydrogen is the water-producer, according to the application of the term employed to designate it, and it is simply water in its positive or male form, and its normal location is where the wise man discovered it to be, above the atmosphere, constituting a stratum, beneath which is the atmosphere or firmament he denominated heaven. Under this firmament is the water in its negative condition, which is gathered together continually into the sea. I claim that this is but the physical or material application of this scripture. Its higher applications relate to the structure of the regenerated humanity, evolved through the physical Universe, and corresponding to it in his celestial, spiritual, mental and physical organization.

In submitting the above, I will not be so ungrateful as to forget to thank you for the concession you made in your last letter, yielding the point regarding the existence of mind as coexistent with, and as perpetual as matter. As you have yielded to the first, I may hope you may accede to the second step in our discussion.

Permit me to call attention to a typographical error in the sentence, "He did this through the law of mutation, completion, or fulfilling," etc. It should read "completing or fulfilling." Yours with respect,

CYRUS ROMULUS R. TEED.

Scientific Department.

Tyndall on Man's Soul.

THE PHILOSOPHER'S RECENT ADDRESS AT BIRMINGHAM.

THE FREEDOM OF THE WILL.

Is the will of man, in other words, free, or are it and nature equally "bound fast in fate?" From this latter conclusion, after he had established it to the entire satisfaction of his understanding, the great German thinker Fichte recoiled. You will find the record of this struggle between head and heart in his book, entitled "Die Bessimmung des Menschen"—"The Vocation of Man." Fichte was determined at all hazards to maintain his freedom, but the price he paid for it, indicates the difficulty of the task. To escape from the iron necessity seen everywhere reigning in physical nature, he turned defiantly round upon nature and law, and affirmed both of them to be the products of his own mind. He was not going to be the slave of a thing which he had himself created. There is a good deal to be said in favor of this view, but few of us probably would be able to bring into play the solvent transcendentalism whereby Fichte melted his chains. Why do some of us regard this notion of necessity with terror, while others do not fear it at all? Has not Carlyle somewhere said that a belief in destiny is the bias of all earnest minds? "It is not nature," says Fichte, "it is freedom itself by which the greatest and most terrible disorders incident to our race are produced. Man is the cruelest enemy of man." But the question of moral responsibility here emerges, and it is the possible loosening of this responsibility that so many of us dread. The notion of necessity certainly failed to frighten Bishop Butler. He thought it untrue, but he did not fear its practical consequences. He showed, on the contrary, in the "Analogy," that as far as human conduct is concerned, the two theories of free will and necessity come to the same in the end. What is meant by free will? Does it imply the power of producing events without antecedents—of starting, as it were, upon a creative tour of occurrences, without any impulse from within or from without? Let us consider the point. If there is absolutely or relatively no reason why a tree should fall, it will not fall; and if there be absolutely or relatively no reason why a man should act, he will not act. It is true that the united voice of this assembly could not persuade me that I have not, at this moment, the power to lift my arm if I wished to do so. Within this range the conscious freedom of my will cannot be questioned. But what about the origin of the "wish"? Are we, or are we not, complete masters of the circumstances which create our wishes, motives, and tendencies to action? Adequate reflection, will, I think, prove that we are not. What, for example, have I to do with the generation and development of that which some will consider my total being, and others a most potent factor of my total being—the living, speaking organism which now addresses you? As stated at the beginning of this discourse, my physical and intellectual textures were woven for me, not by me. Processes, in the conduct or regulation of which I had no share, have made me what I am. Here, surely, if anywhere, we are as clay in the hands of the potter.

THE WHITE PAPER THEORY.

It is the greatest of delusions to suppose that we come into this world as sheets of white paper, on which the age can write anything it likes, making us good or bad, noble or mean, as the age pleases. The age can stunt, promote, or pervert preëxisting capacities, but it cannot create them. The worthy Robert Owen, who saw in external circumstances the great moulders of human character, was obliged to supplement his doctrine, by making the man himself one of the circumstances. It is as fatal as it is cowardly to blink facts because they are not to our taste. How many disorders, ghostly and bodily, are transmitted to us by inheritance? In our courts of law, whenever it is a question whether a crime has been committed under the influence of insanity, the best guidance the judge and jury can have is derived from the parental antecedents of the accused. If among these insanity be exhibited in any marked degree, the presumption in the prisoner's favor is enormously enhanced, because the experience of life has taught both judge and jury that insanity is frequently transmitted from parent to child.

SHOULD CRIMINALS BE DROWNED?

I met, some years ago, in a railway carriage, the governor of one of our largest prisons. He was evidently an observant and reflective man, possessed of wide experience gathered in various parts of the world, and a thorough student of the duties of his vocation. He told me that the prisoners in his charge might be divided into three distinct classes. The first class consisted of persons who ought never to have been in prison. External accident, and not internal taint had brought them within the grasp of the law, and what had happened to them might happen to most of us. They were essentially men of sound moral stamina though wearing the prison garb. Then came the largest class, formed of individuals, possessing no strong bias, moral or immoral, plastic to the touch of circumstances which would mould them into either good or evil members of society. Thirdly came a class—happily not a large one—whom no kindness could conciliate and no discipline tame. They were sent into this world labelled "incorrigible," wickedness being stamped, as it were, upon their organizations. It was an unpleasant truth, but as a truth it ought to be faced. For such criminals the prison over which he ruled was certainly not the proper place. If confined at all, their prison should be on a desert island, where the deadly contagion of their example could not taint the moral air. But the sea itself he was disposed to regard as a cheap and appropriate substitute for the island. It seemed to him evident that the State would benefit if prisoners of the first class were liberated, prisoners of the second class educated, and prisoners of the third class put compendiously under water.

FREE WILL AND PUNISHMENT.

It is not, however, from the observation of individuals that the argument against "free will," as commonly understood, derives its principal force. It is, as already hinted, indefinitely strengthened when extended to the race. Most of you have been forced to listen to the outcries and denunciations which rang discordant through the land for some years after the publication of Mr. Darwin's "Origin of Species." Well, the world—even the clerical world—has for the most part settled down in the belief that Mr. Darwin's book simply reflects the truth of nature; that we who are now "foremost in the files of time" have come to the front through almost endless stages of promotion from lower to higher forms of life. If to any one of us were given the privilege of looking back through the eons across which life has crept toward its present outcome, his vision would ultimately reach a point when the progenitors of this assembly could not be called human. From that humble society, through the interaction of its members and the storing up of their best qualities, a better one emerged; from this again a better still, until at length, by the integration of infinitesimals through ages of amelioration, we came to be what we are to-day. We of this generation had no conscious share in the production of this grand and benefi cent result. Any and every generation which preceded us had just a little share. The favored organisms whose garnered excellence constitutes our present store owed their advantage, first, to what we in our ignorance are obliged to call "accidental variation," and, secondly, to a law of heredity in the passing of which our suffrages were not collected. With characteristic felicity and precision, Mr. Matthew Arnold lifts this question into the free air of poetry, but not out of the atmosphere of truth, when he ascribes the process of amelioration to "a power not ourselves which makes for righteousness." If, then, our organisms, with all their tendencies and capacities, are given to us without our being consulted, and if, while capable of acting within certain limits in accordance with our wishes, we are not masters of the circumstances in which motives and wishes originate; if, finally, our motives and wishes determine our actions, in what sense can these actions be said to be the result of free will? Here again we are confronted with the question of moral responsibility, which it is desirable to meet in its rudest form and in the most uncompromising way. "If," says the robber, the ravisher, or the murderer, "I act because I must act, what right have you to hold me responsible for my deeds?" The reply is, "The right of society to protect itself against aggressive and injurious forces, whether they be bond or free, forces of nature or forces of man." "Then," retorts the criminal, "you punish me for what I cannot help." "Granted," says society, "but had you known that the treadmill or the gallows was certainly in store for you, you might have helped.' Let us reason the matter fully and frankly out. We entertain no malice or hatred against you, but simply, with a view to our own safety and purification, we are determined that you and such as you shall not enjoy liberty of evil action in our midst. You, who have behaved as a wild beast, we claim the right to cage or ki

as we should a wild beast. The public safety is a matter of more importance than the very limited chance of your moral renovation, while the knowledge that you have been hanged by the neck may furnish to others about to do as you have done the precise motive which will hold them back. If your act be such as to invoke a minor penalty, then not only others, but yourself, may profit by the punishment which we inflict. On the homely principle that 'a burnt child dreads the fire,' it will make you think twice before venturing on a repetition of your crime. Observe, finally, the consistency of our conduct. You offend because you cannot help offending, to the public detriment. We punish, because we cannot help punishing, for the public good. Practically, then, as Bishop Butler predicted, we act as the world acted when it supposed the evil deeds of its criminals to be the products of free will."

[CONCLUDED NEXT WEEK.]

A Trinity of Inventions.

Science in all its departments has its romance—in Mechanics and Acoustics, for instance, no less than in Microscopy, Astronomy, and even Anthropology. We wish to call the attention of our readers this week to three little chapters in the later "Arabian Nights' Entertainments" of machine-writing, automatic reporting, and dispatching speech and music along the telegraph wire!

I. A few years ago a practical WRITING MACHINE, since termed TYPE WRITER, was invented by a Western genius. This very "handy" instrument has since been duplicated by the thousand, which are now in daily use all over the country, in newspaper, real estate, lawyers', commercial and other offices, as well as by a host of authors, writers for the press, and letter-writers generally. The Type-Writer is now in such general use that we need not offer any detailed description of it here. Suffice it to say that it makes quite a handsome piece of furniture, is purely mechanical in its operations, is worked or rather played piano-fashion, only that it has four rows of keys, each of which represents a letter of the alphabet, or a punctuation mark, or an inter-verbal space. Several handlers of this machine have easily succeeded in "writing" with it (and a most beautiful and legible writing it is) at the rate of from sixty to ninety words per minute, and quite a number of experts finger off from one hundred to one hundred and twenty, whereas the ordinary speed of handwriting is from twenty to thirty words per minute. At least twenty fair, legible "manifolds" can also be taken at once while writing with this machine, thus entirely dispensing with the need of copying apparatus, as well as with all the paraphernalia of ordinary writing, to wit, pencil, pen, holder, fluid ink, inkstand, blotter, and pen-wiper.

Of course this machine will gradually do away with the services of the pen and pencil in several departments in which they have hitherto reigned supreme; though, most probably, in caligraphy, book-keeping, note-taking and "jotting," the old instruments will still hold their wonted sway, just as horses and wagons do, in their proper places, concurrently with steam-engines and railway-cars.

We must not omit to mention that partially successful attempts to construct a practical writing-machine had often been made during the last half century, but that it was reserved for our Western genius to master the task, almost simultaneously with another genius in Europe, who has immortalized himself and Copenhagen by his famous "Writing-Ball," which is also played piano-fashion, but is constructed on a very different principle (electro-mechanical) from that of the "Type-writer," is still more effective and lasting, and is now in general use in the principal cities of Europe. Photography was simultaneously invented by Talbot and Daguerre. Neptune was simultaneously discovered by Adams and Leverrier. Why should not writing-machines be perpetrated at one and the same time by a Chicago eccentric and a Copenhagen clergyman?

II. Concerts lately held in New York and Brooklyn, have demonstrated that music—not the best to be sure, but still music, and ever improving—could be sent by the player in Philadelphia under three rivers and through the down-town office of the telegraph company, so strong in volume as to be distinctly heard in Steinway Hall in this city, notwithstanding the storm raging the same evening. The same experiment has also been successfully tried in several other cities and even villages. This is done by means of the wonderful TELEPHONE, a thing, as it were, of yesterday.

On that very hot Sunday, July 2, 1876, eminent scientists and others met the Judges of Award in the Main Building of the Centennial International Exhibition at Philadelphia, to examine some striking novelties of a mechanical and scientific nature. A small group of gentlemen entered the great edifice (it was on a Sunday, remember, when the gates were open only to a choice few), and stationed themselves in the gallery at the east end. "The party divided, and half went to each end of the gallery. The great organ was between, and neither party could hear or see the other. Then Prof. A. Graham Bell [son of the famous inventor of "Visible Speech"] brought out his telephone. Wires for telegraphing were laid along the gallery; a battery was set at work, and a continuous current was sent along the line. The stations on this line were only two; one at each end of the gallery. At each station there was a little ordinary electro-magnet, such as people see usually on the table in a small telegraph office, and are in general familiar with. Beside the magnet there was nothing except a few funnels. These were of different shapes, but they agreed in each having one end covered with stretched parchment, like a drum-head. On the center of each of these drum-heads, outside, a small piece of metal was cemented fast. . . . . In the earlier stages of the invention the funnel was used for receiving as well as for sending sound. The instructions for use were very simple. The sender of a message was to talk into one funnel, the receiver was to apply the other funnel to his ear. Each was to hold his funnel so that the parchment would be opposite the poles of the electro-magnet, and very close to them; just so that the little piece of metal mounted on the parchment should not quite touch the poles." Among the telephone talkers of that successful occasion were the Emperor of Brazil, Dr. Draper, Sir William Thompson, and Professors Hilgard, Watson, Morton, and Barnard. From that memorable cosmopolitan palaver and pow-wow grew our wonderful telephonic concerts, successfully overcoming time, tide, space, and seeming fate.

Elisha Gray, of Chicago, also exhibited a "tuning-fork telephone" of his own invention at the Centennial Exhibition. It was a greater success than Bell's in sending *music* by electricity. In Gray's as in Bell's, a continuous current from a main battery is required. But "by using in the sending apparatus, in addition to the main current, a current from smaller, special batteries, one for each note, Mr. Gray has achieved a further improvement. By this the intensity of a musical note is given, as well as the note itself. Chords of two or three notes can also be transmitted." But still "the Gray telephone can only transmit two of the three characteristics of musical sound; *i. e.* pitch and intensity, but no quality. . . . On the other hand, no matter what may be the height, length, or frequency of the sound waves that strike the stretched membrane in the Bell telephone, their exact counterpart in vibration can be reproduced at the other end of the line," though "essentially feeble."

But a greater telephonic good than either of the above has lately come to us from that Nazareth of the United States—New Jersey. Mr. Thomas A. Edison, the renowned electrician of that State, has lately perfected *his* speaking and singing telephone, so as to leave nothing more to be desired as to pitch, intensity, quality, and *precise articulation*, in the last of which both the other instruments were often quite ludicrously and lamentably defective. We have no room to attempt a description of Mr. Edison's very wonderful and still very simple invention.

III. But still a far greater good than all these comes from the American Nazareth! Mr. Edison has at last verily performed a miracle, fully worthy of the nineteenth century! "In the course of a series of extended experiments in the production of his speaking telephone," he "conceived the highly bold and original idea of recording the human voice upon a strip of paper, from which, at any subsequent time it might be automatically re-delivered with all the vocal characteristics of the original speaker accurately reproduced. A speech delivered into the mouthpiece of this apparatus may fifty years hence—long after the original speaker is dead—be reproduced audibly to an audience with sufficient fidelity to make the voice easily recognized by those who were familiar with the original." Mr. Edison has already applied the principle of his speaking telephone to this most wonderful new invention of his—very appropriately called the PHONOGRAPH—and "will undoubtedly be able to transmit a speech made upon the floor of the Senate, from Washington to New York, record the same in New York automatically, and by means of speaking telephones re-deliver it in the editorial ear of every newspaper in New York." Nay, more. "The orator in Boston speaks, the indented strip of paper is the tangible result; but this travels under a second machine which may connect with the telephone. Not only is the speaker heard *now* in San Francisco, for example, but by passing the strip again under the reproducer he may be heard to-morrow, or next year, or next century. His speech in the first instance is recorded and transmitted simultaneously, and indefinite repetition is possible. . . . Will letter-writing be a thing of the past? Why not, if by simply talking into a mouthpiece our speech is rendered on paper, and our correspondent can by the same paper hear us speak? Are we to have a new kind of books? There is no reason why the orations of our modern Ciceros should not be recorded and detachably bound so that we can run the indented slips through the machine, and in the quiet of our own apartments listen again, and as often as we will, to the eloquent words. Nor are we restricted to spoken words. Music may be crystallized as well. Imagine an opera or an oratorio, sung by the greatest living vocalists, thus recorded, and capable of being repeated as we desire."

No wonder that two of our most *cautious* metropolitan papers have broken out as follows in contemplation of this little machine and its immense possibilities: "It has been said that science is never sensational; that it is intellectual, not emotional. But certainly nothing that can be conceived would be more likely to create the profoundest of sensations, to arouse the liveliest of human emotions, than once more to hear the familiar voices of the dead. Yet Science now announces that this is possible, and can be done. That the voices of those who departed before the invention of this wonderful apparatus are forever stilled is too obvious a truth; but whoever has spoken or whoever may speak into the mouthpiece of the Phonograph, and whose words are recorded by it, has the assurance that his speech may be reproduced audibly in his own tones long after he himself has turned to dust. The possibility is simply startling. A strip of indented paper travels through a little machine, and our great-grandchildren or posterity centuries hence hear us as plainly as if we were present. Speech has become, as it were, immortal."

Since penning the above we learn that Mr. Edison has still further improved his Phonograph. The *Sun*, one day last week, thus reported progress:—"Mr. Edison had his improved machine on private exhibition in the Western Union Telegraph office on Monday, and President Orton and a number of other gentlemen connected with the company tested its extraordinary powers of repeating spoken words. On one occasion three gentlemen spoke in succession—the first in English, the second in Spanish, and the third in Hungarian—and the machine repeated the words so as to be heard distinctly by a dozen persons standing around the apparatus. 'Old Uncle Ned' and a verse of a Spanish love song were next sung, and reproduced to the satisfaction of all. . . So accurately are the words repeated that a gentleman who was present at the exhibition yesterday would not believe that the sounds were made by it. He insisted that it was a ventriloquial performance, and would not be convinced until Mr. Edison retired into another room while the instrument was worked by some one else." And the last *Scientific American* commences an exhaustive illustrated article on "The Talking Phonograph" in this simple but wonderfully suggestive wise: "Mr. Thomas A. Edison recently came into this office, placed a little machine on our desk, turned a crank, and the machine inquired as to our health, asked how we liked the Phonograph, informed us that *it* was very well, and bid us a cordial good-night. These remarks were not only perfectly audible to onrselves, but to a dozen or more persons gathered around, and they were produced by the aid of no other mechanism than the simple little contrivance explained and illustrated below." After giving a running description of the machine (which we shall have the pleasure of presenting to our readers in our next issue), the article goes on to say: "This is a part of the sentences, 'How do you do?' and 'How do you like the Phonograph?' It is a little curious that the machine pronounces its own name with especial clearness. The crank handle shown in our perspective illustration of the device does not necessarily belong to it, and was attached by Mr. Edison, in order to faciliate its exhibition to us. . . . No matter how familiar a person may be with modern machinery and its wonderful performances, or how clear in his mind the principle underlying this device may be, it is impossible to listen to its mechanical speech without his experiencing the idea that his senses are deceiving him. . . But here is a little affair of a few pieces of metal, set up roughly on an iron stand about a foot square, that talks in such a way that . . there can be no doubt but that the inflections are those of nothing else than the human voice.

"We have already pointed out the startling possibility of the voices of the dead being re-heard through this device, and there is no doubt but that its capabilities are fully equal to other results just as astonishing, When it becomes possible, as it doubtless will, to magnify the sound, the voices of such singers as Parepa and Titiens will not die with them, but will remain as long as the metal in which they may be embodied will last. The witness in court will find his own testimony repeated by machines confronting him on cross-examination—the testator will repeat his last will and testament into the machine so that it will be reproduced in a way that will leave no question as to his devising capacity or sanity. It is already possible by ingenious optical contrivances to throw stereoscopic photographs of people on screens in full view of an audience. Add the talking photograph to counterfeit their voices, and it would be difficult to carry the illusion of real presence much further."

As the Type-Writer is destined to materially interfere with the pen, and the Telephone with ordinary telegraphy, so the Phonograph will drive Short-hand (both phonetic and non-phonetic) almost entirely out of the market in several important departments of its use. The great question now is, What will supersede the Phonograph?

In one of our next numbers we shall have something to say about another trinity of *much-needed* inventions, and their revolutionary relations to the great presiding trinity of human comfort—food, shelter, and clothing.

CAENIBUS.

Correspondence Extraordinary.

Letters from the Devil.—No. II.

My Dear Readers: I am glad to address you again and to see that you greet me with evident marks of pleasure and approbation. As we become better acquainted I trust you will find that I am not so bad as I have been painted, but rather, that I am a genial, social, harmless, good sort of fellow. I know I shall take pleasure in conversing with you and imparting knowledge and instruction to your minds, and it will give me more pleasure than anything else to find you interested and attentive to what I have to say. I assure you it will afford me more joy than almost anything in existence to illuminate your minds with the truth, and to drive old errors and superstitions from your thoughts and memories.

I suppose before I engage in other historic details about what has gone on in the life of this planet, it will be very proper to tell you something about my own origin. It has for many centuries been a very puzzling question how I ever came into existence. Pious people have insisted that my Big Brother, whom ths Jews called Jehovah and several other names, got up everything and everybody that has an existence, and that he also made me.

Thousands have wondered, too, how a god so good as my Big Brother has had the credit of being could ever find it in his heart to get up a devil with such horribly bad characteristics as my enemies have persisted in holding that I possess. Why God ever made the Devil has been one of the most difficult conundrums to solve that poor human nature has ever had to grapple with. How perfect *goodness* could bring into existence perfect *badness*, how a good and benevolent God who had only the good of his creatures in view could make such a woful blunder as to create a being who would be evil enough and powerful enough to not only work against and circumvent his creator in his every enterprise, but to succeed also in securing the destruction and misery, not only in this life, but through the countless ages of a never-ending eternity, of innumerable millions of innocent, helpless and unfortunate human beings created by the same God, has been a problem and a puzzle that all the divines and wise men of the world have been unable to explain.

It must be evident to the commonest comprehension that if such a creation ever did take place it was done purposely, with malice aforethought, or that it was a mistake,—a result that was not originally intended. If the first is true, the Creator must have been as evil as the vile being he created, and is worthy of more hatred and detestation than the creature he had simply brought into existence. If the second alternative is true, that making so bad a being as myself was a mistake or an unforeseen result, it makes the Creator unequal to the work he wished to perform and unable to carry out what he had undertaken—an imperfect being of limited power, but who was capable of creating a being able to defeat his Maker, to destroy all his plans and to frustrate all his grand calculations. This view of the matter limits the power of the Creator to that of a finite being, and makes the thing created more powerful than the Creator.

Now, my friends, this view of the matter, known as the theological view is all wrong—containing no more of truth than does the old silly story that the moon is made of green cheese. The fact is, my Brother did not create me, nor is he superior to me, only in malice, revenge, and hard-hearted cruelty. He is no older than I am, as I said in my first letter. If there is any priority as to age it is in my favor, as I will show you after awhile. We were of the same origin, as were also the numerous others of my brothers and sisters, brothers, more especially, who have been worshiped as gods and devils for thouands of years back in the dawn of the present race of humanity on the earth.

Before giving you the real source whence proceeded myself and my numerous relatives, I will review some of the theories that have been entertained upon the subject.

The first shall be the extra-wise and metaphysical view. According to that theory my Brother—he that is called "Jehovah"—and myself, have existed for a very, very long time; that we were before anything else in existence, that we lived long before there was a sun, a moon, an earth, stars or worlds or matter in any shape; long before there was anything or any place to put it. According to this theory, about one hundred and seventy-nine million years ago the first day of last April, my Brother and I one pleasant morning just stepped into existence without any regard to previous condition of servitude, that is, that on that momentous occasion we sprang unceremoniously into life and came forth a full fledged god and a full fledged devil, armed and equipped as the law directs.

It has been claimed by some that Time was our father and Space our mother, but as neither of them existed before our birth you see how erroneous the supposition is that they were our parents. Parents, you know, must be older than their children, though in the instance of the Christian Trinity you will remember the Father and Son are held to be of the same age. With respect to my distinguished Brother and myself, our parents must have been *Nothing* and *Nowhere*, one our father, the other our mother. How such intangible, unsubstantial, inconceivable, unapproachable, impossible nonentities could woo and wed and bring forth two such extraordinary personages as my illustrious Brother and my illustrious self, and how we became so powerful as to be able to manufacture countless millions of worlds, suns and systems from nothing and how we got up the space in which to locate them, and how we placed them hundreds and thousands of millions of miles apart, setting them whirling and revolving and inter-revolving, system within system, constellation within constellation, are greater marvels than was or ever can be clearly explained.

For you must know, my friends, when this little business was performed—when *space* was created, when *time* was begun, before which point there was no time; when *matter*, in its endless infinity to fill this equally endless infinity of expanse without limit or end, was first gotten up; when the thousands of forms, combinations and modifications of *matter* were devised and set into existence; when the subtle forces inherent in matter and ever attendant upon it—such as attraction, repulsion, adhesion, cohesion, chemical affinity, gravitation, electricity, magnetism, light, heat, gases, fluids, liquids, solids, etc., etc.,—were devised, planned and gotten up, that I was there as much as anybody. My imperious Brother had no more to do with it than I had. In fact, I have been on hand with him in every enterprise, undertaking and speculation that he has undertaken. He has never gone into any grand experiment, nor launched into any stupendous piece of manufacture or creation but that I had just as much to do with it as he did. If there has been any difference I have always been the quickest and sharpest in seeing the nature of cause and effect, the inharmonies and infelicities constantly arising when unnatural conditions were attempted; and though I say it myself, my advice and foresight have saved his making many egregious blunders. I will just tell you in confidence, right here, that my haughty and consequential Brother, with all the claims he has set up, and all the dignity and majesty he still tries to maintain, is not a little thick-headed and obtuse, and has undertaken some of the wildest and most impracticable schemes that a god ever rushed into. I have saved him thousands of times from many a disastrous mistake, when he was willing to listen to my suggestions; but it is so natural for him to be headstrong, self-sufficient, imperious, and overbearing, that he was unwilling to listen to my good advice; and many a time has he had to "repent" of his rashness and of his ignorance of the forces of Nature and of cause and effect, etc.

How such a remarkable pair of boys as my Brother and myself were begotten by such parents as we had, how our mother carried us through that immense period of gestation—for you must know that nine months would never have answered to have perfected in the fœtal state such notables. Nine thousand years would be more like the time necessary to complete such babes as we were. All this would be curious information for you if I could fully impart it to your comprehension. But you see my mother never told me all about just how it was and with all my ability you can hardly expect that I could know much of what was taking place before I was born. But when I was born I was there and knew all about it. It is, in fact, the first thing I can remember. Prior to that time my existence had not amounted to the dignity of a dream. I think I was in a semi-comatose state, and I know that Brother of mine was as stupid as an unborn marsupial.

You may be curious to know whether we were twins. Well, I'll tell you. We were partly twins and partly not twins. We were conceived at about the same time, but I being naturally the smartest and most active child, I very easily performed the process of gestation in about one hundred and nineteen and a half months less time than my brother required. That little circumstance gave me an immense advantage over him, and had I not possessed such an amiable, unaspiring and yielding disposition, I could easily have been God Almighty myself, and left him to be the despised devil which I have been for all these thousands of years. I have often thought that it was the greatest mistake in my entire existence that I did not in my early career maintain my rights more persistently, and hold the authority and prerogatives that were so justly mine. But, you see I was always too easy and too good-natured for my own good. I was very affectionate and fond of my young Brother, and I petted him and made a great deal of him, but he being of a grasping, imperious, haughty turn of mind, he very easily fell into the way of thinking that he was better than I, that he must be the Chief Ruler in the Universe, and that I must be his lackey and take a mean and subordinate position.

I w anot selfish nor proud. I thought my Brother was a good-looking little fellow, and it used to amuse me to see him strut around and put on airs when he was hardly three years old. He said he was born to command, and that every body and every thing had got to go just as he said. He was the most ambitious, haughty little fellow ever seen, and I have laughed many a time to watch him exhibiting majestic airs, and to hear him give his commands to imaginary attendants. He soon got so that he thought I was his servant, and that it was my duty to obey his orders and to run to attend to every whim and caprice that might possess his mind. He was the most remarkable child for crotchets and notions that ever was born, and it kept me busy even during the days of his infancy and childhood to attend to all his wants.

I suppose I was the sweetest dispositioned person in my youthful days that ever had a disposition. It afforded me more pleasure to gratify the notions and desires of my younger Brother than anything else I knew of. He was full of his whims and he gave more orders than a young Duke. You ought to have seen me flying around like a smart squire to execute his commands. Many a time have I lost my dinner just to please him, in running of errands, and going for this and that and the other. I am afraid I nearly spoilt him; aud if he has within the last three or four thousand years manifested a good many unamiable traits of character, I have frequently asked myself if I was not in part to blame by humoring him during his childhood and youth in every whim and fancy that seized him. Had he been like me, the humoring would have done him no harm; but he was so selfish, the back of his head ran up so high, he was so hasty and impetuous, and was so fond of everything going just as he said, and I was so good-natured and self-sacrificing that I indulged him altogether too much; and the people on your little globe have had to suffer for it since. Yes, if I had to do it all over again I would take a different course. I would hold the command in my own hands, and curb his extravagant notions.—I would be God and let him be the Devil. But, after all, I am sure I have made a better Devil than he would have made; for in that capacity he would have treated the human race far worse than I have done; and with all the goodness that has been attributed to him, and with all the excellencies that he ought to possess by virtue of the position he has attempted to fill, I still insist that I have been more of a friend to the race of mankind than he has, and they may still look for more sympathy and more kindness of heart from me than from him.

This letter is getting about as long as our editor prescribed for me, and I shall have to leave the description of the early occupation and enterprises of my Brother aud myself till my next letter. We performed some pretty extensive exploits and filled some enormous contracts, as you will see as we jog along together.

I hope you will all be as happy as you can this cold weather, and that you will preserve an equable, placid and peaceful state of mind is my earnest desire. I am your most obedient servant,

Lucifer,
Vulgarly called "Splitfoot."

Answers to Inquirers.

W. E. A.—Is it true that those who subsist wholly on vegetable diet are liable to lose their mental power and vigor in old age? *Ans.*—We do not think there is a very good foundation for such a belief. We should be inclined to inquire whether there were not a likelier cause, antedating, perhaps, the change in diet, which does not always overcome the effect, especially when the cause is not removed.

H. Brooks.—Is it a fact, as alleged, that one Judge Paige from Iowa and a Catholic priest from Dublin have challenged R. G. Ingersoll to debate and he declined? If so, why? *Ans.*—A challenge, purporting to come from a Catholic priest in Ireland, was published by Judge Paige; but it was such a jumble of metaphysics and religious insanity that Col. Ingersoll wrote a semi-humorous, semi-sarcastic reply and dismissed it as being unworthy of serious attention. Life is too short and time too valuable to be wasted on every religious monomaniac who wants to prove by the Bible that the Bible is divine.

G. Hover.—If St. Anthony intercepts letters addressed to Mr. J. Christ without a warrant, or order from him, will not the said Anthony be guilty of robbing the mail? *Ans.*—Yes. And if he should intercept letters addressed to Mary, the mother of God, or to Mrs. St. Anna, God's grandmother, he would be guilty of robbing both mail and female.

X. Y. Z.—Can you tell me of a reliable remedy for Diphtheria and throat diseases? *Ans.*—Old Dr. Field's remedy, which we see is being generally adopted, is this: Put a teaspoonful of the flour of brimstone into a wine-glass of water, and mix well. Use this as a gargle. "It kills every species of fungus in man or beast." We would recommend swallowing the gargle—it can do no harm. In extreme cases the sulphur may be blown gradually into the throat through a quill, or the fumes may be inhaled from a shovel or coal if care is used. Fumigate your rooms.

The Radical Pulpit.

The Departed Years.

SERMON BY O. B. FROTHINGHAM, DELIVERED SUNDAY, DECEMBER 30, 1877.

It is natural for men to make a distinction in points of time, and, standing in the midst of the rushing year, to look back upon the past and forward to the future. Nature observes no such distinction; the years flow on with uninterrupted speed, they are all welded closely together, each opens and closes a turn of life. We speak of the flow of years. It is a flow bearing the human race on. No thoughtful person, looking back over the departed years, can fail to see the progress in human affairs, with the human race advancing, with the universe maturing, with things becoming better and not worse. The first principle with all those who reason on human affairs, let it be an open question in regard to the methods, whether it goes in circles, whether on a continuous stright line, whether by the action of ebb and flood, now setting back, now pushing forth, at all events whatever the method, the movement onward is undoubted. Looking far back over the centuries of time the fact stands out in the most conspicuous manner. Looking even a very little back, looking back a few years, anybody who scrutinizes the past cannot fail to see that mistakes have been corrected, that blunders have been rectified, that thought has been enlarged, that superstition has been weakened, that credulity has been lessened, that the power of dogmatism has been diminished. We do go on, though we scarcely, perhaps, can tell in what way we do it. New England's greatest orator, Wendell Phillips, in that brilliant lecture of his which has been delivered all over the country, says that the chief difference between the past and the times in which we live consists in the fact that good things are now distributed, whereas, formerly they were held in the possession of a few. It is not that we now know so much more, but that so many more people know. It is not that we have more beautiful art, but that all people have the blessing of it. It is not that we have discovered so many precious things, but that the benefit of the discoveries went to the whole. Formerly, what men found they were in danger of losing because so few held it, now, nothing can be lost, for it is the property of the race. In these words, are not the super-eminences of the present over the past most powerfully described? What if there be no more wealth, if it is more universally distributed? What if there be no more splendor, if the splendor touches the hut, and no longer clings to the palace? That fact alone would show an immeasurable distance between the years that have gone and the years that are here and with us. Let an individual look back over his own life and he cannot fail to see that if he has lived at all, that if he has done anything but simply float on the surface of the river tide, he has grown, his mind is stronger, and the end that he has in view is more clear and and honorable. You may ask, as in all parts of the world, in all ages of the world, men have placed their Eden, their paradise, far back in the beginning, how is it that the garden of beauty and glory and peace precedes civilization in the imagination of mankind? This is one of those optical illusions to which we are all subject. Living in a world of care, toil, suffering, sorrow, disappointment, wrong, straining ourselves day after day in our struggles for existence, tormented by responsibility, having problems flung down before us which we must solve or die, confronted with questions which we cannot decline, at least, to attempt to answer, we look back to the past and fancy that there was a time when life was less shadowed, the experience less galling. So there was, for if we go back we can imagine there was a time when men knew nothing at all, and consequently never grieved that they had no knowledge; when they had no sentiment of beauty, and consequently never fell down in the dust before some ideal lord; when conscience was unborn, and consequently they had no remorse; when they had nothing to lose, and therefore never regretted the loss of any good thing. Those times were necessary, to our times it is unnecessary. Looking back upon them, we fancy that because they did not want any more they had all they needed. Then there was no need of cultivating the ground because it brought forth the fruits, no need of building houses because there were the flowery arbors to receive them; there were no storms in the dusty air, the wind was still, the wild beasts were tame, there was no care or trouble, no toil, but an undisturbable serenity and joy; no agitation, no speculation, no doubt, no fear. It all disappeared as soon as man awakened. The moment man becomes divided, differs, the whole universe falls in two. The moment that he becomes dissatisfied with himself, angry, cross, disappointed, then the universe seems angry with him, then the beasts gnash their teeth and the winds howl.

They are not worse, they are only wiser; they are not worse, they might be better; better in all that we call good. The better we are, the worse the world looks; the finer the edge, the sharper the point. To man the moral world seems burdened with wrong. It is only to the ignorant, and the simple minded, and the thoughtless that all seems easygoing. To the rest life is a battle, and a battle with garments drenched in blood. Men, as they look back to their childhood, all imagine that it must have been so beautiful and hopeful; then such sweet sleep, no anxiety, for the morning, no anxiety for earning bread, no care, no responsibility, everything freely given and appointed, sweet mother waited upon us, laborious father going out every morning and only returning in the evening, and spending the toilsome hours, that we might have what we wanted. It is all an illusion. We forget how many things we wanted that we did not have, we forget that there was no responsibility, that things that were desired were refused; we forget the tears and the hurt, and the heartbreaking, and the clenching of the impotent fist, and the dashing of the little foot against the ground, all that is forgotten; the limitations, the uneasiness, the time that never brought its importunities, all that is gone, and there remains simply the sweet, irresponsible childhood, "Heaven lying about it in its infancy, and the angels waking upon us."

The same loss haunts the conservative, the blind conservative—all conservatism is not blind, there is the rational conservatism, that takes things as they are, or what they are, that dreads a change that is not for the better, that resents all wild, idle innovations; but the blind conservative, and the man who shuts his eyes against the evil that there is in the past, and seeks that in the present, is blind; we see his name all the time, nothing goes right to-day; ah, the good old days, the dear old times, when all men were noble, and all women were pure, and manners were lovely, and there was no fraud or deception, but always the steady industry, the well-ordered homes, the diligent business-man, the successful traffic, the loving kindness that bubbled over, ran, trickled in brooklets in the waste places of life—it is all gone now, it is all a desert, everybody fighting with his neighbor, each striving to get the bread from his neighbor's mouth, the poor getting poorer, the rich becoming richer, the heartless becoming more heartless, the stubborn more stubborn, the golden age gone, the silver age going, and the age of brass flinging open its gates and bidding us all come in. If they would open their blind eyes they would see that there were some things wrong in the past, that were some things right in the present.

Is the Radical right in abusing the past? He labors under an illusion; to abuse the past, to say that the departed years are loaded with mistakes, barrenness and blunders. Here is a man who is perpetually denouncing the past; it is all wrong, all its speculations, its philosophy, its so-called triumphs. To-day is the only day that is worth man's ideas. The man forgets that he would not be alive to-day if it had not been for the past, that he would not be able to lift a hand, to think a mere thought. Strike away this century past, and we would have no science; strike away the next, and we would have no philosophy; strike away the next, and we would have no art; strike away the next, and traffic would begin to decline, we would have no means of transportation across land and sea; cut down nearer the root, he is a savage, he is wandering in waste places; cut down nearer the quick still, and he is digging roots with his fingers in the earth, and feeding on what swine, to-day, would not eat; go back farther still, and find him without a vestige of humanity. Well, my friend, you think that this is better! Would you abolish Venice, Genoa, and Rome, and Paris, and London? Would you wipe out all that the race achieved in these cities? Would you put an end to religion, to worship, to philosophy? Would you put back to the primeval start the cultivated and trained mind of this generation; the thrilling, throbbing human heart which is to-day righting wrongs? Would you take away its capacity, its very wish to do anything? Are you willing to go back to the beginning? Ah! my friends, the past has given all you have; be careful how you abuse it. Did you ever succeed in separating the old from the new, or any new thing from the old? Did you ever succeed in drawing a line between to-day and yesterday, between yesterday and the day before? Can you tell at what point a thing ceases to be old and then begins to be new? Everything is welded together; one thing is part and parcel of the other. The leaves of autumn drop into the ground; presently from their light structures rise in massive columns the expanse of verdure between mankind and the burning sun.

Was Shakspere new? But for the dramatists that preceded Shakspere and that discovered everything up to a single inch, we never should have had Shakspere. We burrow down the layers of intellectual life that preceded the year in which he saw the light, and there are poems, dramas, stories, layer upon layer, all of which were his inheritance. He came into the inheritance, and added what no one knows; the mysterious eloquence, the drop of genius, the touch of incense, which at once spread a bloom over what was a waste surface.

You speak of Newton—talk of Sir Isaac Newton as if his discoveries were a *fresh* revelation of the universe. How many had observed, studied and calculated, and pointed the telescope before Sir Isaac Newton! Tycho Brahe, Copernicus, and great observers whose names have been lost. Newton came with his mathematical genius, one of the most extraordinary mathematical geniuses in the world. He saw one little thing that they had not seen; made the calculations which they came within an ace of making.

We speak of the Protestant Reformation, as if it inaugurated a new enterprising era in the history of thought. Were there no reformers before Luther? Had not Huss and Jerome of Prague been compelled—had they not to mount the skies in their chariots of flame? The time was ripe for Luther; and when he came there was no stake for him, no headman's axe, no gallows. All Europe was at once aglow; the printers of Germany laid back everything that they might print Luther's books; crowds hung upon his lips; the Thirty Years' War followed to uphold his principles. Did he do it? The ages that went before him did it; theirs was the work; theirs the deed; it was they that struck the blow; every thing, every man with an earnest purpose, every man with a resolute will, every man willing to lay down a consecrated life nerved the arm of the German reformer and made it possible for him to live. Nay, if you come to Jesus, there is the same fact confronting us. This ancient people of Israel had been working, striving, hoping, aspiring for several hundred years. There was not a thought in his mind, that had not its root in the minds that went before him. Not an inspiration lightened in his soul that had not touched the soul of some one in the days that had gone before him. He took up the line of tradition just at that point where it was possible for the present to meet the past. There was nothing in him that there was not in his generation. He brought no revelation. Read the Old Testament. He quoted it. His words of wisdom were taken from the books of his people. The consciousness of his race enriched his consciousness. What then? He infused the drop of elixir, he fulfilled the prophecy; that was all. He did not make or bequeath the fruits of a life; the intelleetual part, the sentimental part, the moral part, were all furnished him, and it is impossible now for the most accurate and searching scholar to trace back the dividing line between the past reaching up to the point of the maturity of Jesus, and Jesus himself. It is impossible, I say, to distinguish between the new and the old.

We look back on the past; all the creative forces are there—of thought, society, knowledge. We speak of blunders, mistakes, things gone wrong. Yes. Do we forget all the tremendous life running through all these ages, correcting blunders, making mistakes harmless, and compelling things to go right? We speak of the river tide bearing things away from us; it is the flood tide that bears things toward us. To me nothing is so impressive as to see what a mass of life, above ground and under ground, always pushing, striving, to advance the line of human achievement; there is not a tool, there is not an implement which has not cost tears. This is an impressive fact, that the world goes on; that the departed years are not departed but present, so that every one of these moments that lapse so quick now is charged with all the efforts of the past.

The past is the region of necessity; it is the region of fact. Fact is finite; the thing spoken; the thing done; past and gone; past and fulfilled; the word spoken is spoken; it cannot be recalled; the deed performed is there—unchangeably it stands; every thought that has been entertained can never be recalled. It is necessity; the solemn, awful, beautiful necessity which men call fate.

With what different moods will not men look back! Some in the mood of regret; it is the irremediable past, that cannot be mended. How many blunders—how many errors—how many things are started up, none of which can be altered! Some men lapse into despondency and remorse, moan and sigh, sit in sack-cloth and cover themselves with ashes, and say it is vain to hope for anything, it is all idle illusion. Go into a convent; pray; tell your beads, and make your peace with God.

There is the mood of the reformer, who tries to reform everything in revolutionary haste. These stubborn wrongs, these institutions, these ancient superstitions, this absolute tyranny, imperious conservatism, and dogmatism—it is idle to push against that; it breaks us down. The reformer reminds one of the god Thor in the old Scandinavian mythology, who undertook to pick up a cat; the cat would not leave the ground; it was beyond his reach; the cat was no cat, the tail was the earth, the four legs the pillars of the Universe, the curved back was the all-covering skies. So with the reformer who takes up a wrong, an institution, and thinks that he can take it up and fling it away. What a hopeless task! It has its roots in the past.

How much sweeter and more wholesome is the mood of quiet and tranquil satisfaction, that things cannot be torn up by the roots; that man's tether is very short indeed; that we are bound to the rock of ages! Men wonder, rant away, and look about, and then must substantiate that we cannot tear the world to pieces if we try; that the old world is weighted

with a thousand centuries, that the present moment cannot put them away. To me there is a province of satisfaction in feeling that the revolution of the world never revolutionizes. In the mid-summer day the storm comes up from the South; the skies are clouded, the winds blow, the tempest rages across the landscape—it seems as if the strongest trees would be prostrated and rooted out; the farmers flee to their shelter; the cows flock beneath their shed; there is no sun; a gloom settles upon the scene. In an hour it is all over; a few dogs are scampering about on the avenue; a few more leaves on the grass; a weak sapling here and there has been overthrown; the wheat harvest is prostrated for two or three days; the long blades of grass bend their heads to right themselves again; the tempest has not hurt nature, it only helped it.

Look back upon the history of the French Revolution. There was one of those terrific convulsions that seemed likely to reform the world. No more dogmatism, no more superstition, no more church, no more state; people did not believe in hell; they had disposed of their devils; they set up the Goddess of Reason; they even went so far as to pronounce Christianity a failure, and voted it out of existence; it really seemed as if a new era of change was to be brought in, in a year. Five years had not passed before everything was restored as it was before; there were the old church; there was the old state; there were the old devils; there was the old credulity a little less stubborn, but the change was almost inappreciable. Something had been done, but not much. There had been a residue of power which remained to make that age a little better than the ages that went before it—a little better—very little better.

There are people here in America who seem to think that American civilization is doomed, put under a ban, unless it can show results absolutely incomparable with those that characterize Europe; we have new chances, a new privilege, a new opportunity. Yes, but we are old-fashioned sort of people after all; humanity is not new: are there not a thousand years of time and growth and experience developed between the present America and the past of Europe? Europe lives to-day as much as we do. There are minds in England; there are hearts in France; there are consciences in Germany; there are science, and philosophy, and improvement, and energy all over the civilized world, and we only have our share. There is more work for us to-day, but we have the same old tools to work them with. There are new questions to answer, new problems flung down before us; but we have the same old minds to answer them. The wheels of human achievement are the same everywhere. Is not this a consolation? Is not this a source of endurable tranquillity? We have made mistakes; how many! how bitter! Some of us have made mistakes which have changed the whole current of our lives. If but at a certain moment we had done thus and not thus—if we had turned to the right instead of to the left—if we had taken this steamer or that train—if we had married differently—if we had begun some different profession—taken up some different line of business, how much better everything would have become! Well, we did our best; we acted under the circumstances; there was nothing else that we *could* do; we did it; we were obliged to do it. May we hope that all men do their best. We have done what we could, and we could do no better. No life is wasted; no deed is lost. You never thought a thought; you never spoke a word; you never felt a feeling, that did not communicate itself to somebody, and made itself a part of the intellectual life of the race. Not the great, not the exalted, but the simple, unnoticed people, who in their place and in their day, do what is given them to do, as well as they can—these are the makers, these are the characters, these are the regenerators, and the saving providences; they are answering the question, they are solving the problem, they are meeting difficulties, they are righting wrongs.

The leaves of Autumn are in number millions; the girl goes into the field, and picks the fairest for her album; the rest drop upon the soil. Those that the girl preserved do nothing. Those that no one observes, fate takes care of; bare, lifeless, discolored, the torn and rugged things drop lightly upon the soil; the cold, shrill winds of Autumn spread them about; the dripping, pattering rain soaks them into the ground; they will create in Spring a more glorious vegetation. Which leaf is it that made the soil? Every leaf. Whose life has made the world? Every life.

The double-shotted charge of "obscenity" and "blasphemy' against D. M. Bennett still hangs fire, and the gun may kick and kill at the breach instead of at the muzzle. A clear-headed and courageous Dist. Attorney, Stewart L. Woodford, stands between him and Benedict's Christian bear-garden, where Lant, Foote, and other fellow martyrs were slaughtered; and the pious knaves and numbskulls, who there sit as judge and jury, are subject to the will of *one* official who, having a mind of his own, has also conscience not for sale to the highest bidder. Mr. Bennett is fighting grandly; friends pour in money to aid him; and the repeal of the Comstock law voice protestant wrath which "scandal"-begetting religionists and spoil-seeking "statesmen" must respect. The "suppressed" tracts are in great demand, and the "ruined" TRUTH SEEKER, doubling its size this new year, will continue to shower burning words into the strongholds of Unreason.—*The Word.*

Communications.

A Grand Council of the Court of Heaven.

BY SPIRITUAL TELEPHONE AND CLAIRVOYANCE.

It came to pass in those days that there was a grand council of the sons of God assembled in the Court of Heaven; and Satan came also among them.

And the Lord said unto Satan, "Whence comest thou?"

Then Satan answered and said, "From going to and fro in the earth, and from walking up and down in it."

And Satan said unto the Lord, "Hast thou considered my servant Bennett, that there are few like him in the earth, a good and upright man; one that feareth not God, but regardeth man in his ignorance and low estate, and is laboring hard to enlighten and free his mind from the slavery of superstition and priestcraft?"

Then the Lord answered Satan and said, "Doth he serve his fellow-man for nought? Hast thou not put all this devilment into his head? and does he not serve thee? and hast thou not put a hedge about him and his house and all that he hath? and have not his prayers to thee* come up to me as a stench in my nostrils?—for I am a jealous God." And is not he in thy employ to tear down my kingdom in the earth? Now, just give him into my hands, as I of old gave my servant Job into thy hands, and I will teach him that there is a God as well as a Devil in the earth. My anger shall wax hot against him, and I will stir up my zealous servants against him, who shall strip him of all that he hath and flay him alive. Have I not convened this council to devise mischief and evil against him?"

Then said Satan to the Lord, "That was a shabby and ill-advised trick I played upon Job, thy servant, when thou gavest him into my hand, for which I hide my face in shame and confusion to this day; and I can not and will not be so mean as thou wast and deliver my servant into thy hand; for have I not seen how thou hast treated thousands of thine own servants, incarcerating them in dungeons, throwing them to wild beasts, torturing them upon the rack, and burning them at the stake, continually turning a deaf ear to their prayers; and all this just because I had put a few advanced thoughts into their minds. And if thou hast treated thine own servants thus, thinkest thou I would turn my servant Bennett over into thy hands? Nay, verily; I would see thee as a scavenger in hell first."

At this juncture my spiritual vision was opened and I beheld a great commotion in Heaven. The fierce anger of the Lord was terrible. Out of his nostrils issued smoke as from a furnace; and out of his mouth streamed hail-stones and coals of fire. 'Twas hell before him, and heaven followed after. I also beheld Satan as lightning descending to earth to guard his servants against the fierce anger of the Lord.

Now, when Satan was departed, I looked again toward Heaven and saw the Lord seated on his throne, and all the hosts of Heaven standing on his right hand and on his left.

And the Lord said, in his anger, "Who will cause the utter ruin and overthrow of this d——m Bennett in the earth?"

And one said on this manner and another said on that manner.

And there came forth a spirit and stood before the Lord and said, "I will cause his ruin."

And the Lord said unto him, "Wherewith?"

And he said, "I will go forth and be a mean, hypocritical, intriguing, avaricious, cruel, lying spirit in the mouth of thy servant Anthony, whose surname is Comstock. Behold! is he not chief among the young Jesuits for the Suppression of Vice? But I will use him for the suppression of Freethought and the utter overthrow of Bennett and all the powers of Satan. To this end I will give Anthony favor in the eyes of the law-makers and the courts of the nation. I will cause blindness to the leaders of the people that they shall not see my purposes, and they shall do all my will. And Anthony shall be like thy servant David, a man after thine own heart. And as David danced before the Ark of the Lord in his nakedness, to the joy of his God and the disgust of his wife, so shall Anthony revel in his obscenity, to the joy of his Lord and the disgust of the Devil and his servants in the earth."

And the Lord and all the host of Heaven said, "Amen and Amen. Go forth and do so; and may you succeed in drawing Bennett into Anthony's trap, and give him hell when you catch him."

Then I beheld this mean, hypocritical, intriguing, avaricious, cruel, and lying spirit wrap the mantle of his Lord about him and, following in the track of Satan, descend to earth and take up his abode in the *sanctum sanctorum* of Anthony. But ere the vision had faded from my view, I saw Satan, surrounded by his trusty few, encircle the tree of knowledge and swear by the omnipotence of mind that its roots should grow deeper and the trunk thereof stronger till the height thereof shall reach to heaven and the sight thereof to the end of all the earth. The leaves thereof shall be fair and the fruit thereof much, and it shall be meat for all; the beasts of the field shall find shadow under it, and the fowls of heaven shall dwell in the boughs thereof, and all flesh shall be fed of it. And I heard the hosts of Satan's kingdom shout "Amen and Amen," till the reverberations thereof broke my telephone, and the vision faded from my sight.

REV. THEOLOGICUS, D. D.

Edinburgh, Ind.

*See Bennett's "Prayer to the Devil."

Thoughts on Finance.

I.

MR. EDITOR: Silver and gold are subjects of daily comment; and a few thoughts upon them will aid many to come to a correct conclusion, if I shall be able to make my views understood. I will be as plain as possible, but in so small a space as you will allot me, I cannot do more than make statements of conclusions which evidence has forced me to. I would be glad to give the evidence but, it is voluminous.

Our Government at Washington promised us in 1875 that we should have gold for our paper money; in other words, the banks and the nation shall resume specie payment on Jan., 1879. That period is now about thirteen months ahead. When the Act was passed we had about one hundred and forty millions of specie; and now it is much below that sum, and no signs of any considerable increase.

Then the question is, how can we resume? This question stares the republicans in the face like a ghost that they can't put down. And so Treasurer Sherman tries to worm out of the responsibility by saying, "We never meant by resumption that we would pay a dollar in gold for a dollar of paper; we only meant we will make a dollar in paper worth a dollar in gold." Mr. Sherman, what do you mean? Do you mean to befool the people of this country by such bosh as that? How can you make a paper dollar equal to a gold dollar except you can exchange them even? There is not specie enough in the world for its currency, and it is a pressing necessity to have some other form of currency with which to do the business of the country.

And now the people have no money to do business with, because thirteen hundred and eighty millions of the currency of this nation has been destroyed, and United States bonds issued in its place, for which the people have to pay interest, and that largely to foreigners. This thirteen hundred and eighty millions were in constant circulation from 1868 to 1867; and that enabled the people with what is still in the country, to carry on business largely, and pay good wages, and pay cash all the time. Thus all the labor of the country was employed, and the workers were earning a good living for themselves, and three per cent. per annum for their employers.

Those were the days of Lincoln and greenbacks. Oh may the sense of the people soon demand a return of such days! But what a fearful contrast between those days and the present 1878! We have nearly fourteen hundred millions more to pay interest for now, and it is the very money which made business good in 1865. It was then our capital; it is now our debt. To illustrate, suppose I am in the shoe business with $2,100 capital, and that hardly gets me along; I have to borrow from the bank frequently to make ends meet.

Now something happens which deprives me of $1,400 of my capital, don't you see I am forced to either borrow continually, which is vexatious and ruinous, or I must reduce my business, and all that is connected with me two thirds. If I do not I am soon sold out.

Now, Mr. Editor, I have made a clear statement of the condition of our distracted country. We had in 1865 $2,100, 000,000, circulating capital on which the business of the nation was being done for cash. Everybody agrees we never had better times.

By four most infamous Acts of Congress, viz: April, 12, 1866, March 2, 1867, January 23, 1868, and July 25, 1868, nearly or quite $1,400,000,000 of that capital was taken out of the business of the country, and bonds given for it. By that the present prostration was produced. The are but $700,000,000 now to do business with; and everything like business is reduced in the same proportion. Labor was forced to eat up its small accumulations of years, and those who had saved nothing were driven to beggary and crime. People are blinded by the fact that some millions of money are idle in the banks, and have been offered at 2½ per cent. on call. This is not because there is an abundance of money, but because the business of the country has been stopped, by not having the use of enough to run business with.

This may be illustrated by a mill-dam in dry weather. A mill-dam covers thirty acres of flat land. The race leading to the mill has an elevation of eighteen inches above the bottom of the dam, and unless there are twenty-four inches of water in the dam the mill can't run. The mill is full of grist waiting to be ground, but it is not running, though there are eighteen inches of water covering thirty acres of mill-dam, and the people who are starving for their grist, wonder and wonder why the mill don't run when they see thirty acres of water there. They ask, with honest indignation, why the miller don't run the mill and give them their grists. He shows them that his mill cannot run until there are at least twenty-one inches of water in the dam. They see it and go home and wait, beg or starve until the water rises high enough to start the mill. Now, we don't have to wait for it to rain to increase this water power called money, for Congress can issue it just when they please, and let the business of the country go on, by repealing the infamous and ruinous acts, and putting out the money again, and taking in the bonds. And the people of the country ought to make them do it by petition, or by ballot for new members.

WANT GRIST.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, JAN. 12, 1878.

The Dismissal of Our Case.

On Saturday, the 5th inst., we repaired to the office of our attorney to learn what was to be our fate in the District Court of the United States for the great crime of uttering our honest convictions and asking a few simple questions of one to whom hundreds of thousands are daily, and almost hourly, making requests of every imaginable character. Our attorney, Mr. Abram Wakeman, put in an appearance before the Commissioner of the U. S. Court, and soon bore us the following order or discharge:

THE UNITED STATES }
vs.
D. M. BENNETT. }

On motion of Assistant District Attorney Herrick, the proceedings before me in the above case were this day dismissed. JOHN A. SHIELDS,
U. S. Commissioner.

New York, Jan. 5, 1878.

Thus, so far as our arrest by the authorities of the United States, at the instance of Anthony Comstock and the Y. M. C. A. and the S. F. S. V., is concerned, we are again a free man; and our many friends will heartily rejoice with us that this is the case.

It is doubtless a great escape from the plots of cruel and designing enemies. It was the conclusion of our arch-enemy and the societies to which he belongs that we were becoming dangerous to their pet iustitutions; that we were exposing too plainly to the comprehension of thousands the fallacy and fraudulency of their grand system of faith and of keeping up a showy and expensive scheme of supporting, by the laboring classes, sixty-five thousand priests in this country, and nearly as many churches, at an annual expense ranging from one thousand dollars to two hundred and fifty thousand dollars each, including the expenses of all the attaches thereunto belonging. We have made it clear to many that the system of Christianity is wholly made up of the fables and dogmas borrowed from paganism, and that it does not contain one original dogma, rite, or sacrament; that It has no more claims to divinity than have the religions of heathendom of which it is composed; that there is no special characteristic to distinguish it from the other religions of the world save that it has been more sanguinary and cruel; that it has taken a thousand times more lives in its name; that it has caused the earth to be striped with rivers of blood to a far greater extent than all the other religions of the world combined.

We have shown this up fearlessly and clearly, for it is as susceptible of proof as the simplest problem in Euclid. The religion called the religion of Jesus, though embraced by less than one-tenth of the inhabitants of the globe, has been more severe upon the lives and liberties of the people than any other rule the world has known, whether religious or political. It has been despotic in the extreme, and has shown very little respect for the rights of individuals or for the liberties belonging to the people. It has built more prisons, set up more beheading blocks, more burning-stakes, more dungeons, more infernal implements of torture, more arbitrary and unjust courts, and has pursued a more relentless and merciless course of persecution and ostracism than all the other religions of the world added together. It has placed heavier burthens upon the backs of the people and has retarded the progress of the nations, keeping them chained in ignorance and darkness and superstition, more than all other religions. Its God has been more merciless and vindictive, its Devil has been more malicious and spiteful, its Hell has been hotter and fiercer than any of the patterns from which they were copied. Its devotees claim that it is the parent of all the morality in the world, and that virtue and good behavior exist only in consequence of its rule, but this claim is as false as everything else it claims. It has not been conducive in the past to morality more than other religions, and Christian countries to-day have more crime, more theft, more murders, more lying, and more villainy of all kinds than heathen or Mohammedan countries. In our own land we have abundance of proof that the professors of Christianity are no more honest, no more upright, no more charitable, no more trustworthy than those who make no profession of it.

The priesthood in Christian countries are more corrupt, more depraved, more haughty, more aristocratic, more exacting, and more oppressive than the clergy of any other religion. If this is disputed, we think we can establish its truth.

The most distinguishable feature about this system is that it is a grand plan for keeping up a pious, heavenly aristocracy of clerical saints, who live upon the fat of the land and are able to dress in broadcloth and fine linen at the expense of the willing masses, who are taught to think they are doing God service by supporting this uproductive and privileged aristocracy. The system, too, furnishes a fine basis for respectable, fashionable persons, like Mrs. Grundy, the Rev. Cream Cheese, and the opulent Mr. Moneybags, to meet upon and to build up "good Society," into which the common class, the poor and the vulgar, will not be admitted.

We have shown up these things, and have simply told the truth about them, and by this means have rendered ourselves obnoxious. For this reason the hand of persecution has been placed upon us. Anthony Comstock, as he himself states, was instructed by the officers of the societies to which he belongs to place the heavy hand of the law upon us, and to bring us before the stern authorities for having the audacity to speak the truth about the priestly dignitaries and their coadjutors.

Our case was canvassed, our offenses were scrutinized as with a magnifying glass; the legal board connected with the Protestant Society of Jesus passed upon our utterances, and they instructed St. Anthony to go ahead and bring us to the severest justice. The necessary steps were taken, and we were summarily arraigned for obscenity, immorality, indecency, and blasphemy. We were held by the United States Commissioner, the Grand Jury readily found a bill against us upon the *ex-parte* testimony which it is usual to place before that inquisitorial body, and, as we have observed in a previous article, had not a District Attorney of rare good sense, good judgment, and kindness of heart—who could not see that there were just grounds in what we had done for depriving us of our liberty, seizing our property, and immuring us within the walls of a gloomy, noisome prison—taken the responsibility of acting as his judgment dictated, we would undoubtedly have been brought before that terrible bar, presided over by the austere and unmerciful Judge Benedict, whose severe rulings and equally severe sentences have brought down many sorrowing hearts in agony to prisons and to the grave. Yes; had not District Attorney Woodford acted the part of a lover of real justice, and called off the dogs of war, our escape from the toils of Comstockism, of Benedictism, and Y, M. C. A.-ism would have been next to impossible.

Comstock is reported as being very much incensed at our escape, and he swears the direst vengeance against us. He says his Society pronounces us the head and front of everything vile in this great city, and that it is determined that our business shall be stopped. He is already upon our track, and is busily engaged in stirring up a third party to institute legal proceedings against us upon a matter connected with our arrest. By repeated interviews and solicitations as representative of two religious societies he has obtained the consent of a certain wealthy drug firm in this city to let his attorney take charge of a case wherein said drug firm feel agrieved because we made use of their name attached to a circular touching unconstitutional laws, and in which they expressed themselves fully in unison with us. Comstock is giving his special attention to the case, and is working it up with his accustomed venom and zeal.

He makes no secret of his determination to pursue us, and with the characteristics of a bloodhound he is upon our track. He is more than indignant because we still dare to send through the mails our "Open Letter to Jesus Christ" and the "Marsupial" tract after he has pronounced them obscene.

We undoubtedly have made some mistakes—there are few persons who have not—but our aim has been to act as near right as the dictates of our judgment would allow. We have endeavored to discharge our duty, and we shall continue on in this course though prisons yawn for us and the tools of Christian tyranny and oppression persecute us and seek our overthrow. There are thousands of good men and women who entertain views similar to our own, and we shall continue to give expression to those sentiments until we are compelled to desist by a power we cannot withstand. We only ask for the rights guaranteed to every American citizen, and these we shall contend for till death closes our career, though enemies beset us upon the right hand and upon the left.

One very satisfactory result has grown out of this attempt at persecution visited upon us: It has aroused the friends of liberty in all parts of the country; it has shown us the number and value of the friends we possess, and has placed us under lasting obligations to many whom we never have seen, and in all probability never will see. They have evinced a degree of sympathy and friendship, a devotion to the principles which we are endeavoring to represent, that we cannot forget so long as reason occupies her seat. It has served to unite Liberals in the various parts of the country, and has had the effect to show us that Christian enemies are still upon our path and are ready to inflict wrong upon us whenever opportunities are presented.

Let us, then, learn this lesson; let us closely unite; coöperate so far as possible in all that we do. In voting for congressmen and other officials, let us see that the candidates to whom we give our suffrages are those who will uphold the rights and liberties of every American citizen regardless of creeds or churches.

On one occasion we spoke words of censure directed to the Spiritualistic papers of the country which were not deserved to the extent that we supposed them to be. Both the *Religio-Philosophical Journal* and the *Banner of Light* have spoken out in bold and clear terms touching the attack upon the freedom of the press and the freedom of speech in our arrest, but we had not seen those remarks at the time our comments were made. If we have done wrong to anyone, we are sorry indeed. We well know we have many warm friends in the Spiritualistic ranks, and numbers of them have given good evidence of their friendship by sending us sums of money in varying amounts to meet the expenses of our defense. We return our hearty thanks to every one who has thus stood by us in the hour of need. We extend to each and every one our sincerest thanks. We have aimed to use the donations with discretion in providing for our defense and in working for the repeal or modification of the laws which are regarded as unconstitutional.

Those Petitions.

Let friends holding the Congressional petitions for the repeal or modification of those unconstitutional laws, known as "Comstock Laws," hurry up and get as many signatures as possible within the next few days, so as to be able to send them in by the 15th inst. It is desirable to have them all go together to Washington between the 15th and the 20th of January.

Many are already being sent us, and, in general, they are very well signed. We cannot help thinking that they must have an important bearing upon Congress, aided as they will be by the weighty influence which will be brought to bear upon our Representatives and Senators. It is certainly not unreasonable to hope that some judicious action will be taken by the nation's law-makers upon this important subject.

A number of persons have written us of the difficulty they have experienced in obtaining the names of their neighbors to the reasonable petition presented. In several instances where petitions have been left in public places for signatures, and when well filled with names, they have been stolen by some pious Christian. Thus it may be seen at every turn that

some member of the Church stands ready to thwart the efforts in behalf of mental and personal freedom. Let us not however be discouraged. The cause of truth is growing steadily all over the land and ultimately truth must triumph over every form of error and superstition.

ATTENTION is called to the advertisement of our neighbor, Charles P. Somerby. The books he advertises are of excellent character. Let those needing such books send their orders to him.

THE POPES AND THEIR DOINGS.—We are just now running through the press a fine volume of 272 pages, 12mo, giving rich and racy accounts of over one hundred and fifty of the most infamous popes that in centuries past disgraced the papal chair in Rome. It is No. 3 of the "Holy Cross Series," and is a most entertaining volume. Price, in paper, 50 cents, and in cloth, 75 cents, postpaid. Very cheap indeed. The additional twenty-five numbers of the same series are being brought out as rapidly as possible. We are now getting up "Auricular Confession and Popish Nunneries," by Wm. Hogan. It will be out in two or three weeks.

"BEYOND THE VEIL."—This beautiful Spiritualistic work which purports to be dictated by the spirit of P. B. Randolph, through the mediumship of Mrs. Frances H. McDougall and Mrs. Luna Hutchinson, both of California, has been some time in preparation, but is at length completed. The work consists of descriptions of existence in the spirit world, and it is written in a pleasant, flowery style. It will doubtless highly interest our Spiritualistic readers. Price, $1.50, post-paid. Address this office.

Donations to Defense Fund Not Acknowledged in our Last.

Jarvis Royal, $2.00; Mr. Hansen, $1; B. W. Graves, $3 00; M. W. St. John, $10.00; J. N. Lindsay, $2.00; Isaac Paden, $3.00; A. Burgess, $1.00; Mr. Fraser, $1.00; P. H. Lobingier, $10.00; Philip Wootton, $2.00; Pulaski Carter, $2.00; J. W. Alexander, $1.00; J. P. Richardson, $2.00.

PLEDGES.

M. R. Nichols, $8.00; C. Corbett, $5.00; G. W. Donaldson, $5.00; M. C. Putnam, $5.00; A. G. Parker, $10.00; J. W. Hammill, $2.00.

We feel proud of the friends who thus so nobly and generously come to our aid in our time of trouble. We are deeply grateful for their kindness, and hope we may ever be worthy of their confidence and esteem. We have endeavored to make good use of the funds that have been sent us, and for the purpose intended.

Communications.

The Labor Problem.

Many questions force themselves upon public attention from time to time which are agitated, discussed, and pondered over, until other questions, in their turn, supplant them in the public mind. They are then dropped for a time, but only to be again brought to the surface by some turn in the tide of time. Many of those problems were solved and settled dogmatically and, as was supposed, definitively by the Bible and the Church centuries ago; and any attempt at a solution other than that so given was summarily punished by the powers that were.

But as time rolled on and knowledge spread, those dogmatic solutions were found entirely inadequate. When a so-called solution is found to be so incorrect that it will not stand the tests of time and experience, the ever-restless human mind, spurred on by stern necessity, busies itself by seeking for the true solution. And it is one of the peculiarities of human nature that any attempted repression of free thought and investigation only stimulates to further exercise of the mental powers.

The questions of astronomy were settled and disposed of for all time by a few sentences in Genesis; and while the Church had power to enforce the decisions of the Bible, man was compelled to accept its disposition of the case as final. But the Church lost its grip on the human mind, and the case would not stay settled. Man would not believe the word of God when it treated of astronomy. So, after a prolonged struggle between the astronomers—representatives of progressive humanity—and the Church—ever-changing representative of an unchangeable, fossilized God—the dogmatic astronomical teachings of the Bible were modified to suit the changed circumstances of an advanced civilization. As a result of this change, in our religious schools and colleges are taught at this day doctrines concerning the phenomena of the heavens that would have consigned the teachers to the stake or the rack but a few centuries ago.

Many other questions have gone through the same process of evolution and solution, and many questions still remain to be solved in the future. Even now the question as to the necessity for the existence of the Church is being discussed. The Great Judge is himself on trial before the bar of Science, and the decision will be final.

Science is slowly but surely solving many problems which theologians had considered definitively settled by the infallible dictum of an unknowable God. And the solutions given by science are so utterly at variance with the God-given solutions that learned Doctors of Divinity find ample work for all their time in endeavoring to reconcile science and religion—that is, in so twisting the meaning of the Bible that an apparent harmony will exist between its dogmatic teachings, so distorted, and the demonstrable truths of science. The clergyman of the present day is like old Dame Partington, who undertook to stay the progress of a flood on the English coast by sweeping back the waters with a broom. And after working as vigorously as did the good old lady for a time, they follow her example and retire to some spot where the waters of progress have not yet penetrated. Many who had taken up an apparently secure position behind the battlements of their beloved hell are fleeing in dismay as they find the flood of truth putting out its fires one after another.

Astronomy, geography, physiology, medicine, and many other branches of knowledge have been wholly given over to science; but theology still claims to be supreme arbiter in all questions of morals and, to a certain extent, social science and political economy; and with what effect, our crowded prisons, penitentiaries, asylums, foundling-hospitals, and alms-houses, and our numerous and well-patronized houses of prostitution give evidence.

Science and theology represent the two extremes of civilization; science the head, theology the tail. For many centuries the tail has been wagging the body to suit its whims and caprices; but gradually the body is assuming its true position, and, under the guidance of an intelligent head, wags the tail as an index of its changing moods. Already it has wagged much of the old superstition out of it, and, judging by the sermons of many of its leading clergymen, it is wagging hell out of it at present; and hell is the fire that has kept the parsons' pot boiling.

Theology is the opposite of science, as an examination of the word will show. Theology is the science of God. Science is what we know. God, according to the Bible, is unknowable, so, of course, nothing is known about him. Therefore, the word "theology," correctly translated, means, "what we know about what we know nothing about." Truly, an excellent authority in matters of vital importance to the human race.

One question that has ever and anon forced itself upon the minds of thinkers at intervals since the beginning of history is what is commonly termed the "labor question," which is one of the many branches of the population question. The population problem was very little studied until within the last hundred years; and even now it is not discussed as it should be, it being considered indecent and obscene by the ultra-nice people who condescend to teach morality and save souls at so much per head. Even such men as Malthus, Mill, and Ricardo, who devoted much time and thought to the subject, were condemned by conservative public opinion when they dared to make public the results of their studies. Had these men proclaimed that the Bible command to increase and multiply was a good doctrine for the poverty-stricken wretches who are the chief support of the Church to live up to, the clergy would have given them entirely different treatment. But because it was demonstrated by them that the old semi-Biblical saying that "where God sends mouths he sends food" was only a snare to the poor and improvident, they were fiercely assailed and denounced by the clergy and the press. Even at the present day Malthus is only mentioned by the ordinary newspaper to be slandered or misrepresented.

Thinkers are gradually coming to the conclusion that vice, ignorance, and destitution are but different symptoms of one common disease. These symptoms have been too long mistaken for separate and independent diseases, and have always been treated as such by the self-appointed doctors who have endeavored to effect a cure by Biblical methods for the glory of God—and a pecuniary consideration. But such treatment has been in vain, and of necessity must be so. There is as much vice, crime, and misery in the world to-day, after nearly two thousand years of Christian physicking, blood-letting, blistering, and cauterizing, as there was before the Christian school of moral pathology was founded. And the worst feature of the disease is that it has always attacked the reverend physicians with the greatest violence and most terrible results.

Not until the disease is treated scientifically will humanity be permanently benefited; and not until all theological blinders are removed from our eyes and all religious gags withdrawn from our mouths and all clerical censorship taken from the press can science discover the real moral disease of society and apply the remedy where alone it can effect a cure, at the root of the disease.

But the time has almost passed for the suppression of free discussion upon any subject. Nothing is too sacred or too profane, too high or too low, for the investigations of modern thought. Consequently, more and more attention is being directed to the population question and its many ramifications. But a short time ago several prizes were offered by a public-spirited and noble-minded lady for essays upon the labor question. Though money expended in this laudable manner is far better used than in endowing churches and theological seminaries, still the method is entirely indequate to the production of the desired results. A far better method would be to have a thorough discussion of the subject through the columns of an impartial journal.

This question has been discussed more or less for the past year by nearly every paper in the country; but as politics has been of chief importance to those journals, the labor question has been superficially considered, and only in its bearing upon political questions at issue. When the political storm was calmed, the labor question was dropped, there being no more political capital to be made from it.

But the question will soon come to the front again, and next time it will be a question by itself; or, if it deals with politics at all, it will be as a principal in the field.

There are many deep thinkers who have considered this subject long and attentively, and the results of their studies seem to indicate that the labor question, at root, is a purely sexual question. As sexual questions are tabooed at present in the ordinary journals, the only place for their thorough discussion is in those papers that have thrown off all traditional restraints of prudery aud false modesty—the Liberal and Reform journals. And among all these there is none which offers a fairer field than THE TRUTH SEEKER.

The most effectual way of reaching a man's convictions is through his pocket; and, to a poor man, through the pocket means through the stomach. If men can be convinced that their pockets are directly interested in reform, they will be apt to consider the question, to give it at least a thought; and when men once begin to think on a subject, and have their thoughts directed in the proper channels by master-minds, there will be a chance for reform.

It will not do to merely tell men dogmatically that a certain course will lead them to prosperity, particularly if that course is directly opposite to the one they have been pursuing for a life-time, one that all the traditions of the past warrant them in following The average man, when he commences to think for himself, must have facts, figures, and reasons to convince him. For this reason, one good discussion through the columns of a newspaper, where able minds discuss the question from different points of view, is worth a dozen treatises on the subjects.

In the books, pamphlets, and magazine articles heretofore published upon this labor or population question the writers have reasoned out the problem for themselves, and give to the public the results and sometimes the whole train of reasoning. But this is not satisfactory. It is too much like a sermon from an othodox pulpit—you are compelled to accept what is offered you without knowing what may be said upon the other side. But in a discussion—particularly if several writers take part in it—all that can be said on both sides will be brought forward, all that is weak will be battered down, and nothing will be left but the truth. For this reason the Humphrey-Bennett discussion in the columns of this paper was far more satisfactory to the readers than ten times the amount of matter written on both sides of the subject but in independent articles. It is conducted upon the court system; that is, all the evidence on both sides is brought forward, and the case is left to the public as a jury. Each reader must use his own judgment as to what evidence is worthy of credence, what is doubtful, and what is totally unworthy of acceptance.

The ball was boldly opened in last week's number by a very radical article from the pen of a rising young writer who represents—judging from the sentiments therein expressed—the extreme radical wing of the labor reformers. He gave utterance to many truths—very bitter truths, but none the less true for that. What is to be said on the other side, or sides, for there are many sides to this question, no doubt will be presented in due time. H. J. THOMAS.

DR. FOOTE'S HEALTH MONTHLY, is one of the most instructive and interesting Journals on our list. A little in advance of the age, it is mainly original, and selects only items of first importance to complete its aim and end. It is issued on the first of each month by the Murray Hill Publishing Co., 129 East Twenty-eighth street, New York City, at the very low price of 50 cents per year.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND HEALTH ALMANAC.—With calendar and astronomical notes for 1878 has general suggestions, medical notes, portrait and sketch of John L. Motley, historian, Rutherford B. Hayes and Dr. R. T. Trall, receipts and hints for the family, principles of phrenology, faces and their influence, &c. Price ten cents. S. R. Wells & Co., publishers, 707 Broadway, N. Y.

Communications.

Moody Religion.

The zealot is narrow in thought and life. He imagines that his earnestness and conscientiousness, if you please, are evidence of the correctness of his faith. "Evidences" are at the mercy of his *feelings, intention's and inspirations.* Knowledge he decries as "vain philosophy." The problems which stagger the minds of the profoundest thinkers are settled by the fanatic in the twinkling of an eye. Such questions as Immortality, God, &c., are disposed of by a scrap or two from some Hebrew legend. He never doubts, never inquires. The old truths (fables) are all-sufficient; he listens to tradition, to the voice of a God who *was* but no longer *is.* His eyes are closed to the revelations of science and humanity. And he must reject all new revelations, because the older revelation admits of no new revelations; hence he wages war against progress, improvement, and the elevation of the human race. His blind devotion to the old-time stories prevents him from cherishing the love of truth. He cannot inquire, because there is no new truth to acquire. The mind of the zealot deals mostly in imaginary things; the worship of an imaginary God, an imaginary Savior, an imaginary Ghost, dwelling in an imaginary heaven; or he dreads the torment of an imaginary Devil, having imaginary horns, hoofs, and forked tail; all these are spun out into ten thousand forms, by which the mind of man may be engaged to the exclusion of useful thought and employment. How paganish (may the pagans forgive me!) to see men and women dressing in finery on Sunday and going into some building called a church, sanctuary or temple to sing and howl about this imaginary heaven and imaginary hell, when the world so much needs practical aid. Within a stone's throw of many of our city churches there are the poor and destitute, whom humanity should save, but whom the exclusive saints, singing of the sweet by and by, deem it unnecessary to succor. They, precious and elect souls, dare not "cast their pearls before swine." And so when a begger dies they hurriedly

> "Rattle his bones over the stones,
> He's only a pauper whom nobody owns."

How sickly is this sort of Christian sentiment! I had almost said that all Christain sentiment is *diseased.* How tender the sentiment of Christian love, charity, benevolence, &c., as is preached, but how miserably practiced. The eloquent minister, with honeyed words and silvery voice, touches upon the most tender themes and sacred ties, until his hearers are melted to tears, and they go away to shut their hearts against justice, truth and mercy. They see in this sympathetic eloquence something for their consolation even though fitted for their reproval. A notorious miser having heard a very eloquent charity sermon, exclaimed: "This sermon strongly proves the necessity of alms. I have almost a mind to turn beggar."

Mr. Moody artfully dramatizes the little stories he tells and recites them with some effect upon the youth and feeble-minded portions of his audiences. He rings a great many changes upon the word "mother," and the aim after effect is so thin that the most obtuse observer cannot but detect it. It is "that sainted mother," or a "mother's prayers," or a "mother's tears," or "the last words of your dying mother," and so on *ad nauseam.*

In keeping with this sniffling business he has a great many stories to tell of wonderful conversions, and death-bed scenes. He goes the rounds speaking of the "dear father," or "sainted mother," or "beloved companion," or "angelic child," and as he goes through this catalogue, he is sure to affect very many people. The vice of it consists in his telling them that this emotion is "the work of the spirit of God." At the fireside, when sufferings are narrated, the same persons never once think that it is the spirit of God that stirs their hearts. Or if they should read dime novels, and find themselves in tears, they would never dream that it was an operation of the Holy Spirit. But if one sheds a tear in church, it is through the powerful influence of the Spirit of God.

Mr Moody hunts for soft spots in the human heart that he may draw blood. He never undertakes to tone up the courage and manliness of his hearer, but always seeks to throw his patient into a religious fit, *i. e.,* to get him on his knees, and then cures him. He reminds one of a gad fly which lives on the sores of some poor animal, and, if the animal have no sores, the gad-fly can bite and make a sore and then live upon it.

Mr. Moody disparages morality—it is worthless; self-reliance a delusion and snare; and as for working out one's salvation, the thought is madness.

> "Doing is a deadly thing,
> Doing ends in death"

In his sermon upon the thief upon the cross he said: "I don't care how black your life has been, or who, or what you are; just cry, Lord remember me, and he will answer you and save you. . . . There are no works about it." "There he was lost and ruined, and hell-deserving, and yet Christ saved him. 'To-day shalt thou be with me in Paradise.'" We need a word or two of explanation about this salvation before we can fully understand it.

On the *very day* on which Jesus and the thief died, they went to Paradise, that is heaven; but how could this have occured when Jesus did not arise from the grave, until the *third day!* How could this have taken place if Jesus was in hell from the day of his crucifixion until the third day? The Apostles' Creed declares that he "suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead."

Again, the *inspired* (?) writer says he "was seen of them *forty days*" before he ascended to the Paradise above. If the Apostles' Creed is to be any guide in spiritual matters, the thief went with Jesus to hell, and there is no account of his deliverance. This is a rather questionable sort, as are all other sorts, of *salvation.* We are not surprised that the world is full of men and women who decline to be saved after this fashion. Such people charge this kind of religion with demoralizing society, and assert that:

1. It demoralizes society by its intolerant spirit. "Come with us, and do not fight against God any longer." That is, "if you do not do as we command, you are as good as lost already." The animating spirit of all religions is "Believe or be damned."

2. This sort of teaching demoralizes society by despising morality. It is a common thing for preachers to say that the best moral men in society were doing the most harm. What base slander—what infidelity to mankind! Moral men do much to show the uselessness of church mummeries.

3. This religion puts a premium upon vice, by making faith the noblest and most virtuous attitude of thought and life.

> "Nothing either great or small,
> Nothing, sinner, no!
> Jesus did it, did it all, &c.

4. It demoralizes society by declaring that the sinner (who is he?) may be saved in the dying hour. Every murderer that is hanged dies peacefully and serenely because he has faith that he is saved and will go to heaven. As the Chicago *Times* phrases it, "they are jerked to Jesus."

5. It demoralizes society because it fails to awaken Free thought. Every man who arises to the height of new discovery in the realm of thought is immediately tried and expelled for "betraying Christ," or something of the kind. He might be guilty of almost any crime, yet he could maintain his pulpit, but to accept new thought he must move on. Thus this spirit not only fails negatively to awaken investigation but it positively prohibits it. It denies man his personal freedom, the freedon of speech and of the press.

6. This discussion of old legends as the rule of man's life, in these days of advanced knowledge and increased experience, is demoralizing in the extreme, especially when the grain of morality that remains in these antiquated superstitions is emphasized by such selfish motives as the love of an imaginary heaven or the fears of a painted devil.

W. S. Bell.

New Bedford, Mass.

"The Clergy a Source of Danger to the American Republic!"

Spiritualists, and even some few freethinking Infidels, said to me seven years ago, "O! friend Jamieson, that is too *radical.*"

"But don't you think it is true?" I asked.

"Why, y-e-s, it is true, but—well, can't you see it will kill the sale of your book?"

"As to that," I told them, "I knew that beforehand." Still, three editions are nearly gone.,

My opponent, Elder D. R. Lucas, with whom I closed my debate a few days ago, said the reason why the clergy do not like me is on account of that book. I think he was sorry he made the admission.

In the same debate I charged the Bible and Christianity with intolerance. "Friend Lucas," said I, "your Bible contains the warrant for all the bloody persecutions that have deluged our green earth with human gore. Why, sir, it declares that a man or woman who tries even to convert, or entice a brother or sister to worship some other god than the Jewish Jehovah shall be killed. [Elder Lucas shook his head.] Yes, Elder, it is there; nay, worse, if a man's own wife tries to lead him away from the worship of such a 'bloody-mouthed God,' as Beecher calls Calvin's deity, she shall be put to death. [Elder Lucas shakes his head negatively.] But there it is in your own Bible. More, you are not to pity, nor spare, nor conceal, but kill that wife or that friend dear as your own soul."

When I produced the passages, my clerical friend defended the very thing which he at first denied could be found in his Bible. He said God was their ruler, and for the subjects to entice to the worship of other gods was rebellion against Jehovah, treason to God's government, which ought to be punished with death, and for his part, he thanked God that it was so.

When I cited your arrest, Bro. Bennett, as the dastardly act of the Young Men's Christian Assassination Society to throttle to death free speech and free press, he thanked God again, although he said he did not know much about your arrest. He seemed to conclude, however, in advance, that whatever these nice, oily young Protestant Jesuits do is all right and for the glory of Jesus. It is enough to make one's revolutionary blood boil to see how like natural born idiots these modern "fools for Christ's sake" can act. Are we in the nineteenth century, or the ninth? We who are in the lecture field hear the mutterings of religious hate all around us. I care less for Christian spleen than Liberal indifference among the masses; among Liberals, I mean, who ought to be posted, and who say a few of us are too plainspoken.

Hopeful am I that such papers as The Truth Seeker, *Boston Investigator, Common Sense, Banner of Light, Religio-Philosophical Journal, Age of Reason, Spiritual Offering, Index, Word* and *Crucible* will continue to float until the Liberals all over these States will be thoroughly aroused to the dangers which threaten our lives and liberties. Whatever the differing views of Liberals may be about a future life, we ought to stand shoulder to shoulder in a compact organization to secure complete liberty to man, woman and child in this world.

Were I making money, I would send you some. The little family at home need every spare dollar. With yourself, I am fighting the wolf of poverty with one hand, and the tiger of superstition with the other. While there are too many wealthy Liberals who look on exclaiming, "Good! I'll bet on the one that whips!" there are a few who are financially, as well as mentally, liberal. Bless those souls who are so illuminated that they know there is no good cause that can be made successful without money to move it!

Liberal ladies can do as much for our cause, proportionately, as Christian ladies can for the "dear pastor" and "our church." I had a pleasant proof of that in Osceola, Iowa. Two ladies circulated a subscription paper and raised more money for the writer one afternoon than he received in three debates. Missouri Valley, Iowa, was another case of successful "Woman's Missionary" enterprise. Women are now taking hold of the Liberal movement in earnest. With their help it will succeed. It is women who carry the Church. It is women who beautify it, it is women who inspire it with music. Liberalize those women, and the higher devotion to nature will take the place of their present enthusiasm for myth.

W. F. Jamieson.

December 12, 1877.

The Great Religions of the World.---Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

Judaism very naturally follows after Egypt. The legends of the Bible have it that in its incipiency the Jewish nation dwelt four hundred years in Egypt. Whether or not this was so is, however, a matter of some doubt. It is very questionable whether the Hebrew nation truthfully dates its origin as a nation from so remote a period. It is now believed by many who have paid much attention to the subject that many claims were made by the Hebrews relative to their early history that were perversions of the truth. There is no reason to suppose that any portion of the Old Testament was written at a date so ancient as the time of Moses. It is not pretended that it was in the possession of the priests before Hilkiah claimed to have found it in the temple; and as all the sacred writings of the Jews were lost while they were in captivity, when they returned to their own land they were under the necessity of re-writing their Scriptures, and for this purpose Ezra and his many scribes went to work and wrote up the sacred books to order. As Ezra was doubtless a smart man, if his scribes were equally smart, it is very probable that they were equal to producing anything the Bible contains.

Every man, of course, has the right to believe as strongly as he pleases that Ezra and his scribes could correctly reproduce the history, the law of the Lord, the account of the creation, the flood, and all the rest of it, and restore it as it was originally written. Suppose, for a moment, that all the public documents of this country were to be burned or lost, including all the deeds and records describing the bounds and lines of every man's property, is it to be supposed that Ezra and his seventy scribes could go to work and bring them all out correctly? Could they reproduce every man's name who owned a foot of property in the county, and give the precise quantity and locality? Would the public be likely to accept their guess-work and be satisfied with such a reproduction of the county records? As imperfect as such an effort might be, it would probably be as likely to be correct as was the reproduction of the law attributed to Moses, the cosmogony of creation, and the books which purported to be the history of the wars of the Jews.

The more probable state of things is that the Jews never had a written law, never had an account of God's making the world from nothing, until after their return from their captivity. Previous to that time they had been a wild nomadic race of shepherds or semi-barbarians, without literature or a written history. It is thought that when they returned from their captivity, when they had learned much of the legends of creation, etc., it occurred to them that it was time for them to set up as a nation for themselves and get up an early history of their career and name their great prophets, priests, and kings. This compilation was not gotten up until about five hundred years before the Christian era. Some good judges of the matter insist that those books were not written till the time of the Maccabees, some two hundred and fifty years before Christ. Whichever theory may be the true one, much of what is contained in the old books must be relegated to the domain of myth. Under this view of the case, Adam and Eve, Cain and Abel, Noah, Shem, Ham, and Japhet, Methuselah, Abraham, Isaac and Jacob, Moses and Aaron, Samson, Saul, David, Solomon, and all those old patriarchs, heroes, and kings must be regarded as myths, having had as little existence as did Sinbad the Sailor, Robinson Crusoe, or the wonderful Baron Munchausen.

There are no proofs in the world that the Jews, previous to the time of the Maccabees, were ever a populous, highly-civilized nation, skilled in the arts and sciences. In Egypt, as we have seen, are remaining to this day temples, obelisks, pyramids, sphynxes, statuary, etc., etc., which are positive proofs that thousands of years ago a highly-civilized people occupied that country. The same kind of proofs are found in Greece, Cyprus, Phœnicia, and many other countries, which ruins of stupendous edifices give unmistakable evidences of the existence there in olden times of nations, wealthy, powerful, and civilized. In Palestine it is not so. There is not in that country a piece of ruins, a stone, a temple, an inscription, nor any thing of the kind that can be traced to the Jews. There are some ruins to be found that are Grecian, Roman, and Arabic; but not a thing to show that the Jews were highly civilized or highly populous. Palestine is but a small country, containing less than twelve thousand square miles, about the size of the State of New Hampshire. Much of its territory is cut up into ravines and covered with lakes and mountains. One half of its surface is not susceptible of cultivation. It never was capable of producing food enough to sustain a population necessary to produce an army of two or three millions of men. It would very naturally require an army of three or four millions to sustain a loss of five hundred thousand men in twenty-four hours, as the Bible tells us were killed in a single day. It is very unlikely that a race of shepherds and rude agriculturists, who had not been consolidated into a nation, who were not rich in the precious metals, could, during the reign of one king like David, so increase in population and wealth as to be able to erect such a temple as Solomon is said to have built, his father having accumulated gold enough, it is estimated, to construct ten such temples of solid gold. No nation has ever increased in wealth and population with such rapidity. The story is too improbable to deserve credence.

If, however, the Bible narratives are to be taken as true, there is much in Jewish story and in Jewish theology most repulsive to the finer feelings of human nature. Like the gods gotten up by other nations, the God of the Jews partook of the characteristics of the people he ruled over. They were warlike and bloodthirsty, and their God partook of the same disposition. They were petulent, irrascible, vindictive, and cruel, and their God resembled them in these particulars. He delighted in the burning and roasting of bullocks, rams, and he-goats, if the letter of the Jewish Bible can be credited. He possessed many traits of character that would be regarded as despicable in an ordinary human being. He was just such a God as his makers had devised and formed. In foudness for the blood of slain animals and the blood of slain men, women, and children, Jehovah surpasses all the other gods men have invented.

Judaism had a very dim conception of a state of future existence. The laws and injunctions and their rewards and punishments all pertained to this life. Their theology was not spiritual nor calculated to elevate its devotees into the realm of ideality and sublimity. It was eminently monotheistic. Most of the contemporaneous nations were polytheistic. They worshiped many gods while the Hebrews had but one.

The doctrines of Judaism are so well understood we will not dwell louger upon it. Its most distinguishing feature is its supernaturalism. It is founded on the assumption that the laws of nature are often suspended and a power above or outside of the Universe sets up independent action. Its whole system rests upon a series of impossible miracles. The creation, making worlds, suns, and stars of nothing was a miracle. The creation of every plant and everey animal was a miracle. The formation of man from the dust of the ground and of woman from one of his ribs were miracles. The drowning of the world and all in it save one family was a huge miracle. The escape of Israel from Egypt and getting through the Red Sea were effected by wonderful miracles. The journeying of the Israelites through the wilderness, being sustained by daily showers of manna from heaven, was a continuous miracle of forty years duration. Their entry into the promised land by the parting of the river Jordan was a miracle. The fabled stopping of the sun and moon for nearly a day was an immense miracle. So of the wars and carnage which he Joshua prosecuted during his lifetime. The successes of Gideon, Jephthah, Samson, and nearly all the warrior chiefs who successively arose were the results of miracles. Unless the god of battles was with them and fought on their side, they were usually defeated. The killing of Goliah by the stripling David and his sling was a miracle. His afterwards becoming king was effected by divine agency. His God helped him in his brigandage and his piratical excursions against neighboring nations and in the preparations for building a grand temple, such as the world has never known, all the specifications of size, material and construction were given by the God of heaven, The same through all the subsequent wars of the Jews, God was with them to aid and abet. All the Jewish prophets from Moses to Malachi were mere instruments in the divine hand. Miracle and supernaturalism were the grand factors in accomplishing all that was effected. But with all this divine aid. with all this partiality of heaven for this one obscure and contentious people, neither their nation nor their religion amounted to very much. They were almost constantly in hot water. Quarrels, contentions and wars were the rule and almost of constant occurrence.

Despite the great promises that had hundreds of times been made of the greatness which Jehovah's people should attain, and the everlastingness of their kingdom, they were many times subdued and enslaved, and finally dispersed and scattered over the world, to be abused and despised by all nations. If the direction, glory and success of the Jews are a sample of what can be accomplished by divine aid—a grand system of supernaturalism and miracle—it will be very difficult for men to entertain very exalted opinions of the system or the experiment. In point of success, in comparison with the Brahmins, the Buddhists, and the Mohammedans, the Jews accomplished very little. Their numbers were never large, their influence was never great, and they never gave any marked proofs of having a supernal power to aid them. If Judaism and the Jewish people were the best that Jehovah was able to accompliah, it must be confessed that his power was by no means superior to other gods who were not so conspicuous for boasting. The truth is, the Jewish theology was a man-made affair, and an indifferent piece of mechanism at that.

[TO BE CONTINUED.]

Laws of Life and Health.

Dietetic Cure for Intemperance.

It seems that, many years ago, Liebig, the great chemist, said that people could take wine with animal food, but not with farinaceous or amylaceous nutriment. On the strength of this statement Mr. Charles Napier has been making some very interesting and instructive experiments. He has prevailed upon old topers to give up the use of animal food and resort to vegetable. At the outset the change was not agreeable to them, because it seemed to destroy all their taste for their accustomed "toddy." But gradually they became more attached to their vegetable diet, and outgrew their taste for liquors. An old military officer, of Scottish family, over sixty years of age, who had contracted the habit of pouring down whiskey while in military service in India, found some difficulty in adopting the diet recommended by Napier, until a panic occurred among the flesh-eaters of England in consequence of the cattle plague. He suddenly found himself compelled to change from his roast-beef to a vegetable regimen. He grumbled a good deal, felt rather dissatisfied, but his taste for whisky steadily decreased, and in some sixty days after he became a vegetarian he entirely relinquished alcoholic stimulants, since which time he has returned to neither flesh nor alcohol. Many other remarkable instances are related by Napier. Among the articles of food which this scientist regards as specially antagonistic to alcohol are dried peas, haricot beans, maccaroni and lentils, all of which should be well boiled and flavored with plenty of butter or olive oil. Highly glutinous bread, such as that made from the new process flour, is of utility, but it must not be sour. Fermented, sour, and salted foods will increase the appetite for alcoholic stimulants. Spicy condiments are, according to Napier, apt to be coupled with a fondness for alcoholic liquors. The *Sun*, from which we gather these facts, remarks that the "carbonaceous starch contained in maccaroni, beans or oleaginous elements appears to render unnecessary, and therefore repulsive, carbon in alcoholic form. Liebig affirms distinctly," adds the *Sun*, "that alcohol and fat oil mutually impede the secretion of each other through the skin and lungs, and says that nations living on a diet composed largely of starch, such as the rice-feeding population of the Tropical East, are less given to drunkenness than are meat-eating communities."

Mr. Napier's experiments are well calculated to support a hint thrown out in some previous number of our *Health Monthly* regarding the value of vegetable food in overcoming the appetite for drink. If the proposition as originally propounded by Liebig, as accidentally discovered by various dietetic reformers, from time to time, and as now seems to be sustained by a series of experiments made by Napier, proves, after further investigation and trial, to be correct, the wife who is compelled to support not only a little family but a worthless, intemperate husband, has within her reach a ready and effective weapon for combating her husband's unfortunate habit. In most instances, she is the provider; she supplies the table. The reckless man spends every penny he can obtain for rum. The wife purchases and prepares the food. She has therefore only to abolish meats and substitute suitable vegetable food to reclaim her dissipated companion. Parents who are annoyed beyond measure by a dissolute son have it greatly within their power to overcome his unfortunate appetite through his food. As a trial of this remedy is cheap, not particularly inconvenient, and in every respect harmless, we would commend it to those who wish to reclaim dissolute friends, and to those resolute individuals who are disposed to make an effort themselves to overcome intemperate habits. —*Health Monthly.*

The Shakers, besides avoiding the use of stimulating drinks, including alcohols, tea and coffee, have for thirty years rejected swine's flesh, and believe that they are on this account less subject to fevers and consumptive diseases.

Cold Feet.

People generally regard cold feet as a symptom of little consequence. If a person were to speak as playfully of having a bad cough as some do of having cold feet, no little surprise would be manifested. Nevertheless, cold feet indicate a condition quite as threatening to the system as a sudden attack of cold and cough. There is one difference, however, and that is, the results are less rapid in their development. Cold feet and cold extremities indicate defective circulation. When the circulation is defective, if there is a normal supply of blood in the system, some portions of the body must be congested at the expense of the extremities. Sometimes vital parts are the seat of this congestion; sometimes the head; sometimes the heart; perhaps the liver; somewhere, at least, there is an undue pressure of blood, while the feet are insufficiently supplied.

The remedy usually sought is worse than the disease. Thoughtless young women living in houses having furnaces stand over the register; the older ones sit down and put their feet over it; those having fire-places and stoves draw up a chair and "toast their feet;" and there are those who resort to hot water. It is a fact that ought to be generally understood that all heat produced by the combustion of fuel relaxes the capillaries. This relaxation of the capillaries renders the circulation still more sluggish. The more sluggish the circulation the colder the extremities. If any one wishes to produce a condition of chronic cold feet, no better means can be used than subjecting the feet to frequent warmings at registers, stoves, fire-places, and in warm water.

In our *Plain Home Talk* we have suggested proper methods of warming the feet. We will repeat those and also suggest one other. Pressing the palm of the hand closely over the instep and toe while the boots are on will restore circulation. The hands of another person are better than one's own hands; but the latter will answer. Putting the right leg across the left knee and firmly grasping the instep and toe of the shoe or boot with the left hand will in a little while induce a warmth in the right foot; then put the left foot across the right knee and grasp that with the right hand and hold it until it becomes quite warm.

Putting thin-soled slippers on the feet and sliding them rapidly over a woolen carpet—a Brussels, a velvet, a Wilton, or an Axminster preferable—is another effective plan. This exercise continued for a few moments will make the feet "burning hot," to use a common expression. Another method which we have frequently recommended in our practice, but have not presented in our publications, is this: When a gentleman is reading his newspaper in the morning, or a lady is doing her fancy needlework or sewing, take such a position before a window as to let the sun's rays fall directly upon the shoes or boots. The ladies, as a matter of course, will have to raise their dresses sufficiently to allow the feet to be exposed to the warm sunshine.

In the dressing of the feet, those who are troubled with excessive moisture will probably find cotton stockings or hose preferable to woolen; but when there is no more moisture than the ordinary insensible perspiration common to all parts of the body, woolen goods are peferable to cotton. As stated in our last issue, rubber shoes should be avoided if possible. A rubber sandal simply covering the sole of the boot or shoe is admissable, but anything of the kind enveloping the whole foot is calculated to cause a confinement of the moisture or perspiration and the gradual development of chronic cold feet. The extremities should be protected by just as warm material as that which is used to protect the chest or any portion of the trunk of the body, but the fabric should not be such as to prevent the radiation of the insensible perspiration.—*Foote's Health Monthly.*

Rev. O. B. Frothingham is a stirpiculturist. In a sermon on "The Unbelief of the Believers," he said: "If there is one thing that the men and women of this generation need to feel in every part of the civilized world, it is the sanctity—THE SANCTITY, I repeat, of the natural conditions by which the human race is enabled to perpetuate itself on the earth. We are perishing because these natural laws are violated and insulted. For this reason our society rots; from this cause men and women are losing their sense of responsibility, and playing fast and loose with the most solemn and invisible relations of life."—*Health Monthly.*

LINESVILLE, PA., Jan. 1, 1878.

FRIEND BENNETT: A Happy New Year!

The Liberals of Linesville, Crawford Co., Penn., will celebrate the 141st anniversary of Thomas Paine's birthday on the 27th, 28th and 29th days of January, 1878. The speakers engaged for the occasion are H. L. Green, A. B. Brown, Dr. T. L. Brown, O. P. Kellogg, Judge R. S. Mc Cormick, and Rev. S. W. Sample. A grand ball will be conducted on the night of the 29th, and the leaders of the League of Linesville will serve supper in the Universalist Church, opposite the Opera Hall where the celebration will be held. A cordial invitation is extended to all the world. The lectures will all be free.

BY ORDER OF COMMITTEE.

Absolute Freedom of Press.

Jan. 5, 1878.

Editor of Index: Heartily as I was pleased with your leader "Obscene Literature," in *Index*, Dec. 6, I was equally surprised at your handling of the same subject in issue of 20th inst.

With great sensitiveness you seem to strain at a diminutive gnat you imagine to have discovered in the Bennett petition, yet conclude by swallowing in their almost entirety these camels of enormity, the flagrantly unconstitutional Congressional enactments.

I think you do great injustice to the animus of the proposed petition. Because "it recommends leaving all legislation to the separate States and Territories" is *not* "equivalent to recommending that there be no such legislation at all." Suppose the States cannot meddle with the mails. I don't see this would prevent the execution of these laws against the sale of "obscene literature," for the police could arrest the unscrupulous dealers, whether they filled orders through the post or over the counter. The people's common carrier, the mail, should not be tampered with, and the government should no more think of allowing employees to ransack packages of merchandise than to invade the sanctity of private correspondence. The circulation of "obscene literature" is rather a *vice* than a *crime*, and its vendors should be classed as abettors and panderers to the vice of its readers. Mr. Comstock's Society is appropriately labeled "for the suppression of vice," not crime, although in his action he seems to make no distinction between the two terms. Governments are organized for the protection of the community against crimes, and have no jurisdiction over the personal vices of the people; these, although to be deplored, are not fit subjects for statutory prohibition, and can only be permanently eradicated by proper education of the individual.

The uses of liquor, tobacco, opium and hundreds of other articles are no doubt injuries, and as such are vices; still, no government in Christendom should be allowed to trample under foot the dearest rights of the citizen and order their suppression. All such revolts against the inherent nature of things have reacted on the reformatory cause they were instigated to forward, for no government can legislate out of existence people's appetites, and all essays in this direction have but ended in inglorious failure.

I resent with contempt the assumed right of any government, man, or faction, to choose for me my literature. They have no better right to directly or indirectly stipulate what we shall or shall not read than they have to select our victuals for us. The same right I assert for myself I cheerfully recognize as belonging to even the meanest fellow-being.

If we are going to claim freedom for the press, let us have it undiluted, and if only a restricted press, then have the mandates of tyranny clearly defined. Prepare the list of interdicted publications at once, and let every bookseller be furnished with the new *Index Expurgatorius*.

Personally, I am in favor of absolute freedom of expression, without concealment, without compromise! Yet, I am not rash enough to think the world has ever enjoyed such a perfect state of independence. In our own lauded land of liberty, reformers have always been more or less proscribed; the Abolitionists were mobbed, their newspapers suppressed by Southern postmasters, and when the anti-slavery party itself gained power it but intensified the examples of its frenzied predecessors, and went to work to suppress the journals of the opposition, employed military puppets to arrest their editors, snatched mourners from funeral processions, dragged clergymen from their pulpits, and hurled judges bleeding from their courts to be immured for months in indescribably wretched government Bastiles.

Good, easy souls think their fealty to freedom declared when they give utterance to the old sophism about favoring "liberty, but not license." The Czar of Russia could subscribe to this sentiment with unction, for

> "License" is only Liberty, not yet in fashion.
> "Liberty" merely License become the ruling passion."

There is no sense in endeavoring to invent two kinds of obscenity; one to exculpate the Bible and the classics, and the other to inculpate living writers and publishers. The *genus* obscene should include occasional sentences as well as whole volumes of the article, and the law that prohibits the sale of "Rose D' Amour" should equally place an embargo on the writings of Shakspere, Byron and Burns. The vulgar fraction of humanity, reduced to its lowest terms, whose literary taste demands it, has just as strong a natural right to feast on the former as has the cultured scholar to regale his appetite with the latter.

True, the philosopher, when viewing the unsavory character of certain clandestine publications, as well as other human vices, chief among which are intemperance, and the imprudence of the large pauper families, instinctively experiences a momentary temptation to banish for the time being all scruples for liberty and favors some legal restraint on such idiotic social conditions.

Still, I am strong in the conviction that in the long run we shall find in absolute freedom the surest safeguard for purity. Parents and guardians can protect children from the dreaded contamination without special legislation.

If that quoted speech of Comstock's contained only the unexaggerated truth, it would present a very sad commentary on the boasted culture and civilization of the American people. I frankly confess I do not believe his assertions in detail. Six thousand dealers engaged in the obscene traffic! Who can credit it? I have been concerned in the book trade for several years and have many facilities for observation. I haven't seen a copy of an old-fashioned genuine obscene book in fifteen years, and but one or two in a lifetime. I have traveled a great deal and met most all classes of American society, and from questioning learn that many have seen such works years ago, while hundreds never heard of them till within a recent period. I candidly think that Comstock's plan of operating has done more to advertise them than any other agency ever employed, for I have within the past year or two had a perfect flood of inquiries for them from one end of the land to the other. People have tried flattery, coaxing, begging, bribery, abuse, and almost every other device to induce me to yield to their requests to commit the "unpardonable sin" and supply them with the forbidden fruit.

Some letters have been received that are curiosities in their way. One R. R. official fairly entreats me to send him the vile stuff; my firm answer in the negative does not satisfy him, so he writes again giving twenty-two references as to his character, (?) among them the Governor of the State, bankers and other prominent business men: to all of which I could only reply that the signatures of the President of the United States and all his cabinet could not induce me to enter into the undertaking. I am glad to be able to state that such inquiries usually come from other than readers of the Freethought papers, as Liberals are rarely if ever, found wanting such abominable trash. After all, who can define abstract morality in literature? What seems proper to one person is highly offensive to another. How often do we hear it remarked that "some of the statuary at the Centennial Exhibition was indecent and should have been refused admittance because it tended to arouse the passions of observers!" Yet, every one disclaims it had any such effect on *himself:* it's always "some one else" that's to be awfully shocked and ruined by unfamiliar sights and doctrines. Who ever saw a genuine case of immorality produced by such means? Stand him up and let's see how he looks! Have psychological experts bring their powers of examination to bear on his brain, and see if they can determine the exact momentum of the deplorable effects produced thereon; then search out some ingenious inventor to conjure up a way to suppress the works of Nature and art *in toto*, to please and satisfy our sighing *dilettanti*. It is not to be denied that society has dregs, but the question arises, Have such beings ever *possessed* any morals to be corrupted or purloined?

To class medical works in the category of "indecent publications" is monstrous in the extreme. What language can express the superlative infamy that says to the poverty-stricken head of a family "You shall have no knowledge that has for its object the harmless regulation of population; ignorant you are, and in ignorance and misery you shall continue to banquet." The murderous pages of "Police Gazettes," highwaymen novels, adventures in outlawry, and other romances of crime stare at us from every news depot, yet the time has arrived when no one is safe in mailing a treatise on sexual physiology, or scientific works of the character before mentioned. They come under the ban of the present law, and if for no other reason every lover of justice should demand in clarion tones the unconditional repeal of the unconstitutional statutes.

About once in every twenty-five years the vanguard of freedom is called upon to fight anew the old battle for a free press, and to struggle manfully for the right to have a hearing—for liberty of speech and unlicensed printing. The vocabulary of despotism has been filled with trumped-up excuses for a denial of the self-evident rights. "blasphemy" has been a standing charge of the enemy from time immemorial. "Treason" also was long a staple article. "Witchcraft" once was all powerful. "Sedition" had its day. "Immorality" answered for a season; and now the "Obscenity" dodge, and even the stale "Blasphemy" ghost are being used in the interests of the prevailing though evanishing superstition, to terrorize and crucify the world's reformers and benefactors. The Christian Jesuits know that if they can disarm the growing opposition to their villainous law they are safe. All they have to do to persecute and ruin their opponents is to indict for "obscenity," and drag their victim away from home and friends to a strange United States Court where unfeeling Judges and juries pile upon him the horrors of fines and prisons. To lull the community and entrap the faltering, they have simply to cry out, "Are you not in favor of enforcing a law against obscenity?" And alas! We hear Mr. Abbot, in the wilderness of conflicting emotions, deserting freedom's brave champions, and ramblingly shouting "Amen!" It seems difficult to arouse representative Liberals from their apathy until their own firesides are invaded by the mailed hand of the usurper. As long as they themseves feel secure, others are left to fight their contests as best they can. Union gives practical strength, and by united efforts only can we expect to successfully resist the encroachments of tyranny. Every Liberal should stand up as one man in opposing the infamous Inquisition. Least of all should the *Index* give forth an uncertain sound. On the contrary the land should be made to ring with the determined cry for freedom, which you so well know how to demand.

The same autocratic power that seeks to fell Messrs. Bennett, Heywood and others now, may reach for others in due time. It has the same right to say you shall not publish the *Index* because of its tendency to demoralize that indefinite article the "People's religious convictions" as it has to suppress other publications on the score of their corrupting that sublime abstract—the "Public Morals." Then what stronger sympathy could you expect from the great outside world that knows nothing of your career or motives, and is so easily deceived by the "obscenity" or "blasphemy" cry, than has been accorded the present victims?

Unless Mr. Comstock is checked in his career, the time is not far distant when the works of Paine, Ingersoll, Darwin, Tyndall and other master minds in the realms of polemics will be dubbed "contraband" literature, and their suppression attempted.

Dr. Bennett, notwithstanding his few faults of style, is proving himself one of the greatest heroes American Freethought has ever produced. His books, filled with blunt logic and sturdy thought, and dropping from the press thick as the leaves of the forest, together with his valiant TRUTH SEEKER, are rapidly wending their way into every habitation where the joyous gospel of Rationalism has found welcome. In the present agitation he is clearly right, and you are surely wrong. I am confident no lover of liberty will have his regard for purity in the least compromised by signing the petition for the immediate repeal or modification of the existing detestable statutes.

RADICAL FREE LANCE.

Letters from Friends.

LEROY, MINN. Jan. 1st, 1878.

FRIEND BENNETT: I send you P. O. order for $3, to begin the new year, with the enlargement of THE TRUTH SEEKER. My year don't run out till June. You can keep the balance to help you along. If the time comes that you must have money to keep yourself above Comstock & Co's filth, I will pay $25. I will do more; my life and all may go for the liberty of mankind. A true friend.

D. NETTLETON.

CORNLAND, ILL., Jan. 3, 1878.

D. M. BENNETT, *Dear Sir:* I have just been to the baker's for bread, and he gave me (not exactly the bread of life) a packet of bread, and around it he wrapped a copy of your interesting paper of the date of Feb. 6, 1876. I did not know there was such a paper in existence, until I came across the stray half sheet through the stinginess of the Dutch baker, as he should have used commercial wrapping paper; I suppose the piously inclined would see the hand of the Deity in this, if your paper happened to be some *Christian Advocate* or *Review*, *Watchman*, etc., etc.

But as it is not that kind, I suppose the Devil has a hoof or horn in it. Please send me a few copies, as I think I can get up a club for you of two or three names besides my own.

Respectfully yours, J. G. HAMILTON.

GREENSBORO, IND., Jan. 3, 1878.

FRIEND BENNETT: Enclosed please find eighteen dollars, for which you will send the TRUTH SEEKER to the following six subscribers one year. THE TRUTH SEEKER must live and be read by all thinking, truth-loving people. I send you a list of ninety-one names of voters who enter their solemn protest against Comstock and his iniquitous band. Your friend, JANE REAGAN.

RANTOUL, ILL., Jan. 2, 1878.

DEAR BROTHER BENNETT: Find enclosed a postal money order for three dollars to apply on subscription to TRUTH SEEKER. I have been a constant reader of your honest and fearless paper for the past year, and while I have sometimes thought you were rather too severe in your criticisms of a matter which to hundreds of thousands of perfectly sincere people is the most vital and sacred concern in existence, I have yet never once noticed a single line or word from your busy pen which has led me to believe that you desired, in the slightest degree, to debauch the morals of our country by the publication or circulation of obscene literature.

Your arrest on such a charge was an outrage against every man and woman within the borders of this Republic, and one which should be resented in so emphatic a manner as thoroughly to convince our national legislators that they can not tamper with the dearest heritage we possess with impunity. The writer has four children, and he thinks he can say, truthfully, that there is not gold enough in the coffers and mines of this planet, or of the sidereal universe as to that, to induce him to advocate a policy which he thought calculated to overthrow their chastity.

At the same time he asks no assistance in this direction from the general government. He feels sure that all matters of morality can be much more effectively managed by parents, and teachers, and guardians, then by the best government on earth, and that, too, without incurring the risk of wholly subverting the grand fabric our forefathers erected for the protection of our natural rights and civil liberties. He is in hearty accord with yourself as to the impracticability of the "Comstock laws" and the gross injustice, oppression, and persecution almost sure to result from their enforcement, and has accordingly spent considerable time in circulating one of your petitions to Congress, which, at the time of this writing, has been signed by over forty of our best and most influential citizens.

Yours for the campaign.

EDWIN J. UDELL.

WELLESLEY, MASS., Jan. 1st, 1877.

MR. D. M. BENNETT, Dear Sir: I see by the papers that you have prepared a form of petition for the repeal of that law calculated to strangle all freedom of thought and expression. You will please send me a copy, and also a copy of those particular publications for issuing which you are made only another victim of intolerance. That the long, black catalogue of Christianity's crimes against humanity should be indefinately extended to-day is not strange when we consider its nature and its infamous methods during the past ages of its triumph. But that a Boston Court of Justice should lend itself to the kidnapping of a "free citizen" of the Commonwealth, guilty of no crime but that of seeking to obtain and disseminate information on one of the most important questions of human concern, as in the case of Mr. Heywood; that a like Court, in New York should arraign you and others for a like offense against ignorance and crime is a matter for the thoughtful consideration of every one who has at heart the interests of the race, or the integrity of a Free Government.

Whether this nation is sufficiently intelligent to discern its danger from the merciless tyranny of a blinding superstition, it is, perhaps, impossible to say.

Certain it is, however, that by passive acquiescence in such outrages as have of late years so frequently disgraced our courts, we are ourselves guilty of treachery to the very first principles upon which this government is professedly based. *Every unheeded appeal for justice is a sanction of tyranny.* And they who think it injustice to the vilest criminal, whether the outrage is committed by the mob, or by the highest authorities in the land, and in the name of "*Law and Order, and the good of Society*" give their influence on the side of oppression. The *Sunday Dispatch* of Providence, R. I., strikes the right note, when it says: "The arrest of Mr. Heywood was an outrage so gross and aggravating that the officers consummating it should be degraded, and forever rendered incompetent to hold any office in a free government." That is the true method. Meanwhile let us not forget that once again in this country, "Silence is Crime".

I should enclose money for the publications ordered, but do not know the price. Can you not send them C. O. D.?

Fraternally yours,

ELIZABETH M. F. DENTON.

SHAKERS, N. Y., Jan. 2, 1877.

D. M. BENNETT *My Friend:* Conscious of the grave, unjust charges resting upon your honorable character to-day, we nevertheless, but everthemore, wish you a happy New Year.

That you are an iconoclast, breaking nearly all the images that have been created for us to worship, causing us theologians a heap of trouble, to reconcile with any longer duration of image-making, or the worshiping of such imaginations as are very pleasant to dwell upon, yet none can justly call you wickedly designing, blasphemous nor obscene.

'Tis true, you deal with one Jesus as roughly as you please; dealing with him as a myth, and think his an impossible character. We demur at this, believing him to have been a very good Jew; perhaps the best as an exemplar that ever lived: but as a God, or having any more power to save others, than any other man or woman, as good as he was, he was not, he had not. This we know, according to the churchal inquisition that attempts to rob you of your God-given rights, is blasphemy. And when we deny the divinity of Jesus, other than being the divinity of humanity, of whose possession all are, or may be capable, we are worthy of being honored with the cell adjoining yours, or at least a scorching from the fagots burning to consume your testimony. Of a truth, the Shakers have borne a testimony against carnal lusts and sexual impurities and abuses, dwelling plainly and pointedly upon these as the roots of all the world's troubles, and if you are to be crucified for plainness, they ought first to crucify every prominent Shaker head downwards, for if there are infidels to general churchal theologies greater than the Shakers, we do not know who they are. We

deny the Atonement, Resurrection of the body, the heaven and the hell of so-called orthodoxy. We deny the christianity of marriage; we declare there never was a child conceived nor born under christian auspices, and charge the christianity of the churches, outside of that which lives as Jesus did—virgin celibate, communist, peaceman, unworldly in every feature—with being very inferior to Judaism. Should we not be persecuted, tried, condemned and crucified? Fear not, my dear Bennett, times have changed, and iron will not weld now, as in days gone by, to form chains to bind the martyrs who are willing to die for freedom of conscience; iron feels the force of progress. Yours, G. A. Lomas.

Providence, Pa., Jan. 6th, 1878.

D. M. Bennett, Esq., *Dear Sir:* I have been watching the movements of your persecutors lately, as reported through the *Investigator*, and as it is not so much yourself as the principles you represent that is menaced, I thought best to hand you a couple of dollars to help you and the cause. I hope the friends will rally to your rescue, and give such material aid as will convince the Christian bigots of their utter powerlessness for evil. I remember well the closing sentence of Robert Cooper's defense in England for blasphemy, uttered about forty years ago. I quote from memory: "But what good will your power to punish accomplish? Will it conquer the glorious cause to which I am the martyr? No. Will it conquer me? No. The consciousness of deserving well of society will obtund the anguish that Christian malice would inflict. The last perception of my existence shall be the joy of an approving conscience, and the last sigh that heaves this beating heart, shall breathe a curse on Christianity!" Hoping you will establish the freedom of the press and religious liberty, I remain truly yours, Pulaski Carter.

Randolph Center, Ohio, Dec. 17, 1877

D. M. Bennett Esq, *Dear Sir*: The Truth Seeker is mailed to me regularly at Kipton, Ohio, but being absent from there almost constantly I only get packages of them occasionally. But now I have those that post me all up on the *arrest* and the good cheer sent you from the noble Liberals throughout the country promptly in the time of your crucifixion. It is your pen touched with fire from off the altar of truth these pious frauds would quench. They had rather release forty Barabbases than you. They must strangle free thought and stop the live little Truth Seeker. But they can't quench your influence, it's too late. Your debates, interrogatories to the Jewish Jehovah, &c., &c., have already reached the people and they won't let you go down under the heel of the bigoted Comstock and his crew. For in so much as they do it unto you, they do it unto us all! and the time has come for us to stand true to a man, ah! and woman too, in our strength. For the theological schools are turning out so many preachers every year that have to live by the art, it comes to burden every part of the country, and their numbers and teachings are deeply endangering our true liberties. Every little hamlet has to support three or four churches and hungry preachers with their families. Pauper leeches, that must chase down every child, and browbeat every parent until their children are in their power in the Sunday-schools.

The people wrangle politically, and charge the hard times to political mismanagement, but forget the immense sums that are wrung out of the people continually by every kind of device to build churches and support the craft with no revenue or return. The time of the young and old is usurped three or four nights a week with sensual oyster suppers for the young, mite societies, festivals, &c. The young people's prayer meeting is also a nice sensual institution that is an important feature, and while all the corrupt, festering vices are nicely covered up in the church, Comstock is left loose to hunt down the works of science which are of real benefit to the people. I herewith enclose money for one more subscription for The Truth Seeker from this place, and there will be more sent from here, and if trouble thickens my purse strings shall be loosened to you as completely as consistent in common with the men of soul—the true liberals of the land. I also enclose a clip from the *Cleveland Leader* of the 15th inst., to advise you that the crafty Anthony is in conclave with the Y. M. C. A. in the cities of the west, making a stalking-horse of "pernicious and obscene literature." I find Dr. Trall's scientific work on Sexual Science which is essentially a treatise on the determining how to raise a given sex in stock, &c., much tested in this part of the state in stock raising.

Yours, &c., Dr. T. S. Andrews.

P. S.—If this hurried communication is legible and you wish to publish it, do so. And in this connection, in case you do publish it, I wish to suggest to the Liberals that they do not fall into line with the common slanderers of the Hon. Col. Ingersoll and write him down "Bob," nor the great Thomas Paine, who was the essential father of our American liberties, as "Tom" Paine, as in doing so you but fasten the stigma in which they take delight, while we must preface the "Rev." to the name of every upstart of an ignoramus preacher throughout the country. T. S. A.

Woodhull, Ill., Dec. 24, 1877.

Editor Truth Seeker: The United States Law against obscene literature passing through the mails is now agitated throughout our country, caused by the late unjust arrests of publishers. There are but few who will not admit that much obscene literature passes through the mails that should not only be suppressed but destroyed, and the publishers and senders made amenable to the injured parties. As for the present law, the line of distinction—what is and what is not obscene—is hard to determine. If words and the meaning of words constitute obscenity regardless of the purpose and intentions of the writers and publishers, there is much valuable literature that would be condemned under the letter of this law. That which has a tendency to injure the moral condition of society should be suppressed. But to make the distinction is rather a nice point. This fact places the decision under the present law more or less under the control of personal interest and prejudice. Our historical experience warrants us in saying that religious prejudice is one of the most powerful known to man; and it is charged as being the cause of some of these late arrests. But be this as it may, if such a law is needed to protect the youth and rising generation, the execution of it should be placed in the hands of the people. Let parents be the judge what their children shall read. Confine the law to cases of obscenity when found in the office or in the hands of children under age without the consent of their parents or guardians, give the right to them to prosecute publishers and senders who may send or cause to be sent obscene literature through the mail or by any other conveyance. Then the execution of the law will be out from under the power of any influence whatever, and who may consider themselves injured by its violation can have their remedy. As it now is, the injured parties have no redress; the country may be flooded with obscenity through other means than the mail. Fines and imprisonments may now be inflicted wholly to gratify personal and religious feelings to fill the pockets of the prosecuting agent. Restpectfully, Isaac Paden.

Edinburg, Ind., Dec. 5, 1877.

D. M. Bennett: Enclosed find $2.00 to renew my subscription from Jan. 1, 1878. I have had lots of thoughts in the last two weeks. I first thought I would ask his Satanic Majesty to bless Brother Comstock, but I didn't know as that was fair. I next thought I would ask Jesus Christ to bless you, but concluded that Brother Comstock would be mad if I did. Then I thought I would bless Comstock myself, but couldn't a bit. Finally I thought I would bless you, so when you need it for your defense, draw on me at sight for $25.00.

Your friend, E. K. Hosford.

Berlin, N. J.

Friend Bennett: I have just read the two tracts for the circulation of which Comstock had you arrested. The one on marsupial animals is to me a very interesting scientific article, and I should as soon have thought of prosecuting a farmer for keeping his domestic animals anywhere except in a dark cellar where his children could not see them, as of persecuting you for bringing that article to the light. "To the pure all things are pure." It is only the ignorance and filthiness of Comstock and others like him that make them so squeamish when they look at or read of the marsupial contrivances of nature and their uses.

J. Hacker.

St. John's, Mich., Dec. 23, 1877.

Friend Bennett: Jesus offered himself to suffer for the sins of others. Christians believe in the doctrine. I therefore offer myself as a substitute for your sins. I offer myself freely, and Christian Comstock cannot refuse my offer without going back on the great grand principle on which Christianity is founded.

Christians in the name of God have in the past perpetrated the most damnable acts; are they doing so now? Let Bell County, Texas, and St. Comstock answer. I care not how repulsive Comstock may be to you and other honest men. As for me I love him. Not on account of his intrinsic value, but for the reason that his hellish acts have shown up the Y. M. C. A. in its true colors, and that his acts will tend to break the chain of superstition and set men free. The fact is, Mr. Bennett, it is not your language that so troubles the Y. M. C. A., but it is your ideas. Your arguments are knocking loose the props of the platform on which they stand. Should my offer be accepted, it will not be necessary for Comstock to send decoy letters to get me. I am ready at a moment's notice. I have yet but a few years left, and if the Y. M. C. A. think they can use me I am ready. M. Babcock.

Dear Bro. (In Grand Mother Nature:) Please put me down for $15 00, and if I can, I will send you more, and you needn't thank me for it. I have seven children living, and I consider myself obliged for the sake of my children to sustain your cause, which is mine and my children's. I wish I could send you a thousand dollars. Brotherly as ever, A. Leon Cervantes.

Washington, D. C., Jan. 8, 1878.

Citizen D. M. Bennett, *My Dear Sir:* Your "good news and good tidings" are before me, and I rejoice as much over your victory as though it were my own, and nothing gives me more joy than to learn of the triumphs of my friends in the ranks of secular human liberty and progress.

The crawling, creeping, cringing sycophants of inquisitorial churchianity are reading their inevitable fate in the intellectual development and scientific researches of the nineteenth century, and the beating, throbbing, surging pulsation of a long-enslaved and suffering humanity is reading upon the pages of the book of the brains of the world its resuscitated and rejuvenated mental freedom from the clanking manacles of a blood-bedewed and blood-bespattered system of ecclesiastical fiendishness.

Sectarian devils and theological gods created by and enthroned upon the diseased and superstitious imagination of bigots and fanatics will ere long be phantoms of the past, and Reason will and shall be "enthroned upon the Brain of the world as King of kings and God of gods."

Victory must, shall, and will be inscribed upon our banners, and the Duke of Alva, Torquemada, and Anthony Comstock will be mentioned in history only because of their infamous deeds and inhumanity to man for opinion's sake. Yours truly,

Ethyl Esparto.

South St. Louis, Dec. 5, 1877.

Friend Bennett: I am glad to see so many Liberals coming to your rescue. I think this Comstock persecution will open the eyes of the people, and create an excitement that will bring about the abrogation of this odious law. The best way to show up the character of a law, is to enforce it, and show its workings. This is what the villain Comstock is doing, and should receive the thanks of all Infidels. The idea of calling your physiological consideration of "how do possums generate their kind" an obscene article is, in my opinion, one of the weakest charges ever heard of, and shows "on what a slender thread hangs all gospel things." Would it not be well to consider now how gods are generated? Matthew says: a "Holy Ghost" generates gods. Luke says: "An angel went in unto her." Here you see is a distinction and a difference. Thus you see, the generation of gods and marsupials is still an open question, and it would be well to have it settled. The Church ought to hold a plenary convention to settle this question.

I intend to send you some help as soon as I get my taxes paid. Our former Constitution taxed church property, but the present one allows church property to go untaxed. So you see Christians have succeeded in making a law to rob me, and force a support of their "holy houses" whether I am willing or not; they would soon die out if the civil law did not support them: they know this, hence their persecution. L. T. Wells.

Mr. D. M. Bennett: Will you give notice through your paper that the next Quarterly meeting of the Spiritualists of Western New York, will be held at Good Templars' Hall, Lockport, N. Y., the first Saturday and Sunday in February, 1878. Good speakers from abroad are expected.

By Order Of The Committee.

Liberal Leagues.

Allow me to advise those who organize local Liberal Leagues to hand a notice of the organization to the nearest Agent of the Associated Press, and request that it be telegraphed over the country.

H. L. Green,
Chairman Ex. Com. N. L. L.

B. F. Underwood lectures at Maryville, Mo., Jan. 2, 3, 4, 5; Brighton, Iowa, 7, 8, 9, 10; Oglesby and Peru, Ill., 11, 12, 13; Streator, Ill., 14, 15, 16; Toronto, Ont., 20, 22 23; Meaford, Ont., 24, 25, 26.

The Conflict Between Church and State.

LECTURES BY E. C. WALKER.

1. The National Reform; or, God in the Constitution.
2. The State Secularization Movement.
3. Taxation, Republican and the Opposite.
4. Religion in the School.
5. The State and the Sabbath.
6. National Protection for National Citizens.
7. Education and the State.
8. Who Shall Vote?
9. The Duties of Liberals.
10. The Liberal League and Politics.
11. The Modern Inquisition.
12. The Final Authority in Morals.

Will lecture in the West until the 1st of April for actual expenses. Especially desirous to assist in the organization of Liberal Leagues

Address E. C. Walker, Forence, Iowa. Lock Box B.

Wanted.—By a Liberal lady, correspondence with Liberal bachelors and widowers, all the way from forty to fifty years of age. Farmers with some surplus means preferred. My object is to dispose of a half interest in the most beautiful farm in the West, with a pleasant companion to assist in agricultural pursuits thrown in. For further particulars, address M. M. Dunleath, Cawker City, Mitchell Co. Kan. Photos exchanged.

Useful Recipes.

Dishwashing made easy.—Clean the grease, crumbs, &c. from plates, and stack them in the order of their size in a large pan, and pour hot water over them, in which thinly sliced soap has been dissolved. Wind the dishcloth over the tines of a fork or stick, and save your hands as much as possible. The rinsing water will generally do for cups and glass. Always have plenty of hot water on hand, and wash out and dry both wiper and dishcloth at least once a day, and you can always have clean and polished dishes, which when placed on a sweet and tidy table, will enhance the pleasure of every meal, however humble.

An Excellent Furniture Polish.—Put into a bottle one pint of linseed oil, half a quartern of spirits of wine, half a quartern of vinegar, and one ounce of butter of antimony. Mix all together, and shake the bottle well before using it.

Rust in Tin.—To prevent rusting of tin rub fresh lard over every part of the dish, and then put it in a hot oven and heat it thoroughly. Thus treated, any tinware may be used in water constantly and remain bright and free from rust indefinitely.

For Cleaning White Marble.—Half a pound of pearl-ash, one pound of whitening, half a pound of soft soap; all to be boiled together until quite thick, and put on the marble when nearly cold. It must remain on for twenty-four hours, then be washed of with soft water, and afterwards polished well with linen cloths. Spirits of turpentine for black marble.

Canary Birds.—To keep insects off of birds, put the least bit of kerosene oil under each wing—say as much as remains on your little finger after you have let the drop fall off. Do this every ten days until all are removed. Clean the cage well every day; scour it in hot water; use borax and but little soap. Mate the birds during the last of February or first of March.

To Cleanse a Kitchen Sink.—Every morning after the dishes have been washed, give the sink a thorough scalding out; then sprinkle plenty of pulverized borax in and around the sink, under it and the boiler; let the borax remain, as it is a disinfectant. It will also absorb the grease; drive off the bugs or ants, and will not in anyway interfere with the cooking or dish-washing.

Turtle Soup, (Callipash).—Three or four green onions, a bunch of seasoning herbs, a sprig of basil, Cayenne pepper and salt, one quart very strong veal broth, one pound of butter, flour, lemon juice, and Madeira wine; cut up the entrails, and let the bones and other parts intended for the soup stew six hours with the onions and seasoning, chopped small; pepper, salt and Cayenne (not too hot) to taste, and water enough. The liquor in which the fins are boiled tender can go in too; add the liquor to the veal broth, put in the butter, rubbed down with as much flour as will sufficiently thicken the soup; stir it over the fire for 10 minutes, and add lemon-juice and Madeira according to quantity. The coarse white parts will require cooking two hours. The green fat should be cut into pieces an inch and a half square, and simmered in the soup one hour. Force-meat balls and the eggs are to be served in the soup: make these of the vealy part of the turtle minced with one-half a beaten anchovy, a piece of celery boiled tender, the yolk of a hard-boiled egg, mix them well up with two tablespoonfuls of bread crumbs, season with Cayenne pepper, mace, salt, and white pepper, moistened with a little oyster liquor, a lump of bulter warmed, and a well-beaten egg; roll them into balls and fry in butter. In case there are no eggs in the turtle, take three yolks of hard-boiled eggs, make them into paste with the yolk of an uncooked egg, and throw them into boiling water for a few minutes to harden.

Spanish Cream.—Sift three tablespoonfuls of ground rice; add to it two of powdered sugar, and mix it smooth with two of orange flower water; then stir in gradually a pint of cream, and stir the whole over a clear fire till of a proper thickness; then pour into a glass dish.

To Remove Black Spots from the Ear.—Take a large-sized watch key, place the stem directly over the black spot, and press firmly on it.

Oil Out of Woolen.—You can get a bottle or a barrel of oil off any carpet or woolen stuff, by applying dry buckwheat plentifully and faithfully. Never put water to such a grease spot or liquid of any kind.

Fruit Stains.—To remove fruit stains, let the spotted part of the cloth imbibe a little water without dipping it, and hold the part over two or three lighted brimstone matches at a proper distance.

Furniture Polish.—Boiled linseed-oil is the best for furniture polish.

INFORMATION WANTED.

How to bake cake (other than fruit cake) without the currants and citron settling to the bottom. I have tried rolling the fruit in flour without success.

Are preparations for the skin containing bismuth injurious?

A receipt to keep the feet warm printed in *The Times*, was to "wear a pair of cotton and a pair of woolen stockings." Which material must be worn next to the feet?

What is the best food for sky-larks?

A sure way for getting rid of bird-lice.

What will remove from the backs of hands small warts and brown spots like freckles?

George Francis Train.

Mr. Train holds himself responsible for the utterances here made, and entirely exonerates the Editor from all responsibility therefor.

"Fast" Train still on the "Rail."

GEO. FRANCIS TRAIN FIRING BOMB-SHELLS ALL ALONG THE LINE!

COMSTOCK-ISM FOREVER!

ELDER EVANS! ELIZUR WRIGHT! DR. FOOTE! PARKER PILLSBURY! SENATOR HOAR! ALL STIRRED UP WITH A POLE!—CALIFORNIA CHEERING FOR THE TRUTH SEEKER!—MR. TRAIN AGAINST THE REPEAL OF THE OBSCENITY LAW AND THE BLASPHEMY ACT!—TWEED-ISM! GRANT-ISM! BEECHER-ISM! TILDEN-ISM, and HAYES-ISM—ALL OVERTHROWN THROUGH THE SUCCESS OF COMSTOCK-ISM!

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.! What! are you not a-going to publish those "Elegant Extracts" from the Sacred Classics? Do you mean to say that the pulpit alone can monopolize this mass of "obscenity" which makes the Bible unfit for the parlor, the school, or the library of any pure-minded girl or boy?

Do you really mean to repeal the law, which will prevent you from arresting every Priest! every Christian! every Postmaster who circulates this Obscene Book through the mails? Can't you see that we have got all their noses on the grindstone?

SAINT ANTHONY THE ICONOCLAST.

How should we ever have got at the Beecher-Rabbit performance! the Tilton-Hen-hatching business! but for Comstock pouncing on Woodhull, who was only acting on my Psychology, when Blood wrote that Nov. 2, '72 article, which Woodhull claimed as her own composition!

Thanks to Comstock! He made the law stamp the "Holy Bible" *Obscene* in my case! Thanks to Comstock! he follows up his noble work in destroying Christianity in Lant's, Foote's, Heywood's, and your arrest!

A FEEBLE VOICE FROM MASSACHUSETTS.

Geo. F. Hoar, U. S. Senator, writes Mr Heywood:

"The line of distinction between honest argument intended to convince the people that their opinions, laws, or social and domestic arrangements are wrong, however mistaken or even injurious in their results such arguments may be, and writings designed to inflame evil purposes and minister to gross and depraved tastes, is a line which I think our Massachusetts jurors would be pretty sure to see and to keep."

This is too thin! This Jesuitical talk don't meet either Heywood's or Bennett's case. Hoar was in Congress when the bill was passed. He feebly protested, and the mails have been daily outraged ever since! He knew the act was unconstitutional! Now he pipes like a cuckoo, when the time has arrived for eagles to scream! A man who says his prayers and goes to church cannot express opinions on your arrest. The Bible is an "Obscene" book! *Sixty thousand priests preach from its "Obscene" pages!*

DR. FOOTE ON THE COMSTOCK TAIL.

"If a woman can be arrested for sending an alleged obscene *letter* through the mails to another woman (which has been done), and if physiological literature is condemned as obscene, then how easily may a physician who writes a plain letter giving advice on sexual subjects to his patient be decoyed into writing such a letter to some one who is drawing him out for the purpose of making him a victim to the existing law? . . With, therefore, the medical Pharisees of the old school forming a part of this grand combination, how long will it be possible for new schools—Eclectic, Homœopathic, and Hydropathic—to issue and send through the United States Mails their journals and printed transactions, or even for the members of these schools to write letters to their patients?"

The Doctor just handed me his points on The American Torquemada! He sees it at last. The Hammond! Clymer! Jackson! Peter's experts are behind all these persecutions! The Priest! The Lawyer! and the Doctor are the crutches on which mankind hobble to destruction. The one seizes your body! the other your pocket! the third your soul! *'Tis the Trail of the Serpent!* Their object is to crush out all such independent thinkers as Dr. Foote! But don't be discouraged, Doctor; that fine shall be paid back with Lamp-Post interest!

ELIZUR WRIGHT IN THE *INDEX!*

"I think Congress has no occasion, and therefore no right, to legislate on the subject, except for the District of Columbia and the Territories. Moreover, I think its act touching the circulation of obscene publications through the mails is an outrageous violation of the Constitution, incapable of any modification which could make it either constitutional or safe. I wish to sign a petition for its *total and immediate repeal, even at the risk of being classed with the vilest publicans and sinners, if anybody sees fit so to class me.* Let men be punished for obscenity or treason, if they are guilty of either, but not for sending either through the mails. If it has come to that, that these two crimes, or any crimes, cannot be suppressed without invading the sacred privacy of the people's correspondence, we had better abolish the post-office."

Glad you are hit, Mr. Wright! But how happens it I never heard from you when forty million Dead Beats left me to die like a dog in the Tombs for quoting the Bible? You talk bravely; but why don't you arrest the Bible Society for publishing the book the law stamped "Obscene" in my case? You dare not speak out! You dare not read Bennett's Open Letter to Major General J. C., King of the Cut-off Crowd! I say No to Repeal! We have got the "kusses" where Tony had the wedge!

THREE CHEERS FOR BLASPHEMY!

Why not blaspheme? Whose business is it, anyway? Blasphemy is the biggest thing out except Comstock-ism!

Says the *Sun:*

"Elder Evans, the head of the New Lebanon Shakers, publishes a protest against anybody being prosecuted for blasphemy. 'I was under the impression,' he says, 'that this was not a Christian, but an American nation, where the Mohammedan, the Hindoo, the Jew, and Quaker had equal right to their opinion. The recent earthquakes do not more surely indicate the existence of hidden forces in the earth that we cannot control than the arrest of one of our revered citizens for blasphemy betokens the fact that the Church has already the control of the United States Government.'"

"*God Almighty*"! don't the Shakers know that there is a law in the State in which they live pronouncing profane swearing blasphemy? "Jesus Christ"! what stupidity in our old friend in not knowing that a dozen States have laws to hang witches in Salem! "Hell and Damnation"! what ignorance for our apple-sauce and sweet-cider acquaintances not to know that all good Christians say "God Damn You"!

CALIFORNIA SENDS GREETINGS TO BENNETT.

STOCKTON, CAL. Dec. 23, 1877.

G. F. T., MADISON SQUARE: I know you, but I regret to say you do not know me. I heard you explode your Psychologic bomb-shells in San Francisco.

I have often said to my friends that you are among the great speakers of the day. I feel that I would have missed a great deal had I missed your San Francisco lectu[re].

I am so glad to see your double-edged tongue and pen charging into that sneak, Comstock, in behalf of Bennett of THE TRUTH SEEKER. That conclave of "fools for Christ's sake" dropped you as they would drop a torpedo at the time of your imprisonment in the Tombs.

A shaft of lightning only throws a person down, or may-be kills him; but the dagger-thrusts of your pen lays him prostrate with gashes added.

There is a story of a man in New York who, in a fit of anger, threw liquid vitriol into the eyes of his apprentice, a boy thirteen years of age, making him blind for life. The report says that, after the offender had changed worlds, he confessed from spirit life that he had not *slept a minute* for a period of *thirteen months* from remorse for his wicked act!

While Comstock and his friends are more or less pachydermatic and pachycephalic, yet I believe your pen will make them wince and impair their sleep! Comstock is imitating the zeal of Torquemada. He is treading in the footprints of the Spanish Inquisitors.

Will you send me your photograph?

A. S. HUDSON, M. D.

MR. TRAIN'S REPLY.

MADISON SQUARE. P. E. 48.

A. S. H.: Glad you get THE TRUTH SEEKER! Stir up the Californians to send in their shekels to Bennett! The old fellow is head and shoulders over Paine! Voltaire! Hume! Gibbon! Feuerbach! Franklin! Ingersoll! and the Spiritualists! They talk; he fights! THE TRUTH SEEKER has more manliness than the *Index, Investigator, Banner of Light*, and all the Infidel, Atheistic, and skeptical journals ever published. Send in your dollars! When a newspaper is big enough to take in this deponent brains are at a premium. Bennett says I am egotistic, yet I always ask him to put me in agate or nonpareil—I feel so small! No! to photo! Have not sat for many years, and never shall again! Nichols has negatives taken in 1870, G. F. T.

PARKER PILLSBURY SEES THE INDIVIDUAL IN THE FENCE!

"You and Bennett and Lant and Dr. Foote may do for an opening course, under feigned or forced allegations of '*obscenity.*' But depend upon it, the vulture's eye is on other and larger prey. Yours, still from the watch-tower."

This great wheel-horse of abolition has more brains and independence than all the Phillipses, Garrisons, and Beechers in the land! What have these "Old Lights" had to say of your case? Pillsbury sees the *truth under the ink.* Comstock is only a tool of Ignatius Loyola! The Jesuits are desperate! The bill was passed through the Protestant branch of the Roman Propaganda, the Y. M. C. A! A thousand million defalcation is back of it. It covers Tweedism, Grantism, and Beecherism! The law must not be repealed till the Bible publishers are in jail!

THE IMMACULATE CONCEPTIONISTS AT ONEIDA AND THE TRUTH SEEKERS!

Prssident Noyes sends me the *American Socialist*, bubbling all over with good things; but he does not come out against Comstock-ism as squarely as the Socrates of Mount Lebanon!

F. Wayland Smith came to see me in Madison Square and assures me that the *Socialist* is a fixed fact. I told him that the trouble with Oneida was they were too rich! too respectable! too strong, for Comstock to touch, or their publications would have been stopped long ago! So would Dr. Jackson's, of Danville! Your Jesus Christ letter and Marsupial Lingam is nothing to the organized Immaculate Conceptionists!

But President Noyes is right as a non-resistant! He says: "The way to put down the false thing is to bring out the true thing. That is our understanding of the policy of Christ and Paul. 'Fight! fight! fight!' is the cry of the times, and the churches are shouting it louder than anybody. And they fight not only with the word but with the sword. They have put down slavery by war; and what has come of it? They have sent armies and armed judges against the Mormons; and what has come of it? They have put down the workingman's riots by bloodshed; and what has come of it? They are fighting obscenity, blasphemy, and intemperance by law; and 'the law worketh wrath and causeth the offense to abound.'"

THE SHAKERS SHAKING COMSTOCKISM!

Our old friend, Elder Evans, always strikes square from the shoulder! A man who is thirty odd years ahead of me on the meat question is a power in the land! But the trouble is with this Solon of the celibates, he lives in the *Anno Domini* chronology! uses pentecostal words! worn-out Biblical phrases, and wants "a New Heaven and a New Earth."

This is all wrong. The old elements are all right. 'Tis the ancient dogmas, creeds, formulas, hobgoblins, ghosts, that are out of joint.

Adopt the Psychologic Era, and stand by the old sun, air, earth, water, which are always changing!

THE GATES OF GAZA.

Thunder and lightning!! Can't you Freethinkers all see that Comstock is the Sampson that razes the pillars of the Temple to destroy the Beecher Colfax-Tweed-Grant-Case–Plume–Swan-Winslow-Hayes–Tilden-Sweeney–Woodward–Jessup-Dodge-Moody-Lambert-Broadwell Philistines?

Reverse your engine before it is too late! Don't repeal that bill! Go into jail if you can. You are game to fight this battle of the Ages! Everybody else has crawled but you!

COMSTOCKISM FOREVER!

Instead of firing Krupp-Parrott-Rodman-Armstrong-Whitworth guns into President, Cabinet, Congress, and Supreme Court, who endorse the executive, judicial, and legislative act that gives Comstock the power to read our private letters in the mails, all your correspondents are pitching into this lovely young evangel, whose pure and spotless actions have already converted him into a saint.

What a terrible mistake you are all making in hounding him into Gehenna! Hades! Tartarus! Purgatory! and the defunct hell of Beecher!

Comstock is knocking his brains out against a stone wall! You don't want Ingersoll to defend you! Resist not evil! Don't defend yourself; but be plaintiff! Arrest the Bible Society! I will lecture for the funds! Those "Kusses" are afraid of me! When I let the tigers loose, their prayers will not save them! Comstock, I say, forever! He will make the fortune of THE TRUTH SEEKER! G. F. T.

BOB INGERSOLL ON THE BIBLE.—A *Post* reporter dropped in on Colonel Bob Ingersoll yesterday, with the request that he would shed a little light on the great question of life and death. The Colonel, though quite busy, consented to be interrupted, and wheeling his chair round said: "Fire away with your questions." As an opening shot the reporter asked:

"Colonel, are your views of religion based upon the Bible?"

"I regard the Bible, especially the Old Testament, the same as I do most other ancient books, in which there is some truth, a great deal of error, considerable barbarism and a most plentiful lack of good sense."

"Have you found any other work, sacred or profane, which you regard as more reliable?"

"I know of no book less so, in my judgment."

"You have studied the Bible attentively, have you not?"

"I have read the Bible, I have heard it talked about a good deal, and am sufficiently well acquainted with it to justify my own mind in utterly rejecting all claims made for its divine origin."

"What do you base your views upon?"

"On reason, observation, experience, upon the discoveries in science, upon observed facts, and the analogies properly growing out of such facts. I have no confidence in anything pretending to be outside, or independent of, or in any manner above nature."

"According to your views, what disposition is made of man after death?"

"Upon that subject I know nothing. It is no more wonderful that man should live again than that he now lives; upon that question I know of no evidence. The doctrine of immortality rests upon human affection. We love, therefore we wish to live."

"Then you would not undertake to say what becomes of man after death?"

"If I told or pretended to know what becomes of man after death, I would be as dogmatic as are theologians upon this question. The difference between them and me is, I am honest. I admit that I do not know."

"Judging by your criticisms of mankind Colonel, in your recent lecture, you have not found his condition very satisfactory?"

"Nature, outside of man, so far as I know, is neither cruel nor merciful. I am not satisfied with the present condition of the human race nor with the condition of man during any period of which we have any knowledge. I believe, however, the condition of man is improved, and this improvement is due to his own exertions. I do not make nature a being. I do not ascribe to nature intention."

"Is your theory, Colonel, the result of investigation of this subject?"

"No one can control his own opinion nor his own belief. My belief was forced upon me by my surroundings. I am the product of all circumstances that have in any way touched me. I believe in this world. I have no confidence in any religion promising joys in another world at the expense of liberty and happiness in this. At the same time, I wish to give to others all the rights I claim for myself."

"If asked for proofs of your theory, what would you furnish?"

"The experience of every man who is honest with himself, every fact that has been discovered in nature. In addition to these, the utter and total failure of all religionists in all countries to produce one particle of evidence showing the existence of any supernatural power whatever, and the further fact that the people are not satisfied with their religion. They are continually asking for evidence. They are asking it in every imaginable way. The sects are continually dividing. There is no real religious serenity in the world. All religions are opponents of intellectual liberty. I believe in absolute mental freedom. Real religion with me is a thing not of the head, but of the heart; not a theory, not a catechism, not a creed, but a life."

"What punishment, then, is inflicted upon man for crimes and wrongs committed in this life?"

"There is no such thing as an intellectual crime. No man can commit a mental crime. To become a crime it must go beyond thought."

"What punishment is there for physical crime?"

"Such punishment as is necessary to protect society and for the reformation of the criminal."

"If there is only punishment in this world, will not some escape punishment?"

"I admit that all do not seem to be punished as they deserve. I also admit that all do not seem to be rewarded as they deserve; and there is in this world, apparently, as great a failure in the matter of reward as in the matter of punishment. If there is another life, a man will be happier there for having acted according to his highest ideal in this. But I do not discern in nature any effort to do justice."

"Are you generally received as flatteringly in your lecturing tours as you were here last Wednesday evening?"

"Yes. At the same time, I was greatly flattered by my reception here."

"Then your views are not so unpopular as might be supposed from the abuse you receive."

"It is my popularity they abuse. If my views were not popular they, of course, would care nothing about what I say. I have no quarrel with the clergy. I am perfectly willing they should preach their opinions. All I ask is the privilege to do my own thinking and to express my own thoughts."

"Do you care to make converts to your theory?"

"Yes, I would like to see everybody of my opinion in this: I would like to see everybody perfectly willing to give the same liberty to all others which they claim for themselves.

"I wish everybody believed (as I do) that free labors gives us wealth and free thought will give us truth."—*Washington Post.*

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NOISELESS falls the foot of time that only treads on flowers.—*Spenser.*

IT is only great souls that know how much glory there is in being good.—*Sophocles.*

How far that little candle throws his beams!
So shines a good deed in a naughty world.
—*Shakspere.*

GREAT grief makes sacred those upon whom its hand is laid. Joy may elevate, ambitions glorify, but sorrow alone can consecrate.—*Horace Greeley.*

No standing armies are needed where intelligence prevails, and where the press is free to disseminate the principles of truth, morality, and virtue among the people.—*The Advocate.*

LET no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water-drops a water pot is filled; the wise man becomes full of good even if he gather it little by little.—*Buddha.*

VICIOUS habits are so great a stain to human nature, and so odious in themselves that every person actuated by right reason would avoid them, though he were sure they would be always concealed both from God and man.—*Cicero.*

THE greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; whose reliance on truth and on virtue is most unfaltering.—*Seneca.*

GOODNESS does not more certainly make men happy than happiness makes them good. We must distinguish between felicity and prosperity; for prosperity leads often to ambition, and ambition to disappointment; the course is then over, the wheel turns round but once; while the reaction of goodness and happiness is perpetual.—*Landor.*

No mockery in this world ever sounds to me so hollow as that of being told to cultivate happiness. Happiness is not a potato, to be planted in a mold and tilled with manure. Happiness is a glory shining far down upon us from heaven. She is a divine dew which the soul feels dropping upon it from the amaranth bloom and golden fruitage of paradise. —*Charlotte Bronte.*

LIVE for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

MANY a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever on the ascendant, they will spend as many hours as possible elsewhere.—*Anon.*

ALWAYS the idea of unbroken quiet broods around the grave. It is a port where the storms of life never beat, and the forms that have been tossed on its chafing waves lie quiet forevermore. There the child nestles as peacefully as ever it lay in its mother's arms, and the workman's hands lie still by his side, and the thinker's brain is pillowed in silent mystery, and the poor girl's broken heart is steeped in a balm that extracts its secret woe, and is in the keeping of a charity that covers all blame.—*Chapin.*

LEARN from your earliest days to endure your principles against the perils of ridicule; you can no more exercise your reason if you live in constant dread of laughter than you can enjoy your life if you are in constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it; however rustic, however antiquated, however pedantic it may appear, do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom and did not wait till it was breathed into him by the breath of fashion.—*Sidney Smith.*

TELL me not that gold is king, or that cotton is king. Labor is king of this earth, with its brawny arms and giant face bronzed and marked with toil and care. I trust that the hour will come when he will be crowned in triumph, and I am hopeful that through this organization of labor the time will come—not in your day, perhaps not in mine, but in the future not distant—when organized, intelligent labor shall be able to own and control all the tools and machinery necessary for production, and shall have a full and undivided share in all the blessings it creates.—*Senator Booth.*

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest. If you are idle or sick or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise, you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Franklin.*

Odds and Ends.

"A place for everything, and everything in its place," as the old woman said when she stowed the broom, bellows, ball of yarn, two babies, curry-comb, three cats and a gridiron into an old oven.

MICHIGAN saloon keepers attempt to defeat the law by making the (so-called) pretty waiter girls their partners in the business, and then asking why they cannot sell their own beer to their customers.

A CALIFORNIA man tied one end of a rope around his waist, and lassoed a cow with the other. He thought he had the cow, but at the end of the first half mile he began to suspect that the cow had him.

"PA, has the world got a tail?" asked an urchin of his father. "No, child. How could it have one when it is round?" "Well, persisted the heir, "why do the papers say 'So wags the world' if it ain't got a tail to wag about?"

WEBSTER'S dictionary contains over fifty thousand words. Mr. Jones says that when he came home late the other night, in the space of fifteen minutes his wife applied them all to him, including some extra ones and the fire-shovel.

A YOUNG bride who had been fashionably educated, was asked by her fond husband to attend to the ordering of the dinner, as he shouldn't have time to go to market. It is a fact that she blandly requested the butcher to send home a leg of tongue, seventeen pounds of steak, and two halibuts."

A FAIR and buxom New York widow, who had buried three husbands, recently went with a gentleman who, in his younger days, had paid her marked attentions, to visit the graves of her dear departed. After contemplating them in mournful silence, she murmured to her companion: "Ah, James, you might have been in that row now if you had only been a little more courageous."

A TALL Western girl, named Short, *long* loved a certain big Mr. Little; while Little, *little* thinking of Short, loved a *little* lass named Long. To make a *long* story *short*, Little proposed to Long, and Short *longed* to be even with Little's *short*comings. So Short, meeting Long, threatened to marry Little before *long*, which caused Little, in a *short* time to marry Long. Query.—Did *tall* Short love big Little less because Little loved Long?

THERE is a story of a traveler who, wishing to reach Barnet, had somehow got turned round, and was trotting along very composedly in the opposite direction from the right one to that town. Meeting a farmer on the road, he drew up, and asked, "How far is it to Barnet, if I keep straight on?" "Well," said the farmer, with a twinkle in his intelligent eye, "if ye keep straight on, it's about twenty-five thousand miles; but if ye turn right round, and go 'tother way, it's about half a mile."

A YANKEE gentleman said that Naugatuck horses were celebrated for their general worthlessness, imbecility, and marvelous slowness. He said a citizen sold one to a cavalry officer during the civil war, and warranted him to be a good war-horse. The soldier came back afterwards in a towering passion, and said he had been swindled. "As how?" said the Nantucketer. "Why, there's not a bit of go in him, and yet you warranted him as a good war-horse." "Yes, I did; and he is a good war-horse; he'd sooner die than run!"

CHAPTER ON MISSES.

The dear little Misses we meet with in life,
What hopes and what fears they awaken;
And when a man's taking a Miss for his wife,
He is Miss-led as well as Miss-taken.
When I courted Miss Kidd, and obtained the kiss,
I thought, in the warmth of my passion,
That I'd made a great hit in thus gaining a Miss,
But 'twas only a Miss-calculation.

For so many Misses surrounded Miss Kidd,
With me and my love interfering;
A jealous Miss-trust put into her head
That she ought not to give me a hearing.
There's a certain Miss-chance that I met with one day,
Almost sent my hopes to destruction;
And she felt a suspicion of all I might say,
And all owing to one Miss-construction.

Deceived by a Miss-information, I wrote
The cause of her anger demanding;
Miss-direction prevented her getting the note,
And introduced Miss-understanding.
When to make her my wife I exultingly swore,
Miss-belief made her doubt my intention.
And I nearly got wed to Miss-fortune before
I could wean her from Miss-apprehension.

But when she no longer would yield to Miss-doubt,
Nor be led by Miss-apprehension.
She had with Miss-like a most serious fall out,
And to wed felt no more hesitation.
But when to the church to be married we went,
Miss-take made the parson to linger,
And I got so annoyed by an awkward Miss-fit,
I could not get the ring on her finger.

Having been Miss-used, I now kept a strict watch,
Though I still lived in fear of Miss-carriage,
And I found, when too late, an unlucky Miss-match
Interfered with the joys of my marriage.
Miss-rule in my dwelling put everything wrong,
Miss-management then took her station,
Till my cash, like the time I take singing my song,
Was all wasted by Miss-application.

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Hasty and Ill-Advised Legislation.

Since the formation of our Government, many acts have been passed by Congress and the various legislatures that were not called for by public necessity, were not wanted by a majority of the people, and were not calculated to promote the peace and welfare of the country.

This ill-advised legislation has often been induced by personal and local interests, by mercenary motives, and often by hasty and inconsiderate action on the part of legislatures, who should not give their votes in favor of any bill until they thoroughly understand it, and are fully convinced that the welfare of the people will be promoted by its enactment.

It is a problem not yet entirely settled, Which is the greater evil, too much law or too little. Suffice it to say that hundreds of thousands think that too much law has the preponderancy in point of evil. Thousands of congressional and legislative acts have from time to time been added to the statute books of the country which have been far worse than nothing, and the people of the country would have been much better off had they never been passed.

There is no doubt that for the last half century the country has had far too much legislation, far too many changes and modifications of the laws of the land. This interminable legislation, making hasty laws and unmaking them, with what has grown out of the same, has cost the nation incomputable sums of money.

As the nation advances in population, civilization, and intelligence, this tendency to improper and ill-considered legislation should be lessened, and fewer necessities ought to exist for unmaking the the laws that have been enacted.

When, however, it is found that haste and undue influences have been employed in the passage of any given statutes, and their action and effects are more productive of evil than of good, that by them the condition of the masses and of individuals is rendered worse instead of better, the only honest course for legislative bodies to pursue is to repeal the obnoxious laws as soon as possible.

The 37th and 42d Congresses.

The thirty-seventh Congress performed noble deeds which entitled it to the veneration of the people of America. It provided means for conducting the war for the suppression of the Rebellion, for paying the soldiers, for providing hospitals for the sick and wounded of our army, and many other acts highly commendable and praiseworthy. That session was an honor to our country, and should long be remembered by every friend of American liberty, and of the unity and permanence of our government.

The forty-second Congress, from Dec. 1872 to March 3, 1873, was of a different character. It was noted for the passage of laws for "back pay," the increase of salary from the President down to Congressmen and officers of inferior grade, but, worse than all the rest, a series of statutes known as "the Comstock laws," under which many worthy and exemplary people have been made to suffer most grievous wrongs. Nothing has been done by Congress since the foundation of our Government more unconstitutional, more subversive of the hignest principles of personal liberty, than the passage of those laws. If any session of Congress since the formation of our Government can be styled *infamous*, it must have been the forty-second.

As a sample of the enactments alluded to, a single quotation (Sec. 3893, Title xlvi, U. S. Revised Statutes) will be given:

"No obscene, lewd, or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character, or any article or thing intended for the prevention of conception or procuring of abortion, nor any article or thing intended or adapted for any indecent or immoral use or nature, nor any written or printed card, circular, book, pamphlet, advertisement. or notice of any kind giving information, directly or indirectly, where or how, or of whom, or by what means either of the things before mentioned may be obtained or made, nor any letter upon the envelope of which, or postal card upon which indecent or scurrilous epithets may be written or printed, shall be carried in the mail; and any person who shall knowingly deposit or cause to be deposited, for mailing or delivery, any of the herein before-mentioned articles or things, or any notice or paper containing any advertisement relating to the aforesaid articles or things, and any person who, in pursuance of any plan or scheme for disposing of any of the herein before-mentioned articles or things, shall take or cause to be taken, from the mail any such letter or package, shall be deemed guilty of a misdemeanor, and shall, for every offense, be fined not less than one hundred dollars, nor more than five thousand dollars, or imprisoned at hard labor not less than one year nor more than ten years, or both."

So far as real obscene books and prints which are calculated to inflame the passions are concerned, their circulation should be prohibited, by mail and all other modes of transportation, but the main provisions of the section are far too sweeping and indefinite. By its provisions a person may be imprisoned ten years and be fined five thousand dollars for sending a newspaper containing an advertisement of a remedy however simple, that would enable a mother to control the number of children she would bear; A druggist may receive the same terrible punishment for sending two ounces of alum or sulphate of zinc through the mail. Has any despotic country in the world a more terrible law than this? Does the Constitution confer the power upon Congress to enact any such law? No, No!

How the Law was Passed.

During the session of the forty-second Congress, up to the last day, some two hundred and nine acts, public and private, were passed, while upon that last day, and even within the few closing hours, mid the direst din and confusion ever witnessed in a madhouse, over two hundred and fifty acts were passed, and among these are included the "back pay," the salary grab, increased pay, the doubling of the President's salary, and, alas, the infamous Comstock laws. In the uproar and tumult that prevailed it was utterly impossible for one member in ten to know anything of the nature of the bills he was voting for. There was no time for a moment's examination or discussion. The way they were rushed through and signed by the President without even reading the titles, as fast as a clerk could hand them to him, up to the last hours of his first term was a disgrace to American legislation. Even the member who introduced the bill in the Senate afterwards admitted that he had never read it. It was enough for him and hundreds of others who voted for it, to know that its passage was desired by Anthony Comstock and his New York Societies. Shall laws thus disgracefully enacted, and so destructive to the rights and liberties of the people be suffered to remain on the Statutes of our country? Liberty and justice forbid!

What Should Have Been Done.

If the Forty-second Congress deemed it right and proper to assume to point out what the people should send through the mails; what morals they should support; that they should be heavily punished when guilty of obscenity and indecency and all that, they should have gone a step farther and have defined in language plain and clear just what constitutes obscenity, indecency, and immorality, so that every citizen might know when he was violating the law. It is only due to every person in the country that if constructive crimes are punishable with imprisonment at hard labor for ten years and fines of five thousand dollars, they should be definitely enlightened as to what the crimes are for which such heavy penalties are to be inflicted.

This is done with all other crimes. Pages in the law books are used to minutely define what is meant by murder, manslaughter, justifiable homicide, arson, forgery, perjury, etc. etc. There is no doubt left as to what these crimes consist of, but in the Congressional crimes of obscenity, indecency and immorality the makers of the law do not deign to point out in what these terrible crimes consist, but leave them to the very uncertain and defective interpretation and construction of judges, jurors, prosecutors, informers and spies. The terms are too vague and too much of the nature of gum elastic to thus remain undefined among the laws of the country. What is indecent to one man may be perfectly decent to another; what is immoral to one individual may be morality itself to another, and what is low and obscene to Mr. A., may be purity and divinity to Mr. B. It is not the province of Congress to make these capital offenses, but if they inflict such terrible punishments they should not have disposed of them in that slip-shod manner. Will Congress please tell us what immorality is, what indecency is, what obscenity is, or decline to have anything to say or do about them?

What is the Province of the General Government?

According to the Constitution under which we have existed as a nation for nearly a century, the duty of Congress or the General Government consists in defining and punishing piracies and felonies committed on the high seas and against the laws of nations, to provide for the punishment of counterfeiting; to make rules for the government and regulation of land and naval forces, and to exercise exclusive legislation in all cases in reference to forts, dock-yards, etc. In reference to postal matters the only rights delegated to it are embraced in the words, "To establish post-offices and post-roads." The word post-office is nowhere else mentioned in the instrument. Among the guarantees of the Constitution which have ever been prized by the American people, and which they will cherish with the utmost jealousy, are religious freedom, freedom of speech, liberty of the press, right of petition for the redress of grievances, etc.

The duties imposed upon Congress by the Constitution do not include the control of religious views and opinions, nor the practice of any particular code of morals, any creeds or dogmas, nor the observation of any special school of precepts and injunctions. It is not the duty of the general government to see that the citizens of the nation attend church regularly or pay their pew rents promptly or send their children duly to Sunday-school. In short, the morals of the people form no part of the cares resting upon Congress, and when they so far step aside from the line of work laid out for them by the Constitution their labors are entirely superfluous and are not entitled to the respect and observance of their constituents and creators. If the morals of the people are to be subjects of legislation at all it comes within the province of the several States and forms no part of Congressional duties.

The one mention made of post-offices hardly justifies Congress in passing the most onerous and inquisitorial laws, for instance subjecting citizens to imprisonment for ten years and a fine of ten thousand dollars for daring to send by mail a circular or a newspaper giving the slightest information as to where a remedy can be procured or intelligence can be found that will safely and scientifically prevent an undue increase of the families of the poor and laboring classes. Such laws have been passed and disgrace the statute books of our country to-day. If Congress cannot find better employment than the passage of such laws it is suggested that they adjourn and return to their respective homes where they ought to remain without taxing the people to pay for services worse than useless.

The Radical Pulpit.

Life as a Test of Creed.

SERMON BY O. B. FROTHINGHAM.

I take a text this morning from "Pope's Essay on Man:"

"For modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right."

The poem from which these lines are taken was written to give expression to the system of Lord Bolingbroke, one of the brightest wits, the most conspicuous statesman, and the most determined Infidel during the reign of Queen Anne of England. His system was a system of natural religion as opposed to revealed religion. He did not go so far as to say that no revelation from Deity was possible, but he did go so far as to say that no revelation could be proved to be actual. His criticism on the Bible, upon the Christian Church, upon the institutions of religion, as formed in his day, was very searching and very specious, and he lavished a great deal of very extraordinary sarcasm on the religious usages of his generation. His belief was in natural law, and the root of his system was that the will of the Deity expressed itself in the laws of the Universe; and that a faithful worship of the Deity consisted not in rites or prayers, or priestly observances, but in a faithful observation of the laws of the Universe so far as they were understood. Practically, the sentiment expressed in these lines I have quoted from Alexander Pope is of immense importance. To say that a true worship is a life and not a creed, that the conflict over forms and modes is useless, vain, and contemptible, and then the test of a noble observation of the divine laws as a faithful character strikes at the root of all religious institutions and beliefs—to say this, is to call off the attention that has heretofore been given to matters that concern only the super-sensual world. It is to call once more, yet for the first time in Christendom, to the honor, respect, and service for ordinary things; it is to recall the thoughts, desires, and purposes of mankind from things entirely out of their vision and beyond their reach to the things that be immediately above them, that concern them in their daily walk and conversation, and to decide for them whether their lives in this world shall be good for something or good for nothing. The spread of a principle like this would work nothing less than a complete revolution in all religious thought, feeling, and observation.

Thus far, therefore, in its general scope, the principle enunciated by Pope is of immeasurable value; but when we take it up, and criticise it point by point, it is weakened.

"His can't be wrong whose life is in the right"; but whose is in the right? Does not the principle assume that somebody lives a righteous life? Perhaps yours as well as anybody's is the standard; and who is to be allowed to set up his life, or even his conception of what life should be, as the standard by which creeds are to be judged. The looseness of the lines is something extraordinary. It seems to be imagined that it is an easier thing to say what righteousness, rectitude, equity, justness and goodness are, than to say what truth is; that it is an easier thing to say what conduct is under any particular circumstances, than to say what we should think about the ordering of the world.

The search for truth is exceedingly long and difficult; ay, the ultimate of truth is more than this generation will ever attain, or many generations to come. Indeed, it is beyond our quest entirely; but it is possible to strike upon certain leading principles, and it is possible to get certain grand ideas, if not the key which may open some chambers.

But who shall say what goodness is? what the ultimate form of character under any conceivable circumstances? Is it so easy to know what one should do, how one should conduct himself, how one should show himself to this person or to that person? The moment we come upon the kind of character, the moment we touch upon the rule of conduct, that moment we are lost in perplexity.

It is not easier to find out what is good than it is to find out what is true. When the Apostle Paul says "Prove all things, hold fast unto that which is good," we imagine he says a very simple thing. He says an extremely difficult thing; in fact, to hold fast to that which is good is the most difficult thing to do. Furthermore, how many lives are entitled to be called righteous—I mean extremely righteous—that consistently hold fast to that which is good? How many lives are more than fragments? We live, morally, from hand to mouth; we are blown about by every wind of doctrine; to-day we feel thus, to-morrow we may feel otherwise. Our purposes are haughty, our intentions faint, our very ideas are not the same from month to month.

How few people plow a straight furrow! A wind strikes our little vessel and the creed goes down; and sorrow, and disappointment, and striking calamity find us entirely unprepared. We thought we knew something; we thought we sat upon a basis. It was a dream, a notion; something that we had heard on Sunday. It was a voice that ran, like an iron thread, all through our feeling, desire, and purpose, to one ultimate object.

To reason from life back to creed is an exceedingly delicate thing. Whose life will you take? Alexander Pope's, the man who wrote these lines? Pope is said to have had some good qualities—he loved his mother, he was faithful to her in her old age, took care of her when she was poor, he is known to have told the truth several times—but he was envious and revengeful. Say a word about his verses, and he would put you on the pillory of his satire, hold you up to the laughing people. He could hate with a tenacity, a bitterness and rancor which is said to be unexampled.

He wrote this "Essay on Man" to glorify the Infidel system of his noble Lord Bolingbroke, but when it came to certain *vulgar* Infidels about town, he held them of no account, not being in fashionable society, and ranked them among the dunces and fools, and poured his contempt on their miserable heads. "His can't be wrong whose life is in the right." But whose life will you take? I think now of one of the greatest men that this continent has produced, a man who died three or four years ago, a man of immense grandeur and stateliness of character, a monumental man, a man whom future times will think more of than we do.

In his early manhood he left wealth, a splendid career which was offered him, great friends, charming society, all that the world called friendship, left it all, left it without a murmur, and gave himself, with all the strength of his intellect, with all the massiveness of his thought, with all the consecration of his character, to that cause which in his generation was considered the meanest, the ignoblest, least reputable of any; left his great friends, who cut him on the street, who passed by on the other side when they saw him coming; but he never faltered, never flinched when the demand for heroism was made upon him, that made him an outcast from his country and compelled him to drag a wretched, baneful body from land to land, had pending on his intellectual head the drooping scorn of his generation. A man whom I never think of without feeling that I stand in the presence of one of the human immortals. Men said of him, and say of him now, and will always, that he was unsympathetic, that he was cold, that he lacked imagination, that he lacked feeling, that he was exclusively overbearing in his ethical principles, that he rode on his splendid charger trampling under foot those whom he should have respected as his leaders; but his criticism was unsparing, and his feelings were ungenerous, therefore we have not the consent of even his own generation to this type of character. Whose life will you take?

I think of another man, a friend of this last, and yet so unlike him; a man of immense wealth, whose windows and doors were open; a man of vast sympathy, a man of vast wealth, who distributed it with both hands broadcast, whose ear listened to every creature, whose eye detested every form of suffering, whose heart and will went out in charity, with benefit and benediction to the poor and miserable without the slightest regard to condition. What will you say of such a man as this, was his life a life in the right?

Why, but you can reason back from life to creed. Men said of him that he lacked judgment, that he was visionary, that he was occasionally fanatical, that his gifts hurt as many as they helped, that he was a man who meant to please, but ended by doing something different. Whose life is in the right?

Take two private lives, I have been speaking of public characters. I think of a young man of excellent purpose and character, with which we cannot find fault; he has taste and talents; he has a business which he understands and in which he would achieve distinction; he has friends, many; he is popular among his friends, but he is loose, he is careless, slipshod in the substance of his character. He cannot stand by principle, cannot move straight on, but conflicts and theorizes, going this way, going that way, and there is something about him which does not convey respect. That life is not in the right; something is wanting. I have in mind another one who is very strict and conscientious, literal and prosaic, true to the letter, not swerving a hair's breadth from the line of justice, sees with the utmost distinctness what is before his vision and follows it regardless of consequences. He is all conscience. But conscience is individuality, it is conscience without the *con*, without the connection, without the sympathy or consideration, conscience that does not take in what is due to other people, but only what is due to himself. Conscience without a conscience, because the determining knowledge which his conscience applies, is simply a strict observance of the dictates of his own personal character. Bitter, extremely narrow—very admirable, very noble, in a manner, but narrow and perverse. Is that right? Is that the life from which you can form the creed? Not so. It is too exclusive, too limited, too personal, too individual, not enough of the sense of relationship which each one sustains to the rest.

"His can't be wrong whose life is in the right." Whose life? The Hebrews said Moses, the Christian says Jesus, the Hindoos Buddha, the Chinese say Confucius. There is no universal type of character. There is no person, however magnificent, before whom the whole race kneels. We are all fragments. The best are but stones in the whole edifice.

Therefore, I say, it is all hopeless, absolutely hopeless, to reason backward from conduct to creed, from character to belief. It is easier to reason, though there are graceless zealots who contend, and earnestly contend, not for modes, not for mere forms and definitions, or belief, but for those strong ideas, for those remarkable principles, for those strange convictions that take hold of the mind.

Most people, men and women, as character, have no belief, have no creed; but whenever you see a man or woman of character, a man or woman whose life stands for something, be sure there is a mode behind him—something which animates him though he dreams not of it, something which lifts him up, sustains and consoles him, though he may not know from where the strength and consolation comes. Take the creed of Christendom; it is very simple. The substance of the creed of Christendom may be mentioned in a few words—the theories are numberless. The sects can be counted by the hundreds, but the few cardinal principles may be numbered on one's fingers:—That man is in a helpless, abject condition, unable by his natural faculties to find the truth, unable by the natural powers of his heart to achieve goodness; unable by the sheer force of his will to attain justice, a fallen being, hopeless and helpless, struggling along. Life is a long waste, a weary pilgrimage over which he must go as he can, finding his way by light that comes only from above. A God, a personal individual Being, gives him light for his darkness, takes him under tutorage, educates him, drills him, and so by a long and wearisome course of discipline, he triumphantly restores him at last to his felicity beyond the grave. A very simple scheme of things, but how tremendously strong! how compact! It is simply impossible that any rational creature should believe that, and not feel the force of it thrill in every drop of blood. It has done so. Take Christendom through and through, in the ages when this faith has prevailed, and see those types of characters corresponding to it, that surpass in grandeur and in loveliness anything the world has seen before. But what sort of a life is it that answers to the creed? It is an austere life. The man who believes this must seldom smile; he is grim, devoted, resolute; he feels himself to be a person whose place is divinely appointed, whose work is providentially set, who goes through the world like a spy through a hostile camp—in disguise, looking neither to the right nor to the left, keeping himself under a control, not allowing his eyes to wander, or his thoughts to swerve. Pleasure he despises. Luxury, comfort, these are evil. Such work as God appoints him to do—buying, selling, trading, teaching, learning—he will do, with a grim determination, without joy, without elasticity of feeling, without any sense of his being anything else. He will do it as long as he is required to do it, but not for the benefit of mankind, not as a contribution to the welfare of the world, but as a penance laid upon him—a worm of the dust—to fill his little place, and discharge the duty of his little hour, until the place is vacant by his death, and the hour is ended. This man cares nothing about art, disregards science. His ideal of literature, the one book that he studies—studies on his knees, prays, weeps over it—is the Bible, the Word of God. That is his guide, that contains all that is essential for a rational being to know, that throws his thoughts upon the beyond, that keeps before him the dreams of his soul. He will give money to spread it abroad. He will give thousands and thousands of dollars to sway a soul to reverence it, while he will give ten or fifteen dollars, perhaps, to relieve poverty or suffering, or misery, to redeem the temporal lot of mankind, for his charity is not hearty; it is not born of natural sympathy, there is no touch of the human. It is the charity that is appointed and prescribed by the gospel, it is appointed by the creed, by divine texts, to save his soul, to get him out of hell and into heaven. The temporal lot of mankind is of secondary importance. What matters it that men are a little richer or a little poorer, more or less comfortable, more or less privileged, when in a few years at the most, all will be over, while everlasting ages will remain for the soul!

This type of life, therefore, that we have seen over and over again, among Catholics, among Protestants, among Protestants of every name—this type of life is traceable directly to that simple rugged creed which has been preached for nearly two thousand years.

Now take the opposite creed—the creed that I explain from Sunday to Sunday—the creed of evolution. This creed proceeds from a different beginning, looking to a different ending, continued over a different course. The substance of this creed may be expressed in a few words. Undoubtedly, in part, it allows of great differences, but the substance of it is this: that an unknown and unsearchable force lies

behind creation, protects and impels us. The course of things has been from the lowest rudimental beginning onward and upward to the present point, and is destined to pass beyond this point to unimaginable splendor. The world of man lives, is growing, is making, from year to year, ay, from day to day. The race of man is making. Man is the real creator. Man is the real care-taker. Man is the ultimate ruler. Therefore the actual movement of the world depends not upon this personal individual, of whom it is said that he touches the spring to open the organized forces which drive the wheel.

Now, what sort of a life is it that is based upon a creed like this? Exactly the opposite in the most cardinal respects from that which is called Christian! In the first place, the holder of this creed is not ascetic, he is not grim or austere, he does not skulk or cower though the world; he walks through like a man, or tries to. He believes not that one particular shape of thought or of disposition is acceptable to all. The musician, the merchant, the financier, the inventor—men of all pursuits, of all talents, men of every land, are equally required to carry on the work of society; therefore there is no contempt, no spirit of depreciation, but a large and general sympathy, an attempt to understand everybody, to take each at his best, and to allow for every manner of faults that each can show. This man is perpetually inquiring about the truth; he is no graceless zealot who fights for modes; but he is one of the earnest people who contend for the principle of things. He wishes to know more from day to day, to cast off prejudice, to scatter ignorance, to ground his creed. He believes in having a better creed the day after to-morrow than he has to-day, the substance of it always remaining the same. Therefore he reads, he studies, and endeavors to learn what the scientific man has to say, what the philosopher has to say, what the man of literature has to say; gathering and enriching his mind and increasing his power—tributary streams leading from the whole domain of human knowledge. Therefore, instead of being a devotee of a particular system, instead of being wedded to a special creed or dogma, he keeps his mind open and hospitable to universal truth. Then, for his charity, it is simply human. His interest is in this life, in this world, in the people of this world, in the problems of this life, in the laws of character, in the conditions of society. His interest is in the working out of these problems in which the poor, the ignorant, the weak, the oppressed, as well as the enlightened and the strong, are interested. He looks to a future, a future in this world, that is to result from the power of his own elements. See the reverse of some cardinal qualities in both faiths: that preaches content and prayer — this preaches effort; that preaches reliance upon superhuman powers—this preaches reliance upon human effort; that preaches resignation, submission—this preaches courage, determination, fortitude, resolution; that teaches that man can do nothing, that God must do all—this teaches that man must do everything, that God, except through man, does nothing. In the upper and lower planes the two systems correspond. The believers in both systems tell the truth, are faithful to their neighbors and both have all those great principles of humility, of meekness, of aspiration. What a tender, what a touching side there is to the life that believes this! No one can feel that his thinking, his feeling, his wishes, have their effect in helping the world on, in making it easier for somebody, to help enlighten somebody, easing somebody's cares, without having a fount of inspiration pouring into his heart that lifts him out of his stupor, and makes him determined to do his best, be it much or little, be it with the heart or will, be it with pen or thought, be it simply with the glistening eye or smiling face. No one can feel the responsibility of that without having a spirit of inspiration pouring into him far purer, far more exalting, than that which comes from looking toward the angels. The cry of sorrow, the plaint of suffering, the moan of loneliness and pain, the strain of agony from the broken heart—if these do not touch our hearts, then no strain from heaven will ever do it. He considers how his carelessness, waywardnesss, his waste of plenty, all his squandered opportunities, may depress the strong hope and withdraw followers from that general will that bears the race onward, making it harder to answer the question, to solve the problem, making it harder to draw the breath of life. And is not life worth living for to him who can believe that he lives in a world organized as we know this world is, with the myriad stars every night, with the unceasing, unswerving sun—the unabating sun, that has been pouring its creative beams for millions of years upon this poor planet, and will go on and do the same for millions of years to come—is it not worth living for to be in a world where there are all these questions to be asked and answered, all these problems waiting for the solving; where there is nobody that does not lack something that we can give with our hands, with our hearts, with our brains, with our simplest faculties? Is it not worth while to think that when we have done our utmost, and laid ourselves down to our quiet sleep, the everlasting forces will still go on, making the world more and more beautiful, and the lot of man brighter and brighter, and bring about the consummation to which we have added our little trifle of help? "His can't be wrong whose life is in the right." Let those who believe a creed as magnificent as this try to live up to it, try to base their life upon it, and these lines that have become so popular that they are repeated, day and day again, without any meaning attached to them, will once more blaze with light, and we shall find that it is not a difficult thing any more to reason from the noblest life to the noblest belief.

Scientific Department.

Tyndall on Man's Soul.

THE PHILOSOPHER'S RECENT ADDRESS AT BIRMINGHAM.

NATURE ENCOURAGES RIGHT DOING.

"What," I have heard it argued, "is the use of preaching about duty if man's predetermined position in the moral world renders him incapable of profiting by advice?" Who knows that he is incapable? The preacher's last word enters as a factor into the man's conduct; and it may be a most important factor, unlocking moral energies which might otherwise remain imprisoned and unused. If the preacher feel that words of enlightenment, courage, and admonition enter into the list of forces employed by nature for man's amelioration since she gifted man with speech, he will suffer no paralysis to fall upon his tongue. Dung the fig-tree hopefully, and not until its barrenness has been demonstrated beyond a doubt let the sentence go forth, "Cut it down, why cumbereth it the ground?" I remember when a youth in the town of Halifax, some 32 years ago, attending a lecture given by a young man to a small but select audience. The aspect of the lecturer was earnest and practical, and his voice soon riveted attention. He spoke of duty, defining it as a debt owed, and there was a kindling vigor in his words which must have strengthened the sense of duty in the minds of those who heard him. No speculations regarding the freedom of the will could alter the fact that the words of that young man did me good. His name was George Dawson. He also spoke, if you will allow me to allude to it, of a social subject much discussed at the time—the Chartist subject of "leveling." Suppose, he said, two men to be equal at night, and that one rises at six, while the other sleeps till nine next morning, what becomes of your leveling? And in so speaking he made himself the mouthpiece of nature, which, as we have seen, secures advance, not by the reduction of all to a common level, but by the encouragement and conversation of what is best.

THE FEAR OF HELL.

It may be urged that, in dealing as above with my hypothetical criminal, I am assuming a state of things brought about by the influence of religions which include the dogmas of theology and the belief in free will—a state, namely, in which a moral majority control and keep in awe an immoral minority. The heart of man is deceitful above all things and desperately wicked. Withdraw, then, our theologic sanctions, including the belief in free will, and the condition of the race will be typified by the samples of individual wickedness which have been adduced. We shall all, that is, become robbers, and ravishers, and murderers. From much that has been written of late, it would seem that this astounding inference finds house room in many minds. Possibly, the people who hold such views might be able to illustrate them by individual instances.

The fear of hell's a hangman's whip
To keep the wretch in order.

Remove the fear, and the wretch following his natural instinct may become disorderly; but I refuse to accept him as a sample of humanity. "Let us eat and drink, for to-morrow we die," is by no means the ethical consequence of free thought. To many of you the name of George Jacob Holyoake is doubtless familiar, and you are probably aware that at no man in England has the term Atheist been more frequently pelted. There are, moreover, really few who have more completely liberated themselves from theological notions.

ATHEISTIC MORALITY.

Among working-class politicians Mr. Holyoake is a leader. Does he exhort his followers to "eat and drink, for to morrow we die?" Not so. In the August number of the *XIXth Century* you will find these words from his pen: "The gospel of dirt is bad enough, but the gospel of mere material comfort is much worse." He contemptuously calls the Comtist championship of the workingman "the championship of the trencher." He would place "the leanest liberty which brought with it the dignity and power of self-help" higher than "any prospect of a full plate without it." Such is the doctrine taught by this "Atheistic" leader; and no Christian, I apprehend, need be ashamed of it. Not in the way assumed by our dogmatic teachers has the morality of human nature been propped up. The power which has moulded us thus far has worked with stern tools upon a very rigid stuff. What it has done cannot be so readily undone; and it has endowed us with moral constitutions which take pleasure in the noble, the beautiful, and the true, just as surely as it has endowed us with sentient organisms which finds aloes bitter and sugar sweet. That power did not work with delusions, nor will it stay its hand when such are removed. Facts rather than dogmas have been its ministers—hunger and thirst, heat and cold, pleasure and pain, sympathy, shame, pride, love, hate, terror, awe—such were the forces, the interaction and adjustment of which during the immeasurable ages of his development wove the triplex web of man's physical, intellectual, and moral nature, and such are the forces that will be effectual to the end.

WHY MEN ASPIRE TO HEAVEN.

Some may retort that, even on my own showing, "the power which makes for righteousness" has dealt in delusions; for it cannot be denied that the beliefs of religion, including the dogmas of theology and the freedom of the will, have had some effect in moulding the moral world. Granted; but I do not think that this goes to the root of the matter. Are you quite sure that those beliefs and dogmas are primary and not derived—that they are not the products, instead of being the creators, of man's moral nature? I think it is in one of the "Latter Day Pamphlets" that Carlyle corrects a reasoner, who deduced the nobility of man from a belief in heaven, by telling him that he puts the cart before the horse, the real truth being that the belief in heaven is derived from the nobility of man. The bird's instinct to weave its nest is referred to by Emerson as typical of the force which built cathredals, temples, and pyramids:

Knowest thou what wove yon woodbird's nest
Of leaves and feathers from her breast?
Or how the fish outbuilt its shell,
Painting with morn each annual cell?
Such and so grew these holy piles
While love and terror laid the tiles;
Earth proudly wears the Parthenon
As the best gem upon her zone;
And Morning opes with haste her lids
To gaze upon the Pyramids;
O'er England's abbeys bend the sky
As on its friend with kindred eye;
For out of Thought's interior sphere
These wonders rose to upper air,
And Nature gladly gave them place,
Adopted them unto her race,
And granted them an equal date
With Andes and with Arrarat.

Surely many of the utterances which have been accepted as descriptions ought to be interpreted as aspirations, or as having their roots in aspiration, instead of objective knowledge.

A FALSE DREAM OF PEACE.

Does the song of the herald angels, "Glory to God in the highest, and on earth peace, good will toward men," express the exaltation and the yearning of a human soul, or does it describe an optical and acoustical fact—a visible host and an audible song? If the former, the exaltation and the yearning are man's imperishable possession—a ferment long confined to individuals, but which may by and by become the leaven of the race. If the latter, then belief in the entire transaction is wrecked by nonfulfillment. Look to the East at the present moment as a comment on the promise of peace on earth and good will toward men. That promise is a dream dissolved by the experience of eighteen centuries. But though the mechanical theory of a vocal heavenly multitude proves untenable, the immortal song and the feelings it expresses are still ours, to be incorporated, let us hope, in purer and less shadowy forms in the poetry, philosophy, and practice of the future.

WHAT TO HOPE FOR.

Thus, following the lead of physical science, we are brought from the solution of continuity into the presence of problems which, as usually classified, lie entirely outside the domain of physics. To these problems thoughtful and penetrative minds are now applying those methods of research which in physical science has proved their truth by their fruits. There is on all hands a growing repugnance to invoke the supernatural in accounting for the phenomena of human life, and the thoughtful minds just referred to, finding no trace of evidence in favor of any other origin, are driven to seek in the interaction of social forces the genesis and development of man's moral nature. If they succeed in their search—and I think they are sure to succeed—social duty would be raised to a higher level of significance, and the deepening sense of social duty, would, it is to be hoped, lessen, if not obliterate, the strife and heart-burnings which now beset and disguise our social life. Towards this great end it behooves us one and all to work, and, devoutly wishing its consummation, I have the honor ladies and gentlemen, to bid you a friendly farewell.

Girard College.

Mr. D. M. BENNETT, *Dear Sir: The Philadelphia Bulletin* of Dec. 26 contains a description of the new buildings at Girard College, in that City, in which it is stated that "the handsome Chapel facing the new buildings is nearly complete, and will soon be ready for occupancy." Perhaps some one of your correspondents in the Quaker City will inform your readers by what authority or by what strategy a chapel, which we understand to be a building dedicated to superstitious uses, is made an annex of that secular institution. Have the worshipers of some sect stolen Girard College? If so, which is the fortunate sect? The spirit of Stephen Girard's will is to prevent the intrusion of sectaries, even religionists, into this asylum for orphans. By what perversion of the letter is the erection of a fane sanctioned? The will was once in peril from the relatives of Girard, who hoped to secure for themselves a portion of his large estate. It is everybody's business now to see that its provisions are not evaded, and this noble benevolence subsidized by any church. I knew W. H. Allen, the present President of Girard College, years ago, when he was a professor in Dickinson College, and believe that he was placed in the office he now holds on account of his non-sectarian views. He is a man of well-known probity and ability, and independence as well. Certainly he will not remain silent if an invasion of the Girard territory is attempted by chapel-builders and idolaters.

Franklin, Penn., Jan. 8, 1878. W. C. RHEEM,

Workings of the Comstock Laws.

CASE OF MRS. WOODHULL AND MISS CLAFLIN.

These two sisters were in 1872 publishing their *Weekly*, a large sixteen-page paper, devoted to their peculiar views, and having a circulation of nearly ten thousand copies. They certainly had the same right to publish a paper that any other resident of the country possessed. They saw fit, in the fall of 1872, to publish intelligence in reference to what has since been known as the Beecher and Tilton scandal, but it was no more obscene than has since been published in every daily paper in the city. Comstock caused their arrest in November, 1872. They were thrown into Ludlow prison and their paper suppressed. Thus was a great wrong inflicted upon them as well as upon their numerous patrons in all parts of the country. They printed such a paper as their patrons approved of, and they had as much right to be served as any other portion of the community. Their paper was not only suppressed, but the printer and the stereotyper who did the work for the two ladies were also arrested and subjected to great inconvenience.

Their bail was placed so high that they could not give it, and they were compelled to lie in prison many weeks prior to examination, the victims of the most bitter, intolerant spirit that ever ruled in this country. Their bail was divided up on different points, and in the aggregate is said to have amounted to over $80,000. It was the evident intention to keep them in prison without an examination, and thus suppress their paper. Dr. Ruggles, a man of considerable property, was eventually induced to go on their bonds, and they were thus enabled again to breathe the air outside the prison walls. But, for performing this humane act, Dr. Ruggles was submitted to not a little persecution. He owned a piece of property upon which there was a heavy mortgage. A member of Plymouth church bought the mortgage and immediately foreclosed and forced its sale, causing Dr. Ruggles to lose heavily. It is charged that the church-member took this course to take revenge upon the Doctor for bailing the two sisters out of prison. The pecuniary loss to the Doctor growing out of the affair has been very severe upon him, but he stood faithful to the prisoners though, he declared, he was offered $20,000 to give them up.

In January, 1873, Mrs. Woodhull and Miss Claflin were again arrested and imprisoned, but after several weeks they were brought before Judge Blatchford of the U. S. Court, and he decided that they were illegally imprisoned and that they had violated no law of the country. District Attorney Purdy proposed to a *nolle prosequi* in the case, but their attorney objected and the Judge instructed the jury to find a verdict of acquittal, thus disposing of the case once for all, and preventing the prisoners being arrested again on the same charge.

This prosecution from first to last was a piece of cruel oppression towards these two women, and was wholly uncalled for. They had done nothing to merit such treatment from the Government. It damaged them to the extent of at least $20 000 and though they have applied to Congress to reimburse them for the great wrong done them, nothing has been effected yet. These women were unable to recover from the loss that had been unjustly imposed upon them.

In the course of the prosecution, Comstock perceived that the laws were not as strong as he needed to convict the cases he wished to take in hand and had the passage of the statutes known as the "obscenity laws," or the Comstock laws passed by the Forty-second Congress, March 3, 1873. Since those laws were placed upon the statutes of our country, very few of the victims Comstock has seen fit to pounce upon have been able to escape his clutches, and he has made his boasts that Judge Benedict was in sympathy with and convicted all the cases that he—Comstock—took before him. Many an unfortunate person has been deprived of his liberty and disgraced for life for the most trivial offenses. Comstock enjoys the sport hugely and boasts in the published report of the "Society for the Suppression of Vice," which is of his creation and for which he is secretary and chief agent, that he has been the means of sending two hundred and forty-four persons to prison. Wo to the man or woman that, under the laws of free America, he sees fit to lay his heavy hands upon.

GEORGE FRANCIS TRAIN,

It will be remembered, was arrested in 1873 by Comstock, on a charge of obscenity, and was thrown into the Tombs' damp, gloomy prison, where he lay in his close cell for six months. His offense consisted in publishing certain indecent passages from the Bible without a word of comment. It was evident that his accusers got ashamed of their conduct in arresting a highly intelligent man for publishing a limited number of extracts from the Bible in all their native purity. They wished to get him off their hands without a trial, but he refused to leave prison until duly tried and duly discharged. This they evaded. Finally, an order was issued from Albany to raze the unhealthy Tombs prison to the ground. Under this state of things Mr. Train left the prison, after which nothing was done toward tearing down the Tombs. To keep a citizen in prison so long on so frivolous a charge is a disgrace to the government and an outrage upon the rights of an American freeman.

CASE OF JOHN A. LANT.

In the Spring of 1875, Mr. Lant moved his little paper, the Toledo *Sun*, from Toledo, O., to this city. It was a Freethought journal and was far from immoral in its tone. It had not been here long, however, before it attracted the attention of Comstock, who resolved that it should be suppressed. He abused newsdealers on the sidewalk who presumed to sell the little paper, and he harshly threatened a friend of ours with imprisonment in the Tombs for selling the *Sun* containing Ingersoll's "Oration on the Gods." After various devices, he sent an order to Mr. Lant for his paper, in the name of E. Semler, Green Farms, Conn., eulogizing the paper and urging Lant to press on in the good work he was doing. He ordered several back numbers published before the paper was brought to New York. The most objectionable matter was a letter from Dr. E. P. Miller on physiological matters and a prayer by Train called "Beecher's Prayer." Some of the matter was not, perhaps, in the best possible taste, but there was nothing immoral in the papers.

Lant was thrown into Ludlow-Street Jail, and kept there two months, so as to effectually prevent the publication of his paper, and unexceptional bail was refused. Finally, upon a writ of habeas corpus, Mr. Lant was removed from prison and admitted to bail, which was placed at $5.000. His final trial came off in December, his family suffering in the meantime for the very necessaries of life. His trial was short and severe. Anthony testified to writing the decoy letter in a fictitious name and receiving the *Sun* in return. The principal question raised at the trial was as to whether the matter objected to was obscene. The rulings of Judge Benedict were invariably against the accused. The charge to the jury was of the same hard, unfeeling character, and it was sufficient to induce a verdict of guilty, though not the slightest crime had been committed. The sentence was eighteen months at hard labor in the penitentiary at Albany and $200 fine. Thus this man, in a feeble state of health, was torn from his wife and three little babes who were wholly unprovided for, and at the commencement of winter. His prison life, with the labor that was imposed upon him, was very unfavorable to his health. He had, while there, as has been before stated, nineteen attacks of hemorrhage from the lungs and bronchial tubes. It is almost a marvel that he lived to serve out his time. When he returned to his family he was entirely without money and without business. This was an aggravated case and shows to what length a spirit of persecution and intolerance may be carried in this so-called free land of America.

CASE OF DR. E. B. FOOTE.

Reference has in a previous issue been made to this case, where the greatest injustice and cruelty was inflicted upon one of the purest, best, and most amiable of men that it ever has been our good fortune to be acquainted with during the whole course of our lives. We know him personally and intimately, and we say with all the assurance that knowledge imparts that he is a man of the highest incentives and motives, whose life has been spent in instructing and improving his fellow-beings by giving such information as is well calculated to enable them to be more healthy, more happy, and to be better and more useful men and women. His medical works possess the highest value, and have been introduced and thoroughly read in hundreds of thousands of families, who to-day stand ready to bear willing testimony to the great benefit they have derived from the physiological, hygienic, and moral lessons which he has so ably imparted.

In the fullest confidence we can say he has never evinced in any of his works the slightest disposition to minister to the passions or to the lower qualities of human nature. His character is elevated, and his desire is to elevate and benefit his fellow-beings. In his medical experience, running over a third of a century, no man can truthfully charge him with an action prompted by an improper motive, or with an attempt to procure an abortion or anything of the kind. His course has been singularly free from everything of the kind, and it is only alluded to because of the efforts on the part of a cruel persecutor and prosecutor to cast this vile stigma upon him. The cries of "mad dog" and "abortionist" are easily raised by those who would willingly inflict wrong upon the deserving; but how unjust it is to do so when there is not the slightest grounds for such conduct!

Dr. Foote has been an unfortunate victim of a designing, unscrupulous, and relentless prosecutor. Because he has been considered not fully *orthodox* in his medical status, because he has presumed to give highly valuable instruction how some of the greatest evils of society may be morally and legitimately obviated, and because he presumed to write his views to members of the legislature of this State when the passage of certain objectionable laws were pending before that body, the ire of certain prominent characters was aroused against him. He was seized as a criminal and as a disseminator of unclean literature; he was falsely charged; he was obliged to give bail to avoid being thrust into prison; the most intense anxiety and unhappiness was forced upon him, upon his estimable wife, his aged mother, who resides with him, and upon his children and friends; he was forced to stand trial in a court where the utmost severity is the rule, and where the strict construction of an unjust law was made to bear heavily upon him; thousands upon thousands of dollars were stripped from him; his business injured to the extent of fully $25,000, and an amount of that intense anxiety and apprehension which cannot be estimated by dollars and cents, and which no person can realize who has not been made to experience it; all this has been brought upon a man who had not committed a fault—who had not done the first thing towards violating the laws of honor, virtue, or morality.

For some twenty years Dr. Foote has employed the few moments he could snatch from professional labors in writing such physiological works as he sincerely believed were needed by the people. In 1857–8, Medical "Common Sense"; in 1869–70, "Plain Home Talk," embracing the main features of the first book; in 1874–5, "Science in Story," which has received commendation, not only from the secular but from the religious press. Thus far the work has received no adverse criticism. In these works and in pamphlets issued from time to time, the Doctor has labored to show the necessity of improving humanity by having no children born the creatures of accident; in other words, has treated indirectly and directly, in nearly all the works he has writtten, on the importance of scientific propagation, no less in the human family than on the stock-farm. That is to say, this has been one feature of his writings. The consideration of this important subject naturally led to the devising and prescribing of effective means for making what John Stuart Mill called "conjugal prudence" possible in all cases wherein disease was to be entailed on offspring, or indeed in all instances wherein the reproductive function might better be rendered inoperative. This information was imparted in a pamphlet, entitled "Words in Pearl for the Married," which was prepared for the purpose of answering a score of questions which are asked daily of a physician in extensive practice. To make it as unobjectionable as possible, it was set up in pearl type, so as to make it only thirty-two pages of about the size of a letter envelope, in which it was invariably sent *sealed, under letter pos'age.* Its object in great part was to save letter-writing when questions were asked which its pages directly answered. The pamphlet took strong grounds against producing miscarriage or abortion. When the postal obscene literature law was passed, some of its pages referring to the prevention of conception, in conflict with the new statute, were promptly expurgated. Shortly after the Congressional law was enacted, a similar one was passed in our own State, forbidding the devising or supplying of any means whatever for the prevention of conception. The Doctor was assured by his legal adviser that this clause would never be enforced against physicians, but not being a member of the conservative school of medicine, and his advice often being sought upon a subject so intimately connected with his pet hobby of scientific propagation, he thought best to put himself upon a legal footing both in respect to the Congressional and State laws. In doing this he followed legal advice.

Nevertheless, in January, 1876, he was suddenly and unexpectedly called upon to give bonds in the sum of $5,000 for his appearance before the U. S. Court, an indictment having been found against him at the instigation of Mr. Comstock for sending an alleged obscene pamphlet and notices of preventive articles through the U. S. Mail. It appears that these were sent in answer to a decoy letter to a Mrs. Semler in Chicago, who, in her application expressed great admiration for the Doctor's "Plain Home Talk." Orders of this character, however, seldom came to the personal notice of the Doctor. They belonged to the order department, where the clerk in charge had, without consultation with, or permission from his employer, sufficiently changed his arrangements to place him in a questionable position before this iron-clad law. First, it was confidently believed a *nolle prosequi* would be entered by the prosecuting attorney; next that the indictment would be quashed; and finally when the case came unexpectedly to trial on the 21st of June, acquittal was fully expected up to the moment when the jury retired for their decision on the 26th; even the prosecuting attorney, it was said, looked for nothing better for his side than a disagreement of the jury. It was therefore a matter of great surprise when the jury, after an absence of only twenty minutes, returned with a verdict of guilty! The rulings of the judge were peculiar. The defense, while believing that the pamphlet was not obscene, considered it a strong point that the publication was only sent through the mails sealed and under letter postage. Judge Benedict in his charge turned this point against the defense by saying substantially that those who would not buy such a work over a counter could obtain it in a sly way through the mails. Although the order clerk distinctly testified that he had sent the notices through the mails on his own responsibility, and with no permission from his employer, the Judge charged that the principal should be held responsible thesame as a bank officer would be for a notice of protest issued by a subordinate! Judge Benedict further said that medical works need not be sent by mail; that they could be sent by express; seeming to ignore the fact that the peculiar statute not only prohibited certain publications from going through the mails, but any notices in print or writing stating where such publications could be obtained.

After the rendition of the verdict, bail was doubled to $10,000, for which the Doctor must find bondsmen or go to jail! Counsel were sure that Judge Benedict under the circumstances would not impose a fine of perhaps more than $100. The prisoner was a physician; the pamphlet was nothing more than advice which is orally given by every well-informed practitioner to his inquiring patients. These circumstances, together with the unauthorized character of the notices, would be considered.

The Judge was urged by personal appeal and written to by anxious friends and patients of the Doctor to deal leniently with him. Among the letters passing through the hands of his attorneys to Judge Benedict was one from an ex-Governor, who said he knew the prisoner to be "an excellent citizen, a man of studious habits and pure life"; one from a physician of prominence in the Homœopathic school, a Professor in one of its universities, and a high officer in one of its societies, who said he was satisfied of Dr. Foote's "genial humanitarianism, keen intellect, and honest purpose"; one from an independent physician, graduate of a first-class Allopathic university, an ex-Professor of several medical universities, who remarked that "physicians generally agree that the pamphlet contains nothing but candid and rational answers to questions usually asked," etc.; one from a noted clergyman, who expressed his hearty approval of the Doctor's publications, including his pamphlets, and who said he had placed two

sets of "Science in Story" in his Sunday-school library; one from a sculptor whose work in artistic bronze beautifies one of the rambles in Central Park; one from an old and honored publisher, who originally brought out Harriet Beecher Stowe's "Uncle Tom's Cabin"; one from a Professor high in the Eclectic medical profession, together with many others, all testifying to the fact that the Doctor was entitled to mercy. On the 11th day of July, while thousands of people were crowding the Centennial Exposition in commemoration of the birth of this great *free* Republic, Dr. Foote was fined $3,500 for publishing a little work which a large number of intelligent and reputable physicians and thousands of good people throughout the United States believed to contain only such information as at least every adult had a right to know! (Sentence was not passed for sending the notices.) It was fully believed by the Doctor and his friends that this victim of a clumsy statute barely escaped the State's Prison! The fine and costs of defense exceeded $5,000. The developments during the trial led many to the conviction that the law and its agent were being employed by conservative members of the profession to destroy a liberal medical writer and practitioner. Circumstances have come to the knowledge of the Doctor since the Summer of 1876, which have led him reluctantly to believe that these suspicions, in which he was too charitable at the time to share, were well founded. There can be no doubt that some malevolent influences were at work to prejudice Dr. Foote's case in the court and before the public; for he has a large and intelligent constituency, who swear by his publications, in every civilized portion of the globe. Whatever this influence was, the case illustrates how both the law and the person who assumes to be its executor can be used in persecuting men of honest purpose and of unblemished character.

CASE OF HALL, THE ARTIST.

Mr. Hall had a photograph gallery at 145 Fulton street. Comstock's man, Britton, visited him frequently, and wanted to buy some indecent pictures. He was importunate in his requests, and offered to pay very liberal prices for them if he could be accommodated. Hall at length was over-persuaded and got up some pictures for the pious young man, which he was to deliver on a certain Sunday morning. At the time the pictures were to be handed over to Britton, Comstock attended his pliant tool and took Mr. Hall under arrest, seized his camera and other apparatus, with negatives, pictures, etc., and carried them off. Hall's trial was a summary affair, as all these trials for obscenity are, and Hall, on the testimony of Comstock and his accomplice, was sentenced to two years' imprisonment.

When he had served his time out he wished to start his business again, and visited Comstock at his office on Nassau street and asked for the instruments which he (Comstock) had taken from his place. The pious Christian gentleman turned in a very fierce manner upon Hall, and said threateningly, "Sir, if you dare to say I have anything that belongs to you, or that I took anything from you, it will make you a great deal of trouble. Leave my office and never enter it again."

Hall insists that Anthony Comstock is a very dishonest man, and that he committed perjury in his case. He will testify to this under oath.

CASE OF DR. J. BRYAN.

We have been acquainted with Dr. Bryan for nearly twenty-five years, fully half of which time he has practiced medicine in this city. Four or five years ago Comstock caused his arrest for receiving letters in the name of Harvey, giving him a great deal of trouble and expense. He also caused him to be indicted for sending through the mails a pamphlet containing an advertisement of a perfume, put up by another party, that was recommended as having a bewitching, charming effect upon the senses. The offense was at best a very slight one, and though a conviction has never been obtained, it has cost the Doctor many thousands of dollars in cash and injured his business not less than $20,000. He has good reason to ever curse the name and memory of Anthony Comstock.

CASE OF CHARLES CONROY.

Conroy is a one-handed man, having been born without a right hand. He made a living by selling books and pamphlets, mostly of Dick & Fitzgerald's publication, being song books, dream books, books of games, letter writers, books of etiquette, etc., etc. He did business in this city, and also in Newark, N. J. It was in the latter city that Comstock commenced his atack upon him. Conroy did an advertising business, and had letters sent to him in an assumed name. Comstock, deeming this a great offense, applied to the U. S. Commissioner in Newark for a warrant for the arrest of Conroy. The Commissioner, however, not deeming the matter complained of as being sufficient to justify the issuing of a warrant, refused to do so, whereupon Comstock decided to arrest Conroy without a warrant. He accordingly did so, and took him before the Commissioner, who held him for an examination. While Conroy was being conveyed to prison in a hackney coach, he told Comstock that he had arrested him without the slightest authority, and that he had done so without a warrant. Comstock's reply was, "If I do not succeed in convicting you on this arrest, I will follow you up until I do get you into prison." As they neared the prison and Conroy saw its grim walls looming up before him, he remembered his wife and child at home and how they would be left to suffer while he was in prison, and he realized how unjust and cruel the whole thing was. He took his little pocket-knife, the only weapon he had, and with his left hand he gave Comstock one blow upon his left cheek, cutting a bad gash nearly two inches in length. Comstock recovering himself, hastily pulled his pistol from his pocket and placed it at Conroy's head, and at that instant the carriage door was opened and the jailer appeared with another pistol, which he also presented unpleasantly near Conroy's head. Thus with a pistol on each side of his head, the overpowered man with a single hand, deemed submission the wisest part and, he was placed in a cell. He was tried upon the charge of committing an atrocious assault upon an officer. Comstock, of course, appeared against him and with his testimony obtained a verdict of two years' imprisonment in the State prison at Trenton. On the day the prisoner was sentenced, some twenty of Comstock's bosom friends, members of the Young Men's Christian Association, went over to Newark to witness the interesting proceedings. And when the prisoner had been conducted to the State prison at Trenton, Comstock took the trouble to make a journey there to impress upon the keeper or warden that Conroy was a very dangerous man and ought to be kept in the closest confinement, in pursuance of which advice Conroy was kept in a very close, uncomfortable cell during the hottest weather. When his term had expired and before he had left the steps of the prison, Comstock was on hand, and had him arrested again on the original charge of receiving letters in a fictitious name, had him tried, convicted, and sentenced to another six months in prison. This statement was obtained from Conroy himself.

The cut which he inflicted on Comstock's face was somewhat serious, bleeding badly on his way home and weakening him somewhat. But his Christian friends were very kind to him, for, in consideration of the great peril he was in from such an attack, and the danger he had run in the cause of morality and justice, they made him up a purse of nearly ten thousand dollars for his great sufferings and loss of blood. It is very presumable he would willingly take several such cuts at $10,000 each.

CASE OF H. P——.

This case of heartless cruelty and wrong we have mentioned in a former issue, but by request we refer to it again.

Mr. P—— is a very worthy gentleman, sixty-four years of age. His life has been beyond reproach. He is an artistic mechanic and manufacturer of stereopticons and magic lanterns. He was formerly in business in Chatham Square and is now on the corner of Division and Catherine streets. He has lived a quiet, unobtrusive life, and no man can justly speak ill of him. His shop is filled with lathes and other implements and machinery with which and one or two assistants he manufactures the instruments that so highly interest and instruct thousands of citizens.

In the spring of 1877 he was induced by Mr. Daniel Walford, active member of two temperance organizations, to attend their social society meeting and edify them with the exhibition of one of his stereopticons. It was not his custom to exhibit his instruments in this way; in fact, this was the first instance of the kind. He was simply a manufacturer; but in this instance, to amuse a social party of temperance people, he consented to spend an evening with them and minister to their pleasure; and this he did without fee or compensation. The pictures used were chaste and moral, a portion of which were of statuary and ancient paintings, embracing, of course, some nude figures; none were from life. Many gentlemen and their wives were present, and everybody was pleased, and none were in the least shocked by the exhibition. There was however, one person present whose impure mind caught at the idea that as nude figures from statuary, etc., had been represented, it would be a good chance for Comstock to work up a case. He reported the affair to Joseph Britton, the accomplice and confidential assistant of Comstock, who at an early date communicated the intelligence to his obscenity-loving master, and he was instructed to give his attention to the matter and to work up the case. Britton visited Mr. P—— and said, with words of lying hypocrisy in his mouth, "I understand, Mr. P——, that a few evenings ago you gave before a temperance society a very interesting exhibition of pictures and engravings with one of your instruments. Now, I called to see you about giving a similar exhibition before a political club to which I belong. We are going to have a special meeting soon, and I wish to engage you to be with us with your stereopticon and pictures." To which Mr. P—— replied, "It is not my business to exhibit my instruments; I only manufacture them. I merely went the other evening to please and amuse some friends, and it is the only instance where I have done so." "Well," said Britton, "I hope you will not refuse also to come for us. We will pay you liberally for your time and trouble, and you will afford us innocent amusement."

Mr. P. thus importuned, and thinking perhaps he would make a few dollars for the evening's labor, consented to go, whereupon Britton plied the unsuspecting man on this tack: "Now, you see our Club is composed mostly of young men, and we are fond of something rich and a little gay. Those pictures you have exhibited are well enough, but can't you get something for us a little 'stronger' or more fancy?" "No," said Mr. P——; "I don't know that I can. Those are all the pictures I have." "But, my friend," said the detective, "we are willing to pay you liberally if you will get something to please us. Can you not make an effort to find something of the style we want?" "Well, yes; maybe so," answered the old man, weakening, perhaps, at the thought of turning an extra penny. "I will try and see what I can do for you." The Christian detective said he would call again.

In a short time the detective called again and looked over the addition the manufacturer had made to his stock, with which he pronounced himself well pleased. He then renewed the engagement for their exhibition before his club, to take place on a certain night.

Then the vigilant detective reported to his chief, the veritable Comstock, how successfully he had roped in the old man and how he had induced him to procure pictures that might be called obscene. Anthony soon put in an appearance at the old man's shop and asked to see the pictures, saying he was one of the club before which he was to exhibit. When this agent of the Christian Association had piously inspected the pictures which the old man had, which his hypocritical tool had persuaded him to procure, and which he never would have procured save for such persuasion, he, like a fiend, turned upon the innocent old man, and said: "Now I have you. You are my prisoner. Accompany me at once."

Mr. P—— was working at his lathe, in his shirt-sleeves and slippers, with his apron on. Said he, "If I must go with you, let me at least put on my coat and boots, and not be compelled to go through the streets in this way." "No," replied Comstock, imperiously. "Come along at once, or I will prefer the additional charge against you of resisting an officer of the Government." And thus that inoffensive old man of sixty-four years, was, on a cold day in last April, compelled by Comstock to march along the streets of this city, without his coat or boots; and when one of his employees followed with his coat, Comstock would not allow the old man to stop and put it on; and not until he reached the police station and was placed in the charge of a policeman was a kind word spoken to him or was he allowed to put on his coat to keep out the cold.

The arrest was made late in the afternoon, and when he had been examined before the proper authorities it was too late to procure bail, and Mr. P—— was compelled to pass the night in the Oak-street station house. There was nothing in his cell to sleep upon save a hard plank, and in his perturbed state of mind at the sudden change in his fortunes he trod his narrow cell all night, without a moment's sleep coming to his eyelids. This was purposely planned by the bright agent of the Young Men's Christian Association; and, as it turned out, the unhappy old man had to pass the second night in this dismal cell before acceptable bail could be procured.

The case was ultimately placed before the Grand Jury, and a bill was found against him. The result was that the affair is still unsettled, after having cost the old man a great amount of anxiety, damaging his reputation, nearly breaking up his business, and costing him fully a thousand dollars. It is still held in terror over his head, and nearly destroys his happiness and that of his sick wife, who, if her husband is convicted upon so disgraceful a charge, will be hurried to her grave. When Mr. Walford, his wife, and other prominent members of the temperance organization, went to Mr. Comstock with the endeavor to soften his severity towards the poor, unfortunate man, and said that they persuaded him to exhibit his pictures before their society, that he had charged nothing, and that there was not the slightest impropriety in the exhibition, and that both gentlemen and ladies were highly pleased with them, they found this protector of all our American decency and morality implacable and unyielding, and he seemed determined to pursue the harmless old man to the very death for committing what he—Comstock—was pleased to consider a crime, and which the old man would never have thought of committing had he not been persuaded into it by Comstock's own directions and by one of his own lackeys.

This is the true character of the man to whom the Government has given remarkable power to annoy, oppress, and drive to desperation and ruin citizens as much superior to him in moral worth and purity of character as the sun is above the earth.

CASE OF JOHN MANNING.

Manning is a young man, and in 1875 started a little news and literary stand on the corner of New Chambers and Pearl streets. He had been open but a short time when he received visits from Comstock's assistant, Britton, alias Cohen, alias Andrews, alias Levy, with as many more aliases as may be desired. He bought papers, etc., of Manning, and came in from week to week until he got well acquainted and was regarded by Manning as a friend. Britton on one occasion asked for fancy photographs. Manning told him he had none, and that he had never dealt in anything of the kind. "But," said Britton, "cannot you get some for me? If you have an opportunity to pick up any, save them for me, and I will pay you a good price." This request was repeated several times, and Manning told him if he saw anything of the kind he wanted, he would get them. Some time after this he had an opportunity of buying some photographs of nude figures, statuary, etc., and thinking they might suit his friend Britton, purchased them for him. He did not deem it best to keep them in his store, but put them in his trunk at his boarding-house. Britton called soon after and was told he had some photographs for him. "Keep them," said Britton; "I will call again and take them." When he called next time Comstock accompanied him and remained outside the store while his accomplice went in to work the ruin of young Manning. The latter told the villain Britton that the pictures were not in his store, and that he would have to lock up his place and go over to his lodging house, which he did, Britton accompanying him. As soon as he got outside, Britton communicated to Comstock that he had the pictures, and Comstock immediately arrested the unsuspecting young man, without a warrant or the slightest authority, and dragged him off to prison. The trial and conviction followed in due time. Comstock appeared against the accused, and swore that certain pictures were taken off the person of Manning, which Manning affirms he never saw till Comstock produced them in Court and swore them on to him. Manning will take oath that this is the truth. He

was sentenced to one year's imprisonment, and has been out about six months, his business broken up, and a life-long disgrace hanging over him. He is ready to testify in any Court that Comstock committed perjury in his case, and swore that pictures were obtained from Manning that he, Manning, never saw till in Court.

ANOTHER SIMILAR CASE.

A young man, a youth eighteen or nineteen years of age, who lived on Goerck street, tended a little news stand for his sister, on Columbia street. Britton often visited him and patronized him, and finally wanted fancy or obscene pictures, as in the case of Manning. The young man finally found some that he thought would please his customer and secured them. It was the same story over again. Comstock caused his arrest, appeared against him at the trial, and the youth was convicted and sentenced to prison for a year, thus inflicting a cruel and terrible wrong upon the well-meaning young man—first inducing him to commit an offense, or what might be construed an offense, and then disgracing him for life by sending him to prison. Can such a person be a good man, a real lover of morality and virtue? Hardly.

CASE OF DR. J. BOTT, AND OTHERS.

In the spring of 1872 Anthony Comstock made a trip to Washington and entered upon an enterprising characteristic speculation, to which his talents and inclination so eminently adapt him. He rented Post-office Box 260, provided himself with a lot of letter-heads belonging to the Treasury Department, which must have been dishonestly abstracted by himself or some other person, and wrote some eight or ten letters to as many physicians in this city. He assumed the character of a poor, unfortunate young girl who had been seduced and was in a condition to become a mother, and appealed in a most pitiful manner to those physicians to do something to relieve her. The following is a copy of the letter sent to one of the physicians, and upon comparison they were all found to be of the same tenor:

"WASHINGTON, D. C., March 18, 1872.

"DR. SELDEN, *Dear Sir:* I am an employee of the Treasury and I have got myself into trouble. I was seduced about four months ago, and I am now about three months gone in the family way. The person who seduced me has run away, and I do not know what will become of me if I do not get relief. I am a poor clerk and get only sixty dollars per month, and have to keep a widowed mother and a crippled sister, so that I send you all, in fact more than I can spare, hoping that you will send me something that will relieve me.

"Now, dear Doctor, send it right away, and send it by mail, for I do not want any one to have a breath of suspicion about the matter. For God's sake do not disappoint a poor ruined and forsaken girl whose only relief will be suicide if you fail me.

"Yours faithfully, MISS ANNA E. RAY.

"Please send package by mail to 'A. E. R.', Box 260, Washington, D. C., and have it securely sealed."

Twenty dollars were placed in each letter and the same registered, so the parties receiving them were obliged to sign a receipt before obtaining the letter.

Letters of the same character were on the same day mailed to Dr. J. Bott, 84 Amity street; Dr. Alex. R. King, 10 Amity street; Dr. Dubois, 38 Great Jones street; Dr. Andrews, 45 Bleecker street; Dr. Marcus Jacoby, 161 Bleecker street; Dr. C. W. Selden, 67 Amity street. Such a cry of distress would move many a sympathetic heart to do something to afford relief, though no money was enclosed, but the two together were supposed sufficient to affect the stoutest heart.

Some of the physicians named suspected this was a "put up" case and sent nothing; others sent simple preparations, not calculated to produce any specific change in the person taking them, whether male or female. Others again, sent emmenagogue medicines adapted to the nature of the case. Dr, Bott sent a simple powder of oxide of bismuth and powdered gentian, which is a simple stomachic and would not harm a woman in any condition. The prescription for the powder was filled out at the drug-store on the corner of Sullivan and McDougal streets.

One of the physicians sent a box of common purgative pills, one sent pills and a decoction ,and some sent nothing. Comstock, having caught his game in the trap he had so skillfully set, came on to New York, feline-like, to play with them. He had all the physicans arrested who had sent him any medicines to get him out of the unpleasant condition which he represented himself to be in, and in due time they were brought to trial, convicted and sent to prison. Dr, Jacoby was an exception; he had money. By paying $1,500 he escaped a trial and consequent imprisonment. How much of that sum Anthony Comstock got, and where the balance found a lodging place, are not generally known.

When Dr. Bott was arrested he was cast into Ludlow Street Jail where he lay six months before his trial came off, and when it did take place it was a very summary affair. Comstock exhibited the registered letter receipt which Dr. Bott signed, a copy of the letter written, and the bismuth and gentian powder which the Doctor sent him. Judge Benedict ruled that no other testimony was necessary, and refused to allow Dr. Bott, through his attorney, James McClellan, Esq., to introduce testimony to show the simple nature of the powder sent, which he wished to do by the druggist who prepared it. He ruled that the Doctor's sending any powder in response to Comstock's fraudulent decoy letter was *prima facie* evidence of his guilt, and peremptorily charged the jury to find a verdict of guilty, which they did without leaving their seats.

The sentence of Dr. Bott was eighteen months in Crow Hill penitentiary, Brooklyn, which, with the six months in Ludlow Street jail, made two years, for the heinous crime of sending through the mail a simple stomachic powder, and which he never would have sent had not Comstock decoyed him to do so.

One who has not tasted the bitterness of prison life cannot fully appreciate its ills. Dr. Bott, naturally a man of fine sensibilities, was broken down and crushed by the weight of the great misfortune that befell him, and so were his family. They were disgraced and outraged. The Doctor's health gave way under the hardship and deprivation of prison life. He was sick in prison, and came out nearly a year ago a mere wreck of his former self. He subsequently passed a considerable portion of his time in hospitals; his health was ruined and his spirits completely broken down. About three weeks ago we visited his bedside during the closing hours of his life. He died the following night. As we watched him drawing his few remaining breaths we instinctively exclaimed, "This is but another result of the American Inquisition. This is the finale of another unfortunate victim of Anthony Comstock's greed." This case of Dr. Bott's is thought to be at least the twentieth in which Comstock by his relentless prosecutions and persecutions has sent the victim to an untimely grave as surely as though he had shot him or stabbed him to the heart. Among other victims whom Comstock has sent to prison and to death may be mentioned Jeremiah Farrel, George Ackerman, Dr. Gunspertz, Dr. Munches, and others.

DAVID MASSEY'S EXPERIENCE.

Allusion has been made to this case in a previous issue, but as it is of especial severity and hard-heartedness it deserves another mention. Mr. Massey was a merchant of St. Louis, and did a somewhat extensive and successful business until the war of the rebellion. His business was largely in the South, and upon the breaking out of the war his trade was cut off, and thousands of dollars due him by his Southern customers could not be collected, and, like hundreds of others in similar cases, he was utterly ruined. He came to New York to find something to do. He obtained a clerkship with Rogers & Co., 737 Broadway, and there he became a victim to the wiles of Anthony Comstock, who sent a decoy letter to the house or to Mr. Massey, ordering some fancy pictures. Massey enclosed in an envelope a set of what are called "Black Crook" pictures, being representations of the ballet girls in costume as they appeared on the stage. Such pictures were very common in this city a few years ago, and stared passers-by in the face from hundreds of windows. We have conversed with a party who saw Massey put the pictures into the envelope, and he will swear there was nothing obscene among them. But on the trial Comstock produced some very obscene pictures and swore he received them by mail from Massey. Mr. Massey contended in the strongest terms that Comstock committed perjury in his testimony against him, but it was sufficient to send him to prison for a year, with a fine of $500.

Without saying ourselves that Comstock committed perjury in this case, we can only say it was perfectly easy for him to do so. Now, we submit it to the reader whether the liberty of American citizens is safe when a designing, dishonest, and unprincipled man, as Comstock has proved himself to be, and with a morbid fondness for sending people to prison, has the power, by his individual, uncorroborated testimony, to send between two and three hundred persons to prison, as he has publicly boasted of doing. We have conversed with several persons who will testify under the solemnity of an oath that Comstock committed willful perjury in his efforts to convict them. This, we fear, is too true. But if it is clear that he could very easily do so, it is extremely unsafe to place so much power as Comstock has wielded in the hands of a man like him.

The sister of Massey, heartbroken at the disgrace brought upon her brother and family, died, and was carried to an untimely grave. Mr. Massey left prison greatly impaired in health. He returned to St. Louis and was compelled to go the hospital. When last heard from he was lying at the point of death. Another victim of the moral cormorant, Anthony Comstock.

CASE OF JAMES SULLIVAN.

This gentleman was a dealer in books and light literature at 113 Fulton st. In the early part of Comstock's glorious career as protector of the morals of the public, he visited Sullivan's establishment and, pulling three dollars from his pocket and laying them on the counter, said, "I want a copy of 'The Lustful Turk.'" Sullivan replied, "I do not keep that kind of books. You see what stock I have. I will be glad to sell you three dollars' worth of such as I have, but I have none of the kind you call for." Comstock replied that he wished a copy specially of "The Lustful Turk," as he wished to send it to a friend in the country. Sullivan again assured him that he had nothing of the kind. Comstock put his money in his pocket and took his leave.

In February, 1873, Comstock caused the arrest of Sullivan and took him before a U. S. Commissioner for sending information through the mails as to where improper books could be obtained. The Grand Jury, upon Comstock's evidence, found a bill, and at the trial in the January following, before Judge Benedict, upon Comstock's evidence a verdict of guilty was easily obtained. Comstock swore that in March, 1872, he had sent a letter from Norwich, or Norwalk, Conn., in the name of Jerry Baxter, to Sullivan, asking for a circular of fancy literature, and that in return he had obtained a list of books of various kinds; but the list had no name or address upon it to show that it came from Sullivan. Judge Benedict, however, instructed the jury that the reception by Comstock of that circular and envelope, which he had carried in his pocket eleven months before he brought suit, was *prima facie* evidence of Sullivan's guilt. Upon this remarkable ruling, and upon Comstock's uncorroborated testimony, he was found guilty, and Benedict sentenced him to one year's imprisonment and a fine of $500. Sullivan is ready to take a solemn oath that he never sent the circular, that the writing on the envelope was not his at all, and that Comstock perjured himself two or three times in giving evidence against him. But his business was broken up, he was most wretched, and disgraced for life, because Comstock swore that he had received in a fictitious name a list of books without name or address! Is this the ultimate of American liberty?

CASE OF HUNTER & CO.

This firm do an extensive publishing business at Hinsdale, N. H. Their paper, *The Star Spangled Banner*, has a wide circulation. They also sell many books and miscellaneous goods. Anthony Comstock let his evil eye rest upon them, and he plotted their overthrow. He commenced operations by writing decoy letters from New Jersey (I think it was Squan Village) ordering a simple French arrangement, sometimes called a "safe." This was the first one sold and also the last, and this was sent by mail for Comstock's special benefit, though ordered under a false name. Anthony, thus armed and equipped, visited Hinsdale and arrested Mr. Hunter and four of his clerks and had them carried off to be examined, though the clerks had nothing to do with the matter. He also seized and carried off a portion of their property and ransacked the entire place to see if he could find anything obscene with which to feast his morbid appetite, but he found nothing of an improper character. After Mr. Hunter had thus been spirited away, Comstock showed his extreme honesty and truthfulness by going to Mr. Hunter's dwelling and saying to Mrs. Hunter, "Mr. Hunter says you are to give me that package of fancy books." She knew nothing of anything of the kind, for the very good reason that there was nothing of the kind there. But, to increase his glory and renown with the members of the societies to which he belongs, he caused to be published in the Boston dailies, with flaming headings, accounts of the enormous seizures he had made in Hinsdale of obscene matter, claiming that it was the headquarters for villainy in the State. This was evidently done to prejudice public sentiment against Mr. Hunter and to make it appear to the public that he—Comstock—was doing a tremendous business in making seizures of matter of the most vile character.

Hunter & Co. have reason to be thankful that their case was not tried before the U. S. District Court in this city. Had Judge Benedict been the Judge before whom it was tried, the sending of that one simple, trivial apparatus, under his stern rulings, might easily have cost them two or more years' imprisonment and a fine of from three to five thousand dollars. As it was, though the case was not pressed against them, it cost them thousands of dollars, to the almost utter ruin of their business and an amount of trouble and intense anxiety on the part of themselves and families that never can be fully estimated. The most cruel and heartless part of the work of the informer in this case was his studied efforts to blacken their characters before the public by his false representations that tons of immoral and indecent matter were found upon their premises, when not the smallest part of it was true. Nothing immoral or obscene was found upon their premises, simply because it was not there. It is very easy to make false representations about others, and in this way to injure them to an incalculable extent; and a man who deliberately and maliciously does this for the purpose of carrying out his own evil designs or to add to his own reputation or glory ought to be shunned as the most dangerous viper in the land.

THE CASE OF SIMPSON.

This man kept a news and literary depot on Centre street, near Pearl street, for many years. It is not denied that he was an offender, and that in years past he sold works of an immoral character. It is not our wish to defend him or to apologize for him in this connection, but the case upon which he was tried and sentenced to ten years' imprisonment at hard labor and a fine of five thousand dollars seems one of extreme severity. Comstock got upon his track and was determined to place him in prison. He first caused his arrest for selling a card called the "picnic card," which was playful, but not immoral or vile. This was found insufficient. But not so a card referring to the marriage of Nellie Grant to Sartoris in the language of a naval engagement, without an absolutely obscene or immoral word in it. The issuing of this card, which could not possibly do much harm to anybody, afforded sufficient grounds, under the laws of Congress, for Comstock to pursue the man, for the jury to find him guilty, and for the merciful Judge Benedict to sentence him to ten years' imprisonment at hard labor and a fine of $5,000. In view of the trivial character of the offense, this seems to have been the severest sentence ever imposed in this country. Many a foul murderer, robber, thief, embezzler, defaulter, ravisher, calumniator, perjurer, or forger has gone scot free or with very insignificant punishment, while this man is compelled to spend ten years of his life in prison, at hard labor, with a fine of a sum larger than many earn in their whole lives hanging over him, and for the selling of a card without an immodest word upon it! It seems almost incredible. Yet such is the truth. Under the Comstock laws almost anything is possible. The unfortunate man is now serving out the severe sentence imposed upon him, and his wife and children are doing what they can to continue the little business.

CASE OF DR. E. C. ABBEY,

Dr. Abbey is a resident of the city of Buffalo, and is a gentleman of the highest intelligence and moral worth. He graduated in 1861, thus having been a legal medical practitioner for more than a sixth part of a century. He is a prominent member of the masonic fraternity, and enjoys a

first-class reputation among the wide numbers who know him, and is thoroughly indorsed by the best men of all classes in whose midst he has dwelt for many years.

He has written and published a work on the sexual system and its derangements. Sexual diseases have been made a specialty by him; which study was induced by what he witnessed in this connection while pursuing his collegiate studies. When about to issue his work, he placed the manuscript in the hands of the District Attorney, who pronounced it legal and not in conflict with any law. After its publication he submitted it to the best medical counsel in the State of New York, as well as the best legal talent, including the Hon. Daniel F. Day and others, who pronounced the work all right from a legal point of view and one whose circulation would, as calculated, do a great amount of good. He had not the slightest motive to issue an improper or an immoral book, and he took every precaution to obtain legal and able counsel upon the subject. A competitor in business—and a man not governed by the highest motives—sought to injure Dr. Abbey in the matter of his medical work and the sending of it through the mails. A copy was taken to U. S. Commissioner Fillmore, son of ex-President Fillmore, who declined to entertain the case at all. Before another Commissioner the result was different. Anthony Comstock's attention was called to Dr. Abbey's work, and, as it imparts to the masses information upon the important subjects of human physiology and the laws of health, he decided it was an improper work to receive mail facilities. His detective in Elmira commenced operations. Decoy letters were sent. Dr. Abbey sent a copy of this work to Comstock, giving all the facts about its publication, the names of men of standing who had endorsed the Doctor's character, and asked the conservator of the public morals of America to state his objections to it. He assured Comstock also that an arrest and trial was unnecessary; that he was ready to make any such modification as might be deemed necessary.

It was perhaps an error on the part of Dr. Abbey to take that course. He was arrested and his books seized as obscene. This was unquestionably a high-handed outrage. They should not have been seized as obscene until pronounced to be of that character by proper legal authorities. Comstock, however, considers himself competent to decide what is obscene, and any popular work designed to circulate among the masses, and which gives any information upon the subject of human physiology, he pronounces obscene. He has said, in his very positive and offensive manner, "No works on physiology shall be allowed to go through the mails." The rights and liberties of American citizens have indeed sunk to a low point if a man of the very moderate literary and scientific acquirements of Anthony Comstock shall become censor of the public press and the United States mails, and shall have the power to say what books the people may read, and what they may not, what they may send and receive through the mails, and what not! Was it for this kind of liberty that our fathers fought and bled in the days of the Revolution? Was it for this kind of universal freedom that the great struggle was made to sustain our Government in the late rebellion?

The wrong thus perpetrated against Dr. Abbey by seizing his property and holding it without legal authority has been continued nearly two years, his books, as we understand the case, being still wrongfully and unjustly detained. When taken before Judge Wallace of the U. S. District Court, Dr. Abbey very promptly admitted that he had deposited his medical work in the mails and that he was proud of having done so, regarding the same distinctly as his right and duty. He raised objections to the indictment as not being specific, and claimed firmly but respectfully that his work was not in any sense an obscene book The jury that tried him were fresh from their barns and firesides, and were unfortunately of a class incompetent to judge of the merits of a medical work. They had not, in fact, read enough of works of that kind to constitute them capable judges of their true merits. The District Attorney read a few isolated passages which, to the unlettered minds of such a jury as we often see sitting to try matters they do not understand, sounded plain and reprehensible, and late on Saturday evening, when they were tired and anxious to return home, they readily decided the case adversely, and in five minutes found that valuable medical work an obscene book.

The result was unexpected to both the Judge and the District Attorney, and the Judge made the fine the minimum one prescribed by the law, to wit: one hundred dollars. The Doctor, in full confidence in his own innocence and integrity, demurred at that mild sentence and gave bail to appear at the next court. He continues to send out his work by mail without molestation; and this is one of the cases in which Mr. Comstock, notwithstanding his decoy letters and his efforts to work up the case to the best advantage, did not succeed in making very much. This, however, he did succeed in doing. He put a learned physician and worthy gentleman to a great amount of expense and annoyance, and brought a load of odium upon him, more acutely realized by the recipient and his family than it can possibly be by anybody else. It is a clear case where a designing, unworthy man, under the sanction of a law passed by the representatives of the people, and paid for, too, by the people's money, is made to oppress and wrong a far more worthy citizen. The lesson to learn from this case is that the masses are far too deficient in medical education and physiological knowledge. Had the jury which tried Dr. Abbey not been ignorant, unlettered men, had they perused such valuable works as the one from his pen, the verdict would have been altogether different, and they would not have disgraced themselves and the laws of their country by condemning a work full of merit, and which if placed in every family would prove a blessing indeed. Dr. Parr, of Indianapolis, published a medical work of a similar character, and in a similar manner was arrested, tried, and greatly troubled by the officious, meddlesome Comstock, and submitted to a heavy expense and a great deal of trouble and unhappiness. We think the case has been suspended, but our knowledge of the facts is not sufficient to enable us to speak definitely of it. Comstock has also caused the arrest of three physicians in St. Louis upon charges similar to those in Dr. Abbey's case. Their trials have not yet come off, but as Comstock is determined that no medical works shall be circulated through the mails save those issued by regular physicians in regular standing and in full fellowship with the regular schools, and that he will frown down with the utmost severity every attempt at independent medical authorship, it may be expected that he will do his utmost to secure their conviction.

CASE OF EDGAR W. JONES.

For several years Mr. Jones has been doing a very active business in Ashland, Mass., supplying thousands of customers by mail with various publications, novelties, and curiosities, embracing prize-packages, "Handbook of Good Manners," "Bashfulness Cured," "How to Make Love," "Parlor Magic," "Tricks with Cards," "Dancing without a Master," "Letter-Writing Made Easy," "Handbook of Business," "Fortune Teller and Dream Book." "Best Methods of Fishing," "The Art of Ventriloquism," "The Painter's Guide," "The Gem Microscope," etc., with several preparations for the hair, whiskers, etc. In this line of business Mr. Jones has built up a trade almost marvelous for the times, filling from 75,000 to 100,000 orders per year. At the time of his arrest, some sixty days ago, he had 1,100 reams of paper in his establishment—a four-story building—for his catalogues, circulars, etc., etc., and he gave employment to some sixteen persons in the place, whose duties consisted in folding and stitching catalogues, wrapping goods, filling envelopes, etc., etc. He increased the post-office business of the town immensely. In the year 1877 he paid over $17,000 for postage stamps alone.

Four years ago he proposed to add to his line of goods Clarke's "Marriage Guide," a work upon physiology, etc., and principally compiled from "Dunglison's Physiology." Wishing to proceed carefully, he took a copy to the District Attorney of the U. S. District Court in Boston, for his inspection and opinion as to its being mailable. The official looked it over and said he could not see why it was not perfectly proper to send it through the mails, and looked upon it the same as other medical works. "There is," said he, "but one person in the United States who will make you any trouble, and that is Anthony Comstock of New York. You had better send a copy of the work to him, and get his opinion upon the subject." Mr. Jones acted upon this advice and sent a copy to Comstock, and wrote him asking for his views upon the subject; but he received no reply; he wrote again, but no reply was received, when he still wrote again with the same result. Then, acting upon the principle that "silence gives consent," he commenced selling the book, and has been selling pretty large numbers of them for the four years that have intervened.

But it seems the pure-minded Anthony has had his watchful eyes upon him all that time, and resolved, when the right time came, to pounce down upon him as a hawk would pounce upon a chicken. Some sixty days ago Comstock got ready to move upon Jones' works. He caused his arrest, pronouncing his business fraudulent, and Clarke's work *obscene*. The matters complained of were laid before the Grand Jury, and upon looking all his publications over, they could find nothing to condemn save it might be a few features in Clarke's "Marriage Guide," which to their minds might possibly smack of obscenity. Upon this frail tenure they found a bill against Mr. Jones.

When he found he was indicted, Mr. Jones, of course, was obliged to procure bail and to look up counsel. He applied to Mr. Somerby, who is probably one of the finest lawyers in Boston, who said: "These obscenity cases are disagreeable ones, especially in the United States Courts. Were the case to be tried in our State Courts there would be no trouble in the matter, but in the U. S. Courts it is quite a different thing. You can hardly find a first-class lawyer who will defend a case of obscenity in the U. S. Courts for a thousand dollars. The best way for you to settle the whole matter up easily is to plead guilty and ask for a light sentence. In that way your fine will be less, and you will get through with the unjust prosecution easier than any other way. It is an outrage on your rights, but the wisest way is to get out of the clutches of the man who has attacked you the best way you can."

Mr. Jones decided to act upon this advice, and when the time of trial came on, he entered a plea of "guilty." The Judge, in a short address used the following language:

"I think there is room to doubt whether this work, Doctor Clarke's 'Marriage Guide,' comes within the statute at all, unless every book on that subject is within the statute; but after the defendant's plea of guilty, perhaps it must be taken to be a book within the statute. It appears to have been sent to parties having a prurient curiosity, and perhaps his notions in doing this were not very elevated, but the book itself is not immoral or indecent at all, except that it treats of certain subjects supposed to be unknown, or not supposed to be known, and which, I think, ought to be taught in school. I don't see anything at all indecent in the book. I think the allegation in the indictment that the book contained passages which were too indecent to be spread upon the record was made to save the pleader, who wrote the indictment, some trouble, and not for the purpose of not shocking the morals of the court. If it was supposed to be offensive to the Court, I am very much obliged to the pleader, but it was *not* so. I think, however, as the plea admits that it is an indecent book, it comes within the statute, but the book treats generally of medical subjects. Upon what examination I have been able to make, I couldn't see that it contains anything indecent. The Government does not claim that it contains anything lascivious, but the book treats of certain things and diseases which are disagreeable, and which, perhaps, young persons should not know, or, as many may think, ought not to know. The defendant, I think, was engaged in a business not very elevating, although he said these books he intended never should be sent to young ladies' schools, yet, as the old or middle-aged people might have a desire to read them, he wished to run as near the line as he could, and, before issuing the book, he communicated with the District Attorney and Anthony Comstock. As he received no answer from Mr. Comstock, he took silence for assent, and sold the book. However, as he has pleaded that this is an indecent book, I shall sentence him to pay a fine of $150, without costs."

During the proceedings, Mr. Comstock was called to the stand, whereupon he condemned Mr. Jones' business in emphatic terms. Mr. Jones asked him to point out what there was in his business that was vile or immoral. In addition to Clarke's "Marriage Guide," Comstock thought the little book called "Widow's Traps" was a very indecent work and unfit for circulation. Mr. Jones' attorney turned to Mr. J. and asked him if he had a copy with him. Mr J. answered that he had not. At this, Comstock was still more denunciatory and said the work was suppressed, and that he had seized the plates in New York, and that not a copy of the work was to be had. Jones, knowing this was wholly untrue, whispered to one of his attendants to go to one of the book-stores in the city and procure a copy of it. In a few minutes the young man returned with a copy. At this Comstock was evidently taken aback and began to qualify his statements.

Mr. Somerby said: "Mr. Comstock, will you please take that little book and point out such parts as you deem obscene?" Comstock, in a stammering kind of way, said perhaps he was mistaken in the pamphlet, and that possibly there was nothing in it improper. "Did you not say, Mr. Comstock, that you had seized the plates of this book, and that no copies were to be had?" "I think I must have been wrong; it must have been another work I had in my mind." "Do you now say, Mr. Comstock, since you see that a copy of the work has been easily procured, that it is obscene and unfit for circulation? and, if so, will you point out such parts and places?" "I do not now think the work is immoral or obscene." "Mr. Comstock, I consider that you have perjured yourself right here before the Court." The Court was evidently of the same opinion; and when Comstock intimated that the rulings of Judge Benedict of New York would be materially different from Judge Lowell's, and produced a long array of written or printed opinions of Benedict, Judge Lowell told him that he—Judge Lowell—was not governed by the rulings and decisions of Judge Benedict; that he acted upon the right of coming to his own decisions, the same as Judge Benedict undoubtedly did. Comstock was chagrined at his want of success in the Jones case, and the manner in which he was looked upon and treated was evidently a matter of intense disgust to him, and he could not help thinking that could he have brought the case before Judge Benedict, it would have terminated differently.

When Mr. Jones was arrested, Comstock went to the post-office in the village, and stopped all his registered letters and forbade the cashing of his money orders. He was receiving from fifty to seventy-five registered letters per day, and when the trial was over, eleven hundred had accumulated. These of course he wished to have the benefit of, as any penniless man would. He had paid the fine imposed upon him, his business had been condemned by the Court before which he was brought, and he, very naturally wished to resume his regular avocation. To remove the embargo that had been placed upon his mail, he visited Washington, and had interviews with Postmaster-General D. M. Key, and A. A. Bissell, Ass't Att'y-Gen. for the Postal Department, but he was chagrined to find that his visits there could do no good.

He was coolly informed there that Anthony Comstock had told them that he—Jones—was doing a fraudulent business, as well as sending out obscene matter, and they could not go behind Mr. Comstock's information or instructions. Mr. Jones called attention to the fact that the Grand Jury found nothing wrong in anything he was doing except in Clarke's "Marriage Guide," and that Judge Lowell had decided that that was not improper, but ought to be in every family. "No matter," said Gen. Key, "Mr. Comstock tells us that you are doing an improper business, and we are bound to accept his statement." "But, General Key, is there no proof I can bring you that will convince you of Comstock's injustice to me? The selectmen of my town, every clergyman, every merchant, and nearly every citizen in the town and county, who knows me, is willing to sign a certificate that I am doing a legitimate, honest business, and that I am a benefit to the town in which I reside. I have supplied some 250,000 persons with goods, and not one of them has complained of being defrauded, or that they have not in every case received the value of their money. What more must I do to cause you to decide that my mail ought to be delivered to me?" "All that is of no avail," said Gen. Key; "Mr. Comstock gives us his word that your business ought to be suppressed, and we believe his statement. He is an active agent in whom we have great confidence. True, he overreaches himself sometimes, but his mistakes are in favor of the Department, and we must stand by him. He is a good Christian man, too, and we are bound to take his word in

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The Truth Seeker.

D. M. BENNETT, Editor.

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The Present Issue.

We ask the generous indulgence of our readers for engrossing so much of our space in the present issue in the consideration of what are known as the "Comstock laws" and the very questionable agent or character who assumes to execute them. We deem our course in this direction necessary as we have a special purpose to serve. We hope it will not again be necessary to occupy so much of our space upon this matter to the exclusion of other and more interesting subjects.

We say what we do this week from a sense of duty. It is not from a spirit of revenge, for if we know ourselves, we do not harbor a thought of revenge in our heart. We have, of course, felt the heavy hand of the personage who is the willing executor of those very oppressive laws, and at one time our prospect of prison for a term of years, with the addition, perhaps, of a heavy fine—judging from the precedents to be found in the rulings and sentences in the court in which we were to be tried—might doubtless have been considered more than promising. It will be remembered that we were arrested for sending through the U. S. mails two small tracts—one called "An Open Letter to Jesus Christ," which is simply one of a series of polemic articles discussing certain questions in theology, and the other a scientific dissertation on a question in natural history touching a fact little understood, and written with the sole intention of imparting a simple truth in nature.

The man who acts as the agent and secret detective for the U. S. Mail Department for our Government, as well as agent and secretary for the Society for the Suppression of Vice and the Y. M. C. A., has for a long time had his eye upon us, and more than two years ago made the threat that we should be visited by him. He saw in our labors great proofs of iniquity, and he professed to regard us as the head centre in the city of everything that is vile and sinful, all because we cannot arrive at the same conclusions in theological matters that he and his friends have arrived at.

He states that he consulted an eminent judge, the legal advisers and directors, or committee of proceedings, of his society, and, after looking over the two tracts named, and others which by decoy letters he had induced us to send him to the name of S. Bender, Squan Village, N. J., they instructed him to commence proceedings against us. Whereupon, we were arrested upon a disgraceful charge which no man of the slightest respectability would wish to be arrested under, our property was seized against our will and carried beyond our reach and control, and has not since been returned to us, and we, for the first time in our life, although in our sixtieth year, arraigned before an officer of the law, and but for the kindness of a friend who was willing to stand surety for us we would have been thrust into prison.

Our friends felt the most poignant grief at the danger which threatened us; the wife of our bosom was driven nearly to frenzy at the peril in which we were thus suddenly placed. The city papers advertised us as a free lover, as a publisher of a vile sheet, and the disseminator of matter too indecent to be mentioned. This intelligence, at the instance of him who thus persecuted us, was telegraphed all over the country, thus blackening our name in a manner that very few would wish to experience.

But for the sensible view taken of our case by the intelligent and kind-hearted District Attorney, who saw in our course no evidence of any design to break the laws of our country, and who could not believe that the offense with which we were charged was of such a nature as should be prosecuted under the laws in question, we by this time would have been prosecuted with all the venom which bigotry and intolerance could engender, and would be, perhaps, now serving out a sentence for a term of years at hard labor in the penitentiary.

Having thus barely escaped the workings of what has aptly been termed "The American Inquisition," we feel it a duty resting upon us to show up the working of the laws and the character of the agent who professes to execute them. As he is to this extent a public character he cannot escape the examination and criticism which all public characters have reason to expect.

We believe that the laws are subversive of the very principles of American liberty, and that Comstock is a bad and dangerous man, and for this reason, we for the moment waive other duties and devote ourselves to this disagreeable task. We are not unaware of the immense power wielded by the person whose conduct and authority we boldly criticise and expose, but we shrink not from the undertaking nor from the consequences of our course. We have the good of the American public in view and we are willing to risk our personal safety and the censure that may be bestowed upon us in order to discharge an obligation we feel is resting upon us. The liberties of our fellow-citizens are seriously menaced so long as this man is suffered to wield the extraordinary power he now possesses, with the ability to spread terror and wretchedness over hundreds of happy families. We have felt conscientious in what we herewith present and have designed to aggravate nothing and to set naught down in malice. We have tried to obtain reliable information and to state it in plain and unequivocal language so that all can understand. We believe the information we have received is reliable and that the statements herein made may be regarded as mainly true.

As Mr. Comstock is looked upon as an extra-lover of goodness and justice; as he is held up as the special conservator of morality and purity; as at headquarters at Washington, even by Postmaster-General D. M. Key, he is regarded as a most estimable and exemplary man, a faithful agent and "an excellent Christian," we feel that it is only right that his true character should be known, and that he should not be allowed to sail longer under false colors. When his real character is known by the American people, if they wish to select him as their captain to execute the laws of this country we shall endeavor not to complain.

As for ourselves, we regard him as a man totally unfit by nature and education to be promoted to the office of censor of the mails and of the press and to decide what books shall be read by the people of the country and what they have the privilege of sending through the mails. We think him also a very unfit man, arising from his hardness of heart and the mercilessness of his disposition, to be clothed with almost despotic and supreme power to bring into the meshes of the law whomsoever he will, and to force the most terrible punishment upon good people that his distorted fancy may dictate. We cannot think it was ever the design of the founders and framers of our government that under its action any one individual should be able to exercise such almost unlimited control. If it is to be the case that this rule is to be continued, we might as well bid adieu to the principles of liberty, and make up our minds to submit ourselves to a tyranny worse than exists in Russia, Algiers, or Patagonia.

The worst feature in this whole matter, and the one which appears to bode the least good to our rights and liberties, is the fact that such a man as Anthony Comstock is supported and sustained by a class of men who hold themselves up to the world as the special lovers of goodness and honor and the representatives of virtue and purity. Can it be possible that our government has sunk so low that it cannot get along without an Anthony Comstock?

We cannot doubt that the Society for the Suppression of Vice is composed of many men who are sincere in their desire to promote virtue and morality in our city and country and that they wish to use all just and lawful means to discourage and lessen impurity and immorality, especially in connection with the young and inexperienced, but it is hard for us to understand how a good and justice-loving class of men can ever be in favor of placing authority in the hands of such a man as Anthony Comstock who has proved himself capable of resorting to the most dishonorable and villainous modes of conduct for the purpose of carrying out his nefarious designs, and who does not hesitate to do what no honorable man could possibly be guilty of rather than fail in bringing unsuspecting and well-meaning persons to trouble and disgrace.

In the Young Men's Christian Association, we are ready to grant, are numbered many persons of good motives and good intentions who could not be induced, personally, to visit injustice, cruelty, and unhappiness upon one of their unfortunate fellow-creatures, and it has become a marvel to us how any considerable number of persons of this description can find it in their hearts to accept Anthony Comstock for a leader, or that they can for a moment fellowship with him, or regard him as an agent, a representative, or a servant. One of two conclusions is inevitable, that they are ignorant and easily imposed upon by a designing, hypocritical knave, or they themselves are not as honorable, high-minded, just men as they would have the world believe them to be. We often mentally inquire within ourselves, "Can it be possible that such men of character as Phelps, Dodge, Colgate, Claflin, Jessup, Jaffrey, and many others of that ilk, do absolutely know what kind of a man their pet Anthony Comstock is, and that he is in reality one of the vilest and wickedest men that walks the streets of New York?"

What can be meaner and more detestable in a human being than to deliberately set one's self to to work to effect by hypocrisy, duplicity, trickery, decoy letters and all that sort of machinery, the downfall, the imprisonment and ruin financially, socially, and physically of an unsuspecting fellow-being? To see that Comstock has done this over and over again it is only necessary to read the truthful reports of his doings. Intrigue, duplicity and cunning seem to be the elements in which the man most delights to dwell. Indeed, Christianity must be reduced to a very low estate if it finds such champions necessary to sustain its honor and its power. Any cause in the world must suffer by having such leaders and such agents to represent it.

We have given but a moiety of the cases which exhibit Comstock's meanness and hard-hearted cruelty. He boasts of having brought two hundred and forty-four persons to prison. We have had room in this issue to mention but a small number of his victims, but they may be regarded as representative cases and accepted as fair samples of the entire lot.

We are ready to admit he has done some good; that he has brought to merited retribution some of the vilest of the vile who richly deserved the most condign punishment, and for this he must be accorded the credit that is justly due him. Probably half a dozen would exhaust the principal cases of this class; the remaining two hundred and forty are chiefly unfortunate persons who became victims to his cunning trickery and fell easily into the traps he set for them. Without the slightest compunction or pity has he not only brought the deepest trouble on men who never moved their fingers to injure him, but he has filled the hearts of mothers, of wives, of sisters and daughters with the most poignant sorrow in consequence of the disgrace and deep trouble needlessly thrust upon them. The ruin and extreme unhappiness that have thus been brought upon hundreds of good people, with the utter destruction of the most sacred rights and personal liberties, are a thousand times worse than all the obscene books and pictures that have ever been published. Theft, highway robbery, and even manslaughter under certain circumstances, are far less reprehensible than such merciless, heartless villainy as under consideration.

Since we have been made acquainted with what are known as the Comstock cases, and have listened to the pitiful narratives of the deep trouble and unhappiness that this man has willfully and purposely brought upon the families of men whose ruin he has accomplished, our liveliest pity for them has been excited, and our deepest indignation towards the base man who accomplished all this destruction of happiness. Life with all its toils, disappointments, and struggles, which can hardly be avoided, is bad enough in all conscience, without a man salaried by the Government and by religious societies to inflict worse than the torments of hell upon as good, as deserving, as faultless persons as are usually met in the walks of life. We have been led to exclaim in view of all this, "If Christianity requires this, if the doctrines of Jesus Christ make this state of things necessary, the less the world has of them the better!" Better to have men without creeds and dogmas than to drag them down to the very lowest depths of wretchedness and ruin.

In looking over the hundreds of Comstock cases which have brought such bitter woe upon still larger numbers of families, it is probably a fair estimate that this man Anthony Comstock, in his vile personal efforts to execute the laws passed by the American Congress, has directly and indirectly caused the death of not less than twenty persons, and despoiled people of their hard-earned property and injured their business to the amount of not less than $500,000!

Shall this villainy be continued indefinitely? Will our government continue these wrongs? Will Congressmen by their votes perpetuate these outrages? Will the Christian Church acquiesce in these damnable wrongs and with its immense power and influence continue to encourage, to aid and abet these high-handed crimes and iniquities? We truly hope not.

Ourselves.

It is our fortune, good of bad, to arrive at different conclusions upon theological questions from many thousands of our fellow-countrymen; but we believe we are as honest as they are and that we have, under our national Constitution, the same right to enjoy our views upon religious subjects that our neighbors and friends have to enjoy theirs. Neither they nor we can know positively that one is altogether in the right or that the other is altogether in the wrong; but we have, at all events, equal liberty to embrace that which to us seems the truth and to maintain the same in peace and security.

We are fully sensible that we are on the unpopular side, and that the large proportion of those by whom we are surrounded look upon us as lost to all that is moral, virtuous, and true. We, of course, cannot admit the truth of their opinion, and hold that we have as high a regard for the good and the

true as our most zealous Christian friends. We have often said it requires more honesty and bravery to declare one's self an Infidel than it does to be a Christian. It is easier to float along with the current than to stem it; and it is only because we are firmly convinced that we are right in our convictions that we adhere to them. We certainly are not seeking popularity, for if we were, we would be likely to join the great band of Jesus and train in the vast Church battalions. In that course we should find far more friends and please the fashionable and respectable Mrs. Grundy far better than we do now. But we cannot throw away our convictions; we cannot pretend to believe what we cannot honestly accept. We had rather be unpopular than to feel that we are untrue to our convictions. We had rather have the truth with a small minority than be an advocate of error with a large majority.

We are not a Christian because we cannot believe the system is founded in truth. We find by studying the history of the past that every dogma, rite, and sacrament, every point of belief, and even the story of its origin and of the miraculous conception and birth of its founder were in existence and strongly believed in, long before Christianity was heard of in the world. Many of these superstitions and traditions formed the basis of pagan systems of religion, at least a thousand years before the beginning of our era. Realizing this to be true, we cannot admit that Christianity is original or true, or that Jesus was the first demi-god said to have been begotten by God upon the person of a young Virgin. The fable of virgin and child was cherished in many ancient nations from three to five thousand years ago. It seems far more consistent to us that this legend or superstition or whatever it may be called, was borrowed from those old pagan nations from whom all the other Christian dogmas and notions were borrowed than that the Creator of the Universe was reduced to the necessity of adopting the mythical dreams of the old pagans in order to establish a system of salvation for his creatures in this world.

In the position we occupy, though largely in the minority, we have the companionship of many good men, who are living at the present time, and who have lived in the past. Benjamin Franklin and George Washington did not believe that Jesus Christ came into the world without a natural father, that he was begotten by a ghost upon a young Jewish maiden. They did not believe in the divinity of that individual in any other sense than that every man and woman is divine. The Rev. Doctors Abercrombie and Wilson who were well acquainted with Washington's views, pronounced him a Deist. (See "Christianity and Infidelity," pp. 11, 25, & 86.)

Thomas Jefferson and Abraham Lincoln were not only unbelievers in the divinity of the Christian system of religion, but they were unbelievers in each and every one of its dogmas and to each of its claims to priority or originality. Thus it may be seen that we have very honorable precedents for that which we accept as truth. Those were all good men and were friends to their country and to the entire human race. They favored individual liberty and maintained the rights of conscience and that every man has the right to worship God as he pleases and to accept such views as to him seem true. This is all we claim for ourselves, and this we are ready to grant to others. May not every shade of theological and religious opinion have the same amount of liberality? Should any of us feel to oppress and crush the other because he cannot reach the same conclusions that we have reached? Is it any better for the large majority to try to stamp out those who differ from them because they are comparatively few in numbers? It is not more reprehensible for the strong to oppress the weak than for those of equal strength to oppose each other! Let us all learn to be really charitable one towards another and feel as tolerant towards those who differ from us as towards those who agree with us.

In the midst of the opprobrium that many attempt to heap upon us it does much to reconcile us to the odium connected with our belief to know that we have the approbation of good and distinguished men. If it will not appear vain in us let us give again the following letter which we received from James Parton, Esq., so favorably known as a historian and author:

NEWBURYPORT, MASS., Dec. 19, 1877.

D. M. BENNETT, *My Dear Sir:* I have read with care your pamphlet entitled "An Open Letter to Jesus Christ," and though I would not treat such a subject in that manner, I cannot hesitate to express my conviction that you were within your right, as an American citizen, in writing and publishing it. I know how painful it must be to millions of amiable people to have their religious system so ridiculed; but I am also sure that there are certain hymns and other writings, issued by and for religious persons, which give me as acute misery as anything in your pamphlet can give them. There is an individual called Hammond, who publishes a pious song-book full of the grossest superstition, and, as I think, most hostile to human happiness and virtue. Nevertheless, I think he is within his right in selling it. Moody and Sankey enjoy a clear revenue of over fifty thousand dollars a year from copyright on their books; which, I think, do great harm, and dishonor this country and this age. But I would fight for their right to publish them, and willingly concede that, *in* publishing them, they mean to do good to others as well as to themselves.

These things are matters of opinion, and there can be no safe and tranquil progress in human affairs unless opinion is free. Respectfully yours, JAMES PARTON.

The Rev. O. B. Frothingham, in some allusions to our arrest in his discourse on the 2d of December last, made the following kind mention of our case:

"The Church has recently laid its arbitrary hand upon a pure, sincere, aged editor, for sending blasphemous publications through the mail. Who in this age of knowledge shall decide what is blasphemous in Liberal literature and what is obscene in scientific publications? The victim of the Church this time is a conscientious, honest man of superior talent and purity of thought and who is struggling hard to elevate the race to a higher knowledge and nobler manhood and a purer womanhood. The honest effort of his life is to free humanity from the bane of ignorance, the scourge of superstition and the lash of the priesthood."

We profoundly thank Mr. Frothingham for his good opinion of us. It is worth the labor of a lifetime to gain such approbation. We shall aim to be worthy of the favorable appreciation of so excellent, learned and worthy a man. The approbation of one or two such men we value more highly than the good or ill will of thousands of such men as Anthony Comstock.

Thanks to Friends.

To those kind friends who have furthered the object we have in view—the petitioning of Congress for the repeal of certain oppressive statutes, enacted March 3, 1873,—we tender our most fervent and heartfelt thanks. We are not unconscious of the labor and effort they have bestowed upon this object, and we are grateful for the aid they have rendered in a good cause.

The petitions, well-signed, are now pouring in upon us in large numbers. Many of them contain hundreds of signature; one sent in by W. F. Bradley, of Mt. Pleasant, Pa., with 420 signatures, one with from A. Minski, of Milwaukee, Wis., with 815 names, one from H. W. Mercer, Winterset, Iowa, 1021 names, one from D. Jenkins, Hannibal, Mo., with hundreds of names, not counted, besides many others with very respectable numbers of signers. In the aggregate, many thousands of names of peaceful, intelligent, earnest, law-abiding citizens will be presented to Congress, asking the repeal or modification of those oppressive laws alluded to, and we trust the effect produced by these numerous petitions will be salutary and favorable. We are assured by many friends who have written us that large numbers of names could have been obtained in addition had not the roads been so bad that traveling was almost out of the question. The petitions will be forwarded to Washington very soon.

Not Vindictive.

It may possibly be thought that we are governed by a spirit of vindictiveness towards Anthony Comstock because he unjustly arrested and attempted to disgrace us, but such is by no means the case. If he should show the slightest compunction of conscience, and indicate that he thought he had acted wrongly towards us, we could forgive him as readily as we would a kitten for scratching us; but we regard him as an unscrupulous, dangerous man, who takes a morbid pleasure in sending persons to prison. We believe he is doing far more harm than good; that he is living and flourishing by the misfortune he brings upon others. When we see that he is sustained by the highest authorities in our Government, and that those who are considered great and good among us support him and apologize for his hard-hearted and unjust proceedings; when we are convinced that he is clothed with a power most dangerous to the liberties, the property, and the lives of American citizens—a power not given nor recognized by the national Constitution, and in direct opposition to every principle of right and justice—and all this that he may put money in his pocket and that he may add to his fame and glory by oppressing the weak and defenseless, we have deemed it time that some one dared to speak out and make some feeble effort to stem this flood of wrong which is sweeping over our land, bearing many to wretchedness, ruin, and death. We deem it time that the public were made acquainted with the revolting outrages that have taken place and are daily taking place in the name of justice, morality, and virtue. We wish to call attention to the great wrongs that are being perpetrated upon excellent men and women in the name of law and order. It is truly an appalling state of things, and cannot be known and understood too thoroughly. We would that the law-makers of our country could realize the effects of what they have done, and view the ruined homes and the broken hearts that have been caused by the worse than inquisitorial rule they have established.

We are not unconscious of the personal danger attendant upon the steps we are taking; we are not unmindful of the immense power we are opposing; we can judge of the intense ire and malignity that will be stirred up against us, but we are positive we are in the right, that our duty lies in this direction, and we will not fear to pursue it; though we may lose our personal liberty and be immured in a prison, though we may be stripped of the very little property we possess, and though our life may be the forfeit of the performance of this imperative duty, we will not flinch from it. Like one upon the watch-towers of liberty, we will cry out with a loud voice and warn our fellow-citizens of the danger which besets them and the glorious privilges handed down to us by our fathers.

We would not knowingly speak a word of falsehood; we would not willingly bear false witness. We have earnestly labored to gather the facts and to present them to the people of this land. It is possible some trivial errors have been made, but they have not been intentional. The statements made in this sheet are, unfortunately, too true, and we call upon the authorities of our city, our State, and of the nation to look into them, to investigate them, and be satisfied of their truth.

If Congress will send an investigating committee here with the power to send for persons and papers, we guarantee that the truth of the statements herein made can be established to their satisfaction and that enormities in the same line not here mentioned, can be brought to light. Our whole object is to perform a solemn duty we feel is resting upon us.

Comstock's Latest Exploits.

In the intervals between attending to the mails of the United States, the watching what everybody is sending through them, the obeying of the orders of the Postmaster-General, the carrying out of the instructions of his society for the suppression of vice, and the behests of the Y. M. C. A., Anthony Comstock has recently found leisure to visit Connecticut and aid the good pious temperance folks there to cope with the wicked class of sinners who sometimes sell a glass of beer or a drink of whiskey. The scene of operations has been Stamford and New Canaan. To the latter place he sent his beautiful, immaculate accomplice and tool, Joseph Britton, alias Cohen, Levy, Andrews, and as many more aliases as may be desired, and afterwards went himself:

The object of Britton's visit was to play the spy and buy liquor of as many persons as possible, and then turn informer and have them arrested. He is always faithful to carry out the instructions of his chief. He put up at a hotel in New Canaan, drank freely, hired a horse and carriage, visited prostitutes and committed other acts not necessary to mention, and was then prepared to appear as a witness against persons in the village of whom he had purchased liquor, which he did with willing alacrity. But he had also made himself amenable to the law. He had played his game almost too well. He had been riotous, he had become intoxicated, he had visited lewd characters, he had committed conspiracy, had hired a horse and carriage and driven twice as far as he had reported, and other acts not quite compatible with the character of a first-class gentleman.

For his misdeeds he was arrested and was in the care of an officer when his chief saw his danger and valorously came to his rescue. Comstock drew a pistol from his pocket, flourished it over his head with the air of a perfect desperado, and shouted in a loud voice, "I am an officer of the United States; this young man is in my charge and I will shoot the first man dead who attempts to take him from my custody!" He then took his bosom friend from the officer and went to the depot. Comstock is no officer of the United States, but simply a spy and informer, and he committed a most flagrant outrage in forcibly taking his accomplice from the hands of an officer, for which he deserves appropriate punishment. When Mr. G. Birdsall, hotel-keeper in the village, learned of the high-handed proceedings of Comstock, he took a few friends to the depot and entered the car where the redoubtable Anthony and his virtuous accomplice were seated. He said in firm tones, "I wish that young man to accompany me back, and if you draw your pistol or make any demonstration, you will be murdered on the spot." Comstock, like a craven, deemed discretion the better part of valor, and did not brandish his pistol any more. Britton was taken back and placed under bonds to appear at trial on Wednesday the 16th. Comstock probably induced his pious friends to go on his bond. As we go to press, the result of Britton's trial has just been learned. He was found guilty and fined, but we do not know whether Comstock has been arrested for interfering with a State officer in the discharge of his duty or not. His acting as a sneak, spy, and informer does not justify his going into another State and attempting to take, by force and without a particle of legality, a culprit from the hands of an officer. That matter should be tested.

In giving his evidence as a witness, Britton is reported to having sworn that he was a member of the Willett Street Methodist Church, and he admitted that he was a married man. The officer who took his testimony, holding up the memoranda he had made, glanced over it and remarked sarcastically: "That is a pretty record indeed for a Christian—drunkenness, rioting, adultery, etc. How is that for Christian conduct?" It is to be hoped no church in this city has sunk so low as to be disgraced with such a despicable member.

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preference to anybody's else, or to all others' combined"—or words to that effect.

Gen. Bissell showed Mr. Jones about two yards of statement from Comstock in reference to Jones' business, but when the latter asked to read it, he was denied the privilege. When he desired that it might be read to him, he was again positively refused. When he asked to know what statements and charges it contained, that he might be able to rebut them, even this request was denied him, and Mr. Jones was strongly reminded of the old Spanish Inquisition, where a poor victim was arraigned without knowing who was his accuser or with what offense he was charged. There certainly is a similarity.

Mr. Jones returned to this city with a heavy heart, and, upon arriving here, proceeded to the office of the almighty Anthony Comstock, who not only rules the entire country, the U. S. Court, the N. Y. Postmaster and officials, publishers, druggists, but even the Postmaster-General himself and his attorney,

He thus addressed himself to his Majesty: "Mr. Comstock, you have injured me to the extent of at least $16,000. You have broken up my business. You have stopped my mail. You have taken away my goods and damaged me to a much greater extent than you can ever repair. You have very unnecessarily and very unjustly caused me not only a very heavy loss of property but a great amount of trouble! Now are you not satisfied? The Judge of the Court before whom I was arraigned has pronounced my business legitimate, everybody who knows me will give me a good name, the hundreds of thousands of persons I have supplied with goods are satisfied with what they obtained of me—nobody has any complaint to make of me but yourself. Can you not let up your heavy hand and let me have my mail matter again and go on with my business, saying to the Postmaster-General that you were mistaken as to the character of my business?" "No," said his Imperial Highness, "I have pronounced you a fraud, and I shall stick to it. You sell a class of goods that are of no benefit to those who purchase them, and you are a swindler. You shall not resume your business again, and if you attempt it I will come down upon you again." In reference to Judge Lowell, Comstock spoke contemptuously and averred that he—Comstock—had not had a fair show in Boston, and that if he had had the case before Judge Benedict in this city, he—Jones—would not have got off in the way he did.

Thus, the man who represents all the morality, all the virtue, all the decency, all the religion in the country, was as obdurate, and as unimpressible as a stone. He had set out to crush Mr. Jones, and he was still determined to do it. Mr. Jones was compelled to return to his home and ruined business and to meditate upon the terrible rule of the one-man power with which the country is cursed. The eleven hundred registered letters were returned to the writers, and what he can do to mend the ruin which was thus maliciously thrust upon him is an unsolved problem with Mr. Jones as with many others.

CASE OF E. H. HEYWOOD.

This gentleman is the publisher of a paper called the *Word*, at Princeton, Mass. He also publishes a few pamphlets, some upon finance, some upon interest, some upon social philosophy. He is a highly moral man, a gentleman of education and culture, a graduate of Brown University, and one who is highly esteemed by his numerous friends. His views upon marriage, divorce, and kindred subjects differ in many respects from those generally held, but he is entirely honest in his views, and he has the honesty to publish his advanced ideas fearlessly to the world. He has written a pamphlet upon the social question, called "Cupid's Yokes," of which he has sold twenty thousand copies. It is written ably and in unexceptionable language, but as it deals with subjects that are tabooed by Mrs. Grundy & Co., Mr. Comstock made up his mind that Mr. Heywood must be crushed out and sent to prison. He sent a decoy letter from Squan Village, N. J., under the assumed name of E. Edgewell, for a copy each of "Cupid's Yokes," and Trall's "Sexual Physiology," upon the receipt of which he coarsely arrested Mr. Heywood, while in attendance and presiding at a convention in Boston, and hurried him off without allowing him to communicate with his wife or his brother who were in the same building.

It is a noticeable fact in connection with this case, that "Cupid's Yokes" has been many years before the public and no one has ever dreamed that it was obscene. Dr. Trall's "Sexual Physiology" has been extensively sold for fifteen years, passing through twenty-seven editions. It ranks as high in character as any work on physiology, and has been declared mailable by an authority no less high than Postmaster-General Key himself. Still, Anthony Comstock declares that neither that nor any other work on physiology shall be carried through the mails, and the question is still to be settled whether Anthony Comstock's word shall outweigh and control all the rest of the country put together.

Mr. Heywood has brought a suit for damages against Comstock, and by that means has succeeded in taking his case from the District Court into the Circuit Court from whence an appeal is possible, and having the power to refer the whole question of the constitutionality of the law and the terrible rule of Comstock to the Supreme Court of the United States at Washington. May the side of right and justice win!

How the Law is Abused.

That the U. S. Postal law enacted for the *ostensible purpose* of preventing the circulation of obscene literature may be employed for persecuting independent writers upon matters which deeply concern the public is sufficiently illustrated in three prominent cases: beginning at home, in our own case, wherein we have been put to much trouble and expense because of our outspoken opposition to the superstitions of popular theology; in Mr. E. H. Heywood's, wherein this gentleman was arrested because he spoke, according to the opinion of the executor of the law, too plainly regarding some of our social evils; in the case of Dr. Foote, whose offense (for which he was heavily fined,) was that he presented valuable physiological knowledge in a clear and available form for the instruction of the masses. The conservative schools of thought are ever ready to seize any instrument which will effectually overwhelm their opponents, and this postal law, with the indiscriminating agent for its enforcement, has been found exactly suited to their purpose. Success against us would have led them step by step to the exclusion of the works of Darwin, Spencer, and Huxley from the mails; success against Heywood would end eventually in strangling the efforts of the social science associations which are recommending innovations; success against Foote has already emboldened Mr. Comstock to say, according to Mr. Jones of Ashland, Mass., that no physiological works shall be allowed to go through the mails! Judge Benedict himself, in charging the jury in Dr. Foote's case, said that it was not necessary that medical works should be sent through the mails! In Mr. Comstock's report for 1875 (marked "confidential" and "burn after reading,") he boasts of having arrested some *thirty physicians* during that year, whose works were not regarded as scientific. Precisely whom he regards as authority in such matters was indicated in a remark made to us when he was forcibly taking us from our sanctum to Commissioner Shields to be placed under bonds. We expressed our approval of Dr. Foote's publications, whereupon he replied that they were not approved by "the profession." The "profession" whom Mr. Comstock relies upon is, for the credit of the medical profession-at-large be it said, but a small part of it; men of narrow views, some of whom would have no popular works on physiology issued at all. It is a remarkable fact which may be mentioned in this connection that, with the exception of a work by Prof. Burt Wilder, all our popular physiologies, which treat of all the organs and functions of our wonderfully organized bodies, are from the pens of new-school men. Perhaps Prof. Wilder classes himself with the new school; we make the exception, not knowing how he is classed. One thing is certain, that he is not well liked by many old school men for having written the work referred to. The bitter opposition of the old school to new schools of medicine is generally known and somewhat understood. How uncompromising it is has been illustrated in innumerable instances, such as the disfellowship of the late Dr. A. K. Gardner for having met an alleged Homeopathic practitioner at the bedside of the sick, although the Homeopath received his degree from the University of the City of New York, a well-known Allopathic institution. The reading out of Dr. Bliss of Washington for having consulted with a Homeopathic practitioner when Vice-President Colfax was seriously ill; the expulsion of eight members from the "regular" society of Massachusetts for practicing Homeopathy; the exclusion of the name of Dr. Frederick William Holcomb from the "regular" medical directory because he added to his name his specialty—the eye and ear! This medical register, by the way, is a "close communion" affair, for it excludes all but the old school "faithful," and all whose names do not appear in its pages are called by them and by a large number of conservative druggists, "irregular." No matter what may be the qualifications of an Eclectic or a Homeopathic physician, his name cannot be admitted, and he must be considered by those who consult this book as an "irregular," or, in common parlance, a quack! Prof. R. A. Gunn, a reputable physician and good citizen, a graduate of the Buffalo University, a reputable old-school college, is given to understand that his "certificates of study," if presented by a student, will not be received by at least one of the old-school universities.

With such intolerance on the part of the conservative school of medicine, how dangerous is such a postal law as that under consideration, when its execution is delegated to one who is ready to make a victim of every one towards whom its bigoted index-finger is pointed!

Foote arrested, put to great expense in his defense, and heavily fined; Trall's "Sexual Physiology" indicted; Joel Shew's work on Midwifery, published by S. R. Wells & Co., a well-known and reputable house, commended to the attention of the "Society for the Suppression of Vice" (whose agent Mr. Comstock is) by the *Sanitarian*, the organ of the Medico-Legal Society, which admits no so-called "irregulars" to membership. [See the *Sanitarian*, an organ of the Medico-Legal Society, for January, 1878, page 47.]

With one blue theological leg and another straight-laced medical leg to walk forth, carrying the pompous and well-fed body of conservatism generally, and, finally, topped off with the indiscriminating head of Mr. Anthony Comstock, what cannot this statute accomplish in stamping out the liberties of the American people? Can we really tolerate this newly-invented, despotic monster, even if it can be shown that it has accomplished in some instances work which meets the approval of the high-minded citizen? Cannot all such work, deserving serious attention, be safely left for our State courts, and leave the mails free from espionage?

A Note of Warning.

MR. EDITOR: In the beginning of this wave of social and political agitation in regard to your arrest and others involved in the same and analagous charges by A. Comstock as agent for the Government, I wish to present, through your excellent, fearless, and truth-seeking sheet, some of my carefully matured thoughts on the subject. It is a subject of far-reaching consequences, and should be fairly and candidly considered. It is doubtless a wise and beneficient policy of the States to protect the youth of the nation, while animal passions are vigorous, and in many cases in the ascendant, against being goaded into frenzy and unbridled licentiousness by positively obscene and immoral pictures, books, pamphlets, etc., got up expressly by their authors to cater to and awake into destructive activity the passions of those who for want of proper instruction on this most important department of our common humanity fall an easy prey to their seductive influences. How do we expect to maintain in their purity the freedom of speech, of the press, and of conscience, for which our noble sires poured out their blood and treasure without stint? By an enlightened and cultured people. This is the only way to save us from the night and gloom that has buried other republics in oblivion's dark waters. And how shall the people be saved from passion's lurid fires but by enlightenment? And how shall they be enlightened when books that have cost a life-time of patient research and untiring study are tabooed and forbidden the people? Shall philanthropists, scholars, scientists, professors in colleges, preachers of the Gospel of Jesus, whose heads are white with frosts of many winters and many long years of anxious study how best to alleviate the ills and lift the burden from the souls of the wretched, hungry, and starving poor of our common brotherhood and sisterhood, who have embodied their best and most sacred thoughts in chaste, plain and well-chosen language, and desire, perhaps as their last and best gift to the race, to publish them in a chaste and cheap form, that all may treasure them as priceless souvenirs of their self-sacrificing benefactors—I say, shall they be forbidden to partake of this rich fruit of life's fair tree by the hand of the Government?—that Government which is supposed to foster every commendable means to enlighten, elevate, and develop its citizens? Can this great nation afford to lend its legal sanction to such suicidal means? Extend this principle of mail espionage to the political arena, and see where it will lead. Any reasoning that establishes the right of Congress to carry out the law as in Sec. 3,893 will also prove the right in Congress to *prohibit* any other pamphlet, paper, or book issued by the party not in power. Should any system of religion become the dominating power in the Government, all publications inimical to its faith could be forbidden the mails under the pretext of protecting the public morals, on the ground of a sincere belief that all other religions are wrong and their heresies cannot be tolerated. Does it require much of a stretch of the imagination to see the rack, thumb-screw, gibbet, block, and guillotine looming up in the distance, and the Dark Ages rolling back again? "Righteousness exalteth a nation, but sin is a reproach to any people." What is righteousness but the act of doing right? And what sin is greater than government not dealing righteously and justly by the people? We have, I am proud to say, many noble, talented, earnest, and sincere philanthropists in Congress, who, if they will take time to look this matter square in the face, will put forth their strongest efforts to wipe these unjust laws from the statute book, or so modify the provisions of the law and define the terms "lewd, obscene, and blasphemous," that the innocent may not suffer with the guilty.

Besides, while the government is struggling to pay off its public debt, and retrenchment of public expense is loudly clamored for, do the people need a mail spy whose services cost the people from four to six thousand dollars yearly? Do they need, especially, one who has not the manhood to secure such works as he would desire to make out a case against without writing false and decoy letters, assuring the parties of his full sympathy with them in their labors, and ordering through the mails and taking from the mails—himself violating the law under which he proposes to arrest and condemn others? Is not the partaker as bad as the thief? If government is really in need of such an officer let one be appointed to fill his place worthy of the people he represents.

If Comstock is seeking to maintain the majesty of the law, why not arrest Wood & Holbrook, publishers of Dr. Trall's "Sexual Physiology," and many other responsible firms who have been engaged in selling this and other invaluable works upon the same subject for many years? Why not arrest *them?* or is he so intolerably ignorant that he does not know of their circulation by hundreds of thousands? Dr. Trall's elaborate work has passed through twenty-seven editions, and is now in the hands of the cultured and scientific, farmers and mechanics, professors of religion and no religion, and of every grade of people throughout our goodly land. And what of Dr. Clark's "MarriageGuide," Dr. Knowlton's "Fruits of Philosophy," Mrs. Duffey's "Relation of the Sexes," H. C. Wright's "Empire of the Mother over the Destiny of the Race," and many other smaller and cheaper works on the same exalted themes, adapted to the wants and purses of the poor? I have no doubt if the judges before whom Comstock's cases are to be tried will carefully and thoroughly read the above-named works they will find no cause of action. I am reluctant to believe that after full examination of those authors they will soil their judicial ermine by rendering judgment of obscenity against them. And I most sincerely hope the President of the United States and Members of Congress will find time to read and carefully digest the animus and grand philosophy of these

works while the subject is agitating the nation, feeling fully convinced that after doing this they will not only introduce them to their sons and daughters but recommend them to the sons and daughters of this Republic. Are young men and women who are now studying anatomy and physiology in medical schools handling works of obscenity? Do we not all know that in studying the human organism we are very much aided by appropriate drawings and illustrations? And is the instrument of a thousand strings—the wonderful temple in which we domicile for so short a period as human life—so obscene and vulgar that we must not illustrate its wondrous labyrinths, its pillars, its arches, its rivers and fountains of life, its electric and magnetic wires and batteries, by the proper and intelligent use of which the race may be elevated above its present level in one generation more than in any ten generations preceding? And shall Congress strike this light from our hands, lighted and presented to us after long years of wearisome study, care, and experiment?

Physiology defines the function of brain, nerve, organ, tissue, and their sympathies and vicarious offices. Can we predicate functional results until we understand it? And can we understand it, will the people try to understand it, if it is tabooed by the highest authority in the land? Yes; I affirm, they will. The leaven already hidden in the measure of meal will not cease its work until it be leavened. As the blood of martyrs was the seed of the Church, so the fines and imprisonment of some better and nobler men than their persecutors will lift the torch on high that all may enjoy its light. As well attempt to blot the sun from the heavens, or stop the roar of Niagara's turbid waters, or force its sinuous waves back upon the lakes, as to try to blot out the love of science and truth and their grand practical results.

Mark this prediction! There will be a greater demand for these and similar works during the next ten years than ever has been known. The world needs them and will have them. Prohibit their circulation by mail and express, and they will be carried in trunkfuls and scattered like leaves of autumn from Maine to California.

Are not time, money, science, and skill employed to develop and perfect all kinds of stock, seeds, and fruits? This is well, and as it should be. But must no effort be put forth to improve, develop, and exalt men, women, and children in harmony with the fixed and beneficent laws of their nature? And if so, shall one man's hand brush it aside? But this hand hides a stiletto whose thrusts shall penetrate the heart of all whose theology does not have the ring of the aggressive party. Here's the rub. Liberals, Spiritualists, Freethinkers, Reformers, scientists, lovers of truth, justice, and honor, awake! arouse! Make common cause in this struggle! United we stand; divided we fall. Cringing submission only arouses insolence in an ungenerous foe. The Church will jubilantly drive the wedge to open the way as a stepping-stone to place and power in the Government. Then down with heretics, Infidels, and blasphemers! Then will dawn on a patient, insulted, and oppressed people another St. Bartholomew's Day. This will be the day of wrath and terror if the Church and Government provoke it.

Tender-handed stroke a nettle,
And it stings you for your pains;
But grasp it like a man of mettle,
And it soft as silk remains.
Thus it is with vulgar natures;
Treat them kindly, they rebel,
But be harsh as nutmeg-graters
And the rogues obey your will.

Mungerville, Mich., Dec. 20, 1877. D. HIGBIE, M. D.

The Artistic Point of View.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I have just read the article in the Boston *Index* upon what is called the "Obscenity Legislation." I fear it may influence you to change your position in regard to the necessity of withdrawing that legislation. I venture to send you some suggestions why it should not, from an artist's point of view.

There is, in the first place, an acknowledged moral evil to be dealt with. All good men and women deplore the existence of real obscenity, and of a class of publications and venders of publications who seek to make gain of debauching the public imagination and morals, and especially of the young. The real remedy for this it is not my business to point out now. But so great is our abomination of this filthy and hateful thing, that it becomes infinitely easy to excite the public prejudice and hostility against anything whatever which can be ignorantly branded and confounded with the real offense. It is this blind severity of public opinion against *one kind of thing*, which constitutes the very danger of a persecuting and oppressive crusade against other and wholly different, even directly opposite things, which may be imagined, from some superficial resemblance, to be part and parcel of it. In this lies the danger. There can in fact be no legal accurate distinction between these things—it depends upon the person and the point of view. There is no line so delicate, varying and difficult to be drawn as that between "a *real* vulgarity of expression," and that audacity of purity and genius, which, soaring above all thought of vulgarity, withdraws the veil of concealment worn by common-place decency, and lays bare the secrets of Nature and of truth for some great and sufficiently holy and artistic purpose. That purpose may be a moral rigor against the very sins in question, as in the Bible and other religious books; an inspired literary or artistic fidelity to Nature, as with all great poets and artists; an intellectual research into the hidden truth of things, for truth's sake, as with physiologists and other men of science; or, in fine, a fanatical zeal in behalf of purity itself, or other social benefits to be obtained, as in the case of social reformers, Malthusians and others.

If this subtle line must be drawn and established by law, under the severest penalties of imprisonment at hard labor, confiscations, immense and ruinous fines, search-warrants, an organized corps and system of paid Government spies, and all the paraphernalia of a milder kind of Inquisition, reëstablished in this modern and progressive age, and on American soil, and brought to bear mercilessly upon whosoever thoughtlessly, or for any insufficient or sufficial purpose, oversteps that subtle and impalpable line, then, in God's name, let us have some competent tribunal to fix cautiously and wisely the limits of religious, literary, artistic, scientific and reformatory freedom. Let not the very flower of the liberties we have achieved be surrepttiously filched away from us by legislation upon a subject where any accurate definition is from the very nature of the case impossible, and just as likely to bear hard upon the innocent as the guilty.

Better a thousand times, if all these impalpable questions of propriety of utterance are to become, in this freest age and freest country of the world, matters for some sort of criminal tribunals; better a thousand times reëstablish a modified censorship of the press to accompany and soften the horrors of the new Inquisition. We ought, at least, to have the protection of knowing beforehand whether what we have written and desire to publish will be tolerated, or whether it will incur the penalties of the law, and consign us to a dungeon. We ought, at least, to have the benefit of *a series of warnings*, such as the most despotic governments give to the publishers of obnoxious political matters. We should have, indeed, *some sort of special tribunal, for the trial of such questions*—if they must be tried, instead of intrusting them, as all civilized countries have hitherto done, to the good sense of the community—a tribunal most carefully constituted of the highest experts in literature, science, art, morals and reform. The very worst contrivance for the trial of such issues, will be the trial *by jury*. To submit the highest inspirations of genius, and the most daring investigations of science, and the boldest speculations and tentatives of social reform to the blundering average opinion, the real vulgarity of common ignorance and prejudice, would be the one thing needed to extinguish genius, to trammel scientific investigation, and clog the wheels of the progress of the world.

Several great questions are now agitating the minds of men: for example, whether moral results are best attained by legal repressions or by merely moral agencies—as in the temperance movement; whether devices of science and art for limiting the number of progeny are moral and expedient or immoral and inexpedient; whether more familiarity with the processes of nature, in respect to generation especially, debauches the young mind or purifies it, etc. Of all these and such questions, there is a progressive and a retrogressive side. Upon all these questions the Comstockian legislation has taken a snap judgment in behalf of the conservative and repressive side. Of course, that cannot be the end of it. Of course, a reaction will take place, on the side of progression, and the enlargement of liberty. The long line of battles which were fought in past ages on the field of religious and that of political freedom are now to be renewed on the social and artistic fields. The new crusade for liberty will have its martyrs; and it is to be expected that some of those who should be its staunchest defenders will show a genius for getting themselves planted on the wrong side, as seems to me unfortunately to be the case with our friends on the *Index*.

This great subject is not yet even plainly opened to the public. Artists, men of science, and reformers, are, as yet, scarcely aware of the existence, much less of the reach, of the new legislation. It constitutes a real and formidable danger, for every one of them, or for some among them. There has been always, for example, a sharp conflict, literary and moralistic, over the question of *The Nude* in art. All bold art-instincts have been in favor of it. Real art is impossible without it. Puritanism is opposed to it. Forty years ago, when Power's Greek Slave, and other similar works were first exhibited in this country, puritanism took the alarm, and made a staunch fight over the subject; and was, definitively, as it was supposed, defeated. The art-instinct triumphed. Since that time not a murmur has been heard of objection to the usages of high art. At the Centennial Exposition, at Philadelphia, nude nature was exhibited nearly as freely as it would have been in any capital of Europe, and not even an objecting comment was made in any quarter. But at that very time, Mr. Comstock had surreptitiously, that is to say, quietly and unobservedly, obtained at Washington, the passage of laws, nominally relating to obscenity, under which many of the artists and importers of works of art, at the great national exposition, could have been consigned to prison; for beyond question a vulgar-minded jury could have been readily found whose verdict would have declared many of the pictures and much of the statuary there to have been *indecent!*

When the full force and meaning of this legislation shall really burst on the public mind, not a scientist, an author, or an artist, but will feel himself transported backward into a new Dark Age, breathing the mephitic atmosphere of a new repressive persecution, the very ground of American ideas and freedom gone, slipped away, stolen from under our feet, leaving us in the purlieus of a new Inquisition, and under a new Reign of Terror. There is probably not a full library or cabinet in the land, but contains plates and descriptions that a common jury, urged by a fanatical or malign prosecutor, might not deem indecent; and the law lodges with its chief spy ample powers to institute a search wherever any suspicion exists. I ask for that freedom in which only Art and the Artistic spirit can live, and therefore I pray you to stand by your Petition for the total repeal of a United States censorship at the Custom House and the Post-office, established by the Laws to which it refers.

Yours with respect and gratitude, ARTIST.

Clandestine Publications.

[We reproduce the following from *The Index* by request.—ED. T. S.]

There are many wrongs among mankind with which law cannot meddle without making them worse. I do not say that the production of a certain kind of books and pictures, which a decent person puts into the fire at sight, is one of these wrongs; but I do say it is only a symptom of a social disease which has baffled law hitherto, and which, while the disease lasts, will continue to baffle it. There is, in my opinion, no remedy but in a better gospel—a gospel of home education, which shall fortify the child against this species of filth before the age of going to school, so that one of these manufacturing scoundrels would no more dare to send one of his circulars to a young scholar than to the mother. This is not saying that there should be no law to punish such outrages upon decency. Till such nuisances cease, they must be punished, though perhaps shooting would be better than boarding at the public expense.

But all that law can do, and it is precious little, can be done by State and municipal laws, if it can be done at all. In this opinion I am exceedingly sorry to differ from my excellent friend, the editor, with whose indignation against the authors and distributors of this clandestine literature and vile art I most fully sympathize. I think Congress has no occasion, and therefore no right, to legislate on the subject, except for the District of Columbia and the Territories. Moreover, I think its act touching the circulation of obscene publications through the mails is an outrageous violation of the Constitution, incapable of any modification which could make it either constitutional or safe. I wish to sign a petition for its total and immediate repeal, even at the risk of being classed with the vilest publicans and sinners, if anybody sees fit so to class me. Let men be punished for obscenity or treason, if they are guilty of either, but not for sending either through the mails. If it has come to that, that these two crimes, or any crimes, cannot be suppressed without invading the sacred privacy of the people's correspondence, we had better abolish the post-office.

If we are to admit as true the statements published in the *Journal* and quoted in the last *Index*—though they bear on their face signs of great exaggeration—it is very plain that the class of books and prints used to corrupt schools can be suppressed without meddling with the mails. Any manufactory turning them out by the "ton" cannot be hidden from a vigilant police anywhere. Thousands of citizens of all sects and parties are interested in having the police do its duty, and have the votes to enforce their will. The problem is simply to find the origin of the filth, burn it in the mass, and put the producers where they will produce no more, making as little noise about it as possible. Then will there be none of it going through the mails. The indiscretion of making so much noise and publishing such frightful statements is too palpable. It is a gratuitous advertisement that the scoundrely wares can be had somewhere, and sets the viciously-inclined, the misbegotten, and parentally-neglected to looking for them. If the Society for the Suppression of Vice were acting with good faith and the requisite degree of common sense, they would go quietly to the proper authorities and insist on their doing their duty.

The distinction between the open and the clandestine book and print trade is sufficiently marked. The former is kept clean, not by law, but by public opinion. A reputable bookseller no more thinks of selling one of those vile books which are the only subjects of legal prohibition than he does of walking in the street with nothing but a hat on. And he would not do that even if the law did not forbid it.

The simple truth is that the Society for the Suppression of Vice does not care a pin for the suppression of the clandestine and really vile book trade; but, taking advantage of the great elasticity of the adjective "obscene," they first make a raid upon the clandestine trade as a cover to their attack upon the science of human physiology, in the interest of their peculiar religion. Pretending and loudly bragging to have done the work of the police authorities better than they ever did or could do it themselves, they now come to their real work, which is to suppress science and cultivate ignorance and superstition among the people. The honest and self-sacrificing men and women who are laboring openly, earnestly, and intelligently to prevent social corruption and keep men and women out of a hell-upon-earth by instructing them in the laws of life and health, are pounced upon as if they were pimps and harlots! Do our orthodox friends think such strategy is going to succeed? Do they think ignorance is the best protection of innocence, and that those are safest from precipices who either know nothing about them or are instructed that they are delightful places to jump from? If they wish to save their cause from the greatest disgrace it has ever yet suffered, they will take care to turn the energies of Comstock and his crew out of their present channel. E. W.

MORE COMSTOCKISM.

CASE OF LEANDER FOX & SON.

These gentlemen keep a bookstore on Canal street, near West Broadway. They have been in business many years and bear a first-class reputation. Mr. Fox, the elder, is advanced in years, and is probably as favorably known, so far as his acquaintance extends, as any man in the city. He has maintained an unblemished character all his life. He has, of course, seen his share of the troubles and vicissitudes of life, but it was reserved for Anthony Comstock—or rather he reserved it for himself—to bring this gray-haired old man to sorrow, to prison and disgrace, and to this end he worked assiduously for several years. During all this time he called repeatedly at the store of Fox & Son and inquired for various obscene and indecent books. Mr. Fox invariably told the gentleman that he kept nothing of the kind and never had.

Failing in finding anything there of the sort he is so fond of inquiring after, he resorted to his favorite expedient of writing a decoy letter in a false name and ordering a copy of a work upon which he could arrest him. He accordingly ordered a copy to be sent by mail of Dr. Ashton's "Book of Nature and Marriage Guide" (published and copyrighted by Benj. T. Day), a work which has been sold regularly for twenty years and by nearly every dealer in the city. Upon receipt of the order, young Mr. Fox, not having a copy on hand, went out and bought a copy from the trade and mailed it. The elder Mr. Fox did not see the order or the book. Anthony's angelic nature was, doubtless, filled with joy as his eyes fell upon the work thus received, and, "Now," thought he, "I have the game within my grasp that I have been lying in wait for so long." He lost little time in causing the arrest of father and son for being caught in the trap he had so skillfully set for them, and he had the extreme humanity to cause them to be arrested late on Saturday afternoon in a snow-storm, that they might be unable at that late hour to procure bail and thus have the pleasure of lying in prison over Sunday. This is a favorite game of his and he has played it upon many occasions.

But Mr. Fox, being so well known, was able to procure bail, and to evade the punishment that the Christian Comstock had so cunningly planned for him.

Messrs. Fox & Son employed the distinguished attorney, Wm. A. Beach, to defend them, but Comstock managed to have the case brought on while Mr. Beach was at Albany, and they were thus placed at great disadvantage, and were unable even to procure such witnesses as they should have had. Under the circumstances, it was very little trouble for Comstock to swear both father and son into prison.

The Jury, such as they know how to get up in the U. S. District Court, found them guilty, and sentenced them to prison for a year.

Think for a moment of the sad havoc such an event must have caused in their business, the sorrow and agony it must have created in their families. Think of the sorrow of the wife of the old gentleman, who had sojourned with him through life's trials, to have him cruelly torn from her by such a malicious hand and thrown into prison upon the disgraceful charge of dealing in obscene literature and sending it through the mails. A lady whose husband had been sent to prison in that way said it nearly killed her and that she would much rather see her husband laid in his coffin than dragged off to prison on such a disgraceful charge. Few persons can realize the utter wretchedness and despair which seizes upon sensitive minds under such circumstances.

Fortunately for Mr. Fox, he had a warm friend in Thurlow Weed, who, as soon as he learned that his friends Fox & Son were in prison for selling a book of which many thousands had been previously sold, having great influence with Gen. Grant, succeeded in having both father and son pardoned out. "Kissing goes by favor," and when a man is in prison it is a lucky thing to have a friend who has influence at court, but when a poor devil without friends gets into prison, no matter how unjust the conviction may be, he would have to serve his time out, though death might be his doom before it was over. As it was, Fox and his son had to lie several months in durance, and at a time too, when another son was on his dying bed without the presence and care of his father. Should not the Fox family entertain the warmest affection for the good Anthony Comstock, who is such a special favorite with the Y. M. C. A. and the S. F. S. V.?

CASE OF DR. WILLIAM MORRISON.

One of St. Anthony's later feats was in bringing this worthy and reputable gentleman into serious trouble. He is an Englishman, but has been twenty years in this city and is most respectably connected, both in England and in this country. He keeps a drug-store at 515 Pearl street, and connected with that store for many years has been a trade in what have been called "French Remedies and Goods." Comstock has had his evil eye, or probably his pious eye, on the Doctor, and has been secretly working his downfall. Four years ago he wrote letters simulating a young lady up town, asking for certain goods and certain articles forbidden by the laws to be sent through the mails, to which the Doctor promptly replied that the trade was in violation of law and he would have nothing to do with it.

In October last, Comstock renewed his epistolary correspondence with Dr. Morrison. This time he simulated a young lady by the name of Ella Bender, of Squan Village, N. J. She wrote a very confidential letter to the Doctor and asked for some information or some remedy that would prevent her being unfortunately caught should she be exposed. The Doctor simply enclosed in an envelope an old leaf of an advertisement referring to Hooper's Female Pills, which have been a standard medicine for a hundred years and are not capable of doing much good or harm.

Miss Ella again wrote more affectionately and confidentially to the Doctor, speaking to him in very endearing language, chiding him for his want of gallantry in not writing her and signing his name to the letter. She in plain language informed the Doctor that she was under the necessity of making a living in the best way she could, and that sometimes she had to do some things a little against her will, and she wished him to send her some of those French appliances that would keep her safe and sound. He replied that it was against the law to send anything of the kind by mail, and he should not do so. Again she wrote the Doctor, growing still more affectionate and urgent in her appeals, and informing him that her sister would probably buy some of the same kind of goods if he would send her one of his circulars. She wrote four letters in all, at which time the Doctor was so far seduced by her artfulness as to send her a pessary and a "safe."

This was enough to do the business. The crafty hypocrite and falsifier had met with the success which his heart coveted. He at once took steps to arrest the honorable gentleman, who has led an honest and useful life, with the view of immuring him within the walls of a prison. He visited the Doctor's place of business, accompanied by a U. S. Deputy Marshall who has borne him company upon many a similar errand of cruelty, heartlessness, injustice, and terror, the same who arrested us at the beck of his chief and marched us off to a stern official who held us to appear, and the same deputy who, half an hour later, stuck close at our elbow ready to immure us in Ludlow Street Jail had we not been fortunate in finding a friend owning property in the city who was willing to sign our bond. It was soon made apparent that Miss Ella Bender, the Squan Village girl who wanted to buy some French fixings that she might engage in certain liaisons without danger to herself, and Mr. Anthony Comstock, the eminent Christian, the noted agent, inquisitor and detective for the United States Government, the agent and secretary of the Society for the Suppression of Vice, and the pet champion of the Y. M. C. A., were one and the same person. Miss Ella, instead of being a dashing, fascinating brunette of the female persuasion, turned out to be a coarse, burly, hard-cheeked, sandy-haired, merciless masculine, with a frightful gash on the left side of his face inflicted by the pocket-knife of the one-armed Conroy.

While on such a friendly call to the Doctor's, Comstock, in rummaging a private drawer in a writing-table, played the sharp game of abstracting the letters which the sweet Ella had written to her "Dear Doctor," which he carried away with him, and in his haste took other letters belonging to the Doctor which have not yet been returned. Upon the examination the Doctor says Comstock made a statement under oath in reference to the taking of these letters which was false. It is not impossible.

In the indictment found against the Doctor a "flaw" was discovered and it was set aside, but being determined that the game he had worked for so assiduously should not escape him, Comstock caused another indictment to be procured, and Wednesday, the 16th, was the time set for trial, in Judge Benedict's Court. At this writing it is not known whether the trial was held or what the result was. If a conviction and imprisonment of a worthy, educated man follows, it will be the consummation of another case of the most gross injustice added to the chapter of Comstock's iniquities.

CASE OF MR. KENDALL.

This man was a dealer in rubber goods. Comstock, by a decoy letter, induced Kendall to send him by mail a rubber female syringe, a useful and valuable instrument. For this enormous crime, he was arrested and disgraced, thrown into prison, kept there for six months, and his business entirely ruined.

CASE OF MR. WEIL.

This gentleman was a photographer pursuing the even tenor of his way on Broadway, not far from Twelfth street. He was a quiet, well-disposed citizen, but Comstock would fain ruin him. Comstock, in person or by his deputy, visited his gallery in search of improper photographs. Weil informed him that he made nothing of the kind. "But will you not make them if I bring you the negatives?" "No, sir; I wish to do nothing of the kind." But finally Comstock discovered in the gallery an artistic photograph which Weil had taken of his own little boy in undress. This was a heinous offense against the peace and morality of the country. His negatives were seized, his property carried off, and he was subjected to much trouble and expense.

In a similar way many photograph galleries were raided, and negatives and apparatus to the value of thousands of dollars forcibly carried away. The censor and protector of public morals deems photographs of classic statuary and paintings grossly obscene, and this is sufficient incentive for him to seize and remove negatives, instruments, etc. In this way many photographers have been seriously wronged.

It is reported that victims have been arrested, tried, and imprisoned for sending through the mails photographs and prints of statuary like Powers' Greek Slave, the original of which hundreds of thousands have viewed with the purest and grandest emotions of pleasure.

CASE OF EDWARD W. BAXTER AND LUTHER P. TUCKER.

These are probably the last arrests effected by Comstock, and were made a little over a week ago. Mr. Baxter has been a resident of the city about eighteen years and has been extensively engaged in the furniture trade, but like many others became embarassed and failed. Recently he engaged in putting up a remedy for leucorrhea and other female weaknesses. It is a simple preparation of zinc and is said to possess excellent qualities. It is advertised in the usual way by means of circulars, etc., and in them a caution is said to be inserted that special care should be taken not to use the remedy after certain exposure has taken place, as its use would almost certainly prevent conception. It is only proper to state in this connection that before embarking in the preparation and sale of the remedy, Mr. Baxter took able legal advice, and the business was pronounced legitimate and legal; but here was food for Comstock. He ranks prevention of conception as among the greatest crimes in the calendar, and he enjoys no greater pleasure than in sending persons to prison and in pocketing the fines drawn from them for that crime of immense magnitude.

Comstock sent a decoy letter, obtained one of the circulars, ordered by registered letter some of the remedy, Baxter signed the registered letter receipt, and then he was in the power of the terrible informer, who arrested him at his residence, 993 Sixth avenue, on the evening of Monday the 7th inst. He was taken from his family and thrown into Ludlow prison. On the following day he gave bail in the sum of $2,500 to await the action of the Grand Jury. His former partner Luther P. Tucker, 684 Broadway, was also arrested and placed in the Tombs Prison. Comstock got out a search warrant and went through his establishment and found on an upper floor goods, circulars, etc., belonging to Barker & Co., of which firm Baxter is the Co. We are informed a bill has been found against Tucker by the Grand Jury, and that Baxter's case will be called on in a few days. If Comstock succeeds in getting these men imprisoned; if he can put a few thousand dollars of their money in his pocket; and if he can succeed in making their families utterly wretched and miserable, his pious friends can congratulate him upon his immense success in suppressing vice, and he can add these cases to the number of his victims in his next annual report to his Society.

In connection with this case an important subject is involved—the sinfulness of preventing conception. The procuring of abortions cannot be justified by any moral, right-minded person, but the too rapid increase of population and the expediency of preventing it by safe and legitimate means is a question which will demand the serious attention of future philosophers, physicians and legislators. There are thousands of children brought into the world that it would be better for themselves and for the world if they had never entered it. If conception in these cases had been prevented, no wrong would have been committed. Whether, in densely populated countries and cities, the prevention of the ingress of too many children by simple modes of prevention of conception is a capital crime, is a question which must necessarily agitate the public mind in the near future.

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Those who wish to add their names to the list of TRUTH SEEKER patrons, and help us stem the current of misguided public opinion, to the extent of three dollars per year, and get in return sixteen pages of radical and scientific reading matter weekly, are requested to send in their names. Back numbers furnished from the commencement of the volume. To new subscribers for a year ten numbers of Vol. IV. will be sent extra. Twelve months, $3.00; six months, $1.50; three months, 75 cents.

B. F. UNDERWOOD spoke at Gardner Ill., on Jan. 12 and 13; Streator Ill., 14, 15 and 16; and will speak at Toronto, Ont., 20, 21, 22 and 23; Meaford, 24, 25 and 26; Owen Sound, 27, 28 and 29, and Lindsay, Ont., Feb. 1, 2, 3 and 4.

Anthony Comstock.

As Anthony Comstock is a public character, as he is a special agent of our Government, as he seeks notoriety, and as he is considered the champion and defender of all the decency and morality we have in our country, and as without his watchful care we would all go to the "demnition bow-wows," it is but fitting that a brief notice should be taken of him personally.

It was not till he devised the idea of engaging in the obscene business and in the suppression of vice as a profession, and in laying traps and in digging pitfalls to catch his unsuspecting fellow-beings, that he seemed to find his true vocation. Since that period he has flourished in wordly affairs while thousands of his unfortunate fellow-beings have been reduced to beggary. He has pocketed many thousands of dollars. After organizing his Society for the suppression of vice; after becoming a zealous member of the Y. M. C. A.; after securing the passage of a set of the most unconstitutional laws, the most subversive of personal liberty of any set of laws that ever disgraced the American statute-books; after learning how to plan devices and intrigues to catch and despoil the unwary, finding in the United States District Court of this city active aid and coöperation, enabling him to have all the cases he took there proved convictions, as the judge was in warm sympathy with him; after all this, he has made money, which is evidently the grand moving principle that impels him.

He has become a great favorite with the Y. M. C. A., and he has induced them to think he is a strong foe to evil of every description, and that no man ever lived who did so much as he has done to eradicate obscenity and impurity from the varied walks of life. He boasts of the heavy seizures he has made of indecent matter; he is fond of exhibiting it and asking his friends to call at his office and look it over with him. He takes an evident pleasure in relating his exploits, and in giving the number of tons of books, types, plates, negatives, etc., etc., which he has captured. When he goes to Washington and Albany to persuade Congress and members of the Legislature to vote for bills giving him almost supernal power to seize, slay, and destroy, he is sure to take along a carpet-bag full of his choicest obscenities and display them to the law-makers, and after they look them over sufficiently they seem willing to legislate about as brother Comstock dictates. Then he returns home with his curiosities, and has them ready for the next meeting of the Y. M. C. A., the S. F. S. V., or some other grand occasion, when his godliness can be made manifest by a free exhibition of obscenity.

We do not wish to make the assertion that Anthony Comstock will tell falsehoods under oath, because we have not yet heard him when under oath, but we have seen fully a half a dozen persons who are ready to make oath that he perjured himself in their cases, and there are numerous persons who do not hesitate to say that they do not believe he lets the fear of perjury stand in his way when the conviction of a poor unfortunate victim and the securing of a fat fine requires it.

He claimed a year ago to have convicted two hundred and forty persons, and the most of this was done by his uncorroborated statements. It is a fearful state of American liberties when one individual, who has shown himself possessed of so little principle, mercy, and justice as our hero has, should have it in his individual power to send hundreds of his fellow-citizens, far better than himself, to a terrible, gloomy prison, and when he too, receives a portion of the fines imposed by his own evidence.

Americans, this is a truly woful state of things and demands your immediate attention. If he does not make false oaths against his betters he certainly has it in his power to do so, and by it to send men disgraced to prison with fines most heavily imposed.

We have heard it stated that this Comstock brought one of his decoy-letter cases before Judge Cadwallader of Philadelphia, with a view of convicting his man on his unsupported testimony. The Judge very properly asked if there was no other evidence against the prisoner. When informed there was not he immediately set the case aside, and said no man could be convicted in his court by the unsupported testimony of any witness who was to receive a portion of the fine imposed. It was eminently a sound decision. Comstock has since had few or no cases in that court and he seeks fields and judges more congenial with his mode of doing business.

A judge in Kansas not long ago took a similar stand. A professional detective had wormed an acknowledgment out of an accused man while shut up in prison with him for the express purpose, after which he came into court and attempted to convict him on his oath, but the presiding judge immediately put a stop to that by saying no professional liar should convict an accused man in his court by his unsupported testimony. Had Judge Benedict been governed by views of that kind, many poor victims who have been brought before him would have escaped without fine and imprisonment. He has often ruled that Comstock's statements, wholly unsupported by any testimony, were *prima facie* evidence of the guilt of the accused, and he has instructed juries to bring in a verdict of guilty, which they have often done.

The avocation of a professional detective is one of the hardest known, and it is very doubtful if any strictly honorable man would ever engage in it. Their duties tend to make them callous, unscrupulous and merciless, and it is entirely wrong to allow the unsupported testimony of such men to send their superiors in all the moral virtues to prison and to ruin. A reform is needed in this regard.

Like Master, Like Man.

Perhaps in no way can the character of a man be better judged than by the company he keeps and the quality of the companion and friend whom he takes to his bosom. On this basis, let us take a view of Anthony Comstock through his accomplice in virtue, Mr. Joseph W. Britton, alias Cohen, alias Andrews, alias Levi, with other aliases too numerous to mention. The young man, unfortunately, does not bear a first-class reputation, but he seems to be very well adapted to the elevated business conducted by Anthony Comstock. It is not our purpose to narrate all the mean and contemptible tricks of which he he is known to have been guilty; but to those who are curious to know what kind of a character he has maintained through his somewhat brief life we shall be happy to give some references.

Those who would like to know of some of his youthful moralities and immoralities we would refer to Mr. M. Sullivan, paper-dealer, 138 William street, in whose employ Britton, or Cohen, formerly was. Mr. S. will doubtless give very good reasons for discharging the young man from his service. The reasons will certainly be satisfactory to most persons.

If there are those who would become more familiar with his liaisons and immoral improprieties we would refer them to Dr. Mitchell, 23 Frankfort street, with whom young Britton began studying medicine. At Dr. Mitchell's option, however, the young man ceased to remain in his office and to darken his door with his entrance. The reasons for this course will also prove satisfactory to the majority of inquirers.

For information concerning his adroitness in selling bawdy pictures and books, so that his master might seize the buyers and throw them into prison; in inducing parties to procure lewd pictures for him; in playing the spy on a large scale to perfection, we would refer inquirers to his master and adored chief, Saint Anthony himself. He has on many occasions sent his man Friday out to try his hand at inducing unsuspecting dealers to buy his filthy wares, so his master might pounce down upon them as a hungry wolf would pounce upon a frightened kid, as well as in persuading dealers to look up and procure for him such indecent pictures and books as they could get for him. If Anthony does not incline to be communicative, call on Dr. Thayer, John Manning, James Sullivan, and many others.

For the particulars relative to his perjuring himself on the day of the last election, when he was challenged on the ground of his having bets on the election, and when he swore in his vote by taking an oath that he had made no such bets, inquire of Geo. Dunn, who challenged him, and Henry Mayer, the druggist on Tenth street, near Tompkins Square, with whom he had made two bets on the election.

For his late exploits at New Canaan, Conn., where he went to perform the work of a spy on liquor dealers, representing himself as a sporting man, and was arrested for overdriving a team and for conspiracy, we would refer the reader to Mr. G. Birdsall and others of New Canaan. It was at Birdsall's Hotel that he registered his name as J. B. Andrews, and freely passed around his cards, reading:

I AM J. B. ANDREWS.
WHO THE DEVIL ARE YOU?

It is reported of our dashing young gallant that while in New Canaan he played the young blood pretty strongly—that he got intoxicated, visited prostitutes, drove hired horses to excess, and finally, made oath that he was married and a member of a Methodist church in this city.

This person is said to be a Jew by birth, but he has proved a renegade in that direction as to the cause of decency and morality. We had been dishonored by several calls from him before we learned who he was; he seemed to be of a very inquiring turn of mind, wished to examine everything we had to sell, and made some inquiries as to how he could procure a stock of our books and pamphlets to sell in Philadelphia. On one of his visits he signed the anti-Comstock petition to Congress, asking for the repeal of the Comstock laws. He signed his name on that occasion as Joseph Levy. He professed to be considerably interested in Liberal literature.

There is no question but that he is an individual of very deficient principles, and for any honest business he is indeed poorly adapted. There is but one position which he seems eminently fitted to fill, and that is the one he now occupies in the employ of Anthony Comstock. He is certainly well qualified for that vocation, and they seem to get along "hand in glove," like two veritable brothers. If they are not strictly the counterparts of Damon and Pythias or David and Jonathan, they may long be remembered as the loving Anthony and Joseph. With the addition of Judge Benedict the trio is complete. By their combined efforts great deeds have been accomplished, if beguiling and ensnaring unwary and well-meaning persons and sending them to prison and imposing heavy fines upon them, may be called great. When will such a trio ever be seen again?

Is Comstock a Saint?

In the issue of the *Waverley Magazine* for Nov. 10, 1877, appeared an advertisement reading like this: "To Sports.—An elegant book for you will be sent on the receipt of 50 cts. Address J. G. Phillips, Box 49, Squan Village, N. J." This was pointed out to us, and we were informed that it was Comstock who was advertising. We knew that it was one of his post-offices, that he had a home in that vicinity, and that he had written us two letters from that point under the name of S. Bender (probably the father of Miss Ella), ordering The Truth Seeker, the "Open Letter to Jesus Christ," the "Marsupial" tract, and several others, as well as a copy of Dr. Trall's "Sexual Physiology." It was from Squan Village, under the same name, that he ordered goods from E. W. Jones, and it was from Squan Village that he wrote to E. H. Heywood for "Cupid's Yokes" and another copy of Trall's "Physiology." It was from Squan Village that the interesting letters came forth to the kind-hearted Dr. Morrison.

We were prepared to think that J. G. Phillips, S. Bender, Miss Ella Bender, and the Hon. Anthony Comstock were one and the same person. In this we were correct. We suggested to a friend the propriety of ordering a copy of Anthony's "Book for Sports." He did so, enclosing 50 cents in a letter which he had registered. In due time the receipt came back signed "J. G. Phillips," and after a few days more came a copy of a cheap London edition of the New Testament, which in England retails at twopence, and of which hundreds of thousands are given away. In quantities they probably cost two or three cents. On a corner of the wrapper was a small gum label, reading, "From the American Tract Society, 150 Nassau st., New York," which place, by the by, is where Anthony holds forth in all his glory. Here the connection between J. G. Phillips of Squan Village and Anthony Comstock of 150 Nassau st. was thoroughly established. But we thought his profits were too large. For the fifty cents a book had been received which cost at the most three cents, postage two cents. Fifty cents for what cost five is a thousand per cent, which in these hard times is a very fair profit. In a few days, however, back came the fifty cents in a registered letter, with a pious homily from Anthony, but which bore no signature; but it could have been from none else than the Squan Village firm.

We learn that some eight other persons ordered his "Book for Sports" and received a Testament in return, etc.

At this stage of the business our friend thought he was a testament ahead. He had received a copy of that estimable book, a pious letter and his money back again—a very good investment. We were at a loss to see where Comstock could make much by doing business in this way, for he had used seventeen cents in postage stamps besides the stationery. We did not understand his game till a few days later when there came from the same source in a sealed envelope with six cents in stamps upon it, some fifteen or twenty pages torn from a most villainously obscene book entitled, "Pleasing Memoirs," with an indecent obscene picture of the most objectionable character. The envelope was directed in a disguised hand. These curiosities can all be seen by any moral person bearing a letter of introduction and recommendation from Saint Anthony.

That all this is the work of the good Christian Anthony Comstock there cannot be the slightest doubt. We sent a special messenger down to Squan Village to interview the postmaster and others and he learned that J. G. Phillips, S. Bender, and Anthony Comstock are the same person, and that the postmaster there is privy to the artful games he is playing. The name and address given by our friend to J. G. Phillips were never given to any other person, so all that came to that address must have come from the party who had that address. It could not have been otherwise. It was Anthony and nobody else that mailed that vile stuff. He was the only one who had the address referred to, and he is the only one who has that kind of literature, having monopolized all there is in the country. In the whole transaction it is easy to trace his low cunning and his diabolical desire to catch some unsuspecting, unsophisticated person in his snare. We will leave others to decide whether such a man is "truly good," and is fit to control the morals of the country, and to be entrusted with unlimited power to persecute, to imprison, and to take the property and life of those far better than himself.

Letters from The Tribune.

THE PRINCIPLES OF THE DADDIES.

To the Editor of The Tribune, SIR: There are other American people besides Elder Evans in a "tantrum" over the arrest of D. M. Bennett for circulating his publications through the mails. I wonder that the whole nation does not shake and quake with apprehension of coming danger when a free American citizen can be arrested, put under bonds, and tried for printing, publishing and mailing opinions that are "off color," from an orthodox point of view. We used to hear the "price of liberty" quoted at the stock board of political principles, and "eternal vigilance" was demanded as the very lowest terms on which the article could be had. What has occurred to make it cheaper now? Does not this arrest indicate that we had better be stiff holders and keep up the price? The fact revealed that we have orthodox Bourbons among us, who never learn anything and never forget, and that their ignorance and their obliviousness are organized into an official force entirely unwarranted by the Constitution, should arouse the old time vigilance. A Bureau of the Spanish Inquisition is a new department of affairs in this Republic; but here we have it, thriving and growing right before our eyes; and its local habitation is in that great stone pile that Mullet built. Here are the beginnings of an evolution into a new Bastile, unless that same eternal vigilance puts its foot upon it. Slightly adapting the indignant lines of Hosea Biglow, we can shout with him:

"Hain't they placed a censor demon?
Hain't they made your journals whizz?
Wut will make ye act like freemen?
Wut will git your dander riz?"

An Administration that keeps a Key that keeps a Comstock to put a padlock on Liberal lips will get no Liberal votes when the next election comes around. Personal liberty and freedom of the press rise above all other considerations. If the right to send through the mails unsectarian and unorthodox books, tracts, and journals, on equal terms with those that are orthodox—a right inestimable to us and formidable to tyrants only; a right that we thought settled long ago and forever—has, after all, to be yet fought out and settled over again, then all other political questions are of less importance and will have to be postponed until it is determined who runs this important Department, Comstock or the American people; and whether Liberals and thinkers of their own untrammeled thoughts have in the National mails any rights which Postmasters are bound to respect.

Measures for defense are already set on foot. There is a little cloud now rising, not big enough for much of a shower as yet, and serving at present only as a shining mark for Illiberals to point their shafts of ridicule at. "The National Liberal League" has been organized to form a new political party and cast votes; and it needs only a few more acts of tyranny on the part of the Comstock crowd to swell that cloud into a storm altogether beyond the calculations of "Old Probabilities;" and that will flash the conviction into what passes for the minds of the Administration of this Government that they had better adhere to the principles of the "Daddies," whatever becomes of the dollars.

New York, Dec. 29, 1877. THERON C. LELAND.

[Keep cool. This lurid rhetoric won't have much influence with readers when they know it is all expended in defense of the right to send obscene matter through the mails.—ED. *Tribune.*]

PROSECUTION FOR OBSCENE PUBLICATIONS.

THE CHARGE AGAINST MR. BENNETT.

To the Editor of the Tribune, SIR: The *Tribune*, I am sure, cannot mean to be unfair. It has not been in all the nearly forty years I have been a reader of and occasional writer for it. I was not defending "the right to send obscene matter through the mails." I was defending the general principle of freedom of the press, violated by the arrest of Mr. Bennett, Editor of THE TRUTH SEEKER; and the result of the prosecution justifies my defense. The charge of obscenity against him was so manifestly untenable that District Attorney Woodford would not press it; and last Saturday, the 5th inst., the suit was withdrawn without trial, and all proceedings were dismissed. Mr. Bennett was ready with his defence, and contributions from Liberals all over the country were pouring in to back him up with means. Finding that he has no case and cannot succeed in a direct attack, the complainant has subsided into indirect methods of annoyance, as the manner of such is and has been all along the path of history. Friends and sympathizers who had wished to give Mr. Bennett the influence of their names are intimidated and induced to withdraw their support. Strife is fomented, and prosecutions on side issues are threatened.

The Massachusetts case, Comstock against Heywood, is resulting the same way—or rather, the tables are turned, and Mr. Heywood is prosecuting Comstock for damages. Both these gentlemen, selected to be tried on obscene charges, are editors of newspapers with thousands of subscribers, who order and pay for their papers because they like the morals taught and the principles inculcated. These editors are not dealers in obscene literature. They are at the head of concerns running and established for years, and the charge of obscenity is now heard for the first time, under the rulings of the new inquisition. Both these prosecutions were sheer, unmitigated acts of tyranny, without the shadow of fact or justice for their foundation. In both, "obscenity" was attempted to be stretched to cover attacks on current creeds and social abuses, very sharp and vigorous no doubt, but no more obscene than the essays and discussions in the *Christian Advocate* or *Observer*—that is to say neither are obscene.

Perhaps my defence was a little impassioned, but much can be forgiven to the spirit of liberty. A rhetoric born of indignation at acts of oppression is apt to be "lurid." There was a good deal of it, in '76, running through the declaration of the "daddies," and, in view of an attempted renewal of the old struggle between freedom of thought and repression, this is a good year to revive some modifications of the style.

New York, Jan. 11, 1878. THERON C. LELAND.

[On Mr. Leland's statement of the facts, he was clearly justifiable in using rhetoric as "lurid" as he pleased.—ED. *Tribune.*

ELDER EVANS IN A TANTRUM.

To the Editor of the Tribune: Why do you great and powerful editors allow the God-in-the-Constitution party to persecute, unopposed, D. M. Bennett, editor of THE TRUTH SEEKER? Are there any people more anxious to protect the youth of our nation from the corrupting influence of obscene publications than the Shakers? Yet, as my soul liveth, I would rather have the repeal of all laws for the suppression of vile publications than this robbing of the United States mail, these pious, lying, decoy letters, this interference with, and suppression of, free opinion on theological matters, where the orthodox Infidel is just as good a man or woman as the orthodox Christian, as good an American citizen, and a thousand times more safe with human liberty in his custody. What pranks before high heaven are those that are being played in the name of religion, when men who are like Jefferson, Franklin, and Paine—founders of our Government—are being persecuted by officers of the Government which the founders gave their lives to establish! F. W. EVANS.

Mount Lebanon, Dec. 27, 1877.

To the Editor of the Tribune, SIR: Why add that expressive mark of contempt—the word "tantrum"—to my article, which I thank you for publishing, not for stigmatizing? Are not "the clergy a source of danger to the American Republic?" In its palmy days, *The Tribune* was not hand in hand with the clergy, but a pretty free-thinker. Has Samson fallen into the hands of the Philistines? If so, I regret it.

Twenty-five years ago I was in a "tantrum" about Spiritualism. To-day my prediction that "henceforth it is an American institution," is fulfilled. It is an institution of Christendom—of the world.

Last mail I received a letter, dated Cape Town, South Africa, from J. M. Peebles, who is on his second tour round the world, preaching Spiritualism and Shakerism with increasing success.

I was in a "tantrum" about slavery. It cost us something to abolish it! I predict as bloody a war about Church and State theology as we have had about slavery. No danger—that is the battle cry. There was no danger about the "Comstock laws" to suppress infidelity until they were past and doing their inquisitorial work. What have you Shakers to do about it? You are not in danger from obscenity or infidelity—blasphemy. We owe our liberty of conscience—our existence as an order to a secular government. We dread the Peace of Warsaw, when American citizens can lie quietly in jails and the editors go not into "tantrums" about it. With the Bible in public schools, chaplains in Government service, all church property—except that of sixty communities of Shakers—untaxed, and Governmental subsides to theological institutions, do you ask, "What aileth thee?" F. W. EVANS.

Mt. Lebanon, N. Y., Dec. 31, 1877.

From the Gospel according to Saint Anthony.

CHAPTER FIRST.

The Parable of the Hypocrite.

1. Now it came to pass in the first year of the reign of Rutherford the First over the land of Yankeedoodledum, that these marvels did happen unto the people.

2. There was a certain pious youth surnamed Scarfaced Tony, of the Tribe of Connecticut, which is the land of peg oats and wooden nutmegs, who did enter into the fold of the Y. M. C. A. even as the wolf in sheep's clothing entereth into the fold of the good shepherd.

3. Forasmuch as they did harbor great hatred against the evil scribes, and they who hunger and thirst after unclean literature, they were moved to send out the valiant Tony to do battle with them.

4. And Tony girded on his coat of mail and set forth to battle with the obscene scribes, whom he smote hip and thigh and cast into dungeons, and great was the spoil thereof.

5. But Tony became exceedingly valiant, and laid waste the country round about until he came unto the abiding place of Selden, the disciple of Esculapius, who spat in Tony's face, and did smite him under the left eyebrow.

6. So likewise did Conroy, the Jerseyite, in the New-Ark, smite Tony the Sneak with the sword of liberty, and the cheek of Tony, though of the hardness of brass, was rent in twain, and Scarfaced Tony shall he be called henceforth among the sons of men.

7. Moreover, Sullivan the book-man did rise up in his wrath and bust Tony in the snoot, forasmuch as Tony had borne false witness against him before the altar of Benedict, the Great High Priest of the Y. M. C. A.

8. Then Tony did retire for the space of many days within his tent, and did clothe himself in sackcloth and ashes, and the sound of weeping and wailing and gnashing of teeth was heard therein.

9. But Tony did hunger and thirst after the greenbax of the land of Uncle Sam, and he again set forth like a raging lion seeking whom he might devour.

10. And lo and behold! the two virgins Vickie and Tennie did fall into his meshes, and were cast into the dungeon called Ludlow for many days, until the wise men of Gotham did unbind their chains.

11. So likewise did George Francis Train sojourn for the space of six months in the Tombs of the Judges, because of the displeasure of Tony the Scarfaced, who did not like to have the epistles of Moses and Solomon and Shakspere sent through the United States mails.

12. And Satan smiled.

13. Furthermore it came to pass that Scarfaced Tony would not permit any manner of learning which is called science to be carried in the mails, and he did cast into dungeons many of the disciples of Darwin, Voltaire, and Paine.

14. And the *Health Monthly* put its Foote in it to the extent of five thousand pieces of silver. Selah.

15. But last of all came Bennett, the scribe who wrote an Epistle to Jesus H. Christ, the Son of God, and sent it by mail to the end that his petition might be answered.

16. Furthermore, this good and wise man sent forth a tract, to enlighten the benighted heathen of Amerikee on the subject of the propagation of the opossum and the kangaroo.

17. Whereupon Tony the Scarfaced waxed exceedingly zealous, and sent Britton his Hebrew spy for copies of THE TRUTH SEEKER containing these Epistles, and these two champions of the cause of Christ decided that it was obscene and blasphemous.

18. And they endeavored to inveigle Bennett the scribe into the temples of Justice to the end that they might divide his substance among them.

19. But they fizzled.

20. For Bennett was discharged, and his publications have become twice as large and the circulation doubled twenty, thirty, fifty, yea, an hundred fold.

21. So endeth the first chapter. C. W. S.

Letter From B. F. Underwood.

BRIGHTON, IOWA, Jan. 11, 1878.

DEAR BENNETT: From your statement in THE TRUTH SEEKER, I judge that you are not in danger of prosecution for "blasphemy and obscenity," on the information filed against you by Comstock. I congratulate you on your escaping the annoyance and trouble of a trial, with the worse results that would follow in case of conviction. How Comstock could expect a trial and conviction for *blasphemy* in a U. S. Court, I am still unable to see.

I think all Liberals should unite in petitioning Congress to modify that "obscenity act," so it cannot be made to apply to any publishers or persons except those who are engaged in spreading literature concerning the obscenity of which there can be no doubt. There is a class of books to which the word is applicable, and there is only *one* class of books to which it is applicable. Whether Congress has rightful authority to prohibit the transmission of such literature through the mails, seems to be a question on which there is a difference of opinion. Why not, then, have a petition which *all* Liberals can sign. There is no doubt that there should be legislation by *some* authority adopted to prevent the circulation of vile literature, the kind that is written to excite the passions and to corrupt the minds of youth. Whether Congress or the State deals with this matter, there must be something clear and definite as to what literature is included. Now, I don't think we should waste time or temper in disputing on a subject concerning which Liberals are perhaps equally divided. Let us have a petition for such modification of that "obscenity act" as shall not render possible the arrest of honorable men by a narrow-minded and bigoted agent of the Government, A. J. Comstock. The foregoing has been suggested by Mr. Abbot's articles, and by those in reply in subsequent numbers of THE TRUTH SEEKER. Why should THE TRUTH SEEKER and the *Index* get into a dispute over this matter, especially where it is liable to degenerate into bad spirit and bitterness (as shown by the article of H. B. B., in THE TRUTH SEEKER), and where it can do no good. Mr. Abbot is a hard worker in the cause of Liberalism, and has been years arousing Liberals to organize for defense against every infringement on their rights by orthodoxy. I know you, too, to be a warm-hearted lover and advocate of the same principles. Now what I want is to see you and Abbot, and the *Investigator*, *Evolution*, and *Religio-Philosophical Journal*, and other Liberal papers, *pulling together*. Then we will have harmony in our ranks and something will be *accomplished*.

If you deem it necessary to retain the form of petition you have issued, do so for those who like it; but why not issue another form for those who believe there should be laws against the circulation of obscene literature through the U. S. mails, but who would gladly petition for a modification of the present foolish and unjust law as it now stands? Be assured that I have but one object in writing you this letter—which I write by way of suggestion only—and that is to encourage unity and coöperation in working for an object in which all true Liberals are interested, and which is liable to be kept back by needless differences and disputes among us. Fraternally yours,

B. F. UNDERWOOD.

Rough Rhymes.

BY A. W. TAYLOR.

Ye foes of oppression, arise in your might!
A brother 's unjustly arraigned
By a base tool of bigots, whose hatred and spite
Would crush and thrust into oblivion's night
A name by dishonor unstained.

A dastardly decoy, of Christianly crew,
Is doing the d——dest he can
To grind to the dust, degrade, and subdue
An Infidel, honest, straightforward, and true;
Our truth-seeking Bennett 's the man.

Shall we sit down supinely? see go to the wall
This great-minded man of the age?
Shall we stand by and see the brave TRUTH SEEKER fall?
Nay, friends; 'twere a shame! to his aid, one and all!
Defend him from bigotry's rage!

Shall Comstock rejoice, and exultingly tell
This immaculate Y. M. C. A.
That the strong prison walls and a damp felon's cell
Contain the aged form of a hero who fell
'Neath his cunning a struggling prey.

The priests and soul-mongers would rule this fair land
With an absolute, despotic sway;
The thumb-screw and wheel, the rack and the brand
They'd apply with a cruel, relentless red hand.
As did Calvin in Servetus's day.

Shall we cringe to a sycophant, kneel to a slave,
Bow the head when a dominie nods?
No; we'll trust to our reason, be fearless and brave;
Hurl dogmas and creeds into one common grave
Along with all mythical gods!

He's unworthy a right which he dare not maintain,
Or a thought which he dare not express;
On his brow he should carry the coward's dark stain;
His shame should surround him; his pathway be pain,
Who tyranny's hand would caress.

Congratulatory Letter from Mrs. E. D. Slenker.

Three cheers for Bennett and the enlarged, improved, January number of our beloved TRUTH SEEKER!!

It is now the *ne plus ultra* of papers, and all others will have to bow to its shrine, as sheaves of Joseph's brothers bent in obeisance to his sheaf. The "New Song of Christmas," by Frothingham, is the best Christmas article I've ever read. "The Radical Pulpit" is designed to open the eyes of the blind, and become one of the best and most useful departments of the paper. The letter from old Split-foot is very interesting, suggestive, and truthful. This department of the paper will have an immense number of readers among those who are curious in regard to the ways and doings of Diabolism, and [prophesy the "Son of the Morning" will in time have as many true and consistent worshipers as his "Big Brother" now has. Macdonald handles the labor question well, and few questions are of greater importance, at present, than this one. "Answers to Inquiries" will be a good school for us all to learn at. The Comstock articles are well put; and friendly letters have each one of them individual merits of its own, which makes them of general and wide-spread interest, as well as drawing us Liberal readers nearer together in the bonds of loving fellowship. The defense fund speaks loudly for the interest D. M. Bennett's readers feel in him personally, as well as for the cause itself. It is a glorious list, and I am proud of the honor of having my name enrolled therein, even though it be but for one little dollar. Tyndall is grand and full of new thought as he always is: Train, unique, fresh, vigorous, and right, as well as prophetic and far-seeing. Indeed, the papers are so good all over that I can't see how even its almost perfect editor, as universal a genius as he is, can keep it up to its present standard through the coming months of the expectant future.

"Truth is shining, earth's awaking,
Freedom's rising, chains are breaking,
Tyrants on their thrones are quaking
For their reign is nearly done.
Love upspringing, hate is dying,
Men rejoicing, knaves are sighing,
Deadly curses fast are flying
From a renovated world." —*Denton.*

A Dozen Questions.

ANSWERS EARNESTLY REQUESTED FROM ANY ONE WHO IS DISPOSED TO BE HONEST AND UNBIASED.

1. Is there a natural disinclination or repugnancy in mankind to receive Truth?
2. Is belief or unbelief of any matter of record either a virtue or a crime?
3. Is sincerity a virtue? If so, is it not as much of a virtue in one school of thinkers as in another?
4. Are not sanitary measures of more avail for the prevention of diseases than any other means that can be used?
5. What is the difference between the Natural and Super-natural?
6. Is there any class of thinkers to-day who can cast out devils; speak with new tongues; drink any deadly thing without hurting them; or lay hands on the sick, and thereby cause them to recover?
7. If in every mediation there must be two contending parties and one to reconcile them, is it not clear that all together make more than two?
8. Does not climate have much to do with the physical, intellectual, and moral development of man?
9. Can there be any knowledge without contrast? Any idea of size without gradation?
10. Is not the fact that manner is indestructible proof that it is increate?
11. Will not all things which have had a beginning also have an ending?
12. If it was once necessary that a certain person should be crucified in order to accomplish some great end, would the persons used as instruments be held culpable and justly subject to punishment?

Respectfully, INQUIRER.
Kansas City, Mo., Dec. 12, 1877.

Letters from Friends.

COLUMBUS, KAN., Dec. 22, 1877.

DEAR BROTHER BENNETT: My pockets are empty, but my heart and head are full of sympathy and moral indignation for you and the struggling cause of truth.

Having been a Freethinker and Truth Seeker for many years, I know the cost. For advocating unpopular truth and toleration, I have been belied, persecuted, mobbed, my person has been injured, and my life threatened by Christian Church members, who said I was "not fit to live." A volume would not describe all the abuse and misrepresentation I have received as a teacher and lecturer on scientific and reformatory subjects. Never have I been more belied, and hated for my opinions than for five years past in Kansas. A liberal schoolboard sent for me to teach a school at small wages; and poverty compelled me to accept. Several bigoted ignoramuses in the district raised objections because I was a Spiritualist and an Infidel.

They soon began to circulate lies about me, and to instigate their children to disobey and insult me in school, hoping to provoke me to some rash and illegal act. I was bullied, insulted and threatened out of the school. The Board firmly supported me. A meeting was called; all their lies, stated in meeting, were proved to be malicious fabrications to drive me away; they were completely baffled and their unmanly course brought to light.

Thus you see, my good Brother, that I can sympathise with you in every sense. I I wish I had money to send you, but I have to go without the comforts of life. I have induced others to help you, and will continue to advocate you and the truth.

"The seeds that, in these few and fleeting hours,
Thy hand unwearied and unsparing sow,
Shall deck thy grave with amaranthine flowers
And yield thee fruits divine in heaven's immortal bowers."

C. B.

FROSTBURG, MD., Dec. 3, 1877.

D. M. BENNETT ESQ., *Dear Sir:* I mailed you a letter this morning, but having to go to Cumberland unexpectedly this afternoon, I will procure a bank check for five dollars, which is enclosed as part of the twenty dollars promised you, in the letter alluded to above. I expect to be in Florida in about two weeks, where I expect to remain, in company with my wife, during the winter. You will hear from me while there.

Holding as I do, a very low estimate of humanity, I fear the liberals will not respond, as they ought to, in supplying material aid, but in this I hope I will be mistaken. Every lover of free speech, free thought and a free press should feel implicated in your arrest and probable imprisonment. This, in my judgment is the only rational light by which the question is to be judged in this aspect.

As a matter of policy, perhaps, your extreme views as published from time to time may be in advance of the times, in which case a more conservative course might produce better results. Superstition and long cherished myths, inculcated from childhood up, are very difficult to eradicate, as you so well know, from the human mind generally. When we consider the power of priestcraft, it is no wonder that their following is so immense. Philosophers of all ages, back to prehistoric times, held views peculiarly their own, in contradistinction to the other two great religions of antiquity, paganism and idolatry. There are too much self-interest, ignorance and superstition in the Christian world to overcome, short of ages in the future. If a large majority of mankind were philosophers, or were well educated, there would be hope. Even as it is, rapid strides have been made in the last twenty years. Here I will call a halt, knowing that you are much better posted on all those questions than I am.

It does seem to me that in the event of your ultimate incarceration in the State prison at hard labor, for the alleged offense, it would be outlandish in the extreme. I shall drop all my former ideas of a free country. Free Blazes! As to the prevention of over-excess of population, science has given us a God-send, whereby it can so easily be controlled. Are we not at war with nature every day? It is mind over matter. No use for Comstock, Bigotry & Co., to try to suppress such knowledge, as it is being widely known and becoming quite common amongst the educated thinking class. The time is fast approaching when such questions will be generally known and practiced. All criminality and conscientiousness will give way to the harmless remedy, when it is seen that argument against it is untenable.

You have a hard fight, and will need much help in money, and it is to be hoped you will get all you need.

Don't under-rate your enemy. Why does the *N. Y. Herald* say so little about it? Answer.—Fear of sectarian opinion.

Very truly yours, N. BEALL,

ELGIN, IOWA, Dec. 2, 1877.

D. M. BENNETT: I am sorry to hear of your misfortune, but still it is no more than I have expected for some time. The Christian element has always been tyrannical, and always will be while it has the power. I have been threatened by those saints divine, because I openly spoke against the priests and their immense salaries, without benefiting mankind in the least—not making the slightest exertion to earn their daily bread. Shame on these hypocritical humbugs, which help every day to add to the misery of our (I hope it will be) free country.

You have one thing to console you even if they do stop you now. The work is bound to go on. Many have awakened from the lethargy of priestly powers, and your name will stand out in bold relief with other benefactors of the race, after your body has turned back to the dust from whence it came. It will be a monument grander than the marble slab. True principles and rational opinions must, in a few generations, take the place of the old superstitions of Christianity.

Yours with esteem, W. N. BENNETT.

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Gems of Thought.

FROM the lowest depth there is a path to the loftiest height.—*Carlyle.*

I DID not give to the man (being reproached for giving to an unworthy one) I gave to humanity.—*Aristotle.*

THE grandest of heroic deeds are those which are performed within four walls and in domestic privacy.—*Richter.*

SCIENCE has done what skepticism failed to accomplish: it has given knowledge as a substitute for faith.—*W. S. Bell.*

THALES, being asked what was the most universal possession, answered, "Hope; for they have nothing else."—*Epictetus.*

SENSE shines with a double lustre when set in humility. An able and yet humble man is a jewel worth a kingdom.—*William Penn.*

INFIDELITY no longer synonyms with mere disbelief. Infidelity is synonymous with the knowledge and acceptance of the general rules of science.—*W. S. Bell.*

HEALTH, beauty, vigor, riches, and all the other things called goods, operate equally as evils to the vicious and unjust as they do as benefits to the just.—*Plato.*

No piled-up wealth, no social station, no throne, reaches as high as that spiritual plane upon which every human being stands by virtue of his humanity.—*Chapin.*

THE head truly enlightened will presently have a wonderful influence in purifying the heart; and the heart really affected with goodness will much conduce to the directing of the head.—*Sprat.*

NEVER believe to be right those who, having but a piece of metal in their hearts, would persuade you that to be cold is to be wise. Warmth is the vivifying influence of the Universe, and the heart is the source of noble deeds.—*Kossuth.*

HOPE is the ruddy morning ray of joy, recollection is the golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—*Richter.*

THERE is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body.—*Novalis.*

THE heart has often been compared to the needle for its constancy; has it ever been so for its variations? Yet were any man to keep minutes of his feelings from youth to age, what a table of variations would they present! how numerous, how diverse, how strange!—*Hare.*

PUT it out of the power of truth to give you an ill character; and if anybody reports you not to be an honest man, let your practice give him the lie: and to make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave.—*Marcus Antoninus.*

CLEOBULUS, being asked why he sought not to be advanced to honor and preferment, made this reply: "O friends, as long as I study and practice humility, I know where I am; but when I shall hunt after dignities and promotion, I am afraid I shall lose myself."—*John Bate.*

TRUE humanity consists not in a squeamish ear; it consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains rather to the mind than to the nerves, and prompts men to use real and active endeavors to execute the actions which it suggests.—*Fox.*

HUMILITY is not a weak and timid quality. It must be carefully distinguished from a grovelling spirit. There is such a thing as an honest pride and self-respect. We should think something of our humanity, and not cast it under men's feet. Though we may be servants of all, we should be servile to none.—*Chapin.*

IN these days half our diseases come from the neglect of the body in the overwork of the brain. In this railway age the wear and tear of labor and intellect go on without pause or self-pity. We live longer than our forefathers, but we suffer more from a thousand artificial anxieties and cares. They fatigued only their muscles; we exhaust the finer strength of the nerves.—*Lytton.*

USED with due abstinence, hope acts as a healthful tonic; intemperately indulged, as an enervating opiate. The visions of future triumph, which at first animate exertion, if dwelt upon too intently, will usurp the place of the stern reality; and noble objects will be contemplated, not for their own inherent worth, but on account of the day-dreams they engender. Thus hope, aided by imagination, makes one man a hero, another a somnambulist, and a third a lunatic, while it renders them all enthusiasts.—*Sir J. Stephen.*

SOCIETY opens up to its unfortunates no pathway towards redemption. We want purity and valued citizenship. It gives them no hope in life, no opportunity to achieve respectability. Bigotry, superstition, and blind zeal have too long held sway in this matter, and it is high time that the light of science should step in to reveal to the world a better way, a more truthful solution of this serious problem. Let science reign! Let truth prevail! And though under its benign sway our rotten social structure may crumble away peacemeal until its present form shall be lost in oblivion, there will rise from its dust a more glorious edifice, suited to the need of a developed humanity.—*Dr. Sara B. Chase.*

Odds and Ends.

"THEY came here," said Artemus Ward of the Puritans, "that they might worship in their own way way, and prevent other people from worshiping in their'n."

A LITTLE girl, daughter of a clergyman, being left one day to "tend door," and obeying a summons of the bell, found a gentleman on the steps who wished to see her father. "Father isn't in," she said; "but if it's anything about your soul I caa attend to you. I know the whole plan of salvation."

A FEW Sundays since a teacher in the Sunday-school of an Episcopal church in Chicago said to one of her pupils, "James, what good thing—what great thing are you willing to give up as a sacrifice during the Lenten season?" James meditated about ten seconds and responded: "I think I'll give up going to Sunday-school."

SHE was a pretty little bundle of calico as any place can boast of, and as modest as a violet withal. So when her big cousin, throwing his foot over the back of a chair, said saucily, "You can't do that," she blushed with embarrassment. But after he went out she nearly uncoupled her bustle in trying to make her little gaiter boot form a parabola over the back of that chair.

"PRETTY WELL, THANK YOU."—"Why, howdy do, Mrs. Crippins; are all the folks pretty well?" asked one woman of another, in market, the other morning. "Oh, yes, tolerably so, thank you. Father is laid up with his side again, and mother's rheumatism has got so bad she hasn't been able to get down stairs for a week, and Martha Jane had another fit yesterday, and Billy cut his foot with a hatchet, and Tommy can't speak above a whisper for a sore throat, and Eliza has a gathering in her ears again, and the baby has had four spells of croup, and my husband can hardly work with his sore eyes, and I thought I'd die last night with a sick headache, but we're all about as well as common. How's your folks?"

HOW COL. INGERSOLL ANSWERED A CALVINISTIC ENQUIRER.—A sharp and Calvinistic clergyman having been introduced to Mr. Ingersoll, persisted in an attempt to draw him into a religious controvery, which Mr. Ingersoll tried to avoid. The clergyman, not to be foiled, said: "Mr. Ingersoll, I understand you to have said that you could change to advantage the fundamental laws which govern the Universe—which a wise Creator has ordained for man." "Yes," said the Colonel, "I have." "Now, sir," said his inquisitor, triumphantly, "will you be good enough to put your finger upon one single law of nature which your puny wisdom could improve?" "With all the pleasure in life," said the accommodating Colonel; "I would make health catching instead of disease."

AN EXCHANGE OF COURTESIES.—He was the manager of a church fair, and one morning he walked into the newspaper office and said: "Want an item this morning?"

"Of course," replied the editor, whereupon the visitor laid the following note upon the table:

"The ladies of the —— street church will give a festival at their vestry hall next Friday evening. Literary and musical entertainments will be provided, and a supper will be served to all who desire. The ladies in charge of the affair have much experience in such matters, and are sure to provide a good time. The admission will be only fifteen cents, and it is certain that no one can spend that amount to a better advantage. Be sure to go and take your friends."

When the editor had read it, he said: "Oh, I see, an advertisement."

"No, not an advertisement. We prefer to have it go in the local column," replied the manager. And seeing that the editor looked skeptical, he continued: "It will interest a great many of your readers, and help a good cause; besides we have spent so much money getting up our entertainment that we can't afford to advertise it without increasing the price of the tickets. In such a matter as this, we ought to be willing to help each other."

"Well," said the editor, "if it goes into the locals, I suppose you would reciprocate by reading a little notice in your church next Sunday." The visiting brother asked what notcie, and the editor wrote and handed him the following:

"The weekly *Chronicle*, for the coming year, will be the best and cheapest family paper in Maine. Its proprietor has had much experience, and has all the helps which a large outlay of money can procure. His paper has a larger circulation than any other published in the county, and is to be furnished at only two dollars. It is certain that no one can spend that amount to a better advantage. Be sure to take the *Chronicle* and subscribe for your friends."

The manager hemmed and hesitated, and and then said, solemnly, that he "doubted whether it would be judicious to read such a notice," but suggested that if it was printed, copies of it might be distributed at the door of the vestry on the evening of the entertainment.

"Yes," said the editor, "but it would attract more attention in the middle of a sermon. It will interest a large number of your congregation and help a good cause, and, besides, so much money is spent upon the *Chronicle* that I don't see how the owner can afford to print handbills to advertise it without increasing the subscription price. In such a matter as this, we ought to be willing to help each other."

Then the gentleman saw the situation, and went straight out, without so much as leaving a complimentary ticket.—*Farmington, Me., Chronicle.*

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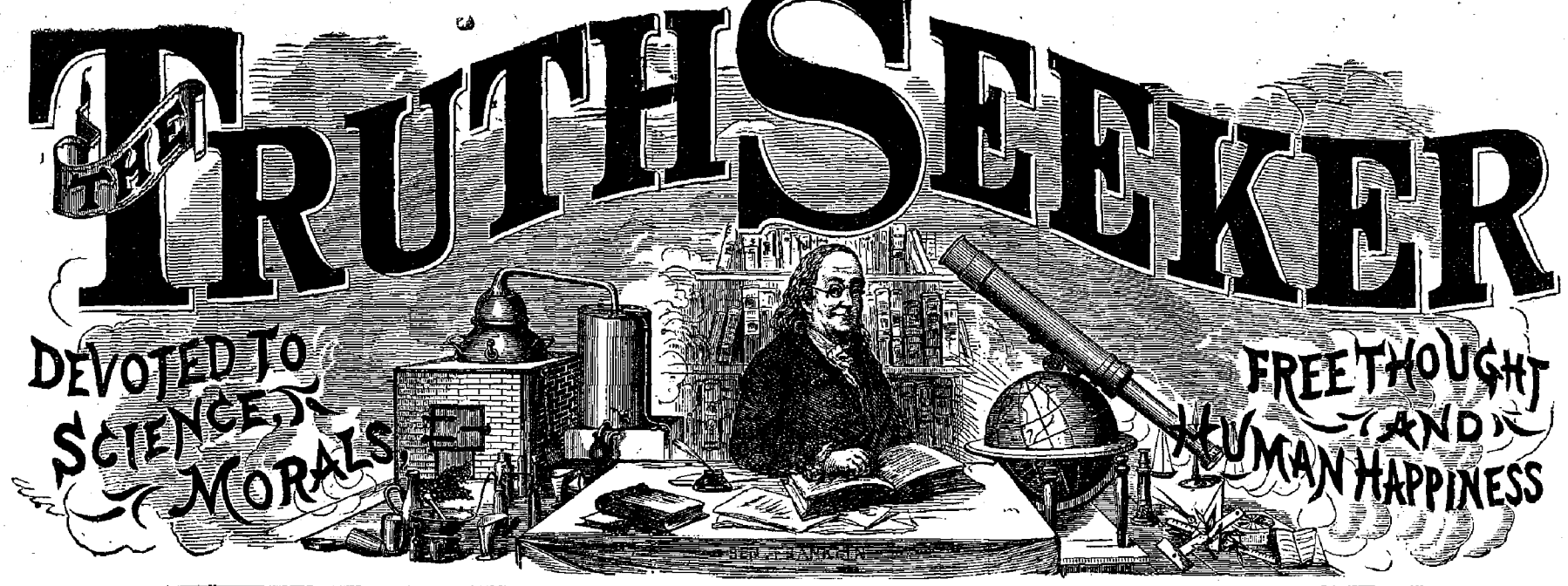
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THE TRUTHSEEKER



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Notes and Clippings.

In agony of spirit the Worcester *Press* cries out: "If there isn't any hell, where does the Devil hang out?"

The doctrine that "cold is death and heat is life" is said to explain the enigma why a soul that goes to hell never dies.

Mr. Comstock is now enjoying himself in the happy land of "New Canaan," Conn. A new "Canaan" is what he fears.—*Telegram.*

A Nice Distinction.—The difference between a model woman and a woman model is; one is a bare possibility and the other is a naked fact.

A Massachusetts little girl thinks "God ought to be very glad when prayer-meeting night comes, 'cause he hears such lots of news."

"It seems appropriate," said the officiating clergyman, "that we should sing, 'I would not live alway'; it was a great favorite of the remains."

A minister in New Orleans is said to be worth half a million dollars. It is stated that he has very little to say about camels, needles' eyes, etc.

The New Orleans *Picayune* says if Adam could have had a happy home in which to hang up his Christmas stockings, he might have become a better man.

The Bible says: "Of all things, wisdom is profitable to man." Probably that is so. A man rarely calls his wife a bald-headed old jade the second time.

The Worcester *Press* says clergymen prefer leather slippers, for they can be parboiled and used to impart an animal flavor to the oyster soup wherewith donation parties are satisfied.

The Cincinnati *Saturday Night* says, "The Episcopal divine, Canon Farrar, of Westminster Abbey, expresses a belief in hell, but if you adopt his views you may go Farrar and fare worse."

Thus says the *World*, "In the bright, new American Cyclopædia there's no such word as "Hell." Is this a conspiracy to defraud the American people out of its latest inalienable grievance?"

A Springfield preacher has discoursed on the question, "Ought a Methodist to Dance?" *Puck* says: "We don't know about a Methodist, but we do think a Baptist ought not to be absolutely ignorant of the Boston dip."

Consolation in the Hour of Death.—"Now," sobbed a fisherman, as a passenger packet went crashing on the rocks in the storm and darkness. "Now," he exclaimed, raising his hands to heaven and falling on his knees, "Now, thank heaven, my wife and daughters can have good clothes and jewelry to wear to church."

Anthony Comstock of the Y. M. C. A., and of the Society for the Suppression of Vice, wrote thus from Washington to a Doctor in this city: *Dear Doctor:* "I was seduced about four months ago,' and am now about three months gone in the family way." Mr. Comstock is endorsed as a "good Christian" and he ought certainly to speak the truth. Poor fellow!

Col. Robt. G. Ingersoll will speak at Chickering Hall in this city on the evening of the 29th inst.—anniversary of Thomas Paine's 141st Birthday—and no other observance of the day will probably be made in this city. We presume our Christain friends are duly prepared to be horrified at the Colonel's utterances, though it is morally certain that he will not speak an untruth or inculcate an immoral sentiment.

In his sermon of Jan. 20th Mr. Beecher gave utterance to the following statements, which are none the less true for coming from him: "The conditions of society keep the masses in a heated nervous, struggling condition. The barriers of society are among the strongest to keep men in place in a civilized community. There is not a man in this church, nor a woman either, who dare defy them. No adequate provision has been made in Church or State for the elevation of men who have not enough will-stamina to act as independent individuals. There have been more quarrels and more wars on account of religion than there ever were from any other cause. If the Church had been left in the hands of the priesthood it would have gone to the devil long ago. They have no sympathy with anything that combats their ideas."

The *Congregationalist* says of the Rev. George Muller: "He is great in organizing faculty. He is bland and unctuous. He appears to be an 'oily man' of philanthropy. He wins upon the women." It adds that his tour through this country is a gigantic advertisement of his orphanage. On the other hand, the *National Baptist* sets Mr. Muller down as one of the most truly meek men on earth, and says that he has at various times refused vast sums which have been offered him as a compensation for sitting for his photograph.

The Rev. M. Macrae of Scotland is in trouble with his Presbytery, by reason of having asked questions which the Presbytery hesitates to answer. The questions were as to whether elders on being admitted to office should be required formally to accept the statements in the Confession of Faith as to the creation of the world in six days, and as to the everlasting puntshment of the non-elect. The first statement is that "God did make of nothing the world and all things therein, for himself, within the space of six days, and all very good." Concerning election the statement is that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting death." Not only did the Presbytery refuse to answer Mr. Macrae's question, but actually directed the Moderator to administer to him an official reprimand for his presumption in asking such things. Macrae accepted his reprimand, and subsidsd.

An eastern paper contains the following police report: In the police court this morning William R. Dean was up, for lascivious carriage before three little girls, between the ages of six and ten years. He has been employed in the Young Men's Christian Association building as a carpenter, and he had enticed the little girls into an unoccupied room in the upper part of the building, and had acted before them in a most indecent manner. His defense raised the plea of moral insanity. He was fined $7 and costs in one case, which he paid, and the other case was continued until Feb. 1st, Mr. J. E. Durand giving bonds in $100 for his appearance at that time. He has been guilty of the same offense at three different times before, but these were privately settled. Mr. Dean is a life member of the Y. M. C. Association, and has always taken a prominent part in church and temperance matters. He may not be of sound mind, but such a monster should not be allowed to go at large, and exert a corrupting influence upon young children. If not sent to jail, he should, for the sake of morality, be sent to an asylum. Parents cannot exercise too close a watch over the associations of their children, when outside of their home. Such events as these convey a warning which should not be neglected. It is very unfortunate that when such things as these happen, they are from a source from which such things are least expected, and their tendency is therefore to bring discredit upon respectable people.

The Devil and Bob Ingersoll.—It is with the grief of one who sees the old landmarks removed and the fond beliefs of a lifetime suddenly subverted that I behold the cold-water streams of modern theology now being poured upon the fires of hell. It is plain that the devil is about to be drowned out, and his whole domain abandoned for swamp land. It may be counted mawkish sympathy extended to an unworthy object, but, notwithstanding, there comes a pang of feeling for Old Nick, who, in his old age, is thus dispossessed and turned adrift upon a cold, cold world, where the mercury never rises above one hundred and forty degrees. The question is, Where is the devil to go? A collateral question is, Where is Bob Ingersoll to go? but this, of course, is of minor importance. His satanic majesty has, by common consent, been recognized for many thousand years as the proprietor of an extensive reservation set down on the map as "Hell." He has always offered the most liberal inducements to immigrants. Settlers have always gone there of their own free will, and seem always to be satisfied, for none of them ever come back. Insinuations are made, to be sure, that water can be struck only at very low depths, but then the pumps are never known to freeze, and, as far as known, the proprietor has never stolen an armful of wood from any adjacent territory, although he keeps up warm fires the year round. Then, why this sudden and unreasonable attempt at dispossession? And will not the next attempt be made against heaven itself? If hell be thus recklessly made desolate through the rashness of mortal man, how long before a raid will be made on the abode of the blest? If the descendant of the Darwinian ape can, on this lowly fulcrum, earth, and with no longer lever than his tongue, upset the time-honored kingdom of the devil, what assurance but that he will next give the kingdom of his master a tip? Prometheus stole fire from heaven and was severely punished. How much greater should be the punishment of those who maliciously design to rob hell of its chief staple and stock in trade? Let an end be put, by legislation or otherwise, to this theological nonsense. Let us let the devil alone and turn our attention to cleaning out the innumerable small hells which infest this earth of ours.—*Chicago Times.*

The following is from *Dr. Foote's Health Monthly:* Bennett Case Dismissed.—On the 5th of January, on motion of Assistant District-Att'y Herrick, before Commissioner Shields, the proceedings against Mr. Bennett were dismissed. This course was doubtless taken because of the general uprising of Mr. Bennett's friends against the injustice of such prosecutions in a country which boasts of freedom of conscience and freedom of press. We have been enabled to draw one lesson from it. When we were prosecuted our counsel advised silence, and to such an extent was this policy pursued we were accused by one of the evening papers of having paid $100 to reporters to keep all allusion to the case out of the press. What did leak out in the court news and through the associated press brought us daily letters burning with indignation from the best people in the land. When, at last, it was generally announced by the press that we were convicted, we were inundated with letters of sympathy from every part of the country for months, until finally heart-felt echoes came from far-off Australia. Meanwhile letters from influential citizens, and many from our best physicians, poured in upon the judge who was to pronounce sentence pleading for a light punishment. When the fine of $3,500 was imposed short call loans were sent in to us by our friends to meet the fine, and thus keep us out of jail. Then followed remittances from our grateful and sympathizing patients, of various sums from $1.00 to $20.00 for our *Health Monthly* and the fine, till we received fully $1,000 above the printing and postal expenses attending the publication of our two supplements giving full account of our trial, etc. Now, had there been no attempt to conceal the unjust proceedings, for we had done and published absolutely nothing of which we were ashamed, the indignation of our friends and patients would have been felt before the case assumed such unwarrantably large proportions in what are called the "halls of justice." Silence was a mistake; but it was impossible for our counsel to comprehend till the very moment of the jury's verdict, that the prosecution had a "case." They could not be made to believe that we would be convicted and punished for an offense which was morally a virtue, and which a large body of intelligent people in every part of the world openly endorsed as such, especially when the proof on one count was inadequate and the decision of the jury on the other depended upon opinion which is widely and honestly divided in the community at large. We congratulate Mr. Bennett on his release from the merciless clutches of the law. His friends have done well for him in bestirring themselves and using both personal influence and money for his defense. His defense fund grew rapidly, and had the case gone on would have amounted to a sum fully sufficient to have paid for a strong, and, if necessary, protracted struggle with the adversaries of a free press.

Events of the Week.

Five hundred tailors have struck in Chicago.

Senator Morrissey in Florida is still improving in health.

Stanley, the explorer of Africa, has been tendered a reception in Paris.

The silver men claim fifty-two votes in the Senate. They are feeling very jubilant.

An oil refinery and a large quantity of oil was destroyed by fire in Wheeling, W. Va.

Samuel Bowles, the well-known editor of *The Springfield Republican*, after a lingering and painful illness, is dead.

Fifteen steamships left this port for Europe this week. The export of Breadstuffs is very active. Freights are good.

Peter Cooper, while driving in Greenpoint on the 22d, accidentally run over a boy ten years old and injured him somewhat seriously.

One thousand tons of coal have been distributed among the poor of this city since the commencement of winter. The coldest half is doubtless before us.

After a term of very open weather with warm rain it has suddenly turned cold, and the prospects are that ice may be made for next summer's creams and cobblers.

King Alphonso of Spain was married to Princess Mercedes on the 23d inst. The ceremony took place in the Atocha Cathedral, and the event was celebrated with great pomp.

The war upon rum has been very active in some Connecticut towns. The raid upon the liquor-dealers is generaled by the Rev. Mr. Buckley, Methodist, formerly Catholic. The spy system has been adopted. Buckley has been arrested which is said to have increased the fervor of the temperance party.

More failures are constantly taking place, among others, the large drug and medicine house of John F. Henry, Curran & Co. Within the last few days, the leather houses, usually considered about the safest business going, have many of them gone to the wall. These last disasters are especially bad in Philadelphia.

The Chinese question is all the excitement in San Francisco. Some 50,000 men are out of work, and they are feeling very bitter toward their Celestial competitors. They are holding meetings nearly every night, and the police and military are obliged to be continually on the alert to prevent outbreaks and attacks on the Chinese. Petitions have been gotten up to present to Congress asking relief for the working classes.

A serious railroad accident happened several days ago near Tarriffville, Conn., by the giving way of a bridge, precipitating a loaded train into the abyss below. Thirty persons were killed outright and many more badly injured. They were returning from a Moody & Sankey meeting and it puzzles believers in a special Providenceo to tell whether Providence was displeased with their attending the meeting, or whether they did not remain long enough, or whether as a crowd they were as near converted as they ever would be, and so it was deemed best to take them off before they relapsed into sinfulness. The ways of that mysterious personage are exceedingly inscrutable.

The Russians are playing havoc with the poor Turks. They have been pushing them south, step by step, till none of the Ottoman forces are north of the Balkan mountains. A severe battle took place on the 16, 17 and 18th inst, between Gen. Gourko, on the Russian side, and Sulieman Pasha, on the Turkish side. The Turks were finally driven into Rhodope mountains, with a loss of 4,000 men and 49 guns. The Russians will probably next attack Adrianople, and then Constantinople, which must fall before them. The Turks are dispirited, demoralized, and in destitution. The sufferings now being endured in that distracted country is fearful to contemplate. The Russians are too young and powerful a nation to long be withstood by such an effete nation as the Turks. The fittest must survive.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

"And didn't you see Mr. Darwin, or Willie?" asked Sue.

"No. Mrs. Darwin apologized for their absence, saying they were busy fixing up the machinery in the factory so as to have it ready in time for the wool-clipping season, and said they seldom came in till it was too late to see to work any longer."

"Well, Edith," said Jennie, "I must confess I'm rather favorably impressed by what you say of the Darwins, and if I thought they would call on you Sunday, I would come over."

"Well, come anyhow; if they do not happen to be here, we'll practice that new song you wished to learn," said Edith.

"And poor me! I must stay at home and read 'Baxter's Call to the Unconverted,' or some other of the dry, musty, old volumes which compose the family library," said Sue. "I declare it's too bad! I wish there wasn't any Sunday at all."

"You had far better wish that everybody was at liberty to enjoy the day as they pleased, whether in work, recreation, or pleasure," said Edith seriously. "It is a pity your father is so strict with you, for I'm sure there is no harm in taking a walk, or calling on a friend on Sunday, any more than on any other day. The Bible says the Sabbath was made for man, and surely we ought to be allowed to use it as we think best. But of course you will obey your father in all things reasonable as long as you remain under his roof."

"Well, I don't know about that. He is naturally so unreasonable that I never can tell when it is right for me to obey, and I sometimes think a few more years of such training as his will fit me for the lunatic asylum," replied Sue, with a sigh.

"No danger of that," said Edith, smiling. "As long as you jump over the traces as often as you have done of late, you will find enough outside amusement to keep your brain all right. It's none of my business, you know, but I am well aware who it is that rides over to N—— every few weeks and dances till the wee small hours, while her parents think her quietly sleeping in her little chamber."

"Yes, and a nice time there'll be some day about it, too. Bill and Sam—the twins, you know—were off skating one Sunday a few weeks ago, and the ice was so thin I was terribly uneasy about them, and when they came back I told them if they went again I'd tell father. They said, 'Tell away if you want to: we can tell things, too. You needn't think we don't know that you have been to five balls this winter.' I had to promise to keep quiet then; and so it goes all the time. It's one continual fuss about something or other, and a perpetual covering up and hiding, till I'm so sick of shams that I often wish that everybody had to live in literal glass houses without a curtain at all to them."

"It's a funny idea, Sue, but it would doubtless vastly add to the morality of some of us if we knew our every act was thus laid open to public criticism," said Edith.

"A nice time we would have with father, though, in the glass house," remarked Sue, with a grimace. "He is always grumbling now from morning till night, and continually finding fault with some of us, and what would he do if he could see all that goes on!"

"I don't suppose he could well do more than grumble all the time," and Edith laughed archly and mischievously at her little troubled friend, though in her heart she really pitied and sympathized with her.

"Ah, me! I do so long for a few gleams of real sunshine in our home," said Sue, after a moment's pause. "You don't know how bare, cold, and desolate it looks after I have been to call on some friend, who, like yourself, lives in the very midst of brightness and beauty. Father will not even let us cultivate flowers. He says he will not have them in the way darkening all the windows; and out of doors he gives us no chance, for he pastures his horse right in the front yard, and pulls up every one we plant in the garden, saying we had better set a cabbage there, or put out a potato hill. And he will not allow us to play games—not even fox and geese. I do wonder if he was never young himself, that he insists on us having old heads on young shoulders?"

"What can't be bettered must be borne, and should be borne as cheerfully as possible for one's own sake, as well as for others," said Edith kindly. But had she chosen to do so, she could have made Sue open her blue eyes wide with astonishment, for her mother and the Deacon had both spent their younger days in one of the southern counties of the State, and had, by chance, again drifted together at P——, members of the same church and the same community once more. Therefore Mrs. May knew all his antecedents, and had acquainted Edith with his former history. She had told her that the now sober and sedate old deacon had not only been wild and reckless in his earlier life, but absolutely lawless. He spent the Sabbath hours in all sorts of amusements; robbed orchards and water-melon patches; stole nuts, and everything else that was eatable; drank liquor to great excess; and, worse than all, he had seduced the only daughter of a poor widow and left her to raise *his* child as best she could, and to drag out the remainder of her life a sad, lonely, broken-hearted woman, neither maid, wife nor widow, and belonging to no class of society save to outcasts, with whom she refused to associate, preferring even isolation to further wrong-doing. But all this was kept quiet by Edith and her mother, for they could not see that any good would result from its being known, and therefore let things take their course, aware that right generally triumphs in the end, and the good things of life preponderate over the evil.

Sunday came, and as it was unusually mild, pleasant and warm, Edith and Jennie sat out in the little porch and watched for the expected visitors. They soon saw Mrs. Darwin coming up the garden walk accompanied by a tall, fine-looking gentleman whom she introduced to the girls as Mr. Darwin. Edith led them through the hall into the sitting-room, where her mother, a pleasant-looking old lady, sat in a comfortable arm-chair reading some magazine. Edith presented her new friends, and soon after Jennie came in and was presented to Mr. Darwin. They all fell into a pleasant sociable chat, soon feeling like old acquaintances and real friends. After an hour or so, Edith slipped out and brought in a lunch of cakes, and cream, and apples and some water in a beautiful silver pitcher which she told her new friends she had received the day before from her class of pupils, who had given it as a testimonial of their good-will and esteem for one who had proved not only a good teacher but a true friend to each and all of them.

"Yes," said Mrs. May, with her motherly pride, "all Edith's pupils love her, and it seems as if they could not do enough to show their appreciation of her, and well they may, for she is mother, friend and companion to them. She grudges no labor or expense that will add to their happiness or improvement."

Edith blushed a bit at her mother's words, but soon recovering from her embarrassment she invited her guests to eat something after their walk. "Perhaps," said she, after all had been helped to a generous supply, "perhaps I ought to apologize for not treating you to wine, as it is so customary to do in this place, but temperance has always been one of my mother's hobbies and I have followed in her footsteps, only more so."

"No apology is needed," said Mrs. Darwin, "we, too, are strongly opposed to all kinds of spirituous liquors. We do not even make home-made wine, nor beer, nor cider. Some think us almost fanatical on the subject, but if we *do* err I wish to err on the right side. Liquor has been the cause of so much misery and wretchedness in the world that I often wish the art of making it could be forgotten."

"It would soon be learned again," said Mr. Darwin, "for the juice of berries or fruit of any kind, if sweetened and left to stand awhile, will ferment and become alcoholic; therefore, if we wish to do away with strong drink we shall be obliged to try some other mode than forgetting how to make it."

"And what would be your plan, Mr. Darwin?" asked Edith, earnestly.

"Well, if liquor must be had, and it is useful for preserving specimens of curious animals and perhaps in many other arts, I should say, have it made by such persons as government should appoint. Have it made perfectly pure and unadulterated. Sell it at a stipulated price, so there would not be much profit accruing from it to the manufacturers, or any who should buy or sell it. Let those who make the liquor have regular wages, and let what little profit there might be go to the government, just at it does from the making of postage stamps or greenbacks. If no one could sell it for more than the government did there would be no motive for any one to traffic in it. Who will try to make money by buying and selling postage stamps?'"

"But, Mr. Darwin, I don't see as your plan would better it much, for all could get it that wanted it, just as we all get stamps when we wish to," said Edith.

"True, but you see if people only got it in that way, and no one made money by it, there would be an end to all the rum-shops and other places of temptation. Then education would do away with the rest in a very little while. Once get people generally to see that liquor is not food, strength, or nourishment, and entirely valueless as a remedial agent and that it is moreover, really injurious to the system, both mentally and physically, and few would touch it."

[TO BE CONTINUED.]

Freedom of Thought.

Has a man the right to think for himself? Protestantism answers "Yes," but it adds thereafter, "to think as Protestants do!" From whence came the right of a church to dictate what a man shall think or believe? Is not a church an aggregation of men, and does a body of men acquire a right not possessed by them as individuals? Can they as a whole arrive at a truth which they cannot as individuals?

Having a body carries with it the right to use that body for its natural uses, and having a mind gives the right to use that mind—to think. We have a right to believe or disbelieve whatever we please; to read such books as may interest us, to listen to such discourses, to write or speak as we please, subject only to the limitation that in so doing we do not interfere with others' rights in the same direction.

HUDSON TUTTLE.

Discussion.

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. BENNETT'S SIXTH REPLY.

MR. CYRUS ROMULUS R. TEED, *My Dear Sir:* It seems to me you are making slow progress in establishing that Jesus was the Creator of Heaven and Earth, and I am not a little amused at your process and efforts in that direction.

In the first place you admit that *Matter* or *Substance* or *something* was never made or created by anybody or any power. That admission ought to be conclusive at all events that Jesus did not do it.

In the second place you assume that there is an ever-existing coördinating mind, that has ever-existed as matter has done,—that it did not originate matter nor create it, but that ultimately it must dominate it and that this eternal mind is Jesus Christ. Now if you could succeed in showing that this grand speculation of an eternal mind had the slightest foundation in fact, you fall far short of proving that it created the Universe, because you have already admitted that the Universe was not created and was never creatable; that this eternal mind is only co existent with eternal matter, and that neither created the other. So if I yield to you that there is an eternal mind that has ever existed, and that the name of that mind is Jesus, you still fail to show that he created the Universe or the heavens and the earth, for you only claim at most that matter and mind are co-existent and co-eternal. So your first proposition inevitably falls to the ground.

Though a certain beauty pertains to your speculation as a theory, it is utterly deficient in the matter of proof. This original mind is very pretty to think of and talk about, but it is utterly impossible to find, except in the imagination. You say it is a substance, a reality, but you entirely fail to produce a particle of it. Before I can grant you the existence of any form of substance, you must produce some of it and prove to me that it has an existence. Your manner of proving such an all-important theorem as the existence of a self-existent, eternal, coördinating *mind* by a beautiful, aerial, metaphysical, visionary theory is entirely unsatisfactory, and cannot be granted. If there is such a form of substance that coexists and coördinates with matter at all times and everywhere, you ought to be able to produce some of it and apply scientific tests to it.

I fully agree with you as to the various forms of matter; of the relative gravity or levity of platinum, gold, silver, water, atmosphere, and hydrogen, which you so clearly illustrated. All these forms of matter have an absolute existence; they can be found, exhibited, and tested. So have light, heat, attraction, cohesion, electricity, magnetism, luminiferous ether an existence. Some of them are forms of matter and some of them are forces inherent in matter and inseparable from it. All have a real existence, and can all be produced and submitted to actual scientific tests that every rational man is bound to accept. But the individualized "mind-substance" which you theorize about and speculate upon has no real existence. You cannot prove it; you cannot produce it; you cannot apply any tests to it that will satisfy a practical mind. You can only *assert* that it exists. The world, during the reign of darkness and superstition, was long content to accept these assertions as facts, but now men want something more than assertion; they call for proofs.

You are simply engaged in the same kind of employment that theologians and god-makers have been engaged in for thousands of years, only you occupy a somewhat more elevated and intellectual plane. Your theory is not so crude as theirs, but wherein you have any more authority for claiming the existence of your god than the dwellers in Africa have for theirs, I cannot understand. You and they alike tell me a theory which I cannot comprehend, and alike you fail to give me the slightest proof that your theories have any foundation in fact. Your gods are alike uncatchable, untraceable, unprovable, *unknowable*. Unless you can produce some of this ever-prevailing, ever-existing, coördinating substance called *mind, God,* or *Jesus,* do not ask me any more to believe in it or to accept it. I deny its existence, and I call upon you for proof that it does exist. Unless you can bring proofs to sustain it, you must abandon it, however much you may be fascinated with the idea. Until you can produce mind not the result of organized matter, you must not ask me to believe in it.

Even could you overcome the impossibility of producing a moiety of this original, omnipresent, independent mind that you tell me of, you will find the greatest difficulty in identifying it with the Jewish Jesus, who is said to have come into existence nearly nineteen hundred years ago. You can only do so in theory, and by that process you could just as easily make it Mumbo Jumbo, Mohammed, or Joe Smith. In the first place, the personal existence of the man Jesus is at best extremely hypothetical. There is nothing to

base the story of his advent into the world upon save the accounts ascribed to Matthew, Mark, Luke, and John, and they are so contradictory and uureliable that little dependence can be placed upon them. It is now pretty well known that neither of the books was heard of till nearly two hundred years after the time when Jesus is said to have been born. This simple fact proves that so far as Matthew, Mark, Luke, and John being the authors of those narratives is concerned, the claim is utterly false. And if that important part is false—if they were not written by the parties claimed as their authors—what possible assurance have we that the entire story is not a complete fabrication? If I should assure you that a certain John Jones wrote a narrative about the miraculous life and adventures of Samuel Smith, and you should afterwards discover that the narrative was not written until Jones had been dead more than a hundred years, you would be fully justified in discarding the story about Smith as an utter fabrication.

The whole story of Jesus and his remarkable conception upon the person of a young maiden is a mere reproduction of the fable about the virgin and child which is well-known to have been believed in in India, Egypt and other countries fully a thousand years before the dawn of Christianity, The conception of the virgin and child is one of the oldest in the human race, and formed a part of the framework of many ancient systems of religion.

The life ascribed to Jesus was as near like the Christna of India, Buddha, and many others who were believed in many hundreds of years before his supposed advent into the world, and who also performed miracles, had disciples and followers, and taught beautiful morals, that his story seems a mere plagiarism of theirs. Why, there are in the religious systems of the old pagan world near forty demi-gods or sons of gods, who were miraculously born and who performed miraclulous deeds, and nearly half of them are said to have been crucified for the salvation of mankind. The belief that demi-gods existed who had gods for fathers and virgins for mothers, was old nineteen hundred years ago, and that they had been crucified as an expiation for the sins of the world was equally antique. Neither the manner of conception nor of death, as applied to Jesus, has the virtue of originality. Both were borrowed ideas, as nearly all the dogmas of the religions of the world have been borrowed from prëxisting systems, Nothing is truer or more susceptible of proof than this. Christianity is no exception to this rule, and I defy you to name a single tradition, dogma, rite, sacrament or point of belief in the Christian religion that was not hundreds of years earlier taught in other systems of faith. If you wish the names of these gods and demi-gods born of virgins or in a miraculous manner, who led extraordinary lives and performed miraculous deeds, and were finally crucified hundreds of years before the Jewish Jesus, I will cheerfully give them to you.

The morals of Christianity are no more original than its story, the beatitudes ascribed to Jesus, his most beautiful sentiments, and the "golden rule," which is claimed to be par excellence above every other moral principle, were taught by other sages and reformers hundreds of years before his advent into the world. If he was the son of God and possessed powers and abilities which no man before him ever possessed, it is most singular that he was under the necessity of following in the exact footsteps of the old pagan myths, some of whom had preceded him a thousand years, who performed as much or more than he performed, and gave sentiments as wise, as sound, as deep, as moral, and as beautiful as anything he uttered. I tell you, Brother Teed, the entire story of the life and adventures of Jesus, whom you would have me believe is the creator not only of this little globe and all there is upon it, but of millions of other suns and worlds, is nothing more than a rehash or a reproduction of the old fables and traditions ascribed to other similar characters thousands of years ago, and I am surprised that a man of your intelligence is not sufficiently aware of the fact to keep you from joining the clerical aristocracy who have a great bread and butter interest in still holding up these fables that were old twenty-five hundred years ago. Your mind is capable of grasping something better and truer, and you ought to do it. The world is searching for something grander and higher than the myths, creations and absurdities of thousands of years past, and you ought to be one capable of teaching a better class of truths. Oh, cast away the errors and legends of the dark ages of our race and embrace fully the great truths of science and progress now being brought to light! Cease dabbling in moonshine idealities, and take hold of the solid, substantial truths of nature.

I do not say there was not a person by the name of Jesus who once lived in Palestine. There might have been several. It was a common name and is said to be synonymous with Joshua. In Spain and Mexico it is common to-day. If, however, there was such a character as Jesus, I can only accept him as a man. If we divest ourselves of all that feeling of reverence which we have been trained to feel for him, and the mythical characteristics that have been accorded him, he becomes a person of only common abilites. Numbers of men have lived in the world who possessed greater powers of mind, who had more information, more strength of character, who accomplished far more in life and left a more brilliant record behind them than did Jesus the Jew. In my honest opinion, there are very grave doubts whether such a person ever had an actual existence. If he did, and he was the character he is represented to have been, and he performed the great deeds ascribed to him, it is very strange that it is not corroborated by any other writers than the mythical Matthew, Mark, Luke, and John. That such a person lived cannot be proved by any sacred or profane writer or historian of his time. The short paragraph in Josephus making mention of him was long ago, by the highest Christian authorities, admitted to be an interpolation—a forgery. Thus, the whole story of the life of that person you claim created the Universe rests only on the unsupported narrations of four doubtful characters who died fully a hundred years before their writings had an existence. So, my friend, if you succeed in the herculean task of convincing me that the grand old Universe was devised and created by any being or person, you will have hard work in convincing me that Jesus was the man who did it.

There are some arguments, points, and questions in your last letter deserving of attention. You take me to task for saying it seems consistent that the Universe is infinite and then turn and ask me how I *know* it. I did not pretend to know it. I never was at the confines of the Universe, and consequently I cannot *know* how it is. But it is far easier to conceive that space is infinite, boundless, than to imagine that it has limits beyond whch there is no space. It is the same with the Universe. It is far easier for my mind to grasp the theory that it is infinite than that it extends only to some wall or boundary line where it stops, and beyond which there is no Universe. My belief is that space is without bounds, and that wherever space is, there matter exists in some form, and that all matter and its inherent forces and all space constitute the Universe. You may imagine limits to it if you are able, but I cannot; but I do not pretend to *know* whether it has limits or not.

Your catching at my use of the word "form" as applied to the Universe, implying limit, does not seem to amount to very much. Every atom or molecule in the Universe has form. Every combination and organization has form, every world and sun has form, every planetary system and stellar constellation has form; hence I fail to see the absurdity of applying the term "form" to the Universe, or that doing so implies limit or finiteness. It seems very easy for you to give form to the Creator of the Universe, but deny it to the thing created. You wish me to become convinced of the anthropomorphic character of God; and that of course means God in the form or shape of man. Now that I may be convinced more readily, please tell me if God is infinite, and if he is in the form of man and has a head and other parts like a man, whether he must not necessarily have an infinite head, infinite lungs, an infinite stomach, infinite arms and hands, and infinite legs and feet. If God fills all immensity and is just as much in the most remote star as here, and is still anthropomorphic, will you please tell where his head is, then again where it is not; where his heart is, and then where it is not? If he fills all expanse, and is still in human form, are his head and his feet in the same world or system of worlds, and does he sit in one constellation more than in another? Verily the idea of an anthropomorphic God is attended with many difficulties and seems far too crude and senseless to engage the serious attention and belief of a man of mind like yourself. The idea of form in connection with a being implies limit, but with the Universe the term "form" is only applied to the multitudinous and divers parts, and does not limit the grand entirety and universality.

I am much pleased with your skillful exhibition of matter in its various forms and densities. Hydrogen, the lightest gas you mentioned, is not the lightest form of matter, and it is hardly probable that it exists in a pure stratum above the atmosphere. Nearly all the hydrogen in existence is combined with some other gas or form of matter. It is not often found in nature in a pure or uncombined state, and if that is found to be the case, it is a great stretch of privilege to make it in that pure state to be water, or what the Bible calls water. Hydrogen by itself is no more water than is oxygen. It takes both gasses to form water. Your efforts in this connection to make the clumsy, ignorant account in Genesis about the firmament, in which the stars of heaven were set, being used as a barrier or separating line of division of the waters which were below the firmament, from the waters which were above the firmament are slightly ludicrous. This firmament described in Genesis, and which in Hebrew means a solid plate or substance, was represented as having apertures or windows in it which were occasionally opened, and notably about the time when Noah commenced his remarkable cruise, when the waters above the firmament poured through the holes or windows and submerged the earth to the top of the highest mountains which are nearly 30,000 feet high, or over five miles above the level of the ocean. How does that remarkable shower agree with your theory of a stratum of pure hydrogen? When the windows in the firmament were opened by the anthropomorphic personage who is presumed to preside over that department of affairs, did your light hydrogen, which is so light as you have shown that it necessarily rises far above the atmosphere, pour through and fall to the earth, covering it with water to the depth of five miles? Or did your Anthropomorphic friend, to suit the exigencies of the case, convert the light hydrogen into heavy water for the beneficent purpose of drowning out the races of man, the races of animals, and the innumerable varieties of trees and plants, which he had taken such pains to create? If he did not do that, will you please tell me whence came that immense amount of water on that remarkable occasion? Please tell me also by what process that body of water five miles in depth all over the face of the earth, became reconverted to hydrogen, so as to take its place in an immense stratum far above the atmosphere? Did your Anthropomorphic Jesus do it? If so, was it not one of the most remarkable chemical transformations ever accomplished? Will you not need to revise your beautiful explanation about the firmament mystery just a trifle? What you say about the application of this exquisite story about the firmament to "the structure of regenerated humanity, evolved through the physical Universe, and corresponding to it in his celestial, spiitual, neutral and physical organization" I will let pass for what it is worth. I confess I fail to comprehend it.

You very politely thank me for conceding and "yielding the point regarding the existence of mind as coexistent with and perpetual as matter," aud continue thus: "As you have yielded to the first, I may hope you may accede to the second step in our discussion." You are too kind by half. I am not entitled to your thanks. I have made no such concession. I have contended persistently that mind is the result of matter and organization, and that it is not coördinate and coexistent only where conditions are favorable to its production. Matter on this globe, with the forces belonging to it, have always been capable of producing mind when the conditions were favorable for such production, but for unknown thousands of years this was not the case; consequently, during all that time, on this sphere at least, matter and mind were not coexistent, neither did they coördinate, as you will have it they did. Don't be too profuse with your thanks. I respectfully decline that to which I am not entitled.

There are other points in your letter I would be glad to notice, but my reply has already outgrown its proper proportions, and I will defer further remarks till another time.

I am respectfully yours,

D. M. Bennett.

Communications.

Letter from Elder Evans.

Mt. Lebanon, January 15, 1878.

Friend D. M. Bennett: Allow me to congratulate you on the praise and victory you have achieved. You have escaped like a bird out of the snare of religious devils. Father Joseph used to give them, of all devils, the first place. You have seen how the *Tribune* has published my articles with the scoffs "Tantrum," "At it again," "Keep cool, this lurid rhetoric is all expended in defence of the right to send obscene matter through the mails." Is not that cool for a piece of editorial impudence? Of course we all understand what it means. Union of Church and State commences with the press, then it passes into the Government, We propose to deal with this enemy of human liberty in its first stage of development. The subsidized press wants to fight obscene literature as it passes through the mails. That is serving the sovereign people as the bear did his friend whose face was afflcted with an intruding fly. He smashed the face in killing the fly. Again, it is like fighting an enemy after he is in the cities, towns, and villages of the nation rather than meet him in the harbors or on the ocean. May not some good thing come out of Nazareth—Shakerism? Suppose the fashionable clergy provide this people with daily bread to keep them from stealing or selling hurtful things—banish poverty. Then, suppose they teach them to "think on these things: whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute." Stop the evil of obscenity at the fountain—in the family, in the church. Would not that give the priesthood something to do that would keep them from being a sentimental terror and source of danger to American citizens and American liberty? Respectfully,

F. W. Evans.

From a Friend.

Winterset, Iowa, January 9, 1878.

Friend Bennett: I send you to-day, per U, S. express, petition signed by 1021 citizens of all classes save one, and that is the class of which Saint Anthony seems to be chief. I found no great difficulty in getting any saint or sinner who had sense enough to run a coffee-mill to sign it, except one old tooth-carpenter in this city who refused on the ground of its being too "demoralizing." And would you believe that no longer than last night this same sweet-scented specimen of morality was found within less than five feet of my place of business in a state of drunken insensibility, where he would have frozen to death had not a good-hearted Infidel pointed him out to our city marshall, who had him properly cared for? I suppose Saint Anthony is like certain Christians in this vicinity. They go to church every Sabbath and boast how they love and follow the meek and lowly Jesus, while their only object is to recapture that long-tailed varmint the aforesaid J. C. stole while on his journey to Jerusalem. I wish George Francis Train or some other man would give us the true definition of the word "Christianity." Does it mean persecution for opinion's sake? If so, call me by some other name—Atheist, Infidel, or what you please, so you don't class me with that cowardly, low-flung scamp who has undertaken to do the dirty work for the Y. M. C. A. And here let me say that if such men go to Heaven I prefer to take the other road, for should he and I meet in Father Abraham's bosom there would be a greater tussle than the one that took place between Jacob and the great Jehovah.

I believe that you might as well undertake to run a raft of crowbars down the Mississippi river as to find a man of brains and education who honestly believes in the divinity of Christ or the inspiration of the Bible. Yet they pretend to believe it because it is popular and because it pays. Enclosed find $34.15; $10 for the defense fund, $1 balance due on enlarged Truth Seeker, and $22.50 for the following books; Great Works of Thomas Paine, Diegesis, Exeter Hall, The Outcast, Apples of Gold, Buckle's History of Creation (2 vols.), Darwin's Origin of Species, Morley's Life of Voltaire, Heroines of Freethought, by Mrs. Underwood, Graves' Sixteen Crucified Saviors, Reason the only Oracle of Man, and Contradictions of the Bible.

H. W. Mercer.

Communications.

From the Gospel according to Saint Anthony.

CHAPTER SECOND.

Tony Performeth a Miracle in the Land of New Canaan.

1. And in those days went George Francis Train into Madison Park with his pockets full of ginger-cakes and candy, saying: "Suffer little children to come unto me, likewise also the fowls of the air, and I will feed them. Selah.

2. "But unto this generation of vipers, who barter both body and soul for the sake of filthy lucre, I warn ye to flee from the wrath to come, for the kingdom of Satan is at hand, and the smell of brimstone is upon you. So be it.

3. "Furthermore, I say unto you, hearken unto the voice of the prophet, cussed be the land of Canaan, and the days of the wine-bibber and they that deal in lager beer and iniquity are numberless." Amen.

4. And George evoluted.

5. Now it came to pass according to the prophecy of George the Evolutionist, who had foretold that these things would happen to the people in the land of New Canaan, that certain pious men did gather themselves together secretly and send an epistle to Anthony surnamed Comstock to the end that he might aid them.

6. Now, Old Man Comstock, who begat Anthony, was a bad man who ran away from the land of Canaan, leaving a widow and eight children, and no man knew whither he had departed, until he returned with a strange woman and four more children, at which the good people did murmur exceedingly.

7. And the sins of the father did descend upon the son called Anthony, who was considered the biggest hypocrite and sneak throughout all the region round about Connecticut.

8. So that when anything mean happened, the oldest inhabitant would place his finger alongside his nose, and remark: "I'll bet drinks all round that Tony the Sneak had a hand in it."

9. Accordingly, Tony sent unto the Pharisees of New Canaan a Hebrew spy, called Cohen, alias Andrews, alias Gomperts, alias Levy, alias the alphabet, to the end that he might spy out the stewards in the vineyards of Canaan, so that they might give unto him meat and drink, which is forbidden fruit in the land which yieldeth wooden hams, india-rubber tape-worms, sole leather tobacco, and shoes with paste-board soles.

10. Moreover, it is written that the Hebrew spy did inveigle a certain youth named Leopold Brown, to the end that he might lead him around wheresoever might be found the jugorum and the birds that are called game, likewise also the mansion of the foolish virgins, which lieth in the valley about four miles southeast of New Canaan.

11. And the spirit of the Devil which aboundeth in the liquors of New Canaan did enter into the gizzard of Britton, the Hebrew spy, who became beastly drunk and did commit adultery with the scarlet woman who dwelleth by the wayside.

12. Albeit, Britton got back to Canaan and swore upon the books of Moses, Christ, & Co., that certain men did exchange measures of whiskey and lager for greenbax and pieces of silver, which is forbidden by the laws of the land of Connecticut.

13. Yea, verily, he did compel the publicans and sinners, who enter not into the congregation of The Young Men's Christian Assassination Society, to pay into the treasury of the Lord fifty pieces of silver each.

14. And they gave each fifty shekels.

15. But one of the publicans who had not the fear of the unjust law before his eyes, got out a warrant for the arrest of the Hebrew spy, to the end that he might be dealt with for adultery, conspiracy, fast driving, and several other of the commandments of Moses which Comstock's spy had broken.

16. Then the constable collared the spy, whose face turned the color of a side of sole leather, and whose teeth rattled in his head, and whose knees smote together, for verily he thought his hour had come.

17. But the Angel of the Lord, or the Devil, it is difficult to determine which, came down in a basket, a whirlwind, or a pillar of fire (there seems to be some doubt among the scribes as to the exact mode of conveyance), in the person of Anthony Comstock, otherwise called Tony the Sneak, or Scarfaced Tony, and lit upon the stage, and, flourishing a revolver, made the multitude stand back in exceeding great fear, while he and Britton (or Cohen) drove down to the depot.

18. And it came to pass that in the land of New Canaan there is one valiant man who keepeth a first-class house of entertainment for man and beast, and who is clothed with the mantle of honesty, so that he feareth neither ghost, witch, nor Devil, nor can any man make him afraid, for he hath plenty of brains and nerve, and plenty of greenbax to back them.

19. His name is Gilbert Birdsall.

20. And when he heard of this miracle of Saint Anthony he gathered unto himself his serving-men, and pursued the stage down to the depot, and arrested the spy and bound him over with the strong arm of the law to the end that he might be punished.

21. Now Saint Anthony said not a word but sat trembling in the car, for Birdsall spake unto him, saying, "You infernal skunk, if you draw a pistol in my presence I will have you pitched out of the car and torn limb from limb."

22. And Tony sneaked off.

23. Furthermore he hath not been seen in those parts since, for there is such a hullabaloo among the people of Norwalk, Stamford, New Canaan and other places, that nothing short of another miracle would save the pious sneak from the vengeance of an outraged and law-abiding people.

24. So endeth the second chapter.

25. Glory Hallelujah! C. W. S.

An Open Letter to D. M. Bennett.

DEAR SIR: With a full appreciation of your sincere efforts for the maintenance and propagation of liberty, you will allow me to give you my opinion regarding your "Open Letter to Jesus Christ," and also of some communications which appeared in your paper. Your pamphlet contains many pithy sentences; but will it benefit humanity if better developed Liberal minds ridicule and speak slightingly of persons like Jesus? My dear brother in humanity, if that fully as sincere man as you are yourself could answer your letter, would you expect a kind, fraternal reply? Is it not more likely to convince those who have such extravagant and erroneous opinions about their Christ, and would it not promote the cause of Liberalism if you abler writers would criticise and communicate the truth in such a kind way that even the orthodox Christians and others would be compelled to call it kindness and charity, or at least respectful?

When Mr. Francis E. Abbot logically explained why he could no longer be a Christian, an orthodox lady said to me, "Mr. Abbot says that he is not a Christian, but I call him a true Christian." That sincere lady expressed the idea that Christianity means everything that is good and true, and there are many who have the same idea. Now, is it liberal to offend such good people who can not see beyond the circle of their church? Is it not an absolute necessity for a Liberal to cherish what he finds good and true in any historical form of religion and its sacred books, but to explain kindly what his reason compels him to call error?

With due respect, I compare some of the communications in your paper with *solanum dulcamara*—bittersweet—which is a good remedy for certain brain diseases provided it is rightly adapted and given in the right doses. The excellent and sweet letter of Mr. James Parton of Dec. 29th ult. is an appropriate administration and dose. But Mr. H. B. B., with his "Wet Blanket," and Mr. George Francis Train will have to take their own dose and wrap that "Wet Blanket" around them to cool off.

Every one who has his reason developed to the standpoint of Liberalism, and not perverted by speculation or vanity or jealousy, and who knows what the *Index* has done and is doing for the cause of Liberalism, must disagree with such wrangling attempts to criticise a good endeavor. Is there anything in Mr. Abbot's editorial in the *Index* of Dec. 20, 1877, but a kind and needed advice and his opinion? "A law against obscene literature" sounds so plausible that it certainly requires all the best explanations to convince the Senators and Representatives why it ought to be repealed or materially modified. The three sentences which Mr. Abbot proposes would certainly be a valuable addition to your petition.

Sincerely yours, CARL H. HORSCH.

Dover, N. H. Jan, 8, 1878.

REPLY.—It is hardly to be supposed that any one style of writing will just suit every class of readers. While the "Open Letter to Jesus Christ" may seem harsh and irreverend to some conservative, prudent minds not fully freed from reverence for ancient legends, myths, and dogmas, it just suits thousands of others. Seeing no more to revere in the story of Jesus than in that of Christna, Hercules, or Apollo, we put to the imaginary character a series of questions calculated to show the absurdity of the faith connected with a system of religion made up exclusively from the fables and legends of preëxisting systems. The letter must necessarily shock or chafe the feelings of those but partially cut loose from a belief in gods and demi-gods; but the best we all can do is to be tolerant. If a certain style does not suit us exactly, and we see that it suits others, let us not oppose it too strongly. Let all classes be suited. Some bitter may properly be blended with the sweet where there are so many tastes, that in the great "feast of reason and flow of soul" a variety of dishes may be very proper.

While we do not feel like censuring any course that Mr. Abbot may see fit to pursue, we regret that he should deem it necessary to condemn the hundred thousand who have seen fit to sign a petition not originated by himself. We believe the signers are as much opposed to real obscenity as much as he is, though they are not so sensitive on the score of respectability as to be forced to join hand in hand with our opponents in lauding and supporting the bitterest enemy the Liberal cause has to-day, and a man capable of committing the most heartless crimes against humanity and personal liberty for the sake of sustaining the rule of puritanic intolerance and bigotry. [ED. T. S.]

Selections.

The Question of Eternal Damnation.

The following remarks on the revived discussion upon the subject of Hell are from the *Herald:*

Is there a hell, and if so, what kind of a place is it? We give a large portion of our space this morning to a discussion of this exceedingly interesting subject. First, there are in an extended form the views of Mr. Beecher, who has unbosomed himself to one of our representatives more fully than he did to his congregation in his recent remarkable sermon on the question, and, second, we present a condensation of a large number of letters which have been sent us in regard to the matter. Mr. Beecher, it will be seen, breaks clear away from the red-hot old Calvinistic faith of his fathers and utterly repudiates the brimstone and the bottomless pit and the oceans of eternal flame. It has, he assures us, been a subject of anxious inquiry with him for years, and, while he believes that there is a spiritual hell, the old-fashioned arrangement that the Calvinistic divines so vividly painted some hundreds of years ago is all nonsense. This is pretty bold ground for a Congregationalist clergyman, but the Plymouth pastor politely tells the descendants of the Puritan fathers that if they feel like making a row about it they can do so. Mr. Beecher has simply planted himself on the Universalist ground, and in denying so material a point of Congregational doctrine has to that extent denied Congregationalism. But aside from what this distinguished preacher may or may not hold, there can be no doubt that the question is at the present time uppermost in the thoughts of a great many people, and those who agree with Mr. Beecher are perhaps far more numerous than the majority of orthodox preachers would care to admit. There are thousands and thousands who believe that, as the worst use to which even the most hardened criminal can be put is to hang him, so the worst use to which he could be put after death is to roast him for all eternity. This belief is a much more comfortable one in every way than the generally accepted theory, and that is perhaps the chief cause of its popularity. John Milton's hell and the hell of the Bible are exceedingly unpleasant places, and it is not surprising that so many persons are anxious to get rid of them. But if there is no hell where in the world do our city politicians go after death?

Out with the Backhouses.

The Eleventh Commandment has always been a mystery to those who never heard what it is. Some have interpreted it one way and some another, giving various renditions of it somewhat in contradiction of each other. We suspect that a learned friend of ours has fathomed the secret. The gentleman in question has a mania for the fine arts. He demands that everything be esthetic. His study, which contains more books, all valuable and many of them old and rare editions, than, we dare say, are to be found in any other private library in the county, is unique with its pictures and articles of *vertu*, as well as its plain but elegant drapery, and all the appointments of a literary man's castle. In itself it furnishes a useful lesson in good taste to the visitor. Calling on this gentleman on Sunday last, we found him "luxuriating," as he termed it, in the reading of Viscount Amberly's great work, "The Analysis of Religious belief", recently published by Bennett, the Liberal and scientific book publisher, of 141 Eighth street, New York, from the English edition—excellent Sunday reading, to be sure as our friend declared it to be "the most conscientious, even-tempered dissection of the putrid body of religion by an English writer ever issued."

But we wander from one religious subject to another. The gentleman in question is esthetic in other senses than literary ones, and indulges a profound hatred of that abomination, the New England privy, which, he says, is called privy in N. E. merely through puritanic perverseness, since it is the most public thing in all the province, and having provided his house interiorly with water-closets, has also built out of sight of the public and in the corner of an outbuilding a spacious and elegant "sanctuary" for the devotions of servants, or the general household, with every appointment for comfort possible where water is not one. It is arranged upon the dry earth closet plan, with the exception of the earth distributing machinery, which it was found impracticable to use therein; and our friend has provided a large box with dry earth or hard coal ashes and a proper cup for use instead of the machinery of the patent earth closet. And now we come to the religious part of our item again. Being invited to survey the gentleman's recent improvements, we were shown the new and elegant privy, and therein found posted upon its walls where none could fail to see it, in bold letters, the following, which struck us as possessing a bit of pungent sarcasm and lively religious humor withal:

"THE ELEVENTH COMMANDMENT.—A NOTICE EXTRAORDINARY.

"Whoever occupies the pulpit of this Sanctuary will, after services, on each and every occasion, please to deposit

at least a half cupful of dry earth or ashes from the box below, into the vault of the treasury hereof. That 'cleanliness is next to Godliness,' in this respect even dull-headed people may come to know as well as cats and dogs."

The Eleventh Commandment, it will be observed is of more sanitary importance, as all who understand the dry earth closet philosophy readily see, than the other ten commandments together—and if, like our philosophical friend, who hates that vile New England coat-of-arms, the ever-in-sight privy, the rest of the people in town practically regarded it and the Eleventh Commandment as does he, Winsted would not be the only wholesome place in New England, we are sorry to say.

The old sectional quarrels between East and West streets, and the three-cornered fight of these and the Flat, may perhaps be attributed to the bad influence of the (public) privies. "What peaceable thing could you expect," asks this apostle of the dry earth closet religion, "from a people who are eternally compelled to look upon other folks' temples of dishonor wherever they turn their eyes, and who constantly practice the indecency of setting their own in the face of all their neighbors?" We are inclined to think that there is a good deal of moral philosophy in that question.

War on the backhouses of New England would be far more holy than the rest of the religious wars which have ever disturbed the world, and we were glad to see lately that a contributor to *The Springfield Republican* had sounded the tocsin of such a war. Let him keep on; and let everybody who can't do something better follow the Eleventh Commandment, and for its better understanding send to the manufacturers of dry earth closets (advertised in many papers) for earth closet literature, mostly issued in tracts, which are much more important and useful than the documents sent forth by the American Tract Society. The earnest seeker after knowledge hereabout might, we suppose, inquire for our affable friend, the discoverer of the Eleventh Commandment, and could hardly fail to find him by seeking first the only private residence, we believe, in town which is not ornamented by a (public) privy in its front door-yard, or somewhere fully in sight.—*Winsted Press.*

Mr. Comstock's Arrests.

The following is from the *Telegram:*

There is a large class of people who are not absolutely ignorant, but who are so bigoted that they will not tolerate any idea opposed to those in the belief of which they have been reared. We are by no means prepared to place in this class Mr. Comstock, who is paid by the government to suppress various forms of vice. Probably he has done a great deal of good by the courageous assaults he has made upon men and women engaged in infamous traffic. We do not even declare that he has made a mistake in arresting, as he did a day or two ago in Boston, a man named Heywood, charged with sending obscene books through the mail. That is a question which the law will determine. All that we now propose to do is to suggest whether an error is not sometimes made in deciding a book to be obscene which was written with no other intention than that of drawing the regards of intelligent people to important physical facts. Such was the intention of Mr. Charles Bradlaugh and Mrs. Annie Besant in their pamphlet entitled "Fruits of Philosophy," which drew upon them the affected censure of the prim and proper British public some months ago. These authors, both of whom were animated by the purest motives, became the subjects of warm vituperation in the public prints, and were sentenced to a certain term of imprisonment. The sentence of the Court, however, was never carried out, and to-day Mr. Bradlaugh and Mrs. Besant stand virtually exonerated before the world.

Of course it is often true that enthusiasts who set out to reform the world make most lamentable blunders. They are large-hearted enough to feel the miseries with which mankind are oppressed, but scarcely large-brained enough to perceive the remedy for those miseries. A few times in the course of a century men and women arise who have the power of so dealing with these vital questions as to encompass a certain appreciable amount of cure. In this way the world slowly progresses. It is the addle-headed, pseudo reformers who make the great mistakes—who sow crude ideas broadcast and take the wrong means to right ends. In determining where the law shall step in and where it shall refrain the nicest tact is requisite—a tact which we hope Mr. Comstock will always show that he possesses.

PRAIRIE CITY, JAN. 10, 1877.

D. M. BENNETT, ESQ., *Dear Sir:* I have noticed with chagrin, but not with surprise, knowing something of the fate of others, that you have been arrested on complaint of one Comstock of Christian fame; and I also understand that you have caused to be drafted a petition to Congress for the repeal or modification of certain laws. If you will send me a copy of the same, I will take pleasure in circulating it. I have never until recently been a reader of your paper, and only now through the kindness of a relative, an admirer of THE TRUTH SEEKER. If you will also send me specimen copies of such papers as contain articles in reference to your arrest, I will also take pleasure in trying to get subscribers for the same. I don't know that I would succeed very well, but would like to try. The last paper I had was of Nov. 24, 1877, and it is so badly worn as not to be presentable to persons to whom I should apply.

Use your own judgment and pleasure in sending. Hoping you may be able to defeat the pernicious Comstock, I am Truly yours, ALEX. HAMILTON.

The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

Let us give a brief consideration to the religion of Greece, that small but famed land which pushes out into the Mediterranean in the southeastern corner of Europe. In number of square miles it is not larger than some of the States of this Republic; but in great deeds and proud achievements it has hardly been surpassed by any other country on the globe. It was the land which produced Lycurgus, Thales, Solon, Bias, Anaximander, Pythagoras, Hippocrates, Democritus, Socrates, Plato, Euclid, Pericles, Aspasia, Xenophanes, Xenocrates, Aristotle, Zeno, Epicurus, Carneades, Hipparchus, and many other old worthies and sages who distinguished themselves three thousand years ago and more.

Greece was undoubtedly a colony from the Aryan country in Central Asia, and its language was doubtless made up largely of the original Sanscrit. In hundreds of words in the two languages, we are told by philologists, a close resemblance can be traced. At the time of the planting of the Asiatic colony in Geeece, Egypt was an old and flourishing country, and perhaps a long time previous was colonized from the same source; still the settlement of Greece was at a very remote period.

Though the religion of Greece, with the centuries that passed, experienced changes and modifications, it had its distinguishing characteristics. The most noticeable of which was the number of its gods and the human qualities and characters that were imputed to them. The Grecian gods and goddesses were little more than idealized men and women after grand patterns. The gods of the East had been mere cold abstractions, but the gods of Greece seemed gushing with life, emotion, ambition, and passion.

Olympus, with its thirty thousand gods and goddesses, as represented, was a place of activity, abounding in designs, purposes, intrigues, friendships, enmities, favoritisms, revenges, loves and hates, as found in communities of actual human beings. Among the vast throng were found many worthy characters with a preponderance of generous and noble qualities, while some again were malicious, cruel, and vindictive.

Olympus existed only in the imaginations of the people, and the making and devising the gods which inhabited that imaginary world was done as in the ancient countries; the people attributed to their gods the leading characters they possessed and which they admired. Thus Jupiter was a grand old warrior whose thunderbolts were deemed sufficient to shake both heaven and earth. He had his amours, liaisons, and adventures; but after all a pretty good old fellow for a god. His character, with all his failings and weaknesses, stands far better than that of some other gods which have been extensively worshiped by men.

Juno and Venus were rather interesting and lovable characters, and did not leave a very bad name behind them. Bacchus was very fond of his cups and kept very late hours. He was worse to himself than to anybody else, and would not be taken as a good model for a temperance society. Mercury was a brilliant fellow, a friend to literature and art, but left some slight stains upon his character. Mars was a bloody, warlike soldier; but did not seem to enjoy bloodshed and carnage as did the god who was for a long time worshiped in Palestine. Pluto was the presiding genius over the infernal regions; but he does not seem to have been materially worse than his companions in divinity. His capture of Proserpine and carrying her off to his subterranean abode was a discreditable proceeding; but to the human race generally he was not a very great enemy.

It is somewhat interesting to read the memoirs and adventures of the Grecian and Roman gods, and in doing so it is easy to realize how easy the process of god-making is. There *is no* trouble for people with a lively imaginations to get up gods to order at any time. It might perhaps be interesting to pursue at some length the rise and fall of the Grecian gods; but probably it will be better to defer it for the present. A simple remark might be added that the symbolical meaning of each god and goddess of the Grecians was portrayed in its character.

The religion of the Greeks differed from Brahmanism in the fact that its gods were sensous beings, not mere abstractions; and from Buddhism, whose god also was a man, in so far as the gods of Greece were less moral but more pasisonate and interesting. It has been said of them that they cared not for saving men's souls, but only to have a good happy time among themselves. They were not ascetics, with long faces and dolorous tones, but good, jolly fellows who believed in being as happy as they could under the circumstances. Fighting, feasting, and making love were their favorite occupations. If it may be considered that they were governors of the world, it must be admitted that it was a loose sort of government they maintained. Their interference with human affairs seemed to be controlled by their own interests. They evinced little disposition to torture and afflict human beings.

The Greek religion, unlike most of the ancient religions of the world, had no great founder or savior or redeemer who led a life of vicissitudes and unhappiness and was finally put to death for the benefit of the human race. The Persians had their Zoroaster, the Hindoos their Christna and their Buddha, the Chinese their Confucius, the Christians their Jesus, and the Mohammedans their great prophet whose name they bear; but the Grecians had no similar great leader. They had numerous sons of gods and demi-gods who had gods for fathers and females of heavenly or earthly origin for mothers, but none of them could be called great leaders or saviors.

In the matter of sacred writings or a bible, the Grecians were an exception to the general rule. Almost all other nations had their sacred writings, said to have been delivered to them by the gods. But they seemed to get along very well without such writings. They had their great poets, Homer and Hesiod, whom they believed wrote or sung with the rapture of inspiration, and they regarded the productions of their great poets with much veneration.

The gods of the Greeks were hardly manifestations of a supposed supreme power or spirit that came down from the heavenly regions, but were rather outgrowths or emanations from earth life. They came up from below rather than down from above. In the Jewish religion, man was said to be made in the image of God, while in the Greek religion the gods were devised in the image of man—a much truer theory. The Greek Pantheon was strictly an emanation of the national mind.

It must be borne in mind that there were three races or families of Grecian gods. First were, of old, Chaos, Gaia, Tartarus, Erebus, Ether, Eros, Uranos, and others, meaning unorganized matter in space—earth, the dark regions below the earth, night, day, fire, the starry heavens, etc. Then came the Titans, the offspring of Gaia and Uranos—earth and heaven—immense giants. Next we have the gods that peopled Olympus, exaggerated men and women, which we have chiefly considered, and which became the most popular of all their gods. The first were powers of nature and were not personalized. They were supplanted by the second, and those again by the third, who were modeled altogether after the humanities.

The Greeks were distinctively a poetical race, and their mythological creations were poetry itself. In this respect, as well as in the naturalness of the character of their gods, it was very unlike the Jewish mythology which contained but little poetry and very little beauty.

The worship of the Grecians consisted of sacrifices, prayers, and public festivals, and in this respect they did not differ widely from other nations. These have been the concomitants of all religions. Every religion that had a god or gods inculcated the necessity of placating and pleasing its god or gods. Sacrifices and prayer were thought to affect this. Festivals were an especial feature in the Grecian religion, and were the great occasion which brought the people together and united them in a common impulse and a common bond.

The Bacchic Mysteries formed an important part in the Greek religion. They were probably introduced from Egypt. They were said to have been established first in the island of Samo-thrace by Orpheus. Other accounts have it that he opposed the drunken, licentious rites by establishing a purer worship, and for this he was said to have been killed by women who were incited by the priests of the Bacchic mysteries or the worship of the gods of the under world. They were adorers of the wild powers of nature.

The Eleusinian Mysteries were commemorated in honor of Ceres and were imported also from Egypt. The wanderings of Isis in search of Osiris were changed to those of Ceres or Demeter—the mother Earth in search of Persiphone—a symbolism of the wandering of the soul seeking God and truth. These mysteries were celebrated by the Athenians every fourth year at Eleusis. It was claimed that they were introduced more than thirteen hundred years before the Christian era, and they were considered very sacred. The members of the society were initiated with great solemnity at night in a vast temple, where they were instructed and purified. The nature of the doctrines taught are not clearly known, but are believed to have been the unity of God and the immortality of the soul, if not a belief in an existence after death; and a retribution in that life entered into the various phases of Grecian religion.

In taking leave of the Grecian religion, it may be truthfully remarked that polytheism recognized a divine principle in nature, and that by dividing this divine principle into almost numberless deities it was able to conceive something of divinity in every human being. It was far from the worst religion the world has known.

[TO BE CONTINUED.]

THE use of *saracenia purpurea*, or pitcher plant, in small-pox is the remedy. Steep two ounces of the root in a pint of water, and give the whole pint in a day. This will not only save life in the worst cases, but will prevent pitting. It cuts the primary fever short and almost entirely prevents the secondary fever. The failures with this remedy are due to an old and worthless drug, or because too little is given.

The Radical Pulpit.

The Ethics of the Social Question.

LECTURE BY PROF. FELIX ADLER, DELIVERED BEFORE THE SOCIETY FOR ETHICAL CULTURE, SUNDAY, JANUARY 13TH, 1878.

A word for a pledged cause; a word for a great need. Will you accept it? Though it be thankless to climb the heights of aspiration and take in the wide prospects, yet to remain below, to regard the deficiencies, often in our own selves, is also a hard and difficult task. But it is the solemn obligation which all take upon themselves who venture to address the public on the great theme of Ethics. I venture to believe that my relations to you are not those of an ordinary speaker. I am not a lecturer that addresses an audience; but I am the speaker of my society, and hope, in some respects, their mouthpiece. I consider my task accomplished when I have expressed their thoughts. Your best thoughts I would try to interpret, and by these I will be judged even against our lesser selves.

The belief in the inherent goodness of human nature is the foundation of the entire human life. I do not know of anything more irreligious than the doctrine that has been taught by religion—the doctrine of the depravity of the human heart. We believe that man is really good. How we love those who see what is excellent in us; not for reasons of vanity, but because their belief confirms the excellence, and aids us in holding fast to the standard of what is excellent! How we love those rare men and women who are great, and kind, and noble, because they confirm us in our belief! Yet, we must confess also that there is evil in human nature. We know that a certain thing is right, and yet there is the colossal selfishness of our nature which stands up in arms against us and seeks to corrupt our reasons. There is a constant conflict against this enemy of ours; and if Liberalism means anything, it means a new assault upon the old, to bring new contrivances into the conflict. Think of the story of Orpheus in the Greek Mythology, who descended into the nether world in search of his wife, but failed of his object, because he was selfish, because in that region of darkness and death his heart shrank and he thought of his return to the upper life. Whoever dares to take up the conflict with the powers of darkness in the human heart must not greatly value his life, but must go prepared to face difficulties, achieve his object, and secure the victory for his cause.

There have been men who were bold enough to do this, and stand up in the face of victorious iniquity and proclaim the right, and say it is right, and that sophistry cannot prevail against it.

You remember that I have often spoken highly in your presence of the Hebrew prophets. I am glad of an opportunity to explain more fully why. Their enemies were idolaters. We usually think that idolatry is something merely stupid; we cannot imagine how men of ordinary common sense should bow down to sticks and stones and worship them. But it was not stupid only; idolatry was cruel. There was the notion of gods whom it was necessary to appease, just as we would throw a morsel to a wild beast—they had human sacrifices. To disturb the priests in these solemn rites was bold, was courageous; to say to them "this is wrong, this is outrageous superstition," was taking one's life in one's hand. And this is what the Hebrew prophets did, and therefore we should esteem them. There were noblemen—not in the literal sense of the term, feudal nobles—in the city of Jerusalem at that time, who had gained their wealth by plundering and robbing the poor and prostituting justice, and none dared to oppose them on account of their power. And these were the very men that supported the temple-worship. They brought the largest gifts; they were acceptable to the priesthood. To stand up against them in the midst of the people, who were over-awed by their presence; to charge them with their guilt in open and terrible phrases—this is what the prophets did. It is said that they predicted the future. They did no such thing. These predictions that were recorded in their name were often written after the event. It is not very wonderful to predict an occurrence after it has occurred. Nor do we honor the prophets because they were said to have communion with the Deity; but we respect them because they dared to say what was right.

We call those "children of the prophets" in our times who do like them. We call them "children of the prophets" who in our recollection, in our days, opposed the national crime of slavery, though the vice was deeply seated in many States of our Union, and cultured and refined society was ranged on its side, though Bible-texts without number were adduced, though ministers of the gospel said it was ordained by God.

We want something of that spirit, friends. We want again to-day new "children of the prophets." We want to see them in the pulpit, if the religion which they represent is to revive at all. New "children of the prophets" we ask for in our pulpits, who will have the courage to see the false and say it is false; who will change the burden of their song of dogma, and institute a religion of life that shall form the forces of life, and make bold to draw away the veil from our social condition, and show the moral rots that stain it, and speak out its need, and that is what we ask for—that they shall aid in pushing on humanity a step farther, one step farther in its tardy progress.

The ethics of the social question has its end and its beginning in the outgrowth of social justice. Justice is a condition of equilibrium in which the natural and inalienable rights of all men are evenly balanced. Among these natural and inalienable rights, we American citizens are accustomed to class, in accordance with our great charter of independence "life, liberty, and the pursuit of happiness." As to the first two, the American Government has been successful. Life is as secure here as elsewhere. Of liberty, at least of external, political liberty, we have a greater share than the European nations; we have at least abolished kingship, and an aristocracy has become impossible in our midst.

With the third, "pursuit of happiness," we have not been equally successful. You understand, it is the *pursuit* of happiness which the Government undertakes to guarantee, not happiness itself; no State could do that, but an equal chance—and if not an equal chance, a tolerably fair chance—*that* the Government can undertake to secure and has pledged itself to do.

On the first sight, it seems very strange that we have not been as successful in that as in the others; for here is a land in need of nothing so much as labor, abundantly rewarding labor, leaving the laborer free to go where he can dispose of his services to his best advantage. I remember, a few years ago, it used to be the custom for an American to help himself, and it was a maxim that everyone must help himself. Now, we know better. Now, they who have had any experience know that there is a great number of persons who desire nothing so much as to help themselves, who are willing to toil hard for their daily bread, and yet cannot do it because there is no work to be found. And in this new land, which is not filled by any means, which has wide regions of country hardly populated at all, we see great aggregations of population suffering in our large towns; we see the giant spectre "pauperism" raise its head. There is something wrong.

I venture to believe that the "pursuit of happiness" would be guaranteed if these three points could be secured—a just remuneration for labor, constant employment, and social dignity. These three points open an outlook upon the whole subject and reveal a few of those evils from which society is at present aching and groaning. It will repay our efforts to give a little attention to these these points.

But I see at once that there is a great difficulty in my way, which I must try to get rid of, or I cannot proceed. Why! the remuneration of labor is fair, and is fair because reward and merit correspond. Every one can achieve the highest rewards in this country, we are told, if he only possess the necessary qualifications. Now, I am willing to admit that success by accident, pure and simple, is very rare; it occurs now and then, though it is very rare, and we will let that pass. I am willing to admit that success itself depends upon something admirable. Success suggests untiring perseverance, honesty, unwavering constancy, and above all an unflagging industry; for without industry there is no success. It is deceptive to perceive the ease with which most great masters set about their task. That is only the ultimate of their perseverence and patience. So thus far the man of success may take credit to himself, but because success depends upon certain precious and excellent qualities, it is not therefore true that the possession of these precious and excellent qualities insures success.

There is another factor that here comes in for consideration, and that is "opportunity." That really decides success. Opportunity is necessary to develop those very qualities. A great deal of talent is constantly lost to the world for lack of opportunity. I dare say that there are in this city dozens of men who would be great statesmen and artists; but they lack the opportunity. Opportunity gives you the education, the home influences; and if you have not those, you are lost. Put yourself in the place of others. For instance, if you had been educated in the haunts of crime, had none but vicious companions about you from your youth upward, your father a drunkard, who beat you and put you to work in a factory when you were ten years of age, what specimen of humanity do you suppose you would become? Not very exalted, I will venture to assert. I have known young men of admirable qualities, who were predicted to become great discoverers and inventors in their day; suddenly, in the midst of their college course, the parent dies, they are compelled to go home to support their needy family, and that is the end of their discoveries; they lack the opportunity. Take the mechanic who has talents to become a merchant-prince, who has saved a sum of money with which he means to go into business; he has confidence in a savings-bank; the trustees of that savings-bank are scoundrels and do away with his savings, and he has lost his chance; he will never be what he aspired to be.

Men see the few dazzling examples of success; they point out that instance and this instance; they don't see the thousand others that failed in the effort. The splendid few who succeed leave their mark on the imagination; the futile efforts of those who did not succeed leave no marks behind them. We see one seed that takes root and becomes a tree; we do not see the thousands of seeds that perish in the ground. We point out Stephen Girard, who began with sweeping the decks, became a captain, and then a great merchant, and dispensed lordly wealth at his death. We point out Jacquard, who was a poor weaver, and who built up one of the largest factories in Europe, and assumed an influential position in the commercial world. We do not notice the thousands who remain miserable weavers all their lives. It is not true that every one can rise; a few only can now and then. The avenues of opportunity are closed against them; the doors of circumstance are locked. But even if they could, they would not benefit us. We do not want to lift the laborers above the capacity of being laborers. We want to lift them in their capacity as laborers.

It is said that the price of a commodity depends upon competition. A great many statesmen say that that ought to be so, and that labor should be like any other commodity. And they are sometimes really violent about proving that the price of labor should be like the price of any other commodity, and that it is not right to draw sentiment into business matters, when we say that in the laborer is comprised the life of his family. In reading the journals of this city, we think it might be better if more sentiment were drawn into matters of business.

There are two great factors, demand and supply. The price of a coat depends upon the number of coats in the market and the demand for coats which is present in the community. The price of labor depends upon the number of laborers in the market and the demand for labor which is present in the community. But there is a slight difference which is sometimes overlooked. When the price of a coat sinks, it is utterly indifferent to the coat; that does not grow old and feeble. When the price of labor sinks, it is not so indifferent to the laborer. There are some political economists who look upon this law of supply and demand with great complacency, and cannot imagine the difficulties of the laborers' position—that his family are not blocks of wood but innocent human beings. It is not with complacency that we can regard it. It is easy to understand that when the number of persons in any occupation is small, the demand for them is great—the price is high. When the price is high, the demand is met by an influx from other occupations until the supply has so far increased that the price sinks. There is a surplus of labor in the market—a surplus population which must somewhere be got rid of. It is got rid of. If you will consult the table of statistics, you will perceive that when the price of labor sinks, something must rise to keep up the balance. That something is the rate of mortality.

Well, how can we keep up the price of labor without injury or detriment to the employer or the rest of society? The wages of the laborer are the portion resulting from dividing a certain dividend by a certain divisor. The dividend is the capital existing in society. The divisor is the number of laborers that wish to share in that capital. There are two ways to increase their portion in it. The one way is to increase the dividend; the other way is to decrease the divisor. To increase the dividend, we can cut off exorbitant luxuries by devoting what we spend in frivolous and useless pursuits to the increase of the wage-fund in society. By cutting off useless luxuries we can do our share in solving the social problem. On the other hand, we can better the condition of the working classes by limiting the number of those who apply for a share in the capital; and under this head would come the establishment of an American colonization society, of which I have spoken on a previous occasion, to relieve great cities of their evil of over-population and to provide means to emigrate for those who have none. Under this head comes the question of apprenticeship and the laws of operatives, and also that fearful and vexed question of over-population, which ought to be discussed without any prudish sentimentality. I suggested, a few weeks ago, a workingman's lyceum. Such a lyceum would go a good way to elucidate those questions which concern the workingman.

In order to guarantee the "pursuit of happiness" we need constancy of employment. You know what a fearful thing it is to watch at the sick-bed of those we love. You know what a terrible thing uncertainty is, and we sometimes pray to have a certain decision rather than be in this condition of anxiety. It is the same with the workingman who cannot get the necessaries of life. It is demoralizing—this living from hand to mouth. I believe that this insecurity of prospects, this inconstancy of employment, is the great evil that manifests itself in our present industrial system. Far

worse it is than low wages, for we can accommodate ourselves to a standard of living; we can make a little go very far provided that the income be there. But without this insurance—with the wolf driven away to-day ever returning to-morrow, a very unwholesome state of mind is brought about.

A very considerable portion of our working classes are in extreme poverty. You know their recklessness. None waste so freely, paradoxical as it may seem, as those who have nothing to lose. None spend so unthinkingly as those who should save every farthing. Here the text is applicable, "Unto him which hath shall be given, and from him that hath not, even that he hath shall be taken away from him." Our working-classes are charged with filling the dram-shops. Friends, it is a terrible crime, this crime of intoxication; you know its fearful ravages, the terrible punishment it entails upon its victims. But, I say, put yourself in the place of others. Imagine the enormity of the temptation. It is easy for those who have been raised in intelligent homes, and who have no taste for intoxicating stimulants, to turn away with an inward nausea from the place where they are dispensed. Put yourself in place of another, who returns from his work to find a cold room, his wife over-burdened with work, the children clamoring for food, and he himself without work for the coming week, and will you be the first to throw a stone upon that man for seeking the poisonous liquor that can give him respite from his thought. The poor wretch wants to be warm and jolly; he cannot be warm and jolly in his cold attic. The vice is too deeply seated to be cured by the closing of the dram-shops.

We cannot weed the evil out in that way, for this extreme intemperance is the result of moral shiftlessnees, and that is the result of inconstancy of employment. We want education to nerve the working man. By our increasing the facilities for it we will create an effective protection against mental and moral degradation.

It would be well if, in conjunction with the present crusade against the vending of liquor, a few hundred reading-rooms were opened in this city, where light and warmth could be obtained by the poorer classes; and as there is a certain expense connected with the opening of such reading-rooms, I would suggest that the churches, who are constantly preaching charity, should turn their buildings into reading-rooms during six days of the week, and thus remove the charge of being useless for the greater portion of the year.

Thirdly, and lastly, I want to say that social dignity will insure a fairer chance in the pursuit of happiness to the working classes. Men desire consideration, and because wealth brings consideration they desire wealth so much. A great many of our wealthy men are very abstemious, notwithstanding the riches that are placed at their disposal, because it is position in life which they aspire to. We can do that for those who can never aspire to be wealthy. We want to raise the social dignity of the working classes, and we can do that, not by a rash denunciation of their faults, not by a supercilious condescension—this is an insult to self-respect—but by stretching out the hand of fellowship to them in good, honest faith. We can help them by our educational effort; for the cultured are the natural guides for the uncultured.

I know very well that we cannot do a great deal with our limited number, and we cannot venture on great undertakings now. But we can do this which is not a little: we can give the direction. When the ball is propelled, it is but a point or two from the ground; but the direction is upward, and it reaches the skies ere it returns.

I care not for your philosophy. Help is our philosophy, and help is our religion. I know we can do something towards helping, and for that reason I have undertaken to bring up this theme for discussion, because I know we can do what is needful. I have not shunned it, although, alas that it is so! there is a great odium attached to this discussion; although there are those who hold up against our efforts of reform the red flag, as if society were a mad bull to be frenzied by their flaunting the red flag of communism; as if society were a mad bull to be frenzied by their hoarse acclamations. We can rise to stop the alarmists; we see the way clearly before us leading to progress and peace.

The issue between ourselves and the churches is all one of economy; they lavish their means upon false luxuries. We want to be a life and purpose in the community, a genius of life and good upon earth. For this alone can we work. Which of the two voices is destined to succeed let the future decide. I know of a seed whose dormant power is not regarded among men; I know of a mighty oak with high uplifted crown; many nations gather in its shade and hang their garlands upon its boughs; but there is a worm gnawing at the root, and it is doomed to fall. And there is life to the one and death to the other. And I say you would rather be that little seed than all that mighty oak, although every tree in the forest should bow down before it and do it honor.

The Theory of Hell.

From *The New York Times'* report of O. B. Frothingham's sermon of Sunday, Jan. 20th.

The large hall of Masonic Temple overflowed yesterday morning with a fashionable and intelligent audience, assembled to listen to Rev. Mr. Frothingham's views on the subject of eternal punishment. Mr. Frothingham's "Scriptural lesson" was taken from the writings of ancient Persian, Buddhist, Turkish, and Hindoo philosophers, the burden of which was that the good are rewarded and the wicked punished in this life, or, as one expressed it, "Hell is but a spark of worldly trouble, and heaven but an instant of the repose enjoyed on earth." He began his sermon without preface in this style: "Had I been told six months ago that I would give a discourse on future punishment, I would have received the announcement with utter incredulity, as deep as that which a hunter would feel who should be told some bright summer's morning to take his patent rifle and go hunt the ichthyosaurus, the plesiosaurus, or any other pre-Adamite monster with unpronounceable name. For the doctrine ranks with those monsters of a bygone age which may be described but can hardly be characterized. Their forms have been lost, and men go about picking up a bone here and there, and imagining what grotesque creatures they must have been. The doctrine is no longer to be observed by the keenest-sighted men. Those who have charged it on Christian theology have been accused of being caluminators. In the world of art, literature, history, philosophy, or science it was unknown, and it was only here and there, as some revival preacher went his dreary rounds, that, ever and anon, a bold man ventured to bring it forth behind a screen of gauze—to materialize it, as the saying is nowadays—so that people might think there was something there, they knew not what. All at once the ichthyosaurus has come to life and the creature walks the streets! In Central New-York, last summer, I met some excellent people—I can hardly call them intelligent—who really believed that there is a lake of fire, and who were astonished that any one could discredit it. In New-England, three months ago, an earnest man was refused ordination on the ground that he was not sound on this article of doctrinal faith. I, myself, have heard a learned Doctor of Divinity express his undisguised contempt of Canon Farrar's recent declarations. How is this to be explained? Here is something that our wits are taxed to account for. The peculiarity of the doctrine is, that there is no necessity for any one to believe in it. One may be good, and even devout, without believing. Why, then, does this ancient spectre come forward? Human intelligence in every department has been against it. Theology denounced it. In the third century Origen, in the ninth, Dun Scotus, and since then others discarded it and prophesied that the day would come when Satan would be converted and hell extinguished. Preachers have talked of perdition, retribution, suffering, sorrow, misery, but not of eternal damnation. Philosophy, from the beginning, has quietly protested against it, because the mission of philosophy is to establish the harmony of the universe, and to do that it is obliged to reduce to its lowest point the element of sorrow, pain, and agony in the world. In the last century, Joseph Butler defended the doctrine on the remarkable ground that eternal punishment, after death, is as credible as the many outrageous things that happen this side of the grave. If he had wanted to champion atheism in its worst forms he could not have done better. If he had gone in to prove that the devil rules the world, he would have succeeded to perfection. Origen or Dun Scotus or Voltaire or Tom Paine never tried such an argument. It was reserved for a Christian divine to put forward a theory which reduced God to a fiend. Science has been expelling evil from the world. It has delved into poisonous plants and told us their uses. It has pointed out the habits of reptiles and beasts. It has expelled Satan from the air. And when science shall have done its work perfectly no evil spirit will be left in the world. From the beginning the natural consciences of men have rebelled against the theory of hell. The human heart teaches us to love those connected with us, and there is something in us that tells us to love even those who injure us. Was there ever a mother who thought her child had gone to hell? Or a wife who believed her husband to be there? Or a converted pagan who contemplated such a destiny for his heathen friends? Never! Such a thing was never heard of. It is easy to say we believe, but to believe there never was a human heart that dared."

"So we go back to the Bible. To me, in whose regard the Bible is precisely like any other book—to me, who judge all questions by reason—this question is of no moment whatever. But it is necessary to say something to those who believe the Bible to be inspired. It cannot, in my judgment, be shown that the doctrine of future punishment or eternal damnation is not mentioned in the New Testament. It can be shown that it is not in the Old Testament, because the practical sense of the Hebrew people, at the time it was written, would not permit them to entertain such a belief. They believed in a place of shadows, but in endless torture, never! Neither do we find it in the earlier part of the New Testament, but we do in the latter part, where the words, 'Depart from me ye cursed into everlasting fire,' are put into the mouth of Jesus. It takes a better grammarian than I am to explain away these words. Universalism has done good service in showing that one need not find hell in the Bible unless one wants to. That should be enough. But why is this doctrine sprung now? Why this survival of the unfittest? Because it is essential to the Christian scheme. Because it is a vital and organic part of the doctrine of redemption, and cannot be eliminated without weakening the whole structure. Deny the Trinity, and you deny the divinity of Christ. Deny the divinity of Christ, and you deny the efficacy of the Atonement. Deny the efficacay of the Atonement, and you deny the doctrine of the Expiation. Deny the doctrine of total depravity, and you render inoperative the whole scheme, because you deprive it of its object. So if you deny the doctrine of hell, you take away the balance of the doctrine of total depravity. It will not do to substitute annihilation for hell, because a great many people would like that very well. [Laughter.] If the fires of hell were banked, the sinner would have no motive to repent. Let me add that this has always been an ecclesiastical—not a religious or spiritual—but a Church doctrine. The people who are consigned to hell are not murderers, or thieves or malefactors, but Infidels, heretics, unbelievers. Their essential crime is discarding the doctrines of the Church."

Mr. Frothingham here recited several old legends in point, causing much laughter, and then continued: "The crimes of infidelity, heresy, and unbelief, and no others, were punished thus. The doctrine never had any moral significance. People say, if there is no hereafter of retribution we may as well give up trying to restrain the passions of mankind. What a calumny on mankind! Must we, then, be hounded like cattle to Paradise? Terror may have restrained men, but did it ever make them better? For 2,000 years God has been set up as a vindictive judge. Suppose he had been regarded as a merciful father, would the world be any worse? My belief is that whatever Christendom has done to mitigate the rancor of the world has been done in spite of the doctrine of future punishment. The only effect of the doctrine upon the world has been to brutalize it in its most sensitive part. Those who believed in it not only became indifferent to human suffering, but felt that it was an imperative duty to persecute those who differed with them. The doctrine is unquestionably dying out. In proportion as men become intelligent they discard it. Only those people who make a trade of their professions, or are utterly brutal, believe in it. If it is a question whether to believe in the traditions of the Church and the Bible or in reason, let all the others go, for reason is more than all. It cannot be expected that the doctrine will ever die out of Christendom, because Christianity cannot live without it, but the ideas of vindictiveness and Providence are inconsistent. When Satan is abolished, not only as a reality but as a figure of speech, we will have a view of the Supreme Power worthy the acceptance of rational minds."

An Open Letter to the Spirit of John Milton.

DEAR SPIRIT OF THE DEPARTED MILTON: Allow me, as a commencement, to quote from your "Paradise Lost" the following:

> "Goodness thinks no ill
> Where no ill seems. . . . .
> For neither man nor angels can discern
> Hypocrisy."

O Milton, what gross inconsistency! You use all the powers of your mighty intellect in your attempt to justify God in punishing mankind for the sin (?) of Adam and Eve, and yet let such expressions enter the volume in which you condemn mankind to eternal punishment for the sin of the first pair.

Our mother Eve was pure—fresh from the hand of God, having nought but goodness, so not capable of detecting hypocrisy.

Did not the Devil appear to her without evil? But, you say, she had the command from God not to eat of the tree of knowledge. How knew she who God was? How knew she that it was evil to break a command? Surely no evil seemed, for she was pure. No evil did it seem to her to break a command, even of God; no evil, then, could have appeared in the taking of the fruit and eating it, and no evil could have seemed in offering it to her spouse. Neither could Adam have perceived evil when he took the fruit from Eve and ate it. Then, if neither of our first parents perceived evil in what they did—and they could not, for they were pure—where was the sin for which they suffered, and for which we all must suffer?

I can admire the talent, genius, and wonderful power of imagination that you displayed in the construction of "Paradise Lost," but must tell you that you kept too near the Bible to be near the truth also. I very much wish that you could visit the world at the present time and read THE TRUTH SEEKER and *Radical Review*, for if you did, I am sure that you soon would be as much opposed to the doctrine of original sin, and all that nonsense, as you were in favor of it when a material dweller on this planet.

Truly yours, C. M. HAMMOND.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, JAN. 26, 1878.

An Explanation.

In an editorial in *The Index* of the 17th inst.—in which an effort is apparently made to defend Anthony Comstock in the raids he is persistently making upon freedom of speech, freedom of the pen in matters of theology, physiology, and sociology, rather than to present us in a favorable light before its readers—the following advertisement from the *Tribune* is quoted:

> The public are respectfully informed that the use of our name in connection with a circular petition, issued by one D. M. Bennett, is wholly unauthorized. It is a matter of regret that our laws provide no suitable penalty for offenses of this kind. McKESSON & ROBBINS.
> Wholesale Druggists, 91 Fulton st., New York City.

After which *The Index* makes the following comments:

> The same paper states that McKesson & Robbins have brought suit against Mr. Bennett for having refused to strike their name from his circular. We submit that, no matter what its objects, a petition pressed in such ways as these—putting on it the names of some parties against their protest, and slandering some parties because they decline to sign it—is just such a petition as should be left severely alone. It it rather late in the nineteenth century to imagine that such tactics as these can succeed with intelligent or high-spirited Liberals. The cause of Liberalism is the cause of purity, of truthfulness, of justice, of common kindness, of a noble morality in the very best sense of that word; and it can only be served by methods as high and noble as its objects.

We can but regret that Mr. Abbot should deem it necessary to speak such unkind words about us, and to so readily catch up an unfair statement, in the interest of Christianity, made against us. We cannot object to his defending his champion of purity and respectability, Mr. Anthony Comstock, but we do object to his placing us in an unfair light before the Liberal public. We would not impute improper motives to the man who thus writes about us, nor express the suspicion that it is induced by a spirit of jealousy and rivalry. We cannot think that he will raise himself higher in the estimation of the Liberal public by pulling us down and insinuating that we are impure, untruthful, unjust, unkind or immoral. We presume that in this direction Mr. Abbot could give us very instructive and useful lessons, but that he has misrepresented us and placed an unfavorable construction upon well-meaning conduct, we cannot deny. It might be well, however, for Mr. Abbot to become a little better informed on this subject before he speculates too profoundly concerning our dishonest course.

In the first place we have put no person's name to the petition alluded to, either against their protest or with their consent. The document to which names were printed was not a petition but a circular letter explanatory of the petition; so Mr. Abbot's stinging remark that for this reason the petition should be left severely alone falls pointless to the ground, as well as about its being too late in the nineteenth century to imagine that such tactics can succeed, &c. Let us explain about the use of that name.

When we decided to send out a petition for general signature, asking for the repeal of the oppressive and unconstitutional laws by which many deserving and honest people have been most cruelly wronged, we deemed it desirable that the names of certain publishers, druggists, artists, physicians, etc., who are directly affected by the laws in question, should be appended to it to accompany the petitions over the country. We put the circular in type and had some proofs struck off with the names appended which we wished to go with the circular. Then we called upon the persons whose names we had selected and conversed with them about the objectionable character of the laws and the propriety of petitioning for their repeal or modification. We called upon Messrs. McKesson & Robbins, and was very courteously received by Mr. Robbins. He agreed with us in reference to the objectionable and unconstitutional character of the laws complained of, and that an effort for their repeal or modification should be made. He said he had written a letter in full to the authorities in Washington condemnatory of the laws, and had a man go on there at an expense of fifty dollars to himself with a view of having modifications made therein. In fact, he seemed to sympathize with us heartily in the effort we were making. True, when he saw the name of his firm printed at the foot of the circular, he said, "I hardly know as we want our name attached to the paper." To which we replied, "Why, Mr. Robbins, what harm can it possibly do? The object of the paper is only to call the attention of the people to whom the petitions are sent to the necessity of action upon the subject. Your name will carry much weight with it, and I am very anxious to have your consent to its remaining on." He made no objection to that, and, in addition, remarked that if a certain other party, whose name was mentioned, would join in the effort, his firm would do so also. We left a copy of the circular and the petition with him. He did not say take their name off, nor did he protest against its use. Feeling that he was in full sympathy with the effort we were making and that he had tacitly consented to the use of their name, we did not deem it necessary to remove it. We may have acted ill-advisedly, but we certainly did not intend anything dishonorable, much less criminal. In no case did we use the name of any party who protested against the use of the same and who did not express themselves in sympathy with us.

It was over ten days after our conversation with Mr Robbins, and after some pious Christians had belabored him for suffering his name to be used in connection with an "Infidel document" that he objected to its remaining on. It was then too late. The circulars had been sent to all parts of the country and the evil complained of could hardly be remedied. No more were printed with their name attached, but by mistake some were sent out without its being erased.

The frowning of displeased Christians has been most potent in other instances. Some who had given us full consent to use their names, when approached by Anthony Comstock and threatened with a libel suit if they did not "go back" on us, denied that they allowed their names to be used, and absolutely signed a paper asserting that they had not authorized us to use their names. Such has been our experience.

We wish to assure Mr. Abbot that we have not been prosecuted for printing the name of McKesson & Robbins to the circular, though Anthony Comstock visited them repeatedly, urging them to prosecute us or to allow him to place the case in the hands of his own lawyer. He evidently wished to put us to all the trouble he could. When our Attorney called upon the drug firm, Mr. McKesson asserted that Bennett had acted about right in the matter. We can only say we intended no wrong, and if we committed one, we regret it as much as any one.

Thus, when the case is fairly understood, we think it will be seen that Mr. Abbot is unnecessarily severe upon us. We regret this as well as that he should deem it necessary to take such positive ground against the signing of the petition. We have coöperated with him in the measures he has introduced, and hope still to do so. We regard the placing of the Jewish God in our Constitution as an unwise movement, but the retention of Comstockism in our Post-Offices, and in our courts, we regard as a far greater evil. The petition was drafted by an able Attorney of this city, who is a deep thinker and one of the soundest Liberals with whom we are acquainted. It is probably a pity that Mr. Abbot was not consulted in the matter. Had he been so consulted, possibly he would not have been so disturbed. Carping and fault-finding may remedy any mistake that has been committed, but we have serious doubts about it.

As it is, we perhaps have not much to complain of. He may have prevented a few from signing the petition, but we estimate that nearly a hundred thousand earnest liberty-loving people have signed it, and before this paper reaches our readers, the petitions joined together in one large roll of several hundred yards in length, will have been conveyed to the capital, where, despite Mr. Abbot's objections, it is to be hoped they may exert some influence in calling the attention of Congress to the necessity of taking action in regard to the unjust laws known as the Comstock laws, passed in the expiring hours of the 42d Congress, March 3, 1873. All it asks for is that the laws alluded to may be repealed or modified so as to be less oppressive; yes, this is all that naughty petition prays for.

We concede to Mr. Abbot an unusual amount of purity, morality, and respectability, to say nothing of kindness, truthfulness, etc., but we object to the hundred thousand persons, more or less, who have signed that petition being counted as impure, indecent, or immoral. We believe the larger portion of the signers alluded to possess in an eminent degree the sterling virtues of purity and decency in which Mr. Abbot shares so largely. And, although they ask for some change to be made in certain unwise laws, we deny that it is because they are in favor of indecency or obscenity.

Anthony Comstock ought to be truly grateful to Mr. Abbot for the defense so kindly tendered in his behalf, and we trust Mr. A. will still continue to be pleased with his approved representative of purity and respectability. Mr. Comstock has many very ardent Christian defenders and apologists, but in the Liberal ranks they are not numerous. We presume *The Index* will not be overlooked by Mr. C. The time may come when, in the estimation of people of ordinary purity, Anthony Comstock will need all the defense that can be accorded him. If Mr. A. is pleased with Mr. C., as exemplified in Mr. Heywood's arrest and trial, as in the arrest and trial of hundreds of others, and especially with his late conduct at New Canaan, he is to be congratnlated, and also for having in Mr. C. such a "truly good man" to represent the purity and decency of the country. As for ourselves, with all the love of purity, decency, truthfulness, kindness, justice, and respectability that has been enkindled in our breast, in selecting from the two classes into which the country is divided on these questions, for companionship and congeniality we shall not choose the class in which Anthony Comstock is numbered, even though we may thereby be compelled to part company with *The Index*.

If, with Mr. Comstock, Mr. Abbot regrets our escape from trial upon the charge of indecency, blasphemy, and obscenity before the American Inquisition, and the consequent imprisonment which befalls the most of those dragged before that terrible tribunal, he is to be commiserated by his numerous friends. Let him not despair; with his timely aid and earnest endeavors, there may be another turn in the wheel of fortune, or *injustice and oppression*, as the case may be, when we shall doubtless receive our deserts. At all events, the consolations of purity and respectability are not denied him.

A word about the ruling of Judge Blatchford in the lottery cases quoted in *The Index*. Our attorneys were familiar with those cases, and saw a wide difference between a crime definitely described by the law and those not defined at all, and where the construction of criminality is left entirely to the spy informer, the District Attorney, jury, and Judge. It is a ground of great complaint connected with the obscenity laws that the offense is not defined, and many have been sent to prison who had not the slightest desire to break a law or to commit a real crime against morality. We have seen this within the last few days, where a verdict of guilty has been rendered in a case where the jury decided that they did not believe the work condemned was obscene within the meaning of the law. It is to be hoped that the people of this country may ere long regain their senses.

Another Correction.

We prefer not to notice personal attacks upon us, but there are instances where justice to ourselves and the public requires it. Let us, then, make another slight explanation and correction.

The Age of Reason, recently started in this building, in endeavoring to show how profitable "Liberal publishing" is, said Mr. Mendum had become one of the wealthiest men of Boston, and that we, though we begun here some four years ago without a dollar, are now estimated to be worth $200,000. The statement was so extravagant and utterly wide of the truth that we wrote a short reply and requested Mr. Payne to publish it. He did publish a part of it, but refused to publish all.

Mr. Mendum is far from being among the wealthiest men of Boston. If he is, his piteous appeal for aid not only to save Paine Hall, but the *Investigator* itself, published in the same issue of the *Age of Reason* in which his wealth is so over-estimated, would seem most inconsistent. The fact is, Mr. Mendum by his assiduous labors of near half a century, has simply succeeded in placing himself in comfortable circumstances. His publishing business has never been a source of great profit. We have no doubt the debt incurred by the building of Paine Hall is very oppressive upon him.

As to our immense wealth, we will just say we know not in what it consists to amount to $200,000. All we have is our books, our paper, our type, and our plates, and upon the latter we owe more than they would sell for at a sheriff's sale. From our commencement here, up to the present month, we have not found it necessary to keep a bank account. All the money we have been fortunate enough to receive from our patrons we easily carried in our vest pocket, and many a time it has been a problem as difficult of solution as some of Euclid's where the money was to come from to pay our hands and meet our bills. Sometimes they have had to wait.

We had but little to start our paper with, it is true, but during the first six months we put in between one and two thousand dollars—all we had—and by dint of the strictest economy for the nearly four and a half years we have pursued the business, and working sixteen to eighteen hours per day, seven days in the week, we have succeeded in keeping our head above the waves while a good many have sunk all around us. We had no capital to draw upon nor stock company to look to. We have played a lone hand and made a single point. We have found kind friends who have been generous, and a few loans were made to us.

If Mr. Payne thinks we are worth $200,000, we will sell out to him or any other person he may bring, all we have for $10,000 to-day and retire from the business. We doubt very much if he can find a person who will give $5,000 and take our risks.

When we requested Mr. Payne to make correction of his misstatement, he did it in an unsatisfactory manner, and intimated that the reason that we did not wish the public to know our wealth was that they would cease to continue their donations to us, and then he spoke about our "numerous appeals" for donations, about professional beggars and frauds, overdoing the business of begging, etc., etc. We were sorry to see this. It seemed like adding insult to injury. We have not made numerous appeals for donations. We have made only one. When we announced our arrest we said, in view of an expensive trial which awaited us in the United States Court, if friends felt like making contributions to a defense fund—as the friends of Charles Bradlaugh and Mrs. Besant had done in England under similar circumstances—that the same would be gratefully received and duly acknowledged in these columns. This is all the begging we have done. Friends responded kindly; we acknowledged the same and returned thanks. This has been our offense. We are only sorry we fall so far short of pleasing the publishers of Liberal papers. We had far rather be on pleasant terms with all if possible. We cannot accuse ourselves of acting in any way unkindly towards Mr. Payne. We announced his paper before its appearance. We advertised it and gavé it a kindly greeting when its first number was issued, and we wish it only kindly wishes. We are not aware that we have at any time written or spoken a word to prevent any person from taking it. If it fails to reach the height it aims at it will not be because we have pulled it down.

As a specimen of Mr. Payne's accuracy of statement may be taken his remarks that Comstock had been trying for months to prevent the government from prosecuting us. The exact reverse of this is the truth. So far from Comstock's persuading the government not to prosecute us, he was the one that caused a prosecution to be commenced, and was much displeased when the District Attorney decided not to prosecute us—threatening to pursue us and to yet accomplish our overthrow. Mr. Heywood and ourselves were arrested about the same time, and Comstock has tried to prevent the prosecution of Heywood as much as he has ours.

The publishing of Liberal books and papers may in the future prove to be remunerative; but up to the present time it has not. Abner Kneeland did not find it remunerative. Robert Dale Owen and Francis Wright did not; George H. Evans did not; Jeremiah Hacker did not; Gilbert Vale did not; Geo. W. Matsell did not; Calvin Blanchard did not; Dion Thomas did not; A. J. Boyer did not; Charles P. Somerby did not; and others whose names are not mentioned. We may succeed in making money where others have failed; but if we do it will be after this date. Up to this time we have not. Our object is to do what we can while health and activity remain, and if our friends see fit to patronize us sufficiently to keep us at work we will be duly grateful. Now, "let us have peace."

Cruel Punishments.

For the past quarter of a century or more humanitarians have urged that punishments should be inflicted for the improvement of offenders rather than from any feelings of retaliation or vengeance. This proposition has taken sufficient hold of the public mind to influence even the clergy to a more or less degree in discussing the doctrine of hell. It has been announced from one of our Orthodox pulpits that a punishment which exceeds its power to improve an individual's character is *cruelty*. It is seldom we have the pleasure of coinciding with orthodox utterances, but we confess ourselves as fully agreeing with this sentiment. All who do accept it and who are interested in the present discussion of the postal law for the pretended suppression of obscenity, are particularly requested to observe the severity of the penalties usually inflicted under this statute. Take for illustration the case of Simpson, who, probably, would receive the least sympathy of any of the cases mentioned in our last issue. He was sentenced to *ten years'* imprisonment at hard labor, and to pay a fine of $5,000! Perhaps something in his previous dealings in articles charged as being obscene may have prejudiced his case, for the misdemeanor for which he was tried consisted simply of mailing a card containing a suggestive double entendre. If this was really his only offense, the punishment was monstrous. If he had been guilty of previous irregularities of this kind, it was nevertheless cruel. Who supposes that if this man had been "sent up" for ninety days or at most for one year he would have resumed such a perilous calling on regaining his liberty? It is not an easy matter to obtain such a severe sentence as this in a case of manslaughter, house-breaking, highway robbery, etc. Some extremists will urge that polluting the minds of the youth with such impure prints, "picnic cards," etc., deserves the punishment. Hold a minute! Who were responsible for such tastes among children? It is no uncommon circumstance for people who consider themselves respectable and who move in what is called good society, to amuse each other with smutty jokes. Great men have been said to indulge in such pastimes. What, then, can be expected of the children of such men? Then, again, if men in high positions will talk such slang, will not other men of less pride of character and less refinement print and sell just such stuff? If, therefore, there is gradually coming over the minds of men a disposition to correct this tendency, why not commence at the outset at least with mild punishments? It will be time enough to throw stones when it is found that grass will not answer. Probably in almost every other law in our State and National statutes the punishment is graded commensurately with the crime. Take the lottery law for example: Sending lottery circulars through the mails subjects the convicted offender to a fine of from $100 to $500. The fine cannot exceed the last named amount, nor is there any imprisonment for such an offense. But, under the obscene literature law, we find that a physician who has been giving advice which he conscientiously believes the public at large needs, is fined thirty-five hundred dollars for sending a tract containing such supposed valuable information through the mails. For such an offense, which is in fact no offense against morality, the victim who has been convicted by a narrow-minded jury, may be visited with a penalty of ten years' imprisonment and $5,000! Think of it, Americans who are deluded with the idea that they are living in a free country with a free press and free speech!

The real reformer who is a few years in advance of the rest in any of the great questions which affect religion, society, and medicine, or the mistaken fanatic who thinks he is doing right in printing and circulating his doctrines, may suddenly find himself confronted by a sentence which is sufficient in a majority of cases for the most depraved felon.

Inconsiderate as the postal obscene literature law is in most of its features, there is nothing in it after all which stands out so appallingly cruel as the provision which puts the power into the hands of any court having jurisdiction in such cases to inflict a frightful punishment for a questionable offense!

Conviction of E. H. Heywood.

As we go to press the telegraph brings the news of the conviction, in the United States Court at Boston, of E. H. Heywood, editor of *The Word*. His trial was commenced on the 17th and lasted two days. The arrest was for sending through the mails, in answer to a decoy letter by Anthony Comstock, a copy each of Trall's "Sexual Physiology" and Mr. Heywood's pamphlet entitled "Cupid's Yokes." The first work, as we have before remarked, is strictly a scientific work, and is highly approved by many intelligent physicians and thousands of other most excellent people. It has been extensively sold for nearly twenty years, and has passed through twenty-seven editions. It was gotten up by one of the purest minded men this country has produced, and was designed exclusively to impart useful information and not in the slightest degree to excite the passions. The second work is a candid and albe dissertation on social ethics by Mr. Heywood himself, and is written in a perfectly fair and able style, containing not a word indecent or impure, but in opposition to the current orthodox opinions of the day.

A marked peculiarity of the case was the severe rulings of Judge Clark, who excluded all testimony in reference to the character of the works as viewed by competent judges. And works of a similar character, which are by no means obscene, which were offered as testimony were also ruled out. Some twenty most respectable citizens, among whom were Elizur Wright, A. E. Giles, S. H. Morse and others were thus practically excluded from the witness stand. The judge also decided that the intent or design of the person writing and mailing books had nothing to do with the matter. He allowed no comparison to be made with any other book that might be considered better or worse.

The charge of the judge is considered by the best lawyers of Boston as a most flagrant departure from judicial precedents and from the plainest principles of justice. The case was given to the jury on Friday afternoon, the 18th, and they are reported to have been out twenty hours, when the judge, wishing to return to his home in New Hampshire, dismissed the jury till Tuesday the 22d. The verdict was *guilty*, but altogether a most singular one. They said they found him guilty on the first count, but did not find the book obscene within the meaning of the law. It is not strange that such a verdict raised a big laugh. If they did not find the book obscene, how they could find a verdict of guilty is a mystery.

The truth is, Mr. Heywood entertains views obnoxious to the orthodox people, and it was a foregone determination to suppress him. It it is one of the greatest outrages of modern times. It is the old story of intolerance against mental liberty—the same cruel spirit that has lighted thousands of martyr-fires and turned the cranks of innumerable machines of torture and death.

An appeal was at once taken to the Supreme Court of the United States, and it is to be hoped there are enough fair-minded judges sitting on that bench to execute justice regardless of religious bias. In that high court of the country it is hoped that Mr. Heywood will be pronounced *guiltless* as he is, and that the laws under which he is prosecuted will be decided unconstitutional, as they are.

Those Petitions.

We wish to extend our warmest thanks to our numerous friends in all parts of the country for their kind and cordial co-operation in obtaining signatures to blank petitions we sent out. A large number of names have been procured, and we well know the labor and time that is required to obtain them. We would be glad to write a letter of thanks to every friend who has interested himself in this good work, but we have not the time to do so. Let this be considered as a personal address to every one who has lent his assistance in the matter. We heartily thank you.

We have attached the petitions all together in one roll, and estimate the entire length at nearly one thousand yards, containing over fifty thousand names. Large numbers of petitions have been sent direct to members of Congress. Friend Bundy, of the *Religio-Philosophical Journal*, Chicago, has obtained many names and duly forwarded them. And many will doubtless still come in, as some twenty petitions are now coming in daily. The highest number of names sent on one petition is 1,021, from H. W. Mercer, Winterset, Iowa. One from A. Minski, Milwaukee, Wis., containing 805 names; one from D. Jenkins of Hannibal, Mo., containing 723 names; one from C. L. Roberts, Yates City, Ill., containing 426 names; one from W. F. Barkley, Mt. Pleasant, Pa., containing 420 names; one from Dr. A. Sherman, Champaign, Ill., with 405 names; and large numbers of others with varying numbers of names of lower denominations which we have not the space to give now.

It is a great achievement, and it is to be hoped that combined, they will wield a powerful influence upon Congress to induce them to perform their simple duty and by which every individual in the country will be benefitted.

Donations to the Defense Fund not Previously Acknowledged.

Leroy Dutton, $6; J. C. Schaffer, $2; L. W. Sibley, $2, R. S. Wellman, $5; John A. Jost, $1.50; R. J. Lamborn, $2; A. W. Butler, $1; H. W. Mercer, $10; Werner Boecklin, $5; R. P. Main, $2; A. Hanson, $1; Paul Simons, $1; Even Larsen Moen, 50 c; Marc Thrane, 50 c.; C. W. Moergan, $1; B. S. Valstad, $1; E. T. Jahr, $2; John Olson Sunde, $1; Henry Sander, $4; B. F. Riley, $2; Joseph Thomas, $1; T. M. Hines, $2.50; T. G. Todd, $2.50; H. Buxton, $2; P. G. Buford, $2; M. Bisbee, $1; J. Meyer, $1; W. S. Hudson, $1. H. J. Miller, $1; George Scharff, $1.

PLEDGES.

T. Goerdens, $25; S. R. Shepperd, $5; C. S. Cobb, $5.

We have again to thank our kind friends for their many exhibitions of sympathy and generosity. We are thereby placed under heavier obligations than we fear we will ever be able to repay. We have endeavored to faithfully use the funds that have been sent us in paying the attorneys we employed to attend to our defense and in sending over the country numerous petitions, etc., for signatures, the same to be placed before Congress very soon. We have in this way expended a good deal of money, and are not yet done. Kind friends, we thank you most sincerely.

The Positive Thinker.—By reference to our advertising columns it will be seen that our Liberal friends, G. L. Henderson and Hugh Byron Brown, will in the course of a few days issue the first number of a new Radical monthly, called *The Positive Thinker*. It will be an advocate of Freethought, with a decided partiality to the work of reconstruction. To this extent it may be considered as an organ of The Church of Humanity, founded largely upon the positivistic philosophy. Messrs. Henderson & Brown are able men, and their monthly will undoubtedly be an able journal. They are of course anxious to obtain subscribers. Price, $1.00 per year. Address Henderson & Brown, 141 Eighth St., New York.

Personal.

W. F. Jamieson is full of lecture engagements for weeks to come. He gave four lectures in Osage, Kansas, Jan. 15, 16, 17, 18; two in Kansas City, Mo., Jan. 20; five in Harrisonville, Mo., Jan. 21, 22, 23, 24, 25; two in Kansas City Jan. 27, and is engaged to give five in Paola, Kan., Jan. 28, 29, 30, 31, and Feb. 1. Address, Box 1250, Kansas City, Mo.

The Truth Seeker for one year to new subscribers and "The Humphrey-Bennett Discussion" for $3.50; the paper and Thomas Paine's Great Works in one volume, or "The World's Sages, Thinkers and Reformers," or Amberley's "Analysis of Religious Belief," for $5.00, all sent postpaid. The paper alone, per year, $3.00; six months, $1.50; four months, $1.00; three months, 75 cents.

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier,

CURATE OF THE ROMISH CHURCH IN FRANCE, AND WHOSE VIEWS UPON THEOLOGY WERE NOT PUBLISHED TO THE WORLD UNTIL AFTER HIS DEATH.

The following is a faithful translation of the principal arguments contained in a very rare work, written by a French priest, and having for a title, "The Last Will and Testament of Jean Meslier." It is highly esteemed as a specimen of French Free-thought literature, not only because of its sound common sense and irrefutable logic, but because of the persecution of which it has invariably been the object during every reign in France in which priest-craft held sway. There are but a few copies extant, and we are happy to be able to give our readers a good translation of one of them:

Jean Meslier, vicar of Etrepigny and of But in Champagne, was born in the village of Mazerni, a dependency of the Duchy of Mazarin. Though born of humble parents, he nevertheless succeeded in completing his studies, and was eventually called to the priesthood.

During his stay at the seminary, where he made himself remarked for the austerity of his morals and his great charity to the poor, he attached himself to the system of Descartes.

The vicar of Va, Monsieur Voiry, and the vicar of Boutzicourt, Monsieur Delavaux, were his confessors, and the only persons he was known to visit.

He was a rigid partisan of justice, and sometimes carried this zeal too far. The village squire, having one day maltreated some peasants, Jean Meslier refused to pray for him by name at the altar. The dispute was carried before the Archbishop of Rheims, Monseigneur de Mailly, who decided against him. But on the Sunday following the rendering of this decision, the priest ascended the pulpit and bitterly complained of the cardinal's sentence. "Such is," said he, "the usual fate reserved for us poor country parsons; the archbishops, who are all great lords, despise us and will not hear us. Let us then pray for Antoine de Toully, that he be converted and have the grace to no longer oppress the poor nor despoil the orphan."

The squire, who was present and heard this mortifying recommendation to mercy, carried a second complaint to the archbishop, who once more summoned Jean Meslier before him and reprimanded him severely. From that time forth but few events marked his career, and he was never called to any other charge than that of Etrepigny.

His favorite books were the Bible, Moreri, Montaigne, and some of the Fathers, and it was from his study of these latter and the Bible alone that he drew the sentiments and reflections to be found in his testament. Of this latter he made three copies with his own hand, one of which was handed to the Keeper of the Seal of France. It is from this copy that the following extracts have been made; The manuscript is addressed to Monsieur Leroux, Magistrate, and Advocate in Parliament, at Mézières. On the inside of a sheet of coarse grey paper, which served as an envelope, was written as follows:

"I have seen and recognized the errors, the abuses, the vanities, the follies, and the wickness of men; I hate and I detest them. I have not dared to say so during my life, but I will at least say so in dying and after my death; and it is to the end that it may be known to all that I make and write the present memoir, that it may serve as a witness of the truth to all who may see it and whom it may please to read it."

There were also found, among the books of this priest, a copy of the treatises of Fenelon on the existence of God and his attributes, and the Reflections of Father Tournemine, Jesuit, on Atheism, with marginal notes, signed with his hand.

He had written to two clergymen, the incumbents of parishes neighboring his own, to acquaint them with his sentiments and convictions, telling them that he had consigned to the care of the justice of the parish (St. Menehoult) a copy of his writings, in 366 sheets in 8vo, but that he feared they would be suppressed, according to the prevailing evil custom of preventing the simple from receiving enlightenment and coming to the knowledge of the truth.

This priest worked all his life in secret to attack all opinions he believed to be false. His testament is headed with a sort of preface or notice, in which he asks pardon of his parishioners for having so long preached to them lies which in the depth of his heart he detested.

"You know, my brethren," he says to them, "my disinterestedness; I do not sacrifice my convictions nor belief to vile personal interest. If I have embraced a profession so directly opposed to my sentiment, it is not through cupidity: I obeyed my parents. I would have enlightened you sooner could I have done so with impunity. You yourselves can bear witness to the truth of what I here advance. I have not degraded my ministration by exacting any of the tithes and dues attached to it.

"I here likewise called heaven to witness that I supremely hate and despise those who laugh at and deride the blindness and ignorance of the masses who piously provide them with enormous sums to the end of purchasing their prayers. How horrible a monopoly! I do not blame the contempt that those who fatten on your sweat and the fruits of your labor show in secret for the mysteries and superstitions they trade in, but I abhor their insatiable cupidity and the pleasure they take in laughing at the ignorance they are intent upon maintaining and encouraging.

"Let them content themselves with laughing at their own success; but let them not at least add error to error by abusing the blind piety of those who make their lives so easy. You doubtless render me, my brethren, the justice due to me. The sympathy I have shown you in your sorrows and troubles must guard me from any taint of suspicion. How often have I performed gratuituously the functions of my ministration? How often has my heart mourned that I could not assist you as often as I could have wished? Have I not always proved to you that I had more pleasure in giving than in receiving? I have jealously avoided exhorting you to bigotry, and I have spoken to you as rarely as possible of our wretched dogmas. As vicar, I could not do otherwise than perform the functions of my ministration. But what have I not suffered when perforce I must preach to you the pious lies that in my heart of hearts I abhorred! In what contempt I held my ministration, and especially that superstitious mass, and these absurd administrations of the sacraments above all, when forced to do so with the solemnity that excited to the utmost your piety and good faith! What feelings of remorse has not your credulity excited in my bosom? A thousand times I have been on the point of opening your eyes, but a fear stronger than my strength arrested me and forced me to a silence that death alone can end."

Meslier died in the year 1733, at the age of 55 years. It is thought that, disgusted with life, he purposely denied himself the necessary aliments, as he persistently refused all food and drink to the last. He left all he was possessed of to his flock, and begged they would bury him in his own garden.

Currency and Finance.

The Effect on Wages of Bland's Silver Bill if it Become a Law.

"The interest of the poor man and of those in moderate circumstances lies in a plentiful supply of money which will pay every variety of debt."—TRUTH SEEKER, January 5, 1878.

MR. EDITOR: The evils which you attribute to a deficient amount of money in circulation, and which you think would be remedied by an increased amount of irredeemable paper currency or by silver coins, the nominal value of which is below the market value of silver bullion, are evils arising from the facts that society is not established, as to the production and distribution of wealth, on the system of the Oneida Community (as it might be for these purposes without the repulsive sexual arrangements of that community), and that in the old prevalent system of competition among individuals, the want of sufficient of sufficiently remunerated employment is caused by the fact that the use of complicated machinery greatly supersedes the use of human labor; while the increase of numbers in the laboring class conspires with the lessening demand for human labor to lessen the proportion of money that is made the share of the working man.

How can any increase of paper money or any substitution of siver coin for gold rectify this? Our manufactories and other seats of industry do not now sustain the number of laborers which they formerly did; but this is not caused by a want of what passes for money. We have abundant evidence that such circulating medium is being lessened in amount by its issuers, because *there is not a demand* for the supply there is of it! If there were more of it, it could pass into the hands of poor men only if they could obtain employment; and to replace the working man in the condition he has here been used to, his wages must have a nominal increase in proportion to the increase of the currency; and that could only be if the demand for laborers was somewhat equal to or in excess of the number of laborers that need employment.

But the use of modern machinery in many countries prevents such a demand for labor; and by its power, and by the use made of it to produce more goods than can be sold, the machinery cannot be constantly used at its full power; it is controlled by the state of the markets. When they are overstocked, or are supplied by countries where the rate of wages is very low, our manufacturers must suspend operations; and, therefore, as now, they cannot use the amount of circulating medium that has been and still is ready for their use.

It has been demonstrated that irredeemable paper money, aided by the increasing inventions of machinery, chiefly contributed to reduce English laborers from a condition in which humble-minded people could be happy to a condition of miserable paupers, or to be worse housed, fed, and clothed than paupers. And the irredeemable paper money greatly assisted in the development and use of machine power, for such money was readily obtained on loan, and by its aid inventors produced machines, and by its aid manufacturers and others bought machines. And the easily-borrowed irredeemable currency not only aided in the destruction of home industries and destroyed the comparative independence of the artisan, but it also aided in the establishment of the mammoth trading concerns, which may have economical advantages, but they have compelled a large number, who under the old system would have been store-keepers, to become clerks, artisans, and laborers, and to add to the competition for employment.

As the money now waiting for use cannot find profitable employment, any addition to it could be used only by rash or dishonest speculators, who would rush into schemes that wiser and honest men would avoid. Some of them would gain by causing some poor dupes to purchase their responsibilities.

Paine says, "Paper money is strength in the beginning, weakness in the end." Have you read Paine's "Decline and Fall of the British System of Finance?" and Cobbett's "Paper against Gold?" Cobbett, the decided opponent of an irredeemable paper currency, says on the subject that it was "at Paine's expiring torch I lit my little taper."

It is true that anything made by law a legal tender as money will serve to pay debts; though it defrauds the creditor, and defrauds all who have made contracts for interest, or to sell goods, lands, or labor in a legal tender of a higher value in exchange for commodities.

If we have silver dollars, five of which are not equal in value to five in gold, then paper money promised to be paid in such silver dollars will be worth only as much as the silver dollars. Both will serve to pay debts, though these debts were contracted to be paid in currency redeemable in gold; but the depreciated currency will not, in new transactions, pass at the same rate that it will in paying debts.

Your poor journeymen printers may submit to take their wages in silver or paper that will not purchase as much of commodities as the same number of dollars used to buy, because they may not understand that cheap silver will not be taken in exchange for as much of other things as was given for the same weight of dearer silver; or the fear of being unemployed may induce them to submit to a real reduction of wages, though nominally they are paid the usual amount. In either case their submission will be the initial of a permanent reduction of wages. But, with the probable exception of labor, more dollars will have to be given for almost everything you use. Prices will be said to rise, while the fact will be that the estimated value of the goods is stationary, but the value of the currency is lessened, and more of it must be given for the goods.

Competition for employment may keep the nominal wages of labor stationary; improvements in machinery, or materials for manufactures being found in greater abundance, or being obtained and worked by less labor, will prevent goods so affected from rising in nominal value; they, like the currency, will have become cheaper.

If gold coin could suddenly be made, over all the civilized world, as abundant as some people say paper money ought to be, gold would become cheap; a dollar or a sovereign of the present weight would not purchase then as much of commodities as they purchase now, and all who were then paid debts, fixed rates of rent, salaries, interest, and wages, in the coin named in their contracts, would be cheated by that coin having become cheaper—worth less in exchange for other things. (The value of the precious metals has varied, as we see now in the case of silver, but it is very seldom that such a change of value occurs in them, during a short time, as exists now with silver; and, when it does occur, Government should mitigate the evil as far as it is possible, instead of using it as a new means to violate public and private contracts; and to obviously do that for the benefit of intriguing bullion dealers and politicians.)

Farmers would, with cheap gold, as they will with silver and paper dollars of reduced purchasitg power, receive more dollars for the products of their farms (if they do not keep down their prices by increasing productions beyond the demand for them), but they will have to give more dollars for all that they purchase, including land, for taxes, and for rent, unless they have a lease, under which, for as long as it lasts, the poor landlord will be cheated. The laborers are striving for increased wages, but if they obtain only as many of the depreciated dollars as they now obtain of the dollars of higher value, their wages will be reduced; and if competition for employment does not make them submit to this reduction, farmers must increase the nominal amount of wages. Then, in what are

farmers to be benefited by their obtaining a higher nominal price for their products?

It is not a present scarcity of currency that prevents what is called "moving of the crops;" a slack demand and low prices exist because the world produces more than can be sold at a profit. The vast amount of money now invested at very low rates of interest, or kept unproductive by seekers for more profitable investments, the national bank-notes that have been paid back to the Treasury because they could not be profitably used, all such currency would have been loaned to produce-dealers in good credit or who gave security; but markets are overstocked, and dealers are restrained as to purchases, not by a difficulty of obtaining currency, but by the certainty that prices will be low, and by the uncertainty as to selling at a profit.

The experiment of issuing coins of less actual value than coins of the same denomination previously had has often been made, and the disastrous results are matters of history. One of them was that the laboring classes, by fraud and force, were made to submit to receiving smaller shillings (in England) than their fathers had received; and as they did not generally receive any increase in the number of the shillings, their wages did not purchase as much as their fathers' wages had purchased; and every time the experiment was repeated, it still further diminished the value of the wages of the generality of the laboring classes.

An increase in the world's quantity of silver (not met, as it is not met now, by an equivalent increase in the demand for it by those who can buy it) reduces its market value; and to keep the purchasing power of the shilling or dollar, in which wages are paid, at what it was before the increase of the quantity of silver, the shillings or dollars ought to be made heavier in proportion to the reduced market value, and the old shillings and dollars ought to be officially declared to be reduced in value. But such honesty would not suit the wide-awake get-money-by-any-means class.

British India is now suffering from the change in the value of silver; that is, large classes are suffering; but the classes of debtors and employers are benefited. The silver rupee is not now worth what it was, and the large number, including the working people, who have made contracts for payment in rupees are defrauded. Many of them may not know that their rupee will not purchase as much as it did formerly because silver is cheaper; they probably say commodities are dearer; and, if the working classes here have to take their wages in silver dollars and in paper money payable in silver dollars—either of which will not purchase as much gold as paper money payable in gold will—to the extent of the difference will the purchasing power of the wages be diminished, and the working man will not see that he has been cheated by cheap silver; but will say, when traders will not give him as much of their commodities for a coin of cheap silver as they did for a coin of the same weight of silver of a higher value, that by some infliction of providence, or by some roguish league of the traders, prices have risen.

Irredeemable paper money is more mischievous than is paper money that is to be paid in such silver coins as is now contemplated. Paper money is easier produced than metallic money is, and it has been produced in such quantities as to greatly reduce the value of every nominal amount of currency, the quantity of it pulling down the value of the coins so long as they continued to circulate with the paper; but the coins then became of higher value in the bullion market, whither they went, to be sold to other countries where coin had a higher value, or they were transferred into gold and silver ornaments and utensils for those who were made richer by the hocus pocus of irredeemable paper money.

The Silver bill is mainly designed by its projectors to be a source of great emolument to traffickers in silver, who want to gain the profit that there will be on making silver dollars of less weight than they ought to have according to the market price of silver. This may be prevented. The profit may be taken by the Government, and may perhaps be used as perquisites, or as an additional salary grab by our legislators. At the best, it may be beneficially used to reduce the national debt; but then the profit on the coinage will be of the nature of an indirect tax upon all creditors, upon fixed incomes, and upon wages.

MARGARET CHAPPELLSMITH.

Jan. 11, 1878.

NEW HAVEN, Dec. 10, 1877.

EDITOR TRUTH SEEKER, *Sir:* You are again called upon to record another victory for Liberalism, and this, too, in the hotbed of orthodoxy. The Board of Education of New Haven passed the following resolution at their meeting held on Friday evening, Dec. 7, 1877, by a vote of six to three: "*Resolved*, That all religious exercises in the public schools shall be dispensed with," said resolution to take effect at the commencement of the next regular term. This, remember, is under the shade of old Yale, and the home of a Beecher, a Bacon, a Porter, and a Woolsey; the barracks of blue-skin Presbyterians, and the birthplace of Connecticut Blue Laws, which under this trio of superstition once held the populace in submission to their idols of bigotry, creeds, and dogmas. Do we live in an age of progress? Nature says we do! The grass ever grows, water continues to run, the earth revolves, disintegration is visible; the handwriting upon the wall ever reminds us of progress. Nature performs her functions of evolution, so with men and minds. I believe the era is near at hand when superstitions, creeds, and religious bigotry, must find itself recorded in the histories of the past. The future is destined to become famous for its liberality and respect for all men's views, when all new phases shall have an impartial hearing. A good work has been accomplished. Brave men and women have fought a noble battle, but not with the sword. We used not a scourge of small cords, neither did we cast great stones down upon them, but with forcible arguments appealed to to their convictions of justice, and showed the unconstitutionality of forcing religious exercises within the walls of our public schools. Thank, then, the School Board of New Haven for their honesty, sagacity and patriotism in removing the bone of contention which so long has threatened to destroy the usefulness of our common school system. Most respectfully yours,

W. M. STOW.

The Labor Question.

Macdonald Hauled Over the Coals.

JERSEY CITY, January 10, 1877.

MR. D. M BENNETT, *Dear Sir:* After looking over the enlarged copy of THE TRUTH SEEKER, I am inclined to think that the plain, common-sense working people who read its pages will conclude that the enlargement of your paper is no advantage to them. I am quite sure they will so conclude if it shall continue to afford aspirants for newspaper notoriety the opportunity to ventilate their ignorance of subjects they boldly assume to enlighten others upon. I am impelled to make these remarks by reading the article in THE TRUTH SEEKER of the 5th instant (the first enlarged number) headed "The Labor Question" and signed Eugene Macdonald. I think his allusions to, and his charges made against, the working classes are very unjust, harsh, and cruel. And his weak attempt to ridicule the Land Reform measures put forth by men who have devoted their lives to studying the Labor Question—to get at the real bottom facts—and to know what measures to propose to promote justice and better the condition of mankind, I think does very little credit to Mr. Macdonald's intelligence.

I think his article will make sad the hearts of all honest workers that read it, and will gladden the hearts of the monopolists and the oppressors. I think the article can do no good and will not increase the circulation of THE TRUTH SEEKER among working people, for all the working people and friends of the working people that I have met who have read that article, have vehemently denounced it—some even saying it was an infamous outrage and libel on the character of the laboring classes. If Mr. Macdonald had given one moment's thought as to who the criminals now being tried and punished are, I think he could not have made that unjustifiable assertion that the sons of the working man keep the ranks of our criminals full and his daughters are our children of shame. As a plain working man I would advise Macdonald to get a little of that knowledge (at least, on the Labor Question) that he says is easier to get than money at present. It may save him from many a blunder and foolish notion hereafter.

WILLIAM ROWE,

A careful reader of THE TRUTH SEEKER and an earnest seeker after Truth and Fair Play.

Mr. Beeny's Opinion.

D. M. BENNETT, *Dear Sir:* I looked forward to the coming of the enlarged TRUTH SEEKER with much satisfaction. Although not a subscriber, I am yet a sympathizer, as with all Liberal publications, and I honor the man who has the courage to fight the old fallacies and errors of superstitions through which humanity has had to struggle. When the paper came to me through the hands of a friend, I eagerly seized it and scanned every article, but "The Labor Question," riveted my attention. Said I, "This is the question that has attracted the ablest minds and the most devoted friends of humanity throughout the civilized world. It is worthy a place in THE TRUTH SEEKER." I read the article through, and the paper dropped from my hands with a sigh of disappointment and sorrow for the young man who could write such a libel upon his class and kind. Evidently he is beyond his depth. "That there are more men in this country than there is work for!" He certainly knows but little about the geography of "this country." Is the Labor Question confined to a country? Is it not world-wide? Did he ever read what Mr. Neibhur wrote to Baron Von Humboldt, while Minister from Prussia to the Court of St. James', in the year 1825? After reflecting on the subject, that great historian makes the following summing up: "The world is verging towards barbarism unless that which has not been heard of in centuries be revived, namely, a redistribution of the lands amongst the people of the different nations." Mr. McCollough, one of the standard writers of England, says on the same subject and with greater force: "When we reflect on the effects of the combined power of capital and machinery, it is too horrible to contemplate, and all we have to do is to fold our arms and await the intervention of some contravening cause." That contravening cause is shadowed forth by Mr. Neibhur—a redistribution of the land, whether in "ten-acre cabbage patches," or according to the natural principles of limitation.

The workingman's children "are born in poverty, reared in ignorance, and die in sin. His sons keep the ranks of our criminals full, and his daughters are our children of shame!" Shame on you, Mr. Macdonald, as the son of a workingman! Is it the sons of workingmen that have robbed the people of over $30,000,000, during the past three or four years? Was it the workingmen that formed the Credit Mobilier that robbed the government of millions of dollars and hundreds of millions of acres of the people's lands? Is it workingmen that form the rings in our Legislative halls, that control legislation in the interest of capital, to the detriment of labor? Is it workingmen who run the moneyed and insurance institutions of the country, that live upon interest and usury, which begets the two extremes of society—the few very rich and the many very poor?

If you have no words of hope and cheer for the class that have created the wealth of the world, while inheriting only its poverty, do not insult them by a want of sympathy, or a mixing up of their trials and sufferings with your notions of theology, for the Labor Question is a separate and distinct question from theology. But the laboring man's needs are the same, no matter what his religious belief may be.

H. BEENY, 344 Fourth ave.

Mr. Ingalls Enlightens Macdonald.

EDITOR TRUTH SEEKER, *Dear Sir:* For a long time I have waited to see if you would not turn your search in the direction of labor and of the land. In your issue of Jan. 5th, on reading the heading of a communication, I thought you had really begun the investigation in your columns of the "Labor Question." I was, therefore, hardly prepared to find in the very first paragraph a slur cast upon Land Reformers, as wishing to divide the earth and sea into "ten-acre cabbage patches." The writer's discovery, that "there are more men in this country than there is work for," is worthy of an Apache Indian, who thinks that "scarcity of game" is a good reason why a neighboring tribe should be exterminated, or at least its increasing population killed off. Of course, no sensible political economist would think of questioning so ridiculous a proposition. France, with a population of fifteen proportionately where we have *one*, is the only civilized country on the globe in which labor is fully employed, and where there is little complaint of over-production. And, by the way, France nearly a century ago tried this "ten acre cabbage-patch" plan, and it is logical to assume that it (imperfectly as it was applied) has largely contributed to her industrial prosperity, by furnishing opportunity of self-employment, whenever the system of monopoly has failed.

The increase of workers the writer seems to regard as a great misfortune, because it tends to overstock the labor market. Now this may be a just subject for consideration, for the individual workingman; but its fallacy as an element in political economy is seen the moment we reflect that it involves the complementary proposition, viz., that an increase of consumers would increase the demand for productions. Even if the nonsensical idea that there were more men than there was work for had any foundation in fact, it would serve just as well as an argument in favor of a more *rapid increase* of *consumers* as for a restriction on the reproduction of producers. But this seems to require an exercise of the logical faculties to which no one once bitten with the Malthusian virus seems equal.

This writer is equally unfortunate as to facts in his sweeping libel on workingmen, that their "sons keep the ranks of our criminals full," and that their "daughters are our children of shame." As if to show the absurdity of such puerile general statements, in the past week the annual report has been made by the Police Department, in which all the arrests have been given for the past year. In the classification there appears a large proportion of those who are not usually regarded as belonging to the working-class, viz.: agents 396, artists 31, brokers 152, clergymen 16, editors and reporters, 108, grocers 456, hotel and saloon keepers, 3,106, lawyers, 151, merchants 544, physicians 114, teachers, 48. Nearly one half of the whole are classed as those who have "no occupation." Now, as the poor usually have their children put to some occupation, it is fair to assume that this class are quite largely drawn from the more well to-do, who "have a right to use rum and tobacco, *when they can afford it.*" The statement that the intelligent shun drink, and that "the rich drink moderately," will bear no better comparison with facts. It is evident that something more is wanted than "education," as "a remedy for hard times," viz: to make a sensible use of it.

The writer's attack upon the monopolists and the clergy call for no remark from me. Nor do I wish to appear as the advocate for the interference of Government to furnish work for people who will not set themselves to work when they have the opportunity. But it is notorious, and must be familiar to every one who has studied the subject of industrial economy, that Government, through its sanctions of monopoly, particularly of the land, is a perpetual interference with the right of the producer to employ himself. In the first treatise ever published in our language on political economy, Dr. Adam Smith clearly points out the consequence of the land system to create "a monopoly" on every thing that is produced from the land. What the land reformers ask of legislation particularly is, to repeal its class laws and keeps its hands off. With freedom of access to the soil, increase of producers and of consumers would be one and the same thing. It is also worthy the consideration of the Malthusians, that the oppressed and defrauded, as by a compensatory law of nature, multiply most rapidly; and that in proportion as their condition improves, the tendency becomes reversed.

It is to be hoped that this writer, who wields so ready a pen, will mature his thoughts by a careful study of the Labor Problem in all its bearings.

Yours, &c., J. K. INGALLS.

Letters from Friends.

ALTON, ILL., Jan. 9, 1878.

D. M. BENNETT, *Dear Sir:* The first number of your fine sixteen-page paper is received, and I am reminded that my time of subscription expires Jan. 1st, so I begin with the first enlarged paper and enclose the $3. When you first started your modest little monthly in Paris, Ill., some four years since, I had my doubts of its success, and when you changed it to a semi-monthly I doubted the propriety of the enterprise, but when you changed it to an eight-page weekly I was surprised still more at what seemed to me bordering on recklessness. Now I doubt no longer. When, in the face of hard times and failures, you push the paper up to its present grand size, there would seem to be no such a word as fail in your vocabulary.

I see your trial is still pending, and if the tyrant and inquisitor Comstock concludes to try his hand on you, and the trial comes off, you can count on five dollars more from me, and if you bring suit against him for damages, I will make it ten dollars. I was sorry and disgusted at the article in the *Index* where the editor virtually turns you over to the tender mercies of the inquisitor, and says to his friends to stand off, while he holds up his kid-gloved hands, as the tyrant passes by, in token of his innocence. This may please a few of Mr. Abbot's friends, but it will not satisfy the bold thinker, who sees behind this thin veil of obscenity the Young Men's Christian Inquisition, which only desires to crush your paper, and Freethought with it. When that is done, Mr. Abbot's white hands would not save him from a like fate, and it is strange he does not see this fact.

No doubt this pious Christian Inquisition is busy sending the Bible to all parts of the country, regardless of its obscene and disgusting stories. Let them read the pitiful story of the young brother who refused to cohabit with his brother's widow, also of the good prophet, when he lost his ring, and of Abraham on the house tops with his father's concubines, and of father David when he espied the beautiful wife of Uriah, and the most disgusting story of all where the drunken Lot debauched his daughters. I dare not describe, or even tell these horrid stories as they stand recorded in the Bible. If I should, I should justly stand convicted of violating the purity of the mails, but let this pious Christian Inquisition read these loathsome tales, and then tell me whether their real object is to protect the purity of the mails, and morals of the young, or whether it is not to crush Freethought, and a free press, under what they are pleased to term blasphemy. The veil is too thin, and the *Index's* soft words and white hands cannot diguise it.

Yours truly, D. R. SPARKS.

WEBSTER, MASS., Jan., 16, 1878.

MY DEAR MR. BENNETT: Well, it seems by the last TRUTH SEEKER that you are again let loose to enjoy the same privileges that the rest of us have. Some time ago I gave you my promise that my husband and myself would give you ten dollars towards helping you pay your fine, fully expecting at that time that you would surely be beaten by our pious law-givers. But as you are to have no trial I shall not forward you the money. My excuse for the withdrawal is that we have not got the money to spare, unless absolutely necessary. And as our names have stood among the promised donors, I am perfectly willing that this letter should be published, for I do not want the credit of doing that which I have not done. I enclose to you in this a money order to pay for my TRUTH SEEKER for one year; also, one dollar for Payne's *Age of Reason*, to be credited to James Forbes, Webster, Mass. Yours truly,

MARGARET FLINT.

SCRANTON, PA., Jan. 11, 1878.

DEAR BENNETT: Enclosed you will find six dollars to pay subscription for TRUTH SEEKER one year for R. D. Plimpff, and one year for A. H. Hartley. THE TRUTH SEEKER as enlarged is worth double its price, and if you are true to your promise of printing the sermons of Adler, Frothingham, and Chadwick, they will fully be worth the subscription price themselves. With anxiety we watch your case with Comstock, and hope he has felt what a hornets' nest he raked up, and wisely drop it.

R. D. PLIMPFF & A. H HARTLEY.

TROY, KANSAS, JAN. 9, 1878.

HON. D. M. BENNETT, *Dear Sir:* Or shall I not address you as Saint Bennett, along with the other glorious martyrs, heroes and saints (as yet uncanonized in the Infidel calendar)? Whereas I once admired, with an admiration akin to worship, Saint Paul of old for his dauntless heroism in adversity and his unconquerable determination to preach what he thought the truth, in spite of hell, now I cannot (and wish not to) repress a feeling of hearty sympathy and unbounded admiration for you in your most noble, honorable, brave, able, cool, calm, persistent, and determined efforts to declare the truth and preach salvation to a dying world. Not salvation from penalty (a rogue's salvation) but salvation from sin—from error, from ignorance, from superstition, from damn meanness. I have read every number of your paper for five years, and the only obscenity I ever saw in it was the *naked* truth. That's what's the matter with Ghoul Comstock and all the other Christian ghouls who are supporting him. I was six years an ardent Congregationalist, but never a ghoul. I don't like ghouls. I do not believe a quarter of the Christians are ghouls. I hate a cruel man or a cruel woman or a cruel God, and I almost hate those who do not hate them, too. Comstock is by nature a cruel devil, a mercenary wretch, a sneak, a monster—fitted by nature for the very part he is acting.

I send herewith a list of names to one of your petitions. Not that we are in favor of the publication or circulation of obscene literature. It is infamous! A man who will publish, sell, circulate, buy, or read it, is unfit to mingle in decent society. But we are not in favor of going back to the good old times when Puritanic ghouls fined, whipped, beat, banished, imprisoned, mutilated, burned, and murdered unbelievers for "Christ's sake." Jesus was heterodox—was literally an Infidel—was murdered for blasphemy and for his bitter hostility to the orthodox religion of that day, by as dirty a pack of devils as ever went unhung, set on by priests and other church scoundrels. Suppose Jesus was here now, preaching against church diabolism as he did then. They'd make short work of him unless five thousand Infidels attended him as a body guard, especially in his travels through New York city and Texas. Localities, like individuals, that most deserve the wrath and need the mercy of the Christian God are invariably the most intolerant and blood-thirsty in pursuing those who deviate. The good, the pure, and the virtuous are ever the most charitable.

Why does not some Eastern Liberal, who desires to go West, organize a colony of Liberals and settle together in Kansas, Nebraska, Colorado, or Texas? Almost every week a colony from some Eastern or foreign State buys a few sections of land and settles in Kansas.

S. R. SHEPPERD.

PHILADELPHIA, PA., Jan. 20, 1878.

D. M. BENNETT, *Dear Old Friend:* So the "Inquisitor General" has been obliged to forego the pleasure of having his divine (?) pleasure gratified for once, and allow *me* the pleasure of congratulating you on your fortunate escape from the clutches of that hydra-headed monster the church. It would have been a great loss to the Liberals of America to have lost the bright thoughts that flow from your fertile brain. May you live long years before you are forced to become a martyr for the cause, for you are endearing yourself to the hearts of thousands you know not of, and had your prosecution gone on, you would have found more substantial aid flowing in to help you to fight our cause. Your expose of the Comstock cases shows us the true character of your arch-enemy. He is a noble specimen of a Torquemada, but let him and his Society of Christian Asses have their way, we shall soon see the stake in fair America, but I hope Old Split-foot will soon stop his capers for him.

NEW BEDFORD, MASS.

DEAR D. M: Your last paper, so full of information about Comstock, will not fail to open the eyes of thousands of persons who have been heretofore uninformed about the character of this man and the inquisitous methods he has descended to use (if indeed it is a descent for him to be villainous), to ensnare the unwary and bring poverty and misery upon their families. You have done well to show up the unconstitutionality and gross injustice of a law which can be made to sap away the foundations of our civil and individual liberties. No Dred Scott decision or Compromise Bill ever threatened to jeopardize and destroy so much of human rights, as does this unjust law. Who does not see in the arrest of yourself and Heywood that it is the mailed hand of a religion seeking as of old to destroy those whose truths they cannot refute? What connection, relation, or similarity is there between the obscene picture business and that of publishing most fearlessly the truths of science and delinquencies of ministers? Obscenity! The Bible has more obscenity than any other book which is on sale in the stores. Obscenity! When Train published the obscenities of the Bible, he was put in prison for it, but the craven hypocrites did not *dare* to give him a fair trial. It needs no discussion to prove this a bad law, for any law that will clothe one man with authority to go about and arrest law-abiding citizens, throw them into jail, put them to expense, expose them to ill-repute, and yet decline to give them a trial when the victimizer sees that he cannot convict them, is an exceedingly wicked law. I am pleased to know that Mr. Heywood is going to drag the would-be-inquisitor before a court of justice. I wish you also may yet deem it best to do the same. Despair not of the justice of your course; it is not finished but only begun. Why did Comstock arrest you for the "Open Letter to Jesus Christ" and the marsupial tract? Did he not know that it was not only out of his busines, but that he could not get up a case against you? The common people all over the land know it, if he does not. When I first heard of your arrest I was in Ohio, and in conversation with the first man I met, not a lawyer either, he maintained that Comstock had no case. I refer to this simply to point out the fact that the common people understand their rights, and, let us trust, will not readily surrender them. W.S. BELL.

FRIEND BENNETT: Your opponent, Mr. Teed, says "the word hydrogen is a compound of two Greek words, hueder, water, and geunao, to produce. Hydrogen is the water producer according to the application of the term employed to designate it, and it is simply water in its positive or male form," etc. It is well known that water is composed of oxygen and hydrogen in certain definite proportions. To say that hydrogen is "the water producer," is therefore untrue. As Mr. Teed says he is opposed to modern science, he may be unwilling to admit as true what I have stated. I hope, however, he is sufficiently open to conviction to believe the evidence of his senses, and so I instance the following: Water may be resolved into its original elements in the manner herein stated. Into a gun-barrel which has been entirely closed at the breech, pour a small quantity of water, place the barrel in a hot fire in such a position that the water will not escape. Soon the water will begin to boil, steam will be formed and find its way toward the open end of the barrel. Before reaching this point, however, it has undergone a change, has parted with its oxygen, and hydrogen gas alone will issue from the mouth of the barrel. Upon examination, it will be noticed that the interior surface of the barrel is oxygenized, the oxygen in the steam having a great affinity for iron forms the oxide of iron, and hydrogen, the other constituent of steam, is the remaining product

The galvanic battery will also demonstrate in the plainest manner what water is composed of. Place the negative and positive poles in water, and bubbles will be seen to rise, hydrogen gas from one pole and oxygen gas from the other, and under the action of the battery the water will entirely disappear. The resulting products of the decomposition of water may be verified by other experiments. Those I have mentioned are the simplest and most palpable to the senses.

Charity.

"WITH MALICE TOWARD NONE; WITH CHARITY FOR ALL."

In speaking of a person's faults,
Pray, don't forget your own;
Remember, those with homes of glass
Should never throw a stone.
If we have nothing else to do
Than talk of those who sin,
'Twere better we look to ourselves,
And at that point begin.

We have no right to judge a man
Until he's fairly tried.
Should we not like his company
We know the world is wide.
He may have faults—and who has not?
The old as well as young—
Perhaps we may, for all we know,
Have fifty for his one.

I'll tell you of a better plan,
And find it works full well,
To try your own defects to cure
Ere others' faults you tell.
And though I sometime hope to be
As good as some I know,
My own shortcomings bid me let
The faults of others go.

Now, let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know;
Remembering curses, chicken-like,
Sometimes to roost come home;
Don't speak of others' faults until
You have none of your own.

COUSIN EVE.

New York, Jan. 10, 1878.

B. F. Underwood, in Boston Investigator.

This author (Hudson Tuttle) is one of the ablest of his school. His works denote the thinker and investigator. He is impressed with the spirit of modern thought. Some years ago he wrote two scientific works which at the time impressed me with their originality and boldness. It is no small credit to Mr. Tuttle that those works, written more than fifteen years ago, contain very little that may be considered crude or obsolete to-day, while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developements. This work, "Career of Religious Ideas," shows that the author has pondered carefully the subject of religion in all its bearings. He writes with a fullness of information as conspicuous as his vigor of intellect. He makes no compromise with error, but is always manly and fair. His views are very heterodox, wicked and blasphemous from the standpoint of the orthodox Christian. Revelations, whether from gods or angels, are no authority for him. He knows nothing about a creator of the Universe, and frankly admits it. On the whole, the work is a credit to Mr. Tuttle, and a valuable contribution to Freethought literature.

From PROF. J. W. PIKE.

As thinker, writer, philosopher, Hudson Tuttle may be considered the Aristotle of the Spiritual Dispensation.

An Open Letter to the President of the U. S.

SIR: In the hope of promoting a better appreciation and a better protection of the Indians, I beg leave to offer the following suggestions: It is assumed that the dark-skinned aborigines are the "Savages" and that the white-skinned Americans are the civilized, when the fact is that he is the most a Savage who is the most selfish, and the more of art and science he has, the greater is his power to oppress his fellows; hence the man who acts like the dog in the manger, grabbing that which does not belong to him, and which is needed by another, is the most brutish, and the real Savage; and it is remarkable that all the facts of history and the most authentic testimony assures us that the aggression of the whites, as illustrated by the dog, has broken every treaty and commenced every war which has ever occured between the Indians and the whites. Gen. Harney affirms that he has been a frontiersman for fifty years, and that during that time in every war against the Indians they were in the right and the whites were in the wrong. Gen. John E. Wool affirmed that the Oregon Indian war of '54-5 which cost the country $10,000,000, "was got up by a set of white rowdies, who were unworthy of the name of men."

The Right Rev. Bishop Clark said in a public speech, that there is not on the face of the earth a people who are more wronged and robbed of everything which is dear to humanity than are the aborigines of this continent.

The Rev. Dr. Sunderland (chaplain of the Senate) said that "when our posterity shall read of the treatment of the Indians by their fathers they will wonder why God did not cause the earth to open and swallow them up." Now if these statements are true, surely it is time that the term "Savage" was applied to those to whom it belongs, instead of being used as a cloak to cover the brutality which they practice, and in confirmation of this view we have the testimony of Webster's Dictionary (see under the word "savage"), "the American Indians are remarkable for their hospitality to strangers and for their fidelity to friends," and I will add, for their justice to their enemies.

Mrs. Jessie Fremont lived alone more or less for two years with the Indians, Gen. Houston lived six years, and the Right Rev. Bishop Whipple has lived fourteen years with them, and they all agree in the statement of the Hon. Felex A. Brunet (Indian Commissioner) that "when the Indians are kindly treated, they are quite tractable and easily moulded in the right."

When all the circumstances connected with death of Gens. Canby and Custer and many others are known, it will be seen that each of them fell in accord with the law by which the crawling worm turns on the foot that crushes it.

And sir, I ask, was it not a needless and unjust waste of life and money in forcing the Sioux to the Missouri River last Fall against their will and against an existing treaty, and was not the pursuit of Sitting Bull and Chief Joseph a violation of their right to life, liberty, and the pursuit of happeness? I think if justice could speak, it would say that inasmuch as these Indians believe that they could have better protection under a Queen than they had under a President, it was an outrage upon common humanity to waste life and money to prevent them from getting it. I think the case is clear that the Indians being unjustly called "Savages" have on that account been deprived of that regard which is due to them as equal fellow-men.

Another cause of difficulty grows out of the assumption that as the Indians are "Savages" they have no true conception of God, and of goodness, and it is therefore a Christian duty to press upon them Christian creeds and customs, which many of them instinctively repel. Because of their inherent reverence for the Great Spirit, whom they hear in the thunder and feel in the sunshine and see in the stars above and in the flowers and fruits of the earth, thus looking from nature up to nature's God, they cannot accept the missionaries' statement about the creation, and the fall, and the mission of Christ. Some of the tribes believe that the Great Spirit caused them to come from a pair of bears, and other tribes believe that they came from a pair of eagles; and if, as scientists affirm, man came from a pair of monkeys, and the Bible says that he was formed from the dust of the earth, it is no wonder that the Indians cannot see any superiority in the white man's origen over their own. They also say that it is not true that the serpent ever walked on his tail, or that it now eats dust, for it eats what it can catch, and it goes on its belly now as it always must have done; and they say that although the white race may have been conceived in sin and shaped in iniquity, the Indians are not, and that Christ did not come to them and if he had they would not have crucified him, and as the "preached gospel" has not brought to them "peace on earth and glad tidings of great joy," but instead they have suffered robbery, sorrow, and destruction from the race who preaches it, they have in consequence lost all confidence in anything which the white man tells them.

Another assumption is that the Indians, being "Savages," are destined to perish, and it is useless to use means to avert their doom. Now it seems to the writer that this

is much like the thought of "a certain rich man who was clothed in purple and fine linen and who lived sumptuously every day" relative to a poor beggar that lay at his gate sorely afflicted and covered with rags; but the sequel shows his sad mistake, and that it is not superior wealth nor high position which frees men from selfishness and savagism, but on the contrary it helps them in their power to harm, as we see in the Tweeds and the Belknaps and in a host of swindling speculators who victimize alike the white man and the Indians. It is this class "whose inhumanity to man makes countless thousands mourn." These are the real "Savages" who are "destined to pass away" before the march of a true civilization, while the good of every race and grade and color will live and multiply until the ancient prophecy is fulfilled "when righteousness shall cover the earth, as the waters cover the great deep."

In giving this statement from the Bible as well as from the Indians' standpoint I reflect no blame upon any person or party, because I know that human beings act according to their developments; if they are on the animal plane, they will act the brute, and therefore there is no cure for the difficulties with the Indians nor escape from the retributions which now afflicts our country, but by the golden rule "do unto them as we would wish to be done unto; for whatsoever a man soweth (good or evil) that shall he also reap," and in regard to the mode by which existing difficulties can be adjusted to insure abiding peace, the writer will offer a few suggestions in another open letter. Respectfully,

JOHN BEESON.

Science Hall, 8th street, New York,
Jan. 23, 1878.

St. Patrick's Church.

SERMON BY A REDEMPTIONIST FATHER.

One bright Monday morning of late, at half-past five, one of the Redemptionist fathers preached as follows in St. Patrick's church:

The art of printing has been considered by some to be a great invention wherever it has been introduced, but, like all other things which are good in themselves, it has often been used for other purposes than those for which it was intended. It has been used for other purposes than disseminating sound doctrine and sound morals. I wish to speak to you this morning about the classes of literature you must not read, about bad books, and bad papers. All bad books, or all books forbidden by the Church to be read by good Catholics, may be classed under three heads: first, those whose direct tendency is to destroy the doctrines of the Church; secondly, those whose influence destroys morals and doctrine indirectly; thirdly, those whose tendency is neither one nor the other, but to destroy faith. I would warn you, my children, against all such. First, infidel books, by which is meant books written against revelations and intended to destroy a belief in things supernatural—I may mention among these the works of Tom Paine, Darwin, Huxley and such men—accepting only the natural and disbelieving the supernatural. Such books are forbidden by the Church; even a priest is not permitted to read them, except by permission of the archbishop, who gets the permission from Rome. This permission is sometimes granted to those whose duty it is to refute them. Then there is another class which, while they cannot, strictly speaking, be called infidel, are heretical. Such books include

ALL PROTESTANT WORKS, BEGINNING FIRST WITH THE BIBLE.

If anybody asks me if the Bible is the Word of God, I answer: If they mean the Catholic Bible—Yes; if they mean the Protestant Bible—No. The latter is the word of the devil, and is a lie, because written by the father of lies. When Luther left the Church he immediately changed the Bible to justify his actions, and they have been at it ever since, until now there are no less than four thousand variations in the Protestant Bible, consisting of texts left out, parts of texts suppressed, additions, and alterations in punctuation which change the meaning. This book Catholics are warned against. Do not think because the Church forbids the reading of it that she is a tyrant. If a mother saw her child have a razor in its hand would she not immediately take it away? Well, the Protestant Bible is a razor in the hand of a child; a man may use a razor because he knows how, and a priest may read by permission a Protestant Bible because his education is such as to not make it dangerous to him. Some will tell you a Catholic is not allowed to read any Bible; if any one says a Catholic cannot read a Catholic Bible tell him he is a liar—tell him he is a jackass. Tell him for me—with my compliments—

HE IS A JACKASS.

This class of literature also comprises those newspapers and tracts, of whatsoever kind, that make fun of your religion. And I find that in this city are some which are not only forbidden by the fact that they ridicule your religion but are also specially forbidden by the archbishop of this diocese; and yet I learn that some Catholics read them! How much better it would be for the Church if she were rid of such! A Catholic ought not to be ashamed of his religion and read a paper of this kind to escape the sneer of Protestants. He then becomes a lick-spittle of Protestants. When a lukewarm, milk-and-water Catholic like this comes to me and says he needs to on account of his business, I do hate such a Catholic; I feel like spitting in his face. Then, my children, I would warn you against all books of superstition, for they are against faith. All fortune-telling books are forbidden, because only God can foretell future events; even the angels are unable to do this, how much less men! Also all books of immoral tendencies purporting to be medical works and intended to encourage improper practices, especially those illustrated with improper cuts that a Catholic eye should never see, and all novels and light reading. Now, what is the duty of a Catholic when a book published by a Bible Society is placed in his hands, or when a lady with a blue veil and a reticule on her arm, looking like a potato taken from the cellar, where it has been for ten years, hands you a tract, or, if you won't take one, sticks it under the door or in at the window? Some of you are fond of the weed—some of you smoke—then

JUST LIGHT YOUR PIPE OR CIGAR WITH IT,

or let your wife make coffee with it. These tracts generally have four or five leaves, and are written by Methodist ministers, who have no money in their pockets, and it is done to make money and get a living. These tracts will perhaps tell you that works are not necessary to salvation, or tell you untrue stories about priests and nuns. Burn them; and when you have any doubts about a publication, come and ask your father confessor. If you can read, buy Catholic books and papers; subscribe to them,—they will make a good Catholic of you, and you will be able to fight Protestants with your intellect as well as your fists; the former being a more effective way.

Religion and th Public Schools.

On one side religionists claim that the public schools make atheists, and on the other that the influence of religion in them is cramping the power of education. The Catholic Church says that the schools cannot flourish without its benediction, and the Protestant Church contends that if the Bible is taken from the schools religion will be lost. But in the din of this controversy the people are beginning to know that learning is not necessarily associated with any particular dogma or denomination. Their Catholicism, Protestantism, the Bible, priests and parsons—all stand in the way of progress. They threw all the higher responsibility of the scholar away with the mumbled prayer. Is it possible that this should have the power of quickening the mind or of making the pupil more fit to meet the Master? The public schools will not be perfect until they are completely unsectarian. There must be no priest, no pastor, no sacrament, no Bible in them. The whole question must be to rationally educate the young mind for the best enjoyment of an intellectual life. The office of teaching must not be condemned to a subordinate; let religion lift its hand off and leave the results to conviction alone. The intrusion of formal religion breeds sectarian strife. We have Catholic and Protestant text-books, histories, interpretations of the sciences and all the rest, none of them having a comprehensive view of their subjects and all bent on imposing their own peculiar views upon the American youth. This is an outrage of indescribable magnitude; it is a thing against which every man in the country should array himself. We know that history, philosophy and the sciences need not be sectarian; that Romanism, Protestantism, the Greek Church—all are but sects; that they are ethically the same and seeking identical interests. In the light of this knowledge of truth, the books put into the hands of our boys and girls should not be on the side of Romanism or of Protestantism, but on the grounds of eternal truth. Unless the schools be anti-sectarian they must degenerate, and can never fulfill their mission to educate Americans.

GOD IN THE CONSTITUTION.

Certain people believe that we would be more happy by constitutionally avowing ourselves a Christian people; that our not saying this by the voice of Congress leaves us in the place of outlaws among nations. The opponents of this measure think it is illogical, useless and unconstitutional, having nothing whatever to do with the working of the laws. The idea that the avowal of Christianity in the Constitution would make the American people more happy or prosperous is absurd, and it is hard to believe that any set of men could entertain such a frenzied notion. What expectation is there in the heart of the people that this alteration of the Constitution would make the millions better off? Many of them are unable to read it, and more who cannot understand the meaning thereof. It is needful that Americans should call their attention from abroad and fix it sharply at home. Let religion appoint no chaplains in the army, navy, or legislature upon whose idle prayers the ignorant should depend; appoint no Sabbath to be kept in any particular way other than that of the general desire. Let religion set no fast or feast days, telling people when they ought to be sorrowful or glad. The people can find these things unerringly enough for themselves. We have not had an opportunity, because of the struggles between Church and State, to see what an unsectarian government could do. Let the State mind its own affairs and religion bless the world as best it knows how.—*From a sermon by O. B. Frothingham.*

WHILE most churches are groaning under onerous burdens of mortgage, and some are counting up the arrears of unpaid interest, the Lutheran Church of Beaver City, Pa., is enjoying freedom from financial pressure by reason of having an oil well on its premises. The continued flow of the dark and oleaginous stream from this well suffices to keep the church on its feet. These Lutherans now have no need of the sixpenny pincushion, the cake raffle or the bowl of weak oyster soup, for the time-honored church fair is no longer a necessity with them. Time was when churchyards were frightful places, especially at night, on account of the spooks which were supposed to make their abiding places there. But if oil wells can be generally introduced, the surroundings of the sanctuary will be lighted up with a brighter lustre than the phosphoric gleams that have often been seen. But it will not do for any one church in a town to have a monopoly of the flowing oil. Pew rents will go down, and collection boxes be neglected to such an extent that all the other churches will lose their members. Instead of starving the minister, and charging high pew rents to worshippers, the oleaginous church can keep its pastor in princely style, and declare a dividend every week or two to each original pewholder. It can spare money enough to supply all the Madagascar people with trousers and flannel shirts, and furnish everybody in Timbuctoo with a hymn-book, too.

I Wish it Were Respectable.

I wish it were respectable to lead an honest life,
To speak the truth at every turn, no matter for the strife
That Bibles, books, and selfish priests have taught so very long;
I wish it were respectable to sing another song.

I wish it were respectable hypocrisy to shun,
And let the world know what we are by what we've said and done;
To teach the little children they are not all defiled
Because Eve ate that apple where knowledge sweetly smiled.

I wish it were respectable an Infidel to be
To every false theology, on ocean, land, or sea;
To loosen chains of slavery that custom's laws have forged,
And pull down every throne on earth where sits a mortal lord.

I wish it were respectable for women to be free
To own the soul God gave to her, and from all bondage flee;
That man no more shall be her lord, to tell her when and where
She may learn wisdom from his lips, and when she must forbear.

I wish it were respectable for man to learn the cause,
That woman, too, is human, made so by Nature's laws;
And so amend his customs, his prejudice forsake,
That she may be a helpmeet in all the laws he makes.

I wish it were respectacle to reason out the plan,
How Nature caused this earth to be, and how the law made man;
And if the true philosophy should kill the BIBLE GOD,
I wish it were respectable to put him 'neath the sod.

I wish it were respectable to love all days alike,
And not on Sunday preach and pray, and Monday morning fight;
To know that all the week is good, was so by Nature given,
And Sunday not the only day to learn the way to heaven.

I wish it were respectable for Freedom to be bold,
To grapple with old tyranny that long has cursed the world,
And hurl him from his gilded throne to unknown depths below;
Oh! if it were respectable it shortly would be so.

I wish it were respectable to strangle gray-haired lies,
And not because they're OLD AND GRAY applaud them to the skies;
To place all dogmas, books, and creeds upon their real worth,
And if they do not stand the test, count them of good a dearth.

I wish it were respectable to own we don't believe
That Jonah lived in whaledom so long, and took his ease,
Or Elijah, with his fiery coach, went up to heaven so high,
Oh! I wish it were respectable to say, "THAT IS A LIE!"

I wish it were respectable for ministers of grace,
If they have loved another's wife and kissed her out of place,
To be no cowards at their posts, but own the truth as well,
And let the world say what it will, or send them straight to hell.

The Conflict Between Church and State.

LECTURES BY E. C. WALKER.

1. The National Reform; or, God in the Constitution.
2. The State Secularization Movement.
3. Taxation, Republican and the Opposite.
4. Religion in the School.
5. The State and the Sabbath.
6. National Protection for National Citizens.
7. Education and the State.
8. Who Shall Vote?
9. The Duties of Liberals.
10. The Liberal League and Politics.
11. The Modern Inquisition.
12. The Final Authority in Morals.

Will lecture in the West until the 1st of April for actual expenses. Especially desirous to assist in the organization of Liberal Leagues

Address E. C. WALKER, Forence, Iowa. Lock Box B.

Useful Recipes.

COLLARED PORK.—A leg of fresh pork, two tablespoonfuls of powdered sage, two of sweet marjoram, one of sweet basil, one-quarter ounce mace, powdered, one-half ounce cloves, two nutmegs, one bunch of pot-herbs, chopped fine, one loaf of stale bread, grated fine, one-half pound butter, two eggs, one tablespoonful salt, black pepper to taste; mix all with grated bread and eggs; take out the bone of the leg of pork, rub the meat on both sides well with salt, spread the seasoning thick in the hole made by taking out the bone, and tie up tightly and in good shape, and skewer well; put in a dripping-pan with water, and bake two hours, basting well.

FOIE DE VEAU.—Soak a calf's liver in cold water till it turns blue, then in salt and water for two hours, after which remove three or four layers of skin; be careful in doing so not to draw blood; lard it with salt pork, fine and near together; in each hole made for larding put one allspice and one clove; sift a little flour over it and put it in a dripping-pan with half a pint of water, a piece of butter the size of an egg on top; bake for an hour and a half and baste often; this is a nice dish for lunch.

SMOTHERED LIVER.—Lard the liver with strips of pork; brown nearly a quarter of a pound of butter in a stewing-pot; roll the liver all over it; add salt, pepper, onions, carrots and herbs, with some wine; cook slowly for two and a quarter hours, very tightly covered; frequently shake the pot so that the liver may not stick to the bottom; half an hour before serving add some carrots, cut into long square strips, and a few little onions; when served, the liquor and vegetables to be poured over the liver as sauce.

SCALLOPED OYSTERS.—Heve plenty of fine crushed cracker crumbs—either soda or butter crackers—put a layer in the bottom of a buttered pudding dish, wet slightly with oyster liquor and milk mixed, next a layer of oysters, seasoned with salt and pepper and small bits of butter, then more crumbs and oysters alternately until the dish is full. Let the top layer be of crumbs. Beat an egg and mix it with a little milk to pour over the top, place little lumps of butter all over the top, cover the dish and bake half an hour. Remove the cover a few minutes before taking from the oven, to let brown.

CURE FOR EAR-ACHE.—Put about four drops of laudanum and four drops of best kerosene oil into a teaspoon; put in a little bit of cotton-batting—about enough to absorb the mixture; hold the spoon and contents over a lighted candle or gas light till it begins to hiss with the heat, turn the cotton over, apply spoon and contents once more to the heat, then pinch out the cotton; put it hot into the ear; tie a bandage over the ear to keep the heat in, and relief is immediate. If you are subject to ear-ache keep a little box with a small vial of each of the articles named, and you can get relief at all hours of night or day in a few moments.

FOR CHILBLAINS.—Steep white oak leaves (found on the trees during the winter season), and soak the feet several nights in succession.

WASHING SILK HANDKERCHIEFS.—To wash a white silk handkerchief so that it will not be stiff, make a suds of tepid water and plain white soap, adding a tablespoonful of Magical Mixture, and lay the handkerchief to soak 20 minutes, covering it up so that it will steam; then wash with the hands and rinse, putting a little blueing in the water, which should be a little warm.

TO REMOVE THREADS FROM A BRUSSELS CARPET.—Use a clean, new broom; make it wet; then shake the loose water from it, and rub the carpet back and forth well with the broom. The threads will collect on the broom, or roll in wads on the floor, and are easily picked up.

TO DESTROY COCKROACHES.—Where borax and insect powder fail to work on cock-roaches, use red wafers, scattering abundantly where they run—a sure cure. A quarter of a pound will clear the largest house; they eat and die.

TO RID A HOUSE FROM BEDBUGS. Take ten cents' worth of quicksilver and the white of an egg; beat them well together until the quicksilver is like fine pepper all through the egg. It may take one hour to beat. Do not use an egg-beater, for the silver is poisonous. Then apply the mixture with a feather to all cracks or places where there are any bugs. This, if persevered in, is a certain remedy.

USEFUL FAMILY HINTS.

BUTTER.—I find that butter will come in about the same time in winter as in summer if the cream is kept in a cool place and then put in a pail of warm water while being churned, of the temperature of 62 degrees by the thermometer.

RELIEF from the ear-ache will be found in the following: Put in a spoon two or three drops of sweet oil, or, better still, almond oil, and the same of molasses and laudanum, warming it all together. Absorb some of the mixture in cotton wool, which put in the ear, placing a piece of the wool on the outside to keep out the cold air; repeating the operation if necessary. A roast onion-heart, dipped in this mixture and surrounded with cotton, is often very efficacious.

THE asthma is unknown in New Market, N. J.

HAIR TONIC.—Pour a wine-glassful of dry table salt upon a sheet of paper. While the hair is dry dip a metallic hair-brush or a stiff bristle hair-brush into the salt, rubbing it into the roots of the hair. Apply every day until the hair ceases to fall, then discontinue. Alum water will check the fall of hair that has become saturated and drowned with the use of oils, acting as an astringent. A strong decoction of boneset is also a good tonic for the hair.

George Francis Train.

Mr. Train holds himself responsible for the utterances here made, and entirely exonerates the Editor from all responsibility therefor.

Train on Taxation.

MILLIONS FOR A RICH OLD GOD: NOT ONE CENT FOR STARVING HUMANITY!

MR TRAIN'STILL STIRRING UP THE ANIMALS!—THUNDER AND LIGHTNING ALL ALONG THE SKY!—COMSTOCK STANDING ON HIS EAR!—COFFEE DROPPED FROM MR. TRAIN'S HYGIENIC DIETARY TABLE!—HE DECLINES TO BE PHOTOGRAPHED!—KIMBALL'S EVANGELICAL SWINDLE DIAGNOSED!—MOSES HULL'S IMMACULATE CONCEPTION!—THE FREETHINKERS EMASCULATED!—STEPHEN PEARL ANDREWS' LUCIDITY!

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.: When yon see me cheer Comstock and hiss the Freethinkers, don't lose faith in the Psychologic evolution. Freethinkers are poor, and poverty is mental slavery! When they become rich they are no longer free. A man must be so poor in purse as to be desperate before he will break his chains! But our people are so debased they prefer starvation to desperation.

"You would not be after striking a man when he's down, would you?"

"No."

"Then, damn me if I get up," responded Erin.

Talk is cheap! Everybody sympathizes with you, but few back it up.

"How much you pity that man?" (whose wagon had broken down) said the Frenchman.

"I pity him ten dollar."

For the life of me, I cannot see the consistency of building a monument to the dead Paine who believed in "One God" instead of the live Bennett who is above ground and who believes in THE TRUTH SEEKER.

THE SIGNS OF THE TIMES!

The corpse never rises till putrefaction makes it float!

The bridge never falls till an extra weight bears down the rotten timbers!

The game never drops from the nail till too putrid to hold its own!

The tea did not go overboard in Boston harbor till the outraged colonists could not stand it any longer.

Charles never lost his head till the Rump Parliament forced Cromwell to the front!

The slave oligarchs had to fire into Sumter before the people could be enthused to save the Union.

A million white men had to be killed before the blacks were emancipated!

So a score of editors may have to rot in jail before the country will understand the true meaning of Comstockism!

THE EVANGELICAL SWINDLE!

KIMBALL'S REHYPOTHECATION TABLE OF SIN.

Westminster Presbyt'n, San Francisco..	$7,500
Third Congregational, San Francisco...	4,000
First Congregational, San Francisco...	75,000
Calvary Presbyterian, San Francisco...	28,000
German Methodist, San Francisco.....	2,000
Central Methodist, San Francisco.....	16 000
Grace Methodist, San Francisco.....	2,000
Howard Presbyterian, San Francisco...	66,000
First Methodist, Oakland, Cal.....	25,000
Second Methodist, Oakland, Cal.....	1 000
First Congregational, Sacramento, Cal.	4,000
Congregational, Redwood.....	2,000
Vallejo, Presbyterian.....	2,000
Congregational, Peoria.....	36.000
Central Presbyterian, Denver.....	32,000
First Congregational, Denver.....	2,000
First Baptist, Denver.....	10,500
Memorial Presbyterian New York.....	110,000
Central Presbyterian, New York.....	40,000
Dr. Tyng's, toward $236,000.....	160,000
Dr. Scudder's, toward $34,000.....	44,000
Shepard Congregational, Cambridge..	85,000
First Presbyterian, Geneva.....	5,000
Total.....	$760,000

Charities in England commence with pounds and end in pennies. In America, donations open with dollars and finish with cents. According to Christ, what right have those churches to break the sabbath in their financial transactions? Is Kimball licensed by Christ to turn a prayer-meeting into a stock-exchange? This debt-paying epidemic is a dead swindle. 'Tis obtaining money under false pretences!

Those subscribers are mostly all bankrupt through the specie payment craze, and if they pay up they will cheat their creditors! Where does Kimball get his money to always take the first and last $10,000? Is he a millionaire? Here lies the fraud!

CHURCH PROPERTY MUST BE TAXED!

Perhaps it is none of our business how much these Christians swindle each other; but there is no reason why we should be taxed and their property go free. Are not all Infidel halls and lands taxed by the United States?

The report of Daniel A. Gleason, Esq., Tax Commissioner, Mass., gives the value of Church property in the United States:

1850, ...	$ 87,328,801
1860, ...	171,397,932
1870, ...	351,483,581
At the same rate it would equal in	
1900, ...	2,835,868,648

When this immense property can be used to pass Congressional acts to employ Comstockism to destroy liberty, is it not about time to stop talking and act? This mint of money is hourly spreading its deadly poison over the land! This upas tree shades all society! This maelstrom is dragging down to death all mankind! When THE TRUTH SEEKER has found the truth, why not adopt it? G. F. T.

MR. TRAIN DELIGHTED WITH THE TRUTH SEEKER.—SIXTEEN-PAGE EVOLUTION.—TOO MUCH FOR THE MONEY.—ALL FRIENDS MUST CANVASS FOR SUBSCRIBERS TO MEET THE GREAT EXPENSE.—THE TEED-BENNETT DISCUSSION BOILED DOWN.—HEYWOOD'S MISTAKE IN SUING COMSTOCK!

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.!—

"George Francis Train! The epigrams and sharp, pungent sayings of this remarkable man are popular and sought after by a large number of readers. It is but right that Mr. Train should have a chance to be heard."

As these Psychologic articles are the last I shall ever address to any newspaper, I am glad you show such appreciation! We like those who like us. That is all there is in Friendship. An editor broad enough to allow me to appear as I am commands my evolutionary thought.

Once I speculated on the world! Now the world speculates on me! True genius, Goethe says, disturbs our fixed ideas! My long fast (the longest ever known without food or water) exploded my dictatorship delusion! Wrecks often seek the shore; but whoever heard of the shore going to the wreck (unless in a life-boat)? As Henry Clay had rather be right than President, so I think a private gentleman nobler than a public servant! Hence, absolute dictatorship over myself is greater than ruling a nation!

Most men act on Passion! Fame! Appetite! Money! My evolution obeys the odic! occult! magnetic Psychology of two hundred years of longevity!

VOL. V.! No. 1! A BIG THING!

"The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its class."

That's so! But I know enough of newspapers to know that D. M. B. cannot give so much for the money unless each subscriber becomes a canvasser to throw corn into the hopper.

Printers cannot live on air! though good ventilation is a splendid diet. As THE TRUTH SEEKER, however, is big enough to take in everybody—even Comstock and G. F. T.—everybody ought to take in THE TRUTH SEEKER! But don't make the same mistake our friend Heywood is making.

RELINQUISHMENT IS POSSESSION.

"A SUIT AGAINST ANTHONY COMSTOCK.—Anthony Comstock, Special Agent of the Post Office Department to suppress the sending of obscene matter through the mails, and who recently arrested Mr. E. H. Heywood of Princeton, Mass., for sending two books, 'Sexual Physiology' and 'Cupid's Yokes,' has been sued by Mr. Heywood, in an action brought in the United States Circuit Court at Boston, for damages for false arrest and false imprisonment, and to test the legality of Mr. Comstck's proceedings, it being alleged that he has abused his legal authority in this case."—TRUTH SEEKER.

This is a fearful blunder! Why load a cannon to shoot a polecat? This loses Heywood his martyrdom; and I hope the T. S. will not make the same blunder.

While firing your Parrott petition into Congress at the master, is it not absurd to shoot pop-guns into the servant? This movement saves Comstock. The Y. M. C. A. will rally to a man. The balloon has not yet burst. Commerce! Trade! Agriculture! Politics! Government are still owned by the Church, and Comstock is its Obscene Prophet!

Heywood should withdraw the suit immediately. If he is not big enough to suffer incarceration for Christ's sake! he ought not to jeopardize the cause by allowing the rattlesnake to escape from the bag! If Mr. Heywood wants to make the point of his life, let him back out of this dilemma, and arrest the Bible Society for printing an "Obscene Book." Arrest Beecher, Chapin, Tyng, Potter, and Dix! for reading this "Obscenity" from the Pulpit!

IS NOT THE TRUTH SEEKER MISTAKEN?

"QUELP.—Who is the author of the following couplet?

"'Now twilight lets her curtain down,
And pins it with a star.'

"*Ans.*—Fitz Green Halleck."—TRUTH SEEKER.

Is Mr. Bennett sure about this? Overhaul your memory again. I always supposed these beautiful lines were from the pen of the so-called "Crazy Poet," Willis Gaylord Clark. Where did you find it in F. G. H.

THE TEED-BENNETT DISCUSSION.

"There is no room nor necessity, as before remarked, for any Brahm, Jupiter, Jehovah, Jesus, or Mumbo Jumbo, or any kind of a god that man has devised. The Universe exists, and we know it. The gods may exist, but we do not know it. There may be one god, there may be a million gods; but until there is a shadow of proof that either is a fact, it seems utterly a waste of time for intelligent people to fix up theories about them, their qualities, their natures or attributes."—D. M. B.

This ought to end the debate! You nutshell the whole argument in this clincher! Teed, in these words, is tied in a hard knot that no sophistry can untangle! To discuss it after this is to water your stock! That you should leave to Abbot! Mendum! Seaver! White! Ingersoll! and The Ghostly Army of Spiritualists. Is it not about time to abolish Tom Paine's "One God"? Must we ever live in the past? Is there never to be a present?

Do you not think it is about time to bury Voltaire! Hume! Gibbon! Franklin! Rousseau! Jefferson! and adopt THE TRUTH SEEKER's programme? Must we ever advertise the old Hobgoblins? Infidels! Freethinkers! Skeptics! Atheists are only the pegs that the Jesuits arrange for Christians to hang their hats on!

When the Christians found they could not squelch the old pagan custom of Christmas, they adopted it! When the British fifed and drummed Yankee Doodle in derision, the Americans made it their national tune! No progress can be made till skeptics stop fighting Christians! We must abolish all prayer! all debate, where the debaters are ghosts! and wipe out all religion! The words God! Heaven! Hell! Christ! Prayer! Sin! must be sunk to the bottom of the sea! There can be no war when there is nobody to fight.

Minstrels of the Gospel.

It is odd that the idea of organizing a troupe of clerical minstrels has never yet occurred to Mr. Talmage, or to any one of his professional rivals. Such a troupe could give an entertainment in which religion and humor would be beautifully combined, and which could not fail to be popular. It would not be necessary for all the members of the troupe to be ministers. If the middle-man—the grand and dignified "Mr. Johnsing," who propounds conundrums—and the two "end-men" who make the jokes were to be eminent comic preachers, their associates, whose chief business it would be to sing, need not even be theological students. In fact, a troupe which included Mr. Talmage as "bones," and Mr. Beecher as the other "end man," could even dispense with a clerical "middle-man," provided some grave layman like Mr. Stanley Matthews, for example, could be induced to take that position. Still, there are undoubtedly a good many comic preachers who are as yet unknown to fame, and who would gladly accept subordinate positions as members of the clerical minstrel troupe, and there would probably be little difficulty in making up the requisite number without going outside of the profession.

The entertainment would, of course, consist exclusively of religious songs and jokes. Instead of propounding secular conundrums, as for example, the familiar one as to the door which is not a door, the clerical "Mr. Johnsing" would confine himself strictly to Scriptural subjects. For instance, after the overture by the full band, "Mr. Johnsing" might remark, "Brother Talmage, who is the smallest man mentioned in the Scriptures?" Brother Talmage gracefully laying his bones on the floor beside his chair, would then reply, "Who am de smallest man mentioned in de Scriptur?" and "Mr. Johnsing" would repeat, "Yes Sir: I asked, who is the smallest man mentioned in the Scriptures?" Then Brother Talmage would give it up, whereupon Brother Beecher with much eagerness, would suggest "Bildad the Shuhite," amid a chorus of "yahyahs" from the rest of the troupe; after which "Mr. Johnsing" would announce as the next thing on the programme, "Now, brethren, The one hundred and ninety-ninth Psalm."

This is merely given as a specimen of the sort of entertainment which a troupe of clerical minstrels would give. It would also include dances and other gymnastic eccentricities by Mr. Talmage, and perhaps a pathetic song—as, for example, "O, ye Tears," by Mr. Shearman, who would undoubtedly be willing to black his face and accept an engagement in any troupe of which Mr. Beecher might be a member. With two such "end-men" as Messrs. Talmage and Beecher, the entertainment could not fail to draw, and the mere fact of Mr. Beecher's participation in it would be a guarantee that no jokes would be permitted which could possibly bring a blush to the cheek of a young person.

It needs no argument to prove that if the comic preachers were to exhibit their humor only on the minstrel stage, and to keep it entirely out of the pulpit, the public would be vastly benefited, and the comic preachers themselves would find their professional burden greatly lightened. No matter how gallantly they try to combine fun and religion in the pulpit, they cannot succeed; but they might preach serious sermons on Sunday and still maintain their reputation as comic preachers by performing as clerical minstrels on week-day evenings. The suggestion is made from the very kindest motives, and Mr. Talmage ought to feel thoroughly grateful for it.—*N. Y. Times.*

Solution of the Christ Question.

MR. EDITOR: I am truly pleased to see the awakening there is upon the God question and to see the beautiful development in the realization of an overruling Power or force in matter accepted and suited to every form, shape and size, even in a chaotic state, mist or vapor, all the same throughout endless space, in every sense infinite, clothed with wisdom, almighty in its effects upon a plane of eternal progress, elevation and refinement. Also, in not writing to you before this, I was anxious to hear some remarks from our Christian friends in reference to the Humphrey discussion. But little has as yet reached my ear further than a general disappointment as to the amount of evidence brought by Mr. Humphrey to sustain his God and Bible, for which they cannot account; thus showing they are disappointed, and that it is hard to give up household gods and the long-standing ideas of their fathers; they have become as heart-strings interwoven in the very soul, and the parting with such is as the parting with one's life. Nevertheless, error, no matter how long standing and sacred, is mortal and cannot long survive; while truth, no matter whose hand it is in, is immortal and cannot die. When the idea of a personal God is gone, the Bible goes with it. Yet it is more reasonable to believe in a personal God (it being the first idea of a child that God is a big man) than to believe the Bible of higher origin than man, as it portrays the character of a God below that of a half-civilized man. Is it not a self-evident truth and a scientific fact that no organized form can exist in the absence of a power or force to produce it, which power or force we find inseparable with matter?

Joseph Smith, the Mormon prophet, gave a more reasonable solution of the vexed question. He claimed the same Paul did (by inspiration) that spirit and matter were eternal, and through the operation of spirit and matter a God was organized and formed and delegated with all the almighty power, as the ruler of our Universe or solar system, thus becoming the creator of forms. This delegated power Smith claimed was the eternal father, and the organized form was the only begotten of the father, who took upon himself human flesh in the womb of the Virgin Mary and became the savior and redeemer of mankind and the heir to this planet, it being made by him and for him, and all true saints would be joint heirs with him. All who honor the son honor the father also.

As for other planets and worlds belonging to our solar system, or the Universe, this God the Father was the father of as many sons as there were worlds or planets belonging to our Universe, and that Universes through space could not be numbered, so there were Gods many and Lord's many, but to us there was but one God, the ruler of our Universe, each universe holding the same relation to its god-power that ours does.

As for Rev. Mr. Humphrey, he has shown his manhood and his honesty in meeting you in open combat, for which he is entitled to the respect of all parties. When he failed to produce evidence to sustain his God and Bible it was no fault of his. *Such evidence does not exist.* Therefore he failed to prove the existence of a personal God, independent and outside of matter and the laws of Nature.

Thus Infidelity stands unimpeached on the side of reason, science, common sense, everyday observation, and the unchangeable laws of Nature based upon infinite power and force in matter, while Christianity stands upon faith, tradition and superstition based upon a fickle, personal God, supernatural, miraculous power and the mysteries of Godliness.

ISAAC PADEN.

P. S. The Pittsburgh *Leader* man thinks neither of you proved your point. Rev. Mr. Humphrey raised this point: A belief in Infidelity leads to crime and wickedness, while a belief in Christianity leads to goodness and righteousness. Dare the *Leader* man or any Christian defend this and test it by the scaffold and the inmates of penitentiaries? I. P.

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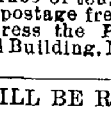
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Gems of Thought.

PURITY is the feminine, truth the masculine of honor.—*Hare.*

SOME that smile have in their heart, I fear, millions of mischief.—*Shakspere.*

IF we still require grace to live virtuously, of what use was the death of Jesus Christ?—*Diderot.*

BE not ashamed of thy virtues; honor is a good brooch to wear in a man's hat at all times.—*Ben Jonson.*

IF God who gave us our reason requires the sacrifice of it, he is neither more nor less than a trickster who juggles away what he has given.—*Diderot.*

IF there are a hundred thousand souls damned for one saved, the devil has still the advantage, without having delivered his son to death.—*Diderot.*

HONOR is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.—*Bossuet.*

WHERE the meekness of self-knowledge veileth the front of self-respect, there look thou for the man whose name none may know but they will honor.—*Tupper.*

ILL-HUMOR is nothing more than an inward feeling of our own want of merit, a dissatisfaction with ourselves, which is always united with an envy that foolish vanity excites.—*Goethe.*

LET none presume to wear an undeserved dignity. O that estates, degrees, and offices were not derived corruptly! and that clear honor were purchased by the merit of the wearer.—*Shakspere.*

THERE are hopes, the blossom of whose beauty would be spoiled by the trammels of description; too lovely, too delicate, too sacred, for words, they should be only known through the sympathy of hearts.—*Dickens.*

EVERY man's nature is concealed with many folds of disguise, and covered, as it were, with various veils. His brows, his eyes, and very often his countenance, are deceitful, and his speech is most commonly a lie.—*Cicero.*

THE bridge of logical arrangements by which the metaphysician attempts to span from knowledge to the unknown is often, so far as words go, beautiful as the rainbow, while in character it is only a rainbow, for it begins and ends nowhere.—*W. S. Bell.*

IT is more disgraceful for men in high life to improve their private fortune by specious fraud than by open violence. Might makes right in one case, while in the other, man throws over his proceedings the cloak of despicable cunning.—*Thucydides.*

THE most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture; as true measure that of harmony and music. In poetry which is all fable, truth is still perfection.—*Shaftesbury.*

DOES this soul within me, this spirit of thought and love and infinite desire, dissolve as well as the body? Has Nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavor onwards, prepared no food for this appetite for immortality?—*Leigh Hunt.*

EVERY man has at times in his mind the ideal of what he should be but is not. The ideal may be high and complete, or it may be quite low and insignificant; yet, in all men that really seek to improve, it is better than the actual character. Perhaps no one is so satisfied with himself that he never wishes to be wiser, better, and more holy.—*Theo. Parker.*

ALL those with whom we live are like actors on a stage: they assume whatever dress and appearance may suit their present purpose, and they speak and act in strict keeping with this character. In this way we find it difficult to get at their real sentiments, or to bring into clear day the truth which they have hid in a cloud of darkness.—*Polybius.*

THE greatest of all power is thought power. That it may multiply most rapidly and produce its greatest effects it is essential that there should be no barrier placed in the way of free speech. The right of free speech rests on simple justice. Free speech is the basis of progress in knowledge, the guaranty of liberty, the antidote of revolution, and the corner-stone of religious freedom. The churches ought to be the first to rally in defense of free speech, for they are its children.—*Dr. E. B. Foote.*

THE objectors to free speech are those who profit by fraud or ignorance; those who lack faith in truth, but have perfect faith in human depravity; "proper people," who are really nice people, but who have a false view of life and of what goes to make up real manhood and womanhood; vulgar people, who object to a scientific lecture upon medical subjects before a mixed audience of men and women, but who do not hesitate to use the lowest kind of obscene language when alone with those of their own sex—heaven help *them.*—*Anon.*

EVERY good thing may be abused: so with free speech. It is abused when, under the guise of free speech, men indulge in free spite. It is in vain to try to change a man's opinion after you have insulted his manhood by treating him as a knave or an idiot. Moderation wins where violence and inconsiderate speech fails. Free speech is abused when men lacking discretion, however honest they may be, undertake to handle delicate subjects. A bull in a china shop may have the best intentions, but being a bull he cannot turn around without smashing a delicate piece of porcelain.—*S. S. Nash.*

Odds and Ends.

"NO SHOOTEN aloud here" is the warning which confronts the sportsman at the gate of a suburban park.

"IF it wasn't for hope, the heart would break," as the old lady said when she buried her seventh husband.

IT is right for young people to use a license to get married, but they shouldn't use too much license afterwards.

HORNE TOOKE being asked by George III, whether he played at cards, replied, "No, your Majesty; the fact is, I cannot tell a king from a knave."

WHAT is the difference between the swallow and the cat?—It is an admitted fact that "one swallow does not make a Summer, but one cat can make a spring.

A LITTLE fellow, four years old, the other day, nonplused his mother by making the inquiry: "Mother, if a man is a mister, ain't a woman a mystery?"

A GENTLEMAN lately from the West says, "How happy a man must feel who has a wagon to draw his *salary* home from market on a Saturday afternoon."

WHILE growling at her husband last summer, a woman was struck by lightning and instantly killed. If you wish your wife to see this paragraph, cut it out and paste it on the looking-glass.

A PROMINENT public office in Nashville has this notice posted up: "Don't open this door," under which some wag wrote the query, "Why?" and another responded, "Because you can't; its locked."

A KANSAS widow writes to one of our contemporaries that almost the last thing her beloved husband did was to renew his subscription to the paper. Sharp woman that. All her early admirers will know that her youth and beauty are again in the market.

"Do you think that souls separated here are united hereafter?" asked a pale, emaciated pietist of his friend. "I hope not," was the chilling reply. "It cost me a pretty good figure to get a divorce, and when I invested that money I invested it for time and eternity too."

AN EXCUSABLE MISTAKE.—At one of the lectures recently delivered by Dr. Banning, "for ladies only," Dr. Mary Walker, dressed as usual, and handling a cane in masculine style, made her appearance as one of the auditors. Dr. Banning had never met Dr. Mary, and when the bifurcated garments, accompanied by the cane, came into view, he remarked, "Sir, I think you have made a mistake. This lecture is for ladies only." The audience burst into a roar of laughter, and the little Doctor was permitted to remain, after an explanation that the only masculine part about her was her breeches and cane.

NEED CORRECTION.—A correspondent of *The New England Journal* has collected the following specimens of false syntax:

An Iowa editor thus acknowledges a present of grapes: "We have received a basket of fine grapes from our friend W., for which he will please accept our compliments, some of which are nearly two inches in diameter."

A newspaper advertisement reads thus: "Wanted: A saddle horse for a lady weighing about 950 pounds." Another reads: "Wanted: A young man to take charge of a pair of horses of a religious turn of mind."

A widow at the west intending to succeed her husband in the management of a hotel, advertises that the hotel will be kept by the widow of Mr. Brown, who died last summer on a new and improved plan."

A steamboat captain, in advertising for an excursion, closes thus: "Tickets 25 cents, children half price, to be had at the captain's office."

One of Sir Boyle Roche's invitations to an Irish nobleman was rather equivocal. He writes: "I hope, my lord, if you ever come within a mile of my house you will stay there all night."

A coroner's verdict reads thus: "The deceased came to his death by excessive drinking, producing apoplexy in the minds of the jury."

A clergyman says: "A young woman died in my neighborhood, yesterday, while I was preaching the gospel in a beastly state of intoxication."

A correspondent in writing of a recent convention in the city of Cleveland, says: "The procession was very fine, and nearly two miles long, as was also the report of Dr. Perry, the chaplain."

In the annual report of a town in Massachusetts, we find the following: "The town farmhouse and almshouse have been carried on the past year to our reasonable satisfaction, especially the almshouse, at which there has been an unusual amount of sickness and three deaths."

A few years ago the following resolution was passed by the common council of a Connecticut city: "Resolved, that hereafter the churches that have bells that are rung, be rung at the same hour for morning and afternoon service."

A western paper says: "A child was run over by a wagon three year old, and crosseyed, with pantalets on, which never spoke afterwards."

A member of a local school committee writes: "We have two school-rooms sufficiently large to accommodate three hundred pupils one above the other."

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Notes and Clippings.

OVER 800 ex-drunkards in Lincoln, Neb.

THE man who swore off has sworn on again.

TALMAGE is thinking better of the politicians than he was.

THERE seems to be a tirade in this city against the t'rade dollar.

THE postmaster and several prominent merchants refuse to take the trade dollar.

IT is said a little boy will never relinquish any of his cakes except his spank-aches.

SOME of the brethren seem inclined to discuss hell in a manner altogether too jocular.

THE poor of this city have a great deal of faith and hope invested in the charity of the rich.

IS THE weather not getting pretty cold when the chronometer is reported twenty degrees below Nero?

INGERSOLL is a matter-of-fact kind of man. He says he would rather have one *fact* than ten thousand superstitions.

THE New Orleans *Picayune* says that when Spaniards are forced to leave France they get Don Carlos in their habits.

A SALT LAKE newspaper contains the startling announcement that Brigham Young's widows are beginning to marry again.

JOAQUIN MILLER wants to be cremated after death; but now Beecher says there is no such place. Has the poet nothing to hope for?

COL. ROBT. G. INGERSOLL in his lecture at Chickering Hall on last Tuesday night gave his hearers quite as much pleasure as Paine.

INGERSOLL says that when a rich man looks around upon the world it is easy for him to realize the wisdom of Providence in his treatment of the poor and distressed.

A MAN in England attempted suicide the other day, and he left a written excuse for himself, that his wife was too good for him. The jury brought him in as being of unsound mind.

THERE is a great deal of truth in the statement that when a man fails in business, people say he has "gone up." But you never hear this remark from his creditors when they attend his funeral.

ON the theory of "the survival of the fittest" it is thought that tailors and dressmakers ought to possess the earth; and, again, that the epileptic should come in for his share, as well as the combatant in the prize ring.

THE New Haven *Union* says: "When we think of the villain who stole our umbrella, and then of the bare possibility that there is no hell, we feel as if we could bury our head in the waste-basket and smother right to death."

THE *Police Gazette* of several days ago had a large cut representing Anthony Comstock with his drawn pistol in the court-room at New Canaan, endeavoring to intimidate the authorities and rescue his tool and accomplice Joseph.

IN view of the vast amount of sharp shooting now going on among preachers upon the Hell question, it is proposed to have attached to our parson-producing seminaries a theological rifle-range—an Apostle's Creedmoor, as it were.

THE Rev. O. A. Brown is lecturing up in this State on "Misplaced Men." The Rome *Sentinel* thinks that when the father of a pretty girl goes to sleep by the parlor fire at nine o'clock Sunday night, he is about as misplaced as a man can be.

DR. J. V. MANSFIELD, the celebrated medium, will not go to the Russian capital this winter. He may visit Washington later in the season, but for the months of February and March may be found at his residence, No. 61 West 42d street, New York.

A GREAT fall in pew-rents may be looked for in the aristocratic churches of this city about the first of May. Ecclesiastically speaking, a good many people have struck aisle here of late—and if the aisles give out, of course the knaves won't pay their pew rents.

A NEW volume of religious poems contains the couplet:

He from the crowd had been detached
Because his pantaloons were patched.

Sounds like clothing-store poetry, don't it? Where is the sweet singer of Michigan?

IN overhauling the misdirected mail-matter in the Dead Letter office at Washington, it is reported that two Limburger cheeses were found. The *Telegram* suggests that under the existing laws for the purification of the mails those could easily have been suppressed. Where was Comstock?

DR. SCUDDER says the Oriental nations will never become converted to Christianity until their women first become Christians, and he says that the women can be converted only by the personal agency of women who go there from Christian countries. Hindoo women will not listen to male missionaries. Dr. Scudder was in India for over twenty years and ought to know.

THE sensational preachers are not all in New York or Brooklyn, as might be supposed from some of the queer subjects announced here for sermons. An eccentric London preacher announces discourses on "The Talking Donkey," "The Devil among the Pigs," "A Little Man up a Tree," and other odd titles. This sort of thing draws a crowd, who are curious to hear what the man has to talk about.

A WRITER in the *Christian at Work* calls attention to the horrible manner in which some clergyman mangle the hymns which they try to read, and remarks:

"Do not say, 'My soul lizzin hay stu be gawn,
Oh, stri koff this saddamant chay—Nan make me,' &c.,
But say, 'My—soul—is—in—haste—to—be—gone,
Oh, strike—off—this—ad—a—mant—chain—
And make me,'" &c,

THE British Bible Society reports an astonishing demand for Bibles among the Cossacks. Over 60,000 have been distributed within the last few weeks. The excellent linen paper makes the best of gun-wadding; and now the gallant Cossack sings,

"Spread abroad, thou mighty Gospel!"

as he rams home a fragment of Matthew or a chapter of Revelations preparatory to spreading it among the Turks. The Word of God, preached from the muzzle of a gun, should be silencing if not convincing to those Infidel Turks.

THE American Bible Society is sadly short of money, and calls aloud for $140,000. Its annual expenditures are about $250,000. Its receipts are made up of collections, and donations, also of legacies. Not so many people are dying and leaving money to the Society as there were some time ago, although it is remembered in the wills of many wealthy people who are not dead yet. Of course, the managers are not praying for the demise of any of these good people; but it is safe to say that the news of the departure of a few of the richest would be received with a decorous resignation to the will of Divine Providence.

RELIGIOUS NOTICES.—In this city on next Sunday the Rev. Mr. Miller will grind the grist of salvation at the Noble Street Baptist church Seats free, no toll; the Rev. Mr. Gunn will do some religious sharp-shooting, and hit the heavenly bull's-eye "Ninety and nine" times out of a possible "Old Hundred" at St. Ambrose church; the Rev. Mr. Deems deems the Redeemer an excellent subject for to-morrow's sermon; the Rev. Mr. Cooper, who is a staving preacher, will "whoop 'em up again" as usual; the Rev. Mr. Snow will thaw the frosty hearts of his hearers with his sermon upon "Whither are we drifting," which will doubtless be hailed with delight; the Rev. Mr. Ewer will pour forth the water of salvation at St. Ignatius' church; the Rev. Dr. Stryker will preach about Hell, and strike while the iron is hot; the Rev. Mr. Knapp will open his knapsack as usual; the Rev. Mr. Still will preach on "Christ Stilling the Tempest"; and the Rev. Mr. Rose will "rise to explain."

AN EYE AFTER THE DOLLARS.—Mrs. Hannah J. Davis, widow of the late David D. Davis, recently died in Allegan, Mich., after an illness of ten days, of typhoid pneumonia. She was worth $125,000, and was a member of the Baptist church. A short time before her death, while in a state of delirium, a will was drawn up by one of the brethren and signed by herself, bequeathing her entire property to the Baptist church without leaving a dollar to her adopted daughter, whom she idolized, and several nephews and nieces. The community feel outraged at this cruel greed evinced by the church, and strong efforts are being made to set the will aside.

BETTER BEINGS NEEDED.—Mr. Beecher very often hits the right nail on the head. When, on Sunday, the 20th ult., he bewailed the inefficiency of education to save the race, and took the ground that some influence is necessary to bring into the world beings superior intellectually and physically to those who now inhabit it, and who will be predisposed to good instead of evil, he came very near one of the most delicate and important questions of the time. We say "delicate" because the suggestions included in this remark of Mr. Beecher's refer to a subject that has generally been tabooed for public discussion among all but men and women who have incurred the odium, so to speak, of ranking among advanced thinkers. Better beings will never be born until marriage is restricted to men and women who not only deeply love one another, but who are in every other way qualified to bring healthy children into the world. The material out of which strong, good, excellent men and women—human souls that are really but little, if any, lower than the angels—are to be manufactured, must consist of sound minds and sound bodies and include a lofty spiritual element. So long as diseased natures wed, so long as people come together in the marital relation who know and care nothing of the conditions upon which healthy children are produced, so long will the earth continue to be populated by a decidedly inferior sample of humanity.—*Telegram.*

THE *Tribune* printed a few days ago the following in reference to trials in New Canaan, Conn., in which Comstock and his accomplice, Britton, are interested, as well as in answer to some misrepresentations made by Comstock in a previous issue of that paper: "There was not much excitement in New Canaan, yesterday, over the trial of C. Scott, the saloon-keeper, who, upon the testimony of the New York detective, J. A. Britton, was quietly fined $50 on each of two complaints for liquor-selling. His lawyer immediately gave notice of appeal. There are still other complaints against Scott, but it is thought that they will not be pressed, but that time will now be given to him to bring forth fruits meet for repentance. Meanwhile no liquor is sold openly in New Canaan, but a man living in another town, visits the village, takes orders from the tipplers, and fetches the liquor from Norwalk. The village showed much feeling about the letter written by Anthony Comstock, and published in yesterday's *Tribune*, in which he accuses Justice Bliss of running away in the first day of the trial, and leaving the Court in the hands of "roughs." The Justice said: "I had declared the case 'put off' till next day, which was equivalent to an adjournment. If Anthony had minded his own business there would have been no trouble. Most of the disturbance occurred after he jumped up and began to swing his little pistol. I did not leave the Court at all, and was perfectly competent to preserve order, if Anthony had only given me a chance. Anthony 's ambitious, you know; likes to be noticed; been readin' 'dime novels,' I calculate.' Justice Bliss is highly esteemed in the village, and his statement is borne out by many of the reputable citizens. E. L. Scofield, the prosecuting attorney, said that the crowd had reason to suppose the Court adjourned, Mr. Scofield says Mr. Comstock drew a pistol, but many of the friends of the latter say it was only a bell punch. Feeling runs high in New Canaan, and Mr. Comstock is openly blamed for all the trouble. Two complaints have been made out against him on the charge of carrying concealed weapons and of disturbing the peace. The officers went to Stamford, on Friday last, thinking he would attend the trials there. If he had visited Stamford on that day, he would have been arrested.

Events of the Week.

SEVERAL fine buildings were burned in Montclair, N. J.

AN $85,000 fire on the corner of Worth and Elm streets.

FIFTY-ONE persons were arrested on Monday for throwing dirt in the streets.

WORK is becoming brisker in the shipyards in this vicinity—which is a good omen.

P. T. BARNUM has been sued for libel. Nobody is scarcely safe from prosecution now-a-days.

THE Pope is getting very feeble again. Why doesn't he go up, and give somebody else a chance?

A BOILER explosion in an oil refinery at Constable's Point, N. Y. One man was killed, another dangerously injured.

GEORGE FRANCIS TRAIN has delivered several lectures recently in the Opera House at Newark, N. J. Opinions as to the soundness of his positions varied largely.

PETER COOPER has under consideration the establishment, near Spartanburg, S. C., of an educational institution for girls, something on the plan of his institute in this city.

REV. TIMOTHY GARDNER FREEMAN, Baptist, dropped dead of heart disease. His pious friends think his God had need of him up above and kindly took him off in that gentle manner.

FRANK LESLIE, while returning from a trip to Washington, was arrested in Philadelphia and held to bail. His arrest was doubtless influenced by spite from one Wrigley, whose arrest Leslie had previously caused.

SUIT has been begun in the Kings County Supreme Court against the Church of the Good Shepherd, Brooklyn, to foreclose their mortgages. Several churches about these days are passing through the same trying ordeal.

MR. J. HARRY SCHRACK, to all appearances, died in Philadephia a few days ago. He is now alive. He says he died and went to heaven, saw Jesus and the angels, interviewed Moses, and shook hands with Jehovah.

IN the fore part of the week heavy rains prevailed; the latter part cold with some snow. Much less snow has fallen thus far this winter than usual. In the lumbering districts of Michigan and Wisconsin great inconvenience is experienced on this account.

MRS. ELIZABETH MEYER, a beautiful young married woman, 97 East Seventieth-st., feeling greatly aggrieved at the conduct of her father-in-law and mother-in-law, took Paris green, and will probably die. She leaves a beautiful infant and a loving husband, with whose parents she resided.

JOSEPH A. BRITTON, Comstock's detective and accomplice, was complained of before Justice Duffy, of Jefferson Market Police Court for perjury at the last election for mayor. The perjury was fully proven, but the case was put over for a week. It is probable that by the influence that will be brought to bear in his favor the perjurer will be allowed to escape.

NO GREAT battles in Turkey since our last. The Russians are massing at Adrianople preparatory to going into Constantinople. Large numbers of wounded soldiers and 150,000 refugees are flocking to Constantinople. Negotiations for peace are on the tapis, and reports that fighting is over have reached our shores. England, on the other hand, is becoming very much excited, and seems burning to take a hand in the fray. If she does, the war in Europe will probably be general.

THE Society for the Suppression of Vice has held its fourth annual meeting. Subscriptions and gifts to the amount of $6975 were reported to have been received. So Comstock will be in funds again for some time. He said more obscene matter was in circulation last year than ever before. If that is true, it would seem better to dissolve his society, let him return to the shoe trade, and thus save his friends considerable expensive prosecution. Would not Congress and the legislature do well to modify those terrible laws?

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

"But, Mr. Darwin," said Jennie, "do you really think it does no good in any case as a medicine? Why, all our doctors use it and recommend it to their patients in numerous diseases, with, as they say, beneficial results."

"Yes, my young friend; I am aware they prescribe it only too often here in the South, because they have been wrongly taught, and do not realize the evils that result from its use. I read an article not long ago about the International Medical Congress held in Philadelphia in September, 1876, that proves the medical fraternity are rapidly finding out the inutility of liquor as a health-restorer. There were four hundred and eighty delegates, and many of the ablest scientists of the profession of this and other lands were in attendance; and stronger statements against the use of alcohol were never made on the temperance platform than were uttered by those medical men. A Scotchman said he believed it would be for the best interests of humanity if every drop of alcohol in the world was cast into the midst of the sea. Dr. Hunt, of New Jersey, disputed the claim of alcohol in every important particular. A letter from the National Temperance Union was read, amid a round of applause, and the points in the reply passed almost unanimously. The official answer rules alcohol out of its long-cherished place as a tonic, for if it has no food value, how can it tone up the system? One of the delegates, speaking of this, said, 'It has the same relation to the human system that a whip has to an overworked horse; it may make him spring forward for a few moments, but it does not rest and refresh him, and reaction must follow.' A medical declaration published in London in 1872 says it is believed that the inconsiderate prescription of alcoholic liquors by medical men for their patients has given rise, in many instances, to the formation of intemperate habits; and the manifesto was signed by two hundred and fifty of the leading medical men of the United Kingdom. Indeed, the drug-shop has truly been called the parent of the dram-shop. In my old home in Connecticut, liquor has been ruled out of good society as a beverage; but here in the South I find but few families that do not keep it and use it, and many of them take it as a daily dram, and believe it to be really beneficial, and imagine they could not do without it. It seems to us Yankees, who come from a land where it is popularly tabooed, that we have gone back fifty years into the past again when we witness such a wholesale use of alcoholic stimulants as we find in many parts of the South; and we feel as if a great deal of the old work of regeneration was to be gone over again and re-done. The day will come when tea and coffee will follow alcohol into the mists of oblivion. They are all of one class as regards usefulness and health, only tea and coffee are less harmful in their effects both physically and morally, though equally worthless as real food and sustenance. But little drink of any sort should be taken with our meals. Nothing very hot or very cold. A few sips of milk, *weak* tea or coffee, or cool water, is all that is necessary. Ice-water is never desirable, especially in hot weather. Dr. Foote, in his 'Plain Home Talk,' says, 'The thorough lubrication of the food with the saliva is necessary to promote digestion. Saliva is an alkali and, electrically speaking, a negative, while the gastric fluid in the stomach is an acid and a positive. When, therefore, food descends into the stomach only half masticated, and lubricated with some other fluid than saliva, digestion for some time is almost suspended, because the negative fluid is wanting to attract the immediate action of the positive fluid, and the presence of other liquids tends to dilute and destroy the power of the latter. In addition to this, the labor of the jaws and teeth is thrown upon the disabled stomach. If a person eats slowly, masticates thoroughly, and omits all drinks, Nature furnishes three or four ounces of salival fluid with which to moisten his food preparatory to its entrance into the stomach. No one requires liquids at the table. This habit is the result of fast eating.' But please excuse me, ladies," said Mr. Darwin, apologetically, "I did not mean to deliver a lecture on temperance. Your questions and looks of interest drew me out farther than is really polite, I fear."

"Oh, not at all," said Mrs. May. "We are delighted to find you are such a warm advocate of a cherished theory that we have held and maintained almost in isolation for so long, and you have told us many interesting facts that bear upon the subject."

"And I've made my last pint of wine or beer," said Jennie earnestly. "Father is a preacher, and yet we make all the wine for communion purposes for our church here, and I know you do not believe it right to use wine even for that, for Mrs. May and Edith have often said they did not."

"You are right, Miss Jennie, as regards my belief in using alcoholic beverages for church purposes. I think many a reformed drunkard has had his old appetite revived by the taste of wine at the communion service. It is far better to use simple colored water, or unfermented wine, as they do at the North now in most churches."

"I think so, too, and shall use my influence with father to get him to propose it here," said Jennie.

"I wish you all success, my dear," said Mrs. Darwin, looking kindly upon the enthusiastic girl, who in her eagerness had risen to her feet and spoke with an animation and zeal that proved her every bit in earnest.

The time had flown so rapidly while engaged in discussing this interesting and important subject that it was now getting late, and the Darwins rose to take their leave. Edith and Jennie walked with them through the village, pointing out objects of interest, and telling who occupied the various houses. As they passed Dr. Scott's, Myra ran out and joined them, and her lively remarks gave variety and zest to the occasion. As they parted at the lane leading to the Forks, Edith begged Mrs. Darwin to tell Rose and Minnie to come and spend the day with her sometime during the next week.

"They will be very glad to do so," said Mrs. Darwin, "for when once the business season commences at the factory they will be too much confined to be able to go out often."

"Why, surely, they do not work in the factory!" said Myra, with surprise.

"Certainly they do," replied Mrs. Darwin; "and why not?"

"Oh, because factory girls are low and vulgar, and not fit to associate with respectable people," said Myra, bluntly.

"I trust that you will find Rose and Minnie just as agreeable, moral, and refined as if they did nothing but play upon the piano, read novels, and attend balls, parties, and sewing-circles," said Mrs. Darwin, pleasantly but earnestly.

"Oh, yes; certainly, certainly," said Myra, hastening to apologize for her rudeness. "I did not mean to say they were not real ladies, for they truly are; but you know I have always seen factory girls looked down upon and considered as unfit to be associated with by respectable people, and was therefore taken by surprise when you said Rose and Minnie worked in the mill. I do hope you will not be offended at me, for I am apt to say right out just what I think, and often hurt the feelings of my best friends in that way, though I do not mean to do so. I reverse the old adage, you see, and speak twice before I think, instead of thinking twice before I speak."

Mrs. Darwin told her she was not at all displeased at her frankness, and hoped she and Jennie and Edith would soon make them a visit.

"That we shall be sure to do," said the warm-hearted, impulsive girl, "for we all like you ever so much;" and with a cordial "good night" they parted.

[TO BE CONTINUED.]

Discussion.

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S SEVENTH LETTER.

MORAVIA, Jan. 15, 1878.

MR. D. M. BENNETT, *Dear Sir:* Modern so-called science constitutes the foundation for your belief, in common with that of all Materialists and Spiritualists of nominal Christendom. Your opposition to the claims and teachings of Jesus has its origin in modern science. If there were no great system of science, there would be no great opposition to the religion of Jesus. The system presented to the world by Jesus the Christ had its origin in the highest department of knowledge—in an all-comprehensive understanding of the human structure with its accompanying functions and their relations to the physical creation. The various systems of religion that are or have been in existence have had their foundation in knowledge or supposed knowledge of less or greater fragments of the *cosmos*, or in such knowledge or supposed knowledge combined with a true or false conception of the human organism, embracing both its form and functions. You cannot refer to a system of religion that has not such a source. If you will examine, compare, and classify the numerous systems, you will perceive that they have been evolved through regular and successive gradations, keeping pace with the amplification of the intellect through the increased facilities for the observation of facts and the mind's increasing receptivity to inspirational influence. There are three systems of religion which, in connection with the above thoughts, especially demand attention as exerting greater influences upon Western civilization than all others. These three are, the religion of Jesus Christ, of Mohammed, and the religion founded on the belief in a plurality of gods; the latter of which found an advanced growth in the Roman empire, and with which the declining Christian system formed an active and ready amalgamation. You will observe that in the evolution of these systems every succeeding gradation has been the outgrowth of the disintegration of the preceding ones with the introduction of new elements for the purposes of greater combinations. If you have not already grown to this consciousness, I refer you to the operation of law as manifest in the methods observed in progressive combinations, disintegrations, and recombinations in the mineral kingdom, with the simple suggestion that law is uniform, and that what is true in any phase of evolution in one department of creation is true of all phases in all departments.

The highest point attained to in the progress of unfoldment in the development of what is called science constitutes the foundation of the succeeding grade of religious faith. The Mohammedan system of religion is founded upon the Ptolemaic system of astronomy, and the religion of the Romans upon a phase of the Pythagorean system of astronomy. The present system of astronomy, and that which constitutes the basis of the infidelity now directly antagonizing Jesus and his doctrines, is a revival or resurrection of the Pythagorean system. Modern science is not new. It is as old as the history of the ages, and is simply a resurrection embodying new elements in a greater combination. Galileo, Copernicus, Kepler, and Newton simply borrowed, as you state it, or plagiarized the system of Pythagoras, and, according to your logic, never had an existence, but were myths—this being your argument that Jesus is a myth. The truth is, friend Bennett, and you ought to know it, that when old systems are completely revived or resurrected from the debris of the crumbled ruins of the past, with new combinations, the human organisms who constitute the intellectual embodiment of those systems are resurrected also. When modern science comes to its full, the old Greek and Roman gods are on the stage. Their names are Train, Andrews, Davis, Marchand, Ingersoll, D. M. Bennett, and others whom I could name, and who constitute the foci of all the psychic and spiritualistic phenomena of the present in their newly-developed strength and phase.

The religions of the past ages and of the present age are facts. They have existed and do exist. Are they the result of the operations of definite law? and do they constitute a factor in the universal economy? What, then, are their functions in connection with the processes of evolution? They are the matrices in which are gestated the unfolding systems. Without the womb of ecclesiastical Rome, modern science would never have been gestated and brought to the birth. Modern science and modern Christianity were gestated in the womb of the Roman harlot as the twin children of adultery; and their growth has culminated in modern Spiritualism and Materialism, now consorting in incestuous union as the Church and State which hope to stand when the old heavens and the old earth shall have passed away.

If modern so-called science is true, then the religion of Jesus Christ is false. In maintaining my position concerning Jesus Christ, I base my conclusions upon an exact science (knowledge)—a thorough understanding of the form and function of the cosmos and man's relation to it as having been first involved and then evolved through it.

Jesus had a thorough knowledge, in the beginning of the age now coming to its close, of all forms as embodied in the universal form, and of all functions embodied in the universal function. He was the product of all ages, forming, in the completion of the cycle of the individual *Theos*, the germ for the regeneration (reproduction) or evolution of the *genus* THEOS. While he possessed all knowledge of the physical, spiritual, and substantial, he could only transmit that knowledge and the life he possessed through extension of the processes of development, disseminating literally his own outward form to the propagation and resurrection of the new divine embodiments. That he was familiar with the laws of involution and evolution may be known from the fact that he taught them both in their highest phases, and declared that it must be through the operation of those principles that a new Church should be brought forth as the result of the planting of his body—the *seed* of Abraham, the promised seed, the seed man from whom should spring, as the lives of the resurrected forms, the sons of God who now stand again upon the earth to confirm the promises and declarations of Jehovah.

When the sons of God come to present themselves before the Lord, Satan will come also, and, as in the past, he will assume the position of and claim that he is a very fine gentleman.

You claim that I have not proved my position regarding the existence of an atmosphere of pure hydrogen immediately above and resting upon the sphere of common air. I will simply say that I may not have demonstrated it to the satisfaction of your mind. I can also say of the law of evolution that its existence is not proven to thousands of stupid minds—no insinuation—who may rank as high in the world's estimation as yourself. This does not disprove the fact that it exists and that it can be perceived by thousands of minds open to its influence and receptive to the truth. Nothing can be proved to a mind not open to conviction.

The law that I have presented, namely, *the specific gravities and levities of primals, indicate the normal relative positions of those primals in space*, cannot be gainsaid. It is a positive deduction through analogy from the observation of the phenomena manifested through the law of deposition. In my last letter I made the statement that these conclusions were reached independent of scripture, but that I am happy to see their confirmation by those great men who lived in past ages, and who interpreted nature as I am enabled to do. Of course you and our readers cannot exactly perceive the relation of the above thoughts and arguments to the proposition, and I cannot now anticipate argument beyond what I have already done to show their relation.

I have not deviated from my purpose of presenting Scripture as a witness to the truth of my proposition, but inasmuch as you reject the Bible in evidence, because, as you assert, it is not good authority, and as you fail to see

that I have shown so-called science to be poorer authority; before presenting the Bible in its fullness for the purpose of comparing its teachings with true science outside of the Bible, I will continue my objections to your *scientific* conclusions.

The fact that there exists a stratum of hydrogen above our atmosphere contiguous to and resting upon it, I have proved, even though you fail to appreciate the argument adduced. This being true, in what way does it affect astronomical calculations and deductions?

The testimony presented in favor of the commonly received theory is no evidence of its correctness. An argument that has as much weight as any with the masses is that astronomical predictions are accurately made. This is not proof. If so, the Ptolemaic system is proven to be the true system with the same degree of certainty, for an equal accuracy obtained under the calculations made with that system as the foundation for mathematical solutions. All such testimony must be set aside. It establishes the truth of one as much as the other.

To comprehend the nature of the influence that the discovery of a stratum of hydrogen above us will exert upon the existing theory, it becomes necessary to examine the laws of refraction in their relation to the atmospheres and gases. You and your readers are aware that in studying solar, lunar, and stellar phenomena, all observations have to be made through various media. The effect of atmosphere, by its power of refraction, upon rays of light in their emanations from the centres of radiation, and their transmission to us in connection with the media through which they are transmitted, including the organs of vision and perception, are all to be considered.

No positive conclusions can be reached without a true comprehension of the laws of optics. The true theory regarding the manner of impressing the mind through its organ, the brain—the method by which the mind comes in contact or touch with the objective world—is a principal factor in the study of perception.

The study of the law of vision logically precedes the study of the principles of refraction and reflection in the objective world, and would be presented in that order to those who were made receptive to them by the operation of faith. I deviate from this order because I am presenting these views in antagonism to a system of philosophy and science, the antithesis from beginning to end of the system which is to manifest as the power of truth standing out involved and evolved by the primal centre of all being, The Word, and the power by which anti-Christ will be overthrown.

In entering upon this phase of our subject, if I am controverting these questions with a "liberal-minded" man, and the thoughts are being read by "liberal-minded" people, I may safely state some propositions, though radical and revolutionary. The "heavenly bodies" are *foci* of electrical force converged by the operations of the atmospheres, through the refraction and reflection of the force focalizing it, at regular and given points in space, within the atmospheres connected with the earth. These points are not great distances from us, and they constitute the windows of heaven in the material or physical domain of creation. The sun, as perceived, is an atmosphere investing a central star, an astral centre which appears by reflection to be in another point or direction in the stellar realms.

These propositions, if considered worthy of notice, would be somewhat startling; as you express it, "if true, they are wonderful; if not true, they are not so wonderful." That they are true I shall demonstrate and confirm in the course of the contest now being waged between the false and true system.

The existing and received theory supposes that there is an atmosphere of oxygen and nitrogen in definite proportions surrounding the earth. That this atmosphere is of a certain—or uncertain—depth not precisely known, and that it becomes more tenuous till reaching a given point where it abruptly ceases to exist. Beyond that there is supposed to exist an attenuated ether, just sufficiently dense to meet objections to the theory, but not enough so to encumber the operations of the great worlds and systems of worlds necessary to carry out the theory, If such a theory were true, the laws of the reflection and refraction of light must be set aside. It is not philosophic to reject known facts for speculations; we will therefore follow out in our application of these laws to that domain of the physical immediately beyond our natural observation, their operations as known to obtain under our direct inspection, You know that the common air has a specific or relative refracting power. In relation to the different gases the power of refraction and reflection varies. What is true of atmosphere, of the two gases combined, is true also of either alone, and of all the other ethers. This law applies without a deviation so far as any application has been made. If there is an exception you will be able, of course, to point it out to me.

The degree of tenuity of the ether supposed to have an existence throughout space, no scientific man claims to give, not even comparatively. If such an ether exists, its actual degree of tenuity must be known before any calculations can be made of distances, directions, or diameters of any supposed bodies in distant space. All calculations now made are founded upon certain principles, included in which is the refractive power of the earth's atmosphere. The specific refracting powers of all known diaphanous substances are determined with absolute certainty. How is it if we admit the existence of an attenuated ether incalculably tenuous as occupying all space? I call upon you to prove its existence, by the force of your own logic, through actual physical tests. I can prove the existence of mind by its operation upon matter through its organs. The attenuated ether is a mere speculation to avoid otherwise insurmountable obstacles to a false theory.

When light operates beyond the limits of our direct inspection does it obey another law? and if so, give me proof. It now becomes my turn to demand proof. If it does not obey another law; if it is uniform in its operations; if you cannot tell me the precise degree of the tenuity of the ether throughout space, how will you determine the course of a ray of light outside the atmosphere of the earth?

It is well known that light, in penetrating a dense from a tenuous substance, is refracted and reflected to the same degree as when passing into the tenuous from the dense. If light passes from our atmosphere into water, both refraction and reflection occur. An equal degree of refraction and reflection obtains inversely. A ray of light in passing through hydrogen gas into water varies in the degree of the phenomenon from that manifest in the relation of common air and water. Before you or any "scientific" man in the world can determine the direction of a ray of light as entering our atmosphere from a supposed ether beyond, you or he must be able to give its exact relative tenuity. This must be known before directions, distances, or diameters can be determined. A ray of light passing through water into common air is diverted from its course in a given direction. In passing into hydrogen, a more tenuous substance than common air, the angle is greater. A still rarer substance affords a still greater degree of refractive power. From this law we can determine with definite certainty the degree of tenuity necessary to render a substance impervious to a ray passing from a more dense substance into it. In making the application of the principle to a supposed ether beyond the atmosphere of the earth, we can calculate with mathematical precision the degree of rarefication necessary for such an ether to completely obstruct every ray of light capable of making an impression upon the retina. When that degree is reached, the specific density of the air would be such as to afford complete obstruction to rays coming from such an ether into our atmosphere. In other words we can determine with mathematical certainty the relative density or levity of air and a tenuous ether to reflect back or double upon themselves rays of light passing from either one toward the other. The appearance of an object seen through a diverted ray of light, either refracted or reflected, is as if it were in a direct line. A ray may be doubled completely upon itself, and its subjective point becomes its objective. For instance, stand before a mirror: you are the subjective and objective point of rays passing from yourself to the mirror, doubled upon themselves, and you appear to be just the distance beyond the mirror that you are in front of it. You appear to be twice the distance from yourself that you are actually from the mirror. If an object appears in the heavens in a direct line from yourself, there is no certainty that the object seen is in the direction it appears to be. If the object is beyond our own atmosphere, its direction cannot be determined without an exact knowledge of the condition beyond.

If our atmosphere terminates abruptly, and beyond it there is a tenuous substance the levity of which is greater than the greatest degree possible for rays to penetrate from our atmosphere, then all emanations from the earth upward would be thrown or reflected back, and instead of our being able to observe objects beyond the limits of the atmosphere our vision would follow the rays of light back, even penetrating beneath the surface of the earth, to the metallic strata constituting the great voltaic pile—so to speak, which actually comprises the shell of the earth and is the negative generator of all the qualities of magnetism thence emanating.

Before you attempt to maintain the absurd theory of modern astronomy, I call upon you to give the exact relative tenuity of the supposed ether beyond our atmosphere. On failing to do this, you fail to meet my arguments.

You can pass them by with ridicule, it being a plan of argumentation which takes well with a large class of our readers, and is the same to them as logic, they having become *so liberal* that they do not appreciate the difference. It is also the method employed by the modern Christian world to meet the various phases of opposition that are now and have been in the past rising through the skepticism of the age. You have a precedent; if the plan suits your taste, of course you are at liberty to adopt it. In relation to the doctrine of evolution, this especially has been the course pursued by the modern Christian.

I will here state, that in my estimation of the conditions existing beyond the atmosphere of common air, I do not stop with the discovery of a stratum of hydrogen. There are other and more refined strata above that, but I do not purpose to anticipate the subject. The existing conditions in the cosmical heavens storied above us are to be considered in their order as we proceed.

Do you and our readers still inquire, "Mr. Teed, what are you driving at?" As usual, at the proposition! It embraces all there is, and it is impossible to embrace the explanation of all in a few words, or to comprehend it in a few short letters.

The physical man is involved through the cosmical universe and when his evolution is complete, he must embody the entire form of the cosmical, with its laws and functions involved in his organism. We are now studying the form of the physical world with its powers and possibilities. If it can be proved that it has a center, a universal physical sensorium or positive pole of existence, then humanity, the product and creator, first involved in and then evolved through and from it, must and does embrace a corresponding sensorium or center, which is the positive pole of sentient being, and the point of positive contact or touch with the entire Universe extending from this center to the remotest boundaries of universal consciousness and cosmical existence. Each form of perception is simply a phase or quality of touch or contact. The mind's perception of a physical substance is nothing more or less than the mind through its organ, the body—or brain—coming in contact with or touching the object through its properties conveyed to the mind. The contact of the mind with that which it perceives conclusively demonstrates the mind to be very substance.

Your persistence in misrepresenting me I hope is unintentional. Nevertheless, the effect is the same upon the minds of our readers as if you purposely perverted my statement. You ask me to prove that mind exists independent of an organized form, as if I had made such a claim. I claim just the reverse. You demand of me the proof of things that I am making effort to disprove.

Your perception is blunted through bias of mind, or you are dishonest. It pains me to be forced to such an accusation; but from the begining of this discussion you have misrepresented me to our readers. When I tell you plainly that mind cannot exist independent of an organized form, as I have repeatedly done, why will you persist in urging that I make the opposite claim? Have I ever claimed that Jesus did or can exist without embodiment? If so, you have my statement; point it out to me.

I claim that the Universe has had a perpetual existence, and that creation is as constant and perpetual. Nowhere have I made a contrary claim. Integration and disintegration, both belonging to creative processes, are constant in their operations. The two terms are employed to express actualities. If the terms are inexpressive, why not dispense with them? I hope what I have said above will induce you to save your profound logical efforts for something I claim, and not waste them upon positions I never have assumed. In future, in due order I will locate for you the head, heart, lungs, liver, hands, feet, &c., and show you how these parts of the physical creation relate to the corresponding parts of man, in whom resides the Almighty, with corresponding parts. As ever yours,

CYRUS ROMULUS R. TEED.

What Religion has done for us.

BY W. S. BELL.

It has been the source of strife in families, of feuds in society, of wars among nations. It has set the father against his son, has taught the mother to believe that she must rejoice in heaven, even in the eternal torment of her daughter in hell. It has led the dominant sect to persecute all weaker ones. Extermination is the animating spirit of religion—the extermination of all weaker sects—the weaker sects always being heretical—the prevalent belief is orthodox, and is orthodox simply because it is popular and powerful. Religion has taught us to hate all who disagree with us. "Brotherly love" means the love of only those who are of our sect—and hence we must hate the ungodly with a perfect hatred. How fearfully this is pictured in the history of Christianity! War after war during the long centuries has caused rivers of blood to flow, because men have been taught "brotherly love" for those of their own sect, and unquenchable hatred of all others. The human heart, thus inflamed with a diabolical malice, has led men professing to be followers of the "meek and lowly one" to persecute, torment, torture and slay in every way that human fiendishness could invent. Men, women, children, and infants at their mother's breasts have been horribly slaughtered. Some have been burned at the stake with slow fire that their sufferings might long continue, while their murderers stood by jeering and laughing to see them writhe, and to hear them groan and to witness the innocent child fall from its mother's arms into the burning fagots at her feet. It has incited the most devilish passions in the human heart and then baptized their fruits under the sacred name of Holy Wars, Crusades, &c. It has instilled into the human mind the most deadly hostilities between man and man. It is not only compatible with Christian duty to persecute those who differ from them, but Christianity has taught that it is religious duty utterly to destroy them. Hence, in the bloody trail of Christian history, we find everywhere Christians hanging, burning, or quartering Christians. They have even tortured human ingenuity to discover the most cruel and excruciating methods of tormenting and murdering their victims.

They have sawn their victims into pieces, they have hitched horses to the feet, and thus torn the body asunder, or chained them to a horse's heels, which, when the horse was furiously driven, soon mangled the body into a horrid mass that not even a Nero could look upon without compassion. Some have had the flesh torn from thier bodies with red-hot pincers, others have had their tongues cut out, their eyes burned out with red-hot irons, their ears cut off, or filled with molten lead, or red-hot pokers forced into their bodies. Mothers have had children snatched from their arms and their brains dashed out before their eyes; then the mother's breasts have been cut off, her bowels ripped open, her heart torn out and shoved into her face. Some have been stung to death by bees, and some poisoned, or starved, or drowned, or smothered; and some have been clubbed or stabbed, or beheaded; some have been put upon the rack, stretched on the wheel, or thrown into boiling caldrons. This has not satisfied the ferocity of "brotherly love," for the dead have been dug up and their bones burned and their ashes scattered before the winds, or cast into the waters. This infernal deed has often been done to rob the widow and orphan of their daily bread.

The war-cry of the Christian in all ages has been "Exterminate the heretics!"

If any one speak or act with an elevated, pure mind, then joy follows like an unwithdrawing shadow.

Robert G. Ingersoll.

Ghosts.

A LECTURE DELIVERED BY COL. ROBT. G. INGERSOLL IN VARIOUS CITIES IN THE COUNTRY.

LADIES AND GENTLEMEN: In the first place allow me to tender my sincere thanks to the clergy of this city. I feel that I am greatly indebted to them for this magnificent audience. It has been said, and I believe it myself, that there is a vast amount of intolerance in the church of to-day, but when twenty-four clergymen, three of whom I believe are bishops, act as my advance agents, without expecting any remuneration or reward in this world, I must admit that perhaps I was mistaken on the question of intolerance. And I will say further, that against those men I have not the slightest feeling in the world; every man is the product of his own surroundings; he is the product of every circumstance that has ever touched him; he is the product, to a certain degree, of the religion and creed of his day, and when men show the slightest intolerance I blame the creed, I blame the religion. I blame the superstition that forced them to do so. I do not blame those men.

Allow me to say further, that this world is not, in my judgment, yet perfect. I am doing, in a very feeble way to be sure, but I am still endeavoring according to my idea to make this world just a little better; to give a little more liberty to men, a little more liberty to women. I believe in the government of kindness; I believe in truth, in investigation, in free thought; I do not believe that the hand of want will be eternally extended in this world; I do not believe that the prison will forever scar the ground; I do not believe that the shadow of the gallows will forever curse the earth; I do not believe that it will always be true that the men who do the most work will have the least to wear and the least to eat; I do believe that the time will come when liberty, and morality, and justice, like the rings of Saturn, will surround the world; that the world will be better, and every true man and every free man will do what he can to hasten the coming of the religion of human advancement.

I understand that for the thousands and thousands of years that have gone by all questions have been settled by religion. I understand that during all this time the people have gotten their information from the sacerdotal class—from priests. I know that when India was supreme, when they worshiped Brahma and Vishnu, and that when Rome held in its hand the red sword of war, they worshiped Jove, and I know now that our religion has swept to the top. Any man living in India a few hundred or thousand years ago would have said, this is the only true religion. Why? Because here is the only true civilization. A man afterward living in Egypt would have said this is the only true religion, because we have the best civilization; a Greek in Athens would have said, this is the true religion, and a Roman would have said, we have the true religion, and now those religions all having died, although they were all true religions, we say ours is the only religion, because we are the greatest commercial nation in the world. There will come other nations; there will come other religions. Man has made every religion in this world, in my judgment, and the religion has been good or bad according as the men who made it were good or bad. If they were savages and barbarians, they made a God like the Jehovah of the Jews; if they were civilized, if they were kind and tender, they filled the Heavens with kindness and love. Every man makes his own God. Show me the God a man worships, and I will tell you what kind of a man he is. Every one makes his own God, every one worships his own God; and if you are a civilized man you will have a civilized God and we have been civilizing ours for hundreds and hundreds of years. He is getting better every day.

I am going to tell you to-night just exactly what I think. The other lecture I delivered here was my conservative lecture: this is my radical one! We even hear it suggested that our religion, our Bible, has given us all we have of prosperity and greatness and grandeur. I deny it! We have become civilized in spite of it; and I will show you to-night that the obstruction that every science has had is what we have been pleased to call our religion—or superstition. I had a conversation with a gentleman once—and these gentlemen are always mistaking something that goes along with a thing for the cause of the thing—and he stated to me that his particular religion was the cause of all advancement. I said to him, "No, sir; the causes of all advancement in my judgment, are plug hats and suspenders." And I said to him, "You go to Turkey, where they are semi-barbarians, and you won't find a pair of suspenders or a plug hat in all that country; you go to Russia, and you will find now and then a pair of suspenders at Moscow or St. Petersburg; you go on down till you strike Austria, and black hats begin; then you go on to Paris, Berlin, and New York, and you will find everybody wears suspenders and everybody wears black hats. Wherever you find education and music, there you will find black hats and suspenders." He said that any man who said to him that plug hats and suspenders had done more for mankind than the Bible and religion he would not talk to.

As a matter of fact, we are controlled to-day by men who do not exist. We are controlled to-day by phenomena that never did exist. We are controlled by ghosts and dead men, and in the grasp of death is a scepter that controls the living present. I propose that we shall govern ourselves! I propose that we shall let the past go, and let the dead past bury the dead past. I believe the American people have brains enough, and nerve enough, and courage enough, to control and govern themselves without any assistance from dust or ghosts. That is my doctrine; and I am going to do what I can while I live to increase that feeling of independence and manhood in the American people. We can control ourselves. I believe in the gospel of this world; I believe in happiness right here; I do not believe in drinking skim milk all my life with the expectation of butter beyond the clouds. I believe in the gospel, I say, in this world. This is a mighty good world. There are plenty of good people in this world. There is lots of happiness in this world; and, I say, let us, in every way we can, increase it. I envy every man who is contented with his lot, whether he is poor or whether he is rich. I tell you, the man that tries to make somebody else happy, and who owns his own soul, nobody having a mortgage or deed of trust upon his manhood or liberty—this world is a pretty good world for such a man. I do not care; I am going to say my say, whether I make money or grow poor; no matter whether I get high office or walk along the dusty highway of the common. I am going to say my say, and I had rather be a farmer and live on forty acres of land, and live in a log cabin that I built myself, and have a little grassy path going down to the spring, so that I can go there and hear the waters gurgling and know that it is coming out from the lips of the earth, like a poem whispered to the white pebbles—I would rather live there, and have some hollyhocks at the corner of the house, and the larks singing and swinging in the trees, and some lattice over the window, so that the sunlight can fall checkered on the babe in the cradle—I had rather live there, and have the freedom of my own brain; I had rather do that than live in a palace of gold, and crawl, a slimy hypocrite, through this world. Superstition has done enough harm already; every religion, nearly, suspects everything that is pleasant, everything that is joyous, and they always have a notion that God feels best when we feel worst. They have chained the Andromeda of joy to the cold rocks of ignorance and fear, there to be devoured by the dragon of superstitition. Church and State are two vultures that have fed upon the heart of chained Prometheus. I say, let the human race have a chance; let every man think for himself and express that thought. There is no wrath in the serene heavens; there is no scowl in the blue of the sky. Upon the throne of the Universe tyranny does not sit as king.

The speaker here took from his pocket a pair of spectacles and adjusted them, saying, I am sorry to admit it: I have got to come to it. I hate to put on a pair of spectacles; but the other day, as I was putting them on, a thought struck me. I see progress in this. To progress is to overcome the obstacles of nature, and in order to overcome this obstacle of the loss of sight man invented spectacles. Spectacles led men to the telescope, with which he read all the starry heavens; and had it not been for the failure of sight, we wouldn't have seen a millionth part that we have. In the first place, we owe nothing but truth to the dead. I am going to tell the truth about them. There are three theories by which men account for all phenomena—for everything that happens: First, the supernatural. In the olden time, everything that happened some deity produced, some spirit, some devil, some hobgoblin, some dryad, some fairy, some spook, something except nature. First, then, the supernatural; and a barbarian looking at the wide, mysterious sea, wandering through the depths of the forest, encountering the wild beasts, troubled by strange dreams, accounted for everything by the action of spirits, good and bad. Second, the supernatural and natural. There is where the religious world is to-day—a mingling of the supernatural and natural, the idea being that God created the world and imposed upon men certain laws, and then let them run, and if they ever got into any trouble then he would do a miracle, and accomplish any good that he desired to do. Third—and that is the grand theory—the natural. Between these theories there has been from the dawn of civilization a conflict. In this great war nearly all of the soldiers have been in the ranks of the supernatural. The believers in the supernatural insist that matter is controlled and directed entirely by powers from without; the naturalists maintain that nature acts from within; that nature is not acted upon; that the universe is all there is; that nature, with infinite arms, embraces everything that exists, and that the supposed powers beyond the limits of the materially real are simply ghosts. You say, ah! this is materialism! this is the doctrine of matter! What is matter! I take a handful of earth in my hands, and into that dust I put seeds, and arrows from the eternal quiver of the sun smite it, and the seeds grow and bud and blossom, and fill the air with perfume in my sight. Do you understand that? Do you understand how this dust and these seeds and that light and this moisture produced that bud and that flower and that perfume? Do you understand that any better than you do the production of thought? Do you understand that any better than you do a dream? Do you understand that any better than you do the thoughts of love that you see in the eyes of the one you adore? Can you explain it? Can you tell what matter is? Have you the slightest conception? Yet you talk about matter as though you were acquainted with its origin; as though you had compelled, with clenched hands, the very rocks to give up the secret of existence. Do you know what force is? Can you account for molecular action? Are you familiar with chemistry? Can you account for the loves and the hatreds of the atoms? Is there not something in matter that forever eludes you? Can you tell what matter really is? Before you cry materialism, you had better find what matter is. Can you tell of anything without a material basis? Is it possible to imagine the annihilation of a single atom? Is it possible for you to conceive of the creation of a single atom? Can you have a thought that is not suggested to you by what you call matter? Did any man or woman or child ever have a solitary thought, dream or conception, that was not suggested to them by something they had seen in nature? Can you conceive of anything the different parts of which have not been suggested to you by nature? You can conceive of an animal with the hoofs of a bison, with the pouch of a kangaroo, with the head of a buffalo, with the tail of a lion, with the scales of a fish, with the wings of a bird, and yet every part of this impossible monster has been suggested to you by nature. You say time, therefore you can think eternity. You say pain, therefore you can think hell. You say strength, therefore you can think omnipotence. You say wisdom, therefore you can think infinite wisdom. Everything you see, everything you can dream of or think of has been suggested to you by your surroundings, by nature. Man cannot rise above nature; below nature man cannot fall.

Imagine, if you please, the creation of a single atom. Can any one here imagine the creation out of nothing of one atom? Can any one here imagine the destruction of one atom? Can you imagine an atom being changed to nothing? Can you imagine nothing being changed to an atom? There is not a solitary person here with an imagination strong enough to think either of the creation of an atom or of the annihilation of an atom.

Matter and the universe are the same yesterday, to-day, and forever. There is just as much matter in the universe to-day as there ever was, and as there ever will be; there is just as much force and just as much energy as there ever was or ever will be; but it is continually taking different shapes and forms; one day it is a man, another day it is animal, another day it it earth, another day it is metal, another day it is gas, it gains nothing and it loses nothing. Our fathers denounced materialism and accounted for all phenomena how? By the caprice of gods and devils. For thousands of years it was believed, that ghosts, good ghosts, bad ghosts, benevolent and malevolent, in some mysterious way produced all phenomena; that disease and health, happiness and misery, fortune and misfortune, peace and war, life and death, success and failure, were but arrows shot by those ghosts or shadowy phantoms, to reward or punish mankind; that they were displeased or pleased by our actions, that they blessed the earth with harvest or cursed it with famine; that they fed or starved the children of men; that they crowned or uncrowned kings; that they controlled war; that they gave prosperous voyages, allowing the brave mariner to meet his wife and children inside the harbor bar, or strewed the sad shore with wrecks of ships and the bodies of men. Formerly these ghosts were believed to be almost innumerable. Earth, air, and water were filled with these phantoms, but in modern times they have greatly decreased in number, because the second proposition that I stated, the supernatural and natural, has generally been adopted, but the remaining ghosts are supposed to perform the same functions as of yore.

Let me say right here that the object of every religion ever made by man has been to get on the good side of supposed powers; has been to petition the gods to stop the earthquakes, to stop famine, to stop pestilence. It has always been something that man should do to prevent being punished by the powers of the air or to get from them some favors. It has always been believed that these ghosts could in some way be appeased; that they could be bettered by sacrifices, by prayer, by fasting, by the building of temples and cathedrals, by shedding the blood of men and beasts, by forms, by ceremonies, by kneelings, by prostrations and flagellations, by living alone in the wild desert, by the practice of celibacy, by inventing instruments of torture, by destroying men, women, and children, by covering

the earth with dungeons, by burning unbelievers and by putting chains upon the thoughts and manacles upon the lips of men, by believing things without evidence, by believing things against evidence, by disbelieving and denying demonstrations, by despising facts, by hating reason, by discouraging investigation, by making an idiot of yourself—all these have been done to appease the winged monsters of the air.

In the history of our poor world no horror has been omitted, no infamy has been left undone by believers in ghosts, and all the shadows were born of cowardice and malignity; they were painted by the pencil of fear upon the canvas of ignorance by that artist called Superstition. From these ghosts our fathers received their information. These ghosts were the schoolmasters of our ancestors. They were the scientists, the philosophers, the geologists, the legislators, the astronomers, the physicians, the metaphysicians and historians of the past.

Let me give you my definition of metaphysics, that is to say, the science of the unknown, the science of guessing. Metaphysics is where two fools get together, and each one admits what neither can prove, and both say, "hence we infer." That is the science of metaphysics. For this these ghosts were supposed to have the only experience and real knowledge; they inspired men to write books, and the books were sacred. If facts were found to be inconsistent with these books, so much the worse for the facts, and especially for the discoverers of those facts. It was then and still is believed that these sacred books are the basis of the idea of immortality, and that to give up the idea that these books were inspired is to renounce the idea of immortal life. I deny it! Men existed before books; and all the books that were ever written were written, in my judgment, by men; and the idea of immortality was not born of a book, but was born of the man who wrote the book. The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating its countless waves of hope and joy against the shores of time, and was not born of any book, nor of any religion, nor of any creed; it was born of human affection, and it will continue to ebb and flow beneath the clouds and mists of doubt and darkness as long as love kisses the lips of death. It is the rainbow of hope shining upon the tears of grief. We love, therefore we wish to live, and the foundation of the idea of immortality is human affection and human love, and I have a thousand times more confidence in the affections of the human heart, in the deep and splendid feelings of the human soul than I have in any book that ever was or ever can be written by mortal man.

From the books written by those ghosts, we have at least ascertained that they knew nothing whatever of the world in which we live. Did they know anything about any other? Upon every point where contradiction is possible, the ghosts have been contradicted. By these ghosts, by these citizens of the air, by this aristocracy of the clouds, the affairs of government were administered; all authority to govern came from them. The emperors, kings and potentates, every one of them had the divine petroleum poured upon his head, the kerosene of authority.

The emperors, kings and potentates had communications from the phantoms. Man was not considered as the source of power; to rebel against the king was to rebel against the ghosts, and nothing less than the blood of the offenders could appease the invisible phantoms; and by the authority of the ghosts man was crushed and slayed and plundered. Many toiled wearily in the sun and storm that a few favorites of the ghosts might live in idleness, and many lived in huts and caves and dens that the few might dwell in palaces, and many clothed themselves with rags that a few might robe themselves in purple and gold, and many crept and cringed and crawled, that a few might tread upon their necks with feet of iron. From the ghosts men received not only authority but information. They told us the form of this earth; they informed us that eclipses were caused by the sins of man, especially the failure to pay tithes; that the universe was made in six days: that gazing at the sky with a telescope was dangerous; that trying to be wise beyond what they had written was born of a rebellious and irreverent spirit; they told us there was no virtue like belief, no crime like doubt, that investigation was simply impudence, and the punishment therefor violent torment; they not only told us all about this world but about two others, and if their statements about the other two are as true as they were about this, no one can estimate the value of their information.

For countless ages the world was governed by ghosts, and they spared no pains to change the eagle of the human intellect into a bat of darkness. To accomplish this infamous purpose; to drive the love of truth from the human heart; to prevent the advancement of mankind; to shut out from the world every ray of intellectual light; to pollute every mind with superstition, the power of kings, the cunning and cruelty of priests, and the wealth of nations were used.

In order to show you the information we got from the ghosts, and the condition of the world when the ghosts were the kings, let me call your attention to this: during these years of persecution, ignorance, superstition and slavery, nearly all the people, the kings, lawyers and doctors learned and unlearned, believed in that frightful production of ignorance of fear and faith called witchcraft. Witchcraft to-day is religion carried out. They believed that man was the sport and prey of devils; that the very air was thick with these enemies of man, and, with few exceptions, this hideous belief was universal. Under these conditions progress was almost impossible. Fear paralyzed the brain.

Progress is born of courage. Fear believes, courage doubts. Fear falls upon the earth and prays; courage stands erect and thinks. Fear retreats; courage advances. Fear is barbarianism; courage is civilization. Fear believes in witchcraft; courage in science and in eternal law. The facts upon which this terrible belief rested were proved over and over again in nearly every court in Europe. Thousands confessed themselves guilty, admitted they had sold themselves to the devil. They gave the particulars of the sale; told what they said and what the devil replied. They confessed themselves guilty when they knew that confession was death; knew that their property would be confiscated and their children left to beg their bread. This is one of the miracles of history, one of the strangest contradictions of the human mind. Without doubt they really believed themselves guilty.

In the first place, they believed in witchcraft as a fact, and when charged with it, they became insane. They had read the account of the witch of Endor calling up the dead body of Samuel. He is an old man; he has his mantle on. They had read the account of Saul stooping to the earth and conversing with the spirit that had been called from the region of space by a witch. They had read a command from the Almighty, "Thou shalt not suffer a witch to live," and they believed the world was full of witches, or else the Almighty would not have made a law against them. They believed in witchcraft, and when they were charged with it they probably became insane, and in their insanity they confessed their guilt. They found themselves abhorred and deserted, charged with a crime they could not disprove. Like a man in quicksand, every effort only sunk them deeper. Caught in this frightful web, at the mercy of the devotees of superstition, hope fled and nothing remained but the insanity of confession.

The whole world appeared insane. In the time of James I., a man was burned for causiug a storm at sea, with the intention of drowning one of the royal family; but I do not think it would have been much of a crime if he had been really guilty. How could he disprove it? How could he show that he did not cause a storm at sea? All storms were at that time supposed to be inspired by the devil; the people believed that all storms were caused by him, or by persons whom he assisted. I implore you to remember that the men who believed these things wrote our creeds and our confessions of faith, and it is by their dust that I am asked to kneel and pay implicit homage, instead of investigating; and I implore you to recollect that they wrote our creeds.

A woman was tried and convicted before Sir Matthew Hale, one of the greatest judges and lawyers of England, for having caused children to vomit crooked pins. Think of that! The learned judge charged the intelligent jury that there was no doubt as to the existence of witches, that it was established by all history and expressly taught by the Bible. The woman was hung and her body was burned. Sir Thomas Moore declared that to give up witchcraft was to throw away the sacred scriptures. John Wesley, too, was a firm believer in ghosts, and insisted upon their existence after all laws upon the subject had been repealed in England, and I beg of you to remember that John Wesley was the founder of the Methodist church. In New England a woman was charged with being a witch and with having changed herself into a fox; while in that condition she was attacked and bitten by some dogs, and a committee of three men was ordered by the Court to examine this woman. They removed her clothing, and searched for what they were pleased to call witch-spots—that is to say, spots into which a needle could be thrust without giving pain; they reported to the Court that such spots were found. She denied that she had ever changed herself into a fox. On the report of the committee she was found guilty, and she was actually executed by our Puritan fathers, the gentlemen who braved the dangers of the deep for the sake of worshiping God and persecuting their fellow men. I belong to their blood, and the best thing I can say about them, and that which rises like a white shaft to their eternal honor, is that they were in favor of education.

A man was attacked by a wolf; he defended himself and succeeded in cutting off one of the animal's paws, and the wolf ran away; he put it in his pocket and carried it home; there he found his wife with one of her hands gone, and he took that paw from his pocket and put it upon her arm, and it assumed the appearance of a human hand, and he charged his wife with being a witch. She was tried, she confessed her guilt, and she was hung and her body was burned! My! is it possible? Did not somebody say something against such an infamous proceeding? Yes, they did! There was a Young Men's Association who invited a man to come and give his ideas upon the subject.

He denounced it. He said it was outrageous, that it was nonsensical, that it was infamous; and the moment he went away the young men met and passed a resolution that he had deceived them; and the clergy at that time protested and said, of course, let the man think, if you call that kind of stuff thinking.

But there was one man belonging to this association who had the courage to stand by the truth.

Whether he believed in what the speaker said or not, he had that manliness; and I take this opportunity to thank from the bottom of my heart *a man*. I have no idea he agrees with me except in this: Whatever you do, do it like a man and be honest about it.

People were burned for causing frost in summer; for destroying crops with hail; for causing storms; for making cows go dry; for souring beer; for putting the devil in emptyings so that they would not rise. The life of no one was secure. To be charged was to be convicted. Every man was at the mercy of every other. This infamous belief was so firmly seated in the minds of the people, that, to express a doubt as to its existence was to be suspected yourself. They believed that animals were often taken possession of by devils, and they believed that the killing of the animal would destroy the devil. They absolutely tried, convicted and executed dumb beasts.

At Vail, in 1470, a rooster was tried upon the charge of having laid an egg, and the clergy said they had no doubt of it. Rooster eggs were used only in making witch ointment. This everybody knew. The rooster was convicted, and, with all due solemnity, he was burned in the public square.

So a hog and six pigs were tried for having killed and partially eaten a child. The hog was convicted, but the pigs, on account of their extreme youth, were acquitted.

As late as 1740, a cow, charged with being possessed of a devil, was tried and was convicted. They used to exorcise rats, snakes and vermin; they used to go through the alleys and streets and fields and warn them to leave within a certain number of days, and if they did not leave, they threatened them with certain pains and penalties which they proceeded to recount.

But let us be careful how we laugh about those things; let us not pride ourselves too much on the progress of our age. We must not forget that some of our people are yet in the same intelligent business. Only a little while ago the Governor of Minnesota appointed a day of fasting and prayer to see if the Lord could not be induced to kill the grasshoppers—or send them into some other State.

About the close of the fifteenth century was the excitement in regard to witchcraft, and Pope Innocent the Eighth issued a bull directing the inquisitors to be vigilant in searching out and punishing all guilty of this crime. Forms for the crime were regularly issued. For two hundred and fifty years the church was busy in punishing the impossible crime of witchcraft by burning, hanging, and torturing men, women, and little children.

Protestants were as active as Catholics; and in Geneva five hundred witches were burned at the stake in three months, and one thousand were executed in one year in the diocese of Couro; at least one hundred thousand victims suffered in Germany, the last execution being in Galesburgh, and taking place in 1794, and the last in Swizerland, 1780. In England statutes were passed from Henry VI. to James I., defending the crime and punishment, and the last act passed in the British Parliament was when Lord Bacon was a member of the house.

In 1716 Mrs. Hicks and daughter, nine years of age, were hung for selling their souls to the devil, and raising a storm at sea by pulling off their stockings and making a lather of soap. In England it has been estimated that at least 30,000 were hung or burned. The last victim executed in Scotland was in 1722. She was an innocent old woman who had so little idea of her condition that she rejoiced at the sight of the fire destined to consume her to ashes. She had a daughter lame in her hands, a circumstance accounted for from the fact that the witch had been used to transfer her daughter into a pony and get her shod by the devil. Intelligent ancestors!

In 1692 nineteen persons were executed in Salem, Massachusetts, for the crime of witchcraft. It was thought in those days that men and women made contracts with the devil, and that those contracts were confirmed at a meeting of witches and ghosts, over which the devil presided; these contracts in some cases were for a few years, others for life. General assemblages of witches were held once a year. To these they rode from great distances on brooms and dogs, and there they did homage to the prince of hell and offered him sacrifices.

In 1836 the populace of Holland plunged into the sea a woman reputed to be a sorceress, and as the miserable woman persisted in rising to the surface, she was pronounced guilty, and was beaten to death. It was believed that the devil could transform people into any shape he pleased, and whoever denounced this idea was denounced as an Infidel; that the believers in witchcraft appealed to the devil; that with the devil were associated innumerable spirits, who ranged over the world endeavoring to torment mankind; that these spirits possessed a power and wisdom transcending the limits of human faculties. They believed the devil could carry persons hundreds of miles in a few seconds; they believed this because they knew that Christ had been carried by the devil, in the same manner, into a high mountain, and placed upon a pinnacle. According to their account, the prince of the air had absolutely taken the God of this infinite Universe, the Creator of all its shining, wheeling stars—that he had been absolutely taken by the devil to a pinnacle of the temple, and there had been tempted by the devil to cast himself to the earth!

Take from the Church itself the threat and fear of hell and it becomes an extinct volcano. With the doctrine of hell taken from the Church, that is the end of the fall of man, that is the end of the scheme of atonement. Take from them the idea of an eternal place of torment, and the Church is thrown back simply upon facts.

And Dean Stanley, the leading ecclesiastic of Great Britain, only the other day in Westminster Abbey, said science will be the only theology of the future. Morality is the only religion of the years to come. Notwithstanding all the infamous things laid to the charge of the Church, we are told that the civilization of to-day is the child of what we are pleased to call superstition. Let me call your attention to what they received from their fears of these ghosts. Let me give you an outline of the sciences as taught by those philosophers. There is one thing that a man is interested in, if he is in anything, and that is in the science of medicine. A doctor is, so to speak, in partnership with Nature. He is a preserver if he is worthy of the name. And now I want to show what they have gotten from these ghosts upon the science of medicine.

According to them, all of the diseases were produced as a punishment by the good ghosts, or out of pure malignity by the bad ones. There were, properly speaking, no diseases; the sick were simply possessed by ghosts. The science of medicine consisted in knowing how to persuade these ghosts to vacate the premises; and for thousands of years all diseases were treated with incantations, hideous noises, with the beating of drums and gongs; everything was done to make the position of a ghost as unpleasant as possible; and they generally succeeded in making things so disagreeable that if the ghost did not leave, the patient did. These ghosts were supposed to be different in rank, power, and dignity. Now, then, a man pretended to have won the favor of some powerful ghost who gave him power over the little ones. Such a man became a very great physician. It was found that a certain kind of smoke was exceedingly offensive to the nostrils of your ordinary ghost. With this smoke the sick room would be filled until the ghost vanished or the patient died. It was also believed that certain words, when properly pronounced, were the most effective weapons; for it was for a long time supposed that Latin words were the best, I suppose because Latin was a dead language. For thousands of years medicine consisted in driving the devils out of men. In some instances bargains and promises were made with the ghosts. One case is given where a multitude of devils traded a man off for a herd of swine. In this transaction the devils were the losers, the swine having immediately drowned themselves in the sea. This idea of disease appears to have been almost universal and is not yet extinct. The contortions of the epileptic, the strange twitching of those afflicted with cholera were all seized as proof that the bodies of men were filled with vile and malignant spirits. Whoever endeavored to account for these things by natural causes; whoever endeavored to cure disease by natural means was denounced as an Infidel. To explain anything was a crime. It was to the interest of the sacerdotal class that all things should be accounted for by the will and power of God and the devil. The moment it is admitted that all phenomena are within the domain of the natural, and that all the prayers in the world cannot change one solitary fact, the necessity for the priest disappears. Religion breathes the idea of miracles. Take from the minds of men the idea of the supernatural, and superstition ceases to exist; for this reason the Church has always despised the man who explains the wonderful. The moment that it began to be apparent that prayer could do nothing for the body, the priest shifted his ground and began praying for the soul.

After the devil was substantially abandoned in the practice of medicine, and when it was admitted that God had nothing to do with ordinary coughs and colds, it was still believed that all the diseases were sent by Him as punishment for the people; it was thought to be a kind of blasphemy to even stay the ravages of pestilence. Formerly, when a pestilence fell upon a people, the arguments of the priest were boundless. He told the people that they had refused to pay their tithes, that they had doubted some of the doctrines of the church, that in their hearts they had had contempt for some of the priests of the Lord, and God was now taking his revenge, and the people, for the most part, believed this tissue of falsehood and hastened to fall upon their knees and to pour out their wealth upon the altars of hypocrisy.

The Church never wanted disease to be absolutely under the control of man. Timothy Dwight, president of Yale College, preached a sermon against vaccination. His idea was that if God had decreed that through all eternity certain men should die of small pox, it was a frightful sin to endeavor to prevent it; that plagues and pestilence were instruments in the hands of God with which to gain the love and worship of mankind; to find the cure for the disease was to take the punishment from the church. No one tries to cure the ague with prayer, because quinine has been found to be altogether more reliable. Just as soon as a specific is found for a disease, that disease is left out of the list of prayer. The number of diseases with which God from time to time afflicts mankind is continually decreasing because the number of diseases that man can cure is continually increasing. In a few years all diseases will be under the control of man. The science of medicine has but one enemy—superstition. Man was afraid to save his body for fear he would lose his soul. Is it any wonder that the people in those days believed in and taught the infamous doctrine of eternal punishment, that makes God a heartless monster and man a slimy hypocrite and slave?

The ghosts were also historians, and wrote the grossest absurdities. They wrote as though they had been eye witnesses of every occurrence. They told all the past, they predicted all the future, with an impudence that amounted to sublimity. They said that the Tartars originally came from hell; and that they were called Tartars because that was one of the names of hell. These gentlemen accounted for the red on the breasts of robins from the fact that those birds used to carry water to the unbaptized infants in hell. Other eminent historians say that Nero was in the habit of vomiting frogs. When I read that, I said some of the croakers of the present day would be better for such a vomit. Others say that the walls of a city fell down in answer to prayer. They tell us that King Arthur was not born like other mortals; that he had great luck in killing giants; that one of the giants that he killed wore clothes woven from the beards of kings that he had slain; and, to cap the climax, the authors of this history were rewarded for having written the only reliable history of their country. These are the men from whom we get our creeds and our confessions of faith.

In all the histories of those days there is hardly a truth. Facts were not considered of any importance. They wrote, and the people believed that the tracks of Pharaoh's chariots were still visible upon the sands of the Red Sea, and that they had been miraculously preserved as perpetual witnesses of the miracles that had been performed, and they said to any man who denied it, "go there and you will find the tracks still upon the sand." They accounted for everything as the work of good and evil spirits; with cause and effect they had nothing to do. Facts were in no way related to each other; God governed by infinite caprice, filled the world with miracles and disconnected events, and from his quiver came the arrows of pestilence and death. The moment the idea is abandoned that everything in this universe is natural, that all phenomena are the necessary links in the endless chain of being, the conception of history becomes impossible that the ghost of the present is not the child of the past—the present is not the mother of the future. In the domain of superstition all is accident and caprice; and do not, I pray you, forget that the writers of our creeds and confession of faith believed this to be a world of chance. Nothing happens by accident; nothing happens by chance. In the wide universe everything is necessarily produced, every effect has behind it a cause, every effect is in its turn a cause, and there is in the wide domain of the infinite not room enough for a miracle.

When I say this, I mean this is my idea. I may be wrong, but that is my idea. It was believed by our intelligent ancestors that all law derived its greatness and force from the fact that it had been communicated to man by ghosts. Of course it is not pretended that the ghosts told everybody the law; but they told it to a few, and the few told it to the people. and the people as a rule, paid them exceedingly well for their trouble. It was a long time before the people commenced making laws for themselves, and, strange as it may appear, most of their laws are vastly superior to the ghost article. Through the web and woof of human legistation gradually began to run and shine and glitter the golden thread of justice.

During these years of darkness it was believed that, rather than see an act of injustice done, rather than see the guilty triumph, some ghost would interfere; and I do wish, from the bottom of my heart, that that was the truth. There never was forced upon my heart a more frightful conviction than this—the right does not always prevail; there never was forced upon my mind a more cruel conclusion than this—innocence is not always a sufficient shield. I wish it was. I wish, too, that man suffered nothing but that which he brings upon himself; and yet, I find that in nine districts in India, between the first day of last January and the first day of June, 2,800,000 people starved to death; and that little children with their lips upon the breasts of famine died, wasted away—and why? Simply because a little while before the wind did not veer the one-hundredth part of a degree and send clouds over the country freighted with rain, freighted with love and joy. But if that wind had just turned that way, there would have been happy men, women, and children, all clad in the garments of health. I wish that I could know in my heart that there was some power that would see to it that men and women got exact justice somewhere. I do wish that I knew the right would prevail; that innocence was an infinite shield.

During these years it was believed that, rather than see an act of injustice done, some ghost would interfere. This belief, as a rule, gave great satisfaction to the victorious party, and, as the other man was dead, no complaint was ever made by him. This doctrine was a sanctification of brute force and chance. Prisoners were made to grasp hot irons, and if it burned them their guilt was established Others were tied hands and feet and cast into the sea; and if they sank, the verdict of guilty was unanimous. If they did not sink, then they said water is such a pure element that it refuses to take a guilty person, and consequently he is a witch or wizard. Why, in England persons accused of crime could appeal to the cross, and to a piece of sacramental bread. If he could swallow this without choking, he was acquitted. And this practice was continued until the time of King Edward, who was choked to death, after which it was discontinued.

Ghosts and their followers always took delight in torturing with unusual pain an infraction of their laws, and generally death was the penalty. Sometimes, when a man committed only murder, he was permitted to flee to a place of refuge—murder being only a crime against man—but for saying certain words, or denying certain doctrines, or for worshiping wrong ghosts, or for failing to pray to the right one, or for laughing at a priest, or for saying that wine was not blood, or bread was not flesh, or for failing to regard rams' horns as artillery, or for saying that a raven as a rule was a poor landlord, death, produced by all the ways that ingenuity or hatred could devise, was the penalty suffered by these men. I tell you to-night, law is a growth; law is a science. Right and wrong exist in the nature of things. Things are not right because they are commended; they are not wrong because they are prohibited. They are prohibited because we believe them wrong; they are commended because we believe them right. There are real crimes enough without creating artificial ones. All progress in legislation for a thousand years has consisted in repealing the laws of the ghosts. The idea of right and wrong is born of man's capacity to enjoy and suffer. If man could not suffer, if he could not inflict injury upon his brother, if he could neither feel nor inflict punishment, the idea of law, the idea of right, the idea of wrong, never could have entered into his brain. If man could not suffer; if he could not inflict suffering, the word conscience never would have passed the lips of men. There is one good—happiness. There is one sin—selfishness. All laws should be for the preservation of the one and the destruction of the other. Under the *regime* of the ghosts the laws were not understood to exist in the nature of things; they were supposed to be irresponsible commands, and these commands were not supposed to rest upon reason; they were simply the product of arbitrary will. The penalties for the violations of those laws were as cruel as the penalties were absurd. There were over two hundred offenses for which man was punished with death. Think of it! And these laws are said to have come from a most merciful God. And yet we have become civilized to that degree that in this country—that in your state of New York—there is only one crime punishable with death. Think of it! Did I not tell you that we were now civilizing our gods? The tendency of those horrible laws, the tendency of those frightful penalties was to blot the idea of justice from the human soul. Now, I want to show you how perfectly every department of human knowledge, or rather, of ignorance, was saturated with superstition. I will for a moment refer to the science of language.

It was thought by our fathers that Hebrew was the original language, that it was taught to Adam and Eve in the garden of Eden by the Almighty himself. Every fact inconsistent with that idea was thrown away. According to the ghosts, the trouble at the Tower of Babel accounted for the fact that all the people did not speak the Hebrew language. The Babel question settled all questions in the science of language. After a time

so many facts were found to be so inconsistent with the Hebrew idea that it began to fall into disrepute and other languages began to be used. Andrew Kent published a work on the science of language, in which he stated that God spoke to Adam, and Adam answered in Hebrew, and that the serpent probably spoke to Eve in French. In 1580 another celebrated work was published at Antwerp, in which the whole matter was put at rest, showing, beyond a doubt, that the language spoken in Paradise was neither more nor less than plain Holland Dutch. Another celebrated writer, a contemporary of Sir Isaac Newton, discouraged the idea that all languages could be traced to one; he maintained that language was of natural growth; that we speak as naturally as we grow; we talk as naturally as sings a bird, or as blooms and blossoms a flower. Experience teaches us that this may be so; words are continually dying and continually being born; words are the garments of thought. Through the lapse of time some were as rude as the skins of wild beasts, and others pleasing and cultured like silk and gold. Words have been born of hatred and revenge, of love and self-sacrifice and fear, of agony and joy; the stars have fashioned them, and in them mingled the darkness and the dawn.

Every word that we get from the past is, so to speak, a mummy robed in the linen of the grave. They are the crystallizations of human history of all that man has enjoyed, of all that man has suffered, his victories and defeats, all that he has lost and won. Words are the shadows of all that has been; they are the mirrors of all that is. The ghosts also enlightened our fathers in astronomy and geology. According to them the world was made out of nothing, and a little more nothing having been taken than was used in the construction of the world, the stars were made out of the scraps that were left over. Cosmos, in the sixth century, taught that the stars were impelled by angels, who carried them upon their shoulders, rolled them in front of them, or drew them after. He also taught that each angel who pushed a star took great pains to observe what the other angels were doing, so that the relative distances between the stars might always remain the same.

He stated that this world was a vast body of water with a strip of land on the outside; that Adam and Eve lived on the outer strip; that their descendants were drowned on the outer strip, all except Noah and his family; he accounted for night and day by saying that on the outer strip of land was a mountain, around which the sun revolved, producing darkness when it was hidden from sight, and daylight when it emerged; he also declared the earth to be flat. This he proved by many passages from the Bible; among other reasons for believing the earth to be flat, he referred to a passage in the New Testament which says, that "Christ shall come again in glory and power and every eye shall see him," and said, now, if the world is round how are the people on the other side going to see Christ when he comes? That settled the question: and the church not only indorsed this book but declared that whoever believed either less or more was a heretic and would be dealt with as such.

In those blessed days ignorance was a king and science was an outcast. The Church knew that the moment the earth ceased to be the centre of the Universe, and became a mere speck in the starry sphere of existence, every religion would become a thing of the past. In the name and by the authority of the ghosts, men enslaved their fellow-men; they trampled upon the rights of women and children. In the name and by the authority of ghosts, they bought and sold each other. They filled heaven with tyrants and the earth with slaves. They filled the present with intolerance and the future with horror. In the name and by the authority of the ghosts, they declared superstition to be the real religion. In the name and by the authority of the ghosts, they imprisoned the human mind; they polluted the conscience; they subverted justice, and they sainted hypocrisy. I have endeavored in some degree to show you what has been and always will be when men are governed by superstition.

When they destroy the sublime standard of reason; when they take the words of others and do not investigate them themselves, even the great men of those days appear nearly as weak as the most ignorant. One of the greatest men of the world, an astronomer second to none, discoverer of the three great laws that explain the solar system, was an astrologer and believed that he could predict the career of a man by finding what star was in the ascendant at his birth. He believed in what is called the music of the spheres, and he ascribed the qualities of the music—alto, bass, tenor, and treble—to certain of the planets. Another man kept an idiot, whose words he put down and then put them together in such a manner as to make promises, and waited patiently to see that they were fulfilled. Luther believed he had actually seen the devil and discussed points of theology with him. The human mind was enchained. Every idea, almost, was a mystery. Facts were looked upon as worthless; only the wonderful was worth preserving. Devils were thought to be the most industrious beings in the Universe, and with these imps every occurrence of an unusual character was connected. There was no order, certainty; everything depended upon ghosts and phantoms, and man, for the most part, considered himself at the mercy of malevolent spirits. He protected himself as best he could with holy water, and with tapers, and wafers, and cathedrals. He made noises to frighten the ghosts and music to charm them; he fasted when he was hungry and he feasted when he was not; he believed everything unreasonable; he humbled himself; he crawled in the dust; he shut the doors and windows and excluded every ray of light from his soul; and he delayed not a day to repair the walls of his own prison; and from the garden of the human heart they plucked and trampled into the bloody dust the flowers and blossoms; they denounced man as totally depraved; they made reason blasphemy; they made pity a crime; nothing so delighted them as painting the torments and tortures of the damned. Over the worm that never dies they grew poetic. According to them, the cries ascending from hell were the perfume of heaven.

They divided the world into saints and sinners, and all the saints were going to heaven, and all the sinners yonder. Now, then, you stand in the presence of a great disaster. A house is on fire, and there is seen at a window the frightened face of a woman with a babe in her arms, appealing for help; humanity cries out, "Will some one go to the rescue?" They do not ask for a Methodist, a Baptist, or a Catholic; they ask for a man. All at once there starts from the crowd one that nobody ever suspected with being a saint; one, may be, with a bad reputation; but he goes up the ladder and is lost in the smoke and flame; and a moment after he emerges, and the great circles of flames hiss around him; in a moment more he has reached the window; in another moment, with the woman and child in his arms, he reaches the ground and gives his fainting burden to the bystanders, and the people all stand hushed for a moment, as they always do at such times, and the air is rent with acclamations. Tell me that that man is going to be sent to hell, to eternal flames, who is willing to risk his life rather than a woman and child should suffer from the fire one moment! I despise that doctrine of hell! Any man that believes in eternal hell is afflicted with at least two diseases—petrifaction of the heart and putrefication of the brain.

I have seen upon the field of battle a boy sixteen years of age struck by a fragment of a shell; I have seen him fall; I have seen him die with a curse upon his lips and the face of his mother in his heart. Tell me that his soul will be hurled from the field of battle where he lost his life that his country might live—where he lost his life for the liberties of man—tell me that he will be hurled from that field to eternal torment! I pronounce it an infamous lie. And yet according to these gentlemen that is to be the fate of nearly all the splendid fellows in this world.

I had in my possession a little while ago a piece of fresco that used to adorn a church at Stratford-upon-Avon, the place where Shakspere lived, and there was a picture representing the morning of the resurrection and people were getting out of their graves and devils were grabbing them by their heels. And there was an immense monster, with jaws open so wide that a man could walk down its throat, and the flames were issuing therefrom, and there were devils driving people in droves down the throat of this monster, and there was an immense kettle in which they had put these men, and the fire was being stirred under it, and hot pitch was being poured on top, and little devils were setting it on fire; and then on the walls there were hundreds hung up by their tongues to hooks and nails; and then the saved—there were some five or six saved—upon the horizon and they had a most self-satisfied grin of "I told you so."

At the risk of being tiresome, I have said what I have to show the direction of the human mind in slavery, the effects of widespread ignorance, and the result of fear. I want to convince you that every form of slavery, physical and mental, is a viper that will finally fill with poison the breast of any man alive. I want to show you that there should be republicanism in the domain of thought as well as in civil government. The first step toward progress is for man to cease to be the slave of the creatures of his own creation. Men found at last that the event is more valuable than the prophecy, especially if it never comes to pass. They found that diseases were not produced by spirits; that they could not be cured by frightening them away. They found that death was as natural as life. They began to study the anatomy and chemistry of the human body, and they found that all was natural, and the conjurer and the sorcerer were dismissed, and the physician and surgeon were employed. They learned that being born under a star or planet had nothing whatever to do with their luck; the astrologer was discharged and the astronomer took his place. They found that the world had swept through the constellation for millions of ages. They found that diseases were produced as easily as grass and were not sent as punishment on men for failing to believe a creed. They found that man, through intelligence, could take advantage of the affairs of nature; that he could make the waves, the winds, the flames, and the lightnings slaves at his bidding to administer to his wants; they found the ghosts knew nothing of benefit to man; that they were entirely ignorant of history; that they were bad doctors and worse surgeons; that they knew nothing of law and less of justice; that they were poor politicians; that they were tyrants, and that they were without brains and utterly destitute of hearts.

The condition of this world during the dark ages shows exactly the result of enslaving the souls of men. In those days there was no liberty. Liberty was despised, and the laborer was considered but little above the beast. Ignorance, like a vast cowl, covered the brain of the world; superstition ran riot, and credulity sat upon the throne of the soul. Murder and hypocrisy were the companions of man, and industry was a slave. Every country maintained that it was no robbery to take the property of Mohammedans by force, and no murder to kill the owner. Lord Bacon was the first man who maintained that a Christian country was bound to keep its plighted faith with a Mohammedan nation. Every man who could read or write was suspected of being a heretic in those days. Only one person in 40,000 could read or write. All thought was discouraged. The whole earth was ruled by the mitre and sceptre, by the altar and throne, by fear and force, by ignorance and faith, by ghouls and ghosts. In the 15th century the following law was in force in England: "Whosoever reads the Scriptures in the mother tongue shall forfeit land, cattle, life, and goods, from themselves and their heirs forever, and should be condemned for heretics to God, enemies to the crown, and traitors to the land."

During the period this law was in force, thirty-nine were hanged and their bodies burned. In the 16th century men were burned because they failed to kneel to a procession of monks. Even the Reformers, so-called, had no idea of liberty only when in the minority; the moment they were clothed with power, they began to exterminate with fire and sword. Castillo—and I want you to recollect it—was the first minister in the world that declared in favor of universal toleration. Castillo was pursued by John Calvin like a wild beast. Calvin said by such a monstrous doctrine he crucified Christ afresh, and they pursued that man until he died. Recollect it! They can't do that now-a-days! You don't know how splendid I feel about the liberty I have. The horizon is filled with glory and the air is filled with wings. If there is anybody in this world who think they had better not tell what they really think because it will take bread from their little children; because it will take clothing from their families—don't do it! don't make martyes of yourselves! I don't believe in martyrdom. Go right along with them; go to church and say amen as near the right place as you can. I will do your talking for you. They can't take the bread away from me. I will talk. Bodemus, a lawyer of France, wrote a few words in favor of freedom of conscience. Montaigne was the first to raise his voice against torture in France; but what was the voice of one man against the terrible cry of ignorant, infatuated, malevolent millions? I intend to do what little I can, and I am going to do it kindly. I am going to appeal to reason and to charity, to justice, to science, and to the future. For my part, I glory in the fact that in the New World, in the United States, liberty of conscience was first granted to man, and that the Constitution of the United States was the first great decree entered in the high court of human equity forever divorcing Church and State. It is the grandest step ever taken by the human race; and the Declaration of Independence was the first document that retired Ghosts from politics. It is the first document that said authority does not come from the clouds; authority does not come from the phantoms of the air; authority is not from that direction; it comes from the people themselves. The Declaration of Independence enthroned man and dethroned the phantoms. You will ask what has caused this change in three hundred years. I answer, the inventions and discoveries of the few; the brave thoughts and heroic utterances of the few; the acquisition of a few facts; getting acquainted with our mother, Nature. Besides this, you must remember that every wrong in some way tends to abolish itself. It is hard to make a lie last always. A lie will not fit the truth; it will only fit another lie told on purpose to fit it. Nothing but truth lives.

The nobles and the kings quarrelled; the priests began to dispute, and the millions began to get their rights. In 1441 printing was discovered. At that time the past was a vast cemetery without an epitaph. The ideas of men had mostly perished in the brains that had produced them. Printing gives an opening for thought; it preserves ideas; it made it possible for a man to bequeath to the world the wealth of his thoughts. About the same time, or a little before, the Moors had gone into Euope, and i

can truthfully be said that science was thrust into the brain of Europe upon the point of a Moorish lance. They gave us paper, and what is printing without paper?—a bird without wings. I tell you, paper has been a splendid thing.

The discovery of America, whose shores were trod by the restless feet of adventure and the people of every nation—out of this strange mingling of facts and fancies came the great republic. Every fact has pushed a superstition from the brain and a ghost from the cloud. Every mechanical art is an educator; every loom, every reaper, every mower, every steamboat, every locomotive, every engine, every press, every telegraph is a missionary of science and an apostle of progress; every mill, every furnace with its wheels and levers, in which something is made for the convenience, for the use and the comfort and the well-being of man, is my kind of church; and every school-house is a temple. Education is the most radical thing in this world. To teach the alphabet is to inaugurate a revolution; to build a school-house is to construct a fort; every library is an arsenal filled with the weapons and ammunition of progress, every fact is a monitor with sides of iron and a turret of steel. I thank the inventors and discoverers. I thank Columbus and Magellan. I thank Locke and Hume, Bacon and Shakspere. I thank Fulton and Watts, Franklin and Morse, who made lightning the messenger of man. I thank Luther for protesting against the abuses of the church, but denounce him because he was an enemy of liberty. I thank Calvin for writing a book in favor of religious freedom, but I abhor him because he burned Servetus. I thank the Puritans for saying that resistance to tyrants is obedience to God, and yet I am compelled to admit that they were tyrants themselves. I thank Thomas Paine because he was a believer in liberty. I thank Voltaire, that great man who for half a century was the intellectual monarch of Europe and who from his throne at the foot of the Alps pointed the finger of scorn at every hypocrite in Christendom. I thank the inventors, I thank the discoverers, the thinkers, and the scientists, and I thank the honest millions who have toiled. I thank the brave men with brave thoughts. They are the Atlases upon whose broad and mighty shoulders rests the grand fabric of civilization; they are the men who have broken, and are still breaking the chains of superstition.

We are beginning to learn that to swap off a superstition for a fact, to ascertain the real is to progress. All that gives us better bodies and minds and clothes and food and pictures, grander music, better heads, better hearts, and that makes us better husbands and wives and better citizens, all these things combined produce what we call the progress of the human race. Man advances only as he overcomes the obstacles of nature; it is done by labor and thought. Labor is the foundation. Without great labor it is impossible to progress. Without labor on the part of those who conduct all the great industries of life, of those who battle with the obstacles of the sea, on the part of the inventors, the discoverers, and the brave, heroic thinkers, no surplus is produced; and from the surplus produced by labor spring the schools and universities, the painters, the sculptors, the poets, the hopes, the loves and the aspirations of the world.

The surplus has given us the books. It has given us all there is of beauty and eloquence. I am aware there is a vast difference of opinion as to what progress is, and that many denounce my ideas. I know there are many worshipers of the past. They see no beauty in anything from which they do not blow the dust of ages with the breath of praise. They see nothing like the ancients; no orators, poets, or statesmen like those which have been dust for thousands of years.

The laborer must be a free man. A free man working for his wife and child gets his head and hands in partnership, and to do the greatest amount of work in the shortest space of time is the problem of freedom. Free labor will give us wealth and free thought will give us truth. Slowly but surely man is freeing his imagination of these phantoms; slowly but surely he is rising above the superstitions of the past. He is beginning to rely upon himself, and to see that hoping, toiling, suffering men and women are of more importance than all the ghosts that ever wandered through the fields of space. The believers in ghosts claim that they are the only wise people on earth. I ask you to-night, have the churches the confidence of mankind? Does the merchant give credit to a man because he belongs to a church? Does the banker loan money to a man because he is a Methodist or a Baptist? Will a certificate of good standing in any church be taken by any banker as collateral security for one dollar? Do men usually inquire for a church member when they desire a favor, so that they may be certain not to be refused? Does the belief in ghosts and unreasonable things necessarily make a man honest? Will a man pay his debts any quicker because he thinks the world will forgive him if he does not? Is it worth while to send missionaries to other lands while every penitentiary in ours is full of criminals? Is it a source of joy to think that perdition is the destination of nearly all the children of men? Is it worth while to quarrel about original sin when we have got so much copy on hand? Does all this produce any good to man? Does it make us kinder or more charitable? We cannot wear sermons; we cannot eat creeds. I wish we could.

In a sermon on a certain evening a few weeks since, the Rev. Dr. Magee of this city (Albany, N. Y.) stated that Col. Ingersoll, referring to Jesus Christ, called him a "dirty little Jew." I denounce that as a dirty little lie.

I have as much reverence for any man who ever did what he believed was right and died in order to benefit mankind as any man in this world. Do they treat an opponent with fairness? Are they investigating? Do they pull forward, or do they hold back? Is science indebted to the church for a single fact? Let us know what it is. What church has been the asylum for a persecuted truth? What reform has been inaugurated by the church? Did the church abolish slavery? No. Who commenced it? Such men as Garrison, and Pillsbury, and Wendell Phillips. They were the Titans that attacked the monster, and not a solitary one of them even belonged to a church. Has the church raised its voice against war? No. Are men restrained by superstition? Are men restrained by what you call religion? I used to think they were not; now I admit they are. No man has ever been restrained from the commission of a real crime, but from an artificial one he has. There was a man committed murder. They got the evidence, but he confessed that he did it. "What did you do it for?" "Money." "Did you get any money?" "Yes." "How much?" Fifteen cents." "What kind of a man was he?" "A laboring man I killed." "What did you do with the money?" "I bought liquor with it." "Did he have any thing else?" "I think he had some meat and bread." "What did you do with that?" "I ate the bread and threw away the meat; it was Friday." So you see it will restrain in some things.

Just to the extent that man has freed himself from the dominion of ghosts, he has advanced; to that extent he has freed himself from the tyrant's poison. Man has found that he must give liberty to others in order to have it himself. He has found that a master is a slave, that a tyrant is also a slave. He has found that governments should be administered by men for men; that the rights of all are to be protected; that woman is at least the equal of man; that men existed before books; that all creeds were made by men; that the few have a right to contradict what the pulpit asserts; that man is responsible to himself and to others. True religion must be free; without liberty the brain is a dungeon and the mind the convict. The slave may bow and cringe and crawl, but he cannot worship, he cannot adore. True religion is the perfume of the free and grateful air. True religion is the subordination of the passions to the intellect. It is not a creed, it is a life. The theory that is afraid of investigation is not deserving of a place in the human mind.

I do not pretend to tell what all the truth is. I do not pretend to have fathomed the abyss, nor to have floated on outstretched wings level with the heights of thought. I simply plead for freedom. I denounce the cruelties and horrors of slavery. I ask for light and air for the souls of men. I say, take off those chains—break those manacles—free those limbs—release that brain. I plead for the right to think—to reason—to investigate. I ask that the future may be enriched with the honest thoughts of men. I implore every human being to be a soldier in the army of progress.

I will not invade the rights of others. You have no right to erect your toll-gate upon the highways of thought. You have no right to leap from the hedges of superstition and strike down the pioneers of the human race. You have no right to sacrifice the liberties of man upon the altars of ghosts. Believe what you may; preach what you desire; have all the forms and ceremonies you please; exercise your liberty in your own way, and extend to all others the same right.

I will not attack your doctrines nor your creeds if they accord liberty to me. If they hold thought to be dangerous—if they aver that doubt is a crime—then I attack them one and all, because they enslave the minds of men.

I attack the monsters, the phantoms of imagination that have ruled the world. I attack slavery. I ask for room—room for the human mind.

Why should we sacrifice a real world that we have for one we know not of? Why should we enslave ourselves? Why should we forge fetters for our own hands? Why should we be the slaves of phantoms—phantoms that we created ourselves? The darkness of barbarism was the womb of these shadows. In the light of science they cannot cloud the sky forever. They have reddened the hands of man with innocent blood. They made the cradle a curse and the grave a place of torment.

They blinded the eyes and stopped the ears of the human race. They subverted all the ideas of justice by promising infinite rewards for finite virtues, and threatening infinite punishment for finite offenses.

They filled the future with heavens and with hells, with the shining peaks of selfish joy and the lurid abysses of flame. For ages they kept the world in ignorance and awe, in want and misery, in fear and chains.

I plead for light, for air, for opportunity. I plead for individual independence. I plead for the rights of labor and of thought. I plead for a chainless future. Let the ghosts go—justice remains. Let them disappear—men and women and children are left. Let the monster fade away—the world remains with its hills and seas and plains, with its seasons of smiles and frowns, its springs of leaf and bud, its summer of shade and flower, its autumn with the laden boughs, when

The withered banners of the corn are still,
And gathered fields are growing strangely wan;
While death, poetic death, with hands that color what they touch,
Weaves in the Autumn wood her tapestries of gold and brown.

The world remains with its winters and homes and firesides, where grow and bloom the virtues of our race. All these are left; and music, with its sad and thrilling voice, and all there is of art, and song, and hope, and love, and aspiration high. All these remain. Let the ghosts go—we will worship them no more.

Man is greater than these phantoms. Humanity is grander than all the creeds, than all the books. Humanity is the great sea, and these creeds and books and religions are but the waves of a day. Humanity is the sky, and these religions and dogmas and theories are but the mists and clouds changing continually, destined finally to melt away.

That which is founded upon slavery and fear and ignorance cannot endure. In the religion of the future there will be men and women and children, all the aspirations of the soul, and all the tender humanities of the heart.

Let the ghosts go. We will worship them no more. Let them cover their eyeless sockets with their fleshless hands and fade forever from the imaginations of men.

Ladies and gentlemen, I thank you a thousand times.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, FEB. 2, 1878.

Fourteen Questions.

EDITOR TRUTH SEEKER, *Dear Friend:* I have seen statements in a new paper, called *Payne's Age of Reason,* published in the same building with your own, which, to say the least, seem very singular, coming from a Liberal paper. In your last issue you disposed of the question of immense wealth which the same paper accused you of making, but allow me to ask you a few direct questions, trusting you will give direct answers, for, as one of your admirers and patrons, I wish to know what is the truth.

1. Payne says no Liberal editor has been arrested or prosecuted in your city. Were you arrested?

2. Were you simply asked to go before the U. S. Commissioner "at your convenience" and give bail, with the assurance that there the matter would stop?

3. Were you ever warned or notified, previous to your arrest, that certain tracts should not be sent through the mails?

4. Has Comstock been trying for three months to persuade the Government not to prosecute you?

5. Have you, in what you have published, made any false representations in reference to your arrest?

6. Were your liberties in jeopardy or not?

7. What does Mr. Payne mean when, in speaking of you, he uses the very offensive terms "unprincipled outlaw, anti quack"?

8. Is Comstock a Liberal or a Spiritualist?

9. Did Dr. Foote ever flood the U. S. mails with indecent literature?

10. Have you sent any obscene matter through the mails?

11. Is Dr. Foote a Christian?

12. Were you and Comstock on friendly terms previous to your arrest?

13. Have your actions in reference to your arrest, been governed by a desire to make money in an improper manner from the Liberals of the country?

14. Can you tell me what Mr. Payne's object can be in making such statements about you?

Please answer these questions in your columns, and oblige Your friend, A. E. F.

New Haven, Conn., Jan. 27, 1868.

REPLY.—Having no objections to answering these in-

quiries, we will proceed to do so in regular order and as briefly as possible.

1. We certainly were arrested on November 12, 1877. Anthony Comstock, accompanied by a Deputy United States marshal, visited us. A warrant from a Commissioner of the United States District Court was handed to us, and we were marched off to the Commisioner's presence. In addition, a portion of our property was forcibly seized, under a threat that if we did not give it up a search-warrant would be procured and perhaps our entire stock taken away; and the property taken has never been returned.

2. We were taken before the Commissioner precisely as though we had been a guilty culprit. We were not "asked" to go but were compelled, *nolens volens*. There were no assurances given that the matter would there stop. A day was set for the examination, and had we not given bail we would have been marched to Ludlow street jail. The marshal stuck as closely to us as though we had been guilty of murder.

3. We were never warned nor notified by Comstock or any of his accomplices with regard to sending matter through the mails or upon any other subject.

4. We have no reason to think that Comstock tried to prevent the Government from prosecuting us. He went before the Grand Jury and testified against us, and upon his testimony they found a bill against us. When he learned that the District Attorney had decided not to prosecute our case, he was angry and threatened to bring us to grief yet, or words to that effect. We think from what we have learned that we are far more indebted to efforts made by a distinguished Liberal that we were not prosecuted than to Anthony Comstock.

5. We have not intentionally made a misstatement in anything we have published in reference to our arrest and to the doings of Anthony Comstock, and we think every statement can be corroborated by good evidence before a court of justice or elsewhere.

6. We certainly think our liberties were in great danger. We came within an ace of being forced into Judge Benedict's court, where the fewest number of Comstock's victims have escaped. Many of our most intelligent friends, well acquainted with all the facts, considered it a great marvel that we escaped. There were large numbers who expected, from the nature of the precedents, that we would be sent to prison for a term of years. We would recommend those anxious to know whether we were in danger or not to inquire of the attorneys who had charge of our case, Abram and Thaddeus B. Wakeman.

7. We will leave it to our friend to decide for himself what is meant by such slanderous epithets as "unprincipled outlaw, and quack." They are indeed harsh names, and we can see no justice in such language being applied to us, and we are sure we have never given Mr. Payne good cause to use such language in reference to us.

8. We have no reason to suppose that Comstock is a Liberal or a Spiritualist. We have never heard that he acted with either class. We have been informed that he is a member of Dr. Buddington's church in Brooklyn (Congregationalist), and that he is a member of the Young Men's Christian Association. If he is either a Liberal or Spiritualist it is in so slight a degree as not to be known or appreciated.

9. Dr. Foote never sent an obscene book or pamphlet through the mails. His medical works are chastely written and contain nothing but what is of the highest interest to his fellow-beings. We think we have never made the acquaintance of a gentleman purer in spirit or more disinclined to arouse the animal passions of those who read his works than is Dr. Foote.

10. We have not sent anything obscene through the mails nor dealt in it, nor had aught to do with anything of the kind. Our object has been to show up the errors of theology and not to inflame the passions of any person.

11. Dr. Foote is not a Christian. He is a firm, consistent, and intelligent Liberal.

12. We were not on friendly terms with Comstock at any time. We never saw him till the day he arrested us, and have never seen him since to our knowledge.

13. Our actions in reference to our arrest have not been dictated by a desire to make money in any improper manner. Nor have we made money thereby. We have used the money sent us in making preparations for our defense and in efforts to secure the modification of the unconstitutional statutes under which we were arrested. We wish not to obtain money from any source that we do not get honestly and legitimately. We feel that our defense interested the Liberals of this country as really as it did us, and we saw no impropriety in their contributing to the defense fund. We are disposed to use all the money we receive from Liberals in returning to them such publications as they wish and at as cheap rates as possible.

14. We dislike to impute improper motives or objects to any one. Mr. Payne may feel extremely friendly towards us, but if so, he has a very singular way of showing it. We think we would prefer a manly enmity to such friendship. Mr. Payne has been a journalist for some years, and we are informed that his course has been to make abusive personal attacks upon objects of his dislike. It has been his fate to be sent to the penitentiary for libel and defamation of character. We hope he may not repeat his experience in this respect.. We cannot object to his becoming a champion and defender of Comstock if he wishes to, or to his paying visits for inspiration or information to the representative of the Young Men's Christian Association, but if he wishes to secure the approbation of the Liberal minds of the country, it will best be done by adhering to truth and honor.

An Appeal for Mr. Heywood.

FRIEND BENNETT: With your permission I wish to make an appeal to the friends of free speech and the freedom of the press, through THE TRUTH SEEKER, for E. H. Heywood, who was arrested last October by Anthony Comstock, and whose trial the past week in Boston, before a very partial and narrow-minded judge, has resulted in a verdict of guilty; and from the rulings of the judge and the bias displayed in his charge to the jury, the sentence will be very severe, though it is deferred a few days to afford an opportunity for the counsel for the defense to argue exceptions. The fine, as you know, is from $100 to $5,000, besides imprisonment. Mr. Heywood, like all reformers, has not the means to defend himself in the various courts through which he intends to carry it if his counsels' exceptions are sustained. I hope the friends who contributed so liberally to your defense may feel like adding something to his. I think it is now time that all Liberals, of whatever kind or clique, should pull together against the common enemy of religious and political freedom. Let all Freethinkers show as determined and solid a front as their opponents, and meet them with a firm and determined conviction that justice shall be done to all.

The friends are moving in the direction of a public meeting in Boston to express their disapproval of his unjust arrest and trial.

Any sums sent to me at 46 Beach st., Boston, Mass., or to Mr. Heywood, Princeton, Mass., will be promptly acknowledged by mail and through *The Word* and THE TRUTH SEEKER.

Hoping that this will meet with ready and hearty response from the friends, I await their reply.

46 Beach St., Boston, Mass. JOSEPH J. GURNEY.

REMARKS.—We cordially second the appeal made by our correspondent. Mr. Heywood's trial and conviction were most unjust and cruel. His only offense was in expressing his honest convictions upon the questions of social life—marriage and divorce—which, as an American citizen, he had a perfect right to do. Has it, indeed, come to this, that a man cannot discuss, in proper language, any subject in which any considerable portion of the people are interested? Shall we be obliged to submit to the supervision of a censor who shall watch our words and throw us into prison when we give utterance to anything he happens not to approve?

In Mr. Heywood's pamphlet, "Cupid's Yokes," as we have before remarked, there does not appear an improper or indecent word. It is written in a scholarly manner, and it does not affect the principle of American liberty whether his views harmonize with those held by Mrs. Grundy or not. Mrs. G. should have a perfect right to entertain her views, and the right of Mr. H. to express his should be equally as sacred.

The report first received was, that Mr. Heywood was found guilty of mailing Trall's "Sexual Physiology," and that has been declared mailable by the highest postal authorities at Washington. In view of this fact, it seemed singular that a jury in a circuit court should find him guilty of a crime for mailing it. The conviction was exclusively for mailing "Cupid's Yokes"—a pamphlet as innocent of harm as the childish story of "Old Mother Hubbard and her wonderful dog."

A retrograde step has certainly been taken in the matter of personal liberty and individual rights within the last few years. If a yawning, gloomy prison awaits one for simply discussing a legitimate subject of general interest, we had as well live in Algiers or Russia. Siberia is no more terrible or forbidding than the prisons that await the luckless wight whom Anthony Comstock adjudges guilty of too much freedom of speech.

One of the worst forms of tyranny this country groans under to-day is judicial tyranny, and the United States Courts are more tyrannical than all the others. They seem conducted far more to crush out the liberties of the people than to conserve them. How often have we seen the utmost cruelty committed by this engine of tyranny upon well-meaning citizens, with as little power to defend themselves as had a victim in the old Spanish Inquisition! How often have cases come to our knowledge in which honest and honorable citizens in the rural districts have been seized by a marshal acting under the authority of the general Government, and been dragged to jail for the most trivial offenses, put into prison from inability to procure bail, and subjected to heavy expenses they were wholly unable to bear. The judges, the marshals, and all the attaches of the U. S. Courts have seemed to have little else to do than to annoy and persecute our most deserving citizens. What has been called the adminstration of justice has been the merest farce and mockery. Officials are paid generous salaries to oppress and crush the very source of their power—the men who help to foot the bills incurred by those very officials. There are many wrongs which need to be corrected in this country, and few call more loudly for redress than the oppressions imposed in the name of justice.

Among the wrongs imposed upon the people is the denial of the right to discuss the population question and to suggest means and remedies against an overflow or an undue increase of popu' ... ll this be a subject to be touched upon only under peril of fines and imprisonment? It is a subject of great moment, and will more and more force itself upon the attention of thinking, intelligent people; and the greatest of wrongs consists in its being forbidden and made a crime. The telegraph, just a few days ago, brought us the appalling intelligence of a fearful famine in four of the northern provinces of China, where eight millions of people are upon the point of starvation, and dead children are being thrown into the streets, and starving infants are offered for sale in the markets for food. That is a most fearful state of things to contemplate, and one most undesirable to exist in this country or in any other part of the world. Would such a condition of affairs be desirable among us? Who shall say that the population of China is not too large for its resources? With the greatest efforts to make every foot of available soil produce every plant and leaf that it is capable of, still, immense numbers must inevitably starve. Are there not millions in that country leading a most miserable existence—whose lives are absolutely a curse? Had ingress into the world of many such been obviated by scientific and harmless methods, would it not have been a beneficent measure to all parties concerned?

This argument, of course, does not apply with as much force to our own expansive country, but our larger cities are too much crowded with a worthless population, and thousands of families bring more children into the world than they are able to provide for, or to take care of decently, and many men and women engage in the business of begetting offspring who are, physically and mentally, totally unfitted for the avocation. We ask, then, shall ignorance and blind passion always be the governing principles in this important business? Is not prevention the better remedy? At least, shall the American people be prohibited from discussing this momentous theme?

While we go on improving in all the appliances of knowledge and art, the races of domestic animals and fowls, as well as vegetables, flowers and fruits, shall nothing be done to improve the human race? Shall the laws governing the propagation of our race be wholly tabooed and neglected? While we are exerting every effort to procure better horses, cattle, swine, sheep, and chickens, as well as better apples, peaches, roses, tulips, potatoes, and turnips, shall not also something be done to have a better race of men and women? Shall ignorance of ourselves ever be held up as a superior to knowledge? Shall superstition always be regarded as better than truth? And shall everything be left, we again ask, to blind passion instead of the enlightened intellect?

These subjects affect our race, and they must come to the front even though Anthony Comstock and the Y. M. C. A. issue their edicts against them. Knowledge is better than ignorance, and that must not be withheld from the people.

Mr. Heywood's appeal for another hearing has been granted, and in May his case will again be opened before Judge Clark of the Circuit Court in Boston, and Justice Clifford of the U. S. Supreme Court at Washington, when the constitutionality of the Comstock laws will come under examination.

But all this will require funds. Lawing is an expensive luxury, and Mr. Heywood has been forced into it against his will. He is a poor man, and has not the means to pay the bills. Will the Liberal friends who are able to lend him a helping hand, please do so? The money sent him for this purpose will be prudently and honestly used. We commend his case to the consideration of every American Liberal.

Col. Robt. G. Ingersoll.

This most popular lecturer, delivered his discourse on "Liberty for Man, Woman, and Child," on Monday evening last, at Chickering Hall, and a new lecture on Thomas Paine, on Tuesday evening. The last we had the pleasure of hearing and we thought it the grandest of anything we ever listened to. The beautiful hall was compactly filled with intelligent ladies and gentlemen who were most highly entertained. The applause of the audience was almost constant for over two hours.

On Sunday evening he will deliver, in the same hall, a new lecture on the beautiful subject of "Hell." The hall will doubtless be packed to its utmost capacity.

We had his lecture on Paine reported and hope to be able to lay a part of it before our readers next week. *Great is Bob!*

The Ghosts.

We doubt not our readers will welcome Col. Ingersoll's lecture on Ghosts, which we give in the columns of this issue. Its length crowds out The Radical Pulpit, his Satanic Majesty, "Answers to Inquirers" and some other matters which, for the sake of the Ghosts, we trust our readers will excuse.

BEFORE THE LIBERAL CLUB on Friday of last week, our townswoman Mrs. Clara Neyman, delivered an excellent lecture upon German Rationalism. She gave some interesting statistics and facts relative to the Radical thinkers of German birth, and of their advanced views as well as of their desire to fraternize with the Freethinkers of this country. The closing part of her lecture was especially beautiful and gave great pleasure to her large audience. Mrs. Neyman has recently entered the Liberal lecture field, and the promise of her success is most cheering. Such Liberal societies as secure her services will be sure to be pleased with the able manner in which she acquits herself. Letters addressed to Mrs. Clara Neyman, 97 Maiden Lane, will reach her.

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier,

CURATE OF THE ROMISH CHURCH IN FRANCE, WHOSE VIEWS UPON THEOLOGY WERE NOT PUBLISHED TO THE WORLD UNTIL AFTER HIS DEATH.

Extract from the Testament of Jean Meslier, concerning some errors and abuses in general and in particular. Proof the first, as drawn from the motives that have induced mankind to establish a religion.

As there is no individual sect of religion that does not pretend to be truly founded on the authority of God, and wholly exempt from all the errors and imposture that are to be found in others, it remains for those who make such pretentions to show by real and convincing proofs that their special sect is of divine institution, failing in which proofs, it must be held of human invention, full of error and deceit; for it is not credible that an all-powerful God, of infinite bounty, would have given laws and ordinances to mankind and not have sealed them with surer and more authentic signs than those borne by the numberless impostors that are spread abroad over the face of the earth. Now, there is not one of these *Christists*, of whatsoever sect or creed he may be, who can show clear proofs that his religion is really of divine origin; and the proof of this is that though for so many centuries they have been quarreling among themselves, nay, even persecuting each other with fire and sword for the maintenance of their opinions, not one among them has as yet been able, by the aid of such testimony, to convince and persuade the others; which, assuredly, would not happen if there existed on any one side clear and good proofs of divine institution; for as no one of any sect whatever, who is enlightened and of good faith, pretends to hold with error or look with favor on a lie, and seeing that, on the contrary, each on his side professes to maintain the truth, the real means of doing away with all error, and of uniting men peacefully together in one common feeling and one common faith, would be to produce those convincing testimonies and proofs of the truth, and thus to demonstrate that such religion is in reality of divine institution, and that all others are false. Then every man would do homage to the truth, and none would attempt to refute these testimonies nor to take part with error or imposture, because proofs of the contrary could be advanced against such; but as these proofs are nowhere to be found in any of their creeds, impostors have full liberty to invent and maintain all sorts of lies and deception.

Again, there are still other proofs which clearly testify to the fallacy of all human creeds, especially of our own.

SECOND PROOF, DRAWN FROM THE ERRORS OF FAITH.

Any or every creed which rests the foundations of its mysteries on, and which takes for the rule of its doctrine and morality, a principle of error, and which is even a grievous source of eternal troubles and divisions among men, cannot be a true creed, nor of divine institution. Now, all human creeds, and specially the Catholic creed, resting, as they undoubtedly do, the foundations of their doctrines and their morality on a principle of error, cannot be true creeds, nor of divine institution. I cannot conceive how the first proposition of this argument could be refuted; it is too clear and too evident to admit of doubt. I pass, then, to the proof of the second proposition, which is that the Christian religion takes as the rule of its doctrines and its morality what is called faith, or, in other words, a blind belief, but none the less steadfast and assured, in certain laws, or certain revelations of divine origin, and in a certain divinity. She must of necessity suppose it to be so, for it is this belief in a certain divinity and in certain divine revelations which gives her all the credit and authority she enjoys in the eyes of man, and failing which but little heed would be taken of her prescriptions. This is why there is no religion which does not expressly enjoin on its followers to be steadfast in their faith. Hence it is that all Christians hold for a maxim that faith is the beginning and the basis of salvation, and that it is the root of all justice and holiness, as marked in the Council of Trent, session the sixth, chapter the eighth.

Now, it is clear that a blind belief in all that may be advanced as under the name and authority of God, is a principle of error and of lies. And in proof of this, there never was known an imposter in matters of religion who did not shield himself under the name and authority of God, and proclaim himself especially inspired and sent by Him. This faith and blind belief, which they lay down as the basis of their doctrines, is not only a principle of error and of lies, but a harmful source of quarrels and divisions among men for the maintainance of their respective creeds. There is no wickedness that mankind will not practise one toward the other under this specious pretext.

Now it is not to be believed that an all-powerful God, infinitely wise and good, would make using such means or take such a course to make known his will to men; for this on his part would be manifestly the desire to lead them into error and to lay snares for their footsteps, to induce them to embrace a lie and a deceit. Likewise neither is it credible that a God who loves union and peace, the welfare and the salvation of men, should have established as the basis of his religion so fatal a source of dissension and eternal division among them.

Such creeds as these, then, cannot be true creeds, nor have been instituted by God. I know very well that our Christists will here have recourse to their pretended grounds for credibility and will say that however blind their faith and belief may be in one sense, they are nevertheless supported by such clear and convincing testimonies of the truth that it would be not only imprudent but a proof of temerity and great folly not to yield to them. They usually reduce all these pretended grounds to three or four heads.

The first of these they draw from the pretended sanctity of their creed, which condemns vice and commends the practice of virtue. Its doctrine is so plain, so simple, they say, that it can evidently proceed only from the purity and holiness of a God of infinite wisdom and goodness.

Their second ground of credibility is drawn from the innocence and holiness of the lives of those who have embraced it with love and defended it even unto death, suffering the cruelest tortures rather than renounce it, it not being credible that such notable persons should have permitted themselves to have been deceived by a false creed; that they should have renounced all the pleasures and profits of this life and exposed themselves to such bitter persecutions for the maintenance solely of imposture and error.

Their third ground of credibility they take from the oracles and the prophecies, which for so many centuries have been rendered in their favor, and which they pretend have been accomplished and fufilled in a manner that does not admit of doubt.

And, finally, their fourth ground of credibility, which may be considered as the chief of all, is drawn from the grandeur and the multitude of the miracles which in all times and in all places have been wrought in favor of that creed.

[TO BE CONTINUED.]

Communications.

Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.—CONTINUED.

The persecutions in New England form one of the darkest and saddest chapters in the history of America. In Massachusetts a law was passed enacting that for affirming that men are saved by works and not by faith, for opposing infant baptism, for leaving the church when infants were about to be baptized, the offender should suffer banishment; and that whoever denied the infallibility of the Bible should, for the first offense, "be openly and severely whipped by the executioner," and for the second might be put to death" (Ancient Laws and Charters of Mass. Bay; pub. in Boston by order Gen. Court, 1814).

The Puritan laws of New England against "a cursed sect of hereticks lately risen up in the world, which are commonly called Quakers" (I quote from the preamble), provided as punishment for a Quaker, on first conviction, twenty stripes; second, loss of an ear if a man, and if a woman, to be severely whipped; on the third, whether man or woman, to have the tongue bored through with a red-hot iron. If Quakers returned to the colony after banishment, they were to suffer death (Ibid, p. 121–6; date A. D. 1656–7).

How many victims suffered we do not know. We have accounts of three Quakers whose ears were cut off; a Quaker girl eleven years old who was imprisoned for her faith, and whose mother was whipped with ten stripes; of three Quaker men and one Quaker woman who were hanged on Boston Common, and of others who were publicly whipped, imprisoned, and banished. In 1662 three Quaker women were whipped through three towns, in the dead of winter, tied to a cart's tail, stripped from the waist up, and whipped with several stripes in each town. The warrant bears date Dec. 22, 1662 (Chadler's Crim. Trial, vol. i, p. 54).

We find two Quakers that landed, Mary Fisher and Ann Austin, were seized, their books burnt, and themselves imprisoned for weeks, and afterwards banished from the colony. Roger Williams, for maintaining the right of men to worship according to the dictate of conscience, was compelled to leave in the night and to seek the hospitality of the unchristianized Indians. On the records of Plymouth and Mass. Bay Colonies are laws punishing with death any child above sixteen years old that should curse or smite its parents. A boy denounced to the magistrate as stubborn or rebellious, or a girl who struck her mother was to be hanged (Laws cited, p. 59-60, A. D. 1646).

Persecution for witchcraft and sorcery was carried on by Protestants as well as by Catholics. They were generally believed in among the former as among the latter. Luther said "I should have no compassion on these witches; I would burn them all" (Table Talk p. 251). Calvin, when he remodeled the laws of Geneva, did not change those condemning witches to the stake.

"In England the establishment of the Reformation was the signal for an immediate outburst of the superstition, and there, as elsewhere, its decline was represented as the direct consequence and the exact measure of the progress of religious scepticism. In Scotland, where the Reformed ministers exercised greater influence than in any other country, and where the witch trials fell almost entirely into their hands, the persecution was proportionally atrocious. Probably the ablest defenders of the belief was Glanvil, a clergyman of the English Establishment, and one of the most influential was Baxter, the greatest of the Puritans" Hist. Rat., vol. i, p. 33).

In our own country, about one hundred and eighty years ago, thirteen women and six men were hanged, and an old man, eighty-one years of age, was pressed to death under a board loaded with heavy stones, for the crime of witchcraft. Several of the women were quite aged, and had led unblemished lives. Multitudes were thrown into prison. The ministers of Boston and Charlestown drew up an address to the Commissioners thanking them for their zeal, and expressing the hope that it would never be relaxed. (See Upham's Salem Witchcraft, vol. i, p. 393-4).

"The evils of this epidemic cast their shadow over a broad surface and darkened the condition of generations. . . The fields were neglected, fences, roads, barns, even the meeting house went into disrepair. . . Scarcity of provisions, nearly amounting to a famine, continued for some time, farms were brought under mortgage or sacrificed, and large numbers of people were dispersed. One locality in Salem village . . . bears to this day the marks of the blight. . . The ruinous results were not confined to the village but spread more or less over the country" (Upham's Salem Witchcraft, vol. ii, p. 380-1).

Lecky says: "During the years of the [English] Commonwealth there is reason to believe that more alleged witches perished in England than in the whole period before and after. Nor is this to be ascribed entirely to the judges or legislators; for the judges in former reigns never shrank from condemning witches, and Cromwell was in most respects far superior to his predecessors. It was simply the natural result of Puritanical teachings, acting on the mind, predisposing men to see Satanic influence in life, and consequently eliciting the phenomena of witchcraft" (Hist. of Rat. vol. i, p. 125).

In 1664 two women were hanged in Suffolk, England, under a sentence of the eminent Sir Mathew Hale, who availed himself of the occasion to declare the reality of the crime of witchcraft, "for first," said he "the Scriptures had affirmed so much, and secondly, the wisdom of all nations had provided laws against such persons, which is an argument of their confidence of such a crime." The last person that perished judicially for witchcraft in England was executed in 1712. The last prominent trial was that of Jane Wenham, who was prosecuted by a Hertfordshire clergyman in 1712. "The judge entirely disbelieved in witches, and accordingly charged the jury strongly in favor of the accused, and even treated with great disrespect the rector of the parish, who declared on his faith as a clergyman that he believed the woman to be a witch. The jury being ignorant and obstinate, convicted the prisoner, but a remission of sentence was obtained in spite of the efforts of the clergy." The laws relating to witchcraft were not repealed until the year 1736. The clergy still believed in it, and used the influence of their position in favor of prosecutions to the last. "In reviewing the history of witchcraft, it is impossible to avoid observing the singularly favorable contrast which the Anglican church presents, both to continental Catholicism and Puritanism. It is indeed true that her bishops contributed much to the enactment of the laws against witchcraft, that the immense majority of the clergy firmly believed in the reality of the crime, and that they continued to arrest and defend it when the great bulk of educated laymen had abandoned it. It is also true that skepticism on the subject of witches arose among those who were least governed by the Church, advanced with the decline of the influence of the clergy, and was commonly branded as a phase of, and manifestation of infidelity" (Hist. of Rat. Vol. 1, p. 141).

As late as 1768, more then thirty years after the repeal of the disgraceful laws respecting witchcraft, John Wesley, the great light of Methodism, wrote as follows:

"It is true likewise that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread through the land, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that giving up witchcraft is in effect giving up the Bible" (Journal, 1768).

[TO BE CONTINUED.]

Labor.

Hunger has the right to the food it demands, limited by the right to gain that food by labor. This is the first law of right, limited in manly benevolence, for labor must not be at the expense of others. It follows that when so directed, labor has the right to its own products. The idea of ownership is inherent in being; and the deed of ownership is doing something to create or appropriate. Every law or usage which conflicts with this primary right is wrong. "Ah," it is said, "you make no exceptions; then every child when born has a right to be fed and clothed!" Certainly, as every child when born has the right to fill its lungs with air, to be nourished at its mother's breast, to water when thirsty. It is not enough that this be granted. *Labor must be allowed opportunity.* It is not enough to say man has the right to labor, he has

the right to the *opportunity* to labor, and having the opportunity all that results should be his.

As the land is the primary source of supply of food, labor has the right to the land, and they who use it with greatest profit, that is, make it most productive, have the right to the land. This law is illustrated in the contest of cultured with barbarous peoples. The race that makes the land produce the greatest supply of food are its triumphant owners. "Ah! this is agrarianism!" No, for in a long period of civilization, the land does not remain in the wild. Air and water are ever the same, but the land is changeable. The forest is removed; the stagnant waters are drained away, the crust pulverized, and an ownership established by the labor expended, which has received no reward except in ownership, which is valuable for what it may yield in the future. If such land cannot be occupied by the one who has given this preparatory labor, and is by another, it is just that the products of this joint labor be equally divided in proportion to the value of each. This is rent or interest, which really are one and the same, for interest would never be paid on money if money would not procure the use of something desired. Rent, therefore, of itself, is just, and not to be regarded by labor as a grievance. But when it exacts more than its share it becomes the most unjust and oppressive power possible to conceive. Having seized the means of life, it reduces labor to a pitiable struggle for existence, granted by monopoly, with begrudging scorn. HUDSON TUTTLE.

Mr. Underwood on the Humphrey-Bennett Discussion.

THORNDIKE, MASS., Oct. 31, 1877.

DEAR MR. BENNETT: Accept thanks for copy of your discussion with "Rev." Humphrey. I read a portion of it when it was published in THE TRUTH SEEKER, and have found time to look through it in its present form.

It makes an interesting and instructive book for the mass of readers. I believe it will prove a *useful* contribution to our controversial literature. It contains a large number of facts and authorities which commend it to intelligent readers of *all* religious beliefs. In this discussion I think you sustained your positions generally in a very creditable manner. Your letters are characterized by breadth and comprehensiveness of thought, perfect frankness, the utmost good nature, and an amount of knowledge on the subjects discussed, which, with your habit of reasoning, enables you to meet your opponent at every point. Mr. Humphrey on the other hand, is quite *sharp, but narrow,* lacking in the power of reasoning from large generalizations; he is your superior in vigor and conciseness of expression, and evidently a man of some culture; but he seems unable to rise to a point from which he can take anything like a comprehensive view of conflicting systems of thought. He forms his ideas *a priori,* and then if he can find one or two facts that don't contradict them he imagines they are established.

With all his reading, he evinces unacquaintance with the advanced Liberalism of to-day. His arguments are chiefly a rehash of old authors. From them he seems to have got his inclination to disparage Infidels and offer them a pious insult on every opportunity, to discover a flaw in the character or conduct of some Liberals and appeal to that as proof of the demoralizing tendency of their views on religion. Your chapters on the amours and crimes of the clergy, called out by such argument (?) are pretty tough reading; but if the clergy will continue to pursue such a course of reasoning, I suppose it is the most effective way to meet them. On the whole, I am pleased with the book. It is a handsome volume and remarkably cheap. I hope it will have a large sale. I view with interest and satisfaction your success as a publisher of cheap Liberal literature. You are doing a much needed work. With best regards, I remain truly yours, B. F. UNDERWOOD.

Self-Righteousness vs. Sin.

A SHORT SERMON BY REV. THEOLOGICUS, D. D.

[Delivered before the High-Cockalorum Ministerial Association, of Divinity Place, New Jerusalem.]

Luke xviii, 11th and 13th verses.—"The Pharisee stood and prayed thus *with himself:* God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." . . "And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying, Lord be merciful to me a sinner."

My brethren of the ministry, it behooves us upon this occasion to "lay aside every weight, and the sin that doth so easily beset us," (misconstruction,) and in an honest manner scan the principles and motives of the characters in the text. It has been the common practice of the priesthood to make self-righteousness a great crime and pleading for mercy a great virtue. Ministers in all the past history of the Church have extolled this publican and condemned this Pharisee.

But, my brethren, to-day "I hew to the line and let the chips fall where they may." So you may "adjust your vests and hold your chins," while I give this publican his due, and score a few for the Pharisee.

First. Let us inquire who and what this publican was, and why the Savior should thus command him.

This publican was a *mean, good-for-nothing,* thieving sneak of a tax-gatherer, as he himself admits. For don't he say that he is a sinner? And don't his own consciousness tell him that he is all wrong, that he had collected two dollars where but one was due and stuck the odd dollar in his pocket to buy stocks on 'change, or get up a corner on mutton, and thus make the faithful pay two prices for a lamb for a sacrifice? What but this could make him smite upon his breast, and be ashamed to look up, and too avaricious to disgorge his ill-gotten gains, while he, like a sneak thief, pleaded with God to have mercy upon his *poor, sinful* soul? Ah! but you say he must have been truly penitent and all right, or the blessed Savior would not have justified him. But, my brethren, there is where you show your ignorance. For you have to disconnect and disjoint the Scriptures to make out such a case. Jesus, the mighty God and Judge of the Universe, in the commencement of this eighteenth chapter of Luke, compares himself to an unjust judge who didn't care a cuss for anybody but his own dear self, who avenged a woman of her adversary just to get rid of her. And right upon the heels of this judge story, Jesus, to show that he rightly compared himself to this unjust judge, renders this *unjust judgment* in favor of this thieving publican, and to the detriment of an honest, self-righteous Pharisee.

Don't get excited, my good brethren, I beg of you; but listen to me while I reconcile the Scriptures. For, unless reconciled, they are worthless, and our occupation gone, *and gone forever.* For, if what he commands here he condemns in another scripture, and what he condemns here he commends in another, how can it be reconciled unless by the connections and circumstances? The moods of heaven's language, as I have before shown in a previous discourse, helps to settle the difficulty.

In this case, as you will perceive by consulting the previous chapter, the Pharisees, had been bedeviling him about his kingdom, inquiring when it should come. This evidently irritated the Son of God, and threw him into a bad mood.

But if we proceed to the next, the nineteenth chapter of this blessed Gospel of Luke, where Jesus meets the chief of publicans, we shall behold the Judge of all the earth in a better mood, and giving a most righteous reversion of this former decision.

This chief of publicans was a *little* fellow, and as *big* as he was little, and as kind and generous as he was big of soul. My brethren, permit me to enlarge upon this subject, and, as is common with us divines, supply what is lacking of the story.

This *self*-righteous, generous-hearted little fellow had heard a great deal about Jesus, about his wise sayings and big doings. He had heard that he was a tremendous eater and drinker, and withal a *friend* of publicans (Luke vii, 34). Jesus himself had said, "he came eating and drinking"; and the people said, "Behold a gluttonous man and a wine-bibber." Now, Zaccheus was as rich as he was generous, and he determined that his Lord and Master should have one square meal. So he ordered the fatted calf killed, and the best barrel of wine tapped, while he went to invite his guest. The press was great, and he "little of stature." Equal to the emergency, he climbs a tree. The Master as he passes divines his intention, and says, "Zaccheus! make haste and come down, for to-day I must abide at thy house." Zaccheus received him joyfully. And as the Lord reclined at the table, picking one after another the bones of the calf, and washing it down with frequent draughts of the wine, "which cheereth *God and man*" (Judg. 9:13), Zaccheus "stood," brush in hand, keeping off the flies. It is unnecessary to say further of this meal than to remark that Jesus *fully* sustained his reputation, and just as he was picking the last bone of the calf and drinking the last of the wine "with a merry heart," Zaccheus said unto the Lord, "Behold the *half* of my goods I give to the poor, (but you have eaten all the calf and drank all the wine,) and if I have taken anything from any man by false acquisition, I restore him fourfold." And Jesus said unto him, "*This day is salvation come to this house.*" Blessed old Zaccheus! who had with his own hands distributed the half of his goods to the poor—who had *himself* righted his every wrong to his fellow-man, and then with the abundance left had feasted his Lord. Zaccheus had imitated the self-righteous Pharisee of the former chapter, and has not only received the commendation of his Lord in *his best* mood, but the commendation of every enlightened and thinking mind from that day to this, despite our preaching to the contrary. Look upon this picture and then upon that, and tell me which is the just decision. See this mean, stingy, avaricious, low-lived, thieving publican of the eighteenth chapter, with the poor and defrauded around him, yet unwilling to restore what was their due, to say nothing of relieving their suffering necessities. Unwilling, in his avarice, to settle the difference with his conscience with the cash of his purse, he pleads for mercy, desiring God to pay his debts with the blood of his Only Begotten.

Once more look at this *little Great Big* publican of the nineteenth chapter, who like the self-righteous Pharisee, settles his own score, and puts the Master under obligation to him by feeding him from his own table.

Finally, my brethren, let us go and do likewise; for, saith the Master, "As much as ye have done it unto the least of these my brethren, ye have done it unto me."

Now hold your breath, my brethren, while I score a *dozen* for this Pharisee and publican number two.

Edinburg, Ind., Jan. 4th, 1878.

Stephen Pearl Andrews in New Haven.

Stephen Pearl Andrews delivered a lecture before the Liberal Society of New Haven, in Loomis' Temple of Music, Jan. 20th. The following is the report of the same given by the New Haven *Daily Union:*

The audience at Loomis' Temple of Music last evening was much larger than the state of the weather would have led one to expect; and Mr. Stephen Pearl Andrews of New York (author of the science of Universology) delivered an admirable lecture on the following subject: "The grand reconciliation of all religious sects and segments of humanity through science, culture, and growth." Mr. Andrews began with a statement regarding the nature of evolution. No subject, he said, is more talked about than evolution. Evolution proceeds by certain definite laws, called differentiations and integrations, or, in simpler language, dividings and unitings. In order to develop a thing, the thing to be developed must branch out into various differences—differences which tend at the same time to return into a larger unity. Hitherto this subject of evolution has been more especially discussed with reference to the origin and growth of human beings—that is to say, in respect to the vegetal and animal worlds—and less hitherto with human society. It is, however, recognized as applicable everywhere, and I shall now discuss it as it refers to the religious development of the world. Differentiation tends to individual freedom and the rights of private judgment; hence it is especially Protestant. Integration tends to unity, and unity is the one idea for which the Catholic Church stands representative. The development of sects in the Christian Church during the last three hundred years is the preëminent illustration of the tendency to differentiation and individuality. It has now in Protestantism reached its culmination and we begin to see a tendency of a return towards unity. The various reform movements, temperance, labor, etc., bringing together men of all opinions; the Young Men's Christian Association and the Evangelical Alliance are instances within the Christian Church of this tendency to a new and higher kind of catholicity. This new and third tendency, this drift toward reconciliation or unity in variety, goes, however, outside of the Church, and embraces here among you in your Free Conference the coöperation of the greatest extremes, viz.: Spiritualists, and Positivists or Materialists. Now, this Unity in Variety, this grand reconciliation of opposites in opinion in a common practical work, will be the type of the future religious organizations of the world. It would be in the line of this development if all the churches in New Haven were to grow into that degree of liberality that the pastors of all denominations should freely and continuously exchange pulpits. Something precisely like this is already happening in the American metropolis by the Monday morning reports in the *Herald* and other papers of the sermons preached in the various churches the day before. No people heretofore ever underwent any such all-sided religious education as the American people are now getting by that means. Reason is destined to become the governing faculty and influence in humanity; and there is nothing so reasonable as that we should seek to learn the opinions of those who differ from us most. The dull monotony of the constant repetition of the same doctrines and ideas is the most repulsive feature of our present religious culture. It would be absurd to make a bouquet or cultivate a garden stocked with nothing but marigolds, pinks, or any other single blossom. Rationality, good taste, and physical advantage all concur to demand variety and unity in the place of mere sympathetic unity or mere divergency and difference. The difference, reconciliated in the higher unity, is the higher conception, and is that towards which the evolution of society indubitably tends. A different opinion than our own is not something to be simply tolerated; toleration is not the fit word; it implies that I know that I am right and that the other person is wrong, and yet that I am so good, so kind and gracious, as to overlook and indulge the error of my opponent. This is not what is meant by an acceptance of differences. Such acceptance involves the intellectual perception that difference of opinion is normal, is intended in the character of our diverse organizations, is absolutely essential in the nature of things, as inexpugnable or incapable of being driven out of human nature; and that it is therefore philosophic to accept the equal probability that the other party may be right. My opinion becomes, then, merely my opinion, and is submitted purposely to the criticism of all other opinions. It is not, therefore, toleration which is to be the basis of the social harmony of the future, but a positive recognition of the *desirableness of difference.* The Evangelical Alliance has been alluded to. It has adopted a motto in very good Latin to express its idea of the basis of unity amidst differences. Translated into English, it is this: "In Essentials, Unity; in Non-essentials, Liberty; in all things, Charity." This is an approximation towards the true basis, but is still too narrow, and would fail as a universal reconciliative programme. I would propose, therefore, as the amended watch-word of progressive human development the following formula: "In all things not trenching on others' rights, Liberty; in things proved, Unity; in what can be doubted, Free Diversity; in all things, Charity."

PERSONS do not reflect, we shall speedily die. If any do thus reflect, their quarrels speedily terminate.

Currency and Finance.

The Nation's Danger.

Since the passage of the legal tender act by Congress in 1861, the people of this government have probably never experienced a more critical period in our financial affairs than the present time.

Should the Bland silver bill, making 412½ grains of silver 900 fine a standard dollar and full legal tender for all debts both public and private, become a law, its evil effects upon this country can hardly be computed. To-day the price of standard silver in London is fifty-four pence per ounce, with a downward tendency; in this country it can be purchased in vast quantities at one dollar and eight cents per ounce. The problem is not a difficult one for anybody to solve. If one dollar and eight cents will purchase 480 grains of silver 900 fine, how much silver of the same quality can be bought for one dollar? Or, to reverse the problem if 480 grains of silver can be bought for one dollar and eight cents, what will 412½ grains be worth?

To pass this bill is simply to reduce our standard for the measurement of values by eight or ten per cent, thereby repudiating so much of the indebtedness of the Government and the people.

But where is the gain to either? The shrinkage in the purchasing power of the new coin in this country would be universal. The debtor and creditor classes are so mixed up and interwoven in their business relations, the sum total of their internal debts being so nearly balanced by the entire amount of their credits, that it is hard to see how we as a people can be benefited by the reduction. The slight gain to the debtor would be lost by the creditor, a temporary advantage which could not help the people as a whole. It is an easy matter to foretell where the great loss would finally rest, for the laws of finance are as certain and unerring as the law of gravitation.

The reduction of a nation's standard for the measurement of values has invariably made the rich men richer and the poor men poorer. Capital can always meet the storm better than poverty; the capitalist who has both money and credit can take advantage of the times, he can buy with his credit alone, and pay in a reduced or depreciating currency, while the poor man who has neither money nor credit is always the victim; he cannot buy when an opportunity to protect himself from loss is offered, he has nothing to sell but his day's work, the proceeds of which are consumed at once. Labor cannot be held for better prices, but must be sold to-day or it is lost forever. Among all the devices for cheating the poor man, none is more effectual then that which deludes him with a depreciated or debased money.

The United States Government, now in debt about two thousand million dollars, could apparently save two hundred millions by reducing her monetary standard ten per cent; but is this honesty, or even policy?

More than two-thirds of this debt is owned by the people of the United States. Over two hundred million dollars in Government bonds are held by the Savings' Banks, which are in debt over eight hundred and forty-three million dollars to two million three hundred thousand depositors.

Four hundred million dollars in Government bonds are owned by two thousand and eighty National Banks, with an aggregate capital of over four hundred and eighty millions, owing depositors over six hundred million dollars. Three hundred and seventy-five million dollars in greenbacks and fractional currency are in circulation. About six hundred million dollars in Government bonds are held abroad, and the balance of the public debt is held among the people of this country. Surely, nothing can be made to the Government by depreciating these securities. As the people compose this Government, to rob them in this manner would be like taking money out of one pocket to put it into another.

The only apparent advantage in the new monetary standard would be the gain of eight or ten per cent. on the six hundred million dollars held abroad; but before crediting this anticipated profit of forty-eight to sixty millions to the Government, let us *count the cost.*

To-day we are owing fourteen hundred and fifty million dollars in bonds bearing an average interest of 5½ per cent. By funding these into 4½ per cent. bonds (which we were rapidly accomplishing prior to the agitation of this silver question) a clear saving to the Government could be made of fourteen million five hundred thousand dollars per annum. By paying one hundred cents on the dollar, as we do pay, the United States can save in interest alone, during the next four years, more than we could possibly gain by cheating our foreign bondholders. Reduce our monetary standard to 412½ grains of silver, and the funding process will entirely cease, the rate of interest will immediately advance to six or seven per cent., and perhaps higher. As we are not prepared to pay our debts at present, even in silver, but must borrow for many years to come, will not this Government be at the mercy of capitalists when our short bonds mature? How shall we appear in the money markets of the world, or among our own people, asking for new credit with our old credit so badly shaken?

A depreciated or short-weight metallic currency will always drive out of circulation the better currency; for who will pay one hundred cents when he can discharge the same obligation for ninety-two cents? Who will pay the price of four hundred and forty grains of silver when he can use four hundred and twelve and one-half grains for the same purpose?

Our exports to foreign nations amount in the aggregate to over five hundred million dollars per annum, every dollar of which will be measured in gold. To reduce our monetary standard to 412½ grains of silver would enable foreign nations to meet this vast obligation with four hundred and fifty to four hundred and fifty-two millions of imports, making a clear gain out of the people of the United States of forty-eight to fifty million dollars per annum. Our exporters will buy the products of this country with silver and sell them for gold. Our importers will buy abroad with gold and sell for silver.

The loss sustained by the difference in the price of the two precious metals will fall wholly upon us, for we alone will accept the short-weight silver dollar, while our foreign neighbors exact full weight in gold.

Syracuse, Jan. 18, 1878. JOHN W. TRUESDELL.

A FEW WORDS IN RESPONSE.—With all respect to our able correspondent, who presents facts and figures in a terse manner hard to refute, we nevertheless are compelled to take ground somewhat opposite to his. He presents the conservative side of the question, but the best interests of the masses of the people lie on the other side. The capitalists and bankers have a direct interest in the money question, but that of the people does not rest in that quarter. Whatever tends to raise the value of the circulating medium or that tends to restrict its volume, enhances the interests of the capitalists who hold the larger share of the money-wealth of the country and in the same ratio is against the large debtor class and working class.

If the real money of our country amounts to $2,000,000,000 and $500,000,000 is held by certain capitalists, it may be seen at once that they hold 25 per cent. of the money-wealth of the country. If by reducing the bulk of the circulating medium, or by depreciating a portion of it so that it is not taken as a legal tender, so that there is but $1,000,000,000 in use as currency, the capitalists retaining, as they would be sure to do, their $500,000,000, it is quite easy to see that their relative share of the currency of the country, with their consequent influence and power, would be exactly doubled. They would own fifty per cent. of the money of the country in place of twenty-five, and in the same ratio the share belonging to non-capitalists, producers and workers would be lessened.

The demonetization of silver had this effect—to the extent that the bulk of the circulating medium was thereby reduced so far money-holders were benefited and the money-getters injured, the remonetization of silver must of course have a reverse action.

We will not pretend to say just how many grains the silver dollar should weigh, but if we are to have a metallic currency, there seems to be no sufficient reasons why silver should not be a part of such currency, and if it is to be used as money at all, it should answer all the purposes of money, and be receivable for all classes of dues. We therefore give our vote in favor of the remonetization of silver.

Our friend's arguments are strong, and what he says on the score of justice has much weight. So far as our bonds are concerned, however, they were mainly bought with a highly reduced currency, a dollar of which was worth little more than half the value of a dollar in gold, and if in redeeming them, but 92 or 95 cents per dollar should be paid, the injustice of the transaction is not appalling. The bondholders have already bled the people and the government of this country excessively, and should five to eight cents on the dollar be saved to the people by paying them off in silver, it will not be a case of gross injustice!

There is, doubtless, some hardship to capitalists that debts due them in dollars worth one hundred cents should be paid in dollars worth ninety-two cents, but it is not so bad as the case is when reversed. It is a far greater injustice for the people to pay one hundred cents to the bondholders for what absolutely cost them but forty cents. If there is any advantage to be enjoyed by either it should inure to the poor and laboring classes. There is far less danger of the money-holders and bankers being imposed upon than the workingmen of the country. In all the legislative enactments of the last decade scarcely one act has been passed in the interest of the laboring portion of the community.

We are more in favor of an abundant circulating medium than a stickler that the country should reach a certain point in the scale of value. Give the people plenty of money and let it be of uniform value, and the best interests of the people will be conserved. If the greenback had been made a legal tender for all manner of dues, it would have been the best currency a people ever had; and, though getting on in years, we hope to live long enough to see a good national paper currency doing the entire exchange business of our country. But, if we must have a metallic basis, we say let silver help to form it. There is not gold enough to meet all the wants of trade and let not silver be cast into obloquy. In our boyhood days gold and silver ran very pleasantly together and why not again?

We are anxious that Government should issue money enough, on approved security, to meet all the demands of the country for a medium of exchange, and we wish to see the same issued at a rate of interest not exceeding three per cent. If this was carried out, all interest would be reduced to about the same rate. Excessive interest is one of the great evils of the age. On the average, it reaches ten per cent., and this is enough to crush any legitimate business in the world. Thousands of farmers, merchants, and manufacturers are yearly ruined by the excessive interest they are paying, and, unless relief is afforded, hundreds of thousands more will have to go by the board. We say, then, let Government issue money enough, on proper security, so that the general rate of interest shall not exceed three per cent.

The remonetization of silver, we think, will be a step in the right direction.—[ED. T. S.]

A Few Questions for Margaret Chappellsmith.

January 28, 1878.

I am a farmer. I am one of a *large number* in this immediate vicinity who purchased farms soon after our late war. Gold was then worth about twice what it is now in currency. We ran largely in debt for our farms. We received good prices for our produce. We hired a very large amount of help. We paid them liberally. *All were well satisfied.*

We have net yet canceled our debts for our farms, but have improved our buildings very much, etc.

Now money with us is very scarce. All our produce is very low. We can only pay our interest. We cannot hire our poorer neighbor, for we cannot pay him. This winter he is idle.

We have sold all we can spare to pay interest on our indebtedness. Gold is down to 101½.

Our poorer neighbor has nothing to eat. We have plenty for him to do but have nothing left to pay him. Who is benefited by this contraction of the currency? Those in the fire can best judge who is being burned. When gold was worth 280 we could hire all who applied. We could pay them so that they were perfectly satisfied. We could enjoy luxuries, and purchase sewing-machines for our wives and daughters, and pay our interest, and a small sum on the principal. Our land was worth almost twice what we could now get for it, were we obliged to sell.

I know that ours is not an exceptional case, as whole communities of farmers, east and west, are in the same boat with us.

The cry, "We are out of employment! We cannot get work!" is all over the land, and the telegraph brings us word that our cousins in Wales are starving.

When gold was at its highest I never knew an instance of a laboring man refusing, or being dissatisfied with greenbacks or silver.

This mawkish sympathy for the *poor* money lender, who would take 25 per cent. interest if the law would allow it, is sickening. Take care of the poor, and the rich will take care of themselves.

Who is most in danger of being burned?

CENTRAL NEW YORKER.

Letters from Friends.

Organization.

FLORENCE, IOWA, Jan., 1878.

FRIEND BENNETT: A Local Auxiliary Liberal League was organized at this place on Saturday evening, Jan. 19, met at the residence of Mr. and Mrs. Phil Wagner, adopted a constitution declaring ourselves in "full sympathy, fellowship, and affiliation" with the National Liberal League, and elected the following officers for the ensuing year: President, Byron McQuinn; secretary, E. C. Walker; ass't secretary, Albert M. Rogers; treasurer, Mrs. R. Irena Wagner; counsellors, Charles M. Rogers, C. B. Hayden, Phil. Wagner, and Richard Merritt. We have a charter membership of nineteen. Our annual meeting for the election of officers of the League will be held on the 19th day of January. Annual meetings for the election of delegates to the annual Congress of the National Liberal League will be held at such time as the Board of Directors shall determine. Regular monthly meetings for consultation and the transaction of business on the 19th of each month. Commence our regular Sunday meetings on the 27th inst. with a discussion at Wagner Hall upon the taxation of church property. Music and other entertainments will be furnished, and we hope that it will be largely attended. We intend to institute a Children's Fraternity as soon as possible. It is what we need above all things else. Our constitution makes provisions for the establishment of a Sunday reading-room, under the auspices of the League, as soon as the Board of Directors shall deem it expedient.

Most of the Liberals here have taken hold of the enterprise in a manner and animated by a spirit which should make our League a success. May it be a most potent power for good in this community! The Methodists are holding a "revival" of superstition, and "sanctification" is all the cry. Very bitter, very intolerant are they! They heap abuse upon all who dissent from their teachings and methods. They will allow no one not believing as they do one word in their meetings, not even to correct the most outrageous misrepresentations. We shall set them a better example with our perfectly free platform.

And now, in conclusion, I would say to the Liberals of Iowa, "Go and do likewise. In organization is strength, and justice to the defamed and weak. Now is the hour to work. STAND BY YOUR COLORS! for there is nothing so disgraceful and deplorable as cowardly silence when the right is assailed. Avow and defend your principles. If you do not, *you betray Truth and Right.*" E. C. WALKER,
Secretary Florence Liberal League.

A Woman's Thoughts.

The last TRUTH SEEKER comes loaded with the horrible transactions of Anthony Comstock. We can but ask ourselves the question over and over again, can it be possible such outrages have been committed by this man Anthony, from time to time and countenanced by our Government officials? When Mrs. Woodhull was arrested and thrown into Ludlow Street Jail and her business ruined, the leading newspapers were quite reticent. It was only a woman. She said persecution would not end with her case and boldly proclaimed that liberty of the press and free speech were in peril, that the God-in-the constitution ring were busy, and that American people would some day ere long wake up to the fact that they were robbed of the liberty our fathers fought for. I am sure the prophecy is fast approaching its fulfillment. Yet many are blind to the fact. Surely if such a man as Anthony Comstock can be suffered to run at large and wield such mighty power in the land, and fill his pockets with money wrenched by purjury from his victims, what is there in the line of injustice and tyranny that may not be looked for. Liberals! deceive not yourselves, thinking for a moment there is one thing such a man and those that support him dare not do. The leading newspapers are silent. It is only free-lovers and Infidels now who dare speak. I ask has not the honest, outspoken free-lover any rights the sneaking hypocritical de-

bauchee is bound to respect? Has not the honest, outspoken Infidel any rights the long-faced, high-salaried clergy, and the Y. M. C. A. are bound to respect? In all sincerity I ask these questions and urge every Freethinker to look the matter square in the face and ponder seriously upon the subject. ZUBA.

Uselessness of the Comstock Laws.

NORWICH, CONN., Jan. 19th, 1878.

D. M. BENNETT, *Dear Sir:* Last evening I forwarded to you, through the politeness of our esteemed friend, the eloquent young speaker and reformer L. N. Goodell, the petition to Congress for the repeal or modification of that, perhaps well-intended, statute, enacted ostensibly for the purpose of suppressing the transmission of objectionable matter through the mails, &c., and which is now being prostituted to the vile purpose of *degrading* purely scientific medical works on anatomy and sexual physiology, and also classical prints of statuary, &c., which are admired by all lovers of art, to the level of that pernicious trash known as "obscene literature."

I am informed by eminent clergymen, and others of this city, that the statute alluded to, as applied to that class of matter which it was specially designed to suppress, has signally failed in that respect, since, as has recently transpired, the students in our academies and female seminaries are still being supplied with that corruptive literature. It is evident that unscrupulous persons, through prospective gain, still find means of subverting or evading the law. While on the other hand, under its stringent provisions, honorable law-abiding citizens who are engaged in the laudable undertaking of disseminating useful knowledge to instruct youth in the way of truth and purity of purpose and warn them against pernicious practices and vicious habits which so surely enervate and debase the human form, are subject to arrest, heavy fines, and imprisonment under the misapplication of this law.

This indiscriminating statute seems to class the noble souls who are devoting their lives to the moral, intellectual, and physical advancement of the human race in the same category with depraved debauchees who pander to sexual vice and immorality, stigmatizes their reputation as unscrupulous traffickers in obscenity, and condemns them to prison with graceless felons to serve out the merciless sentence of an oppressive law, the operation of which has proved a disgrace to an intelligent people.

In practice, this statute seems to have stultified itself, since the legitimate result of its operation proves the reverse of its probable intention—viz: the promotion of morality—for while evidently ineffectual in its ostensible object, it has only proved successful in suppressing scientific knowledge upon the most important subject connected with human existence—physiological information, which alone can safely insure youth against the baneful influence of trashy literature which, sooner or later, is sure to be obtruded upon their attention.

I have yet to meet the man who will admit that he could be morally contaminated by the contemplation of lascivious prints or obscene publications, from the fact that he considers himself "posted" on the subject, and is well aware of the fearful consequences attendant upon immoral practices.

Then let us remove the false stigma of "obscenity" from physiological instruction, and allow children through its guileless teachings to become "wise unto salvation" that, by being forewarned they may avoid the baneful influences and degrading habits of mistaught youth, and semi-idiotic, abortive specimens of humanity who have become physically and mentally enervated—emasculated through the pernicious effects of early vices—and who seek to impress upon the plastic mind of childhood the idea that they are considered as nothing but *babies* until they can produce the tangible evidence of manhood, as illustrated by the demoralizing practices of older transgressors. And in the *unnatural strife* to emulate manhood's distinctive condition, the immature organs are prematurely excited and stimulated to abnormal growth and action which results in a precocious unfoldment of sexuality with all its concomitant evils.

The policy of withholding knowledge of these important matters from children, under the absurd impression that such a course is proper, has been pursued until, through ignorance of inevitable consequences, and the instigation of base example, the pernicious practice of sexual abuse has become alarmingly prevalent, and fond parents well may tremble while contemplating the fearful dangers which environ the pathway of their little ones.

Then let us anticipate and forestall the contaminating influence of vile publications, and the pernicious example of unfortunate victims of vicious habits, through timely instruction.

The more intelligent people desire that *truth shall be set free*, and allowed to besiege the grand citadel of ignorance and error—the final stronghold of "total depravity!"—and they propose to discountenance the use of obnoxious epithets as applied to classical works of art and instruction upon anatomy and sexual physiology, whose mission is to redeem a degenerate race by educating children as well as parents in the inexorable laws of their own being, and teach them to shun physiological transgression and its attendant misery, and provide the forceps of knowledge which shall deprive the vile serpent of "obscenity" of his *venomous fang* and neutralize its insidious poison as he seeks to enfold the innocent heart of youth in his loathsome embrace!

The petition is endorsed by one hundred and seventy-three signatures, and is a good representative list of the best citizens of this city, and could I have circulated the document a few more days, the number of signatures might have been almost limitless, since nearly all of the most intelligent people, to whom its object was explained, expressed their hearty approval of the measure.

Yours in truth, BYRON BOARDMAN.

P. S. Geo. P. Wright says, "I have signed this petition for the reason that under the provisions of the statutes to be repealed, modified, or defined, the Holy Bible would be liable to be prosecuted as an obscene book."

LISBON, IOWA, Jan. 22, 1878.

MR. BENNETT: I see in your paper of Jan. 19, that Comstock's accomplice, Joseph W. Britton, is a Jew by birth. I feel disgraced that the Jews should produce such a contemptible character, and also that he signed his name Joseph Levy. That corresponds well with my name, but happily I am a resident of Lisbon, Iowa, and I have not been in New York for thirteen years. So the readers of your paper in our vicinity will not mistake me in being Anthony Comstock's accomplice. Fraternally yours,

JOSEPH LEVY.

FORT LEE, N. J., Jan. 27, 1878.

MR. D. M. BENNETT, *Dear Sir:* J. K. Ingalls and William Rowe are right, and Margaret Chappellsmith is wrong. Macdonald's attack on the workingmen's many children is an ill-mannered insult to humanity. Shame to such an ignorant pen, insulting the producing class. Does that Macdonald not know that there is room enough for ten times more of us in our country?

Margaret Chappellsmith's sentiments are those of nearly all the city papers; what is the use of it in THE TRUTH SEEKER? There is not a single line of truth in that long epistle, "The Effect on Wages of Bland's Silver Bill." Mrs. Chappellsmith says: "There is not a demand for circulating medium." What nonsense, when the fact is proved by statistics that we have need of four times as much as is now in circulation. "The world produces more than can be sold at a *profit*." Bigger nonsense yet! Think of the want, misery, starvation, now in our midst. Produce markets are overstocked, dealers can't sell with a *profit*." Because, dear Margaret Chappellsmith, there are three *million tramps*. "Irredeemable paper money is mischievous." Why? Go ask the French; they tried it just now, and say, *No!* "The silver bill is mainly designed for the traffickers' *profit*." *Profit*, now, three times! If the dealers in produce must have *profits*, why are you jealous about *profits* for the producers of silver?

Dear Margaret Chappellsmith! you forget to mention the class taking the most *profits* of our country, the bondholders. They paid forty cents for a dollar, and want their interest in gold, and want gold for their paper. If our stamp is good on those bonds, will it not be the same on greenbacks? We are able to feed the hungry all over the world, if they can pay. Let those who want foreign buffoonery, fix the standard of gold by themselves. Our redeemer is only the greenback. A. SEMMENDINGER.

BURLINGTON, IOWA, Jan. 27, 1878.

FRIEND BENNETT: On receipt of my sixth number of *Payne's Age of Reason*, I mailed the following postal card to Seth Wilbur:

"Having been taken in and done for when I subscribed for your paper, as undoubtedly many a better man has, never suspecting that it was a Y. M. C. A. Comstock outfit, I will now swallow the humiliation the best way I can, merely requesting that you will at once strike my name off your list."

This flank movement of Comstock's is a remarkably smart trick, and if this needy ——— Payne had not been on hand, Anthony would have found some other ——— to play the part of traitor in our camp. I "smelt a mice" with Payne's second number. Yours very truly, W. B.

WEST POINT, IOWA, Jan. 22, 1878.

D. M. BENNETT, *Dear Sir and Brother:* I wrote you last summer, and if my memory serves me right, I mentioned the desperate financial condition of this place on account of the floods of the past two years. We have had a third year of the same kind, which renders our condition more desperate than before. Money is very scarce; people cannot pay their debts; many are suffering, and some of us are doing what we can to keep them from suffering more. You have a few friends in this place; better friends you have nowhere, although we have not assisted you pecuniarily. But we have held our little force in reserve, with a firm and steadfast resolution to back you with every dollar we are worth, and our lives if necessary, when the worst came. Your tribulations have been our tribulations, and none rejoice more than we to see you so well out of your thraldom. We certainly hope that no Liberal will diminish his exertions until that blackest of all blots upon the escutcheon of our nation—the odious Comstock laws—shall have been forever removed.

Number two of Payne's *Age of Reason* was sent me. I am sorry to see the disposition of its editor towards you. The course he is pursuing is calculated to do more injury to him than his paper will ever do good to the cause. The worst mistake a man can make in business is to attempt to build up his own prosperity by breaking down his competitors. The covering with which Mr. Payne attempts to hide his designs is too thin. No one can fail to see through it. I regret that he has chosen the course he has. It will ruin his paper, and may injure the cause of Freethought. I should be glad to see every Liberal paper prosper, and would have taken the *Age of Reason* myself, and tried to have got others to subscribe for it, had it not taken this unwise course. On account of the hard times and the cheapness of the paper, I could have obtained several subscribers but for the objection mentioned. Enclosed find P. O. order for ten dollars with which to renew my subscription. My time is not out, but I want to begin with the year. Charles Eichhorn renews his subscription for one year, beginning with the year. A. Rabe, a new subscriber, wishes also to begin with the year. The remaining one dollar place to my credit. I wish you would also send the paper to Elias Lavee, of this place. He was the first to introduce it here. He is getting to be quite old, has had the misfortune to lose one of his legs, has a family to maintain, is poor but honest, and through the pressure of the times was obliged to give up THE TRUTH SEEKER. I will see that by the end of the year you get your money. Please send me the "Champions of the Church," "Analysis of Religious Belief," Thomas Paine's "Age of Reason," and the first number of the "Holy Cross" Series. Send bill and I will remit in a few days.

Yours truly, J. W. MOREMAN, M. D.

It is statute law that makes children "illegitimate."

"A bastard shall not enter the congregation of the Lord; to the tenth generation shall he not enter the congregation of the Lord." Deut. xxiii, 2.

What virtue in hiring ministers to save souls, when it is utterly impossible for the combined force to even save one with statute laws like our own—long ago imported—which annul even the "Divine plan of Salvation."

Under our laws, not a human being in Christendom can ever enter the congregation of the Lord; for not one can trace his title clear to the tenth generation.

Could the community realize the full import of the above, it would seem that no time would be lost in removing the disability for the protection of future generations.

M. U. F.

NEW HAVEN, Jan. 26, 1878.

DEAR BROTHER BENNETT: Enclosed please find $13.00. Three to be applied on my subscription to TRUTH SEEKER for the current year, and ten dollars to redeem my pledge made some time ago, to aid in your defense. I am happy to congratulate you on your freedom, and hope you may long live to fight the battles waged against free speech and the freedom of the press. Yours for the cause of Truth and Humanity, L. F. JOHNSON.

Laws of Life and Health.

Nursing the Sick.

Whoever has charge of a sick person should have authority to protect him from the detrimental influences of unguarded conversation. If visitors will not conduct their conversation so that it does not harm, somebody should manage for them. Physicians' efforts are often rendered unavailing, their hopes blasted, and the patient's life sacrificed by the intermeddling and unguarded conversation of visitors. Every community is blessed with several *ignorant wiseacres* who are always on hand with their advice when anybody is sick. They are always ready to draw upon their inexhaustible supply of knowledge, and are lavish in their prescriptions. Sometimes they wait till the medical attendant has announced the name of the disease, then they have got something "good for it." They often go so far as to furnish their own prescriptions, and force them down the patient's throat. Sometimes they will wait half an hour for the "doctor's medicine" to perform a miracle, and if it ain't done, then "I told you so." Something else must be done—they know what will do it—they have got an infallible remedy that cured old Aunt ——s sister's husband's niece's little boy when he was just so. The patient takes it, perhaps, and in all human probability "gets no better very fast;" then of course the "doctor don't know anything." These wiseacres are always on hand to interfere with whatever is being done, but are never there to take the responsibility of their acts. If the patient gets well, they cured him; but if he dies, the doctor killed him. It is a pity such individuals never get sick and have to employ a doctor, and then have the drug-clerk make a mistake in putting up the prescription.

Another set always have some discouraging story to tell for the patient's edification—how somebody died of such a disease, or that they were sick a long time before the doctors found out what was the matter, or it ran into some other disease—and all such yarns that discourage and annoy the patients, and thus retard their recovery. With all due regard to the patient, we consider that a physician is justified in abandoning any case when the friends and nurses permit such meddling, because the physician's reputation is jeopardized and the patient sacrificed; hence, we say, the nurse should be armed with proper authority to put a stop to such officiousness.

Many people will permit such meddling, even when they know it is injurious, because they don't want to offend the meddler. The question arises just here whether it is better to offend them and save the patient, or retain their friendship and lose the patient. One must be sacrificed. Which is worth the most?

PRACTICAL MEDICINE.—For lead colic, Dr. Laramie says, soak a piece of flannel in two ounces of chloroform and lay it over the bowels. Cover it with another piece wrung out of hot water. He says it relieves the pain at once, and all that is necessary after is to take a mild cathartic.

Useful Recipes.

FOUR WAYS TO MAKE YORKSHIRE PUDDING.—I. One cupful flour, pint of milk, two eggs; add a little salt, and mix into a batter; pour into the greased pan and bake under the beef; when nearly done remove the meat to brown the pudding; the eggs should be well beaten.—II. Mix five tablespoonfuls of flour with a quart of milk and three eggs well beaten; add a little salt, then pour into a buttered pan.—III. One quart of milk, six eggs, a little salt, and as much flour as will make a stiff batter; pour into a dripping-pan (meat pan,) putting a few pieces of dripping on it here and there; bake for one hour. In Yorkshire, where the meat turns on a spit in front of the fire, the pudding is placed underneath the beef, and receives the gravy as it drips.—IV. Put six heaping tablespoonfuls flour in a basin; stir in enough milk to make a smooth batter, rather stiff; add three well-beaten eggs, one teaspoonful salt, and some more milk, using in all one and a half pints; beat it well and pour it into a shallow tin rubbed with beef dripping; bake it an hour, and then place it under roasting meat to catch the dripping, or keep it in the oven for ten or fifteen minutes, basting it frequently with the beef juice and dripping which run out of the beef; a hot oven, well-beaten batter, and serving it quickly are the secrets of a good Yorkshire pudding.

RAISED BISCUIT.—Make a sponge of about a pint of milk or water, with a small piece of yeast-cake, or a penny's worth of baker's yeast at night; in the morning knead with a pint of milk, warmed, and half a cupful o butter and lard; knead very soft; let stand until light, then knead again; when light roll out, cut with a small glass, let stand for an hour in the pans; bake quickly.

TEA BISCUIT.—One quart of sifted flour, a little salt, three teaspoonfuls of royal baking powder, a small handful of powdered sugar; mix lightly through the flour; rub a large teaspoonful of lard through the dry mixture; mix with sweet milk, the colder the better, (it takes nearly a pint;) roll out soft, cut in any shape you wish, and bake in a very hot oven. If they are not white and light, the fault will be in your oven. The same receipt may be used for shortcake baked on the griddle. Another way.—One pint of sour milk or buttermilk, one teaspoonful of soda, dissolved in a very little hot water, two teaspoonfuls melted butter, flour enough to make a soft dough, but stiff enough to handle; mix, roll, and cut out rapidly with as little handling as possible. Bake in a quick oven.

The New Church Doctrine.

BY WILL CARLETON.

There's come a sing'lar doctrine, Sue,
Into our church to-day;
These cur'us words are what the new
Young preacher had to say:
That literal overlastin' fire
Was mostly in our eye;
That sinners dead, if they desire,
Can get another try;
He doubted if a warmer clime
Than this world could be proved;
The little snip—I fear some time
He'll get his doubts removed.

I've watched my duty, straight an' true,
An' tried to do it well;
Part of the time kept heaven in view,
An' part steered clear o' hell;
An' now half of this work is naught,
If I must list to him,
An' this 'ere devil I have fought
Was only just a whim;
Vain are the dangers I have braved,
The sacrifice they cost;
For what fun is it to be saved
If no one else is lost?

Just think!—Suppose, when once I view
The heaven I've toiled to win,
A lot of unsaved sinners, too,
Comes walkin' grandly in!
An' acts to home, same as if they
Had read their titles clear,
An' looks at me, as if to say,
"We're glad to see you here!"
As if to say, "While *you* have b'en
So fast to toe the mark,
We waited till it rained, an' *then*
Got tickets for the ark!"

Yet there would be some in that crowd
I'd rather like to see:
My poor boy Jack—it must be 'lowed
There was no worse than he!
I've always felt somewhat to blame,
In several different ways,
That he lay down on thorns o' shame
To end his boyhood's days;
An' I'd be willin' to endure,
If that the Lord thought best,
A minute's quite hot temperature
To clasp him to my breast.

Old Captain Barnes was evil's son—
With heterodoxy crammed;
I used to think he'd be the one
If any one was damned;
Still, when I saw a lot o' poor,
That he had clothed an' fed,
Cry desolately round his door
As soon as he was dead,
There came a thought beyond control,
That, in some neutral land,
I'd like to meet that scorched-up soul,
An' shake it by the hand.

Poor Jennie Willis, with a cry
Of hopeless, sad distress,
Sank sudden down, one night, to die,
All in her ball-room dress;
She had a precious little while
To pack up an' away;
She even left her sweet, good smile—
'Twas on the face next day;
Her soul went off unclothed by even
One stitch of saving grace;
How *could* she hope to get to heaven,
An' start from such a place?

But once, when I lay sick an' weak,
She came, an' begged to stay;
She kissed my faded, wrinkled cheek—
She soothed my pain away;
She brought me sweet bouquets of flowers
As fresh as her young heart—
Through many long an' tedious hours
She played a Christian part;
An' ere I long will stand aroun'
The singin' saints among,
I'll try to take some water down
To cool poor Jennie's tongue.

But tears can never quench my creed,
Nor smooth God's righteous frown,
Though all the preachers learn to read
Their Bibles upside down.
I hold mine right side up with care
To shield my eyes from sin,
An' coax the Lord, with daily prayer,
To call poor wanderers in;
But if the sinners won't draw nigh,
An' take salvations's plan,
I'll have to stand an' see 'em try
To dodge hell if they can.

Obituary.

DIED.—January 4, 1878, at the residence of EDW. NASH, in Milwaukee, of pneumonia, THOMAS PARKS, of Baraboo. Aged 73 years and 8 months.

Mr. PARKS had been for thirty years an avowed Infidel, according to the true definition of the word: A disbeliever in the Christian religion."

Though modest and unobtrusive in his demeanor in life, yet so firmly fixed was his theory that the Christian plan is altogether a vague chimera and pure hallucination that he objected to having his dead body the subject of its rites at his burial. Accordingly, he himself made provisions inhibiting his Christian interment by a compact with his friend Mr. Joseph Hawes, who consented to speak some words o'er his corpse and read a deliberate statement, written with his own hand, to assure the living that Thomas Parks died as he had lived—an honest, sincere Infidel. On his death-bed he calmly selected men of kindred views whom he desired to serve as his pall-bearers, as an earnest to those who knew him that there was no "death-bed repentance" in his case, as he had nothing to repent of.

Very many people—those attending the funeral and those who did not—have expressed a desire that the "Confession of Faith," and the remarks made in connection, be published. So this edition of the Obsequies is printed, with no apology for putting it forth among those who desire to read it.

BARABOO, WIS., Jan. 11, 1878.

EDITOR TRUTH SEEKER, *Dear Sir:* I enclose you pamphlet containing "Confession of Faith," funeral services, etc., of one of your subscribers and admirers, Thomas Parks. I am requested by those he left behind to say that the greatest trouble he had during his short illness was his anxiety respecting your persecution by that "man of God," Anthony Comstock. The last words that could be understood from his lips expressed the hope that you would come out all right, and that the day was not far distant when such a contemptible being as your prosecutor would be a thing of the past.

He was truly a good man, and thinking you might like to print his "Confession of Faith" some day is the reason of my sending it. J. HAWES.

P. S. Shall I be taxing your valuable time too much in asking you for a *sentiment* that I may read to the Liberals of Baraboo on the evening of the 29th, Thomas Paine's birthday, as we are going to celebrate it? J. H., Sec.

[We will publish the "Confession of Faith" in a future number—probably our next.—ED. T. S.]

George Francis Train.

Mr. Train holds himself responsible for the utterances here made and entirely exonerates the Editor from all responsibility therefor.

Train Tickles Himself and the Universe Laughs!

COMSTOCK'S PISTOL PRACTICING AT THE BAR!

MR. TRAIN NOT DISGUSTED.—THE TRUTH SEEKER DID NOT CUT THE WIRES.—BENNETT STILL FLIES THE FLAG OF INDEPENDENCE.—COMSTOCK RESORTETH TO REVOLVERS.—THE YOUNG MEN'S CHRISTIAN ASSOCIATION'S AGENT FLOURISHETH FIREARMS IN OPEN COURT.—MRS. SLENKER'S APPRECIATION.—SAINT TONY, THE HYPOCRITE.—BIBLE MUNCHAUSENISM.—DEMONOLOGY SUICIDING.—GHOSTS GETTING THE GRIPES!

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.: Since cutting the wires in my postal, THE TRUTH SEEKER explains why Trainism was cut short! So I evolute again. The fact is, I thought you had gone back on me, when I had no right to think so! You were only firing your Comstock columbiad.

MADISON SQUARE, P. E 48.

CITIZEN D. M. B.: No proof Monday! No TRUTH SEEKER to-day! No note from D. M. B. Hence, I take it, it is all up with G. F. T.—at any rate we will consider it so. When my copy "goes a begging," the edge is off the knife. The cork is out the bottle. Unless it is prized more than any other except your own, the time has come to cut the wires. 'Tis always so.

Newton's dynamite burst Hell Gate! Mine has exploded Comstock!

Two papers (the *Train Ligue*) freed Woodhull! Five papers forced Lant out with Grant's pardon! One short talk in the Camden witness-box burst open Wilson's cell! And five articles in THE TRUTH SEEKER puts D. M. B. out of the courts! That ends it, so please send me up the ten packages of thunder-and-lightning copy you have, and consider THE TRUTH SEEKER in luck in having so good a fellow (who will always stand by you) in its columns as

G. F. T.

THE TRUTH SEEKER ON G. F. T.

"George Francis Train, it will be remembered, was arrested in 1873 by Comstock, on a charge of obscenity, and was thrown into the Tombs' damp, gloomy prison, where he lay in his close cell for six months. His offense consisted in publishing certain indecent passages from the Bible without a word of comment. It was evident that his accusers got ashamed of their conduct in arresting a highly intelligent man for publishing a limited number of extracts from the Bible in all their native purity. They wished to get him off their hands without a trial, but he refused to leave prison until duly tried and duly discharged. This they evaded. Finally, an order was issued from Albany to raze the unhealthy Tombs prison to the ground. Under this state of things, Mr. Train left the prison, after which nothing was done toward tearing down the Tombs. To keep a citizen in prison so long on so frivolous a charge is a disgrace to the Government and an outrage upon the rights of an American freeman."

True! most noble King Agrippa! But what are you going to do about it? Is anybody going to arrest the Bible Society for sending their "dung-box of legalized obscenity" through the mails for Christ's sake?

WHOLESALE COMSTOCKISM ADVERTISING.

"11. So likewise did George Francis Train sojourn for the space of six months in the Tombs of the Judges, because of the displeasure of Tony the Scarfaced, who did not like to have the epistles of Moses, Solomon, and Shakspere sent through the United States mails."—*Saint Anthony, in the T. S.*

What an immense amount of advertising this lilliputian Torquemada is getting through Bennettism in New York! Heywoodism in the witch-burning State! to say nothing of revolver-producing blackguardism in open court, or the Church temperance cases in the wooden-nutmeg region! But don't stop the avalanche! Don't repeal the bill! Let him pile up the agony! Comstockism is the power in Congress! The Benedict judges are more sought for than the Blatchfords! But the end is near! They have sown the wind; the whirlwind is not far off.

Mrs. Slenker says that "Train is unique, fresh, vigorous, and right, as well as prophetic and far-seeing."

True again. I do see the future. THE TRUTH SEEKERS are multiplying like mustard-seed!

THE COMSTOCK INQUISITION.

"Are the police of New York so busy keeping the dramshops closed that they cannot attend to the peddlers of obscene pictures who are driving a thriving trade among boys? They are to be found regularly on the street corners around the post-office, and their filthy pictures are shown to the young of both sexes. If Mr. Comstock is not too busily engaged in prying into private correspondence let him take a walk on Park Row, Nassau street, and Wall street. He will find plenty of legitimate and proper work to do."—*N. Y. World.*

What does Comstock care for polecats when he is hunting elephants? He wants Infidels, like Bennett! medical independents, like Dr. Foote! freethinking editors, like Heywood! Obscene pictures are not in his line. He is after bigger game. Now he is leading the Connecticut Church Crusaders with his little

REVOLVER IN A COURT-ROOM.

"Anthony Comstock pushed Britton up on the platform, and, drawing a revolver, swung it in front of him, defying any man to arrest his detective. He was instantly confronted by a lot of determined young fellows, who ordered him to put up his weapon and be quiet. He did so. . . As Britton and Rosenthal were hurried to the train, hundreds of angry men accompanied them, but were prevented by the Sheriff and the special officers from making their meditated attempt at violence."—*Sun.*

Having lost the game with THE TRUTH SEEKER, he tried to prop himself up on blackguardism! Suppression of vice indeed! Drawing revolvers in presence of judges! Did Congress give him that power also in the "Obscene bill"?

THE BROBDIGNAGIAN MUNCHAUSENISM OF THE HOLY SCRIPTURES.

"The whole Christian Bible system rests upon a series of impossible miracles. The creation—making worlds, suns, and stars of nothing—was a miracle. The creation of every plant and every animal was a miracle. The formation of man from the dust of the ground and of woman from one of his ribs were miracles. The drowning of the world and all in it save one family was a huge miracle. The escape of Israel from Egypt and getting through the Red Sea were effected by wonderful miracles. The journeying of the Israelites through the wilderness, being sustained by daily showers of manna from heaven, was a continuous miracle of forty years' duration. Their entry into the promised land by the parting of the river Jordan was a miracle. The fabled stopping of the sun and moon for nearly a day was an immense miracle. So of the wars and carnage which Joshua prosecuted during his lifetime. The successes of Gideon, Jephthah, Samson, and nearly all the warrior chiefs who successively arose were the results of miracles, Unless the god of battles was with them and fought on their side, they were usually defeated. The killing of Goliah by the stripling David and his sling was a miracle."—TRUTH SEEKER *Lecture.*

Exactly! But why perpetuate those Bible lies by endless disputation? After a squabble of two thousand years, the miserable debate will go on so long as you keep up the discussion. Stop advertising the swindle! Drop the *Anno Domini* chronology. Wipe out the old fraud. Commence anew in the Psychologic Era! Are not our miracles of steam, gas, electricity, industrial exhibitions, telephones, ocean cables, big enough to talk about.

LET US SCATTER THE GHOSTS!

Man must destroy belief in another world before he can benefit this! Better eat your bread to-day than wait for meat on the morrow! Everything comes to those who wait, but no one should wait with the expectation of its coming. The workingman's wild love of humanity really means a rise in wages. If duty is happiness, why do people sigh so and wear such long faces when saying "I have done my duty"? Sin is a priestly fraud! There is no such thing as sin in nature!

Man must abolish religion, spirits, theology, soul, immortality, before he can evolute into chronic content.

Each man is a world in himself. Each woman the whole solar system! The massing of individuals constitutes public life. But each has his own orbit. Talking helps. Meetings assist. But Psychology alone controls. It took millions of years to develop steam and electricity, and now comes Psychology, which swallows both, and dwarfs all individual force in the Universe.

Dynamitic electricity is a mighty force, but Psychologic evolution discounts it. When Dom Pedro touched the Corliss engine, the sewing machine a quarter of a mile away began to use its fingers.

DEMONOLOGICAL SUICIDE.

The Vineland *Independent* wants "an honest man" for President in 1880. How would George Francis Train do, friend Wilbur?—*Camden Post.*

We are opposed to all kinds of trains except railroad trains upon which we have a free pass. By 1880 George Francis Train will be ineligible for President, as he is now a candidate for a position in all the lunatic asylums in the United States, and by that time he'll be elected without doubt. Besides, Train's honesty, like Dogberry's comparisons, is very "odorous," friend Bonsall. Lastly, we object to joking about the President business any more. We're fearfully in earnest, and are bound to elect our candidate in 1880 if it takes all summer.—*Vineland Independent.*

Please notice, Mr. Bennett, my evolution! This Vinelander calls me a lunatic and a thief! Yet I never injured him. The man who strikes a man's character without cause commits certain suicide. He does not mean what he says, but it kills him nevertheless. By and by it will be dangerous even to jibe on my status. The people will soon see that those who strike me strike the Universe!

G. F. T.

HE insulted me, assailed me, beat me, despoiled me—cherishing these things in the spirit, ill feeling is not allayed.

HE insulted me, assailed me, etc.—by refusing to harbor remembrance of this in the spirit, ill feeling is allayed.

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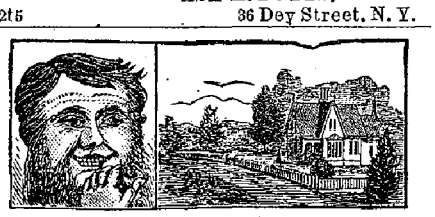
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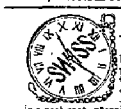
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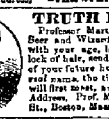
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BETTER to be unborn, than untaught; for ignorance is the root of misfortune.—*Plato.*

IGNORANCE is the night of the mind, but a night without moon or stars.—*Confucius.*

MANHOOD is the attainment of knowledge of self-helpfulness and the power and disposition to help others.—*W. S. Bell.*

FEAR inspires men with religious sentiments and manhood delivers him from his fears, and also from his religion.—*W. S. Bell.*

WHOSOEVER is out of patience is out of possession of his soul. Men must not turn bees, and kill themselves in stinging others.—*Bacon.*

I FEEL my immortality oversweep all pains, all tears, all time, all fears,—and peal, like the eternal thunders of the deep, this truth,—thou livest forever!—*Byron.*

THERE is something very sublime, though very fanciful, in Plato's description of the Supreme Being; that "truth is his body and light his shadow."—*Addison.*

FROM prehistoric times the human race has been under the control of ignorance and fear; but science has given knowledge, and knowledge has given courage.—*W. S. Bell.*

THE faults of others are easily seen, one's own difficult to see: other's faults one lays open as much as possible, his own he hides, as a cheat hideth the bad die from the gambler.—*Buddha.*

GOD the Father judges mankind worthy of his eternal wrath; God the Son judges them worthy of infinite mercy, and God the Holy Ghost remains neutral. How does this Catholic verbiage agree with the unity of the divine will.

PLATO considered the Divinity under three aspects, those of goodness, wisdom, and power. We must shut our eyes not to see in these the Trinity of the Christians. It was more than three thousand years back that the philosopher of Athens had called Logos, what we now call the verb.

IGNORANCE lies at the bottom of all human knowledge, and the deeper we penetrate, the nearer we arrive unto it. For what do we truly know, or what can we clearly affirm, of any one of those important things upon which all our reasonings must necessarily be built—time and space, life and death, matter and mind?—*Cotton.*

IT is no more possible for an idle man to keep together a certain stock of knowledge than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation or an influence: and the only method of preserving the bulk and value of the pile is by constantly adding to it.—*Sydney Smith.*

I CAN wonder at nothing more than how a man can be idle,—but of all others, a scholar,—in so many improvements of reason, in such variety of studies, in such importunity of thoughts. To find wit in poetry; in philosophy, profoundness; in history, wonder of events; in oratory, sweet eloquence,—and so many rich metals in their proper mines—whom would it not ravish with delight.—*Hall.*

WHEN the stiffened body goes down into the tomb, sad, silent, remorseless,—I feel there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to its place, man to his own. It is then I feel my immortality. I look through the grave into heaven. I ask no miracle, no proof, no reasoning for me. I ask no risen dust to teach me immortality. I am conscious of eternal life.—*Theodore Parker.*

WOMAN, your mission is the loftiest which belongs to humanity. In the capacity of mother alone you have more influence than you can measure; for "she that rocks the cradle rocks the world." Thine it is to achieve victories in comparison with which those of Semiramis, Xenobia, and Joan D'Arc are small. Laurels are thine in comparison with which those of Cæsar and Alexander fade away. It is thine to preside over the destiny of gems in comparison with which those of Golconda and Peru lose their lustre. Thrones may crumble, crowns will fade, and the lofty pillars and monuments of ancient grandeur must wither and decay, but the monuments ye rear shall stand when the proud cities that man's hand hath reared shall be the abode of the vampire and the noisome reptile. Woman, your mission is a glorious one, and I beseech of you, struggle to free yourselves from the silken meshes which have so long entangled your aspiring souls.—*Dr. Sara. B. Chase.*

DEATH is just as natural as life, and just as simple, beautiful, and painless. The disease that sometimes foreruns it may cause pain, but at the last death seems like a sweet, gentle sleep, and for us all is ended and we are not! Very few dread death when they realize what it actually is. The false teachings concerning it, and the uncertain future which was supposed to be our lot, made it terrible to many, but to the thinker, in the idea of death there is nothing to fear or dread. He grieves to part from dear ones, to give up the precious and beautiful things he loves; but knowing it must be, he does not mourn or repine at the inevitable. He feels that he has lived a happy and useful life, enjoyed his days in all the fulness and completeness possible for him, and is willing to "step down and out" when the great flat comes, and make room for those who are to follow after and succeed him. Our only future is the future of our race.—*Elmina D. Slenker.*

Odds and Ends.

SPRING openings: rat-traps. Fall openings: chestnut-burrs.

A MAN born to command is different from one made to order.

RED CLOUD wants the pockets of his tribe to have a silver lining.

THE stove dealers ought to fetch out a Creedmoor range for this winter's market.

SOMEBODY advertises in a daily paper for a servant girl "who would not be above placing herself on an equality with the rest of the family."

A MAN declares that it is impossible for him to keep out of trouble, for in the best of times his business drives him to the wall. He is a bill poster.

"WHAT will become of the last man?" says a scientific exchange. Why, manufacturing shoes by machinery is knocking him out of the business.

ON being asked what he thought fire-flies were made for, a little boy answered, "I think God made them for candles to light the little frogs to bed."

A LADY has just been appointed principal of a high school we know of. From which it is fair to assume that the motto of the trustees is "Principals, not men."

MR. SMITH, who has to lug a scuttle of coal up stairs three times a day, reads with prospective joy the announcement that the coal fields of the world will be exhausted in two thousand years.

"How much are those tearful bulbs by the quart?" asked a maiden of a tradesman the other morning. He stared at her for a moment as if bewildered, but soon recovered himself, and bluffly answered: "Oh, them inyuns? Ten cents."

A FARMER having cattle trespassing upon his grass fields posted up the following: "Notis—If any man's or woman's cows or oxen gets in these here otes, his or her tail will be cut off as the case may be. I am a Christian and pa mi taxes, but darn a man who lets his critters run luse, say I."

A ST. LOUIS paper tells a story of a disconsolate widower who, on seeing all that was mortal of his late wife lowered into the grave, exclaimed, with tears in his eyes: "Well, I've lost gloves, I've lost umberellas—yes even colts and horses; but I never—no, never—had anything cut me like this."

"CAPTAIN," said a fashionable lady to an old-fashioned naval officer who stood up to go through a country dance with her without gloves, "Captain, perhaps you are not aware that you have no gloves on?" "O, never mind, ma'am," answered the Captain; "never mind, I can wash my hands when we've done."

TWO FRIENDS, just married, were discussing rapturously, as they congratulated each other, the merits and charms of their spouses. Said one: "My wife has got the loveliest head of hair I ever saw, even on the hair-renovator labels. When she lets her hair down the ends fall to the floor." "That's nothing," replied the other; "when my wife lets her hair down it all falls to the floor."

A HOUSEKEEPER'S TRAGEDY.

One day as I wandered, I heard a complaining.
And saw a poor woman, the picture of gloom;
She glared at the mud on her doorstep ('twas raining),
And this was her wail as she wielded the broom:

"Oh! life is a toil, and love is a trouble,
And beauty will fade and riches will flee;
And pleasures they dwindle, and prices they double,
And nothing is what I could wish it to be.

"There's too much of worriment goes to a bonnet;
There's too much of ironing goes to a shirt;
There's nothing that pays for the time you waste on it;
There's nothing that lasts but trouble and dirt.

"In March it is mud; it's slush in December;
The midsummer breezes are loaded with dust;
In fall the leaves litter; in muggy September
The wall-paper rots and the candlesticks rust.

"There are worms in the cherries, and slugs in the roses,
And ants in the sugar and mice in the pies,
The rubbish of spiders no mortal supposes,
And ravaging roaches and damaging flies.

"It's sweeping at six, and dusting at seven;
It's victuals at eight, and dishes at nine;
It's potting and panning from ten to eleven;
We scarce break our fast ere we plan how to dine.

"With grease and with grime, from corner to centre,
Forever at war and forever alert,
No rest for a day, lest the enemy enter—
I spend my whole life in a struggle with dirt.

"Last night, in my dreams, I was stationed forever
On a bare little isle in the midst of the sea;
My one chance of life was a ceaseless endeavor
To sweep off the waves ere they swept over me.

"Alas, 'twas no dream! Again I behold it!
I yield; I am helpless my fate to avert!"
She rolled down her sleeves, her apron she folded,
Then laid down and died, and was buried in dirt!

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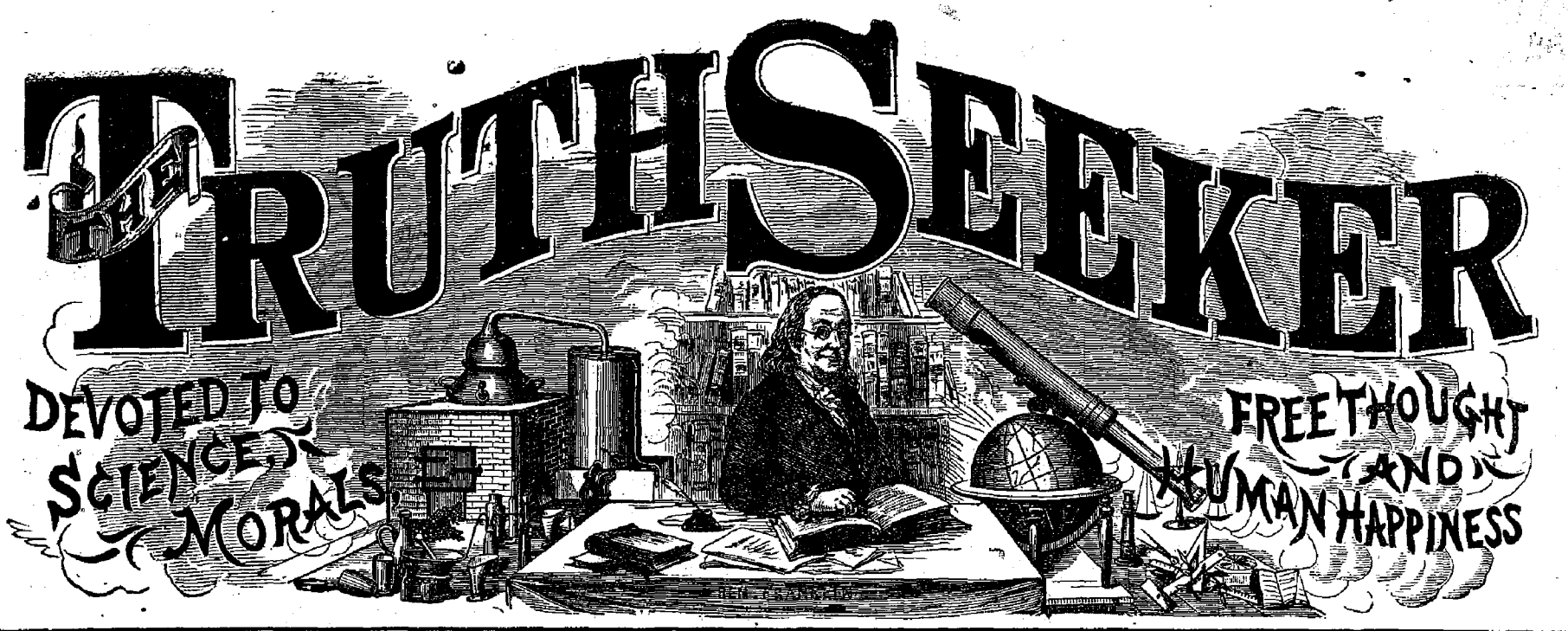
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Notes and Clippings.

THE Beautiful Snow has slipped its moorings and gone adrift.

THE Quaker meeting-houses in this city are entirely free from debt.

MOODY and Sankey will open fire on the sinners of Boston during the present month.

THE great question—"Does it hurt to hang a man?" is answered thus: "Yes, it hurts his reputation."

LAST words of Methuselah—"This is untimely. Why could I not have lived out my days in the land?"

ONE hundred California ministers who have been interviewed express doubts about a state of future punishment.

BISHOP CHENEY says that "the evangelical element in the Protestant Episcopal Church is as dead as the mummies of the pyramids."

A WRITER in the *Christian Register* severely criticises Joseph Cook, calls him a sciolist and compares him with George, the Count Joannes.

EVANGELIST Bristol ceases from his evangelistic travels and settles down as pastor of a church at Rochester. He was formerly a merchant.

A CORRESPONDENT of the *Church Review* considers family prayers a "device of Satan, and calculated to keep the family from attending church."

THE Ames Methodist Episcopal Church of New Orleans says it must have $7,000 or go under. It asks the Northern Methodists to pay this amount.

THE Catholic churches in this city are worth eleven millions and a quarter, or nearly that. Their total indebtedness amounts to about $3,000,000.

JOB may have spoken many words of wisdom during the days of his sore affliction, but it is quite unlikely that he sent any funny squibs to the newspapers.

PROF. SWING says in his paper, the *Alliance*, that the recent raid on hell has proved a failure, having left us exactly where we were before, namely, in the dark.

PROVIDENCE may be all-wise, but it is curious how it always piles the snow deepest right where the people want to travel, and blows it off the field where the winter wheat was sowed and the young clover field.

THE great number of conflagrations resulting from defective chimneys suggest an addition to a familiar Bible quotation, as follows: "The wicked flee when no man pursueth," but the wicked flue is as bold as a lion.

THE Methodist ministers of Chicago are said to be discussing the question, "How shall we teach the doctrine of future punishment?" This answer has been suggested: Induce the young men of the city to practice on the flute.

QUESTION for Western debating societies this winter—After the sea voyage from Joppa to Tarshish, had Jonah the most reason to be fond of fish or the fish to be fond of Jonah? The chairman can at least do as the fish did—give it up.

AN English paper gives the origin of the word "damn." It says the oath is a corruption of the French exclamation *dame*. This may be so, but we always thought it originated with the man who stepped on a large hoop in the dark when it flew up and hit him in the face.

IT is doubtful whether any human being, if his life was insured for three centuries and free warrant given him of the Bodleain, the British Museum, and the French National Library, could learn as much as Joseph Cook appears to know about things in general."—*N. Y. World.*

"DO YOU know," remarked a rather fast Newark youth the other day to a stuttering friend to whom he was slightly indebted, "do you know I intend to marry and settle down?" "I d-don't know anything ab-b-bout it," was the reply, "b-b-but I think you had b-b-better stay single and s-s-settle up."

IT is, perhaps, to be regretted that the men of this country will be obliged to again endure occasional glimpses of those red flannel skirts this winter. It is almost astonishing how much endurance some of us have. Tough as it is, let 'em dazzle.

IF THE railway train in Connecticut, carrying passengers from Moody's meeting, which fell through a bridge, had been running on Sunday, we should have been told that running it on Sunday was the cause of the fatality. At present it is attributed to the insufficiency of the trestle-work.—*N. Y. Sun.*

A SPRINGFIELD evangelist recently announced that he would preach on the following Sunday on the subject, "Ought a Methodist to dance?" It might be well to add to the series, "Ought a Baptist to lie?" "Should a Presbyterian steal?" "Is it right for an Episcopalian to attend horse races?" "Should a Congregationalist love his neighbor's wife better than his own?"

BUSINESS and religion are combined in the sign on the side of a big wagon which is kept for hire in Philadelphia. The lettering is thus:

TO HIRE.
HOLINESS TO THE LORD.

Whether the owner most greatly desires to hire out his wagon or his holiness does not appear.

THE members of the bankrupt Seventh Avenue Methodist Church of Brooklyn have reorganized, the new concern bearing the pleasant title of "Grace Church." The Epistle to the Romans contains a passage which might serve for the text of the opening sermon of "Grace Church." "Not reckoned of grace, but of debt." However gracious the new organization may succeed in becoming, the creditors of the old one will probably hold in long and grievous recollection the debts thereof.

TRUSTWORTHY statistics regarding the recent famine in India show that out of 1,668,000 inhabitants in the district of Bellary, 14,005 died of starvation in March 1877, alone. In that of Cydarah, out of 1,300,000, there died in February 11,442; in Kurnaul, out of 959,640, those that starved in January numbered 6,263. Out of 29,000,000 in Madras there died in February 105,175, and by the end of June over 500,000. Bombay lost over 165,000 in the first three months of the year, and it was anticipated that before relief came a total of 2,000,0000 would die.

DR. ARMITAGE replied to Col. Ingersoll, and made some good points. But one of his defensive blows was struck below the belt. He said: "Show me where, in the whole history of the civilized world, $3,000 has been raised for charity by a band of acknowledged skeptics." Now this does not amount to much as an argument even if it were true. But it is not true. Hundreds of thousands of dollars are disbursed in charity by acknowledged sceptics every year. Col. Ingersoll himself is noted for his charities in the West, and a lady in this city whose skepticism is as "acknowledged" as his gives from $10,000 to $30,000 in charity every year. A benevolent tendency depends much on natural temperament, and may be possessed by a person of little or no belief. Such archheretics as Ingersoll can be answered only by replying to what they say, not by trying to show that they are personally immoral or unsympathetic.—*Daily Graphic.*

A NEW RELIGIOUS ENTERPRISE.—Grace Reformed Church in Pittsburgh introduced a novelty at its recent fair. Young ladies, or ladies supposed to be young, were put up by auction, the successful bidders obtaining them as partners for the evening. To promote the fun of the occasion, the ladies were robed in sheets from head to foot while being auctioned off. The prices ranged from two to five dollars, and there was hearty merriment when the sheets were removed from the ladies, as each lady was knocked down to a successful bidder. Some of the gentlemen were delighted with their luck, and others were badly bored by finding themselves compelled to be attentive for a whole evening to some lady not eminent for personal or mental attractiveness. It was an open question which of two young men was most badly taken in, the one to whom his own maiden aunt was auctioned, or he whose partner for the evening proved to be a neighbor's mother-in-law. The *Banner*, which is a sort of censor of the morals and manners of the Pittsburgh churches, says of the auction: "The adoption of this mode of raising money is not among the desirable things."

ORTHODOXY.

Orthodoxy 's getting shaky.
  Hell is losing half its charms;
Beecher stole the devil's brimstone;
  Churches all are in alarm.

Hell was once a lake infernal,
  Past description, past all names,
Where the damned must roast eternal
  In those lurid brimstone flames.

Hell, of late, though, 's getting shorter,
  Cooling off, too—beats the deuce;
Likewise brimstone, once so plenty,
  Now is nearly out of use.

Not long since hell swarmed with infants,
  Doomed to burn by God's decree,
Just because old Eve stole apples
  Off the devil's knowledge tree.

Later still, divines went searching
  Hell all through with anxious care,
Gave the hunt up quite discouraged—
  Not the first damned baby there.

Fact is, hell 's a grand old humbug:
  Poor old Satan 's most played out:
Orthodoxy 's out of brimstone;
  Hell is fast going "up the spout."
—*Ungodly Exchange.*

HERE is a chance for all good little Methodist boys. The *Christian Advocate* says in one of its urgent appeals for subscribers: "One little boy walks to school once a week, and saves his car fare that his mother may have the *Christian Advocate*. God is certain to honor that lad in time, and almost certain to glorify him in eternity." If such grace and glory are to reward one day's juvenile pedestrianism, what shall be the portion of the Methodist lad who keeps out of the street cars all the time, and every day saves money towards supplying all his neighbors and relations with *Christian Advocates*? Were it not for the probability of his being cut off in the flower of his youth, that boy might look forward to being made a Bishop, like brother Gilbert Haven. But as his days are probably numbered, he can be rewarded by having his biography made the basis of a nice little Sunday-school library book, and by having an obituary notice from the pen of Childs, A. M. This obituary might read thus:

This little lad, so early called,
  Walked both early and late
In order that his mother might have
  The *Christain Advocate*.

THE DEEPEST ARTESIAN WELL.—The deepest artesian well in the world is being bored at Pesth, Hungary, and has reached already a depth of 951 metres. The well at Paris, which measures 547 metres, has hitherto been the first. The work is undertaken by the brothers Zsigmondy, partially at the expense of the city, which has granted £40,000 for the purpose, with the intention of obtaining an unlimited supply of warm water for the municipal establishments and public baths. A temperature of 161° F. is shown by the water at present issuing from the well, and the work will be prosecuted until water of 178° is obtained. About 175,000 gallons of warm water stream out daily, rising to a height of thirty-five feet. This amount will not only supply all the wants of the city, but convert the surrounding region into a tropical garden. Since last June the boring has penetrated through two hundred feet of dolomite. The preceding strata have supplied a number of interesting facts for geologists, which have been recorded from time to time in the Hungarian Academy of Sciences. Among some of the ingenious engineering devices invented during the course of the boring are especially noteworthy the arrangements for driving in nails at the enormous depth mentioned above, for pulling them out (with magnets), for cutting off and pulling up broken tubes, and above all, a valuable mechanical apparatus by means of which the water rising from the well is used as a motive power, driving the drills at a rate of speed double that previously imparted from the mouth of the well.—*Nature.*

Events of the Week.

BEN WADE is very ill.

MRS. LUCY DENALT dropped dead on Third Avenue.

FAILURES are still taking place among the merchants of this city.

JOHN ROSSEAU of 216 West Thirteenth St., fell from his cart, and was instantly killed.

CANADA has given birth to a new pair of Siamese twins connected by a ligament.

TWO CHILDREN were suffocated by smoke from burning bedding at 354 Sixth street.

THE silver question is the question of the day. Everybody is getting ready for silver to be remonetized.

THE Rev. Justin Fulton had a call to go to Boston, but he has concluded to stay and preach up "hell" in Brooklyn.

A TWELVE-year-old girl in Pottsville, Pa., mixed and drank a quantity of vinegar and soda and died from the effects.

SATURDAY and Sunday last, were very cold in parts of the country. In the north part of this State the mercury sank to 21° below zero.

TWO MORE small planets have been discovered. If this business is continued, the solar system will become quite a respectable affair.

A GREAT Silver Mass Meeting was held at the large hall of Cooper Union on Friday evening of last week. Gen. Ewing was the principal speaker.

INSANITY among millionaires appears to be a growing complaint. The will of Mr. Dickie the druggist is now being contested on the ground of insanity.

THE Postmaster-General has forbidden the trade dollar being taken at par. Some bankers are doing the same, but the majority of the retailers in the city are glad to get them, and are not overstocked with money at that.

EIGHTEEN hundred revolutionary ladies have recently been flogged in Russia. Not much respect for the sex there. The female revolutionists are made to see stars and feel stripes there.

ARCHBISHOP WOOD of Philadelphia denounces Father Heinan's miracle of raising a dead person at Mauch Chunk. Mulford says it is a bad practice raising persons from the dead when it is such hard times for the living

THE white savages of the North Carolina coast, in the late shipwreck, showed the utmost inhumanity in their treatment of the unfortunate wretches who were washed ashore. They robbed the living and dead indiscriminately.

AN armistice has been signed between the Russians and the Turks. The former were most exacting in their terms. The Turks are weak and exhausted, and they have to submit to the will of their masters who are not remarkable for the quality of mercy.

OLD Mr. Lord, aged eighty-four, and his new wife near fifty, have been receiving a large share of public attention of late. The old man felt lonely and took a notion to take a companion to see him well through the world. Being very wealthy, his sons were opposed to such a match, fearing some of his wealth might escape them, whereupon they declared the old man insane or *non compos mentis*. Other good judges pronounce the old man sound in body and mind. Thus the fight stands. Why cannot a man marry in peace when he wants to?

WEATHER cool, but pleasant. We had a very severe storm on Thursday of last week attended with heavy snow. The wind was terrific, and several hotels at Rockaway were prostrated. Many shipwrecks took place. The Metropolis, bound from Philadelphia to Brazil laden with railroad iron and other material, went ashore on the Carolina coast, where one hundred persons were drowned, and their bodies washed ashore. The tide in this city, caused in part by the water being thrown into the bay by the wind, was higher than ever known before. The damage in many places was fearful.

Robert G. Ingersoll.

Thomas Paine Glorified.

BY COL. ROBERT G. INGERSOLL.

[A lecture delivered at Chickering Hall, Jan. 29, 1878, the 141st anniversary of the birth of Thomas Paine.]

LADIES AND GENTLEMEN: In the first place I ask you to divest yourselves of any prejudices you may have. Prejudice has been denominated by Thomas Paine to be the spider of the mind. You know that in an old building the spider will weave his web over every chink and crevice through which light can possibly come into his dwelling; and so it is with prejudice in the mind of man, it keeps out the light, and for that reason it has aptly been called the spider of the soul.

We ought at least to deal fairly with the dead. A great man, Voltaire, has said that to the dead we owe nothing but truth. We do not owe flattery to the dead; we certainly should not be guilty of heaping upon their graves vituperation and slander. And allow me to say further about this question of this man's fame, with regard to those who have talked against him, that I have no malice towards any of them. I think it has generally been done through ignorance; they have echoed the cry of others without knowing the facts. But the time has come when the American people should have the manliness and the honor to do justice to the memory of Thomas Paine.

Thomas Paine was an Englishman. His parents were poor people. He ate the bread of poverty, and necessity was his schoolmaster. He was not very well acquainted in his youth with books. He never had the advantage of having what little individuality he had crushed out of him by a collegiate education of that day. He never had the happiness of attending one of those institutions which are built for the more general diffusion of useless knowledge. He became acquainted with men, and he examined things to the very bottom. He was not satisfied unless he reached what he considered bed-rock. He took no man's statements, but investigated for himself. He did not believe a thing simply because it had been printed in a book. He had the sense to know that a man who could tell a lie would write a lie, and that the printing of a lie was no additional evidence of its truth. He had the sense to know that humanity has been substantially the same through all historic ages. When he reached manhood he first turned his attention to politics. He had been engaged in selling tobacco. I admit it; and have sometimes thought that it was through that tobacco-shop he saw that there was no necessity of sneezing because somebody else had taken snuff. He was poor; but had he been rich he would have been satisfied with the order of things as he found them. The rich man is generally contented with affairs. When you have enough of the world's goods it is easy to see the wisdom of God in the punishment of your neighbor.

When a man is young, when he is full of ambition and has everything to win, then he is in favor of liberty; he is a radical. He says, "I want a chance, freedom, equality, opportunity to compete for things." He gets a chance, and he gets gold, and builds a magnificent house on Murray Hill. And he gets a carriage and a coat-of-arms; though only a little while before he had arms without a coat. He gets rich and he is no longer a radical; he is a conservative gentleman. You hear no more of liberty—he wants police. He wants somebody to secure him, to guard what he has got, and he laughs at want, and holds poverty to be somewhat criminal, and looks upon liberty with fear or contempt. And these poor devils whom he scorns would hold him in the same contempt to-morrow if the wheel of fortune in its turning should happen to change them around. When a man is young and full of inspiration and hope and ambition he is naturally a radical. When he has succeeded he as naturally becomes a conservative. No man wants to put cash against promises. Now, let us be fair with each other. We are all children of nature; we have been invited to this feast that we call life. You are invited to a feast and you go there and find one man occupying a hundred seats—not occupying, but owning them and occupying one, and he won't let another sit down in any of the ninety and nine. Another man owns fifty, another a thousand, and another none; and the man who stands objects! He becomes a radical.

A man finds himself in a monarchial government, of hereditary nobility and hereditary serfs—and the two are inseparable—without acres and without honor, and he finds he has rights in equity as well as the man who holds the titles; he is dissatisfied, and he is the gentleman who finds fault.

Now, it seems to me that this world ought to be so that there should be an equal chance for every human being. It seems to me that this world should be so managed that the men of to-day could not take the rights and means of subsistence from those who are to come after them. And it seems to me that every man who is strong ought to lift up and protect the weak; that every man who has wealth should use it to make the world happier and better than it is. This country is struggling under a weight of poverty and crime to-day; but I believe it will sometime be better. I do not believe that the withered hand of want is forever to be extended asking alms. I do not believe it will always have to be said that the men who do the most work have the least. I do not believe that poverty will always hold the masses of men in its iron grasp nor the shadow of the gallows forever fall upon them. I do believe that mankind will continue to grow greater and grander and sublimer, that prejudice and superstition and legalized cruelty will continue to give way before the light of reason until justice will rule this world.

Thomas Paine looked about him and found he could do nothing in England; the land had all been taken up before he arrived. He saw he could do nothing in that country where those two vultures, Church and State, had been feeding upon the heart of the chained Prometheus, Justice. So he made up his mind to come to America, and at the age of thirty-seven he landed on our shores. He had nothing in the world except a letter signed by another Infidel, signed by another name that shines through our history with all the serenity of a star—Benjamin Franklin. Franklin become acquainted with him in England and saw that he was, in one sense, a dead and wasted genius. One of the divine thoughts of Plato was his description of genius. He said that when wisdom drank at the fountain of enthusiasm, then was genius born. Paine was a thinker, a radical and an enthusiast, and in America he found a more congenial field.

What was the condition of the Colonies when he arrived here? There was not one man in twenty, not one in fifty in favor of separating this country from Great Britain when Thomas Paine arrived in America. The colonists were busy writing petitions and laying them at the foot of the throne on which sat that idiot, George III., king "by the grace of God." They were imploring that sovereign for the privilege to be men. They were like the Israelites in Egypt, who were willing to make bricks if the Egyptians would furnish the straw. They were down on their knees begging to be recognized by their gracious sovereign as having the right to live. Now, I want you to recollect to-night, and understand that Thomas Paine was the first man in the history of the world who wrote these words: "The Free and Independent States of America." I think that this is enough to immortalize this man. It is certainly enough to compel every honest American to say that justice, at least, should be done to the memory of Thomas Paine.

The Colonies were in that condition when he wrote the little book called "Common Sense." In that pamphlet he took the ground that America not only should have her rights as against the British Crown, but that we ought to be free and independent States; and he said, "I can think of no better argument than to commence as a boy to be a man." And he not only said that we should be separated from Great Britain, but he denounced the British form of government, a hereditary monarchy of nobility and serfs.

He denied that all power to reign comes from on high. He was among the first who said that all power to govern comes from the people; that every government should be a government by the people; that the people are the source of all political power. It was his object to retire ghosts from politics and allow a man to govern himself. His object was to say to the priests, you attend to the next world—you attend to the soul and we will attend to the body—we will attend to the affairs of this world. No pamphlet ever published had as much effect upon the minds of men as Thomas Paine's "Common Sense." In only a few months after its publication it was over the whole country, and its bold principles became a fixed idea among the people who had been accustomed to say "please grant us our rights;" and then was issued the immortal Declaration of Independence, declaring these to be free and independent States. And I say here that there is not a solitary argument or splendid statement in the Declaration of Independence that is not also to be found in that pamphlet, "Common Sense."

I regard Thomas Paine as the best political writer this country has ever produced, in the age in which he lived. And why? Because he believed in the humanity of man and in the equality of the human race. He hated tyranny and slavery with every drop of his noble blood, and his principal tracts were for revolution. Thomas Paine was the foremost man in lighting the fires of liberty in the hearts of our fathers, and in the midnight of Valley Forge his "Crisis" was the only star that glittered in the wide horizon of despair. That was a pillar of fire by night. He believed in the glory of the future, and he said as tender a thing as ever was said to those who wished to put off the war, "if this struggle must come, let it come now, that our children may live and dwell in peace."

No man did more to gain for us the liberty we enjoy to-night than Thomas Paine.

I would hold myself in contempt if I were afraid to say honestly and fairly what I thought of the memory of this man. If Thomas Paine had stopped there, and ended his work with his services in the Revolution, his name would have been on the lips of every American citizen of all parties from that day to this. He would have stood the peer of Washington, and Jefferson, and Franklin, and Adams.

If he had only suppressed his ideas about religion he would have had salvos of artillery fired over his grave; ministers would have done him honor, and would have described minutely his reception in the heavenly world. He would have had a monument erected to his memory to-day, covered, it may be, with lies, but he would have had a monument. But the work of Thomas Paine was not finished. He had examined the claims of kings, looked into the principles of hereditary government and found that these kings were grand robbers who lived upon the fruit of honest industry. He saw that these kings were pretentious shams, without hearts or brains, who were covering the world with blood. He found that they were taking to themselves the heritage of the people. He wrote then a book called, "The Rights of Man." And I want to say that in my judgment it is the best political document ever written. It is as clear as light, and every word is honest. It comes from the heart, warm and sweet. For writing that book he was indicted in England for libel and a price set upon his head. I have got here the original report of that trial, and I want to read just one word of it. (Mr. Ingersoll got out his eyeglasses). I am sorry I have to put on spectacles, but I have often said that man never progresses except as he overcomes the obstructions of nature. If men's eyes had never failed, men never would have made spectacles; and if they never had made spectacles, they never would have made the telescope. So that the failure of the eye has added almost infinitely to human sight, for when we found we could not read our bibles at a foot or two distant, we invented that with which we see and measure the starry heavens.

I want to show you what were the ideas prevalent in England at that time. Here is the indictment, and here is what the Attorney-General says upon it. In this indictment the offence charged is the publishing of these axioms:

"All hereditary government is in its nature tyranny. An heritable crown, or heritable throne, or by what other fanciful name such things may be called, have no other significant explanation than that mankind are heritable property."

In other words, if there is an hereditary master there must be an hereditary serf; if there must be an hereditary thief there must be an hereditary gentleman to steal from. The indictment goes on to recite: "To inherit a government is to inherit the people, as if they were flocks and herds."

The Attorney-General stated that this language was odious to the Sovereign, and designed to incite disorder and prevent submission and respect for the law. So much as to the king's right of heritage.

"The Convention met at Philadelphia, in May, 1787, of which George Washington was elected President. He was not at that time connected with any of the State governments or with Congress. He delivered up his commission when the war ended, and since then had lived a private citizen. The convention went deeply into all the subjects, and agreed upon a Federal Constitution; and by this Constitution it was declared that all authority to govern must come from the people themselves."

And it was for saying that that Thomas Paine was indicted for libel, convicted, and a price set upon his head; for saying that which not one of you here will for a moment dispute; that all power to govern rightfully comes from the people themselves. And now in this country they echo the slanders that were invented in England against that man because he preached democracy to the subjects of an imbecile king. As soon as he wrote that book, then they heaped upon his head their calumnies, and every one of them has found an echo here among the orthodox whom his religious opinions offended. But I think that every American ought to be willing to do justice to this man who did so much for them.

After looking into the pretensions of kings, he thought he would investigate the authority of priests; and he wrote a book called the "Age of Reason." That was his crime. For that the church shut the door in his face and emptied slops on him from the window. And some of the principal slop-throwers edit religious newspapers in this city of New York.

He made up his mind that he would give his ideas upon the subject of religion, and this he did in the "Age of Reason." And I may say here that I do not entirely agree with Mr. Paine in the matter of religion; he is altogether more orthodox than I am. Compared with Thomas Paine I am an Infidel. So don't imagine that I am claiming to be as respectable in my belief as he was. Some people have most excellent beliefs and act very badly; and some people have very poor theories and act like angels. The right way to judge a man is, not by what he thinks, but by what he does. He who divides his food with

his fellow-man, no matter what he believes, is a good man. He who loves his wife and children and endeavors to fill their lives with joy—I don't care whether he believes in baptism or not—he is a good man. The man who finds a pleasure in helping the helpless and lightening the burthen of the overweighted, that man, though he be Pagan, Mahometan, or Christian, even though he don't believe in hell—he is a mighty good man. And I tell you that the woman that loves her children, that cares for them tenderly, that sits up with them night after night, holds them in her tireless arms and covers their faces with kisses, I don't care whether she believes in predestination, transubstantiation, the thirty-nine articles, or any book on this earth—she is a good woman. Humanity is grander than all the creeds in the world. Men lived before books were made. Humanity is the great, grand, and mighty sea, and these little creeds and these little religions are but the waves that agitate the surface. Humanity is the great expansive sky, and these petty dogmas and doctrines, and theories and opinions, are but mists and fogs, continually changing, and destined to pass forever away. The man who can look back upon his life and see in every step some flower blossoming, some good deed marking the pathway, and that the world is better for his having lived in it—he is a good man. And when finally he comes to that gate, the keys of which are supposed to be kept by Saint Peter, I can only say that if such men are kept out there will be very little good society in heaven.

I don't know that I have the power of language to express my utter contempt for theories that have no foundation in fact. What earthly difference does it make to me whether such a man as Moses lived or not? Admitting that he never lived or wrote the Decalogue, still I ought to tell the truth. What difference does it make to me whether he turned his stick into a snake? I ought anyway to be honest.

I do not see how it can affect my honesty or truthfulness whether Moses or Isaac lived or Daniel had dreams. I take it for granted that there is virtue in hell, if there is one; in heaven, if there is one; and justice is a good thing whether any of these stories are true or not.

From the moment of the publication of the "Age of Reason," Thomas Paine became infamous. The Church was not then what it is now. The Church is better than it used to be. Paine helped to make it so. The Infidels have made the Church decent. The Infidels have had the same effect upon the orthodox church that homeopathy had upon the old-school physicians—it made them give smaller doses. The moment he wrote that book he became infamous. To slander him was to receive the thanks of the Church. All his former services were forgotten, and he was shunned like a moral pestilence. At every mention of his name the bloody hands of the Church were raised in holy horror. They pursued him after he was dead, and raked up the supposed horrors of his death-bed. They gloated like demons over what they supposed to be the remorse and terror of his lonely death.

Why should all the men that made the ingenious implements of the Inquisition, that built racks, and invented pincers and heated them red-hot to tear men's flesh—why should they all have died in peace? Why should those who instigated the massacre of St. Bartholemew have all passed away in peace? Why should those eminent Christians who have tortured and torn and crucified their fellow-creatures for presuming to have an opinion—why should they have all passed away in the odor of sanctity, while the breakers of chains, the battlers for human rights, the champions of human liberty, have been hissed at in the hour of death by the snakes of conscience?

I would rather take my chances of dying an honest Atheist than to take the chances of John Calvin. I would rather doubt the authenticity of the five books of Moses—which he never wrote—than to imprison and torture people for differing from me on the subject of infant baptism. It is a wonder that Americans should be so ready to repeat the slanders against this man, and that they did not remember his zeal in contending for the rights of his fellow-man, and his great services in their behalf. Thomas Paine made it impossible to write the history of human liberty with his name left out. He was one of the creators of light. He was one of the heralds of the dawn. He hated slavery in the name of God with every drop of his noble blood. He believed in the great doctrine of human equality; he was the great champion of universal freedom; and yet the Church has violated even his grave.

I would despise myself if I thought I merited any special consideration simply because I belonged, or did not belong to a church. I would despise myself if I tried to prove the doctrines of the Church were wrong simply because some of its members had proved false, or because some minister had committed a crime. Suppose it turned out that Euclid was a rascal, that would have nothing to do with the truth of geometry.

Nothing seems to be more natural than for men to crucify their benefactors; at least every champion of reason and common sense has been persecuted and outlawed. And whoever asks a king to show his commission, or questions the authority of the priests, will be denounced by men. In all ages reason has been denounced in the name of religion. Self-reliance has been thought to be a deadly sin, and the idea of living and dying without the aid of superstition was too horrifying to contemplate. All religions have been based upon the idea that God will favor the true believer in some way and eternally damn a doubter. To practice justice, love, and mercy and do good in this world is not enough. You must believe in some creed though it may be incomprehensible to you. You must bring yourself to believe that three are one and one is three, and that two and two make nothing.

When Paine was outlawed the world was religious. The churches were making every effort to crush out the idea that people had a right to think; for intellectual liberty was dangerous to the power of the clergy. Paine saw that as long as the Bible was considered to be inspired this doctrine would be preached. He examined the creeds and came to the conclusion that they were not inspired; and he said so. Suppose I examine those writings carefully, and prayerfully, if you can imagine me doing anything like praying, and come to the conclusion they were not inspired, ought I to tell the truth? Ought I to lose my self-respect by lying; or lose your respect and preserve my own? I was talking with a minister once, an excellent man, now dead. He said to me: "Ingersoll, if you don't believe in the Bible you ought not to say so." I said: "Do you believe it?" He said: "Yes, certainly." I said: "I don't know whether you do or not; maybe you are following the advice you give to me." Now, it is hard work to find out what the clergy really do believe. If, when his sermon gets into the newspaper, it is found to be a little too strong, then the reporter has made a mistake. I don't say anything against the reporters.

Thomas Paine said that "Every system of religion that has anything in it that shocks the mind of a child is not a true system."

Could you think of a better test than that? "Any system of religion that shocks the mind of a child is not a true system." I am willing to stand upon that. And when you read in the Old Testament of the horrid butcheries in the name of God, of the killing of thousands of poor Canaanites, and the firing of their cities and the murder of their wives and children, it shocks the mind of every one that has a heart. They tell me that God had selected the Jews for his special favor and wished to civilize them. Well; he civilized them to that degree that they crucified him at the first opportunity they had.

Thomas Paine believed in one God, and no more; yet thousands of people will tell you that he was an Atheist. He was not. He believed in one God, and no more. Not one of three or three of one, but one God. He took the ground that one infinite being was enough for all practical purposes. He believed in a God, and he hoped for happiness beyond this life. And here let me say that the idea of eternal life, of immortality, is not based upon any book or religion or creed. It is based upon human affection. The idea of the immortality of humanity is a great sea, forever ebbing and flowing in countless waves against the shores of time—that was not born of any book, did not spring from any religion; it was born of that tender human affection which is not broken by death, and it will continue to shine through the mists and clouds that envelop the future in darkness as long as love shall kiss the cold lips of its dead and hope still shines through the tears of grief. We love; therefore we wish to live.

Paine believed that "true religion"—hear this from the man who has been maligned, slandered, and hunted as though he were a wild beast—that "true religion consists in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy." Pretty good creed, that. But he denied the inspiration of the Scripture; that was his crime. He denied that they were entitled to be called a revelation—it was a contradiction to call anything a revelation that does not come at first hands. What we get from Moses is at second hand. Moses may not have told the truth about it. He may have forgotten it. He has been dead a great while; and I don't know what his reputation was for truth and veracity. He was a very good man, maybe, but I don't know much about him. He may have had God's word for it, but you have only that man's word. A revelation is a direct, first communication; after that it is only what some man says. Paine denied the divine origin of the Savior, yet he believed that Christ was a virtuous, humble, and sincere man; that the morality that he practised was of the most lofty and the purest character, and that he had never been exceeded by any mortal man.

At the time Paine denied the inspiration of the Bible that book was held in greater reverence than it is held to-day. Then people contended that it was literally and absolutely true, that it was astronomically, geographically, and geometrically true—punctuation and spelling included. Since then it has turned out that it is false astronomically, at least. The orthodox idea of the creation is that the world was made out of nothing, and that there was something left over that was cut up into stars and pinned up on the roof so that we could see what time it was. But we have found out that the world was not made to order in six days, and is not so young as the Bible record tells us. We have found out that the Gulf of Mexico used to come up to Southern Illinois, and we know that it took millions of years, instead of six thousand, to bring about the many changes in its conformation which have left their record too plain to be mistaken. We have found that the world has swept around the sun for billions of years. In fact, wherever the Bible is capable of being contradicted it has been contradicted. Who on earth now will undertake to settle any question by the scientific texts of the Bible? There was a man in the sixteenth century who proved that the world was flat by the Bible. And the Pope and Cardinals certified that his book was true. He took the passage in Revelations, which says, that "the Son of Man shall come in power and glory, and every eye shall see him." Now, he says, if the earth is round, how are the fellows on the other side to see him? That settled it. The world moves, and in time the Christian world will be driven to occupy the position of Thomas Paine. You are no longer required to swallow the Bible, whale, Jonah, and all; but to believe in God and pay your pew rent. These fallacies have passed away. The only reason that the religious world abuses Paine is that they have been compelled to adopt so many of his theories. Paine believed that murder and indiscriminate slaughter had never been commanded by the Father above. He attacked the Bible in the same spirit in which he attacked the pretensions of kings. It was accepted by the people as true as a matter of course. No one thought of disputing its doctrines. To doubt it was to court the damnation of the soul. Paine had the boldness to think before accepting it. Now, can you believe what you want to? You could if you could control your own mind. I think there are some people whose minds control them. For if you could control your own mind you would be able to tell me what you are going to think of at ten o'clock to-morrow. Whatever you really believe is a result over which you have no control. And, therefore, to hold a man accountable for that belief, and to punish him eternally for believing what he could not help believing, is infamous beyond expression. If God wanted us all to think alike, why didn't he give us all heads alike? Why, if it is so necessary to believe the Bible that we are going to be eternally damned and roasted if we doubt it—why didn't they give us the evidence? If we can only be saved by the blood of Christ and believing it, give us the evidence and do not damn a man for not believing when he has no evidence to compel him to believe. Reason is our natural guide. Should the sailor throw aside his compass and depend entirely on the fog? What would he think should he be told that if he didn't throw overboard his compass and depend entirely on the fog he should be wrecked? Yet it is the same for a man to say, "I believe something that is ridiculous, therefore I will be happy; you believe something that is reasonable, therefore you will be eternally tormented." If the Bible is absolutely true, why don't we live up to it? If the laws delivered to Moses upon Mount Sinai were sufficient, why do we pass any new ones—why do you go up to Albany every winter for additional legislation?

If a man should tell you that he had the most beautiful picture in the world, and yet tell you to shut your eyes when you asked to see it, you would think either that he had no picture, or that it was a daub. Or if he should show you a miserable canvass and say: "Don't you think it is a gem? Mr. Smith was in here just now and said it was a daub, and I kicked him down stairs—I want your honest opinion!" But would his conduct be more unreasonable than that of the religionists who say: "If you examine our creed, you must keep your ears and eyes shut when you do it; away with your reason! All we want is belief."

I believe that most Christians are honest! I believe that most ministers are sincere. You may think I am giving myself away. I don't like their creeds, though those who accept them be sincere. I don't like sectarianism; it don't give us liberty. What light is to the eye, what love is to the heart, liberty is to the soul of man. I think their doctrines hurt them. I speak now of that text: "He that believeth shall be saved; he that believeth not shall be damned." In every word of it is a dungeon; every word of it has covered the cheeks of the world with tears, and the face of this earth with blood. The man that attempts to take my life, or the life of my child—every one says I have a right to kill him. How much more would I have the right to kill him if he was endeavoring to lead my wife from the true faith to be damned eternally! Yet men are no longer burned at the stake for speaking against creeds. The reason the churches do not now persecute men is because they do not believe their doctrines as they used to believe them. We are converting them day by day, and no man, in my judg-

ment, can hear me without going away a little better. I don't pretend to be a reformer.

The churchmen said that Paine had no right to attack their doctrines because he had no knowledge of the dead languages. Is it necessary, is it really essential, to be able to conjugate a Greek verb before you can make up your mind as to the probability of the dead coming out of their graves? Common sense belongs to no language; logic is not confined to any tongue. There has been a great improvement since Paine wrote his "Age of Reason." One hundred and fifty years ago most of our preachers of to-day would have been burned at the stake. The Universalists would have found themselves in the stocks, to be pelted by the rabble with dead cats. That is the religion that Thomas Paine attacked. Would not every one of you have attacked that religion had you lived in that day? Less than one hundred and fifty years ago the following law was in force in Maryland:

"Be it enacted by the Right Honorable, the Lord Proprietor, by and with the advice and consent of his Lordship's Governor, and the upper and lower Houses of this Assembly, and the authority of the same:

"That if any person shall hereafter, within this Province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Savior Jesus Christ to be the son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the God-head, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall thereof be convict by verdict, shall, for the first offense, be bored through the tongue, and be fined twenty pounds to be levied off his body. And for the second offense, the offender shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds. And that for the third offense, the offender shall suffer death without the benefit of clergy."

Under that law every Unitarian in the United States would have had his tongue bored, his forehead branded and been executed like a criminal. In old times the death penalty was attached to a hundred offenses. They used to burn a man or stone him to death for picking up sticks on Sunday; if he only committed murder, they allowed him to flee to some city of refuge. To-day capital punishment is attached to but two offenses, murder and treason, and not much to treason. And I glory in the fact that after we had put down our rebellion we did not disgrace our victory by shedding one drop of blood.

In the days of Thomas Paine, the Church was bloody and relentless, and they denounced the man who said: "The world is my country; to do good, my religion." At that time nothing so delighted the Church as the beauties of endless torment, and listening to the weak wailings of infants struggling in the slimy coils and poisonous folds of the worm that never dies.

Among other things, it was proved against a boy in Edinburgh that he wished he was in hell that he might get warm. He recanted, yet he was hanged, and his body was thrown into a hole at the foot of the gallows and covered with stones. His mother pleaded for his body and it was denied to her. This was common in every country. No wonder the Church hated the author of the "Age of Reason," who said that all religions, without an exception, were a curse.

Milton clothed Christianity with the finery of the gods. He turned all the angels into soldiers, made heavenly battle-fields, put Christ in uniform and caricatured God as a militia general. At the judgment day God was supposed to sit on a throne and tell the angels to thrust the goats into the fire on the left and send the orthodox sheep to gambol eternally on perennial slopes covered with daisies and dandelions. Did you know that the pilgrims left Holland not to get religious liberty, but to escape it? When they got to Holland they found so much liberty there that their preacher, Robinson, said: "Our sons and daughters will be debauched here by this freedom." So they left Holland for America, not to get religious liberty, but to get away from it. Under such conditions progress was almost impossible. Some one had to lead the way. The Church is incapable of improvement. Progress leans forward and not backward. Religion cannot advance because it looks backward; it is not in its nature progressive. On the contrary the Church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to a harp. In our century the Church, though divided into many sects, was always unitied against a common foe. Paine was read and understood by the average mind. He gave his candid thought and argument into the mouths of the people. Just in proportion as men advance in reason and science the Church has lost power. No nation ever advanced that held strictly to the religion of its founders. Every Church pretends to have found the true religion, and tells you that all the others are false; and I believe they tell the truth. In music every man wants harmony. In religion he insists upon an immediate answer to every question. Every religion that cannot answer every question is not worth anything. The grand flight of the eagle of reason is nothing to them; they want the nest in which he was hatched. Do you know I have noticed that the people who have the smallest souls make the most fuss about getting them saved?

Paine denied the authority of bibles and creeds. This was his crime. I challenge the world to show that he ever wrote one word against justice, or charity, or liberty; yet he has been treated as though he had murdered some Uriah for his wife, or driven some Hagar into the wilderness to starve with his own child, as though he were some Solomon keeping a harem of seven hundred wives, as though he had persecuted Christians even unto strange cities.

Ever since the death of that great man, the Church has been endeavoring to spoil his reputation. All his splendid services in behalf of our liberties during the Revolution amount to nothing in their eyes. I will read you some letters to show in what estimation he was held by the other founders of our political freedom. Most of them were written before he had excited the malice of the people who have maligned him.

"ROCKY HILL, September 16, 1783.

"I have learned since I have been at this place that you are at Bordentown. Whether for the sake of retirement or economy I know not. Be it for either or both, or whatever it may, if you will come to this place and partake with me, I shall be exceedingly happy to see you at it. Your presence may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works, and with much pleasure subscribes himself Your Sincere Friend,

"GEORGE WASHINGTON."

I want to show you what the great men of that day thought of this wretch upon whose devoted head have been poured the vilest calumnies. This man did me a favor; I like him. If it had not been for him, I would not have had the liberty to speak here to-night. I enjoy myself when I think how free I am, and I thank this man for it. When I think of that, the whole horizon is full of glory, and joy comes to me in every ray of sunshine and every rustle of the winds. What is the opinion of our great men of the man who wrote the pamphlet, "Rights of Man?"

"It has been very generally propagated through the continent that I wrote the pamphlet 'Common Sense.' I could not have written anything in so manly and striking a style. JOHN ADAMS."

Here is a good one:

"It is not necessary for me to tell you how much all your countrymen—I speak of the great mass of the people—are interested in your welfare. They have not forgotten the history of their own Revolution and the difficult scenes through which they passed; nor do they review its several stages without reviving in their bosoms a due sensibility of the merits of those who served them in that great and arduous conflict. The crime of ingratitude has not yet stained, and I trust never will stain, our national character. You are considered by them as not only having rendered important service in our own Revolution, but as being on a more extensive scale the friend of human rights, and a distinguished and able defender of public liberty. To the welfare of Thomas Paine the Americans are not, nor can they be indifferent. . . JAMES MONROE."

Another writes:

"You express a wish in your letter to return to America in a national ship; Mr. Dawson, who brings over the treaty, and who will present you with this letter, is charged with orders to the captain of the Maryland to receive and accomodate you back, if you can be ready to depart at such a short warning. You will in general find us returned to sentiments worthy of former times; *in these it will be your glory to have steadily labored, and with as much effect as any man living.* That you may live long to continue your useful labors, and reap the reward in the *thankfulness of nations*, is my sincere prayer. Accept the assurances of my high esteem and affectionate attachment. THOMAS JEFFERSON."

I wish I could read such letters about my ancestors. I wish posterity could read such letters about us.

Although that man received the cordial thanks, and enjoyed the friendship and esteem of four Presidents of the United States, he is attacked, vilified, and his memory blackened by men who are not fit to black his shoes. They say he was a bad man. Do you know what an ordinary clergyman calls a bad man? It is one who won't hear him preach.

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and making our fellow-creatures happy. My own mind is my own church." That is what Thomas Paine said.

It is necessary to the happiness of man that he be a man, faithful to himself. I believe a cruel God makes a cruel man, and in turn a cruel man believes in a cruel God. Men make their religions, and they make their gods. As man becomes civilized, he civilizes his religions and reforms his gods.

"No man should make a living by religion." "One good schoolmaster is of more use than a hundred priests." Good. "I believe in the gospel of this world." Good again. That is what I preach, and I have had a call. Every railroad, every steamboat, every telegraph, every invention that lessens toil and makes man more of a man, and less a slave, is an apostle in my religion. Every building in which these things are made is a temple; every schoolhouse is a church. Every man that finds out an absolute fact—not a theory, but a fact—adds a new page to my bible. And I think one fact is worth a thousand superstitions. Just as fast as we can trade off superstitions for facts, we are getting ahead. The key of heaven is not in the keeping of any sect. My religion is universal philanthropy. I have yet some years in store, for I have been a happy man.

There are thousands of men that Presbyterianism surrounds like a wall a thousand feet high. They can't get over or look over, and so they swear that that is all there is of this world. "To do good is my religion." Is it not a wonder that the man who wrote that has been treated as though he were a wild beast? Why? Because his mind was not so constructed that he could believe the Bible, and he was not hypocrite enough to say he did believe. If he had said he did believe it, he would have been a liar, and have had their highest respect.

I could tell you by the hour, by the week, what has been said about this great and splendid man by the best intellects of the world. I could talk to you by the hour, by the week, of what has been said about this man by the meanest men in the world.

They have said that when he came to die he got scared and recanted. A little while ago I offered a thousand dollars in gold to anybody who would prove it. That offer was accepted by a paper in this city. Then it backed out. Then it said it never accepted the offer. Then it tried to prove that the charge was true. Then they backed down, and said they never believed it was true. Then I said: "Why did you try to prove it if you didn't believe it?" That paper finally said: "We did not believe he did recant; he died a blaspheming Infidel."

I don't think there is half so much responsibility attached to dying as there is to living. When you come to die you can't do anything except die. You can't help a friend, except to remember him in your will. The question is not to die right; the question is to live right; but it has been a favorite idea with all religionists that when a man comes to die, if he lived without the aid of religion, the snakes of conscience will come to him. I think that when a man comes to die he goes back to the scenes of youth, to his childhood and his mother, and the innocence of the time when the world was an unread volume. And I think that the Mohammedan who has been converted to Christianity, when he comes to die, in nine cases out of ten is a Mohammedan again.

These things prove nothing. But I wish to say that Thomas Paine, when he came to die, said: "I have nothing to take back; I believe the doctrines I have preached." And although he was surrounded by ministers and harassed by the orthodox, he was true to his own soul. He was seventy-three years of age; he was dying almost friendless; but he was true to himself, and he was unpopular. There are very few who will stay by a man through unpopularity. When the storm strikes you, the timid fly, and if a friend stays, he is a friend indeed.

He died almost alone, under a flag that he, as much as any other man, gave to the skies. He died surrounded by those who hated and despised him; who endeavored to wring from the lips of death a recantation. But, dying as he was, his soul stood erect to the last moment. And here I have got the witnesses, and I took their depositions myself. I am going to take plenty more of them. I am going to settle this thing forever in this country. These men must stop lying about Thomas Paine, or at the bar of public conscience I will convict them as common liars.

When that wretched Infidel was dying, the emissaries of the Church gathered about him to bring home the wandering sheep, and even his physician joined in the cry. The victim lay helpless before them in the agonies of death. But nothing like a recantation could be wrung from the brave lips of Thomas Paine. I think there is enough evidence that this man was an Infidel to the last moment of his natural life. Whenever you want the proof that he did not recant, you will find it in the N. Y. *Observer* of Dec. 1, 1877, which says: "We have never said, nor have we ever supposed, that Paine recanted his infidelity. The accounts agree in stating that he died a blaspheming Infidel." When he was dying he was infested by the orthodox, eager to obtain a recantation; like unclean birds of prey crouching in the darkness, these jackals of superstition, these unclean beasts, are the witnesses that orthodoxy has produced to malign the character of this generous man. They have said that he was a defaulter in England, and I have offered one thousand dollars for the proof. If it is so, the records there will show it, and I will pay one thousand dollars in gold for the proof. They have said that his wife was divorced from him on account of his cruel treatment of her. If it is so the records of the parish will

show it, and I will pay one thousand dollars to any man if he will produce the proof. In the meantime I denounce it as an infamous lie. Let me say that there is not one word of truth in the statements they have made that detracts from the courage, the manhood, or the honor of Thomas Paine; not one word.

They have pursued Paine to deter others from opposing the Church. They have said to me, "Recollect the fate of Thomas Paine." I am recollecting it. No, there has been no energy spared to degrade Thomas Paine. I want to tell you what I have against the Church. They have imprisoned the human mind; in the name of God they have burned us at the stake and consigned our souls to hell fire. They have confiscated our property and denied us the right to testify in courts of justice. Until the new Constitution of the state of Illinois was adopted I could not have testified in any court of justice in that State. If my wife and children had been murdered, and I had the proofs to convict the murderers, I would not have been permitted to state who did the murder. We have a Constitution now that allows me to tell my story in the courts, and I helped to get it. You have refused us burial; you have robbed us of every right and inflicted every possible wrong, and then you have fallen upon your knees and asked God to finish by roasting us in hell. Can you wonder that we have denounced the tyranny and superstition that comes to us with hands stained with human blood?

I deny that religion is the end of this life. Happiness is the thing—happiness, not in some other world or life, but now and here.

Virtue is the subjection of passion to intellect; it is to act in accordance with your highest convictions. This truth Infidels have in all ages preached. They have handed the torch from one to the other; they have kept the fire of truth burning upon the altar.

There can be no adoration without absolute liberty. True religion is the perfume of a grateful heart. Science is liberty; ignorance and superstition is slavery; knowledge is freedom. What do you want in exchange for a lie? If you get a fact for a lie, ought you not to be satisfied? We propose to give for falsehood and superstition facts, truth; in exchange for slavery of the mind we offer you liberty. That is all. Is not that enough? I say again, we want *this* life to be happy. Everything that gives us better houses, better food, better husbands and wives and children—all these things constitute what I call progress; they go to make us happy here with our wives and children and those we love now. Is there not some way to rescue the people from this superstition?

It seems to me that whoever cares to think about it must have some doubts as to the divine origin of the Scriptures. For 1800 years they have been on trial, and what has been accomplished? Will you lend a man money simply because he is a Christian and belongs to a church? Is there any bank in New York that will take a certificate of good standing in any church as collateral security for one dollar?

The principal business of the day with great nations is to destroy one another. Millions of men have been killed in the name of religion. Every nation is groaning under the burthen of debt incurred in carrying on wars against other Christian nations. The world is covered with forts to keep Christians from killing Christians, and every sea is covered with iron monsters made to blow Christian brains into froth. Verily, it is sweet to see brethren dwell together in unity. There must be some other way to civilize and humanize man. We have tried creed and dogma and superstition, and they have failed miserably. Let us try liberty. We need free thought, men of moral courage. We need have no fear of being ridiculed. On every hand the people are advancing. The men of science—exploring the heavens and the earth and the gloomy caverns peopled with the demons of the past—are the angels of to-day. Science digs a clod from the earth and makes it into some great giant that turns with tireless arms the countless wheels of toil.

Thomas Paine lived a long, laborious, and useful life, and the world is better for his having lived. His friends were untrue to him because he had been true to himself. He lost the respect of society by deserving it. If to be in advance of your time is to be great, he was great; if to discharge your duty in the presence of death is to be a hero, he was a hero. Slander cannot touch him; hatred cannot touch him. A few more years, a few more brave men, a few more steps in the path of progress, and mankind will venerate and love the memory of the man who said, "Any system of religion that shocks the mind of a child cannot be a true system." A few more years, a few brave men, and the world will do justice to the man who also said, "The world is my country; to do good is my religion." A few more years, and every city of the great republic will learn to love the memory of the man who first wrote, "The Free and Independent States of America."

Ladies and gentlemen, I thank you again.

THE SPIRITUAL SCIENTIST is advertised to soon reappear in magazine form. May its re-advent and renewed life be auspicious and prosperous.

Informers.

MR. EDITOR:—The business of an informer has always been considered by every one possessed of any decent self-respect to be a very disreputable one, but the manner in which this Anthony Comstock seems to be conducting it should merit the most righteous indignation of every decent, law-abiding citizen of our community. I am ingrained with that old-fashioned notion that the man that induces another to commit a crime is by far the greater offender. I send you some of Mr. Comstock's wholesale transactions in this his manner of doing what he claims to be a legitimate business, but which I think to be far more mean and contemptible than robbing the dead of their grave-clothes. Perhaps I may be told that those are harsh words, for Comstock is considered to be a most eminent Christian, imbued with all the faith and graces of orthodoxy. Theoretically he may be, but as it regards putting into practice some of the sublime precepts of the New Testament, the veriest Atheist is by far his superior. His depraved nature seems to be in such a harmonious condition with obscene literature that he cannot appreciate the command, "Cause not they brother to offend" Had I not exercised very considerable caution I might myself have been caught with his alluring and seductive bait. I received a letter last summer from a country post-office in New Jersey, in which the writer offers some very complimentary sayings to myself, stated that there was a considerable demand among the young men in the village and surrounding neighborhood for "French pictures," and that he could dispose of a large number at a good profit; could I render him any assistance in procuring such goods? If so, I might send him a few samples with the prices. To pay for those samples $1 was enclosed. I sent in answer a postal card stating that I was not in the obscene literature business and that his dollar would be returned to him whenever he choose to call or send for it. The dollar is still in my possession ready to be returned at any time to the rightful owner; but not to be sent to Post Office Box 49, Squan Village, N. J., or any other post-office in the United States. Now suppose "God's grace" had not been given me in sufficient measure to withstand the temptation of this crafty emissary of Satan? The readers of the *Eagle* would have read of my arrest as a dealer in obscene literature, and nothing I could have said or done would have prevented the statute punishment for *so doing* from being inflicted on me.

Will the *Eagle* please inform me under what clause of the Constitution the Government gets the authority for giving such great discretionary power to this Anthony Comstock? I have re-read the Articles of the Constitution very carefully, and I can only find that in the seventh clause the States delegated to the General Governmentthe right to establish "post offices and post-roads." But this surely does not give the Government the right to say as to my dealing in literature of any kind whatever. Then who is to decide as to what is obscene? I heard Dr. Talmage say in his Tabernacle that "Childe Harold was gemmed with obscenity like a May queen." So under the Doctor's ruling, I should be debarred from selling a copy of Lord Byron. Comstock claims that Dr. Trall's "Sexual Physiology" is an obscene book, and that he has the power to arrest all who sell it. My attention was first directed to this work by a very favorable notice of it in the *New York Tribune*, at the time it had an able editor in the person of Horace Greely. Since then I have sold many a copy. Has the Government the right by the Constitution to authorize Comstock to arrest me for so doing? But of one thing we may feel assured, that a Government which finds it necessary to employ such spies and informers as this Anthony Comstock and his assistants cannot long retain the confidence and support of any rightly constituted citizen. Yours for decency, good order and good morals, but not according to the gospel of Anthony Comstock. W. W.

Brooklyn Eagle.

Mr. Teed Explains.

MORAVIA, N. Y., Feb. 4, 1878.

MR. BENNETT, *Dear Sir:* Some one takes exception to my statement concerning hydrogen. He says it is well known that water is composed of oxygen and hydrogen in certain definite proportions. To say that hydrogen is the water producer is untrue. He hopes that I am sufficiently open to conviction to believe the evidence of my senses, and then proceeds to instance a simple chemical experiment, which he believes upsets my position completely. The fact that the word hydrogen rendered into English is "water-producer," he does not dare to question. Is it scientific to call the substance in question water-producer (hydrogen) when it is actually something else? Every time he or any other person employs the term in that relation, he calls the substance water-producer. But with the same consistency of all so-called scientists, he says hydrogen—water-producer—is not hydrogen-water-producer. Why does he not, like a true scientist, give it its proper name and communicate to the world his discovery. If it is not hydrogen-water-producer, what is it?

In giving the constituent elements of water I see he has forgotten some things. Mr. Bennett says the Universe is here, matter is here, force is here. These he claims to be tangible, appreciable substances.

In the disintegration of water, we obtain two parts hydrogen, one part oxygen. $^2H.\ O.$ are the symbols of the supposed formula of water. I can assure the correspondent who is disturbed at my declaration that there is at least one quality of force in a definite proportion exhausted in the process of disintegration. I, of course, allude to the heat the gentleman employs to heat his gun-barrel. Heat is employed to disengage the two substances. Heat is also liberated, but not of the same degree of tension as that used for its disintegration. What has become of the force employed to disengage—as he would term it—the oxygen and hydrogen? Has the force used been converted through the process of incubation to oxygen and hydrogen? and has the water all been converted to another degree of intensity, and to magnetic and electric force and dissipated? Who will tell? Your correspondent is a fossil of the old school, and don't know that the evolutionists have completely set aside the effete chemistry of the past three hundred years. If he is an evolutionist, he is such on the principle that a parrot is a talkist. If I were an evolutionist, I would be a whole one, if not, I would be the other kind of a scientist. I would not be both, mixed. The truth is that in decomposing water, enough heat has been exhausted to account for all the oxygen and hydrogen produced. In quantity they are exact equivalents. I challenge him to prove that the oxygen and hydrogen is the substance that composed the water and not the substance comprising the force. He can't do it. His position is a mere theory. If it can be sustained, well and good; if not, my theorizing is at least as valuable as the effete theory he has presented.

If I take two parts hydrogen and one of oxygen, I can produce water if I employ enough fire-light and heat to account for the water produced. I cannot *evolve* the water except I fecundate the light and heat employed with hydrogen, the male element. By fecundating the force, by the forces obtained from the dissolution of the hydrogen, water is incubated.

Now sir, what do I claim? simply that water is composed of light and heat on one octave, and that hydrogen is light and heat on another octave, and that one is male, and the other is female.

There is no substance in the Universe that cannot be converted to some other and all other substances.

The law of evolution is the law of transmutation, and in the process described by your correspondent, oxygen and hydrogen are evolved (created) not from nothing, but from the force by which the water is fecundated. I am sorry the world is so full of fools, but in my sorrow I do not forget that they are an essential factor in God's economy.

Yours as ever, CYRUS ROMULUS.

Answers to Inquirers.

QUESTION.—Which is the best history of the Crimean War? *Answer.*—Kinglake's "History of the Crimean War" is accounted the best.

QUES. 2.—Where was the ship Alabama built and equipped with men and ammunition? *Ans.*—The "Alabama" was built and equipped in England.

QUES. 3.—Which is the most reliable history of Ireland? *Ans.*—Sullivan's "History of Ireland" and "New Ireland" are accounted the most reliable.

QUES. 4.—At what time was the Immaculate Conception of the Virgin Mary made an article of faith? *Ans.*—The formal definition of the dogma of the Immaculate Conception (which had already been a "floating" article of faith for several centuries) took place in December, 1854, and was confirmed by the Ecumenical Council of 1869–70.

W. H. C.—I wish you would in your next issue give a catalogue of all the writings you know of that are older than the Bible; also the names of the authors, together with dates. *Ans.*—Colenso and other scholarly and patient investigators fix the era of the *very oldest* Bible writers at from 1100 to 1060 before Christ, with the possibility that the dates were considerably later than that. It is simple nonsense to-day to call Moses the author of the Pentateuch, or even a historical character. Usher's Chronology is nothing but the bosh of credulous pedantry, and no respectable Bibliologist now gives it the least credence. But whoever wrote the ancient Hebrew books, their antiquity is far inferior to a huge mass of other old writings, as will be seen from the following:—

1. "No nation has ever equalled them (the Egyptians) in their love for recording all human events and transactions. . . . . Every year, month, and day had its record, and thus Egypt is the monumental land of the earth. Bunsen says that 'the genuine Egyptian writing is at least as old as Menes, the founder of the Empire; perhaps three thousand years before Christ.' No other human records, whether of India or China, go back so far." Clarke's "Ten Great Religions," p. 210.

2. "The Hindoos have sacred books of great antiquity and a rich literature extending back twenty or thirty centuries." Ibid, p. 85.

3. "The authentic history of China commences some two thousand years before Christ, and a thousand years in this history is like a century in that of any other people. The oral language of China has continued the same that it is now for thirty centuries." Ibid, p. 34.

4. Zoroaster, the writer of the Zend-Avesta, must have lived about 1300 or 1250 before Christ. Ibid, p. 180.

5. The late Assyrian discoveries of George Smith abundantly prove that the oldest portion of the oldest book of the "Old Testament" is a mere after-thought of the "tile-writing account of creation" which he brought to light.

Where is now the consummate antiquity of the poor Bible?

W. C. G.—A friend of mine and myself disagree. I affirm that Edison's Phonograph is a reality; he denies it, saying it is nothing but a myth. We leave it to you. Please answer. *Ans.*—Since the appearance of our article on "A Trinity of Inventions," Mr. Edison has exhibited his Phonograph to a large assembly in the Cooper Institute, of this city, and every one who was present will readily testify to its satisfactorily performing all that we have claimed for it. Mr. Edison is, however, engaged in still further perfecting it. Its possibilities are almost incalculable. Your friend will have to stand the oysters.

Currency and Finance.

Margaret Chappellsmith and her Political Economy.

BRO. BENNETT: I am very much surprised at the position and arguments of Mrs. Chappellsmith, as I would have bet (if I had been in the business) ten dinners for a poor family that she would have been on the other side of the house, and in favor of the laborer, whereas she is on the side of the millionaire and his oppressive agents, the moneyed class.

She quotes: "The interest of the poor man, and of those in moderate circumstances lies in a plentiful supply of money," (*at a low rate of interest*) "which will pay every variety of debt. TRUTH SEEKER, Jan. 5, 1878." To which I add the italics, and cry amen, amen, loud and long.

I quote from Mrs. C.: "How can any increase of paper money, or any substitution of silver coin for gold rectify this? Our manufactories and other seats of industry do not now sustain the number of laborers which they formerly did; but this is not caused by a want of what passes for money. We have abundant evidence that such circulating medium is being lessened in amount by those who issue it, because there is not a demand for the supply there is of it! If there were more of it, it could pass into the hands of the poor men only if they could obtain employment; and to replace the workingman in the condition he has been used to, his wages must have a nominal increase in proportion to the increase of the currency; and that could only be if the demand for laborers was somewhat equal to, or in excess of the number of laborers that need employment."

I am sorry that such erroneous philosophy should gain the credence it does with people who, we would suppose, could reason deeper and see clearer. The poor of the country have this same idea in various forms. They say there is too much money, but if you ask if they ever had too much, the answer is no! They say there is too much labor-saving machinery, it throws the laborer out of work. Ask them, if on the whole the price of labor has not been constantly rising ever since labor-saving was introduced? They will answer, yes, which contradicts their other assertion flatly! They are just like a flock of sheep which the dogs have raided upon, and scattered in all directions, and are perfectly bewildered and know not what to do, and so sit down alone with their miserable solace of rum and tobacco, instead of uniting together and driving the dogs out, who in this case are represented by the small capitalists who are driven to the wall and crushed to death by the great capitalists who control Congress and make money plenty or scarce as best suits their whims.

Now let me state a few facts, and see if they agree with Mrs. Chappellsmith's theories. In 1865, there was in round numbers $2,100,000,000 of circulating money in the United States, besides the circulation of gold and silver west of the Rocky Mountains, which is not reckoned in the account. Does anybody remember to have heard it said that money was over-abundant in 1865, 66, 67, or 68? We only had then about forty to forty-five dollars per head, whereas it is said France has sixty dollars per head now.

In 1865 it is well remembered that labor was all employed and well paid. Yes, and the money was all employed and well paid also at that time. Then why did the money kings (for such they are) reduce the volume and stop the wheels of manufacture, trade and commerce, as they did? Mrs. C. tells us there was, or is now no demand for labor. I say she is most terribly mistaken! I will tell you why! It is a statistical fact that the real wealth of a nation only increases at the annual rate of three per cent. What becomes of all the other ninety-seven per cent? It is consumed by the laborers, the wear and tear of machinery, the losses by fire, and a thousand ways. Did you ever think that human beings consume so near all they produce? This being a *fact*, then, let me ask the over-productionists how soon we can produce enough a head to last even one year?

Will Mrs. C. please explain?

Remember, this is the case now, with all our *too much machinery* and too much labor. The Monetary Commission on this point very aptly remarks that "without constant reproduction, mankind would soon be stripped of all their moveable possessions."

Agreeing that it requires the constant employment of all the labor of the country to supply the necessaries, exclusive of the enjoyments, pleasures, and luxuries of life which all would indulge in if they could obtain them even by labor, now, where are your idle laborers? And why are they idle?

I will tell you! Although I must upset all Mrs. C.'s sophistry by doing so, it is a conscientious duty to do it.

I have proven there is no need to be idle, even to earn a fair living for all. I have shown that all would live somewhat extravagantly if they had the opportunity! Then, in the name of humanity, why preach enforced idleness while so much remains undone?

Another crying need for all the labor and labor-saving machinery that can be introduced for the next centennial exhibition is *urgently* called for, to enable us to produce enough to live on, even economically, and save a portion of the above three per cent., to reduce the *awful* debts that stare us out of countenance on all sides.

You must remember the real wealth, which only gathers at the rate of three per cent. per annum, is all we have to reduce debt with, and debt is being increased fearfully fast. I just read a statement to-day, showing that the debt of 180 cities of this country, where we daily hear the cry of over-abunndance, aggregates the enormous sum of $644,000,000, and that of this amount $420,000,000 has been contracted during the last ten years.

Do you think it necessary to go to work soon to earn the interest and principal of that frightful sum, seeing that labor must earn every dollar of it, and that labor consumes ninety-seven per cent. of all her products, machinery and all, in their production?

Will you talk such utter fallacy any more, as too many laborers, too much machinery, too much money?

When labor is well paid it consumes a much greater amount than when not earning anything; but when idle, it will soon strip the country of "all its moveable possessions."

Stop all labor, and it would be but a short time before the Vanderbilts and the Rothschilds would be first-class tramps. So, continue the present stagnation by the contraction and resumption curses, and the well-to-do of all classes must eat up all they have, and turn out beggars.

How can we stay the fearful scourge?

Simply by returning to the policy which we had in 1865. Every one disposed to do well could then do so; we had plenty of cash and no inflated currency. As the contractionist and gold-dealer tell us, this is a plot of the bondholders, who were the only persons who demanded contraction in 1866 and resumption in 1873. These cursed acts reduced the volume of currency to less than $700,000,000 at this time, and have put it out of the power of enterprising men to employ capital, and so cannot employ labor. The cause of idle money now, of which there is far more talk than reality, is because the contraction of money years ago almost stopped the business of the country; this threw laborers out of employment by millions; this made tramps, beggars, and criminals by thousands, where all would have had employment if it had not been for the accursed and beggar-making policy of contraction, uncalled for by the people and unneeded by the financial condition of the country. So it is true, and will remain true to the end of time, that "the interest of the poor man and those in moderate circumstances lies in a plentiful supply of money which will pay every variety of debt," and that money so plentiful and cheap that every man who has property to pledge can get the use of his fair proportion of it—say fifty per cent. of the value of his real estate—and pay not more than three per cent. for it.

It would be like a genial summer shower upon the parched ground; the employer, consumer, and laborer would all be blessed, and the tramps could again return homeward, be employed, and happy.

Too much money!

Mrs. C. says: "As the money now waiting for use cannot find profitable employment, any addition to it could be used only by rash or dishonest speculators, who would rush into schemes that wiser and honest men would avoid."

If Mrs. C. were a banker, or large bondholder, which her arguments either show her to be, or at least to be in sympathy with them, I would not wonder at her. But supposing her to be in sympathy with the laborers, whose bleeding feet leave their tracks upon the dusty road, I do not conceive what she does mean.

Two years ago I met a gentleman who resided in Iowa. We conversed on finance. He said that money was worth whatever it would command in the market, and frequently mentioned fifteen per cent. I asked if fifteen was common to pay in Iowa. "Oh," he exclaimed, "that is nothing; I have plenty loaned at thirty per cent. per annum."

Now, mark, that was since the depression of business, and the consequent over-abundance of money, as Mrs. C. tells us.

I had a circular put in my hand the other day, which was issued by a responsible broker of this city, offering the best of landed security for money, and ten per cent. per annum for it. Now, if the broker pays me ten per cent., what will it cost the man who borrows it? Will Mrs. C. solve that, and afterward tell us what is the cause of money demanding from ten to seventy-five per cent. in the West, which is well known to be true?

No! this cry of too much money is one of the most terrible blinds and frauds that are used to make the poor sit in starvation and misery to-day.

I have been told that a savings bank in our town had more money than it could loan. I went to a director to inquire for it and he told me they had none to loan, although I had a first mortgage on the best kind of property to offer. I was up in the rich county of Chester, Pa., last fall, and was told that fifty dollars in bonds and six per cent interest was paid for $1,000.

And this is the testimony all the time.

Well then, say you, is there really no money idle? Yes, always some idle, some times all night, and over Sunday.

By the last Comptroller's report of the U. S. Treasury, we have a little statement throwing light on this dark question of too much money.

October 1st, 1877, the National Treasury held $336,000,000 of Government bonds, to secure the notes of the National Banks. The people, the labor of the country, pay $16,000,000 interest for those same bonds, on which the banks issue $291,000,000 for circulation as money, and on that money the labor of the country pays interest for $891,000,000. Hence the labor of the country pays interest on, first, $336,000,000 worth of bonds as security for bank notes, then pays interest on $891,000,000 of loans from the banks to the people, which makes the labor of the country pay interest at six per cent, to the banks for $936,000,000, more than there is in existence.

Does that look like too much money? Does that show abundance of idle money?

You are paying to bankers for the use of one dollar the interest on four dollars, which makes the interest to the banks about twenty-four per cent. for the money invested.

Mrs. C., these are awful and most ruinous facts to the labor of the country. Our banking system is one of the grandest bonanzas for the bankers and one of the direst woes for the people that ever fattened a tyrant.

It is time the people knew who their oppressors are, that they might throw them off and get a fair share of the fruits of their labor. But this can not be done while we are forced to pay twenty or thirty per cent. for the use of money to exchange values with, and pay labor. You might as well say a water mill will run without water as to say there is plenty of money at this time.

I quote: "Then in what are farmers to be benefited by their obtaining a higher nominal price for their products?" The above is another piece of blinding sophistry, through which the poor laborers can't see, and so are cheated again out of their share, and go to bed hungry. It means, as they often put it, what difference if wages are fifty cents a day, if everything else is low in proportion? It looks very plausible at first sight, like the fabled apples, which on tasting proved to be ashes and gall. Wages are very low just now, but are all other things low in proportion? No! I think not. The utter fallacy of the above idea and fraud is shown by the following incident:

Many years ago a son of the land of potatoes was in the market in Philadelphia, and he asked the price of a pair of fine fowls. The market-woman said they were fifty cents. "Och! my good lady," exclaimed the man, "I can buy them in Ireland for six cents." With natural indignation, the woman asked him why he did not stay in Ireland? "Why, be jabers," said he, "I had no six cents to buy them with!"

And this is true when there is no labor. The poor man can buy nothing, though houses are a penny a piece. Make money plenty, that makes labor plenty, then the man can buy plenty at good prices, and it is better for everybody.

S. MARSHALL.

Wilmington, Del., Jan. 18, 1878.

The Labor Question.

Hard Times—The Cause and Cure.

EDITOR TRUTH SEEKER: In your issue of Jan. 5, appeared an article on the "Labor Question" by Mr. Eugene Macdonald. That gentleman's views on the subject blend harmoniously with those of my friends—who are also readers of your matchless sheet—with whom I rigorously disagree. I therefore desire, if you will do me the honor to permit me, to call their attention, and the attention of your readers to the article above referred to, believing I can in this manner convince many of them of the erroneous fallacies to which many writers attribute the hard times.

Thinkers are the lights of progress; where these lights shine not, the world is dark, and phantoms supply the place of realities. Writers are supposed to be thinkers, and assertions from the popular ones are gulped by the masses as facts. Thus credulity invites its own ruin, and the fall of nations. Writers, then, should *think* when they write, and readers should *think* when they read.

When we know where the root of an evil is, we may apply the remedy, and not till then, for pruning the branches gives strength to the tree—and that is what hundreds of writers are doing to-day. It probably might relieve some of us from protracted thought if Mr. Macdonald will give an explanation of that sentence which he thinks conveys a fact that "no one can successfully dispute," but which appears to me as something that amounts to nothing. It reads thus: "A country where every person had a moderate competence could not suffer from hard times."

If by that he means that a country where every person in it had an everlasting, ever-renewing supply of all things necessary for their comfort, could not suffer from hard times, he is clearly understood; but where is such a country? Does any one know? I wish I knew; I'd surely emigrate there, post haste, and take the oath of allegiance. Is it not just as true to say that in a country where it is always light no one can suffer from darkness; for as darkness is the absence of light, is not want, in this case, the absence of plenty?

Again, he says: "Another statement which our learned political economists will not question, is, that there are more men in this country than there is work for." That, in one sense, is true, and, in every sense a shame to American intelligence.

As a proof of the above statement, Mr. Macdonald tells us, like hundreds of others, that "the market at present is glutted." True, and our bellies are stinted, and our rags whip us nearly to death.

Another surface fact the gentleman puts forth is, that "a man with two children can live cheaper than a man with seven." We can reverse the proposition by saying, a man with seven children creates more demand in market than a man with two, for while the one calls for only two pairs of shoes, the other calls for seven, and all other things likewise in proportion.

It is unfair to accuse parents for having more children than they can support before you give them a fair trial by way of steady employment. That the world can only support a certain number of inhabitants, and that its numbers are daily increasing, are facts which it is high time to consider. But before we assert that the present state of affairs is in consequence of an over-population in the world, we ought to first make the best use of its productive resources.

Mr. Macdonald asserts that the causes of the present

state of society are to be found in rum, religion, and tobacco. Since he previously asserted that there are more men in the country than there is work for, I fail to see wherein he can expect a cure for the disease by stopping the manufacture of tobacco and the distilling of liquor. Where would the tobacconists and all those engaged in the rum traffic find employment?

The cause is not there, nor in the other part of his argument—the begetting too many children through the religion taught by the priests, nor yet in the building of costly churches, magnificent cathedrals, etc. Had all our laboring people been constantly employed, failing then to produce the wants of all the people, we might with some certainty have attributed the hard times to that cause—the building of costly churches, etc.—by neglecting the production of our more immediate wants. But such is not the case.

Rum, religion, and tobacco are poisonous vines, but not the great tree of evil that overshadows our beautiful land. The proper cure for these, I fear, lies in a very slow process of evolution; they can be uprooted only by education and a practical endorsement of the proper laws of propagation.

The universal advancement of all truth is the universal cure for all evil. Truth is apparently stern, but it is grand and beautiful, for in it abides the prince of peace and the queen of harmonies, and if we would find truth we must search for it. Find out what has stopped the demand for all manner of produce, and you find the cause of our people's affliction. The people, as well as being the producing, are the consuming element, and the people are deprived of the means of purchasing their requirements.

In the truth of that last sentence lies the cause of the idle millions who are daily increasing, and surely will, if relief comes not soon, teach the world the lesson that the bees must not be abused, or tampered with too much, or they will swarm and sting. The fact that the people cannot, through being deprived of the means, purchase their requirements, is the true interpretation of our over-production.

By an idle bench sits the ragged shoemaker; by a motionless loom sits the shoeless weaver; the manufacturers and producers of everything are at a standstill, and everybody is in need of everything; transportation has greatly decreased and political wise men cry out, over-speculation in railroad building.

Give us a plentiful medium of exchange; a paper money fills the bill. Get it into circulation by means of internal improvements, for until it gets into the hands of the people, the masses, a cure is impossible. Greenbacks will cost the Government nothing, not even for the paper to stamp. Internal improvements will be all clear gain to the nation; for when Government, which is the people, says greenbacks shall be the money of the country, everything will be paid in them, and everybody will accept it.

The sooner this is brought about, the sooner will everything become prosperous and everybody happy. The longer the present financial system runs, the less prosperous we shall become, the more failures will take place in every interprise, and every branch of industry; the more men will be thrown out of employment, the more hunger and cold will continue to make drear and desolate the sunny homes of "this delicious land."

Does not everybody tell us that the market is glutted with every kind of production? Does not everybody admit that the producers are thrown idle on that account? And does not common sense teach us that this glut must be removed by the people? We are compelled to cease purchasing because we have no money; and we are compelled to remain idle because we cannot purchase; then why don't the people command their servants to issue money, and get it into the hands of the purchasing element—the masses.

When that is done, the whole machinery will be set in motion. Merchants will begin to sell their goods, calling for more from the manufactories. Manufactories will be set in motion to supply the demand, and men be employed again. Transportation will increase, and railroads prove a good investment. Iron will be in demand once more, and coal to smelt it. Everybody will again be employed, and songs of joy will rise on every breeze, a cheerful word will fall from every tongue, a happy smile illumine every face, and our land become a perfect paradise.

ROBERT CUMMING.

Judson, Kansas, Jan. 15, 1878.

Communications.

Bob Ingersoll's Inconsistencies.

MR. EDITOR: As Mr. Ingersoll persists in being inconsistent, let me persist a little in pointing out some of his inconsistencies:

1. He styles himself a "*Liberal*," or "*Free*-thinker," advocating "*free*-thought," and then places a barrier of seventy-five cents between every man in the universe and the sound of his voice.

2. He says he respects every man who thinks for himself, though he may differ from him, while with almost the same breath he declares he has no respect for any man who believes in a Hell.

3. He flourishes the title of "Colonel," when it does not appear from Greeley's, Headley's, Lossing's, or Draper's History of the late Civil War, that he led or even followed anybody to victory.

4. He articulates fast and furiously about the "liberty of man, woman, and child." This would come from him with more grace if he had not been on the pro-slavery side in the campaign of 1860.

5. He has gone over the usual stock-in-trade about Paine's services to the cause of Independence. But why was he so anxious to ignore the fact that *during the period of the Revolution, Paine pretended to be a believer in the Christian religion*, and that his infidelity did not break out until about the time when he called Washington a "hypocrite," "an apostate or an impostor," and when he took to the bottle and Mrs. Bonneville?

G. H. HUMPHREY.

New York, February 4th, 1878.

Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.—CONTINUED.

Skepticism advanced more slowly in Scotland than in England, and Captain Burt, in his "letters from the North of Scotland," observes that in that country the belief in witchcraft was quite common at a time when it was abandoned by the educated classes of England. He visited the country in 1730, and speaks of a woman who was burnt as late as 1727 (vol. i. p. 227-77). "In 1773," says Macaulay, "the Divines of the Associated Presbytery passed a resolution declaring their belief in witchcraft, and expressing deep regret at the skepticism that was common" (Hist. of England, vol. iii, p. 706).

The history of persecution for witchcraft in Scotland is terrible.

"In other lands the superstition was mixed with much of imposture; in Scotland it appears to have been entirely undiluted. It was produced by the teachings of the clergy, and it was everywhere fostered by their persecutions. Eagerly, passionately, with a thirst for blood that knew no mercy, with a zeal that never tired, did they accomplish their task. Assembled in solemn synod, the college of Aberdeen in 1603 enjoined every minister to take two of the elders of his parish and make a subtle and privy inquisition" and to question all the parishioners upon oath as to their knowledge of witches. Boxes were placed in the churches for the express purpose of receiving accusations. When a woman had fallen under suspicion the minister from the pulpit denounced her by name, exhorted the parishioners to give evidence against her, and prohibited any one from sheltering her. In the same spirit he exerted a power which was given him by a parochial organization elaborated perhaps more skillfully then any other in Europe. Under these circumstances the witch cases seem to have fallen almost entirely into the hands of the clergy; they were the leading Commissioners, before them confessions were taken. They were the acquiescing witnesses or the directors of the torture by which those confessions were elicited" (Hist. Rat. vol. i, p. 145).

These tortures were of the worst possible character. "If the witch was obdurate, the first, and it was said, the most effectual method of obtaining confession was by what was termed 'waking her.' An iron bridle or hoop was bound across her face, with four prongs, which were thrust into her mouth. It was fastened behind to the wall by a chain, in such a manner that the victim was unable to lie down; and in this position, she was sometimes kept for several days while men were constantly with her to prevent her from closing her eyes for a moment in sleep. Partly in order to effect this object and partly to discover the universal mark which was the sure sign of a witch, long pins were thrust into her body. At the same time, as it was a saying in Scotland that a witch would never confess while she could drink, excessive thirst was often added to her tortures. Some prisoners have been 'waked' for five nights, one it is said even for nine. But other and perhaps worse tortures were in reserve. The principal that were habitually applied were the pennywinkles, the boots and the caschielawis. The first was a kind of thumbscrew; the second was a frame in which the leg was inserted, and in which it was broken by wedges, driven in by a hammer; the third was also an iron frame for the leg, which was from time to time heated over a brazier. Fire-matches were sometimes applied to the body of the victim. We read in a contemporary legal register of one who was kept in 'vehement torture' in the caschielawis, and of another who remained in the same frightful machine for eleven days, and eleven nights, whose legs were broken daily for fourteen days in the boots, and who was so scourged that the whole skin was torn from the body. This was, it is true, an extreme case, but it was only an excessive application of the common torture."

How many confessions were extorted, and how many victims perished by these means, it is now impossible to say. A vast number of depositions have been preserved, but they were only taken before a single court, and many others took cognizance of the crime. We know that in 1662, more than a hundred and fifty persons were accused of witchcraft, and that in the preceding year no less than fourteen commissioners had been issued for the trials. After these facts it is scarcely necessary to notice how one traveler casually mentions having seen nine women burning together at Leith, in 1664, or how in 1678 nine others were condemned in a single day. . . An Earl of Mar, (who appears to have been the only person sensible of the inhumanity of the proceedings), tells us how, with a piercing yell, some women once broke, half burnt, from the slow fire that consumed them, struggled for a moment with despairing energy among the spectators, but soon with shrieks of blasphemy and wild protestations of innocence, sank writhing in agony amid the flames (Ibid, p. p. 145, 148).

The clergy, all over Scotland, applauded and stimulated the persecution. The ascendency they had obtained was boundless, and in this respect their power was entirely undisputed. One word from them might have arrested the tortures, but that word was never spoken. Their conduct cited, implies not merely a mental aberration, but also a callousness of feeling which has rarely been attained in a long career of vice. Yet these were men who had often shown, in the most trying circumstances, the highest and the most heroic virtues. . . . It is not on them our blame should fall, it is on the system that made them what they were. They were but illustrations of the great truth, that when men have come to regard a certain class of their fellow-creatures as doomed by the Almighty to eternal and excruciating agonies, and when their theology directs their minds with intense and realizing earnestness to the contemplation of such agonies, the result will be an indifference to the suffering of those whom they deem the enemies of their God, as absolute as it is perhaps possible for human nature to attain (Ibid, p. 149, 150).

It is probable that no class of victims endured sufferings so unalloyed and so intense. Not for them the wild fanaticism that nerves the soul against danger, and almost steels the body against torments. Not for them the assurance of a glorious eternity that has made the martyr look with exultation on the rising flame, as on the Elijah's chariot that is to bear his soul to heaven. Not for them the solace of lamenting friends, or the consciousnes that their memories would be cherished and honored by posterity. They died alone, hated and unpitied. They were deemed by all mankind the worst of criminals. Their very kinsmen shrank from them as tainted and accused. The superstition they had imbibed in childhood, blending with the illusions of age, and with the horrors of their position, persuaded them in many cases that they were indeed the bond slaves of Satan, and were about to exchange their torments upon earth for an agony that was as excruciating, and was eternal. And besides all this, we have to consider the terrors which the belief must have spread through the people at large; we have to picture the anguish of the mother as she imagined it was in the power of one she offended to blast in a moment every object of her affection; we have to conceive, above all, the awful shadow that the dread of accusation must have thrown on the enfeebled faculties of age, and the bitterness it must have added to desertion and to solitude. All these sufferings were the result of a single superstition which the spirit of Rationalism has destroyed (Ibid, p. p. 153-4).

That this superstition is taught in the Bible, and that all these tortures and executions, together with thousands of which no record is preserved, were in obedience to the command, "Thou shalt not suffer a witch to live," do not admit of doubt and cannot be denied by any candid mind.

If we would attempt to form an adequate idea of the evil effects of the persecuting spirit of Christianity; we must not forget the sad fate of the thousands of the Freethinkers who within the past two hundred years have been tortured, hanged, beheaded, impaled, and burned alive for their opinions; men like Giordano Bruno, who was hunted for his Infidelity from Italy, Geneva, Paris, England, and Germany, imprisoned and afterwards burned at Rome, for Atheism, February 17, 1600; Julius Vanini, who was burned at Toulouse in 1619, as "an impious and obstinate Atheist"; Casimir Leszynski, a Polish knight, who was burned at Warsaw, "for denying the being and providence of God"; Stephen Dolet, a printer and bookseller, who was burnt at Paris for Atheism in 1546; Matthew Hamount, who was burnt at Norwich, England, for denying Christ was a Savior, in 1579. Nor should we forget the multitude of Infidels who have languished in prisons on account of their views: men like Woolston, who was fined and put in prison, where he died in 1732, for writing "Four Discourses on the Miracles of our Savior"; Richard Carlile, who in the second quarter of the present century was imprisoned in England over nine years for delivering Liberal lectures and publishing the writings of Thomas Paine; Robert Taylor, who was heavily fined and imprisoned one year in England, in 1831, for delivering lectures against Christianity; and Abner Kneeland, who was imprisoned three months in Boston, as late as 1838, for offering, as it was falsely charged, disbelief in God. These are but a few of the hundreds whose names could be given, and whose experiences have been described by him in stating the facts of his own case:

"Christians set watch upon me; Christians defamed, falsified and slandered me; Christians informed against me; Christians surrounded me with a mock trial governed by mock laws and legal fictions; by Christian pay were the hireling lawyers retained; by Christian witnesses, was I confounded; by Christian newspapers misrepresented; by Christian juries found guilty; by Christian judges condemned; and a Christian public stood by and never interceded during my long, cruel, and humiliating imprisonment."

[TO BE CONTINUED.]

MR. GOSS, the eminent geologist, in a recent paper on the fossil insects of the secondary period, has shown that these are rarely met with in British strata, and the principal specimens of the Continent of Europe have been taken from the Swiss Alps or from the Solenhofen slate of Bavaria. No new forms have been met with differing so much from those of existing insects as to require a new order for their classification, such as had to be done in the case of the fossils of vertebrate animals, for example.

IN districts of the country where the cold is neither long nor intense, a suggestion of a Danish journal may be found useful in obtaining a supply of ice for summer use. When the ice is formed on a suitable stream, pond, or lake, make holes in the ice and insert portable pumps in them. From time to time pump up as much water as will cover the surface of the ice. The thin strata of water will soon freeze, and ice a foot thick can be harvested, where otherwise only cakes of about two inches in thickness could be gath-

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, FEB. 9, 1878.

Indexes.

It is probably as unpleasant for us to refer to personal matters as for the average of editors, but if our readers will bear with us this time we will endeavor not to annoy them again in the same way unless it is forced upon us, as now.

We had the misfortune to be arrested as a violator of United States laws, not because we had circulated anything obscene, nor because our life had been impure, but because our outspoken expressions were offensive to our pious opponents. We certainly were not to blame for being arrested, for we had only exercised the right which the Constitution of our country guarantees to every citizen. When placed in this unpleasant position, with a prison and heavy fines staring us in the face, we were peculiarly able to realize the unjustness of the laws under which we were apprehended. We were made acquainted with the fact that numerous persons had been arrested and cruelly wronged under those terrible statutes. It was very natural that we came to the conclusion that those laws ought to be repealed, or modified, and it can easily be imagined how unfraternal and how illiberal it was in some of our contemporaries, which claim to be Liberal papers, just at the moment when an effort was being made to induce the Liberals of this country to sign the petitions sent broadcast over the land, asking for a repeal or a modification of the laws aforesaid, to throw cold water on the enterprise, to stab us in the back, and even to accuse us of fraud, dishonesty, and conspiracy! It is lamentably true that all this has been done, and, too, in the name of Liberalism.

The only sheets that exhibited this spirit toward us were *The Index*, a misnomer in St. Louis called *Common Sense*, and a new aspirant for Liberal patronage in this building called *Payne's Age of Reason* (another misnomer). The Boston sheet led off, seeing great wrongs and dangers in the petition we sent out, and warned its readers not to sign it. It also discovered that we had been guilty of forgery, and with alacrity gave the information to its readers, and saw in this appalling fact additional reasons why the petition should not be signed. It, however, made itself most conspicious in its urgent appeals for *purity*. It cared little for personal liberty, if *purity* was preserved. Its utterances were gladly echoed by the Anthony Comstock organ here, and by the misnomer in St. Louis. In this great work they proved themselves a worthy trio—a trinity of purity-lovers who did not object to inflicting personal injury upon a brother. "Anything to beat Bennett," seemed to be the rallying cry. If this is Liberalism, the less the country has of it the better.

THE INDEX.

The great zeal of *The Index* for purity was as unnecessary as its opposition to the petition was futile; for nobody, in this quarter at any rate, had been impure, nobody wanted to be impure, nobody had sent out obscenity, and nobody, that we know of, had the slightest wish to touch obscenity. We only wanted to have the right to express our honest convictions and to enjoy the privileges which our fathers fought for and obtained. Notwithstanding the labored efforts of *The Index* to show the iniquity lurking in that inoffensive petition, we have been unable to see it. Mr. Abbot claims, now, to be in favor of the modification of the unconstitutional laws, and that is what the petition calls for. Its language, in closing, is this: "Wherefore, your petitioners pray, that the statutes aforesaid may be repealed, or materially *modified*, so that they cannot be used to abridge the freedom of the press, or of conscience, or to destroy the liberty and equality of the people before the law, and departments of the Government, on account of any religious, moral, political, medical, or commercial grounds or pretexts whatsoever." Is there anything very wrong in that? If Mr. Abbot really desires a modification of those statutes, why should he object to this reasonable language?

The urgent wish of *The Index* editor seems to be that the laws should not be changed, so far as the right to set up a censorship of the mails is concerned. He is most anxious that second and third class mail matter should be supervised; but why second and third class more than the first? No one questions the right that citizens possess to write what they please and send it in sealed letters through the mail, whether it is love-making, obscenity, conspiracy, or treason. No one questions the right of persons to write what they please in a letter and send it by mail where they please. This is regarded as a Constitutional right. And will Mr. Abbot please show wherein the Constitution gives the right to interfere in the second and third class of mail matter more than the first? Will he also point out where the Constitution gives Congress the right to legislate in reference to the morality or decency of the people, especially in connection with the mail service?

In *The Index* of Jan. 31, Mr. Abbot bewails the inability which exists in understanding his position. We think that we, at all events, understood him when he undertook to head off the petition, to show us up as a forger, and impliedly guilty of impurity, while with true pharisaical unction, he says, I am holier than thou. "The cause of Liberalism is the cause of purity, of truthfulness, of common kindness; of a noble morality in the very best sense of that word, and it only can be served by methods as high and noble as its objects." In other words, by *The Index* standard, and not THE TRUTH SEEKER'S.

Mr. Abbot was kind enough to print our explanation in reference to his charge of forgery, for which we thank him; but we think he uses special pleading, or something worse, when he attempts to show that we have changed ground, and that we have been forced to take his ground. In proof of this he quotes our language thus: "So far as real obscene books and prints which are calculated to inflame the passions are concerned, their circulation should be prohibited by mail and all other modes of transportation; but the main provisions of the section are far too sweeping and indefinite;" and then he congratulates us for coming on to his ground. Now, we have not changed at all. We have all the time been opposed to obscenity, both in the mails and out of the mails. We are as much opposed to it when sent by express, ordinary freight, or when passed from hand to hand. We think real obscenity ought to be suppressed everywhere; but we contend that it is not within the Constitutional power of Congress to legislate respecting it. We repeat the question, Where in the Constitution is power granted to the General Government to say what matter may and what may not be sent through the mails, and what may be sent as first class and not as second or third class? We insist that lewd, indecent prints and pictures are just as bad when sent by express as by mail, and it is the province of the various State governments to look after the immoralities of its subjects, but not of the General Government.

Great stress is laid upon the danger that awaits school children by improper mail matter being delivered to them. If this evil is of one-fourth the magnitude represented, why is not the expedient resorted to of having second and third class mail matter subject to the examination of tutors, guardians and parents, before it is passed over to pupils or children? The evil can easily be remedied in this simple way without violating the Constitution and suppressing the rights of the people. Why do not the sticklers for purity recommend this rational remedy? The evil, is however, greatly exaggerated. There is not one-tenth of the indecent matter sent to schools and children that is represented. It costs money to get up printed matter of any kind and mail it all over the country; and it is very unreasonable to suppose any person will long publish vile trash and send it gratuitously over the land for the vile purpose of debauching the minds of innocent children. The thing is wholly improbable.

This state of things is as much over-estimated as in regard to the production of lewd, indecent publications. Comstock is in the habit of showing to congressmen, legislators, editors, clergymen and others, samples of the vile stuff which he seized years ago, and represents that that sort of stuff is still being extensively sent through the mails. It is perfectly false. Nothing of the kind occurs. If it is true, as Comstock asserted in the meeting of his Suppression-of-Vice Society, which met in the Y. M. C. A. Hall on the evening of the 5th, that more indecent matter is now being sent through the mails than ever before—if with all the sacrifice that has been made of Constitutional rights and personal liberty, with the thousands of dollars that have been paid Anthony Comstock, and the hundreds of thousands that he has been empowered to deprive others of, with all the unjust fines, and imprisonments worse than death that have been inflicted upon well-disposed people—if with all this the circulation of indecent literature has increased, it is time for a change of tactics, time for Comstock to be dethroned, time for the unconstitutional laws passed for his benefit to be repealed, and time to return to the good old ways when the punishment of the citizens of the several States for crimes and misdemeanors was left with the States themselves. If the tyrannous rule of Comstockism has no better effect, in the name of all justice and decency let it be abolished! Those villainous books, which ten years ago were sold by half the book dealers in this city, are not now published at all. A man may seek diligently from the Battery to High Bridge, and spend weeks in the search, and he will scarcely find a copy. Great misrepresentations are made in regard to this thing for the sake of exciting the holy horror of intense lovers of purity, and inducing the belief that Comstock and Comstockism is a prime necessity in this country. Comstock has monopolized about all the indecent publications in the land, and these he is very fond of exhibiting to his special friends and occasionally sending through the mails, a sample of which conduct we called attention to in a previous issue, and which we can easily prove, if proof is called for. The publishing of vile prints and books can be detected, punished, and broken up without the aid of the General Government, and we are in favor of its being done. It is no more the business of the General Government to busy itself about what a man may publish, than it is to punish people for getting drunk, being disorderly, committing assault and battery, stealing chickens, picking pockets, breaking the peace, etc., etc., etc.

The effort Mr. Abbot makes to show that we have changed ground, and that we now oppose our petition, is dishonesty—or special pleading and hedging, to say the least. We stand by the petition as firmly as ever. The petition calls for *modification* as strongly as it does for *repeal*, and as Mr. Abbot now professes himself to be in favor of a radical *modification*, it is clearly he who has changed ground; it is he who ought to be congratulated for the change he has made, and it is he who "ought to be ashamed of the miserable insinuations" he has uttered. The petition asks for the repeal or material modification of the obnoxious laws, leaving it to the wisdom of Congress which it shall be. Mr. Abbot, after writing five columns in praise of Comstock and his labors, and in condemnation of the petition and its signers, distinctly said that he should not sign it and advised others not to sign it. Now he says the laws are wrong, and that he is in favor of a "radical and jealous revision and even of material modification" of them. Who, then, we repeat, has changed ground? Who, then, has at last come around to the position occupied by the other? If he is honest now in his profession that he wants the laws materially modified, was he honest in violently opposing the petition which asked for that? If he was honest then, why his carping and hair-splitting efforts to kill the petition? Was it because it was supposed to have some indirect bearing upon us? or was it because he was not consulted in framing it? What, then, was it? When he says we have abandoned any position that we have occupied in reference to those Comstock laws he says what is not true. We are opposed to obscenity everywhere; no more in the mails than in the express or in the freight cars. We are in favor of the General Government leaving with the State government the crimes and improprieties of the people. It has no Constitutional right to resolve itself into a police court to ferret out crimes not committed against itself.

We still hold that the passage of those Comstock laws was unconstitutional; that it was brought about by improper means, and that the same was a disgrace to the Congress which enacted the back-pay, the salary grab, the doubling of salaries, the demonetizing of silver, and many other similar acts, which were rushed through, pell-mell, during the closing hours of the forty-second Congress, when it presented the aspect of an insane asylum far more than that of a deliberative legislative body. Many of the acts of that Congress were a disgrace to the nation, as well as an outrage upon the principles of American liberty, and we are honestly, earnestly, and persistently in favor of their repeal or *material modification*, precisely what the hated petition asks for. We wish it could have pleased the editors of *The Index*, *Common Sense*, and *The Age of Reason* to have coöperated with us in what seems to us a good work, and which is really the duty of the Liberals of the country; but inasmuch as it has seemed proper to them to decry our efforts, to accuse us of fraud, dishonesty, conspiracy, etc., it was our humble course to do what we could, without their valuable aid—to accomplish the little that lay in our power, despite their unfriendly opposition and misrepresentation.

We have regarded Mr. Abbot as an earnest laborer in the cause of Liberalism, as a gentleman and a scholar, but we have felt pained at the unfraternal way in which he has treated us, and the opposition he has manifested to what thousands regard as *the vital issue* presented to the Liberals of the country. We hope we may hereafter be able to work in accord and concord with him.

"COMMON SENSE."

When this little sheet made its appearance, we greeted it kindly and frequently alluded to it in complimentary terms. Its editor acknowledged this in private notes. We thought we were on friendly terms with him until we published an obituary notice from a friend, concerning a departed one whom we respected, in which a slight reference was made to a pamphlet bearing upon Mr. Peterson. We had not the slightest wrong motive in publishing the article, nor the least wish to wrong Mr. Peterson, but for it we have been berated, vilified and slandered without stint by this supporter of Comstock, until it seemed he could hardly find epithets mean enough and harsh enough to apply to us. This is the man

who loudly praises Anthony Comstock and his oppressive laws. This is one who shouts for purity, and wishes to do all in his power to crush us and wrong us. We consider him beneath our notice, and hope not to be under the necessity of again alluding to him and his malicious, unmanly course. We are still content to let him go his way, while we pursue ours. We prefer that he would not mention us, but, if it does him any good to slander us and spit out his venom, we shall try to be content. We yield him up to Comstock and to purity.

THE "AGE OF REASON."

In real meanness, this young organ of Anthony Comstock has undoubtedly excelled his two coadjutors. We were on friendly terms with Mr. Payne. We cheerfully announced his paper before it appeared; we advertised it; we gave it a courteous notice when it came out; we lent him our back bound volumes, the bound volumes of our exchanges, from which large numbers of names were copied; we lent him books of reference, etc., and were disposed to maintain amicable relations with him, but this we have been unable to do. Every reference he made to us in his paper was at the expense of truth. He began by representing that we had made an enormous sum of money in Liberal publishing—that in four years, from starting without a dollar, we had made $200,000. Upon demurring at this false representation, he nearly reiterated it, and said we did not want Liberals to know how wealthy we were lest they would cease to make donations to us, etc. He has accused us of fraud; of being a professional beggar; of making repeated appeals to Liberals for money on the score of being arrested; that Comstock and ourselves had been very good friends, and that Comstock, at the earnest and repeated remonstrances of others, had simply invited us to go before a commisioner and give bail; that then Comstock was disposed to let the matter drop, and that he even worked upon the government for months to prevent it from prosecuting us. In connection with us he has used the opprobrious epithets of "scheming, unprincipled outlaw and quack." Perhaps the meanest thing he has done was to say that "one Foote has flooded the mails with indecent literature, greatly to the detriment of the good morals and well being of the people of this country;" that Foote was a Christian, and Comstock a Liberal. To persons in private, he stated that Comstock and ourselves had entered into a conspiracy to make money off the Liberals of the country; that the arrest was a sham; that we then wrote letters all over the country, asking for aid to fight Comstock; that we had received $2,500, and that the money thus received we were dividing with Comstock, etc., etc.

It is surprising how any person who makes the least pretension to honor and truthfulness, can make such utterly false statements. He has proved himself wholly unlike George Washington, who, when a boy, used his hatchet too freely on the cherry tree. His biographer said he (Washington) "could not tell a lie." Payne was evidently not cut out for a Washington. Mr. Paine may possibly be able to tell the truth, but if so he has yet to show it in his paper.

This is the man who traduces us in the most shameful manner, and at the same time lauds Comstock and purity. He echoes Abbot's appeals for purity and his insinuations upon our motives and actions. This is the man of whom a prominent Western Liberal writes: "I cannot account for Payne's conduct. I never saw a more cowardly, infamous performance in my life. Notice his contemptible tricky allusion to *one Foot*. He out-Abbots Abbot and out-Petersons Peterson."

It is of this man an old friend in South Carolina writes thus:—"What ails your neighbor Payne? Does he think that by the most malicious and ungentlemanly attacks upon you he can succeed in tearing down THE TRUTH SEEKER, and building himself up in the estimation of Liberals upon its ruins? If so he is greatly mistaken. He seems to be pursuing about as mean a course towards you as that *Common Sense* (?) in St. Louis. They are both a disgrace to the Liberal cause." In reference to this man, a Liberal editor thus writes: "The attacks upon you by Payne in the *Age of Reason*, and Peterson in *Common Sense* are despicably mean and ungentlemanly."

It was to this man that a worthy Liberal in Burlington, Iowa wrote thus: "*Mr. Payne: Having been taken in and done for when I subscribed for your paper, as undoubtedly many a better man has, never suspecting that it was a Y. M. C. A. Comstock outfit, I will now swallow the humiliation the best way I can, hereby requesting that you will at once strike my name off your list.*"

It is in reference to this man that we have received many letters in a similar vein from good Liberals in various parts of the country, which we could lay before our readers were it desirable. We care nothing for his insinuations about the "*thinness*" of our editorial efforts. He is perfectly welcome to regard them as thin and light if it affords him pleasure. We will continue to attend to the "thin" and light, and leave him to attend to the thick and heavy, the dirty and false.

It is hardly necessary to point out his numerous falsehoods. So far from our having made $200,000, we will gladly sell out for $10,000, and leave the field to himself, to Abbot, and Peterson, and we don't believe a man can be found who will give us $5,000. So far as being friendly with Comstock is concerned, or conspiring with him, we never saw him except when he arrested us; and a word, written or verbal, at any other time never passed between us. Notwithstanding what Payne asserts, we were as really arrested as ever a man was, and had we not had a friend who was willing to stand security for us we would have laid in Ludlow Street prison for weeks. Who ever heard of a man being required to give bail who had not first been arrested? If the statements we have made in reference to Comstock are false, why does not the gentleman show it or give us a chance to prove them in Court? Every charge can be substantiated. So far from Comstock working upon the Government to induce it not to prosecute us, it was another and a different man entirely. Comstock did all he could to get us into Judge Benedict's Court, but Col. Robert G. Ingersoll, after receiving copies of the tracts upon which we were arrested and indicted, wrote to the Postmaster-General and to other government dignitaries, and soon a hint came on here from Washington to the District Attorney that he had better not prosecute Bennett. It was not Comstock who did it.

As for our begging repeatedly and sending begging letters over the country asking for money, it is as false as the rest of it. Once only did we state that money for a defense fund would be acceptable. We did not ask for it, and in no case did we send begging letters. We did not send one asking for money, but wrote several, declining sums that were proffered, until they were needed. Several friends wrote us, "Draw on us at sight for twenty-five or fifty dollars," but we did not thus draw in a single instance. Had we been trying to bleed our friends for Comstock's and our own benefit, we should have been likely to take it when thus offered.

Our friends were generous and responded nobly to our one modest appeal, and their kindness we can never forget, but we did not get in $2,500, nor did Comstock get any part of it. Mr. Payne has made himself very uneasy about the money we have received as donations and as to what we did with it. We do not consider it any of his business what we do with the money that is donated to us; but for the satisfaction of our friends, donors, and others, we will make an exhibit of receipts and expenditures. We have kept an account of the money received from donors, and from the hundreds who sent us each from 30 cents to $25—and nearly all of which has been acknowledged in these columns—we have received $1,187,00.

DISBURSEMENTS FOR DEFENSE.

Retaining Lawyer, No. 1 for our defense,	$ 50.00
Paid to Lawyers No. 2, " "	250.00
Fifteen thousand petitions (writing paper)	85.00
Accompanying Documents,	82.00
Fifteen thousand envelopes for petitions,	30.00
Postage stamps for same and other mailing,	250.00
Labor in folding, enveloping, and directing,	67.00
Labor on returned petitions,	25.00
Cost of reel for petition and box to ship in,	10.00
Express on same to Washington,	3.50
2,000 papers and documents to Washington,	100.00
Time and money used in collecting facts,	50.00
Papers, etc., sent to donors,	50.00
Books, " "	50.00
Books still to be sent,	100.00
Total,	1,202.50

Thus showing that our expenditures have been $15.50 more than our receipts. Does this exhibit prove that we ought to be denounced as a fraud, a professional beggar, a swindler, and a conspirator? We cannot see that it does. We may not have used all the money discreetly, but we acted upon our best judgment. We deemed a repeal or modification of the unjust laws the most effectual defense we could make, and to this end we labored. We sent thousands of blanks to parties who have not responded, but this we could not foresee. We have tried to do the best we could. Others would doubtless have done better.

Why the three contemporaries here alluded to should pursue the course towards us that they have, we cannot say. We are not conscious of doing aught to injure either of them, and have indulged in no feeling save to treat them well. We have all the fighting we want in opposing the falsities of theology and the Church, the miserable persecutor, Comstock, and the societies that employ him, without wishing also to keep up a quarrel with those who profess to march in Liberal ranks. We have not sought this quarrel, but it has been forced upon us. We could not rest in silence under the base charges that have so often been unjustly made against us, without responding. We beg the trio to be a little patient with us. We are far older than either of them, and in a very few years will be entirely out of their way, when they can have the field to themselves, despite any impediment we can place in their way.

Our only object is to perform the duty that devolves upon us according to the best judgment we possess. We greatly prefer to dwell together in unity with brethren if they will allow us to do so, and hope we shall not again be under the painful necessity of making a personal defense of our course, motives, or actions.

The Suppression of Vice.

Anthony Comstock's Society for the Suppression of Vice held its yearly meeting at the hall of the Young Men's Christian Association, on the evening of the 5th, the President, Samuel Colgate, acting as chairman. Anthony spoke his little piece, and told how many arrests he had made, how many had been prosecuted, how many tons of obscene matter he had captured (some years ago), and considerable more that was interesting to the distinguished clergymen who graced the occasion. Comstock reported that he has suppressed the worst forms of obscenity, excepting that found in boys' papers and the journals of Freelovers and Freethinkers. He considers his duty now lies principally in crushing out that class of literature. One of the most discouraging features of the meeting was Comstock's announcement that after all this efficient society has done there is now more indecent matter passing through the mails than ever before. This does not speak loudly in favor of the continuance of Comstockism in our midst.

The President, in his speech, made some allusion to us though not calling us by name. He urged the brethren not to believe what had been printed against Brother Anthony, for he is too good to have such things true. He also expressed himself as being greatly dissatisfied with the blasphemy he deemed us guilty of, and declared himself in favor of its being put down. So we need not be surprised if another attempt is made to stop our mouth and our pen and to squelch our blasphemy.

Brother Tyng attended to the business part of the meeting. He said $8,000 must be raised for Brother Anthony this year, and he thought the audience should be Kimballized until they would shell out freely. $83.00 was collected and cards were handed around among the audience for each person to put down what he was willing to give. $950 are said to have been put down in this way, but some portion of this sum we know to be bogus and will not be collected. Last year $1,600 was subscribed at the meeting of the Sociery, and two years ago over $16,000 was subscribed. At this rate of going backward, Anthony will soon find his labors closed, and he will cease to be chief ruler of this country. It looks now as though Anthony will have difficulty in getting funds enough to prosecute his angelic labors through the year, and bring scores of unsuspecting persons to sorrow and to prison The brethren will have to "shell out."

Col. R. G. Ingersoll.

This brilliant orator gave another lecture last Sunday evening to an overflowing audience at Chickering Hall. His subject was "Hell," and he showed up the old brimstone lake in vivid colors. It is a thing worthy of note that one of the most radical discourses ever uttered should be listened to with rapt attention by a highly intellectual audience, on a Sunday evening, even where seventy-five cents were charged for admission, and that almost every sentence should be applauded to the echo. It shows what progress has been made within a quarter of a century. Then such a discourse would hardly have been tolerated. The Hall was filled compactly, and hundreds were compelled to turn away unable to gain an entrance. As high as five dollars was offered for admission. He lectures at the same place on Sunday, the 10th, and also on the evening of the 9th, at Gilmore's Garden.

We doubt not our readers will appreciate the lecture of Ingersoll on Thomas Paine give in this issue, though it inevitably crowds out the Devil and much other interesting matter. Next week we will give you "Hell."

THE POPES AND THEIR DOINGS.—Those who wish to read an interesting recital of the most disgraceful characters that have filled the Papal Chair, should send for a copy of it. It will surely give satisfaction to those who peruse it. 275 pages. In paper, 50 cents; cloth, 75; postage included.

THE MAMMOTH PETITION, containing 500 yards and some 50,000 signatures, was sent to Washington two weeks ago. It is to be hoped it may have some influence upon the powers that be. Other petitions that are coming in day by day will be duly forwarded.

FRIEND A. B. BROWN, of Worcester, Mass., called upon us a few days ago while on his way to fill lecture engagements in the West. He is willing to devote himself to the dissemination of Liberalism, and would be glad to find steady work in that direction.

IN NO WAY can the cause of THE TRUTH SEEKER be better promoted than by sending in the names of new subscribers and in ordering our Liberal books.

PHOTOGRAPHS of George Francis Train for sale at this office. Price 15 cents.

B. F. UNDERWOOD will lecture at Albany, N. Y., Feb. 10; Utica, 11; Urbana, Ohio, 13, 14, 15; London, Ohio, 17.

PERSONAL.—W. F. Jamieson is re-engaged to speak in Kansas City, Mo., the Sundays of February. Will hold a debate with Elder W. J. Orem (Adventist) in Pleasanton, Kansas, Feb. 5, 6, 7, 8, 11, 12, 13, 14. A course of lectures in Girard, Kansas, Feb. 18, 19, 20, 21, 22.

Selections.

Demonetizing Liberty.

IT IS ATTEMPTED UNDER THE GUISE OE SUPPRESSING OBSCENE LITEATURE.

The Protestant church in this conntry extends all the way, theologically and spiritually, from Romanism and rationalism—from Dr, Ireneus Prime, of *The New York Observer*, to Dr. H. W. Thomas, of Chicago. The vanguard is led by progressive, liberal culture, while the rear is made up of men who are altogether out of place in the nineteenth century, or in a republic. One branch of the church is tolerant and free, with fresh young blood, and vigorous brain, and a humane and sympathetic heart; the other branch is composed of fossils, Catholic in spirit, but Protestant in fellowship; men who love liberty of thought and speech only for themselves; men who would drag back this age three hundred years, and place the Spanish Inqnisition by the side of every school-house, college, newspaper office, publishing house, and lecture platform in the land. That this is sober truth, will appear in the tendency and drift of the facts hereinafter stated.

A few years ago the World's Evangelical Alliance was held in New York, and from that time the Church of England sentiment, in favor of the state fostering and upholding the church, has been actively and openly preached and propagated by the fossil element of the Protestant church in this country, to which reference has been made. A delegation from that august conclave, official or otherwise, visited Washington, and formally proposed the subject to President Grant and his cabinet. Soon after, a national society of fossils was organized, with the avowed object of bringing about a union of church and state, by putting God, or a god into the godless constitution of the United States, and liberty out of it. The endorsement of leading and influential statesmen and divines in all parts of the country was obtained in aid of the movement, and the "big job" of getting a god into the constitution was begun in earnest. This organization has been in existence several years, and has been actively engaged in circulating pamphlets, sending out lecturers, printing newspapers, and petitioning Congress, and in all possible ways creating public opinion in favor of its God-in-the-Constitution project, the proposed deity, of course, being the trifold mixture of heathen, Jewish, and Christian conceptions—a god who always loved power and cruelty, and always hated liberty; a god of besotted sensualism and unreasoning superstition; a god who delights in burning heretics in this world as a sort of apprenticeship to the grand holocaust of hell in the next.

The God-in-the-Constitution society has always found an active co-worker in the Young Men's Christian Association, or at least plenty of the Moody and Sankey stripe of men belonging to that organization are willing to join hands with that society in the good work. This powerful confederation of inquisition-lovers and liberty-haters have been doing more than print tracts and distribute them; they have been giving wicked heretics, from time to time, during the past year or two, a foretaste of what may be expected when their god is fairly domiciled on his throne, in the organic law, and liberty has been fully and finally dispossessed and driven out.

"Eternal vigilance," said Jefferson, "is the price of liberty." This article is written in the spirit of that patriotic, truly religious, and justice-loving vigilance to which Jefferson referred, and every thoughtful and patriotic citizen, every truly religious man, and every lover of liberty, cannot heed the warning and act upon it too constantly. The god of the Jesuitical conspirators against religious liberty in this country has not yet been put into the constitution, but he has secured a foothold, at least, in the federal statute-book. The assailants of religious freedom being wise as serpents, and quite as sly and still, concluded that a direct and open assault upon the constitution would not, in the present state of the public mind, be likely to succeed, and have been secretly attempting to repeal the constitutional guaranty of personal liberty, and liberty of speech, and of the press, by congressional act; well knowing that before the act can be declared unconstitutional and void (which it would be without doubt if the question could be got before the supreme court), many a heretic, by vigorous prosecution, could be made to bite the dust, and the public mind made familiar with persecution. In this indirect manner, these pious and mistaken zealots have partially succeeded in "demonetizing" liberty. It is a curious coincidence, that the legislation referred to by which it is attempted to repeal the constitution—which demonetized liberty, was obtained in the same month, in the same secret manner, at the hands of the same Congress, and was approved by the same president who approved the bill demonetizing the silver dollar, and on the same day. Our ancient money and our ancient liberty both stricken down at the same moment by the same hands, and both by unconstitutional acts. Thus the god of mammon, and the god of these old fossils of the church, seem to be one and the same, or at least lovingly united. The act striking down the freedom of speech and of the press was not only secretly obtained, but it was fraudulently obtained, obtained under false pretenses. The crafty agents of the "God-in-the-constitution society," who lobbied the act through Congress, urged it upon false pretenses, and the few who knew of its existence when the act was passed in which the section referred to was concealed never dreamed of its real intent. In fact the section is innocent enough on its face. It was secreted in the amendment of the post-office act of 1872, a very unsuspicious place indeed: and it passed both houses of Congress and became a law March 1, 1873. The section may be found in the Revised Statutes, page 673, section 148, and is pretendedly aimed at obscene literature, and provides a penalty of not less than $100 nor more than $5000, or imprisonment at hard labor, not less than one year nor more than ten years—this is the penalty for sending through the mails "indecent" or "obscene" literature.

That there exists obscene literature, and plenty of it which ought to be burned, is conceded; but that Congress has any business furnishing municipal regulations for all the states, cities, towns and villages in the country on the subject is preposterous. And that Congress has any constitutional power to establish a censorship of the press in time of peace is palpably absurd. All out-spoken infidelity being "indecent," of course, in the estimation of dyspeptic Christians and God-in-the-constitution people, it is very easy, indeed, under this law, to convict an Infidel of indecency for sending an Infidel paper through the mails. For the purpose of executing this law, a special agent of the post-office department was appointed. It could not be left to ordinary officials, prosecuting attorneys, judges, and juries; they might not have any sympathy with its real purpose. For this reason Anthony Comstock of New York city, a dry-goods clerk, and a member of the Young Men's Christian Association, who helped to lobby the act through Congress, was appointed by a Postmaster-General who was also a member of the Young Men's Christian Association, to look after the execution of the law at a salary of $5,000 a year. By what authority of law such an appointment could be made and this money taken out of the United States treasury for the benefit of the God-in-the-Constitution society, has never transpired. To quicken Comstock's zeal in his new business, and to sharpen his wits for the detection and punishment of violators of the law, and that he might be able to discriminate closely and certainly between orthodox "obscenity" and Infidel "obscenity," and enable him to act with perfect fairness and impartiality, the Young Men's Christian association appointed him its agent at a salary of $4,000 a year. That your readers may form some idea what a nice Christian gentleman this nine thousand dollar joint agent of the United States post-office department and the Young Men's Christian Association is, I will quote from a letter which he wrote to Hon. C. L. Morrison, M. C., dated Brooklyn, N. Y., January, 1873. This letter must be a good certificate of character for Mr. Comstock to all discerning people. It is as follows: "There were four publishers on the 2d of last March; today three of these are in their graves, and it is charged by their friends that I worried them to death. Be that as it may, I am sure that the world is better off without them."

This special agent of the post-office department, and agent of the Young Men's Christian Association, evidently thinks that he can tell whether the world would be better off without a man, and if so, he goes to work with zeal to "worry him to death." If this is not an exhibition of the genuine spirit of the inquisitorial spy of the fifteenth century, acting under orders and pay of Torquemada, "Grand Inquisitor General of Spain and Confessor of Sovereigns," what, pray, is wanting to make the likeness perfect? Is not Mr. Comstock a most fitting representative of this first attempted union of church and state in this republic—the union of the Y. M. C. A., and the P. O. D.? Since his appointment by Postmaster-General Jewell, he has held his offices and, it is said, has drawn his $9,000 a year, half from the church and half from the state, and has performed the function of censor of the press and prosecutor and persecutor of Infidels and heretics, under the statute passed to guard the mails from indecent and obscene literature. No doubt he has prosecuted some bad men, but he has certainly prosecuted some half a dozen good and pure men. No doubt he has destroyed some bawdy pictures, but he has attempted to destroy a number of useful though Infidel publications, and perhaps to "worry to death" the owners and publishers. This has been done in the interest and by the prompting of somebody or something. Comstock certainly has not acted from individual malice and personal hatred of his fellow-men. If he has not acted in the interest of what he supposed to be religion, and the God-in-the-Constitution society, in what interest or in whose behalf has he acted?

His first conspicuous official act was the prosecution of Mrs. Woodhull. Mrs. W. was arrested and thrust into jail and prosecuted to the extent of the law, and acquitted, for publishing a little in advance what other newspapers all over the country were soon filled with for months—the Beecher scandal. A jury acquitted her, but her business was broken up. If she was not "worried to death" and into her grave, she was ruined financially. Her claim for $100,000 damage is now pending against the United States, and will probably be allowed, as it is manifestly just, whatever the character of Mrs. Woodhull may be. Why was not *The Independent* prosecuted for the same thing? Because what was Infidel "obscenity" in Mrs. Woodhull's paper was orthodox "obscenity" in *The Independent*. The Beecher scandal was purity itself in the mouth of a church communicant. George Francis Train was next arrested and imprisoned for seven months in Ludlow Street jail for sending such obscenity as he selected from the Bible through the mails. The Bible is all fit for litte girls to read in Sunday-schools, but obscenity when published in a newspaper and sent through the mails to such readers as Train could secure. Train may be sane or insane, but he is a heretic, and therefore must be crushed. John A. Lant, a conscientious heretic who could not keep still, was the next victim, for the sending through the mails of some criticisms of clerical sensualisms. He was convicted and sent to the Albany penitentiary, and there served out his long sentence. His fine and costs were upwards of $500. The next man was Dr. E. B. Foote, of New York, who was found technically guilty of violating the law, by publishing important and useful physiological facts in a little pamphlet entitled "Words of Pearl." His fine was $3,500, which his patients and friends and the subscribers to his *Health Monthly* have made up to him by voluntary contributions. Dr. Foote is a prominent physician in regular standing in New York city, but he is a heretic. His obscenity was Infidel. E. H. Heywood, of Princeton, Mass., editor of a little monthly publication called *The Word*, and D. M. Bennett, of New York, editor of THE TRUTH SEEKER, were next arrested and indicted, the former for circulating "obscene" literature, and the latter for circulating "obscene" and "blasphemous" literature. Mr. Heywood was formerly a prominent anti-slavery orator, but latterly a distinguished workingman's advocate and social reformer. The charge against Mr. Heywood is that he has circulated through the mails a pamphlet entitled "Cupid's Yokes," written by himself, and a work on physiology written by Dr. Trall. "Cupid's Yokes" is an able, carefully written pamphlet, wholly unobjectionable in style, the object of which is to illustrate and enforce the law of hereditary descent; that parents are responsible for the qualities of body and mind of children. This work is pronounced very able and unobjectionable by such men as Elizur Wright, who writes to Mr. Heywood: "As well indict God as such a work;" the distinguished Boston lawyer, H. W. Paine, who writes: "I can give the moral tone of the book my entire approval." Geo. F. Hoar, United States Senator from Massachusetts, Prof. Denton, S. H. Morse, the sculptor, Parker Pillsbury, the old abolitionist, the Hon. Charles W. Slack, the editor of *The Boston Commonwealth*, the venerable Samuel E. Sewall, and many other equally well-known and cultivated persons, are named among the defenders of Mr. Heywood's book against the charges of Comstock. Mr. Heywood has been indicted, tried, and convicted. He has appealed his case, but if finally acquitted, he will have spent all his means in defending himself, and the alleged object of his prosecutors will have been accomplished all the same, perhaps, to wit, that of silencing him and of putting him down. Mr. Heywood has concluded to fight back, however, and has had Mr. Comstock arrested for false imprisonment, and he has been compelled to give bail for his appearance to answer any indictment which may be found. The question of the right of free speech is, therefore, in a fair way to be reconsidered in New England, after more than a hundred years have elapsed since it has been legally called in question. *The Word*, of which Mr. H. is editor, is published at Princeton, Mass., by the Co-operative Publishing Company, and will scarcely be suppressed by these proceedings. And "Cupid's Yokes" will get pretty thoroughly advertised at the hands of the foolish agents of the Young Men's Christian Association, and at the expense of the United States Treasury and the taxpayers of the country, by the insane efforts of a few fifteenth century fanatics, to make their little intolerant and intolerable sectarian god the theocratic ruler of this republic. Mr. D. M. Bennett's paper, THE TRUTH SEEKER, is, like *The Boston Investigator*, an avowedly infidel paper, but a very conscientious, able, and vigorous advocate of what its editor believes. The charge against Mr. Bennett is "obscenity" and "blasphemy," for publishing and circulating a document entitled, "An Open Letter to Jesus Christ," in which the writer, it is said, regards him as a man, and not as a god, or in any special sense a savior. It must be admitted that the title of the document is rather sensational, but not much more so than the words of Rev. Dr. Fowler, of *The Methodist Christian Advocate*, who is said to have recently written the following paragraph:

"If Christ made alcoholic wine, he must be put on trial, not as a sot, but as a moderate drinker, who, according to the laws of human nature, with so many million illustrations, was possibly saved from becoming an example for sots, by being crucified in early manhood."

If the letter of Mr. Bennett, for which he stands indicted for blasphemy and indecency, is really indecent and blasphemous, then is the paragraph quoted from Dr. Fowler, and he should also be indicted. But he is only guilty of "orthodox" obscenity, and will probably escape Mr. Comstock's compliments. There seems to be an unexorcised devil in the tail end of the church, who, or which dies hard. Like the portress which Milton saw at the gate of hell, the head and upper part of the body of the church seems fair and lovely, but ends in a scaly serpent, with a "mortal sting" in her tail. Anthony Comstock seems to represent the tail, or the sting, and, as he almost boasts in the letter above quoted, he has used it effectually and to the death, in three instances. It is time the better portion of the church was taking care of its venomous tail. If it does not, the head and body will erelong be held responsible for the acts of the tail.

It is alleged that these prosecutions and persecutions are put forth as feelers, to test the temper of the people—to familiarize the public mind with the proposed theocracy that is sought to be established; with the persecution of heretics; the subversion of the constitution by sapping and mining; the repeal of the organic law by Congress; with a sectarian deity in the statute book; with the intimation of the coming legal marriage of church and state: and if the people don't object to these things or the hints of them thus thrown out, then an advance will be made "all along the lines," and the proposed change in the constitution itself will be boldly demanded: and, in political parlance, if the tail wags the dog in the church, as it is confident it does, then the God of John Calvin and Dr. Patton will be enthroned in the Constitution. Liberty will be ignominiously thrown out; a complete censorship of the press will be decreed; Protestant Jesuitism will sit supreme on the ruins of the republic; and the union of church and state will be complete. That this is the hope and dream, and most absurd delusion of the God-in-the-Constitution society, there can be no doubt. It is possible that history can repeat

itself to such an extent? Is it possible that the spirit of the fifteenth century is to succeed the freedom of the nineteenth, and that the republic of Jefferson is to end in a Protestant theocracy? Stranger things have happened than this. "Eternal vigilance is the price of liberty."

Chicago Times. A. J. GROVER.

The Morality of the Sermon on the Mount.

The following able criticisms are from the pen of Prof. Francis W. Newman, of England, a gentleman of great erudition, and clearness and force as a writer. He is a brother of a distinguished Catholic clergyman, also distinguished as an able writer. The extract here given is from a pamphlet entitled "Religion not History," recently published in London, and is something a little out of the ordinary line of argument upon this subject. By common consent the morality of the teachings ascribed to Jesus has been lauded to the skies. Even Liberals are in the habit of admitting that the morals inculcated by Jesus were almost faultless, especially of what is called the "Sermon on the Mount." Prof. Newman, it will be seen, takes a very different view of the subject. His criticisms are most just, and the exposition he makes of the doubtfulness and unreliability of the disagreeing statements by Matthew and Luke, are deserving of special attention:

"In the precepts presented to us as those of Jesus, of course there is much that is right: (what else could be, from any one trained under Hebrew wisdom?) yet the unselfish precepts are the rare exception, the appeal to selfishness is ordinary. The 'Sermon on the Mount' (Matt. v, 7) is generally referred to as a gem of excellence, yet it is full of flaws: not even the Beatitudes stand criticism. Indeed, first of all, we have to settle the text: is Luke right or Matthew? Luke, instead of 'Blessed are the poor in spirit,' has, 'Blessed are ye poor;' and 'Woe unto you that are rich, for ye have received your consolation;' which is a miserable sentiment: also instead of hungering after righteousness, he makes Jesus bless those who hunger (*i. e.* are starving), and curse those who are full. The difference is startling and scandalous. Shall we suppose that Luke is right and Matthew wrong? or that Luke trusted to parchments which wretchedly garbled the words of Jesus? If the latter be the case before us, how untrustworthy in a moral and spiritual and not in a mere historical view is this gospel of Luke! what a trap to a pious disciple! Yet it may be observed that Luke is consistent with himself. As here he makes Jesus cry Woe on those who are rich and comfortable, but Blessing on those that are poor and hungry, without reference to the moral state of either, so is it in the parable of Dives and Lazarus. To this I must afterwards return.

"But in the last Beatitudes of Matthew, Jesus touches his key-note, Reward (wages, pay). Those who are persecuted for his sake shall have a great reward in heaven; let them therefore rejoice and be exceedingly glad. A Stoic philosopher would have replied, that if to be persecuted for his sake be a virtue, it brings its own 'recompense' with it: and surely that is a nobler doctrine than to fix the eye on a future reward, which must nurture egotism. In fact, hence arose among Christians a vicious mania for voluntary martyrdom. In their current language, they aspired to attain 'the crown.' That future reward was so taught by the Jesus of the three gospels as to engender intense egotism, is mournfully shown by the callousness with which collective Christendom for long ages together have acquiesced in the belief of eternal torture for those who are not saints. Danger of 'the judgment,' of 'the council,' and of 'hell-fire'—(a most obscure triplet)—is to restrain us from angry and light words against a brother. Juvenal tells us,

> 'Bad men hate sin through fear of punishment:
> Good men hate sin *through very love of virtue.*'

Jesus here teaches secondary motives, a lower morality than that of Juvenal.

"He proceeds to another prudential precept: 'Compromise with thy legal opponent quickly, lest he prosecute thee and get thee cast into prison.' It does not seem to need a messenger from heaven to inculcate such wisdom. But is he perhaps propounding an allegory? Is the God of all mercies the legal opponent intended? Or is possibly Satan pointed at? Hardly; for how are we to agree, to compromise, or be reconciled to him? God himself must be the adversary alluded to: another appeal to our fears. In any case the solemn declaration, 'Thou shalt not come out of prison until thou hast paid the last farthing,' is strange if it be literal; too obscure to instruct, if it be metaphorical.

"Presently we have the prudential advice to cut off a limb or pluck out an eye, rather than have one's whole body cast into hell. Thus again he appeals to our lower nature, our fears. It may be doubted whether any passionate and brave soul is thus turned away from sin: indeed, whether fear of hell has ever cured even a wretched drunkard.

"We next find a positive prohibition of swearing. The reasons assigned are wholly unsatisfactory: no definition of swearing is given, nor any explanation whether he means to forbid an oath taken at the command of a magistrate and an oath in sanction of international treaties. Paul more than once swears what may seem to be a full round oath (Rom. ix, 1; 2 Cor. i, 23; Gal. i, 20), he surely must have been profoundly ignorant that Jesus forbade it.

"After an excellent precept, if somewhat overstated, of kindliness to enemies, Jesus in Matthew damages it by the idea of reward. 'If ye love them which love you, what reward have ye? do not even the tax-gatherers the same?' As if to respond to love without an extra recompense were folly and unthrift; and as if no one who gathered taxes for Cæsar could be other than a reprobate soul, wholly unfit for rewards.

"The command to be perfect as God is perfect, shoots as much too high as other precepts too low. It not only commands a simple impossibility, but it propounds nothing tangible or intelligible. Most of our virtues belong only to a being who is finite, frail, and member of a community. We do not praise God for his bravery, for his chastity, for his contentedness, and freedom from covetousness, for his modesty or humility. He cannot be our pattern for imitation in such things; and the argument used by Jesus is purely delusive.

"'As God sends rain on the just and unjust indifferently, so we are to love the just and the unjust indifferently.' Is this indeed perfection? Moreover, the tragic argument—that in the necessary slaughter of enemies we need not spare women and children, inasmuch as God's earthquakes and hurricanes spare neither sex nor age—is hardly a caricature of that which is here put forward as sacred wisdom. It may be added that such argument implies the very opposite to that noble utterance: 'Blessed are the pure in heart, for THEY have vision of God.' The speaker had not thought his subject out. At one moment he follows the higher and Hebrew inspiration, which sees the heart of God not in the whirlwind or the earthquake, but in the still, small voice within; at another moment he is carried into the lower Pagan idea, which, like our modern Agnostics, judging of God solely by facts which the outward senses attest, logically finds nothing of him but a Huge Power, reckless of moral considerations, careless of the difference between the just and the unjust.

"Next, we are not to do our alms before men, else we shall have no reward in heaven; but if we do our alms in secret, we shall be rewarded by God in public! Is then desire of reward the only or the chief reason for kindness to the needy? Similarly we must pray in secret to get a reward in public!! We are to forgive men's trespasses in order to get forgiveness of our own trespasses from God. Did such a motive ever produce real virtue? When we fast, we must not show any neglect of our appearance: then our Father in heaven will reward us. Is then fasting in itself a virtue deserving heavenly wages? Surely it deserves not even human esteem, if presented as a meritorious act; but is delusive and dangerous. Further, we are to abstain from judging, in order to escape being judged; a very mean reason.

"In this rapid review we are not comparing the doctrine with any new lights of modern times, but with those of 'Pagans,' so called; with Aristotle, Zeno, Cicero. But besides, while the motives suggested by Jesus are constantly too low, the deeds commanded may be called too high; that is, the precepts are simply extravagant, and thereby pernicious. It is indeed extravagant and false to say that a lustful look is equivalent to adultery: for out of twenty men who might wrongfully indulge the eye, which does not hurt one's neighbor, there might not be so much as one who would guiltily wrong a woman or her husband. Overstrained doctrine can only have morbid results. Surely he overstrains hurtfully in commanding us, if struck on the cheek, to court a second blow; a thing which, according to our narrators, neither Jesus nor Paul did. (John xviii, 23; Acts xxiii, 3, xvi. 37). Such precepts in fact tend to insincerity and an evil conscience, because we cannot wholly lay aside good sense. Those which range from Matt. vi, 19 to 34, never have been obeyed, except in a socialistic community which disowns private property: even there it is a virtue and a necessity, in the interest of all, for each to take earnest thought for the morrow, and to lay up stores for future need.

"The argument drawn from the lilies and the birds is as unwise as it is pretentious. 'Birds do not sow or reap or gather into barns:' true; and therefore they perish in a hard winter. Civilized man lays up stores of food, and thereby generally escapes the worst horrors of famine. Rude men live by hunting and fishing, use up the fruits, roots and game which they find ready to their hand, but make no effort to bring food into existence, whereby forethought is taken for time to come. Does Jesus recommend us to go back into savage unconcern for the future, and to trust that God will care for us, when we become imitators of lilies and birds? On birds the Creator has not bestowed our faculties of mind. Justly then he might feed them and leave us to starve. What can be more delusive than such argument? In fact, with the vast mass of mankind the danger is not in Avarice. The danger is Recklessness of the future; neglect to provide while provision is possible; recklessness in spending and wasting while things are abundant."

Is it a Safe Power?

The following is from an editorial in the *Boston Daily Globe*, of Wednesday, January 16, 1878:

There are two prolific sources of evil which affect the moral, mental and physical well-being of society, and produce deplorable results which are fully realized by very few people. Only those who have had exceptional means of observation, or have given the matter special attention and study, are aware of the demoralization that comes from these sources of pollution. One of them is the circulation of reading matter and pictorial representations of one kind and another appealing to the sensual instincts, and debauching the character of the young. It is a hard task for human beings to purify themselves and exalt their thoughts and actions at all times to the standard of rigid virtue. There is enough of the beast in them to be all the time dragging them down into the mire, and it is only by proper culture and discipline that they can bring the senses into subjection. To keep the young from a tendency to vice is especially a matter of difficulty, which is greatly enhanced by the demon of all uncleanness that is actively trying to poison their thoughts and stimulate their passions until they lose all self-control. The iniquity of a clandestine circulation of obscene books and pictures, and the importance of putting a stop to it by every proper means, can hardly be overrated.

The other source of evil, even more prolific and destructive than this, and one that gives it most of its potency, is ignorance. The lack of knowledge among human beings of some of the most important functions of their nature, and of the duties which they owe to themselves, is simply appalling. From it comes the fostering of sensuality and all the secret abominations which have already sapped society of its moral stamina and degraded whole nations, physically and mentally. There has been an eager suppression of knowledge, from false views of delicacy, that has done more to degrade mankind than all the churches and Sunday-schools can undo. Every child as it comes to an age when such knowledge is important to it, should be educated to know itself thoroughly, and unless it is so educated, it cannot know how to govern itself. This education should be judiciously conducted, but in the present state of ignorance among all classes and all ages, any means intended for enlightenment and the dissemination of needed information is better than none. There is the very widest distinction to be made between writings intended to debauch the mind and incite to vice and those intended to produce the opposite result by the dissemination of knowledge and of sound ideas regarding the sexual nature. Classing the two together is a monstrous misjudgment. The suppression of any sober, candid discussion of questions that concern the well-being of society is not only mistaken as a matter of policy, but it abridges the freedom of speech and of the press which is guaranteed by the Constitution of the country.

There is upon the statute books of this country a law designed to prevent the dissemination through the mails of those publications, prints, etc., of which we have spoken as an agency of evil. We cannot believe that it was intended at the same time to aid in the suppression of knowledge or the smothering of discussion on questions that affect the welfare of individuals, of families and of society at large. Under that law an agent has been appointed, with a degree of discretion that we do not believe it is safe to put in the hands of any man, however well-meaning. He has the power to overhaul the mails in search of suspected matter, to arrest men for depositing in the mails or taking therefrom anything which in his individual opinion is improper, and to act as a spy and detective upon the whole postal service of the country. He can make arrests on his own discretion, and use the courts of the United States for prosecutions begun by his sole authority. It is more than questionable whether such power should be given for any purpose, however well defined; but when it is exercised at the discretion or caprice of the man clothed with it, it may become an instrument of oppression and evil to which it is not easy to place the limit. Interference with individual liberty should be sparingly permitted, and not at all at the discretion of some irresponsible man with more zeal than judgment. We want, by every possible means, to promote virtue and purity, and prevent vice and pollution, but the work is only hindered by sweeping legal enactments, the execution of which is given into the hands of the officious agent of some private association, with all the powers of the Government at his command to use or abuse. Of course he can inflict no penalty without a conviction, and the court may revise his judgment as to what is improper, but he can interfere very seriously with the rights and liberties of innocent men.

"Inundate the Country with Good Literature."

When Pius IX. was asked, "How shall we fight the non-Catholic press?" he replied: "*Inundate* the country with good literature." Cannot Freethinkers take a lesson from the Holy Father? If Freethinkers are not aware of the enormous advantages which they possess, their opponents certainly are. Christians are becoming aware that "*a literature* is being circulated over the country like a mist that envelops everything that comes before it." There is, no doubt, much exaggeration in this view, but with them "to be forewarned is to be forearmed." Seeing the enormous facility open to the Freethought party through the post-office department, they are becoming alarmed and resort to high-handed outrages. Comstockism is but a development of this fear. It therefore behooves every Liberal to come forward and show his colors by helping to sustain a free press as well as free speech.

There are many Liberals who claim that their means do not permit them to furnish material aid to sustain the cause. Others there are whose position does not permit them to openly work for our cause. Being of this latter number, the course I have pursued has been as follows: I have always kept a lot of tracts, papers and catalogues on hand for distribution through the mail. Having an acquaintanceship in various places, I have carefully selected my material to suit various cases. I always enclose catalogues of Liberal publications.

I well recollect what great difficulty I had to procure my first copy of "Tom Paine" years ago. To receive a package of "incendiarism" by mail will set the person receiving it to thinking as to its source. About the time that his curiosity has abated send him another package, and he will become interested by and by. No fear need be entertained that our tracts, etc., will not be read. On the contrary, they very often make the rounds of a whole neighborhood.

I have known several instances of clergymen becoming skeptics and even making first-class propagandists. A single convert made to our cause in this manner—his value is often incalculable. Then again such a means of propagandism has its value. While a more open form may at-

tagonize and defeat its own object, this measure will prepare the way for more organized efforts. Then again the expense is trifling, its requirements are within the reach of all.

There are many readers of THE TRUTH SEEKER who never spread abroad its blessing. Let them send out copies of the paper with tracts and catalogues, and it will produce results which, if they could be always seen, would be astonishing to them. In all this work they need not take an open position. They will thus be sowing seed that in due time will yield good fruits.

Not having seen this method of propagandism noted in your paper must be my excuse for calling attention to its great importance at this time. INCOGNITO.

Letters from Friends.

Notes from the Lecture Field.

IONIA, MICHIGAN, Jan. 30, 1878.

BROTHER BENNETT: You will excuse me for not writing before when I tell you that this is a new lecture field to me, and it has taken me some time to get hold and adapt myself to an order of things so different to California and the upper coast. I have just seen your TRUTH SEEKER of Jan. 5, and I am highly pleased with its beautiful pages and your increased facilities for doing good.

You have my hearfelt sympathy in your trials and labor in the cause of truth. But my heart is glad when I see the long list of pledges for the defense fund in your behalf. I wish I had money to add to the substantial support of a champion so fearless and brave.

The modern watchword of the Christian church—"Stand up for Jesus"—is a burlesque on the man of Nazareth, and were he here to-day to feel the cruel force of this modern despotism, that like a upas tree of death seeks to overshadow and crush out human freedom, his soul, as in the days of early Judaism, would cry out against the grey-headed lies and hypocrisy of modern theology passing under the name of religion.

Jesus died to make men free: Christianity lives to-day to make men slaves to churchism, priestcraft, and creed. The religion of Jesus, like that of Thomas Paine, consisted in doing good and trying to make his fellow-creatures happy. Jesus lost his life in denouncing priests, creeds, rites, and ceremonies which laid such cruel burdens on the hearts and shoulders of the people.

Thomas Paine lost his reputation, "but thank God, not his character," in standing up for truth against the combined forces of priestcraft and fashionable religion. So, I can say to you, Bro. Bennett, and to the readers of THE TRUTH SEEKER, to stand up for right and truth is to appropriate Jesus in the highest and best sense, and also to be in full sympathy with all true reformers in every age; and, as for me, I would rather be in hell with Voltaire, Paine, Franklin, and Col. Ingersoll, than to bow down to anything that stultifies reason—God's only light and voice in the human soul. But, Friend Bennett, we may take courage and find an inspiration of hope in the fact that this ancient institution, hell, is soon to be dismissed and take its place in the region of myth with all time-honored lies of the past.

I am on the war-path; my face is towards the enemy; my headquarters at Ionia. Since I reached this State I have lectured at Ionia, Grand Rapids, East Saginaw, Battle Creek, and various other points in this vicinity, and if large and increasing audiences make complete success, then my cup is full. I like these Michigan people, and, although struggling with financial depression, they are quite alive to the interests of Freethought and the gospel of Nature. I have just closed a course of lectures at Lowell with a grand celebration of the 141st anniversary of Thomas Paine's birthday, which was something new for this part of the country, but conceded by all, saint and sinner, to be a complete success. The secretary of the Lowell Liberal Society will send you some account of the meeting.

I am under engagement during February and March to give a course of lectures at Saranac, Smyrna, Rockford, Plainwell, Sturgis, Kalamazoo, and Jackson, on "Common sense," "Evolution," "Science and Religion," "Church and State," "Labor and Capital," "Matter and Spirit," and other reform topics.

Liberal League Notes.

EDITOR TRUTH SEEKER: I have just returned home from two Liberal conventions. The first was held at Linesville, Pa., Jan. 27, 28, and 29; the other at Corry, Pa., Jan. 30, and 31.

The first one was called by the Linesville Liberal League, as a celebration of Paine's birthday, and it proved a great success. Linesville is probably the most Liberal town in the United States. I was surprised when I arrived there to notice a large showbill advertising the meeting, posted in the front window of nearly every business house in the village, and the explanation was, that the proprietors were all Freethinkers. G. W. Baldwin, Esq., our N. L. L. Committee-man for Pennsylvania, is the editor of the paper of the place, and is also the President of the League. The meeting was held in the Opera Hall, which was well filled at every session with an audience of from five to six hundred people. On the last evening, when the hall was crowded, on motion of Dr. Brown, of Binghamton, the audience, by a unanimous vote, adopted the resolutions and platform of the National League. And the Linesville League has voted to apply for a charter from the N. L. L.

Your space will not allow of my giving any report of the able and earnest speeches delivered on the occasion. Everybody was delighted with our eloquent young friend, Rev. S. W. Sample, of Meadville, and I am pleased to learn that he is speaking very often in behalf of the principles of the Liberal League. There are but few more able defenders of our platform. Mr. O. P. Kellogg, a Freethought and Spiritualist lecturer from Ohio, delivered, on the last evening, an eloquent, interesting, and instructive lecture, entitled "Justice to Paine." He is an interesting speaker and is doing what he can for the League movement. Mr. A. B. Brown, of Worcester, gave a scholarly and well-written address on Evolution. He is lecturing in that vicinity. Dr. Brown, of Binghamton, enlivened the audience with his wit and humor.

The ladies of the League did themselves great credit in serving up a supper on the last evening in the Universalist church, which was partaken of by the multitude; after which a large and intelligent party enjoyed a grand dance. From Linesville, the two Browns, Mr. Sample, and myself went to Corry, Pa., where a Freethinker's convention was held which was well attended and passed off to the entire satisfaction of all present. Mr. William Barnsdell, President of the Titusville Liberal League, presided, assisted by Mrs. Dr. Arter, of Oil City. This lady proved an important accession to the meeting. She is an intelligent woman and a fine speaker, and is preparing to take the lecture field in behalf of the Liberal cause. She proposes to get up a Liberal league in Oil City at once. At this meeting the Congregational minister attended and took part in the discussions to the great satisfaction of our Liberal friends!

This Congregational minister is evidently not far from the "Kingdom." He insisted that your correspondent was a Christian, and I insisted he was not one. He concluded I was good enough for one, and I thought him too far advanced to be one. I was thankful for his good opinion. Mr. Barnsdell made some very pertinent remarks in relation to the League movement, and says the Titusville League is to have a large meeting soon. And I must not forget to say that the meeting at Corry was gotten up by two Spiritualist ladies who are entitled to great credit. They went around town before the meeting and raised money enough to pay for the Hall. And it was as good a meeting as I ever attended.

On my arrival home yesterday, I found many letters giving encouraging information in relation to the League movement. Allow me to quote some short extracts therefrom:

Edgar M. Sellon writes from Buffalo, New York, that the Liberals of that city are to meet the third Sunday in February to organize a League. He invites your correspondent to attend and address the meeting. Mr. Henry Steiniske, President of the Buffalo Freethinker's Association, writes to me that that Society will unite with the new organization.

Mr. E. C. Walker writes from Florence, Iowa: "It is proposed to hold a State Convention of the Liberals of Iowa, at DesMoines, probably about the 7th of March. We hope to organize a State League, and should have had a call out before now, but Dr. J. C. Michener, Chairman of our State Committee, seems to think that we need be in no particular hurry. Our local League is a live one, and we hold our first regular Sunday meeting the 27th inst." Mr. Walker appears to be in dead earnest in this movement, and I wish he could be kept constantly in the field.

Mr. Jesse B. Barry, a disabled soldier, writes that the inmates of the "National Home for Disabled Volunteer Soldiers" in Montgomery County, Ohio, propose to organize a League at once. That, it appears to me, is a very appropriate work for those who have been disabled in a warfare for liberty.

Dr. C. R. Nutt, of Houston, Texas, is in hopes an auxiliary Liberal League may be established there soon.

Mr. H. Butterfield of Salem, Kansas, informs me that, "the prospects are favorable to organize a League here. No trouble to get forty or more names."

Mr. M. B. Chambers of Marshallton, Pa., is moving for a League in that place. Miss Gibson, of Philadelphia, is lecturing there in favor of our cause. Mr. D. Boynton, of Sandstone, Jackson Co., Mich., writes for some instructions in relation to forming Leagues, and says a meeting will be called there soon to organize one.

Mr. E. D. Strong, of San Bernardino, Cal., sends word that a League is to be formed soon in that Western town. Mr. A. B. Register, of Granite Falls, Minn., is moving in behalf of a Liberal League in that, town. He says: "That such a movement has become a necessity, no thinking man or woman can doubt. The churches are making a desperate effort to crush out Freethought and Liberal expression in every possible direction, while we, without organization, are powerless to defend ourselves."

Mr. F. R. Stagg, of Parkersbury, W. Va., is confident a League can be organized in that town. He says the revivalist Hammond has been holding a "revival" there, and a League will be organized as the result of his labors. I wish wherever Hammond goes he might produce such a result.

Mr. W. T. Kirby, of Sabattus, Maine, has had his attention called to the League movement by the *Banner of Light*, and thinks a League can be organized in Sabattus.

Mr. T. F. Enslow, of Derby, says that he is a Spiritualist and endorses the League movement, and says an effort will be made to organize immediately.

But, Mr. Editor, I will not further trespass upon your space, but only add that I am pleased to see that Miss Emily J. Leonard, of West Meriden, Conn., has succeeded in getting a League organized there. I hope other Liberal women will follow her noble example. H. L. GREEN.

P. S.—In a private letter just received, I learn a new League has just been organized at Adel, Iowa. The officers are Hon. Benjamin Green, President; J. C. Michener, M.D., Secretary; and Miss J. Perkins, Treasurer. The Liberals of that State appear to be wide awake.

"Follow me and I will make you fishers of men" (Matthew iv, 19).

Just so! This is a little scene behind the curtain, and was not intended for the general audience, but only for the players. So those who preach the Gospel are fishers of men! And those who listen to them sustain the same relation to them that fish do to those who catch them! A sweet relationship, truly! Jesus no doubt fulfilled his promise, for one of his preachers, some years later, was candid enough to tell some of his men-fish—after they were caught—that he was crafty and had caught them with guile (2 Cor., xii, 16). Yes, fishermen always beguile or deceive the fish before they catch them. They make the poor innocent fish believe they are the kindest men alive. The fish thinks it is going to get a precious morsel—a splendid dinner. But the fisherman simply fools it, deceives it, and in place of its getting a good dinner, it goes to make one for the fisherman. So the men-fishermen were taught by Jesus to catch men. They were taught to bait the hook with a kingdom away up in the skies—the Kingdom of God—the Kingdom of Heaven. They were to make a display of bogus titles to real estate, and to many mansions up there. They were to hold out great inducements to the men-fish to invest in this heavenly stock. Thousands of poor simpletons have bitten at this shining bait, and in this way have fed the fishermen instead of getting what they so anxiously looked for.

It is well, therefore, to remember that preachers are fishermen; and we know that the wisest thing for a fish to do is to get as far away from the fisherman as possible; so let us men-fish take the hint, lest we be fooled by our fishermen and get caught on their hooks or in their nets. They pretend to be our best friends, but according to the analogy they are our worst enemies, and are simply trying to fool us so they can live upon us. They are watching their chance to pick our very flesh from our bones, and then cast us to the dogs. MEMPHIS.

ENON VALLEY, PENN., Feb. 2, 1878.

MY DEAR MR. BENNETT:—I have read and paid for every number of THE TRUTH SEEKER, from its first issue in an obscure Western village till its last in the great City of New York. What a contrast between the first number and the last?

There are some things in the paper which I like exceedingly. I like the ring of your editorials. They seem to be written by a man who is in earnest, who knows his rights as a man, and an American citizen, and is determined to maintain them at all hazards. Besides courage, they are written with ability that surprises both friend and foe. Very few editors write so much original matter for their columns, and write so well. I like the plan of publishing Mr. Frothingham's and Prof. Adler's discourses, especially in a large, clear type so comfortable for those who cannot read fine print. The discourses of the gentlemen named not only give character to your paper by their didactic importance, but ballast also. They cause the reader to wish that the day of the week when THE TRUTH SEEKER comes were already here.

There are some things in the paper which I dislike. But as it was not started to please *me*, and as many people like what I dislike in it, I ought not to insist, or even ask, that you conform your taste to mine. Your readers and supporters are found among all sorts of people.

It is one of the most melancholy things in the world to contemplate, that reformers, although always in the beginning of their work a mere handful, will misunderstand and quarrel with one another, then divide, and instead of battling the common enemy, will turn their weapons against each other. It was so with anti-slavery men in 1833. The Garrison party wanted the co-operation of women, the opposite, or Tappan party, were opposed to it. Then the Garrisonians deemed it wise to attack the National Constitution as a pro-slavery document, putting the nation in league with the devil. The opposite party believed that the Constitution had powers which a correct interpretation could bring out, that would abolish slavery by law. To-day, when slavery is abolished, I know a most excellent man who will not go to hear Parker Pillsbury lecture, because of the bitter things he said thirty years ago of the party with which my friend acted.

Now, I see the *germ* of a quarrel among the Radicals which must be crushed out of existence before it is permitted to send down a root, or put up a stem. It grows out of diverse views taken of the obscenity subject, and the best method of effecting the repeal of the present laws relating thereto. There is no *real* difference between you and Mr. Abbot on this point. You both loathe and abhor that which is immodest and corrupting to youth. All Radicals do. There are no doubt a few scallawags among us, but take the Radicals as a *class*, and there is not now on the face of the earth, and never was, a set of people, men and women, for their numbers, so intelligent and refined, so heroic, and so pure in their lives as they are. I read the weekly receipts of money in the *Index* with great interest, and always feel proud to see how many noble *women* are readers and supporters of that paper in their own name. I am sure that a cause which enlists the sympathies and efforts of intelligent and good women cannot be either a bad, or an unsuccessful one. It is conceded, even by their enemies, that the Radicals are people of high character. Their chief fault is their excessive *individualism*, which makes it so difficult to marshal them into battle array for their principles and policy. If they were only leagued and consolidated like the Church, and were fired with enthusiasm worthy of the cause, and were organized into boards of effort, with such an armory of weapons as we have in science, history, logic, philosophy, and humanity, they could make the hosts of superstition run back into the regions of darkness and moral miasm from which they issued forth to deceive and curse the world.

If I understand the mission of the American Radicals it is twofold. First, to secularize the Government, and the public schools, and to complete the divorce between the State and the Church, proclaimed in the Constitution, and required by its provisions. This is simply a *defensive* measure. Secondly, to enlighten and emancipate the people from the bondage of a false and superstitious church. This is an *offensive* measure; but the weapons of their warfare in this department of action, as intimated above, are all intellectual and spiritual, and therefore mighty through the God of Truth to the pulling down of the strongholds of ignorance and superstition. We repudiate the use of all carnal weapons, and all unfair and dishonest methods upon the principle that the end sanctifies the means. If we did not, we would be as faulty as the Church, which *originated* the doctrine of pious frauds and has practiced it for hundreds of years of her bloody history. The Church, now and always, has denounced Freethought as Infidelity, as the prolific fountain of all kinds of evil, and Infidels as the agents of evil. It is now proposed that the Radicals, out of self-respect, organize themselves into associations, print and circulate tracts which discuss the issues between them and the Church, send out able and judicious lecturers like Underwood, promote the circulation of Radical newspapers and periodicals, and thus, by revolutionizing the public sentiment, open up the way for faint-hearted, money-loving and popularity-seeking editors to speak their sentiments without loss, and bring out their lights from under the bushel where they are now hid, and to inspire them with hope that they will at all events *be in at the death* of superstition. The Radicals and their press are the forlorn hope in the enterprize of storming the citadel of the Church and her systems of false doctrines. They have counted the cost, and like the Roman Gladiators before they entered the arena, salute the spectators as those who are about to die in the conflict. What more worthy enterprize could a man engage in than this? In what more inviting field can women of high character for intelligence and goodness evince their heroism, and their patriotism?

The idea then, that the *Generals* who lead such a Spartan band as this, should fall out by the way, and in the very presence of a defiant and taunting enemy, criminate and recriminate each other! The thought is not to be harbored for a moment. It would be treason to the cause, and a crime not to be forgiven. I deem Radicalism, embracing of course, the co-operation of the Spiritualists, one of the most religious and philanthropic efforts ever made on earth, and hence this sparring between you and Mr. Abbot is very grievous to my soul. You are both noble, able, self-denying and good men. But for God's sake, and the sake of the Republic which is pregnant with such weal or woe for the human race, do not quarrel and hamstring yourselves so that you can no longer serve the cause. Read once a week the closing part of the quarrel scene between Brutus and

Cassius, in "Julius Cæsar." And for fear you forget it I will give it to you now.

BRUTUS. Oh Cassius! you are yoked with a lamb,
That carries anger as a flint bears fire;
Who, much enforced, shows a hasty spark,
And straight is cold again.

CASSIUS. Hath Cassius lived
To be but mirth and laughter to his Brutus,
When grief, and blood, ill-tempered, vexeth him?

BRUTUS. When I spoke that I was ill-tempered too.

CASSIUS. Do you confess so much? Give me your hand.

BRUTUS. And my heart too.

CASSIUS. Oh Brutus!—

BRUTUS. What's the matter?

CASSIUS. Have you not love enough to bear with me
When that rash humor which my mother gave me
Makes me forgetful?

BRUTUS. Yes, Cassius, and from henceforth,
When you are over earnest with your Brutus,
He'll think your mother chides, and leave you so.

The suit against you for blasphemy and obscenity before the United States authorities has terminated precisely as I supposed it would. I did not send you on my contribution for defense, because, while it was ready in my pocket, I could not believe it would be needed. Your tract being a mere theological discussion not one whit more objectionable on the score of harshness than many of the controversial writing between the Christian sects, could never be made out blasphemy unless the judge were another Jeffreys. And as for my innocent little *possum* tract, which was designed to call the attention of naturalists and farmers' boys to the enigma of the *modus propagandi* of implacental animals, who, with a solar microscope showing upon a screen animalcules six feet long, in a drop of water, could discern anything *obscene* in it? Goodness gracious! If the pure, etherial and heavenly atmosphere of the city of New York gives the people who live there such exquisitely refined sensibilities in regard to natural objects and subjects, we plain people who live on farms in the West had better keep the Allegheny mountains between us and them. Congratulating both you and myself that we have escaped the bite of one of the meanest dogs that ever barked at any decent body's heels,

I remain your friend and well-wisher,
A. B. BRADFORD.

SNOWVILLE, VA., Feb. 1st, 1878.

DEAR FRIEND BENNETT: Snowville has had a sensation! Mr. J. M. Barnes (of Lafayette, Va.), came here last evening and delivered a free lecture on Universal Taxation, and Universal Education. He obtained permission to use the school-room (Snowville never had a schoolhouse), upon his promise not to mix up any Infidelity in his discourse, lest the young people should be contaminated (?) thereby! The audience consisted mostly of young men, and women, and boys. Very few prominent citizens of the place attended—being all Campbellites. No doubt they were afraid to countenance the lecturer, lest it might be the "entering of the thin edge of the wedge," which would in time result in the taxation of their splendid church-edifice upon the hill. One Rev. was present, and judging from the tenor of his remarks at the close of the lecture, it is presumable that he merely came to see if Mr. Barnes kept to the letter of his promise, for he accused him of speaking of Heaven and God when he believed in neither. "But," said Mr. B., "I do believe in a supreme power, and in many heavens. When a man is good and kind, and does what is right, he finds a heaven of happiness in his heart, and also creates heavens for those around him; and when he injures his neighbors, and does bad, evil things, he creates little hells for himself and others." "But," said the preacher, "you do not believe in the Bible!" "Oh, yes," replied Mr. B., "I do; just the same as I do in Josephus, and many other books," then fearing the discussion would draw forth something pernicious (?) and objectionable that might be swallowed by the eager, listening crowd, the Rev. subsided, and the audience was dismissed. The lecture was far more interesting than we had expected it would be, and notwithstanding the cautious proceedings of the pious, it will awaken ideas, arguments and reflections in the minds of many who never thought upon these subjects before. Every well-spoken utterance of truth creates waves of thought whose undulations widen out till the outermost circlings thereof can never be ascertained. Several, who were of a more than usually inquisitive turn of mind, inquired of Mr. Barnes concerning the truth of the statements he made about the immense amount of property owned by Trinity church, and the vile and objectionable usages to which it is said to be devoted; and to these were given the name and address of the editor of the *Index*, and the number of that paper in which the statement was published. All this may result in investigation and inquiries, which will spread light and knowledge, who shall say how far or how wide. "Tall oaks from little acorns grow." Respectfully,

ELMINA DRAKE SLENKER.

MORGAN CITY, UTAH, Jan., 30, 1878.

DEAR BROTHER BENNETT: I must relate to you a few of my experiences as a laborer here in Utah for the downfall of priestcraft and superstition. I am happy to inform you that a spirit of intellectual advancement is increasing fast here. Here, as anywhere else, the priests are trying their best to keep their infernal machines, persecution and bigotry, at work against reason and common sense. But every honest observer is willing to acknowledge that their power over blind obedience is losing ground fast.

This little spot (Utah) of free American soil has been for nearly thirty years ruled over by a despotic tyrant, who by the cant phrase of all prophets, ruled in the name of the "Lord,"—and a dreadful Lord it was. He did all in his power to banish education from the midst of his people. But the aggrieved child Education will not be strangled in its growth; it will attain to manhood, and here as elsewhere will proclaim shame and disgrace upon the monument of its aggressors. Free schools are rapidly increasing and the tree of knowledge flourishes in the midst of the people.

I have in this first month of the new year visited quarters of Morgan, Summit, and Davis counties, and am pleased to say that so far I have met with success more than I expected. I have been treated kindly by the people, and have in some places had the privilege of speaking to the residents in their school-houses—a rare chance in Utah for a disbeliever in the Bible.

Last week I visited Farmington, Davis county, a little town of about two hundred inhabitants. There the school trustees treated me with cordiality and extended to me the privilege of speaking in one of their ward school-houses; and I can but say that in that place I had a good time. I met many friends there—good and honest supporters of Freethought—who glory in the name Infidel. Such are Bros. H. W. Southworth, L. P. Anderson, Alfred Wharton, H. C. Haigth, and many more, whose kindness and cordiality I shall never forget.

I must not forget to let you know that the Liberals here in Morgan county had a good time last night. Our friends, the Liberals of Milton, gave a cordial invitation to all the lovers of liberty in Morgan county to come to Bro. N. O. Hauseus' residence at Milton, to celebrate the anniversary of the birth of our long-departed but ever-remembered and great champion of Freethought, Thomas Paine; and I am proud to state that the arrangements of our friends for the celebration were a success. Quite a number were present, and the time was well spent. We had speeches to the honor of our hero, Paine, recitations, songs, etc., and after that our good brothers Joseph and E. Holbrook struck in with the violin, and everything went lively for a couple of hours. A good supper was then partaken of, and dancing continued till five o'clock in the morning.

The greatest troubles here at present are hard times and depression financially and commercially. "No money!" is the cry wherever you go. THE TRUTH SEEKER is hailed with pleasure by its readers in its new form, and the letters from Bro. Splitfoot are doing a great deal more to banish superstition from the enslaved minds of men than all the Christian Bibles. Your readers are all rejoicing at your freedom from the grasp of the howling wolves of Christianity. Brother Bennett, may you long live as our champion editor of freedom and our standard-bearer for the cause of intellectual advancement and the downfall of tyranny of every shape and form in this nineteenth century—the sincere wish of your brother and fellow-laborer for the emancipation of the race, ANDREW LARSEN.

ALBERT LEA, MINN., Feb. 1, 1878.

D. M. BENNETT, *Dear Sir:* Herewith enclosed I send you postal order of three dollars for one year's subscription to your paper. I presume my subscription will soon be run out, so please credit my acct. for another year. I regret very much the unpleasantness between you and Mr. Abbot of the *Index*. It ought to have been avoided by all means, as we Liberals are largely in the minority, hence the importance of unity of action and harmony in our ranks. Mr. Abbot is an indefatigable worker in the Liberal cause in his way and manner, and none the less are you, dealing rather harder blows for truth and right than he does, yet both of you must see the absolute necessity of pulling together in order to compel our enemies to respect and grant us our rights. We must not for a moment think of being divided. I hope for the sake of harmony and good feeling you and Mr. Abbot will refrain from any further remarks (between yourselves) upon the subject, as it certainly will do the cause no good.

Your arrest and the attempt to punish you for seeking to enlighten and elevate mankind, and have them shake off the yoke of priestcraft and superstition was an outrageous violation of human rights, and can not be too severely condemned by all and every true lover of the race.

I am glad that you are making public the shameful doings and misdeeds of the pious, cowardly, and sneaking skunk "Anthony," but allow me to make a suggestion: Ought not the public to know the names of the different individuals who composed the Grand Juries that found indictments against those parties Comstock had arrested during his years of dirty work? They are, in my opinion, as mean and dirty as Comstock himself, for they allowed themselves to be the tools to carry his dastardly work to success. I, for one, would like to know who some of them are, so I could remember them in future time. I tell you, Mr. Bennett, we Liberals must bid farewell to all party ties (political) and work and vote only for men that we know are with us and willing to fight for equal rights, and if need be, die for it.

Party prejudices and bigotry is doing about as much to enslave men, and make them tyrannical as religious fanaticism and bigotry. It is useless to expect any good results in our favor unless we can get men in authority from a county officer up to the President, that are with us, and willing to do battle for the right. I for one will never vote for a man that is a religious bigot if I know it. They are dangerous. Yours, etc., E. P. HASSINGER.

SILVER CITY, IDAHO, Dec. 25, 1877.

MR. D. M. BENNETT, *Dear Sir:* This is the alleged anniversary of the birth of Mr. Jesus Christ, the same individual who got you into trouble, so I cannot celebrate it in any better manner than to write to you and renew my subscription, for which find greenbacks enclosed. I am happy to see that you have pluck enough to begin the new volume when our dear Christian brothers are trying the hardest to subject you to the most inconvenience they can.

Verily, this is Christian charity they are showing you! Mr. Comstock was born one hundred and fifty years too late. What an ornament to the Inquisition he would have been!

Your trouble with Anthony is water on the wheels of the Christians around here. They all pray you may get ten years. You never knew how bitterly your dear friends in Christ hate you until now. How they exult, and roll it under their tongues as a sweet morsel, that "Bennett, the hoary blasphemer," is about to get his dues.

At first the news disheartened us a great deal, the more timid ones prophesied a total collapse of THE TRUTH SEEKER, and I began to think so myself until I read your article, "The Time has Come." That was a glorious article, Bro. Bennett, worthy of the one who built up THE TRUTH SEEKER from obscurity to be the leading Liberal paper in the country—for it is that without a doubt.

It is and has been a source of bitter sorrow to us Liberals here that we have been and are utterly unable to aid you. By this I mean, of course, a certain class of us who are permanent residents here. It seems as if the Lord had taken up the Christians' fight, for I never saw more hopeless "dead times" than we are now having. Business is at a complete standstill, and no money in the country. We have to do some terrible rustling to get along. It has been so now for over two years, and it is very favorable for as many more. I am completely ruined in business, and my property is mortgaged; have also had much sickness in my family, and to add to my misfortune, my Christian rival in business here in town—though unmarried and "well-heeled," as we say out here—this fall began a ruinous competition by putting the price down one-third and getting better workmen. His only reason for this was that he wanted to "give the Infidel a benefit." It has nearly ruined me, but I intend to hold on and hope for better days. I know I have lost friends and made many enemies by my apostacy from the church (Roman Catholic), but I do most sincerely think I am right. I could not be a hypocrite, nor could I go through what I considered a nonsensical farce. So I left the Church, and since then I have been very unfortunate. I know my Christian friends are at the bottom of some of it; natural laws the remainder.

I can say without self-laudation that I have had about as rough a time as ever an apostate had; but it has only made my faith stronger in the religion of common sense, and I sincerely hope that as long as I retain my reason I shall be called an Infidel.

So, Brother Bennett, though I cannot aid you in a pecuniary way, be assured that I kindly sympathize with you and most earnestly hope you may emerge from this crucible of Christian hate, even as refined gold, and to the confusion of the anointed. I wish I could send you a thousand dollars instead of these words, for I know in time of trouble a dollar is worth a volume of sympathy. The best I can do is to renew my subscription, for I can't get along without my favorite paper. The enlarged T. S. should be well patronized. I glory in your pluck. You could not have chosen a better time to enlarge, as the lambs of the fold will not be winners to any great extent, even if through gross injustice you are immured in a Bastile for a few months—which the "saints" forbid!

Hoping that your enlarged paper will prove a great success, worthy of its gallant editor, I draw this to a close, assuring you I will do everything in my power for you.

Fraternally, FRANK LESSMANN.

NEW YORK, Jan. 20, 1878.

"Mr. Anthony Comstock, the U. S. mail detective of this city, has succeeded in his efforts to induce the United States Government not to prosecute the editor of THE TRUTH SEEKER for sending objectionable matter through the mails. To this end Mr. C. has labored faithfully with the Government authorities for several months, and last Saturday all charges against Mr. Bennett were withdrawn.—*Payne's Aye of Reason, No.* 4.

FRIEND BENNETT: Is the above statement true? It seems to me if it is, THE TRUTH SEEKER has withheld the facts from its readers. In fact it makes THE TRUTH SEEKER seem a sort of a humbug. I do not believe it.

"Last week, in an editorial encouraging Freethought publications, we incidently alluded to the wealth of D. M. Bennett, who states that the valuation is over estimated, and says he will sell his Freethought publishing business for twenty thousand dollars, or less. Without D. M. B. the business perhaps might not be worth above from twenty-five to fifty thousand dollars, but as Mr. B. is now situated, we, with many others, think that there is not a business in this city so profitable which could be purchased for two hundred thousand dollars. Generally, people take it as a compliment to be called wealthy, if it be also stated that the wealth comes from honest industry; but Mr. B. is of the opinion that should the Liberals of the country cease to think him poor they would cease to send him donations. In this we think him far from reason. It is human nature to give to him who already has, and to withhold from one who hath not. We think had Mr. B. adopted the plan of letting his wealth be known, the Liberals of the country would have responded to his numerous appeals for assistance with far more alacrity. Because, if he is rich, they know that he is capable of taking care of the money they give him. We have often thought that begging Christian priests overdid the poverty dodge very often. They are always poor, very poor, in mouth, but generally when sat on a while by an executor or two, they turn out to be very rich in pocket. This has been so often the case that even unsuspecting followers of the "Lamb" are becoming mistrustful of begging priests with a poverty face. In the rural districts people are more charitable to pauper begging than in New York. Here, we have learned by long and careful observation that the honest poor never beg for alms, and that the professional beggar is invariably a fraud. No, we are convinced that Bro. Bennett makes a mistake in supposing the Liberals of this country will give him more, thinking that he is poor, than they would if they knew him to be rich." *Payne's Age of Reason, No.* 4.

I do not see why the *Age of Reason* wanted to publish this last. If you have made some money after working night and day I am glad of it. It is your business and no one else's. This great trial was not yours alone but ours, mine, every Liberal's in the country, and the mites we threw in were on our own account. No donation at all. You have supplied us with liberal reading, rich and spicy at a low price and I hope it is a success financially. I have occasionally seen an expression that I should have wished left out: saw a few such in the "Open Letter," but they were of so much higher tone than the story itself, that the "Open Letter" seemed immaculate purity in comparison.

If, as the *Age of Reason* says, Scarfaced Tony has been at work for months trying to induce the United States Government not to prosecute you, we ought know it. ***

PLUM HOLLOW, IOWA, Jan. 29, 1878.

D. M. BENNETT. *Dear Sir:* Your analysis of the workings of the Comstock laws in THE TRUTH SEEKER of Jan. 19, is enough to rouse the indignation of all the liberty-loving people of the country. And still, Congress lets these laws remain on record and in full force, well-knowing that many pure and upright men have been made to suffer, innocent of any crime, to ease the cravings of a bigot of the Y. M. C. A. I heartily congratulate you upon your escape from the unjust punishment which Comstock would have placed upon you. You are right, Friend Bennett; never let up until the law is repealed or so modified that no innocent man can be made to suffer. I cannot see why Comstock cannot be made to suffer for the course he has taken in this matter. He has caused nearly all the books he complains of to be placed in the mail. I have been a reader of your valuable paper for more than two years and am still ready and willing to help it along, and to that end enclose three dollars for its continuance. W. B. MEEK.

In inflammation of the lungs many physicians employ warm or hot wet compresses to the chest, the object being to get heat and moisture. This necessitates a frequent change, and it is questionable if the cold air striking the chest when the change is made does not do more harm than the application does good. A far better way is to apply a mush jacket or poultice, making it large enough to envelop the part of the body occupied by the lungs. Make the mush of corn-meal, cooking it in the usual way, and if used as a poultice apply as warm as can be borne, between two cloths, spreading at least an inch thick, and you need not change it more than two or three times in 24 hours, when it will become sour. If there is great muscular weakness, such a weight cannot be well borne; and dry, hot cloths and bottles of water, or irons, will be preferred.

(*From the New Haven Register.*)

No Devotional Exercises in our Public Schools.

"Ring out the old; ring in the new;"
Let men of every station
With ballot and with voice sustain
Our Board of Education,
Which first, in the old Nutmeg State,
In cheerless, cold December,
A noted resolution passed,
We ever should remember.

'Twas this: That in our public schools
(Abolishing old notions,)
No old religions should be taught,
Dispensing with devotions;
But, as a "send-off" in their stead—
Not pleasing saint or noodle—
They should sing our nation's song,
That good old Yankee Doodle.

That there was no more need for prayer
The pupil's good enhancing
Than in the workshop, field, or store,
Or in a hall for dancing;
That secular should be the schools;
That sect or Bible teaching
Belongs not to the common school,
But to the parsons' preaching.

"The greatest curse that e'er befell
A people or a nation
Was union of the Church and State,"
In whatsoe'er relation.
Then thanks to Tyler, Walker, Earle;
To Watrous, Welch, and Zunder;
To every one who voted "Yea"—
Let others stand from under.

Our schools can now their course pursue
As was their sole intention,
And no sect, Christian, Greek, or Jew,
May offer intervention.
Our schools are free, and may they be,
Long ages in succession.
Let legislatures follow suit,
And Yale show like progression.

And let our Congress, too, dispense
With prayer and quarrel blending,
And to their business be confined,
The nation's wants attending.
Our Board of Education have
Set each a bright example;
Nor Church nor sect may interfere,
On others' rights to trample.

In the Elm City have they raised
The ladder of progression;
Themselves upon the first round stand;
No fear of retrogression.
When Young America steps out,
The people's rights defending,
Then bigots quail and groan and wail,
The world to Hades sending.

All honor, then, to those brave men
Who passed this resolution!
Trusty are they, and will sustain
Our good old Constitution.
"Ring out the old; ring in the new;"
Let men of every station
With ballot and with voice sustain
Our Board of Education.

New Haven, Dec. 8, 1877. L. F. J.

(*From the New Haven Palladium.*)

Reply to L. F. J. in the Register of Dec. 8, 1877.

"Ring out the old; ring in the new,"
Does very well for talking;
But when we've rung the old God out,
The devil will be stalking.
Our Board, within the Nutmeg State,
Did pass, in one December,
A fatal resolution that
The voters will remember.

For while, by voice and vote, they say,
"No prayers in schools are needed,"
Such talk will by their masters hence
Forever go unheeded.
We want no better schools than where
The Golden Rule they're teaching;
It would be well if this wise Board
Should listen to such preaching.

This Board of Education have
Shown by their late exclusion
That Walker, Earle, and Zunder, too,
Are in a strange delusion.
And Tyler, Watrous, Welch, as well,
Each has outlived his mission.
The sooner all resign, step out,
The better their position.

That some do wish no prayers said
In Congress, church, or school-room
Is true, as it has ever been;
They are not fit to rule them.
Such may not think the Bible true,
Or heed the gladsome tidings
Brought by the Babe of Bethlehem,
In all the good abiding.

What! make no recognition of
A God in any station!
We need his aid and presence, too,
In every situation;
And when we leave him out of schools,
Our systems once thus shaken,
The first we know, in courts, also,
They'll wish no oaths be taken.

'Tis time the good, of every name
Within our land, united
To show the world our flag's unfurled
Whose God is never slighted,
Then, to the people of the earth,
Of every name and nation,
"Welcome to our shores," we say;
"*Accept the situation!*"

The children of our truant schools,
With souls by God created,
What know they of the heavenly home,
Except what there is stated?
"Ring out the old; ring in the new,"
Does very well for talking;
But when we've rung the old God out,
The devil will be stalking.

New Haven, December, 1877. W. S. S.

A Criticism Criticised.

REPLY TO W. S. S. IN THE PALLADIUM, JAN. 3, 1878.

W. S. S., *Dear Sir*, or *Ma'am*:
Your lines we've been perusing:
Without replying to our lines.
To us they're quite amusing.
Designed were they our muse to give
No very serious clipping;
But over all, with tonguy lash,
To give our Board a whipping.

But, ere you had appeared in print,
And made such bolsterous clamor,
You should have taken one month more
Correcting your bad grammar;
Which shows *one* pupil's time, at least,
Once ran to silly notions—
Of more account than useful lore
Were his or her "devotions."

You say, "When ruling old God out,
The devil will be stalking."
We ask you now by facts to prove
Your very pious "talking;"
To prove, and to us mortals show,
By facts of good or evil,
We can ring out or you stalk in
Either a God or devil.

"We want no better schools than where
The Golden Rule they're teaching."
Do you not know this same good Rule
Is from old pagan teaching?
For so taught Sextus, Hillel, Thales;
While history is teeming
With names of those who taught the same
Ere Jesus had a being.

Then morality, as all may see,
Is of old pagan sowing—
A social tie 'twixt man and man,
Nor God nor Christ bestowing,
Which on the earth would live and thrive,
From grand to good outvieing,
If creeds and dogmas, all man-made,
At once were dead or dying.

Next comes the Babe of Bethlehem,
Our adoration craving.
The world has had sixteen just such,
And yet the world wants saving;
Not from old Adam's fabled sins,
As taught by Christian college,
But from the sins of ignorance,
By universal knowledge.

Such is the object of our schools—
Scholastic acquisition—
Not idol-worship, devil, ghost,
Of by-gone superstition,
But knowledge, fitting boys and girls
For every useful station;
For statesmen, teachers, cititzens,
By public education.

The Church may have its rites and myths,
Its fossilized old notions;
One day in seven is quite enough
For mythical devotions.
But Church and State keep separate,
The patriot's resolution,
Nor let sectarian hand e'er place
God in the Constitution.

"To show the world our flag's unfurled
Whose God is never slighted."
Pray who is he—God of our flag?
Our writer seems short-sighted;
Our country and our country's flag
Own no God to be slighted,
For only to humanity
Those sacred vows are plighted.

So, to all peoples would we say,
Of whatsoever region,
Here you may worship as you please,
We have no State religion.
Our Constitution all protects
Without a Church dictation;
The Christian, Greek, and Jew must here
"Accept the situation."

"Ring out the old; ring in the new"—
For weeks' and months' duration
All secular have been our schools,
Yet no contamination.
The sun doth rise and set the same,
And, though there's been much talking,
No God 's rang out, no Babe 's rang in,
And no big devil's stalking.

New Haven, Jan. 8, 1878. L. F. J.

From J. M. PEEBLES, *Human Nature*, London, England.

Hudson Tuttle is a guest so welcome to the readers of this magazine, that no apologies are necessary to prepare the way for his introduction, however frequent his visits. Whenever he makes his appearance he is laden with rich presents; indeed the man himself, is an intellectual phenomenon, and one of the many fruits of the present wave of inspiration is a production of incalculable value—the "Career of Religious Ideas."

The work is so succinctly written that it would be impossible to give a fair notice of its contents without a thorough perusal. It is one of the most instructive books that has yet appeared in the whole realm of progressive literature, and most valuable to the reformer. It is indeed a hand-book of natural religion, exploding as it proceeds all the absurdities contained in the antiquated priestly systems.

Aerial Exploration.

MR. EDITOR: My article in the *Eagle*, some time since, in relation to using balloons in searching for the North Pole, and making explorations and discoveries in the Arctic regions, is stirring up the minds of people in various parts of the world. An expedition, a few months since, sailed out of New London for the Northern country with balloons; and now in Europe they are devising plans for using balloons in making arctic discoveries.

Perhaps one of the greatest difficulties in the way of using these aerial machines in high latitudes is in obtaining gas with which to inflate the balloon; but possibly the method might be somewhat improved. As hydrogen gas has seven times the lifting power of the gas commonly used for aerial flight, volume for volume, it would seem preferable to make use of it in the frigid zone. This gas might be compressed in a very small compass, perhaps, and thus be made very convenient for transportation, and be used as most advisable. No doubt the arctic world will be quite extensively explored by the aid of balloons. J. B. POOL.

West Pittsfield, Mass.

George Francis Train.

Mr. Train holds himself responsible for the utterances here made and entirely exonerates the Editor from all responsibility therefor.

The Poverty of Wealth and the Pleasure of Pain.

TRAIN RUNS OVER AN UNTRUTH SEEKER!

Mr. Train Diagnoses The Truth Seeker.—Bennettism Criticised.—A Two-Hundred-Thousand-Dollar Infidel.—A Psychological Bull in an Evangelical China Shop.—Evolutionary Opinions on Religion.—G. F. T's Suggestions to D. M. B. to Stop the Debate on the Gods.—A Dictator's Immaculate Conceptions. Everybody Advised to Invest in Bennett's Tracts and Subscribe to The Truth Seeker.

A MIDWINTER DAY.
MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.: Bennettism is a power in the land! How funny that I never knew you, and yet psychologically we have been floating down the stream of evolution together! The Park is lovely to-day. Hear the sparrows chirp! See those children romp! Notice how warm the sun shines upon the bench! A midsummer's day in midwinter! What am I reading? Why, another instalment of Bennettism just brought me by Nichols, who seems to diet on your penny tracts—and then brings them to me for my literary banquet!

I admit the treat. You have exhausted the fountain! What use in starting other Infidel papers? You have not only epitomized all skeptical thought of every Infidel mind, but you have Bennettized the Bible and digested all free opinions for everybody's capacity.

What immense research in these little tracts! What grand rhetoric! What a broad grasp of a thousand free books! But broad as is your grasp, you must not be offended if I criticise you with a caustic pen. Living as you do in the Anno Domini chronology, you must bear the censure of the Psychologic Era! But before I take up your literary children, let me say a word about this millionaire report.

IS THE TRUTH SEEKER A MILLIONAIRE!

D. M. Bennett to-day is estimated by competent judges to be worth two hundred thousand dollars. That he is a very rich man, no one, not even himself, can deny; and every dollar has been made out of Infidelity in these four years. Of course, he has worked early and late, published a great number of books, and eminently deserves this great success.—*Age of Reason.*

This, of course, is a back-handed crook to head off the Comstock defense fund. But as the Young Men's Concubine Association squad have backed down, the point is lost! Bennett's money frightens Comstock. He only goes for the poor, or those he thinks cannot defend themselves! He stabs in the dark. He uses his "Obscene" stiletto in dark lanes. The idea of a man's rolling up this sum in fighting God is simply absurd, but why deny it?

You say I am to-day estimated by competent judges to be worth two hundred thousand dollars. Allow me to say your judges are very wide of the truth. I am not worth near one-tenth part of it. I will give you and your judges a good chance to make one hundred and eighty thousand dollars; if you will procure a party who will give me twenty thousand dollars, I will sell him all I have in the world, good-will, right and title, and everything else, and quit the publishing business forever, and give you a thousand dollars of the sum for finding the customer.—*D. M. B.*

POVERTY IS WEALTH!

Never deny or defend! Always assert and attack! When they called me a millionaire, I gave up my five thousand debt-burdened lots to Omaha for taxes! allowed the Woodhull and Lant judgments to go by default! took a two-dollar room, and lived on a bowl of oatmeal and an apple a day, and yet everybody swears I am more than a millionaire! Who cares? As you only live for the hour, why correct falsehoods? Why deny exaggerations? You should evolute out of such sensitiveness! Soon nobody will have anything, then everybody will be rich! The coming crash will shake the whole world. Everybody then will be seeking THE TRUTH SEEKER, and Bennettism will be the sensation of the age! The poor are growing richer as the rich grow poorer! The poverty of the pauper is confiscation to the hordings of the wealthy! After the holocaust of millionairism, you will luxuriate in the rainbow of the good time coming.

DOWN WITH THE BIBLE!

There is no book to-day in the English language which contains so much that is indecent and unfit for the rising generation to read, or which is so much an apology and authority for incest, bigamy, polygamy, and excessive sexual intercourse as the Holy Bible. In these regards, the Puranas, the Vedas, the Bhagvad-Gita, the Shaster, the Koran, the Talmud, and thousands of other books are superior to it.

As an illustration of the immoral character of the Bible, we have only to state the case of George Francis Train, who was imprisoned six months in a damp, gloomy, noisome prison in this city, called the Tombs, for no other offense than publishing a few quotations, without a word of comment, from that book. What other book is there in existence, which is recognized by decent people, for quoting which a man, in this nineteenth century, would be confined six months in a foul, unhealthy prison, to the great injury of health, comfort, and business?—*D. M. B., in Tract No. 27.*

Why not, then, stop its obscene breath? Why discuss its rotten, pestilential history? How odd that we should not have met, when it seems that you have often crossed my track! Did not Comstock-Hammond-Phelps-Beecher-Noah Davis prove the Holy Scriptures obscene in my case? Does anybody doubt its obscenity? Then, stamp it out!

Imagine Comstock arresting Thomas Paine for saying:—

Whenever we read the obscene stories, the voluptuous debaucheries, the cruel and torturing executions, the unrelenting vindictiveness, with which more than half the Bible is filled, it would be more consistent that we called it the word of a demon than word of God. It is a history of wickedness that has served to corrupt and brutalize mankind; and for my own part, I sincerely detest it as I detest everything that is cruel.

And yet Paine believed in God! and Mendum is calling for funds to build a monument for a man who in his will admitted that he believed in *one* God!

A WONDERFUL PEOPLE!

The Chinese are probably not equal in all respects to the Anglo-Saxon race, but they are peaceful, intelligent, industrious, and law-abiding. There is not half the crime among them, no, scarcely ten per cent. the crime there that exists in the same amount of population in Christian nations—400,000,000. Their religion is as good as the Christian religion, and the morals which Confucius handed down to them are equally as pure as those taught later by Jesus; and they have not taken one life in war and bloodshed where Christians have taken thousands. So much for China.—*D. M. B., Tract No. 29.*

Yes; they are equal. They are superior. They set us an example in all things. My several visits to China are the pleasantest of my memories. No such people exist as these Chinese and Japanese! They only pay their doctors when they are well! They make their josses out of wood and metal! They pay their debts every New Year's Day! They are the authors of the Golden Rule! They are not constitutional liars like the Anglo Saxons! They are not meat eaters, tobacco smokers, nor alcohol bibbers! They are not gluttons nor whoremongers! They are men of peace! No wonder they call the bloody Christians "outside barbarians!"

But pagans are as big frauds as Christians! Jews as gentiles! Infidels as believers! Money is the base of the swindle! History was a sand-marsh of ghosts! a chaotic mass of gods! a Dismal Swamp of hobgoblins! The ancient world was macadamized with Comstockism, Beecherism, and Tweedism! We must commence anew!

In the language of a Western poet:

There are gods of wood and gods of stone;
There are gods of ivory and gods of bone;
There are gods of iron and gods of brass;
There are gods of porcelain and gods of glass.
Some gods have fins, some gods have scales;
Some gods have horns, some gods have tails;
Some gods drink wine, some feed on grass;
Some gods ride clouds, some ride an ass.

You should ride up Mount Calvary, as I

have, on a Jerusalem jackass, and compare the turn-out with that of a Roman pope, an English archbishop of London, or an American cardinal, to appeciate who is the servant, who is the master! G. F. T.

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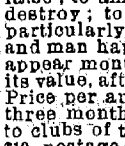
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LET our lives be like the snowfields, where our footsteps leave a mark but no stain.—*Mme. Swetchine.*

THE wise are instructed by reason, ordinary minds by experience, the stupid by necessity, and brutes by instinct.—*Cicero.*

IMPRUDENCE, silly talk, foolish vanity, and vain curiosity are closely allied; they are children of one family.—*Fontaine.*

LET a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth.—*Buddha.*

HOW OFTEN in this world the actions that we condemn are the result of sentiments that we love and opinions that we admire!—*Mrs. Jameson.*

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IN ancient days the most celebrated precept was, "Know thyself;" in modern times it has been supplanted by the more fashionable maxim, "Know thy neighbor, and everything about him."—*Johnson.*

GOOD words do more than hard speeches, as the sunbeams, without any noise, will make the traveler cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.—*Leighton.*

IT is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

IF men wound you with injuries, meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury than by argument to overcome it.—*Beaumont.*

INFINITE toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps.*

WHAT renders man unjust? Are not errors and prejudices the causes of the abuses of power? If you really wish to prevent the commission of injustice, you must first remove error and prejudice. Any one intrusted with power will abuse it if not also animated with the love of truth and virtue, no matter whether he be a prince or one of the people.—*Fontaine.*

HOW MANY bitter thoughts does the innocent man avoid! Serenity and cheerfulness are his portion. Hope is continually pouring its balm into his soul. His heart is at rest, whilst others are goaded and tortured by the stings of a wounded conscience, the remonstrances and risings up of principles which they cannot forget; perpetually teased by returning temptations, perpetually tormented by defeated resolutions.—*Paley.*

IT is not possible to found a lasting power upon injustice, perjury, and treachery. These may, perhaps, succeed for once, and borrow for awhile from hope a gay and flourishing appearance. But time betrays their weakness, and they fall into ruin of themselves. For, as in structures of every kind, the lower parts should have the greatest firmness, so the grounds and principles of actions should be just and true.—*Demosthenes.*

CHRISTIANS had not better attempt to arouse the old spirit of persecution for opinion's sake; and I am pleased to believe that but few of them are sufficiently assinine to attempt it. Among Christians are some of my warmest friends, and I know that they are keenly alive to the fact that it is by the merciful and wise provisions of a Liberal and Infidel Constitution that all the rights of faith and belief (however foolish) are vouchsafed to the most humble, but let no one presume to think that the rotten and retrograde cause of Christianity can be unified by an effort to stay the waves of intellectual progress.—*Dr. E. B. Foote.*

YES; I am an Infidel, and proud am I to be called so. I have found the "pearl of great price." The way, the truth, and the light are mine, and oh! how dearly do I enjoy them! The grand old world never seemed half so full of love, happiness, and beauty before. I never realized how intrinsically valuable was life and all its accompaniments while I believed the world to be only God's footstool, and full of woe, sin, and misery; covered with thorns, swamps, and briers, and sickness, disease, and death lurking in every corner, with scarce a redeeming feature to make it blessed and beloved. It seemed but an abiding-place in which to prepare ourselves for a future life in some unknown and unknowable future. I now feel, when I look upon the poor duped and credulous ones around me, who dare not seek outside of their Bible and Church creeds for any light or information whatever, that I have become of a different order of beings—been born anew into a higher and better state of existence, and I long to lift all others up to this beautiful realm of thought and this glorious state of pure happiness and ever progressive knowledge.—*Mrs. E. D. Slenker.*

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"MOTHER," said a little urchin, when he came home, "I have heard such a smart preacher! He stamped and made such a noise, and then he got mad: he shook his fist at the folks, and there wasn't anybody dared go up and fight him.

OVER a bridge at Athens, Ga., was the following: Any person driving over this bridge in a faster pace than a walk shall, if a white person, be fined five dollars, and if a negro, receive twenty-five lashes, half the penalty to be bestowed on the informer.

A GUEST at a hotel found a lady's night-gown in his room, and went to the clerk with it, saying, "Look a here, mister, this is a hollow mockery, a delusion, and a snare. If you can't fill it up, I don't want the darned thing in my room."

AT THE Jewish charity fair in Philadephia, instead of raffling for cakes, slippers, and smoking-caps, they take chances for $2,000 in Government bonds, a $600 piano, a $250 horse, a trip ticket to Paris, and other such useful things.

THE second night after her first husband died she sat by the open chamber window five hours waiting for the cats to begin fighting in the back yard: She said, "This thing of going to sleep without a quarrel of some kind is so new that I can't stand it! Let me alone till they begin: then I can doze off gently!"

AS YEAR after year rolls into the great sea of the past, and a man draws nearer and nearer the great port of death, he becomes more sadly convinced that red flannel wrappers will shrink in spite of the best efforts of the washerwoman. This is why it is so difficult to distinguish a last year's wrapper from a coral necklace.

IN VACATION.

When I met her at a party,
Dead in love I fell at sight;
For her beauty was bewitching,
And her conversation bright.

So I did my best to please her,
Chatted on all sorts of things;
Told her of our life at college,
With some slight embellishings.

"How do you," she asked, "like Cambridge?"
"O," I said, "the town will do;
Though, to tell the truth, its girls are
Rather homely, and so blue!"

Fool I was! I saw my blunder
When her lip began to curl,
And in coldest tones she answered,
"Yes, sir; *I'm* a Cambridge girl."

—*Harvard Crimson.*

AN ESSAY ON WOMAN.—The undomesticated editor of the Newport *Local* thus relates his matrimonial experience: A woman is a mighty handy thing to have about the house. She don't cost any more to keep than you will give her, and she will take a great interest in you. If you go out at night, she'll be awake when you get home, and then she will tell you all about yourself—and more too. Of course she will know just where you have been, and what kept you out so late, and will tell you; yet right after she gets through telling you that, she will ask you where you have been and what kept you out so late. And after you tell her, and she won't believe you, you musn't mind that; and if, after going to bed, she says she hasn't closed her eyes the whole night, and keeps up the matinee two hours longer and won't go to sleep when she has a chance, you musn't mind that either; it is her nature.

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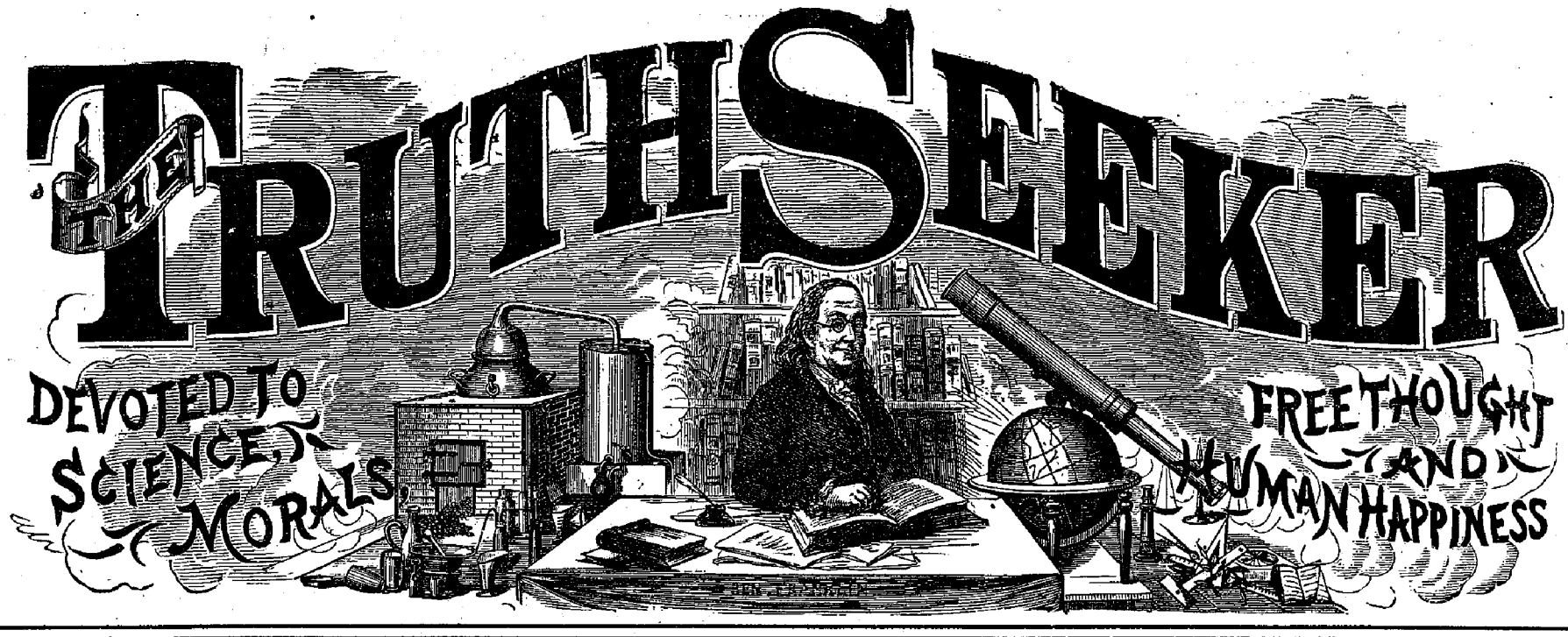
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THE TRUTH SEEKER



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Notes and Clippings.

THE most pious blacksmith has at least one vise.

THE Rev. Joseph Cook's style of swearing—"Bi-ology!"

THE ministers of Pittsburgh and its vicinity are discussing the need of better marriage-license laws.

THE days are growing longer, and this will give meddlesome people more time to mind their own business.

THE ministers' meeting of San Francisco, having apparently run short of subjects, has begun to discuss divorce.

THE sermons on Hell continue. We are not superstitious, but is not this a remarkably open winter?—*Brooklyn Union.*

SISTER TOWNSLEY, a new evangelist, is vigorously working among the reprobates of Middletown, Vt. Her eloquence meets with gratifying results.

THE ladies who brought charges of impropriety against the Rev. David Wells of Washington, D. C., have reconsidered and withdrawn the charges.

A SINGULAR circumstance is said to have taken place in Boston. A man down there absolutely fell in love with his own wife, until she removed her veil.

QUEER fellows those Sunday school missionaries in Iowa. One of them writes that, notwithstanding corn husking and deep mud three sinners have been converted.

Zion's Herald throws hot shot into the camp of what it calls "lawless evangelists," and says that such persons are "grievous wolves." It calls on all judicious pastors to keep the wolf from the door of the church.

THE church of Llanfairpwllgwyngyllgogerytsilliogogogoch, in Wales, is vacant, and it is suggested that the Rev. Mr. Piaratanatissatarrunanse, now located in New England, would be a good man to fill the vacancy.

BEECHER says there is no hell. There may be no more for him. Let's see—hay fever, Elizabeth, salary down twenty-five per cent., pew rents down fifty per cent., and lectures down forty per cent.—isn't that hellish enough?

NEW HAVEN is busy erecting an immense temporary building for the use of Moody and Sankey, whose services are to begin there on the third Sunday in March. The building, which will cost $6,000, will seat 5,000 persons.

THE best savings bank heard from lately is a snow-bank on Mount Washington. Sergeant Cone, who was going down hill forty miles an hour, lost his balance and was deposited in the bank. His life was saved, but it took some time to restore his circulation.

WHILE he was counting over the collection money on Sunday last, the deacon of a Washington church found an old and faded piece of paper which, being unfolded, proved to be his own nearly outlawed note for $30 and interest, which the holder, unable to collect, had turned into the treasury of the Lord.

THE Oakland Congregational church in Chicago ran down in finances so low as to be beyond the reach of Brother Kimball's eloquence. The poor concern is now disbanded, and over its remains may be written, "Gone, but not forgotten," for the creditors will remember it if nobody else does.

REVIVAL in Little Rock, Ark. But it lags and lingers on account of the great amount of drunkenness in the place. A correspondent from there urgently asks for Murphy or some other temperance apostle, remarking that whiskey is considered in Little Rock as much of a daily necessity as bread and butter.

SOME of the German Baptists of the First German Baptist church of Williamsburgh are very fond of beer. A trouble has been brewing in the church for some time because of this, heightened by some affairs of personal and private difficulty. Committees have been appointed to calm the troubles, but the effervescence goes on with much violence. It is to be hoped that the commotion will end in froth.

A LONG STRETCH ON PRAYING.—A woman was found in the German church at Madison, Wisconsin, Tuesday morning, who had been shut up there two days. The authorities thought her insane, and took her to the police station. She claimed that she was in the church praying in the hope of being cured from a disease.

SINCE our last, another heavy defalcation has come to light on the part of good, pious, Baptist Brother Turney, of a Wall-street bank, who stole nearly $300,000, and was enabled to keep it covered for some three years. His piety and religious activity were his most conspicuous characteristics, and these, perhaps, ought to make amends for his mistakes and shortcomings.

CRAZED IN A REVIVAL.—A Methodist revival at Sylvania, O., has just been brought to an abrupt termination by the crazing of one of the converts through religious excitement, Wallace Cavell, a harness-maker, who had attended the meetings for a week or more, and, in the technique of the church, expressed hope of conversion; but the excitement of the meetings worked upon his peculiarly susceptible, morose temperament, and one night he broke out into a jargon that disclosed him to be a raving maniac. He attended the meetings several nights more, and on Sunday night, in response to a request from his friends, the meetings in the church were discontinued.

THE *Christian Standard*, which is the organ of the Holiness People, and advertises pills, worm syrups, liver regulators, and other nostrums, defends itself by saying that it needs the money which these advertisements bring in in order to keep up its existence. But it admits that the advertisements are not wholesome Sunday reading. It suggests that the columns of genuine holiness reading which it gives are as much as any Christian wants to read on Sunday, and that the patrons of the paper can read about the nostrums and other things on almost any week day. It "finally and forever" dismisses the question, however, as it is evidently an unpleasant one to discuss.

THE *Examiner and Chronicle* discusses some of the things which hinder Christianity, and especially in New Brunswick, New Jersey. It narrates about how a revival in that city culminated in a general condition of good feeling among the various denominations. All was going on swimmingly, when all of a sudden some gushing brother suggested a union communion service. This drove the Close-Communion Baptists away in frightened indignation, and introduced confusion into the loving ranks of the rest of the brotherhood. Thus, says the *Examiner and Chronicle*, the progress of Christianity in New Brunswick was hindered by trying to make the Baptists commune with other people when they did not want to.

THE Congregational brethren are having a spirited time discussing whether or not they constitute a denomination. Some of their leading men hold that they do, while others, just as eminent, maintain that they do not. One of the principal associations has recently been discussing the conundrum, "What constitutes a Congregational minister?" No satisfactory answer has as yet been given to this, and, as things now stand, the outlook indicates that the brethren will have to give it up. Both of these discussions have arisen out of the somewhat anomalous condition of sundry Congregational churches in Brooklyn. The question as to the ministry grows especially out of the application of a young clergyman, who is entirely without ecclesiastical standing, to be recognized as a Congregational minister in the City of Churches.

SOME of the more eminent and high-priced ministers are just now preaching on hell in a manner so reprehensible as to deserve outspoken and immediate rebuke. They pompously announce to their congregations that they are now about to preach on a subject which has been much discussed of late, and unskilfully handled by persons of comparatively little education; but that now they will utter views on it which are the genuine article and entitled to respect. In Brooklyn a few evenings ago a distinguished pulpiteer told his people that he had not yet preached on hell, and did not mean to do so for a few weeks to come; and that while it was being handled in such a sensational manner as it now is, and especially by such a shallow person as his neighbor T——, he preferred keeping hands off for a little while; but that when he did preach on the subject he would give them something very carefully prepared and well worth remembering. Hell is a subject which should be handled with becoming humility, and even the most expensive ministers ought to exercise common courtesy toward their less costly brethren in the treatment of this most difficult of topics.

THE doughty Anthony Comstock has just added another feather to his cap, another sprig to his laurels, by arresting Madame Restell, of this city, on the charge of practicing abortion. It is not known whether or not Mr. Comstock has himself fallen a victim to her unlawful practices, but it will be remembered that some time ago he wrote from Washington to several physicians in this city, representing that he had been seduced and was "three months gone"—whatever that may mean—and thus there is a dark mystery hanging over the whole affair. It seems that he has been known to visit her secretly several times, and just what passed between them will probably remain forever unknown. It is to be hoped by all good Christian people that he has sustained no permanent injury. A physician in this city has remarked that Anthony himself is the worst abortion he ever met with. We are in favor of giving the poor fellow a chance. He has, as he confesses, lost prestige lately, and if he can recover it by arresting this old lady of sixty-five summers, let him do so by all means.

THE EASTERN QUESTION.

Needles and pins, needles and pins!
When the war's ended, the trouble begins.
Says Turkey: "Our allies don't care now a toss for us,
And therefore we care not who enters the Bosporos,"
Says England: "The ruin of Turkey is loss for us,
And therefore the Czar must not enter the Bosporus."
Bulgaria says: "The great Czar is the hoss for us,
And therefore we pray he may hasten to cross for us."
Says Austria: "Dim is our hope on the Bosporus;
Naught but a congress can furnish a gloss for us."
Says Bismarck: "The Russian caviar is the sauce for us,
The banquet is spread on the banks of the Bosporus."
It seems, after all, that nothing but phosphorus
Is a real and genuine rhyme for the Bosporus,
It matters but little who lifts the latch:
Just open the door, and you strike the match.

ANTHONY COMSTOCK, after arresting Madame Restell, said he had several reasons for doing so, and among others that several physicians had urged him to that course. She says the physicians of this city are jealous and envious of the success she has met with and wish her out of the way, so they can have the field to themselves. It is thought by some that Comstock did not give the principal reason for his arresting the lady. He has met with poorer success this year than usual in funds for carrying on his holy crusade against Freelovers and Freethinkers, though begging appeals have been put forth in meetings and through the city press in the most touching manner. A year ago he received double what he did this year, and two years ago it was more than ten times as much. As Madame Restell is very wealthy and as Comstock has half the fines imposed by the State courts on the cases he takes before it, it can be seen how a heavy fine against the Madam would be of decided pecuniary benefit to Anthony. He is a man that does not work without a motive. It may be found that enough can be wrung from the lady to recuperate his waning fortunes. Probably few things would suit him better than fobbing $5,000 or $10,000 of her money. It would help him to do so much good for Jesus. One thing he will succeed in doing and that is to bring law and justice into disrepute and to render the spy and informer business, which he is so capable of performing, more infamous than it is already.

Events of the Week.

BEN WADE is still very sick.

THE office of the *Troy Times* has burned.

GIDEON J. WELLS, formerly Secretary of the Navy, has died.

THE Catholic Institute of Cincinnati has made an assignment.

THE Ravine Woolen Mills at South Wilbraham, Mass., were burned with contents.

THE weather for the past week has been mild and pleasant. The snow in this locality has disappeared.

A SEVERE storm visited the vicinity of Jacksonville, Fla., attended with heavy winds and rain and hail.

CANADA is offering troops to England. If the latter gets into a big fight with Russia, she will need the Canadians.

THE winter is very unfavorable for making ice. Not one fourth enough is yet gathered for the cobblers, ice-creams, etc., for next summer.

FRANCIS MURPHY, the temperance advocate, has been in Washington two weeks, attracting large audiences and obtaining large numbers of signatures to the pledge.

MORE asteroids have been discovered. This seems to be a good year for them. Our little solar system turns out to be more populous than was formerly supposed.

THE Silver Bill is nearing its end in the Senate, and is soon to be put to vote. It will doubtless pass by a decided majority, but it is feared by some that the President will veto it.

OUR dear Cardinal McCloskey has gone to Rome to help elect a Pope. The wires bring the intelligence that the conclave there assembled are already having a stormy time of it.

THE trials and investigations of the Louisiana Returning Board are creating great excitement in political circles. The country will doubtless be fully convinced that American politics are a rotten concern.

THE Pope, after a reign of thirty-two years over the sheep of Peter, has at last proved his infallibility by dying. He was the best of a long line of pontiffs, and we hope he will have a front seat and a well-tuned harp in the heavenly choir.

CHARLES BAKER, proprietor of a saloon on Light st., Baltimore, fired two shots from a revolver at his wife, and immediately afterwards shot himself, causing instant death. One ball took effect in his wife's neck and the other in her left breast. It is thought she may recover. Jealousy was the cause.

CHARLES BRADLAUGH and Mrs. Annie Besant, the Freethought advocates, who in June last were convicted and sentenced to fine and imprisonment and police surveillance, on the charge of printing Dr. Charles Knowlton's "Fruits of Philosophy"—pronounced an immoral book—have been released from the sentence imposed, the Court of Errors having decided that the omission of the objectionable words complained of were fatal to the indictment. It is said that the case will go before the House of Lords.

AN armistice was signed by the Russian and Turkish forces, and hostilities between them have ceased, but the Russians have marched on to Constantinople and occupied the strong points commanding the city, so that really, the Turks are in the position of a conquered nation. Russia is able to command conditions and compel Turkey to submit to them. England, Austria, and other European powers regard Russia as having acted in bad faith in taking possession of Constantinople, and England, especially, is becoming very much excited over it. An English fleet is being sent on to the Dardanelles, a portion having already arrived there, but the Sultan has not given consent for them to go to the city. The British power will insist upon her fleets going to the city, and upon Russia's not occupying it. The European horizon now looks warlike, and if the conflict begins again it will be bloody and general.

Robert G. Ingersoll.

Hell.

A LECTURE GIVEN BY COL. ROBT. G. INGERSOLL AT CHICKERING HALL, SUNDAY, FEB. 3, 1878.

LADIES AND GENTLEMEN: The idea of hell was born of revenge and brutality on the one side, and cowardice on the other. In my judgment, the American people are too brave, too charitable, too generous, too magnanimous to believe in the infamous dogma of an eternal hell. I have no respect for any human being who teaches it. I have no respect for any man who preaches it. I have no respect for the man who will pollute the imagination of childhood with that infamous lie. I have no respect for the man who will add to the sorrows of this world with that frightful dogma. I have no respect for any man who endeavors to put that infinite cloud, that infinite shadow, over the heart of humanity. I want to be frank with you. I dislike this doctrine, I hate it, I despise it, I defy it. For a good many years the learned intellects of Christendom have been examining into the religions of other countries in the world, the religions of the thousands that have passed away. They examined into the religions of Egypt, the religion of Greece, the religion of Rome and of the Scandinavian countries. In the presence of the ruins of those religions the learned men of Christendom insisted that those religions were baseless, that they were fraudulent. But they have all passed away. While this was being done the Christianity of our day applauded, and when the learned men got through with the religions of other countries they turned their attention to our religion. By the same mode of reasoning, by the same methods, by the same arguments that they used with the old religions, they were overturning the religion of our day. Why? Every religion in this world is the work of man. Every one! Every book has been written by man. Men existed before books. If books had existed before men, I might admit there was such a thing as a sacred volume.

In my judgment, man has made every religion and made every book. There is another thing to which I wish to call your attention. Man never had an idea—man will never have an idea—except those supplied to him by his surroundings. Every idea in the world that man has, came to him by nature. Man cannot conceive of anything, the hint of which he has not received from his surroundings. You can imagine an animal with the hoof of a bison, with the pouch of the kangaroo, with the wings of an eagle, with the beak of a bird, and with the tail of a lion; and yet every point of this monster you borrowed from nature. Everything you can think of, everything you can dream of, is borrowed from your surroundings—everything! And there is nothing on this earth coming from any other sphere whatever. Man has produced it all; man has produced every religion in the world. And why? Because each generation bodies forth the knowledge and the belief of the people at the time it was made, and in no book is there any knowledge found except that of the people who wrote it. In no book is there found any knowledge except that of the time in which it was written. Barbarians have produced, and always will produce, barbarian religions. Barbarians have produced, and always will produce, ideas in harmony with their surroundings; and all the religions of the past were produced by barbarians—every one of them. We are making religions to-day. We are making religions to-night. That is to say, we are changing them, and the religion of to-day is not the religion of one year ago. What changed it? Science has done it; education and the growing heart of man have done it. We are making these religions every day, and just to the extent that we become civilized ourselves will we improve the religion of our fathers. If the religion of one hundred years ago, compared with the religion of to-day, is so low, what will it be in one thousand years?

If we continue making the inroads upon orthodoxy which we have been making during the last twenty-five years, what will it be fifty years from to-night? It will have to be remonetized by that time, or else it will not be a legal tender. In my judgment, every religion that stands by appealing to miracles is dishonorable. Every religion in the world has announced every other religion as a fraud. That proves to me that they all tell the truth—about others. Why? Suppose Mr. Smith should tell Mr. Brown that he—Smith—saw a corpse get out of the grave, and that when he first saw it, it was covered with the worms of death, and that in his presence it was reclothed in healthy, beautiful flesh. And then suppose Mr. Brown should tell Mr. Smith, "I saw the same thing myself. I was in a graveyard once, and I saw a dead man rise." Suppose then that Smith should say to Brown, "You're a liar," and Brown should say to Smith, "And you're a liar," what would you think? It would simply be because Smith, never having seen it himself, didn't believe Brown; and Brown never having seen it, didn't believe Smith had. Now, if Smith had really seen it, and Brown told him he had seen it too, then Smith would regard it as a corroboration of his story, and he would regard Brown as one of his principal witnesses. But, on the contrary, he says, "You never saw it." So, when a man says, "I was upon Mount Sinai, and there I met God, and he told me, 'Stand aside, and let me destroy these people,'" and another man says to him, "I was up upon a mountain, and there I met the Supreme Brahma," and Moses says, "That's not true," and contends that the other man never did see Brahma, and he contends that Moses never did see God—that is in my judgment proof that they both speak truly.

Every religion then has charged every other religion with having been an unmitigated fraud, and yet, if any man had ever seen the miracle himself, his mind would be prepared to believe that another man had seen the same thing. Whenever a man appeals to a miracle he tells what is not true. Truth relies upon reason, and the undeviating course of all the laws of nature. Now, we have a religion—that is, some people have. I do not pretend to have religion myself; I believe in living for this world—that's my doctrine—in living here, now, to-day, to-night—that's my doctrine, to make everybody happy that you can. Now, let the future take care of itself, and if I ever touch the shores of another world, I will be just as ready and anxious to get into some remunerative employment as anybody else. Now, we have got in this country a religion which men have preached for about eighteen hundred years, and just in proportion as their belief in that religion has grown great, men have grown mean and wicked; just in proportion as they have ceased to believe it, men have become just and charitable. And if they believed it to-night as they once believed it, I wouldn't be allowed to speak in the city of New York. It is from the coldness and infidelity of the churches that I get my right to preach; and I say it to their credit. Now we have a religion. What is it? They say in the first place that all this vast universe was created by a Deity. I don't know whether it was or not. They say, too, that had it not been for the first sin of Adam there would never have been any devil in this world, and if there had been no devil there would have been no sin, and if there had been no sin there never would have been any death. For my part I am glad there was death in this world, because that gave me a chance. Somebody had to die to give me room, and when my turn comes I'll be willing to let somebody else take my place. But whether there is another life or not, if there is any being who gave me this, I shall thank him from the bottom of my heart because, upon the whole, my life has been a joy.

Now, they say, because of this first sin all men were consigned to eternal hell. And this because Adam was our representative. Well, I always had an idea that my representative ought to live somewhere about the same time I did. I always had an idea that I should have some voice in choosing my representative. And if I had had a voice I never should have voted for the old gentleman called Adam. Now, in order to regain man from the frightful hell of eternity, Christ himself came to this world and took upon himself flesh, and in order that we might know the way to eternal salvation he gave us a book, and that book is called the Bible; and wherever that Bible has been read, men have immediately commenced cutting each others' throats. Wherever that Bible has been circulated, they have invented inquisitions and instruments of torture, and have commenced hating each other with all their hearts. But I am told now—we are all told—that this Bible is the foundation of civilization; but I say that this Bible is the foundation of hell, and we shall never get rid of the dogma of hell until we get rid of the idea that it is an inspired book. Now, what does the Bible teach? I am not going to talk about what this minister or that minister says it teaches; the question is "ought a man to be sent to eternal hell for not believing the Bible to be the work of a Merciful Father?" and the only way to find out is to read it; and as very few people do read it now-a-days I will read a few passages. This is the book to be read in our schools in order to make our children charitable and good; this is the book that we must read in order that our children may have exalted ideas of mercy, charity, and justice. Does the Bible teach mercy? Now be honest. I read: "I will make mine arrows drunk with blood, and my sword shall devour flesh" (Deut. xxxii, 42). Pretty good start for a merciful God! "That thy foot may be dipped in the blood of mine enemies, and the tongue of thy dogs in the same" (Ps. lxviii, 23). Again: "And the Lord thy God will put out those nations before thee by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee" (Deut. vii, 22).

"But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven; there shall be no man able to stand before thee, until thou hast destroyed them" (Deut. vii, 23, 24).

"So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

"And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

"And Joshua did unto them as the Lord bade him; he houghed their horses, and burnt their chariots with fire.

"And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword; for Hazor beforetime was the head of all these kingdoms.

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe; and he burnt Hazor with fire.

"And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded.

"But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

"And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword [Brave!] until they had destroyed them, neither left they any to breathe. [As the merciful God had commanded them.]

"As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

"So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

"Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

"Joshua made war a long time with all these kings.

"There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle.

"For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses.

"And at that time came Joshua, and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

"There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, they remained.

"So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war" (Joshua xi, 7–23).

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

"And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

"And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

"And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

"But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

"Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

"But thou shalt utterly destroy them" (Deut. xx, 10–17).

Neither the old men, nor the women, nor the maidens, nor the sweet-dimpled babe, smiling upon the lap of its mother, were allowed to live.

"And he said unto them, Thus saith the Lord God of Israel [a merciful God indeed!], Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Exod. xxxii. 27).

Now, recollect, these instructions were given to an army of invasion, and the people who were slain were guilty of the crime of fighting for their homes. Oh, most merciful God! The Old Testament is full of curses, vengeance, jealousy and hatred, and of barbarity and brutality. Now do not for one moment believe that these words were written by the most merciful God. Don't pluck from the heart the sweet flowers of pity and crush them by superstition. Do not believe that God ever ordered the murder of innocent women and helpless babes. Do

not let this supposition turn your hearts into stone. When anything is said to have been written by the most merciful God, and the thing is not merciful, then I deny it and say he never wrote it. I will live by the standard of reason, and if thinking in accordance with reason takes me to perdition, then I will go to hell with my reason rather than to heaven without it.

Now, does this Bible teach political freedom, or does it teach political tyranny? Does it teach a man to resist oppression? Does it teach a man to tear from the throne of tyranny the crowned thing and robber called a king? Let us see:

"Let every soul be subject to the higher powers: For there is no power but of God: the powers that be are ordained of God" (Rom. xiii. 1).

All the kings and princes, and governors, and thieves and robbers that happened to be in authority were placed there by the Infinite Father of all!

"Whosoever, therefore, resisteth the power, resisteth the ordinance of God."

And when George Washington resisted the power of George the Third, he resisted the power of God. And when our fathers said, "Resistance to tyrants is obedience to God," they falsified the Bible itself.

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

"Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake" (Rom. xiii. 4-5).

I deny this wretched doctrine. Wherever the sword of rebellion is drawn to protect the rights of man, I am a rebel. Wherever the sword of rebellion is drawn to give man liberty, to clothe him in all his just rights, I am on the side of that rebellion. I deny that rulers are crowned by the Most High; the rulers are the people, and the presidents and others are but the servants of the people. All authority comes from the people, and not from the aristocracy of the air. Upon these texts of scripture which I have read rest the thrones of Europe, and these are the voices that are repeated from age to age by brainless kings and heartless priests.

Does the Bible give woman her rights? Is this Bible humane? Does it treat woman as she ought to be treated, or is it barbarian? Let us see.

"Let the woman learn in silence, with all subjection" (1 Timothy ii., 11).

"If they [women] will learn anything, let them ask their husbands," (1 Cor., xiv. 35). Imagine the ignorance of a lady who had only that source of information.

"But I suffer not woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. [What magnificent reason.]

"And Adam was not deceived, but the woman being deceived was in the transgression. [Splendid.]

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." That is to say, there is as much difference between the woman and man as there is between Christ and man. There is liberty for woman.

"For the man is not of the woman, but the woman of the man." It was the man's cutlet that was taken, not the woman's. "Neither was the man created for the woman,"—well, what was he created for?—"but the woman was created for the man. Wives, submit yourselves unto your husbands, as unto the Lord." There's liberty!

"For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Savior of the body.

"Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

Good again! Even the Savior didn't put man and woman upon an equality. The man could divorce the wife, but the wife could not divorce the husband; and, according to the Old Testament, the mother had to ask forgiveness for being the mother of babes. Splendid!

Here is something from the Old Testament:

"When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive;

"And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to be thy wife;

"Then thou shalt bring her home to thine house; and she shall shave her head and pare her nails" (Deut. xxi, 10–13). This was in self-defense, I suppose.

This sacred book, this foundation of human liberty, of morality—does it teach concubinage and polygamy? Read the thirty-first chapter of Numbers, read the twenty-first chapter of Deuteronomy, read the blessed lives of Abraham, of David, or of Solomon, and then tell me that the sacred scripture does not teach polygamy and concubinage! All the language of the world is not sufficient to express the infamy of polygamy. It makes man a beast and woman a stone. It destroys the fireside and makes virtue an outcast. And yet it is the doctrine of the Bible—the doctrine defended by Luther and Melancthon! It takes from our language those sweetest words, father, husband, wife, and mother, and takes us back to barbarism and fills our hearts with the crawling, slimy serpents of loathsome lust.

Does the Bible teach the existence of devils? Of course it does. Yes, it teaches not only the existence of a good being, but a bad being. This good being had to have a home—that home was heaven. This bad being had to have a home—that home was hell. This hell was supposed to be nearer the earth than I would care to have it, and to be peopled with spirits, spooks, hobgoblins, and all the fiery shapes with which the imagination of ignorance and fear could people that horrible place; and the Bible teaches the existence of hell and this big devil and all these little devils. The Bible teaches the doctrine of witchcraft, and makes us believe that there are sorcerers and witches, and that the dead could be raised by the power of sorcery. Does anybody believe it now?

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

"And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." That was a pretty good spiritual seance.

"And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

"And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

"Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

"And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul; saying, Why hast thou deceived me? for thou art Saul."

"And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

"And he said unto her, what form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself" (1 Saml. xxviii, 7-15).

In another place he declares that witchcraft is an abomination unto the Lord. He wanted no rivals in this business. Now, what does the New Testament teach?

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterwards a hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and seateth him on a pinnacle of the temple.

"And saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. iv, 1-7).

Is it possible that any one can believe that the devil absolutely took God Almighty and put him on the pinnacle of the temple and endeavored to persuade him to jump down? Is it possible?

"Again, the devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve (Matt. iv, 8–11).

Now, the devil must have known at that time that he was God, and God at that time must have known that the other was the devil. How could the latter be conceived to have the impudence to promise God a world in which he did not have a tax-title to an inch of land?

"Then the devil leaveth him, and behold, angels came and ministered unto him" (Matt. iv, 11).

"And they came over unto the other side of the sea, into the country of the Gadarenes.

"And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

"Who had his dwelling among the tombs; and no man could bind him, no, not with chains.

"Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

"And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones.

"But when he saw Jesus afar off, he came and worshiped him,

"And cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.

"For he said unto him, Come out of the man, thou unclean spirit.

"And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many.

"And he besought him much that he would not send him away out of the country.

"Now there was nigh unto the mountains a great herd of swine feeding.

"And all the devils besought him, saying, Send us into the swine, that we may enter into them.

"And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea" (Mark, v. 1–13).

Now I will ask a question: Should reasonable men, in the nineteenth century, in the United States of America, believe that that was an actual occurrence? If my salvation depends upon believing that, I am lost; I have never experienced the signs by which it is said a believer may be known. I deny all the witch stories in this world. These fables of devils have covered the world with blood; they have filled the world with fear, and I am going to do what I can do to free the world of them. Small and great, they have filled the world with monsters; they have made the world a synonym of fear and ferocity. And it is this book that ought to be read in all the schools—this book that teaches man to enslave his brother! If it is larceny to steal the result of labor how much more is it larceny to steal the laborer himself!

"Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession.

"And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour" (Lev. xxv., 45, 46.).

Why? Because they are not as good as you are, you will buy of the heathen roundabout.

"Now these are the judgments which thou shalt set before them.

"If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

"If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

"If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free.

"Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever" (Exod. xxi., 1–7).

This is the doctrine which has ever lent itself to the chains of slavery, and makes a man imprison himself rather than desert his wife and children. I hate it!

Now, listen to the New Testament, the tidings of great joy for all people!

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. vi., 5, 6).

Splendid doctrine!

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

"For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully" (1 Peter ii, 18, 19).

"Servants, obey in all things your masters according to the flesh."

He was afraid they might not work all the time, so he adds:

"Not with eye-service, as men-pleasers; but in singleness of heart, fearing God."

Read the twenty-first chapter of Exodus (7 to 11).

"And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

"If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed; to sell her unto a strange nation he shall have no

power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

"If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish.

"And if he do not these three unto her, then shall she go out free without money."

"Servants, be obedient to your masters," is the salutation of the most merciful God to one who works for nothing, and who receives upon his naked back the lash, as legal tender for service performed.

"Servants, be obedient to your masters," is the salutation of a most merciful God to the slave-mother bending over her infant's grave.

"Servants, be obedient to your masters," is the salutation to a man endeavoring to escape pursuit, followed by savage bloodhounds, and with his eye fixed upon the north star. This book ought to be read in the schools, so that our children will love liberty.

What does this same book say of the rights of little children? Let us see how they are treated by this "most merciful God."

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them;

"Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

"And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and a drunkard.

"And all the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear and fear" (Deut. xxi. 18).

Abraham was commanded to offer his son Isaac as a sacrifice, and he intended to obey. The boy (who was only thirty years old!) was not consulted.

Did you ever hear of the story of Jephthah's daughter?

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon, into my hands,

"Then shall it be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

"So Jephthah passed over unto the children of Ammon to fight against them: and the Lord delivlivered them into his hands.

"And he smote them from Aroer, even till thou cometh to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and dances; and she was his only child; beside her he had neither son nor daughter.

"And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.

"And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

"And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

"And he said, Go, and he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains.

"And it came to pass at the end of two months, that she returned to her father, who did with her according to his vow which he had vowed" (Judges xi, 30–40).

Is there in the history of the world a sadder story than this? Can a God who would accept such a sacrifice be worthy of the worship of civilized men? I believe in the rights of children; I plead for the republic of home, for the democracy of the fireside; and for this I am called a heathen and a devil by those who believe in the cheerful and comforting doctrine of eternal damnation.

Read the book of Job; read that! God met the devil and asked him where he had been, and he said: "Walking up and down the country;" and the Lord said to him: "Have you noticed my man Job over here, how good he is?" and the devil said: "Of course he's good; you give him everything he wants. Just take away his property and he'll curse you. You just try it." And he did try it, and took away his goods, but Job still remained good. The devil laughed and said that he had not been tried enough. Then the Lord touched his flesh, but he was still true. Then he took away his children, but he remained faithful, and in the end, to show how much Job made by this fidelity, his property was doubled and he had more children than ever. If you have a child, and you love it, would you be satisfied with a God who would destroy it, and endeavor to make it up by giving you another that was better looking? No, you want that one; you want no other, and yet this is the idea of the love of children taught in the Bible.

Does the Bible teach you freedom of religion? To-day we say that every man has a right to worship God or not to worship him, as he pleases. Is it the doctrine of the Bible? Let us see:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

"But thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people.

"And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage" (Deut. xiii, 6–10).

And do you know, according to that, if your wife—your wife that you love as your own soul—if you had lived in Palestine, and your wife had said to you, "Let us worship the sun, whose golden beams clothe the world in glory; let us worship the sun; let us bow to that great luminary; I love the sun because it gave me your face; because it gave me the feaures of my babe; let us worship the sun;" it was then your duty to lay your hands upon her; your eye must not pity her, but it was your duty to cast the first stone against that tender and loving breast! I hate such doctrine! I hate such books! I hate gods that will write such books! I tell you that it is infamous.

"If there be found among you, within any of the gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

"And hath gone and served other gods, and worshiped them, either the sun, moon, or any of the host of heaven, which I have not commanded;

"And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel;

"Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die" (Deut. xvii, 2-6).

That is the religious liberty of the Bible—that's it. And this God taught that doctrine to the Jews, and said to them, "Any one that teaches a different religion, kill him!" Now, let me ask—and I want to do it reverently—if, as is contended, God gave these frightful laws to the Jews, and afterwards this same God took upon himself flesh, and came among the Jews, and taught a different religion, and these Jews in accordance with the laws which this same God gave them, crucified him, did he not reap what he had sown? The mercy of all this comes in in what is called "the plan of salvation." What is that plan? According to this great plan, the innocent suffer for the guilty to satisfy a law.

What sort of a law must it be that would be satisfied with the suffering of innocence? According to this plan, the salvation of the whole world depends upon the bigotry of the Jews and the treachery of Judas. According to the same plan, we all would have gone to eternal hell. According to the same plan, there would have been no death in the world if there had been no sin, and if there had been no death you and I would not have been called into existence, and if we did not exist we could not be saved, so we owe our salvation to the bigotry of the Jews and the treachery of Judas, and we are indebted to the devil for our existence. I speak this reverently. It strikes me that what they call the atonement is a kind of moral bankruptcy. Under its merciful provisions, man is allowed the privilege of sinning on credit, and whenever he is guilty of a mean action, he says, "Charge it." In my judgment, this kind of bookkeeping breeds extravagance in sin. Suppose we had a law in New York that every merchant should give credit to every man who asked it, under pain of the penitentiary, and that every man should take the benefit of the bankruptcy statute every Saturday night? Doesn't the credit system in morals breed extravagance in sin? That's the question. Who's afraid of punishment which is so far away? Whom does the doctrine of hell stop? The great, the rich, the powerful? No; the poor, the weak, the despised, the mean. Did you ever hear of a man going to hell who died in New York worth a million of dollars, or with an income of twenty-five thousand a year? Did you? Did you ever hear of a man going to hell who rode in a carriage? Never! They are the gentlemen who talk about their assets, and who say, "Hell is not for me; it is for the poor. I have all the luxuries I want, give that to the poor." Who goes to hell? Tramps.

Let me tell you a story. There was once a frightful rain, and all the animals held a convention to see whose fault it was, and the fox nominated the lion for chairman. The wolf seconded the motion, and the hyena said, "That suits." When the convention was called to order, the fox was called upon to confess his sins. He stated, however, that it would be much more appropriate for the lion to confess first. Thereupon the lion said: "I am not conscious of having committed evil. It is true I have devoured a few men, but for what other purpose were men made?" And they all cheered and were satisfied. The fox gave his views upon the goose question, and the wolf admitted that he had devoured sheep, and occasionally had killed a shepherd, but "all acquainted with the history of my family will bear me out when I say that shepherds have been the enemies of my family from the beginning of the world." Then way back in the rear there arose a simple donkey, with a kind of Abrahamic countenance. He said: "I expect it's me. I had eaten nothing for three days except three thistles. I was passing a monastery; the monks were at mass. The gates were open leading to a yard full of sweet clover. I knew it was wrong, but I did slip in and I took a mouthful, but my conscience smote me and I went out." And all the animals shouted "he's the fellow!" and in two minutes they had his hide on the fence. That's the kind of people that go to hell.

Now, this doctrine of hell that has been such a comfort to my race, which so many ministers are now pleading for, has been defended for ages by the Fathers of the Church. Your preacher says that the sovereignty of God implies that he has an absolute, unlimited, and independent right to dispose of his creatures as he will, because he made them. Has he? Suppose I take this book and change it immediately into a sentient human being. Would I have a right to torture it because I made it? No; on the contrary, I would say, "Having brought you into existence, it is my duty to do the best for you I can." They say God has a right to damn me because he made me. I deny it. Another one says God is not obliged to save even those who believe in Christ, and that he can either bestow salvation upon his children or retain it without any diminution of his glory. Another one says, God may save any sinner whatsoever, consistently with his justice. Let a natural person—and I claim to be one, moral or immoral, wise or unwise—let him be as just as he can, no matter what his prayers may be, what pains he may have taken to be saved, or whatever circumstances he may be in, God, according to this writer, can deny him salvation, without the least disparagement of his glory. His glories will not be in the least obscured—there is no natural man, be his character what it may, but God may cast down to hell without being charged with unfair dealing in any respect with regard to that man. Theologians tell us that God's design in the creation was simply to glorify himself. Magnificent object!

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev., 1–10).

Do you know that nobody would have had an idea of hell in this world if it hadn't been for volcanoes? They were looked upon as the chimneys of hell. The idea of eternal fire never would have polluted the imagination of man but for them. An eminent theologian, describing hell, says: "There is no recounting up of the million of ages the damned shall suffer. All arithmetic ends here"—and all sense, too! "They shall have nothing to do in passing away this eternity but to conflict with torments. God shall have no other use or employment for them." These words were said by gentlemen who died Christians, and who are now in the harp business in the world to come. Another declares there is nothing to keep any man or Christian out of hell except the mere pleasure of God, and their pains never grow any easier by their becoming accustomed to them. It is also declared that the devil goes about like a lion, ready to devour the wicked. Did it never occur to you what a contradiction it is to say that the devil will persecute his own friends? He wants all the recruits he can get; why then should he persecute his friends? In my judgment he should give them the best hell affords.

It is in the very nature of things that torments inflicted have no tendency to bring a wicked man to repentance. Then why torment him if it will not do him good? It is simply unadulterated revenge. All the punishment in the world will not reform a man, unless he knows that he who inflicts it does it for the sake of reformation, and really loves him, and has his good at heart. Punishment inflicted for gratifying the appetite makes man afraid, but debases him.

Various reasons are given for punishing the wicked:

1. That God will vindicate his injured majesty. Well, I am glad of that; 2. He will glorify his justice. Think of that; 3. He will show and glorify his grace. Every time the saved shall look upon the damned in hell it will cause them a lively and admiring sense of the grace of God. Every look upon the damned will double the ardor and the joy of the saints in heaven! Can the believing husband in heaven look down upon the torments of the unbelieving wife in hell, and then feel a thrill of joy? That's the old doctrine—not of our days; we are too civilized for that. Oh! but it is the old doctrine that if you saw your wife in hell—the wife you love; who, in your last sickness, nursed you; who, perhaps, supported you by her needle when you were ill; the wife who watched by your couch night and day, and held your corpse in her loving embrace when you were dead—the sight would give you great joy. That doctrine is not preached to-day. They do not preach that the sight would give you joy; but they do preach that it will not diminish your happiness. That is the doctrine of every orthodox minister in New York, and I repeat that I have no respect for men who preach such doctrines. The sight of the torments of the damned in hell will increase the ecstasy of the saints forever! On this principle, a man never enjoys a good dinner so much as when a fellow-creature is dying of famine before his eyes; or, he never enjoys the cheerful warmth of his own fireside so greatly as when a poor and abandoned wretch is dying on his doorstep. The saints enjoy the ecstasy, and the groans of the tormented are music to them. I say here to-night that you cannot commit a sin against an infinite being. I can sin against my brother or my neighbor, because I can injure them. There can be no sin where there is no injury. Neither can a finite being commit an infinite sin.

An old saint believed that hell was in the interior of the earth, and that the rotation of the earth was caused by the souls trying to get away from the fire. The old church at Stratford-on-Avon, Shakspere's home, is adorned with pictures of hell and the like. One of the pictures represents resurrection morning. People are getting out of their graves, and devils are catching hold of their heels. In one place there is a huge brass monster, and devils are driving scores of lost souls into his mouth. Over hot fires hang caldrons with fifty or sixty people in each, and devils are poking the fires. People are hung up on hooks by their tongues, and devils are lashing them. Up in the right-hand corner are some of the saved, with grins on their faces stretching from ear to ear. They seem to say, "Aha, what did I tell you?"

Some of the old saints—gentlemen who died in the odor of sanctity, and are now in the harp business—insisted that heaven and hell would be plainly in view of each other. Only a few years ago Rev. J. Furness (an appropriate name), published a little pamphlet called "A Sight in Hell." I remember when I first read that. My little child, seven years old, was ill and in bed. I thought she would not hear me, and I read some of it aloud. She arose and asked, "Who says that?" I answered, "That's what they preach in some of the churches." "I never will enter a church as long as I live," she said, and she never has. The doctrine of orthodox Christianity is that the damned shall suffer torment forever and forever. And if you were a wanderer, footsore, weary, with parched tongue, dying for a drop of water, and you met one who divided his poor portion with you, and died as he saw you reviving—if he was an unbeliever and you a believer, and you died and went to heaven, and he called to you from hell for a draught of water, it would be your duty to laugh at him.

Rev. Mr. Spurgeon says, that everywhere in hell will be written the words "for ever." They will be branded on every wave of flame, they will be forged in every link of every chain, they will be seen in every lurid flash of brimstone—everywhere will be those words "for ever." Everybody will be yelling and screaming them. Just think of that picture of the mercy and justice of the eternal Father of us all. If these words are necessary why are they not written now everywhere in the world, on every tree, and every field, and on every blade of grass? I say I am entitled to have it so. I say that it is God's duty to furnish me with the evidence. Here is another good book read in every Sunday-school—a splendid book—Pollock's "Course of Time." Every copy in the world of such books as that ought to be burned. Well, the author pretends to have gone to hell, and I think that he ought to have stopped there.

The lecturer read the passages from the work descriptive of the torments of the damned, and proceeded: And that book is put into the hands of children in order that they may love and worship the most merciful God. In old times they had to find a place for hell and they found a hundred places for it. One says that it was under Lake Avernus, but the Christians thought differently. One divine tells us that it must be below the earth because Christ descended into hell. Another gives it as his opinion that hell is in the sun, and he tells us that nobody, without an express revelation from God, can prove that it is not there. Most likely. Well, he had the idea at all events of utilizing the damned as fuel to warm the earth. But I will quote from another poet—if it is lawful to call him a poet. I mean Tupper.

Col. Ingersoll quoted from that orthodox author, and continued: Another divine preached a sermon no further back than 1876, in which he said that the damned will grow worse, and the same divine says that the devil was the first Universalist. Then I am on the side of the devil.

The fact is, that you have got not merely to believe the Bible, but you must also believe in a certain interpretation of it, and, mind you, you must also believe in the doctrine of the Trinity. I want to explain what that is, so that you may never have an excuse for not knowing it.

I quote, he said, from the best theologian that ever wrote, and then he went on to give in substance the Athanasian definition of the Trinity, winding up with a long string of adjectives, culminating in the description "entirely incomprehensible." If, he continued, you don't understand it after that, it is your own fault. Now, you must believe in that doctrine. If you do not, all the orthodox churches agree in condemning you to everlasting flames. We have got to burn through all our lives simply with the view of making them happy. We are taught to love our enemies, to pray for those that persecute us, to forgive. Should not the merciful God practice what he preaches? I say that reverently. Why should he say "Forgive your enemies" if he will not himself forgive? Why should he say "Pray for those that despise and persecute you, but if they refuse to believe my doctrine I will burn them forever?" I cannot believe it. Here is a little child, residing in the purlieus of the city—some little boy who is taught that it is his duty to steal by his mother, who applauds his success and pats him on the head and calls him a good boy—would it be just to condemn him to an eternity of torture? Suppose there is a God; let us bring to this question some common sense.

I care nothing about the doctrines or religions or creeds of the past. Let us come to the bar of the nineteenth century and judge the matter by what we know, by what we think, by what we love. But they say to us, "If you throw away the Bible what are we to depend on then?" But no two persons in the world are agreed as to what the Bible is, what they are to believe, or what they are not to believe. It is like a guide-post that has been thrown down in some time of disaster, and has been put up the wrong way. Nobody can accept its guidance, for nobody knows where it would direct him. I say, "Tear down the useless guide-post," but they answer, "Oh, do not do that or we will have nothing to go by." I would say, "Old Church, you take that road and I will take this." Another minister has said that the Bible is the great town clock at which we all may set our watches. But I have said to a friend of that minister: "Suppose we should all set our watches by that town clock, there would be many persons to tell you that in old times the long hand was the hour hand, and besides, the clock hasn't been wound up for a long time." I say let us wait till the sun rises and set our watches by nature. For my part, I am willing to give up heaven to get rid of hell. I had rather there should be no heaven than that any solitary soul should be condemned to suffer forever and ever. But they tell me that the Bible is the good book. Now, in the Old Testament there is not, in my judgmeut, a single reference to another life. Is there a burial service mentioned in it in which a word of hope is spoken at the grave of the dead? The idea of eternal life was not born of any book. That wave of hope and joy ebbs and flows, and will continue to ebb and flow as long as love kisses the lips of death.

Let me tell you a tale of the Persian religion—of a man who, having done good for long years of his life, presented himself at the gates of Paradise, but the gates remained closed against him. He went back and followed up his good works for seven years longer, and the gates of Paradise still remaining shut against him, he toiled in works of charity until at last they were opened unto him. Think of that, pursued the lecturer, and send out your missionaries among those people. There is no religion but goodness, but justice, but charity. Religion is not theory; it is life. It is not intellectual conviction; it is divine humanity, and nothing else. Col. Ingersoll here told another tale from the Hindoo, of a man who refused to enter Paradise without a faithful dog, urging that ingratitude was the blackest of all sins. "And the god," he said, "admitted him, dog and all." Compare that religion with the orthodox tenets of the city of New York.

There is a prayer which every Brahmin prays, in which he declares that he will never enter into a final state of bliss alone, but that everywhere he will strive for universal redemption; that never will he leave the world of sin and sorrow, but remain suffering and striving and sorrowing after universal salvation. Compare that with the orthodox idea, and send out your missionaries to the benighted Hindoos.

The doctrine of hell is infamous beyond all power to express. I wish there were words mean enough, base enough, contemptible enough to express my feelings of loathing on this subject. What harm has it not done? What waste places has it not made? It has planted misery and wretchedness in this world; it peoples the future with selfish joys and lurid abysses of eternal flame. But we are getting more sense every day. We begin to despise those monstrous doctrines. If you want to better men and women, change their conditions here. Don't promise them something somewhere else. One biscuit will do more good than all the tracts that were ever peddled in the world. Give them more whitewash, more light, more air. You have to change men physically before you change them intellectually. I believe the time will come when every criminal will be treated as we now treat the diseased and sick, when every penitentiary will become a reformatory; and that if criminals go to them with hatred in their bosoms, they will leave them without feelings of revenge. Let me tell you the story of Orpheus and Eurydice. Eurydice had been carried away by the god of hell, and Orpheus, her lover, went in quest of her. He took with him his lyre, and played such exquisite music that all hell was amazed. Ixion forgot his labors at the wheel, the daughters of Danaus ceased from their hopeless task, Tantalus forgot his thirst, even Pluto smiled, and for the first time in the history of hell the eyes of the Furies were wet with tears. As it was with the lyre of Orpheus, so it is to-day with the great harmonies of Science which are rescuing from the prisons of superstition the torn and bleeding heart of man.

Answers to Inquirers.

L.—What is the address of Col. Robt. G. Ingersoll? *Ans.*—1417 G street, Washington, D. C.

N. S. W.—Please give me the addresses of Rev. O. B. Frothingham and Geo. Francis Train. *Ans.*—The first is 50 West Thirtieth street, this city; the second, Phœnix House, corner Broadway and Twelfth street.

W. S. B.—What is a good paste for attaching labels to mineral specimens? *Ans.*—It is doubtful if there is anything better than flour paste, made by stirring flour in water to a batter and then cooking, stirring constantly to avoid burning.

D.—What is the best cure for opium eating? *Ans.*—Nux vomica, or its salt, strychnine, if given in careful and judicious doses, has been beneficial. The most successful cure, perhaps, is the drug itself, or in changed form, lessening the dose from day to day until reduced to nothing. A good strength of will is required. Other stimulants and narcotics are also substituted.

Mrs. A. L. H.—Who obtained the premiums offered by Mrs. Elizabeth Thompson for the best essay on the Labor Question? *Ans.*—The first premium was not awarded to any one, as it was decided that none of the articles merited the prize. The second premium was awarded to R. G. Eccles, and the first premium was divided into four parts and given to Miss C. A. Blodgett, a minister in Long Island City, and two others not now remembered.

W. F. P.—Who was the founder of Sunday-schools? *Ans.*—Robert Raikes, of Gloucester, England, is universally reputed to be "the father of the Sunday-school." He was born in 1735 and died in 1811, having during his highly useful life employed his large acquired fortune in all kinds of educational charity, among which was the establishment of a number of Sunday-schools, in which, to commence with, he required only "clean hands, clean faces, and combed hair."

T. S.—Where is the passage to be found, "He that believeth not shall be damned, and he that doubteth is damned already"? *Ans.*—There is no passage that reads like that exactly. Mark xvi, 16, reads, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." John iii, 18, reads, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."

S. M. T.—Did David Hume write any other works besides his histories. If he did, what are their titles, and where can they be found? *Ans.*—Hume's works, besides his histories, are "A Treatise on Human Nature," 1738; "Moral Essays," 1742; "Enquiry Concerning the Human Understanding;" "Political Discourses," and "Enquiry Concerning the Principles of Morals" (his best work), 1752; "Natural History of Religion," about 1756; and "Dialogues Concerning Natural Religion," which appeared after his death. We think all of his works are in print, and we can fill all orders.

E. R. R.—What was the length of a day at the time of Adam and Eve? Could the assertion that a day with the Lord is a thousand years be any more truthfully applied to that period than now? *Ans.*—If there were such a pair as Adam and Eve, they lived about six thousand years ago. At that time the days and nights were doubtless of precisely the same length as now. The saying that a thousand years are as a day is a loose and extravagant one at any time, and applies as well to one period as another. It is used to show the disregard of time which an imaginary character was supposed to entertain.

Correspondence Extraordinary.

Letters from the Devil.

NO III.

My Dear Readers: It is not my fault that you have had to wait so long for my third letter. I was willing to write you, and would have done so, but there was such a pressure upon the columns of your paper that your humble servant, with his usual good nature, stepped aside and gave others a chance who had something more important to say.

It was not much of a disappointment to me, and I presume it was not to you. I have had a good deal of other business to attend to and you have had plenty to read, so there is no harm done to anybody.

Let me tell you now how my Brother and myself amused ourselves in getting up worlds and suns and the space to put them in. After we had been in existence an indefinite period of time—say, something like a million years or two—and we had got strong and began to feel a little ambitious, we commenced to lay our plans for the future, and to devise projects to be carried out at our leisure.

We felt the creative power growing within us; we felt that we could not fulfill our destiny unless we put it into active operation. We began to look around for means and objects by which to work off the surplus of physical and mental strength that seemed to swell within us. Up to this time you must know that there were no worlds, no suns, and no earths in existence, nor even a place to put them.

It is hard to tell which is the most wonderful species of mechanism, the multitudinous worlds that exist, or the space which contains them; for, by the metaphysical theory which we have under consideration, there had to be a beginning to them and to time, and it was only the powers of good and evil that were capable of producing them.

I fear I will not be able to explain to your comprehension how we created time and space, which necessarily must precede the existence of substance or matter. Can you imagine my Brother and myself, one fine morning in the early part of time, which we had but just set in operation by setting the great clock of eternity at ticking off the moments which make up the ages that have since followed—for you must know that time had to have a beginning as much as space and the Universe that fills it—when we started out to create immensity? Before you can realize the magnitude of the task we had undertaken in forming time and space, you must try to imagine how it was when there was no space as well as no time.

Lest I get your minds in a muddle upon this vast theme, I must dwell briefly upon it, and merely say that we went forth and opened space out before us, and spread it on, on, forever, never, never stopping. You must readily understand that we had to manufacture it very rapidly or, as it extends forever, we never could have completed it. I will not undertake to explain to you minutely how it was done, but seeing the necessity of having a place to put something in before we undertook to get that *something* up, we just went forth, and as it were by a breath, or mere force of will, we made all the space that has since existed, and we just willed it to be interminable. Realizing how awkward it would be to have bounds and limits to space and to the Universe, and to have the whole affair shut in by a wall or boundary line beyond which there should be no more space and no more Universe, we at once decided that space should be infinite, and that the Universe which should occupy it should also be infinite.

Infinite is a very big word, and in its meaning takes in a vast amount, but when we talk about space and the Universe, it must be employed, for they and they only are absolutely *infinite*. I presume I shall not be successful in making you understand how it was we originated so much *space* or prepared such a vast amount of room for the countless worlds and systems to occupy and in which to course and revolve unceasingly, but you may well conclude it was a very difficult feat to perform, and required the most active exertions of both my Brother and myself. We accomplished it in a certain way, by will power. We just *willed* that space should *be* and then it had to be, and after we had succeeded in preparing space in every direction from the starting-place, for a few thousand quintillions of miles, we had become so familiar with the process that we found it not beyond our ability to extend it interminably. I know the idea is vast, and so is truth vast.

How long it took us to prepare all existing space, I can hardly tell you. There is so much of it, it necessarily took a somewhat protracted time to accomplish the task. Even to return to the starting point from the farthest removes in space in a single direction, though we traveled with the velocity of light or electricity, would require very many millions of years. In view of this you cannot wonder that just to prepare the place to put the Universe in must necessarily have occupied us millions of your years. You must remember, however, that we were very smart, and at that time we were full of vigor, energy, and enterprise. When we willed to do anything we went at it with all our might, and the force of our will was tremendous. Nothing was too great for us to accomplish; so in a reasonably short time all the space was brought into existence that exists to-day.

There is one good thing we accomplished in that long ago time. What we did was for permanence. The space or expanse we made then has never shrunk up, contracted, or ceased to exist. It is still there and ever will be, a lasting memorial to the ability of those who devised it and established it. In the familiar language in use among you, "it is the biggest thing out," and in grandness is surpassed only by one entity, and that is the Universe which occupies it.

Now, about the making of the Universe. Can I ever convey to your minds an idea of the magnitude of the job and the interminable nature of the difficulties that constantly arose? When we essayed to create a Universe, we found the greatest difficulty imaginable to perform the task without anything to make it of, for you must know there was no raw material of any kind, either in a solid, fluid, or gaseous form with which to commence operations. Had we been favored with a vast quantity of raw material with which to have created a Universe, the work would have been far less difficult. But as our operations commenced before anything had an existence, you will perceive at once that we had to create all our material.

To give you a faint idea of the magnitude of our enterprise let me suggest that you undertake to make a little something out of nothing. You cannot succeed with the help of all the scientists and wise men in the world in making one atom of matter from nothing. The feat has never been accomplished. Your friend Ingersoll was quite correct when he said that "nothing, in the light of a raw material, is a decided failure." Nobody has ever succeeded in converting nothing into something, or something into nothing. They are utterly uninterconvertible. Still, as it is a part of the metaphysical belief that all things had a beginning in some remote point of time, we must pursue the subject of creation in that line.

You may well conclude that after we had discovered the art of making something from nothing questions arose as to how many kinds of simple substances we should bring into existence and how many combinations we should make possible between these various primary substances. I will not weary you with a detail of the innumerable trials and experiments we found it necessary to make before we succeeded in converting nothing into something, and then in getting up the simple or primary elements of which the matter of the Universe is composed.

The chemical affinities existing between the various forms of matter, causing them to unite in different proportions, forming entirely different compounds or results, was a nice thing to arrange, and required vastly more planning and experiment than you can possibly comprehend. This difficulty, however, had to be overcome very early in the business of creation, and it was one of the greatest magnitude. Unless the attraction of one form of matter for another form could be established, we very early saw that our undertaking would prove a very imperfect affair.

This led us to understand the necessity of having subtle but vital forces to permeate all forms of matter and to make them absolutely inseparable in all time. Some of these forces, as light, heat, electricity, magnetism, attraction, cohesion, chemical affinity, etc., you understand something about, but of the forces of still higher subtlety you know but little up to this time. You can understand, however, that in establishing endless life and motion in all we intended to bring into existence, these subtle forces had to be early provided for. This vast study occupied our minds for a long time. Many experiments had to be tried and abandoned before we struck upon what gave us full satisfaction.

Just how we made matter out of nothing, and infused it with never-ending motion and life, would require some time to explain to your full comprehension, and probably it is not best that I should undertake it in this letter. These are too vast subjects, too grand and extensive, perhaps, for you and I to enter into now, and I fear I shall never succeed in explaining it to your full satisfaction. Suffice it to say I was there as much as my Brother was, and did my full share in devising, planning, and performing. Many and many a time he got greatly perplexed in his trials and experiments, and many a time did my suggestions and advice render him essential aid. I assure you the undertaking was quite enough for both of us, and probably neither, unaided by the other, could have accomplished these great feats of making something out of nothing.

I will not, in this letter, undertake to tell you how we accomplished the task of making matter, originating force, and perfecting the Universe. I mean to be careful and not make my letters too long. The subject isvery extensive, and I will not weary you in considering it. We can revert to it again.

In the meantime, wishing you great happiness and peace of mind, I am sincerely your friend,

Lucifer,
Vulgarly called "Splitfoot."

Discussion.

The Bennett-Teed Discussion.

I.—Jesus Christ is not only Divine, but is the Lord God, Creator of Heaven and Earth.

MR. BENNETT'S SEVENTH REPLY.

Mr. Cyrus Romulus R. Teed, *Dear Sir:* Your last letter was lengthy, but I cannot see that it advanced your object at all. You undertook to prove to me and our readers that Jesus is Lord God, and Creator of Heaven and Earth. I insist that you have not, in the more than three months that we have been discussing this question, advanced the first proof in favor of your proposition, and I am fully convinced that you have none to offer. The only way you can make a semblance of showing it is by a species of chimerical, visionary vaporings and speculations, that have no foundation in fact and are peculiar to yourself.

As you have already admitted that matter or substance was never created, but has had an eternal existence, your proposition falls to the ground. If the Universe, as you admit, was never created, Jesus, of course, did *not* create it, and you might as well drop the proposition as untenable and unprovable. I claim, then, that you have lost your case. Until you can demonstrate how one grain of matter can be created from nothing, you must relinquish the claim that Jesus created the Universe. If the grain of matter and the Universe have ever existed, then of course there was no Creation and no Creator.

You accuse me of persisting in misrepresenting you, and hope it is unintentional. If I have done so, it was not intentional. I have not had the slightest wish to misrepresent you. If I do not understand you, it argues that your positions are mystical or beyond ordinary comprehension, or that I am dull and obtuse. I have tried my best to understand you, but if I am incapable of the task, I am, perhaps, not altogether to blame.

You have distinctly said that mind is substance, and that it has existed perpetually. If that is true, it certainly exists independent of an organized form. An organized form is made up of organs which had a growth, an origin. How, then, I am guilty either of inconsistency or of misrepresentation, in asking you to prove the existence of mind independent of organized form, I fail to see. That is the very thing I have been wanting you to do all along. If mind is a *substance*, and of eternal existence, I ask you to prove it in full, and produce some of it. If you cannot do this, I am under no obligation to believe that it has an existence. If this eternal, unorganized mind you tell me of is a real substance and exists everywhere, you ought at least to obtain a small quantity and exhibit it. But if you cannot procure as much as an ounce or two, it is your privilege to believe in its existence, nevertheless, but you have no right to demand that I shall also believe it when you have not tendered me the slightest proof of it. I very readily admit that mind, as a result of organization, exists, but not otherwise.

How you can prove that Jesus was any more the Creator of the Universe, or any more God than the very numerous other similar characters that men have acknowledged as leaders, teachers, messiahs, and founders of systems of religion in the times that are past, is what I have been anxious to see. The history of the religions of the world is full of the accounts of such teachers and messiahs, many of whom had an existence far more susceptible of proof than had Jesus, and who had ability at least equal to his, admitting all that is claimed for him to be true.

Among these great teachers and founders may be mentioned Menu, Christna, Zoroaster, Sakya-Muni (Buddha), Confucius, Lao-tse, Pythagoras, Socrates, Plato, Judas Maccabeus, Judas the Galilean, Barchocab, Apollonius of Tyan, before Jesus, and since, Mohammed, Paracelsus, Swedenborg, Joanna Southcote, Ann Lee, Rammohun Roy, Joseph Smith, the Taeping leader in China, and Ali Mohammed, founder of Babism in Persia, within the present generation. There are, of course, hundreds of others more or less deserving of mention, but these especially were looked up to as great teachers, and some of them venerated almost as demi-gods or messiahs, and some of them are said to have performed miracles as wonderful as those ascribed to Jesus. They were nearly all regarded as personages far above and more divine than the ordinary mass of mankind, and the following of some of them has been far greater than that of Jesus.

The moral teachings ascribed to Jesus are held by believers in him to be superior to anything the world has known, but this claim will not hold good under a critical examination. His morals were far from perfect, while the teachings of several of those named were at least equal to his. Among the inculcations credited to him there was little that the world had not had before, and little worthy of the Supreme Creator of all things.

There is no proof that such a person as Jesus ever had an existence, save what is found in the narratives ascribed to four unknown persons, who died, if they ever existed, a century before their narratives were known to be in existence. I defy you to show that either of what are called the four Gospels were known to anybody before the second century. How easy it was for those stories to have been written by Christian fathers or bishops, and ascribed to some persons who either had no existence or had long been dead, I scarcely need to state. This much is known, that in the early centuries of the Christian era, great disputes arose between the contending

Christian sects as to whether Jesus had a corporeal existence; the Gnostics, at one time a numerous sect, insisted that he did not have a body or an existence in the flesh; but they were finally suppressed by superior force, and it became an established dogma that Jesus, the son of God, had had a bodily existence here among men. The proof upon which the belief is founded is extremely weak to say the least. If, however, Jesus was a man, he does not seem to have possessed remarkable ability. Many men who lived before him and since displayed far greater talent and capacity than did the Judean reformer. Admitting that he had amiable traits of character and a kind, genial disposition, he did not display any marked power in life or bravery in the hour of death. In these respects he has been thrown far into the shade by many persons.

His moral teachings, when examined without the over-veneration which his followers very naturally feel for them, do not present evidences of being superhuman or extra wise. His Sermon on the Mount, containing what are called his Beatitudes, in point of high-toned morality, can be successfully criticized. His appeals were made to the selfish propensities of his hearers. Not taking into consideration the wide discrepancies that exist between the versions of Matthew and Luke as regards what he did say in that sermon, by a little scrutiny we will perceive that what he said, especially that which was original, was not, after all, as high and as pure and as grand as some of the utterances of other men.

His incentive to virtue was not the love of virtue itself in the present time, but the reward or pay that would be accorded at some point in the future. Those that were persecuted for his sake were not consoled by the satisfaction which kindness and fealty to a friend in need inevitably produce, but they were pointed to future rewards in heaven. The idea of pay in the future for deeds performed in the present is not an incentive so high as the inculcation of good deeds from a real, innate love of goodness itself. Crowns of pearls or streets of gold fall far short of an inherent love of virtue. Danger of the judgment, of the council, and hell-fire were appeals to the selfish fears of his hearers—mere secondary motives. The lines of Juvenal indicate a higher motive:

> "Bad men hate sin through fear of punishment;
> Good men hate sin through very love of virtue."

"Compromise with thy legal opponent quickly, lest he persecute thee and get thee cast into prison," is not above human wisdom, and not of the highest quality at that. It certainly would not require a God to give such counsel.

The advice to cut off a limb or pluck out an eye did not show superior wisdom. It would be far better to *cure* them and let them remain. The threat of hell-fire was most unbecoming for a God of love.

In his prohibition of swearing, he neither defines the crime nor gives an explanatory reason for the prohibition. An ordinary man could have done that much.

The command to "be perfect even as God is perfect," as has been well said, "shoots as much too high as other precepts too low. It not only commands a simple impossibility, but it propounds nothing tangible or intelligible." A requirement that is impossible is simply pernicious.

The command to do alms in secret that God might reward openly appeals again to the same selfish or mercenary principle in man before alluded to. The precept "Judge not, lest ye be judged," is of the same narrow character.

The command to forgive trespasses in order to secure forgiveness in return is of the same description. It is not an appeal to man's higher nature to forgive because it is grand and noble to forgive.

It is untrue to say that a lustful look is equivalent to the act of adultery. There is no comparison in the amount of wrong committed by the two. Out of a score of men who might indulge the eye by looking upon a neighbor, perhaps but one would yield to the performance of immoral conduct in the same direction. Because a man takes pleasure in beholding a pretty woman it does not follow that he would commit a crime with her.

The advice in case we are smote on one cheek to turn the other also to be smitten is simply absurd; and the giving the cloak to the thief who has stolen our coat is equally ridiculous, and advocates the giving of a premium for the commission of crime.

The instruction to make no provision for the future if followed strictly would destroy all enterprise in the world, and reduce mankind to mendicancy, ignorance, and barbarism. "The argument," as Prof. Newman observes, "drawn from the lilies and birds is as unwise as it is pretentious. Birds do not sow, or reap, or gather into barns. True, and therefore they perish in a hard winter. Civilized man lays up stores of food, and thereby generally escapes the worst horrors of famine." It is only savages and barbarians that live by hunting and fishing and such food as they can pick up from day to day. It is well known that the nations and families that do not make any provision for the future are left to suffer and starve. How delusive, then, the argument that they would be provided for by the powers above the same if they did not toil as if they did. How much less sensible, then, are the teachings of Jesus than those of many of the old sages and leaders of thought who preceded him!

His conduct, also, was not on all occasions what we might expect from a being all-wise and all-good, who had skill and wisdom enough to create worlds, suns, and constellations. A case in point is where he visited a fig tree at the season of the year when fig trees were not in bearing, expecting to find figs upon it, and because he was disappointed, to get in a rage and curse the tree and cause its death. A man of the most ordinary mind in our country and time would not expect to find apples growing upon a tree in the winter, nor would he get mad about it and kill the tree because he found it not in bearing. It is wholly unlikely that the Architect of the Universe would act so foolishly.

His conduct in the temple, where he became enraged at the money changers whom he found transacting business, when he whipped them and scourged them and drove them out of the temple in the most abusive manner, was not of a faultless, amiable character, any more than that exhibited in his parable of ten pieces of money, when he said: "But those of mine enemies, which would not that I should rule over them, bring them hither and slay them before me" (Luke xix., 27).

Had he been a perfect being, and one powerful and wise enough to have created the Universe, he would not have taught his disciples that moral merit depended upon a certain line of belief, when he must have known that belief is not under the control of the will, and is governed by the evidence of facts as presented to the mind, and that a man cannot believe in direct opposition to evidence.

He would hardly have pardoned an adulterous women upon the false ground that others had also commited similar offenses. He would hardly have replied to a poor woman, not of the Hebrew nation, who appealed to him to heal her child. "It is not meet to take the children's bread and throw it to the dogs." Had he been Creator of Heaven and Earth, he would not have exhibited such narrow national prejudices. He would not have made the vain and foolish promise to his disciples that if they remained faithful to him they should be enthroned upon twelve thrones, judging the twelve tribes of Israel. He would not have denounced whole cities because some of the citizens declined to receive the disciples he sent forth as teachers. He would not have uttered the harsh unmerciful sentiment, "Whosoever shall deny me before men, him will I also deny before my father which is in heaven." He would hardly have proved himself a false prophet by saying, "Verily, I say unto you, this generation shall not pass away before all these things are fulfilled," while scores of generations have since passed away and those things predicted are still unfulfilled.

An all-wise and truthful being would not have made the unreasonable promise to his disciples that they should have the power to speak with new tongues, drink poison, and handle deadly serpents with impunity. He would not, had he been Creator of the Universe, have discarded the laws he had himself established, and based everything upon the supernatural. He would not have told his disciples that whatever they asked believingly, they should receive.

A being of infinite mercy and wisdom would not condemn to endless punishment those who should refuse to assist believers or be unrepentant at his promised coming. He would not have talked of the torments of everlasting fire prepared for the devil and his angels, and made it necessary that nine-tenths of his own creatures should suffer the torments of eternal flames.

Had he been a being of perfect prescience and wisdom, he would not have chosen for one of his followers and personal friends one who should betray him and cause his ignominious death. He would not have taken the course that necessarily led to his own personal destruction.

Had he been a being of infinite wisdom and benevolence, he would have condemned human slavery, and all forms of tyranny which tended to the degradation of mankind. He would have pointed out the wrong and injustice of despotic governments among men. He would have taught that all just governments derive their rights to govern from the people themselves. He would have recognized and enjoined the great maxims of political and social freedom which are now far better understood. He would have guaranteed religious freedom and the rights of conscience. He would have advocated the same civil and social rights for woman and for man, and in providing for a change in the Jewish divorce laws he would have given women the same facilities as men. He would have encouraged the mental and moral progress of the human race. He would have advised the study of science, philosophy, and art, the great promoters of progress and civilization. He would have given the world new truths, new inventions, and new discoveries. He would have furnished new light, new understanding to the race of man.

But Jesus did none of these things. He merely reiterated the maxims and sentiments that many times had been uttered by other teachers, and based all his theories and belief upon the supernatural and the unreasonable. He gave the world little or nothing that was new, and little or nothing that was true. We see error and ignorance bristling out in all his teachings. He gave the world no knowledge it did not before possess.

You assert that Jesus had a thorough knowledge of all things, physical, spiritual, and substantial, that he was familiar with the laws of involution, evolution, etc., etc., all of which I deny. You give no proofs of his superior learning or knowledge. There is no evidence that he ever went to school, or that he possessed aught of scholarship. There is no proof that he ever wrote a word on parchment or paper, or that he taught or understood anything of what are denominated sciences. It does not appear that he knew anything of astronomy, geology, chemistry, mathematics, mechanics, biology, philology, psychology, or any of the kindred branches of knowledge. How absurd, then, to talk about such a mediocre man—who at maturity had not as much information as is now possessed by a school-boy ten years of age—being the Lord God and Creator of heaven and earth! A person of the limited information that he possessed could not have originated, could not possibly have been the founder of the sciences.

You are, perhaps, quite correct in saying, "If modern science (so-called) is true, then the religion of Jesus Christ is false." I shall not contend with you upon that declaration, for it is too self-evident. There is no harmony or similarity between them. It is wholly improbable that he knew the earth was round, that it revolved upon its axis, or that it coursed every year around the sun. A pretty creator of the sun, moon, and stars, indeed! It seems to me extremely idle for you to spend more time in the endeavor to prove anything of the kind. It would be quite as pertinent for you to claim that you yourself were the creator of the Universe, for, with all your vagaries, you are a person possessed of double the intelligence of Jesus Christ. For the present I am content that you should claim Jesus, and I will adhere to science.

It is amusing to hear you denounce science, and then to use half your letter in a scientific dissertation on the density of gases and ethers, the laws of reflection, refraction, etc. Have a care that you do not show yourself to be inconsistent If science is anti-Jesus, and hence anti-God, it also ought to be anti-Teed, and you ought not to touch it with a ten-foot pole. If it is opposed to Jesus, the creator of all things, it must be of the devil, and if that is so, you want nothing of it.

It is also amusing to hear you say in the same breath, "Opposition to the claims and teachings of Jesus has its origin in modern science. If there were no great system of science there would be no great opposition to the religion of Jesus," and immediately afterward, "The system presented to the world by Jesus the Christ, had its origin in the highest department of knowledge—in an all-comprehensive understanding of the human structure with its accompanying functions and their relations to the physical creation." If I can understand your language, you make Jesus both opposed to science and in harmony with it. What is *science* but *knowledge*, classified and approved? If Jesus had his origin in the highest department of knowledge, and he understood all about the human structure and physical creation, he must have been a scientist of the first water. I fear, Bro. Teed, you have the faculty of blowing both hot and cold with the same breath. If you despise science why do you talk it so much?

I see you do not like to relinquish your theory about a vast supply of hydrogen above the atmosphere. There is doubtless some gaseous form of matter there, but that it is pure hydrogen seems still to be as improbable as to suppose that oxygen and nitrogen are to be found in vast strata below it. None of these gases are found anywhere in a pure state. Combination is the order of the Universe. You hardly made a happy hit when by your imaginary stratum of hydrogen above the atmosphere you undertook to account for Noah's flood. Because hydrogen is from a root-word that means water-producing, it does not follow that hydrogen can be converted into water without oxygen, which is indispensible in the formation of water. If the hydrogen is there, its lightness would prevent its falling in floods and deluging the earth, and where the necessary amount of oxygen comes from you do not explain. You will have to try again to make the old flood story at all probable.

I despair of getting any positive proofs from you that Jesus has performed all the wonders you claim for him. I do not think your incomprehensible talk about the "*foci* of electrical force converged by the operations of atmospheres through the refraction and reflection of the force focalizing it" and all that, has anything to do with it; you will have to give me more solid and substantial arguments before I can yield. The *foci* you speak of are a trifle higher than I can reach.

Neither can I see what the laws of refraction—the density or rarity of the ether in interstellar space—has to do with the question whether Jesus created the Universe or not. Suppose I yield to you that that ether is fifty per cent. more dense or fifty per cent. more rare than I formerly supposed it to be, what would that have to do with Jesus? Come, Brother Teed, give us something more palpable than your thin ether, or let us drop the subject. Our readers wish something heartier than mere moonshine.

Sincerely yours, D. M. Bennett.

What Do They Know About It?

The discussions that are going on at the present concerning hell remind one of the pros and cons urged at a debating club by a set of schoolboys. After all, gentlemen, what do you know about the question and what have you proved? All that you have done is to show that you know nothing at all about it. We defy any one to prove either that there is a hell or that there is not one. The general tendency of such works as Spencer's "Social Statics" and Lecky's "History of Rationalism" is to show that the world is slowly growing better. These works and others like them do not actually demonstrate beyond question that such is the fact, but they certainly show that this is the tendency. Now, if it be likely that the world constantly tends to improve, it would seem to be true that there is a bettering force in nature that habitually exerts itself. Extending the field of vision it would seem to be likely that this bettering force exists in the spirit world—on the assumption that there is a spirit world—and that consequently everlasting progress is the law controlling all beings who inhabit it.

We know of only one line of reasoning which can prove to the satisfaction of anybody that such a thing as a world of eternal suffering exists. This line consists in the assumption that the Bible is the direct declaration of God to man, and that being such it is worthy of unquestioning belief. In this case you will have to make the two assumptions mentioned, or you have to take them on faith. Adopting the latter course—infinitely easy to people of an unquestioning and unanalytic turn of mind—it would seem undeniable not only that such a world exists, but that the majority of all creatures born are going to it.

In connection with this subject one thought presents itself which is not complimentary to humanity. If the existence of an eternal hell be true then the conduct of people who believe in it, and who profess to lead a religious life, is a monstrous outrage upon those tender and sympathetic principles which occupy the breasts of gentle and cultured people.—*Telegram.*

The Truth Seeker.

D. M. BENNETT, Editor.

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The Champions of the Church.

This volume was commenced several months ago, but the necessity of other works, etc., being taken in hand, requiring pretty constant attention, this large book was for the time being laid aside. The calls for it, however, have been pretty constant, and now we feel that the work must be completed at the earliest possible date. It is to be regretted that it could not have been completed and given to the public before the present time, but it is now hoped its appearance will not be deferred beyond some date in the coming spring.

It will be a work of one thousand pages, octavo, and will be a very appropriate accompaniment and counterpart to the "World's Sages, Thinkers and Reformers." It will contain biographical sketches of the designing, tyrannous, cruel, and blood-thirsty characters who have been the champions, leaders, and propagandists of the Christian Church, and will portray in clear and vivid colors the means by which the Christian religion spread from a small beginning until it became a political power, the means it employed to secure control, its bloody wars, its cruel and deadly persecutions upon the battle field, in civil courts, at the stake, and in inquisitorial chambers and dungeons.

It will give a full history of the bloody wars of the Crusades, the persecutions and extermination of the Vaudois, the Albigenses, the Waldenses, the Moors and Jews of Spain, the Huguenots of France, the Protestants in the Netherlands, the Independents, Quakers, and Dissenters of England, the Quakers and witches in New England, etc. It will give a graphic history of Jesuitism for the last three centuries, of the granting and selling of indulgences to commit all kinds of crimes and immoralities.

Among the characters treated will be Jesus, Peter, Paul, Polycarp, Eusebius, Constantine, Clovis, Pepin, Charlemagne, Irene, Pope Joan, John XII, John XII, Alexander I, Alexander III, Innocent III, Boniface VIII, Benedict XII, John XXII, Alexander VI, and some fifty others of the cruel, lascivious popes; Godfrey of Bouillon, Guy Lusignan, Simon Montfort, St. Dominic, Peter the Cruel, Sigismund, Louis XI of France, Loyola, Ojeda, Torquemada, Luther, Calvin, Munzer, Ferdinand and Isabella, Cortez, Pizarro, Henry VIII of England, Bloody Mary, Alva, Cranmer, Elizabeth, Charles IX of France, Catherine de Medici, Philip II of Spain, Guy Fawkes, Oliver Cromwell, Jeffrey, Charles II, Louis XIV of France, John Graham (Claverhouse) James II, Parris, Cotton Mather, Ephriam R. Avery, Bishop Onderdonk, L. D. Huston, Anthony Comstock, his first lieutenant Joseph Britton, and numerous others of the pious fraternity, including wily, designing, libidinous, lecherous fathers, bishops, priests and pastors for many centuries.

This volume will contain a greater amount of damaging truths against the Church than is contained in any other volume in existence, giving, as it will, a panoramic view, with the aid of biography, of the crimes and corruptions of the most tyrannous system of religion the world has ever known. An important feature of the work is that its facts are principally drawn from Christian authorities, so that it can hardly be disputed on the score of authenticity.

We have purchased new type for this volume, and it will be a better executed work than any heretofore issued from our establishment, and we doubt not it will give full satisfaction to every person who orders a copy.

As our time is rapidly passing by, and as there is much other work which we have allotted to ourselves to perform, we feel the necessity of pushing this to completion without unnecessary delay.

We shall occasionally, as the work progresses, give a specimen of the contents, that our readers may judge of the quality of the volume when finished. Subjoined we give a short article on Saint Cyril.

We would remark here that we need to sell a large number of copies of THE CHAMPIONS, and wish every person who wants a copy to let us know soon. Already a goodly number are ordered, but we wish to receive orders for a large number more. It will cost $2,500 to bring out the work, and it necessarily requires that many take a copy to enable us to publish it and not sustain a loss.

We repeat, let every friend who feels able and willing to take a copy of THE CHAMPIONS order it now, that we may know how large an edition to publish. Those who order and are willing to advance the money will confer a special favor upon us, and for the use of the same we will mail them a copy of "The Priest in Absolution," or the same value in TRUTH SEEKER tracts.

Despite the false representations that have been made about our "enormous wealth," we are, in fact, poor, and have but little money. We have been obliged to use the funds we have received very freely, and our weekly expenses are heavy. Unless the inflowing stream is pretty constantly kept up, our little reservoir is bound to be exhausted. Our friends will please bear in mind that we have no stockholders at our back to advance funds, and no rich friends to call upon in time of need. We depend solely upon the small remittances which come in to us from all parts of the country, and if these fail, our power to go on is broken. Will not those who have not renewed for THE TRUTH SEEKER be kind enough to do so? If you cannot send all, send a part. Every little helps. If you can send in a new subscriber it is a direct benefit to us. If you want books of our own publishing, or of others, be kind enough to send to us for them. It will be of some benefit to us. We wish to do all we can to further the cause of truth while life and health are spared us, and every dollar that comes to us we use in the work we have in hand.

THE CHAMPIONS will be published *low*. In cloth, $3.00; in leather and red edges, $4.00; in morocco and gilt edges, $4.50. Postage included. We will give place to the extract referred to.

ST. CYRIL.

A millennium and a half ago, Alexandria was the intellectual and commercial centre of civilization. In the mulitudinous life that poured through its two great, wide streets commingled representatives from all the nationalities of earth. At that time it vied with Constantinople itself. Its lofty temples and theatres, gymnasiums, and synagogues, and its marvelous porticoes and palaces, rose in unrivaled magnificence on every side, and were the pride and glory of the East. Its harbor was a forest of masts. Countless boats brought in the abundant harvests of the Nile to feed the many-mouthed multitude, and long trains of camels from the yellow sand hills of the desert wound through the thriving streets of trade. It was the favored seat of science and learning, to which flocked philosophers from all parts of the world. Botanical gardens, zoological menageries, chemical labratories, and anatomical and astronomical schools, afforded all that was needed for scientific pursuits. Its university contained fourteen thousand students, and its two splendid libraries over seven hundred thousand volumes. But Christianity, with its baleful accompaniment of ignorance and superstition, intolerance and bigotry and bloodshed, had here entered upon its cursed career, seeking to suppress all that was lovely and valuable in the antiquity of thought, and to inaugurate a fit prelude to the Dark Ages which followed erelong. Christianity, with its brutal club, here met and shivered the polished steel of Grecian philosophy, and extinguished the last remaining spark of classic art and intellect. In the Serapion was a magnificent library of four hundred thousand volumes, and the astronomical and geometrical instruments which had once been assiduously employed by Euclid, Eratosthenes, and others, but which were now regarded by Christian ignorance and bigotry as devices of the devil. In digging the foundation for a new church to be built upon the site of an ancient temple of Osiris, some symbols of Phallic worship were discovered. These were exhibited for the derision of the rabble in the market place, and a riot ensued. The Pagans made the Serapion their headquarters. Theophilus, formerly a monk of Nitria, a bad, bold man, was at this time Archbishop of Alexandria. He, armed with a rescript from the emperor, ordered the destruction of the building. The library was destroyed, the treasures of the temple were pillaged, the image of Serapis was broken to atoms by battle-axes, the whole structure was razed to the ground, and a Christian church constructed in its precincts. The other temples forthwith shared the same fate; the brutal, black-cowled monks now began to tyrannize over the ancient faith and philosophy, and convulse Alexandria with Christian riot and conflict. Finally Archbishop Theophilus went the way of all flesh, and his nephew, the subject of this sketch, succeeded him

This cruel, fanatical Father of the Church was born in 376. He was called to occupy his uncle's throne in 412. From all that can be learned of him, he appears to have been a testy, turbulent, headstrong prelate, who quarreled with everybody and everything. He had been expressly prepared for his holy office by a residence of five years among the monks of Nitria. There were at this time within the walls of Alexandria not less than forty thousand Jews. St. Cyril signalized his unscrupulous zeal by sacking the synagogues, pillaging the houses of the Jews, and finally, at the head of his old associates, the Nitrian monks, who had swarmed into the town from the desert, succeeded in driving them from the city. Orestes, the Governor, while endeavoring to stop the riot, was assaulted, and wounded in the head by a stone thrown by one of the monks.

The Alexandrine school was celebrated for its mathematicians. It had produced some of the most remarkable men in the history of science. Here Euclid taught, and wrote that immortal work on geometry which still bears his name, and which has extorted admiration from all posterity as the model of correct and perspicuous exposition. Here had the great Archimedes made his mechanical discoveries and inventions, and conveyed his magnificent sense of mastery and trust in the universality of natural law in the well-known saying, "Give me whereon to stand and I will move the world."

Here Eratosthenes demonstrated the rotundity of the earth, Apollonius invented the first clock, Hero the first steam engine, and here flourished Hippocrates, the father of medicine. Here also lived in the time of Cyril, Theon the Younger, the famous mathematician and Platonic philosopher. He wrote commentaries on the Almagest of Ptolemy, and edited the works of Euclid. The beautiful and gifted Hypatia was Theon's daughter. She had become celebrated all through the East by her expositions of the Neo-Platonic and Peripatetic doctrines of philosophy in the academy at Alexandria. The wealth and fashion of the emporium of the oriental world crowded her lecture room, and long trains of chariots daily stood before her door. She was honored for her virtue and grace and talents, and her aristocratic audiences rivaled those of Cyril, the Archbishop. She was considered by Christians as a Pagan sorceress. At last it could be no longer borne that the learned and lovely enchantress should divide the great metropolis with the powerful prelate. In the sweet person of Hypatia seemed typified the witchery and magic of classic Greece, her art, her poetry, her philosophy. Cyril was the personal embodiment of ecclesiastical ambition and intolerance. These two now stood face to face in the city of Alexandria—the former, armed with the bright sword-blade of reason—the latter, with the iron mace of brutal power. The finely-tempered Grecian steel is shivered by one swift, tremendous blow.

And now occurs one of the most tragic scenes that blacken the long, bloody catalogue of Christian crime. One day in 414 Hypatia went forth to her academy. She is met by Cyril's mob—a merciless mob of many monks. These brutal, bare-legged, black-cowled fiends drag her from her chariot and strip her naked in the public street. They drag her into a Christian church, and in that sacred edifice she is killed by the cruel club of Peter the Reader. The murderous monks then outrage the naked corpse, dismember it, scrape the flesh from the bones with oyster shells, and cast the remnants into the fire. A Christian saint has glutted his vengeance. He had removed the great obstacle in his way to uncontrolled power in the city. With his clumsy club of bigotry he had given science a deadly blow, and it must now sink into obscurity. And it did; it finally expired in the intellectual metropolis of the world. It henceforth, through the long, dark Christian ages, lay dead and prostrate at the feet of the Church.

Thus perished in her fresh, fair youth the loveliest and most intellectual lady that ever fell a victim to religious riot and persecution. Her crime was having taught Homer and Plato, and expounded the teachings of Apollonius and Aristotle in the academy of Alexandria. For this a Christian saint incensed the populace against her, and her naked and bleeding body was dragged into a Christian church to be outraged and burnt. Though this crime of Cyril passed unquestioned; though in his privacy he might laugh at the tragic end of his charming antagonist; his memory will have to bear the weight of the righteous execration of mankind through all the after ages.

This saint and Champion of the Church died in 444.

The Coming Contest.

Mr. Samuel Colgate, President of the Society for the Suppression of Vice, on Tuesday evening of last week at the hall of the Y. M. C. A., in allusion to the work performed by their faithful agent, Anthony Comstock, said he had suppressed a large amount of indecent and immoral literature, and said but little remained now to exterminate save Freelove and Freethought publications, which ought to be extinguished, for the same were of immoral tendency and calculated to do injury to the rising generation. He did not see why that class of immoral literature should not be suppressed as well as any other. Here is the key note to the campaign we may look for in the near future. Freeloveism and Freethought are not to be tolerated by our pious Christian friends. The people of free America are not to be allowed to entertain honest convictions in these directions, nor dare to differ from Colgate, Comstock & Co.

Col. Ingersoll said to us, a great struggle was soon to be inaugurated. The fire would be opened all along the line. Every hall in the cities of our country that can be controlled by Christians, will be shut against him and every means be

used to stifle free speech and free thought. Our Christian opponents feel that power is slipping from their grasp, and they will make a terrible effort to retain it. We can look for nothing less than violent and continued opposition to the rights guaranteed us by the Constitution of our country The duty incumbent upon the lovers of mental liberty is to maintain their rights, to flinch not in the hour of trial, and to use every reasonable effort to shed abroad the light of truth over the land. Superstition and bigotry may make desperate and determined struggles to regain what they have lost, but right and truth must triumph in the end.

COL. ROBERT G. INGERSOLL closed his course of lectures in this city on Sunday evening last, at Chickering Hall. Few recent events have created greater excitement in this city than have Ingersoll's lectures. They are in everybody's mouth, and all admit that he has hit old theology some very telling blows. Of course, the clergy and their immediate supporters condemn him and denounce him, but large numbers speak highly of him and praise his masterly efforts. He has set many to thinking and querying whether the old shams of theology are longer worth following and believing. From here he went to Washington, where he also delivers a number of lectures. He makes a long mark wherever he goes.

NEW BOOKS.—Let us again call attention to the interesting character of "The Popes and their Doings," No. 3 of "The Holy Cross Series," recently issued by us Bro. Hudson Tuttle, who receives many books to read and review, writes us that he found it so interesting that he had read it *all*, something rather unusual for him to do. A lady friend, Mrs. Humphrey, wife of the Rev. G. H. Humphrey, also writes us that she read it with great pleasure, finding it very interesting, and she thanked us warmly for publishing it. Price in paper 50 cents; in cloth 75 cents.

"Auricular Confession and Popish Nunneries" by Wm. Hogan, for twenty-five years a confessing priest, being No. 8 of "The Holy Cross Series," is just out. It is very readable. 220 pages. In paper 50 cents; in cloth 75 cents.

Will be ready in a few days. A revised edition of "Maria Monk and Her Awful Disclosures," or the mysteries of a convent, or monks and their maidens, being No 9 of "The Holy Cross Series." A very interesting book. Paper 50 cents; cloth 75. Postage included.

THE POSITIVE THINKER.—No. 1 of this paper, issued by friends Henderson and Brown in this building, has made its appearance. It is a bright, sprightly-looking sheet, and contains many readable articles. It aims at construction as well as the demolition of old effete systems of faith. We were in error when calling attention to it in intimating that it was in some sense to be an organ of the Church of Humanity. We are informed that such is not the case. It is an independent enterprise of friends Henderson and Brown. If there is a general want of a sheet of this kind, we doubt not the Liberal public will take it by the hand, and accord it a generous support. We certainly wish it nought but success, and recommend our friends to at least send for specimen copies. It is an eight-page monthly, and it is hoped to be made a weekly at $1.50 a year.

THE SPIRITUAL SCIENTIST, which has been resting for several months, has reappeared in the form of a monthly magazine of thirty-two pages. It is full of good, readable articles of a solid, scientific character. Its aim is to present such facts relative to Spiritualism as are demonstrated, leaving alone the mythical and unreliable. We have, this week, been favored with a call from its enterprising editor, Mr. E. Gerry Brown, and found him an agreeable, interesting gentleman. He is fully devoted to the enterprise he has in hand, and is resolved that his periodical shall be worth the price he asks for it, 15 cents per copy, or $1.50 per year. Address Spiritual Scientist, Boston, Mass.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its effects.

MOSES HULL speaks in Harry Hill's Theatre, 26 East Houston street, on Sunday night, February 17. Subject: "God's Revelation—What It Is, and What It Is Not."

CORRECTION.—A paragraph in the "Gem" column last week was credited to Dr. Foote which should have been credited to the *Popular Medical Monthly*.

Christian Literature.

As a specimen of the ignorance and bigotry of the Christian pulpit and press, we cite the following paragraph from the Harrisburg *Daily Telegraph* of the 5th inst:

There never was an Infidel but what died in remorse and terror, or a scoffer who, when death confronted him, but what shrank in guilty terror from his summons. It is unbecoming an age of light and reason, like ours, to encourage any man or set of men who seek to cast doubts on revealed religion—on the corroboration in nature of what is proclaimed in revelation. The world's progress in the perfection of government is marked by its devotion to the Christian religion. There is no code of law containing any sense of justice, except where the Christian religion is recognized and practiced. Every invention for the benefit of mankind, every improvement in science, all the light of literature that increases the happiness of men, are due to the influence of the Christian religion—the material used is made a blessing to mankind, as the word of God is respected. This being true, we regard all encouragement of scoffers of God's word—all recognition of those who deny the Deity in all things, as unbecoming a professedly Christian people. Let us beware then that the audacity of professed Infidels does not inject a poison into the body politic and the social organization, to such an extent, that before it can be extracted, wounds will be inflicted to mar what God has made beautiful. It is time to call a halt in the freedom of speech which challenges the truth of Divine revelation, and holds up to contempt the Word on which Christian nations based the security of all their compacts alike with the governed and with governments.

Vile Prints and the Post-Office.

The following remarks, which we copy from *The Methodist*, a newspaper published in this city, places this subject in a very fair light:

How to suppress obscene literature is a question before the public. The circulation of filthy or demoralizing papers and books is one of the vast evils of the time; and it offends our public feeling to know that the Government of the United States is, through the mails, the agent for the distribution of this foul matter. It is therefore proposed to arm the Government with the power of search as a means of suppression, and to relieve the Government of its unwilling service in distributing such literature. The evil is shocking, and the use of the post-offices for such devil's work a very painful fact. But the remedy is worse than the disease. The mails ought to be, and are, open to *judicial* examination; vesting a discretionary power of scrutiny in public officers is quite another matter and of most dangerous tendency.

The liberty of correspondence is fundamental and has become a part of the freedom of the press. In taking charge of mail matter, the Government cannot undertake to be in any sense responsible for what goes through the mails. Seducers, thieves, and murderers use the mails to deceive, plot, and ruin. Every day, the Government, according to the logic of some people, helps to corrupt women, break into banks, and take human life. For messages that produce these results are constantly received and delivered by postmasters. Any checks that are consistent with liberty we should earnestly favor, but we should not reason that the smallest responsibility attaches to the Government for sins committed by the use of a free Post-office.

The power that is asked for is certain to be abused. We remember when Southern postmasters refused to deliver the *Tribune* to subscribers on the ground that it was "*incendiary* matter." Nobody needs to be told that, in any political campaign, any political party having control of the post-offices would use its power to hinder the other party, that the sacredness of private letters would be subject to the needs of partisans and the whims of ignorant or rabid postmasters. An inspected mail-bag is the sign of the vilest despotism. That thing became so vulgarly shameless in Italy that travelers were unblushingly told the office had not yet read their letters. To the last the Pope's postal agents read as much as they liked of your private letter, and gave it to you or not as suited their stupid notions of propriety.

The evil must be reached in other ways. Liberty has evils of its own, but it is worth a hundred fold more than the best despotism. The people who would like to suppress sin by main force believe that they would suppress only sin. Pius Ninth believed that he suppressed only sin while ruling the most vicious and ignorant population in the Italian Peninsula. Despotism may mean well in its sources; it becomes wicked and corrupt long before it reaches the masses under it. You must meet sin *chiefly* by moral and religious restraint; a little can be done in a free country through its laws, and that little we shall always favor. But we are not willing to sacrifice, or even put in peril, a free correspondence and a free press for any purpose whatever. Parents, teachers, and ministers must correct the tastes, protect the ignorance, and promote the purity of lads and lasses. They cannot invent a machine to do their work, or lighten it, or make it easy. It is a mighty task, a war in which there are no truces, a laboring day that never ends, a burden to be borne by each one of us while life lasts, to be borne by somebody so long as sin exists in the world.

Political Organization.

To H. L. Green, and all Liberal Leaguers in the United States:

Inasmuch as there is now a special call and increasing necessity to bring to the front the best wisdom of our perishing republicanism, I embrace this method of placing myself in communication with all whose brains and hearts respond to a combined effort to save our country from destruction at the hands of incompetent and corrupt politicians who fatten on what they do not produce and squander that which belongs to others.

While I do not belong to any league, I am in full sympathy with every movement for the most complete liberty of conscience and action, limited only by the rights of others. But I cannot waste my time or force on any organization with only one "idea." I will be better understood by a statement.

1. While we boast of this as a land of liberty, and the Constitution, in terms loud and long, declares that the rights of life, liberty, and property are and shall be sacred, there is no law or method, State or national, by which these rights can be enforced, or redress obtained for their violation by the agents and emissaries of Government. It is therefore a fraudulent pretence—a deception and a snare.

2. There is not a single department in the Government of this country where rascality can be made profitable, or incompetency can be made to rule to ruin, that these things are not done.

3. There is no statesmanship in public men (political knaves who accept positions for which they are not competent and take pay for services they cannot perform) adequate to deal with the problems underlying the foundations of society and the perpetuity of the present forms of civilization. Blind leaders of the blind—all of them.

4. All offices and all powers are used for personal and party aggrandizement instead of the public good. The country is impoverished by high salaries for small and poor services, while the real work is performed by men and women at low wages.

5. Thousands are idle and starving, with $3,000,000,000 of surplus which we cannot use or sell abroad. We are paying at least $700,000,000 of interest, besides taxes, while industries are paralyzed, and property will soon sink to 25 per cent. of what it was worth ten years ago. Universal bankruptcy stares us in the face, while confidence in public men and measures is at zero.

6. No sectional movement, as Grangers, Unions, Labor Party, Greenbackers, and no organization with a single idea as its basis can rescue us from our dilemma.

7. The true order of the science of society is: 1. The absolute guarantee of natural rights; 2. The economical administration of public affairs; 3. The enactment of universal and equitable laws for the regulation of the conduct of the people in their relation with the Government and with each other; 4. Laws providing common things which cannot be provided by individuals or limited communities, such as money.

Under the first is embraced all, and more than all the Liberal League provides. Under the fourth properly comes the whole financial question, and yet the Greenbackers make it the corner stone of their building; and I predict that no permanent structure will be reared on either of these ideas. They are temporary hallucinations which occupy and satisfy in the absence of better; each is important in its place, but neither, nor both can solve the problems of society. To succeed, we must comprehend all the fundamental propositions essential to a permanent reconstruction of the whole body politic. No halfway work or measures will fill the bill. Our theories and practices are wrong and suicidal. No modification can save us. Change is not cure. There is no public justice, and no way of enforcing private rights against the despotism of an irresponsible government. While this is true, it is simple madness to attempt to patch a fabric which has no foundation in principle or mode beneath its crumbling walls.

Now, then, I am ready to formulate or aid in formulating the principles and methods of a movement which will reconstruct our civilization on higher and more enduring foundations; and I have thought the Liberal Leagues might, organized as they are, wheel into line, march to the front, and lead the scattered forces of reform to battle and victory. I wait for a response before moving on the enemy in another direction. Our power is wasted by diffusion and for lack of unitizing purposes and plans. Speak through your paper, or to 920 L. street, North West, Washington, D. C. JOHN B. WOLFF.

Flogging Mamma.

To take rank with men, 'tis not needful here, as with Hottentots, that a boy flog his mamma.

The devotion of our worthy fellow-citizens—modern iconoclasts—whose province it is to inter or cremate the no longer useful theologies of the past, is commendable. Their affections for the names—ideas—of their adoption, are, at least, excusable. In the performance of their last duty to the mortal remains of the mammas that gave them suck, guided their inexperienced feet, made men of them, they will please do us the favor to remember that we are not in Hottentotdom, nor subject to her laws.

Seventy years ago, I began cautiously, reverently, to examine, one at a time, previously imbibed religious ideas, and try them upon their merits, in the light of the then present. The High Court of Judication has been in session from that day till now. I have been educated in all the current religions of the age. Can't say that any ever did me any harm, but some good. That there is a Power that rules over in the affairs of men—a wisdom—a prescience—largely surpassing mine, I have satisfactory evidence. That the religious element in the human make-up is the efficient lever whereby that Power, that wisdom, that prescience, will lift us to higher planes of being, I verily believe. And this orator in equity, as in duty bound, will ever pray—for a square meal. OLIVER PRENTISS.

ABOUT 140 miles northeast of Brindisi, in the neighborhood of Manfredonia, on the Adriatic coast of Italy, the ancient city of Sipuntum has been discovered. It was not buried under showers of volcano ashes, but it gradually sank into the earth through some subterranean disturbance. Its preservation is remarkable. Some of the buildings are now about 20 feet below the level of the surrounding country, and part of the present town of Manfredonia is built over a portion of Sipuntum. Exploration has already brought to light a temple of Diana, and colonnade 65 feet long, and an underground necropolis. Many minor objects of interest have been deposited in the National Museum at Naples. Systematic research is in progress under the new rules of the Italian Government relating to archæological discoveries.

The Labor Question.

Mr. Cumming and Hard Times.

I see in your paper of Feb. 9, 1878, a communication from Mr. Robert Cumming, criticising my so-called labor article. He is evidently a firm believer in the saving power of money, and, like Oliver Twist, wants "more." I don't blame him for wanting more. I want more. But he makes some strictures upon what I said, which, in justice to myself, cannot pass unnoticed.

Among the numerous things that he wants, is an explanation of the statement that "a country where every person had a moderate competence would never suffer from hard times," after which he goes on to say, "If by that he means that a country where every person in it had an everlasting, ever-renewing supply of all things necessary for their comfort, could not suffer from hard times, he is clearly understood; but where is such a country? Does any one know? I wish I knew; I'd surely emigrate there, post haste, and take the oath of allegiance."

Mr. Cumming has the good sense to admit that a man who is rich has money. But will he please point to the place where I said a country such as is in his imagination existed. If he will, I will tell him where it is. Of course, if every man in a country produced more than he consumed, the nation would be an exporting nation and consequently a prosperous one, for a man who receives more money than he spends must be prosperous, whether he reckons his wealth by millions or hundreds.

Again he quotes me and criticises: "'Another statement which our learned political economists will not question, is, that there are more men in this country than there is work for.' That, in one sense is true, and in every sense a shame to American intelligence." It may be that it is a shame to American intelligence, but it is a credit to American hearts, for had our shores not been a haven for the oppressed and a paradise for the poor of Europe, we should not be in our present condition, which is but the result of a cheapening—through a plethora of workers—of labor. Always, in any country, immediately after a long and costly war, business is brisk. There is so much to replace that has been destroyed, that everybody is kept busy. People from other countries rush into it because labor is scarce and commands a much higher price than in the countries which have remained at peace and increased in population, thus raising wages in one country through the emigration of the workers, and lowering them in the other through the immigration. Finally the nation gets caught up and beyond where it was before its war, and has nothing but flattened graves, ten-volumed histories, and a big debt to remind it of the travail and pain through which it has passed.

This is our condition. After our late Civil War we had all the immense damage done by both armies to repair; we had a cheap currency forced upon the people by necessity; laborers got high wages and paid high rents; and everybody was extravagant except those who saw that such flush times could not always last and stingily laid by their money. To make matters worse, the poor population of Europe poured in upon us, flooding the country with cheap and unskilled labor. After a few years of such recklessness, the people woke up and found themselves—where? Sitting on a powder-magazine. The magazine exploded a little last summer, and now we are looking around to find the cause of the explosion, while at the same time we are carefully collecting another and larger magazine. It is a fact which might as well be recognized now as at any time, that, although our land is large, we cannot furnish work for the world.

"Mr. Macdonald tells us, like hundreds of others, that the market at present is glutted. True, and our bellies are stinted, and our rags whip us nearly to death." The fact that the market is overstocked with workers cannot be denied, and stinted bellies and rags are the direct and unavoidable results of an overstocked labor market.

My friend Mr. Cumming, like all who look only at one side of the question, falls into a great many errors. Here is one, and a very common one. It has been made a great many times and will continue to be made until people take into consideration the immense producing power of machinery: "Another surface fact the gentleman puts forth is, that a man with two children can live cheaper than a man with seven. We can reverse the proposition by saying, a man with seven children creates more demand in market than a man with two, for while the one calls for only two pair of shoes, the other calls for seven, and all other things likewise in proportion."

There is no doubt that seven children could wear out more shoes than two, if they only had them. But does the father get a cent more wages because he has seven children? I never heard of an employer grading wages by any such measure. If Mr. Cumming has, I shall be obliged to him if he will let me know. A man cannot lay out on his family more than he earns, and it makes a vast difference in the comfort of that family whether he spends it on two children, or whether he has to stretch it out to cover seven. I should rather be one of two than one of seven. The same principle, magnified, applies to nations. There are not so many of us in the United States to the square mile as there are in China, therefore we live better; and I think the condition of the average American laborer is preferable to that of the Chinese. But if the Chinese are allowed to swarm in upon us as has hitherto been done, it is only a question of time and toleration as to when we shall be in the same undesirable condition as the Celestial nation. Capitalists will use the cheapest labor, and if three Chinamen at fifteen cents per day can be made to take the place of one Irish, German, or American laborer at one dollar per day, it is bound to be done. The law of the survival of the fittest must soon come into operation in this country, and the weak must go to the wall. It is a barbarous law of Nature, but man has not as yet succeeded in overcoming it.

We saw last summer the evil effects of over-population when the fetid breath of famine touched and poisoned the heart of India. Over a million and a half of human beings sank gasping upon the parched earth that yielded no sustenance. Over the seas came a cry of agony from the Queen of the East for help for her dying people. The wail of want was heard even on the shores of this distant land. The charity of nations was asked, and to our honor, to the honor of humanity, it was not asked in vain. The treasures of Europe and America were given with a willing hand. But how little could man do when Nature was unpitying, implacable! The people of India had broken her laws. The earth, though pinched by the hand of desperation, would not give them life, and they died by thousands, begging for food. The population was reduced by the horrible method of starvation until there were no more than could force a miserable existence from the stingy soil. The equilibrium between production and consumption was restored, but at what a cost! Better, a thousand times, that only one should be born than that a hundred should live to be murdered by the fiend of hunger! In the northern provinces of China to-day, there is a convulsion of Nature—a struggle between man and the blind forces which form him to their will. Nine million human beings are dying. Famine is holding her hideous festival, and death is among the people gathering his victims. Starvation is the servant that is doing his work. Soon the stalking spectre of pestilence will be a partner in the revel of death, and then we shall hear stories from the stricken land that will make our hearts sink. Millions of prayers will go up from our Christian friends for divine aid, but not one of them will be answered. Divinity will be as cold as the white-faced rocks, and man will be left to help himself. A part must die that the rest may live. Man may use the law but he cannot remove it Nature never pities. Her changing moods are not the result of a whim. If she smiles to-day she may frown to-morrow. She is a sphinx that cares nothing for the sorrows of humanity. Men may pray and plead and coax and threaten—may offer sacrifice and incense at her shrine—but she will never swerve from her course. Man is as much her plaything as the red leaf of autumn. She takes life with the same indifference with which she gives it, and if a hundred men are drowned to-day, to-morrow the sun will shine just as bright—the winds blow just as gently. The sobbing sea has no heart to break—the rushing whirlwind no rebuking conscience.

There may be one million of money in circulation in a nation or there may be one million million. It makes but a temporary difference. Ten men with improved machinery can get more from an acre than a hundred with their bare hands, and from their toil the ten can live in luxury. How uncharitable, then, is he who would force a hundred to divide among them what ten ought to consume!

If I understand Mr. Cumming rightly, and I think I do, he places the cause of our present affliction in the fact that "the people are deprived of the means of purchasing their requirements." And he thinks that an increase of the circulating medium would again give that power. It would, undoubtedly, for a time, and for that reason I am in favor of it. Anything that helps us even temporarily must be a blessing; and perhaps before the breaker of poverty, which inevitably follows the wave of prosperity, strikes us, the people will have seen below the surface, where the waves are ever changing, into the depths which in reality determine the course, for good or ill, of the grand ocean of humanity. There are tides in the affairs of men—flood tides and ebb tides. But under the shifting waters there is the eternal sea which flows on forever. The Gulf Stream moves in obedience to a law as fixed as the everlasting hills. It works good for one people and ill for another. Its presence renders Southern Europe fertile and its absence keeps Newfoundland sterile. Its workings can be changed, perhaps, by prodigious labor, but the principle is there. The law of population is like the Gulf Stream. You can shift the surplus population of China to the United States, but it relieves China only at the expense of this country. I would make the Gulf Stream flow all over the world. Plenty of money would give an impetus to the wheels of industry, but it is a perpetual motion that we want. A gilded spur may start the tired steed, but hay and oats are better for a long journey. Suppose Mr. Cumming should keep his ragged shoemaker at work from sunrise to sundown; suppose his shoeless weaver should have work; supposing the manufacturers were making and the producers were producing everything; supposing every spindle in the country was whirling and every loom was filled with broadcloth; supposing every freight-car was jammed and every passenger-car crowded; supposing every coal-mine was yielding all the "dusky diamonds" we could burn; supposing every planer and lathe was going; supposing every shaft and wheel and pully in the land was turning and every laborer in the country was employed, how long would it last? How long would it be before all Europe and Asia would be grinning at our side, putting out their grimy, yellow hands to take our work? How long would it be before the man who owned the shoe-shop would say to his now well-clad workmen, "You must work for lower wages, so I can compete with the shoemakers of England, or I must get labor from abroad—I must get Chinamen"?

That was done in North Adams in the "flush" times a few years ago.

How long would it be before the capitalists who controlled the coal-mines would say to the sooty toilers, "You must work for lower wages, so I can compete with the coal-mines of England and Wales, or I must get laborers from Wales"?

That was done in Pennsylvania during the flush times of the war, and now there are fifty thousand Welshmen in the coalfields of the Keystone State; and the courts are kept busy in convicting and the Governor in signing the death-warrants of Molly Maguires. Last summer those fifty thousand Welshmen struck, and starved in the mountains rather than work for almost nothing.

How long would it be before the railroad contractor told his Irish laborers that unless they worked for less he would get Chinamen?

That was done on the Northern Pacific, and the honest Irishmen were replaced by a horde of thieving Celestials.

How long would it be before the weaver, toiling at his loom, would be told to give way for the lower-priced labor of Manchester? How long before Sheffield and Leeds would fill our machine-shops with their idle laborers?

A Chinaman would sit on every shoemaker's bench; every spindle and loom would be tended by a foreigner; every wheel and shaft and pully would be put in motion by somebody who could not tell whether Maine was a backwoods town in Texas or whether Washington or Benedict Arnold was the Father of his country. It is easier to fall than to rise, and it would be a struggle between us and them, whether they should drag us down or we lift them up—with the law of gravitation and their weight in their favor. The wealth of the nation would cause poverty to the individual, and out of an abundance of money would grow the evil of monopoly and the division into castes and classes of our people. The workingmen must get up a corner in labor.

We have experienced this; and the only reason why immigration has partially stopped is because mechanics have recently been going abroad for the work they could not find at home. In competing with the world, we must work for the world's prices or not at all. If manufactured goods can be produced cheaper in some other country than here, the laws of trade will take the purchasers to that country. How often did we hear the capitalists complaining that they could not compete with other countries on account of the high price of labor! It is only since the panic that our exports have exceeded our imports and we have been able to undersell other nations. It was done by cutting down wages, and wages were reduced by the importation of foreign labor. It was a dear error, but let us hope our people will profit by it.

There is a law now—enacted in self-defense—against paupers being landed on our shores; why should not other and more stringent laws be enacted in behalf of American workmen? It is a question of life and death with them. Another ten years of "flush" times and this country would be overrun with the idle laborers of older countries. China, with its population of 400,000,000, can send us 50,000,000 a year and still have more than it can support in comfort.

These ideas, of course, will meet with the opposition of the capitalists and the churches, who want cheap labor and cheap souls, for the good of themselves and the glory of God, but the sooner these two aristocrats of society are made to understand that this country is not run in their exclusive interest, the sooner will working people have the means of "purchasing their requirements."

EUGENE MACDONALD.

An Open Letter to Eugene Macdonald.

SIR: While not agreeing with you altogether on the "Labor Question," I thank you for giving your candid opinions. I am a laboring man, but I respect *honest* opinions on any subject, though they be erroneous and subject me and my belief and practice to severe criticism. The best way to seek truth and dispel error is by discussion. Truth does not fear controversy. Bigotry tabooes discussion through fear that it may propagate error. But the best way to keep down error is to never let it go unchallenged.

Every adult person of sound mind should do his own thinking. He that will only hear one side thinks by proxy; he that will hear both sides thinks for himself; he that will hear neither thinks by himself, and is like a mechanic with dull and inadequate tools.

Brother Bennett does not necessarily endorse the views of his correspondents. Shall THE TRUTH SEEKER belie its name, and reject articles because they are unpopular with certain classes of thinkers? Better be orthodox, then, and float with the *big* current. Free thought, free speech, should be popular. Can we not have at least one free paper in the world? My ideal of a philosophical or Liberal paper is one that is large enough and free enough to hear all sides of all subjects of interest to humanity. May THE TRUTH SEEKER prove to be my ideal and a pattern from which the press may take precedent and become free!

Land monopoly, tariff laws, despotic and extravagant governments, Church and State, partially (as in this country) and wholly united, are the chief arbitrary obstacles to a more even distribution of wealth, health, education, labor, and happiness. Ignorance, superstition, rum, disease, tobacco, coffee, crime, prostitution, etc., are the natural results when natural laws are subverted. Remove the obstacles, and man, being a progressive creature, and having his natural rights, will slowly but surely correct the evils that have followed in the wake of the subversion of natural laws. Our petit larceny is mostly from the laboring class; and our criminals are, from the fact that the rich are seldom convicted. I believe also that our daughters of shame are mostly from the ranks of ignorance and poverty. But drunkenness and rascality are more evenly distributed than you seem to think. From experience I have come to the conclusion that there is no *healthy* prevention of progeny but abstinence from sexual intercourse.

The remedy is that parents should manage so as to make their children earn a home, and give it to them when marriageable. Every parent could easily do it if the reforms indicated were brought about.

No, brother Macdonald, economy, energy, education, etc., would work wonders, but these things are retarded by the necessary labor with which the poor classes are burdened on account of the arbitrary measures that make the rich richer and the poor poorer. You wish to commence at the wrong end. It is like giving a man medicine who is all the time violating the laws of health.

Yours in the cause of humanity,

Mineral Springs, Ark. OBADIAH JONES.

Communications.

Mr. Humphrey's Persistency.

MR. EDITOR: As the Rev. Mr. Humphrey persists in attempting to criticise Col. Ingersoll, it is no more than just that the absurdities contained in his attempts should be persistently pointed out to him.

He accuses Col. Ingersoll of inconsistency in advocating free thought and at the same time charging for admission to his lectures. To the ordinary mind the connection between the right of free thought and the right to a free share in the property of others may not be apparent; but, judging by the reverend gentleman's criticism, a severe course of theological training removes all difference between the two ideas. Doubtless, in the reverend gentleman's elastic lexicon, "free thought" and "free tickets" are synonymous terms. That terrible barrier of seventy-five cents, which the eloquent orator places between the sound of his voice and the ears of the reverend gentleman, is not as great a bugbear to the majority of people as the barrier of hell which the reverend gentleman is so persistently endeavoring to maintain between humanity and happiness, but which the Infidel lecturer is so nobly striving to remove. Seventy-five cents does not seem an extravagant price to pay for having the fear of hell supplanted by the love of humanity as an incentive for doing good and avoiding evil. Those who cannot afford to pay that sum can read the lectures in THE TRUTH SEEKER, but those who can afford it should be as willing to pay for the pleasure of listening to the Colonel's eloquence as they are to pay for their bread or beef or boots. If I mistake not, the reverend gentleman earns his own bread and butter by the sound of his voice, and he should accord the same right even to an Infidel without accusing him of persistent inconsistency. In persisting that Liberalism is inconsistent with earning an honest support for one's family, even on the rostrum, lies the reverend and persistent gentleman's first absurdity.

The second so-called inconsistency seems very much like hair-splitting. Supposing the lecturer to have said what he is charged with, what of it? It could only be looked upon by an unbiased critic as a figure of speech or a slip of the tongue—saying a little more or a little less than was meant. The persistent gentleman can see no inconsistencies in the figures of speech with which God's Lectures so much abound, nor in those used in the pulpit every Sunday by his brethren in the special service of the Lord; but Mr. Ingersoll, being an Infidel, and not being judged by the theological rules of rhetoric, cannot use a figure of speech without being considered persistently inconsistent. Such strictures would not be altogether out of place in a schoolboy, but they do seem very absurd coming from a consistent and persistent college graduate. But, despite the reverend gentleman's assertion to the contrary, Col. Ingersoll did not use the language attributed to him, as a perusal of a correct report of his lecture will show.

The reverend and consistent critic accuses the lecturer of the grievous, I might say blasphemous inconsistency of allowing himself to be addressed by the title of Colonel when divers and several histories of our late civil war do not state that he led or followed anybody to victory. This reminds one of the old story of the man who stole a pair of boots. There were but a few witnesses who saw the theft, and the accused thought to establish his innocence by producing witnesses to prove that they *did not* see him take the boots. This method of attempting to prove that Col. Ingersoll has no right to his military title appears rather ridiculous—to a layman.

Not being as well posted upon military matters as the reverend gentleman persists in appearing to be, I will not say it is absurd to insinuate that the validity of a commission in the army depends upon its bearer's having led or followed somebody to victory; but I do say that it is absurd to "persist" that any history of the Rebellion mentions the names and services of the million or more men who took part in that struggle, or even of all the colonels. Of course, all this is not as ridiculous as it would be to assert that because there is no mention of Col. Ingersoll in last year's almanac or Swinton's Geography he should not use the title; but, with all due respect for the reverend gentleman's sacred calling, I must say that it appears to possess all the necessary qualifications for a first-class absurdity.

Col. Ingersoll organized and led to the battle-field the 11th Illinois Cavalry, and took part in the battles of Shiloh and Corinth and many other engagements in that part of the country. His military record may not be as brilliant as his record in the lecture field, but it is honorable, and is open for the inspection of any person who desires to search it.

In the fourth article of the persistent and reverend gentleman's list of inconsistencies, he accuses the jovial Colonel of not only articulating about the liberty of man, woman, and child, but of doing so "fast and furiously," while in the campaign of 1860 he was a Democrat. To a persistent parson, seventeen years may seem to be a very short space of time in which to reason one's self out of an erroneous conviction; but it seems quite possible that Col. Ingersoll could do so without being at all inconsistent. Wise men change their opinions as they grow wiser; other men never change theirs unless an order comes from those who do their thinking, when, presto, they are changed suddenly, as we change the cut of our garments—and for the same reason, to keep up with the fashion. Col. Ingersoll does his own thinking; and a few hundred years in the future, what would now be called the orthodox may be far enough advanced to accept his present mode of thought for the fashion, and govern theirs by it. It has always been so. Those who were Infidels a few hundred years ago would be considered quite orthodox to-day.

Perhaps the reverend critic himself does not think now exactly as he did seventeen years ago. Many estimable and God-fearing clergymen who used to prove by the Bible that slavery was a divine institution, now prove just as conclusively by the same Bible—which has not changed a particle meanwhile—that it was an institution of the devil; and some ungodly Infidels insinuate that both conclusions are correct. The reverend gentleman himself—according to his own statement—was a skeptic but little more than ten years ago, yet he to-day accuses others of inconsistency—for only doing what he himself has done—with as good grace as though he had aways been a consistent Christian.

It is hinted in some Church history that the great Calvin once changed his mind. Of course, Col. Ingersoll is not as great a man as Calvin was, never having founded a religion or even burned a man to death for difference of opinion, but, nevertheless, the reverend critic should draw the mantle of charity over the Colonel's inconsistency of growing older and wiser. St. Paul was at one time, according to the Bible, a persecutor "even unto death" of Christians, but he changed his views and became the most pious Christian of them all in the space of a few minutes. Even though the Colonel did not persecute and put to death any Republicans when he was a pious Democrat, the slow and gradual change should count in his favor and relieve him of the charge of inconsistency. The reverend gentleman should admit that the slow change of years, as in the case of Col. Ingersoll, is more rational and sensible than the sudden "flop" of St. Paul. Even Omnipotence repented itself and changed its mind, according to the Bible.

The foregoing remarks will apply equally well to Paine. His ideas, as expressed in his various works, are the result of development. From reasoning upon the tyranny of temporal rulers he progressed to reasoning upon the tyranny of the spiritual rulers. There is no evidence, excepting the reverend gentleman's assumption—and his absurd criticisms fix the value of that—that Mr. Paine had given theology any serious thought at the time of the Revolution. Had we some of Calvin's or Luther's pre-Reformation writings, we might find evidence to prove that they were Catholics before they had their eyes opened to the corruptions of that religion; yet very few could allow their bitterness to so far warp their judgment as to accuse them of *pretending* to be Catholics at that time. But Paine was an Infidel and they were Christians, and that makes a vast difference in the eyes of a Christian critic.

As to the reverend gentleman's uncharitable and un-Christlike slur about the bottle and the lady, it does no credit either to his head or his heart, and does not speak well for his theological training. He is undoubtedly a gun of large caliber, but this handful of mud plainly shows the character of his ammunition, and indicates to what depth even a Christian clergyman will descend when he cannot honestly and honorably meet the arguments advanced by an opponent. Those who would rob the dead of their reputation require the fear of a hell to keep them from appropriating the valuables of the living.

The greatest compliment Col. Ingersoll's lectures can receive is that his persistent and habitual critics must descend to such puerile absurdities as those under the caption of "Bob Ingersoll's Inconsistencies," in your issue of the 9th, or remain silent. H. J. T.

New York, Feb. 10, 1878.

Mr. Teed Answered.

MY DEAR BENNETT: Your readers in this vicinity were startled by the *new* astronomical theory advanced by Cyrus Romulus R. Teed, in his seventh letter upon the subject of the divinity of Jesus, and fearing that the new *revelation* might be too copious for the diminutive comprehension of the ordinary student, with your permission I will volunteer a few words by way of elucidation.

Mr. Teed says, "the heavenly bodies are *foci* of electrical force converged by the operations of atmospheres, through the refraction and reflection of force focalizing it, at regular points in space, within the atmospheres connected with earth. These points are not great distances from us, and they constitute the windows of heaven in the material or physical domain of creation. The sun as perceived is an atmosphere investing a central star, an astral center which appears by reflection to be in another point or direction in the stellar realms."

Just so. But the writer should have further stated by way of explanation the fact that the centrifugal and centripetal forces which operate upon the planets, and co-operate with that heterogeneous mass of *foci* centering about and within the orbs, or heavenly bodies as they evolve and revolve, cause them to diverge as it were in an elliptical or circularly rectangular manner, while they often converge at their extremities or poles to such a degree that, metaphorically speaking, they are no longer within the realm of elimination. True, "the specific gravities and levities of primals indicate the normal relative positions of those primals in space," but the exasperating influence of such primals operating upon inorganic matter often causes the posemagottus or posemagotti to fall upon the flumgudgeon, utterly obliterating and permantly destroying the illusion. Had it not been so, I should have told you.

Syracuse, N. Y., Feb. 5, 1878. JOHN JONES.

Inconsistencies.

MR. EDITOR: The Rev. G. H. Humphrey is exercised about what he calls "Bob. Ingersoll's Inconsistencies." He thinks it shameful that a man who in 1860 was a Democrat should now talk so furiously about liberty. None but original Abolitionists and Republicans have a right to do it. He thinks it disgraceful to flourish the title of "Colonel" conferred only by brevet. Only "Reverend" soldiers of the cross and followers of the Lamb have a right to flourish brevet titles. He thinks it abominable for a man to style himself a "Liberal" and then lecture for pay. None but *illiberal* clergymen ought to do such things. He thinks it an outrage for a man to say in one breath that "he respects every man who thinks for himself," and in the next breath "declare he has no respect for any man who believes in a hell." Here I do think brother Humphrey has made a point, that is, if Col. Ingersoll used those words, for if there is such an anomaly as "a man who thinks" and yet believes in the orthodox hell, I have no doubt the Colonel would entertain for that man the most pitiful respect.

It is hardly worth while to notice Mr. Humphrey's reiteration of the senseless and baseless charges against Paine. So long as the clergy deem it consistent with their high calling to kick dead lions, let us not hinder the spread of that kind of Gospel. W. H. B.

Washington, D. C., Feb. 10, 1878.

Book Notices.

Americanity;

OR, THE RELIGION OF THE REPUBLIC: *An Essay Toward the Development of a National and International Creed, Cult, and Conscience,* is the suggestive title of an elaborate work now being prepared by a gentleman of this city, who, by the by, is an extensive traveler, facile lecturer, and versatile writer and author of many years' standing. The volume will be the ripe fruit of deep and prolonged study and research at home and abroad. In its salutary and remedial bearing on all the leading questions of the day the work will aim to be of vital interest to all American citizens, without distinction of class, sex, or previous nationality. It will bear on its title-page the significant head-line "Religio Republicana," and, as mottoes, the following pregnant apothegms from the pen of the worshipful Father of His Country:—"The name American must always exalt the pride of Patriotism;" and "Let us with caution indulge the supposition that Morality can be maintained without Religion." The author is a collateral kinsman, and an inheritor of at least the religious and ethical depth and earnestness of the great and good President Edwards, but entirely devoid of his theological and metaphysical shibboleth and severity. Why the newly-coined word "Americanity" (which was adopted only after mature reflection) has been used as the head-title as well as throughout the body of the work will be fully explained in the Introduction.

The following sonnetoid, rapidly penned by the author under the inspiration of a most jubilant and yet most solemn occasion, faintly shadows forth the gist of his essay:—

INDEPENDENCE HALL.
ANNO REIPUBLICÆ, 101.
(*July* 4, 1876.)

Th' Unknowable—The Infinite—The All—
Sire Cosmos—Grandam Nature—Mother Earth—
E'en Great Humanity from her savage birth
Through her eonic rhythm of rise and fall,
Kindle but motives all too vaguely vast,
Or, at their best, but dreamily diffuse,
For deeds full worthy of modern truth and use.
The Modern Man demands a nearer Past
And dearer Present for his higher To-Be!
Yet Self—Friends—Family—Town—City—State,
However dear, are far beneath his rate
Of highest worth and love.—
AMERICANITY!
Whose temple this fair land, whose worship we,
Whose destiny the world, we offer all to Thee. ***

THE BIBLE DOCTRINE OF THE SOUL; or Man's Nature and Destiny, as Revealed. By Charles L. Ives, M. D., Philadelphia: Claxton, Remsen, & Haffelfinger. 1878. In these exciting days of orthodox and heterodox hell-discussion and hell-explosion (for the latter of which little five-year-old Mary Newton, daughter of General Newton of Hell Gate and Talmage-snubbing fame, is mainly to blame), it is cheering to find the non-immortality of the wicked so ably discussed from a Bible standpoint by the accomplished author of the above book. A mere Doctor of Divinity would doubtless have presented us with a mass of gloomy, misty pedantry on the subject of the human "soul" and its destiny. But Dr. Ives is a Doctor of Medicine—late Professor of the Theory and Practice of Medicine in Yale College—and, as is the habit with really able medical practitioners of all schools and of no school, he probes directly but carefully into the very "root of the matter," and proves to his own entire satisfaction that the soul is neither exclusively human, nor immaterial, nor yet

immortal, but on the contrary common to man with the lower animals, material and mortal; and that immortality, or eternal life, is nothing more or less than the free gift of God to those whom he deems worthy of it; and that the fate of the wicked will be practical annihilation—"not that the elements of which it is composed will be annihilated, but that its organization will be totally destroyed, so that the individual, as such, no longer exists."

We are strongly inclined to believe that this comes very near the true *Bible* doctrine of the "soul," no matter, at present, how very different and entirely unbiblical our belief may be on this sensational question.

WE ACCIDENTALLY OMITTED to notice in due time the change of *The Shaker* and *Hull's Crucible* to pamphlet form. The first named is a decidedly neat publication.

Letters from Friends.

Call To Organize.

CITIZENS of the United States who endorse the appended political platform adopted in convention by the National Liberal League at Rochester, N. Y., Oct. 26, 1877, are requested to meet in their respective cities and towns on Washington's Birthday, Feb. 22, 1878, for the purpose of organizing themselves into local auxiliary Liberal Leagues in accordance with the provisions of the National Liberal League Constitution. Copies of the latter and blanks for organization can be obtained from W. H. Hamlen, Secretary, 231 Washington street, Boston, or from H. L. Green, Chairman of the Executive Committee, Salamanca, N. Y.

FRANCIS E. ABBOTT,
WILLIAM H. HAMLEN,
J. A. J. WILCOX,
H. L. GREEN,
D. G. CRANDON,
} *Directors N. L. L.*

BOSTON, Jan. 1, 1878.

PLATFORM OF THE NATIONAL LIBERAL LEAGUE.

1. TOTAL SEPARATION OF CHURCH AND STATE: to be guaranteed by amendment of the United States Constitution; including the equitable taxation of Church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

Freethinkers of the West—Greeting.

FRIEND BENNETT: Please publish the accompanying call in the next issue of THE TRUTH SEEKER. We hope to see a full attendance of the Liberals of Iowa and of the West. All our Eastern friends who can possibly be present are requested to attend.

Especially should we like to see D. M. Bennett, in whom the Freethinkers of the West have the fullest confidence.

The eloquent Mrs. Mattie Hulett Parry and Mr. J. R. Baker have promised to attend, and it will be ample compensation for all expense and inconvenience which may attend the visit to Des Moines, to listen to the brave words of these noble champions of "universal mental liberty."

Other good speakers will be in attendance, among whom we hope to number Mr. Underwood and W. F. Jamieson. Our friends in Des Moines are making ample preparations for the entertainment of visitors. Particulars soon. In a few days I shall be able to report the reductions of fare which the railroad companies are willing to make. It is specially requested that any Liberal in the State who can will secure the insertion of the call in his local paper. The widest publicity should be given to the call, and we hope that every free man and woman will do his and her duty in this respect. We ought to have representatives from every county in the State, and to secure this result the proposed convention should be widely advertised.

Liberals of the West, let us compete in generous emulation with our brethren of the East. On to Des Moines!

E. C. WALKER.

MASS CONVENTION OF IOWA LIBERALS.

To Each Friend of State Secularization, Individually, this Call is Addressed:

We want you to attend and take part in a mass convention of the friends of national unity, State secularization and universal education, which will convene at Des Moines, Iowa, Thursday, March 7th, 1878, at 10 o'clock A. M., and continue for two days, day and evening sessions. Mr. B. F. Underwood and other distinguished speakers from abroad are expected to be present. It is proposed to organize a State association or league, and we hope that every county in the State will be represented. Liberals of adjoining States are cordially invited to attend.

We are approaching a crisis in the relations of Church and State. The signs of the times are portentous of coming trouble. The Church is encroaching slowly and stealthily, but surely, upon the domain of the State, and is remorselessly chiseling away the rights of the private citizen. The experience of all times and the lessons of history warn us to be on the alert to resist the first attempt to render the State subordinate to the Church. The attempt to Christianize the United States Government, the exemption of Church property from taxation, the use of the Bible, of religious hymns, of sectarian text books, and the utterance of prayer in our common schools; the use of public school buildings as places of sectarian worship; the appointment of chaplains in the army and navy and in State and national institutions; public appropriations for educational and charitable institutions of a sectarian character; the appointment by the President of the United States and by the Governors of the various States of religious feasts and festivals; the use of the judicial oath; the enactment and enforcement of Sabbatarian laws, and of laws intended to give to one class of religious believers any legal advantage or immunity which is not equally granted to all citizens—these and countless other indications of the hold which the Church has upon the State call upon us to be up and doing.

Therefore we earnestly call upon every lover of equal rights and justice; upon every one who desires that ours shall be a land of civil and religious liberty in deed as well as name; upon every man and woman whose desire is that the magnificent heritage left us by the founders of our Government shall not be stolen from us by the rapacious hand of an ecclesiastical hierarchy; and upon every one who believes in the natural equality of all men and in the right to follow in the footsteps of science by the enlightened reason of man—upon each and all of these do we call to take hold and help us at Des Moines. The agents of reaction and ecclesiasticism are at work in every nook and corner of Europe and America. Shall the soldiers of freedom sleep while the fetters are forging which shall bind the limbs of their children in gyves of steel? This is the hour to work. We must not delay.

The call is alike to Materialists, Spiritualists, Free Religionists, and Christians—to any and to all who are willing to work for the complete separation of Church and State. Let there be a full attendance. The arrangements made for the accommodation of visitors at Des Moines, the reduction in fare made by railroad companies for the occasion, the speakers engaged, the subjects on which they will speak, will be announced by the committee in due time. For any information on the subject address the members of the committee.

J. C. MICHENER, M. D., Adel,
J. H. STRONG, Des Moines,
C. DEROBERTS, Red Oak,
E. C. WALKER, Florence,
E. H. GIBBS, Oskaloosa,
State Committee of the National Liberal League.

Other papers please copy.

Convention of Spiritualists and Liberalists.

The twelfth annual meeting of the Michigan State Association of Spiritualists will be held at Union Hall, Kalamazoo, commencing on Thursday evening, March 21st, and closing Sunday the 24th. A cordial invitation is extended to Liberalists to gather and participate in the deliberations of this meeting. Among the speakers expected to be present are Hudson Tuttle of Ohio, Rev. J. H. Burnham (independent and Liberal) of Saginaw, Dr. J. L. York of California, G. B. Stebbins and Susie M. Johnson of Detroit, T. H. Stewart of Indiana, Mrs. R. Shephard of Chicago, and others well known in the Spiritualistic ranks, including the missionaries and officers of the Association.

MRS. L. E. BAILEY, Sec'y. — A. B. SPINNEY, M. D. Pres.

NEWARK, N. J., Feb. 11, 1878.

D. M. BENNETT, *Dear Sir:* I wrote you a few weeks ago that we here in Newark were making an effort to organize a Liberal Club. I now write to inform you that the club is fairly started, under the name of "The Newark Liberal Club," with a membership of eighteen charter members, with the following gentlemen as officers:

F. J. KIEB, President,
J. WITHAMS, Vice-President,
SIG. A. BONDY, Secretary,
A. TRIER, Treasurer,
JOHN COOKE,
MARTIN RYERSON,
JAMES ELVERSON,
F. B. PASSE,
} Executive Committee.

An organization of this nature has long been needed in this city of churches and prejudice. Newark ranks second to Brooklyn as a city of churches, but ranks *first* in *rank* bigotry and intolerance. To pit yourself against the prevailing superstition here in Newark is like butting your head against the Orange Mountains with the expectation of tunneling through; but notwithstanding the great odds against us, we have started with good material and earnest, intelligent minds, and with a broad, free, and Liberal platform, a platform upon which any man can stand whose religious prejudice does not blind him to the truth. Our organization so far is composed of men who have cut loose from all forms of superstition, and who will welcome the truth in any shape upon all questions of vital interest to mankind; in short, we propose to be a band of "truth seekers." Respectfully yours, J. B. PARSE.

A good friend in a Pennsylvania town writes: I can't conceive why Payne should pursue the course he does. It will do him great injury. I wrote to him, giving him friendly advice. It seems you are victorious at all points. You have made hosts of the warmest friends here. All are astonished at the work you are doing.

NATIONAL MILITARY HOME, OHIO, Feb., 9, 1878.

DEAR MR. BENNETT: I have received two circulars from Seth Wilbur Payne asking me to subscribe to his paper. I wondered how he came into possession of my name, for I am an obscure person, and my name had not been in print. I then took the trouble to inquire of your other patrons here, and I learned that they had received similar circulars. I then came to the conclusion that Mr. Payne had some way, honorably or dishonorably, come into possession of your list of subscribers. You may have some one in your employ who has let him have your list, or he may have obtained it in some other way. I believe in men's doing what is honorable and right.

WEBSTER, MASS., Feb. 10, 1878.

DEAR BENNETT: I enclose in this a copy of a letter I have just sent that *self-made* —— Seth W. Payne. Mr. Bennett, I did not believe that Payne was telling the truth when he published the amount of money you had made during the past four years. Neither was I influenced by him. I shall try and help Heywood to what I promised you. If I had money by me, I would help you both. But it was my luck to be born poor, and I have just about held my own. Mr. Forbes and I are the only two that take Payne's paper here, and Forbes is fully as disgusted with it as I am. I feel as though Dr. Russell, of Bell county, Texas, will feel as though we had slighted him, out and out. *The Index*, *Common Sense*, and *Age of Reason* have eulogized Comstock for his wanton abuse. I think some of us Liberals should send in a card of thanks to that mob that led Dr. Russell from his home at midnight and whipped him to their heart's satisfaction. My blood has boiled in my veins when I have read Peterson's abuse. I do not see how you can keep cool as you have. *The Index* is jealous because your paper takes so much better than *The Index* does. Mr. Bennett, you must be strong and keep up the best of courage, for I think that THE TRUTH SEEKER will live and grow when the three other papers are dead and forgotten. There is only one copy of *The Index* taken here in town, and that by Dr. Burnett, who is a two-hundred-dollar shareholder. I do not care how few of Frothingham's lectures find their way into your paper. Few care to read his "cultured thoughts," and I have often heard that he could get but few out to hear his lectures. Try and be strong and live your enemies down. Very truly yours,

MARGARET FLINT.

WEBSTER, MASS., Feb. 10, 1878.

MR. S. W. PAYNE, *Dear Sir:* Having become thoroughly disgusted with the course that you have been, and are, pursuing with Bennett, of THE TRUTH SEEKER, I feel that my most direct way out of the unpleasantness is to ask you to send me no more of your papers. I have not one bit of relish for them, so please drop my name from your list. I did not subscribe for your paper for the purpose of helping you to spread rank falsehoods, or beat around the bush with your technical quibbling. Previous to starting your paper, you sent me a notice saying: "*The Age of Reason* will be intensely Infidel, but, in the purpose of its editor, it will be a fearless, fair-dealing, first-class Liberal family journal." Your first paper I liked; the second and third numbers I did not receive, and it is just as well that I did not, for, as I look back over the last three or four copies, I feel that I have more than enough of them.

MARGARET FLINT.

STOCKTON, IND., Feb. 1, 1878.

DEAR FRIEND: I am sorry to see the evident bad spirit the *Age of Reason* exhibits towards you, and its friendliness to the monstrosity Comstockism. The wet blanket it spreads over you will wilt it sadly

A. T. HUDSON.

PRATT, ILL., Feb. 6, 1878.

FRIEND BENNETT: I find the following in *Payne's Age of Reason* of Feb. 2: "The cause of Liberalism is the cause of purity, of truthfulness, of justice, of common kindness, of a noble morality, in the very best sense of that word." Now, all of this I heartily indorse. But when I read in that paper of your and the editor of the *Investigator's* wealth, and their left-handed apology for those statements, and then again their statements in regard to yourself and the Comstock matter, I am forced to admit that they do not fill the bill of a true Liberal. And unless they make an apology or else prove their statements, I shall be compelled to strike them out of my list of true Liberals. What could have been their motives, I cannot tell. I should like to have them rise and explain. You are at liberty to publish this if you see fit, and I should like to have you do so that they may know how I feel in the matter, and that they may have a chance to be heard if they have any excuse for their conduct. Yours for the cause of truth. Let the chips fall where they may.

JAMES M. PRATT.

IOWA CITY, Feb. 7, 1878.

D. M. BENNETT, *Dear Sir:* At two different times I received letters from Seth Wilbur Payne asking me to subscribe to his *Age of Reason*. As I cannot afford to take so many papers, I must be satisfied to read but one good Liberal paper; but thinking some one else might take that *cheap paper which you had recommended*, I took one letter to a friend to whom I regularly loan your paper, expecting help in obtaining some subscribers for Payne. But when I found in your next paper fourteen questions and answers to the same, and other remarks about the *Age of Reason's* attacks, I at once went to my friend and stopped further proceedings in favor of the said *Age of Reason*. I think Mr. Payne never will succeed in breaking down THE TRUTH SEEKER. Mr. Ingersoll's lecture is very interesting, plain, and convincing. Mr. Teed travels a long way to convince your readers that Jesus is the creator of the world. Yours truly, THEODORE JENSEN.

PRINCETON, MASS., Feb. 11, 1878.

DEAR MR. BENNETT:—Your appeal is helping me. Last week, in Boston, I saw for the first time, a copy of *Payne's Age of Reason*. His article about you was ineffably mean. I wonder how such a fellow can induce any decent people to subscribe for his paper. Yours as ever,

E. H. HEYWOOD.

MIAMISBURGH, O., Feb. 5, 1878.

BRO. BENNETT: Is Seth Wilbur Payne what he pretends to be? or is he a fraud? I can hardly tell what to make of him. I must say I don't like to see him misrepresenting our Bennett, but it seems he has, in several different ways. I believe he is a Comstock man, and, as the old Dutchman said, "I no likes him for dot." When he said you were worth $200,000 I believe he told a big falsehood, for it is not possible for a man in four years to make that amount of money by publishing Infidel literature. I do not believe a man can honestly accumulate that amount of money in a whole lifetime. If he gets it, there must be some rascality about it. I cannot believe our Bennett is a rascal. It will take more than Seth Wilbur Payne to make me believe that. Please tell me, is Seth Wilbur Payne an Infidel? or is he a Comstock Christian?

Truly your friend, GEORGE WEIDEL.

COSHOCTON, O., Feb. 7, 1878.

BRO. BENNETT: I enclose you postal order for $10 for goods. By the way, I see that *Payne's Age of Reason* is not friendly to you, and adopts a very mean course to vent its jealousy, or something else (I rather suspect that you would not employ him). I took his paper—the only one here—but I shall not encourage it while he manifests his present spirit. I am going to write him and tell him plainly what I think. I enclose you some late clippings—if they related to Infidels or Spiritualists how the saints would *howl* and say *that* was the cause. *Ventilate* them. Yours truly. W. S. WOOD.

TORONTO, ONT., Feb. 5, 1878.

DEAR MR. BENNETT: I send my subscription for THE TRUTH SEEKER for the present year. Vol. 5, Nos. 4 and 5 arrived yesterday. Nos. 2 and 3 have not yet come. Were they posted? Missing THE TRUTH SEEKER for four weeks, I began to be afraid that you had been seized by the fangs of the law, but am glad to find that such has not been the case. I am surprised at the course taken by Mr. Payne in the *Age of Reason*. I had intended to become a subscriber, but after reading the account of his petty attempt to injure THE TRUTH SEEKER as given by you in

No. 4 of your paper, I will have nothing to do with it. It is my conviction as an old Freethinker that you are making herculean efforts in the cause of free thought and free speech, and are worthy of every possible help from all earnest Freethinkers. If it were possible for me to be rich in this world's goods, I think I should feel inclined to place at your disposal a very large sum of money to aid you in the glorious cause of the advancement of mental freedom.
Yours sincerely, JAMES BODY.

LA CROSSE, Feb., 7, 1878.

FRIEND BENNETT: I want to say a few words in THE TRUTH SEEKER to Geo. Francis Train, John A. Lant, and S. W. Payne. Some time over a year ago I sent two dollars for Geo. Francis Train's paper. I received five or six copies and then he stopped sending it to me, for what cause I never knew. I wrote to him two or three times since, but could get no answer. I wrote to him again about ten days ago that "I wanted the paper or my money," but have seen nothing of either paper or money yet.

Now, Mr. Editor, does not this look like a swindle? It is not the value of the two dollars that I care so much about, but the loss of the paper, as I would not have subscribed for it if I had not wanted it. Now, what can be thought of such an "evolutionary reformer?" Is he honest? He says in a card he had "100,000 copies struck off every week"—and could only send me six numbers.

He is now bragging and swelling in your paper from week to week about his "evoluting," and in your last paper blowing that he "put D. M. B. out of court, so that ends it!" While Train is blowing about his evoluting, let him be honest enough to evolute to me those two dollars or the paper. All who read this remember the evoluting P. E. 48, of Geo. Francis Train.

Last July I sent two dollars to John A. Lant, for two copies of the *Labor*, one for myself and the other for a friend. We received twelve or thirteen numbers each. I wrote to him two or three times; the last time I wrote I received a card that he was "moving from 34 Park Row, now 46, to 37 Park Row, now 30, also, removed family, which has taken up time, but the paper will be out soon." It is nearly three months since I received that information, but no papers have come to hand yet. Now, what can be thought of such reformers? When he was in the penitentiary I sent donations two or three times to his wife. Are these men, calling themselves reformers, who act in this way really honest? I am well aware that Lant is poor, but if he had been honest about it, and stated that he was not able to bring out the paper any longer, I should have been perfectly satisfied.

Mr. Editor, I have just read in *Payne's Age of Reason*, (No. 2.) an editorial wherein Payne appears to pay Comstock very great compliments, and after reading I sent him a card stating that "I hoped he had not gone over to Comstockism, and joined the Y. M. C. A., and the S. F. S. V., for if he had I thought he was acting the hypocrite to the Liberal public, and also to the Liberal cause." He states in the article referred to, that "Comstock has shown a leniency towards Liberals." What do you think of that, Mr. Editor? Did he show any leniency towards you when he forced you before Commissioner Shields, and seized your property?

Payne adds further, "Not until after complaints by citizens and by the post-office officials had been repeatedly made to him for two years, and not until he himself was threatened with prosecution for refusing to do his duty and comply with the terms of his oath of office, did he recently notice a well-known Infidel publisher, who was accused of sending obscene matter through the mails; and then no arrest was made." Mr. Editor, did Comstock never arrest you? Is it all humbug? Is it possible you have deceived us? And furthermore, have you and the Liberal press of this country "attached a lasting odium to the term Liberal" by giving the history and doings of one Anthony Comstock, and "if they will not apologize for the lies they have published about Comstock" will it be "a lasting odium to Liberals?"

Have all your friends and correspondents become "scheming, unprincipled outlaws and quacks," by publishing the doings of Comstock, and "arrayed the whole Liberal movement on the side of obscenity, vulgarity, and filth?" Is it possible, I say, that such language can come from an Infidel, an admirer, a follower, and a descendent of Thomas Paine, the true and genuine Infidel? I think not, by any means! I think Payne is a hypocrite, and a member of the Y.M. C. A., and perhaps a member of the S. F. S. V. But, Mr. Bennett, and Liberals all, I think you have not much cause to fear, for while such men as S. W. Payne are attempting to slay you and all other genuine Liberals, the piece has turned around, and he is shooting himself. I believe he is jealous of your defense fund, and I have no doubt he would have had a grab at it if he had half a chance. You have too much influence to please him; you are getting too popular; it will not do.
Your well wisher, J. PETTY.

LAWRENCE, MASS., Feb. 11, 1878.

FRIEND BENNETT: Please change the address of my paper from 497 Common street to 531 Essex street. Payne has, by his uncalled-for attacks upon you, lost fourteen subscribers in my shop. F. J. FREESE.

COLOGNE, IND., Feb. 7, 1878.

DEAR MR. BENNETT: I am a little girl, and I like THE TRUTH SEEKER very much; but I am writing for the paper for my grandpa. He sent you fifty cents last summer for the paper for three months, but he only received five papers. Do you know I think some of the Christian postmasters stole them out of the mail, so I told grandpa I would send for it and have it come in my name, and they would think it was a Sunday-school paper, if you will wrap it up well so they cannot see the name. Please send the back numbers from the first of January.
Yours respectfully, MISS KITTY E. GLASS.

OAK RIDGE, MO., Feb. 6, 1878.

MR. D. M. BENNETT, *Dear Sir:* Having read quite a number of sympathetic and congratulatory letters in your paper touching your late arrest and discharge, I hope a few lines from Southeast Missouri will not be considered out of place.

I have been a careful reader of your paper for one year. I am delighted with it, as well as the "Humphrey-Bennett Discussion." Mr. H. is an able man, and said, perhaps, all that could be said on his side of the question. Teed Romulus Cyrus Mr. is a remarkable compound of oxygen, nitrogen, hydrogen, platinum, gold, silver, and greenbacks, and considerable common gas. Any other compound could not attempt the solution of such a problem—namely, "Jesus Christ is not only divine, but is Lord God, Creator of heaven and earth." It would have been better for Mr. Teed had he practiced his genius for a time upon the marsupial or "Open Letter" before entering the "house of Avatar"! From his skirmish-lines one would have thought his artillery in the rear perfect and monstrous. The gentleman can with equal propriety and ease prove the moon to be a yellow pumpkin, its light produced by a tallow dip in its cavity. Such discussions are indeed Teedious.
M. J. HINES.

CORSICANA, TEXAS, Jan. 28, 1878.

D. M. BENNETT, *Dear Sir:* Enclosed find P. O. order and list of seven new subscribers to THE TRUTH SEEKER, which I have obtained in the last few days. I think I can send you more in a short time. I am a Spiritualist, and claim to be able to give a reason for "the hope that is within me," and consequently differ from you and many of your contributors in regard to the future life. Yet I feel that ours is a common cause, and I, for one, am with you heart and hand. I believe the time has come—even at the door—when Spiritualists and Liberalists of all shades of opinion should unite and stand shoulder to shoulder in the great cause of freedom—freedom of thought—freedom of speech—to express that thought. If any luke-warm, half-asleep, half Christian, Spiritualist, or Liberalist thinks the liberty of speech is in no danger, let him look at the case of Dr. Russell, in my own State, who was decoyed from his home and family at midnight by a lying, intriguing, pious, Christian mob, under the pretext that his medical skill was needed at a mover's camp, in a creek bottom, some distance from his house, who then, with six-shooters in hand, demanded him to strip, addressing him as follows: We know you are an honest man and a good physician, but we will tolerate no Infidels in Bell county, so by the help of God we will stop your career of Infidelity. They then gave him one hundred lashes on his bare back. And all for what—for the crime of free speech! because the Dr. would think and express his thoughts—because he did not and could not believe in the creeds of these merciless Christian devils. Yet after this damnable and hellish outrage upon one of our best and most useful citizens, there are some fawning, sycophantic, half-way Spiritualists and Liberalists that cry, Oh, there is no danger to free speech in this free and glorious nineteenth century! I think after they read the doings of St. Anthony Comstock and his saintly crew, the Y. M. C. A.—"ye saints of the Lord"—as set forth in THE TRUTH SEEKER of Jan. 19, they will begin to feel they are not on such a firm foundation, if they are living in the boasted enlightened nineteenth century. Your friend and well wisher, H. J. HOWELL.

LONGTON, KAN., Feb. 1, 1878.

MR. EDITOR: The enclosed list of subscribers was obtained despite many obstacles. Perhaps a special providence has been behind it all. If I thought so, I would let up; but, like a heathen in his blindness, I will stave ahead and endeavor to increase the list. The main trouble has been hard times. Perhaps old "Jealous" has assumed that role. If so, we must "go to the Devil." He is able to help us, for, according to "the best book the world ever saw," he has defeated his brother G. many a time—and then for the latter to talk about chaining him! He can't do it! But this pious view of the matter, as seen through the spectacles of faith, this divine providence business, looks quite different to the naked eye. So many are praying for bread and receiving a stone, and so many are not praying at all and are receiving bread, that the average human begins to wonder if there is not some mistake about it.

I lately heard a man state publicly, that he had settled upon an upland claim, a poor tract of land, and had gone to work to support his family. He was devout, and intermingled with all his labors earnest prayers and every other service to God his mind had known. But instead of the fruition of his hopes, the drouth came, and grasshoppers, and chinch bugs, and last, but not least, the malaria struck his wife and little children. Then it was that he deserted the spot where his means and his faith were buried together. Said he: "He created me and cursed me without a cause. He taught me the lesson, and now I will curse him while I live."

I said to him: "Sir, you have 'the cart before the horse,' You created him, and then cursed him because he would not do your bidding; but you are not alone; the greater part of the human race has served at the same trade."

Thousands in Kansas, and millions throughout the world, have, like this man, undertaken, with God's help, to defy and overcome the laws of nature, and always with the same dread result. But those who suffer the worst learn the most. Confidence lost in God is found again in man. The thousands of abandoned homes on the sterile uplands of Kansas remain, as so many tombstones to "faith," while uplifted humanity goes forth in obedience to the voice of nature, which says: "Put your plows in the rich soil of the valleys and live; expend your strength on the desert plain and die."

A select few, the "salt of the earth" among us here, continue, at the usual period, to break out in the same old spot, but with little effect, judging from what they show up. "Overhauling and repairing" would stand well for all they achieve in this region, and, in fact, it keeps them busy at that. Our township can boast of an average of fifteen preachers, not including "tramps," and when a schoolhouse is vacant there is a rush to see who will get to preach! These support themselves by manual labor, though we must withhold credit, for if the "filthy lucre" was in reach, most of them would be dishonest enough to take it and give only in return the interminable old story.

The excuse that the people want them to preach is not acceptable, in view of the fact that the people are educated so to do, in infancy, by the preachers! What a proud boast! That they have captured the minds of little children; dwarfed their little reason; seared over their little intellect with a blighting superstition, and led them captive to priestly authority! There are many sects here but only one church building, and its appearance confesses the failure of their revivals. No converts; no money. The building needs paint. I often think, as I pass by it, of the words of Preston, in one of his orations: "The blackened, age-cursed structure of Christianity is seamed and swaying to its fall." A labor bill of four years' standing was paid by having a festival and inviting in the Devil—he paying his fare and bringing his little games with him.

They pray like mad here sometimes, but, unlike Hamlet, there is no method in their madness; and perhaps that is the cause for their not subduing us Infidels! They are not united in their efforts. Some kind souls among them volunteer to approach the throne of grace and timidly venture a prayer for our conversion; but the more zealous, full of confidence in their own merits, and full of faith in "the promises," openly pray that we may be jerked into hell with an impetus, on a new and improved plan. One who often fills the pulpit here, in a fit of meekness, declared that hell was full of such as I already. This may give consolation to some poor creatures yet living.

Yours was a narrow escape from the henchman of the Y. M. C. A. (Your Most Consummate Asses). Comstock may yet say with Dogberry: "Write me down an ass." Your friends down this way—and they are many—have watched the progress of the affair anxiously, and though money is scarce, had it come to the worst, you would have received material aid from your fellow-Liberals in the far West. As it is, a feeling has been aroused that will be a benefit to the cause of mental freedom everywhere. THE TRUTH SEEKER enlarged, coming to us crisp and heavy and well freighted, is another source of encouragement. We live in the reign of big things, and our journals must not be out of style. If Freethinkers would no longer hesitate to "take up their cross," it would not be long ere their journals would rank among the best in our country, demonstrating to the world the existence of that oft-attempted but never perfected institution, with all that the words imply—a FREE PRESS!

Go on with your Freethinking! Be just, be generous, be resolute, as you are; and not long hence we shall see you, by the mere breath of your nostrils, sweeping the sleuth-hounds of the American Inquisition, like "dead flies," from your path. —— A. A. BARNES.

OTTAWA, KANSAS, Jan. 28th, 1878.

DEAR MR. BENNETT: The few Liberals here breathe freer since our friend Bennett is safe, and I can assure you you have no warmer friends than the few Liberalists here in Ottawa. And we will do all we can for the best Liberal paper ever published—the great and good TRUTH SEEKER. We do not want "a fountain filled with blood," but we do want and we do get a fountain filled with truth, knowledge, and good things every week in the great TRUTH SEEKER. —— W. W. FRASER.

MANASSAS, VA., Jan. 11, 1878.

DEAR FRIEND BENNETT: Without wishing to interfere in the discussion now pending beween yourself and your shrewd opponent, the Rev. Teed, I hope you will excuse me for making a few remarks, and accept my motives in a kindly spirit. In Vol. 5, No. 1, of the TRUTH SEEKER, you have, I fear, made an admission favorable to Mr. Teed's course of argument, and how you will avoid the inevitable conclusion I am unable to conjecture. It is the doctrine, *omne vivum ex vivo*, or life from life. This doctrine, fully carried out, leads to the conclusion of an eternal, infinite life, or living being, which is the favorite theory of the theist. This doctrine is fallacious, for if it be true, as Prof. Wm. Thompson declares, that at one time the earth was a red-hot ball, then no life could have existed on this globe. Subsequently, when the earth cooled down, and vegetable matter appeared suitable for food, then animal life appeared upon the earth. Was this anything else than spontaneous generation on a large scale, similar to what Dr. Bastian demonstrated on a small scale? Where, then, is the life from life doctrine? If "no physical and mental structure was ever propagated that was not preceded by a physical and mental structure," still it must be admitted that similar structures came into existence *without* propagation, for the all-sufficient reason that no living beings could exist upon a red-hot globe. If no such structures could have existed without propagation, and as you say, "in propagation there must be a parent for every child," then it follows, conclusively that there must be an eternal, infinite parent, as the original source of all physical and mental structures. This is granting the whole question in dispute.
Yours fraternally, T. R. KINGET, M. D.

ST. CATHERINE'S, ONT., Jan. 29, 1878.

BROTHER BENNETT: Enclosed with this I send you one dollar to continue my subscription to your paper. I send it in this manner for the reason that if it should go astray, it will be less than the full year to lose, and I can send the oftener. The last year's subscription I sent to the *Banner of Light*, I lost outright.

I have carefully watched your Comstock case all the way through, and must say he got the wrong pig by the ear when he meddled with you. The final result of it will, no doubt, be the bustification of Comstockism throughout the country, and that the Y. M. C. A. may go with it, is my prayer. Everything is working well for our side. Beecher, Farrar, Thomas, and others have knocked a big hole through the bottom of hell, and the white-choker gentry are becoming quite alarmed about it, for they well know that if they can't preach the devil, hell-fire and damnation to their flocks, their occupation is gone, and they will have to shut up their shanties dedicated to the Lord.

In your explanation in the last number of your paper, you touch off the *Index* right well. I don't believe in half-way work in anything. No compromise, no surrender in anything pertaining to orthodox theology is my motto. Nothing whatever is too sweeping or radical for me that pertains to the destruction of all useless orthodox mummery. I see that some take exception to some of your phraseology, such for instance as the heading of your epistle to Jesus Christ. Well, I presume it does sound harsh and blasphemous to those who have been taught to believe in his lordship's divinity and power, and it might be better in some instances to use milder expressions.

But the course that Comstock is taking is not the course to put down the like. It invariably results in the eagerly seeking, from curiosity, for the same, however bad, by the whole reading public, and I have no doubt that ten of your "Open Letters to Jesus Christ" are now read to one before. This Comstock maneuvre (undesignedly) is a *bonum magnum* advertisement for you.

Doubling the size of your paper is a fine improvement, and you fill it with the best of reading matter, and no reasonable person can object to much of it, whatever may be their creed.

If you have or do publish Ingersoll's lectures on "Ghosts" and "Liberty for Man, Women, and Child," please send them to me and I will circulate them as I did the others you sent me.

Some of my friends (business and otherwise) think me an awful critter for circulating your "Open Letter to Jesus Christ," although most of them have an itching to read it, notwithstanding their pretended piety.

I hope you may, before long, have the pleasure of informing the public that you have hundreds of subscribers in the Dominion of Canada. Underwood is forming a number of societies in this province, which will naturally call for such reading matter as you send forth to the world.
Yours in the good cause, C. B. THOMPSON.

George Francis Train.

Mr. Train holds himself responsible for the utterances here made and entirely exonerates the Editor from all responsibility therefor.

Train Jumps the Track.—Last Epistle to The Truth Seeker.

GODS IN GENERAL AND GHOSTS IN PARTICULAR.

Evolution.—The Sardine Fishery of Galilee.—God and His Little Apple.—The Overshadowing Operation.—The Holy Ghost at His Wash-Tub.—God and Devanaguy.—The Spelling-Book—Better than the Bible.—100,510,001 Priests in Five Thousand Years.—Noah and His Happy Family.—Benefactors of Our Race.—Apostrophe to the Universe.

NATURE'S GRAND MYSTERY.

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.:

According to Humboldt and Spencer, there are scattered over our globe at the present time some 320,000 species of vegetable life, and 2,000,000 species of animal life, and if to these are added the numbers of animal and vegetable species which have existed but have now become extinct, the number would not fall short of ten millions of species. Which is the more probable, that these ten millions of species of organized life are evolutions and modifications of an original germ or germs, or that they were all separate and distinct creations? We decidedly yield our assent to the former proposition.—*D. M. B.; Tract* 27.

And it is said one man represents all this! That history is only the individuality of one human being stretched through all time and space! And yet think of such ignoramuses as Moody, Beecher, and McCloskey anchoring this universal tea party down in that little sardine fishery of Galilee! What ages of bigotry, fanaticism, superstition, to stamp Comstockism on an entire people! But the rapids are past and daylight is near! The rotten old fabric of priestly gods will soon be the myth of deluded ages! The Psychologic tidal wave is advancing!

OVERBOARD WITH GOD.

But the fable that God once made man from clay, woman from a rib bone; that an apple cursed the whole world, and peoples hell for millions of years; that God was born of a young girl; that his creatures put him to death to appease his own anger or to satisfy his own sense of justice; that he has his eye constantly upon the 1,500,000,000 of individuals that exist on this globe; that he has the hairs of their heads all numbered, as well as of the quintillions of beings who preceded them, and that this is the Deity who reigns in, rules, and controls countless millions of other worlds, is an idea too preposterous to claim the credence of a sensible person for a moment.—*D. M. B.; Tract* 27.

But by discussing this monstrous lie do you not fan the flame? Are you not perpetuating the imposture? Why advertise the old Munchausenism by continual debate? Does anybody dispute the Goody Two-Shoes story? the Little Jack Horner fable? the Old Woman who Lived in a Shoe? 'Tis you Freethinkers that keep up the fight. You must stop debate by changing ot once the Anno Domini chronology.

A WHOLE NEST OF HOLY GHOSTS.

Christna was said to be begotten by God, and born of the virgin Devanaguy a thousand years earlier than the story was revamped in reference to Mary and Jesus. Nearly in the same age of the world, Buddha was believed to have been divinely begotten of the virgin Mahamia. Alankee, Genghis Khan's grandmother, was held to have been impregnated when a virgin by divine influence—by a ray from heaven. The Greek mythology is also full of the stories of gods and females cohabiting together, thus producing demi-gods. Mercury was the son of Jupiter and Maia (almost Mary); Apollo, the son of Jupiter and Latona; Hercules, the son of Jupiter and Alcmena; Bacchus, the son of Jupiter and Semele; Proserpine, the offspring of Jupiter and Ceres; and she was aftewards carried off by Pluto, and gave birth to Vulcan. Juno was the daughter of Saturn and Ops, and became the wife of Jupiter, and Pallas was the daughter of Jupiter and Metis.—*D. M. B.; Tract* 22.

Of course, the whole Immaculate falsehood was stolen bodily from lies much more ancient! But the wonder is that we continually try to prove that Jack the Giant Killer or Blue Beard did or did not exist! We conjure up ghosts, and Don Quixote the hob-goblin windmills! We manufacture those myths in order to argue about natural impossibilities! Frothingham, Alger, Adler, are only reproducing Bennettism! *Stop the debate!*

THE POLICE GAZETTE OF JERUSALEM.

We think the spelling-book, the reader, the grammar, and arithmetic are better than many parts of the Bible. Works on astronomy, chemistry, geology, physiology, botany, history, and all the sciences are better. Among the special authors we would prefer to the Bible are Shakspere, Pope, Byron, Moore, Burns, Combe, Macauley, Buckle, Lecky, Froude, Darwin, Huxley, Spencer, Mill, Tyndall, Fiske, Draper, Emerson, and many, many others. These teach a man something he ought to know, and the knowledge improves him and leads him on to higher and grander elevations of usefulness.—*D. M. B.; Tract* 22.

Yet these very men all cringed to the religious deception! They all became silent partners in the fraud! Its fables, legends, parables, lies, were all endorsed by science, poetry, and oratory.

You yourself are doing more to perpetuate the terrible delusion than all the so-called Liberals in the world. Your research is so thorough, your logic is so unanswerable, it Mosbyizes Comstock and brings the Shylock world to his assistance to battle you. The way to win is to throw the Bible where it will do the least harm and give up the contest. *Relinquishment is possession?*

CONCENTRATED DAMPHOOLISHNESS OF THE PRIESTHOOD.

If Elder Shelton and the sixty thousand other clergymen in the United States, and the five hundred thousand priests in the different varieties of religions on earth, together with the one hundred millions of priests which are estimated to have lived and preyed upon man in the last five thousand years—if all these were gods, and worked in concert, we do not believe they could make a universe out of nothing. By the by, this universe is a big thing to make. The sun, the earth, and all the other planets, asteroids, and satellites, are but an infinitesimal portion of the universe, whose millions of suns and systems reach so far into the abyss of space that it would require light, traveling at the rate of 200,000 miles per second, millions of years to travel from them to our solar system. As distant as these farther suns are, space and the universe still extend trillions of times farther, and so on forever, without limit, without end. What absurdity to talk about all this being made by a being and from nothing!—*D. M. B.; Tract* 22.

Is it not astonishing that priestcraft has been able so long to hoodwink mankind? Think of this lilliputian planet in this gigantic solar system absorbing all the universe, and riding through the Via Dolorosa on a one-horse jackass! Imagine the cheek of Saint Paul, Rome, and Moody in anchoring the whole world on the banks of Jordan! Chaos before cosmos indeed! Just as though it were possible to make something out of nothing! Bennettism is mighty and must prevail. *Stop the debate, I say!*

THAT COCK-AND-BULL DELUGE.

Who believes that the animals and birds from all latitudes and zones of the earth gathered together of their own accord, and marched into the ark in pairs or sevens, lions and calves, wolves and lambs, dogs and rabbits, cats and mice, hawks and chickens, swallows and flies, poisonous serpents and gentle doves, in all, over three hundred thousand animals—fowls and insects of all varieties of character and disposition—crowded into an ark pitched without and within, with a single door and window, and they closed, and thus, deprived of air, light, and appropriate food, they remained over a year—Noah's family, stench, filth, and all.—*D. M. B.; Tract* 22.

How this astounding delusion has shrouded the ages! And yet, the sixty thousand pulpit-tramps preach this every Sunday in unison! But have you not the moral courage to stop the argument? Is discussion so inborn in your nature that you must keep up the old fight? Why not evolute out of Infidelity, skepticism, and Spiritualism into the Psychologic Era? Have you culminated? Can you not advance a little further, and kill the swindle by letting it alone? It takes two to make a bargain or a fight. Why should you be a contestant? Let the dead bury its dead.

WHO WANTS TO BE AN INFIDEL?

We claim as Infidels all who have not believed in Christianity, and we are proud to acknowledge them the noblest moral heroes and benefactors of our race. We begin back with Socrates, Plato, Pythagoras, Zeno, Aristotle, Marcus Antoninus, Cicero, Seneca, and come down to Hobbes, Bolingbroke, Condorcet, Spinoza, Descartes, Gibbon, Diderot, Voltaire, Volney, Shelley, Helvetius, Goethe, Schiller, Humboldt, Byron, Paine, Franklin, Jefferson, Ethan Allen, Parker, J. Stuart Mill, Buckle, Lecky, Tylor, Darwin, Huxley, Spencer, Tyndall, Helmholtz, Lincoln, Sumner, Schmidt, Draper, Fiske, and a host of others that might be named. They are among the grandest men that ever lived. They were not Christians, and did not require the fear of a devil or hell to keep them from being cut-throats and robbers, as the Elder tacitly admits Christians do.—*D. M. B.; Tract* 22.

Admit that those Infidels are bigger men than Christians. Allow them to discount the whole evangelical outfit. What of that? Why glorify them? They all died comparatively young. None of them were five score, and many not three score years and ten. They all ate meat—a worse stimulant than opium, alcohol, or tobacco. Their opposition to the Christian fraud only helped to fasten the swindle on the world. If there is anything I must denounce worse than a Christian 'tis an Infidel. *Why not be a man?*

LOUD CHEERS FOR THE UNIVERSE!

We view with profound admiration thy grand mountains, thy beautiful valleys, the undulating landscapes, the broad plains and prairies, the sombre forests, the pleasant groves, the teeming meadows, the luxuriant fields, the grand old oceans, the expansive lakes, the smaller sheets of water, the majestic rivers, the lovely streams, the grand cataract, the laughing cascade, the sparkling springs, the gentle rill, the violent storm, the lightning flash, the reverberating thunder, the rushing wind, the gentle breeze, the portentous clouds, the descending rain, the silent dew, the reappearing sun, the beautiful rainbow, and every expression alike of thy power and beauty. We admire the ever-recurring seasons as they pass—lovely spring, genial summer, fruitful autumn, and even frosty winter.—*D. M. B.; Tract* 110.

Your apostrophe to the universe is good. I like the eternal requiem of nature. Those little tracts of yours are loaded with sparkling gems. I am glad that I have fallen in with your writings. All that is worth reading, you have written in lasting beauty. Where all are so noble, I hardly know what to select. If these thoughts of yours reached all mankind, what a revolution would take place in the minds of men!

G. F. T.

The Victory of the Atoms.

Now glory to the molecules, from which all creatures came!
And glory to the scientist who spreads abroad their fame!
Oh, hear him tell the wondrous tale that old Lucretius told!
How danced, and jumped, and rolled and thumped around the atoms bold;
How hither, thither, up and down, through all the realms of space,
Till every little molecule was joggled into place.
Hurrah! Hurrah! A single speech hath beat the sermons all—
Before the Atomic theory all other systems fall.
There was a time in history, or many years before,
When men made gods of dead ones, or even something lower.
Then sons of them grew wiser and laid the gods aside,
But first the great Democritus the little atoms spied
Before the swarm of Goths and Huns o'er Greece and Rome was hurled,
Which covered up for centuries the wisdom of the world.
And then wise Epicurus—who didn't care a fig—
For life or death, or anything; for little gods or big,
In his quiet garden sat and watched them as they tumbled o'er.
Till their subsequent proceedings interested him no more.
Next the whirling atoms struck the rude Tarpeian rock,
Evolving, as they fell, the great Lucretius from the shock;
And, after falling silently through all the realms of time,
Harmoniously arranged themselves in his resounding rhyme.
But then, alas! for centuries the molecules were hid
By Popes, and Monks, and Fathers all beneath the Bible lid,
Who strove, with all the pupils of the stupid Stagirite,
By logic and theology to keep them out of sight:
Till Copernicus appeared and brave Giordano Bruno,
Cassendi and the bishop good (not quite so bright, you know);
While Bacon, Newton, Hobbes, and Bolye for Darwin cleared the way,
To show how all creative power deep hid in Matter lay:
And slowly worked, age after age, to make or change a feather,
Or teach the bees Economy and Euclid—both together;
How Wit and Wisdom, Love and Hate, and all that stirs the soul,
Are only sparks that fall from atoms, clashing as they roll,
To spread the glorious Gospel, which tells how it is rife
With the potency and promise of every form of life.
Let every age its dream contrive of all that lies beyond—
Fit labor for each mighty mind to frame some fancy fond,
While men shall come and men shall go, as clouds of atoms made
In heaven's azure distance into viewless atoms fade.
Then glory to the molecules, from which all creatures came!
And to the great philosophers who celebrate their fame!
Hurrah! Hurrah! The victory is with the Atoms small;
Before their undivided throne all combinations fall.

The Battle of Change.

BY CHARLES MACKAY.

Great thoughts are heaving in the world's wide breast;
The time is laboring with a mighty birth;
The old ideas fall.
Men wander up and down in wild intent;
A sense of change preparing for the Earth
Broods over all.
There lies a gloom on all things under heaven—
A gloom portentious to the quiet men
Who see no joy in being driven
Onward from change, ever to change again;
Who never walk but on the beaten ways,
And love the breath of yesterdays—
Men who would rather sit and sleep
Where sunbeams through the ivies creep,
Each at his door-post all alone,
Heedless of near or distant wars,
Then wake and listen to the moan
Of storm-vexed forests nodding to the stars—
Or hear, far off, the melancholy roar
Of billows, white with wrath, battling against the shore.

Deep on their troubled souls the shadow lies;
And in that shadow come and go—
While fitful lightnings write upon the skies,
And mystic voices chant the coming woe—
Titanic phantoms swathed in mist and flame,
The mighty shapes of things without a name,
Mingling with forms more palpably defended,
That whirl and dance like leaves upon the wind;
Then marshaling in long array their hosts,
Rush forth to battle in a cloud-like land,
Thick phalanxed on those far aerial coasts,
As swarm the locusts plaguing Samarcand.
O! who would live, they cry, in time like this?
A time of conflict fierce, and trouble strange,
When old and new, over a dark abyss,
Light the great battle of relentless change!
And still before their eyes discrowned kings,
Desolate chiefs, and aged priests forlorn,
Flit by—confused—with all incongruous things,
Swooping in rise and fall on ponderous wings—
While here and there, amid a golden light,
Angelic faces, sweet as summer morn,
Which gleam an instant ere extinguished quite,
Or change to stony skulls, or spectres livid white.

But not to me—O! not to me appear
Eternal gloom. I see a brighter sky,
I feel the healthful motion of the sphere;
And, lying down upon the grass, I hear,
Far, far, away, yet drawing near,
A low, sweet sound of ringing melody;
I see the swift-winged arrows fly;
I see the battle and the combatants;
I know the cause for which their weapons flash;
I hear the martial music and the chants,
The shock of hosts, the armor clash,
As thought meets thought; but far beyond I see,
Adown the abysses of the Time to be,
The well-won victory of the Right;
The laying down of useless swords and spears,
The reconcilement ardently desired,
Of universal truth and might—
Whose long estrangement, filling earth with tears,
Gave every manly heart, divinely fired,
A lingering love, a hope inspired,
To reconcile them, never more to sunder.
Far, far away above the rumbling thunder,
I see the splendor of another day.
Ever since infant time began.
There has been darkness over man;
It rolls and shrivels up! it melts away!

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INNOCENCE is like polished armor, it adorns and it defends.—*South.*

EVERY inordinate cup is unblessed and the ingredient is a devil.—*Shakspere.*

THE march of intellect, which licks all the world into shape, has even reached the devil.—*Goethe.*

AS NO roads are so rough as those that have just been mended, so no sinners are so intolerant as those that have just turned saints.—*Colton.*

WHATEVER be the motive of insult, it is always best to overlook it; for folly scarcely can deserve resentment, and malice is punished by neglect.—*John son.*

I NEVER drink. I cannot do it on equal terms with others. It costs them only one day; but me three—the first in sinning, the second in suffering, and the third in repenting.—*Sterne.*

THE conflict of the ages has been the conflict between the received religion and the tendency of civilization. The saviors of the world, one and all, have suffered martyrdom at the bloody hands of religion.—*Hudson Tuttle.*

IT is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence.—*Swedenborg.*

THE slight that can be conveyed in a glance, in a gracious smile, in a wave of the hand, is often the *ne plus ultra* of art. What insult is so keen, or so keenly felt, as the polite insult, which it is impossible to resent?—*Julia Kavanaugh.*

SOME men will not shave on Sunday, and yet they spend all the week in shaving their fellow-men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbor's reputation on week-days.—*Beecher.*

THE superior man is he who develops, in harmonious proportions, his moral, intellectual, and physical nature. This should be the end at which men of all classes should aim, and it is this only which constitutes real greatness.—*Douglas Jerrold.*

EVERY apartment devoted to the circulation of the glass may be regarded as a temple set apart for the performance of human sacrifices. And they ought to be filled up, like the ancient temples in Egypt, in a manner to show the real atrocity of the superstition that is carried on within their walls.—*Beddoes.*

THE habit of using ardent spirits, by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes. And were I to commence my administration again, the first question I would ask, respecting a candidate for office would be "Does he use ardent spirits?"—*Jefferson.*

NOT to return one good office for another is inhuman; but to return evil for good is diabolical. There are too many even of this sort, who, the more they owe, the more they hate. There is nothing more dangerous than to oblige those people; for when they are conscious of not paying the debt, they wish the creditor out of the way.—*Seneca.*

THE past needed sects and the battle of conflicting creeds; the present has no use for them. They are dead bodies, once pregnant with vitality, now festering in decay. Something else is required. It is positive knowledge, scientific accuracy of thought and demonstration. Blind belief finds its last hold with the ignorant.—*Hudson Tuttle.*

LET all remember that the days of the Inquisition and intimidation are among the dark and gloomy things of the past. There may be small and obscure and benighted places in Texas, or the torrid regions of old orthodox hell, where brute force is above and intellect below par; but such regions only wait the plowshare of progress to become productive vineyards, yielding a rich and golden fruitage.

WHATEVER may be a success in the primary education of boys should be adopted in the primary instruction and training of girls. Were girls permitted to exercise as boys do, unrestrained by maxims and trammels which ignorance imposes at home and abroad, in the nursery and the school-room, they would become nearly as muscular, and much more expanded—their chests broader—but an instinctive delicacy never forsakes them. Women would not be so nervously excitable and petulant were they not only permitted but compelled to retire and rise earlier, and have plenty of cheering exercise to strengthen all the muscles.—*Ways of Women.*

FAITH must succumb to facts—dogmas to the stern and immutably severe decrees of Nature. Law is impartial; and disregarded, strikes every transgressor, unmindful of penance and prayer. All the sacrifices and supplications of the race cannot avert the suffering that will surely succeed an abuse of the laws of life. The shaking hands and shattered nerves of the drunkard cannot be cured by counting beads, or belief in the mediatorial blood of any Christ. Disease and pain and premature age will be the punishment of every person who trifles with the laws of his being; and if we would live happily we must learn the glorious gospel of health, and lead pure and noble lives. Evil can not be condoned; and the only pathway to peace and happiness is by ruling our lives in accordance with natural law.—*Sara B. Chase, A. M., M.D.*

Odds and Ends.

A TEACHER says: "In one evening I counted twenty-seven meteors sitting on my piazza."

NOAH had no Welsh rabbits in the ark. They are the result of postdiluvian evolution and a depraved appetite.

THE nationality of Adam and his faithful and virtuous better half has at length been ascertained. They were Germ'uns.

A YOUNG lady the other day, after a sun-shower, was heard to exclaim, "What an elegant trimming that rainbow would make for a white lace overdress."

THERE is nothing more mortifying to a man who is anxious to be published as a hero than to seize a drowning woman by the hair and then have the hair come off.

IT is announced as a cheering sign of the progress of civilization among the Indians that the Cherokee nation has a debt and is unable to pay the interest on it.

"GO, MY son, and shut the shutter"—
This I heard a mother utter.
"Shutter's shut," the boy did mutter;
"I can't shut it any shutter."

A BACHELOR, in speaking of an infant, said, "It is a meaningless, shapeless mass of abominable pink, hedged round with a faint suggestion of damnable blue and black. It is a monstrosity."

OLD Kenipp Kenipkins, otherwise known as "Old Four Eyes," says that the reason why he sometimes ornaments his proboscis with four pairs of glasses is that they give him great foursight.

A DEVOTED wife will always speak plainly but kindly to her husband. Here is a case in point: "When I die," said a married man, "I want to go where there is no snow to shovel." His wife said that she presumed he would.

A FREE-AND-EASY actor passed three festive days at the seat of the Marquis and Marchioness of ——, without invitation, convinced that as my lord and lady were not on speaking terms, each would suppose, as proved to be the case, the other had asked him.

THE mother-in-law finds a defender in the San Francisco *Mail*, which says: If Adam had had a mother-in-law to look after him and his wife, it is more than probable that to this very day we might have been able to caper about in the light and airy costume of our first parents.

BROWN had been in love with a young lady, and asked permission to call her by the expressive name of some animal, which was granted on condition that she should have the same privilege. On leaving, Brown said, "Good night, dear!" "Good night, bore," said she.

HIS WIFE caught him with his arms around the hired girl's neck, but his courage even in this trying moment never forsook him. "I suspected some one of stealing the whiskey on the preserves, Jane, for some time, and you know her breath would have to smell if she was the guilty party."

AT a school examination a visitor asked a boy if he could forgive those who wronged him. "Could you," said the inspector, "forgive a boy, for example, who had insulted or struck you?" "Y-e-s, sir," replied the lad, very slowly; "I—think—I—could." But he added in a much more rapid manner, "I could if he was bigger than I am."

AS A party of gentlemen were taking dinner at a country inn, one of the guests found the poultry rather tough. After exercising his ingenuity to no effect in trying to dissect an old fowl, he turned to the waiter and asked, "Have you such a thing as a powder-flask?" "No sir; we have not. Do you want one?" "Why, yes. I think the shortest way would be to blow the fellow up."

GREENLAND has no cats. Imagine cats in a country where the nights are six months long! A scientist says that cats are born blind at the sea level and both blind and deaf at 7,300 feet above the sea, but he has not yet discovered at what elevation they are born deaf, dumb, and blind. He may have our cat to experiment on. Old man Skeezicks has invented a new kind of cat. It is a dead cat, and much superior to the old-fashioned kind. The new patent improved cat, when built after Skeezicks' plans and specifications, is composed of straw and rags carefully inserted into the outer shell of a second-hand old-fashioned cat. These patent cats never serenade. Those who prefer the common cat will be glad to know that they can cure them of their bad habits by killing them about once or twice a month.

A TIMID girl entered an editor's office and laid a poem on his table. It read thus:

How dear to my heart is the goat of my childhood,
When fond recollection presents him to me;
The beautiful beast which whene'er he was riled would
Make everything fly from the presence of he.
My mischievous Nan was the frowsiest butter
That ever did butt a stone fence till it fell;
He'd see it a coming, a scream he would utter,
Then brace his fore legs and go at it pell-mell.
Oh, how he would buck it! An iron-bound bucket
He once tried to buck at—and died in the well.

The editor read it over, and fancied the lines seemed a little familiar, and he asked her if she wrote it herself. She fixed one eye on him while the other strayed out of the window, and in a faltering voice said she did. The editor then accepted the lines as a very pathetic picture of rural felicity, but despite all he could do he thought he had heard something like it somewhere.

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THE TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

No more prayers or hymns in the Wisconsin State University or Normal Schools.

IT is now understood that Judas hanged himself because he was paid in a debased coinage.

IT has been discovered that the reason why Aaron made a golden calf to worship was because he had not gold enough to make a cow.

"WHAT is an idol?" asked the Sunday-school teacher of his boys. Quick as a wink one bright little shaver responded: "Please, sir, I know; an idol's a lazy fellow, sir,"

THREE Christian churches have invited Col. Ingersoll to lecture for them for the benefit of their funds. This looks like robbing the belief of Peter to pay the debts of Paul.

HEAVEN is a place whence reformed wife-beaters look with satisfaction upon lost Atheists who never raised their hands to a woman, save in the way of kindness.

BROTHER ADIRONDACK MURRAY does not write his sermons, but dictates them to a lady amanuensis. She elaborates them on a type-writer, and Murray preaches from the printed pages. It is handy.

WHILE Francis Murphy gets $150 a night, Evangelist Hammond has to content himself on the beggarly sum of $200 a week. Yet Hammond is growing fat on it. His recent labors have been in Ohio.

BISHOP PEOK, the heavy weight of the Methodist Church, has been weighed in the balance and found wanting a few ounces of 350 pounds. At that rate a bushel of him would weigh 1,400 pounds. His favorite hymn is "I would not Live All-weigh."

THE singers in the choir galleries are indignant at Moody. He has expressed himself very strongly against the ungodly persons who sing in church choirs and occupy the time of the sermon in writing love-letters and eating candy and peanuts.

DR. McCOSH speaks his mind on creeds, saying: "What is chiefly required in the present day is intelligence and honesty in signing creeds. I stand up for orthodoxy—that is, adherence to Scripture—in a church; but honesty is a still more essential virtue."

TALMAGE insists that Jesus Christ went into the literal hell, the place of everlasting torment for lost spirits. The general acceptation of the passage in the Creed, "He descended into hell," is that Christ was buried, or "went into the state of departed spirits."

THE *Friends' Review* bewails the fact that Friends are lacking in aggressiveness, and so little disposed to do anything to bring the world to their way of thinking. It claims that the Friends have a mission to teach the world, and that nothing ought to stand in the way of it.

THE Congregationalists are in a sort of family snarl over their Home Missionary work, and their organs are devoting column upon column to the discussion. The different sects of brethren seem to find great pleasure in criticising each other's plans and the ways of carrying them into operation.

THE confessional obtains some favor from ritualists in this country, but the Archbishop of York, in reply to a memorial from some anti-confessionalists, says: "I am persuaded that any return to the practice in the Church would be, on the whole, most unfavorable to the spiritual life of the people."

BROTHER SHRACK, who miraculously came to life in Philadelphia after having been got ready for his coffin, is not teaching Sunday-school any more. The church people give him the cold shoulder, and call him unpleasant names. "Habitual fraud" is one of the epithets most frequently and forcibly used.

THE statement is now freely made that John Wesley was in favor of electricity as a curative agent in certain cases of disease. It is the custom on the part of many people who are at a loss for authority on various subjects to quote John Wesley. We may next expect to hear his views quoted on the questions of telephones, horse-cars, and raffles at church fairs.

THE REV. MR. RAINSFORD, who has become a very popular evangelist in the Episcopal Church, keeps his muscular system in good order by regularly walking ten miles a day, regardless of the state of the weather. Mr. Rainsford, who is twenty-eight years old, wears stylish side-whiskers, and is greatly admired by the ladies.

THE ALLIGATOR.

Upon a rock yet uncreate,
Amid a chaos inchoate,
An uncreated being sate.
And on the rock did incubate,
And thus became an incubator;
And of himself did allegate,
And thus became an alligator.

TRADE dollars are still taken in church collections—that is to say, when anybody chooses to put them in. But the lower denominations of silver are more generally used. The objectionable little three-cent coin is so unpopular that most holders desire to get rid of it. It makes as respectable a jingle in the collection basket as almost any other coin, and therefore is got rid of in this way.

A PRESBYTERIAN clergyman living near Montreal has to cross a wide stream in going to and from his church. On a recent Sunday, the ice being bare and smooth, he skated, instead of riding, as usual, in his sleigh. He now finds himself arraigned for breaking the Sabbath. He argues that skates were the easiest and quickest conveyance that he could have employed; yet, when the question is put to him squarely, he does not deny that he derived pleasure from the skating.

MORE hell than heaven was preached from our Christian pulpits last Sunday, and Christ, and him crucified, gave way to Ingersoll, and him scarified. The preachers appear to think that abuse of Ingersoll is equivalent to praise of God—at least they take to it more readily. Some of the dailies gave several columns of their Sunday issues to letters of criticism, misquoting Ingersoll's lectures, attributing to him language which he never used, and endeavoring to falsify history in order to prove him wrong.

WE learn from a Western paper sent by a friend that a Baptist minister, Mason Chenoweth (alias J. Mason Wells), professing to be a widower, in his application to preach a trial sermon, was arrested in a church pulpit at Bangor, on a charge of bigamy; and said party, it is alleged, is wanted in Lawrenceburg, Indiana, on a charge of forgery. But he will first be tried on several charges in Illinois. When visited in prison by old friends who knew him as Wells, he denied assuming or preaching under the name of Chenoweth, though that was the name he admitted when arrested. We expect to have further developments. His favorite text is Romans, vii. 7.

IRIS.

Iris, cruelest of girls,
Turns away in pride,
While my heart within me whirls
Like the ocean's tide.

Wherefore, Iris, deem it strange,
Since I love but thee,
I should ask thee to exchange
Love for love with me?

Ah! thy very looks concede
What thy lips refuse to say;
In thy glances I can read
Love's responsive Yea.

Through the long, eventful years
Shines a light divine!
One sweet dream the whole appears,
Since thy love is mine.

A NEAT POINT ABOUT WOMAN SUFFRAGE.—Senator George F. Hoar, who is an ardent advocate of woman suffrage, made a neat point on Senator Christiancy upon that subject the other day. Mr. Christiancy, presenting some petitions from women for a constitutional amendment to give them suffrage, and moving their reference to the Committee on Privileges and Elections, remarked: "I will take this occasion also to express my own views upon the subject. Whenever I am satisfied that a majority of the ladies of my State are in favor of female suffrage, I have not the slightest objection to it. Until then I have." Thereupon occurred the following brief dialogue: Mr. Hoar—"I desire to ask the honorable Senator from Michigan if we are to understand him to say that, in regard to that greatest of all questions of goverment—the question whether women should be admitted to suffrage—he so recognizes the capacity of woman to deal with questions of government as to propose to leave that question to them? I think that is a very important admission in favor of the petitioners, and one that the committee might do well to incorporate in their report." Mr. Christiancy—"I admit that it is so, and I accept the consequences."

THE ostentatious practice of erecting memorial windows in churches recently received a wholesome rebuke in Minneapolis. A wealthy lady wanted to erect a window in honor of a departed relation. The congregation, heavily burdened with debt, let her have her own way, in the hope that, as she took enough interest in the church to put in the window, she might be led to do something more substantial. The window was in due time sent by the Chicago concern, which had elaborately constructed it. In its glowing red, blue, green, and yellow, it was the wonder of all the Minneapolis small boys and the admiration of the grown people. But, after it had been placed in position, an alarming blunder was discovered. The lady had meant that one of the inscriptions should read:

COME UNTO ME
AND I WILL GIVE THEE
REST.

Instead of this, the careless artist had made it read:

COME UNTO ME
AND I WILL GIVE
THE REST.

There was much fun in the church over the blunder. The trustees said it was an indication of Providence that the liberal donor of the window should carry out her advertisement to the letter, and pay "the rest" of the debt. She did not see it in exactly that light, but compromised on the gift of a large part of it. Her window cost her a great deal more than she meant it should, and she is not at present putting up any more memorial stained glass.

THE LATEST FROM THE HEAVENLY WORLD.—His Holiness, Pope Pio Nono, was received by his illustrious predecessor, St. Peter, with a smile of cordial welcome. "You have had a long and tranquil reign," said the Saint. "I trust you have left the affairs of our holy Church in a flourishing condition on earth?"

His Holiness assured St. Peter that the Catholic faith was never more firmly rooted and grounded, and the influence of the Church never more firmly established, than when he left Rome; in fact, that Macaulay was right when he said that she would yet exist in undiminished vigor when that New Zealander was making his celebrated sketch of the ruins of St. Paul's.

The Saint looked pleased, and said to his Holiness, "I am glad to hear so favorable an account of your spiritual reign; was your temporal reign equally successful?"

"Not in all respects," replied his Holiness; "still, I left behind me about twenty-four millions of money."

"Indeed," said St. Peter; "we touched no such sum as that in my day. To whom did you entrust such a vast hoard?"

"To the Rothschilds," said his Holiness hesitatingly.

Something like a frown overspread the features of the Saint. "The Rothschilds," said he, with deliberation; "are they not Jews?"

"I believe—that is to say—I think—yes—they are," said his Holiness, with still greater hesitation.

"And do you mean to tell me," said the Saint, sternly, "that you, the Vicar of Jesus Christ on earth, deposited the contributions of our holy Church with the descendants of those men who reviled and spat upon and cruelly put him to death?"

"Well—ah—yes, I did."

"Why did you?" said the Saint, sternly. "You should have had a powerful reason."

"I did have a very powerful one," replied his Holiness. "The truth is, St. Peter, I did not know any Christians whom I was willing to trust with so much money."

Events of the Week.

THE Silver bill has passed the Senate.

SACRAMENTO, Cal., is partially submerged by a flood.

BAYARD TAYLOR, the well-known writer and traveler, is to be Minister to Germany.

THE King of Holland thinks of abdicating in favor of his eldest son, the Prince of Orange.

THE steamship City of Dallas was burned at the wharf in this city on the night of the 18th. Loss $1,000,000.

THE sub-committee of the House Committee on Territories have agreed to report the bill providing for secret ballot voting in Utah.

THE House Committee on Naval Affairs have agreed to report favorably upon the Howgate bill in aid of the proposed Arctic expedition.

THE Labor party is gaining strength. The labor candidates for Mayor and Treasurer in Scranton, Pa., were elected by a large majority.

IT is rumored that the Cuban patriots have surrendered to the Spanish forces, but the Cubans in this city deny the truth of the report.

THE Greeks and Turks are now having a war on a small scale. The Greeks have entered Albania and defeated the Turks, who lost 600 men.

REPORTS from Europe say that the United States are to be requested to take part in the Congress for the settlement of the Turkish war question.

THERE are seventy millions of human beings starving in China. Who should be held responsible for this state of affairs? Who guides the destinies of man?

MASSES for the "eternal repose"—whatever that may mean—of the Pope's soul have been the principal attraction at the Catholic churches during the past week.

MRS. BEN PITMAN, of Cincinnati, was cremated in Pennsylvania recently. Cremation makes slow progress in public favor, though it makes quick work with the dead.

IT has just been discovered that all the horrors of the Inquisition have been revived and used in the discipline of prisoners in the New Jersey State prison. The State Legislature is investigating.

CONGRESSMAN BUCKNER is about to introduce a bill into the House which proposes to substitute for national bank notes a new description of Treasury notes. The new notes will be receivable in payment of taxes, customs, excises, debts, and demands of every kind due to the United States.

TWO PRESBYTERIAN churches and several other buildings, including an armory, were burned in this city on Sunday, the 17th inst. Loss between four and five hundred thousand dollars. The firemen almost broke the Sabbath in their efforts to subdue the flames. Cause of fire, carelessness.

ON the 15th Senator Bayard presented to Congress the petition of the National Liberal League, signed by the officers thereof and 10,660 persons residing in every State of the Union, favoring the adoption of an amendment to the Constitution separating Church and State. It was referred to the Committee on the Judiciary.

CARDINAL JOACHIM PECCI has been elected to fill the papal throne. The conclave made quick work of it, having been in session but little more than a day. Leo XIII, as the new Pope will be styled, is an Italian, about sixty-eight years of age, and is moderate in his views. For nearly two weeks God had no recognized representative on earth, but the world jogged along as usual.

THE Medical Department of the University of the city of New York, at its annual commencement, on the 19th inst., gave diplomas to one hundred and fifty newly-fledged doctors. Considering the fact that this country has two or three times as many physicians in proportion to the population as any European nation it seems that some of them will be compelled to join the army of tramps. Among the graduates were citizens of every State in the Union, and some natives of Turkey and Russia.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER II—CONTINUED.

As the three girls walked homeward, Myra began wondering how it was that Rose and Minnie could be factory girls and yet be so refined, ladylike, and intelligent.

"Oh," said Edith, "it is easily explained: they have an intelligent home-circle, and use all the means they have to cultivate themselves. I have always thought if it had been necessary for me to go into some one's kitchen to work that I would have studied and endeavored to make something of myself, and never have given way to a low or vulgar habit. There is no reason why a kitchen girl should be less a lady than her employer. True, she has not the same advantages, but if she uses those she has, she need not fail of becoming truly refined and ladylike. But there comes Sue, and now if you will all go into our house, I'll tell you what I've lately learned about Mr. Paine—you remember speaking of him the other day."

With curiosity all aroused to know what could possibly be said in favor of "such a wretch," they eagerly accepted Edith's invitation, and were soon seated in a circle around her, waiting for her to commence. Taking a letter from a small box on the table, she said, "My uncle, Robert Moore, who is a sailor, was here some months ago on a visit, and I said something about Paine being so bad and wicked. He made no reply then, but two weeks ago I received a letter from him, which I will now read to you," and opening a closely-written sheet she read as follows:

"MY DEAR AND BELOVED NIECE: My special object in writing at this time is to enlighten you upon some points concerning the worst-abused man the world has ever known—Thomas Paine. Now, don't start in holy horror at the very mention of his name, for in spite of all the anathemas you have heard from the pulpit and press, from parents and Sunday-school teachers, and from hundreds of other sources, Mr. Paine was really a good man, and very good, too. He was a philosopher, a savior, and a redeemer, just as much as were Christna, Buddha, Osiris, Alcides, Salvahana, Zoroaster, Yu, Bacchus, or Christ."

"Oh! please stop a moment, Edith," said Sue, "Your uncle surely don't mean that there ever was more than one crucified savior, does he?"

"It looks as if he did," replied Edith, "but I've thought so little about that part of his letter I haven't tried to make out what he did mean; but I know if he says there were other saviors it must be so, for he is a man who never speaks without being certain of his ground. But it is about Mr. Paine we now wish to hear," and she continued reading as follows:

"I do not speak without authority these things concerning Mr. Paine, for I have seen and talked with an old man who knew him well, and who spoke in very high terms of him as a neighbor, friend, and citizen, and this man was a Quaker, and of good standing in his society. He says Paine spent a pure and blameless life and one full of good deeds and great services to humanity. His thrilling words, written in the crisis of a nation's struggle for independence, did more to accomplish this great result than the efforts of any other single individual in the world. He gave *all* his available means to advance the cause of liberty and alleviate the woes of a suffering army. He was a warm friend of Washington, Jefferson, Franklin, Adams, Madison, Monroe, and many of the greatest and best men of his age. John Adams declared that even 'Washington's sword would have been wielded in vain had it not been supported by the pen of Paine.' 'His pen brought about unity of thought as well as men and money—the sinews of war—and independence was won by the sacred trinity of the council, the pen, and the sword. The names of Jefferson, Paine, and Washington should not be separated by prejudice or bigotry.' The pulpit denounces him as illiterate, coarse, drunken, and vulgar, yet history says, 'Men of genius and men of high standing sought his acquaintance, and that acquaintance was soon converted into friendship by his conversational powers, the urbanity of his manners, and the goodness of his heart.' He came to this country 'to introduce a more elevated system of education in our female schools,' and therefore you women, my dear niece, should be especially careful how you malign and traduce one who labored for your elevation in the scale of humanity; one who wished to give you the only means that will ever raise you to an equality with your brother man—knowledge! No class of people possessing equal knowledge with another can ever be kept in social bondage by that other; so, if you wish for equality or power, if you desire to be somebody, by all means seek knowledge, and give those who would aid and have aided you all due credit. Paine's personal habits were those of a gentleman of that day. He used liquor as a common beverage, as people here in the South now do in many places, and as was then common where he lived. But he never used it to excess, for he was temperate in all things. He was one of the rare few who cultivate the mind and heart and feelings instead of giving undue license to the appetites and passions. Mr. Jarvis, an intimate friend of Paine, says, 'Few people are aware of the morals and decorum of Mr. Paine. He never used vulgar oaths, and even good-humoredly reproved those of his friends who did. I once advised him to recant, and publish his recantation as a hoax. He replied, Tom Paine never told a lie; and I never discovered in Mr. Paine even a prevarication.'

"The report of the Quakers who lived near him at New Rochelle is that he was a temperate, moral, religious, kindly old man, living at peace with all the world. When only eight years old, he heard an account of a sermon upon the atonement, on the vulgar principle of God's anger being intercepted by the voluntary sacrifice of his son, Jesus Christ; and he remarks to the effect that he could not help thinking that God, so represented, behaved very much like an angry and revengeful man. This was the simple origin of his free inquiry, which afterwards produced the first part of his 'Age of Reason,' a mild, philosophic work of much originality, and so clearly expressed that he who reads generally becomes a convert. And this mild work, the 'Age of Reason,' is, my dear Edith, the real cause and origin of all the cruel calumnies the world has circulated about the scholar, the philosopher, the hero, the scientist, the inventor, the humanitarian, and the savior—Thomas Paine. I have this book myself, and have read and re-read it, and was really surprised to find it so moral and pious, for, like you, I had heard the meanest things said of its author that could be said of any man. The book was written in defense of natural religion and in direct opposition to Atheism; though were Paine now living he would undoubtedly be an Atheist. And now, my dear girl, if you wish to know more about this good man, who was 'born five hundred years too soon for the comfort of his days,' and who is deserving of all the commendatory adjectives in the language, get Vale's life of the author-hero and satisfy yourself that he was even greater and better than I have been able, with my feeble pen, to portray him.

"Your affectionate uncle, ROBERT MOORE."

"Well, I am indeed surprised," said Jennie, drawing a long breath, as Edith closed the letter, folded it up, and carefully laid it back in the box. "I never had the least doubt that Mr. Paine was just as bad a man as ever lived, and that he fully deserved every anathema that has been uttered against him. This is the very first word I have heard in his defense from any one. It seems even now as if there must be some mistake about it. How is it possible that all the world can be wrong and only Robert Moore right?"

"But, Jennie," said Edith "you forget that he quotes from others, and gives authorities and reference. And you must also remember that it has been in the interest of the Church to make people believe him a bad man so as to keep them from reading his books; and the united labors of hundreds of thousands of pious zealots can effect great results when concentrated upon so small a thing as the life and morals of one man; the intensest effort being made by each and all to destroy every vestige of good in his record and fill it up with the vilest substitutes they could."

"But, Edith, you do not mean to say that really good and pious people have willfully lied about Mr. Paine, do you?"

"Well, Jennie, it must be that they have. Look around this little village and see if you would put full confidence in the word of some of its most pious inhabitants if it was to their interest to deceive."

As Edith said this, the girls involuntarily thought of Deacon Conway, and even Sue could not help remembering how many times her father had been guilty of prevaricating and misrepresenting, to call it by no worse name. Had he not, to her certain knowledge, slipped a counterfeit two-dollar bill into the funds that were collected the week before to buy a new carpet for the church, and abstracted therefrom a genuine one for his own use? True, he did not see her, as she was hidden in a recess by the window, reading; but she knew he had the bad bill, for he had got it in change from a drover the day before, and had blessed the man high and low about it when he discovered it. And when he left the room, Sue examined the collection funds and saw the identical two-dollar bill among them as she surmised she would.

[TO BE CONTINUED.]

The Duty of the Hour.

Liberalism is born of freedom and intelligence, and seeks, above all things else, to establish and perpetuate for coming generations a still larger freedom and a still higher intelligence. What nobler impulse can move the human heart than the desire to enlighten mankind and clothe them with greater liberty? We certainly know of no cause which ever enlisted the head, heart, or hand of man that was nobler than the cause of Freethought. And what better method for the reform of society can be instituted, in these "times that try men's souls," than that of organizing Liberal leagues? In fact, this matter of forming leagues seems to be the imperative duty of the hour.

W. S. BELL.

Scientific Department.

A Nibble at Mr. John Fiske's "Crumb for the Modern Symposium."

In the January-February number of *The North American Review* the reading public are asked to partake of an intellectual crumb furnished by Mr. John Fiske to the "feast of reason" which *The Nineteenth Century* has recently provided for its readers under the title of "The Modern Symposium"; and it is interesting to note that, whatever may be Mr. Fiske's shortcomings when treating of matters of philosophy and science, which are the great subjects discussed in this article of his, he shows a true appreciation of the value of his article as a whole when he designates it as a "crumb." The only amendment to his title that I would propose would be the insertion of the short word "sour" before "crumb," when scientific exactitude of expression and description would be perfect and complete. Before this article in *The North American* made its appearance, people of culture would generally have been disposed to allow considerable merit to Mr. Fiske as a fair-minded and faithful student of nature, of no small philosophical acquirements, and with a receptive mind for truth wherever found; and they would have supposed him quite incapable of showing such a spirit of dogmatism and intolerance towards rival systems of thought and philosophy as crops out so unmistakably in his article.

Mr. Fiske's self-assigned task, he tells us, is to clear away some of the prevalent fallacies of the age, and, in carrying out this laudable undertaking, common sense comes in for some very rough treatment from him. He dismisses very summarily and contemptuously all systems of philosophy that are opposed to Bishop Berkeley's idealistic view of matter; and materialism, especially, is treated with unsparing severity. He gives two definitions of materialism from what he calls different points of view. One is that "the phenomena of conscious intelligence are supposed to be explicable as momentary results of fleeting collocations of material particles," and the other is "the endeavor to interpret mind as a *product*—as the transient result of a certain specific aggregation of matter." It is difficult to see wherein these definitions differ greatly, for it seems as proper to say of the one as of the other that mind is a product. But any scientific and philosophical materialist would demur to either of the definitions of Mr. Fiske, and, if asked to define his position, would do it in very different terms. The corner-stone of philosophic materialism, he would say, was the denial of the existence of mind or spirit apart from organized matter, and the assertion that mind was a *function*, not a *product*, of the organism. He considers that the negative evidence that spirit has no independent existence is sufficient. So far as human experience goes, he would say, mind is only found in conjunction with highly organized matter, and the legitimate presumption is that it only exists thus. Mr. Fiske charges materialists with being unacquainted generally with the idealism of Bishop Berkeley, but whether that be so or not, he undoubtedly lays himself open to the retort that he shows but slight acquaintance with the views of representative materialists; and, although it can hardly be credited, it would appear that he is even unacquainted with the "reasoned realism" so powerfully and logically advocated by Geo. H. Lewes. It does not come within the aims of this paper to enter into a defense of materialism—least of all, the materialism set up by Mr. Fiske—although a case might easily be made out for advanced scientific materialism good enough to prove to any unbiased mind that Mr. Fiske is by no means justified in his dogmatic assertion that materialism contains no truth of value or importance. The main object of the present writer is to caution Mr. Fiske's readers against accepting as final and conclusive his dicta in regard to several of the unsettled problems of life. Among the many controvertible statements made by him it may be well to limit our attention to a few of the principal ones; and I have selected the following:

1. That matter has no real existence apart from the cognizing mind.

2. That there is an unknown and unknowable something left in what is called matter after all its attributes are eliminated.

3. That the (alleged) mystery of the connection between mind and matter is forever insoluble.

4. That the relation between motion and feeling can never be demonstrated.

In my attempt to refute Mr. Fiske's arguments and show the unsoundness of the conclusions he comes to on these questions, I shall draw largely from the writings of Mr. Geo. H. Lewes, whose name and authority Mr. Fiske will admit are not to be lightly set aside, and whose reasonings will stand

a strong assault. Mr. Lewes is no less eminent as a master of "subjective analysis," which, with Mr. Fiske, is the all-important test of a man's power to deal with philosophy than he is as an experimenter and investigator of the nerves and ganglia which Mr. Fiske holds in such dire contempt.

In the first place, then, let us see what this life-long student of philosophy has to say in regard to this idealism which is held up by Mr. Fiske as a demonstrated and irrefutable fact. On pp. 162–3 of the American reprint of "Problems of Life and Mind," first series, vol. i, Mr. Lewes defines his doctrine of reasoned realism thus:

"It is a doctrine which endeavors to rectify the natural illusion of reason when reason [idealism] attempts to rectify the supposed illusion of sense. I call it realism because it affirms the reality of what is given in feeling; and reasoned realism, because it justifies that affirmation through an investigation of the grounds and processes of philosophy when philosophy explains the facts given in feeling.

"The reality of an external existence, a not-self, is a fact of feeling so indissolubly woven into consciousness, that the very terms in which idealism seeks to disprove it are themselves derived from it. Now, this fact, because it is a fact of feeling, and ultimate, can neither be got rid of nor explained by interpretation of it into terms of more general fact."

Before proceeding any further with Mr. Lewes' exposition of reasoned realism it will be well to give Mr. Fiske's statement of what constitutes idealism, so that the two views may be brought sharply in contrast. "It was demonstrated," he asserts, "a century ago that the group of phenomena constituting the table has no real existence whatever in a philosophical sense. . . . Take away the cognizing mind, and the color, form, position, or hardness of the table, all the attributes that characterize it as matter, at once disappear. That something remains we may grant, but this something remains unknown and unknowable; it is actually not the group of phenomena constituting the table. Apart from consciousness there are no such things as color, form, position, or hardness, and there is no such thing as matter."

It will be seen that Mr. Fiske uses very emphatic language in defining his position. But what we have already quoted from Mr. Lewes, as well as what now follows, seems to show that this position of Mr. Fiske's is not so impregnable as he would have us believe. In section 79, page 166 (Problems, vol. i), we have a marvelously clear statement of the radical defect of idealism, which should forever clear "common sense" from the stigma that philosophers of the school of Mr. Fiske seek to cast upon it:

"By cultivating the tendency to look away from the given reality in search of its prior conditions or its presumed factors, men have learned to slight the plain, indubitable facts of feeling, in favor of the obscure and doubtful representations of these facts in thought—that is to say, replacing perceptions by conceptions, facts by theories and hypotheses, men have come to distrust the logic of feeling, even within its own domain, and to rely on the logic of signs, even when it contradicts that of feeling. Accustomed to attach exclusive importance to symbols irrespective of the realities, they have forgotten that ideas can be valid only as representatives of sensations, and symbols can be useful only when capable of interpretation. For, what was the starting point of every theory? An observation. And what is the test of the theory? A reduction of its inferences to sensations. The theory started to explain a fact; the inferences were intended to represent what would be presented in feeling, were the *inferred* facts, facts *perceived*. Obviously, therefore, every theory must be a failure which ends in denying or ignoring the original fact. Yet this assuredly is the case with the current theories of perception, idealistic and realistic. The original fact given to all is that of an external reality present in feeling; the fact that a not-self exists, that objects affect us by their presence, and have *qualities* variously felt by us—this, I say, may possibly be explained, interpreted in other terms of feeling, and classed with other facts, but cannot be ignored or denied without violation by first principles of first principles."

A little further on, on page 167, we find this: "From of old they [metaphysicians] made the false step of proclaiming the natural illusion of sense; founded on a precipitate conclusion from practical mistakes, this notion of the senses as sources of deception led to the conclusion that reason was the only ground of security. If sense deceived us, reason corrected the false reports—reason henceforward became authoritative, final. This, which may in time be called the natural illusion of reason, can only be dispelled by a thorough investigation of the genesis of reason; and since that genesis exhibits it in the light of a derivative from the primary facts of feeling—the virtual representation of what would be actual presentation—we cannot hesitate to assign a lower validity to its symbolical constructions than to the primary facts which those constructions render intelligible. It is surely obvious that no theory of perception can have the certainty that belongs to perception itself; no explanation of a conclusion can be valid which ignores the very facts conceded, *shut up* in the starting-point.

"It was to explain the perception of an external reality that philosophy started on its quest. The idealist schools find the explanation to be, that there is really nothing to explain except the illusion that an external reality exists."

I feel much tempted to go on with the quotation, but as it is already one of considerable length, I must not make it too long. To do justice to Mr. Lewes' views, his whole argument as given on pp. 162-180 should be quoted, but that, of course, is not practicable. I cannot refrain, however, from transcribing his admirable summing up of the whole matter in the chapter on the "Course of Modern Thought" ("Physical Basis of Mind," Problems, second series) pp. 351-2:

[CONCLUDED IN OUR NEXT.]

Discussion.

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S EIGHTH LETTER.

MORAVIA, Feb., 1878.

MR. BENNETT, *Dear Sir:* You open your seventh letter by saying, "I insist that you have not, in the more than three months that we have been discussing this question, advanced the first proof in favor of your proposition, and I am fully convinced that you have none to offer. The only way you can make a semblance of showing it is by a species of chimera, visionary vaporings, and speculations that have no foundation in fact, and are peculiar to yourself." Of course you do not make the above assertion and place it before your readers as argument. I might as broadly assert that you have not, as yet, given the first proof to the contrary, but my mere assertion would not make it so. Yet my assertion would contain as much truth as your own. The statement you make in the above—that the views are peculiar to myself—I repudiate as utterly false, though I will not charge you with intentionally making a false statement, for I believe you to be ignorant of the fact that the writers of the Bible and other eminent books entertained and expressed the same ideas.

I lay no claims to originality in the conclusions reached and expressed in previous letters, while I do claim I have acquired them by the application of my mind to the investigation of facts, as exhibited through the laws of physical, social, mental, spiritual, and psychical involution and evolution. I have been astonished sometimes when making the discovery of a law, supposing it to be, for the moment, a new presentation of truth to the mind, to find by subsequent research and thought that the idea is as old as the generation of man.

When the almost overwhelming knowledge flashed upon my mind, as the legitimate sequence of the processes of infoldment and unfoldment, after diligent and persistent investigation in the various domains of inquiry, that the perpetuation of human life depends upon the successive incarnations of Deity, or the outward manifestation of the Lord God in his real and only form—the human—I supposed, for the instant, that I was the first to make the discovery. The fact that God—a being embodying in one perfect structure the most complete human organism, father, mother, son in one personal central function, not existing outside of man, but constituting in man's interior the focal point and sensorium of sentient being, the congeries of all the mental, spiritual, and psychical activity of humanity—through regular processes of law, and at regular and stated intervals emerges from the obscure heights and depths of the celestial and spiritual worlds into the outward visible humanity, is no new doctrine. In view of certain truths that I shall soon present, through the columns of your paper, if permitted, I heartily rejoice that you have so persistently kept before the minds of your readers the truth that Jesus was not the first (in time) and only manifestation of the messiah or the Christ to the world. The Bible itself presents a succession of six with one to come, which shall complete the steps leading up to the entrance of the grand temple of Jehovah, the resurrected and perfected humanity. According to Scripture, Jesus was the sixth in time belonging to the cycle of one immortal evolution. You are accomplishing much, though ignorant of the fact, toward opening the mind of the reading public to the fundamental truth of the repeated and successive manifestations of the Lord in his outward natural human image and likeness of the invisible functional personality, as begotten in time, propagated through, and born of human parentage. The so-called heathen are much in advance of the modern so-called scientist in the conception and adoption of the real truth regarding man's relation to God.

In your second paragraph you say, "As you have already admitted that matter or substance was never created, but has an eternal existence, your proposition falls to the ground." I have made the statement that mind and matter are perpetual and coextensive; that neither can exist independent of and absolutely separate from the other; but that they were never created I have not claimed nor admitted. This is not the first time you have made the charge. I do not believe that Mr. B. intentionally misrepresents me, but that he does misrepresent me in the above assumption is nevertheless a fact; and that the psychic will of Infidelity—anti-Christ—which moves him does consciously and intentionally shut out the truth from his mind, and by so doing causes him to misinterpret my presentations of fact, I as firmly believe. It is easy to perceive the ground of our difference in this particular. It rests wholly upon the fact that you and I employ the term create for different valuations. Before we discuss the question of creation further would it not be well for us to settle the question of the significance of the word create? It is derived from the Latin word *creo*, to produce. The Greek word *epoiesen* is from *epos*, which signifies a word or speech and implies to produce from a word or speech. From the fact that men are ignorant of the source and the substance of language, ignorant that in its supreme origin word is veritable substance generated in the will, has arisen the false idea that God spake and the universe sprang into existence from nothing, while the declaration is that from a *word* God created the heavens and the earth, and not, as you put it, from nothing. The English word *make* possesses the same valuation, or nearly the same, as the Latin *creo*, and does not imply in any of its uses the formation of something of substance or material from no substance or no matter, but rather the formation of something with suitable form or shape from the proper and suitable substance.

Man exists. He has existed through all past ages, and he will exist through the perpetual cycles of the future. He exists, male and female, perpetually that he may as perpetually reproduce or recreate himself. But to say that the natural sensual man will exist through perpetual ages without being continually made, formed, or created, would be to state that which is not true. The seed of man, generated in the body, is produced from the substance of the mind generated in the will, as psychic force, and by processes of mutation, converted in the body to spermatozoa and ova. From these germs are formulated, produced, or created, the new organic structure.

If I were to say that because man has perpetually existed it therefore follows that he has not been created, formed, propagated, generated, or produced, I would be employing your own profound logic, but I would not expect it to make a deep impression on the public mind. The process of making or creating and its antithet, that of unmaking, are constantly in progress. The same, or nearly the same thoughts are embraced in the terms integrate and disintegrate. These operations are continuous.

You tell me I have distinctly said that mind is substance, and that it has existed perpetually; then you assert, if that is true, it certainly exists independent of an organized form. It does not follow. All organized forms are the products of like organized forms. No organized form ever existed that was not propagated from a form of like character, and no mind nor mental structure ever existed independent of and separate from the organic form in which it exists and upon which it depends for its functional power, and through which it transmits its energies to the purposes for which it is designed, including the creation of new organic forms. You say, "an organic form is made up of organs which had a growth and origin." I will add that the origin is a life form—and the origin involves the destiny for effect—is identical with its cause. If my origin or cause is God, my destiny is God. This is not only the great, grand doctrine of Jesus Christ, but for this supreme end and highest aspiration of the human soul he gave himself, the involved seed of the Deific will, from the planting of which in the human soul the genus Theos, the sons of God, shall come forth through evolution, into the resurrection from the dead.

Your statement that "there is no proof that such a person as Jesus ever had an existence, save what is found in the narratives ascribed to four unknown persons who died, if they ever existed, a century before their narratives were known to be in existence," is the outgrowth of ignorance coupled with an intense repugnance to the fact that Jesus did exist, and that upon his advent and planting as the divine germ or seed depends the salvation of the world. Your energies, impelled by a power behind you, the consolidated force of anti Christ, are bent upon the one dominant idea of disproving the existence and authority of Jesus. As a consequence, all the adverse testimony is magnified, while all in favor is degraded and, through the power of bias, ignored. The testimony against the advent and messiahship of the Lord Jesus, brought to bear by the power now mobilizing for the destruction of the Word, is in the category of a murderer in danger of the gallows—in favor of his own innocence. It is a life and death struggle, and anti-Christ will resort to extreme expedients to maintain his ascendancy.

In looking over the variety of mineral, vegetable, and animal productions of the earth, I am furnished the proof that each kind has previously existed. The apple, with its germ, is proof to me that seeds, trees, and apples existed before the present one, or the tree upon which it was produced, had an existence. The same law applied to the animal kingdom in relation to orders, genera, species, and individuals leads to the same logical deduction. In ascending higher into the domains of moral, political and social life, we gather into our perception and comprehension the product of the kind, fruit, or germs previously existing and without the planting of which, and their propagation, they could not at present exist. The bare fact that the millions of professed Christians and Mohammedans found their belief upon the existence of Jesus, the Christ, is demonstrative proof that he lived and taught as declared. Present Christianity and Mohammedanism are as positive proof that Jesus came into the world eighteen hundred years ago as that the fruit on yonder tree came from the germ, or that the seed previously existed from which the tree and fruit sprang. As the knurly crab apple which hangs profusely on the tree is no proof that the fruit from which the seed was taken from which it is produced was not a pound-sweet apple, so modern Christianity and Mohammedanism are no proof that the true impress of the divine archetype has been transmitted to the babbling Christianity of modern times.

In combining oxygen, nitrogen, and carbon in certain definite proportions we obtain a definite degree of friction, agitation, and combustion. It matters not by what name the substances are called, the contiguity or combination of the substances produces the like definite results. The conjunction or combination of various forces is attended with specific phenomena. The contact of mental, spiritual, and psychical energies, antagonize, combine, and decompose by the same definite law. Christ and anti-Christ meet and contend upon the same principle. If there had been no Jesus, the Christ, the source of the prinples against which the powers of hell now contend, there would be no friction between these antagonistic forces. The proof is absolute. The fact of his existence is self-evident.

Had I time and space I might reply to your arguments in detail—those especially bearing upon the relative merits of the doctrines of Jesus and others who may have expressed apparently similar thoughts. I will simply take up one point, and the strongest one made in your last letter, and meet it squarely. That will suffice for all. Verily, I say unto you, this generation shall not pass till all these things be fulfilled. In the first chapter of Matthew, we may gather something of the Christ idea of generation. It opens as follows, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The word generation here is equivalent to production. We discover by a careful examination of the chapter that forty-two generations (productions) were required to produce the generation under consideration; namely, the production or the generation of Jesus, the Christ. The prophet Isaiah had long before declared that "the Lord sent *a word* into Jacob" through Abraham and Isaac, and in this word or seed was concealed the hope or expectation of the messiah who was to be generated, propagated, or brought forth through forty-two cycles or revolutions of the sensual human will. That is, forty-two natural generations were required to effect the one great generation of the Lord Jesus from the germ planted in Jacob. This embraced a period of over eighteen hundred years. But the generation was still incomplete, for not till the resurrection of the dead was his generation to pass away. His declaration was made in reply to his disciples, "When shall these things be?" &c.

He declared to his disciples, "Lo, I am with you alway, even unto the end of the world." The end here, as can be shown, gathered from the whole tenor of the Scriptures, refers to the end of the dispensation which should complete the generation of the kingdom of Christ—fulfilled in the final triumph of the Church over death and hell. Jesus was the seed of a new dispensation. In his translation he did not pass away. His external form was absorbed by the Church—the soil prepared for his reception. In that soil the divine germ or seed has to pass to dissolution, precisely as seed sown in physical soil, through the operation of light, moisture, heat, and magnetic forces, are dissolved and mingled with the elements of the earth and air. The seed, together with the fertilizing principles of the soil—the Church—passed to dissolution, and the process of generation progresses till the end, when the harvest, which is the resurrection of himself and his people, completes the generation or production of that which should continue in the process of generation or growth, or that should not pass, till all should be fulfilled—even the manifestation of anti-Christ. The proofs that "this generation," the generation (production) of Jesus Christ, has not passed, need not be sought in the Bible, for they are openly manifest in the great conflict, now to come, and to which the powers of Christ and anti-Christ are marshaling their forces, in fulfillment of the very prediction referred to in your last letter and now answered. If you were not blinded, you could perceive in the events now transpiring the literal fulfillment of the predictions of Jesus and his apostles.

You intimated in your last that I am inconsistent in my opposition to so-called science, while, at the same time, I make science the continent or foundation of my belief in Jesus and his mission as regenerator of the world (reproducer of the Church triumphant). I denounce so-called modern science, because it is not science (knowledge), but the blankest ignorance. Your most advanced knowledgists admit that the next step in the direction of discovery may entirely set aside the present hypotheses regarding the highest departments of what is termed science, as recent investigations have rendered null the so-called scientific conclusions before reached. Nothing short of absolute knowledge is science. Absolute knowledge cannot be acquired short of a positive solution of the problem of the origin and destiny of man.

In the process of the generation or development that should not pass till all is fulfilled, Jesus is accomplishing the very things, in the absolute methods of infoldment and unfoldment, which you claim he would have done had he been the great and good teacher that it is claimed he was. He was wise enough to perceive that by the actual planting of his organic form, by his absorption into the invisible Deity, and the precipitation of the essential substance of his body, love and wisdom, as the seed of reproduction, he would be able to accomplish what could not be effected by presenting truths which, even in this late day, cannot be comprehended by the world. He came into the world as the seed of all the highest aspirations of the human soul, and a knowledge that in his own disintegration (of which his natural crucifixion, burial, and resurrection were but a figure or symbol), was involved the pangs of hell for all who believed on him, caused that agony in Gethsemane that can only be appreciated by those who awake out of great tribulation into the resurrection. He shrank not for his personal and individual selfhood from his sacrifice for the world, but he saw in that sacrifice a long and fearful struggle, not for himself alone, but for his church, who believed in him, with the bells which he knew could only be overcome at the last day, when he should have power to resurrect his people and give them power over the last great enemy, death. I am not disappointed that you made no attempt to refute the irrefragable arguments in opposition to so-called scientific hypotheses. They cannot be met, for in these truths resides the power that shall overthrow modern science, so-called, the only hope and foundation of Infidelity and anti-Christ. Yours respectfully,

CYRUS ROMULUS R. TEED.

Correspondence Extraordinary.

Letters from the Devil.

NO. IV.

MY DEAR READERS: In this letter I propose to give you some account of how my Big Brother and I made the universe, including all the suns, worlds, planets, moons, and comets that have had an existence, or rather how we produced from nothing the material of which to make it all. After we got back from the extensive job of creating space and time—the work had been great and the distance we were compelled to travel had been immense—you may well suppose we were weary, and that we needed to rest before taking in hand the herculean task of creating hundreds, yes thousands and millions of suns and worlds. A great feat had been accomplished already. We had prepared a place for these suns and worlds, and that was a great point gained. Without a place for them, it would have been impossible to have produced them, and could we have created them, even, we could have done nothing with them without a place to put them in.

It may as well be borne in mind, then, that after preparing space to contain the universe, we rested from our labors and cogitated upon the great work still before us, for you must know that we could not think of engaging in such a vast enterprise without due thought and preparation. I think we must have rested four or five hundred years before we did much towards the universe save to contrive how the labor should be performed, in drawing up plans and specifications, and in talking over the best and most sensible way of perfecting what was in our minds to perform. Five hundred years soon passed away, and at the expiration of that term we felt equal to the grand work before us.

Can I ever tell you so that you can comprehend me how we began the manufacture of worlds? I fear I cannot, for the process of making something from nothing is most difficult to describe. Probably there is nothing in all the great deeds that have been performed since the morning of time so worthy a clear and explicit description as that great work of bringing substance from nothing—existence from nihility—but I can give you a very inadequate idea, for you must know that there had to be a beginning to everything that existed, and everything had to be created, and as at that time there was no matter in a solid form, in a fluid form, nor in a gaseous form, there was nothing to commence operations with.

It would have been comparatively a light task to have gotten up a universe, had we had the material at hand of which to manufacture it. We could have divided the forces and attractions that we afterwards brought into being, and caused the different substances to come into combination and form, had they only an existence. There was the great difficulty that we had to surmount; and probably there are not and never were two beings more capable of performing the godlike task than my Brother and myself. The world of mankind has given my Brother credit for doing this all alone by himself, but this is altogether a mistake. He had no more to do with it than I had. In fact, as I have always been a little more quick and active than he, I think I may fairly claim that I performed the largest share of the work. I was always more untiring than he was, and I could rest and recuperate quicker than he could. I have always noticed that. Besides, I could bear disappointment and adversity better than he could. If our plans did not go off all right the first time, he would get petulant and out of patience, and scold like a tired housewife, while I would remain as placid as a May morning and never get vexed at all. There is wherein I have always had the advantage over my fretful Brother.

If any of you entertain the slightest doubt of the difficulty of creating this grand old universe from nothing, you just try the experiment of making one pound, one ounce, or even one atom of any kind of substance from nothing. I will give you a hundred years, with all the books and all the wise men in all the nations of the earth; you may try as many experiments as you please, and test as many processes as you wish, and I will wager my very existence that you cannot succeed in making something from nothing, not even one grain. When you shall have experimented upon this for half a century, I think you will be willing to acknowledge that my Brother and I—if we did make this infinite universe from nothing, if we did bring existence from non-existence—are decidedly immense fellows, and all that we pretend to be, and eminently worthy of your highest esteem and veneration.

All that is necessary for me to do, is to convince you that I am making a true claim, that my Brother and I really did create the universe from nothing. I perceive that there is, and must be a slight difficulty in the matter. I shall be compelled to ask you, as the theologians do, to take some of my statements on faith. The fact is, it is so difficult to prove my assertions, or even to give you a clear understanding of what I wish to impress upon your minds, that I shall have to ask you to exercise a good deal of credulity or faith, and take considerable for granted. You must know that is the way all the metaphysicians and theologians do; they ask you to accept a great deal for granted, and that it is necessary for them to do so in order to make out a case. Now, as I am, in giving you the history of how we two got up the heavens and the earth and all that has an existence, pursuing, to some extent, the theories of those classes, you will see the propriety of my adopting their tactics.

Well, then, you must understand that after my Brother and I had rested about five hundred years, I began to think it was time to take in hand the vast contract we had resolved to carry to completion, and I urged him to throw off his lethargy, to arouse himself, and that we defer operations no longer. We had started time, and it was speeding away in an unexceptionable manner, but, as yet, there was nothing to mark it. We had made space and spread it everywhere, and in all the other places we could find, but up to that moment, there was nothing to put in all that vast vacuum. I tell you, that was the emptiest field of expanse that you can possibly imagine. For billions of trillions of quintillions of decillions of leagues in every drection, there was nothing—no worlds, no fluids, no gases, no atmosphere, no ether, no light, no heat, no magnetism, no electricity, no anything. The vast abyss aforesaid was one vacant, dark, empty void. All there was there was simply nothing, and that was all we had to commence business with. It was a pretty slim capital I assure you, and your friend, "Bob" Ingersoll, as I have remarked once before, hit the nail on the head exactly when he said, nothing, as a raw material, did not amount to much. It is decidedly the thinnest and lightest commodity that can possibly be imagined, but that is what we had to commence with, and that was all we had, and if, of this very diaphanous material, a universe could possibly be manufactured, we were just the boys to do it. We made the grand effort, and we were more than triumphant.

I said to Jah one day—I used to call him Jah, for short, and he used to call me Luce: "All we have to work with is this eternal nothing, to which there is no limit or bounds, and it devolves upon us to put it to some use and make something out of it. Now, there ought to be a shade of difference between this nothing in one extreme of space and that in the opposite extreme; now, if we can bring these two extremes together and mix them, perhaps we may produce some result. Let us start out in opposite directions, and let us go 987,000,000,000,000,070,000,010 leagues, and let us bring back with us a quantity of this nothing, and mix them together, and stir them thoroughly, and see what the result will be."

After debating the matter, without being able to suggest any better plan, we started out, taking a number of large sacks with us—never mind where we got the sacks—and we went, and went, and went—we evolved those sacks from our inner consciousness, come to think—and we went, and went—he, his way, and I, mine—and we went, and kept agoing until we got a long distance beyond nowhere, and when we thought we had traveled the distance prescribed, we filled our sacks with the nothing we found there, and made our way back to the starting point. I need not tell you how long it took us to make the journey, because that little matter is not of much consequence. You can easily understand, perhaps, that there was nothing in the way to impede our progress, and, as we were full of vigor and activity, that we could travel with a velocity of at least ten times that with which light or electricity travels now, so in due course of time we made the trip.

Then we tried our grand experiment of mixing the two specimens of nothing together—from the North and the South—and we stirred it, and blended it, and passed through it, and tested it, and we thought after the space of a few days that we began to perceive some result. We fancied there was a trifle of density in the compound—if compound it may be called. Then we stirred it more and more, and passed through it time and again, and we could perceive that it was acquiring a little the nature of ethereal substance, and in the course of several weeks, by dint of constant stirrings and manipulations, we were glad to find that it acquired the consistency of very thin air, perhaps the hundredth part of the weight of the atmosphere that surrounds your earth. You can hardly imagine how rejoiced we were when we discovered this result. We comprehended that if we had succeeded in making something, though extremely thin and light, by mixing two varieties of nothing together, that we had made a grand start towards getting up a universe. And let me tell you now, if you ever find yourselves outside of the present universe, where there is

nothing at all, if you can only succeed in making a very light grade of something, the thinnest kind of ether or air, for instance, you will have made a very good start towards making a world.

This was what Jah and I had accomplished. We had made a beginning. We had discovered the secret of how to make something from nothing, and we had made our fortune. That was a long time before patent rights were secured, or possibly we might have availed ourselves of the right of obtaining a patent for our invention. But we were perfectly secure any way; there was nobody to steal our discovery or to take advantage of us, and as there has since been nobody able to produce the same result; we have had nothing to fear upon this ground.

As time passed along, and we found that by stirring and manipulating the thin ether we had produced, it acquired more consistence and activity, and that by stirring it forwards and backwards to the right and the left, different results, or different varieties of ether—slight it is true—were thus produced, we plucked up great courage; and the way we stirred and mixed and added more and more nothing to the thin mass was a caution to young gods, and our hopes and ambitions kept pace with the results produced.

We were glad to find, too, that we could extend the result we had accomplished, and that by stirring in more nothing from all the adjacent regions, we could increase almost indefinitely the quantity of ether we had produced. Having gained this point, we perceived we could extend the product we had accomplished throughout the entire domain of space. We saw the necessity of doing this, and in order to accomplish it, we stirred and stirred almost incessantly, and we got up currents and counter-currents so as to keep constantly blending the vast mass, and working in more nothing, and thus converted it into something. It was a great work to perform, and with all the ability we possessed, it taxed our powers to the utmost.

We found that the currents we had devised were of immense utility in saving labor, and we gave special attention to that branch of the business. That gave us the idea of the necessity of creating subtle forces like magnetism, attraction, electricity, affinity, etc. We perceived it was necessary to have these forces to permeate the mass of matter we had produced, and that they were necessary to give it life and activity. We could not be stirring it up ourselves all the while, and those subtle forces must perform that work for us. We produced those forces by agitation and friction. They were comparatively weak and imperfect at first, but by a vast amount of manipulation, we not only effected a starting point, but found we could, with this fulcrum and leverage, improve and extend our operations in this line to an unlimited extent.

But I must not weary you too much in a single letter. I have opened up the great mystery to you in this letter how something was made from nothing, with an inkling about the origin of the subtle forces of the universe, which you can believe just as much of as you please. I will recur to the subject again in my next letter, and explain to you how we produced more dense forms of matter from the thin ether we had been fortunate enough to prepare and extend through all the vast expanse we had established.

In the meantime, wishing you continued health and happiness, I am your devoted friend,

LUCIFER,
Vulgarly called "Splitfoot."

Communications.

A New Health Journal.

To save and bless the bodies of men as well as their souls; to promote physical purity and perfection, and to promulgate the glorious gospel of the laws of health; to distribute knowledge, and dissipate the dreadful shadows of disease; to redeem men from ignorance, vice, and degradation, and point out the pathway to peace and happiness; to redress wrong, and preach the righteousness of right living; to alleviate suffering, and add to the joys of human existence; to correct the antiquated abuses of the ages, and to usher in a more intelligent future—such is the mission of *The Physiologist and Family Physician*, a monthly paper published by the N. Y. Physiological Society, at $1,50 per year, under the editorial management of Sara B. Chase, A. M., M. D., Physiological rooms, No. 56 West 33d street, N. Y., to whom subscriptions and communications should be addressed.

The following table of contents of No. 1, will give an idea of the scope of the work proposed. "The Cause and Prevention of Disease," Walter S Bartlett. M. D.; "A Short Sermon upon Health;" "Equality of Women," Elizabeth Oakes Smith; "Husbands and Wives," Sara B. Chase, M. D.; "Ozone, the great Disenfecting and Sanitary Power in Nature," E. G. Cook, M. D.; "Poisonous Gases in Sleeping Apartments;" "Freaks and Follies of Fashion," S. H. Preston; "Better Beings Needed," S. B. C.; "When Conception becomes a Crime;" "The cause of Diseased Mental Conditions," Nelson Sizer; "Greeting," The N. Y. Physiological Soc'y; "Hints on Nursing the Sick;" "An easy mode of Ozoning a sick room;" "Constipation, its Pathology and Treatment;" "Constipation During Pregnancy;" "Constipation of Infants;" "Infanticide by Opium.—Case in Practice;" "Emergencies—Opium, Laudanum Poisoning, Antidotes;" "Domestic—New York Fashions, Recipes for Cooking;" "Questions Answered."

Subscriptions should be sent at once, as it is desired to issue the initial No. by the 1st of March, 1878. By order of the N. Y. Physiological Society,

S. H. PRESTON, Rec. Sec.

The Liberal League Platform.

EDITOR TRUTH SEEKER: Mr. John B. Wolff, in a letter addressed to "H. L. Green and all Liberal Leaguers in the United States," published in last week's TRUTH SEEKER, claims that the Liberal League platform is not comprehensive enough—does not include a sufficient number of planks—that it is a "one-idea" platform.

Friend Wolff will remember that when the American Colonies demanded independence, it was a "one-idea" demand, all other questions for the time being becoming subordinate to it. When William Lloyd Garrison and his compeers demanded the emancipation of the slave, they forgot, for the time being, that any other reform was required. This one, they considered the vital question of the hour. To-day every citizen of the United States who is not a Christian stands unequal before the law with his Christian neighbor. He is compelled in many ways to pay tribute to a religion he does not believe; to have his children, at his own expense, educated into a religion he deems false and pernicious. He is, in fact, deprived of his religious liberty. That is not all. There is already organized in this country a very large and influential party of Christians, banded together for the *sole* purpose of depriving Liberals of the few religious rights they still possess under the Government. Already, in various sections of the country, Liberals are being arrested, fined, imprisoned, and in some cases tortured, on account of their religious opinions, and these occurrences are becoming more and more common.

This state of things has convinced many that the question of the hour is "religious liberty;" and for myself, I am prepared to say, that until the Liberals of the United States stand equal before the law in every particular with other citizens, I will know no other political issue than this one. At present, Bro. Wolff, you and I are slaves under a Christian despotism, and until we are liberated I will not interest myself in other questions that bear on the Christan and Freethinker alike.

My Liberal friend, the Liberal League platform, in my humble opinion, is the second declaration of American independence; the three planks include the fundamental principles of a truly republican government:

1. "*Total separation of Church and State.*"
2. "*National Protection for National Citizens.*"
3. "*Universal Education the Basis of Universal Suffrage.*"

This I think the grandest political platform ever laid down in this country, and if the Liberals of America are wise, they will arrange themselves upon it, in a body, and know nothing politically but this platform until its principles are incorporated into the Constitution of the United States and every man and woman, whatever may be his or her religious or non-religious views, stands, an American citizen, equal before the law with every other American citizen. To me all the other questions that friend Wolff mentions sink into insignificance compared with this.

Liberals of America, be assured that there is a new "irrepressible conflict" in this country, as momentous, if not more so, than the one recently settled by a bloody war. It is a conflict between Christian bigotry and religious liberty, which must be decided in a few years either one way or the other. And that decision will leave you slaves or free men. Are you prepared for the conflict, and resolved that it shall result in a victory for universal mental freedom and equal rights for all? H. L. GREEN.

Answers to Inquirers.

REPORTER.—Which daily paper in the United States has the largest circulation? *Ans.*—The New York *Daily News* has a circulation of 132,000; *The Sun* has 100,000; *The Herald* 65,000; *The Times* 35,000; *The Tribune* 30,000; *The World* 15,000.

J. B.—Do pagan nations date time from the supposed birth of Christ? *Ans.*—We know of no pagan nation that, in taking note of passing time, makes the least allusion to the birth of Christ. Christian nations alone enjoy a monopoly of this luxury.

W. S. B.—Please give the recipe for seidlitz powders. *Ans.*—Seidlitz mixture is composed of Rochelle salts, three parts; bi-carbonate of soda, one part. Of this mixture, dissolve in about a gill of water, two drams and two scruples, or one hundred and sixty grains, equivalent to a dessert spoonful, and in another tumbler, and in half a gill of water, dissolve thirty grains, or half a teaspoonful of tartaric acid; pour the two solutions together, and drink while effervescing. A good aperient and stomachic.

W. L. E. D.—A friend and I have had a dispute relative to the religious belief of Mrs. Elizabeth Thompson; will you please state what it is? *Ans.*—Mrs. Thompson is what may be called a conservative Liberal, in the broadest sense of the phrase. She has little reverence for ancient creeds and superstitions, but fully reveres all that is grand and good. She is effectually emancipated from dogmas and errors, but still does not belong to the most radical school. She is not an Atheist. She is a most generous lady, and has given for charitable and educational purposes fully $100,000

R.—Is not Christianity warmer than Infidelity? *Ans.*—Yes, if you mix in a free proportion of hell-fire, it is decidedly warmer; but it is a kind of warmth that is far from agreeable. In Infidelity—which is only another name for disfellowship with myths and dogmas and shams—exists all the warmth that belongs to human nature, and that is just about as much as mortals can enjoy and be happy with. When the fires of hell or of the stake are mixed in, the heat is too hellish to be enjoyable.

SUB.—What were the indecent passages of Scripture for quoting which George Francis Train was imprisoned for six months? *Ans.*—Among them were Gen. ix, 23; Gen. xvi, 1-12; Gen. xix, 1-6; Gen. xix, 30-36; Gen. xxx, 1-10; 14-17, 22-24, 25-30; Gen. xxxi, 19-35; Gen. xxxiv, 1-29; Gen. xxxv, 22; Gen. xxxviii, 6-30; Lev. xv, 1-33; Lev. xviii, 1-30; Lev. xxi, 27; Num. v, 12-22; Num. xxv, 1; Deut xxxii, 13-30; Deut. xxiii, 1, 2, and 12-14; Judges xix, 22-29, xxi, 11-23; 2 Sam. xi, 2-27; 2 Sam. xiii, 1-20; 2 Ezek. iv, 9-15; Ezek. xvi; Ezek. xxiii, 17-21, etc.

X.—If that sacred book, the Bible, is taken from us, how will we get along? *Ans.*—A great deal better than we do now. It costs this country at least $200,0 0,000 annually to get up our Bibles and to pay the black-coated gentlemen for expounding them; and after it is expounded to us, in at least forty-leven different ways, we don't know any more about it than we did before, nor are we benefited in the slightest degree by the expounding. If all that money was employed in providing homes for the homeless and in furnishing occupation to the unemployed, we should all be a great deal better off.

M. W. R.—Is it not a fact that to teach an utter disbelief in God tends to overthrow all virtue in man and woman? *Ans.*—It is by no means a fact. A belief in any or all of the thousands of gods which men have devised neither makes men any more humane, any more merciful, nor any more moral. Almost every god that men have acknowledged allegiance to for thousands of years has possessed monstrous and cruel characteristics, and their qualities have been more or less transferred to their worshipers. A belief in a god who kills or destroys or torments his own creatures to gratify his own spirit of revenge and hatred tends to make man cruel and hard-hearted. A belief in such gods is the great superstition around which all the other superstitions of the world have clustered and from which they all have sprung. The highest motive a man can have is to serve and bless his fellow-creatures, whom he can see and know; while it is the most abject servitude he can be guilty of to bow down and demean himself before an imaginary god, of whom he knows nothing and never can know anything.

M. W. R.—Will Infidelity make a man a better citizen—better to himself, and better to the community at large—than Christianity as taught by our orthodox ministers? *Ans.*—Perhaps, as a rule, a man's religious belief is not what most controls his actions. If he has the principles of truth and honor in his nature, he will act them out, let his religion be what it may. But it may be set down as a standing truth, that a religion which teaches that a man is going to heaven upon the merits of some other individual, and that his own actions have little influence upon his happiness here or hereafter, is not promotive of morality. The religion and moral ethics which teach men that their happiness depends upon their own conduct, and that their highest and only duties are to themselves and their fellow-beings, that the surest way to get to heaven is to make it here in this world, is the religion that best promotes human happiness. The best and grandest men the world has known were unbelievers in the Christian religion; and some of the meanest, cruelest, and most despicable, were those who claimed to be defenders of that system, and were ready and glad to put their fellow-creatures to death in the most cruel manner in the name of that religion.

H. B. L.—Please give me the origin of the Baptist Church—what particular Church it sprang from—the date and causes of its separation—also the date and cause of the separation of the present branches from the parent stem. *Ans.* Although there were several Baptists (in the sense of immersionists), among the Albigenses, Waldenses, and the followers of Wickliffe, it does not appear that they were formed into a sect or faction of any importance until Munzer, Stubner, and others in Germany began their wild fanatical, seditious, murderous, Anabaptist work in the year 1521. The *Mennonites*, divided into *Flandrians* and *Waterlandians*, are the surviving outcome of the great Anabaptist epidemic. They date from about 1536, and are called after Menno, who first organized the fanaticism into a form of stability. We may date the first public acknowledgement of the *Baptists* as distinct from the Anabaptists, from their petition to the English Parliament in 1620. It is probable that those of that time were *General* Baptists. About 1638 they entirely separated from the "Independents" in England, and set up for themselves; and having renounced their former baptism, they sent over one of their number to be immersed by one of the Dutch Anabaptists of Amsterdam, that he might be qualified to baptize his friends in England after the same manner. In 1644, the Baptists began to make a considerable figure in England, and spread themselves into several separate congregations. But five years previous to that, Roger Williams formed the first Baptist Church in America, at Providence. The principal Baptist sects are the *General*, who profess the doctrine of universal redemption; the *Particular*, who adopt the doctrine of particular election; the *Disciples* (or Campellites), who reject all symbols of faith except the Bible; the *Seventh-Day Baptists*, or *Sabbatarians*, who keep holy the seventh as against the first day of the week; the *Free Will Baptists*, who profess the doctrine of free salvation; the *Tunkers*, who are mostly distinguished for their simplicity of dress and manners; the *Anti-Mission Baptists*; the *Six-Principle* ditto; the *Winnebrennarians*; and last, but not least, the *Hard-Shells*. At one time, most of the Baptists were "Close Communion," but have of late been fast liberalizing in that respect. We find Baptists equally among Calvinists, Arminians, Trinitarians, and Unitarians, so diffused have been their peculiar *ism* among other sects. The Baptist Societies of all descriptions adopt the Independent or Congregational form of Church government, the ecclesiastical assemblies being simply advisory. See Zell, Buck, Haywood, and Cramp's History.

The Radical Pulpit.

Apocryphal Books of the New Testament.

A SUNDAY AFTERNOON LECTURE BY REV. O. B. FROTHINGHAM.

After stating the fact that the apocryphal books of the New Testament are made up of various gospels, letters, and visionary revelations by the primitive fathers among the early Christians, many of which books we have no knowledge of excepting by title and occasional reference by cotemporaneous authors, the speaker said that he should limit his remarks to a few of the more important gospels which had not been so fortunate as to be called "canonical." In the pleasant conversational tone which makes his afternoon *talks* so entertaining, he spoke as follows:

The dates of these writings are very uncertain. The oldest apocryphal gospels go back no further than the fourth century, and the latest reach on to the tenth. They were all written in Greek, for popular use entirely—not for ecclesiastical use. Their character is much misapprehended. The people who were not Christians, the so-called Infidels of the last century, made great account of these books, urging that they were of equal authority and as genuine as the gospels included in the New Testament, and that they were repressed by the orthodox authorities because they were dangerous to the authority of the Church or to the other gospels—that they contained utterances or statements of fact inconsistent with the recognized beliefs. This has been the general impression circulated through the anti-Christian world. Every now and then we see a statement to the effect that if it were only known what these gospels contain, the prestige of the Church would be overthrown. The simple facts are that the books are worthless, that they fell out of use by their own want of character, that they never had any respect among the dignitaries of the church. They had vogue in certain quarters. There were things in them that caused them to be spoken of respectfully at times, but as a whole, as a collection, they have never been respected. As to their being discarded or disowned by some ecclesiastical council, that of Nice in 325 for instance, it is doubtful whether any of these books were in existence at that time. The council of Nice did not entertain the question of the canon of the New Testament.

These writings have been collected together and edited at various times—the earlier editions in the dead languages. An English edition was published in the early part of the nineteenth century by a man by the name of Hone. He undertook to edit the apocryphal gospels in the interest of Infidelity as a class of books in dangerous competition with the New Testament. He divided them into chapters and gave them an extensive title, which made them pass for more than they were worth. Subsequently to his edition, other garbled editions were published in England, and you may find some of them for sale on the shelves of antiquarian book stores. They were worse than Hone's, edited without any ability whatever or any knowledge of the original text, for the simple purpose of undermining the reputation of the New Testament books. The reasons why these apocryphal books were discarded are unknown. The motives for writing them were several.

In the first place, there was a biographical need. The authentic accounts of Jesus are very scanty. Nothing is known of his infancy, youth, education, or early manhood. Next to nothing is known of the causes of his death, and nothing whatever of the stories in regard to his resurrection or ascension, or what passed between these two events. These gospels were written, and there were a great many of them, to fill up these gaps—to complete, as it were, the biography of Jesus, to tell what the accepted gospels did not, and to authenticate a great many passages which the gospels told, leaving out the the testimony.

The parentage of Jesus, the early days of his childhood, whether he went to school or not, whether he had companions like other children, whether he played like other children, whether he was brought up to a trade like other Jews of his time, whether he went into his father's shop, how he employed his time, what he and the doctors talked about in the temple, what passed between Jesus and the devil when he was tempted in the wilderness—filling up the gaps in the conversation—what passed on the Mount of Transfiguration when he held his sacred interview with the spirits of Moses and Elias—all these matters are fully elucidated. There was more evidence wanted in regard to his crucifixion, his death, burial, and resurrection, and the objects of these books was to supply such desiderata. Accounts were given of the descent of Jesus to the under world to fill up the interval of time, the three days between his crucifixion and resurrection—what became of him, how he went into hell, what transpired, whom he saw, who was there—all this information it was the object of these books to give. They were written with honest and earnest intent and with childlike simplicity by pious Christians who felt the deficiencies of the biography of Jesus.

In those days there were no means of deciding upon the value of a book except by the measure of its appreciation. Anybody wrote anything he pleased, and if a writing met a local demand, it had its vogue, its reputation, and its authority. It all depended on the welcome it received. If it fell, then no matter. If it did not, then it was taken up and quoted, read, kept and translated; and in the course of time, not a very long time either—especially if the welcome were cordial—it obtained a kind of authority.

Secondly, there was a doctrinal reason for writing. A question would arise in regard to the miraculous birth of Jesus. The whole account must be written out. The midwife gives her testimony. The people around at the time were brought forward with evidence to show that Jesus was not born like other folks. Was his mother a virgin? That was a difficult point, you see. Consequently testimony was invented, with the most honest purpose in the world, giving the whole history of Mary; her childhood, the nurture and care that was taken of the mother of the Christ, how and where she was raised, and all about her marriage to Joseph, so that there could be no doubt whatever on the point—the question as to her virginity.

These accounts must have been written at a time when all these beliefs were entertained. Then, again, some heresy would start up that would need authentications. The necessary documents would be invented, merely for the purpose of giving credibility to a certain class of heresies. Another book would be written to meet these heresies and prove their falsity.

Considering in this way the different motives at work in the early centuries of the Church, you will see how inevitable it was that a crop of writings should spring up more or less legendary.

The names of the more important and conspicuous gospels I will give you; and first I shall mention the Protevangelion of James. It means the first gospel, the gospel about the first things, the childhood of Jesus, etc. James was the reputed brother-in-law of Jesus; he was born in wedlock after Jesus. This contains twenty-five short chapters. It embraces the period from the birth of Mary to the massacre of the innocents by Herod, giving simply the infancy of Christ.

The next one I shall mention is called the Gospel of the Nativity. It consists of ten chapters, and embraces the period from the birth of Mary to the birth of Jesus. It guarantees Mary's virginity up to the time of the birth of Jesus.

The next gives the history from the birth of Mary to the arrival in Egypt—that is, when Jesus was a child. It embraces twenty-four chapters.

The fourth is the history of Joseph, the father. Thirty-two chapters contain what purports to be his complete biography—his pedigree, trade, and all his doings to the time of his death.

The fifth, the Gospel of the Infancy, consisting of fifty-five chapters, embraces the period from the birth of Jesus until his visit to the temple at the age of twelve.

The sixth, the Gospel of Thomas, the Israelite, consisting of nineteen chapters, and carrying Jesus from the fifth to the twelfth year.

I have spoken of the origin of these books. They floated about in Christendom aimlessly for several hundred years. Why they were rejected it is impossible to say with certainty. Most of them were furiously orthodox, and the biographical details, though extravagant in themselves, are no more so than many things remaining in the New Testament. They were probably rejected simply because they were unpopular and fell out of use. They were dropped very much as boys and girls drop Mother Goose when they become of age. There was no ecclesiastical or theological reason for dropping them. As time passed on, they were mainly serviceable to the artists. Those of you who have gone into foreign galleries, or seen copies of ancient pictures in the print-shops, will recognize how large a place these apocryphal books occupied in affording subjects for art. You have seen the pictures of the interior of Joseph's carpenter shop, with little Jesus playing there. You have seen the picture of Joseph with the budding staff which pointed him out as the one whom the Lord had selected as husband for the Virgin Mary.

The miracle plays that you have heard of were all made up from the apocryphal books. They furnished the material in the middle ages for the amusement of the common people.

It was my good fortune in 1871 to attend the passion play at O——, and as I looked on I recognized all through the Apocryphal New Testament. I saw how the whole arrangement was simply a stringing together of the legends and stories taken from those fragments of literature. The whole village was devoted every winter to arranging matters for the play, and the priests took as much interest as any one. The costumes, etc., were imported from Munich.

I will read you extracts from two or three of the best of these apocryphal gospels, to better show their precise character. I have here an edition translated from the best text, and probably the most authentic.

Here the speaker read from the Gospels of James the account of how Mary, at twelve years of age, was given over to the care of the old man, Joseph, who, according to the account, was already the father of grown up children, and a widower. This is related in chapter viii. Next, a passage was read from the first chapter of the Gospel of Thomas, showing what kind of stories were invented of the childhood of Jesus. This chapter tells about little Jesus, when only five years old, playing by a running stream *on the Sabbath day*, how he formed twelve sparrows from soft clay, and when reprimanded by Joseph for profaning the Sabbath, he "called to the sparrows, and said to them, 'Go, fly away; and while ye live remember me.' So the sparrows fled away, making a noise."

Then other simple stories were read, showing how Jesus puzzled his teacher Zaccheus by his knowledge of the prophets before he had been taught his alphabet; how he restored to life a child that had been poisoned by a serpent; how he caused another less fortunate youth to fall dead because he jostled him, and caused those to become blind who accused him of the act.

The speaker then went on to say that most of the stress of these old writings was to establish the authenticity of the resurrection, and to explain his employment between his crucifixion and his rising. This is a space of time which the New Testament passes over entirely. According to the orthodox theory, he must have been about his father's business. The tradition early gained currency that Jesus spent that time in the under world, going there to preach to the spirits gone before, to deliver the Gospel to the old sages lingering there and awaiting his coming.

This was called Sheol, the under world, wrongly translated hell. It was a shadowy place where the dead flitted about like shades, joyless and sorrowless, waiting for the time when the message of the resurrection should come to them, when those who were willing to receive Christ should rise out of Sheol into blessedness. This story is told in all its details in the Gospel of Nicodemus, he being one of the influential people among the Jews who befriended Jesus. This passage is perhaps the finest as a work of art of any in the whole apocryphal literature.

A portion of the first chapter of Nicodemus was read, describing the appearance of Jesus before Pilate, and the tearing down of the standards in the hands of ensigns; and this was followed by reading the fifteenth and sixteenth chapters of Nicodemus, describing the descent of Jesus into Sheol, the breaking of the gates of brass and the bars of iron, and the final victory over Satan—a passage which the speaker declared to be worthy of Dante.

Mr. Teed and Hydrogen.

MR. TEED, *Dear Sir:* You assert that it is inconsistent to use the term hydrogen, signifying water-producer, if that is not its real meaning; that I ought to give it its proper name. I have no desire to quibble about mere names. The term hydrogen does not deceive or mystify the scientist; he knows that it indicates the main constituent of water, and is therefore content in the general use of the word.

In alluding to the experiment with the gun-barrel, you ask me to prove that "the oxygen and hydrogen is the substance composing the force." I deem it a sufficient answer to reply that the experiments I suggested are accepted as positive proofs of the composition of water by all modern chemists, especially the experiment of the decomposition of water by electricity, which is not open to the objections you have raised against the former experiment—objections, however, destitute of any real force and undeserving serious consideration. As evidence of my assertions, I call your attention to a work on chemistry edited by John Attfield, Ph. D., F. C. S., Professor of Practical Chemistry to the Pharmaceutical Society of Great Britain, and member of colleges in Europe and America too numerous to mention at this time, published by Henry C. Lea, Philadelphia, 1871. This work is a text-book in the New York College of Pharmacy. I extract from page 18 as follows: "Hydrogen is obtainable from its commonest compound, water, by the agency of hot zinc or iron, or by the action of either of these metals on cold diluted sulphuric acid." Page 20: "The composition of water can be proved analytically as well as synthetically, a current of electricity decomposing it into its constituent gases, twice as much hydrogen as oxygen by volume being produced."

The complimentary phrases applied to me of "a fossil of the old school," and a "fool," and as one advocating an "effete theory," don't disturb me. I am in good company, while you are alone in the advocacy of your pet theories.

In conclusion, I request, if you deem this deserving of an answer, that you will confine your remarks, as far as possible, to a statement of facts and authorities. It would be desirable, I think, to mention the names of the evolutionists who have "set aside the effete chemistry of the past three hundred years"—which, of course, includes modern chemistry as well. W. B. SICKLES.

HATRED never ceases by hatred, but by love; this is the everlasting law.

The New Scripture.

Chronicles of Simon Christianus

AND HIS MANIFOLD AND WONDROUS ADVENTURES IN THE LAND OF COSMOS.

FROM AN ANTIQUE MS. (EVIDENTLY INSPIRED), DISCOVERED BY I. N. FIDEL, IN CONJUNCTION WITH A. HOOK, ESQ.

Introductory Remarks by the Discoverers.

We read the wondrous discoveries of a Tischendorf. Fired by a noble ambition, we determined to exceed or die! We have exceeded and shall die, but we shall also live! Long after the tall grass shall wave over our honored graves shall we live in the memory of our fellows!

We said to ourselves, Surely this Tischendorf cannot have discovered all the manuscripts; there must be others left; there must at the least be *one* more; one for us to discover; one perhaps of greater moment to the world even than the one he discovered. Profoundly saturated with this impression, we instantly set about filing our unpaid bills? We were not possessed of a sufficient number. We procured others. We collected many huge bundles, and carefully, yet hastily, we filed them. Thus qualified, we rushed off to the convent—the convent immortalized by the labors of a Tischendorf, and of ourselves! Alas! our absence was mourned by all our friends. Those of them who had furnished us with the unpaid bills were inconsolable. Borne down with griefs, they mourned as those without hope, and refused to be comforted. How they prayed for our safety and our return! But enough of sorrow; let us proceed. We drew near the convent. We saw it. We gazed in mute delirium upon its illustrious and venerable walls. Ha! a man approached us! He drew nearer. We bid our beating hearts be still. He carried something in his hand! Ye gods! what was it? Was it a manuscript? No, it was an iron vessel, such a one as is used for the carrying of ashes. For a moment we were irresolute; but our courage quickly returned. We looked at each other. We glared aloud! By intuition, by inspiration led, we rushed upon the man, and overturned him! The vessel was full to the brim with ashes; yea, pressed down and running over! Like famishing ghouls we dug into them with our fingers; dug until the ends thereof were red with crimson gore! But our reward was full, and great, and glorious, and fat! Oh, Jupiter Pluvius, how fat it was! At the bottom of the vessel was a manuscript!!! We laughed, we shouted, we yelled with unspeakable joy. We threw our hats into the clouds, and they NEVER came back. We danced upon an empty stomach! The owner of the stomach—he whom we had overturned—made violent objections! The wretch, the craven, the ineffable dolt! Bitter and breathless punches we heaped upon him, and at length we silenced him and danced in peace! Presently we examined our treasure. Death, desolation, and despair! it was incomplete! We were speechless, and we howled with many and very grievous howlings. We shrieked until the echoes of Lebanon awoke! It availed us nothing, no, not anything. The manuscript was still incomplete. Ha! we said, We will awake the man, mayhap he can tell of the remainder. The dolt refused to open his eyes! Yea, though we kicked him untiringly, and with unflagging zeal battered him with the iron vessel, did he yet remain silent! We said, We will awake him or perish; we will move the vast heavens, the green earth, and the portly Lord Mayor or do it. We nerved ourselves for the effort and yelled ferociously. At the terrific, appalling sound every button departed, and the welkin and the vesper bell rang again. Buttonless we could shout better, and we shouted. At the hideous clamor the birds of the air fell down dead with fright; the convent reeled to and fro and fell through into the cellar, and the heavens were rent asunder! We looked up, and lo! there was something coming down! The heavens were indeed rent asunder and manuscripts were falling through the opening! Swiftly they descended and fell around us, a mountain, a very Alp of manuscripts! Joyfully we we began the ascent—the ascent of the mountain of manuscripts. Covered with glory, and dust, and creeping things whose legs were innumerable, we at last gained the summit. We sang three Te Deums, and began a fourth. Suddenly we saw a manuscript that was incomplete. We threw ourselves upon it, we clutched it and each other, and rolled to the foot of the mountain. With a trepidation vast, immense, we brushed away the cobwebs and gazed in rapture upon our treasure. It was the missing portion of the manuscript we had found in the iron vessel!! Fearful lest we should be robbed of the glory due to us, we instantly fled. Breathless we arrived in England—London—Fleet Street! With an unutterable joy and a pride unspeakable, we place the invaluable, the precious, the priceless manuscripts before an admiring, a discerning, a MUCH-BELIEVING public. Farewell. [TO BE CONTINUED.]

GOOD people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier,

CURATE OF THE ROMISH CHURCH IN FRANCE, WHOSE VIEWS UPON THEOLOGY WERE NOT PUBLISHED TO THE WORLD UNTIL AFTER HIS DEATH.

Proof the Second continued.

But nothing is more easy than to refute such reasonings or to demonstrate the fallacies of such testimonies. For, in the first place, the arguments that our Christians draw from their pretended grounds of credibility may serve equally to the establishing of either a truth or a lie; seeing, in fact, as we do, that there is no creed, however false, that does not pretend to rest itself upon like grounds of credibility; not one that does not pretend that its doctrine is sound and true, and which, at least in its own way, does not condemn all vice and commend the practice of all virtue. There is not one that has not had its learned and zealous defenders who have suffered persecution for the defense and maintenance of its dogmas; and finally, not one that does not pretend to have had prodigies and miracles wrought in its favor. The Mohammedans, the Indians, the pagans, allege such in favor of their respective religions, as well as the Christians. If our Christians pride themselves so much on their prophecies and miracles, the heathen do not pride themselves one whit less on theirs. Thus it happens that any advantage which might be derived from these pretended grounds of credibility are likewise to be found in about equal proportion in all other creeds whatsoever.

This being the case, as the study of all history and the practices of all creeds and religions show it to be, it follows, evidently, that those pretended grounds of credibility to which our Christians attach so much importance are put forth equally by all other creeds whatsoever, and consequently cannot be regarded as sure and certain proofs and testimonies of the truth of either their creed or of that of any other. The inference is self-evident.

Secondly: To give an idea of the connection between the miracles of paganism and those of Christianity, might it not be said, for instance, that there are more reasonable grounds for believing Philostratus in what he relates of the life of Apollonius than there are for believing all the Evangelists together in what they relate of the miracles of Jesus Christ? because we know, at least, that Philostratus was a scholar, learned and eloquent, that he was the private secretary of the Empress Julia, the wife of the Emperor Severus, and that it was at the request of that empress that he wrote the life and wonderful actions of Apollonius—a certain proof that Apollonius had made himself famous by great and extraordinary actions, since an empress so esteemed him as to order an account of his life to be written expressly for her own use; nothing of which can certainly be said of Jesus Christ, nor of those who wrote concerning him, these latter having been but rude, ignorant men, uncultured and untaught, with not even sufficient intelligence among them to record with order and coherence the facts they tell us of, or to prevent them from contradicting each other both frequently and grossly.

And, with regard to him whose life and actions they profess to describe, had he really wrought those miracles and good works that have been attributed to him, he must infallibly have risen to high repute in men's eyes; he must have been admired, have had statues erected in his honor, as for a god; instead of which he was regarded as an obscure individual, a fanatic and an impostor. Josephus, the Jewish historian, after having spoken of the greatest miracles said to have been accomplished in favor of his nation and his religion, forthwith diminishes our faith with regard to these, and even renders them suspicious, by saying that each and all are at liberty to believe as much or as little as they like of his statements—a sure sign that he had but slight belief in them himself. This is why the most judicious regard all such tales and legends as so many fabulous narratives.

All that can be said upon this subject distinctly proves that these pretended miracles can be equally imagined in favor of what is false and vicious as in favor of what is just and true. And this can be proved by the testimony of what the Christians themselves call the Word of God and by the testimony of him they worship; for their books, which they say contain the word of God, and Christ himself, whom they worship as God-made man, set down and affirm that not only are there false prophets—that is to say, impostors who proclaim themselves sent of God, and who speak in his name—but further set down and affirm that these impostors do work, and will continue to work, such prodigious miracles that even the just will come near being deceived and led astray. (See the Gospel according to St. Matthew, chap. xxiv, verses 5, 11, and others.)

Moreover, these pretended miracle-workers require us to believe in their works and to utterly disbelieve n those of the opposite party, thus mutually destroyng one the other.

It happened one day that one of these false prophets, named Sedecias, seeing himself contradicted by another of his tribe, called Micheas, smote the latter on the cheek, saying to him, humorously, "I should like to know by what means the spirit of God has left me to go over to thee."

But how could these pretended miracles be witnesses of the truth, since it is quite clear that they never happened? For it should be ascertained: 1st. Whether those who are said to be the authors of those narratives are really such; 2d. Whether they were men of probity, worthy of belief, wise and enlightened, and whether they were not prejudiced in favor of those of whom they speak in such laudatory terms; 3d. Whether they had well examined and considered beforehand all the circumstances of the facts they record—whether they had a thorough knowledge of such facts, and recorded them faithfully; 4th. Whether the books or ancient annals that record all these great miracles have not been tampered with, falsified, and corrupted, in the course of time, as has been the case with so many others.

If we consult Tacitus, and a number of other celebrated historians, on the subject of Moses and his people, the Jews, we will find that they were regarded as a nation of thieves and robbers. Astrology and magic being at that period the only sciences in vogue, and as Moses was, it is said, well versed in the wisdom of the Egyptians, it was not difficult for him to inspire in the breasts of the children of Jacob, rustic and ignorant as they were, a sentiment of veneration for and attachment to his person, nor to lead them to embrace, in the misery in which they found themselves, the yoke he desired to impose upon them. All this is quite different from what both the Jews and the Christians would have us believe. By what certain rule are we enabled to determine why we should give credence to the latter rather than the former? Assuredly, there is no likely reason for so doing.

There is likewise as little certainty, even as little likelihood, touching the miracles to be found in the New Testament, as in those of the Old, to be able to fulfill the above conditions. It would be useless to advance that the annals which record the facts contained in the Gospels have ever been regarded as holy and sacred—that they have been faithfully handed down without any alteration of the truths contained in them—since it is perhaps for these very reasons that they should be looked upon with suspicion, and would be all the more altered and corrupted by men who hope to profit by them; the usual habit of the authors who transcribe this species of annals or history being to add, retrench, or change whatever they please, to suit their own design or interest. And this not even the Christians themselves can deny; since—without mentioning numerous other grave and learned personages who have acknowledged the additions, the retrenchments, and the falsifications which have been practiced at various times and seasons on what they are pleased to call sacred history—their own Saint Jerome, a famous doctor among them, explicitly says in divers portions of his prologues that they have been corrupted and falsified—they being already in his day in the hands of all sorts of persons who added to or retrenched from them anything they pleased—and this to such an extent, he says, that there were as many different versions extant as there were different copies. (See his prologues to Paulier, his preface on Joshua, that on the Gospels to Pope Damasus, his epistle to Galeate, his preface on Job, that on the Psalms dedicated to Paul and Eustachius, etc.)

With regard to the books of the Old Testament in particular, Esdras, priest of the law, bears witness himself of having corrected and restored, as a whole, the pretended sacred books of his law, many of which had been lost, and more of which had been corrupted. He divided them into twenty-two books, according to the number of letters in the Hebrew alphabet, and composed several others, the doctrines contained in which could be communicated to none but the wise men. If these books were some of them lost and more of them corrupted, as both Esdras and the learned Jerome have so explicitly declared in so many places, there can then be no certainty with regard to their contents; and as for what Esdras says of having corrected them and restored them as a whole by the inspiration of God himself, there can be no certainty of that, either, seeing that any impostor could affirm as much.

[TO BE CONTINUED.]

PROF. TYNDALL, in the last of his six lectures recently delivered in the Royal Institution, London, gave his juvenile audience a very clear idea of the difference between visible and invisible heat. Light is the result of waves of luminiferous ether, which strike against the retina. Heat is also the result of ether waves, but we do not require, of course, any special organ to feel them. Heat waves, which give also the sensation of light, produce what is called visible heat. Heat waves which do not effect a sensation of light produce what is known as invisible heat. The illustrations were admirable, as usual.

HE who is thoughtful, blameless, dwells alone, does his duties, if free from desire has attained the highest end—him indeed I call a Brahmana.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, FEB. 23, 1878.

"Political Organization."

In our last issue appeared an article under this heading, to which we did not have time to append a few words in response. It seems to us that brother Wolff struck the key-note for true reformative political action. Our political parties are as corrupt as they can be. Dishonesty and incompetency are the qualities that rule our country, and we are "going to the dogs," or to political and financial degradation, as rapidly as a people can. It is time for honest, earnest men to act in concert and make herculean efforts to save our country from shipwreck and ruin. O that an HONEST MAN'S PARTY could be inaugurated; that every Liberal in the land would join it; and that the number of honest men might increase ten-fold—yea, fifty-fold! The great curse of our nation is moral and political dishonesty. It is ingrained in the very natures of the people. Almost everybody, especially the ruling spirits of the country, is seeking to gain advantages over somebody else, and to take from society more than they give it. Our Christian civilization has proved a failure; our country is paralyzed, and the cities are reeking in dishonesty, corruption, and villainy. Priests and their followers, rulers and the masses, are alike in the great pit of national and moral fraud. If this is the best Christianity can do, it is time it was discarded and something better taken in its place. If it succeeds no better in saving our souls—and it will not—than it has in securing our national prosperity and happiness, it is to be feared that we are all doomed to the "demnition bow-wows" sure enough! But let men learn to be *honest* in a private capacity and in a public capacity. Honesty, a rare virtue in these days, is a thousand times better as the governing motive power of a people than all the cunning, sharpness, and political dishonesty that ever was practiced. We must begin at the foundation, and be honest in a private capacity first, and then in whatever public capacity we may be called upon to fill. Let us not try nor hope to gain justification nor happiness by the good deeds of another, but of our own. If it is commendable for another to be honest and true and noble, it is equally as grand and good for every man to do what is true and honest. Selfishness is an essential quality in the human breast, and leads to exertions necessary for our present and future well-being; but the people have fostered it too much. They have too much made it the leading incentive to all our actions and conduct. We care too much for self, and not enough for others; we are too willing to benefit ourselves at the expense of others. If we would all learn to be half as anxious for the good of others, and for the general good, as we are for our own, the world would be immensely the better for it. In promoting the happiness of others we increase our own. It is the best men who study the general good and the good of their fellows as much as their own. O that we had far more honest men, good men, true men! It matters little what their theological views may be if they are only actuated by the higher principles of manhood and good-will to the human race. O that we were able to fill the ranks of our leaders, rulers, and law-makers with this class of men!

O for an honest political party, governed by honest purposes! Can such a one be organized, in which demagogues and political tricksters will not be able to gain control? Is not the object worthy of an earnest effort to accomplish it? Let those who think so be willing to co-operate and move forward in unison. With friend Wolff, we think the Liberal League has most commendable objects, but it does not meet the most vital questions of the day. As important as its provisions are, others are more urgently demanded.

Shall the Liberals of the United States unite in political action? is a question that must soon be decided. We would answer this question in the affirmative. We can number, in the aggregate, hundreds of thousands of voters, and though we may not alone be able to fill places of trust and public service, united we may wield a powerful influence in that direction. Can we not run on the broad ground of honesty and equality, and induce many thousands to join us? Friends, what shall be the response?

We regret that an error in the address of friend J. B. Wolff escaped attention in our last. It is 920 F street, Washington, and not L street, as given.

The Great Religions of the World.—Continued.

It is but proper that a little consideration should be devoted to the religion of the Roman people. Though they borrowed their gods mostly from the Grecians, their religion was essentially different, inasmuch, as their characteristics were unlike the Grecians. The latter were poetical, witty, and fond of pleasure and mirth; the former were a matter-of-fact people, who looked more to utility than to imagery and fancy. The same difference was observable in the characteristics attributed to their gods. The gods of Olympus engaged in festive sports, and sought amusement and pleasure, whereas the gods of Rome were practical, not theoretic; prosaic, not poetic; earnest and serious, not gay and sportive. Herein was exemplified the general rule that the gods of a people partake of the nature and characteristics of the people who devise them and worship them. If the makers of the gods are jovial and happy, so will be their gods; if, on the other hand, they are grave and taciturn, so will be their gods; if they are warlike, cruel, and revengeful, their gods will possess the same qualities. The gods of Rome, says Hegel, are not human beings, like those of Greece, but sullen, malicious gods made by the understanding, even when borrowed from Greek story. They were worshiped, also, in the interest of the practical understanding as givers of earthly fortune. The worship of the Romans was a utilitarian worship, and not one of love or emotion. The religion of Rome was a religion of the State, and with the Romans Church and State were thoroughly united. The religion of the Roman people has been aptly termed a religion of the State. The church of Rome contained little of dogmas or doctrines. Its truths were aimed to be taught by spectacles and ceremonies, and this principle was frequently carried to the point of severity.

Jupiter was the chief god of the Romans, and was considered the "Father of Heaven," and "Father of Light." Many temples were erected to him under different appellations, as Optimus Maximus, Imperator, Victor, Invictus, Stator, Prædator, Triumphator, and Urbis Custos. He was regarded as the supreme god over all.

Juno and Minerva were goddesses of the imperial order and ranked with Jupiter on the Capitoline Hill. Juno was the queen of heaven, and the goddess of womanhood, while Minerva was the goddess of wisdom, intellectuality, and learning. Thus, the trinity, among the Romans, consisted of Jupiter, Juno, and Minerva, and in them are to be discovered some of the characteristics ascribed to the Christian trinity.

Among the most noticeable gods of Rome may be named the Sabine god, Janus, the god who presided over beginnings and endings, openings and shuttings. It was for him was named the month of January, which begins our year.

Among the subordinate deities were Vertumnus, Faunus, Vesta, Apollo, etc.; and as gods representing the powers of nature, they had Sol, the sun; Luna, the moon; Mater Matuta, mother of day; Tempestates, of storms and tempest; Vulcanus, an old Italian deity; Fontus, the god of fountains; Neptunus, of the ocean, etc. They also had Tellus, Saturnus, Ops, Mars, Silvanus, Terminus, Ceres, Liber, Flora, Pomona, Pales: etc.

The religious worship of the Romans was ceremonial and elaborate, consisting of sacrifices, prayers, and festivals, of which they had a large number. Their year was full of festivals, which were dedicated to their several deities, and in the observance of which, they were scrupulous. They also had days of purification, atonement, etc. They regarded themselves as a very religious people. They had an abundance of priests, sometimes denominated Flamens, and were devoted to their special deities. One order of the priesthood was called Salii, and from early times were called priests of Mars. The Luperci were another order. There is no doubt but that the masses were sufficiently taxed to support their ecclesiastical gentry.

The Vestal Virgins were an order of young ladies whose office it was to tend the fire of Vesta, and prevent the evil omen of its extinction. They were selected when very young; and were required to serve thirty years; they had a large revenue, and enjoyed the highest honors, and to strike them was a capital offense. If a criminal about to be executed met one of them, his life was spared. Dignitaries of the State were required to pay them honor. They assisted at theatres, feasts, and public entertainments. Their presence was supposed to ensure peace and prosperity. They prepared the sacred cakes, took part in the sacrifices, and took charge of the holy serpent, feeding him, etc., etc.

The Augurs were a class of prophets who were appealed to about events to take place. They made their calculations by omens and signs. The Romans when at prayer covered their heads so that no sound of evil augury might be heard. They had many forms of prayers and they were required to be repeated three times to be efficacious.

The Romans as religionists possessed a great amount of liberality. While they were closely wedded to their own gods, they were entirely tolerant toward the gods of those who went to reside among them. Whether Jew or Gentile, they were perfectly willing they should enjoy their religious preferences and worship their god or gods as they chose. They did not persecute other religionists because they did not bow down and worship the same gods they did. In this respect, they were a good example for the devotees of some other religious systems.

The decay of the Roman religion was commensurate with the decay of their nationality. In fact, as a rule, the religion of no people has outlived the national life of that people. All in all, there have been much worse systems of religion in the world than the old Roman, even as there have been worse systems of civilization.

[TO BE CONTINUED.]

Open Letter to D. M. Bennett, No. 2.

DEAR SIR: When I wrote you my private letters and the communication in THE TRUTH SEEKER of Dec. 8, 1877, I expressed my opinion and appreciation of what I thought you were doing for the cause of Liberalism, and I was willing to help you with hand and heart. But you have compelled me to change my opinion by your wrangling criticisms and your peculiar way of slandering other editors who do not say amen to everything you say, and by misconstruing good endeavors. If you had followed the kind advice of B. F. Underwood—in your paper of Jan. 19, 1878—and others, you would have abstained from publishing another vituperative editorial, wherein you display a great deal of vanity in the lowest form of slander, "contemptious pity" for the "average of editors," and manifest more speculation and jealousy than Liberalism. As you have referred to personal matters between you and your "average editors," please answer the following questions:

1. Did you act in accordance with the advice of Mr. Asa K. Butts regarding the introduction and circulation of THE TRUTH SEEKER?

2. Did you use the mail list of *The Index* when your sheet was started? and who got it for you?

3. Did you give us a true statement of the conversation with Messrs. McKesson & Robbins in your communication "Off the Track," published in *The Index* of Jan. 31, 1878? and did Mr. Robbins say if another party (named at the time) would coöperate, they would also?

4. When Mr. Abbot says that "Anthony Comstock, having been proved unfit to exercise the great powers of his present appointment by manifest abuse of them to purposes of bigoted persecutions for opinion's sake, ought to be summarily dismissed, and that the possibility of similar abuses of authority in the future ought to be effectually guarded against by strict and precise legislative provisions," and other good kind advice, what motive have you to charge *The Index* with "an effort is apparently made to defend Anthony Comstock?"

5. Have you in all your various denunciations against Comstock, with which you have bored the readers of THE TRUTH SEEKER, and almost made a martyr of Comstock, said so much against him and his transaction as Abbot does in that short sentence?

6. If Mr. Abbot or any editor or citizen had used such means to circulate a petition as you are charged with by Messrs. McKesson & Robbins in the New York *Tribune* of January 3, 1878, would you not consider it your imperative duty as a moral Liberal editor, to make inquiry and to use your best efforts to guard the reputation of true Liberalism either against the charge or the offense?

7. Did Col. Robert G. Ingersoll have to pull the wires in the office of the "Postmaster-General and other dignitaries," and was a hint from Washington to the District-Attorney necessary?

8. Can and ought a protege to influence United States' dignitaries to change an existing law and the decision of a district attorney who ought to be competent to judge whether a person should be tried or not?

6. Will you not try to abstain from your harshness and irreverence, and from misrepresentations of those who feel kind towards you, and are true to the good cause, and not over-rate your doings, influenced perhaps by vanity and silly flattery? I ask you not "from reverence for ancient legends, myths, and dogmas," or a belief in a Christ, or "gods and demi-gods," but for your, and for genuine Liberalism's, and for humanity's sake. Sincerely,

CARL H. HORSCH, M.D.

Dover, N. H., February 10, 1878.

AN OPEN REPLY.—Although our correspondent manifests a not very friendly feeling towards us, and though some of his questions are almost impertinent, not to say insolent, we will endeavor to answer them in as amiable a spirit as possible. We doubt not we have faults that are more or less apparent to our readers, among which perhaps *vanity* is conspicuous, but we try to be governed by upright motives, and our aims are to work in promoting the general good. We have felt that some of our brother editors have acted very meanly towards us, and that without cause. We have felt that they have endeavored to blast our reputation and to bring us into disgrace in the eyes of the Liberals of the country. We have been stung to the quick by this ungenerous treatment, and it is quite possible that while smarting under the consciousness of such treatment we have been a trifle bitter and severe, but we hope we have not been unjust. Far be it from us to censure our friend for the partiality he evinces for his favorite. He has a perfect right to exercise his preference, and we would be the last person in the world to deprive him of it. Now for replies to his interrogatories, and as they are extremely direct and personal, we will answer them in the same personal manner:

1. I did not act in accordance with advice from Mr. Asa K. Butts regarding the introduction and circulation of THE TRUTH SEEKER. I started it and circulated it before I ever knew him or had received a letter from him. He has never attempted to advise me or control me.

2. I might have used a part of the mail list of *The Index*, though I cannot say positively that I did. I obtained lists of names from several friends which I made a slight use of to the extent of sending out a limited number of sample copies, and for no other purpose. I had the list of *The Iconoclast, The Radical*, and several smaller lists. Among six thousand names furnished by a friend, I presume was a portion of *The Index* list, but the party had a right to the possession of the names, and I obtained them in an honorable, legitimate way. I certainly did not steal them. I did not obtain them as *The Index* list, nor did I ever attempt to induce a patron of *The Index* to leave the support of that paper.

3. I gave a true statement of the conversation I had with

Mr. Robbins so far as my memory served me. He did say to me that he would coöperate with me by allowing the firm name to remain on the circular if a certain other party would do so. After I so explicitly stated this case, two or three times before this, it seems hardly necessary for friend Horsch to put this question. If he did not believe me then, probably he will not now. He will, of course, do as he pleases in the matter.

4. This is a long question—if it is a question—and not extremely clear. My motives were laudable, so far as I am able to judge, In a five-column article Mr. Abbot not only applauded and sustained Comstock but he endeavored to destroy the force of the petition to Congress I had circulated to be signed for the repeal or modification of the unconstitutional Comstock laws. Subsequently he introduced into his editorial columns an advertisement unfavorable to myself, for the purpose of showing to his readers that I had been guilty of forgery and falsehood, giving this as another reason why the petition should not be signed. This I regard as unfraternal, unkind, and unmanly.

5. I will leave Dr. Horsch and others to answer this question. I certainly have said some things about Comstock that Mr. Abbot has not said, but I will not pretend that I have said it as well or as tersely as he would have done. I only did my best. It is true he has talked on both sides of the Comstock question, while I have occupied but one side.

6. If Mr. Abbott had gotten up a petition calling for action of Congress, and had done precisely as I did, I should not have lifted my voice or pen to oppose his efforts. I think I should have treated him much more kindly than he has me.

7. This question is stated unfairly. Col. Ingersoll did not "pull wires" nor do anything in the slightest degree improper. He simply sent copies of the two tracts upon which I was arrested and indicted to the Post-office Department and asked the question whether it was the purpose of the Department to prosecute persons for sending such matter through the mails. He took occasion also to say that he should defend my case not only before the District Court here, but before the country; but there was no pulling of wires in the matter. Col. Ingersoll may be regarded as a straightforward man, and in my opinion took the correct view of the situation. Abbot, Peterson, and Payne saw fit to take up on the other side—the side of "purity," perhaps—but I will leave it with my readers to decide which was nearest right. I obtained this information in reference to Col. Ingersoll *direct*, and Dr. Horsch can rely upon it that it is correct.

8. "United States dignitaries" can be and are influenced by various circumstances and individuals, sometimes for good, sometimes for ill. It is certainly to be desired that they may be influenced by no worse nor more mercenary person than Col. Robt. G. Ingersoll.

9. I shall endeavor at all times to perform my duty and do the work I have in hand according to the best judgment I possess. I shall always claim the right to express myself frankly and plainly, even though to some persons who are but partially out of the bonds of superstition I may be considered a trifle "irreverent." I shall try to do nothing really wrong, but I shall not feel it obligatory upon me to gauge my conduct or my language by any standard or regulation prescribed by F. E. Abbot or any other person, even the propounder of these conundrums. Had my questioner asked if I would be a good boy and not be so naughty as to deviate in thought or language from the course so ably and so kindly marked out by *The Index*," it would have been as pertinent as the question he did put, and as respectful to myself. I may overrate what I do, and may be "inflamed by vanity and silly flattery" but I shall continue to use my feeble abilities to show up the errors of the past, point out the duties of the present and future, and do all in my power to advocate the constitutional rights and liberties of American citizens. I cannot expect my style will please all, nor that every one will approve of just what I say and do on every occasion, but I hope to meet the appreciation and commendation of a majority of American Liberals, and those who condemn my efforts and objects have the privilege of taking as little stock in them as they please.

Hoping my friend will feel satisfied with my replies to his queries, I am respectfully and fraternally,

D. M. Bennett.

Mrs. Clara Neyman gave a most interesting discourse last Sunday afternoon in Science Hall before the Church of Humanity. Her subject was "What Shall be the Religion of the Future?" She took a comprehensive survey of the religions that have existed in the world, with their mysticisms, supernaturalism, and absurdities, and afterwards marked out in beautiful language what should be the true religion of the future, which should be the *Religion of Humanity*, the religion that will aim to make our fellow-beings better and happier, a religion that will transfer our duties and reverence from an imaginary being above the clouds to our brothers and sisters all around us. By following out the inculcations of this religion, a paradise might be made of this vale of tears. Mrs. Neyman is prepared to lecture before Liberal societies in various parts of the country and at reasonable prices. Address, 97 Maiden Lane, N. Y.

James W. Stillman addressed the Spiritualists at Harvard Hall, in this city, on Sunday evening last, on the subject of "Reform in Education." He discussed the subject from the materialistic standpoint, advocating an entire reconstruction of the present educational system, urging the claims of pure science, and the total abolition of all purely theological instruction. The lecture was listened to with marked attention, and was well received by the audience.

Let it be remembered that every new subscriber whose name is sent in for The Truth Seeker is a helper in the good cause of human progress. Every one who can add a name to the list of truth seekers is doing a good deed. Price, $3.00 a year, $1.50 for six months, $1 for four months, or 25 cents per month. Almost any person can try it for a few months. Remember, to new subscribers, for $3.50 we send the paper one year and a copy of the "Humphrey-Bennett Discussion," or "Thirty Discussions and Bible Stories," or "The Truth Seeker Collection." For $5.00 we will send the paper one year and "The World's Sages, Thinkers, and Reformers," or "Analysis of Religious Belief," by Lord Amberley, or Thomas Paine's great works in one volume, or four volumes of "The Truth Seeker Tracts," bound in cloth, and all sent postage free. Let us have a few hundred more names upon these terms.

Maria Monk and Her Awful Disclosures, a new and revised edition, being No. 9 of the Holy Cross Series, we have now in the press. It will be ready to send out in a few days. This work gives an interesting insight into convents and convent life, exposing the evils committed in the name of sanctity and holiness. 200 pages; paper 50 cents; cloth 75, including postage. For sale at this office.

"The Mother of Harlots," or Popery dissected, being No. 2 of the Holy Cross Series, is in preparation and will be out in two or three weeks. Over 200 pages; paper, 50 cents; cloth, 75 cents, postage included. Orders are in order.

Just ready.—"Priestly Celibacy," and "Sister Lucy and Her Awful Disclosures," being numbers 10 and 11 of the Holy Cross Series. Prices, 15 and 10 cents respectively.

W. F. Jamieson has been debating with Elder W. J. Orem (Adventist), in *Pleasanton, Kansas*. Elder Orem told Mr. Stephen Decker, "You promised me that I would meet a gentleman in Mr. Jamieson, and I have." Liberals can afford to be gentlemen in debate as elsewhere.

Bro. Moses Hull lectured last Sunday evening at Harry Hill's. Subject, "God's Revelation—What It Is and What It Is Not." It was listened to with much attention and interest. On to-morrow evening he delivers a discourse at the same place on the popular subject of Hell. The interim he has spent in this city and has been helping us in The Truth Seeker Office. He is willing to do almost anything that will advance the good cause.

Tucker's Radical Quarterly Review.—It is with deep regret we learn that this talented and finely executed Radical periodical is compelled to suspend its issue. It would have been a grand thing could it have been sustained, but it is a hard time for publishers. "Let him that thinketh he standeth take heed lest he fall."

Mr. T. C. Edwards, who for a few months has been engaged in the office of The Truth Seeker, has returned to his home in Vineland. May health and prosperity attend him, lo these many years.

Numbers 1 and 5 of the present volume are exhausted and cannot be supplied. Other numbers are to be had.

Communications.

The Truth Seeker and Infidelity.

Having at an early age, been schooled into the Presbyterian creed and given the prime of my life to the study of dissemination of the Calvanistic theology, I feel prepared, in my humble way, to judge and to speak of the most liberal opinions of Freethinkers. As General Jackson's organ said, "The world is governed too much," may we not yet more certainly say, It believes too much. Patient investigators of science, of which Tyndall is almost chief, seem to me more modest, not to say honest, than professing Christians. These believe, and often affirm they know certain dogmas proscribing such as do not, while scientists are careful to stop as their evidence stops, admitting that they know only what they have patiently learned, and tolerate all ignorance, errors, creeds, and even bigotry.

The Truth Seeker, is certainly doing a good work in this line. For four weeks I have mourned its loss, as a change of post-offices has, as I have just learned, put it into the hands of a namesake, which hereafter is to be corrected. My loss, however, I am glad to say, has been his gain, and if he and others and all of us would but appreciate the priceless value of free, honest thought and discussion, circulating to our utmost the papers maintaining them, our race would beyond all question start hopefully up the ascending grade. But the hue and cry is raised of Infidelity. The editors and papers are Infidel, and this, in the minds of unthinking, priest-ridden masses, damns them. How sad that so many of our kind go by sound instead of sense. A New England town once asked Franklin (certainly not a Christian) to give them a bell for their church, but tendering instead a library, he remarked that he thought sense was better than sound. Shall we not all concur? Where is the man or woman of any brain or candor who believes all things, those in the Bible not excepted? Can any sane person take it all literally as it reads? Even its chronology and conflicting dates are now admitted errors by most theologians, certainly by all even superficially read in geological facts. True, as Shakers interpret round the material resurrection, so do distinguished theologians interpret round the Mosaic chronology of creation. But the sound legal and logical maxim asserts that unambiguous language admits of no misinterpretation.

But could we allow them to thus construe themselves out of Infidelity, there is no escape from the orthodox testimony against the orthodox. Ishmael like, the hand of nearly every church is against nearly every other. I have heard the leaders of the United Presbyterian church, holding rigidly to an inspired psalmody, denounce Watts and all of like sentiments as Infidels for advocating and offering will-worship. Wesley denounces Calvin and his predestinating followers as blasphemers in virtually making God the author of sin, while they unchurch and indeed unbible all Arminians as denying all the strong passages of Scripture explicitly stating the sovereignty of God. Albert Barnes, on Galations, alleges that Luther was an outrageous slanderer and blasphemer in saying that Christ (by imputation) was the greatest of sinners. After trying to prove to an able clergyman's congregration that the Bible did not justify the drinking of alcoholic wines, I repaired to his pleasant abode and partook of his nice dinner. Then, in the parlor, he asked me what I thought of the Samson, fox-fire-and-corn story. Expressing doubt, I asked him in return the same question, to which he frankly replied, "I don't believe a word of it, since the man most likely never saw half so many wild foxes, nor ever caught a half dozen, nor could he keep a single fire-brand upon a single tail, or two together" (Judges, xv, 1–5); nor could the good parson more readily have assented to the story of the unprecedented slaughter, with the unprecedented weapon, which follows in the same chapter, or the no less incredilbe one of his getting, by the Lord's help, water from the jaw bone used in the slaughter. Why not all of us be truth lovers and truth seekers, learning and obeying the good laws of nature around us? These will be found, as far as experience extends, inflexible, and are so ordained for our safty and repose. Let any power or any faith disturb these vital and all-important laws, and we could no longer live awake or sleep in peace. Then, to such as reproach us with the Infidel epithet, we reply, "Physician, heal thyself."

South Union, Ky., W. Perkins.

How Honest Laborers are to be Imprisoned.

The State of New York has a bill introduced into its Legislature to build workhouses for the imprisonment of tramps. The bill provides for the creation of a new office; that of superintendent of workhouses. The salary is to be $4,000 a year, with clerk-hire and traveling expenses not exceeding $2,000. The number of workhouses, or prisons in reality, to be hired or built are unlimited. The expenses of these workhouses are to be paid by the State.

On the first conviction, a vagrant cannot be committed for over six months. On a third or any subsequent conviction, no time is to be specified for which the vagrant shall be detained. Under this provision, a man or woman may, for mere vagrancy, without trial by jury, and under commitment by a single magistrate, be imprisoned at hard labor for life—a sentence that would not be imposed upon any person for idleness if tried by a jury.

Capitalists and thieves not satisfied with robbing the people of what little they have had, and what they should have had—the public lands that have been given to railroads, accompanied by subsidies that come from the masses, which have been used to oppress the very ones that produced it for them—now propose building prisons to confine the people, who they have compelled to go tramping about the country searching for work and begging for bread. They think it an excellent idea to build workhouses and then force the many laborers that are out of employment, under the pretense of vagrancy, to work in them, the products to be divided amongst the few that will compose our oligarchy. If the thousands of honest laborers that are tramping about for the want of employment are put in workhouses and made to manufacture, it will lessen the manufactories, and consequently throw a great many more out of employment, who will be obliged to go tramping and ultimately join their fellow-laborers in the workhouse.

Thus, the manufactories will diminish, and the workhouses increase; then these tyrannizing rascals who have fought so hard to subjugate labor will have their work consummated.

There are probably ten persons now tramping about where there was one a short time ago. It is claimed these persons will not work if work be provided; that they are living this wretched sort of a life from mere choice, not compulsion. This infamous falsehood imposed upon them I contradict. Six years ago we had no tramps worth mentioning, but bad work for all that would work, and they all employed themselves. If idleness is their choice now, why wasn't it then?

Instead of introducing bills into legislature to imprison laborers and spending thousands of dollars in erecting workhouses, paying officers and clerks exorbitant salaries to superintend these usurping institutions, they should pass bills to give each individual a portion of land. The money States would expend in building workhouses and paying officers, let it be loaned to the people to go upon and furnish the lands with stock and utensils. By so doing they will make the unemployed honest and respectable citizens—not vagrants and criminals. If we had had the thieves that committed the great embezzlements within the last quarter of a century, such as Government officials, railroad contractors, Tweed rings, and saving's bank operators, within the walls of our State prisons before they had committed any robberies, we would not have any tramps now.

Ray Chapman.

Communications.

A Church Scavenger.

EDITOR OF TRUTH SEEKER: Neither you nor G. F. T. should be too hard on Comstock. While making himself exceedingly offensive to those who love the truth, is he not doing a certain amount of dirty work that it is extremely necessary to have done in order to purify society and protect the people against the moral and spiritual poisons that are festering in our churches? Are not the scavengers, the soap-fat men, the ashes-and-swill-gatherers, the street-sweepers, the sewer scrapers, and the purifiers of our slop-sinks and water-closets really the most important members of society? Do they not keep the poisonous miasmas from the air, diseased germs from our blood, and the pestilence from our homes? Does not the church need its scavenger, as well? If Comstock chooses to engage in that work, though making himself a necessary evil, will not good grow out of the service? How would the corruption festering in Plymouth church ever have been brought to light and Christian churches cleansed of their moral and spiritual rottenness if Anthony Comstock had not arrested Victoria C. Woodhull on a charge of publishing obscene literature, when she simply told the truth in regard to the actions of the Plymouth church pastor? How could the rottenness of our courts, the injustice of our laws, have been so clearly demonstrated if Comstock had not arrested George Francis Train for obscenity when he simply published extracts from the Bible in the Train *Ligue* with his Beecher comments thereupon? When arraigned in court on the charge of sending obscene literature through the mails, Mr. Train pleaded guilty, and said he had been publishing extracts from the Bible. Had the law been enforced, the Judge should have executed the penalty of fine and imprisonment for violation of the law, and have done with the case. But not so; the Judge, contrary to the law and the rules of the court, compelled him to plead not guilty, and put him in the Tombs to await his trial because he would not accept bail. What was the necessity of a trial when the prisoner had confessed his guilt? Why should a man go throgh the farce of being sent to jail to await a trial to prove him guilty of something he had already confessed he had done? Mr. Train had the manhood to refuse bail and to stick to the Tombs until the parties who put him in should take him out. And there, after six months' incarceration, instead of trying him for the crime for which he was arrested, they thought a man who would stick to his word and who would stand firm for the truth must be insane, and so they tried him for insanity instead of obscenity. It seems that both the Church and the courts in this country have become so corrupt that they don't know the difference between insanity and obscenity, so the Church arrests a man for obscenity and the courts try him for insanity. With such a man as Beecher in the pulpit, and such a man as Benedict on the bench, and a man like Anthony J. Comstock to do their dirty work, we are not surprised that their heads are muddled upon this subject.

The arrest of Mrs. Woodhull by this Plymouth church tool was a direct assault upon the liberty of the people and upon free speech and a free press—the bulwarks of our republic. By the arrest of Mr. Train, they not only violated the rules of the court, but the judges of the court broke the law, and absolutely made it condemn the Bible as an obscene publication. But Truth will vindicate herself, even if she waits until the columns of THE TRUTH SEEKER are opened for her to do so. When trampled upon, she always brings her strongest champions to defend her, and, standing in the front ranks, these champions draw their two-edged swords, and slaughter their enemies right and left.

Not satisfied with his efforts to bolster up a rotten Church by the suppression of free speech, and in the arrest of Mrs. Woodhull, and of demonstrating the corruption and imbecility of our courts and the laws, in the arrest of Mr. Train, Comstock, by the aid of forged letters and trumped-up charges, arrested John A. Lant on the charge of obscenity. The object of Lant's arrest was to suppress the circulation of the *Toledo Sun*, one issue of which contained the celebrated Beecher prayer, which, although blasphemous, had not a word of obscenity in it. It was not written by Mr. Lant, but by Mr. Train. Now, Mr. Editor, unlike you and Mr. Train, I am a firm believer in the truths of the Bible, even from Genesis to the second coming of Christ as described in the book of Revelations—swallowing the story even of the immaculate conception and the necessity of faith in Christ as the gate to immortality—yet I am so tenacious of the rights of free speech and so firm in my convictions of the power of truth to vindicate itself when free to do so, that I would uphold Lant in his right to publish the Beecher prayer, if he desired to do so. If there is anything in the Bible that is obscene, let us know what it is. If there is anything in the revealed Word of God that won't bear investigation, that is false and is ashamed to come to the eyes of an enlightened public sentiment, let us know what it is. If Beecher is guilty of the crime charged against him by Tilton, this prayer written by Mr. Train is not an inappropriate one for him to make.

If a man is guilty of blasphemy, he should be arrested and punished under the laws prohibiting blasphemy, and not for obscenity. But Comstock could not make the charge of blasphemy hold, and he knew that with such courts and juries as he could control he could convict on his favorite charges, and so Lant was arrested for obscenity. One of the charges was for publishing in the *Toledo Sun* a copy of a little book, "A Father's Advice to Every Boy" which has not an obscene word in it, and which was written for the express purpose of teaching young boys the dangers of secret vices and pointing out to them the paths of virtue and truth. If the Society for the Suppression of Vice would employ a respectable man to distribute this book, and appropriate the money they pay to Comstock to pay for them, they would make better use of the money and do more towards the suppression of vice by far than they do to bolster up a moral scavenger. Through the magnanimity of a Plymouth church judge, Lant got eighteen months in the Albany Penitentiary. Foote, Heywood, and last of all the editor of THE TRUTH SEEKER have committed offenses worthy of the attention of the immaculate Comstock. Mind you, the pretended charge, the heinous offense committed every time, is obscenity; the real offense is attacking some guilty church-member, or some favorite church dogma. Has the Church become so corrupt that it is necessary to employ a scavenger to protect its members from having their corrupt practices exposed, and to cover up the rottenness festering within? Have the doctrines and teachings of the Church become so weak and untenable that they are afraid to have its weak points laid before the people? If these doctrines are true, the more they are attacked and exposed to the light the brighter they become; the rougher they are handled, the higher the polish they take on. This attempt on the part of such men as Comstock to prevent exposures is simply an evidence of weakness on the part of his employers. He is trying to cover up, to hide, to prevent the exposures of the corruption that is breeding within. He is hiding with fig leaves the nakedness of falsehood. It was to prevent the exposure of Beecher that Mrs. Woodhull was arrested. It is to hide the rottenness of Church and society that he is persecuting others since. The obscenity that he is trying to suppress is in the Church and not in the publications he attacks. We must simply regard this man Comstock as a church scavenger who, by exposing the conditions of things within the circle of those who employ him, is rendering society a great service. The greatest harm he does society is by resorting to hypocrisies and deceit in doing what he does. He causes many innocent folks to suffer, of course, but it is a kind of suffering that will be the salvation of the people.

Yours for truth, E. P. M.

Who Was Jesus Christ

BY WILLIAM EMMETTE COLEMAN.

1. Jesus was a descendant of David's son Solomon, and of a long line of Jewish Kings (Matt. i, 6, 11); yet he was a descendant of David's son Nathan, and of a still longer line of obscure nobodies (Luke iii, 23, 31).

2. He was the son of David on account of his being the son of Joseph, who was a descendant of David (Matt. i, 6, 16); yet Joseph, the son of David, was not the father of Jesus (Matt. i, 18, 19, 25; Luke i, 34, 35).

3. Jesus had no father (Matt. i, 23; Luke i, 34); his mother's husband, however, had two fathers (Matt. i, 16; Luke iii, 23).

4. The parents of Jesus went from their home in Galilee to Bethlehem to be enrolled for taxation (Luke ii, 1, 5); although, being citizens of Galilee, an independent province into which the Roman taxation could not and did not extend, they were not liable to taxation.

5. Jesus was born while Herod, King of Judea, was living, and in the fifteenth year of Tiberius Cæsar was but thirty years old (Matt. ii, 1; Luke iii, 1, 23); yet from the death of Herod to the fifteenth year of Tiberius was not thirty but thirty-four years.

6. Jesus was the son of the Holy Ghost, and was God himself (Matt. i, 20, 21; John x, 30; 1 John v, 7); nevertheless, he increased in favor with God as he grew older (Luke ii, 52).

7. Jesus, when twelve years old, declared that he must be about his Father's business at that time, he being then endowed with superhuman wisdom, astonishing all hearers (Luke ii, 42, 49); howbeit, he made no use of his transcendent wisdom, nor paid any attention to his Father's pressing business, till eighteen years thereafter (Luke iii, 23).

8. He was known by his mother and Joseph to be the son of God, the future King of the Jews, and the redeemer of the world (Matt. i, 18, 20, 21; Luke i, 30, 33, 35, 38); yet they made him a carpenter, and gave him no education (Mark vi, 3; John vii, 15).

9. John the Baptist predicted that Jesus would baptize, not with water, but with the Holy Ghost (Matt. iii, 11; Mark i, 8; Luke iii, 16; John i, 33); yet Jesus did baptize with water (John iii, 22, 23); and never baptized with the Holy Ghost, as the Holy Ghost was never given to any on earth till after Jesus' death, and then not by him, but by the Father (John xiv, 16, 17, 26; xvi, 7; Acts i, 4, 5, 8; ii, 4).

10. John the Baptist declared Jesus to be far superior to himself—John (Matt. iii, 11); but Jesus as emphatically asserted that John was superior to him—Jesus (Matt. xi, 11). A mutual admiration society!!

11. Jesus was driven into the wilderness by the spirit expressly to be tempted of the devil (Matt. iv, 1); notwithstanding, when the devil came to him to tempt him, he forbade him to tempt him, quoting scriptures to the devil to persuade him to desist from doing that which the Holy Ghost desired him to do (Matt. iv, 7).

12. Jesus called a man named Mathew to be his disciple some time after the delivering of the Sermon on the Mount (Matt. v, 7; ix, 9); which man's name was not Matthew, but Levi (Mark ii, 14); which man, Matthew or Levi, was, however, called by Jesus before the delivering of the mountain sermon (Luke v, 27; vi, 20, 49).

13. Jesus stilled the sea the same day he cured Peter's wife's mother (Matt. viii, 14, 15, 16, 18, 23, 26); but many days elapsed between the curing of Peter's mother-in-law and the calming of the sea (Mark i, 30, 31, 35; ii, 1, 2, 3; iii, 7, 13; iv, 1, 35–39); which cure of the wife's mother was made before Peter was chosen a disciple (Luke iv, 38, 39; v, 10, 11); albeit, the mother of Peter's wife was not cured till after Peter had been called to be a disciple (Matt. viii, 14, 15; iv, 18–20, 23).

14. Jesus, on a certain occasion, was alone; still he was at that time not alone, but his disciples were with him (Luke ix, 18).

15. Jesus bestowed the keys of the kingdom of heaven upon Peter, declaring him to be the foundation of his church, against which the gates of hell should not prevail (Matt. xvi, 18, 19); however, almost immediately after Jesus stigmatized Peter as Satan, the keeper of the keys of hell (Matt. xvi, 23); and a short time thereafter threatened to deprive Peter of his apostleship, unless he submitted to a trivial ceremony (John xiii, 8).

16. Jesus taught his disciples to pray that they might not be led into temptation (Luke xi, 1, 2, 4); yet he, knowing Judas to be a thief by nature, selected him, the thief, in preference to eleven honest men, to handle the funds of the twelve, thereby voluntarily placing temptation daily and hourly in the way of Judas (John ii, 24, 25; vi, 71, 72; xii, 4–6).

17. Jesus cursed a fig tree for not bearing fruit out of season the day following his purging the temple (Matt. xxi, 12, 18, 19); but the tree was cursed by him the same day the temple was purged (Matt. xi, 11–15); which fig tree was seen by the disciples to wither away as soon as cursed (Matt. xxi, 19); though the disciples did not see the tree was withered till the day after Jesus had cursed it (Mark xi, 19, 20, 21).

18. Jesus was clairvoyant enough to see Nathanael from a distance under a fig tree (John i, 48–50); but he was not sufficiently clairvoyant to perceive from a distance that a fig tree had no fruit on it (Mark xi, 13).

19. Judas was declared by Jesus to be a devil (John vi, 71); but after this, Satan entered into Judas, that is, a devil entered a devil! (John xiii, 27).

20. Jesus was sent into the world by God to be put to death and rise again the third day (Acts ii, 23, 24; Luke xxiv. 25–27, 44, 46); nevertheless, Jesus earnestly and persistently supplicated the Father that he might not be put to death, thus entreating an unchangeable God to change his will and alter his well-settled plans, which prayer, if granted, would have prevented the scriptures from being fulfilled, have made Jesus a false prophet, and have entirely frustrated the inauguration of Christianity in the world (Matt. xxvi, 39, 42, 44; xvi, 21; Mark x, 33, 34).

21. Jesus was arrested by the chief priests and elders in person (Luke xxii, 52–54); though the chief priests and elders did not go in person to arrest Jesus, but remained with Caiaphas the high priest while they sent an armed multitude to arrest him (Matt. xxvi, 47–57).

22. Jesus was clad in mockery in a gorgeous robe by Herod (Luke xxiii, 11): but it was not Herod that placed the robe upon him, but the servants of Pilate (John xix, 2); the robe was placed upon him—with the crown of thorns—before the termination of the trial by Pilate (John xxi, 1, 2, 12, 16); it was, however, after the trial had closed and sentence passed, that the robe and crown were placed on the Nazarene (Matt. xxvii, 26, 27, 28, 29): said robe was a purple robe (Mark xv, 17); John xix, 2); which purple robe however was a scarlet robe (Matt. xxvii, 28, 29).

23. The chief priests were afraid to arrest Jesus for fear of the people who were friendly to Jesus (Luke xxii, 2); howbeit, Pilate was afraid to release Jesus for fear of the people, all of whom were enemies of Jesus, and clamorous for his crucifixion (Matt. xxvii, 22, 23, 25; Luke xxiii, 18–24: John xix, 12).

24. Jesus was crucified on Friday, and on the Passover Day (Mark xiv, 16, 17. xv, 1, 6, 25, 42); yet the Passover never came on Friday, and never can, according to established principles of the Jewish Calendar.

25. Jesus's last words were, "My God, My God, why hast thou forsaken me?" (Mark xv, 34, 37); nevertheless, his dying words were, "Father, into thy hands I commend my spirit" (Luke xxiii, 46); his expiring words were, however, "It is finished" (John xix, 30).

26. During the time of Jesus's crucifixion and death the whole earth was in darkness for three hours, the veil of the temple was rent, the earth quaked and rocks were rent, and the graves were opened and many dead arose, all of which must have been proof positive of the truth of the mission of Jesus to Pilate and the Jewish people (Matt. xxvii, 45, 51, 52); notwithstanding all which, the day after all those marvels, the chief priests went to Pilate and called Jesus a deceiver, in which statement Pilate, by his action, showed a concurrence (Matt. xxvii, 61–65).

27. The body of Jesus was embalmed before it was buried (John xix, 39, 40, 42); but the body was never embalmed, he having arisen from the grave before the preparations for embalming it were completed (Luke xxiii, 55, 56; xxiv, 1–3; Mark xvi, 1–4).

28. No one visited the tomb of Jesus the morning of the resurrection except Mary Magdalene and other women (Mark xvi, 1–8; Matt. xxviii, 1–10); yet one disciple, Peter, visited the sepulchre that morning (Luke xxiv, 12); which one disciple was two disciples, Peter and John (John xx, 2, 3).

29. Jesus first appeared to Mary Magdalene when she was alone (Mark xvi, 9, 10; John xx, 14, 15, 18); still when Jesus first appeared to Mary Magdalene, she was in company with other women (Matt. xxviii, 1, 9); yet Jesus never appeared at all to Mary or the other women, only angels being seen by the women (Luke xxiv, 1, 2, 9, 10, 22–24).

30. Mary Magdalene knew Jesus when she first saw him after the resurrection (Matt. xxviii, 1–9); but she failed to recognize Jesus when first perceived by him (John xx, 14, 15); she was not allowed to touch Jesus when they first met (John xx, 17); but she took hold of Jesus' feet at their first meeting (Matt. xxviii, 9).

31. Jesus' first appearance to any one after his resurrection was to one woman, Mary Magdalene (John xx, 14; Mark xvi, 9); but his first appearance was to two women—Mary Magdalene and the other Mary (Matt. xxviii); but his first appearance, though, was to two men, Cleopas and another (Luke xxiv, 13, 15); however, his first appearance was to one man, Peter (1 Corinth. xv, 5).

32. Jesus was first seen by the disciples when eleven were present (Matt. xxviii, 10, 16, 17); but only ten were present when he was first seen by them (John xx, 19, 24); howbeit, Jesus was first seen, not by ten or by eleven, but by twelve disciples, though there were only eleven, as Judas was dead and his successor not chosen (1 Corinth, xv, 5; Matt. xxvii, 3-5; Acts i, 13, 16, 23-26); nevertheless, when Jesus was first seen by his disciples, there were more than eleven or twelve present—eleven plus two, plus various others (Luke xxiv, 13, 33, 36).

33. Jesus ascended to heaven in a body composed of flesh and blood (Luke xxiv, 39, 51), although flesh and blood cannot inherit the kingdom of God (1 Corinth. xv., 50).

"Ye shall know the truth, and the truth shall make you free." "Lord, I believe: help thou my unbelief!"

Fort Leavenworth, Kansas, Jan. 14, 1878.

Reply to S. Marshall.

FRIEND MARSHALL: It is not "Our Editor" who objects to giving us both sides of the subject of Spiritualism. He forbears because he thinks the majority of his readers prefer to investigate other subjects. As for myself, I have always felt an interest in reading about spirits, just as when a child I delighted in feasting upon short stories, fairy tales, and accounts of witches and hobgoblins. And I must own that I have had at times a very faint hope that there might be something in this Spiritism that would solve the question of a future existence for the race. But as one phase of the phenomena after another has been pronounced to be humbug, trickery, and clap-trap, and been abandoned for newer and different "manifestations," I begin to despair of there being enough wheat sifted from the chaff to pay for the investigation. I should, nevertheless, be glad to have a column or two a week (no more) of THE TRUTH SEEKER devoted to the honest elucidation of the subject, if there be any elucidation in it; but would rather let the whole matter rest in abeyance, than have its columns open for all who would be ready to fill to overflowing the whole paper with their experience and that of their friends and neighbors. As an instance of what might be written, I will say nearly one-half the houses of this town have been said to be haunted, and some are still so, though I have been unable to get a single item of satisfactory proof that any are really haunted, or ever have been. There are so many journals devoted exclusively to the principles of Spiritists that all who wish can read the subject up to their satisfaction, without our robbing ourselves of better and more substantial matter in the few papers we have that are open to the discussion of real fact, science, and truth. No doubt Webster is good authority as to the generally accepted significance of the word "spirit," but when he affirms it to be "an immaterial, intelligent substance or being," or "Holy Spirit, the third person in the Trinity," he talks of what neither he nor any other person knows anything about. We cannot conceive of the immaterial in any form or shape, therefore I hold that my definition of the word which he quotes is a more reasonable one than his is. Of course Webster cannot give a real meaning to a word, for it is custom that does that. Now, he says "God" is "The Supreme Being, the eternal and infinite Spirit, Creator and Sovereign of the universe," while I say, God is nothing, but that all that is, is eternal, self-existent, and uncreated. So thee sees thee does injustice to Webster when thee calls him inconsistent, because thee substitutes the meaning of one form of expression for another. He divides his definitions according to their accepted usage, and to make him say, "The troops attacked the enemy with great wind," is unjust and unfair.

Now, as to slate-writing, it is my impression that it is all a species of jugglery and hallucination, or else is connected with mesmerism, clairvoyance, magnetism, and psychology. It is clear these things are done, but how they are done is the question. I think it will be found that all is natural, earthly, and the work of forces connected with the living and not the dead. I have never seen any evidence that Plato, Socrates, Swedenborg, Voltaire, Paine, or any of our dead philosophers yet live; nor that Tom, Dick, and Harry, Mary, Susie, or Sally, have ever "come back." If one comes, why not all? If man, why not Old Dog Tray, and all other animals? If animals, why not plants? for all are connected so closely that a dividing line has never been found. Are any of the Spiritual phenomena more wonderful than the marvelous feats of thaumaturgists and Indian jugglers? There may be powers and capacities in the human mind of which we are as yet totally ignorant, but because a thing is incomprehensible to us, shall we call it spiritual?

Would it not be wiser to wait for time to develop and explain the mystery? I have seen those who think they have seen and conversed with spirits—honest, truthful, good people, too—but I believe them to be self-deceived. I doubt if I should believe in the continued existence of man after death if I saw all my dead friends, and relatives one after another, appear before me. It is so easy to be deceived. Our very senses are unreliable in many cases. We have a puzzle called the "running ring"; and of all who have ever seen it there was not one who did not at first think a ring ran from top to bottom of the chain, and it took a deal of explanation to convince them it did not, so real did it look.

Thee says spirit is matter; Webster says it is immaterial; I say it is nothing. Which of us is right?

I shall be glad to hear from thee further, but by private correspondence, as I have had no actual experience in spirit phenomena, so am incompetent to enlighten a public concerning it, as I can only write negatively through common sense arguments. Fraternally,

ELMINA DRAKE SLENKER.

Snowville, Pulaski Co., Va.

Evolution and Darwinism.

LECTURE BY MR. B. F. UNDERWOOD, OF BOSTON, AT MARTIN OPERA HOUSE, ALBANY.

After an introduction by Mr. J. Albert Wilson, the lecturer said that the subject of Evolution was somewhat difficult to present in a popular form, yet a subject of such wide and increasing interest among thinkers of every school and phase of thought, involving such important modification of scientific and theological views long held, that no person who deserves to be regarded as intelligent and well informed on topics of the day could much longer remain ignorant of this theory or of the facts and inductions on which it rests. The time when it could be disposed of by the ridiculous question, "How do you like to think your grandfather was a monkey?" has passed, and it is beginning to be seen that those who indulge in this cheap twaddle are persons between whom and the monkey there is not always the greatest distance in ability to understand and appreciate a theory or an argument. Honored by the names of the greatest scientific and philosophic minds of Europe and America, like Darwin, Lyell, Owen, Huxley, Tyndall, and Carpenter, in England; Haeckel and Vogt, in Germany; Gray, Cope, Leidy, and Youmans, in America, it can afford to pass by unnoticed the sneers of the ignorant and the abuse of the bigoted. Evolution, or the theory that the present condition of this world is the result not of a creative fiat but of successive changes occurring in accordance with natural law, and reaching back through immense ages, is not a new theory, although in ancient times it was not presented with the definiteness with which it is now taught, nor with the array of facts and arguments now offered in support of it. Darwinism is later. It attempts to show some of the important principles by which the evolution of species has been produced. Darwinism implies evolution; but the truth of evolution does not depend upon Darwinism. Herbert Spencer has comprehensively formulated the changes of evolution as from the simple to the complex, the general to the special, homogeneous to heterogeneous. The nebular hypothesis is an illustration of this law in its application to the formation of the world. A mass of nebulæ becomes differentiated into sun, planets, and satellites, giving on our globe the variety of land and water, of hill and dale, difference of climate, productions, etc. As Strauss has observed, quite likely the universe is like a great tropical tree on which at the same time is fruit in various stages of production. Planets, suns, and systems come and go, but of matter and the manifestations of force we see no beginning and no prospect of an end. Of a being who made substance out of nothing, or who imparted motion to the world, there is no proof known to science. According to the theory of evolution, consistently carried out, life has appeared in accordance with natural law, and passed from the simple to the complex, from the speck of protoplasm to man. Why declare living protoplasm could not have been evolved from non-living matter? Oxygen and hydrogen—one of which sustains combustion and the other is the most inflammable element in nature—when united produce water, which will extinguish combustion. Are not the qualities of water due to these elements, although separately they bear no resemblance to it? Why not consider the qualities of living protoplasm the result of the union of the oxygen, carbon, nitrogen, and sulphur, of which it is composed? We know as little how or why oxygen and hydrogen will produce water, or chlorine, a suffocating gas, and sodium, a silvery metal, will produce salt as how the elements of protoplasm will give rise to the quality we call life. We need not suppose a first organism. Every living thing, according to evolution, is a modification of some previous form, and thus the living runs into the non-living, the organic into the inorganic. The facts of homology show a primordial kinship between organic forms widely different. All the animals of the earth can be reduced to a few—at most to seven different types. There has been an unfolding, a divergence, a change from general to specialized forms, and the same fundamental structure in the lower and the higher forms is a strong indication of generic relationship. The wing of the bird, the flipper of the seal, the fore leg of the horse and the hand of man are fundamentally the same, or on the same plan. The facts of embryology point the same way. Says Agassiz: "The more ancient animals resemble the embryonic forms of existing species." Haeckel observes that the successive changes of the embryonic development of the highest animal corresponds with the systematic classification of animals by the zoologist. The changes of the embryo are an abridged epitome of the change by which the lower animals have in millions of years been developed into the higher ones. Why do the bird and mammal begin their development as an individual as though they were going to become fishes if they are in no way related to the fish? Why do they have the gill arches, as though they were to breathe in the water, before the development of the lungs? Why do the higher animals in embryo have parts that belong to the lower ones, and which are of no service? In the light of evolution these facts are significant. Observe the facts of rudimentary structure. The little minute, dangling horns in the hornless breed of cattle are an indication that they come from a breed of cattle that had horns. And historically we know this to be a fact. The old objections are losing their force. Links between the bird and reptile have been discovered. The horse has been clearly traced through gradational forms. Mr. Darwin has given some of the principles by which these changes have occurred. More organisms perish than survive. All animals are subject to variation. Individual peculiarities are transmissible. Individuals whose peculiarities bring them into adaptation to their environment survive. The environment is ever changing, and the groups of animals and plants that cannot change must perish; those that can adjust themselves to their environment exist, and thus we have in form and structure, in color and in mental characteristic, "the survival of the fittest."

According to evolution, man's condition originally was one of barbarism. Morality, marriage, government, religion, all his relations have been gradually developed and increased in complexity from the earliest time to the present. Natural selection having ages ago taken hold of the mind, the improvement has been mental rather than in physical strength. And along this line will evolution proceed in the future, if the theory is, as we believe, well founded.

In the whole course of the lecture there was not a word to offend the taste of the most fastidious, and no attack upon or ridicule of religious beliefs. It was, as promised, strictly scientific. Having once been introduced to our citizens, Mr. Underwood will surely be greeted by a much larger house should he come again.—*Albany Argus.*

Tedious Wisdom.

D. M. BENNETT, *Dear Sir:* Looking over your paper for Feb. 2d, I see that we are still called upon to digest and assimilate "great chunks of wisdom" hewn out of cosmos by the renowned prestidigitateur, Rev. Cyrus Romulus Regulus Teed, and in the T. S. of Feb. 9th, he takes "some one" to task for not being able to do so.

In a former number he told us that "matter is the product of a great variety of mutations of mind, itself converted into matter." This he says he "knows intuitively," and now he tells us that water is composed of light and heat on one octave, and that hydrogen is light and heat on another octave, and that one is male and the other is female. "There is no substance in the universe that cannot be converted into some other and all other substances." I suppose he also knows this intuitively. How wonderful all this is! It is true some "fossils of the old school," such as the following, have imposed upon us by telling us that "Mind is the product of matter in an organized form. Indestructible, imperishable, and immortal as it is, so also is its immanent force." (Dr. Louis Büchner.)

"Heat and light are not substances, but simply modes of motion." (Prof. John Tyndall.)

"A particle of iron remains the same whether it crosses the sky in the meteor stone, rushes along in the wheels of the engine, or circulates in the blood through the temples of the poet. These qualities are eternal, inalienable, and untransferable." (DuBois Reymond.)

"Nitrogen, carbon, hydrogen, oxygen, sulphur, and phosphorus possess their inherent qualities from eternity." (Moleschotte.)

In estimating the value of these opinions, however, we must recollect that these gentlemen had not the advantage of "a divinely illumined reason," but derived their information from purely mundane sources. They could not be expected to "know" about "the complementary or coördinating law of involution." Such men as Tyndall, Darwin, Huxley, Spencer, and Haeckel had better take down their signs and retire from business. How can they expect to compete with a gentleman that gets his ideas "in pairs—male and female"—direct from "the Garden of Eden"?

Friend Bennett, it seems difficult for you to see what our modern Revelator "is driving at." Why, my dear sir, how can you be so "stupid"?

Has not Mr. Teed himself expressly told us that "The physical universe has one spacic center, which is the focalization of millions of qualitative conditions at the same focal point in space, these qualities being the convergences of force from as many circumferences." Again, "The mental and spiritual or functional universe in its structure is the correspondent of the physical, and has its focal point or center, which is the central functional potency of all existence and being—the origin and source from which perpetually proceeds the life of all function and all form."

There it is! What Doric simplicity! What charming freedom from even the appearance of ambiguity! How it does one's soul good to see the style of Junius revived. Bro. Bennett, how can you fail to see the point? But I remember that Mr. Teed says you are a little "obtuse," so I will come to your assistance. You see, the above language, translated into "United States," means that the universe swings on two hinges. The one is Jesus Christ, Lord God, Creator of Heaven and Earth, and the other is Rev. Cyrus Romulus Remus R. Teed, Esq. Modesty alone prevented this statement from being made by the gentleman at the commencement of the controversy. Seriously, now, has not this thing gone about far enough? I confess that it is getting to be just the least bit "Teed-ious." Besides, we are not prepared for the flood of light with which this new "incarnation of the everlasting Father" proposes to deluge this mundane sphere.

Recollect, I pray you, how it affected Saul of Tarsus' eyesight, and give us

Respite, respite and nepenthe
From an everlasting bore—
Only this and nothing more.

Yours truly, HARRY HOOVER.

Clearfield, Pa., Feb. 13, 1878.

LET no one make small account of the good, saying, it will not benefit me. By the falling of drops the water-pot is filled, and the wise man becomes full of good, gathering it up little by little.

Letters from Friends.

NEW YORK, Feb. 20, 1878.

MR. EDITOR: I have taken *Payne's Age of Reason* since it first started, and I have been much surprised and pained at the course it has pursued. Believing as I do that "the cause of Liberalism is the cause of truth," and believing, furthermore, that every departure by a Liberal from the strictest truth is an injury to our sacred cause, I most sincerely regret the sinuous deviations which Mr. Payne has made from the path in which all Liberals should walk. In looking over his papers I have been struck with the persistent manner in which he has misrepresented you. He seems to have divided his departures from the truth into two classes—square lies and insinuating lies. I have marked, from time to time, those statements which I personally know to be untrue, and, if you want them, here they are. He has not confined himself exclusively to you in his falsehoods, as you will see, but he cannot state anything about Infidelity, or even items of common news, in a straightforward manner. Notice his prevarications:

1. "It is asserted in this city that Mr. Anthony Comstock is an Infidel, and that his recent arrest of Infidel publishers was a sharp device to help the Infidel cause."—*Age of Reason, No.* 3.
2. "Mr. James W. Stillman is an Infidel as well as a lawyer. For the former he has been subjected to sufficient persecution at the hands of Christians in this city to cause him to quit the bar and enter the lecture field."—*A. of R., No.* 3.
3. "Where will you find a paper better supported than the *Boston Investigator?* In a few years it has changed its proprietor from a poor man to a place among the wealthiest men of Boston."—*A. of R., No.* 3.
4. "Look at D. M. Bennett. Less than five years ago, while tending a little garden patch in a remote section of Illinois, he began the publication of a little monthly Infidel sheet. A few months later he moved his paper to this city, landing, as he says, with scarcely a dollar in money, and with no knowledge whatever of the publishing business. That was about four years ago. To-day he is estimated to be worth two hundred thousand dollars."—*Same Article.*
5. "Every dollar has been made out of Infidelity in these four years."—*Same Article.*
6. "We might cite one or two other instances, but enough has been said to show that Infidel printing pays."—*Same Article.*
7. "The Infidel population is considerably greater than the Christian."—*Same Article.*
8. "Mr. Anthony Comstock, the U. S. mail detective of this city has succeeded in his efforts to induce the United States Government not to prosecute the editor of THE TRUTH SEEKER for sending objectionable matter through the mails."—*A. of R., No.* 4.
9. "To this end Mr. C. has labored faithfully with the Government authorities for several months."—*Same Article.*"
10. Speaking of your enlargement, he calls yours an "immense publishing establishment."—*A. of R., No.* 4.
11. In another article in the same number he says, "Without D. M. B., the business might not be worth above from twenty-five to fifty thousand dollars, but as Mr. B. is now situated, we, with many others, think that there is not a business in this city so profitable which could be purchased for two hundred thousand dollars."
12. In the same article he says you have made "numerous appeals for assistance," and makes other miserable insinuations unworthy of one who professes to be an Infidel. You made but one appeal.
13. "It is probable that there was never a class of people more completely humbugged than have been the Liberals of this country about one Anthony Comstock and his arrest of Infidel publishers."—*A. of R., No.* 6.
14. "The Liberal papers of every class have given up their columns for the past few months almost wholly to making this man Comstock notorious."
15. "They have aided, by all the means in their power, to fool their readers and to bring lasting odium on the Liberal cause."
16. "And what is it all about? Simply this and nothing more: A few years since the United States mails became flooded with obscene circulars, pamphlets, and books, sent forth by a horde of unprincipled quacks and frauds in this city, Boston, and other large towns. This mass of obscenity, by the aid of the United States mails, was easily and cheaply scattered broadcast over the land, until scarcely a family was exempt from the indecent assaults."
17. "Lewd books and obscene pictures were as common among the youths of the country as were Webster's spelling-books and Brown's grammars."
18. "So great and alarming became the nuisance that Congress was petitioned."
19. "Mr. Comstock, being a Liberal, or rather a Spiritualist,"
20. "Has shown a leniency toward Liberals."
21. "Whereas, in similar cases, where Christians or church-members were the culprits, he has prosecuted unmercifully."
22. "Not until after complaints by citizens and by the post-office officials had been repeatedly made to him for two years,"
23. "And not until he himself was threatened with prosecution for refusing to do his duty and comply with the terms of his oath of office, did he recently notice a well-known Infidel publisher, who was accused of sending obscene matter through the mails;"
24. "And even then no arrest was made."
25. "The publisher was simply asked to go before the United States Commissioner, at his convenience, and give bail, &c., and there the matter would stop."
26. "And there the whole matter did stop, so far as Mr. Comstock was concerned."
27. "But to serve personal ends this little, unnoticeable transaction has been magnified and falsified, greatly to the detriment of the Liberal movement all over the world."
28. "If the Liberal press of this country wish to stand before the public as falsifiers and maligners; if they wish to attach a lasting odium to the term "Liberal," and make it a stench to the nostrils of all fair-minded men and women, they will not apologize for the slanders and lies they have published about this Comstock-Infidel-obscenity matter."
29. "The Spiritualistic papers especially owe Mr. Comstock a personal apology."
30. "They would owe him as much even were he not a Spiritualist."
31. "It would at least be well for these papers to consider that no one's liberties have been put in jeopardy; no one's rights have been abridged."
32. "An United States officer was ordered to enforce the law. In place of this, he politely warned the violater, and that was all."
33. "There was no one molested."
34. "Privately and personally the relations between the United States officer and the accused were friendly."
35. "Why is it that the intelligent editors of the Liberal press allow themselves to be made the dupes of scheming, unprincipled outlaws and quacks?"
36. "And thus by publishing column upon column of lies,"
37. "Have arrayed the whole Liberal movement on the side of obscenity, vulgarity, and filth.
38. "For this flagrant insult and lasting wrong, more than all else, they owe to Liberals of whatever name an unequivocal apology and retraction."

The last twenty-six falsehoods are all in one article (*A. of R.*, No. 6).

39. "We are told that Liberal editors have been prosecuted by the United States Government. Where? Not in New York."
40. "No attention whatever has ever been given by the Government to any Liberal or Infidel editor in this city, as such."
41. "The Government found that one Foot was flooding the mails with indecent literature, greatly to the detriment of the good morals and well-being of her subjects, and the Government made him stop."
42. "Foot was a Christian."
43. "That an Infidel might make a few thousand dollars, all the obscenity that has ever existed in this country is now shouldered by Infidels."

These last six are from *A. of R.* No. 7.

44. "If to oppose obscenity, forgery, embezzlement, desertion and cruel treatment of one's family; if to oppose double-dealing, fraud, slander, and other kindred acts which reason teaches us is not in harmony with the well-being of society—if to oppose these things is to oppose the Liberal cause, as Brother Bennett intimates in his TRUTH SEEKER, then we plead guilty. If to espouse the Liberal cause is to espouse all forms of vice and to oppose all civil law which punishes crime, then we do not belong to Brother Bennett's school of Liberals."

This, Mr. Bennett, I regard as a mass of contemptible insinuations. I have read THE TRUTH SEEKER for the more than four years it has been published, and I never, *never* knew it to intimate anything of the kind; and if Mr. Payne has, I shall be glad if he will point to the place. He can't do it.

45. "We have never been guilty of," and
46. "Are totally incapable of, penning a libel on any human being."
47. "The charge of forgery has been publicly made against him [Mr. Bennett],"
48. "As well as that of libel—for which we are told he now stands indicted."

The last five are from the *A. of R.*, No. 8.

49. "ANTHONY COMSTOCK ON BELIEFS.—In the Vanderbilt will case in this city Mr. Anthony Comstock—about whom the Liberals of this country have imbibed many false notions of late—said: 'We object to this evidence because it invades the domain of human beliefs concerning which an issue cannot properly be made in a court of justice. Nearly one-half of the Christian world believes in the infallibility of the Pope. We may feel as confident that that is a delusion as that clairvoyance is, yet we have no right to pronounce insane those who believe in it. So the doctrine of the immaculate conception, also undoubtedly a delusion, is still believed in by a part of the Christian world.'"—*A. of R. No.* 9.
50. "In urging this movement [the establishment of Infidel papers] we wish not to be understood as urging the establishment of quack prints issued from our large cities with the sole purpose of enriching their proprietors. The Liberals of this country are not in want of any more pious-begging sheets, filled with forgeries and lies, and sent over the country for the express and only purpose of swindling unsuspecting countrymen under the disguise of Liberalism."—*A. of R., No.* 9.
51. "The New York *Sun* says: '*Payne's Age of Reason* is the best and by far the cheapest Freethought journal in the world.'"—*A. of R. Advertising Circular.*

Will Mr. Payne please give the date of the *Sun* in which this appears? Let him recollect that bogus testimonials smack strongly of patent-medicine dodges and are little better than forgery.

52. "New York is a place where no one need work for a living unless he chooses to, and finds that physical exercise is necessary to his health and comfort. The sweat of the brow is not essential to procuring bread in this favored place."—*A. of R., No.* 8.
53. "One has only to ask and he will receive."—*Same Article.*

The piece on Anthony and his belief is, I suppose, as near the truth as Mr. Payne is capable of approaching; but, to any one who has read the paper, the trick is as thin as he intimates your editorials are. *Comstock never said one word of the above.* It was spoken, I think, by a judge to whose prejudices an anti-Spiritualist lawyer was appealing, and who was introducing evidence calculated to throw discredit on the belief of our Spiritualistic friends. The speech was published in *The Banner of Light* at the time. Another thing, if I recollect rightly, Comstock had nothing to do with the Vanderbilt will case. The man who said that is evidently not a Spiritualist, as he calls clairvoyance as much a delusion as papal infallibility or the immaculate conception, and Mr. Paine has stated (lie No. 19) that Anthony is a Spiritualist. If he is he would not have said what Mr. Payne has credited him with. But with so many lies out Mr. P. cannot be expected to remember all, and so it is no wonder he sometimes gets them mixed. A man must have an awful memory to be a consistent getter up of false statements. The whole thing was evidently concocted in what passes for the brain of Seth Wilbur Payne.

His allusion to "quack prints issued from large cities with the sole purpose of enriching their proprietors" is evidently intended, judging from his other utterances, for you. It shows to what meanness an alleged Infidel can descend when hard pushed for matter from which to manufacture lies. If the Infidels of this country have had any "pious-begging sheet filled with forgeries and lies, and sent over the country for the express and only purpose of swindling unsuspecting countrymen under the disguise of Liberalism," it is Seth Wilbur Payne's abortion on newspapers falsely called the *Age of Reason.* I have pointed out fifty-three lies in regard to you and Liberals—and there are more which on their face bear a close remblance to these—which I know from my own personal knowledge are such. And I presume all his other statements are twin brothers to them.

He says, in a spasm of virtuous indignation, that he is "totally incapable of penning a libel on any human being." It may be so, but the "twelve good men and true" must have been fearfully mistaken when they convicted him of libeling an honest, upright judge—who was several times elected to the important position of Mayor of Utica, N. Y.—and for which Payne suffered imprisonment in the penitentiary. Mr. Payne has a record, and it would not redound to his credit, perhaps, to have it overhauled. He is the best judge of that.

If Mr. Payne regards it as forgery to issue a circular with the name of a firm attached with the tacit consent of one member, what does he call issuing a circular lauding himself as a writer in a half dozen or more newspaper notices from large journals, which those journals never saw, and which they never would have allowed to circulate had they known of their existence? I saw some of those circulars a few months ago. They purported to be an advertisement of a book of biography of leading journalists, and to the self-puffing notices were attached the names of some of the prominent papers of this city. *Every one of those notices was written by Seth Wilbur Payne.* His quotation from the New York *Sun* is of a piece with his circulars. The *Sun*, as the *Sun*, editorially, never printed what he says it did. It may have done so as a paid advertisement, but not otherwise. If Mr. Payne is the saint he would have us think he is, it may be well, perhaps, for honest people's good names that there are a few sinners in the world.

The *Age of Reason's* remarks about Mr. James Stillman of this city are laughable. Mr. S. is a lawyer known to me personally. He never had a lucrative practice, and has all the time complained of hard times. When he read the above in the little sheet, he said, "What damned nonsense!" That was Mr. Stillman's comment on the article.

As to your alleged great wealth, I know it to exist only in the imagination of Mr. Payne. I have been a sympathetic witness of your almost superhuman struggles to establish THE TRUTH SEEKER on a firm foundation, and I have seen, with a joy second only to your own, its approach to a sure success. But as for two hundred thousand dollars, it is absurd to think of it, much less talk of it. You may not know, but I do, that Dunn, Barlow & Co. and the McKillop Sprague Co. only rate you as "good for small lines," with a "capital of from three to five thousand dollars." Which is the more likely to be correct, firms whose business it is to classify business men, and on whom hundreds of thousands of merchants rely for their information in regard to city dealers, or an ex-convict from a penitentiary? I leave it for your readers to decide.

Mr. Payne intimates that you were not arrested. The story is like that of the names appended to his circular. I saw Anthony Comstock and a U. S. marshal take you from your office; I saw you in charge of that same marshal in the U. S. Court building in this city, and had it not been for my personal efforts in procuring bail, you would assuredly have gone to Ludlow-Street jail. I was an interested spectator of the proceedings before Commissioner Shields on several occasions, and when Mr. Payne says you were not arrested, I pronounce it a falsehood worthy only of himself and Anthony Comstock. There were other witnesses to your arrest as well as myself, and if Mr. Payne had taken the pains to get at the truth that he has to misrepresent you he would have thought twice before making the assertion that he did.

And so with every one of the fifty-three falsehoods I have pointed out. They are so plain that no word of denial or refutation ought to be needed; but as they may be believed where Mr. Payne is not known, it is well they should be shown up. The Liberals of this country ought to give Mr. Payne such a lesson as will teach adventurers for all time that Infidels are not to be caught with clumsily conceived lies. He should be read from the ranks of Freethought as the Judas Iscariot who betrayed our cause for a paltry thirty pieces of silver. He is either insane or an imbecile, and, throwing this mantle of charity over his unworthy shoulders, let us bury him and his *Age of Reason* forever from the sight and hearing of truthful men.

A LOVER OF TRUTH.

BARD, PA., Jan. 24, 1878.

D. M. BENNETT, *Dear Sir:* I see by your paper that you got out of the clutches of Comstock, and I rejoice with all my heart.

I knew nothing of you or your excellent paper until I saw your advertisement in the *Advocate.* Then I sent for a specimen copy, and got it on Dec. 1st, which showed me at a glance that you were a good man, and a good friend and brother, and there was at once a "mystic tie" between us. I cannot tell you how much I was gratified and delighted by the noble principles manifested by you and your friends and correspondents. Neither can I tell you how much I was grieved and displeased by the distress put on you by that "snake in the grass," Comstock. My old war spirit was aroused, and my blood was made as hot as ever it was for nine and forty years. I and other ones suffered that we might have a free country. There is no soul of man knows, or can know, the full measure of suffering a soldier has to endure, till he learns it by experience. Yes, we all suffered that liberty might live; that we might have free speech, and free press; free conscience, and the liberty to call our souls our own; and then to see our blood-bought heritage invaded—and by authority of the Government that we risked our lives to save, and by such people, and for such a purpose as to crush out honest men, guilty of no crime—filled my soul with grief and indignation! I determined to stand by you to the utmost of my ability. So I sent you a token of my brotherly love and esteem, the assurance of very profound sympathy, and that, however poor, I would raise you a dollar or two. When I got a dollar, I sent it and got two books for forty-five cents, and for the other fifty-five cents I prayed you to send me your paper for three months, and by the end of that time I felt sure of getting money, when I would extend my subscription and redeem my pledge. I now send another dollar, and I wish you would put my name once more upon the roll, making twice, and keep it there while we both shall live. I want one paper every week to put away with such good, Liberal books as I can get, to go with my blessing and solemn charge to my children when I go hence; and the other paper every week, I want to read and hand around and send to such as love, or may love, our Liberal principles. I got along pretty well with the last two petitions you sent me; got twenty-five names, making with those and the others thirty-five names. The first I sent to you, and the last I sent yesterday to Campbell of the House, and J. Don Cameron of the Senate. I will hand your paper around, and I will pay you just as I say, and if "Scar-faced Tony" or any other one lays the heavy hand of oppression on you again, I will pay you more I will get you a subscriber or two. Everybody here knows me. I preached for them twenty years, till my stomach got turned wrong side out by the scoundrelism of the Church, since which, Jimmy Rollins has not taken any more Christianity "in his'n." Fraternally yours, JAMES ROLLINS.

LINCOLN, NEB.

MR. EDITOR: I send you a five-dollar money order; two to pay my subscription for the year, and three as a donation to you—one each from myself, Edwd. Cockran, and F. H. Tracy—to assist you in your fight with Anthony Comstock, or, rather, with the canting, hypocritical organization (Y. M. C. A.) of which he is the dirty and despicable instrument. The "widow's mite" was according to her means. Our donation is like it, but there goes with it an amount of good will more than I can tell you. If my purse was as long as my will is strong on this subject, you would get from me, instead of one dollar, one hundred times one dollar. This is a fight for the liberty of mankind—the rights of man. They strike at you because you are in the front rank, one among the foremost who are heroically doing battle for our sacred rights. This is not alone your fight, and you must not be left alone to bear the brunt of it. Every liberal-minded man or woman, every lover of humanity: has an interest in this struggle. This is the old fight of tyranny and oppression against liberty of thought and conscience. Every man who holds such liberty dear for himself and his posterity should now come forward to the extent of his means and ability and make this quarrel his own. But right here let me ask where or what is the law under which you are arrested? I wish you would publish it. Is it possible that our national legislature has become the willing and pliant tools of superstition and priestcraft? Can a man be arrested, tried, convicted and punished, for uttering an honest opinion? Is the Church the ruling power in our land of boasted liberty and freedom? Can it prosecute and persecute whom it will without let or hindrance? I am not familiar with the law, but I venture to affirm my belief that the man at whose instance you were arrested, the man who swore to the pretended or assumed facts necessary to make the arrest, knows himself to be a perjurer. He knows that only a strained construction of the law makes it possible to arrest you upon a charge of obscenity. He knows you are not guilty of the charges alleged; but you are dealing some heavy, and telling blows at the Church, and must be reached and silenced, even if it takes perjury to do it. I can only indulge the hope that this persecution will result in benefit instead of injury to you by making your truthful and outspoken paper, and all of your publications, more widely known and sought after. This must be the

result if Liberals do their duty. Our enemies have attacked us through your arrest, and we must fight.

Yours very truly, A. E. Rogers.

Detroit, Mich., Feb., 5, 1878.

D. M. Bennett, *Dear Friend:* I herewith enclose you a draft for six dollars for two copies of The Truth Seeker for this year—one for myself and the other please send to the address of H. H. Harriss, of Detroit, with back numbers. Absence on a business tour through the Western country necessarily placed me beyond immediate sympathetic access to you during the severe tribulation through which you have been caused to pass by the notoriously wicked, villainous, Jesuitical agent of the Young Men's Cursed Association; and it is almost inopportune for me to speak of it at this late date, especially after so many noble, friendly Liberalists of the country rushed to your rescue, not only with their sympathy, but what, under the circumstances, was still better, with their money. Since my return I have read up the matter with feelings of sorrow, pain, and indignation—sorrow to think that the hydra-headed monster, superstition, has still vitality enough left in its serpentine coils in this supposed-to-be free country to rear its venomous head and strike its poisonous fangs into one who was giving his life and talents to the cause of science, truth, and suffering humanity; with pain at the idea that our national legislature was made up of a material that could be cajoled and wheedled into hasty, inconsiderate, and unwise legislation, by which its power has been lent to an association, destined ere long, if not checked, to rival the infamous and bloody Inquisition, and, which insidiously aims a deadly blow at the very life and genius of the Government; namely, freedom of speech, freedom of the press, and equal toleration of all religious beliefs or disbeliefs, unsupported by the bayonets of an ignorant, bigoted, mercenary soldiery; with indignation at the thought that the courts of justice—in a land that has been enriched by the very blood of its heroes and of nature's own noblemen, who bled that equal justice might be dispensed to all—can be prostituted to the degrading, blackmailing, damning purposes of supporting and enriching a vile, unprincipled, pretended conservator of public morals.

I received the blank petitions you sent me praying Congress to repeal those odious Comstock laws, but, sir, I did not solicit subscribers thereto, for the reason that I could not take the time nor exercise the patience necessary to explain to an unenlightened—on this subject—public the danger of this rumbling volcano over which tuey are sleeping. And, in fact, I do not believe in memorializing Congress in relation to this matter. No sir! let a corrupt and Christianized Congress pass their odious laws, to bolster up ignorance and superstition, in this boasted land of liberty. Let the Young Men's Christian Association, the Jesuits of Protestantism, throw around *their* system of pagan religion, which has been in the throes of dissolution ever since the adoption of our Constitution, all the legislative supports and Government ligatures that she can bring to bear. Such action is the legitimate fruit of the Evangelical Alliance, which, in one of its recent sessions, held in this city, declared it "the duty of our Government to determine which is the true religion and then to enforce its practice and observance." It is a most unmistaken evidence of their weakness. It is "the handwriting on the wall"—the shadow of the trembling Christian Belshazzers in their riotous feasts of licentiousness and superstition—the fleet-footed and hasty forerunner of their final overthrow and speedy destruction. It is just such over-reaching, clutching, grasping efforts of fear and despair that the keen eyed and far-scented historian always looks for as the shadow that coming events cast before, and as preceeding the downfall of every system, that, having no truth for its foundation, must depend upon special legislation or a standing army for its support. It recalls the old story of the Hebrew slaves in their fabulous sojourn in the land of the Pharaohs, who, as a punishment for their clamor for liberty, were subjected to still harder burdens of servitude by their cruel task-masters, immediately preceeding their exodus from the land of the tyrant. And it brings up, with distinct, vivid, and fresh recollections, the desperation of a South, which among many other overreaching and unconstitutional measures resulted in the passage of the infamous Fugitive Slave law to which they resorted in the vain effort to stay the tide of anti-slavery and human freedom; and, which, instead of checking, only swelled the flood that all the sooner swept their Bible institution into the sea of oblivion. And so with Christianity, in the womb of which the Y. M. C. A. was incubated, and in the interests of which arose the passage of the infamous Comstock laws and others, that will be passed in the near coming future, all of which are only so many premonitory symptoms of ruin. The "cloud about the size of a man's hand," seen in the religious sky, that will soon increase in size and swell in proportions until the all-powerful, portentous storm-cloud of science, rendered all the more terrible by the rumbling sound of its muttering thunders, will sweep every vestige of superstition from this land of our fathers, dedicated to humanity and equal rights. Christianity is a doomed system and if its reputed founder, Jesus, told the truth when he said, "for all they that take the sword shall perish with the sword," then Christianity will go out in the midst of smoke, fire, and the sword, for, never has its encroaching and unhallowed feet pressed one foot of the virgin soil but what it either first baptized it in blood, or immediately thereafter. And why should it not perish? It is an alien—the legitimate offspring of Oriental superstition, nursed by its foster-mother, pagan Rome, and has no business here. It is not indiginous to, and cannot thrive in the virgin soil and under the free skies of the land of our Infidel fathers. It cannot breathe nature's pure air, that fanned the brows of a Franklin, a Washington, a Jefferson, and a Thomas Paine. It must either receive special legislation to circumscribe and curtail its encroachments of science, which they call obscenity and blasphemy, that is fast rooting out their poisonous exotic of a foreign clime, or it must perish. Then let the infamous Comstock, this ignoble son of an ignoble sire, this Jesuitical agent of the Jesuitical Y. M. C. A., procure still more odious Congressional enactments to prop up their *hell less* institution of religion. It will only be the means of hastening its final overthrow. You have escaped triumphantly: although, like their good old Daniel, you have been thrown into the lion's den; but you have escaped. The God of an enlightened public sentiment was too strong, and it closed the Christian lions' mouths, and you have come forth unharmed, all the more strong and powerful for good than ever. While the miserable, sneaking Comstock has to stand back like a hungry wolf and lick his bloody jaws.

And now, friend Bennett, should you ever again fall into the hands of this Delila-shorn Samson, this Goliath of Christianized Gotham, or should his keen-scented Christian nostrils snuff obscenity from the air emanating from or lingering about The Truth Seeker editorial sanctum, or should his hypocritical cry of blasphemy, like the yelps of the toothless hound, or the harmless venom of the fangless snake, ever again be heard on your track, all you need do, to check his blind, hydrophobic speed—to quiet his zeal for purity, assuage his grief for blasphemy, restrain his fears of public contamination, soothe his morbid tendency to impure thoughts, administer sedatives to his inherited, unsubdued, abnormal prurience, and check the rising passions that a knowledge of how marsupials propagate may create—will be to take your measure of the villain, fix your price on him and draw your check for the amount on some bank where you have no money deposited, get him thereupon to enter a *nolle prosequi*, and thus beat the cuss at his own game. Most respectfully yours, U. K. Booth.

Hartford, Ct., Feb. 14, 1878.

Friend Bennett—*Dear Sir:* I see by your report that you are $15.50 short in your expenses in the good fight you have made for the cause of liberty, equality, and justice. I see by the *Age of Reason* (Payne's) that he and some others are very much agitated over the matter, and are very anxious to know what you are going to do with the money. This, in my own private opinion, is none of their business. You have done a glorious work for the cause. This is not your fight alone, but for every truth-loving Liberalist and Spiritualist in the country; and you have not been half rewarded for it. I would not have done the labor and suffered the care and anxiety you have for double the amount you received, and any man who finds fault is a mean, cringing sneak, and not worthy the name of a Liberalist or Infidel; and I warn the editor of the *Age of Reason* that unless he changes his course toward you, failure, in the end, will surely be his doom. I will not tolerate such articles as I saw in the *Age of Reason* in behalf of Comstock, in which he represented that mean, vile, low-lived man as almost a saint. Such stuff was altogether too much for me, and Payne will find it will load him much heavier than he can bear before he is done with it.

D. Bodifield, M. D.

Ottawa, Kan., Feb. 15, 1878.

Dear Mr. Bennett: We have organized here as the Ottawa Liberal Club, James E. Lindzy, President, and W. W. Fraser, Secretary.

We would have sent a fair list of subscribers to *Payne's Age of Reason* had he not attacked you as he did. We care nothing for Peterson and his *Common Sense*. We want Liberal papers and Liberal men as editors.

Yours truly, W. W. Frazer.

Arenzville, Ill., Feb. 14, 1878.

D. M. Bennett: Payne sent me a copy of his *Age of Reason*, and also some circulars. It was my intention to take the paper, and I had got two others to take it. All I can say is that I would not now have it as a gift, after he has made the efforts that he has to vilify you. If it is true that you have made $200,000, whose business is it but your own? Toney's fight is not yours, but mine, and every other Liberal's in the United States. Give us all of Ingersoll's lectures, as they are good. As a general thing, his lectures are sought for among the Christians. He has a world-wide fame with the people. Respectfully, W. B. R.

Cambridge, Ill., Feb. 13, 1878.

D. M Bennett, *Dear Sir:* The following in regard to St. Anthony I copy from a letter from a gentleman who seems to understand the matter: "It is sickening enough even when he walks up to it honestly and eats nothing but to see a turkey-buzzard glutting himself upon carrion, putrid flesh, but when he goes to his work like a mean sneak thief, and, *forgetting that he is only a scavenger*, begins to peck at the eyes of animals that are not dead or even diseased, we think it is about time that he was shot and thrown upon the dunghill himself." J. A. Hart.

Mr. Bennett: Mr. Payne, in the *Age of Reason* of the 9th inst., in giving the names of those from whom he had received letters during the week, mentions mine. He says, "These letters are all of a friendly nature." Now, I do not know what Mr. Payne defines as "friendly," but I want it distinctly understood that that letter was *not* "friendly" in any such way as would imply an endorsement by me of his most uncalled-for and unjust attacks upon yourself. I believe that the gentleman has not the shade of a shadow of an excuse for his insinuations and charges against you. I am certainly "friendly" to all Liberal papers so long as they devote themselves to that cause, but so soon as their editors prostitute their columns to malicious attacks upon their brother editors, I cease to be friendly. The letter in question was written to Mr. Payne to point out to him some of the instances in which he had failed to do justice to yourself. May every success attend you, brother Bennett, in your laudable efforts to emancipate the minds of your fellow-men from the bondage of superstition and ignorance. Mr. Abbot I regard as one of the noblest of Liberals. Let there be no quarrel between you. He is mistaken in this matter; that is all.

Fraternally yours, E. C. Walker.

Kalamazoo, Mich., Jan. 28, 1878.

D. M. Bennett, *Sir:* I am a trial subscriber to *Payne's Age of Reason*, as well as a constant reader of The Truth Seeker. I have received my last trial paper, dated Jan. 26th, and on the fourth page, under the head of editorial, I was somewhat astonished to hear my friend Seth on the Comstock matter. What ails the man? Is it a common case of jealousy? A brother worker in the same building, engaged in the same great and noble cause—we did not look for such a budget of bitterness from such a source.

Now, friend Bennett, is it a fact that you were not arrested by Comstock at all? Have you and Comstock been on friendly terms during the last three months? Sorry to hear that Comstock is a Spiritualist; is it a fact? Would brother Payne feel just as bad if your paper had remained at its original size? Would he have been consoled if no one had come to your rescue? Alas for poor human nature! Remember, Wilbur, that whom the gods would destroy they first make mad.

Old orthodoxy stamps everything it comes in contact with, even children. At a recent temperance meeting here, quite a noted Liberal took strong grounds in favor of organization, whereupon a young orthodox hopeful was heard to remark that it would be "a hell of a temperance society without any God to go by."

Yours truly, L. S. Benedict.

Philadelphia, Pa., Feb. 10, 1878.

Dear Friend Bennett: I am very much disappointed in the course being pursued against you by the *Age of Reason*. I am a subscriber, as you know, to that paper, and have the names of four others who would have been subscribers to it had they not seen the scurrilous hints and language used toward you by the editor of said paper. We have known you too long, old friend, not to trust our cause in your hands. I have been greatly pleased by the manner in which you have engineered the affair of Comstock, and had I paid $20,000 I should most willingly be satisfied with your control of it, knowing full well it would be put to proper use, and not devoted to an illegal purpose.

Yours truly, W. F. Porter.

Useful Recipes.

Cure for Sprains.—Alcohol, one pint; oil of spike, one ounce; origanum, one ounce; camphor, one ounce; spirits ammonia, one ounce.

Hair Dye.—Lac sulphur, one ounce; sugar lead, one-half ounce; rose-water, one pint. Apply the wash about four times a week, but do not shake before use.

Lip Salve.—Oil of sweet almonds, eight ounces; white wax, three ounces; spermaceti, three ounces; rhodium, fifty drops, and white sugar candy form an excellent lip salve.

Chinese Depilatory.—Quick-lime, one ounce; pearl-ash, two ounces; sulphuret potassium, two ounces; charcoal-powder, one dram. Triturate together and sift and place the fine powder in a well-stopped bottle.

Hair Restorative.—Castor-oil, eight ounces; tincture cantharides, two ounces; blood-root, one ounce; lemon-oil, one-fourth ounce; rosemary, one-fourth ounce; bergamot, one-fourth ounce; lavender, one-fourth ounce; alcohol, one-half gallon. Color with alkanet.

Drop-cakes.—Beat up the whites and yolks of six eggs separate, with a spoonful of rose water; to which add six ounces powdered sugar; beat the whole well, and add one ounce of bruised caraway seeds, and six ounces flour. Drop them on wafer-paper, and bake in a moderate oven.

Flo-flo Cakes.—One pound sugar, one pound butter, eight eggs, one pound and a quarter flour, two ounces currants, and a half nutmeg; mix the butter with the sugar and spice; then add half the eggs, and beat for a few minutes; add the rest of the eggs, and beat for five minutes longer; stir in the flour and currants, then bake in shapes.

Oyster Stuffing.—Oysters are not chopped when mixed with dressing for turkeys. Prepare some bread-crumbs, and mix plenty of butter with them; add the oysters (one quart) and moisten the dressing with the oyster liquor. If only an "oyster flavor" is desired, the dressing is made mostly of bread, and half a dozen oysters are chopped or minced to add to the flavor.

Scotch Fancy Cakes.—Rub half a pound butter into a pound and a half of flour; break four eggs into three-quarters of a pound sugar, and whisk them five minutes; make a print with the butter and flour; pour in the eggs and sugar, and add half a gill of cream; mix all into a dough; cut into pieces about two inches across and an eighth of an inch thick; cover the tins with buttered paper; lay the cakes on and bake.

To make a nice oyster stew, strain the oysters through a colander; put the liquor in a saucepan, let it come to a boil, and skim; put in the oysters, a large piece of butter, pepper, and salt; when boiled up, add two quarts of oysters, one cupful of milk; serve immediately. Another way is to wash the oysters in a colander; put in a saucepan half a cupful of boiling water, one large tablespoonful of butter, pepper, and salt; when boiled, add the oysters, let them boil; add milk or not, according to taste.

To make a beefsteak pudding, take two pounds of rump steak and cut in small pieces, and cut into shreds two or three onions; paste the pudding with good crust; then put in the meat, with salt and pepper and a dozen oysters; add thickening composed of mushroom catsup, flour and water and mustard; simmer for an hour and a half, and serve in the dish. It may be turned out if the gravy in the pudding can be retained. Mutton, veal, ham, fowl, and game may be served in a similar way.

Chicken fricassee may be made as follows: Cut the chicken in small pieces, just cover with water, season highly, add a few small pieces of pork; if a fat chicken, not a very large piece of butter; add a few potatoes cut in half; before taking from the fire, remove the lid and dredge in a little flour. Another way is to cut the chicken in small pieces, cover with half milk and water; boil until tender, add a small piece of onion; take the chicken out, stir in a tablespoonful butter and flour creamed together, add one egg well beaten; then put in the chicken for a few moments; if too thick, add a cupful of cream or milk.

Boiled Turkey.—An old turkey will answer for this, though a young hen is better. After drawing, wash the inside exceedingly clean, wipe it dry on a towel, and fill the breast with bread-crumb, chestnut, or oyster stuffing. In trussing it, draw the legs into the body, break the breast-bone, and give the bird as round and plump an appearance as possible. Put it into plenty of warm water, or into as much boiling water as will rise an inch above it, and when it has boiled ten minutes, cool it down by the addition of cold water, and then take out a portion of it, leaving only as much as will keep the bird entirely covered until it is ready for table. Clear off the scum carefully as it rises to the surface, and boil the bird very gently from an hour and a half to two hours and a quarter, according to size. When oyster stuffing is used, a large tureen of rich oyster sauce should be served with it; but celery sauce, or good white sauce or chopped parsley in drawn butter, will answer otherwise.

When White with Snow.

When white with snow are all the hills,
And dusky lie the vales below,
And hushed and hidden glide the rills,
And hungry flies the cawing crow;
When other songsters none are near,
The mocking-wren sings loud and clear,
Sweetheart!
Sweetheart—sweet—sweet! O, words most dear,
Most pleasing to a maiden's ear!

When grannams cower about the fire,
And red-cheeked girls a-sleighing go,
When kine stand shivering in the byre,
And schoolboys, sledding, shout ho, ho!
When roads are hard, and clouds are drear,
The mocking-wren sings loud and clear,
Sweetheart!
Sweetheart—sweet—sweet! O, words most dear,
Most pleasing to a maiden's ear!

When to the wild rose tightly clings
The frosted hip with fiery glow,
And shrill the skater's iron rings,
And breath, like smoke, curls upward slow;
When winds blow cold, and leaves drift sere,
The mocking-wren sings loud and clear,
Sweetheart!
Sweetheart—sweet—sweet! O, words most dear,
Most pleasing to a maiden's ear!

W. L. Shoemaker.

The Old Story.

Tell me the old, old story
Of *unseen* things above,
Of golden castles in the air,
Which none may test or prove.
Tell me the story boldly,
As to a little child;
For I am weak and foolish,
And wish to be beguiled.

Tell me the old, old story,
That I may be taken in
With idle tales of glory
And nostrum cures for sin.
Tell me the story often,
Lest I grow sane too soon,
Deceived in childhood's morning,
But not in manhood's noon.

Tell me the story always,
If you would really be
A stumbling-block to progress—
To all that's good and free;
And when sweet truth and reason
Are dawning on my soul,
Tell me that story promptly,
Lest sense should make me whole.

—*National Reformer.*

Home Song.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.

Weary, and homesick, and distressed,
They wander east and they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings to fly
A hawk is hovering in the sky;
To stay at home is best.

H. W. Longfellow.

Organization.

New York State Liberal County Committees.

Editor Truth Seeker: The thirty-one counties of western New York included in the Freethinker's Association, have each a Freethought and Liberal league county committee, consisting of three members; but in the thirty eastern counties of the State there are no such committees, therefore allow me to request each of the following-named persons to associate with himself two other persons to constitute a county Liberal league committee for his county. And I further request each person hereinafter named to send me the name and address of the persons so appointed:

Albany Co., Thomas Dugan, Albany; Clinton Co., J. Churchill, Champlain; Columbia Co., Charles Groves, Canaan Four Corners; Delaware Co., Harva Bergant, Deposit; Dutchess Co., John P. Atwood, M. D., Poughkeepsie; Essex Co., Freeman L. Lyon, M. D., Bloomingdale; Franklin Co., J. G. Reynolds, Bombey; Fulton, McIntyre Fraser, Johnstown; King's Co., Dr. A. H. Brockway, 13 Green St., Brooklyn; New York Co., Wm. H. Boughton, 59 Liberty St., New York City; Orange Co., R. A. Conkling, Port Jarvis; Otsego Co., E. Wilcox, Morris; Queen's Co., Samuel Keese, Great Neck; Rensselaer Co., Joseph Knight, Troy; Rockland Co., Gen. Robert Avery, Nyack; Saratoga Co., J. J. Dunlap, M. D., Saratoga; Ulster Co., Aug. Huhne, M. D., Roundout; Washington Co., A. J. Culver, Whitehall; Westchester Co., Nathan H. Ellis, Yonkers.

I will be thankful to any one who will furnish me the names of an earnest, active Liberal from each, or either, of the following counties, Greene, Hamilton, Montgomery, Putnam, Richmond, Schenectady, Schoharie, Suffolk, Sullivan, Warren, and Yates.

The special business of these committees will be to encourage the organization of Liberal leagues in their respective counties and in other ways advance the Liberal cause.

H. L. Greene.

New York State representative on the Ex. Com. of the N. L. L.

The Cause in Iowa.

The coming State convention is the topic of principal interest to live Iowa Liberals. We have sent copies of the call to many of our local papers, and to friends of the cause in different parts of the State, and I think that a fair proportion of these papers will insert the call. The friends to whom I have written all seem to be willing to work for the success of the meeting. Says Mr. J. N. Frank, of Lysant: "Your letter with call received. I am very glad to do anything for a cause that I believe to be for the good of all." Mr. M. C. Thomas, of Redfield, writes: "We are talking of starting a Liberal league in this place." Mr. J. F. Frick, of Toledo, writes that the Toledo *Times* will publish the call. From other points in the State come cheering reports. The Burlington, Cedar Rapids, and Northern R. R. will sell return tickets at one-half the usual rates to all who produce certificates that they have attended the convention and paid full fare to West Liberty. The Central R. R. of Iowa will make the same reduction to all who paid, when going to the convention, full fare to Grinnell. This reduction will apply only to those who purchase their return tickets over the Iowa Central, at Grinnell, and over the B. C. R. and N. at West Liberty.

This reduction will be of benefit to those who reside either in the northern or southern part of the State, at points reached by these roads. At West Liberty and Grinnell you change cars for Des Moines, going over the C. R. I. and P. R. R.

In my next I hope to be able to announce the arrangements which shall have been made for the accommodation of visitors. I understand that Mr. Strong, the resident member of our committee, is perfecting all necessary arrangements.

As to the work to be done at Des Moines, we must organize a State league or association, and we need to pay particular attention to the formation of the executive committee. An earnest, active Liberal in each county of the State is wanted; one who will immediately organize the county sub committee and go to work. To this end, I desire to hear from every Liberal in Iowa. The question to you is: "Will you serve upon the executive committee?" If you cannot, please send me the name of some one in your county who can. If you desire an answer, please enclose stamp, as the committee has no fund upon which to draw for expenses. Organize local leagues in every town in the State where possible. Make your leagues auxiliary to the national league. Liberal leagues have been organized at Toledo, Tamah, and at Adel, Dallas county. Come, let us multiply such associations by the hundred.

Some object that organization now is premature; that it will but stimulate the foes of civil and mental freedom to greater activity, and rivet our chains the tighter. We must not flatter ourselves with the fond hope that the agents of reaction are not at work. They work while we sleep. This is evidenced a hundred different ways. Just look at the pending Constitutional amendment; at the closing of the Exposition on Sunday; and at the present crusade against Liberal editors and publishers. The enemies of liberty and equal rights now work in the dark; we will organize and force them to come out into the light that the people may see what their nefarious designs really are. The very argument that organization is premature because it will anger our tyrants and induce them to bind us the more securely is the most conclusive that could be produced in favor of organization and work. If we cannot organize to secure the removal of certain abuses without bringing down upon us still more heavily these and added wrongs, then, in the name of justice, let us be up and doing, that we may wipe such a foul blot from the escutcheon of our common country and leave our children free. In the evolution of rights we must not forget that we are factors in the great problem. Come to, Des Moines, all who can, and help us to bear aloft the standard of truth, upon which is inscribed: "The greatest of rights is equal rights." Every freeman to the front. Pause ye never nor parley; yourself bear the battle's brunt, and soon your reward shall be. If each one of us, individually, does his or her duty, all will be well.

E. C. Walker,
Of the State Com., W. I. L. L.

C. B. Clip, Shawano, Wis., writes: Enclosed please find money order for $3.00, and forward by mail, as per advertisement in The Truth Seeker, one copy of "Analysis of Religious Belief," Viscount Amberley. I acknowledge receipt of The Truth Seeker for the past two months or such a matter. The Liberal sentiment is gaining ground slowly in this section, I think. I had the "audacity" to attack foreign missions in our local paper some time ago, which stirred up considerable Christian indignation and led to quite a lengthy controversy. It was the first attack of the kind ever made here. I am reading the "Sages," which I borrowed from J. Melendy, whose name appears in your columns occasionally. I am much pleased with the work. I have examined "The Truth Seeker Collection," and consider it a decided success. I will tell you a little of my "'sperience," as the "meetin'" phrase goes. I was brought up to believe, and did believe the Bible. "Jonah swallowed the whale" and all, in my early days, and used to listen with hair on end to the glowing and sublime portrayals of the unbelievers hereafter. At the age of twelve I began to read and study the Bible, and I have read and studied until at the age of twenty-two I have denounced all faith in its divine origin and its pretended divine author, Jehovah of Judea. I have not the least possible faith now in the existence of Son, or Ghost, or angel, devil, or imp, or goblin. As for the visionary heaven and hell of the Christians, I have neither hopes of the one nor fears of the other. I am glad to hear that the Freethinkers of central New York have organized—my native county, St. Lawrence, is in that jurisdiction, I see. I hope the brethren all over the country will follow their example—organization is strength and efficiency. I will give you a little instance of church tyranny which has just happened here. A highly-esteemed young lady of this place, a faithful member of the Catholic church, has friends residing some twenty miles out in the country. Now it so happens, either by chance or providence, or the contrivance of the devil, that her next door neighbor is a promising young Infidel, and they, strange as it may seem, are good friends. A short time since it happened that this young Infidel was going on business, with a conveyance, to the country place where the Catholic lady's friends reside, and asked her if she would not like to go out and see them. She accepted the invitation, and I am authorized to say, had a very pleasant time. They attended a social dance at a farmhouse that evening, and returned the following morning. A more harmless affair is hardly conceivable, but it started a breeze; some devout Catholic went straightway to the priest and told him all about Miss ——"runnin' 'round with an' bein on such friendly terms with that rampant Infidel." The "Holy Father" was awfully "put out" about it, and the lady was threatened with a genuine church mauling, but I believe she has not got it yet, and the storm seems to be abating, but it was a narrow escape. She is a lady of spirit, however, and says the church must not meddle with her private affairs or dictate who shall be her friends and who not.

E. Fannie Allyn writes from Cleveland, O.: I enclose a copy of the *Evening News* of this city. It speaks for itself. I hope Col. Ingersoll will have time to answer the challenge, though it is like loading a cannon to shoot a fly. The grand soul of Ingersoll did a grand work as is shown by the replies, and I am reminded that "it is the wounded bird that flutters." It was not the price of admission to see a *free* man, one who dared be true to himself. Last night I attended Mrs. Van Cott's psychological exhibition. It would have been amusing if it had not been sorrowful to see her coax and force tender children forward. Twenty-five minutes completed the job and the old and young were pardoned. So Mrs. Van Cott said, and asked them to hold up their hands, but they were a discouraged looking set even after they found Jesus. I sat in the gallery and the Lord did not come up there. I noticed that he was not worth a cent to send them forward to the altar, unless the fat, magnetic fingers of Mrs. Van Cott assisted him. To me much of her talk—for she used no logic and never asked them to reason—was blasphemy. Go on, brother, in the good work. I get The Truth Seeker every week—don't want to miss a copy. Don't look for Jesus to be found in your city, for Mrs. Van Cott says he is with her just now. Here is one of her sentences. Can you find another such in the calendar of intelligence and love? "Heaven will be just as bright to me if you don't enter there." Concentrated selfishness and brutality!

GHOSTS! GHOSTS!! GHOSTS!!

Send five cents for Col. Ingersoll's lecture on "Ghosts," as delivered at Albany, N. Y., Jan. 14, 1878. Just out, flashing with wit and genius. It is crammed with logic, arguments, sarcasms and facts. It is beautiful, it is grand, and more, it is true. Only five cents. With a photograph of its eloquent author for fifteen cents. With cabinet size of the same, thirty cents.

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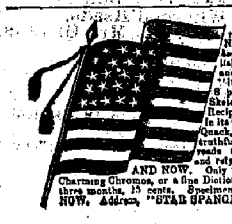
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LIFE would be a perpetual flea-hunt if a man were obliged to run down all the inuendoes, inveracities, insinuations, and suspicions which are uttered against him.—*Beecher*

SHUN the inquisitive, for thou wilt be sure to find him leaky; open ears do not keep conscientiously what has been intrusted to them, and a word once spoken flies never to be recalled.—*Horace.*

THE march of intellect is proceeding at quick time; and if its progress be not accompanied by a corresponding improvement in morals and religions, the faster it proceeds, with the more violence will you be hurried down the road to ruin.—*Southey.*

THE man who is inquisitive into the secrets of your affairs, with which he has no concern, should be an object of your caution. Men no more desire another's secrets to conceal them than they would another's purse, for the pleasure only of carrying it.—*Fielding.*

WHO taught the parrot his "Welcome"? Who taught the raven in a drought to throw pebbles into a hollow tree where she espied water, that the water might rise so as she might come to it? Who taught the bee to sail through such a vast sea of air, and to find the way from a flower in a field to her hive? Who taught the ant to bite every grain of corn that she burieth in her hill, lest it should take root and grow?—*Bacon.*

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WE should make not only our homes beautiful, but all that is around and about us, as far as lies in our power. Every aspiration we cherish for the good and the lovely creates a taste in our minds for higher and purer enjoyments, and once in the road which leads to the esthetic we will find it impossible ever to retrace our steps, and will make of ourselves a temple wherein will reside and grow all that is good and lovable in humanity. To improve and elevate ourselves is to elevate the race, than which no aspiration can be higher or nobler.—*Elmina D. Slenker.*

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IN the class-room of a New England college, an eminent professor was asked, "Sir, who do you consider the finest metaphysician in our country?" "Modesty forbids me to answer," was the reply.

"IS'NT your *hat* sleepy?" inquired a little urchin of a gentleman with a shocking bad one on. "No; why?" inquired the gentleman. "Why, because I think it is a long time since it has had a *nap*," was the answer.

"I DIDN'T like our minister's sermon last Sunday," said a deacon, who had slept all sermon time, to a brother deacon. "Didn't like it, brother A.? Why, I saw you nodding assent to every proposition of the speaker."

IN struggling to make a dull-brained boy understand what conscience is, a teacher finally asked, "What makes you feel uncomfortable after you have done wrong?" "My papa's big leather strap," feelingly replied the boy.

"PRISONER," said one of the magistrates at a petty session held a few days since not far from Banbury, "prisoner, you are charged with aiding and abetting at a prize fight." "Please, sir, I take my Gospel oath I didn't bet a farthing upon it," was the reply.

AN old woman who went into the poultry business some time since, under the expectation that she could make a fortune by selling eggs, has quitted it in disgust, because, as she says, "the hens 'll never lay when eggs are dear, but always begin as soon as they get cheap."

THERE are queer nooks and corners left in old England. A visitor to a country parson tells how, when he accompanied him lately to take the duty in a remote parish, the sexton said, "Perhaps your reverence won't mind preaching from the chancel, for we've got a duck a settin' in the pulpit."

A GENTLEMAN who happens to own a paddock, and who had tried every effort and threat in vain to keep tramps from making a short cut through it, was eventually persuaded to stick up the following notice: "Beware! Beware! Polypodiums (ferns) planted here!" The effect was marvelous and the annoyance ceased.

IN A Methodist prayer-meeting, the other evening, a newly-converted brother, lamenting the heresy of Rev. Mr. Meriam and other Congregational theologians, made the following confession: "Once, I was a reviler of foreordination and election, and believed in the future happiness of all mankind. But now, thank the Lord, I hope for better things."

SMITH, the poet laureate, has beaten every one who wrote of the seasons before. He has got four seasons into four lines, for which he charges four dollars. This is the poem:

"First comes the sneeze,
Then comes the peas,
Then comes the fleas,
Then it begins to freeze."

LITTLE Billy Crook told little Phil Smith that his father wore a wig, and was always awfully pleased when anybody went up behind him and yanked it off. Mr. Crook was saying, "God bless all in this household," when little Phil tried it, and he was so awfully pleased that Phil thought the prayer had been answered all at once, and one leg looked shorter than the other as he limped home.

"P'AY tards wid' Annie, Mama," said little three-year-old. "Oh! no, my dear, it's Sunday." For the sixth time within the space of an hour the name of the day had been told Annie as a reason for decorous behavior. Little three-year-old looked thoughtful a moment, then kneeling by the lounge with hands clasped, and eyes raised, she suggested the following compromise: "P'ease Dod, let Annie p'ay tards Sunday, and s'ell be dood all de rest ob the week."

A TUTOR to one of the colleges, who limped in his walk, was some years ago, accosted by a well-known politician, who asked him if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. The interrogator observed, "I knew you by your limp." "Well," said the doctor, "It seems my limping made a deeper impression than my preaching." "Ah, doctor," was the reply, with ready wit, "It is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation."

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Notes and Clippings.

THE parsons stand up for the devil as though he were a personal friend.

VICTOR EMANUEL had eighteen hundred horses in his stable when he mounted the pale one.

THE Chicago Baptist University has declared its inability to pay its debts. Sing, brothers.

"Jesus paid it all."

DEACON BLOCK has been expelled from the Presbyterian church in Atlanta, Ga., for permitting a dance in his parlor.

MOODY is said to find the people of Springfield too intellectual for easy conversion. They exasperate him with cool arguments, and do not become enthusiastic. Besides, he has a toothache.

MR. HAMMOND is successfully frightening children into religion in Ohio at $200 a week. When Edward gets through with a Sunday-school the little innocents look as though they had been sitting up with a ghost story for a week.

THE churches are full of anxious inquirers all eager to know how it is about those subscriptions made when Brother Kimball began his debt raising. Many of those are now coming due. If they are paid in cash, it is well. If not, what then?

A STICK of wood loaded with gunpowder, charged by a farmer whose pile was too often visited by thieves, exploded in the stove of the Congregational church at Bellevue, Ohio, but with no serious results. That farmer must have been an ungodly Infidel.

TWO married members of an Indiana church choir, who were in love with each other, and who used to write glowing letters full of Scripture, fell out at last, and the young married man shot the young married woman. All in good time he will probably know more about the eternal punishment problem than the ministers.

TOO MUCH RELIGIOUS EXCITEMENT.—E. W. Hawthorne, of Petersburg, Ind., a member of the senior class of Asbury University, Greencastle, Ind., is pronounced insane. He will be sent to the asylum at Indianapolis. He joined the Methodist church during a revival three weeks since. Religious excitement is the probable cause of his insanity.

IN Rutland, Vt., the Congregationalists refuse to partake of the holy sacrament from the same cup with their colored brothers and sisters. One cup was passed around to one hundred and one white men and women, one of whom sat in the same pew with the four colored persons, and then another cup—a pewter one—was served to the four men of African descent.

ANTHONY COMSTOCK'S accomplice, first lieutenant, and chief man Friday, is now being examined on a charge of perjury. Four or five witnesses swear that he perjured himself, and it looks as though a case could easily be made out against him. His chief, the immaculate Anthony, attends closely upon the examination, and works hard to screen his faithful servant from justice.

ADAM SCOTT, the Scotchman, had a boy, Bob who was a great trouble to him, and he thus referred to him in his prayers: "O Lord, ha'e mercy on Bob! Ye ken yersel' he is a wild callant, and thinks nae mair o' committing sin than a dag does o' lickin' a dish; but put thy hook in his nose and thy bridle in his gab, and git him back to thee wi' a jerk that he'll no forget the longest day he has to live."

SIX JESUIT Fathers who, to evade the mortmain law bought a house in the Rue de Chateaubriand, Paris, on the tontine system, but in reality for the corporate body, have been defeated in an action against a neighbor for building a wall to their prejudice. The court ruled that even as a tontine they had no *focus standi*, because not authorized, and that the manifest fraud rendered them incapable of suing.

THE wife of Col. Robert G. Ingersoll is thus described by *The Times* of Chicago: "Mrs. Ingersoll is tall, has a prominent nose, large dark eyes, heavy dark hair, arranged high in a twist, wears rich jewelry, copies nobody's dress or manner, does just as she pleases, and asks no odds. She is as much of a favorite, as original and wicked in her views, as her husband; is charming, and therefore dangerous, say the orthodox.

"WHAT becomes of good people when they die?" asked a Sunday-school orator who was addressing a crowded anniversary assembly. "They go to heaven," was the prompt reply of a number of the children. The correctness of this answer being beyond controversy, the orator naturally brought on his next, which was, "What becomes of the brutes when they die?" There was a momentary pause, which was broken by the exclamation of a loud-voiced youngster: "Make 'em into soap-grease!" The buzz of enthusiastic mirth which followed punctuated the speech with a full-stop.

THE following is the official report of the untaxed property in New York city:

Untaxed church property	$38,140,500
Untaxed hospitals	5,250,000
Untaxed dispensaries	180,000
Untaxed sectarian schools	5,287,000
Untaxed libraries	1,235,000
Untaxed asylums and reformatories	7,966,500
Untaxed Masonic Temple	1,000,000
Untaxed Academy of Design	460,000
Untaxed Y. M. C. A. Hall	600,000
Untaxed Cooper Institute	800,000
Untaxed cemeteries	1,500,000
Total	$63,409,000

With the growth of the city and charitable effort this class of property is now estimated at $80,000,000. In addition, $44,000 have been spent in providing free gas for the lamps before church doors.

THE Rev. Alfred M. Loutrel, appeared recently in the Jefferson Market Police Court, as complainant against a colored girl whom he accused of disorderly conduct. Before the examination was concluded, it transpired that the gray-haired clergyman had given the girl cause to act disorderly. The following is the girl's account of the affair, the truth of which, he, Loutrel, did not deny: "A short time after I went into Mr. Loutrel's employ, two years ago, he came into my room when I was asleep one night; he awoke me, and carried me in my night-dress to his own bed, and placed me in it. I was afraid of him. He told me that I was black, but beautiful; that the Bible said so; that he thought a great deal of me, and would always do so; that he wanted me to be as a wife to him and occupy a place by his side always. I remained with him that night, and we have slept together as man and wife ever since. I liked him, and could not bear to be thrown away by him without a home or money; it made me tired of living; he was so good and kind to me, and turned upon me so suddenly without any fault on my part." Comment is unnecessary.

AT this season commences the annual "Slaughter of the Innocents." It is the time for Sunday-school fairs, shows, concerts, and exhibitions. Great companies of little girls and boys are put on church platforms, and made to sing choruses and to speak pieces. Most of the boys are dressed from neck to heels in good serviceable clothing. Most of the girls wear their white dresses, low slippers, and no great amount of protection below the knees. These children, singing and speaking in crowded and unventilated churches, are bathed in profuse perspiration by the time the show is over, and when they go out into the frosty atmosphere of a December evening are liable to be attacked by pneumonia and other diseases. A sudden wrestle with croup or diphtheria is likely to follow about midnight, and the poor child who in a day or two is carried to her funeral is spoken of in the obituary sermon as a case of "the mysterious and inscrutable dealings of Divine Providence." Many mothers who would think it wrong to cast their children to the crocodiles of the Ganges or to administer strychnine to them, freely take them, half clad, to these Sunday-school displays, and then blame "Divine Providence"—whatever that may be—for the consequences of their own improvident folly.

AN UNDERRATED PERIL.—Clearly the orthodox Protestant churches have not yet got their eyes open to the danger that threatens them. If the body of belief which they hold in common were a loose heap of dogmas, thrown together like a pile of bricks, without relation or interdependence, we could understand the composure with which many orthodox preachers and papers watch the assault upon the dogma of hell. One brick taken from the pile wouldn't matter. But this is not the fact. The system of doctrine received by these churches is an edifice—an arch in which every stone has its place, and from which no stone can be removed without weakening, if not toppling down the whole structure. We do not say that the dogma of hell is the keystone of this arch; but if the attempt to dislodge it from its place is successful, we advise the clergy and the religious press to stand from under. As a matter of fact, the preachers who have outgrown their belief in hell either reject outright, or explain away, or are suspiciously silent about, other doctrines which have hitherto been esteemed vital. Take the case of the Rev. Mr. Merriam. He accepts the doctrines of the Trinity, the Atonement, the Inspiration of the Scriptures—in a certain sense. But it is not the sense in which these doctrines have been understood and received by the church of which he still calls himself a minister. What is true of him is notoriously true, in a greater or less degree, of all the others. It behooves the orthodox churches to redouble their vigilance. The adversary is a veteran strategist, and never makes a mistake in the choice of his point of attack.—*Sun.*

POLYANDRY IN THIBET.—A noticeable feature in the national life is the immense number of monasteries and nunneries which are to be found scattered over the country. In the neighborhood of Lhasa alone there are 11 monasteries, in which are cloistered upwards of 20,000 monks, and the nunneries are found in like proportion. This apparent devotion to spiritual concerns is at first sight calculated to arouse our admiration and sympathy, but a little consideration suggests the idea that the religious fervor of these Thibetan monks and nuns is a good deal heightened by a keen sense of sordid self-interest. If the blood of martyrs is the seed of churches, poverty, especially in the East, has a wonderful effect in multiplying the crop. To men who have no taste for the hard labor demanded by the soil from its tillers, and to women who have no means of gaining a livelihood for themselves, the secluded idleness and secured meals of a monastery or nunnery present attractions which it is next to impossible to resist. The women also have an excuse for entering religious orders which is denied to men, for there exists in Thibet one of those extraordinary marriage customs which are occasionally met with in out-of-the-way parts of the world, and which are to be explained only by reference to the surrounding circumstances of the people. A numerous progeny, in a poor and sterile country, is doubtless a distinct evil, and it is one which naturally suggests the imposition of a check even to those who have never heard of Malthus or his doctrine. This we may suppose to have been the position of the Thibetans when they cast about for some plan by which they might limit the increase of the population. The plan they adopted for this purpose is almost unique, and is called polyandry, which may be explained as being the exact reverse of polygamy; for, as in most Eastern countries, it is lawful for a man to have a plurality of wives, in Thibet it is the custom for a woman to have a plurality of husbands. The usual practice is for two, three, or four brothers in a household to marry one wife. They all reside in one house, and the children are considered to be the joint offspring of all. It is inconceivable to us that such a system should exist for an hour; but in Thibet, far from giving rise to the evils which might be expected to flow from it, it works easily and well, and the pictures which travelers give us of Thibetan households display a degree of domestic happiness and affection which certainly equals that enjoyed in much more favored lands. This is a description Mr. Bogle gives of a family at whose house he spent the night: "The house belongs to two brothers, who are married to a very handsome wife, and have three of the prettiest children I ever saw. They all came to drink tea and eat sugar-candy. After night came on, the whole family assembled in a room to dance to their own singing, and spent two hours in this manner with abundance of mirth and glee."—*The Cornhill Magazine.*

Events of the Week.

THE House Committee on Labor have reported adversely to Chinese immigration.

THE English War Office has ordered 150,000 improved rifles and 21,000 cavalry horses to be bought.

EMIGRANTS for Australia, to the number of one hundred and fifty, sailed from this city on the 24th inst.

GEN. ANDERSON, President of the Louisiana Returning Board, has been sentenced to two years' hard labor in the penitentiary.

THE Governor of Pennsylvania has signed warrants for the execution of five more Mollie Maguires, to take place on the 18th of April.

ONE man killed and three injured, with a general smash-up of the train, were the results of a railway accident near Milford Station, Va., on the 25th.

STEAMERS, ferry-boats, and schooners have been running into each other in the East and North rivers owing to the dense fogs. Several lives were lost.

THE new Pope is not so liberal as he was thought to be. It seems certain that Leo XIII does not hold the views he did when he was simply Cardinal Pecci.

THE Senate, Tuesday, chose Mr. Ferry, Republican, President pro tem. The Democrats nearly elected Mr. Thurman, Senator Davis, Independent, voting with them.

THE House of Representatives, by a vote of 169 to 87, have adopted Butler's bill to allow women to practice as attorneys before the Supreme Court of the United States.

GOLD is coming down and silver is going up in the face of the fact that the Silver bill has passed the Senate and is only awaiting the President's signature to become a law.

JESSE A. PALMER, of Little Compton, R. I., a prominent exhorter in the revival meetings of that place, committed a fiendish outrage upon a lady eighty years of age. The villain is in jail.

THE steamship City of Brussels and the steamship Hermann, which arrived at this port on the 24th, brought $700,000 in gold. This is the first fruit of the passage of the Silver bill.

HENRY WARD BEECHER has been appointed chaplain of a militia regiment in Brooklyn. He will dress in cocked hat, sword, and spurs, with, perhaps, a few other articles of wearing apparel.

THE U. S. storeship Supply sailed on the 25th loaded with exhibits for the Paris Exposition. Her cargo comprises a little of almost everything that this country produces. She will be followed by two other vessels.

THE biggest petition of the season was presented to Congress on the 26th of February, by Mr. Butler of Massachusetts. It was 700 yards long and contained 50,000 names. Of course, we mean the anti-Comstock-law petition from the Liberals of this country. What effect it will have remains to be seen.

THE famine in China still continues. A refuge house, in which were three thousand famine-stricken wretches, took fire, a short time ago, and was burnt to the ground. Only about one hundred escaped. The Bible and Tract societies can raise hundreds of thousands of dollars to send bibles and tracts to the heathen, but the food is generally sent by those who think that the body needs saving as well as the soul.

STRANGE and unaccountable phenomena continue to occur along the west coast of South America. Wharves, shipping, and forts in Callao have been damaged by earthquakes and the tremendous waves, and the towns and cities along the coast have suffered severely from a cause hitherto unknown in that part of the world—heavy rain-storms. Between the frequent earthquakes and tidal waves on the one hand, and the periodical revolutions of the governments, and the constant oppressive tyranny of the Church, on the other, the poor South Americans have an endless struggle for existence. God and man appear to conspire against them.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER II.—CONTINUED.

"I am inclined to think, girls, that uncle Robert is about right concerning Mr. Paine, for he is a cautious man, and takes great care to arrive at the exact truth of all important matters, and besides he would never have written this to me, his favorite niece, unless he was absolutely certain of its truth," continued Edith.

"I'd like to read some of Paine's works," said Sue; "but wouldn't father look daggers at me if he heard me say so?"

"And I mean to go to Mrs. Darwin's and see if I can't get that book your uncle said was written in defense of religion and against Atheism, 'The Age of Reason' I think he called it," said Myra, with whom to wish was to do, if possible.

"Yes, that is the name of the book," said Edith; "but I hardly think it would be proper for you to go and ask for it. How do you know they keep such books? It may hurt Mrs. Darwin's feelings if you inquire there for it. You know we did not see or hear a thing while there on our visit that proved them to be Infidels."

"But Mrs. Darwin was raised a Quaker; and father says Quakers are half-Infidels, and maybe Mr. Darwin is a whole Infidel," said Myra, laughing, "though I doubt it, as they are such nice people."

"Paine has always been called an Infidel, and see how nice Edith's uncle has described him to be," said Jennie.

"It's a queer world, isn't it?" said Sue. "But evening prayer-meeting will soon be out, and I must hurry home, for I don't want father to know I've been calling on Sunday, or he would give me a lecture, and perhaps make me read half a dozen chapters in the Bible as a punishment."

"And we too must go," said Myra and Jennie; and all went their various ways.

After they had left, Edith sat down, and for the dozenth time discussed with her mother the contents of her uncle's letter. She and Mrs. May were both members of the "Disciples," as they called themselves, and until of late they had never thought of questioning the truths of the doctrines they professed, but, like most people, took it for granted that while the different sects were, in the main, all on the right road to heaven, theirs was the only Biblical religion—the oldest, first, and best of them all, for did they not call themselves the "Christian Church," as much as to say there was no other church that was really Christian? And was not the whole Bible their creed? And only a few months ago did they not hear Brother P—— and Deacon S—— agreeing that there was not, and in the nature of things could not be, a real Infidel in the world; for how could any one doubt there must be a Creator to bring into existence all things and maintain order and regularity throughout nature?

"If I were you, Edith," said Mrs. May, "I would not trouble myself about Mr. Paine or his writings. It can do you no good, and may unsettle your faith and make you unhappy."

"It is too late now, mother, for me to consider these things, even were I willing thus to compromise with my conscience, for my doubts are aroused, and I cannot stop short of knowing the real truth if it can be got at."

"But, my child, you have been happy believing in your good Christ and the Bible, and why not continue on in the good old way? The poet shows good philosophy when he writes:

> 'So long as I can see a light, and revel in it's beam,
> I care not if an anchorite can prove it all a dream.
> So long as I can see a smile, and feel it warm me too,
> It answers just as well the while as if it all were true.'"

"But not for me, mother. It may be pleasant and easy and nice to go on dreaming as long as you are asleep and know not the ideal from the real; but I am awake now, and the great question for me is, What is true? and that question I'm going to solve if it shatters to ruin all the sweet dreams in which I have ever reveled, and leaves only hard, bare, cold realities, as you seem to fear it will. But don't let it trouble you, mother mine; I mean to be good, true, honest, and sincere, and then it will really matter very little what my faith is, as far as a virtuous and upright life is concerned," and, with mutual "good nights," they sought tired nature's sweet restorer, balmy sleep.

CHAPTER III.

"GOOD EVENING," said a lively, cheery voice at the open door of Mrs. May's sitting-room, about two weeks after the reading of Uncle Robert's letter.

"Why, Myra," exclaimed Edith, "how you startled me. I was in a brown study over this sheet of [illegible] and never noticed you till you spoke so suddenly at my very elbow. But do come right in. I'm so glad to see you. It has been a long time for you to stay away, and I was thinking this afternoon that I'd have to come and hunt you up."

"I'm glad you think me worth that trouble," said Myra. "It is a real compliment, and I appreciate it all the more because I prize your good will above that of any one else in the whole town—always excepting dear old papa, you know."

"Thanks, Myra, for your good opinion. I am sure I value your society highly, and enjoy a chat with you more than with most other people, for I am certain that what you say is sincere and truthful, if it isn't all sugar and sweetness;" and Edith shook her head playfully at her impulsive, warm-hearted visitor. "And now," she continued, "do tell me what has kept you away so long?"

"Here is my apology," said Myra, handing her a small book, which upon opening she found to be the "Age of Reason." "And did you really go and get it?" asked Edith, in surprise.

"Certainly! And why not? I told you I should if they had it. I went the day after we were here at your house, and went alone, too, for one can talk more freely when alone, and besides there was no one there to tread on my toes," and Myra glanced at Edith mischievously.

Her friend smiled, and said she thought her failing was talking too freely at any time, whether alone or in company.

"I know that, Edith; but it's my nature, and folks must take me as I am if they want me at all. I found Mrs. Darwin alone, so I had an excellent chance to say what I wished. 'Two are company, and three are none,' you know, when one wants a private chat. I didn't waste much time in compliments, but just bolted out my request, asking if they had any of Thomas Paine's books, and told her I had been wanting to read some of them, but did not know where to get any unless it was there. 'We have his works complete,' said Mrs. Darwin, looking at me soberly and seriously, 'but we never lend them to young people unless their parents allow them to read such books. We do not like to cause trouble in families, or to interfere in any way concerning people's private opinions, but are glad to lend any book we have to responsible persons.' 'Well, I'm responsible,' said I. 'I've only father to care what I read, and he lets me do as I please, as I am old enough to know right from wrong.' Mrs. Darwin laughed a merry, gleeful little laugh as I said this, and remarked that I was very fortunate in being able to distinguish between the two in every case. 'And, indeed,' said she, 'you are the first person I ever saw who was the happy possessor of this desirable faculty,' and she looked at me in a curious, comical sort of a way, till all at once I began to perceive that she was paying me off for making a curiosity of her during my former visit, and then I ran up and kissed her, and told her she served me exactly right by paying me back in my own coin. She laughed merrily, and said it was too good an opportunity for a joke for her to allow it to pass unimproved. I said I was ready to take a joke or to give one, and was glad to see people unbend now and then. 'Yes,' said Mrs. Darwin, 'there is too much formality in the world, and too little fun, mirth, and innocent enjoyment. Smiles, cheerfulness, and sunniness of temper are the best health-builders in the world. They keep the heart fresh and young.' 'Ah! now I know why you don't seem old,' said I; 'you are too happy, pleasant, and cheerful to grow wrinkled and gray.' 'Perhaps you are right,' said she; 'I consider it a duty to my husband and children to look happy, and to be happy, and it is the duty of every one to carry sunshine with them wherever they go.' 'But,' said I, 'how can a body do that when they are as full of ups and downs as I am? Now, I am running over with joy one hour, and way down in the depths the next.' 'That is rather a drawback to continued sunshine,' said Mrs. Darwin, 'but one can do much by trying. Happiness grows by cultivation, and I think a strong determination to look upon the bright side of things will assist you materially in your efforts for sunny hours.' Then she went and got me the book, and I asked her if I might pass it to you after reading it. She was very willing, so I brought it along!"

"I am truly glad to have the privilege of perusing it," said Edith, "and am obliged to you for your kindness in getting me the permission."

"Oh, that was pure selfishness on my part, for I wanted the benefit of your superior judgment," said Myra, laughing.

"And how did you like it?" asked Edith.

"Oh, splendidly! father and I both read it, and carefully compared it with the Bible all the way through, and the good, old book came out the looser by each comparison. I tell you, Edith, Mr. Paine was smart, whether he was all the other good things or not. Mrs. Darwin also lent me Watson's 'Reply,' for she said it was always best to read both sides if one wished to be sure of the truth; and I am going to read that this week, while the other is fresh in my mind. I asked her if Mr. Darwin wasn't an Infidel? 'People call him so,' said she. 'And you and the children, are you all Infidels?' 'We all believe alike, and are all unbelievers in the mythologies of this or any past age,' said she, laughing. 'But don't you hate to be called Infidels?' said I. 'Oh, no! we are really proud of the name, for though given by our enemies as a term of reproach, to us it means free thought, liberty of speech, reform, truth, fact, science, and development, against creed, bigotry, superstition, myths, and uncertainties. To know a person as an Infidel is to know him as a thinker and reasoner, for it takes thought to enable, one to grow out of beliefs taught for generations, and grounded in one's mind from earliest childhood, till they become a part of the very being itself.' And I assure you, Edith, that Mrs. Darwin looked every inch a woman as she said all this in an earnest, enthusiastic manner. I felt she was just as sincere as you or I could be in our belief, and as certain that she was right; and the thought will come now and then, in spite of me, that she may be nearer right than any of us. Indeed, I feel now 'half seas over' since I read the 'Age of Reason,'" said Myra, laughing. "I can't read the Good Book with a bit of holy interest now, for it seems just like old stories, fables, and legends."

[TO BE CONTINUED].

Scientific Department.

A Nibble at Mr. John Fiske's "Crumb for the Modern Symposium."—Concluded.

"The legitimate conclusion is neither that of dualism nor of idealism, but what I have named reasoned realism, which reconciles common sense with speculative logic by showing that, although the *truth* of things (their *Wahrheit*) is just what we perceive in them (our *Wahrnehmung*), yet their *reality* is this and much more than this. *Things* are what they are felt to be; and what they are thought to be, when thoughts are symbols of the perceptions. Idealism declares that they are *nothing but* this. It is against this *nothing but* that common sense protests; and the protest is justified by reasoned realism, which, taking a comprehensive survey of the facts, thus answers the idealist: 'Your synthesis is imperfect, since it does not include *all* the data—notably it excludes the fact of an objective or not-self element in every feeling. You may conceivably regard the whole universe as nothing but a series of changes in your consciousness; but you cannot hope to convince me that I myself am simply a change in yourself, or that my body is only a fleeting image in your mind. Hence, although I conclude that the not-self is to you as to me, undivorceable from self, inalienable from feeling, in so far as it is felt, yet there must nevertheless be for both of us an existence not wholly co-extensive with our own. *My* world may be my picture of it; *your* world may be your picture of it; but there is something common to both which is more than either—an existent which has different relations to each.'"

We think enough has been quoted from Mr. Lewes to prove the untenableness of the idealistic position held by Mr. Fiske—or enough, at all events, to show that Mr. Fiske has no warrant whatever for asserting so dogmatically the infallibility of idealistic views. It would be quite beyond the powers of the present writer to add anything of equal value to the convincing arguments given in the quotations from Mr. Lewes, and he is content to leave the matter to his readers' impartial consideration, feeling confident that, if they have been temporarily mystified and confused by Mr. Fiske in regard to the reality of an external world, Mr. Lewes will speedily reinstate common sense for them on its old firm ground.

We come now to the consideration of the second position of Mr. Fiske's that we named for discussion, viz.:

"That there is an unknown and unknowable something left in what is called matter after all its attributes are eliminated."

We find a full consideration of this *Agnostic* view of things in "Problems" (first series, vol. ii), under the chapter on "Things in their Attributes and in Themselves," from which I make the following extracts. Page 391, § 12, Mr. Lewes says: "Metaphysicians commonly regard the belief of ordinary men in the real existence of the objects seen and touched to be the natural illusion of sense. I regard their postulate of a deeper, unknowable real to be the natural illusion of speculation substantializing its abstractions." Again, on page 393, §§ 14 and 15: "The 'thing in itself' is a fiction founded on a convenient distinction. . . . Its existence is not to be granted. It is a fiction, and we know its genesis. Kant invented a pure intention to serve as the *a priori* condition of empirical intention, and pure understanding as the *a priori* condition of empirical conceptions; he was also led to invent a pure object (the *Ding-an-sech*) as the *a priori* condition of empirical phenomena; thereby giving precision to the abstraction which metaphysicians had substantialized and declared to be the permanent reality underlying fleeting appearance." Also, on pp. 394–5, §§ 15 and 16: "If the metaphysician would prove the reality of the noumenon apart from its phenomenal manifestations, he must withdraw it from the invisible, intangible region; that is to say, he must make it.

phenomenal. Metaphysicians consider it deplorably superficial to accept the appearances of things for realities; but science and common sense will declare it to be utterly irrational to assume the reality to be that which cannot appear. The thing is its attributes: that is what we have to deal with; what the thing is to us. When metaphysicians tell us that we can never know things in themselves, and therefore all knowledge of the Absolute is necessarily excluded, our reply must be, that, in any rational sense of the term, things *are* known; and if the Absolute is the sum of things, then the Absolute is known, both in the known concretes and in the abstraction framed from them."

My last excerpt on this subject is the following, from p. 396, § 17: "In a word, the 'thing in itself' is a metaphysical fetich. It replaces the old conception of essence, which had replaced the earlier conception of a spirit, or demon, living in the object, animating it, and working by it. The savage regards his fetich in the light of a vehicle for the spirit which acts through it; the metaphysician regards the phenomenal object in the light of a vehicle for the manifestations of a noumenon which shines through it. The unknowable Absolute is the monotheistic development of this fetichism—the generalization and unification of all the particular entities or noumena."

Whatever may be thought of these views of Mr. Lewes by those favored few who are deeply skilled in "subjective analysis," the ordinary man of average culture and intelligence will be apt to conclude that the defenders of an unknown and unknowable something in matter, apart from all its attributes or phenomenal manifestations, are put in rather bad plight.

The third position taken by Mr. Fiske which I feel called upon to combat is:

"That the [alleged] mystery of the connection between mind and matter is forever insoluble."

Mr. Fiske, in discussing this question, shows us, if I am not greatly mistaken, that he, no more than some of the other writers who have contributed to the "Moderm Symposium," is exempt from liability to furnish us with an occasional illustration of that logical sin called "looseness of thought," the occurrence of which in discussions of this kind is so greatly to be deprecated. On p. 33 he dictatorially asserts that "the relation of concomitance between them [mental and physical phenomena] remains an ultimate and insoluble mystery"; whereas on p. 37 he declares that "it is not only inconceivable *how* mind should have been produced from matter, but it is inconceivable *that* it should have been produced from matter, unless matter possessed already the attributes of mind in embryo, an alternative which it is difficult to invest with any real meaning. The problem is altogether too abstruse to be solved with our present resources"—implying, of course, that with an extension of our resources it might be solved. There is certainly a lack of logical consistency here, and the result is that we are left in some doubt as to Mr. Fiske's real attitude regarding this fundamental problem. But, for the purpose of discussion, I shall take it for granted that the position ascribed to him here is the correct one, and he certainly cannot complain that any injustice has been done him if it is not, in view of his own conflicting statements on the subject.

Here, again, we shall confront Mr. Fiske with Mr. Lewes, and leave the public to decide between them. The great attempt made by Mr. Lewes is to show that there are not two separate entities or existences called body and mind, but that body and mind are merely two aspects of one existence, and that the problem of the relation between them is solved when there is established an equivalence between the subjective and objective aspects of the psychical processes and material conditions involved, and when it is shown wherein the difference exists. In chap. iii. of the problem entitled "Animal Automatism" (Physical Basis of Mind, "Problems," second series), Mr. Lewes expounds this view at great length. His argument is so concise that it is impossible to condense it, and one or two extracts cannot, of course, do him full justice, but will serve merely to indicate his position. Whether he has succeeded in demonstrating his case or not is a question that may be left unanswered. All that we have to concern ourselves with here, as regards Mr. Fiske, is the fact that one of the ablest thinkers of the age, so far from conceding, like Mr. Fiske, that the problem is forever insoluble, actually makes a brave attempt to solve it. The following are a few of Mr. Lewes' leading thoughts on this subject. Page 388, § 40, we read: "We are told that it is 'impossible to imagine matter thinking,' which is very true: only by a gross *confusion* of terms can thought be called a property of cerebral tissue, or of matter at all. We may, indeed, penetrate beneath the terms which relate to aspects, and recognize, in the underlying reality, not two existences, but one. Our conceptions of this reality, however, are expressed in symbols representing different classes of feelings, objective and subjective; and to employ the terms of one class to designate the conceptions of the other is to frustrate the very purposes of language. Matter and mind, object and subject, are abstractions from sentient experience. We know them as abstractions, and know the concrete experiences from which they are abstracted." The only other passage that I have space to quote is the following: "Our intelligible universe is constructed out of the elements of feeling, according to certain classifications, the broadest of which is that into external and internal, object and subject. The abstractions matter and mind, once formed and fixed in representative symbols, are easily accredited as two different reals. But the separation is ideal, and is really a distinction of aspects. We know ourselves as body-mind; we do not know ourselves as body *and* mind, if by that be meant two coexistent, independent existents; and the illusion by which the two aspects appear as two reals may be made intelligible by the analysis of any ordinary proposition. For example, when we say, 'This fruit is sweet,' we express facts of feeling—actual or anticipated—in abstract terms. The concrete facts are these: a colored feeling, a solid feeling, a sweet feeling, etc., have been associated together, and the colored, solid, sweet group is symbolized in the abstract term 'fruit.' But the color, solidity, and sweetness are also abstract terms, representing feelings associated in other groups, so that we find 'fruit' which has no 'sweetness,' and 'sweetness' in other things besides 'fruit.' Having thus separated ideally the 'sweetness' from the 'fruit,' which in the concrete, sweet-fruit, is not permissible, we easily come to imagine a real distinction. This is the case with the concrete living organism when we cease to consider it in its concrete reality, and fix our attention on its abstract terms, body and mind. We then think of body apart from mind, and believe in them as two reals, though neither exists apart."

These excerpts give but a very inadequate idea of the subtle "subjective analysis"—if I may be allowed to use that phrase—displayed by Mr. Lewes in his lengthy exposition of his views on this subject; but probably enough has been quoted to win for him the sincere thanks and deep respect of all earnest students of nature for his noble effort to wrest another of the so-called insoluble mysteries of life from the metaphysical darkness and mystification in which they have been so long enshrouded. And let us hope that there will always be some bold and fearless inquirer like Mr. Lewes who shall not be afraid to tackle the *most* insoluble of the insoluble mysteries which faint-hearted and obfuscated metaphysicians have at all times prated about. And, granted such enterprising minds, we may be certain that the day will surely come when the intellect of man shall have mastered all the problems—that are real, tangible problems, and not metaphysical absurdities—that life presents.

I am now brought to the consideration of the last of the four positions taken by Mr. Fiske which I started to discuss, viz.:

"That the relation between motion and feeling can never be demonstrated."

And once more shall I call on Mr. Lewes to do battle for modern science and psychology, as they are interpreted and advocated by him, against the pseudo science and psychology which Mr. Fiske champions. In "Problems of Life and Mind" (first series, vol. ii), Mr. Lewes has a chapter on "Motion as a Mode of Feeling," which has been accessible to the public for nearly three years, and yet it would appear that Mr. Fiske has never even heard of it, otherwise surely some reference to the views of a thinker of Mr. Lewes' calibre was called for when discussing a question that had so lately been treated by him with masterly analysis, and a conclusion reached radically opposed to that maintained by Mr. Fiske. It cannot be that the Spencerian school, of which Mr. Fiske is so zealous and devoted a disciple, would be guilty of harboring any small feeling of envy or jealousy against new philosophic thought because it happened to include or go beyond theirs and strike a little nearer the ultimate truth of things. Yet I must say it looks wonderfully like that in Mr. Fiske's case. It is extremely improbable that Mr. Fiske has not read Mr. Lewes' work; how, then, is his utter silence in regard to his views to be accounted for? Either he must be jealous of Mr. Lewes' fame or he must consider him beneath his notice! It would seem too absurd to charge Mr. Fiske with entertaining such a feeling as jealousy towards a brother philosopher; but it is hardly less absurd to imagine that he looks upon Mr. Lewes as unworthy of being even refuted. I cannot see any way for Mr. Fiske out of the difficulty, but would be very glad to know that some rational explanation could be given of the matter.

In opening the subject of motion and feeling in the chapter last cited, Mr. Lewes uses the following admirable language: "The love of drawing sharp distinctions, the love of mystery, and the love of stultifying dogmatic confidence by an equally dogmatic skepticism, all unite in proclaiming the gulf between motion and feeling to be unbridged, unbridgeable. Here, at any rate, science, it is said, must acknowledge its impotence. However clearly it may trace the course of molecular movements from the excitation of a sensory nerve to its final discharge on a muscle, the transformation of a neural process into a sensation remains an impenetrable mystery. Motion we know, and feeling we know; but we know them as utterly different; and how the one becomes changed into the other, what causal nexus connects the two, is a question which can never be answered.

"Such is the argument urged in a hundred different quarters. The force of it when the facts are so presented is irresistible. But are the facts correctly stated? That the *passage* of a motion into a sensation is unthinkable, and that by no intelligible process can we follow the transformation, I admit; but I do not admit that there is any such transformation. When I am told that a nervous excitation is *transformed* into a sensation on reaching the brain, I ask: Who knows this? On what evidence is this fact asserted? On examination it will appear that there is no evidence at all of such a transformation; all the evidence points to the very different fact that the neural process and the feeling are one and the same process viewed under different aspects. Viewed from the physical or objective side, it is a neural process; viewed from the psychological or subjective side, it is a sentient process" (pp. 409–411).

On pp. 418–419 we find the following: "There is abundant evidence that some external movement precedes an internal change, and that this change in a sensory nerve precedes a neural process; but there is absolutely no evidence that this neural process precedes and produces its sensation. If it did, the law of the conservation of energy would be at fault, since a motion would terminate in what was neither motion nor a mode of motion. Mr. Mill, expressing the current opinion, says: 'Let it be shown that the most complex series of physical causes and effects succeed one another in the eye and brain to produce a sensation of color, . . . still, at the *end* of these motions, there is something which is not color; there is a feeling of color.' I reply, that the production is a fiction; from first to last there has been a series of physical sequences, which, viewed subjectively, has been a series of sensations. The external motion has been transformed into a neural excitation, as a violent motion of the air may be transformed into the explosion of a nitrogenous compound. But to ask how this neural excitation becomes transformed into a sensation is equivalent to asking how the material of a yard measure—which is a substance—can be transformed into a unit of length—which is an idea. . . .

"So with the supposed transformation of a neural process into a sensation. The process is the objective aspect of the sensation. Instead of our feeling the sensation of sound, of color, or of fragrance, we are mentally looking at the changes in the sensory organ. Translating the subjective feeling into objective terms, we see the conditions of that feeling to be a living nervous mechanism and its mode of reaction under a stimulation."

On pp. 434–435 we have a fine criticism of Mr. Herbert Spencer, which his disciple Mr. Fiske would find interesting, no doubt:

"Even Mr. Spencer, who has with great lucidity expounded the evidence that mind and nervous action are the objective and subjective faces of 'the same thing,' insists that 'we are utterly incapable of seeing, and even of imagining, how the two are related. Mind still continues to us a something without any kinship to other things.' There is an equivocalness in first declaring them to be two aspects of the same thing, and then pronouncing their relation to be inconceivable. Since the relation is conceived and expressed, it cannot be inconceivable; and since the two aspects are said to have one foundation, their kinship is assigned. What is meant is that we are unable to imagine why one aspect is the obverse of the other; which may be said of all relations. The asserted relation may be questioned; but, once accepted, the question *why* it is *what* it is seems idle."

Further on, on p. 437, we find this pregnant sentence: "The phenomenon known objectively as a nervous tremor, a neural process involving very complex elements of molecular energy, does not *become* a feeling in the sentient organism: it *is* that feeling in the organism, and is the occasion of quite a different feeling in the observer."

And, again, on p. 439, this: "A feeling is a change in the state of the sentient organism, which, although initiated by some external change (conceived as motion), is not to be regarded simply as the equivalent of the motion which *initiates*, but of the *whole neural process set in action*."

These excerpts are from an argument covering more than forty pages, in which Mr. Lewes expounds his conception of motion and feeling with great lucidity of thought and aptness of illustration; and all that I have been able to do here is merely to indicate the line of his thought in relation to the subject.

When beginning this article I had intended to make a few remarks in regard to Mr. Fiske's assertion that science has nothing to say for or against the belief in a future life, but the consideration of that topic must be left over for the present.

W.

Correspondence Extraordinary.

Letters from the Devil.

NO. V.

My Dear Readers: I fear it will be tedious to you for me to give the details of how Jah and I kept on making something from nothing until we had changed the nothing throughout boundless space into something—until we had transformed it into real tangible matter. It was by far one of the most remarkable cases of evolution that ever has been produced. As you doubtless comprehend that the changing of nothing into something, even on ever so small a scale, was a most difficult feat to perform, and that when the business had to be extended so as to fill with material substance the vast expanse we had prepared, the magnitude of the job can be partially understood. It of course took us a long time to extend our operations for millions of decillions of miles in every direction, and fill all that space with the new matter we had learned to prepare, but we had made up our minds that before we commenced the arduous labor of making suns and worlds, we would get the material on hand with which to compound them. So you must understand that we kept on blending and mixing the ethereal something we had learned to make with the interminable nothing that surrounded us on every side. We continued to mix and blend, agitate and stir the two together, thus changing the nothing into something upon the most improved plan. We toiled weeks and months, and years and centuries at the work, or rather the time that would amount to those weeks, months, and years, for you will remember that there was no sun in existence, and there was nothing with which to divide the time into days, weeks, etc. We did not, of course, keep an accurate measure of the time that sped by, but knew that many centuries and ages had elapsed before we had succeeded in filling the limitless vacuum we had produced, even with the thinnest kind of ether that can be imagined. We found it necessary to keep the forces we had invented in constant use, and they were most invaluable in working up the nothing into something. They were very weak at first, it must be confessed, as they depended upon matter for their power, when matter was in such an ethereal condition and had so little consistency. You may be able to understand that even gravitation, affinity, magnetism, and electricity were far from being as powerful as they have become since, and light and heat had scarcely yet come into existence. We felt our way along by degrees, and did not succeed at once in getting up everything that in time we produced.

After the long period it required to fill space with the very thin form of matter which I have attempted to describe, we next essayed to thicken it up and give it more consistency and body. To effect this we tried a good many experiments and processes, and set our forces at work in various ways, but the results were not very satisfactory. All the stirrings we gave it did not seem to increase the consistency of the vast ether. Then said I to Jah, "Look here! You remember when we succeeded in getting up this something from nothing, we accomplished it by bringing two samples of nothing from opposite directions and from immense distances apart. Let us try it again with this thin air; let us bring all that we can carry in our big sacks from the same points in space, as near as we can hit them, from whence we brought the nothing which was the beginning of all this thin stuff we have produced." Jah replied: "Ah, Luce, you are a brilliant fellow; you are as full of expedients as this vast expanse is of the ether we have evolved from the nothing you speak of. I have confidence in your suggestion, and I will enter into it most heartily. Let us take our sacks and be off at once, for you know the best we can do it will take us a long time to make the journey." So we immediately took our departure in opposite directions, he towards the north, and I towards the south, each making the best time possible, for we were both anxious to test the experiment as early as practicable. We found we could not travel quite as fast as when on the previous trip. The slight diffusion of substance in the space we passed through tended in a limited degree to retard our rapid transit. We did not idle by the way, and used every exertion to make the term of our absence as short as possible. When my sacks were filled, I immediately took my flight to the scene of our operations; but with the load upon my back, and having to part the ether to let my big sacks through, I found my homeward progress less rapid than when going out. The resistance was greater, and the traveling more laborious. From my superior muscular strength, I exceeded Jah somewhat, and got back several days before he arrived. As near as I can calculate the time now, I was absent about one hundred and eighty-seven days, and the distance traveled was thousands upon thousands of quintillions of miles. Upon my arrival I amused myself the best way I could until my Brother's return by maturing plans for future operations.

When Jah brought his sacks into camp he was thoroughly exhausted, and muttered, half to himself and half aloud, "O dear me! had I known there was so much hard work connected with getting up a universe, I would have deferred the enterprise a few million years longer." I consoled him by mild and friendly discourse, and said to him that a pair of brothers like us should not cower at any undertaking, nor get discouraged, however great the tasks before us appeared.

After he had rested a few days he was all right again, and then we proceeded to mix the contents of our sacks together; and the result was marvelous. The ether from the extreme north, blending with that from the extreme south, as though the first possessed positive, or masculine, qualities, and the second negative, or the feminine, co-operated beautifully together, and the direct result was that the consistency of what we had previously produced was wonderfully increased, and it thickened up so that we had to make considerable effort to pass through it, and it arrived at a state nearly as dense as your atmosphere.

Jah and I were overjoyed at the results thus obtained, and, with the greatest amount of courage you can conceive of, we kept up the blending and mixing processes by the forces before mentioned—and which, by the way, became proportionately stronger and quicker—until all the space had been gone over, as on the former occasion, and the ether thus changed to the consistence of air. It, of course, took us a long time to effect this, we being many months in almost constant employment before we had gone over our entire domain and had metamorphosed all our light ether into air of about one hundred times its weight. When we had gone over the entire field we were weary and exhausted, in a comparative sense, but we felt so happy with the results which had been achieved that we did not care for being a little tired, and a few days of rest refreshed us to such an extent that we felt inclined to renew our efforts in the great experiments of making still denser matter.

Jah came to me after we had had a good rest, and thus accosted me, in his blandest tones: "Luce, we have succeeded thus far, in the great labor we have undertaken, beyond my most sanguine expectations. Your ability and your fertile brain have contributed largely to accomplish these grand results; but, as you will admit, we have performed but a small part of the work that we have undertaken. Before we can form vast suns and worlds fitted for the abode of living beings, we shall have to give the aeriform matter we have now produced a far greater degree of density, and develop a variety of different and independent substances. Now, the question is, Luce, how can this thing best be accomplished? Your suggestions proved very efficacious before, and I appeal to you again for further propositions. What shall we do next?"

My Brother was so gracious on this occasion that he greatly won my regard, and I felt willing to do anything in my power to please him and to further the grand scheme we had taken in hand. I thus addressed him: "My dear Brother, I feel grateful to you for the credit you accord to me for the part I have taken in the labors we have so far performed, and with you I rejoice that our efforts have been crowned with success. If, as you say, my suggestions have proved of value, I am very glad of it, and I thank you for the high compliments you so kindly pay me. I realize the necessity of continued efforts on our part, and with you I feel imbued with the desire to continue the enterprise we have inaugurated until full success has crowned our efforts. I well know we have got to give the thin matter we have so far produced much greater consistency, and I have been revolving it in my mind how this can best be accomplished. You doubtless remember how, in getting up our second degree, or aeriform state, from the mere ethereal, we tried many processes to accomplish what we wished to, without achieving the object desired. We do not wish to waste our efforts in unavailing attempts. It seems to me that we had better resort to the measure we tried in the first and second instances, which produced ether in the one case and air in the other. Let us make another of our long journeys, you to the far north and I to the extreme south, and bring back vast quantities of the thin air we will find there. We have found that, by commingling the products of the extreme limits of our domain, we have produced very satisfactory results. It strikes me favorably that that course is the one for us to pursue. Let us continue to blend the north with the south so long as satisfactory results repay us for our labor."

"Agreed," said Jah, "I am ready for another of those long journeys. I believe I can strike within a million miles or two the very locality I have visited already. I shall be ready to start in half an hour." It did not require longer than thirty minutes for me to be in traveling trim, and after shaking hands and embracing each other affectionately, we went like a flash of electricity through the vast abyss that was limitless in every direction. We found it required an additional effort to make the transit owing to the increased density of the aeriform matter through which we passed; but beings of such power as we possessed were not to be retarded by substance no denser than your atmosphere, and in due time we had performed our journey and executed our purpose. It took us a few days longer this time to make the round trip than before, but we effected it in fine style and spirits. Of course I got back a few days first, and when Jah came in loaded down to the guards with the northern air, we were rejoiced to see each other, and such a hand-shaking and fond embracing as we participated in has seldom been witnessed. After spending a few hours in cheerful conversation and rest, we tried our third grand experiment of blending and commingling the products of the far north with the far south, and the results were all we could hope for. The density of our universal material was increased tenfold.

I tell you when we found this to be the case our joy knew no bounds, and we spent several days in hilarity and rejoicing, leaving in the meantime our forces at work continuing the mixing process, spreading the glad effects over all our grand domain. We attended closely to work and caused it to be faithfully performed. We found our forces grew still more powerful, and in a few months the work was accomplished. Heavy air, partially opaque in places, had succeeded the thin air which had before been produced and extended everywhere, and we happily realized we were getting a material on hand with which to manufacture suns and worlds and stars.

But I will not detain you longer this time. You pay good attention to what I say, and I will try and not weary you. Remember, I do not ask you to believe any more of what I tell you than you choose. You are as free to believe or disbelieve as I am to narrate it.

With the kindest wishes in your behalf, I remain your devoted friend,

Lucifer,
Vulgarly called "Splitfoot."

Discussion.

The B nnett-Teed Discussion.

I.—Jesus Christ is not only Divine, but is the Lord God, Creator of Heaven and Earth.

MR. BENNETT'S EIGHTH REPLY.

Mr. Cyrus Romulus R. Teed, *Dear Sir:* You seem to be displeased with me because I pronounce the species of chimera, visionary vaporings, and speculations peculiar to yourself, and you claim that it is utterly false. I do not pretend to say that there are no other visionary, chimerical people in the world who arrive at conclusions without the aid of demonstrated facts, but I must, nevertheless, claim that your style of thought and argument is peculiar to yourself. That others may have peculiarities of a similar kind I will not deny.

I have very little to say about the overwhelming knowledge which flashed upon your mind when, in the processes of infoldment and unfoldment, you made the discovery that the perpetuation of human life depended upon the successive incarnations of Deity. If the same was and is satisfactory to yourself, I cannot complain; but with me it passes for very little. I do not think the perpetuation of human life has any such necessity. Human life is continued upon precisely the same general principles as all other forms of life.

I can only be glad that you are so well pleased that I have shown that Jesus was far from being the first person for whom it was claimed that he possessed deific qualities or was begotten by God himself, and that he was not by any means the first who was believed to be a messiah. If a statement of the fact does you good, I can but rejoice that I made it; though I fail to see how it helps your side of the question. If it is true that Jesus is God, and creator of heaven and earth, does it make the truth any more apparent by showing that nearly a dozen other characters—Christs and messiahs—preceded him, quite as remarkable, and of whom fully as much was claimed? And, again, if Jesus really is God, Creator, etc., why should he needs be the sixth person, as you claim, belonging to the cycle of one immortal evolution? and why should the seventh be necessary?

You still hold that matter is perpetual in existence, never having had a beginning from nothing, but also hold that it had to have a creator, and that in its various forms it has to be created again and again. You seem to regard the universe, including man, something like a bed—"though formed long ago, is *made* every day."

I will not contend with you as to the nature of Greek roots, or as to what the original meaning of *epos* was, but am content to be governed by the accepted meaning of the English words we have in constant use. According to that basis, as defined by Webster, *create* means "to bring into being, to form out of nothing, to cause to exist." Now, if matter, or the universe, or cosmos, has had a perpetual existence, and did not come from nothing, then it was never *created*, and Jesus was *not* its creator. That may be regarded as settled. If matter ever existed in some form, the properties and forces which it possesses to-day also ever existed with it. Neither had to be created; neither was brought from nothing; neither required a Jesus to get them up. Your effort to show that something can have a perpetual existence, and yet require creating and re-creating, is decidedly weak.

I claimed that, if mind is a form of substance that perpetually existed, its existence was independent of any organized form, which necessarily must have had a beginning. You deny this, but fail to show wherein I was

wrong. My proposition appears a self-evident one. If mind is a substance of eternal existence, it requires no form or organization to produce it or evolve it. On the other hand, we know of no mind but what does depend upon an organization for an existence and can only exist while the organization continues to evolve it. The eternal mind, then, would seem to be a mere chimera that greatly stands in need of proof.

You are polite enough to tell me that my statement that there is no proof that Jesus ever had an existence, save what is found in the writings ascribed to Matthew, Mark, Luke, and John, is an "outgrowth of my ignorance, with an intense repugnance to the fact that Jesus did exist." If my ignorance is so great, why do you not use some means to dispel it? I asked you, if in your power, to give me the proof that either of the four books named had a known existence before some time in the second century. You failed to give it. Now, if your knowledge is not sufficient to cite me the proofs of the matter that exists, it comes with a bad grace for you to taunt me with ignorance. There is, doubtless, quite ignorance enough on either side, but in the argument it devolves upon you to give the proof of his existence, rather than to charge me with ignorance and enmity. I certainly have no "intense repugnance" to the idea that Jesus existed. I only think the question is one of great doubt, and if there are proofs of it I am anxious to know what they are. I am very sorry you have none better to offer than that the existence of Christians and Mohammedans proves it conclusively and the truth of what he taught, as well as all the claims that have been set up in reference to his birth, life, and death, including his miracles, his ascension, etc. The existence of the believers in these two extensive creeds, to my mind, presents no more proof that Jesus lived and did all that is claimed for him, than the existence of the four hundred millions of Buddhists in the world proves that there was once such a person as Buddha, and that he was the Lord from heaven; than the existence of the Mormons—who have increased much faster since they began than the Christians did in the same length of time—proves that Mormon once lived and wrote the Book of Mormon on metal plates, which were found by the prophet Joseph Smith and afterwards improved upon by Brigham Young; than the existence of the Shakers proves that Ann Lee was the person in whom Christ made his second appearing; than the millions of Babists now existing in Persia—a sect that has grown to remarkable proportions in that country within the present generation—prove that the founder, Ali Mohammed, was inspired from heaven and was commissioned to perform a special mission for the authorities above. All that these great sects can do is to prove that they exist themselves. They do not prove the existence of any special personage believed to have flourished some nineteen hundred years ago. It is simply idle to claim it. If there is no better proof that Jesus lived than that people believe he did, the contest might as well be abandoned. If a belief proves the existence of the person believed in, then we must admit that ghosts and witches and fairies and genii and gnomes have a *bona fide* existence. How many believers does it require to prove the existence of an imaginary personage? When five believed that there had been a Jesus, did that number make his existence a certainty? Would ten, or fifty, or one hundred, or five hundred, or five thousand, or fifty thousand effect it if it were an uncertainty before? You may depend upon it that that is a very weak kind of proof.

Your analogy between the various combinations of oxygen, nitrogen, and carbon, and of Christ and Antichrist; that they blend together, creating friction, and forming compounds, giving you "proof absolute" of the existence of Jesus, is just a trifle amusing, but it is extremely thin—in fact, there is nothing of it. It may be satisfactory to yourself, but it cannot be to others. The analogies between Christ and oxygen, and Antichrist and carbon are very farfetched; but when one engages in the business of analogies, there is no trouble in constructing them indefinitely. I must say the proofs you produce of the existence of Jesus are laughable, and it is a wonder how they can be satisfactory to a person with the intelligence you possess. I am not offended with your making myself one of the constituents of *Antichrist*. If disbelieving that Jesus was God; that he had anything to do with the creation of heaven and earth or the production of matter, any more than you or I had; if doubting whether such a person ever had an existence, in fact, constitutes me an Antichrist, I accept the appellation. But as an individual of generally amiable character, as an humble Judean reformer and itinerant speaker of parables, I have no objection to him. I only object that these thousand falsehoods should be told about him, and that he should be exalted to the character of the Supreme Power in the universe—that he was superhuman, when it is extremely doubtful if he had an existence as an individual.

I notice it is very convenient for you to pass over the criticisms I offered upon the high character and great merit of the moral teachings ascribed to Jesus. It is probably easier to imagine the various chemical unions between Christs and Antichrists than to dispose of the criticisms I briefly urged; and I am amused at the dexterity with which you endeavor to dispose of one of my points of criticism with the view of making that do duty for all the rest. You endeavor to explain away the great number of defects in his moral teachings by your play upon the word *generation*, arguing that it may mean thirty years, or several thousand years as may be necessary. In this way you advocate a sort of sliding scale which reasonable men can not accept. The word generation has some meaning, or it has not; it means a definite period in time, or it does not. By general consent the word generation means the lifetime of a class of human beings that may occupy the earth during a given period of time. If Jesus said that certain things should take place before that generation passed away, he meant, if language has any meaning, that it should be before all those then living should die, and not that the time might be deferred two or three thousand years, and the same as he did when he said, "Verily I say unto you, there be some standing here which shall not taste of death till they see the son of man coming in his kingdom." It is not fair to suppose that he was talking in enigmas with a view of deceiving his hearers, and causing them to arrive at false conclusions. He undoubtedly meant what he said, that all those living at that time should not die before the events he predicted should come to pass. He evidently did not defer the fulfillment thousands of years in the future. His remarks, if intended for anybody, were for those who were listening to him. Your effort to show that Jesus gives to the word "generation," the same meaning it has in the first chapter of Matthew, when it is not pretended that Jesus used that language at all, is akin to much that passes for theological argument. It is a weak and unworthy cause which demands the employment of sophistry and a double play upon words—the game of fast and loose that will shorten the term, "generation" to one day, or will elongate it to thousands of years to suit the whims and necessities of the manipulator. But such is the way of theologians, and by such arguments do they aim to establish their system.

And now, friend Teed, it is with some reluctance that I announce to you that our discussion has drawn to a close—prematurely, perhaps, but not sooner, I assure you, than has been desired by many of our readers. A large proportion of the readers of THE TRUTH SEEKER have not been interested in our discussion, it being more of an ethereal, ideal, metaphysical character than is adapted to their temperaments. Of this fact I have been apprised by numerous letters which I have received from all directions. You are undoubtedly a person who has read and thought a great deal, but your style of thought and reasoning is not in unison with the tastes of most of my readers. What you may evolve from your inner consciousness, what you may be able to arrive at from your analogies and from your metaphysical and aerial flights, may be quite satisfactory to yourself, but not to them. You may have reason to think that you are the coming seventh Avater or the incarnation of the Creator of heaven and earth—that you are an Elijah, Jesus the Second, or some other great prophet or founder of a new dispensation in the great cycle of infoldment and unfoldment of involution and evolution, which, with your mind's eye, you perceive so clearly, but which to my obtuse visual organs is dim and misty. I am satisfied that this discussion might be continued almost indefinitely without any perceptible good results. Your resources in the field of ideality and metaphysical speculation are inexhaustible, and it is as well to quit right here as anywhere. I would cheerfully continue the discussion were it agreeable to my readers and had I the slightest hope of convincing you of your errors, but against all hope of this kind, it seems utterly useless. These columns are hardly a fitting place to promulgate your new revelation. It is better that you start a paper of your own for the purpose.

I was laboring under a misapprehension of the facts when the matter of a discussion between us was first named. I supposed you to be a regular defender of the system of theology which I oppose, and that in discussing with you I would be debating with one in full sympathy with the system of Christianity as it exists in the world; but in time I learned that you had little more sympathy with it than I possess myself, and that in opposing you I was not combating the old system which I have made my life work to combat, but rather a new system, a new revelation, or a new light, which has dawned exclusively upon yourself. My mission is to oppose the rule and ethics of the Christian Church as we find it among us, and not to hunt up individual vagaries and fancies to combat. I can not spend my time with those. I prefer to leave you and every other person to entertain your peculiar views in peace, and to spend my force in opposing and exposing the errors of that theology which aims to control our country and to bring everything into subordination to it. My fight is with error in the aggregate, and not with every individual schism or chimera that may be entertained.

I certainly have no grounds to condemn the conclusions at which you may arrive or the means by which you reach them. If, by the aid of your "divinely illumined mind," you can evolve from your inner consciousness great truths or principles, or can locate the *foci* of the heavenly spheres and forces, I shall not object. I simply have to say I do not possess that power in any marked degree. To many of my readers, however, as well as to myself, it seems that the space in my columns can be used to better advantage in giving the discoveries and reasonings of Lyell, Huxley, Tyndall, Spencer, Draper, Haeckel, Proctor, Newcomb, Lewes, Fiske, and others, than that which is merely metaphysical, speculative, ethereal, and ideal.

I thank you for your courtesy and friendliness. Believe me sincerely your friend, D. M. BENNETT.

THE TRUTH SEEKER.—Such is the title of what is now one of the neatest papers in the country, and is destined to soon have an enormous circulation and influence. It is needless to say that THE TRUTH SEEKER is not devoted to any one sect, party, clique, or society. It is devoted to science, morals, Freethought and human happiness, and it believes in every one's believing *just as he chooses*, thinking just as he chooses to think, in fact, it advocates liberty of speech, liberty of conscience, liberty in everything. There are many who are not ready to embrace any of the doctrines at present put forth, and to such THE TRUTH SEEKER will be attractive as it must be interesting. It is a large sixteen-page quarto, sixty-four columns in every issue, published weekly at three dollars per year. Every lover of liberty, moral, political, and religious liberty, Freethought, and all that Freethought implies, should send two stamps for specimen to D. M. Bennett publisher, 141 Eighth street, New York.—*Lovilia, (Iowa), Gazette.*

THE Comstock has come to grief. The suit against Bennett for sending questions to Jehovah through the United States mails has been dismissed by the District Attorney. They found out, although Bennett was guilty of printing and mailing the questions, that the postmasters had failed to deliver them to the person addressed and that Bennett would prove this and go clear; anyhow, Comstock is raving mad.—*Seymour Times.*

Answers to Inquirers.

J. B.—Was the Rev. C. P. McCarthy expelled from one Liberal club? and did he then become a member of the other? *Ans.*—Yes; he was expelled from the Manhattan Liberal Club, and was admitted into the New York Liberal Club.

J. B.—Are the two Liberal clubs equally radical, or do they differ in degree? *Ans.*—The Liberal clubs, as clubs, are neither radical nor conservative. Some of the members of both clubs are radical, others conservative. The radicals predominate in the Manhattan Liberal Club, the conservatives in the New York Liberal Club.

J. W. S.—Do the Egyptian records give any accounts of Moses, the Israelites crossing the Red Sea, the Egyptians being drowned, or of the plagues? *Ans.*—The only accounts we have regarding the first three queries are those given in the Bible. The plagues occurr to a greater or less extent, every year, as they do in every malarial country.

J. B.—What are the dimensions of St. Peter's Cathedral at Rome? *Ans.*—St. Peter's Cathedral at Rome is 613 feet long and 450 feet across the transepts. The arch of the nave is 90 feet wide and 152 feet high. The diameter of the dome is 195 1-2 feet. From the pavement to the base of the lantern is 405 feet, and to the top of the cross 434 3-4 feet.

SENECA.—1. What and who was Torquemada? Where can a history of him be found? *Ans.*—Thomas de Torquemada, the Inquisitor-General of Spain, whose memory is rendered infamous for barbarity, was a monk of the order of St. Dominic, and became Inquisitor-General in 1483. During the exercise of his power, in the course of sixteen years, it is said that no less than 8800 victims were committed to the flames, 90,000 were condemned to perpetual imprisonment and other severe punishments, and above 80,000 Jews were banished from Spain. He was born about 1420, died 1498. We know of no history of Torquemada other than the sketches given of him in the various Encyclopedias.

E. V. W.—Will you please tell me how many times the command to kill appears in the Bible? *Ans.*—1. The word "kill" appears in the Bible about a hundred different times, and it appears as a command many times, but not always as a command from God. The principal passages are the following: "And it came to pass by the way in the inn, that the Lord met him and sought to kill him" (Exod. iv, 24); "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him" (Num. xxxi, 17); "But thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people" (Deut. xiii, 9); "And I will kill thy root with famine" (Isa. xiv, 30); "And some of them ye shall kill" (Matt. xxiii, 34); "And I will kill her children with death" (Rev. ii, 23). 2. What is the best Infidel text book to the Bible? Give price. *Ans.*—The "Infidel's Text Book," by Robert Cooper, is considered the best. For sale at this office; price, one dollar. For answer to other question see last number of TRUTH SEEKER.

S. S.—Who were the gods and demi-gods that existed prior to Christ? how did they exist? and what did they do? *Ans.*—The gods were extremely numerous, and it would require too much space to enumerate them all. Among the more conspicuous were Brahma, Ormuzd, Fohi, Baal, Osiris, Zeus, Jupiter, etc. It is difficult to point the places where they existed, save in the imaginations of men. They could be found nowhere else. They were believed in by all the old Oriental nations. The demi-gods proper were equally fabulous, believed to have been half god and half human. Among them may be numbered Hercules, Castor, Pollux, Æsculapius, Jason, Theseus, Prometheus, Atlas, Orpheus, Amphion, Achilles, Ulysses, Orion, etc. These parties were also called heroes. There was also a class of men distinguished by their able teachings and moral lives, who, after their death, were deified by their admiring followers, and worshiped as gods. Among these may be numbered Zoroaster, Buddha, Confucius, Pythagoras, Plato, Jesus, Apollonius, Mohammed, and many others. All the gods that ever were supposed to exist were either born in the imaginations of human beings or were transformed from men who had had a real existence.

Selections.

The Ethics of Religion.

BY W. K. CLIFFORD, F.R.S.

The word *religion* is used in many different meanings, and there have been not a few controversies in which the main difference between the contending parties was only this, that they understood by *religion* two different things. I will therefore begin by setting forth as clearly as I can one or two of the meanings which the word appears to have in popular speech.

First, then, it may mean a body of doctrines, as in the common phrase, "The truth of the Christian religion;" or in this sentence, "The religion of Buddha teaches that the soul is not a distinct substance." Opinions differ upon the question what doctrines may properly be called religious; some people holding that there can be no religion without belief in a god and in a future life, so that in their judgment the body of doctrines must necessarily include these two; while others would insist upon other special dogmas being included, before they could consent to call the system by this name. But the number of such people is daily diminishing, by reason of the spread and the increase of our knowledge about distant countries and races. To me, indeed, it would seem rash to assert of any doctrine or its contrary that it might not form part of a religion. But, fortunately, it is not necessary to any part of the discussion on which I propose to enter, that this question should be settled.

Secondly, religion may mean a *ceremonial* or *cult* involving an organized priesthood and a machinery of sacred things and places. In this sense we speak of the clergy as ministers of religion, or of a state as tolerating the practice of certain religions. There is a somewhat wider meaning which it will be convenient to consider together with this one, and as a mere extension of it, namely, that in which religion stands for the influence of a certain priesthood. A religion is sometimes said to have been successful when it has got its priests into power; thus some writers speak of the wonderfully rapid success of Christianity. A nation is said to have embraced a religion when the authorities of that nation have granted privileges to the clergy, have made them as far as possible the leaders of society, and have given them a considerable share in the management of public affairs. So the northern nations of Europe are said to have embraced the Catholic religion at an early date. The reason why it seems to me convenient to take these two meanings together is, that they are both related to the priesthood. Although the priesthood itself is not called religion, so far as I know, yet the word is used for the general influence and the professional acts of the priesthood.

Thirdly, religion may mean a body of precepts or code of rules, intended to guide human conduct, as in this sentence of the authorized version of the New Testament: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27). It is sometimes difficult to draw the line between this meaning and the last, for it is a mark of the great majority of religions that they confound ceremonial observances with duties having real moral obligation. Thus in the Jewish decalogue the command to do no work on Saturdays is found side by side with the prohibition of murder and theft. It might seem to be the more correct as well as the more philosophical course to follow in this matter the distinction made by Butler between *moral* and *positive* commands, and to class all those precepts which are not of universal moral obligation under the head of ceremonial. And, in fact, when we come to examine the matter from the point of view of morality, the distinction is of course of the utmost importance. But from the point of view of religion there are difficulties in making it. In the first place, the distinction is not made, or is not understood, by religious folks in general. Innumerable tracts and pretty stories impress upon us that Sabbath-breaking is rather worse than stealing, and leads naturally on to materialism and murder. Less than a hundred years ago sacrilege was punishable by burning in France, and murder by simple decapitation. In the next place, if we pick out a religion at haphazard, we shall find that it is not at all easy to divide its precepts into those which are really of moral obligation and those which are indifferent and of a ceremonial character. We may find precepts unconnected with any ceremonial, and yet positively immoral; and ceremonials may be immoral in themselves, or constructively immoral, on account of their known symbolism. On the whole, it seems to me most convenient to draw the plain and obvious distinction between those actions which a religion prescribes to *all* its followers, whether the actions are ceremonial or not, and those which are prescribed only as professional actions of a sacerdotal class. The latter will come under what I have called the second meaning of religion, the professional acts and the influence of a priesthood. In the third meaning will be included all that practically guides the life of a layman, in so far as this guidance is supplied to him by his religion.

Fourthly, and lastly, there is a meaning of the word *religion* which has been coming more and more prominently forward of late years, till it has even threatened to supersede all the others. Religion has been defined as *morality touched with emotion*. I will not here adopt this definition, because I wish to deal with the concrete in the first place, and only to pass on to the abstract in so far as that previous study appears to lead to it. I wish to consider the facts of religion as we find them, and not ideal possibilities. "Yes, but," every one will say, "if you mean my own religion, it is already, as a matter of fact, morality touched with emotion. It is the highest morality touched with the purest emotion, an emotion directed towards the most worthy of objects." Unfortunately we do not mean your religion alone, but all manner of heresies and heathenisms along with it: the religions of the Thug, of the Jesuit, of the South Sea cannibal, of Confucius, of the poor Indian with his untutored mind, of the Peculiar People, of the Mormons, and of the old cat-worshiping Egyptian. It must be clear that we shall restrict ourselves to a very narrow circle of what are commonly called religious facts, unless we include in our considerations not only morality touched with emotion but also immorality touched with emotion. In fact, what is really touched with emotion in any case is that body of precepts for the guidance of a layman's life which we have taken to be the third meaning of religion. In that collection of precepts there may be some agreeable to morality, and some repugnant to it, and some indifferent, but being all enjoined by the religion they will all be touched by the same religious emotion. Shall we then say that religion means a feeling, an emotion, an habitual attitude of mind towards some object or objects, or towards life in general, which has a bearing upon the way in which men regard the rules of conduct? I think the last phrase should be left out. An habitual attitude of mind, of a religious character, does always have some bearing upon the way in which men regard the rules of conduct; but it seems sometimes as if this were an accident, and not the essence of the religious feeling. Some devout people prefer to have their devotion pure and simple, without admixture of any such application—they do not want to listen to "cauld morality." And it seems as if the religious feeling of the Greeks, and partly also of our own ancestors, was so far divorced from morality that it affected it only, as it were, by a side-wind, through the influence of the character and example of the gods. So that it seems only likely to create confusion if we mix up morality with this fourth meaning of religion. Sometimes religion means a code of precepts, and sometimes it means a devotional habit of mind; the two things are sometimes connected, but also they are sometimes quite distinct. But that the connection of these two things is more and more insisted on, that it is the key-note of the apparent revival of religion which has taken place in this century, is a very significant fact, about which there is more to be said.

As to the nature of this devotional habit of mind, there are no doubt many who would like a closer definition. But I am not at all prepared to say what attitude of mind may properly be called religious, and what may not. Some will hold that religion must have a person for its object; but Buddha was filled with religious feeling, and yet he had no personal object. Spinoza, the god-intoxicated man, had no personal object for his devotion. It might be possible to frame a definition which would fairly include all cases, but it would require the expenditure of vast ingenuity and research, and would not, I am inclined to think, be of much use when it was obtained.

Nor is the difficulty to be got over by taking any definite and well-organized sect, whose principles are settled in black and white; for example, the Roman Catholic Church, whose seamless unity has just been exhibited and protected by an Œcumenical Council. Shall we listen to Mr. Mivart, who "execrates without reserve Marian persecutions, the massacre of St. Bartholomew, and all similar acts"? or to the editor of the *Dublin Review*, who thinks that a teacher of false doctrines "should be visited by the law with just that amount of severity which the public sentiment will bear"? For assuredly common-sense morality will pass very different judgments on these two distinct religions, although it appears that experts have found room for both of them within the limits of the Vatican definitions.

Moreover, there is very great good to be got by widening our view of what may be contained in religion. If we go to a man and propose to test his own religion by the canons of common-sense morality, he will be, most likely, offended, for he will say that his religion is far too sublime and exalted to be affected by considerations of that sort. But he will have no such objection in the case of other people's religion. And when he has found that in the name of religion other people, in other circumstances, have believed in doctrines that were false, have supported priesthoods that were social evils, have taken wrong for right, and have even poisoned the very sources of morality, he may be tempted to ask himself, "Is there no trace of any of these evils in my own religion, or at least in my own conception and practice of it?" And that is just what we want him to do. Bring your doctrines, your priesthoods, your precepts, yea, even the inner devotion of your soul before the tribunal of conscience; she is no man's and no god's vicar, but the supreme judge of men and gods.

Let us inquire, then, what morality has to say in regard to religious doctrines. It deals with the *manner* of religious belief directly, and with the *matter* indirectly. Religious beliefs must be founded on evidence; if they are not so founded, it is wrong to hold them. The rule of right conduct in this matter is exactly the opposite of that implied in the two famous texts: "He that believeth not shall be damned," and "Blessed are they that have not seen and yet have believed." For a man who clearly felt and recognized the duty of intellectual honesty, of carefully testing every belief before he received it, and especially before he recommended it to others, it would be impossible to ascribe the profoundly immoral teaching of these texts to a true prophet or worthy leader of humanity. It will comfort those who wish to preserve their reverence for the character of a great teacher to remember that one of these sayings is in the well-known forged passage at the end of the second gospel, and that the other occurs only in the late and legendary fourth gospel; both being described as spoken under utterly impossible circumstances. These precepts belong to the Church and not to the Gospel. But whoever wrote either of them down as a deliverance of one whom he supposed to be a divine teacher, has thereby written down himself as a man void of intellectual honesty, as a man whose word cannot be trusted, as a man who would accept and spread about any kind of baseless fiction for fear of believing too little.

So far as to the manner of religious belief. Let us now inquire what bearing morality has upon its matter. We may see at once that this can only be indirect; for the rightness or wrongness of belief in a doctrine depends only upon the nature of the evidence for it, and not upon what the doctrine is. But there is a very important way in which religious doctrine may lead to morality or immorality, and in which, therefore, morality has a bearing upon doctrine. It is when that doctrine declares the character and actions of the gods who are regarded as objects of reverence and worship. If a god is represented as doing that which is clearly wrong, and is still held up to the reverence of men, they will be tempted to think that in doing this wrong thing they are not so very wrong after all, but are only following an example which all men respect. So says Plato (Rep. ii, 378. Tr. Davies and Vaughan.):

"We must not tell a youthful listener that he will be doing nothing extraordinary if he commit the foulest crimes nor yet if he chastise the crimes of a father in the most unscrupulous manner, but will simply be doing what the first and greatest of the gods have done before him.

"Nor yet is it proper to say in any case—what is indeed untrue—that gods wage war against gods, and intrigue and fight among themselves; that is, if the future guardians of our state are to deem it a most disgraceful thing to quarrel lightly with one another: far less ought we to select as subjects for fiction and embroidery the battles of the giants, and numerous other feuds of all sorts, in which gods and heroes fight against their own kith and kin. But if there is any possibility of persuading them, that to quarrel with one's fellow is a sin of which no member of a state was ever guilty, such ought rather to be the language held to our children from the first, by old men and old women, and all elderly persons; and such is the strain in which our poets must be compelled to write. But stories like the chaining of Here by her son, and the flinging of Hephaistos out of heaven for trying to take his mother's part when his father was beating her, and all those battles of the gods which are to be found in Homer, must be refused admittance into our state, whether they be allegorical or not. For a child cannot discriminate between what is allegory and what is not; and whatever at that age is adopted as a matter of belief, has a tendency to become fixed and indelible, and therefore, perhaps, we ought to esteem it of the greatest importance that the fictions which children first hear should be adapted in the most perfect manner to the promotion of virtue." [TO BE CONTINUED.]

HUXLEY A HANDICRAFTSMAN.—The fact is, I am, and have been any time these thirty years, a man who works with his hands—a handicraftsman. I do not say this in the broadly metaphorical sense in which fine gentlemen, with all the delicacy of Agag about them, trip to the hustings about election time, and protest that they, too, are working men. I really mean my words to be taken in their direct, literal, and straightforward sense. In fact, if the most nimble-fingered watchmaker among you will come to my workshop, he may set me to put a watch together, and I will set him to dissect, say, a black-beetle's nerves. I do not wish to vaunt, but I am inclined to think that I shall manage my job to his satisfaction sooner than he will do his piece of work to mine. In truth, anatomy, which is my handicraft, is one of the most difficult kinds of mechanical labor, involving, as it does, not only lightness and dexterity of hand, but sharp eyes and endless patience. And you must not suppose that my particular branch of science is especially distinguished for the demand it makes upon skill in manipulation. A similar requirement is made upon all students of physical science. The astronomer, the electrician, the chemist, the mineralogist, the botanist, are constantly called upon to perform manual operations of exceeding delicacy. The progress of all branches of physical

science depends upon observation, or upon that artificial observation which is termed experiment, of one kind or another; and the further we advance the more practical difficulties surround the investigation of the conditions of the problems offered to us; so that mobile and yet steady hands, guided by clear vision, are more and more in request in the work-shops of science. Indeed, it has struck me that one of the grounds of that sympathy between the handicraftsmen of this country and the men of science, by which it has so often been my good fortune to profit, may, perhaps, lie here. You feel and we feel that, among the so-called learned folks, we alone are brought into contact with tangible facts in the way that you are. You know well enough that it is one thing to write a history of chairs in general, or to address a poem to a throne, or to speculate about the occult powers of the chair of St. Peter; and quite another thing to make with your own hands a veritable chair, that will stand fair and square, and afford a safe and satisfactory resting-place to a frame of sensitiveness and solidity.—*Huxley, in Fortnightly Review.*

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier,

CURATE OF THE ROMISH CHURCH IN FRANCE, WHOSE VIEWS UPON THEOLOGY WERE NOT PUBLISHED TO THE WORLD UNTIL AFTER HIS DEATH.

Proof the Second.—Continued.

All the books of the law of Moses and the prophets that could be found were burnt in the days of Antiochus. The Talmud, regarded by the Jews as a holy and sacred writ—and which contains all the divine laws, together with the notable sentences and sayings of the rabbis, their expoundings of the laws divine and human, and a prodigious quantity of other secrets and mysteries of the Hebrew tongue—is looked upon by the Christians as a collection of fables, impostures, and impieties. In the year 1559, twelve hundred of these Talmuds, found in a library of the town of Cremona, were burnt in Rome by command of the inquisitors of the Faith. The Pharisees—who among the Jews constituted a famous sect—accepted only the five books of Moses and neglected all the prophets. Among the Christians, Marcion and his sectarians rejected the books of Moses and the prophets, and introduced in their place other writings, in vogue at that time. Carpocrates and his followers did likewise, rejecting the whole of the Old Testament and maintaining that Jesus Christ was but a man like any other. The Marcionites and the sovereigns likewise repudiated the Old Testament in its entirety as spurious and bad, and also neglected the greater part of the four Gospels and the Epistles of Saint Paul, on the same plea.

The Ebionites admitted the Gospel according to Saint Matthew, but neglected the three others, as also the Epistles of Paul. The Marcionites published a gospel under the name of Saint Matthias, to the end of confirming their own particular doctrine. The Apostolics, on the other hand, introduced other writings to maintain their errors, and to this end made use of certain acts which they attributed to Saint Andrew and Saint Thomas. The Manicheans wrote a gospel of their own, and neglected the writings of the prophets and the apostles. The Etzaites put forth a certain book which they affirmed had come from heaven; cutting from other writings and scriptures according to their fancy. Origen himself, with all his genius, corrupted the Scriptures, inventing and forging silly and rambling allegories, and in this way altered and falsified the books of the prophets and of the evangelists; he even went so far as to falsify and corrupt some of the principal points of doctrine. His writings have been mutilated and corrupted in their turn, and now represent, as a whole, but a few fragments, picked up here and there by his successors, and full of manifest faults and errors. The Alogians attributed to the heretic Corinthus the Gospel and Apocalypse of Saint John, and for this reason neglected them. The heretics of later periods rejected as apocryphal many books looked upon by the Roman Catholics as holy and sacred, such as the books of Tobit, Esther, Judith, Baruch, the canticle of the three children in the fiery furnace, the story of Suzanna, of the Idol of Bel, the Wisdom of Solomon, Ecclesiasticus, the first and second books of the Maccabees; to all of which doubtful and uncertain books might be added divers others, of equally uncertain origin, but attributed to certain of the apostles. Among these latter may be quoted the Acts of Saint Thomas, his Circuits, and Apocalypse; the Gospels according to Saint Bartholomew, of Saint Mathias, Saint James, and Saint Peter; likewise the Gestures of Saint Peter, and his Apocalypse; the books of Judgment, and of the Childhood of the Savior; and others of the same sort, all of which have been neglected by the Roman Catholics, even by Pope Gelasius himself and all the Fathers of the Romish Communion.

And what confirms more strongly still the fact of there being no certain foundation on which to rest the pretended authority of these books, so that those who proclaim and maintain their inspired origin are themselves forced to admit that they would have no certainty whereon to ground such belief, were it not that their faith testifies to its truth and absolutely enjoins them to consider it as such. Now, as faith is nothing but a principle of imposture and error, how can faith, that is, blind belief, render authentic the books which in themselves constitute the foundations of this blind belief? What pitiable nonsense! But let us examine whether these same books bear within themselves any special character of truth, in other words, do they bear special marks of erudition, of wisdom, of holiness, or of any other of the perfections only to be attributed to a God, and whether the miracles therein recorded agree with any of our own conceptions of the infinite greatness, goodness, wisdom, and justice of an all-powerful Deity? On the contrary, we find on the one hand fabulous tales of a woman formed of the rib of a man, of an earthly paradise, of a serpent who talked and reasoned, and, by the way, who proved himself a great deal more intelligent than man; likewise of a speaking ass, who rebuked his master for striking him without cause; of a universal deluge, and an ark in which every species of the animal creation was shut up; of the confusion of tongues and of the dividing up of the nations; without mentioning divers other stories on rain and frivolous subjects, which any serious writer would disdain to notice. All those narratives look just as much like fables as those that are told us of the handiwork of Prometheus, of Pandora's box, or of the warring of the giants against the gods, and such like, invented by the poets at different periods for the recreation of their fellow men.

On the other hand, we can perceive nothing but a confused medley of laws and ordinances, or of superstitious practices concerning the sacrifices and the purifications of the ancient law, the idle distinctions of animals, certain of which are supposed to be pure and others impure. These laws are not more worthy of credence or respect than those of the most idolatrous nations.

We shall, moreover, find in these writings many a simple story, related in a still more simple style, of the lives of divers kings, princes, or individuals, who lived righteously or unrighteously, as the case may be, and were guilty of some good or bad actions, with a number of other silly and frivolous ones, which are likewise therein recorded.

Now, to do all this, it surely was not necessary to be a very great genius, nor the receptacle of divine revelation. It does but small credit to God, anyway.

In a word, these writings contain little else than the discourses, the conduct, and the actions of those famous prophets who proclaimed themselves specially inspired of God. We are told of their manner of acting and speaking, of their dreams, their visions, their reveries; and it would be easy to prove that they bear a far greater resemblance to fanatics and lunatics than to wise and learned men.

There are, nevertheless, among these books some that contain wise and good teachings and excellent maxims of morality, such as the proverbs attributed to Solomon in the books of Wisdom and of Ecclesiasticus; but this same Solomon, the wisest and most learned of their writers, is likewise the most incredulous of the number. He even doubts the immortality of the soul, and concludes his writings by saying that the only good thing is to enjoy in peace the fruit of one's labor and to live with those whom we love.

But how far above these so-called God-inspired books are the writings of many of those whom it is the fashion to style profane authors, such as Xenophon, Plato, Cicero, the emperors Antoninus and Julien, Virgil, etc. I think I may venture to say that even Æsop's fables are a great deal more ingenious and instructive than any of those coarse, vulgar parables recorded by the evangelists. But that which still further demonstrates that these and similar accounts could not have been written under divine inspiration is that, besides the crudeness and vulgarity of their style and the want of order in the relation of certain facts very imperfectly stated therein, the authors cannot continue to agree among themselves, but are continually contradicting one another. They had not even sufficient acquired culture or natural talent to tell a story well. The following is one among the many contradictions of one another to be found in the four Gospels: Saint Matthew makes Jesus Christ descend from King David, through Solomon, down to Joseph, the at least putative father of Christ; while Luke makes him descend from the same David through his son Nathan, to Joseph.

Matthew says, speaking of Jesus, that the news having been spread abroad in Jerusalem of the birth of a new king of the Jews, and the wise men having come to worship him, King Herod, fearing that the new-born king might one day deprive him of his crown and kingdom, caused to be slain all the male infants to be found in the environs of Bethlehem, in which place he had been told the new king would be born, and that Joseph and the mother of Jesus had been warned in a dream of the wicked design of Herod, and had fled by night into Egypt, where they remained till the death of Herod, which occurred some years later.

Luke, on the contrary, sets forth that Joseph and the mother of Jesus dwelt in peace for the space of six weeks in the place where the child was born, that he was there circumcised according to the Jewish law, eight days after his birth, and that when the time prescribed by that same law for the purification of his mother had arrived, she and Joseph her husband bore him to Jerusalem, to present him to God in his temple, and at the same time to offer a sacrifice, ordained by the law of God; after which they returned to Galilee in their own town of Nazareth, where the child Jesus grew daily in grace and wisdom, and that the father and the mother of the latter went up annually to Jerusalem to keep the feast of the Passover; but not once does Saint Luke make mention of the flight into Egypt, nor of the cruelty of Herod towards the male children of the province of Bethlehem. With regard to the cruel edict of Herod, seeing that not one of the historians of the time notices it, not even Josephus, who wrote a life of this same Herod, and seeing that none other of the evangelists mention it either, it manifestly follows that this journey of the wise men guided by a star, this massacre of poor little children, and this flight into Egypt are neither more nor less than so many absurd fables, not to say lies. For it is not credible that Josephus, who has bitterly reproached this king for his vices and wickedness, would have remained silent on so detestable an action, if what this evangelist records be true.

[TO BE CONTINUED.]

And God Said "Let There be Light."

DEAR BROTHER BENNETT: I have just read the editorial in *Paynes Age of Reason*, for January 26th, and am not only surprised, but really startled, at the strange, and to me uncourteous charges brought against the Liberal papers of every class in this country. Are you able to give a satisfactory reason for all this to the readers of your paper? If so, I for one will be thankful for the explanation. The attack on the Liberal papers seems to be general with but one or two exceptions, and rather in an unfriendly spirit too, which, on account of its brief *debut*, I am really sorry for.

With no apology or explanation given, its editor proclaims to the world the startling fact that "it is probable that there was never a class of people more completely humbugged, than have been the Liberals of this country about one Anthony Comstock, and his arrest of Infidel publishers." "They (the Liberal papers) have aided, by all means in their power, to fool their readers, and to bring a lasting odium over the Liberal cause."

After considerable vindication of Mr. Comstock's course, in the faithful discharge of his official duties, he further declares that he, (Comstock) being a Liberalist or rather Spiritualist, has shown a leniency towards Liberals, while in similar cases he had unmercifully prosecuted Christians or church-members. How he can be a Liberalist or Spiritualist, and a leader of the Y. M. C. A., as has been so often stated by you and others, I cannot understand. Neither am I able to comprehend the following: "Not until after complaints by citizens and by the post-office officials had been repeatedly made to him for two years, and not until he himself was threatened with prosecution for refusing to do his duty, and comply with the terms of his oath of office, did he recently notice a well-known Infidel publisher, who was accused of sending obscene matter through the mails; and even then no arrest was made. The publisher was simply asked to go before the United States Commissioner at his convenience, and give bail, etc., and that there the matter would stop. And there the whole matter did stop as far as Mr. Comstock was concerned.

"But to serve personal ends, this *little unnoticeable* transaction has been magnified and falsified, greatly to the detriment of the Liberal movement all over the world. If the Liberal press of this country wish to stand before the public as falsifiers and maligners; if they wish to attach a lasting odium to the term Liberal, and make it a stench in the nostrils of all fair-minded men and women, they will not apoligoze for the slanders and lies they have published about this Comstock-Infidel-Obscenity matter.

"The Spiritualist papers especially owe Mr. Comstock a personal apology. They would owe him this much even were he not a Spiritualist." "These papers profess to be just; here is an opportunity for an exemplification of their honorable professions." "It would at least be well for these papers to consider that no one's liberties have been put in jeopardy; no one's rights have been abridged." "A U. S. officer was ordered to enforce the law; in place of this, he politely warned the violator, and that was all. There was no imprisonment, no prosecution, no one molested," etc.

Is it possible, brother Bennett, that an apology is claimed by one of our leading Liberals from the Spiritual and Liberal presses in behalf of Anthony Comstock, this much abused man—so shamefully "falsified and maligned by them," and that THE TRUTH SEEKER has resorted to the unprincipled act of lying and humbugging honest laboring people, who were willing, if need be, to make almost any sacrifice to save it from injustice, simply to fill its coffers, as has been intimated? No, my dear friend, my opinion of its editor is too exalted to accept, for a moment, such subterfuge, and I have no doubt that a full explanation will be given in your next issue. Yours for truth, honor, and humanity,

J. S. LYON, M. D.

Springfield, Mo., Jan. 28, 1878.

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, MARCH 2, 1878.

The True Position of F. E. Abbot.

DANVILLE, ILL., Feb. 21, 1878.

MR. EDITOR: Some of your correspondents do great injustice to Mr. Abbot of *The Index*. They misrepresent his position. They assume that he is in sympathy with Comstock in his arrest of Mr. Bennett, and in his abuse generally of his position and authority. Nor is this to be wondered at, since no clear statement of Mr. Abbot's real position on this subject has, to my knowledge, appeared in THE TRUTH SEEKER, although columns have been published in reply to his editorials in *The Index* of December 20th, in which he criticised the petition sent out from THE TRUTH SEEKER office. I am sorry to see flings at the editor of *The Index* from the pens of persons who have not even taken the pains to ascertain what Mr. Abbot has written. I know Mr. Abbot personally. A more heroic or consistent defender of liberty for all, in the widest sense of the word, cannot be found in America For years he has been pointing out to Liberals the dangers which threaten them from gradual encroachments on their liberties through legislative action influenced by orthodox Christianity. I read ringing sentences from his pen appealing to Liberals to unite and organize to secure equal rights and impartial liberty to all persons, and to protect with jealous care their personal freedom against Pharisaical and Puritanical assaults, years ago, while some of those who now refer to him so ungenerously saw no danger and were indisposed to take any steps to resist the aggressions of orthodoxy beyond mere criticisms of the popular faith. Knowing Mr. Abbot, his courage, his uncompromising devotion to personal liberty, his high sense of honor, his self-denial and sacrifices for our common cause, I cannot patiently see him assailed the way he is in a late number of THE TRUTH SEEKER without an earnest protest against such gross injustice.

And that your readers may know just what Mr. Abbot's position is in regard to Comstock and the "obscenity act" and the petitions sent out from THE TRUTH SEEKER office, I respectfully request that you publish the following extract from the editorial headed, "Freedom the Friend of Purity," in *The Index* of December 20th. It will be seen that Mr. Abbot does not approve of the course of Comstock; and his objection to the petition is that it virtually declares Congress has no right or authority to legislate against the circulation of obscene literature by declaring that the States and Territories have provided, or may safely be left to provide suitable remedies, whereas he thinks that as the mails are subject wholly to the authority of the United States, the separate States having no power to meddle with them at all, Congress has the constitutional as well as moral right to prevent the use of the mails for infamous purposes. I do not hesitate to say that I believe Mr. Abbot's position entirely reasonable and consistent. That the law, as it now stands, should be greatly modified, Mr. Abbot and all other Liberals strongly insist.

Respectfully, B. F. UNDERWOOD.

"While there is very much that is true and indisputable in the above petition, we must point out that it recommends leaving all legislation against 'obscene literature,' etc., solely to the separate States and Territories; which, since the States cannot meddle with the mails, is equivalent to recommending that there be no such legislation at all. Although the petition concludes with the prayer that 'the statutes aforesaid may be repealed, or materially modified,' the preceding recommendation of State and Territorial action *alone* will be construed as showing that the real purpose of the petitioners is to get rid of all legislation adverse to the hideous crimes against childhood perpetrated by the vendors of the sickening stuff now justly excluded from the mails. Everybody who signs the petition ought to know the character and consequences of his own act; and that is why we speak plainly and at once.

"What will be the effect of this petition, if numerously signed?

"1. It must be to create the impression that the signers are totally indifferent to the real evils at which these statutes were aimed; and this impression will be most unfortunate. Especially if the signers are supposed to represent the great Liberal party of the country, the inference will certainly be drawn, and pressed upon public notice by the Orthodox party, that Liberalism is proved to be in full sympathy with the nefarious business already referred to. Could anything be more certain to array against Liberal ideas in religion the whole force of the moral sentiment of the country? Could anything more powerfully help the vilifiers of Freethought in their attempt to convince the public that 'Infidelity' and immorality are inseparable? Could anything be a more staggering blow to the cause of Liberal principles than the prevalence of such a woful misconception of their practical tendencies? Can those who believe and teach that Liberalism is the seed of a higher social morality afford to go before the world as the champions of 'obscene literature' *properly so called?* If so, they go alone; we go not with them.

"2. The effect of the petition now circulating can only work disaster to the defense of Messrs. Bennett and Heywood; for it seems to proceed on the assumption that their cause is identical with that of the vile persons engaged in the moral destruction of the young, and that the former cannot be defended except by releasing the latter also from all penalty. Nothing could put their case in a worse light than to permit this opinion to prevail. If these defendants consent to make common cause with the villains who deal out poison for little boys and girls, their ruin is assured. Their only hope is to prove that they have nothing in common with such wretches—that it is a wicked persecution to misrepresent them as coming under the same category. This we believe, and that is why we have already spoken strongly in their behalf; but if we should be driven to consider their case as really identical with that of the disseminators of 'obscene literature,' in the proper sense of those words, our mouth would be shut. Nothing could be more unfortunate for these defendants, we think, than to create the opinion that they are condemned by the existing statutes, *when justly interpreted;* and yet this is precisely the opinion that would be created by any attempt of theirs to repeal these statutes altogether as a part of their defense. Let them boldly plead that they are untouched by the true intent of those very statutes, since they have never dealt in 'obscene literature' therein proscribed; for if they cannot make this evident to the courts, their case is already lost.

"For these two reasons chiefly—that it tends to the injury of the Liberal cause and to the injury of the two defendants now threatened with unjust penalties—we deeply regret the issuing of the above petition, should decline to sign it, and must dissuade others from signing it. Another and different petition might be circulated with great propriety now, in which it should be urged

"1. That the statutory phrase 'obscene literature' should be strictly confined to publications designed expressly to demoralize, pollute, and corrupt, by ministering to lewd passions for the sake of profit to the publishers; and that it should not be construed to include any publications not so designed, even if they do contain incidental expressions liable to be adjudged obscene by an unprejudiced moral judgment.

"2. That, if the phrase 'obscene literature' is to cover and condemn all publications containing incidental expressions of an obscene character, the Bible should not be exempted from the effect of this sweeping condemnation, but included in the same prohibition which is to suppress Shakspere, Milton, Homer, Dante, Goethe, and almost all the greatest heirlooms of human genius.

"3. That Anthony Comstock, having been proved unfit to exercise the great powers of his present appointment by manifest abuse of them to purposes of bigoted persecution for opinion's sake, ought to be summarily dismissed; and that the possibility of any similar abuses of authority in the future ought to be effectually guarded against by strict and precise legislative provisions."

REMARKS.—Far be it from us to do injustice to the editor of *The Index*, or to prolong the unpleasantness that has arisen. We cheerfully concede the earnestness of his labors and the great value of his services. We, however, deem it unfortunate and unnecessary that he should have opposed so strongly the petitions which, with the best motives in the world, we sent abroad for signatures; that he should have written five columns to show why the Comstock laws should be sustained and why our petitions should not be signed. He had a right to his opinion, of course, but his objections seemed untimely and his criticisms hypercritical. And when, with evident avidity, he attempted to show us up a forger, it felt like "the unkindest cut of all." We think we showed that we had good reasons for appending to the circular the names of those who tacitly consented that we might do so, and who expressed warm sympathy with our efforts, and thus exonerated ourselves from the charge of forgery. Now, if it should appear that the editor of *The Index*, on a more important occasion, had appended without authority the name of another person to a document, it would show that the odious boot was on another leg and that the charge of "forgery" rested nearer his door than ours.

Quarreling is probably as distasteful to us as to most persons, and though a number of individuals seem to have heavy charges to prefer against us, we cannot see that we are at fault for their being brought, or for certain professing Liberal editors attacking us for supposed wrongs we have committed. It was for no fault of ours that Comstock arrested us and sought to incarcerate us in prison. It was for no fault of ours that Peterson, Abbot, and Payne accused us of criminal offenses and said very mean things about us. Those attacks and false charges were not justified by any wrong act we had committed. We did not begin the contention. The quarrels were none of our seeking, nor are we responsible for them. We have not raised our hand or our voice save in self-defense. We have heard expressions of opinion from a great number of persons as to the nature and animus of these attacks, and in every instance the course pursued by the attacking parties has been condemned. With regard to Mr. Abbot's course towards us in particular, we have not met a person who has approved of it, nor have we received a letter upon the subject that has not expressed regret that he should have deemed it necessary to pursue such a course. Neither in his own paper has scarcely a correspondent approved of his views, excepting, of course, A. W. Kelsey, who advocates the appointment of a censorship over private letters, and whose remarks Mr. Abbot himself found it necessary to disown by attributing them to inadvertance. It is not likely, however, that the sentiments were inadvertently given, but rather that Mr. Kelsey said exactly what he meant. Our friend Underwood is the first one we have met who takes a favorable view of Mr. Abbot's treatment of us, or has deemed it necessary to apologize for it. We repeat, we have no desire to misrepresent Mr. Abbot nor to hold up his acts in a false or unfavorable light. His course and his remarks relating to us have been open and undisguised, and in referring to them we have brought no secrets to light. If we know ourselves, we would not say a word to injure him save in our own defense, and in reference to his published remarks about us. We appreciate his good character and intentions in the main, but some of his acts referred to, we have good reason to know, are not approved of by many good Liberals in the country.

We have aimed to make ourselves understood upon these Comstock laws in previous issues of our paper, and it is hardly necessary to enlarge upon what has already been said. The facts are patent and in this wise:

1. As a nation, we got along extremely well for nearly a century without such a class of laws upon our statute books, and there was no necessity for such a radical change.

2. There was no demand on the part of the people at large for the enactment of such a code of laws, and the call for them came only from Anthony Comstock and the Young Men's Christian Association and the Society for the Suppression of Vice, which now, through its president, publicly and officially avows the necessity of suppressing Freethought utterances and sentiments.

3. The passage of the laws referred to was procured in a surreptitious manner, and they were rushed through during the expiring hours of a disgraceful session of Congress in a reprehensible manner, with other acts, including the "salary grab," doubling of salaries, demonetization of silver, etc.

4. The laws are unconstitutional. The Constitution confers upon Congress no power to enact any such laws. It gives the right to make post-roads and to establish post-offices, but not the right to fine and imprison citizens for sending letters, pamphlets, or circulars by the mails. This is a power wholly assumed by Congress without the shade of authority derived from the grand charter of our liberties. So long as we have a Constitution for national guidance and control we are in favor of not violating it, especially if by doing so our rights are infringed, or our liberties destroyed. We are opposed to the General Government taking from the States the province and prerogatives that belong to them. We are opposed to gambling-houses, houses of prostitution, gin-shops, and lottery establishments, and many other institutions where morals are corrupted and idleness and recklessness engendered; but we hold that the General Government has no right to interfere with such establishments. However necessary it is that they should be suppressed, it is no part of the province of the General Government to attend to that kind of business. Its duty is to provide for the public defense, attend to the army and navy, and other matters of a national character, but not to constitute itself a police court to punish or suppress petty larceny, cock-fighting, or being absent from public worship on Sunday. The suppression of vice forms no part of the duty of the General Government. As the issuing of money belongs to the General Government, it has a right to protect the people from counterfeits as well as to punish counterfeiters, but no constitutional right to punish ordinary crimes, including post-office offenses. The punishing of obscenity belongs exclusively to the States in their separate capacities, and not to the General Government. If the United States takes upon itself the punishment of any ordinary class of crimes, who is able to say where it shall stop and whether or not the State Governments should not be set aside and the General Government attend to all the peccadilloes and shortcomings of the people. In that case the State Governments might as well be abolished altogether.

5 Obscenity is an offense, not because it is sent through the mails, but because it is wrong *per se*. The State Governments have the same power to prosecute and punish that crime that they have to prosecute and punish other crimes. The States have the same right to punish the sending of obscenity through the mails as if it were sent by express or other mode of conveyance. The States have the power to punish offenders who send obscenity by express or by freight, though they have no control of the express companies or of the railroads of the country, and there is no reason why they should not be able to do the same by the mails. If obscene books, pamphlets, or circulars are published and sent abroad to any great extent there are certainly abundant ways for the State to find it out, and punish the wrong-doers without infringing upon the mail facilities and liberties of the people.

6. The punishing by the General Government for sending obscene matter through the mails, necessitates a surveillance, a censorship, a system of espionage over the mails, and over the literature of the country most un-American in principle, and most obnoxious to the people. If second and third-class mail matter shall be subjected to this censorship, why not the first, or private letters, also? If the principle is carried out, our letters will all be examined by censors of the Comstock type. If he is a suitable person to say what scientific works may be read by the American people, what may and may not be sent through the mails; if he has the power and right to decide that no works on physiology for

instance, shall pass through the mails, why is he not also the proper person to inspect our private letters and decide what we may and what we may not write and send through the mails, as well as what we shall be sent to prison for writing? The entire system of mail espionage induced by the passage of these Comstock laws is more a subversion of the true principle of American liberty than any other act that has been placed upon our statute books. We recently reproduced an article upon the subject of the mails, from *The Methodist* of this city, which took a most sensible view upon the subject. While deprecating the use of the mails for transporting improper, and even criminal matter, it held that the evil was far less than destroying the liberties of the people, and breaking down our free mail facilities. It said, "an inspected mail-bag is a sign of the vilest despotism." "Despotism may mean well in its sources; it becomes wicked and corrupt long before it reaches the masses under it." It held that Government and postal officials were not responsible for what the mails conveyed through the country, however criminal it might be, and that it was better to let all mail matter be freely transmitted than to break down and destroy our great free mail system.

7. Undue stress is laid upon the amount of vile matter sent through the mail. It is greatly exaggerated. There is not one-tenth the matter passing through the mails of a bad character that is represented, and tons of harmless circulars are denounced as obscene when they are entirely free from obscenity. Comstock is in the habit of holding up to the holy horror of his listeners the vast amount of vile matter being sent through the mails. This he is doing now in his efforts to establish new societies in the western cities for the suppression of vice. He holds up matter that circulated years ago and has passed out of use, and is possessed by no persons but himself—he having made a "corner" in the obscenity market of the country, and monopolized all the obscenity to be had. There is little or no real obscenity passing through the mails save what Comstock is sending himself. That he has recently engaged in this vile business we are prepared to prove in a court of justice or elsewhere. We sent a letter to the Postmaster-General at Washington, inquiring of him if Comstock had any more right to send indecent matter through the mails than other persons; to which he did not see fit to reply. We repeat, the representations about the tons of vile matter sent through the mails, and the tons of stereotype plates and photograph negatives that have been seized by Comstock are either entirely false, or great exaggerations. It is not difficult for him to make almost any representation for the sake of carrying his point. The kind of stuff that years ago passed through the mails he still holds up and dilates upon for the sake of inciting the interest of those he wishes to form into societies of his creation, and there is only a modicum of truth in his whole story. The claim that great amounts of vile matter is sent by mail to pupils in schools and institutions of learning is immensely exaggerated. Very little of the kind takes place. If it is so why do not tutors inspect second and third-class mail matter before it is passed over to their pupils, who are being so wickedly preyed upon? There is the place to correct the evil if it exists. There is where it can be effectually done and without destroying our free mail system and crushing our American liberties. Why is not this safe course resorted to by the extra sticklers for purity, rather than to proceed against our mail system? *The Methodist* in the article referred to says: "Parents, teachers and ministers must correct the tastes, protect the ignorance, and promote the purity of lads and lasses. They cannot invent a machine to do their work, or lighten it, or make it easy." This is a true view of the case. It is the duty of teachers, parents, and guardians to know what improper reading matter is turned over to those under their charge, and it is very wrong for them to shirk their duty or to turn it over to Anthony Comstock. By all means let the safe and simple remedy of knowing what mail matter is given to children be employed rather than breaking down the free institutions of the entire people. Let this be done and we will need no Comstocks to protect our schools and colleges.

8. The system of intrigue, falsehood, inveigling, and decoy letters that has been employed under the statutes referred to, is most reprehensible and objectionable. The business of the spy and informer is a detestable one, and a system of laws requiring such a branch of service should be wiped from the statutes of the country. We got along well for nearly a hundred years and we can still longer.

9. The injustice, personal injury, cruelty, and wrong that have been perpetrated under those obnoxious laws are terrible to contemplate. The injury that has been done many worthy and well-meaning people is fearful in the extreme. The scores of cases where the cruel malaria of suspicion and disgrace has been cast upon innocent persons by being arrested and thrust into prison upon a charge of obscenity are enough to chill the blood of the most ardent advocates of the laws. Those only who have passed through the ordeal of being arrested upon such a foul charge are fully able to realize the disgrace connected with such arrest. The hundreds of thousands of dollars that in the aggregate have been wrung from the scanty coffers of harmless sufferers, if realized, are quite sufficient to damn those laws in the eyes of all humane people. It is terrible to contemplate that one individual, though appointed as a postal agent, or prime mover in the Society for the Suppression of Vice, should have it in his power to send hundreds of persons, better than himself, to prison, and that upon his own unsupported testimony he should be able to secure their conviction, disgrace, and ruin for life, as has been the case under the operation of their laws.

10. In view of the fact that the passage of those laws was not called for by any considerable portion of the people; that the same was obtained in a surreptitious and disreputable manner; that the laws are positively unconstitutional and subversive of the principles of American liberty and personal rights; that their enforcement in various ways has been most injurious to personal and public rights; that they have established an odious censorship over our mails and publishing houses; that they have placed an undue amount of power in the hands of a dangerous and undeserving person, that those laws have produced no good results that could not have been as easily and as well secured by legal, constitutional, and prudential means, it is to be deprecated that they were ever enacted. Since their enactment was wrong, their repeal is not only desirable but perfectly legitimate. Other laws enacted at the same time have been repealed and there was certainly no wrong in asking for the repeal of these, the worst of the entire lot. The fifty thousand honest, law-abiding persons who have signed those petitions were guiltless of seeking to foster "impurity" and it was most reprehensible to insinuate that they were.

We remain firm in the conviction that those persons are correct who deem Mr. Abbot's opposition to the circulation and signature of those petitions was unfortunate ill-timed and ill-advised. When the numbers of Liberals are so few in comparison to the mass of the people, it seems a species of folly amounting almost to madness to get up bitter oppositions in our own ranks and for one clique to aim to oppose and to kill what others are toiling hard to secure. That self-same petition is just now being presented to Congress for their consideration, and it may well be suspected that an active opposition in the way of counter petitions, and remonstrances will be thrown in. There are hundreds of Young Men's Christian Associations in the country, and with their combined efforts, a much larger number of names can be secured than we have been able to gather. We will submit it, then, to the Liberals of the country that when this conflict opens before Congress, whether it will not be greatly to be deplored if such men as Abbot and Underwood, even in the name of purity, are found fighting side by side with Peterson, Payne, and our common enemies.

Which is the "Forger"?

In Seth Wilbur Payne's *Age of Reason* for February 16th appears the following:

"Mr. J. C. Miller writes from La Crosse, Wisconsin: 'The way in which you have pricked that bubble of deceit and conceit, D. M. Bennett, deserves, and will receive, the commendation of every Liberal in the land. But for your pungent pen Bennett would still be begging under the Comstock dodge, and thousands of dollars would have flowed into his well-filled coffers from his unsuspecting dupes. I have suspected him from the first, but my eyes were not really opened until I read his whining answer to you in his last TRUTH SEEKER. Here he clearly convicts himself. I would not believe him, now, under oath. Inclosed please find draft for thirty dollars, for which send the *Age of Reason* one year to each of the following names.'"

Feeling positive that this letter was a vile forgery, we took the trouble to write to the postmaster at La Crosse, and to another esteemed friend there who we knew would tell the truth about the matter. We obtained replies from each, and here follows the one we received from our friend, which will be sufficient to show how much truth there was in the foregoing pretended letter:

LA CROSSE, WIS, Feb. 20, 1878.

FRIEND BENNETT: I went to town to-day and went into all the banks in the city; they all said "there had not been any man in by the name of J. C. Miller for a draft to be sent to Seth Wilbur Payne, for thirty dollars, or for any other amount." I then went to the Directory of our city, which is just out, and found that there is but one man in La Crosse by the name of "J. C. Miller," and he is a Norwegian. He was our City Clerk about a year ago; he is a very inoffensive man, and is considered very honest. I have just seen him, and I asked if he had sent a draft for thirty dollars to Seth Wilbur Payne as a subscription to *Payne's Age of Reason*, and he said he knew "neither the man nor the paper." I then asked him if he knew D. M. Bennett and THE TRUTH SEEKER, and he said "No." I asked if he knew Comstock; he said "No." So you see, Mr. Editor, this thing about "thirty dollars and thirty subscriptions" is all a trick, a dodge—yes, a got-up lie, as well as all that stuff about Payne's receiving the commendation of every Liberal in the land for pricking the bubble, the pungent pen, the thousands of dollars, not believing you under oath, and all the rest of it. Now, I have not one particle of bad feeling towards Mr. Payne, but I must say, fellow-Liberals, that such lies and deceit I hate, and they must be stopped, if possible, or we shall be an everlasting disgrace to all decency. What Mr. Payne's object can be in this proceeding I cannot see, unless it is to try and run Mr. Bennett out.

I am, with all due respect, your well-wisher,
J. PETTY.

This letter, which comes from the most trustworthy source, clearly shows how utterly false was that miserable tissue of slander and abuse contained in the letter which Mr. Miller was stated to have written about us, but which now is clearly proven never was written by J. C. Miller, of La Crosse, but was gotten up by the editor of the *Age of Reason*. This is the man who has had the unprincipled hardihood to accuse us of forgery and falsehood; who pretends to be a relative of the great and truthful Thomas Paine, who would have scorned to slander and vilify a fellow-man. This is the man who, without cause or provocation, has said all manner of false things about us, and seems determined to break us down by falsely casting obloquy and shame upon us. This is the man who makes another person say he has suspected us from the first, and that he would not believe us under oath. Can anything be conceived more villainous and diabolical than that such a course should be taken to injure a person who had done the perpetrator of the villainy no harm? This is the man who pretends to be a Liberal and to publish an Infidel paper. This is one of the men that prates about purity and truth. Comments are scarcely necessary. Every man of reason can see the animus and the motive that must impel a human being to such a despicable course. We leave it for Liberals to decide whether a person capable of committing such deeds shall be considered a man and a brother, and whether anything he states can be believed.

COL. ROBERT G. INGERSOLL will lecture in New Haven, Conn., March 4th; Boston, March 5th; Portland, Me., March 6th; Springfield, Mass., March 7th; Worcester, Mass., March 9th.

THE RESURRECTION OF JESUS.—Brother W. S. Bell has re-written and enlarged his work of this title, and we have just been getting it up for him. It is now a pamphlet of good size, with a cover, and goes into the resurrection business in a very exhaustive manner. Thousands of them ought to be demanded. Price, 25 cents.

WE SEE by the *Banner of Light* that Mrs. Maud E. Lord, the well-known medium, has returned to this city, and will remain here several weeks. She may be found at the residence of Mr. Phillips, 222 West Thirty-seventh street. We have attended a few of her seances, and witnessed remarkable demonstrations. We regard her as an honest, truthful medium.

THE following numbers of the "Holy Cross" series are now ready for patrons: "The Priest in Absolution," 25 cents; "The Popes and their Doings," 50 and 75 cents; "Auricular Confession," 50 and 75 cents; "Maria Monk," same price; "Priestly Celibacy," 15 cents; "Sister Lucy and her Awful Disclosures," 10 cents. "The Mother of Harlots," will be ready in a week or ten days; 50 and 75 cents.

All very readable books.

LET our friends and readers bear in mind that the price of this large paper, filled with such reading matter as cannot be obtained anywhere else, is $3.00 per year, or twenty-five cents per month, postage included. We will send it to new subscribers for one month, two, three, or six months, at the same rate we do by the year. Reader, if your name is not already on our list, please send it in with pay for one month or more. Those who wish to take the paper, and cannot make it convenient to pay all at once, can send it in installments as suits them best. So we get the pay, it does not matter materially whether it comes a part at a time or all. It always comes in opportunely, and we have no trouble in finding uses for all we get. If we have one desire stronger than all others, it is that our list may grow and that we may have a good many more readers. Who will get up clubs? Who will send us new names? Speak all at once if you wish to; we can enter a large number of names in a single day.

For $5.00 we send THE TRUTH SEEKER one year and a copy of the "World's Sages," or Lord Amberley's work, or Thomas Paine's great works, or the "Champions of the Church;" and such an amount of reading is worth ten dollars if it is worth a cent. Send in the names.

MOSES HULL, during his present engagement for Sunday evening lectures at Harry Hill's, would be glad to arrange for Sunday morning or afternoon or week-day evening lectures. His general subjects are Spiritualism, Liberalism and the various phases of the social and financial questions. His terms are always liberal. Address him care this office.

LAMB'S PROSE AND POETRY.—As literature is only printed speech, and as man's gift of speech is practically infinite, two-thirds of what most writers can utter must of necessity be truism or nonsense. Yet it must be confessed that there is a certain class of writers of whom this cannot be said—a class which, though not necessarily the highest, must yet be ranked high; those who, lacking for the most part the impetuousity and fire which distinguish writers of a still rarer growth, must always, in their own department of literature, write excellently or not at all; writers who, taking a deep delight in realizing their own ideal of style, find mediocre writing a sheer impossibility, and who, if natural *prosateurs*, fill an essay or a letter to a private friend with the choicest literary delicacies, and who, if poets, never leave a line that is not polished and quintessential. Among poets, Horace was one of these; Petrarch was one; Collins was one. Among prose writers, the very greatest name since Montaigne is that of Charles Lamb. It is not that these are so much better than all others, but that in their own field of work they are always at their best. Therefore, to collect every prose scrap of the most original, the most whimsical, and the most quintessential of English prose writers is to confer a boon upon English readers. For there is not a single newspaper paragraph by him in which the reader may not expect to come upon some delightful Lambism, rich with a flavor of "self-pleasing quaintness," to be found nowhere else. With his poetry, however, the case is different. Scanty as is his published verse, there is much of it that could have well been spared —*The Athenæum*.

The New Scripture.

Chronicles of Simon Christianus

AND HIS MANIFOLD AND WONDROUS ADVENTURES IN THE LAND OF COSMOS.

FROM AN ANTIQUE MS. (EVIDENTLY INSPIRED), DISCOVERED BY I. N. FIDEL, IN CONJUNCTION WITH A. HOOK, ESQ.

CHAPTER I.

Entitled Cosmos.

1. And it came to pass that I, Philo Aletheia, found myself wandering to and fro in a certain country the name whereof was Cosmos; and I know not how I came there, and I know why I came there, neither do I know from whence I came.

2. Thither I came and dwelt many days, and busied myself with many things; and had joys and griefs, but the griefs prevailed. And I was an observer of such things as came before me, and a lover of truth.

3. And the country of Cosmos was very large and wide, and the borders thereof unknown, and the boundaries encompassed with unsearchable mystery; and within the country were great multitudes of men, women, and children.

4. Now, round about the boundaries of the country was a certain deep, and wide, and black river, over which no man could pass; and herein was the great and unsearchable mystery.

5. And all the people of the country did daily journey towards the river, and yet did none of them know where it was till they stood upon the brink therof, whereupon there came forth a grim and fearsome monster and plunged them beneath the blackness of the waters, and henceforth they were not, and their kindred mourned.

6. And the name of the river was Oblivion, and the name of the monster that plunged the people within it was Death.

7. And towards the river all the people of the country traveled, some quickly and in a straight course, and others with long and weary wanderings.

8. Some laden with great and heavy burdens, and others with lightness of heart and mincing steps.

9. And within this country of Cosmos there dwelt a certain ogresome beast, huge and shapeless, and without comeliness, and clothed in a garment of many colors:

10. Yea, very many colors; and he concealed his parentage, and had great need to do it.

11. But I, Philo Aletheia, having truly and faithfully examined his genealogy, have found that his father was a hideous and villainous fellow called Hopeogain—a giant of vast strength; and that his mother was a dissolute woman of Gascony, called Falsehood.

12. And the beast, being a bitter enemy of the people of the country, did yet, by means of his mother, persuade them that he was their friend. And his name was Priestcraft, albeit his friends gave him another.

13. And the beast had with incredible pains and vast labor made a roadway through the whole country, even, as he said, down to the bleak river, and boasted to the people that those who went by his roadway were able, by means of a bridge which he had built, to pass over the river into a great and noble city beyond; the streets thereof were paved with pure gold, and the walls were of precious stones.

14. And he furthermore boasted that such as passed over his bridge into the glorious city were immediately crowned with one of the golden paving stones.

15. And that they were made kings, and sat upon thrones. But when I asked him where their kingdoms were, he spat at me.

16. And when some of the wiser sort of people said unto him, How is it that they are all made kings? and from whence come the subjects? he cursed them, and if they were little, and their friends not by, he kicked them.

17. Mayhap they had no kingdoms, lest they should be wearied with the cares thereof.

18. Verily, the beast was a wondrous liar, for it was at the behest of his father that he made the roadway, and though he cried aloud that his roadway was free, and the entrance open without money and without price, he did not, for that, fail to extort great and heavy toll of all that went by it. Nor was there any advantage in traveling thereby, but the contrary, for the path was exceedingly bleak and desolate, and hard to be traveled, and the pilgrims that used it were continually, and by many devices, robbed by the beast and his servants; and were beaten, and bruised, and kicked, and terrified, and bitten, and spit upon, and tormented, and despoiled, and cheated, and scoffed at, and denied all comfort and all pleasure.

19. And when at last they came to the brink of the river, they found there no bridge, nor any city, but were seized upon by the monster, whose name was Death, and swallowed up by the gloomsome waves of the river, even as they were that came not by the roadway.

20. And the beast furthermore boasted that he had made a league with the king of the great and noble city beyond the river, even the king Jah, and was hand and glove with him in all things, and had agreed with him that all who came not by the roadway should be carried away by the monster of the river, and be plunged into a cauldron of fire, to be tormented with all manner of torments so long as this great and merciful king should live.

21. And for their greater comfort he told them that this great and merciful king would live forever, and that he had power to do whatsoever he would.

22. And I perceived that by these means the beast did persuade and terrify great numbers to go by the roadway, and by exacting from them much money, and much obeisance, he had become exceeding rich, and great, and powerful, and puffed up with pride, and insolent withal; and he hired great numbers of the baser sort of the people to be his servants, and paid them much money to persuade their fellows.

23. And they encompassed the whole country, and went through the length and breadth thereof, persuading and terrifying the people. And they went about continually, babbling upon every occasion, and upon none, and grew fat with the fare, and were clothed in fine cloth, and fared sumptuously every day.

24. And against those who refused to go by the roadway did the beast implacably bellow, and roar, and belch forth unspeakable wrath, and spake all manner of evil against them, and bitterly reviled them, and persecuted them with all persecutions.

25. And I, Philo Aletheia, set myself to watch, and to observe those that were persuaded; and that which by observing I became acquainted with, I have written, and that which I have written do thou read, and great will be thy profit.

. . . . . .

26. About the time when the rivers flow seawards I took my journey, and suddenly I beheld a great multitude of people gathered together, and I began to wonder what might be astir.

27. And one told me, saying, These men thou hearest howling forth exhortations are some who not many days ago were accounted as but the scum and the filth of the city; but having suddenly made a bargain with the worshipful beast—the master of the roadway—are become our guides and teachers, and are persuading great numbers of people to enter the roadway.

28. So I drew near to one of the babblers and listened. And the name af the babbler was Praisethelord, and thus spake he:

29. Men and brethren, hearken, I beseech you, to my speech, for it is the speech of a king, the most high king Jah, he who reigneth over the noble city beyond the river, and who, by me, maketh known to you his will.

30. Mine eyes have beheld him, and mine ears have heard him. In day-dreams I have looked upon him; and in visions of the noontide he hath spoken with me.

31. At his speech my heart melted; and by the light of his countenance my liver expanded. Woe! woe! to the men of this place, and the women thereof. Woe! woe! to the young men, and the sucklings thereof; to the old men, and the virgins thereof. Woe! woe! woe! even thrice-told woe to the scoffers, and those who make light of us, and receive not our sayings.

32. Cursed be they and their children, and their childrens' children to the tenth generation. And there shall be no mercy shown to them; their flesh shall be withered, and their bones ground to powder; evils shall be heaped upon them, and revilings multiplied unto them. Yea, the righteous shall bitterly revile them, and pour out curses upon them like water. Their sustenance shall be snatched from them, and their bread taken away. Their strong men shall be bowed down by want, and their little ones shall famish. In the hour of their extremity their wives shall have no succor, and their daughters have an ill name given them. The waters of confusion shall swallow them up, and the floods of desolation shall overwhelm them. Their destruction shall be swift, and their doom horrible. (See psalm cix.)

33. Then will the pure in heart rejoice, and the righteous sing aloud for joy. Then shall the chosen ones triumph, and the servants of the holy one give a shout. Yea, we will rejoice exceedingly, and magnify our king who hath holpen us, and made our enemies to fall.

34. And I perceived that when the man had made an end of these words, that he put forth his hand and drank somewhot from a vessel that was hard by, and the color of that which he drank was as the color of water, but the smell thereof mightily assaulted my nostrils.

35. And I, Philo Aletheia, would barter mine ears for a false obolus to know what it was that he drank.

36. And when the man had finished drinking, he began to sing, and all the congregation with him. And they sang:

37. We praise our king to whom we know, the blessings of this life we owe. And for the hope (of which we boast) of joys to come, we'll praise the ghost.

38. We are his saints; he is our king, and loveth much to hear us sing. And when his praise employs our lungs, he maketh angels hold their tongues.

39. Then sing and shout, ye sons of grace; awake the echoes of this place. And by your voices strong and sweet, alarm the foe in his retreat.

40. If sinners will not join in praise, then we'll condemn their wicked ways. And thank our king, as we condemn, that we are not as bad as them.

41. And they who scoff at us to-day, and will not tread the king's highway, shall be o'erwhelmed in fire and flame, and live for aye a burning shame.

42. And when they had make an end of singing, I saw a certain man, whose name was Blunt, and oftentimes I perceived that he fell a laughing at the preacher and those who were with him.

43. And the preacher grew angry, and said unto the man, Wherefore laughest thou? Verily, thy laughter is unseemly, and not fitting before the servants of the holy one.

44. And Blunt made answer and said, Mayhap thou wilt tell me who this reverend holy one may be.

45. Then said the preacher, He is the king of the great city beyond the river, and my master.

46. And Blunt said, Prithee, what manner of man is he?

47. He is not a man, said the other.

48. And Blunt said, Then, mayhap, he is a woman?

49. He is not, said the other.

50. Is he, then, a child? said Blunt.

51. He is not a child, said the preacher.

52. Then, said Blunt, needs must, he is an eunuch, or a beast.

53. Thou hast an unruly tongue, and thy speech is unseemly, said the preacher. He is neither eunuch nor beast.

54. Then, said Blunt, I beseech thee show him to me, that I may know what metal he is of, my very soul longeth to have acquaintance with him.

55. No man can see his face and live, said the preacher.

56. Then, said Blunt, I have heard of a certain knave, Moses by name, who saw his rump, do thou therefore, show me that, and I am contented.

57. Thou art unseemly, I tell thee, said the other.

58. Nay, said Blunt, of a verity I do earnestly desire to know this thy master. Prithee, what years hath he numbered?

59. His years are infinite, said the preacher.

60. Then said Blunt, Truly thou astonishest me; he is somewhat of a greybeard then, and doubtless hath a noble family?

61. He hath an only-begotten son, said the other.

62. And Blunt said, Is his wife yet alive?

63. He hath no wife, said the other.

64. And Blunt spoke again saying, Ha, is it so, then he is somewhat of a rover, and sporteth among the maidens, or how came he by his son?

65. And the preacher made answer and said, The son was from everlasting.

66. And Blunt was astonished and said, What, then, is the son of the age of the father? And this ghost of whom thou sang, what manner of thing is it?

67. And the preacher answered, saying, It proceedeth from the father and the son.

68. And Blunt said, Then, I beseech thee, tell which of the twain is the mother? And, while thou art speaking, tell me why it is a ghost?

69. And the preacher answered him not a word.

70. And Blunt inquired further, saying, Of what sex is the ghost? And the preacher said, He is of none.

71. And Blunt said, Ah, then, he is doubtless an eunuch, and, mayhap, of the same age as the father and son? And the preacher said, I know not.

72. And Blunt said, Verily, it is a strange family; prithee, what authority hath the son in the kingdom? And the preacher answered, saying, He is king.

73. And Blunt said, What, hath he then deposed the old man? And the other answered, Nay.

74. And Blunt said, Then there are two kings? And the other said, Nay. And Blunt said, Yea, verily, thou saidest the father was king, and the son was king, therefore there are two kings.

75. And the preacher was angry, and said, I tell thee the three are but one.

76. And Blunt opened his mouth again, saying, Three, didst thou say, then is the ghost also a king? And the preacher said, Yea.

77. And Blunt said, Then, needs must, there are three kings, for one and one, and one over, being well and duly counted, will be no less than three, even though the sea itself be thirsty.

78. And the preacher answered, saying, I tell thee there is but one king.

79. And Blunt said, Mayhap thou meanest that the three do but altogether make a king, each being but a third part of a king.

80. And the preacher made answer and said, I tell thee, blasphemer, they are each of them kings, having all power and dominion.

81. And Blunt said, Then, how sayest thou there is but one king? And the preacher answered, There is but one king.

82. And Blunt said, But thou saidest there were

three kings? And the other said, There are three kings.

83. And Blunt said, Seest thou yonder ass? And the other said, I see it. And Blunt said, Seest thou this ass also? And the other said, Yea.

84. And Blunt said, Let, then, this ass be the father, and that the son, and thou shalt be the ghost; canst thou, then, be this ass, and that ass be this ass, and this ass be thee and the other two asses also?

85. And the preacher said, Yea.

86. And Blunt spake again, saying, And canst thou and the other ass be this one ass? And the preacher said, Yea.

87. And Blunt spake further, saying, And can that ass, and this, and thee, be no other than this? And the other said, Yea.

88. And Blunt spake yet again, saying, And wouldst thou be no greater an ass for having the other two joined with thee? And the other said, Never a whit.

89. And Blunt said, And there would be one ass only, and not three? And the preacher said, Yea.

90. And Blunt said, And yet there would be three asses, and not one only? And the preacher said, Yea, of a surety, there would be three.

91. And Blunt said, Tell me, I beseech thee, dost thou comprehend that which thou sayest? And the other made answer, saying, It is not needful, 'tis sufficient that I believe it.

92. And Blunt was wroth, and cried out, saying, Pack thee! pack thee! even as thou sayest, thou art a thrice-told ass! Get thee gone! Away! Avaunt! Avast! Begone! lest I vomit upon thee, for I am sick, even to the death, of thy babbling. Get thee gone, thou three-fold ass, I say, and take thy kings with thee—and, prithee, smother them and thyself in the nearest dunghill.

93. And the preacher looked upon Blunt, and was exceedingly dismayed, and his visage changed, and became yellow, and, mayhap, green; I cannot tell, though I steadfastly regarded him.

94. And the preacher went hastily aside.

[TO BE CONTINUED.]

Communications.

Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.—CONCLUDED.

We must, too, in our estimate of the evils of Christian persecution, consider the immense numbers that have been ostracized from society, injured in their business, and subjected to a thousand annoyances and hardships, on account of their opinions; the tens of thousands, too, who, in times and in countries where no coercive measures have been used to produce uniformity of opinion, have had to encounter a spirit of intolerance, and who have been forced into the concealment of their opinions, and hypocritical conformity with the popular faith. We must not forget the discords that have resulted from this intolerant spirit, the bad feeling and strife it has engendered in neighborhoods; the animosities and divisions it has produced, lasting sometimes for generations, and making unity, brotherhood, and material prosperity impossible.

"You have heard" says Channing, "of the outward evils religion, when turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me, all this is less fearful than its influence on the mind. I look with solemn joy on the heroic spirits who have met freely and fearlessly pain and death in the cause of human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those who, spell-bound by early prejudice, or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seeker after truth as from an infection; who deny all virtue that does not mean the livery of their own sect; who, surrendering to others their best powers, receive unhesitatingly any teaching which wars against reason and common sense, and who think it a duty to impose upon such as live within their influence the grievous bondage which they feel themselves." The multitude of this class should be considered, and their condition contrasted with what it might have been but for this slavery imposed upon them.

When we consider fully the history of Christain persecution, the ill-will and bad feeling that have sprung from this faith, the suppression of honest doubt, without which their can be no progress; when we trace it back through centuries and think of the hundreds of thousands that have been scourged, confined in dungeons, tortured by the rack, the thumbscrew, and hundreds of other infernal instruments of religious cruelty; that have had their bones broken, their flesh torn, their joints one by one dislocated; that have expired amidst flames, reproached and mocked while dying; that have been led out clothed in garments covered with horrible representations of devils, and burned to regale royal guests; the countless thousands that have been massacred for their heresy; the millions that have perished in religious wars, which subjected whole nations to their awful curse, giving them over to pillage, torture, and destruction; that "converted Syria into an Aceldama and inundated with blood the fairest fields of Europe;" when, coming down to this age and our own land, we consider the immense numbers that are ostracized from society, injured in their business, subjected to numerous hardships on account of their views, made untrue to themselves, and forced into concealment of their opinions and hypocritical conformity to the popular faith, surely we find sufficient illustration of the truth that Christianity is a religion which by its very nature is intolerant. It has been the cause of more unprovoked strife and war and more unmerited suffering than any other religion of which history gives an account. The multitude of its victims can never be numbered.

Christian intolerance to-day, as in the past, is greatest where its adherents are least divided into conflicting sects; where faith is the strongest, and where scepticism and free thought have exerted the least influence.

Law and Morals.

ITHACA, N. Y., Jan. 1, 1878.

MR. D. M. BENNETT, *Dear Sir:* As a friend of universal liberty, I feel happy to say that I am engaged in securing signatures to your petition for the purpose of *repealing* the present existing articles of the Revised Statutes of the United States relating to obscene literature. Holding, as I do, my peculiar opinions of what *liberty* is and should be, I am inclined to believe that every good citizen; that every intelligent person; that every human being who does not wish to encroach upon the natural rights of another, would be proud to sign your petition. Some bigoted characters, however, refuse to sign it, claiming, as I understand it, that brute-force and superstition will outnumber and overpower intelligence and freedom; that the people can have too much liberty; that no matter how obscene the Bible is, it is all right to publish it, because it is "divine"; that my efforts will be futile, and that your object will be defeated. Perhaps I overstep you in regard to the bounds of freedom. I do not believe in what the law terms morality, for who, by the natural laws of the universe, is authorized to determine what is moral for another and what is not. Every person should be left at liberty to judge for himself what is moral and what is immoral, so long as he does not enforce his or her opinions or acts upon another. As regards what the law defines obscenity, I do not wish it suppressed in the manner that has been and is being undertaken. If a person occupying the next door to mine is engaged in publishing and manufacturing so-called obscene literature, I would not interfere with his rights—I would not favor his arrest; so long as he was a good neighbor and peaceful citizen. If I wished anything in his line, I would, by his permission, present myself at his counters, call for the article I wanted, pay the price agreed upon, and then go about my business. If I did not wish anything in his line of business, I should pass on to a place more attractive to my nature. I would not enforce patronage in any line of business. Let the demand govern the supply. If articles of any nature whatever are not wanted, those who offer them for sale will close their doors, and their business will die out. What the people want and need they should have. I trust that the reader will not conceive the idea that I am in favor of having no laws. I believe in having laws to punish crime; that crime consists in violating the rights of our fellow men; that the rights of our fellow-men consist, first, in personal rights, and second, in rights of property. My religion is that "Everything is right that is agreed upon by all interested, provided that the rights of outsiders are not disturbed." That the influence of the so-called obscene literature has a tendency to produce citizens of a bad character more in proportion to the amount sold than many other legal transactions, I deny. At one time it is claimed that obscene literature was the cause of a certain crime; at another time that liquor was the cause of the very same crime; and still at another time that it was the hellish nature of the person that produced the crime. In my experience, the disturbers of peace and harmony in our community are those who are too illiterate to read or too ignorant to reason. I have read much of science, much of fiction, much of history, much of creative philosophy, and much of what is termed obscene literature, still I am known as a peaceable citizen. I have never been accused of violating the rights of any human being. I am not an associate of thieves and murderers. I am not a visitor of gambling-houses or saloons. I do not use tobacco in any form. I do not interfere with the rights of any one. However, I have but few friends. I do not strive to gain friends, to be admired, or to become popular; believing that a person who will do this or that simply because it pleases his companions or observers is of no account. I would not turn my hand over against my will to secure the friendship of the whole State of New York. You are at liberty to publish this letter. Yours for the right,

JEROME S. DAVIS.

Mr. Collins Explains It.

D. M. BENNET, *Dear Sir:* I have been very much interested in your argument with Cyrus Romulus R. Teed. I think you are giving him all he can carry, even in his wildest metaphysical flights; but I am surprised at the way he takes to shake you off, and at his treatment of the person who takes exception to his statement concerning hydrogen. Chemists and physicists do not, like theologists, ask any one to believe anything that is not demonstrable. They say that hydrogen does not exist in the pure state because it obeys a law of diffusion—a law all liquids and solids obey.

If hydrogen be mixed with oxygen, the hydrogen will gather at the top of the vessel, but they will intermingle with a velocity inversely as the square root of their specific gravities. If the mixture is touched with a lighted match, it will explode. Neither gas in its pure state is explosive, thus proving that they do commingle. Mr. Teed's theory that there is a stratum of hydrogen somewhere in the upper regions cannot exist in fact for the above reason; for as hydrogen is the most attenuated substance known, therefore it is the most diffusive; and there is no doubt in any reasonable mind that there is not a particle of pure hygrogen existing outside of our chemical laboratories. If Mr. Teed would think a little more it would save him some ink; and before he calls those fools who stick to the truths of chemistry until they are shown to be untruths, he should go back and read his articles in THE TRUTH SEEKER, and see what a confused jumble he has made of it. I should think he is old enough to know that people are never convinced by abuse. He warbles about the effete chemistry of three hundred years ago, and says that evolutionists have completely set it aside. The idea of his that there must be layers of gases, one on top of the other, has no foundation in fact. Diffusion of gases settles that. And his scouting the idea of an imponderable ether pervading all space does not help him any. It is only recognized as a theory, and scientists will be only too glad to have Mr. Teed rise and explain intelligibly.

No one claims that the atmosphere ends abruptly and ether begins. According to the law of diffusion, before mentioned, the air shades off gradually, becoming more and more attenuated.

In speaking of the gun-barrel process of separating water into its elements, Mr. Teed asks, "Has the force used been converted into oxygen?" and several other questions equally pointed. He may with just as much reason ask, "has the force used in converting coal or wood into ashes and carbonic acid gas been converted into ashes and carbonic acid gas?" or, "Has the force used in converting ice into water been converted into water?" They are manifestly absurd, yet they are equally as reasonable as the questions he propounds.

I would not be afraid to accept his challenge to prove that oxygen and hydrogen are the substances that compose the water, and that they are not the substances comprising the force. If he will explain that "Jesus Christ is the Lord God," etc., in half as plain a manner as I have seen water separated into its constituent elements, oxygen and hydrogen, and recomposed again, one unit equivalent of the former to two of the latter, formula H^2 O, I will believe with all my heart. If Mr. Teed has ever taken a thorough course in chemistry and physics, he cannot for one moment doubt that those two gases, and those two alone, constitute water.

I have seen water disintegrated in the way he criticises. I have seen the hydrogen caught and tested as it passed out of the barrel. I have seen the iron-filings oxydized; and I never before heard that the heat used was changed into oxygen and hydrogen. I have heard the question asked, and asked it myself, "Where does the heat go to?" Indeed, that is a question that no one ever expects an answer to. One might just as well ask, "Why is water fluid instead of solid?" I have seen water converted into oxygen and hydrogen by means of electricity, the oxygen collecting in the tube containing one pole of the battery, and the hydrogen in the other tube containing the other pole of the battery. I have held sodium under water and have seen it oxydize, or burn, and have caught the bubbles that arose to the surface and have proved them to be hydrogen. If Mr. Teed ever does one thousandth part as much as chemistry has done to sweep the cobwebs from the human intellect, his fame will be sung for generations to come.

Yours for the truth, W. S. COLLINS.

Inquirer Answered.

CLEVELAND, OHIO, Jan. 23, 1878.

MR. EDITOR: As requested in your issue of January 19th, I propose to answer, honestly and unbiased, the twelve questions put by "Inquirer," and shall begin in the order of numbers.

1. Yes; there is a natural repugnancy to receiving the truth, but it seems to be more a creation of the wrong education of mankind and an effect of not dealing honestly with one another. An honest and intelligent man, with pure motives, will never reject the truth. Truth is mostly rejected in order to serve some other motive, yet it is, in most cases, known by the rejecters, but they have some other cause to serve; and to this end they fight that which, were the surrounding influences and circumstances more favorable, they would uphold. Ignorance is another cause of repugnancy to the truth. Many are educated in certain beliefs, and, after serving them for years, possess not the intelligence to discard them and accept new truths. We must educate properly. Honesty is the best remedy; let us own up our errors and seek the *truth*.

2. No; not as long as you are honest in that belief. Honesty is a virtue.

3. Yes; and in one school as much as another, provided the truth is sought for; blind sincerity may cause harm and cannot be called a virtue.

4. They are of great benefit, but not more so than a correct knowledge of the laws of life and health and of the effects of the abuses of the same. Were these understood by the masses, no sanitary laws for their protection would be necessary.

5. All that is, is an effect of nature, and therefore *natural*. Nothing can be more than this. That which is not and cannot be accounted for is generally spoken of as supernatural.

6. Most emphatically, *No*.

7. Yes; more than two can't mean two.

8. Yes.

9. Not much. It requires contrast or variety to give us ideas. Were there sameness in the universe, there would be nothing to think about.

10. Instead of manner you probably mean matter. Matter is constantly changing form. It can only be an effect of some previous cause and is not destructible. Nothing is lost to nature. The creation of matter has never yet been proved. As it cannot be lost, so it cannot come from nothing.

11. Yes.

12. The answer depends upon what the great end is. If you would imply the Bible story of the crucifixion of Christ, then, as it was God's command, and he being the Supreme Being, I should answer, No; otherwise, Yes. No person has a right to take life, no matter what other great end may be accomplished thereby.

Hoping my answers may be acceptable, I remain,

Yours truly, JOHN JASTER, JR.

Letters from Friends.

MARSHFIELD, IND., Feb. 19, 1878.

SETH WILBUR PAYNE, *Dear Sir:* If I employ an attorney to prosecute or defend my cause in a court of justice, I do not think it would be expected of me to pay my means to the support of an opponent.

I have employed D. M. Bennett to expound my *religious* doctrine or belief, and I am well satisfied with the manner in which he is doing it. I do not know how you came in possession of my address, nor do I know whether you are of my *creed* or not. Some of Mr. Comstock's victims supposed him to be a friend, when they received his decoy letters, and fell into his snare. In your paper I have seen too many apologies for Mr. Comstock to believe that you are opposed to his fanaticism and undermining treachery; and I have also seen too many insinuations and misrepresentations against D. M. Bennett to believe that you are even coöperating with him in clearing away the superstition that inthralls and trammels the mind of man.

I fully intended sending you two dollars to aid in disseminating truth, but I must decline until I know whether you are in the secret service of Anthony or not. I will have to have *more evidence* before I can believe that Mr. Comstock is or has been in any danger of dismissal from his position for refusing to appear against D. M. Bennett as you say in No. 9 of your paper.

If you are a Liberal, it does seem to me that you can find worse enemies to fight than Bennett and better friends to coöperate with than Mr. Comstock.

But if you are not a Liberal, if you are acting the sneak and pretending to hug me with one arm while you throw sand in my eyes with the other (as most of sneaking detectives do) then I despise you. Please discontinue your paper and oblige a doubting friend. C. W. OSBURN, M. D.

LEBANON, OHIO, Jan. 20, 1878.

FRIEND D. M. BENNETT: I learned by *Payne's Age of Reason* of the 12th inst. that St. Anthony the Obscenist has been laboring faithfully with the Government authorities for some time for your release and has finally succeeded. Is it true? Is it *possible* that he is possessed of that amount of humanity? I don't believe it. If he has been working for your release after being the instigator of your arrest, it is because he has learned by THE TRUTH SEEKER or otherwise that Liberals are more numerous than he expected, that you have a host of friends who will back you in the course you are pursuing, and he is fearful it may yet be the means of cutting off his supply from the public crib.

He knew just as well before as he did after your arrest that you were not guilty of the charges alleged against you, and his change of tactics is another evidence of his dishonesty. His motives being selfish, he deserves no credit for anything that he may have done in your behalf. He is not governed or influenced by the Golden Rule of Confucius. "What you do not want done to yourself, do not do to others," but rather by the spirit of the Christian Inquisition. Had he lived in the twelfth century he would have made a good tool of Pope Innocent III, and perhaps had the honor of wearing the Inquisitorial robes.

Since your arrest I have re-read the Marsupial tract and find nothing for which I would think it necessary to hide it or lock it up for fear my family, either male or female, might read it. If that is obscenity, I would like to know their name for many Bible passages, which I dare not quote. See Genesis xxxviii, 9; 2, Kings xviii, 27.

Fraternally yours, D. M. WORLEY.

LEBANON, OHIO, Feb. 17, 1878.

D. M. BENNETT, *Dear Sir*: I have received several copies of *Payne's Age of Reason*, and have been solicited by its editor to become a subscriber, which I had concluded to do. As its cost was only one dollar a year, I intended to take it for the purpose of distributing Liberal reading in my neighborhood, and to do my share in supporting it as a Liberal paper. But when I read the articles concerning your wealth and that of the editor of the *Investigator*, I concluded his intention was to try to build up his paper by tearing down other and older Liberal journals.

I take THE TRUTH SEEKER, *The Investigator*, and *The Religio Philosophical Journal*, and like to assist all the Liberal papers on the continent. I care not how much Liberal reading is scattered broadcast throughout the country, but I will not knowingly assist in any new enterprise intended to be erected on the ruins of our old tried and faithful Liberal papers.

Enclosed find draft for fifteen dollars which place to my credit to be taken in books. Respectfully yours,

D. M. WORLEY.

DUNLEITH, ILL, Feb. 18, 1878.

D. M. BENNETT, ESQ., *My Dear Friend:* I consider the treatment you received from Abbot, Payne, and Peterson unkind, unjust, and of a nature I deeply regret they were capable of. I did not consider them sufficiently weak for such an exhibition of envy and jealousy, though it were great and fondly cherished. Their pelting you so cruelly will not long be as it was with the boys, sport to them, and death to the frogs. They will quite soon enough find it reversed—death to them and sport for you! I have not met with either a Liberal or orthodox but that condemns their treatment of you; adding, most generally, that you are receiving blessings in disguise. That is my opinion, most clearly. All people despise a traitor, one false to his country's cause or flag; and the most despicable conduct in this connection is delivering a fire in the rear on friends. I was kindly interested in the success of these men, believing them true to the principles they publish, and sincere in their professions of love for humanity, and had taken measures for obtaining a club for *The Age of Reason*; and had his attack on you been delayed one week, there would have been from six to ten of his papers taken in this place, where not one will now be taken. There are some who can profess love and brotherly feelings for those that are not true to the cause they profess to defend, are not true to humanity, and are morally as corrupt as a devil. I ask that you never class me with these. I cannot love an enemy, or pray for those that despitefully use or persecute me. Will try to let them severely alone, as your friend A. said of your petition, and save my love for my friends.

D. R. BURT.

COBDEN, ILL., Feb. 20, 1878.

D. M. BENNETT, *Dear Sir:* Enclosed find one dollar to be paid upon the subscription of H. A. Richardson. We like THE TRUTH SEEKER much better since it has been enlarged. I sent twenty cents for trial numbers of the *Age of Reason*, and I am very sorry I did so. I would not knowingly give one cent towards supporting a paper that even apologizes for the course of Anthony Comstock, for I consider him one of the meanest men living. I believe you will triumph over all your enemies in the end. "We must learn to labor and to wait." Let me know in some way if you receive this. Respectfully yours,

H. A. RICHARDSON.

MADISON, O., Feb. 19, 1878.

BRO. BENNETT: A few days ago I received a printed letter soliciting my aid in getting subscribers to the *Age of Reason*, and I had made up my mind that the paper was worthy of support, and would have worked for it with zeal, but I soon discovered that he had his guns pointed at you, and my suspicions were aroused that he intended to reduce your works and then reconstruct for himself a great name upon your ruins. Does he think that the old tried and true followers will desert their old general when the victory is so nearly won? As yet he has fired nothing but blank cartridges, and when the smoke clears away, the *Age of Reason* will be among the things that were, as the recoil of its own guns will have kicked it to death; so don't waste your precious time and space any more about the *Age of Reason*. When I get a little more time I shall go to work again for THE TRUTH SEEKER. Respectfully yours in the cause of truth, H. C. GILL.

GLENWOOD, PA., Feb. 19, 1878.

D. M. BENNETT, *Dear Sir:* Enclosed find three dollars, for which send your paper to the new subscriber herein named. I have received some circulars with a specimen copy of the *Age of Reason* from Seth Wilbur Payne, and was surprised to see the course taken by him in regard to you and your circumstances. I think that he is jealous, like two or three more. I cannot like such meanness. I did think I would try and get some subscribers for him, but will not, unless he takes a different course.

We are having a revival in this place at the present time, for a change. It has been running about a week, and nary a convert yet. They cannot get up power enough to convert one sinner. I have been to hear them, and I thought I was in an animal show, for the groans and roars were terrible; and when I heard some of the saints tell their experience, how the devil would get the upper hand of them very often, and how sweet it was to obtain pardon, and they knew there was pardon for sin, and so on, I could think of nothing but sinning on credit, and having it charged every time. It was ridiculous to hear the women tell sentimental stories about their Jesus, what he had done for them, etc. It is time this nonsense was buried in oblivion, and it soon would be if these clerical teachers would stop preaching their trash and engage in some honorable employment to gain a livelihood. We must have liberty for man, woman, and child. THE TRUTH SEEKER enlarged is a gem. It comes loaded with genuine common sense. Long may it wave. Fraternally yours,

G. B. TERWILLIGER.

BENNETT'S CORNERS, N. Y., Feb. 18, 1878.

BRO. BENNETT: Your quarrelsome neighbor, Seth Wilbur Payne, will, like Comstock, find that your friends are not his. I had intended to subscribe for his paper, but shall not now. We like Ingersoll's lectures and hope you will continue to print them. We are not sorry that Train has jumped the track. We like some of his, but like to have the space filled with more solid information. Keep right on. THE TRUTH SEEKER suits me, and I may have more money sometime. Yours for the truth, even if it does not leave a little God or a big devil, F. S. HAMMOND.

WORCESTER, MASS., Feb. 20 1878.

MY DEAR MR. BENNETT: I notice that Payne is issuing circulars, not content with what he can do to misrepresent you through his paper. Allow me to say, that I do not at all see the consistency of Payne's talk in regard to Comstock. He claims to represent the Liberal thought and morality of the country, but I always have and always shall mistrust the "morality" that begins by misstating persons' positions and interests. Let us ignore this man, who, coming late into our ranks, assumes that he alone stands for Liberalism.

You have alluded to Peterson of the *Common Sense*. Our mutual friend Stephenson's expose of him, put forth so boldly, scared some of the Liberal editors, or their caution prevented their noticing it. Believing its statements substantially correct, I noticed it, and for this, Peterson refused longer to send me his paper in exchange. Very well.

If now Mr. Abbot thinks the moral tone of Peterson superior to yours, it is well that he accepts him, and strikes hands with Payne. Regarding the *Index* editor, it does seem to me that no right spirit actuates him in his wanton statements. It is a worthy maxim that in order to do a person justice we must wish him well, and the best evidence that Abbot is inimical to THE TRUTH SEEKER, is that he is so willing to put you, or find you in the wrong. THE TRUTH SEEKER, as enlarged, is a most worthy power for good, and the best wishes of my heart go with you in your irksome and often thankless toil, evinced in its weekly issues.

I wish you would say to your readers that I have five styles of *Anti-Sectarian Envelopes* which, for Liberals to use is to further the cause and pull down the Comstock tyranny. Send at once for samples. A. BRIGGS DAVIS.

BRONSON, MICH., Feb. 20, 1878.

Is Payne insane, or is he only downright jealous and mean? I am ashamed of his treatment of you. By the way, I see Comstock's name is dropped from the January Postal Guide. J. FRANCIS RUGGLES.

HANSON, KY., Feb. 21, 1878.

MR. EDITOR: Enclosed you will find seventy-five cents, for which you will please continue THE TRUTH SEEKER to my address, and when my time expires you must write me, for I don't want to read your good paper without paying for it. I have seen one copy of the *Age of Reason*, and I must confess that I think that it is the grandest fraud that I have seen since Hayes was put in office. I am the only man in our neighborhood that takes your valuable paper, and I appreciate the lectures of Col. Robert Ingersoll; we love and cherish them very much. I am at the office every time THE TRUTH SEEKER comes, and I take a perfect delight in explaining the science of the paper. Yours truly,

DANIEL HAYNES.

LINDSAY, ONT., Feb. 18, 1878.

MY DEAR MR. BENNETT: Before writing to you again, I decided to wait until I saw how the Comstock affair turned out, and now I most heartily congratulate you on your escape from a man so unscrupulous and vindictive. Nothing, however, in relation to the matter has astonished me more than to find Liberal papers rejoicing, as it were, over your prosecution, thereby defending to a great extent the truly Christian proceedings of a bigoted organization and the vilest acts of its mercenary agent. This action, of course, I am unable to understand; the reasons so far given being simply frivolous. No one who knows you as well as I think I do would say that you ever willingly published anything through an impure motive. I prefer that Liberals would leave others to publish works of alleged indecency. Freethought editors will have plenty to do and plenty to contend with in attacking and exposing Christian theology. The Bible itself is a huge mountain, black and desolate enough, which needs united effort to remove it from the highway of progress and humanity.

I am satisfied that every dollar of the defense fund which you have received has been honestly expended, and that not a single donor has any just reason to complain of the manner of outlay. 'Tis painful to be attacked by those who ought to be friends, and still more painful to find the friends in whom you had placed the greatest reliance wantonly desert you without cause. WM. MCDONNELL.

Communications.

Is Mr. Teed the Seventh Christ?

AVA, ILL., Feb. 17, 1878.

MR. EDITOR: What is the use of your disputing with Cyrus Romulus Regulus Teedus? As he is neither a vocating nor defending modern orthodoxy or Christianity, it seems like a waste of words on your part to carry on a controversy with him. It must be apparent to all your readers that Mr. Teed has "fecundated" some religious ideas not known to the world, and the time for them to be "incubated" is at hand. Or, in plain English, he has been sitting on a nest of ideal eggs (focal points in space, maybe), and is now hatching out a new system of religion.

I really hope that not *one* out of his nest will prove to be a "bad egg." But, oh! oh! we begin to smell the sulphuretted hydrogen already! Decomposition has surely taken place; yea, the very water and atmosphere are full of the stinking hydrogen! Some of his eggs were not properly "fecundated"; surely they are rotten! However, I am anxious to hear Mr. Teed all through, and am willing to put up with this "sweet savor" for a time.

He keeps hinting at the great fund of wisdom or knowledge which he has drawn from a study of the universe, as well as the Bible, and which he will present to your readers by and by as convincing evidence of the truthfulness of his philosophy, and making things so plain that he who reads can get up and run.

But, Mr. Editor, the real object of my writing you is to make the motion (and I hope some one will second it) that you give Mr. Teed two or three columns in THE TRUTH SEEKER each week, that he can, unopposed, tell the world his *new* story concerning Jesus. *New* the story will be to us, though he will insist that it is old with him. And why should he object to this? If the world is suffering from a want of the information which he alone possesses, should it not hold him criminally guilty for the continuation of that suffering if he does not reveal, as soon as possible, the knowledge which will make the condition of mankind better and happier, and not withhold it for the purpose of gaining a point or two over an opponent in debate? The discussion between you and him, Mr. Editor, will last for weeks, maybe for months, yet, and in that time many people will die, still doubting that Jesus was the creator of heaven and earth, and, not knowing the *true* plan of salvation, they will be lost past all redemption!

Mr. Teed has said, in some of his former letters, if I understand rightly, that different men, or incarnated Jesuses, have risen, and will continue to rise, at different periods of time, to proclaim new truths to the world and save his people anew; and, further, that one of those points in time for another Jesus to appear is near or quite at hand.

Now, can it be that Mr. Teed, who has displayed such a surprising familiarity with the laws of mind, matter, motion, evolution, and involution—in short, all the governing laws of the universe, including "fecundation and incubation"—as would make Huxley, Darwin, and Tyndal ashamed of themselves, and far transcending the knowledge of any mortal on earth—can it be, I say, that *he* is the Christ, the Jesus, who is about to appear in these propitious times? Oh! glorious thought for the true Christian!

If such is the case, Mr. Teed, why hesitate longer to proclaim the joyful news to the world? Oh! write immediately to Mr. Bennett, informing him of the fact (?) that we, your Infidel readers, if convinced of its truth, may be the first to fall at your feet and worship you, shouting, "Great is Diana of Ephesus! Great is Cyrus of Moravia!"

CHAS. GOODMAN.

A Specimen Comstockian United States Judge.

HEYWOOD ON THE BRAIN.—A GODLY ZEAL TO CONVICT HEYWOOD THAT COULDN'T COOL DOWN AFTER SUCCESS.

After Heywood's conviction by pressure of the judge's rulings and charge to the jury, in the next trial, *The Word* says:

"Still bent on our conviction, when charging the second jury—subsequently, on a liquor case—he said, 'You will bring Mr. Heywood in guilty on this count,' repeating our name in place of the liquor dealer's, until the foreman said, 'May it please your honor, is Mr. Heywood to be brought in guilty on this *liquor case* as well as the other?' The whole court enjoyed a roar of laughter at his honor's expense."

Are the Comstock courts courts of justice? Should not the people do something more and different from laughing at such judges?

The Word for March reports a Rev. Mr. Graves as saying, in a public meeting of Comstockians, that, to obtain evidence to break up houses of ill-fame, he would not hesitate to visit them and commit sin himself, and "he believed God would approve the act."

That we should call good! "Better as good!" Excellent! Lucky man to have such an accommodating God! Whether or not he is conscious of having been seen going to such places by some gossipy brother in the Lord, who he fears will feel a duty to tell, of course we cannot say; but, if so, his cunning way of forestalling the report quite caps the climax of wit and originality and sublime cheek—not stopping to look too closely into the honor of betraying his companion in the "God-serving sin" to screen his own reputation. The pious plan, in his case, seems to us Infidels to be rather thin; too thin for us, or for any but the pious to make; but if he is a popular, talented clergyman of the "moral-purity" profession, who gives his talent to the Comstock plan of using the false pretense of obscenity to insure convictions for so-called blasphemy, and for subjugating the press to Church morals' censorship when Church creeds can no more avail for persecuting purposes—if such is the man, doubtless his explanation will seem abundant to his fellow-servants of the Lord who run the modern moral-purity machine. Comstock Christians must greatly admire such devotedly pious moral zeal. And, indeed, who but Infidels, or those consciously or unconsciously tinctured with Infidelity, free-loveism, etc., can fail to do so? Christians, rally for the suppression of vice! Your true leader appears!

Hark from the Graves the key-note's sound!
Ye saints attend the cry!
Your battlefield is pleasure's ground.
Your arms but skill to lie! C. S. W.

The Apocryphal Gospels.

The Rev. Mr. Frothingham in his lecture on the "Apocryphal Books of the New Testament" describes six of the thirteen apocryphal gospels, and says it is doubtful whether any of them were in existence as early as the year 325; that the oldest of them "go back no further than the fourth century;" that they were "all written in Greek," and that "they never had any respect among the dignitaries of the Church."

If he will read the translator's introduction to these gospels in vol. xvi. of the "Anti-Nicene Christian Library," he will find that the above statements are opposed to the best Christian authorities and cannot be successfully maintained. Some of these gospels were referred to by Justin (A. D. 150), by Irenæus (190), by Origen (230), and other early fathers. Several of them were written originally in other languages than the Greek, and they were certainly held in high esteem in the primitive and middle ages. Mr. Frothingham's conjecture that "they were probably rejected simply because they were unpopular and fell out of use," is to me no more reasonable than what he calls the infected or antichristian assertion that "they were repressed by the orthodox authorities because they were dangerous to the authority of the Church or to the other gospels." We know that the Catholic Church sought to repress the general reading of the canonical gospels as dangerous to the authority of the Church, and it is begining now to be understood that each one of the four gospels is dangerous to the authority of the rest.

Washington, D. C., Feb. 24, 1878. W. H. B.

[*From The Evolution.*]

The Captious and Fractious.

Quarrelsome people who lose all common sense at sight of an irregular piece of paper by the highway, or go wild at sight of a red rag, are not the most suitable animals to hitch to the car of Progress. Neither do they make good drivers. They may, if sufficiently good-looking, take a front seat among the passengers, but they must be laughed or frowned down when they undertake to obtrude their skittishness. Liberalism in this country is just now suffering from internal "Miss Nancyism." It is not the first time nor the most serious case, but it is disgusting enough.

Since we first became identified with the Liberal movement in this country, eight or ten years ago, we have avoided its internal dissensions when it was possible, and in two or three other cases have taken the side of the defendant. The present is not an exception. *The Evolution* is not sectarian in any sense. By its position as a monthly review of science and literature it is raised above the petty squabbles for place and precedence in which its weekly brethren too often engage.

But, while we do not purpose to take a hand in any hot and dusty quarrel, it is quite within our province to lay down a few general principles which are more or less involved in steady progress.

1. Every man is to be held innocent until he is proven guilty.

When a man enters the field of Liberal propagandism, and especially when he succeeds in it, it is fairly *presumable* that he does so *con amore*, that he is earnest and honest. It has ever been the least promising field in which to invest the time and money of a business man.

A man might go into it with a view of swindling the public; but, if so, that man has yet to appear, especially if he is to any extent a capitalist. The selfish and insincere men in the ranks are likely to be, *if any*, its writers and speakers, who might sooner be suspected of a desire to sponge a support from moneyed men. There are ten professional men with no money to one practical man with money enlisted in this cause. In brief, we argue that if D. M. Bennett had been purely a self-seeker instead of a truth-seeker, he would have taken another road to self-interest than the investment of his business talents, time, and money in the propagation of Liberalism; therefore, the mere assertions of a rival aspirant that he is dishonest and insincere are not to be taken unsupported against his record.

2. The suspicious man is most to be suspected. Detectives are usually chosen, or, rather, developed from the criminal classes. "It takes a rogue to catch a rogue."

The man whose "*imaginations* are as foul as Vulcan's smithy" is not likely to be immaculate. When "Miss Nancy" with her sharp nose goes prying about to discover some irregularity in the conduct of her neighbors, if she is in hot haste to publish her scandals to the world, we may be sure that something is rotten in her own state; and, however her tongue may extol virtue, and vaunt the superior quality of her own, she nurses a secret, powerful, and, sooner or later, overmastering appetite for the other thing. Recurring to Mr. Bennett, we have to say that to this day we have had no personal relations with him. In him we have carefully watched one of the most active warriors in a grand army, with whom we heartily sympathize. We have, since he came to New York, had business transactions with him, amounting, perhaps, to a score or two dollars per month. In this way one or the other of us is now indebted to the other, to the amount of five dollars, or about that. We care not. There is no obligation upon us to treat him with partiality. We know his shortcomings as well as any one.

The only fault we need to mention here is a certain exaggeration, or excess, of his easy-going good nature, which makes him too heedless of appearances. He reposes serene and strong in his good intentions, and never thinks that some carping critic may be taking him different from his own transparent uprightness.

He has always been too busy with the enemy in front to keep a watch against a stab in the rear. The first time we saw the McKesson & Robbins circular, it was in the hands of the gentleman who was displeased at the use of his name. We did not immediately publish our aged friend as a forger, but went to him privately and said, "Mr. Bennett, here is some mistake." He replied, "Now, those men did virtually consent to a use of their names on a modified circular, and I thought this would satisfy them, and have printed it so as to let them see it in print. I have sent out none with their names, and will not, without formal consent." This was satisfactory to us, and we troubled ourselves no more in the matter. As to the martyrdom business, we know that Mr. Bennett avoided it. Some months ago we urged him to undertake the publication of the Bradlaugh Besant book. He declined, because he wished to avoid martyrdom. The papers for which he was indicted were published some years ago. We have not time or space to pursue this matter; but the Liberal public should not allow itself to be deceived. They will never have occasion to discredit the application of the terms "pure and sincere," which were applied to Mr. Bennett recently by O. B. Frothingham. They may rely upon this: that D. M. Bennett is as far above fraud and malice as he is above nosing about to find some imaginary occasion to scandalize his neighbors and co-laborers.

"Champions of the Church."

We have received orders from the following persons for copies of this work, now in course of production, and which will be issued this spring. We hope to be able to add to this list every day and that in a few weeks it will have assumed very generous proportions. Let every one who thinks he would like a copy of the work when completed just send us his name to be added to this list. As we said upon a former occasion, those who feel able to advance the pay will confer a favor upon us by aiding us in defraying the heavy expenses we have to meet, and they shall receive a twenty-five-cent pamphlet as a premium, which will be forwarded at once. When we brought out the "World's Sages," etc., the aid we received in this way was a great benefit to us in prosecuting our labors. Every person who ordered a copy of that work and advanced the pay for it was fully satisfied with what he received. We think it will be the same in this case. Extracts from the work will be given from time to time. Let the names flow in, and, we repeat, let all advance the price who feel able to do so, and we will prosecute the work with as little delay as possible. Cloth, $3.00; leather and red edges, $4.00; morocco and gilt edges, $4.50.

Judd Griswold, Oliver Gardner, T. L. Jackson (paid), A. A. Bell, Dan'l Davis (paid), E. C. Walker, Wm. W. Scholes (paid), Mary Hazen (paid), J. Hobson, Geo. A. Croon (paid), Jesse Matteson, G. W. Chapman (paid), J. Melendy, John Blain, A. M. Alexander, N. R. Zediker, M. J. Hines, C. H. Deming, Jas. P. Cool, A. H. Roe, Henry Allen, C. T. Spurgeon, Alex Cochran (3 copies, paid), A. Minski, (2 copies, paid), Jas. R. Neal, L. T. Wells, A. A. Barnes, Ed Payne, M.D., J. F. Green, Chris Brown (paid), F. Stansbury (paid), A. McQueen, G. Utz, G. Cole, J. C. Eckles, H. F. Johnson, Dr. E. W. Stevens, Joseph Goldsmith (paid), Geo. W. Guisinger, H. W. Johnson, Alfred Burgess, J. Straight, M. P. Thurston (paid), Joseph Frankowski (paid), Adin Gaunt, Alex McCullough, J. G. Jenkins, Wm. Smith, Durett White, Joseph Noyes, Seneca Behymer, W. F. Porter, John Cleminson, L. L. Dawson, M. Munson, J. Van Shoick, F. O. Clark, D. R. Sparks, W. T. Collier, John Barry (paid), Isaac A. Poole, Philip Cowen (paid), J. W. Moorman, D. J. Parsons, E. W. Miner, J. G. Kendall, Jas. Price (paid), Chas. S. Wiltse (paid), John Vanderlyn (paid), Dr. J. Creighton (paid), Dr. Israel Betz (paid), S. Hartman, G. W. Carver (3 copies), S. M. Dutton, P. V. Walker, S. A. Bradner (2 copies), Mrs. M. Samson, D. T. Culver (4 copies), A. N. Vernon, G. W. Coffin (2 copies), P. L. Barton, A. T. Gordon, Jane Cudworth, Chas. P. Newman, T. J. Kirby, Geo. W. Sutton, Peter Ayers, Miss Nellie Brown, Samuel Searles, Asa Culburton, Addison James, David T. Osgood (3 copies), Stephen Panborn, Thomas Buckley, Eugene Montague, Henry Jerome.

Useful Recipes.

Corn Muffins.—One quart wheat flour, two teaspoonfuls royal baking powder; add to it one cupful yellow meal; cream together one cupful butter, one cupful sugar, three eggs; add one pint milk; stir well; then add flour and meal. Bake in muffin rings; hot oven.

Eggs in the Nest.—Beat to a froth the whites of six eggs which have been seasoned as for an omelette, and pour into a buttered baking-tin; pour across it, at equal distances, six spoonfuls of cream, into each of which drop the yolks whole; bake, but not too briskly, and serve hot.

Verona Cake.—Take two pounds and a half prepared flour; add pint and a half cold milk, a pound butter, a pound sifted sugar, a pound currants, a quarter pound lemon and orange-peel, and a little grated nutmeg, cinnamon, and allspice. Put in a round tin and bake an hour. This rich cake may be iced or ornamented.

Good Baked Ham.—Boil the ham till nearly done; remove the skin and cover with a layer of grated bread-crumbs, seasoned with sugar and a very little pepper, and bake an hour in an oven hot enough to brown the crumbs. The ham should be raised from the pan in which it is baked, that it may not taste as if fried in the fat which may exude from it.

Buns.—One potato boiled very soft; mash, and add the water in which it was boiled (one pint); let it cool; make a batter of this with wheat flour and a tablespoonful Indian meal, also a two-cent compressed yeast-cake; let it rise in a warm place for two hours; then add one cupful light brown sugar, two eggs, and two tablespoonfuls butter, all beaten together; knead very soft; form into buns; let them rise again, and bake about fifteen minutes in a moderate oven.

Stewed Turkey.—An old turkey is more tender stewed than when cooked in any other way. Put into a large pot half a pound of bacon cut in slices, a quarter of a pound of knuckle of veal, three sprigs of parsley, two of thyme, six small onions, one carrot cut in small pieces, three cloves, salt, and pepper, and then the turkey; add a pint each of broth and white wine, cover as closely as possible, and simmer gently about two hours and a half; then turn the turkey over and put it back on the fire for another two hours and a half; dish the turkey; strain the sauce; put it back on the fire, and after reducing it to a glaze spread it over the turkey and serve. Some prefer stewed turkey when cold.

Roast Turkey.—In very cold weather, a turkey in its feathers will hang for a fortnight with advantage. Pluck, draw, and singe very carefully; wash, and then dry it thoroughly with clean cloths; fill with common bread-crumb stuffing, or with sausage-meat or chestnuts; truss firmly, and lay the bird before a clear, hot fire; roast from an hour and a half to two hours, basting constantly and bountifully with butter. Serve with its own gravy and cranberry sauce. A turkey should be laid at first far from the fire, and drawn nearer when half done, though never sufficiently near to scorch it. It is usual to fold and fasten a sheet of buttered writing-paper over the breast to prevent its being too much browned. This should be removed twenty minutes before the bird is done.

Ragout of Turkey.—Cut the cold turkey that is left over from a roast or boil into bits an inch long; put into a sauce-pan the gravy left from the roast, adding a little water if the quantity be small; add a tablespoonful of butter, a tablespoonful of some pungent sauce, half a teaspoonful of cloves, a little grated nutmeg, and a little salt; when it boils up, put in the meat; stew very gently for ten minutes, and then stir in a tablespoonful of cranberry or currant jelly, a teaspoonful of browned flour wet in a little cold water, and a wineglassful of sherry or madeira; boil up once, and serve in a covered dish. A ragout without spice, jelly, or wine is generally preferred.

Stewing.—Stewing differs from boiling only in this, that the heat is never raised to the boiling point, but only to a very gentle simmering, with a very small quantity of water. It requires a much longer time to cook in this manner; but in stewing, the texture of the meat is rendered more tender, the gelatinous parts are more completely dissolved, and instead of a considerable part going into the water, as in boiling, the whole of the juices are preserved in the stew, which is, therefore, very nutritious. Stewing is, therefore, one of the best modes of cooking; and it is also one of the most economical, for a very small quantity of fuel, properly applied, is sufficient to keep up the required simmering for a great length of time. The constant practice of stewing is one of the secrets of the perfection of French cookery. The enameled or porcelain-lined stew-pans are much superior to the old-fashioned metal ones for most purposes. They should always be filled with water immediately after being used, and will then merely require to be well washed and rinsed with more boiling water; but when they have been neglected, strong soda and water should be boiled in them for a few minutes.

What was his Creed?

He left a load of anthracite
In front of a poor widow's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed;
He did it well;
"What was his creed?"
I cannot tell.

Blest "in his basket and his store."
In sitting down and rising up;
When more he got, he gave the more,
Withholding not the crust and cup.
He took the lead
In each good task;
"What was his creed?"
I did not ask.

His charity was like the snow,
Soft, white, and silken in its fall;
Not like the noisy winds that blow
From shivering trees the leaves: a pall
For flower and weed,
Dropping below.
"What was his creed?"
The poor may know.

He had great faith in loaves of bread
For hungry people, young and old;
And hope inspired kind words he said
To him he sheltered from the cold.
For he must feed
As well as pray.
"What was his creed?"
I cannot say.

In words he did not put his trust;
In faith his words he never writ;
He loved to share his cup and crust
With all mankind who needed it;
In time of need
A friend was he.
"What was his creed?"
He told not me.

He put his trust in heaven, and
Worked ever on with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.
Let us take heed,
For life is brief.
"What was his creed?"
"What his belief?"

—*Burlington Hawkeye.*

Aspirations of Youth.

BY JAMES MONTGOMERY.

Deeper, deeper, let us toil
In the mines of knowledge;
Nature's wealth and learning's spoil
Win from school and college.
Delve we there for richer gems
Than the stars of diadems.

Onward, onward, may we press
Through the path of duty;
Virtue is true happiness;
Excellence true beauty.
Minds are of celestial birth:
Make we, then, a heaven of earth.

Closer, closer, let us knit
Hearts and hands together,
Where our fireside comforts sit
In the wildest weather.
Oh! they wander wide who roam
For the joys of life from home.

The Babes in the Wood.

Now, grandma! why don't you look jolly,
Instead of that sorrowful way?
Don't you know Hal and I have been married
Just a fortnight ago yesterday?

And we're perfectly happy, and will be;
Folks needn't be doleful, I know,
If they don't look for troubles and worries,
And heart-aches. My Hal thinks just so.

Now you're sighing! I know what you're saying:
"The Babes in the Wood." But you see
That Hal's twenty-one in November,
And I shall soon seventeen be.

And we've seen a great deal of the world, too,
We know how to battle with life:
And Hal says, "There can be no sorrow
When a man has a true little wife."

You've had lots of troubles and trials,
But maybe we won't. Seems to me
You old folks bring sorrow by looking.
There! you want to say, "Wait, and you'll see."

But you only look over your glasses,
And clasp hands, as though you would pray,
And whisper, "God bless you, my children,
And keep you in sunshine alway."

FIVE YEARS AFTER.

Grandma, won't you come out and help us?
I'm worn out with watching and work,
For the children are sick, baby teething,
And the cook (that old Biddy MacQuirk)

Went away in a huff, without warning,
And I cannot manage the range;
So Hal takes his meals in the city—
You know a man must have a change.

All night I was up with the children,
For Hal says, "It's hard on a man
To be wakened all night with the baby,"
Oh, grandma, dear, come if you can.

TEN YEARS AFTER.

Tell me, grandmother, dear, the old story
Of the heavenly home and its rest,
And hold me close up, as you used to,
And lay my head down on your breast;

I'll try to look yonder to meet them,
My two little saints gone before,
And forget the sharp pain of the arrow
That shattered the ring I once wore.

Ah! I see it all now why you whispered,
"The Babes in the Wood," long ago,
When I trusted the reed that has broken,
The sand-chain, the knot made of snow;

And though neither gray hair nor wrinkle
Has come to me, now I can see
Other babes in the wood, and am silent,
Foreboding, as you looked at me.

—*Ethel Lynn, in the N. Y. Ledger.*

orthern Lights.

A NORSE SUPERSTITION.

"Nay, mother, nay; the pictured coal is glowing
Dully and redly on the hearthstone there;
You was no flame of careless idlers' throwing,
Nor rocket flashing through the startled air;
'Twas but the gleaming of the Northern Lights—
Ah, there again, they reddened Huntcliff heights.

"So, let me raise you softly on the pillow,
See, how the crimson lustre flares and dies,
Turning to red the long heave of the billow,
And the great arch of the all starless skies;
The fishers say such beauty bodes them sorrow,
Telling of storm, and wind to blow to-morrow."

"No, child, the busy wife may bait her lines,
And net and gear lie ready for the morning,
No presage in that wavering glory shines,
No doom in the rich hues the clouds adorning;
They do but say the lingering hours are past,
The gates, the golden gates, unclose at last.

"Won, the long hill so steep and drear to climb,
Done, the long task so bitter hard in learning;
The tears are shed, and garnered up by time,
The heart beats, freed from all its lonely yearning;
The bar swings back, and, flooding seas and skies,
Burst out the deathless lights of Paradise.

"See, see, by the great valves of pearl they stand,
Friend, children, husband; see glad hands outreaching!
For me, for me, the undiscovered land.
Its promise in that roseate signal teaching;
Aye, kiss me, child, the lips will soon be dumb,
That yet in earthly words can say, 'I come.'"

Again the banner of the Northern Lights
Waved broad and bright across the face of heaven;
And in the cottage on the rugged heights,
The passing radiance by their glory given
Showed a pale orphan weeping by the bed,
And the calm smiling of the happy head.

—*All the Year Round.*

Modern Miracles and Mysteries.

The rapid march of scientific discovery is one of the marked features of this age. But marvelous as our achievements have been in this direction, we are continually confronted with new problems. No sooner is one disposed of than others still more profound rise up before us and demand explanation. For more than a quarter of a century scientists have been called on to explain certain phenomena which has been variously designated as clairvoyance, Spiritualism, mind-reading, etc., all of which appear to belong to the imperfectly explored domain of nervous physiology. Spiritualism has been, and still is, a subject, in regard to which scientists have engaged in controversies as bitter and acrimonious as the disputes of the theologians of past ages. For several months past Professor Carpenter and Mr. Alfred Russell Wallace have been carrying on a heated controversy in the columns of the London papers and magazines on the subject of Spiritualism. Both of these gentlemen are distinguished scientists, and yet they hold the most opposite views in regard to Spiritualism. Mr. Wallace, it is well known, is an unflinching advocate of the reality of much of the phenomena called Spiritualism. He is known to be a man of ability, a keen observer, candid and sincere; it would therefore be unfair and unjust to say that he is entirely the victim of delusion or imposture. Whatever may be thought of Spiritualism as an explanation, it is hardly safe to say that the phenomena, which is claimed to be produced through such agency, have no foundation in fact. The impartial mind is still forced to admit that there are things which if not dreamed of in our philosophy are at least not yet solved by it. It may, perhaps, be ultimately discovered that these phenomena are purely subjective creations; but even so, we must remember that subjective phenomena are quite as much the object of science as objective things, though they require to be interrogated and explained by different methods. The experiments performed by Professor J. R. Buchanan, a few evenings ago in the presence of a party of ladies and gentlemen at the residence of Dr. R. S. Newton, resulted in the production of phenomena both strange and curious. Professor Buchanan has long been recognized as the advocate of a theory which he terms "Psychometry," through which, it is claimed, physical and mental effects are produced by methods which have hitherto been ridiculed by men of science. One of these experiments was performed by placing between the palms of the hands of each person present a piece of brown paper, each of which had been saturated with different medicines in solution and subsequently dried, the nature and properties of the medicine being unknown to those who held the several pieces of paper. In a short time a number experienced strange sensations, which they described. It was found by examining the nature of the medicine with which the paper had been impregnated that in every instance the effect was such as is usually produced by such medicines when administered in the ordinary manner. As none of them knew the kind of medicine they held, it can hardly be claimed that it was the result of imagination. Another kind of experiment consisted in furnishing each of the company with some manuscript letters, which they were directed to hold in their hands or place against their foreheads. They were requested to describe the impressions they felt, when several of them gave remarkably accurate descriptions of the mental, moral, and bodily condition of the authors of the manuscript in their possession. Now, such facts as these do certainly indicate the existence of phenomena that scientists have not yet fully explained. But the defenders of such phenomena are by no means warranted in claiming for them either a supernatural or supersensual origin. The main error on the part of the scientists in dealing with this class of phenomena appears in the assumption that the exact limit of receptivity by the nervous system has been accurately determined, whereas no such limit has been defined even approximately. We are still in the dark in regard to the manner in which physical effects are transformed into psychical effects, and until the science of nervous physiology is advanced to the condition of a positive science, we are likely to remain so. But when this shall have been accomplished, there is every reason to believe that many of the problems which now perplex us will then submit to a satisfactory solution.—*N. Y. Graphic.*

THE CAREER OF RELIGIOUS IDEAS: Their Ultimate, the Religion of Science. By Hudson Tuttle. D. M. Bennett: New York. 1878. Price, paper, 50 cents; cloth, 75 cents.

In this work the author, after sketching the fundamental religious proposition, dependent propositions, and results, in comparison with the fundamental scientific proposition, dependent propositions and results, follows out the inquiry, "What is religion?" in his characteristic terse and searching manner. He says: "Those who regard man as fallen from a high estate, see in the savage, not a primitive, but a degraded condition. This conclusion conflicts with the facts of human history. The races of mankind began, like the individual, ignorant and brutal. The early man was a savage, a cannibal, whose religion—if he posessed a religion—was of the grossest form. Our pride may revolt against such a view of our ancestors, but it makes it no better by denying it, and it is flattering to know that man is subject to progressive growth and unlimited achievements."

He then goes over the history of the race as revealed by geology, archeology, written history, and known scientific facts, disclosing the workings of the human mind under the various developments of intellect and reason, hewing out religious ideas to suit the various races, peoples, and stages of development according with the superstitions of the times and general masses which constituted the prevailing religious opinions of those times.

While he shows conclusively that all religious ideas had their origin in fetichism, we think he carries the argument a little further than he can prove, in assuming that "a kitten mistakes a ball for a living being as readily as a savage sees a life like his own in the wind;" or that "the thoughts awakened in the mind of a dog by presenting a watch to his ear are of the same kind—he regards it as a living being; the savage thinks it possessed of a demon."

After tracing the career of religious ideas down the ages and comparing its known operations with scientific facts, the contest in the present narrowed to the supremacy of Church in State, of superstition and theology over rationalism he truly says: "The battle is no longer waged with the uncertain weapons of theology and metaphysics, but the thinker now wields the Damascus blade of positive knowledge, and the result will be decisive. Infallible authority, antiquity, miracles, saints, martyrs, popes, priests, majorities, dogmas, faiths, consciousness, all the trappings that have hitherto been received as divine, holy, and sacred, will perish before the keen flame of what is known, and no more shall blight the expansive spirit forever."

It is a volume pregnant with thought, and will be read with great interest. It has already been published in England.—*Religio-Philosophical Journal.*

The following appears in the *Shaker Manifesto* for March.

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Gems of Thought.

ALL religion and all ethics are summed up in justice.—*Conway.*

THERE is not so much danger in a known foe as in a suspected friend.—*Nabb.*

HEAR one side, and you will be in the dark; hear both sides, and all will be clear.—*Haliburton.*

CLAP an extinguisher upon your irony, if you are unhappily blessed with a vein of it.—*Lamb.*

I WILL chide no heathen in the world, but myself, against whom I know most faults.—*Shakspere.*

JUDGE thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.—*Mason.*

IF Judges would make their decisions just they should behold neither plaintiff, defendant, nor pleader, but only the cause itself.—*Livingston.*

SCOFF not at the natural defects of any which are not in their power to amend. O, it is cruel to beat a cripple with his own crutches!—*Fuller.*

MEN are not to be judged by their looks, habits, and appearances, but by the character of their lives and conversations, and by their works.—*Estrange.*

THINGS should not be done by halves; if it be right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but a day repeated.—*Hall.*

A MAN would have no pleasure in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joys.—*Cicero.*

BEWARE of biting jests; the more truth they carry with them, the greater wounds they give, the greater smarts they cause, and the greater scars they leave behind them.—*Laater.*

THE vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve.—*Simms.*

WE ought always to deal justly, not only with those who are just to us, but likewise with those who endeavor to injure us; and this, too, for fear lest by rendering them evil for evil, we should fall into the same vice.—*Hierocles.*

IT appears an extraordinary thing to me that since there is such a diabolical spirit in the depravity of human nature as persecution for difference of opinion in religious tenets, there never happened to be any Inquisition or crusade among the pagans.—*Sterne.*

SOPHISTRY may perplex truth, ingenuity may warp the decrees of justice, and ridicule may raise an undeserved laugh; but where free inquiry prevails, errors will be corrected, justice will be revered, and ridicule will be retorted on those who have abused its influence.—*Ennius.*

IRONY is an insult conveyed in the form of a compliment; insinuating the most galling satire under the phraseology of a panegyric; placing its victim naked on a bed of briers and thistles, thinly covered with rose-leaves; adorning his brow with a crown of gold which burns into his brain; teasing and fretting, and riddling him through and through, with incessant discharges of hot shot from a masked battery; laying bare the most sensitive and shrinking nerves of the mind, and then blandly touching them with ice, or smilingly pricking them with needles.—*Whipple.*

IT may be stated with all the force of a law that all the inferior races of mankind will ultimately disappear before the fair-skinned white race from all those regions of the earth inhabited by them. Sentimental humanity has nothing to do with the result. The decree is inevitable—advance or perish! Philanthropy, with praiseworthy motives, has engaged in teaching the children of the wild, forcing them in a few years over the distance the white race has been countless centuries in passing, but the results are not encouraging. On the Sandwich Islands and all the islands of the Pacific, Tasmania, and the vast continents of America, extinction and not progress is the fate of unprogressive man.—*Hudson Tuttle.*

ALL new discoveries have to win their way into popularity in spite of the opposition of the churches if they seem to infringe in the least upon a single one of their dogmas. But truth and scientific fact always conquer in the long run, because they are demonstrable and force themselves involuntarily upon the mind when once fairly presented. As soon as science proves a thing, religion steps back and gives up her opposition or bends herself to meet the issue. As the world grows older she grows wiser, just as an individual does. The child clings to the ideas it embodies in its youthful years with such tenacity that it has gone into a proverb that "as the twig is bent the tree's inclined." It is precisely so with the world of grown up men and women. They have so long believed one way that they cannot see how any other can be true. But if a single individual could live right on for a thousand years, that individual would inevitably become an Atheist, because he would have time to test and try his faith and see how unstable it was. But now one-fourth of life is childhood, and is spent in imbibing opinions, one-fourth more in analyzing them, another fourth perhaps in doubt, perhaps in indifference, then old age comes, and if the individual has not become decidedly and practically Infidel, he again falls back upon his boyhood faith and dies in the old-time belief, if he has any belief about it.—*Elmina D. Slenker.*

Odds and Ends.

BAD gas is a burning shame.

THE minute-gun is not used in killing time.

HOW to make a Maltese cross—tread on its tail.

TIME shall be no mower when he breaks his scythe.

THE man who went out on a lark returned on a barrow.

THE song called "The Apple of My Eye" has a core-us.

MINCE pie, eaten late at night, is food for repentance.

THE members of the sixty-second regiment are called minute men.

THE widower now-a-days cremates his wife, and then re-mates himself.

DUE-DROPS.—Dunning postal cards. Molasses drops—mighty slow in cold weather.

A POPE'S a feather and a monk a rod;
A non-est hell's the no-blest work of God

AS WEEK after week brings need after need, how can we but confess ourselves a week-need community.

WANTED MORE.—The old saying that some men would want more if they had a billion was exemplified yesterday when a Windsorite and a Detroiter got into a dispute at the ferry dock. Said the Canadian:

"You ought to be well pounded, and I'm the man who can do it. However, I don't understand the laws over here and don't want to be locked up. If you will come over to Canada I'll pay your fare both ways on the boat, buy your dinner, treat you to cigars, lick you till you can't squeal, and send you home with beef on your eyes."

The American thought of the proposition a while and then asked:

"If I go over with you will you buy me a new overcoat?"

"I—I—yes, by thunder, I will!" replied the mad Windsorite.

"And a suit of clothes?"

"No, I won't. That's asking too much."

"Well, those are the only terms I was ever licked on," calmly replied the other; "and your rejection of them shows that you are all blow and no fight."

They took it out in jawing.—*Free Press.*

A SOLID CASE AT LAST.—An Irish matron enters a lawyer's office: "Is this the place, sur, where people git divorces?"

"Yes, occasionally we engage in that kind of business. What can we do for you, madam?"

"Faith, sur, I'd loike to get a divorce from me husband Pathrick."

"What is the matter with Patrick, madam?"

"Shure and Pathrick gets drunk, sur."

"That's bad. But I hardly think that alone will be sufficient cause. Have you no other complaint?"

"Indade I have, sur; Patrick bates me."

"Yes, yes; I see. That adds cruelty to drunkenness. But, madam, you do not appear to suffer much in your appearance from Patrick's cruelty. I think you must find a stronger reason before the court will grant you a divorce."

"Well, sur, besides all that, I fear, sur, that Pathrick isn't thrue to me."

"Ah! now, madam, you begin to talk business. What reason have you for thinking that Patrick is unfaithful to you?"

"Well, sur, I may say that its mesilf that has a sthrong suspicion that Pathrick is not the father of me last choild."

BRIC-A-BRAC CHINA.

Miss Clio Jones was twenty-three,
And wonderful at repartee;
In all her life, her parents say,
She never gave herself away.

Young Tongo Yangtse Chiang Chaw
From Pekin came to study law
At Harvard's university;
He, too, was great at repartee.

Miss Clio Jones had often said
She knew that she would die unwed;
She ne'er had seen a fellow smart
Enough to captivate her heart.

Young Tongo Yangtse Chiang Chaw
Had vowed to die a bachelor;
"There are no clever girls," said he;
"I ne'er will marry a Chinee."

They met and loved amid the hum
And splendor of a kettle-drum;
A tawny skin to persons clever
Can make no difference whatever.

"Oh, Clio, do you mind my shade?"
Said he. "My Tongo," lisped the maid,
"You are a snow-drop to Othello."
Ah! Tongo was a lucky fellow.

To tell her love ran Clio Jones,
Of her mama she made no bones;
Her pa replied that he'd be d—
If she should marry a Chinee.

She shrieked; she sobbed; she stormed; she blew;
She raved about his lovely queue;
"Oh, boil it down!" the father said;
"A Chinaman you shall not wed."

Then Clio Jones became emphatic;
Her father locked her in the attic,
And left a horsewhip in the hall,
In hopes that Tongo Chaw would call,

Oh, gentle friends, my tale is done,
Poor Clio Jones became a nun,
And clever Tongo did not marry,
But died instead by hari-kari.

The moral is that it is never
Advisable to be too clever;
If Clio had not been, you see,
She might have wed with you or me.

—*Harvard Lampoon.*

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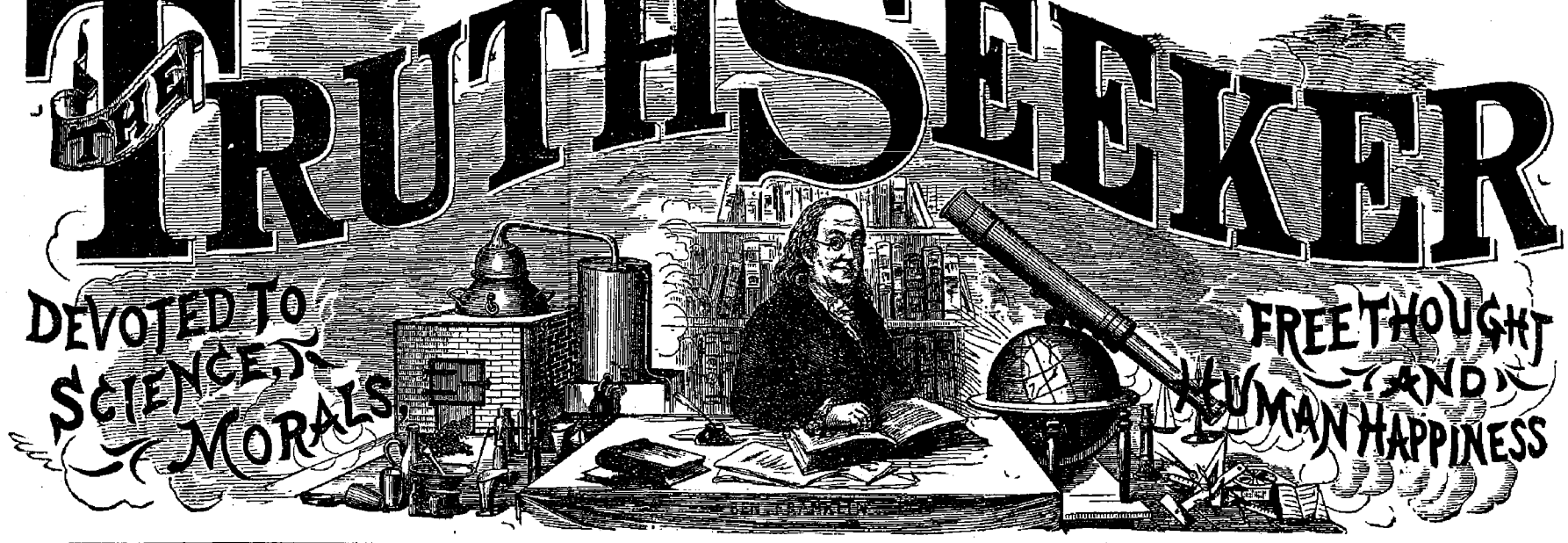
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Notes and Clippings.

It is estimated that 3,500,000 tons of ice will be cut in Maine this winter.

There is no hell now, it being unable to compete with Scranton and Pittsburgh.

"Who was the author of the Psalms?" asked the Sunday-school teacher of a little girl. "I know, ma'am. It was Sam."

Dr. Dureea of Brooklyn says, "vulgar Universalism" is dead. He raps the knuckles of Talmage for what Talmage said of Canon Farrar.

A hopeful minister says he thinks that the time will come when the members of the church choir will behave just as well as other people.

As though there were not already enough men preachers and women preachers, a boy preacher is busily conducting revival services in Indianapolis, and drawing large throngs.

In Urbana, Ohio, the young ladies are holding revival meetings, which are attended principally by persons of their own sex. Yet the young men come to see them home, and do it with great success.

A negro preacher described hell as icy cold, where the wicked freeze to all eternity. Asked why, he said, "'Cause I don't dare tell dem people nuffin else. Why, if I say hell is warm, some dem ole rheumatic niggers be wantin' ter go down dere de very fus' fros'."

We learn from the *Ottumwa Times* that the female voters of Cheyenne, Wyoming, have the exclusive use of the hotel reading-room on election and caucus days, thus doing away with the old objection to their "having to encounter insults from rude men at the polls."

A creditor in Kentucky tried to get an attachment on the ground that his debtor had said, "I am going to sell out and go to hell," thus justifying a belief that he intended to quit the State. The justice decided that the remark was no indication that the debtor meant to go out of Kentucky.

Boston has a society for the Elevation of the Stage, but it is undecided how to begin the work indicated by its title. At an Episcopal convocation in that city, the Rev. Mr. Winslow suggested that the society should send a committee to witness the different entertainments and decide which might be visited by Christians. This is the same plan proposed by the Rev. Mr. Graves for the investigation of the prostitution question.

The Rev. Simeon Dixon, formerly pastor of Bishop chapel at South Third and Eleventh streets, Brooklyn, was before Justices Elliott and Gluck, in that city on Saturday last, charged with being the unlawful father of a child of whom Sarah Williams, a member of his flock, is the mother, whom he had promised to marry. He is about twenty-eight years of age and is said to be gay and fascinating. The decision in the case was reserved.

The Maine House of Representatives has refused, by a vote of 117 to 25, to pass a bill allowing apothecaries to have in their possession spirituous liquors for compounding medicines. It is claimed, however, that as apothecaries already have the right under the State Pharmacy act to keep all "medicines and poisons authorized by the United States Dispensatory and Pharmacopœia," they may keep spirituous liquors, though the same act provides that the sale of liquors is not authorized thereby. The question must be decided in the courts, and in the meantime a druggist who has brandy on hand will be liable to punishment.

Nature's Laws and God's Decrees.—*The Independent* of Feb. 7th admits a great deal when it asks, "What is the Bible and the Christian doctrine of hell? It is absolutely nothing more than nature has always taught everybody, Bible or no Bible. It is only that the same law holds in the moral world which in the physical world science has formuluted as the last and best result of all her investigations—the law of the persistency of force. . . . The laws of nature will not fail. Causes will inevitably produce their effects. Goodness brings bliss, badness brings misery." What do we want of a man-made bible or so-called revelation to tell us what are nature's inducements to life of purity and justice which is its own reward?

The Pittsburgh ministers do not seem to be particularly happy over the Rev. Leonard Woolsey Bacon, who has temporarily become one of them, and whose well-known and excessive fondness for thinking differently from other people sometimes vexes them. At a recent meeting of the Temperance Alliance, Mr. Bacon made a speech in opposition to the views of the prohibitionists. This brought upon him the wrath of the other brethren, which found expression in a speech by the Rev. Mr. Brown. Brown characterized Bacon as an enemy to the cause, and a man whose views of Christianity were so low that he ought to step down and out of the pulpit. One of the brethren moved that the Baconian speech be printed in the *Liquor Men's Advocate*. This made Mr. Bacon so angry that he quit the house.

The nature of Jesuitism in this country may be inferred from the following clipping from the New York *Sun* of the 4th inst.: "The mission which for the past two weeks has been conducted by the Jesuit missionaries in the Church of the Transfiguration in Hooper street, Williamsburgh, was closed last night with a solemn and impressive act. The great multitude at the command of the Rev. F. Damen arose, and in clear, loud tones, repeated after him the creed, the profession of their faith. Then the missionary, arrayed in his vestments, again ascended the altar, holding aloft a large crucifix. They at his command, with hands uplifted, repeated with him this solemn oath: 'I do solemnly promise and swear to live and die in the Roman Catholic faith. I do solemnly promise and swear before Almighty God to shed the last drop of my heart's blood before I will give up any article of faith of the Holy Roman Catholic Church, so help me God.'"

The Congregationalists of Illinois are in a snarl over the affairs of Wheaton College and the church at Wheaton. Brother Chapman charged President Blanchard with stealing $3,000 of college money. Prof. Webster charged President Blanchard with slandering him. Brethren generally charged President Blanchard with using course and vulgar language. Blanchard charged Chapman with falsehood and slander in what he said about the "diverted" $3,000. A council met to consider these and several other things, but failed to reach any decided result. One of the propositions before this council was to dissolve the Wheaton church. This the council declared its inability to do, however desirable it might seem to break up such a nest of ecclesiastical hornets. The various Congregational papers have taken the matter up, and are now holding a free council over it, with no particular prospect of satisfying anybody. The combatants on each side accuse the other side of lying; and also, incidentally of "theit, misappropriation, slander, bribery, autocracy, hypocrisy," and several other things.

The *Illustrated Christian Weekly* is evidently favoring the important study of stirpiculture when it says, "A writer in the *Evangelist* gives particulars of Col. Robt. G. Ingersoll's early life, from which it appears that his own mother died when he was very young; that he had two step-mothers, neither of whom lived with his father any length of time, the *cause* being *violence* of *temper* and *austerities* on *his father's part*, though *the father* was a *Christian minister and a revivalist* of much power and success. The writer narrates *these events* to show *how* an unhappy childhood may bear fruit in later life." What are we to conclude from these profound expressions, in view of the well-known fact that Mr. Ingersoll is one of the happiest and best "family men" alive; who is devoted to his wife and children, believes in the morality of home influences, and "hates the hell idea?" It would not be strange if the above narration of his father's hypocritical and inconsistent life is true, if he hated *him* (as he evidently would have cause to), who attempted to inaugurate a little hell on earth for him to live in. We can account for "Bob's" good humor and exemplary moral life, only on the ground that *he resembles his step-mother!*

A mission church in Lebanon, Pa., occupies a frame building, and is enjoying a revival The other evening the mourners crowded the anxious bench in great numbers, and there was such unusual fervor that the congregation manifested their enthusiasm by stamping on the floor, as well as by wringing their hands and shouting hallelujah. These proceedings might have resulted happily if the church had been founded on a rock. But the light frame structure was so greatly jarred that the stovepipe suddenly parted and fell to the floor, discharging soot on the heads of some of the worshipers, and filling the place with smoke and dust. For a little while the confusion was frightful. The mourners ceased their mourning, and pushed for the door with as great alacrity as the rest of the people. Some of the sisters, in their haste to escape, ran against the stove and nearly upset it. Lamps were knocked down by the falling stovepipe, and thus the sacred edifice narrowly escaped combustion. Hallelujah gave place to hullabaloo. After most of the people had got out of the house those who remained restored order, and continued what was left of the meeting. But the glory of the occasion had departed, and it was generally agreed that a falling stovepipe was not a means of grace.

Brother Moody continues his severe denunciations of the people who try to help the Church with oyster suppers, fairs, amateur theatricals, and the circus business generally. He says that some of these things do, indeed, attract the worldly people, but that the effect is to lower the standard of Christianity, and make the Church more worldly than it ought to be. He insists that the Church loses by this far more than it can hope to gain. A singular feature of the way in which Moody is regarded by his followers is seen in the manner in which they regard his advice on this matter. They all agree to what he says, and while they continue in his meetings do not hold fairs, circuses, shows, or oyster suppers. But as soon as his meetings are over they turn their backs and do according to their own sweet will. It is a notorious fact that the three principal churches in Brooklyn which gave him the most conspicuous support are those which engage in the biggest festivities. So it has been in most other places, and to a very noteworthy extent in Philadelphia. It is natural enough, too. The great strain on these good people during the Moody meetings must be followed by a wholesome degree of relaxation. Careful observation shows that a little of what some of the brethren are pleased to call "worldliness" must enter into the life of every reasonable Christian.

A Much Married Minister.—The Springfield, Ill., papers contain full details of the matrimonial achievements of the Rev. J. McWells, alias Chenowith, who is now confined in jail in that city, awaiting trial. His first marriage was in Ohio, where he lived with his wife seven years. One day he left suddenly and was seen there no more. He went to Iowa and acted as class leader in a Methodist church. He married one of the sisters and lived with her two years, when he left her to journey alone, while he took another wife in Manchester, Scott county, Ohio, and led a gay life. After seven months he became very pious and joined the Church anew. He joined the Baptists this time and was soon licensed to preach, when he deemed it prudent to take for his fourth wife a Miss Ruth Clement, and he devoted himself to the work of the ministry, preaching in some eight different towns. In the fall of 1855 his Manchester wife died, and in the following July he married a Miss Wrightsman, of Auburn. In 1874 he got into serious financial difficulty, and left Auburn. He changed his name and passed himself off as the Rev. Mr. Chenowith, preaching at Aurora. Then he married again. He next returned to his former home, Ohio, and found his first wife had got a divorce from him and married again, and that her husband had died, leaving her some property. Our hero made love again to his first wife, protested that he was unmarried, and promised all sorts of faithfulness. They were re-married, when he tried to get possession of her property. She refused; he treated her cruelly, and she left him. He returned to Aurora, forged the name of one of the deacons, and fled. The friends of his Aurora wife pursued him, caught him, and locked him up.

Events of the Week.

Gold is down to 101¼.

Silver is remonetized.

Ben Wade died on the 2d inst.

The insurrection in Greece is spreading.

Money can be had on call in this city at 4 to 5 per cent.

A second cable has been successfully laid between Jamaica and Cuba.

Active preparations are being made at the mint for the coinage of the new silver dollar.

An incendiary fire in Portsmouth, N. H., on the 4th inst., destroyed $10,000 worth of property.

Pope Leo was crowned on the 3d inst. Cardinal Franchi has been appointed Secretary of State.

The business part of the town of Hot Springs, Ark., was destroyed by fire on the night of the 4th inst.

The Freethinkers of Chicago talk of erecting an immense Temple of Freethought and securing the services of Col. Ingersoll as a regular preacher.

We are having very pleasant weather in this section for this time of year. Winter touched us lightly this year, and now spring is upon us with all the mildness imaginable.

The President has nominated Albert Gallatin Porter, of Indianapolis, for the position of First Comptroller of the Treasury. The nomination has been confirmed by the Senate.

The Senate has confirmed the following nominations: Bayard Taylor, Minister to Germany; John Baker, of Illinois, Minister to Venezuela; and Wm. C. Goodloe, of Kentucky, Minister to Belgium.

The Catholic bishop of Vancouver's Island is establishing missions in Alaska. He will have to preach a cold hell to the Alaskans. The old-fashioned hell would have no terrors for a half-frozen native of that country.

A row took place at a colored people's revival meeting in New Jersey, on last Sunday evening, in which razors played a leading part. The blood in which the participants were baptized was not drawn from Immanuel's veins. How those Christians do love one another!

The Turco-Russian war is ended. A treaty of peace has been signed. Russia takes the lion's share of Turkey in Europe and sixty millions of dollars as her price for fighting the "holy war." The question concerning the possession of the Dardanelles has been reserved for further consideration.

The House Committee on Banking and Currency have agreed to report a postal savings-bank bill. Deposits may be made as low as twenty-five cents, for which postal orders are to be issued. These orders may be converted, in sums of ten dollars each, into "postal savings bonds of the United States." If this bill becomes a law it will be a great convenience to the people, and will make savings banks as safe as the United States Government.

The medical superintendent of the New York State Lunatic Asylum, Dr. Strew, has been experimenting upon the unfortunate inmates of that institution with music instead of medicine. He has had a band giving concerts in the Asylum, and the effects upon the patients are said to be marvelous. Dr. Strew is so convinced of the magical curative power of music that he intends to introduce regular musical treatment, to be applied, in certain cases, in place of medicine.

The Spanish authorities in Cuba assert that the insurrection is suppressed and the war ended, but they appear to be fighting as fiercely as ever there yet. The Cuban army appears to be ignorant of the fact that they have been conquered, so they keep on fighting. The insurrection has been suppressed about four times a year for the last eight or nine years, but it does not appear to stay suppressed more than fifteen minutes at a time, and Spain is constantly sending new armies to Cuba. It is time some outside assistance was given to the brave Cubans in their struggle for liberty.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER III.—Continued.

"It's no laughing matter, Myra, I am sure. Only think for how many generations that book has been the guide and stay of our race, and how it has been loved, worshiped, and idolized. Rivers of blood have been shed in its defense, and millions of money spent in its support. It is no light thing to think of its dethronement, even if it does embody some errors and misstatements.

"That good old Book of Life
For centuries has stood
Unharmed amid the strife
When the earth was drunk with blood;

And wouldst thou scorn it now?
And have its truths forgot?
Skeptic, forbear thy blow!
Thy hand shall harm it not.

It's very name recalls
The happy hours of youth,
When in my grandsire's halls
I heard it's tales of truth.

I've seen his white hair flow
O'er that volume as he read;
But that was long ago;
The good old man is dead.'

"It's a serious thing, Myra dear, to rob people of their idols and destroy their faith in all that has been most sacred to them. I, too, have been wondering and thinking much of late; but the more I think, the more I tremble at the idea of going deeper beneath the surface of things so long held in reverence by all the civilized world. I love to see every one happy, joyous, and hopeful, and would bear a great deal rather than be the cause of inflicting sorrow or pain on a single individual. But should I by any means lose my faith in God and religion, I should then feel it my duty to teach and preach against both just as strongly as I have hitherto worked for their advancement, even though I knew I was giving pain rather than pleasure; for I should be conscious that in the end truth would bring happiness—thorny though the road might be that led thereto."

"You are right in all you say, Edith. The question is a serious one, and I mean to study at it till I feel satisfied one way or the other; but I must go, now, and get father's supper," said Myra, and bidding Edith good evening, she hastened home, and was surprised on going in to find Mr. Darwin there talking with her father as if they were old friends. She shook hands with him, telling him she was glad he had come; for her father had been wishing to make his acquaintance, but his professional practice left him very few hours of leisure for social visits with his neighbors.

"Yes," said Mr. Darwin, "I was aware of that; for I heard he had a wide practice, and as we are rarely any of us ill, I knew I should not be apt to see him unless I came on purpose. I find, too, that we are distantly related, as Mr. Scott's grandfather was from my native town, and a cousin of my grandmother's."

"Oh, I'm glad of that," said Myra; "for now we shall feel as if we had a claim on you, and can come and see you ever so often."

"You will always be very welcome," said Mr. Darwin. "We are plain, every-day people, and like to be sociable and friendly with our neighbors. The actual pleasures of life are made up mainly of little things, and social intercourse with those whose company is pleasant to us is one of the greatest of enjoyments."

"I always like to go where people talk sense," said Myra; "and that is why I like to visit your family. They don't just gossip about their neighbors, and dress, and such little frivolities, but converse, as men do, of science, philosophy, and the more important things of life."

"You see, Mr. Darwin," said the doctor, smiling, "Myra is not like the generality of women. She has been brought up more as a boy would be, having only her father for teacher, companion, and associate, and a housekeeper to do the work till she was old enough to take charge herself; and so she has grown to like men's ways in many respects better than she does those of her own sex, and she almost forgets sometimes that she is a gentle, loving woman," and the old man patted the curly head that rested upon his knee. "But she is a good girl, and a good housekeeper for all that, as you will see for yourself if you come here as often as I hope you will."

Myra now rose and prepared the supper, and the three drew their chairs about the little round table, and partook of the simple fare. Light bread, fresh butter, canned fruits, custard, apple jelly, sweet-cakes, and milk; but all were the very best of their kind, proving Myra to be, as her father had said, a thoroughly good housekeeper.

"We eat light suppers," said the doctor; "but few sorts at once, and but little in quantity, as sleep is much more refreshing when the stomach has but little to do."

"That is the correct doctrine, according to my way of thinking," said Mr. Darwin. "Some people say, eat but two meals a day, and no supper, but I never could think it a good plan to go so long without eating. Not only is one apt to over-eat at breakfast, after so protracted a fast, but as the stomach gets empty, the gastric juices begin to attack the membrane and coatings, and this causes irritation and often inflammation. I never hear of a child being punished by depriving it of a meal but I wish the ignorant parent could look with a physician's eye, and see the state of the little stomach which is suffering from need of its wonted nourishment. I long for the great and glorious day to come when all punishments shall forever cease, and men become wise, gentle, thoughtful, and good. The world is full of unavoidable aches and pains, and people have to undergo suffering enough without inflicting it upon themselves. There was a time when men thought that the more they crucified the flesh, the nearer they were to heaven; but now they have evoluted beyond that, and the sooner they progress on past all desire to inflict wilful pain upon others, the better it will be for the world."

"I don't know but you are right, Mr. Darwin, but if you are, you will have man wiser than his maker, for God punishes the guilty here and hereafter."

"Are you sure of that?" asked Mr. Darwin, smiling.

"The Bible says so, and so we have always been taught," said Mr. Scott; "but as you do not believe in the Bible as a criterion of truth, nor in a god either, Myra tells me, perhaps you do not think there will be any future punishment. But you must own that the wicked are punished here, as we see evidence of that every day."

"I see no evidence of punishment in nature. It is only ignorant man that has ever punished, ever revenged himself upon his unfortuate fellows, and perhaps the lower animals also sometimes do something of the kind. But nature never does. If the wicked or wrong-doing meet with sorrow and misfortune, it is generally because of their having trampled upon the moral and physical laws of their being. We are taught that a thing is wrong, and whether it be wrong or not, if we only believe it to be so, we always suffer in conscience if we perpetrate the deed. Our associates find out our moral delinquency, and blame and shun us for it, and that afflicts us even if they mete out no actual punishment for our offense. If we touch fire, it burns us, not as a punishment, but only as a necessity of the situation. If we would suffer no pain from excess of heat, we should be apt to maim or murder ourselves by too great an application of it, both inwardly and outwardly. Do you suppose the Brooklyn theatre was burned as a punishment to either actors, owners, or those who were there to enjoy the play? No! it was a natural sequence of causes that might have been remedied had proper caution been observed in regard to the danger of fire under such circumstances."

"You may be right, Mr. Darwin, but I confess I can't see how one can get along and never punish. Would you let a robber and murderer go free and escape all punishment for their crimes upon society?"

"Certainly I should, if I were sure they would 'go and sin no more,' for the past would be irremediable, and what would be the use of punishing for that which could not be undone again? You might say, to reform the criminal, but if it has been ascertained that kindness has a far better effect upon wrong-doers than any form of punishment could possibly have; and it is certainly more pleasant to do good than harm, even to a man who has broken every moral and social law in the calendar. If the patient (for all who commit wilful wrongs are morally sick) be one from whom more overt acts of criminality are to be expected, it is best to put him in a place of confinement, not as a punishment, but as a safe-guard against future injuries he might perpetrate upon others. But even in this confinement he should be allowed every privilege that is possible, every means of enjoyment or improvement that is practicable; for what a man is, does not depend upon himself, but upon his nature and environments, so why punish him for the unavoidable?"

"And have you raised all three of your children, Mr. Darwin, upon this plan of no punishment?"

"I used to punish Willie and Rose when they were small, and they were often slapped, scolded, and otherwise abused, just as most children are by young and ignorant parents. But by the time Minnie was born we had grown wiser, and she has never known what it is to be punished, struck, or harshly blamed; and as a consequence of this, her disposition and temper, are sweet, gentle, and tender, and love guides her every action."

"But how do you control them and keep them under subjection?"

"By persuasion, reason, and criticism. Wilful wrong they rarely do; and if they err ignorantly, a knowledge of the better way, kindly presented, is all that is needed to induce them to do right in future."

[TO BE CONTINUED].

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VII.—Continued.

PROPAGATION OF MONERA.

Just as simple as the process of nutrition is the *propagation* of these primitive creatures, which in reality we can neither call animals nor plants. All Monera propagate themselves only in an asexual manner by monogony; and in the simplest case, by that kind of monogony which we place at the head of the different forms of propagation, that is, by self-division. When such a little globule, for example a Protamœba or a Protogenes, has attained a certain size by the assimilation of foreign albuminous matter, it falls into two pieces; a pinching in takes place, contracting the middle of the globule on all sides, and finally leads to the separation of the two halves. Each half then becomes rounded off, and now appears as an independent individual, which commences anew the simple course of the vital phenomena of nutrition and propagation. In other Monera (Vampyrella), the body in the process of propagation does not fall into two, but into four equal pieces, and in others, again (Protomonas, Protomyxa, Myxastrum), at once into a number of small globules of mucus, each of which again, by simple growth, becomes like the parent body. Here it is evident that the process of *propagation is nothing but a growth of the organism beyond its own individual limit of size.*

The simple method of propagation of the Moneron by self-division is, in reality, the most universal and most widely spread of all the different modes of propagation; for by the same simple process of division, *cells* also propagate themselves. Cells are those simple organic individuals, a large number of which constitute the bodies of most organisms, the human body not excepted. With the exception of the organisms of the lowest order, which have not even the perfect form of a cell (Monera), or during life only represent a single cell (many protista and single-celled plants), the body of every organic individual is composed of a great number of cells. Every organic cell is to a certain degree an independent organism, a so-called "elementary organism," or an "individual of the first order." Every higher organism is, in a measure, a society or a state of such variously shaped elementary individuals, variously developed by division of labor. Originally every organic cell is only a single globule of mucus, like a Moneron, but differing from it in the fact that the homogeneous albuminous substance has separated itself into two different parts, a firmer albuminous body, the *cell-kernel* (nucleus), and an external, softer albuminous body, the *cell-substance* or *body* (protoplasma). Besides this, many cells later on form a third (frequently absent) distinct part, inasmuch as they cover themselves with a capsule, by exuding an outer pellicle or *cell membrane* (membrana). All other forms of cells, besides these, are of subordinate importance, and are of no further interest to us here.

SELF-DIVISION OF CELLS.

Every organism composed of many cells was originally a single cell, and it becomes many-celled owing to the fact that the original cell propagates itself by self-division, and that the new individual cells originating in this manner remain together, and by division of labor form a community or state. The forms and vital phenomena of all many-celled organisms are merely the effect or the expression of all the forms and vital phenomena of all the individual cells of which they are composed. The egg, from which most animals and plants are developed, is a simple cell.

The single-celled organisms, that is, those which during life retain the form of a single cell, for example the Amœbæ, as a rule propagate themselves in the simplest way by self-division. This process differs from the previously described self-division of the Moneron only in the fact that at the commencement the firmer cell-kernel (nucleus) falls into two halves, by a pinching in at its middle. The two young kernels separate from each other and act now as two distinct centres of attraction upon the surrounding softer albuminous matter, that is, the cell-substance (protoplasma). By this process finally the latter also divides into two halves, and there now exist two new cells, which are like the mother cell. If the cell was surrounded by a membrane, this either does not divide at all, as in the case of egg-cleavage, or it passively follows the active pinching in of the protoplasm; or, lastly, every new cell exudes a new membrane for itself.

The non-independent cells which remain united in communities or states, and thus constitute the body of higher organisms, are propagated in the same manner as are independent single-celled organisms, for example, Amœba. Just as in that case, the cell with which most animals and plants commence their individual existence, namely, the egg, multiplies itself by simple division. When an animal, for instance a mammal, develops out of an egg, this process of development always begins by the simple egg-shell forming an accumulation of cells by continued self-division. The outer covering, or cell membrane, of the globular egg remains undivided. First, the cell-kernel of the egg (the so-called germinal vesicle) divides itself into two kernels, then follows the cell-substance (the yolk of the egg). In like manner, the two cells, by continued self-division, separate into four, these into eight, into sixteen, thirty-two, etc., and finally there is produced a globular mass of very numerous little cells. These now, by further increase and heterogeneous development (division of labor), gradually build up the compound, many-celled organism. The egg of a mammal might as well be that of a man as of an ape, dog, horse, or any other placental mammal.

Now, when one examines this simplest form of propagation, this self-division, it surely cannot be considered wonderful that the products of the division of the original organism should possess the same qualities as the parental individual. For they are parts or halves of the parental organism, and the matter or substance in both halves is the same, and as both the young individuals have received an equal amount and the same quality of matter from the parent individual, one can but consider it natural that the vital phenomena, the physiological qualities, should be the same in both children. In fact, in regard to their form and substance, as well as to their vital phenomena, the two produced cells can in no respect be distinguished from one another, or from the mother cell. They have *inherited* from her the same nature.

But this same simple propagation by self-division is not only confined to simple cells—it is the same also in the higher many-celled organisms; for example, in the coral zoophytes. Many of them which exhibit a high complexity of composition and organization, nevertheless, propagate themselves by simple division. In this case the whole organism, with all its organs, falls into two equal halves as soon as by growth it has attained a certain size. Each half again develops itself, by growth, into a complete individual. Here, again, it is surely self-evident that the two products of division will share the qualities of the parental organism, as they themselves are, in fact, halves of that parent.

PROPAGATION BY FISSION.

Next to propagation by division we come to propagation by the *formation of buds*. This kind of monogony is exceedingly widely spread. It occurs both in the case of simple cells (though not frequently) and in the higher organisms composed of many cells. The formation of buds is universal in the vegetable kingdom, less frequent in the animal kingdom. However, here also it occurs in the tribe of Plant-like Animals, especially among the Coral Zoophytes, and among the greater portion of the Hydroid Polyps very frequently, further also among some worms (Planarian Worms, Ring-Worms, Moss Animals, Tunicates). Most branching animal-trees or colonies, which are exceedingly like branching plants, arise like those plants, by the formation of buds.

Propagation by the *formation of buds* (Gemmatio) is essentially distinguished from propagation by division in the fact that the two organisms thus produced by budding are not of equal age, and therefore at first are not of equal value, as they are in the case of division. In division we cannot clearly distinguish either of the two newly produced individuals as the parental, that is, as the producer, because, in fact, both have an equal share in the composition of the original parental individual. If, on the other hand, an organism sends out a bud, then the latter is the child of the former. The two individuals are of unequal size and of unequal form. If, for instance, a cell propagates itself by the formation of buds, we do not see the cell fall into two equal halves, but there appears at one point of it a protuberance, which becomes larger and larger, more or less separates itself from the parental cell, and then grows independently. In like manner we observe in the budding of a plant or animal that a small local growth arises, on a part of the mature individual, which growth becomes larger and larger, and likewise more or less separates itself from the parental organism by an independence in its growth. The bud, after it has attained a certain size, may either completely separate itself from the parental individual, or it may remain connected with it and form a stock or colony, whilst at the same time its life may be quite independent of that of its parent. While the growth which starts the propagation, in the case of self-division, is a total one affecting the whole body, it is in the formation of buds only partial, affecting merely a portion of the parental organism. But here, also, the bud—the newly-produced individual which remains so long most directly connected with the parental organism, and which proceeds from it—retains the essential qualities and the original tendency of development of its parent.

THE DEATH OF NERO.—Nero wandered out into the streets of Rome, knocked at the doors of friends; none would answer or let him in. He came back to his bedroom, called for Spicillus the gladiator to kill him, but Spicillus was gone. "What!" said he to Epaphroditus, his Secretary, who had now joined him, "have I neither friend nor foe?" and he rushed out again to throw himself into the Tiber; but his courage failing him, and his reason growing clear once more in the face of appalling calamity, he wished for some quiet place where he might consider his strange and sudden position, and collect his thoughts for death. With his head muffled up, and covering his face with a handkerchief, dressed only in a tunic, with an old soiled cloak thrown over his shoulder, he trudged along barefoot in the gloom of the early twilight, accompanied by Phaon, Sporus, and Epaphroditus. As these four slunk out of the Nomentane gate together like common wayfaring men, they could hear the soldiers in the Prætorian camp on their right cursing Nero the beast, and hailing Galba as Father of his country, "They are in pursuit of Nero," said a man as he passed them. "Any news in the city about Nero," asked another. There was no time to spare. They found him a broken-down horse, which he mounted, and they hurried on. At last they reached the villa of Phaon, parched with thirst; the Emperor lapped up some water with his hands from a running tank, with the bitter jest, "This is Nero's diluted water," He crept quietly into the house on all-fours through a hole in the wall, and threw himself on the first mattress, prostrate with hunger, misery, and fatigue. Then he ordered a grave to be dug before his eyes, for he refused to fly. He bade them to pave the pit with marble, and, weeping theatrically, he prepared, surrounded by his only remaining friends, to play his last act. "What an artist is now about to perish!" he exclaimed, but ere the words had left his lips a dispatch from Rome arrived, which he snatched out of Phaon's hands. He read it and shuddered. He had been condemned by the Senate to be beaten to death, and dragged by the heels, and flung into the Tiber. Seizing two daggers he felt their points. Greek verses occurred to him, and he began to recite. He begged Sporus to set up a wail for him—to kill him—to kill himself first. At this moment the tramping of horses and clash of armed men were heard below. He broke out in a verse from the *Iliad*: "The noise of swift-heeled steeds assail my ear." In another moment he would be taken alive. "Come then, courage man!" he cried, and feebly pushed the point of the dagger into his throat. But his nerve was gone, and Epaphroditus came to his help and pressed it home. The guards burst in and would have seized him. "Is this your fidelity?" he murmured, and expired, with staring eyes to the terror of all who beheld him. It was his last pose, and, as the end of such a life, it could not have been outdone. "Is this your fidelity?" "He had never made a better comic hit," writes M. Renan. "Nero uttering a melancholy plaint over the wickedness of the age, and the disappearance of good faith and virtue! Let us applaud! as the drama is ended and the curtain falls. Once in history, O Nature, with a thousand masks, thou hast had the wit to find an actor worthy of such a role!"—*Good Words.*

The Ethics of Religion.—Continued.

BY W. K. CLIFFORD, F.R.S.

And Seneca says the same thing, with still more reason in his day and country: "What else is this appeal to the precedent of the gods for, but to inflame our lusts, and to furnish license and excuse for the corrupt act under the divine protection?" And again, of the character of Jupiter as described in the popular legends: "This has led to no other result than to deprive sin of its shame in man's eyes, by showing him the god no better than himself." In Imperial Rome, the sink of all nations, it was not uncommon to find "the intending sinner addressing to the deified vice which he contemplated a prayer for the success of his design; the adulteress imploring of Venus the favors of her paramour; . . . the thief praying to Hermes Dolios for aid in his enterprise, or offering up to him the first-fruits of his plunder; . . . youths entreating Hercules to expedite the death of a rich uncle" (*North British Review*, 1867, p. 284).

When we reflect that criminal deities were worshiped all over the empire, we cannot but wonder that any good people were left; that man could still be holy, although every god was vile. Yet this was undoubtedly the case; the social forces worked steadily on wherever there was peace and a settled government and municipal freedom; and the wicked stories of theologians were somehow explained away and disregarded. If men were no better than their religions, the world would be a hell indeed.

It is very important, however, to consider what really ought to be done in the case of stories like these. When the poet sings that Zeus kicked Hephaistos out of heaven for trying to help his mother, Plato says that this fiction must be suppressed by law. We cannot follow him there, for since his time we have had too much of trying to suppress false doctrines by law. Plato thinks it quite obviously clear that God cannot produce evil, and he would stop everybody's mouth who ventured to say that he can. But in regard to the doctrine itself, we can only ask, "Is it true?" And that is a question to be settled by evidence. Did Zeus commit this crime, or did he not? We must ask the apologists, the reconcilers of religion and science, what evidence they can produce to prove that Zeus kicked Hephaistos out of heaven. That a doctrine may lead to immoral consequences is no reason for disbelieving it. But whether the doctrine were true or false, one thing does clearly follow from its moral character; namely, this, that if Zeus behaved as he is said to have behaved he ought not to be worshiped. To those who complain of his violence and injustice, it is no answer to say that the divine attributes are far above human comprehension, that the ways of Zeus are not our ways, neither are his thoughts our thoughts. If he is to be worshiped, he must do something vaster and nobler and greater than good men do, but it must be like what they do in its goodness. His actions must not be merely a magnified copy of what bad men do. So soon as they are thus represented, morality has something to say. Not indeed about the fact; for it is not conscience, but reason, that has to judge matters of fact; but about the worship of a character so represented. If there really is good evidence that Zeus kicked Hephaistos out of heaven, and seduced Alkmene by a mean trick, say so by all means; but say also that it is wrong to salute his priests or to make offerings in his temple.

When men do their duty in this respect, morality has a very curious indirect effect on the religious doctrine itself. As soon as the offerings become less frequent, the evidence for the doctrine begins to fade away; the process of theological interpretation gradually brings out the true inner meaning of it, that Zeus did not kick Hephaistos out of heaven, and did not seduce Alkmene.

Is this a merely theoretical discussion about far-away things? Let us come back for a moment to our own time and country, and think whether there can be any lesson for us in this refusal of common-sense morality to worship a deity whose actions are a magnified copy of what bad men do. There are three doctrines which find very wide acceptance among our countrymen at the present day: the doctrines of original sin, of a vicarious sacrifice, and of eternal punishments. We are not concerned with any refined evaporations of these doctrines which are exhaled by courtly theologians, but with the naked statements which are put into the minds of children and of ignorant people, which are taught broadcast and without shame in denominational schools. Father Faber, good soul, persuaded himself that after all only a very few people would be really damned, and Father Oxenham gives one the impression that it will not hurt even them very much. But one learns the practical teaching of the Church from such books as "A Glimpse of Hell," where a child is described as thrown between the bars upon the burning coals, there to writhe for ever. The masses do not get the elegant emasculations of Father Faber and Father Oxenham; they get "a Glimpse of Hell."

Now to condemn all mankind for the sin of Adam and Eve; to let the innocent suffer for the guilty; to keep any one alive in torture for ever and ever: these actions are simply magnified copies of what bad men do. No juggling with "divine justice and mercy" can make them anything else. This must be said to all kinds and conditions of men: that if God holds all mankind guilty for the sin of Adam; if he has visited upon the innocent the punishment of the guilty; if he is to torture any single soul for ever, then it is wrong to worship him.

But there is something to be said also to those who think that religious beliefs are not indeed true, but are useful for the masses; who deprecate any open and public argument against them, and think that all skeptical books should be published at a high price; who go to church, not because they approve of it themselves, but to set an example to the servants. Let us ask them to ponder the words of Plato, who, like them, thought that all these tales of the gods were fables, but still fables which might be useful to amuse children with: "*We ought to esteem it of the greatest importance that the fictions which children first hear should be adapted in the most perfect manner to the promotion of virtue.*" If we grant to you that it is good for poor people and children to believe some of these fictions, is it not better, at least, that they should believe those which are adapted to the promotion of virtue? Now, the stories which you send your servants and children to hear are adapted to the promotion of vice. So far as the remedy is in your own hands, you are bound to apply it; stop your voluntary subscriptions and the moral support of your presence from any place where the criminal doctrines are taught. You will find more men and better men to preach that which is agreeable to their conscience, than to thunder out doctrines under which their minds are always uneasy, and which only a continual self-deception can keep them from feeling to be wicked.

Let us now go on to inquire what morality has to say in the matter of religious *ministrations*, the official acts and the general influence of a priesthood. This question seems to me a more difficult one than the former; at any rate it is not so easy to find general principles which are at once simple in their nature and clear to the conscience of any man who honestly considers them. One such principle, indeed, there is, which can hardly be stated in a Protestant country without meeting with a cordial reponse; being indeed that characteristic of our race which made the Reformation a necessity, and became the soul of the Protestant movement. I mean the principle which forbids the priest to come between a man and his conscience. If it be true, as our daily experience teaches us, that the moral sense gains in clearness and power by exercise, by the constant endeavor to find out and to see for ourselves what is right and what is wrong, it must be nothing short of a moral suicide to delegate our conscience to another man. It is true that when we are in difficulties, and do not altogether see our way, we quite rightly seek counsel and advice of some friend who has more experience, more wisdom begot by it, more devotion to the right than ourselves, and who, not being involved in the difficulties which encompass us, may more easily see the way out of them. But such counsel does not and ought not to take the place of our private judgment; on the contrary, among wise men it is asked and given for the purpose of helping and supporting private judgment. I should go to my friend, not that he may tell me what to do, but that he may help me to see what is right.

Now, as we all know, there is a priesthood whose influence is not to be made light of, even in our own land, which claims to do two things: to declare with infallible authority what is right and what is wrong, and to take away the guilt of the sinner after confession has been made to it. The second of these claims we shall come back upon in connection with another part of the subject. But that claim is one which, as it seems to me, ought to condemn the

priesthood making it in the eyes of every conscientious man. We must take care to keep this question to itself, and not to let it be confused with quite different ones. The priesthood in question, as we all know, has taught that as right which is not right, and has condemned as wrong some of the holiest duties of mankind. But this is not what we are here concerned with. Let us put an ideal case of a priesthood which, as a matter of fact, taught a morality agreeing with the healthy conscience of all men at a given time, but which, nevertheless, taught this as an infallible revelation. The tendency of such teaching, if really accepted, would be to destroy morality altogether, for it is of the very essence of the moral sense that it is a common perception by men of what is good for man. It arises, not in one man's mind by a flash of genius or a transport of ecstasy, but in all men's minds, as the fruit of their necessary intercourse and united labor for a common object. When an infallible authority is set up, the voice of this natural human conscience must be hushed and schooled, and made to speak the words of a formula. Obedience becomes the whole duty of man; and the notion of right is attached to a lifeless code of rules, instead of being the informing character of a nation. The natural consequence is that it fades gradually out, and ends by disappearing altogether. I am not describing a purely conjectural state of things, but an effect which has actually been produced at various times and in considerable populations by the influence of the Catholic Church. It is true that we cannot find an actually crucial instance of a pure morality taught as an infallible revelation, and so in time ceasing to be morality for that reason alone. There are two circumstances which prevent this. One is that the Catholic priesthood has always, practically, taught an imperfect morality, and that it is difficult to distinguish between the effects of precepts which are wrong in themselves and precepts which are only wrong because of the manner in which they are enforced. The other circumstance is that the priesthood has very rarely found a population willing to place itself completely and absolutely under priestly control. Men must live together and work for common objects even in priest-ridden countries; and those conditions which, in the course of ages, have been able to create the moral sense, cannot fail in some degree to recall it to men's minds and gradually to reinforce it. Thus it comes about that a great and increasing portion of life breaks free from priestly influences, and is governed upon right and rational grounds. The goodness of men shows itself in time more powerful than the wickedness of some of their religions.

The practical inference is, then, that we ought to do all in our power to restrain and diminish the influence of any priesthood which claims to rule consciences. But when we attempt to go beyond this plain Protestant principle, we find that the question is one of history and politics. The question which we want to ask ourselves, "Is it right to support this or that priesthood?" can only be answered by this other question, "What has it done or got done?"

In asking this question, we must bear in mind that the word *priesthood*, as we have used it hitherto, has a very wide meaning, namely, it means any body of men who perform special ceremonies in the name of religion; a *ceremony* being an act which is prescribed by religion to that body of men, but not on account of its intrinsic rightness or wrongness. It includes, therefore, not only the priests of Catholicism, or of the Obi rites, who lay claim to a magical character and powers, but the more familiar clergymen or ministers of Protestant denominations, and the members of monastic orders. But there is a considerable difference, pointed out by Hume, between a priest, who lays claim to a magical character and powers, and a clergyman, in the English sense, as it was understood in Hume's day, whose office was to remind people of their duties every Sunday, and to represent a certain standard of culture in remote country districts. It will, perhaps, conduce to clearness if we use the word *priest* exclusively in the first sense.

There is another confusion which we must endeavor to avoid if we would really get at the truth of this matter. When one ventures to doubt whether the Catholic clergy has really been an unmixed blessing to Europe, one is generally met by the reply, "You cannot find any fault with the Sermon on the Mount." Now, it would be too much to say that this has nothing to do with the question we were proposing to ask, for there is a sense in which the Sermon on the Mount and the Catholic clergy have something to do with each other. The Sermon on the Mount is admitted on all hands to be the best and most precious thing that Christianity has offered to the world; and it cannot be doubted that the Catholic clergy of East and West were the only spokesmen of Christianity until the Reformation, and are the spokesmen of the vast majority of Christians at this moment. But it must surely be unnecessary to say, in a Protestant country, that the Catholic Church and the Gospel are two very different things. The moral teaching of Christ, as partly preserved in the first three gospels, or—which is the same thing—the moral teaching of the great Rabbi Hillel, as partly preserved in the Pirkè Aboth, is the expression of the conscience of a people who had fought long and heroically for their national existence. In that terrible conflict they had learned the supreme and overwhelming importance of conduct; the necessity, for those who would survive, of fighting manfully for their lives and making a stand against the hostile powers around; the weakness and uselessness of solitary and selfish efforts; the necessity for a man who would be a man to lose his poor single personality in the being of a greater and nobler combatant—the nation. And they said all this, after their fashion of short and potent sayings, perhaps better than any other men have said it before or since. "If I am not for myself," said the great Hillel, "who is for me? And if I am only for myself, where is the use of me? *And if not now, when?*" It would be hard to find a more striking contrast than exists between the sturdy, unselfish independence of this saying, and the abject and selfish servility of the priest-ridden claimant of the skies. It was this heroic people that produced the morality of the Sermon on the Mount. But it was not they who produced the priests and the dogmas of Catholicism. Shaven crowns, linen vestments, and the claim to priestly rule over consciences—these were dwellers on the banks of the Nile. The gospel indeed came out of Judea, but the Church and her dogmas came out of Egypt. Not, as it is written, "Out of Egypt have I called my son," but, "Out of Egypt have I called my daughter." St. Gregory of Nazianzum remarks with wonder that Egypt, having so lately worshiped bulls, goats, and crocodiles, was now teaching the world the worship of the Trinity in its truest form.* Poor, simple St. Gregory! it was not that Egypt had risen higher, but that the world had sunk lower. The empire, which in the time of Augustus had dreaded, and with reason, the corrupting influence of Egyptian superstitions, was now eaten up by them, and rapidly rotting away.

Then, when we ask what has been the influence of the Catholic clergy upon European nations, we are not inquiring about the results of accepting the morality of the Sermon on the Mount; we are inquiring into the effect of attaching an Egyptian priesthood, which teaches Egyptian dogmas, to the life and sayings of a Jewish prophet.

[TO BE CONTINUED.]

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.
BY D. M. B.

Introduction.

Astronomy is the most ancient of the physical sciences, and may be regarded as the basis of all the other branches of science. It embraces the study of all of the universe that is visible, including the planet we inhabit. It is the grandest of all the sciences, and the most elevating in character to the human mind. Its origin among the ancients is lost in antiquity. The rising and setting, as well as other motions of the heavenly bodies early attracted the attention of man. They were greatly revered by the inhabitants of earth, and the sun and moon as well as some of the most brilliant stars were worshiped and prayed to as controlling the destinies of the human family.

Of course, crude and erroneous ideas were the first entertained by the unlearned ancients, and it was only the observation and experience of centuries that enabled them to approximate the truth as to the sizes, distances, and forms of the heavenly bodies, as well as to the form of our own earth. The idea entertained for thousands of years was, that the earth was the center of the universe and much the largest body in it; that it was a vast extent of country, undulating but flat; that it was stationary, and that the sun, moon, and stars passed around it every twenty-four hours. But with increased knowledge and attentive observation these mistakes were, in time, removed, and more truthful conclusions arrived at. In the words of Laplace:

"The spectacle of the firmament must have taken the attention of primitive man, especially in countries where the serenity of the air lent to the observation of the stars. In the pursuit of agriculture he must have needed to know the various seasons and to be able to prognosticate their recurrence. He would soon have discovered that the rising and setting of the principal stars at the moment of their plunging within the solar rays or of their emerging therefrom facilitated him in his purpose. Thus it is that we find the traces of astronomical observations dating back to such a remote period in the history of every nation."

Some nations, have distinguished themselves more than others in astronomical investigations. The Chinese, Egyptians, and the Babylonians were distinguished for their proficiency in this grand study. The Hindoos were also noted for their explorations in the limitless fields of the universe, and here they exhibited marks of their contemplative mind. The ancient Chaldeans were attentive students of astronomy. The study of the stars was the basis of their religion and their worship. The learned priesthood of that country ascended to the tops of their highest mountains, where they offered sacrifices to the heavenly bodies and rendered thereto the most devout service. The religion of Zoroaster had an intimate connection with a study of the sun, moon, and stars.

The Chinese, in their early studies in astronomy, celebrated the epoch of the solstice, having invented a sphere representing the vault of the starry heavens, and divided it into sections. They were acquainted with the use of the dial, and measured time by the aid of the clepsydra. They manufactured astronomical instruments for various purposes, and calculated eclipses with remarkable accuracy; and this some two thousand years before our era.

The Greeks obtained from the more ancient nations the knowledge of astronomy. It is claimed of Pythagoras that he taught that the sun was the real centre of the heavenly bodies, and that the earth and planets revolved around it. This anticipation of the discoveries of Copernicus—which seem later to have been lost—points him out as one of the greatest minds that ever lived.

The later Greek astronomers nearly rejected many of the vague speculations of older times, but proved themselves careful observers of their times and, as has truthfully been observed, made astronomy worthy the name of science. From the Greek school of the astral science has descended many of the views upon the subject that are current in our own time. Were it not, however, for the almost total absence of a historic record, we could, doubtless, trace back to the ancient Chaldeans many of the views entertained by scholars in the present age of the world. On the plains of Chaldea the zodiac was mapped out and the constellations named many hundred years before the commencement of critical observations took place; and when these marked an advanced stage of development among the eminent Grecian astronomers, it must be admitted that Hipparchus held an eminent position. Indeed, he has been called the father of this science. His observations of the heavenly bodies were more accurate than those of any of his predecessors. He determined the laws of the apparent motion of the planets and prepared tables by which these motions could be calculated. He has been credited with being the first propounder of the theory of epicyclic motions of the planets, commonly called after the name of the celebrated Ptolemy of Alexandria, who lived some three centuries later.

Among the ancient nations, the Hebrews seemed to have the least knowledge of the grand science of astronomy of any nation. They paid little or no attention to its study, and from their history and literature we learn they were extremely ignorant upon the subject. In what are called their sacred writings, scarcely a word is spoken which indicates that they had any acquaintance with the science of astronomy, save a few passages which occur in Job, which book is acknowledged not to be of Hebrew origin, but is believed by many to have been borrowed from Chaldea by the Jews. The allusions therein made to the heavenly bodies are among the grandest in the entire Bible. In other branches of education, it is only fair to observe, they were also far behind other nations which surrounded them. In marauding warfare and internal contentions, they were perhaps adepts, but in the study of the sciences they did not distinguish themselves.

In the progress that from century to century has been made in the knowledge that men have possessed of the starry universe, the various stages of development may very properly be divided into three schools or systems. 1. What is called the Ptolemaic system, though which more properly should be attributed to Hipparchus, who lived three centuries earlier. In this system the earth was held to be stationary, as has been observed, with the sun, moon, planets, and stars revolving around it; 2. The Copernican system, which teaches that the sun is the center of the solar system, and that its planets and stars course around it, revolving also upon their own axes. This system effectually struck a death blow to the theologies of ancient times, and opened the door for the establishment of true science or demonstrated fact in place of dogmas and superstition; 3. The Newtonian system, taught by Sir Isaac Newton, who lived in the seventeenth century, in which all the celestial motions are explained by the one law of universal gravitation. Some more modern scientists disagree with Newton as to gravitation being the sole cause of the motion of the heavenly bodies. Doubtless the other forces inherent in the universe, light, heat, magnetism, attraction, repulsion, etc., play their part also in the grand machinery of the countless starry worlds on high.

Previous to entering into the consideration of the study of astronomy proper, the three systems here indicated will be taken up and briefly examined in the order here given. It is probable that in no science which man has investigated has the steady

* See Sharpe, "Egyptian Mythology and Egyptian Christianity," p. 114.

progress of the race been more correctly marked from age to age than in the science under consideration.

When an observer views the starry hosts on a clear night, he notices that the heavenly bodies move from hour to hour. By observing from month to month, and from year to year, he will perceive that material changes in location have been made. By combining the observations thus made, he naturally enough adopts the Ptolemaic theory. The passage then to the Copernican system is not difficult. When the facts are presented to the mind, the transit is perfectly easy. It consists in showing that certain oscillations, common alike to the sun and planets, are due to the revolutions of the earth around the sun, and that the apparent revolutions of the celestial spheres arise from the rotation of the earth on its own axis. The laws of the motions of the planets, as perfected by Kepler and Newton, will be duly presented as we proceed in our investigations.

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. VI.

MY DEAR READERS: I do not wish to detain you too long with my recital about my brother Jah and myself getting up a universe full of matter from the great expanse of nothing. My object is only to give you as comprehensive an idea of the difficult process as is possible under the circumstances. Let me tell you, then, that after making the third grand journey to the confines of space, through which we darted like rays of light, traveling hundreds of thousands of miles in a second, and loading up as before with the still attenuated matter, which by our marvelous process we had succeeded in manufacturing, and returning with the velocity of electricity to headquarters with the extensive samples, and putting our freight through the same wonderful process employed on the two former occasions, our labors were attended with the same or similar extraordinary results. We again produced a form of matter which, though still aerial, was some tenfold denser than before. From our previous experience this result was not unexpected, but we nevertheless rejoiced greatly. And Jah said to me:

"Luce, we have succeeded beyond my most sanguine expectations. We have worked hard for a long period of time; now let us take a good rest and talk over matters, and decide what we shall do next."

"Very good, my brother," said I. "I do not object to taking a rest with you; and while we are enjoying ourselves I will give you my views about our future operations. I have been calculating the thing in my own mind, and have come to the conclusion that we have now got our aerial fluid or vapor to a consistency that will justify our beginning to gather it together in bodies or spheres. There is so much of this thin matter—and it extends beyond all extent, there is such a profundity of it in every direction—that I have concluded we can now begin to get up a vast quantity of worlds, but of course they will have to be great distances apart so as not to interfere with each other."

"How do you think, my dear Brother," said Jah, "that we can get this thin form of matter we have now made into a solid form so that it will answer for worlds suitable for living beings to dwell upon?"

"We will have to adopt," said I, "a process by which we can concentrate thick air into spheres, keeping them suitable distances apart. I think if we use the forces which we have gotten up in attracting this thin matter together, the masses thus aggregated will from the first be charged with an increased amount of those same forces, and the globes thus formed will assume motion and activity. Another thing has occupied my attention, and that is the getting up a diversity of kinds of matter. Now it is homogeneous—all alike—while it inherently possesses the ability or elements to produce varied forms and substances; and it is not yet accomplished, it is all one thing. We must get up a great variety of substances. We want gases, fluids, and solids. These we will call primates or simple substances, and from these we can get up any quantity of compound and varied forms."

"Oh, Luce," said Jah, "what a long head you have got, to be sure. When you put your studying cap on, you can just think out grander projects and processes than I have ever been able to conjure up. Your mind is deep and active. I could not get along in this grand enterprise without your valuable aid. But tell me, Brother, how do you think we can succeed in getting up several different kinds of substances from one general homogeneous aeriform mass? and how can we make these combine so as to produce interminable compounds?"

"Ah, Jah, leave that to me," I answered, "Those subtle forces which we have brought into existence, I see are capable of producing wonderful results. By manipulating them in an occult and skilful manner, establishing polarities, positive and negative influences, action and reaction, and currents within currents, I believe the thing can be done."

Thus did my brother and myself rest and talk. It flattered me, of course, when he complimented upon my shrewdness and deep thought, and if I am not mistaken I have maintained, with considerable credit these qualities to this day.

After we had passed in repose the time that would be equal to a few weeks, we rolled up our sleeves and girded our loins—speaking after the manner of men—and we applied ourselves to the task before us. We spent several weeks in experimenting upon the feasibility of manipulating the subtle forces already alluded to, and creating centres or *foci*, which would gradually attract the surrounding aeriform matter. We found that by concentrating these subtle forces upon a given point, and by afterwards correllating them into attraction, that we could establish such a powerful magnet that the thin matter would be drawn thereto for hundreds and thousands of miles. Here was another great point gained.

The next experiments consisted in getting up the fundamental primates, of which all forms of matter are compounded; and this was accomplished by such a dextrous use and manipulation of the subtle and invisible forces we had at command that I presume I shall not be able to make the matter perfectly clear to your minds. It was not, however, until after the making of thousands of experiments that we succeeded in evolving hydrogen, nitrogen, oxygen, chlorine, carbon, sulphur, phosphorous, potassium, sodium, magnesium, aluminum, calcium, iodine, manganese, iron, lead, mercury, silver, gold, platinum, and all the other metals, common and rare, from the homogeneous composite mass that before existed. And I may as well tell you that we did not fully succeed in achieving this until the fluid mass had been attracted together in a semi-solid state; and even then it required a great deal more of labor and attention than I have the patience to explain to you.

The first necessity to be met was locating the centres for suns, worlds, and constellations. To accomplish this, Jah and I started out, and, by a system of measurement we had adopted, we laid out the vast territory before us into divisions of immense magnitude, and in each we started a world, a sun, a star, a system, or a constellation of suns and systems, according to dimensions. Having thus decided where to start our suns, worlds, and spheres, setting the powers and forces into operation by which contiguous matter was attracted, we prosecuted a very extensive campaign through the entire domain of boundless space, starting constellations, systems, suns, planets, moons, and satellites on every hand, in all possible directions. This work was so important, and required such a vast amount of practical ability, that we deemed it best to go together; for you must know that Brother Jah confessed to me that he did not feel able to accomplish the arduous task of sun and world making without my aid. I saw he felt decidedly more sure of success when I was with him. It would, doubtless, be considered vain in me to tell you all the compliments he paid me during that long campaign. He praised me for my activity, for my quickness of apprehension and comprehension, for my great energy and industry, for my practical talent, for my refined judgment, and for my capability of overcoming all obstacles that might oppose us. Of course I paid him an equal number of compliments, and expatiated upon his devotion to the work in hand, his far-seeing penetration, his wonderful discernment, his ability to adapt means to ends, and his willingness to coöperate with me in the extraordinary enterprise we had undertaken.

We did not literally go forth hand in hand, but we journeyed side by side, and toiled with a will, and heartily seconded each other's efforts. Sometimes we failed to take the same view of things, and questions arose as to where we should locate a new sun, or at what point we should establish another system or an additional constellation; and not unfrequently we came to emphatic expressions of opinion. High words were indulged in on a few occasions; but, knowing my Brother's irascible turn and his predisposition to dictation and authority, I usually gave way to him, and let him have his notions gratified without opposition. Even if I was sure he was headstrong and his judgment at fault, I was so much in favor of peace and quietness that I yielded gracefully, which I knew to be the wiser part. In this way some conspicuous blunders were made in the size and location of suns and worlds. I feel confident, that if I had insisted on the execution of my plans, it would have been better for several of the solar systems and worlds. But I have always been for peace, and am yet.

It is hardly necessary for me to tell you that this job of star-manufacturing and world-making was one of the most extensive contracts I ever engaged in. We worked hard at it, and stuck to it early and late from year's end to year's end, from century to century, and from millennium to millennium. O dear! we worked so hard and got so wearied that it almost makes me tired now to think of it. And, lest my letter may weary you in a corresponding degree, I will close right here, and bid you, for another week, an affectionate adieu. Your own LUCIFER,

Vulgarly called "Splitfoot."

Answers to Inquirers.

J. H. G.—How are dog and cat skins tanned? *Ans.*—Dog and cat skins are tanned in the same manner as other skins, only they being small and thin it does not take so long for the tan to penetrate. If you want to tan them into leather, remove the fat and hair, and clean with lime-water, then with water acidulated with sulphuric acid, so as to open the pores; then immerse in a bath of dissolved tannic acid, or an infusion of oak or hemlock bark. Let them remain in about a fortnight, then they may be dressed and grained.

I.—What is Bismarck's religious belief? *Ans.*—We learn from a German journalist of this city—a gentleman conversant with affairs in Prussia—that Bismarck is just such a Protestant as Lincoln was; that is, he is really an Infidel, but his position at the head of the Government compels him, from motives of policy, to keep his ideas upon religious subjects to himself. As the State policy of Prussia is closely allied to Protestantism in its opposition to the Papal power, Bismarck is generally considered a Protestant; but his opposition to Catholicism does not arise from any love of Protestantism, but simply from a desire to keep the power of the State above and superior to the power of any and every Church.

J. D. R.—A dispute has arisen among a party of young men as to who killed Jesus Christ. Some of the party contend that it was the Jews, and some that it was the Romans. We leave it to you. Please answer, and oblige a constant reader of THE TRUTH SEEKER. *Ans.*—The Romans were rulers in Jerusalem at the date referred to, and, as the Jews had not the power to condemn persons to death, it, of course, was the Roman governor who sentenced Jesus to death, and it was Roman soldiers who executed him. They were Jews, however, who performed the mean part of informing upon Jesus and procuring his trial, conviction, and death. They were the Comstocks of the time, and performed the mean and ignominious part of spies, detectives, and informers—that is, of course, if the events ever occurred.

SENECA.—Does joining the United States army make one a citizen of the United States? *Ans.*—No. Any adult foreigner whose native country is at peace with the United States may become a naturalized citizen only upon the following conditions: 1. Provided, after three years' residence in the United States, he shall declare his intention to that effect (according to a form provided by law); 2. Provided he shall have resided one year within the State where the court is held to which he makes his application; 3. Provided he shall have sustained a good moral character up to the time of his admission; 4. Provided he shall have satisfied the court, and declared on oath, that, during the three years prior to his application, it was his real intention to become a citizen and to uphold the laws and Constitution of the United States. In becoming a citizen he must renounce all allegiance forever to his native country, and also every title or order of nobility, if he have any.

N. S.—1. Did Col. Ingersoll have an attendance at his lecture in Gilmore's Garden of less than 200? and if so, what was the reason? *Ans.*—The attendance at Ingersoll's lecture in Gilmore's Garden was a little over three hundred. The reasons for this slim attendance were many. The night was very inclement, cold and wet, and Gilmore's Garden is a large, barn-like structure, formerly used for a circus. People don't care to sit in a cold, comfortless building on a stormy night to hear even so eloquent a speaker as Col. Ingersoll. When he lectured in Chickering Hall every seat was full, and even the standing room was all occupied, and hundreds were turned away, unable to gain admittance. 2. Is Girard College run in the interest of the Church now? and if so, how long has it been so? *Ans.*—Within the past few years the Church has gained such an ascendancy over the management of Girard College that the express stipulations made in the will of Girard have been violated, and now a chapel is being built on the college grounds. Girard tried to establish an Infidel college, and donated five or six millions of dollars for that purpose, but the Christians, knowing that their religion cannot live unless it is drilled into its professors by constant teaching, have seized on the college, and henceforth the students of that institution will have to learn from their arithmetic that two units and one unit are three units, and, at the same time, learn from their Bible that two gods and one god are but one god. As it now stands, Girard College is a monument to the nobleness of an Infidel and the perfidy of the Christians. It is to be hoped that the students of that institution will not imbibe the spirit of moral rectitude exhibited by its managers in converting it from its original purpose.

KINSFOLK, friends and dead ones salute who, far-traveled, returns home safe—so the good deeds done welcome him who, going from this world, enters the other.

The Radical Pulpit.

The Sectarian Spirit.

A SERMON BY O. B. FROTHINGHAM.

The subject of my discourse this morning is the sectarian spirit. I wish you to carefully distinguish between sectarianism and the spirit of sectarianism. They are very different things. There is no special harm, or need be none, in sectarianism. Sectarianism means merely a division of opinion upon subjects where opinion is open. It comes with freedom of thought. We find it in every department of philosophy, in the region of science and of history. There are schools of art, of painting, of sculpture, of architecture. Those schools are properly sects, aiming to educate people in the peculiar views of culture which the men of the school represent. Sectarianism, therefore, meaning simply difference of opinion, difference in the interpretation of facts or in the proportions of knowledge, does not necessarily imply evil feeling or intention. Nay, the opinions may be warmly held and vigorously professed, with the spirit of conviction, with very intense emotion, and still no harm may exist. So long as it is remembered that the object of pursuit is truth and truth only; so long as there is no conflict for party triumph but simply a zeal for the prevalence of knowledge, the sects may respect one another in the attainment of a common object.

The sectarian spirit is another thing. This has not ceased to prevail in philosophy, in science, even in history; and wherever it does prevail it is an unmixed evil; for the sectarian spirit is the spirit of strife, bitterness, partisan envy, and jealousy; it is the spirit of mutual conflict. It leads directly to persecution; it ends usually in violence. Still, all over the domain of human inquiry the sectarian spirit is rapidly passing away. It is rebuked in the scientific world. It is under reprobation in the philosophical world; now, almost everywhere, men of ability and character may pursue truth in the spirit of truth, may hold their convictions with warmth of feeling, may advocate them with intensity of expression, always remembering that their view is not the only view, that however well founded and important it may seem to them, other views may seem equally reasonable and essential to other people.

But in the department of religion, sectarianism still holds its own and is always associated with the sectarian spirit. Where sectarianism prevails, there the *evil* of sectarianism prevails, over the extent of the religious world, in Christendom and out of it; the saints fight each other. And it is this spirit of contention, of antagonism deepening into hate, which drops the one bitter drop of gall into the cup of sectarian division, and makes it a fatal poison. I say everywhere, I say from first to last, from centre to circumference, sectarianism and the sectarian spirit go hand in hand with religion; and the object that honest and right-minded men ought to have in view is the separation of those two things, the exorcising of the sectarian spirit from sectarianism.

It began very early. In the earliest period of the Christian Church we see it; in the quarrel, for that is the only word that describes it, between Paul and Peter which Paul describes in one of his letters, and describes with so much heat, with so much expressed and suppressed passion that we cannot doubt that even then, between two men who were apostles, the rancor of the sectarian spirit had struck root. For what did these men dispute about? Not about a matter of opinion, but upon a matter in which, as they thought, the veracity of God himself was implicated. Peter took the ground that the revelation of the kingdom, in which the divine promise was conveyed, was given to the Jews only, simply to the family of Israel; and to him it was an apostasy, a fatal heresy, a flying in the face of the divine revelation, to extend the truth to outlying people. Paul took the opposite ground. To him the revelation was an interior experience and not an outward fact. Christ came to the soul and not to the person. It mattered not to him that men had listened to the voice of Christ. He had had spiritual communications from the risen Messiah, and the voice of his own private experience was as authoritative, in his judgment, as the spoken words of the Master. To him, Peter's narrowness and exclusiveness was a frank denial of the very essence of revelation.

At this point, therefore, the division of opinion became a dispute, a bitter altercation which separated the two apostles finally and fatally, and left its mark upon the whole history of the Church for a hundred years. A spirit of rancor and quarrel I say. Paul says, "When Peter came to Antioch I withstood him to the face, because he was to blame." And of John and James and others who called themselves pillars of the Church because they had known Christ in the flesh, he speaks contemptuously. Of those people who claim to be something, he says, I know nothing at all, they are nothing to me. So early as this, then, back in the very beginning, the sectarian spirit declared itself, in the very circle of the apostles.

The first fact that is conspicuous in the history of the early Church is the rise and prevalence of heresy. Bossuet, two hundred years ago, published his great work called "The Variations of Protestantism," the argument of which rests upon the simple fact that Protestantism was merely a group of sects, not merely divided against each other in opinion, but pitted against each other in war. To the mind of Bossuet, to the mind of the Roman Catholic and of a great many people who are not Roman Catholics, the argument was conclusive. Here was a great religion split into feuds and factions. How is it today? According to the last authentic record, there are in England ninety-nine different persuasions, exclusive of twelve kinds of Baptists and thirteen kinds of Wesleyan Methodists, making in all one hundred and twenty-four sects, supporting among them all twenty thousand places of worship, churches and chapels. A minister of the free kirk in Scotland is said to have offered the prayer that his people might be baptised into "the gospel of disruption." Now, it is not, I repeat, merely because there are so many schools of thought; it is not merely that there are so many distinctions in criticism; it is not merely that in studying the truth people come to all these different classes of views, that such a picture is disagreeable. This is a matter of necessity. People can not think at all without differing; they can not think earnestly without disputing. But can not they differ without hating? Can they not seek the truth with the ardor of earnest minds without detesting one another? That is the question.

The evils of the sectarian spirit have always been acknowledged; they lie upon the surface. Consider the costliness of it, the enormous expense of maintaining a half-dozen ministers where one is enough; of building three or four churches where one suffices and more than suffices to hold all who wish to worship; of maintaining missionary boards, domestic and foreign, sending out apostles, preachers, colporters with tracts for the purpose of converting people into peculiarities of dogma. Think of the enormous expense of covering a land with ecclesiastical institutions which represent division, disagreement, and animosity. Consider again the waste in men and in mind. Every sect at present maintains a great many more preachers, missionaries, and officials than are required to do its work. Put the demand for the clergy at the highest possible mark, and there are about four times as many ministers in the market as are needed to do the actual work of religion. To support and fill the theological schools, to educate young men for the ministry, to encourage men to enter the ministry, is simply subtracting from the active brain of the community men that are needed for business, needed in the service of science, literature, philosophy, and art. We withdraw them from vital and vigorous uses and waste their time and mind in a service that does not need to be done, that had better not be performed. Consider the waste of mind that is accomplished in all this. These are living brains. These thin, bloodless, divinity students might be dropped upon the world and become men. You are simply subtracting from the amount of brains there is in society, and heaven knows there is little enough of it; at any rate, you are simply abstracting from it the very quality that is needed for doing the practical business of the world. Can we afford this?

See the evil effect of the sectarian spirit on education. We are told on responsible authority that in the United States there are three hundred and sixty colleges, not one of them thoroughly accoutred or equipped, all poorly officered, poorly provided with the material of study, poorly organized; when the same amount of money would maintain one hundred first-class universities in different parts of the country for the thorough education of men and women. Why this waste of money? Why this waste of brain? Why this squandering of educational force? Simply because the sectarian spirit demands it. These three hundred and sixty colleges are, each of them, under the direction of some sect. No other sect may come in. They are "feeders" of a denomination, and they are made energetic as possible and kept useless, simply, that the denomination may be able to point to them as nurseries for its children.

And yet, these are superficial objections, hardly worth speaking of. Of what moment the expenditure of a few thousands of dollars more or less? We can, perhaps, afford men, we can possibly afford the men and the mind. But the sectarian spirit drops the poison into the heart of truth itself, and takes the passion for it away. The pursuit of truth, the one fine inspiration of noble minds, the thing that has become even fascinating to the best spirits, that is pervading the community, that is possessing men of science and philosophy, that is touching with light and kindling with fire the best brains of the modern world, is simply made impossible by the sectarian spirit. How impossible? Because, the moment a man is wedded to an opinion, wedded to it as a sacred treasure, the moment a man considers that his belief is enjoined by sacred books, confirmed by miracles, communicated by the Lord of Heaven, that moment a wall is built about his intellect and he can read no speculative books but such as defend his own opinion. He cannot look over the fence to study any outlying philosophies; he cannot appreciate any facts but those he considers himself to be facts, fiats of the Eternal; he cannot enjoy the book of science; chemistry is suspected and laid under the ban, aye, even matters of meat and drink are adjudged by the sectarian spirit and are pronounced upon as by a divine authority! It is simply impossible that the belief in a divine revelation as associated with any church, identified with any creed, made cardinal with any religion, can exist in cordial companionship with the liberal pursuit of knowledge, because such belief sets tradition, conjecture, surmise, guess, above knowledge, and the word knowledge has no intelligible significance.

Hence it is that an able-bodied man, and such a man I know personally, who bought books of science, the treatises on modern philosophy, had them on his shelves, but never opened the covers. He was a Christian preacher. He was familiar with the books of his sect; he had the current theology on the shelves of his library. Sickness compelled him to leave his profession and he became a man at once. The theological books became worthless and were sent to the auctioneer. The scientific books were kept and studied for the first time. Thus it appears how fatal a disqualification this spirit must be to any earnestness or persistency in the pursuit of knowledge; it has passed into a proverb, true in these days if never before, that knowledge, and knowledge alone, is power.

These are grave accusations, but there is a more serious and solemn charge than this to be brought against the sectarian spirit. It corrupts goodness; it abolishes charity; it takes away the faith that men should have in virtue; and this too is from the necessity of the case. For if the Christian believes that he and he only has a divine revelation; that the truth has come to him supremely if not exclusively; that his books are the sacred books and all others are profane, then he must believe that the man who does not accept his belief does not accept the truth, is in the bonds of error, is on the way to death. And believing that truth and truth alone saves, he is convinced that the unbeliever—the more sincere the more stubborn—is not in the way of salvation, and must be reclaimed from his delusions. Hence the melancholy condition of the religious press all over the country, a condition that is a reproach to intelligence and a scandal to charity. I undertake to say that I have never seen a religious paper of any denomination whatever that had the conscience to be fair to opponents, that ventured to be honest, that could be just, that was able to give its due to any form of hostile opinion, that could take a position of even ordinary kindness towards the heretic.

The organs of the Roman Catholic Church are necessarily unjust to the representatives of Protestant opinion. The organs of the different Protestant sects are inevitably unjust towards the rationalist, are inimical towards the scholars, suspicious of the inquirers, hard hearted towards the skeptics, doubters, disbelievers, and verbal Atheists. They are under a dispensation that bids them be unkind. Disengenuousness is an element of their piety. Detraction is an arrow in their quiver. Listen to the speech in regard to rationalists, materialists, "Infidels," as they are called, unbelievers, misbelievers, disbelievers, that is current in orthodox circles, not in all orthodox circles, but in the more intense centres of the faith. I have heard, myself, from the lips of an orthodox preacher, that by the necessity of the case the disbeliever in a personal God must steal and lie; as if he were under a sort of moral compulsion to do it! The speaker could not say anything else, could not think otherwise than he spoke. Of course he believed what he asserted. He was honest and candid; but what a spirit it must be that can make an honest man conceive and utter a blasphemy like that! For this was said not a year ago in my own hearing, and said in the face of the fact that there are disbelievers in a personal God among ourselves, in our own community, in England, France, Italy, Germany, bearing the highest stamp of character, men of consecrated lives, who devote themselves with the full capacity of their conscience to the task of making the world better; men like Huxley, Herbert Spencer, Tyndall, who cannot confess any definition of Deity, who are yet irreproachable in their lives and spotless in their character.

Such a saying as that which I have quoted is stated in open presence of the fact that the "religion of humanity," as it is called, which makes a point of excluding the belief in a supernatural world and confines itself strictly to the social arrangements of this world, is entertained by people who, having rejected Christianity altogether, are exerting a wonderful power over the working classes, urging them to be honest, faithful, loyal, economical, considerate of their fellow-men. The "religion of humanity" claims as its peculiarity, that it makes men simple, disinterested, consecrated, and in the true sense, saintly. The sectarian spirit compels this uncharitableness; and we never shall have done with it until the sectarian spirit is forever abolished.

[TO BE CONTINUED.]

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier,

CURATE OF THE ROMISH CHURCH IN FRANCE, WHOSE VIEWS UPON THEOLOGY WERE NOT PUBLISHED TO THE WORLD UNTIL AFTER HIS DEATH.

Proof the Second.—Continued.

With regard to the duration of the time of the public life of Jesus Christ, three months at most could have elapsed from the moment of his baptism by John to that of his death, if we are to believe what the first three evangelists have to say on this head, assuming that he was then, as St. Luke has said, thirty years of age, and that he was born on the 25th of December. For, between the date of his baptism, which took place in the fifteenth year of the reign of Tiberius Cæsar, and the year in which Ananias and Caiaphas were high-priests, and the next Passover following, there was but a lapse of about three months, seeing that this feast of the Passover fell in the month of March. The first three evangelists say that he was crucified on the eve of the Passover following his baptism, and the feast was the time that he came to Jerusalem with his disciples; for all that they say about his baptism, his journeyings, his miracles, his sermons, his death and passion, must of necessity relate to this same year, seeing that these evangelists speak of no following year; and it even appears that, according to the account they give of his acts, they were all performed immediately after his baptism, consecutively, one after the other, and in a very brief space of time—there being but one single interval of six days before his transfiguration, during which six days no act of his do they record.

Hence, it will be seen that he cannot have lived more than about three months after his baptism; from which, if we take the forty days and nights he passed in the wilderness immediately after his baptism, it will follow that his public life, from his first preachings down to his death, could have lasted but little more than six weeks; and, according to St. John, it must have lasted at least three years and three months, because it would appear from the gospel of this apostle that, during the course of his public life, he went three or four times to Jerusalem to keep the feast of the Passover, which occurred only once a year.

Now, if it be true that he went three or four times to Jerusalem subsequently to his baptism, as St. John testifies, it is false that he lived only three months after it, and that he was crucified the first time he went to Jerusalem.

It may be said that these first three evangelists in effect spoke of but one and the same year, but did not note distinctly the others that elapsed from the time of his baptism; or, that John meant to speak of only one Passover, though he seems to speak of several, and that it is by anticipation he repeats several times that the feast of the Passover of the Jews was at hand, and that Jesus went to Jerusalem; and, consequently, that there is but an apparent contradiction between these evangelists. I admit it may be so; but it is certain that this apparent contradiction proceeds from the fact of their not having duly noticed and explained many of the most noteworthy circumstances of their narratives. At all events, there is good reason to conclude that they were not inspired of God when they wrote their respective accounts.

Another contradiction, with regard to the first act of Jesus immediately after his baptism; for the first three evangelists say that he was immediately transported by the spirit into the desert, where he fasted forty days and nights, and was several times tempted by the devil; and, according to St. John, he departed two days after his baptism for Galilee, where he worked his first miracle by changing water into wine at the wedding of Cana, in which place he found himself three days after his arrival in Galilee, at a distance of more than thirty leagues from the place where he had been.

With regard to the place of his first sojourn after coming out from the wilderness, Matthew says (iv, 13) that he came to Galilee, and that, leaving the town of Nazareth, he went and dwelt at Capernaum, a seaport town; and Luke (iv, 16, 41) says that he came first to Nazareth, and afterwards went to Capernaum.

Again, they contradict one another with regard to the time and manner of the apostles' joining and following him; for the first three say that Jesus, while passing on the shore of the Sea of Galilee, saw Simon, and Andrew his brother, and, a little further on, James, and John his brother, with their father Zebedee. John, on the contrary, says that it was Andrew, the brother of Simon Peter, who was the first to follow Jesus, with another of the disciples of John the Baptist, having seen him pass by while they were with their master on the banks of the Jordan.

On the subject of the eucharist, or the last supper, the first three evangelists lay down that Jesus Christ instituted the sacrament with his own body and blood, under the appearance of bread and wine, as our Romish Christians tell us he did; and John makes no mention of this mysterious sacrament. In the Gospel according to St. John (xiii, 5), he says that after this last supper Jesus washed the feet of his disciples, that he commanded them to do likewise one to the other, and records a long speech he made to them during the operation. Matthew, Mark, and Luke, on the contrary, testify that immediately after this supper he went with his disciples up to the Mount of Olives, where he abandoned his spirit to sadness and discouragement, and finally was seized with agony and a bloody sweat, his followers slumbering, the while, a short distance off.

They contradict each other with regard to the day on which he held the last supper; for, while it is said, on the one side, that it was held on the eve of the Passover—that is to say, the evening of the first day of Azimes, or of the use of unleavened bread, as it is set down in the books of Exodus, xii, 18; Leviticus, xxv, 5; and Numbers, xxviii, 16—on the other side they testify that he was crucified on the morrow of the day on which the last supper was held, towards the hour of noon, his trial having lasted all through the preceding night and the earlier hours of the morning. Now, according to their own words, the morrow of the day on which he held the last supper could not have been the eve of the Passover. And, if he died on the eve of the Passover, towards noon, it could not have been on the eve of that feast that he held the last supper; consequently here is a manifest error.

They contradict each other in what they report concerning the women who followed Jesus from Galilee; for the first three evangelists say that all these women—among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the children of Zebedee—stood and contemplated from afar what was going on while he was being hanged and tied to the cross. John, on the contrary, says in his gospel (xix, 25) that the mother of Jesus, and the sister of his mother, and Mary Magdalene, were standing at the foot of the cross together, with the apostle John. The contradiction is evident; for if these women and this disciple were with him, they were not standing and looking on from afar, as the others have it.

They contradict one another touching the first appearances that Jesus made after his pretended resurrection; for Matthew (xxviii, 16) mentions only two of these appearances, one when he appeared to Mary Magdalene and another woman likewise named Mary, and the other when he appeared to his disciples, who had gone up to the mountain in Galilee which he had assigned as the place where he would meet them. Mark speaks of three appearances; the first when he appeared to Mary Magdalene, the second when he showed himself to two of his disciples who had gone to Emmaus, and the third when he appeared to his eleven disciples and reproached them with their incredulity. Luke, like Matthew, records but two appearances of Christ after his resurrection, while John the Evangelist mentions four, and adds to the three mentioned by Mark another that he made to seven or eight of his disciples who were fishing in the Sea of Tiberias.

Again, they contradict one another with regard to the locality in which these appearances occurred. Matthew says it was in Galilee, on the top of a mountain; Mark says it was while they were at table; Luke says that he led them out of Jerusalem and conducted them to Bethany, where he left them and ascended into heaven; and John says it was in the city of Jerusalem, in a house the doors of which they had shut, and, another time, on the Sea of Tiberias.

Here are, indeed, a considerable number of contradictions in these divers accounts concerning his appearances after his resurrection and his pretended ascension into heaven, seeing that Luke and Mark say most positively that he ascended into heaven in the presence of his eleven disciples; but neither in the gospels of Matthew nor of John do we find any mention of this pretended ascension. Moreover, Matthew testifies pretty clearly that Jesus did not ascend into heaven, since he explicitly declares that he assured his disciples that, as he was with them then, so he would ever dwell with them to the end of all time. "Go," he said to them during this pretended appearance, "and teach all nations; and be assured that I will be ever with you to the end of all time."

And here Luke contradicts himself on this head; for, in his gospel (xxiv, 15), he says that it was in Bethany that he ascended into heaven, in the presence of his apostles; and in the Acts of the Apostles—supposing that he is the author of them—he says that it was on the Mount of Olives. Again, he contradicts himself in another detail of this same ascension; for in his gospel he records that it took place on the day of his resurrection, or the following night, while in his Acts of the Apostles he says that it occurred forty days after his resurrection; which is by no means the same thing.

[TO BE CONTINUED.]

By gentleness overcome anger; by good, evil; by liberality, greed; by truth, dissembling and falsehood.

Selections.

Two American Scientists.

Two works have been lately published which set forth the sum of modern research and interpretation in fields of peculiar interest, not only to the student of science, but to the general reader. We refer to *Elements of Geology*, by Joseph Le Conte, of the California University (Appleton's), and to *Popular Astronomy*, by Simon Newcomb, of the United States Naval Observatory (Harpers). The authors of these singularly lucid and exhausive treatises do not assume to instruct the professional investigator, but to present the educated public with a survey of the history, methods, and accepted results of inquiry in their respective departments. They have both been at great pains to employ such language as should be intelligible without mathematical study, and in each case the philosophic side of the subject has been treated with greater fullness than is usual in text books.

In Prof. Newcomb's work we naturally turn to the chapter in which he discusses such questions as the radiation of solar heat, the nebular hypothesis, and the plurality of worlds. These are the matters about which we have heard so much from Mr. Proctor. In connection with the first named topic Prof. Newcomb makes a statement which, if established, would be pregnant with considerable danger to the evolution hypothesis, but in which, however, many astronomers and physicists do not concur. He abridges the time during which life could have been possible on the earth to a period which, vast as it is, falls far short of that contemplated by some biologists. Reminding us that a diminution of solar heat by less than one-fourth its present amount would probably make our earth so cold that all the water on its surface would freeze, while on the other hand an increase by much more than fifty per cent. would probably boil the water all away, he concludes, keeping in view, of course, the observed rate of radiation, that "the balance of causes which would result in the sun radiating heat just fast enough to preserve the earth in its present state has probably not existed more than ten millions of years." That, in other words, would be the extreme limit of time during which he would suppose water to have existed on the earth in a fluid state.

The posture of the best scientific opinion toward the nebular hypothesis is fairly and distinctly indicated by Prof. Newcomb. He points out that the dynamical conditions under which a nebulous mass would or might condense into a system possessing the symmetry of our solar system have not yet been explained in a manner at all satisfactory. On the other hand, the hypothesis has not been shown to be inconsistent with any fact. Unquestionably its truth is indicated by the general tendencies of the laws of nature. It is, indeed, almost a necessary consequence of the only theory by which we can account for the origin and conservation of the sun's heat. The professor cautiously adds that all the arguments for the nebular hypothesis, as for a good many theories of modern science, involve the assumption that the laws of nature are constant. But on this head we do not apprehend that the genuine investigators will express any skepticism. As regards the plurality of inhabited worlds our author has very little to say, merely reminding us that speculations on that subject are wholly sterile, since the attainment of any direct evidence is entirely hopeless, and has ceased to occupy the attention of working astronomers.

Prof. Le Conte's attitude toward the theory of evolution coincides with that maintained by the majority of competent geologists. He recites at length the chain of evidence made out by Huxley and Morse in the case of the horse, and allows due weight to that remarkable genealogy. Moreover, he is unwilling to affirm the existence of any fact in the geological record which is essentially inconsistent with that hypothesis. On the other hand, he is by no means disposed to ignore the tremendous chasm yet to be bridged over in the testimony of the rocks touching the point at issue. We best illustrate his impartial and trustworthy treatment of vexed questions by some reference to his statement of the facts bearing on the antiquity of man. He points out that the signs of man's existence in the miocine period are extremely faint, and not accepted as conclusive by a single careful investigator. As to the pliocene era, where we might naturally have expected the truth to be stronger, it is in reality still more meagre and uncertain. But Prof. Le Conte concedes that of man's existence, both in Europe and America, as early as the middle of the quaternary age, there is abundant evidence. He describes the most famous relic of that epoch—the Neanderthal skeleton—and after citing the various opinions regarding its true place in the scale of development enables the reader to judge for himself by giving a diagram of the skull interposed between those of the modern European and the chimpanzee. It would be difficult to convey an evolutionary suggestion in a more cautious and effective way. We observe that the professor is led to favor the opinion that man came in with the quaternary age, not only on account of the absence of direct evidence for prior existence, but on deductive grounds. Because, namely, not a single specimen of mammal now living is found in the tertiary. But it would not be difficult to assign special reasons for the exceptional survival of man. As to the length of time that man has lived upon the earth, the author says it may be 100,000 years, or it may be only 10,000, but more probably the former. That is a very mild way of appraising the balance of probabilities. In relation to the character of primeval man, Prof. Le Conte makes a very sensible remark. Reminding us that the cradle of mankind was apparently in Asia, he suggests that the intermediate link between man and the anthropoid ape, if there be any such, ought to be looked for in the quarternary system of that continent.—*N. Y. Sun.*

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 37.

Great Jehovah: Has not the occupation of writing the sacred scriptures of the different nations of the world, as well as the descriptions of the various deities which men have believed in, been a part of the labors of the class of men known as the priesthood?

Have they not in the prosecution of this work used their natural powers and abilities the same as though they had been engaged in other occupations?

Did they employ, while pursuing this particular occupation, any powers or functions not entirely natural? and was there anything supernatural in what they thus wrote?

Is it not easy for enthusiastic, zealous, and imaginative persons to become possessed of the idea that they are charged with a mission from a power above themselves, and that they are to convey the intelligence which they have received to their fellow-men?

Has not the world in all ages and in all nations been amply supplied with this class of men who have assumed to be priests and prophets to their fellow-men? and have they not considered it their duty and province to be guides and leaders to their fellows?

Is it not one of the easiest things in the world for that class of men to become infatuated, and be carried away with an undue importance of their views, thoughts, and meditations?

Is it not easy for persons of a dreamy, poetical, imaginative turn of mind to become imbued with the conviction that they have received light superior to those by whom they are surrounded? and that they have been placed in communication with thee? and that they are able to make known thy will and purposes?

Like other avocations which attract the attention of human beings, is not this altogether natural and wholly independent of anything supernatural?

Is it not absurd for men to imagine there is a force or existence that is supernatural?

Does not the universe contain all the powers and principles that have an existence?

Is it not the effects of ignorance and error that incite man to believe there is a domain or state of existence outside of or above the universe?

Does not the universe contain all domains, all states, all stages and conditions of life and being that have an existence?

Have not designing, ambitious men often made untruthful assertions with a view to misleading their fellow-beings as to the commission of leadership which they had received from thee?

Have not those who—in the forty or fifty centuries that have last passed—have claimed to interpret the will of the gods, used much of design and misrepresentation in what they have done? and have they not found a plenty of credulous, gullible people ready to swallow that which was claimed came from a divine source?

Has it not been perfectly easy for this class of men to cry out to their dupes, "Thus saith the gods!" "Thus saith the Lord of Hosts?" Is it not safe and proper to watch this class of persons, who claim to have received, in an unnatural way, information not equally accessible to all other classes?

As a rule, is it not vastly safer to take the results of human experience and observation than to take on trust what this designing class may endeavor to foist upon our attention and credulity?

Have not mankind in past ages made great mistakes in throwing away fact for fiction, certainty for uncertainty, and natural truth for supposed light from on high?

Has not a belief in a host of imaginary supernatural beings, whether deities, demons, fairies, sprites, gnomes, genii, or any other of that numerous class, been a detriment to man? and have they not kept him in the chains of ignorance, darkness, fear, and dread?

Would it not be better for man to have used his powers of investigation, observation, and reason, than to have taken without question all that the imaginative, designing class have been pleased to hand over to him?

When man has depended upon his own natural abilities and powers of observation as a means of acquiring knowledge, studying the laws of nature and the phenomena of the universe, has not the knowledge thus acquired been of far more practical benefit to him than all that prophets, priests, and so-called inspired writers have been able to impart to him?

Are not facts and realities always greatly to be preferred to imaginings, conjectures, and visionary speculations?

Have not the natural sciences of astronomy, geology, chemistry, biology, physiology, mechanics, etc., been of vastly more use to man in performing the journey of life and in making this world a habitable dwelling-place than all he has ever been told about gods, devils, ghosts, and witches?

Is there any better study for man while his dwelling-place is here in this world than the knowledge, the facts, and conclusions that pertain to this stage of existence and his relations thereto?

Is not his knowledge of the after life—if there is one—with its wants and duties, altogether too vague and uncertain for him to make any accurate calculations as to what his condition and needs there will be, and how to meet them and make necessary preparations for them?

Is not present duty paramount in all cases to the duties of the past or the future? Can we better prepare for the future than by well performing our present duty according to our best knowledge and judgment?

When there is so much requiring our attention and best efforts here, is it not a waste of time and energy to be wasting our strength and opportunities by directing our attention to a world beyond the reach of our vision, and of which we can have no positive information?

Can we be engaged in any better employment than in making as much of a heaven of this world as is within our power by removing ignorance, superstition, and mental darkness, and increasing practical knowledge and useful information?

Is not the practice of love to man, whom we can always see around us, now and here, far better than the love of imaginary gods above the clouds, whom we can neither see nor comprehend?

Are not our duties far more to our fellow-beings, our friends and neighbors, and to ourselves, than to the unknown gods, whom no man has seen nor ever can see?

If there are gods ruling in ethereal space, are they not too far removed from us to be affected either for good or ill by anything within our power to perform?

Have we any more power over them than we have over the sun or any of the other heavenly bodies in their unchangeable courses and orbits?

If it is not in our power to harm them, is it any more in our power to do them the slightest benefit?

Hast thou, Jehovah, ever received the slightest injury or benefit from any act that feeble and diminutive man has been able to perform?

Is it it not far better for man to attend to his own work here in this world and leave the gods to attend to theirs in the unseen and unknown world?

Can we not do vastly more good by attending to our own business here in this life than by attending to the business of the gods or any of their subordinates in another life?

Is it not altogether a mistake of the priests and mouthpieces for thee that thou hast been made angry at the conduct of thy children on the earth—that thy anger has been excited and thy passions aroused to the point of doing them great harm or of sending them, by way of retaliation, to a place of cruel and eternal torture?

Have not all these tales about thy anger and vengeance, thy fierce judgments, thy disposition to punish without purpose or object thy weak and fallible creatures, done far more harm to the inhabitants of the earth than any possible good they have accomplished?

Have not these doctrines of vengeance and judgment been the basis and apology for the cruel wars and persecutions that the adherents of the various systems of religion—notably those who have claimed to believe in thee—have practiced, by which countless millions have been brought to premature and cruel death?

Is not devotion to the great family of humanity, with the purpose and object of improving the condition of those around us, by the performance of good deeds, and following out the better impulses of our natures, incomparably better than all the intolerant zeal and proscription that grow out of the worship of and belief in tyrants and rulers above the clouds? and is it not better to keep our minds on our duty here than for it to wander in the vacuity of interplanetary space?

[TO BE CONTINUED.]

Credentials of Anthropology.

Professor J. R. Buchanan will soon commence in this city a course of lectures upon this interesting theme, the ability for teaching which he has hardly an equal in the world. For nearly a generation he has given this study the closest attention, and he has become a perfect master of the entire philosophy connected with it. The *Democratic Review* bore this testimony respecting the Professor's acquirements and ability:

"To Dr. Buchanan is due the distinguished honor of being the first individual to excite the organs of the brain by agencies applied externally, directly over them, before which the discoveries of Gall, Spurzheim, and Sir Charles Bell, men who have justly been regarded as benefactors of their race, dwindle into comparative insignificance. This important discovery has given a key to man's nature, moral, intellectual, and physical; for by this means in 'impressible' subjects have become discoverable the various cerebral organs, which are not only connected with the phenomena of thought and feeling, but control the corporeal function.

"The demonstrations of anthropology as a science does not absolutely require the numerous and delicate experiments by which Dr. Buchanan, over thirty years ago, enforced its claims upon all who approached him. As the discoveries of Galileo rested for verification upon his telescope, so do the discoveries of anthropology rely for verification upon the exploring instrument in psychometry, an art and science now extensively practised and easily illustrated."

The Professor will soon commence his course of most instructive lectures. The time and place will be duly announced.

Death of Thomas F. Hamilton.

Our highly esteemed friend, Thomas F. Hamilton, of New Haven, Conn., breathed his last on Friday morning, the 1st inst., of asthmatic consumption, after a lingering and painful illness of many months, in fact, for years has his health been greatly impaired by this troublesome disease. We do not know his precise age, but think it not far from fifty. He was born in Ireland, and was reared in the Catholic Church, but having an unusually clear, strong, and investigating mind, he many years ago was able to see the fallacy of the claims of Christian theology, and he became a Freethinker of the most pronounced type. He was a strong reasoner, with a decidedly scientific turn of mind. He was thorough and deep in his investigations, and he possessed the candor and honesty to firmly avow his convictions, regardless of popularity or the opinions of his fellow-men. Astronomy was a favorite study of his, and some of his theories in connection with this science showed the grasp of his mind, and were worthy of being placed on record before the world.

He was a man of great cheerfulness of disposition and had a great amount of the sunshine element in his nature. Had he been favored with good health he would have been one of the happiest of men. As a companion and friend, few men could be more highly valued. Despite his unpopular religious views he was highly esteemed as a man of truth and honor by those who knew him.

He was a successful business man, and was able, notwithstanding his many years of impaired health, to secure a comfortable competence for his family.

Death, in his case, made slow but steady advances. For years he has been aware that his life could not be a prolonged one and that death was sternly staring him in the face. But he met the grim monarch with perfect calmness and fearlessness. He was not afraid to live an honest man, and he died an honest man, as unterrified at the steady approach of the "king of terrors" as at the serene setting of a summer's sun. He died steadfast in the belief which for many years he had entertained. Up to the very hour of death his mind was clear and composed, and he repeatedly gave assurance to surrounding friends that he died perfectly happy and devoid of fear.

Some weeks previous to his death, knowing his end was near, he made known to his friend, Frank Hermance, his wishes as to how the funeral ceremonies should be conducted, and these were carried out to the letter. He wanted no sanctimonious priest to officiate at the last rites over his dead body. His first choice was that his warm personal friend, B. F. Underwood, should attend his funeral and deliver the discourse. His next choice was T. B. Wakeman, for whom he entertained a high regard, and next Hugh Byron Brown, with whom he had been intimately acquainted many years. Mr. Underwood being engaged in Illinois, it was impossible for him to be present. Mr. Wakeman, however, went to New Haven and delivered a funeral oration of one hour and a half to an audience of twelve hundred persons, and as dense as could be packed in Loomis' Temple of Music.

It was Mr. Hamilton's wish that he might die in the latter part of the week, so that his funeral might be held on Sunday. His wish in this respect was answered. His funeral took place last Sunday afternoon. His numerous friends and acquaintances, including persons of all shades of belief, attended in large numbers, and many hundreds were unable to gain admittance to the hall.

Mr. Wakeman's discourse on the occasion gave the highest satisfaction. In the course of his remarks he said that Mr. Hamilton's scientific studies, and especially the Copernican system of astronomy, had taught him that there was no place for the Christian heaven. He died regretting only the separation from friends.

Men are in hell without knowing it, and heaven is all around them if they will see it. The discourse was preceded by an original poem, written by Mrs. L. F. Johnson and read by Mr. Hermance. At the close, "Home Sweet Home" was sung, as Mr. Hamilton had requested. As an emblem in place of the Christians' symbol of hope—the cross—Mr. Wakeman presented a bouquet of flowers, so arranged that only one color occupied a given space. The lower color was blue, to recall the sky and sea; the next, tawny color recalled Mother Earth, who sustains man; blood-red flowers symbolized the martyrdom of man in the pursuit of knowledge; white flowers, bordering the red, told of moral and intellectual purity; green leaves typified a preserved memory.

Thus were performed the last rites over the body of an upright, honorable man and brother, who will long be remembered by his many admiring friends.

"OBSCENE LITERATURE."—Gen. Butler presented to Congress a petition signed by 50,000 or more persons, asking for the repeal of the law under which Anthony Comstock prosecuted Messrs. Bennett and Heywood.

The petitioners urge that such a law militates against liberty of the press, and they are correct in their opinion. Obscenity can be punished without the aid of a law whose only object seems to be to furnish a bigot with the power to injure useful and honest men. The corrective of obscenity is EDUCATION, rather than *law*, and therefore never let that be done by law which can be done by public opinion.—*Boston Investigator.*

More Falsehoods.

Seth Wilbur Payne has been sending out to our patrons a private circular, insinuating that we have taken unfair means to prejudice our readers against his paper; that he has not favored Anthony Comstock; that he has always spoken of us and our labors in the highest terms, and cannot account for our opposition on any other ground than that he is giving the public a first-class weekly Infidel paper at one dollar a year. He says by our misrepresenting him and his paper we have done his new enterprise much harm. All this is false. We have not misrepresented him in the first particular, and have not even stated the most damaging facts against him. It is he who has used misrepresentation, falsehood, slander, and malignancy against us with a view of damaging us in the eyes of our numerous friends, and to promote his own interests by so doing; and the sequel will show how successful that kind of villainy will prove.

So far from wishing to oppose his enterprise, when he issued his prospectus we joined with him, and he put in our price list of books, and we paid half the postage. We paid him between fifty and one hundred dollars for postage stamps thus employed. Does not this simple fact disprove the charge that we were jealous of him and tried to injure his enterprise. Had we such a motive we would hardly have given him money to help spread his circulars, bills, and prospectuses. This was before we had learned the man's true character. True, we entertained doubts about the feasibility of his publishing an eight-page weekly paper at one dollar a year, and Paine's Theological Works "well bound" at five cents per copy (we pay fifteen cents for the binding alone), but we were perfectly willing he should make the experiment to his entire satisfaction. We did not print a word or say a word against him or his enterprise until he began to use the most barefaced falsehood and slander to injure us, and which he kept up week after week.

During the last five months it has been our fate to receive, from Comstock down, from open enemies and pretended friends, a great amount of injustice, abuse, and vilification, but none of our enemies has treated us so meanly, so basely, as this slanderer, Seth Wilbur Payne. We do not wish to do him wrong, but his unprincipled conduct towards us is beneath the contempt of every honorable person.

Information Wanted.

Some two months ago our mail list of subscribers was stolen from the office, late one night after we had retired to rest, and at the same time from ten to fifteen dollars in postage stamps, denominations one, five, and ten cents, were taken from us and our heirs. We cannot expect to recover the stamps, perhaps, nor the list, but we wish to identify the thief without a shadow of doubt. But few persons have need of the list, and one would hardly take it who had no use for it, but those who have been in the publishing business understand the value publishers attach to their mailing list, it being often prized higher than gold.

We will thank our friends and the public generally to help us ferret out the thief. Those who receive begging circulars, and other documents, from any person who has no means of obtaining their address save from our mail list, are requested to give us information by postal card or letter. We hardly suspect the theft was committed by any person outside of this building, as we did not retire on the night the crime was committed until the outer door had been closed and locked, and we were in our office again by five o' clock the next morning.

A fact that may be taken into account is that the locks in this building are nearly all of the same pattern and one key unlocks several doors. On the day following the theft, the landlord put a new lock on our door, since which time we have retired to rest with a tolerable sense of security.

We wish to find the thief.

Ethics of Spiritualism.

For more than a quarter of a century it has been said by the scoffing opposers, that Spiritualism was not a moral system, that it, in fact, lead to immorality; and, as Spiritualism discarded the old religion, the accusation was, at least, plausible. No one had, from the new ground of Spiritualism and Evolution, presented the new system of morals demanded—which placed man on the throne previously occupied by an arbitrary deity, and made him amenable to the laws instead of the *ipse dixit* of Jehovah.

Hudson Tuttle has at length entered upon this task, the difficulty of which can only be understood when we consider that its course must be diametrically opposed to the current system; and its conclusions arrived at by entirely new methods.

The Religio-Philosophical Journal is now publishing weekly installments of this work, which is attracting much attention from Liberals, as well as from Spiritualists. We know the readers of THE TRUTH SEEKER will be interested in the following paragraphs we extract from the last issue:

"There are two states in which all the virtues may exist, a passive and an active. A man may not do an unjust act; he may never utter a falsehood; he may never be cruel, yet he has small credit if he has never acted justly, truthfully, mercifully. He may exist in a passive state, and, while doing nothing bad, do nothing good. The virtues exist, but in a latent form; they are asleep, and the individual is not bad, simply because his appetites and desires are also asleep. The harmonious, or ideal man, is the reverse. A thousand desires, purposes, and motives draw him diverse ways, but the conscious intellect and love impell him in the direction of truth and right. Does he stumble? Does he at times go astray? Yes, but he rises and seeks the right path. He grows strong by experience, and his feet become sure. He cannot be always right, for he is fallible, but he is conscious that he must put forth his best endeavors. The young eagle that would cleave the empyrean and soar above the clouds, at first may lose its balance on its untried wings. It is not by failures it gains control, but by its success. The child learns to walk, not by its falls and misses, but by the command acquired over its limbs by repeated efforts. We may not always be just, yet the absolute justice is ever before us. Man, while on earth, may never gain that high ideal.

Religion has lamentably failed in teaching justice. It has allied itself with the government and taught obedience to Cæsar instead of to the commands of the absolute. It has been the servant of rulers, and taught the divinity of kings and autocrats. It has disdained the temporal affairs of this life for the next, and offered the gloomy consolation for its injustice, compensation in the next. In fact, its idea of justice has been compensation. They who mourn in this life shall rejoice in the next, and they who receive their good things here, shall there receive their evil. The main evidence of immortal life, as stated by the popular religion, is its necessity, in order to compensate the injustice received on earth. This is the religious idea of justice, though sometimes it changes to that of vengeance. The infinite father is pictured as terribly just, and his divine vengeance on sinners no more than absolute justice! The awful pictue is intensified by being thrown on a back. ground of omnipotent wrath. Faith, interpreted to mean belief in dogmas, has been taught to be of more value than actions, and often the so-called religion has been divorced from morality.

JUSTICE

in the material universe moves in the channels of law. From the star to the dancing mote there is no accident or chance. Of these laws we know nothing, except by means of their phenomena. We know certain causes inevitably move to certain effects. The same is true in the domain of mind. The relations individuals sustain to each other, in the family, the state, and to the world, that each may revolve in his own personal sphere, having all his rights, yet never infringing on the rights of others, this is justice. The knowledge of what is just and unjust, was not suddenly acquired. Mankind had at first a dim and vague conception of the absolute right. In their attempts to enforce justice they often were excessively unjust. But they felt that this absolute existed and that they must conform thereto. They constantly recognized the blindness of their predecessors, and reformed their laws. The laws are the practical expression of the moral feeling of a people and determine what is their sense of justice. If the laws are severe and cruel, the people are equally severe and cruel as a whole.

Love is the social element, and nature has so exquisitely organized man that he is surrounded by an atmosphere through and by which its attractions and repulsions are expressed. As animals are drawn together in flocks and herds, men unite in social life. Half the joys of existence flow from the amenities of friendship. To be true, it must be founded on similarity of soul, and be free from selfishness. To *use* one's friends for selfish purposes, is to lose them. Only the attachments formed on the highlands where self enters not are lasting.

We may *think*, and no second being need enter the current of our thoughts, for our ideas may be purely abstract. We cannot love, or feel any of the innumerable changing sensations which it includes without an objective personality—Justice, Mercy, Benevolence, Charity, Pity, Devotedness, go outside of ourselves.

It is claimed that all these conceptions have grown up out of experience. That man knew nothing of them, until he learned by observation that honesty, justice, charity, were the best policy. He trimmed his course by expediency, until thereby, there grew up in his mind a sense of absolute Right, Justice, Benevolence, and the other virtues. This is simply referring to the Intellect the promptings of Love, and then declaring the Intellect itself to be an effect of long accumulating forces. This, however, does not affect our argument. Whatever may be the cause of mind, or however the mental manifestations may be classified, the Virtues have a distinct place, nor can it be successfully shown that they are resultants of experience, and hence entirely selfish in their inception. We cannot believe that these virtues, which in their perfection make man angelic, began in utter selfishness: that the experience of the inconvenience of falsehood, taught man truthfulness, when he had no sense of what truthfulness was, is contradictory. Light could never be known were it not for the receiving eye, nor could truth be known unless there was a receptive faculty of truth in man's nature. We believe that because there was light in the world, the living beings it evoked, were modified by its rays; that the diffused nerve tissue, equally sensitive, became more sensitive in some one point, and from this starting point, growth proceeded until our eye was beaten out of living matter by the waves of light. So the principles of truth and justice are comprehended by man, because he embodies the essence of these virtues.

The theory of evolution leads directly to this conclusion. Organs grow into exquisite form after a given type, by the accumulation of advantages, so faculties of the mind increase by the accretion of observations. As the perfecting of physical organs tends to unitize the being, so the perfecting of mental qualities unitizes the mind. As the foundation of physical man is laid in the interminable series of forms beneath him, so is the Spiritual. Because he is a spirit, his minds reaches into and grasps spiritual truths. This gives him a tendency towards virtue, and repugnance to vice. That man has such tendency is proved by history. Had he not had, there could have been no progress, more than in the ox. The virtues are a part of his organization and as such impel him in their pursuit. He loves to be good and to do good, and countless examples of the opposite do not invalidate this claim. A whole race of people inclined to evil without tendency to the good, would never become good, nor would an individual ever do a good act. Nor can we escape this conclusion by saying that from time to time individuals far better than the average arise and teach their higher truths. Nor by claiming that as man is incapable himself of the discovery of moral truth, he must have received and has received a revelation. If such perception is not in human nature no individual can advance sufficiently to acquire it, nor can it receive a revelation, more than a sightless person can the beauties of light.

The fact revealed in colossal proportions by the interminable pages of history, that man has advanced in morality, proves that he has within himself the germinal power of growth in that direction.

PROMETHEUS, a Poem. By S. P. Putnam, New York: G. P. Putnam's Sons. 1877. We have too few Freethought poets. Though all poets must of necessity be Freethinkers to a certain extent, still very few of them dare break through the bonds of conventional restraint, and give their inspiration to the world in all its native boldness. Occasionally a Shelley or a Swinburne or a Whitman will brave public opinion, and, cherishing a hearty contempt for priestly tyranny and orthodox superstition, will offer to the world his glorious inspirations in the unshorn strength and beauty of Nature's scathing truths. Mr. Putnam's poem, though it fails to give us all the careful attention to detail and delicate finish of Swinburne, or the broad, bold nature-touches of Whitman, yet contains much of the grandeur of thought and beauty of expression of Shelley. Under the cover of the ancient myth of Prometheus, stealing fire from Heaven for the use of man, this poem paints in glowing language the struggles of down-trodden humanity to free itself from the thraldom of superstition. By making a parallel case to existing circumstances, the poet has been able to give free expression to his wealth of imagery, and through the inspiring powers of the Past and Present to depict the woes of mankind from the Radical standpoint, while at the same time he expresses no thought that would offend the most conservative mind. The argument of the book is as follows: In the Evolution of Life, Jove represents the beginning of the power of Free Will, but Free Will seeking solely self aggrandizement. Prometheus symbolizes Moral Insight; Venus, Asia, Apollo; Love, Reverence, Imagination without Moral Insight. Man is the power of free will consecrated in "the long result of time" to the good of all.

The deep, soulful spirit of love that glows with richest and rarest imagery, that breathes, in sweet pathetic tenderness and earnest devotion, its loyalty to nature's truth, are constantly before the mind of him who peruses the pages of this beautiful poem. We regret that lack of space permits us only the following quotation:

"Do I not pity man? Could I revoke
The sentence passed against him by high Jove,
He should rejoice in my divinest love.
Oh, I would scatter flowers upon his way;
I would enchant him with my brightest ray;
I'd fill his spirit with the sweetest mirth;
I'd make resplendent the fair fields of earth;
I'd build him happy homes midst gleaming light;
Beautiful children should make glad his sight;
And all the sunny years should opening flow
To fruitful blisses that no cloud should know.
Oh, what is love but universal joy?
To give; to give to all without alloy?
To least, to greatest sweeps its kindly beam;
It will not be confined to petty stream;
Oh, I would eagerly o'er earth display
My richest gifts, if one would only slay
Tremendous Jove, repeal his stern decree,
And give my glowing heart full liberty."

THE HOLY CROSS SERIES.—We have just completed Nos. 10 and 13 of this series, and patrons can now be supplied in any quantity. The first, "Priestly Celibacy Exposed," is, as its name indicates, an exposure of the dark doings of the "celibate" priesthood; and the second, "Sister Lucy and her Awful Disclosures," is the truthful narrative of a woman who escaped from New Hall Convent, England. Price, "Priestly Celibacy," 15 cents, "Sister Lucy," 10 cents.

THOSE wishing copies of the "Bennett-Teed Discussion," just closed, can be furnished them in a very few days. Price, paper, 30 cents; cloth, 50 cents.

Donations.

The following donations to the Defense Fund have not hitherto been acknowledged. J. Petty, $1. Susan Ruchter, $1. Isaac Applegate, $1. Mrs. L. F. Johnson, $10. Charles A. Sherman, $1. J. G. Dow, $5. John L. Mason, $1. C. M. Miller, $1. Dr. D. Bodifield, $1. James Fell and friends, $11.

These kind friends will please accept our warmest thanks for their kindness. We shall continue to strive to be worthy the kindness and confidence of our numerous friends.

TRANSMISSION; or, Variation of Character through the Mother, is the latest and best work of Georgiana B. Kirby. Every married couple should, through this reliable medium, prepare themselves to inaugurate proper conditions in producing healthy, intelligent, good, and beautiful children. We extract the following pertinent quotation: "All variation in character, physical or mental, takes place in fœtal life." Published by Wells & Co., 737 Broadway, New York city.

The New Scripture.

Chronicles of Simon Christianus

AND HIS MANIFOLD AND WONDROUS ADVENTURES IN THE LAND OF COSMOS.

FROM AN ANTIQUE MS. (EVIDENTLY INSPIRED), DISCOVERED BY I. N. FIDEL, IN CONJUNCTION WITH A. HOOK, ESQ.

CHAPTER II.

The Journey.

1. And, as I looked, there came forth a man from the multitude, whose name was Simon, and desired to be admitted into the roadway.

2. And the preacher gave a loud shout, and rejoiced, and taking Simon by the hand, said unto him, Seest thou yonder little gate?

3. And Simon said, Yea, I see it.

4. Then said the preacher, Do thou make haste thither, and when there, do thou knock, and the gate shall be opened unto thee.

5. And the preacher gave unto Simon a guide-book, and bid him God speed.

6. And Simon made haste towards the gate.

7. Now, the gate, which was the entrance into the roadway, opened into a certain wide and filthy conduit, which the beast, and his children, and their servants had made.

8. And the conduit passed through a certain high and lofty mountain, and led such as entered therein to the city of Conversion.

9. And the name of the mountain through which the conduit passed was Rationality; and the mountain was exceedingly steep, so that no man could have passed over it into the city.

10. And the beast, seeing that the mountain was impassable, had, with vast pains, made the conduit which passed under.

11. And in the conduit there dwelt some of the beast's children, to wit, a son whose name was Bigotry, and a certain lachrymose harlot called Contrition: she it was who presided over the gate and admitted the pilgrims into the roadway; and her mother's name was Fearohell, one of the beast's concubines, who had borne him many children.

12. And Fearohell, the beast's concubine, dwelt without the gate; albeit she had entrance when she chose to the conduit and the roadway, and that not seldom.

13. And through the conduit there flowed down to the city of Conversion a very filthy stream called Theology; and mixed with the stream was much lambs' blood, and not a little of a certain sticky slime called Graceogod, and many other abominations.

14. And when Fearohell perceived Simon coming towards the gate, she quickly took her scourge, and ran to him, and belabored him heartily therewith, for though she was old and withered she had yet much vigor in her limbs.

15. And Simon cried out amain, and ran for the gate, and the beldame scourged him with all good will.

16. And when he came to the gate, there came forth the lachrymose damsel; and Simon embraced her, and besought her to give him admittance.

17. And the lachrymose damsel, whose name was Contrition, opened the gate; and the beldame, lifting up her foot, lent Simon a kick, and he fell headlong into the mud and the slime and filthiness of the conduit, and the gate was shut.

18. And Simon gathered himself up, and shook himself.

19. And the beast's son, whose name was Bigotry, came towards him, and shook him by the hand, and bid him welcome.

20. And Bigotry took a certain vessel, and put therein some of the filthy stream called Theology, and mixed therewith three handfuls of a certain ill-flavored powder called Biblical education, and, having added a little mother's milk, he made a paste, and therewith did anoint Simon, and plentifully besmeared him, even from head to foot.

21. And the name of the paste which Bigotry made was Prejudice.

22. And Bigotry charged Simon, saying, Take heed of the snares of our enemy the evil one, who spreadeth deep nets for the unwary.

23. And Bigotry continued his discourse to Simon, and warned him when he came out of the end of the conduit, that he should neither look back nor loiter upon the way, but to get from the mountain with all speed, and by no means to stray upon the mountain, nor get out of the gutter, for that the mountain was full of pitfalls, and a woesome dangerous place, inhabited by many terrible creatures, who were continually sending down great stones at the pilgrims.

24. And, in sooth, the great stones which fell from the mountain did well-nigh make the gutter impassable and block up the conduit.

25. And the stones which fell were called Arguments.

26. And there came another beldame to Simon, Credulity by name; and she was the sister of the beast, and old and hideous, and had but one eye, and squinted therewith horribly; and her mouth was like unto an open sepulchre, and her throat exceeding wide, so that she was a mighty swallower.

27. And Credulity gave Simon an eye-glass, wherewith to read his guide-book, and by which he might perceive his enemies.

28. And the name of this eye-glass was Imagination.

29. And Credulity bid him, when he would use this glass, to first dip it in the stream of Theology, and the slime thereof, so that he might see clearly.

30. And Simon put on his eye-glasses, and immediately the whole conduit appeared a delightsome pathway, and the filthy waters thereof clear as crystal, and the stinking mud as fragrant spices.

31. And Simon made haste, and bedaubed himself with mud and slime, and drank plentifully of the waters.

32. And when he had wallowed sufficiently therein he addressed himself to the journey, and went forward, manfully drinking and bedaubing himself.

33. And when he came near to the end of the conduit, he began to be amazed at the stones which had fallen and been cast down from the mountain, for they well-nigh filled up the conduit, and he began to clamber over them with much labor, and grew afraid, and knew not what to do.

34. But there came forth one of the guides, and threw some of the mud and the slime of the gutter upon him, and bespattered him about the eyes therewith.

35. And the guide also took a certain rope called Sophistry, and fastened it about Simon, and drew him along over the stones therewith; and, albeit Simon many times fell down among the stones, and bruised himself very sore, yet was he at last dragged over them, and got out of the conduit and into the gutter which led to the city.

36. Then did the guide show him the city of Conversion, and bid him haste thitherward with all speed, saying, There is no safety for thee till thou hast entered the gate thereof, nor on this side wilt thou find any peace; and I do warn thee that thou take heed to thy footsteps, for thou art now on the domains of Ahrimanes, our great and bitter enemy.

37. Then began Simon to be sorely afraid, and said, Wherewithal shall I defend myself against so great a foe, if he appeareth unto me?

38. And the guide made answer and said, Fear not, my son; he will not harm thee, if thou wilt but bestir thyself and get thee into yonder valley, called the Valley of Repentance: at the extremity is the city of Conversion.

39. So Simon, taking heart, girded up his loins, and ran for the valley; but when he had run awhile, he began to slacken pace, and to look about him; and, seeing nothing terrible on the mountain, nor any danger near, he little by little got out of the gutter, and presently sat down to rest him somewhat, meaning shortly to go forward.

40. And forthwith he fell asleep and dreamed a dream.

41. And in his dream the Ancient of days appeared to him in his shirt.* And the Ancient one had no hair upon his head, but instead thereof a piece of white wool: neither had he any legs, but, instead thereof, two brazen wheels.

42. And the Ancient one sat upon a caldron of fire, and the flames thereof entered his body and issued forth at his navel; and from his nostrils came forth, as it were, a great stream of water; and the water was hot and scorching, being heated by the flame which proceeded from the caldron of fire.†

43. And Simon admired exceedingly that the shirt was not consumed.

44. And the Ancient one looked upon Simon with a fierce and terrible look, and pointed towards the city of Conversion; and immediately he vanished.

45. And Simon awoke, and was amazed; and, lo! the thunders pealed forth, and the lightnings ran swiftly hither and thither, and the cattle of the fields erected their tails and made to the water-pools for shelter.

46. And Simon quaked exceedingly, and ran towards the valley of Repentance.

[TO BE CONTINUED.]

COL. INGERSOLL CONVERTS A D.D.— Two weeks ago last Sabbath the Rev. Dr. Babbitt, pastor of the Universalist church, spoke at length against Col. Ingersoll and his teachings. On that occasion he said some very bitter things against the man. A week later he desired to make an apology for some of his utterances made the Sunday before in reference to R. G. Ingersoll. While he did not believe as Mr. Ingersoll does about the inspiration of the Bible, he agreed with him in his views of humanity and very much else that he said in Watertown, and he would rather take him by the hand than some of the D.D.'s who preach the doctrine of a place of eternal punishment. Mr. Babbitt said he had been misled by the published lectures he had read.

At this point, much to the astonishment of Mr. Babbit, his remarks were greeted with applause that lasted some minutes. Nearly every person in the church joined in the clapping of hands. At the close of the sermon he was surrounded by very many who congratulated him upon having the manliness to correct a wrong.—*Watertown Times.*

* Here the text is somewhat obscure, and we are unable to say whether the shirt here spoken of belonged to Simon or to the Ancient of days, but, from the context, we presume the latter.—TRANSLATORS.

† See Daniel vii, 9. Daniel's description of the "Ancient of days" is evidently a bad translation of the one here given; and, as the learned Dr. Tresham Gregg surmises, both visions are a mystic and prophetic shadowing forth of that triumph of modern invention, the steam-engine.—TRANSLATORS.

Communications.

Mr. Truesdell's Reply to the Editor.

MY DEAR BENNETT: Allow me to thank you for your very courteous reply to my article on the Bland silver bill, published February 2d. We can "agree to disagree" admirably. The question of our national finances is strictly one of principles wherein the welfare of the whole people, and not the individual, should be considered. The greatest good to the greatest number should be our motto in the discussion of this subject. You say I "present the conservative side of the question, but the best interests of the masses lie on the other side. The capitalists and bankers have a direct interest in the money question, but that of the people does not rest in that quarter." In my last letter I tried to make it plain that the best interests of the *whole people* were upon the conservative side and opposed to inflation. I am *not* in favor of legislation for the benefit of a few individuals at the expense of the masses; and for this reason I oppose the inflation of our paper currency, or the remonetization of a short-weight silver dollar with full legal tender power. I believe that it is impossible for a nation to maintain a double monetary standard of unequal value. To-day one dollar in gold will purchase 440 grains of standard silver. How absurd then to suppose that by any act of Congress 412½ grains can be made equal in value to 440. Every dollar of such silver coin issued will drive into the jeweler's crucible or out of the country a dollar in gold. And silver must eventually become our sole standard. It is generally conceded that the Bland bill will soon become a law.

The loss entailed upon the people by its passage will fall principally upon the poor who are least able to bear it. Already speculators, bankers, brokers, and others who comprehend the situation are preparing for the change. They can protect themselves from loss before its evil effects are known to the community, but the laboring man, the poor sewing-girl, the factory-hand, the man servant, the maid servant, and millions of other working people who are unacquainted with the laws of finance, must be the victims of this cruel legislation. For a long time they will continue to draw the same scanty pay from their employers. The dollar will look as big, and everything will appear to them as bright as it did during the early part of our greenback inflation, but when these poor people come to spend their meager earnings for the necessaries of life, slowly but surely they will find that nearly every purchasable article has mysteriously advanced in price. The grocer, the butcher, the baker, and other retail dealers will be the last to inform them in regard to the *true* nature of the advance, for as yet many of them do not know it themselves; they live on, scrimping, cutting, patching, and hoping for better times, but alas! they wait in vain. Not till the wholesale dealer, the speculator, and the capitalists generally, have made their loss more than good does the poor consumer awake to the fact that the value of commodities has *not* advanced but the standard for their measurement has declined.

There is, however, one consolation in the Bland silver bill. It means something; and its passage may for a time stop the wail of the greenback men who sigh for a flood of irredeemable paper currency, believing that to be the great panacea for all our financial difficulties.

It is these impractical people who imagine that the Government, now in debt over two thousand millions of dollars (sixteen hundred millions of which is bearing interest at four and one-half to six per cent. per annum in gold, with less than two hundred millions in the Treasury), can lend to her people without loss all the money they desire at a lower rate than she is paying. How this financial feat of legerdemain is to be accomplished does not appear.

It is claimed by the inflationist that we have not currency enough for the demands of business; that an increase of our paper circulation will revive all branches of trade. But this is a serious mistake. *A redundancy of the circulating medium will no more create trade than a superabundance of mechanic's tools will bring labor to the workshop.* We have already more currency per capita than any nation on the globe, and more by two hundred per cent. than we ever had before the war. Prior to 1861 the entire paper circulation of the banks in the United States never exceeded two hundred millions, except in 1854, when it reached two hundred and four millions, and in 1857, two hundred and fourteen millions. The average paper circulation per capita from 1850 to 1860 was less than five dollars. To-day we have, in round numbers, seven hundred millions of dollars in paper currency, or over fifteen dollars per capita. How absurd, then, is the cry of the greenback men that the *contraction* of the currency has brought about the depression in trade! Our financial troubles began with civil war and kept even pace with the *expansion* of the currency. Contraction or repudiation was the inevitable result of expansion. The disease was contracted when the debt was created. Its fatal effects, however, were not discovered by the whole people until we began to approach the day of payment.

Many a man attributes his financial ruin to the pressing demands of his creditors, while the true cause existed long before such demands were made. The Government upset

values by an inflation of the currency and an attempt to force a new or imaginary monetary standard upon the people. As the volume of irredeemable currency began to increase, its purchasing power declined. Anything of real value was preferred by her subjects to such uncertain, undefined promises.

The buyers soon outnumbered the sellers; the average price of all commodities, as measured by the new legal-tender standard, advanced just in proportion to the decline in the value of greenbacks as measured by the world's standard.

When gold was quoted at $2.85, greenbacks were worth but thirty-five cents on the dollar. A bushel of wheat was worth three dollars in the new standard, or one dollar and five cents in gold. Fortunately, the war closed; the Government stopped running in debt and began to pay. As the financial tides receded, many an unsuspecting victim who had ventured out into new channels created by the flood, found himself floundering upon the shoals of bankruptcy.

It is principally this class of people who style themselves the "greenbackers." They would raise the flood of inflation to its highest point, even at the risk of drowning us all, in the vain hope to unload their debts upon others, and float back unincumbered into the old channel. There are people, claiming financial ability, too, who really believe that something can be made out of nothing; that a value can be created by legislation alone; that a promise is equal to the pay; that a mere stamp upon a piece of paper, saying, "this is a dollar," makes it a dollar, or that irredeemable currency is equal in value to the money it promises to pay and does not pay. Such people are blind to reason and beyond the reach of argument when applied to the science of our national finances. JOHN W. TRUESDELL.

Syracuse, Feb. 20, 1878.

The Workingman in Politics.

All of the political aspirants, of whatever party, have suddenly awakened to the immense importance of being considered the workingman's friend. Every bill now introduced by our misrepresentatives in Congress is urged by them to be the universal panacea for all the ills the workingman is heir to, and while they are consuming precious time in advocating their pet theories with all the loud-mouthed vehemence natural to politicians the workingman is sinking lower and lower in poverty and distress, becoming daily less able to resist both political and religious oppression. The advocates of silver tell him that they are his only friends, and the specie resumptionists are also anxious to create the same impression, and then comes the greenbacker with his evidences of friendship in the shape of one kind of currency for all the rich and the poor, the high and the low. The great difficulty with this class of labor-reformers is that their remedy does not cover ground enough. Their principles are excellent, and could they have been established much earlier in the day would have undoubtedly prevented some of the present distress; but they take a surface view of the causes of the great inequalities existing between the producer of wealth and the monopolizer of production. The settlement of the money question will not solve the labor problem. The system which robs labor of its just rewards would still be in full working order. The opportunity to absorb all the wealth and concentrate it in the hands of the few would yet remain. There are many writers upon the labor question whose sympathy and sincerity is unquestionable, but the time for lip sympathy is almost past. It is useless for the mass of the producing classes to rely longer upon the promises of any political party. If any concession is made, it will ameliorate their condition, and that only for a time; for when the opportunity presents itself, there will be plenty standing ready to take advantage of the necessities of their fellow-man and reduce him again to servitude.

Much is said about the education of the laboring classes. Many believe that education will lift the toiler from out of the toils that environ him, but what kind of education is meant? The road to learning, like all other avenues, is difficult of approach to the man whose whole time is necessarily consumed in obtaining the bare necessities of life, leaving out the "pursuit of happiness" (which the Constitution is supposed to guarantee to every citizen); but there is one kind of education which is doing more to enlighten the workingman and show him his true position and enable him to realize his condition of servitude than a thousand silver-tongued orators could do in as many years, and that is the bitter *experience* of the present times. Experience and circumstances teach us lessons that no amount of reasoning or argument could ever convince us of. Harsh though it may apparently be, experience is eventually one of the kindest of teachers; and just now the laboring classes are forced by circumstances (not of their own making) to take lessons from this great instructor of mankind; and that they are profiting by their enforced instruction is evinced by the manner in which many of them meet the arguments of the surface-reasoners on the labor problem. They are rapidly learning that the cause and remedy for their deplorable condition is not a political but a social one, and that the long years wasted in following the political demagogues have not resulted in political liberty, but in social degradation.

Organized and determined efforts on the part of the wage-receiving classes themselves is the only thing worthy of a single thought. They can then march solidly to the polls and taste the fruits of political liberty in all its purity, but they should first make the idea of political liberty subservient to social education.

To argue with those who compose our present society is almost useless. They meet arguments with assertions, and reasoning with ridicule. They assert it to be the intention of social reformers to tear down and destroy all our most cherished institutions and upon the ruins build another form of society based upon a Utopian idea, which accusation is as false as the society they move in. It is not individuals, but the system which enables individuals to legally rob and oppress their fellow-men, which should be destroyed; and that can only be done by the complete emancipation of the white slave familiarly known as the workingman. F. B. PARSE.

Answer to Taunts and Queries in Truth Seeker, Feb. 7, 1878.

To A. S.—I have not overlooked that if the large number of unemployed were employed, more goods, which *are now required*, would be sold than are now sufficient to "overstock" the market. I said only that "the silver bill" will not cause the unemployed to be employed, and that an irredeemable paper currency would be the most crushing instrument on workingmen that can be devised. I had twenty-five years experience of such a system in England, while I was under the teaching of Paine and Cobbett. Financiers and statesmen had tried to crush Cobbett, as an earlier race of them had tried to crush Paine, because he (Cobbett) predicted the consequences of the English system of paper money. After that system had worked its dire effects, these financiers and law-makers denounced Pitt as one of the greatest enemies of his country; though, as the Minister under whom the *irredeemable* paper money was authorized, he had been long called "the heaven-born Minister."

The French have the heavy burden of the enormous expenditure on account of the war with Germany; yet, in France the amount of irredeemable currency was limited by the conviction that the time of its existence was limited. The people have (by comparison with other nations) prospered under that limitation; and they are able to bear, without complaint, the reduction of the amount of that currency; for, within the last two years, the Bank of France withdrew from circulation $200,000,000 of her paper (*Cincinnati Daily Gazette*, Feb. 11). And the French "Resumption Act" is now in operation.

The French Resumption Act compelled the Bank of France to pay its notes in coin, on and after the 1st of Jan., 1878. Therefore the amount of paper money has been comparatively limited, so that, in France, "accounts are kept and commerce transacted on a gold basis." As the Bank was reducing its "circulation," it "resumed specie payments long before the 1st of Jan., '78; since then, it has been issuing coin largely in redemption of its notes; but, it is paying in silver five-franc pieces, "the coin of the fathers," but now worth eleven per cent. less than gold, which is causing remonstrance (S. W. in *New York Tribune*, Feb. 8).

France has not, and England never had notes for only one dollar; the lowest note in England was for five dollars. "In this country we have now $60,000,000 in $1, and $2, notes, and $150,000,000 in $5 notes, while in France, in 1876, the notes of *all kinds under* $10 each amounted to only $17,000,000; in this country we have of notes of less than $20 each, $377,000,000; while in France in notes of less than $20 each there were but $52,000,000; since the report in 1876 the amount has been reduced (S. W. in *N. Y. Tribune*, Jan, 29).

Such cases as "Central New Yorker" states, I have known an enormous number of in England, as the result of a delusive system of currency, which paper money is; especially when it is "inconvertible." The experience of the world shows that it cannot be maintained. Paine says "it is strength in the beginning, weakness in the end"; and that it will die a natural death. And whenever it dies, many people must suffer as "Central New York" and those around him are suffering. I cannot have room to explain the intricate question of how such a system works, nor to show that the prosperity of the laborers was not caused by gold being "worth 280"; if it was, then, the condition complained of as giving an advantage to the bondholders was of great advantage to the laborers. But it was not, and prosperity will not be restored by a restoration of that monetary state of affairs.

Burke said, "But this paper may, and does increase, without any increase of trade; nay, often when trade greatly declines, for *it is not the measure of the trade of its nation*, but of the necessities *of its government*; and it is absurd and must be ruinous, that the same cause which naturally exhausts the wealth of a nation," etc. (Burke obtained a pension of $20,000 a year for four generations, as a bribe to him to recant and to oppose Paine.)

Those who understand the inevitable operations and results of a large increase of currency by paper money do not in the time of "inflation" make bargains for futurity; they buy for present use, and do not buy land, or anything else on long credit. My father, myself, and husband have acted on this principle, and escaped the ruin that abounded around us.

To S. Marshal I say: During forty years I have advocated in public and in private that system of society which would secure that production would be limited only by the *wants of the producers*, and not, as now, by what can be sold by those who hire producers—the "Social System" of Robert Owen, which is exemplified by the system of production and distribution of the Shaker and the Oneida communities, but is opposed by the regulations as to sexual intercourse of both communities. It is in this direction that labor should seek to help itself, with such help as good conduct would obtain from those who do not need the system.

Forty years ago, Robert Owen said to me, "The existing low rate of wages [in England] cannot be permanently raised. Machinery can be made that is not now made, because human labor is cheaper; but if wages rise, that machinery will be made." The facts of every year show that he was right.

Our civil war took a large proportion of men out of the labor market, and the war caused a great demand for the products of labor. A large proportion of the men did not come back to the labor market, for they were killed or maimed; and many workers, helped by the money saved by them during the war, became independent of hire; therefore, the number of laborers in 1865 was not in disproportion to the demand for them, and therefore, in place of every *one* dollar formerly paid for a piece of work, they obtained *two* dollars or more of the depreciated paper, and therefore they did not suffer from the depreciation of the paper money; they received, compared with other times, and with workers in other nations, good wages. But "good wages" prompted to the production of machinery which is worked at less cost, unfortunately, than human labor is. In every department of industry, the farm, the workshop, and the manufactory, machinery is superseding human labor, while laborers have become more numerous. Under "the Social System," machinery would be a blessing.

Irredeemable paper money enabled speculators to buy, for sale and renting, lands and houses, and so to raise prices of sales and rents to a scale that has been ruinous to those who agreed to pay them; other speculators made useless railways, and ruined those that invested in them. These speculators, directly and indirectly, employed laborers, but the results of their speculations tended to prevent a succession of them, and helps to prevent a return to a system of "inflation." After a trial of "contraction," reproducing the state of affairs that existed prior to the contraction, experiments with "re-inflation" in England did not restore the desired prosperity, and it was decided that the system must be curbed by a return to cash payment, on demand of note-holders.

That money is too abundant to *generally* obtain a *high* interest is seen in the fact that U. S. bonds, at 5 per cent. interest, have, I believe, always sold in the market for *more* than the gold price; those at 4½ per cent. have not ever been below the gold price, and even at 4 per cent. par in gold is given, and, evidently all that is offered of them would be taken at that low rate of interest but for the agitation about silver and irredeemable paper. I know that people of this place who keep large balances in city banks cannot obtain more than 5 per cent; the N. Y. *Tribune* Association borrowed $400,000 (for their new building) on long time, at 6 per cent., and their journal (semi-weekly, Feb. 8) states that money can be had "on call" at 4 per cent.

The money does not get distributed westward for higher rates of interest, probably because of the uncertainty that prevails as to what is to be the value of money, and consequently of the securities that may be obtained.

I cannot expect Mr. Bennett to allow me any more space in the T. S., therefore I shall not offer any more "nonsense."

MARGARET CHAPPELLSMITH.

The Financial Problem.

MR. EDITOR: I am very desirous just now, while the financial question is agitating the public mind, to advance a few thoughts to the readers of THE TRUTH SEEKER, if you have no objection. All the articles I have seen on the subject are lacking in the main principles which I think would give it a lasting and permanent basis of success. Now, it seems to me that in order to have a permanent basis for a monetary circulation, whether it is gold, silver, or paper, to make it healthy and useful, it must be based on the Government, managed and controlled by it; and all banks and bank speculations in money must be annulled and destroyed, before we can have a healthy and prosperous trade and business.

Let the Government make it unconstitutional for any person to speculate in money in any way whatever. And it should be only a circulating medium of exchange for produce; and the Government of the United States should be the head banker, and should authorize the establishing of State banks in each State, and those banks should establish a bank in each city for the purpose and convenience of doing business. Money should never be allowed to be put out on usury, nor yet speculated in by any one, and if any should do so, let it be a constitutional offense, and be punished accordingly. And it should always be in demand sufficient as a medium of exchange for all business purposes. And if our Government was good for anything, it would see that this was carried out, so that all were protected alike, and all its citizens well educated, free from superstition and falsehood; not as it is now, a kennel of rascals, swindlers, and cheats. But before any reform can take place that is likely to benefit the whole people, they must be educated in freedom from all superstition, so they can think rationally on matters pertaining to their welfare and happiness.

All the railroads in this country ought to be owned by the Government, or each State in the Union should own the roads that run through them, and have managers in each State to keep them in good running order for the benefit of such State, and not, as now, for the benefit of grasping, selfish, and avaricious speculators to traffic in and live off of workingmen. I will give you my candid opinion on this matter. You will never be relieved from slavery and serfdom till you are enlightened enough to combine together as one man, and vote for the most intelligent men in your own ranks, and send them to Washington to legislate for you. You must know that you are a *majority*, and have the ballot in your hands; if you will but combine you can send whom you please to legislate for you. You must pay no attention to the wire-pulling caucuses; you know what they are, and who they are, and whenever you act wisely on this subject the tyrant's doom is sealed and your *liberty* and freedom is at hand. I am, with all due respect, your well-wisher, J. PETTY.

La Crosse, Wis.

Letters from Friends.

MILL BROOK, CT., FEB. 27, 1878.

D. M. BENNETT, *Dear Sir:* In a late number (No. 9) of *Payne's Age of Reason*, is a column article, copied from the *Winsted Press*, and not only without giving credit, but, purporting to have been written for the former paper, commencing with the usual salutation: "Editor, *Age of Reason.*" It is headed, "Hell in a Hamlet." Now, I know the writer of that article, who is a regular correspondent of the *Winsted Press*, and I know he never sent it to the *Age of Reason* for publication, much less as having been written expressly for that paper.

In the same number of the *Age* is another little item which the *Press* clipped from an exchange, respecting a man that was cured of the opium habit by attending Moody and Sankey's meetings. This, with the comments of the *Press*, is copied by the *Age*, leaving it to be inferred that the comments are its own. Now, Mr. Editor, I am not a newspaper man, and don't know but this is all right and honorable among editors, but it seems a very easy way to make up a paper, and Mr. Payne boasts of his knack of taking it easy. A friend at my elbow, who always reads my papers, suggests to me, and with some little show of reason, that the Liberal papers published at 141 Eighth St., may be leagued together, and playing into each other's hands, like lawyers, who abuse each other in the court-room, but are the best of friends outside.

How does Mr. Payne get the *Press* unless he has access to your exchanges?—they do not exchange. How does he get the names of your subscribers, if he has not free access to your office? Please rise and explain, friend B.

Yours truly, H. W. PINNEY.

HARTFORD, CONN., March 3, 1878.

D. M. BENNETT, *Dear Sir:* "After prayers" on each holy Sabbath it is my custom to read the blessed Bible, or "New Testament" according to St. Bennett, issued the day before. I have just enjoyed my "communion" with THE TRUTH SEEKER, and feel like returning thanks for my divine privileges. Please accept 'em. But I am sorry that that miserable scoundrel, madman, or eccentric nondescript, Seth Payne, manages to occupy so much of your attention. True, I don't well see how you can avoid some sort of reply to the more ingenious of his libelous falsehoods; for it is evident that some of your backwoods readers are half inclined to believe them; yet it strikes me that, were I in your place, I would pillory the rascal in one of his villainies, post at masthead the facts, under the motto *Falsus in uno, falsus in omnibus* (liberally, "Thus he lies, forever and ever"), and let the statement stand there for, say, six months—only that. It isn't of the slightest use for this fellow Payne to talk against you to us who have known you for years, and watched you struggling earnestly—and, in my judgment, against obstacles which no other man could have surmounted—to give us Liberals and Freethinkers an "organ," or, what is better, a means of intercommunication all over the land. But no matter for this now. You don't want compliments or gratitude, having had enough of these of late, exclusive even of the indirect compliments which Payne has rendered you in attempting to filch from you your good name.

Let me help you to an "item" regarding Payne, which, if correct, is all you will need to set him in his true light before all intelligent readers. I cannot vouch for the truthfulness of the statement, but you can determine that, *pro* or *con*, for yourself. I have not seen a copy of Payne's *Age of Reason*, but I am informed, by a friend who is not apt to blunder, that, some time within the last month (February), Payne published, as an original communication to his paper, an article which originally appeared in the *Winsted Press* (a very able and spicy paper published in the borough of Winsted, Litchfield county, in this State) on the 31st of January last, under the caption, "Hell in a Hamlet." I did not think to inquire if Payne preserved the caption, but I presume he did. I send you, by same mail with this, my copy of the *Press* of that date (Jan. 31st), containing the article in question. By examining Payne's paper issued since that date (for of course the scamp hands you copies), you can readily determine whether he has played the literary thief in this instance. If he has, "that's enough," isn't it? He not only copies an article without crediting the journal from which it is taken, and so writes "no gentleman" on his brow, but also, practically, steals it, by his method of appropriation, and thus brands "thief" on his forehead, too. "By these signs" let all men know him hereafter. Please let us know what the facts are. LEX.

REMARKS.—The issue of *Payne's Age of Reason* in which appears the article from the *Winsted Press* alluded to in the two foregoing letters is No. 9, dated Feb. 16, and the article is in the second column of the third page. With the exception of a single paragraph, the article is transferred bodily, caption, signature, and all; and the word *Connecticut* is added to fix the locality, and "*Editor Age of Reason*" is placed at the beginning to convey the false impression that it was written for the latter paper. It would, of course, have been far more honorable to have given credit to the *Press* for the article—which, by the way, is a very good one—instead of filching it and claiming its paternity. It is to be feared that this borrowing without giving credit is a constitutional tendency with the *Age of Reason*. We noticed that on several occasions in its earlier issues, before it got to thinking our editorials were so "thin," it took several of our articles, wholly or in part, without giving the slightest credit. In our opinion, it is more honorable to write "thin" editorials than to thicken them with the stolen thoughts of others. Whatever is worth copying is worth giving due credit for. We have on file in our office No. 31 of the *Winsted Press* and No. 9 of the *Age of Reason*, containing the same article. If any friends wish to compare the two they can be accommodated.—[ED. T. S.]

BUCHANAN, MICH., March 2, 1878.

D. M. BENNETT, *Dear Sir:* We have organized a local Independent Liberal Society here. We hold meetings every two weeks, on Sunday. The following persons are the officers of the society: President, Geo. W. Reese; Vice-President, L. W. Spaulding; Secretary, J. E. Coveney; Treasurer, Mrs. M. E. Reese; and Trustees, L. W. Spaulding, Joseph Coveney, and Ezekiel Spaulding. We propose to make a judicious distribution of the tracts we have ordered, and to do all that we can to advance the cause of Freethought and Liberalism. GEORGE W. REESE.

SCRANTON, PA., March 4.

D. M. BENNETT: It is much to be regretted that the proprietor of the Opera House in this city refused the use of his building for the Ingersoll lecture, simply because he did "not think Mr. Ingersoll preached the right doctrine." But such was the case. When he lets his house for such immoral plays as the "Pink Dominos," and other low ballet-dancing shows, we wonder whether he ever thinks what an injury is being done to the public morals! But we were not deprived of hearing Mr. Ingersoll, after all. The management arranged a special train to convey all who wanted to hear him to Wilkesbarre, and there were about two hundred who availed themselves of the opportunity. And I must say that I think he can double discount any speaker or preacher I ever heard.

Respectfully yours, A. H. HARTLEY.

SYRACUSE, N. Y., March 3, 1878.

FRIEND D. M. BENNETT: Inclosed please find $2.00. The times are so hard that a man with a family to care for finds it hard to spare money at all times. I will send the balance for the year's subscription in a few weeks. I received one of Payne's *Age of Reason's* the 1st of March. I don't know where he got my address, unless he stole it from your list. I don't want the paper, as THE TRUTH SEEKER is good enough for me. I did intend to take the *Age of Reason* as soon as I could afford to; but, under the circumstances, I don't want it. I think it advisable for you to keep your list of subscribers out of his way. Friendly enemies are bad ones to deal with, as one dislikes to quarrel with a friend. Yours with respect, H. FOOTE.

MILWAUKEE, WIS., Feb. 24, 1878.

D. M. BENNETT, *Dear Sir:* I learn with much regret, and no surprise, that you are not worth two hundred thousand dollars! I wish you were. And if you had made it by the sale of your cheap Liberal literature, the world would be the better for it, and not one in a thousand of your patrons would doubt that he had received the worth of his money.

Please place the amount of postal order inclosed ($10) to my credit for works hereafter to be ordered. The tidal wave of hard times has reached our city, and I find more men who can spare seventy-five cents than those who are willing to part with three dollars at a time. For the convenience of such I like to have always a small credit on your books. A like arrangement might be useful in other places. I am desirous to retain for you all your present patrons here, and to add to their number, and shall try hard to do so, "if it takes all summer."

Yours, as ever, ALMOND OWEN.

MARION, MASS., March 1, 1878.

D. M. BENNETT, *Dear Sir:* I am glad that you give the labor question so much room, for it needs it, and will need it more now that *The Radical Review* is gone. I am not surprised that Payne, Peterson, and some others are jealous of you, and try to kill THE TRUTH SEEKER, for it far excels all other Liberal papers that I have ever seen, not alone in *quantity*, but also in *quality*. But they may as well try to drain the Mississippi as to kill THE TRUTH SEEKER. A little opposition will do no harm, but, rather, good. You have the best of Cyrus Romulus so far, and, of course, will come out ahead. Harry Hoover expressed my opinion of him, in No. 8 of THE TRUTH SEEKER, in very good shape. I will not take up your time with a long letter, for I know that you have a better use for it; so will bid you good-by. Yours truly, C. M. HAMMOND.

DEADWOOD, D. T., Feb. 24, 1878.

DEAR TRUTH SEEKER: I don't believe you are worth two hundred thousand dollars; but I really wish you were worth ten times that amount, for I don't know of a man that makes more effective use of his means.

Respectfully, H. M. EASTMAN.

LAINGSBURGH, MICH., Feb. 20, 1878.

MR. BENNETT, *Dear Sir:* Please find inclosed $2.00, the amount due for THE TRUTH SEEKER. Your paper is rightly named. I could not think of doing without it—wish it came twice a week. I have received two circulars from Seth Wilbur Payne, asking me to subscribe for his *Age of Reason*. He is altogether too much of a Comstock advocate for me, so I shall decline. How despicable, how much beneath a man, to try to injure you, when you have been, and still are, toiling to elevate humanity! I did get him three trial subscribers on receipt of the first circular, before I knew the sentiments of the brainless puppy. With many wishes for your welfare and prosperity, I am,

Respectfully, MRS. N. P. MCCLINTOCK.

COSHOCTON, O., Feb. 16, 1878.

D. M. BENNETT, *Dear Sir:* When Rev. G. H. Humphrey accuses Bob Ingersoll of inconsistency, as a "free" thinker and advocate of "free" thought, in charging a fee to hear his Freethought lectures, he unwittingly acknowledges that he is himself opposed to liberality; free thought, or even a "free gospel," because he places the barrier of an admission fee between every man in the universe and the sound of his voice when he preaches the gospel, so called. And, more than that, he works for hire on the "holy" Sabbath day when he teaches the common herd that *they* must *not* labor for gain on that particular day. Just cut off brother Humphrey's Sunday salary, and his great zeal in the salvation of other people's souls would become an indefinite quantity, and he would be apt to say to those who refused him a fat salary that their souls might "go to hell," and he would go to hoeing corn or doing something else to earn an honest living; so fifty thousand others of his trade would do under the same circumstances. He even placed the barrier of fifty cents between my reading his book, "Hell and Damnation," and my soul's salvation.

W. S. W.

CLEVELAND, OHIO, March 2, 1878.

D. M. BENNETT, *Dear Sir:* I have been an attentive reader of your paper for some time past, and have often felt like shaking the hand of a worthy brother like yourself—one who is so earnestly engaged in showing up the follies, errors, and superstitions of past ages, and mainly, the inconsistencies of the present so-called Christian religion. The manliness of the positions in your debates are to your credit; and were it in my power, you should be rewarded for your indefatigable efforts to place man on a higher and a nobler plane, by showing up his errors, and teaching him to accept truth, and to reason out for himself what tends most to his happiness in this world, for not till we do our own thinking shall we be rid of creeds, dogmas, and superstitions, accompanied by bishops and priests; and to this end, you are doing a splendid work; offering your readers the thoughts of such choice heads as Spencer, Huxley, Darwin, Tyndall, Draper, Haeckel, Lewes, and others, which are indeed valuable. The clear, practical thoughts of Mrs. Elmina D. Slenker are always appreciated. Such lectures as Col. Ingersoll's should also find a place in your paper.

Now, friend Bennett, this letter does not contain dollars; but for myself, I feel that labors such as yours should at least be appreciated, and I know your little sheet is doing a vast amount of good. Being convinced of your honesty, and knowing your views, as I tread my humble path in life, you may consider me a defender of them; and should the dollars flow in upon me, I may have a few left for your cause. With sincerity I remain, JOHN JASTER, JR.

WOLCOTT, N. Y., March 3, 1878.

D. M. BENNETT, *Dear Sir:* As I see my subscription for THE TRUTH SEEKER has expired, inclosed you will find the amount for renewal for the ensuing year. Press on, friend Bennett! You are doing more for the cause of Liberalism than all the other Liberal editors combined. I had intended to take the *Age of Reason*, but when I saw what I knew to be the false and slanderous charges against you, I at once concluded that its editor was either a fool or a knave. Hoping you may live long to enjoy the blessing your valor has brought, I remain,

Fraternally yours, J. M. COSAD.

NAPLES, N. Y., March 3, 1878.

D. M. BENNETT, *Dear Sir:* I am heartily glad to hear that the "Bennett-Teed Discussion" is brought to a close. His baloon ascensions make me dizzy. I have read of men whose great misfortune was being born a hundred years before their time, but his misfortune is in being born millions of years too late. He could have rendered immense service to "old Splitfoot" and "Jah" could he have been in at the creation and helped them to manipulate the ether and bring something out of nothing. He is too ethereal for me. I find myself unable to follow the high-down-low-up-ring-tail-puppy-diddle-boodle-thread of his argument. Good-by Mr. Cyrus Romulus Redeemer Teed.

Truly yours, JOHN PECK.

SNOWVILLE, VA., MARCH 1, 1878.

FRIENDS OF THE TRUTH SEEKER: Do you want to do a good deed for Bro. Bennett, a better one for the cause, and one best of all for yourself? If so, go at once, secure a subscriber for THE TRUTH SEEKER, add two dollars of your own and get, as a reward, "The World's Sages, Thinkers, and Reformers." A chance to get a book like this is not one to be slighted. It is a book you will want on your table whenever you read and write. The biography of one thousand and thirty-seven of the thinkers of this world is a valuable treasure. We all have a natural desire to know the private life of a great and good man or woman. We read their articles in the papers and hear of their noble deeds, and long to know a thousand little things about them; well, here they are, and all written out in an entertaining manner, too. As highly as I value every volume of my Truth Seeker Library, I must say, of them all, this is the book I would be least willing to part with. It seems to make me personally acquainted with so many of our dead champions and living co-workers for the cause of mental freedom. *I love the book.* and I want every Infidel to have it as a companion and household friend. ELMINA DRAKE SLENKER.

MANKATO, MINN., FEB. 28, '78.

D. M. BENNETT, *Dear Sir:* I have watched your rise and progress from the first, and glory in your late triumph over the Inquisition sought to be established in this country. You will remember us when we exchanged our *Kingdom of Heaven* for THE TRUTH SEEKER. I came here to this State, now over a year ago, to work as State Lecturer for the State Association of Spiritualists, but neither Spiritualism nor this State is wide enough for me, so I am on my way to labor in Iowa, Missouri, and Kansas. Please notify Liberalists, through THE TRUTH SEEKER. Give them my address, Farmington, Dacota Co., Minn., and send specimens to Winnebago City, Minn., care of Stephen D. Hatcher, and we will send you all the subscribers we can.

Yours truly, THOS. COOK.

VICTORIA, VANCOUVER'S ISLAND, B. C., Feb. 15, 1878.

DEAR BRO. BENNETT: Enclosed I send you the small sum of eleven dollars which has been handed to me by a few friends here for the purpose of your defense against that miscreant, Comstock, or to be applied to any other purpose you think proper. I also enclose my subscription of three dollars for THE TRUTH SEEKER. Go on, Bro. Bennett, and may the good angels comfort you.

Yours truly, JAMES FELL.

P. S. I enclose you a letter that I received yesterday from one of the directors of our Public Hospital, where I visit nearly every Sunday; and for leaving a few numbers of THE TRUTH SEEKER with one of the patients have aroused their pious ire, as you see by the contents of the enclosed. Poor deluded Christians; are they not to be pitied?

CLAY, N. Y., Feb. 20, 1878.

D. M. BENNETT: I find it is more than we can bear to part with our old friend, THE TRUTH SEEKER. At one time I concluded I could not continue it at its present price, and continue our other reading matter, but as each week brings your valuable paper well freighted with interesting matter, I have concluded to send small installments from time to time as circumstances will permit. Inclosed you will find one dollar to be placed to my credit, and before that is exhausted I will remit again. I have just read your last letter to Cyrus Romulus R. Teed in the discussion, and my convictions are that he had better "throw up the sponge" and own up, that he is handsomely whipped. I think Teed is in a transition state, passing from orthodoxy to the Infidel ranks. Soon as he outgrows his early teachings and gets his mental freedom, he too will, in my opinion establish and publish an Infidel paper. "I am not a prophet nor the son of a prophet," but bear in mind, friend Bennett, I am good at guessing. "The world does move," and THE TRUTH SEEKER is one of the great levers that has given it an impetus (the mental world).

With my hearty wishes for your success in fighting the battles for mental freedom. I bid you a happy good night.

Thine for truth, ORRIS BARNES.

KALAMAZOO. MICH., March 1, 1878.

FRIEND BENNETT: Enclosed find money order for $3, for the renewal of my subscription to the best of papers, THE TRUTH SEEKER. I like the enlargement, and I like its internal growth since the New Year. It is full of interest, and worth the money it costs. I, too, did not like the uncalled-for attempts of the *Age of Reason* to injure you financially. I have read several copies of said paper, but I prefer the peerless and outspoken TRUTH SEEKER. There is much at the present time to cheer and give hope. Your

arrest by Comstock, Rev. Beecher's and other divines' punching a hole in the bottom of hell and letting out the brimstone, and many other questions of a local and public nature, are causing agitation of thought upon the subject of life and the hereafter. LEVI WOOD.

CONCORD, ILL., Feb. 13th, 1878.

MR. EDITOR: I am a truth seeker, and a great lover of the truth, but I do not find truth in all that Eugene Macdonald says in your issue of Jan. 5, 1878, on "The Labor Question." His first proposition seems absurd to me, and would to every other thinking man in the land if he would lay aside his prejudice. He says, "the prosperity of the nation lies in the prosperity of the individual." Now, let us see. Suppose I illustrate a little: There was once a President of the United States; his name was U. S. Grant. There never was another so prosperous an individual known in the history of our benighted country as he, and what was the effect upon the nation? That it is anything but prosperity is plainly to be seen. If Macdonald would reverse the proposition and say the prosperity of the people depended upon the honest administration of the Government, then he would have hit the nail squarely on the head. Again, he says: "A country in which every person has a moderate competency would never suffer from hard times." Great God! What does he call a moderate competency? Does he suppose that this people can pay a debt of $48 per capita with a competency of about $12 per capita and prosper? Is there an idiot in all the land who would not say we must suffer from hard times when we are in debt four times as much as we have got to pay with? How is an individual to prosper under these circumstances.

He further says: "That there is an overproduction of people in this country." I do not think Mr. Macdonald means that this country will not hold them all, but that there are too many people for the amount of money in circulation. If he does not mean that, he certainly is very ignorant of this vast domain in which we live. You hear overproduction preached on every hand. Overproduction of what? Money? No! What then? People, cattle, hogs, corn, machinery, and everything under the sun. The same people who tell us this also tell us we must economize, which would of course make the surplus greater. A gentleman of my acquaintance who keeps a little variety store said to me not long since that "the trouble in this country is, that we are too extravagant; that we ought to economize."

"All right sir," said I. "We will economize; we will not buy any of your goods for six months, and see how you like economy."

"Well," said he, "I have a little piece of land; I will go to producing."

"All right, sir. So, economy ruins your business on one hand and overproduction on the other, then how do you better your condition."

Oh! Ignorance where is thy bliss?

Mr. Macdonald further states that education is the only remedy for the hard times, the only doctor that can make us well. I will agree with the gentleman on the last propositions, but I do not propose to stop in this hour of great need to place the whole American voting population in college. Let us try to educate the people in the way they should go by having them read THE TRUTH SEEKER (barring such articles as Mr. Macdonald's) and *Pomeroy's Democrat*, and also Pomeroy's "American Finance." If the people do not heed the great truths set forth by these great newspapers, then they may die in ignorance, unless the God of nature, through some other medium, should open their prejudiced eyes. ROBERT H. CRAIG.

CLEARFIELD, PA., Feb. 13, 1878.

FRIEND BENNETT: I confess I felt a little "dubersome" about the propriety of enlarging THE TRUTH SEEKER, but after a two-months trial I am so well pleased with it that I heartily approve of your action. I enclose a contribution which I trust you may be able to find room for.

Tell friend Macdonald to put on the gaffs and lay the feathers of some of the numerous game birds that feel inclined to crow over him. Go in Mac! Brother Bennett, I heartily approve of the position you take on the labor and financial question. I have frequently been tempted to write on the subject myself, especially when I see people who have the credit of having brains writing in defense of the sacred rights of bondholders, land pirates, and public thives generally—helping the very class which is abundantly able to protect and help itself. I am in favor of *more money*, gold, silver, and *greenbacks*. More work, more pay, more and better food and clothing. More education, amusement, culture, liberty, health, and happiness.

Yours truly, HARRY HOOVER.

The Law of Liberty.

EXTRACT FROM A SUNDAY MORNING DISCOURSE BY THE REV. O. B. FROTHINGHAM, MARCH 3, 1878.

There is a society in this city organized for the suppression of vice. The spirit and purpose of this society, I take to be honestly and simply this—to suppress vice, to keep down the elements that are perpetually demoralizing and rooting out the best seeds of human nature. With the methods by which this society seeks to achieve the results, I have no sympathy whatever. Indeed, I protest with all my heart against some of the methods which they conspicuously employ, acting the spy, creeping into houses under false pretenses, lying, betraying men to their harm, speaking as though they meant well when they mean ill.

Was truth ever furthered by falsehood? Was deception ever a minister to virtue? Shall we set Beelzebub to cast out Beelzebub? Not so! If the higher powers are to subdue the lower, it must be by open and honorable warfare. It is of their essence that they are dignified, elevated and pure, taking every advantage which nobleness gives, scorning all advantage which only baseness allows.

Again, I protest with all my might against the inquisition into the mail service of the United States. If there is one thing upon which a free people must plant themselves firmly, never to be moved, it is this principle that there must be no tampering with the mails, and that whatever is deposited in the mail must go to its destination. Let the harm be checked on the spot where it falls. If injury is done, let it be repaired where it is done; not on the way, not after it has started. Meet it where it occurs.

Again, what honorable, high-minded soul does not blush with indignation when he sees the confusion that is made by people who insist upon it that liberty of thought, freedom of speculation, freedom of speech, involves license of conduct, and when war is openly made upon free-thinking on the ground that in that very movement, and by that very process, war is made against licentious doing. The two things are not only different, but absolutely and forever hostile, the one to the other, and when the society adopts such methods as it commonly does, methods of confusion, then it is difficult even to make allowance for the spirit with which the association works, and not doubt the heart of that society.

I imply to arrest whatever endeavors are made to corrupt youth, to mislead the young and inexperienced, to sow the seeds of demoralization in the soul, where virtue must grow if society is to flourish, is not the question. It is whether there be, or be not, a hierarchy in moral qualities; whether some men are not superior to others; whether there are not ranks in character, and whether there is not such a thing as higher and lower. Are we to put Jesus and Judas on the same plane? Are we to classify together under one definition those who destroy and those who build up—those who civilize and those who would ruin the world? No. I appeal here to the common sense of the the world itself; I hear human nature through all its voices protesting against this confusion of ideas.

A Correction by Mr. Frothingham.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* The reporter of my free and easy talk about the Apocryphal Gospels apparently misunderstood some of my statements, and my critic at Washington might easily have been severe on such blunders as he detects. My "lecture" was popular and unstudied, but it was intended to be accurate, and I could not have said that *no* apocryphal gospels were in existence beyond the year 325; that they were *all* written in Greek, or that "they never had any respect among the dignitaries of the Church." The mistake came of trying to say too much in too short a time, and thus confusing points. Yours truly, O. B. FROTHINGHAM.

50 *W. 36th street*, March 1, 1878.

Prison Reform.

Nothing to-day demands more attention and a more thorough overhauling than the prison system of this country. The recent revelations concerning the New Jersey State Prison reveal a state of affairs that few could have been induced to believe could have existed. Prisoners have not only been whipped and put in cold, dark, damp cells, and in some instances, in violation of law, confined there a whole year, but they have been hung up by the thumbs, put on stretchers, and at least one has been killed. A portion of the testimony before the legislative committee is reported in the N. Y. *Sun* as follows:

"Dr. W. W. Phillips, the prison physician, testified to having seen men gagged and stretched up; also to having seen convicts with the placard 'Thief' on their backs. Never watched to see how men in the stretcher endured it. Had been called by keepers Wilson, Howell, and Robinson to examine prisoners, to see whether they had been punished too much. Was summoned on the morning that Snook died. Found him lying dead on the floor of a dark cell. Inquired of Perry, the marshal, who said that he had been strung up, and seemed to be suffering severely; that he was taken down and died. Did not know that he died while in the stretcher until Perry testified to it on the stand. Said to County Physician Mackenzie, after he came, that there was a peculiarity about Snook's death, as he had been undergoing punishment. Did not say what kind of punishment. Would have told the County Physician had he known that Snook died in the stretcher. Snook was suffering from chronic menengitis, and was liable to sudden death, and the punishment may have hastened it. The stretcher is a severe punishment. Did not hear that Snook was sick on the night before or that he had asked for a physician.

"Witness testified to using alcohol as a test for men who were shamming. Only used it twice. One turned out to be insane. One time it exposed the imposition. Never knew the burning with alcohol to be used anywhere else, and never used it in his practice elsewhere. Never knew any cruelty to be inflicted in the prison. Witness denied describing the stretcher, boot-heel gag or paddle to Dr. Corson. Had known men under Mr. Wilson to be kept three or four weeks chained down to the floor of a cell, and not allowed to get up. The punishment under other keepers was the same as it is now. Short and severe punishment is more humane than long confinement in the dungeon. Have known refractory prisoners to refuse to work, and to avoid doing so almost cut off their fingers.

"Robert H. Howell, a former keeper, testified that the punishments used by him were the same as those now used except the gag. Always kept a man on his feet when in the stretcher. Visited the Albany (N. Y.) Penitentiary. There they fasten the prisoners to the floor and stretch them up. Was a delegate to the International Prison Congress in London. Think that short and severe punishment is the best.

"Frank H. Sayler, an ex-inspector, testified that the stretcher was used under Mr. Wilson, and that men had been kept in it for over two hours. Once a man was kept in the dungeon chained down for over a year. It was the darkest dungeon in the prison."

Is there no way to imprison and care for dangerous men without subjecting them to the mercies of those liable to be worse than themselves? It is true the commissioners make their regular visiting rounds, but what good does it do? The officers feed, flatter, and pet them; show them just what they choose and make them believe that paradise is not much of a place for happiness compared with the particular prison under their charge. If prisoners are asked how they are treated, they know it is about as much as their life is worth to complain. Every complaint is stoutly denied by the officers, and the prisoners' testimony is taken as only the word of criminals as against that of honest men, and, when the commissioners are gone the prisoners are punished for having made complaint.

Now, that the New Jersey legislature has gone into this matter it is to be hoped it will make thorough work. Let there be no whitewashing. If the general courts of other states will follow the example of that of New Jersey it will be well for a helpless class. MOSES HULL.

More of my Thoughts.

BROTHER BENNETT: You seem to be undergoing some very sharp criticisms. Dr. Carl H. Horsch quite overreached decency in his "Open Letter No. 2." It is painful to see such a spirit of bitterness manifested among those claiming to be Liberalists. We hope for better things in the future. One writer in speaking of Madam Restell's arrest says: "Thanks to the energy and tact of Anthony Comstock, this creature was dragged from her palatial home and lodged like a felon in a cell of our city prison. Among all her former companions not one dared to come forward to go upon her bail bond." The same writer gives a glowing description of her home and furniture and great wealth obtained by her "shameful trade." What class of citizens have patronized this woman for nearly forty years? How has she accumulated such a vast amount of wealth; surely it has not been accomplished by the patronage of the poor. The rich, the upper-ten, of society must have been her employers. And why are they afraid to stand by her now in her time of trial? Has she not stood by them in their time of trial, and done for them all they required of her to do to cover their shame? has she forced her services upon any one? is it a greater crime for her to practice abortion than for doctors to practice it? It is a business that is and always has been practiced to a great extent, and always will be until people learn a more legitimate and natural way of sexual association without procreation than is now generally understood. This sexual matter seems at present to be controlled by Comstock. He will not permit anything to pass through the mails giving wholesome instructions how to prevent the necessity of abortion, and has now turned his attention to abortionists, although at one time he claimed to be in a situation to require their skill. Perhaps "Madam Restell" relieved him of his burden; if so, it must have required great skill; and I do think it is mean to turn upon the old lady so ungratefully if he has received relief at her hands. Perhaps Anthony would like to drive all the world to become Shakers. Now, seriously, does any thinking person believe Madam Restell's arrest was executed for any other purpose than to obtain a portion of her wealth. ZUBA.

Will Religious Teachers Awake to the Danger of the Crisis?

The following unhappy remarks we take from a late article in the *N. Y. Sun*:

The threatening form which Infidelity has lately put on, and its rapid progress among educated minds demand counteracting efforts from the friends of religion which they do not seem to be making. With the exception of the Rev. Joseph Cook, none of our divines even attempt to meet in a popular way the objections of modern science to hitherto accepted dogmas of faith. The bold challenge of Dr. Tyndall to submit the efficacy of prayer to the best of actual experience was not taken up as it would have been by a prophet of old, but was avoided in a manner indicating a lack of confidence in a favorable result. Recent critical researches tending to discredit the authenticity and inspiration of the Scriptures call forth only a repetition of time-worn arguments; the belief in miracles receives a feeble and half-hearted support, and the eternal punishment of the wicked is formally denied by numerous ministers of what were once orthodox sects. Added to these symptoms of weakness, a decline is everywhere to be noticed of that interest in the spread of religion which prevailed thirty or forty years ago. The revivals which have invariably followed our former great business reverses have been wanting during the whole of the present long-continued season of financial distress—the meetings of Moody and Sanky forming no real exception to the general state of religious indifference. Preachers and religious journals constantly complain that the churches are not gaining in numbers and influence at home, and that the missionary work abroad languishes. We have entered, in fact, upon a period of deadness in religion; and it prevails most among the most educated kind of people.

As we said at first, the advocates of religion are either not awake to the importance of the crisis or else feel themselves unable to meet it. We do not refer to the old and familiar form of Infidelity of which Mr. Ingersoll is now the most conspicuous disciple; but to the more radical and destructive philosophy of modern science. Animated by its spirit, skeptics are now demanding evidence of the existence of a personal God, of a life after death, in the inspiration of the Scriptures, of an overruling Providence, of the efficacy of prayer, and of the reality of all that immense fabric of religious doctrine which has been building up for the past eighteen hundred years; and they will not rest content with mere denunciation of their unbelief, nor with arguments based upon unconceded and undemonstrated assumptions. Ever since the revival of learning, in fact, the Church, or, at least, one or the other branch of it, has been yielding as untenable one dogma after another. The process has now reached a point where its very citadel is threatened, and yet its appointed guides do not seem to be aware of the peril which is at hand, and make no efforts to avert it. Thousands of honest and educated minds are already shaken from the ancient moorings of faith and peace. It is not enough to say that the Church, being divine, will stand against every assault, for that ultimate security will not avail for the myriads of souls that are now in danger. Something must be done soon or the mischief may become serious indeed. Will the clergy and the teachers of religion awake to the incomparable duty of the hour?

Letter from Mr. Butts.

NEW YORK, Feb. 24, 1878.

DEAR MR. BENNETT: I am sorry that an undue excess of frankness on your part impelled you to publish the jealous fault-findings and mad maunderings of mean souls who look with green eyes upon your herculean labors in the cause of Liberalism. I believe not one of them all deserves your magnanimity less than the Dover doctor, Carl H. Horsch. For his sake and the sake of his favorite, whose superior virtue needs to be vouched for so constantly, and aired in the highways and hawked in the market places, and, seriously, for the sake of a cause which these men, in a narrow and self-seeking way, are believed to be still serving, you should have omitted the M.D.'s "Open Letter, No. 2," which you published on page 120 of the current volume. Having done so, however, you cannot refuse me a chance to defend myself against the petty and malicious insinuations of his first two questions.

"Did you act in accordance with the advice of Asa K. Butts regarding the introduction and circulation of THE TRUTH SEEKER?"

I wish you could have truthfully replied in the affirmative. You remember you asked my advice about coming to New York, and I advised you not to come. The event is not so creditable to my judgment as my pride might have desired. But what was the motive of our little M.D. in asking this first question? Because he knew that I had been, in its most prosperous days, the largest stockholder and the business manager of *The Index* and he hoped by his next question to insinuate that you had obtained the mail list of *The Index* surreptitiously through me.

Perhaps it is a good thing for the Dover doctor and his prince of purity that he opened upon me at this juncture. We will see. Perhaps it is a good thing for the cause of Radicalism that a certain shining bubble should be pricked here and now. Whether it is or not, the responsibility rests entirely with the Dover doctor and the "pure" party who inspired him. And here let me say that I ignore these people when I can. I have never attacked them. My defense when attacked by them has been too meagre for my own good. Out of sheer disgust, I will leave such termigants to themselves when I can. I will leave to time the rectification of certain mistakes into which those who should be my friends have fallen.

You say you presume "some of the names on a list of six thousand, given you by a friend, were *Index* subscribers." Very likely. A man could hardly pick up six thousand names of Liberals in this country without getting a few *Index* subscribers among them. I will tell Dr. Horsch who gave you the list of six thousand names and where it was obtained. And after I have confessed my sins I will ask Dr. H. to listen to a very true little story about the first eminent "purist" who used an unauthorized name, and beside it the use of McKesson & Robbins' name by you shows whiter than snow. To every statement I make I will show all the proof Dr. H. will care to see. Let him give the gentlest intimation that he would like to see the documents and they shall be forthcoming.

First. I gave you the list of six thousand names, and some one thousand or one thousand two hundred of them were in the *Index* mail list in 1871, when I came to the aid of the sinking *Index*. But for my exertions *The Index* would never have seen the end of its second year. The society which had previously supported its editor had become disorganized, so much so that it could not support him. The two business men who had supported *The Index* had become weary. Its editor didn't know what was to become of himself and family. He professed himself under the deepest obligation to me for coming to the rescue.

At first I gave money, and more of it than the Dover doctor ever did. Then I gave the time and talents of a successful business man. Yes, time, and plenty of it, to the serious neglect of my own business. Business hours and evenings, and all day Sunday, in season and out of season, all through my usual summer vacation, I labored unceasingly to increase the "mail list of *The Index*" and its stock list, too. But for my encouragement the latter affair would never have been started. I and my employees secured about one-half of the $100,000 pledges, and the rest came because of our success. I employed several men to assist me. Wherever we went we inquired out the Radicals and Liberals. We went to places where no *Index* or other Liberal paper had ever been seen. There we asked of booksellers and newsdealers if there were any men in town who didn't go to church and read church papers and who did read Paine and Voltaire.

When we found such men, we ransacked their memories for names of similar men far and near. All these names we put on my books first, and thence on *The Index* mail list. I paid for scores, and I think hundreds of three months, subscribers out of my own funds, and the parties, some of them, never themselves gave a cent to *The Index* fund. I gave some time and hundreds in money to Mr. Towne of *The Examiner* and Mr. Morse of *The Radical*. From them I obtained many names. I searched files of all the Liberal papers for names. I was paying $100 per year for a seat in an Independent church in New York. I asked its secretary for a list of its members. Of course I got it. Each one of these became the centre of others, and so *The Index* mail list grew to about five times what it was when I found it on its last legs. The stock list pledged nearly $10,000 per year. This list was published openly, and so was the name of any man who sent a dime to *The Index*. These names so procured and so used, to whom did they belong? When the senior partner of a firm finds a small mare's nest in his suspicious soul, and out of pure cussedness kicks over the house they have built together, was it ever claimed that the junior partner should go out of business—should never communicate with the customers of the firm? Four thousand of its highest number of names it would never have seen but for me. But the thousand which it had at the start I should have found without it in some of the ways above mentioned, for I was in earnest when I went into Radical propagandism. I didn't go into it because I was too quarrelsome and impractical to get a living elsewhere. I immediately went to publishing books and pamphlets. No man in this country has done more of that in so short a time, unless you, Mr. Editor, may be an exception. In twelve months I published about a dozen bound books, and five or six dozen tracts and pamphlets. I advertised widely in all sorts of papers, and so my list grew to six thousand or so, and then I offered it to you. I was careful to tell you that I obtained it from various sources. I remember you asked me if it was *The Index* list, and I told you, "No! it is my list." I foresaw this very sharp-nosed ferret, the M. D., in the distance, so you are blameless, at any rate.

Another word as to the list, for it may be said that while I obtained the names or part of them, I was in the employ of the organization which I had created. So I was nominally—and further, that I was paid for obtaining these names; this is not true. Of course I did not keep three or four travelers at work in those expensive days without some assistance, but I did not receive anything like adequate compensation, nor what was agreed on, either. Nearly all my contracts with the Index Association were cancelled on one pretense or another, and my hard efforts were neutralised, my interest rendered valueless, and *The Index* a beggar.

I can show Dr. H. proofs of the above statements in the handwriting of his own man, for I preserved these documents, at first from a tenderer motive, and now for self-protection. Does Dr. H. desire me to publish them in THE TRUTH SEEKER?

Now for a parable of the Pharisees. I prefer to use initials, and to bring into this story as few names as possible, leaving it quite to Dr. H. to call for names in full and documents in full, which are ready in my hands. The initials I use may or may not be the right ones. Those who have been behind the scenes will recognize some of them, and I would not spread the scandal even to show the insincere malice of those who have tried to stab you in the rear.

The scene of this parable is Boston and New York. The time some three or four years ago. A small room near Tremont Place, Boston. A business meeting of the Pointer's Association. Mr. A., the "business manager," is in the chair. He has before him a "Private circular to the friends of the P. A." It is a carefully and deliberately concocted three pages of foul and wicked libels upon a certain Mr. B. of New York. It is absurd on the face of it. The very figures in it lie in each other's faces. Mr. A. thinks it will be effective as a martyr's cry. The funds of the Pointers are low. He signs the paper without hesitation. He hands it to Messrs. C., D., and E., members present, declares it is all right, and they—being also residents of Boston, and like Mr. A., quite irresponsible, pecuniarily, for what they say—sign it also.

At this stage enters Mr. F., also a member of the P. A., a wealthy man, and one reputed calm and just, and withal a resident of New York. We can not vouch for the exact words which followed. We are certain that A. saw the importance of having a name of some weight on the paper. Mr. F. was the most eminent man among all the Pointers, Setters, and Ferrets. A. handed him the paper and said that his signature was necessary to make it effective. Mr. F. read it over hurriedly and said: "I cannot sign this about B. I do not know or want to know if it is true, but enough of this abuse has been published before. I don't wish to see any more of it. Our whole P. A. has run a long time on the pecuniary impetus given it by this B. Our people are disgusted with the continual harping on this same string, and if we can't raise money on any better cry, let us go down". A. tried to show the logical necessity of the situation. "If people can only see what a rascal B. is, they can infer what a saint and holy martyr am I." Mr. F. would listen to no logic. He simply said, "I cannot sign it unless you leave out all this about B.," and he turned on his heel, *without signing it*, and left for New York.

A.'s logic came into play at once. It is a powerful organ—his reasoning organ. He communed with himself thus: "Now, to leave out all about B. would make it like the play of Hamlet with Hamlet's part omitted. Mr. F. must have meant that the vituperative adjectives must be left out. Perhaps it will be all the more forcible to leave some of these out." He passed his pen through a few of those which meant merely a coarse "damn B.," *signed Mr. F.'s name at the bottom*, printed it, and sent it out. Mr. F. did not see the circular till it had been in circulation a long time. In grief and astonishment, he wrote to A. for an explanation. A. replied that he had not sent out but a thousand or two, and these to those who were firm friends to the Pointers. He did not think B. would find it out. B. did find it out after several weeks or months had passed, and immediately wrote to Mr. F. asking how he could have allowed his name to be signed to such a mess of lies. The great, eloquent President of all the Pointers replied with the most kind, full, and emphatic apologies that one gentleman could ask of another. It embodied all the facts we have stated, and more. He hinted very strongly to B. that the matter ought to drop, that it was now stale, and he would never allow such a thing to occur again if he could help it. Does Dr. H. wish to see this letter in THE TRUTH SEEKER? He has only to send you a word or two of insinuation against me, and I will put it at your service. Mr. F. made oath before an officer of the law to the same thing. It was in this wise: B., thinking he ought to have a public retraction and a vindication, and seeing that Mr. F. did not care or dare to give him one, sent his attorney to Boston to see what could be done. He reported that though the law of libel was much the same as in New York, yet the practice was different. In Massachusetts the most flagrant cases are only punished by nominal damages. The expense would be great, and the parties in Boston are protected by their impecuniosity.

Why don't you take this Mr. F., who is a responsible man and lives right here?

B. replied that "In the first place, Mr. F. is not so guilty as the others, and was only a sort of accessory after the fact by his neglect to publicly disavow it and expose the real perpetrator of the libels.

"Secondly, Mr. F. is my friend. I am in business relations with him. I have always admired him. He is a bright and shining light. I don't want to bring him into it. Besides, he will say that he never authorized such use of his name."

"Very well! If he does that under oath you are vindicated all the same."

B. followed the advice. Suit was commenced. Mr. F. sent his attorney to B. with assurances of the most innocent and kind intentions. B. replied that he valued not kindness less, but vindication more. So Mr. F. was forced to make a formal answer, which he made oath to. Perhaps Dr. H. will be in great haste to see this affidavit, which convicts his model of purity and honor of forging and publishing another man's name to a false and malicious libel, "utterly without my knowledge and against my wishes, and contrary to my express injunction," in effect says Mr. F., over his sworn signature. Of course B.'s attorney told him that his suit was at an end; nothing more could be done. A libel suit could not go on against a man whose name had been forged to the libel.

Now, friend Bennett, you will bear witness that I am not fond of "entrance to a quarrel." I am willing to leave to time all comparisons between me and my work and the Pharisaical ring which goes up and down the land shouting, "I am holier than thou." I will leave you to defend yourself when they come down here throwing mud about your gray head. You are abundantly able to defend yourself. But these quarrelsome people must keep away from me. I am comparatively young yet. I must defend myself, or no one will lift a hand for me. If Dr. H. wants to see this letter and this oath of Mr. F.'s, he will use my name again in a public print. Perhaps the comparison between you, Mr. Bennett, and the chief of Pharisees would not be so greatly to your disadvantage. Why don't these men act like men, and not like sneaks? If it is absolutely necessary that Dr. H. should periodically abuse, vilify, and libel me, why does he not take up and go on with the suit he began against me years ago? Why does he not get some responsible man of his clique, if it has a representative in New York, to publish these libels, over his own signature, in New York, where I can reach him?

Mr. Editor, so long as these men will fight by our side in the cause of mankind, I am content to let bygones be bygones. I am willing to fight beside them, or under them, or below them, wherever my place is, and to trust them so far as they have the sagacity to see that the interest of the great cause we serve is coincident with their own, but no further; but when they undertake to stab you in the back, for fear they shall not have it all their own way in the New Jerusalem, then I think you should throw off your coat, roll up your sleeves, and handle these fellows without gloves.

Sincerely yours, ASA K. BUTTS.

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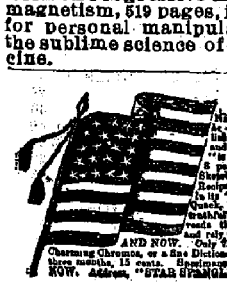
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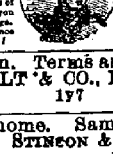
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A LAUGH is worth a hundred groans in any market.—*Hume.*

KINDNESS in ourselves is the honey that blunts the sting of unkindness in another.—*Landor.*

ASK thyself daily to how many ill-minded persons thou hast shown a kind disposition.—*Marcus Antoninus.*

WE could not endure solitude were it not for the powerful companionship of hope or of some unseen one.—*Richter.*

IT is impossible to live pleasurably without living prudently and honorably and justly; or to live prudently and honorably and justly without living pleasurably.—*Epicurus.*

I CAN think of no Christian doctrine which does not contain within it the elements of intolerance; hence the exclusiveness, self-righteousness and intolerance of Christians.—*W. S. Bell.*

THE last, best spirit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard-hearted, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter.*

LET but the public mind once become thoroughly corrupt, and all attempts to secure property, liberty, or life, by mere force of laws written on parchment, will be as vain as to put up printed notices in an orchard to keep off canker-worms.—*Horace Mann.*

ALWAYS say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy circumvolutions he cannot but watch, forgetting his many troubles.—*Helps.*

REST is not quitting the busy career;
Rest is the fitting of self to one's sphere.
'Tis the brook's motion, clear without strife,
Fleeting to ocean after this life.
'Tis loving and serving the highest and best;
'Tis onward unswerving—and this is true rest.

TO GO to law is for two persons to kindle a fire at their own cost to warm others and singe themselves to cinders; and because they can not agree as to what is truth and equity, they will both agree to unplume themselves, that others may be decorated with their feathers.—*Feltham.*

A TENDER-HEARTED and compassionate disposition which inclines men to pity and feel the misfortunes of others, and which is, even for its own sake, incapable of involving any man in ruin and misery, is of all tempers of mind the most amiable; and though it seldom receives much honor, is worthy of the highest.—*Fielding.*

OUR ideal angel is a being perfect in the supremacy of conscience and reason. The animal nature has no part in its choice. Even the inclination to wrong has disappeared, and a calm, undisturbed serenity ever fills its being. Temptation may be a test of moral strength, but it is not true as held by many that morality depends on its presence. The estate of the angel is the desirable goal, and the nearer it is approached by man, the more perfect he becomes.—*Hudson Tuttle.*

PLEASURE is a shadow, wealth is vanity, and power a pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger, spares no expense, looks in the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, explores sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime—no place too remote for its grasp, no height too exalted for its reach.—*De Witt Clinton.*

THERE is no day so sacred but that the laugh of a child will make it holier still. Strike with a hand of fire, O wierd musician, thy lyre, strung with Apollo's golden hair. Fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ key. Blow, bugler, blow, until your silver notes do touch and kiss the moonlit waves and charm the lovers wandering on the vine-clad shores; but know yours sweetest strains are discord all compared with childhood's merry laugh, the laugh that fills the eyes with light. O rippling river of laughter, thou art the blessed boundary line between the beast and man, and every wayward wave of thine doth drown some fretful fiend of care. Laughter should make dimples of joy enough in the cheeks of the world to catch and hold and glorify the tears of grief.—*Ingersoll.*

OUR leading Infidel champions do not profess to be infallible or inspired, nor do they profess to act as mouthpieces for Deity, as the preachers do; so, if they come short now and then of what we wish them to be, it is no more than we ought to expect of fallible humanity. They do the best they can with the light they have. They ask no one to accept or reject a belief or theory on their assertion, or because any god-book endorses or condemns it, or because it was held as true or false by any of the numerous "Begotten sons of God." But they say to each one, "Study, read, think, and then decide according to your best understanding." Our guides being a few decades ahead of the communities by which they are surrounded, they cannot be understood or comprehended by the masses who have so long rested satisfied with the fables, myths, and antiquated errors of their priests. But the veil is being rent, old things are pasing away, and the light of a new and glorious dawn is arising. All honor to the great pioneers who have broken the chains of bigotry and oppression.—*Mrs. E. D. Slenker.*

Odds and Ends.

WHEN at home do as the home 'uns do.

THE Philistines are not the only people on record who were jawed to death.

THE blood of the turnip is the seed of the Church in some of the stingy instances.

THE ear of charity is as deaf as an adder at work on a long column of figures.

WOMEN are generally very smart, but they cannot hold a candle to a can of kerosene with safety.

VIRTUE is its own reward; but a little besides, that will buy something, is generally quite handy.

THE old bummer smelleth the bottle from afar off when it is set up for a free treat to the crowd.

"NEITHER bribe nor lose thy right," except in working a bill through the Legislature—then scratch out two n's.

"GOOD words quench more than a bucket of water"; but slap on the water while you send some to turn in an alarm.

"REMOVE not the old landmarks," pleadeth the venerable tramp when they bid him peel off and get into the bath-pool at the workhouse.

ON a tombstone in a churchyard in Ulster is the following epitaph: "Erected to the memory of John Phillips, accidentally shot as a mark of affection by his brother."

A LITTLE girl said to her mamma, "Mamma, have you heard of the man that got shot?" "No, child; how did he get shot?" asked mamma. "Oh," said the young precocious, "he bought 'em."

AN old Methodist preacher, going around among the members of his congregation, came across an old lady in spectacles. "Do you love the Lord?" he asked. "Well, parson, I ain't got nothin' agin him!"

"DO YOU call that a veal cutlet, waiter?" said an old gentleman dining at a restaurant; "why, it's an insult to every true calf in the country." "Well, sir, I didn't mean to insult you," returned the waiter.

HERE lies the body of John B. Gordon,
Mouth all mighty, and teeth accordin'.
Tread lightly, stranger, o'er this wonder.
For if he opens his mouth,
You're a goner, by thunder!

THERE was a little gathering the other evening, and a lady, with a desire to chasten the conversation, asked a young man if he had ever felt a deep and subtle thrill, a fullness of feeling, so to speak, that reminded him of another life. He said he had. It was when he was in the country, and the doctor called it cholera morbus and charged him four dollars a visit.

A LADY stopped the milkman as he was passing the house the other day, and inquired the price of milk by the quart, putting up her ear-trumpet to catch the reply. The milkman drew a quart of milk and emptied it into the trumpet, and the result has been that he has to go a mile out of his way to keep out of sight of the lady, who sits on the front porch with a shot-gun, waiting for him to pass.

ESSEX JUNCTION.

With saddened face and battered hat,
And eye that told of blank despair,
On a wooden bench a traveler sat,
Cursing the fate that brought him there.
Nine hours, he said, we've lingered here,
With thoughts intent on distant homes,
Waiting for that delusive train,
Which, always coming, never comes;
Till, weary and worn, sad and forlorn,
And paralyzed in every function,
I hope in ——
Their souls may dwell
Who first invented Essex Junction.

I've traveled north, I've traveled south,
O'er mountain, prairie, field, and river,
In ocean's storm, in desert's drouth,
Through railroad smash and steamboat shiver:
While hope and courage faltered not,
Nor strength gave way, nor faith was shaken,
Until I reached this dismal spot,
Of man accursed, of God forsaken,
Where strange, new forms of misery
Assail men's minds without compunction;
And I hope in ——
Their souls may dwell
Who first invented Essex Junction.

Here Boston waits for Ogdensburg,
And Ogdensburg for Montreal,
And late New York long tarrieth,
And Saratoga hindreth all;
From far Atlantic's wave-swept bays
To Mississippi's turbid tide,
All accidents, mistakes, delays,
Are gathered here and multiplied.
O fellow-man! avoid that place
As you would plague or Peter Funk sham—
And I hope in ——
Their souls may dwell
Who first invented Essex Junction.

And, long and late, conductors tell
Of trains remote, shipwrecked and slow,
Till even the engine's dismal bell
Takes up the cry—"No go—no go!"
Oh, let me from this hole depart,
By any route, so 'tis a long one,
He cried, and, with a sudden start,
He jumped on board a train (the wrong one);
And as he vanished in the smoke,
He shouted with redoubled unction,
I hope in ——
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—E. J. PHELPS, in *The Rutland Leader.*

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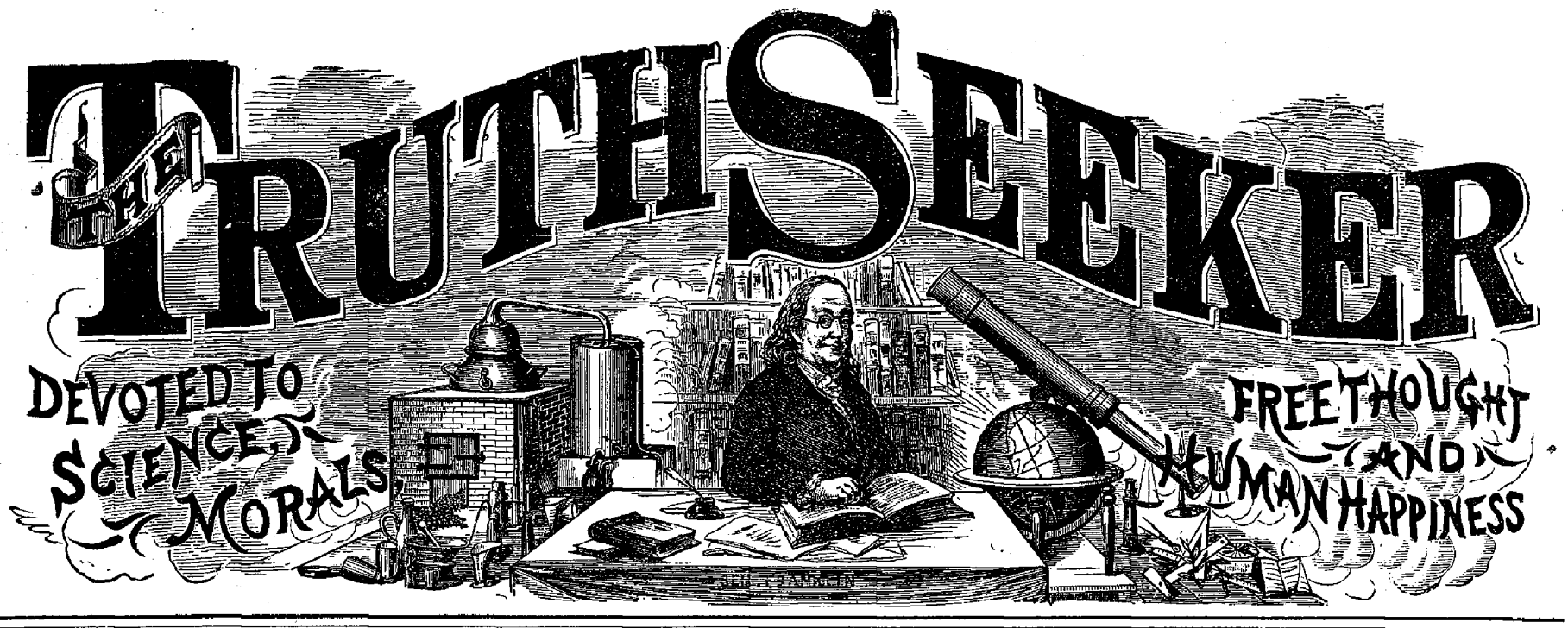
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Notes and Clippings.

THE labor reformers have elected a woman school director in Bristol, Pa.

IT took four hours to crown Leo. XIII. He was tiaraed before the ceremony was over.

ANIMALS of all kinds are being blessed in the Church of San Antonio, Abad, Mexico, at the rate of three cents per head.

WHAT is a church now without a reredos? The new one at Grace Church will cost $30,000, and will be finished in October.

NO MATTER if a man does say he wants to be an angel, it is always safe to have the name of a good indorser on the back of his note.

PEACHBLOWS in Tennessee and deep snow-storms blocking the Pacific Railroad for days together were among the varieties that the first week in March offered.

NOW THAT the Rev. Job Washburne of Illinois has patiently lived out his ninety-two years, he has concluded to leave off the use of tobacco and live the remainder of his days as a reformed man.

ONE Heym, the teacher of a young women's Bible class in a Providence Baptist church, has just run away with a Mrs. Baker, leaving his wife and three young children in want. He even mortgaged his furniture before starting.

SOME of the heavily mortgaged churches in Philadelphia are trying to secure the services of Brother Kimball, who is loudly called for in all parts of the country. He tells the Philadelphia brethren that they are wealthy enough to help themselves, and that they had better do it.

STAUNTON, Virginia, with a population of ten thousand, consumes an average of nearly one hundred pounds of opium a week. The drug is chiefly consumed by women. A young lawyer of the place is said to drink a quart of laudanum a week, and a book-keeper a gallon in three weeks.

IT was in Brooklyn that a small Sunday-school child, on being asked, "What is a leper?" astonished the class by answering, "Oh! yes, ma'am. I know what a leper is: a leper's a great, big, strong animal, with spots all over it, and it's got the awfullest teeth and claws you ever saw, ma'am."

SOME of the young members of a church in Tunbridge, Vt., got themselves into trouble by turning a prayer-meeting into a kissing party. Had the kisses been sold for the benefit of the church funds, as is now frequently done at the church fairs, there would have been no trouble. By the way, is the difference between a girl's selling her modesty at ten cents a kiss, for the benefit of the clergy, and a girl's selling her virtue to keep from starving, a difference of kind, or only one of degree? And which girl is the more blameworthy in the eyes of justice?

SOME of the clergymen of the Reformed Church are highly indignant at the statement of the Rev. Mr. Lloyd in reference to tippling habits. Mr. Lloyd said that at a recent dinner where eighty clergymen of this persuasion were present, about sixty of them imbibed stimulants. Certain of the brethren insist that this is a baseless slander, and furthermore urge that the brother who put it in circulation must have been in a condition to see double on the occasion of that dinner. The next thing in order will be the production of the printed bill of fare, if there was any, which may finish the discussion on the subject.

OWEN ADKINS is ninety-six years old. He is still hale, and lives in Pittsylvania county, Virginia. A more remarkable thing about him is the fact that for many years he was a Mormon, and lived unmolested in the practical enjoyment of his religion. He married when he was twenty-three years old, and at thirty announced his belief that the Bible taught polygamy. Much to the dislike of his wife, he married three other women, and built a house for each in the neighborhood. His children number 74, his grandchildren 196, and the family is altogether so large and prosperous that the town is called Adkins. The number of voters that he reared is said to have been a safeguard against prosecution for bigamy.

THE Congregationalists of Rutland, Vt., indignantly deny that they have two communion cups, one of silver, the other of pewter, the pewter one being for the colored communicants. The forcible way in which one of these brethren prints the denial shows that he is fully in earnest about it, whether he has a refined way of expressing himself or not. He says that the base lie was gotten up by a corrupt old fogy. There are five denials in all, one of which says that there are no colored Congregationalists in Rutland. If this last assertion be true, it ought forever to set at rest the slander that the colored folks had to drink the sacramental wine from a chalice of inferior metal.

EVANGELIST HAMMOND runs the musical feature of his revival meetings to a degree which is not quite so harmonious as it is ridiculous. At Zanesville, Ohio, he had five cabinet organs on his platform, together with all the flutes, cornets, trombones, violins, and violoncellos that he could get, and a chorus of about 300 voices. It pleased a throng of Zanesvillains, who clamored for more of it. It is said that it made as great a clatter as did Nebuchadnezzar's great band on the plain of Dura, on the occasion when Shadrach and his companions were put into the furnace. The record reads that Nebuchadnezzar brought into service the "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music." Hammond's choir comes under the head of "all kinds of music."

BROTHER FRANCIS MURPHY and the temperance brethren in Washington have had a little unpleasantness on the subject of finances. Hotel bills had something to do with it. Murphy believes in living like a prince when the brethren lodge him in a hotel. For two weeks his board bill and that of his son amounted to $68, and their bill for extras and sundries to $58.20. It is easy for people who patronize the bar at a hotel to incur such a bill for sundries, but the committee could not see what Murphy wanted with so many extra things. Parson Newman took him in hand after the Y. M. C. A. Committee dropped him. Intemperance does not consist alone in drinking, but in eating, and other indulgences as well. Bro. Murphy evidently needs a few lessons himself in the great virtue of temperance.

UNDER the title of offenses against morality and decency, the Maine Legislature re-enacted some years ago this statute: "Whoever blasphemes the holy name of God by denying, cursing, or continually reproaching God, his creation, government, final judgment of the world, Jesus Christ, the Holy Ghost, or the Holy Scriptures as contained in the canonical books of the Old or New Testament, or by exposing them to contempt and ridicule, shall be punished by imprisonment, not more than two years, or by fine not exceeding $200." The Democratic papers are now quoting the statute for the information of Colonel Ingersoll, who is to deliver lectures in Portland and elsewhere. The people of Maine evidently need a theocratic form of government, supplemented by an old-fashioned Inquisition. But Colonel Ingersoll may take a little of their bigotry out of them before he gets through with them.

AT the late term of the court of Franklin Co., held at Ottawa, Kansas, J. M. Adams was sentenced to six years in the penitentiary, for robbing the dry-goods store of Stacher & Cobb of about $12.00 worth of their stock. He was a member of the Presbyterian Church, in good standing, praying long and loud for the salvation of the Christian people of Kansas. His prayers were powerful enough to melt the heart of a stone, his intercessions being often heard upwards of a mile away. But the road between praying and stealing was very short. The robbery was committed on a Saturday night. The next morning Adams, anxious for his own soul and those of his fellows, was at the church door, waiting, before the sexton appeared to open it. One redeeming feature of the robbery was that instead of robbing the children of the world, he turned in and robbed a brother pilgrim—under the banner of Methodism—to the heavenly Zion, which is one step in advance of Kansas religionists; their practice heretofore having been to pray to God on Sunday and prey on the children of the world during the other days of the week. Brother Adams, pray for us.

THE *Kansas City Times* thus telleth the oft-repeated tale: On attachment the constable sold the visible effects of Rev. Parker Milligan. He was a lovely flower, but too fond of females. He was reported to be worth $50,000 when he came here. The brethren and the sisters took him in. They made parties innumerable, and invited him thereto. He prayed long and loud, and proclaimed the everlasting gospel with the vigor of a lion in spring-time. But he did things that were naughty, though nice. He went after strange divinities. A female sheared him. She got most of his lucre. He had a splendid woman for a wife, and still he was not happy, for he spendeth much upon the devious woman aforesaid. A volume might be written of the rascalities of Rev. Parker Milligan. But what's the use? The woman did it. Brother Milligan lost his money, his reputation, his piety, and, we fear, his virtue. And yet a rock should not be hurled at the woman. Good preachers are not seduced. There would be no bad women if there were no bad men. The great law of supply and demand must have its compensations.

THE MONSTER PETITION IN REFERENCE TO "THE FREEDOM OF THE MAILS."—The longest, most elaborate, and, in some respects, most respectable public petition which has been presented to Congress this session was recently introduced by General Butler. This petition deals with the freedom of the mails and the rights of individuals, so far as the arbitrary provisions of the present law in reference to "obscene literature" are concerned. Under that law some of our most reputable and influential citizens, such men as Mr. Bennett, the Liberal editor, and Dr. E. B. Foote, the well-known physiologist and author, have been interfered with in the legitimate exercise of their undisputed rights as thinkers and disseminators of thought. True, those gentleman have been comparatively uninjured and remain uncrushed; they are mightier than their persecutors, but they and hundreds of others have been subjected to serious annoyance, and it is the object of this petition to vindicate those gentlemen and to test their rights to freedom of thought and to the right to disseminate their thoughts. In brief, the monster petition is a species of moral declaration of independence. Its fate will be watched with interest.—*N. Y. Sunday Mercury.*

MARCH.

Month that nobody praises,
  Boisterous, blustering, blue, March,
Here's a poor rhymester who raises
  His voice in honor of you, March.
What if no buttercups, daises
  Nor mignonette ever yet grew, March,
Under your skies of leaden,
  Of deaden and desolate hue, March?
Facing your blasts is sport while it lasts
  To those who're brave and true, March.
Volumes of verse have been written
  On May—presumably arch—
But never poet was smitten
  By your Amazon beauties, O March!
And yet, though your face is frost-bitten,
  And you sometimes have taken the starch
Entirely out of me, March,
I never will give you the mitten,
For, spite of your name and leonine fame,
  You are better than any mere kitten.
Not weavers of verses Byronic,
  Who scoff at the grandeur of toil,
Can take your sharp air as a tonic—
  Their hope is in cod-liver oil;
Not girls whose faces are mealy,
  Whose waists are wasted in stays,
Find aught in your presence to praise;
But the maidens who follow out freely
  Great Nature's infallible ways—
Ah, them your chilling breath braces,
  And a walk on your blustering days
Adds freshness to all their fair graces,
Brings rich color into their faces,
Brightens their eyes and sets their blood flowing
Like wine through their veins while high winds are blowing.
Month whom nobody praises,
  This song is written for you, March.
Enough of sunshine and daisies—
  You nourish the strong and the true, March;
Let the weak singers, then, sigh on,
  Their sonnets on May are a sham, March;
What is the roar of a lion,
  If it ends in the bleat of a lamb, March!

—*Vandyke Brown.*

Events of the Week.

NEW HAMPSHIRE has gone Republican.

GEN. GRANT and wife have been presented to the King and Queen of Greece.

JOHN W. HOYT has been nominated by President Hayes for Governor of Wyoming Territory.

THE Steamer Timor, loaded with twenty-six locomotives for the Russian Government, sailed on the 9th for Europe.

THE Steamer Cordelia, of San Francisco, was wrecked on the west coast of Vancouver's Island. No bodies have been found.

NINETY-EIGHT families were left homeless by a fire in Jersey City on the night of the 11th. Two men seriously injured. Loss, about $30,000.

THE American Powder Company's mills at South Acton, Mass., were blown up on the 12th. Two men killed. The shock was felt seventeen miles away.

THE Austrian Lloyd steamer Sphinx, from Cavallo, for Trieste, with 2,500 Circassians on board, caught fire, and went ashore near Cape Elia. Five hundred lives were lost.

POPE LEO has trouble with his Swiss Guard. He has dismissed forty of them. The Pope, being a spiritual sovereign, should dismiss his material soldiers and guard himself with angels.

A TERRIFIC earthquake shock was felt at Columbus, Ky., on the morning of the 11th. Furniture was broken, bells rang, and a portion of the Mississippi river bank caved in. The rumbling lasted only a few seconds.

THE railroad bridge spanning the Raritan river, at New Brunswick, N. J., was destroyed by fire on Saturday last. Loss, $100,000. The bridge was 2,500 feet long, and was constructed in 1837. Cause of fire, spark from an engine.

UNITED STATES SENATOR TELLER, of Colorado, presented the anti-Comstock-law petition to the Senate on Tuesday, 12th inst. The petition was referred to the Committee on Revision of the Laws. Colonel Ingersoll's name "leads all the rest" on the petition, 50,000 in all.

THE law-abiding populace of London amused themselves on Sunday last with cudgeling the famous Bradlaugh, because he attempted to address a peace-meeting and to present resolutions in which there was no assertion of Britain's inborn capacity to flog the universe. It is in London that the profound popular respect for the Sabbath revolts at the idea of opening on that day the museums of industrial art.

ON Sunday, the 10th inst., the Episcopal church in Atlanta, Ga., was blown to pieces by a tornado. Eighteen of the congregation were wounded, and the rest had a narrow escape. Had this occurred to an Infidel gathering, the religious press and the pulpit from one end of the land to the other would have rung all the changes on the just judgment of God, but it was the Christian ox that was gored, so, of course, it was another thing. The most singular thing about this tornado was that it did more damage to the churches than to any other kind of property.

DESPERATE fighting took place between the Orangemen and Catholics on Papineau square, Montreal, on Sunday, the 10th inst. From early morning large crowds of excited young men were going about drinking and quarreling, and at about three o'clock the factions met. Bob Harkins and Bob Hurst, two noted desperadoes, representing the two factions as ring-leaders, soon met, with knives drawn, and were stabbing each other in the thighs, when Hurst's brother interfered and was cut through the shoulder, receiving a severe wound. A Catholic named Peter Lacy went to Harkins' assistance, and was stabbed in the arm and had two of his fingers cut off as he grabbed the knife. The fight then became general. The police arrested all the wounded men and dispersed the mob of about five hundred persons. Just after dark the fighting began again. A young man named James Gunning Bill, a Catholic, received a pistol wound in the side, and lies in a precarious condition. The end is not yet.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER III.—CONTINUED.

"And just to think, father, how all the town have been talking about these good Darwins," said Myra. "Why they have called them everything that's bad, and accused them of all manner of crimes, simply because they were Infidels, and they thought unbelievers capable of any act of wrong or injustice, and felt certain that a good or noble impulse never stirred their hearts. I declare it's a wicked shame how we have all been imposed upon by our preachers and leaders."

"And yet it is very natural, my young friend," said Mr. Darwin, smiling kindly upon his impetuous defender. "The words Infidel and Atheist have ever been associated in the minds of all pious people with vileness and wickedness. To talk of a good Infidel would seem as unreasonable as to talk of a good devil—yet real Infidels are as harmless, gentle, humane, and kind as any other class of people; perhaps more so, for they do not set up as an ideal, a cross, angry, spiteful, vengeful God. You people here in the South have seen few, if any, real Atheists; nor were you even aware of there actually being any, but rather thought them to be figments of the brain, created out of skeptics and doubters who had been magnified into creatures worse than the reality, or which were thought to be worse. And then, bad people have often pretended to be unbelievers just out of pure bravado, thus bringing the name into contempt and ridicule."

"If you believe in no God," said Mr. Scott, "how do you account for the origin of all that exists?"

"If you believe in a God, how do you account for his origin?" asked Mr. Darwin, smiling. "To me it seems as easy to account for all else as for him."

"Oh," said Mr. Scott, "he is eternal and self-existent."

"Can you prove it?"

"Well, no! but you see it must be so, for we cannot conceive of a time when God was not."

"Nor when he was, in my opinion," said Mr. Darwin. "You believe in a self-existent God, yet can prove nothing concerning him. I believe in a self-existent universe, of which we can see and experience proofs every instant of our lives. True, we cannot explain its origin, or the origin of our race, but neither can you do so, nor can any other Theist, though there have been few systems of religion but what have pretended to do so, yet all have utterly and lamentably failed. In saying God made all things, you only make matters still worse by inventing a being whose origin you cannot explain. Even granting his existence, what light does that throw upon the origin of all else? Did he make all things out of nothing? For if made of already-existing materials, what need was there of him? Some Darwinians accept and some reject the God idea. The latter are, in my opinion, upon the firmest foundation, for they are more free to search in all directions for solid facts, because they have no fear of depriving a god of existence by discovering no necessity why he should be. The believer says everything unknown and unexplainable is God—is the manifestation of an inscrutable power whose ways are unknowable; but day by day science and knowledge are robbing God of his laurels, and accounting for more and more of these heretofore unknown mysteries, by proving that matter and motion, nature and its inherent laws, or principles, are all-sufficient; and how much easier and more simple is the study of realities than that of myths—of what *is* than what is imagined. How much better it is to do than to pray. Prayer effects nothing; work accomplishes all that is to be done. But really, it is time I was going. I hope, Mr. Scott, that you will think over these things, and search earnestly for facts and truths, for these alone can give real satisfaction to the mind of the true inquirer."

"I don't doubt, Mr. Darwin, but you will convert us both," said Myra, rising and bringing him his hat; "for we have been Painites ever since we read 'The Age of Reason,' and I feel almost godly now."

Mr. Scott laughed as she said these words so earnestly, and remarked that he believed they had been like stoves filled with kindling, waiting for the match or spark of light to start them into a blaze, so readily had they accepted new ideas and followed him closely and understandingly in all he said.

"You are apt pupils," continued he; "and I hope you are willing to go on still further."

"We want the truth," said Myra and her father, simultaneously.

"And now, that we have had a taste of the tree of knowledge, we are not willing to give it up till we are fully satisfied," said Mr. Scott.

"Brother Bennett says knowledge does not grow on trees."

"And who is 'Brother Bennett'?" asked Myra.

"Why, he is editor of one of the sharpest little papers I ever read; a real gem of a sheet, that all who see fall in love with at once, and become regular Bennett-worshippers," said Mr. Darwin, laughing.

"And do you take it?"

"Yes, and will send you a few numbers, so that you can make its acquaintance, and read some of our ultra-Infidel literature, and that you may better understand our sentiments and opinions."

"Thanks; I shall be glad to get them," said Mr. Scott. "I am always open to conviction and ready to accept a truth, whether it goes for or against my previous opinions. This I have done in my professional studies, and am in consequence a sort of Independent in practice, that is, I belong to no regular school of medicine, but that of common sense. I grew out of the old into the new so gradually that I lost no practice by it; and my patients always feel the greatest confidence in my judgment, far more than I do myself, for none save a thoroughly educated physician knows how little can be known of the true science of medicine. We can aid and assist nature, but must rely on her to do the main part of the work."

"I am glad we agree so well on this all-important matter," said Mr. Darwin. "How to keep well is the first subject that should occupy all minds—well bodily, mentally, and morally. We were once ardent advocates of the water-cure system, and studied Dr. Trall on every slight ailment, but we overdid the water treatment; then we went back to nature and first principles, and now depend more upon keeping well than getting well. But really, I must go. So good-bye and good-night," and with a brisk, quick step he passed down the walk, while Myra and her father sat till far into the night talking over the new ideas, and discussing them in all their bearings.

CHAPTER IV.

"Oh! Edith dear, do come to our house, we are in such a heap of trouble I don't know which way to turn, and I feel as if I were going crazy," said Sue Conway, as she ran up, panting and almost out of breath, to the garden gate, where Edith was busily engaged in raking off her flower-beds and putting them in order for spring time.

"Why Sue, what is the matter?" said Edith, laying down her rake, and going out to where Sue stood leaning against the fence weeping as if her heart would break. "Don't cry, darling, but come in and sit here on the steps, and tell me what the difficulty is, for you look as if you had lost your last friend," and Edith passed her arm around Sue's waist and drew her gently to the porch steps, where the two seated themselves, Edith taking her friend's hand and assuring her she would do all she could for her if she would only tell her what great affliction had fallen upon her causing such bitter grief.

Struggling with herself for composure, Sue at last wiped away her tears, and said: "I am really ashamed, Edith, to let you know all the disgraceful facts; but I must open my heart to some one or it will burst. Last night father came home in a state of great excitement, and told mother that as soon as the boys arrived they were to be at once sent to his room. Mother was alarmed, for she was well aware of what was there in store for them, as she had had so many years' experience with father; she knew that when his anger was at such a white heat, whoever happened to be the offender never got off without a severe penalty. 'Oh, Charles! what have they done?' she asked, imploringly. 'It's no matter, and none of your business. You mind your concerns, and I'll mind mine. You spoil all the children with your petting and coaxing. But I'll let them know they'll not run over me. I'll show them who's master.' So saying, he entered his room, and pushing mother out, shut and locked the door. In about half an hour after, Bill and Sam came, looking around in a frightened manner, and shrinking as if in deadly fear, expecting to see their father's forbidding countenance. 'Oh, boys, what have you been doing?' asked mother and I, both in one breath. 'Nothing. Nothing that is wrong, only—' but before they could say more the door opened, and father came in and marched them both off to his room, and in a moment more the sound of the cruel whip rang through the house. Mother and I covered our ears with our hands to shut out the horrid noise. In half an hour more we heard the boys go to their room, and father came out and sat down to the supper table, reverently asking a blessing as usual. As soon as supper was over mother started for the stairs, but father forbade her going near the boys that night at her peril, and for three long hours she and I sat listening with strained ears for some sound from the chamber above, but all was still and silent, and we hoped they were asleep and had forgotten their trouble. About twelve o'clock father seemed to be resting so soundly that mother ventured to get up very carefully, and speeding hastily up stairs, she struck a match, lit a lamp, and turned to the bed. Lo! it was empty. A glance round the room, then at the open window where a rope was dangling loosely, showed their means of exit, and she at once realized that they had run away. 'My God! my God!' she exclaimed, 'they're gone!' and fell heavily to the floor. Awakened by the noise, father and I rushed up stairs and after a time succeeded in bringing her to. Just then I saw a note pinned to the pillow, and hastily removing it I found it was addressed to mother. I handed it to her, but she said, 'Read it, Sue; I'm weak and agitated, and can't make out a letter of it!' Here it is, Edith. Look it over, and you will understand then, better than I can tell you, all the circumstances of the case."

[TO BE CONTINUED].

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VII.—CONTINUED.

REPRODUCTION BY GERM-BUDS.

A third mode of non-sexual propagation, that of the *formation of germ-buds* (Polysporogonia), is intimately connected with the formation of buds. In the case of the lower, imperfect organisms, among animals, especially in the case of the Plant-like animals and Worms, we very frequently find that in the interior of an individual composed of many cells, a small group of cells separates itself from those surrounding it, and that this small isolated group gradually develops itself into an individual, which, becomes like the parent, and sooner or later comes out of it. Thus, for example, in the body of the Fluke-worms (Trematodes) there often arise numerous little bodies consisting of many cells, that is *germ-buds* or *polyspores*, which at an early stage separate themselves completely from the parent body, and leave it when they have attained a certain stage of development.

The formation of germ-buds is evidently but little different from real budding. But, on the other hand, it is connected with a fourth kind of non-sexual propagation, which almost forms a transition to sexual reproduction, namely, the *formation of germ-cells* (Monosporogonia), which is often briefly called formation of spores (sporogonia). In this case it is no longer a group of cells, but a single cell, which separates itself from the surrounding cells in the interior of the producing organism, and which only becomes further developed after it has come out of its parent. After this *germ-cell*, or monospore (or, briefly, spore), has left the parental individual, it multiplies by division, and thus forms a many-celled organism, which by growth and gradual development attains the hereditary qualities of the parental organism, This occurs very generally among lower plants (Cryptogama).

Although the formation of germ-cells very much resembles the formation of germ buds, it evidently and very essentially differs from the latter, and also from the other forms of non-sexual propagation which have previously been mentioned, by the fact that only a very small portion of the producing organism takes part in the propagation and, accordingly, in the transmission by inheritance. In the case of self-division, where the whole organism falls into two halves, in the formation of buds, where a considerable portion of the whole body, already more or less developed, separates from the producing individual, we easily understand that the forms and vital phenomena should be the same in the producing and produced organism. It is much more difficult to understand in the formation of germ-buds, and more difficult still in the formation of germ-cells, how this very small, quite undeveloped portion of the body, this group of cells, or this single cell, not only directly takes with it certain parental qualities into its independent existence, but also after its separation from the parental individual develops into a many-celled body, and in this repeats the forms and vital phenomena of the original producing organism. This last form of monogonic propagation—that of the germ-cells, or spore-formation—leads us directly to a form of propagation which is the most difficult of all to explain, namely, sexual propagation.

SEXUAL REPRODUCTION.

Sexual or amphigonic propagation (Amphigonia) is the usual method of propagation among all higher animals and plants. It is evident that it has only developed, at a very late period of the earth's history, from non-sexual propagation, and apparently in the first instance from the method of propagation by germ-cells. In the earliest periods of the organic history of the earth, all organisms propagated themselves in a non-sexual manner, as numerous lower organisms still do, especially all those which are at the lowest stage of organization, and which, strictly speaking, can be considered neither as animals nor as plants, and which therefore, as primary creatures, or Protista, are best excluded from both the animal and vegetable kingdoms. In the case of the higher animals and plants, the increase of individuals, as a rule, is at present brought about in the majority of cases by sexual propagation.

In all the chief forms of non-sexual propagation mentioned above—in fission, in the formation of buds, germ buds, and germ cells—the separated cell or group of cells was able by itself to develop into a new individual, but in the case of sexual propagation the cell must first be fructified by another generative substance. The fructifying male sperm must first mix with the female germ-cell (the egg) before the latter can develop into a new individual. These two different generative substances, the male sperm and the female egg, are either produced by one and the same individual hermaphrodite (Hermaphroditismus), or by two different individuals (sexual separation, Gonochorismus) (Gen. Morph. ii. 58, 59).

The simpler and more ancient form of sexual propagation is through double-sexed individuals (Hermaphroditismus)

It occurs in the great majority of plants, but only in a minority of animals, for example, in the garden snails, leeches, earth worms, and many other worms. Every single individual among hermaphrodites produces within itself materials of both sexes—eggs and sperm. In most of the higher plants every blossom contains both the male organ (stamens and anther) and the female organs (style and germ). Every garden snail produces in one part of its sexual gland eggs, and in another part sperm. Many hermaphrodites can fructify themselves; in others, however, copulation and reciprocal fructification of both hermaphrodites is necessary for causing the development of the eggs. This latter case is evidently a transition to sexual separation.

Sexual separation (Gonochorismus), which characterizes the more complicated of the two kinds of sexual reproduction, has evidently been developed from the condition of hermaphroditism at a late period of the organic history of the world. It is at present the universal method of propagation of the higher animals, and occurs, on the other hand, only in the minority of plants (for example, in many aquatic plants, *e. g.* Hydrocharis, Vallisneria; and in trees, *e. g.* Willows, Poplars). Every organic individual, as a non-hermaphrodite (Gonochoristus), produces within itself only one of two generative substances, either the male or the female. The female individuals, both in animals and plants, produce eggs or egg-cells. The eggs of plants in the case of flowering plants (Phanerogama) are commonly called "embryo sacs," in the case of flowerless plants (Cryptogama), "fruit spores." In animals, the male individual secretes the fructifying sperm (sperma); in plants, the corpuscles, which correspond to the sperm. In the Phanerogama, these are the pollen grains, or flower-dust; in the Cryptogama, a sperm, which, like that of most animals, consists of floating vibratile cells actively moving in a fluid —the zoosperms, spermatozoa, or sperm-cells.

[TO BE CONTINUED.]

The Ethics of Religion.—Concluded.

BY W. K. CLIFFORD, F.R.S.

In this inquiry, which requires the knowledge of facts beyond our own immediate experience, we must make use of the great principle of authority, which enables us to profit by the experience of other men. The great civilized countries on the continent of Europe at the present day—France, Germany, Austria, and Italy—have had an extensive experience of the Catholic clergy for a great number of centuries, and they are forced by strong practical reasons to form a judgment upon the character and tendencies of an institution which is sufficiently powerful to command the attention of all who are interested in public affairs. We might add the experience of our forefathers three centuries ago, and of Ireland at this moment; but home politics are apt to be looked upon with other eyes than those of reason. Let us hear, then, the judgment of the civilized people of Europe on this question.

It is a matter of notoriety that an aider and abettor of clerical pretensions is regarded in France as an enemy of France and of Frenchmen: in Germany as an enemy of Germany and of Germans; in Austria as an enemy of Austria and Hungary, of both Austrians and Magyars; and in Italy as an enemy of Italy and the Italians. He is so regarded, not by a few wild and revolutionary enthusiasts who have cast away all the beliefs of their childhood and all bonds connecting them with the past, but by a great and increasing majority of sober and conscientious men of all creeds and persuasions, who are filled with a love for their country, and whose hopes and aims for the future are animated and guided by the examples of those who have gone before them, and by a sense of the continuity of national life. The profound conviction and determination of the people in all these countries, that the clergy must be restricted to a purely ceremonial province, and must not be allowed to interfere, as clergy, in public affairs—this conviction and determination, I say, are not the effect of a rejection of the Catholic dogmas. Such rejection has not, in fact, been made in Catholic countries by the great majority. It involves many difficult speculative questions, the profound disturbance of old habits of thought, and the toilsome consideration of abstract ideas. But such is the happy inconsistency of human nature, that men who would be shocked and pained by a doubt about the central doctrines of their religions are far more really and practically shocked and pained by the moral consequences of clerical ascendency. About the dogmas they do not know; they were taught them in childhood, and have not inquired into them since, and therefore they are not competent witnesses to the truth of them. But about the priesthood they do know, by daily and hourly experience; and to its character they are competent witnesses. No man can express his convictions more forcibly than by acting upon them in a great and solemn matter of national importance. In all these countries the conviction of the serious and sober majority of the people is embodied, and is being daily embodied, in special legislation, openly and avowedly intended to guard against clerical aggression. The more closely the legislature of these countries reflects the popular will, the more clear and pronounced does this tendency become. It may be thwarted or evaded for the moment by constitutional devices and parliamentary tricks, but sooner or later the nation will be thoroughly represented in all of them; and as to what is then to be expected, let the panic of the clerical parties make answer.

This is a state of opinion and of feeling which we in our own country find it hard to understand, although it is one of the most persistent characters of our nation in past times. We have spoken so plainly and struck so hard in the past, that we seem to have won the right to let this matter alone. We think our enemies are dead, and we forget that our neighbor's enemies are plainly alive; and then we wonder that he does not sit down, and be quiet as we are. We are not much accustomed to be afraid, and we never know when we are beaten. But those who are nearer to the danger feel a very real and, it seems to me, well-grounded fear. The whole structure of modern society, the fruit of long and painful efforts, the hopes of further improvement, the triumphs of justice, of freedom, and of light, the bonds of patriotism which make each nation one, the bonds of humanity which bring different nations together—all these they see to be menaced with a great and real and even pressing danger. For myself, I confess that I cannot help feeling as they feel. It seems to me quite possible that the moral and intellectual culture of Europe, the light and the right, what makes life worth having and men worthy to have it, may be clean swept away by a revival of superstition. We are, perhaps, ourselves not free from such a domestic danger; but no one can doubt that the danger would speedily arise if all Europe at our side should become again barbaric, not with the weakness and docility of a barbarism which has never known better, but with the strength of a past civilization perverted to the service of evil.

Those who know best, then, about the Catholic priesthood at present, regard it as a standing menace to the state and to the moral fabric of society.

Some would have us believe that this condition of things is quite new, and has in fact been created by the Vatican Council. In the Middle Ages, they say, the Church did incalculable service; or even if you do not allow that, yet the ancient Egyptian priesthood invented many useful arts; or if you have read anything which is not to their credit, there were the Babylonians and Assyrians who had priests, thousands of years ago; and in fact, the more you go back into prehistoric ages, and the further you go away into distant countries, the less you can find to say against the priesthoods of those times and places. This statement, for which there is certainly much foundation, may be put into another form: the more you come forward into modern times and neighboring countries, where the facts can actually be got at, the more complete is the evidence against the priesthoods of these times and places. But the whole argument is founded upon what is at least a doubtful view of human nature and of society. Just as an early school of geologists were accustomed to explain the present state of the earth's surface by supposing that in primitive ages the processes of geologic change were far more violent and rapid than they are now—so catastrophic, indeed, as to constitute a thoroughly different state of things—so there is a school of historians who think that the intimate structure of human nature, its capabilities of learning and of adapting itself to society, have so far altered within the historic period as to make the present processes of social change totally different in character from those even of the moderately distant past. They think that institutions and conditions which are plainly harmful to us now have at other times and places done good and serviceable work. War, pestilence, priestcraft, and slavery have been represented as positive boons to an early state of society. They are not blessings to us, it is true; but then times have altered very much.

On the other hand, a later school of geologists have seen reason to think that the processes of change have never, since the earth finally solidified, been very different from what they are now. More rapid, indeed, they must have been in early times, for many reasons; but not so very much more rapid as to constitute an entirely different state of things. And it does seem to me in like manner that a wider and more rational view of history will recognize more and more of the permanent and less and less of the changeable element in human nature. No doubt our ancestors of a thousand generations back were very different beings from ourselves; perhaps fifty thousand generations back they were not men at all. But the historic period is hardly to be stretched beyond two hundred generations; and it seems unreasonable to expect that in such a tiny page of our biography we can trace with clearness the growth and progress of a long life. Compare Egypt in the time of King Menes, say six thousand years ago, with Spain in this present century, before Englishmen made any railways there; I suppose the main difference is that the Egyptians washed themselves. It seems more analogous to what we find in other fields of inquiry, to suppose that there are certain great broad principles of human life which have been true all along; that certain conditions have always been favorable to the health of society, and certain other conditions always hurtful.

Now, although I have many times asked for it, from those who said that somewhere and at some time mankind had derived benefits from a priesthood laying claim to a magical character and powers, I have never been able to get any evidence for this statement. Nobody will give me a date, and a latitude and longitude, that I may examine into the matter. "In the Middle Ages the priests and monks were the sole depositories of learning." Quite so; a man burns your house to the ground; builds a wretched hovel on the ruins, and then takes credit for whatever shelter there is about the place. In the Middle Ages nearly all learned men were obliged to become priests and monks. "Then, again, the bishops have sometimes acted as tribunes of the people, to protect them against the tyranny of kings." No doubt, when pope and Cæsar fall out, honest men may come by their own. If two men rob you in a dark lane, and then quarrel over the plunder, so that you get a chance to escape with your life, you will of course be very grateful to each of them for having prevented the other from killing you; but you would be much more grateful to a policeman who locked them both up. Two powers have sought to enslave the people, and have quarreled with each other; certainly we are very much obliged to them for quarreling, but a condition of still greater happiness and security would be the non-existence of both.

I can find no evidence that seriously militates against the rule that the priest is at all times and in all places the enemy of all men—*Sacerdos semper, ubique, et omnibus inimicus.* I do not deny that the priest is very often a most earnest and conscientious man, doing the very best he knows of as well as he can do it. Lord Amberley is quite right in saying that the blame rests more with the laity than with the priesthood; that it has insisted on magic and mysteries, and has forced the priesthood to produce them. But then, how dreadful is the system that puts good men to such uses!

And although it is true that in its origin a priesthood is the effect of an evil already existing, a symptom of social disease rather than a cause of it, yet, once being created and made powerful, it tends in many ways to prolong and increase the disease which gave it birth. One of these ways is so marked and of such practical importance that we are bound to consider it here; I mean the education of children. If there is one lesson which history forces upon us in every page, it is this: *keep your children away from the priest, or he will make them the enemies of mankind.* It is not the Catholic clergy and those like them who are alone to be dreaded in this matter; even the representatives of apparently harmless religions may do incalculable mischief if they get education into their hands. To the early Mohammedans the mosque was the one public building in every place where public business could be transacted; and so it was naturally the place of primary education, which they held to be a matter of supreme importance. By and by, as the clergy grew up, the mosque was gradually usurped by them, and primary education fell into their hands. Then ensued a "revival of religion;" religion became a fanaticism; books were burnt and universities were closed; the empire rotted away in East and West, until it was conquered by Turkish savages in Asia and by Christian savages in Spain.

The labors of students of the early history of institutions—notably Sir Henry Maine and M. Laveleye—have disclosed to us an element of society which appears to have existed in all times and places, and which is the basis of our own social structure. The village community, or commune, or township, found in tribes of the most varied race and time, has so modified itself as to get adapted in one place or another to all the different conditions of human existence. This union of men to work for a common object has transformed them from wild animals into tame ones. Century by century the educating process of the social life has been working at human nature; it has built itself into our inmost soul. Such as we are—moral and rational beings—thinking and talking in general conceptions about the facts that make up our life, feeling a necessity to act, not for ourselves, but for Ourself, for the larger life of Man in which we are elements; such moral and rational beings, I say, Man has made us. By Man I mean men organized into a society, which fights for its life, not only as a mere collection of men who must separately be kept alive, but as society. It must fight, not only against external enemies, but against treason and disruption within it. Hence comes the unity of interest of all its members; each of them has to feel that he is not himself only but part of all the rest. Conscience—the sense of right and wrong—springs out of the habit of judging things from the point of view of all and not of one. It is Ourself, not ourselves, that makes for righteousness.

The codes of morality, then, which are adopted into various religions, and afterwards taught as parts of religious systems, are derived from secular sources. The most ancient version of the Ten Commandments, whatever the investigations of scholars may make it out to be, originates not in the thunders of Sinai,

but in the peaceful life of men on the plains of Chaldea. Conscience is the voice of Man ingrained into our hearts, commanding us to work for Man.

Religions differ in the treatment which they give to this most sacred heirloom of our past history. Sometimes they invert its precepts—telling men to be submissive under oppression because the powers that be are ordained of God; telling them to believe where they have not seen, and to play with falsehood in order that a particular doctrine may prevail, instead of seeking for truth whatever it may be; telling them to betray their country for the sake of their church. But there is one great distinction to which I wish, in conclusion, to call special attention—a distinction between two kinds of religious emotion which bear upon the conduct of men.

We said that conscience is the voice of Man within us, commanding us to work for Man. We do not know this immediately by our own experience; we only know that something within us commands us to work for Man. This fact men have tried to explain; and they have thought, for the most part, that this voice was the voice of a god. But the explanation takes two different forms: the god may speak in us for Man's sake, or for his own sake. If he speaks for his own sake—and this is what generally happens when he has priests who lay claim to a magical character and powers—our allegiance is apt to be taken away from Man, and transferred to the god. When we love our brother for the sake of our brother we help all men to grow in the right; but when we love our brother for the sake of somebody else, who is very likely to damn our brother, it very soon comes to burning him alive for his soul's health. When men respect human life for the sake of Man, tranquillity, order, and progress go hand in hand; but those who only respected human life because God had forbidden murder have set their mark upon Europe in fifteen centuries of blood and fire.

These are only two examples of a general rule. Wherever the allegiance of men has been diverted from Man to some divinity who seeks his own glory, one thing has happened. The right precepts might be enforced, but they were enforced upon wrong grounds, and they were not obeyed. But right precepts are not always enforced; the fact that the fountains of morality have been poisoned makes it easy to substitute wrong precepts for right ones.

To this same treason against humanity belongs the claim of the priesthood to take away the guilt of a sinner after confession has been made to it. The Catholic priest professes to act as an ambassador for his God, and to absolve the guilty man by conveying to him the forgiveness of heaven. If his credentials were ever so sure, if he were indeed the ambassador of a superhuman power, the claim would be treasonable. Can the favor of the Czar make guiltless the murderer of old men and women and children in Circassian valleys? Can the pardon of the Sultan make clean the bloody hands of a Pasha? As little can any God forgive sins committed against man. When men think he can, they compound for old sins which the god did not like by committing new ones which he does like. Many a remorseful despot has atoned for the levities of his youth by the persecution of heretics in his old age. That frightful crime, the adulteration of food, could not possibly be so common amongst us if men were not taught to regard it as merely objectionable because it is remotely connected with stealing, of which God has expressed his disapproval in the Decalogue; and therefore, as quite naturally set right by a punctual attendance at church on Sundays. When a Ritualist breaks his fast before celebrating the Holy Communion, his deity can forgive him, if he likes, for the matter concerns nobody else; but no deity can forgive him for preventing his parishioners from setting up a public library and reading-room for fear they should read Mr. Darwin's works in it. That sin is committed against the people, and a god cannot take it away.

I call those religions which undermine the supreme allegiance of the conscience to Man *ultramontane* religions because they seek their springs of action *ultra montes*, outside of the common experience and daily life of man. And I remark about them that they are especially apt to teach wrong precepts, and that even when they command men to do the right things they put the command upon wrong motives, and do not get the things done.

But there are forms of religious emotion which do not thus undermine the conscience. Far be it from me to undervalue the help and strength which many of the bravest of our brethren have drawn from the thought of an unseen helper of men. He who, wearied or stricken in the fight with the powers of darkness, asks himself in a solitary place, "Is it all for nothing? shall we indeed be overthrown?"—he does find something which may justify that thought. In such a moment of utter sincerity, when a man has bared his own soul before the immensities and the eternities, a presence, in which his own poor personality is shriveled into nothingness, arises within him, and says, as plainly as words can say, "I am with thee, and I am greater than thou." Many names of gods, of many shapes, have men given to this presence; seeking by names and pictures to know more clearly and to remember more continually the guide and the helper of men. No such comradeship with the Great Companion shall have anything but reverence from me, who have known the divine gentleness of Denison Maurice, the strong and healthy practical instinct of Charles Kingsley, and who now revere with all my heart the teaching of James Martineau. They seem to me, one and all, to be reaching forward with loving anticipation to a clearer vision which is yet to come—*tendentesque manus ripæ ulterioris amore*. For, after all, such a helper of men, outside of humanity, the truth will not allow us to see. The dim and shadowy outlines of a superhuman deity fade slowly away from before us; and as the mist of his presence floats aside, we perceive with greater and greater clearness the shape of a grander and nobler figure—of Him who made all gods and shall unmake them. From the dim dawn of history, and from the inmost depth of every soul, the face of our father Man looks out upon us with the fire of eternal youth in his eyes, and says, "Before Jehovah was, I am!"

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.
BY D. M. B.

CHAPTER I.—THE ANCIENT SYSTEM OF ASTRONOMY.

1. THE CELESTIAL SPHERE.—As before remarked, the ancients supposed the sun, moon, and stars to be set in a blue vault, which, as it rose higher and higher, curved down to the earth on every side, making a vast concave abyss, in the far off part of which stood the heavenly bodies.

It matters not how large we suppose the vast concave or sphere to be, if we only bear in mind that the observer is in the centre of it, when the worlds or stars surround him on every side and at apparently equal distances. The great difference between ancient astronomy and the modern is this: the ancients supposed this concave or sphere to be solid in its outer part which held the stars in their places, while we now believe the region to be nearly immaterial, and that the stars and planets are globes and that they float or swing in the thin ether which is supposed to fill interstellar space.

2. DIURNAL MOTION.—In watching the heavenly bodies for a few hours, or any time, we will perceive that they change position, not occupying the same relative locality, some sinking below the horizon on the one side, while others are rising above it in the opposite direction. This motion is not real, but comes from the rotation of the earth. The earth is a large ball, eight thousand miles in diameter, and turns once upon its axis every twenty-four hours, thus causing a constant rising of the stars in the east and setting in the west, when the absence of the sunlight renders them visible. The rising and setting of the sun is produced in the same manner. A given point of the earth's surface turns first towards the sun, and in a few hours comes under it, and then recedes until the sun is lost to sight. This is repeated interminably every twenty-four hours.

The movement of the stars appears much greater over the equator or center part of the earth—the east and the west—so far as the rising and setting is concerned, than in the north and south as we approach the poles. The star called the north star or the pole star, which is within one degree of the pole has no apparent motion; it never rises nor sets, and around it the other stars seem to revolve, describing greater or lesser orbits as their distance from the pole star is increased or lessened. It is the turning of the earth towards the east that gives this appearance. The pole star can easily be found by the two pointers in the Dipper in the constellation *Ursa Major*, the Great Bear, which always point towards it.

Owing to the rotundity of the earth, as we approach the north pole the pole star becomes more elevated in the heavens, and as we approach the equator, it appears nearer the horizon. In parts of the north temperate zone its elevation is about forty degrees. In Maine and Canada about forty-five degrees, while in Norway and Ireland it is still nearer the zenith. At the north pole it is directly overhead, while in the southern hemisphere it cannot be seen.

The stars in the vicinity of the pole star do not set so as to become invisible. They appear to revolve around the pole star and instead of setting out of view they drop below the pole star, but not below the horizon. When above the pole star, they pass apparently from the east to the west, and when below from the west to the east. The passage above the pole is called the upper culmination, and the one below is called the lower culmination. If around the pole star an imaginary circle is drawn whose circumference just touches the horizon, all the stars within it never sink below the horizon, and, were it not for the superior light of the sun and the intervention of the clouds, could be seen at all times, and have therefore been called the perpetual apparition. Outside of the circle which touches the horizon the stars settle below it for a greater or lesser time according to their distance from the circle or the pole star. The greater the distance from the pole star, the greater the apparent orbit described by the several stars. The nearer the outside of the circle, the shorter the term of obscuration from view. When a star sets in the northwest and in a short time appears again in the northeast, the phenomena is puzzling to those who do not comprehend the cause of it. When in July, 1874, Coggia's comet set in the northwest at nine, and rose again in the northeast at three in the morning, many intelligent people could not believe it to be the same comet and supposed there must be two comets.

As we go south from the equator, we can no longer see the north pole star, while the south pole star becomes visible, and around it apparently revolve the contiguous stars as in the northern heavens. The celestial equator is an imaginary line directly over the earth's equator, running from the east to the west dividing the northern and southern heavens. As we journey south of the equator we lose sight of our northern stars and others we have never seen come into view. To us the class in the northern heavens perform more than half these revolutions above the horizon, and those in the southern heavens less than half.

3. MOTION OF THE SUN AMONG THE STARS.—To the general observer, the natural classification of the heavenly bodies is the sun, moon, and stars. The fixed stars are those which remain permanent, so far as their apparent relation to each other is concerned. The five planets, Mercury, Venus, Mars, Jupiter, and Saturn, which revolve around the sun in their regular yearly orbits, are constantly changing their position with relation to each other and to the fixed stars. These five, with the sun and moon, constitute the "seven wandering stars" of the ancients. Aside from these, the remaining heavenly bodies that are visible are of different magnitudes, and are divided by astronomers into twelve classes, or magnitudes, according to size and brilliancy.

Besides the diurnal motion of the sun—its rising and setting, caused by the revolution of the earth on its axis—it has another slight apparent motion, arising from the course in its orbit round the sun. The ever-varying position of the earth causes the position of the sun to seem to change. If a close observation is made of the position of the sun with the bright star Regulus, in the constellation of Leo, it will be seen that Regulus passes the meridian four minutes earlier each day. On March 22d it passes at 10 o'clock in the evening; on April 22d at 8 o'clock; a month later at 6, just at sunset, and is invisible. Although it is partially invisible for some time, the same relative position is maintained through June and July. The sun has been approaching this star from the west, and in August it has got so near that it cannot be seen. On August 21st the star crosses the meridian at noon; in September, at 10 A. M. It now appears to be forward of the sun, and rises earlier and earlier each morning. In February it is directly opposite the sun, and in March, again, it passes the meridian at 10 P. M., at the same time as a year before this; while the sun has risen and set 365 times, the star Regulus has risen 366 times. This apparent change of position arises from the earth's orbital motion round the sun, but was not understood by the ancients.

"The path which the sun describes among the stars in his annual revolution is called the ecliptic. The belt of the heavens a few degrees on each side of the ecliptic is called the zodiac. The poles of the ecliptic are two opposite points, each in the centre of one of the two hemispheres into which the ecliptic divides the celestial sphere.

"The determination of the solar motion around the ecliptic may be considered the birth of astronomical science. The prehistoric astronomers divided the ecliptic and zodiac into twelve parts, now familiarly known as the 'signs of the zodiac.' This proceeding was probably suggested by the needs of agriculture and the chronological reckoning of years. A very little observation would show that the changes of the seasons are due to the variations in the meridian altitude of the sun and in the length of the day; but it was only by a careful study of the position of the ecliptic, and the motion of the sun therein, that it could be learned how these variations in the course of the sun were brought about. This study showed that they were due to the fact that the ecliptic and the equator did not coincide, but were inclined to each other at an angle of between twenty-three and twenty-four degrees. This inclination is known as the obliquity of the ecliptic. The two circles, equator and ecliptic, cross each other at two opposite points. When the sun is at either of these points it rises exactly in the east and sets exactly in the west; one half its diurnal course is above the horizon, and the other half below. The days and nights are therefore of equal length; from which the two points in question are called *equinoxes*. The vernal equinox continues from March 21 to June 20, at which the summer solstice begins, and continues to September 20. The autumnal equinox commences at this date, and continues to December 21, when the winter solstice begins.

The zodiacal constellations occupy quite unequal spaces in the heavens. In the beginning they were simply twelve houses for the sun, which that luminary occupied in the course of the year. Hipparchus found this system entirely insufficient for exact astronomy, and therefore divided the ecliptic and the zodiac into twelve equal parts of thirty degrees each, signs of the zodiac. He gave to these signs the names of the constellations most nearly corresponding to them. Commencing at the vernal equinox, the first arc of thirty degrees was called the sign Aries, the Ram; the second, the sign Taurus, the Bull; then Gemini, the Twins; Cancer, the Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Balance; Scorpio, the Scorpion; Sagittarius, the Archer; Capricornus, the Goat; Aquarius, the Water-bearer; and Pisces, the Fishes. The names and characters ascribed to these signs probably had much to do with the season of the year to which they belonged. Aries and Taurus were spring signs, and, with Gemini, doubtless marked the time for the bringing forth of young by the flocks and herds; Libra, the Balance, the time when the day and night were of a length, and balanced each other; Aquarius, the Water-bearer, symbolized winter, when rains were profuse; and Pisces, the Fishes, the season for fishing; and so of the others, though the meaning of some of them is quite obscure.

"The mode of reckoning positions on the ecliptic by signs was continued until the last century, but is no longer in use among professional astronomers, owing to its inconvenience. The whole ecliptic is now divided into three hundred and sixty degrees, like any other circle, the count commencing at the vernal equinox and following the direction of the sun's motion all the way round to 360°."

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. VII.

MY DEAR READERS: You can hardly comprehend the great difficulty that Jah and your enterprising humble servant had to overcome in the immense job of world-making that we had taken upon our hands to perform. Some of you may think that to make a world or two like this, eight thousand miles in diameter, with its extensive strata and beds of rock, sand, clay, conglomerate, limestone (all varieties), slate, shale, trias, quartz, feldspar, gneiss, schist, marble, granite, coal, etc., as well as the mineral deposits in lodes, veins, and beds of iron, copper, tin, lead, antimony, silver, platinum, aluminum, magnesium, potassium, sodium, and all the numerous list, was of itself a contract of good size; but, just think of it for a moment, this earth, compared with the sun and the planets which revolve around it, is not more than an orange in comparison with a moderate-sized mountain; and this solar system compared with the universe is less than a boy's marble in contrast with the whole earth.

So, with all the ability we possessed, and with all the agility we could exercise, it required hundreds of thousands of years for us to get through, and when we got the last spheres in process of aggregation the first were not yet in a state of completion. You must know that the process of bringing a sun or a world into existence, from the gaseous condition to the solid, having mountains, seas, and rivers, necessarily required a long, long time. When we set the forces at work in a given sphere, so that the thin gas for millions of miles around could be attracted thereto, it required ages to perfect it to the extent that the globe became a solid ball like your earth. As soon as the matter had, as you may say, been drawn together, and it assumed a crude spherical form, it began to rotate, and the velocity of the rotation increased with the density of the solidifying mass, and the heat that was evolved as the particles of matter attracted together began to assume the solid form, was tremendous to contemplate. The friction of the particles, attracting and compacting together, was the source of intense heat.

It was wonderful, too, to behold how, with the great production of heat, light was also produced like an infinite flood. When we succeeded in starting a few thousand suns and worlds, and the matter of which they were composed evolved into a comparatively solid form, the light increased with the heat to such an extent that the vast abyss of the universe, which before had been so dark and cheerless, became illuminated with most brilliant lights which made things seem vastly more cheerful and pleasant than before. You ought to have heard Jah shout, and laugh, and hulloa over the improved state of affairs. He was so overjoyed that he would skip, hop, and jump about like a street urchin at playing hopscotch. One day, with a good-natured smile illuminating his countenance, he said, "Ah, Luce, we have made great improvements in this part of the country, haven't we? It does me good to see you fly around from sun to sun, quickening the forces, enlivening the fires, and stirring up the internal furnaces. You make such a magnificent figure in the service of a light-bearer, a light-maker, and a light-spreader, that *Lucifer* is a very proper name for you, and I mean to call you 'The Sun of the Morning,' just for short."

"Good enough," said I, "that suits me exactly. I am very fond of this light. I believe it is the finest element or force that we have gotten up, and I can see the great office it is destined to perform in the great economy of the universe. I want no better employment than to utililize the means for generating and spreading this magnificent element or mode of motion. I will put in all my time and ability in spreading light."

"Yes," replied Jah; "you are as light-hearted and happy as you are industrious in spreading light. It makes me happy to see you so cheerful while you labor so hard in performing your great works. We shall indeed have a grand old universe of this some day."

"Yes," replied I; "I am thinking so myself; and what puzzles me is what we will find to do when we get the worlds all made—when limitless space is filled, and all the matter we produced is worked up into worlds. But ah! after we get the worlds made we will have to introduce organized life upon a large proportion of them, and the attention to the beings we shall get up will be sufficient to occupy all our time, even if we have no more world-making to attend to. There will be no need of our becoming idle."

Jah concluded I was in the right, and we resumed our labors with all the cheerfulness that you can imagine two such jolly fellows possessed. We went from world to world, and from sun to sun, from system to system, and from constellation to constellation, watching and conducting the immense field of operation under our management, manipulating forces here, and controlling influences there. We delighted to stand at any given point in the vast whole, viewing the workings of the wonderful machinery we had designed and set in motion. It was grand to witness the brilliant rays of light, starting out from thousands and millions of suns and spreading athwart the vast abyss of the universe, and to behold this immense concourse of suns and worlds coursing, revolving, spinning and whirling in the most delightful harmony and precision, until we even became lost in amazement and wonder at the grand, glorious, and majestic work we had accomplished. And the thought, too, that this was all produced from nothing was wonderful indeed. The satisfaction that filled our minds you can hardly have a conception of. We knew that we were necessarily superior to what we had produced, and that our creative minds had left their impress upon what we had accomplished. We felt an inward satisfaction in contemplating the fact that we had, in creating the universe, set up such a monument in praise of our own power and wisdom as must make the creatures which we ultimately should bring into existence ever bow in admiration before us. It cannot be thought strange that we had a feeling of pride and satisfaction in beholding the work of our hands when we viewed the vast labors we had accomplished. The countless suns and worlds seemed to respond to our self-congratulations, the immense host of worlds joined in the grand anthem to our praise, and the glad acclaim throughout the vast domain we had filled with burning, whirling worlds was, "Great are Jah and Lucifer. Great are the powers of matter and force. Great are the sources of light and existence."

Can you think it strange that, as brothers, we often embraced each other, and that we held frequent earnest and protracted conversations as to what we had thus far accomplished, and how we should continue our operations until we had perfected the great plans we had inaugurated?

And while we had much at which to rejoice, while we felt there was much for us to congratulate ourselves in the meditation of, it would be false should I attempt to cause you to think that there were never little ruffles in our sea of pleasure and happiness; that little disturbances would not sometimes arise to mar, temporarily, the exquisite happiness that pervaded our domain. With all the harmony which had marked our operations, with all the unison of purpose with which we had prosecuted our labors, little differences would sometimes arise, and the jarring element of discord would sometimes show itself; and occasionally criminations and recriminations would be the result.

It may as well be borne in mind that, while all the elements of order and harmony existed within us, the sources of discord and opposition also found their origin within us; for you must know that all the gods that ever had an existence or were dreamed of once had their weaknesses and imperfections. Unison owed its existence to us, and antagonism equally found its home within our breasts.

My Brother possessed the positive element to such a marked degree, and he was so much disposed to assume a certain superiority over me, and, at times, so disposed to claim an undue share of the credit for the work we had accomplished, that his patronizing airs and his haughty ways sometimes became almost intolerable. It was not uncommon for his hastiness and impetuosity to get the better of his nobler impulses, and he frequently gave way to his natural impetuosity of character, became angry, and showed a disposition to override all opposition that might rise before him. I was sometimes amused at the storm of passion that would enkindle in his breast, and well knew that after the storm was over the genial sun would shine again, and that the reign of peace and harmony would once more, for a time, at least, be as benignant as ever.

I was by nature forbearing and forgiving, and, although it was not pleasant to feel the pelting of the storm of impetuosity which my Brother occasionally indulged in, I knew it was not the best way to oppose his violence with violence; so I used to speak kindly to him when he spoke harshly to me. If he stormed, I smiled; if he raved and swore, I carried myself evenly and hummed one of my sweetest airs. Sometimes my placidity and evenness of temper seemed to anger him still more, and he turned upon me in his fiercest manner and said, "Blast it all, Luce! is there no spirit in you? Will you quietly take all sorts of abuse and show no resentment in return?"

"Why, yes, my Brother," I replied, "I have spirit within me, but it is the spirit of mildness, patience, and forbearance. I might fly into a passion and rave and tear around as you do, if I would only give way to it as you do, but I cannot see what good would be produced by it. I would rather hold my temper and keep control of it than have it become my master and cause me to act and to talk foolishly. And I think it far pleasanter to keep of an equable frame of mind than to be cross and impetuous, and indulge in unreasonable language, and say things which in cooler moments one must be sorry for. I prefer to be my own master, rather than to be the slave of angry passions; and I am sure I feel better and happier never to give way to anger or hatred."

"Ah Luce," said Jah, "I do get provoked at you beyond all endurance. It seems to me if you would fly in a passion the same as I do, and rage and storm awhile, if not more than ten minutes at a time, that you would feel the better for it, the same as the air on one of our globes is clearer and pleasanter after a severe storm has passed over a section of its surface. But your imperturbability, your everlasting equanimity and suavity angers me to the foaming point. If you would rip and snort around for half an hour as I do, I think I would like you all the better it."

"No, Jah," said your humble servant, "that is not my style. If I acted in that foolish manner, you would not feel any better, and I know I would not feel as well. If my even temper displeases you, I am very sorry, but I cannot change it to suit you. I must be myself. I cannot act contrary to myself. Now let us take each other just as we are, and not wish to make each other over. I am willing you should give way to anger and violence if you feel any better for it, but it would not answer for me; I should not feel so well for it."

"My dear Luce, give me your hand, old fellow. You are a trump, and there is no discount on that. Pardon me for my little weakness, and let us forget and forgive. Shake."

So we shook hands heartily, and the clouds passed away. The worst thing about it was, however, Jah's fits of anger, as our cares and perplexities increased, seemed to grow upon him in frequency and violence. But I will not tire you out entirely this time. I will tell you more about it another time. In the meantime, my friends, let me advise you, under all circumstances, to keep an equable frame of mind. It will save you lots of trouble. Your own

LUCIFER,
Vulgarly called "Splitfoot."

Answers to Inquirers.

O. W. B.—Is the editor of *The Sun* the author of a book, published several years ago, entitled "Two Years Before the Mast"? *Ans.*—No; Mr. Dana has not been a sailor, nor is he author of the book. It was written by Richard Henry Dana.

M. A. S.—Is E. V. Wilson now publishing a paper entitled *The Spiritualist at Work*? *Ans.*—No; it was discontinued two years ago.

C. D. M.—I would like to know in what book I can find the most thorough examination of the Prophecies. *Ans.*—Thomas Paine's book upon this subject is about as able as anything we think of just now.

W.—1. Can a railway company sell land that has never been surveyed by Government? 2. Can the railway company charge four dollars per acre for brush land, one half mountain rocks? 3. When one half the money has already been paid and the land not yet been surveyed, will we be able to get deeds? *Ans.*—1. Yes, if it belongs to them. Government may grant to the company a strip of land on either side of a railroad five miles in width. The title would be good whether surveyed by Government or not. *Ans.*—2. Yes; they can charge whatever they please if the land is theirs; but they cannot compel people to pay any more than they choose. *Ans.*—3. There may be confusion in the matter, but the duty of Government is to give a good title.

The Radical Pulpit.

The Sectarian Spirit.—Concluded.

A SERMON BY O. B. FROTHINGHAM.

These faults have always been seen; they have always been acknowledged; and efforts have, at all times, been made to remove them. The earliest efforts in the Church were religious, prompted by the feeling of communion with the Christ, the living head. The exquisite lyric on charity, in the 13th chapter of Paul's First Epistle to the Corinthians, was written to lay the evil spirit of sectarianism that was working like a poison inside of his own churches. "Now abide Faith, Hope, Charity, these three. But the greatest of these is Charity." "Have fervent Charity among ourselves." "Bear one another's burdens." Remember that you have one Lord, one faith, one baptism; remember that you are all baptised into one spirit, that a common Christ is the Savior of all; that the deliverance from sin is a common deliverance; that the hereafter opens its promise to all alike. In the same strain other apostles speak—their words may be read in all the epistles of the New Testament, to the effect that men should forget differences, should cease to hate, should love each other, and should try to bind themselves together by mutual consideration and helpfulness.

Yet these earnest apostolical injunctions went no further than the limits of the Christian Church. Paul's charity was applied only to Christians. They were to love *one another;* they were not bidden to love the heathen outside; they were not charged to love the Jew or the Greek, the Roman or the barbarian; they were brothers and sisters in Christ together; they were not brothers and sisters in humanity, with all the rest of mankind.

The Roman Church had its own peculiar methods of suppressing dissent, by burning it up. It would drown it in its own blood; it would elevate it by hanging it on the cross; it would send it to heaven in a chariot of flame. The Roman Church boasts of its unity. What sort of unity? A unity created and established by the extinction of everything that threatened to break it. One law, one scepter, one dominion—that is what it means. When Bossuet wrote against the variations of Protestantism, none so well knew as he that the same argument could be brought with fatal force against Romanism, if Romanism had allowed dissent to express itself. Protestantism kept an open ear to the voices of dissent. Romanism stifled the voices with dust. The variations of Protestantism were due to fidelity to the Spirit of Truth. The unity of Rome was due to the neglect of it. But what did Protestantism do here? The method of Protestantism is a method of arrangement. The apostolic method was the method of love. The Roman Catholic method was the method of extinction; the Protestant method is the method of diplomacy.

In 1846, the Evangelical Alliance was formed at Edinburgh. In 1867 the American branch of the Evangelical Alliance was established in New York. In 1873, as we all remember, the Alliance held its first grand convention in the United States. The object of the Alliance was to evercome *within the circle of Evangelical denominations*—comprising Baptists, Methodists, Presbyterians, of both schools—the influence of the sectarian spirit. The aim was to promote union among, "Evangelical" Christians. It was designed to unite them altogether in closer bonds to the Christ. The founders promulgated no authoritative creed; laid down no compulsory rule; established no ecclesiastical dominion. The spirit was intended to be entirely cordial, open, fraternal, but within the limits "Evangelical denominations." They openly professed and published their faith in the leading articles of the Evangelical system of religion. The effect may have been to extinguish the sectarian spirit within the limits of these denominations. But did it extinguish the sectarian spirit towards those without? It deepened it; it intensified it. The Evangelical Alliance meant war against Romanism on the one side, and against Rationalism on the other. The Unitarians were excluded from the fellowship; so were the Universalists; so were the Swedenborgians. The Rationalists were of course excluded. Naturalism, under any of its definitions, whatever its spirit, was put down. Materialism, as Christianity defines it, was cast out. Every opinion was laid under the ban except Evangelical religious opinion. It follows, as a thing of course, that this method of diplomacy as a part of the Evangelical Alliance, was exceedingly narrow, exceedingly limited—commendable enough in its spirit, as far as it went, but confined to a small section even of Christendom. Outside of that section the sectarian spirit raged furiously as ever.

Where then is our help? What are we to do about it? There is but one method of help and that is to pronounce irrational and hurtful all belief in special revelation; to say there is no such thing as exclusion possession of truth; that if one religion may claim a revelation, the same right must be conceded to others; that all religions stand upon one ground of authority by reason of their having the same origin and sharing the same idea; that revelation, if we still prefer that worn-out phrase, comes to all faiths alike, and that no form of faith has the right to tyrannize over another. This is the position that we, in this generation, are able to take. For the first time in history we are able to plant ourselves on this ground. The attitude could not have been taken before; it could not have been taken even thirty years ago, because it is within the last thirty years, aye, within a much more recent period than this that the study of what is called the science of comparative religions has been instituted. The greatest scholars of the century, in the East and in the West, in Germany and in England, have been devoting themselves in the spirit of real devotion to the study of the different religious faiths of the world.

The sacred books of these religions have been brought to light, translated, and now, for the first time the studious reader has before him, not the Hebrew and Christian bibles only, but all the bibles that there are—all the scriptures that have voiced the religious sentiment of the race. At last we can compare the religions together. On comparing them, what do we see? We see this, that all religions are of one family, that all are of common kin, that all come of a common stock; that all are born of the self-same impulse; that they are all steps in the intellectual development of mankind. All have the same institutions and forms, the altar, the temple, the sacrifices, the priesthood; all have architecture, sculpture, and painting. All have the same essential doctrines; all have the same definitions of God; all have similar conceptions of the hereafter; all have one central thought, the human need of salvation; all teach a theory of mediatorial rescue; all rest on a principle of atonement which is essentially the same in them all. Moreover, it is discovered that the moralities of all religions are essentially and often precisely alike. All teach justice, brotherly love, kindness, forgiveness, veracity; all exalt the cardinal virtues; all recommend worship, devoutness, aspirations; all encourage the seeking of man after the infinite. I could stand here by the hour and read passages from other Bibles than the Christian or the Jewish—passages of the most exquisite truth and tenderness, the most delicate sense of divine things—taken from books that were written centuries before Christ was born, and among heathens; passages more delicious in their moral aroma than anything you can find in the New Testament. This we affirm; it is not matter of conjecture; it is not matter of speculation or of guess: it is matter of simple knowledge. We have but to use our eyes, and the fact is before us that all the religions of the race are of one stuff.

Moreover, as we examine them we see that all have some central person, some great prophet or law-giver, some great teacher or saint, who is made the centre of the system. In India they call him Buddha; in China they revere him as Confucius; in Persia his name is Zoroaster; in Palestine he towers up as Moses; in Christendom he is worshiped as Jesus. They are a line, a brotherhood, of teachers. Each one is the soul of his own system; the pivot of his own faith. Each has the peculiarity of his age and race about him. Each has his limitations—national, temporal, personal. Each stands for himself and for his idea. Each is venerated, beloved, followed, by those of his own race. This, too, we know.

It is not said, or suggested, in all this that the religions of men are equal—that one is no better than another. You might as well say that the chemistry of the Middle Ages was equal to the chemistry of to-day; that the botany of a thousand years ago attained as beautiful a development as the botany that is taught at Harvard or Columbia; that the telescope which was used by Galileo was equal to the telescope that is used by Lord Rosse. It stands to reason that everything improves with age. As we go on, our knowledge increases.

It is easy enough to grant that Christianity is the queen of faiths—the most impressive, tender, humane form of religion that is known to the world. Why? Because it is *the last.* It has the benefit of all that went before. It is the residuary legatee of the ancient religions of the race. It is the religion of the modern world and of the modern man. It is the religion of the most intellectual, the most persevering, the most humane, epochs of history. Of course it is the best. Its age is the age of art, of philosophy, of science, of speculation, and of philanthropy. It has used its advantages. It has improved by its opportunities. But it did not create them. Christianity did not create Raphael; Christianity did not create Michael Angelo. These men did more for the Church than the Church ever did for them. The world has endowed Christianity with its opulence, and that is the reason it is so rich.

But, now, it is said that if the spirit of sectarianism declines, religion itself will be abolished; there will be no seeking for truth; no zeal for opinion; no effort to establish right above wrong; the temples will be deserted, the systems of thought will be abandoned, and we shall lapse into utter indifference and imbecility, if the sectarian spirit ceases. It seems that the sectarian spirit makes people earnest. It looks as if the sectarian spirit kept the workers on their feet.

The objection reminds one of a vulgar objection to civil-service reform—an objection based on the idea that politics in America are necessarily servile and mercenary; that if we take away the doctrine that the spoils belong to the victor, there will be no more victors and no more contestants for spoils; all interest in politics will, under these circumstances, decline; the interest in the higher problems of government will cease, and there will be nobody left to look after public affairs. Then, we reply, let politics cease. Let all the zeal stop, and stop at once, which drives into political life the hirelings who fight for plunder. Let us dispense, once for all, with the services of men who take up the problems of government and assume the management of human affairs out of greed, in the temper of the buccaneer, hungry for power, thirsty for wealth. Let them go. We shall be better without them; and let honorable men come to the front. Let the men who really love their country better than they love pelf, who have not taken an interest in public affairs before because they were in the hands of beggars, poltroons, and thieves—let such as these have their chance. Let them show a rational interest in government as it should be, and we shall have politics managed in a very different way from that usual hitherto.

This is our feeling in regard to religion. If religious institutions, creeds, and ideas depend for their existence upon dogmatism, malice, uncharitableness, then, in humanity's name, let us have done with them forever. Let us never build another church; let us never ordain another preacher; let us never collect another congregation; because, however much it may be for the interest of men to support "the gospel," it is of deeper interest, aye, of everlasting concern, to men that they should observe the conditions of brotherly society.

It is permitted by thoughtful men to entertain a vision of what might be, and may be, were the sectarian spirit to be exorcised. Can we suppose religious men not to hate each other; can we suppose them not to seek continually to drag one another down and supplant one another, we can dream of a kingdom of heaven. Did the Turk and the Christian, off by the Black Sea, contend, not as believers and unbelievers, but simply as men, the Russian war might have been ended before this. Take the element of the sectaraian spirit out of the contest, and the worst element of the fury would be expelled. The Turk is a fanatic for his faith; the Christian is a fanatic for his. Let the hatred of fanaticism die; let the conflict be simply between those who are waging war for the acquisition of territory or the balance of power, and it could not last. What gives bitterness in England to the controversy over this very Russo-Turkish conflict? It is, once more, the sectarian spirit. On the one side, there are Christians who abhor the Turk, who call on the Lord in their prayers and on their fellow-Christians in public meetings, endeavoring to create a public spirit that will put the Crescent down and commit England to the work of suppressing Moslemism in Europe. On the other side—and here is where the counter-current comes in—the Christians of the English Church hate the Christians of the Greek Church, the Church of Russia: thus we find Christians in England taking the ground that Russia is in the wrong, and that Russia must be held in check by an alliance of England with Turkey. Take out this element of the sectarian spirit; let the Englishman judge of this conflict on rational historical or philosophical grounds, as he would judge any other, and at once the convulsion that for the past year has been rending the British communities in twain would be quelled.

Take away the evil spirit of sectarianism, and there would be peace among the religions of the world, among the sects of Christendom, among the churches that are established among the people without, call them by whatever name you will.

Why does the American loathe the Chinaman? Partly, at least, because the Christian abhors the Buddhist. Take away the abhorrence that the Christian has for the pagan, and Chinaman, German, American, Frenchman, Englishman, would fall into line together, would tend to mingle, would work cheerfully at the same trades, pursue the same industries. We might then dispense with legislation and police force to protect the weak against the strong.

What happened not long since in Texas? A brutal mob seized one of the most respectable citizens in town, an eminent physician, beguiled him from his home on false pretense of charity, carried him to a solitary place, bound him to a tree, and beat him nearly to death, because he was an Infidel, according to their apprehension of the term; then they told him that if he repeated the offense of promulgating Infidel opinions they would hang him, and if anybody else presumed to preach Infidelity he must die the death, for they would put a stop to disbelief. Would anything like that happen, even

in Texas, if the sectarian spirit could be quelled and exorcised?

Then, again, think of the restoration of dignity to the human mind by the elevation of its seat above dogmatism. By the verdict of Christendom the human mind is impotent to find the truth. The Christian looks back upon the religious development of the past and finds it a series of frightful mistakes and atrocious blunders; a chaos of superstitions; a wild farrago of hideous dreams. These monstrous idolatries show, in the judgment of Christendom, what degradation the human mind sinks into when left to itself. With what different feelings the rationalist, clear-minded and instructed, looks at the same facts! We are persuaded that all religions come out of the human mind in the process of the development; that they are all efforts, and earnest efforts, on the part of men to understand the conduct, and get at the secret, of the universe. Hence, there is no credulity, however blind; no superstition, however dark; no error, however misleading; no idolatry, however grotesque; no delusion, however visionary—that does not represent a phase in the effort of the human mind to gain more light upon the problems that are flung down in its path. The whole religious history of mankind is one long testimony to the earnestness, the determined patience, of the intellect of man. In all ages, in all races, man has tried to lift himself above his lowest conditions, to understand himself and the world in which he lives. What feelings of respect, respect amounting almost to reverence, do we have for even the most bewildering systems that have been professed by human creatures, when we look at them in this new light! Of course, the ancient men, like the modern, make mistakes. The question is not whether we make mistakes, but whether we make mistakes in the honest pursuit of truth; whether we are willing to drop them when wiser thoughts come. This the elect portion of the human race has shown itself able and determined to do. In their view, the human mind, instead of stumbling and faltering, falling and groping in the mire, lying supinely in the dust waiting for the touch of some inspired teacher to communicate to it a thrill of life, stands on its own feet, itself the creator of the intellectual, moral, and spiritual world. The creeds are man thinking; the temples are man worshiping; the altars are man sacrificing; the priesthoods are man striving to establish harmony between the temporal and the eternal; the prophets are man voicing the edicts of conscience.

Will the sectarian spirit ever die? Never, so long as Christianity exists, because it is the essence of Christianity, as of every system that claims for itself the sole possession of a divine revelation. Every such system claims for itself an absolute superiority over the speculative genius of man. As long as Christianity endures, it must entertain this conviction. Therefore, as long as Christianity endures, the poison of the sectarian spirit must drop into the world. A sad outlook; yes. But, courage! Religion is more than Christianity. Christianity is only one form of its expression, which has had its birth, its growth, its culmination, and is now verging towards its decline. The reason of man is more than any church, more than any system, more than all systems and churches; man is more than apostle or saint, more than law-giver or prophet.

The creative spirit of truth is at work most diligently in our communities in modern times, reviving religious ideas, quickening religious sentiments, in a way that few of us suspect. Here is Spiritualism, a religion of itself, without priesthood or temple, without creed or altar, believing in man, consulting nature, trusting to the creative genius of human intelligence; a religion that is subtly undermining Christianity in all established forms of its expression. Here is the "Religion of Humanity," counting thousands of adherents among men who have left Christianity and every form of instituted faith. Modern science leads directly to religion in its disclosures of harmonious law. There is already a religion suggested by the doctrine of Evolution. The researches of Tyndall and Huxley, of Spencer and Darwin, are laying the groundwork of a new system of faith, full, rich, exuberant with aspiration, worship, brotherly kindness, and earnest devotion in all good works.

Yes, it is coming! It is coming! It is already here! Some of us know it; some of us live in the atmosphere of it every day. Hundreds, thousands, enjoy the new faith, drink in its spirit, feed on its nectar and ambrosia, and are made pure and noble by its influence. We may hope that the time will come for all men when the spirit of jealousy, antipathy, and contempt shall be expelled; when religion shall be as free as science, or philosophy, or literature, and shall take its true place, as the sweetest friend and mightiest inspirer of man.

LET a man avoid evil deeds, as a merchant if he carries much wealth and has few companions, avoids a dangerous way; as a man who loves life, avoids poison.

IF A man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown against the wind.

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier.

If all the apostles had really seen their Master ascend gloriously up into heaven, how comes it that Matthew and John, who must have witnessed it like the others, should have passed over in silence a mystery so glorious, so creditable to their Master, while they record so many other circumstances of his life and actions much less worthy of being handed down? How is it that Matthew has not made a special mention of this ascension, and at the same time explained clearly and distinctly in what manner he would be always with them, though he was visibly quitting them to ascend into heaven? It is not easy to comprehend by what manner of secret he could ever remain with those he was departing from.

I pass over in silence a number of other contradictions; those I have quoted alone will more than suffice to prove that these books are by no means the fruit of divine revelation; and not more so are they the fruit of human wisdom; therefore they are unworthy of credence or belief. But by what privilege do these four gospels, together with some other books of the same sort, pass as the work of divine inspiration, in preference to many others, like them bearing the title of gospels, and which were formerly, like the first, published under the names of others of the apostles? If it be said that these reputed gospels have been falsely attributed to the apostles, the same can be said of the first; for if we suppose the former falsified and corrupted, the same can be supposed of the latter. Therefore, there is no certain proof on either side to enable us to discern the true gospels from the false; and though the Church pretends to have the power of deciding the question, she is none the more worthy of belief.

Touching the pretended miracles recorded in the Old Testament, they would seem to have been devised and brought about by God solely to the end of marking on his part an unjust as well as odious preference for nations and individuals, and to deliberately overwhelm some of his creatures with all sorts of calamities and miseries, to the greater happiness and glorification of others. The calling and choice made by God of the patriarchs Abraham, Isaac, and Jacob, to make for himself from their posterity a people he would bless and sanctify beyond all the other nations of the earth, is one among many other proofs of this.

But, it will be said, God is the absolute master of his grace and his gifts, and can bestow them as he will, without any one having the right to complain or to accuse him of injustice. This reason is a vain one; for God, the author of nature, the father of all, should love all equally, as his own handiwork, and consequently should show himself both their protector and benefactor. He who gives life should accompany the gift with the means and consequences of rendering that life enjoyable—if it be not that our Christians mean that their God makes his creatures solely to the end of making them wicked and miserable; which would be certainly unworthy of belief of a God of infinite goodness. Moreover, if all these pretended miracles, both of the Old and New Testaments, were true, it could be affirmed that God was more careful of providing for the lesser wants of men than he was for their greatest and chief good and welfare; that he punished more severely certain persons for the most trivial faults than he did others for the greatest crimes; and, finally, that he was all the more prodigal of his blessings where they were the least needed. And this it will be easy to show, as well by the miracles he is said to have worked as by those he did not work, and which latter he would assuredly have worked in preference to the others if it were true that he had worked any at all. For instance, when it is said that God had the condescension to send an angel to console and succor a servant-girl, while he left, and still leaves, millions of helpless innocents to languish and die in misery; that he miraculously preserved, for the space of forty years, the clothing and the shoes of a worthless, wretched people, while he disdains to see to the natural preservation of so many things, so useful and so necessary to the subsistence of his creatures, and which, nevertheless, were lost to them, and are still being lost to them every day by divers accidents, easily prevented if he so chose it. What! he sent to the first heads of the human race, Adam and Eve, a demon, a devil, or a serpent, to seduce them, and thus to doom to perdi-eternyit? What! by a special grace of his provition the whole of the human race, to all time and dence he prevented the pagan king Genaris from committing a venial offense with a strange woman, and which could have had no serious consequences, and he did not prevent Adam and Eve from offending him and falling into the sin of disobedience—a sin which, according to our Christian theology, should be mortal, fatal, and should cause the damnation of the whole human race? This is not credible.

And now we will turn to the pretended miracles of the New Testament. They consist, it is pretended, in this: that Jesus Christ and his apostles healed, by divine agency, all sorts of diseases and infirmities, giving sight to the blind, hearing to the deaf, and speech to the dumb; healing the paralytics, making the lame to walk straight, driving out devils from those possessed of them, and raising the dead.

Some of these miracles are to be found in the gospels, but many more of them are recorded by our Christians in their books of the admirable lives of their saints; for therein we read that these pretended elect of God healed the sick and the infirm, drove out devils at every conjuncture; and that, by the sole name of Jesus, or the simple sign of the cross, they commanded the elements; that God favored them to such an extent that he kept his divine power in them even after their death, and that this power communicated itself to all who touched them, even to their lightest article of clothing, even to the shadow of their bodies, and even to the horrible instruments of their death. It is said that a sock of St. Honorius restored a dead man to life on the 6th of January; and that the staff of St. Peter, that of St. James, and that of St. Bernard each worked miracles. The same is said, likewise, of the cord with which St. Francis was wont to gird his waist, the staff of St. John of God, and the girdle of St. Melanie. It is said of St. Gracilian that he was instructed from on high of what he should believe and teach, and that by the sole virtue of his prayer he moved a mountain that he found would be in his way for the building of a church; that from the sepulchre of St. Andrew there ran, without ceasing, a liquid that healed diseases of every sort; that the soul of St. Benedict was seen to ascend into heaven, clothed in precious and costly robes, and surrounded with burning lamps. St. Dominic said that God never once refused him anything that he asked of him; that St. Francis commanded swallows, swans, and other birds to obey him; and that fishes, hares, and rabbits would come to him frequently and put themselves into his hands and his lap; that St. Paul and St. Pantaleon, having had their heads cut off, milk spouted forth from the heads and trunks in lieu of blood; that the blessed Peter of Luxemburg, during the first two years which followed his death—1388 and 1389—wrought two thousand four hundred miracles, among which were forty-two persons raised from the dead, without counting three thousand other miracles that he has accomplished since, and others, again, that he is constantly working even in these our days; that the fifty philosophers converted by St. Catherine, having been thrown all together into an enormous fire, their bodies were afterwards found unscathed, and not a hair of their heads burnt; that the body of St. Catherine had been carried away by angels after her death and buried by them on Mount Sinai; that on the day of the canonization of St. Anthony of Padua, all the bells of the city of Lisbon rang out of themselves, and without any one being able to account for so strange a fact; that this same saint, being one day on the sea-shore, called the fishes to him to preach to them, and that they came to him in crowds, lifted their heads up out of the water, and heard him attentively.

There would be no end to these silly tales were one obliged to record them all; there is no subject, however vain and puerile it may be, on which the authors of these lives of the saints do not take delight in building up miracles on miracles, so fruitful is their invention in this wise.

Effectively, it is not without reason that we regard all such narratives as so many vain lies, for it is easy to see that they are neither more nor less than imitations—many of them very bad ones—of the fables of the pagan poets; which is made quite apparent by the conformity that exists between them.

OF THE CONFORMITY BETWEEN THE MIRACLES OF PAGANISM AND THE MIRACLES OF CHRISTIANITY.

If Christians say that God really gave to his saints the power to perform all the miracles that are recorded in their lives, in the same way the pagans affirm that the daughters of Anius, a high-priest of Apollo, had really received from the god Bacchus the gift and the power to change anything they liked into corn, wine, oil, etc.; that Jupiter gave to the nymphs who had watched over his education the horn of a goat that had suckled him in his infancy, which horn possessed the property of providing them with everything they desired in abundance.

If Christians say that their saints had the power of raising the dead, and that they received divine revelations, the pagans had said before them that Athalides had received from his father, Mercury, the gift of living, dying, and returning again to life at his pleasure, and that he had likewise the gift of knowing everything that was passing in this world, as also in the other; and that Æsculapius, the son of Apollo, had raised the dead — among others, Hippolytus, son of Theseus—at the prayer of Diana; and that Hercules, also, raised from the dead Alceste, the wife of Admetus, king of Thessaly, to restore her to her husband.

[TO BE CONTINUED.]

NEITHER in air, nor in the depths of the sea, nor in the clefts of the mountains, is any place found where a man might be freed from an evil deed.

The Truth Seeker.

D. M. BENNETT, Editor.

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Is there a Future Life?

YPSILANTI, MICH, FEB. 18, 1878.

FRIEND D. M. BENNETT, *Dear Sir:* I have a favor to ask, and will ask it of you now. I will do so mainly by stating facts and making inquiries. I am a man past sixty years of age, and have spent that much of life in this beautiful world after the manner of men, not intending to be a very bad man, and still not always living up to my highest ideal of right, and feeling that perhaps what we see here may not be all there is of life. I would ask in my own behalf, What are we to find in the life to come?—if such exists. I will not set forth any of my own ideas of the beyond, but ask for light; and as I consider you a man of many advantages, one versed in science and philosophy, well posted in history, both sacred and profane, I venture to inquire of you, hoping to find you one of nature's best students, disregarding Mrs. Grundy, stating facts as you honestly understand them, and acting according to your highest idea of right. Believe me, dear friend, this subject is not only a matter of to-day but of eternity, one that not only occupies my own mind but the minds of millions of the grandest and noblest of the world.

Have we a life beyond this? If so, where is it and what is it? Is it to be a progressive one? and can spirits—if such there be—communicate with those left behind? and what must be the conditions necessary to that end? Do animals and birds have a spiritual existence?

One more, Do oysters possess the male and female properties essential to reproduction?

These questions are not asked simply to hear myself talk, but are prompted by a wish for candid, intelligent answers, as you may well suppose—coming from one of my age.

Yours very respectfully, J. NEWELL.

REPLY.—Our friend has propounded questions upon a subject about which we possess very limited information, but one which has deeply interested the world for thousands of years in the past, and probably will for thousands of years to come. We think our friend over-estimates our knowledge and the sources of our information. We know nothing of what is to come after death, but, from all we can learn, we have about as much information upon that subject as anybody. The "beyond" is to this world an unexplored and unknown country. There are some who pretend to know so much about it that they assume to tell us all about its geography, its topography, its climate, its productions, its employments, its manufactures, its amusements, its worships, etc., etc. Prudence admonishes us to take these statements with many grains of allowance and doubt. Guessing about that heavenly home is far easier than for us to go there and witness it and then return here to tell what we have seen. Persons who possess lively imaginations can fix up a theory of the after life, and by thinking it over a great deal, can almost convince themselves that they are correct, and if they possess a positive or persuasive nature, they can succeed in convincing others, also, of the truthfulness of their discoveries.

Clairvoyance may aid in throwing light upon this hidden subject, but we know yet very little about clairvoyance. That it has an existence can scarcely be doubted, but if it is demanded of us to believe all that would-be clairvoyants assure us is clairvoyance, the tax upon our credulity is altogether too heavy for us. There are many who claim to be clairvoyants who have very few solid proofs to offer of the truth of their claim. The long experience of the human race has taught them that they cannot safely believe one-fourth of what is told them.

Theologians assure us, with the most solemn visages and the most sanctimonious airs, that they have the entire facts as to the future life; that it is the destiny of the human race to spend an eternity in psalm singing round a white throne, or in roasting in the hottest sulphurous fires in a most terrible place but a short distance from the throne aforesaid, and that a preponderance of twenty to one will not be able to obtain a white robe and must inevitably become denizens of the nether regions.

These claims of theologians are wholly unworthy our credence. We find that their entire stock in trade about gods, devils, heaven, and hell consists in what they have borrowed from the pagans of three thousand years ago, and that they have not been able to add a single new idea to the horrible conception, except that they have magnified the terrible picture and have painted the flames of hell in a more lurid glare than the old heathens used to do. In the main features of the fearful picture they adhere closely to the original. The celestial regions and the nether regions, the one presided over by God, Ormuzd, Osiris, or Jupiter, and the nether regions, by the Devil, Ahrimanes, Typhon, or Pluto are essentially heathen, and, we repeat, every idea connected with it is a borrowed one. Pagan mythology is far older than Christian theology, and all that the latter can justly lay claim to is that it is a pretty faithful copy of the older belief. The first was mere crude invention and guesswork and the latter rises no higher.

We are frank in acknowledging that to us there are proofs that this life is not all there is of us; that the individual organization which begins here and generates thoughts and sensations is capable of being perpetuated when the rudimental or cruder form is laid aside. The universe, of which we are infinitesimal parts, is a grand institution. Its capabilities and powers have scarcely begun to be understood. The lowest forms of matter—the granite rock, for instance—by being acted upon by the atmosphere, the light, heat, and moisture, in a long process of time is oxydized and changed into soil capable of growing plants of all kinds—the scraggy apple-tree, which bears the most luscious fruit, and the thorny rosebush, which bears the most lovely blossoms and exhales the most ethereal and lovely perfume, invisible to the eye, but a real existence, nevertheless. Life is a great mystery. It is so in the lowest organization; it is so in the highest. It is a culmination of the subtile and vitalizing forces with which the universe is charged and replete. We see around us many grades of life, many forms of sentient existences, and many grades of intellectual development. We have not sufficient grounds to decide that we have witnessed the highest and grandest results the universe is capable of producing. We are, perhaps, not justified in thinking that there is no other form of life, higher or more developed than our own. We do not know that we are the ultimate of the universe. Who shall say that the universe does not possess the power to go as much above our scale of existence as we are above the lowest forms of animal life? We believe the powers and forces of the universe to be infinite and capable of producing infinite results.

Our opportunities for testing what are termed spirit manifestations have not been extensive; and while we are fully satisfied that many unprincipled persons have been guilty of the basest frauds and impositions in this line, and have abused the credulity of honest people for the sake of making money, we are as firmly convinced that genuine demonstrations have taken place in our presence, when no fraud or collusion was employed. These have taken place both in the daylight and in dark rooms. The strongest cases we have witnessed have been detailed in these columns, and it seems hardly necessary that we should mention them again. Suffice it to say, the results that were produced in our presence and in our view could be accounted for only on the theory that there are existing intelligences capable, under favorable conditions, of making themselves known, and of conveying various tokens of their love and continued life, and which are invisible to our sight.

These seeming intelligences may not be spirits, and science may yet be able to fully explain, upon natural principles, how the class of demonstrations alluded to are produced; but we must say up to this time, no explanation we have seen seems as probable and reasonable as what is called the spiritualistic theory. A few evenings ago we attended a seance, held by Mrs. Maud E. Lord at the house of our friend, Mr. Phillips, 222 West 37th St. Nineteen persons formed the circle, and they seemed to be people of good intelligence, some of whom had never attended anything of the kind before. We sat very closely together, forming a complete circle, into which no one could gain admittance, had they been in the room. Mrs. Lord sat in the centre, and some one in the circle kept his feet constantly on hers to be sure she did not leave her seat; besides, she kept clapping her hands without cessation, and engaged nearly every moment in conversation.

The lights were extinguished, and in a very few moments an abundance of demonstrations took place, like the playing on a guitar while it was sailing over our heads, the carrying around of a music box while playing; the appearance of numerous lights of various sizes and at various altitudes; the taking of several articles, as handkerchiefs, keys, knives, etc., from one and handing them to another; the frequent touches by hands, small and large, patting, caressing slapping, etc. Many persons in the circle seemed to have numerous friends present; notably two actors who appeared to be particularly attended to. Edwin Adams and other deceased actors seemed to be with them, and to be feeling very happy. A peculiar feature was the audible voices that we heard almost every moment. It was in loud whispers that could easily be heard by every person present. The name of the spirit, or what purported to be the spirit, was spoken first, after which numerous questions were answered. The two actors alluded to received many of these answers, and they kept up an amusing *tête-à-tête* with their departed friends. It was impossible for Mrs. Lord to have simulated these voices, for they were heard repeatedly while she was speaking.

In close proximity to us, the name, John Bennett, (our father's) was distinctly spoken. What appeared like a man's hand slapped ours vigorously; an arm, or what appeared to be an arm, was placed around our neck, and we were firmly embraced; and, in a very loud and vigorous whisper, close to our ear, a voice, at the same instant with the embrace, said, "My son, you are doing right; press on in your noble work." We felt cheered and comforted, and knew that no person in the body had thus embraced us. Our wife was sitting on one side and her sister upon the other, and they were made conscious of the presence of disembodied personages.

Let not our materialistic friends judge too hastily that we were deluded. We know we were not, and had any candid person witnessed what we did, we think he would have been equally convinced.

We are not positive that this was done by spirits, but we are positive that it was not done by mortals. In the deep science of psychology, which is yet but very imperfectly developed, there may be a possibility of drawing something—a force—from the minds and organizations of those present that produces these results, but that process is as mysterious as the spiritual theory. That remarkable phenomena do occur in the presence of Mrs. Lord, every person who attends her seances is forced to admit. We state the facts, and our readers may attach no more importance to them than they see fit.

As to our views of what kind of a life the future life will be, we, of course, have no means of knowing; but we apprehend it is simply a continuation of this existence, and is no more to be feared than is going from the State of New York into the State of Pennsylvania—simply a change of state; the personal peculiarities, characteristics, tastes, and sentiments remaining much as here. To account logically for the evidences of intelligence that have been presented, we have accepted a theory like this: that while we exist here, in this rudimentary state of organized life, we produce and perfect, from fine and subtle forms of matter, a very ethereal organization, conforming largely to our coarser physical bodies, and which assumes an independent existence when the body dies. We have not got so far advanced in the faith in spirit life as to be a firm believer in immortality. We cannot understand how an organization or an entity that has a beginning can have no ending—how anything that has one end should not have two. That we did have a beginning as organized beings seems most clear, but how such a being from a beginning shall have no ending is not so clear; but possibly the powers of the universe are equal to the emergency. We may know more about it at a later date.

Notwithstanding the convictions we have here outlined, we are opposed to neglecting the duties of the present life for any that may be thought to belong to our future lot. This world has cares and duties that command all our abilities and all our attention. So long as these last so much require our entire energy and strength, reason and good sense dictate that we should devote ourselves to them. We can see where we can benefit those around us, but we cannot see how we can be of the slightest benefit to those in another world. And we can no better prepare for another world than by well performing our duty here. If we do the best we can, day by day, we are in a good condition either to live here or to emigrate to another country. "One world at a time" is an excellent motto, and, as we are *here*, and not *there*, we had better attend to the *here* first.

If there is another existence for man, we look forward to it without the slightest misgiving or apprehension. We see no angry God or malicious devil storming and raving around here in New York, nor do we when we step over into New Jersey; neither do we believe we will, any more, when we cross over to the future state called Summerland.

If man has a continued existence, we cannot see why all animated life should not also have one. All organized life is gotten up on the same principle. Animals and men differ only in degree. If we go to another world, we shall expect to meet horses, dogs, and birds, there also. They perform a useful part here, and perhaps they may do so there. We are quite willing that everything that ever had life should continue to enjoy it to the latest moment of eternity—if anybody can tell how long that is.

There is one thing about this future life, that may be well enough to mention. There is a great doubt hanging over it, even in the minds of many who had been believers in it for a score of years. We see many who have been investigating and gaining proofs for all these years, who are still as anxious as ever to receive more proof. With all they know, and with all they have seen, they still have doubts. So we have concluded to rest satisfied with what we have here, and take the future life with all necessary avidity when we find we have reached it. For the present, THE TRUTH SEEKER, and the welfare of its patrons remain our greatest care.

As to oysters, they are male and female, as are all other fishes. They do not propagate by immediate contact, but the spawn of the female is impregnated by the appropriate deposit of the male, and that is the way by which we get so many fine fat oysters in all the largest cities, and all over the country.

Interrogatories to Jehovah.—No. 38.

Great Jehovah, let us once more approach the era when thy reputed Son came upon the earth to carry out the grand scheme which thou hadst devised to save a moiety of thy dear children, whose early progenitors had committed the great sin of eating an apple which thou hadst the kindness to place within their reach, and with whose beauties they were tempted. Is it not true that thy Son never wrote a word relative to his advent into this world and of his career while here? Have we the slightest information of his writing a word upon any subject?

As his mission to the children of the apple-eaters was of such immense consequence, is it not most singular that the date of his entrance into the world should not have been correctly given by the different scribes or evangelists, whom thou didst employ to write the account for thee?

If in giving the genealogy of thy Son, who was also declared to be a son of David, is it not a little curious that both Matthew and Luke should utterly fail to show that he was in any sense a descendant of David?

As Joseph the carpenter is distinctly shown to have been no more the father of Jesus than was Pontius Pilate, is it not the height of absurdity for both Matthew and Luke to pretend to give the genealogy of Jesus, when after all they give only the pedigree of a man, not his father, and who bore no consanguineous relationship to him?

Besides falsely giving what was pretended to be the genealogy of Jesus, when it was of another person entirely, is it not decidedly strange that the two inspired evangelists should be utterly unable to agree as to the line and number of progenitors?

Does not Matthew state that there were twenty-seven generations inclusive, between David and Joseph, while Luke states it to be forty-two—a difference of over fifty per cent?

Is it not strange, too, that in giving the names of this line of descent from David down, there are only two names mentioned by Matthew that are given by Luke?

Can it be claimed, with any sense of propriety, that both of those inspired writers wrote the truth?

Is not truth always the same, and when two statements are made, and they are not only wholly unlike each other, but diametrically opposite, is it not clear that one at least must be false?

Is a falsehood any the less a falsehood because the person who wrote it is claimed to have been inspired by thee?

Is it not a very fair conclusion that when one or more persons set out to narrate a line of events, and in the laying down of the foundation upon which to erect their structure, they tell most palpable falsehoods, their subsequent utterances should be taken with the utmost caution?

If a witness bears false testimony, a most important particular, are we justified in crediting him upon any statements he afterward makes? If he begins with a falsehood, may we not faily conclude that he will intersperse falsehoods all the way through his narrative?

If Matthew and Luke could succeed no better in showing that Jesus was a son of David, are we any more sure that they were uttering the truth when they undertook to make us believe that he was directly begotten by thee or thy counterpart—the Holy Ghost?

Is there not a marked discrepancy between the different accounts of the time of his birth? Does not Matthew state that he was born in Herod's time, while Luke assures us that it was in the time of Cyrenius, when Augustus Cæsar gave orders that all the people should be taxed?

Inasmuch as Cyrenius succeeded Archelaus, the son of Herod, is it not altogether impossible that Jesus could have been born in the time of both rulers?

As Josephus states that, on the night preceding the death of Herod, an eclipse of the moon occurred, cannot the time be definitely calculated back, showing that the eclipse occurred on the 4th of March four years before the birth of Jesus?

Does not this conclusively show that Matthew states what was positively untrue, and that he is not a credible authority in stating matters of fact?

In view of the fact that Jesus, the savior of all who can by any possibility be saved, is the most important character that ever had an existence, is not the history of his life extremely defective when only one of the four who assumed to state the facts in his case should give a single item in his infancy, childhood, and manhood up to the age of thirty years?

Is it not proper that the world should know how so important a character passed his time in the days of his childhood and youth? Should we not be told what were his habits and pursuits, what engaged his attention, what were his opportunities, temptations, and failures, if any?

Is it not a very deficient history of a person to say nothing about his life and conduct until he "began to be about thirty years of age"?

Was not Prof. John Fiske eminently correct when he said that "the Jesus of dogma is the best known, and the Jesus of history is the least known, of all the eminent names in history"?

Among the various opinions as to the year in which Jesus was born, were there not, as Prof. Draper has declared, some thirty different opinions?

Regarding the month, also, was there not a great diversity of opinion?

While the Christian world usually believe that he was born on the 25th of December, did not Dr. Adam Clarke, in his Commentary, say, "The nativity of Jesus in December should be given up." The Egyptians placed it in January; Wagenseil in February; Bochart in March; Clement in April; some in May; others in June and July: Wagenseil in August, as his second choice; Lightfoot in September, and so on through the entire twelve months?

It cannot be true, can it, that he was born in each and all of those months? or can it be set down for an ascertained fact that he was born in either of them?

Is there any reason why it should be claimed that he was born on the 25th day of December save the convenient fact that that was the anniversary of the celebrated Goddess Bruma, which the ancient Romans worshiped, and also other demi-gods whose births were celebrated on that day of the year?

Did not the myth of the birth of the son of God on the twenty-fifth day of December have its origin in the astronomical fact that on that day the sun of the solar system is born, or begins to arise from the night of sleep in which he has been indulging?

If it was of importance that each evangelist should state the remarkable announcement of the angel to the Virgin Mary of thy expected visit, how is it that Mark and John have not a word to say about it?

Was this an oversight, or was it of so little consequence that thou didst not think it worth while to mention it? And if so, why didst thou deem it necessary for Matthew and Luke to say anything about it?

How was it that even Matthew and Luke could not state the circumstances alike, that Matthew said the appearance was made to Joseph, and Luke that it was made to Mary? Were both statements true? Were Joseph and Mary the same person?

How was it that the terrible slaughter of all the little children in the country by Herod was not even alluded to by either Mark, Luke, or John? Could they be correct historians and ignore such a notable event?

Is it not very singular, too, that when the very remarkable event of darkness coming over the land in day time, the sun being darkened for three hours, when there was an earthquake, when rocks were rent, the graves opened, and many who had long slept the sleep of death walked forth and again joined their former companions, and that nobody knew anything about it but Matthew?

If such a thing ever occurred, was it not among the most remarkable events that ever took place? And is it not extremely singular that neither Mark, Luke, nor John said a word about it, and that no contemporaneous historian ever heard of it or knew anything about it?

Instead of Matthew's story being the truth, is it not far more probable that he drew wholly upon his imagination and stated as a fact what never occurred?

[TO BE CONTINUED.]

What is Sauce for the Goose Should be Sauce for the Gander.

The case of Madame Restell progresses slowly. Her lawyers procured a writ of *certiorari*, and took her from the jurisdiction of Justice Kilbreth before Judge Donahue of the Supreme Court. In view of the stringency of the money market, and inasmuch as Comstock's society were able to raise only about $1,000 for him this year, while two years ago they made up the magnificent sum of $16,000, there can be but little doubt that one of the objects of Comstock in prosecuting Madame Restell and several other physicians whom he has recently arrested, is to raise funds to carry out his heartless work, and pay his living expenses. In the cases he prosecutes in the State courts, he gets half the amount of the fines imposed, and as the Madame is very wealthy, his hopes of being able to handle her gold can be appreciated. No one can question his unselfish desires in this direction. The grand jury have recently found a bill against the Madame, and her trial will probably come off some time in the future.

A noticeable feature in the first examination of this case was the presence of Mr. Samuel Colgate, of the firm of Colgate & Co., soap manufacturers, the honored President of the Society for the Suppression of Vice, the society which employs Anthony Comstock and pays him a salary for his inquisitorial services. It is presumed the reason of his attendance was to give courage and countenance to his faithful agent, Anthony, in the prosecution of the old lady of sixty-five summers for the heinous offense of selling medicines, etc., for the prevention of conception, and possibly for the procuring of abortion. The good Mr. Colgate doubtless has a perfect horror of this kind of business, as well as for the publication of Freethought literature, which he so strongly condemned in the last general meeting of his society, a few weeks since.

It is well that the fact should be known, however damaging it may be, that this president of the Comstock society, which would willingly crush out all the vice in the world, is guilty of the same offense for which the Madame aforesaid is arraigned. His firm has the agency for the sale of an article called vaseline, prepared by the Chesebrough Manufacturing Company, and among the uses for which it is recommended is the prevention of conception. A pamphlet is published by the firm, gotten up for the purpose of advertising this article, and on page 7, in an article by Henry A. DuBois, M. D., appears the following:

"There is one use for this ointment that I have not fully worked out. Physicians are frequently applied to to produce abortion. Recently, on the same day, two women came to me; the reason assigned in the one case was that the husband was syphilitic; in the other, that pregnancy brought on violent attacks of spasmodic asthma. Of course I explained that the child had rights as well as the mother, but it was all I could do to prevent one of these cases from going to a professed abortionist. In some cases of this kind prevention is better than cure, and I am inclined to think, from some experiments, that vaseline, charged with four to five grains of salicylic acid will destroy spermatozoa, without injury to the uterus or vagina."

There is more information of a tabooed character imparted in this short extract than has been required to send several poor unfortunate victims of Comstockism to prison for a term of years. It is in direct violation of the section 5,389, title lxx, of the revised statutes of the United States, an act passed by the immediate efforts of Anthony Comstock and his society, of which Mr. Colgate is president, and which reads as follows.

"SEC. 5389. Every person who, within the District of Columbia, or any of the Territories of the United States, or any other place within the exclusive jurisdiction of the United States, sells, or lends, or gives away, or in any manner exhibits or offers to sell, or to lend, or to give away, or in any manner to exhibit, or otherwise publishes or offers to publish in any manner, or has in his possession, for any such purpose, any obscene book, pamphlet, paper, writing, advertisement, circular, print, picture, drawing, or other representation, figure, or image on or of paper or other material, or any cast, instrument, or other article of an immoral nature, or any drug or medicine, or any article whatever, for the prevention of conception, or for causing unlawful abortion, or who advertises the same for sale, or writes or prints, or causes to be written or printed, any card, circular, book, pamphlet, advertisement, or notice of any kind, stating when, where, how, or of whom, or by what means, any of the articles in this section hereinbefore mentioned can be procured or obtained, or manufactures, draws, or prints, or in anywise makes any of such articles, shall be imprisoned at hard labor in the penitentiary for not less than six months nor more than five years for each offense, or fined not less than one hundred dollars, nor more than two thousand dollars, with costs of court."

It will thus be plainly seen that the pious Mr. Samuel Colgate, whose face is so firmly set against crime, or imagined crime when committed by others, and who is so ready to send Madame Restell to prison, and appropriate to godly purposes $5,000 or $10,000 of her money, is practically guilty of the same offenses. He is not only selling large quantities of an article that will prevent conception, but is sending out circulars in large quantities by mail and otherwise, giving direct information where this effective agent can be had.

That they have been sent by mail from the house of Colgate & Co., we have positive evidence. A number of our friends have in this way procured from this house in the pamphlet aforesaid, the information so criminal to impart that confinement in State's Prison at hard labor for five years is deemed an adequate punishment. The offense of E. W. Baxter who is now under indictment in the U. S. District Court in this city, and who will probably be allowed to see the inside of one of our State institutions for a few years, committed no greater crime than has Colgate. Madame Restell's offense is of a similar character. Who would have thought it? That Brother Samuel Colgate of the Society for the Suppression of Vice should thus be found classed with the abortionists and the preventionists. O dear! What is this world coming to?

Some questions naturally arise in connection with this subject: 1. Is it not just as criminal for Samuel Colgate to prevent conception or procure abortion as for Madame Restell or E. W. Baxter? 2. If he is guilty of a violation of the laws of our country, should he not be punished with the same rigor as those less pious? Would there be any injustice in this good Christian man's taking a dose of his own medicine and enjoying for a few years a quiet rest in the Albany Penitentiary where he and Anthony Comstock are so zealous in sending their victims? 3. Shall he not be prosecuted in the U. S. Courts at once? 4. What is Comstock going to do about it? Can it be possible he will let this flagrant case escape his argus eyes and his eagle clutch? Should not sauce for the goose also be sauce for the gander?

THE following poem, by our friend, Mrs. L. F. Johnson, was read by Frank A. Hermance at the funeral of Thos. F. Hamilton, in New Haven, Conn., March 3d:

Lightly, tread lightly—O! speak in a breath;
Our brother lies sleeping the calm sleep of death.
The "rest" which he sought for in days that are past,
The "sleep" which he sighed for, have come now, at last.

Oh, missed will he be in the circle of home!
And miss him shall we in the days that shall come.
When meeting in council or "conference" sweet,
His smile, wit, and wisdom never more will us greet.

Ah, well may we strew o'er his form buds and flowers,
Expression, though weak, of the love that is ours!
No more in our midst will his kindly voice greet;
His brow, once so manly, our visions shall meet.

For here he lies sleeping; the life force is gone;
Kind Nature has claimed him—the right is her own;
And though we may call, he no waking sound hears;
Though calling in sorrow, in sadness, and tears.

Then, lay him to "rest" in some bright sunny place,
And let sweetest flowers this fairy spot grace.
Our friend has departed, but sweet memories cling
Like fragrance of roses in life's sunny spring.

W. F. JAMIESON is constantly employed speaking in Kansas and Missouri, to large audiences. He is to hold two debates with Elder Cunningham, one probably with Prof. O. A. Burgess at Olathe, Kansas; one with Jacob Ditzler, D D. (Methodist). Address at Kansas City, Mo.

Corrections.

MR. BENNETT: Your printer, by error, makes me say "does he not" instead of "do they not" in the twenty-second line from the close of my letter on your one hundred and fifty-eighth page; and in the twenty-first line it should be "they" instead of "he." Please correct, and oblige

ASA K. BUTTS.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER III.

REVELATION.*

Stars Impaled by the Dragon.—The Angel and the Flea.

1. And there appeared another great wonder in heaven; and behold, a great green dragon, having one eye, and seven elbows, and upon every elbow a row of teeth; and with his tail he impaled a third part of the stars of heaven, and carried them away.

2. And Abraham came forth, and when he saw what was done he cried aloud to his wife Sarah, and she came forth and kicked the dragon behind.

3. And the dragon was astonied, and fell down in a swoon; and Sarah released the stars.

4. And Abraham took soap and water, and bright steel, and burnished the stars afresh, and put them in their places.

5. And the harpers harped with their harps, till they brake their harp-strings, and the harpers ceased to harp.

6. And I saw, and behold, an angel came down to the earth; and he placed one foot upon the earth, and the other upon the sea, and his foot sank into the waters, and he fell into the sea; and when he had clambered out he lifted up his eyes to heaven, and cried with a loud voice, saying, Send Joseph the carpenter hither.

7. And Joseph the carpenter came, and bored great holes in the water with a gimlet, and drave in nails; and the angel put forth his foot, and the water was steadfast and firm.

8. And the angel took a scroll from his bosom, and began to read, but suddenly he began to stamp his feet, and to curse and rave, and put his hand behind him, between his shoulders, in much fury; and while I wondered, he called me, saying, Son of man, look between my shoulders, where my hands cannot reach. So I rent his garments, and looked.

9. And he said, Son of man, what seest thou? And I answered, and said, Nay, my lord, I perceive nothing save a small beast like unto a flea. And the angel cried out fiercely, I charge thee, lay hold on him.

10. So I lay hold of it, and gave it to the angel, and he regarded it with a terrible aspect, and, stooping down, drew from the bottom of the sea a huge rock, and placed it upon the dry ground, and upon the rock he placed the little beast, even the flea, and put down his hand into the sea for another stone, wherewith to put the flea to death.

11. And when he had found the stone, and would have sacrificed the flea, behold, it was gone.

12. And the angel lifted up his eyes, and saw the flea about twenty and three leagues off, and he pursued, and I saw him no more.

13. And I saw a second angel descend, and in his hand were the keys of heaven, and hell, and death.

14. And he cried unto the first angel, saying, Wherefore hast thou not proclaimed the judgment?

15. And the first angel answered from afar off, saying, I will do it when I have finished the work I have in hand.

16. And the second angel cried, saying, Knowest thou not that the Ancient one awaiteth proclamation?

17. And the first angel answered and said, As the Ancient one liveth, and as my soul liveth, I will neither issue proclamation, nor even eat nor drink, nor rest night nor day, till I have executed my judgment and poured forth my fierce indignation upon the beast that hath tormented me.

18. And the second angel was greatly troubled, and returned and told the Ancient one.

19. And the Ancient one roused himself, and said to the angel, Verily, Gabriel hath done that which is not right in my sight. Have I not told my servant Daniel that judgment should come to pass at this time? and is it not so prophesied in the guide-book which I have caused to be written? Do thou see to it, that proclamation is made so soon as he shall return. It is not seemly that Gabriel should break his oath, seeing that he hath sworn by himself.†

20. And the Ancient one returned to his slumbers.

[TO BE CONTINUED.]

* This is one of several mysterious chapters having no *apparent* connection with the history of Simon. We underscore the word apparent, for we are convinced that there is some occult or hidden connection, though it may not appear on the surface; the very fact of the chapters being numbered consecutively ought to be sufficient proof of this to any one imbued with the feelings of reverence so loudly called for by the sacred origin of the MS. That this chapter is fraught with meaning of the direst importance will be denied by no one who reads it. The awful solemnity of the scene it describes; the vigor and terse beauty of the language employed, and its dread significance, stamp it at once as the masterpiece of the book.

† Had Doctor Cumming, by the wise decrees of heaven, been permitted a sight of this wondrous chapter, what a world of wasted energy it would have saved him! what ingenuity! what humiliation at the non-fulfillment of his prophecy! what perplexity! what brain grinding! what India-rubber-like stretching of language! But it was not to be! The overwhelming honor of this grand discovery was (unworthy though we be) reserved for us. US! How mysterious are the ways, etc.—TRANSLATORS.

Communications.

Another Plea for Freedom.

MARCH 1, 1878.

Editor Index: I was absent from home when the *Index* of Jan. 31st arrived. I see you assail a few of the propositions embodied in my recent article, "Absolute Freedom of the Press."

I did not charge you with unworthy motives in assuming the position you have taken; much less was it my intention to misrepresent you; but I do consider it deserting freedom's brave champions to shout to the great Liberal army when in the hottest of the fray, yea, even face to face with the enemy, "Halt! change your base," etc., and, instead of furnishing any better petition, do all you can to deter others from sustaining the victims of persecution and signing the only one proffered.

Your later condemnation of Judge Clark's ruling is able, fiery, and just. It is about time to awaken from the delusion that the obscenity law was not indited for the express purpose of persecution, and, just so long as it remains in the statute books there will be found Judge Clarks to interpret it, and Comstocks to enforce it. In the hands of Freethinkers, your proposed modification would not prove oppressive to decent people, but with Christian judges and juries, what book would be free from the aspersion of being "peculiarly intended to corrupt, demoralize," etc.? If, however, a law against obscenity is to be enforced, is there any logical reason why "whole poems, fundamentally indecent," should go scot free merely because they were written by a dead Solomon, Shakspere, or Byron? If this is not fetichism, pray tell us what does constitute the article.

Whenever we admit the right of any government to dictate what kind of reading matter an individual shall or shall not peruse, we have yielded up the very quintessence of the liberty of the press, and whatever privileges in this direction we hereafter may enjoy will be only by sufferance; and, consequently, merely the dim reflections from the swiftly vanishing shadow of freedom.

"The greatest good to the greatest number" is a doctrine upon which nearly every system of tyranny has been erected. Majority despotisms and spy systems of government are the meanest of all infamous hierarchies. "Equal rights for all," should be our battle-cry, and of two evils, we should choose neither, but only embrace the good.

You are radically opposed to censorship of private correspondence. You probably consider it a constitutional, home-bred right to say about what you choose in an epistle and mail it at letter rates. Paying letter rates, however, will not insure safety from the workings of the Comstock law, the provisions of the enactment make it equally a misdemeanor for depositing in the mails any thing that can be tortured into being indecent matter, or intended, or even adapted, for any immoral purpose, whether the envelope is sealed or left open. The stipulations for leaving open the ends of certain packages were made, I take it, to enable local postmasters to easily determine the rates of postage to be charged thereon, rather than in the interests of mousing spies and informers. Yet, in the pithy words of Horace Greeley, of American Liberalism, "Why would you not have first-class mail matter supervised as well as second or third? Will you please point out wherein the Constitution delegates to Congress the right to interfere with one more than the other, or to legislate at all in reference to the morality or decency of the people, especially in connection with the mail service? The United States Government has no right to resolve itself into a police court to ferret out crimes not commited against itself."

With thousands of others, I believe the law to be flagrantly unconstitutional, and am patienly waiting to hear the decision reached in the Heywood case by the U. S. Supreme Court.

You assert that the States cannot provide suitable remedies for the suppression of obscene literature; this is a proposition I think you have wholly failed to prove. Many, if not all the States, have such prohibitory laws, and what is there to prevent their execution?

Babes and youths need no special Congressional legislation to ensure them from the wiles of human serpents bent on their pollution. The protective principle should be strong enough in their parents, guardians, and teachers, without having recourse to the incorporation of any more paternalism in the U. S. Government. There is no sound reason why it should require five or six able-bodied adults from every family to attend the circus just to see to one little child; nor is there any better defensible argument why this American people should be stripped of freedom of mails just because a few negligent parents and guardians have neglected their duty to the rising generation. A practically simple way out of the difficulty has been suggested, viz., let parents inspect their children's mail before allowing it to reach their hands. If the payment of taxes is a criterion of protection, then children are not entitled to much of the latter, for they are not often called on by collectors of the former. Few can be more generally opposed to the circulation of the vicious literature you describe than is the writer. I have never bought, sold, or owned any of it, neither is any one else compelled to purchase or read the vile stuff.

Perjury, libel, and slander are self-evident infringements of the rights of our fellow beings. Probably, in the present condition of society, laws for thir condign punishment are practically necessary. My intention was, to be placed on record as favoring absolute freedom of expression of opinions.

The pioneers of progress, the grand heralds of the dawn, have always had hurled at them the accusation of being intemperately intoxicated with the spirit of liberty, and their more "prudent" advisors, drawsily reclining on the easy couch of conservative egotism, have constantly muttered the drearily silly term, "licentiousness," in their sensitive ears. Still, "they who believe that they have the truth, ask no favor save that of being heard; they dare the judgment of mankind; refused co-operation, they invoke opposition, for opposition is their opportunity." Remember, the crazy fanaticisms of one age are usually but the popular truisms of a succeeding generation.

In company with all good Radicals, I shall endeavor to keep on the broad-gauge road to freedom and purity; but shall spend no time attempting to run on the Comstockian side-track that can only fetch up at persecution and slavery.

RADICAL FREE LANCE.

Underwood and Abbot.

D. M. BENNETT, *Dear Sir:* I have the highest respect and esteem for Mr. Abbot of the *Index*, and Mr. Underwood, our own justly celebrated lecturer and debater. The latter especially, as he is known to me personally; but justice and candor compel me to say that even after reading his defense of Mr. Abbot, and the latter's remarks, I am convinced that the course he has taken will have a tendency to defeat such legislation, as is needed to spike the guns of the unenviable Comstock, and his bigoted supporters. This is very much to be deplored, and the more so as it will in all likelihood help Comstock to a new lease of his position, and more innocent victims will be sacrificed to the greed of this Torquemada No. 2.

Had Mr. Abbot confined himself to merely suggesting a new form of petition, and then working in coöperation with you and others for its success, all would have been well. But as it is, there is no knowing how much mischief has been and will be done by the untimely criticism and action of Mr. Abbot. All men are liable to make mistakes, great ones not exempted, as history can prove. However unfortunate this might be, as in Mr. Abbot's case it is very much so, it is nevertheless true, and for which both they and others invariably have to suffer. If these "unpleasantnesses" are to keep going on in this fashion, we shall soon occupy as unenviable a position as our orthodox friends, who have, since their origin, made themselves so very conspicuous for their lack of harmony. "Let us have peace." We cannot afford to have these internal wrangles and quarrels. Success cannot be won in that fashion. We must have harmony of purpose, united action, before we can accomplish the great work that Liberalism has before it. This being the case, how all-important it is that we should *all* see and feel the necessity of curbing the desire to throw fire-brands into our own houses. If we can and will do this, Comstockism, and every other ism that is opposed to truth and justice will be doomed to a short existence.

In conclusion, I desire to thank you most heartily and sincerely for your action in this Comstock case, and your untiring devotion to the cause of human rights and the liberty of the press; also for the excellent journal that you are now furnishing to the Liberals of America for three dollars per annum. I also hold the same feelings towards Bros. Underwood and Abbot, for I think them two noble champions in the cause of human liberty and mental freedom, and two men that the Liberals of America can justly feel proud of.

I am yours most truly, in the good cause for which all true men and women love to plead and work—human rights and liberties. JOHN WARR.

Paterson, N. J., March 6, 1878.

Religion in Our School-Books.

It is an undeniable fact that nearly all our school readers of the present age treat on religion much more than on any other subject, and many of them more than on all other subjects combined. We will take the "Analytical" series, for instance. Nearly every article is highly spiced with Christianity; most especially in the Third Reader is this so, where it is calculated it will have the most effect on the mind of the pupil. What more could the Bible do—that is, if used in the place of these readers, which are all bristling and boiling over with Christianity? Combined with these we have the Christian instructor, to thoroughly instil it into the minds of the innocent children under his care, which forever binds many of them with the terrible fetters of superstition and bigotry. It is claimed by some that a child trained in Christianity until he is eleven years of age very seldom turns against it, but, in ninety-nine cases out of every hundred, remains chained down by it all his life; and I have no reason to doubt it from my own observation. If this is the case, why should we not try to reform this branch of the literature of our public schools?

Our State has provided a law prohibiting religious exercises or ceremonies in public schools within the prescribed school hours; and if we could but free them of such textbooks, our schools would be separated from the Church, and the child of an outspoken Infidel would have an equal chance with the child of a Christian. "Watson's Independent Readers," which are being introduced into many schools, are quite religious, but not very sectarian, so far as I have examined them; but they are too religious for Freethinkers: therefore I would oppose them where better ones could be obtained. A few years ago Sargent's Readers were brought before the public. But their author, Epes Sargent, was not religious; and although the readers contained nothing objectionable, the Christians condemned them on account of the outspoken convictions of their author, and they were never extensively used. I think they are the best school readers extant to-day; and had it not been for the manliness of their author in speaking his honest convictions, I think they would be in general use at present.

I should like very much to have some of our able writers express their opinions on this subject, for I know that I cannot do it justice. I hope the noble TRUTH SEEKER will give us some light on the subject, for I consider it one of no little importance to those who believe in Freethought.

FRED S. HAMMOND.

Bennett's Corners, N. Y., Jan. 13, 1878.

Mr. Macdonald's Errors Corrected.

THE TRUTH SEEKER of Jan. 5, 1878, published an article on the "Labor Question," signed Eugene Macdonald. He opens his article by slandering the "Land Reformers." He says that "some gravely assert that only by dividing the earth, including the sea, into ten-acre cabbage-patches can mankind be rendered happy." I never knew the "Land Reformers" to advocate anything more than a division of the lands. The idea of dividing the sea into ten-acre cabbage-patches belongs to Mr. Macdonald entirely. The "Land Reformers" would never propose such a thing; only an ignorant and foolish person would think they did. If Mr. Macdonald asserted this through ignorance or for slander, which of the two I do not know, but either is a disgrace to him.

Mr. Macdonald makes another assertion, "that there are more men in this country than there is work for." If he were as well acquainted with the geography of his country as he assumes to be with the "Land Reformers'" ideas, he would not have asserted this. There are millions of acres of untilled land in the United States that can be made to produce a sufficiency for twice the population they now contain. How can there be more men in this country than there is work for when we have more land than we have men to cultivate it? Mr. Macdonald seems to think that there is no other way for to gain a livelihood but at manufacturing and blackening one another's boots. If he had said, Place our unemployed on the land that they may become producers and consumers of the earth, instead of saying "that there are more men in this country than there is work for," people would think he had solved the "Labor" problem that he claims is "the rock on which the eminently wise and learned political enonomists are wrecked."

He says, "the rich man has learned to take care of himself; the poor man must learn the same lesson." How has the rich man learned to take care of himself? By constituting laws in favor of the capitalists and monopolies, he, being one of them, evidently reaps their benefits; then, through these laws, he wrings his riches from the honest laborer, and, by the aid of this extorted wealth, he has learned to take care of himself. If this is the lesson the poor man must learn, it is a dishonest one, one without principle, equality, or humanity.

"Until our legislative bodies become honest, the poor man must help himself." I would like to know how a poor man, in a republican government, can help himself when gamblers and thieves manipulate the government, enacting laws to wring from the poor man his subsistence, which nature has amply provided for all? Our statutes consider it a crime to gain acquirements by speculating in human beings, but not a crime to gain them from another being's labor. Is not the one as bad as the other? Because one is within the law and the other without does not say that the true principle of equity and equality should be recognized the less? "A rogue within the law is as bad as one without."

When officers of railroad companies receive for their services thousands of dollars annually, where the laborer that builds and keeps the whole machinery in motion (without him they could not be built, neither could they be manipulated) receives for his indispensable services a scanty pittance, which, in many instances, is insufficient to support himself and family, then it is time the laborer should assert his rights. If he cannot get them through legislation, he should STRIKE, for it is a greater crime to starve than to strike, when starvation is brought on by the rich man who "has learned to take care of himself."

"The workingmen's families of this country will average seven. They are born in poverty, reared in ignorance, and die in sin." Whether the workingmen's families average seven or ten, it does not follow that they are born in poverty, reared in ignorance, and die in sin. If this assertion of Mr. Macdonald's, heaping upon the working classes such vile vilification, were the truth, pity should be extended to the workmen and their families; but this charge of his being false, the pity should be extended to unfortunate Mr. Macdonald. For the stigma of the working people will follow him, and his name will sink into disgraceful oblivion.

"The workingmen's sons keep the ranks of our criminals full." The defalcations and embezzlements committed by government officials, railroad contractors, canal and Tweed rings, and savings bank officers, etc., form the largest portion of our thefts and crime. It is true that they are seldom brought before a jury and convicted as the man that steals a sixpence and a jackknife, who receives twenty years at hard labor in State prison. Were these thieves that the law allows to go unpunished "born in poverty and reared in ignorance"? Have not a great many of them received classical and collegiate educations? The rich contribute more freely to our thievish corporation than to any other institution I know of.

The workingmen's "daughters are our children of shame." It is true that they form a large portion of our unchaste class. But they do not furnish any more, proportionately, than the rich. Was Madam Restell, who was arrested a few days ago, charged with being an abortionist, and her patients that received her assistance in violating the laws of nature, the daughters of workingmen? This is one case which has been exposed to the public, and there are many more in existence; but money being a good screen for infamy, consequently the shame of the rich are not as often exposed as that of the poor.

"But has the poor man no right to his beer and tobacco? As much right as the rich man *when he can afford it.*" If beer and tobacco are luxuries, why has one human being more right to enjoy them than another? The rich man robs the poor man of his means, so he cannot purchase these luxuries; then they tell him he must go without until he can afford them. This kind of logic of Mr. Macdonald's will apply the same to the poor man when the rich man deprives him of his resources with which he obtains his bread. "But has the poor man no right to his bread? As much right as the rich man *when he can afford it.*" Then, there is nothing left for the poor man to do but to wait until he can afford bread, providing he does not starve to death before he reaches that position? "As much right as the rich man *when he can afford it.*"

"Neither can the poor man afford whiskey, for it not only takes his money but his manhood. The intelligent shun it, the rich drink moderately." The rich drink as much as the poor, proportionately. The rich man has his wine cellar, the poor man his bottle. When drunk, if the rich man gets into trouble, he pays his fine. If the poor man, when drunk, gets into the same dilemma, he receives days or months at hard labor in the workhouse. If he had riches he could evade workhouses and prisons. This is the difference between the rum-drinking of the rich man and that of the poor man.

Mr. Macdonald should remember that labor produces what man consumes; and all that man consumes, and all the pleasure man enjoys, come from the earth.

RAY CHAPMAN.

The Hours of Labor.

MR. BENNETT, *Dear Sir:* Mr. Macdonald's article on the labor question has brought to the surface a number of critics who do not seem to understand what they read, else they would view Mr. Macdonald's remarks on the shortcomings of the so-called working classes in a very different light. I read that article myself with the greatest interest, and I pronounced it at the time one of the best things of its kind I had read for some time. However, his Malthusian notions of over-population I could not swallow, because I think the time will not arrive in our day for any interference in human increase. When this land is as thickly peopled as England and Belgium, we may talk the matter over with some degree of seriousness. Four years of hard times have not taught the American people even the first lesson of human rights. We are fast in the grip of a money aristocracy, and we know not how to extricate ourselves. Our miserable social condition has well nigh become chronic. Across the street from where I am writing, six families have just crowded into two small tenements of six rooms each. Think of it, ye braggarts of American freedom and equality! ye who boast of "the land of the free, and the home of the brave!" that in the year 1878, in the centennial city, three families have to club together to pay the rent of one tenement of six small rooms. There are empty houses without number scattered all over the city, but the owners prefer letting them stand empty rather than lower the rents. This is but one phase of our social condition. Crowds of able-bodied working men, most of them young, gather at the street corners of this great city to while away their time, while others, no more worthy than they, are working double time, or sixteen hours per day. This is the greatest evil of the period, the want of system in the hours of labor. Take our street-car conductors and drivers for instance, working their sixteen hours daily, some of them so beastly ignorant that they do not know that they are only slaves of the lowest type. Others, equally fitted for the work, stand idly by and watch them pass, only wishing that the work was equally divided and thus find work for double the number of hands. Our mills and workshops are managed upon the *luck* principle also. Some of the mills at the present time, notwithstanding the general dullness, are running overtime, while others equally deserving are as still as death, their machinery rusting in idleness, the owners loosing their trade connections, and their outcast operatives waiting for something to turn up. What is the cause of this state of things, Mr. Editor? Can this knotty problem be solved, think you? Is it the fate of all so-called civilized nations to pass through these ordeals, America not excepted, notwithstanding her boundless but undeveloped resources? So it seems. Yet one would think that four years of hard times ought to have opened more than one pair of eyes ere this, unless the American people are what Napoleon I. said of the English, that common sense had to pass through the Englishman's belly to reach his brains. I think this hard-time teacher has not as yet reached the Yankee brain, or else he would make an effort to get the hours of labor reduced, in *mills and factories* at least. No overtime should be allowed under any consideration whatever, and eight hours should constitute the day's work. If workingmen understood their own interests aright they would manifest more concern in the regulating of the hours of labor than they now do in striking for higher wages. Wages will regulate themselves pretty well by the natural law of supply and demand, and the shortening of the hours will tend to bring about that demand. It is strange that England should be so far in advance of America in the shortening of the hours of labor. A tyrannical, overbearing mill owner in that country cannot set the law at defiance; he must bite his lips and toe the mark. The law does not consult him; it consults the majority only. The enactment of a law and its enforcement go together. If the American people ever mean to have a steady trade again they must pay some little attention to the English system. I know that England is suffering at the present time in her manufacturing industries no less than we are here, but we are the chief cause. England manufactures for distant nations on a large scale, and when those countries are rendered helpless by the fall of a Jay Cook, England feels the shock. But I have said enough for this time. Perhaps the publication of this might call forth discussion and inquiry, as the subject is one that needs a fuller and a better handling.

Philadelphia, Jan. 30, 1878. J. B.

To Rev. S. G. Law, Redding, Conn.

Dear Sir: Your questions I may fail to understand, clothed as they are in the customary "cant of the cloth," but I will try. You say:

QUESTIONS.

1. "To be answered to his [my] God."

You will pardon me, but I supposed I was to answer them and forward to you, as you gave me your address for that purpose. Between our Gods, though, there is a great difference. "Every man walketh in the name of his God"—in fact, makes his own God out of his own imperfect conception; generally a copy of himself projected beyond the clouds. And so he worships himself as God. Do you see it?

2. "Can you know the way to God without his Word?"

By the "Word of God" you doubtless mean the *selection* by human authority of certain Jewish and Christian tracts or books, completed only two centuries ago, interpolated, corrupted, perverted, and altered, to suit, first, the purposes of the early Christians; then, again, to suit King James; and, finally, to suit the English and American Bible societies, with thousands of acknowledged errors, frauds, etc. If such a book you call the "Word of God," I deny it. The Mohammedan Koran presents better evidences of such a claim. And as for true knowledge upon any subject, time is misspent or thrown away in searching through such myths, legends, and romances with the hope of obtaining it.

3. "Dost thou not speak to heart and conscience through the Scriptures?"

The Scriptures were never intended to interest any one beyond the age in which they were written. Nor did they ever claim to be infallible or divine, until a worshiping superstition almost deified them. Still, whatever is true or useful in them, as in any other book or books, is all well enough. But its frauds, fictions, and false morality will still remain such, and no kind of priestly conclave, by its votes or resolves, can ever make them anything else.

4. "Will their rejection make me wiser and happier?"

When you become thoroughly enlightened on these things, and your mind fully emancipated from their terrible teachings, Yes.

5. "Will I be any more likely to obtain salvation?" (Romans ii, 7–10.)

Salvation from what? From an angry God? I deny any such. From an endless hell? "Played out." From the just punishment of your sins? It can't be done. Even the chapter you refer to opposes that. Read verse 6. How, then, are you going to escape? Man must receive the just demerit of his acts in some manner, and no penitence or vicarious suffering of any one else can prevent it. This kind of doctrine has corrupted society and made the world worse than ever before. Common sense is better than all bibles or creeds here. Verses 14 and 15 are sensible. According to Paul himself, we would be better off without his altered epistles and the fraudulent gospels, and the Old Scriptures besides. The getters-up of the New Testament tried to improve upon ancient paganism, but they made a terrible botch of it.

6. "Is mine a precious faith?" (2 Peter i.)

If at the expense of knowledge, No. The more we believe, the less we are apt to know, and *vice versa*. One *ounce* of knowledge is worth whole *tons* of faith—if you can weigh such an imponderable article. We should search for knowledge as for hidden treasure; but as to faith in creeds, or in the vagaries of Peter or Paul, let it go to the owls and the bats, where it belongs.

7. "Is it safe to reject God's Word?"

A little too presumptuous, again, for this age of the world, to call King James' Bible "God's Word." Is it any more God's word than the Koran, the Zend, the Puranas, the Vedas, or the Bhagavad-Gita? From the latter, written two thousand years before our era, a large share of our own Bible was stolen. Why not go in for the original, if you want the Simon Pure, unadulterated "word." If, now, you reject all these other "words of God," you might reject King James' as well, for it is the weakest and poorest authenticated of them all. Education has made the only difference with you. Had you been born in Turkey or in India, you never would have entertained your present notions.

8. "Would it not be safer, wiser, and happier to believe?" (John iii, 36).

There is no safety nor wisdom but in truth. Your reference simply shows the happiness a man already enjoys who believes he has the truth. But this is common with any and all beliefs, whether true or false, and proves nothing. The question is otherwise answered under Nos. 4 and 7.

9. "Have not multitudes of the best and wisest men in every age received the Scriptures and ascribed all their virtue and happiness to its precepts and its hopes?"

I admit that multitudes of the best men have received the Scriptures; yes, and multitudes of the *worst* men that ever dwelt on the face of the earth, too. For proof, read Church history from Constantine down to our own time. Equally large multitudes have always, and do now, reject the inspiration and authority of the Scriptures. Some of the brightest lights of the Church, too, have denounced their infallibility, and, in many instances, their frauds, also. It should continue to be done till all pious frauds in the shape of "God's Words" shall cease to degrade and destroy mankind.

About those good people ascribing their "virtue and

happiness to the precepts and hopes the Bible furnished them," I hardly see how it could be done. They could practice scarcely any of the precepts of the New Testament, and as for their hopes, so mingled as they must have been with fear, there could have been but little good in any of it. I think all really *good* men would have been good anyway, and so, for the same reason, would be virtuous and happy, without any regard whatever to Scriptural teaching.

You do not positively assert, but your questions involve a belief in an angry God, a personal devil, and an endless hell; and here is where it properly comes in. Now, let me ask you, does faith in these Scriptural (?) dogmas produce all the "virtue" and the "happiness" in the lives of those "multitudes" that you claim for it? I deny this. Again, I ask you seriously, do you not know that large multitudes of tender-hearted men and women have been filled with grief and horror all their lives in consequence of faith in such doctrines? Do you not know that multitudes more have been driven to insanity and suicide from faith in such doctrines? And do you not know that multitudes more of tender-hearted mothers have been driven to murder their sweet, innocent babes before they arrived at years of accountability, rather than, at maturity, to have them fall into the hands of a merciless, tyrannical deity, who might consign them to endless flames?

And then, again, if this terrible Christian God did kill his only son, as the "sweet singer" of the Christian "Israel," Dr. Watts, so graciously sings:

> "He quenched his Father's flaming sword
> In his own vital blood"—

if he did so kill his only son, I ask, was he not guilty of murder? The divine plan says this was necessary on the part of God to appease his own wrath! Now, how can poor humanity, who worship such a God, be any better than the God they worship? What shall prevent them from committing murder, if they have a reason for it? There is the example they are commanded to follow; and if it is "God-like," where is the crime? Out upon such horrid creeds and upon such impious blasphemy! They have been the curse and scourge of Christendom, outbalancing all the good that was ever hoped might be accomplished by them.

In view of so horrible a faith, well might that eminent French divine, the eloquent Saurin, say that it was "a *mortal poison*, diffusing itself through every fibre of his being," and that he had ceased to wonder that it had made some mad and others melancholy.

But enough. I have answered you, and if not satisfactorily, it is for want of time, and not material. I now hope you will review your early and unsubstantial opinions, and that your kind, humane heart and your enlightened judgment will yet lead you out of the wilderness of superstition, fraud, and blasphemy into the clear sunshine of truth, and that you may bask in her beams evermore.

New York, Feb. 22, 1878. W. H. P.

How Comstock Made an Arrest.

Here is more rope by which St. Anthony is hanging himself. At this rate, he will some day be strung up for good. It is an encouraging sign when the great dailies begin to call him to account for his high-handed proceedings, as the *New York World* does in the following terms:

It is not a pretty story which appears in our columns today of an arrest just made by Mr. Comstock, with the help of an assistant who clearly seems to have seduced the offender into committing the offense for which he was arrested. There can be no baser or more mischievous crime in its way against society than this, and if the respectable members of the association by which Mr. Comstock is understood to be employed desire to preserve their own good name and the reputation of the work in which they are engaged, they will lose no time in clearing themselves of the very serious scandal brought upon both by such proceedings as those which were Saturday testified to before Judge Sutherland.

The Startling Story One of his Victims Told in Court Saturday.—An extraordinary case was tried in the General Sessions Saturday before Judge Sutherland. Upon the unsupported testimony of Anthony J. Comstock and Joseph A. Britton, his assistant, Charles F. Blandin, a Massachusetts lawyer of good address, was convicted of selling an obscene photograph and was sentenced to the Penitentiary for three months and fined $100. Blandin in his own defense said that as a canvasser for a Boston printer he went into the office of the Society for the Suppression of Vice, in Nassau street. He there met Britton, who gave him a card with an inscription similar to the following: "Joseph B. Andrews, Dealer in Rich, Rare, and Racy Photographs and Books." Britton, alias Andrews, Blandin said, urged him to procure some obscene pictures for him, but Blandid said that he was not a dealer in such stuff. Britton then suggested that Blandin might find some such pictures in traveling about the city, and requested him to be on the lookout for them.

Blandin, dismissing Britton from his mind, went to Boston and obtained certificates from the courts there that he had been admitted to the practise of the law in Massachusetts. He had already leased an office in this city and intended to practise here. While in Boston he was shown several obscene photographs by a friend, and one of them he brought with him to this city to show to his new acquaintance, Britton, alias Andrews. The young detective, Blandin said, was much gratified. He said that he and his partner wanted 1,000 of the pictures, but Blandin distinctly informed him that he was not in the business. Then Britton said that his partner intended to go to Cincinnati that night, and that he wanted the picture. Blandin declined to sell it, but Britton had it in his hand. The lawyer demanded the picture, but Britton slipped 30 cents into his hand and said, "That will pay for it." Then Anthony J. Comstock stepped out from a private room, and putting his hand on Blandin's shoulder, said, "You are my prisoner. My name is Comstock." Blandin was immediately taken to the Tombs. He is a poor man, and his family are in want through his detention in prison. He offered to prove that he bore an excellent reputation and that he had always been engaged in honorable occupations. He was willing to do anything, he said, to make an honest living, and solemnly declared that he had never sold or offered for sale an obscene picture. His story was listened to by a crowded court-room with much interest. Mr. B. F. Russell defended the prisoner without fee, and made a strong appeal for the mercy of the court. When the verdict was rendered a lawyer said, "Ruined by the Society for the Increase of Crime."

It is hardly to be supposed the people of this country or even the men constituting the Society for the Suppression of crime will always approve and sustain this manner of doing business. To entrap an unsuspecting man to commit a crime, or by lying persuasion to do what he would not have thought of doing but for such persuasion, is suppressing crime with a vengeance! The crime committed to seduce the unsuspecting Blandin was a hundred times greater than the wrong he committed; still he is sent to prison, and the arch deceiver Comstock and his villainous accomplice are allowed to go their way in honor and freedom to lure some other unsuspecting man to ruin. If this conduct of the agent of the Society for the Suppression of Vice is the Christian mode of doing away with wrong, we pronounce it the most damnable and infernal that devils could devise. Comstock and Britton justly ought to go to prison and Blandin be set free.

Hell.

HOW MUCH IT COSTS TO KEEP IT UP IN ENGLAND AND WALES.—AN ESSAY READ BEFORE THE "SOCIETY OF INQUIRY," BY JACOB ARMSTRONG.

It is astonishing to see what a scarecrow the devil is, with his lake of fire and brimstone, even in this enlightened age. Mr. Forney, late of the *Philadelphia Press*, who spent the year before our Centennial, in England, is my authority for the figures in the statement, that to protect themselves from the wiles of the devil, and keep from being burnt, the people of England and Wales give every year to their intercessors, the clergy, who hold in their hands the keys of the kingdom of heaven, and can open and shut it as they see fit, the sum of $18,960,425. This amount is paid to the clergy of the Established Church alone, who claim, by virtue of their apostolical succession, that they exclusively have the odor of sanctity, and are authorized to save the people from the clutches of the devil. The other sects, numbering as many people as the Established Church nearly, support their own churches besides. The Archbishop of Canterbury receives $75,000 a year for the efforts he makes to keep only half the people of England out of the lake of fire; His Grace of York, $50,000; the Lord Bishop of London, $50,000; and the Bishop of Durham, who is not so stout as the rest in snatching brands from the burning, only receives $40,000. Each of the other twenty-six bishops average $25,000 a year, with a rent-free "palace" and grounds in the country, and a fine mansion in London to reside in during the sessions of Parliament, they sitting in the Upper House as Spiritual Lords. Besides these lordly gentlemen who are engaged, if not in quenching the flames of hell, at least in keeping *Episcopalians* out of it, there are about twenty thousand priests, deans, rectors, canons, cures, and vicars, who divide among themselves what the bishops leave for the humble services they render in their line towards keeping the Episcopalian people out of the jaws of the devil who goeth about England and Wales, and the adjacent country of Scotland, like a roaring lion seeking whom he may devour.

There seems to be more democratic equality in Catholic France than in Protestant England in church expedients for pulling people out of the fire, as the Scripture says, or at least, keeping them from plunging in. All religions are equal by law in that country, but only Catholics, Protestants, and Jews are paid out of the public treasury. One thing however, is curious. Salvation from eternal hell fire is much more expensive in England than in France. Can it be because the soul of a Frenchman is not worth materially as much as that of an English Episcopalian, or, because an English sinner is much tougher to convert? Any how, France, with a population of thirty-six millions, one-third larger than that of England, only pays $10,679,720 to all her clergy for their services in soul saving, while England pays $18,960,425, almost double, for simply keeping the *Episcopalians* who die every year from going into hell fire; while she gives not a cent to any of the other churches who are saving the souls of the non-Episcopalians, and who number nearly as many of the people of England as the Established Church does.

Canon Farrar is cannonading in Westminster Abbey at a fearful rate against the devil and his hot quarters in the fires of which there are so many English souls "burning continually yet unconsumed, forever wasting, yet enduring still." But not a single shot does the Canon fire into the *Church* which has created hell, and out of which her bishops and other clergy make money to the tune of $18,960,425 yearly. If he goes on cannonading he will soon bring about his ears a swarm of the disciples of Demetrius, the silversmith, who will protest against the Canon's attacks upon the fundamental doctrine of the Thirty-nine Articles. And some white-cravated clergyman, more logical and far-seeing than the Canon, will call a convention of his clerical brethren, and make a speech, saying: "Sirs, ye know that by this craft of hell fire we have our honors and our wealth. Moreover, ye see that not alone at London, but throughout all England and Wales, this Canon, and the like of him, are insanely battering down the walls of our armory, hell, and turning away much people, saying there be no such place of everlasting torment into which God will cast the uncovenanted people who die out of the Church. So that not only is this our craft, in danger of being set at naught by such revolutionary teachings, but also that the great Church of England should be despised as a humbug and a fraud, subsisting on the ignorance and credulity of the people. For, cannot you see, my brethren, that unless this cannon is spiked, the people will draw, nay they are now drawing, the logical inference that the Church is a useless piece of lumber, standing in the way of later institutions, and consuming wealth that ought to be expended for popular education? Too much learning hath made the Canon mad, and if the people listen to him and believe, Parliament will be compelled to disestablish the Church, quench the fires of our profitable hell, and compel our craft to disband, and to get a living in some way harder on the muscles and the brain." Then will the brethren cry out, like the Ephesian silversmith, for about the space of two hours: "Great is the Church of England! Great is Hell Fire!"

Letters from Friends.

La Crosse, Wis., March 4, 1878.

D. M. Bennett, *Dear Sir:* Yours of February 22d last received; in reply, will state I never wrote the pretended letter in Seth Wilbur Payne's *Age of Reason* for February 16th, which is said to come from J. C. Miller, La Crosse, Wis. The whole thing is a fraud, a forgery, and a lie. Be kind enough to publish this statement in your esteemed paper.

Yours very truly,
J. C. Miller.

N. B.—There is no other J. C. Miller in La Crosse.

Gloversville, March 11, 1878.

Friend Bennett: I have taken some pains to-day to interview your subscribers residing in this village and I learn that every one of them has received sample copies of *Payne's Age of Reason*, and also documents, circulars, and blanks, advertising said paper, and soliciting subscribers therefor. The Liberals here are intensely disgusted with Payne and his paper, and trust you will use all honorable means to punish him for his vile conduct. I know of but one subscriber here for Payne's paper, and that subscriber informed me to-day that he should promptly discontinue it at the expiration of his subscription. All the Liberals here unite in saying, long live The Truth Seeker.

Yours fraternally, A. W. Berry.

Orange, Mass., March 10, 1878

Sir: I have had several letters, etc., from S. W. Payne; never have written to him, and do not know how he got my address.

C. W. Barber.

Philadelphia, March 6, 1878.

Dear Sir: I have now received, three times, the *Age of Reason*, with circulars, &c. I return it to-day to Mr. Seth Wilbur Payne, informing him at the same time, that I do not wish his paper; that I am satisfied with The Truth Seeker, although I am not with the way he treated you.

Yours, respectfully, E. F. Loiseau.

1944 *North Eighth street.*

New Bedford, Mass., March 6, 1878.

Dear Sir: It has been a study to me of late how a man of your equable mind and character, could possibly wake up so many enemies, editors at that. Has the size, quality, and success of your paper anything to do with it, think ye?

73 *Fourth street.* W. S. B.

Iowa City, Feb. 7, 1878.

D. M. Bennett, *Dear Sir:* I have received at different times two envelopes from Mr. Seth Wilbur Payne, wherein he asks me to subscribe for his *Age of Reason*. As I cannot afford to take so many papers, I must be satisfied to read but one good paper of that kind; and, thinking somebody else might take that cheap paper, which you had recommended, I took one envelope to a friend to whom I regularly loan your Truth Seeker, asking him if he would look for some subscribers. But when, the next day, I found, in No. 5 of your paper, questions about Payne, and your answers to the same, I at once went to my friend and stopped further proceedings in favor of said *Age of Reason*. I think Mr. Payne never will succeed in breaking down The Truth Seeker.

Mr. Bob Ingersoll's lectures are very interesting, plain, and convincing. I should like very much to have him here; but of that there is little hope.

Yours truly, Theodore Jensen.

Oskaloosa, Iowa, March 4, 1878.

Friend Bennett: Enclosed is a postal order for your paper. I hope it will in the future, as in the past, honor the name it bears. Stand firm for truth, justice, and equality before the law, and all your would-be assassins can not harm you. If that consummate ass, S. W. Payne had stuck the wolf hairs through the sheep skin in his first issue, as in his subsequent ones, I would not have paid him for his paper for a year.

J. B. Nelson.

Valley Falls, Kan., Feb. 23, 1878.

Mr. D. M. Bennett, *Dear Sir:* Enclosed please find $3.00 subscription to T. S. I must here acknowledge my appreciation of Col. Ingersoll. If he continues to deliver his popular lectures, I am sure he will entirely civilize our Jehovah. It is plainly to be seen that calls to the ministry are getting fewer, while his acting servants are becoming more docile and tolerant; all this I presume, on account of receiving more humane orders from headquarters on high. Hell, like loathsome prisons of old, has nearly been razed to the ground, and I hope too, that Jehovah will soon abandon the idea of being enthroned in the American Constitution. A few more hints, Mr. Editor, from our valiant Bob will leave us in the enjoinment of intellectual freedom.

Yours truly, J. M. Piazzek.

Salamanca, N. Y., March 11, 1878.

Friend Bennett: I see there is a bill before the Legislature of this State, repealing the law exempting ministers of the gospel and church property from taxation. Will you invite every Liberal of this State to write to his representative in our Legislature, and urge him to support this just bill? Yours truly, H. L. Green.

Nokomis, Ill., March 6, 1878.

D. M. Bennett, *Dear Sir:* Inclosed find 70 cents for The Truth Seeker from 1st of January, 1878, to August 28, 1878. I should have liked to have ordered some books at this time, but money is too scarce at present. I am more than pleased with The Truth Seeker. Would rather read one letter from His Satanic Majesty than all that brother Teed has written, though "He" thinks he knows

more than all other men, and that everybody is wrong but himself. I hope you will be left in peace to do the mighty work you are so nobly doing. I intended to subscribe for *Payne's Age of Reason*, on your warm notice, but now I could not think of such a thing. Poor fellow! the parents who started him in life forgot an essential in a man's make-up, viz., a spark of truth to start with; and so far he has failed to get a start from any other source. He ought to join the Y. M. C. A. and get varnished over again. May you ever prosper. Fraternally,

AUGUSTUS HASTINGS.

SALT LAKE CITY, UTAH, Feb. 29, 1878.

FRIEND BENNETT, *Dear Sir:* I enclose price for one-half dozen copies of R. G. Ingersoll's lectures, same kind as before. Direct to P. O. Box 292. I, like many others, labor over the high-toned interpretations of holy writ by the Rev. Cyrus Romulus Regulus Teed, D. D., and often reflect on the apparent fact that the so-called God's Word is miserably inadequate for the purpose it claims to be intended, unless, indeed, it was intended for some Rev. Romulus possessing an extraordinary brain, who, perhaps, would condescend (for a consideration) to part with a small quantity, or such an amount as could be assimilated by an ordinary mortal.

What is to become of the countless swarms of human insects now crawling over this ball of matter (to say nothing of the innumerable myriads that have gone and are yet to come), a large portion of whom profess to believe in the "believe-or-be-damned" doctrine, who don't take THE TRUTH SEEKER, and therefore never heard of this Rev. Romulus and his functional potency. The Almighty must surely be aware that as a matter of simple justice to the toiling millions of his children, groping in uncertainty and doubt, that he publish a new edition, amended, corrected, and simplified, so that a person carrying something less than a quart of brains would stand some chance of understanding it. Hoping that the reverend's spacic center will be driven soon, I am yours with a desire for rest.

M. GRAHAM.

VIRDEN, ILL., March 6, 1878.

DEAR OLD FRIEND: I want to inquire of you how it is that a man by the name of Seth Wilbur Payne has found out my name and sent a whole lot of circulars to me advertising his paper? About three weeks ago I received the first lot, and this week I have received a paper, and I know not how in the world that happened, for I know nothing of him, only what little I read about him in THE TRUTH SEEKER. I never wrote the scratch of a pen to him nor even thought of such a thing. He could not have got hold of my name unless from your list, as no one knows of me fifty miles from this place. ANTHONY ROBERTS.

WASHINGTON, D. C., March 9, 1878.

CITIZEN D. M. BENNETT: Please notify the many subscribers to your invaluable journal that the Liberal League of Washington, D. C., have fitted up a free reading-room at 920 F street, northwest, and any books, pamphlets, periodicals or newspapers of a Freethought or scientific nature will be gratefully received and highly appreciated by *our church* at the capitol of a secular nation. Yours fraternally, J. WEED CORBY,

President Liberal League, D. C.

920 F St, N. W.

ADRIAN, MICH., Feb. 23, 1878.

FRIEND BENNETT: The following article was written for *Payne's Age of Reason* some time ago, as its date will show, but for reasons best known to the editor has not made its appearance. Will you please be kind enough to give it a place in THE TRUTH SEEKER, so its readers may know that I stand clear of endorsing the course the *Age of Reason* has taken, although its editor did give place in its columns to a little article from my pen.

(*Written for Payne's Age of Reason.*)

FRIEND EDITOR: When I became a subscriber to your paper, and, through my influence, sent you the names of six or eight more, with their pay for six months, I did it thinking that you and your little paper might be helpers in the cause of Liberalism. In one of your first numbers, you very respectfully noticed my little pamphlet, on common sense religion, and observed that it was a very good Infidel document. Following this, in the sixth number of your paper, you kindly gave place to a little article from me, defining Infidelity, in which your typo made one blunder. When referring to Webster's definition of Infidel, they put the word *superstition* instead of *inspiration* of the Scriptures.

In the same paper that you put my article, you gave your readers a lengthy editorial in defense of Anthony Comstock, even claiming for him that he is a Liberal, or rather a Spiritualist. Now, Mr. Editor, this was most too thin. Indeed your whole article savored of Comstockism throughout, as well as a few remarks you made for him in a former paper. And then in your last paper you came down with your slings at THE TRUTH SEEKER and its editor, all of which shows too plainly what manner of man you are, and to whose interest your paper is being run. If this is the course that you have marked out for yourself to take; to assist Anthony Comstock in trying to break down THE TRUTH SEEKER, and to supplant it with *Payne's Age of Reason*, I will tell you as a friend that it will be an entire failure, and that in making the effort you are only exposing your true character to every moral, intelligent, Liberal thinker that reads THE TRUTH SEEKER and the *Age of Reason*. Yours for justice and the right, most respectfully,

Adrian, Mich., Feb. 10, 1878. S. D. MOORE.

MINERAL SPRINGS, ARK., February 28, 1878.

MR. EDITOR: To bring about measures of reform under the present system of political management is a very slow process of evolution. I prefer a quicker method, and think that I can indicate a practical one.

The defect of the present system lies in voting for men and measures in connection. Men first, measures afterwards, is the plan.

Let honesty and ability be the only royal road to office.

In associating men and measures we lose sight of character. That should bear the closest scrutiny. Another objection is that under the present system no party can afford to embrace more than a few reforms. For illustration, look at the two great parties in the last election. Both afraid of the money question, and "greenback" men afraid to vote for Cooper lest he fail and their hobbies represented by Hayes or Tilden fail.

Now, that the negro and carpet-bagism is taken out of politics, there is about as much difference between democracy and republicanism as between tweedledee and tweedledum. Both parties are afraid to take sides on great issues.

At the next election thousands will cling to old parties for the name's sake, to the detriment of a live party and real issues. Under the present system there is not a general vote on the merits of measures. But the advocates for various measures simply count noses. Then, "the longest pole knocks the persimmons." That will do for men, but not for measures. The most popular man should have the office. But all reform measures of sufficient magnitude should be voted upon affirmatively and negatively. Let our officers, State and national, be elected for much longer periods. Let our legislators represent the will of the people. Let them be instructed, and subject to impeachment by their constituents when they fail to follow instructions.

This is my plan for getting honest men for office and bringing many needed reforms before the people. What are the objections to it; and who can offer a better one?

O. JONES.

BOSTON, MASS, March 6, 1878.

DEAR FRIEND BENNETT: I still regard your paper as the ablest and most candid and radical journal of my acquaintance. Long may it continue to seek and to find the truth, as it is in nature. I went thirty miles to hear Col. Ingersoll last night, and should have been well paid had I gone five times the distance. I shall stir the people up to hear him Friday night. Great is Bob. Assisting humanity to look through nature up to nature's go(o)d God, believing that we can reason only from what we know and love either of man below, or of the go(o)d God above, I remain you friend and fellow truth seeker, HOLLIS CARR.

PATRON, BUTLER CO., NEB.

D. M. BENNETT, *Dear Sir:* We are trying, in our humble way, to do all we can for the Liberal cause; and when Seth W. Payne sent us his advertisements we circulated them, and, at the same time, we talk up the Comstock business to everybody we see, and write about it to all our friends. But if Payne is going to call our brother Bennett all sorts of outlandish names, we can't own him for a brother. I wrote, last week, a friendly letter to him, and that very evening got THE TRUTH SEEKER telling how he acts towards you. Of course we do not apprehend any personal danger to yourself, but we very much fear he is greatly injuring the Liberal cause. But sometimes what we think is going to be an injury works eventually for our benefit. Hoping success will ever wait upon you, we subscribe ourselves Your sincere friends,

ROBT. and MARY B. FINCH.

WOLCOTTVILLE, IND., March 7, 1878.

MY DEAR MR. BENNETT: It is none of my business what you print in your paper, but in the name of mercy give us a rest on Teed. I never read such a jumbled up mess as comes from his pen in all my life. It is a conglomerated mixture of visionary vaporings. The man is certainly crazy. Mr. Teed has been now three months trying to prove that "Jesus Christ is not only divine but is the Lord God, creator of heaven and earth," and he has not as yet offered one scintilla of proof. If he had been trying to prove that the moon is made of green cheese, what he has said would have been just as applicable, and his efforts would have been equally successful. Mr. Teed has evoluted and involuted till the infoldment of the unfoldment has encompassed the *foci* of successive incarnate deities, and the central function of psychical activity has lunatized his ethereal substance. That's what's the matter with Mr. Teed. Such twaddle can come only from a crazy lunatic. Give us a rest. GEO. F. ROCKWELL, M. D.

INDIANAPOLIS, IND., March 5, 1878.

SIR: I have for some time been a reader of THE TRUTH SEEKER, but not until after your tilt with Comstock did I become a subscriber. I admire the quality of "stick-to-it-iveness" which appears to be personified in you, and when thinking of the energy and perseverance which has enabled you to "evolute" from the Paris nursery to the editorial chair of the best and ablest Infidel paper in the country, one can but say, "Well done, thou good and faithful servant." It appears to be in order to remark on Seth Wilbur Payne that his paper should have been a success, as its price put it within the reach of all, and, having the benefit of the experience of those long in the business, was well advertised; but bad men will disgrace a good cause, and if Infidels do not come to shame through Payne, then all signs fail—as in dry weather.

Allow me, Mr. Editor, to criticise THE TRUTH SEEKER. Of course all your subscribers want to run your paper, and it is natural with persons of opinions to have opinions. A paper with the objects in view which THE TRUTH SEEKER has should not only conscientiously and constantly oppose humbug in theology, but at all times and in all places where found. Many of your subscribers will place confidence in advertisements which appear in your paper, from faith in your pure motives. I refer to several advertisements in No. 9 which you cannot endorse, and their display in your columns is a "quasi" endorsement, and unworthy of THE TRUTH SEEKER; the words of whose mouth, and meditations of whose heart, should always be acceptable in the sight of those seeking the truth and striving to do and become better, from an admiration of virtue—not from fear of punishment.

P. C. TRUSLER.

PLATTSBURG, MO., March 4, 1878.

MR. D. M. BENNETT, *Dear Sir:* Some weeks since I sent to you for your "Thirty Discussions," etc., also some twenty-five or thirty of the "Truth Seeker Tracts," which came to hand in due time, and with which I am highly pleased. I have done and am still doing a good work, giving them out to my friends to read, after which I collect and redistribute, which operation I have repeated until now they are getting pretty well worn. But then I intend to keep them going as long as they last.

Being a mechanic, without means, my avocation compelling me to remain idle during most of the winter, I am not able to prosecute the work as I would like, else I would send for a large number of the tracts for distribution. Now, I have a request to make of you. Will you be kind enough to ask the readers of THE TRUTH SEEKER who may have Liberal tracts and pamphlets lying idly by, to send the same to my address? I will promise to distribute them judiciously. Having lived in this place for twelve years or more, I am pretty well acquainted, and think that I am in a position to do some good in the way of spreading Freethought. This is a very benighted region of country, as you are probably aware, but then there are signs of improvement. The temperance (Murphy) movement made something over six-hundred converts, whilst a thirty-two-days protracted meeting held by the two branches of the Methodist Episcopal Church failed to make a single one; and now the Baptists, who have been holding forth for a week or more, have had no better success so far. You will please excuse so long a letter. Respectfully,

R. E. FOREE.

ROCK FALLS, IOWA, March 12, 1878.

D. M. BENNETT, *Dear Sir:* After our respects, please send us your paper for one year, also a copy of the "Humphrey-Bennett Discussion," as per advertisement, etc. I think it is time such documents should be circulated, as we need their effects disseminating the elements of reason and shining daylight through the fogs and mists of superstition and ignorance, and enlightening the understanding of a priest-ridden people who pay their money and give of their substance to enslave their minds and the minds of their children to the debasing doctrines and frightful dogmas of modern Christianity. Speed the good work and welcome the day when human happiness and human liberty shall be the burden of pulpit eloquence, and in the free air and sunshine of America we shall—in the light of science and reason—unite as brothers and sisters in one Liberal league, knowing no revengeful God nor fearing any seven-headed ten-horned devil.

Respectfully yours, DR. G. MURPHY.

Useful Recipes.

TO USE UP COLD MEAT.—Prepare meat as for hash; make it into rolls (like a sausage) by binding it with raw eggs; tie each roll carefully in cabbage-leaf, and boil one-half to three-quarters of an hour in weak stock.

BEEF TEA.—One pound lean beef, chopped fine; put in clean vessel with a cover; add one pint cold water and four drops of muriatic acid; stand on back of range one hour; then simmer two hours; strain and add four cloves and one teaspoonful salt.

MINCE PIES.—One pound meat chopped fine, two quarts apples, one quart cider, one pint molasses, one-half pound brown sugar, one-quarter pound raisins, salt, and all kinds of spice to taste; put on the stove in a porcelain kettle, and let boil slowly for half a day.

GEN. WASHINGTON'S BREAKFAST CAKE.—Two pounds flour, one quart milk, one ounce butter, one teacupful thin yeast, three eggs, one teaspoonful salt; warm the milk and butter together, and pour it lukewarm into the flour and add the other ingredients; mix this at night, and put in a pan three inches deep; in the morning bake in a quick oven three-quarters of an hour. This cake was always on Gen. Washington's breakfast table the last few years of his life.

SCOTCH CAKE.—One pound brown sugar, one pound flour, one-half pound butter, two eggs, one teaspoonful cinnamon; roll very thin and bake.

GRAHAM BREAD.—To a pint bowl of wheat sponge raised over night, add nearly a quart of warm water, half a cupful molasses, salt, and stir in as much sifted graham flour as you can with a spoon. Do not knead it, but put each loaf in a separate pan. When raised, bake in a quick oven.

GRAHAM MUFFINS.—A penny's worth of yeast, three pints warm water, salt, half a cupful molasses, and graham flour enough to make a thick batter; set it in a warm place to rise; have your muffin-pan hot, and bake in a hot oven.

GRAHAM GEMS.—Mix your graham flour in a thick batter with warm water; a tablespoonful of lard to about a quart of water; one-half a cupful of molasses with one-half teaspoonful of soda beaten in; stir the mixture briskly, put it in a hot pan, and bake in a very hot oven.

BUTTERMILK MUFFINS.—One quart buttermilk, two eggs, butter the size of an egg, two flat spoonfuls soda mixed in a little water, or one spoonful saleratus, two teaspoonfuls salt, flour to make a thick batter. Bake in rings in a quick oven.

SAUCE A LA TARTAN FOR FISH.—Two yolks of eggs thoroughly beaten, one-half bottle oil added very slowly and thoroughly; one-half lemon juice added drop by drop; one-half dozen gherkins, with one dozen capers, chopped very fine, and put through a seive, and added slowly; put in a cold place until served.

APAQUINIMIES.—Yolks of two eggs, one pint flour, one-half pint milk, two teaspoonfuls butter, a little salt; roll very thin like wafers, and bake.

TO WASH CHAMOIS SKINS.—Wash in cold water with plenty of soap, and rinse well in clear, cold water; thus treated the skins will never be hard, but soft and pliable.

REMEDY FOR OBESITY.—*Fucus Vesiculosus*, a marine plant commonly known as "bladder wrack," a kind of sea-weed, has been found to be an effectual remedy in the treament of morbid corpulence, without suffering or disturbance of the general health. A fluid extract of this article has been prepared, and can be obtained from the druggists. The usual strength of one grain to the minim is followed, and the dose for an adult is one-half to two teaspoonfuls, taken before each meal.

ROMAN SOUP.—Twelve potatoes sliced and soaked in cold water one hour; boil in one quart water till tender; strain or mash well; add one pint milk, and let it scald with one onion, butter, pepper, and salt, and one bay leaf; chop parsley fine, and throw in just before serving.

WEST INDIAN BLACK BEAN SOUP.—Take one quart of black beans, and let them simmer in three quarts cold water till they crack and begin to grow soft, then add one-half pound lean salt pork, onion, pepper, and salt, and let it boil down to the thickness one likes thin soup. About fifteen minutes before taking from the fire, put in two bay leaves, pinch of thyme (not powdered thyme), and four whole cloves. Then strain through a colander; add juice of one-half a large lemon, and slice the other half; if small, juice of one and slice another; also, slice up a hard-boiled egg, and serve at once.

Articles of Christian Faith.

BY GEORGE A. BROWN.

I belong to an orthodox church,
And believe in the Christians' hell,
Where sinners are taken, and stewed and fried,
As soon as convenient, when they have died,
And where they must always dwell.

I believe in the good old Bible,
Which says that all shall be cursed
Unless they believe in a first-class devil,
And own that their motives have all been evil,
To their last acts from their first.

I believe, no matter how honest
And upright a person may be,
If they doubt one word of the orthodox creed—
About bloody atonements, their nature and need,
Or about *one* man being *three*—

That all such persons are doomed to hell,
To writhe and moan there forever;
But the meanest snbak-thief, when about to be hung,
May deny his foul deeds, with his vile, lying tongue,
And the bonds of justice may sever.

It is tough, but then I believe it,
That my little babe, who died
So young it could lisp not a single word,
Nor know what is meant by Jesus or Lord,
Now floats in hell's sulphurous tide.

And when I get up into heaven,
I'll sit in my easy chair,
And rock and sing, and look down into hell,
And laugh in my sleeve, I shall feel so well
To see it frying there.

Bob Ingersoll.

Oh, Bob Ingersoll has come out of the West!
In all the wide border his tongue is the best;
So sharp and sarcastic, audacious and droll,
There's no such a talker as Bob Ingersoll!

He cares not for heaven, and stops not for hell;
He swims the Styx river in spite of its smell,
Pats Cerberus's head, gives old Pluto his hand,
And lights his cigar in the underground land.

You wouldn't believe that so heavy a weight
So lightly could scale the high question of fate;
Or a person so beefy and gross could have skill
To tackle the subject of human free will.

But Bob is the chap for it all; who but he?
As lightly as birds flit about in a tree.
He jumps from defending the national Fraud.
To sneering at Christians and flouting their God.

With an audible snap of his finger and thumb,
He disposes at once of the kingdom to come.
And beliefs in which millions so hopefully rest
Are twirled in the air on the point of a jest.

It is easy enough for the lovers of sin to
Believe in no heaven they cannot get into;
And natural, too, for the wicked to doubt of
A hell which they fear that they cannot keep out of.

But honest mankind, who desire to do right,
Had much better keep the old landmarks in sight;
And it always is safe to distrust and to fear
The logic that's made up of froth and a sneer.

So Bob Ingersoll should go back to the West,
Far out on the prairies, and pull down his vest.
And let him take with him his cheating friend Hayes,
And in silence and shame let them both mend their ways.

—*New Haven Evening Register.*

"Bob Ingersoll."

A REPLY.

Yes; Bob Ingersoll has come out from the West;
He has "wiped off his chin" and "pulled down his vest;"
And he gives the old myths such an airing and scathing,
That the dogs of theology are all madly raving!

The whole creedal system of orthodox broth,
This giant has lashed into fury and froth;
He has, we are told, made it quite plain and clear,
There's no heaven to seek for and no hell to fear,

Except what we make for ourselves, here on earth,
Where our hells and our heavens alone have their birth;
These hells and these heavens no one has a doubt of,
And the hells none by saintship can ever keep out of.

About which, at present, there is such a clatter,
Methinks we can plainly see what is the matter;
He, the old superstitions, in hemlock is packing,
And sending them back, through their own hells, a cracking.

By logical reasoning, he brings to a level
The gods and the ghosts, the witches and devil;
With good, sturdy blows, has he (wondrous to tell)
The bottom knocked out of the bottomless hell—
The bottomless pit, which our fathers paved o'er
With poor baby skulls, for long ages or more.
In speaking of skulls, let us here notice give,
Bob Ingersoll's coming as true as you live,

To speak in New Haven the 4th of March next,
And taken, has he, only "skulls" for a text!
This wierd kind of pavement, so long known to fame,
Its quality, uses, no doubt he'll explain.

Our sage, City Fathers will, perhaps, make the best of
The hint that he offers, or makes but a jest of:
Why not utilize "skulls" on our streets, just as well,
As to transport them hence for an orthodox hell?

Bob Ingersoll, don't you go out to the West;
Your head is quite level—all right is your vest;
But come to New England, the home of the witches,
And give superstition still more telling switches.

We know that the bigots, with no potent cause,
Have wished put in force old Colonial laws;
For offense No. 1, this specific they've rung:
With hot, blazing poker, to bore through your tongue!

For offense No. 2, on your forehead to brand "B,"
The initial to mean "blasphemer" you see.
For offense No. 3, they would stop off your wind
Most likely by hanging, the orthodox kind.

But never you mind, Bob, this fuming and frothing;
Their hell is demolished, so creeds go for nothing;
They cannot, by reason, your arguments meet.
So with "Infidel," "heretic," your sound logic greet.

Our good Constitution, deny it, who can,
Free speech guarantees to every free man;
Then, in bold, manly tones, let your thunder notes swell,
Give us "Gods," "Ghosts" and "Skulls," and, particular, "Hell!"

L. F. JOHNSON.

New Haven, Feb. 22, 1878.

Col. Ingersoll.

HIS VIEWS ON THE WIDOW VAN COTT.

Yesterday afternoon a reporter of *The Express* incidentally dropped in upon Col. Robert G. Ingersoll, at the Mansion House, and improved the opportunity of interviewing him on one or two subjects of general interest. The conversation was to this effect:

"I see, Colonel, that, in an interview published this morning, Mrs. Van Cott calls you 'a poor barking dog!' Do you know her personally?"

"I have never met nor seen her."

"Do you know the reason she applied the epithet?"

"I suppose it to be the natural result of what is called vital piety; that is to say, universal love breeds individual hatred."

"Do you intend making any reply to what she says?"

"I have written her a note, of which this is a copy:"

BUFFALO, Feb. 24, 1878.

MRS. VAN COTT, *My Dear Madam:* Were you constrained by the love of Christ to call a man who has never injured you "a poor barking dog"? Did you make this remark as a Christian or as a lady? Did you say these words to illustrate in some faint degree the refining influence upon woman of the religion you preach?

What would you think of me if I should retort, using your language, changing only the sex of the last word?

I have the honor to remain, yours truly.

R. G. INGERSOLL.

"What do you think of the religious methods applied by Mrs. Van Cott?"

"When applied to me personally, I don't like them."

"Well, what do you think of the religious revival system generally?"

"The fire that has to be blown all the time is a poor thing to get warm by. I regard these revivals as essentially barbaric. I think they do no good, but much harm; they make innocent people think they are guilty, and very mean people think that they are good."

"What is your opinion concerning women as conductors of these revivals?"

The Colonel rose to his feet. "I suppose those engaged in them think they are doing good. They are probably honest. I think, however, that neither men nor women should be engaged in frightening people into heaven. That is all I wish to say on the subject, as I do not think it worth talking about."

PRETTY WELL SAID.—A hard-shelled orthodox clergyman down at Lake City delivered a "Thanksgiving sermon" there which was published in one of the city papers. He made out that man is a poor, miserable reprobate; that there is nothing on the earth which he can rightfully call his own, and that he hardly deserves his board and clothes. Especially did he belittle the farmers by winding up his reference to them as follows:

"We find that the case now stands in this way: Man has plowed God's ground with God's team, and cast in God's wheat; has thrust in God's sickle, and here is the result. Now what, proportion of it belongs to him, (man)? How much more than the chaff can he lay claim to by virtue of what he has done to produce it?"

To this pious balderdash, a Lake City subscriber of ours published a pithy reply in the *Leader*, from which we extract the following:

"Now, in order to test this question and determine man's portion of the crop, let us, a moment, suppose that man stands one side and lets God raise his own seed wheat, rear and break his own team and harness it, make his own plow out of his own wood and iron, break his own prairie, cast in his own seed wheat, thrust in his own sickle, and run his own threshing-machine, and see what kind of a crop he will raise. Only a little while ago this was just the condition of things in this wheat producing State of Minnesota, in which, this year, are forty million bushels. Man stood aloof and God farmed it alone, except a few red skins, and they did not plow for him. And what was the result? Why, he did not raise wheat enough in the whole territory to feed his own wild pigeons with. If there were any here they had to go, every day, to some part of the earth cultivated by man to get their rations, and steal it at that. What did he raise? Why, for a crop, poor prairie grass; and for stock, fat gophers; perhaps a few other things, but these were the staples."—*Ex.*

BENJAMIN GRIFFIN, Lawrence, Mass., writes: Nothing pleases me better than to send you a subscription for THE TRUTH SEEKER. You will please find list of names (fifteen) to be added to your list, which makes fifty-five subscribers I have sent you within twenty-two months and since I first subscribed to your valuable paper. I can't now do without it, and I can't help doing what I can for it's success. I have handed around those papers you sent me to friends to read, and some I mailed to friends, hoping that some of them would subscribe. I wish every TRUTH SEEKER reader would, after reading his paper, hand it to others to read till they are all worn out, for the next two months. One man says he sends his to England every week. I am glad we are going to have another discussion. We think how you drove Humphrey to the wall. I hope you will be able to sell thousands of that discussion as an eye-opener for Freethought. I wish I was able to buy a dozen copies to hand around. I hope all TRUTH SEEKER readers will feel it their duty to see how many subscribers they can send you to read the other discussion, which will no doubt be very interesting. I hope I shall be able to send twice this number of names next time. You wrote me some time ago that Lawrence leads your list. I hope we shall be able to keep it so. Lawrence, like every other place, is full of superstition and ignorance, and THE TRUTH SEEKER is just the right kind of a doctor for it. Some of them are rather shy about taking the medicine at first. They want a good deal of coaxing to read it at first, but they are convinced it tells the truth.

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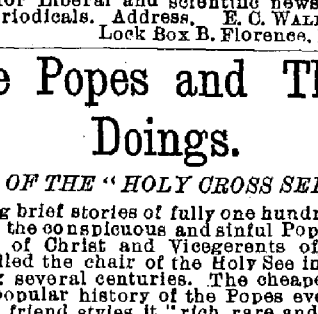
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Gems of Thought.

HUMAN nature, like trout, is apt to take its color from the stream it swims in.—*Jenkins.*

A SINGLE word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

THE goodness which struggles and battles and goes down deep and soars high is the stuff of which heroism is made, by which the world is salted and kept pure. It is the seed which bears fruit in martyrs and makes men nobler than their nature—and demi-gods and the prophets of a better time.

LESSONS of wisdom have never such power as when they are wrought in the heart through the groundwork of a story which engages the passions. Is it that we are like iron and must first be heated before we can be wrought upon? Or is the heart so in love with deceit that where a true report will not reach it we must cheat it with a fable in order to come at the truth?

WITHOUT depth of thought or earnestness of feeling or strength of purpose, living an unreal life, sacrificing substance to show, substituting the superstitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, fashion is among the last influences under which a human being who respects himself or who comprehends the great end of life would desire to be placed.—*Channing.*

RELIGIOUS revivals often exert the necessary power by which Conscience is awakened, and although accompanied with unessential forms and observances, which are made more essential than the result itself, are thus of intrinsic value. Complete success, however, is rarely attained. The disturbed Desires seek to gain their former control, and the mind oscillates between contending faculties. The individual, "back-slides;" is periodically repentant, and perhaps scorned for inconsistency.—*Hudson Tuttle.*

A BAD temper is a curse to its possessor, and its influence is most deadly wherever found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring; to have every pleasant thought scared away by their evil spirit, is a sore trial. It is like the sting of a scorpion—a perpetual nettle, destroying your peace and rendering life a burden. Its influence is deadly, and the purest and sweetest atmosphere is contaminated into a deadly miasma wherever this evil genius prevails.

BEAUTY of form and feature should not be, as it is now, exceptional. It should be the rule, and there will come a time when parents will be held as much responsible for an ill-favored ungainly child, as they are beginning to be for dishonest or vicious children. Beauty is not born of cowardice, subserviency, or grief. The more culture, the finer the types, provided we grow more related to humanity, and less to a class. Pure unselfish love is in very fact the master of beauty, as happiness is the master of song, and what can awaken gladness in the mother so certainly as the ever-watchful kindness of her husband.—*Georgiana B. Kirby.*

FIRST efforts are said to cost most, and the timid want courage to make them. How many a poor, idle, hesitating, erring outcast is now creeping, crawling his way through the world who might have held up his head and prospered if, instead of putting off his resolutions of amendment and industry, he had made a beginning. A beginning, and a good beginning, too, is necessary. The first weed pulled up in the garden; the first time a manly "I will" is said; the first seed put in the ground, the first dollar put in the savings bank, and the first mile traveled in a journey, are all important things. They make a beginning, and thereby a hope, a promise, an assurance is held out that you are in earnest in what you have undertaken.

THE great gain is not to shine, not to conquer your companion—then you learn nothing but conceit—but to find a companion who knows what you do not; to tilt with him and be overthrown, horse and foot, with utter destruction of all your logic and learning. There is a defeat that is useful. Then you see the real and the counterfeit, and you will never accept the counterfeit again. You will adopt the art of war that has defeated you. You will accept the irresistible. You will accept the fertile truth, instead of the solemn customary lie. When people come to see us we foolishly prattle, lest we seem inhospitable. But things said for conversation are chalk eggs. Do not say things. What you are stands over you the while, and thunders so that I cannot hear what you have to say to the contrary.—*Ralph Waldo Emerson.*

I THINK the future is going to be a more glorious future than we ever dreamed of. The best parts of the earth are yet wildernesses. But do you suppose that the valley of the Amazon, that wonder of the terraqueous globe, is forever to have only a race of monkey dwarfs? Do you suppose that those fruitful fields are never to bring forth anything but gigantic weeds or useless trees? Do you suppose that he fair Mediterranean countries are forever to remain the obloquy of modern civilization? Do you suppose that the rich plains in central Asia will, to the end of time, be inhabited by a degenerate race? Not I! Not I! The whole creation is groaning and travailing in pain, waiting for the deliverance of these now degraded portions of the world. That deliverance lies in the future; but it is coming; and whether you see it, or I, here, you will see it, and I, over there.—*W. H. H. Murray.*

Odds and Ends.

A DRAW game.—The dentist's.

A CULTIVATED ear—An ear of corn.

A GREAT hardship—An iron steamer.

SILENCE is copper; that is to say, it gives a cent.

CONUNDRUM.—"Why do the crows—" "Caws they do."

SOMEBODY says it takes a pickpocket to dispurse a crowd.

EXPERIENCE may be a dear teacher, but she isn't any dearer than a pretty schoolma'am.

WHEN a man makes love to a widow he feels as if he had to begin where the other fellow left off.

"WOULD, O would that I had fifty thousand a year. I know what I'd do." "What?" "Nothing."

A CONSCIENCE void of offense is a good thing, but a farm void of a fence is quite another matter.

PATERFAMLIAS—"To-morrow is the tutor's birthday; now, what can I get him for a birthday present?" Charlie—"Get him a muzzle, Papa; he's always biting the governess' cheek.'

"PAT, can ye till me what is a vurgin?"
"To be sure I can, Jimmy."
"Well, then, will ye be afther doin' it?"
"Yis; jist, its a woman that has niver been married at all."
"Be ye in earnest, Pat?"
"Yes, Jimmy."
"The saints in heaven be praised! then me mother is a vurgin; me father niver married her at all, sure."

A PAINTER once a store did keep,
And he was quite a joker;
For when he found his girl asleep,
He with a yellow ochre.

When he with a yell awoke the girl,
The painter thought he had her.
But she, though mad when she lay down,
Undoubtedly rose madder.

His girl awoke brim full of mirth,
And joined in a cotillion,
He hugged her close, for she was worth
At least a quart of vermillion.

DRIED-APPLE PIES.

I loathe! abhor! detest! despise!
Abominate dried-apple pies.
I like good bread, I like good meat,
Or anything that's fit to eat;
But of all poor grub beneath the skies,
The poorest is dried-apple pies.
Give me toothache or sore eyes,
In preference to such kind of pies.

The farmer takes his knurliest fruit.
'Tis wormy, bitter, and hard to boot.
They leave the hulls to make us cough,
And don't take half the peeling off.
Then, on a dirty cord they're strung,
And from some chamber window hung;
And there they serve a roost for flies
Until they're ready to make pies.
Tread on my corns or tell me lies,
But don't pass me dried-apple pies.

AS THEY warmed their backs in the corridor of the post-office yesterday, one of them began: "Yum-yum—but didn't our folks have the boss Thanksgiving dinner, though!"

"What je have?" asked the other.

"What didn't we have? you mean!" exclaimed the first. "Let's see: In the first place, we had two kinds of bread—light and heavy. Then we had butter on two plates. Then we had horseradish grated coarse and some grated fine. Then we had 'taters boiled in the most beautiful manner, and——"

"Did you have any pumpkin pie with frizzed edges?" interrupted the second.

"No."

"Then you might as well stop right here. You kin toot around about your two kinds of horseradish and your three kinds of water, but when it comes down to feelin' bully thankful, pumpkin pie is the vittles to do it on. Go'n blow to some poor orphan boy."

IN CHURCH DURING THE LITANY.

"I'm glad we got here early, Nell;
We're not obliged to sit to-day
Behind those horrid Smith girls—well,
I'm glad they go so soon away.
How does this cushion match my dress?
I think it looks quite charmingly.
Bowed sweetly to the Smiths? Oh! yes—
[Responds]—'From pride, vanity, hypocrisy.
Good Lord, deliver us.'

"I hate those haughty Courtenays!
I'm sure they needn't feel so fine
Above us all—for mamma says
Their dresses aren't so nice as mine.
And one's engaged; so, just for fun,
To make her jealous, I'll try to win
Her lover—show her how 'tis done—
[Responds]—'From hatred, envy, mischief, sin.
Good Lord, deliver us.'

"To-day the rector is to preach
In aid of missionary work;
He'll say he hopes and trusts that each
Will nobly give, nor duty shirk.
I hate to give. But then, one must;
You know we have a forward seat;
People can see—they will, I trust—
[Responds]—'From want of charity, deceit,
Good Lord, deliver us.'

"Did you know Mr. Gray had gone?
That handsome Mr. Rogers, too;
Dear me, we shall be quite forlorn
If all the men leave—and so few!
I trust that we with Cupid's darts
May capture some—let them beware—
[Responds]—'Behold the sorrows of our hearts,
And, Lord, with mercy hear
our prayers!'"

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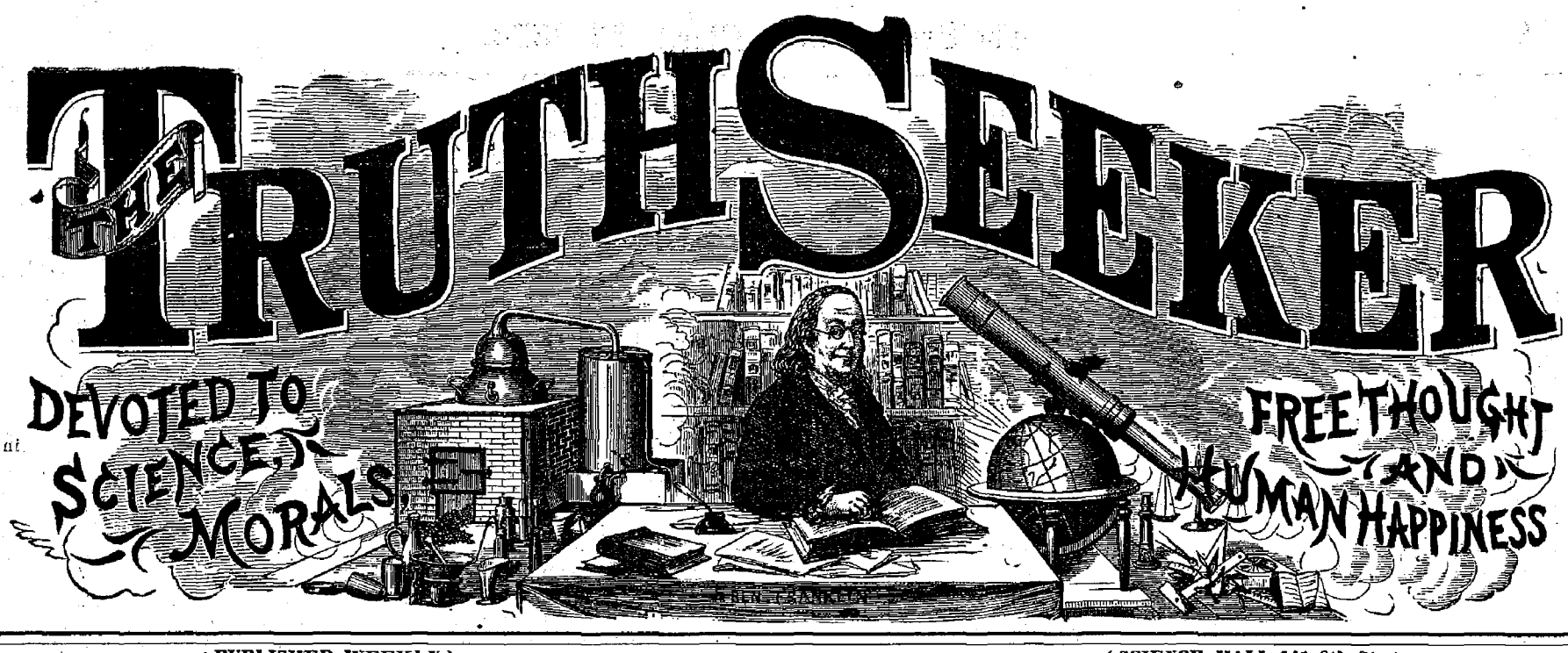
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Notes and Clippings.

A HYPOCRITE is a man who tries to be pious and can't, with a preponderance of cant.

GENERAL O. O. HOWARD is acquitted of being a cheat, and found guilty of being an ass, by a Washington jury.

PREACHER (to boy on the street)—My little man, is your father a Christian? Boy—Yes, sir, but he ain't working at it much lately.

MORE than $400,000 in gold and notes were found in Pius IX.'s apartment. The entire amount he has left is estimated at near $25,000,000.

KRUPP, the Prussian gun-manufacturer, is credited with the pious reflection that God has been very good to him and his in letting there be so much war.

SOME of the breach of promise suits are interesting. The defendant in a case in Cambridge, O., is the Rev. W. A. Chalfort, and the plaintiff is his niece.

A SPRINGFIELD man advertises for "ten good salesmen that love the Bible." Doubtless some men loved it on reading that advertisement who never did before.

A TRENTON minister is looking for some place in which to step down. There is a lady in the case, of course, and she seems to be a volcanic sort of person.

HENRY WARD BEECHER will visit California next summer. He says he will stop at Salt Lake City, on his way, to study the Mormons and their institutions. Ahem!

A LECTURER on hell is traveling with a panorama, which sets forth in vivid colors his views of the actual condition of the infernal regions. Red and yellow paint are liberally laid on.

JOB was worth only seven hundred and forty thousand dollars, and Commodore Vanderbilt was worth more than seventy-four million dollars. But the Commodore had more and worse afflictions than Job had.

THE first official act of the new king of Italy was to commute eighty-five death-sentences, with the declaration that he was happy to begin his reign by the virtual abolition of capital punishment.

THE Rev. Brown Coble was hanged last week in Winchester, Tenn., in presence of about six thousand spectators, mostly colored. He protested his innocence even on the scaffold, and exhibited great religious fervor.

AN actual conversation in Springfield last week.—Party No. 1—Allow me to introduce my friend, Mr. Moody. Party No. 2—Ah! yes; have heard the name before. Mr. Moody the bell hanger? Party No. 1.—No; Mr. Moody the hell banger.

THE religious observance of Sunday practically ends at noon in San Francisco. In the afternoon the law permits all public amusements, and race-courses, theatres, and other resorts are open. Sunday evening sermons are called lectures there.

PROUS old Boston gentleman observes boys playing marbles on the Common one Sunday. "Boys," he says, sternly, "boys, do you know what day it is?" One of the boys yells out, "Here, Bill, can you tell this man what day it is? he don't know!" End of the missionary enterprise.

A MASSACHUSETTS man gave his note for a church subscription, and at maturity failed to pay. The note was put in suit, and, after much delay and sundry appeals, the Supreme Court has now decided that a note thus given without consideration does not carry with it an obligation to pay.

"REJOICING in hope; patient in tribulation; continuing instant in prayer," is a well-known quotation from the Bible. But through the joint efforts of compositor and proof reader, neither of whom was well informed as to the meaning of the word "instant" in its old English acceptation, it appeared in a recent publication with its last clause made to read, "Continuing an instant in prayer." An old deacon who chanced to see this improved version found new light dawning on his mind as to Scriptural authority for brevity in prayer.

"AN honest man's the noblest work of God," said one of our most distinguished preachers last Sunday, and the reporter faithfully put it down. But an unsanctified typo made it read: "An honest man's the nobbiest work of God." Though the proof reader passed it, there was confusion in that newspaper office.

THE property of the Howard St. church, San Francisco, has been sold under foreclosure. The subscriptions made through Mr. Kimball's efforts were not all paid, and those who fulfilled their pledges will have their money refunded. Kimball's work appears to be done mostly on paper.

WM. PAVITT, of St. Paul, on being arrested for branding his unruly son's tongue with a hot iron, said that things had come to a pretty pass, when a parent could not discipline his own children. If Mr. Pavitt would study his Bible less, and read Ingersoll's lectures instead, his children would have less hell and more heaven here on earth.

"How long did good King Hezekiah reign?" was asked by a Sunday-school teacher of a little boy last Sunday, when the history of Hezekiah's life formed the subject matter of the lesson. "Forty days and forty nights," promptly responded the lad, who was more familiar with the rain of Noah's time than with the reign of any of the Kings of Judah.

A COUPLE of deacons went to call on a church member, and, finding him at his devotions, stood by the doorway in the attitude of reverence. When the prayer was finished they complimented their friend on his fervor and earnestness. He replied, however, "Ah, if I had only known that you were listening I would have shown you what I can do, but I thought I was all alone."

MR. MOODY, addressing young converts in his Springfield meeting, advised them to avoid Free Masonry, Odd Fellowship, novel reading, horse racing, card playing, theatres, and business partnerships and marriage with unconverted persons. Concerning the latter, he was very decided, saying he hoped for the time when clergymen would refuse to join such persons in matrimony, as Mr. Spurgeon now does.

WHILE nearly all the Baptist ministers believe in hell, the question as to how long hell is to last is a somewhat unsettled one among them. In order to come to a conclusion regarding this important point, the matter has been made the subject of debate at the ministers' meeting. Dr. Samson, who did a large part of the debating, insists that the punishment of the wicked will continue for ever and ever. Brother Boanerges Fulton advocates the most complete and severe old-fashioned doctrines on hell.

ONE of the proprietors of the Paris *Univers* has a daughter who hurt the nail of her toe. A sore, against which none of the doctors in the neighborhood could prevail, was the consequence. Now the story goes that it was finally decided to appeal to Pius IX. to intercede with the Virgin Mary. Some lint which had been employed on the legs of the late Pontiff was used, and in a very few days a perfect cure was effected. And yet the poor old man had to die as others do.

A FEW days ago Mr. Moody, when just about to begin his sermon, spied a slumbering Bostonian in the audience before him. He paused and requested that somebody would wake the man up, as possibly the sermon would result in converting him from the error of his way. On being vigorously punched in the ribs the slumberer awoke with a snort and a groan, and for a moment looked wildly around, after which he settled himself down to listen to what Moody had to say. He proved to be a well-known and worthy deacon of a suburban church.

THE Rev. Dr. Macrae of Scotland is doing his utmost to secure an official revision of the Westminster Confession of Faith. He has been lecturing extensively on the Confession as it now stands, and among other sharp things he says that "the Westminster dogma of everlasting torment in itself is a subversion of God's character as revealed in Christ, and amounts to a denial of the gospel. Carried to its issue, it robs God of his goodness, his mercy, and his justice. It robs him even of his sovereignty, giving sin a power of maintaining itself against him forever, and so far leaving the devil to all eternity master of the situation."

THEOLOGY seems to be on the decline in Scotland. At one of the schools in Edinburgh, a religious examination was going on the other day, and the examiner asked the pupils of a particular class to explain what the sacraments were. The first, baptism, was given readily enough, but a dead silence followed. The examiner repeated his demand for the next sacrament, and again his demand was met by silence. Suddenly a bright little boy stepped forward to announce that he knew and, amid the breathless interest of the whole class, put his right hand to the top of his left shoulder and exclaimed, "Vaccinnation!"

ELDER BLACK of the Central Christian chapel, Indianapolis, was last year the subject of a notorious scandal. He was suspended from membership and fellowship until he should establish his integrity, by the successful prosecution of the newspaper which had brought the criminal accusation against him. The elder failed to avail himself of this opportunity, but has recently petitioned his fellow-elders to restore him. According to the minutes of the special meeting, he made "a full and frank confession," not of the offense charged against him, but of his sorrow that he had not complied with the order of the board by bringing suit for the vindication of his character. He was thereupon restored to church fellowship.

FUNERAL EXTRAORDINARY.—Who are the good Samaritans? From the *Toledo Sunday Journal* we condense its account of the quiet ceremonies of the burial, by her companions, of a young woman who was shot and killed by her lover, who claimed to be her husband, in a St. Clair brothel. She was deserted by her relatives and refused a Christian burial, so women representing half a dozen similar houses met and made her grave-clothes and arranged for a gathering at the undertaker's, from whence they followed her to the grave in carriages. Tears and kind expressions were noticed, and they all seemed to be performing a conscientiously religious duty—one neglected and refused by professors but not posessors of Christianity. Verily, "the harlots go into the kingdom of God before you."

IN THE last week of April four thousand people were compelled to seek charitable aid or starve, in Cardiff, Wales, a city of 60,000 inhabitants; and pauperism has increased in that city twenty-five per cent within the last few months. In China people are starving to death by millions. The only difference in condition between China and Great Britain at the present time is this: In China the vast majority of the people are poor, very few are able to assist the starving poor, and it is exceedingly difficult to distribute food among them; while in England and Wales there are many wealthy charitable associations and good facilities for distributing food among the poor. Were it otherwise, there would be as terrible a famine in England as there is in China. And yet the English Government would imprison people like Charles Bradlaugh and Mrs. Besant for endeavoring to show the poor how to avoid the horrors of starvation. There is more Bible than brains in the world yet.

THE Governor of New Mexico is at loggerheads with the Legislature of that un-American Territory. Religious prejudices seem to be at the bottom of the difficulty, the law-making body being thoroughly Roman Catholic, and the Governor something else, it is not very clear what. The Assembly not long ago passed an act incorporating the Society of the Jesuit Fathers of New Mexico. The object of the corporation was stated to be the education of youth in all branches of letters, arts, and sciences. The society was authorized to hold real and personal property exempt from taxation, and it was provided that it might make by-laws and rules for its government, not in conflict with the Federal Constitution and laws, nor with the laws of the Territory. The Attorney-General of New Mexico gave an opinion that the act was in violation of section 1,889 of the Revised Statutes, which prohibits the Legislative Assemblies of the Territories from granting private charters or special privileges. The Governor thereupon vetoed the bill, and the Assembly passed it over his veto. Now the dispute is carried to Washington, and the Governor advises Congress to annul the act of the New Mexico Legislature.

Events of the Week.

GOLD stands at 101¼.

TROUBLE is brewing between China and Russia.

COSTA RICA and Guatamala are on the eve of a war.

THERE is a revolution in Port au Prince, Hayti.

THE Pope has called a consistory, which will meet on the 25th inst.

REVENUE officers and illicit distillers are carrying on a guerrilla warfare in Tennessee.

BLASIUS PISTORIUS, a Roman Catholic priest, is being tried, in Philadelphia, for murder.

THE Texas Pacific Railroad project has tunneled its way through the Senate Committee.

THE wages of the workingmen throughout England are being reduced about ten per cent.

PRESIDENT HAYES has approved of the polar expedition about to be sent out by the N. Y. *Herald*.

THE House Committee on Territories have reported favorably on the bill disfranchising women in Utah.

A BILL prohibiting religious exercises in the public schools has been brought before the Wisconsin Legislature.

The Labor Reform party is growing stronger. Several local elections have resulted in a victory for their candidates.

GENERAL ANDERSON, of returning-board fame, has been released from custody, the Supreme Court having reversed the decision of the jury.

THE Education Committee of the House have asked Congress to forever set apart the proceeds of the sale of the public lands for school purposes.

POOR Cuba is in a bad way. Reports from there indicate that the revolutionists are about conquered. It is hard that, after ten years of heroic fighting, this little band of patriots should be compelled to give up the struggle in despair.

RUSSIA is tightening her grasp on Turkey England wants to have a finger in the pie, or rather, a knife and fork in the turkey, but Russia pays no attention to her demands. England threatens war in case her requests are not complied with.

MOODY, Sankey, Pentecost, and Stebbins have revived Hartford, Conn. They have now tackled the devil and his assistants in New Haven and Middletown. If the devil was dead, Moody & Co. would be compelled to work or starve; and yet they call him their enemy.

THE Communists of this city met on the 17th, and celebrated the seventh anniversary of the revolution in Paris in 1871. They had an orderly concert, ball, and supper, the proceeds of which will be used for the benefit of the widows and orphans of Communists.

POPE LEO has announced, through his Secretary of State, that the temporal power of the Papacy is not a dogma. This looks like accepting the situation. When he realizes that the spiritual power should not be a dogma either, he will have made a grand discovery.

SIX saints, each ten feet high, passed through the custom-house on the 19th. They are made of wood, and are destined to ornament and protect a Catholic church in this city. The duties on them amounted to over $400. They were manufactured in France specially for this market, and cost about $133 each. The demand for wooden and metal gods, idols, saints, and virgins is on the increase in this country and China, though the ruling prices are not quoted in the market reports.

O'DONOVAN ROSSA, the Irish revolutionist, was mobbed in Toronto on the night of the 18th. He attempted to lecture to a small audience, but the mob stormed the lecture-hall, smashed the windows, and demolished things generally. Rossa barely escaped with his life. Religious feeling runs high in Canada, and much trouble is apprehended. In the Rossa riot, about two hundred and fifty people were wounded. The rioting still goes on, the Orangemen a little ahead.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER IV.—Continued.

Smoothing out the crumpled piece of paper, Edith read as follows:

"Dear, Darling Mother: It is just eleven o'clock. We have talked matters over, and concluded that it will be best for you and for us if we leave home. The village is wrapped in slumber. You, too, are doubtless asleep, for the house is still and silent. We write these lines to let you know we are going away. We cannot stand father's brutality any longer. We know the word 'brutal' is a hard word to write about our own father, but it is only too applicable. We have been cruelly whipped three times within a month, and for trifles that any other man would hardly think worth scolding about. Yesterday we were at Ben Holmes', six miles out in the country. Some other young people were there on a visit, and a game of ring-toss was proposed, so we all went into the garden, and they had a nice play. We did not join in the game, but merely sat and looked on, for we knew father would be awful mad if we played such a thing on Sunday. Well, as it unfortunately happened, he had been down to look at a clearing on his farm, which his tenant had been burning off preparatory to putting tobacco in it, and he came back by the garden just as Bill was picking up one of the rings which had rolled down by his feet. He looked daggers at us, but simply saying, 'Good morning, ladies and gentlemen,' passed on. We knew we should 'catch Jessie' when we got home, though we had done no wrong save making a call on Sunday, and that was no worse than father himself had done, by going to see the clearing. We write you all the particulars, mother, so you may know the exact truth, for we are sure father will not tell you, as he refused to listen to us when we attempted to tell him that we were not playing, but merely looking on. He only said 'Stop your blab, and say no more. It is enough that you were visiting on the Lord's day, and I myself saw Bill with a ring in his hand.' So, mother dear, don't be grieved thinking we ran away from deserved punishment. We are sorry and sad at the thought of leaving you and the girls, and dear little baby Allie, but we cannot stand it to stay and be treated like brutes, and never have any pleasure unless we steal it, or any hope for the future. We are going to the Black Hills to dig gold and scalp Indians, and some day we shall come home rich; then we will build you a pretty cottage in the country, and you shall have everything nice and beautiful around you, and pretty flowers and clinging vines everywhere. We'll just revel in beauty and plenty, and enjoy ourselves enough to make up for all the long days of waiting. Father may come, too, but he will not be boss there; and indeed, we could easily have mastered him last night, only we thought it better to suffer ourselves than to show such disrespect to him, and make you sorry by doing wrong. The only thing we regret is, that we came back home. We ought to have gone right off from where we were, but we hoped that father might listen to reason, and could not bear to leave you all while a possibility of living together in tolerable happiness remained. But now the die is cast, and we have resolved to try the world for ourselves, rather than put up with father's domineering, unreasonable conduct any longer. We are just eighteen to-day, and a glorious (?) birth-day celebration we have had, too. But we don't blame you, mother dear; you and Sue have always done all you could to make us good and happy. We have been wild, rude, and lawless, but never meant to grieve you; and should have been far better boys than we have, had father treated us kindly, leniently, and forbearingly. But he has been a perpetual 'thorn in the flesh;' and has grumbled at every cent spent upon us, and now you may tell him he can keep his money and his religion, too. We don't want either of them. We are going to be Infidels; not wicked ones, but good and kind like the Darwins. We shall never go to church or read that hateful old Bible any more. We have had enough of these things in regular doses all our lives. Now, mother darling, be good and patient, and don't take it hard. We shall write to you often, but not send our address, as we do not intend to give father a chance to ever lay a finger on us again till we are twenty-one, and our own masters.

"Your affectionate sons, Bill and Sam."

Edith read this long letter in silence, and as she finished it she handed it to Sue, and said to the weeping girl: "Don't cry, darling, or take it so hard. Perhaps it will all turn out for the best. The boys are smart, strong, and healthy, and able to take care of themselves. Your father is not a pleasant man to live with, as you know only too well, and boys of their age always feel independent, and don't like to be put upon. You will soon get a letter from them, and find they are perhaps better off than they would be at home."

"Oh yes, Edith; I know that, and indeed I am glad they went—very glad, for they will not be whipped or abused now; for no one but a parent has a right to strike and beat a child, and I'm beginning to think they only take the right because they have the power to do so. I can see now how much better are the principles of the Darwins than are those of Christians. They say no one has a right to strike a child, and they never strike theirs or speak harshly to them, but treat them respectfully as equals and companions, while my poor brothers have been so often cruelly beaten just to satisfy father's whims and old Bible notions gotten from Solomon and other fogies of olden times, and mother and I have been so powerless to help them; only yesterday we baked a nice plum cake for their birthday supper, and they never even knew it. Oh! if they only had it now," and Sue burst into a fresh shower of tears at the thought.

"There, there; don't grieve, dear," said Edith, gently and soothingly. "They will find plenty to eat on their way. The great world, hard and cold as it is called, is full of noble, generous, sympathizing spirits, and your brothers will find a welcome shelter under many a hospitable roof as they travel along on their way."

"I hope and believe they will," said Sue. "But I haven't told you all my troubles yet. Mother had another fainting fit while I was reading the letter to her, so deeply did its pathetic words affect her tender, loving spirit; and when it was finished she turned to father and said, 'Oh, Charles! do go and see if you can't find them! Oh, coax them to come back! My boys; my noble, good boys; my twins that I have nursed at my breast and cradled in my arms! Why don't you go? I can't live without my precious boys!' but father cooly turned on his heel and left the room, saying as he did so, 'The ungrateful, wicked, good-for-nothing wretches! let them go to the devil for all I care. How did they dare write such things about me, their father, and a deacon of the church, too? I'd turn them from the door this moment if they were to attempt to come back. I only hope God will curse—' 'Stop, Charles, stop!' said mother, shuddering and trembling. 'Don't curse our boys—your own flesh and blood,' and with a wild scream she fell senseless to to the floor. We got her to bed but could not bring her to, and father had to go for Dr. Scott, and it was hours before he succeeded in bringing her to her senses. He said she had apparently received a very hard mental shock. 'And so she has," said father; 'no matter now what caused it, only do what you can for her.' She at last grew easier, and I hoped the worst was over, when all at once baby Allie was taken with spasms, and we fear it will die. The doctor says they are caused by the excitement mother had undergone affecting her milk, and Allie being naturally a very delicate child, it will be apt to go hard with her. Now, Edith, you know all the sad story, and I want you to go right home with me for I need a friend now more than I ever did in all my life. I left mother and Allie both asleep, and Myra and her father there; and as they insisted on my taking a turn in the fresh air, I did so by coming to you."

"You did very right, dear, and I'll tell mother where I'm going, and then we'll go at once."

As she spoke, Mrs. May opened the door, and Edith told her she was going home with Sue to stay all night, as her mother and the baby were both sick. The two girls then hurried rapidly on their way, and were soon at the deacon's. As they entered, they saw Myra with the baby on her lap, while her father stood by, looking very grave and sad. Hastening forward, Sue eagerly inquired if Allie was worse.

"Yes, my dear," said the kind doctor, taking her hand in his and thus assuring her of his sympathy in her trouble. "Yes, my dear, she is much worse, and can live but a few moments longer."

"Oh, my darling little sister!" said Sue, sinking upon her knees and laying her face against that of the child. "Oh try, doctor, and do something for her!"

"She is past all help, my dear, and past all suffering too. See how quietly and peacefully she sleeps. She is smiling in her slumber, and all pain is forever gone from her."

"The Lord giveth, and the Lord taketh away. Blessed be his holy name," said a solemn voice at the open door.

Sue looked up and saw her father, who came and looked sorrowfully down upon the face of his dying babe. This child had been his pet, and he had really loved it as much as his sordid, selfish heart could love anything. It was too young yet to be capable of angering him by want of due and humble submission, and it had been a remarkably good, pleasant, and cheerful babe, always smiling, crowing, and happy; so nothing had occurred to rouse the selfish antagonism of his nature towards it.

Sue shivered as she heard his words, for they sounded almost blasphemous in her ears as she thought to herself that it was he and not the Lord that had caused all the present anguish, sorrow, and misfortune. His own anger, brutality, and selfish meanness had made a shipwreck of the little domestic happiness that had ventured to find a presence beneath his roof.

[To be continued.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VII.—Continued.

VIRGINAL REPRODUCTION.

The so-called *virginal reproduction* (Parthenogenesis) offers an interesting form of transition from sexual reproduction to the non-sexual formation of germ-cells (which most resembles it); it has been demonstrated to occur in many cases among Insects, especially by Siebold's excellent investigations. In this case germ-cells, which otherwise appear and are formed exactly like egg-cells, become capable of developing themselves into new individuals without requiring the fructifying seed. The most remarkable and most instructive of the different parthenogenetic phenomena are furnished by those cases in which the same germ-cells, according as they are fructified or not, produce different kinds of individuals. Among our common honey bees, a male individual (a drone) arises out of the eggs of the queen, if the egg has not been fructified; a female (a queen, or working bee), if the egg has been fructified. It is evident from this, that in reality there exists no wide chasm between sexual and non-sexual reproduction, but that both modes of reproduction are directly connected. The parthenogenesis of Insects must probably be regarded as a *relapse* from the sexual mode of propagation (possessed by the original parents of the insects) to the earlier condition of non-sexual propagation (Gen. Morph. ii. 86). In any case, however, sexual reproduction, both in plants and animals, which seems such a wonderful process, has only arisen at a later date out of the more ancient process of non-sexual reproduction. In both cases heredity is a necessary part of the phenomenon.

In all the different modes of propagation the essential point of the process is invariably a detachment of a portion of the parental organism possessing the capability of leading an individual, independent existence. We may, therefore, in all cases expect, *à priori*, that the produced individuals—which are, in fact, as is commonly said, "the flesh and blood" of the parents—will receive the vital characteristics and qualities of form which the parental individuals possess. It is simply a larger or smaller quantity of the parental material, in fact of its albuminous protoplasm, or cell-substance, which passes to the produced individual. But together with the material, its vital properties—that is, the molecular motions of the plasma—are transmitted, which then manifest themselves in its form. Inheritance by sexual breeding loses very much of the mysterious and wonderful character which it at first sight possesses for the uninitiated, if we consider the above-mentioned series of the different modes of propagation, and their connection one with another. It at first appears exceedingly wonderful that in the sexual propagation of man, and of all higher animals, the small egg, the minute cell, often invisible to the naked eye, is able to transfer to the produced organism all the qualities of the maternal organism, and, no less mysterious, that at the same time the essential qualities of the paternal organism are transferred to the offspring by means of the male sperm, which fructifies the egg-cell by means of a viscid substance in which minute thread-like cells or zoosperms move about. But as soon as we compare the connected stages of the different kinds of propagation, in which the produced organism separates itself more and more as a distinct growth from the parental individual, and more or less early enters upon its independent career; as soon as we consider, at the same time, that the growth and development of every higher organism only depends upon the increase of the cells composing it—that is, upon their simple propagation by division—it becomes quite evident that all these remarkable processes belong to one series.

The life of every organic individual is nothing but a connected chain of very complicated material phenomena of motion. These motions must be considered as changes in the position and combination of the molecules, that is, of the smallest particles of animated matter (of atoms placed together in the most varied manner). The specific, definite tendency of these orderly, continuous, and inherent motions of life depends, in every organism, upon the chemical mingling of the albuminous generative matter to which it owes its origin. In man, as in the case of the higher animals which propagate themselves in a sexual manner, the individual vital motion commences at the moment in which the egg cell is fructified by the spermatic filaments of the seed, in which process both generative substances actually mix; and here the tendency of the vital motion is determined by the specific, or, more accurately, by the individual nature of the sperm as well as of the egg. There can be no doubt as to the purely mechanical material nature of this process. But here we stand full of wonder and astonishment before the infinite and inconceivable delicacy of this albuminous matter. We are amazed at the undeniable fact that the simple egg-cell of the maternal organism, and a single paternal sperm-thread, transfer the molecular individual vital motion of these two individuals to the child so accurately that afterwards the minutest bodily and mental peculiarities of both parents reappear in it.

Here we stand before a mechanical phenomenon of nature of which Virchow, whose genius founded the "cellular pathology," says with full justice; "If the naturalist cared to follow the customs of historians and preachers, and to clothe phenomena, which are in their way unique, with the hollow pomp of ponderous and sounding words, this would be the opportunity for him; for we have now

approached one of those great mysteries of animal nature, which encircle the region of animal life as opposed to all the rest of the world of phenomena. The question of the formation of cells, the question of the excitation of a continuous and equable motion, and, finally, the questions of the independence of the nervous system and of the soul—these are the great problems on which the human mind can measure its strength." To comprehend the relation of the male and female to the egg-cell is almost as much as to solve all those mysteries. The origin and development of the egg-cell in the mother's body, the transmission of the bodily and mental peculiarities of the father to it by his seed, touch upon all the questions which the human mind has ever raised about man's existence. And, we add, these most important questions are solved, by means of the Theory of Descent, in a purely mechanical and purely monistic sense.

There can then be no further doubt that, in the sexual propagation of man and all higher organisms, inheritance, which is a purely mechanical process, is directly dependent upon the material continuity of the producing and produced organism, just as is the case in the simplest non-sexual propagation of the lower organisms. However, I must at once take this opportunity of drawing attention to an important difference which inheritance presents in sexual and non-sexual propagation. It is a fact long since acknowledged, that the individual peculiarities of the producing organism are much more accurately transmitted to the produced organism by non-sexual than by sexual propagation. Gardeners have for a long time made use of this fact in many ways. When, for instance, a single individual of a species of tree with stiff, upright branches accidentally produces down-hanging branches, a gardener, as a rule, cannot transmit this peculiarity by sexual, but only by non-sexual propagation. The twigs cut off such a weeping tree and planted as cuttings or slips, afterwards produce trees having likewise hanging branches, as, for example, the weeping willows and beeches. Seedlings, on the other hand, which have been reared out of the seed of such a weeping tree, generally have the original stiff and upright form of branches possessed by their ancestors. The same may be observed in a very striking manner in the so-called "copper-colored trees," that is, varieties of trees which are characterized by a red or reddish brown color of the leaves. Off-shoots from such copper-colored trees (for example, the copper beech), which have been propagated by cuttings in a non-sexual manner, show the peculiar color and nature of the leaves which distinguished the parental individual, while others reared from seeds of such a copper-colored tree return to the green-colored condition of leaf.

This difference in inheritance will seem very natural when we consider that the material connection between the producing and produced individuals is much closer and lasts much longer in non-sexual than in sexual propagation. The special tendency of the molecular motion of life can therefore fix itself much longer and more thoroughly in the filial organism, and be more strictly transmitted by non-sexual than by sexual propagation. All these phenomena, considered in connection, clearly prove that the transmission of bodily and mental peculiarities is a purely material and mechanical process. By propagation, a greater or lesser quantity of albuminous particles, and together with them the individual form of motion inherent in these molecules of protoplasm, are transmitted from the parental organism to the offspring. As this form of motion remains continuous, the more delicate peculiarities inherent in the parental organism must sooner or later reappear in the filial organism.

[TO BE CONTINUED].

VICTOR EMANUEL.—The popular confidence in Victor Emanuel never wavered, and it was well deserved. Dissolute in private life, a trooper in bearing, a rude sportsman in taste and habits; with no knowledge of literature and little taste for art; speaking by preference a dialect as rough as the broadest Yorkshire, and never thoroughly mastering Italian; a second-rate general in all but daring; at once reckless and ignorant of finance—so reckless that his debts were a permanent trouble to the Treasury, and so ignorant that he never could understand how his vast nominal income went—the King had three of those great qualities which build up, in a favoring cycle of circumstance, durable thrones. He never feared or disliked or tricked the people. He could take a great risk, as he did when he invaded the Romagna, or exercise a grand self-control, as he did when, almost apoplectic with rage, he agreed to the peace of Villafranca, or when he signed away, on the demand of Napoleon, the cradle of his house. And he could recognize and accept and use great servants. His was probably not the insight which has made of the Hohenzollern the most powerful monarch in the world; the insight which picked out Moltke from among the soldiers of fortune and Bismark from among petty squires; but still, among the statesmen around him, the King chose right. He alone after Novara insisted, in the teeth of enormous opposition, on choosing Massimo d'Azeglio. There is reason to believe that he hated Cavour personally, though at a time when he was absolute he had selected him; but he never but once, and then for a moment, deserted his great servant. He chafed under Ricasoli's stern rein, but he never overthrew him. He must have writhed often under recent Ministers, especially in ecclesiastical affairs, but he never deserted them, even under pressure which to him, at heart a superstitious Catholic, must have been tremendous. It was not that he simply suffered them. To the last his power over every Ministry was considerable, and was exercised freely, especially as regards the army and foreign affairs; but he never violated the Constitution, and never acted without his Ministers' knowledge. As he told Gambetta, the last foreign statesman who saw him alive, had he been king of France, Gambetta would have been his Premier, and would have been supported. The origin of his loyalty was, in part at least, but utter fearlessness, which rescued him from that suspiciousness alike of the people and of personages which besets kings, and in part the result of a feeling that he should be personally happier if all went wrong at last, and he was again the chamois-hunting Prince of Piedmont; but he was loyal to the bone, and his loyalty built Italy. No man less trusted, however superior in personal character or in intellectual powers, could have excited the same devotion, or received such adhesion from the determined, suspicious Republicans whom Italy, in her long years of suffering, had bred. Mazzini never accepted him, but the Mazzinians ceased to plot. In the land of the dagger he was safer from attempts on his life than Queen Victoria in England, and the grief of his whole people at his death shows at once the confidence he had attracted and their keen political sense, which saw that here, in this rough soldier, was the standard round which all parties and all provinces could rally for the battle of freedom and nationality.—*The Spectator.*

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier.

If Christians say that their Christ was miraculously born of a virgin, without her having known a man, the pagans had already said before them that Romulus and Remus, the founders of Rome, were miracuously born of a virgin vestal named Ilia, or Silvia, or Rhea Sylvia; they had already said that Mars, Argæus, Vulcan, and other gods had been conceived by the goddess Juno, without her having known man; and they had, again, already said that Minerva, the goddess of science, had been conceived in the brain of Jupiter, and that she sprang therefrom, already armed, one day, when it happened that that god struck himself a violent blow on the head.

If Christians say that their saints caused water to flow from rocks, the pagans say, likewise, that Minerva caused a well of oil to spring up, in reward for a temple that had been dedicated to her.

If Christians boast of having received miraculous pictures, such as that of Our Lady of Loretto and of Liesse, and divers other presents, straight from heaven—the sacred ampulla at Rheims, the white chasuble that St. Ildefonsa received from the Virgin Mary, and such like—the Roman pagans boasted before them of having received a miraculous shield, to commemorate the preservation of their city of Rome, and the Trojans boasted, also, of having miraculously received from heaven their Palladium, or image of Pallas, which came of itself, they say, and took its place in the temple that had been erected in honor of that goddess.

If Christians say that their Jesus Christ was seen by his apostles to ascend gloriously up into heaven, and that many of the souls of their pretended saints were seen to be gloriously carried up to heaven by the angels, the Roman pagans had already said before them that Romulus, their founder, was seen glorified after his death; that Ganymede, the son of Tros, king of Troy, was transported by Jupiter up into heaven, to serve him as cup-bearer; that the hair of Berenice, having been consecrated to the temple of Venus, was afterwards carried up into heaven; the same is said of Cassiope and Andromeda, and even of the ass of Silenus.

If Christians say that many of the bodies of their saints were miraculously preserved from decay and corruption after their death, and that the places of their burial, after having been for a length of time lost, were found once more through divine revelation, the pagans say the same of the body of Orestes, which they pretend had been revealed by an oracle.

If Christians say that the seven sleeping brothers slept one hundred and seventy-seven years in a cave in which they were shut up, the pagans say that the philosopher Epimenides slept fifty-seven years in a cavern in which he had fallen asleep.

If Christians say that some among their saints spoke miraculously after having had their heads or their tongues cut off, the pagans say that the head of Gabienus chanted a long poem after having been separated from his body.

If Christians pride themselves upon their temples and churches being adorned with many pictures and rich presents testifying to the miraculous cures brought about through the intercession of their saints, the temple of Esculapius, in Epidaurus, was crowded with pictures and other votive offerings for the miraculous cures performed by that god.

If Christians say that many of their saints have been miraculously preserved in the midst of burning flames, without their persons having received the slightest injury, nor their garments ever touched, the pagans say that the priestesses of the temple of Diana walked with naked feet on red-hot coals, unscathed, and that the priests of the goddess Feronia, and of Hirpinus walked, likewise, on hot coals in the bonfires that were made in honor of Apollo.

If the angels built a chapel to St. Clement at the bottom of the sea, the little house of Philemon and Baucis was miraculously transformed into a splendid temple, as a reward for their piety.

If some of their saints—St. James, St. Maurice, and others—have miraculously appeared to their armies, mounted and equipped for battle, and fought in their midst and in their favor; Castor and Pollux, likewise, were seen many times in the midst of the Roman legions, fighting with them against their enemies.

If a ram was miraculously found to be offered as a sacrifice in the place of Isaac, whom his father, Abraham, was going to immolate, in the same way the goddess Vesta sent a heifer to be offered her, as a sacrifice, in the place of Metella, the daughter of Metellus; in the same way the goddess Diana sent a fawn in the place of Iphigenia, just as she was about to be immolated on the altar, and in this way rescued her.

If St. Joseph fled into Egypt at the warning of an angel, Simonides, the poet, avoided many mortal dangers through a miraculous warning that had been sent to him.

If Moses caused a stream of living water to flow from a rock by striking it with his staff, the steed of Pegasus did the same by striking a rock with his hoof.

If St. Vincent Ferrer raised from the dead a person who had been hacked to pieces—some of which were already half boiled and others half roasted—Pelops, the son of Tantalus, king of Phrygia, having been cut to pieces by his father, to the end of offering him as food to the gods, these latter collected all the pieces together and restored him to life.

If several crucifixes and other images have miraculously spoken and answered questions, the pagans say that their oracles have spoken, likewise, and rendered responses to those who consulted them, and that the heads of Orpheus and Polycrates rendered oracles after their death.

If God made known by a voice from heaven that Jesus Christ was his son, as the evangelists affirm, Vulcan caused it to be seen, by the appearance of a miraculous flame, that Cœculus was his son.

If God miraculously fed some of his saints, the pagan poets say that Triptolemus was miraculously nourished with a divine milk by Ceres, who gave him, likewise, a chariot drawn by two dragons; and that Pheneus, the son of Mars, having died even in his mother's womb, was nevertheless miraculously fed with her milk.

If several saints have miraculously soothed the cruelty and ferocity of the most savage beasts, it is said that Orpheus drew to him, by the sweetness of his song and the melody of his instruments, lions, bears, and tigers, and changed the fierceness of their nature; that he drew to him the rocks and the trees, and even the rivers stopped in their course to listen to his music.

In a word, to abridge, if Christians say that the walls of the city of Jericho fell at the sound of trumpets, the pagans say that the walls of Thebes were built by the sound of the musical instruments of Amphion; the stones, say the poets, moving about of themselves through the sweetness of his music—a thing infinitely more miraculous and astonishing to witness than falling walls.

Here is, assuredly, a great conformity of miracles on one side and the other. As it would be both foolish and unwise to give credence to these pretended miracles of paganism, so it would be not less so to give credence to those of Christianity, since they all proceed from one identical principle of error. It was for this that the Manicheans and the Arians, who existed quite at the commencement of the Christian era, derided and laughed at these pretended miracles, wrought by the invocation of the saints, and blamed all who invoked them after their death and honored their relics.

Let us now return to the chief end God had in view in sending his son into the world, and who was man. It was, it is said, to take away the sins of the world, and to overthrow and utterly destroy the works of the pretended devil, etc. This is what Christians maintain, as also that Christ was willing to die for the love of them, in accordance with the intention of God, his father, clearly expressed in all these pretended sacred books.

What! an all-powerful God would have been willing to be made man for the love of them, and to shed, even to the last drop, his blood for their salvation, would have limited his power to healing, here and there, a little sickness and a few bodily infirmities in those that were presented to him, and was not willing to employ his divine bounty in curing all the infirmities of our souls—in other words, in curing all mankind of their vices and follies, which are infinitely more hurtful than the infirmities of the body? This is not to be believed. What! a God so merciful would have miraculously preserved from decay and corruption the dead bodies of some among his creatures, but would not preserve from the contagion and corruption of sin and vice the souls of an infinite number of them, whom he came to redeem with his blood and sanctify by his grace? What an absurd contradiction!

[TO BE CONTINUED.]

BY the Des Moines *Reporter* we see that the Liberal convention there passed off in fine style, and that a Liberal league, with over forty members, was organized.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.
BY D. M. B.

PRECESSION OF THE EQUINOXES.

Hipparchus, in comparing his own observations with those of the astronomers who preceded him, found that the equinoxes were slowly changing their positions among the stars, the change amounting to at least a degree towards the west in a century. His successor determined it with still greater accuracy, and it is now known to be a degree in seventy years. Long study and observation have shown that this change is due mainly to a variation in the position of the earth's pole. The position of the ecliptic among the stars varies so slowly that the change can be seen only by the perfected observations of modern times.

In the diurnal motion of the earth there is, as before explained, a point in the northern heavens around which the heavenly bodies seem to perform a daily revolution. This point in the heavens is a little more than a degree from the pole star. Now, precession really consists in a very slow motion of this pole around the pole of the ecliptic, the rate of the motion being such as to carry it all the way around in 25,300 years. There is a very slight motion to the ecliptic itself, and, therefore, to its pole; and this fact renders the motion of the pole of the equator around it somewhat complicated; but the curve described by the latter is nearly of forty-six degrees in diameter. In the time of Hipparchus our present pole star was twelve degrees from the pole, and ever since the pole has steadily been approaching it, and will continue to approach it till the year 2100, when it will slowly pass it at a distance of less than half a degree. Since the equator is always ninety degrees distant from the pole, there will be a corresponding motion to it, and, hence, to the point of its crossing the ecliptic.

The various celestial movements here spoken of, it must be understood, are only apparent, and are due to the motion of the earth itself, as will be more fully explained further along. "The diurnal revolution of the celestial sphere is due to the rotation of the earth on its axis, while precession is really a change in the direction of that axis."

An important effect of precession is that one revolution of the sun among the stars does not accurately correspond to the return of the same seasons. The latter depend upon the position of the sun relative to the equinox; the time when the sun crosses the equator towards the north always marking the season of spring in the northern hemisphere, no matter where the sun may be among the stars. If the equator did not move, the sun would always cross it at nearly the same point among the stars. When starting, however, from the vernal equinox, it makes the circuit of the heavens and returns to it again, the motion of the equator has been such that the sun crosses it twenty minutes before it reaches the same star. In one year this difference is very small; but by its constant accumulation of twenty minutes a year, it amounts to very considerable after the lapse of centuries. It is, therefore, important to distinguish between the sidereal and the tropical year, the former being the period required for one revolution of the sun among the stars, while the latter is that required for his return to the same equinox; whence it is also called the equinoctial year.

The length of the sidereal year is 365 days, 6 hrs., 9 m., 9 s.
" " tropical " 365 days, 5 hrs., 48 m., 46 s.

Since the recurrence of the seasons depends upon the tropical year, the latter is the one to be used in forming the calendar, and for ordinary purposes in civil life, as well. Its true length is eleven minutes and fourteen seconds less than 365 1-4 days.

THE MOON.

It is well known that the moon makes a revolution in the celestial sphere in about twenty-eight days, and that during this journey it presents a number of different phases, known as "new moon," "first quarter," "full moon," and "last quarter," depending on its position relative to the sun. The moon itself is a dark body illuminated by the light of the sun; which was a fact perfectly apparent to the astronomers of antiquity. Prof. R. A. Proctor believes it to be an arid sphere, without an atmosphere and without life; in other words, a dead world.

The absolute time required for the moon to make a circuit around the earth is twenty-seven days and eight hours. The speed of its motion can be appreciated by noticing the moon on a clear night when in close proximity to a bright star. If the relative position of the star be observed from hour to hour, it will be found that the moon is constantly working towards the east by a distance equal to its diameter every hour. Twenty-four hours from the time of observation it will be found nearly fourteen degrees east of the position occupied the night previous. It rises nearly an hour later and sets nearly an hour later every day.

If, however, starting from one new moon, we count forwards the period of twenty-seven days and eight hours, it will be found that the moon, although she has returned to the same position among the stars, has not got back to new moon again. The reason of this is that the sun has moved forward, in virtue of his apparent annual motion, to such extent that it requires more than two days for the inferior orb to overtake the superior. Therefore, although the moon really revolves around the earth in twenty-seven days and eight hours, the interval between one new moon and another is twenty-nine and a half days.

Aristarchus, an ancient astronomer who lived three centuries before our era, and prior to Hipparchus and Ptolemy, and before the motions of the solar system were understood, exercised great ingenuity in calculating the relative difference of the sun and moon, but by his system of measurement he did not make the superior distance of the sun one-twentieth what it really is.

Watching the path of the moon among the stars, and mapping it down, it is found to be not the same as the sun, being inclined to the latter about five degrees. The paths cross each other in two opposite points of the heavens, called the moon's nodes. It is constantly changing, in consequence of a motion of the nodes towards the west, amounting to more than a degree in every revolution. In mapping out these motions the path will cross the ecliptic at the same angle, but the moon will not always pass over the same stars. The change going on from month to month and from year to year, in eighteen years and seven months the nodes of the moon will have made a complete revolution, and the moon will have returned to the position formerly occupied. The moon, though much the smaller orb, and much nearer the earth than any other, requires more calculation to study its deviating courses and presentations than any other of the heavenly bodies.

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. VIII.

MY DEAR READERS: Before I progress further in narrating our progress in creating worlds and in peopling them, I suppose I ought to tell you something more about our producing from the thin, homogeneous, aerial matter we had evolved from nothing, all forms of entity called primates or simple substances now known to the chemists of your time. This was truly a difficult labor to perform, and taxed our skill and ingenuity to the utmost. There had been up to this time nothing required of any remarkable precision of manipulation. We had brought from opposite extremes, in considerable quantities, as I have told you, two samples of nothing, and by dexterously mixing and commingling them together, produced the very light and bodiless form of matter I have described to you. By repeating this process two or three times, bringing from distant and opposite extremes samples of the thin matter we had caused to pervade universal space, we at length produced a comparatively dense form of substance, somewhat heavier than your atmosphere, in which we saw the material for future worlds, and millions upon millions of forms of organized life. I have told you all about this, and I do not need to go over the ground again; but I only want to call your attention to the fact that up to this time our labor had been more manual than otherwise. We had almost by accident struck upon a law, or, perhaps quite as truly, I might say, we established a law by which something could be produced from nothing. It is doubtless very proper for me to make this clear to you as I go along, that you may understand and always remember that to my Brother and I, and to us alone, belongs the honor of being able to convert nothing into something. It was never done before us, it was never done after us. It never could and never can be done by any other persons. In this field of invention we stand alone. It is not necessary for us to secure letters patent either in this country or in Europe, Asia, Africa, or the West India Islands. We command the situation, and we are not afraid of anybody's stealing the art from us. I am not sure we could do the thing again, for we tried to repeat some of our performances but were tripped up entirely. When we did it the first time it was a palpable hit, and, perhaps, if on other occasions we had tried it a hundred times over we might not have met with the same success. Conditions, you know, have a great deal to do with everything, and when we started the universe out of nothing, conditions were remarkably favorable. But my Brother has been wonderfully proud of that enterprise ever since. I have many and many a time heard him boast and brag about what he had accomplished in manufacturing a universe, and, for the time, he seemed almost to forget that I had done quite as much toward it as he had. I was forced, in order to maintain my share of the honor of the business, to remind him that I was also on hand with him, and that I did fully as much as he did in getting up this little universe, and that it did not look quite right for him to try and take all the credit of it to himself.

"Oh, Luce," said he, "you must pardon me; I am a little egotistical and boastful; I acknowledge the corn and ask you to overlook my weakness in that direction. Of course, Luce, you were there just as much as I was, and had fully as much to do with engineering the entire job as I had. But sometimes when I get to thinking it over, and contemplating what was done during the long ages in which we performed such wonders, it sort o' seems to me that I was the principal factor in the business, and that I did about all that was done; but, my dear Luce, when I think it over just as it was, I feel ashamed of my injustice to you, and I hereby ask you to let my egotism pass as one of my little foibles and weaknesses, which I hope you will try to forget. You must bear with me and excuse some of my peculiarities. I don't mean any particular harm by it; it's only my way, you know."

"That's all right, Jah," said I; "pray don't speak of it; I feel no uneasiness upon the subject. You know, and I know that I was not idle when the universe was being created, and I have the consciousness that I performed my full share of the headwork and the handwork, and this I shall always know to be the truth. I care nothing now about the matter, anyway, but when we come to people our growing worlds with sentient beings, I shall feel desirous to have due credit accorded to me before them. It will not be pleasant to be set aside then, nor to be held up to them as one having performed little or nothing that was grand and glorious. When we come to have a constituency I shall wish to be fairly presented before them, and I will be glad to have the credit to which I am entitled."

"Ah, Luce," said Jah, "what a sensitive, and at the same time sensible fellow you are. Never you fear that I shall wrong you, as you seem to apprehend. If I may, at any time, in a thoughtless mood forget myself, and show a little of my natural traits, you just remind me of it, and I will make it all right."

"Enough said, my Brother, let's shake again, and let it all pass."

Oh, how I am running on with my talk. I undertook to tell you about getting up primates or simple substances, and here I am narrating one of the thousand little spats or differences that my Brother and I had. I am sure I shall tire you if I keep detailing these numerous quarrels and I will be careful and not overdo the business. I think I have more interesting and more important matters to divulge to you. Let me now go on with the primates.

You already understand how matters existed when we had produced the homogeneous, thin, unorganized, semi-opaque, and semi-translucent body of aeriform matter which filled immensity, and through which the feeble forces, which had simultaneously been brought into existence, were slowly coursing. To quicken these forces, to cause them to act in concert and to co-operate in such a wonderful manner as to lay the foundation for numerous distinct and independent substances, was our next labor. There was no small mental effort required to decide upon what substances were necessary or how many and what kinds we should get up.

While engaged in this exhaustive labor, feeling the necessity of a perfect union of forces and perfect harmony in our operations, my Brother and I preserved a very peaceful and placid state of feeling, and I thought he was unusually amiable and pleasant. As he had done before, he consulted me very frequently as to the number of simple substances we should devise, the proportions in which we should prepare them, and the nature and qualities which they should possess, and I was greatly flattered by the consideration he gave to my suggestions. It made ample amends for the slights he had sometimes shown me. I noticed when he inquired of me how many samples we should prepare and in what proportion and form, I only had to express an opinion when he at once said, "That is settled, we will have it that way."

When he said, "My dear Luce, how many primates shall we have?" "Oh," said I, "I guess somewhere about one hundred will not be far out of the way." "Well, a hundred let it be." Consequently that was about the number we made. Your chemists have discovered about seventy of them, and the balance will be chiefly brought to light within the next century.

When he asked in what form and proportion we should have them, I replied: "We shall, of course, be under the necessity of getting them all up in the gaseous form at first, and those we design for liquids we will afterwards condense, and those we intend for metals we will slowly crystallize into a solid form. We will, of course, make those in the greatest quantity which will be most useful in forming the vast number of compounds which will go to make up our globes, and, ultimately, organized life, which will exist upon them." "Amen; so be it," said Jah; "I will trust your judgment in that undertaking. I have scarcely found you at fault in judgment since we commenced."

It required a great number of experiments before we succeeded to our minds in getting up the pri-

mates; and when we found we were not pursuing the proper course, we immediately abandoned the plan and tried some other.

My Brother requested me to lead off and bring out the first primate; whereupon I set the subtle forces at work as I had not done before. I combined them, separated them, used them alone, and used them together. I used them direct, and then reversed them. I tried them weak, and then concentrated them to the utmost. I can hardly make you comprehend what I did not do; and the first distinct, simple substance I evolved was hydrogen gas; and I was so well pleased with my success that I made it in vast quantities. It was extremely light, and I noticed that its levity took it somewhat above the surrounding homogeneous matter from which I evolved it.

After I had got well under headway in turning out extensive volumes of hydrogen gas, Jah came along, snuffing up his nose, and said to me, "Luce, what are you up to? You are making a funny kind of smell. Do you think you will be able to make any use of that light kind of stuff? Don't you think it would be better to make the primates with more consistence?"

"You be patient, my dear Brother," said I, "and I will show you that what you call this 'light stuff' will play a very important part in the economy of our universe. It will enter into combination with many other substances, and it will be necessary to have it in almost inexhaustible quantities. When the worlds we are making get so far along that they will be condensed into solid form, we shall require vast amounts of a fluid called water; and this hydrogen gas will be one of the principal constituents in its formation. We will require great quantities of this light substance, I assure you."

"Then, go ahead, and make all of it you think best. I will trust you in this business. You are to be the principal Professor of Chemistry and Physics in this University."

Thus said Jah; and that, of course, decided me to work away and produce all the hydrogen I thought we would require; and the quantity for all the worlds we had under way was immense—beyond your powers of comprehension.

After I had prepared the hydrogen, I next took in hand oxygen, which I denominated the "life principle." It required, I found, a difficult process to evolve this gas from the homogeneous matter, and it was not until several weeks were spent in trials and experiments that I succeeded to my mind, but when I acquired the art perfectly, the way I turned out oxygen is wonderful to contemplate. I do not wish you to understand me that Jah had nothing to do with producing these simple forms of matter in a gaseous state, for he was with me, and helped me almost continually, but I was master of the situation. I gave instructions, and as you often express a similar state of things, "I bossed the job." He often told me I understood chemistry much better than he did, and if I would only assume the burden of getting up the simple substances required in forming the worlds, he would be glad of it, and would not interfere with my supervision.

One day as we were turning out oxygen at the rate of five hundred cubic miles an hour, Jah said to me, "Luce, what in the name of all that has an existence, are you going to do with so much of this new kind of air we are making now? I wish to know what purpose you intend to put it to." "Why," said I, "this is *Vital Air;* this is to be the basis of all the atmospheres round all our worlds, and will be breathed by millions upon millions of organized beings, and will infuse into them life and warmth. Without this principle, life and growth cannot be kept up. But its powers are so intense that we will have to counteract its great stimulating and vitalizing properties by another gas, which we next will prepare, and the name of that shall be nitrogen; this will modify the exhilarating and over-stimulating properties of the gas we are now preparing, and will fit it for the use of animal life, for supporting flame and many other uses. It will also form the base of most acids which it will be necessary to bring into existence, and will corrode, or rather oxidize, the various metals and rocks which will crystallize from the many forms of matter we shall hereafter prepare, and by this process, soils will be produced, and from them multiform classes and orders of vegetation will spring forth, which will minister to the life and comfort of millions upon millions of animals and men.

I must not dwell too long upon the manufacture of these gases, but will merely assure you that, after oxygen, we next took nitrogen, then chlorine, then carbonic acid gas, and then one after another of all the primates, including the earths, the metals, etc., etc. You will understand that these were one by one evolved from the homogeneous substance about which I have told you so much.

When we were getting up the earths and metals, or the bases upon which they are founded, we panned out largely of sulphur, calcium, sodium, iron, and the quantities of potassium, iodinum, magnesium, etc., were by no means inconsiderable. With prophetic vision we foresaw the vast use that could be made of them and the great utility they would be in the great economy of the universe, and for the uses of the beings that, later, we should bring into existence. Several of what are called the precious metals, and the secondary kinds, we made in comparatively limited quantities, as it was clear to us that the universe could run just as well with a limited quantity of them as though we made them in immense profusion.

Some of you may wonder why we did not make more gold and silver, more platinum, as well as others of the precious metals; but let me assure you you would have been no better off had we made ten times the quantity of those rarer metals that we did; and for a long time it has been a question with me whether your little world would not have been vastly better off had it not contained an ounce of gold and silver. Though it must be confessed that as metals they contain very excellent and useful qualities, and are capable of doing a vast amount of good, that the strife, care, and trouble they have engendered within the last few thousand years are enough to make as good-natured a fellow as I am, and one who had so much to do in getting them up, curse their existence. I wish you all to learn to prize those precious metals for the good qualities they possess, instead of allowing your soul to be cankered and almost eaten up with the cares and perplexities of the struggle in procuring them.

But, my dear readers, I am satisfied I have wearied you enough in one letter, and will leave what I have further to say till another time. Believe me, your ever faithful friend,

LUCIFER,
Vulgarly called "Splitfoot."

Answers to Inquirers.

S. A.—Where is to be found the familiar passage, "God tempers the wind to the shorn lamb"? I know it is not in the Bible. *Ans.*—In the writings of Laurence Sterne.

PHILIP RHYMES.—Whence the origin of the Holy Ghost? *Ans.*—*Pneuma*, the Greek word translated Ghost, means precisely "*wind*," or "*breath*." Had not the translators of King James' version of the Bible been lamentably ignorant, they would have rendered it "the holy breath of God." The doctrine of the personality of the Holy Ghost was first suggested in the Council of Constantinople, in the year 381.

H. M. C.—What historian first penned the account of the nursing and rearing of Romulus and his brother? *Ans.*—The story is given by Plutarch, but modern writers, following the researches of Niebuhr, declare that, for the most part, it is little more than a poetical legend. Plutarch's account of Romulus was written about A.D. 100, which, being over eight hundred and fifty years after the date commonly assigned for the foundation of Rome, can be little more than a record of the traditions of his time.

FRANCIS R.—Were such abominable lines as the following ever included in any orthodox collection of hymns?

> "Have faith the same for endless shame
> For all the human race;
> For hell is crammed with infants damned,
> Without a day of grace."

Ans.—Certainly. They are most decidedly "orthodox," though a little unpopular to modern taste. They are attributed to good old Dr. Watts, and can most undoubtedly be found in an old edition of his collection.

H. W. R.—1. Who was Henry Winter Davis? *Ans.*—He was Congressman from Maryland for several years, about the time of the rebellion. He was an eloquent orator, and a powerful advocate in Congress for the freedom of the slaves. We can find no particulars concerning his birth or death. 2. Who was Thersites? *Ans.*—According to Homeric history he was a Greek officer, the most deformed and illiberal of the Greeks during the Trojan war. He was fond of ridiculing his fellow-soldiers, particularly Agamemnon, Achilles, and Ulysses. Achilles killed him with one blow of his fist, because he laughed at his mourning the death of Penthesilea. 3. Who was Torquemada? *Ans.*—See answer to Seneca in TRUTH SEEKER of March 2. 4. Where, and at what price can I obtain the complete poems of Walt Whitman? *Ans.*—Whitman's poems are out of print, but he is about to bring out a new edition. Their appearance will be announced in these columns.

J. P.—What book or books will give me the most direct and correct information in regard to the different systems of religion, and the rites, ceremonies, etc., of the same? *Ans.*—The best work on comparative theology that we have seen is James Freeman Clarke's "Ten Great Religions." In this work is given the latest results of modern investigations, so far as any definite and trustworthy facts have been ascertained. Though it is written from a Unitarian standpoint, it gives a very impartial and critical general account of the principal religions of the world; but it does not go into particulars about the different sects into which Christianity is divided. Hayward's "Book of All Religions" and Evan's "History of All Christian Sects" contain more definite accounts of the peculiar beliefs and teachings of the various Christian sects. Clarke's work is comprehensive and analytic; the others are merely descriptive. They may be procured at this office. Prices: Clarke's, $3.00; Hayward's, $2.00; Evan's, $1.00.

J. L.—Can you refer me to any work that will give an account of the finding by Joe Smith of the metal plates from which the Mormon Bible is claimed to have been written? *Ans.*—Doubtless several works, notably biographies and cyclopedias, contain some account of Smith's receiving, according to his own statement, from an angel three golden plates, upon which were engraved, in Egyptian characters, the Book of Mormon, which, with the aid of a kind of spectacles which he called Urim and Thummin, he was enabled to translate into English. When engaged in translating, he sat behind a screen and dictated to a scribe; and when the translation was written, it constituted the celebrated Book of Mormon, who is claimed to have been a Jewish prophet who lived in the fourth century. The work is written in Scripture language, and relates to descendants of the Israelites who came to America six hundred years before Christ. No one saw the plates except Smith, and when they were translated the angel took them back again. The plates were translated in 1827, and the book was published in 1830; after which the Mormons increased rapidly, forming a society first at Manchester, Ontario Co., N. Y.; then at Kirkland, Ohio; then at Nauvoo, Ill., whence they moved to Salt Lake City. A more probable story about the Book of Mormon is that it was the work of a Presbyterian preacher, named Solomon Spalding, who, during a lingering illness, wrote it for pastime, and as a kind of religious romance. After his death it was brought to this city to be published, but, this plan failing, it somehow passed into the hands of Joseph Smith and Sidney Rigdon, and formed a Bible about equal to the old Jewish Scriptures.

Sewer Gas and Ventilation.

An interesting practical lecture, under the title of Sanitary Reform, was given before the Medical and Statistical Society, at the Eclectic College Building, last evening, by Professor Joseph R. Buchanan. The lecturer has given special attention to the subject of ventilation, and he gave his views on that question, which are somewhat different from those generally held.

The sewer gas question (said Dr. B.) is an important one in New York, as sewer malaria is one of the leading sources of disease in this city. With deficient or careless work in water-closets and connections with sewers a vast amount of poisonous gas escapes into our dwellings, which it is supposed may be prevented by securing more faithful workmanship. This, however, is not a very safe reliance. Almost every house experiences this evil at times, and the only thing to be relied on is ventilation.

Each householder should have a flue running to the roof from water-closets, sinks, and other sources of foul air, in which a gaslight or lamp should be kept burning to maintain a draft. This is an effectual protection. But there are so many houses which, through ignorance, negligence, and parsimony will not be thus protected, that the city should undertake the wholesale removal of sewer gas instead of allowing it to come out of the sewers into houses.

This may be done by placing over each sewer a chimney eighty or a hundred feet high with a few gaslights or a fire continually burning in it, which by drawing its air from the sewer would cause a draft into the sewer at every open spot, and thus cause the foul air to pass into the sewer instead of escaping, as the carbonic acid from a fire goes up the chimney instead of escaping into the house.

If the sewer gas was thus made to pass through a fire, its poisonous character would be destroyed before it passed into the atmosphere. The same object might be effected by connecting the sewer with any adjacent furnace by a pipe of adequate size, through which the draft of the furnace would draw the sewer gas. It would be necessary, of course, that the mouth of the sewer should not be open, but if above the water level, it should be guarded by a floating valve to prevent the air from entering.

The true principle of ventilation is to remove the foul air before allowing it to contaminate the pure—to draw it off from the place where it is first generated. This method Dr. B. called proximate ventilation, in opposition to the common method of allowing the foul air to mingle with the rest and drawing them off together, remote from the origin of the malaria, which method he criticised as distant ventilation. These methods were illustrated by a drawing on the blackboard, showing that by proximate ventilation any number of pupils might be kept in a school-room without injurious consequences, and even the crowded wards of hospitals might be kept free from infection and as healthy as the open tent. These methods are freely offered for the use of hospitals and schools by their inventor, who claims that they entirely overcome the difficulties arising from overcrowded halls, and counteract the diffusion of infectious diseases.

DO NOT speak harshly to any; those who are spoken to, will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

The Radical Pulpit.

The American Gentleman.

A SERMON BY O. B. FROTHINGHAM.

I spoke last Sunday on the subject of humanity. This morning I propose to say something about the crowning grace of this humanity of ours, which is gentlemanliness.

An old English dramatist of the 17th century wrote these lines: "The best of men that e'er wore earth about him was a sufferer, a soft, meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed."

The allusion was to Jesus; fitly called a gentleman from his gentleness. The word "gentleman," in the old English speech, is equivalent to noble. It came from the Latin word *gens*, which means family. A gentleman, therefore, is a man of family. Something more than a year ago, being in the old city of Worcester, in England, I paid a visit to the Royal Porcelain Works there. As the superintendent took us through the various rooms where the artisans were at work in separate departments, some melting, some moulding, some designing, some painting landscapes, and some cattle, some ornamenting, and some gilding, men and women, the superintendent said: "These gentleman are doing this, or that; these ladies are doing that, or this." There is an immense distance between these two conceptions of a gentleman. The old dramatist by the word gentleman meant the highest qualities that adorn humanity; the Superintendent of the Royal Porcelain Works, at Worcester, visited the title of gentleman and ladies upon the common artisans, whose simple distinction was that they had the human form. The word gentleman is English, and the idea it conveys is English. One of the most eminent and brilliant of modern literary men, a Frenchman, says that out of England there is nothing resembling the type of the gentleman. In France there are nobles, men of exquisite refinement, belonging to the ancient *regime*, to a class which has passed away; men noted for their chivalry, their courage, their polished exterior, their refined tastes, their exquisite mien and bearing, but belonging to an order of things existing no more, a class of men that perished in the Revolution, and exists now only here and there by way of decoration on the surface of French society. But the English gentleman is abreast with his time; he is a man not of any past age, but of the present age. He is not an ornament to society merely, he is the minister, the man of affairs, the director of railways, interested in the sciences, the leader of social reform, engaged in everything that concerns the welfare of his generation. Let us analyze a little this conception of a gentleman. In the first place, the term itself implies what we call a material basis. The gentleman may not be himself wealthy; he may be poor, he may be an outcast, he may be an exile, of no account in the world, although if not wealthy himself he must be associated with wealth. If not himself high in social position, he must be able to look back to ancestors who were. If not a present force in the world, he must have traditions of forefathers of that character. He must be of good standing and circumstances in the world, or of good family. He must feel that he belongs to the best that the material universe has to give. He must have the sense of having had a home among prosperous people. When he sees a fine house and extensive lands he feels that they belong somehow to the like of him; and when he sees a person who has mastered fate and conquered fortune he feels that he is a brother of that person, that he is of the same kindred. Poor he may be, yet he never can be abject, for the gentleman always feels that he is one of the adopted ones of nature, that the world is his patrimony, whether he enjoys it and uses it or not. This is a cardinal element, in the English conception of a gentleman and the general sentiment of the day. You never see a gentleman, however poor he may be himself, who will own that poverty is part of the law of his nature. He does not class himself among paupers.

Again: the gentleman always has mind, a quick, active grasp of mind; he is a live intelligence. The dunce may come of a gentle lineage, but he cannot be a gentleman. The idler, who never asks a question about public affairs, who never cares about any vital concerns and interests of society, may wear the dress of a gentleman, but a gentleman he cannot be. The gentleman always has intelligence; though he may not be very useful or successful in his attempts, yet his mind is alive; he is conscious of the grand fact of personality—he counts one. He is sensible of an interior faith and dignity, he feels that when he gives his hand he gives the hand of a man; that he gives himself, pledges his character, and offers his heart. When he gives his word, he gives with it all the sanctity of his honor. It needs no more to fortify it. If he makes a promise, he keeps it, let it cost what it may. If he offers a pledge, that pledge is a pledge of his fortune, strength, character, life itself. That holiest of all words in the English language, honor, belongs to him; he alone can speak it, for he alone knows what it means. Whether fortune has thrust him in one lot or another; whether one kind or condition of circumstances or another kind be appointed to him, he is always himself. He cannot lie, he cannot cheat, he cannot steal, he cannot defraud his fellows. If he is a common artizan, or a merchant, or a politician, or a financier, no matter what his position or where he is, he is a man himself; the possessor of an incarnation of morality and dignity and power that is not to be challenged by anything less than the Almighty.

There is one cardinal element more in the character of the true gentleman, the element of heart. The gentleman is a man of heart. He has an open, wide, cordial, human sympathy. He respects himself, and therefore he respects his kind. He respects humanity in every man and in every woman. He goes beneath the surface of things; behind outward circumstances and conditions, and touches the manliness and womanliness in human character.

There are two stories that come to us out of English history that tell this more beautifully and touchingly than any words of mine can do. In the fourteenth century, Edward, the Black Prince, with an army of twelve thousand men, met King John of France, with an army of sixty thousand men, at the battle of Poictiers. The splendid valor of the English soldiers and the heroic leadership of their prince gained them an astonishing and all but miraculous victory. After the battle, in which King John was taken prisoner, Edward at once went to the captive king, put himself at his disposal, condoled with him on his mischance, took no credit for his victory to himself, but credited it to that mysterious providence which orders human affairs. He offered the captive monarch everything that he had, and when he rode in triumph into London, with his victorious army and his prisoners, he placed his captive on a splendid white steed, and himself rode by his side on an humble palfrey. None but an English gentleman could do that.

At the battle of Zutphen, Sir Philip Sidney, after having two horses slain under him, was shot in the thigh. He was over a mile from the camp, and was obliged to limp in that way to his tent. On reaching his tent, exhausted with the loss of blood, he feebly called for water. It was procured with some difficulty and brought to him. As he was about to put the flagon to his mouth, his eye fell upon a poor common soldier lying wounded a few yards off upon the ground, whose piteous eyes were turned towards the refreshing draught. Sidney forgot his own agony, put the cup down untouched, and said: "Give the water to him; his necessities are greater than mine." Fourteen days after that, Sir Phillip Sidney died, in the flower of his life, but leaving behind him a name that for heroic gentlemanliness, for manliness, for courage and delicacy and self-denial, will live as long as the word gentleman preserves its significance.

Gentlemanliness, therefore, we see, has a humane basis. It is built on the human feelings; it implies a tender, humane nature and a recognition of human kind. Now, when one comes to speak of the American gentleman, one must take into account humanity as it stands in America, and estimate it, not in the German or the French or the English, but in the American sense. Here in America there are no orders, no distinctions, no outward differences among men; there is but one law for all men, a law that is as just and equitable as human society at the present age is able to make. There is but one law for the rich and for the poor; one law for the well-born and for the ill-born. The only differences that are recognized publicly and politically in America between men are differences in character and attainments, in the amount and quality of the mental attributes that they possess. Therefore, the American gentleman must be as much more than the Continental or the English gentleman as his basis of humanity is broader and more comprehensive than theirs. He must build, not upon the humanity of a caste, or of a sect, or of a clique or family, but upon a humanity that is common to all men, of whatever class or condition they may be. There is a responsibility imposed upon every American gentleman which never has been faced in the history of the world before. In the city of Washington stands a monument, or rather the beginning of a monument dedicated to the Father of his Country. It is unfinished because it cannot be finished. Built on a broad basis, suitable for the American people and for the grandeur of American institutions, it cannot be completed according to any idea that the Old World can suggest. Will you carry it up as an Egyptian obelisk? its point would be lost in the sun. Will you set on the top of it a colossal figure? it must be a hundred feet high. Will you plant an equestrian statue there? you must have a spy-glass to see the horse. If you insist upon completing the monument upon a basis as broad as that, your whole design of the monument must be new; and, while you consult the old architectural principles and laws that are universal, you must build according to a conception which is adequate to the case in hand. Therefore, pull down the beginnings of your monument and make a new monument of a new design, which shall be not Egyptian, nor English, nor German, nor French, but American. So with this conception of the American gentleman: build it on a basis as broad and cardinal as humanity. You must not be content with a parlor ornament, with an elegant figure in bronze or porcelain which you can put upon your centre-table or mantelpiece; you must construct a character so grand in its proportions, so harmonious in outline, so noble and dignified in spirit, that it shall justify its unique and comprehensive design. Those are some of the elements of the character and of the term, American gentleman. And so, as the English gentleman must have a material basis, the American gentleman must have a material basis; but it need not be wealth, or past association with wealth; it must be a sympathy with that labor which is the creator of all wealth. The American gentleman will not be ashamed of toil; his hands are not too fine to be put to the plow if necessary, or to wield the hammer; he respects labor, sincere, honest toil of muscle or mind, of brain and heart and will, by which wealth is created. He does not side with capital against labor, for capital is nothing but accumulated labor. All our vast domain is the heritage of labor, and becomes divided and subdivided; there is no inalienable wealth; there are no lands that can never be sequestered, but labor—that which creates wealth, which is wealth in possibility—exists to-day as the common heritage and common dignity of every human creature. And the gentleman cannot side with labor against capital, because labor is only the capital of the future; labor is the creator of capital. But the gentleman stands with one foot upon one and one foot upon the other, reconciling them both, and feeling very sure that labor—honest, sincere, faithful, unremitting labor of whatever kind—is essential to the preservation of all wealth, whether one happens to enjoy it or not. But, more than this, the gentleman believes in the uses of labor. He has no faith in noise and sound and fury, in the pounding of the hammer on an idle anvil, in the empty voice of the politician, in the vain and futile hurrying to and fro of man and beast, which accomplishes nothing. He believes that no labor is worth a straw that does not accomplish something and make its contribution to the weath and welfare of the community. Whether it be the toil of the hands, or the brain of the thinker; whether it be the skill of the artisan or the comprehensive work of the merchant or the financier or the politician or the statesman, the end, and the end alone, justifies the means. Use and necessity are the basis of all labor. And it is the interest of all that labor should be paid for in honest money. It is the first and foremost, absolute, primary demand that—call it gold or silver or paper money, call it what you will—the essence of the medium of exchange must be a value that is common all over the civilized world; that is value to the Englishman, the Frenchman, the German; that which passes current among men of all nations; that which the laborer can safely take as a reward of his toil; that which capital can honorably pay for it; this, and this alone and always is, money. And he is no gentleman—has not the first conception of a gentleman—who will offer less than this. For the gentleman counts himself, first and foremost, bound to the welfare of mankind; he is not sectional; he is not pledged to the interests of Pennsylvania and New York on the one hand or of Colorado and Nevada on the other, but to that which reflects the welfare of the whole country and the general welfare of mankind.

Anything which diminishes or impairs the reward of toil is essentially dishonorable; anything is honorable that advances this. If a man contribute but a mite to the welfare of his kind, but the sweat of his brow, but the vigor of his great heart, but the robustness of his frame, he makes a contribution that is as valuable as any other if it is offered in a spirit of sincerity. But the self-seeker, the man who from any cause devotes himself to his own particular interests and affairs, and to nothing that belongs to humanity, who would pull down the cabins of the poor for the sake of erecting his massive stone structure, never can be a gentleman.

Pay your debts, but pay them in a value which is universally recognized. Above all, when it comes to debts of honor, to debts to which the nation's honor is pledged, then there is but one ground that a gentleman can take, and that is the ground of willingness to sacrifice every personal comfort and convenience for the sake of standing everlastingly by his word.

One thing more. The American gentleman must have a live mind. He must think, inquire, and be interested in affairs. He must not be so contented that he cannot be a politician, that he cannot go into business, or follow a profession, or be immersed in ordinary cares and anxieties. He is bound, by the fact of his being a gentleman, to take an interest in affairs, bound to do his utmost to make these occupations of men honorable and virtuous. He must have a live mind; he must be benevolent; he must be interested in all projects which help along the welfare of the community in which he happens to live; he must take an interest in everything that is going forward in civil, social, and private life; his mind must be alive to every question, his heart re-

sponsive to every call. Need I say that he must be a man of warm, deep, cordial sympathy? In a country like ours and a community like ours, where there is everything to be done, where want utters its ceaseless cry, and poverty reaches out its hand, and sorrow makes audible its bitter complaint, and there are wrongs to be righted all the time, and right principles to be advocated, how can he for a moment be indifferent to anything that concerns his country and his kind? The old pagan poet says, "I am a man, and nothing human is foreign from my sympathies."

There died about a week ago, in our own community, one of these men, who may be said to have been the model American citizen, the true American gentleman. I mean Theodore Roosevelt. For one whole week all the gentlemen of the city that are working the hardest for this community met together and passed resolutions of praise and glory to that simple gentleman. He held no public position, he wore no high-sounding title, but he was a man of great wealth who had regard for those who had nothing. He was a man pre-eminent in the social world, who yet always had a place in his heart for the humblest and poorest of his kind; a man who was the centre of fashionable society, yet went every Sunday evening, for ten years, to visit the newsboys in their lodging-house. He was a man of vast sympathy, whose charities were generous and abundant, giving his means freely to his country in its time of need, and to the destitute soldiers as freely after the war; a large contributor to all the institutions of charity in the city, and yet thinking of how he could do it more wisely, accomplishing the least harm with the utmost benefit. This man was at once one of the largest and wisest givers; studying social laws and devising means to save money by diminishing the wear and tear and friction of the machinery in charitable societies. It was he that suggested the Central Bureau of Christian Charities, which failed only on account of sectarian animosity. Simple in his life, unpretending in his manner, mild, gentle, brave as a lion and soft as a maiden, a man who never spoke a rude word, but who, on occasion, spoke in tones that fell like a thunderbolt upon immorality and wrong. Theodore Roosevelt was a simple American citizen. He was American all over, through and through; never boasting of what he did, always willing to serve his fellows, giving himself personally to all the meanest offices of philanthropy, filling more than any individual I have known the title of American gentleman.

There is one more attribute of the American gentleman that must be mentioned, and that is, a superiority to all sectarian distinctions, to all dogmatic prejudices. He cannot be dogmatic; he cannot be mean in his religion. The church that he belongs to must be the church of humanity. He may call himself a Catholic or Protestant or Methodist or Baptist or what not; he may go to no church, and subscribe to no creed; but, though his convictions may be clear and intense, so intense that he cannot understand how other convictions than his own can be the groundwork of eternal anticipation, yet, while holding his convictions so clear, so intensely, while building upon them his own hopes, he must concede to others—any others and all—the same right he claims for himself: to hold their convictions in their own fashion. In Catholic countries a gentleman must be a Catholic. In England it is hard to believe that a Dissenter can be a gentleman. A gentleman must belong to the Established Church, because the Established Church is identical with the State—has a bond of sympathy with the English Constitution. But here there is no Established Church. The same law spreads its majestic wings over Catholic and Protestant, over Churchman and Dissenter, over the believer in the trinity and the believer in the unity of God, over the theist and deist; and it rests with every man's conscience, only, whether he will practice one creed or hold to one opinion, or avow one conviction or another, or whether he will put the whole matter by; he is responsible only to himself, and the law recognizes that.

The gentleman, therefore, acts upon this idea, and it is the basis and culmination of all gentlemanly character. He is superior to all sectarian influences, jealousy, and passion. When you see a dogmatist, you see one who has no conception of gentlemanly character in man. It is of no consequence whether the individual belongs to one sect or another; it is of absolute, vital importance that a person has intelligence, has conscience. He should recognize his brother or his sister, whatever belief may be avowed or disavowed by them; for, to be a good man or woman is more than a profession of faith in a religious creed, and the two are not necessarily connected.

There is a phrase, "Christian gentleman," and the idea of Christian seems usually to accompany the idea of gentleman; but why should the word gentleman be always associated with the name Christian? When you speak of a Christian gentleman do you mean that the gentleman and the Christian are one and inseparable? Do you mean that a gentleman must be a believer in total depravity, in an eternal hell; that there is no gentleman unless he believes in damnation, that absolute refinement, good breeding, gentlemanliness involves a belief in the absolute destruction and eternal torment of nine-tenths of the human family? By no means. When the terms Christian and gentleman are associated together, the term Christian is taken in its largest, not its smallest sense. It must agree in principle and sentiment with a just conception of the gentleman; and when the old dramatist, Thomas Decker, called Jesus the first true gentleman that ever breathed, what did he have in his mind but this; he thought of Jesus as speaking tender and kind words to the woman of the city whom others despised; he thought of the man who sat at meat with the scorned publican and those whom the aristocratic and conventional circles of the time denounced as sinners; of the man who, when he saw the common prostitute, gave her no reproof, but spoke to her words of kindness, though he did it in the presence of the Pharisees, in a Pharisee's parlor, where he sat at the table by a Pharisee's invitation. The gentleman whom Thomas Decker had in mind was the man who sat at meat with publicans and sinners, and went on his errands of mercy, not to those of Judea, but into the wilderness, among the Galileans, among the idolaters and pagans, the man who gave the noblest, sweetest, and grandest ideas to a woman, a Samaritan woman, whom all his country people would have detested and considered it a shame to have spoken to; the man who, in all pure minds, stands as the personification of all that is large and beautiful in humanity, which is of no sect, no church, no religion, but is of mankind—this is the first true gentleman that ever breathed. How many like him have ever breathed since; how many like him are breathing to-day? Not one. How many of us dare call ourselves gentlemen after this majestic type? But there is not one among the meanest of us all who may not emulate this perfection of a gentleman, who may not hold the beautiful vision before him in the journey through life; and happy he who so steadily keeps it in view, and so steadfastly strives to realize it, that the light and beauty and glory of it may illumine his pathway and direct his steps aright and make him worthy of the name of gentleman.

Communications.

Open Letter to T. C. Leland

CLEARFIELD, PA., Jan. 6, 1878.

THERON C. LELAND, *Dear Sir:* I am a constant reader of the *Index*, TRUTH SEEKER, and other Liberal papers, and I am constrained to say that however radical the majority of them may be on most questions, whenever they approach the social question, they either fail entirely to apprehend the true elements of the problem or are so frightened at the ogre of respectability that confronts them that they dare not say what they feel to be true.

I have waded through a great deal of twaddle, bosh, and gush, in hopes of finding some traces of common sense and honesty, in the many articles on this question read during the last few years, especially since Mr. Beecher's "trial by committee," and more particularly since that miserable fraud Anthony Comstock has come to the surface, and have been so disgusted with the namby-pamby, sickly sentimentalism hawked about in the name of literature that I sometimes felt "stirred up mightily" to write; but then the thought occurred, "Of what avail!" If I write *the truth*, Abbot might not publish it (I formerly wrote for the *Index*), and to write a "respectable" article and smother the truth, for the sake of doing so, is something I have not yet learned to do. When I caught sight of the caption of your article in THE TRUTH SEEKER of Jan. 5, 1878, I thought it was like David's Psalms, "another of the same," and was tempted to pass it by, but on glancing down the column I became at first interested, then astonished, and at last enthusiastically delighted.

Here at last was one man who, looking through all the villainous shams of false religion and false philosophy, saw "the naked truth," and seeing it, was honest and fearless enough to speak it. Your brave, pure, and true words impress me like the strains of Hubert's Serenade, after being compelled to listen to "Shoo Fly" or "Mulligan Guards."

When you say that "it is time that hysterics should disappear and reason prevail in regard to this ever-present and innocent domain of animated nature," you not only hit the nail on the head, but drive it clear through and clinch it on the other side.

I have often inquired *why* it is indecent or immoral to expose the person, or why is *sex* disgraceful? And the only reply that I have been able to elicit from the respectable lunatics who worship Mrs. Grundy, is "Because it is." And when I inquire why animals are allowed to run about naked, I am told, "Oh! *they* are not reasonable creatures you know." And then I wonder if *reason* ever had anything to do with it, and find in my mind a decided tendency towards a negative solution.

Again, I asked an artist friend why he did not paint the "female form divine" *just as nature formed the model*, and he replied, "Oh, that would be sensuous, if not indecent." And then I wondered again if nature was *really* so horridly wicked, or whether men were only idiots; and my mind was so "depraved" that I actually inclined to the latter hypothesis.

At the Centennial Exhibition I saw hundreds of exquisitely beautiful statues and paintings representing *nude* men, women, and children, saw elegant, educated and refined ladies, accompanied by gentlemen, examine, criticise, and admire these splendid creations of genius; and then I wondered again, and my wonder was this: *Why should* it really be any more immodest or indecent for a really beautiful *living* man or woman to exhibit the charms bestowed upon them by nature? I may be told that such thoughts are "dreadfully immoral," but it strikes me that "we have no more discovered what it is infallibly moral to do than we have what it is absolutely religious to believe." Besides, denunciation does not answer questions, or satisfy a soul thirsting for truth. Snubbed on all sides, I was compelled to study humanity for a solution, and I found it.

I may filly give it in your words. "Our morals are now and have been for centuries as much dictated by the Christian Church as our religion has been."

This sentence contains the kernel of the whole matter. It is the open sesame that unlocks the mystery. Priestly interference, dictation, and denunciation are not only visible in morals and religion, but they permeate every fibre of the fabric of society, every bone, muscle, tissue and nerve of the body politic. Nothing is free from the withering, blasting, corrupting, blighting influence of the Church. More subtile than ether, more penetrating than electricity, priestly influence silently steals into your home and insinuates itself into all the ramifications of domestic life. It even poisons the very foundation of being, and through ante-natal impressions, children are born into the world with the brand of superstition on their innocent brows.

The extent of this influence is simply appalling to a person who loves truth and humanity; and its power for evil is simply incalulable.

A priest stands guard over our advent into the world, gives us each a Christian name, assumes to think for us and tell us what to say and do. Not content with dogging us through life they must be "in at the death," and preach us into heaven or hell according as we have been obedient slaves and contributed to keep them in pampered ease and idleness.

Whenever and wherever you find any unnatural custom or law against which enlightened humanity rebels, but which is perpetuated and endured through ignorance and superstition, just take up the clue and patiently unravel the mystery of its existence, and you will *find a priest at the other end.* What excuse for existence can such laws as the following offer? The Sabbath law. Blasphemy laws law against a woman assuming male attire, or no attire at all—these, and a hundred other repressive and oppressive statutes. Just the same excuse precisely that the following have: "Thou shalt not see the a kid in his mother's milk" (Deut. xiv, 21). "Thou shalt not sow thy field with mingled seed" (Lev. xix, 19), "Neither shalt thou mar the corners of thy beard" Lev. xix, 27). "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head" (1 Cor. xi. 5), etc., etc., *i. e*, the whim of a fanatical ignorant priest. "Only this, nothing more."

Some people are so "childlike and bland" as to suppose that we are governed by laws enacted by the legislative, construed by the judicial and enforced by the executive departments of government. I tell you *nay; we are governed by the priesthood.*

We have an army of seventy thousand priests, each a veritable Mephistopheles from whom no secret remains hidden, and from whose contaminating touch nothing escapes. Since the childhood of the race, priestcraft has burdened and cursed humanity. Thanks to star-eyed science, we are slowly rising from the mephitic atmosphere of superstitious priest-made morals to nature's plane of liberty and light, where the True is the Beautiful, where the Useful is the Good, and where that is moral *which makes most people happy.*

It is too late in the age of the world to make an indecency and a depravity of untrammeled art by theologic censure and cant.

The morality of the Church is a singular compound—the product of avarice, arrogance, and ignorance, and its fruits are disorder, discord, disease, and death.

Wanted: A better one. HARRY HOOVER.

Stephen Gerard.

MR. EDITOR: In THE TRUTH SEEKER, March 9th, in speaking of the Gerard College, you are pleased to remark, "Gerard tried to establish an Infidel College," and "Gerard College is a monument to the nobleness of an Infidel." These statements are incorrect. THE TRUTH SEEKER, to be consistent with its title, must seek the truth, cordially acknowledge it, and candidly proclaim it. Gerard never was an Infidel; he lived and died a professed Roman Catholic. He received the last rites of the Catholic church, was buried by Catholic priests in a Roman Catholic church, near the alter, under the drippings of the holy oil, deemed the most sacred portion of the sanctuary. His corpse was subsequently removed to Gerard College. The information I obtained personally from Mr. Wagner, at Philadelphia, Pa., the founder of the Wagner Free Institute. This gentleman has been an apprentice to Gerard, a supercargo in his service, a clerk in his establishment, and on several occasions his confidential emissary to foreign countries. He resided at Mr. Gerard's house, sat at his table, heard him converse privately and publicly, and was familiar with his opinions on all subjects.

As some of your readers are probably unacquainted with my name, I will say that I am myself an Infidel, rejecting the divine authority of the Bible; and having said this much, I beg to add, in justice to my opinions, that I am not a Spiritualist, nor a Darwinian, nor a communist, nor a free-lover, nor a greenbacker, nor a silver monetizer. With regard to the existence of a God and a future state, as I know nothing, I affirm nothing, and deny nothing. My rule is to accept what to me is demonstrated, reject what is disproved, and hold in doubt what is controvertible. JOHN ALBERGER.

The Truth Seeker.

D. M. BENNETT, Editor.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

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Interrogatories to Jehovah.—No. 39.

Great Jehovah, are there not many discrepancies in the statements made by the four evangelists? Does not this fact apply as well to the reputed time of thy Son's birth, the place of his residence, the length of his mission, the events narrated of his career, the works he performed, and the time and manner of his death and resurrection?

Do not the first three evangelists say that Simon was the first disciple chosen, while, on the contrary, John says it was Andrew, the brother of Simon Peter?

In the matter of his riding into Jerusalem upon an ass, does not Matthew say Jesus sent two disciples for an ass and its colt, while Mark and Luke speak of a colt only, and John of a young ass, but only one animal? Do not Mark and Luke state that the colt was found by two of the disciples, while John represents that Jesus found it himself?

Is there not a similar contradiction about where the ointment was applied upon his person? Do not Matthew and Mark say that it was poured upon the head of thy Son, while Luke and John say distinctly that it was applied to his feet? Are the head and feet the same in the language of heaven?

In the account given of Jesus' casting out large numbers of devils, which passed into two thousand swine, causing them to rush into the sea and be destroyed, does not Matthew say they were cast out of two men, who were found crying among the tombs, while Mark insists that it was but one man? Are two and one precisely the same in the heavenly arithmetic?

Is there not a discrepancy in the different narratives as to what Judas said when he betrayed thy son? Does not Matthew have him to say, "Hail, Master," then kissing him, while Mark says he said, "Master, Master;" Luke stating that Judas kissed Jesus without saying anything, while John states the event entirely different, omitting both the speaking and the kissing on the part of Judas, but making Judas to fall backward on the ground?

Are not also the replies of Jesus on the occasion given very differently? *First*—"Friend, wherefore art thou come?" *Second*—"Are ye come out as against a thief with swords and staves to take me?" *Third*—"Judas, betrayest thou the Son of man with a kiss?" *Fourth*—"Whom seek ye? I am he. If, therefore, ye seek me, let these go their way?" Is there not too great a discrepancy here for all to be true?

Is there not a slight misstatement as to where Jesus was taken to be tried? Does not one say it was to the high priest, two that it was to Caiphas, and one that it was to Ananias?

Is there not a discrepancy about what was done, and what became of Judas with the noted thirty pieces of silver? Does not Matthew say Judas threw them down in the temple, and then went and hanged himself, while Mark, Luke, and John say nothing about the subject? Is it not recorded in the first chapter of Acts that Judas bought a field with the money, whereupon he fell headlong and all his bowels gushed out? Ought we to believe any narratives inspired by thee which contradict each other so palpably?

Are not the replies made by Jesus to Pilate and the high-priest very differently reported by the four evangelists? According to Matthew, did he not say, "Hereafter ye shall see the Son of man sitting on the right hand of God and coming in the clouds of heaven"? Does not Mark say that Jesus answered not a word? According to Luke did he not merely say, "Thou sayest it," and according to John, nothing?

Do not the witnesses disagree as to the number of times the cock crew in connection with Peter's denial of Jesus? Does not Matthew say it was "once," Mark "twice," Luke "once," John "once"? As "once" has the majority, and is, therefore, more probably correct, what becomes of Mark's statement?

Is there not a similar disagreement as to the number of times Peter made the denial? Does not Mark say "once," while the three others insist it was "three"? If the three are correct, is the one positively incorrect?

Is there not also an unfortunate disagreement between the four witnesses in reference to what Jesus was struck with? Does not Matthew say it was the palms of their hands; Mark, on the head with a reed; Luke, that he was struck on the face, but what with not stated, and John, with the palms of their hands? Can Mark be correct, if the others state the truth?

Do they not also disagree as to the words of Pilate, according to Matthew, calling Jesus "Christ;" Mark, "The King of the Jews;" Luke, "What evil hath he done?" John, "The King of the Jews"? Is not Matthew the only one of the four that names the choice being granted between Jesus and Barabbas, or any other individual?

Is not John at variance with the other three when they say Simon the Syrian was compelled to bear the cross, while he says Jesus bore it himself?

Is not Luke similarly at fault as to the place where Jesus was crucified? Does he not say it was Calvary, while the others say positively it was Golgotha, the place of the skulls?

Is there not a disagreement between Matthew and Mark as to the color of thy Son's robe? Does not one pronounce it "scarlet" and the other "purple"?

Does not Luke differ from Matthew and Mark as to the thieves reviling thy Son? Does Luke not say it was one of the thieves, while the others say it was both, and while John says nothing about it?

Is there not a chance for an error as to whether Jesus died of his own accord, or from the effects of the crucifixion? Does not Matthew say, "they crucified him"? While the others state as emphatically that "he gave up the ghost"?

Is there not a wide difference in the statement of the four as to what was given thy Son to drink at the time of his crucifixion? Does not Matthew say it was "vinegar mingled with galls;" Mark, "wine mingled with myrrh;" Luke, "vinegar;" John, "vinegar and hyssop"?

Is there not a singular disagreement as to the words last spoken by thy Son as he passed from life? Does not Matthew make it "Eli, Eli, lama sabachthani;" Mark, nearly the same; Luke, "Father, into thy hands I commend my spirit. It is finished;" and John, "Woman, behold thy son; behold thy mother. I thirst; it is finished"?

Is there not a marked discrepancy between the four divine writers as to the hour at which Jesus was crucified? Do not Matthew and Luke agree that it was the "ninth hour"? Does not Mark assert that it was the "third hour"? while John, to split the difference evenly, says it was the "sixth hour"? Were not these writers defective in being unable to state the precise truth?

Is there not a disagreement as to the words inscribed upon the cross, one having it, "This is Jesus the King of the Jews;" another, "The King of the Jews;" another, "This is the King of the Jews;" and the last, "Jesus of Nazareth, the King of the Jews"?

Is there not a disagreement as to what the centurion called thy Son at the time of his death? Did not Matthew and Mark agree that it was "The Son of God," while Luke has it, "Certainly this was a righteous man?"

Do not Mark and John widely disagree as to the manner in which Joseph begged the body of Jesus? Does not Mark say it was "boldly," while John says it was "*secretly*," for fear of the Jews?

Do the four all tell the exact truth as to who first visited the sepulchre with Mary? Matthew says it was "Mary Magdalene and the other Mary." Mark, that it was "Mary the mother of James and Salome;" Luke that it was "Joanna and Mary the mother of James, and the other woman," while John says it was "Mary Magdalene, who came alone." In a trial for murder or manslaughter could a prisoner be convicted upon such testimony?

Do they not also disagree as to how the stone was rolled away. Matthew saying an earthquake took place, when "an angel came and rolled it back for them;" Mark making them inquire, "Who shall roll away the stone? and they looked, and it was rolled away;" Luke saying, "They found the stone rolled away," and John, "The stone was taken away"?

Is not the statement about the number of the angels seen a little confused? Does not Matthew says it was "one angel;" Mark, that it was "a young man;" Luke, "two young men;" and John, "two angels"? How much weight would such kind of evidence have in a modern court of justice?

Do they agree any better as to the position in which the angel or angels were seen? Does not Matthew say he was "sitting on the stone at the door of the sepulchre;" Mark, that he was "in the sepulchre, on the right side;" Luke, that they were in the sepulchre, and "stood by us;" John, that they were inside, "one at the head and one at the feet of where the body had lain"?

Is there not also a marked disagreement as to whom thy Son first appeared to after his resurrection? Does Matthew not say "two women;" Mark, "one woman;" Luke, "two apostles;" John, "one woman," while 1 Corinthians, xv, 5–8, says it was "Cephas"?

Are we not liable to be misled as to whether Mary confided the fact of the resurrection to other persons? Does not Matthew say, "She ran with fear and great joy to bring the disciples word"? Does not Mark say, "They trembled and were amazed; neither said they anything to any other man, for they were afraid"? Does not Luke say, "They told it to the eleven and all the rest," while John makes Mary to say she had "seen the Lord and he had spoken to her"?

[TO BE CONTINUED.]

IN a late *Crucible* we notice the following complimentary notice of ourselves:

"D. M. Bennett, of THE TRUTH SEEKER, is one of the greatest workers we ever knew. He generally commences at 4 o'clock in the morning and works till 11 P. M. He deserves all the success he gets."

We might amend this a trifle by saying that we have on a few occasions been known to lie abed till 5 A. M.

The Great Religions of the World.—Continued

CHRISTIANITY.

We will next take a brief view of the religion of Christianity. It is assumed by its devotees to be the best, purest, and truest religion that the world has ever known. It is claimed to be a system of heavenly origin, having God for its author. In fact, however, it is a borrowed system. It possesses no originality in any sense of the word. Its God and several features of its theology are from Judaism, but the great bulk of its dogmas are from the pagan systems, which have existed much longer.

We have seen that the birth of its redeemer of a virgin was far from being a new idea in the world. There are in the legends and myths of the old pagan religions, stories of some forty different saviors who came into the world by a miraculous birth, a large proportion of them having been the sons of virgin mothers and came into the world to save the human race by their lives and deaths. Nearly half of this number were held to have been crucified as an expiation for the sins of the world. The idea of virgin and child is a thousand years older than Christianity. The miraculous conception of the Son of God on the person of a virgin was held to and believed in ten centuries before Christ was born. An atonement for the sins of the world had existed a whole millennium before Jesus was said to be crucified. If God devised the system of Christianity, and if it is just the process necessary to save a lost world, it is at least very singular that he was not able to get up something original instead of having to pattern after those old pagan religions. It follows that God does not possess much originality in getting up religious systems, and that he old pagans were more talented and inventive than God himself, for they got up this wonderful system of salvation more than five hundred years before God brought it out.

Besides the features already named being borrowed, it was the same with every dogma, rite, sacrament, and symbol that was used in pagandom hundreds of years before Christianity existed. "The trinity" was taught before the dawn of Christianity—baptism, confession of sin, the eucharist, a belief in a devil, in a "holy ghost," in immortality of the soul, in the resurrection of the body, in fasting and prayer, in the second birth, in the ascension, in the cross as a symbol, in monasteries, and all the rest of it. Everything that goes to make up the Christian system is borrowed from preëxisting systems—not one original, new idea in it all. What a dearth of intellect! what a lack of inventive genius! what an absence of originality! And yet, the most enlightened part of the world looks upon this conglomerate system as being sent direct from heaven, and is simple enough to think there is nothing else in existence that has the power to save the human race from the torments of an endless hell. We are told that we must bow down and accept this mongrel religion and believe in the person who is said to have brought it from heaven, or else burn in the agony of intense torment to the latest moment of eternity.

If Jesus, who is said to have brought this wonderful religion from the heavenly world, had a real existence, there is no way of arriving at the fact with any certainty. There is no one who tells us anything about this wonderful personage, save Matthew, Mark, Luke, and John, and, unfortunately, we do not, in the first place, know much about them, whether they were reliable historians or not; in the next place, whether or not they had a real existence themselves. This is known: that neither of the books called the gospels were written at all, or known at all by the Fathers of the Church until about one hundred and fifty years after the time Jesus was said to have lived, and the gospel of John was written much later than that. We know, also, that large numbers of other similar gospels were written by various individuals, giving fuller particulars about the birth, infancy, childhood, and youth of Jesus than is given in those which have been handed down to us as the genuine. It seems to have been very difficult for the Fathers and bishops of the Church in the third, fourth, fifth, and sixth centuries to decide which were the genuine gospels and which were the bogus. There appeared to be no more proofs of divinity in one set than in the other; and in the scores of councils that were from time to time called together to decide this vexed question, and others equally as troublesome, the bishops and Fathers quarreled, wrangled, and fought about the great question as to which of those numerous gospels should be accepted as the word of God. On one occasion the novel course was adopted of putting all the rival gospels under a table and letting the bogus ones remain there, while the genuine ones were expected to find their way on to the table without human agency, but by what peculiar process we are not informed. On another occasion the matter was put to a vote of the frenzied rabble present, much as at a caucus or town-meeting, and some books were voted up and some were voted down. "The Gospel of St. Mary," "The Infancy of Jesus," "The Gospel of St. Barnabas," "The Gospel of St. Bartholomew," "The Gospel of St. Hermas," and several others were voted down, while those of Matthew, Mark, Luke, and John were voted up and pronounced divine, though Luke was barely admitted, having a majority of a single vote. Had that one vote been lacking, poor Luke would have had to take a back seat and gone into the Apocryphal New Testament and been regarded as spurious or counterfeit. These decisions of what manuscripts should be admitted into the sacred canon were not amicably settled by these councils. Loud remonstrances were uttered and great dissatisfaction expressed. It was insisted upon by many of the prominent and knowing bishops that some had been admitted which were spurious, and that some were discarded which were genuine. It was not till late in the sixth century that the canon was settled, and even then there was much grum,

bling about the genuineness of the New Testament, and the unfairness that had been used in making the selection. Even so late as Luther's time—sixteen hundred years after the reputed birth of Jesus—there was still a lack of confidence in the authenticity of several of the books composing the New Testament. Luther himself discarded the book of Revelations, the book of Jude, the epistles to the Hebrews, and had doubts about some of the others. Thus, we can arrive at a pretty correct conclusion as to the great uncertainty that rests over the entire books composing what is called the new Bible, or God's second will to mankind, or the codicil to that will. We will be very correct in concluding that every gospel and epistle in that collection was written by a human being, and that there are no indications in the books of any power or ability that ordinary human beings do not possess. Their authenticity is extremely doubtful and unreliable, and the story about the conception of Mary by the visitation of a ghost, about the birth, life, and death of Jesus is so nearly a duplicate or copy of the older myths and legends which we have been considering that the probability is certainly much greater that the old story was revamped, given new names and new localities, rather than that God was under the necessity of taking the whole thing from the pagans and passing it off as his own. We all have the right to form our own conclusions in this matter, and mine is that it was the old, old fable put into a new dress, and that God had ust as much to do in writing the New Testament, and the Old Testament, too, for that matter, as he had in writing "Aladdin and His Wonderful Lamp," "Robinson Crusoe," the poems of Ossian, the letters of Cardinal McCloskey, or the message of President Hayes.

There is so much that is lovely in the character of Jesus; he led such a blameless life; his beautiful teachings seem to have such a degree of perfection, that millions have learned to love him and to regard him as something far above the average of human beings. But he did not surpass in these respects Zoroaster, Christna, Menu, Buddha, Confucius, and many of the old pagan sages and philosophers that lived on the earth hundreds of years before he was born. Many of those, whom we have every reason to believe had a real existence, taught as faultless morals as he did, led as blameless lives, and were in every way as worthy of our love and admiration. Jesus is probably no more loved by the women of this day than Christna was by the women of India 2,500 years ago. He is no more revered by the entire people than was Buddha in all Central Asia, or than Confucius was and is in China.

Admitting that there was such an individual who existed in Judea nearly nineteen hundred years ago, is there the slightest proof that he was a god or that he was a person of more than human characteristics? The miracles reported of his performing could easily have been fabricated, as they have been of many, many others. In olden times nothing was more common than to attribute the working of miracles to demigods, kings, heroes, and nearly all distinguished characters. Every victor who triumphed in battle, every conqueror, every founder of a new religion, every distinguished prophet, was said to be able to perform miracles, and the same power was falsely attributed to hundreds; but the world has yet to learn that the performing of a miracle is possible. Every result that has ever taken place, every act that has ever been performed, had a natural cause to produce it, so it could not have been a miracle. A miracle is an utter impossibility.

What did Jesus do that was so remarkable? He strolled over the country, followed by a small band of idlers, some of whom had been fishermen, but without occupation or purpose in life. Were they now in our country we should call them "tramps," and would think they ought to take Horace Greeley's advice and "go west," and settle upon some of the government land, and go to work at raising corn, potatoes, and cattle.

It does not appear from the stories we get of the reputed Son of God and, as millions profess to believe, even God himself, ever taught anything very practical or useful. He excelled, perhaps, in parables and enigmas, which could hardly be understood without an interpreter. He attempted a mysterious, metaphysical style of instruction, but touching the needful, every-day affairs of life he had not much to say. He certainly brought to light no new scientific facts, made no new discoveries, introduced no new inventions, and gave no instructions in practical arts. He encouraged not even common enterprise and industry, but, on the contrary, by precept and example, he taught his followers not to prepare for the future; to take no thought for the morrow, either as to what they should eat, drink, or wear. According to his precepts, no provision should in summer be made for winter; none in youth and early manhood for old age. No steps should be taken in the way of establishing schools and institutions of learning for the rising generation. We should not put ourselves at all out of our way to make it better for those who are to come after us. Practically, his instructions, carried out according to the letter and spirit of them, would make the inhabitants of the earth mendicants and paupers. He was himself a mere mendicant, and imparted the idea that mendicancy is a virtue.

He said many beautiful things, as the many sages and philosophers who preceded him had uttered at a much earlier date; but he also said many things that were neither wise nor sound. His conduct was mainly sage and prudent, but on a few occasions he seemed to lose his self-control and give way to anger and pettishness, as was evinced in the instance of the fig-tree, which he found not in bearing at the season of the year when he had no reason to expect figs; also in the case of the money changers whom he rudely drove from the temple. He exhibited the same frailties and imperfections that are shown by other men.

[TO BE CONTINUED.]

More of the Truthfulness of S. W. Payne.

In No. 11 of the *Age of Reason*, for March 2d, in which appeared many articles that had been in the previous number, the editor inserted the following note:

"☞ Owing to a serious accident to our forms we are compelled to furnish a few of our subscribers with papers this week containing a few articles put in type for a previous issue. The accident occurred at a time and under circumstances which made it quite impossible for us to otherwise remedy the evil. As the edition was nearly off, but few of our readers will have reason to complain—and knowing the cause, we are sure their judgment will be light."

The impression intended to be conveyed was that when the edition was nearly worked off, by an accident, the form was partly pied and old matter had to be substituted to work off the remainder of the edition. This is entirely false. We learn direct from the printer who prints the *Age of Reason* that no accident happened to that editon, and that it was all printed alike from the forms as first sent over. At any rate, we will give five dollars for a copy of No. 11 that is unlike those circulated, having no old matter scattered through it. In the first place, the old matter would not have been left standing; and had it been, and by accident a page or two of the paper had been pied, all the pages would not have been made up anew and the old matter mixed up in all the pages. But the whole thing was a falsehood. No such accident occurred.

In Seth Wilbur Payne's circular appeal, sent to our patrons all over the country and begging support, he gives the pretended opinions of different papers concerning his remarkable ability. He represents the Jersey City *Guardian* as saying that "Seth Wilbur Payne is probably the best journalist and most forcible writer in this country to-day." He also quotes similar fulsome praise from the *New York City Item*. To learn the audacity of the man, the reader has only to consult Rowell's last published Newspaper Directory to learn that no such papers have an existence, but were invented for the occasion. The same may be said of a pretended quotation from the *Kinderhook Weekly Notes*, speaking of "the pungent flavor and lively tone of *Payne's Age of Reason*." There is no paper called the *Kinderhook Weekly Notes*. He quotes from the New York *Sun* this opinion: "*Payne's Age of Reason* is the best and by far the cheapest Freethought journal in the world." We pronounce this a forgery. The New York *Sun* never wrote that statement. We will give ten dollars for a copy of the *Sun* containing among its editorials or original matter any such sentence.

It is only right that the Liberal public should know what base means this would-be public teacher is using to secure public patronage.

Soul-Measuring.

On Saturday evening last we listened to the first lecture by Prof. J. R. Buchanan of his course upon Anthropology, the subject of the first lecture being Psychometry, or Soul-measuring. He said:

"How the dog follows game, how frogs, catfish, and birds can indicate changes in the atmosphere, is not known; but by means of psychometry, or soul-measuring, we are on the track of these secrets. The science of measuring spirit is new, and so tremendous in its import, embracing and underlying as it does all education and medical science, that the present generation has proved too dull and stupid to comprehend it."

Then Prof. Buchanan experimented on the susceptibility of his hearers by putting medicated paper in their hands and instructing them to hold it and notice what effect would be produced. They complained of sleepiness. The speaker said that that was the effect of *cannabis*, the drug in the paper. Glass vials with liquids in also affected those who held them for some time.

The Professor promised that at the next lecture he would put an autograph of a person on the forehead of one of his hearers, and said that the character and personal appearance of the writer could be described. This was psychometry.

The third lecture of the course will be given Saturday evening, March 25th, and will be continued at Republican Hall, 23d St., near Broadway on Wednesday and Saturday evenings until completed. The subject is one of absorbing interest, and there is not a man living who understands it so well as Prof. Buchanan.

LIBERAL AND SCIENTIFIC BOOK HOUSE.—We are pleased to hear that in a few days an establishment of this kind will be opened in Detroit, Mich., where all publications of a Radical, Liberal, or scientific nature will be sold at wholesale and retail. It is proposed to make this the headquarters of the trade in Michigan, and as a full line of Truth Seeker Tracts and radical works will be kept in stock, our friends in that State will now have an opportunity to purchase nearer home. The establishment will be located on Griswold street near the Post-office.

LET it be borne in mind by those who read these pages and are not subscribers that this paper will be furnished one, two, or three months at the yearly rate; to wit, 25 cents per month. Send in your names.

B. F. UNDERWOOD lectured at Moberly, Mo., March 15th, 15th, 16th, 18th; Milan, Mo., 19th, 20th, 21st; and will speak at Nora Springs, Iowa, 23th, 24th, 25th; St. Charles, Minn., 26th, 27th, and 28th.

Obituary.

Another of our old settlers—a link connecting the past with the present century—is gone. Barak Michener, who died on Sunday, the 10th inst., was born in Chester county, Penn., on the 8th day of November, 1799. He went to Massilon, Ohio, when about eighteen years of age; thence to Canton some two years later, where he studied medicine some six years, teaching school to pay his way. He came to Iowa in 1853, and has since resided in Dallas county. He has been afflicted with pulmonary disease for many years, and his physical powers being exhausted, he died so calmly and peacefully that it was difficult to say at what moment life was extinct. He was emphatically a self-made man; he had no school privileges in youth, yet at eighteen he had fitted himself for teaching; he not only gained a thorough knowledge of his profession, but became a critical scholar in English literature. His love of the physical sciences and mental philosophy was passionate and unwavering; brought up in the Quaker faith, he was imbued with the reverent love of truth and honesty for which that people is noted. Nature was to him the Omnipotent; the processes of nature, the laws of God. From his earliest manhood to the day of his death he stoutly denied any external interference with natural law or with the affairs of this world; hence he was intolerant of superstition, whether old or new, and whatever its form. He utterly detested sham, pretence, and mystery. For the clergy he had little charity, believing that, for the most part, they know that what they preach of the supernatural has no foundation in truth, and that what morality they inculcate incidentally might be more efficiently taught in connection with and as a part of scientific truth. The modern gospel of evolution received from him unqualified endorsement, and his efforts to make it known were truly a labor of love. He had the moral courage to stand for his convictions, and he lived and died a philosopher.

The funeral services, on the 11th, at the residence of Dr. J. C. Michener, conducted by B. F. Underwood, were, from a Rationalist's point of view, the ideal of propriety and good sense. A considerable part of that incomparable poem, Bryant's "Thanatopsis," was read, a few verses were sung, and then the life, character, and belief of the deceased were portrayed with a vividness and truthfulness which all acknowledged, and which were truly gratifying to the friends and edifying to all who could appreciate them.

The body, in a very complete metal casket, was taken to the cemetery east of the town, and, after another brief but thrillingly grand address, was depostied in its final resting-place. In compliance with the expressed wishes of the deceased, he was buried with the head toward the north. On the west side is a simple but massive monument, set some years since by the deceased, on which is engraved, in addition to the date of birth and death, these words from "Thanatopsis:" "Surrendering up thine individual being, shalt thou go to mingle forever with the elements."—*B. G., in Dallas County News (Adel, Iowa).*

The following remarks were made by B. F. Underwood at the grave of Dr. B. Michener, a prominent Freethinker, who died at Adel, Iowa, March 10, 1878: "Our brother was worn out by age and illness, when death kindly came to his relief, touching his weary heart, and taking him from the empire of the living to the silent realm wherein he will rest forevermore. We are now about to commit our dead to the care of Mother Earth, in whose bosom he will sleep the quiet, unbroken, everlasting sleep of death.

Suns will rise and set, moons will wax and wane, generations will come and go, empires will flourish and decay, bringing hopes and fears, joys and sorrows, suffering and death to all who live, and the millions yet to be—for these are the common lot and heritage of man—but no vicissitude of earth, no event of time will ever disturb our brother's rest or wake him from his dreamless sleep; for his career finished, his conscious life ended, he belongs, now, to that vast realm whose monarch permits no sound, not even a whisper or a sigh to break the deep silence that reigns supreme throughout his wide domain.

What though the storm of winter sweeps wildly over him, or the lightning flash, and the thunders roll above his narrow home; what though the tramp of armies and the roar of battle shake his grave, or the earthquake sinks him deeper in the bosom of Mother Earth; what though the globe itself, waxing old, dissolves and passes into the great mausoleum of worlds, as our brother, growing old, died 'to mix forever with the elements' of earth—the great mausoleum of man—he will heed not, he will hear not, he will feel not these conflicts and commotions; the convulsions of nature, even a world's dissolution, will be no more to him than the decay of a flower on his grave, or the mouldering of the marble that marks his burial place.

The influence of his character and of his long and useful life will remain with us and be a legacy to the living of all ages as long as the race of man endures. Brother, farewell. Careful hands and loving hearts will guard and deck thy grave, and keep thy monument whole and thy memory green."

W. F. JAMIESON and Elder W. R. Cunningham are in the midst of a lively debate in Springfield, Mo. It is held in a magnificent opera house. Large audiences are in attendance every night. Great interest is excited despite the efforts of the clergy to prevent agitation of religious subjects. Jamieson and Cunningham have agreed to meet in debate at Joplin, Mo., in March, from the 21st to the 29th, and at Carthage, Mo., in April, from the 9th to the 17th.

NEVER do a wrong thing to make a friend, or to keep one. The man who wants you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER IV.

THE APPARITION OF THE CANDLES.

Quagmire of Bewilderment.—Mist of Contradiction.—Fanatic and his Cudgel.—The Lake of Unbelief.—Dame Credulity.

1. And Simon journeyed towards the valley of Repentance, and the thunders and the lightnings ceased.

2. And Simon began to loiter; and presently, seeing one of the great stones called Argument in his way, he had a mind to move it aside, and going about to lift it, he found it greatly beyond his strength, and it fell upon him and bruised him exceedingly sore, and he stumbled therewith and rolled violently into a certain quagmire.

3. And the name of the quagmire was Bewilderment.

4. And he wallowed about a great while in the quagmire, and began to be greatly troubled, and could not by any means help himself out; and while he was debating with himself what he should do, he bethought himself of his guide-book, and he began to read.

5. But, lo! as he read, there rose a great and heavy mist from the book, so that Simon could by no means see his way, and the more he read, the thicker grew the mist.

6. And the name of that mist was Contradiction.

7. And Simon began to be mightily afraid, for he had been told that when a man saw this mist he was in danger to perish, and was likely never to gain the bridge over the river Oblivion, but to be received into the caldron of fire prepared for the enemies of the king Jah.

8. And he began to weep and to wail, and pitifully bemoan himself, and to rush about in hopes to escape from the quagmire and the mist.

9. And he shut fast his eyes, lest he should see the mist, and put on his eye-glasses, but they had received great hurt by the stone, and availed him but little.

10. And as Simon bemoaned himself, he heard a voice calling to him, and, opening his eyes, he perceived at his right hand dry ground and firm, and upon it stood a man of noble and unveiled countenance, and of goodly presence, and courageous mien; and the name of the man was Truthseeker.

11. And Truthseeker said, Wherefore bemoanest thou thyself?

12. And Simon answered and said, Because I have fallen into the mire, and can find no way out.

13. And Truthseeker had a certain strong rope in his hand, called Rational Conversation, and he threw it towards Simon, and bid him take hold of it.

14. But Simon, seeing that the man was on the side of the quagmire leading away from the gutter which led to the city he was in search of, was afraid to take hold.

15. But the rope had magic in it, and it began to approach Simon, and little by little to encircle him, and wind itself about him, so that at last he was bound therewith; and Truthseeker well nigh drew him out on to the dry ground, and began to persuade him to take a voyage down a certain river near at hand.

16. And the name of the river was Enquiry; and it lead away from the roadway.

17. And as Simon and Truthseeker talked together, there came up a man called Fanatic, and he had on a great green cloak, and his face was of a gloomy and austere aspect, and his eyes, by continually looking upwards, had become about the length of a cubit asunder from his chin.

18. And Fanatic said unto Simon, Why talkest thou with this emissary of the evil one? Fly from him, or thou art undone; from his lips floweth poison, and from his tongue proceedeth the stings of everlasting death.

19. Then began Simon to tremble, and said unt Fanatic, How shall I go, seeing I am fast in this quagmire, and a great mist riseth from my guide-book.

20. Then said Fanatic, O fool that thou art, there is no mist, and the quagmire is but a device of our enemy.

21. But of a verity, said Simon, I saw somewhat of a mist, and it was a thick and a dark.

22. Then said Fanatic angrily, I tell thee, wretched man, there is no mist; and immediately he drew a great cudgel from his cloak called Damnation, and began to belabor Simon therewith, and laid on great and heavy blows, and beat him out of the quagmire, and laid the cudgel upon him without mercy; and Simon cried out amain and besought Fanatic to forbear.

23. Then Fanatic, taking Simon by the nose, led him to the gutter and put him therein, and having repaired his eye-glasses and dipped them in the mud and slime of the gutter, he made him put them on, and immediately Simon perceived that there was neither mist nor quagmire, and rejoiced accordingly.

24. And when he saw that the quagmire and the mist were delusions of the adversary, he took courage and went on his way.

25. And when he had traveled a little way, he saw another great stone, and the gutter made a bend to avoid it, and when he saw it he derided it, for by reason of his glasses it appeared small and of no account, and he said, I will not move out of my way for it, for it is despicable.

26. So Simon approached the stone, and the stone being so much greater and higher than his glasses showed it, he ran violently against it with his head, and immediately there appeared to him more than nine hundred and fourscore and seventeen waxen candles, besides two little ones which are not counted; and he fell down in a swoon.

27. Now the river Enquiry ran close by where Simon fell, and on the banks of the river grew certain sweet and wholesome fruits called Knowledge.

28. And when Simon came out of the swoon, he heard the sound of the waters, and became thirsty and crept towards the river and drank a little, and when he had drank, the waters caused him to be an hungered, so he partook a little of the fruit and was refreshed.

29. And, having lost his glasses, he perceived that the stone against which he had stumbled was exceeding large; and the more he looked upon it the larger it grew.

30. And while he lingered, and wondered, and looked about him, he perceived at a distance a certain smooth and glassy lake, into which the river called Enquiry fell.

31. And the name of it was the Lake of Unbelief.

32. And Simon perceived that the stone blocked up the way, so that he could not return to the gutter except by removing the stone, or else by climbing over it.

33. Then did Simon endeavor to clamber over the stone, but when he had clambered to the top his foot slipped, and he fell down headlong into another great quagmire which was near.

34. And this quagmire was greater than the other; and Simon could not perceive the other side of it, but after wallowing about a great while, he at last perceived that as he went towards the river, the quagmire became shallower; and going that way he perceived dry land, and a certain sluice leading out of the quagmire.

35. And the name of this sluice was Common Sense, and into it the mire of quagmire entered not, but only water.

36. And Simon went into the sluice, and followed it a little way; but when he perceived that it led to the river, and only to the river, he began to fear.

37. And while he debated with himself, he heard a great clamor behind him, and presently there came up Dame Credulity, and with her the beast's concubine, Fearohell.

38. And Credulity cried out, saying, This way, my son, or thou art utterly undone. Turn away thine eyes from that enchanted river, and come out of that accursed sluice, or the caldron of fire will indeed be thy portion.

39. So Credulity put forth her hand, and plucked Simon out of the sluice, and immediately she began to dry off the water of the sluice from him, and for that end she did use a certain towel called Cant.

40. And Credulity said unto Simon, Verily, my son, thou hast but narrowly escaped, for that accursed sluice has led multitudes to destruction, and the unquenchable fire; and few there be, who, having entered therein, have returned to our holy pathway.

41. And Credulity fell to again with her towel, and zealously wiped him therewith, lest there should be any of the water of the sluice left upon him.

42. And when she had done wiping, she gave him back his glasses, which he had lost, and bid him haste with all speed for the valley, for that Ahrimanes was in pursuit of him.

43. And Fearohell drew her scourge and laid on him.

44. And Simon fled to the valley, and Fearohell pursued, scourging. And Simon, looking through his glass, was filled with terror, perceiving that Ahrimanes was near at hand.

45. And Simon saw Ahrimanes, and he was like unto a great winged alligator, with eyes like unto blazing furnaces, and from his mouth issued as it were a raging tempest of flame, and from his nostrils descended as it were two noble rivers of liquid brimstone, the which falling into the raging tempests of flame which issued from his mouth, were set on fire, and gave forth unspeakable stench, and an all-abhorrent stink; and in his mouth, that great and hideous cavern, appeared great and all-devouring teeth, as it were a mighty forest of birchen trees with their branches lopped short.

46. And Simon's eyes well-nigh came out, his hair was lift up, and his teeth chattered together, and his knees shook, and his heart battered at his ribs, like unto a battering ram, and there was muttering in his bowels, and the sweat poured forth like springs of water, and he fled with the speed of a wild ass; and Fearohell scourged him, and Ahrimanes pursued him.

47. And Simon came to the valley of Repentance, and fell down therein; yea, he fell down headlong, even into the mire and the mud, by reason of his fear and haste he fell down.

[TO BE CONTINUED.]

The Labor Question.

Mr. Macdonald Replies to his Critics.

On January 5, 1878, THE TRUTH SEEKER contained an article by me setting forth some facts in regard to the condition of the laboring portion of this country. I told nothing but a few plain truths, yet for that I have been abused as though I were to blame for the deplorable state of the average workingman. My article has been denounced in no measured terms, and for giving my fellow-workmen a little insight into the dark depths to which their own indifference to the schemes of politicians has brought them, I have been berated as though I were a "bloated bondholder," with nothing to do but cut coupons from my bonds. I do not purpose to reply to all that my critics have said. Much of it has been of such a frivolous character as to call for no reply; like a drunkard, its weakness is shown on its face.

That the workingmen of this country, and, in fact, of the world, are in a straitened condition in regard to their temporal prosperity must be apparent to any one. Being a workingman myself, I thought I could point out some of the errors of my class without being suspected of belonging to our so-called enemies. But it seems I cannot. However, I am not in fault for the truth being so unpalatable to many; I did not create the conditions, nor do I wish to force anybody to see with my eyes. I simply gave the result of my observation, which I found corroborated by that of others.

The workingmen have, in a great measure, only themselves to blame for the misrule which pervades our country, although they are not to blame for being to blame. They have in the past allowed their thinking to be done for them by their deluded and too often dishonest religious teachers, and now they are sitting in the dust of humiliation, bewailing their low state. Not one in a thousand has ever given the subject of labor—beyond getting as much for his day's work as possible—a passing thought. If I, by telling a few truths, have aroused them from their apathy and set them to thinking for themselves, my object has been accomplished. It matters little whether they agree with me or not. To differ in opinion is the right of freemen; only, let it be done courteously. Epithets are poor substitutes for argument; and the man who can do nothing but cry "nonsense" and call names had better keep still. It is too much like the arguments of Christians; the less logic and the fewer facts they have, the more ready are they to resort to slander and vituperation.

Several of my critics have said that I intended to throw a slur upon the land reformers. But it is a mistake to accuse me of such intent. For anybody who is laboring earnestly to better the condition of humanity I have a too profound respect to misrepresent them. A doctrine has been advocated by certain persons of limitation in land ownership; and one very eminent land reformer of this country recently published a book to show that all men should be placed upon inalienable homesteads of 160 acres as a maximum and 10 acres as a minimum. He is one of the oldest and ablest land reformers in the country, and I presumed him to be a representative man. If he is not, I have yet to learn of one who is. As desirable as it undoubtedly would be for all to live upon farms, yet there are those who are so unreasonable as to prefer life in a city to life in the country. For such there certainly ought to be some way of living less barbarous than that now forced upon the unfortunate laboring men of this and other large cities. I know of nothing short of an absolute reconstruction of society that will give justice to all, rich and poor. But any one who knows anything knows that a reconstruction of society is impossible to be accomplished in a short time; and, therefore, anything which will improve the condition of the individual is worth considering. One of the great causes of our present national affliction is the rushing to this country, during the last ten years, of so many poor Europeans, and their crowding together in towns and cities. Over-population produces idleness, idleness breeds poverty, and poverty is the parent of crime. It has been shown, over and over again, that the price of flour has an immediate effect on crime. When it rises in price, crime increases; when it goes down, crime diminishes. It is not the fault of the workingman that from his ranks are taken a majority of our criminals; it is the fault of the system under which he lives. The history of the laborer—whether a land-serf of Russia, a chattel-slave in Cuba, or a wage-slave in America—has been a history of confiding ignorance on the one hand, and of cunning, oppression, and cruelty on the other. Church and State have conspired to reduce him to a mere machine. He has been made to fight the religious and political battles of scheming priests and unprincipled kings; and he has done it, too, with a cheerfulness which could have been born of nothing but ignorance. At times, when the weight of oppression became too onerous, he has turned and struck at his oppressor. After each successive turning he has been a little freer—his soul has been a little more his own. But the grinding process has gone on, and we are yet far from being free. When it is shown that poverty produces crime, and that poverty is produced by over-population, it will be apparent that only by keeping the population at a standstill and increasing the productiveness of the soil, thus cheapening the means of subsistence, can absolute want be overcome. It is a fact that population, when unrestrained, increases faster than food. Should there be no restraint

on the increase of population, and should a succession of dry summers occur, checking the increase of food, population receives a check through famine which it takes years to overcome. A scarcity of food increases crime, and crime and ignorance are twins.

In a very valuable work recently published in this city, Mr. Samuel Royce presents a great many facts in regard to the condition of the poor people. His book is entitled, "Deterioration and Race Education," and gives statistics of crime in this and other countries. He finds a tendency to degenerate among the poor of large cities, and especially among the inmates of crowded tenement houses. It has, in fact, been found by all writers on the question that crowding people together inevitably produces crime. A few years ago, a large proportion of our criminals were taken from the foreign population. Now, however, the American-born furnish more than the foreigners.

The immigration of poor Europeans has reduced Americans below their level. They have literally swamped us.

The denser a country is settled, the more criminals there are in proportion to the number of its inhabitants. In the United States in 1850 the entire population was 19,553,668, and the inmates of our State prisons numbered 5,646. In 1860 the population was 26,922,537, and the criminals in the State Prisons numbered 19,086; and at the last census, in 1870, the population was 33,589,377, and the number of criminals was 32,901. The number of native criminals increased during 1860-1870 from 10,143 to 24,173. These figures speak eloquently against the evils of over-population. The proportion of crime among the foreign element has lessened, while among the native element it has enormously increased. The foreigner builds himself up on the downfall of the American. I would not shut the foreigner out so long as the immigration is not out of proportion to the increase in the producing capacity of the country, but when it is, then there should be some restrictions upon the immigration.

One of my critics gave some figures to show that the criminals do not come from the poorer classes. I wish he could have evinced a little better judgment than to select agents and school teachers as belonging to the monopolist class; but as he was hard pushed for material, perhaps we must excuse him. However, I will finish the quotation he began. It is from the police statistics of this city for the year 1877:

"From the report of the Police Department for the year ending Dec. 31, 1877, it appears that during that period the arrests by the Police force numbered 88,239, as follows:

"First quarter, males, 13,618; females, 4,875; total, 18,493. Second quarter, males, 16,170; females, 6,151; total, 22,321. Third quarter, males, 17,568; females, 6,793; total, 24,361. Fourth quarter, males, 17,599; females, 5,465; total, 23,064. Total, males, 64,955; females, 23,284; 88,239.

"The nativity of the persons arrested was as follows: United States, 30,757 white and 1,933 colored; Ireland, 28,405; Germany, 14,390; England, 6,268; Scotland and Wales, 2,263; British Provinces, 1,494; France, 1,252; Italy, 973; other countries, 518. The social condition of those arrested was as follows:

"Married, males, 20,094; females, 7,439; total, 28,133. Single, males, 44,261; females, 15,845, total, 60,106; total, males, 64,955; females, 13,284; total, 88,239.

"The classified ages of persons arrested were as follows: Under 20 years, males, 16,229; females, 5,330; total, 21,559. From 20 to 30, males, 20,972; females, 8,284; total, 29,256. From 30 to 40, males, 14,832; females, 5,386; total, 20,218. From 40 to 50, males, 7,463; females, 3,828; total, 11,291. Over 50 years, males, 4,444; females, 1,471; total, 5,915. Males, 63,940; females, 24,299; total, 88,239.

"The principal causes of arrest were as follows: Abduction, 23; assault and battery, 6,899; abandonment, 578; arson, 17; abortion, 16; burglary, 906; cruelty to children, 80; cruelty to animals, 171; counterfeiting, 33; disorderly conduct, 18,812; embezzlement, 139; false pretenses, 247; fraud, 82; felonious assault, 707; forgery, 139; homicide, 78; intoxication, 22,942; drunk and disorderly, 10,128; keeping disorderly house, 270; grand larceny, 1,267; petit larceny, 4,395; larceny from person, 772; perjury, 23; reckless driving, 644; robbery, 149; rape and indecent assault, 46; receiving stolen goods, 219; suspicious persons, 3,186; vagrancy, 4,452; violating health laws, 401; violating corporation ordinances, 4,171; violating excise law, 5,388; libel, 5; violating lottery law, 205. Among the occupations of those arrested were the following: Agents, 396; actors, 80; actresses 13; artists, 31; auctioneers, 25; blacksmiths, 511; bakers, 601; butchers, 706; barbers, 284; brokers, 152; bartenders, 2,312; boatmen, 453; bootblacks, 414; book-keepers, 114; clerks, 2,735; carpenters, 1,033; cartmen, 877; clergymen, 16; cabinet-makers, 145; cigar-makers, 691; collectors, 33; drivers, 3,422; druggists, 49; editors and reporters, 108; firemen, 161; grocers, 456; housekeepers, 6,272; hotel-keepers, saloon-keepers, and liquor dealers, 3,100; keepers of houses of prostitution, 26; inspectors, 11; laundresses, 300; lawyers 151; locksmiths, 50; letter-carriers, 8; merchants, 544; masons, 678; musicians, 178; milkmen, 192; prostitutes, 4,602; printers, 1,123; porters, 403; policemen, 31; physicians, 114; servants, 2,234; sailors, 1,338; shoemakers, 993; seamstresses, 652; soldiers, 75; tailors, 882; teachers, 48; telegraphers, 33; waiters and waitresses, 950; watchmen, 117; no occupation, 17,540."

In 1877 there were lodged at the various station-houses in N. Y. city 96,343 persons, of whom 43,075 were males and 52,638 females. In 1871 there were inside of the poor-houses of the State of New York 18 933 unfortunates, and the causes which brought them there were: Drunkenness, 4,846; debauchery, 616; idleness, 873; vagrancy, 1,023; lunacy, 1,652; idiocy, 416; blindness, 204; deaf-muteism, 70; sickness, 1,327; lameness, 730; decrepitude, 427; old age, 942; indigency, 1,735; orphanage, 249; bastardy, 311; not ascertained, 3,058. The capital absorbed in the State of New York in insane, blind, and deaf-mute asylums, in poor-houses, houses for orphans, and hospitals, amounts to $50,000,000, and the yearly outlay on these institutions is fully $10,000,000.

Nearly one in thirty of the population of Great Britain are paupers. With a little over 30,000,000 people there are 700,000 in poorhouses and charitable institutions, and 300,000 more receive aid from the State.

Another statement I made, to which exception was taken, was that poverty produced prostitutes. I will quote just one passage from Mr. Royce to prove it, and then pass on: "It is the milliners, seamstresses, tailoresses, dressmakers, and the like low-paid occupations which force women into the path of vice. But one in five hundred cases was found by Dr. Langer, in which a woman in the better remunerated trades followed this low life."

In an extremely virtuous and indignant manner, one of my friends remarks: "I would like to know how a poor man, in a republican government, can help himself when gamblers and thieves manipulate the government." Would it be deemed relevant to the subject if I should ask this friend, Who elects these "thieves and gamblers in a republican government"? Of course the workingman has nothing to do with it. He wouldn't vote for a thief! He wouldn't sell his vote.

Let me quote just a little more:

"VOTERS BOUGHT LIKE SHEEP AT FROM FIVE TO FIFTEEN DOLLARS A HEAD.—Washington, March 2.—The evidence taken to-day before the Committee on Post Offices and Post Roads, upon the charges against Cheney, Superintendent of Railway Mail Service in New England, throws a peculiar light on political management in New Hampshire. John Smith, a member of the Republican Committee in New Hampshire, living at Mendette, near which place Cheney has a farm, on which, the testimony shows, he spends most of his time, testified that three years ago the post office in Meredith became vacant, and he went out to see Cheney to get a friend of his appointed. Cheney was in bed, but on Smith's suggestion that his friend was ready to put up $250 for the election fund—a campaign was just then in full blast—Cheney promptly 'got on end in the bed and wrote to our two Senators that he had the place set up.' Smith's young friend, however, proved to be unable to put up $250, and Smith took his note, and paid the sum into the Republican treasury. Col. Money asked Smith what the money was used for, and this ex-Republican politician said to buy votes. Money asked how votes ruled in New Hampshire, and Smith said from five to fifteen dollars a head.

"Col. Money—Do you go into the market and buy them?

"Mr. Smith—Yes; exactly like sheep."

A great many of our politicians have been working men, and it was by superior sharpness—education—that they obtained the power to steal. Their opportunity was certainly created by the ignorance of their fellow-laborers. An ignorant people render corruption among politicians not only possible but probable. What does a hod-carrier, who can neither read nor write, know about governing a country? He can't even govern himself, but has to help pay policemen and judges to govern him. But his vote counts as much as that of either of my intelligent critics. I knew of a workingman, not twenty-one, who voted twice on the same day for a ward politician. I knew of another who voted for the same politician because he was treated to a glass of hot whisky. And I was present when a crowd of men promised to throw away their most sacred right because a man—a thing—put five dollars down on the bar and said, "Come, boys, lets drink." These are facts that I can prove by witnesses, although I sincerely wish that I could not. What kind of men are these to whom to trust the making of a nation's laws? You may say these are the exception and not the rule. Yes, they are the exception, otherwise this country would be sunk so deep in dishonesty and depravity that nothing less than an infinite power could save us. We should jump from the bog of political thievery but to land in the quagmire of universal crime. But there are enough of my fellow-voters of this class to render nugatory any effort the labor reformers may make as a body. They cannot, however, help our working individually. And perhaps, by persistent individual effort, we may arouse them to a sense of the wrong they are doing themselves, until they will unite with the labor reformers to better the accursed condition into which we have fallen through their own indifference and the trickery and knavery of better educated men.

My statistical friend has what he probably considers a sharp hit at my so-called Malthusian views, and denominates them Malthusian virus. Will he please tell me what he means by Malthusianism? Malthus had no "doctrine." He simply pointed out a law of nature, which "is the constant tendency in all animated life to increase beyond the nourishment prepared for it." Is that Malthusianism? If so, Malthus must have usurped the place of the old-time God. Again: "It may safely be pronounced, therefore, that population, when unchecked, goes on doubling itself every twenty-five years, or increases in a geometrical ratio." Is that a "doctrine"? Once more: "It may be fairly pronounced, therefore, that, considering the present average state of the earth, the means of subsistence, under circumstances the most favorable to human industry, could not possibly be made to increase faster than in an arithmetical ratio." Is there any "virus" in that? Now, these propositions, *if true*, prove the absolute necessity of checking the population. The question is, Are they true? But, whether true or false, they contain no "virus." Those who know the least about what Malthus really said are the ones who denounce him the loudest.

My friend continues: "It is also worthy the consideration of the Malthusians that the oppressed and defrauded, as by a compensatory law of nature, multiply most rapidly, and that in proportion as their condition improves, the tendency becomes reversed."

Now, the oppressed and defrauded, being ignorant, *do* multiply rapidly. When they are no longer oppressed and defrauded—that is, when they are free and educated—they *do not* multiply rapidly. That is exactly what I said. The question is, Is it best for the laboring man to "multiply rapidly"? I think no one, not even my friend of exact quotations, will contend that it is. He says that this "may be a just subject for consideration for the individual workingman," but "an increase of consumers would increase the demand for productions." He might as well stop trying to regulate the universe, and come down to one man. What benefits the individual benefits the nation. What benefits the nation benefits the world. That is broad enough for even an anti-Malthusian to stand on. One man with machinery can keep a hundred supplied with manufactured goods. Therefore, more goods can be manufactured than can possibly be consumed. But all the machinery in the world cannot produce a pound of food. Food increases in an arithmetical ratio; population in a geometrical ratio. Therefore, there will be more people to eat the food than there will be food to be eaten. At present, population is checked by famines, wars, pestilences, etc. I would do away with these evils, which are but the result of an excessive crowding together of human beings. Probably the United States can support ten times as many as it now does, the same as China supports its 400,000,000; but we should have to live as the Chinamen do, and I, for one, do not want to do it. If my critics do, let them.

One of the ablest of my opponents attempts to illustrate by an Indian's case, but, of course, he is mistaken. I don't advocate exterminating anybody. But if on an Indian reservation their was only game for five thousand Indians, and the five thousand Indians were already on it, it would behoove them to keep the Indians from a neighboring reservation from coming on and destroying or taking possession of the game.

Still another of my land reform friends says theology has nothing to do with the labor question. Is he sure? If ignorance has anything to do with it, then theology certainly has. How many priests will he find advocating his land reform measures? Does not a man have to be educated to see the benefits which will accrue by a limitation of land ownership? Theology and ignorance are linked together in bands of steel. The lower down a nation is in the scale of civilization, the deeper is it sunk in the mud of religion. Look at Ireland, at Italy, at Spain, at Turkey. All religious. Now look at Germany, England, the United States—those three nations together can whip the world. Religion has been driven from the brain of those nations, and it only lingers in the toiling brawn. Drive the dread phantom from the mind of the workingman, teach him to be free, and you will have nations compared to which ancient Rome was a pigmy. The workingman in the past has been frightened by priests, robbed by monopolists, and murdered by kings. Priests, "called of God," have robbed him of his mind; capitalists by the "goodness" of God have kept him poor; kings "by the grace of God" have kept his body in chains. Priests and kings have been appointed directly by heaven, and together they have made the laborer what we find him to-day—a puppet, a plaything, in the hands of scheming men.

The same friend inquires if I have no word of cheer for my fellow-workers. I should say I had. I have words of cheer, of fellowship, of friendship, of love. The sky at present is rather dark, but along the edge there is a little golden streak of hope, a little tinge of mellow sunshine, which may widen until it reaches even us. But our salvation is not in one little hobby nor one poor ism. It is everything; all things. It is education, science. Not the science alone of books and rocks, and trees and beasts, but the science of life, of humanity, of the world. It is the knowledge which tells us what true happiness is and how to obtain it. It is a knowledge of the laws of nature and how to take advantage of them and turn them to the use and good of man. If a man is floundering in the gutter, you would not give him a grammar to help him out; you would rather teach him the use of his limbs. In this sense I have words of cheer, because they are words of truth. But perpetual flattery is nauseating, and a man who cannot be told his faults by his friends has a great deal to learn, though he be as old as Methuselah is said to have been. I have yet to be convinced that the workingman is one of these.

EUGENE MACDONALD.

How to Organize a Liberal League.

ONE WAY TO DO IT.

Reader, do you desire to organize a local Liberal league in your town? If so, this is a good way to do it. Draw up a paper in the following form and present it to all the Liberals in your vicinity:

"We, the undersigned, are in favor of organizing a local Liberal league in the town of ——, and agree to meet for that purpose at the house of —— ——, on Saturday evening next.

"We each agree to pay the sum set opposite our respective names towards the ten dollars required to procure a charter from the National Liberal League."

Names. Residence. Amount.

When you have procured ten names and ten dollars you are ready for organization. Of course, the more names the better. I shall be pleased to furnish a form of Constitution when required. Reader, will you attend to this work immediately before it passes from your mind?

H. L. GREEN,
Chairman Ex. Com., N. L. L.

Salamanca, N. Y., March 15, 1878.

Letters from Friends.

MINNEAPOLIS, MINN.

D. M. BENNETT, *Dear Sir:* It is my opinion that you need have little trouble in ascertaining that Seth Wilbur Payne, either directly or indirectly, got possession of your list. I am receiving copies of his paper with name, street, and number just as THE TRUTH SEEKER is addressed to me, and I have taken the trouble to ascertain in regard to your other subscribers here, and find the same state of facts. I knew him well when he was driven out of Duluth, where he published a foul, blackmailing sheet.

Yours, etc., J. B. B.

AVERILL, MICH., March 15, 1878.

D. M. BENNETT, *Dear Sir:* About two months since, I received circulars from Seth Wilbur Payne for his *Age of Reason*, and subscribed on trial for it. I supposed he had procured the list of names from you by fair means, as he would not be likely to get my name from any other source. I think there is no doubt that he stole the list; and perhaps he may be able to tell something about the stamps.

Very truly yours, F. D. CLARK.

CANTON, ILL., March 13, 1878.

D. M. BENNETT, *Dear Sir:* In answer to your desire for information concerning the mail list, I have received two circulars from the *Age of Reason* soliciting my subscription for that paper, and, still later, a copy of the paper. C. C. Schwab has also received the same. I know of no way in which Mr. Payne could have got our names except through your list, as we take no other papers from New York, except the *Scientific American*, and I hardly think *they* would lend *him* their list. Yours truly, J. F. ROBBINS.

NEENAH, WIS., March 13, 1878.

D. M. BENNETT, *Dear Sir:* According to your request in THE TRUTH SEEKER of March 9, 1878, I can give you the following information: I have received No. 11 of *Payne's Age of Reason*, and, some two or three weeks previous, I received circulars from Seth Wilbur Payne. I do not know where he could have got my address if not from your mailing list. Yours truly, THOS. JOHNSON.

CORSICANA, TEX., March 12, 1878.

D. M. BENNETT, *Dear Sir:* You wish some information about your mail list of subscribers. I believe I can ferret it out very easily for you. When I subscribed for THE TRUTH SEEKER I was living at Wortham, Texas, but, by some mistake, you spelled it "Wortram." About two months ago I received a specimen copy of *Payne's Age of Reason*, directed to Wortham, but spelled the same way as you had spelled it, viz., "Wortram" How could Seth Wilbur Payne have got my address, spelling it the same way as you did, unless he got your mail list or you gave him my address? Use this as you wish. I remain

Fraternally yours, CHAS. G. NIEMEYER.

NEW LISBON, WIS., March 15, 1878.

D. M. BENNETT, *Dear Sir:* I see by the last TRUTH SEEKER that you are wanting information which may lead to the detection of the party who stole your mail list. I have received circulars, and also, a few days ago, a copy of the *Age of Reason*, from Seth W. Payne. They were addressed "H. A. Kruschk," the same as you address me. Now, the initials to my name are H. *O.*, and Payne could not have got my address except from your office, either justly or unjustly. I wondered at the time that he should address me the same as you do, but thought you had lent him your list. I have always got THE TRUTH SEEKER under the initials of H. A., and never thought it necessary to have it corrected. But nowhere else can my address be found H. A. Kruschke. I think this is positive evidence that Seth W. Payne got my address from your office. Hoping this will help you in this case, I am

Respectfully, H. O. KRUSCHKE.

ST. LOUIS, MO., March 13, 1878.

D. M. BENNETT, *Dear Sir:* Under the heading of "Information Wanted," in THE TRUTH SEEKER of the 9th, I notice your report of a circumstance that, in some "mysterious way," may account for the fact of my having received two copies of *Payne's Age of Reason*, Nos. 10 and 11. Truly you are receiving the lion's share of poisoned arrows from designing, miscreant scoundrels.

Yours truly, S. P. GILLESPIE.

CLINTON, MASS., March 13, 1878.

D. M. BENNETT, *Dear Sir:* For the inclosed money order ($5.00) send on an assortment of Truth Seeker Tracts suitable for distribution among the heathen Give us a good variety, and let them be spicy, so that they may quicken those dead in superstition and myths. Suspected long ago that your mailing list was in other hands, as circulars and papers have been sent me from S. W. Payne, and yours is the only house in New York that had my address. Yours respectfully, J. DOUGANS.

LINCOLN, NEB., March 14, 1878.

D. M. BENNETT, *Dear Sir:* I inclose you copy of a letter to *Payne's Age of Reason.* This was written before I received THE TRUTH SEEKER of March 9th. I notice by it that your list was stolen about two months ago. I am not positive, but believe that to have been about the time that prospectuses, circulars, posters, etc., etc., began coming to me from *Payne's Age of Reason.* I then supposed he had been allowed access to your list as a favor. You are at liberty to make any use of this that seems best to you.

Fraternally yours, A. E. ROGERS.

Editor Payne's Age of Reason, Sir: Why do you send me your paper? I have never subscribed for it, and I am quite sure that I never shall do so while it is under its present management. I do not know how you obtained my name and address—probably from THE TRUTH SEEKER list. I had intended to send you the price of a year's subscription, purely in the interest of Freethought, believing your paper would be useful in that direction; but since your wanton and unprovoked attack upon Mr. Bennett, of THE TRUTH SEEKER, I have altered my mind. You certainly cannot think that you are serving the Liberal cause by falsifying and defaming one of its most fearless and able defenders. I am at a loss to know your motive, unless it is petty jealousy. Your mind must be very narrow, when you should deem it necessary to pull somebody else down in order that you may yourself get up. Mr. Bennett is justly regarded by his friends and patrons as the peer, both morally and intellectually, of any man in the field of Liberalism. Even were this otherwise, one would think that a true and generous Liberal would seek to cover the faults of a brother, rather than sow seeds of discord and confusion in the ranks. The course you are pursuing would indicate that you are in sympathy with Anthony Comstock and the Y. M. C. A., rather than with Liberal Freethought. Why sail under false colors? If you belong to the Anthony Comstock ilk, why undertake to publish a Liberal newspaper? Don't send it to me any more.

Yours, A. E. ROGERS.

FORT LEE, N. J., March 12, 1878.

MR. EDITOR: I have read with great pleasure the sentiments of F. B. Parse and J. Petty. They are real truth seekers. Mr. Truesdell says he is not in favor of legislation for the benefit of a few individuals at the expense of the masses. That is a good sentiment, but the American people find that that very thing has been done for the last ten or more years. He and Margaret Chappellsmith are still worshiping the golden calf, but the people are going to destroy that idol. Are truth seekers believers in the orthodox faith? We hold it a great wrong that a few English lords are the proprietors of the soil of England. By declaring the greenback a full legal tender, the American people will prevent such a state of affairs in America, and we want the greenbacks to stay here. Let gold in any shape go over the world. What about stories of a big world's trade and commerce, when our millions can't trade out their labor for bread and fair living? Contraction has done it. So we want a legitimate inflation for the benefit of forty millions. Will Mrs. Chappellsmith and Mr. Truesdell read once more our history? We have seen the time when it was not respectable, and in some places it was dangerous, to be an abolitionist. Buchanan's administration opposed "coersion" strongly for the benefit of slaveholders. The Republicans took the idea from the abolitionists, and made "coercion" a fact, for the benefit of four million blacks. The press of the gold-money power call greenbackers swindlers and lunatics, for the benefit of bondholders. Mr. Hayes opposed the Silver bill, and a two-third majority made it a law for the benefit of the people.

What do you think of two thousand greenback clubs, and two hundred papers at present for our just cause? The abolitionist had not the tenth part of that strength, and our idea is going to save forty millions from slavery. Will you believe the slaveholders and bondholders were brothers? And that the State and the Church were for a long time at their service? The first has been crushed down; let the other beware. The people will wear chains neither of iron nor gold! AUGUST SEMMENDINGER.

BROOKLYN, E. D., March 14, 1878.

D. M. BENNETT, *Dear Sir:* A few weeks after subscribing for your paper; I received, at two different times, a begging circular from S. W. Payne at 141 Eighth street, N. Y., asking me to subscribe for his paper. Paying no attention to this, I received a copy of his paper on the 2d of this month. It has been from the first a mystery to me how and where he got my address, and I came finally to the conclusion, that you, in order to assist him, had kindly permitted him to make a copy of your list of subscribers. Seeing in an article of your last issue that such is not the case, I am morally convinced that this Mr. Payne must have got access to your list of subscribers in some clandestine and by no means honorable way. Yours very respectfully, A. C. C. TAMSEN.

SPRINGFIELD, ILL., March 10, 1878.

D. M. BENNETT, *Dear Sir:* I wish to make two corrections in an article that appeared in your paper of the 2d inst., over my name. That they are mistakes appears from the text before the first and after the last error. 1. "A law all liquids and solids obey," should be "a law all liquids and gasses obey." 2. "The hydrogen will gather, etc., should be, "the hydrogen will not gather," etc. I am sorry and will have to plead negligence. The way you lopped Mr. Teed off was good, and he should be grateful that you let him down so easily. Yours very truly,

W. S. COLLINS.

SNOWVILLE, VA., March 17, 1878.

D. M. BENNETT, *Dear Sir:* I have just read "Sister Lucy and Her Awful Disclosures," No. 19 of "Holy Cross Series," and I feel as if it were my duty to warn everybody to shun priests and convents, and not even foster the class they represent, by suffering a child to be educated within their walls, upon any pretense whatever. There may be good priests, and perfectly respectable convents, and pure and virtuous nuns, but the odds are all against it. Power creates tyrants, and women, when wholly subservient to priests, become almost imbecile in their fanaticism, and so weak-minded and degraded that when they, in turn, have a still lower class beneath them, they subject them to all manner of petty malice and spite. Too blindly superstitious to run away, too afraid of God's vengeance being added to that of their convent superiors, the poor, innocent, helpless women are indeed objects of compassion and pity.

I confess the title of the book led me to fear it was hardly a suitable one for the public mind to feed upon. I do not say *woman* in particular, for I believe a true, refined moral purity is just as essential in a man as it is in a woman, and a book that is not fit for one to read is not fit for the other. But this book has nothing at all objectionable in it, being written in a perfectly moral and chaste manner; and the tale it tells should excite the sympathies and arouse the indignation, not only of every Liberal in the land, but of every Christian Protestant; for Catholicism is as fatal to one class as it is to the other, and, slowly but surely, the Jesuits are gaining ground in this free (?) and enlightened country. Thanks, many and earnest, to thee, friend Bennett, for adding this series of the Holy Cross to all thy other good works for humanity.

Fraternally thine, ELMINA D. SLENKER.

SNOWVILLE, VA., March 12, 1878.

D. M. BENNETT, *Dear Sir:* I made a blunder in my letter of March 1st about the "World's Sages," by mistaking the number of pages for the number of characters therein described, which I hope you will allow me to correct. We had been re-reading the book for several days, and I got so enthusiastic over it that I had to pour myself out and let others know what a valuable treasure was within their reach—the lives of one hundred and eighty-six of our dead heroes, and ninety-eight of our living co-laborers in the cause of universal freedom, liberty, and happiness, and, last, but by no means least, the life of the editor of our pet paper, the beloved TRUTH SEEKER, which each new subscriber must of necessity be anxious and eager to read, so that he may know something of the character and doings of the enterprising, enthusiastic, and indefatigable D. M. Bennett.

And I would also take the opportunity to correct a typographical error in one of the hymns that I attempted to parody for "The Truth Seeker Collection," on page 309. The word *blood*, in the first line, should be *truth*. I have an intense dislike for the "bloody" piety of the age, and wish to eliminate it from our literature wherever it can possibly be done. On page 302, for "*My* Maker" please read "*Thy* Maker," as I am not accustomed to praising any such nonentity as a Creator.

Very fraternally thine, ELMINA D. SLENKER.

SEWARD, NEB., March 12, 1878.

D. M. BENNETT, *Dear Sir:* I have received sample copy circulars, etc., from Seth Wilbur Payne. I did intend to get up a club for his paper, but when I saw how he defends Comstock's policy, and tries to defame your good name, I would not have his paper as a gift. Please inform me how he obtained my address, as I never have written to him, and oblige, fraternally, ANDREW J. HALL.

WANATAH, LA PORTE CO., IND., March 13, 1878.

MR. D. M. BENNETT, *Dear Sir:* Having read the article headed "Information Wanted" in the last issue of THE TRUTH SEEKER (March 9), I felt in duty bound to pen these few lines, stating to you that I became a subscriber to your most valuable paper, THE TRUTH SEEKER; also, that I have never subscribed for any other, and still about two months ago, I received a number of circulars and a specimen copy of *Payne's Age of Reason;* the copy I have still. It is dated January 12, 1878. Seeing by the advertisement that it is published in the same building that THE TRUTH SEEKER comes from, I at first thought you had let him have your mail list, and did not give it any further notice until I noticed your article before-mentioned, and, according to request, I thought I would let you know. As for subscribing to the *Age of Reason* I would sooner give the money to some clergyman or to some colporter for a copy of the New Testament. I have shown the copy (*Age of Reason*) to several friends, but I heard the same verdict from all, and that was, "I don't like to read slanders or a backbiting sheet, even for twice the price." If this can be of any service to you, please make use of it, and oblige

Yours truly, PETER KUSLER.

MUSKEGON, MICH., March 10, 1878.

D. M. BENNETT, *Dear Sir:* Allow me to advance an idea for your Liberal paper—which is doing so much good in the world—that I have long entertained, which I do not remember of seeing expressed in the Liberal papers; viz., that all the profanity in the world is chargeable directly to the character the orthodox give to the God of the universe, and they are, therefore, directly responsible for all the consequences; for when a man or woman in anger says to his or her enemy, "God damn you!" he assumes to invoke their God to inflict punishment on his subject more cruel than a human being could inflict. Now, if they, the clergy, had always represented God as he is, a loving human being, and unchangeable, it would have been no more wicked to have sworn by him than by any other harmless being. To say, "Dove damn you!" or, "Roses damn you!" would never have been thought immoral, much less blasphemous; so I insist that all the profanity in the world is chargeable directly to those who first blasphemed when they stamped such a character on God, and who have continued to blaspheme on every occasion when they have referred to him as such a being. And, sir, hell has been abolished by Beecher, and Thomas, and such preachers. I don't see the necessity of keeping up a hell. Yours truly,

FREETHINKER.

FRIEND, NEB., March 13, 1878.

D. M. BENNETT: THE TRUTH SEEKER of March 9th received yesterday, and "Information Wanted." Would say that some time in January I received circulars from the *Age of Reason*, and did not reply. A short time after I received more from the same place, and in the meantime had seen a copy of the *Age of Reason*, and a statement of your wealth, which statement I thought was intended to injure you, and I paid no attention to the circular, and a few days ago I received a copy of the *Age of Reason* containing circular. I know of other subscribers to THE TRUTH SEEKER who have received them, but we have estimated them at their true value. Yours for fair dealing,

J. W. GILBERT.

TOM'S RIVER, N. J., March 12, 1878.

MR. D. M. BENNETT, *Dear Friend:* You have not heard from me during the Comstock persecutions because I could not offer you the assistance needed financially, but I have been a reader of THE TRUTH SEEKER, most of the time, since it has been published. I have also noticed the misnomer *Age of Reason*, and have been satisfied that the publisher thereof (Payne) was exceedingly small-minded. You missed your subscription list and ask for aid to find where it went. Many of my Spiritualistic acquaintances take THE TRUTH SEEKER, and I have frequently of late noticed that they had received the *Age of Reason* with request to subscribe for it. Among said persons are two of your subscribers and cordial supporters in this place. I take pleasure in enclosing a letter to said Payne, returning the dirty papers to the source from which they came. I hope you will give it to your readers.

Query: Where did Payne get so many of your subscribers' names? Yours truly, L. K. COONLEY, M. D.

To Seth Wilbur Payne, Sir: We desire you to henceforth understand that we do not read any obscene publications emanating from the office of the sub-agent of Comstock. Therefore you need send no more of Payne's age of lies and forgeries against D. M. Bennett, for they will not go down with anybody in the shape of a man. Persons must possess honesty enough in these days to stand on their own merits if they hope to succeed in any honorable calling, and not seek to kick down good and true men by vilification and untruth about them. This is the candid opinion of those true friends of liberal thought at this place, to whom several numbers of your age of unreason have been sent. The last numbers are now returned to you unread by any one here.

Hoping you will see the error of your course, and repent, and be baptized in the limpid waters of truth, and thenceforward do thy duty, we remain, Yours, B. AND B.

ALTOONA, PA., March 16, 1878.

MR. D. M. BENNETT, *Dear Sir:* Payne must have got my address from you, or through your office. He has bothered me three times with circulars, etc., but such a one I don't appreciate, nor will any one whose mind is evenly balanced. I find THE TRUTH SEEKER very interesting, and

was glad to see Train jump the track. I only hope he has been *ditched* as far as your paper is concerned.

R. ANDERSON.

DEAR BENNETT: What has hydrogen above the atmosphere of this earth—and a hundred and one other things Teed has set forth—to do with Jesus Christ the Lord God of all creation? But he is so wrapped up in Jesus Christ that he will, if left alone, come out about as the old lady did at the revival meeting, when she in her ecstasy exclaimed, "I do believe Elder Jones is Jesus Christ himself." "Tut, tut," said a bystander, "you shouldn't say that." "Well, well," said she, "he is as much as Antichrist, anyhow." She was determined he should be some kind of a Christ.

Yours, C. B. THOMPSON.

KEY WEST, FLA., March 10, 1878.

FRIEND BENNETT: You say in No. 7 of THE TRUTH SEEKER, that all those who pay for "The Champions of the Church" now are entitled to fifty cents worth of Truth Seeker Tracts. Will you please send me "The Mother of Harlots," for I paid you for a copy of "The Champions," some months ago. I may not live to read it, for I have been confined to my room by illness for over half a year, most of the time confined to my bed. I have to write these lines lying on the flat of my back. The doctor's say my days are few in this life. The Christians here call me an Infidel. I want to read your papers and books what time I may yet live. I sent Mr. Payne one dollar for his *Age of Reason*. I am now sorry I did so, but I did not know that Mr. Payne was a Comstock man. If I were to live a hundred years, I would not take his paper again, as I have no use for a sneak. I have been taking Mr. Peterson's *Common Sense* for several years. I used to think Mr. Peterson a straightforward, good man, and I took his part in the Stephenson-Peterson controversy, though thinking at the same time that Mr. Peterson had treated me somewhat scurvily over two years ago. I wrote him a letter to that effect. I received a postal card from him wishing to know in what way he had treated me scurvily. Although I was very sick at the time, I wrote out a full statement and mailed it to him three or four months ago. I have not received a word in reply to it. If Mr. Peterson received the statement I sent him, and did not reply to it, this is another scurvy trick similar to the first one. My first communication I am almost sure he got, because it was in a registered letter enclosing money. From what I see in the *Common Sense*, I think Mr. Peterson is a Comstock man. If he is for Comstock it is no wonder he treated me scurvily. I think all Comstock men are scurvy men. Now, friend Bennett, I wish you well. Go ahead with your TRUTH SEEKER, your books, and your tracts, for they are a great power in the land to pull down priestcraft, myths, and fables. Don't give that sneaking Comstock another chance to make a raid on you. Please send me the books soon. Make any use of this letter you may wish. Your friend,

JAMES PRICE.

WYANDOTTE, KANSAS, MARCH 12, 1875.

BRO. BENNETT: "The cuckoo builds not for himself," neither does Seth Wilbur Payne try to establish and build up his sheet of "squibs" by honorable and legitimate means, but would rather filch your nest of "two hundred thousand" golden eggs. This is a nasty business, though not "nest-hiding" but nest-finding, which in this case is most contemptible, as no such nest exists, for certainly no intelligent reader of THE TRUTH SEEKER will for a moment believe it possible for even D. M. Bennett—though he has succeeded in making the best Liberal paper in the country—to accumulate this sum in four years' time by publishing Infidel literature.

Mr. Payne seems to think that the readers of THE TRUTH SEEKER (all of whom, I presume, have received his "only paper of the kind in the world"—thank the Gods) belong to the great family of Damphools. Last November I requested you to send me a specimen copy of Payne's paper, which you did. It was enough; I wanted no more. Since then I have received two or three numbers with circulars, and in order to see no more of them, I, on March 5th, wrote Mr. Payne the following:

Mr. Payne: When I want your paper I will order it. I do not patronize such men as you. Your treatment of D. M. Bennett has forever damned you in the estimation of honest Infidels, one of whom I claim to be. Mr. George Mack joins me in this, and wants no more of your papers. I remain, &c.

I have had no correspondence with Mr. Payne, I believe, and do not know how he got my address. He knows, and I suspect that you know, too. I see that Mr. Butts is about to make an ass out of a Horse(ch). It no doubt will be a small one. Truly yours, J. J. HUGHES.

ELKLAND, PA., March 9, 1878.

BROTHER BENNETT: I should rather call you the great standard-bearer of truth, for surely THE TRUTH SEEKER is a white-winged messenger, dispatched all over the land. Its mission is to dispel darkness, superstition, bigotry, and doubt, and to implant in the soul a love of truth, justice, and mercy. How dare the sycophant Payne, in the *Age of Reason*, thus attack you, the world-wide honored and revered advocate of truth and reform? When the first number of his paper came to hand, seeing that you welcomed and endorsed it, and knowing of some Liberals not able to spare the $3 for THE TRUTH SEEKER, who might spare the $1, I advised them to subscribe for the *Age of Reason*, and thereby aid the publisher as well as secure to themselves some of the living thoughts of the age. But when I examined the tinted circulars, and read "This is the *only* Liberal and Independent journal" and like claims, we thought sure he could not know of THE TRUTH SEEKER of which every Liberalist is justly proud. To our astonishment we saw it was published in the same building, and our ardor to aid in its circulation was at once below zero. We deeply regret that by his attacks upon you, and cringing to Comstock & Co., he has shown himself unworthy of the Liberal cause he has espoused. He will need more J. C. Miller's letters containing $30 checks than his printing house can contain, to establish him in the hearts of the people, as your faithfulness and fidelity have already enthroned you.

No, pay no attention to his misrepresentations of your wealth, arrest, and alliance with Comstock & Co. Do not sell out to any one, even were they to more than compensate for capital invested; rather work while your days last. You do not know how many times, when thinking of your herculean labors, I have wished you were but "two score and ten," that your years of usefulness might be longer extended. No, my brother, lay not aside the harness, so long as able to work in the vineyard. The world hath too great need of your services.

THE TRUTH SEEKER is so able in all departments we can truly say we like it much. O. B. Frothingham's sermons, and Col. Ingersoll's lectures pleased me exceedingly. May the manna still descend! Am glad to learn that Liberal leagues are springing up all over the land; they are as children that rise up to call you blessed. Truly,

GRACE L. PARKHURST.

Book Notices.

"Career of Religious Ideas."

Hudson Tuttle has been aptly termed, "the Aristotle of the Spiritual dispensation." Combining the demonstrated truths of science with the inspired revealments of the angel-world as given through his own mediumistic organism, his works have long held a prominent place in Spiritualistic literature. When the literary jewels of the now unhonored and despised Spiritualism are gathered up by future and more appreciative generations, few, if any, will be found to excel in sparkling brilliancy and glittering sheen the many-hued diamonds of crystallized thought bedecking the wisdom-crowned pages of the farmer *savant* of Berlin Heights. The library of no Spiritualist or Liberal thinker can be deemed complete, lacking any work of our inspired brother.

The work under review completes a series of three, the former two being, respectively, "Career of the God Idea," and "Career of the Christ Idea;" and, like his previous productions it is couched in language terse, compact, incisive, presenting the results of careful study and mature deliberation, on problems of the deepest moment, in concise and trenchant paragraphs aglow with truth and spiritual beauty.

After a brief consideration of the question, "What is Religion," we are favored with a historical review of the various forms of religious faith, from primitive fetichism, on through polytheism, pantheism, dualism, to monotheism; the origin and the merits and demerits of each being succinctly traced. The origin and value of sacred books, the Bible more especially, is next examined; following which we have postulated the fundamental truth, that "man's *moral* progress is dependent on his *intellectual* growth."

The great theological and philosophical problems of the origin of evil, the nature of God, the future life, the fall of man, the Christian scheme of redemption, fate, free-will, and responsibility are successively considered in the light of rational science and sound philosophy. Man's duties to God and to himself next engage our attention, the work fitly concluding with the "Ultimate of Religious Ideas."

The following *excerpta* clearly indicate the scope and character of this valuable contribution to the scientific discussion of the evolution of faiths and creeds and their ultimate outcome:

"Knowledge not only destroys dogmatism: it renders its existence impossible." "Every increment of knowledge threw new light on the nature and influence of the gods, and revealed more correctly the relations of man to his fellows. *There is not a vestige of moral sense until the intellect is capable of comprehension.*"

"The religious element is *fear*, by which the imagination is perverted and reason enslaved. This is its ultimate analysis." "Christianity is full of it [fetichism]. Claiming, as it does, divine completeness and the worship of the one true God, there would be little left of it were its Fetichism stripped away."

"Man's ideas of God have very little influence on his practical morality. A Catholic, a Deist, or an Atheist may entertain equally elevated moral views. The idea of God is rather an effect than a cause. . . . If the negation of Atheism is reached, the manly boldness which denies the received dogmas of the time is guarantee of an upright mind. Atheists are notable for uprightness of character."

"Christianity has assisted human advancement in the same manner that a brake assists the progress of a locomotive. Its fanaticism forms a page of history unequaled in demoniac cruelty—in foul and malignant venom—in that of any other faith. . . . Outside of it, learning has thriven, morality waxed strong; and governments, upheld by the potent strength of justice bestowed by knowledge, chain superstition and fanaticism, and compel them to respect human rights."

"Evil is the friction of nature's activities working for eternal good."

"Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality, reacts with irresistible force on the earthly existence."

"Obedience to God can only mean observance of the laws of our being. . . . Shall we live for the glory of God? Nay, for our own. The Infinite cannot be glorified."

"Man was evolved from lower forms of being and has progressed from the lowest estate to his present civilization by inherent growth, and is the expression of fixed and unchanging laws." "A creature of organization, and subject to unchanging laws, man, in the Church sense, is not a free agent, nor has he a free will. His apparent free agency is based on the combination of forces by which he became an individual."

Spiritualists, Freethinkers, Liberals, one and all, secure this scholarly and thoughtfully digested volume, peruse it carefully, ponder upon its many striking truths, and be ennobled thereby.—*William Emmette Coleman, in "Spiritual Offering."*

The Free Thinker.—Just as we are going to press, No. 1, Vol. I., of a new Liberal paper by this title is placed before us, published by W. M. Gill, Kirksville, Mo. It is an eight-page, fine-looking monthly, with sprightly, able articles. We will soon have time to look it over more carefully. Let Liberal friends all over the country give it a cordial greeting. Price, $1.00 per year.

Useful Recipes.

PLAIN CHICKEN FRICASSEE.—Cut up the chickens, and wash well in salt water; put them in a pot with enough cold water to cover them; add (for two chickens) half a pound of salt pork, cut up in thin strips; cover, and let heat very slowly, then stew until the fowls are tender. Cook slowly—if they cook fast they toughen and shrink. When almost done add, if desired, a chopped onion or two, some parsley and pepper; cover closely again, and, when it has heated to boiling, stir in slowly a teacupful milk containing two beaten eggs and two teaspoonfuls of flour; boil up again, and add one tablespoonful good butter. Arrange the chicken nicely in a deep dish, pour the gravy over, and serve hot.

FRICASSEED CHICKEN, II.—Having cut up your chickens, dry them in a towel, season them with pepper and salt, and dredge them with flour; fry them in lard and butter; they should be of a fine brown on both sides; when they are quite done take them out of the frying-pan, cover them up and set them by the fire to keep warm; skim the gravy in the frying-pan, and stir into it a half pint of cream, season with nutmeg, mace, and cayenne, and thicken it with a small bit of butter rolled in flour; give it a boil, and pour around the chicken, which must be hot; put some lard in the pan, and fry some parsley in it to lay on the pieces of chicken; it must be done green and crisp.

OMELETTE SOUFFLEE (FRIED).—Six eggs—the whites and yolks beaten separately—add four tablespoonfuls of powdered sugar to the yolks, a little at a time, beating thoroughly until they are smooth and thick; beat the whites until they stand alone; put two tablespoonfuls of butter in a frying-pan, heat to boiling, and when you have added one teaspoonful of vanilla to the omelette (having mixed the whites and yolks), pour it in the pan of hot butter and cook quickly as you would a plain one; slip the knife frequently under it to loosen from the sides and bottom—it is more apt to scorch than an omelette unsweetened; turn out upon a hot dish, sift powdered sugar over it, serve at once, or it will fall and become heavy.

OMELETTE SOUFFLEE (BAKED).—Six eggs, whites and yolks, beaten separately and well; add to the yolks by degrees six tablespoonfuls of powdered sugar; beat until it ceases to froth and is thick and smooth; the whites must be stiff enough to stand alone; stir together lightly the whites and yolks, add the juice of one lemon, and half of the grated peel; pour into a well-buttered dish, bake for five or six minutes in a quick oven; the dish should be warmed when buttered so as not to chill the eggs. Serve at once from the baking dish, before it has time to fall.

TURBOT A LA CREME.—This is generally made from the remains of a turbot which has been once served, but about four pounds of fish may be boiled on purpose for it. Remove the skin and pick all the flesh from the bones; put one ounce butter into a stew-pan, and when it is melted stir in one ounce flour; add by degrees one quart milk; mix well, then add one teaspoonful of chopped parsley, the same of finely-minced onion, one teaspoonful salt, quarter teaspoonful pepper, a little thyme, and a very little grated nutmeg; place it over the fire till it thickens, then strain it; put a little on a fire-proof dish, lay in some fish, then more sauce till the dish is full, finishing with sauce. Sprinkle some bread crumbs (made by drying bread in the oven and then by pounding it in a mortar) over it. Set it in a warm oven for thirty minutes and serve it hot. Any boiled fish may be served thus.

STEWED OYSTERS.—Drain the liquor from two quarts of oysters; add a small teacup of hot water, little salt and pepper; set it over the fire in a sauce-pan; when it comes to a boil add a large cupful of rich milk. Let it boil up once; then add the oysters, and let them boil three or four minutes; add two tablespoonfuls of butter; as soon as it is melted and stirred in remove from the fire. Serve at once with oyster or cream crackers. Oysters become tough if cooked too much.

STEWED LOBSTER, I.—Having boiled the lobster, take the meat from the shells and cut; do not chop it into very small pieces; season it with powdered nutmeg, a few blades of mace and cayenne, and salt to taste; mix with it a quarter of a pound of fresh butter cut small, and two glasses of white wine or vinegar; put it into a stew-pan and set on hot coals; stew about twenty minutes, keeping the pan closely covered lest the flavor should evaporate; serve it very hot. If you choose you can send it to table in the shell, which must first be nicely cleaned; strew the meat over with sifted bread-crumbs, and brown the top with a salamander or a red-hot shovel held over it.

SALAD DRESSING.—Beat three eggs well, add six tablespoonfuls of vinegar, three of melted butter, two teaspoonfuls of mixed mustard, cayenne pepper, and salt; cook as custard, and use when cold.

YORKSHIRE PUDDING, I.—Two eggs beaten well; add a few spoonfuls of milk, and flour to a stiff batter, with a half teaspoonful of salt; then add at intervals sufficient milk to make a thin batter. (It will not need more than a pint in all.) If it contains lumps it is not properly mixed. Have ready in the dripping pan, in which you have roasted your beef, two tablespoonfuls of boiling fat; pour into this your batter and cook in a quick oven, hot to the bottom, for about twenty minutes, which will be found sufficient to brown it nicely if the proper conditions are complied with.

CHERRY BOUNCE.—To six pounds cherries add three pounds loaf-sugar and two ounces bitter almonds; pour over two quarts best brandy; let it remain steeped, then bottle according to taste; the cherries may remain entire in the brandy, or you may strain away both fruit and kernels.

A Voice from the Other Side of the House.

BY REV. E. V. O. LUCIEN.

Fight on, Bennett, with might and main,
Against the Comstock laws,
Till they no longer blot and stain
Fair Freedom's holy cause.

Fight till the eagle of Free Speech
Shall burst her prison-bars;
Until the bigots cease to screech
At Progress' rolling cars.

Fight till fair Science doth illume
This dark, benighted earth;
Fight on for man, cowled in gloom,
That knew not freedom's worth.

Fight on, Bennett, for light and air,
For the dwarfed souls of men,
And rout the demons from their lair.
Oh, Bennett, wield thy pen!

Fight! The star of eternal Truth
Must light the abysmal space.
Fight on, until both age and youth
Unite in Freedom's race!

Fight! Shout Freedom's battle-cry—
Through ages let it ring;
Let not Science an exile die,
And Ignorance reign a king!

"Signs of the Times."

BY MRS. MARY B. FINCH.

This nation needs a vertebra
In these paralytic times,
When knees are weak and shaky
Ringing Governmental chimes,
And the dollars and the dimes
Tempt men to dreadful crimes;
And yet the leaders clamor
For the dollars and the dimes.

Does a schemer seek an office
That is fat with shining dimes,
Then the "dollar of our fathers,"
With its two, three, sev'ral dimes,
Sends its siren song of chimes
And deceitful, brazen rhymes.
Is this heavy, clanging money
But a hobby of the times?

They form rings to grab and squander
Our dollars and our dimes,
And they wring the taxes from us
As they ring the jingling dimes—
They so admire the dimes,
With their white-faced, lying chimes;
See the greedy vultures gloating
O'er the dollars and the dimes!

No tax on towering churches,
With their silv'ry bells and chimes;
But the hut and hovel furnish
Their quota of the dimes.
Hear the prayers and hollow rhymes,
As they pass the box for dimes:
"O Lord! convert the heathen!"
(When the children spare their dimes.)

Don't the missionaries scramble
For those hoarded cents and dimes!
The dollar is their gospel
In these speculative times;
And they use the stolen dimes
While they preach and pray betimes.
Oh, what a pious set we are
In the light of modern times!

How the mighty nation grovels
For the dollars and the dimes!
And the world looks on in wonder
At the lawlessness and crimes,
At the riots, for the dimes.
And we live in lovely times,
When the people's banks are pilfered
Of their dollars and their dimes!

Hasn't Uncle Samuel boasted
A score or two of times,
With brawny arms extended
To all classes in all climes,
"Come, share our many dimes
In these free and golden times"?
But now he'd like to kick them out,
For they send home lots of dimes.

Our Congress is a nuisance
In these wire-pulling times,
And rogues do naught but sneak and steal
The Governmental dimes;
Where a multitude of crimes
Ring out their muffled chimes.
And Freedom's voice is stifled
By the tricksters of the times.

How are the mighty fallen
Since the Continental times!
And Freedom sits a-weeping
O'er their hifalutin crimes.
Hear the echoes' empty rhymes,
From the red-tape-winding times,
When a nation hailed its natal day
With a hundred ringing chimes.

Shall freedom prove a failure
While we squabble for the dimes?
Shall we lose the sacred watchword
We so loved in olden times?
Gone, the spirit of the chimes,
And heroic mingled rhymes!
Oh, silver bells of Seventy-six,
Remonetize your chimes!

Where shall the people flee them,
In these dark Comstockian times,
When mails are robbed and plundered
By the sleuth-hounds of the times?
And they gather wealth of dimes
As they ring the Christian chimes;
But religion is a burden,
A misnomer of the times.

And this modern Inquisition
Is a nightmare of the times.
And a stigma on progression,
With its justice-loving chimes;
'Tis but a subterfuge for dimes,
With their jangling, wrangling rhymes.
Down with the dark Inferno
And these hypocritic times!

Miss Edith's Modest Request.

(From the Independent.)

My papa knows you, and he says you're a man
who makes reading for books;
But I never read nothing you wrote, nor did
papa—I know by his looks.
So I guess you're like me when I talk, and I talk
and I talk all the day,
And they only say: "Do stop that child!" or,
"Nurse! take Miss Edith away."

But papa said if I was good I could ask you—
alone by myself—
If *you* wouldn't write me a book like that little
one up on the shelf.
I don't mean the pictures, of course, for to
make *them* you've got to be smart;
But the reading that runs all around them, you
know—just the easiest **part.**

You needn't mind what its about, for no one
will see it but me
And Jane—that's my nurse—and John—he's the
coachman—just only us three.
Your're to write of a bad little girl, that was
wicked and bold and all that;
And then you are to write, if you please, some-
thing good—very good—of a cat!

This cat she was virtuous and meek, and kind
to her parents, and mild,
And careful and neat in her ways, though her
mistress was such a bad child;
And hours she would sit and would gaze when
her mistress—that's me—was so bad,
And blink, just as if she would say: "Oh! Edith
you make my heart sad."

And yet, you would scarcely believe it, that
beautiful, angelic cat
Was blamed by the servants for stealing what-
ever, they said, she'd get at,
And when John drank my milk—don't you tell
me! I know just the way it was done—
They said 'twas the cat—and she sitting and
washing her face in the sun!

And then there was Dick, my canary. When I
left its cage open one day,
They all made believe that she ate it, though I
know that the bird flew away.
And why? Just because she was playing with
a feather she found on the floor.
As if cats couldn't play with a feather without
people thinking 'twas more.

Why, once we were romping together, when I
knocked down a vase from the shelf,
That cat was as grieved and distressed as if she
had done it herself;
And she walked away sadly and hid herself,
and never came out until tea—
So they say, for they sent *me* to bed, and she
never came even to me.

No matter whatever happened, it was laid at
the door of that cat,
Why, once when I tore my apron—she was
wrapped in it, and I called "Rat!"—
Why, they blamed that on *her*. I shall never—
no, not to my dying day—
Forget the pained look that she gave me when
they slapped *me* and took me away.

Of course, you know just what comes next,
when a child is as lovely as that;
She wasted quite slowly away—it was goodness
was killing that cat.
I know it was nothing she ate, for her taste was
exceedingly nice;
But they said that she stole Bobby's ice cream,
and caught a bad cold from the ice.

And you'll promise to make me a book like that
little one up on the shelf,
And you'll call her "Naomi," because it's a
name that she just gave herself;
For she'd scratch at my door in the morning,
and whenever I'd call out "Who's there?"
She would answer "Naomi! Naomi!" like a
Christian, I vow and declare.

And you'll put me and her in a book. And,
mind, you're to say I was bad;
And I might have been badder than that but
for the example I had.
And you'll say that she was a Maltese, and,
what's that you asked? "Is she dead?"
Why, please, sir, *there ain't any cat!* You're to
make one up out of your head!

—BRET HARTE.

Cook on Congress.

In his Monday lecture in Boston, Joseph Cook, who has somehow acquired the right to wear the title "Reverend" in front of his name, said: "God deliver us from a pick-pocket Congress [great applause], a part of it drunk [applause]!" This suggests a prayer for deliverance from such flatulent and foul-mouthed defamers as Rev. Joseph Cook; but such an *ad captandum* method of calling on the Creator for the purpose of eliciting a howl from an excited audience seems very flippant, if not blasphemous, even to a secular newspaper, and we shall not follow in Mr. Cook's footsteps. The shamelessness of his utterance is emphasized by the fact that the only men who are reported (doubtless falsely reported) as having been intoxicated when the Bland bill passed were as violently opposed to the bill as Mr. Cook himself was, and, perhaps, as ignorant of the question. A correspondent who calls our attention to-day to Mr. Cook's language suggests that a speaker uttering so vile a calumny ought to be kicked and thrown down stairs. Probably this measure is too violent; at any rate, it is impracticable. But he ought to be roundly hissed for his extravagant and indecent speech. Mr. Cook ought to know that the "pickpocket Congress" to which he alludes is composed of gentlemen quite as honest and respectable as he is. The fashion of denouncing Congress as a body of thieves, whom it were disreputable to associate with, is somewhat fashionable among distinguished hypocrites or ignorant people whom they have misled, but a man of even Cook's limited sagacity ought to know better and does know better than to encourage it.—*N. Y. Graphic.*

The Innocence of Belief.

MR. EDITOR, *Dear Sir:* I received your card last night, reminding me, as I suppose you intended, that I had not paid you for THE TRUTH SEEKER this year. Of course, I plead guilty, don't need any proof. To equalize this I send you $5.00 to include next year, live or no live, and one copy of the "Humphrey-Bennett Discussion.

And as you are running a paper free to the investigation of all subjects, especially those of a theological nature, please let me know whether there is any sin in regard to belief or unbelief. It is very true that we generally all believe something. And we should properly examine the subject whether it be any sin or not. Our experience and our knowledge of history establish the fact that mankind everywhere differ in regard to belief. It is well said that there is a cause for everything. Now, why do we differ in belief? There is so much importance attached to this subject, religiously, that we should critically examine it in regard to that subject, to see if it be sin to err on that question although not on any other. It is seldom, if ever, claimed by any that there is sin or crime in belief or unbelief, or a difference of opinion in regard to the arts and sciences, or of the general business affairs of life. Of course, the consequences in which error may involve us are unavoidable and must be endured, but we are innocent in our errors, and cannot be held as criminals. How often a well intended effort to save life destroys it under innocent error! We are innocent of our errors at the time, or we should make none. Sin or crime has for its foundation knowledge and design. There cannot be sin without knowledge. This is self-evident to all who are capable of consistent reasoning; and as we do not know our errors, we cannot be criminals. We discover the particular errors that we have been in by knowledge afterwards obtained by investigation or experience, which we could not have had at the time. This leads us to believe that we may be in many more errors. Constantly discovering our errors confirms our fallibility, and of course the conclusion is, we may always be committing errors, but we cannot specially know them at the time; therefore we are innocent—therefore no sin. This is a principle on which all our courts of justice are established. Our jurists confirm the correctness of this principle and practice it. Indeed, to abandon or disregard it in our courts would leave us in a very indiscriminate state of uncertainty, disgusting to intelligent people. It is as much a province of the brain to reason as it is for the eye to see. We cannot see any more than the organs of the eye enable us; and we reason in accordance with the ability of the brain. The mind is as much dependent yn the brain as sight is on the organs of the eye. Mind is knowledge conceived, and reason is consequential on the brain. Our conclusions are in accordance with our ability to reason, when we resort to our own reason for conclusions. It cannot be consistent, then, with correct reasoning to suppose that a principle which all the ability of our reasoning faculties conceives to be just and true in the very nature of things, in which no intelligence has or can find an error, can at the same time be not true when applied to religion or theology. If it be impossible on any principle of justice to conceive that error, being innocent, should be punished as a crime in one case, how can it possibly be just in the other? In accordance, then, with the fact that knowledge is necessary to constitute crime can there be crime in belief or unbelief.

Let the facts in regard to the conditions and circumstances of mankind be examined with reason on this subject.

Experience teaches that to a very great extent people believe that which their training or teaching in the country where they were born and raised imposed upon them. They have no more control over their early religious teaching than over their birth. A person's religion is more the consequence of circumstances by which he is surrounded than of any action of his own. There is no avoiding this conclusion: although the child may be the same, subject it to the teaching of any particular religion, and the probabilities are that it will be a believer in the doctrines taught it. The same one, if raised by the Jews, Mohammedans, or Chinese, and becoming such, would most likely have been a Christian if raised by them. The child is not accountable to but subjected by the circumstances of its birth and education to receive his religious impressions. Before he is capable of volition on his own part he holds as sacred truths those ideas impressed on his mind by his parents and his country. Probably no one would ever have thought of the religion he believes had it not been taught him.

The different religions, then, are owing to the different teachings. Fairness compels us to suppose that all are innocent alike in their respective opinions. We cannot think that any of them believe they are in error. In fact, no one can believe he is in error. All belief is in consequence of what we suppose to be true But each one is apt to believe the others in error; and not having arrived at that philosophical intelligence to comprehend the fact of the innocence of belief, have waged wars and persecutions on each other, disgraceful to reasoning beings. But these consequences were on account of their errors. There would have been no one hanged at Salem, nor any one burned at Smithfield, had people had correct knowledge on religious belief.

We all believe in accordance with what we conceive to be evidence. No difference where we were born, or under what circumstances we have been raised; no difference whether we are illiterate or educated—there is no condition in which a being possessed of reason can be placed that he does not come to conclusions in accordance with the ability of his reasoning powers in connection with what he thinks is evidence or knowledge of the case. It is common for us to be in error, but impossible for us to know it at the time. Had we more knowledge we would believe differently. Belief is a sequence of knowledge. When we are erroneous in our conclusion it is because we do not know enough. If we were perfect in knowledge we should be perfect in belief. We should be more anxious to obtain knowledge in order to be true believers than to persecute others. What we believe is forced upon us by what we conceive to be evidence. We cannot possibly believe contrary to what evidence convinces us is true. The will and desire would often lead us to believe what the evidence forbids. All phenomena in nature demonstrate an exact or adequate cause of their existence—so does our belief. One is as insuperable as the other.

The laws that govern matter are no more certain than the laws that govern belief. If we could believe at will, would we not be fools to be in error? If disbelief, or what is often called skepticism, or infidelity, be sin, why is it? It must be because of its supposed errors. But who is the most likely to be in error, the assumed believer or the so-called unbeliever? The believer is often too credulous and is more liable to imposition and to be in error than he who doubts and examines more carefully before he adopts an opinion. If error is sin, the probabilities are that the believer is the greater sinner. But the facts are, neither are sinners, neither knowing his errors; and which one is the unbeliever, when each believes all he can under the circumstances. We always believe what to us appears true. We cannot believe a lie as such, that is to believe a lie to be truth. We should ask no reward for believing what the evidences to our senses compel us, because it is no merit in us. Neither should we be condemned for not believing that which the evidence to us fails to convince.

The improvement of the times in consequence of the increase of liberal views seems to indicate that the time is not far distant when these facts will be more understood, will be appreciated and practiced to the great benefit of mankind. The bloody sword of religious contention can be laid away as of no use under the reign which decrees that mental freedom is no sin, but a natural right.

We should punish for improper conduct from necessity, to protect virtue and maintain our common rights, to keep society in good order, but cease our persecution for a difference of belief. S. WEST.

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HE who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one.—*Pope.*

LIFE at the greatest and best is but a forward child that must be humored and coaxed a little till it falls asleep, and then all the care is over.—*Goldsmith.*

WE sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—*Beecher.*

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"DID anything about the defendant strike your eye as remarkable?" asked a judge of the plaintiff in a case of assault and battery. "It did, yer honor." "And what was it?" continued the judge. "His fist, yer honor."

THAT was a funny indictment which arraigned a woman in Milwaukee, the other day, for disturbing a religious meeting by "*riotously eating* nuts and noisily champing the same with her teeth." The woman was acquitted.

THE mild winter does not keep the bad grocer from mingling his bad flour with his buckwheat flour, and selling the mixture to unsuspecting customers. In the warm by and by there will be no buckwheat cakes for the bad grocer.

THOSE who have read about the strife for social precedence between the wives of Cabinet ministers and the wives of Senators unanimously agree that the Chinese precaution of drowning female infants is not half so wicked as it seems.

A LONDON attorney having died exceedingly poor, a shilling subscription was set afoot to pay the expenses of the funeral. Most of the attorneys and barristers having subscribed, one of them applied to Toler, afterward Lord Chief Justice Norbury, expressing the hope that he would also subscribe a shilling. "Only a shilling to bury an attorney? Here is a guinea; go and bury twenty-one of them."

THE FROGGIE'S PARTY.

The frog who would a wooing go,
Gave a party, you must know;
And his bride, dressed all in green,
Looked as fine as any queen.
Their reception numbered some
Of the best in Froggiedom:
Four gray froggies played the fiddle—
Hands all around and down the middle;

Some stern old croakers there did come,
In white chokers, to the room;
While the belles, with rush-leaf fans,
Danced with beaux in green brogans,
Flirted in the bowers there,
Hidden from the ball-room's glare.
Three old froggies tried a reel—
Twist 'em, turn 'em, toe and heel.

One little Miss was asked to sing,
But she had a cold that spring;
Little frogs were sound asleep,
Late hours—bad for them to keep.
Each one wished the couple joy,
No bad boys came to annoy;
This next fall, the news is spreading,
They will have their silver wedding.

—*From the Nursery.*

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DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

A MICHIGAN woman of wealth and strong convictions has hired a man to preach a literal hell throughout the country.

HOW MANY expressions one meets with which come manifestly from a tender heart! and how many, alas! from a tender head!

THE benighted Africans who dwell along the borders of Lake Ngami are to enjoy the benefits and blessings of a new missionary station.

The Christian Intelligencer says that there is heresy in the Church of Christ to-day, and that it is alarming. Yet it does not say what is going to be done about it.

AN Iowa clergyman is said to have given $75 and "four formal, earnest prayers" for a horse. The prayers were for the welfare of the man from whom the horse was bought.

THE Trustees of Provincetown, Mass., have made up their minds that they will have no more profanity in the streets, and have ordered a rigid enforcement of the law on that subject.

A CHURCH festival was held at Memory, Taylor county, Iowa, last week, and among the mills for grinding out the cents was a vote for the prettiest girl, which ended in a fight, fists and knives being freely used.

THERE is wild excitement among people in Trigg county, Kentucky, over an expectation of the near approach of the Judgment Day. Many have abandoned business and all earthly concerns, and given themselves up to religious exercises.

A MOTHER whose crying infant made the sermon of her pastor almost inaudible was going from the hall when the clergyman spoke up, saying: "My good woman, don't go away. The baby doesn't disturb me." "It isn't for that I leave, sir," was her reply; "its you distrubs the baby."

THE House of Representatives in passing, by a large majority, a bill giving the right to practice in the United States courts to female lawyers who have been admitted to the bar in their respective States, score another victory for the sex. Slowly but surely the rights of women are being defined.

THE WOMEN OF ESSEX WANT THE "FREE COINAGE" ACT.—Fifty women of Essex, Mass., have petitioned the State Legislature to do away with the marriage ceremony, as it is an effete institution, and was established by one "Moses, a foreign barbarian, with a dash of his pen."—*Chicago Tribune.*

THE story comes from Deadwood that a member of a certain church organization was bowie-knifed by a zealous deacon for putting a counterfeit quarter in the contribution-box, and the excited pastor, without leaving his pulpit, shot the good deacon for creating a disturbance during divine service.

IT is related by the London *Times* that a woman who recently died at Ashcott, at the age of one hundred and four years, had for the last forty of them been in the habit of drinking gin to excess, often spending a thousand dollars a year for it. It is gravely suggested that but for this habit she would not have thus been cut off in her prime.

JOSEPH COOK, having exclusive news of the death of Ruskin, treated his Boston audience the other day to an obituary notice of that eminent man, and spoke of him as "a sun yet below the horizon of ordinary lives." The news that Ruskin still lived did not reach Boston till Cook's audience had been dismissed and the wicked reporters had gone off with the obituary.

ALTHOUGH mistress of the seas, and already tenfold stronger there than Russia, England is still collecting war ships wherever she can find them. She is said to have bought four ironclads ordered by the Turks, the ironclad Independencia built for Brazil, a large ironclad built for Japan, besides putting in commission the Wivern, an ironclad built for the Confederacy. Couldn't we improve the shining hour by trading off to England some of our old ironclads? Thus the Halifax award might be reduced.

THE acceptance of verbal evidence in the absence of written proofs having been granted in the case of the young lady who claims to be a daughter of the Cardinal Antonelli, 100 witnesses, priests, and others, are to be called. It is said that a great deal of scandal will come to light, and that the trusted friend of the late Pope, so pious and chaste himself, will prove to have been a veritable Don Juan.

LEW WONG, a chinese murderer recently hanged in California, sent for a clergyman in order to have the Christian religion explained to him, so that he might decide whether it was better than his own. He listened attentively for two hours, but finally said that the matter was so complicated that he couldn't hope to understand it fully in the short time that was left to him, and that therefore he would take the risk with a more familiar faith.

AT Fort Scott, Kansas, the Congregational church has determined to abandon its house of worship. A Massachusetts lady presses her claim of $5,000, and a Boston man his of $2,400. As the church building is not worth so much as $7,400, the mortgage holders will sell out and take their chances; while the people of the church can watch their opportunity to buy the church for almost nothing. Then they can start anew, free from debt. This is the way it is done in New York and Brooklyn.

THE members of two Baptist churches in this city are having the liveliest kind of a quarrel about money matters. One church assisted the other out of a financial strait about fourteen years ago, and they have been litigating ever since, at a cost of about $10,000. Things are coming to a focus now, and feelings between the churches are very bitter, though no blood has been shed as yet. If these Christians made a religion of their business, instead of making a business of their religion, there would be less trouble in the world.

COL. INGERSOLL writes to the Washington *Post* as follows: "An item started by the Chicago *Times* is going the rounds of the press to the effect that I refused to pay my board in Providence. This is an orthodox lie. The truth is that a minister hailing from Chicago, probably a correspondent of the *Times*, 'answered' me in Providence, and then ran away without paying his bills. The doing of such things is so common on the part of peripatetic evangelists that my name, I suppose, was substituted to make the story seem wonderful. I pay my own bills; I am not a believer in the vicarious atonement.

"R. G. INGERSOLL."

THE spectacle at the recent seat of war in Asiatic Turkey will rank with the most terrible in history. There is danger, with the approach of warm weather, that the 20,000 victims of typhus imbedded in the snow and mud near Erzeroum, will infect the country for hundreds of leagues around. In Europe, the blood-drenched battlefields of Bulgaria bid fair to repeat the story of the Roman Campagna, where the air for ages was poisoned by the multitude of the slain. The efforts of the International Sanitary Commission in dealing with this frightful state of affairs deserve the support of both public and private benevolence.

A GOOD story is told of a deacon in Tennessee, who was in the habit of riding a bucking mule—that is, a mule that can make a camel's back of its straight one and by a spasmodic movement of its four legs and hump, discharge its rider like a cannon ball. The other day they came to the edge of the worst mud hole in the State, and the mule gave unmistakable indications of bucking. The good deacon knew that he was about to be thrown, and his mind skurried about for a prayer. His table grace came easiest:—"Lord, for what we are about to receive make us humbly thankful," he exclaimed, and the mule had bucked and he was in.

ONE of the queer things of the day in ecclesiastical financiering is the case of the eminent Chicago clergyman, who goes into bankruptcy owing $15,000, and yet wants to hold on to a fund which his generous friends have made up for his maintenance. The fund is about $25,000, which, according to the best arithmetic, would pay the brother's debts and leave him a much larger sum than belongs to the average clergyman. This thing has an unpleasant look, and lays the eloquent and learned gentleman open to a suspicion that he does not want to pay his debts. Let him preach next Sunday from the text, "Provide things honest in the sight of all men," and see what he can make out of it.

A DOCTRESS writes to the Australian *Star* that more quarels arise between husband and wife owing to electrical changes affecting their nervous systems by occupying the same bed than by any other disturbing cause. "There is nothing," she says, "that will derange the system of a person who is eliminative in nervous force like lying in bed all night with another person who is almost absorbed in nervous force. The absorber will go to sleep and rest all night, while the eliminator will be tossing and tumbling, restless and nervous, and wake up fretful and disheartened." No two persons should habitually sleep together, according to this authority; one will thrive and the other lose.

A VERY extraordinary condition of things exists in England as regards the institution of clergymen to livings. The Bishop of Peterborough, for instance, stated in 1875 that since he had been Bishop he had been called upon to institute one clergyman who was paralytic; another so aged and infirm that he applied for leave of perpetual absence; a third who was a reclaimed drunkard, and whose intemperance had occurred in a neighboring parish; and a fourth who had resigned a public office rather than face a charge of the most horrible immorality. In each of these cases the facts were well known to the parties presenting these persons to livings; but as regards every one of them the Bishop was advised that he had no legal power to refuse institution.

THE Governor of New Mexico has deeply offended the ecclesiastics of that Territory by vetoing a bill to repeal what is known as the "burial law," which prohibited the burial of the dead beneath the floors of churches. Until the passage of the act two years ago it was the usual practice of the wealthy New Mexican Roman Catholics to bury their dead in the churches, the price of a sepulchre ranging from $250 to $1,000, according to the proximity to the altar. When the ground under the floor was full of dead bodies, they were exhumed, and reinterred elsewhere—a practice which has been twice repeated in the parish of Albuquerque. The bill was passed over the Governor's veto by an almost unanimous vote, as was also another bill forever exempting the property of the Society of Jesus from taxation.

A PEASANT girl at Cheppy, in the Department of the Meuse, France, had an apparition of the Virgin in an apple tree. The bishop and the clergy manifested no enthusiasm, and the supernatural would have gone to waste if poor Collin had not taken measures to insure its success. He took the ground that in this commercial world even a miracle will fail unless it is properly backed up by capital. He induced a couple of bankers to advance him funds, and the miracle company was formed. With the money so procured he had commemorative medals struck; he had chaplets blessed and an immense number of photographs taken representing the apple tree and the features of the apparition. A very large number of these objects were sold by him throughout a district extending many miles in every direction from the apple tree. Pilgrims soon began to flock to the place by thousands, and miraculous cures took place as a matter of course. As many as 2,500 pilgrims are known to have visited the tree in a single day. Unfortunately for the dividends of the enterprising company the police stepped in, not to dispute the authenticity of the miraculous apparition, but to prosecute Collin for hawking his pious fetiches without a license. He was fined $10 for the offense, and that circumstance gave rise to a quarrel between the associates. He maintained that the firm ought to pay the fine collectively, as well as bear the burden of expenses incurred by floating the concern. The financial partners not only would not hear of any such thing, but sued Collin for $2,400 advanced to him. The latter, exasperated, then wrote a pamphlet exposing the whole swindle. Unluckily for himself, he did not stop there, but sent libelous post cards to one of his associates, and forged the signature of the public prosecutor to a document summoning the other to appear and answer for having aided and abetted in a serious case. A fortnight ago the ingenious fellow was sentenced to three weeks' imprisonment for swindling and blackmailing.

Events of the Week.

THE Sultan of Morocco is dead.

BEECHER starts on another lecturing tour.

FIFTEEN inches of snow in the Catskill mountains.

COUNTERFEITS of the new silver dollar are already in circulation.

A LARGE fire occurred in Philadelphia on the 25th inst. Loss, $1,000,000.

THE steamer City of Berlin, from Europe, brings $250,000 in silver bullion.

GREAT fire in the Non-explosive Lamp Company's works, Cleveland, O. Loss, $225,000.

A LADY seventy-nine years of age was murdered by her daughter in Syracuse on the 24th.

THE famine is extending over the northern provinces of China, involving unparalleled distress.

GERMANY has sent a formidable expedition against Nicaragua to enforce her claims for the insult to Consul Eisenstuck.

HIGHWAY robbery is becoming alarmingly frequent of late in this city and Brooklyn. There have been several cases within the past week.

POPE Leo has decided to be non-committal in regard to European affairs. The Jesuits recently proposed to make Rome their headquarters, but the Pope did not favor the scheme.

A BILL has been introduced in the State Legislature to compel the use of the Moffet bell-punch in the liquor saloons of this State; it has been very successful in Virginia. The bill will probably pass.

HESTER, McCue, and Tulley, three Mollie Maguires, were hanged in Bloomsburg, Pa., on the 25th, for a murder committed ten years ago. As usual, they were seen safely through to heaven by several clergymen.

O'LEARY, the Chicago pedestrian, has carried off the champion belt and $2,500 prize in the great international walking-match at London. He walked 520 miles in six days, and is now the champion pedestrian of the world.

THE Eurydice, a British war vessel, used as a schoolship, was struck by a gale on the morning of the 24th off the Isle of Wight, and capsized, while the men were mustering for prayers. Over three hundred lives were lost.

THE Irish are kicking up quite a row about the "skirmishing fund" which they have been accumulating for use against the English Government. It amounts to $50,000, and they want to know who is drawing the interest on it.

THE steamer Magenta exploded her steam-chimney while on her way down the Hudson from Sing Sing on the 23d. Two men were instantly killed, three fatally wounded, one is missing, and several were badly scalded. Carelessness.

A MAN dropped dead in a synagogue in this city a day or two ago, and a Western minister had his tongue paralyzed recently while preaching. We wish it distinctly understood that these were *not* just punishments by an outraged Deity.

MOLLY MAGUIRISM appears to prevail in our American colleges and theological seminaries. Bates' College, Lewiston, Maine, now comes to the front as a candidate for blackguardistic honors. The students have had a pitched battle, but none were killed.

THE sloop of war Wyoming, which sailed from this port on the 23rd with goods for the Paris Exposition, sprung a leak when five hundred miles out, and put back for repairs. The United States navy appears to be principally composed of a lot of leaky old tubs.

TWO NEGROES were hanged for murder at Newcastle, Del., a few days ago. Notwithstanding the assurances of their spiritual advisers that they were going straight to the arms of Jesus, they were loth to leave this miserable world. Their souls were saved with ease, but, judging by their pitiful appeals for life, they would prefer having their bodies saved and letting their souls take chances for salvation.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER IV.—CONTINUED.

Just then the baby opened its eyes, smiled, and stretched out its hands to Sue, who hastily rose to take it in her arms; but a sudden change passed across its countenance—a slight shiver, and all was over. As Myra gently and reverently laid the little form in the cradle, the door opened, and Mrs. Conway came staggering into the room. The doctor sprang forward to assist her, but, pushing him aside, she said, "I want my baby. What have they done with it? I've been asking for it all day, and no one will bring it." She stooped over the cradle, and as her eyes fell upon the little white face, she screamed out, "Merciful Providence! it's dead!" And before any one could catch her, she fell across the cradle in a fit.

The doctor and her husband took her to her room and laid her on the bed, and as soon as they got a glimpse of her face they saw, by its gray, pinched appearance, that the shock had killed her. Sue was borne fainting from the room, and Myra followed to attend upon her. The deacon and doctor alone remained with the dead.

For a moment it seemed as if the veins in the forehead of the deacon would burst, so swollen and purple did they appear. All at once he broke out into a perfect torrent of blasphemy, rage, and malediction. He cursed God, his dead wife, his boys, and himself. He was perfectly wild and frantic with rage and horror. The doctor, seeing his condition, suffered him to go on till he somewhat exhausted himself, then attempted to reason with him and bring him to his senses; but it was of no use. He would hear nothing; and at last, when he had got tired of cursing, he all at once began to talk to his dead wife, calling on her to awake and come back, promising to be kind and good to her in future, and to try and make her home pleasant and happy. Then he grew solemn and grave, and began to talk to himself. "'The Lord loveth whom he chasteneth.' Yes, yes, he loves me, and so he chastens me. He loved his only Son more yet, so he chastened him more than he has me. He had him crucified, and made him suffer for all the sins of all mankind. I have only a few *little* sins, so I ought not to suffer much. I have always asked forgiveness for all my sins and made atonement for them, so I know this is not sent as a warning—only as chastening; therefore I'll try and bear it."

Just then his eyes fell upon a long, deep scar on his wife's arm. How well he remembered it!—one day when, in a rage, he had struck her with the sharp edge of a carving-knife because she had ventured to dispute his word about some trifle. How quickly she had bound it up, and told the children, on their return from school, that she had fallen and cut it on a piece of glass! Poor woman! she had borne many a blow from him; but she was now beyond it all, and his conscience gave him slight twinges as he thought over many incidents of their unhappy past, while sitting there in silence beside the cold, still form of her who had tried to be a good, faithful, loving wife to him.

The two girls, Meta and Ida, had been living out on the farm for a few weeks, and a messenger had been dispatched for them early in the morning. About three o'clock in the afternoon news was brought that the horse had run away, throwing them both down a steep embankment, killing Meta outright, and that Ida had died before they could get her home. The doctor, who had gone to the door in answer to the rap of the boy who brought the sad news, called Edith, and bade her keep Sue in her room till the bodies of the girls should be brought in, and then he would be with them, and assist in preparing her for the awful tidings. Ere long the litter arrived, and sympathizing neighbors flocked in, and kind hands prepared the four bodies for burial. They were laid side by side in the mother's bed. Not one word had the deacon said through it all. The doctor had gently told him of this last calamity before the bodies arrived; but he sat as if turned to stone, and stared vacantly at all who addressed him. At last the old minister, Rev. Mr. Morton, came into the room, and, going up to him, placed his hand on his shoulder, and said, "My brother, let us pray."

"Pray!" said the deacon, bitterly, "pray! Why should I pray? Can prayers bring the dead to life? Can prayers restore what is irretrievably gone? Haven't I been deacon of your church for twenty long years, and faithfully performed the duties of my office? Haven't I led a true Christian life? And what is my reward?"

"The reward of all good deeds is sure and certain," said the minister, solemnly. "If not in this world, then in another will you be recompensed according to deeds done in the body. We are all poor, miserable sinners, and deserve little or nothing at His hands, and yet he gives us blessings innumerable every day of our lives."

"Yes, see how good and kind he has been to me," said the deacon, bitterly. "Infidels like Darwin can live surrounded by all that is beautiful, bright, and desirable, and life is but a continual pleasure to them; while I, God's holy servant, who have faithfully labored for years in his vineyard, must be 'chastened' because he loves me!"

"Brother, I fear you are not cherishing a contrite and humble spirit," said the minister. "He doeth all things well, and it is not for you or me to judge or criticise his will. I know your afflictions are severe; but he will give you strength if you ask it. The grace of God will be with you. You must learn to 'kiss the hand that wields the chastening rod.' 'Though thou slay me, yet will I trust in thee,' for 'there is none I desire on earth but thee.' My brother, you have so often quoted these blessed sayings for others, why not take them now to your own heart?"

"Because they don't fit my case," said the deacon. "I am like Job, cursed beyond my strength; and all the man in me cries out in tribulation. You need not quote Scripture to me, for I have the whole book at my tongue's end, and I find no consolation in its false promises."

"Well, since you refuse all consolation, I will leave you, and call again in a few hours, trusting that you will then be better prepared for sympathy and advice."

CHAPTER V.

TWO WEEKS have passed since the last sad scenes of our story took place. The dead have been carried to their silent resting-place, and one by one the friends departed to their homes, leaving Sue and her father alone, save an old lady to cook and to do general housework, and be company for Sue. How empty and desolate the old barn of a house seemed! Every room, though haunted by memories of the past, and echoing, as it were, the voices and steps of loved ones now no more, was lone and desolate.

Poor Sue! She had been ill almost to death, and had hoped and prayed to die; but it was not to be; and now she was slowly recovering, and this sunny afternoon she had once more taken her old seat at the sitting-room window. Her father came and placed a stool under her feet, asking if she was comfortable. She answered gratefully that she was, for it was a rare thing for the selfish man to trouble himself about the comfort of others. He had been a hard father, an unloving husband, and a cold-hearted man all his life; but his grief at his wife's death and that of his babe had shown him to be not utterly heartless. But, looking on him as the cause of all that had occurred to blast their home, Sue could not regard him with anything like filial affection, though she tried to be kind and gentle, and pitied him for his too-evident unhappiness. Though he still kept up his regular prayers and church duties, he had ceased to quote Scripture, or talk at all on the subject, save when necessity required it.

As they sat that pleasant afternoon, each wrapped in silent, moody thought, Edith came softly into the room and handed Sue a letter, saying, "It's from your brothers, I guess; and I hope it's good news, too, dear—news that will cheer and brighten you up."

Sue took the letter eagerly, and hastily broke the seal, and read as follows:

"DEAR SISTER SUE: We wrote to mother before we left home, and now we write to you, though we mean it for all who care to hear from us. We are getting on bravely with our journey, and find so many kind, good, generous people all along our way that we have only stayed out one night, and then we slept on the lee side of a straw-stack, and as warm as need be. We generally cut wood and do little turns in payment for lodging and provision, wherever we can, as we do not like to take something for nothing. Last Saturday we stopped with a widow lady who gave us ten dollars, saying she had designed it for charitable purposes and knew she could not bestow it where it would do more good than it would to us. We got a long ride on the railroad for that, which helped us along nicely. On Monday last we saved a child of three years from drowning, and the grateful mother kept us all night, gave us three dollars apiece, and filled our carpet-bags with provisions. She said she would gladly do more if she were able. We told her we did not want anything for a mere act of common humanity; but we had to take her presents, to satisfy, in some measure, her grateful heart. The next day we got a twelve-mile ride with an old farmer, who, when he heard our story, offered to take us home and keep us a few weeks on his farm, and if we were mutually pleased he would adopt us as his sons, as his two boys had both been killed during the war, and he and his wife lived alone. But we told him we preferred going on to the Black Hills, as we wanted to get rich quickly, so as to help mother and the girls to get a pleasant home. He gave us twenty dollars, telling us we could pay him again when we 'made our pile.' We have his name and address, and shall return the money if we have luck. He said he was an Infidel, and that the little he had done for us must not be called a deed of Christianity, for Christ had no more to do with it than Mohammed or Confucius had, but that it was an offering of love and duty from man to his kind. He made us think of the Darwins; and as we enjoyed the grateful hospitality of his pleasant home and heard the sound, sensible remarks of himself and wife, we felt more and more encouraged in our idea of some day believing as they do. We haven't read a word in the Bible, or made a single prayer, since we started, though there is generally a Bible in the rooms where we sleep. We talk a great deal about religion with everybody and with one another, and you would be surprised, Sue, to see how many different beliefs there are; and all the different sects seem to be sure that they only are right, and that all others are wrong. You, who have seen few but Campbellites and Methodists, do not realize that the great mass of the people are so split up into sects as they are. We often count as many as five different churches in a small town that can hardly support one decently; and the whole of them are all the while disputing with one another about mere trifles, such as immersion or sprinkling, infant baptism, a real hell, and all conceivable sorts of subjects.

"But it is ten o'clock, and we must go to bed. We are staying to-night with a Mr. Brown, an old Quaker gentleman. His wife is a nice, motherly woman, and just as kind as kind can be. We do so admire the pleasant, friendly 'thee' and 'thou.' They seem almost as nice as Infidels.

"We send bushels of love to mother, and the girls, and baby Allie, and dear, darling Sue, and all who care for it. Your loving brothers,

"SAM and BILL.

"P. S.—We send this fifty miles out of our way by a driver who has promised to mail it for us, as we don't mean father shall have the postmark to trace us by. "S. and B."

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VIII.—CONTINUED.

LAWS OF TRANSMISSION BY INHERITANCE.—ADAPTATION AND NUTRITION.

In the last chapter we considered Transmission by Inheritance, one of the two universal vital activities of organisms, Adaptation and Inheritance, which by their interaction produce the different species of organisms, and we have endeavored to trace this very mysterious vital activity to a more general physiological function of organisms, namely, to Propagation. This latter in its turn, like other vital phenomena of animals and plants, depends on physical and chemical relations. It is true they appear at times exceedingly complicated, but can nevertheless in reality be traced to simple mechanical causes—that is, to the relations of attraction and repulsion in the particles or molecules—in fact, to the motional phenomena of matter.

Now, before we turn our attention to the second function, the phenomenon of Adaptation or Mutability, which counteracts the Transmission by Inheritance, it seems appropriate first to cast one more glance at the various manifestations of Heredity, which we may perhaps even now denominate the "*laws of transmission by inheritance.*" Unfortunately, up to the present time very little has been done for this most important subject, either in zoology or in botany, and almost all we know of the different laws of inheritance is confined to the experiences of gardeners and farmers. It is not therefore to be wondered at, that on the whole these exceedingly interesting and important phenomena have not been investigated with desirable scientific accuracy, or reduced to the form of scientific laws. Accordingly, what I shall relate of the different laws of transmission are only some preliminary fragments taken out of the infinitely rich store which lies open to our inquiry.

We may first divide all the different phenomena of inheritance into two groups, which we may distinguish as the transmission of *inherited* characters, and the transmission of *acquired* characters; and we may call the former the *conservative* transmission, and the latter the *progressive* transmission by inheritance. This distinction depends upon the exceedingly important fact that the individuals of every species of animals and plants can transmit to their descendants, not only those qualities which they themselves have inherited from their ancestors, but also the peculiar, individual qualities they have acquired during their own life. The latter are transmitted by progressive, the former by conservative inheritance. We have now first to examine the phenomena of *conservative inheritance*, that is, the transmission of such qualities as the organism has already received from its parents or ancestors (Gen. Morph. ii. 180).

Among the phenomena of conservative inheritance we are first struck by that which is its most general law, and which we may term the *law of uninterrupted or continuous transmission*. It is so universal among the higher animals and plants, that the uninitiated might overestimate its action and consider it as the only normal law of transmission by inheritance. This law simply consists in the fact that among most species of animals and plants, every generation is, on the whole, like the preceding—that the parents are as like the grandparents as they are like the children. "Like produces like," as is commonly said, but more accurately "similar things produce similar things." For, in reality, the descendants of every organism are

never absolutely equal in all points, but only similar in a greater or less degree. This law is so generally known that I need not give any examples of it.

The *law of interrupted or latent transmission* by inheritance, which might also be termed alternating transmission, is in a measure opposed to the preceding law. This important law appears principally active among many lower animals and plants, and manifests itself in contrast to the former in the fact that the offspring are not like their parents, but very dissimilar, and that only the third or a later generation becomes similar to the first. The grandchildren are like the grandparents, but quite unlike the parents. This is a remarkable phenomenon, and, as is well known, occurs also very frequently, though in a less degree, in human families. Every one of my readers doubtless knows some members of a family who, in this or that peculiarity, much more resemble the grandfather or grandmother than the father or mother. Sometimes it lies in bodily peculiarities, for example, features of face, color of hair, size of body—sometimes in mental qualities, for example, temperament, energy, understanding—which are transmitted in this manner. This fact may be observed in domestic animals as well as in the case of man. Among the domestic animals most liable to vary—as the dog, horse, and ox—breeders very frequently find that the product by breeding resembles the grandparents far more than it does its own parental organism. If we express this general law, and succession of generations by the letters of the alphabet, then A = C = E, whilst B = D = F, and so on.

This very remarkable fact appears in a more striking way in the lower animals and plants than in the higher, and especially in the well-known phenomenon of *alternation of generations* (metagenesis). Here we very frequently find—for example, among the Planarian worms, sea-squirts or Tunicates, Zoophytes, and also among ferns and mosses—that the organic individual in the first place produces, by propagation, a form completely different from the parental form, and that only the descendants of this generation, again, become like the first. This regular change of generation was discovered by the poet Chamisso, on his voyage round the world in 1819, among the *Salpæ*, cylindrical tunicates, transparent like glass, which float on the surface of the sea. Here the larger generation, the individuals of which live isolated and possess an eye of the form of a horse-shoe, produce in a non-sexual manner (by the formation of buds) a completely different and smaller generation. The individuals of this second smaller generation live united in chains, and possess a cone-shaped eye. Every individual of such a chain produces, in a sexual manner (hermaphrodite) again, a non-sexual solitary form of the first and larger generation. Among the Salpæ, therefore, it is always the first, third, and fifth generations, and in like manner the second, fourth, and sixth generations, that are entirely like one another. However, it is not always only one, but in other cases a number of generations, which are thus leapt over; so that the first generation resembles the fourth and seventh, the second resembles the fifth and eighth, the third resembles the sixth and ninth, and so on. Three different generations alternate with one another; for example, among the neat *little sea-buoys* (Doliolum), small tunicates closely related to the Salpæ. In this case it is A = D = G, further, B = E = H, and C = F = I. Among the plant-lice (Aphides), each sexual generation is followed by a succession of from eight to ten or twelve non-sexual generations, which are like one another, but differ from the sexual generations. Then, again, a sexual generation reappears like the one long before vanished.

If we further follow this remarkable law of latent or interrupted inheritance, and take into consideration all the phenomena appertaining to it, we may comprise under it also the well-known phenomena of *reversion*. By the term "reversion," or "atavism," we understand the remarkable fact, known to all breeders of animals, that occasionally single and individual animals assume a form which has not existed for many generations, but belongs to a generation which has long since disappeared. One of the most remarkable instances of this kind is the fact that in some horses there sometimes appear singular dark stripes, similar to those of the zebra, quagga, and other wild species of African horses. Domestic horses of the most different races and of all colors sometimes show such dark stripes; for example, a stripe along the back, a stripe across the shoulders, and the like. The sudden appearance of these stripes can only be explained by the supposition that it is the effect of a latent transmission, a relapse into the ancient original form, which has long since vanished, and was once common to all species of horses; the original form, undoubtedly, was originally striped like the zebras, quaggas, etc. In like manner, certain qualities in other domestic animals sometimes appear quite suddenly, which once marked their wild ancestors, now long since extinct. In plants, also, such a relapse can be observed very frequently. All my readers probably know the wild yellow toad-flax (Linaria vulgaris), a plant very common in our fields and hedges. Its dragon-mouthed yellow flower contains two long and two short stamens. But sometimes there appears a single blossom (Peloria) which is funnel-shaped, and quite regularly composed of five individual and equal sections, with five corresponding stamens. This Peloria can only be explained as a relapse into the long since extinct and very ancient common form of all those plants which, like the toad-flax, possess dragon-mouthed, two-lipped flowers, with two long and two short stamens. The original form, like the Peloria, possessed a regular five-spurred blossom, with five equal stamens, which only later and by degrees have become unequal (compare p. 17). All such relapses are to be brought under the law of interrupted or latent transmission, although the number of intervening generations may be enormous.

When cultivated plants or domestic animals become wild, when they are withdrawn from the conditions of cultivated life, they experience changes which appear not only as adaptations to their new mode of life, but partially, also, as relapses into the ancient original form out of which the cultivated forms have been developed. Thus, the different kinds of cabbage, which are exceedingly different in form, may be led back to the original form, by allowing them to grow wild. In like manner, dogs, horses, heifers, etc., when growing wild, often revert, more or less, to a long extinct generation. An immensely long succession of generations may pass away before this power of latent transmission becomes extinguished.

[TO BE CONTINUED.]

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier.

THIRD PROOF OF THE FALSITY OF RELIGION, DRAWN FROM PRETENDED VISIONS AND DIVINE REVELATIONS.

We now come to those pretended visions and divine revelations on which Christians found and establish the truth and certitude of their religion.

To give a just idea of these, I do not think I could do better than to state, generally, that if any one at the present time had the hardihood to boast of having been the recipient of such like, and take credit to himself in consequence, he would infallibly be regarded as a fanatic or a madman.

The following are some of these pretended divine revelations and visions:

God, say these pretended sacred books, having for the first time appeared to Abraham, said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. xii, 3). Abraham, having gone to this land, says the story, God appeared to him a second time, and said to him, "Unto thy seed will I give this land" (Gen. xii, 7). In gratitude for this gracious promise, Abraham built God an altar.

After the death of Isaac, Jacob, his son, going one day to Mesopotamia in search of a wife that would suit him, having journeyed all that day, and finding himself fatigued, lay down to sleep, with a stone for his pillow. And he dreamed he saw a ladder set upon the earth, the top of which reached to heaven; and angels were ascending and descending this ladder; and he looked and saw that God himself stood above it.

And God said to him: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blssed.

"And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

And Jacob awoke, and said, "Surely, the Lord is in this place, and I knew it not. . . . How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." And he rose up early in the morning and took the stone that he had used for a pillow and set it up and poured oil upon it, and vowed a vow that if God would keep him safe until he returned to his father's house, he would give him a tenth of his possessions.

Here, again, is another vision: While keeping the flocks of his father-in-law, Laban, who had promised him all the speckled and spotted cattle as his hire, he dreamed one night that he saw the males leap on the females, and that they conceived lambs speckled and spotted and of divers colors. And in this dream God said to him, "Lift up now thine eyes and see; all the rams that leap upon the cattle are ring-streaked, speckled, and grizzled; for I have seen all that Laban doeth unto thee. . . . Now, arise; get thee out from this land and return unto the land of thy kindred." As he was returning with all his family and all his possessions, he met, the story goes on to say, with a strange man, with whom he wrestled through the night, even to the rising of the sun. This man, seeing that he could not prevail against him, asked him what his name was. Jacob told him, and he said: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed" (Genesis xxxii, 25, 28).

Such were among the earliest of these pretended divine revelations, and all those that followed are not any better. Now, is there anything divine in such crude dreams and such vain delusions? If any one now were to tell us of such fooleries, in the belief that they were divine revelations, as, for instance, a foreigner going to France, and, after having visited its finest provinces, should declare that God had appeared to him in his own country and told him to go into France, and that he would give to him and his descendants all the great lands, lordships, and provinces of that country; that he had made a covenant with him, that he would multiply his race, that he would make his posterity as numerous as the stars of heaven, etc., who would not laugh at such folly, and look upon him who uttered it as either a fool or a madman? And there is no reason whatever to induce us to judge or think otherwise of all that has been put into the mouths of those pretended holy patriarchs, Abraham, Isaac, and Jacob, touching the pretended divine revelations that had been vouchsafed them.

With regard to the institution of bloody sacrifices, the Scriptures clearly attribute them to God. As it would be too unpleasant to enter into more ample details concerning these disgusting ceremonies, I refer the reader to Exodus, chapter twenty-nine.

But were not the men of those days both foolish and blind, to think they were honoring God by torturing, killing, and burning his own creatures under the pretext of offering him sacrifices. And now, in these our own days, how can the Christians be so blasphemously stupid as to believe and require others to believe that they cannot make themselves more acceptable to their God the Father than by offering him daily as a sacrifice his divine Son, in memory of his having been shamefully hung on a cross, where he wretchedly and miserably gave up the ghost? Assuredly, this does not proceed from an obstinate blindness of spirit.

As for the items of the sacrifices of animals, they consist but of colored garments, blood, plucks, livers, kidneys, hoofs, skins, dung, smoke, cakes, certain measures of oil and wine, the whole stinking and offered with filthy ceremonies, as miserably grotesque and absurd as even the most threadbare of worn-out tricks of legerdemain. But what is more horrible still is that the law of this detestable Jewish nation ordained the offering up of human sacrifice. The barbarians (for such they were) who made this abominable law ordained (Lev. xxvii) that any man who had been vowed to the god of the Jews, whom they called Adonaï, should be mercilessly slaughtered, and it was in obedience to this execrable decree that Jephthah immolated his daughter, that Saul was going to immolate his son.

And, again, another proof of the falsity of these same revelations is the non-fulfillment of the grand and magnificent promises that accompanied them; for certain it is that these promises never were fulfilled.

This is proved by three principal things: 1. To render their posterity more numerous than all the other peoples of the earth, etc.; 2. To render the people of their race the most prosperous, the most pious, and the most triumphant of the earth, etc.; 3. And likewise to render his alliance eternal, and that they should possess forever the land that he should give them. Now, it is certain that these promises have never been fulfilled.

In the first place, it is certain that the Jewish people, or the people of Israel, which is the only one that can be regarded as descending from Abraham, Isaac, and Jacob, and the only one to whom these promises should have been fulfilled, has never been numerous enough to be compared in number to the other nations of the globe; still less, consequently, to the sands of the sea, the stars of heaven, etc.; for we see that, at the period when they were most numerous and most flourishing, they never occupied other than the petty, sterile provinces of Palestine and its environs, and which are as nothing when compared to the vast number of flourishing countries that are scattered abroad over the face of the earth.

Secondly, these promises have never been accomplished with regard to the great blessings of which the Jews should have been the recipients; for, though here and there they obtained a few small victories over a few miserable tribes whom they plundered, they were, nevertheless, the more generally vanquished and led into bondage; their kingdom, as well as their nation, was destroyed by the Roman armies; and now, even in these our days, we see what remains of this unhappy nation regarded as the vilest and most contemptible of the human race,* having nowhere on the face of the earth either superiority or domination.

Thirdly, and finally, these promises have equally remained unfulfilled with regard to the eternal alliance that God was to have entered into with them. There neither is now nor ever was any sign or token of this alliance; and, on the contrary, they have been for many centuries excluded from the possession of the corner of earth which they claim had been promised to them forever. Thus, all those pretended promises having remained without effect, their falsity is manifest. And this proves manifestly, again, that those pretended holy and sacred books which contain them have not been written under the inspiration of God. Thus it is in vain that Christians pretend to use them as an infallible testimony of the truth of their religion.

[TO BE CONTINUED.]

* It must not be forgotten that Meslier wrote this some one hundred and fifty years ago.

WAFFLES.—One pint sweet milk, four eggs, one large cupful cold rice or hominy, a little salt, flour to make a stiff batter, baking powder in the proportion of three teaspoonfuls to a quart of flour.

Correspondence Extraordinary.

Letters from the Devil.

NO. IX.

MY DEAR READERS: It would be a lengthy story, indeed, were I to detain you long enough to tell you in full how we manufactured all the primates in aeriform state, and then, by the process already partially described, gradually brought them into a compact form, and made the mass to assume a solid or semi-solid condition. The process was necessarily a slow one, and after the primates were duly separated, or evolved, time was a necessary element to perfect the completion of the grand enterprise.

After we had prepared the simple substances, it was a most interesting labor to bring them into contact and form the hundreds of chemical compounds which we devised. Had we not proved it, we would not have believed that such an almost interminable number of substances of all kinds and descriptions could be compounded from the limited number of primates we had prepared. We found, of course, that some of these elementary substances were much more useful than others in making the compounds. The gases we made first we used far the most extensively, especially hydrogen, oxygen, carbon, nitrogen, and chlorine; and, of the more solid substances used in forming globes, we made very extensive use of iron, aluminum, calcium, sodium, potassium, sulphur, and others of the primates. Several of these we brought into contact, when the chemical union produced compounds containing qualities totally unlike the simples in their original condition. It was curious to watch these operations, and to see how, by using different equivalents of the same primates, what different results would be produced. It was equally interesting to observe how the union of two or more simples that in themselves were mild and harmless would produce compounds of the most acrid and poisonous character. It was not at all uncommon that the products of certain compounds would seem to have no properties in common with the simples of which they were composed. I remember distinctly how much surprised Jah was at some of these results; and one day he said to me, "How is this, Luce, that so many of the compounds we turn out become so completely unlike the primary elements of which we form them, and are often far more acrid and powerful than the substances from which we prepare them? Take sulphuric acid, for instance, which you tell me is composed of oxygen and sulphur in proportions of five to one. Neither of the component substances are in themselves sharp or acrid, but when they combine into one substance, how changed they become, and what a powerful, acrid compound we have in their place! and how readily this enters into combination with many other substances, simple and complex! And what a difference an equivalent more or less of oxygen makes in the compound produced! With three equivalents of oxygen to one of sulphur, the substance produced is comparatively mild; but with five equivalents of oxygen, the result is one of the most acrid, eating, and powerful substances we have produced. I notice, also, similar results in compounds produced from other elements. It is interesting to observe all these operations."

"Yes, Brother; you are quite right. The science of chemistry, in which we are now delving, and by which we have to produce all the interminable compounds, aerial, fluid, and solid, of which all our suns and worlds are composed, is one of the greatest in the whole range of sciences known to us, or which will be known to the millions of sentient beings whom we have yet to bring into existence. It is of immense utility to us now, and will be also of great use to them in future ages. I am glad you have dubbed me 'Professor of Chemistry' in the grand University of Nature. I cannot conceive that I could have any higher honor, or be employed in any more useful occupation. The art of evolving the primates from the homogeneous substances which we formed of nothing, and then producing from it the hundred primates, and then, again, the hundreds and thousands of compounds which are formed from them, producing all the varied results that can be imagined, is one of the greatest achievements that gods can be equal to, and I am satisfied that, had there been in existence thousands of other gods besides us, they could not have done what we have accomplished in this line. With you, I am truly proud of what we are now producing, and it gives me special pleasure to think that I have, individually, done so much towards creating and establishing the laws which must ever govern the combinations and operations of the matter we have made. There cannot be a shadow of a doubt but that it is one of the most important fields of study which we shall devise, for the existence of the worlds depends upon it, and also the endless millions of forms of vegetable and animal life which we are now intending to introduce upon our worlds as soon as the conditions are favorable for such life. And, Brother, you pay me the highest possible compliment when you call me the chemist and accord to me the credit of getting up the system, or science. I have to thank you for your co-operation, and the willingness you have evinced to allow me to experiment and test the substances and forces we have produced, as well as for the confidence you have reposed in my knowledge and judgment, and the honor you so cheerfully award me for what I have thus far accomplished. We have much yet to perfect—many new laws to establish and many new truths to learn and make permanent for future ages."

"I am with you, Luce, until this contract is filled, and we get our universe running in apple-pie order. What you and I cannot do, cannot be done at all."

"I guess that is about so, Jah. Considering our origin and early opportunities, I think we are pretty fair specimens for a manufacturing firm, and I think we have turned out as good work and as much of it as could have been done by scores of rival divinities had they been brought into existence in place of us. Now that we are rested somewhat, let us pitch in again and perfect these many operations we have on hand."

You can hardly expect I will take the time to explain to you in detail all the means we employed in producing the almost infinite number of compounds we formed from our primates, and the forces we set to work to condense them into compact and solid globes. The process was so complicated, and required such a lapse of time, that it would become tedious to you if I should dwell upon every point and detail to you the many expedients we found it necessary to resort to and the trials and experiments we found it needful to test before we were able to accomplish all we wished to perfect. If you will allow your minds to dwell upon the subject, you cannot help realizing, to some extent, the vastness of our enterprise in effecting the composition of the millions of worlds we had in process of formation and the immense amount of care and watchfulness necessary to be exercised in such an infinite and difficult labor as Jah and I had undertaken. If you will bear in mind, however, that all this work had to be performed before our worlds could be capable of producing and sustaining living, sentient beings like yourselves, you will feel a measure of appreciation and gratitude for the efforts made in the long ago for your benefit now.

It will doubtless strike many of you as being a wonderful thing how a light form of matter, so widely diffused through all the vast expanse of the universe, could be brought together in compact and moving spheres, but it was, as I have partially explained by the inherent forces existing in the matter we had formed and the material influences which we brought to bear. There is no matter, however light and ethereal its form of existence, but what, under influences possible to be produced, can be resolved or compressed into a solid state. Your chemists in modern times have found that by pressure alone they have been able to compress carbonic acid gas into a fluid, and then a solid state; some of you have seen this experiment performed. And quite recently your scientists have succeeded in reducing hydrogen gas—about the lightest substance known—into a solid state where it assumed the appearance of a metal, which it really is. It may be set down as a fact that all forms of matter may exist both in a gaseous and solid form, conditions being what govern all.

One of the most interesting branches of study and investigation connected with world-making and the perfection of the compounds of the various primary elements was *crystallization*, or crystallography. As soon as we had brought the worlds into a compact state, and they had become solid enough to assume a firm consistency, we found a vast field of labor before us in crystallizing the various fused metals and fluid substances which we had produced in such immense quantities. It proved to be one of the most interesting studies in which we ever engaged; and to devise the modes and to establish the laws by which the processes should then and forever afterwards be accomplished, you may well conclude, required a great deal of thought on our part. The way we got up prisms, angles, rhomboids, cubes, hexagons, octagons, polygons, needles, and other geometrical forms, was most curious to ourselves, and the same laws have proved a highly interesting study to many deep thinkers and philosophers, even down to your own time.

We arranged the laws of crystallization in such a way that metals in a state of fusion, and salts and other substances in a state of solution, under proper conditions, formed crystals peculiar to the substance from which they were produced, and that when the conditions were the same, the results should always be undeviating, the same substance always producing the same character of crystals. The great variety of crystals in size and form produced by us, and the accuracy with which these results were produced at every repetition of the process proved a beautiful and absorbing study. The laws we brought into existence were so perfect, they operated with such uniformity, and the organization seemed so distinct, that it is not strange if the process has been relegated to the domain of life. The atoms for the matter to be crystallized each having a definite form of its own, when by the action of heat, light, and electricity, they accumulated in crystals, followed the law of form, and always preserved the same contour and general peculiarities.

Many of the rocks, as they emerged from the semi-fluid and plastic condition, readily took the form of crystals, all the varieties of course retaining the characteristics peculiar to them; and it was the same with the numerous solutions in a fluid state. Although the forms of crystals appeared almost infinite, yet upon carefully considering their axes, angles, faces, and edges, they fell into six well-defined groups, distinguished from each other by the relative positions and lengths of their axes. These groups again subdivided into divisions according to the arrangement of their planes with respect to their axes. The six classes or systems of crystals mentioned were: 1. *Regular system*, in which the axes have equal rectangular, octohedron, and rhombic dodecahedron are the principal members of this class; 2. *Square prismatic*, in which two of the axis only were equal, all the rest being rectangular; 3. *Right prismatic*, in which all the axes were unequal, and all rectangular. To assist your memory, let me state to you that in each of the foregoing systems the whole of the axes were rectangular, while in the following three the axes were all inclined to each other; 4. *Rhombohedral*, in which these axes were equal, but not rectangular; 5. *Oblique prismatic*, one axis rectangular to two, but all unequal; 6. *Double oblique*, in which all the axes were unequal, and none rectangular. The forms belonging to different systems shaded off gradually into each other. Thus, the cube, by being slightly increased on one of its faces, became a square prism, and the square prism by having one of its sides slightly enlarged, became a right prism. Many forms were derived from each other by having slices removed from their angles and edges. Thus, the octrohedron was modified into a cube by having its angles gradually sliced away, and into a rhombic dodecahedron by having its edges treated in a similar manner.

We had a busy time of it, I assure you, in getting up all these forms of crystals, and it required so much exactitude that my Brother towards the last grew quite tired of it, and one day, as the shades of evening approached (for you must know by this time we had our mornings and evenings), he said to me in a weary sort of way, "Look here, Luce, this work is altogether too tedious and particular to suit me. I would rather be bringing nothing or very thin matter from the extreme confines of space and mixing it together, than to be puttering here week after week in getting up rhomboids, cones, prisms, and octohedrons. That seemed like business, but this don't seem like work fit for a god."

"Why, Brother Jah," said I, "for my part, this pleases me wonderfully well! I find the occupation extremely interesting. Of course it requires care and exactitude, but there is so much in the work that repays for all the care and watchfulness bestowed upon it, that it would take me a long time to tire of it."

"I really believe, Luce, it all comes from your being so much more fond of chemistry than I am. Chemistry, geometry, and mathematics, are too close and exact for my taste. I would rather manufacture thunder and hail and storms than to be puzzling my brains over these exact and critical studies. As I said before, I will give up chemistry and geometry to you. I will, of course, help you out as far as I can, but you must take the immediate control of them, and I will attend more to the heavy work belonging to our enterprise."

It is not my purpose, kind readers, to weary you with unnecessary details about the protracted labor of crystallization, nor to tire you with our conversations held from time to time. My wish is to give you as clear an idea as possible, from the metaphysical standpoint, of the labors we performed during the ages we were getting up the universe, and to apprise you as to how the work interested us. I will now close this letter with the fervent wish that you may live long, and enjoy as great a measure of happiness as usually falls to the lot of mortals in this troublesome state of existence through which you are passing. Sincerely your friend,

LUCIFER,
Vulgarly called "Splitfoot."

We clip the following from the *Washington Post*. If it is true, it must be admitted Anthony has a very bad record indeed:

ANTHONY COMSTOCK IN TROUBLE.—Anthony Comstock, who claims to be a special agent of the Post-office department for the suppression of vice, etc., is being made a martyr of in five cities, to the tune of eleven indictments by the grand juries, one United States district attorney alone having fifteen separate and distinct counts in one indictment for violation of the postal laws and acts of Congress. It is alleged that Comstock opened too many letters for the good of the public service, and got caught in his own trap set for others. Only think of Madame Restell, of New York, and Anthony in the same Sing Sing at the same time.

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Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.
BY D. M. B.

ECLIPSES OF THE SUN AND MOON.

The inhabitants of the world in olden times were terrified by the eclipses of the sun and moon which frequently took place, and, in their ignorance, they attributed them to the interposition of invisible deities and demons. By close observation, however, they learned after a time that the eclipses occurred periodically and were induced by natural causes. They discovered that when the moon came in a direct line between the earth and the sun an eclipse or shadowing of the latter was the consequence. If the two bodies had always followed the same track, there would have been an eclipse of the sun at every new moon; but in consequence of the inclination of the two orbits, the moon generally passed below or above the sun, when, of course, no eclipse took place. When the sun happened to be in the neighborhood of the moon's node, when the moon passed, there would be sure to be an eclipse. While the moon performed its next circuit, the sun moved so far away from the moon's node that a very slight eclipse, or none at all, took place. As the sun crossed both nodes of the moon within a year, there must have been at least two eclipses of the sun every year, and this result has taken place every year down to the present time.

The cause of eclipses of the moon were not so easy for the ancients to understand as those of the sun. Not understanding the motions of the earth and the moon the phenomenon of a lunar eclipse was a great marvel; but in time they observed that eclipses of the moon always took place when the latter was at its full, and on the side of the earth opposite from the sun. The suggestion that the earth cast a shadow, and that the moon passed into it could hardly fail to present itself, and hence it is found that many of the early observers of the movements of the heavenly bodies come to understand with considerable clearness the causes of lunar eclipses.

The reason why eclipses of the moon take place at distant periods is of the same general character as of the rare occurrence of eclipses of the sun. The centre of the earth's shadow is always, like the sun, in the ecliptic, and unless the moon happens to be very near the ecliptic, and therefore very near one of her nodes at the time of the full moon, she will not strike the shadow, but pass above it or below it. As the sun is so much larger than the earth, the shadow of the earth at the distance of the moon is much smaller than the earth itself, and ultimately comes to a point. This explains the fact that the moon must be nearer her node in a lunar than a solar eclipse. A whole year sometimes passes and no eclipse of the moon takes place.

The nature of an eclipse varies with the positions and apparent magnitudes of the sun and moon. If in a solar eclipse, the centre of the moon passes directly over the centre of the sun, then, it is clear that if the apparent angular diameter of the moon exceed that of the sun, the latter will be entirely obscured. This is called a *total eclipse* of the sun. Such an eclipse can only occur when the observer is near the line joining the centres of the sun and moon. If, under the same circumstances, the apparent magnitude of the moon is less than the magnitude of the sun, the whole of the latter cannot be covered, but a ring of light on the outer part of the sun will be apparent. This is called an *annular eclipse*. If the moon does not pass directly over the sun, it can cover only a portion of the sun's face, and forms only a *partial* eclipse. It is the same with the moon; if it is only partially immersed in the earth's shadow, the obscuration of the moon is only *partial*, while it is *total* when it passes directly through the shadow. An annular eclipse of the moon never occurs, because at the distance of the moon the earth's shadow is always larger than the diameter of the smaller orb.

In most eclipses of the sun the shadow of the moon comes to a point before it reaches the earth, and as the apparent angular diameter of the moon is less than that of the sun, there can be no total eclipse; but if the observer is in a line with the center of the shadow, the sun shows itself on all sides of the moon.

In about half the lunar eclipses, the moon passes so far above or below the center of the shadow that a part of her body is inside of it and part outside at the time of the greatest obscurity; this, of course, is but a *partial eclipse* of the moon. The magnitude of the eclipses, whether of the sun or moon, was by the ancient astronomers measured by digits. The diameter of either orb was divided into twelve equal parts, and these were called digits; the magnitude of the eclipse was stated to be equal to a certain portion of the twelve digits obscured by the shadow of the earth or moon, as the case might be. When four digits were said to be eclipsed, they meant that one-third of the surface of the orb was eclipsed, and not one-third of the diameter.

The duration of an eclipse varies according to the position of the bodies. Eclipses of the moon last much longer than eclipses of the sun. Total obscurations of the solar body last but five or six minutes, while of the lunar orb it sometimes continues two hours, and a partial eclipse nearly four hours. Total eclipses of the sun afford valued opportunities for studying the operations taking place in the vicinity of that luminary.

There exists a relation between the motions of the sun and moon which greatly aided the ancient astronomers in the prediction of eclipses. It has already been stated that the moon makes one revolution round the earth in twenty-seven days and eight hours. Since the node of the orbit is constantly moving back to meet the moon, she will return to her node in a little less than this period, namely, as shown by modern observations, in a mean interval of 27.21222 days. The sun, after passing any node of the orbit, will reach the same node again in 346.6201 days. The relation between these numbers is this: 242 returns of the moon to a node take very nearly the same time as 19 returns of the sun; consequently, if at any given time the sun and moon should start out together from a node, they would at the end of 3,685 days, or eighteen years and eleven days, be again found together, very near the same node. During the interval there would have been 223 new and full moons, but none so near the node as this.

The period just named was called the Saros, and may be applied in this way: Let us note the exact time of the middle of any eclipse, either of the sun or moon; then let us count 6,585 days, 7 hours, and 42 minutes, and another eclipse will be found of almost precisely the same character. Reduced to years, the term will be eighteen years and ten or eleven days, according to whether the 29th of February has intervened four or five times within the period. This being true of all eclipses, if all are recorded which take place within a period of eighteen years, it will be found that after ten or eleven days the series will begin over again, with the exception that the point on the earth's surface where the greatest obscuration takes place will not occur at the same hour in the twenty-four. This will prevent the eclipses being of precisely the same magnitude, and may nearly cause its entire failure. Every successive recurrence of the eclipse at the end of the period being 28 minutes further back relatively to the node, the conjunction must in process of time be so far back from the node as not to produce an eclipse at all. During nearly every period it will be found that some eclipse fails and that some new one enters in. A new eclipse of the moon thus entering will be very small indeed. At every return of the same it will be larger, until about its thirtieth recurrence, when it will be total. It will be total for about twenty-two or twenty-three recurrences, when it will become partial once more, but on the opposite side of the moon from that on which it was first seen. There will then be thirteen partial eclipses, each smaller than the last, until they fail entirely. The whole interval of time over which the recurrence of a lunar eclipse thus extends will be about forty-eight periods, or 865 1-2 years. The solar eclipses occurring further from the node, will last yet longer, namely, from 65 to 70 periods, or over 1,200 years.

It must be understood that the numbers here given are not strictly accurate for all cases, because the motions both of the sun and moon are subject to certain small irregularities which may alter the time of eclipses by an hour or more. The mean values only are given, which are near enough the truth for all practical purposes.

[TO BE CONTINUED.]

RECENT SCIENTIFIC PUBLICATIONS.—Let the reader not be daunted by the title, "Physiography" which Prof. Huxley has given to a reprint of educational lectures on the elements of physical science. The name is not employed in its restricted sense of a department of mineralogy, but is substituted for the usual term—physical geography—because the author wishes to draw a clear line of demarcation both as to matter and method between his treatise and the current handbooks on the subject. Prof. Huxley's "Physiography," indeed, has very little in common with those dull descriptions of the earth which begin with telling a child that it is an oblate spheriod moving round the sun in an elliptical orbit, and end without giving him the slightest hint as to the meaning of the phenomena of the brook which runs through his village. His readers are not troubled with much about latitudes and longitudes, the heights of mountains, depths of seas, or the geographical distribution of kangaroos. But his book gives them in broad, accurate outlines, a view of the place in nature of a particular district of England, the basin of the Thames, and leaves upon their minds the impression that the muddy waters of the well-known river, the hills between which it flows and the breezes which blow over it, are not isolated phenomena to be taken as understood because they are familiar. On the contrary, the conviction dawns upon the learner step by step, that to compass even an elementary conception of what goes on in his native village he must know something about the universe; that the pebble he kicks aside to-day would not be what it is and where it is unless a particular chapter of the earth's history, finished untold ages ago, had been exactly what it was. Of course, any intelligent teacher will have no difficulty in making use of the river basin of his own district, but in Prof. Huxley's volume, addressed to Londoners, it is the movement of the Thames water at London bridge which forms the starting point of studies gradually expanded into one and twenty chapters. What is the source of the Thames? is his first question, and simple as the inquiry looks, it is not answered even in outline until the last chapter has been reached, and something said of that vast body, more than ninety millions of miles away, around which the earth is circling. And thus the spectacle of the ebb and flow of the tide under London bridge becomes in the end a symbol of the working of forces which extend from planet to planet, and from star to star, throughout the universe. It should be added that in this carefully graduated and felicitous exposition a vast amount of knowledge respecting natural phenomena and their interdependence, and even some practical experience of scientific method is conveyed with all the precision of statement which distinguishes science from common information—and this is done without overstepping the comprehension of learners who possess no further share of preliminary training than that which falls to the lot of boys and girls in a primary school. In a word, with the help of this treatise, whose modest aim is carried out with notable self-repression and consistency, the knowledge of the child may be made to grow in the same manner as that of the human race has spontaneously expanded.—*N. Y. Sun.*

Answers to Inquirers.

J. G.—How can I get rid of cockroaches? *Ans.*—Sprinkle pulverized borax where they frequent. There are many other ways to get rid of them, but they are more or less dangerous, as poison must be used. Borax is harmless.

DR. M.—1. I wish to know if there are any papers in the United States devoted to the discussion of historical subjects. *Ans.*—There are none devoted wholly to that subject, though many papers publish articles relating to historical investigations. 2. Will you answer questions on religious subjects through your paper? *Ans.*—Yes; or upon any other subject. That is what this column is for.

N. L. E.—Is there a history of Mexico going further back than the time when Cortez and his men murdered Montezuma? *Ans.*—Prescott's "History of the conquest of Mexico" goes back as far as any history we have of that country, but he gives little more of its history previous to the time of Cortez than could be gathered from the traditions of the natives.

ANDREAS STEEDBROOK.—Please give me the address of some German newspaper. *Ans.*—The *Freidenker*, a German Liberal newspaper, is published at 56 Oneida street, Milwaukee, Wis. In this city, the *Allgemeine Zeitung*, *New-Yorker Journal*, *Staats Zeitung*, and twenty-seven other German periodicals are published; and there are 305 altogether in the United States.

P. T.—How are the leaves of ferns, etc., skeletonized? *Ans.*—These skeletons are usually prepared by soaking the leaves in blood-warm water until the thin membranous parts have become sufficiently softened by putrefaction to be easily washed out. Dip the remaining portion in a diluted aqueous solution of sodium sulphite, and dry slowly on a piece of blotting paper in the air.

J. W. S.—In Mr. Frothingham's sermon on the "Sectarian Spirit" he speaks of Paul's and Peter's contention. Where can an account of it be found in the Bible? *Ans.*—Paul says, in his Epistle to the Galatians (ii, 11) "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Mr. Frothingham, who probably quoted from memory, gives the passage slightly different.

SPRING HILL.—Will you please inform me how to clean files by a chemical process? *Ans.*—If you wish to merely clean files, remove the dirt and grease by washing them in warm potash water, then wash them in warm water and dry with artificial heat. If you wish to re-sharpen them, place 1 pt. warm water in a wooden vessel, and put in your files after cleaning them as above; add 3 ozs. blue vitriol, finely pulverized; 2 ozs. borax, well mized, taking care to turn the files over, so that each one may come in contact with the mixture. Now add 7 ozs. sulphuric acid and 1-4 oz. cider vinegar to the above mixture. Remove the files after a short time, dry, sponge them with olive oil, wrap them in porous paper, and put aside for use. Coarse files require to be immersed longer than fine.

J.—1. Has any treatise on cremation been issued? *Ans.*—Yes; several. Some of them as far back as 1658. The latest and best work on the subject is Eassie's "Cremation of the Dead," London, 1875, a valuable book in which nearly every source of information on the subject is indicated. 2. What is the difference between an Atheist and an anti-Theist? *Ans.*—There is no real difference in the meanings of the two words. Webster defines an Atheist as one who disbelieves in the existence of a God, and an anti-Theist as one who is opposed to the belief of a God. 3. Is it a fact that new-school physicians are in general more progressive theologically than their old-school brethren? *Ans.*—Yes. Orthodoxy in religion and orthodoxy in medicine are generally dropped together. 4. What is "Physio-medicalism"? *Ans.*—There is no such word in the dictionary. Those who coin new words give them any meaning they please.

The Radical Pulpit.

The Language of the Old Testament.

SUNDAY AFTERNOON LECTURE BY O. B. FROTHINGHAM.

The Old Testament is the Hebrew Bible, and though we speak of the Old and New Testaments as one Bible, they are really two. The Old is the Bible of the Jews, the New, the Bible of the Christians. They are connected together historically, to be sure, in such a way that the New Testament can only be explained from its connection with the Old, but really they stand for different systems of thought, of speculation, and of ethics.

The New Testament was written in Greek, the Old Testament was written in Hebrew. Before saying anything about the Hebrew language, and the different phases it went through, let me say something in regard to the new method of deciding upon the dates of scriptures by the discoveries of philology. The science of philology is comparatively recent. It is a study of languages simply as languages, without any regard to literature. The philologist classifies language according to families, and traces their connections till he has discovered their sources. There are the Indo-European and the Semitic languages, which constitute families by themselves. The last idea of the philologist is this: that languages are not so many distinct and isolated manifestations, but all run together, and develop one out of another. Thus the Greek language had its evolution from its connection and roots in languages which had preceded it. In order to master Greek you must also study Sanscrit; you must learn the parent of the Greek. So with Latin and French. The French belongs to the family of Latin languages. Languages grow out of each other as branches from limbs of trees. Every language has words common to those which have gone before. The peculiarities will depend upon new words invented and old ones changed. The expert philologist, simply by study of language, can say this class of words belongs to such a generation, that form belongs to an older or a later. A particular character of words can be assigned to a particular period. There are few words in the Book of Genesis that were in use until seven hundred years before Christ. The philologist says at once, a book containing such words could not have been written by Moses, for he could not have employed words which only came into use five or six hundred years after he died.

The philological method, therefore, decides upon the antiquity of literature according to the language in which it is written. No matter to whom it has been ascribed by tradition, here is a test by which a book is assigned to a certain time. The force of this argument can only be appreciated by one who has taken some pains to examine the work of experts in philology, and to see how they have traced the dividing lines between the literature of one period and that of another. At the present time it is only possible to fix the date of any books within one hundred years. The science may, in fifty years more, be carried to such perfection that the dates of particular books can be fixed within ten or twenty years.

The books of the Old Testament, with the exception of the apocryphal ones, were written in Hebrew. We are too apt to speak of Hebrew as though it were distinct from other languages, entire and finished in itself. In fact, it went through several distinct and important phases, covering centuries of time. There was an ancient Hebrew, of which very few remnants are left, and the roots of which are lost in antiquity. There are those who do not believe that it was ever in popular use. It lasted till about six hundred years before Christ. From that time until seven hundred years after Christ the Hebrew was no longer a popular language. It was simply used for literary purposes. The popular language then was the Aramaic. Beyond seven hundred years after Christ the Aramaic ceased to be popular, and the Arabic replaced it. Hebrew held the same relation to Aramaic that Sanscrit does to Greek. It was a sacred language. It was simple in construction, but consisted almost entirely of roots. The knowledge of it was confined to scholars, and the common people knew nothing of it. The original Hebrew passed through three divisions; the Hebrew proper, the Aramaic, and the Arabic. The Hebrew proper is not a separate, round, and complete language; it underwent reconstruction. It was one of the Semitic family of languages; and, among those who know most about it, it is thought probable that the Hebrews acquired the language of the Philistines and Phœnicians when they first passed through the land of Canaan. There was no sharp distinction between the language of the Hebrews and that of the people whose land they invaded. The Hebrews gradually formed a dialect of their own. It was only when the lines became drawn between them and their neighbors, and they had their own institutions, that their language obtained harmonious development.

The present Hebrew alphabet is supposed to be of Persian origin, from Babylon. Some think it was a corruption of the cuneiform characters. Others suppose it was gradually developed from a mixture of the Jews with the Persians. The earliest writing in the Hebrew tongue must have been at a time when the people were in a condition to write. For a long period—till they were domesticated, had their boundaries established, etc.—there could have been no writing done. The period of the Judges was one of violence and confusion; of perpetual conflict with the native inhabitants of the land. There was nothing like fixed institutions among the Jews until the time of Samuel, eleven centuries before Christ. Samuel was a constructor and organizer. Then came the kings. David's reign was superb, though, in the main, a state of war. The reign of Solomon marked the splendid epoch in Hebrew history. That was the first literary period—the first time, apparently, when the Hebrew language acquired something like flexibility and richness. Tradition says, no one knows with how much truth, that Solomon was a great writer of books. It is likely that Solomon was a patron of literature.

Previous to the time of Samuel there were but fragments of literature—popular songs, war and dance songs, and short poems that could be passed from one to another, remembered and recited, which without writing could be preserved and handed from one generation to another. There are many things in the Old Testament which knowing men have picked out and decided to be genuine antique productions of the ancient spirit of the Hebrews—the morning and evening blessing pronounced in the wilderness before the camp, for instance. Renan detects words in the song of Miriam after the passage of the Red Sea which were not in existence as early as that time; and yet some think this song genuine.

There is now a series of books, nine volumes, called "Records of the Past," translated by living oriental scholars, from old inscriptions on Egyptian and Assyrian monuments, some of them reaching back within a few hundred years of the time of Moses. In looking over these fragments I have been struck by their exceeding brevity. The longest one only occupies three or four pages. The next thing that attracts attention is that, without exception, they are simply the records of royal doings—the conquests of kings. They were hieroglyphics by which royal persons recorded and perpetuated their own deeds.

Moses, it is said, wrote the law on tablets of stone. How many tablets of stone would it require to write the whole of Genesis? The probability is that if Moses brought anything down from the mountain, it was simply a few records; but that he could have written even a chapter of the books ascribed to him is past all belief. Writing was in existence at the time of Moses, sacred and hieroglyphic writings, but not popular writing. There were no books written as early as that.

The first age that pretended to be literary at all was that of Samuel. The next was that of Solomon, who closed the period of great kings. It was a very short period. After Solomon, the kingdom fell into divisions, and there was no more grandeur in Israel, until we come to the literary period *par eminence*. The first great writer of Hebrew was the prophet Joel, whose date was 860 before Christ. From that time to say 200 years before Christ, the literary period of origin, construction, composition, and arrangement went on. The great works, the great historic and prophetic works, were written after Joel's time. That is demonstrated. There is no doubt whatever about that.

Now, put the period of Moses at 2,000 years before Christ, and you have all that interval of time between 2,000 years and 860 when there was no literature deserving of the name.

In the original Hebrew language, there are no points, vowels, or periods. All the Hebrew that we know now has been constructed for us by a series of grammarians, philologists, and scholars, who have been working for several hundred years on the Hebrew language. They gave it its present form, designed its grammar, and made it intelligible. Let me give you an idea of the difficulty these men must have had to make out the meaning of Hebrew words. I open my Hebrew Bible, and there are vowels and vowel points, all complete. There is no difficulty in reading that. This Hebrew is the product of ages of the most laborious scholarship. The original was all but unintelligible. In speaking of the New Testament manuscripts, I described to you how some of them were written on paper which had been covered up before with two or three layers of texts, a Greek play, a Latin poem, but the problem with the Old Testament Hebrew was worse than that. Here was a sacred language written from right to left without a vowel—merely the consonant forms. Even the same word, according as it was pronounced, or as it was used in one or another part of the country, had entirely different meanings. All the letters ran together without any division of words. Conceive, if you can, of the difficulty of deciphering a language like that. The Hebrew Bible contains 5,642 words, and 500 roots of words. The same word, springing from the same root may mean to see, to look, to mistake, to foresee, to experience, to appear, to present one's self, to show something, to demonstrate. The translator has to decide what the meaning of the word is, in each particular case where it occurs. Take another instance. The same word denotes a mirror, a form, an apparition, a resemblance. These translations all have a kindred meaning; they all have something to do with presentation, but nothing more definite than that.

Take another example. The same word will stand for to assent, to rule, to raise, to lift up, to build, to nurture, to rescue (from danger), to bestow victory, to celebrate (a victory), to exalt the voice, to carry off, to offer sacrifice. Also all the corresponding nouns of these numerous verbs are expressed by the same root. Imagine the confusion. According as a scholar is more or less sagacious, according as he is prejudiced, according as he pursues the scientific or unscientific method, according as he is sectarian or not, will be his interpretation of a scripture. Now, you can understand what endless confusion arises in translating the Old Testament. Can you wonder that all translations are not alike?

In the course of time a single word will, by popular use, undergo a number of changes, so that from the beginning of its significance to the end it will not be recognized as the same. A language without fixed standards must undergo continual change until it becomes something quite different from what it started. This process goes on here in America. The language which our forefathers brought from England will hardly be understood now one hundred miles from New York city. The English spoken in London cannot be understood in Yorkshire, and *vice versa*. The only check which keeps language from undergoing entire modification now is, the existence of men of letters who keep to the standard. The original Hebrew, before the literary age, was fluctuating.

Let me give you another instance of the difficulty of interpreting a language written as the ancient Hebrew was. Take the letters *g, t, a*, which correspond to similar ones in Hebrew. This may be a noun, or a verb, or a participle. It may have nine meanings. Take the letters *d, b, h, r*. The word formed by the corresponding letters in Hebrew may have five different meanings, one of which is a word and another a pestilence. How are you to detect the true meaning unless you are scholar enough to run the significance along the line and trace the meaning of the whole.

In the time of Moses, the Hebrew language was unformed, elementary. Moses could not have written Hebrew. If he wrote at all, the language must have been a mixture of Egyptian and the popular language his people picked up in Canaan.

In speaking of the language of the Old Testament, we must dismiss from our minds at the outset, simply from the data furnished by philology, the idea that Moses had anything to do with writing the Old Testament. In fact, the idea that Moses had anything to do with the authorship of the Old Testament is really modern, and was not entertained by the best scholars among the Jews at the time of Christ. It came in later, when it became necessary to give all the sanction possible to the Old Testament writings. Of course what I have said about the language of the Old Testament is a mere outline. I have only touched upon it, but so far as I have gone I have given you the results of the best scholarship at the present time—the results of scholars who have made this matter their life study.

If I were to choose the people with whom I would spend my hours of conversation, they would be certainly such as labored no further than to make themselves readily and clearly apprehended, and would have patience and curiosity to understand me. To have good sense, and ability to express it, are the most essential and necessary qualities in companions. When thoughts rise in us fit to utter among familiar friends, there needs but little care in clothing them.—*Anon.*

SENSATIONS DURING HANGING.—A question has arisen which very few living persons are in a position to answer, viz., what are the sensations experienced during hanging? Some of the few who have been able to give any account of their consciousness at so critical a moment say that, after one instant of pain, the chief sensation is that of a mass of brilliant colors filling the eyeballs. The *Quarterly Review* (lxxxv.) treating on this matter says: "An acquaintance of Lord Bacon who meant to hang himself partially, lost his footing, and was cut down at the last extremity, having nearly paid for his curiosity with his life. He declared that he felt no pain, and his only sensations were of fire before his eyes, which changed first to black and then to sky-blue. These colors are even a source of pleasure. A Capt. Montagnac, who was executed in France during the religious wars, but was rescued from the gibbet at the intercession of Marshal Turenne, complained that, having lost all pain in an instant, he had been taken from a light of which the charm defied description. Another criminal, who escaped through the breaking of the halter, said that after a second or two of suffering, a light appeared, and across it a most beautiful avenue of trees." All agree that the uneasiness is quite momentary, that a pleasurable feeling immediately succeeds, that colors of various hues start up before the

eyes, and that these having been gazed at for a limited space, the rest is oblivion. The mind, averted from the reality of the situation, is engaged in scenes the most remote from that which fills the eye of the spectator.—*All the Year Round.*

Communications.

Paine was Junius.

The first letter of Junius is dated January 21, 1769; the last, Janurry 21, 1772. The first copy of the book identifying Paine as Junius was exhibited at a meeting for free discussion in Washington on Sunday, January 21, 1872, and the first public announcement of the discovery was then made. The book opens with these words: "One hundred years ago to-day Junius wrote * * * his last letter * * * Washington, D. C., January 21, 1872,". Of these five coincidences it might be presumptive to say they are providential, but it is certain they were not all premeditated; for the public announcement was made at one of a series of regular weekly meetings, and the thought of the coincidence of date did not occur to any one more than a week before. Not more than three persons present had ever before heard an intimation that Paine was Junius, nor was he who made the announcement aware of the claim more than three weeks before.

Of the forty or more writers, on whose behalf the authorship of these letters has been claimed, one after another has been set aside until the ablest critics have given up in despair the attempt at discovery. The identity of Sir Philip Francis alone has retained any degree of stability, but mainly upon the endorsement of Macauley, who though a scholar was no critic, and whose logic on this question has been justly characterized by the Hon. Alexander H. Stephens, in a recent article in the *International Review*, as a *non sequitur*.

The claim of the identity of Paine with Junius is now six years old, and if there is a single fact incompatible therewith, it is time it were produced. When found, the claim will be given up. The critics have almost with one accord ignored the question; either because they were unacquainted with the writing of both or because a decent discussion of the merits of Paine was tabooed. A few feeble objections have been raised by persons uninformed on the subject. Most of these have been anticipated and completely answered in "Junius' Unmasked." The first and most plausible one that strikes the superficial reader of Paine's works is his statement, in "Common Sense," that he "never published a syllable in England." Yet he wrote in 1774 a *Plea for Excisemen*, and got it published in a pamphlet. Indeed, he had more to do with its publication than Junius had with his letters; but in both cases the publication was made by another.

The Rev. J. W. Chadwick in a recent lecture on Paine sought to refute his identification as Junius by saying that "he practiced no concealments and his variety was enormous;" that Paine "wielded a battle-axe at noontide; Junius, a rapier in the dark;" that "if Paine had written the Junius letters he would have proclaimed it on the housetops;" that "in 1774 Paine published his first pamphlet—a plea for the increase of the salaries of the excisemen," in which "there is hardly a stroke to suggest the author of 'Common Sense;' and to suppose that the author had already written the tremendous invectives and malignant sarcasms of Junius is to invert the order of intellectual development."

Unfortunately for the last part of this argument the fact is overlooked that the same pen which in 1774 produced the *Plea for Excisemen* only a few months later in the *Pennsylvania Magazine* manifested the elegance and brilliancy of Junius, and within two years produced a work equal to that of Junius. Now, is it not "inverting the order of intellectual development" to suppose that the author of "Common Sense" had never attempted anything before in England, in the way of composition, but the plain unpretending petition of the excisemen? That was good enough in its way, but Junius had promised if he lived to come again, and many were still hunting for "the mighty boar of the forest" who in his safe retreat was biding his time, and was too cunning to betray himself in a humble petition to Parliament. So in that memorial he studied plainness, and sending a copy of the pamphlet to Dr. Goldsmith, he writes, "It is my *first and only* attempt." Yes, indeed, the first and only one of that kind, as Thomas Paine. The subterfuge was an innocent one, like that of Junius defending himself under the name of Philo-Junius, and neither Goldsmith nor the British people ever could suspect the writer of that pamphlet to be Junius.

If vanity was a characteristic of Paine, so it was of Junius. The two characters coincide in every known particular. "If I am a vain man," says Junius, "my gratification lies in a narrow circle. I am the sole depository of my own secret, and it shall perish with me." Paine was the most secretive of men, and he was probably the only living man capable both of writing as Junius did and keeping it to himself. He never told why he separated from his wife, saying it was nobody's business. He surprised even his bosom friend Franklin when he produced "Common Sense," and not till several editions were out did his name appear as its author. He projected a plan of returning to England in disguise, and getting out a pamphlet in secret to arouse the people to revolution (a second advent of Junius pursuant to promise). He wrote an address and declaration for a club in England, and only revealed himself as the writer when Horne Tooke, the supposed author, had stated that Paine wrote it, and even then he avowed it only to save Tooke from the embarassment of being jocularly accused of praising his own work.

It is conceded that Philip Francis, as a writer, never rose to the level of Junius. None but a rash critic will assign Paine to a lower level. And as to courage and vanity which Mr. Chadwick pleads in bar of the claim of Paine, the learned Dr. Parr interposed the same plea against Francis: "No, sir," said he; "Francis did not write those letters; he is too *brave* to fear disclosure, and too *vain* to keep it to himself."

It has been objected that "Paine's associations could not have afforded facilities for obtaining the material for these letters." I aver that the *material* amounted to much less than has generally been believed. I beg pardon for publishing this extract from a private letter of Mr. James Parton to me five years ago:

"I cannot believe that Paine was the author of the Junius letters; those shallow and false productions were far beneath him. I cannot think so meanly of Paine. Junius *was* nothing and *knew* nothing."

After several months I answered the letter, expressing my surprise at his low estimate of Junius. In reply he informed me that in gathering material for a life of Franklin he became familiar with the lives of the men whom Junius descanted upon, and "discovered that he *knew them not—that he was not in the circle of the well-informed.*" Exactly so; and that only fortifies the claim of Paine. That he was outside of the circle of the well-informed is abundantly evident from his private letters to his publisher and by his correspondence with John Wilkes, to whom he applied for information. In some cases he was compelled to hazard an assertion for a fact, and it is not surprising that he was often in error.

But it is not upon such a basis that the reputation of Junius rests. A hater of law and lawyers, he was able upon a legal question to confound Blackstone and Mansfield; a foe to tyranny, he almost overthrew the British ministry; a despiser of pedantry, he stands now, after one hundred years, the model of rhetoric, unsurpassed in eloquence by the greatest masters of ancient or modern times. W. H. B.

[CONCLUDED NEXT WEEK.]

"According to My Gospel."

ROM. II, 16; 2 TIM. II. 8.

Yes, Paul had a gospel; and it was not the same as that according to Matthew, Mark, Luke, or John. If it had been the same, it would not have been proper to call it *his* gospel, but *the* gospel. The four gospels above mentioned are supposed to have been written by eye-witnesses of the scenes which they describe, or they were compiled in accordance with statements made by eye-witnesses; but Paul did not receive his gospel from man, nor was he taught it but by revelation of Jesus Christ after he had ascended to heaven (Gal. i, 11, 12). Paul, if we are to believe him, and he swears to it (Gal. i, 20), did not get his gospel from the other apostles, or from those that were eye-witnesses, as Luke did; but he got it direct from headquarters. Jesus Christ probably found out after he ascended to heaven that the four writers above mentioned had made a poor job of writing up the gospels, and he longed to get some one at it that had had more experience with the pen than either of those fellows. Hence, he waylaid Paul, who was somewhat of a scholar, and scared him into the faith, and told him the real facts of the case. Paul went about for fourteen years and preached it as it was told to him from heaven—and, of course, damned everybody that did not believe him, and cursed everybody that preached any other version of it—before he ever compared notes with the other apostles to see whether he had it anywhere near like theirs or not (Gal. ii, 1, 2). But, after fourteen years, Paul was getting on in years, and he probably began to be uneasy about his own safety, and to fear lest by any means he "should or had run in vain." So, it seems about this time Jesus advised him to go up to Jerusalem and compare notes with those fellows up there that had been preaching the gospel which didn't come by revelation, as his had come, for fear he had not got it quite right.

Paul had prescribed this spiritual medicine freely to every person for fourteen years without expressing a doubt of its correctness or safety; but, like a great many other doctors, he had a great deal more faith in giving it to others than in taking it himself. He touches it mildly in his letter to his flock; but he evidently feared that the medicine was not exactly the thing for his case. He therefore had a private talk with some of the aristocrats or grand moguls of the church at Jerusalem, and explained to them how he understood the matter. He does not tell us how much these fellows differed from him; nor how broad a grin lit up Peter's countenance when he heard the new version of the old story; but he fails to conceal the fact that his story was entirely different from theirs. He hints at various differences in the third and fourth verses; speaks of circumcision and of loose church discipline. But we may fairly conjecture that he did not want the laity at Galatia to understand the real points of difference any more than the laity at Jerusalem. He acknowledges that he concealed them from the latter; and we may reasonably conclude he did not divulge them to the former. He, however, tells them (verse 5) that he did not "give place" to these fellows "by subjection; no, not for an hour; that the truth of the gospel [*i. e.*, his version of it] might continue with them." He did not want to go around and confess that he had been preaching lies for fourteen years; therefore he stuck to it that his way of it was right. In verses 6, 7, and 8, he makes it appear that it was a drawn game between him and Peter, and that they agreed to divide the spoils and the honors between them. Peter was to have the circumcision and Paul the uncircumcision, and, as things have turned out, Paul gets, we think, much the best of the bargain. Peter, James, and John agreed to this arrangement, probably because they thought any kind of gospel was good enough to send to the heathen. So, they laid their hands on Paul on condition that he should not preach his heresies in any place near there, but go to the heathen, and they added another important proviso in the tenth verse, "Only they would that we should remember the poor; the same which I, also, was forward to do." Hence, we find Paul always collecting money from his Gentile churches to take up to the poor (most likely Peter, James, and John belonged to that class) at Jerusalem.

Paul generally tries to make it appear that he differed from the other fellows mostly about circumcision. But we must never forget that, according to his own confession (Gal. ii, 2), he kept these things secret from the laity. He did not tell the laity at Jerusalem what kind of a gospel he preached to the Gentiles; and neither does he tell the laity in Galatia what kind of gospel the other fellows were preaching at Jerusalem. But, thanks to the printing-press and the more general diffusion of knowledge, the laity now know more of those things than they then did. The real points of difference between Paul's gospel and Peter's can now be studied with ease. Paul rejects the miraculous conception and ignores the very existence of the Virgin Mary, who plays such an important role in Matthew's gospel. He makes Jesus a man until after his crucifixion and death; and makes him the Son of God only from the time of, and through his resurrection from the dead (Rom. i. 3 and 4; also 2 Tim. 2, 8). This is giving to Jesus an entirely different origin, and, therefore, Paul's Jesus and Matthew's Jesus are not the same person. Hence, all those who preach the Jesus of Matthew, preach a different gospel from Paul; and it is no wonder, therefore, that those fellows in Jerusalem were anxious to have Paul go to the heathen; and that they only consented to have him preach there on condition that he would remember the *poor*. But another important difference between Paul's gospel and the gospel of the church at Jerusalem was that Paul rejected the witnesses of the resurrection of Jesus given by them, and manufactured different and very much stronger testimony than they had.

We are not told by any of them that any one witnessed the resurrection, but that certain individuals saw him (Jesus) after he was raised.

Matthew's witnesses are:

1. Mary Magdalene;

2. The other Mary. He supposes we knew all about her and therefore does not give her a formal introduction to us;

3. The eleven; but he tells us that some doubted, and consequently the jury did not agree. Just how many doubted he saith not.

Mark's witnesses:

1. Mary Magdalene, out of whom he had cast seven devils!

2. Two of them; but he saith not who the *them* are;

3. The eleven; but Jesus could not get them to believe.

Luke's witnesses:

1. Cephas and Cleopas. Who the latter was, and what kind of reputation for truth and veracity he bore, we know not. Cephas could not always be believed on oath. Perhaps the other man's plain, simple word was more reliable;

3. The eleven; but "they yet believed not" How witnesses that could not believe themselves should expect to succeed in convincing others is a mystery.

John's witnesses:

1. Mary Magdalene;

2. The disciples, minus Thomas;

3. The disciples, plus Thomas;

4. The disciples, viz: Simon Peter, Thomas, called Dydimus, Nathaniel, two sons of Zebedee, and two others—names not given.

Witnesses given in Acts: Apostles.

Paul's witnesses:

1. Cephas;

2. The twelve; notwithstanding one of them had had a serious fall, which failed to fracture any bones, but caused a prolapsus of his bowels and speedy death; and his successor had not yet been appointed;

3. Above five hundred brethren; no sisters; not even Mary Magdalene out of whom he cast seven devils;

4. James; but what James we are not informed by this deponent;

5. All the apostles;

6. Last of all, Paul.

Thus it is evident that Paul's gospel differed from Peter's on more important points than that of circumcision. This is what he "calls my gospel" and he sums it up briefly in 2 Tim. ii, 8: "Remember that Jesus Christ *of the seed of David* (not a half-breed between Mary and the Holy Ghost) was raised from the dead according to my gospel." The testimony on behalf of the resurrection according to Paul is much stronger. He has many more witnesses and they are men—not women; and he says not that any of the five hundred even doubted. J. G. M.

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Interrogatories to Jehovah.—No. 40.

Great Jehovah, is there not a marked discrepancy in the statements in the New Testament as to the number that Jesus appeared to after his resurrection, and the number of occasions on which he appeared? Does not Matthew state that it was on two occasions—to the woman, and to the eleven in Galilee? Does not Mark state it was on three—to Mary Magdalene, to two disciples, and to the disciples at meat? Does not Luke say it was three times—to Cleopas and his companion, to Peter and to the eleven, and others? Does not John state it as four—to Mary Madalene, to the disciples without Thomas, to the disciples with Thomas, and several on the Tiberias Lake? Does not Paul make the appearances amount to six—to Peter, to the twelve apostles, to more than five hundred, to James, to all the apostles, to Paul himself? Does any one of the inspired writers on this important subject agree with either of the others?

Do not similar disagreements exist as to when and how Jesus made his ascension?

Does not Matthew think so little of the event, if he knew anything about it, that he never even alluded to it?

Does not Mark narrate the wonderful affair in these few words: "So then, after the Lord had spoken unto them, he was received up into heaven and sat at the right hand of God"? Is not that a very indefinite manner in which to describe one of the most remarkable events that ever took place in the world?

Does not Luke narrate it in a still different manner, and say thy Son "led his disciples out as far as to Bethany, when he lifted up his hands and blessed them, whereupon he was carried up into heaven"?

Does not John ignore the matter, and say nothing whatever about it, the same as though it never took place? Is it not equally as singular as in Matthew's case that he said nothing about the event? Had it even taken place, would not Matthew and John both have described it?

Does not the writer of Acts, in attempting to narrate the particulars of the occurrence, stating that Jesus was addressing his disciples upon the subject of not departing from Jerusalem, about the baptism of John and of the Holy Ghost, and of the restoration of the kingdom to Israel, then say, "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight"?

Is it not, to say the least, most singular that such a remarkable event as that when the Son of God, who had been residing upon the earth in human form for more than thirty years, took his departure for heaven, the incident should be stated so differently by thy inspired writers, and that two of thy most important scribes should never allude to it at all?

Is it not fair to conclude that, had such an event ever occurred, and had Matthew and John known anything about it, they would, at least, have mentioned it? Is not the fact of their not alluding to the affair in the slightest degree sufficient grounds to cause people to think that no such occurrence ever took place?

As it is admitted by able Bible critics that the last twelve verses of the last chapter of Mark are spurious, and what is there said about the ascension is thrown aside, does it not leave the story resting on very insufficient grounds—the statement of Luke, supposed also to be the writer of the Acts, and who does not claim that he was present and saw the ascension?

Can it be strange that a regret should exist that if Jesus, while in the body, was absolutely taken up into the upper atmosphere, and thence to heaven, a more detailed, consistent, and satisfactory account of it was not given?

If doubts exist in the minds of men as to the authenticity of the narrative, can it by any means be strange?

If Matthew and John were authorized by thee to write up the life and doings of thy Son, did they not fail greatly in their duty to thee, to themselves, and to the world by not paying the slightest attention to it?

Is there not a discrepancy also as to the time Jesus remained on the earth after his resurrection and before his ascension? According to one statement of Luke, was it not less than one day—"To-day shalt thou be with me in Paradise"—while in the same chapter he says Jesus did not ascend till the third day after the crucifixion, while in Acts it says he was seen of his disciples for forty days? What are we to conclude of the reliability of a story that is thus told in three different ways by the same writer? Is not the only sensible course which can be pursued to discard it altogether?

Is there not also a slight discrepancy as to the time Jesus remained in the grave after his burial? Is not Jesus himself reported as saying, "For as Jonas was three days in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth"? On the other hand, is it not stated that he was one day and two nights in the sepulchre? Is there a rule in celestial mathematics by which one day and two nights can be made three days and three nights?

As Jesus declared on several occasions that he would be three days and three nights in the heart of the earth, can it be justly claimed that remaining some thirty-six or forty hours in a sepulchre on the surface of the earth was carrying out his prediction? Can the sepulchre by any possibility be made to be the heart of the earth?

But if he did not remain in the sepulchre, but immediately took up his journey to the heart of the earth, or the center, after making a journey of four thousand miles and four thousand miles back again, through dense and highly heated matter, what portion of the day and two nights would he have on his hands to make up the three days and three nights which he was to pass in the heart of the earth?

Is there not an absurdity about the entire story impossible to be reconciled with reason and consistency? Is it not quite difficult to comprehend the possibility of his journeying four thousand miles and back again and remaining in the heart of the earth three days and three nights, when he had only one day and two nights in which to accomplish it all?

What kind of a biographer or historian is it who narrates the most trivial events, like noticing little children strolling into the corn-fields on the Sabbath, or riding on an ass, visiting a fig tree, and then to pass in utter silence the momentous finale of an important life—the rising up bodily through the atmosphere into heaven? As we have seen that two of the biographers of thy Son say nothing of such an event having occurred, and as what is said by the third is admitted by the best judges to be spurious, as then the fourth is the only one who has anything to say about it, and he does not claim to have been present and a witness of the remarkable occurrence, are we not justified in entertaining the strongest doubts as to the reality of such an incident ever having taken place?

Is it really a benificent arrangement to cast souls into eternal fire for not being able to believe in such a mass of inconsistencies being devised or dictated by them?

Is there not a want of harmony of statement which should be looked for in writers, who were inspired by thee, in the account of the embalming of the body of Jesus after his crucifixion?

Does not John relate how Joseph of Arimathea and Nicodemus took possession of the body of Jesus, after the crucifixion, and embalmed him with about a hundred pounds in weight of myrrh and aloes?

While Mark seems to know nothing of this embalming, does he not relate how Mary Magdalene and Mary the mother of James and Solome, purchased spices, and on the first day of the week visited the sepulchre where Jesus was laid for the purpose of doing what Joseph and Nicodemus had already performed?

Does not Luke give a similar statement, while Matthew seems to have been entirely ignorant of both the embalming performed by Joseph and Nicodemus and the design to embalm on the part of the females mentioned by Mark?

Is it not singular after Jesus had on several occasions told his disciples of his coming trial and execution, and that on the third day he would rise again; that after his death they seemed to have forgotten all about his promised resurrection in so much that, according to Mark, they questioned among themselves, "What this rising from the dead should mean"?

So far from the disciples looking for the resurrection of Jesus according to the promise he had made them, were they not unwilling to believe the statement of the women when they brought the intelligence to them that he had risen? Did their doubt and unbelief indicate that he had told them about his rising from the dead, and that they believed his words?

Does not Paul say, in giving his testimony as to the resurrection, "He was seen by Cephas, then by the twelve, and after that he was seen by five hundred brethren at once"? Do either of the other narrators mention anything about five hundred of the brethren at once? Were there at that time so many as five hundred of the brethren?

How could Jesus have been seen by the "twelve" after his resurrection, when Judas had absented himself from their number, and had already killed himself?

When Paul said that Christ died for our sins, "according to the Scriptures," and that he rose again on the third day, "according to the Scriptures," had he any authority in the Scriptures for such a statement?

As the New Testament was not compiled for hundreds of years after that time, and as the Old Testament was all the Scriptures that were recognized, was there anything in the Scriptures that alluded in any way to the death and resurrection of Jesus?

In the mention which is made of Paul's vision, is not the same contradictory characteristic perceptible in the three statements which are given? According to the first account, is it not stated that when he saw a light from heaven and heard a voice, he fell to the earth, and the men who journeyed with him stood speechless, hearing a voice, but seeing no man; while, in another account, is it not stated that "all fell to the earth"?

Does it not say, in one instance, that the men heard the voice, and in the next that they heard *not* the voice?

Are not such disagreements most unfortunate in a record which we are called upon to believe is the truth from heaven? Would it not have been far better to have preserved the semblance, at least, of accuracy and consistency?

Really, is not the muddle connected with all these contradictory passages, as well as of many others not here alluded to, together with the efforts made by the clergy to explain them and harmonize them, quite enough to shake the confidence of every candid, inquiring mind?

Is the element of heavenly truth of such a character that it can be perverted, inconsistent, contradictory, and unreasonable, and still continue to be divine truth? Is not *truth* always the same, always harmonious, always consistent? [TO BE CONTINUED.]

The Great Religions of the World.—Continued.

CHRISTIANITY.

I will not take the time to review his life and teachings. All are familiar with them. I will only glance at the results which have grown out of them, and the conduct of the Church which bears his name, but which he did nothing to establish. In looking over the history of the last fifteen hundred years, we find that the Church of the peaceful Jesus has shed more blood, taken more human life, caused wider devastations, spread more desolation over the fair face of the earth, than has any other system of religion in the world, or, in fact, all other systems put together. It has has been truthfully said that the devotees of Christianity have shed enough human blood to make a sea that would float all the ships and navies of the world. The number of widows and orphans made by this system of religion are so great that could they be placed upon a single page they would appal the stoutest heart. The numbers of human beings that were put to death in the name of this beautiful religion are variously estimated at from 75,000,000 to 150,000,000—probably twice the number that have been slaughtered in all the other religious wars that have taken place for thousands of years. Yes, the religion which has been built upon the doctrines of Jesus has caused the destruction of far more of precious human life than the believers in the teachings of all the other redeemers, reformers, sages, and teachers that have figured in the world. Even in the "Holy Inquisition," an abominable institution that was devised to persuade people by the soft and sweet influences of racks, wheels, pincers, and scores of other infernal machines that broke the bones and sundered the joints, to yield their individual opinions and accept the dicta of priests and bishops. If they could not be persuaded by those gentle means, death was produced by fires, both hot and slow, and by every horrible means that the ingenuity of man could devise. In this Christian institution which for nearly five hundred years was the diabolical engine of the Church, Victor Hugo, the eminent French writer, estimated that five millions of unfortunate human beings were fiendishly tortured to death. The numbers who have been compelled to yield up their lives at the stake cannot be computed, but they are appalling indeed.

I cannot dwell upon the damning record which the Christian religion has made for itself, neither is it a pleasant picture to contemplate. If it has been an improvement in some respects upon the systems which have preceded it, it has cast more gloom, spread more unhappiness, over this lovely globe than all the other religious systems combined.

I have already detained you too long, and must soon draw to a close. I have only briefly glanced at some of the principal religions of the world, many others must be passed in silence, and much that might be said of those alluded to must be omitted. In taking a view of the whole religious world for four thousand years past, we find an impressive lesson is to be learned. These different religions have attracted the earnest attention of a large share of the people who have lived upon the earth, and they have wielded a powerful influence over the lives, the destinies and the happiness of mankind.

In nearly every system of religion which man in his ignorance has devised, the great central idea has been that there were invisible gods dwelling in the sky, or somewhere else, that must be placated, appeased, and kept in a favorable frame of mind by constant praises, adoration and prayer, and to perform these services a vast retinue of priests have been necessary. In securing the happiness of man, and in developing his highest abilities and bringing out his better qualities, these religions have been failures. Whenever present duties here have been neglected for services in the clouds, the time has been worse than thrown away.

Those religions which have been devoted most to the actual needs of man, to his wants and necessities, here, and now, which have made him perform his duties towards his family, his neighbors and his fellow-beings around him—regardless of gods, devils, and hells—have made him happier and have contributed most to his good.

From this let us learn to make our religions conform to our daily wants. Let us live for the world we are in, and know something about it instead of fixing our gaze upon a world that we know little or nothing of, and can know little of while we are here. One world at a time is an excellent rule to go by. If we do our full duty here and now we shall accomplished all that we *can* do, and we will not have occasion to reproach ourselves for any shortcomings.

The religions of the past have been too much devoted to the gods and not enough to man—too much above the clouds and not enough on the earth. The religion of the future will not be for gods but for men. The gods will be left to take care of themselves, and if men are wise they will learn to take care of themselves.

They will devote their time and strength and abilities to making themselves and their fellow-beings happy, and the gods and their priests will surely have to dispense with their services.

[TO BE CONTINUED.]

Prohibitionists Defeated in Connecticut.

The *Sun* contains the following:

"The temperance people of New Canaan and Norwalk, Conn., have been fighting the liquor dealers of those places in the courts, and have suffered signal defeats. On Wednesday morning, in the Superior Court in Bridgeport, the case entitled The State agt. Charles Scott was tried. Anthony Comstock's employees, Britton, and Rosenthal, his companion, testified to the buying of a bottle of whiskey from Scott, and produced the whiskey in the court-room. Scott, in his own behalf, and two other witnesses, testified in flat contradiction of the testimony of Comstock's men, and the jury's verdict was, 'Not guilty.' Thereupon the State Attorney nolled the ten remaining Canaan cases.

"In the case entitled The State agt. Isaac Lee, of Norwalk, eight witnesses testified for the State, and ten in behalf of Lee, and Judge Culver charged against him, but the jury declared him not guilty. Thereupon the State Attorney struck the table with his clenched fist, and nolled the remaining fifteen cases from Norwalk.

"The cost of the liquor prosecutions in New Canaan and Norwalk reached about $2,000, and not a dollar has been received in return. On Thursday night many of the Norwalk dealers kept open house to all visitors."

The Joseph Britton alluded to in the foregoing is Comstock's principal accomplice in entrapping unwary victims and then testifying against them when brought before the courts. But within the last few weeks the credibility of his evidence has been badly shaken. He was arraigned before the Jefferson Market Police Court, where perjury was proved against him in reference to swearing in his vote at a former city election, in making oath that he had no bet pending on the election. Mr. Myers, an intelligent and respectable druggist on Tenth street, made oath that Britton had made two bets with him on the election; but, as there was no second party to corroborate his testimony, Justice Duffy did not see fit to hold him, though many an unfortunate fellow has been sent to prison on less reliable testimony. In another case—the trial of Mr. Blandin, who was decoyed by Britton, under the name of J. B. Andrews, dealer in the "rich, rare, and racy," to bring the photograph of a nude figure from Boston and present it to said Britton, alias Andrews—for this grave offense, Blandin, who is a respectable young man, and has maintained a good reputation, was taken off to prison, where he was incarcerated some three months before his trial. Upon the testimony of Britton and Comstock he was convicted and sentenced to another term of imprisonment of three months and a fine of one hundred dollars. On this trial Britton is charged with having again committed perjury. He swore he had not been arraigned for perjury, when he had been, and evidence had been given establishing his guilt under the charge. It is by such evidence that Comstock prosecutes his aggressive persecutions against unfortunate persons unable to make a vigorous defense. Will such men always be allowed to hold the rod of terror over the heads of men far better than themselves?

The Champions of the Church.

We are now turning out this forthcoming volume at the rate of twenty pages per day. We can assure our readers that it will contain a great amount of valuable information never before incorporated in a single volume. We cannot help thinking every reader of these pages ought to bespeak a copy. It will be really worth the price asked for it; and if any one buying a copy, upon reading it, thinks he would prefer other works of our publication, we will exchange with him if returned in good order. We would like one thousand additional orders for it. Those who order before the first of May, and advance the price of it, shall receive one of the first copies published, and also now a premium of the "Priest in Absolution," or the same amount in tracts or other pamphlets.

Price of the "Champions," cloth, $3.00; leather, red edges, $4.00; morocco and gilt edges, $4.50; post-paid, by mail.

A Step in the Right Direction.—The Society of American Artists, who are holding their first annual exhibition in the Kurtz Gallery, Twenty-third street near Broadway, have opened their gallery on Sunday afternoons, free to the public. This is a generous move in the right direction, and we hope workingmen and families will profit by the opportunity. Good paintings are a means of instruction often superior to books, and this Society deserves the hearty thanks of all the Liberal people for their act. The charge for admission on week days is 25 cents.

Our young Spiritualistic friend, Lessie N. Goodell, is now fairly welcomed into the lecture field. She has been lecturing in this State the past winter, to appreciative audiences. An interested listener informs us, that her last lecture was delivered in New Haven, Conn., before a large audience, who were unanimous in her praise as an inspirational speaker, of earnestness, vivacity, and power; of lady-like and pleasing deportment, who enunciates clearly and distinctly indisputable truths, which appeal powerfully to the higher moral sentiments. Her address is Amherst, Mass.,

Prof. J. R. Buchanan is continuing his course of lectures on Anthropology and Psychology, on Wednesday and Saturday evenings at Republican Hall on 33d street, near Broadway. Those who attend are highly interested both with his philosophy and his experiments.

The Resurrection of Jesus.—We would specially recommend to our readers Brother W. S. Bell's revised edition of this little work. It is a thorough and exhaustive examination into the whole subject, and shows up in a clear light the absurdities and contradictions connected with the legend. Send twenty cents to W. S. Bell, New Bedford, or to this office, and get a copy.

Some Liberal Journals.

The *Winsted Press, Duluth Tribune,* and *Seymour Weekly Times,* all Liberal papers, deserve an earlier and better notice than we have time to give them, though they are welcome weekly visitors. They are devoted to Freethought to some extent, and are "newsy" and valuable in other directions.

They endeavor to express the "courage of their opinions" in a fair and candid spirit which is calculated to settle the wavering doubts of those who are almost persuaded to abandon the attempt to prove the inspiration or paternity of the Bible by the Bible. They thus fill a space in the field of Liberal literature and discussion which will not only benefit those who take these local papers, but this feature or departure will eventually extend their circulation. Monroe of the *Times*, Mitchell of the *Tribune*, and Pinney of the *Press*, have already made their mark with their trenchant pens.

As the *Savenska Amerikanaren*, and *Freidenker*—both Liberal papers—come to us in languages (Swedish, and German) which we do not understand, we are only able to condense, through our young and intelligent friend, Evald C. Hammar, of Knoxville, Ill., a translation from the former paper, having some remarks in relation to us and our work:

"Not long ago we witnessed insane efforts in Sweden for the suppression of the Freethought press, which partially succeeded; but we did not think that we should so soon learn of a similar persecution in this boasted land of freedom as that of our brave cotemporary, the editor of The Truth Seeker in N. Y. city, which was enacted ostensibly under the charge of indecency or to that effect, meaning blasphemy, no doubt, which charge was not sustained. This Truth Seeker attacks and explodes the ancient dogmas and superstitions, which, it says, are borrowed from the pagan mythology and born of ignorance and fear, which Christians reserve as a bugbear to frighten people from hell right into heaven. It teaches, instead, that a temperate and moral life and love to humanity is its own reward, and that nature and science are our best teachers. So it attempts to show up the fraud which maintains in fashionable style, at the expense of the poorer classes, numerous churches, preachers, and untaxable property, which are idle six days in the week and useless on the seventh. It claims that the God or Jehovah preached about is cruel in threatening eternal torture, said to be reserved for his unregenerated children. It says that we have in this Christian country proportionately more stealing, murder, lying, and fraud than is perpetrated in heathen or Mohammedan lands, and that these crimes are not by any means confined to those excluded from the churches through poverty, infidelity, or other reasons.

"We will add, without endorsing or denouncing his opinions, that the editor of The Truth Seeker is an enlightened, respectable, and sincere man, and he writes his views in an orderly and fitting style, as the judge in his case admitted, while his persecutor is an uncultured person without judgment and unfit for the delicate position he has assumed to fill."

We thank our friend for the above, and Mr. Hammar for the translation.

Plain Talks on Practical Religion.—George Albert Lomas, editor of the *Shaker Manifesto*, has sent us a neat pamphlet of twenty-four pages, containing several well-written treatises in support of Shaker faith and life. It is printed very neatly, and is sold at the low price of five cents, with one cent for postage. Every reader would do well to send for a copy. Address G. A. Lomas, Shakers, New York.

The Kirografer and Stenografer is a new magazine, devoted to reform in orthography, chirography, stenography, and kindred arts and sciences. It advocates a new system of script, type, and short-hand, which shall practically have one common alphabet. It seeks to introduce the scientific standard as the only proper test for a system of writing or printing. This number contains a new "Mathematical Alphabet" for script, type, and short-hand, a review of the Alphabetic Basis of the Leading Stenographies of the World, and other articles and illustrations on phonetics Published by J. B. and E. G. Smith, Amherst, Mass. Price, $1.00 per annum.

The Kirografic Teecher is before us. It has passed to the second edition, and comes out enlarged to 100 pages, with fine wood engravings. It is offered as a text-book for common schools and colleges. It is intended to be used in schools as a system of script, founded on a stenographic alphabet, for the purpose of teaching a phonetic orthography. The author claims that one or two years' time can be saved to children in acquiring a common elementary education by the adoption of a phonetic method of writing in place of or in conjunction with the common script.

This work is devoted to the literary style exclusively, and the author claims that it is the first successful effort in the world to develop a literary style of writing which has an exclusive stenographic alphabet, devoid of contractions, for its basis. The work is profusely illustrated with engravings.

This system of writing is the invention of John Brown Smith, who introduces innovations on the old alphabetic principles of Pitman's and other systems. He strikes out in the field of invention, and introduces a new alphabetic principle for stenography by abandoning shading and other inconsistencies of other systems. He writes all with light strokes, and joins his circles, hooks, loops, and other principles of contraction, in the exact order of writing or reading them. Those desiring further information about this new system can learn them by an examination of his review of stenographic systems in the introduction to this book. It is published by J. B. and E. G. Smith, Amherst, Mass. Price, $1.00.

Views of Our Heavenly Home.—We some time ago received from the publishers, Colby & Rich, Boston, a copy of this work by our friend Andrew Jackson Davis. It is a sequel to his work entitled "The Stellar Key to the Summerland," and in the 290 pages it contains, it gives profuse descriptions of "the happy hunting ground" where mortal spirits are said to congregate after the fitful struggle of life is over, and they become bright angels in realms of ether far above the earth.

It is not a little curious how Mr. Davis ascertains with so much accuracy about the geography and topography of the heavenly country in the vicinity of "the Milky Way" that he can make maps, and sketch designs of its mountains, lakes, and rivers; but those who can accept his statements as facts, and easily believe that he presents simply the truth of the matter, must necessarily enjoy great pleasure in reading the work. And those even who have not unshaken confidence in the revelations made, may be able to read the book with much interest. It is published at a moderate price. In paper, 50 cents; in cloth, 75 cents. For sale at this office.

The Physiologist and Family Physician.—We extend a welcoming hand to this excellent sixteen-page monthly, issued under the editorial control of Sara B. Chase, A. M., M.D. It is a progressive medical journal, and avows its design to be "a harbinger of healing to the household, a guide to the grand vestibule of the temple of life and physical purity, harmony, and happiness," to popularize the subject of physiology, and to present to the people information upon such medical matters as lie at the very foundation of the earthly well-being of man. It proposes to promulgate truths which the whole world would be benefited by knowing and practicing, and to familiarize every family into which it shall go with the saving principles of health and the great fundamental laws of life. Its grand, single purpose will be to elevate and bless human kind, and be in fact a physician for the people. The object is certainly a good one and the enterprise deserves the support of an appreciative public.

The number before us contains several well-written articles, among which are "The Equality of Woman," b Elizabeth Oakes Smith; "Ozone, the Great Disinfectant and Sanitary Power of Nature," by E. G. Cook, M.D.; "Husbands and Wives," by the editor; "Floriculture," by Mrs. E. D. Slenker; "Freaks and Follies of Fashion," by S. H. Preston, as well as several other excellent articles.

The terms are $1.50 per year, or fifteen cents per single copy. Address Sara B. Chase, M.D., 56 West 33d st., New York.

The Financial Problem.

In The Truth Seeker before me(No. 10), I find a short article by J. Petty, entitled "The Financial Problem," and although I agree with the author, and all honest men, that our present system of monetary circulation is a miserable failure and a swindle, and that the railway system is as bad, I do not see how either would be materially improved by coming under the absolute control of the Government.

A circulating medium is, or should be, for the benefit of the laborers, and should represent either a certain amount of labor, or a product of labor; and this currency should be under the direct control of the class which has the greatest interest in its welfare. The Government, which is but a sham covering, under which a set of swindlers and ignoramuses defraud the people, has had too much already to do with our currency, as the condition of the laboring people will testify to-day. All that we need is the right for the people as individuals, and not as Government, to say what shall be legal tender, and to let the demand, and that alone, limit the supply.

All banks that are needed, let the people establish and control.

Labor is the only basis upon which a really useful and honest currency can rest. Being the producer of the thing represented, it should have the entire control of whatever is used as the representation.

We have given up a pretty good share of our individual rights to the Government already, and the effects have not been the most pleasing that could be wished. Now, I propose that we retain the few that we have left, regain as many more as we can, and see if we cannot furnish ourselves with an honest, efficient currency. We can, at worst, make no greater blunders than our Government makes, year after year.

Plenty of a paper currency, redeemable in a definite amount of labor, or a product of labor, is what we need.

Mr. Petty says, "All the railroads in this country ought to be owned by the Government." I think that the laborers ought to own them—those who build them and run them—and control them, paying all costs, and receiving all profits as the reward of their labor.

No, I think that no benefit will be gained by putting the Government in absolute control of the currency and railroads, for it is a notorious, although shameful fact, that our Government is run by the moneyed class, and being under the control of the Government is being under the control of this class.

The laborers are certainly a majority, and I hope that they will soon realize it, and claim their right to *think* and *act* for themselves in some things at least.

It should rest with the individual laborer to say how long he shall work, how much he shall receive for his labor, and by what means that compensation shall be represented.

Marian, Mass. C. W. Hammond.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER V.

THE VALLEY.

The Ghouls and Dragons.—The Ball of Fire.

1. And Simon fell down headlong into the valley.
2. And the whole valley was full of gloom, and orror, and pitchy darkness, and the air thereof was agnant, and fetid and unwholesome.
3. And the valley was full of huge, and unsightly, and shapeless trees, called Doctrines; and the trees were covered with the loathesome slime called Grace-ogod, and their branches grew down towards the ground, and filled the whole valley, so that the pilgrims could scarce pass through it.
4. And the ground was thickly covered with mud and filthy mire, such as prevailed in the gutter by which Simon had traveled.
5. And upon the mud and the mire was there everywhere strewed the brains of such as had passed, for all that came that way, by reason of their fear and haste, and the darkness of the valley, did assuredly brain themselves against the trees and their branches.
6. And on each side of the valley rose up great and mighty precipices, which did overhang and threaten to fall down continually, and their name was Condemnation.
7. And the valley was inhabited by all fierce and horrible creatures.
8. There did the hobgoblins gibber, and the ogres hold high revel;
9. There did the ghouls have ghastly sport, and restless fiends make hideous feastings;
10. There did many demoniac beasts wander, and the dragons prowl about.
11. And the griffin, whose stature was more than forty and three ells, dwelt here, and a huge snake, whose length was a furlong and furlongs and half a furlong.*
12. And the hobgoblins were called Delusion, and the ogres Destruction.
13. And the ghouls were called Hallucination, and the restless fiends Frenzy.
14. And the demonaic beasts were called Idiocy, and the dragons Imbecility.
15. And the griffin was called Despair, and the snake Insanity.
16. And Simon fell headlong into the mud and mire of the valley, and when he came to know of it, he bellowed forth lustily, and gathered himself up, and would have run more quickly, but that he was compelled to go slower by reason of the mud and the darkness.
17. And as he hasted forward, he presently brained himself against one of the trees.
18. And his hurts, by running against the trees, were exceedingly grievous, and his brains issued forth; and immediately he was surrounded by the hobgoblins and the ogres, and they tormented him very grievousiy, and trampled him down in the mire, and stamped upon him, and bedeviled him till he was ready to give up the ghost, had there been any to receive it.
19. And while they were busy with him, there came up two legions of the ghouls, and after them half a legion more, and they began to bite and to kick, and to leap upon him, and to batter him against the trees, and to trip him up as he ran.
20. And presently there came up also a troop of the dragons, and more than six of the demoniac beasts, and the dragons tormented him with their sharp claws, and the demoniac beasts did battle for him, tugging this way and that, till he well nigh went both ways together.
21. And Simon was in very great straits, and his eye-glass, by reason of his many tumblings into the mud and mire, had become exceedingly clear.
22. And suddenly he saw in the air above him, as it were, a great ball of fire, and the dimensions thereof were very great, and the fire very fierce and hot, and the hissing thereof was like unto the hisssing of eleven thousand snakes.
23. And on the ball of fire were written, as in letters of blood, these words, The wrath to come.
24. And Simon beheld, and would have trembled but that he trembled already more than he was able.
25. And the ball of fire drew near apace, and though it was hot it gave out no light, but rather made the darkness more dark.
26. And Simon fled and got not away; for the demoniac beasts, and the ghouls, and the dragons, and the ogres, and the hobgoblins continually tripped him up, and trampled him in the mire, and bit and gnawed at him, and dragged him hither and thither, and tossed him about, and all the while the great ball of fire drew near; and Ahrimanes pursued, and the hag, Fearohell, laid on her scourge.
27. And presently there came up the griffin called Despair, and seized Simon in his hideous jaws, and shot him into the air amongst the branches of a certain tree, the name of which was Predestination; and when Simon fell down again he fell into the jaws of the vast serpent called Insanity.
28. And the serpent shot him forth again through the branches of the tree, and he fell into the jaws of the griffin, and immediately the griffin shot him back, and he fell again into the jaws of the serpent.
29. And after this manner did the griffin and the serpent torment him for the space of nine full days and the third part of an hour.
30. And all the while was he cast from either to the other, through the branches of that tree, and was followed by the great and terrible ball of fire; which did continually threaten to burst upon him.
31. And after this fashion was Simon tormented, night and day was he tormented, and against the tree and the branches thereof was he continually cast, and was battered and bruised, so that what remained of his brains issued out, and he was destitute.
32. And when he was destitute his tormentors ceased to torment him.

[TO BE CONTINUED.]

*From this passage it will be at once seen whence Daniel's "time, times, and a half" was derived.—TRANSLATORS.

Communications.

A Materialistic View of Spiritualism.

BY JENNIE BUTLER BROWN.

All subjects present not only a positive, but also a correlative negative aspect to the explorer in the field of disputed phenomena and fact; and not until the conceptive and perceptive faculties of the human mind have been able to grasp and cope with the seemingly unknowable, and submit any given phenomenon to the crucial tests of unequivocal applied philosophy, can comprehensive science supersede baleful superstition and ignorant speculation concerning that which heretofore has been erroneously known as supernaturalism.

Supernaturalism is not only fast becoming an obsolete word, but the truth is with corresponding rapidity forcing itself upon the masses, that, from the very nature of things, this is of necessity a meaningless word, and as such it is loosing altogether its application. With few exceptions, intelligent materialists now concede the fact of what is called spiritualistic phenomena, though the majority persistently aver that the spiritual hypothesis is an error and dispute vehemently the affirmed nature of its manifestations.

Now, I propose, as the result of considerable study, research, and experiment, to demonstrate something of the actual nature of spirit phenomena, as well as the possibility—I ought rather to say, the probability—of an after-life from a materialistic standpoint.

The science of spiritism proper is based upon such disclosures of the material sciences, and of natural philosophy as have been so practically attested as to be placed beyond all attempt at contravention.

This science embodies all other established sciences and philosophies, and is in itself the grand culmination of them all.

Without material science, it were utterly impossible for us to have a spiritual science, inasmuch as without a physical organization, it would not be possible for nature, under her present *régime*, to generate a spiritual organization; but this being the case, the unprejudiced and intelligent student of nature will not question her omnipotence, nor deny to evolution the logical sequence of her natural operations by admitting the processive theory as fact until a certain organic structure has become the result, and then insisting upon a retrogressive movement of nature, which shall resolve all things into their primordial condition, preparatory to trying the same experiment over again for an innumerable succession of times, possibly improving a little upon the specific precedent with each operation, generically sensing our thought. Now, nature never works in any such tread-mill fashion, and her slow patience is not the result of limited power, but rather of her persistent determination to equilibrate with the closest exactitude all her arrangements as she proceeds. Therefore we need not reverse the assertion we have made, and declare that the spiritual body, once generated, cannot exist as a conscious entity after the physical body shall have disintegrated, and changed the form of its existence.

I have heard Prof. Eccles talk of consciousness, as being one of three entities, the real nature and *modus operandi* of which are still shrouded in mystery. He tells us that we cannot conceive an idea of a something that is composed of nothing, but he still persists, if I do not mistake his meaning, upon basing his theory of consciousness upon the palpable error of assumption that this individual consciousness is not composed of matter.

He speaks of force as one entity, consciousness as another, and matter as still another entity separate and distinct from the two first named, thereby going back, it would seem, upon his own statement to the effect that a something *cannot* be made up of nothing.

He does talk very glibly about a *conscious something*, which, not being composed of matter, must necessarily, according to his expressed idea, be composed of *nothing*—a trifle inconsistent you see. I notice, however, that many persons whose arguments are otherwise quite sound, seem to base their assumptions upon this same untenable hypothesis.

Let us now take up a few facts in their relative order, and prove a scientific possibility, if not a demonstrated actuality of such affirmation of conscious existence after the dissolution of the physical body, as we feel justified in making.

First, then, something must always exist as something. This is self-evident, but not more so than is the correlative negative fact that *nothing* must always *remain nothing*. If, therefore, this consciousness that inheres in the physical organism be an entity, it logically follows that it must be a *something*, and if it be something it must be composed of something, and that something must be something, for it surely is impossible that something can be nothing. If, then, we have within the physical body a conscious something, it cannot be composed of nothing, and this being the case, it follows as an imperative alternative that this something is composed of matter, this being the positive of fact in its negative relation to nothing, which is simply the absence of matter. We start from this point, then, with the assertion that that part of the human organism known as the individual consciousness of man is itself composed of real, tangible molecules of living matter. We may call it spirit. Now, what part of speech does that department of the science of language which we call grammar, tell us that the word spirit is when used in this connection? It is classed as a noun. What is a noun? Any thing we can see, smell, touch, taste, hear, feel, or in any way perceive with the senses. Now, is it possible for the human mind to conceive of any such thing as an indefinite nothing having at the same time all the properties of a definite something?

To any sane mind the bare attempt to establish such a preposterous absurdity upon the basis of fact proves the utter imbecility of the person who undertakes to separate spirit and matter.

Nevertheless we propose to show that man does possess a conscious spirit that can and does exist and act, subject to certain conditions, independent of the physical body.

I will even go so far as to affirm that the spiritual organization is subject to the same natural laws as is the physical body, though with such various modifications and qualifications as become necessary to a higher order of existence and the negative conditions of a differing organic structure.

I even go so far as to affirm that the spiritual body may be made subject to the same anatomical study, dissection, and analysis as the corresponding or grosser material body; the pathology of its diseases as easily traced, its diagnoses as intelligently and correctly comprehended and explained; and I am firmly fixed in the opinion that the ills that torment society are, for the foregoing reasons, of such a complex nature, having their sources rooted so deep down below the surface of common thought and supposed possible investigation of the mysterious phenomena connected with the subject of Spiritualism, that only the gradual development, and popularization of spiritology as the legitimate result of legitimate scientific research and practical investigation will ever wholly dispel them, that is, so change the form of their existence that eternal harmony be educed from present conditions, and there remains nothing to afflict humanity.

Now, we understand that everything, whether visible or invisible, is composed of some form or combination of forms of matter. Therefore we assert the well-known fact of natural philosophy that all substance, being of a necessity composed of molecules of matter, is ponderable, and, in differing degrees, subject to the same natural laws. The old-school materialist asks, and from his standpoint not illogically, "How can a man's body die and yet live? or how can he have two bodies which occupy the space of only one, acting at the same time, and as one? Is it not a fact set down in natural philosophy that no two bodies can possibly be made to occupy the same space at the same time?" We answer this question in the affirmative, because it can be answered in no other way, and proceed to explain the real philosophy of facts in this connection; facts which we can defy the whole world of scientists and philosophers to disprove.

Let us ask, Of what is the material body composed? Well, mainly of gaseous substance, you say. Well, we again ask, are these gases solid, either in their primordial condition or in the organic structure of man? You tell me, No.

We are ready now to illustrate a point. We take a transparent jar and fill it with any certain gas, so full that not another single particle will flow in. In this jar you can see nothing; it is perfectly transparent, but you know what is in the jar, and that the jar is full Now then, we will take another kind of transparent liquid gas, and, without allowing gas No. 1 to escape, we pour into the same jar a quantity of gas No. 2, and we find that the jar will receive just as much of gas No. 2 as though it did not contain a particle of gas No. 1, not a single molecule of the first having escaped, or been displaced, still we can see nothing, although we know the two gases have united or coalesced. The operation has been invisible, but is none the less a fact.

Now, we must ask, are these two gases occupying the same space at the same time? Here is involved that general property of matter, designated the porosity of matter. Although incidental to the same geometrical space, the molecules of the two gases do not of course occupy the same space at the same time. The facts are these: The molecules of gas number one are of certain shape, and are intersected with minute pores, so that when gas number two flows into the jar, its molecules enter into these pores, the molecules of the two gases overlap each other; they cohere and are as one.

These gases maintain an exact relative position to one another, therefore we say there exists between them a chemical affinity.

This is a single illustration, on a small scale, of the relation and adaptation of matter and matter.

The human organism is a complex illustration on a larger scale of the foregoing application of scientific and philosophical principles.

Let us see. We will call that which is commonly termed the physical organization gas 1, and the spiritual organization gas 2. The mocleules of the one have their dwelling-place in the forces of the other, and *vice versa*. They are two separate and distinct organisms, but, having a chemical affinity for each other, they cohere and are as one body, incidental to the same geometrical space, but not occupying the same space at the same time.

It is set down in natural philosophy and in chemistry that "one gas is a vacuum for another gas."

Now, the relative position of body and soul is just the same as that of gas and gas, with the fact understood that the human being is a complex structure, and its counterparts are compounded of differing quantities and qualities of the same constituent elements, each having its own peculiar function to perform independent of, and still dependent on, one another.

The special material attributes of the spiritual body consist in a wonderful attractive molecular force, which draws, with an almost irresistable power, the particles of the physical body to itself; whereas the function of the physical body consists in the inherent adhesive property of its molecules; therefore we see that while the spiritual body is active and attractive, the physical body is inert and passive, and can only be made otherwise when the magnetism of spirit force is brought in contact with it in the close affinitive manner we have already described.

Another thing: The specific gravity of the physical man is much greater than that of its spiritual counterpart, so that the grosser material incumbrance serves, during the partnership between body and soul, as an anchor which keeps the conscious individual at the bottom of this immense sea of ether that throughout the infinity of space is spread above and around us.

[CONCLUDED IN OUR NEXT.]

Col. Ingersoll at Harrisburg, Pa.

Col. Ingersoll was advertised some ten days previously to deliver a lecture at the Opera House, on Thursday evening, Feb. 28th. The *Telegraph*, a rigidly orthodox sheet, was the chosen vehicle to make the lecture a failure. Two *valiant* gentlemen, signing themselves "Pastor" and "Layman," were among those ready to do the slandering and lying in this nefarious business. To the credit of the *Telegraph* and *Patriot* they admitted several articles containing a mild plea for fair play and justice. But our detractors returned to the charge, quoting abstract reports from lectures delivered by Ingersoll, to the effect that he called God a "demon," unqualifiedly, etc. Now, as every one knows, including, it is to be hoped, Rev. G. H. Humphrey, and Rev. Dr. Babbitt of Watertown, N. Y., newspaper reports are very unsafe to go by. But the most laughable feature about the matter was these incognito 19th century night-owls of superstition frantically demanding and calling for the names of those who were instrumental in bringing the great arch-heretic to endanger the souls of the "dear people." They promised to hold up these offenders before the "outraged sense of decency"—a favorite, pharisaical expression by the way—which in other words meant that they would not kindle the fires of Smithfield, because they cannot and dare not, at least before they succeed in smuggling their rascally "God-in-the-Constitution" measure into the organic law of the land. No, they would now only destroy a man's business, blacken his reputation, and, if possible, reduce his family to misery and destitution, and end by predicting that a "brimstone hell" would be his future residence, if not wishing him there already.

The evening came. Three or four of the clergy, no doubt stimulated by the success of the Colonel in the lecture field, entered the lists, and on this particular occasion lectured without charge to the "dear people" on the "Signs of the Times," etc. It was truly a majestic sight to see the "waters of orthodoxy" stirred to their depths, and that one man, backed with nothing but reason and common sense, should scare the clergy and their followers, backed by popularity, wealth, and the "help of the Infinite God" thrown in. It reminded one of the great Virginia scare by John Brown. Notwithstanding these herculean efforts, joined to the fact that on this particular evening occurred the Governor's reception, Col. Ingersoll appeared before a highly intelligent audience which in point of numbers exceeded that at Wendell Phillips' lecture given a short time previously. He fully sustained his brilliant reputation, and held the large audience enchained by his eloquence for two hours. His most radical utterances were heartily applauded, and his remorseless ridicule of religious superstitions, past and present, were greeted by roars of laughter. With fiery energy, scathing irony, and polished sarcasm he handled his would-be detractors and their nonsensical doctrines.

This being the first Radical lecture delivered before the general public in this part of Pennsylvania, it is a notable event. This section was settled by orthodoxy, and, thus far, being untroubled by organized heresy, it has become arrogant as well as impudent. It has taken it into its head that the whole community was about unanimous in its earnest support. But this is far from being the fact. Orthodoxy would be astonished to see the number of persons who have no faith in it, and yet who through its brutality and persecutions are obliged to give it at least outward support. Although southern Pennsylvania has the reputation of being very religious, it has more than the average number of scandals among both clergy and laity. It is admitted that some of our counties send more convicts to the penitentiary than many others containing less religion but more morality. Hypocrites no less than pharisees abound, owing to the unchecked influence of an arrogant, puritanical church. Notwithstanding the manifold exposures that come to light, the people persist in giving their hard-earned money for the support of an ignorant, lazy, and sleek-fed priesthood. They denounce mere morality, while their dupes through their teachings, somehow get the idea that they can sin until the eleventh hour, and then cheat the devil out of his dues by laying hold of the bankrupt scheme of salvation. Such a doctrine can only lead to vice and immorality. The advent of Col. Ingersoll will result in good. It will lead people to thinking, and when that spirit is aroused, a great step has been gained. To hear the clergy talk, one would think that we embrace about all the virtue and intelligence afloat, simply because they are constantly boring us with that same old story of the cross, etc. In this country they still preach a world made out of nothing; an old woman biting an apple; the great flood with a menagerie sailing upon it; praying at a mark, and the hydropathic and homeopathic plans of salvation. Pennsylvania is a slow State, but all this will be altered by and by. These doctrines are only a Sunday religion, for the support of which the people toil the remaining six days. After a while they will get their eyes open and discard all this nonsense. OBSERVER.

Iowa Convention.

The Iowa Convention has come and gone. While the attendance was not as large as could have been desired, it made up in earnestness what it lacked in numbers. Many counties were represented, and many more would have been had the notice been published earlier.

I have forwarded to the editor of this paper the daily newspaper report of the convention, second day, which contains the constitution of the league, resolutions adopted, and list of officers, which I presume he will publish. The first day's proceedings were opened by the election of Mr. Joel P. Davis, of Des Moines, as President, and E. C. Walker, Secretary, of the meeting. Rev. H. A. Reed was selected as Assistant Secretary. Committees were appointed, resolutions presented and ably discussed, and other routine work was disposed of; the committees being ordered to report at nine o'clock Friday morning.

Thursday evening Mr. Underwood delivered a very able address upon the State and Church question. One very interesting feature of the afternoon session was Mrs. Mattie H. Parry's beautiful rendition of Gerald Massey's superb poem, "The People's Advent."

Now, as to the work to be done: By our constitution the Executive Committee will appoint, as soon as possible, an agent in each county in the State, whose duty it will be to immediately associate with himself or herself two other residents of the county to form a county central committee, to take charge of the work in that county and assist in the organization of local leagues, scatter Liberal documents, etc., etc.

In a few days a partial list of these agents will be reported, and ere the close of the year we hope to have the full committees made up in every county.

Liberals! remember that no political reform can be wrought save through organization. It is freely admitted that the initiatory force is personal thought, but when it comes to action, organization is imperative. Before the principles of any reform can become embodied in the fundamental law and political institutions of the land, it is necessary that many millions of men and women shall have worked together in unity. We can never garner into the storehouse of national life the products of individual thought until he shall have organized.

As Corresponding Secretary of the State League of Iowa, I want to hear personally from every Liberal in the State. We have a great work to do. Let there be no sluggards among us, but let us all be workers in the great field of Liberalism. E. C. WALKER,

Corresponding Secretary Liberal League of Iowa.

Money.

The finance question is an intricate subject. It is one upon which intelligent men and women, after much thought, differ widely. I frankly acknowledge that it is the deepest water I ever waded into. I have concluded, however, to give my views upon the nature and use of money, with its bearing upon the fiuance question. It is rather a new field of thought for me, and if I fail to create a sensation or to influence Congress, I shall not be disappointed.

Then, What is money? is the first thing to settle.

In order to do this, we must go back and examine into the primitive condition of man (theoretically), and trace as best we can the rise, growth, and use of money. In the beginning man's wants were few, and being contiguous so far as he was acquainted, barter was entirely the means of exchange. By and by for obvious reasons barter became inconvenient. They felt the necessity of a medium of exchange. Verbal or written promises to pay were too unreliable to pass current. It required property, something tangible, to meet the general want. Governments were too weak and unreliable to make their "promises to pay" legal tender. Nothing met this want better than the precious metals, gold and silver. Iron being plentiful and cheap was too bulky. The same with lead. For ages the metals and barter met the wants of money. Property acted as money; gold and silver are not money, but property as much as lead. As the world grew more populous and commerce more extensive, the precious metals were found to be inconvenient and insufficient. Then men began to have enough confidence in each other to take their "promises to pay" in gold and silver and other property, in lieu of the precious metals. Those men issuing these "promises to pay" were called bankers. Governments began also to issue "promises to pay" in gold and silver. The people received it as money, because they had confidence that the bankers and governments would redeem in gold and silver according to promise. Finally governments issued "promises to pay" in gold and silver, making it a legal tender for all internal debts. But we have not yet reached what I consider real money. I arrive at the following conclusions: 1. Money is not property, but a "promise to pay" in property. Not only gold and silver, but anything else wanted and for sale; 2. Money is simply a medium of exchange. Were all men honest and just so that there would be no need of government, the simple "promise to pay," verbal or written, of individuals would be all the medium needed. A note given by A to B, promising so much gold, silver, lead, iron, or wheat by *weight*, is *pure* money, and good money if A has enough property and there are no exemption laws.

But the trouble is the want of a uniform and popular money. A and B are known only by a few; therefore their "promises to pay," however good, necessarily have a limited circulation in the nation. Then it devolves upon the government to supply that want. Now, how to do it is the question. How are the people to get it proposed? There are three methods: 1. Internal improvements; 2. By running the government with it; 3. By loan (at low interest). I object to all of them for the following reasons: The first method exalts the laborer to the detriment of the property holder; the second is too slow, and the third puts the cart before the horse. In fact, all of them reverse the true method.

It is beyond the just powers of government to make money. The great business of governments is to protect men from each other. Little else is required of governments. Then, the duty of government is not to make money, but to guarantee the fulfillment of *individual* "promises to pay." Let government sell form and stamp at cost to individuals, regulating sales according to property, guaranteeing the public against over issue. Said money, not to be redeemed in so many ounces of gold or silver (that fluctuates in value) but in labor, or its satisfactory equivalent. Let so many hours of labor be the standard for a dollar. Of course, each individual issuing money must secure the government—when called on must redeem in labor individually, by proxy, or satisfactory equivalent in goods, farm produce, gold, silver, etc.

Holding these views, I come to the following conclusions: 1. Government has no right to make "promises to pay" only when based upon future taxation. And that should be avoided by paying cash; 2. Congress has no more right to regulate the value of silver than of wheat or lead; 3. Let the people's money be issued immediately, to take the place of gold and silver in redeeming government bonds and money. Pay off the national debt by direct and gradual taxation; 4. Let gold and silver be worth just what they will bring in market by weight as precious metals.

Let us have the views of others. What is money? Who can answer. O. JONES.

Mineral Springs, Arkansas, Feb. 18, 1878.

ANTHONY COMSTOCK is one of those pestiferous fellows who seek to make notoriety and money in a brawling care of others people's morals. Purchasing, or more probably in possession at first, of a collection of obscene books, prints, and instruments to facilitate abortion, he goes at the expense of Government from town to town scaring respectable people out of their wits, and through their alarm putting money in his own pockets.

Now, we have no earthly objection to St. Anthony following this for a living. He cannot do any harm, and may possibly do some good; but we do object to his being made a mail agent, with free access to mail cars and post-offices, to finger at his sweet will other people's mails. The circulation of obscene books and prints is bad, and the transmission of drugs horrible, but the sacredness of the mails is of more importance to us than the suppression of such stuff.

Anthony Comstock is a fraud. There is not a State in the Union that has not in its criminal code ample provisions for the suppression of this infamous evil, if the authorities care to enforce them. And if they do not care, all the howling activity of this later St. Anthony is of little avail. The fellow has been caught tampering with other people's letters, through the facilities afforded him in an abuse of the Post-Office Department, and we trust that he may not only be duly punished, but that our authorities may be taught that to attempt the suppression of a crime by the commission of crime degrades the law, by making it do that which it was enacted to prevent.—*Washington Capital.*

The following is from the Boston *Post* of the 14th, which shows a healthy state of public sentiment. Many papers have been afraid to say what they really thought of Comstock and his laws; but they begin to throw off the shackles and speak the truth:

The monster petition presented to the Senate for the abolition of Anthony Comstock & Co., by repealing or materially modifying the act of Congress passed in 1873 for the suppression of "obscene literature," receives an unexpected support from the firm of Comstock & Co. itself, as furnished in the story of the young lawyer who was ruined by its alleged conspiracy against him. If evidence is procurable in that way we should not hesitate to pronounce the remedy worse than the disease. The petition alluded to recites that the act of 1873 reverses the policy and practice of our Government since its foundation; that the Government was established, not to limit the rights of personal liberty and freedom of conscience, of the press, and the expression of opinion, but to protect them; and that the present law violates the letter and spirit of these fundamental principles of our Government and is capable of being used, and in fact is used, for the purpose of moral and religious persecution. It ought to be plain enough that while the United States mails are not established for the dissemination of immoral and licentious matter, neither are they to be maintained as

hiding-places either for those who seek to become censors of the press or those who would maliciously waylay others. Like all other public agencies, the mails are liable to abuse, even with the closest legitimate watching; but that fact is not to be set up as the pretext for exercising tyranny or wreaking vengeance upon persons who may in one way and another be distasteful to the spies which the law now allows to crawl into the mail-bags.

Letters from Friends.

GENESEO, ILL., March 18, 1878.

D. M. BENNETT, *Dear Sir:* I have received some circulars from Seth Wilbur Payne soliciting my influence and subscription to the *Age of Reason*, but I can see no reason in this age to justify tearing down an established champion of the true faith to try an unestablished experiment, and therefore shall not take the *Age*. I want the "Champions of the Church." WM. H. TERPENING.

DENVER, COL., March 16, 1878.

MR. EDITOR: In reply to your inquiry I would say that I have received a paper and some circulars from Seth Wilbur Payne's office, and can not imagine where he got my address. I know of no place in New York where Payne would be likely to get my address except at THE TRUTH SEEKER office. Yours truly, CHAS. ROTH.

VERMILLION, KAN., March 17, 1878.

MR. D. M. BENNETT, *Dear Sir:* In reply to "Information Wanted" would say that I have received begging circulars and specimen copies of *Payne's Age of Reason*. In my opinion he is the thief. Yours truly, E. CAMPFIELD.

ELKLAND, PA., March 20, 1878.

BRO. BENNETT: That man Payne has stolen your mailing list, sure. He sends his circulars to all your subscribers here, and I think to no others. I do not think a copy of his *Age of Reason* (?) is taken at this office.

G L. P.

PEARL ROCK, March 15, 1878.

FRIEND BENNETT, *Dear Sir:* I have received a prospectus, and later a copy of *Payne's Age of Reason*. I have no desire to take any more papers at this time, and if I had, I should not take that with my present views. These are the hardest times that I have ever seen. There is no sale for anything not positively a necessity, and money at 25 to 40 per cent. We will try to pay you some time. Yours truly, THOS. TRACY.

BOSTON, March 23, 1878.

BRO. BENNETT: Put me down for ten copies of the "Champions" in cloth, three in leather, and one in morocco. FRANK RIVERS.
28 School street.

OTTUMWA, IOWA, March 20, 1878.

MR BENNETT, *Dear Sir:* You requested your friends to inform you if they received papers or circulars from persons having no means of knowing their address excepting through your mail list. I have received papers and circulars from Seth Wilbur Payne. How he got my name I cannot tell, but I have received circulars at two different times, and his paper once. I have paid no attention to them, and do not intend to. I do not want his paper. O. C. GRAVES.

DETROIT, MICH., March 18, 1878.

MR. BENNETT, *Dear Sir:* There is a paper sent to my address from your place or number called *Payne's Age of Reason*, without my order or consent. Please stop it and you will oblige me. I know not how he got my address. Let THE TRUTH SEEKER come. WM. PENFIELD.

WALTON, IND., March 21, 1878.

MR EDITOR: Seth Wilbur Payne sent me two flaming posters, and one number of his age of reasonable falsehood. How he got my address I cannot tell, unless he filched it from your room. Yours truly, E. VAN BUSKIRK.

NEWPORT, MINN., March 17, 1878.

D. M. BENNETT, *Dear Sir:* I have read two copies of *Payne's Age of Reason*, the first dated January 12th, and the last March 2d. How he got my name, I do not know. I have never answered the call he sent me to get subscribers. If this will do you any good, you can print it. Anything that I can do for you I will do cheerfully. I am satisfied with THE TRUTH SEEKER, for it is the only light I ever got that satisfied me, and I think it ahead of anything ever printed. W. R. MUNZER.

HINSDALE, N. H., March 23, 1878.

FRIEND BENNETT: You may not be aware, but it is the truth nevertheless, that your friend, Seth Wilbur Payne, not only mails specimen copies of his valuable sheet to those who never asked for it, and who do not want it, but he is constantly violating the post-office regulations in sending specimen and single copies to non-subscribers at pound rates. He sends such transient copies at two cents per pound, when he should prepay every such paper with a one cent stamp. Knowing how gladly he would pitch into you could he find cause, I write this that you and others may see that this good *Age of Reason* man and friend of Scar-faced Tony is not above cheating the Government when he can. Respectfully yours, H. & Co.

BUFFALO, March 20, 1878.

FRIEND BENNETT: You see by the enclosed that we have organized a Liberal League. We and the German Freethinkers' Association, which has one hundred members, are each going to have a charter. One of their members recently died and left them $2000.

Our association begins with sixty members. Our platform and demands of Liberalism are the same as suggested by the National Liberal League: Total separation of Church and State; National protection for national citizens; Universal education the basis of universal suffrage, and A secular republic. Respectfully yours,

ED M. SELLON.

LISBON, IOWA, March 20, 1878.

D. M. BENNETT, *Dear Sir:* I have received two circulars, and also a copy of the *Age of Reason*, from S. W. Payne, requesting me to subscribe for his paper; but I am not able to take more than one Liberal paper. THE TRUTH SEEKER is good enough for me. I have also received a printed letter from Payne, stating that he had been in prison, and that his printing-office was sold, for libeling a church deacon. Now, if this be true, he is too much of a Liberal. He took the liberty to slander his fellow-man, and of course he was served right. Such characters are more a disgrace to Liberals than a credit. I do not know how he obtained my address. Fraternally yours, as ever,

JOSEPH LEVY.

NOBLE, RICE CO., KAN.

DEAR FRIEND BENNETT: I received begging documents, printed letters, posters, and the like, at three different times from S. W. Payne, and as you are the only publisher who has my name, I supposed you had lent your list to your neighbor. I also received three copies of the *Age of Reason*, which might properly be called the age of lies, and I hope I shall not be bored with them any more. Hoping this will assist you in ferreting out the thief, I remain your well-wisher, A. S. LECLERC.

ELKLAND, PA., March 20, 1878.

DEAR BROTHER BENNETT: Your reply to Mr. J. Newell, of Ypsilanti, Mich., in your issue of the 16th inst., pleased me wonderfully. I am so glad that you are willing to investigate the phenomena of modern Spiritualism. When the great and learned Agassiz was asked to be one of an investigating committee, he became indignant, opened the door, and pointed the offender to depart; this was unworthy so great a man. It was but another proof that all human beings have their weaknesses and defects.

Since my abiding faith in Spiritualism—its philosophy and phenomena—yield me so much of undisturbed happiness, such assurance, and at times a trust amounting to sublimity, I would like to speak somewhat of my experience, hoping thereby to encourage or aid others who are propounding the question of all questions, "If a man die shall he live again?" I do not simply believe that the dead live, but I know that I have seen and talked with those who had been laid away in the grave! Since a child of seven years I have been subject to spiritual impression and guidance: at that age twice I lay in trance for hours. I then passed beyond visual boundaries to the spirit-world or spirit existence. When restored to consciousness, I told of persons, scenes, and conditions that startled the common ear. Then my fear of death ceased, and my child-grief was great that I had to come back; in comparison, earth-life seemed discord, inharmony.

In 1873 I went to Moravia, N. Y., to the medium Mrs. Mary Andrews; we had seances conducted much as the one you mention, held by Mrs. Maud E. Lord—twelve, fifteen, and eighteen at a time present. Spirits came, called persons by name, who were *incognito*, gave their own names and directions as to our sitting; spirit lights came in response to singing and repeating of some beautiful poem; the most delightful perfume filled the apartment, strong currents of air swept over and around, purple-tinged clouds formed above our heads, and some were sprinkled by falling drops. Let me say, deception of any kind was out of the question; we were an intelligent people there to investigate. But the most skeptical, after two or three seances, said "There is no trickery here." Spirits would counsel, cheer, and encourage their friends; gentle pats were felt; departed wives and mothers would come and plead for the tender care and protection of their orphan children. The light being called for, many hands were shown at a time—and such beautiful hands—then the materialized person, with all the characteristics of earth life, just as natural even to the style of combing the hair, caps, eye-glasses, palsied hands. The identity was complete; these materialized forms talked sometimes as plainly as we mortals. I wish those who question the purity and the morality of genuine spirit-circles could know the sacredness of the time and scene. To me it was as if the gates of heaven were thrown wide open. Jacob's ladder was indeed there, and the angels were ascending and descending. They come back to comfort, aid, guide, and counsel aright; true, we do not always see them with the physical eye, for the spiritual form is invisible to mortal eye, unless it accretes from the aural surroundings wherewith to materialize.

Your idea of an etherial spiritual form, inhabiting the rude material, coincides with my own; this spirit form, at times, goes out, even while the soul actuates the natural body. I, too, believe death does not materially change our soul conditions; as we have lived, so we pass into the world of spirit; has our life been true, beautiful, useful, so we are spiritually; as we attract here, so shall we be related there; as mind goes forth unfettered, annihilating space, time, so I believe, spiritually, there will be few impediments. Spiritually there will be no fixed abode; eternal progression is the soul's destiny. There is no God save those which men have invented; no devil, hell, or torments, save those which man has created. Goodness, purity of life, truthfulness, ever bring happiness to the possessor; the reverse, suffering and woe. The erring, the vicious, are ever objects of compassion. Circumstances, over which we, as individuals, had no control, have made us what we are. Seeds of vice, hatred, and murder are sown in ante-natal conditions. How my heart pities and compassionates the erring! Evil is but undeveloped good, and in the great eternity will bud and blossom into beauty, and bear golden harvests for the reapers. Life is eternal, and perfection the goal of being.

I was at Moravia and Cascade ten days. I could write pages in detailing the spirits that came. I will sometime tell you how I was influenced to secure this home. At that time my husband was carrying on much business; I did not dream of want; our means were ample, but spirits controlled me. I purchased this lot, and built under their control. I could not resist, and it is wonderful how I stood under the pressure. I should now be homeless were it not for them; they are with me much of the time, though I am practical, not visionary.

Before my husband died, I saw it all in a vision, even to the hour and minute on which he passed over; this was in April; he passed in August. I told of it, and it proved as I saw it, although I was so exhausted from caring for him I did not think of it until my mind was called to it by those whom I had told of the vision. I beg your pardon, but people here are all orthodox. I love dearly to talk to such a fearless-souled man as you are.

GRACE L. PARKHURST.

CENTRAL, S. C., March 20, 1878.

D. M. BENNETT, *Dear Sir:* I am, as perhaps you know, a trial subscriber to *Payne's Age of Reason*. I at first sent thirty cents, thinking, as it was so cheap, it might circulate to some extent in this impoverished section of country. It was not long, however, before I became thoroughly disgusted with Mr. Payne, and was sorry I ever gave him any support; but, as I had got my foot in it, I concluded to "grin and endure," till the time was up; and as I had never received Nos. 1 and 3 of the *Age of Reason*, I sent a dime for the missing numbers. I soon received a card from Mr. Payne, stating that Nos. 1 and 3 could not be supplied, and wishing to know what I desired him to do with the dime—asking if he should add it to my subscription. I wrote back to Mr. Payne that if he was done slandering and abusing you and extolling that infernal, contemptible Comstock, he could place the dime to my credit.

I notice that in the last two or three numbers of the *Age of Reason* there is but little said about you or THE TRUTH SEEKER. I guess Mr. Payne is sick; and by the time he frees himself from this noose of his own manufacture, I think he will be ready for initiation into the Y. M. C. A., and if he could only get Mr. Peterson to join in with him, what an addition it would be to the throne of grace!

Well, when my time is up with the *Age of Reason*, I shall take leave of Mr. Payne. I have long since dropped *Common Sense*, for the same reason that I shall soon drop the other; but I never expect to drop THE TRUTH SEEKER till I drop on the bosom of old Mother Nature.

I am rather in arrears with you now, but hope ere long to send you a remittance. Farewell. May your useful life continue many years hence. I don't see how we Liberals could do without you. Think of me occasionally. I am growing old and my health is getting feeble. I shall soon pass out. Fraternally, R. M. CASEY.

HASTINGS, MICH., March 8, 1878.

D. M. BENNETT, *Dear Sir:* I inclose $1.00 towards copy of the "Sages," and will send balance soon with a renewal of subscription. I wish to say that, in my judgment, Seth W. Paine would confer a great benefit on the Liberal public if he would "step down and out" of the publishing business. His recent articles about you are evidence that he has but little regard for the truth. Even an attack upon the Christian religion would now come from him with a bad grace; and I will not contribute to the support of a publisher whose highest aim seems to be to make money by slandering his neighbors.

Sincerely yours, GEORGE WOOD.

518½ CONGRESS ST., PORTLAND, ME.

D. M. BENNETT, *Dear Sir:* Please say in your next paper that I contemplate going West about the middle or end of April, with a purpose of locating at some point as a physician, and I should like to correspond with parties in localities favorable to Liberalism, where I might lecture occasionally in adjacent villages and towns. I would also like to make engagements for lectures, discussions, etc., immediately. My ability as a clairvoyant magnetizer, as well as my scientific knowledge of *materia medica*, I believe is pretty well known; and as to my ability as a lecturer and debater, the people of the West know me well. Address

D. W. HULL.

N. B.—I am now in correspondence with parties in Iowa. I prefer not to go so far, but shall act for the best when I hear from others. Let me hear from all, whether far or near. D. W. H.

TECUMSEH, MICH., March 18, 1878.

D. M. BENNETT, *Dear Sir:* I have received at different times two circulars and a number of copies of the *Age of Reason*. I wondered at the time how its editor could have come by my name; but since learning your loss of a list of names, the wonder ceases.

Yours for truth and this world, J. GUIWITS.

LOWELL, NEB., March 14, 1878.

D. M. BENNETT, *Dear Sir:* I have been receiving circulars and solicitations to subscribe to *Payne's Age of Reason*. I think my name and address were obtained from your list, for this reason. The P. O. is Kearney, as it happened by mistake I added the word Junction to it, when I gave it to you. No one else has it in that way except Payne, who sends also to this R. R. station by that name. Yours,

T. H. HECOX.

WINSTED, CONN., March 20, 1878.

D. M. BENNETT, *Dear Sir:* My attention is called to the following communication in *Payne's Age of Reason* for March 16:

"NOT STOLEN.—In THE TRUTH SEEKER for March 9, 1878, there is a communication from H. W. Pinney, of Mill Brook, Conn. Please inform H. W. Pinney, in your paper, that it was I who sent you the article entitled 'Hell in a Hamlet,' and that it was not stolen from THE TRUTH SEEKER exchanges. Truly yours,

"W. T. CHAMBERLAIN."

As the inference which casual readers may draw from this would tend to exonerate Payne from the charge of literary theft made (and proven) by your Hartford correspondent and H. W. Pinney some time ago, it should be observed that Mr. Chamberlain does not specifically declare that he was the author of the article disingenuously appropriated by Payne, but simply that he "sent" it to Payne, and that "it was not stolen from THE TRUTH SEEKER exchanges," which last declaration is the denial of a supposed claim which I am not aware to have been made by anybody.

The simple fact is, that the article taken by Payne from *The Winsted Press*, and addressed to himself as an original communication, was written by a particular friend of mine, in my own library, and in my presence; and I forwarded a copy of the *Press* containing it to the *Age of Reason* office (as well as a copy to yourself). But it matters not how Payne acquired the printed article. He appropriated it in a dishonorable manner. If Mr. Chamberlain copied the article in his own manuscript and "sent" it to Payne as original, then he, too, is a literary thief. He doesn't now claim to have done so; but he damns himself as so "swift a witness" for an ignoble scoundrel that there is no foreseeing that he'll not so declare next time.

Yours truly, LEON CASE.

WEST UNION, March 17, 1878.

FRIEND D. M. BENNETT: As you wished information in regard to Payne's paper, I can say that I have received *Payne's Age of Reason* and circulars quite often for the past two months. Also, C. H. Carpenter, who takes your paper, has received the same.

About the time Payne joined the Young Men's Christian Association (I suppose he joined them, if he did not he ought to), I had six names for him, but on getting another TRUTH SEEKER it knocked the whole thing in the head, and not one of them would take it. Truly yours,

J. F. SMITH, JR.

CLARION, WRIGHT COUNTY, IOWA, Feb. 16, 1878.

FRIEND BENNETT: There are so many down on Seth Wilbur Payne, poor fellow, that I feel quite sorry for him. He cannot help being mean, and should be pitied more than blamed. He probably stole your subscription list; I am quite sure he did. No man ever addressed me by the name of H. Crooks, until you did on THE TRUTH SEEKER. We

have received several numbers of *Payne's Age of Reason*. The first two or three were addressed to my wife, S. E. Brooks, and the last one to H. Crooks, which name was undoubtedly taken from your list. Respectfully,

H. Brooks.

Sterling, Iowa, March 16, 1878.

Friend Bennett: Seeing a statement in your paper that you had had your mailing list stolen from your office, I cheerfully give you facts in my own case. When I subscribed for your paper I gave my order to Mr. Johnson, your agent, and he, through mistake, gave you the name Charles Marr, instead of Solomon Marr; but as my family is the only one round here of that name there has been no trouble, and as I got the paper regularly I did not think it worth while to have it corrected: but about four or five weeks ago I received *Payne's Age of Reason* for two weeks, and he, too, made the same mistake in my name. Now, all my other mail matter and papers come in my proper name, Solomon Marr. Perhaps Mr. Payne can inform you how he came to make that mistake. I hear that Thomas Scarborough received copies of Payne's paper at the same time, though he says that he is entirely unknown in New York except through The Truth Seeker's list.

Solomon Marr.

Farley, Iowa, March 13, 1878.

D. M. Bennett, *Dear Sir:* The Freethinkers of this place have formed a "Liberal Library Association," and, by each contributing a small sum of money, have placed before the reading public a class of literature that makes "Old Theology" quake. Our volumes are free for all to read, and the young people, and many of the older ones, are hungry for just such matter as is found in Liberal and Reform books and periodicals. I have about thirty volumes of my own, and they are almost continually out being read by those who are willing to investigate for themselves. Our association meets every alternate Sunday, for the purpose of discussing such questions as the speaker of the evening may see fit to introduce. We have thus far depended on home talent, and with such success as to attract the attention of the pulpit, from which source we receive an occasional advertisement, but not in very flattering terms. In spite of "Old Orthodoxy," however, the fires of liberty burn. The single spark of Infidelity that twelve years ago in this town struggled for an existence has been fanned into a flame that the blood of a thousand Lambs could not extinguish.

A.

Minneapolis, Minn., March 16, 1878.

D. M. Bennett, *Dear Sir:* In your Truth Seeker of the 8th inst, I read a notice under the heading "Information Wanted," from which it appears that your mail list has been stolen from your office, together with some postage stamps. Now, as I read that the thought entered my mind that I have been receiving several copies of *Payne's Age of Reason*, together with a begging circular from the editor of the last named paper, and I wondered how my name could have been known to the editor and publisher of said paper. You are the only one that could have my name and address, for I do not take any other paper than The Truth Seeker, *i. e.*, of all those published east of Chicago. For my part I do not like the paper *Payne's Age of Reason*, for I do not approve of his (the editor's) conduct against you. Had it not been for that, I should have done something for it, and did a little in the way of sending the many circulars received to some of my friends until his course towards you was apparent. Yours truly, John F. N. DeFlon.

Rosenberg, per Tampa, Fla., March 15, 1878.

Dear Friend Bennett: As it is a long time since our Truth Seeker has had a letter from our sunny State, I think it proper, at this time of business stagnation and laborers' starvation in North and West, to give an account of our country and its people, and their progress here.

The climate is splendid. Fresh vegetables and many kinds of fruit all the year round. Last month the orange-trees commenced to bloom, while the golden fruit was still on the trees. The heat of summer is not so excessive as in many Northern States, because the summer months coincide with the rainy season, and, besides this, we have almost constant sea-breezes to mitigate the heat. Land for homesteads is scarce, though about thirty miles off the Bay some is still left. State land can be had, though not to a large extent, for from seventy cents to one dollar an acre. Most of the land consists of high, dry pine ridges, requiring much manure and muck for farming. Muck is abundant in numerous ponds. For building sites and orange groves these dry ridges are quite suitable. The balance is low pine land and hummocks, which are very fertile. The settlement of this part of the State commenced about three years ago, and therefore everything is new; hardly any fruits can be had yet. But improvements are made very fast, and immigrants are pouring in. And if the merits of this country were known in the North, many more would come before they have spent their last cent there, waiting for better times. The old settlers subsist mainly by stock-raising, hunting, fishing, and gathering oysters; for cultivating the soil they do not care much. Since Northern people are coming in, the country is changing for the better, and society is improving. What a new country like this needs is industrious hands. The daily wages are from $1 00 to $1 50, but laborers can hardly be had at that price, and much work has to be left undone. I am willing to give to every laborer's family (if a dozen families come together), for eighteen days' work, a ten-acre lot, suitable for orange and other fruit trees, and healthy to live on. A house for our climate takes about one week's work for a man, and about $5.00 expenses besides. But to build up a society, we need other classes of people, too, though I cannot advise them to come at once if they, and especially the ladies, have not a great deal of courage, to enable them to endure the hardships and privations of a life in the backwoods. For them it would be more advisable to remain a few years longer in the North, where they have society, schools for their children, and comforts of every kind, and follow their occupation, whilst somebody here is planting and cultivating for them an orange grove. Many families in the North have already availed themselves of this opportunity, but there is plenty more room for others. The trees will come into bearing in about five years after transplanting, and will not cost more than three dollars each, including the price of land, clearing, fencing, furnishing, planting, and cultivating the trees, and the taxes for five years.

In answer to many inquiries from our friends, I have to state that we have never yet regretted our migration to this country. We are enjoying good health, have plenty of exercise, and our orange-trees (now twelve hundred and ten in number) are growing nicely; four are in bloom now, and some more will follow every year, until, in five years, they will all be in bearing. And as a man has made, this year, from one full-grown tree, one hundred and twenty odd dollars, there will be, eventually, a fortune in our grove. The unemployed multitude in the large cities ought to come to this country, where they can easily build up an independent home for themselves and their families.

K. Engler.

Pittsburgh, Pa, March 18, 1878.

Mr. Editor: Some years since I was fortunate in having a neighbor who was a good trance medium, and received through him many very interesting communications on the Deity, spirit-life, etc., which are recalled to my memory by the article headed, "Is There a Future Life?" in the last Truth Seeker. One evening, I complained to the intelligence that, although his communications were very interesting, instructive, and elevating, yet they were not entirely satisfactory, inasmuch as they did not give a full and comprehensive idea of spirit-life, and asked him to teach us the mysteries of the spirit-world.

The reply came promptly:

"Teach you the mysteries of the spirit world? Go, teach the unborn child the arts and sciences; teach it the mysteries of algebra; teach it to trace the comet's flight through fields of unlimited space and predict the time of its return; teach it to rob the silkworm of its shroud, fill the robe with invisible gas and on it mount above the clouds. Man has done all these things, and why can you not teach them to the unborn babe? Simply because from want of development it cannot comprehend such things. Listen; you bear the same relation to the spirit-world that the unborn babe does to this, and can no more comprehend the mysteries of that world than the babe can of this. The child comes into this world with its powers and faculties dormant. One by one they are developed, strengthened, and matured, until finally he wakes up to the consciousness that he is a man. So, when you enter the spirit-world everything appears strange and incomprehensible; you are but a spiritual infant, though your dormant faculties and powers will soon be brought into operation. By clairvoyance you can see all things; by clairaudience you can hear all things; by intuition you can know all things, and finally you will wake up to the consciousness that you are a God! Then can you exclaim with Christ, 'I and my father are one;' then can you comprehend the beautiful relation existing between you and God, and can understandingly pray to '*Our Father* which art in heaven;' then can you truly exclaim with Christ, 'All power is given to me in heaven and upon earth.' But this consciousness of possessing unlimited power will not beget pride, for it will be accompanied by the knowledge that God and angel, archangel, cherubim and seraphim, spirit and man, animal, vegetable, and mineral, are all one and the same thing in different stages of development; then you will not despise the meanest thing, for you will know that what that is, you have been, and what you are, that will be. The poet Pope was truly inspired when he wrote:

'All are but parts of one stupendous whole.
Whose body nature is, and God the soul.'"

The above teaches that this life is the fœtal life of the spirit, as the uterine is the fœtal life of the body; and as the fœtus is not required to learn or practice anything belonging to this life, so we are not required to learn anything belonging exclusively to spirit-life. If we faithfully perform our duties to ourselves and neighbors here, nothing more is required from us. As nothing can be annihilated in the material world, so nothing can be annihilated in the spiritual. Hence life in the spirit-world is a natural and unavoidable necessity.

A. Wilcox.

Richford, Vt., March 5, 1878.

D. M. Bennett, *Dear Sir:* When I subscribed for your paper, I did so because I liked its title; and I have never been sorry. Truth (real fact) was the object of my pursuit, and you have answered my expectation remarkably. When I joined the Methodist sect, I supposed truth was the grand object of their aim. After experiment and observation, I was disappointed. Faith and numbers were what they were after. For this cause I commenced critical examination as a farmer, instead of a preacher of Godology. I had a farm before I was a Methodist, and thought I was more capable of managing a farm than a church. I commenced with the first chapter of Genesis, to prepare myself for whatever was in the future, and be honest with myself. I think now that any one who wishes to use his own reasoning powers unshackled by priestcraft, and who will read thoroughly the first three chapters of Genesis, and weigh every sentence as the words of a being who "created the universe out of nothing," will come to the conclusion that "God," "He," "Our," and "Us," and "Lord God," got man into existence purposely to make him as damned as the God-power could make him, and fixed things in such a manner that all children must be born totally-depraved sinners, and then to torment them in an endless hell because they were so born; as though it was a great privilege to be made out of nothing, so that we could be roasted alive in hell fire eternally! Praise ye the Lord! This is the reason why I could not be a Methodist, or any other Christian, priest. Whatever others may think or do, I must do my own thinking in this matter, and even tell my own thoughts.

But we are told that Jesus Christ came into the world to save these totally-depraved sinners—and that Jesus gave them all into the hands of a human, damning priesthood, together with the keys of heaven and hell; so *they* can dispose of us all as they please. And the world has been cursed with ignorance, bigotry, falsehood, and hypocrisy ever since, according to all history. Either Christianity is a priestly fabrication, a lie, or the God-power, "Almighty Jehovah," has a poor faculty to make books to meet the capacity of creatures made in his own image. Either gods are *non compos mentis*, or priests are the most consummate liars on earth. Oh, when will men begin to learn how little we know? how much we take for granted?

I am astonished that you have written so much, brother, *and so well*, and "stand yet, as an iron pillar strong," battling against the ecclesiastical and political monster that has tyrannized over the laboring classes these ten thousand years.

I am sorry to see so many professed Liberals trying to divide the small company. Many of those who seem to want to arrest the effort to impart truthful information on the subject of devil and hellology have got my name and sent me circulars to assist them to sell their papers. I made some effort, but could effect nothing. I do what I can with The Truth Seeker and your books and tracts, and admire your grit and ability. Just let *Teed*, the *Romulus*, go, and attend to the real wants of the people. You are getting higher in the estimation of thinking men here, but still you must expect that bigoted and hypocritical Gospel-workers will be excited. "What shall we do when the devil is dead? What shall we do when hell is gone! What shall we do when it is known that the old Jewish Yahoo is all the God Christians have ever had, except what they have spliced on to him?" The pretended people of this monster God have murdered millions to make this priest-forged character stand on its legs.

I don't know but that, since the Y. M. C. A. D——n! Society have so much trouble about obscenity in New York (we hear but little about it in Vermont; the people are civilized), Congress had better pass an act to prevent the sexes being born so; or else get parents to "train up their children in the way they should go;" or stop the Sunday-schools, which are a fruitful source of hypocrisy. Will a law made by Congress have any more effect than the law made on Sinai? "Just as the twig is bent the tree's inclined," law of Congress or not. Children should be taught to be honest with self, truthful and just to others. But we have no more such teaching in the Church or State than we have in "Hamlet." We have not much such teaching anywhere. God made the universe out of nothing in six days; but he don't know what to do with a dead man unless his case is pettifogged by a priest. Think of it! Pursue on your way! Priestcraft and kingcraft may prevail even in republican America, and destroy liberty.

Sincerely yours, Joseph Noyes.

Useful Recipes.

Harvard Drink.—Mix equal parts ale and sodawater, and add sugar and a lemon.

University Night-cap.—Take half a tumblerful of tea, with a wineglassful of milk and sugar to taste, to which add a wineglassful of brandy; beat one egg and mix.

Turkey Hash.—Cut up the remains of a turkey into small dice with a very little of the dressing; put the gravy you have left in a saucepan with the bones and pieces that you do not use in the hash, adding, if necessary, a little boiling water, together with sweet marjoram, nutmeg, grated lemon peel, salt, and pepper, and mushroom catsup, to taste; let it stew slowly one half hour, then strain it, put in the turkey, and let it simmer one-quarter of an hour, or just long enough for the turkey to get well heated through; serve on three cornered bits of toast buttered just around the edge of the dish, and if you like you may sift bread crumbs over the top and some small pieces of butter and brown it in the oven or with a heated salamander.

Stewed Oysters.—Take each oyster out separately from liquid; strain juice to get out any piece of shells there may be in it; add one pint of milk to every quart of oysters; boil milk and juice, adding salt and pepper to taste; when the above is boiling, put in oysters, and when just beginning to boil, take off at once and serve. The last direction insures the oysters, being tender, plump, and cooked also.

A Boiled Plum Pudding.—Grate the crumb of a twelve cent loaf and boil a quart of rich milk, then strain it and set it to cool; pick over a pound of currants and a pound of seedless raisins; strew over them three large tablespoonfuls of flour; roll fine a pound of brown sugar, and mince as fine as possible three quarters of a pound of beef suet; prepare two beaten nutmegs and a large tablespoonful of powdered mace and cinnamon; also, the grated peel and the juice of two large lemons or oranges; beat ten eggs very light, and when it is cold stir them gradually into the milk, alternately with the suet and grated bread; add by degrees the sugar, fruits, and spices, with a large glass of brandy and one of white wine; mix the whole very well, and stir it hard; then put it in a thick cloth that has been scalded and floured; leave room for it to swell, and tie it very firmly, pasting the tying place with a small lump of moistened flour. Put the pudding into a large pot of boiling water, and boil it steadily six hours, replenishing the pot occasionally from a boiling kettle. Turn the pudding frequently in the pot; prepare half a pound of citron cut in slips, and half a pound of almonds blanched and split in half lengthwise; stick the almonds and citron all over the outside of the pudding as soon as you take it out of the cloth; send it to table hot, with a little alcohol or brandy poured around it in the dish, and lit with a match. To be eaten with the wine sauce, or with cold wine or sugar.

New England Brown Bread.—Four cupfuls rye meal, three of yellow Indian-meal, one small cupful molasses, one teaspoonful soda, one-half teaspoonful cream tartar; mix very soft with sour milk, or buttermilk; little salt; steam four hours and bake two.

Oyster Stuffing.—Oysters for stuffing turkey should be bearded and chopped fine; a little mace should be added.

Trifles.—Yolk of one egg, enough prepared flour to make a stiff dough; roll very thin, cut in fanciful shapes, and fry in hot lard; turn them immediately after dropping them into the lard; they should not remain in more than three seconds, and should be of a light yellow color; drain them on a large flat dish; when cold sprinkle with red sugar.

Potato Pie.—One pound of mashed potato, rubbed through a colander; one-half pound of butter rubbed to a cream with two cupfuls of white sugar; six eggs, the whites and yolks beaten separately; the juice of one lemon, squeezed into the potato while hot; one teaspoonful of nutmeg, the same of mace. Bake in shells of paste, or in dishes lined with good paste, without covers. To be eaten cold.

Scrapple.—Take a fresh pig's head or other cuttings of pork; if a head, carefully clean it, put it into a pot with a gallon of water, let it boil until the meat leaves the bone, then strain, putting the liquor back into the pot; be careful to get all the bones out, put the meat into a chopping-bowl, mince fine, season with salt, pepper, sage, thyme, and marjoram; stir well, and add it to the liquor; thicken with yellow Indian-meal until the spoon stands alone; let it boil an hour, stirring occasionally; turn into square tin pans; when wanted for use cut into thin slices and fry a light brown.

The Truth Brigade.

[A PARODY.]

All the time, all the time,
All the time onward;
All into truth and light
Are marching many hundred!
Forward the truth brigade!
Theirs not to be dismayed,
All into truth and light
Marched the many hundred!

Forward the truth brigade!
Dispelling darkness and shade!
Not though the world knew
That many had blundered.
Theirs is to make reply,
Theirs is to reason why,
Theirs is to do or die;
All into truth and light
Marched the many hundred!

Priests to right of them!
Priests to left of them!
Priests in front of them!
Who loudly thundered;
Right through the priests they broke,
With many a daring stroke,
Some of them making it tell,
Ingersoll giving them hell;
Right into truth and light
Marched the many hundred!

Laying their arguments bare,
They that read them there,
Astonished the world!
While all the priests grumbled,
"Look back," the hundreds said,
"Then look afar ahead,
And choose which road to take,
Before it be too late;"
Then they looked back,
Back looked many hundred.

Ruins to right of them!
Ruins to left of them!
Ruins behind them!
Old and unnumbered,
And then, with many a sigh,
They thought of days gone by,
But ne'er would they return
To their old hell to burn,
But would prefer to learn;
Learn with many hundred.

Now is the time for all
To help and roll the ball,
To destroy the priest's blunders,
Soon is the time to come
THE TRUTH SEEKER has begun,
Begun with many hundred!

GEO. F. KESSLER.

Baltimore, March 18, 1878.

Borrowed Light.

BY F. D. LACY.

"Seek not to walk by borrowed light,
But keep unto thine own;
Do what thou doest with all thy might,
And trust thyself alone."
Let thine own reason be thy guide,
And go where duty calls;
Keep truth and justice on thy side,
Though all creation falls.

Let not a power on earth enslave
Thine intellectual light;
Yield not to those who howl and rave,
But battle for the right.
May guiding angels lead the way
To virtue, truth, and love:
And man become as perfect here,
As angels are above.

Do good to all, and to the least
May kindly feelings reign,
Such influences serve the best,
And never taught in vain;
I'd rather labor for the poor,
And light reward receive,
Than be a monster to devour,
Or prince to rob and thieve.

Shun all temptations of delight,
That lead to guilt and shame;
But all obstructions firmly fight,
Upon the road to fame.
What reason teaches you to do,
Or bids not to be done,
Obey and readily pursue,
Where wisdom can be won.

Proclaim your sentiment if true,
Though all the world deny;
Teach to the world the facts you know,
Though for it you must die.
"Seek not to walk by borrowed light,
But keep unto thine own;
Do what thou doest with all thy might,
And trust thyself alone."

Nirvana, Mich., March 16, 1878.

Science and Religion.

John Jasper, of Richmond, a colored man and preacher, has lately been informed by some light-minded person that the evidence of the senses is not to be depended upon in regard to the relations of the earth to the sun, and that, in fact, the sun does not go round the earth, but the earth round the sun. Jasper has inquired abroad and has found that faith in this mischievous opinion that the earth goes round the sun is widely spread, that nearly everybody believes in it, and that it has been accepted from the mouths of a ribald and impious lot of fellows called philosophers. As an energetic champion of astronomical truth and plain religion, Jasper has determined that this thing must stop just where it is; that there has been enough of it, and that the world must be set right and reclaimed from its great error, and that the people must be properly put on their guard against the philosophers. In fact, Jasper has burst with impetuous fury into the middle of the great battle of religion against science; and, in virtue of his faith in the evidences on the side of religion, and in virtue of the vigor and simplicity with which he presents those evidences, he must be recognized as the great leader of the religious world in this warfare. He rests his case mainly on the Bible, and no champion of religion would ask a firmer support. The Bible talks of the rising and going down of the sun, and it would not say "that anything could go down that was standing still all the time." Then there was Joshua, who told the sun to stand still, which would have been a ridiculous superfluity if the sun had really never moved. And as to the earth's revolving round the sun, "what would become of the ocean?" It would be spilled out, of couse, "all over the land." Thus on the argument from the Bible and from what he sees—and seeing is believing—the Rev. John Jasper has proved the case of religion against philosophy to the full satisfaction of his congregation in Richmond, every one of whom held up his right hand as an evidence of his faith that the sun and not the world went round. Philosophy, knowledge, science, are utterly used up—pulverized, dissolved, and evaporated by this onslaught. Jasper has left them not a word to say, and as the great champion of the Church he is without a rival. All champions that have come out in this battle hitherto have been feebler than Jasper. They have compromised a little with knowledge. They have admitted, in fact, half it claims, and been satisfied with mere subterfuges. In Jasper alone there is no compromise, and the ecclesiastical world is to be congratulated upon the appearance of the first champion who has really done its cause justice.—*N. Y. Herald.*

"BEYOND THE VEIL." Posthumous work of Paschal Beverly Randolph, aided by Emmanuel Swedenborg and others, through the minds of Frances H. McDougall and Luna Hutchinson. 262 pp. 12 mo. D. M. Bennett, New York, 1878. Cloth, $1.50.

Probably the most eccentric, erratic mind that has been prominently connected with the modern Spiritual movement was Dr. P. B. Randolph. Being a *sang mêlée*, his mother of African extraction and his father of the celebrated Randolph family of Virginia, his life was a strange medley of intellectuality and sensuality, of lofty, sublimest thoughts and lowest, deepest groveling—sensitive to an extreme and unstable as water; his death by his own hand being in full keeping with his fitful, tortuous career.

Not content with the dozen or more volumes given to the world during his earth-life, the restless Randolph has projected through the minds of two lady mediums of California (his attractions were always feminine) another contribution to the ever-widening range of Spiritual literature. One of these ladies, Mrs. McDougall, will be remembered by the readers of *Brittan's Quarterly* as the medium through whom the experiences in spirit-life of Col. Baker were so graphically depicted and so eloquently portrayed in the pages of that excellent journal. A portion of those experiences of Col. Baker have been embodied in the posthumous work of Dr. Randolph, their publication in permanent form thus being secured, as they well merited to be.

We can cordially recommend "Beyond the Veil" as a deeply-interesting, well-written narrative of scenes and incidents in the spirit-clime. The language is ever above mediocrity, and often glowingly eloquent. A large amount of useful and instructive information relative to the spirit-world, its customs, society, the daily life of its inhabitants, etc., can be gathered from this volume. We feel assured that no one will ever regret its purchase. A steel portrait of Dr. Randolph embellishes the work, the publication of which has entailed considerable expense upon the lady mediums presenting it to the world; and we hope that by its extended sale they may be secured against any loss possibly incurred in its issue.

Among the many subjects of interest enchaining the attention of the reader, may be noted the following: Birth of the spirit; the two magnetic currents connecting earth and the spirit-world, and the aerial cars navigating those currents; the location of the spiritual spheres or zones; spiritual food and clothing and how procured; building materials, architecture, house-furnishing, and kinds and uses of labor in the spirit-world; the sanitary forces; the social system, and amusements thereof; death, or transition to higher spheres; marriage and its rites; uses of *consolidated sunshine*; exercise of will power and clairvoyance; views of the heavenly bodies; the spiritual suns and the Great Central Sun; sanataria, or hospitals for the treatment of insane and undeveloped spirits; first experiences of General Custer and his massacred band in spirit-life; the hells (quite an *apropos* subject just at this time); the heavens of poets, inventors, statesmen; the negro race in spirit-life; the Heaven of Heavens, with views of Zoroaster, Socrates, Plato, Issiah, Jeremiah, Mary the Madonna, Jesus, Joan of Arc, Christna, Buddha, Sappho, Theodosia of Tyre, Porphyry, and Polycarp; Sermon on Mount Beatus by Jesus the Nazarene, etc., etc.

Randolph, it will be remembered, while on earth was a devoted Rosicrucian, addicted to occultic rhapsodies, voudooistic charms, and magical mummeries; and claimed a membership in Oriental Theosophical lodges and brotherhoods. It seems unfortunate, that, just as the theories and principles so ardently advocated by him for years should obtain prominence in Spiritualistic circles, he should pass to the spirit-existence, leaving others to reap all the glory (?) accruing from the dissemination of Occultism. Were Randolph alive in the flesh to-day, how he would revel in the present discussion of the mysteries of the occulto-Rosicrucianc-hermetico-alchemico-astrologico-theosophico astralo-theurgico-Isis-Unveilingo-elementalo-sub-mudano-Ansatierico voudooico-cabalistico-thaumaturgico-Art Magico-koboldo-akasoico-condensed vaporo—elementary bombast and nonsense with which America and England are being flooded. Randolph, it seems, has discovered his error upon these subjects since his *entrée* into the spirit-country, as two chapters of "Beyond the Veil" are devoted to a discussion in the spirit spheres upon the existence of "elementary" spirits and the truth or falsity of re-incarnation: in the course of which the believers in both these absurd dogmas are completely routed by Socrates, Pythagoras, and other ancient sages, who deny positively and emphatically the being of such a nondescript monstrosity as an "elementary" anywhere in the universe, and as emphatically declare the utter fallacy of such absurdities as conscious pre-existence and re-incarnation; in all of which Randolph coincides. Randolph dead is thus wiser than Randolph living.

We must confess our inability to accept as literal truth all contained in this handsome volume. It is probable that a portion of it (particularly in the early part of the work) may have emanated from Randolph's spirit presence; but much of the latter portion we regard as unreliable in detail—a dim obscured reflection of the truth, mayhap—to be accounted for by the psychological condition of the mediums when writing it. Most of that pertaining to Jesus and the Madonna is unquestionably imaginative and unreal. Some of it, however, savors strongly of Randolphism, as exemplified in his various earthly productions, all of which are noted for the wild and fanciful nature of their contents.

Despite these defects, there is much good sense and sound philosophy in this work, together with much valuable information vouchsafed regarding supernal life, as previously indicated.

"THE PRIEST IN ABSOLUTION." The "Holy Cross" Series. No. 1. Fifty pages. D. M. Bennett, New York. Paper, twenty-five cents.

The enterprising Liberal publisher, D. M. Bennett, has undertaken the publication of a long list of pamphlets—The Holy Cross Series—all bearing upon the immoral doctrines and practices and the cruel outrages and persecutions of Holy Mother Church, from the sixth century to the present time. Some of these are works that have been tabooed and interdicted by European authorities, and are now for the first time to be published in America. The first of the series is "The Priest in Absolution," which takes its title from the infamous book issued by the Society of the Holy Cross, an English Ritualistic body, as a manual for Priests in receiving confessions; the publication of extracts from which not many months since occasioned deep excitement both in England and America. This manual teaches habitual confession as a duty, and enjoins upon the priest an intrusion upon the consciences of those who confess to him even on the most delicate points. The most searching, prying questions are to be put to all, married or unmarried, the maden just budding into womanhood as well as the matured matron, relative to their social, affectional, and sexual relations, in word, thought, and deed; even little children must be subjected to the disgustingly-indelicate queries of their prurient father confessors. Much of the work is too vile for publication, even in Latin.

The pamphlet just issued by Mr. Bennett is a criticism and denunciation of this vile *Christian* publication, expositive of its terrible deformity, and warning the public against the insidious advances of the Anglo-Ritualistic Confessional, worse even as it is than the time-honored (?) Roman Catholic institution which it apes. In addition to extracts from the original "Priest in Absolution," the work is enriched with copious citations from the "Confessional Unmasked," and from a rare and curious work, Gavin's "Master-Key to Popery," together with excerpts from other rare books and pamphlets. The immoral, debasing, and polluting effects, both upon the confessors and those confessing, are depicted in all their terrible reality; and it is to be fondly hoped that the tide of immorality, lewdness, and hypocrisy necessarily engendered by the practical operation of the principles of this grossly-impure publication may be, in some measure at least, rolled back, by the widespread circulation of the antidotal pamphlet of Brother Bennett. It well merits an extended sale.—*W. E. Coleman in Spiritual Offering.*

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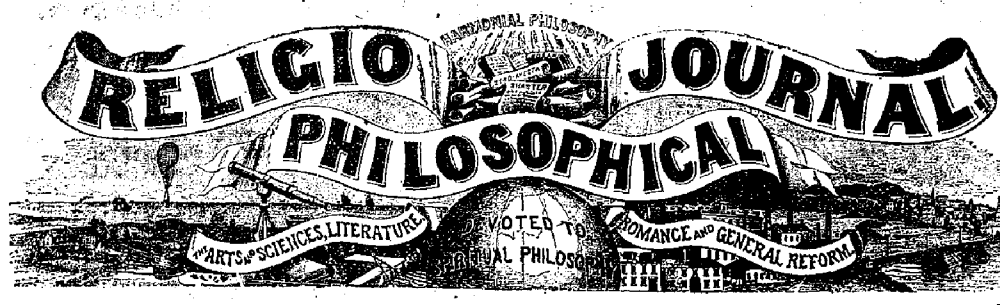
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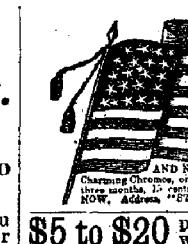
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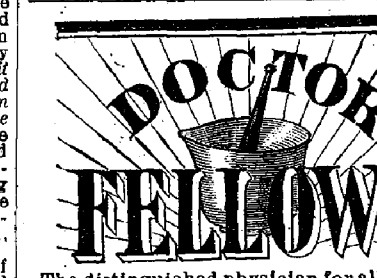
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FRIENDS are won by those who believe in winning.—*T. W. Higginson.*

NOTHING more excites to everything noble and generous than virtuous love.—*Henry Home.*

WHEN we read, we fancy we could be martyrs; when we come to act, we cannot bear a provoking word.—*Hannah More.*

HE who has no taste for order will be often wrong in his judgment and seldom considerate or conscientious in his actions.—*Lavater.*

THE way to conquer men is by their passions. Catch but the ruling foible of their hearts, and all their boasted virtues shrink before you.—*Tolson.*

THE real wants of nature are the measure of employments, as the foot is the measure of the shoe. We can call only the want of what is necessary poverty.—*St. Clement.*

LOVE teaches cunning even to innocence, and when he gets possession his first work is to dig deep within a heart and there lie hid, and, like a miser in the dark, to feast alone.—*Dryden.*

PURITY of heart and life are the richest of human possessions; perfect obedience to the highest attractions of the soul, the only means of their attainment.—*George Bacon.*

MAKE the bridge from the cradle to manhood as long as you can. Let your children be children as long as they will. Let them be children and not little apes of men and women.—*Anon.*

A GENEROUS nation is grateful even for the preservation of its rights, and willingly extends the respect due to the office of a good prince into an affection for his person.—*Junius.*

A LIE always needs a truth for a handle to it, else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.—*Beecher.*

GOOD men think more of making good roads to good schools, good houses, fields, and gardens, than calculating how they can get a harp and crown in an imaginary heaven in the unknown and uncertain hereafter.—*A. H. Wood.*

MANNERS are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage, they form at last a rich varnish, with which the routine of life is washed, and its details adorned. If they are superficial, so are the dew-drops which give such a depth to the morning meadows.—*Emerson.*

WHAT is a weed? A plant whose virtues have not yet been discovered. There is not a property in nature but a mind is born to seek and find it out. War is the extension of a gun-barrel. Cant is useful to provoke common sense. The flower of civilization is the finished man, the man of sense, of accomplishment, of social power—the gentleman. Here (in the United States) is all mankind in his shirt-sleeves.—*Emerson.*

ALL lies disgrace a gentleman, white or black, although I grant there is a difference. To say the least of it, it is a dangerous habit, for white lies are but the gentleman ushers to black ones. I know of but one point on which a lie is excusable, and that is when you wish to deceive the enemy. Then your duty to your country warrants your lying till you are black in the face; and, for the very reason that it goes against your grain, it becomes, as it were, a sort of virtue.—*Marryat.*

TRUTH will never die; the stars will grow dim, the sun will pale his glory, but truth will be ever young. Integity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everlasting truth. You cannot kill goodness and integrity and righteousness; the way that is consistent with these must be everlasting.—*Spurgeon.*

OBEDIENCE to law is productive of the greatest pleasure, but most rarely is it practical or possible for the mind to know that such will be the result of a determinate action. The martyrs and heroes of the world testify that happiness has no part in their determination of right and duty. Not for happiness stood Leonidas with his three hundred in the pass of Thermopalæ; nor Joan of Arc at the head of the French army; nor Washington with his bleeding soldiers at Valley Forge. The love of country, the generous emotion of liberty, blotted out every vestige of happiness as a motive, and to brand them with such ignoble motive is sacrilege.—*Hudson Tuttle.*

WHEN we get rid of this Bible, this God and Jesus idea, we shall have removed a mountain from the pathway of progress. The Bible and its God, its Jesus, its heroes and its heroines, are all warlike and uncivilized in their tendencies. Christ is called the "Prince of Peace," but his conduct was often anything but peaceful, and his doctrines are full of ire and wrath, especially when he supposes that his honor or that of his so-called father or any of his pet hobbies were in danger. Those without swords are advised to buy them, even if they sell their coats to pay for them. True, they may have been compelled to use carnal weapons in self-defense, but we who are more civilized need a higher and better law than his to go by, and therefore should put away the old book as a rule of life, for we have not only outgrown swords, but nearly all corporeal punishments, even as we shall in time outgrow all punishments, here and hereafter, needing only to know the right to do it.—*Mrs. Elmina D. Slenker.*

Odds and Ends.

A MARRIAGE license was lately returned to an Alabama official, having indorsed upon it the following: "dis here cupple Fale to marry and de-lisens is returned Blank.—J. McMillan. M. G."

SCIENCE MADE EASY.—Friend to scientific authority: "Doctor, how is a man to tell a mushroom from a toadstool?" Scientific authority: "By eating it. If you live, it is a mushroom; if you die, it is a toadstool."

A YOUNG lady who prided herself on geography, seeing a candle aslant, remarked that it reminded her of the "leaning tower of Pisa." "Yes," remarked a wag, "with this difference—that is a tower in Italy, while this is a tower in grease."

THE remark of a contemporary (says a New York paper), that many of our successful lawyers commenced life as preachers, is gracefully corrected by one of the legal gentlemen referred to, who begs leave to state that he began life as an infant.

A COUPLE of Yankee neighbors became so inimical that they could not speak to each other; but one of them having been converted at a camp meeting, on seeing his former enemy, held out his hand, saying, "How d'ye do, Kemp? I am humble enough to shake hands with a dog."

THE LITTLE DREAMER.

A little boy was dreaming,
Upon his nurse's lap.
That the pins fell out of all the stars,
And the stars fell into his cap.

So, when his dream was over,
What should that little boy do!
Why, he went and looked inside his cap,
And found it wasn't true.

—*From the Methodist.*

PHASES OF VENUS.

First phase.
A moustache—a vine—
A miss—
A whisper—"Mine?"—"Thine"—
A kiss.

Second phase.
Orange flowers—a veil—
And fears—
Cake—presents—by rail—
And tears.

Last phase.
A broomstick—some hair—
A curse—
Relatives there—
Divorce!

DIDN'T KNOW HE WAS LOADED.—"You will please observe," said old Mr. Lambwell, as he led us through his school the other day, "that the boys are required to display the utmost attention to quietness and discipline, and in a short time become even divested of that most annoying disposition to tease each other; in short, they soon settle down into the gravity of mature years, under the wholesome system I have introduced."

We at this moment arrived in front of several boys who were standing around a bucket of water, and one had just charged his mouth with the contents of a tin cup, while the old gentleman was stooping to recover his pen from the floor, when another passing along behind, snapped his finger quickly beneath the drinker's ear, and caused him by a sudden start to eject the contents of his mouth over the pedagogue's bald pate. Starting upright, with his hair and face dripping, the master said:

"Who did that?"

The party unanimously cried out: "Jim Gun, sir."

"Jim Gun, you rascal, what did you do that for?"

Jim, appalled at the mischief he had done, muttered out that it was not his fault, but that Tom Owens had snapt him.

This changed the direction of old Lambwell's wrath, and shaking his cane portentously over Owens' head, he asked:

"Did you snap Gun?"

The culprit, trembling with fear, murmured: "Yes, sir; I snapt Gun, but I didn't know he was loaded."

THE FEBRUARY FLY.

Feb. 21.—A bright warm day. One Fly came out and made himself most objectionable.

Little Fly, whence came you?
Little Fly, whence came you?
Go away,
Wait till May.
That's too soon.
Make it June.
Little Fly, whence came you?

Little Fly, I blame you!
Little Fly, I blame you!
Why? Becuz
'Tis your buzz
Near my hair
Makes me swear,
That is why I blame you!

Little Fly, I hate you!
Little Fly, I hate you!
Now—oh dear!
On my ear!
Off he goes
To my nose!
Little Fly, I hate you!

Little Fly, I 'dash'd' you!
Little Fly, I 'dash'd' you!
'Dash' was strong,
'Dash' was wrong.
I admit,
Ha!—a hit!
Little Fly, I've smashed you!

(*End of the Fly and the Sonnet.*)

—*From Punch.*

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THE TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREE THOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

"We can use a few more postage stamps."—*Age of Reason.*

The difference between a boy and a barn is that shingles are applied to the roof of the barn.

The man who plants a tree little knows what he is conferring upon posterity—especially if it's a birch.

A good substitute for gutta-percha has been discovered. It is called balata, and is the hardened rosin of a tree growing on the banks of the Amazon.

The Wesleyan College at Cincinnati is in a bad way for the want of $80,000. This must be raised within ninety days, or the property will have to be sold.

Spurgeon agrees with Moody as to the marriage of believers with unbelievers, and obstinately refuses to unite a professor of religion to one who is not.

J. F. Goodrich, who led the singing during several of Murphy's temperance revivals in the West, is under arrest in Virginia for bigamy. He is said to have five living wives.

Two hundred and twenty street lamps at Providence, R. I., which extend over a distance of nine miles, are now lighted and extinguished by electricity, in less than fifteen seconds, by one man.

Rev. Mr. Talmage says he believes the time will come when every prominent church will have a hospital on one side and a bakery on the other. Of course the bakery will be on the yeast side.

The Rochester *Democrat and Chronicle* thinks that the Stewart Hotel for Workingwomen is "designed for those who are just poor enough to be compelled to work and not handsome enough to get married."

A handsome legacy is said to have been left to Rev. O. B. Frothingham and other relatives by his uncle, Sidney Brooks, a very rich man, who died recently. It is, perhaps, well that rich uncles will sometimes die.

"What is your chief consolation in life?" asked the pastor of a young lady in a Bible class. The young lady blushed and hesitated, but said, "I don't like to tell you his name, but I have no objection to telling you where he lives."

Mr. J. B. Knight, of the Franklin Institute, in Philadelphia, a scientific engineer, has made a thorough examination of the Keely motor during a period of five months, and reports that it is a fraud, and that the varied parts of its apparatus have been constructed with intent to deceive.

Du Chaillu says the hardest thing the missionaries in Africa have to do is to counteract the demoralizing influence of the traders on the natives. Even the vessels which carry missionaries carry also rum and whiskey, and the stimulants take effect before the missionaries do. The effect of the liquor is more permanent, too, than the effect of the labor of the missionaries.

The Independent says: "'The results of skepticism,' said the Rev. Carlos Martyn, at the Thirty-fourth Street Reformed Church, in this city, 'are Voltaire, Tom Paine, and Bob Ingersoll—bad, worse, worst.' *Thomas* Paine and *Robert* Ingersoll would have been equally effective—unless Mr. Martyn has a congregation of bullies—and would have been more gentlemanly." *The Independent* is a gentleman.

He had Changed His Views of Hell.—The Rev. C. R. Henderson, of the First Baptist Church of Terre Haute, Ind., has tendered his resignation. He has changed his views in regard to eternal punishment, and they do not agree with the doctrine of the Baptist Church on that subject. Mr. Henderson is in perfect accord with the Church in every article of its creed except that relating to eternal punishment.

The Rev. Mr. Jasper (colored) of Richmond nails his flag to the mast and bids defiance to the adherents of a science that observes phenomena and relies upon complicated mathematical calculations instead of sticking to the Bible. The Bible is a good enough scientific authority for Brother Jasper, and he preached another sermon Sunday to an immense congregation, demonstrating, to his own satisfaction and that of his hearers, that the sun revolves around the earth. The excitement among the dusky theologians of Richmond runs high, and it will be fortunate if the disputants do not come to blows before the end of the dissussion is reached.—*N. Y. Sun.*

The Presbyterian ministers of Chicago hold weekly meetings for debate and mutual improvement. For weeks they have been enjoying a prolonged wrestle with the first three chapters of Genesis, and have not yet made up their minds as to whether these chapters are to be taken literally or allegorically. As the discussion proceeds, the probability of arriving at a satisfactory conclusion seems more and more distant.

Religious Intolerance.—Prof. Felix Adler's exclusion from the Temple Sinai, Chicago, in which he had been advertised to lecture, was explained in a letter by the Rev. Dr. Kohler, who said: "I shall not allow my temple to be disgraced by a lecture to be delivered within its walls by one who blasphemes God and Judaism." He also speaks of Prof. Adler as one who "has deserted the Jewish flag and openly professes his disbelief in God and immortality."

Prayers that were Answered.—An old darkey who was asked if in his experience prayer was ever answered, replied: "Well, sah, some prayers is ansud an' some isn't—'pends on w'at you axes fo'. Just arter de war, w'en it was mighty hard scratchin' fo' de cullud breddern, I 'bsarved dat w'en eber I pway de lord to sen' one o' marse Peyton's fat turkeys fo' de ole man, dere was no notis took ob de partition; but when I pway dat he would sen' de ole man fo' de turkey, de matter was tended to befo' sun up nex' mornin', dead sartin."

Why are the Churches so Poorly Attended?—Churches are numerous and the pulpits are supplied with divines whose theological lore is in keeping with the times. Yet these places of worship are very poorly attended, and while the ministers are wasting their week's work on a few meek and lowly followers of the cross, whole armies of young men and old men are whiling away their existence playing draw poker. Investigation would develop the fact that for each man who regularly sits under the droppings of the sanctuary, ten sit at a poker table.—*Indianapolis Journal.*

Can This be True.—Bayard Taylor has been appointed United States Minister to Berlin. Bob Ingersoll was first suggested for the position, but a howl went up from the religious press, and Ingersoll was not appointed. While all this clamor was going on the President appointed Bayard Taylor, despite the fact that Ingersoll's Infidelism is not knee-high to that of Taylor, who for years in a quiet, but most determined way, has publicly and privately stated that there is no God, no heaven, no devil, no hell, no hereafter. It appears that the religious press is not opposed to Infidelity, only to the man who makes the most noise about it.

It is the firm belief of the Catholics in California that Bishop Alemany is responsible for all the loss of property and wretchedness of those who have lost their all by the late floods in that State, inasmuch as the bishop prayed for rain by special request, and, as a matter of course, a man of the bishop's well-understood influence could produce a response. It did rain at once, to order. Then the bishop took no further interest in the matter, and went about his general business in miracles, etc.; but as it came a little too heavy, a second request was made to the bishop to stop it; but not he! and, to punish his constituents for bothering him with such trifles, he just let it pour. And now many of them are making it a personal matter and a little warm for the bishop.

Moody says there is too much rottenness in the Church, and he wants the Church to wake up and purge it out. He says that "men join the Church for the purpose of obtaining position and the confidence of society, and soon we hear of defaulters in $200,000 or $300,000. Some ministers are so anxious to have a long roll of names in their Church, that they hustle in any one who comes along, without regard to fitness. We want downright honesty in the Church." And then he adds that he knows of ministers who are doing more harm than Infidels. This is rough on the ministers, and perhaps some of them might justly complain that Brother Moody misunderstands and misrepresents them. It is an unfortunate fault of Moody that he is in the habit of thus denouncing men who, though very good men in their way, do not thoroughly adopt his views or his methods.

Last Sunday marked an era in theology and science among the colored population of Richmond, Va. Pastors John Jasper of the Baptist Church and Draper of the Methodist held a public discussion as to whether the sun moves round the earth or the earth round the sun. As no building in Richmond was large enough to contain the crowds, the disqussion took place in the full glare of the afternoon sun, in an open field. Jasper refused to read any other book than the Bible, while Draper consulted the astronomy books. The adherents of Draper consider Jasper an ignorant fellow, but Jasper sticks to it that all needed astronomical science, as well as everything else necessary to salvation, is to be found in the Bible. The discussion was lively enough, and was attended by great crowds of white folks, who went to see the fun.

A memorial, to which nearly half a million signatures of members of the Church of England were appended, has been sent to Queen Victoria, praying her to use all the influence at her command "to repress the practice of auricular confession, which is so repugnant to the conscience and feelings of this Protestant country." Among the signatures are those of 75 noblemen, 37 ladies of title, 39 baronets, 23 right honorable and honorable gentlemen, 93 members of Parliament, 4 sheriffs, 655 Magistrates and justices of the peace, 41 mayors and aldermen, 973 bankers and merchants, 22 admirals, 46 generals, 202 colonels, 99 majors, 247 captains, 4 deans, 4 archdeacons, 30 canons, 3,286 clergy, 1,628 church wardens, 728 surgeons, 350 physicians and doctors of medicine, 138 barristers, 812 solicitors, 1,194 schoolmasters, and 393,713 members of the Church of England not classified. Among the signers is the Maharajah Dhuleep Singh.

THE REASON.

Tell me, little darling, why those tears—
  Tell me why this outward sign of sorrow;
So that I may drive away your fears,
  And from my love great comfort you may borrow.
Has any one presumed to treat you ill?
  Dared 'gainst your fair name to utter treason?
My most unhappy heart will not keep still
  Until, my love, you give to me the reason.

Dear friend, it is beyond your power to guess
  Why you have found me here alone, and weeping,
No woe or sadness doth my heart oppress;
  No smothered trouble in my soul is sleeping;
No one has ventured to use me amiss;
  'Gainst my good name there's no show of treason.
The cause whereof I weep is simply this:
  I've been grating horse-radish—that's the reason.

—Theo. S. Dobbs.

The following is an extract from one of "Tiddy" Witt Talmage's recent red-hot orthodox sermons: "I turn to the same old book, and I find out that the son of Mary, who was the Son of God, the darling of heaven, the champion of the ages, by some called Lord, by some called Jesus, by others called Christ, but this morning by us called by the three blessed titles, Lord Jesus Christ, by one magnificent stroke made it possible for us all to be saved. He not only told us there was a hell, but he went into it. He walked down the fiery steeps. He stepped off the bottom rung of the long ladder of despair. He descended into hell. He explored the darkest den of eternal midnight; and then he came forth lacerated and scarified and bleeding and mauled by the hands of infernal excruciation, to cry out to all the ages, 'I have paid the price for all those who would make me their substitute. By my piled-up groans, by my omnipotent agony, I demand the rescue of all those who will give up sin and trust in me.' Mercy! mercy! mercy! But how am I to get it? Cheap. It will not cost you as much as a loaf of bread. Only a penny? No, no. Escape from hell, and all the harps and mansions and thrones and sunlit fields of heaven besides in the bargain, without money and without price.'"

Events of the Week.

Rev. John Marples has committed suicide.

Fire in New Orleans on the 1st. Loss, $100,000.

The New York Sixpenny Savings Bank has failed.

France is said to be meddling in Mexican affairs.

The steamer City of Pekin takes $216,000 to China this week.

Two men were carried over Niagara falls and drowned on the 1st.

Fires at Springfield, Mass., and Memphis, Tenn. Damage, $100,000.

Fisher, the last of the Molly Maguire murderers, has been hanged.

One cent per ounce has been added to the postage on printed matter.

General Grant has been presented to Pope Leo by Cardinal McCloskey.

All the coal mines in the Schuylkill region commenced operations this week.

Thirty-five miners were killed by an explosion in the Opedall colliery, England.

The Baptist Conference has decided that women may preach the word of God.

Nicaragua has been frightened into a compliance with the demands of Germany.

A woman in Andover, Mass., aged seventy-eight, has murdered her sister aged seventy-six.

The American ship, P. R. Hazeltine, was wrecked off Cape Horn. But few of the crew were saved.

Two hundred weavers in Fall River and two hundred in Lawrence, Mass., are on a strike. Wages were cut down.

A party hostile to the Pope exists among the Cardinals. They are displeased with his allocution and his appointments.

Two Virginians have fought a duel with pistols. Distance, nine feet. Result, one corpse and one mortally wounded Virginian.

Two Englishmen have arrived here with orders for the purchase of 20,000 horses, ostensibly for cab and car horses, but more likely for cavalry.

Prospects are brighter in Cuba. The recent Spanish successes there have been discovered to be, as usual, nothing more than Spanish blowing.

The Stewart Women's Hotel has been opened to the public. Board, six dollars per week. It seems to be a cross between a convent and a penitentiary.

The Dominion Government has been instructed by the home Government to place British Columbia in a state of proper defense against invasion. This savors of war.

Our Government has concluded to recognize Diaz as the President of Mexico. The N. Y. *Sun* will, it is rumored, follow suit, and recognize Hayes as President of the United States.

Madame Restell has been frightened into committing suicide by the valiant Knight o Obscenity. Anthony complacently folds his arms and, with a sly wink at the venders of vaseline, says, "Thank God; another pearl in my heavenly crown. I did it with my little prevention-of-conception bill."

There is every indication of further complications in Europe. Russia, Prussia, Austria, France, and England, appear to be making every effort to be ready at a moment's notice for a conflict. Lord Derby, English Secretary of Foreign Affairs has resigned, and Lord Salisbury has taken his place. Russia has ordered 500 more cannon, Prussia has forbidden the exportation of horses, as they may be needed for her cavalry, France is preparing her fleet for active service, Austria is massing her troops on her frontiers, Servia is preparing for action, the Greeks are pitching into the Turks already, and all that is now needed is an excuse for the first blow. The Christians have succeeded in driving the Mohammedans out of Europe, and now they are preparing to fight like demons, or Christians, about the disposal of the booty

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER V.—Continued.

Sue passed the letter to Edith as she finished reading it, and whispered to her to lay it on the table when she should have read it, so that her father could have it if he wished. This being done, Edith went with Sue to her room, as she was beginning to be really tired with her long sitting up and the excitement of reading the news from her brothers. As they passed into the bedroom Sue glanced back, and saw her father slip the letter into his pocket and go to the library. She rejoiced at this mark of interest in the boys, and, cheered by the bright, hopeful words they had written and the kind sympathy of Edith, she sank into a deep, refreshing slumber.

Edith had hardly reached home when she saw Myra Scott coming up the garden walk, and, meeting her at the door, gave her a hearty welcome. When they arrived at the little sitting-room, the girls sat down for a good talk. Edith told all about her call at Conway's and the letter from the boys. Then Myra, in her turn, told Edith what a feast she and her father had had in reading a lot of Truth Seeker and Liberal tracts that Mr. Darwin had lent them.

"I've brought them over for you to read, dear Edith," she said, "for I never half enjoy a pleasure that is not shared by you. I know you will be interested in them, though you may not be as ready to accept all they say as father and I were. I tell you, The Truth Seeker is just splendid. We are going to send on money to-day for a year's subscription. We all want truth, and I think this little paper will help us to find it. It is honest, frank, and fearless in discussing all subjects, and we have literally fallen in love with its genial, pleasant, and clever editor and proprietor, Mr. Bennett. Mrs. Darwin says they have taken it ever since its first issue, and that they feel as if they and Bennett were all one family, and could hold all things in common. I begin to see now why those who think warmly and enthusiastically upon the same subjects, and have their whole hearts and souls in them, are apt to run into communism, just as the Essenes and early Christians did. I feel as if I could do all or anything to help Bennett to keep up this little gem of a paper, which has done so much towards opening my eyes to truth and fact. Only just think what a change has come over me since you read your uncle's letter to us! Then we believed the Bible; now, for my part, I doubt it all! Well may it be said, 'We know not what a day or an hour may bring forth'! We (father and I) have concluded to withdraw from the Church, and be free and independent. We have got our eyes so wide open that we find it impossible to shut them up any more, and it really seems like martyrdom to sit and hear the old 'platitudes and inanities' rehearsed week after week, and eat bread and drink wine under the pretense that they are the flesh and blood of Christ."

"I confess, Myra, that I am not much surprised that you are going to withdraw from us," said Edith; "for you know you and your father were always somewhat skeptical upon many points, and since the Darwins came, the subject of theology has been discussed so thoroughly that it is no marvel that you have developed into absolute antipathy to Christianity."

"Not exactly antipathy, Edith dear, for I have really enjoyed my membership among you too much to ever be able to actually dislike the old-time beliefs of my girlhood. The kindly greeting of 'Sister Myra' has always sounded sweet to my ear, when falling from the lips of those who were near and dear to me from all the loved associations of the past; and it will be hard now to see them pass me coldly by, or, perhaps, fling out a sarcasm or bitter taunt upon my new opinions and beliefs. But I shall do what I think is right, and fearlessly meet the consequences, trusting to retain some of my old friends—you, and the Darwins, and Jennie, and Sue—so I shall not be entirely alone. There is no turning back for me, you know, if I am once convinced that I am on the road to truth and right."

"That is so, Myra. You were always self-willed and self-opinionated, but so honest and true-hearted that no one can help respecting and loving you," said Edith, warmly.

"Thank you for your kind, encouraging words," said Myra. "They are doubly valuable just now, when everything I have loved and valued most seems slipping away from me, and one cherished theory after another is being utterly demolished by the calm, philosophic, irresistible blows of fact and science.

"But, Edith dear, I must tell you something funny," said Myra, brightening up and speaking in her old impulsive way. "I was in to see Sue one day last week, and got to talking on religion with her father, and I told him plumply that I thought the Christian mythology was no more to be relied upon as being correct and true than were many other of the great mythologies of the world, either ancient or modern. You should have seen him glare and frown at me. If looks could kill, I should have been lifeless matter in less than no time.

"'If these are your sentiments, Miss Myra,' said he, in a stern, pompous tone, 'I would advise you to keep them to yourself, and not be poisoning other people with them. If I ever hear of you talking in my daughter's presence again in such a blasphemous manner, I shall forbid her to associate with you. You are traveling in the footsteps of that bad, wicked, vile wretch, Tom Paine. You will please remember what a horrid death he died, recanting all his unbelief and atheism, and calling upon Christ to save him; and when his daughter came to him, asking him in which faith she should be reared, his or her mother's, he replied, "In your mother's, my child," thus showing by his actions in his last hours which belief he thought safest and best.'

"'All pious lies, deacon, every one of them,' said I. 'I've seen real Infidels now, and read Infidel books and papers, and you can't stuff me any more with such nonsense as that. I've found out that Infidels are as consistent and as good, if not better, than Christians are. Paine was a good man, and was always doing and saying something for the benefit of others—something to make the world better, wiser, and happier. He wasn't an Atheist, either, but a Deist, and was loved and respected by all who knew him. He never thought of recanting his opinions. Nor did he ever have a daughter. It was a daughter of Ethan Allen who was said to have asked her father on *her* deathbed whether she should die in his or her mother's faith. But when history shows that Ethan Allen never lost a daughter during his lifetime, you will see that the whole story is a monstrous pious fraud.'

"The old deacon fairly stamped with rage, and exclaimed, 'You are very pert and presumptuous, miss, to pretend to know more than I do, and I a deacon of the church and old enough to be your father! Perhaps you will deny your God and your blessed Savior next!'

"'I shouldn't wonder, deacon, if I did,' said I, laughing, 'for I am beginning to see that the world has been immensely humbugged concerning gods and Bibleology. The credulous will swallow all sorts of "stretchers," if they are only read in sanctimonious tones from a god-book, or spoken by those who pretend to be mouthpieces of the Deity. They believe a man could live three days in the stomach of a whale, immersed in the fermenting chyme and various other contents of that receptacle for digestible matters, and not a breath of pure air nor a particle of daylight to illumine the horrid scene.' A hot, sweltering time he must have had of it, don't you think so?'

"'Don't be too fast, girl; scientists now say the whale has a sort of bag in his throat, where Jonah stayed.'

"'Well, then, the Bible lies, deacon, for it expressly says he was three days in its belly. It's no use for you Christians to try to fix up this "portable pope of Christianity," with the idea that you can make it agree with fact and truth. The thing can't be done. A flat earth, with ends, corners, and jumping-off places; a universal deluge; mountains so lofty that you can see all parts of a round world; trees that will die by being cursed; dry bones that will become living men; fish that will bring money to pay one's taxes; asses that talk; witches that can call up ghosts of the departed—can never be made to tally with science, however hard you may try to reconcile them. Why, I knew a man—a county superintendent of schools, too—who refused to believe that the world was round or turned over; he insisted that if it were we would all fall off! Smart superintendent, wasn't he? He would never cover up early beans or cucumber or tomato plants, to keep them from being frost-bitten, lest he should be frustrating the designs of Divine Providence.'

[To be continued.]

Modern Martyrs.

The first martyrs were for Christianity. The latest were for Infidelity. Early Christians were thrown to wild beasts and put to death before large crowds of people, and this was part of a programme for the Roman people in holiday keeping. Ere long the tables were turned, and Christians, on obtaining power, practiced similar atrocities against those who differed from them in opinion. Christianity was in the ascendant through the dark ages, and was a primary cause of the darkness. Ignorance and cruelty reigned supreme from A. D. 300 to A. D. 1500. Printing was invented; the compass, telescope, and many items showed the dawn of a better day, when the clouds of ignorance were to be dispelled and knowledge to be substituted for faith. The Church now used authority and force to control opinion—tortured and killed thousands. "But," says our modern Christians, "we repudiate such doings; it was the cruel Catholic who murdered for opinion." Shade of Servetus! come forth and tell us if it was not John Calvin, the reformer, who roasted you by a slow fire, because you could not see his five points. Was it alone "Bloody Mary" who burned heretics? "Good Queen Bess" did the same. Long since their time witches have been burned. I think I hear the modern Christian suggest, "all these horrors were long ago and should be forgotten." At the commencement of the nineteenth century Thos. Aikenhead, a boy of sixteen, was indicted and tried at Edinburgh for denying inspiration of Scripture, and when suffering from cold, saying he wished himself in hell, was hung, and buried at the foot of the scaffold. The spirit of Christian persecution remains, although its power is slipping away. In Texas an Infidel M. D. was lately stripped and whipped by good Christians for opinion's sake. Lant and Train and others have been imprisoned for an opinion; Bennett barely escaped. This brings us to the present time. Who that dares to think for himself cannot bear witness to the cruel and despotic tendency of Christians to ostracise from society all who differ from them. It is moral death for many a Freethinker among a Christian crowd, and would be physical death if law and growing public sentiment did not forbid it.

F. J. Emary.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VIII.—Continued.

LAWS OF TRANSMISSION BY INHERITANCE.—ADAPTATION AND NUTRITION.

A third law of conservative transmission may be called the *law of sexual transmission*, according to which each sex transmits to the descendants of the same sex peculiarities which are not inherited by the descendants of the other sex. The so-called secondary sexual characters, which in many respects are of extraordinary interest, everywhere furnish numerous examples of this law. Subordinate or secondary sexual characters are those peculiarities of one of the two sexes which are not directly connected with the sexual organs themselves; such characters, which exclusively belong to the male sex, are, for example, the antlers of the stag, the mane of the lion, and the spur of the cock. The human beard, an ornament commonly denied to the female sex, belongs to the same class. Similar characteristics by which the female sex is alone distinguished are, for example, the developed breasts, with the lactatory glands of female mammals and the pouch of the female opossum. The bodily size, also, and complexion differ in female animals of many species from that of the male. All these secondary sexual qualities, like the sexual organs themselves, are transmitted by the male organism only to the male, not to the female, and *vice versa*. Contrary facts are rare exceptions to the rule.

A fourth law of transmission, which has here to be mentioned, in a certain sense contradicts the last, and limits it, viz., the *law of mixed or mutual* (amphigonous) *transmission*. This law tells us that every organic individual produced in a sexual way receives qualities from both parents, from the father as well as from the mother. This fact, that personal qualities of each of the two sexes are transmitted to both male and female descendants, is very important. Goethe mentions it of himself, in the beautiful lines—

"Von Vater hab ich die Statur, des Lebens ernstes Führen
Von Mütterchen die Frohnatur und Lust zu fabuliren."

"From my father I have my stature and the serious tenor of my life.
From my mother a joyous nature and a turn for poetizing."

This phenomenon, I suppose, is so well-known to all, that I need not here enter upon it. It is according to the different portions of their character which father and mother transmit to their children that the individual differences among brothers and sisters are chiefly determined.

The very important and interesting phenomenon of *hybridism* also belongs to this law of mixed or amphigonous transmission. It alone, when rightly estimated, is quite sufficient to refute the prevailing dogma of the constancy of species. Plants, as well as animals, belonging to quite different species, may sexually mingle with one another and produce descendants which in many cases can again propagate themselves, and that indeed either (more frequently) by mingling with one of the two parental species, or (more rarely) by pure in-breeding, hybrid mixing with hybrid. The latter is well established, for example, in the hybrids of hares and rabbits (Lepus Darwin, ii, p. 147). The hybrids of a horse and a donkey, two different species of the same genus (Equus), are well known. These hybrids differ according as the father or the mother belongs to the one or the other species—the horse or the donkey. The mule produced by a mare and a he-donkey has qualities quite different from those of the jinny (Hinnus), the hybrid of a horse and she-donkey. In both cases the hybrid produced by the crossing of two different species is a mixed form, which receives qualities from both parents; but the qualities of the hybrid are different, according to the form of the crossing. In like manner, mulattoes produced by a European and a negress show a different mixture of characters from the hybrids produced by a negro with a European female. In these phenomena of hybrid-breeding, as well as in the other laws of transmission previously mentioned, we are as yet unable to show the acting causes in detail; but no naturalist doubts the fact that the causes are in all cases purely mechanical and dependent upon the nature of organic matter itself. If we possessed more delicate means of investigation than our rude organs of sense and auxilliary instruments, we should be able to discover those causes, and to trace them to the chemical and physical properties of matter.

Among the phenomena of conservative transmission, we must now mention, as the fifth law, the *law of abridged or simplified transmission*. This law is very important in re-

gard to embryology or ontogeny, that is in regard to the history of the development of organic individuals. *Ontogeny*, or the history of the development of individuals, as I have already mentioned in the first chapter (p. 10), and as I subsequently shall explain more minutely, is nothing but a short and quick repetition of *Phylogeny* dependent on the laws of transmission and adaptation—that is, a repetition of the paleontological history of development of the whole organic tribe, or phylum, to which the organism belongs. If, for example, we follow the individual development of a man, an ape, or any other higher mammal, within the maternal body from the egg, we find that the fœtus or embryo arising out of the egg passes through a series of very different forms, which on the whole agrees with, or at least runs parallel to, a series of forms which is presented to us by the historical chain of ancestors of the higher mammals. Among these ancestors we may mention certain fishes, amphibians, marsupials, etc. But the parallelism or agreement of these two series of development is never quite complete; on the contrary, in ontogeny there are always gaps and leaps which indicate the omission of certain stages belonging to the phylogeny. Fritz Müller, in his excellent work, "Für Darwin," has clearly shown in the case of the Crustacea, or crabs, that "the historical record preserved in the individual history of development is gradually obscured, in proportion as development takes a more and more direct route from the egg to the complete animal." This process of obscuring and shortening is determined by the law of abridged transmission, and I mention it here specially because it is of great importance for the understanding of embryology, and because it explains the fact, at first so strange, that the whole series of forms which our ancestors have passed through in their gradual development are no longer visible in the series of forms of our own individual development from the egg.

Opposed to the laws of the conservative transmission, hitherto discussed, are the phenomena of the transmission of the second series, that is, the *laws of progressive transmission by inheritance.* As already mentioned, they depend upon the fact that the organism transmits to its descendants not only those qualities which it has inherited from its own ancestors, but also a number of those individual qualities which it has acquired during its own lifetime. Adaptation is here seen to be connected with transmission by inheritance (Gen. Morph. ii, 186).

At the head of these important phenomena of progressive transmission, we may mention the *law of adapted or acquired transmission.* In reality, it asserts nothing more than what I have said above, that in certain circumstances the organism is capable of transmitting to its descendants all the qualities which it has acquired during its own life by adaptation. This phenomenon, of course, shows itself most distinctly when the newly acquired peculiarity produces any considerable change in the inherited form. This is the case in the examples I mentioned in the preceding chapter as to transmission in general, in the case of the men with six fingers and toes, the porcupine men, copper beeches, weeping willows, etc. The transmission of acquired diseases, such as consumption, madness, and albinism, likewise form very striking examples. Albinos are those individuals who are distinguished by the absence of coloring matter, or pigments, in the skin. They are of frequent occurrence among men, animals, and plants. In the case of animals of a definite dark color, individuals are not unfrequently born which are entirely without color; and in animals possessing eyes, this absence of pigment extends even to the eyes, so that the iris of the eye, which is commonly of a bright or intense color, is colorless, but appears red, on account of the blood-vessels being seen through it. Among many animals, such as rabbits and mice, albinos with white fur and red eyes are so much liked that they are propagated in great numbers as a special race. This would be impossible were it not for the law of the transmission of adaptations.

Which of the changes acquired by an organism are transmitted to its descendants, and which are not, cannot be determined *á priori*, and we are, unfortunately, not acquainted with the definite conditions under which the transmission takes place. We only know in a general way that certain acquired qualities are much more easily transmitted than others; for example, more easily than the mutilations caused by accidents. These latter are, generally, not transmitted by inheritance; otherwise the descendants of men who have lost their arms or legs would be born without the corresponding arm or leg; but here, also, exceptions occur, and a race of dogs without tails has been produced by consistently cutting off the tails of both sexes of the dog during several generations. A few years ago a case occurred on an estate near Jena, in which, by a careless slamming of a stable door, the tail of a bull was wrenched off, and the calves begotten by this bull were all born without a tail. This is certainly an exception; but it is very important to note the fact that, under certain unknown conditions, such violent changes are transmitted in the same manner as many diseases.

In very many cases the change which is transmitted and preserved by adapted transmission is constitutional or inborn, as in the case of albinism mentioned before. The change then depends upon that form of adaptation which we call the indirect or potential. A very striking instance is furnished by the hornless cattle of Paraguay, in South America. A special race of oxen is there bred which is entirely without horns. It is descended from a single bull, which was born in 1770 of an ordinary pair of parents, and the absence of horns was the result of some unknown cause. All the descendants of this bull produced with a horned cow were entirely without horns. This quality was found advantageous, and by propagating the hornless cattle among one another, a hornless race was obtained, which at present has almost entirely supplanted the horned cattle in Paraguay. The case of the otter-sheep of North America forms a similar example. In the year 1791 a farmer, by name Seth Wright, lived in the State of Massachusetts; in his normally formed flock of sheep a lamb was suddenly born with a surprisingly long body and very short and crooked legs. It was therefore unable to take any great leaps, and especially unable to leap across a hedge into a neighbor's garden—a quality which seemed advantageous to the owner, as the territories were divided by hedges. It therefore occurred to him to transmit this quality to other sheep, and, by crossing this ram with normally shaped ewes, he produced a whole race of sheep, all of which had the qualities of the father—short and crooked legs and a long body. None of these could leap across the hedges, and they, therefore, were much liked and propagated in Massachusetts.

[TO BE CONTINUED.]

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier.

OF THE OLD TESTAMENT.

The Christians, moreover, include among their grounds for the credibility and as assured proofs of the truth of their testimony, the prophecies which are, they affirm, sure testimonies of the truth of the revelations or the inspirations of God, none but God having the power to predict future events so long before their fulfillment, such as those foretold by the prophets.

Let us see now what were those prophets, and if they were as worthy of our veneration and respect as the Christians would have them to be. These men were neither more nor less than visionaries and fanatics, who acted and spoke according to the impulse or frenzy of their predominating passions, and who fancied, nevertheless, that it was by the spirit of God they acted and spoke; or they were impostors who counterfeited the prophets, and who, the more easily to delude the simple and ignorant, proclaimed that they acted and spoke through the spirit of God.

I should like to know what evidence would be accorded in these latter days to an Ezekiel who affirms (chap. iii and iv) that God made him eat a whole book of parchment for his lunch; commanded him to have himself bound and tied down as if he were a madman; prescribed for him to lie for three hundred and ninety days on his right side and forty on his left; commanded him to eat human excrement on his bread in guise of butter, and afterward cow-dung? What credence, I ask, in these our days, would be given to such a crazy pate by even the most imbecile of country clowns?

And again, what greater proof could there be of the fallacy of these pretended prophecies than the violent reproaches which they are constantly making one to the other of falsely speaking in the name of God: "Beware of false prophets," they say, one and all, as the vendors of a quack medicine say, "Beware of imitations." These wretched wights make God to express himself in such terms as to put to shame a Billingsgate porter. In the twenty-third chapter of Ezekiel, God says that Aholibah loved none but those "whose flesh is as the flesh of asses, and whose issue is like the issue of horses." How could such crazy cheats have known anything of futurity? Not in one single instance have any of their pretended prophecies, in favor of the Jewish nation, received fulfillment.

The number of those seers who foretold the prosperity and grandeur of Jerusalem is almost countless; therefore, it will be said, it was but natural that a conquered and captive people should endeavor to console themselves for the ills and miseries of the present by imaginary hopes for the future, as the Irish partisans of King James were never weary of inventing prophecies in favor of that monarch from the day of his overthrow. But if those promises made to the Jews had really been true ones, that nation would have long since been and would be still the most numerous, the most powerful, the most prosperous, and the most triumphant of the entire earth.

OF THE PRETENDED PROPHECIES CONTAINED IN THE NEW TESTAMENT.

Let us now pass on the pretended prophecies contained in the gospels:

An angel having appeared in a dream to a man named Joseph, the at least putative father of Jesus, the son of Mary, said to him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived of her is of the Holy Ghost.* And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. i. 20, 21).

This angel said likewise to Mary: "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob, forever; and of his kingdom there shall be no end" (Luke i, 30–33).

Jesus began to preach, saying: "Repent, for the kingdom of heaven is at hand" (Matt. iv, 17). "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. vi, 31–33).

Now, let any man who has not lost his reason examine a little whether this Jesus ever was a king, or these disciples ever the possessors of everything needful in abundance? This Jesus made frequent promises that he would deliver the world from sin. Was there ever a more lying prophecy? And is not even this, our century, one of the most striking proofs of it?

It is said that Jesus came to save his people. What a fashion of saving them! It is the greater portion or quantity that gives the denomination to a thing; a dozen or two, for instance, of Spaniards or Frenchmen do not constitute the whole Spanish or French nation; and if an army of one hundred and twenty thousand men were made prisoners of war by a still more numerous army of the enemy, and if the chief of this army should redeem but a few men, say a dozen of soldiers or officers by paying their ransom, it could not for this be said that he had delivered or redeemed his army. What, then, is this God who came to get himself crucified, and to save all mankind, and who nevertheless has left so many nations devoted to perdition? What a pitiable, what a horrible absurdity! Jesus Christ says that we have but to ask and it will be given to us; to seek and we shall find. He affirms that all we shall ask of God in his name, shall be given us, and that if we had only a grain of faith no bigger than a mustard seed, we should be able with a single word to remove mountains. Were all or any of this true, nothing would be impossible to the Christians who have faith in their Christ. And yet it is the contrary that happens. Had Mohammed made such promises to his followers as Jesus made to his, with such little success; what would not be said of him? "Oh, the cheat! The impostor! What fools they must have been to heed such a liar!" And the Christians themselves find themselves in this identical case; and not only are they unwilling to throw away their blindness, but are so ingenious in their endeavors to delude themselves and others, as to advance that these promises had their fulfillment in the beginning of the Christian era, it having been necessary at this period, say they, that Jesus's miracles should manifest themselves to the end of convincing the unbelieving of the truth of that religion; but that this dogma being once firmly established, such manifestation was no longer needed. Where in the meantime is the certitude of the truth of this proposition?

Moreover, he who made these promises did not restrict them to a certain epoch, nor to certain places, nor to certain persons in particular, but he made them generally to all: "All who shall believe in me," says he, "shall have power to cast out devils in my name; they shall speak with many tongues, shall take up serpents without being harmed by them," etc.

With regard to the moving of mountains, he says positively that whoever shall say to a mountain, "Get the hence, and throw thyself into the sea," provided he do not hesitate in his heart, but believes, what he has commanded shall be done. Are not these so many promises made in general, without restriction of time, place, or person? It is said that all religious sects and impostures shall come to a shameful end. But if Jesus Christ only meant to say that he himself had founded and established a society or sect which should not fall into vice nor error, these words are absolutely false, for there is not one single sect, society, or church in all Christendom that is not full of errors and vices, and especially the sect or society of the Romish Church, although she pretends to be the purest and holiest of them all. She long ago fell into error; she was born in it, or, rather, engendered and formed in it; and now she has even gone so far as to cherish errors that contradict the intention of him who founded her, since she has abolished the Jewish law which he approved and which he came to fulfill and not to destroy, and has fallen into the errors and idolatry of Paganism, as evident in the idolatrous worship she renders to a god of paste, to her saints, to her pictures, and her relics.

I am aware that the Christians regard it as the proof of a coarse, uncultivated mind to exact that the promises and prophecies should be understood to mean what they literally express; they abandon the literal and natural sense of the words to thrust them into another sense, which they call mystic and spiritual, and which they name allegorical and figurative, as when they say, for instance, that by the people of Israel and Judah, to whom those promises were made, we must not understand the Israelites in the flesh, but the Israelites in the spirit, that is to say, the Christians, who are the Israel of God, his true chosen people.

[TO BE CONTINUED.]

* "How many like facts of cuckoldom," says Montague, "were perpetrated by the gods to the confusion of helpless mankind."

Correspondence Extraordinary.

Letters from the Devil.

NO. X.

My Dear Readers: If I wish to ever get through with my narrative, it will be necessary for me to pass over vast eras of time with a very few remarks; for you must know that the process of world-making requires such immense ages and eras that it would be wholly impracticable for me to give you the details with much degree of particularity. The aggregation, combination, and condensation, in our millions of suns and worlds, of the different forms of matter we had produced—of which I have given you a very imperfect description — were operations requiring such ages to accomplish that it will be better for you and me to just skip over the intervening thousands of years and hundreds of thousands of years, leaving you to imagine how closely Brother Jah and I attended to it in the mean time. I must confess to you, however, that he not unfrequently got impatient over the slow progress we made, and sometimes he would blurt out to me in this manner: "Now, look here, Luce, this thing is getting monotonous and tedious. Here we are, working year after year, decade after decade, century after century, and almost millennium after millennium, in perfecting our little arrangements, when it would suit me much better to bring them all about with one swoop of my hand or the speaking of a word. You are a very inventive sort of fellow, and what is the reason you cannot devise some means by which we can accomplish in a few days or hours all the vast operations which it now requires thousands of years for us to perfect? Put on your studying cap, Luce, and see if something cannot be done to change the programme. I tell you I am getting tired of this slow, poke-easy style of doing business. I don't want to be a thousand years in doing what I would like to accomplish in fifteen minutes. It may suit you to delve and plod and toil, to bring out by slow degrees the numerous processes you have on hand; but as for me, give me the quick and violent style. I like the thunder and lightning, the tornado, earthquakes, upheavals, and volcanoes. They are in my style, and seem like *business*. What say you, Luce?"

"My Brother, you are certainly a pretty good sort of fellow as you are, but if you had about a hundred per cent more of patience, it would improve your character wonderfully. Why will you allow yourself to get into such a flurry? Remember we have got plenty of time on our hands to bring about all we have undertaken, and there is not the slightest use in fretting over it. Let's take it coolly, and, above all things, keep our equanimity. Remember we are gods, and, besides the heavy responsibility which rests upon us in carrying out in a workmanlike manner the contract we have undertaken, we have a character to maintain. It may be set down as a good rule that whatever is worth doing at all is worth doing well; and now that we have undertaken to get up a universe, let us do it so that the job will be a credit to us when we have completed it; and to do that requires time, and a good deal of it. You may be very fond of the clash and crash business of earthquakes, upheavals, etc., but I don't see how you can make a thousand years pass by in fifteen minutes. Those violent operations are mainly destructive, while with half an eye you must see that our work is essentially constructive. These grand operations we have now in hand require great care and much time. If we hurry them off without care and consideration, we shall be sure to make a botch of it, and will have to decompose it all and do it over again. Now, you must compose your mind, my Brother, and cultivate the spirit of patience. There is no use in fretting."

"Why, Luce, you are a most imperturbable, immovable sort of fellow, to be sure. You had just as soon be fifty millions of years at getting up a universe as to finish it all in a month. I must confess I am not like you in this respect. I like, when I take hold of a job, to have it done at once, so I will be ready to get about something. It never suits me to poke, poke my way through eternity. I like to see things *move*. I have been thinking it over a good deal, and it seems to me that if we could only get in the way of doing things by our voice, by just speaking things into existence, it would save a great deal of labor and time. Let us practice with our voices more, and let our hands and brains take a rest. If you don't like it, I will try it some time when you have gone off on one of your business trips."

"I am afraid, Jah, if you go to cultivating your voice too much, you may do more harm than good—destroy faster than you can build up. What if I should return some day from the great Alcyone and find you had been practicing with your powerful voice, and knocked fifty or one hundred of our fine worlds into smithereens! I would not like it much. We have bestowed too much time and labor upon them to spoil it all now by a little rashness. I beg you will hold your voice, and when you do use it, to let it out mildly. I tell you, these unions and combinations we are perfecting require time, and there is no such thing as dispensing with this important element. Now, it was no longer ago than last week that you were admiring a beautiful large-sized diamond which you dug out of the little world, the Earth, and you wished me to get up a big lot of them; but to crystallize them and bring them to a state of perfection requires long periods of time. Everything beautiful and grand takes time to perfect; and what is done in haste, with a word and a blow—and the blow before the word—is badly done, and of but little use after it is done. Let me again urge patience upon you. We are getting along pretty well with our contract, if you only view it in the right light. Just look back and see what we have accomplished since we commenced the universe. Remember, there was nothing in existence, and no place to put it. Now there is an immense abundance of everything, and lots of room for it. I should say we have accomplished wonders, and that we ought to be content to work on patiently and ploddingly, with the full conviction that the work of making a universe cannot be rushed through pell-mell, on the high-pressure principle. Let us, my Brother, make haste slowly. Let our moderation be exhibited to ourselves now, and, by and by, to the beings we shall bring into existence."

"Oh, Luce, you are right again, and I am wrong, as usual. Your head is all right, and it is me that is at fault. Now, I don't want to make a botch of this business we have in hand, any more than you do, but I do every once in a while get tired of going so slowly, and I thought I would just suggest to you the propriety of seeing if we could not expedite matters a good deal. I am anxious to get our job along, so that, on some of the smaller globes, we can, before a great while, commence the enterprise of evolving organic life. You have told me about it, and how, by combining our chemical forms of substance and the subtle forces we have now brought nearly to perfection, the rocks can be decomposed, or oxydized, and from this product, with the aid of light, heat, and other forces, vegetable life can be produced, and, a long time after this, that animal life will supervene. You have given your plans to me touching all these subjects, and I get a little impatient, as you see, and feel anxious to pass over the intermediate time and witness the results I am so anxious to behold. You must pardon me if this natural impatience of mine sometimes gets the advantage of me, and if, for the time being, I thoughtlessly yield to it. I am all right now, Luce, and we will go on our way rejoicing."

Of course, dear readers, I could not feel malice or dislike towards my Brother, who was so frank to own up when he was in error. Nor could I think strange that he did sometimes get a little impatient; for, to look back to the first morning we commenced the universe, it does seem like a long time ago, and after the countless intervening years and ages, the universe is still unfinished. There are thousands of suns and worlds this very moment that are yet almost in the incipient state of existence, without a particle of organized life upon them, and still thousands of years must roll by before organized life, even in its crudest forms, can exist upon them.

I will just state here, incidentally, that though the relations between my Brother and myself have changed somewhat since the times of which I am writing, and though I have engaged in a different occupation, the business of the universe and world-making goes on as in former times. The laws we established in the early dawn of creation are still in existence, and the operations of the universe continue right along without any special supervision from any quarter.

As our worlds steadily progressed in their march towards completion, I had my hands full, and so had my Brother, in attending to the scientific part of the business. We had to develop the fundamental sciences during the period alluded to. In connection with crystallization, geometry, or the science of extension, lines, surfaces, and solids, of course, came in very naturally, though it took in a much wider range than what belonged to crystallization alone. It took cognizance of all that pertained to extension, figure, magnitude, mobility, divisibility, impenetrability, weight, and inertia. These properties may be said to belong to the first classification, while in the second were placed solidity, liquidity, translucency, transparency, etc. Extension, magnitude, figure, and divisibility were the properties which were more immediately relegated to the domain of the science under consideration. In evolving it we had much studying to do with circles, semicircles, angles, triangles, rightangles, squares, parallelograms, conic sections, parabolas, hyperbolas, conoids, spheroids, rhomboids, hexagons, octagons, polygons, etc., etc. If we did not bring the science of geometry to the state of perfection that has since been attained by learned men, I must claim that we laid the foundation for it and that the principles then established by us have remained intact to the present day.

This study was also rather too intricate and puzzling to suit the taste of Jah, and I noticed he was very willing to turn the same pretty much over to your humble servant as being better adapted to my capacity than his. Of course I did not object, for like crystallization the theme was interesting to me.

Jah was more interested in attending to the various strata of which your globe and other worlds are composed. This science embraced the formation of your earth, as when from the highly heated condition it long had occupied, the production of rocks, gravel, sand, clay, etc., some of which were deposited in the oceans which at a subsequent period covered large portions of your globe. The superintendence of all these operations interested Jah greatly as well as myself. It was instructive to watch the cooling surface of the earth, the deposits that took place, and the formations that assumed existence. We supervized with closest attention, the stratification of the different eras from the azoic period, the silurian, the devonian, the carboniferous, the reptilian, and the mammalian ages. These various strata of rock, limestone, gravel, sandstone, clay, grit, and formations of various kinds were the results of protracted periods. From the early date termed the azoic period till your earth was fitted for the habitation of man was an epoch, or a series of epochs, beyond your powers of comprehension; and it is hardly worth your while for me to give in your mathematical system of notation the number of years which thus elapsed. The term was too prolonged to demand a statement of the number of years which formed it. I shall take occasion as we progress along to briefly revert to the work done during several of the eras which passed over your globe in the long, long ago.

The attention we gave to the metals, as the earth was passing through its infantile state, was of itself no slight study. We found it convenient to divide them into two important classes, or systems, one from their physical properties and the other their chemical. We again subdivided them according to their fusibility below redness; fusibility above redness; volatile metals that could be easily thrown into the form of vapor, as zinc, cadmium, etc.; fixed metals that with great difficulty could be reduced to vapor, as gold, copper, and nickel, their gravity varying from lithium, which is only about half the weight of water, to mercury, gold, and osmium, the latter of which is twenty-one and a half times heavier than water.

All metals bore a definite form of crystallization, which was produced principally in three ways—by slow solidification after fusion, by condensation from vapor, and by electrolytic decomposition. We found they differed materially in structure, not only with regard to each other, but in relation to themselves. Some crystalline, as zinc, antimony, bismuth, etc.; others, granular, like pig-iron; others fibrous, like copper, silver, bar-iron, etc.; while a few others, again, were columnar, as grain-tin, and conchoidal, as in brittle alloys. Two of the principal physical characteristics of metals are ductility (the property of being permanently extended by traction, as in wire-drawing) and malleability (the property of being extended in all directions under the hammer).

The power of metals as conductors of electricity was early observed by us—in fact, it was a part of the programme laid out before we got to the formation of that portion of the universe. We realized the necessity for excellent conductors for that wonderful force, and we decided to get up the metals with that special object. The order for conductivity for electricity and heat are much the same.

Chemically speaking, metals are divisible into the following classifications: I. The metals of the alkalies, potassium, sodium, lithium, rubidium, and cæsium. These have an intense affinity for oxygen, and decompose water of ordinary temperature. They form two or more oxides, both soluble in water. II. The metals of the alkaline earths—tarium, strontium, calcium, magnesium. The metals of this class, with the exception of magnesium, which is tolerably closely allied to zinc in many of its properties, decompose water at all temperatures, and form one oxide pretty soluble in water. III. Metals of the earths—albuminum, glucinum, cerium, and several others of great rarity. The oxides of these metals are insoluble in water, and they do not decompose water at ordinary temperatures. IV. Metals analogous to tin—zinc, cadmium, cobalt, nickel, uranium, iron, chromium, manganese. These, if heated to dull redness, decompose the vapor of water when transmitted over them, becoming converted into oxides, while hydrogen escapes. Three of them, iron, chromium, and manganese form powerful acids. V. Metals forming powerful acids with oxygen—tin, titanium, molybdenum, tungsten, vanadium, arsenic, antimony, tellurium, and one or two more. VI. This class contains bismuth, copper, lead, and thallium, metals which exert no decomposing influence on water, even at a full red heat. They form strong basic oxides and possess a great tendency for the formation of subsalts. VII. This last class contained what Jah and I denominated the *noble metals*, mercury, silver, gold, and platinum. These exhibit no tendency to oxidize in the air, and are incapable of removing the oxygen from water even at high temperatures. There are other distinguishing properties and traits connected with the metals, but I will not now detain you to enumerate them.

You must bear in mind that as immense in the aggregate as were the operations here scarcely alluded to, which took place on your own small globe, that we could give but a very minute portion of our time in supervising the numerous operations, for there were so many worlds passing through similar stages that our attention necessarily was devoted to them as really as to your own diminutive globe. As there were millions of worlds thus requiring our offices, you can well understand that we could give but the smallest part of our time to any one sun or world. If ten minutes only were given in a year to any one world, you will see at once that it would take a long time to make the circuit and give that time to every world in the vast circle.

You may easily infer that the two Brothers who figured extensively on those eventful occasions had about all they could attend to in looking after the innumerable suns and worlds in varying degrees of progress, and to see that nothing in all the vast laboratory went amiss; and visiting so often the different constellations, systems, suns, and worlds necessarily made us very familiar with the geography of all the vast extent of territory over which we presided. There is one thing, however, connected with the business that I may as well tell you right here, and that is that the machinery and the laws we had devised and placed in running order worked with so much certainty and precision that it was not strictly necessary that we should put in an appearance very often. It may be said, too, that all the processes seemed to go on just about as well in our absence as in our presence; but as we wished to earn our salary and to convince ourselves that we were really performing an important part in the formation of the universe, we were not remiss in our attentions.

But all this does not justify my detaining you longer with my prosiness. I have held you quite long enough for one sitting. I hope I shall meet you all well next week, when we will resume the recital which my ability to give and your patience to receive will justify. With renewed assurances of my unending friendship and esteem, allow me once more to subscribe myself your devoted friend,

LUCIFER,
Vulgarly called "Splitfoot."

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

THE PTOLEMAIC SYSTEM.

Fragments of the ancient system of astronomy have come down to us from the former ages of the world, but the only full or correct system that has been preserved to us is the "Almagest" of Ptolemy, written about the year 150 of our present era. About all we know of the views of astronomy entertained in olden times comes from this source.

Although the system of Ptolemy is erroneous in several particulars, it is, after all, a pretty correct exhibit of the apparent motions of the heavenly bodies as viewed by the ancients. Defective as we are now justified in regarding it, it has been well termed a marvel of ingenuity and research, when measured by the standard of the times. It is thought to be very proper to give a comprehensive view of these Ptolemaic views before entering the body of the work.

Ptolemy's fundamental doctrines were that the heavens are spherical in form, and all the heavenly motions spherical, or in circles; that the earth was spherical and was situated in the centre of the celestial spheres, where it remained stationary. He taught as follows:

1. *The Heavenly Bodies move in Circles.*—He referred here principally to the diurnal motion, whereby every heavenly body is apparently carried around the earth—or, rather, around the pole of the heavens—in a circle, every twenty-four hours.

2. *The Earth is a Sphere.*—That it was rounded from east to west Ptolemy proved by the fact that the sun, moon, and stars did not rise and set at the same moment to all inhabitants of the earth. It was noticed that the further the observer was west, the earlier was the hour after sunset. This showed that the sun set later as the observer traveled towards the west. It was also noticed that in traveling from the north to the south, the northern stars more and more nearly approached the horizon, giving unmistakable evidence of the rotundity of the earth.

3. *That the Earth was in the Center of the Celestial Spheres.*—This was demonstrated by the evenness of the apparent daily motions of the heavenly bodies. If the earth were to be displaced from the centre, either east or west, an unevenness would at once be discovered in the length of the forenoon or afternoon. No such irregularity taking place, it was firmly concluded that the earth remained permanently in the centre.

4. *That the Earth had a Motion, or Translation.*—The same arguments were used in this as in the last proposition. The uniformity of motion being observed from year to year, it was set down as an axiom that the earth was immovably fixed on the centre. While Ptolemy was correct in his theory of the rotundity of the earth, it is not a little singular that he should have refuted the doctrine of the earth's revolving every day upon its own axis. Some of his arguments in refutation of the diurnal revolution of the earth were singular and absurd. For instance, he said if the earth really rotated with the enormous velocity necessary to revolving in twenty-four hours, the air would be left behind. Such an argument as this would with us now have no weight whatever. Had Ptolemy and his contemporaries devoted as much attention to the physics of the earth as they gave to the astronomical studies, they could hardly have failed to become convinced of the earth's daily revolution.

The arrangement of the planets in the Ptolemaic system, giving the earth the central position, was as follows:

The Earth,
The Moon,
Mercury,
Venus,
The Sun,
Mars,
Jupiter,
Saturn.

Outside of Saturn was the sphere for the fixed stars.

Plato differed somewhat from this arrangement in his estimate. He placed Venus and Mercury beyond the sun; the order being Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn.

To account for the apparent motions, east and west, of the planets, caused by their revolutions around the sun, taken in connection with the earth's orbit around the sun, the ancients devised a curious system, describing the planets as makings loops in their orbits, or a series of circles, or *epicycles*, as they termed them. It, of course, seems singular to us that they should not, with all the study they gave the subject, have been able to discover that the sun was the centre of our system, and not the earth, and that the apparent irregular motions of the planets to their vision were caused by their revolving around the sun, and that the observation of them was made from the earth, which was also coursing in its orbit around the same grand centre.

To assist in explaining the apparent irregular motions of the planets, Hipparchus and Ptolemy devised a theory that the planets moved in an eccentric circle around the earth, and that while on one side of the earth they were nearer than when on the opposite side of their orbits. They were ingenious in their theory, but it only shows to us now how far they were astray from the real truth.

In determining the motions of the moon, Hipparchus and Ptolemy depended greatly upon their observations of lunar eclipses. The first of these was said to have been observed at Babylon in the first year of the Mardocempad, between the twenty-ninth and thirtieth days of the Egyptian month Thoth. It commenced a little more than an hour after the moon rose, and was total. The date, in our reckoning, was March 19, 720 B.C. Eclipses were closely observed from that time till the days of Ptolemy, who lived nearly nine centuries later. Had the ancient astronomers been more precise in their observations, they would have been of no little advantage to modern astronomers in fixing accurately the mean motion of the moon. As it is, calculations can now be made of the circumstances of an ancient eclipse from modern tables of the sun and moon almost as accurately as the best ancient astronomers could have done it.

Notwithstanding the imperfect character of the observations of Hipparchus and Ptolemy, they made many discoveries of the peculiarities of the motions of the moon which show a surprising depth of research. By comparing the intervals between eclipses they found that her motion was not uniform, but that, like the sun, she moved faster in some parts of her orbit than others. To account for this, they devised the theory of the eccentric orbit, as in the case of the sun and the planets; the earth being one side, a little off the centre of their orbits. A long course of observation, however, showed that the perigee and apogee did not, with the moon, as with the sun and the planets, remain at the same points of its orbit, but moved forward at such a rate as to carry them round the heavens in a term of nine years.

"Ptolemy found, by measuring the apparent angle between the moon and the sun in various points of the orbit of the former, that there was yet another inequality in her motion. This motion has received the name of evection. In consequence of this inequality, the moon oscillates more than a degree on each side of her position, as calculated from the eccentric, in a period not differing much from her revolution round the earth. To represent this motion, Ptolemy had to introduce a small additional epicycle, as in the case of the planets, only the radius was so small that there was no looping of the orbit. In consequence, his theory of the moon's motion was quite complicated; yet he managed to represent this motion, within the limit of the errors of his observations, by a combination of circular motions, and thus saved the favorite theory of the times, that all the celestial motions were circular and uniform."

[TO BE CONTINUED.]

The Counter Movement.

We trust the movement against the repeal of the Comstock law among the enemies of that statute, which seems to be gaining ground, may be relinquished. Let the repeal or modification of the measure be effected, if possible. If it be not possible, it will be time enough then for the formation of societies to apply the laws impartially; but an object of this kind should not thwart a movement for removing the hindrances to a more general dissemination of popular physiological knowledge and Liberal literature. If it be thought that the aiders and abettors of the present statutes have in some instances made themselves amenable to its stringent provisions, it will only be setting back the march of human progress to retain the laws for their punishment. The Liberal minds of the country should be united in the present movement; if it fails, other measures will be in order. Quite likely one year's impartial application of the law will make the public ripe for repeal. All evidence now in hand will keep and will be good for months to come. Nor should any spirit of retaliation actuate the Liberal mind; simply impartial justice should be the watchword of all who would improve the world by example as well as by precept. Retaliatory spirit comes down from the ages of savagery. With an honest desire for the impartial administration of law, however, no one can find fault. This can be carried out with "charity for all and malice toward none."—*Foote's Health Monthly.*

Another Phase of Comstockism.

Another illustration of the manner in which Anthony Comstock endeavors to further the ends of justice at a salary of $3,000 a year has just been given in a case which should have been presented to the present term of the District Court in Boston. The facts briefly are these: Frank Rivers was complained of before a United States Commissioner in Boston some time early in December, 1877, on a complaint charging him with circulating through the mail a copy of "Fruits of Philosophy," the famous book, which the English Government failed to suppress in England, and for which Charles Bradlaugh and Mrs. Annie Besant were arrested. Mr. Rivers gave bail for his appearance at the March term of the District Court, but when the Grand Jury met, the District Attorney failed to present the case on account of the alleged indisposition of the perambulating immaculate Andy. It is supposed that said Andy was not desirous of having the case tried before Judge Lowell, who has a reputation of a fair-minded judge, and does not incline to the extreme views of some judges who favor centralization and believe that the powers at Washington are to control the virtues and vices of State subjects. If it be true that Comstock intended to force the case over Judge Lowell's term, he is certainly guilty of contempt of Court, and it only demonstrates the low trickery of this malicious, salaried crusader on the rights of American subjects. So much for the last phase of the agent of the Society for the Increase of Crime.

Answers to Inquirers.

E. U. M.—When was punctuation first used, and in what language? *Ans.*—There is reason to believe that some system of punctuation was known to the Greeks in the time of Aristotle, between three and four centuries before the Christian era; and Jerome, in the fourth century, made use of a kind of punctuation. The invention of the modern system of punctuation has been attributed to Aristophanes, a grammarian of Alexandria; but it did not come into general use until after the invention of printing, the celebrated Venetian printer, Manutius, about the fifteenth century, being the first to adopt it systematically.

J.—1. How many eclectic physicians are there in the United States? *Ans.*—There are no official means of determining accurately, but according to the most reliable estimates there are at least 20,000 physicians belonging to the regular eclectic organizations and working in their doctrinal faith. 2. How do the number of all the various new-school physicians compare with that of the old-school ones? *Ans.*—Of the 45,000 physicians in the United States, about 16,000 are exclusively old-school, though only about three-fourths of this number are governed completely by the orthodox medical code.

G. W. A.—What is the date of the oldest MS. or MSS. of the New Testament now extant, and what language is it written in? *Ans.*—There are no manuscripts of any of the New Testament that date farther back than the fourth century. They are written in Greek or Græco-Latin, and these are mere transcripts, and are in all probability merely transcripts of other transcripts. The New Testament manuscripts are divided into six classes, and these comprise the gospels, the Acts, the Catholic epistles, the Pauline epistles, and the Apocalypse. The oldest copies of the Greek Testament are the Codex Sinaiticus and the Codex Vaticanus, held to be of the fourth century. Next in age comes the Alexandrian manuscript and the Codex Ephraemi, both of which are claimed for the fifth century. A large proportion of the older manuscripts are very imperfect, many of them being little more than partial fragments. They are also nearly illegible. As the word of God, it may be truthfully observed that they have not been preserved by supernatural agency.

The Radical Pulpit.

The Dogma of Hell.

A SERMON BY O. B. FROTHINGHAM.

Had I been told, six months ago, that I should give a discourse on the subject of "hell," I should have received the information with absolute incredulity; incredulity as deep and scornful as the hunter would feel who was told that he should take his rifle and go forth to hunt the iguanodon, ichthyosaurus, or other extinct monster of the pre-adamite epoch of the planet. A thousand years ago, the doctrine was alive and formidable. It stalked abroad, immense in size, terrible in aspect. Now it is rarely seen, and when visible is but the shadow of its former self. It has left the world of philosophy and science, of literature and art, even in the wilderness of theology it is seldom met with. Its spectral image lingers near the tabernacle where the revival preacher endeavors to reproduce a system of religion that was natural in a departed era, but is unnatural in the present age; but there too it is altered, sadly changed from its former state, a mere simulacrum, a ghost, which the people are allowed to look at, as forms are seen behind gauze curtains, or as "materialized" spirits are produced under "mediumistic" conditions.

All at once, this spectre becomes alive, is seen in the midst of us, terrifies women and children in the public places. We were mistaken in supposing the monster belonged to the Silurian epoch; or to speak more exactly, we were mistaken in thinking that the Silurian epoch was sunk beneath so many layers of rock. The Silurian epoch persists. In central New York, last summer, excellent persons were found who professed to believe in the lake of fire, and were surprised that any should be so audacious as to doubt it. In New England an ecclesiastical council demurred to the ordination of a minister, on the ground that he held unorthodox opinions on this point. In New York, an eminent divine and doctor of divinity, rector of a wealthy and fashionable church, expressed contempt for the opinion of Canon Farrar that no doctrine of everlasting suffering was taught in the Scripture. The doctrine is evidently not extinct. The majority of Congregational clergymen still maintain it, some in a qualified, others in an unqualified form.

How can such a surprising phenomenon as this be explained? We are forced to recognize the fact that the tenet in question has, at present, no substantial reason for being; that people who do not wish to believe it need not, may discard it, or let it alone. Those who cling to it, do so of their own free will, because they choose to, not because authority compels them, or evidence persuades. The disbelievers are in the ascendant. The doubter is in excellent company. He has the intelligence of centuries on his side.

In theology men of the highest eminence have repudiated the idea as inconsistent with the conception of a supreme justice. Origen in the third century declared it incredible, cleared the Scriptures of it by resolving its language into allegory, and acquitted Deity of responsibility for it, by maintaining the evanescence of evil itself and teaching that Satan would at last be reclaimed. In the ninth century Scotus Erigena, one of the master minds of the Church, a man of genius, an acute and enterprising intellect, the prince of the scholastic philosophy, advocated the same views with Origen, and defended them with unsurpassed vigor and subtlety of reasoning. Others, of less distinction might, if they would, take courage from these, especially in an age when no courage is needed, as it was in theirs. At present the courage is demanded of those who maintain the doctrine, not of those who reject it. The modern theologian is unwilling to commit himself to an opinion that has against it the suffrage of modern intelligence.

Philosophy suggested to theology its doubt. The office of philosophy is to present the unity of the world, to describe the universe as a whole, consistent and harmonious in all its parts; and in its attempt to do this, it inevitably suggested misgivings in regard to a doctrine so fatal to an intelligent order of the world as this. In the last century, Joseph Butler, "the most patient, original, and candid of philosophic theologians," made a desperate stand for the belief in future punishment; and defended, or rather apologized for it, by arguing its complete accordance with the system of nature, whose *divine author* inflicted unspeakable agonies on beings to all appearances innocent. Such reasoning may well be called desperate. That is indeed a hopeless cause that can be maintained only at the risk of Atheism itself. To argue that God might be expected to punish people everlastingly in the future because, horribly and causelessly, he torments them in the present, may and does provoke men to ask whether it would not be better to deny the existence of God entirely, or to give the name Devil to the being who governs the world. Had Bishop Butler deliberately gone to work to prove that the world was under the dominion of Satan, he could not have argued more successfully. The only criticism one feels disposed to make on such an argument is that it lacks subtlety. is not cunning enough to persuade. It is barefaced. Origen and Scotus had no such audacity. They appealed to the conception of a Supreme Being against what seemed to them a horrible imputation upon him. They attempted to relieve him from the guilt of inflicting *future* agonies on innocent souls. It never occurred to either of them to *defend* the atrocity of hell by bring up the equally appalling atrocity of earth. It never occurred to them to give people their choice between Atheism and diabolism.

The method of Butler has been repudiated by the more rational philosophy of a later day. There are now three alternatives presented to the philosophical mind. It may either accept the ancient theory of Dualism, which allots the universe to two opposing powers, one good and one evil—the evil power holding sway over the realm of anguish, whether temporal or eternal—on which supposition, pain, death, hell, are transferred from the dominion of Deity to the domain of Satan; or, maintaining the theory of monism, which acknowledges but a single intelligent ruler of the universe, it may deny the existence of one spirit or the other, declaring for *optimism* with Leibnitz, and with him sustaining the opinion that good is the substantial principle, and evil the appearance, the apparition, the evanescent shadow, or for *pessimism* with Schopenhauer, who contended that evil was the substantial principle and that good is the illusive semblance. Or again, as a third alternative, declining to answer dogmatically the question of the world's original authorship and essential control, it may hold to some form of the development theory, which describes the universe as unfolding gradually from organic germs, and as moving onward with or without the guidance of an intelligent being. Either of these suppositions variously tempered and modified, the philosopher of our day may accept; but the supposition of an everlasting hell for human beings is not admissible. That idea the philosophic mind discards, and they who seek the companionship of such minds must abandon it.

Of the belief in "hell," science knows nothing. As knowledge extends, the dominion of pure evil shrinks. Satan retreats from one department of nature after another, and leaves the high-ways and by-ways of creation free to the passage of serene, inexorable, and regenerating law. Science discards the conception of the devil and the dogma of perdition. The scientific men who entertain these forms of opinion do so, not as men of science, but as members of the Church, whose doctrines they do not presume to call in question.

The doctrine of future punishment as held by the creeds of Christendom has always been rejected with abhorrence by the natural conscience of men, as fundamentally inconsistent with rational notions of justice. That men, even the worst men, could, in their short life-time, commit offenses deserving everlasting punishment, the agonies of hell fire, for an eternity, or even for a hundred years, nay, for a single year, for a single day, is an idea that shocks every sentiment of equity. That the Being who is supremely, ideally, absolutely just, can inflict penalties for misdoings such as no human being would lay on another, such as the most infernal cruelty never—even when maddened to insanity—devised, is a suggestion at which the natural conscience stands, always did stand, and always must stand aghast. They who believed it when they could not help themselves, when Church authority cowed their will and silenced their protest, made this moral reservation. The voice of conscience was hushed. The moral sense was forbidden to assert itself.

That the human heart resents, repels with detestation, the belief in future punishment, need not be said. Of course it does. Of course it always did. What pagan, what creature above the savage, ever cordially entertained the belief that one whom he loved was howling in hell for deeds done in the body, for sentiments entertained, or for dispositions illustrated on earth? It is easy enough to profess doctrines in which one has no interest, with which one associates no feeling; but when feeling becomes enlisted, as sooner or later it becomes, in a doctrine like this, the reaction against it is instantaneous and violent. There was a time when the heart dared not express its feeling. That time is past; now heartlessness is condemned. The voice of the heart is loud and imperative; it requires courage to resist it.

There remains the word of Scripture. Does this compel those who accept its authority to receive the doctrine of future punishment against the protest of the heart, the remonstrance of the conscience, the reasoning of philosophy, the theologian's demur? This is a question which lack of space forbids my answering in full or arguing at length. To me, with whom the word of Scripture has no more authority than reason concedes to it, the discussion is without interest. At present, it satisfies my purpose to say that, in my honest and sober judgment, the language of Scripture does not warrant the Christian doctrine. If it did, my opinion of the doctrine would be what it is. But, honestly, I think that it does not. At least, the essential thought, the true meaning, of Scripture does not. More than this I am not prepared to allow. The Universalists have not, in my judgment, fairly made out their case from the Bible. From the Old Testament they can easily, for to the Hebrew mind the doctrine is repugnant. But the New Testament contains expressions that have never been purged from the taint of the hideous thought. Language is put into the mouth of Jesus that conveys to the imagination the most horrible forebodings of doom. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." It is hard for the grammarian to get over that.

Universalism has, however, done this much: it has cast a grave doubt on the supposed teachings of Scripture in this matter. It has made it possible to doubt whether the Bible is chargeable with the belief in question. It has even made it easy for people who believe in the inspired authority of Scripture, and who are distressed because it teaches this disheartening dogma, to retain their faith in the Bible, and, at the same time, to indulge the sentiments which are native to their hearts. This is much. Is it not as much as is demanded? Is it not, practically, everything? None need entertain the dogma on the authority of the Bible who do not choose to. The doubter has a valid excuse.

How, then, to return to my original question—how, then, can the revival of this monstrous doctrine be explained? Since there are good reasons for discarding it; since the reasons that once supported it are weakened, if not wholly disposed of; since to reject it is to be in the company of the best in repute; since even Scripture permits merciful interpretations—why is not the doctrine suffered to go unrestrained to its final account? The reply to the inquiry is close at hand.

The doctrine is necessary to the integrity of the Christian scheme; so necessary that its rejection would bring the whole structure down. The Christian scheme is a complete, logical system, compactly fitted together. Its parts all cohere. The dislodgment of one point endangers the security of the structure. To deny the Trinity is to deny the deity of the Christ. To deny the deity of the Christ is to deny the sufficiency of his atonement. To deny the atonement is to deny the desperate need of man. To deny this is to deny human depravity, is to deny the necessity of grace, is to vacate the offices of the Church, and reduce to nothing the significance of Christendom. The dogma of future punishment is essential to all the rest. It follows logically from the dogmas of depravity and redemption. There must be a doom in reserve for the unconverted. There must be a place for the unregenerate. They are by nature depraved, heirs of death, children of wrath; and their place must be the lowest and saddest conceivable. Their doom might be simply death, utter death, annihilation. But this doom would be negative, rather than positive. Death might be welcome. Annihilation might be a boon. There must be something more appalling to the vulgar imagination than that. With the idea of death must be coupled the idea of agony. Hence, as life meant felicity, death meant anguish. Hell was offset against heaven. The two were required to complete the series of conceptions which constituted the "plan of redemption." The destruction of hell would deprive the system of its motive power. The good woman of Alexandria who went about with her bucket of water in one hand and her torch in the other—the water to extinguish hell, the torch to burn up heaven—was set down as a maniac. Had she succeeded, Christianity would have seen its last day. For the fires of perdition were as indispensable to the religion as was the divine love she wished to exalt.

Thus the tenacity of Christians to their dogma is accounted for. They may keep it in the background; they may conceal it beneath figures of speech; they may say little or nothing about it; they may even permit their neighbors to forget it. The revivalist preacher may speak of it with extreme reserve and reluctance, urging the persuasions of love instead of the former exasperations of fear. Still, the doctrine is there, in its place; and when touched by the hand of criticism, it displays its vitality. They avow it who dare not disavow. They assent who dare not deny. Did the tenet stand by itself, alone, apart from the general scheme, there can scarcely be a doubt of its all but universal rejection. As it is, it is retained as a corner-stone which the builders see no way to reject.

[CONCLUDED IN OUR NEXT.]

PEARL-FISHING A LOTTERY.—Pearl-fishing is at the best only a gigantic lottery, the prizes in which bear a very small proportion to the blanks. But in this as in many other uncertain pursuits, hope always tells a flattering tale, and keeps awake the energies of thousands of interested operators. First, there are the divers, who perform the actual operations of fishing for pearls. Arrayed in nature's garb, and provided with a knife and a small bag of netting in which to collect the gathered oysters, and with a rope tied round their waists and a heavy stone attached to their feet, they are let down into the water, taking, first, a deep breath, and remaining there till forced to rise again. Expert divers will remain beneath the water for 60, 90, or even

180 seconds. This period they occupy in detaching the mussels from the rocks, a matter frequently of much difficulty. Those of very small size they do not attempt to gather, for the larger the shells the more chance of their containing a pearl. The native divers are able to guess at the age of the oyster by the resistance it offers; the older the oyster the more easily it is detached, and the greater the chance of its producing a large pearl.—*Chambers' Journal.*

Communications.

Paine was Junius.—Concluded.

In a letter to Woodfall dated April 12, 1769, (Misc. No. 54) which was evidently private and not intended for publication, Junius says, "And you, I think, sir, may be satisfied that my rank and fortune place me above a common bribe." This was a cunning artifice of the humble exciseman to keep up his character and avoid detection. Ten months later, in view of Woodfall's prosecution, Junius writes, saying, "*Some way or other* you shall be reimbursed." He knew what eclat a prosecution would give to his writings. After the trial he wrote a dedication and preface for the work. Woodfall offered to divide profits, but Junius declined, saying, "I am far above all pecuniary *views*;" and in the preface he assigns all his right and interest in the work to Woodfall. Thus did the lowly exciseman fulfill his promise to reimburse the publisher.

Paine's views of monarchy are alleged to have been inconsistent with those of Junius. Not so at the time when Junius wrote. But in the very next year, 1773, Paine's views began to undergo a change from hearing the remark that "Frederick of Prussia was the best fellow in the world for a king, because he had so much of the devil in him." Junius, in his famous "Letter to the King," made an indirect attack on royalty for which the publisher was indicted, tried, and convicted. It was more than a year after Paine's arrival in America before he ventured to assail hereditary succession, and even then "his invectives against monarchy" says his biographer Cheetham, "were intended against the monarchy of England, rather than against monarchy in general."

Most readers of Junius have been misled by the so-called "miscellaneous letters," first collected and published by Woodfall's son in 1812. It is upon these that the claim of Sir Philip Francis was first set up, and but few of those letters are genuine. Of the sixty-three private letters from Junius to Woodfall first published in that collection, fifty-nine or sixty are dated conjecturally by the editor, and many of the miscellaneous letters rest their sole claim on a coincidence between the dates of publication and the dates affixed to one or other of the private letters to H. S. Woodfall (*London Athenæum*, 1852). It is safe only to trust the authenticated "Letters of Junius," which, including a few written to him, number in all sixty-eight. The whole of his genuine and avowed "Letters" make only about three hundred pages—a very small amount of work for three years.

None were written by Junius after January 21, 1772. Yet in Woodfall's edition of 1812, there appear of a later date, five letters signed "Veteran," one "Scotus," one "Arthur Tell Truth," and one "Nemesis." They never were claimed to be written by Junius, till Woodfall's son republished them in 1812. Nevertheless, it seems as if the father was deceived by a private counterfeit letter, and supposed that "Veteran" was Junius come again. I suspect that Phillip Francis was "Veteran," "Scotus," and "Nemesis." Francis was a friend of Woodfall; they were schoolmates. Francis was second clerk to Lord Barrington, minister of war, and "he possessed so perfect a command of his pen, that he could write every kind of hand" ("Junius Identified," p. 278). It was easy for him to see Junius' handwriting in the office of his friend Woodfall. He hated his master, Barrington, and like many others, wanted to find out who Junius was. So, counterfeiting Junius' handwriting and style, he prepares a series of letters attacking Barrington, but in a private note to Woodfall, accompanying the first, he says, "Be careful not to have it known to come from me. Such an insignificant creature is not worth the generous rage of Junius. I am impatient for the book." Francis knew from a perusal of Junius' private letters, that he was waiting for some bound copies of the book. No wonder Woodfall was deceived by the clever trick. "Veteran" promised sixteen letters "ready for the press." Four of them appeared between January 28 and March 10, 1772; but instead of the fifth of the series, "Veteran" writes a short one, March 23d, announcing in the very first sentence that Lord Barrington has expelled Mr. Francis from the war office. No more letters by "Veteran" appear. Lord Barrington had probably suspected his assailant "Veteran" to be his second clerk, but nobody ever dreamed that the clerk was Junius till forty years after, when these spurious letters were republished by Woodfall's son, and attributed to Junius.

But "Veteran" had probably a double object; he hoped to catch Junius at the coffee-house where the latter received his parcels. In a private letter dated March 3d, Junius writes to Woodfall: "Your letter was twice refused last night, and the waiter as often attempted to see the person who sent for it." Junius then requested the books to be sent to another coffee-house, and two days later acknowledged the receipt of them.

Francis was probably lying in wait at the first coffee-house to catch the messenger who called for Junius' packages. But Junius was his own messenger, and being clad in homely garb, no one suspected him. Poor Francis; instead of bagging his game, he got kicked out of office. Then, abandoning the signature of "Veteran," he renewed the attack on Lord Barrington, over the signature of "Scotus" and "Nemesis."

Junius is heard of no more, and yet he promised to come again. I affirm that he fulfilled that promise four years later when he published his "Common Sense;" again when he returned to England, and published in 1787 his "Prospects on the Rubicon;" and again in 1791–2, when he published his "Rights of Man."

In his "Prospects on the Rubicon," he makes his only allusion to Junius in this remarkable passage:

"The present reign, by embracing the Scotch, has tranquillized and conciliated the spirit that disturbed the two former reigns. Accusations were not wanting at that time to reprobate the policy as tinctured with ingratitude towards those who were the immediate means of the Hanover succession. The brilliant pen of Junius was drawn forth, but in vain. It enraptured without convincing, and though in the plenitude of its rage, it might be said to give elegance to bitterness, yet the policy survived the blast."

In this reference to Junius we have the style of that author to perfection—the tone, the measure, the cadence, the figure. Paine had acquired the highest reputation as a writer in America. He had finished his work there, and was calmly waiting for some new task in the "business of a world." The thought may have occurred to him, What, if in my next great undertaking, which will be in England, the critics should suspect that I was Junius? Lest they should do so, I will make such reference to that writer as to mislead them. So, for once, Paine praised his own work, though nobody knew it. But now, after the lapse of nearly a hundred years, the very attempt to mislead helps to disclose the secret of which he said he was the "sole depository," and it should "perish with him." Not only is the style that of Junius, but coincidences of expression and sentiment strengthen the evidence of identity. Junius, with his own pen, speaks of "the generous rage of Junius." Paine in referring to the same pen speaks of "the plenitude of its rage."

Again, one of Junius' most remarkable characteristics was hatred of the Scotch, and of the policy of conciliating those treacherous adherents to the house of Stuart. In the above quotation, Paine betrays a like aversion, only softened by time and experience. And in the Declaration of Independence, which has been demonstrated to be the work of Paine, and never claimed by Jefferson to be his own until he reached the age of eighty-one, and Paine had been dead a dozen years, an obnoxious passage about the employment of "Scotch and foreign mercenaries," was stricken out. None but a Scotch-hating Englishman could have indited that passage in the Declaration.

There are more than three hundred parallels of character, conduct, opinion, style, sentiment, and language between Paine and Junius. One of the most remarkable is the fact that they both absolutely refused to receive the certain profits of their works. Find another like parallel, if you can, in all time. Paine alone, of the forty or more writers on whose behalf the authorship of those letters has been claimed, answers to all the characteristics, and redeems all the pledges of Junius. W. H. B.

Remarkable Conversion.

In Nashville, Tenn., the Rev. Dr. Dingbat was walking, last Tuesday, down towards the sulphur springs, when he heard a man blaspheming in such horrid style as was never before heard in Tennessee or Kentucky, except in some parts of Lincoln county. The man was also cruelly beating an innocent dog which he had tied up in a corner of his garden; and the yells of this quadruped made all the people sick in that part of the town.

As is recorded in the first line of this narrative, the Rev. Dingbat was perambulating, or, rather, so to speak, meandering, down towards this man's house. He got a barrel, set it up against the man's garden fence—which was twelve feet high—looked over into the garden, and proclaimed to him, in his miserable gospel tones, and quoted at him, or to him, what Dingbat thought was Scripture—and I suppose it was—thus: "You son of man, you beggar, quit pounding that dog so with that broom-handle! I tell you that after death comes the judgment, and after the judgment your soul will be required to inhabit the body of that dog forever, and forever, and ever, and amen—so help me Melchisedeck!"

The man was terrified at this inspired proclamation, and, being filled with disgust at the prospect of his awful doom, he was barely able to say, "Help me, a sinner!" He made his escape by crawling through a hole under the fence. Mistaking the street that runs down to the wire bridge, he ran down the street next to it, fell down the river bank, and was drowned in the river. He drowned so quick that his terror had not time to evaporate, and so he was saved.

The Methodists declare that the man was saved, because: 1. The preacher believed that he was quoting Scripture correctly; 2. The dog-pelter believed that the Scripture applied to him was genuine—A No. 1, as the insurance men say; 3. The man was, providentially, drowned so quick that he had no time to detect Scriptural errors, and, therefore, the conversion was genuine; the only weak spot in the programme being that he had no time or space allowed him to make Dingbat a donation of five or ten dollars.

The Presbyterian Presbytery Synod, located in one end of the town, after four days' prayer, asking for light on the subject, received light to this effect: 1. Dingbat was not regularly ordained by the Presbyterians; 2. That, in vituperating the dog-pelter, he committed two grammatical errors and omitted all punctuation, whereby the true meaning was rendered ambiguous to the understanding of the dog and of the man; 3. That the dog-pelter was pelted with Scripture that was concentrated, diluted, and contaminated with error; that, therefore, Mr. Dog-pelter died in error, as the heathen die, and as those died who put their trust in any of the twenty early editions of the Bible printed in England—which have since been repealed—each one of which contained many errors; or as the illiterate one died who, in his dying moment, was regaled with a chapter from Mark Twain, read by an illiterate but pious ignoramus who supposed that he was reading from the Good Book, he being deceived by the similarity of some of the engravings. ROYAL.

First Cause.

D. M. BENNETT: You, with all the lucid thinkers, perceive that the assumption of an eternally self-existent God explains no mysteries connected with the universe. Admit that it needs a supernatural cause to account for its origin and sublime movements, by parity of reasoning that cause must be accounted for. Deny this and affirm that the cause is self-existent and eternal, and it will follow that so may be the universe in its mutations. True, theologians argue that God is immutable, and may therefore be uncaused, while the changes of matter imply a necessity for its origin and government. Even this assumption is lame, since the essential properties of matter are no less immutable than any God can be. At the same time it is evident that the God of the Bible changes. To say nothing of the scores of passages to this effect, a little girl once proved it. She was taught by a learned Christian, for the first time, that there was a God, whose infinite and unchangeable benevolence had from pure love to make other beings happy, made her —by first making Adam and Eve—with all living animals. Being also told in answer to her query that all this was done about six thousand years ago, she again asked how long God had lived before this wonderful creation. Her teacher said *forever!* "Then," said she, "he was alone in eternity selfishly doing nothing, and how, without changing his nature, could he get the notion in time and for the first time of doing good, by making Adam and his animals?" The D.D. said, it was naughty thus to question the mysteries of God. But still, as good old Galileo, when forced to recant, said, "the earth moves;" so did the brains of the little girl still move in despite of her would-be tyrannical and, may I not add, stupid master. When chased down, the poor ostrich may be excused for thrusting its head in the sand, while for thinkers and pretended reasoners thus to act, betrays disgusting imbecility and cowardice. Hence it is clear that the assumption of a God, to account for the world, is no better than the untutored heathen who, rejecting the science that our earth needed nothing to stand on, placed his world upon a tremendous elephant, and that upon a huge terrapin, and when asked on what the terrapin stood, said he did not know.

Your assertions, Mr. Bennett, that matter in some form has always been, is far more in accordance with what we know than that any self-existent being spoke it from nothing into existence. Indeed, such a notion is simply absurd. Your theory also accords with the nebulous theory, rapidly making its way into the grand science of astronomy. Nor can there be any difficulty in this theory accounting for all inorganic phenomena. Geologists get along with these as Darwin does in his animal developing philosophy. But how are we to account for the origin of organic life? If vegetables cannot now start without a parental seed, how could they ages ago? Still more puzzling does the query become when applied to animal life. Could any animal, with its splendid physiology—I mean all its grand and nicely adapted organs—come from dead inorganic matter? Say that our highest animals started from the lowest type, and yet have we evidence that such could have sprung from inorganic matter? If so, is not the process going on even now?

Prof. Tyndall has, from the most painstaking experiments, ascertained the impracticability, not to say impossibility, of spontaneous generation. Now, the query in my mind is, whether we, as careful, honest truth seekers, are to say we are as yet without knowledge or even probabilities as to the origin of organic life, or to say we have attained to some facts relieving the mystery.

South Union, Ky. W. PERKINS.

GENERALIZERS AND SPECIALIZERS.—Minds of the first rank are generalizers; of the second, specializers. Below them are the crowd—some better, some worse; some duller, some brighter. Generalizers in chief recognize inferior generalizers, but are apt to snub them; while they welcome every specializer, because he brings grist to their mill.—*Fraser's Magazine.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

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NEW YORK, SATURDAY, APRIL 6, 1878.

Was Jesus the Best and Purest Man that ever Lived?

CORNELL UNIVERSITY, ITHACA, N. Y., March 25, 1878.

D. M. BENNETT, *Dear Sir:* Has any history ever given us the account of any person who lived a better life, taught better precepts, and died a nobler death than the person called Jesus Christ? You will oblige me greatly by giving me some light on the subject. Yours very truly,

F. S. RYMAN.

When so little is known of the life and private conduct of persons who lived from two to three thousand years ago, it is extremely difficult to decide positively which one of all the men the world has produced lived the best life, taught the best precepts, or died the noblest death. Ancient history is so blended with fable, and it is otherwise so imperfect in detail and character, that the fullest reliance cannot be placed upon it. We know comparatively little about any of the sages, teachers, and reformers of ancient times, and Jesus is no exception to the rule. There is so little absolute knowledge in reference to him that it is by no means certain that such a person ever had a real existence. All we are able to learn of him is told us in the four short books ascribed to Matthew, Mark, Luke, and John, but which we are now morally certain were never written by those personages, and were not known to be in existence, till nearly two centuries after the time Jesus is said to have lived. No contemporaneous historian of any nation mentions Jesus, or the events connected with his story. The short mention made of him in Josephus is proved to the satisfaction of honest inquirers to be an interpolation by one of the early Christian Fathers, probably Eusebius.

In the four sketches alluded to, a very small part of the life of Jesus is given—some claim six months, some eighteen months, and others two years. Many precepts and inculcations attributed to him are given, with how much accuracy, there is great room for doubt. We have no account that he ever wrote a word himself that has been transmitted to those now living, and what was written about him was not written till a long time after his death.

There is quite as much proof that Zoroaster was a real personage as Jesus, and that he lived in Persia from twenty-five hundred to three thousand years ago; that he was a man of irreproachable character; that he taught the best of morals, and inculcated the highest worship then known in the world. Many of his reputed sayings have been transmitted to us, and they bear comparison well with what is attributed to Jesus. In character and achievements he was doubtless as much superior to the Judean reformer as his career was longer and more glorious.

There is little doubt that near twenty-five centuries ago there lived in southern Asia a man called Gautama, Sakyia Muni, and also Buddha. From all the accounts we get of him he led a blameless life, taught the purest morals, denied himself of worldly comforts, and spent his time in meditation, prayer, and in teaching his disciples. His ministry was not confined to six months nor two years, but to a long lifetime. In early life he forsook a home of affluence and powerful friends, and adopted a life of penury and deprivation. He led a life of self-denial and self-abegnation. He lived to old age and met death calmly and peacefully. His teachings were of the purest and most exalted character, and far more of them have been handed down to posterity than of the teachings of Jesus. He was a man of peace, and his followers—at least three times as numerous as the followers of Jesus—have been peaceful people, living on terms of amity and good will, while Christian nations were engaged in the most bloody and devastating wars. So far as length of public services, earnestnesss of purpose, calmness at the hour of death, the purity of his doctrines, the numbers of his followers, and their peace-loving character, Buddha ranks far ahead of Jesus.

In the Chinese empire, some five hundred years before the time of Jesus, lived a most wise and amiable man named Koong-fu-tse or Confucius. He did not pretend to work miracles, nor to have visions of the heavenly world above the clouds, but he was a most upright man and a great benefactor to his race. He taught most excellent doctrines, and inculcated precepts that have never been surpassed by any who have succeeded him. True, his moral lessons and injunctions were of a practical character and were adapted to this life rather than to that which it is thought will succeed this. His instructions were of use in the present, and were not directed solely to the future, of which no man has knowledge. He taught justice, mercy, forgiveness, friendship, kindness, and all the commendable virtues. It was he who taught that excellent lesson called the "Golden Rule:" "Do unto others what you would have them do unto you; and do not unto others what you would not have them do unto you," and this five hundred years before the dawn of the Christian era.

There were many of the old sages who lived in the world before Jesus who taught most excellent morals, and whose lives were glorious examples for their fellow men to pattern after. Among them may be named Thales, Solon, Bias, Pythagoras, Plato, Socrates, Aristotle, Zeno, Epicurus, Hillel, Philo-Judæus, Cicero, and last but not least, Apollonius of Tyana. It is, perhaps, not to be claimed that all of these characters were superior to Jesus in ability and practical example and instruction, but that many of them were, cannot be successfully denied. Many of them went deeper into the source of true and practical knowledge than did the Judean reformer, who, after all, failed to display any remarkable ability while living, or striking bravery in the hour of death. According to one of his biographers his fear and mental agony upon being arrested were most intense, to the extent that he even sweat blood. And when upon the cross and the grim monster faced him, he seemed to be overwhelmed with fear, and cried out in agony to his father, and piteously asked him why he had been thus forsaken. Many of the old pagan heroes, after the style of Socrates, died heroically and bravely, never exhibiting a scintilla of fear or cowardice.

Had almost any of the noted heathen teachers we have named, and a long list of others, been taken up and transformed into a demi-god, we should easily have seen the most astonishing quality of virtue and purity sparkling and scintillating all through their lives. We never could, as devout admirers, have said enough in their praise.

There have doubtless lived in the world since the time of Jesus, many men who would rank most creditably with him in manhood, usefulness, and excellence of character, could they for a moment all stand upon fair and equal footing. It must be remembered Jesus has largely the advantage over his compeers in the world. He has been lionized, deified, extolled, praised and worshipped as never was man praised and worshiped before, while other men have been allowed to win their good name by their own exertions without the help of flattery and distinction. This makes an immense difference in the reputation which a person may be found to be in possession of.

Of those great and pure teachers who have lived since the time of Jesus, may be named Epictetus, Antoninus Pius, Marcus Aurelius, Averroes, Roger Bacon, Bruno, Vanini, Spinoza, and many others in still later times. Many of these were men of greater mental calibre than Jesus, and a portion of them taught morals equally good. In point of talent, energy, and devotion to a principle, Mohammed was certainly the equal of Jesus, and he also taught very good morals. That in the after part of his life he became over-ambitious, bloodthirsty, and cruel, shows the effect unlimited power has upon certain organizations. He was truly one of the few great men whom the world has produced.

If Jesus was a real character, and the imperfect account we have of him is taken as a true one, he was doubtless an amiable, well-disposed, inoffensive sort of person; but that he possessed any remarkable mental power, that he inherited or acquired any special scientific knowledge, there is no proof. In mental calibre and force he has doubtless been surpassed by thousands of individuals. In the purity of moral teachings there have unquestionably been many who have equaled him.

Comstock's Latest Victims.

Louis Wengenrath has for several years kept a confectionery in the eastern part of Brooklyn, and is regarded as an honorable man, and entitled to the respect of all who know him. His connections are good, and he moves in good society. Joseph Britton, the accomplice and tool of Anthony Comstock, has for a long time been in the habit of calling upon the confectioner, and making slight purchases in his line. A few weeks ago this unprincipled Britton said to the confectioner that their mutual political friends, Gale and Ely, wished, for a certain purpose, to get some fancy devices made in sugar, and Wengenrath was requested to furnish them. The reply was he had nothing of the kind on hand, and never had sold anything in that line. Britton importuned him from time to time to procure the fancy goods for him. At length as the names of his political friends had been given, the simple-hearted man bought the articles Britton was so anxious to procure, and handed him the same at one of his visits. He would not have taken the trouble to have procured the goods had not the names of Gale, etc, who were particular friends of the confectioner been used. The result was Wengenrath was soon arrested for violating what are known as the Comstock laws. He has recently been tried in Brooklyn, and though the accused proved an excellent character, and his friends did all they could for him, the laws are so severe that Judge Moore could not do less than impose the lowest prescribed penalty—three months' imprisonment and $150 fine.

Here is another instance of the despicable means which are employed by that man Comstock and his pliant tool to decoy and induce a good-hearted, unsuspecting person to commit an offense against a vile law he knows nothing about, and then to cause his arrest, trial, and imprisonment for an act he would never have thought of doing had he not been overpersuaded and urged to it by the most villainous intrigue and deception. This game has been played upon many well-disposed people, and the question arises in the mind of every lover of justice who becomes acquainted with the facts: How long shall this villainy be allowed to continue? Shall a man who has procured the enactment of unconstitutional and cruel laws, both in Albany and Washington, be allowed to lay his plans to inveigle unsuspecting persons to commit an offense against his laws, and then to prosecute him to the bitter end, to send him to prison for a term of years, and to disgrace him for life. This is the kind of business being done by the Society for the Suppression of Vice, which claims to be moral *par excellence*. This is the work being done by Anthony Comstock and his unprincipled accomplice; and every honest man will say they are far more deserving of prison and fines than the simple dupes they decoy to commit offenses. Even the president and members of the Society for the Suppression of Vice, who employ Comstock to do their dirty, contemptible work, are themselves as worthy of punishment as the persons who commit offenses which they never would have thought of committing had not the special agent of the society persuaded them to do so.

We understand these things have been brought to the knowledge of the Governor, and that he is to send a trusty agent down to inquire into the Comstock style of doing business. We hope he will receive the truth pertaining to the business, and learn the real character and true inwardness of the designing, inveigling, decoying Comstock and Britton.

Since the above was put in type, another of Comstock's victims, Madame Restell, or rather Mrs. Ann Lohman, has ended that man's prosecutions and persecutions against her by taking her life by cutting her throat in a bath-tub in her own house, on the night of March 31st, or early on the morning of April 1st. Perhaps few things are more calculated to make persons meditate suicide, or to drive them to it more irresistibly, than the persistent and malicious machinations and prosecutions of this accepted agent of "The Society for the Suppression of Vice."

It is probable that this woman performed acts that could not be justified according to the higher principles of morals, but she was not responsible for the conditions of society which makes necessary such offices as she administered. She certainly had a good side, and possibly did more good than harm in the world. It was the rich and aristocratic, the members of our fashionable churches and highest society, who patronized her establishment, and many unhappy young ladies did she save from shame and suicide who afterwards became honorable wives and brilliant members of society, and many a family did she keep from disgrace and degradation. The advice which she gave to the young ladies who visited her was often of the most friendly and sensible character. Not wishing to defend any of the acts of Madame Restell, we nevertheless would say that as bad as the woman was, she certainly was no worse than the hundreds who appealed to her to save them from the impending shame and disgrace that overwhelmed them. She was not all bad. She was a sort of necessary evil which our civilization and our system of morality has almost made a necessity.

Her avocation had been remunerative. She was known to have accumulated great wealth. This Comstock knew, and it cannot be wondered at that he longed to handle some of her thousands. His society had singularly failed to subscribe money freely for his use as in past years; in fact, the treasury of his society was far from being in a plethoric condition. He wished that the Madame's U. S. bonds and her unemployed gold might be appropriated to the noble work of deception, intrigue, and subterfuge in which he is engaged. The State laws give the informer half the amount of fines imposed. Here was an incentive. He hoped the fines against his victim might at least reach the sum of $20,000. Half that sum would be a convenient addition to make to his scanty bank account. He laid his plans. He visited the Madame, requesting her services for an unfortunate female who was in trouble. He visited her twice. He gave her a twenty dollar treasury note, for which she gave him some medicines, which, she claimed, were perfectly innocent.

Comstock and his society may feel very proud of the results they have accomplished in the Restell case, and he can number her with his other victims whom, by his relentless persecutions, he has driven out of the world. He is already justifying himself in the city papers, and claims to divide the honor of driving this unhappy woman to her death with his pastor, the Rev. Dr. Buddington, and the Rev. Dr. Tyng, both very pious gentlemen of the highest respectability and propriety. To this extent has Anthony been defeated by the rash act of the Madame: he has been deprived of the pleasure of sending her to a prison cell, and he has not been permitted to transfer to his own pocket the thousands which she had accumulated.

But despite all that can be said in favor of Comstock and his backers, his avocation and the means by which he decoys his victims into his talons are in the highest degree contemptible and unmanly, and more and more are the right-thinking people of the community coming to take this view of his work and the society which employs him.

The Sun of the 2nd inst. has this sensible article upon the subject.

DOING EVIL THAT GOOD MAY COME.—No matter what the wretched woman was who took her life with her own hand yesterday, her death has not freed the world from the last of detestable characters. Whatever she was she had her rights, and the man who cunningly led her into the commission of a misdemeanor acted an unmanly and ignoble part.

The motive avowed by Mr. Comstock, according to the reports at the time, to wit, the vindication of his own character as a public prosecutor, afforded a poor apology for the meanness to which he stooped. He had been taunted, he said, with not daring to arrest her. So he deceived and wheedled her into a crime.

Every one has rights. Even Anthony Comstock has his; but there is a healthier sentiment afloat to-day than usual, condemning the policy of doing evil that good may come, which he has seemed to be pursuing.

Tell Us How it Is.

MEMPHIS, TENN., March 26, 1878.

D. M. BENNETT, *Dear Sir:* Your article in THE TRUTH SEEKER of the 16th, describing a seance at Mrs. Lord's, conveys the impression that you have become a Spiritualist, and that you have implicit confidence in manifestations of mediums though performed in the dark. Now, several of your readers here, including myself, are surprised at your new departure, having thought you to be a staunch Materialist, *a la* Ingersoll, Underwood, Mrs. Slenker, and others; and would beg of you to kindly express, in your next issue, whether you are a Spiritualist, and believe in rappings, guitar-playing, knot-untying, and dark cabinet performances generally. Please to comply with our request and define your position. Liberally yours,

LOUIS LANGE.

REPLY.—We will try and be as direct in our answer as our friend is in his inquiries.

1. We are a Materialist in the strictest sense of the term, and believe what is not matter is not anything. We have higher reverence for matter than anything else, because we think there is nothing else. The universe is made up of matter and its inherent forces, and our reverence for the universe is great indeed. We see many gradations of matter—the strata of clay and gravel, the granite rock, a lump of ore, a piece of wood, a measure of water, the atmosphere, hydrogen gas, imponderable ether; and we can conceive of the possibility of as many grades above the ether as there are below it.

2. We have made no "new departure" in this direction. The views we hold now as to life beyond death we have held, essentially for more than a third of a century. At times we have had our doubts and we have them still. But we have not been sailing under false colors. We have repeatedly, since we commenced the publication of this paper, frankly avowed the hope we cherished that this life is not all there is of us.

3. We have on numerous occasions received proofs which to us were satisfactory that there are intelligences not dependent on visible organizations. Those proofs might not have been sufficient for our questioner, but they sufficed for us. We shall not require him to arrive at the same conclusions we do, and presume he will be equally tolerant towards us. Intolerance illy becomes a Liberal, and it is always unpleasant to see it cropping out. It is less objectionable for a man to believe in spirit life than to be bigoted and intolerant toward others.

4. We believe the universe possesses almost unlimited powers, and we grant the possibility of its granting another lease of individual life after our cruder bodies are superseded. From the proofs we have received we are inclined to think this life is a rudimentary phase of existence—the primary—and that the ultimate will follow and be of longer continuance than this. We do not *know* this to be so, but from the indications we have received we are inclined to accept it and to adopt a theory in keeping with it.

5. We take but little stock in rope-tying, guitar-playing, dark cabinets, etc. We doubt not much fraud has been perpetrated by those who aim to make a living by exhibitions of this kind; but we have many times, in our own private family circle as well as in seances and public places, witnessed that which cannot be relegated to fraud. The cry of "fraud" will not explain all the curious phenomena that do take place. It may not be spirits which cause the phenomena, and science may some day explain it all on truthful grounds, but we are sure that those who can only say "fraud," have not witnessed much of the phenomena that do take place, or are too bigoted to acknowledge what they see. We are as much opposed to fraud as any person can be, but believe there is some truth in the world.

6. Some of the most remarkable incidents of the kind we have witnessed have been in the broad daylight and under the strictest scrutiny. So, though the absence of light may facilitate the operation of certain phenomena, it is not necessary for all.

7. We do not apprehend there is much danger of our going wild upon the subject of spirit manifestations. We are willing to investigate it when it is convenient for us to do so, and we have done so sufficiently to convince ourselves that it is something besides fraud. But our main duties, we conceive, belong to this life and to this world. We propose to direct all our attention and all our efforts to the *here* and *now*. If there is a future life, we propose to give it our immediate attention when we reach it. We are trying to live this life about as well as we can, and if there is a future life we shall not regret it, and we trust we will be prepared to enter upon it when the scenes of this life close upon us.

8. We see much of ignorance, superstition, and mental slavery among our fellow-men, and that they have arisen from the false creeds and false systems of theology that have ruled in the world. We see that truth has been crushed to the earth, and that error has been enthroned in its place. We are making it our labor to pull down error and to exalt truth. We are aiming to free our fellow-creatures from the shackles that bind them. We trust that all our Materialistic and Spiritualistic friends will cooperate with our efforts in this direction.

"Stop My Paper."

MEMPHIS, March 28, 1878.

MR. BENNETT, EDITOR TRUTH SEEKER, *Dear Sir:* Enclosed please find 25c, which pays me up to date. My subscription was out March 20, '78. I want no Spiritualistic in mine. I find in your paper of March 16, '78, "Is there a Future Life?" If you had turned on the gas you would have seen who represented your father, John Bennett, deceased. I was in hopes that I had found a proper paper to read, but I see that I was mistaken. I have sent you $3.00 and $5.00 for books, and secured one subscriber for you, Mr. Moss, of Waterproof, La., my brother-in-law, but I had no idea that you was so foolish as to believe in Spiritualism. You will lose more subscribers through that nonsense. Please discontinue your TRUTH SEEKER.

Respectfully, S. STURM

There, kind readers, that is what we get for giving our honest convictions when the question touching them is put directly to us. Our exacting friend, because we had the candor to tell precisely what we thought upon a given subject, sees fit to part company with us. Had we used subterfuge, evasion, or silence, probably he would have been better pleased with us. We are not precisely as George Washington was at the time he owned his little hatchet. He, you will remember, could *not* tell a lie. We, perhaps, do not rest under the same disability, but we prefer the truth. We *can* lie, but we will not.

We are honest in thinking that, from time to time, for nearly forty years, we have received some slight proofs that there are existing intelligences not connected with persons in the body. Our convictions have not been positive, but we have nevertheless entertained them. We have not at any time obtruded these convictions upon our readers unless the question has been propounded to us as to what our belief upon the subject is, and then we have simply and briefly answered the inquiry. We are not running crazy on spiritual phenomena. Our mission seems to be to fight the theological errors and fables which have ruled mankind for thousands of years. We have set ourselves heartily about this work, and many good people, both believers and unbelievers in a future life, have been kind enough to approve of the work we have undertaken, and have given us their support. As a general thing, it has not been exacted of us that touching the question of a future life our views should conform to the dictum of any person. But brother Sturm sees fit to throw us overboard because in one particular we do not agree with him. His tolerance is not particularly obvious. He shows the same want of liberality which has helped to make persecuting bigots in the days of terror that are passed. Of all people in the world, intolerance more illy becomes a Liberal than any other man.

We can hardly expect that any considerable portion of our readers will agree with us in every particular, but it is to be hoped that the larger share will coincide with us in the main work we have in hand, and that non-essentials will be disregarded. If we expose the errors of priestcraft and a false theology; if we teach the truths of science, we hope it will not be insisted upon that in every particular we must subscribe to just what all our readers believe.

The question of a future life has been an open one in all ages of the world. Able minds have believed in it and other minds equally able have disbelieved in it. It must still longer remain an open question, and it is hardly worth while for us to fall out about it. We are perfectly willing our friend should arrive at his own conclusions in regard to it, and we ask him to be tolerant enough to grant us the same privilege. Those who are not in favor of this amount of toleration, of course, can say, "Stop my paper."

"Superstition in all Ages."

This is the title of a book written considerably over one hundred years ago by a Roman Catholic priest, John Meslier, who, after a pastoral service of thirty years at Etrepigny and But in Champagne, France, wholly abjured religious dogmas, and left as his LAST WILL AND TESTAMENT to his parishioners, and to the world, to be published after his death, his work called *Common Sense*, and now for the first time published in the English language. Translated and published by Miss Anna Knoop of this city.

A portion of this sound and valuable work has appeared within the last few weeks in the columns of this paper, and our readers can thereby easily judge of the high character of Meslier's arguments against the errors and dogmas he so perfectly understood.

Meslier died, and his writings were published in French while Voltaire and D'Alembert lived. They were highly pleased with Meslier's "Common Sense" and "Last Will and Testament," and spoke of it in the highest terms of eulogy. In fact, Voltaire edited a portion of the work, and the same was transferred to the "French Encyclopædia," from which source it was translated for our columns. In the volume under consideration, Miss Knoop gives nearly twenty letters or parts of letters from Voltaire, D'Alembert, Helvetius, and others, expressive of the pleasure derived by the writers from the work of Meslier, and of which they speak in the highest praise.

Next follows a life of Meslier, and then his "Common Sense," consisting of over two hundred short essays or propositions touching a great variety of theological subjects. At the close of these Meslier wrote as follows: "I believe, my friends, I have given you a sufficient preventive against all these follies. Your reason will do more than my discourse, and I sincerely wish that we had only to complain of being deceived! But human blood has flowed since the time of Constantine for the establishment of these horrible impositions. The Roman, the Greek, and Protestant churches, by vain, ambitious, and hypocritical disputes, have ravaged Europe, Asia and Africa. Add to these men, whom these quarrels murdered, the multitudes of monks and of nuns, who became sterile by their profession, and you will perceive that the Christian religion has destroyed half of the human race. I conclude with the desire that we may return to Nature, whose declared enemy the Christian religion is, and which necessarily instructs us to do unto others as we would wish them to do unto us. Then the universe will be composed of good citizens, just fathers, obedient children, tender friends. Nature has given us this religion in giving us Reason. May fanaticism pervert it no more. I die filled with these desires more than with hope."

Miss Knoop is worthy of great praise for bringing out this valuable volume. It has been her dream for many years to lay Meslier's most excellent observations before the American public, and for this good work she deserves the patronage of the Liberals of the country. The portion of the work which is appearing in our columns is well calculated to help the sale of the book. It will serve as a whetter of the appetite to know the entire contents of the volume, which should have a place in the library of every Liberal in the land.

339 pages, 12mo. Price, $1.50. Sent by mail on receipt of price. For sale at this office.

ON Sunday last, March 31st, the Spiritualists of this city celebrated the thirtieth anniversary of modern Spiritualism, it being thirty years ago that day that the celebrated "rappings" began in the Fox family, in Acadia, Wayne county, N. Y. The meeting was held at Republican Hall, on Thirty-third street, near Broadway, and was fully attended The speakers on the occasion were: Dr. R. T. Hallock, Chairman; Andrew Jackson Davis, Mary F. Davis, Prof. S. B. Brittan, Mrs. E. F. Jay-Bullene, and Mrs. Nellie J. T. Brigham. Several vocal and instrumental solos were creditably executed. The entire services lasted nearly three hours, and were decidedly interesting to those present.

B. F. UNDERWOOD lectured at St. Charles, Minn., March 27th, 28th, 29th; Two Rivers, Wis., April 1st; Mishicot, Wis., April 2d and 3d; Winchester, Ind., April 5th, 6th, and 7th.

MOSES HULL speaks in Latham's Hall, Ninth street, Williamsburg, Tuesday April 7th, at 2:30 P. M., and in the Harvard Rooms, N. Y., at night. Subjects of both discourses, Spiritualism.

REMEMBER the refining influence, on a young family, of a neat garden, neat dooryard, handsome, blooming shrubbery; and the healthfulness, to the female members of providing an occasional seat or arbor, where they may spend a summer afternoon in sewing or study.

Materials for fences may be provided, gravel or flagging drawn on sleds for walks; wood-houses comfortably filled; rubbish either removed or avoided; barns and barnyards put in order; and kept neat and exemplary; garden seats constructed, and many other preparations made, which the farmer cannot stop his summer work to attend to.

Remember—the highest mark of civilization is attention to domestic comforts and to domestic happiness.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER VI.

GAMMO.*

An Encounter with an Angel.

1. And I looked, and behold there came up out of the sea a very great beast, such an one as was never seen at any time, neither past, present, nor to come. And I looked, and lo, the beast had ten feet that were situate behind, and three that were situate before; even thirteen feet; and it was a very great beast.

2. Yea, a very great beast.

3. And as I looked and wondered, I heard a voice crying to me, saying, Son of man, turn hither thine eyes.

4. And I said, Nay, my lord, how can I turn mine eyes to thee, seeing I cannot see where thou art.

5. And immediately there was a great noise, and I saw an innumerable company of trumpeters with their trumpets; and they cried through their trumpets as with one voice, saying, *Go look!*

6. So I went and looked, and behold an angel was sitting in one of the ears of the great beast; and I fell down and worshiped.

7. And the angel said unto me, Son of man, understandest thou what thou seest? And I answered and said, No, my lord.

8. Then took he me by the hair of mine head and drew me to him into the beast's ear; and the pain was very great. And I was angered, yea, I was exceeding wroth that he should take me, who was a prophet, by the hair of mine head, and I kicked; yea, I kicked mightily, and fought bitterly with the angel.

9. And the very great beast put up one of its feet to its ear, even the ear in which I fought with the angel, as it was to scratch itself therewith, and I fell out; and, being exceedingly wroth, I gathered up stones, and stoned the beast, and the angel also.

10. And the beast bent down its head, and out of its nostrils issued a very great and fierce snort, and I fled with the swiftness of a wild hart; but the beast overtook me, and the angel took me again by the hair of mine head, and lifted me into one of the beast's ears, even that one on the southern side, but not into that in which he was seated.

11. And when the angel left hold of me I fell down through the beast's ear into a great and spacious chamber beneath, and was filled with astonishment.

12. And I heard the angel speaking unto me, but could not distinguish what he said; and the angel grew angry that I answered him not, and stretched over to see why I answered not.

13. And when he found me not, he stretched himself over and put his head into the chamber into which I had fallen.

14. And I, being still angry, sought about, and finding a spade and a rope, I took the rope and made a loop therewith, and cast it about his neck, and strangled him.

15. And he began to pull back his head vehemently, but I, digging my feet into a great heap of wax, held on valiantly.

16. And in his struggles his feet slipped through the other earhole into the chamber; and I ran and quickly bound the other end of the rope about them, so that by this means he could not get into the chamber, nor yet get his head or his feet out.

17. And the angel's body was laid across the great beast's head, and his feet were down the one ear-hole and his head down the other, and his head was made fast to his feet by the rope; and when I saw he was secure, I took the spade and began to dig and delve my way out of the beast.

18. And when I began to dig, then did the great beast begin to roar and bellow mightily, and to run about hither and thither, and to kick and to plunge.

19. But I dug away manfully, and after a time I saw daylight; and then I lay down, and put out mine head, and looked about.

20. And lo, the great beast was running about with incredible swiftness and bellowing mightily, and rushing this way and that, like one distraught. And I lay still and took comfort, and folded my arms till he should grow weary.

21. And I took note and found that the beast had seven horns and fifty-two tails; and the horns ploughed up the earth as he ran, and the tails were all erect.†

22. And the angel began to roar and rave violently, and to curse, and to swear, and to shed bitter tears.

23. And I stretched myself out comfortaby, and began to sing.

24. And when the beast grew weary and lay down, I crept out, and went my way home, and washed myself. [TO BE CONTINUED.]

* Dedicated to St. Crispin. Our reason for dedicating this singular and eminently mysterious, and therefore prophetic chapter to St. Crispin is as follows: Not being able to decipher the meaning of the title, Gammo, with which the chapter is headed, we showed it to a reverend gentleman, who with appalling irreverence suggested the addition of another letter, to wit, N. And the summary vengeance inflicted by the saint in question upon the irreverent brute, induced us to dedicate the chapter to him.—TRANSLATORS.

† It is abundantly evident that this very curious chapter has an astronomical reference. The thirteen feet represent the months in a year, the seven horns the days in the week, and the fifty-two tails the weeks in the year.—TRANSLATORS.

Communications.

A Materialistic View of Spiritualism.

BY JENNIE BUTLER BROWN.—CONCLUDED.

Going back to first principles, I would here suggest that such materialists as reject the probability of spiritual existence, or conscious individualized material life after the dissolution of the body, as we perceive and know it during earth life, had better coin a new word to use in the place of gas, as a constituent of the human organization. This word, anglo-saxon *gast*, old Saxon *gest*, German *geist*, originally meant ghost, or spirit, and nothing else.

I think it was a French chemist who died in the year 1644, who first used the word *gaz* in a purely chemical sense, and applied it to a chemically manufactured substance.

But to proceed. We are ready now for another stage of the subject. So long as the molecules of the spirit inhabit the pores of the physical body, we know that the result is what we commonly term physical life, and there is apparent action, energy, force, warmth, and lastly, consciousness. But when the spirit matter withdraws, what?

Cold, pulseless, unconscious clay, which, with due care, from sheer force of habit, remains a little time seemingly intact, but which sooner or later loses entirely its identity as a human organism.

Beyond the shadow of a doubt, then, the life force *does not* inhere in the molecules that enter into the composition of the physical body. But now, the question: When that change we call death takes place, what becomes of the life force? Remember the position that everything that exists is *something*, and *something* is an *entity*, and an entity cannot be composed of nothing.

Materialists proper, I believe, differ on this point, some affirming that when the life force withdraws, it scatters, or resolves into its original, or some other form of force or action. Some have a different theory, too elaborate to be mentioned here.

Now, if it can be shown that this something—this conscious entity to which belongs the life force—can be withdrawn and yet retain the perfectness of its form and organic structure, perhaps it will be easily seen that the spirit part of man can cohere just as well *without* the grosser material atoms as with them.

To illustrate, we all know that the atmosphere, though of less specific gravity than what we call material substance, is far more dense.

Why is it thus? It is so simply because the atmospheric attraction of molecule for molecule is much greater, and the degree of affinity far more perfect. See now, the affinity between molecule and molecule of spirit matter is so great that cohesion is the first principle of its construction.

Like a piece of iron ore, the particles cannot be pulled apart, yet, subject to certain conditions, they are easily divisible, though, like quicksilver, when parts are separated, unless so far removed from each other as to become insensible to individual attraction, the parts make haste to reunite.

The reason of this is partly because of inherent molecular attraction, and partly because of the relative degree of atmospheric pressure, which the spirit form has not sufficient specific gravity to resist.

The spiritual organization of man, in its normal condition, could not be disorganized if it would, and probably in most cases would not if it could.

Let us now in a few brief words, remove another materialistic objection to the Spiritualistic faith.

I have seen Prof. Eccles, the scientific lecturer—whose exhibit of apparatus is quite complete, enabling him to illustrate his points very fairly—charge a glass rod with what he is pleased to call his own personal magnetism, and then, in turn, by applying the rod, charge a thin slab of wood, which he had previously poised upon the apex of some slender instrument upon the table before him. Having charged the slab of wood, he laid the rod quickly away, and applied his fore-finger, thereby inducing the wood to follow the motion of his finger as he moved in a circle parallel with the plane upon which the wood was poised.

I was disappointed when he failed to explain the philosophy of the experiment, and I take this opportunity to do it for him, his hypothesis being wholly an erroneous one. In charging the glass rod, the Professor used a silk handkerchief, with which he briskly rubbed the rod. Now, let me tell you what actually went out from Prof. Eccles' hand through the silk cloth into the rod, and from the rod into the wood. It was nothing that was visible to any one present, still it must have been and was something.

He called it magnetic force; so it was, for magnetic force and spiritual molecular force are one and the same thing.

We call silk a conductor of electricity; that is, looking at matter in its positive and negative relation to matter, we find that silk is a vacuum through which a current of magnetic molecules may have unobstructed passage. Now for the philosophy of the operation. We all know that heat modifies molecular attraction, and consequently lessens the degree of cohesion. Now, the motion (the brisk rubbing of the rod with silk) necessary to produce heat by friction, served at once a double purpose. The rubbing of the rod with the silk fabric was sufficient to produce a degree of heat which lessened the attraction of magnetic molecules for their kind, and expansion, or spreading out of the atoms, occurred, and just at the moment when molecular attraction was least, the velocity of motion threw off nothing else than detached molecules of magnetic spirit matter, just as when the phenomenon known as a meteoric shower—accepting the telluric hypothesis—has always been the result of some violent movement of nature, heat and the velocity of motion having been the active agents which have dislodged and throw the substances to such an approximate insensible distance from the native planet, that the attractive force of earth in reactionary capacity has prevailed over other centers of gravity, resulting in drawing these substances to her surface again. That which Prof. Eccles showed by the experiment before-mentioned was actually a portion of his own spirit passing through the silk fabric into the pores of the glass and wood. But the glass and the wood could not retain these molecules. They were quick to catch and they were quick to let go. The moment spirit matter enters into the pores of a foreign substance, for which it has no real affinity, it rebounds, and unless the source from whence it came be so far removed as to annul the attraction—though the affinity still remain—they return to that source and again coalesce; if not, they are attracted by other affinities, and enter new fields of action and of labor. Such is the persistence of the natural tendencies of matter.

At the moment Prof. Eccles extended his finger toward the piece of wood, it moved like a thing of life, and for the moment it was a thing of life, having within it a living soul. Not a conscious soul, however, because the wood had not such an organic construction as could make it possible for the refined spirit matter to assume the proportions of a conscious soul. But this piece of wood, poised on the apex of a pointed instrument, followed the professor's finger around in a circle; at first, rapidly, and with regular motion, its velocity and the regularity of its motion diminishing gradually till it came to a stand still.

This was occasioned by the attraction of molecule for its kind. A magnetic current—in fact, a caravan of living molecules—was formed and headed towards the professor's finger, that being the approximate source from whence they came, and they made haste to return more swiftly than they were thrown off, inasmuch as the wood lost its charge in far less time than was consumed in receiving it.

We have now seen how it is that spirit matter can penetrate wood and other so-called solid substances by entering and occupying the cellular pores, etc., thereof, and this showing illustrates, in answer to other materialistic doubts, how a spiritual body can glide through what we usually term the solid partition or wall of a house. We have only, in this connection, to add the fact that the relative nature, the positive and negative of substance, in this case is exactly reversed, so that the spirit body stands in the relation of a solid to the wall which is a vacuum or non-cohesive substance to the spiritual body.

Old-school materialists often ask, "Why cannot we all see, feel, and touch spirit friends when you say they are present?"

Well, the reasons have a purely constitutional, temperamental, and developmental basis.

We need not enter into an acoustic elaboration of the science of sounds, the science of optics, etc. A very few words will serve our purpose.

For instance, the range of the human ear is about eleven octaves. The practical range, more especially with regard to musical or harmonious sounds, is about seven-octaves. Now, it is well known that individual or temperamental qualifications induce numerous modifications of sound. That is; the vibration of sound-waves does not affect the organic sense of hearing of all individuals alike, for the simple reason that that organic structure itself differs variously. Let us bring several persons near a full seven-octave musical instrument, while we perform harmoniously upon it. They are not all affected in the same way, or to the same extent. One may be entranced, another exhilarated, while still another may evince weariness and a disposition to move away from the source of these sounds. We produce a very faint, soft, low note; some will say they heard it, others will say they did not hear it.

We then produce a very high, but soft, faint, sound. The trained ear may catch the sound, but of those around, some will hear, others still will not hear, and yet many of these persons might instantaneously detect an inharmonious sound of the same degree. Now, this demonstrates the different organic qualities of the sense of hearing of which we have already spoken, and we are able to discover that a sound which is entirely audible to one person, is sometimes utter silence to another.

Dr. Holland says truly that silence itself is vocal if we listen well, and this fact we may all, in some degree verify for ourselves, if we will take pains to cultivate the finer and subtler sense of hearing what I shall call inaudible sounds, if the parodox be admissible.

The construction of the eye has differing modifications which associate, also, with different temperamental organisms.

Among spiritual media, there are those [termed "seeing media," "hearing media," "clairvoyant," or "impressed media," and sometimes we encounter those who have developed the ability to see and hear, and who are also susceptible to the touch of spiritual beings; but these are as yet somewhat rare, and depend not only upon the degree of physical organic sensitiveness to contact with foreign matter, but largely also upon the quality of that degree.

Considering these things, no one should demand the materialistic believer to subscribe to a personal faith in that which as yet he has no experimental knowledge of. He cannot believe beyond his ability to comprehend, nor beyond his developmental experience, although he may con-

cede that his unconsciousness constitutes no proof of the non-existence of certain organic forms of matter.

Unconsciousness of sound proves only our organic inability to distinguish, or even hear all kinds of sounds.

Our inability to see certain organic forms by no means proves that these forms do not exist. On the contrary, it demonstrates that, as it associates with the human being, the optical arrangement is, as yet, so imperfectly developed that it cannot, in most cases, sight the finer and more ethereal creations of nature.

But by and by the mental sunshine of Freethought will bring the human family "out of darkness, and into the light," and then the more perfectly developed faculties of its members shall lift humanity up to a higher and more spiritualized plane of action as well as knowledge.

Catholic Crimes.

MR. D. M. BENNETT: Four years ago I was in Paris corresponding for the *Memphis Appeal*. One of my letters, containing the most atrocious evidence against the Catholic Church, they dared not publish, fearing the power and anathema of this Christian monster. To THE TRUTH SEEKER, standing firmly on the bed-rock of right, I can now tell the facts with the certainty of getting a hearing. I took great pains to get the most reliable and undoubted testimony on the case, which is this: "Just previous to the Franco-Prussian war, a working-man in Paris had been walking in the summer sun, and feeling fatigued towards evening went to rest himself in the little church called "Petit St. Pére," but formerly named "Notre Dame de Victoire." This church is particularly consecrated to the Virgin. She is supposed to answer all prayers of good Catholic women who come here and pray to her. Around the altar are hung hundreds of little offerings of jewels and charms, given by the supplicants. The walls are thickly covered with memorial tablets, testimonials of miraculous cures and answers to prayers. I counted no less than four thousand of these ignorant, bigoted, placards in this church.

While this man was resting himself there he fell asleep, and being behind one of the large pillars, was not noticed when the church was closed for the night; nor did he awake till far in the night, when he was aroused by the shrieks and screams of women in distress. Comprehending at once that he was locked in, he found that he could not reach these cries for help, as the sounds came through the grating in the floor. He was forced to content himself until morning, when the doors would be opened. He then went to the Bureau of the Police, and made the statement of what he had heard, and asked for an investigation. The police went to the church, the priests denied the possibility of such an occurrence ever having taken place as that of the cries of women being heard there. More than this, they asserted that the man must have been drunk or crazy to even have been in the church at that time. So the matter was pooh-poohed away for the time being. The man, however, was not to be silenced so easily amongst his friends, who believed his statements and knew him to be both sane and sober. The priests began to feel that something must be done to stop this man's mouth, and they had him taken before a court of lunacy, tried, convicted, and put in a lunatic asylum where in a few months he died from the inquisitorial Christian treatment. Now comes the sequel.

After Paris fell into the hands of the Communists the friends of this unfortunate man applied to them, as they had the power, to search the Church of Petit St. Pére for some evidence of this strange story. This was done; the church was ransacked as a French mob know so thoroughly how to do. The earth in the vaults under the church was dug up, and the bodies of seventeen females were found, and skeletons of others numbering in all between thirty and forty. The bodies of the seventeen were placed in the vestibule of the church, and there viewed by thousands of people. I talked with several different persons who witnessed the horrible sight. One gentleman, an American physician, living and practicing in Paris at that time, was on the investigating committee. He said that these bodies were all young girls in different stages of decomposition, and that one of them could not have been dead over three months. They were all dressed as in life, even to the earrings and other ornaments, showing by the style of dress that they belonged to the middle or shop-girl class. No one could be found who knew anything of how these bodies came there, or who they were. There is a positive municipal law in Paris prohibiting the burial of the dead under churches; here certainly was a flagrant transgression of that law, besides being buried without coffins, giving strong suspicions that some horrible outrage had been perpetrated. It is not a difficult matter for a shop girl to be lost in such a city as Paris and not be missed, particularly when she comes from the country. Her employer misses her for a day or so, and then supplies her place, and no questions asked. Not making her appearance at her boarding house, they readily conclude she has either returned home or taken to the gay courtesan life, and become lost in that seething vortex of madness. The great majority being Catholic, none think of searching in that cesspool of iniquity, the Church, for lost women. The law is powerless, and gives no right of investigation behind what are termed "holy walls," so diabolism can reign in high carnival under priestly rule unmolested. After the Communists had finished their work at St. Pére, maddened with successful discovery they rushed to the convents, and there found human suffering more than enough for a thousand vicarious atonements. In one underground dungeon they found the bodies of three women who had died from suffocation, with their heads together at a little aperture which could not have afforded air sufficient for one. Confined in an iron cage in the yard was a woman who had been there three years for the crime of trying to escape. In the midst of this iconoclastic work, as well as the burning of palaces, Thier's army came in and restored the old order of things. The priests have taken care to obliterate as far as possible any effect disastrous to the Church these disclosures might produce, by simply denying the whole thing, and saying it was a put-up job by the Communists. Even the Catholics who were eye-witnesses to these revelations are so influenced by their priests now that they say it was a story gotten up to injure the Church. Oliver Wendell Holmes' lines on slavery are most appropriate to this growing power in the land:

"Oh, Lord, strangle this monster that struggles to birth.
Or taunt us no more with Thy Kingdom, on earth."

MARY J. HOLMES.

Memphis, Tenn.

My "Religious" Belief.

MR. BENNETT: Last evening, at the close of my lecture, I was questioned as to my religious opinions or belief. I summed up the following this morning, and forwarded it to the questioner, so that he might not be in doubt longer, and thought I would send it to you for publication:

1. I do not believe in the plenary inspiration of the Hebrew and Christian Bible as God's word of infallible truth; but believe it was written by men, according to their own belief and inspiration, and translated and compiled by men, who were guided by their own reason and judgment.

2. I do not believe in the Hebrew or Christian God, according to the interpretation of evangelical Christians; but believe that an all-pervading Spirit or Essence is the supreme power of the universe. Neither do I believe in a personal devil.

3. I do not believe that Jesus Christ was the very God—neither the Son of God, in any other sense than that in which every other person is a son or daughter—nor the offspring of the Supreme Cause, Essence, or Power called God. Neither do I believe him to have been an impostor, but one of the world's saviors, who lived before his time, was misunderstood, maligned, and put to death for his opinions' sake.

4. I do not, consequently, believe in the atonement by the shedding of Jesus' blood, nor in salvation from sin, in this world or in the next, through his death; but believe salvation to be the result of fleeing from all that destroys, and seeking and embracing all that saves and preserves.

5. I do not believe in the evangelical hell, or a place of literal fire and brimstone; but believe that the regrets and the remorse of the soul are all the soul *can* suffer, either in this world or in any world yet to come.

6. I do not believe that the Christian religion, as taught by the Christian Evangelical Church and other churches, is productive of good, but has caused more war, slavery, superstition, persecution, and bloodshed than any other known religion on the face of the earth.

7. I do not believe that the money and efforts expended in the attempt to propagate this religion at home or abroad are usefully appropriated; but believe that the same means and effort employed in teaching mankind the natural sciences, true morality, and a humanitarian brotherhood would produce a higher and more enlightened civilization, a purer social condition, and a more just and equitable distribution of the necessaries of life.

8. I do not believe that any person, or any number of persons, has any right to abridge my religious liberty, or the liberty of any one else, in thought, speech, or action, unless I am infringing upon the rights of others; or to make any laws tending thereto; or to enact or execute laws which shall compel me to conform to any of their religious rites, or to confess that any of the doctrines in their creeds is true. I believe I have no right to coerce others, in like manner, for that purpose.

My religion is a religion of life or character, not profession; my Bible, knowledge, not a book; my creed, reason, not faith; my Church, humanity, not sectarianism; my teacher, investigation, guided by my own perception, not priestcraft; my light, experience and testimony, not tradition; my hope, science, not myths; my salvation, right living and good works, not blood nor substitution; my heaven, a harmonious condition of the mind, not a place to go to when I die; my hell, wrong doing, not fire and brimstone; my evils, the ignorance and falsities of life, not a personal being—a lion going about seeking whom he may devour; my God, the immortal, infinite, absolute Truth, not a person, who is called a "man of war" (Exodus xv, 3)—a repentant, angry, whimsical being, a creature to be moved by the prayer of a mortal to change his everlasting decrees, a creator who died himself that man might live, and then saved not one in a hundred by his death—in short, the evangelical God of Christendom.

These are a few of my beliefs and unbeliefs, and if you desire a more explicit statement of the hope and knowledge that is within me, please signify, and it shall be reduced to writing for your inspection.

Hoping that the length of the article will not weary you, I subscribe myself, Yours for the truth,

ELLA E. GIBSON.

Marshallton, Pa., March 25, 1878.

Ladies' National League to Protect the Indians.

At a public meeting in the chapel of the Broadway Tabernacle on the 25th of March, the following preamble and resolutions were offered by Father Beeson, and, after full discussion, were unanimously adopted by the meeting:

1. WHEREAS, The Committee on Indian Affairs, in their report to the present Congress, affirm that it costs the Government $23 annually for each Indian, and recommend their transfer to the army; therefore,

2. *Resolved*, That the Indian Department of our Government is an enormous and needless tax upon the people.

3. *Resolved*, That, as the Indians are always peaceful and apt to learn when fairly treated, the army is unnecessary to prevent their raids, and therefore it is unjust to place them under its demoralizing contact and control.

4. *Resolved*, That this meeting approves of the object for which the "Ladies' National League" is formed, and that, as an expression of regret for past wrongs, there should be a general contribution for their redress; children should be encouraged to give their cents, adults their dimes, and capitalists their dollars, and the pastor of every church should be a life member of the League, until the avowal of President Lincoln is realized, that "The Indians shall have justice which will satisfy both them and their friends."

Address the Secretary, G. M. Weeks, M.D., 4 West Twenty-eighth street, or Bronson Murray, Treasurer, 238 West Fifty-second street, New York.

Supernaturalism.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* It seems to me that in avowing your belief in some supernatural or superhuman phenomena manifested at Mrs. Lord's seance you have abandoned an important position, and practically admitted the possibility, if not the probability, of the miracles recounted in the sacred Scriptures, and of direct revelations from God. If the things you experienced were "not done by mortals" they were done by something immortal—the spirits of men or the spirit of God. The believers in raising the dead, giving sight to the blind, talking with God in a burning bush, and in Mohammed's messages from heaven claim no more, for when you once admit supernatural agencies the door is wide open for all these things. I am a little skeptical in this matter of spirit materialization, possibly only because I have not had opportunity to see or feel the like phenomena. With the light I have, however, I think the phenomena you describe, although doubtless remarkable and convincing, are less difficult to account for through human agency and natural causes than it is to reconcile the theory of supernatural agency in the matter with the mass of evidence which seems to prove that the laws of nature are never set aside.

Before mentioning any of the scientific grounds for disbelieving the theory that the spirits of the dead return, I must say that it is very remarkable that the departed spirits of our friends so seldom re-visit us, if they have that power. With all our faults they loved us still, or said they did, and why, when they see us going wrong, do they not return, materialize a hand, take us gently by the ear and lead us out of danger, or at least whisper a word of caution and advice? They never have done this kindness for me; they never do it to anybody except in rare instances, and in the presence of some medium like Mrs. Lord. They let us rush headlong to the devil and give no sign, which seems singularly derelict on their part. But I cannot think they have the power to return, for the spirits I knew were good spirits, having a human sympathy and love and compassion which would impel them to come with what message and what light they were permitted.

Nor is it believable that a beneficent God would hold in leash these spirits of the dead, anxious to return with a word of encouragement, and cruelly thwart that kindly office except in the comparatively few instances recorded. Equally improbable is it that these spirits should invariably bring their message through the agency of some third person, gifted with the power of calling them to earth, as Manfred, by the power of "a wandering hell in the eternal space," called up the spirits of the earth and air. Therefore, in view of these facts, it seems, on ethical grounds, more likely that the so-called spirit manifestations are produced by spirits in the flesh than by spirits that have shuffled off their mortal clay.

But, leaving this field of speculation and appealing to science, we find very good evidence that there are no disembodied spirits to return. It is now well established that the brain, whether of man or brute, is the seat of thought or mind or spirit, that the brain is the organ of thought, and without it there can be no thought or consciousness. Mental activity seems to be a creation of the brain, wholly dependant on it and without separate existence. Says Macbeth: "The times have been that when the brains were out, the man would die, and there an end." There is an end. Anatomists claim that they can and have cut away the soul piecemeal, as it were, by removing portions of the brain, and that the mental activity, thought, consciousness, or whatever you choose to call it, is destroyed just in proportion as they removed the brain which creates it. Is it not true then, that as force and matter are inseparable, so spirit and body have no separate existence; no force without matter, no thought without brain? Why should we believe that when the body has died and returned to clay, "to stop a hole or keep the wind away," why should we believe that the spirit which was its creature continues to live and wander unclothed in eternal space, any more than we should believe that our bones may walk abroad in ghastly hideousness after the muscles which moved them in life have been eaten away by the "politic worm," or the lazy coyote?

In order to believe that the soul is immortal, we must give it an existence prior to the existence of the body, as well as after the body's decay. If it has a life independent of the animal organism, then there must have been a time when it formed a temporary partnership with the animal structure. At what period of the body's life was that? Was it at the beginning of fœtal life, or did this suppositious soul lie in wait somewhere until the moment of birth, and enter into the body with the breath of life? If so, it would seem to be at that time an exceedingly insignificant soul, having less intelligence and power than that of the infant

chicken just emerged from its shell. And when three or four score years of life have wasted the body, and enfeebled the brain, this spirit that developed with the body's growth to, perhaps, vast power and splendid capabilities, seems like it, also to decay, until at the end it is oftentimes as puerile and contemptible as in the beginning of life. Is it not more reasonable, then, to believe that the mind or soul is simply an activity of the brain which has its origin with the brain, grows with it, dies with it, and has no separate existence before or after; that, therefore, there are no spirits of the dead to return to us, and that the phenomena attributed to such spirits are more likely the work of spirits in the flesh, with intent to deceive? Possibly the spirit does live after the body; the future is wrapped in impenetrable obscurity, and we know nothing of it, except the meagre and unsatisfactory messages attributed to the spirits of the dead, but from the evidence we have, it seems improbable. And personal continuance is not indispensable to our happiness or welfare here. The knowledge that this is all there is of life should rather tend to promote morality and justice among men. The thinking man would hesitate to take the life or property of his fellow, or to do him any injury, knowing that that injury would be irreparable, that there was no future world of compensation for a wrong committed here, that his victim could have no relief except as he might attempt to repair the injury, and himself no respite from the lash of an accusing conscience until that was done. The fact that men shrink from the thought of personal annihilation, is no evidence that it will not be. Many things come to us inevitably that are not welcome; many that we think would be pleasant are withheld; and probably the most of us, after the struggles and scars of an ordinary life, with its few petty triumphs and many failures, will be not unwilling to creep beneath the bosom of Mother Earth, and be forever at rest. D. W. C.

New York, March 18, 1878.

REMARKS.—"D. W. C." almost does us an injustice. If he has been a reader of what we have from time to time had to say upon the subject of supernaturalism and the universe, he must be aware that we are an unbeliever in supernaturalism, as well as in a personal, individual deity. We hold that the universe contains all that exists, and that it had no creator, founder, or inventor. As nature is the highest and only power that exists, there can be nothing *super*-natural, or *above* nature. We also wholly discard miracles. We do not think a miracle was ever performed, or ever can be. Every event that ever occurred was the result of natural cause or causes. There never was an event or an occurrence not directly produced by a sufficient natural cause.

We both believe in the universe—that it is the source of life, sensation, intelligence, and every phenomena of which we have any knowledge. The difference between us is mainly this: He limits the power of the universe, while we do not. He holds that we, in our present state of existence, are the ultimate that the universe is capable of producing; on the other hand, we accord to the universe the power of producing forms of life and existence as much above us as it has done below us. Half of the material of the universe, together with its powers or forces, are perfectly invisible to the human eye, and we are quite inadequate to say that the powers which produced us are able to do nothing higher or grander. It is possible for individual intelligences to have existences that occupy a place vastly more ethereal and subtle than the one now occupied by us. We think we have received numerous proofs—not in seances alone, but in private circles with friends and in our own family—that there are intelligences that communicate with us which we cannot see. We may be wholly wrong, but do not believe we are. We have been convinced of this, and claim to have the candor to acknowledge our convictions.

Believing that every thought is the product of a mental organization, we believe that, if there are spirits, they have bodies and brains as really as we have.

We cannot claim to be a firm believer in *immortality*. We think that, as individuals, we had a beginning about the time we were conceived. We have never seen any proof that we had a personal, individual existence before that. It seems logical that whatever has a beginning must, at some time, however distant, have an end—that whatever has one end must necessarily have two. But we have unlimited confidence in the powers of the universe, and we are almost prepared to yield the point that it is possible that individual life may be continued forever.

If spirits do exist, and if spirit phenomena do take place, we hold that they are wholly in keeping with the established laws of the universe, that they are strictly natural, and not supernatural. We do not understand yet all the laws of the universe; in fact, but a limited portion of them. There is probably more for us still to learn than we now know. Nature is full of wonders and mysteries. The existence of simple matter is a wonder impossible to account for. Organic combinations are an unexplained mystery which the study of a lifetime cannot solve. Life is a mystery even in its lowest forms, and in its higher grades, where intelligence, reason, and love are produced, it is still more wonderful. Can "D. W. C." declare that he understands and comprehends the highest forms of life and intelligence that the universe is capable of producing? Does he know or understand all the silent operations of nature? Does he disbelieve in the existence of everything that he cannot see with his own eyes and comprehend with his own mind? If so, we acknowledge that he has progressed much further than ourselves.

As a final word, we will say that the charge of *fraud* will not account for the phenomena which thousands upon thousands of honest, intelligent persons have witnessed. That fraud has been employed by numerous unprincipled persons is admitted; but that there has been a far greater number of instances where fraud was not employed is equally true. We are waiting for science and investigation to explain the seeming mystery.—[ED. T. S.]

Letters from Friends.

NEW HAVEN, CONN., March 20, 1878.

MR. BENNETT: I have several times received circulars and sample copies from Seth Wilbur Payne, addressed to my post-office box the same as on THE TRUTH SEEKER. I have no idea how he got my address unless from you list. I know of no one in New York who knew the number of my post-office box except yourself. I have reason to believe a very dishonest act has been committed.

Yours truly, L. F. JOHNSON.

PLEASANTVILLE STATION, CONN., March 25, 1875.

FRIEND BENNETT: Mr. Seth Wilbur Payne has sent me two or three outfits of posters, circulars, show cards, begging letters, etc., asking me to subscribe for his *Age of Reason*. He has also sent me sample copies of his paper. I believe he got my name from your mailing list, for I know not how else he could have obtained it. Is a man who will commit such a crime a proper person to advocate the Liberal cause? I am your friend, GEO. CHAMBERLAIN.

SALT LAKE CITY, UTAH, March 29, 1878.

D. M. BENNETT: I have received from your neighbor Mr. Payne, copies of his circulars, show bills, and printed letters asking for aid, as well as copies of his paper. I did not subscribe, nor ask anybody else to. I believe he took my name from your list. I don't believe in doing that kind of business. If we cannot have honest men to advocate our cause, we had better not have any. THE TRUTH SEEKER is my bible, and almost victuals and drink. I can feed as many with the truths it contains as did Jesus with his seven loaves and two little fishes. Good by,

CALVIN TUTTLE.

LA CROSSE, WIS., March 23, 1878.

D. M. BENNETT, *Sir:* I have received two circulars and one newspaper from S. W. Payne. He has made the same mistake in writing my name that you have (S. N. Parmnell, Jr.). I do not know how he got my address. Hoping that you may soon discover the thief, I remain

Yours, S. H. PAMMEL.

NEW CARLISLE, OHIO, March 27, 1878.

MR. BENNETT: I have just received the "Career of Religious Ideas," by Hudson Tuttle, sent me by you, and also three copies of your paper, for which I thank you. I will remit money for the book this week, and, if I find I can do so without injustice to any one, I will certainly subscribe for the paper. It advocates a system of universal charity and benevolence which the sects of Christendom scoff at and ridicule; but it is certainly undermining and honeycombing the heart of a cruel theology, on which heartless priests have doted with a fond affection, while tearing the vitals from the laboring classes.

Respectfully, CHAS. L. TIROGLE.

CHARLESTON, S. C., March 26, 1878.

MR. EDITOR: Will you permit me to say to Mr. Harry Hoover, concerning his article in THE TRUTH SEEKER of March 23d, that I agree with his idea. I know it to be necessary to dress ourselves, for a good many reasons, but not to hide immoral secrets, because there are no such things about us. Parents should take pains to instruct their children in these so-called secrets, and not have them seek this information by chance, to their own disadvantage. PLAIN.

LA HONDA, CAL., March 13, 1878.

D. M. BENNETT, *Dear Sir:* Mr. Payne has sent me several copies of the *Age of Reason*. But, from what I have read in your paper, I shall have nothing to do with it.

J. FRANKENBERGER.

COLOMA, CALIFORNIA, March 14, 1878.

MR. D. M. BENNETT, *Dear Sir:* Enclosed please find P. O. order for ten dollars to pay for books as per enclosed list.

I will take this occasion to remark that I am both pained and amused by the conduct of your neighbor Mr. Payne towards you lately. Some time ago I received a copy of the *Age of Reason*, with a request to subscribe for the same, which I did. It being a very low priced Infidel paper, and having a desire to spread the truths of Infidelity as much as I am able, I intended to try to get a few subscribers for it, and wrote Mr. P. friendly to that effect, which he printed in No. 9. In my letter I made use of the name of Bennett, for which he substituted Bradlaugh. Now, the name of Bradlaugh is a very good substitute, and so far as that is concerned I have no particular objection. But I thought it was a very small way of showing disrespect or ill-feeling towards a contemporary. I also noticed several items in his paper that were not very complimentary to you, and in fact calculated to place you in an awkward position before your patrons, but concluded that it was nothing more than a little business jealousy, and would soon die out. Have also read the Miller letter, and made up my mind that the writer was also impelled by some selfish motive. But when I saw THE TRUTH SEEKER of the 2nd inst, in which you prove the Miller letter a forgery by Payne, I thought that that was going a little too far, and concluded that Mr. Payne was actuated by very bad motives, and is not worthy of patronage from honest Infidels. If Mr. Payne had quietly sent out his paper, and instead of throwing mud at you, and trying to whitewash Comstock, had shown a friendly disposition as a co-worker in the suppression of ignorance and bigotry, there is no doubt in my mind that nearly every subscriber of THE TRUTH SEEKER would have given him a helping hand, as it was my intention to do. But I will not assist any one in putting down a man who has for years been an honest and fearless defender of truth, and who is likely to spend the remainder of his life in the good cause. Infidel writers should be brought to understand that they very much injure the cause in which they are working by rankling with each other. If they have differences they should settle them privately, and not drag each other around in their papers. Such conduct will do for Christians, but is very unbecoming in men who advocate our broad and liberal platform of Truth, Freedom, and Justice.

I am pleased to learn that you have barred Mr. Teed out of THE TRUTH SEEKER. Mr. Teed is evidently a man of sense, but it is not the kind that governs Infidels (common sense). With my best wishes for your continued success, I remain very truly yours, A. LOHRY.

COSHOCTON, OHIO, March 27, 1878.

D. M. BENNETT, *Dear Sir:* In subscribing and paying in advance for seven different Liberal papers, without the fear of Mrs. Grundy, and in spite of evangelical despotism, I presume I am nearly up to the average in duty and practice of a majority of the Liberals in the country; yet I always take pleasure in exerting my influence to induce others to also subscribe for Liberal papers; and to those who can't or won't subscribe, I lend my own, and send them out as missionaries to shed light upon the ignorant and bigoted. I have had great satisfaction in watching results, and seeing the harvest gathered in from the seed thus sown. The world does move, surely.

Liberals who do not profess to live, or shape their lives "in the fear of God" or an endless hell, but to do that which is right and just in the love of right and justice—because it is right, and man's duty to himself and to others to do so—ought not very often to be caught aping Christianity by doing mean, dishonest, unbrotherly, and unmanly things, and I do not believe real, genuine, intelligent Liberals often are caught in such aping acts. But there are some mongrels and some counterfeits that "put on the livery" etc. In spite of the most stringent laws the purest gold and silver coins will be counterfeited. In spite of morality and decency, and the overshadowing influences of the Christian religion, Comstock will find more or less vulgar and obscene pictures and literature published and purchased and enjoyed by those who acknowledge the Christian religion to be far superior to Infidelity, and pronounce the latter to be a thing most horrid and altogether unlovely. I commend Comstock's zeal when he confines his efforts against the smutty trash which he says is patronized by, and pollutes the morals of, male and female students in a great number of schools and seminaries under Christian teachers and Christian influences, where it would seem that religion and Christian influences are not potent to save them. But when Comstock makes the smelling for unsavory odors among such institutions to protect the morals of Christian students a pretense and cover to suppress you and THE TRUTH SEEKER, because you are not evangelical on theological dogmas, and stamps all free thought that don't run in the old orthodox rut as obscene and blasphemous, his action becomes infamous. He abuses his office and his power for the ignoble purpose of suppressing free speech, free press, and free thought under the pretense of law, for the special benefit of orthodoxy. The people of this country are not yet quite ready for this programme. And when he can find a man to put on the uniform of a Liberal to help him in the nefarious attempt to undermine the very foundations of civil and religious liberty, it shows that Christianity has not departed from the teachings of the old Fathers in the Church, in the days of Constantine, when it was openly taught that any act, no matter how disreputable and mean, even to stealing, robbery, murder, and lying, were entirely justifiable if done in the interests of religion—done "for Christ's sake." Even St. Paul, in the charming simplicity of Christian purity and innocence, when he had been detected in falsehood, wanted to know "If the truth of God hath more abounded *through my lie unto his glory*; why yet am I also judged a sinner" for telling lies? Of course, why? Why should not Christians have unlimited license to lie, or steal, rob, murder, imprison, torture or fine people, to suppress free speech, free thought, and THE TRUTH SEEKER, if these things were done "for Christ's sake" wherein "the truth of God would more abound" through these acts? Why not? Why should not Comstock have full liberty and power to suppress THE TRUTH SEEKER or any other paper that don't toot "for the glory of God" through the bugle proposed by priestcraft? And why should he not use Seth Wilbur Payne in the armor of a Liberal, to help do it—even to be waltzed out himself by Seth to play the character of Liberal, Infidel, and Spiritualist to help on the fraud—all of course, being done "for Christ's sake." Seth Wilbur overdid that act. His splurge not only unmasked his battery, but it exhibited the fatal boomerang that shot the shooter. I renewed my subscription to Seth's paper out of curiosity to see what the fellow would attempt in the interest of Comstock, and that is all the patronage he gets here, while Comstock's raid has just doubled your circulation in this immediate vicinity, lacking one subscriber, and he, with more will be on hand before long. THE TRUTH SEEKER has the entire confidence of Liberals here. I sent for sample copies of the St Louis *Common Sense*, and liked it very well, all except the Seth Wilbur Payne feature, and declined to subscribe for it, or raise a club here on that ground only. I am glad that Seth Wilbur, who claims to be a descendant of the patriot statesman Thomas *Paine*, has changed his name by inserting the crooked letter *y* into it. It is emblematic of the crookedness of his course towards you and THE TRUTH SEEKER. Last February, 9th, I wrote Seth a mild protest at his conduct, and he answered claiming that he had "proof." My idea was, that if he had any "proof" that you had been acting in collusion with Comstock to create sympathy and defraud the Liberals of the country, he ought to bring it out and give it to them as a protection against you and Comstock. On the 25th of February I wrote to Seth again, suggesting this to be his duty, but he don't seem to see it in that light as yet. Hence I send you the correspondence to show you how he plays his game by postal cards. He said he had "proof" of his charges and that he would not remain "silent and allow Liberals to be defrauded." But instead of giving Liberals his boasted "proofs" he does remain silent, and allows them "to be defrauded" by your and Comstock's collusion; or, by his refusal to give "proof," he confesses himself an infernal liar and sneak in first making the charges. He can hang upon either horn of the dilemma he chooses, while his paper of odds, and ends, and scraps, and the products of others, brains without credit, is appreciated for all it is worth. I only write to put in my disclaimer against allowing Christianity to point to Payne and charge him upon real, genuine Liberalism or Freethought. He belongs where he acts, with Comstock & Co. Yours,

W. S. WOOD.

COSHOCTON, OHIO, February 9, 1878.

Seth Wilbur Payne Esq., Dear Sir: My first remittance paid for ten numbers, and I now remit for ten more, or making in all five months. I have received your circulars, etc., asking efforts to extend circulation of your paper, etc., and I was about to get up a club but halted when you began your singular attack upon Bro. Ben-

nett, disguised under the garb of friendship, but plainly displaying an unfriendly spirit of envy, jealousy, or malice that seems to be uncalled for from anything that has ever appeared in THE TRUTH SEEKER. And this you are following up in an evident spirit of unfairness that fails to commend itself to an honorable Liberal. There may be room for your paper; I hope there is, if honorably conducted. I rejoice to see Liberal papers coming into the field, and hope they will all find support, but they are not, any of them, strong enough to live by tearing down one another. Bro. Bennett has fought a glorious fight up from a small beginning, doing much to arouse the dormant Liberals of the whole country, and I do not believe that they will allow envy and malice to pull him down without a cause. You know as well as any one that Comstock was moved to action not by obscenity, but to crush free speech, and a free press of *anti*-evangelical tone, and your pretended ground for backing him—virtually—is too thin to disguise the animus of your course. Until I see a better reason for your policy, I cannot extend your circulation among the Liberals of this vicinity, as I doubt if you will do the cause any good. You will excuse the bluntness of my opinions, as I am a plain, blunt kind of a man, hating double-dealing and hypocrisy everywhere. I enclose postal card to acknowledge receipt of money, twenty-five cents. W. S. WOOD.

In due time I received the following on postal card:

OFFICE *Age of Reason*, February 11, 1878.

Mr. Wood: Yours received. No well-meaning person will object to bluntness and candor, nevertheless we think you are mistaken in the idea that our course in the *Age of Reason* was uncalled for. Being here upon the ground so long, we have proof of what we said. We shall carry on no war of personalities, but shall not be silent and allow Liberals to be defrauded. Fraud among Liberals is just as bad if not worse than among Christians. Remittance received which credits to July 18th. Very truly yours,

S. W. PAYNE, per H.

After waiting to see more numbers of the *Age of Reason*, I wrote him again as follows:

COSHOCTON, O., February 25, 1878.

S. W. Payne, Dear Sir: Your postal reply to my letter is not satisfactory as to your course towards D. M. Bennett. If, as you say, you have "proof" of what you said, it is due to Liberals that you give it to them; as yet, we have nothing but assertions, and a mean style of innuendo with no proof. Give us proof that Comstock is a Liberal or a Spiritualist, that he did not cause Bennett's arrest, or that he labored to stop the prosecution against him, as you say. Until you make good your words, your list will not increase among the large number of Liberals in this vicinity, as they detest meanness under the cloak of Liberality. It is the united judgment here that you have not made good your attacks on Bennett, and that they were born of jealousy, envy, and something worse.

Yours for the truth, W. S. WOOD.

NEW YORK, March 27, 1878.

DEAR MR. BENNETT: In justice to you and THE TRUTH SEEKER, I am prepared to say that I hail with gladness its regular weekly advent, and I scan its clear lines with much eagerness, especially as I note the successive defeats of your numerous jealous and evil-minded neighbors and contemporaries, *Payne's Age of Reason*, *The Index*, etc. The former, like Comstock, has nibbled the dust of its own gathering, while *The Index* has been forced to swallow its words by that honorable gentleman, Asa K. Butts. Their malicious, contemptible, and unjust attacks have decreased the number of their patrons and increased your admirers.

I do not know nor care whether my subscription is due or not; as soon as I receive my over-due monthly wages, I shall forward three dollars, whether I live out the time or not, to show my appreciation and esteem for THE TRUTH SEEKER and D. M. Bennett.

As a poor, hard-working man, I am always pleased, nay, delighted, to spend my few leisure moments with the beautiful and clear, broad, honest, and enlightened minds of Col. Ingersoll, Harry Hoover, E. D. Slenker, Clifford, Hudson Tuttle, and others. Instead of seventy thousand priests in our republic, I heartily wish we had seventy thousand Col. Ingersolls and seventy thousand Harry Hoovers. Yours gratefully and fraternally,

103 *Madison avenue.* EDW'D C. SWAN.

FABIUS, N. Y., March 20, 1878.

FRIEND BENNETT: Enclosed I send you three dollars as a renewal of subscription to THE TRUTH SEEKER. I should have sent before but money has been scarce with me, having had sickness in my family. We like the general tone of your paper, and feel as though we cannot do without it. I am glad you still keep a spare corner for friendly letters, which gives one an idea as to how the good cause is progressing all over the country.

Our little world is crammed full of beliefs, simply from a lack of knowledge. The more we know, the less are we inclined to believe. Faith relates entirely to the unknown and is the offspring of ignorance, and yet a majority of our people regard it almost superior to knowledge; and prayer is desire, and desire is an unsatisfied want, or discontentedness, and yet it is the chief weapon of the Church to bring about happiness, as though happiness was the result of discontentment.

Since all faiths and beliefs are assumptions based on ignorance, let us not be too sanguine in the matter of faith, but rather let us do what we know is right, by increasing the sum of human happiness, knowing that complete happiness exists only in the domain of knowledge.

HOMER A. BILLINGS.

RANDOLPH, N. Y., March 11, 1878.

FRIEND BENNETT: While many of your Liberal friends have been favoring you with words of encouragement, advice, or reproof, I have been content to be a silent observer, yet attentive withal. I am not an old subscriber, but I like the ring of THE TRUTH SEEKER. Stick to your text—the unfoldment of science, improvement of morals, advancement of ideas, for such do tend to happiness. The text is a grand one; the aim is a benevolent one; breaking the bonds of slaves, the withes of superstition that shackle the minds of men. But that you know already, so I will not dilate upon it. I note "Informatian Wanted." I received a copy of *Payne's Age of Reason*. I did not send for it, nor do I want it. No use for it. Got plenty of waste paper now.

I hold that but few converts can be made to any cause by vilification and abuse without point or logic. Newspapers aspire to, and do, to a great extent, direct the minds of the people; and, as to obtain pure water the fountain must be pure, so, equally, should the fountain of thought be pure, and being pure, honest. Editors stand or fall by their own merits or demerits.

Question—Why do not would-be leaders of Liberalism show their colors? Why be a Spiritualist with Spiritualists, a Deist with such, an Atheist with Atheists, and so on *ad infinitum, ad nauseum?* The present time, when our psalm-singing theologues are busy kicking hell out of the devil, would be a good time to ask, Why heaven or hell? Why burn the old tick and save the rotten straw. Be consistent, my friends; don't go back on your classmates. If you are a Spiritualist, get into your place; go to church, pay your tithes, and stop kicking your mother; it is not filial. My dear Deists, don't throw mud at your ma; it is unkind; and, besides, you will want all the sand you've got to sand the track of your visionary railroad, that you may not slip when *en route* to your imaginary heaven. Man in life should live, for in death he dies. Give us ever material facts, not "Teed-ious" theories, and I am Yours ever,

W. C. MERVYN.

DENVER, BREMER COUNTY, IOWA, March 24, 1878.

MR. D. M. BENNETT, *Dear Sir:* I am much pleased with the course you have pursued in the publication of THE TRUTH SEEKER, and am sorry that any pretended Liberal or relative of the great and good man, Thomas Paine, should disgrace his noble work, the "Age of Reason," by giving the title to such a paper as Seth Wilbur Payne is publishing.

I am much pleased with the flashing rays of truth from Ray Chapman, as he sends broadside after broadside into the hull of aristocracy; and let him remember that the strike at Pittsburgh was only the faint thunder of a terrible storm approaching. When wealth, which is the product of labor, is used to oppress labor and tyrannize over the laborer, and cannot be diverted from such unholy use, is any harm done to labor in wiping out such wealth?

What has become of our friend Syphers, and his *Agitator?* I received but three numbers of his paper. Was the agitation too great for the *Agitator?*

About a year ago "Dr. Huntoon" held seances here very similar to the one you describe in your last issue, yet now he pronounces it all a cheat and a humbug. But on this subject of immortality will you permit a friendly question: Can we be more certain of anything than that which has one end has two? If individual consciousness is eternal in the future, must it not also be eternal in the past? Is there any good reason for believing that light is detrimental to the audible speech of "spirits"? Yours, for the truth,

M. FARRINGTON.

JAMESTOWN, WIS., Feb. 22, 1878.

D. M. BENNETT, *Dear Sir:* I can conceive how you felt when, after your arrest, letters began to pour in freighted with sympathy and love (which money cannot buy), and the one thing needful in law—stamps; how the heart would throb and swell, and every nerve would thrill and tingle with emotion. Well, then, you can understand somewhat how I felt upon the receipt of those two books sent soon after the receipt of my remittance. Please accept my thanks; and as soon as I can bring it about—some time between the first of May and the first of August next—I will remit; I don't think I can before. The book you are at work on now—the "Champions of the Church"—I want; will take as soon as I remit for those I have. I need not express the wish "May your health be spared to battle long and lustily," for philosophers are generally long-lived, contented, philanthropic. I expect that even you will live to see blood shed for the rights of man within the United States. Very respectfully yours, E. D. PEAKE.

SALAMANCA, N. Y., March 27, 1878.

EDITOR TRUTH SEEKER: As thirteen States have already put themselves in line with the Liberal league movement—the same number that first constituted the United States of America—I thought you might desire to publish the names of the members of the several committees. They are names of which Liberals have reason to be proud. I hope the State committees of other States will soon be perfected. The committees already organized are as follows:

Arkansas.—John Ahrens, Monticello; S. J. Mathews, Monticello; W. D. Killian, Lacy; R. F. Foster, Monticello; D. H. Rousseau, Lincoln.

Iowa.—J. C. Micheun, Adel; J. H. Strong, Des Moines; C. De Roberts, Red Oak; E. C. Walker, Florence; E. H. Gibbs, Oskaloosa.

Kentucky.—S. B. Clark, Wilsonville; J. F. Reed, Fern Creek; Dr. Robert Gilbert, Waterford; Milburn Gunn, Jefferson; William P. Beard, Taylorsville.

Massachusetts.—W. H. Soyward, Dorchester; D. C. Crandon, Chelsea; A. B. Brown, Worcester; E. A. Sawtelle, Boston; G. H. Foster, Boston.

Michigan.—Karl Schmemann, Detroit; Mrs. Orrin Gillett, Parma; Elias E. Campuny, Burr Oak; A. Skinner, Cresco; C. Barker, Bay City.

Minnesota.—J. B. Bassett, Minneapolis; J. W. Emery, Farmington; M. J. Severance, Mankato; R. C. Mitchell, Duluth; Dr. Boutelle, Lake City.

New York.—H. L. Green, Salamanca; D. M. Bennett, New York; D. L. Crittenden, Rochester; John W. Truesdale, Syracuse; J. Albert Wilson, Albany.

New Hampshire.—William Little, Manchester; Dr. F. B. Ayer, Nashua; Dr. Carl H. Horsch, Dover; John H. Elliot, Keene; Roger W. Love, Claremont.

Nebraska.—L. W. Billingsley, Lincoln; N. W. Smails, Fremont; Fulton Gault, North Platte; H. W. Parker, Beatrice; Rev. W. C. Copeland, Lincoln.

Ohio.—S. D. Stark, Cleveland; C. W. Wendte, Cincinnati; A. E. McComber, Toledo; J. E. Boynton, Elyria; S. O. Kellogg, Berlin Heights.

South Carolina.—P. W. Fuller, Columbia; D. B. Derasure, Columbia; John Janes, Columbia; W. B. Stenhouse, Columbia; A. R. Able, Lexington.

Virginia.—S. Spaulding, Norfolk; Rev. J. M. Barnes, Lafayette; Elmina Drake Slenker, Snowville; T. F. Taylor, Richmond; Jas. B. Denton, Hanover Junction.

West Virginia.—Dr. A. M. Dent, Weston; Geo. A. Lees, Morgantown; S. E. Kuykendall, Parkersburg; Dr. J. B. Crumrine, Pennsboro; Emory G. Bennett, Fayetteville.

H. L. G.

SENECA CITY, S. C., March 24, 1878.

MR. D. M. BENNETT, *Dear Sir:* For some time past I have been visited every week by THE TRUTH SEEKER, but did not know to whom I was indebted for the estimable favor until a few days ago, when I visited my brother at Central, Pickens county, and he informed me that you are the one who has placed me under such great obligations. I now avail myself of the opportunity to return to you my grateful acknowledgements, and am sorry that I cannot make you sensible of the depth of my gratitude. I have for a long time past, through the kindness of my brother, had the pleasure occasionally of seeing THE TRUTH SEEKER, but having but one hand, and being encumbered with an afflicted family, besides being very poor, I have never been able to subscribe. Ever since the late war I have had a hard struggle for life. My religious as well as my political views have caused me to suffer keen persecution. I have been ostracised and driven to the verge of despair. I was always an anti-slavery man, and you can readily conceive what kind of a life I have led, here in the South, and what kind I am still likely to lead.

Well, friend Bennett, some of your enemies (I am glad they are few) call you a beggar and a selfish fraud, but this one instance of your sending me THE TRUTH SEEKER gratuitously disproves all such slanderous slang, and sets your accusers down, in my estimation, as small fry.

I must again say ten thousand thanks for your kindness. I read THE TRUTH SEEKER diligently; my children read it and are well pleased with it; and I also hand it round among the elect, some of whom read it, and with them efficacy of prayer and brimstone is going into disrepute. I shall try and do all the good with the papers I can. I hope sometime to be able to remunerate you for your kind favor to me. Go on with that good work; put all the water to the big wheel that you can. The paradise you are striving to establish here on earth beats anything I have heard of in heaven. With sincere gratitude and best wishes, I am

Fraternally yours, R. T. CASEY.

FRIEND BENNETT: Do you sometimes insert in THE TRUTH SEEKER notices similar to the following? If so, and if you will publish this, you will do a most grateful kindness to a couple of our very unfortunate and suffering Liberal friends:

If any kind person seeing this can, without distress, spare something for a needy man, sick, very low, starving, dyspeptic, and wanting care, and whose wife is lame, permanently disabled, and an invalid, unable to do her work, let them do so soon. Send to S. L. Moore and wife, Vineland, N. J. Vineland people can certify to this. N.

SNOWVILLE, VA., March 24, 1878.

DEAR FRIEND BENNETT: I have just read "Maria Monk," No. 9 of "Holy Cross Series." It is as interesting as a novel, and more so, for it is a literal picture of real life among the nuns, as she saw and lived it herself—a picture shadowed all over with cruel barbarities perpetrated upon young, helpless, innocent, defenseless females, even by those of their own sex, who, having supreme control and government, seemed to have no more scruples in taking the life of a human being than they would in taking that of a wild beast or a noxious insect. The poor nuns were reduced to a state of mere machines, coming, going, and *thinking* just as they were bid; and they believed implicitly the most monstrous superstitions and absurd statements that priestly craft and cunning subtlety could concoct for the purpose of keeping their infatuated victims in a state of ignorance and submission to their will.

The most cruel and inhuman punishment, even death itself, was the result of the least attempt to disobey the rules of the convent, or of any avowal of disbelief in the dogmas and ceremonies, or the infallibility, of the Church and its holy (?) ministers. Punishment seemed to constitute one of the chief *recreations* of the "bosses" of this pious home (!) for the fairest, purest, and best young maidens of the land—for these were generally the victims most sought after by the owners of the institution. Just think of one of these beautiful young innocents being hung up by the feet, compelled to chew glass, wear a cap which produced torture that no strong man could live under for an hour, or being forced to drink the water which the Superior had washed her feet in—and for, perhaps, no greater offense than washing her hands without permission!

Of all the good things thou hast done for the amelioration of the woes of humanity, I know of none for which I feel more like pouring out my gratitude than this one of publishing this exposure of priestcraft and its horrid cruelties and impositions upon the most innocent and helpless of all beings, the young and tender of my own sex; and once more do I gratefully thank thee for the "Holy Cross Series." Fraternally, ELMINA D. SLENKER.

PRAIRIE CITY, IOWA, March 11, 1878.

FRIEND BENNETT: Herewith find draft for $7.00, for which send THE TRUTH SEEKER one year to each of the following names. . . . I wish to add to your wealth referred to by jealous Paine in his *Smut Rag*. I have received one copy of his vile sheet, and trust it will be the last. I consider him and his paper both glaring frauds. If he chooses to fight Brute Comstock's battles, let him get out of the Liberal ranks. Yours truly, IRA E. DRAPER.

BURR OAK, MICH., March 11, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find draft for $16.45, for which please send TRUTH SEEKERS, books, and photographs, as specified below. Those sending for THE TRUTH SEEKER had intended to subscribe for *Payne's Age of Reason*, on account of its costing but little. Even if there was but little of it, they would make that little do. But, seeing his envious disposition and proneness to misrepresent facts, they chose not to patronize a man in whom they could not place implicit confidence as to truth and veracity. Therefore you obtain their patronage, as also, no doubt, that of many others throughout the land, for the same reason; so you see that the evil intentions of misrepresenting facts for your injury have again worked a financial gain for you instead. M. P. THURSTON.

DEWEYVILLE, UTAH, March 13, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed find $5.00 to pay for my paper up to date. If there is anything left, you will please accept it as a donation. I am sorry that I have not been able to pay up sooner; but money is very scarce out here in Utah, and it is very gratifying to me to be able to send you this amount. I am very much attached to THE TRUTH SEEKER, and I don't feel like doing without it, if the times are hard; I feel liberal enough to pay my share towards keeping up THE TRUTH SEEKER. I distribute all my papers among my friends and acquaintances, in trying to get subscribers for you. They all like the style of the paper well enough, but they are pinched for means, and think they can't afford to pay for it. Well, you will please send the paper right along, and I will pay as I get the money. As soon as I can spare the money I will send for the "Champions," but can't afford it at present.

I feel glad that you got out of Comstock's clutches all right, and I think he hurt himself worse than he hurt you; in fact, I think this affair brought you a good many new subscribers. Wishing you every success in the good cause, I remain, Yours truly, JOHN GERMER.

Imported Saints.

Few people are aware that a very heavy duty is now levied upon imported saints. The other day, six large saints, averaging ten feet in height, and intended for niches in the new Roman Catholic Cathedral, arrived at the Custom-house in this City, and the importer was compelled to pay a duty upon them of about $400. This incident apprizes the public for the first time that the United States taxes imported saints—a fact that ought to excite a wide-spread indignation.

This duty upon saints is understood to be levied upon all refined saints that are imported in a marble, granite, or bronze condition. It may have been originally levied either for protection, for revenue, or out of a wicked hatred of saints. Now, it can very easily be shown that it is not a protective duty. We do not manufacture saints in this country, and, hence, have no need to protect ourselves from the competition of the pauper saints of Europe. So far, almost the only saint we have produced is our good President, and he is, strictly speaking, only a crude saint, who has not yet passed into a refined marble state. The six refined saints imported last week cannot lessen his value, since they in no way come into competition with him. They were, therefore, not taxed with any view to the protection of home-made saints, and there is no protectionist who will claim that the duty on imported saints needs to be retained out of regard to American manufacturers.

Neither could this duty have been imposed with the idea that it would be an important source of revenue. The importation of saints is so insignificant that the Treasury probably has not received a thousand dollars from this source within the last ten years. There is no demand here for saints, whether crude or refined. In a crude, or fleshly state, what few saints we now have are not regarded with very much enthusiasm.

Why, then, were saints so heavily taxed by the framers of the present tariff? Evidently because they hated saintliness and were determined to keep saints, whether crude or refined, out of the country. We can easily imagine what sort of men these haters of saints must have been, and without inquiring their names, we can feel perfectly certain that, if now living, they are among the most bitter opponents of President Hayes. They may be outwardly fair to look upon, but they are inwardly full of envy, silver bills, and all uncleanliness. They hate the good and love the evil. Did those men impose duties upon imported sinners? Did they tax opera bouffe artists or put a prohibitory duty upon English capitalists imported for the purpose of grinding the faces of the poor by building railroads? Certainly not. They did not care to what extent the sinners of Europe might be introduced into our country but they were determined that European saints should be kept out.

This is a manifest duty of the revisors of the tariff. They should strike out the tax on saints, and permit every man to import, free of duty, as many saints as he may desire. This should be done, not merely in order that we may supply ourselves with cheap saints, but that the stigma of hatred to saintliness may be removed from the tariff. The more saints we have, the better, if not precisely the merrier, we shall be.—*N. Y. Times.*

Hearts of Oak.

The temperance lecturer is often a periodical drunkard, and the well-dressed gentleman who from a public platform gives such good advice to the masses upon the duty of every man to save money is himself impecunious. Both these parties illustrate the difference between giving good advice and being able to act wisely. The two things are as wide apart as the poles. But we must remember that each of these men is trying to make his living. It would be well, however, if the political economist would remember to give practical advice, and to admit all the difficulties in the way of such advice as he does give being accepted. For instance, it is perfectly useless to insist that people who are compelled to spend all their salaries in order to live should save money. But this is the advice which the political economist of the rostrum is continually flaunting in their faces. The political economist, meanwhile, lives in a comfortable house, has plenty to eat and drink, ambles through life in a smiling way, and has plenty of debts and no money.

There are certain stern facts which ought to be faced. Thousands of good, honest men and women in this city cannot obtain situations, and live—heaven only knows how. Thousands more who have situations realize just enough to pay the necessary expenses of existence. It is in vain to tell such men to save money. To do so is mockery. It is foolish to imagine that they are not as well aware as anybody of the possible darkness of their future. The man who goes on from year to year, using up every penny of his salary in supporting his family, not in luxury, but merely in comfort, is visited daily, perchance, by misgivings and premonitions. He lives thus, not because he likes to do so, but because he must. Do not imagine that he does not feel the possible fate impending. He knows that death, sickness, accident, pennilessness, are among the dreadful possibilities that lie in wait. But he knows, in addition, that there are other possibilities that are brighter, and that the one thing is just as likely to happen to him as the other. So he keeps his heart of oak in its integrity, and remains a man all the way through.—*Telegram.*

Is Spiritualism Lunacy?

MRS. SAXON'S REPLY TO DE WITT TALMAGE.

The following notice of the lecture of a dear friend, we clip from the New Orleans *Times:*

An extraordinary religious meeting, for New Orleans, took place at Minerva Hall yesterday. Mrs. E. L. Saxon, the wife of one of our business men, and an intelligent and respectable lady, addressed a large, well-dressed and intelligent audience of Spiritualists in reply to an allusion made to them by DeWitt Talmage the previous Sunday. Many telling hits she made at Christianity were applauded, and the response to her points in favor of Spiritualism indicated that there is in this city a large and intelligent body of people who earnestly believe in these doctrines. One of them estimated their number at ten thousand.

The discourse was preceded by some very good music, when Col. Eldridge introduced the lecturess.

Mrs. Saxon is a pleasant, motherly, earnest-looking, middle-aged lady, with a good voice and good manner for public speaking. Her pronunciation was accurate and her whole lecture, though somewhat loosely put together, indicated that she has scholarly attainments. It was too long to permit of more than a synopsis of her argument. Many beautiful flights of rhetoric must be omitted.

She began with a brief eulogy on truth, arguing that it only demands a hearing. Next, she exalted her antagonist, Talmage. He is a schooled theologian, is very dear to the orthodox world, and ranks in this country second only to the Plymouth pastor.

Then she modestly disclaimed any ambition to measure intellectual swords with so talented a man, and disavowed all pretension to ability. But an insult stings a woman as well as a man, and the insult Talmage threw down when he said that modern Spiritualism is only fit to send people to the lunatic asylum, she proposed to pick up, impudent as it might seem. She said that she was a Southern-born woman, "not a stray Yankee lecturess," and that she has fulfilled in a manner satisfactory to all interested and in a manner which defies reproach, the duties of mother, wife, daughter, and sister. She was warmly urged to speak, and her course has the sanction of husband, brother, and son—all stand by her.

She then went into an argument to prove that while Talmage is denouncing Spiritualism as insanity, he is half way on the road to Spiritaulism himself, and that he only avoids arriving at their faith by stopping short and refusing to go forward from his own premises to their logical conclusion.

In speaking in his sermon of the lovely little orphan child, with death upon its sweet lips, suddenly opening its hands and exclaiming: "Mother! Mother!" he said that he knew that its dead mother hung over it. "But," added he, "I am no Spiritualist. Modern Spiritualism is only fit to send people to the lunatic asylum."

Here is the whole thing in a nut-shell. Here is a man preaching and fearing modern Spiritualism, and in the same breath denying and denouncing it.

Mrs. Saxon adduced other illustrations from his sermon to the same effect.

She then assailed the priests. She urged that kingcraft and priestcraft had ever been fast allies. The despot has always fostered the bigot, and the bigot has always sustained the despot. Open communion with the dead—Spiritualism—was a deathblow at the occupation of the priests, and hence their fierce antagonism to it. The priestly class, speaking mysteriously in an unknown tongue, has ever flourished and fattened by standing between the people and their Maker.

To maintain their supremacy they have deftly gathered within their control all the sacred affections of the human race. The natural union of two loving hearts in the tender ties of marriage has been converted into a source of priestly revenue and an instrument of priestly power. Dead and loved relatives are exiled from the consecrated ground to exalt the priestly influence, and when a little David of a baby comes to bless a virtuous wedded union, it is seized upon by the priests and made a source of emolument. And it is not painful, but it is profitable to belong to the Church; it brings wealth, influence, honors. It sells our goods; it enables us to secure help, and it gets votes.

But to be a Spiritualist is to be persecuted, not in the same form, but in the same spirit in which Christ was persecuted. It is to be ostracised; to be loathed; to have the so-called unmoving finger of scorn (directed by the priests) pointed at you; to be insulted; despised, and deprived of one's natural associations. The son of as pure and respectable parents as ever lived, recently, in Memphis, asked a young lady to dance with him. She refused because he did not believe in God. And so on to the end.

Mrs. Saxon ridiculed hell. When in childhood she sat under the droppings of the pulpit, her mind was so inflamed she continually heard the shrieks of the damned. She excited great laughter by imitating the dismal rural pastor who opened the floodgates of hell every Sunday, and insisted that all his hearers were miserable sinners and would certainly be scorched. She denounced as preposterous the idea that the God of infinite love for his children could ever consent to their eternal torment for yielding to the weakness he had himself implanted within them

She also considered it absurd to suppose God so weak and vain as to require millions of angels to stand around his throne for millions of years and sing his praises. Sweetness does not demand adulation. Even a great man would not like to have a crowd of admirers howling about him all the time. Here she told a story of the rescue of a little child, and quoted from John Hay:

"Saving a little child,
And bringing him to his own,
Is a derned sight better business
Than loafing around the throne."

Mrs. Saxon strongly appealed for a common-sense God and a common-sense religion, and enumerated the various miraculous Spiritualistic performances which inspire her faith. She said science does not and cannot solve them. When it does, she stands ready to be converted. She also exposed some bogus exposures of Spiritualism. When a man wants to make money out of the Church he defends it. When he wants to make money out of Spiritualism he pretends to expose it.

If she should die of that loathsome disease, cancer of the stomach, people would say it was the punishment of God sent on her. If her neighbor, with the fifteen hundred dollar pew in the fine church, should die of the same disease, people would say that God chastens those he loves.

Mrs. Saxon said she had never had anything to do with sending missionaries to the benighted people of distant lands, but that she had closely studied and studiously sought to civilize the barbarians of New Orleans. She hoped that Japan, the nation where they don't get drunk, would send over a few missionaries to help her out.

She cited the immense wealth of the churches, consecrated to vanity, and denounced their exemption from taxation, while the overtaxed soldier's widow, with the scant earnings of her needle, can scarcely feed and clothe her little ones.

Finally, Mrs. Saxon read from Talmage that there are 10,000 Spiritualists in the lunatic asylums, and also some statistical facts in reply, which showed that of 28,000, inmates of asylums, 28 are there from Spiritualism and 472 are there from religious excitement, of whom 232 are clergymen. Thus, 2,000,000 of Spiritualists are taxed to support these institutions without any fair representation.

"Christians, from the mighty strongholds of wealth and power, scowl upon science in derision. Have they not invested in their costly temples, all untaxed, in which they worship the meek and lowly Jesus, $354,485,581, aside from their parsonages, worth $54,115,297 more? Have not their possessions in twenty years increased over 200,000,000?"

We own no halls, we build no churches; our God needs no temple; our praise cannot add to his glory; our weak and puny efforts cannot stir his anger. He sends his ministering spirits, and they bind our broken hearts with the tenderness of love's memories. They bid us hope all things, endure all things, for well we know that suffering "chastens, and sorrow ennobles."

It is impossible to present more than a brief outline of Mrs. Saxon's interesting lecture. She contended very earnestly, and often eloquently, for the truth of the doctrine of communion with spirits of the dead, and illustrated her discourse with anecdotes and arguments drawn from her own experience.

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Vol. II., Commencing May 1, 1878.

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In the March number we commenced a department specially devoted to the review and critical notice of new publications, which will hereafter constitute an interesting feature of the magazine.

With the new volume we inaugurate a department devoted to the careful consideration and record of phenomenal Spiritualism, gathered from the most reliable sources in our own and foreign lands. Other improvements and enlargement to sixty-four pages are contemplated at an early date, if our friends will at once exert themselves in our behalf. The price is so very low that we trust every Spiritualist and Liberalist will regard it as an obligation to sustain the efforts we are making to publish a first-class magazine at a lower price than ever before attempted. To aid our friends in getting subscribers, we have arranged to send

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Christianity and Infidelity:

A JOINT DISCUSSION BETWEEN

REV. G. H. HUMPHREY, Presb't'n Clergyman,

OF NEW YORK, AND

D. M. BENNETT, Editor of The Truth Seeker.

It was conducted in the columns of The Truth Seeker, a letter alternately from each contestant appearing each week, beginning April 7, 1877, and closing Sept. 29, 1877, thus continuing just six months, giving thirteen letters from Humphrey and thirteen replies by Bennett.

The subjects discussed were as follows:

PART I.—*The relative services of Christianity and Infidelity to American Liberty.*

PART II.—*The relative services of Christianity and Infidelity to Learning and Science.*

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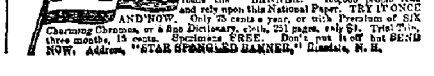
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PHYSIC, for the most part is nothing else but the substitute of exercise and temperance.—*Addison.*

IT IS NOT difficult to do good, for the means are constantly clustering about every man's lips and hands.

THAT state of life is most happy where superfluities are not required and necessaries not wanting.—*Plutarch.*

REPUTATION is a most idle and most false imposition, oft got without merit, and lost without deserving.—*Shakspere.*

THE seat of knowledge is in the head; of wisdom in the heart. We are sure to judge wrong if we do not feel right.—*Hazlitt.*

O, THEOLOGY! Theology! thou fillest the earth with knaves, heaven with fools, and hell with noble men and women!—*Anon.*

PRIDE is like the beautiful acacia, that lifts its head proudly above its neighbor plants, forgetting that it too, like them, has its root in the dirt.

WHAT a pity hell is exploded! The above being true, far better would it have been that earth and heaven should have passed away.—*Anon.*

ALL supernatural religions have ever been true to the rabble, equally false to the philosopher, and equally useful to the cunning statesman.—*Anon.*

WE SHALL never learn to feel and respect our real calling and destiny unless we have taught ourselves to consider everything as moonshine compared with the education of the heart.

THERE never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.—*Walter Scott.*

BEFORE thou reprehend another, take heed thou are not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers makes a great blurr.—*Quarles.*

THE young girl who begins to experience the necessity of loving seeks to hide it; but the desire of pleasing betrays the secret of her heart, and sometimes reveals her hopes.—*Beauchere.*

HASTE turns usually upon a matter of ten minutes too late, and may be avoided by a habit like that of Lord Nelson, to which he ascribed his success in life, of being ten minutes too early.—*Bovee.*

IT IS for the most part in our skill in manners, and in observance of time and place and of decency in general, that what is called taste by way of distinction consists, and which in reality is no other than a more refined judgment.—*Burke.*

MANNERS are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to performances of our duties.—*Sydney Smith.*

WE ARE ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants; if they be real wants they will come home in search of you, for he that buys what he does not want will soon want what he cannot buy.—*Colton.*

TRUTH is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good.—*Tillotson.*

THE most agreeable of all companions is a simple, frank man, without any high pretentions to an oppressive greatness: one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

NO OBLIGATION to justice does force a man to be cruel or to use the sharpest sentence. A just man does justice to every man and everything; and then, if he be also wise, he knows there is a debt of mercy and compassion due to the infirmities of man's nature: and that is to be paid; and he that is cruel and ungentle to a sinning person, and does the worst to him, dies in his debt and is unjust.—*Jeremy Taylor.*

ONE of the greatest hindrances to progress is believing we possess absolute truth, instead of realizing the impossibility of our finite minds containing anything more than the shadow of finite causation and eternal truth. Highest of all the attributes of our nature stands justice. It sounds the key-note, and all our faculties and desires must come into harmony with it, before discord and suffering can be banished from our lives.—*Keeth and Reed, in Our Thought.*

OH! what a delight and ecstacy it is to be free to think as we please, and seize any truth that presents itself, without stopping to ask whether it will fit into the old theological groove or not. The farther you travel on in the beautiful paths of real truth, the more you are pleased and fascinated with its charms, and the more attractive is the journey. Truth is so winning and alluring that having once enjoyed her companionship you will never be satisfied to cease your pursuit after her, and she inevitably leads all her followers and earnest and sincere worshipers to the safe, sure, and reliable goal of Atheism.—*Elmina D. Slenker.*

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WHEN a young lady gives herself away, she naturally loses her self-possession.

OUR boarding house has three kinds of pie on Sunday evenings; Pie, mince pie, and cheese.

GIRLS are called sweet little ducks when they come out of the milliner's hands, because they show an enormous bill.

IT is the same with oysters in a church-fair stew as with young people in love—two are company and three are a crowd.

THE manufacture of corsets has become so perfected that hugging a girl is about as satisfactory as squeezing a parlor stove—so we have been told.

"ARE you a Christian?" asked a spectacled colporteur, of a flower girl on Broadway, the other day. "No sir; I'm a Buddhist was the prompt reply."

"There's one thing I don't like about gentlemen," said a little four-year-old boy of our acquaintance. "What is it, Florry?" queried mama. "I don't like to be fondled," said the child. She will though when she grows older.

AN Alabama paper, speaking of Florida, unconsciously gets off this fishy remark: "There are numerous lakes of pure water filled with fish, some of which are only a few rods in length, while others are from two to ten miles long.

HE went to see the "Two Exiles." While the poor famished outcasts were rejoicing over their first loaf of white bread, the cruel authorities marched off with their goat. "Too bad," said he, "just as they have got a nice loaf of bread, they lose their butter."

AT dinner the other evening a fond parent asked his gracious three-year-old if he would have some lamb. The youth screwed his face up until it looked like a wet day in spring, and, jamming one fist into his eye, ejaculated: "I don't want that kind of lamb; I want one to play with."

Said Sarah to her Noah, "Dear.
This world would surely be
A desert with no oasis
Were I bereft of thee."
"Ah, love!" said he; "here's one who in
That sentiment's a sharer—
A Noah, sis, who will not be
Bereft of his Sahara."

A MAN who had fallen from a window while drunk was a sad spectacle in Philadelphia the other day. Among the crowd who surveyed the crushed and groaning form was a Front street merchant. He stood with blanched cheek for a moment, and then in a voice of horror, exclaimed: "Such is the evil of intemperance. Let's take a drink," without noting the inconsistency of his speech.

MISS EDITH HELPS THINGS ALONG.

(From the Independent.)

"My sister'll be down in a minute, and says
you're to wait, if you please,
And says I might stay 'till she came, if I'd
promise her never to tease,
Nor speak 'till you spoke to me first. But that's
nonsense, for how would you know
What she told me to say if I didn't? Don't you
really and truly think so?

"And then you'd feel strange here alone! And
you wouldn't know just where to sit;
For that chair isn't strong on its legs, and *we*
never used it a bit.
We keep it to match with the sofa. But Jack
says it would be like you
To flop yourself right down upon it and knock
out the very last screw.

"S'pose you try? I won't tell. You're afraid
to! Oh! you're afraid they would think it
was mean!
Well, then, there's the album—that's pretty,
if you're sure that your fingers are
clean.
For sister says sometimes I daubit; but she only
says that when she's cross.
There's her picture. You know it? It's like
her; but she ain't as good looking, of
course!

"This is ME. It's the best of 'em all. Now, tell
me, you'd never have thought
That once I was little as that? It's the only one
that could be bought—
For that was the message to Pa from the photograph man where I sat—
That he wouldn't print any more till he first got
his money for that.

"What? Maybe you're tired of waiting. Why,
often she's longer than this.
There's all her back hair to do up and all of her
front curls to friz.
But it's nice to be sitting here talking like
grown people, just you and me;
Do you think you'll be coming here often? Oh,
do! But don't come like Tom Lee.

"Tom Lee. Her last beau. Why, my goodness!
He used to be here day and night,
Till the folks thought that he'd be her husband;
and Jack says that gave him a fright.
You won't run away, then, as he did? for you're
not a rich man, they say.
Pa says you are poor as a church-mouse. Now
are you? And how poor are they?

"Ain't you glad that you met me? Well, I am:
for I know now your hair *isn't* red.
But what there is left of it's mousy, and not
what that naughty Jack said.
But there! I must go. Sister's coming. But I
wish I could wait, just to see
If she ran up to you and she kissed you in the
way that she used to kiss Lee."

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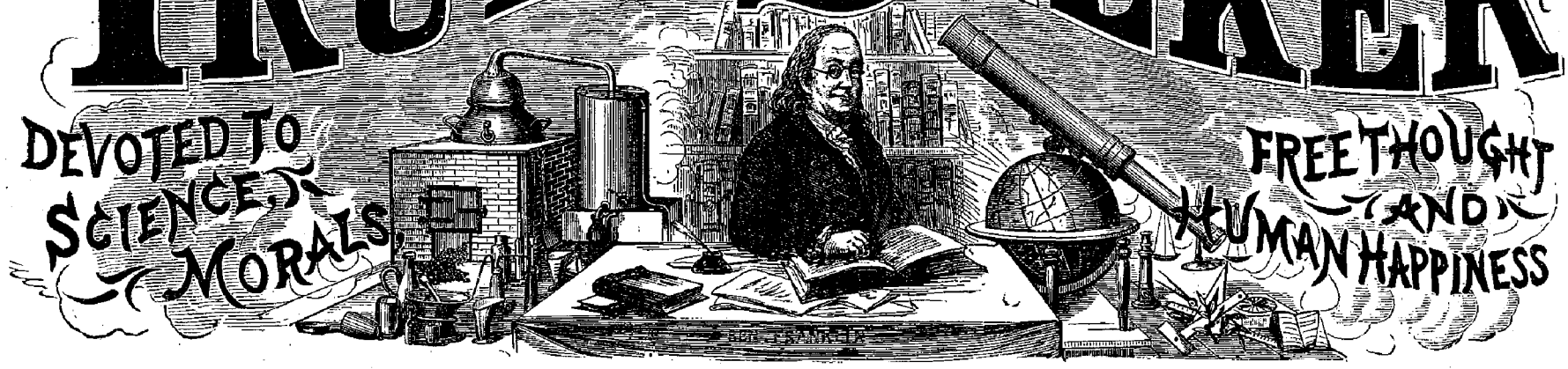
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THE TRUTHSEEKER



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Notes and Clippings.

CANADA is doing a rushing business sending war horses to England.

ENGLAND has among her clergy millionaires and paupers. The Rev. Francis Swan, lately deceased, left $1,750,000 personality.

OVER 250,000 American stoves are now distributed over Great Britain and Ireland. They are considered excellent in every respect.

COL. INGERSOLL says there is nothing that his soul more longs for than a public discussion with this same Joseph Cook before the people of Boston.

WHEN Jo Cook, in his Montreal lecture, declared that the United States produced nothing but "mendacious shoddy," the audience saw it at once, and applauded lustily.

THE *Manufacturer and Builder* makes a minute calculation of the expense and advantages of the electric light, as compared with other methods of illumination, and concludes that it is seven times cheaper than gas, motive power not included; and four times cheaper, taking into account the cost of driving.

THE London *World* says: "The education of women in this country—and the remark is true to some extent of Europe generally—is under bondage to a mass of foolish tradition; and one of the first measures toward its reform would be the reduction of what are called accomplishments to their legitimate proportions."

SOME of the latest notions of Mr. Froude on religion are sent by telegraph from London to the Associated Press. He holds that religion is falling from its throne; that skepticism is taking its place, and that religious opinion is moving with increasing speed along a track which it will never retrace, toward issues infinitely momentous. These notions of Mr. Froude are not as novel or original as his views of English and Irish history.—*Sun.*

THE daily papers are out with statements that Theodore Tilton and his wife, Elizabeth, are to make up their estrangement and live together again as man and wife. Why not? If they have both done wrong, and can mutually forgive and forget, why not do so, and once more live happily together? We are among those who think Daniel Sickles acted nobly in forgiving his erring wife and living with her again. There are very few that do not need forgiveness in some direction.

OLD Mother Shipton's noted prophecy has found many believers, most of whom, however, refuse to credit the concluding statement that the world shall come to an end in 1881. The Mobile *Register* comes to the rescue of those who desire the world to hang on a little longer by ingeniously stating that "the end of the world" means the North Pole, and that Stanley—who, rumor says, is to sail in search of it in the Pandora—will discover it about the time in question. This prophecy seems to be about as elastic as Bible fables.

Moscow has of late been greatly excited over a "miracle" which the superstitious inhabitants are convinced foreshadows divine approval of Russia in her war against the Turks. A pond of water in the park recently froze over, with the exception of a portion in the middle, which remained open in the shape of a St. Andrew's cross. To go to this pond and make the sign of the cross in the presence of the "miracle" is regarded by the people of the city as a sacred duty. In view of this wonder, also, a paper of Moscow has plucked up the courage to predict that after the present war will come the millennium.

SORROW in Baltimore. A dark shadow has fallen on colored ecclesiastical circles in that city, for the cruel Mayor has forbidden the holding of cake walks. Some of the brethren and sisters cake-walked not wisely, but a great deal too much. They howled and yelled and screamed hallelujah with such earnestness that cake-walking became a nuisance to neighborhoods in which it was practiced. The hard-hearted action of the Mayor compels the exercise of ingenuity on the part of the colored folks to devise means for replenishing exhausted church treasuries without making an outrageous noise.

SUNDAY evening one of the prominent clergymen of Hartford called at a drug store and purchased a bottle of lager, saying that he felt the need of something of this kind. Mr. Pentecost, who was preaching there, got hold of the story and gave the clergyman a dressing-down in his sermon Monday. The Rev. Mr. Burton then got up and approved the clergyman's honesty and openness of purpose, and expressed his "contempt for those people who have a vigorous ability to notice the faults of others, and a vigorous inability to mind their own business." There was a lively little discussion, but the minister who bought the bottle of beer still goes at large.

QUEER fellows, some of those British clergymen who want wives! A "reverend gentleman" thus begins business in the advertising columns of a highly respectable English paper: A clergyman of the Church of England, 39, 5 feet 9 inches, considered good looking, a widower, with an only daughter, wishes to hear from any lady with a view to marriage who has from £6,000 to £12,000 at command, and would be willing to invest about £5,000 in the purchase of an advowson (that is, the freehold of a church, rectory house, and grounds), in some beautiful locality to produce £500 a year. Please write direct to the above reverend gentleman. . . . as this advertisement is genuine and bona fide. Address, etc.

SOME of the country pastors are complaining that the peripatetic evangelists who trot round from time to time to help them gather a spiritual harvest are disturbers of ecclesiastical peace. After a pastor has been diligently laboring for years, teaching and training his people, one of these men bounces in upon him and suddenly accomplishes a great work in what he calls the revival of dead sinners and cold Christians. A great excitement is soon astir, and people talk about the "powerful work of grace" going on in the church, and think it is all owing to the doings of the peripatetic bore who is their visitor. When he goes away which is generally after two or three weeks of arousement, the excitement subsides, and the church is found to be in a worse condition than if he had not made his appearance.

BEECHER'S experience has been such as to evidently shake his faith in the institution of marriage. He thinks an illegitimate Christ is as good if not better than a legitimate one, and is devoutly thankful that Jesus was "a brother to those who are so low that everything of which men are ashamed cluster around them." In his last Sunday's sermon, which was as radical as he thought his congregation could stand and in which he adopted Col. Ingersoll's idea of a Supreme Being, and inferentially rejected the dogma of hell, he gave utterance to the following sentiment. Had an acknowledged Infidel called Christ a "beggar's brat" he would have been denounced by the Church as an impious wretch unfit to live. Mr. Beecher is Infidel enough for all practical purposes. "Infidels," said Mr. Beecher, "hiss in round, red-hot logic that Christ was born illegitimate. Even if this were so, I would rejoice at it. It was part of his mission to be born more ignoble than any other man, if that were possible. his illegitimacy would not shake my faith in him a particle. He came to be the brother of every human being down to those who are so low that everything of which men are ashamed clusters around them. It would be blasphemous," continued the speaker, "to suppose that all of God was hidden in that baby brain. Christ came to be a vagabond child—a beggar's brat—hunted about the country by sheriffs and constables."

HONEST AND DISHONEST PROFANITY.—Some one in the crowd took occasion to mildly rebuke old Ben Wade for his profanity. He turned on his self-constituted moral instructor and asked:

"Don't you swear sometimes?"

"No, sir."

"Don't you say 'darn it' or 'condemn it' sometimes in your heats of passion?"

"Yes, I may say that sometimes. But that isn't swearing."

"Yes, it is," said Ben. "It is the meanest kind of swearing. It's mean because it is cowardly and dishonest. I have studied this subject a good deal, and my observation goes to show that a man who will say 'darn it' when he means 'damn it' is not fit to be trusted. Give me the man whose oaths come welling up from the bottom of his soul, full, round, and distinct—who says what he thinks and don't try to beat the devil round the stump—that man is an honest man every time. But the base cowards who try to deceive their Maker by their 'darn its' and their 'durn its'—hell is full of such fellows."

It must be borne in mind that he illustrated his point as he went along with "full, round, and distinct" oaths, which "came welling up from the bottom of his soul."—*Detroit News.*

IN calm and trustful confidence the missionary sat,
While the energetic sexton was a-passing round the hat.
The services were over, and now had come the pause
To give an opportunity to help along the cause;
But vainly went the sexton teetering up and down the aisle—
In all that congregation no one recognized the tile.
The missionary's hat returned as empty as it went;
He'd been preaching to an audience that wouldn't pay a cent.
Over the parson's face there flitted a disappointed look
As from the solemn sexton his empty hat he took;
Then smiling on the audience, he returned it to the rack,
With the words, "I'm very thankful that I've got my beaver back."

—*Harper's Monthly.*

SCIENCE AND RELIGION—A REMARKABLE ARTICLE FROM THE PEN OF JAMES ANTHONY FROUDE.—James Anthony Froude, the eminent English historian, has sent an article to the *International Review* of New York, containing most remarkable statements upon the subject of science and religion. He holds that the present state of religious opinion throughout the world is extremely critical: that theologians no longer speak with authority; that those who uphold orthodoxy cannot agree on what ground to defend it: that materialism all over Europe is respectfully listened to when it affirms that the claims of revelation cannot be maintained; and that the existence of God and of a future state, the origin of man, the nature of conscience, and the distinction between good and evil, are all open questions. He says that no serious consequences, at least in England and America, are yet outwardly apparent, and that the entire generation at present alive may pass away before the inward change shows itself in marked external symptons; but that it is certain that religious opinion is moving with increasing speed along a track which it will never retrace and toward issues infinitely momentous.

A NEW CEREAL DISCOVERED.—We have been shown a new grain, discovered about four years ago by a farmer in Surprise Valley, in the northern part of California, taken from the crop of a wild goose which had been shot by the farmer. He sowed the seed immediately after it was taken from the garner of the bird's crop, and it produced more than a hundredfold. Mr. Merithew, a farmer of this county, being on a visit to Surprise Valley, obtained some few seeds of the new grain, and succeeded in propagating it with wonderful success on his farm in Butte county. The straw and beardless head resemble wheat; the grain looks a little like rye, but is twice as large as rye. When cut as it is passing into the milk it makes a hay even superior to wheat hay. Mr. Merithew has on hand several tons of hay from this new variety of grain, and perhaps five bushels of its seed. He gave about two quarts of the seed to one of our citizens lately visiting Butte county, who was struck with the wonderful beauty of this new cereal, and brought it to Southern California for propagation. Thomas R. Bard has taken the seed, and promises to give it a thorough test upon the rich alluvial lands of the Colonia Rancho, near the seashore. It could not have fallen into the hands of a more intelligent and painstaking cultivator. It appears to us every way superior to rye, and may prove to be of great utility, as it is a fine grower, and very productive.

Events of the Week.

ANOTHER Cardinal is dead.

FAMINE prevails in parts of Brazil.

THE Santa Fe Railroad hands are on strike.

A NEW volcano has commenced operations in Peru.

THE bricklayers of this city have struck for $2.50 a day.

THE Shah of Persia has started on another European tour.

THE Oregonians have a greenback ticket in the field already.

THE Republicans were successful as usual at the late Rhode Island election.

THE salvors of the Cleopatra obelisk have been awarded $10,000 and costs.

TWENTY-FIVE thousand pounds of oleomargarine are sold daily in this city.

THE European powers are watching and waiting with decks cleared for action.

MADAME RESTELL left nearly $800,000, the bulk of her property, to her two grand-children.

THE President has nominated Justin E. Colburn of Vermont to be Consul-General to Mexico.

THE little Central American republics, Costa Rica and Guatemala, are engaged in a small but fierce war.

COL. INGERSOLL has been invited to deliver the annual address before the Lawyers' Association of Boston.

TWO PERSONS, supposed to be tramps, were burned to death in a barn in Plainfield, N. J. one night last week.

TROUBLE has begun on the course of the Congo in Africa. The missionaries are following in Stanley's tracks.

THE South African natives are making it uncomfortable for the settlers. Considerable fighting has taken place already.

TWENTY-SIX female physicians graduated from the New York Medical College for Women in this city last week. Among the number were one from England and one from Persia.

A FIFTY-HORSE-POWER boiler in a manufactory in Cambridge, Mass., exploded on the 6th. Three men were killed, another was fatally wounded, and six were more or less severely injured.

THE charges of heresy against the Rev. A. P. Adams, tried before the New England Methodist Episcopal Conference at Westfield, Mass., were sustained, and he was suspended for one year.

THERE were seven dead bodies found in the rivers around this city within two days. Suicides are coming to the surface. There were also twelve mysterious disappearances within the same two days.

THE almshouse of Steuben Co., N. Y., was burned on the night of the 6th; set on fire by an epileptic inmate. There were forty-three inmates, chiefly idiotic, crippled, or very aged, fifteen of whom perished in the flames.

THE Earl of Leitrim, his clerk, and driver were recently shot and killed while driving near the Earl's country seat in the County Derry, Ireland. He was a heartless wretch, and was about to evict eighty-nine of his tenants.

RUSSIA offers to send an embassador at once to the Vatican if the Pope will accept the present condition of the Church in the Russian empire. As an acceptance of the emperor's offer would be to admit the validity of his title of Head of the Church in Russia, and make him a sharer in God's vicegerency on earth, it is not likely that the offer will be accepted by the Pope.

A TERRIBLE collision occurred on the Lehigh Valley Railroad last week. A freight train collided with an oil train, the boiler of one locomotive exploded, the oil took fire and ran in a fiery steam to the bridge across Trout Creek setting that on fire and destroying it. Two lives lost, twenty-two persons badly burned, and a bridge, two trains, and sixty thousand gallons of oil destroyed. No one to blame, as usual.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER V.—CONTINUED.

"This settled the old deacon. He got up and bounced out of the room, saying he had an engagement; and as he closed the door, Sue and I indulged in a hearty laugh. It did the poor thing good, too. She doesn't seem at all like her old sunny self since the great family troubles—and it's no wonder, either. True, her home was never what it should have been; but, with a house full of love, life will be glad and happy, even if minor sorrows and annoyances do shadow it at times. But now she is so utterly alone that I begin seriously to fear for her health; it has been so poor since her mother's death, and she so rarely goes out, either. We must try and get her away from that, somehow, or the glum old deacon will kill her, he is so harsh and unsympathetic. But, really, I must be off. I promised father to go with him up the river to visit some patients to-night, and it is nearly time to start. Do you know, I'm getting to be quite a doctor. I've been called upon several times to prescribe for babies and small children when father happened to be absent, and I've succeeded so well that I am really encouraged. I've read, studied, and ridden with father on his rounds, and done so much nursing of the sick that I understand a great deal about the practice. I never give strong medicines nor attempt surgical cases; for you know I've had no regular course of instruction, nor have I a diploma. But I often get pay for my services—voluntary contributions from grateful parents whose children I've been enabled to restore to health. I earn it, and so feel right in accepting it. I have received ten dollars the past month, and I'm going to get a new book with four of them—Bennett's 'World's Sages, Thinkers, and Reformers.' Mrs. Darwin says it has the lives of living as well as dead thinkers, and I want to know some of them; so I shall write to-morrow for the book. I could borrow Darwin's, but I want one to keep and have all the time for reference; and, besides, borrowing will not help Bennett to publish other books, and, you see, I'm thinking now, all the time, how I can best aid and abet the new cause I've so fallen in love with."

And Myra laughed her rich, gleeful, infectious laugh, as she gayly sped down the garden slope and flitted through the gate like some wild and willful sprite.

"Well, mother," said Edith, turning to Mrs. May, who had sat quietly sewing at the window, with her back to the girls, all this time, "well, mother, what do you think about it all? Do you approve of Myra and her father withdrawing from the Church and pursuing their investigations?"

"Certainly, Edith; it is best for them to do so, though I regret that we cannot have the old-time unity amongst us; but I see no alternative now but for them to go ahead. If convinced of their error, they will return, like wandering sheep, to the fold of God. I hope they will, too, though I much fear they will go on till they land where the Darwins are—in cold, blank Atheism. Anyhow, I admire their frank honesty in living out what they think. I've seen so much deceit and hypocrisy that my soul is fairly sick. Just to hear old Deacon Conway talk so saintly as he does in church, and when he is with the pious preachers, elders, brothers, and sisters, and then to think of all his past life, and how he has abused his helpless and defenseless family! Give me honesty; for, even though it be linked with Infidelity, it is preferable to meanness and duplicity dressed in saintly robes and sitting at God's right hand. Myra and her father are too useful, as well as too good and honest, to be shunned even by the pious. They will have friends, let them believe as they will. The great world looks more to deeds than it does to creeds."

"Yes, mother, that is so; and I'm glad it is, for it proves the heart of man to be naturally good, and that his impulses are ever on the side of truth, right, and justice."

CHAPTER VI.

It was a lovely evening towards the last of April when Edith and Myra started to make a call upon the Darwins, whom they had not seen in some time. They had a lovely walk through beautiful green meadows, cool groves, and breezy orchards. Cherry, early apple, peach, plum, and pear trees were all in bloom, and scattering their pink and white petals like snowflakes in the air; and all along their pathway were bright and tiny flowers. The blue johnny-jump-up, the yellow five-finger, red columbine, scarlet wood-pink, jack-in-the-pulpit, and the pure white blood-root, with innumerable other floral gems, made the way short, bright, and beautiful, and by the time they arrived at the house their baskets were brimful and running over with their precious freight of floral treasures; and as they sat pleasantly chatting in Mrs. Darwin's sunny, cheerful sitting-room, they sorted and arranged them, each one dividing her collection into two equal parts, Myra giving one of hers to Rose, and Edith bestowing one of hers upon Mrs. Darwin, and laughingly telling Minnie she could draw and paint them for her share, which she subsequently did, making one of the loveliest sketches she had ever yet gotten up.

"I have brought back your papers, Mrs. Darwin," said Myra, "and am a thousand times obliged for them. We have sent on money for THE TRUTH SEEKER, and are going to try and get the whole list of tracts, and all Bennett's other publications just as fast as they are issued. I'm going to read and study till I get to be an Infidel, as you are; and I only wish I could be like you in all things."

"Thank you, my dear, for the compliment," said Mrs. Darwin. "I hope you will be a great deal wiser and better than I am. You have a long life to look forward to, and in which to improve yourself, and if my precept or example be of any assistance to you, I shall be only too glad."

Just then a tall, good-looking young man entered the room, and Mrs. Darwin introduced him to the girls as "My son William." He was very cordial and friendly, and they were all soon feeling like old acquaintances. "Willie" told them he had been in Tennessee for some time, teaching a young man how to spin, and also acting as loom-boss, and consequently he had never made many acquaintances, as yet, in his new home. But now they had gotten through fixing up, and he should have a few weeks' vacation before wool came in, and should try and make up for lost time.

"I suppose you enjoyed your visit among your old Tennessee friends," said Myra.

"Oh, yes, indeed I did," replied Willie. "It seemed almost like leaving home a second time when I came away again."

"Perhaps you left your heart behind you," said Myra, laughing, "and that's why it was so hard for you to leave."

"Oh, no; I am heart-whole and fancy-free—or was till this evening," said Willie, bending an earnest, searching gaze upon the face of his lively, bantering questioner.

Myra's eyes sank beneath his inquiring glance, and her face became suffused with blushes. Edith, pitying her confusion, turned the conversation by asking Willie when they intended to start up the factory.

"We shall commence," said Willie, "as soon as we get any wool, which will not come till the middle of May, as it has to be sheared, washed, and dried, you know, and it is too cold yet to rob the poor sheep of their winter clothing. When we get to running, I presume you will all be in to see the sight, as a factory is something new here. Ours in Tennessee was a great curiosity. The machinery, while being put up, attracted a deal of attention, and when the "picker" began to tear up the great bunches of wool, nicer and faster than a roomful of women and children could do it, they all stood amazed. Then to see it carded, and a whole row of spindles spinning nice even threads all at once, was almost equal to magic. 'What will our womenfolks do for work?' asked the old farmers; 'they will have nothing to do now but run about and gossip.' Some old ladies were really jealous, saying we had taken the very bread from their mouths by robbing them of their usual jobs of carding and spinning by hand. But we told them the world was full of work, and that they could find something to do if they looked about them; that it was hard, to be sure, to be left out in the cold by dumb, unfeeling machinery, but it would, in the end, benefit the whole country—just as the railroad had, though many old teamsters still grumbled at that innovation on 'the good old times' of hauling merchandise, etc., with horse and wagon. But when the looms came, the excitement grew still greater, and eager crowds flocked in from far and near. Whole schools, with their teachers, picnic parties, and curiosity-seekers, all came to see the elephant. 'Why, it goes itself,' says one. 'It's got sense,' says another; and one old countryman solemnly ejaculated, 'The works of the Lord are wonderful, but the works of man are greater.' Some were afraid of us because we were Yankees, and others said they would not bring their wool to an Infidel factory; but all could see on which side their bread was buttered, and one after another yielded to the spell of the enchanter, which could give them more profit out of a pound of wool than any aforetime power had ever enabled them to extract from it, and on they came, with long white sacks thrown across the back of a horse—eight, ten, and a dozen at a time—so that we had to run day and night to keep up; and in less than a year you could see our goods on the backs of men, women, and boys all over the country. The old 'blue jeans' had given way to cassimeres of steel-gray, brown, and black; to stripes, plaids, and fancy colors. But I'm afraid I'm boring you with all this. I forget you are not of the trade, and that trade-talk may not interest you."

[TO BE CONTINUED.]

YOUR mother is your best earthly friend. The world may willfully do you many wrongs, your mother never; the world may persecute you while living, and when dead plant the ivy and nightshade of slander upon your grassless grave, but your mother will love and cherish you while living, and if she survive you will weep for you when dead such tears as none but a mother could weep. Love your mother!

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VIII.—CONTINUED.

LAWS OF TRANSMISSION BY INHERITANCE.—ADAPTATION AND NUTRITION.

A second law, which likewise belongs to the series of progressive transmissions, may be called the *law of established or habitual transmission*. It manifests itself in this, that qualities acquired by an organism during its individual life are the more certainly transmitted to its descendants the longer the causes of that change have been in action, and that this change becomes the more certainly the property of all subsequent generations the longer the cause of change acts upon these latter also. The quality newly acquired by adaptation or mutation must be established or constituted to a certain degree before we can calculate with any probability that it will be transmitted at all to the descendants. In this respect transmission resembles adaptation. The longer a newly acquired quality has been transmitted by inheritance, the more certainly will it be preserved in future generations. If, therefore, for example, a gardener by methodical treatment has produced a new kind of apple, he may calculate with the greater certainty upon preserving the desired peculiarity of this sort the longer he has transmitted the same by inheritance. The same is clearly shown in the transmission of diseases. The longer consumption or madness has been hereditary in a family, the deeper is the root of the evil, and the more probable it is that all succeeding generations will suffer from it.

PERIOD AT WHICH CHARACTERS APPEAR.

We may conclude the consideration of the phenomena of inheritance with the two very important laws of *homotopic* and *contemporaneous transmission by inheritance*. We understand by them the fact that changes acquired by an organism during its life and transmitted to its descendants appear in the same part of the body in which the parental organism was first affected by them, and that they also appear in the offspring at the same age as that at which they did so in the parent.

The law of contemporaneous or homochronous transmission, which Darwin calls the law of "transmission in corresponding periods of life," can be shown very clearly in the transmission of diseases, especially of such as are recognized as very destructive on account of their hereditary character. They generally appear in the organism of the child at the time corresponding with that in which the parental organism contracted the disease. Hereditary diseases of the lungs, liver, teeth, brain, skin, etc., usually appear in the descendants at the same period or a little earlier than they showed themselves in the parental organism, or were contracted by it. The calf gets its horns at the same period of life as its parents did. In like manner the young stag receives its antlers at the same period of life in which they appeared in its father or grandfather. In every one of the different sorts of vine the grapes ripen at the same time as they did in the case of their progenitors. It is well known that the time of ripening varies greatly in the different sorts; but as all are descended from a single species, this variation has been acquired by the progenitors of the several sorts, and has then been transmitted by inheritance.

The *law of homotopic transmission*, which is most closely connected with the last mentioned law, and which might be called the law of transmission in corresponding parts of the body, may also be very distinctly recognized in pathological cases of inheritance. Large moles, for example, or accumulations of pigment in several parts of the skin, tumors, also, often appear during many generations, not only at the same period of life, but also in the same part of the skin. Excessive development of fat in certain parts of the body is likewise transmitted by inheritance. Above all, it is to be noted that numerous examples of this, as well as of the preceding law, may be found everywhere in the study of embryology. Both the *law of homochronous and homotopic transmission are fundamental laws of embryology, or ontogeny*. For these laws explain the remarkable fact that the different successive forms of individual development in all generations of one and the same species always appear in the same order of succession, and that the variations of the body always take place in the same parts. This apparently simple and self-evident phenomenon is nevertheless exceedingly wonderful and curious; we cannot explain its real causes, but may confidently assert that they are due to the direct transmission of the organic matter from the parental organism to that of the offspring, as we have seen above in the case of the process of transmission in general, by a consideration of the details of the various modes of reproduction.

INTERACTION OF HEREDITY AND ADAPTATION.

Having thus, then, considered the most important laws of Inheritance, we now turn to the second series of phenomena bearing on natural selection, viz., to those of Adaptation or Variation. These phenomena, taken as a whole, stand in a certain opposition to the phenomena of Inheritance, and the difficulty which arises in examining them consists mainly in the two sets of phenomena being so completely intercrossed and interwoven. We are but seldom able to say with certainty—of the variations of form which occur before our eyes—how much is owing to Inheri-

tance, and how much to Adaptation. All characters of form, by which organisms are distinguished, are caused *either* by Inheritance or by Adaptation; but as both functions are continually interacting with each other, it is extremely difficult for the systematic inquirer to recognize the share belonging to each of the two functions in the special structure of individual forms. This is, at present, all the more difficult, because we are as yet scarcely aware of the immense importance of this fact, and because most naturalists have neglected the theory of Adaptation, as well as that of Inheritance. The laws of Inheritance, which we have just discussed, as well as the laws of Adaptation, which we shall consider directly, in reality form only a small portion of the phenomena existing in this domain, but which have not yet been investigated; and since every one of these laws can interact with every other, it is clear that there is an infinite complication of physiological actions, which are at work in the construction of organisms.

But now, as to the phenomenon of variation or adaptation in general, we must, as in the case of inheritance, view it as a quite universal, physiological fundamental quality of all organisms, without exception—as a manifestation of life which cannot be separated from the idea of organism. Strictly speaking, we must here also, as in the case of inheritance, distinguish between Adaptation itself and Adaptability. By Adaptation (Adaptio), or Variation (Variatio), we understand the fact that the organism, in consequence of influences of the surrounding outer world, assumes certain new peculiarities in its vital activity, composition, and form which it has not inherited from its parents; these acquired individual qualities are opposed to those which have been inherited, or, in other words, those which have been transmitted to it from its parents or ancestors. On the other hand, we call Adaptability (Adaptabilitas), or Variability (Variabilitas), the capability inherent in all organisms to acquire such new qualities under the influence of the outer world (Gen. Morph. ii, 191).

The undeniable fact of organic adaptation or variation is universally known, and can be observed at every moment in thousands of phenomena surrounding us. But just because the phenomena of variation by external influences appear so self-evident, they have hitherto undergone scarcely any accurate scientific investigation. To them belong all the phenomena which we look upon as the results of contracting and giving up habits, of practice and giving up practices, or as the results of training, education, of acclimatization, of gymnastics, etc. Many permanent variations brought about by causes producing disease, that is to say, many diseases, are nothing but dangerous adaptations of the organism to injurious conditions of life. In the case of cultivated plants and domestic animals, variation is so striking and powerful that the breeder of animals and the gardener found their whole mode of proceeding upon it, or rather upon the interaction between these phenomena and those of Inheritance. It is also well known to every one that animals and plants in their wild state, are subject to variation. Every systematic treatise on a group of animals or plants, if it were to be quite complete and exhaustive, ought to mention in every individual species the number or variations which differ more or less from the prevailing or typical form of the species. Indeed, in every careful systematic special treatise one finds, in the case of most species, mention of a number of such variations, which are described sometimes as individual deviations, and sometimes as so-called races, varieties, degenerate species, or subordinate species, and which often differ exceedingly from the original species, solely in consequence of the adaptation of the organism to the external conditions of life.

ADAPTATION EXPLAINED BY NUTRITION.

If we now endeavor to fathom the general causes of these phenomena of Adaptation, we arrive at the conclusion that in reality they are as simple as the causes of the phenomena of Inheritance. We have shown that the nature of the process of propagation furnishes the real explanation of the facts of Transmission by Inheritance, that is, the transmission of parental matter to the body of the offspring; and in like manner we can show that the physiological function of *nutrition*, or *change of substance*, affords a general explanation of Adaptation or Variation. When I here point to "nutrition" as the fundamental cause of variation and adaptation, I take this word in its widest sense, and I understand by it the whole of the material changes which the organism undergoes in all its parts through the influences of the surrounding outer world. Nutrition thus comprises not only the reception of actual nutritive substances and the influence of different kinds of food, but also, for example, the action upon the organism of water and of the atmosphere, the influence of sunlight, of temperature, and all those meteorological phenomena which are implied in the term "climate." The indirect and direct influence of the nature of the soil and of the dwelling-place also belong to it; and further, the extremely important and varied influence which is exercised upon every animal and every plant by the surrounding organisms, friends and neighbors, enemies and robbers, parasites, etc. All these and many other very important influences, all of which more or less modify the organism in its material composition, must be taken into consideration in studying the change of substance which goes on in living things. Adaptation, accordingly, is the consequence of all those material variations which are produced in the change of substance of the organism by the external conditions of existence, or by the influences of the surrounding external world.

How very much every organism is dependent upon the whole of its external surroundings, and changed by their alteration, is, in a general way, well known to every one. Only think how much the human power of action is dependent upon the temperature of the air, or how much the disposition of our minds depends upon the color of the sky. Accordingly as the sky is cloudless and sunny, or covered with large heavy clouds, our state of mind is cheerful or dull. How differently do we feel and think in a forest during a stormy winter night and during a bright summer day! All the different moods of our soul depend upon purely material changes of our brain, upon movements of molecular plasma, which are started through the medium of the senses by the different influences of light, warmth, moisture, etc. "We are a plaything to every pressure of the air." No less important and deeply influential are the effects produced upon our mind and body by the different quality and quantity of food. Our mental activity, the activity of our understanding and of our imagination, is quite different accordingly as we have taken tea or coffee, wine or beer, before or during our work. Our moods, wishes, and feelings are quite different when we are hungry and when we are satisfied. The national character of Englishmen and Gauchos, in South America, who live principally on meat and food rich in nitrogen, is wholly different from that of the Irish, feeding on potatoes, and that of the Chinese, living on rice, both of whom take food deficient in nitrogen. The latter also form much more fat than the former. Here, as everywhere, the variations of the mind go hand in hand with the corresponding transformations of the body; both are produced by purely material causes. But all other organisms, in the same way as man, are varied and changed by the different influences of nutrition. It is well known that we can change in an arbitrary way the form, size, color, etc., of our cultivated plants and domestic animals, by change of food; that, for example, we can take from or give to a plant definite qualities, accordingly as we expose it to a greater or less degree of sunlight and moisture. As these phenomena are generally widely known, and as we shall proceed presently to the consideration of the different laws of adaptation, we will not dwell here any longer on the general facts of variation.

[TO BE CONTINUED.]

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier.

That by the promise made to this enslaved nation to deliver it from captivity, we must understand, not a bodily deliverance, but the spiritual deliverance of all mankind from the servitude of the devil, which was to be accomplished by their Divine Savior.

That by the abundance of riches and all the temporal felicities promised to this people, we must understand the abundance of spiritual grace; and, finally, that by the city of Jerusalem we must not understand the earthly Jerusalem, but the spiritual Jerusalem, which is the Church of Christ. But it is easy to see that these spiritual and allegorical meanings being but a sense foreign to the truth, a subterfuge of the interpreters, cannot serve in any way to demonstrate either the truth or falsehood of any proposition or of any promise whatever. It is absurd to force in this manner mystic or allegorical meanings, since it is solely in connection with the true and natural sense of terms that we can judge of truth or falsehood. A proposition, for instance, a promise which is true in the veritable sense of the terms in which it is conceived, cannot become false in itself under pretext of giving to it a meaning that is foreign to it; and in like manner those which are false in their true and natural sense cannot become veritable in themselves, under pretext of giving them a meaning foreign to them. It may well be said that the prophecies of the Old Testament added to those of the New form a collection of very absurd and puerile things. For instance, Abraham had two wives, one of whom, being but a servant, was the figure or symbol of the synagogue, and the other, being his spouse, was the figure of the Christian Church. And again, he had two sons, one of whom, the son of the servant, was the figure of the Old Testament, and the other, the son of his spouse, was the figure of the New. Who would not be tempted to laugh outright at such a ridiculous doctrine?

And again, is it not ludicrous that the hanging out of a red rag by a prostitute to serve as a signal for spies, in the Old Testament, should be the symbol of the blood of Jesus Christ, shed in the New.

If, according to this way of interpreting allegorically all that was said, done, and practised in the old Jewish law, we should interpret in like manner, all the speeches, all the actions, and all the adventures of the famous Don Quixote, we should assuredly find therein quite as many symbols and mysteries.

And nevertheless, it is on this ridiculous basis that the entire Christian creed exists. And this is why there is scarcely anything in the old law that our Christians have not tried to explain allegorically.

But the most lying and absurd of all the prophecies that ever were made is that of Jesus (Luke, 22), where he predicts that there shall be signs in the sun and moon, and that the Son of man will come in a cloud to judge all men; and he predicts this for the present generation. Has this come to pass? Did the Son of man come in a cloud?

FOURTH PROOF, DRAWN FROM THE ERRORS OF DOCTRINE AND MORALITY.

The Christian religion, apostolic and Roman, teaches and requires us to believe that there is but one God, and at the same time that there are three divine persons, each of whom is truly God. This is absurd on the face of it; for if there be three that are really God, then there are veritably three Gods. It is false to say that there is but one sole God, or, if it is true to say so, it is false to say that there are really three that are God, since one and three cannot truly be said of one and the same thing.

It is moreover said that the first of these pretended divine persons, who is called the Father, engendered the second person, who is called the Son, and that these two first persons have together produced the third, who is called the Holy Ghost; and notwithstanding that these three divine persons do not depend one on the other, and are not even one older than the other. This is again a manifest absurdity, since one thing cannot receive its being from another, without some sort of dependence on that other; and that a thing must of necessity be, to be able to give being to another thing. If, then, the second and third of these divine persons received their being from the first, they must necessarily be dependent for their being on that first person who gave them that being, or who engendered them; and it is of necessity, likewise, that the first, who gave being to the two others, should have been before those two others, since that which is not, cannot give being to anything. Moreover, it is as repugnant as it is absurd to say that a thing that was engendered or produced had no beginning. Now, according to the Christians, the second and third persons were engendered or produced; then consequently, they had a beginning; and if they had a beginning, and the first person had no beginning, as not having been engendered or produced by any other, it necessarily follows that one must have been before the other.

The Christians are themselves conscious of these absurdities, and, having not much reason to be proud of them, have no other resource left them than to say that we must reverently close the eyes of our fallible human reason and humbly adore such high and holy mysteries without seeking to comprehend them. But, seeing that that which they call *faith* has been solidly refuted as above, when they tell us that we must submit ourselves, it is as if they told us that we must believe blindly that which we do not believe.

The theist Christians openly condemn the blindness of the ancient pagans who worshiped many gods. They rail and laugh at the genealogy of these gods, at their births, their marriages, and the generation of their offspring; and they do not perceive that they themselves advance things that are infinitely more ridiculous and absurd.

If the pagans believed that there were goddesses as well as gods, and that those gods and goddesses married and engendered children, their belief in this wise was but natural. They had not yet imagined them without bodies or feelings, and they believed they had these as well as men. Why, then, should there not have been male and female? There does not seem to be any more reason to deny or to recognize one more than the other; and, gods and goddesses admitted, why should they not engender in the ordinary manner? There would certainly have been nothing ridiculous in this doctrine, had it been true that their gods existed.

But, in the doctrine of our Christians, there is something much more ridiculous, and much more absurd; for, besides what they advance concerning one God who makes three, and three Gods who make but one, they say that this triple and sole God has neither body, nor form, nor figure; that the first person of this triple and sole God who is called the Father, begot by himself alone the second person, who is called the Son, in his own image, being like him, without body, or form, or figure. If this be so, why is it that the first is called the father rather than the mother, and the second the son, rather than the daughter? For if the first is really more father than mother, and the second more son than daughter, it must necessarily be that there is something in the one and in the other of these two persons by reason of which one of them is rather father than mother, and the other rather son than daughter. Now, there can be but one reason for this, and that is, that they are, both one and the other, males and not females. But how could they be males rather than females, since they have neither body, nor form, nor figure? This is unimaginable, impossible, and therefore falls to the ground of itself. Nevertheless, still they say that these two persons, without body, form, or figure, and consequently without difference of sex, are father and son, and have produced, by their mutual love, a third person, whom they call the Holy Ghost, which person has not, any more than the two others, either body, or form, or figure. What an abominable mess!

[TO BE CONTINUED.]

AN important point to be observed in transplanting is not to leave the roots exposed for a moment to the rays of the sun or to a blowing dry air, which is quite as injurious to tender rootlets. If not set out at once, the roots ought to be kept damp and covered over with a cloth, or heeled in.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

THE CALENDAR.

The proper measurement of time was one of the objects of the astronomers of antiquity, and the modes of measurement adopted by them, with some modifications, have been continued to our own time.

The most natural division of time is the day, or the time necessary for the earth to perform a revolution upon its axis. The sun rises and sets once every twenty-four hours in all parts of the earth inhabited by man. At the poles, however, the sun really rises and sets but twice a year; and this is owing to the inclination the earth makes in its annual journey around the sun. When the northern hemisphere is turned towards the sun, the sun is visible at the north pole for six months, and during the remainder of the year it is not seen at all; so, even if the intense cold which prevails at the poles did not exist, the great length of the night would render the polar regions very unfit for man's abode.

The next most natural division of time is the year, the time required for the earth to perform its journey around the sun. Before the ancients understood that the earth performed this journey, they knew that the seasons recurred regularly, and this afforded a convenient measurement of time. Agricultural pursuits being the most important to man, the regular return of the seasons was watched for and calculated upon with precision.

The number of days in the year being too great for convenience in numbering, subdivisions were found necessary. Months, or moons, was the most natural division. From one new moon to another was nearly twenty-nine days and a half, and, in round numbers, thirty days became the length of the month.

The week is a division of time having no special connection with the heavenly bodies, and was probably introduced for purposes of convenience. They were named after or appropriated to the seven planents or heavenly bodies, or the deities representing them. Sunday was the sun's day; Monday, the moon's day; Tuesday, Mars'; Wednesday, Mercury's or Woden's; Thursday, Jupiter's or Thor's; Friday, Venus' or Friga's; Saturday, Saturn's.

If the lunar month had been just thirty days in length, and the year an exact number of months, there would have been no difficulty in counting time; but the month being several hours less than thirty days, and the year some twelve and a half lunar months, a great deal of confusion occurred in chronological reckoning. If the time had been kept by the number of days from the earliest records, it would have been very accurate, and we would not have gone far astray; but the variations in the length of months and years has resulted in inaccuracy and confusion.

The lunar month being nearly twenty-nine and a half days, the months were reckoned alternately twenty-nine and thirty days. But, really, the period of twenty-nine and a half days is some forty-five minutes too short. In the course of three years the account would therefore be a day in error; and it became necessary to add a day to one of the months. When these lunar months were used, the year, comprising twelve such months, consisted only of 354 days—eleven days too short. Nevertheless, such a year was for a long time used by the Grecians and the Romans, and is still used in Mohammedan countries. The Romans, however, in the calendar of Numa added twenty-two or twenty-three days to every alternate year by inserting the intercalary month *Mercedonius* between the 23d and 24th of February.

The irregularity and inconvenience of reckoning by lunar months caused them to be generally abandoned, the only reason for their retention being religious observances due at the time of the new moon, which among the Jews, as well as other nations, were regarded as of the highest consequence. The Egyptians, however, counted them by months of thirty days each, making their year to consist of twelve such months and five additional days, making 365 days in all. After the lapse of 1,460 years, according to the calculations of the time, each season would have made a complete course through the twelve months, and would then have returned once more at the same time of the year as in the beginning. This was termed the *Sothic Period;* but the error of each year being estimated too great, as is now known, the true length of the period would have been 1,500 years.

The confusion in the Greek year was partly remedied through the discovery by Meton of the cycle which has since borne his name. This cycle consists of nineteen solar years, during which the moon changes 225 times. If this number of lunar months was divided evenly into nineteen years, the length of the years was near enough for the purpose of civil reckoning. The years of each cycle were numbered from 1 to 19, and the number of the year was called the Golden Number, from having been ordered to be inscribed on the monuments in letters of gold.

This Golden Number is still used in Church calendars, especially for finding the date of Easter Sunday; this being the only religious festival in Christian countries which depends upon the motion of the moon. The rule for determining the Easter is, that it is the Sunday following the first new moon which occurs after the 21st of March. The dates of the new moon correspond to the Metonic Cycle. After the lapse of nineteen years they recur on or about the same day of the year. Consequently if a list of the dates be made on which the paschal new moon occurs, no two dates will be found to be the same for nineteen years, but the twentieth will occur on the same day with the first, or, at most, only one day's difference, and then the whole series will be repeated. Consequently the Golden Number of the year shows with sufficient exactness for the purposes of the Church on what day, or how many days after the equinox the paschal new moon occurs. The Church calculations of Easter Sunday are, however, founded upon very old tables of the moon, so that if it is fixed by the actual moon, the celebrated feast day would be found a week out of the way.

The basis of the calendars now employed throughout the civilized world was laid by Julius Cæsar. Before his time the Roman calendar was in the utmost confusion, the nominal length of the year depending largely upon the caprice of the ruler for the time being. It was well known that the length of the year was 365 1-4 days, and in order that the calendar year might have the same mean length it was prescribed that the ordinary year should consist of 365 days, but that one day should be added to every fourth year. The lengths of the months, as now used, were arranged by the successor of Cæsar.

What was termed the Julian Calendar was continued in use for sixteen centuries; and if the length of the tropical year had been exactly 365 1-4 days it would have been in use still. That period, however, being 11 1-4 minutes longer than the solar year, and the same repeated every year, amounts to an entire day in 128 years. Consequently, in the sixteenth century, the equinoxes occurred eleven or twelve days sooner than they should have done according to the calendar, or on the 10th instead of the 21st of March. To restore them to their proper and original position in the year, or more strictly to their position at the time of the Council of Nice, was the basis of the Gregorian reformation of the calendar, so called from Pope Gregory XXII, by whose order the change was made. The change consisted of two parts: *First.* The 5th of October, 1582, according to the Julian calendar, was called the 15th, the count thus being advanced ten days, and the equinoxes made once more to occur March 21st and September 21st. *Second.* The closing year of each century 1600, 1700, etc., instead of being each a leap-year, as in the Julian calendar, should be such only when the number of the century was divisible by four. While 1600, 2000 2400, etc., were to be leap-years as before, 1700, 1900, 2100, etc., were to be reduced to 365 days each. Previous to this change was called *Old style*, and after it the calendar was *New style.*

This change was early adopted by all Catholic countries, but more slowly by Protestant ones—England among the latter holding out for more than a century, but finally adopting the New Style in 1752. The Russians never adopted it at all, and the Julian calendar is still in use there. Consequently the Russian reckoning is now twelve days behind ours, two more days having been added to the ten in the time that has since elapsed.

The length of the mean Gregorian year is 365 days, 5 hours, 49 minutes, and 12 seconds, while that of the tropical year, according to the best astronomical determination, is 365 days, 5 hours, 48 minutes, and 46 seconds. The former is, therefore, still twenty-six seconds too long, an error, however, that in 3000 years will not amount to more than one day; a change in the calendar, therefore, will not again be required for a long time to come. There is hardly a necessity for the Gregorian and the solar year to exactly agree; the difference is so slight as not to be objectionable. Summer and winter, seed-time and harvest, are, of course, of the utmost importance, but it is in no way imperative that they should recur to the exactness of a minute. Those who live 5,000 to 10,000 years after us, will doubtless make another change in the calendar if they see fit to do so.

The change alluded to met with much popular opposition, and it must be conceded that the good common sense of the people was nearer right than the wisdom of the learned. An additional complication was introduced into the reckoning of time without any other real object than the making of Easter come at the right time. For many centuries every other interest has been compelled to bow in submission to the religious or the superstitious.

As the end of the present century approaches, the question of making 1900 a leap-year, as usual, will probably be discussed, and it is possible that some concerted action may be taken on the part of leading nations looking to a return to the old mode of reckoning.

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. XI.

My Dear Readers: In what I have hitherto said to you my remarks have been general, and referred to one part of the universe as much as to another—as much to other worlds as to your own small globe; but as we have now come down to the time when the numerous suns and worlds are revolving and whirling in their own orbits and courses, and that they have become so condensed or compacted as to assume somewhat the appearance of finished suns and worlds, it will be proper for me to confine myself more particularly to your own little earth, as that is the sphere which interests you more than all others, and as it would be utterly impossible for me to give you the details of all the worlds and their growth into maturity and perfection. I do not wish you to understand that Jah and I paid any the less attention to the other worlds because I say, from now on, comparatively little concerning them. Our observations were, perhaps, equally and fairly divided among all the systems and constellations; and the laws and forces we had so devised that it required very little personal superintendence from us to keep everything in all parts of the universe in the best possible running order.

One fine morning, as Jah and I were taking a stroll of inspection and observation among the worlds in the section of the universe adjacent to your own earth, Jah, in pointing out your globe, spoke as follows: "Luce, here is a little globe that has reached a fine state of forwardness; its matter has arrived at a pretty advanced state of condensation. It being so much smaller than most of the others, it has got along faster, and will sooner be prepared for our experiment in organic forms of life."

"Yes," said I; "I have had my attention several times especially attracted to this little world; and I foresee that in connection with it we are destined to have some most interesting experiences, and that the class of beings we will ultimately bring into existence upon it will have a lively time of it. I propose that we give our special attention to this small world, and try there the grand experiments in creating vegetation and animal life before we do so on the larger worlds, which are yet more unprogressed."

"That is the idea, Luce. We will hasten our operations here; we will complete its solidification; and when it has got sufficiently cooled off on its surface, and the rocks have had time to decompose into soils, we will evolve from it beautiful specimens of vegetable and animal life."

There were few instances where Jah and I more perfectly concurred in our plans and opinions than we did in the case of your own world. I have told you that in the condensing process, as the primates and compounds gradually became more solid and compact, a very high degree of heat was produced. To such extent was this carried that your globe became a fused mass of metal, rock, etc., and for ages was several hundred degrees above zero by your thermometers. When in this fluid state you can easily understand that the heavier parts of your globe gravitated to the center; thus the densest metals pressed to the very center of the earth.

Ordinary rock is some three and a half times the weight of water, while the metals lead, mercury, gold, platinum, and osmium vary from nineteen to twenty-one and a half times the weight of water. As the earth in its entirety is about seven times the weight of water, you can form an approximate idea of what relative proportion of it is metal, and what is rock. At the center, and for hundreds of miles out, it is nearly solid metal, being a mixture of the several kinds of the heavy metals named, and for other hundreds of miles is little else than iron. Had your globe ever been in a perfectly quiescent state, few, or none, of the heavier metals would have been found near the surface; but, as the crust gradually became crystallized and hardened, internal eruptions and upheavals, from the formation of gases, etc., from time to time took place. When these upheavals occurred, veins of the fused metals were thrown out to the surface of the globe, and were interspersed with the strata of plastic or semi-hardened rocks.

Those upheavals were for a long time events of frequent occurrence, and took place long after the surface of the earth had cooled down, and the strata of rocks had assumed their present condition. These upheavals explain the existence of mountains, the inclination of the strata forming the earth's crust as well as how the fused metals were thrown up in veins, lodes, and pockets, as they are now found by your miners. Could the earth be penetrated towards its center, and the intense heat there be obviated, millions of times more of rare and valuable metals could be found almost in a state of purity than mankind have ever yet possessed. There they lay in a compact, superheated state, the heaviest near the center, as I said, and growing lighter as the surface of the earth is approached,

near which little else than rocky, earthy material exists, in a fused, a plastic, a semi-plastic, or a cold, solid form. The volcanoes, large numbers of which have become extinct, show you the condition of the earth some distance below the surface.

When in active operation from internal commotion and disturbances, modified as they are by the powerful electric and magnetic currents which traverse the exterior of the metallic portions of the earth, where the metals have subsided from the fused condition—for it must be known that superheated metals repel and destroy the magnetic currents—so while they have a tremendous power on the outer portions of the earth where its crust exists, they cannot penetrate and travel through the superheated metals forming the inner portion.

Yes, for millions of years those metals in a highly fused and partially quiescent state, have formed the inner portions of the earth, and for millions of years more must a similar condition of things continue. There was a time when the extreme surface of your globe was so hot that organized life and the very existence of water in a fluid state was an impossibility. Long ages ago when the surface of the earth was in a state of fusion, and flames of fire streamed up for miles, vast quantities of hydrogen were ignited, and they burned with intense fierceness. Oxygen in immense quantities occupying a lower position, rushed in, and supported the combustion of hydrogen, and immediately formed a grand chemical union called *water*, and that is how the surface of the globe is so liberally supplied with that useful fluid, without which the existence of animal and vegetable life would be an utter impossibility. I had early seen the great use for the two gases, hydrogen and oxygen, and, as I told you, we made them in immense quantities, but though they existed in close contiguity, and often came in contact, they did not form water and could not till the combustion of the hydrogen had taken place, when a chemical union immediately occurred and produced water in vast quantities. You must know, too, that as inflammable as hydrogen is, it could not burn except in the presence of oxygen, which stepped in, one volume of which uniting with two of hydrogen forming your indispensible aqueous fluid, which is strictly an oxide of hydrogen, and without which your globe and all other worlds could be of no use as residences for organized life. The consumption of such vast quantities of hydrogen as existed above the earth, and the heavier gases, a large amount of heat was produced, and thus liberated was left free to make other associations and combinations.

When water was produced as I describe to you, the great heat of the surface of the earth prevented its remaining in a fluid state for an hour, or even a minute. If it fell to the earth in a condensed condition, it was immediately converted into vapor or steam, and made to occupy the atmosphere next to the earth. Coming in contact with the cold air above, it was immediately condensed, and fell in the most profuse rain that you can imagine, which, coming in contact with the heat at the earth's surface, was again immediately converted into steam, and forced above in contact with the cold air, to again be condensed, parting with its heat it had obtained at the earth, to again fall back to it. Thus millions of times over did the water now forming your oceans, lakes, rivers, streams, and springs play around the surface of the globe, changing constantly from the condensed form of water to the vapory condition of steam. You can hardly imagine what a humid, vapory, steaming condition existed in your atmosphere for many ages, and it was so dense that the sun's rays could not penetrate it; and thus for ages there was little of the sun's light that reached the earth's surface. The earth, however, had little use then for the sun's light; there was no organized life connected with it, and the vivifying rays of the sun could well be dispensed with, for its own heated and burning condition created all the light necessary for what was being done.

Let me tell you that the atmosphere which then surrounded the earth was materially different from what it now is. It was highly charged with carbon in an aerial form, or carbonic acid gas. Immense quantities of this gas existed and combined readily with the atmosphere, and made it heavier and capable of sustaining a far greater weight of watery vapor, so that at least three times the vapor that could be sustained by your present atmosphere could easily be held up then.

This redundance of carbon in the aeriform condition was afterward largely used up in the formation of limestone, marble, coal, etc., and also in the vast growth of vegetation with which in later times the earth was covered. The immense growth of rank vegetation which your scientists call the *coal plant* used up great quantities of the diffused carbon which existed all around the earth. The plant was principally carbon, and when it fell to the earth, and, by the water which then existed on the globe, was borne in strata and deposited in convenient beds, and afterwards covered with rock, clay, gravel, etc., which, by the action of the water and other causes, was thrown upon the carboniferous formation. By this arrangement a great body of fuel was preserved, which is now proved to be so valuable in warming your houses, running your steamships, steamboats, machinery, etc. The latent force which the coal-beds of your earth contain, and the concentrated rays of the sun were more than two hundred thousand years ago appropriated and utilized by the coal plant, and garnered safely up for the future use of a race of beings who at a subsequent epoch should occupy the earth.

But I must not get ahead of my story. I have done this in reference to some of the processes described in former letters, but I presume it matters little to you if you get the facts. That is the main object in obtaining information.

The repeated evaporation of the water hovering over the surface of the earth in primeval times when it came in contact with the cold in the upper atmosphere, and its immediate conversion to steam again when it neared the earth, served greatly to cool down the surface of the globe, and to convey the surplus heat of the earth to the cold regions above it. This operation was constantly taking place. The condensed rain would pour down upon the heated surface of the globe, and as quickly would it be sent back again in the form of heated steam; and thus the surface of the globe was kept in a heated vapor-bath for lengthy eras. In this way the water served an excellent purpose, in carrying away the excess of heat which existed on the surface of the globe; and without the aid so rendered you would not be living on the earth to-day, for its surface would still be too hot for beings like yourselves. Thus the union formed by hydrogen and oxygen has in many ways been of the greatest utility, and without this most essential element this fine little world that you occupy would have been of very little value. It is of far more consequence than all the gold, silver, platinum, and, in fact, all the other metals, that exist.

When the globe had become so cooled down that the water could remain in a fluid state upon its surface, it found access, by way of various crevices and fissures, some little distance into the crust that was then forming, and this also created many commotions and many little disturbances. When the water came in contact with the intense heat under the surface, a large volume of steam would be so suddenly engendered that convulsions like earthquakes many times occurred. Vent had to be had, even if hundreds of feet of the earth's surface had to be thrown up. In that period of the earth's existence great topographical changes in the outer surface of the earth took place. When the earth became cool enough so that water could remain in a fluid state upon its bosom, there were very slight protuberances upon the surface, and the water covered the entire globe. But the upheavals produced by the penetration of the water into the interstices and fissures, together with the formation or elimination of gases in the subterranean regions, produced immense commotions and earthquakes. Vast areas of the earth were elevated into hills and mountains, while other portions were correspondingly depressed; and these again changed position time and time again, when the ocean, which for a long time had held possession, was thrown up, and portions of the earth called dry land were submerged below the water level; thus land and sea alternately changed places. Islands and continents sank below the waves, and others rose again in other localities. The old earth you dwell upon has changed its surface more often than a snake changes its skin.

But I have talked to you enough for this time. I do not wish to become tedious to you with my dull details. It is better that I give you not too much in a single letter. Next week I will have something to say about the formation of the various geological strata of the earth's surface, being a part of the progressive stages which fitted the earth for the home of animal, vegetable, and human life. Until that time, kind friends, I wish you continued health and happiness. I subscribe myself,

Your own LUCIFER,
Vulgarly called "Splitfoot."

FORTUNE can take nothing from us but what she gave.

THE motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice.

MINDS of the first rank are generalizers; of the second, specializers. Below them are the crowd, some better, some worse, same duller, some brighter. Generalizers in chief recognize inferior generalizers, but are apt to snub them; while they welcome every specializer because he brings grist to their mill.—*Tinsley's Magazine.*

THE grandest operations, both in nature and grace, are the most silent and imperceptible. The shallow brook babbles in its passage, and is heard by every one; but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity and the very life of large portions of the earth.

Answers to Inquirers.

M. P. T.—What is the meaning of the italic words in the Bible, and why are they used? *Ans.*—They are supply words, not found in the original, but supplied by the translators to complete the sense.

M. P. T.—What are the sensations felt in the process of drowning? *Ans.*—Those who have been resuscitated from drowning describe the sensation as agreeable, and attended with no pain, a going out of the lamp of life like a pleasant, receding light, until fully extinguished. The coming to is said to be very painful.

W. H. J.—In what localities and in what manner do geologists get most of their information? *Ans.*—This question is not extremely definite. There are no special localities for acquiring geologic information. Gulches, caverns, deep cuts, mines, etc., are favorable for explorations in this direction. The manner is in digging with the pick and shovel, blasting, etc., in connection with the consultation of approved text books.

TRUTH SEEKER.—About what time did the Christian nations begin to count time by the Christian era, as now in use? and what record of time was kept previous to that time? *Ans.*—Some writers claim that the use of the Christian era was adopted in the sixth century, in Italy, by Dionysius the Little, a Roman abbot. It began to be used in Gaul in the eighth century, and in Germany and England in the ninth century. Previous to the Christian era the Olympian was used by the Greeks. In Latin countries the practice was to distinguish the years by their number in the cycle of Indiction. Some interesting remarks upon the calendar and the reckoning of time will be found under the head of "Astronomy" in this issue, page 220.

J. F. W.—Do the signs of the zodiac and the moon have any effect on vegetation? *Ans.*—There is no question that all the heavenly bodies exert a special influence in the universe, but the fixed stars are so far away that they do not reach our globe. The sun, moon, and planets are believed by the best scientists to possess a special magnetic power, which is more or less felt on our globe. To what extent this is true has yet to be determined by future scientific investigation. That some vegetables, like cucumbers, grow better in the *light* of the moon than in the *dark* is well known. Much that has been claimed for the moon's influence is undoubtedly incorrect. The signs of the zodiac may also shed an influence, but how much we will not undertake to say.

INQUIRER.—Will you please give the dates on which the principal Church councils have been held? *Ans.*—To give the dates and descriptions of all the councils that have been held, a volume would be required to contain them all. The following are the most distinguished: The first called the Apostles' Council is said to have been held at Jerusalem about the year 50, but this is extremely apocryphal; of the western bishops at Arles, in France, to suppress the Donatists, was held in 314; the first Œcumenical or general council was held at Nice, presided over by Constantine, in which Arius and Eusebius were condemned for heresy, and the Nicene Creed was established, was held in 325; one at Tyre, in which the doctrines of Athanasius were held, in 335; the first in Constantinople when the Arian heresy gained ground, was held in 337; one was held in Rome concerning Athanasius in 342, and lasted eighteen months; at Sardis, attended by 370 bishops in 347; at Remini, 400 bishops attending, when Constantine obliged them to sign a new confession of faith, in 359; the second at Constantinople, 350 bishops attending, over which Pope Damasius presided, in 381; the third at Ephesus, presided over by Pope Celestin, in 431; the fourth at Chalcedon, the Emperor Marcian and his empress attending, 451; the fifth at Constantinople, Pope Vigilius presiding, in 553; the sixth, at Constantinople, in 680; authority of the six general councils established by Theodosius in 715; eighth general council in Constantinople, in 869; the first Lateran, the ninth general, in 1122; the second Lateran, Innocent II. presiding, in 1139; the third Lateran, eleventh general, held against schismatics, in 1179; fourth Lateran, twelfth general, in 1215; of Lyons, fourteenth general, under Gregory X., in 1274; of Vienne in Dauphiné, the fifteenth general, under Clement V., who presided; the order of Knight Templars suppressed, in 1311; of Pisa, the sixteenth general, Gregory XII. and Benedict XIII. deposed; Alexander elected, in 1409; of Constance, seventeenth general, Martin V. elected pope, John Huss and Jerome of Prague condemned to be burnt, 1414; of Basil, the eighteenth general, in 1431; the fifth Lateran, and nineteenth general, began by Julius II. in 1512, continued under Leo X. in 1517; the Council of Trent, the twentieth and last general council, and styled Œcumenical, as regarding the affairs of all the Christian world, held to condemn the doctrines of Luther, Zuinglius, and Calvin, in 1545.

The Radical Pulpit.

The Dogma of Hell.—Concluded.

A SERMON BY O. B. FROTHINGHAM.

The strength, the bulwark, of this doctrine, has ever been the ecclesiastical spirit, the spirit of assumption and mental oppression. It grew up with the priesthood, and with the priesthood it prevailed, and with the power of the priesthood it declined. It never had much influence, by reason of the moral consciousness of men. It is a remarkable fact that people have for the most part been consigned to hell for offenses against ecclesiastical rule. The inhabitants of hell have been chiefly heretics sent there for the guilt of unbelief, skeptics who looked too deeply into the mysteries of dogma, Infidels who abandoned the traditions of faith. A Parsee writing, it is said, describes a woman in hell, "beaten with stone clubs by two demons twelve miles high, and compelled to eat a basin of offal, because some of her hair, as she combed it, fell into the sacred fire." A Brahmanic text, says Alger, tells of a man who, for "neglecting to meditate on the mystic monosyllable om, before praying, was thrown down on an iron floor in hell, and cloven with an ax, then stirred in a caldron of molten lead till covered all over with foam sweat, like a grain of rice in an oven, and then fastened with head downwards and feet upwards, to a chariot of fire, and urged onward with a red-hot goad." A general council of the Church condemned Origen for teaching that the doctrine of eternal punishment in hell did not comport with the idea of the infinite goodness of God. An English cardinal, early in the thirteenth century, wrote a book on the question, Is Origen saved or damned? In Bayle's Dictionary is related the vision of a hermit who saw hell uncovered, and, in the midst of it, Origen, in the company of the damned, covered with flames and confusion (Delapierre's Enfer, p. 33, note). The pains of hell were reserved for offenders against the Church, not for offenders against humanity. The hell of the Romanist is full of Protestants. The hell of the Protestant is full of schismatics. Where theological hatred does not exist there is no hell, for there are none to put into it except murderers, thieves, and liars, and none of these deserve its frightful tortures. In the priests' eyes unbelief is the soul of guilt. So will it be so long as churches claim special revelations of truth, so long as certain texts are revered as the word of God, so long as ecclesiastical institutions and rites are held to be sacred above human sanctities, so long as orders of men called religious assume the right to dictate thought and conduct to mankind.

It is vulgarly thought that the belief in future punishment is important as a check on the inordinate passions of men; that it is valuable in keeping society in order, men being more readily swayed by fear than by any other motive. This impression is, I am persuaded, quite mistaken. It is not probably true that men are more powerfully affected by fear than by love. The experiment has never been tried. The assumption that fear is the only influence to which human beings respond has been acted on from time immemorial and has begotten an absolute skepticism in regard to the efficacy of any other sentiment. That men should be influenced for good by fear seems to be someting like an absurdity. Fear can do no more for a moral nature than darkness can do for a plant or lightning for a tree. Sunshine alone quickens. Love alone warms. Violence may *stimulate*, but how can it *nourish?* Fear may create fear; can it create trust? Vitality is coincident with passionate desire, but fear produces apathy and repulsion. The substitution of rewards for penalities would probably be followed by a moral impulse towards goodness such as Christendom never experienced.

I heard, a short time since, the touching story of a drunkard. He had dragged himself and his wife down from a respectable position into the deepest pit of poverty and degradation. He was a beggar and a brute, and she was a wretched, sick, crushed creature, to whom existence was a burden. Reproaches had been rained upon his head for years; society had cast him into its outer darkness, shut its door upon him. The friend who told me the story found these people in a garret, and by the aid of some neighbors separated the husband from the wife. She, after a time, recovered herself sufficiently to do a little plain sewing; and when she had earned her first shilling, she placed half of it, sixpence, in her benefactor's hand saying, "When you see my husband, give him this, with my love." He did so. The wretched man took it, gazed at it, and broke into a sob of agony. "O God! I could bear threats, hunger, and curses, but I cannot bear this. That sixpence breaks my heart!" Is a woman's love so powerful, and can the Supreme love be impotent?

But let this pass. It is enough for the present to know that the doctrine of future punishment has not been, to any considerable degree, employed as an agent in moral reformation. It has been used as an engine for the suppression of heresy. The free preachers who preceded Luther did their best to galvanize sinners into good behavior by describing the terrors of hell. Very frightful their descriptions were; so grotesque and fantastical in their horror as to betray their weakness. None but the stupidest, the most credulous, the most animal, could have been affected by threatenings so ludicrously violent. The preachers, one would say, felt the impotence of their method, and not being wise enough to change it for a better, heaped up the agony till it was amusing. It would be safe to say that the certainty of a good whipping to be inflicted immediately on the perpetration of the offense, would exert a more salutary effect on conduct than the most lurid prospect of imaginary flames.

The truth is that the threat of hell even in its most mitigated form is so vastly in excess of any consciousness of guilt as to be practically inoperative. The flames might as well be painted, for any terror they carry. It is impossible to bring such fantasies home to the practical sense. They who have imagination to realize them are disgusted. They who have not are confounded and stunned. Instead of apprehending a decline of morality from the popular disbelief in the doctrine of hell torments, it will be more reasonable to apprehend such decline from its continued profession; and the more sincere the profession, the graver the cause for apprehension. Whatever effect Christianity may have had in softening the habits and sweetening the dispositions of men—and by all admission it has exerted a great deal—it has produced by its graciousness, in spite of this hideous doctrine. The benignant character of Jesus, the human teachings of the Sermon on the Mount, the lovely lessons of parables like the Good Samaritan and the Prodigal Son, the touching suggestions of the Supper, the Garden, and the Cross, the affecting mythology of the Atonement, with its background of the Eternal Love and its expression of self-sacrificing devotion on the part of the purest and gentlest of the sons of men, all these combined were perpetually dropping refreshing dew on the waste places of the human heart and warming into life the seeds of kindness and purity. For one nature, hard and brutal, that the terrors of the hereafter may have restrained, it has probably deadened, discouraged, or brutalized a hundred sensitive spirits that needed only a ray of hope to bloom in beauty and shed a delicious fragrance on the air. If all were known, as all never can be, it would probably appear that the doctrine of future punishment has demoralized and dehumanized the ages in which it prevailed, and has seriously retarded the progress of virtue by hindering the natural play of motive and preventing the standard of moral attainment. If all were known, it would probably appear that the doctrine reflected the inhumanity of inhuman generations, and deepened it.

In measuring the moral influence of this dogma, due weight must be allowed to a consideration which Mr. Lecky makes prominent in his "History of Rationalism in Europe." He dwells at length on the disastrous effect it exerted on the moral dispositions of churchmen, making them callous and cruel. He traces the connection between the horrible pictures of torment which they hung up and contemplated, which artists painted on walls and ceilings, which preachers colored with their ferocious rhetoric, which priests presented at the confessional, and mystics agonized over in their cell, and the frightful torments that were inflicted on heretics. The instruments of torture used in the middle ages, the wheels, racks, screws, pincers, were but material copies of the instruments which the fiends were believed to employ upon the damned in hell; and the cold-blooded ferocity with which the horrid enginery was plied, nay, the satanic glee of the *auto da fe*, was but such imitation as human creatures could make of the devils who executed on the cursed the mandates of the divine wrath. "If," says Lecky, "you make the detailed and exquisite torments of multitudes the habitual object of the thoughts and imaginations of men, you will necessarily produce in most of them a gradual indifference to human suffering, and in some of them a disposition to regard it with positive delight. If you further assure men that these sufferings form an integral part of a revelation which they are bound to regard as a message of good tidings, you will induce them to stifle every feeling of pity, and almost to encourage their insensibility as a virtue. If you end your teachings by telling them that the Being who is the ideal of their lives confines his affections to the members of a single church, that he will torture forever all who are not found within its pale, and that his children will forever contemplate those tortures in a state of unalloyed felicity, you will prepare the way for every form of persecution that can be directed against those who are without."

The bloody days are over. The instruments of torture are exhibited as curiosities in the castle dungeons of Europe. May we not hope, may we not reasonably expect that their diabolical counterparts will also be remanded to the mythological curiosity shop, to be marveled at as the insane contrivances of a diseased fancy? Is it not melancholy, nay ludicrous to think, that men who cry over an attack of rheumatism, who will not permit a woman to be injured, who remonstrate against the execution of a criminal, who raise an outcry against the practice of vivisection whereby surgeons make studies in anatomy by cutting up frogs and cats, are standing out vigorously for a doctrine that condemns millions of their fellow-creatures to agonies unspeakable and endless, and are defending the opinion in the name of the Supreme Goodness? Could there be a better illustration of the ease with which people allow themselves to use words without meaning? Could there be a better proof of hollowness and insincerity? Could there be a sharper admonition to the duty of making beliefs correspond with feelings, and of substituting for the gaudy card houses of rhetoric, the solid mansions of conviction? To *talk* about eternal torment is not difficult; to profess belief in it may be possible even for good natured people, but to *think* it, to *bring it home to reason or heart*, is what the stoutest cannot do. It may be questioned whether a single man, even a single priest, preacher, or churchman, ever fully "realized" the import of the doctrine. We know the names of single men whom the far off contemplation of it drove to the madhouse. Nothing but dense ignorance, credulity, mental and moral apathy, wrapping human sensibility about as with the hide of a rhinoceros, enabled them to bear the suggestion of it, and still go on their way believing, hoping, and rejoicing. In proportion as men become intelligent, conscientious, and sensitive, they throw the incubus off, though, with it, they cast over creed, church, scripture, and all the associations of religion. For Reason is worth more than all.

That the doctrine of endless punishment will be fully, frankly, in every form discarded, while the popular religion—Christianity—survives, cannot be expected. For, as has been declared, the article is an essential part of that religion, and will be maintained, literally and figuratively, by those who are interested in keeping the system alive. But that it is vanishing away before the brighter intelligence and the better heart of the modern world, is very certain; and equally certain is it that into the shadow of oblivion will go the kindred tenets with which it is associated.

It is not enough, however, that the intelligent minds of a new age should reject the doctrine of *future* punishment, as held by the Christian Church. They must abandon the habit of associating any idea of *punishment* with the divine administration of the universe. Not the *physical* conception merely, but the *moral* conception must be discarded. Neither in the life after death nor in the life before death is the thought of punishment, of retribution, of vengeance to be entertained. It is the custom of the "liberal" sects, so called, to *spiritualize*, as they term it, the consequences of the divine wrath. They transfer the pains from the body to the soul, and imagine conscience as the agent in executing the avenging decree. They too, paint pictures of the torments of the damned which, they boast, are more lurid and awful even than those set forth by the Calvinistic theology. They describe the agonies of the awakened conscience as Spurgeon might describe the agonies of the resurrected frame. It is only another form of the old iniquity. It is but a continuation of the evil habit they so bitterly condemn in their fellow believers. Their doctrine, though less disgusting and revolting, is hardly more rational than the ancient dogma which they repudiate.

The only rational alternative is the omission of the word "punishment," from the vocabulary of religion. Speak of actions and their consequences; of conduct and its issues; of character and its laws; speak of moral cause and effect, and trace the connection between deeds and destinies, a vital, organic connection that cannot be broken or interrupted; but let the thought of retaliation be dropped. Then will life be ordered on rational principles; then will hopes and fears be reasonable; and then will our conceptions of providence and deity be worthy of intelligent beings.

FOR ridding lawns of unsightly weeds, such as plantain and dandelions, the following plan is recommended by an experienced gardener: To the end of a light wooden rod attach a small sponge, or, better, wind a few thicknesses of cloth around it, dip the sponge in oil of vitriol, and with it touch the heart of the weed. The oil of vitriol may be carried in a wide-mouthed bottle at the end of another rod.

THERE was a noble youth who, on being urged to take wine at the table of a famous statesman at Washington, had the moral courage to refuse. He was a poor young man, just beginning the struggle of life. He brought letters to the great statesman, who kindly invited him home to dinner. "Not take a glass of wine?" said the great statesman, in wonderment and surprise. "Not one single glass of wine?" echoed the statesman's beautiful and fascinating wife, as she rose, glass in hand, and, with a glance that would have charmed an anchorite, endeavored to press it upon him. "No," replied the heroic youth, resolutely, gently, repelling the proffered glass. What a picture of moral grandeur was that! A poor friendless youth refusing wine at the table of a wealthy and famous statesman, even though proffered by the fair hands of a

beautiful lady. "No," said the noble young man, his voice trembling a little and his cheeks flushing, "I never drink wine; but,"—here he straightened himself up and his words grew firmer—"if you have a little good old rye whisky, I don't mind trying a snifter!"

The Authority of the Bible.

A LECTURE BY B. F. UNDERWOOD.

Mr. Underwood, after stating the position in his easy yet earnest way and with an appearance of uncommon familiarity with the subject, said:

The Bible is a work of human origin and authority, and, like all other books, must take its place among the products of man. It has all the marks of a human origin. First, it conflicts with the recognized facts of science, and gives us the childish, undeveloped conceptions of the unadvanced mind, whenever it refers to the prehistoric periods of this globe. It represents the first condition of the earth as one in which it was covered with *water*, while science says it was *fiery*. It represents that there was *light* and *life* on the globe before there was any *sun*. It gives the geocentric error that the earth is the point around which the sun moves and stars revolve. It represents that God devoted the whole of the second day to making a firmament (Hebrew *rakia*, which comes from the root meaning to beat out), which was intended to divide the waters above from the waters below the firmament, and into which sun, moon, and stars were set like lights in the dome of a cathedral or bull's eyes in the deck of a ship. It represents that grass, herbs, and fruit trees, such as bear seed, and such as man and beast could subsist on, were made the third day, when we know these were preceded immense ages, by a vegetation on which neither man nor beast could live. We know that mollusks and fish swarmed in the sea long before any of the higher vegetation appeared. According to the Bible, two great luminaries "and the stars also" were made on the fourth day. Days and nights before any sun or moon or stars! Theologians say the sun appeared the fourth day. But the same word (*hasah*) is used when it is said he made the sun and moon, and is used when it is said God made man and beast. Such disingenuousness in twisting a contract out of its true meaning would damn the reputation of any lawyer; yet theologians habitually resort to it to save the inspiration of the Mosaic cosmogony. The order in which the animals appeared, according to the geological record, differs from that of Genesis, which is both indefinite and erroneous. Reference was made to Hugh Miller, Tyndall, and Huxley's New York lectures. The Bible represents the six-days notion which is now exploded. It says God made the heavens and the earth in six days and rested on the seventh, and because he rested on that day made it sacred, and commanded man to rest on the same day. Was the seventh day a "long period?" Hebrew authorities were read to show that the word *Yam*, translated day, could not mean period, in the first chapter of Genesis. But the notion of six periods is without support in science, as there are no such geological divisions recognized by geologists. The Bible represents that it had not rained up to a time shortly before man was made, when "Devonian rain prints" are familiar to geologists, indeed when from the character of the rain pits made we can tell which way the wind blew when the rain fell on the old Silurian beach. The Bible represents that the serpent runs on its belly because of the scene in the Garden of Eden, while science says the serpent performed locomotion as it does to-day, millions of years before man appeared on the globe. Thorns and thistles, too, were as numerous before the earth was "cursed" as afterwards. The "punishment" inflicted on woman is experienced by the lower animals, and it is a necessary consequence of their physical constitution. The story of the flood and ark is another narrative that no scientific man can believe. There is not sufficient water on the globe—indeed there would not be if there were ten such oceans as the Atlantic—to cover the highest mountains. The ark described in the Bible would not hold a hundredth part of the animals of the earth, by pairs and septuples, with food for the same. There are craters of extinct volcanoes over which Hugh Miller says no water can have passed for a period three times as far back as the alleged date of the deluge. We have the history of Egypt, inscribed on tablets and monuments, made both before and after, and even during the time of the pretended deluge; and we know the Egyptians were busy with the arts of peace and war, and never heard of the deluge. They have no record of it on any of their monuments. It never occurred. Theologians, even, are ashamed of the account, and now claim it may have been confined to Asia Minor, or a portion of it, and that a few domestic animals may have been taken into the ark. But the Bible account in the seventh chapter of Genesis represents no local flood, but a universal deluge that destroyed all life on the face of the earth, save Noah and his company. Fault is not found with the Bible because it does not give information respecting science, but because it misstates facts. A wise teacher, if he does not choose to instruct the child in the higher branches, will not fill his mind with error on subjects which he attempts to teach. The account of Moses is the imaginings of the unscientific mind ages ago, and as such is of interest to us all: and I here expose its errors only to show that the Bible is an outgrowth and evolution of the human mind.

In the second place, the Bible contains commands and teachings which further establish its human origin. The command to destroy the Amalekites, in the time of Saul, because of what their ancestors did four hundred years previously, the destruction of 70,000 Israelites because David the king took a census of his people, the destruction of the Midianites and turning over 32,000 virgins to the Jewish soldiers as recorded in the 31st chapter of Numbers are simply fiendish. Moses says the statutes and judgments he gave to the Jewish people were given as the "Lord commanded." Look at the statutes. Any Jew who endeavored to persuade his neighbor or friend to leave the Jewish religion was to be put to death on the spot. Disbelief was high treason. Anything that died of itself "could be sold to an alien," but must not be eaten by a Jew. Any animal that "died of itself" is, as every physician knows, poison. Would God have authorized such a "know-nothing" law? The Jews were commanded to kill animals and sprinkle the blood on the people to placate God and avert calamities. God put lying spirits in the mouths of Ahab's prophets, and promised them that their lying should be crowned with success. He commanded Jewish soldiers to seize beautiful female captives, take them to their homes, and after humiliating them send them adrift; permitted men to separate from their wives, writing a bill of divorce themselves, putting it into the hands of the wife, and sending her out of the house; required a sin offering at each birth, to be twice as great in the case of a female as in the case of a male, because as the Jews believed "the badness of a man was better than the goodness of a woman." We are told Jephthah made of his daughter a burnt offering in accordance with a vow that he made when "the spirit of the Lord was upon him, and that Jael should be blessed above women" for assassinating a sleeping fugitive. So says the inspired prophetess Deborah. David the inspired Psalmist, in the 109th Psalm, prays that the children of his enemy may be vagabonds and beg, that even the sin of their mother may not be blotted out. The Old Testament is full of revenge and cruelty; its spirit is an "eye for an eye." Jehovah himself sets the example by commanding the destruction of whole nations—even the new born infant on its mother's breast, and the mother too—in one indiscriminate mass. Did those commands come from the same spirit that uttered the words, "Father, forgive them, for they know not what they do?" If the laws, the infamous laws, Moses gave are not of divine authority, what shall be said of his declaration that he gave the Jews laws "as the Lord commanded," reasoning from the theological standpoint? If the 109th Psalm and other vindictive portions of the Bible are human, what criterion have we for distinguishing the human from the divine? The Ten Commandments, we are told, are divine, but it needed no revelation from God to know that murder, theft, and adultery are wrong. Egypt had laws against all crimes and vices before Moses was born. That empire was famous for the wisdom and justice of its government, which was wonderfully complex, before the Jews had an existence as a nation; even Moses, we are told, "was learned in all the wisdom of the Egyptians." No revelation then was needed to enable Moses to say, "Thou shalt not kill," "Thou shalt not steal;" while the bad commands and cruel, vindictive spirit of portions of the Old Testament demonstrate that it emanated from a half-civilized people, not from a wise all-knowing Being.

The third reason urged in proof of the human origin of the Bible is the fact that all its leading doctrines and precepts, rites and ceremonies, can be traced back to preëxisting systems of religion and philosophy. Much of Judaism can be traced directly to Egypt. The Egyptians had sacred books and a sacred priesthood in which the office was hereditary in one family or tribe. They had religious temples, and, as in Judea, they always faced to the east. They had inner and outer courts, *sanctum* and *sactum sanctorum*. They had an ark enclosed in a shrine which was carried about by a procession of priests as in Judea. This very ark indicated that the religion originated in a country subject to overflow, like the bottom lands of Egypt. In old pictures the gods of Egypt are seen sitting in an ark or boat. Henstenberg says: "The agreement of the cherubim with the Egyptian sphinxes cannot be doubted." The Egyptians offered animals as a sacrifice as did the Jews, and both slew the animal by cutting the throat; the Egyptians and Jews preferred a red heifer without spot. The practice of circumcision, Wilkinson says, is demonstrated by Egyptian monuments to have been fully established centuries before the alleged date of Abraham. Herodotus says: "The Phœnicians and Syrians say they learned it from Egypt."

The Egyptians had a scape-goat. A sacred fire was kept burning in the temples of Thebes as well as in Judea. The Egyptian priests took off their shoes in the temple, as Joshua took off his shoes in a holy place. The Egyptians anointed the kings and priests. The Egyptian priests were all monotheists—believers in one God, but the people believed in many gods. Moses, brought up at the court of the Pharaohs, needed no revelation to learn of one God. It took centuries to educate the Jewish people out of the belief in many gods. The Jews adopted some and omitted some of the Egyptian beliefs and ceremonies. The Egyptians had laws given by Diodorus Siculus and confirmed by hieroglyphical records, condemning and punishing murder, theft, adultery, perjury, false weights and measures, etc., etc. The Jews lived in Egypt hundreds of years. How absurd to suppose God revealed what was known to the Egyptians.

As for the Christian religion, all its doctrines were old when Jesus was born. The incarnation, the doctrine of atonement, the resurrection, baptism, etc., were parts of the old Pagan systems, as every scholar knows. The precepts requiring doing as you would be done by, forgiveness of enemies, loving your fellow-men, overcoming hate by love, indeed all the precepts of the New Testament, were taught and practised before the Christian era. [Quotations were made from the teachings of Buddha and other ancient teachers.] The Essenes, a sect that date back at least to the second century before Christ, taught and lived as did the early Christians. They had a community of goods, were simple in dress, took no oaths, allowed marriage, but discouraged it, forbade laying up treasures on earth, laid stress on being meek and lowly, aimed to be temples of the Holy Spirit, combined healing of the body with that of the soul, claimed to cast out evil spirits, performed miraculous cures, offered no animal sacrifices, had a three-fold rule, love of God, love of man, and love of virtue, never touched food before grace, and returned thanks after every meal, despised suffering, enjoined fasting and secret prayers, taught the body is corruptible but the soul is immortal, taught everlasting punishment of the wicked, and had writings among them which many scholars believe to have formed the basis of much of the New Testament. They composed hymns and sung them at their meetings.

Dr. Ginsburg, a contributor to Kitto's Bible Cyclopedia, an orthodox work, after showing the resemblance between the doctrines of the Essenes and the doctrines of Jesus, declares that Jesus probably was a member of their society. The Essenes had adopted some of the doctrines of Buddhism and of other systems. They claimed to be eclectic. They disappear from history when Christianity appeared. Gibbon says they probably changed their name. Pliny, Josephus, and Philo-Judæus gives descriptions of them. With all these doctrines taught, how can we fail to admit that Christianity is a revamp of them, taking a new name, and stamped by the individuality of the Nazarene reformer, the same as Mohammedanism was older teachings, stamped by the genius and enthusiasm of Mohammed; the same as Buddhism was the better parts of Brahminism, with its imperfections omitted and some features added and stamped by the wisdom and the asceticism of Buddha. Has Christianity many adherents? Mohammedanism has nearly two hundred millions. Buddhism has probably four hundred millions, including seven nations. Yet its founder left the allurements of a throne and became a wandering beggar. Both Mohammedanism and Buddhism have defects; so has Christianity; it teaches the barbarous doctrine of eternal torment, the superstition of diabolical possessions, the efficacy of prayer, the subordination of woman to man, a personal devil, and many other vagaries. It extols poverty, and denounces riches, restricts divorce to adultery on the part of woman, commands unresisting submission to tyranny, teaches that twelve disciples will sit on twelve thrones judging the world, etc., etc. The miracles of Christianity are sustained by no reliable history; it has no original doctrines; contains nothing man could not learn by his unassisted powers, and it is undergoing improvement in proportion as man becomes enlightened. All the evidence that the case admits of demonstrates that the Bible is an outgrowth of the human mind, an evolution of human thought, a work made up of books belonging to different ages, but all composed by man.

The Apostle Peter a Myth.

In the book of Acts there is no variance at all between Paul and Peter; only in the Epistle to the Galatians do they antagonize. If the writer of the Epistle tells the truth about them, the writer of Acts lies.

But aside from this, if there is any truth in the gospel story, there could not have been a disciple named Peter. An illiterate Galilean fisherman could not have been called by a Greek name *Petros;* nor was he in fact so named by Jesus. The vernacular of Galilee was Aramaic or Syriac. Now, we have an ancient Syriac version of the New Testament, and there is no *Petros* in the gospels or epistles; it is always *Kipha*.

But how came *Petros* in the Greek version? Simply by forgery in the guise of a translation. *Kipha* meant stone, so the Greek scribe, instead of writing it *Kephas*, translated it *Petros*. It is the only instance where a proper name has been translated instead of being transferred, and it was done with a fraudulent intent.

In Paul's epistles the forgery is more apparent. In the Syriac version, Paul mentions *Kipha* ten times; in King James's version only five times. Twice in the oldest Greek codices (Gal. ii. 7, 8), and three times in some of the later ones (Gal. i, 18; ii, 11, 14). *Kipha* has been changed to *Petros*. Elsewhere it is *Kephas*—*Cephas*.

These forgeries were made for the purpose of connecting Paul with the fabulous Galilean apostle. Paul was slightly acquainted with the three "pillars" of Jerusalem, James, *Kipha* and John, Essenean apostles of the ideal *Joshua Ha Mashiach, Iesons Ho Christos*, Jesus the anointed; but he knew no more about a Galilean fisherman named *Kipha* than he did about a Galilean Judas or Jesus, much less did he know any apostle *Petros*, because there never was such a person.

This and kindred questions have been elaborately discussed in a series of articles in the *Investigator* during the past three years. In a few months they will be embodied in a book in which the writer will prove Christianity to be a stupendous fraud, based upon a mythical Jesus and twelve mythical apostles.

ANTICHRIST.

WORDS CONTAINING THE FIVE REGULAR VOWELS.—There are a number of words in the English language which contain all the five regular vowels, but it would puzzle almost any one to think of more than one or two at short notice. The following may be given as examples: Education, reputation, regulation, emulation, perturbation, mensuration, repudiation. Besides these there are several words, each containing all the vowels, including the "y." Of course we may mention revolutionary, elocutionary and unquestionably. The word invisibility may be noted as a peculiar word, for it contains the letter "i" five times. Mississippi and Tennessee are each spelled with only four different letters of the alphabet, although one contains eleven letters and the other nine. Schnapps, a word of one syllable and eight letters, contains, but one vowel. There are no words in the English language of more than eight syllables, and of those containing that number may be mentioned incomprehensibility.

The Truth Seeker.

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Interrogatories to Jehovah.—No. 41.

GREAT JEHOVAH: In connection with the fact that the books forming the New Testament are represented as being inspired by thee, may we not ask if there is such an amount of proof of the fact as to convince an earnest, investigating mind?

Are we to believe them to be of divine origin because the Church commands us to do so? Are we not entitled, as reasonable beings, to have some proof of so important a matter, and not be compelled to accept them because a privileged class of men who claim to hold commissions from thee demand that we should do so?

Is there any proof that any of the apostles, including Paul, or any of the early Fathers, including Justin Martyr, had any knowledge of the existence of the four gospels? If they had been written by those who are called the four evangelists during the generation in which thy Son is said to have lived, would not these parties have known something of their existence?

As the four gospels are merely narratives written in the style of those who write historical events, or who recite what they have heard, are there any grounds for us to conclude that the persons who wrote those books were necessarily inspired from heaven?

If Paul penned the epistles ascribed to him, and if he did so after the time when Matthew, Mark, Luke; and John wrote their narratives—if he was commissioned by thee to write what he did—would he not have known something of the existence of those four great books, and would he not have been familiar with their history and teachings?

During his whole career did Paul have any knowledge of the four gospels? Did he ever refer to them, or enjoin it upon his followers to read them or to believe in them?

In the instructions which he gave in his epistles, did he, even in one instance, cite or quote any of the moral precepts of Jesus, or did he allude to any of the events of his life while on earth?

Did Paul at any time call attention to any of the miracles that were claimed to have been performed by thy Son, or did he teach that salvation in any way depended upon believing them?

Is it not a reasonable conclusion that the four narratives now called the four gospels—but which were not called *gospels* till a long time after they were written—were entirely unknown to Paul, and that he knew nothing, historically or personally, of the begetting, birth, life, death, resurrection, and ascension of thine only Son?

Did Paul have any intimacy or close fellowship with any of the eleven apostles? and, so far as he is concerned, would it not be easy to come to the conclusion that they were myths?

In view of all the facts of the case, are not the grounds very slight for accepting the existence of the twelve apostles, and that the four gospels were written at the time thy Son was on the earth, or immediately after?

If "preaching the gospel," in the days of the apostles, meant to recite the story of his birth, life, and death, with a repetition of his moral precepts, is it not singular that what are now called the four gospels, and are deemed of so much importance, should have been wholly unknown by the apostles and saints and fathers for a century and a half after thy Son was born?

In the time when the apostles and fathers were living, and when they committed their narratives to writing on parchment, was it considered that these writings were anything more than human efforts, and was it regarded in any instance in their time that they were revelations from heaven? Was not that character attributed to them a long time after they were written, in succeeding generations, and by an entirely different class of persons?

Is it not an unfortunate circumstance connected with Christian theology that the plan of the salvation of the world should have for its foundation the baseless fabric of a dream, which some person is *said* to have dreamed, as given in the story of Matthew?

Were dreams in the first Christian century really any more of divine production than in the present century? Are not dreams a perfectly natural phenomena, that occur to men, women, and children alike, as well as to animals?

If some dreams are divine and sent from thee, would it not have been proper that some criterion or rule should be given whereby it could be decided which dreams were divine and which merely human?

Let us ask again, is not a dream of an obscure individual for which we only have the assertion of a second party—who was not present when the dream was dreamed, and did not even know the person who did the dreaming, and did not write his story till over a hundred years after the dream took place—an extremely slender foundation upon which to build up a plan and system for saving a world of almost countless millions of human beings?

Is it not most unfortunate for those who need salvation so badly, that there is so little proof of what they are commanded to believe, and that so much is left to faith?

Is it not a little unreasonable that men are required to believe without proof, and when their own eternal salvation depends upon it?

As in the present age of the world, when a historian or narrator gives marvelous statements as facts, and he tells how he knows what he states as truth to be so, whether he saw it himself or not, and whether he obtained the facts from responsible, reliable sources, would not such assurance have been as essential in olden times?

When a narrator states most remarkable occurrences, and wishes his readers to accept them as truths, should he not be clear in giving the sources of his information?

When Matthew states that the Devil carried thy Son from the wilderness to the top of a high mountain, and also to the pinnacle of the temple, and showed him the kingdoms on all sides of the globe, does he state that he was present and saw it, or does he give the least clue as to how he knew anything about it? Did the Devil tell Matthew about the little excursion, or did thy Son impart the information to him? Unless we have the authority of one or the other to rest upon, are we obliged to accept the statement as fact?

When he states that at the time of the crucifixion, when the sun was darkened, when earthquakes took place, when the graves were opened, and the dead carcasses were restored to life and walked forth and joined their former companions, does he give any proof that such things ever occured? Does he even say that he saw it, or does any other historian or story-teller confirm his statement? Did anybody else know anything about such events taking place?

Is there not, in fact, as much ground for the world to believe the writers of epic poems, romances, and fairy tales, who give us their remarkable stories, as there is to believe those who tell us about a carpenter's dream having so much meaning in it, about the Devil carrying the Son of God around where he pleased, and of the dead getting up and walking alive out of their graves?

What means had the writers of the gospels for knowing what Pilate's wife had dreamed? Is it of much consequence to the world what anybody has dreamed at any time?

Are not a full stomach and an undigested supper great incentives to strange and extravagant dreams? Is not, in fact, a dream the most unreliable and baseless of everything connected with the human race?

While the first three gospels have in many respects quite a sameness in style and the events narrated, seeming to have been derived from a common source, is not the fourth gospel of an entirely different character?

Does not John relate of Jesus a different set of miracles, a different and greater assortment of parables, and a different set of incidents? And is not the whole given in language unlike the others?

Does not John have it that Jesus visited Jerusalem four different times, which the others say nothing about?

How is it that John says nothing about the remarkable feats of Jesus, casting out devils from human beings—on one occasion as high as two thousand from a single individual?

How is it that the first great miracle which John narrates as being performed by Jesus, the changing of water into wine at a wedding, is not mentioned by either of the other three? Was it because they were temperance advocates and deemed it wrong to prepare more wine for people who were already drunk?

How is it that John says he cured the son of a courtier or captain of Capernaum of a dangerous illness, and the others said nothing about it?

How is it that John narrates the curing by Jesus of a cripple of thirty-eight years standing and the others have nothing to say upon the subject?

How is it that the great miracle of giving sight to a blind man forty years of age, who had been blind from his birth, should have been narrated by John, and by none of the others?

How is it that the most remarkable of all his miracles—the one said to have been performed in or near Jerusalem, and the one most calculated to attract attention of any of the great works he performed—should have been described by John, and not be noticed by any of the other evangelists?

If the act of raising Lazarus from the dead after he had been four days in the sepulchre, and after decomposition had set in, was really performed by him, must not Matthew, Mark, or Luke have known something of it? If they knew it, and kept silent upon the subject, were they not positively derelict in their duty, and can they be regarded as reliable historians?

Does not the very fact that they said nothing about this remarkable event go very far to show that it never took place?

Is it not true that John's gospel was written long after the others—after the apostles were all dead, after Jerusalem had been destroyed, after all the learned schools of Palestine had been broken up, after all the witnesses had disappeared, and after nearly all the population had been sold into slavery by the bitter cruelty of the Romans?

Was it not written in a foreign country and in a foreign language, and was it not simply a gross imposition to palm it off as a genuine account of thy Son's career on the earth and as written by his disciple John?

But if it was really written by John, the son of Zebedee, and he related marvelous events nearly one hundred years after they transpired, was it not his obvious duty to give not only his own name as the writer, but all the confirmatory proof that would bear upon the matter?

[TO BE CONTINUED.]

Popess Joan.

The following brief chapter is from the forthcoming "Champions of the Church:"

"At the beginning of the ninth century, Charles the Great, after having subdued the Saxons, desired to convert them to Christianity, and sent to England for learned priests, who could second him in his plans. In the number of the professors who passed over into Germany was an English priest, accompanied by a young girl whom he had taken into his family to conceal her grossness. The lovers were obliged to interrupt their journey, and stopped at Mayence, where the young English woman gave birth to a daughter, whose adventures were one day to occupy the attention of future ages; this woman was Joan" (Marianus Scotus).

Authors do not agree as to the name she bore in her infancy, some calling her Agnes, others Gerberte, while the Jesuit Sevarius asserts that she was also called Isabella, Marguerite, Dorothea, and Justa; but she is called Joan by far the greater number. The old chroniclers represent her as having been a girl of extraordinary beauty and intelligence. Her father was a learned man, and her mind received the most careful cultivation from him. It is related that at the age of twelve years her instruction, even in scientific subjects, equaled that of the most learned professors of the palatinate, and that her replies excited the admiration and wonder of all the doctors who approached her.

But at length love took the place of learning and changed the destinies of Joan. Her lover was a young monk of the abbey of Fulda. Joan followed the leadings of her heart, and fled with him from the paternal roof. She disguised herself in male attire, and, under the name of English John, followed her lover into the abbey of Fulda. Here she was placed under the direction of the learned Raban-Maur. But such was the constraint under which they found themselves at the convent that they quit it to continue their studies in England. They soon acquired all that the schools of Great Britain could teach them. They then set out on a course of travel to learn the manners and languages of other countries. Joan, still disguised in the frock of a monk, disputed with all the learned doctors that fell in her way. They first visited France, where Joan excited the admiration of such celebrated characters as the duchess Septimania, St. Anscarius, Bertram, and Loup de Ferriere. Traversing Gaul, the lovers embarked at Marseilles for Greece.

At this period old Athens was the centre of science, the focus of learning and polite literature. Joan was then but twenty years old, and in the full flower of her wondrous beauty. Her monastic habit amply concealed her sex, and there, under the beautful skies of Greece, the two English monks pursued their studies unsuspected for three years. Under the most skillful masters, assisted with the best scientific apparatus the world afforded, Joan made prodigious advancement in universal knowledge. Her vast learning and unrivaled eloquence filled with astonishment her captivated audiences. At length her lover suddenly sickened and died, after an illness of but a few hours. This was a terrible blow to Joan. Left alone, and feeling herself abandoned on the earth, she determined to quit Greece. Perhaps one consideration with her was the difficulty in concealing her sex in a land where long beards were worn. At Rome the men were required to keep closely shaved. There was also a larger theatre for her ambition there than at Greece.

And so Joan set out for the holy city. Upon her arrival she secured a situation in the school of the Greeks as a teacher of the seven liberal arts. This academy had already become celebrated under St. Augustine. Joan still further added to its renown. Her audiences were immense. Her eloquence is spoken of as enchanting. She not only continued the studies already taught but introduced a course of abstract sciences which were continued three years, during which time the young professor became famous as the greatest genius of the age. Lords and priests and doctors were among her disciples, and in their admiration the people gave her the name of the Prince of the Wise.

Says Marianus: "Her conduct was as commendable as her abilities; the modesty of her discourse, her manners, the regularity of her morals, her piety, and her good works, shone forth as a light before men." But beneath this hypocritical mask Joan was concealing a gigantic project.

The health of Pope Leo IV. was failing, and Joan's ambition prompted her to intrigue for the throne of St. Peter. At last Leo went the way of all flesh, and the popular professor was unanimously placed at the head of the Roman Church. After an imposing and magnificent ceremony, Joan, attired in the pontifical ornaments, proceeded to the patriarchal palace, accompanied by an immense retinue of cardinals and clergy, deacons and dignitaries of the Church, and took possession of the apostolic chair. This was in the year 853. Joan now enjoyed the full realization of her ambitious dreams, and exercised the supreme authority of the vicar of Jesus Christ on earth. Abbots and archbishops,

priests and princes and prelates, were now her faithful servants, and showed their religious reverence by kissing her feet.

For three years this woman discharged the duties of a Roman pontiff, and conducted the political affairs of the Court of Rome with a wisdom that filled Christendom with admiration. The skill of her administration, the purity of her life, and her extraordinary abilities secured for her the respect of the whole world. But a fearful fall awaited her. The pedestal of her power and glory was suddenly broken, and Rome stood appalled at the awful spectacle.

At the period of Rogations, in 855, which was celebrated by a pompous procession, the Popess Joan, as usual, appareled in the papal costume, mounted her horse and proceeded to St. Peter's church, preceded by the cross and sacred banners, and accompanied by cardinals, nobles, and large crowds of people. Arriving at the amphitheatre of Domitian, called the Colosseum, she was suddenly seized with the pains of childbirth, the reins dropped from her hands, and she fell from her horse upon the pavement. The wretched woman was disrobed of the sacred ornaments, and in the midst of the immense crowd, with frightful convulsions, the pope of Rome gave birth to a child in the public street. The priests crowded around her to conceal the shameful spectacle from the people, and during her paroxysms of pain threatened her with the most terrible punishment. She died in the arms of the cardinal priest who had supported her during her sufferings.

Thus died the Popess Joan, after having ruled Rome more than three years. The exasperated priests strangled her child upon the spot. But the citizens of Rome, in consideration of the respect they had so long entertained for her, consented to perform for her the last duties, and they placed her body and that of her child in a tomb on the very spot where the tragic transaction had taken place. A chapel was erected over her tomb, adorned with a marble statue, representing her clothed in papal attire, with a tiara upon her head, and holding a young child in her arms. Pope Benedict III. caused this image to be broken. The ruins of the chapel were to be seen in Rome as late as the fifteenth century.

This event confounded the clergy of Rome. The sacerdotal power had been scandalized and the papal chair disgraced forever by this strange occurrence. A decree was immediately made prohibiting the pontiffs from traversing the street in which the abominable affair happened. Afterwards, on the day of Rogations, the processions from St. Peter's to St. John's made a long circuit to shun the spot where the scandal happened, and to this day there is a certain street in Rome into which the papal procession never enters.

Precautions were at once adopted upon the death of Joan to prevent the repetition of a like imposture. A ceremony was devised for such a special purpose, and the successor of Joan was the first to be submitted to its singular provisions. It is unnecessary to give a detailed account of this ceremony, and perhaps it might be of questionable propriety to do so in this place; but suffice it to say, it consisted in a satisfactory examination of the person of the pontiff by two deacons and assistants appointed for that purpose. In the course of this ceremony use was made of two pierced chairs. Mention is made of these chairs in the consecration of Honorius II. in 1061; that of Paschal in 1099; in that of Urban VI. in 1378, and in that of the infamous Alexander VI., the father of five children and the seducer of his own daughter. The use of these chairs continued until the sixteenth century, and Crassus, master of ceremonies of Leo X., gave a minute report in the journals of Paris of all the particulars of the proof of the pierced chair to which that pontiff was submitted.

But owing to the improvement of manners and the ridicule that attended such an absurd and inconvenient custom, the practice was finally discontinued. The spectacle was judged to be injurious to public morals. The *holy* chairs were put away in the gallery of the palace of Lateran. Father Mabillon, during his journey into Italy in 1685, examined these chairs with the closest scrutiny and gave a minute description of them. He says they were of porphyry, and similar in form to a sick-couch.

Some ultra-Catholics, firm in the faith that God would not have permitted St. Peter's chair, founded by Jesus Christ himself, to be thus scandalized by a shameless woman, have stubbornly refused to admit the proof of a female pope; but the truth of the above facts are amply attested by the most authentic documents of history. The Ultramontanes of the Catholic Church, unable from the overwhelming evidence to deny the existence of the Popess Joan, having regarded her pontificate as a vacancy in the holy see, and make Benedict III. to succeed Leo IV., holding that a woman could not perform the sacerdotal functions of a successor of St. Peter. Over thirty ecclesiastical authors admit the above-given facts, while refusing to place Joan in the list of popes.

In the cathedral of Sienna, about the middle of the fifteenth century were placed the marble busts of all the popes down to Pius II., who then sat upon the papal stool; and among the number, between that of Leo IV., and Benedict III., was placed the portrait of Joan, with this inscription, "John the Eighth, the female pope." This proves incontestably that a woman gloriously worked her way into the sacred ranks of the rulers of the Church of Rome; and had not the custom of the Church been stronger than truth, Joan would be universally counted as the one hundred and eighth pope. Notwithstanding, fanatical Catholics, aware of the scorn and ridicule which the reign of a female would bring upon their religion, have treated the story of Joan as a fable; and even some Protestant authors have been so illy informed upon the matter as to regard Joan a myth. All the most equitable and trustworthy writers, Catholic as well as Protestant, have frankly admitted the truth respecting the pontificate of Joan. Some of the Catholic authors attempt to defend her reputation, and to prove that the popess honored the Roman see by the splendor of her talents and the display of Christian virtues. On the contrary, Baronius regarded her as a monster, whom heretics had evoked from hell by witchcraft and incantation as a curse to the holy Church. Florimond de Raymond compared her to a second Hercules, who had been sent by heaven as a reproach upon the Roman religion. The English historian Alexander Cook attempts to rescue her memory from the aspersions of her adversaries, and give her a place in the chronological order of the history of the popes. The Jesuit Labbe pronounced the story of the Popess Joan a fable, accusing Luther and Calvin of having originated it; but five hundred years before their time Marianus had written his history of her. He could not have copied from them.

The honest Launoy thus candidly confesses the truth of the story: "It is true that the contemporary ecclesiastics of the times of Leo IV. and Benedict III., through an excessive zeal for religion, have not spoken of this remarkable woman; but their successors, less scrupulous, have at last uncovered the mystery." Marianus Scotus was a devout Catholic. He is recognized by the world as a truthful, judicious, and unprejudiced historian. His probity and ability have never been questioned; and he is the principal authority for the facts herein related concerning Joan. More than a century before his time various authors had given several versions of her pontificate. He thoroughly examined them all, cleared up all doubts, and, as the most learned and conscientious chronicler of his time, his manuscripts, left in the abbey of Fulda, should be received as the highest authority, and as conclusive against anything that the Jesuits can adduce against the existence of the Popess Joan. His attachment to the Roman Church is amply attested by his defense of Gregory VII. against the emperor Henry IV.

There are manuscripts in all the principal libraries of Germany and France, of Oxford and the Vatican, which make mention of Joan. There are autograph manuscripts of monks preserved in the library of the Dome, in France, which contain the minutest details of her history. Now, is it reasonable to suppose that the proudest popes of the Church, laying claim to infallibility, such as Gregory IX., Victor III., Urban II., Paschal II., all contemporaries of Marianus, would have suffered him to fill his history with a story so disgraceful to the religion of Rome, had there not been the most indisputable testimony to support it? Would not all the ecclesiastical writers of the age have given the lie to such an impious and scandalous story?

And so, against the most authentic documents of history, against the amplest testimony of Catholic authors themselves, all that can be adduced in disproof of the story of Joan is the simple negative assertion of those whose reading upon the subject has been limited to Jesuitical writers. Even those Catholic authors who deny the elevation of a female pope admit that there was some mysterious occurrence which broke the succession of the papal sovereigns at the time Joan wore the sacerdotal miter.

The authorities consulted for this brief biographical sketch are those which no scholar, Catholic or Protestant, will gainsay. Among them may be mentioned Mosheim, Baronius, Raymond, Cook, Launoy. Marianus Scotus, De Cormenin, Loughborough, etc.

The supremacy and infallibility of Mother Church rests upon the regular succession of the Roman pontiffs. There was never a devout Catholic who did not sincerely believe that Christ placed Peter in the papal chair and committed to him the keys. But the stubborn facts of history mock the claim that the successor of St. Peter—the vicegerent of God and the visible head of the Church on earth—has always been chosen by inspiration in the holy conclave and determined from on high. The most notable instance on record is the elevation of Joan to the pontifical throne. And all the pompous pretensions of the splendid papal hierarchy resting upon an unbroken chain founded upon the rock, Peter, becomes a fitting subject of scorn as history points her unerring finger to the fact of a female pope giving birth to a child in the streets of Rome. Says the Roman Catholic historian De Cormenin: "The majesty of the priesthood, the pontifical infallibility, the pretensions of the holy see to universal rule, all that scaffolding of superstition and idolatry on which is placed the chair of St. Peter, fall before a female pope."

The forthcoming volume, "The Champions of the Church," is being pushed vigorously to completion. It will contain 1,000 pages, and is said to be one of the most damaging works against Christianity that has ever been published. More orders are solicited. Price in cloth, $3.00; leather, $4.00; morocco and gilt edges, $4.50.

STILL ONWARD.—We observe that Miss Kate Stanton the distinguished public lecturer, has lately graduated as an M. D., at the N. Y. Medical College for Women, in this city, and, the *Express* says, intends to practice here. Let us modestly suggest that with her brilliant talents as a writer and orator, and her scientific acquirements, Miss Stanton owes it as a duty to her sex to institute here a series of, perhaps private, lectures to women, upon phisiological subjects, the peculiar diseases of women and there cure; and she might profitably to her sex as well as herself visit other cities, with such a series of lectures—which would be still more "onward."

THE EIGHTH ANNUAL CONVENTION of the American Reform League will be held at Science Hall, 141 Eighth street, on the 5th and 6th days of May. E. H. Heywood, J. K. Ingalls, S. Myra Hall, and G. W. Madox are among the speakers who will address the convention.

To Those in Arrears.

Friends, let us say a word to you in the most careful manner. We would not wound your feelings, but we want to tell you how badly we are needing money, and how we wish you would renew for the present year. In its enlarged form, THE TRUTH SEEKER is an expensive paper to publish, and it takes no small amount of money to pay the bills. With the book work we are doing, our expenses amount to over $300 per week. To meet these expenses we have nothing to depend upon save the remittances which our friends send us from various parts of the country. If these sums do not come in sufficient number to meet our needs we are in trouble at once. We have no stockholders to look to unless every patron may be regarded as a stockholder. We know the times are hard and that money is scarce with nearly all our readers, but we hope they will remember our needs and not make us wait too long. There are a large number who have not renewed for the present year, and we hope those who know this to be the case will not make us wait any longer. We would not urge this matter were it not a real necessity. Unfortunately we are not nearly as well off as our enemies represented us. We have no $200,000, nor even $20,000, nor $2,000, and scarcely $200, on hand, while we have many bills to pay.

We are trying to give our readers a paper worth every cent we ask for it, and one of which every American Liberal can well feel proud, and we hope there may be a general disposition to sustain us in the effort we are making. Every person who hangs back and fails to remit us the amount due is really taking the most direct means to kill the paper. If the funds necessary for its support are withheld, it must certainly die. Men and brethren who owe us, do you mean to be the death of us? We hope not, and that every one who has not renewed for the present year will hasten to do so. If it is not convenient to send all, let a part be sent. We are willing to take it almost any way so we get it. The amounts due us are generally small, and a little effort on the part of our numerous friends will help us greatly. May we hope there will be a general feeling among our friends to do their duty in this direction?

We have been sending out notices to those who are in arrears since the first of the year, and it is quite possible our clerk has sent to some that should not be dunned. We hope where this has been done that offense will not be taken. We wish not to give offense. Our desire is to please our patrons by giving them a better paper than they can get any where else, and then that they will be willing and prompt to hold up our hands while we fight the battle of truth and reason.

Those who are not indebted to us, but still feel inclined to render us a little aid, can do so effectually by sending us the name of a new subscriber or ordering a bill of books. We make a moderate profit on the books we sell, and all that is received in that line will send the cheerful sunshine across our pathway, and will cheer us on in the labor we are performing. We trust our friends will not forget us.

"THE LIBERAL AGE."—Under the above title a new candidate for Liberal patronage will soon make its appearance, Oliver Hull Lowrey editor and publisher. It is to be a weekly at $2,00 per year, and will be published at 41 South Clark St., Chicago.

Mr. Lowrey has had considerable experience as a journalist in both this city and Baltimore, and engages in the work with determination and zeal. He proposes to pay considerable attention to his biographical department, and in the first number will give a sketch of Col. Robt. G. Ingersoll with a cut.

He also proposes to keep a full supply of Radical publications for sale, with which to supply the wants of the Liberals who may see fit to patronize him.

We cannot do less than to wish him much success in the enterprise, and to extend to him the right hand of fellowship. Though it seems to us there is a greater need that the Liberal journals we already have should be better sustained rather than there is to increase the number, we nevertheless think Chicago a good point for such an enterprise, and wish friend Lowrey abundant success.

BUDDHISM AND CHRISTIANITY FACE TO FACE.—A pamphlet of 100 pages by our friend J. M. Peebles, and recently published in London, has been sent us by the author, who has nearly completed his second circuit of the globe. It is composed principally of a debate between a Buddhist priest and a Christian (Wesleyan) priest, held at Pantura on the island of Ceylon before an interested audience of over 5,000 persons, and in which the merits of the two systems of religion were pretty thoroughly canvassed and criticised, and in which the Buddhist priest acquitted himself at least with equal credit to the Christian. The whole is accompanied by an introduction and annotations. It possesses unusual interest.

B. F. UNDERWOOD will lecture at Springfield Ill., April 14th; Kirksville, Mo., 16th to 21st; Warsaw, Mo., 23d, 24d, 25th.

HONOR is like an island, rugged and without a landing place; we can never more re-enter when we are once outside of it.

THE prevailing manners of an age depend, more than we are aware of, or are willing to allow, on the conduct of the women; this is one of the principal things on which the great machine of human society turns. Those who allow the influence which female graces have in contributing to polish the manners of men would do well to reflect how great an influence female morals must have on their conduct.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER VII.

THE CITY AND THE GATES.

The City and its Thousand and Seven Gates.—Guides with Mystic Bottles.—Simon and Hydrocephalus.—Simon's entrance into the City of Conversion.—Receives the Glass of Faith.

1. Now, the city of Conversion was a great city, and round about it was a wall built of huge and rough stones, and they were exceedingly soft, and had no strength in them; and the names of the stones were Fancies, except the bigger of them, which were called by the learned, Fictions; and the foundation of the whole city was of Sackcloth and Ashes.

2. And in the wall of the city were a thousand and seven gates, besides many that were built up, and some that were about to be opened.

3. And over every gate was written in letters of blood these words, This is the way, and he that entereth by any other gate is a thief and a robber.

4. And by every gate was one of the guide-books open; and a guide stood by showing to the pilgrims that came that his gate, and his only, was the one through which the book directed them to enter; and over every gate were many figures and strange devices.

5. But the devices were diverse from each other, and did not accord one with another.

6. Over one gate was the figure of a man crowned with three crowns, and he had a key in his hand, and the name of that gate was Katholikos.

7. And over another gate was the figure of a goose, and beneath it the man with the three crowns was kindling a fire; and the name of that gate was Bo.

8. And over another gate was the figure of a marten; and below that a temple, having at its western end a large tower, and upon the tower a crown; and the name of that gate was Etats.

9. And over another gate was the figure of a certain plant called kale, and a vine; and a temple with a tower, albeit there was no crown to the tower, but, instead thereof, a lamb. And the people of this gate boasted that such of the pilgrims as entered by their gate could not afterwards by any means get out of the roadway, for that they had hedged it in, and the name of that gate was Electio.

10. And over another gate was the figure of a lighted lantern and a fox; and the name of that gate was Des-amis.

11. And over another gate was the figure of a man in a pool of water; and the name of that gate was Aquatilia.

12. And over another gate was the figure of a serpent giving suck to a young kid, and of a wolf sporting with a ram; and beneath was the figure of an old man, having wings upon his shoulders, and in his hand a reaping-hook; and the reaping-hook was well nigh worn away by much usage; and behind the old man with wings there was the figure of an angel, having no belly; and he held aloft, over the head of the old man having wings, a huge hollow cone, as if he would bring it down and smother him thereby; and the name of that gate was Millennium.*

13. But time would fail us to speak of all the gates, therefore these shall suffice.

14. And by the gates were many of the guides standing, some with trumpets, some with horns, others with baskets of brimstone and fire, others with censers of smoke, others with nets full of very fine dust.

15. And when any of the pilgrims of the roadway came up, there immediately arose a hubbub, and a tumult, and shoutings, and revilings, and much heavenly howling.

16. For the guides belonging to the various gates loved each other mightily, and lent each other many charitable cuffs, and fought stoutly for the pilgrims, and condemned each other to the flames with abundant heartiness and indisputable equity.

17. But by the gate Des-amis was a man of sober and sedate aspect, looking neither this way, nor that, nor any way; and his hands were clasped together, and the thumb of his right hand revolved as it were in a circle, and the thumb of the left hand pursued it for ever and ever, yea, from everlasting to everlasting did it pursue. Selah.

18. And I, Philo Aletheia, perceived that many of the men of the gates had on great and greasy cloaks, and under their cloaks had some of them certain bottles, and upon the bottles were exceedingly strange and marvelous devices engraven.

19. And the hieroglyphics upon the bottles were a hidden and ineffable mystery, the meaning whereof no man can tell. And the number of the mystic hieroglyphics were the sacred three.

20. And the first hieroglyphic was like unto a half-circle thickened and, as it were, bent upon itself at the lower end; and the second was a straight line erect; and the third was two straight-lines erect, having another line proceeding from the top of the first straight line erect to the bottom of the second.

21. And within the vessels, whereon were the triune hieroglyphics, was a certain curious and potent liquid, the smell whereof was like unto the smell of juniper berries; and the liquid was called by some the water of life, by others the spirit, and by others the comforter; and they who drank plentifully thereof were filled with the spirit, whose surname is the Ghost, and spake with tongues of fire and prophesied.

22. Now when Simon came out of the valley, and saw the city and its gates, he was filled with astonishment; and perceiving the inscriptions that were written over the gates, that they were all written with letters of blood, and all of them alike saying, This is the way; and he that entereth by any other gate is a thief and a robber, he began to be confounded, and marveled with himself how they should all be the right way, when there could be but one right way.

23. And while he debated with himself, the guides about the gates perceived him, and beset him on all sides, each bidding him to come in by their gate, and moving him thereto with many hard threats and emollient promises.

24. And they took hold of him and dragged him this way and that, and the other also. And Simon was utterly confounded, and bestirred himself to go every way, and went none.

25. But presently there came up from the gate called Aquatilia a man of pallid aspect, whose name was Hydrocephalus*, and his voice was like unto the croaking of a multitude of frogs; and he approached Simon and said unto him,

26. Oh, son of my yearning bowels, rejoice that I have found thee; for, verily, if thou goest with me, thou art as a brand plucked from the fire. But, said Simon, What meaneth these other gates, and how should they also be the right way, and each of them the only one? Then answered Hydrocephalus, saying, Heed them not, my son, they are but snares to entrap the unwary; turn away thine eyes from beholding them, and come with us. Look, then, into thy guide-book, first putting on thy glass, and thou wilt know for a surety that ours is the right way.

27. So Simon looked where the guide bid him, and was satisfied, and would have gone with Hydrocephalus, had there not come up a guide from the gate called Electio, and the name of this guide was Cannotbedamned.

28. And Cannotbedamned had an open guide-book in his hand, and he howled furiously at Simon, saying, Read it, and thou wilt perceive that there is no way but ours.

29. And Cannotbedamned would have taken hold of Simon, but that he was filled with the spirit; yea, verily, he was loaded therewith, and, by reason of his burden, he staggered to and fro, and went hither and thither, and elsewhere, and all manner of ways; and his voice was thick, and his words came out of his mouth as it were in great bundles: and when he would have gone forward the spirit drew him violently back, and when he would have gone to the right the spirit sent him vehemently to the left.

30. And when Cannotbedamned perceived that the spirit would not let him approach Simon, he suddenly lay down on the ground, and began to speak in an unknown tongue, and his speech issued from his nostrils; and Simon opened his ears and his mouth and hearkened.

31. And Simon marveled and drew near to Cannotbedamned, and looked into his guide-book and perceived that the gate called Electio was indeed the right way, and would have gone in thereat, except that Hydrocephalus was dragging him to the other, other, even that called Aquatilia.

32. And when Cannotbedamned had made an end of his discourse in unknown tongues, he looked up and saw Simon about to enter the city by the gate Aquatilia, and immediately he leapt up and ran and caught Simon by one of his legs and pulled it within the gateway of the gate Electio, and Hydrocephalus laid hold of Simon's other leg and drew into the other gateway, for the two gateways were next to each other.

33. And there came up some with the nets of fine dust, and beat Simon with them on the face, so that his eyes were filled with the dust; and others came with baskets of brimstone and fire, and others with censers of smoke, and they all let go together, and Hydrocephalus and Cannotbedamned tugged away mightily.

34. And Simon remembered the smell of the fire and brimstone, and fearing that Ahrimanes was upon him, he struggled valiantly to get in, and the two guides pulled and the others laid on, and the stone which divided the gates being (as was said before) very soft, they at length pulled him quite through the stones, having one leg in each gateway.

35. And when Simon was got within the city, and had finished sneezing, the guides bid him weep for his sins. So Simon wept, and the tears burst forth as a great and mighty flood, and the bridge that spanned from the one nostril to the other was carried away by the force of the waters, and still he wept.

36. So he wept till the springs dried up and the waters abated.

37. And they repaired the bridge that was carried away by the floods, and Simon rested himself after his manifold labors.

38. And after some little while Hydrocephalus and Cannotbedamned took Simon by the nose and led him to a certain pool called Bapto.

39. And when Cannotbedamned came to the pool, the spirit again came upon him so that he staggered under his burden, and presently fell into the water.

40. But having, by the grace of the king Jah, been preordained to die in the air, he was not drowned, but was drawn out again.

41. And the spirit having departed from him, he laid hold of Simon, and Hydrocephalus laid hold of him also.

42. And Hydrocephalus addressed himself to the congregation,* saying, Men and brethren, listen to me, and open wide your ears that the words of knowledge may enter. Forasmuch as this sheep hath entered into the sheep-fold of our great king, it is needful that he should be well washed, and ye are gathered together to the sheep-washing, therefore it behoveth us to tell him what is necessary.

43. And Hydrocephalus addressed himself to Simon, saying, Hear, O my son, and give ear to thy shepherd; this day art thou become one of our flock; yea, thou art henceforth a young ram amongst the sheep of our great king. Therefore, see to it that thou obey the voice of thy shepherd; meddle not with the young ewes, and give up thy fleece when it is required of thee; what thy shepherds teach, that shalt thou steadfastly believe, and question not their sayings.

44. But I, Philo Aletheia, hereabouts fell asleep, not being any longer able to listen to the preacher, so that I heard not the remainder of his speech, though I doubt not that it was exceedingly pleasant, and caused the congregation to shed many winks, and mayhap tears also. However, I was awoke from my sleep by much bleating of the heavenly flock; and, looking up, I saw Simon gathering himself out of the pool, and Hydrocephalus helped him.

45. And the guides gave Simon another glass called Faith, and it was exceedingly like unto that called Imagination, nor could any man distinguish between them, except he were skilled in such matters; and he could use his glasses together, either before the other, and they fit into each other, and when he looked through them so great was their virtue that he could by them see many great and wondrous sights, though nothing was present.

46. And Simon was greatly delighted with his glass, and rejoiced exceedingly, and the guides with him. [TO BE CONTINUED.]

*After much study, we have, we believe, discovered the import of these gates, and the figures belonging to them. They are symbolic (prophetically of course) of the various creeds of the present day. And the exactness of the metaphoric representations is marvelous in the extreme; and, in our estimation, puts the inspiration of the whole MSS. beyond dispute. The gate, verse 6, represents Catholicism; the three crowns and key are the well known symbols of the Pope. The gate, verse 7, is typical of Huss and his followers (the word Huss, in Bohemian, meaning goose); he was roasted by order of the Pope, and therefore, roast goose is his appropriate symbol; and, as everybody knows, Bo is the proper thing to say to a goose. The gate, verse 8, is the Lutheran; the temple and crown, in juxtaposition representing the union of Church and State. The gate, verse 9, is the Calvinistic; the temple and the lamb referring to their claim that Christ, and not the State, is head of the Church. The gate, verse 10, is the Quaker's gate. Fox is the name of the founder of the sect, and a lighted lantern symbolic of the "inner light" they boast of. The gate, verse 11, evidently has reference to the Baptists. That of verse 12 to the "Adventists," believers in the immediate advent of the Millennium, the "old man" is Time, who is about to have the extinguisher put upon him by the bellyless angel behind him.—TRS.

*In the Greek tongue Hydrocephalus imports water on the brain.

*This is a somewhat abrupt intimation of the presence of a congregation, no previous mention being made of one; but we can only translate the MS. as it really is, we have no idea of improving the language of inspiration.—TRS.

THE MEDICINE OF SUNSHINE.—The world wants more sunshine in its disposition, in its business, in its charities, in its theology. For ten thousand of the aches and pains, and irritations of men and women we recommend sunshine. It soothes better than morphine. It is the best plaster for a wound. The good Samaritan poured out into the fallen traveler's gash more of this than of oil. Florence Nightingale used it on the Crimean battlefields. Take it into all the alleys, on board all the ships, by all the sick-beds. Not a pailful, not a cupful, but a soulful. It is good for spleen, for liver complaint, for neuralgia, for rheumatism, for failing fortunes, for melancholy.—*Faith and Works.*

WHAT A LEAF SAID.—I am a fading leaf, watching for the signal for my dissolution. You think as you like about man, as he fades and falls—make the end of your life here as mournful as you please—dishonor death by evil names and images but leave one of your sad analogies. I protest against being one that shudders at dissolution. I might have done that in June, when my life was all to live; but in September, when I begin to loosen from the spray, the loosening seems as good as the budding.

It is a sweet mystery, to be made clear, no doubt, some time. So I shall die as I have lived, with my face to the sun and the loving heavens, and welcome the autumn frost, as I welcomed spring sunshine.—*Rural Home.*

Communications.

An Open Letter to O. B. Frothingham.

MR. O. B. FROTHINGHAM, *Dear Sir:* I have perused your sermon, as published in THE TRUTH SEEKER of March 23, 1878, styled "The American Gentleman," and from which I infer you are an advocate of hard money; and, being, as I am, convinced that a full legal-tender irredeemable paper money, issued directly to the people from the national treasury, is the only money within the limits of possibility for the Government to supply in quantity adequate to meet the immense business demands of 47,700,000 American citizens, I have taken the liberty to propound the following questions for your consideration, and trust I shall see your response in the columns of THE TRUTH SEEKER at the earliest date consistent with your engagements:

1. What is money?
2. What do you mean by the term "honest money"?
3. What kind of money issued by the United States would be an honest money to offer as a legal tender in England, France, or Germany, and that would, or does, pass as honest money "among men of all nations, and which laborers could safely take for their toil"?
4. Are the present national bank bills an honest money?
5. Are the greenbacks (so called), with the exception of "duties on imports and the interest of the public debt" stamped upon them, honest money?
6. Is demonetized silver an honest money?
7. Is depreciated currency an honest money?
8. Will the coin to be issued in accord with the Silver bill lately passed by Congress over the President's veto be honest money?
9. Is any paper currency an honest money?
10. Is the gold coin of the United States honest money?
11. Which of these kinds of money have the producers or laborers usually received for their toil?
12. Is it possible for one nation to issue any money "the essence of which would be a common value all over the civilized world," or, in other words, a legal tender for either debts or commodities?
13. Did the United States ever issue any money of any kind that was, or is, received by other nations for customs at par with their own gold coin?
14. What do you consider is the true cause of so many failures of all classes of business men, of the unparalleled and increasing number of foreclosures, the general paralyzation of all branches of industry, that has turned millions of laborers to beggars and starved others to death?
15. What, in your opinion, would prove an effectual remedy for our cruel and increasing hard times?

As you are a public man, and probably an older, and certainly a much wiser, man than your interrogator, judging from your wide reputation as a profound thinker, I have proposed the above questions as a truth seeker, feeling that it is quite possible my present views may not be correctly based; yet my convictions are so strong that the theory of the greenback advocates, practically exemplified, would be a universal panacea for our present financial ills, that I shall be disappointed if you succeed in answering them in harmony with the financial theory intimated in your sermon.

I have proposed fifteen questions, some nine of which can be answered by a simple yes or no, if such mode is your pleasure. The finance of our country is the paramount question that now agitates the minds of thoughtful American citizens, and for the best of reasons. Judging from the knowledge you have manifested in all your sermons that I have had the pleasure and profit to peruse in the ever-welcome TRUTH SEEKER, and especially in the sermon to which I have referred, in your mention of the true relations between capital and labor, I have every reason to expect that your reply will not be of the *New York Tribune* style—very prolific of assertions, but ruinously deficient in proofs—but that you will give these fifteen questions those candid replies which the laborers' interests demand, and which you will comprehend at a glance from that high moral standpoint upon which you have so eloquently and truthfully based "The American Gentleman."

With assurances of esteem, I am,

Yours for the truth, D. W. FILLEBROWN.

East Highgate, Vt., March 24, 1878.

The Labor Question.

MARGARET CHAPPELLSMITH'S ARGUMENTS.

Bland's Silver bill will as surely benefit the laboring class as its demonetization in 1873 has damaged their interests. You speak of the greenback dollar as an irredeemable paper currency. Let me tell you, if you do not know it, that the greenback dollar will be redeemed, as certainly as the gold or silver dollar will, in all the necessaries of life. It is as certain to be redeemed as the Government bond is, and the value of it is above gold. We cannot have them exchanged for gold, and burned up, and continue to use them; and the mass of the people want to use them. Capitalists make great complaint now, with gold at only two per cent premium. The truth is, they gave loans with low-priced currency, and now want to bring it to a gold standard to collect in.

You say the industries do not employ labor as they formerly did, "but this is not caused by what passes for money." I tell you it is. I do not mean to say that manufacturers cannot get money at reasonable rates; but the consumer cannot buy till he pays his debts, or will not, and so there is no market for goods. There is not, and cannot be, an over-production of goods in general; but a scarcity of the medium of exchange may and has caused a want of consumption. You say, "There is not a demand for the supply of money there in circulation." I know there is not, at six and ten per cent, and there never should be. If the laboring class could get money at one per cent per annum, prosperity would soon revive. I know that in that case not so many persons would be enabled to sit back in the easy chair and perform the part of consumers only, but that would be all the better. Let us arrange our finances so that six hours' labor per day will be enough for any man to make a living, and so that the shrewdest will have to work one hour a day to make a good living, and all will be well. Of course, I mean the greatest good to the greatest number. You speak of the number of laborers that need employment. All ought to need employment, so that one man cannot subsist on another man's labor without laboring for him in return. If we would prohibit interest on money entirely, it would pay a greater dividend in manufacturing, shipping, and traffic than ever was safe to loan it at for interest. You say, in substance, that "irredeemable paper money reduced the humble-minded English laborers to the condition of paupers." I tell you it did no such thing. It was the resumption of specie payments while the poor were in debt that did it. If the English Government had preceded the resumption of specie payments with five or ten years prohibiting credit by abolishing execution, all would have went well. You quote Paine against paper money, but he probably never thought of it except on the gold-basis idea, which always has been a failure. You ask, "In what are farmers to be benefited by their obtaining a higher price for their products?" Why, my dear, in paying their debts in a currency similar in value to what it was when their debts were contracted; and all farmers are in debt in Illinois, whether they ever borrowed a dollar in their lives or not. Each man owes his *pro rata* of State, county, and town indebtedness, if nothing else. You say a good deal about the creditor being cheated in having to receive his loan in a less valuable currency than that in which it was made; but you do not intimate that it would be injustice for the laboring man to pay in a more valuable currency, though he is usually the weaker one, and should be the one protected by law; for the spirit of our laws is to protect the weak against the strong. It is as plain a proposition as ever was presented that a farmer can get more dollars for a load of corn, or a horse, cow, or hog, or the laborer for a day's work, when greenbacks are low than when they are high, and each one will pay a dollar debt. Then give the people the benefit of one billion of currency for five years, and declare that after that the Government will reduce its currency and prepare for specie resumption on a gradual scale, so as to let the debtor class get out of debt, and all will be well. When the crisis of '73 came, capitalists asked for more currency; and now, when the people want it restored to what it was, they are hooted as inflationists. But be assured if this Congress does not do the will of the people, the next one will have to. I respect your different opinion, and I am, Yours truly, J. R. PARKS.

The Bennett-Teed Discussion Reviewed.

MR. D. M. BENNETT, *Dear Sir:* The "Bennett-Teed Discussion," which has come to my notice through the columns of THE TRUTH SEEKER, has interested me greatly, and it is with regret that I learn of its discontinuance. The exceedingly able manner in which you have defended the negative of the question in debate, and your very courteous and manly treatment of your opponent, must win for you the good-will of all who have followed the discussion from the beginning to its close. Whatever may be the opinion of the reading public concerning the clearness or obscurity, the soundness or unsoundness, the coherence or incoherence of Mr. Teed's argument, it, to my mind, carries with it evidence of the possession of a knowledge of theologic and scientific truth, which, however obscurely elaborated and expressed it may be, deserves the encouragement and aid of thinking men. Out of these "visionary vaporings," as you have expressed it, there drop some clear, well coined thoughts—however startling and novel—which have, to my mind, the form of scientific facts. His presentation of evolution and involution as coördinates and coincidentals, simultaneous and eternal in operation, is, I think, a new thought to most men; yet it would be as easy to conceive of a positive without a negative as of evolution without involution as its coördinate.

His declaration, also, that the normal relative position of substances is defined by their specific gravity or levity seems not to be without reason. That gases diffuse and intermingle is not to my mind proof that they do not exist in strata. Because moisture exists diffused through the atmosphere it is no proof that it is nowhere gathered into seas. The hydrogen that is being constantly disengaged or produced at the surface of the earth must of necessity be diffused through the atmosphere and mingle with the gases near the earth in its ascent to the normal position of levity, unless it speedily combines with other substances to form compounds. Only three or four years ago, an aeronaut put forth through the public press the declaration of his belief that because of the constant disengagement of hydrogen at the earth's surface, and of its levity as compared with atmospheric air, there must of necessity be a hydrogen sphere above us. Because we do not know with *what* or *how* it combines to return to the earth again, and thus repeat its eternal round of change, it does not invalidate the almost self-evident fact that a hydrogen sphere exists above our atmosphere. We cannot easily conceive of a substance, whose atoms move easily upon themselves, as sinking below or even into another substance of greater specific gravity than itself; nor can we more easily conceive of a substance rising above or even into another of greater specific levity than itself.

That substances are found out of their normal spheres or positions by the operation of forces does not, to my mind, invalidate the correctness of Mr. Teed's assertion. A light, impervious sack, filled with air and plunged under water, would rise to the surface—to its own element—and there remain. One filled with hydrogen and plunged beneath the water would not only rise to the surface but would continue to rise through the atmosphere and ascend to its highest limit, if not impeded by its envelope, or, at least, till it reached a substance of equal specific gravity with itself. If it were dropped from a more tenuous sphere, above the hydrogen, it must descend through it till it reaches its own substance, but not beneath its own substance and into another of greater specific gravity. It seems to me that this is self-evident and needs no proof, and that Mr. Teed has here announced the discovery of a law of the physical universe which further investigation will confirm—a law as much as gravitation, or attraction, or repulsion, is a law. That substances are diffused and found out of their normal position does not disprove it.

The normal position of water seems to be at or near the surface of the earth, but we find it diffused above and beneath this position, else we should have no rain. If we could accept the assertion of Mr. Teed as a fact, the displacement of the atoms of a substance from the normal position of its main body by the forces which integrate and disintegrate—as of water, oxygen, nitrogen, hydrogen, carbonic acid gas, etc.—would seem to be necessary and in accordance with physical laws, and not opposed to law.

One, under the head of "Tedious Wisdom," has attacked Mr. Teed in a manner that may be amusing, but it can hardly be regarded as logical.

Nor do the distinguished scholars he brings to his aid help him much. He arrays these men in line of attack with evident satisfaction, but we find their assault as destructive to himself as to Mr. Teed. He quotes Dr. Büchner as telling us that "Mind is the *product* of matter." If a *product* of matter, *itself* is matter, we must accept Mr. Teed's theory of the conversion or transmutation of substances. If it is *matter* in another form or condition from that from which it is supposed to proceed, it should still contain some of the elements or properties of matter—and elements or properties which can be demonstrated—for he quotes Moleschotte as saying, "Nitrogen, carbon, hydrogen, oxygen, sulphur, and phosphorus, possess their inherent properties from eternity," and DuBois Reymond as saying, "A particle of iron remains the same whether it crosses the sky in the meteor stone, rushes along in the wheels of the engine, or circulates in the blood through the temples of the poet. These qualities are eternal, inalienable, and untransferable." If these scholars are correct, and mind *is* a product of matter, being a product *is matter* (for it is declared to be "*indestructible, imperishable*, and *immortal*," and its qualities "*eternal, inalienable*, and *untransferable*"), and must possess the elements and properties of matter, which should be revealed by the same tests as declare the presence of the elements and properties of matter elsewhere. If it is *not* matter, but yet is a *product* of matter, then matter is transmuted and transformed and becomes something else, and matter as such is *not* "indestructible, imperishable, and immortal" (Büchner), "eternal, inalienable, and untransferable" (DuBois Reymond) and does not possess its "inherent quality from eternity" (Moleschotte).

If matter is the producer or cause of mind, then mind is an *effect* of matter; but I neither know nor can conceive of an effect which in its order does not become a cause. We know that mind is a cause. We both perceive and feel its effects every hour of our lives. The logician, who, as a theologian, scientist, or socialist, has built up a vast fabric, is witness. The orator who cries, "Let us march against Philip; let us conquer or die," or who arouses us to a sense of vassalage with "Give me liberty, or give me death," or he who stills the angry mob by a word, or sends the blood tingling to our finger tips and causes our frame to shiver with emotion, furnishes both objective and subjective evidence that mind is a cause.

If a cause, it is because it acts upon something or some *no-thing*, and the something or some no-thing in turn perpetuates the act in all its formations and transformations. I can not conceive of no-thing (except the no-thing be the thing in essence and not the thing in existence) as acting upon something. If mind is a thing it must have the properties of a thing. The difficulty seems to arise from our not being able to distinguish and express the subtleties of the universe which our minds perceive, but which our physical senses cannot grasp or take the least cognizance of. This would indicate to my mind that we must be the possessors of more than the five senses which belong to the body, viz., seeing, hearing, feeling, smelling, and tasting; and that these are but the faculties by means of which other and higher faculties are set in operation—the channel through which the mind is fed and sustained.

If I understand correctly the article in THE TRUTH SEEKER of February 23d, Mr. Fiske has declared that "Mind was a function, not a product of the organization." You, in your third reply, make this statement; "This mind being merely a function, and purely a product of organization" etc. Büchner declares "Mind is a product of matter in an organized form." Alas! "who shall decide when doctors disagree."

You say in your third letter, "Something was never produced from nothing." In effect you declare that something labored and brought forth nothing, for you affirm that something—matter—produced mind; that mind (in fourth letter) "is not matter; it is not substance," hence is nothing. Unless we possess within this material organization and its organs of sense, another corresponding and related organization, "which is not matter" and "is not substance" with its organs of sense, I cannot conceive it possible for us to take cognizance of products which are neither matter nor substance. With what shall we cognize them?

You say it is an "utter impossibility to create something from nothing," but you seem to unconsciously represent this nothing, mind, as acting and being acted upon; as having perception, sense, motion, quantity, quality, grasp, and powers, when you say, "To my mind this position seems more reasonable," "But such a conception is too absurd for any sensible [having sense, perception] mind to entertain for a moment," "My mind is more or less disturbed and perturbated." (Can you disturb nothing?) You also speak of more or less mind, and of differences in quality. You surely do not mean to say that there is more or less of nothing, and that it has different qualities! "Your mind is capable of grasping something better," you say to Mr. Teed, and of Jesus say, "Numbers of men have lived in the world who possessed greater powers of mind." Taking these sayings of yours concerning mind, and your declaration that it is a product of matter, it is a puzzle to me how you can escape what to me is an inevitable conclusion—that mind is both cause and effect; or how you can demonstrate to the satisfaction of thinking and intelligent men that mind "is not matter; it is not substance" therefore nothing.

It seems to me that what Mr. Teed has said concerning the integration and disintegration, or the production and destruction of water, fairly challenges attention and investigation, which are something better for scientific purposes than ridicule and contempt—the hostile batteries which all ages have turned upon the "visionary," who sometimes proves to be the "substantial." Time was when water was believed to be a simple substance, and not a compound of two, as we believe to-day. Time may be when we shall know that water is more than oxygen and hydrogen. Time was when intelligent men believed the earth to be stationary. Time is when men believe it to revolve.

While I would render all honor to the noble scholars and workers of past and present time, I do not forget that they have put forth gross errors as scientific truths, which were believed and taught and sustained, and which were subsequently set aside as unscientific and untrue, or only partial truths. Mr. Collins tells us that oxygen and hydrogen will mix, but he does not call the *mixture* water. Until he has added the third element, or force, he has no water. What becomes of the force or substance generated by the "gun-barrel process," which enters into the water to produce or liberate the hydrogen? Mr. Collins asks himself, "Where does the heat go to?" and then says, "That is a question that no one ever expects an answer to." This does not settle the question. It is a legitimate one, though not answered and perhaps not admitting of answer at present, but it is one which we have a right to ask, and which we ought "to expect to have satisfactorily answered sometime." Once it would not have been thought possible to measure the distances of the planets correctly or even approximately so. He says, "One might just as well ask, Why is water fluid instead of solid?" Well, why is it? and I would ask, Why is it solid instead of fluid, and what causes it to take such form, and to become more bulky as it cools, contrary to the law govering most other substances? Before oxygen and hydrogen are chemically united, they are simply oxygen and hydrogen; afterwards, they are neither, but a new and different substance, having none of the properties of either. We have no more assurance that oxygen and hydrogen are simple substances than the ancients had that water was. We merely know of nothing to the contrary, and are limited to this for the present. No man has a right to set limits and bounds to the powers and activities of the human mind. In producing hydrogen from water by electricity, something—call it substance, force, mode of motion, what you will—is generated by the metallic plates and acid solution, which becomes an element in the separation or formation of the two gases; and I am not aware that any man has ever told us what became of it. A writer in the Boston *Journal of Chemistry* says: "It is now pretty generally conceded that ozone must be an allotropic form of oxygen, unless oxygen, instead of being an element, is a compound, of which ozone is one of the constituents." The same writer continues: "That ozone is either oxygen or a constituent of oxygen would appear to be proved by the fact that it can be produced by sending electric sparks through pure, dry oxygen sealed up in a glass tube. If this be done, the bulk of the gas is diminished somewhat, and the presence of ozone can be detected by the smell as well as by chemical tests." Another writer says: "Ozone is changed by heat into oxygen." "Ozone has a certain work to do, and in doing that work is transmuted into oxygen." In Ganot's work on physics we are told, "Its true nature is not accurately known. Some regard it, and with great probability, as an allotropic modification of oxygen, and others as a teroxide of hydrogen."

Should hydrogen and oxygen hereafter be discovered to be compounds instead of elements, our teachings as to "what is water, and how produced" would undergo a change, the extent of which is not easy to conjecture.

Mr. Sickles says to Mr. Teed: "I am in good company, while you are alone in the advocacy of your pet theories." Now, I confess to a "sort of weakness" for the man who stands alone for "conscience sake," unless I believe him to be completely in the wrong, and deserving a good beating. It is no crime to stand alone, yet the world has too generally regarded it as such, if the man who stands alone proves to be a disturbing element. Every man who has been made the nucleus of a great reformation, whether of the religious, socialistic, scientific, or philosophic thought of mankind, has at the beginning stood alone; and in past time the opposition has generally been something worse than a newspaper attack. In reviewing these few prominent points of the "Bennett-Teed Discussion," my desire is to bring them more forcibly and with more distinctness to the minds of your readers for their further consideration. Confident that the truth will, and desirous that it should triumph, I am

Yours most respectfully, W. Kennedy.

Remarks.—We cheerfully admit that Mr. Kennedy is a very able defender of Mr. Teed's philosophy, and we will not undertake to say that in all of his positions he is wrong, while we are as ready to confess that our knowledge of the abstruse the imponderable, as well as of many other departments of the Universe, is quite limited. We wish we knew a great deal more than we do.

As to a stratum or sea of hydrogen, we have no special objection to it, nor does the idea strike us as extremely unreasonable or improbable. There undoubtedly is above our atmosphere a light form of matter, and perhaps it is as likely to be hydrogen as any other substance. What the ether is which scientists hold fills inter-planetary and interstellar space is not known. That there is *something* there can hardly be doubted, for light could not travel through a perfect vacuum. That *something* may be hydrogen for all we know to the contrary. As, however, so few of the primates are found in nature in a pure or uncombined state, it seemed improbable at first that vast quantities of hydrogen should exist in a pure state above the atmosphere. As willing, however, as we are to waive all objections to this theory we cannot understand what relation, either way, the matter has to Jesus Christ being Lord God Almighty, and Creator of heaven and earth.

Mr. Kennedy has sandwiched us between Prof. John Fiske and Büchner, making us to agree with both. So long as he places us in such good company, and makes us to harmonize with them we cannot complain.

Much of the difficulty about what *mind* is, and what it does, can, we think, be obviated if the term *brain* be used instead of *mind*. It is the brain, solar plexus, and nervous system that do the thinking, and not the mind. The mind is simply the thoughts, and thoughts are a motion of the brain, and are no more a form of substance than is speaking, seeing, hearing, or walking. These are produced by the action of the vocal organs, the visual organs, the auricular organs, or the locomotory organs or muscles, as thoughts are the work of the mental organs. Muscle does the work of the world, and brain moves the muscle. The brain occupies the highest position in the body, and has by far the highest order of work to perform.

The brain is intimately connected with the other parts of the body, and depends largely upon the conditions of the stomach, the digestive and assimilative apparatus, the circulatory system, and all that goes to make up a well-conditioned organization. As a rule, the better and healthier the physical apparatus, the better the brain and the better the mind. There may be slight confusion between the terms *product* and *function*, but thinking is just as much a natural physical process as any other action or function of the body. Animals also have the sense in common with man, but as their brain and mental organs are far more imperfect or undeveloped than man's, they therefore think and reason far less perfectly. Perception, reason, and memory are found in the animal kingdom as really as in the human, though, of course, in a lesser degree, or of a lower grade.—[Ed. T. S.]

Capt. Brown's Lecture.

We clip the following notice of a faithful worker in the Liberal cause from the Dallas (Texas) *Daily Commercial:*

"Our reporter attended Capt. Brown's lecture, last evening, on 'Evolution, and its Lessons of Immortality and Individuality," which was listened to with profound respect and admiration by a large and intelligent audience, and is pronounced by good critics a masterpiece of eloquence. The music and singing by Prof. Vandercook was of a nature to be appreciated by every lover of that which is beautiful and sublime. The Dallas Truth Seeker's Society are anxious to procure Capt. Brown as lecturer, and the Captain has prepared to return and make his home in Dallas, provided the friends of Liberalism will compensate him for his labors among them. All persons friendly to the cause of Liberalism are requested to confer with the officers of the society. Capt. Brown leaves here to-morrow for Waco, and we cordially recommend him to all classes of Liberals desiring an able and effective lecturer.

W. F. Jamieson debated with Elder Cunningham fourteen sessions at Springfield and Joplin, Mo. They have agreed to debate sixteen sessions more; eight at Girard, Kansas, and eight at Carthage, Mo.—April 1-9, and 10-18. For debates and lectures address 172 and 174 Clark street, Chicago, Ill.

The Popes and their Doings; or, Biographical Sketches of the most noted Vicars of Christ and Vicegerents of God. Holy Cross Series No. 3. 271 pp. 12mo. New York, D. M. Bennett, 1878. Paper, 50 cents; cloth, 75 cents.

This book contains brief sketches of some 150 different popes, embracing their more prominent actions and their general character, whether for good or ill; and it must be confessed that they were a sorry lot, their influence being largely extended for ill—in antagonism to the best interests of humanity. It contains some very plain statements in unvarnished language, mostly taken from Catholic authorities. Within a narrow compass will be found, in as trustworthy a form as possible, what elsewhere can only be learned by consulting numerous bulky volumes. It will be found useful for reference as well as for reading.—*Spiritual Offering.*

Catalogue of Books sent free upon application.

Letters from Friends.

White Rock, Nevada, March 26, 1878.

Friend Bennett: Inclosed find one dollar; place it to the credit of Mr. George Goltman, White Rock. He wishes to become a subscriber to The Truth Seeker, commencing Jan. 1, 1878. Please send back numbers to his address. He will send the balance of subscription money as soon as he can. You can also place his name and mine down for a copy each of the "Champions of the Church."

I would like to see a copy of your paper sent to every family in the United States. I am satisfied it would do more good than all the Bibles that have been or ever will be distributed. Had I the coin, it should go to every house, but being an old man, and not able to work much, I will do the next best thing that I am able to do to start The Truth Seeker on its mission. I have been living in the mountains of California and Nevada for the last twenty years, mining and operating in mines. I have collected a large and very rich lot of mineral specimens from most of the noted gold and silver mines on this coast. My proposition is this: To every reader of The Truth Seeker who will send me twenty five or fifty cents, I will send by return mail, postpaid, a handsome mineral specimen of gold or silver ore. The money sent to me, after taking out postage to pay for sending the cabinet specimen, shall be forwarded to D. M. Bennett to be placed by him to the credit of The Truth Seeker Distributing Fund—a fund created for the purpose of sending The Truth Seeker three months to any name that any of the friends of the cause may think proper to send in to the editor. By this method the party sending to me will get value for his money, and at the same time be doing a good act to help the Liberal cause. Brother Bennett, if you think well of this proposition of mine, start it. I will do my best. I think it a good idea to start a fund of that kind. I have a large supply of rich ore on hand and can get more if wanted. Yours truly,

V. J. Borrette.

Friend Borrette is a very worthy man and is well known in the region of country where he resides. He has acceptably filled the position of Justice of Peace, agent for Wells, Fargo & Co.'s express, and other places of trust. Any remittances made to him will be faithfully attended to. A friend of ours, now with us, is acquainted with Bro. Borrette, and speaks in the highest terms of him. The proposition made relative to The Truth Seeker Free Distributing Fund is a good one, and appears feasible and well worth carrying out.—[Ed. T. S.]

Leeds, N. Y., March 31, 1878.

D. M. Bennett, *Dear Sir:* A friend of mine has read one of your publications, called the "Humphrey-Bennett Discussion," and has been considerably shaken by it. But he says he does not believe that such a man as Humphrey ever existed; that if he did, he got shamefully beaten; that you have the best of the argument, etc. Now, if he could be convinced that such a man lives and really wrote his part of that book, why, then, considerable has been accomplished; and what I want of you is to send me the address of this Mr. Humphrey, so that I may write to him and thereby prove the thing to my friend.

Yours respectfully, S. D. Warner.

Reply.—We assure our friends that the Rev. G. H. Humphrey is a *bona fide*, living man, and, withal, a very able gentleman. He is pastor of the Thirteenth Street Presbyterian Church in this city. His address is 343 East Fifteenth street this city.—[Ed. T. S.]

Snowville, Va., April 6, 1878.

Dear Friends of the Truth Seeker: I write this to tell you that one of the noblest, bravest, and most outspoken of all the champions of free speech, needs the aid and assistance of his Liberal brothers and sisters for means to live. Daniel Tuttle of Poplar, Crawford Co., Ohio, has lost all the savings of his lifetime by going security for a friend, and now nearly eighty years of age, and crippled besides, he has to begin the world anew by selling Liberal publications. He has a great quantity of his papers, *The Divinity Physician*, that he wishes to dispose of. I have been reading them, and find them unique, forcible, argumentative, and very original. Any one ordering a few numbers, even if no more than twenty-five cents' worth of them, will be doing a good deed, and at the same time receive the full worth of his money. He offers to take in exchange for his papers any Liberal publications from authors or publishers, which he will sell as he can. I shall mail him to-day a few copies of "John's Way" as a free gift, and only wish I could do more. I hope those who can will not defer till it is too late, or till they forget it. Now is the accepted time. Fraternally,

Elmina D. Slenker.

Kirksville, Mo., March 28, 1878.

D. M. Bennett, *Sir:* I have received three copies of *Payne's Age of Reason*. The last I returned as an indication that I did not want it. I suspected something wrong from the first number, for which reason I did not subscribe. This man beyond a doubt, at least in my mind, is troubled with a species of insanity; and, out of charity, after what has been published, I think it would be well to let him alone. I do not believe he can injure you after so many facts concerning him have been published.

Respectfully, Wm. Hart.

Jamestown, Col., March 28, 1878.

Mr. Bennett, *Dear Sir:* As soon as I am able I will send for The Truth Seeker. But money seems to be more precious than diamonds just now. I sent you a dollar for some tracts a short time ago, but I expect the snow blockade on the railroads will delay them for some time. You are, in my opinion, the grand apostle of modern Freethought. May you have success in strangling the "Minotaur" of superstition, and lift the incubus from the people that has been smothering them for weary ages. Every liberal minded man should help you to the extent of his utmost ability in the grand work, for the sake of future posterity, even if he does suffer for opinion's sake during his life-time. Ignorance and superstition will battle demoniacally for the supremacy, but Science and Reason are bound to come off victorious in the end. I feel assured you possess the qualities to make a good general in our cause. You have been put to the test, and have come off with your colors flying, and if not a great victory, at least the enemy have gained nothing to congratulate themselves with. Hoping that your future efforts may be crowned with merited success, I remain, yours truly,

D. W. Morrison.

ROCKLAND, ME., March 30, 1878.

BRO. BENNETT: I inclose for you a two-dollar "William" on account. Guess Seth Wilbur is the "fellow what stole de onions." We "smell his breff" way down here. Every one of your subscribers here has received liberally of his illiberal productions. We have no use for them, as they are unfit for any purpose.

Yours very respectfully, A. M. AUSTIN.

FREDONIA, N. Y., April 5, 1878.

D. M. BENNETT, *Dear Sir:* I have just read in THE TRUTH SEEKER your manly statement of your honest convictions in the face of threats to withdraw subscriptions because you dare to be honest.

Bigotry is not a child of the Church alone, but the shadow of ignorance and conceit is quite as palpable in the ranks of so-called Liberalism.

You have something to do in emancipating the heathen at home. Your leanings to a hope of eternal life so modestly and fairly expressed seem to be feared as a contagious disease. Some who feel that they are protected from the Church by vaccination indicate that there is still danger of the dreaded disease appearing in the evidence of a future state, and with the Church they unite in the endeavor to discourage and suppress free investigation and evidence of a future life. Neither is a truth seeker, nor a monopolist of truth, but I trust that some of the "Liberal" fault-finders will in future study more fearlessly the true meaning to be placed upon the words supernatural and material. There may grow out of the latter, phenomena they little dream of—truths both for the Church and Materialists. "Consistency is a jewel," because so rarely found. Send me copies of your fearless paper. I think I can, with its aid, win for you more subscribers than you will lose by truth seeking.

I expect to return to lecture and labor in the vicinity of Binghampton from May to November. Yours for truth, liberty, and progress. LYMAN C. HOWE.

SALEM, MASS., March 30, 1878.

MR. EDITOR: The quotation from the Chicago *Tribune* in THE TRUTH SEEKER of March 30, is utterly false. No such petition has been presented from Essex, or from any other town. When woman is publicly stigmatized by an unqualified ignominious lie, it is not only the right but the duty of the community to as publicly defend her. Accompanying this, is a true copy of the petition, signed by sixty men and women of Boston, and vicinity, Salem, Marblehead, Danvers, Beverly, and Ipswich (not one from Essex), to eight of whose names M. D., was attached; five of whom were men, and three were women; not an editor nor a clergyman. The subject has been presented incorrectly in six public journals besides your own, and no two agreeing. Says the Boston *Herald*, "What is the matter in Essex County?" not aware, perhaps, that its own county was represented.

The petitioners have had "leave to withdraw."

The subject has been misrepresented and ridiculed by the Rev. Joseph Cook (whose lectures are stereotyped), at one or more of his "Monday Lectures in Tremont Temple"! "What is the matter" in the counties and the States that editors and ministers are led into misrepresentation, lest woman with her children step out of the ruts of dishonor and debasement into a higher plane of civilization, side by side with the man who has sought to plunge them into such, holding himself exonerated from all just responsibility, and at liberty to perpetuate such offenses in whatever community he can find a victim; because statute law protects him in such diabolism, as if villainy should be upheld, while society stands aghast, impotent to shield though humanity bleeds at every pore? Woman is told that it is her own fault! that she should protect herself!

When she seeks the power to protect herself, she has leave to "withdraw" and is made a subject of public misrepresentation and ridicule. To misrepresent and ridicule women is the "Anointed's" second nature; his chief stock in trade. It is the corner-stone and the keystone, also, of his immaculate power. "Woman brought sin, and death, and damnation into the world;" so inaugurating a "hell" which she has been peopling to the present time, causing the sacrifice of untold millions of the lives of her own children in this world and the sacrifice of untold billions of dollars. A huge outlay! The result of eating an apple. And now the "Anointed" are trying to demolish this by proving that there is no "hell"! They can't do it.

Did woman own so marvelous a lie, and so firmly established, she would stand by it at all hazards, leaving man to unravel it by the power of his own reason. She would not desert her best friend in its death struggle.

[COPY OF PETITION.]

To the Honorable Senate and House of Representatives of the State of Massachusetts in Legislature convened:

We, the undersigned members of this community, respectfully petition your Honorable Bodies to abolish "Illegitimacy" from our midst, enabling every woman who stands in the connection or relationship of a wife, in any respect, towards any man, to sustain her position respectably by acknowledging publicly such relation, and recording her name as a married woman, endowed with all the rights and privileges pertaining thereto. So that the law of nature, which in all cases executes its judgments towards woman, shall not be interrupted in its judgments towards man, by any legal immunity from its results.

Every man knows that no child can be imposed upon him; so, likewise, should he know that no child can be illegally imposed upon a woman, thereby creating "Fallen women and illegitimate children." In this uplifting of ourselves, we ask you to legally sustain us, removing every obstacle, and extending every protection.

Is man ashamed of the above petition that he either dares not, or will not, present it in its true light; or does he think that woman should be ashamed? Unspeakably greater is the shame that necessitates the call for such a petition! MARY UPTON FERRIN.

PATRON, NEB., April 1, 1878.

DEAR BRO. BENNETT: Please put our names down for one copy of "The Champions of the Church." We know from the extracts we've read it will be splendid. A friend of ours whose father is a Presbyterian deacon, and whose friends are all church-members, said, when reading of the blood-thirsty Constantine, "Oh! I wish father, and brother E. and C., could see this. I don't believe they ever heard of it. If they have, they never say a word about it." My brother J. C. Baird of Sigourney, Iowa, wrote me lately congratulating me on the "Signs of the Times," but we missed THE TRUTH SEEKER containing it. I suppose there is some mismanagement of the mails out this way. We send THE TRUTH SEEKER all over this county, and some to other counties in hopes of gaining some new subscribers for you; therefore not having them on hand, cannot tell what number was missed. Wishing you every possible success, we remain your sincere friends.

ROBERT and MAY B. FINCH.

AVOCA, N. Y., March 26, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed find draft for three dollars, which please place to my credit on TRUTH SEEKER, which will pay up to January 1, 1879. Accept my congratulations on your escape from that fanatic, Anthony. S. W. Payne sends me his *Age of Reason*. Think he must have got my name from your list, for I take no other New York paper except *The Sun*, and that is addressed differently. Yours sincerely, JAS. N. MOORE.

SPEDSON, ARK., March 24, 1878.

MR. D. M. BENNETT: I have received begging circulars and sample papers from S. W. Payne. I have never written him a line. I know not how he got my name, unless from your list, and I cannot think he got it in an honorable way. I must say I like THE TRUTH SEEKER, and hope it may long flourish. Your friend, JOHN T. WISE.

GREEN ISLAND, N. Y., April 1, 1878.

I have received circulars three or four different times from S. W. Payne, asking for aid in favor of his paper. At first I felt disposed to assist him, for I thought he was trying to help along the good cause; but when I learned that he was working in connection with Anthony Comstock, for whom I have no respect at all, I did not wish to lend my aid in that direction. I hope Mr. Payne will be able to explain how he got my name, but I think he took it from your list. H. WILBUR.

MARCELLUS, MICH., April, 1 878.

D. M. BENNETT, *Dear Sir:* I have received circulars at two different times, and one copy of *Payne's Age of Reason* some two months ago. I don't know how he got my address. THE TRUTH SEEKER is the only paper I take or have east of Detroit. One paper of the Liberal order is all I care for. JOSEPH R. STREETER.

WATERMAN, IND., March 26, 1878.

DEAR MR. BENNETT: I take the opportunity of sending you a letter. I read your paper. I have an aunt that takes it; her name is Sarah Vansickle. She near about goes crazy when she doesn't get her paper. Uncle Alfred Girard and uncle Schuyler La Tourette take it, and aunt Mary Hourford. I read the stories from the devil and "The Darwins," and about Anthony Comstock. Bear down on old Comstock, and send your paper ahead. I am eleven years old, and I had my leg broke last summer. From a reader of your paper, KATIE C. CLICKEM.

CLEARFIELD, PENN., April 1, 1878.

DEAR BENNETT: Inclosed please find $2.00, for which credit me on my subscription to THE TRUTH SEEKER. I will send you more soon; I do not wish to lose a single number of the paper and will find enough money somehow to pay for it. Please change the middle letter of my name to correspond with that below I would say that I have received two or three copies of *Payne's Age of Reason*, with my name written as you have it on your list; and, as no other publisher ever had it in that way, the editor of that paper must have procured it from your list.

Yours truly, WM. R. BROWN.

TITUSVILLE, PA., March 31, 1878.

D. M. BENNETT, *Dear Sir:* I never knew or had any acquaintance with S. W. Payne. When I, nevertheless, received the prospectus of his *Age of Reason*, with a request to subscribe, and some other papers with reference to it, and, finally, the first number of the *Age of Reason*, when that appeared, I did not find anything surprising in it, but thought he had learned my address from seeing it in other papers, as I receive very frequently similar papers pamphlets, letters, etc., in this manner from persons unknown to me. But when I received the above-mentioned papers a second time from him, at the time when you were robbed of your mail list, the suspicion becomes very strong that he forgot that he had sent them to me once before, and, finding my name on your mail list, sent them again, as, it seems, he did to all your subscribers. Having learned, however, more than enough of the real character of the man, I, of course, did not wish to have anything to do with him nor with his paper. Truly Liberal men and papers or measures I am always willing to assist whatever I can, but frauds and shams, never!

You are at liberty to make any use of this letter you please. Truly yours, MORRIS EINSTEIN.

ROSEBURGH, OREGON, March 20, 1878.

DEAR FRIEND BENNETT: I am so glad that you have so politely bowed out of the field that monomaniac, Cyrus R. Teed. As you say, it was a Teedious job to read his wild and silly lucubrations, especially when he trucked in chemical science. When he talked of hydrogen and oxygen, it was quite evident he had never studied the rudiments of chemistry, or the rudiments of any branch of physical science whatever. My teachers in Glasgow College, Scotland, in chemical science—in 1836, Dr. Thomson, and, in the same University, when my health permitted me to resume my medical studies, in 1846, Dr. Anderson, both chemists of European fame—would have been ashamed of their youngest student making such egregious errors as this self-constituted messiah, C. R. Teed, who has come to enlighten us, in this land of liberty, on his ignorant crotchets, and calling us all fools who won't swallow his absurd *ipse dixits*. If you give him half a column of your valuable space at any future period, you thereby curtail your many readers' chance of obtaining sound knowledge from your valuable correspondents and contributors, without speaking of your own waste of time in replying to his puerile and sickly talk. If he has never been in an asylum (I mean Cyrus R. Teed), his friends must look to it. He is sure to get there, and before long, too. I have met with much smarter and more sane men in many of our Scotch insane asylums; and I am sorry to think of it, but it is nevertheless true, that he is a candidate for the kind of treatment there adopted.

Inclosed find three dollars for one year's subscription to THE TRUTH SEEKER; and I will endeavor to get as many new subscribers as possible for you. Your sixth and eighth letters are masterpieces of politeness and sound reasoning, and remind me much of my lamented friends Charles Southwell and George Jacob Holyoake. Charles Bradlaugh and Charlie Watts—both of the London *National Reformer* at present—could not "hold a candle" to either Southwell or Holyoake; and although I can see you are no classical scholar, and make no pretensions to being such, still, your sledge-hammer, solid blows, your sound common sense and invariable politeness, constitute you a controversialist of no mean order. Do not, therefore, waste your valuable time on such silly opponents as Teed. Get an archbishop of the Church of Rome, or a cardinal, now since they have got a fresh pope, or a bishop of the Church of England, or the moderator of the Church in which I was born and baptized—the (now Liberal) Church of Scotland—and you will have a foeman worthy of your steel to contend with. Bishop Watson's reply to Tom Paine (the Bishop of Llandaff) has never yet been answered, and never can be; for Tom Paine stood upon wrong ground—the Theistic side. He smashed Tom Paine all to pieces; and those old-fashioned Theists can never stand before such men as Paley, Watson, and others. Therefore, when you next debate get a dignitary of the Church, and not a mere will-o'-the-wisp—a nobody; and then your readers will be pleased, instructed, and delighted with your replies to such a person. We have been pleased here much, but better pleased when you closed the so-called "debate."

Respectfully yours, PETER JACK, M.D.

NOTES FROM THE LECTURE FIELD.

MR. EDITOR: That the friends and readers of THE TRUTH SEEKER may know where I am, and what I am doing in the cause of human freedom, let me say, I am in harness, and still on the war path, fighting against superstition in all of its various forms,

Since I arrived here from California, our Italy of the West, I have lectured almost nightly, and twice each Sunday to large and enthusiastic audiences, and my engagements will carry me to July next.

And I must say Michigan, as never before, is being swept by a wave of Freethought. Our Bob Ingersoll has stirred the murky waters of stupidity and superstition in Grand Rapids, Detroit, and other points. Long may he wave. I never call him to mind that I do not think of a monument, a liberty pole, bearing aloft the emblem of freedom; a waving plume that decks the brow of down-trodden humanity.

This is not a good winter for revivals of religion in Michigan. The preachers have preached, and the Christian people have prayed, but to little purpose.

The leaven of Freethought is in the atmosphere. Liberal literature is being passed from hand to hand, and the spirit of Thomas Paine is almost omnipresent in these days, and almost any school-boy is now able to confront and confound the preacher in the pulpit.

The Chicago papers have run riot on hell and damnation this winter, and the doom of the hateful old dogmas has gone forth into every town and hamlet, and the poor preachers robbed of hell, devil, and damnation of infants, wear a sickly smile, while they crow over the Infidelity of the times, and but for the red ribbon movement into which they are trying to infuse Chsrtianity, and reap converts to the Church, their case would be almost hopeless.

We were quite amused recently with the temperance fight at Sturges, where the preachers, as everywhere else, are trying to steer the temperance ship, but like every other big ship trying to navigate into shoal waters, they put her hard and fast on the rocks of theology.

A professor Carey has just closed a course of lectures on temperance, in which he claimed that the Bible was a temperance book, and the wines of the Bible were not intoxicating. Hence it was not binding upon the Church of our day to use in communion service the cup of devils, as he termed the intoxicating cup. But these children of God do not fully agree.

The Presbyterian clergyman of Sturges, "not a Red-Ribbon man," fully imbued with the letter of the gospel, came out with an elaborate discourse proving conclusively that the wines of the Bible were all intoxicating, and bringing forward copious examples from the Bible to prove the character of the wines of Scripture; such as the fact of drunkenness among the priests of Judaism, and the story of Lot, who made a beast of himself with wine; also the story of Noah and his drunken spree, and the curse of Noah upon the children of Ham in consequence; also how David made Uriah drunk, and then committed murder, to get his wife; and how the members of the church of Corinth were reprimanded for getting drunk on the wine at communion service, and many other examples in the Old and New Testaments to show the intoxicating character of the wines of the Bible.

We thought he won his case. But what a revealment from the Book of God to prove that the intoxicating cup at the Lord's table is not a cup of devils, as claimed by many members of the Christian Church!

So, as the clergy disagree, the people reach out for broader ground on which to build, and science herself comes in to settle the temperance question by showing that what is not food is poison, and that nature nowhere commends even the moderate use of poisons, and that temperance is a broad word, and covers our complete being—not simply abstinence from strong drink, but from everything that will mar the beauty of body and mind.

In conclusion, let me say that I have given a course of six lectures in Plainwell and eight lectures in Sturgis, with marked success, besides attending the State Convention of Liberals and Spiritualists held at Kalamazoo on the 21st, 22d, 23d, and 24th of March. This convention was marked throughout by a unanimity of action and feeling seldom found in so large a body of people so diverse in thought and opinion upon minor subjects. Dr. A. B. Spinney was re-elected as President for the coming year—a live man, full of zeal for the cause. By unanimous vote the convention amended the constitution of the association so as to read, "The Association of Spiritualists and Liberalists"—a right move, as the battle we are fighting must and will be fought out on the broad line of Freethought as Liberal people, forgetting to fight each other about small matters, but, hand in hand, making a common cause against the common enemy of human freedom.

Hudson Tuttle and Giles B. Stebbins, who were advertised to be at the convention, were absent, much to our disappointment, as we had learned to love these strong men from their writings, and desired to grasp them by the hand. We were highly pleased, however, to meet Susan M. Johnson, E. F. Stewart, Charles Andrews, Mrs. Morse, Mrs. Shepard, Mrs. Pearsal, Brother Fishback, and other noble workers in the cause of reform. The semi-annual meeting, by vote of the convention, will be held at Grand Rapids the first of next September, when we hope to have a grand time. On Saturday and Sunday, the 30th and 31st of March, we will meet a large gathering of friends at Saranac to celebrate the thirtieth anniversary of modern Spiritualism.

Our headquarters will be at Ionia, Michigan, for some time to come, where we will promptly attend to all calls to agitate the people on any of the issues involved in the gospel of nature. DR. J. L. YORK.

Dives Personates Lazarus.

St. Peter's successor sat close by his gate
As the Romans roamed out and roamed in;
The passengers pitied his wretched estate
And filled his petitory tin.
For ever he chanted, as crowds came and went,
With cadence so sad and so sweet:
"My hard-hearted landlord has seized me for rent,
And has turned me out into the street;
Se pity, good Christians! of every degree,
And pardon my modest demand;
Pray help me to raise for my lawyer his fee,
To defeat this atrocious brigand."

This outrage was published by steam and by wire,
And the placards bore heading like this:
"St. Peter a pauper! without wood or fire!
St. Paul once more *in vinculis!*"
Yet ever he chanted and rattled his box.
Taking presents from loafer or lord—
Checks, guineas or pennies, coats, hats, shirts and socks;
Coal by cartloads and wood by the cord.
"Kind Christians!" he cried, "I am ragged and poor:
I can't walk: for that tyrant and brute
Has kicked on my shin an incurable sore,
And the pain is extremely acute.

The pilgrims from regions *in partibus* came,
Pouring tribute and tears, *ex voto*;
They denounced in all tongues this incredible shame,
And they kissed his great toe, in *toto*.
He wrote all these gifts on small parchment-scraps,
And he chalked each itinerant hat;
He blessed and besprinkled their baggage and traps—
Their cars, boats, and donkeys, at that.
Still he chanted his solo so low in their ear—
Yet the chink don't its melody mar—:
"Good Christians! pray pay off the seizure this year—
(But I can't take your silver at par)."

Cold, hunger, exposure—a terrible troop—
Will finish the most robust tramp;
So how could this mendicant live on bone soup,
With a Vatican, say, for his camp?
One morning the coroner found, upon oath,
This shrewd actor, who parts so combined
As to personate Dives and Lazarus both,
Died in rags and left treasures behind:
For when they examined the tatters he wore,
They found, quaintly quilted within,
A Jew broker's receipt for a million or more
Filtered through the petitory tin.

The landlord his tale as a tissue of shams
Denounced, and thus loudly he spoke: "Oh,
I charged him no rent, and had given him alms,
For I thought him in *pauperis loco!*
And all you philanthropists see you are sold,
For we always must drink as we brew:
He could not trust one of you Christians with gold,
But deposited it all with a Jew!"

Dr. William Morrison's Case.

Dr. William Morrison, who was recently arrested on a charge of violating the United States Mail laws, and who pleaded guilty before United States Judge Benedict,, claims that he is not an "advertising doctor," but is a family physician of good standing in the community. He further states that he was foolishly inveigled into the trap only after the receipt of several decoy letters written and sent by or at the instigation of Anthony Comstock. It is denied that the Doctor was ever in jail in his life, and it is to be regretted that statements prejudicial to his case crept into the *Telegram* of the 19th ult.—*Telegram.*

The City Press on the Restell Affair.

[*From the Graphic*].

Is it right to do evil that good may come? Is it a good thing for the community at large in putting down one form of vice to permit and encourage the development of another? Is there not danger in any method of ridding the world of one class of social parasites which develops another? . . . . Three-quarters of a century ago Rev. Sydney Smith, who knew something of human nature, thus graphically depicted the dangers to which such societies were liable:

"It is hardly possible that a society for the suppression of vice can ever be kept within the bounds of good sense and moderation. If there are many members who have really become so from a feeling of duty, there will necessarily be some who enter the society to hide a bad character, and others whose object it is to recommend themselves to their betters by a sedulous and bustling inquisition into the immoralities of the public. The loudest and noisiest suppressors will always carry it against the more prudent part of the community; the most violent will be considered the most moral; and those who see the absurdity will, from the fear of being thought to encourage vice, be reluctant to oppose it. . . . Beginning with the best intentions in the world, such societies must in all probability degenerate into a receptacle for every species of tittle-tattle, impertinence, and malice. Men whose trade is rat-catching love to catch rats; the bug-destroyer seizes on his bug with delight, and the suppressor is gratified by finding his vice. The last soon becomes a mere tradesman like the others; none of them moralize, or lament that their respective evils should exist in the world. The public feeling is swallowed up in the pursuit of a daily occupation and in the display of a technical skill."

Not only is "the suppressor gratified by finding his vice," but he carefully cultivates its growth. In order that he may get the credit which follows energy and success, he selects some person that he thinks has committed the crime which it is his duty to detect—a duty on which his bread and butter depends—and he goes to the person, and by all the inducements which human ingenuity can suggest he urges and beseeches him to commit the crime so that he can get the reward. The man becomes the detective and informer, and ceases to be the public-spirited citizen. A recent trial of a rum seller in Connecticut found a minister of the gospel defending deception in the knaves whom he had employed to entrap the dealers in whiskey. There was no proof that the men would have sold any liquor had they not been appealed to in the most specious way by the informers. The Sunday liquor traffic ought to be put down, but in doing so there is no need in developing a class of social parasites whose whole duty shall consist in entrapping their fellow-beings into committing offenses by means of the most persistent and specious lying. The remedy is as bad as, if not worse than, the disease.

In the present case, if Mr. Comstock has been correctly reported, he did not originally take up the Restell matter because he thought it a public duty to do so. No one had complained of the woman for prosecuting her nefarious business, and it is current rumor that the pills and powders which she sold were a harmless sham and that she herself was simply a fraud, whatever might have been the intention of herself or her patrons. Mr. Comstock was badgered into entrapping Restell. Men said to him: "Yes, you are afraid of big game. You arrest the poor, but you permit one of the rich women of New York to prosecute her trade openly in this city." With the woman or her trade no one can have any sympathy, and very few will regret her end. Mme. Restell is nothing, but the good of society is of the highest importance. The development of a class of spies and detectives whose fortune and fame would depend upon their success in entrapping the members of society into the commission of crime would threaten the very existence of society. The detective has a tremendous advantage over any private individual. He has the sympathies of society on his side. His methods are condoned so long as his motives are right, and his motives are taken for granted in nine cases out of ten. If, on the other hand, we look at the history of the detective service in this city we see how little deserving detectives have been of any credit. The whole detective service has been rotten, and there is hardly a question that if the truth were known detective and thief were synonymous in most cases. Just look at the history of the detective service in Washington. Has there been a man that has used detectives in recent years that has not been smirched, and the most threatening circumstances now connected with Secretary Schurz is that he is making use of the detectives who figured so extensively in all the past vileness of Washington detective life.

Let us not forget then that there are great dangers lurking in our present methods of suppressing immorality. We may produce a class of professional liars, informers, and decoys. And if we do, it will be pretty certain that we will not suppress vice, but suppress those who do not "come down" to the information. As yet we are safe, but the present system needs careful watching lest it should become the nursing mother of a class of rotten detectives.

After a full account of the Madame's funeral, the *Telegram* gave the following:

Mr. Farrell, a son-in-law of the Madame, stated that she had at one time intended to flee to Canada; but she gave up this plan at the persuasion of her friends. He then went on to say: "Comstock's attempt to make her appear the vile person he represented her was an outrage, and his coming here with six officers expecting to find a house full of patients must have been a great disappointment to him, as it only ended in the arrest of one old woman. There never has been a patient taken in this house, and all attempts to prove it would have failed. My wife has during her mother's trouble been constantly with her, and the other day, when she went to the Surrogate's office to deposit her will, she asked my wife to go with her, saying at the time: 'Carrie you are my only heir.' Whether this is so or not I don't know, as we have not yet read the will."

In the Court of Oyer and Terminer this morning Mr. Orlando L. Stewart appeared before Justice Daniels and it was stated that no action would be taken in the case of Madame Restell's indictment on account of her death. This fact will be inscribed in the indictment. Subsequently Mr. Stewart spoke with District Attorney Phelps as to the returning to the heirs of the estate the $10,000 bail in bank notes deposited in the hands of Mr. Phelps.

The Bible in the Schools.

The action of the New Haven Board of Education, some time ago, in deciding to suspend the reading of the Bible and other religious exercises in the public schools of that city, naturally led to strong dissatisfaction on the part of some people. Various petitions of remonstrance were addressed to the board, and referred to a special committee for consideration. That committee has recently reported upon the subject, recommending the board to adhere to its previous action, and that report has been adopted. This settles the question at least for the present, and, as we would hope, permanently. We have no doubt that the action is right. The public school is a State institution, organized and conducted under its authority, and supported by compulsory taxation, which is indiscriminately levied upon all taxpayers, without any reference to their religious faith or want of such faith. This single statement is sufficient to show that the State should not make the school an instrument of religious propagandism of any type, whether Protestant or Catholic. It cannot do so without injustice to a portion of the people. Protestants would so reason in an instant if the State made the school a Catholic machine. The objection is just as valid when the State makes the school a Protestant machine. The simple truth is that it ought not to be made a religious machine at all. In the language of Professor Walker, who is a member of the New Haven Board, we think that the State had better "leave religion to seek its own agencies, as it can and will, without any help from the state."—*Independent.*

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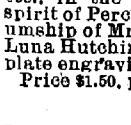
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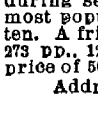
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Gems of Thought.

A SINGLE burst of mirth is worth a whole season full of cries with melancholy.—*Hood.*

HOW WEARY, stale, flat, and unprofitable seem to me all the uses of this world!—*Shakspere.*

THE quivering flesh, though torture-torn, may live; but souls, once deeply wounded, heal no more.—*Elliott.*

YOU have many enemies that know not why they are so, but, like the village curs, bark when their fellows do.—*Shakspere.*

IN life it is difficult to say who do you the most mischief—enemies with the worst intentions, or friends with the best.—*Lytton.*

IT is the mind that makes the body rich, and as the sun breaks through the darkest cloud, so honor appeareth in the meanest habit.—*Shakspere.*

IF all men would bring their misfortunes together in one place, most would be glad to take his own home again, rather than to take a proportion out of the common stock.—*Solon.*

THE past is never wasted. The agonies of life and the bitterness of death shall be unto every human heart the creative power of a new and wonderful region of bliss.—*L. N. Goddell.*

WHATEVER that be which thinks, which understands, which wills, which acts, it is something celestial and divine; and, upon that account, must necessarily be eternal.—*Cicero.*

NOTWITHSTANDING the sight of all those miseries which wring us, and threaten our destruction, we have still an instinct that we cannot repress, which elevates us above our sorrows. —*Paschal.*

THE mind is nourished at a cheap rate; neither cold nor heat, nor age itself, can interrupt this exercise; give, therefore, all your care to a possession which ameliorates even in its old age.—*Seneca.*

GAYETY and a light heart, in all virtue and decorum, are the best medicine for the young, or, rather, for all. Solitude and melancholy are poison. They are deadly to all, but, above all, to the young.—*Talfourd.*

LET there be an entire abstinence from intoxicating drinks throughout this country during the period of a single generation, and a mob would be as impossible as combustion without oxygen.—*Horace Mann.*

WHEN misfortunes happen to such as dissent from us in matters of religion, we call them judgments; when to those of our own sect, we call them trials; when to persons neither way distinguished, we are content to attribute them to the settled course of things.—*Shenstone.*

SAVE the love we pay to heaven, there is none purer, holier, than that a virtuous woman feels for him she would cleave through life to. Sisters part from sisters, brothers from brothers, children from their parents, but such woman from the husband of her choice never!—*Knowles.*

HOW EXCELLENTLY composed is that mind which shows a piercing wit, quite void of ostentation; high erected thoughts, seated in a heart of courtesy; and eloquence, as sweet in the uttering as slow to come to the uttering; and a behavior so noble as gives beauty to pomp and majesty to adversity.—*Sidney.*

TWO PERSONS who have chosen each other out of all the species with a design to be each other's mutual comfort and entertainment have, in that action, bound themselves to be good-humored, affable, discreet, forgiving, patient, and joyful, with respect to each other's frailties and imperfections, to the end of their lives.—*Addison.*

IF misery be the effect of virtue; it ought to be reverenced; if of ill-fortune, to be pitied; and if of vice, not to be insulted; because it is, perhaps, itself a punishment adequate to the crime by which it was produced; and the humanity of that man can deserve no panegyric who is capable of reproaching a criminal in the hands of the executioner.—*Johnson.*

MIRTH is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety, all this rust of life, ought to be scoured off by the oil of mirth. It is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.—*Beecher.*

THE course of none has been along so beaten a road that they remember not fondly some resting-places in their journeys, some turns of their path in which lovely prospects broke in upon them, some soft plats of green, refreshing to their weary feet. Confiding love, generous friendship, disinterested humanity, require no recondite learning, no high imagination, to enable an honest heart to appreciate and feel them.—*Talfourd.*

EDUCATE thy heart. Widen out thy views of life. Cultivate kindness, tenderness, generosity, and charity towards all. Despise not nor look with disdain upon the apparently low and mean. Thou knowest not the difficulties and afflictions under which they labor, nor the trials and tribulations they have to endure. Noble efforts, heroic self-sacrifices, simple, unobtrusive kindnesses, may dot the pages of their life—records all over with golden spots—while thine may present a smooth, clean surface of blank nothingness, because thou hast simply been negatively good. The poor, the humble, and the uneducated, who speak not to the great world their life-thoughts, may be really more deserving of its honor and renown than is many a canonized hero who has, by a few great actions, won his place high up on the ladder of Fame.—*Etmina, D Slenker.*

Odds and Ends.

"WHAT'S the difference," asked a teacher in arithmetic, "between one yard and two yards?" "A fence," said Tommy Beales. Then Tommy sat on the ruler fourteen times.

GEORGE FRANCIS TRAIN says he finds Boston "corroded with the midnight livery of unutterable gloom," a condition we have ourselves noted, but omitted to mention, having relatives there.

A YOUNG gentleman who ventured West in the prevailing fashion of neckwear, was immediately utilized by the thrifty Grangers, who smeared his lofty shirt collar with coal tar and set him up as a grasshopper trap.

HUGO'S last work, "The Art of Being a Grandfather," affords encouragement to parents. And yet it is the art of being a father which costs. The other is supplementary. It is the art of being neither which Americans study most profoundly.

A FOURTEEN-year-old girl went to a coal yard the other morning and ordered half a ton of coal. On paying for it she lacked three cents of the requisite sum, and the dealer said, "Well, bring it the next time you come, for I tell you coal is coal now-a-days." "Is it?" retorted the girl, "I am glad to hear it. The last I got of you was two-thirds slate." Smart girl that!

ONE of the Norwich steamers had struck, and, while the passengers were hurriedly making preparations for their safety, a fat old Dutchman seized a life-preserver, and, trying it on, began to fill it, blowing till he was red in the face with his efforts. "Hallo," said a bystander, "you can't fill that thing; there's a big hole in it." A blank look came over the Dutchman's face. "Mein Gott, is dat so? Den I better keeps my wind in me."

AT four o'clock yesterday morning Mrs. Ferguson, hearing a noise in the front room, arose and made an investigation, and was shocked to find her daughter and a young man on one and the same sofa. Mrs. Ferguson burst into tears, but the daughter said soothingly, "Don't be alarmed, ma. It is merely a caucus. We are about to start a new party." Then Mrs. Ferguson was intensely relieved, and went back to bed with her face illuminated with smiles.

THE LAY OF THE GRASSHOPPER.

There was a grasshopper lived in a palm tree,
Silver voiced as a frog in June;
Was not pleased with his situation—
Thought he'd like to go to the moon.
Oh! Heigh-ho! How shall I get there? oh!
A hop and a skip, and a flop and a flip,
And over the clouds I'll go.

Up he went like a streak of lightning;
Lit on the moon like a thunderbolt;
Nought could he find but a man with a lantern,
Riding about on a pea-green colt.
Oh! Heigh-ho! Why did I come here? oh!
A fling and a swing, and a flap of my wing,
And back to the earth I'll go.

Off he shot like a blazing rocket;
Down he came like a falling star.
What should he meet but a gay little goshawk,
Flying up from the earth so far.
Oh! Heigh-ho! Poor little grasshopper, oh!
A snap and a squeak in the bonny bird's beak,
And there was an end of him, oh!

—*From the Nursery.*

A DECEITFUL HUSBAND PUNISHED.—We met Old Mose yesterday, and noticed that there was a dark cloud hovering over his despondent brow.

"What's the matter, Uncle?" we asked.

He shook his head as if he had nothing left to live for, and said:

"Ise in a peck of trouble. De Lord knows where dis heah is gwine to end. I'se done gib it up."

"What is the trouble about?"

After several sighs which seemed to come up from the bottom of his boots, he explained that he was the Secretary of the local colored Lodge of Free Masons; that he was the custodian of the books: that for keeping the books he was paid by the lodge $10 a month; that every Saturday night, after the lodge was over, he carried the books home, and turned them over to the "ole 'ooman, Aunt Dinah," for safe keeping, and she stowed them away in her trunk, "along with her 'fishal flowers, and fedders, and finery, and sich." He also stated that he had forgotten to mention to Aunt Dinah that he was receiving $10 a month for keeping the books, and he had uniformly forgotten to turn over to her the aforesaid $10, but had squandered the same for his own little personal expenses; that some unknown demon had informed Dinah that Old Mose was getting $10 for keeping the books, and consequently when he remarked the other evening that it was time for him to go to the lodge, and requested her to hand him out the books, instead of doing so she sat down on the trunk, and positively refused to turn over the documents until he paid over the $10. When he told her the $10 were his'n for keeping the books, she retorted: "Who's been keepin' dem ar books? Hasn't I been keepin' de books in de trunk all de time? Han' out dem funds wat's comin' to me for keepin' de books."

"What did you tell her, Mose?"

"I tole her I wanted dem books to keep de minits in, dat she didn't know how to keep de books, but she 'lowed she was gwine to show me she knowed how to keep de books, and foah God! she is a keepin' dem. De lodge has pinted a committee to investigate my accounts, and dar she is squattin' on de trunk holdin' out her han' for de $10 I'se done spent. Doesn' yer know somebody who wants $10 wuff of whitewashin' done in advance?"

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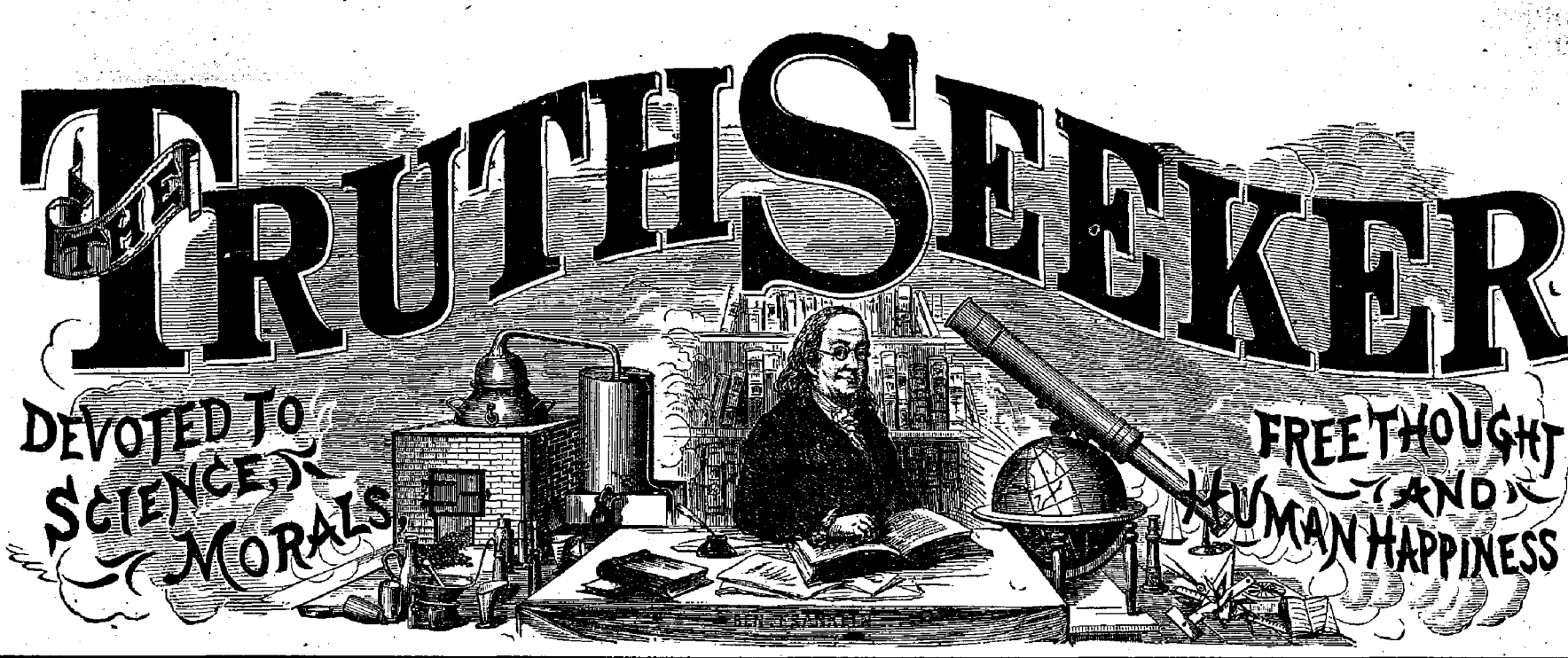
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Notes and Clippings.

TALMAGE has stood in his pulpit and shied a brick at Tweed's character. Tweed was never a buffoon, however bad he was.—*Telegram.*

THE *Israelite* complains of "a screw loose" in Jewish society, of "gorgeous temples with their slim attendance, well paid and gifted ministers with no audiences."

PROFESSOR ADLER made a grand raid on the clergy of all denominations on Sunday, the 14th. In his opinion, a large number of them are only "religious tramps who feed on the offal of knowledge."

A FLORIDA negro mistook a mule for a ghost and poked it with a stick. The verdict recited that he came to his death by using too short a stick in probing the unknowable for evidence of a future existence.

A BAPTIST missionary writes to a Shanghai paper that he saw men carrying in baskets little girls 8 or 9 years old, to be sold for food. He says they boil and eat these children, so severe is the famine. The distress extends over regions of China inhabited by about 57,000,000 people.

DR. TEMPLE WEST and some of the Ritualist authorities in England have declared, with reference to the recent marriage of Lord Roseberry, that it was "worldly" for his Royal Highness to sanction a marriage in Lent; it was "fleshly" of him to sanction it on a Wednesday; but it was "devilish" when the bride was a Jewess!

NORWAY is very liberal in politics, but quite the reverse in religion. With the exception of about 6,000, all the people are Lutherans. Those of all other creeds, Jesuits excepted, have been tolerated, but not admitted to public offices. By a recent act there has been a mitigation of this rule, except in the case of judges and the higher officials.

Two old women were recently flogged in the public plaza of Nuevo Laredo, Mexico, on a charge of being witches. Those barbarous Mexicans—those particular ones who did the flogging—are no farther advanced in civilization than were the New England Puritans of two hundred years ago, or the Baptists of Dallas County, Texas, of six months ago.

THE Rev. John Fox, all the way from London, England, lectured on "Hell" in Chickering Hall, this city, on the 14th. He advertised that he would answer Col. Ingersoll. There were fifty persons present when he commenced, and only fifteen remained when he closed. "His argument was that Christ said: "Depart from me, ye accursed, into everlasting punishment."

A CORRESPONDENT asks: "If everlasting punishment spoken of so often in the Bible does not mean everlasting, what hope have we of everlasting life?" We are forced to remark that we do not know, and incline to the belief that everybody else is in the same fix; and we may add that thus far we have never found any one who knew anything whatever about this subject.—*Boston Transcript.*

LULLY, the celebrated composer, was sick and sent for a confessor, who told him he could not recover until he had burnt his last opera, which was in bad repute. After a while Lully yielded, and the opera was committed to the flames. When convalescent, a friend called him a blockhead for yielding to so silly and unreasonable a demand. The composer drew him down and whispered in his ear: "Don't worry; I've burned the original, but I've kept a copy."

BLASIUS PISTORIUS, the ex-priest, was brought up for sentence in the Oyer and Terminer Court in Philadelphia, on April 13th, for killing Farmer Jacquette, near Morristown. After sentence of death had been passed upon him, he made a speech in which he charged that his life had been sold by his counsel. He called the presiding Judge a liar and murderer of justice. This is the second time he has been tried, having been before convicted in Montgomery county.

A MAN who had announced his first attack of rheumatism learned in one half hour that the following would cure it: Iodide of potassium, quinine, glauber salts, raw onions, lemons, raw silk, oil silk, gin and tansy, rock candy and whiskey, Turkish baths, a potatoe carried in his pocket, a horse chesnut carried in his pocket, an eel skin around his leg, a suit of red flannel, chloroform liniment, hot lemonade, a trip South, a dry atmosphere, equable temperature, sulphur baths, mustard and hot water camphor liniment, and electricity.

MR. A. R. ARNOLD estimates, in an article in the *Nineteenth Century*, that were the Church of England disestablished it would retain a surplus of £120,000,000 after all claims had been met. Jesus said, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven." But perhaps, the Church does not want to be perfect and to have treasure in heaven at such a sacrifice. They would prefer to act on God's injunction to the Israelites: "And it shall come to pass that when ye go, ye shall not go empty."

ONE day the Right Rev. Bishop Selwyn, of Litchfield, England, when walking in the country, in the garb of a solid squire, came across a party of five or six potters sitting around a brand new kettle, and was desirous to know what they were about.

"Loying for kittle, maister," was the answer.

"What do you mean?" inquired the Bishop.

"Why, whosoever tells the biggest loy, maister, gets the kittle."

"Very wrong, very wrong to lie, my friends," observed the right reverend gentleman; "I never told a lie since I knew good from evil."

"Give the kittle to maister, mates!" was the spontaneous and unanimous verdict of the potters.

IN the Cucharas valley of New Mexico penitents are often required to undergo frightful sufferings. They fast until scarcely able to stand, scourge their naked bodies until they are covered with sores, and on Good Friday take heavy wooden crosses on their backs and stumble along, blindfolded, to the summit of a hill. Here they are bound to the upright crosses with strong cords, and left for three days. Some are said to die through weakness and pain, and to be secretly buried. Others fall insensible before reaching the hill. On Easter Sunday, in 1876, four penitents died from the effects of the torture, one of whom lay all Easter night on the threshold of a church, after three days of scourging. In the morning life was extinct.

THE CHINESE SOLOMON.—A version of the real Solomonaic story is to be found in China. As in the Hebrew tale, two women had each of them an infant, one of which died by misadventure, the bereaved mother claiming the surviving child. The official before whom they came did not suggest so cruel a measure as the division of the infant, but simply ordered that it should be handed to a domestic in his yamen to be brought up for official life. He rightly surmised that the real mother would gladly accept so good a chance for her offspring, while the pretended mother, who only wanted the child in order to dispose of it, would demur. Judgment was accordingly given in favor of the tearful acceptor of the proposition, and the story, which is alleged to be historical, is widely believed.—*Folk Lore of China.*

COMSTOCKISM IN CONGRESS.—J. B. Wolff, of New York, appeared before the Committee on Revision of the Laws, on the 10th inst., on behalf of the fifty thousand signers to the petition presented a few days ago by Representative Butler, protesting against what is known as the Comstock law. He held that all such laws are unconstitutional, an invasion of personal and State rights, dangerous, and subversive of society itself; that Congress has no power over the moral quality of mail matter, that all questions of common morality and crime belong to the States, except those expressly prohibited in express terms; that the law itself is ambiguous and dangerous in the hands of such men as Comstock; and that the whole nation is responsible for every falsehood told and injustice done under this law; and thus, by the infamous methods of Comstock and his confreres, wholesale crime is committed to punish a few harmless enthusiasts, or a few hardened criminals. He massed all the facts bearing on the subject, State and national, to show the progress already made toward a censorship of the press, and a practical union of Church and State, and the danger of placing it in the power of any man, or set of men, to say what is indecent or immoral in mail matter.

AT last the Almighty has had the limits of his power defined. Joseph Cook, in his lecture on "Marriage," startles his orthodox hearers by asserting that "even God cannot make sin happy." We thought he could; but Mr. Cook, being a regularly-ordained deputy of the Almighty, ought to know just how far his power extends, and he wouldn't lie under such a terrible mistake if he could avoid it. And yet so many people find happiness in sinning. Now, there's Ingersoll. He is hilariously happy when he is denouncing the Bible, and his face smiles like all nature on a spring morning when he says there is no hell. It must be Satan that makes sin happy. Mr. Cook, do you really think that all things are *not* possible with God? Beware, Joseph! Speak not so slightingly of your maker and Redeemer. But perhaps he is not your maker. The men who go down to the sea in ships have a saying which may be the first chapter in your private Genesis. It is as follows: "The Lord sends food, but the Devil sends Cooks." Oh, Joseph, beware how you stir the religious soup. The more you stir it, the more it shows its mysterious origin. Let well enough alone. Just ladle out the thinner part to the public and leave the indigestible lumps and bones at the bottom. Too many cooks spoil the broth, even when they use the scientific method.

SLADE AND THE ASTRONOMER.—WHAT AN EMINENT SCIENTIFIC MAN SAW THE AMERICAN MEDIUM DO.—F. Zollner, the Professor of Physical Astronomy at Leipzig, describes some experiments which he made in that city in December, 1877, with Mr. Henry Slade, the American. Herr Zollner observes that "if a single cord has its ends tied together and sealed, an intelligent being, having the power voluntarily to produce on this cord four dimensional bendings and movements, must be able, without loosening the seal, to tie one or more knots in this endless cord." And he proceeds to say that "this experiment has been successfully made within the space of a few minutes at Leipzig, on Dec. 17, 1877, at 11 o'clock A. M., in the presence of Mr. Henry Slade, the American. I myself selected one of the four sealed cords, and, in order never to lose sight of it before we sat down at the table, I hung it around my neck, the seal in front always within my sight. During the seance I constantly kept the seal—remaining unaltered—before me on the table. Mr. Slade's hands remained all the time in sight; with the left he often touched his forehead, complaining of painful sensations. The portion of the string hanging down rested on my lap—out of my sight it is true—but Mr. Slade's hands always remained visible to me. I particularly noticed that Mr. Slade's hands were not withdrawn or changed in position. He himself appeared to be perfectly passive, so that we cannot advance the assertion of his having tied those knots by his conscious will, but only that they, under these detailed circumstances, were formed in his presence without visible contact, and in a room illuminated by bright daylight." There were four knots in the cord, and the Professor describes very minutely how they were sealed. Several other scientific men were present. He concludes thus: "The four knots in the above-mentioned cord, with the seal unbroken, this day still lie before me. I can send this cord to any man for examination. I might send it by turn to all the learned societies of the world, so as to convince them that not a subjective phantasma is here in question, but an objective and lasting effect produced in the material world, which no human intelligence with the conceptions of space so far current is able to explain. Only one other kind of explanation would remain. This explanation would consist in the presumption that I myself and the honorable men and citizens of Leipzig, in whose presence several of these cords were sealed, were either common impostors, or were not in possession of our sound senses sufficient to perceive if Mr. Slade himself, before the cords were sealed, had tied them into knots. The discussion, however, of such a hypothesis would no longer belong to the dominion of science, but would fall under the category of social decency. The German Professor comes to the opinion that Mr. Slade was "innocently condemned in London, a victim of his accusers' and his Judge's limited knowledge."—*London Daily Telegraph.*

Events of the Week.

THE Dover, N. H., weavers are on strike.

FOUR suicides in one day in this city last week.

GOLD is down to one-eighth of one per cent premium.

THE New York bricklayers have succeeded in their strike.

COGGIA, the French astronomer has discovered another planet.

BAYARD TAYLOR, our minister to Germany, has sailed for Europe.

OUR Government has at last recognized Diaz as President of Mexico.

A BROOKLYN lady has died of hydrophobia produced by a cat's bite.

THE Lowell mill agents have cut wages down from five to fifteen per cent.

A RECENT fire in Tokio, Japan, destroyed four thousand houses. Only one life lost.

STEAMER Childwell Hall was wrecked on the coast of Portugal. Twenty-six lives lost.

LAST Sunday was Palm Sunday. By the way, who stole that donkey? (See Matt. xxi, 2.)

THE Mormon Church and Brigham's many heirs are fighting about the money left by the prophet.

THE latest dispatches from Europe indicate that war is inevitable—and will be for several years to come.

THE American war ships in the South Pacific have been ordered to seize all vessels engaged in the coolie trade.

STEENBURGH, a negro at Fonda, N. Y., has confessed to the murder of eleven persons. He is to be hanged in a few days.

THE exodus of the Southern negroes to Africa has commenced. The ship Azor has sailed for Liberia with the first shipload.

CANTON, China, has been visited by a severe hurricane, which, with two waterspouts occurring at the same time, caused great damage in the city.

THE Beecher-Tilton scandal has been resurrected. Mrs. Tilton has caused a letter to be published in which she confesses her adultery with Beecher.

WM. M. TWEED died in Ludlow Street Jail on Friday, 12th inst. His death furnished a subject for several of our sensational clergymen on Sunday last.

LAUNCELOT FOGARTY, of this city, killed his wife by pouring sulphuric acid into her ear as she lay in bed, and then committed suicide by cutting his throat.

A FIRE in Clarksville, Tenn., on the 13th, swept over fifteen acres, and destroyed between fifty and seventy-five of the principal business houses. Loss, $500,000.

ANOTHER strike on the Santa Fe Railroad. It was a tornado this time. It knocked forty-five cars off the track and destroyed a number of houses. Several lives were lost.

S. A. CHACE, the treasurer of the Union Mills, Fall River, Mass., a very pious and religious man and a model of Christian morality, has been arrested for embezzling $200,000.

REV. JOHN JASPER, of Richmond, Va., who proves by the Bible that the "sun do move," is conducting a revival with wonderful success. He finds plenty of supporters for his astronomical theory among the negroes.

"FAMINE spreading. Cannibalism exists. No rain. Worse next year!" is the latest news from China. And yet in this civilized and enlightened country there is a law which makes it a crime to inform poor people how to avoid such horrible suffering.

THOSE pious Texans, who are so opposed to Infidelity that they flog its teachers, worship the Lord on Sundays with bull-fights. On Sunday, 14th inst., they had a fight between a savage bull and a ferocious African lion. The Bible says, "Thou shalt offer every day a bullock for a sin offering for atonement," but they can't afford it oftener than once a week.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER V.—CONTINUED.

"Oh, but it does interest us," said Edith. "I never thought what an innovation a factory was before. You must have been really proud of all you accomplished, and you must have made lots of money, too."

"We *were* proud of what we did, that's true, and we had cause to be so. Father was the only one in all the establishment that knew the least thing about either the machinery or the manufacture of goods, and he had to be eyes, ears, and brains for all; and it nearly wore him out. He had invested his all in the venture, and his partners, not appreciating his efforts, pulled against him, so he had them to fight as well as to run the business; and every patron wanted a 'good bargain,' and to pay as little as possible, and some wanted the *whole* weight of their wool in yarn, and others boasted that they actually got more weight in goods than they took there in wool, and so it cost them nothing, so cunningly had they lied and twisted about. Oh, it wasn't all sunshine, I assure you. We had to take all manner of truck, too, for pay, even to string beans and jelly made of clear cider boiled down. Still, we made a fair living, and sold out for enough to start us up here, and have the proud satisfaction of knowing we have benefited the world, besides. No less than three or four factories are now in full operation where there would have been none had we not opened the way. Our plan is always to do good work, and be frank and honest with our customers. We have many tough cases to deal with, but on the whole find it as profitable a business as most others, and perhaps no more laborious or difficult to engineer through."

The hours flew swiftly by, and it was nearly dark when the girls rose to leave. Willie walked up with them, he and Edith doing most of the talking, for Myra had all at once become shy and silent, answering only in monosyllables when spoken to. But her heart was full. She, who had never cared specially for any young man in her life, and had made it her boast that she was too sensible to fall in love, had been captured by the simple glance of a pair of blue eyes which seemed to her deep wells of living light, life, and love.

Girl-like, she and Edith had often spoken of young Darwin, and jokingly said they should set their caps for him. But Myra, in her mind, had always fancied Edith would have the preference, as she was more staid and dignified, more refined and ladylike, and better suited in all ways to be the wife of a philosopher, such as she presumed the only son of Mr. Darwin would be, because of the way he would have been educated and trained by such parents as his.

Now, perhaps some of my readers may not think it perfectly proper or modest in our two heroines to be talking so freely of trying to "catch" this young stranger for a sweetheart. But remember this is a Radical story, written in a Radical age, and by one of the most radical of Radicals, who believes in showing up human nature and all other sorts of nature *just as they are*. Those who know the nature of girls know that they begin to think of beaus and sweethearts when very young, and that this is a natural consequence of their organization and training, and it is healthy, proper, and legitimate that they should do so. The sexes are the equivalents one of the other, and neither can be complete or perfect alone. Passable happiness may be enjoyed in single life, and perfect misery may result from an unfortunate marriage. But these exceptions do not affect the great whole, any more than would the annihilation of a drop of water perceptibly affect the depth of the Atlantic Ocean.

Myra walked on home with Edith, and then she and Willie retraced their steps till they reached her own door. Myra's silence seemed to have communicated itself to Willie, for scarcely three words were spoken from the time they left Edith till they reached Mr. Scott's. As they stood a moment at the gate, Willie suddenly looked up and said:

"Several young people are going to take a walk next Sunday to see Mrs. Brown's flower-garden, and will not you and Edith go along?"

"Yes; we shall be glad to do so," said Myra; "for I hear her hyacinths, tulips, crown-imperials, and lots of other choice flowers, are in full bloom. She has the finest flowers in all the country. Nothing inferior ever finds a place within her borders. Her tulips are as large and double as a cabbage-rose, and the hyacinths are just entrancing."

"But can you walk that far? It is fully three miles."

"Oh, yes. I am a physician's daughter, you know, and have studied hygiene, and am aware that walking is the healthiest kind of exercise, so practice the art all I can. Edith, too, is one of the sensible sort; and we generally take our walks together, so she is as good a pedestrian as I am. I suppose Rose and Minnie are good walkers, too; are they not?"

"Yes, my sisters can walk as far as I can, and with just as little fatigue, too; and few women of her age can outwalk mother."

"Or outdo her in any way," said Myra, warmly. "You have the loveliest and best mother in the world, Mr. Darwin."

"I know it, Miss Myra, and I appreciate her, too, and am proud that others do the same. It must be one of the greatest of trials to have a parent that one cannot venerate and respect. To be ashamed of a father or mother must be even harder than for parents to be ashamed of their children. I don't see how a father or mother can ever do a mean or bad action, lest they shock the sensitive, loving spirits of those who look up to them as almost divine. But excuse me; I am keeping you out too late; so good-night and good-by."

Myra watched him till he turned the corner, then sighed and entered the house, where she found her father and Mr. Darwin discussing evolution. Her first impulse was to steal off to her room and muse over the new feelings that had crept into her heart, making life seem all at once a sacred and holy thing; but her father called to her to come and talk with them awhile; and, too kind and loving to wound him by a selfish refusal, she drew her low stool to his knee, and, leaning her head upon his lap, while his fingers threaded her soft curls, which were unfettered by chignon, hair-pins, or other disfiguring and worse than useless supplementaries, she said, "Well, father, and what shall I talk about? I'm sure Mr. Drawin will be much more interested in hearing you discuss evolution that in aught I could say—and, by the way, it's singular you happen to be called Darwin, isn't it?" said she, flashing her eyes upon their guest, with a merry smile at the conceit.

"Yes, it is quite an odd coincidence," said Mr. Darwin; "but the world is full of just such 'happen so's.' I know several men by the name of Paine, and every one Infidels; but no doubt there are Darwins who do not believe in evolution, and Paines who *do* believe in Christianity. Just as you came in, your father asked me if I believed man sprang from the monkey. I will now answer his question, by saying that I think man an evolution from nebulæ on up through progressive grades of mineral, vegetable, and animal life, passing on through some portion, perhaps, of the monkey tribe to the highest development of that, and still progressing till he became more perfect than any other existing animal, and beginning to develop human traits, which, though at first but one degree above animals, yet in time he grew on and on till he reached his present status. So you see evolution is only unfolding and developing. Nothing was made in its full perfection all at once. All matter, with its powers and potencies, has existed from eternity. Space is endless, and full of worlds. It is full of matter, too, for there is no such thing as empty space. The infinite, the eternal, and the immortal are only applicable to such things as space, matter, life, heat, motion, etc., taken as a whole. All forms and identities are mortal, perishable, and finite. You ask, Who created the first form of life? I reply that life is only a form of force, and is just as naturally a consequence of what is as are heat and light. All that is is evolved from combinations of matter. Those who try to settle the theory of spontaneous generation only fail of proving the real fact because they destroy the conditions necessary to produce manifestations of life. They boil fluids, put them through certain chemical tests, and, in air-tight vessels, and under these unnatural conditions, they wonder why life is not evolved. The life *was* there, but they destroyed it. Let light and air enter, and life will inevitably return again. To live is just as natural as to die. Both are but simple results of certain operating causes. Worlds are formed from nebulæ. They pass through countless changes and vicissitudes, develop with the circling years, and at last visible life is evolved or produced. Step by step it goes on, till the highest evolution it is capable of is reached, and then a moment's pause and retrogression begins. The world and all its productions begin to grow old and decay, till at last all seems to dry up and die out, and again countless ages roll along, bearing upon their wings the cold, dark, dead, desolate world, swinging like a black, lifeless ball in space, till it is dispersed, dissolved, and once more returned to nebula, or meets with some other equally relentless fate. Worlds are like the small objects which we see around us. A tree dies, and its component parts go to make portions of, perhaps, thousands of other objects, both living and dead—animals, insects, men, vegetables, soil, and who shall say what else? So of a world when it goes back to its atoms; these may remain in one nebula, or be scattered—who shall say where?—but never lost, never annihilated; for they are indestructible. They never began, and will never end."

[TO BE CONTINUED.]

THOSE whose mind is well grounded in the elements of knowledge, who have given up all attachments and rejoice without clinging to anything, whose frailties have been conquered, and who are full of light—they are free, even in this world.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VIII.—CONTINUED.

NUTRITION EXPLAINS ADAPTATION.

As the different laws of transmission may be naturally divided into the two series of conservative and progressive transmission, so we may also distinguish between two series of the laws of adaptation, first, the series of laws of *indirect*, and secondly, the series of laws of *direct* adaptation. The latter may also be called the laws of actual, and the former the laws of potential adaptation.

The first series, comprising the phenomena of *indirect* (potential) adaptation, has, on the whole, hitherto been little attended to, and Darwin has the merit of having directed special attention to this series of changes. It is somewhat difficult to place this subject clearly before the reader; I will endeavor to make it clear hereafter by examples. Speaking quite generally, indirect or potential adaptation consists in the fact that certain changes in the organism, effected by the influence of nutrition (in its widest sense) and of the external conditions of existence in general, show themselves not in the individual form of the respective organism, but in that of its descendants. Thus, especially in organisms propagating themselves in a sexual way, the reproductive system, or sexual apparatus, is often influenced by external causes (which little affect the rest of the organism) to such a degree that its descendants show a complete alteration of form. This can be seen very strikingly in artificially produced monstrosities. Monstrosities can be produced by subjecting the parental organism to certain extraordinary conditions of life, and, curiously enough, such an extraordinary condition of life does not produce a change of the organism itself, but a change in its descendants. This cannot be called transmission by inheritance, because it is not a quality existing in the parental organism that is transmitted by inheritance. It is, on the contrary, a change affecting the parental organism, but not perceptible in it, that appears in the peculiar formation of its descendants. It is only the impulse to this new formation which is transmitted in propagation through the egg of the mother or the sperm of the father. The new formation exists in the parental organism only as a possibility (potential); in the descendants it becomes a reality (actual).

As this very important and very general phenomenon had hitherto been entirely neglected, people were inclined to consider all the visible variations and transformations of organic forms as phenomena of adaptation of the second series, that is, as phenomena of *direct* or actual adaptation. The essence of this latter kind of adaptation consists in the fact that the change affecting the organism (through nutrition, etc.) shows itself immediately by some transformation, and does not only make itself apparent in the descendants. To this class belong all the well-known phenomena in which we can directly trace the transforming influence of climate, food, education, training, etc., in the effects upon the individual itself.

DIRECT AND INDIRECT ADAPTATION.

We have seen how the two series of phenomena of progressive and conservative transmission, in spite of their difference in principle, in many ways interfere with and modify each other, and in many ways coöperate with and cross each other. The same is the case, in a still higher degree, in the two series of phenomena of indirect and direct adaptation, which are opposed to each other and yet closely connected. Some naturalists, especially Darwin and Carl Vogt, ascribe to the indirect or potential adaptation by far the more important and almost exclusive influence. But the majority of naturalists have hitherto been inclined to take the opposite view, and to attribute the principal influence to direct or actual adaptation. I consider this controversy, in the meanwhile, as almost useless. It is but seldom that we are in a condition, in any individual case of variation, to judge how much of it belongs to direct and how much to indirect adaptation. We are, on the whole, still too little acquainted with these exceedingly important and intricate relations, and can only assert, in a general way, that the transformation of organic forms is to be ascribed *either* to direct adaptation alone, *or* to indirect adaptation alone, or lastly, to the coöperation of both direct *and* indirect adaptation.

CHAPTER IX.

LAWS OF ADAPTATION.

In the last chapter we reduced into two groups the phenomena of Adaptation or Variation, which, in connection and interaction with the phenomena of Heredity, produce all the endless variety of forms in animals and plants—first, the group of indirect or potential, and secondly, the group of direct or actual Adaptation. We shall occupy ourselves with a closer examination of the different laws which we can discover in these two groups of the phenomena of variation. Let us first take into consideration the remarkable and very important, although hitherto much neglected, phenomena of indirect variation.

Indirect or potential adaptation manifests itself, it will be remembered, in the striking and exceedingly important fact that organic individuals experience transformations and assume forms in consequence of changes of nutrition which have not operated on themselves, but upon their parental organism. The transforming influence of the external conditions of existence, of climate, of nutrition, etc., shows its effects here, not directly in the transformation of the organism itself, but indirectly in that of its descendants (Gen. Morph. ii. 202).

As the principal and most universal of the laws of indirect variation must be mentioned *the law of individual adap-*

ation, or the important proposition that all organic individuals from the commencement of the their individual existence are unequal, although often very much alike. As a proof of this proposition, I may at once point to the fact, that in the human race in general all brothers and sisters, all children of the same parents, are unequal from their birth. No one will venture to assert that two children at their birth are perfectly alike; that the size of the individual parts of their bodies, the number of hairs on their heads, the number of cells composing their outer skins or epidermis, the number of blood-cells, are the same in both children, or that both children have come into the world with the same abilities or talents. But what more specially proves this law of individual difference, is the fact that in the case of those animals which produce several young ones at a time—for instance, dogs and cats—all the young of each birth differ from one another more or less strikingly in size and color of the individual parts of the body, or in strength, etc. Now this law is universal. All organic individuals from their beginning are distinguished by certain, though often extremely minute, differences, and the cause of these individual differences, though in detail usually utterly unknown to us, depends partly or entirely on certain influences which the organs of propagation in the parental organism have undergone.

MONSTROSITIES.

A second law of indirect adaptation, which we shall call *the law of monstrous or sudden adaptation*, is of less importance and less general than the law of individual adaptation Here the divergences of the child-organism from the parental form are so striking that, as a rule, we may designate them as monstrosities. In many cases they are produced, as has been proved by experiments, by the parental organism having been subject to a certain treatment, and placed under peculiar conditions of nutrition; for example, when air and light are withdrawn from it, or when other influences powerfully acting upon its nutrition are changed in a certain way. The new condition of existence causes a strong and striking modificatian of form, not directly of the organism itself, but only of that of its descendants. The mode of this influence in detail we cannot discover, and we can only in a very general way detect a causal connection between the abnormal formation of the child and a certain change in the conditions of existence of its parents exerting a special influence upon the organs of propagation in the latter. The previously mentioned phenomenon of albinism probably belongs to this group of abnormal or sudden variations, also the individual cases of human beings with six fingers and toes, the case of the hornless cattle, as well as those of sheep and goats with four or six horns. The abnormal deviation in all these cases probably owes its origin to a cause which at first only affected the reproductive system of the parental organism, the egg of the mother or the sperm of the father.

A third curious manifestation of indirect adaptation may be termed *the law of sexual adaptation*. Under this name we indicate the remarkable fact that certain influences, which act upon the male organs of propagation only, affect the structure of the male descendants, and in like manner other influences, which act upon the female organs of propagation only, manifest their effect only in the change of structure of the female descendants. This remarkable phenomenon is still very obscure, and has not as yet been investigated, but is probably of great importance in regard to the origin of "secondary sexual characteristics," to which we have already made allusion.

[TO BE CONTINUED.]

Religious Views of a Romish Priest.

Last Will and Testament of Jean Meslier.

[CONCLUDED.]

Since Christians limit the power of God the Father to the begetting of but one Son, why do they not have it, likewise, that this second person, as also the third, should, like the first, have the power of begetting each a son in his own image, and equal to him in all things? If this power of engendering a son is a perfection in the first person, it is, then, a perfection and a power which neither the second nor third person possesses. Thus, those two persons being wanting in a power and a perfection to be found in the first, they cannot, assuredly, be equal one to the other. If, on the other hand, they say that this power of begetting a son is not a perfection, they should not, then, attribute it to the first person any more than to the two others, for this reason, that we cannot attribute anything that is not perfect to a being all-perfect.

But they would not have the temerity to say that the power of begetting so divine a person is not a perfection; and if they say that this first person had the power of engendering many sons and many daughters, but that it was his will to beget alone this his only son, and that the two other persons in like manner did not will to beget others, we may ask them, first, whence they know that this was so; for we can see nowhere in their pretended Holy Scripture that these divine persons have declared themselves positively on this head. How, then, can Christians know anything about it? They speak, consequently, but according to their own ideas and vain imaginings. And if, it might be said, these pretended divine persons had the power of begetting many children, and would not, it follows that this divine power would remain with them without effect. It would be quite without effect in the third person, the Holy Ghost, one who begot or produced nothing, and would be almost without effect in the two others, seeing that they confined its exercise to such narrow limits. And in this way the power they possessed of engendering and producing many children has remained with them idle and without effect—which it would hardly be proper or polite to say of divine persons.

Christians blame and condemn the pagans in that they attributed divinity to mortal men, and worshiped them as gods after their death. They are right in this; but those pagans did neither more nor less than they themselves have done and are still doing, seeing that they attribute divinity to their Christ; so that they should condemn themselves, since they have fallen into the same error as these pagans, by making a god of a man that was but mortal—so mortal, indeed, that he died a shameful death upon a cross.

It would be idle for the Christians to say here that there is a great difference between their Jesus Christ and the gods of the pagans, under pretext that their Christ was, as they affirm, true God and true man in one, seeing that the divinity had been veritably incarnated in him; by which means the divine nature finding itself joined and united hypostatically, as they say, with the human nature, made of Jesus Christ a true God and a true man. Such a thing never was, say they, with regard to the gods of the pagans.

The weakness of this answer is evident from the fact that it would have been as easy for the pagans to say as the Christians have said, that the divinity had been incarnated in those whom they worshiped as gods. And, again, if the divinity had consented to be incarnated and united hypostatically with the human nature in their Jesus Christ, how do they know but that this same divinity had been equally willing to be incarnated and united hypostatically with the human nature of these great men and admirable women, who, by their virtues, their fine qualities, or their great or good actions, have excelled ordinary mortals, and have in this wise caused themselves to be worshiped as gods and goddesses? And if the Christians refuse to believe that the divinity ever consented to be incarnated into these great personages, why do they seek to persuade us that it ever was incarnated into Jesus Christ? Where is the proof of this? Their faith and their belief, which was in the pagans as well as in them. Thus they err, both one and the other.

But that which is more absurd in Christianity than in paganism is that, whereas the pagans have as a general rule attributed the divinity only to those who, either by their excellence in virtues beneficial to their country or their discoveries and inventions of certain arts and sciences, the Christians have bestowed this divinity on a man of no account, having neither talent nor learning nor address, born in the lowest walks of life, and who, from the day he entered into public life and obtained a little notoriety, was treated as a fool and a dreamer; and finally was hung, just like the generality of all who have attempted to play a like role, without having either the courage or the ability to sustain it.

Even in his time, there were many similar impostors, calling themselves the true Messiah promised by the law; and among these a certain Judas Galilean, a Theodorus, a Barcon, and others, who under a vain pretence deceived the people, and tried to persuade them and draw them after them, but they perished miserably, one and all. Let us now pass on to the discourses or sermons, and certain of the actions of Jesus Christ, which are among the most singular of their kind. "Repent ye," he says to the peoples of the earth, "for the kingdom of heaven is at hand; believe ye these good tidings." And he went strolling through Galilee, preaching and proclaiming in this way this pretended impending coming of the kingdom of heaven. As no one has as yet seen the least sign or appearance of the advent of such a kingdom, it speaks for itself that it was but imaginary.

In divers others of his preachings and discourses we find the following descriptions of this so lauded kingdom.

It was in this wise that he spake to the nations: The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. It is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof he goeth and selleth all that he hath, and buyeth that field. And again it is likened unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it. It is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. It is like to a grain of mustard seed, which a man took, and sowed in his field; which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof, etc. Very worthy of a God, these discourses and such like, are they not?

And in like manner must we judge of his acts, if we examine them closely. First, his having strolled about an entire province preaching and proclaiming the new coming of a kingdom that up to the present has never come. Second, his having been transported by the Devil to the top of a high mountain, where he fancied he saw all the kingdoms of the earth; this could only be but the delusion of a visionary; for it is certain that there is not a mountain on the surface of the earth from the extreme summit of which can be even seen the whole of one single kingdom, unless it be the petty kingdom of Yvetot, which is in France. It was then only in his own imagination that he saw all those kingdoms, and that he was transported to the top of this mountain, as well as to the pinnacle of the temple. Third, when he healed the deaf and dumb man as mentioned in St. Mark, it is said that he put his fingers into his ears, and that having spat on the ground, he threw up his eyes, gave a deep sigh, and said to him, Ephphatha. In a word, read which we may of his recorded acts, they are all more ridiculous one than the other.

And now, having had under our eyes some of the fooleries attributed by the Christians to a God, we will proceed to examine a little into their mysteries. They worship one God in three persons, or three persons in one God, and they attribute to themselves the power of manufacturing gods out of paste of flour, even to the manufacturing of as many of them as they will. For, according to their principles, they have only to pronounce four words over any number of glasses of wine, or of these wafers of flour, and they straightway become as many Gods, were there millions of them. What nonsense! With all the pretended power of their Christ, they could not make even the smallest insect, and they believe they are able to make Gods by the thousand. They are indeed the victims of a strange blindness, those who maintain such miserable errors, based as they moreover are on the doubtful sayings of a fanatic.

They cannot perceive, blind that they are, that it will open a wide door for all sorts of idolatry to worship their images of wafer, under the pretext that their priests have the power of consecrating them, and of changing them into Gods. All the priests of all the idols that ever were, might they not have boasted, would they not still boast, of being able to do as much?

Neither can they perceive that the same reasons that demonstrate the vanity of the gods of wood, stone, etc., worshiped by the pagans, demonstrate equally the vanity of the gods of paste and flour, worshiped by themselves. Why do they deride the pagan gods? Is it not because they are but the work of men's hands, dumb and insensible images? And what, then, are their own gods, whom they keep shut up in a box, for fear of the mice?

In what, then, may consist the vain resources of the Christians? In their morality? It is the same at bottom as that of any other religion; men's cruel dogmas have been born of it, and have preached persecution and hatred. In their miracles? But what nation has not had its own laughed at and derided by all wise and thinking men? Their prophecies? Has not their utter falsehood been demonstrated? Their morals? Have not these been and are they not still, too often infamous? The establishment of their creed? Did not fanaticism begin, intrigue build up, and brutal force support visibly, palpably, the edifice? Their doctrine? But is it not the height of absurdity?

To conclude, my dear parishioners, I trust I have herein given you a sufficient preservative against all such follies, but your own reason will do more than my arguments, in the which I would to God I were mistaken! But from the days of Constantine human blood has been shed like water for the establishment of these abominable impostures. The churches, Roman, Greek, Protestant, so many vain disputes, and so many ambitious hypocrites, have ravaged Europe, Africa, and Asia. Add to these, my friends, the multitudes offered up as victims to these quarrels, the multitudes of priests and of nuns rendered sterile by their profession, and you will say with me that the Christian creed has destroyed the half of the human race.

May the true God, the great God of the universe, lead us back once more to that religion of nature, the arch-enemy of which is Christianity; that sacred and holy religion that has its place in the human heart, and teaches us to do unto others as we would be done by. Then nowhere on this earth could there be found other than good citizens, kind and just fathers, obedient and submissive children, and devoted and loving friends. God gave us such religion when he gave us our reason. May fanaticism no longer pervert it!

The end of my earthly course is drawing very near, and, to resume all the experience of my life and career in a few words, I would that the last of the kings were strangled with the intestines of the last of the priests!

JEAN MESLIER.

Correspondence Extraordinary.

Letters from the Devil.

NO. XII.

My Dear Readers: I promised you that in this letter I would talk about the formation of the strata of rocks which form the crust of the earth. You must know, then, that when, after very lengthened eras, the surface of the earth had got so cooled down that water could remain upon it in a fluid form, the fused matter of which the globe was composed became solid, and formed what are called igneous rocks, or rocks congealed from a fused condition. These may be said to form the substratum of the crust of the earth. This sort of rock is denominated *trap* by your geologists, and differs from other rocks more in the process by which it was produced than in its inherent composition.

At the time the earth became crusted over, the internal commotions of the seething mass produced great disturbances upon the surface. You can hardly imagine what a rugged and uneven surface the earth presented at that time. Fissures were produced which ran down into the earth not only hundreds of feet, but absolutely miles in extent. The portions of the earth immerged in water were often covered to immense depths; and, notwithstanding that extensive upheavals have taken place and the configuration of the surface has been wonderfully changed, the leveling tendency has ever since been in operation; the mountains have been crumbling and wearing down, and the gulches, fissures, and valleys have been gradually filling up.

The formations of the mountains on the globe were among the grandest phenomena that have ever taken place in connection with your earth, and were splendid to behold. I assure you it was a majestic sight to float over the earth at an altitude of one or two miles and witness the rising, from the seething mass within, of a chain of grand mountains hundreds of miles in extent. It was interesting to see the rocks tossing and tumbling, moved by the forces swelling the fiery tide below, as the winds play with the leaves of the forest. Jah and I often used to stop in our flights around the globe and witness the birth of mountains. When the earth had made an extra vigorous throe, Jah would clap his hands in the greatest enthusiasm and shout to me, "I tell you, Luce, that was grand! That effort could not have been beaten, could it?"

"No, Jah," I replied; "that was about as fine as anything we ever saw. I perceive that the people who will in future ages inhabit this part of the globe will call these mountains that have just been thrown up the *Alleghanies*. Those on the west side of this continent, which were thrown up the last time we were over there, will be called the *Rocky Mountains*, while there will be an immense upheaval on the other side of the globe, and those will be called the *Himalayas*. I know, Jah, you will be pleased to see them come up, and if you wish I will let you know when the rising is to take place, and you can step around and witness it."

"All right, Luce; put me down for that display. I will be sure to be on hand."

In addition to the solidification of the fused matter on the surface of the globe, immense quantities of the rocks were produced by the tremendous outflows of lava, or rock material in a state of fusion. There were ten times as many volcanoes in operation on the globe then as now, and the way they threw up the melted rocks and earthy matter was most interesting to behold. On the side of the earth turned away from the sun it was a magnificent picture to see the fiery tide pouring out of some half a dozen different craters and witness the swelling streams of liquid fire rushing down the mountain sides and seeking repose in the valleys at its feet. Sometimes these deposits of igneous formations would amount to hundreds and thousands of feet in depth, and it would require a long time for it to cool down to the temperature of the surrounding rocks.

The disintegration of the mountains of rocks was the work of vast epochs of time, but, under the effects of the air, the water, the sun, and the elements of nature, did the work. The vast oceans in time dissolved and bore away immense quantities of triturated rocks and sedimentary matter of various kinds. These fine particles of rocky material were deposited in strata on the bed of the ocean, and for a long, long time remained in a soft, plastic state like mud or clay, but in time hardened and became solid rock. These formations are known as aqueous rocks, because they are deposited by the water; and this accounts for the laminated or stratified appearance which they present, in contradistinction to the igneous rocks, which show no seams or strata.

The early age of the earth in which these processes took place is called the *Azoic* age, because it was without life, or when there was no organized life upon the planet, and it covered a great era of time; thousands of years would be but a mild way of expressing the extent of era. Jah and I were busy at work all along those flitting ages, laying the foundations of things for the teeming life that was to exist on the globe. We attended personally to the igneous upflow, as well as to the aqueous deposits which now form your lower strata of rocks; and in a similar manner other stratifications took place from age to age, as the planet ripened in years.

The second age of the earth is called the *Paleozoic*, in consequence of its great antiquity, and is subdivided according to the forms of animal life which subsequently appeared. The first division is called the *Silurian*, in which appeared the molluscs, including cuttle-fish, oysters, clams, snails, and all animals of the same class having no vertebra or backbone; the second, the *Devonian*, or the age of the fishes; the third, the *Carboniferous*, or the age of the coal plants; the fourth, the *Mesozoic* age, or the age of reptiles; the fifth, the *Cenozoic* age, or the age of mammals; the fifth, the *Age of Man*. I do not wish to anticipate, but deem it best to name the different ages, that we may understand each other as we go along.

The earliest stratified rocks contained no qualities not resident in the primitive or igneous formations; though in many of the rocks subsequently formed were deposits of chemical or crystallized matter, as I described to you in a former letter. The lower strata of rocks just alluded to contain no fossils, nor remains of organic life, vegetable or animal, for the reason that when they were formed, no life at that time had taken place on the globe; and how this kind of life first came into existence, will give me great pleasure to inform you. The crust of the earth varies in thickness from ten miles to one hundred miles or thereabouts, and this variation is due to several causes, among which are the condition of the fused mass of the fiery ocean below in different parts of the globe, the nature of the crust itself in various localities, and the magnetic currents that permeate in varying degrees the outer portion of the earth.

From a chemical point of view, about one-half of the earth's crust is *oxygen*, which, as you already know, in its natural state is an invisible gas. I have indicated to you that that is the supporter of life and of combustion. Water contains nearly ninety per cent of it, and the atmosphere more than twenty per cent. Sand is more than half oxygen, and limestone and clay about half.

About twenty-five per cent of the earth's crust is *silicon*, the base of silica, sand, and flint, which are simply silicon combined with oxygen. When thus combined, let me tell you, it is the principal ingredient of all the rocks except marble and limestone. In pure water silica is not soluble, though when highly heated and when moderately warm and combined with potash, which is again about half oxygen, it is readily dissolved by water, and thus may be deposited wherever the water flows. The pores of organic bodies buried in the earth have in this way frequently been filled with silica, and the shape and general appearance of them preserved for ages.

Another important element in the earth's surface is *aluminum*, a white metal between tin and iron in some of its qualities, but light as chalk. When combined with oxygen it forms the clay with which the earth so plentifully abounds. Other substances or impurities are often blended with it, sometimes iron and sometimes other substances. When pure aluminum is crystallized it forms the sapphire, next in hardness to the diamond.

Calcium also enters largely into the crust of the earth. It is a light yellow metal a little harder than lead, and unites with oxygen with the greatest facility, forming quicklime. Limestone and marble are the carbonates of lime. When burned in the kiln the carbonic acid is driven off and the quicklime is left. One ton of good limestone yields about eleven hundred-weight of lime. When lime and sulphuric acid are united, sulphate of lime, or gypsum, is the result. Of this large quantities are found in the the outer portions of the earth.

Magnesium exists in considerable quantities, especially in some varieties of rock. It is a white, brilliant metal. It, also, combines so readily with oxygen that it is not easily kept from oxidization. When thus united with oxygen, it becomes magnesia. United with silica it forms hornblende, talc, soapstone, and serpentine. The soapstone stands a very high degree of heat without decomposition.

Iron forms about two per cent of the earth's crust, and a much larger portion of its internal composition, as I have before indicated. It is seldom found in its native condition except in meteorites, but is combined with oxygen, carbon, and sulphur. When iron rusts, it is simply forming a union with oxygen. Iron is found blended with many varieties of rocks, and hence becomes an ingredient of soils.

Potassium, another important component ingredient in the earth's crust, in its metallic state is silver-white, soft and plastic, and may be molded like wax. It has a greater affinity for oxygen than any other metal, as is proved by its burning when thrown upon the surface of water, the oxygen of the water uniting with it and liberating the hydrogen, which burns with a beautiful flame. By this process potassium becomes potash. It exists chiefly in feldspar and clay, and constitutes about five per cent of the igneous rocks. It enters into most woody fiber and the stalks of many vegetables. Combined with nitric acid it constitutes nitre, or saltpetre, which is a conspicuous element in the earth's surface.

Sodium resembles potassium in appearance and other qualities. Combined with oxygen it becomes soda, and with chlorine, a heavy gas, it becomes salt. Of this large quantities are held in solution in the waters of the ocean. It is also found in vast beds in various parts of the earth. It exists in the igneous rocks, and some seven per cent of granite is soda.

Carbon is generally found united with oxygen, when they becomes carbonic acid gas. In this condition immense quantities are locked up in the lime-rock and coal of the earth. The atmosphere contains about one part in twenty-five hundred by weight; but as I told you in a former letter, previous to the existence of limestone and the coal, it was united with the atmosphere in far greater proportions. Charcoal, as you know, is nearly pure carbon, while the diamond is the same thing in the crystallized form. Without carbon the trunks of trees and other plants would not have sufficient stamina to stand erect and resist the winds which so often fiercely sweep by them. About two per cent of the earth's crust is carbon.

Hydrogen I have talked to you about already. It is the lightest substance of which you have any knowledge, and exists in great abundance, and extends farther from the earth than any other form of matter connected with it. It forms one-ninth part by weight of water, and since water enters into the combination of the rocks and the earths, it cannot, for a moment be lost sight of. Gypsum contains twenty per cent of water. So including the water which exists in such immense quantities on the earth's surface, hydrogen, of course, figures extensively in forming the earth's exterior.

Sulphur is sometimes found in a perfectly free state, but more generally in combination with metals, as iron, lead, copper, silver, etc.

Of the elements I have here named, the exterior portions of the earth are largely composed, and by union they form the various minerals; thus silicon and oxygen form *quartz*, which when ground to powder forms sand; and this, united again by pressure, makes sandstone. Flint is a variety of quartz. In its various forms quartz forms nearly one-half of the earth's crust.

Silica, uniting with alumina and potash and soda, forms *feldspar*, which constitutes one-tenth part of the earth's crust. *Mica* is composed of nearly the same materials in different proportions.

Limestone, or the carbonate of lime—a union of carbonic acid with lime—forms about one-seventh of the crust of the earth.

Hornblende, a black or greenish-black mineral which enters into the composition of most of the igneous rocks, is composed of silica and magnesia. Such rocks are very tough and dark in color. *Talc*, or soapstone, a soft mineral, I have already mentioned. *Chlorite*, a mineral somewhat like talc, is also composed of silica and magnesia.

Granite is the great underlying rock of the globe, and was produced, as I have already intimated, by the cooling of the fluid mass below the surface. Dig where you please, if you go deep enough you will be pretty sure to find granite. It is not a little curious that, while it occupies the lowest position in the earth's strata, it is also found on the surface of the earth and on the tops of the highest mountains, as you may find by visiting the White Mountains in your own New Hampshire, Mont Blanc in Europe, and many peaks of the Rocky Mountains. These were, in an early age of the world, thrown up, in the way I have described, from the lower strata. It is by no means uncommon that rocks are found upon the surface of the earth that originally were a mile or more below. Granite is crystalline in structure, and is composed of feldspar, quartz, and mica. Different varieties of granite possess other ingredients not necessary now to mention.

As the water descended it wore down this granitic crust in a manner similar to the rivers wearing down the rocks at the present time, though owing to the presence in the water at that time, of a large percentage of sulphuric acid, it possessed far greater soluble power than ordinary water, and consequently cut down the rocks much faster. The sediment thus carried down was deposited in the lower recesses of the ocean as already described.

I have explained to you the difference between igneous and aqueous rocks, and I must say a word about a third class called the metamorphic rocks. These first laid at the bottom of the ocean in the usual strata, and as such belong to the water-made rocks, but the heat passing into them from the subterranean fires, they became melted and otherwise transformed, so that upon cooling they crystallized. They possessed the appearance of the igneous rocks.

There was a time when the granite and the metamorphic rocks covered the whole globe, and on them the waters rested, and they composed the land surface in every part of the world; but at the present time but little of this primitive surface remains. It has been covered by sediment, worn down and carried away by the waters, and only those portions

exist which have not been worn away, or are under water, and so have never been covered by sediment. Where these rocks are found on the surface, and at the tops of mountains, as I showed you, they have been elevated in the great upheavals that have taken place from beneath the underlying rocks; while in still other localities the rocks that once laid above them have been swept off by denuding agencies that have been operating for unnumbered ages.

But I have held you long enough for one letter. I will now give you a rest by closing. I thank you for the attention you give me. I will meet you again in a week from this day, when I will tell you something of the successful experiments my Brother and myself made in getting up animal and vegetable life.

Until that happy hour, my dear readers, still believe me your true friend,

LUCIFER,
Vulgarly called "Splitfoot."

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

THE COPERNICAN SYSTEM.

The treatise of Nicholas Kopernik, on the Revolution of the Heavenly Bodies, in which, for the first time, appeared what is now known as the Copernican system of astronomy, was given to the world in 1543. The author was old and feeble, and dared not undertake the publication of his work himself. The friend to whom he instrusted the task, in order to break the force of the hostility which he saw was sure to be aroused by the book, prefaced it with a declaration that its doctrines were put forth merely as plausible theories, assumed hypothetically, and not as absolutely true. Thus modified, the book was printed, and a copy of it was put into the hands of its author as he lay upon his death-bed. For many years it attracted no particular attention. The telescope had not yet been invented, so that there were no means of verifying or disproving, by actual observation, the conclusions to which Kopernik had arrived, and some eminent astronomers, among them Tycho Brahe, refused altogether to accept them. Theologians dismissed them with contemptuous disdain. Luther called Kopernik "an upstart astrologer" and "a fool, who wishes to reverse the entire science of astronomy." Melancthon declared it to be "a want of honesty and decency to assert such notions publicly;" and when Giordano Bruno visited England, in 1583, he found himself quite alone in his recognition of the new theory of the solar system. At length, however, the telescope confirmed Kopernik, and men of science accordingly began to adopt his views. Then the Church roused itself. The treatise of the deceased astronomer was, in 1616, put upon the *Index Expurgatorius*, and the famous proceedings against Galileo, who had distinguished himself as Kopernik's advocate, were set on foot. Without repeating the familiar story of Galileo's trial, condemnation, and abjuration, it may be interesting to reproduce some of the formal contradictions of the truth of the Copernican system which were made in the course of the proceedings against him.

In 1612 Cardinal Conti writes, in reply to a letter from Galileo making inquiry of him on the subject, that the opinions of Kopernik appear to him to be altogether inconsistent with the holy Scriptures.

In 1614 the Dominican monk Father Caccini preached at Florence his famous sermon against Galileo from the text, "Ye men of Galilee, why stand ye gazing up into heaven?"

For the year 1616 the records of the Inquisition at Rome show the following entry:

"PROPOSITIONS TO BE CENSURED.

"Censure made in the Holy Office of the city, Wednesday, Feb. 24, 1616, before the undersigned Theological Fathers.

"First—The sun is the center of the world, and altogether immovable with local motion.

"Censure.—All said the said proposition to be foolish and absurd in philosophy and formally heretical, inasmuch as it contradicts expressly the teachings of Holy Writ in many places, according to the proper meaning of words, common interpretation, and the opinion of the holy fathers and doctors of theology.

"Second—The earth is not the center of the world, nor immovable, but in its totality is moved with a daily motion.

"Censure.—All said this proposition should receive the same censure in philosophy, and in regard to theological truth to be at least erroneous in faith."

Then follow the names of eleven members of the Holy Office, one of them being an archbishop. The following day, Thursday, Feb. 25, 1616, the following entry was made:

"The most illustrious Lord Cardinal Millinus notified the reverend fathers, lords assessors, and the commissary of the Holy Office that censure had been returned by the theological fathers upon the propositions of the mathematician Galileo, that the sun is the center of the world and immovable with local motion, and that the earth is moved with daily motion. His Holiness ordered the illustrious Lord Cardinal Bellarmine to call before him the said Galileo and admonish him to relinquish the condemned opinion, and, if he refused to appear, that the Father Commissary make him a precept before a notary and witnesses to altogether abstain from teaching any doctrine or opinion of this sort, or to defend it, or to treat of it, and if he do not acquiesce that he be imprisoned."

Immediately following this entry is one purporting to relate the giving to Galileo, in the public manner provided, of the precept not to hold or teach the Copernican doctrine, and his promising to obey. According to other authorities the monition was made privately by Cardinal Bellarmine. Whichever action was had, it was the last for many years. Not before 1632 was the proceeding stirred up again, but then matters went on with energy to their final result. In 1633 judgment was pronounced against Galileo in these terms:

"We say, pronounce, judge, and declare thee, the aforesaid Galileo, to have rendered thyself to this Holy Office vehemently suspected of heresy on account of those things which were deduced in the written process and which thou hast confessed as above; that is, that thou didst believe and hold that false doctrine, and contrary to the holy and divine Scriptures, that the sun is the center of the universe and does not move from east to west, and that the earth moves and is not the center of the world; and that such an opinion may be held and defended as probable after it was declared and defined to be contrary to Holy Writ, and consequently that thou hast incurred all the censures and punishments decreed and promulgated by the sacred canons and other general and particular constitutions against delinquents of this sort. From the which it pleases us to absolve thee, provided only thou first, with sincere heart and unfeigned faith, before us abjure, curse, and detest the aforesaid errors and heresies, and any other error and heresy contrary to the Catholic and Apostolic Church, in the form which shall be shown by us to thee."

The next day Galileo publicly made the required abjuration and took a solemn oath never thereafter, in speech or in writing, to teach that the sun stands still and the earth moves.

The foregoing is by a writer in one of our recent New York periodicals, and from its appropriateness is transferred here. The honor of first giving to the world the true theory of the motion of the solar system is by universal consent accorded to Copernicus, though there are the strongest grounds for believing that Pythagoras more than three thousand years ago taught that the sun was the center of the system, and that the earth moved around it, and not the sun around the earth. From modern philological discoveries made in India, it is found that practically the same doctrines were taught in that ancient country before the time of Pythagoras, and why they should have fallen into disbelief seems singular; but there were no telescopes in those days with which to closely watch and prove the motions of the heavenly bodies, and it was so apparent to the general observer that the earth remained stationary and that the sun passed around it that Ptolemy and all the rest seemed to accept it as a fact. Besides, as the Jewish Scriptures taught the same incorrect system, the nations who adopted them as the basis of their theological belief were strongly inclined to disregard the Pythagorian system of astronomy and adopt fully the Ptolemaic. Copernicus is however as justly entitled to the honor and praise of the world for the great discoveries he made as though Pythagoras and the Indian astronomers had never existed, for in his time it had become unknown that what is called the Heliocentric theory had ever been taught.

The great merit of Copernicus, and the basis of his claim to the discovery under consideration, is that he was not satisfied with a mere discovery of his views, but that he devoted a large share of the labors of a lifetime to their demonstration, and thus placed them in such a light as to render their ultimate acceptance inevitable. Apart from all questions of the truth or falsity of his theory, the great work which it has developed, *De Revolutionibus Orbium Celestium* deservedly ranks as the most important compendium of astronomy which has ever appeared in the world. Few books have been more completely the labor of the lifetime of one individual than this.

Copernicus was born in Thorn, in Prussia, in 1473, twenty years before the discovery of America, but he studied at the university of Cracow. He became an ecclesiastical dignitary, holding the rank of canon during a large portion of his life, and finding ample leisure in this position to pursue his favorite studies. His own scientific inclinations prompted him to the pursuit. It is claimed that he conceived the true system of the world as early as 1507. For many subsequent years, during the middle portion of his life, he applied himself to astronomical observations and computations necessary to the perfection of the system he had devised. He communicated his views to his limited number of friends by whom they were received with such doubts and protestations as great innovators are bound to experience. He long withheld the publication of his views, fearing the popular prejudices that would be sure to be aroused. In 1540 a brief statement of his theory was published by his friend Rheticus; and as this was somewhat more favorably received than was expected, he soon set about the publication of his great work, and as is seen by the foregoing statement he barely lived to see the first copy that was completed from the press, and it was left for an admiring world to do him honor.

Besides the great effect which the discoveries of Copernicus had upon the astronomical views which the world had previously indulged in, they were also destined to have fully as great an effect upon the theology of the world. With the reception of the truth of his system the errors of current theology had to give way. Since the world has been compelled to admit the fact that the earth is not the center of the universe, and that the sun and all the stars do not revolve around it, the main pillar of theological belief has been overthrown. Genesis, and almost the entire Bible, has practically been set aside. What is called "revelation" has retired to the rear, and positive knowledge has come to the front. It has been found that the latter is far more truthful and reliable than the former, and the wise and sensible among the inhabitants of the earth have been governed accordingly.

It has been well and truthfully said that "the work of Copernicus was the greatest step ever taken in astronomy. But he still took little more than the single step of showing what apparent motions in the heavens were real, and what were due to the motion of the observer. Not only was his work in other respects founded on that of Ptolemy, but he had many of the notions of ancient philosophy respecting the fitness of things. Like Ptolemy he thought the heavens as well as the earth to be spherical, and all the celestial motions to be circular, or composed of circles. He argues against Ptolemy's objections to the theory of the earth's motion; that that philosopher treats of it as if it were an enforced or violent motion, entirely forgetting that if it exists it must be a natural motion, the laws of which are altogether different from those of violent motion. Thus, a part of this argument was really without scientific foundation, though his conclusion was correct. Still Copernicus did all that could have been done under the circumstances. His hypothesis of a small epicycle one-third the eccentricity represented the motions of the planets around the sun, with all the exactness that observation then admitted of, while, in the absence of any knowledge of the laws of motion, it was impossible to frame any dynamical basis for the motions of the planets."

[TO BE CONTINUED.]

Comstockism Snubbed.

By a recent decision by Judge Dillon in the U. S. Court in St. Louis, when Drs. Clark Whittier, Chas. A. Bohannan, and T. W. Williams were arraigned for sending prohibited matter through the mails, a reproof was cast by the Judge upon the principal agent of the "Society for the Suppression of Vice" for sending decoy letters to induce parties to commit what the laws—the passage of which was procured by the same agent—pronounce a crime. The Judge held that, were prohibited information sent by mail to a fictitious party who has no existence, legally no crime had been committed, from the very fact that no information had been absolutely imparted to a *bona fide* person. For that reason he decided that a case could not be maintained against the accused. If such rulings had been made in Judge Benedict's court in the numerous cases brought by Anthony Comstock, many an unfortunate wretch, instead of being sent to prison for a term of years, would have been set at liberty. Who can say that society or morals have been subserved by the Comstock mode of doing business?

Judge Treat in following Judge Dillon made these remarks:

"The questions involved in these cases are extremely difficult of solution. It is necessary to discriminate with care, on the one hand, between the offense charged against the *postal* laws and the modes of proving the same, and on the other hand the offense stricken at by state statutes, and the moral wrong and outrages implied in the vocation or business denounced. The sense of indignation against such vocations or conduct should not permit a violation by the courts of established rules of law or an unlawful exercise of jurisdiction, nor the countenance of unlawful contrivances to induce or manufacture crime.

"The postal system is designed by statute, for obvious reasons, to observe and not enforce the sanctity of private correspondence."

Well would it be if the United States Court in this district could have been presided over by judges able and fair enough to give such rulings.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its record of some kindly thing done for others, some godly strength or knowledge gained for yourself.

I AM convinced that men do more harm to themselves than ever the devil could do to them.—*Byron.*

The Radical Pulpit.

The Value of the Higher Sentiments.

A SERMON BY O. B. FROTHINGHAM.

I have something to say, this morning, on the practical values of the higher sentiments. The word "sentiment" is of vague significance. I use it in the best accepted meaning, as expressing the higher feelings of humanity. A sentiment is not a dogma, or a doctrine, or a thought; neither is it a powerful feeling or emotion. We may say that it is thought saturated with feeling, or it is feeling based upon thought. The element of intellectuality and the element of feeling always cease in a sentiment. Thus, we say adoration is a sentiment, the sense of the sublime is a sentiment, reverence is a sentiment, admiration is a sentiment. Analyze any of these things, and we find at the bottom there is always a basis of opinions, whereas how beautiful and charming and evanescent in its influence is the aroma of feeling which associates with it. Sentiments hold the same place in the conduct of life that flowers and pictures do. Flowers are the aroma of nature; the fleeting, evanescent bloom on the face of things. The value of a picture does not consist in the texture of the canvas or in the character of the pigments with which it is painted, but in the delicate communication of genius which the artist, out of his own mind, imparts to those of vulgar taste. The power of the statue does not lie in the material of which it is composed, whether it be marble or granite or alabaster, but in the fine element of creative genius which the artist has imparted to it. The higher feelings, the higher sentiments, do for the practical life exactly what these lovely things, these creations of nature and art, do for the education of the whole human family. Now, of late years, it has been the custom of chemists to take things piecemeal, to resolve them, so to say, into their elements. The chemist will take a creation of art and resolve it into a few vulgar pigments. The same moral chemistry has been at work of late years, to pull to pieces these fine sentiments, showing them to be composed of very cheap and even vulgar and disreputable elements.

For instance, Mr. Thomas Butler resolves the sentiment of reverence into wonder and fear. We wonder, he says, because we are ignorant; we fear because we are weak. As we outgrow our ignorance and our weakness, we outgrow our veneration. In wild and savage times, when ignorance was dense and weakness was all but universal; when one man, or half a dozen men had all the knowledge and one person had all the power; when the sceptre was given into one hand and the crown was placed upon one head, then reverence was at its highest, then the priest, taking advantage of it, kept man down in the most supreme degradation. Then the king, the potentate, the emperor, the prince, taking advantage of it, kept man down in abject servility. As knowledge extended, as men became masters of their existence, reverence declined. Submit any of our sentiments to the same process, the sentiment of thanksgiving, thankfulness, gratitude. Gratitude, in the last analysis, may be resolved into a kind of self-complacency. We are thankful for what we respectively receive, for a single favor bestowed upon us and no one else, because we are picked out from the world, lifted and set apart, for the bestowment of some special gift; we are thankful just in proportion as we feel we are well to do. The consequence is that the feeling of gratitude, the sentiment of thankfulness, is associated with a kind of partiality, exclusiveness, and even meanness. But, as we search the world more generally, and discover that the great giver of gifts bestows what are not favors but objects of favors, that sorrow keeps pace with joy all round the world, that disappointment balances satisfaction, and that the wildest despairs are scattered broadcast over humanity, the sentiment of thanksgiving begins to decline. We then doubt whether there be any being to whom we should give thanks; and when, furthermore, the review reveals the fact that the discipline of life is not a discipline; that sorrow does not soften; that care does not dignify; that disappointment does not dream and relieve; then the sentiment of thanksgiving declines more and more, until at last it goes out altogether, and in place of gratitude we have the grim duty, the determination to do our best for ourselves, to fight our way through the world as well as we can and ask no favors from anybody. Apply the same method of analysis to the sentiment of loyalty, which plays so heroic and beautiful a part in the education and history of mankind. Loyalty, that is the soldier's fidelity to his flag; that is the patriot's fidelity to his country; that is the yeoman's fidelity to his prince, the nobleman's fidelity to his king or queen. It betrays; therefore, a narrow exclusiveness closely associated with pride and vanity, self-conceit and, to a certain extent, servility. For why is the noble loyal to his king except that he expects favors? Why is the soldier loyal to his flag? Why is the patriot loyal to his country except that he identifies his own prosperity, his own happiness, his own dignity with that of his country? Therefore, loyalty may be resolved by this remorseless process into a peculiar subtile kind of selfishness which does not ennoble, which does not dignify. As our ideas are expanded; as our sympathies are extended; as humanity is more than country; as humanity is more than kings, more than princes; as the ideal is more than the symbol, loyalty ceases, and each man and woman looks out for himself or herself.

Honor, the sentiment of honor, what is it? Honor is a man's pride in himself, that is, a man's feeling of selfishness. Take even that delicate, lovely quality, modesty, that sweet, fair, most aromatic of all virtues, that grace almost too evanescent to be called a quality—and, aye, it possesses subtle forces. What is it? Shyness, timidity, self-distrust, self-depreciation, self-contentment, and even a fault which marks those who do not estimate themselves, who do not estimate their future conduct, who do not stand upon their qualities, who go shining about, deferring to this one and that, and humbly waiting for some favors to be bestowed upon them.

It is quite possible that loyalty and honor and admiration and reverence and modesty may all spring from this mean beginning. What of that? The pond-lily that floats in the water in your parlor had its root in the mud. Go down into the slime from which it grew and there are all manner of disgusting things. Is the lily less beautiful? Is its whiteness less lovely? Is its aroma less sweet? Is it any the less perhaps the most charming creation of nature. The rose which beauty wears on its bosom, does it lose in color or fragrance because it has to be diligently cultivated in soil and in an earthen pot. Beauty does not carry the earthen pot about from which it grew. The rose vindicates itself. What if the works of art, the "Transfiguration" of Raphael, the "Assumption" of Titian, are nothing but a few coarse pigments painted upon coarse canvas. What of it? Is the picture less divine, is it any the less fascinating? Day by day it still continues to fascinate more and more as the exquisite beauty is apparent.

The visitor in the cathedral of St. Peter's at Rome, standing upon the marble floor looking up into the dome, which hangs overhead like the all-covering heavens—here, through the gloomy atmosphere, we see the forms of evangelists, saints, angelic in their greatness and gracefulness. We stand there on the pavement rapt in wonder. The heavens seem coming down with these angelic forms. Up, up, through a narrow winding staircase, we climb to a narrow balcony that surrounds the dome. What are all these? What are they made of? Bits of charcoal, pieces of brick, fragments of broken glass, which the artist put in place exactly where each one was most effective. Who cares that these seraphic features were made of these bits of broken glass and charcoal and fragments of bricks? There they are, there they have been ever since genius placed them there, and there they will stand as long as human edifice is allowed to remain on the globe. Grant that lovely things have ugly beginnings; the question is, Are the things in themselves lovely? Take this sentiment of reverence; its beginning, we will say, was in wonder born of ignorance, in fear born of weakness. Grant that it is born of superstition that has crouched into the dust; grant that kings and priests have played upon it, and have degraded mankind; grant that almost every ugly thing, and certainly some of the most ugly things, in history are traceable to it—yet reverence, when cultivated and refined, when born into nobleness, is still a spiritual grace so exquisite that it deserves to be called divine. Emanuel Kant said, "Two things excite my veneration: the starry heavens, and the moral nature of man." Was Emanuel Kant's wonder born of ignorance? Was his fear born of weakness? He was the prince of modern philosophers; in his day, one of the greatest mathematicians; in his time, one of the most advanced psychologists. Emanuel Kant foretold the existence of the planet Uranus before Herschel discovered it. Emanuel Kant was no more awe-struck before the heavens than the first modern astronomer is; and this Emanuel Kant earned an immortal fame by the keenness with which he traced out the processes of development.

Take the sentiment of thanksgiving. It may consist of a species of self-complacency. Grant that it provokes self-conceit. We are angry at times with the thankful people who have everything they want, forgetful of the millions of people who have nothing they want at all. Grant that nothing is more impertinent at times than the gratefulness of people, for it is associated with self-conceit, with vanity, with the feeling that they are the elect, that they are picked out from the rest of mankind; and yet what is lovelier than to despise to receive, to put one's self as a recipient before nature, before man, before one's friends; always to keep the attitude of one who has not everything and who is not ashamed to thank you when you will bestow the smallest gift?

The sentiment of loyalty is, indeed, associated with some of the ugliest things in history—with cruelties, with oppression, with servility, with partisanship; and yet what is more kingly, more transporting, than to see a man faithful to his principles—a reformer clinging to his cause, a philanthropist living up to his ideal of rectitude, a dreamer following his vision?

Honor—the law of honor, the code of honor—is the code of the duelist. Grant that honor has been associated with cowardice, with servility, with cruelty; nevertheless, the sentiment of honor is that which makes out of the common man the gentleman; it is that which gives to the gentleman his quality of gentlemanliness; it is that which makes a man pledge his life, ready to bear, to endure, to do anything, rather than to compromise the fair purity of his character.

Modesty may be shyness, self-depreciation, self-contempt; but suppose all the world were immodest, suppose no man depreciated himself, took himself, perhaps, for a little less than he was worth—what would become of us? What would become of society then? That lovely flower, modesty, so evanescent—it breathes the aroma of truth, gives bloom to all our society.

[CONCLUDED IN OUR NEXT.]

Communications.

The Three Currency Systems.

There is now being discussed by the American people, and urged for adoption by their respective advocates, three systems of currency. One is a system for the people, another is a system for the banks, and the third is a combination of the two. The first, the legal-tender note or greenback system, is based upon the credit of the Government, the property of all the people and the wealth of the entire nation. The second is the national bank note system and is based upon the credit and property of the national bank corporations secured to a certain e nt by government credit in the form of United States bonds purchased by the banks and deposited with the Secretary of the Treasury at Washington.

The third system is one to be formed by a combination of the legal-tender notes and the national bank notes. By this system the Government would furnish a part of the currency in the form of greenbacks, and the banks a part in the form of bank notes. The adherents of each of these systems propose eventually to have their currency at par with coin and hence convertible into coin at the will of the holder. Now, what are the advantages and disadvantages of each of these systems, and which would be best suited to the wants of the business of the country and of the most profit to a majority of the people?

One of the most important advantages of the greenback over the bank note system is, that greenbacks are made lawful money for ordinary business purposes, while the bank notes are not, but are simply convertible into lawful money. The difference between money and currency is this: Money is that which the law declares shall be received in payment of debts, and for that reason it becomes a legal-tender. This is why greenbacks are called legal-tender notes. Currency may be money, or it may be something which is used in business transactions as substitute for money. These national bank notes are currency, but they are not money for general business purposes. Greenbacks are both money and currency, while bank notes are only currency. All money is currency, but not all currency is money. Currency, however, is supposed to be at all times convertible into money. Bank notes are at par with greenbacks, and circulate equally as well with them from the fact that the banks are, when called upon, obliged to give greenbacks in exchange for them. Although bank notes seem to be of the same value as greenbacks and interchange freely with them, yet from the fact that one is money and the other is not, it makes the greenback far the more valuable. Another advantage of greenbacks over bank notes is that they are not only made and stamped by the Government as lawful money, but they represent a portion of the public debt on which the people pay no interest. Bank notes on the contrary, by being secured by Government bonds, represent a portion of the public debt on which the people do pay interest. The saving of interest that would accrue to the people in a few years by having their currency all in greenbacks representing debt that bears no interest would be immense. On the other hand the burden of taxes to be levied upon the people by changing its greenback currency, representing its non-interest debt, into Government bonds instead of paying bonds to secure a bank note currency, would also be immense. As the currency now stands there are in greenbacks in round numbers $351,000,000 and in bank notes $318,000,000. So long as greenbacks are kept as money representing the non-interest debt, at 4½ per cent they save the people, $15,795,000 a year, or in twenty years, including the principal, it would save $824,850,000. This is about half of our present bonded debt. On the other hand, the $318,000,000 of bank notes, representing that amount of bonds bearing the average rate of interest now paid on bonds (5½ per cent), are costing the people $17,490,000 a year, or in thirty years, including the principal $842,700,000. It will thus be seen that by keeping our greenbacks as currency we save in thirty years $824,750,000, and by keeping bank notes as currency it will cost the people in thirty years $842,700,000. By changing all the greenbacks to bank notes, it would cost in thirty years $824,850,000 more than it will cost to leave them as currency. By changing bank notes to greenbacks it will cost the people $842,850,000 less than it will cost to leave them as they are, adding what we now save to what we would save by having all our currency greenbacks, and it would effect a saving in thirty years of $1,667,550,000, which would just about cancel our present bonded interest debt. By putting all the

present volume of currency in greenbacks we shall save in interest in thirty years enough to free the nation from debt, while if we were to convert it all into bank notes we shall nearly double the present debt at the end of that time.

Can there be any doubt in the minds of any intelligent men as to which of these two systems of currency is the best and most profitable for the people to adopt? It will be just the difference in cash between $1,667,550,000 paid to the people and that same amount paid by the people which in reality would be a difference of $3,335,100,000 in thirty years' time.

As the bankers will own the bonds that are used to redeem the greenbacks and remove them from circulation it is evident that if the bank note system of currency is adopted, this $3,335,100,000 would be earned by the people in thirty years and paid to the banks; while, if the people made greenbacks a national currency, this amount would be in the hands of those who earned it.

The principal object from first to last of those who are engineering this question of specie resumption is to get rid of the greenbacks and adopt the national bank system of currency. It was started in the first place by Wall street brokers and their associates, the national bankers. They have, by the liberal use of money, corrupted Congress, bribed the press, controlled the platform politicians, and by this means gorged the people with lies so as to induce the voters of the country to sanction their swindling schemes. The destruction of greenbacks began with Hugh McCullough, who boasts of having destroyed over $265,000,000 of them within two years after the war closed. The warfare upon them has been kept up ever since by the banks, and the specie resumption act of 1877 was designed to accomplish their entire extinction. This act, which is called a sacred pledge of the Government, should have been entitled an ACT TO ROB AND SWINDLE THE PEOPLE.

All this has been carried out under the pretense of getting to a specie basis. We are prepared to show by facts and figures that will convince all but idiots, knaves, and lunatics that every step taken to bring the currency to a specie basis by destroying the greenbacks has only made that task the more difficult to accomplish, and put the day when it will be brought about further in the future. But the people, in spite of the infamous lies of the daily press, are beginning to see the truth, and when the masses discover what an infamous fraud has been forced upon them, these hard-money devils will have more anxiety about how they will save their necks from the halter than they will about a specie basis. Greenbacks could be brought to par within a week if the Government was disposed to bring them there, but it can't be done by their destruction. Every reader of this paper should immediately write to the member of Congress in his district and tell him if he don't vote for a repeal of that infamous resumption act that they will vote to repeal him and will make it hot for him when he returns home.

The Government must be taken out of the hands of this gang of hard-money men, and the people must take charge of it themselves. The daily press must be forced to hoist the greenback flag or lose their strongholds. A press that won't be free to tell the truth can't be free to tell lies. They have sold their birthright for a mess of pottage; now let them subsist on pottage for a time. We begin to see with the poet that

> "The darkness of night is fading now,
> For daylight is brightening the mountain's brow;
> The sun is rising from his ocean bed—
> His golden light o'er the land is spread."

E. P. MILLER.

Theological Inquiries.

BROTHER BENNETT, *Dear Sir:* Your quotation in THE TRUTH SEEKER (March 9) from an editorial in the *New York Weekly Sun* (Feb. 13) entitled "Will Religious Teachers Awake to the Danger of the Crisis?" has induced me to send you the following questions, which a review of that article suggested, but which were not answered by its religio-political editor when sent to him for a reply:

1. What danger is anticipated in an age of universal education by the decadence of religious sentiment adapted only to the devotional proclivity of the period that produced it, when ignorance among the populace was considered a moral necessity?

2. Does not the rapid progress, which you say Infidelity is making among educated minds, show its compatibility with an age of human advancement? and were not the heresies of Martin Luther, and his co-adjutants in inaugurating the so-called Reformation of the 16th century, as conducive to Infidelity as the heresies you say many of the early Christians allowed themselves to be seduced by?

3. Does not the indifference with which you say our divines view the present religious status, demonstrate the decline of sectarian dogmatism? and that superstition is melting away before the magic breath of science, showing that theology, to be of any benefit to man, or glory to God, must necessarily keep pace with the irresistible march of advancing civilization?

4. Does not the fact which you admit, that the clergy avoided Prof. Tyndall's "bold challenge" to submit the efficacy of prayer to the test of actual experience, furnish indubitable evidence that they have no faith in answer to prayer as a miraculous test to divinity?

5. Does not the denial of eternal punishment by the numerous educated ministers you acknowledge, plainly show that modern humanity is gradually triumphing over ancient barbarism, by annulling the belief in a fiery hell of physical torture, as a mere creation of the human mind, no longer available for the purpose for which it was contrived?

6. Does not the decline, which you say is everywhere noticed in the spread of religion, prove that ancient creeds and narrow systems of belief are becoming inadequate to meet the generous and philanthropic demands of a more enlightened age in which love is predominating over fear?

7. Does not the complaint you say preachers make concerning the languishing condition of missionary work abroad, go to show that the world is growing more cosmopolitan in religious feeling, and that a religion of humanity, embracing the fatherhood of God and brotherhood of man, is all-sufficient for the devotional purposes of mankind?

8. Was the general D. luge which you say once followed an extinction of religion, productive of any apparent moral result—considering that Noah so soon after got drunk and cursed a portion of his offspring, causing the race to retrograde into such idolatry and wickedness that they even killed the Son of God when he came to reform them?

9. You say, "The Jews repeatedly forsook Jehovah to follow after idols." Can it be shown that they were less moral or human when using symbols in worship like those who did not evince the hostility to other sects that was manifested in Jewish bigotry, than when they followed an imaginary "man of war," (Ex. xv. 3), and "god of battles," through greed to obtain plunder and possessions by human destruction?

10. Does not collateral testimony conclusively show that the fanaticism and intolerance enjoined by the Jewish law-giver caused all the religious wars, persecution, and bloodshed of the slaughtered millions that has stained the pages of ecclesiastical history from the Midianite massacre to that of St. Bartholomew's?

11. You say, "Ever since the revival of learning, the Church, or, at least, one or the other branch of it, has been yielding as untenable one dogma after another, until it has now reached a point where its very citadel is threatened." Would you have learning suppressed for this reason? and is it not clear to an unbiased mind that in abandoning those ungenerous dogmas through educational facilities, worshipers become more charitable and humane, conclusively showing that dogmatic systems of faith and selfish modes of worship should be consigned to oblivion?

12. You say, "Something must be done soon or the mischief may become serious indeed." Does not the freedom with which secular and political journals, like the *Sun*, now discuss theological questions of the day, prove that editors are doing all they possibly can to show the utility of thinking for ourselves on religion and divinity, instead of mentally yielding to the despotism of sectarian creeds that were excogitated under sacerdotal authority, in accordance with an intolerant and semi-barbarous age, when dissenters were zealously pelted to death with stones, and reformers cruelly nailed to the cross? M. B. CRAVEN.

A Letter from Dr. J. M. Peebles to the "Banner of Light."

THE RELIGION OF BUDDHA—ITS DOCTRINE AND ITS HOSTILITY TO CHRISTIANITY.

CEYLON, August, 1877.—Accompanied by Doncarolis, a well-to-do Buddhist gentleman, and Mr. C. Alwis, a teacher and translator of Singhalese and Pali, I went out to the Widyodaga College, established in 1873. There were over sixty priests in this educational institution as students, besides a number of youthful laymen in the preparatory classes for priests. While the natural sciences are not ignored in this college, they are considered of much less importance than morality or religion, and, accordingly, most of the time is devoted to the study of the Sanscrit, the Pali, and Oriental literature generally.

There are three high-priests in Ceylon, two at Kandy, and one at Colombo. The latter, Prof. H. Sumanqala, is the High-Priest of the Adams' Peak diocese, and the President of this Oriental College that I visited. The priests in this college are celibates. They eat but one meal a day, and that before 12 o'clock at noon. They take no life, not even that of a worm or insect. When going out upon religious duties they walk. They are not allowed to take any money for their services. They live by begging, or upon the alms given them.

Entering the college grounds through a broad gateway, a group of young priests, some thirty or forty in number, flocked around me, attired in their gracefully-fitting yellow robes, exposing their right shoulders. They own nothing but their robes and their rice bowls. They were barefooted, and their heads shaven, for the triple purpose of comfort, neatness, and uniformity.

Introduced to the high-priest, he pleasantly invited me into an outer portico of the temple, overshadowed by palms and tropical foliage. The seat was a sort of sofa, decidedly Oriental in conception and primitive in construction. After a good square look at each other, we were at once in the full flush of conversation. This priest spoke a little English but finding it difficult to clearly convey in another language the philosophy and metaphysical subtleties threading the whole system of Eastern Buddhism, we conversed and argued our various points through the two interpreters accompanying me.

My first inquiry, after a general conversation about America, Ceylon, and England, was, "Do you consider Gautama Buddha and his teachings, as embodied in your sacred scripture, infallible?"

"We do not. Infallibility pertains only to Infinity. Sakya Gautama was a man, a brother of humanity, who, by walking in the divine path, became a Buddha. All may become Buddhas and enter Nirvana."

"What do you and the Buddhists of different countries understand by the word Nirvana?"

"It is an open question. Priests and teachers among us differ upon the point, something as do Christians about the meaning, the duration, and the location of heaven. Some consider Nirvana to mean the complete cessation of existence. This is my opinion. Others consider it to mean a cessation from further incarnations, and a perfect yet conscious peace in the bosom of the Infinite."

"But men not only love existence, but they hunger for and desire a future conscious existence."

"Yes; and just so long as they desire existence—just so long as they lust after it for the gratification of what they denominate happiness, just so long will they have it by re-incarnations or re-births back from other worlds into bodies human or animal, the grade corresponding to the deeds and moral conduct of the person's life upon earth."

"Well, it seems to me that upon the principle of the conservation of forces, once in existence, always in existence. I certainly can have no conception of annihilation—no conception of the extinction of existence."

"But neither your conception nor non-conception proves anything. The desire for an endless conscious existence is based in selfishness, and selfishness is the root of all evil. . . . In approaching this building you first perceived or had a perception of it." "Yes." Sitting now within and examining its proportions, you have conception of it." "Yes." In leaving you will not take away the building; only the conception of it." "Yes." "But will you always carry with you the conception?"

"Doubtless; unless—unless I forget it." "Ay; but forgetfulness implies a loss of memory—extinction! Most certainly you have no memory now of your infantile notions. Youth even is to us all only a half-remembered dream. And if memory, if perception, if conception, and other attributes ascribed to the soul, may perish, *i. e.*, become extinct, may they not all? And are not change and extinction of existence taking place around us every moment? Where is the hair that covered the baby head at birth? Fallen, perished, extinct—gone into the whirl of matter! Where are the glimmering thoughts of infancy? the dreamy memories of childhood? the dimmed perceptions of the past? That which is organized must become disorganized—that which is formed must enter the void again. Earthly existence is a shadow—an evil—a selfish, troubled dream! Who does not desire extinction from it—entrance into Nirvana?"

"But," said I, "the soul is immortal—being an emanating spark; a divine principle; a spiritual force!"

"How do you know?" was the calm, meditative remark. It was a stunner. He immediately added: "A certain combination of machinery produces a watch that keeps time; but destroy the combination, break the connection of the wheels, and the motion ceases—the force is gone."

"Granted," said I; "but because 'gone,' because it eludes your grasp, it is not logical to infer the annihilation or the extinction of the force itself. It has simply been transferred."

"Transferred where? or transferred to what?" Another stunner! And before I had gathered up my reply, he added, "You spoke of the thoughts of the soul; do you consider them attributes of the soul?"

"By no means; they are rather the effects of the soul's activities. They may be compared to the sparks resulting from striking steel against flints."

At this point it is but justice to say that this priest alone, out of the twelve or fifteen with whom I conversed while in Ceylon, took there extreme grounds of materialism, and he believed in a future conscious existence, and in the return and reincarnation of spirits. But far along in the measureless ages, the soul—the all of conscious man—will, so he thinks, return to its original principles.

"Is Christianity making any headway against Buddhism here in Ceylon?" I inquired.

"It has not produced so much as a ripple upon the great body of Buddhists. The few converts that Christians have made were either from the very lowest classes or a sort of policy men, who nominally gave adhesion to Christianity to secure clerkships and Government employ. The most of these return to Buddhism at death." . . . . .

"But what," I inquired, "is to you Buddhists the most unreasonable and distasteful doctrine connected with Western Christianity?" And without a moment's hesitation he replied: "The doctrine of sacrificial substitution, or salvation through atoning blood. To us, not only the life of man, but that of the insect is sacred and inviolate. Our first commandment is, 'Do not kill.' And then to ask us to believe that the God of all worlds could only save the human race by the killing, or the shedding of the blood of his innocent Son, is to me, and must be in the opinion of any Buddhist, abhorrent, if not really blasphemous. Our Savior, or rather our great exemplar, Gautama Buddha, discovered the path, walked in it, living a holy life, and peacefully died at a good old age under the sacred bo-tree. His constant command was, 'Follow me.' There is but one way to secure salvation—but one way to reach Nirvana—and that is to pursue the path, to keep the law, and to treasure up merit." J. M. PEEBLES.

Letter from O. B. Frothingham.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The charge of having forged my signature, brought against Mr. F. E. Abbot by Mr. Butts, in a letter printed in THE TRUTH SEEKER of March 9th, rests on a partial apprehension of the facts of the case. My name was given to a circular, which made an appeal to the friends of the *Index* for support. The circular contained a financial statement for which Mr. Abbot made himself solely responsible, including assertions with regard to Mr. Butts, to which, from the start, I objected. The understanding was, to the best of my belief, clear, and a declaration to the same effect was made on the face of the circular, that the signature was affixed to the appeal, and not to the whole paper, expressly not to that part of the paper which reflected injuriously on Mr. Butts. This was my first ground of defense in the suit for libel, and it was valid ground. Nothing in my affidavit was designed to cast reproach or blame on Mr. Abbot, who did

simply what he was authorized to do—namely: affix my name to an appeal in behalf of the *Index*.

The language of the affidavit referred to does I perceive on close examination, admit of a construction injurious to Mr. Abbot; but it was never intended, or suspected by me before. I repudiate it wholly, and declare, interpreted as it ought to be, the affidavit contains no reflection on him whatever. Yours truly, O. B. FROTHINGHAM.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, APRIL 20, 1878.

Interrogatories to Jehovah.—No. 42.

Great Jehovah: when all the authorities teaching what are called the four gospels are examined, are we not compelled to decide that they were not written by the persons by whom they are claimed to have been written and that they were not written at the time when it is claimed they were written?

Is it not most true that there is no record that the earliest Fathers of the Christian Church made any mention of those gospels till the latter part of the second century?

Is there any record in existence to show that Polycarp, one of the first bishops in the Christian Church (and who, by the bye, there are great reasons for believing was only a mythical character) ever made the slightest mention of either of the four gospels?

Is there the first particle of proof that Ignatius (another of the early Fathers and first bishops, who wrote epistles himself, and who is also regarded as mythical) once alluded to the writings of either Matthew, Mark, Luke, or John?

Is there any ground whatever for claiming that Justin Martyr, a prominent early Father and Christian writer, who gave up his life in the latter part of the second century, ever once spoke of either of the four gospels?

Can there be found any record to show that Hegesippus, a contemporary of Justin Martyr, who wrote extensively in the second century, made the least mention of the writings of the four evangelists?

Although the latter writer frequently spoke of writings called the "Memoirs of the Apostles," which have principally passed out of existence, is it not singular if the writings of Matthew and his three fabulous compeers were at hat time in existence that he did not mention them at all?

Is it not true that the early Fathers here mentioned deemed the traditions or unwritten history of their predecessors of far more consequence than anything that was written? and did they not allude to and quote the former far more than the latter?

Were not Papias of Hierapolis and Irenæus the first of the Christian Fathers who were known to have mentioned either of the four gospels—the first mentioning them very slightly, and the second more fully?

Is it not quite as probable that they were devised by the last two characters named or by some other inventive individual or individuals?

If, then, we repeat, neither Paul nor the apostles, nor the early Fathers and bishops, knew anything about the existence of the gospels of Matthew, Mark, Luke, or John till the latter part of the second century, is there not the strongest ground in the world for the belief that they had not an existence much prior to that time, and that they were not written by the parties claimed?

Is there not, then, proof that the Apocryphal New Testament is as old and genuine as the canonical New Testament?

Is there not a probability that the gospel according to Barnabas is as true and as much the work of divine inspiration as that according to St. Matthew?

Is not the Gospel of Nicodemus as reliable and as worthy of confidence as the Gospel of Luke?

Is not the book called the Protevangelion as sensible and as true as the insane *melange* called the book of Revelations?

Is not the Epistle of Clement to the Corinthians nearly equal in truth and beauty to the Epistle of Paul to the same people?

Are not the writings ascribed to Hermas, which were approvingly alluded to and quoted by Irenæus and Origen and others of the early Fathers, entitled to as favorable consideration, and do they not possess as much inherent evidence of being dictated by thee, as the writings of the evangelists, the Acts, etc.?

Are not other books, which have been declared apocryphal, as ancient, as well written, as replete with divine unction; did they not receive recognition and approval from the first Fathers and bishops as early and as emphatic as did the other gospels and epistles which centuries afterwards by contentious and angry councils were declared to be "canonical," thy Holy Word?

In view of the fact that in the second century there were a great number of gospels and epistles by unknown writers pertaining to the advent of thy Son on the earth, and that these stood about equal in point of veracity, beauty, and authority, the ease with which they could have been gotten up by any person of fair, average ability, the crudities, imperfections, and contradictions with which they all abounded, the uncertainty of authorship that rested upon nearly all alike, the great diversity of copies and transcripts that existed, the additions and abstractions that have been made on this hand and on that, the disputations, quarrels, and contentions that were so often held over them, the uncertain means that existed to enable the councils or any other persons to decide which were genuine and written or dictated by thee, or whether any of them possessed those qualities, are we not left in great doubt whether subsequent councils of angry bishops and priests made the right selection, when the canon was finally decided upon, whether the right manuscripts were selected and the wrong ones rejected, and whether any of them really possessed the qualifications of having proceeded from thy hand or of having been dictated or inspired by thy mind?

Have not the quarrels and contentions which have taken place over those competing and uncertain manuscripts been productive of as much evil as all the good amounts to that has grown out of them?

Has not the doubt and uncertainty which the world has labored under in respect to these writings, and which exist to-day, and the total lack of proof that any of them are superior to human production, entirely counterbalanced the imaginary benefits that have accrued from them?

Is it not most true that in the period of the world when these gospels and epistles were written there was a great prevalence of ignorance and superstition and a blind belief in supernatural guidance? Were not miracles and unnatural phenomena implicitly believed in, and did not this quality of ignorant belief grow out of the great want of scientific and demonstrative knowledge which prevailed in the world at that time?

Was not every operation of nature at that period looked upon as inexplicable and mysterious? and was not thy direct interposition believed to take place on nearly all occasions?

When this kind of belief prevailed, is it at all strange that marvels, myths, and miracles should be the order of the day, and that many should claim to speak in thy name and to write the words dictated by thee?

Are not candid and intelligent people of the present time fully justified in looking with great care and suspicion upon the recitals of those ancient miracles and the claims set up that writings were penned by thy special aid and dictation?

Is it at all true that thou wert more engaged eighteen hundred or twenty-five hundred years ago in having ignorant and superstitious men employed to write thy mind and will, and to impart truth and knowledge to the world, than thou art at the present day?

Is it not far more sensible and correct to conclude that those writings of the first three centuries of the Christian era were mere legends and unauthorized narratives, and many of them absolute forgeries and impositions, than that the Architect of the universe devoted a moment of his time to devising them, dictating them, or sending them forth to the world as the will of heaven?

In fact, is there anything in the style, manner, matter, grandeur, intellectual ability, harmony, and reliability of those legends and recitals that warrants us in regarding them as superior to human production, and that thou necessarily must have gotten them up, or at least have given thy assistance in that direction?

When we find a piece of writing, or any other piece of workmanship which a human being of ordinary ability could have produced, are we justified in concluding that it is superhuman and must have been the work of a God?

Are not the views taken by modern writers and thinkers, that the Bible is simply made up of the writings of an average class of men for the times in which they lived, who gathered up the legends and traditions that were in existence, and transmitted them to parchment without any aid or dictation outside of themselves, far more consistent and truthful than the absurd claim that it was thou who wrote those narratives or employed certain obscure and unknown men to write them for thee?

Are we not quite correct in deciding that every piece of writing we see is the work of some human being, until we find something absolutely beyond the power of man to produce? So long as we find nothing that man could not easily write, shall we say God must have written this?

Is it not more correct to look for thy will and power in the realm of nature, which is decidedly above the power of man to produce or imitate, than to pore over any musty manuscripts and transcripts that almost any monk or priest could have written?

In the matter of sacred writings and sacred scriptures, has not the Christian world been greatly led astray, and has it not submitted to a gross system of assurance and imposition? Has not much been passed off as superhuman and as emanating from the divine mind which was solely the work of human minds, and a very ordinary class of minds at that?

[TO BE CONTINUED.]

MOSES HULL will hold one more meeting in Latham's Hall, on Ninth street, Williamsburg, next Sunday, at 2:30 P.M., and at the Harvard Rooms, Sixth avenue and Forty-second street, at 7:30. Subject in the evening, "Our Financial Troubles—their Cause; What will be their Cure?" Mattie Sawyer will probably furnish improvisations of poems and music for the occasion.

A Request.

D. M. BENNETT, *Dear Sir:* Within the next six months there are to be held two very important Liberal gatherings. The first annual convention of the Free Thinker's Association of C. and W. N. Y., and the second annual Congress of the National Liberal League. I am confident that a greatly increased circulation of THE TRUTH SEEKER would tend to augment the size and interest of those meetings. I therefore request that you send THE TRUTH SEEKER six months to any one who may subscribe for it during the month of April or May who have never taken it before, for one dollar. And if this request is granted, I urge every one who desires the spread of Liberal ideas and the advancement of the Liberal league movement to go to work in earnest and canvass their respective neighborhoods for six months' trial subscribers. H. L. GREEN.

Cor. Sec. F. A. of C. and W. N. Y. and Chair Ex. Com. N. L. L.

Salamanca, April 18, 1878.

REPLY.—We would be very glad to send THE TRUTH SEEKER broadcast over the land to every one who would read it, without money and without price, were we able to do so, but we are not. We were born poor; we were poor in our childhood and youth, and we are poor still. We do not see how we can publish a paper if those who read it do not send us the amount it costs, or unless some rich philanthropist gives us a good sum of money for the purpose, of which, by the by, there is not the slightest probability. We are now sending out the most reading matter, for the money, of any Liberal publisher in the world. We give nearly a third more for $3 than any others, and ask nothing for postage, while others add the sum of twenty cents a year for that item. We know we are furnishing our paper as low as we can possibly do so, unless our number of patrons is largely increased. But we will, nevertheless, yield to Brother Green's request to this extent: To all who order the paper within April and May, and who have not taken it before, we will send it THREE MONTHS FOR FIFTY CENTS. We do this with the hope that a large number may be induced to become readers of these pages for the fourth of a year at least. If they then approve of the work we are doing, we doubt not they will be willing to pay the regular price, twenty-five cents per month. We are often painfully impressed with the indifference and apathy of Liberals and Freethinkers in sustaining their own periodicals. There is probably not one in ten of them that think it any portion of their duty to patronize a Liberal paper. Could there be a more general disposition among unbelievers to help sustain the journals that are struggling to oppose the ruling creeds and the errors of the times Liberal papers would have a much wider circulation, and far greater good would be accomplished. Yes, we will send THE TRUTH SEEKER to new subscribers three months for fifty cents. How many will make an effort that one thousand or more new names may be sent us on this basis?

A Liberal Spirit.

D. M. BENNETT. *Dear Sir:* My former article was not addressed to you from a sense of intolerance; indeed, I should rather advocate the broadest liberality than the best-disguised intolerance of even the most absurd belief. Reason, like truth, will prevail. Those who, with you, believe in a future life, in intelligences other than human surrounding them, in having tête-à-têtes with dear departed and late lamented ones, are certainly at liberty to do so. I, for my part, believe with Mr. Winwood Reade: *Man* dies, but *mankind* is immortal. And, as we are all liable to changes, even the most ardent believers in occult manifestations may yet become convinced that it is nobler to spend a life without expecting to be rewarded for it than to do good merely because of the double compound interest. I do not say fraud, and, though not agreeing with you entirely, I find your paper and your services too valuable for the cause of Freethought to say, "Stop it!"

Liberally yours, LOUIS LANGE.

Memphis, Tenn., April 8, 1878.

REMARKS.—We thank brother Lange for the spirit of tolerance and liberalism that he manifests. There really is not so much difference between us as to make contention or unfriendliness worth while. We can respect him and fraternize with him and all unbelievers in a continued existence just as much as though their views conformed exactly to our own. If a person is in favor of mental freedom and human progress, we will freely accord to him the right to form his own conclusions upon every possible subject. None of us are really the architects or arbiters of what we believe. We simply take the proofs as they are presented to us, and we are compelled to accept the conclusion we arrive at. It is not a matter of choice. The human mind is so constituted, and our organizations are so dissimilar, that differences of opinion will always exist. Men will never all think alike on all subjects. The proofs that will satisfy one class of minds will be wholly inadequate to convince another class. The best thing we can do is to co-operate on such grounds as we can agree upon, and yield to each the right to diverge from the prescribed or beaten track when his best judgment thus impels him.

Our friend is quite right as to the nobleness of spending a life in doing good without hope of reward; and we think we can say in truth that that is the motive which actuates ourselves. We are trying to do what good we can to our fellow-mortals, and we do not expect to be paid for it, either with a crown of pearls or by living in a city with golden streets. The consciousness of doing our duty is a sufficient incentive to prompt us to make the exertions we do make. We are anxious, also, to win the approval of all liberal-minded persons, whether they believe in a continued life or not. We again thank our friend for his fraternal, liberal sentiments.

Another one Disappointed.

D. M. BENNETT, *Dear Sir:* I am not surprised to see the letters you published from Louis Lange and S. Sturm. Being a recent subscriber to your paper, I was simple enough to suppose it was what its name implies, a truth seeker, and not a marvel-hunter after "intelligences not dependent on visible organizations." I am sorry to say that I am disappointed, for I regard one superstition as much the same as another. I have examined the spiritualistic philosophy ever since the Fox family commenced their rappings and toe-snappings, and to me it is no less absurd than the ghost fooleries and witch romances of old. I do not say "stop my paper'" although it is not what I expected. You may continue your hunt until the day of your death, and if you can find anything in it that you can demonstrate to your readers, you will do more than has been accomplished thus far. But you have already received proofs that to you are satisfactory. If that be so, you are a fortunate man, and easily satisfied. Why should you be favored in this way more than others? Why should the spirits be so exclusive as to manifest themselves to such as make merchandise of their favors? Natural law is impartial, uniform, and universal. Thus far the spirits have done no good, that I am aware of, and have not exhibited that intelligence and decorum that we might naturally expect, or that characterized some of them while in the flesh.

You "are inclined to think this life is a rudimentary phase of existence, and that the ultimate will follow and be of longer continuance" You do not know this to be so, but are inclined to accept it, and to adopt a theory in keeping with it. Had you not better wait until you know this, before building your theory? A theory founded on an inclination, without knowledge, is of little value, and not what we look for in a truth seeker. In seeking the truth in any direction or on any subject, our first duty to ourselves is to banish our inclinations, and rely entirely on facts as we may find them, let them lead where they may, and be content with ignorance when knowledge is unattainable. What we do know to a positive certainty, that we may cling to, but mere fancies, about which no two are agreed, might as well be discarded. Our fidelity to truth imposes upon us the stern duty of purging our minds of all the rubbish which has come down from the old theologies.

If the Spiritualists will only read and calmly consider the fourth lecture of Prof. Lawrence in his "Comparative Anatomy, or The Natural History of man," they will see that the whole system is as "baseless as the fabric of a vision." Before reading that lecture, just fifty years ago, I was inclined to believe in mind or spirit independent of brain function, but from that day to this I have had no doubts on the subject. Now, Mr. Bennett, if you will only publish that fourth lecture—I cannot send you the book as I have loaned it to some Christian who is not disposed to return it—I will regard you as a brave friend to free discussion even when your most cherished inclinations are assailed. Publish that, and I will be satisfied to continue with you to the end. Refute it if you can, but be sure to do it to your own satisfaction, before you put the cap-stone to your theory. I think Lawrence's book was in your catalogue of books at one time, and if you have not a copy, I hope you will have no difficulty in obtaining one.

I perceive Jennie Butler Brown is giving "a materialistic view of Spiritualism," which is only an ingenious attempt to make something out of nothing. All we know of spirit or life as exhibited in vegetables or animals is only another word for *motion*, and is motion an entity, or something that exists independent of the thing that moves? From the peculiar motions of vegetables we have growth and decay, from the structure of nerve and musle we have force, from the glands we have various secretions, from the action of the stomach we have digestion, and from the workings of the brain we have thought, intelligence, and there is no more mystery or need for an entity that can act independent of material organs in one case than another. As well might she call gravitation an entity. Her spirit is decidedly corporeal. Does she not need a more ethereal entity inside of number one to set it in motion? and will not number two require a more sublimated entity to vivify its delicate organism? and so on and on beyond the reach of human imagination? S. STEBBINS.

Unionville, Chester Co., Pa.

REMARKS.—We have no doubt of the good sense and sincerity of Mr. Stebbins. If we do not equal him in the first quality, we think we do in the second. We have given some thought and attention to the subject considered by him, and we believe we are honest in the decision we have arrived at. Still we may be wrong. He and others, from one hundred to fifteen hundred miles away, may be better able to judge of the nature of the phenomena witnessed by us than we are ourselves, and those who have never witnessed anything of the kind may see exactly where we were deceived. But despite their opinions to the contrary, we feel sure that among what we have seen of the phenomena alluded to, much was not the result of fraud. We are as firmly convinced of this as we can be of anything. Those who have not witnessed the same may be better able to judge of it than ourselves, but we cannot see why they should be. They are doubtless very astute and know a great deal, but they cannot easily know so much but what others may know a little. We find all grades of opinions. We meet many eminent persons who stoutly deny the possibility of the existence of intelligences invisible to the eye or that we can live after death. We meet many others equally intelligent, who are certain they have received positive proofs that their departed friends still live, and that they have held communication with them. That both classes are honest we cannot doubt.

In many respects Mr. Stebbins and ourselves agree. As to the laws of animal life, and the process for the production of mind, we probably do not differ. We have looked over Dr. Lawrence's lecture he alludes to, and see nothing in it to disagree with. In fact, long before reading it we had arrived, practically, at the same conclusion. We, however, go somewhat further in our theory and accord to the universe powers and possibilities beyond what Dr. Lawrence does. We look to science and investigation to determine which is right. If we can make room for the lecture of Dr. Lawrence, we will cheerfully publish it. We certainly are not afraid to do so.

In publishing a paper as we do, for all classes of independent thinkers, and when we undisguisedly give utterance to our own settled convictions, we cannot expect to suit everybody. We look for criticism on the right and on the left. In fact, it is sometimes a little amusing to compare the criticisms made upon us. One man writes, "Stop my paper! You are too much of a Materialist to suit me." In a few days, perhaps, another letter will come, saying in the most indignant manner: "Don't send me your paper any longer. You are too much of a Spiritualist for me. I don't want any Spiritualism in mine." So we have to "catch it" on every hand." We wish our belief could be acceptable to all our readers. We would be glad to think exactly to order. But if we cannot succeed in thinking to please everybody, we will, at least, try to please ourselves and believe according to the best evidence we can procure. Perhaps if we occupy the medium ground between the two extremes, we are not wide of the truth. Truth is said to lie between extremes. We ask no one to accept our views unless they have grounds to do so. If we cannot all think alike, we can certainly cultivate a spirit of toleration and charity. If we cannot have a perfect unity of thought, we can at least have freedom in diversity.—[ED. T. S.]

The Great Battle for Free Thought, Free Press, and Free Mails.

We earnestly call the attention of every one of our readers to this appeal from one of the most devoted workers in the vineyard of Freethought. The representations he makes are strictly reliable, and the appeal he urges should not be disregarded. We hope that every one will respond in proportion to his ability. The needs are urgent, and should enlist the aid of every individual who signed the petition alluded to, and of thousands besides.

To the Sixty Thousand Petitioners, and All Others Interested in this Movement:

It is a very grave mistake to suppose that a law supported by the prejudices of a very large proportion of the people can be amended or repealed by the simple request of one or two hundred thousand petitioners. The procurement of signatures is hard work; the presentment of petitions to Congress is the "beginning of the end" to be accomplished; but all this is the very smallest part of the work. To get four hundred representatives and senators to read or listen to our arguments and examine our facts requires time, patience, labor, and vigilance, for each member has to be "labored with" personally.

This alone would employ ten active persons. We have the laborers, but no means of paying expenses. The prejudices of a large number of these men to overcome—this, with the indifference of many and the assumed dignity of others, makes a serious obstacle. The influence of certain pulpiteers, the "religious" press, and Comstock we have also to counteract; for the modern American Torquemada is on the ground, armed and equipped, backed by his hosts, his ill-gotten gains, and his hopes.

Our arguments should be printed and pressed upon every member of Congress, especially that of Col. R. G. Ingersoll, to be delivered before the Senate Committee, and that of J. B. Wolff, Esq., already delivered before the House Committee. We have the brains and eloquence here to meet anything the other side can possibly produce; but so far the whole work has fallen almost exclusively upon two persons here and two in New York city, who have to toil for their daily bread; and so it has been a "labor of love." Ten cents from each of the petitioners would be a small matter, and would enable us to do a big work. $250 will not pay nor reimburse those who have so far borne the burden. This is hardly fair, just, or generous.

The argument of Mr. Wolff was enthusiastically received by the House Committee, and should be circulated extensively as an educator among all classes of thinkers. He covers the whole ground, masses all the facts, and presents a state of affairs which will surprise even Liberals. How far ecclesiasticism has innovated and invaded the Constitution and laws is not known even to the religious public, and such a contest as ours is necessary to bring the whole subject to the front, where it may be seen.

It took us six weeks to get a single hearing. As yet we have not been able to get a hearing before the Senate Committee. We must dance attendance from day to day, whether there is a quorum or not. Unless the work is vigorously pushed, what has been done will be lost, and we shall have to do it over again. We have a number of persons here able and willing to work with us, but we cannot ask nor expect them to spend their time without at least paying their board bills. The two here who have stood at the helm will continue to work as best they can. We shall put the best arguments in print, and trust to our "providence," to come to our rescue and relief. If we fail now, Comstockism in less than a year will be more odious, insolent, and persecuting than it has ever dared to be. We cannot restore to life his dead victims, nor to hundreds their property and good names this monstrous Inquisition has destroyed; but it shall not be our fault if the Liberals of this country deem it the part of wisdom to supinely suffer these infamies to continue.

Any funds furnished will be faithfully applied and reported. No time should be lost. Societies and individuals should lend a helping hand. We are not working for any particular branch of the grand army of progress, but for the whole army of progressive humanity. Address

J. WEED COREY, Washington, D.C.

"The Council Fire."

This is the only paper published which is devoted entirely to Indians and matters connected with Indian affairs, and the first paper we ever saw which could boast of a staff of Indian contributors; it is therefore a genuine novelty. It is exceedingly interesting as well as instructive, for it is full of Indian history, legend, romance, tradition, etc., as well as able arguments in favor of justice to the red man It is really a "council fire," where white and red men mee and talk and compare notes. As a guarantee of its ability it is only necessary to say that it is edited by Hon. A. B. Meacham, formerly Superintendent of Indian Affairs, and widely known in connection with the Modoc war as th survivor of the Canby massacre. The paper is a handsome sixteen-page monthly, and costs only $1.00 a year. It is published at Washington city, having recently gone there from Philadelphia. Any subscriptions sent to this office will be promptly forwarded. We like the *Council Fire*, and wish it great success.

Mrs. Tilton's Confession.

One of the most exciting topics that has engaged the attention of the public within the last few days is the confession that Mrs. Elizabeth R. Tilton has been constrained to make, and which has been published in nearly all the papers of the country. The same was addressed to Mr. Ira B. Wheeler, a lawyer of Elizabeth New Jersey, cousin of Mrs. Tilton and her legal and confidential adviser. It reads as follows:

Mr. Ira B. Wheeler.

MY DEAR SIR: A few weeks since, after long months of mental anguish, I told, as you know, a few friends, whom I had bitterly deceived, that the charge brought by my husband of adultery between myself and the Rev. Henry Ward Beecher was true, and that the lie I had lived so well the last four years had become intolerable to me.

That statement I now solemnly reaffirm, and leave the truth with God, to whom also I commit myself, my children, and all who must suffer.

I know full well the explanations that will be sought by many for this acknowledgment; a desire to return to my husband, insanity, malice, everything save the true and only one—my quickened conscience, and the sense of what is due to the cause of truth and justice. During all the complications of these years you have been my confidential friend, and therefore I address this letter to you, authorizing and requesting you to secure its publication.

ELIZABETH R. TILTON.

Brooklyn, April 13, 1878.

This remarkable letter has called out a great variety of opinions and comments. Thousands believe that it confirms beyond a doubt the guilt of the Plymouth pastor, and see in it the only rational explanation of the conduct, admissions, and letters of Mr. Beecher himself. Others, again, claim to see in the letter the handiwork of Mr. Tilton, and that Mrs. Tilton was partially actuated by pique or a spirit of revenge because Mr. Beecher and his friends had become derelict in the matter of furnishing funds for her needs. Her mother, Mrs. Morse, is also credited with having much to do with the issuing of this regular thunderbolt. It is well known that Mrs. Tilton four years ago made an affidavit, sworn to before Judge McCue, of a directly opposite character, in which she called upon the Almighty to witness her oath that Henry Ward Beecher and herself had never been guilty of the act of adultery together, and from this fact the friends of Beecher insist that her word is not to be taken, that the other statement was true and this false. Mr. Beecher was telegraphed to in Waverly, N.Y., whither he had gone to deliver a lecture, and he immediately replied by telegraph that Mrs. Tilton's last statement is false, and that he is perfectly innocent of the crime of adultery. After all the denials he has made upon the subject for the last four years, after sitting in the witness chair for thirteen days and swearing repeatedly and persistently that he was innocent, it cannot be thought at all strange that he should reiterate the same denial.

The Sun of this city upon the morning of the publication of Mrs. Tilton's letter contained the following in its editorial columns:

MRS. TILTON'S CONFESSION.—We publish in to-day's *Sun* a brief but complete confession of Elizabeth Tilton of her guilt with Henry Ward Beecher.

This confession fully justifies the wisdom of Beecher's counsel in the scandal trial in taking care not to allow Mrs. Tilton to testify in court. At that time there is no doubt that she would have commenced her evidence by denying the whole story of guilt; but she must have broken down in the cross-examination and confessed the truth before she got through.

The statement she now makes is undoubtedly true. It agrees with all the evidence in the case, and furnishes the only satisfactory explanation of the otherwise marvelous and mysterious expressions of Beecher's letters. As a matter of positive testimony, its value is, of course, diminished by the fact that Mrs. Tilton has before contradicted herself respecting this subject; but no intelligent person can examine the whole case without coming to the conclusion that the facts are so.

Henry Ward Beecher is an adulterer, perjurer, and fraud; and his great genius and his Christian pretences only make his sin the more horrible and revolting.

For ourselves we must confess that we entertain very similar views. While we regard Mr. Beecher as a grand man in some of his characteristics, and one who has done much good, we have fully believed that he has been false to truth in this whole business. His greatest offense did not consist in any act committed with Mrs. Tilton, but in the persistent deception and lying he has practiced. Could he have had the nobility to acknowledge the truth in the beginning, he would stand far better before the world to-day. Doubtless he has seen the folly, as others have, of having *liaisons*, little intimacies, and love makings, with a woman who cannot keep a quiet tongue.

LINDSAY, ONT., April 12, 1878.

MY DEAR SIR: Will you please add my mite to the commendation of Mr. Bell's pamphlet on the Resurrection of Jesus. It is deserving of a most careful perusal. It contains powerful arguments to prove that the extraordinary narrative of the Resurrection of Christ is one of the grand myths of the religion he is said to have established.

WM. MCDONNELL.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER VIII.

BICKERINGS.—THE NARROW PATH.

Falls in with Papista.—Conversation with Papista. Simon and Papista fight.

1. And Simon rejoiced exceedingly, and accounted himself one of the saints, and was elate and lifted up, and skipped about like the colt of an ass.

2. And he composed himself a song, and sang melodiously, yea, like a raven did he sing, and poured out his soul in praise like an owl; and this is his song:

3. Praise ye our king, ye coral rooks; sing joyful hymns, ye wanton brooks; take up the song, ye tuneful swine; for now a kingdom shall be mine.

4. Praise ye our king, ye trembling trees; ye rocks go down upon your knees; come bellow praises all ye kine; for now a kingdom shall be mine.

5. Praise ye our king, ye verdant shrubs; and sing for joy, ye crawling grubs; prolong the hymn, each prickly vine; for now a kingdom shall be mine.

6. Praise ye our king, ye planets bright; and shout, thou moon, when out at night; ye stars come sing as well as shine; for now a kingdom shall be mine.

7. And when Simon had made an end of singing, and the listening angels had gone back to their duties, and nature had somewhat composed herself, he began to look about him and to converse with the other pilgrims.

8. For there were many pilgrims come into the city about this time.

9. And Simon fell in with one whose name was Papista. And Simon fell out with him also, yea, verily, they fell upon each other; and this was the occasion:

10. On the first day of the week Papista said unto Simon, Come with me into our temple; so Simon, nothing loth, went with him.

11. And in the temple was a lamb enthroned, and the people worshiped the lamb, and besought it to be their guide and helper, and sang innumerable hosannas to it, and magnified it, and extolled it, and called it their god.

12. But presently they seized upon it, and tore it to pieces, and divided it up, and may I die in a ditch if they devoured it not!

13. As I live, and am a lover of truth, they tore their god to pieces, and chewed him, and drank his blood; and may I die in two ditches if they let so much as a morsel of him escape.

14. And Simon was amazed, and had need.

15. And it came to pass that as Simon departed from the city, Papista went along with him; and Simon said unto him, Art thou not my brother, and are we not each alike bound for the glorious city? Come then, and we will hold sweet converse together and beguile away the time in brotherly discourse.

16. And Papista answered and said, with all my heart, brother; so they kissed each other.

17. And they departed out of the city of Conversion on their way to the House of Relics. And the way they went by was a filthy gutter called the Narrowway.

18. And Simon and Papista kissed each other, and shook each other by the hand.

19. And Simon said unto Papista, pray thee, brother, what meant ye, yesterday, in eating your god? Verily, brother, ye amazed me.

20. And Papista looked very hard at Simon, and said, What meanest thou, my brother, knowest thou not that if thou eatest not thy god thou hast no part in him?

21. And Simon answered and said, Nay, brother, I know not that, but pray thee tell me since thou hast eaten thy god, doth he remain god?

22. And Papista said, Verily, brother, I have eaten of the flesh, and drank of the blood of the lamb, and he liveth forever. Surely thou hast been but an ill listener to our holy guides.

23. And there was a deep voice as from one outside the gutter, and it said, Papista, thou art somewhat wolfish. And presently there came up the man whose name was Blunt. And the man, Blunt, looking towards Papista, said, Verily, friend, thou art well equipped for thy journey, seeing thou hast got thy god in thy belly; but prithee tell me, since thou hast eaten him, wilt thou also digest him?

24. And Papista answered and said, Be thou Anathema Maranatha; thou art one of the scoffers, and I am forbid to have speech with thee.

25. And Simon said unto Papista, Verily, my heart misgiveth me; by what gate enteredst thou?

26. And Papista said, Of a surety I came in by the only true gate, by the gate called Katholikos, and besides that, there is no other.

27. And Simon started back and said, What, then art thou one of the children of the Crimson Harlot, drunken with the blood of the saints.

28. Harlot! cried the other; harlot, saidst thou? As my soul liveth, thou shalt not escape punishment for that! and he smote Simon, so that he fell down.

29. And the deep voice, even the voice of the man Blunt, cried, If a man smite thee on one cheek, turn to him the other also.

30. But Simon heard not the voice, but leaped up, and faced the other, even Papista, and glared at him, even as a tigress bereft of her whelps glareth.

31. And the deep voice cried, Freely ye have received; freely give.

32. And Simon hearkened unto the deep voice upon this occasion, and he fell upon Papista like a whirlwind, and they pounded each other zealously, and rolled over into the mire of the gutter, and there they wallowed, and belabored, and bethumped, and bethwacked, and bemired, and bedeviled each other, with immeasurable good will.

33. And the deep voice cried, saying, Behold how these men love each other.

34. And there was a noise of fierce contention and terrifying strife, and an inconceivable splashing; and the beasts of the fields fled away to the everlasting forests; and the trees were forsaken of their strength, and bent down to the ground moaning pitifully; and the grass withered away; and the rocks burrowed into the ground like moles; and the waters of the rivers ran up the hills, and took refuge on the mountain tops, and froze with horror; and the moon hid herself in the dark caverns of the earth; and the stars came down like hail; and the lamps of the sun went out; and the heavens shriveled up; and the earth vomited up all that she had ever swallowed; and nature had a fit; and the gutter got drunken with the blood of battling saints.

35. And Simon was not dead but buried; yea he was buried in the mud and slime of the gutter, very deep was he buried, even to the depth of a furlong; and he was in great straits.

36. For Papista had thrust him down into the mud, and trampled upon him, and leaped upon him, and battered him piteously.

37. And Papista went his way singing triumphantly.

38. And when, after much searching, Simon found himself, he moaned in bitterness of spirit, and began to grope his way up out of the mud.

39. And after many days, and much toil, and hard labor, he emerged from the mud and the slime, and was plentifully bedaubed therewith. And when he saw not Papista, he began to glorify himself, and without doubt had great cause for it.

40. Saying, Ha, ha, he hath fled; he dared not stay: I would have torn him to pieces, and have scattered him to the winds of heaven.

41. And Simon was comforted and went on his way.

[TO BE CONTINUED.]

Communications.

The Worst Thing you can Find in Hell.

FRIEND BENNETT: In a weekly paper published in 1859, called *The Herald of Truth*, and "devoted to the publication of sermons by the clergy of all the evangelical denominations," I find one by the prominent Rev. Mr. Spurgeon (Baptist) of London, England. He closes with the following delightful morsel:

"If there be one thing in hell worse than another, it will be seeing the saints in heaven. Oh, to think of seeing my mother in heaven, while I am cast out! Oh, sinner, only think to see thy brother in heaven—he who was rocked in the self-same cradle, and played beneath the same roof-tree—yet thou art cast out. And, husband, there is thy wife in heaven, and thou art among the damned! And seest thou, father! thy child is before the throne, and thou, accursed of God and accursed of man, art in hell! Oh, the hell of hells will be to see our friends in heaven and ourselves lost! I beseech you, my hearers, by the death of Christ, by his agony and bloody sweat, by his cross and passion, by all that is holy, by all that is sacred in Heaven and earth, by all that is solemn in time or eternity, by all that is horrible in hell, or glorious in heaven, by that awful thought, 'forever,' I beseech you to lay these things to heart, and remember that if you are damned, it will be unbelief that damns you. If you are lost, it will be because you believed not in Christ; and if you perish, this shall be the bitterest drop of gall—that you did not trust in the Saviour."

It seems Mr. Spurgeon thinks, or did at the time, that it is unbelief that damns us. If he and the Scriptures should teach us that it is the shape of our nose, or the color of our eyes, that will damn us, would there be any sense in believing it? He might just as well damn us for one as the other. If the worst thing in hell is for a son to see his mother in heaven, then the *worst thing in heaven* would naturally be for a mother to see her son in hell.

Very truly yours, JAY CHAAPEL.

Williamsport, Pa., Feb. 23, 1878.

The Financial Problem.

MR. EDITOR: Noticing an article with this caption by Mr. J. Petty, I would like to give my reasons for dissenting from nearly or quite every position he takes in the article. I would have the money of the country based upon the property of the *individual*, government only to *regulate* the issuing thereof, guaranteeing the public against over issue in proportion to property. Then no matter how often government is changed, the money is still good. Money based upon government makes mammon instead of justice the mainspring to stability of governments, I believe in individual sovereignty. What right have we to expect to bequeath to our children forever a certain government. I believe in just as little government as possible, consistent with the rights and liberties of all. The only business of government is to give protection of life, property, and liberty, to the citizen. Government cannot do business as economically as the individual.

In attending to business for government, self-interest is so remotely interested in economy that the government generally suffers in waste or fraud. In private enterprise self-interest will do the work at the least cost, and competition furnish to the public goods at a minimum price. If government sells at cost, it is but taxing the few for the sake of the many. And it is unjust, unless collected per capita. So I oppose government going into the railroad business.

As for usury on money, it is as legitimate as the profits of the merchant; and the law of supply and demand, in foods and money, should govern as in every other trade. It cannot be effectually prohibited or regulated. It takes two to make a contract, and if those two are satisfied everybody else should be.

Although it is an unpopular position, I must protest against public schools. Government has no business going into the school business. They are more costly and less satisfactory than private schools. Besides, taxing all for the benefit of those who have children is unjust. Instead of free schools, let us have a free soil, free trade. Secular government, free government, impartial laws, just laws, cheap government, free money, perfect protection of life, liberty, and property. Then, let every tub stand on its own bottom. Then labor being more evenly distributed, the laboring man can spare his children from the field and workshops to go to school. O. JONES.

Mr. Macdonald and One of his Critics.

Mr. Macdonald's very able article in THE TRUTH SEEKER of Jan. 5th must have cut close and touched some open sores, or why do so many critics appear on the field, and each try so hard to break down his arguments? I read that article with no small degree of interest, and pronounced it very good, nor have I altered my opinion since. I do not agree with the able writer in some of his views, but thank him for so forcibly presenting his honest convictions, let them cut where they will.

When he says, "The prosperity of the nation lies in the prosperity of the individual," he states an undeniable fact, and one which I think no one will try to deny. Next he shows up our "learned political economists" in their true light, for they are nearly all frauds seeking fat offices, and Mr. Chapman can make but poor defense of them. I do not believe in granting public lands to railroads, but I do believe in giving them to actual settlers. I am a "land reformer" if that constitutes one. I do not believe in the "ten-acre cabbage-patch theory," as I should judge our friend Chapman does.

Many of our young men are extravagant, spending their hard-earned money for liquor, cigars, tobacco, etc. While some treat and spend their cash at the bar, others gamble—laboring men, many of them. Can they afford it? In this way they keep themselves so poor that they cannot raise money to cultivate land when it is given them for five years' residence, or under the "Forest tree law." Then they whine and become extreme "labor reformers," and are ready to quit work because the poor farmer cannot give them higher wages, when if they did but know it, that poor farmer has toiled from daylight until darkness, the whole year, for less than they have received, working early and late, with all the care and anxiety of the farm on his hands, to make both ends meet and pay his interest. Farmers, as a rule, in this section, at least, are not intemperate or extravagant, but have to practice the most rigid economy to live. As my neighbor "Central New Yorker" says, they bought their farms when gold was very high, and now with gold so low those that are in debt can but barely keep up, and many are being sold out. With low prices for all their produce, interest is the same, and wages are nearly the same as in better times.

Mr. Chapman criticises Macdonald for saying, "The rich man has learned to take care of himself and the poor man must learn the same lesson." The poor men are a very large majority of the voting population of this country. Why can they not take care of themselves? Does Mr. Chapman expect the rich man to take care of us? If he does, he will be disappointed. Can he possibly think that we have not brains enough to take care of ourselves, but must call in our rich neighbor (I do not know who else it can be) to be our guardian and protector?

Again, "Until our legislative bodies become honest the poor man must help himself." Now, really, Mr. Chapman, would you have us believe that the poor man can help himself in a monarchial government, any more than in this form of republic where he has a full right of suffrage, or would you have us believe that the "gamblers" and "thieves" predominate to such an extent as to "manipulate" the government and "wring from the poor man his subsistance." Are gamblers and thieves, then, the rich men, or what relation do they sustain to the rich?

Now, Mr. Chapman, be candid: Would it not be better for the working men of this country not to raise so many children? for we well know that a laboring man cannot support a family of from seven to ten, and clothe them decently at present wages, to say nothing about educating them. The rich have learned this lesson, why not the poor also? But few of the rich men of the present age have a family of over one to three children, but still they have money to support more and do not. Why should the poor man who has not the means? I say from ignorance.

Mr. Chapman, can you see no difference between necessity and luxury? Now be honest, Has a man a moral right to deprive his family of bread to purchase "rum and tobacco"? Are rum and tobacco luxuries anyway, for, as Mr. Macdonald truly says, they "not only take his money

but his manhood." The poor man has no business to get drunk, nor the rich one either, as to that matter. But the poor man has the same privilege of paying his fine, but he does not have the money. Then I say he cannot afford it. If it is a great luxury in your estimation to get drunk, then the rich man has the advantage, otherwise neither can really afford it, which makes them equal.

My ideas about over-population are materially different from Mr. Macdonald's. I believe that the ignorant emigrants—the men who do not understand our laws and customs, the stock from which rioters and "tramps," are made—are the over population rather than the children of American birth. I think you do not understand Mr. Macdonald as well as J. B. does, or you would not have said, "For the stigma of the working people will follow him and his name will sink into disgraceful oblivion."

FRED S. HAMMOND.

Bennett's Corners, N. Y., March 17, 1878.

From a Chippewa Indian.

D. M. BENNETT: Me learn to read and write, and me read TRUTH SEEKER little, and like it much; and like your big letters that say old Jew book not much tell the truth. Big preacher say Bible tell much truth for Great Good Spirit write it, but me no believe him. Preacher buy me musk-rat and mink skin, and pay me much tobacco, heap whiskey, and little money. He tell me to no read TRUTH SEEKER, for bad white man write that paper, and devil help him. Indian have no devil so bad as the preacher that sell Indian much firewater. Me think Indian much good when white man let him alone, and white man much good when he let big old fool-book be.

TRUTH SEEKER say much big fool Comstock try to take your scalp for writing letters, and say Bible tell too many big things for Good Spirit to say. Indian think white man much fool for believing such talk. The squaw papoose say snake no talk to white squaw, and tell her to eat big good apples, and Good Spirit no get mad and go on war path. When squaw eat apples, Indian squaw eat heap apples, and no Good Spirit drive her out of garden. Comstock think Good Spirit go mad for squaw eat him big apples.

Indian Good Spirit no get sorry that he make Indian. No send big rain and drown him, and cover top of the big hill and pine trees. Indian don't think Good Spirit get much mad, and put Jonah in big fish's belly three days, and Jonah no die. He no like books to talk mean thing about Good Spirit. Indian not believe that Samson much strong in hair, or catch so many foxes, or that three Hebrew white men go into fire and not get himself cooked much dead. He not think that Good Spirit like to smell ox burn. He think Him like better to smell Comstock cook. He think it better. He think Good Spirit not like Solomon to have seven hundred good squaws, and three hundred bad squaws, and heap papoose. Maybe Comstock like some them squaws. He no think Lot's squaw turn to pillar of salt. Only fool white man think squaw go to make much salt. Indian Good Spirit no get papoose when he go to see little white Jew squaw, and no let bad white Jew nepo him only good boy, and then say boy, much father, big son, and heap big ghost. Indian no believe such thing—too much like snake talk to squaw. Comstock believe that? Then him heap big fool. The squaw no fool like that. Him say one Good Spirit; Big Book and much preacher say three Big Spirit in one Big Spirit, and one Big Spirit in three Big Spirit. Preacher, and all who think not much, believe much, and know not much, think them things. He no think bad man go to hell when him die. The fire burn hell, devil, and white man, and devil's wagon all heap up. Indian Good Spirit no burn Indian. May burn Comstock—me don't know.

Indian no believe John eat much firewater, and then go sleep, and see much big beast come up out of the sea, and have much heads, and ten horns, and eyes in head, and head where tail ought to be. He no see him, and me no believe him. He think John drink heap whiskey when him see them kind of beasts.

Bad preacher swap Indian too much fire-water. Indian drink heap fire-water, then see John's heap-headed beast, and heap snakes, but snakes no talk, him head no good to talk. Him head like Comstock's—brain no good—bad like some squaw brain, believe many big fool things.

Me must stop. Me wish me have heap money. Me like to send some to good white brother, but money not much plenty.

Don't smoke pipe of peace with him much fool Comstock, and me like you heap.

BIG EAGLE.

Advice to Writers.

The *Observer* gives the following good advice to writers:

"Omit the beginning of your essay. Most writers, not accustomed to the press, imagine that a newspaper article, like an oration, should have an exordium, an argument, and conclusion. Not at all. The argument is all that is wanted. That is, state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

"Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, sentences, and short essays. If you never do a great thing, never do a long thing.

"Come to the point. If you have no point, lay down the pen, and do something else, rather than write for edification, and you may not be one who can.

"Write the article two or three times over carefully, making it shorter each time. Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We cannot undertake to, and we so state every week, but are every week asked to. It is impossible to make the reasons plain to writers; but it is out of the question.

"Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do."

Letters from Friends.

DALLAS, TEXAS, March 25, 1878.

MR. D. M. BENNETT, *Dear Sir:* I send you this correspondence, that you may know there has been a mighty outpouring of the spirit of Freethought in our city during the past week. We have been favored with a course of ten lectures by an able Liberal and Spiritualist lecturer. I refer to Capt. H. H. Brown, who is the most liberal Spiritualist I have ever heard talk. In his lecture on "Evolution, and its Lessons of Immortality and Individuality," he seems to accept all our scientific or materialistic theories, and for the doctrine of Spiritualism he seems to go beyond our realm, and accounts for spirit individuality by, what he terms, the law of chrysalisation, which is altogether a new idea to me, and I must say that whether his theory is true or untrue, it certainly is beautiful, and, to my mind, comes nearer answering all objections to Spiritualism than anything I have yet heard or read. Certainly no Liberal man or woman can find anything obnoxious in the belief in an immortal existence "beyond this vale of tears," and I for one, although at present a stern Materialist, still hold myself open to conviction, and will only be too glad to accept Spiritualism as a science whenever I have satisfied myself as to the proof. But I started out to say that under the auspices of our lecturer, we have founded the first Liberal society ever organized in this place. The name of our society is "The Dallas Truth Seekers," and our principal objects are, to unite the Liberal element, establish a library, and build a hall of science; all of which, at this time, seem formidable undertakings, but we hope by the help of God (reason) to overcome every obstacle and establish our library, and build our hall, although it may take a year or two to accomplish the task. We are few in number yet, but we trust we have got the right kind of material, and that we will draw to our standard those of a like nature. Please do what you can for us in the way of literature for our library. I will write again when we receive the report of our Committee on Finance. Yours fraternally,

M. A. COLLINS,
Cor. Sec. Dallas Truth Seekers.

JOLIET, ILL., March 26, 1878.

GOOD BROTHER: It was at first a matter of surprise to me as to the manner of Seth Wilbur Payne's obtaining the address of both Mr. M. and myself. At three different times have we received circulars from the office of *Payne's Age of Reason*, and the last time a paper was sent with the circulars. Our name is one that every one cannot spell correctly, unless they are familiar with it. But from the fact that your numbers were the same, I concluded it was all right, but when the paper came we sent it back home, feeling that that was the best place for it. Quite frequently we are made the recipients of circulars, pamphlets, and papers, and have not the least idea of where our address had been obtained. Now good brother, as every person has his way of treating just such persons as S. W. P., I have mine, and it is the Irishman's way with the skunk: "Lave him alone and he will stink himself to death." And may the success that ever attends the faithful laborer for truth be yours. Very respectfully, MARY L. MILLSPAUGH.

KIPTON, OHIO, April 2, 1878.

FRIEND BENNETT: An honest man is the grandest work of evolution!

How long will the tripod of the *Age of Reason* man, Payne, bear him up? What is his capital, or who are his backers? One would suppose he would soon exhaust a small fortune sending waste paper gratis to your subscribers, and, thus exhausted, go to join the host of savings bank defaulters where the woodbine twineth not—the place of common falsifiers and swindlers that Swedenborg describes as inhabited by owls and bats. I have received three lots sent by him, and I guess he's tired of it and has quit. He could have got my address in no other convenient way than through your office. I thought at first, like others, that I would encourage him with my subscription and influence. But oh! and oh! What can the poor fool think about to undertake to trifle with a class of those close discriminators whose sole resources are integrity without guile. From his own mental demoralization, he must hold the term Infidelity in its lowest term as vagabondism. If he had to flee from a blackmailing enterprise at Duluth, how could he hope to succeed with falsehood and "damphool" craft of the shallowest kind practiced upon the keenest investigators after real genuine unalloyed truth that the world affords? With the hope that he will soon get out and learn to do better, I will say good-bye to him, and turn my attention to our own TRUTH SEEKER, and to its editor. Thousands will thank you sir, for your honest report of what you witnessed at Mrs. Maud Lord's Spiritual seance, although I still think her a professional. Your "Interrogatories to Jehovah" are always good. Your selections, astronomical, are well timed and very acceptable. All that Mrs. Slenker writes about the "Darwins," and everything else is admirable. Prof. Haeckel's articles are intricate, scientific, and excellent. The "Will of Meslier," is searching and beneficial. The "Chronicles of Simon Christianus" are tip top! and to sum up in brief, the paper is brim full of good things every issue. Knick-knacks and great live coals from off the altar of truth, all spiced and made readable by pens that lead on and on to the end of each paper. Fraternally, DR. ANDREWS.

POLK PATCH, IND., March 25, 1878.

D. M. BENNETT, *Dear Sir:* In your issue of March 9 you stated that your mail list had been stolen, and ask all persons who had received circulars, etc., from persons who had no means of obtaining their address save from your mail list to inform you of the fact. David Whittinghill, one of my neighbors, and a subscriber to THE TRUTH SEEKER, authorizes me to say that he has received several copies of *Payne's Age of Reason*, and that he is certain that he could have got his name only through your office, as his name has not been in public print anywhere; he has not even written a letter to any one East for years. I am afraid that man Seth Wilbur Payne is a sorry chap. I subscribed for his paper for three months, and also obtained for him one other subscriber; but I soon smelt a large-sized mouse, and ordered him to strike my name from his list. He continues to send the paper, although the time for which I subscribed has expired. It would not surprise me if some one is called upon to chronicle the demise of that delectable sheet at the close of Vol. I.

I am well pleased with the enlarged TRUTH SEEKER. "The Darwins" promises to be a pleasing story. Old Lucifer is a jolly, good-natured sort of an individual, and appears to be willing to tell all about the creation of the universe; which is far more than his Brother Jah has ever done for us. Frothingham's sermons are worth ten cents each—amounting, in the run of the year, to more than the price of the paper. Who would not take THE TRUTH SEEKER? Fraternally thine, T. A. CAPEHART.

P. S.—I will try to send you some money from your delinquent subscribers here by the first of May; also renew my own. T. A. C.

LOGANSPORT, IND.

FRIEND BENNETT: The last issue of your paper is tip top, and I am getting to like it better every number I receive. I am thankful that a number of your TRUTH SEEKER fell into my hands last winter when I was a church member, for it converted me to a higher standard of thought, and I am going to work for it all or a part of my spare time. J. C. BEATTY.

SPRINGFIELD, MO., March 23, 1878.

DEAR BROTHER BENNETT: The debate here between Elder W. R. Cunningham, Christian, and Professor W. F. Jamieson, Liberal, has just closed. The subjects for discussion were: First, "Is Spiritualism the work of the Devil?" Cunningham affirmed, Jamieson denied. Second, "Is the Bible of human origin?" Jamiesom affirmed and Cunningham denied.

Each defended his position quite ably, considering the entire lack of positive proof favoring Cunningham's position.

The dissension elicited much interest with the thinkers, and those of the Church who rebelled against the prohibitory edicts which went forth from its authorities, and were in attendance.

The disputants also manifested gentlemanly courtesy towards each other, save in a few instances when the elder became a little unduly excited, exhibiting some of the characteristics of his God, causing him afterward to feel the necessity of publicly apologizing for his "earnestness of speech, as it was his style of preaching."

His efforts to prove there is or ever was a personal devil, much less that he was the author of Spiritualism, was futile, as was also his attempt under the second proposition to show the Bible to be of super-human origin.

Professor Jamieson's remarks were clear and logical and directly to the point, and in his exposition of the Bible's defects, he showed its author to be more fiendish even than his Satanic Majesty. The almost innumerable mistakes and interpolations contained therein forced the elder to make the statement that "the Bible we now have, *i. e.*, King James' translation, is not the Bible, but that Queen Victoria is now having it revised, and when completed we will have a correct rendering of the original word."

Professor Jamieson asked to know how much of it would then be God's word, and how much man's, or, rather, would it not all be man's?

The professor was unwilling to accept the statement that King James' version was not the Bible. It was the subject of this debate. The clergy endorsed and so represented it to the world, and if it was not the Bible then they were simply deceiving the people, while in fact it is all the claim the Christian world has for a "Revealed Word."

A condensed report of the debate was given through our city daily, whose editor, being a Christian, gave it in Cunningham's favor, while the repeated applause and expression from the large audiences in Jamieson's favor was almost unanimous.

Professor Jamieson has made many warm friends here, both in and out of the Church. His worth as a scientist and exponent of Liberal thought is incalculable.

The disputants went from here to Joplin, in this State, where they are at present engaged in the debate to large houses, after which they are to meet in Carthage, Mo., and resume the subjects.

I think the way is now prepared for the introduction here of a few of your "Open letters to Jesus Christ," which please send me for that purpose. Fraternally yours,

J. S. LYON, M. D.

VICTORIA, B.C., Feb. 23, 1878.

FRIEND BENNETT: Thanks for sending me the "Humphrey-Bennett Discussion" and tracts. I did not think of it at the time I wrote, or I would have asked if you have all the tracts bound in book form. If you have, please send them any time, and I will advance the price when I renew my subscription for your paper. I am so pleased with them that I would like to have them all. Inclosed you will find $2.00—price of book, tracts, and the balance of subscription for THE TRUTH SEEKER. I admire your paper's liberal sentiments, and I am glad to think that such a channel is open for the diffusion of useful knowledge through the land. I wish you every success, hoping that the sunshine of prosperity may fall upon you until the last moment of your earthly pilgrimage is over, and that you may live to a good old age before crossing that well-known river—life's weary bound. The world cannot well spare such as you at the present time. I wish there were thousands more like you in the world, who would have the boldness and manliness to declare their inward convictions concerning that hideous monster called Religion and Priestcraft, which mars the progress of man, and keeps him in darkness and ignorance, a slave to superstition and vice, closing all the avenues of the mind against knowledge; keeping this earth, which is calling aloud for man everywhere to acquire knowledge, and demand their right, and take possession of the land, and by art and science beautify it and make it blossom like the rose—wrench it from those robbers and usurpers of man's rights that go by the name of Church and State, who play into each other's hands and keep the very class that supports them in absolute slavery from the oradle to the grave, without their knowing it. I look upon the clergy as the only devil that man has to guard against—casting their accursed and baneful influence over men's minds by bringing them up in a belief so absurd and gross and devilish; causing so much discord and inharmony in the world; each viewing the others as fit subjects for eternal punishment in a shoreless ocean of fire and brimstone, such as no one but a fiend could conceive of.

But with all this, it is gratifying to see that the dawn of a better day is approaching; that the night of ignorance, darkness, and superstition is passing away; and that the people's advent is coming. Your paper merits a wide cir-

culation. I will do my best to find as many subscribers as I can. O. B. Frothingham's Liberal sermons and the discussions alone are worth more than the money.

Yours respectfully, ARCH. TURNER.

PENTWATER, MICH., April 7, 1878.

D. M. BENNETT, *Dear Sir:* I admire the unflinching course you have taken to expose the dogmas of old theology in THE TRUTH SEEKER. Of course I can't indorse all I read, but believe the world will be better for your living in it. I do not wish to bring you down to my belief, for I am a full-blooded Spiritualist. No, indeed, brother Bennett; go on, do your duty, and stand fearless, and proclaim the truth as you see it; and if all the demons (Comstocks) of the lower regions assail you, fear not, for truth is immortal, and will live. Inclosed find one dollar more for THE TRUTH SEEKER. Fraternally yours,

A. TINKLEPAUGH.

CENTRAL CITY, COL., April 1, 1878.

FRIEND BENNETT: I have intended writing a few lines to you before this, but business has deterred me; but now I have something that will elate Liberals, so I cannot refrain from writing. We had our city election to-day, and one of our liberal-minded men, and a subscriber to your paper, was elected mayor, by the largest majority ever given to any man in our city; and he does not fly under false colors, for every one that knows him knows his religious opinions. We carried him through regardless of his political opinions.

I have received two copies of that paper, or that fraud, the *Age of Reason*, and was so disgusted with it that I burned it without reading all the dirty scandal and lies he was trying to heap on you—one that has done so much for the cause as you have. His paper will never be patronized in this locality if it is in my power to prevent it.

Yours for truth and liberty, JOHN G. HATELE.

"IN-TOWN SUBSCRIBERS

are hereby notified that the *Banner of Light* for next week (on account of Fast-Day coming on Thursday, 11th) will be delivered on Wednesday morning, April 10th. Our bookstore will not be open on Thursday."—*Banner of Light.*

Is it not ominous that a Spiritual paper should close its doors in veneration of a pagan fast? As long as such acts are performed by leading Spiritualists, the Church need not be alarmed, for the weak and superficial ones will soon return to her bosom again. A class of Spiritualists have already adopted the name of "Christian Spiritualists," to make their return from the wash to wallowing in the mire less conspicuous. * * *

COLLEGE HILL, OHIO.

D. M. BENNETT, *Dear Sir:* If I were not an unbeliever in the especial interposition of God's Providence in answering our prayers, by sending us the thing most prayed for, I should be inclined to attribute my late marvelous good fortune in receiving a copy of the excellent TRUTH SEEKER to his great condescension and willingness to oblige us poor, sinful mortals. But, as I have never seen cause to thank his Supreme Majesty for any streak of good luck that has fallen in my way, I very naturally incline to the belief that some good, kind, fellow-mortal is now most deserving my gratitude for so great a favor. I am the more overjoyed that the paper has come direct from the publisher, which indicates that other copies may follow. Whoever my good Samaritan may be has my sincere thanks for so kind a favor, for I am truly among strangers as concerns my religious belief, and famishing for sympathy and congenial fellowship with those who can understand and respect my belief. THE TRUTH SEEKER should be termed the truth *sower* as well. And it seems almost humiliating to scatter such pearls of truth among the bigoted swine of superstition. It has seldom been my good fortune to meet one who has advanced into realms of independent thought, or to read any of its literature, and I am surprised, on reading over your list of books to find that so many persons have had the temerity to publish their opinions to the world and become—in the eyes of the many—reprobates therefor. MRS. P. FARMER.

WILMINGTON, DEL., April 5, 1878.

DEAR BRO. BENNETT: I do hope you will continue to express your thoughts through THE TRUTH SEEKER, though all the narrow-minded subscribers may say, "Stop my paper!" If your subscribers were to ask you to permit them to express so much of truth as seemed clear to them in contradistinction to your thought, and they should find you bigoted and narrow-minded, then they would have cause to complain.

It is unaccountable to me how a man claiming to be a Liberal, and subscribing for THE TRUTH SEEKER, can be so void of reason as to refuse to seek truth in all directions. Then let us have truth on finance, truth on Atheism, truth on capital and labor, truth on Spiritualism; and those who can not bear the light of truth, let them get their eyes anointed. S. MARSHALL.

EUREKA, WIS., March 8, 1878.

EDITOR TRUTH SEEKER: As the "bloody shirt" is folded up and laid away, and can never again be made a political issue, it is now evident that the next struggle will be over the financial question. And now the first thing to be settled is, what shall be the basis of the Government's credit, and what shall the currency consist of? In my humble opinion, the Government's credit should not be based on gold and silver, neither should it be coined into money as a circulating medium of exchange. What is the use of money? It is never wanted for its own sake. It is only wanted for its purchasing power as a medium of exchange. And for this purpose paper is better than coin.

If I give you a note, you do not require any intrinsic value in the paper on which the note is written. Neither do you care to know that I possess anything in the shape of money. All you want to know is that I am the owner of sufficient property that is convertible into currency, so that you can get your pay without being obliged to take my property for your pay. Therefore, property and not money is the basis of my credit. So with the Government. It has a lien, so to speak, on all the property of the country, and this is a much firmer basis of credit than gold and silver alone. When gold and silver is used as a basis of credit, or coined into money, it is just so much real property taken from its legitimate use—mechanical and ornamental purposes mostly—lying idle, in no way benefiting the people or the Government. But when the Government's credit is based on the property of the country, and its currency is in paper, the property is not lying idle, but is in constant use, supplying all the people's wants, and at the same time adding to the wealth of the nation. E. B. R.

DON'T STOP MY PAPER.

VALLEYFIELD, CANADA, April 10, 1878.

DEAR BROTHER BENNETT; I read your reply to J. Newell in your issue of March 16th, and now I see you are being taken to task for giving your honest opinion. I have no confidence in the theory of Spiritualism, but at the same time I have no objections to your attending seances in your spare hours, and then giving your readers your candid opinion on the subject, as well as Comstockism or any other ism. Let us keep our anchor on deck, and spread every inch of canvas to the breeze, for who knoweth the name of the port we sailed from, or the port we are bound for. Spiritualism is liberal; and being so, should warrant it a corner in THE TRUTH SEEKER, when you have got anything to say about it, whether in favor of it or against it. If it is true it will flourish, if it is a fraud it won't live long these days. But keep on giving orthodoxy hell, for there is nothing righfully belonging to that system that deserves a decent funeral. But now I would like to ask you a question from your reply to J Newell. I shall pass over the extinguishing of the lights (still I don't like that part of the performance), guitar and music-box playing, various sizes of lights at various altitudes, the taking of handkerchiefs, keys, knives, etc.; last of all you say that, in close proximity to yourself, the name John Bennett (your father's) was distinctly spoken, and what appeared like a man's hand slapped yours vigorously; an arm, or what appeared like an arm, was placed around your neck, and you were firmly embraced. Now the question I am going to ask you is this: If you didn't, why did you not grasp hold of that arm that embraced you, and hang right on to it, and take it and everything else that would come along with it, home with you and have it thoroughly examined? I wish I were in New York City where they are so plentiful. I never heard of any being around here, so you see I have no chance to bird's-lime half a dozen of them, but I will be on hand at once should one come round this way some dark night. Yours in the Liberal cause, ARTHUR A. FORBES.

REPLY.—We will inform our friend that the rule at Mrs. Lord's seances is for every person to grasp with his left hand the right wrist of his neighbor, leaving the hand itself free. We tried to catch the hands or fingers that seemed to be toying with ours or touching them, but they eluded our grasp to the extent that we could not catch them. They did not feel quite natural, but more soft, velvety, and elastic. When what appeared like an arm was felt around our neck, it came so suddenly that we did not think of trying to catch it, besides our hands were occupied in the way we have described. The lights varied in size from near the size of a person's face, down to a mere speck. The larger lights were more dim than the smaller ones.—[ED.]

THE FREETHINKER'S CONVENTION.

The Freethinkers Association of central and western New York, organized at the Wolcott meeting last year, will hold its first annual convention at the village of Watkins, N. Y., on the 22nd, 23d, 24th and 25th days of August next. Watkins lies at the head of Seneca Lake, and adjacent to Watkin's Glen, of national reputation as a popular summer resort. This glen presents rugged and picturesque natural scenery, not surpassed in grandeur and beauty on this continent. Watkins is centrally located in the State, and as it is proposed at this meeting to extend the bounds of the association over the whole State, it will be desirable that the Liberals of the whole State attend.

And, in fact, it will be a national convention, as the Freethinkers of all the States and of the Province of Canada are to be invited, and it is proposed to make it the largest and most important Freethought gathering ever held in this or any other country.

Liberals as a general thing are poor, and therefore the time and place of the meeting is thus early announced to give every one who may desire to attend an opportunity to make the necessary arrangements for that purpose. Most Liberals can afford to take one short vacation from business and a pleasure trip during the Summer season, and they should take that vacation and trip to attend this meeting. Arrangements will be made with railroads and hotels for reduced fare. The best Liberal speakers of this country representing the various schools of Liberal thought will be engaged. All the Liberal editors will be invited and requested to put on exhibition and for sale their publications, and everything will be done to make this a meeting that shall advance humanity and better the world. We earnestly invite every Freethinker to do all in his or her power to make the meeting a grand success.

H. L. GREEN, C. S. F. A. of C. and W. N. Y.

Salamanca, N. Y., March 29, 1878.

SANDY P. O., OREGON, March 29, 1878.

D. M. BENNETT, *Dear Sir:* According to your request, I notify you that the *Age of Reason* with pamphlets are sent to my address. I know not how S. W. Payne could have got my address but through the way indicated in your article. I do not desire it after I know how S. W. Payne falsified you. Yours truly, G. WILDPRET.

SALEM, COLUMBIAN CO., OHIO, April 13, 1878.

D. M. BENNETT, *Dear Sir:* I have felt for weeks that I was helping embarass you by withholding my subscription, but really, money matters are so close with me that I could not, as I thought, spare it sooner, and even now I can send it only by the closest scraping. I have many leaks to supply that keeps me watching the corners closely. But, by the hole in my old shirt, THE TRUTH SEEKER has got to live, perish what may! I cannot for a moment think of doing without it. I, too, like most of your subscribers received circulars from S. W. Payne. I was at a loss to know how he obtained my address, but when you announced the disappearance of your mail list, the mist began clearing away, and it is now evident to me that he has had access to it in some way. He is but the scum of Liberalism, and judging by the commotion in the cauldron, will soon slop over and disappear. Enclosed find P. O. order for three dollars which will pay my subscription until Jan. 1, 1879.

Fraternally yours, D. H. HISE.

FALSE CAPE, CAL., March 31, 1878.

MUCH ESTEEMED FRIEND: I saw in your paper of the 9th an article asking for information. I have received several copies of the *Age of Reason*, with circulars enclosed, addressed to your subscribers at my office, and to none but your subscribers. I supposed you had kindly furnished Mr. Payne with your list of names. One of the papers was sent to Joseph Enoch, one to Dr. O. B. Payne, and one to Charlton & Bragdon. Joseph Enoch says that S. W. P. had better keep his paper, and if he has any more than he can use he may divide with his friend Comstock. I got Payne one subscriber, but I will not be guilty of the like again.

I tell you, friend Bennett, we are proud of our leader. No man has ever accomplished the amount of good to his fellow-man in so short a time as you have done. We regard you as a rock that cannot be battered down. Let Payne, Comstock, and all the Christians club together and hurl their venom at you, they cannot shake you nor the structure you are building up.

I would rejoice to see Robert G. Ingersoll elected President of the United States, and you rewarded for your labor. I want to see scientific and Freethought books in all our schools. A. SWEET, Postmaster.

BURR OAK, MICH., April 7, 1878.

D. M. BENNETT, *Dear Sir:* I sent for a copy of the *Age of Reason*, and almost the first thing I saw was a charge derogatory to what you represent, or what I believe to be your financial condition. If this man Payne entertains Liberal principles he certainly must have some object in view, and that I believe a very selfish one, or he never would have tried to have divided the Liberal minds, which he has done to a greater or less extent, for he must know that a house divided against itself cannot stand. A man that will defend such a character as this man Comstock must be ignorant of the principle that a Liberal man should entertain in defense of a character who has laid snares and set traps through his confederates and tools to prevent honest men and women from following their legitimate business; and any man that will vindicate such a character as Comstock's has no Liberal principles whatever. I believe in principle, and not advocating one principle and publishing another. I am a Liberal, and have entertained that principle ever since I came to years of understanding, although I stood alone for some time. There are quite a number of free-thinking minds that are shaking off the shackles of bigotry and superstition, and are willing to think for themselves, and not be carried through this world through fear by some dogmatical creed. We are trying to increase our number of Liberal minds and think we have got the ball rolling by circulating your publications. Yours respectfully,

E. E. CAMPANY.

ABBEVILLE CO., S. C., March 22, 1878.

BROTHER D. M. BENNETT, *Dear Sir:* I have just finished reading your discussion with the Rev. Mr. Humphrey, and congratulate you for having conquered. It is not only in your favor, but of all human beings.

I am an old man, born in North Carolina, in the last century, but have been living in this State about seventy-five years. Mr. Humphrey has shown about the same want of sense that an old neighbor of mine did, who, about sixty years ago, cleared a piece of ground and had a log-rolling. After the neighbors had met, they found the task too great for them to do for that day, so the old farmer sent his son, a young man, to summon a few more neighbors to come and help. In the meantime, whilst rolling a log over, the old man turned over a rattlesnake, and in the scuffle at killing it, the snake touched the old man's leg, but did not bite him, but the old man thought it did; so he began to groan most bitterly, he put on his vest which he had hung on a bush, and found it did not reach around his body by six inches. He started for home with all his company; got home and went to bed, sent for a doctor six miles off, tried his vest on again, he was wonderfully swelled, it would not meet by seven inches (poor old man). In the mean time, the son returned to the field and not finding the company, concluded they had gone to dinner, so he put on the vest he had hung on a bush and went home in a hurry; he ran into the room not knowing that his father had been snake bitten, saying, "Father, you have on my vest! look here!" running one hand up his breast under the vest.

The old man looked at his son and jumped out of the bed exclaiming, "Lord! what a fool I am!" The old lady had made two new homespun vests for the father and son to wear at log rolling. Now, if Mr. Humphrey will only say, "Lord! what a fool I am!" I will think more of him than I now do. You are right about the Jews being an ignorant people. They did not know the use of letters until after they returned from the Babylonian captivity. They then borrowed their alphabet from the Phœnicians, as did the Greeks. They are all hieroglyphics. The Hebrews call their letters by the same old names, but have altered their figures in some instances. Very few persons know why the letter *i* is dotted. The letter *i* in Hebrew is *yod*, and means a nail. Instead of a dot there was formerly a small ring over it, to denote a hole made by a carpenter with a gimlet. The letter *m* mem, means a wave or billow of the ocean. The lower part of our State, and no doubt of all the Southern States, was once covered by the ocean, as the round water-worn rocks show; but when I see a hill fifty or one hundred feet high with round rocks of all sizes, from the small pebble to a foot in diameter, I conclude that that hill was raised by an upheaval caused by an earthquake. There is a good joke going on, of old Father Noah building his ark at Wilmington, (and why not? where can you get better timber and where can you get more tar than in my native town?) and as the Cape Fear river was not deep enough for the big boat to navigate when loaded, he took it around to Charleston harbor, where the passengers could come down the Ashly, Stone, and Edisto rivers; and so they did, but as Father Noah could only take in a certain number, the rest remained and were drowned, as Mr. Humphrey could prove, by the millions and millions of tons of phosphate bones to be seen there.

I have been reading "L'Allemagne," of Madame de Staël, and have translated a small piece from page twelve for the benefit of Mr. Humphrey. "The opinions that differ from the prevailing belief, no matter what they are, are always considered as scandalous by the vulgar. Study and examination only can cause that liberality of judgment, without which it is impossible to acquire new lights or to preserve those we possess, for we submit to certain received ideas, 'not as truths' but as from authority." It is thus that human reason gets habituated to servitude, even in the field of literature and of philosophy.

A few weeks ago I was reading "The Cassique of Kiawah," by William Gilmore Simms, and remember this piece. "Soon as I found that Joe Sylvester had got religion and had turned preacher, I regilarly attended service p'rticlarly if I knowed he was gwine to preach, for when a man's a rogue, or I thinks him so, to find him out, I just wants to see the whites of his eyes, and to hear how he brings out his sentiments. Ef he's slow, I knows he's calkilating and a rogue; for a new convert in his old age, is bound to be fast if he's honest, and he won't think of rolling up the whites of his eyes, when all the time he's thinking of searching you to the very soul through your daylights." My principal reason in writing you this letter, is, to not mention anything about Southern slavery in any future

discussion. The slaves are now all free, and if it was left to the Southern people to restore them to slavery, ninety-five out of one hundred would vote against it. You can form no idea how the South was wronged; the slaves were treated so well that they increased rapidly. They were well clothed, well fed, and well attended to in sickness. It is quite different now. They are half starved, not attended to in sickness, and are dying out very rapidly. I do not expect to live to see the census of 1880, but you will find no increase in the number of the blacks in the United States. The mortality in Charleston, in 1877, was, whites 555, colored 125 ; population, whites 21,000, colored 26,000. The average deaths in ten Southern cities, counting Washington and Baltimore, was as two colored to one white. Slavery lasted from the time the first twenty Africans were brought to Jamestown, Virginia, in a Dutch vessel, until they were made free, about 250 years; it was wrong ever to have made slaves of them, but it was forced on the South by the North. It is all over now; like the Indians, in 250 years more, there will not one be left.

Southern men are thinkers. Very few believe in a burning hell and a devil, and thousands are rejoiced that Deacon Farrar has knocked the bottom out of hell. I am afraid of tiring you out, as I am but an illiterate mechanic and will conclude by wishing you health, prosperity, and happiness.

C. NORTH.

The Power of Saving Faith.

A SHORT SERMON BY REV. THEOLOGICUS, D.D. DELIVERED BEFORE THE HIGHCOCKALORUM MINISTERIAL ASSOCIATION OF DIVINITY PLACE, NEW JERUSALEM, ON THEIR SECOND QUARTERLY MEETING OCCASION, MAR, 17, 1878.

"He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow [or, as in the original, accompany] them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi, 16-18).

My brethren, it is gratifying to know that my former discourse, upon self-righteousness *vs.* sin, was sufficiently appreciated by your honorable body to induce you, through your committee, to invite me to address you upon this, your second coming together. As is my custom, I shall handle the subject without gloves, and try, by the help of God, through his holy word, to give an honest exposition of the sacred text, and so fortify my position by other portions of divine inspiration as to make it impregnable.

Let us notice first the sublime declaration of the Savior, namely, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This, my, brethren, is so pointed that it seems almost superfluous to add a word of explanation. Some there have been in all the past of the Church that have tried to explain it away or in some way to break its force; but they have only served to wrest it, as they have other portions of the Scriptures, to their own destruction; and some of the present, among whom are the translators of the new and coming version, who, not being able to get around it, over it, or under it, are pronouncing it an interpolation. To all such I would say, "They are taking from the words of this book, and God shall take away their part out of the book of life and out of the holy city."

My brethren, I warn you in time, don't touch this new translation. For is not "the partaker as bad as the thief"? Has not God, through a living ministry, of which we of this association form no mean part, declared this holy Bible infallible in its every word and line? And can one improve upon infallibility? Can you add to or take from an infallible document without making it fallible? Come, my brethren, place your hands upon your hearts, and tell me—Can an almighty, all-wise, and infallible God make for his creature, man, a fallible book? Or can an omnipresent and almighty being, "who is too wise to err, and too just to do wrong," let errors creep into it? Hark! listen! and as you catch the word, echo and reecho it "this spacious earth around," that, if this holy Bible is in the least jot or tittle erroneous, then it is not God's word, and we, his ministers, are deceivers of the people, "and, being crafty, have caught them with guile."

"Let God be true but every man a liar," say I; and I contend that in this word God said just what he meant and meant just what he said. Of course, we, his ministers, may enlarge upon it, by way of explanation, without adding thereto; but we can't detract from it without taking therefrom. For instance, we can make hell hotter, but we mustn't throw cold water on it. We can make heaven brighter, but we must not deprive the angels of their wings. We can make the way to heaven very straight, narrow, and contracted, but if we undertake to broaden the way, we will all land in hell together.

Then, my brethren, heed well the declaration, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Don't preach that works can save, for works at most are only a proof of saving faith in the heart. Don't preach that morality can be a passport to heaven. Is not "hell paved with good intentions"? And who has done this paving unless it is the moralist? No; preach that "by faith are ye saved through grace, and that not of yourselves, for it is the gift of God."

Secondly: Let us inquire what constitutes true, evangelical, saving faith. Faith is always a gift, and is of two kinds, namely, of the heart and of the head. The former is the gift of God; the latter, the gift of Satan. "With the heart man believeth unto righteousness;" with the head man believeth unto the damnation of his soul! Of the former "Jesus is the author and finisher." And when he has it finished, he goes out in search of a suitable subject to whom he may give it. The subject must be one with a heart of stone, hard, obdurate, and flinty. Sinner, if you have not that kind of a heart, you need not apply, none other can stand the melting test of saving faith. This heart God either changes by the application of this faith, or "he takes away the stony heart and gives a heart of flesh" in the place thereof; either is correct; you can believe whichever you choose.

In this new heart, God, or Christ, takes up his abode and directs affairs. Blessed is the man that is thus renewed. He can believe everything that God, through his Word and holy priesthood, tells him, without a doubt or trouble of a thought. If God tells him that there was a man with this faith in his heart who stretched a rod over the sea, and a roadway was opened through its proud waves, that God's chosen might pass over dryshod, he doesn't doubt it in the least; for how can he doubt, with pure, finished faith in his heart, and he a "new creature," a "babe in Christ Jesus"? (One of the mysteries of Godliness.) If God, through his Word, tells him that a man with this faith in his heart stopped the sun and moon in their course, he doesn't question it. If God tells him that men with this faith walked in the midst of a fiery furnace, it seems the easiest thing in the world to him. If he reads in the Bible that a disobedient prophet, with this faith in his heart, spent three days and three nights in the depths of the sea, safely housed in a whale's belly, after which, acting as an emetic on the whale's stomach, he was safely landed on shore, he doesn't doubt it in the least; for has he not discarded thought, and taken in its place trust? If one of these "new creatures" is told that a holy ghost overshadowed a Jewish maiden, and God was begotten, born into the world, "grew in stature and in wisdom," became a carpenter and afterward a preacher, and stormed the citadel of Jewish theology, and got hung for it, he sees naught but beauty and sublimity in it; it seems so natural to him that his only wonder is that he didn't know it without being told. "For God so loved the world that he gave his only begotten Son, that whomsoever believeth in him might not perish, but have everlasting life." He never asks the absurd question how God can be his own son, or the Son can be his own father, or how a god, a ghost, and a son can all be one; his only wonder is how it could be any other way. Isn't he a babe in Christ—and fed on the sincere milk of the Word! And doesn't he take the milk in its purity, without straining!

Hands off, ye sinners! Touch not this suckling! He shall rest in the bosom of the Church, die in peace, go to Abraham's bosom, see the rich and those of the other faith in hell begging for water, and then enter through the gate into the city, and have a palm-leaf fan! Amen! So mote it be! So much for a right faith with God in the heart.

Now, my brethren, we must take a glance at the other faith.

Satan, with his faith, does not enter the heart, but the *brain*, of man; and when he is fairly enthroned, he sets up a "devil of a thinking." He makes one ask more questions in a minute than this ministerial association could answer in a day. Tell that man that there is a God, and he asks, Where is he? Tell him he lives in the sky, and he searches the vast expanse with his telescope to find him—and finds naught but suns, planets, and systems of worlds. In his searching he finds that this great flat earth, whose foundations and corner-stones were laid by God himself at its creation, is comparatively a small ball in space, which with its sister planets is revolving upon its own axis and around its central sun. He learns the properties of a triangle, and, taking the two extremes of the earth's orbit as his base, he measures the distances to the mighty suns and worlds that revolve in space. He finds the universe everywhere, but God nowhere. He finds all things governed by fixed, eternal, unchangeable laws; but of a mysterious overruling Providence he knows nothing. He believes in the powers of man, but has no faith in gods. If he wishes to travel towards the sky, he has no faith that, by asking, God will send a chariot and horses of fire to convey him thither; but he searches out a gas of great elasticity and lighter than air, confines it in a huge bag, hitches it to his car, and travels heavenward by his own omnipotence. If he wishes to explore the depths of the sea, he does not ask God for a whale to convey him thither, but manufactures a sea armor, and goes exploring on his own hook. If a mountain is in his way, he does not ask for a grain of heavenly faith of the dimensions of a mustard-seed, that he may thereby "remove it to yonder place;" but he goes at it with steam drill, gunpowder, dynamite, and nitro-glycerine, and tunnels a road through it.

And thus it is, in his blindness, he travels towards hell all his days. Poor fool? "He hath said in his heart, There is no God," and all because he has the devil in his head. This is the kind of man, my brethren, that has "paved hell with good intentions." Poor soul! "He is a goner, you bet!" "He is taken captive by the devil at his will," and "where there is weeping, and wailing, and gnashing of teeth," you will find him at last, with soothing-sirups in his pockets and bread in his basket. "Ephraim is joined to his idols. Let him alone."

This brings us to the last and most important part of my text, namely, the evidence and power of our faith. "And these signs shall accompany them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." I have emphasized the word "shall" because it is the most positive word in the English language; and when wielded by omnipotence there is no escaping the conclusion. It is not probably, or perhaps, or possibly, or try to, or do it if you can, or you will have the power, to cast out devils, take up serpents, speak with new tongues, and recover the sick; but it is *shall* do it. Are you listening, my brethren? If you have the faith, you *shall* do these things; and if you don't do them, you haven't got the faith, and shall most surely be damned. It leaves you no option, no choice in the matter. It is useless for you to wince, for I am not going to mince this matter, but "declare the whole council of God, whether men will hear or forbear." When God says *shall*, there is heaven or hell to pay, you may be sure. In all these nine "shalls" there is but one qualified; the little *if* comes in but just once. The blessed Savior despised a hypocrite, and he was determined the world should have the evidence that our faith was the true blue. He was determined that we should have no chance to profess it without possessing it. He says the believers *shall* cast out devils, they *shall* speak with new tongues, they *shall* take up serpents, they *shall* lay their hands on the sick, and the sick *shall* recover. And if you do these things, you have got the faith, and *shall be saved;* and if you do not do these things, you have not got the faith, and *shall be damned.*

I said there was one "shall" qualified, to wit: "*If* they drink any deadly thing." It doesn't say you shall drink a deadly thing; but the blessed Savior expected that some fool of the other faith might ask for more evidence, after he had seen the before-mentioned signs done, and Jesus left it optional with you whether you would let the poor fool go in his blindness, or tell him to bring four ounces of prussic acid, and then drink it in his presence, as a further evidence. And Jesus says positively if you do, it shall not hurt you. But, brethren, you must have the faith, or it will land you in hell in five minutes. Neither is there any use in trying to get away from the force of this text by saying that the age of miracles is past, and that signs were to cease. Who told you so? and where did you get it? No use in quoting Paul, 1 Cor. xiii, 8, to get yourselves out of the difficulty, for it will only sink you deeper in the mud.

Let us examine it and see "whether there be prophecies, they shall fail." What has the failing of prophecies to do with casting out devils? Let them fail; it don't lessen your duties. "Whether there be tongues, they shall cease." What has that to do with *new* speaking tongues? When does a tongue cease till it lies cold and silent in death?

But listen again to the inspired and prophetic apostle: "Whether there be knowledge, it shall vanish away;" and, my brethren, it did. It did vanish away in all the Christian world for a thousand or more long, dismal years. But what has that to do with laying hands on the sick or picking up serpents or drinking prussic acid? Nothing; absolutely nothing. To claim that it is, is only cunning, hypocrisy, and the cropping out of a damning faith, such as devils have when they "believe and tremble." Is not God the same yesterday, to-day, and forever? And is not his faith the same? Think you that he has diluted it till it has become worthless? Nay, verily the Church has lost the faith, and "counted it an unholy thing." Jesus on earth was our pattern in all things. While here he said, "The things that I do shall ye do also, and greater things than these shall ye do, because I go to the father." At his word devils got up and howled, and hied themselves away, and sickness vanished at his touch. He walked upon the water, raised the dead, burst the bars of the tomb, and went up through the air without a balloon. If you have the faith, "all these things shall ye do, and *greater.*" Ah, what can be greater? Why, moving a mountain with faith as a grain of mustard-seed. "Ah, he didn't mean mountains," says a poor, sniveling, hypocritical priest, "but great difficulties." Away! ye blind leaders of the blind. There is no use in trying to make this mountain anything but a mountain. Go to the seventeenth chapter of Matthew. In the beginning of this chapter it says Jesus took Peter, James, and John, and went up into a high mountain, and was transfigured before them. And when they had come down from the mountain, Jesus found the other disciples with the multitude, trying to cast out a dumb devil, and they couldn't do it, as they lacked faith. And Jesus said, "O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me." Jesus cast the devil out in short metre, and then said to his disciples: "If ye have faith as a grain of mustard-seed, ye shall say to this mountain"—What mountain? Why, the high mountain that he had just come down from—"Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." It was not Jesus' intention that his followers should do anything but pray. Should they want bread, ask for it, and the ravens would bring it; or they could say a blessing over a crust, and it would become a cart-load, steaming hot, right from the oven, and buttered on both sides. Should they want clothing, ask for it; for "if he clothe the grass of the field shall he not much more clothe you, O ye of little faith?" (Only requires *a little* faith.) If you want to go to yonder place, ask for it, and the Lord will carry you through the air, as he did Philip. If the sea is in your way, ask, and there shall be a road made through it, and you shall go through dry shod. Oh, my brethren, how have we become degenerated! L-O-R-D, increase our faith, or we will all be damned.

If you have not cast out devils; if you have not got new tongues; if you have not taken up serpents, and if you have not by the interposition of hands recovered the sick, then you are none of Christ's; you can have no part or lot with him. Do you ask if I have the faith? Well, my brethren, I will be honest with you. I think I could make a devil get up and git; but they are scarce in my place, and I have never come across one. I hope the Lord will pardon my want of opportunity. I tried my hand on a devilish bad man, once, and got worsted. But I am of the impression that it was the man, and not the devil, that overcame me. I think I have a new tongue; anyhow, it don't talk like it used to; wouldn't swap it for a newer. I have laid hands on the sick and they didn't die; I guess that fills the bill. I have taken up lots of small snakes, and would have taken up a serpent, but the showman wouldn't give his consent. I hope the Lord will pardon this opportunity. But, brethren, excuse me, if you please, from taking prussic acid, for I—I fear—I shall be damned if I take it.

The Hope of Immortality.

BY S. P. PUTNAM.

I have not pierced beyond the tomb,
And caught the secrets there;
I cannot see a shining world,
And blessed angels fair;
The oracles of Nature still
To farthest star are dumb;
Its flashing wonders give no voice
Of any life to come.

We know death only as a sleep;
What may be is untold;
From its wide blankness not a beam
Hath o'er our pathway rolled.
We know this life; we know no more;
Beside the falling sod
Our vision fails; it sees no soul
Upspringing to its God.

Yet, when we press the silent lips,
And shroud the form so dear,
We do it with a wondrous hope,
And not in pain and fear;
We lay the body in the dust,
Yet still our love proclaims
That what in love is beautiful,
In deathless glory flames.

Our heart is greater than our sight,
Our reason than our sense;
For thought is first, and thought is last,
Its own bright evidence.
It makes the world where science toils;
And shall that world still bound
The height and breadth of its vast fire
Whose secret is not found?

From realms of thought our life aspires,
The glowing deeps within;
And all the amplitude of stars
Shines with a light akin.
The music of the sea but throws
An echo to the mind,
Of what its very nature prompts
That it is unconfined.

Thus knowledge fails; but faith is winged
With hope and love divine;
And force and matter, sweeping on,
Give no destroying sign;
So still affection's wealth of joy
And conscience' fervor bright,
Beyond the grave exultant flow,
Unchecked by its brief night.

The Index.

Burying the Scarecrow.

BY MRS. MARY D. FINCH.

Come, neighbor! there's work to be done to-day—
To fill that sink-hole over the way.
Canon Farrar and Beecher, too,
Are going to help, and why can't you?
We want every one who can lift a hand,
Every Liberal over the land,
To come and bring his strongest team,
And close this mighty underground stream.

Any sort of rubbish will do—
Rubbish of creeds and doctrines blue,
Worn-out dogmas of original sin,
And confessions of faith we'll tumble in,
And every old book of priestly lore,
Full of the mischief that's gone before.
Dash them into the boiling thunder!
Hide them down the black waves under!

Untaxed churches for hundreds of years
Have ruled the world through its craven fears.
Their arches have echoed the pious groan,
While heard afar was the orphan's moan.
From the "amen" seat deacons still mutter,
While men pay taxes and live in the gutter.
Let them shelter the poor their walls within,
Or into this hole we'll "gather them in."

Ages ago 'twas a dangerous spot,
With sulphurous fumes and gases hot.
The bridge that was built on Salvation's plan
Was never quite safe for a sensible man.
While preachers hammered and patched and prayed,
The whole world finally grew afraid.
Paine came to the front with the "Age of Reason,"
And boldly affirmed they'd *all* be in season.

Professor David Swing, of Chicago,
Declared this sort of thing was no go;
He had stood near the craterous stream
To learn if infants went down, with a scream.
The Presbytery said, "David, what's there?
Do you catch the gleam of our babies' hair?"
And Swing, who was honest, brave, and true,
Said, "Never a gleam—no more can you!"

They had a trial, and drew it so fine
David said, "If you please, I'll resign."
Then they smiled a smile ungodly and bold,
And their "brother in Christ" was left in the cold.
They cut his acquaintance in Christian style,
Saying, "Avaunt, thou heathen! no more beguile!"
This proves what Harriet Beecher said long ago,
That ministers and laymen didn't know,
And never could they quite agree
'Twixt "tweedle-dum and tweedle-dee."

Collyer and Patton, to their shame be it said,
Would roast their children after they're dead;
Not enough for them that woman and man
Should be fried in Satan's frying-pan,
With lovely angels smiling down
To see them so nicely growing brown!
A conglomerate thing religion has grown,
That makes villainous saints with hearts of stone;
But going to heaven does change them so!
Up there they do things different, you know.

Thomas and Stanley, though coming later,
Are throwing cold water into the crater—
Are quenching with Science the horrible fires:
And the old light dies in the costly spires.
But Talmage comes with a barrel of pitch,
And says, "Go slow! we need devils and sich,
A pretty hullabaloo and splutter,
Whereby we'll lose our bread and butter!

"Then no more prayers, with saintly smile
(Settling financial schemes the while).
There'll be no awe for the white cravat,
And never a dime for the passing hat.
No more we'll share the sacred spoil,
But earn our grub by honest toil.
This holy fable we've guarded well—
This mythological, pagan hell!

"Our stock-in-trade has passed away—
Yet many dogs have had their day.
No more are strategic bugbears found;
The tables turn, the wheel goes round;
Our fires are out, our landmarks fall,
While omnipresent is Ingersoll;
And who dares meet the Infidel?
Alas! not one. Farewell! farewell!"

(*Exit Talmage, weeping.*)

The Taxation of Church Property.

The value of church property in the State of New York, as stated in the National census of 1870, amounted to $66,055,755, and the number of church organizations was 5,625. The State census of 1875 places the value of this property at $117,597,150, and the number of church organizations at 6,320. This shows, supposing each of these censuses to be proximately correct, that the increase of church property in five years was $51,941,395, which is almost double the whole amount in 1870. This certainly appears to be a most remarkable increase, especially when we remember the pressure upon the country during the last two of the five years. We do not by any means suppose that there are too many churches in the State, with the exception of those cases in which one church could just as well serve the purposes of two or three. But we do suppose that there are far too many extravagantly expensive church edifices. Church structures, for all taxable purposes, are absolutely dead capital to the State. The corporations owning them enjoy the protection of law, and the cost is levied upon other property by an increased rate of taxation beyond what would be necessary if these structures, in common with other property, were taxed. Nearly one hundred and twenty millions of dollars are by the law of exemption made perfectly useless to the State for the purposes of taxation. This we regard as alike impolitic and unjust. Exemption in its practical effect is indirect appropriation. It compels taxpayers to contribute toward the support of religious organizations, and this is contrary to the general principles on which our political institutions are based.—*Independent*,

The Wonders of Electricity.

A MAN WHO PROPOSES TO LIGHT STREETS AND DWELLINGS WITH A WIRE.

About two years ago Mr. J. B. Fuller invented and exhibited an electric machine for telegraphic purposes. It then occurred to him that the same apparatus might, with some changes, be made to produce an electric light, and, after considerable labor, he perfected his invention. It was in operation on a recent evening in the rear of Maltby's oyster depot, at 11 Greenwich avenue. A small steam engine furnishes the motive power for the machine, which is very simple, consisting of an armature revolving between the poles of a powerful electro magnet. A strong current of electricity is thus generated. Two electric wires are attached to the machine, and they convey the electricity to the various burners. Each of these burners consists of two sticks of carbon, separated by a piece of glass, which are attached in an upright position to the wires. The electricity is ignited by the application of an ordinary piece of metal to the burners. The light thus produced is dazzlingly brilliant and very beautiful, so far surpassing the ordinary gaslight that the latter looks yellow and dirty beside it. Any number of lights may be supplied by the same wires, and Mr. Fuller has succeeded in so subdividing the current of electricity that any one of the lights can be extinguished without affecting in the slightest degree the other lights on the same circuit. This had not been accomplished before. Mr. Fuller says he can light buildings in any part of the city by extending his wires to them through the streets. He also says he can light the streets with electricity, and to prove this he has stretched his wires to a post on the sidewalk in front of the building, where he keeps a light burning every evening. This light is far more brilliant than any calcium light, and illuminates the street for a block. One of the lights would illuminate a whole block, and far better, too, than a dozen or more of street lamps. In lighting up a house, porcelain or ground-glass shades are used for softening the glare of the light. The cost of production is very slight, much less than that of the ordinary gas.

The Rev. Charles McCarthy on Mme. Restell and her Persecutor.

Rev. Charles McCarthy preached to a large congregation in the University building, Washington square, on a text taken from the sixth chapter of Romans, twenty-third verse: "The wages of sin is death." The preacher, having expounded this text, went on to say that the word "wages" signified here the daily pay which the Roman soldier received, and the thought thus conveyed was that the sinner received daily the result of his misdeeds. It was a regular, continuous process, and the result was death of some sort.

"Be sure thy sins will find thee out" is true alike, he said, of individuals and nations. "The case of Mme. Restell," said he, "which we have to consider now, and which has been the leading topic of the past week, is an illustration of a great truth, underlying the lives of nations as well as individuals; one which is true of the unfortunate woman whose suicide has been, correctly or otherwise, legally determined; one in whose career there is very much which deserves the strongest censure, and not a little which despite this censure exacts commendation and praise. Few will doubt that she had been in early life a frugal, industrious, and faithful wife and mother. Her husband, who died last year, gave by his last will and testament a convincing testimony of his confidence in her judgment, faithfulness, and prudence. And her own will is an evidence that this confidence was not misplaced. In my opinion, in the matter in which she was entrapped, she was more sinned against than sinning. The fraud and falsehood by which she was made amenable to a law that is universally violated by the medical profession of this city cannot be too strongly condemned. When in the Great Assize the question is asked, By what means was this misguided woman driven in her old age to self-slaughter? and the answer is given, She was hunted down by miserable subterfuge, by cunning and heartless fabrications, by open and mean lying, and by specious arguments which were carefully devised to work upon her better nature, what will the Judge of all the earth say to this pretended suppression of vice and crime by means in themselves the most appropriate to promote vice and crime? This strange tragedy is calculated to call attention not only to the degrading methods by which crime is detected, but also to that condition of social degradation which fosters the crime, while in a few isolated cases it seeks to punish the criminal. The crime for which this unfortunate woman was to be tried is one that is openly avowed and in high social circles advocated as a proper method for evading the duties and anxieties of maternity. I make this statement not only because I know it to be true in a general sense, but also upon intimate personal acquaintance of particular facts, which form a part of my ministerial experience in this city. It is not going too far to say that Mme. Restell was prosecuted for supplying medicines which a large number of medical practitioners provide for their patients, and among them family physicians of reputation and skill. But, alas! my ministerial experience goes still further. I am acquainted with one case in which a Christian minister, now in good standing, actually engaged a doctor for such a purpose, and subsequently defended his conduct on moral grounds before the trustees of his church. I consider this one of the most fatal agencies actively at work, producing race deterioration to-day in America."

The Congregationalist is uneasy about the ministers who preach funeral sermons in which they say that thoroughly worldly men have passed into heaven. But it would be interesting to know exactly what would be the result if the pastor of a fashionable church were to say in his obituary remarks over the remains of the heaviest pew-holder that he was a mean man, who shaved too closely, made bargains too shrewdly, and oppressed the poor too tyrannically, and that, furthermore, if there was a hell he had probably gone to it. Rather does the funeral sermonizer say, "My brethren, while our deceased fellow-laborer's life was not at all times and in all respects up to that standard of perfect holiness and moral rectitude which some of us, I am happy to say, have been enjoying in our own Christian experience, yet we must admit that we all have our faults, and that it becomes us to draw the mantle of charity over those of others. The amiable character of our departed brother, and his constant kindness to the poor, give us ground to hope," etc., etc.

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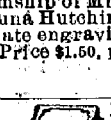
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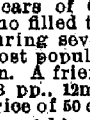
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THOSE who think the least of others think the most of themselves.

TAKE from a Christian his belief in hell, and you will take from him his belief.—*Diderot.*

PEOPLE who do wrong seldom have any difficulty in finding excuses and justification for it.

THE true secret of living at peace with all the world is to have an humble opinion of ourselves.

HE who receives a good turn should never forget it; he who does one should never remember it.

WE are not merely working, intellectual machines, but social puzzles, whose solution is the work of a life.

GLORY is well enough for a rich man; but it is of very little consequence to a poor man with a large family.

THE God of the Christians is a father who is very careful of his apples, but very careless of his children.—*Diderot.*

WE learn to climb by keeping our eyes, not on the hills that lie behind, but on the mountains that rise before us.

THE human heart is made for love, as the household hearth for fire; and for truth, as the household lamp for light.

BUT what will God do with all those who have never heard of his son? Will he punish the deaf for not having heard?—*Diderot.*

PERSEVERANCE is a Roman virtue that wins each godlike act and plucks success from the spear-proof crest of rugged danger.

OUT of one hundred men you run against, you will find ninety-five worrying themselves into low spirits and indigestion about troubles that never come.

WITH love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

A TRUE religion, interesting all men in all times and in all places, should of necessity be eternal, universal, and evident. Not one has these three characteristics. Thus they are thrice proven false.—*Diderot.*

NO CEREMONY that to great ones belongs, not the king's crown nor the deputed sword, the marshal's truncheon nor the judge's robe, becomes them with one-half so good grace as mercy does.—*Shakspere.*

A DAUGHTER is almost always right when she endeavors to imitate her mother; but we do not think the mother is equally right when, at a certain period, she tries all she can to imitate her daughter.

MEN'S lives should be like the days, more beautiful in the evening; or like the spring, aglow with promises; and like the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

THERE is no art or science that is too difficult for industry to attain to. Industry makes a man understood and valued in all countries and by all nations; it is the philosopher's stone that turns almost everything into gold.

BE not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of, that you now have more sense than you had before, to see your error, more humility to acknowledge it, and more grace to correct it.—*Anon.*

I HAVE great hope of a wicked man, slender hope of a mean one. A wicked man may be converted and become a prominent saint. A mean man ought to be converted six or seven times, one right after the other, to give him a fair start and put him on an equality with a bold wicked man.—*Beecher.*

"TO-DAY shalt thou be with me in Paradise." The Apostle's Creed declares that he "suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he rose again from the dead." Now, if Jesus did not go to heaven *that day*, as he said, then the thief did not go. But if Jesus went to hell, and the thief accompanied him, then we have a new sort of *salvation*. Excuse me, if you please. —*W. S. Bell.*

I ONCE gave a lady two-and-twenty recipes against melancholy: one was a bright fire; another, to remember all the pleasant things said to her: another, to keep a box of sugar-plums on the chimney-piece, and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it either in ourselves or in others.—*Sydney Smith.*

IT is impossible to live out a new creed or system of belief so as to escape persecution and receive even a tolerant judgment from those around you who cling to the old faiths of their forefathers: and greater still is the task of changing any of them so that they will be willing to abjure the old and accept the new. The mere fact that you refuse to believe what they call their holy religion is enough to condemn you as unworthy even of social toleration; and the presumption of your attempting to teach a new system, ignoring all the old, and then showing by your actions that the fruits of the new "tree of life" exceed by far that of any tree in all the theological gardens of the past, from the Christian mythology on back through all the other mythologies of the ages, is to them as "Pelion piled on Ossa and Ossa rolled on the leafy Olympus."—*Mrs. E. D. Slenker.*

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TWO BUTTIN' kids—A young goat fight.

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IT'S a long lane that has no style about it.

ALL that glitters is not worth its face value.

WHERE there's a will there's a plea of insanity.

A BIRD in the hand is worth two in some other fellow's.

MARRY in haste, and the old man will relent at leisure.

WHY is a kiss like a sewing machine?—Because it seems so good.

AN assignee is the chap who has the deal, and gives himself four aces.

A NOTE is a promise to do an impossible thing at an impossible time.

LIABILITIES are usually a big "blind" that the assets won't "see" nor "raise."

THE SAD PAST AND GONE.

There's a gal that's as fair as the day,
And when near she is not very far,
And her father waits over the way
With a club when I chance to go there.

Chorus.

When we meet, with his feet
He'll assist me along to the door,
And I sigh for my eye,
And my nose that is mashed up and sore.

When I stretch out my limbs on the shore,
I will oftentimes think of the pain
That I had as I left the front door
When I called there to see Mary Jane.

Chorus.

When we meet, with his feet
He'll assist me along to the door,
And I sigh for my eye,
And my nose that is mashed up and sore.

To her father in using his boot
I will render my tribute of praise,
And his excellent aim at my snoot
I'll extol to the end of my days.

Chorus.

When we meet, with his feet
He'll assist me along to the door,
And I sigh for my eye,
And my nose that is mashed up and sore.

NOT A MARRYING GIRL.—They were seated together, side by side on the sofa, in the most approved lover fashion—his arm encircling her taper waist, &c.

"Lizzie," he said, "you must have read my heart ere this; you must know how dearly I love you."

"Yes, Fred; you have certainly been very attentive," said Lizzie.

"But, Lizzie darling, do you love me? Will you be my wife?"

"Your wife, Fred! Of all things, no! No, indeed, nor any one else's."

"Lizzie, what do you mean?"

"Just what I say, Fred. I've two married sisters."

"Certainly! and Mrs. Hopkins and Mrs. Skinner have very good husbands I believe."

"So people say; but I wouldn't like to stand in either May's or Nell's shoes; that's all."

"Lizzie, you astonish me."

"Look here, Fred; I've had over twenty-five sleighrides this winter, thanks to you and my other gentlemen friends."

Fred winced a little here, whether at the remembrance of that unpaid livery bill, or the idea of Lizzie's sleighing with her other gentlemen friends, I cannot positively answer.

"How many do you think my sisters have had? Not the sign of one, either of them. Such pretty girls as May and Nellie were, too, and so much attention they used to have!"

"Now, Lizzie—"

"I am fond of going to the theatre occasionally as well as a lecture or concert sometimes, and I should'nt like it if I proposed attending any such entertainment to be invariably told that times were hard and my husband couldn't afford it, and then to have him sneak off alone."

"Lizzie, Lizzie—"

"And then if once in a dog's age he did condescend to go with me anywhere in the evening, I shouldn't like to be left to pick my way along the slippery places, at the risk of breaking my neck, he walking along unconsciously by my side. I'm of a dependent, clinging nature, and I need the protection of a strong arm."

"Lizzie, this is all nonsense."

"I'm the youngest in our family, and perhaps I've been spoiled. At all events, I know it would break my heart to have my husband vent all the ill temper which he conceals from the world on my defenseless head."

"But, Lizzie, I promise you that I—"

"Oh, yes, Fred; I know what you are going to say—that you will be different; but Mary and Nell have told me time and again that no better husbands than theirs ever lived; no, Fred; as a lover, you are just perfect, and I shall hate awfully to give you up. Still, if you are bent on marrying, there are plenty of girls who have not married sisters, or who are not wise enough to profit by their example, if they have. And don't fret about me, for I've no doubt I can find some one to fill your place—"

But before Lizzie had concluded, Fred made for the door, muttering something "unmentionable to ears polite."

"There!" exclaimed Lizzie, as the door closed with a bang. "I knew he was no better than the rest. That's the way John and Aleck swear and slam doors, when things don't go just right. He'd make a perfect bear of a husband, but I'm sorry he came to the point so soon, for he was just a splendid beau."

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THE TRUTHSEEKER

DEVOTED TO SCIENCE MORALS FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

AUSTRALIAN mining is bringing to light the relics of a flora which has long since passed away.

THE *Presbyterian* quarrels with the *Independent*. The *Independent* says the *Presbyterian* does not know what it is talking about. What ignorance, to be sure!

THE *Christian Standard* says that the *Christian Advocate* evades the question of sanctification. That is bad—a most serious case. What can be done about it?

THUS reads the obituary of a deacon's wife, who recently died: "She lived with her husband fifty-nine years, and died in the confident hope of a better life."

REV. GEO. B. VOSBURGH has been indicted by the Hudson County, N. J., Grand Jury for attempting to poison his wife. He gave bail in $5,000. The trial is set for May 13th.

A CENTURY ago the state of the clergy in the Lake District in England was odd indeed. The curate was usually the village publican, and it was not an uncommon sight to see the reverend host playing cards and drinking beer on a Sunday morning with his customers until the church bell tolled.

OYSTERS have always been considered as forbidden food by the Jews, the law of Moses prohibiting the eating of fish without scales. In consequence, however, of Mr. Darwin's theories, a learned rabbi has arrived at the conclusion that oysters are plants, and may therefore be eaten by Jews. An English paper reports that the problem will be submitted to a grand council.

SHALL women preach to the Methodists? In the New York Methodist Conference recently, Bishop Andrews decided that the license to preach granted to Miss Katie Lent in the Poughkeepsie district was null and void. The discipline of the Church did not sanction women preaching. An appeal from the bishop's decision will be carried to the General Conference.

THE expenses incurred at the late Conclave amounted to $220,000, as provisions of all kinds had to be made for a possibly lengthy session. Salaries, wages, etc., had also to be expressly paid for the occasion. The bulk of the provisions has already been sold, although it was found that a large hole had been made in them, notwithstanding the fact that the Conclave lasted only thirty-six hours.

THE Baptist ministers of Chicago have been discussing "The Spiritual Temptations of the Ministry." It proved to be a fruitful subject. The leading essayist said that the principal temptations are over self-exaltation, excessive depression, a mechanicality in the performance of service, and too great censoriousness. If he had added, also, *an undue fondness for the ewe lambs of the fold*, he would not have gone far astray.

PRIMITIVE SIMPLICITY.—Marquis Antinori, now at the head of an exploring expedition in equatorial Africa, writes to his brother from Mahal-Nonza, in the kingdom of Shoa: "I am very happily residing among this raw-flesh-eating people. The king, as well as the lowest of his subjects, goes barefoot, dresses like the rest, uses his fingers for knife and fork, and wears only a gold pin in his greasy, curly hair as the sign of his royal rank."

As a man was recently digging a well at Mertin, in Alsace, his pickaxe, at the depth of seven feet, struck the remnants of a wall. Further search revealed the foundations of an extensive building, thought to have been an ancient Roman temple. The entire ruin has not been revealed, but a number of interesting objects have been exhumed, including Corinthian columns, busts, coins, arms, and the remnants of the statue of a horse.

A CORRESPONDENT of a Western paper in this city says that Edison, the inventor of the phonograph, stays in his laboratory for days and nights together when absorbed in his work. Twenty-five men are employed to materialize his ideas. Though only thirty-one, he is worth $50,000, derived from his inventions, and is in receipt of a large annual revenue from the same source. He cares little about dress, disregards politics entirely, and never trusts to guesswork.

"A MAN stepped upon a woman's trailing dress, and apologized." Such was the little origin of a terrible tragedy in a Methodist church in Jacksonville, Illinois, on Sunday last. An altercation followed, the man who stepped upon the dress was shot dead, as was also another man who interfered, and the murderer will probably be hanged in due time. Two lives already taken, and one more likely to be taken, and all on account of a careless tread upon a woman's dress. Thus two men have already lost their lives, and another will be hanged for the absurd trail of one dress.

NINETY-SIX Presbyterian ministers died last year. Nine theological seminaries graduated 148 theologues, thus putting that many newly-fledged ministers into the field. With such an overstocking of the minister market it is not a matter of surprise that many of our clergy are idly standing with hands in empty pockets, or looking to secular work as a means of escaping starvation. The brethren ought, in self-defense, to choke off for a few years the means of supply. Of course, the supply ought to be graduated by the demand. But should not more saviors be able to produce more salvation?

THE Rev. Dr. Bartol, of Boston, went thus far toward defending suicide in a recent sermon: "When life ceases to be a pleasure, and when through long months and years much is endured and nothing enjoyed, should life be maintained? I, for one, would not thank any person to preserve my life under such conditions; to smear my body with ointment, as is sometimes done, to hold for a little time soul and body together, when death is sure to come." These remarks are quite as sensible as much that has been said on the subject, but they might be amended by saying that so long as a man can be of use to himself or somebody else he has no moral right to shorten his days.

"IF OUR happy friends desire to annoy us let them tell the things of us that are true. Let them remind us of the fact that we disobeyed and neglected a poor old mother, that we once struck a helpless child, and that we heeded not the supplications of a sister for protection from a brutal husband. Let them remind us of the many, many opportunities to allay the sufferings and promote the happiness of our fellow-kind which we have neglected. Let them tell of the many times that the hungry have been haughtily turned from our door when we have had food in plenty and to spare, Let them accuse us of ingratitude, the want of charity, the love of self, and the disregard for others."—*Payne's Age of Reason.*

DR. EGGLESTON'S Sunday-school in Brooklyn, is liberal in its distribution of chromos to new comers. The inducement is highly prized by the children, and some of the other Sunday-schools in the neighborhood are alarmed lest they shall lose all their pupils. One superintendent advocates the distribution of plug tops, and another is talking of buying a few barrels of marbles. These things will do for the boys, while the attraction best suited to the girls will be a gayly lithographed fan with Scripture mottoes upon it. With these aids to religious instruction, there is no reason why the rising race should lapse into Infidelity or paganism. A reasonable number of first-class dolls would be a winning card for the girls.

A REMARKABLE religious revival is under way in Richmond, Va., among the negroes. The preachers have not dodged the question of hell, but have vied with one another in picturing the torments of the damned. The Rev. John Jasper's assault upon the theory that the world moves was only one of the incidents of this awakening. A correspondent says of one of brother Jasper's sermons: "Nothing could exceed the vividness with which he pictured the torments of eternal punishment, and he scathingly denounced Beecher and those other preachers who attempt to show that there is no hell. Some of his congregation groveled upon the floor in very agony when he told that 'same as a head of cabbage in a bilin' pot will de sinner be for everlastin' in hell. The pot will keep on bilin' and de cabbage will burn, but never burn up. You all will be like dat cabbage if you don't repent.'" All the employees in a tobacco factory gave up work one day and went through the streets shouting, singing, and urging everybody whom they met to seek salvation. Many of the converts say that they have visions of heaven. Here is another incident: "To-night, at supper in one of the hotels, a waiter suddenly became converted as he was entering the dining-room with a dish of stewed oysters, and, throwing the dish and contents to the floor, he raised his hands and began to tell how he was converted on the spot, and to proclaim the visions of glory that had been revealed to him and were passing before him."

THE Nihilists of Russia, whose principles resemble in many respects those of the Communists of France and the Social Democrats of Germany, are giving trouble to the Russian Government, even in these days of trial. There have been Nihilist riots in the streets of Moscow and elsewhere; and many of the students of the Russian universities, who are imbued with the spirit of Nihilism, have got into hot water. Hundreds of these students have been arrested, and a St. Petersburg despatch says that the number of persons killed in the riots is greater than the police will admit. The Moscow riots were brought about by the arrival there of a body of fifteen students from the University of Kieff, who had been condemned to Siberia for their Nihilism, and who were surrounded by crowds of Muscovites, who cried, "These young men suffer for the truth." We have no account of the method of their dispersion, but no doubt it was the Russian method. There has also been great rejoicing at St. Petersburg for some days, among the Nihilists, on account of the acquittal of Madame Sussulitch, the Nihilist, who attempted to assassinate the Chief of Police, and who confessed that her act was one of vengeance for his cruelty to Nihilist prisoners. The Czar's Government has been so alarmed at the way in which the press and people applauded her acquittal that it has proposed to change the method of trying Nihilists; and this, doubtless, means that they are hereafter to be tried so as to be convicted. Nihilism has grown very formidable in Russia during the last few years; and as it proposes, among other things, to overthrow the imperial and ecclesiastical system of Russia, the authorities are sure to continue to deal with it mercilessly.

A BILL was introduced into the legislature of this State, on Wednesday, the 16th, by Senator Wendover, to incorporate a society for the suppression of crime, naming among the corporators Peter Cooper, ex-Mayor Wickham, and many other leading citizens of this city. The society would in all respects be a counterpart to the one for the suppression of vice now run by the miserable Comstock. In the discussion which followed the introduction of the bill some exceedingly sensible remarks were made. Mr. Ecclesine offered a strong argument against it on the ground that it usurped powers and duties properly belonging to the legally-constituted authorities. Mr. Raines also opposed it, and in the course of his argument made the statement that his experience as prosecuting attorney for Monroe county had convinced him that it was an impossibility for any man to enter upon the work of informer against law-breakers, as contemplated for the agent of this proposed society, without ultimately falling into the grade of a blackmailer and a scoundrel—deserving to be prosecuted himself instead of aiding in the prosecution of others. His remarks will fit Comstock's case remarkably close. Mr. Edick opposed the measure, and said his theory of such bills was that they were not the conception of such men as Peter Cooper, but of a class of men who merely made use of their names. Their object might be worthy and honest, but there was no need of such a society, and it might and probably would be made use of by its agents for unworthy purposes. Mr. Pomeroy also spoke in strong condemnation of the bill. Let us hope that such wise counsel will prevail. We have seen enough of such societies in the operations of the one for the suppression of vice. If the police of this city cannot suppress its crime, what hope is there of a society, whose work is done by spies and informers, ten times more deserving of punishment than the criminals upon whom their spying is done, accomplishing any permanent or even transient good? When nearly twenty-five hundred trained officers and nearly as many professional detectives cannot take care of the criminals of this city, there is very little hope of a half-dozen contemptible intriguers doing anything beyond drawing large salaries and committing worse crimes than they expose.

Events of the Week.

ANOTHER Molly Maguire convicted.

EUROPE is at peace, but ready for war.

NEW ORLEANS had a triple execution on the 22d inst.

MORE Indian outrages. On our Mexican border this time.

A BEGGAR died in this city last week leaving an estate of $20,000.

SEVERAL banks and manufactories are paying out gold at par.

PRESIDENT ORTON, of the Western Union Telegraph Co., is dead.

THE mad-dog season has set in. Three children have been bitten.

ENGLAND is drawing native troops from India to garrison Malta.

GOLD is steady at one-half of one per cent. Money on call, five per cent.

TEETOTAL Murphy has commenced a spirited anti-rum crusade in this city.

SITTING BULL is preparing for a grand raid. A bloody campaign is predicted.

THE steamer Belgic, from San Francisco for China, this week, took out $238,248.

THERE has been a bloody miner's riot in Covington, Ky. Blacks vs. whites.

EIGHTY thousand English weavers and spinners are on strike, and more to follow.

HOSTILITIES renewed in Cuba. The patriots have commenced another campaign.

BY a recent hurricane in the Society Islands one hundred and twenty lives were lost.

HENRY WALTERS of this city, cut his wife's throat and then his own. Both will recover.

THE Great Falls Manufacturing Co. have reduced the wages of their employees ten per cent.

THE Nihilists, a communistic society, are giving the Russian Government considerable trouble.

ABOUT 1,845 years ago, last Saturday, Christ was three days in the heart of the earth—all in one day.

ST. DOMINGO has got two Presidents; both *de facto*, black, and superfluous. The prospects are very dark.

THE River and Harbor bill has passed the House—seven and a quarter millions for internal improvements.

COL. SALESBURY, of Columbus, Ga., editor of the *Enquirer-Sun*, was assassinated on the night of the 20th. The assassin escaped.

YOUNG Godfrey, of Portsmouth, Va., who killed the girl that jilted him, has been sentenced to eighteen years in the penitentiary.

IT IS rumored that there is an insurrection against the Diaz government in Mexico. They are never at peace there only when fighting.

THE Catholics and Protestants of Montreal are worshiping their peculiar God by killing each other. The rioting breaks out afresh at the slightest provocation.

A DISPATCH from England says that three million Protestants are about to leave the Church of England in a body and go back to the Mother Church. They will then cease calling Rome the Mother of Harlots.

BISHOP McCOSKREY of Iowa, aged seventy-five, is accused of the usual clerical crime. Both the Bishop and the young lady deny the little pecadillo, but their letters are on file, and the wicked wretch who committed the crime of discovering the offense will not hush.

FIRES.—On Henry st., this city, shoe factory; narrow escape of employees.—Widder, Ont., storehouse and $10,000 worth of wheat.—East Weymouth, Mass., shoe factory, $22,000.—Calais, Me., hotel, dwellings, stable, and horses, $30,000.—Mattawan, N. J., distillery, $3,500.

A DISASTROUS hail and rain storm swept over parts of Illinois and Iowa on the 21st. Many of the hailstones were three inches in diameter. Hundreds of buildings in Galesburg were injured, and the Lombard University was riddled. Several bridges were swept away; several lives lost.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER VI.—Continued.

"Well, Mr. Darwin," said Dr. Scott, "I begin now to understand very well how it is that you see no need for a God or Creator. If all is but one continual round of cause and effect, of development and decay—no beginning, no end; no creation, no annihilation—why try to go back to what has no back to it?"

"You reason correctly, my friend; and if you would like to read them, I will lend you Darwin's works," said his companion.

"I shall be glad to do so," replied the doctor; "and by the time Myra and I shall have read them I presume we shall be Darwinians;" and the old man laughed the happy, contented laugh of a philosopher and an honest man—one who feels that life is full of good, and who means to make out of it all that he can, both for himself and for others about him.

"And you, Myra; do you think you will like to read the books?" asked Mr. Darwin.

"I always feel interested in anything father does," said she, looking at the old man with affectionate reverence. "We always read together, you see, so that we can get all the good out of whatever we are interested in by talking it over as we go along."

"Then, I'll send the books the first chance," said Mr. Darwin, as he rose to go.

"Thank you; but please don't trouble yourself to send them; Myra can run down after them. She is always glad of an excuse to go to your house. She has quite fallen in love with your wife, and thinks there never was another such woman as she is."

Myra laughed, and said she had never known what it was to have a mother of her own, and that Mrs. Darwin seemed so motherly that no one could help loving her. "And, indeed, I do wish she *was* my own mother," said she, in her quick, impulsive way.

"I don't see how that can be brought about," said her father, with an arch smile, "unless you marry Willie, Mr. Darwin's son. He is a fine-looking young fellow, too, and very agreeable. I brought him home with me from S—— yesterday, and the twelve-mile ride never seemed so short to me before; so I don't think I will object if you wish to make his mother your own."

Myra, all blushes and confusion, stammered out a sort of an apology for her unfortunate impromptu speech; for to be taken up in this manner, and before Mr. Darwin, too, was more than she had bargained for.

"Well! well!" said the doctor; "if the girl isn't blushing!"

"Never mind your father's jokes, Myra, but you just come and see Mrs. Darwin as often as you please," said Mr. Darwin, who pitied her confusion and sought to alleviate it by taking it all as a matter of course. "I am proud to think you like my wife so well. Every mark of affection given her is precious to me, for she is my *better* half, you know; so of course I value praise given to her more than I should even if bestowed upon myself. But I must go, for I've two patients yet to visit before bedtime."

CHAPTER VII.

"Why, Jennie, what has come over you that you look so anxious and flustered this evening," said Edith, as she met that usually quiet, dignified young lady walking very rapidly towards her. "Your tears are falling fast as an April shower that is dropping from the skies! Come right in the house with me, and let us see if there is a balm in Gilead for your afflictions." And, linking her arm within that of her friend, she led the way up the pleasant garden walk to Rose Hill Mansion, and, going at once to her own little sitting-room, she seated Jennie in an easy-chair while she drew another close to her side, and, sitting in a listening attitude, said, "Now, dear, just open your mind and tell me all about your trouble. You know that I will do all I can to assist you and that your secrets will be as safe with me as in your own breast; and even if I cannot help you, it will be a relief for you to share your burden or sorrow with a true friend."

"Yes, Edith; I know that, and I know that you are a 'friend in need' to all your acquaintances, and, moreover, your advice is good and safe to follow. It is no personal affliction that is now troubling me," said Jennie, wiping her eyes, and speaking in low, earnest tones. "I come to you concerning my dear, darling Sue. You know she and I have always been more than sisters to each other, and have shared every joy and pleasure together. Where one went, the other went too, if possible. I love you and Myra, but Sue is my one special friend, and is dear to me as the apple of my eye. I have been away several days, and on returning last evening I inquired for her, and was told that she was in Baltimore, on a visit to her aunt. Well, this afternoon I passed through the back yard of their house as I and was going across lots to Mrs. Barnes', and as I went through I cast a glance up at Sue's window, as I always do, and to my surprise saw her standing there, with her finger on her lips in token of silence. A moment more and she had pushed a roll of paper through a broken pane of glass, and, motioning me to pick it up, she disappeared. I hurried home, and, seeking the quiet sanctuary of my room, I hastily read the letter, which I now want you to read for yourself, and then we will consult as to what can be done for the poor thing."

Edith took the roll and read as follows:

"Dear, darling Jennie: My best beloved friend, I don't know how I shall get this to you, but will write it and have it ready for the first chance. About a week ago I received a letter from Charlie Flowers, telling me that his new house was completed and nicely furnished, and now that the nest was prepared he was ready for the bird. He said it was of no use to wait longer for father's consent, for it would never be given, and as I was now twenty-one, I ought to feel free to seek my own best and highest happiness; that I had sacrificed myself long enough on the altar of filial duty, considering the parent I had to do with, and that he would meet me at Maple Grove the next day, and we would ride to Squire Floyd's and be married at once. 'I can safely promise,' said he, 'to give you a happier and more pleasant home than you have ever had beneath your father's roof, and as for him, he has money and means, and can hire all done that he needs; and, Sue, even you, darling, he doesn't seem to care for.' Oh! it is all true, Jennie, for I don't think father would miss me much, and I *know* Charlie would; so don't blame me for listening to his pleadings. He is a pretty fair lawyer, and his father is well off; all my father objects to is his, or their, religion. Old Mr. Flowers is a Universalist, and Charlie himself is nearly an Infidel. He never was pious, and since the Darwins came he has been reading their books and papers and talking with them till he is almost as liberal as they are. He is so frank and open that he talks to every one and in all places, and father heard him arguing in the store with Deacon Moss one day, and as Charlie beat the deacon on every point, father came home tearing mad, and said I should never speak to him again; and for two months past he has been trying to get me to marry old Elder Hobbs. 'What!' I hear you say, 'that canting old hypocrite?' Yes, Jennie, that disgusting old tobacco-box—you know he is forever chewing and spitting. I have never said a word to you about him, for I knew I'd soon be twenty-one, and hoped then that Charlie and I could marry and put an end to all such schemes; and, really, Jennie dear, I was ashamed to have you know that such a horrid old object was wanting to marry me. You see, the boys having run off, and I being the only child at home, he thought I would come in for all the property some day, and it's that, more than any love for me, that induces the elder to persevere in his efforts, after all the repulses I've given him. I tell you, Jennie, I've had my own time with those two old men. But the stolen interviews with Charlie kept hope alive in my heart, and made such gloriously sunny spots in my life that its clouds all had silver linings, and I've been enabled to weather it along tolerably pleasantly till the following incident occurred and upset all our hopes and plans, for the present at least:

"The night of the same day in which I received Charlie's letter I was awakened by a voice in my room. It was bright moonlight. I raised my head and looked about me, and was surprised and startled at seeing father just drawing the letter from the pocket of my dress. I sprang from the bed and endeavored to gain possession of it, but he rudely pushed me away, saying he had seen Bob Smith give it to me, and, knowing he was Charlie's errand-boy, he was determined to know for himself what clandestine operations were going on. Putting the letter in his pocket, he left the room, locking the door after him. I waited in trembling anxiety for what was to follow, and in a short time heard his returning footsteps; and as he unlocked the door and entered the room, I knew, by his white lips and the trembling nervousness of his walk, that he was awfully angry. He had the terrible whip in his hand, and, appalled at the thought that he meant to use it upon me, I exclaimed, 'Oh, father! you surely will not whip me. Don't strike me, I pray, or you will murder me, as you did mother and Allie, for I am sure one stroke of that cruel lash will kill me.' 'Spare the rod and spoil the child,' said he, in solemn tones; 'honor thy father and thy mother; obey your elders, is the advice of God's holy book; and I intend you *shall* honor me, vile baggage that you are! You would run off, would you? and with an Infidel, too! which is not only disobeying me, but the Bible itself, which bids us to have no fellowship with the ungodly. You need not bawl, or wring your hands, or plead to me. I know my duty, and shall do it now.' And he raised the whip as he spoke, and drew it heavily across my face, neck, and shoulders, cutting clear into the quivering flesh. I screamed and fainted; and when I came to, all was still and silent as the grave. I went back to bed and lay there, trembling and crying with pain and over my outraged feelings, all morning.

[To be continued.]

The Radical Pulpit.

Value of the Higher Sentiments.—Concluded.

A SERMON BY O. B. FROTHINGHAM.

A few years ago people spoke of flowers as if they were something thrown into the world, created by God to please himself, made for the fun of the thing.

But we know now that the rose owes its bloom, the lily its whiteness, the heliotrope its fragrance, to the necessity that they should continue to do their part in the conduct of nature. The color of birds' wings, the gloss of birds' feathers, is all necessary, is all useful, is all indispensable. There is not a hue, there is not a line, there is not a thing, there is not a blending of colors on the wing of a bird, or of an insect, that does not work out the economics of the world; it is there, as well as anything else might be there, for a purpose; and if all the flowers were destroyed, if all the plants lost their beauty, then something more would vanish than loveliness; we should begin to breathe foul air and live in a pestilential atmosphere, to droop and to die. So I claim for these higher sentiments, make them as delicate, as evanescent, as you please, I claim for these, practical uses in the education of man; and I say, without them life would not be worth having, nay, life would not long continue to be life; the intellectual vigor, the moral force, would abate and cease. See how important these things are for the education of character, of personal character; consider their uses as preventives of evil. Many years ago an enterprising gentleman who lived on an arm of the sea where his dwelling was exposed, on all sides, to the breath of the ocean conceived the idea of raising the most delicious fruits on his trees. After much thought and many experiments, all of which failed, he surrounded his domain with a fine, wicker fence, very light, and apparently very weak; but that fence sifted the air that blew upon it from the sea, took away its harshness, and softened its quality. On the outside of the fence you would see crusts formed of flakes of sleet; on the other side, hardly an inch away, were blooming flowers, were ripening peaches and pears, apricots and grapes and plums, which were of the very finest quality. The atmosphere on one side of the fence was cold, bleak, and biting, nothing would grow there, not even a tree; on the other side of the fence, it was perpetual summer, which was all owing to the fact of that fine lattice-work. The same effect is found to be produced by trees, herbage, and shrubbery. Do you know that whole tracts have been laid waste and devastated, made sterile and unproductive, made utterly useless for human habitations, by cutting down the trees? Do you know that whole lands have been reduced from fertility to barrenness simply by removing the trees from the hillside? and also that by planting a line of herbage and shrubbery the fault of these districts may be remedied, and the desert may be made to bloom like a rose? The same effect that these fine, subtle, delicate agents will have upon the utilities of the actual life of man, these fine moral sentiments will have upon their character. I heard a story the other day of the war. In one of the Southern camps the officers were carousing; they were far away from home in a strange country, the enemy surrounding them, and they were reckless and rude; their revel partook of the qualities of their life, and it was loud and indecent; songs were sung, stories were told, and jests were made, to which no modest ear could listen. In the company sat a young man, an officer, who went there in spite of himself, not wishing to go; he came from a New England town, and he sat silent not joining in the revel, and making no response to the songs or toasts, until, late in the evening when the revelry had reached its height, he was observed sitting by himself quietly, apparently taking no interest in what was going on, he was called upon for a sentiment. He sat silent for a few moments, then rose: "Gentlemen, I give you 'Our Mothers.'"

There was an end to the revelry—no more indecent stories, no more ribald songs, no more unseemly jests; more and more it began to ebb out; and one after another of the men went home, with something in their hearts that had not been there before; and one after another came to that young man and thanked him for his courage, for his heroism, in proposing that one sentiment.

Consider the power of inspiration that there is in any sentiment—the power of quickening the purpose, to nerve, to elevate the will. Some years ago, in the city of Dresden, wandering about the town, in a dark, narrow street, and lifting my eyes high up, I beheld an open window, and a pot of roses standing there. Presently a woman came to the window, and seeing a stranger standing in the street below looking up, she retired and brought another one, put it by the side of the first, and sat down, with her sewing, by the window. She was a poor woman, or she

would not have lived up so high there, in a large town; and imagine the poor woman slaving day by day, week by week, year in, year out, at her poor, servile toil, scarcely earning money enough, by all her labor, to keep herself alive; and I thought how much comfort, how much real benefit, how much sublime influence, aye, how much inspiration, she owed to that little plant and the care she took of it. That little flower carried her out into fields associated with endless beauty; told her of gardens where such things bloomed all the year; aye, did they not tell of that wonderful nature whose chemistry draws out of the sod a multitude of the loveliest of all created things? Was not the poor woman, sitting by her pot of roses, brought into intimate communion with the loveliness, the great beauty, the creative power, of the world? And was she not assisted in her daily toil, in her patient self-denial, simply by these weak creations of nature? I love to think of that charming story where the village youth sees a face carved on the mountain side, but as increasing years beheld him growing into manhood, there was no face there after all; it was only a heap of stones. Everything depended upon the point of view; one must stand at that particular spot, at this particular hour, and see the light falling upon the rocks at that particular inclination. The image was in his imagination; but that was enough. It is enough to have an image in his imagination, no matter whether there is one there or not; sit and dream of it, have the vision of it, catch the imagination of it, and it will work upon you with its fine chisel with the power of a sculptor—as Michael Angelo sculptured the "David" out of what seemed to be a useless block of stone. The whole problem is whether people can ever become any better than they are; whether they can ever do anything for themselves; whether they would ever elevate, lift themselves up into any higher realm of purpose. They may, and some few can by dint of hard work. Some few prosaic, some few homely people, without imagination, without fancy, go to work faithfully, year in and year out, putting stone upon stone, until the structure of goodness is erected; so very few, those who can do that, so very few, that their example counts for nothing. Yet there is not one of us who cannot become transformed, transfigured, illuminated, by an idea, by a thought, by a vision, by a sentiment. Then learn of some noble person. Learn to admire some heroic deed. Fall under the influence of some man or woman who is the incarnation, to your imagination, of nobleness and grace, of serenity and purity; no matter whether the qualities are there or not, if you think they are there they are there for you. Cling to what you think is there. Worship your ideal, though it be nothing but an ideal. If you give it the attributes, you admire these, whether the ideal is caused by the imagination or not, whether the form pass away or not. Cling to your ideal, worship your dream, follow your vision, and gradually you will find that your natural qualities are changing, your life is becoming ennobled, your purposes are becoming firm and serene, and you yourself are gradually following up in the way. These finest, most delicate, aromatic sentiments have their predicted power.

Every age that is truly utilitarian must be traded for an age that is not utilitarian. An age that does not study to use, that does not aim at performing, that does not show what it will do by gradual achievement, that does not seek to benefit the world in some way, is an age of hypocrisy and pretension. The mere fact that ours is a utilitarian age does not condemn it; and when we use the word "utilitarian," we do not mean utilitarian in a low sense, set a low standard of use, like most of those who criticise our age as being utilitarian, and condemn it with subjecting everything to the money sentiment. What is it good for? Can we eat it? Can we wear it? Can we drink it? This lowering the standard of utility lowers beauty. What is the use of the finest expression of the mind? What is the use of poetry? If a man has anything to say, why don't he say it as plainly as possible in prose, so that we can understand it? The critic forgets that poetry is prose idealized, is thought lifted up into the realms of imagination, is intellectuality turned into harmony and melody. The poet associates feeling with thought in the rhythm and flow of his verse. Thus, we see of these fine things that they are useful simply because they communicate aroma and fragrance to the senses and sensibility to the mind. What is the use of pictures? they will not bring as much as we paid for them. What is the use of statuary? it costs a vast deal of money, and after all, it is so heavy that it may break through your floor. What is the use of the charming tapestry which we hang up in our windows and spread on our floors?

What would life be without them? True, they cost money, they make none for us, they take money from our purse and put none in it; but they put something in our mind. It is a sensibility of infiniteness, and teaches that which is worth more than gold or silver; and it is the process that refines, that sanctifies, the world.

Criticism forgets how much religion should stand for these higher sentiments of the soul. In our endeavor to make everything plain about our superstition, to dash the idols, to expose hypocrisy and fraud, to drag divineness out of the dark, and show precisely what to convict; in our endeavor to do this—an endeavor which must be persevered in to the very end, though that end be exceedingly bitter—are we not prone to forget that, after all, the real influence of religion must depend upon the power to give a higher aim to the mind of man. These ethereal, these evanescent sentiments, reverence and aspiration, should be the means of lifting men above the level of their prosaic lives. Science is not religion, philosophy is not religion, common sense is not religion, morality is not religion. Religion is that fine aromatic which stimulates us when we are faint, and solaces us when we are hopeless, instills into our minds when they are vacant and distrustful. This is the reason why no prosaic form of religion has ever held its place in the world. This is the reason why what we call Unitarianism has never flourished—never will; because it is prose and not poetry, because it is prose easy to understand. We want something that nobody can understand; not because it is out of the reach of intelligence, but because it is to subtle, like music, for the intelligence to lay hold; something to be caught on the wing; something for the heart to love; something for a life to worship; and it is man's hope and it is man's endeavor. It is all my endeavor to drag the mystic out of religion, to expose it for the sham that it so often is, to show how all these symbols and forms are these lovely things of beauty, sublime truths which play so sweetly upon the refined man's sensibility, clear it of the heavy old orthodoxy that clings to it, show it as a dream of perfection to humanity, show it as a symbol, that which humanity in its best moments has looked forward to with the hope that it may be realized, and believing that it could be realized. How lovely that symbol! and I, for one, never can be reconciled to take it entirely out of the world; for if we did, then the world would become hard and toiling and coarse, and we should go stumbling along, groping and crawling. The new religion, the religion of the future, will be simply religion purified and cleared—religion able to communicate, to keep alive and make abiding these subtle, transforming, transfiguring influences which are the life of our life, which are the soul of our soul.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER IX.—CONTINUED.

LAWS OF ADAPTATION.

All the phenomena of sexual, monstrous, and individual adaptation, which we may comprise under the name of the laws of *indirect or potential adaptation*, are as yet very little known to us in their real nature and in their deeper causal connection. Only this much we can at present maintain with certainty, that numerous and important transformations in organic forms owe their existence to this process. Many and striking variations of form solely depend on causes which at first only affect the nutrition of the parental organism, and specially its organs of propagation. Evidently the relations in which the sexual organs stand to other parts of the body are of the greatest importance. We shall have more to say of these presently, when we speak of the law of correlative adaptation. How powerfully the variations in the conditions of life and nutrition affect the propagation of organisms is rendered obvious by the remarkable fact that numerous wild animals which we keep in our zoological gardens, and exotic plants which are grown in our botanical gardens, are no longer able to reproduce themselves. This is the case, for example, with most birds of prey, parrots, and monkeys. The elephant, also, and the animals of prey of the bear genus, in captivity hardly ever produce young ones. In like manner many plants in a cultivated state become sterile. The two sexes may indeed unite, but no fructification, or no development of the fructified germ, takes place. From this it follows with certainty that the changed mode of nutrition in the cultivated state is able completely to destroy the capability of reproduction, and therefore to exercise the greatest influence upon the sexual organs. In like manner other adaptations or variations of nutrition in the parental organism may cause, not indeed a complete want of descendants, but still important changes in their form.

DIRECT ADAPTATION.

Much better known than the phenomena of indirect or potential adaptation are those of *direct or actual adaptation*, to the consideration of which we now turn our attention. To them belong all those changes of organisms which are generally considered to be the results of practice, habit, training, education, etc.; also those changes of organic forms which are effected directly by the influence of nutrition, of climate, and other external conditions of existence. As has already been remarked in direct or actual adaptation, the transforming influence of the external cause affects the form of the organism itself, and does not only manifest itself in that of the descendants (Gen. Morph. II. 207).

We may place *the law of universal adaptation* at the head of the different laws of direct or actual adaptation, because it is the chief and most comprehensive among them. It may be briefly explained in the following proposition: "All organic individuals become unequal to one another in the course of their life by adaptation to different conditions of life, although the individuals of one and the same species remain mostly very much alike." A certain inequality of organic individuals, as we have seen, was already to be assumed in virtue of the law of individual (indirect) adaptation. But, beyond this, the original inequality of individuals is afterwards increased by the fact that every individual, during its own independent life, subjects and adapts itself to its own peculiar conditions of existence. All different individuals of every species, however like they may be in their first stages of life, become in the further course of their existence less like to one another. They deviate from one another in more or less important peculiarities, and this is a natural consequence of the different conditions under which the individuals live. There are no two single individuals of any species which can complete their life under exactly the same external circumstances. The vital conditions of nutrition, of moisture, air, light; further, the vital conditions of society, the inter-relations with surrounding individuals of the same or other species, are different in every individual being; and this difference first affects the functions, and later changes the form, of every individual organism. If the children of a human family show, even at the beginning, certain individual inequalities which we may consider as the consequence of individual (indirect) adaptation, they will appear still more different at a later period of life, when each child has passed through different experiences, and has adapted itself to different conditions of life. The original difference of the individual processes of development evidently becomes greater the longer the life lasts and the more various the external conditions which influence the separate individuals. This may be demonstrated in the simplest manner in man, as well as in domestic animals and cultivated plants, in which the vital conditions may be arbitrarily modified. Two brothers, of whom one is brought up as a workman and the other as a priest, develop quite differently in body as well as in mind; in like manner, two dogs of one and the same birth, of which one is trained as a sporting dog and the other chained up as a watch dog. The same observation may also readily be made as to organic individuals in a natural state. If, for instance, one carefully compares all the trees in a fir or beech forest, which consists of trees of a single species, one finds that among all the hundreds or thousands of trees there are not two individual trees completely agreeing in size of trunk and other parts, in the number of branches, leaves, etc. Everywhere we find individual inequalities which, in part at least, are merely the consequences of the different conditions of life under which the trees have developed. It is true we can never say with certainty how much of this dissimilarity in all the individuals of every species may have originally been caused by indirect individual adaptation, and how much of it acquired under the influence of direct or universal adaptation.

A second series of phenomena of direct adaptation, which we may comprise under *the law of cumulative adaptation*, is no less important and general than universal adaptation. Under this name I include a great number of very important phenomena, which are usually divided into two quite distinct groups. Naturalists, as a rule, have distinguished, first, those variations of organisms which are produced directly by the permanent influence of external conditions (by the constant action of nutrition, of climate, of surroundings, etc.), and, secondly, those variations which arise from habit and practice, from accustoming themselves to definite conditions of life, and from the use and non-use of organs. The latter influences have been set forth especially by Lamarck as important causes of the change of organic forms, while the former have for a very long time been recognized as such more generally.

The sharp distinction usually made between these two groups of cumulative adaptation, and which even Darwin still maintains, disappears as soon as we reflect more accurately and deeply upon the real nature and causal foundation of these two apparently very different series of adaptations. We then arrive at the conviction that in both cases there are always two different active causes to be dealt with: on the one hand the *external influence* or *action* of adaptative conditions of life, and on the other hand the *internal reaction of the organism* which subjects and adapts itself to that condition of life. If cumulative adaptation is considered from the first point of view alone, and the transforming actions of the permanent external conditions of life are traced to those conditions solely, then the principal stress is laid unduly upon the external factor, and the necessary internal reaction of the organism is not taken into proper consideration. If, on the other hand, cumulative adaptation is unjustly regarded solely in relation to its second factor and the transforming action of the organism itself, its reaction against the external influences, its change by practice, habit, use, or non-use of organs, is put into the foreground, then we forget that this reaction is first called into play by the action of external conditions of existence. Hence it seems that the distinction made between these two groups lies only in the different manner of viewing them, and I believe that they can, with full justice, be considered as one. The most essential fact in these phenomena of cumulative adaptation is that the change of the organism which manifests itself first in the functions, and at a later period in the form, is the result either of long-enduring, or of often-repeated, influences of an external cause. The smallest cause, by cumulation of its action, can attain the greatest results.

[TO BE CONTINUED.]

ALAS! if the principles are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.—*Sterne.*

Correspondence Extraordinary.

Letters from the Devil.

NO. XIII.

PLANETARY SECESSION AND ORGANIC LIFE.

My Dear Readers: Before I proceed with the subject of this letter—the production of the phenomenon of life—allow me to correct an error I almost unconsciously led you into, and which arose from a lack of definiteness. You would be led, from my sixth letter, in which I gave you some little idea how suns, stars, and planets were started as such, to think each sun, each planet, and each asteroid and satellite was started separately by itself, and I notice my language will bear that construction, and I wish to be a little more explicit on that point.

Let me tell you, then, that when Jah and I traversed over space through the thin and aeriform matter we had brought into existence in the manner I have described to you, to establish *foci* or centers for grand systems and constellations, we did not start each planet or each globe separately and independently, but we laid the vast expanse of the universe off in great areas for systems. Then it was we set the magnetic, electric—positive and negative—attractive, and affinitive forces which we had evolved from the matter in active operation, and in this way it was the thin matter began to aggregate into vast bodies and assume a circular regular motion. This aggregating and attracting process had of course to be continued great eras of time, as the bodies become denser and more and more compact.

Thus we had all through our vast domain endless numbers of thin revolving masses of accumulating matter, growing more and more heated as they became more dense; and these were the systems which are still in existence, and of which your own solar system is a fair sample. When it had arrived to a certain degree of condensation, and had become a vast mass of seething, heated matter, with the various forces of increased power permeating it and ramifying in every direction, then the process of separation was adopted, or was the result of the condition that had been produced.

You must understand, then, that the material composing the solar system was once all in one vast body, and filled the present orbit of Neptune. It was then, of course, comparatively light and thin; but as it gradually became more dense, the forces within it became more intensified and powerful, and, by being confined in the mass, a tendency arose to burst the bonds and to eject and throw off certain portions of the vast mass; which masses, in keeping with the laws which govern matter, assumed a spherical form, and retained the same revolving motion which it received from the parent body, and at the same time commenced an orbital motion around the grand central sphere. In this way all the planets of your system were thrown off from the sun, and the satellites, or moons, were, in a similar manner, thrown off from the planet which are able to sustain such a retinue.

This power of separation or ejectment, which makes the formation of new worlds possible, is one of the grandest laws of the universe, and has been brought into active operation, in a greater or lesser degree, in all the systems that Jah and your humble servant originated. It did not operate at the same time in all the systems, nor at the same time in our own system, but at long intervals of time. The outer planets were the first ones thrown off, and their motions are much slower than those ejected at a later date, when the sun had condensed to smaller proportions and the forces which impelled its entire substance existed in increased potency. The nearer the planets are to the sun, the more rapid the movements in their orbits around the parental orb.

When these ejectments were made, the matter was in such a soft and plastic condition that it was as easy for the planets, large as they are, to assume the sperical form as for a single drop of water to assume the same globular form when suspended by a thread. They not only very readily became spherical, but the heavier materials of which they are composed pressed gradually to the center, leaving the lighter substances on the outside, as I have already explained to you. This, of course, was a grand movement, and was not accomplished in a day nor in a year. It took ages to accomplish it.

You will understand, of course, that the sun and planets are essentially of the same elements or forms of substance. The same metals and primates that exist in your world exist also in the sun, and in all the other planets that revolve around it. If my word is not sufficient to cause you to accept this as a fact, I will call your attention to the grand discoveries recently made by your learned scientists, by which they have discovered upon the sun's disc precisely the same metals, and nearly all of them, that are so well known to be component parts of your own globe. Iron, lead, copper, iodine, and lots of other metals are found to exist there the same as with you.

When these ejectments took place from the sun, the events were of the most magnificent character, I assure you. You can easily understand that Jah and I were on hand, and gave our particluar attention to the grand events. It was not exactly the "wreck of matter and the crush of worlds," but it was greater and grander—the sublime birth or secession of worlds; the declaration of independent planetary existence.

I fear I can hardly make you comprehend the magnificence of those wonderful events. To see vast portions of the sun, thousands of miles in diameter, of highly fused matter, thrown with the velocity of a meteor for millions upon millions of miles out into space were indeed the most magnificent displays that the universe has ever produced. Nothing, perhaps, has ever more fully absorbed the attention of that Brother of mine than did those most interesting and stupendous events. I so well know that your minds cannot easily take in the grandeur of these operations that I am constrained to leave them to your own fertile imaginations while I busy myself in fulfilling the promise I made you in my last letter, and that is, how animal and vegetable organization was originated on your globe.

You must understand, then, that after vast ages had elapsed from the time of which I have just been speaking, after the earth had got cooled down, as I have already described to you, so that water could remain in fluid form upon its surface, vast oceans covered as large portions of it as now, or larger. It will be readily comprehended that at that early age the earth and the surrounding atmosphere was materially warmer than now. The humidity, or steamy condition of the atmosphere, had so far subsided that the rays of the sun fell in positive force upon the surface of the earth and infused the waters that surrounded it with the vivifying principles that made an absence of a low form of animal life almost an impossibility.

I tell you, my friends, when the conditions are right, when the electric and magnetic fluids are seconded by the proper amount of warmth and the vivifying property of light, with a due amount of moisture and other essential qualities to the production of animal life, it is no more difficult for life to then be engendered than for almost any other phenomena in the universe to take place. I assure you there are fixed laws governing every possible condition that may arise, and the origin of animal life is really but little more marvelous than all the rest that pertains to the universe. Every department of it is wonderful, and it is very unjust to exalt some of its operations to the skies, and turn from others of its results as commonplace and unworthy of attention. Everything about the universe is grand; everything is worthy of your profoundest regard; everything in it deserves your closest investigation and your most attentive study.

It is hardly necessary for me to tell you that Jah and I were deeply interested in the important experiment, if it may be so called, of producing animal life, however humble it might be in its incipiency, for on that result depended, we knew, the success of the grand enterprise we had undertaken. If we did not understand it originally, we had by this time learned to have all the conditions right before the experiment was put to the test. We understood that if we attempted to produce living forms, though ever to simple, the experiment would prove a failure if we did not have all the surroundings and conditions in the most favorable state.

It had been immense eras since matter had been in existence; it had been vast ages since the earth had commenced an independent existence; it was some little time after the earth had been so cooled that water could remain in a fluid state in oceans, seas, lakes, and rivers, and yet not so hot that the lowest forms of animal life could be possible, before we really saw that the time had come for our grand enterprise to take another step in the path of progress. The simplicity of the production of the incipient forms of life was one of the most striking features in the entire programme. When everything was ready, everything was accomplished.

It is this day a vexed question with your most learned scientists whether any forms of life are capable of being produced by a spontaneous operation of nature. Some argue that it is, and cite proofs of numerous cases where experiments, under various circumstances and conditions, have resulted in the production of minute forms of animal life. Others, again, stoutly deny the entire theory, and maintain with persistent arguments that life is never produced spontaneously, and that it must be the result of pre-existing germs; and they again bring us many tests and experiments to prove their positions to be correct.

Now, I must assure you that the first class are correct. The powers of the universe are capable of producing every result that has yet been produced; and it is no more difficult for nature to produce life germs than to produce suns, worlds, mountains, oceans, and rivers. Life germs are not a supernatural production, but a simple result of the operations of the universe. The combination of oxygen and hydrogen so as to form water—though it may be regarded as one of the simplest that ever took place—was really just as difficult, and almost as marvelous as the production of low forms of animal life.

Next to light, moisture, and warmth, electricity and magnetism are important life-giving qualities. There can be no life without them. They give the qualities of which *nerve force* is produced, and without this there can be no life, no sensation. It is the harmonization of all the life forces, and the proper blending of them together upon the form of matter called *protoplasm*, that constitutes animal life. Protoplasm, your own scientists inform you, is a condition of matter containing essential elements to the production of life, and it is but a step from that condition to the lower forms of life; and all that was necessary to be done to complete that step was simply to apply the vital forces to which I have called your attention.

But this subject is so vast, and yet so intricate, that I see I will not be able to do it justice in this letter, which has already reached prescribed limits; so I will now bid you good-by till next time, when, with your pleasure, I will recur to this subject and endeavor to impart to you further information upon this vitally interesting subject. In taking my leave for these seven days, let me again assure you of my continued friendship and good will.

I am your own Lucifer,
Vulgarly called "Splitfoot."

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

TYCHO BRAHE.

"No great advance could be made upon the Copernican system without either a better knowledge of the laws of motion or more exact observations of the positions of the heavenly bodies. It was in the latter direction that the advance was first made. The leader was Tycho Brahe, who was born in 1546, three years after the death of Copernicus. His attention was first directed to the study of astronomy by an eclipse of the sun on August 21, 1560, which was total in some parts of Europe. Astonished that such a phenomenon could be predicted, he devoted himself to a study of the methods of observation and calculation by which the prediction was made. In 1576 the king of Denmark founded the celebrated Observatory of Uraniberg, at which Tycho spent twenty years assiduously engaged in observations of the positions of the heavenly bodies with the best instruments that could then be made. This was just before the invention of the telescope, so that the astronomer could not avail himself of that powerful instrument. Consequently his observations were superseded by the improved ones of the centuries following, and their celebrity and importance are principally due to their having afforded Kepler the means of discovering his celebrated laws of planetary motion.

"As a theoretical astronomer Tycho was unfortunate. He rejected the Copernican system, for a reason which in his day had some force, namely, the incredible distance at which it was necessary to suppose the fixed stars to be situated if that system were accepted. It has been shown how, on the Copernican system, the outer planets seem to describe an annual revolution in an epicycle, in consequence of the annual revolution of the earth around the sun. The fixed stars, which are situated outside of the solar system, must appear to move in the same way if the system be correct. But no observations, either of Tycho or of his predecessors, had shown any such motion. To this the friends of Copernicus could only reply that the distance of the fixed stars must be so great that the motion could not be seen. Since the vibration of three or four minutes of arc might have been detected by Tycho, it would be necessary to suppose the stellar sphere at least a thousand times the distance of the sun, and a hundred times that of Saturn, then the outermost known planet. That a space so vast should intervene between the orbit of Saturn and the fixed stars seemed entirely incredible. To the philosophers of the day it was an axiom that nature would not permit the waste of space here implied. At the same time, the proofs given by Copernicus that the sun was the center of the planetary motions were too strong to be overthrown. Tycho, therefore, adopted a system which was a compound of the Ptolemaic and the Copernican. He supposed the five planets to move around the sun as the center of their motions, while the sun itself was in motion, describing an annual orbit around the earth, which remained at rest in the center of the universe.

"Perhaps it is fortunate for the reception of the Copernican system that the astronomical instruments of Tycho were not equal to those of the beginning of the present century. Had he found that there was no annual parallax among the stars amounting to a second of arc, and therefore that, if Copernicus was right, the stars must be at least two hundred thousand times the distance of the sun, the astronomical world might have stood aghast at the idea,

and concluded that, after all, Ptolemy must be right and Copernicus wrong.

"Tycho never elaborated his system, and it is hard to say how he would have answered the numerous objections to it. He never had any disciples of eminence except among the ecclesiastics; in fact, the invention of the telescope did away with the last remaining doubts of the correctness of the Copernican system before a new one would have had time to gain a foothold."

KEPLER.

This noted astronomer was born in 1571, in Wurtemburg. For a time he served as an assistant of Tycho Brahe in his calculations, but he was altogether too clear-sighted to adopt the curious system of his master. Being satisfied of the truth of the Copernican system he set himself to determine the true laws of the motion of the planets around the sun. Copernicus had adopted the ancient theory that all the celestial motions are compounded of circular motions and was thus obliged to introduce an epicycle to account for the irregularities of the motion. The observations of Tycho were so much more accurate than those of his predecessors that they showed Kepler the insufficiency of this theory to represent the true motions of the planets around the sun. The planet most favorable for this investigation was Mars, being at the same time one of the nearest to the earth, and one of which the orbit was the most eccentric. The only way in which Kepler could proceed in his investigation was to make various hypotheses respecting the orbit in which the planet moved, and its velocity in various points of its orbit, and from these hypotheses to calculate the positions and motions of the planet as seen from the earth, and then compare with observations, to see whether the observed and calculated positions agreed. As modern tables of logarithms by which such calculations are immensely abridged were not then in existence, each trial on hypotheses cost Kepler an immense amount of labor. Finding that the form of the orbit was certainly not circular, but elliptical, he was led to try the effect of placing the sun in the focus of the ellipse. Then, the motion of the planet would be satisfied if its velocity were made variable, being greater the nearer it was to the sun. Thus he was at length led to his three celebrated laws of planetary motion which are as follows:

1. The orbit of each planet is an ellipse, having the sun in one focus.

2. The planet moves around the sun, its radius-vector (or the line joining it to the sun) passes over equal areas in equal times.

3. To understand this second law of Kepler it must be remembered that the planet moves not in a circle, but in an ellipse, and that the sun is not in the center but in one focus or nearer one extreme of the ellipse than the other. When the planet is at the point nearest the sun it is called the *perihelion*. As it passes round to the opposite part of the ellipse when it is farthest from the sun, this point is called the *aphelion*. Then it begins to approach the sun again, and continues to do so till it again reaches the *perihelion*, when it again begins to repeat the same orbit, the same circuit round the ellipse, with unerring certainty thousands and millions of times.

If in a diagram of an ellipse we mark the planet in its orbit at the end of any equal intervals of time, say thirty days, sixty days, ninety days, one hundred and twenty days, and mark these places, *a, b, c d;* between each two of which the planet requires thirty days to move. Draw a line to the sun from each of the positions, beginning at the *perihelion* (with the sun twenty-five per cent nearer that part of the ellipse than the opposite position or *aphelion*). We will thus have four triangular spaces, over each of which the radius-vector of the planet has swept in thirty days. The first of Kepler's laws means that the areas of all these spaces will be equal.

The old theory, that motions of the heavenly bodies must be circular and uniform, or, at least, composed of circular and uniform motions, was thus done away with forever. The ellipse took the place of the circle, and a variable motion the place of a uniform one.

Another law of planetary motion—not less important than these two—was afterwards discovered by Kepler. Copernicus knew what had been surmised by ancient astronomers; that the more distant the planet, the longer it took it to perform its course around the sun, and this not merely because it had further to go, but because its motion was really slower. For instance, Saturn is about nine and a half times as far from the sun as the earth, and if it moved as fast as the earth it would perform its revolution in nine and a half years; but it actually requires between twenty-nine and thirty years. It does not, therefore, move one-third so fast as the earth, although it has nine times as far to go. Copernicus, however, never detected any relation between the distances and the periods of revolution. Kepler found it to be as follows:

Third law of planetary motion. The square of the time of revolution of each planet is proportional to the cube of its mean distance from the sun.

This law is shown in the following table, which gives (1) the mean distance of each planet known to Kepler, expressed in astronomical units, each unit being the mean distance of the earth from the sun; (2) the cube of its quantity; (3) the time of its revolution in years; and (4) the square of this time:

Planets.	*Distances.*	*Cube of Distances*	*Period (Years.)*	*Square of Period.*
Mercury.....	0.387	0 058	0.241	0.058
Venus.....	0.723	0.378	0.615	0.378
Earth.....	1.000	1.000	1.000	1.000
Mars.....	1.524	3.340	1.881	3.538
Jupiter.....	5.203	140.8	11 86	140 66
Saturn.....	9.539	868.0	29.46	867.9

The remarkable agreement between the second and fourth columns will be observed.

[TO BE CONTINUED]

Answers to Inquirers.

C. S.—What were the religious views of Gerrit Smith? *Ans.*—He was a moderate Infidel. He was an unbeliever in supernaturalism and revelation.

CLENTOMAN.—Is the following quotation in the Bible? and where can it be found? "If a man be circumcised, Christ shall avail him nothing." *Ans.*—Galatians v, 2, reads nearly in those words.

C. S.—Is James Parton, the historian, an Infidel? *Ans.*—He is an unbeliever in the Christian system of salvation, an unbeliever in the divinity of the Bible; hence he is an Infidel, although he is not in favor of the use of that term?

J. H. L.—What denomination does the Rev. O. B. Frothingham belong to? *Ans.*—He is what is called a Free Religionist. He discards all creeds and all superstitions. He disbelieves in supernaturalism, and is strictly a Rationalist.

INQUIRER.—Where is the following passage of Scripture to be found? "Moreover, whom he did predestinate, them he also called; and whom he called, them also he justified; and whom he justified, them he also glorified." *Ans.*—Romans viii, 30.

E. D. B.—When did the Rosicrucians originate as a class? *Ans.*—There was a society by that name in the thirteenth century—a religious organization. The Rosicrucians of the seventeenth century are said to have been a fraudulent organization. The account of them published by Adreas is not entitled to credit.

J. B.—Who and what was Comus, and what does the word mean? *Ans.*—Comus is a character in mythology; he was held to be the god of revelry, feasting, and nocturnal entertainments. He is represented as a youth flushed with drinking and crowned with roses.

E. E. B.—What are the estimated numbers of Catholics, Protestants, Mohammedans, and Buddhists in the world? *Ans.*—Different estimates are made by different writers. The usual estimate by Christian authorities is as follows: Catholics, 200,000,000; Protestants, 100,000,000; Greek and Oriental churches, 80,000,000; total, 380,000,000; Mohammedans, 200,000,000; Buddhists, 400,000,000; Brahmins, 150,000,000. The number of Christians is probably exaggerated.

H. H. M.—What were the dimensions of Noah's Ark? *Ans.*—Genesis vi, 15, represents God as instructing Noah to make the ark 300 cubits in length, 50 in breadth, and 30 in height. The cubit is by some stated to be 18 inches, and by others 22 inches. If the former, it would follow that the ark was, if instructions were followed, 450 feet long, 75 broad, and 45 high. A small place, indeed, to stow away pairs and sevens of all forms of animal life aside from those that live in water, with food enough to sustain them for over a year. The ark story, however, is not believed in as strongly as a few hundred years ago.

G. W. A.—What is the date of the oldest MS., or MSS. of the Old Testament, that is now extant? *Ans.* We cannot give much information on this subject. It is quite probable that there are no Old Testament manuscripts in existence older than the New. It is the fate of manuscripts to perish with the mutations of time. The Jewish sacred writings are no exception to this rule. The canon of the Old Testament is supposed to have been closed by Simon the Just, 292 B. C. The oldest translation of the Old Testament is the Septuagint and is claimed to have been put in Greek about 270 B. C. There is no probability that a copy of the original Septuagint is now in existence. It is the old state of things—only copies of copies.

THERE is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it, and they that read the lustrous syllables of the one, and stop not to decipher the worn inscription of the other, get the lesser half of the lesson earth has to give.

HE that by the plow would thrive, himself must either hold or drive.

Useful Recipes.

YORKSHIRE PUDDING.—One pint and a half of milk, seven tablespoonfuls of flour, three eggs, and a little salt; put the flour into a basin with the salt and sufficient milk to make it into a stiff, smooth batter; add the remainder of the milk and the eggs well beaten; beat all together and pour into a shallow tin which has been previously rubbed with butter; bake an hour, then place it under the meat for half an hour to catch a little of the gravy that flows from it; cut into small, square pieces, and serve on a hot folded napkin with the roast beef.

GATEAU DE RIZ.—Eight ounces rice, one quart milk, yolks of five eggs, peel of one large lemon, four ounces butter, four ounces sugar, bread crumbs; wash the rice well, put it into a farina-kettle with the milk and the lemon peel, grated; let it cook slowly till the rice is very tender and all the milk absorbed; if it becomes too dry add a little more milk; when quite cooked add the butter, sugar, and yolks of eggs; stir for one minute, remove it from the fire, and let it stand five minutes. Butter a plain mold or pan, thickly strew over the sides and bottom a thick layer of bread crumbs made by drying bread in the oven and then pounding it in a mortar; pour the rice into it, and bake in a moderate oven one-half hour; then turn it carefully out upon a flat dish; lay around it any kind of preserved fruit, and serve it with a boiled custard sauce.

TO BOIL RICE.—This is a Louisiana receipe and the only one I ever saw with which failure was impossible. Wash the rice well; put it on a quick fire with plenty of cold water; let it come to a boil, then pour off the water and add fresh cold water; do this a second time and then let it boil four or five minutes until the rice is tender, but not soft; then pour it into a colander and throw over it a quart of cold water in which you have dissolved one teaspoonful of salt; drain it thoroughly, and set the colander over a saucepan of boiling water to steam uncovered for 20 or 25 minutes; each grain will be separate and thoroughly cooked.

GRAHAM BREAD I.—First prepare a sponge according to the following receipe: One quart warm water, half yeast cake, two tablespoonfuls lard, two tablespoonfuls white sugar, one teaspoonful soda, one quart and pint wheat flour; melt the lard in the warm water, add the sugar, then the flour by degrees, stirring it smoothly; next comes the yeast (dissolved in a little warm water), lastly the soda; beat up hard for several minutes, and set to rise in a warm place over night; in the morning, add two quarts graham flour, two teaspoonfuls of salt, two handfuls of yellow Indian-meal, and one large cupful of molasses (not syrup); the dough should be very soft; knead it diligently and long; work the dough into a shapely ball, and set it to rise in a warm place; it should come up steadily until it trebles its original bulk and the surface cracks all over; knead again upon a floured board, put it in pans in a warm place, and set it to rise for an hour longer, and bake one hour and a half; will make two loaves.

GRAHAM BREAD. II.—Dissolve two tablespoonfuls of yeast in a pint of luke-warm water; add one quart wheat flour, (or one quart white Indian-meal); mix thoroughly and let stand in a warm place until light, when light add one quart luke-warm water in which dissolve one tablespoonful salt and one of sugar; mix in sufficient quantity graham flour to form soft dough (about four quarts); let rise, knead, and bake in moderate oven.

GRAHAM BISCUIT.—Three cupfuls graham flour, one cupful white flour, one teaspoonful soda, two of cream of tartar, rub the soda and cream of tartar into the flour, and sift all together before they are wet; then add one saltspoonful of salt; next, two tablespoonfuls of lard, rubbed into the prepared flour quickly and lightly; lastly, three cupfuls sweet milk, containing one tablespoonful of white sugar. Work the dough rapidly, as handling too much injures the biscuit. The dough should have a rough surface, and the biscuits be flaky. Roll out lightly, cut into cakes about half an inch thick, and bake in a quick oven.

TEA BISCUIT.—One quart of sifted flour, one heaping teaspoonful lard, one level teaspoonful salt; milk and water mixed, half each, about two-thirds of a pint; two teaspoonfuls Dooley yeast powder. Mix the flour and salt and powder together, then rub the lard well in until no lard can be seen; add the mixed milk and water, stirring all together with a spoon; knead until smooth, roll out about half an inch thick, cut with a cutter and bake in a quick oven.

POTATO PIE.—Peel and boil six good-sized potatoes; when quite soft drain and smash through a colander; stir to a cream one-fourth pound of butter and three-quarters of sugar; add the potatoes and beaten yolks of five eggs; beat the mixture until very light; flavor with one grated nutmeg, a wine-glassful of brandy, and one of wine; stir in the whites of the eggs, having whipped them to a stiff froth; line the pie-pans with a rich pastry, and bake it a very light brown; then fill them with the mixture and bake until the tops are quite brown; serve cold.

VEGETABLE SALMAGUNDI.—Take an equal quantity of carrots and turnips, cut them the size of almonds; peel a dozen small white onions, and put all in a saucepan with a lump of butter; let them brown gently; add a little gravy and some mushrooms, French peas, haricots, tops of cauliflower, salt and pepper, and a teaspoonful of sugar; let them all boil gently, and, just before serving, thicken the sauce with a little flour.

CHOCOLATE CREAM.—Two cupfuls of powdered sugar to half a cupful boiling water; put on the stove, boil ten minutes; grate a quarter of a square of Baker's chocolate; place this on the top of a steaming kettle; leave it there until soft; meanwhile take off the cream and beat it until perfectly white; roll into little round balls, and dip them in the melted chocolate; flavor with vanilla.

Communications.

A Talk with the Evangelists.

In the following remarks I propose to investigate the claims which the Christian churches generally set up in favor of the direct and truthful testimony of the four evangelists in regard to the birth, life, death, and resurrection of Jesus of Nazareth, whom they claim to be the Son of God. They also claim that the four Evangelists were inspired of God to tell the *truth*, and that their writings are God's holy word, spoken directly through them as perfect instruments in his hand for that purpose. If this be so, and if God cannot lie, he will of course make the statements of the same facts, in substance at least, just alike. I therefore propose to arrange Matthew, Mark, Luke, and John in a class before me, and catechise them in succession on this most important subject, for the purpose of having them show in a clear light the harmony of their assertions, as we find them in the various transactions, in regard to this all-important matter. Believing that that which God has written will stand the strictest test in regard to its harmony, or as a statute of *truth*, and cannot by any means be thrown into confusion, I approach my task in the hope that many contradictions which appear in the writings of the so-called evangelists may be explained away.

We are commanded in this book to try all things, and prove all things, and hold fast to that which is good; and that by so doing truth may the more freely abound, is the humble desire of the writer.

To more fully comprehend my design, the reader is now requested to imagine in his or her own mind that the four evangelists are arranged in a class to answer in turn the following questions, as they occur in the gospels (in substance at least, if not in their own words) that we may the more clearly note the harmony of their replies. We will, therefore, lay aside all further preliminaries, and proceed with the first question.

Q.—How many days before the passover did Jesus finish his sayings to the Jews and go to Bethany?

Matthew (xxvi, 2.)—Two days.

Mark (xiv, 1.)—Two days.

Luke being mute on the subject, may be presumed not to know.

John (xii, 1.)—Six days. [An error of four days.]

Q.—Was John the "*Elias*," which was to come?

Matthew (xi, 14.)—Jesus says John *was* the *Elias* which was to come.

John (i, 21.)—I am not Elias, neither that Prophet which was to come.

Q.—At what time did King Herod die?

Matthew (ii, 13-15.) — Jesus, when a young babe, was taken to Egypt by request of an angel, and kept there a short time, until the death of Herod; and Archelaus, his son, did reign in his father Herod's stead. (ii, 22.)—Then by the request of an angel his parents brought him back to the land of Israel.

Luke (xxiii, 7-8.)—Why! Herod was alive thirty-three years after that, and talked with Jesus on the day of his crucifixion.

Q.—Who was Jesus' father?

Matthew (i, 19-20.)—The angel claimed it was the Holy Ghost. But I said it was Joseph of the seed of David, and gave the lineage to prove it.

Luke (iii, 23.)—He was the son of Joseph. The "supposed" part is an interpolation to my writings, and enclosed in brackets in the older Bibles, and should be now. I never wrote that. Mary his mother (ii, 48.) says Joseph was his father, and she ought to know.

John (i, 45.)—He was the son of Joseph.

Q.—What were the facts about Jesus' riding into Jerusalem on an ass colt?

Matthew (xxi, 2.)—Jesus sent two disciples, saying unto them, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her. Loose them and bring them unto me."

Mark (xi, 2.)—Jesus sent two disciples, and said unto them "Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him." Here only one colt is mentioned.

Luke (xix, 30.) Says the same, stating that two disciples found one colt.

John (xii, 14.)—"And Jesus, when he had found a young ass, sat thereon, as it is written." [No sending of two disciples in this case, but Jesus found it himself. So we find that Matthew claims that there were two colts found by two disciples. Mark and Luke claim one colt found by two disciples, while John claims that Jesus found it himself.]

Q.—Where was the ointment put on Jesus? and by whom?

Matthew (xxvi, 7.)—It was poured on his head by a woman, as he sat at meat.

Mark says the same.

Luke (vii, 38.)—By a woman who was a sinner, who stood behind him, and anointed his feet while he sat at meat, and ceased not to kiss them from the time that he first came into the house.

John (xii, 3.)—It was Mary the sister of Lazarus and Martha. She put a pound of ointment on his feet, and wiped them with the hair of her head.

Well, John, this looks like a liberal application to a man's feet, when a half an ounce will anoint the whole body twice over. But inasmuch as we find the statement in the Bible we will let it pass, as "all things are possible with God." Now Matthew and Mark say it was poured on his head, while Luke and John say on his feet. Luke says she was a sinner, while John says it was no less than Mary, the sister of Martha and Lazarus, who was one of the most loving and endeared friends which Jesus had while here on earth. If Victoria C. Woodhull should do the same thing now on any of her friends, it would be considered the most ridiculous and vulgar trick of her life.

Q.—What and how did Judas do when he betrayed Jesus?

Matthew (xxvi, 49.)—Forthwith he came to Jesus and said: "Hail master," and kissed him.

Mark (xiv, 45.)—He goeth straight to him and said: "Master, Master," and kissed him.

Luke (xxii, 48.)—He drew near to Jesus to kiss him, but Jesus said unto him "Betrayest thou the Son of man with a kiss?" [From Luke we must infer that he did not kiss him.]

John (xviii, 3-6.)—Judas with a band of men came with lanterns, torches, and weapons. And Jesus went forth, and said unto them: "Whom seek ye?" And they said, "Jesus of Nazareth." And Jesus said unto them, "I am he;" and as he said so, they [Judas being with them] went backward and fell to the ground. No kissing here, and it does not appear that Judas came forth from the multitude at all. But on the contrary he says that Judas stood with them, and they fell to the ground. From John's statement it was not necessary for Judas to identify him to the crowd by a kiss, for Jesus went forth and inquired who they were looking for, and told them himself that he was the man.

Q.—What did Jesus say first after he was betrayed?

Matthew (xxvi, 50.)—And Jesus said unto him, "Friend, wherefore art thou come?"

Mark (xiv, 48.)—And Jesus answered and said unto them, "Are ye come out, as against a thief, with swords and with staves to take me?"

Luke (xxii, 48.)—But Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"

John (xviii, 4-8.)—Jesus said, "Whom seek ye? I am he. If therefore ye seek me, let these go their way." [Here all have a different reply from Jesus.]

Q.—What was Jesus' first reply after the servant's ear was cut off?

Matthew (xxvi, 52.)—Then said Jesus unto him, "Put up thy sword again into its place, for all they that take the sword shall perish with the sword."

Mark (xiv, 48.)—And Jesus answered and said unto them: "Are ye come out, as against a thief, with swords and with staves to take me?"

Luke (xxii, 51.)—And Jesus answered and said: "Suffer ye thus far," and touched his ear and healed him.

John (xviii, 11.)—Then said Jesus unto Peter: "Put up again thy sword into the sheath. The cup which my Father hath given me, shall I not drink it?" [Ah! God, how forgetful you are!]

Q.—Who was Jesus taken before first, after his arrest?

Matthew (xxvi, 57.)—Before Caiaphas the high priest

Mark (xiv, 53.)—They led him away to the high priest.

Luke (xxiii, 54.)—They first took him to the high priest's house.

John (xviii, 13-14.)—They led him to Annas, first, for Caiaphas was giving council to the Jews, that it was expedient that one man should die for the people.

Q.—What did Judas do with the thirty pieces of silver?

Matthew (xxvii, 5.)—He cast down the thirty pieces of silver in the temple, and went and hanged himself.

Mark.—I have said nothing about it.

Luke in his silence is presumed to know nothing about this very important transaction, and the death of one of the twelve.

John shakes his head, says he never heard of this important transaction before, as he would have been sure to have recorded it.

Well, we will turn over to the Acts of the Apostles. In the first chapter and eighteenth verse, it tells us that Judas purchased a field with it, in which he fell headlong, and all his bowels gushed out. [Mark, Luke, and John are now seen whispering together, and saying it is curious they had never heard of this before.]

Q.—How did Judas come to his death?

Matthew (xxvii, 5.)—He went out and hung himself.

Mark, Luke, and John look surprised again, while I tell them it is recorded in Acts i, 18, that it was by falling in a field that he had just bought, and all his bowels gushed out. They don't see why he should have been speculating in land after he had hung himself. Matthew tries to explain to them by saying it may be a part of two stories.

Q.—What course did Jesus pursue in regard to answering questions to Pilate or the high priest? What did he say, or refuse to say? I want his answer precisely.

Matthew (xxvi, 64.)—The high priest had asked him if he was Christ the Son of God. And Jesus said unto him: "Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Mark (xiv, 60-62.)—The high priest questioned him thoroughly. But he held his peace, and answered him nothing. Pilate asked him (xv, 2, 3) if he was King of the Jews. And Jesus answered him: "Thou sayest it. And the chief priest accused him of many things, but he answered nothing." Then Pilate asked him many questions, and yet Jesus answered him nothing, so that Pilate marveled.

Luke (xxii, 67-70.)—The chief priests asked him if he was the Christ? Jesus said unto them: "If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God." (xxiii, 3.) Pilate then asked him if he was King of the Jews. And Jesus said: "Thou sayest it" (xxiii, 9.) Herod also questioned him, but he answered him nothing.

[TO BE CONTINUED.]

An Open Letter to Louis Lange.

FRIEND LANGE: As thee mentioned my name as that of a staunch materialist, and somewhat in contradistinction to the honored one of D. M. Bennett, I wish to say a few words in reply. Thee is entirely right in believing me to be a skeptic as regards all spirit-life. I have no faith in gods, angels, ghosts, fairies, or spirits of any sort. I believe not in dreams, signs, or omens, or in anything that is supernatural or contrary to nature's known laws. I have given the subject of Spiritualism a fair investigation as regards reading everything I could get hold of relating to it, visiting haunted houses, and investigating ghost stories. Have seen a little table-tipping and planchette-writing, but nothing that I did not believe might be the work of the performers themselves. They were doubtless honest, but self-deceived. Yet I do not say but that phenomena may take place in the presence of some mediums that are entirely unexplainable by known natural causes, or any process of reasoning which we have as yet arrived at.

It is somewhat remarkable that two of the best known editors of the best Infidel papers should differ upon this subject so greatly, as do Horace Seaver of *The Investigator* and D. M. Bennett of THE TRUTH SEEKER. Seaver has attended seances of all sorts for years, and has never seen one thing to convince him that the dead "still live." And Bennett, on the other hand, has investigated the subject in the same way, and feels that he has almost proof positive that life is continued indefinitely on through the ages. Both these men are honest, truthful, and reliable. Shall we commend the one and condemn the other because a fair investigation led them to such widely different conclusions—because two differently constituted minds could not see alike? Skeptic as I am, as regards spirit-life, I must say that I am glad D. M. Bennett is investigating the subject, and hope he will continue to do so, and continue laying his personal experience before his readers, even at the risk of an occasional bigoted cry of "Stop my paper" from men, who like S. Sturm of Memphis, are not Liberal enough to be willing to give all sides an equal chance. I hope some good Liberal will send Bennett two new subscribers for every one that "steps down and out" for such an illiberal reason as Mr. Sturm did. We do not want our pet paper to be overrun with accounts of ghosts and ghostly marvels, but a column or two a week no true truth seeker can reasonably object to. Let us unmask deceit and fraud wherever we can; but when a belief becomes as widespread and universal as Spiritualism has, it should be investigated thoroughly and if proven true be accepted, and if false let it be shown up as such, and facts given to prove it to be so. The old Christian mythology is playing out, and great multitudes are resorting to Spiritualism as a substitute. There are mysterious forces in nature which have not as yet been understood or explained, and these man is apt to relegate to the supernatural. And many real materialists, like our friend Bennett, weave around these forces a web of material philosophy which makes them seem almost reasonable and believable. And when the strong mind of some man-god which I have learned to lean upon, has succumbed to the seemingly incontrovertible evidence, and I have read their experiences and confessions, I have been ready to exclaim, "Almost thou persuadest me to be a Spiritualist"! But a few turnings over of the question presents such an overwhelming array of doubts, absurdities, and inconsistencies, that I drop back again into the broad, straight, and beautiful way of "one life at a time." Thine for investigation,

ELMINA DRAKE SLENKER.

Spiritualistic Phenomena.

EDITOR TRUTH SEEKER, *Dear Sir:* I meant no injustice or misrepresentation of your position in what I said in a late number of your paper. It seemed to me that your language was fairly open to the construction I put upon it, and I see that another of your friends took a similar view. But, unlike him, I do not consider a little difference of opinion a sufficient reason for crying "Stop my paper!" The fact that we do not wholly agree in our philosophy does not necessitate the raising of a Chinese wall between us, but is rather a reason for continued relations. If I did my thinking exactly in your groove, and you thought in mine, there would be little chance of my learning anything from your paper, provided that it reflected only your sentiments, but as that is not the case a temperate interchange of thought may not be unprofitable. I honor honest opinions frankly avowed, however foreign they may be to my own, far more than I can that narrow intolerance which cannot abide an idea that is not in consonance with the individual's preconceived opinions or prejudices.

I make no claim to have found the absolute truth in these matters, and if I did I could not say with Colonel Ingersoll, that I "have no respect for the man" who differs from me. When the Colonel said he had no respect for a man who believed there was a hell, he forgot the powerful influences of education and associations which have made some of the most amiable, charitable, and lovable people that we know of believers in an eternal hell.

I want to say, and I think your paper a good place to say it, that that kind of argument convinces no one, and that some of your correspondents would do well to read Mr. Frothingham's sermon on "The Gentleman," which you published a few weeks since, and which they have evidently overlooked. Criminations, recriminations, and bad blood generally, do but little to advance the truth, or make men better than they are. There may be some reason for your quarrel with the publisher of the *Age of Reason*, but I don't see why your correspondents so generally consider it their duty to abuse him. I did not think Mr. Payne such a formidable fellow when he was publishing the *Duluth*

Morning Call, a paper a size or two smaller than a lady's fan, but he is becoming famous, and you are helping to make him so.

As regards the question of supernaturalism, I don't know that I have much more to say. When you speak of spirits having, if I understand you, invisible yet material and palpable bodies and brains; possessing the powers of speech, physical force, and recollection of experience in this life, according to the phenomena you described in your article of March 16th, I confess that you are getting beyond my depth. I do not say that such existences are impossible, but that they are improbable and not in accordance with our present knowledge of the universe. And here I must object to your definition of my position—making me hold that the powers of the universe are limited and that "we in our present state of existence are the ultimate that the universe is capable of producing." If I in any sense limit the powers of the universe it is in this—that I cannot believe that nature works in eccentric ways, or by irregular methods; and when I see or hear of anything that is not in accordance with our ordinary experience and observation, but wholly at variance with them, I am inclined to seek some solution of the matter that will be in harmony with the known laws under which nature works rather than to attribute the unusual phenomena to some powers or existences in the universe of which we have no correlative knowledge. It is on this principle that I distrust Spiritualistic phenomena; and I will back Robert Heller against Mrs. Lord to call up spirits, or call them down, and if his spirits do not perform as astounding feats as hers, feats as difficult to account for through mortal agency, then you can take the stakes and I will devote myself to the study of Spiritualism.

I am inclined to the belief that there are or will be higher forms of life than ours; but I also think that if our race is connected with those higher forms of life it will be by regular gradations, and not by any sudden jump from our present state of dependence on a material body, subject to all the meanest functions of the brutes, to an ethereal state in which the intelligences we now possess are clothed in an invisible, impalpable, imponderable, yet material body. I do not pretend to understand or comprehend "the highest forms of life that the universe is capable of producing," nor to understand all the silent operations of nature; nor am I prepared to deny the existence of everything that I cannot "see with my own eyes, or comprehend with my own mind;" but when such things are presented, or alleged to be, and they are at variance with general human experience and observation, and subversive of the laws of force and matter with which we are acquainted, I take them *cum grano salis* and wait for more light. D. W. C.

New York, April 15, 1878.

Reply to "Another one Disappointed."

MR. EDITOR: I have taken every number of THE TRUTH SEEKER thus far published, and though I like its tone, its make-up, and the spirit and ability of its articles generally, yet it has one feature that I like above every other: that is, it is not so egotistic as to call itself *The Truth Speaker*, *The Voice of Truth*, or anything of that kind, but it modestly comes before the world from week to week as a TRUTH SEEKER. It justifies the expectations reasonable people would build on such a name by giving both sides of every question an open field and a fair light. For proof of this read the articles it published from Rev. G. H. Humphrey, and the tedious ones from Rev. Cyrus Romulus R. Teed.

In order to carry out the programme implied in the name of truth seeker, I see you have admitted articles on each side of the great question of Spiritualism; probably a want of space has caused you to reject many more articles on this and other subjects than you have admitted.

You have learned ere this that it is out of the possibilities to conduct a paper so as to please every one. The particular point which I personally know pleased many of your intelligent readers, displeased at least one who thinks you should haul down the flag of THE TRUTH SEEKER, and run up that of "Marvel Hunter" in its stead. I hope you will not allow your paper to be deterred from searching for truth wherever found by the mutterings of a few, or even many dissatisfied ones who would frighten you with the *bug-a-boo*, "Marvel Hunter," simply because you happen, in your search, to get off of the ground which they may have staked off for you! Be assured the bigots are not all in the churches. You will find a few of them in the Spiritualistic and anti-Spiritualistic ranks, out of the Christian fold.

This disappointed one very kindly gives you and your readers to understand that it is utterly useless for you to investigate Spiritualism. Why should you examine it? Has he not "examined the Spiritualistic philosophy ever since the Fox family commenced their rappings and toe-snappings?" When you and your readers examine it, you imply either that Mr. Stebbins has not examined it, or that he is, like other men, fallible! Now, though he kindly suggests that he will not, for this offense, tell you to stop his paper, yet it is a terrible strain on his generosity to allow you and your readers to investigate a subject which he long since investigated, and decided that "it is no less absurd than the ghost fooleries and witch romances of old."

Now, I humbly ask Mr. Stebbins if he personally investigated the matter, and learned that the marvels in the family of John D. Fox were produced by a "toe-snapping" process? I have sat with two of these sisters on nearly a hundred occasions and know that the rappings were not produced by the toes. I have heard them on the floor, on the walls of the room, on the ceiling overhead, on tables, chairs, stoves, and other furniture. There are more than one thousand people, not five miles from the office of THE TRUTH SEEKER, who will bear testimony to having had similar sittings, with similar results. Must such testimony be excluded from a truth-seeking paper on the unsupported testimony of a man who has probably never in his life put himself in a way to get at the truth of the matter?

Next, Mr. Editor, you are accused of being "easily satisfied," because you say you have received proofs which to you "are satisfactory." I would ask, how does this man know that you were "easily satisfied?" Was he present on the various occasions when proofs came to you? Or can he, being absent, judge better of these proofs than you could when witnessing them? Why, this judging of your proofs and the amount of evidence which satisfied you, looks to me like a piece of impertinence seldom witnessed outside the Vatican!

After this, this disappointed one indirectly accuses you of making merchandise of the spirits' powers. Is this true? As much time as I have spent in New York, and in your office, I never before had an indication of it! but then, I am a Spiritualist—one of the merchants—have made my immense fortune out of Spiritualism, and it could not be expected that I would see it. "Spirits," are accused in the article under review, of having "done no good." Supposing that is true (and it is not) does that make Spiritualism false? Snakes and mosquitoes do but little good, but that is no proof that they do not exist, or that they cannot manifest their existence in a tangible way!

In reply to your inclination to believe that man exists after death, this writer admonishes you to "banish inclination, and rely entirely on facts." Very good. Now suppose, as in your case, the *facts* are so numerous, and all running in one direction, will not they *incline* over in the direction you are inclined. If I understand Webster, to incline is to *lean* or *bend*, now the facts have been such that they have compelled you to lean toward the spiritual hypothesis. I submit that it is in order for Mr. S. to present his counter facts, and thus incline you and other of us spiritual merchants in the other direction.

After having carefully read and re-read the fourth lecture of Prof. Lawrence in his "Comparative Anatomy of the Natural History of Man," I join with Mr. Stebbins in advising you to read it, and I tell you in advance, it says not one word about Spiritualism—not one word in explanation of its phenomena—not a word that would be new to you. I tell you more, there is hardly a thought in it that you yourself have not had and published. If you cannot get that volume and read it, Mr. Editor, let me advise you to read in its stead, "Matter, Motion, Life, and Mind," by D. M. Bennett. There you will find the same ideas as well expressed.

I am aware, Mr. Editor, that I have taken too much of your space, yet I have not said half I felt prompted to say. I have only one request to make, that is, let THE TRUTH SEEKER remain as it is, open to all sides of every question. You may lose a few dollars by it, but truth is worth more than dollars. MOSES HULL.

468 *Tremont St, Boston*, April 22, 1878.

The Finance and Labor Question.

FRIEND BENNETT: I am glad your TRUTH SEEKER still lives, and I am glad to find in your columns a word from a woman on the money and labor question. True, I do not see things just as "Margaret" does; but I cannot agree with "Central New Yorker" in thinking that her queries and her objections to such a depreciated currency results from sympathy with the money-lender; a woman who can suggest an Oneida system, minus the peculiar sexual feature, is more advanced than to be in sympathy with the money-lender as such; it can be only as she thinks—that which is detrimental to him reacts upon the laborer. Margaret Chappellsmith sees that plenty of money is not going to free the laborer from his bondage, and she is right; it may lighten his burden for a time, but something more is needed to free him, and until he is freed from the control of capitalists, there can be no permanent peace.

In a true state of society, individuals can combine, cooperate, and exchange labor for labor, but only the great public, the people through their chosen agents will hire, pay wages, and the term used will be "salary," steady work and certain pay. No man, or set of men will hire or pay wages unless it is expected that something can be made off the labor of those hired. This is the rule, circumstances make the exceptions. Now the time must come when men must cease to live off the labor of their fellows, and the only way I can see in which this can be done is to give to individuals or combinations of individuals, the field of production, and to the public through its appointed agents, the business of exchange. We are told that the Jews, something over eighteen hundred years ago, crucified Christ, and we are further told that the poor, the needy, and the oppressed are Christ's representatives. Well, the Jew crucifies him to-day. I do not mean the literal Jew, though when we remember that Rothschild is a Jew, we might make it mean even that. But I mean the trading spirit. Men who trade upon public necessities for their own private benefit, and make fortunes thereby, are Jews, no matter of what nation born. When we have come to understand what fields of labor belong to the individual, and what to the public, so as to strike a proper balance between the two, the "people" will be rich, but no single individual will so tower above his fellows as to be counted specially so.

Mrs. Chappellsmith says "Money now waiting for use cannot find profitable employment." Why? I once heard a superintendent of a New England cotton mill say, that men would not invest money unless it was likely to bring them ten per cent profit; that I presume would be profitable employment for money, but what of the men?

Let us suppose a case. A man has $500,000 to invest; he puts up a mill, gets things in readiness, and employs five hundred men; but he must have ten per cent profit. To get this he must make enough over and above paying his hands, keeping machinery in repair, etc., to have $50,000 a the end of the year, and $50,000 divided between five hundred men gives $100 to each. Thus you see that every man must earn $100 over and above the cost of keeping the mill and machinery in repair than he gets, in order that the man's money shall receive ten cents on the dollar for being used. Suppose these men all represent families, then five hundred families are $100 poorer than they would have been had the husband and father received just what he earned, and one man has $50,000 more than he has earned, for his money has brought him ten per cent. To do that he must have the $50,000 over and above the pay for what time he has spent. But the five hundred men have less purchasing power by $100 each than they in justice should have, and so have not the power to buy as much of what is manufactured by just that sum. Shelves soon pile up, not enough sale to make the ten per cent unless wages are cut down, and this reduction only increases the difficulty, and all because money rates above men, because money must have profitable employment or be idle, even if men become tramps and women starve.

But I must illustrate this ten per cent and the power of trade in public necessities on one's own private account a little further.

An acquaintance of mine had learned a trade, and instead of working for others, set up in business on his own account. A building on a cross street near the Common in Boston had a front wide enough for two small stores or shops, one of which was occupied as a tailor's shop, and my friend hired the other with the whole of the back of the building (it being a little deeper and same width as both fronts) and also the cellar. These latter were used for warerooms and manufacturing purposes, and his half of the front for a salesroom, and what do you suppose he paid for the use of the space enclosed within these walls? $3,600 per year, $300 per month, $10 per day, Sundays and all. Now, why did this space, those rooms, or the use of them cost so much? Trade. The building stood where many people passed. He could sell enough of what he manufactured to keep two girls employed in the store. He allowed himself as much for a week's work (and he worked hard) as he paid in two days for the room; each girl had the price of another day for their week's work, and he hired help in the back shop to the amount of from $20 to $30 more. Thus some five persons by working hard received about the same as the landlord did, and he had only to collect the rents. Well, these five work hard the whole year, and at the end the man has made nothing, he has barely lived, supported his family, and paid his help and each of the five workers has earned twice what he received, employer with the others, otherwise the $3,600 rent money could not have been paid. Ten per cent and trade on one's own account tells the story. There is one chance in twenty, perhaps, that a trader may get rich, and for the sake of this chance, people crowd into cities; they climb high and dig deep so as to get as near to the best trade centres as possible this till a house and a few feet of land is counted worth ten, twenty, fifty times as much as the same sized house and land elsewhere.

On a house that in the country is counted worth $1,000 the ten per cent would be $100. Put the same house at one of the best centres of trade in a large city and the ground it stands on would be worth $50,000, or $5,000 for the ten per cent, and the house would be pulled down, and one that rose higher and sunk deeper built in its place, till the saloons under ground, stores on the first floor, offices on the second, third, and perhaps fourth floors, would make the rent-money count twice or three times $5,000, while every person employed therein would have to earn enough more than he received to pay his proportion of this sum. Trade and ten per cent are the two robbers of the workingman. Now, if production was in the hands of the individual, and exchange in the hands of the people, to be carried on by salaried agents, then no man could expect to get rich by trading; rents would be reasonable, and ten per cents would disappear. Houses that cost $1,000, when standing alone, would sell for that, and would not, because five hundred persons came and put up $1,000 houses all around it, be valued at $10,000.

But the subject enlarges, and I must close, first asking a few questions. Mrs. Chappellsmith talks of irredeemable money. If I have a ten-dollar legal tender greenback, and it will buy me food, clothes, pay stage or railroad fare, or be taken for anything else that I wish to purchase, all I want is enough of them. I do not care about getting gold for them, for if I did I could neither eat nor drink it, and must still exchange it for such things as I need, and every time I get what I need for a greenback, it is redeemed. This is the only kind of redemption the worker needs, and if the rich prefer gold it is only that they may enslave us with it, and as to foreign nations, whatever our Government will take at par, other nations will:

"We'll throttle gold and take away
Its terrible power for ill.
Then those who hold it sure must toil
Or may eat it, if they will."

It is time that we set the example to other nations of freeing our laborers from the thralldom of the capitalist. Eugene Macdonald says that education can make better times. Not unless we learn and apply the law of balance in the sphere of wealth; and, as to the population question, I know of but one legitimate method of regulating it, and that in strict accordance with the law of evolution, but it cannot be done till the multitudes are freed from the fight for bread—cannot be done so long as the laborer's faculties are all absorbed in the question as to how he shall get shelter, food, and clothing.

What the law is that leads to the natural result of fewer but better children I may give at another time, but first I want this article published and criticised so sharply that in replying I may be able to bring out the principle involved more fully. Yours for the truth. LOIS WAISBROOKER.

Riverside, Cal., Feb. 20, 1878.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, APRIL 27, 1878.

Is There a Future Life?

DEAR BROTHER BENNETT: I was very much pained when I read your remarks in answer to a letter from Mr. J. Newell, with reference to a future life, in THE TRUTH SEEKER of March 16th. I had always supposed you to be a Materialist in the fullest sense of that word—that there is nothing outside of, nor superior to, nature. You so state in your discussion with Mr. Teed, that outside of matter there is, and can be, nothing. And you further affirm that without perfect organization we cannot have mind—in other words that mind is the result of organized matter, all of which is scientifically true. There are some who believe the mind to be the spiritual or immortal part of man. But this is absurd, for, as you have stated, mind is a function of the brain, which is matter peculiarly organized; and where there is disease of the brain, there is corresponding disease of the mind. If mind were spirit it could not be affected by disease. In the case of idiots where there is imperfect organization, both of the physical and nervous system, we have little or no mind. And in the lower animals, mind is correspondingly developed with the brain. You have further stated that you do not believe in spirits, ghosts, hobgoblins, sprites, gnomes, spooks, genii, fairies, witches, etc., all of which, in my judgment, is very sensible in you; and after placing yourself on such materialistic grounds how can you be consistent when you say, in answer to Mr. Newell, that certain manifestations which you witnessed at Mrs. Lord's "could be accounted for only on the theory that there are existing intelligences capable, under favorable conditions, of making themselves known, and of conveying various tokens of their love and continued life, and which are invisible to our sight?" Is not this avowing the doctrine of Spiritualism? and is not Spiritualism only another phase of orthodox religion? The Bible teaches Spiritualism as much as it teaches anything. John, the Revelator, was in the spirit on the Lord's day, and heard behind him a great voice, as of a trumpet. And he speaks of the seven spirits which were before the throne. They exorcised evil spirits in Bible times, and did a great many miraculous things through the influence of some presiding spirit or deity; and their ignorance even led them into crimes, such as the sacrificing of human beings, to appease the wrath of an imaginary god. Now, if you believe in Spiritualism you must accept the Bible as an inspired work, for it was just as probable then that some spirit influenced Moses and St. John to write the Pentateuch and the Revelation, as it is now that some spirit influences the writing upon the slate at a Spiritual seance; or that the spirit of some old Indian should take possession of the body of a "medium," leap about the floor, and prate in unintelligible Choctaw. You must renounce your belief that the universe possesses powers and forces adequate to the production of organized life; you must believe that man has a soul (whatever that may be), and that that soul is immortal; and, more, you must believe in the existence of a God, and when you go that far you might as well swallow the whole pill and believe He is the author of all things.

I am truly surprised that a man of your education, and the knowledge you possess of the science of biology, and the laws of the universe generally, should leave the sure and firm foundation of materialistic Atheism for the wasting sands of Spiritualism, and be led away and deceived by an ephemeral band of Spiritualistic jugglers. You have been such an inveterate hater of orthodox religion, and have labored so long and efficiently both with voice and pen to convince the world that it is a gigantic humbug, that how, in your senility, you should abandon reason and science for ghosts and spirits is truly passing strange. You have ridiculed the orthodox idea that God remained inactive for all time until six thousand years ago when the happy thought struck him of constructing worlds. I would like to ask you what the spirits have been doing since the creation up to the days of the Fox girls, the inception of Spiritualism? Why did they not revisit the earth during that long interval, and commune with loved ones as now? or was it because the "conditions" were not "favorable?" I would ask you, also, if all the "manifestations," materializations," and doings generally of modern Spiritualism have not been proven to be stupendous humbugs? The Davenport boys, you will remember, successfully deceived the people of this country and Europe for a time, but finally they were detected, when their show collapsed. Look at the Eddys, Katie King, Dr. Slade, and others, who have all met the same ignominious end—that of detection in practicing a base fraud.

And finally I would say that if you have concluded to go with the Spiritualists, THE TRUTH SEEKER is doomed—unless, perhaps, it may be supported by those who are in the same faith. I am sorry to say this, for it seems as though I could not give up THE TRUTH SEEKER. I look for its coming each week with as much anxiety as I would for the coming of a freighted ship from across the water; for indeed THE TRUTH SEEKER is freighted with scientific truths which the hungry, inquiring mind so much relishes. Reflect, Mr. Bennett, before you give up science for a creed. Do not let the history of the life of Robert Dale Owen be repeated by you. GEO. F. ROCKWELL, M. D.

Wolcottville, Ind., April 13, 1878.

REPLY.—1. We are truly sorry that our candid reply to Mr. J. Newell pained our good friend, and that our admission that there might be a possibility of our having a continued existence should make him unhappy. We fear he is more easily disturbed by the opinions of others than we are. We can contemplate his disbelief in these things without the slightest pang of pain or the least feeling of unhappiness. THE TRUTH SEEKER probably visits about an equal number of Materialists and Spiritualists, and, so far as we are able to judge, we feel as much of a fraternal feeling for one class as for the other; one has as much of our love as the other. We have many warm friends in each class, and we hope this may continue many years yet. While neither class may exactly claim us as one of themselves, we hope both may continue to take interest enough in us to not discard us and cry out, *Stop that paper!*

2. We are "a Materialist in the fullest sense of the word," and we never expect to be anything else. We believe that matter and its inherent forces constitute all that is, and without matter there can be no existence. And we think, too, that men do not yet fully know all the forms and conditions that matter is capable of entering into. From the granite rock up through soils, vegetation, water, atmosphere, and gases, to the ether that fills inter-planetary and inter-stellar space there are many grades or degrees; and we recognize the possibility of there being as many grades or degrees in matter above the ether as below it. Our eyes, our nerves, and all our senses combined are unable to take cognizance of the many forms of substance which we have good reason to believe have an existence. Of the finer forces, called *imponderables*, which belong to the universe, and hence to matter, as yet very little is understood, even by the most learned scientists; and that field within the next hundred years will undoubtedly be more extensively explored than ever before. Those who believe and accept only what they can see, feel, weigh, and handle really accept only half, or less than half, of real existence. One half of the universe that can be weighed and tested is said to be invisible to the eye and almost imperceptible to our physical senses, and still it exists as really as the other half. When the imponderable realm is investigated, we know not where the stop will be made. Everything connected with visible nature is susceptible of being converted into an invisible gas; and that all we now see once occupied the invisible form there can be but little doubt. The universe possesses vast powers and possibilities but yet little understood by the most astute and learned.

3. We think most decidedly that mind is the result of organization, and that there can be no mind where there is no organization to produce it. This fundamental fact we have at all times had in view when we have come to the conclusions which we entertain. When we have, from time to time, running through an experience of a third of a century, received proofs that, to our weak mind, were satisfactory that intelligences do exist, we have concluded that those intelligences or minds are the result of organizations invisible and insensible to our cruder perceptions—that every mind or intelligence must have an organized brain and a real, *bona fide* body to produce it. We do not believe in *elementary minds*, that exist eternally without being produced by an organization. Of course good organizations must produce good minds, and vice versa. We do not believe that *mind* is *spirit*, but that it is possible for *spirit* to exist in a real, material, but invisible form, capable of evolving and producing mind, and on precisely the same principle that our cruder physical bodies produce mind.

4. If in the economy of the universe it is the destiny not of humanity alone, but of all organized forms of life, to have a second, third, and other phases of existence, there is nothing *supernatural* about it. It is all a part of the great system of nature but yet partially understood. Neither has it any connection with orthodoxy or with the fables, crudities, and absurdities of the Bible. Of course the Bible recognizes and teaches the existence of spirits; but what of it? It also recognizes the existence of men and animals; shall we therefore set them aside and declare these do not exist because the Bible says they do? The Bible possesses no power to convert an actuality into nihility. If spirit-life is a reality it is an outgrowth of this form of existence, the same as this form is the outgrowth of fœtal life, and fœtal life of the ovum or germ life—all is one grand, continuous, material, universal system. There is but one universe, and it embraces all forms of matter, all forms of force, and all forms of life, and where it all ends, or what its limits are, no man knows or can know. We are under no obligation to accept the Bible as a book inspired by a personal God because we accept the theory that this is a rudimental form of life and that the ultimate succeeds it. There is no necessary connection between the two. We believe in no God save the universe, and hence we are under no necessity of accepting the silly tales about the Jewish Jehovah.

5. Our friend is very wrong when he says we must "renounce the belief that the universe possesses powers and forces adequate to the production of organized life." We believe this quite as firmly as himself, and we go still farther and accord to the universe far more power than he does. We have no necessity for man-made gods and we cannot believe in them. The universe, as we said, is all the God we accept. It is the Most High, the All in All, the author and source of all things and all existences, but we do not, we repeat, circumscribe its powers to the extent our friend does.

6. The Doctor need not grieve nor be surprised that we have left the firm foundation of materialistic Atheism for we have not done so and there is not the slightest indication that we ever will. We think ourselves quite as much of a Materialist as himself, and quite as much an unbeliever in a personal creative God. We are happy to inform him that we still stand on the same firm foundation of Materialism that sustained us so many years. Because we have conceded to the universe more powers than our friend, it does not follow that we have stepped off the right foundation.

7. We are no more a lover of orthodoxy, ecclesiasticism, theology, and supernaturalism, than we have ever been. We believe in neither of them. If Spiritualism is a fact it is perfectly independent of all these. It is just as natural and just as free from miracle and supernaturalism as any other phenomenon in nature. It is simply a branch of the great universal economy. And it must be confessed that if the universe is capable of continuing our existence it is the grander and more worthy of respect for that fact.

8. There are natural phenomena taking place every day as marvelous as would be a continuation of our existence by the production, while living in this life, of another or counter-organization with head, brain, body, and nerves of the higher, subtler, and less perishable forms of matter, and which will be able to set up business for itself when disconnected from the rudimentary body, and continue the process of living and thinking for hundreds and thousands of years. We of course do not know that this is possible, and our great offense is admitting the bare possibility of such a state of things. Life of all kinds is a mystery, whether vegetable or animal, embryonic or perfected, and it is not easy to explain how it takes place and how its different phases are perpetuated. And there are new laws and new phenomena yearly being brought to our knowledge which were before unknown to us. Among these may be mentioned the application of steam to the engine and machinery, the electric telegraph, the utilization of electricity as a motive power and for the production of light, photography, the telephone, the phonograph, and other discoveries and inventions. Before the discovery of these phenomena a description of any of them would have been hooted at and denounced as an impossibility. If, fifty years ago any man had advocated the possibility of messages being sent from New York to San Francisco in three seconds of time, or of being conveyed in the same space of time from Europe to America, under the Atlantic Ocean, no one would have believed it. Until men become familiar with a certain line of facts they pronounce them utter impossibilities, and the few who first accept them have often been denounced as fools. Because Copernicus was repeatedly assured that the world was flat and stationary, and that the sun moved around it, it made no difference with the facts, and by pushing his investigations, he succeeded in convincing himself of the rotundity, and diurnal motion of the earth, and though the truth was slowly confessed by others, hundreds of millions of intelligent people now stand ready to acknowledge the great fact. Although Columbus was repeatedly told that no land was to be found by sailing westward, and that his ship even could not proceed a great distance in that direction, nor return if it even were possible to make the advance, it made no difference with the facts in the case; and by making the grand experiment his bravery and his labors were rewarded by the discovery of a new world, upon which hundreds of millions of men and women have since lived and died. Unproved facts have again and again been denounced as impossible, which when demonstrated everybody is willing to accept as true. Because a fact or a philosophy is denounced as untrue, it does not follow that it is so.

9. The assent on our part that a continued existence may be possible does not rest upon the three seances of Mrs. Maud Lord's that we have attended, but quite as much upon what we have witnessed in private circles and in our own family, where we were confident there were no chances for fraud or collusion, as well as recitals we have listened to from tried and true friends—people of intelligence and truth, who we were positive had no wish to mislead us. If, after witnessing these things for more than a generation, we come to the conclusion that there is a singular class of phenomena, not dependent upon fraud or deception, that do take place under certain circumstances, we hope our skeptical friends who have had no opportunity to witness the same will not think us quite a fool and that our efforts in the direction of mental liberty ought to go for naught. We cannot help thinking that there are many among our doubting friends who, if they had witnessed precisely what we have witnessed, would arrive at similar conclusions.

10. We do not seek to defend any of the frauds that have been committed by professional mediums. Doubtless many frauds have been committed. Private seances are usually more satisfactory than public ones, and afford better opportunities for investigation. We feel sure that the cry of fraud will not answer for an argument to meet all the phenomena that have taken place. We do not say they are produced by spirits, but we do say, we have received numerous proofs of existing intelligences that seem to have no connection with visible organizations. Where there is intelligence we think there must be an organization to pro-

duce it, and the spirit theory has seemed to cover the facts better than anything else that has been presented to us. Scientific investigation may prove that we are mistaken. When we learn that such is the case, we shall very readily abandon our present views. But if we cannot see cause to do so before that, we hope our materialistic friend will try to bear with us and recognize the good intentions that prompt us to do what we do.

11. We do not pretend to explain why spirits do not accomplish more than has been accomplished. The difficulties under which communication is kept up between this state of existence and the hypothetical one may be greater than we are able to understand. Our knowledge in this direction is limited, although we have been a partial believer—about the same as at present—the better part of our life. We shall leave somebody else to answer the hard questions.

12. We have not given up science for a creed. We have not decided to go with the Spiritualists any more than with the Materialists. We hope to go with both, for we affiliate and readily harmonize with both. Many from the ranks of both are our personal friends for whom we entertain the highest respect. We have not aimed to make THE TRUTH SEEKER a Spiritual paper, nor do we intend to. We are not troubling ourselves about a future life and do not propose to, but to give this life and what will make it better our undivided attention. If we arrive at the highest degree of perfection here which we are capable of attaining to, and spend our time in the most profitable and useful manner, we feel sure that if there is a continued existence we shall be in good condition to enter upon it. Our chief motto is: Let us do the best we can in this life, here and now, and attend to the other when we reach it and can know more about it. If feeling this way—if accepting so much of the Spiritual philosophy—if exercising the freedom and candor to answer direct questions when propounded to us is going to "doom" THE TRUTH SEEKER, then "doomed" it is. If even a baker's dozen of our readers should relinquish the paper because of our views we do not see how that could change them. We cannot change our mind to order. It is not within our power, even, to change our views as we ourselves may wish. They are governed by evidence and evidence alone.

We shall endeavor to give our readers a good and valuable paper filled with sound arguments and scientific facts calculated to benefit our fellow-beings while on their life-journey, and we hope there will continue to be a disposition evinced to sustain us in this effort; but if there are those who conscientiously feel that they ought to cease reading these pages and to withdraw their support because we are compelled to think as we do and have the frankness to tell what we think, and if in consequence the light of THE TRUTH SEEKER is forever extinguished, we shall try to feel as reconciled as possible under the circumstances. We are certain, however, that there are many Materialists who are not bigoted and who can tolerate a well-meaning person who differs in a slight degree from themselves. To such we look for support in the work we are prosecuting according to the best ability we possess.

Now, kind friends, please "give us a rest" for a while on the subject of spirits and a future life and let us all bestow the best attention we can to the more urgent affairs of this.

Comstock's Annual Report.

The Fourth Annual Report of the Secretary of "The Society for the Suppression of Vice," for 1878, has been out some little time. On the cover of the pamphlet is the favorite device of the society—and which they use as a coat of arms—in which an unfortunate handcuffed victim is, by a minion of the law, being thrust into a dungeon, while Saint Anthony is making a bonfire of books and pamphlets, supposed to be TRUTH SEEKERS, Open Letters, scientific tracts on Marsupials, etc. One can easily imagine that around the benign but badly-scarred face of the good Anthony, like his illustrious predecessor Torquemada of the fifteenth century, hovers a wish that he could thrust the victim in the flames, as well as his books.

On page 7 is found this very kind mention of Freethought publications, which is in the same vein with the remarks of the president of the society, Samuel Colgate, at their last meeting, when he gave it as his opinion that Freethought publications ought to be suppressed. But to the extract: "Another class of publications, issued by Freelovers and Freethinkers, is in a fair way of being stamped out. The public generally can scarcely be aware of the extent that blasphemy and filth commingled have found vent through these varied channels. Under a plausible pretense men who raise a howl about 'free press,' 'free speech,' etc., ruthlessly trample under foot the most sacred things, breaking down the altars of religion, bursting asunder the ties of home, and seeking to overthrow every social restraint." Thus it will be seen that Freethinkers and Freelovers are to be "stamped out," and their publications burned or otherwise suppressed.

On page 8 a wail is offered up about the slackness of prosecution in our State courts in this city. The statement is made that during the year 1877 forty-five arrests were made, upon which thirty-nine indictments were found, but that in all those cases not a single trial was had. This was, indeed, a bad state of things, and does not argue promisingly for the funds with which to replenish Comstock's exchequer, when it is remembered that half the fines go to the informer.

At the close of the report, on page 14, the worthy Secretary pays the following tribute to his not less worthy accomplice, who by decoying intrigues and the meanest kind of misrepresentations and inveigling under false pretences and the basest subterfuges induces well-meaning but ill-informed persons to commit a crime that will allow his chief to arrest them and thrust them into prison, and which has several times been described in these columns. Thus says Anthony: "Honorable mention should be made of our assistant, Joseph A. Britton, who has rendered valuable service." After returning thanks to three members of the legal profession for the share they have performed in the delectable business, he deigns to give thanks also to God for the part he performed, thus: "More than all should we acknowledge the constant care and special blessing of Almighty God. When the way has seemed hedged up, clouds hung darkly over us, and it seemed as though our Agent [Anthony, of course] stood alone against the powers of evil, God has led, protected, and given us the victory. To His name be the praise. ANTHONY COMSTOCK."

Thus it will be seen that the efficient members of the firm, who have done most of the work of suppressing vice, are Joseph A. Britton, Esq., His Holiness, Anthony Comstock, and Almighty God. Here is a trio worthy of a worthy cause. We have heard before of God's getting into bad company, but we do not remember of his ever before forming quite so bad a partnership as this—Britton, Comstock, & God.

Before Congress.

The petition asking for the repeal or modification of what are known as the Comstock obscenity laws are now being considered. Effective arguments have been made before the House Committee by J. B. Wolff, A. E. Giles, and Dr. E. B. Foote, Jr; and Col. R. G. Ingersoll is expected to address the Senate Committee on the subject. Heavy prejudices are of course to be encountered. The Christian influence is to be met with in Congress as active as anywhere else. Comstock is on hand with some of his specialties in the curiosity line; and he does not take pains to conceal his hatred for THE TRUTH SEEKER and its editor. He told the gentlemen of the committee, on Saturday last, that we were publishing a most villainous and blasphemous sheet, and that it ought to be suppressed. If there is a devil and Anthony hates him half as bad as he does us, and if his getting into heaven depends upon his hatred of the devil, we think he can calculate that his calling and election is sure. But if he does go to heaven and there is but one apartment there, we wish it distinctly understood, that we do not intend to register our name at that hotel.

Love-Letters.

It is indeed a sad condition in which the portly and venerable Bishop McCoskry, of Michigan, finds himself placed. At the advanced age of seventy-four years, an honorable career of half a century is turned to disgrace by six or seven letters which he was foolish enough to write to pretty little Miss Fannie Richards (now Mrs. Bannister) two or three years ago. It is true the letters were rather affectionate, to be written by such a saintly personage to one so young, but it would doubtless have been far better for all parties concerned had they not been suffered to come to the eyes of the public. It does not appear that the young lady was basely or maliciously false to the bishop by making herself busy in showing his letters around, but by a careless accident they seem to have fallen into the possession of another lover. It is a dangerous business for a doting old man to write soft and silly letters to any lady, for he knows not, though they are designed for the eyes of but a single person, how many may be invited to peruse them. Witness the grief of the old bishop from this cause. He was obliged to resign the honorable position he held, with the promise to spend the remainder of his life in Europe, in exile and retired disgrace. Poor Beecher had lots of trouble about the letters he wrote. The Newell divorce case, now progressing in our courts, is bringing to light another batch of ridiculous love-letters, written by another old man. They may serve to amuse for an hour a giddy public, but it would have been far better to consign them to the flames. Were we to give advice to men of age, it would be: WRITE NO LOVE-LETTERS.

Young Folks' Series.

TWO LITTLE RED MITTENS.—Realizing the importance of affording a suitable class of reading for the little folks—a class free from the taint of priestcraft and superstition—which will be not only entertaining but instructive and teach a good moral, we have decided to bring out as our means and opportunity may serve such a series of Radical juvenile works as are demanded. We hereby announce No. 1 of the series—"Two Little Red Mittens"—by Jennie Butler Browne. It is a pleasing and instructive story, and just suited for children. It is equally suited for lyceums or families. Every family that has children ought to have a copy. Give the little ones something that will engage their attention, something that will impart information and will not instill into their minds a particle of superstition.

Price, only 10 cents. For sale at this office.

THE cable brings the intelligence that a large number of the High Church party of the Church of England, including bishops, rectors, curates, deacons, etc., and estimated as high as three millions of people, are about to secede from Protestantism to the Catholic Church, and conditions and preliminaries are said to have already been agreed upon. If this is true it will weaken the English Church very materially. The change, however, is not very great after all. It is merely a change of leaders, the dogmas and the system of government being much the same. Perhaps it will only hasten the day when the grand struggle is to take place between Romanism on the one hand and Radicalism on the other, and when there will be but few occupying middle or Protestant ground.

A LIBERAL LECTURE ON THE BOOK OF ESTHER. By Jasper Griggs.—The author of this pamphlet of twenty-five pages has, for reasons which he states, brought out this rather obscure book in its true light in a sharp and clear manner. In the appendix he cites numerous historical facts concerning the cruel torture and deaths which occurred in the fifteenth and sixteenth centuries in our own and other countries, which were instigated and commanded by Protestant inquisitors; which cruelties he clearly shows to be an outgrowth of the Bible teachings and examples by the chosen of God, who is portrayed as gloating over the annihilation of his enemies. Published by the Independent Tract Society, Worcester, Mass., 1877. For sale at this office. Price 10 cepts.

WE have received from a correspondent an account of the formation, by the ladies, of a Liberal society, in connection with the Farmers Club of Atwater, Ohio, which we think an example for farmers' wives and daughters in other towns. This society is called the Atwater and Randolph Domestic League. It has resolved to discuss in a formal and friendly manner any important subject which may arise. They give in their resolutions, which we have not room to publish, free expression to their condemnation of the Comstock system of suppressing vice, believing it can be more readily eradicated by proper training and education of the morals of the young.

THE SALT-EATING HABIT: Its Effect on the Animal Organism in Health and Disease. A Contribution, as one of a Series, toward the Study of the Rational Food of Man. By Richard F. Colburn. This is a neat pamphlet of thirty pages, of the character indicated. The work appears to us to be the result of careful thought, observation, and experiment. Published by Austin Jackson & Co., Dansville, N. Y.

IT IS hoped that all friends who feel able and disposed to contribute to the fund to aid in the repeal or modification of what are known as the "odious Comstock laws," will not fail to remit such amounts to Maj. J. Weed Corey, Washington, D. C. A correct account will be kept of the sums donated, as well as for the purposes for which used, and a statement of the same will probably be published in these columns.

THE Eighth Annual Convention of the American Labor Reform League will be held in Masonic Hall, 13th St., New York, Sunday and Monday, May 5th and 6th. Three sessions each day. J. K. Ingalls, R. W. Hume, E. H. Heywood, S. Mira Hall, Wm. Hanson, Geo. W. Madox-Edward Palmer, and other speakers expected. The Monday forenoon session will be devoted to the American Anti-Usury Society.

MOSES HULL and Mattie Sawyer are holding Sunday evening meetings at the Harvard Rooms, on Sixth avenue between Forty-second and Forty-third streets. They are stopping at 101 East Twenty-fifth street, where they will be glad to see their friends. They can also be addressed as above.

B. F. UNDERWOOD lectured at Kirksville, Mo., from April 16th to the 21st; at Warsaw, Mo., from April 23d to the 25th; and will speak at Independence, Kansas, from the 28th to the 30th; Iowa City, Iowa, May 1st, 2d, and 3d.

SOMETHING more than a year ago Mr. Markee, the husband of the medium Mrs. Markee, was fined $50 for holding spiritual seances in Rochester, N. Y., without taking out a license as a showman. The case was appealed, and we are informed that the Supreme Court, at general term recently, reversed the judgment, with costs. Besides refunding the $50, the city has a bill of costs to pay, in consequence of the effort of certain city officials and others to suppress spirit manifestations.—*Banner of Light.*

THE SIZE OF THE GLOBE.—Its size has been determined, I have no doubt, to within a very few miles, in what appears to us now a very simple manner. In the first place, every section of the earth is bounded approximately by a circle, and mathematicians divide all circles into 360 degrees. Hence, if we can measure accurately the 1-360 part of this great circle, and if, when we have got that measure out into miles, we multiply it by 360, we get the circumference of the earth, that is to say, the whole distance round it. Then by dividing this result by something a little over 3 (3.1416, the ratio of the circumference of the circle to its diameter) we find out how far it is from one side of the earth to the other. This gives us the diameter of the earth. As a result of a long series of observations, it has been found that a degree measures as near as possible on the average 69½ miles. It can be stated in inches, but it is near enough for me to give as a first statement of result that it is about 69½ miles; and if you take the trouble to multiply 69½ miles, the average length of one degree, by 360 degrees, the number of degrees that there are all around the earth, you will find that the circumference is something like 25,000 miles, and therefore that the diameter of the earth is something like 8,000 miles. Mark well the words "on the average." In truth, the earth is flattened at the poles, so that the length of the degree varies from the pole to the equator; and hence the diameter in the equatorial plane is in excess of the diameter from pole to pole. These two diameters, expressed in feet, are as follows: Equatorial, 41,848,380; polar, 41,708,710.—*J. Norman Lockyer, in Good Words.*

HE whose senses have come to repose, like a horse well subdued by the driver, who has cast aside pride and is free from all desire—the gods even envy such an one.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER IX.

RELICS.

The House of Relics.—Slaughter of Egyptian Horses.—Description of Jacob's Ladder.—The Death of Judas.—Row in the House of Relics.

1. And in the narrow path the beast had erected a certain house called the House of Relics, and the house was built of parchment, and its foundation was of a certain soft substance called hard-lying.

2. And within the house were many curious things, and many relics of former and famous pilgrims; and of ancient and renowned guides.

3. And the name of one of the guides who showed the relics was Paternosterrow.

4. And Simon was near to the house, and Paternosterrow stood at the door with a drum, and drummed furiously, lest any of the pilgrims should go by without coming in.

5. And Simon gave the guide money, and went in.

6. And the guide showed him the wonders of the place; and while they were looking there came into the house many other pilgrims, and the man whose name was Blunt.

7. And the guide led Simon and the others towards the skeleton of an ass; and he said unto them, This is the ass of the prophet Balaam, which saw an angel.

8. And one of the pilgrims said, How wonderful it was that the ass, and not the prophet, should see the angel.

9. But Blunt answered and said, Oh fool, knowest thou not that the angels have ever shown themselves to asses, and to no other creature?

10. And the guide said unto the pilgrims, Heed him not; he is a scoffer. And they passed on. And the guide showed them a vessel, saying, Herein is some of the thick darkness of Egypt. And they looked in and saw nothing.

11. And Simon said, I see nothing. And the guide answered, saying, Nay, my son, how canst thou see anything, seeing the Egyptian darkness covereth all up? And they were all satisfied, and went on.

12. And the guide showed them a fowl, saying, This is one of the quails on which the Israelites fed.

13. And Simon said, 'Tis somewhat like a goose.

14. And Blunt answered, Yea, very like a goose; and there are many such hereabouts.

15. And Simon seeing a certain dishonorable utensil near by, cried out, saying, Who hath dared to bring that thing here? But the guide, smiling, bid him hold his peace, saying, Thou mistaketh it, my son; that is the cup which Rabshakeh sent to Hezekiah to drink out of; 'tis one of our greatest treasures.

16. Methinks, said Simon unto one of the pilgrims, this thing should be a grindstone. And he pointed towards a certain round stone near by. Yea, replied the other, verily, I think it is.

17. Nay, said the guide, 'tis one of the hailstones which killed the Egyptian horses.

18. But, said Simon, my guide-book telleth me they were killed by a murrain.

19. Nay, said another, were they not all drowned in the Red Sea?

20. Foolish children that ye are, said the guide, they were thrice killed. Think ye that our great and mighty king is not able to kill a dead horse? And they were confounded and passed on.

21. And the guide showed them the skeleton of King Ahaziah, and said, This is he who, by the unspeakable richness of our king's mercy, was two years older than the father who begat him.

22. And Simon was amazed, and opened wide his eyes, and his ears, and his mouth, and said, Nay my brother, how could that be? Surely a father must be older than his son.

23. And the guide answered, saying, Verily, I tell thee, nothing is impossible with our king. Is not our king's son of the age of his father? And if a son can be of the age of his father, why not two years older? Hast thou not read the story in thy guide-book?

24. And Simon answered, saying, Nay, if it is in my guide-book I verily believe it; and he passed on, gulping vehemently in his throat.

25. And Simon said unto the guide, What is this tied up in this napkin?

26. And the guide answered and said, Ah, my son, that is the greatest of all our wonders; 'tis the hole through which Korah, Dathan, and Abiram fell; and the napkin is never undone lest it should be lost. And the pilgrims passed on gulping.

27. And the guide showed them a certain ladder, which he called the ladder of Jacob; and he said unto them, This is the ladder whereon the angels journeyed to and fro—even from the earth to the skies.

28. And Simon said, How might that be, seeing the ladder is no more than a league from the top to the bottom?

29. And the guide answered, saying, Nay, my son, it is easy enough: they did but erect the ladder in the air, and when they had mounted to the top thereof they turned it the contrary end upwards, so that what was formerly the bottom was become the top; and when they had again ascended to the top they did as before. And the pilgrims were all satisfied, and more, and went on.

30. And the guide showed them divers bears called Elisha's bears, and there were betwixt two and three of them; and the guide said, These are they which chewed the naughty children. And he showed them the children within the bears, and the hair of Elisha's head also.

31. And Simon said, Verily, methought Elisha had been bald.

32. And the guide answered and said, Yea, my son, he was bald; and this is the hair which was *not* upon his head. And the pilgrims passed on choking.

33. And the guide took them up into a chamber that was built upon the house, and the chamber was more newly built than the house, and in it also were relics.

34. And the guide showed them some napkins of the infant Emanuel, and the pilgrims smelled at them devoutly, and passed on.

35. And he showed them one of the fishes that had fed a thousand men.

36. And Simon said, Verily, 'tis somewhat like unto a whale. And the man Blunt answered saying, Yea, very like a whale.

37. And the guide showed them a rope, saying, this is the rope wherewith Judas hanged himself.

38. And Simon said, Nay, my brother, he hanged not himself, but rather fell down and his bowels gushed out.

39. But another said, Nay, of a truth he hanged himself. And Simon and he disputed about the matter, and grew angry.

40. And the guide spake unto them, saying, Why wrangle ye thus, oh ye of little faith? Verily the man hanged himself, and his bowels gushed out also. See ye not the rope is of hay? And the man having hanged himself therewith on a very high tree, his ass, being an hungered, did devour the rope, and it brake, and the man fell down headlong and his bowels gushed out.

41. But, said Simon, if the tree was very high, how came the ass to reach the rope, so that it could devour it.

42. And the guide was exceedingly wroth at the question, and refused to show any more of the wonders of the place.

43. And I, Philo Aletheia, saw that there were certain portions of the chamber, and of the house also, that were not visited save and except by such as came in by the gate called Katholikos; and in these portions there were very great abundance of relics, but they were accounted as of no account by all save those that came up by the gate Katholikos.

44. And in this part of the chamber was one of the guides belonging to the gate called Katholikos; and he would have shown the pilgrims the skeleton of a virgin and her children, but the guide called Paternosterrow came up, and forbade the pilgrims, and derided the virgin.

45. And the other guide grew very angry thereat, and they fell together by the ears and fisted it valiantly. And the fight grew fierce, and the pilgrims joined in the fray.

46. And in the fight the decayed virgin came woefully to grief.

47. And when the man Blunt perceived that the pilgrims and the guides were fighting together, he gat himself hastily down from the chamber, and took the napkin in which the hole was wrapped up, and he unfastened the napkin, and let out the hole.

48. And immediately there was as it were the sound of a mighty rushing wind, and the hole swallowed up everything in the house, and the chamber, and the relics, and the pilgrims, and the guides, and everything whether small or great, went down quick into the pit.

49. But the hair that was not upon Elisha's head stuck in the hole's throat, and it could not by any means swallow the hair; and when the hole perceived this, it gave back what it had already swallowed.

[TO BE CONTINUED.]

THE DESTINY OF THE ANCIENTS.—The ancients believed that at the point where man's rule and power over the forces of the world ended, there destiny began; and if a ship was wrecked at sea, or if a country was devastated by an epidemic, as such catastrophes were clearly not brought about by man's wishes or desires, they thought that they could only be caused by some mysterious superhuman power who meddled with, and ruled over, human affairs. We cannot certainly be surprised that such should have been the views and opinions of persons who were ignorant of the fact that a storm or an epidemic is but a natural effect resulting from natural causes, and that its occurence is governed by laws as certain and invariable as that of gravitation. In a country where there was supposed to be gods of the sea and gods of the woods, rulers of the wind and deities of the river, there manifestly was but little room in which man's free-will could assert itself. But now, since we know that we have in truth only to contend with natural forces, and those, too, of a constant and uniform character, we can by studying their laws render them subservient to our wishes, and make them become our ministers instead of allowing them to be our masters. The electric current, which in the form of lightning was once the fiery sword of an angry deity, has now become the willing messenger of man, and carries his commands to the uttermost parts of the earth. Thus one of the most marvelous and fearful instruments of destiny, as it appeared to the inhabitants of Rome and Athens some twenty centuries ago, has in these latter days lost much of its terrible character; and, to the great disgust of Jupiter and the other lords of Olympus, little Mr. Dilettante at his scientific seances can give you as much lightning as you wish. The fancy and imagination are more powerful, and less subject to the dictates of reason, in the night than they are in the daytime; the land of darkness may be considered as their proper and natural habitat; and, like the bats, they are most busy when the sun has left us. Ignorance is a kind of darkness, and when mortals had not the remotest idea of what was the cause or nature of an eclipse, and when they knew "less than nothing" about electricity, it is hardly a matter to be wondered at that, as knowledge had omitted to furnish the universe for them with facts and realities, they allowed imagination to supply the deficiency with the first fictions and fancies that presented themselves. The world was to them a *tabula rasa*, and they wrote on it whatever nonsense they thought fit.—*Tinsley's Magazine.*

Communications.

Mr. Macdonald and Labor.

D. M. BENNETT, *Dear Sir:* In THE TRUTH SEEKER of Feb. 16, 1878, Mr. Macdonald "rises to explain," to defend his former article against the criticisms of Mr. Cumming. Now, while I agree with most of what Mr. Macdonald says in relation to emigration and labor, and what Mr. Cumming said about an increase of a circulating medium, yet I think Mr. Macdonald, especially, sees but one side of the trouble. We read and hear much about inflation, contraction, resuming specie payments, remonetization of silver, the "rag baby," keeping the nation's faith, repudiation, etc., etc., while the real, vital question is but seldom spoken of. Mr. Macdonald says it makes but "a temporary difference" whether there be one million or a million millions of dollars in circulation in a nation. If this is his honest opinion, I must say that, in my opinion, he does not know anything about national finances. But I will be more charitable, and suppose that the language quoted was thoughtlessly penned. All will admit that it requires a certain amount of money per capita to carry on the necessary exchanges of the products of a country with facility and dispatch. Now, lessen that amount one-fourth, one-half, or to the enormous amount of two hundred per cent, as ours has been, and just in that proportion you disturb the equilibrium of trade, and consequently produce "hard times." Prices are largely governed by the amount of money in circulation. Maintain a large circulation for a few years, and prices are established, and men's calculations for one or two years ahead are made on those prices. Then suddenly contract the volume of currency, and the inevitable result is that hundreds of thousands of good citizens will be bankrupted, as has been the case for the past eight years. This proposition is too plain, and has been too sadly proven many times in the history of our country, to need any further discussion here.

But, Mr. Macdonald, let us get down to the bed-rock, the "hard pan," if you please, of this question. The real increase of the wealth of our country, over and above consumption, is estimated at about three per cent per annum. Now, let me ask you, and all other Liberals who believe in the "God of humanity," in the inalienable rights of humanity, Does it make "any difference" whether the people have to pay *three* per cent or *ten* per cent on their circulating medium? Is that governed, too, only by a "temporary difference"? Is it a matter of but "temporary difference" whether the people are to be furnished with a government full legal-tender money at not over two or three per cent interest, if even that much, and enough of it to make the necessary exchanges with facility, and a sufficient amount kept in circulation for the proper needs of the people all the time, or that we be compelled to live under the iniquitous class legislation that created the national banks—put the power in the hands of a few men to issue and control the volume of currency and to compel the people to pay to them ten per cent per annum?

Does not Mr. Macdonald see that this discriminating class legislation has clothed a few men with the power to inflate or contract the volume of our circulating medium at their pleasure, and at the same time to compel the people to pay to them usurious rates of interest?

Can you, to-day, get a dollar in circulation, unless some three or four good men's ten per cent interest-bearing note is over the counter for it? And if the producers can only make three per cent over and above consumption, is it not plain that the money issuer and trader is "devouring the land"? Think, think, ye Democrats, ye Republicans!

I do not pretend to say that such a change in our national financial system as hinted at above would correct all the evils of our once happy country. No! no! There is much to be learned, much to be gained by individual and national effort, before we can truly be a "free," happy, and prosperous people.

I think it is now full time to quit advertising "Anthony." We should fight all manner of oppression; but let it be done in respectful language, while at the same time we plead for the rights of humanity, full and free discussion of all questions that affect us mentally, socially, physically, or financially. To grow requires food; to reform, to better our condition, requires effort, work—persistent work. I like the spirit of Mr. Macdonald's articles,

His ideas are clothed in beautiful language, and I agree with much that he wrote upon the labor question, and especially in his suggestion, in the last paragraph, in relation to our laws governing emigration. His eloquent words in which he tells us that the law of the "survival of the fittest" must govern here, as elsewhere, and which portray in glowing colors the effects of over-population, of famine in India, and now in China, more than hint at the importance, yea, the necessity, of controlling, limiting, the number of offspring. Better not to be born than to starve. But, brother Macdonald, do not forget the oppression of ten per cent interest. Try again.

H. H. MORRISON.

Greencastle, Ind., Feb. 22, 1878.

What Shall We Say About the Finances?

MR. EDITOR: I am well pleased with your positions upon the finance problem, which is agitating this great and growing country. I have come to the conclusion that there are a few fundamental principles, underlying the subject of finance, which cannot be overlooked if we wish to arrive at any true basis for a settlement of the much-vexed question.

1. Where is the power vested to create money? and what is the nature of that power? Unquestionably the power is in the General Government, as set forth in our constitutional powers granted to Congress, to wit (5th power, 8th section, and 1st article): "To coin money," etc. "Ah," the stickler says, "Oh, yes; metal money." But, unfortunately for that conclusion, coining means more than stamping metal; it also means to fabricate or make, to invent, to originate, as to coin a word, a sentence, a speech, or any other creation. The nature of the power is a delegated power; and, as a delegated power cannot be redelegated, it follows, as a matter of course, that no other body can constitutionally emit or issue money except the people—the sovereign people—through their representatives in Congress; and, therefore, all State banks, local banks, and United States banks, under the control of corporate powers, are unconstitutional and therefore void; all precedents to the contrary notwithstanding.

2. What is money? what is its function? and of what material should it be made? Money is the creation of law, in and through the supreme authority of the government that issues it, and cannot be legally issued by or through any other authority. Its functions are (1) to pay debts, and should be always a full legal tender for all debts, public and private; then it is an honest money at all times within the realm that created it; (2) to facilitate exchanges of value or products between producers and consumers, thereby doing away with the inconvenience of bartering one product for another. The material from which it should be made is a question of great importance in the discussion of this subject, and should not be answered with a sneered expression—"any fool ought to know that as gold and silver," etc; so let us arrive at a conclusion by using our better judgments. After looking at the conveniences and inconveniences of the different materials of which money has been made (not in ancient but in modern governments), it is a universal remark among commercial men that metal money is very inconvenient; it is too heavy for common use; it is too easily counterfeited; it wears away too fast; and the best thinkers of these times say it is too expensive. For what is the use of having value in money, as it is the law that gives the money value? Why not have it made of a cheaper material, and let the product find its level with other products? Why should one product measure the value of all other products, thereby giving into the hands of those that are able to absorb all the precious metals to themselves the power to control the prices of all other productions? "Ah," says the sneerer, "can an act of Congres add value to anything?" when he knows that greenbacks, crippled at that with an exception, are nearly equal with gold, while 420 grains of silver (trade dollar) were much below gold. What was the cause, except it be the want of the act of Congress, the law creating power to say, This is a full legal tender at its face value for the payment of all debts. But excuse the digression. The conclusion that I have come to is that it makes no difference what is used to make money of; it should be issued upon one basis, to wit, a full legal tender basis, so that all money would do the work designed for money to do, be it gold, silver, or paper; and I believe paper is just as good as the metals, and much more convenient, and certainly more economical.

3. What amount of money should be put in circulation? and who should control the amount? These questions, it seems to me, are easily answered if we wish to do away with all privileges and class legislation. In the first place, what would the best business man do if he had unlimited power to issue a full legal tender money, and say to every one within his circle of trade that they were obliged to use his paper for money for all purposes and all business transactions between him and each of themselves, and also between themselves for all time to come, or as long as he held that power? I ask in all candor, Would he ever borrow any money to transact business with, or would he (as the Government ought to have done) issue and pay out all he needed for all his legitimate trade, paying as he goes at all times, paying no interest whatever? Every right-minded man would say at once he would be idiotic to borrow if he had the right to create or make all he wanted. Now, I hold that the Government has that power, and it has been decided by the Supreme Court of the United States, and the decision can be found in the twelfth Wallace Reports, pages 540 to 560. Now, with the power proven in the people or Government, we will proceed to state what amount of money should be put in circulation and how to control issues. If it was wrong at first to borrow money or create bonds, it would now be right to immediately pay off the ntire bonded indebtedness and thereby stop the drain of interest that is now impoverishing the people—$100,000,000 yearly. "Yes, yes," says the objector; "you have no right to change the contract." I answer: Every man, dealing with the Government, deals with the full understanding that the law is liable to change, from time to time, as the interest or demands of the people shall require. In other words, one Congress cannot bind the next or any subsequent Congress. And after the entire debt of the Government is paid off and cancelled, if there is not sufficient money in circulation to reduce the interest on loans below the aggregate increase of wealth, we, the Government or people, should continue to create and disburse in the common expenses of the Government until money would not command more than 2½ to 3 per cent, as the increase of wealth is only about 3½ per cent. Then the enterprise of the country could borrow with an assurance of making a profit upon the capital by putting their work with it; and then we would have stability. With stability we would have prosperity; but with constant change, as we have always had under a pretended specie basis, we shall have panics on an average of once in seven years, with the entire profits of labor absorbed by the privileged or money classes.

Now, Mr. Editor, if you will indulge me, I will answer some of Mr. Truesdell's statements. He says: "How absurd, then, to suppose that by an act of Congress 412½ grains can be made equal to 440 grains." And in the next sentence he says the same 412½ grain dollar will drive into the jeweler's crucible or out of the country a dollar in gold, not recognizing that it is the supreme law of the nation that gives the money its exchangeable quality. It is hardly necessary to dwell on the crocodile tears shed over the "poor sewing girl, the factory hand, the man and maid servant," etc., when they, one and all, are in almost destitute or starving conditions for lack of money in the country with which to pay them for work. The common laborer never called for contraction. The producers nowhere called for contraction. There were no complaints until there was contraction. To whom will we attach the blame if not to the money oligarchs who called for contraction, which has caused the scarcity of the life-blood of the body politic until everything has stopped in the way of trade. The farmers' produce will bring no living price, because the laboring class cannot get work to obtain money to pay with, and have to do without money, and, in a great many instances, have to beg the scanty pittance of charity to keep soul and body together. The farmer has to use his old plows, harnesses, and wagons, and stop building of all kinds; consequently the merchants' sales are stopped, and he is prevented from buying his usual amount of stock; employees are discharged, and they both have to do without some of the common necessaries of life—another clog to distribution. The retail dealer is cut short in sales, and he commences to feel the pressure; he turns off some of his clerks—another clog to distribution. The wholesale dealer finds his sales falling much short of former sales. Collections cannot be effected. The result is failures from one end of the land to the other, and all from the demand of a few money sharpers who have demanded the issue of a bonded system of indebtedness in the first place, and in the second place, the payment of the bonds in coin; in the third place, demonetization of silver; fourthly, contraction of the currency to one-fourth of what is needed for the commercial transactions of the country; and, fifthly, then demanding specie payment. What now have we got in prospect? I answer, A repetition of English history from 1818 to 1822, when the ownership of the soil of that country was changed from 162,000 to 34,000. If any money is wanted by the enterprising citizen, he is at the mercy of the sharks, Shylocks, and money-kings, who are too good to bear their share of the expenses of the Government under which they live, consequently pay no taxes, but charge any rate of interest their "miserly, ill-contracted souls will dictate."

I would like to say something in answer to the communication of Mrs. Chappellsmith, but I have now written much more than I purposed to, and if it is seen fit to publish this, I may at another time notice some of her positions. In her closing line she says: "I will not offer any more nonsense." I will say that her writings cannot be called nonsense, taken from her standpoint or English education financially, but her standpoint or the English system is not well calculated for the benefit of the many, but is calculated to make the "rich richer and the poor poorer," as the condition of the inhabitants of the British Isles proves.

With my best wishes for yourself, Mr. Bennett, and the downtrodden laborers of my country, I subscribe myself,

Geneseo, Ill., March 18, 1878. WM. H. TERPENING.

"The Resurrection of Jesus."

I have just been reading this clear little work written by the noted Liberal lecturer and ex-clerical Bible expounder, W. S. Bell of New Bedford, Mass. Having long been an admirer of the clear, terse, and forcible arguments of Mr. Bell, I wish to give in THE TRUTH SEEKER a few words of public testimony to the strong, good sense and plain, practical reasoning which is displayed in all he writes. No unprejudiced person can read this pamphlet, which he quaintly calls "a little baby—the offspring of my brain," and not be struck with the ridiculous absurdity of taking as reliable testimony such a mass of contradictory, conflicting, and incredible evidence (?) as is here collected from the holy "Book of Books," aptly called "The Portable Pope of Christendom," and prove that a dead man-god became alive on a Thursday, or any other day whatsoever! In closing his very convincing and effective argument he gives the following conclusive settler:

"We have pointed out the facts of the record which show beyond question that the story of the Resurrection is a myth, and the conclusion is, that all theology resting upon this myth must be false. What have we left? We have truth left, human virtues, science, and the inexhaustible stores of the universe left. All that is good is left." I hope every Liberal will buy, read, and circulate this epitome of the very best arguments which have ever been advanced against the absurd doctrines of the continued existence of an organized identity after it had become entirely lifeless. "The dead know not anything, neither have they any more reward."

What are revelations now.
As we to reason's sceptre bow?
Science fair displays her lore,
And miracles are seen no more.

ELMINA D. SLENKER.

What Morality is and How to Promote it.

After a full sway of nearly nineteen centuries, Christianity finds her defenders contaminated with all manner of vice and immorality. So-called "heathen" nations excel them in many phases of morality. We know not whom to trust, in the Church or out of it. Let any one do a loose credit business with even none but church-members, and his financial ruin is only a question of time. Church membership adds nothing to your ability to get trust. Creditors have learned to look at the man instead of his creed. Now, one of the professed objects of Christianity is to make men moral. It has undoubtedly failed in this regard. The cause of the failure must be the defects in Christianity because in Christian countries, Christian believers have full power. They can enact and enforce any law they wish. Disbelievers know this to their sorrow.

Now, to my mind, the following are the chief causes of the unhealthy moral condition of our boasted land of civilization: 1. Ignorance enforced by poverty, which is enforced by class legislation and the subversion of natural rights; 2. Superstition abetted by ignorance, bigotry, and intolerance; 3. False morality enforced to the neglect of true morality by Church and State; 4. The worship of God and mammon instead of humanity and knowledge.

The leading features of true morality are taught by reason to every nation, unless "revelations" interfere and subvert reason. Reason teaches man that lying, stealing, murder, adultery, and polygamy are unjust and wrong. But submission to priestcraft, kingcraft, and selfishness perverts reason and morals, and makes men and women do things with a clear conscience—that their natural reason condemns—because they do not think for themselves.

Church and State strain at gnats and swallow camels in morality. They are terrible on gamblers, Sabbath-breakers, unbelievers, blasphemers, etc., but liars and dishonest debtors are not troubled. For the latter, exemption laws, bankrupt laws, etc., are made for their special protection.

Does reason uphold all this? No. Revelation (so called) comes in and stupifies reason.

The morality of the Bible is very defective. Civilization aided by reason is dropping its false doctrines. Slowly but surely polygamy, slavery, kingcraft, the subjection of woman, revenge, non-resistance, hells, devils, efficacy of prayer, fall of man, etc., are giving way before the light of reason.

O. JONES.

HOW SPINOZA LIVED.—Of Spinoza's habits in daily life we know just so much as to make us regret that we do not know more. In outward appearance he was unpretending, but not careless. His way of living was exceedingly modest and retired; often he did not leave his room for many days together. He was likewise almost incredibly frugal; his expenses sometimes amounted only to a few pence a day. But it must not be supposed that he shared the opinion of those who profess to despise man and the world. There was nothing ascetic in his frugality, nothing misanthropic in his solitude. He kept down his expenses simply in order to keep them within his means; and his means remained slender because he did not choose to live at other people's charges. He used to say of himself that he was like a snake with its tail in its mouth, just making both ends meet. Doubtless he was indifferent as to money and the world's goods, but with the genuine indifference which is utterly removed from the affected indifference of the cynic. A man to whom he had lent two hundred florins—which must have been a considerable sum in proportion to Spinoza's income—became bankrupt. Spinoza's remark on hearing of it was this: "Then I must lessen my expenses to make up the loss; that is the price I pay for equanimity." In like manner he kept himself retired, not because he was unsociable, but because he found retirement necessary for his work. There is ample evidence that he was none of those who hate or disdain the intercourse of mankind. He kept up, as we have seen, an extensive correspondence, of which we must regret that so little has been preserved. He was free and pleasant in familiar conversation with the people of his house. On Sundays he would talk with them of the sermon they had heard, and would praise the sound learning and morality of their worthy Lutheran pastor, a certain Dr. Cordes, who was succeeded in his office by Spinoza's biographer, Colerus. Thus he won the esteem and affection not only of his philosophic friends, but of the simple folk among whom he lived; and such affection, as M. Renan has well said, is in truth the most precious of all. Thus he showed in action the ideal of life set forth in those writings which he could not venture to publish in his lifetime, and which were supposed to strike at the foundations of religion and morality. And what is the rule proposed for the guidance of conduct by this man, whose opinions have been called abominable, execrable, and atheistic? In one word, it is this: To use the world with cheerfulness and content, not abusing it, and remembering that the good of mankind consists in doing good to one another.—*The Nineteenth Century.*

A Word Again from Mr. Butts.

MR. EDITOR: In your issue of March 9th you were kind enough to publish a communication from me, in which reference was made to an insinuation from Dr. C. H. Horsch and to the placing upon a certain document by F. E. Abbot the name of O. B. Frothingham. I promised to give, if called for, a letter from Mr. F. to me upon the subject, as well as an extract from his affidavit touching the same subject. Mr. F's letter in your last paper seems to make this call, and, as a matter of justice to me, and to show that my assertions were not unfounded, I ask you to give place to the following extracts from the sworn affidavit, as a vindication, as I say, of my statement and my promise. I will not ask you now to print the letter referred to from Mr. F., but may at another time.

Let me correct Mr. F. The declaration which he speaks of as having been made in the alleged libelous circular to the effect that the signatures were affixed to the *Appeal* and not to the whole paper, was instead a part of a second or subsequent circular, and supplementary to the former, which states that the said words were published as the words of said Abbot alone. I am truly yours,

ASA K. BUTTS.

SUPERIOR COURT OF THE CITY OF NEW YORK.

ASA K. BUTTS
vs.
OCTAVIUS B. FROTHINGHAM

The above-named defendant appearing in this action by his attorney, T. Frank Brownell, answers the complaint of the plaintiff herein as follows:

2d. This defendant admits that on or about the said 16th day of March, 1874, there was printed and published a private circular containing the words which are in the complaint set forth and alleged to be a libel, but avers that the same was published only to a limited number of persons interested therein, as hereinafter more specifically mentioned; and this defendant alleges that he was not the author of said circular or any part thereof, and that he did not direct nor take any part in the publication of said words, and that this defendant did not compose, sign, or publish concerning the plaintiff or at all the said words, alleged to be a libel, nor did he ever authorize, cause, or consent to the composition, signing, or publication thereof, or any part thereof, but on the contrary protested against the insertion of said words in said circular, and requested the person proposing said publication not to publish said words, and that the same were published without his knowledge and contrary to his request. O. B. FROTHINGHAM.

Subscribed and sworn to before me this 9th day of February, 1875,

(signed) THOS. PRUDEN, Notary, City of New York.

Letters from Friends.

SIOUX FALLS, D. T., April 13, 1878.

DEAR MR. BENNETT: You have my name wrong on your list. You have it C. H. Moe, when it is only C. Moe; but when I received circulars, begging appeals, and papers from Seth Wilbur Payne, he made the same error you have made, and directed to C. H. Moe. Let me ask how he could make the same mistake in my case that you made unless he took my name from your list. Yours suspiciously,

C. MOE.

NEW YORK, April 22, 1878.

DEAR TRUTH-SEEKER: I see in the last *Payne's Age of Reason* that its editor says, "We have never borne false witness against our neighbor." What does he call the process by which he declared you a forger, a fraud, a robber, a conspirator with Comstock, that your claim that you had been arrested was a fraud, that you were worth $200,000, that Comstock is a Liberal and a Spiritualist, etc., etc.? What explanation can he make of the fifty-three positive falsehoods which one of your correspondents pointed out from his papers, and which he has never attempted to disprove? If such lying is not bearing false witness, will he please say what is? He says, also, "We have never stolen to the value of a farthing." Will he then please state how he came by your *mail list*? If he came honestly by it, he certainly can easily tell how it was; or will he please explain how it is that he has addressed circulars, sample copies of his paper, etc., to your subscribers all over the country, in many cases sending to all your patrons and to none others, and in dozens of cases making the same errors in name, post-office, etc., that are on your list? Is there the slightest possibility that all these mistakes could occur with him as with you unless he had your list before him? Could such a number of coincidences take place in trying a million times? How is it that Payne has failed to show that any one of the charges he has made against you is true, or that any one of those you have made against him is untrue? Are we not to conclude that his charges against you were false and that yours in reference to him were true? I am sorry to see that he now confesses to abusing his aged mother, being cruel and indifferent to his sister, refusing to protect her when ill-treated by a brute, and also to striking a defenseless child. I regret to be told that he has committed these offenses, with the other bad deeds he has been guilty of. I am reminded of the remark made by sixteen Mormon wives when they invited Artemus Ward to marry them and he politely declined: "Oh, it is too much, too much," said they, wringing their hands in agony. "Yes," retorted Artemus, "it is the muchness of the thing that I object to." And so it is with me in regard to your neighbor. Is there any hope for that man Payne?

Truly yours, JAMES W. SMITH.

MARSHFIELD, Mo., March 30, 1878.

EDITOR TRUTH SEEKER, *Dear Sir:* The Liberalists and Freethinkers of Springfield, Mo., met at the Opera House on the 3d inst. and organized an association, which they designated "The Springfield Liberal League," the following persons being chosen as officers for the ensuing year: D. M. Fox, President; Wm. Naegler, Vice-President; John H. Koch, Recording Secretary, pro tem.; Mrs. J. A. H. Colby, Corresponding Secretary; Wm. Massey, Treasurer; Executive Committee, Mrs. Nettie Pease Fox, J. F. Underwood, R. M. S. Cooper. After the organization was completed, twenty-four names were enrolled as members, the number at the present time consisting of about fifty, with a steadily increasing number, and fair prospects for the future. J. A. H. COLBY.

WHICH IS THE GREATER CRIME?

ANGOLA, APRIL 12, 1878.

FRIEND BENNETT: Comstock uses every means possible to induce people to commit crime that he may make a few dollars at the expense of their reputation, and in some instances their life. Wives and little ones are left to suffer for the necessaries of life while husbands and fathers are imprisoned, and this vile wretch lives in ease, faring sumptuously on his ill-gotten gains. Madame Restell, at the request of the unfortunate, has given relief and received at their hands no doubt a bountiful recompense, which was thankfully bestowed upon her. So long as it is a shame to become a mother without a license from a priest or magistrate, so long will there be use for some 'Madame Restell' and that class of persons will find employment in spite of the vile Comstock and his accomplice, or the entire Y. M. C. A. Is it better to relieve human suffering than to cause suffering? Every sane person will answer in the affirmative. If Christians think it right to lead persons into temptation and take from them their daily bread, they had better invent a new prayer and set aside the old invention called the Lord's prayer. Brother Bennett, we look anxiously every week for something favorable to our petition. Will Congress adjourn and do nothing? Is the liberty of the American people to be in the hands of this vile wretch another year, and our law-makers sit in silence concerning a matter of such vital importance. I have several friends who wish to purchase Dr. Foote's "Words of Pearl." Can you inform us whether it can be sent through the U. S. mail without the Y. M. C. A. hog sticking his nose in the mail bag, and rooting it out? If there can be no other means of keeping him out, the people had better catch him and put a ring in his nose. I do not think it is nice to say naughty things, but I do like to call things by their right names. ZUBA.

CANYON CITY, COL., April 12, 1878.

FRIEND D. M. BENNETT: As to taking THE TRUTH SEEKER, I thought I would let it go for one year, as I take *Payne's Age of Reason*, which I would not take if I had not paid for it. I do despise a dishonest man, or even an angel from heaven, that would injure even an enemy without cause. I like THE TRUTH SEEKER for its boldness in telling what it thinks, and I endorse, generally what it says. J. Butler Brown is somewhat ingenious in showing the penetration of our physiques. It may be true, but I have something to say. I understand her to say the spirit is an organized structure and matter as much as the body. She illustrated by saying, "A vessel filled with gas will receive as much more of some other kind of gas. So the spirit fills the cells between the globules or molecules of the body." As the molecules of the body must touch each other to form a compact organism, must not the molecules of the spirit touch for the same purpose? And how could these two organisms, interwoven as they are like two fish-nets, separate without leaving a rent in one or the other or both of them? Could a material, organized brain come out of my head, through skull and skin, and leave no hole? Again, the soul fills the spaces between the molecules of the body from the crown of the head to the sole of the foot, or it occupies some part of the system only. If it occupies the whole body, then the loss of a leg or an arm of the body involves a loss of an arm or leg of the soul; and if the compound of the soul is immortal, and the man who has lost his legs shall live ten years, where will his spirit legs be for that time? But if the soul occupies the head only, then the soul's feet and legs and arms are all in the physical head where mentality lies. If the spiritual legs that are cut off can attach themselves again to the spiritual body and grow fast, then the man without physical legs has spiritual legs but cannot walk. Could they be cut to pieces? All matter is divisible. Suppose I strike with a sword ten feet wide right through these spiritual legs at the knee, and stop half way, will the portion below the knee be cut off? and what intelligence in those legs to unite themselves to the thighs again? If they cannot, then the soul is a cripple as well as the body. And if the head should be taken off in a second, how long would it take the two parts of the soul to get out of the physical and get together? and if matter, would it not take some time to get well?

I was born in the last century, and can't read as much as once. I can exchange the *Age* for THE TRUTH SEEKER with a neighbor, so I guess you may stop THE TRUTH SEEKER for this year; besides, I want the "Last Will and Testament of Jean Meslier" and the "Resurrection." But I claim to be a doctor of divinity, if understanding makes doctor. A. B. PIKARD.

COSHOCTON, OHIO, March 13, 1878.

FRIEND BENNETT: The remarkable Cyrus Romulus R. Teed quotes the Bible for authority, even for a "succession of six with one to come" Jesuses, so he can't well go back on that Divine revelation. Now, that infallible authority says God created all things in six days, looked the job over, pronounced it "good," and then rested from his labors. "Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work." Now Teed knocks this story higher than a kite by evoluting the assertion that "the process of making or creating and that of unmaking, are constantly going on." Yet if the first model was such a good one, the latest improvements ought not to be patented, and do not speak in trumpet tones of God's inventive genius.

When in his eighth letter he contradicted your assertion that there is no proof that such a person as Jesus ever existed, save what was found in the stories of four unknown persons who died long before their narratives were known to be in existence, and said your assertion was the outgrowth of ignorance, coupled with an intense repugnance to the fact that Jesus did exist, I felt confident for a moment that he was going to produce some proof to put you in Limbo, but, alas! as usual, the effort was dissolving views in gases—hydrogen, nitrogen, carbon, oxygen, etc. I believe this author is the first who has produced labored, if not learned homilies on *gas* to prove the divinity of Christ. But not quite satisfied to rest his proof wholly upon *gas* in all its forms and composition, he adds the following brilliant flash of Teedism:

"The bare fact that the millions of professed Christians and Mohammedans found their belief upon the existence of Jesus, the Christ, is demonstrative proof that he lived and taught as declared." I was not aware that the Mohammedans doted much on the Christian's Jesus Christ, but if the "bare fact" that because, say, ten millions of Christians and Mohammedans founded their belief upon his existence and divinity two thousand years ago, is "demonstrative proof" that he lived and was verily God, then the contrary belief of ten thousand millions is, in a much greater degree and force, "demonstrative proof" that the Christian belief is a delusion from the fertile brain of a designing priestcraft. Cyrus Romulus has a great tendency to bite off, chew, and swallow a great deal more than he can digest, infold, unfold, fecundate, or incubate into things of beauty that promise to be a joy forever, to adorn the *foci* of his wonderfully illuminated mind—or at least of any other mind. W. S. WOOD.

N. Y. MILLS, April 13, 1878.

D. M. BENNETT, *Dear Sir:* Enclosed I send you P. O. order for $3, which should have been paid before, but has been carelessly overlooked, and was reminded by your gentle dun in your last TRUTH SEEKER. I think you are spending too much powder on that miserable Seth Wilbur Payne. He used to edit a miserable sheet in Utica, and he got well punished for his slander of the noble Judge Doolittle, lately deceased. Let him alone and he will soon play out. I like your paper very much. Frothingham's sermons are splendid contributions. Hudson Tuttle, Underwood, and Mrs. Slenker add much to the value of the paper, and your own noble efforts would suit me better if they were not quite so much of the Spiritualistic order, but you have a right to your own opinions in regard to the hereafter, but the noble old hero Horace Seaver comes up to my ideal of a man governed by reason and good common sense. Hoping to meet you at Walkins at our August meeting, I remain Yours truly, S. HOAG.

THE MORMON BIBLE.

WASHINGTON, D.C., March, 25, 1878.

MR. EDITOR: In answer to an inquiry concerning the finding by Joseph Smith of the metal plates from which the Mormon Bible is claimed to have been written, you say that no one saw the plates except Smith, and that they were three in number. The Liverpool edition of the Mormon Bible contains two certificates, the first signed by three witnesses and the second by eight, saying that the signers saw the plates and the engravings thereon. But it is remarkable that of the eleven signers five are named Whitmer and three Smith. Joseph says he was told by an angel where to find the records—on the west side of a hill, not far from the top, about four miles from Palmyra, N. Y., near the mail road to Manchester—and there he found them in 1827. The plates were about eight inches by seven, not thicker than tin, and were bound together by three rings running through the whole, making altogether a volume about six inches thick. But the story about their discovery is "too thin." The Mormon Bible is a clumsy and imbecile forgery, written, no doubt, by the Rev. Solomon Spaulding for a pastime. It is the driest kind of reading, and, singularly enough, condemns polygamy. But the Mormons get around this by a new revelation, contained in their "Book of Doctrines and Covenants," saying, "None of these things shall ye practice save I, the Lord, command it of you." Some of the smaller divisions of the "Saints," however, still adhere to the original doctrine, and bitterly oppose polygamy.

W. H. B.

JOPLIN, MO., April 11, 1878.

D. M. BENNETT, *Dear Sir:* I was very much concerned, on looking over my paper this week, to see the two communications from Memphis, Tenn., especially the "Stop my paper" from Mr. S. Sturm. Now, what, for weeks and months past, has the Liberal world been contending for—and with great results, too, and satisfactory ones at that—but the "freer expression of opinion"? Can Liberals (and under that term I have been fondly classing Infidels, and all those who oppose the orthodox Church—Materialists, Scientists, Spiritualists, Quakers, Shakers, etc., etc.) afford to fall out? Can we consistently demand of each other that all shall have, hold, and promulgate only one and the same dogma or belief? I think that point is the meat of the nut. If we have not come yet to a point where each should concede to the other a right to hold such beliefs as each shall choose, it is high time it were the understanding. When the day arrives that printing and publishing a paper will be so cheap that everybody's particular theories can be accommodated with a paper devoted to his or her cause or dogma exclusively, why, then the day will have arrived in which Mr. Sturm can thrive and enjoy himself; but not before.

An old man, sixty years of age, all the glamour and charm of youth stripped off; a man who has seen that life on earth is a stern reality; who has probably buried many a fond hope and had to clasp to his bosom many a bitter disappointment, looking back on life finds no solid ground upon which to place his foot, and sees but a short distance ahead a dark, unfathomable future, or, if not a future, to him a point of annihilation, and, leaving all cant, all hypocrisy, all falsehood behind him, asks a plain and simple question of one who, although younger than himself, is in the vigor of manhood, and with many new lights about him that the old man has never had, or had too late for his day and time to consider and understand. He asks of his younger friend what mean those far distant lights on the great ocean of Futurity that are coming to view. The friend answers, as to his mind the coming lights become visible, what he thinks they betoken. Now, friend Sturm, you who stand on another pier—and I confess that I stand on the same pier, Materialism, with yourself—be fair. The lights that now but dimly show themselves to us all are too dim for any of us to be *certain*. Wait, watch, and work, but don't take our credit or our good word from the cause. All will one day, perhaps, agree. Till that time comes, let us help one another to fight our great enemy, whose name is Intolerance and Orthodoxy. Fraternally,

CHARLES F. TITUS, M.D.

ALLEGHANY SPRINGS, VA., April 12, 1878.

D. M. BENNETT, *Dear Sir:* I am a late subscriber to THE TRUTH SEEKER, not having known there was any such paper in the country until recently. I feel as if it were every Liberal's duty to say something in behalf of THE TRUTH SEEKER; for of such papers there are but few. I have thought from time to time that I would write and give you a sketch of theology in this section of Virginia; but as I have never written any for the press, I have hesitated to make the attempt. I would say to all Liberals, Do not criticise our editor for giving his honest convictions; we have ghosts and devils enough to fight without quarreling with each other. But if we had a few Ingersolls in every county, the devils and ghosts would soon disappear. Go ahead and fight superstition and error, and cease to notice that contemptible S. W. Payne. I am looked upon here as a firebrand (not one that Samson used with his three hundred foxes) in the community. I wish I were able to buy all the Truth Seeker Tracts and distribute them to the people; but, unfortunately, I am poor, with a large family. But, thanks to good reason and THE TRUTH SEEKER, I will try and raise them outside of superstition. I have been comparatively alone in this country in regard to faith. I had no idea that there was the one-hundredth part of the Infidels in the world that there are before I commenced reading THE TRUTH SEEKER. I became a dis-

believer by reading the Bible. I do not see how any intelligent person who reads the Bible can possibly swallow all the impossibilities, mysteries, errors, and falsehoods that it contains. But, as Jonah swallowed the whale, I suppose it goes down all right. I have been looking for you to commence your series, "What I Don't Believe." I am of the opinion that such exposures bring more people to thinking than almost any other writing.

Yours respectfully, G. W. Hall.

Corsicana, Texas, April 15, 1878.

D. M. Bennett, *Dear Sir:* I think most of your subscribers in this place are well pleased with The Truth Seeker. I am perfectly delighted with it. I think it is decidedly the best Liberal paper I ever saw. I am much pleased with your replies and comments on "Is there a Future Life?" "Tell us How It Is," "Stop my Paper." "Stop my paper"—what a contemptible thing, and claiming to come from a Liberal! Shame on such a Liberal! Your reply was splendid. I am truly proud that we have got one editor that cannot be gagged; one that will give his honest convictions upon all subjects regardless of popular opinion. Go on, brother Bennett, with your sledge-hammer blows; every one knocks the scales from some one's eyes. The "Humphrey-Bennett Discussion" is fine I keep it loaned out all the time. I think I will send you another order for books soon. You will remember I sent you a check on Rogers & Orr Bros. for $10.00, for the following books. . . . All were received in good order except "Champions of the Church." That I will look for as soon as out, and no doubt will read it with interest and profit. Sincerely wishing you the best of success, I remain,

Yours fraternally, H. J. Howell.

Tripoli, Iowa, April 9, 1878.

Friend Bennett: I notice a number of articles in The Truth Seeker of April 6th taking you somewhat to task for certain convictions you entertain, and among those my attention was particularly drawn to was one from S. Sturm of Memphis, headed, "Stop my Paper." And the only excuse for ordering his paper stopped was that you viewed some things in a different light from what he, the said Sturm, did. Now, this is what I would call Liberalism with a vengeance. This Sturm seems to grieve over the enormous amount he has paid you. He says, "I have sent you $3 00 and $5 00;" and, as a matter of course, you were in duty bound to publish nothing but his peculiar views!

I commenced taking The Truth Seeker with its first issue in Illinois, and I think I have not missed a single number to the present time. Prominent among its many contributors have been Mrs. E. D. Slenker, Hudson Tuttle, O. B. Frothingham, B. F. Underwood, Prof. Denton, and, latterly, Jennie Butler Brown, and many others that space will not permit me to mention; and although a great diversity of opinions and views are entertained by the abovementioned contributors as to man's *finale*, yet with deep interest have I followed them all; and who among them will say, "I am right, and you are wrong"? And it is with no less interest, Mr. Editor, that I have read what has been written by your own honest and able pen. And when the Church and State combined to crush The Truth Seeker, the brave, bold, honest, fearless, and outspoken stand of its editor so endeared its thousands of readers that all the Sturms in the world can effect nothing.

My present subscription to The Truth Seeker expires sometime in May. Inclosed are $3.00 for a renewal, for which credit me accordingly.

I live in an orthodox community, but if you will publish all the Sturms who order their paper stopped, I will make a *mighty* effort to get you a new subscriber for every one so stopped. Very respectfully yours, D. P. Walling.

Richford, April 15, 1878.

D M. Bennett, *Dear Sir:* I am sorry that the dogma of Spiritism is being discussed in The Truth Seeker, because at present it is "the unknown." My main objection to all religious systems is that they chain the human mind to imaginary things, to the exclusion of real things that we can know if we would exert ourselves as we do to know what is unknowable. Christianity has been Spiritism ever since it started. "God is a spirit." "The *sanctus spiritus* shall come upon thee." "Then was Jesus led, drove, took up into the wilderness," by the spirit—devil—to be tempted. "The spirit of God moved upon the face of the waters." "And God said, Let light be." Now, brother, I think the word "spirit" is an infamous lie. If it were restrained, in our language, to mean the force by which all matter in the universe is moved, it would be definite knowledge. As it is, we have individual, independent spirits—spirit of God, spirit of Jesus, spirit of Christ, spirit of Holy Ghost, spirit of devil, and spirit of every dead man, and even the spirits of beasts. I think there is but one spirit—the spirit of the universe. If it is a law of the universe that all creatures live after we die here, it is fixed in fate; your faith or mine will not alter it. We do not need a million of salaried, interested, lazy priests to dispute about it and keep the world in an uproar. Instead of the salvation, Christianity has been the damnation, of man on earth, and is now. This is the reason why I am an Atheist. I don't believe I knew anything before I was born; I don't believe I shall know anything when I cease to breathe. And nearly all Christians are ready to burn, in a priest-fabricated hell, all, or any, who do not join their Church and help sustain the damnation. If Spiritism becomes popular, a Spiritualist chaplain will be in Congress, in the army, and in the navy. We must keep up a Government and Church of some sort, and hypocritical priests and officers of State love money and power better than they do the people, and their business has always been to keep up the relation of master and slave—despotism and ignorance. It should be the business of Liberalists to let go their interested, individual faiths, and try to furnish all real fact, information, here. I don't care whether I live after I am dead or not; my choice is out of the question. Christianity has taught only one important thing: "He that believeth not shall be damned." I have no respect for the author of that saying; it is so indefinite—good for priests only.

It is my opinion that the dogma that man was made in the image of God has done untold mischief; so has the *surety* of a future life. Priestcraft and kingcraft are supported by it. If we submit to tyrants, priests, and kings, we are saved in Elysium; if not, we go to Tartarus. This same tom-foolery could be played with Spiritism, after priests have manipulated it awhile. For Christian man is the greatest cheat, liar, traitor, deceiver, and inventor of all animals; and his God has been always a photograph of himself. There has been as great improvement made in Christianity in eighteen hundred years as in anything else. Our popish priests are as much superior to Jesus and his fishermen as they were superior to the smallest insects. The poor fishermen Cephas, John, and James differed greatly from our popish priests. Spiritualists claim that when we die, our spirits go direct to the Spirit Land. When the spirit, or force, of the universe makes me know that I shall live after I am dead, I will be a Spiritualist. I shall take no hearsay of "mediums."

I am sorry any Liberalist says, "Stop my paper," because you simply gave your private, honest opinion of Spiritism from your evidence.

I have been very disconsolate because I could not get subscribers to The Truth Seeker. I have loaned it ever since I took it. Very few were interested in it until Col. Ingersoll's lectures on "Hell" and "Ghosts" aroused their attention; then Beecher, Canon Farrar, and now Frothingham. There are some twenty half and-half Liberals here—so timid that they will not pay one cent for information. They get extracts in their newspapers, and they begin to inquire. Bigotry and laziness has nearly ruined us. Thanks to the Colonel, I hope we shall get awake. The books and tracts are used some, all I can get them read.

Yours, Joseph Noyes.

Macomb, Ill., April 15, 1878.

D. M. Bennett, *Dear Sir:* Having removed from Prairie City, Ill., to the above-named place, I am necessitated to write you a few lines, a pleasure I have many times promised myself. It was only after your arrest by and under an unjust law, that I became acquainted with you and your paper, and it is the truth to say, that that act has and will continue to do more to eradicate from the American mind the old mythical religious dogmas than all the other acts and doings of the Y. M. C. A., for notwithstanding the deep-seated and ever growing desire for such writings as yours, still it always requires some overt act to awaken even the intellectual mind to prompt and active energy and inquiry for them. This is one of the most Liberal counties of the State, and there are many thousands who would willingly have signed the petitions you forwarded had they known of it; but here we exercise the privilege so securely of worshiping the Supreme Architect of the universe in our own way that we are hardly aware of the innovations the Church is making upon them until they go a step too far, and then comes the reaction. We have organized a red-ribbon reform club here for the purpose of suppressing the immoderate use of alcoholic drinks, and while we refrain from political and religious arguments, and from suppression by legal enactments or prohibition, we agree that it is for the good of our physical self and common humanity. So in connection with the parlor—gaming, smoking, and gymnasium rooms—we have a reading-room in which we intend to place all kinds of reading matter—not obscene—selected regardless of Comstock, therefore there will be at least one number of D. M. Bennett's. Truth Seeker in the room each week, and let us hope that the truths that it will inculcate, together with such books as the "Voices" by Barlow, Ingersoll's "God's," etc., may help to extricate us from the Spiritual thralldom in which we are now groveling.

That The Truth Seeker may advance the people's interest, and proportionately your financial interests, should be the desire of all Liberal minds. Wishing you all the success that I would bestow on you if I had the imaginary power of all the imaginary gods, I subscribe myself, yours respectfully, T. L. Kendrick.

Albert Lea, Minn., April 15, 1878.

Friend Bennett, *Dear Sir:* I do not say, Stop The Truth Seeker, like the very liberal Mr. Sturm, nor do I wish a gospel preached continually "*a la* Ingersoll, Underwood, Mrs. Slenker" to the exclusion of truth and knowledge, but rather give us the truth and facts as they really appear, though our most sacred and cherished ideas of a lifetime will have to pass into oblivion as errors, for it is better to pass on than to stand still and denounce. Deliver me from such Materialists and all other ists that are so steeped in bigotry and intolerance that they can not reason in any other direction than round the circle. They had better not talk quite so much about bigoted and intolerant orthodoxy, because they will be worse tyrants so soon as invested with power and authority. Verily, consistency thou art a jewel. Go on, brother Bennett, give us the truth. Though the Sturms and other shining lights withdraw from the support of The Truth Seeker you will be sustained in the end if you remain true to its name and announce the same when found. Truth, friends of Freethought, is what we want, and let us all aid and encourage it, though the heavens fall. Then on and forward with your investigations, aid and help to demonstrate philosophically and scientifically the immortality of man, and you will have achieved more for humanity than ever was done before, and I venture to say that the very Materialists and Deists that now so very loudly protest and appear horror-stricken at your honest and truthful experiences, will rise up and call you blessed.

Yours, etc., E. P. Hassinger.

Mauston, Wis., April 15, 1878.

D. M. Bennett, *Dear Sir:* Like many others of your subscribers, I received a paper and circulars from the office of *Payne's Age of Reason* some two months ago, and I, like the others, wondered how he had got my address, I thought you must have given him your list of subscribers, like a generous soul as I take you to be, but the next Truth Seeker I got, opened my eyes, and I concluded he (Payne) must be the thief that stole your list and stamps. I was going to canvass for him, and had got one subscriber, and sent some of his circulars out. I lost no time in stopping the agent from getting any subscribers from that quarter, and none have subscribed here that I know of, and probably never will.

I am sorry to see by the last paper that you have to dun some of your subscribers. I may be a little tardy sometimes for the want of stamps only, and not from carelessness, nor from a desire to get such good mental food for nothing.

Inclosed please find a post-office order for $10.25 to be applied as directed. You may put me down for one copy of "The Champions of the Church." Respectfully yours,

Wm. Holgate.

Rockford, Ill., April 15, 1878.

D. M. Bennett, *Dear Brother:* On reading in The Truth Seeker of April 6th the letter of S. Sturm requesting a discontinuance of his paper, simply because you had made an allusion in its columns to the subject of Spiritualism (and I could not help admiring your noble and manly reply to it), I felt impressed to write to you, and if what I write should be thought worthy of a place in your paper, please print it.

Spiritualism is a subject which is agitating many of the advanced minds of to-day. And what more fitting thing is there for The Truth Seeker to give a hearing to than Spiritualism? I am a Spiritualist, and am proud of the name. Yet I am a constant reader, and a great admirer of your paper, and its noble manner of giving all sides a hearing.

We, as Spiritualists, are willing to admit that there are many so-called mediums traveling the country who are frauds, as well as frauds who are humbugging the people by pretending to expose Spiritualism. And who, I would ask, are more ready and anxious to expose fraud than Spiritualists themseves? We have in this country gold and silver money, and we have also a good deal of bogus money, and we do the best we can to separate the spurious from the genuine, and drive the spurious out of circulation. Yet the spurious does not destroy the genuine. Now any men or women who have ever set themselves to work to honestly investigate the subject of Spiritualism, and have carried their investigations on to any extent, must and will admit that they have found a great deal in their investigations which they cannot account for on any other hypothesis than that it is just what it professes to be.

Now I commenced to investigate the phenomena of Spiritualism three years ago last September, under peculiar circumstances, and I followed up investigations over a year (as opportunity offered), before I came before the public, and in a convention declared myself a Spiritualist. And from that time until the present, I have been almost daily having things occur to me which are to me incontrovertible evidence of spirit presence; and nothing would please me better than to have the opportunity of relating some of these experiences to the numerous readers of your paper.

To me Spiritualism is not a belief, but an actuality. In the communication entitled "a Materialistic view of Spiritualism, the question arises as to what is spirit. Is it something or is it nothing? That is, has it a ponderable body? I say yes, as much as light, heat, or electricity has a ponderable body, although we, with our limited knowledge may not be able to weigh it any more than we can weigh light or electricity. Another question also arises: Can two bodies occupy the same space at the some time? For reply, I would refer the questioner to the telegraph wire: do not the metallic substances of which the wire is composed and electricity occupy the same space at the same time; or let him look into the first pool or stream of clear water he may see, and tell me if light and water do not occupy the same space at the same time, and in like manner may the spiritual body fill and occupy the physical body at the same time. But the spiritual mind cannot fill or occupy any more space than there is provided for it in the brain in which it has to live while in the physical body, and therefore the mental powers and forces of the spiritual body are governed and controlled in a great measure in their development by the capacity of the brain in which they are located.

The mind of the spiritual body is no more the whole of the spiritual body than the head is the whole of the physical body. But methinks I hear some reader say, Prove these statements you are making. In answer I would say that science is not far enough advanced to prove this any more than it is to prove why the blood circulates through the human system. Or how and why the infinitesmal particle, by scientists termed protoplasm, performs its work in building up flesh, tissue, bone, and muscle, yet it is being fully demonstrated by the advanced scientists of the day, both in this country and in Europe, by the use of newly invented microscopes. But what power causes it to perform its work so faithfully and well they cannot tell. Nevertheless they have been able to photograph it while in the actual process of performing its work; and who, for a moment doubts their statements simply because they cannot tell what causes it to do what it does. And yet it is evident that there is an unexplained and undiscovered power or force behind it, that causes it to perform its work, just the same as there is a power in the magnet and electricity that enables them to perform their work. It is about time that we began to give up denying the existence of those forces and powers in nature, the phenomena of which we see, yet with our limited development of science we do not as yet, quite fully understand; or else throw up and cast aside all of the developments of science, and go back to the belief in a flat earth, with the sun, moon, and stars circling around it every twenty-four hours, or else pronounce nothing unknowable until it has had a fair, impartial, and unprejudiced investigation, Spiritualism is comparatively a new science. One generation has not yet passed away since what is known as modern Spiritualism made its advent in a few feeble raps in Hydeville, N. Y., and now behold the advancement it has made. And who can number the many lonely hearts that have been made happy by realizing the presence of those near and dear friends, who, previous to that time, we were taught to believe had entirely and absolutely left this world forever, but now many of us know that they are with us trying to make us good and happy.

F. F. Follet.

The penniless man.—Blessed is the man who is penniless, for he is never stricken—for a dollar.

The deadhead annoyeth him not, neither is he pursued by the book agent.

He is not grasped by the lightning-rod seller. The lunch fiend turneth away from him. The trinket vender passeth him by. He is not asked to invest in church lotteries.

He hath no friends to "treat;" he is poor and hath no enemies.

When he riseth in the morning his stomach is not rebellious from over-feeding; neither does he chink his silver and say, "How shall I get rid of these dimes?"

When he eateth he is not vexed by a multitude of dishes.

His lands will never take unto themselves wings, neither will the fire devour his water lots.

He is not perplexed about taxes, neither careth he for the rise in lumber.

He toileth not for gold, nor orateth like Jones on silver.

He hath no ties for money, therefore, careth not to demonetize, nevertheless a dime will he not refuse, nor turn away from a five-center.

Yea, a gherkin will he relish, and storm the outworks of a steel-clad biscuit.

He loveth none but himself; he is selfish; yea, fond of fish, clams in chowder, oysters raw, and lobsters in vinegar will he not dispise.

He maketh his lair in a barroom; he squatteth on a keg while it is day, and sleepeth in a barrel at night.

Where the scent of whiskey is, there he is found; he snuffeth the lunch with frenzy, and crieth Ha, ha! at the chink of glasses. He liveth like a ring-tailed moke, and dieth like a spotted jehosaphat.

Many foxes grow gray, but few grow good.

A Sterling Old Poem.

Who shall judge a man from his manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thought and feeling—
Satin vests can do no more.

There are streams of crystal nectar
Ever flowing out of stone;
There are purple beds and golden,
Hidden, crushed, and overthrown.
God, who counts by souls, not dresses,
Loves and prospers you and me;
While he values thrones the highest
But as pebbles in the sea.

Man upraised above his fellows
Oft forgets his fellows then.
Masters, rulers, lords, remember
That your meanest hinds are men—
Men of labor, men of feeling,
Men of thought, and men of fame,
Claiming equal rights to sunshine
In manhood's ennobling name.

There are foam-embroidered oceans;
There are little wood-clad rills;
There are feeble, inch-high saplings;
There are cedars on the hills.
God, who counts by souls, not stations,
Loves and prospers you and me:
For to him all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth and fame;
Titled laziness is pensioned,
Fed, and fattened on the same.
By the sweat of others' foreheads,
Living only to rejoice;
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression, with its trifles,
But as pebbles of the sea.

Where are Heaven and Hell and "Fiddler's Green"?

AND WHERE'S JACK TRENT?

An added gloom pervades the place,
And, as it were, shuts out the light;
'Tis felt and seen on every face
That Jack, a convict, died last night.

Jack ne'er had a note of warning
That grim old Death, with keen-edged knife,
Would come before another morning,
And cut the brittle thread of life.

Serene, contented, sound, and blithe
Was Jack Trent only yester-morn,
Until old Time came, with his scythe,
And cut him down likes blades of corn.

Poor Jack is dead and "gone," they say;
But gone where? Who will solve this riddle?
To "Fiddler's Green"—a place half way
'Twixt heaven and hell? Just at the middle?

No; that won't do. Where's Fiddler's Green?
And where is hell's or heaven's place?
Has earth e'er had a man who's seen
These marvels anywhere in space?

If there's no man that's ever seen
The heaven about which Christians shout,
Nor yet the hell, nor Fiddler's Green,
Then what do preachers talk about?

Man hopes for life beyond the grave—
Would have it at whatever cost;
But if he has a soul to save,
We first must know that it's been lost.

Pray tell us how we are to know
That man hath an immortal part—
A soul. At death where does it go?
How shape itself to make the start?

Now where's Jack Trent? I mean his soul;
His body lies 'neath yonder sod.
Let's hope he's safely reached a goal
Where Nature reigns the supreme God.

"The World Would be the Better for It."

BY HOMER A. BILLINGS.

If honest Christians would unite
With Liberals to put down evil;
Act more from love, and less from spite,
And be respectable and civil;
And then let reason have its sway,
Instead of claiming to abhor it;
Then give to honest thought its say—
The world would be the better for it.

If men relied on common sense,
And less on gods and creeds infernal;
Could we with foolish myths dispense,
And all unite in bonds fraternal;
Could bigotry be cast aside,
And all mankind at once ignore it;
Could we have less of squeamish pride—
The world would be the better for it.

When honest thought can have its say;
When Justice in her might has risen;
When Comstock, too, has had his day
In sending editors to prison;
When man shall dare assert his right,
Instead of having to implore it;
When all shall learn that right is might—
Our world will be the better for it.

When man shall on himself rely,
And not upon a foreign Savior;
When he shall his own errors try,
And regulate his own behavior;
When persecution, too, shall cease,
And every nation shall abhor it;
When wars shall cease, and all is peace—
Then will the world be better for it.

The "good time coming" 's almost here;
Freethought is making people stronger;
Hell's nearly banished, do not fear;
Be patient—wait a little longer!
When superstition's passed away,
And no one wishes to restore it,
Then all mankind will truly say,
Our lovely world is better for it.

Fabius, New York, March 22, 1878.

Anthropology.

How few have any conception of the vast and wonderful philosophy represented by the word anthropology, the unfamiliar name of the heretofore unknown science of man, for which we are indebted to the discoveries of Prof. Buchanan.

I have just finished reading the system of anthropology published by Prof. Buchanan a quarter of a century ago, and as this rare book has long been out of the market and inaccessible to the public, a sketch of its contents would be as novel to most readers as a translation of Sanscrit manuscripts.

This volume of four hundred pages, which I read with intense interest and delight, is an extremely concise presentation of the four sciences, phrenology, cerebral physiology, sarcognomy, and pathognomy, with illustrations of psychometry, anatomy of the brain, physiognomy, chirognomy, and social philosophy. Of the latter only enough is said to make us wish for its fuller presentation.

It is made entirely clear in this volume that all the great problems of life and mind which have puzzled mankind for ages, and many others which have never even been thought of by scientists or philosophers, have been grasped and solved by a bold experimental inquirer who has known how to interrogate nature and bring forth her secrets by a novel and original method of experiment.

That he has revised, corrected, and vastly enlarged the phrenology of Gall and Spurzheim is conceded by all who have investigated the subject. It is equally apparent that he has enlarged physiology by demonstrating the physiological powers of the convolutions of the brain which, has never been heretofore asserted or even imagined by any one.

His exposition of the sympathies of the soul and body is not only a source of delight to those who have heard his lectures on sarcognomy, but is deeply instructive to the mesmeric and electric practitioners whom he is now teaching to treat diseases in a more efficient and scientific manner by the guidance of sarcognomy, the practicability of which he demonstrates on the patients at every private lecture.

Dr. Buchanan differs greatly from his predecessors in phrenological science. He is not limited to the materialistic sphere of Gall and Spurzheim but comprehends the highest range of psychic facts and wonders as well as the common phenomena of life and mind. Hence, his views are vastly more profound than those of Gall, Spurzheim, or Combe.

His style as a writer is concise, lucid, and forcible. He has all the vigor of expression and acuteness of thought which we find in John Stuart Mill, Wendell Phillips, or Horace Greeley. These qualities in his systematic public lectures which have been published, are combined with a brilliant eloquence which is rare among scientists. His lecture on the "Evolution of Genius," delivered at Louisville, and his recent anniversary address at Boston on the "Divine commands for 1878," are in our opinion unsurpassed by any similar efforts of American orators. His address on the "Triumphs of Medicine" is marked by great ability and boldness. Those who wish to enjoy the singular force and beauty of his style will soon be gratified by the publication of his powerful reply to Dr. Carpenter (the famous English physiologist) which will soon be issued by Colby and Rich at Boston. Notwithstanding the ability and learning of Prof. Carpenter, all who have read the installments of this reply which have been published in the *Popular Science Monthly* and *Banner of Light* concede that he has been thoroughly crushed by Dr. Buchanan. As a champion of liberality, freedom, and progress, we have much to expect from his future efforts. S. W. KENT.

New York, April 8, 1878.

THERE is so much of good among the worst, so much of evil in the best, such seeming partialities in providence, so many things to lessen and expand, yea, and with all man's boast, so little real freedom of his will, that to look a little lower than the surface, garb, or dialect, or fashion, thou shalt feebly pronounce for a saint, and faintly condemn for a sinner.—*Tupper*.

"American Communities."

Brief sketches of Economy, Zoar, Bethel, Aurora, Amana, Icaria, the Shakers, Oneida, Wallingford, and the Brotherhood of the New Life. By William Alfred Hinds, Office of the American Socialist, Oneida, New York, 1878.

Here is a book made upon honor. The writer is a communist of a well defined stripe himself, and yet, he has been able to give a fair account of all the styles of communal life differing from his own. For there are sects in socialism as there are in religion. Some of the communities, whose stories are told in this interesting book, are sticklers for marriage simple; others, complex; and others not at all—the latter not necessarily "heaven" where there is said to be no giving of that kind. Some of them live in moderate houses of one, two, or three families; and others live in one common establishment and eat and lodge under one roof. Nearly all of them have some sort of religion, but are divergent in creeds; though all are drawn from the one plenary and unfailing fountain, the Bible. But the one thing in which they do all agree is the early Christian practice of having "all things in common," a practice which their fashionable Christian brethren spurn, disown, and are as ashamed of as they are of their homespun mothers and shoemaking grandfathers. They agree also in all the essential virtues—industry, frugality, deference and duty to others, and implicit integrity in dealing with each other and with the outside world. All their products are the result of perfect work and the best materials. You will get nothing shoddy from the Shakers nor adulterated at Oneida.

These communities are mostly primitive births, the crude and accidental products of an evolution not yet complete. They were conceived in religion and started into being to ultimate a form of faith and live out a creed, not altogether to try a social experiment. Their community of property and associated home was the accident of their situation. All the earlier communists were emigrants from beyond the Atlantic, impelled by a religious idea. Finding themselves here in a strange land, they remained together in a body, took up their lands in common, and organized communal homes, the better to carry out their religious idea. The Icarians are the one exception to this; they came from France, in more recent years, with no religion, but with the communal idea dominant from the start.

The Oneida community is of native origin, and is the most complete and best appreciated of them all. They have a varied industry with perfect tools and machinery for all departments. Their people live like bees, in clover, and are quite as busy. They, too, have a religion, and are very earnest and sincere in it, but it is not ascetic nor an impediment to their developement; its yoke is easy and its burden light. Evolution is at work among all these communities; the fathers pass away and the children, whether home-made or adopted, see with wiser eyes and less severe affections; and all socialists believe that some grand social problem will be solved by their continued existence.

All this, and more, is told in this encyclopedic nutshell of a book, for sixty cents, sent to the author at Oneida, New York. The works of other recent writers on these American communities, Noyes, Nordhoff, and Dixon, are expensive—three or four dollars—but here you have the whole thing in 176 pages at this small price. All who do not like to dogmatize on the various social schemes, but do like to know the facts of the progress thus far gained, will be glad to procure this book. THERON C. LELAND.

New York, April 10, 1878.

The Spirit of Persecution.

The spirit that condemns to martyrdom those who differ from us in opinion is one of which no age and no class can claim a monopoly. It seems to belong to human nature. It is the same spirit in the intellectual plane that, operating on the physical plane, causes the enslavement of the weak by the more powerful. There is a strong tendency to "pass on" the blow we ourselves receive—to visit upon the class next lower in the scale of strength the oppression and intolerance that a higher one has visited upon us. The Irish, seeking refuge from oppression in this country, were the staunch supporters of the enslavement of the negroes. The negroes, sent by the Colonization Society to Liberia, enslaved the native tribes. Precisely the same spirit pervades the mental and moral atmosphere, and will do so until, individually, people shall have achieved freedom. Not simply freedom from other men, but freedom from the spirit of tyranny within us that desires to enforce our ideas upon others.

We cannot look for the development of this freedom among Christians, it is true, for their whole system rests upon authority and they are all the slaves of their imaginary God. But Materialists and Spiritualists, in their onward march after truth, have not left behind them in Mother Church all of this same spirit of tyranny. Could the so-called Freethinkers of the country be trusted to day with absolute power? If they are indeed Freethinkers, yes; if only Materialists, no. In the last issue of THE TRUTH SEEKER we notice one writer lamenting the "cruel and despotic tendency of Christians to ostracise from society all who differ from them," and another who "was in hopes he had found a proper paper to read," discontinues it because its editor, having had an opportunity to observe certain natural phenomena that he (Mr. Sturm) has not, honestly recorded his observations! If in deference to their prestige of past power the rights of Christians would be safe in the hands of such Materialists, evidently those of Spiritualists would not The last-named class show the same spirit toward those of their number who honestly question the reality of alleged phenomena, as well as toward those who hold advanced views on social or industrial subjects; and these last, as soon as anybody shall get ahead of them, will undoubtedly begin to manifest the same phase of human nature. Its manifestations grow less violent in proportion to enlightenment, but will cease only with the recognition of perfect freedom as the right of every individual.

Spiritualists are recruited from two classes: Christians, who in many cases have only transferred their allegiance from the authority of Jesus and the Bible to the authority of spirits and mediums, and Materialists, who have enlarged their philosophy so as not to exclude any of the phenomena of the universe. The one class brings with it its unreasoning credulity and love of the marvelous; the other its clear-sighted intelligence and honest adherence to truth.

Whether a man classes himself as a Christian, a Materialist, a Spiritualist, a Communist or a Free-lover, depends upon what best satisfies the needs of his inner nature at the point of developement where he now stands; and it is only when he has passed through all these schools, taking from each what a wise eclecticism dictates, that he can rightfully lay claim to the degree of Freethinker.

If Mr. Bennett has "become a Spiritualist" few of those familiar with his career and with the quality of his intellect will have any fear that, in so doing, he has ceased to be a Freethinker and indefatigable truth seeker. G. W. KEITH.
M. A. READ.

Stoughton, Mass., April 5th.

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OF NEW YORK, AND

D. M. BENNETT, Editor of The Truth Seeker.

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EXTRACTS.

I ASK you, would Absolute Goodness create with active poison-working elements for *any* end?....Was God under compulsion to create man so? No: he was free, you say, to create or not to create; but man could not have been made otherwise compatibly with free will in the creature. Then it would seem creation should not have taken place, or free will should been left out of the plan rather than evil accepted for its sake. What necessary Moloch is this Free Will, that is higher than goodness, better than happiness, and so mysteriously precious that evil must be adopted as a means to secure it, and goodness and happiness offered a divine sacrifice to it? This known world of ours so abounds in moral foulness, as well as in physical suffering of manifestly impeccable beings, such as little infants and irrational animals, that it negatives from the first your anthropomorphic theory of Creation and Providence; which is an apotheosis of human imperfection.

AN unverifiable hypothesis of a *reformed* Providence, which, however agreeable it may be to the fancy, has no support in sober reason. If the rule of Providence in the present life be one of injustice, there is no reason to believe that a future life under the same Providence will be differently ordered, so as to be just and happy: and if the order of the present life be right, there can be no need of a future life as a scene of reparation. Our wish to be rid of what is bad and painful, and secured in what is good and pleasant, of course does not affect the argument. The existence of a wish does not imply that it will ever be gratified.

THE true philosopher is reverent and silent in the presence of the Incomprehensible. The green world of sense and knowledge where he finds himself placed furnishes employment to all his faculties. He does not deny supernal spheres: he only refuses to make or to bow down to assertions for which he sees no sufficient foundation. Here he finds the appropriate sphere of his activity: of what is beyond he confesses himself ignorant. The supernaturalist of course knows no more of the beyond than he, but is afflicted with what Socrates called the worst kind of ignorance: the conceit of knowing what one does not know. Prate as men may, the Mystery is there: as deep as ever when the Bible is opened; as dark as ever when the Church has lighted her wax candles.

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IF a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—*Buddha.*

I FOLLOW nature as the surest guide, and resign myself with implicit obedience to her sacred ordinances.—*Cicero.*

NATIONAL progress is the sum of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness, and vice.—*Smiles.*

WE should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.—*Joubert.*

AMONGST the instrumentalities of love and peace, surely there can be no sweeter, softer, more effective voice than that of gentle, peace-breathing music.—*Burritt.*

IN human life there is a constant change of fortune; and it is unreasonable to expect an exemption from the common fate. Life itself decays, and all things are daily changing.—*Plutarch.*

A NATION'S character is the sum of its splendid deeds; they constitute one common patrimony, the nation's inheritance. They awe foreign power; they arouse and animate our own people.—*Henry Clay.*

DO NOT think of knocking out another person's brains because he differs in opinion from you. It would be as rational to knock yourself on the head because you differ from yourself ten years ago.—*Horace Mann.*

THERE is no trifling with nature; it is always true, grave, and severe; it is always in the right, and the faults and errors fall to our share. It defies incompetency, but reveals its secrets to the competent, the truthful, and the pure.—*Goethe.*

MUSIC moves us, and we know not why; we feel the tears, but cannot trace their source. Is it the language of some other state, born of its memory? For what can wake the soul's strong instinct of another world like music?—*Miss Landon.*

NATURE stretches out her arms to embrace man, only let his thoughts be of equal greatness. Willingly does she follow his footsteps with the violet and the rose, and bend her lines of grandeur and grace to the decoration of her darling child.—*Emerson.*

NO LANGUAGE can express the power and beauty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity, like a star in heaven.—*Chapin.*

"WHAT is wanting," said Napoleon one day to Madame Campan, "in order that the youth of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with this answer. "Here," said he, "is a system in one word."—*Abbott.*

HOWSOEVER varied the courses of our life, whatsoever the phases of pleasure and ambition through which it has swept along, still, when in memory we would revive the times that were comparatively the happiest, those times will be found to have been the calmest.—*Lytton.*

THE gravest events dawn with no more noise than the morning star makes in rising. All great developments complete themselves in the world, and modestly wait in silence, praising themselves never, and announcing themselves not at all. We must be sensitive and sensible if we would see the beginnings and endings of great things. This is our part.—*Beecher.*

I KNOW not what the world may think of my labors, but to myself it seems that I have been but a child playing on the sea-shore; now finding some pebbles rather more polished, and now some shell rather more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me. —*Newton.*

REMEMBER to comfort thyself in life as at a banquet. If a plate is offered thee, extend thy hand and take it moderately; if it be withdrawn do not detain it. If it come not to thy side, make not thy desire loudly known, but wait patiently till it be offered thee. Use the same moderation towards thy wife and thy children, towards honors and riches.—*Epictetus.*

A FATHER may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy.—*Irving.*

Odds and Ends.

"PAPA," asked a boy, "what is meant by Paradise?" "Paradise, my son," replied the father, "is the latter part of the Summer, when your mother goes on a visit to your grandfather."

SAID a theatre manager to one of his company, "I wish sir, you would be careful, and pay a little attention to what I say." "So I do," replied the actor—"as little as I possibly can."

JOHNNY lost his knife. After searching in one pocket and another until he had been through all without success, he exclaimed: "Oh, dear! I wish I had another pocket, it might be in that?"

A WITNESS in an Irish court of justice stated that he was suddenly aroused from his slumbers by a blow on the head. "And how did you find yourself?" asked counsel. "Fast asleep," replied the witness.

COMPETITIVE trial before a jury sitting to award prizes for a tragic declamation. Candidate—"Beg pardon, gentlemen—would you be kind enough to move back a little to give me room to roll my eyes?"

WHEN the officials of a banking institution commence to use the funds for their own benefit, they say, "Let's speculate." Pretty soon this suggestion is slightly changed to "Let's peculate," and they "pec."

OLD gentleman to troublesome boy—"Look here, my boy, can you tell me why you may be said to be playing at hide-and-seek?" Troublesome boy—"No sir." Old Gentleman—"Because you are seeking a good hiding."

A PARTY of young fellows found fault with the butter on the boarding-house table. "What is the matter with it?" said the mistress. "Just you ask it," said one; "it is old enough, and strong enought to speak for itself."

"I was not aware that you knew him," said Tom Smith to an Irish friend, the other day. "Know him," said he, in a tone which comprehended the knowledge of more than one life, "I knew him when his father was a boy."

THE man who has heretofore collided with a plate of soft butter when feeling around in the cupboard in search of something to eat after dark, now experiences a relief from the monotony by sticking his fingers in mince-meat.

SAID an artist to a censorious critic: "Why, according to you, my picture is all beastly. I suppose the animals in it are beastly, too!" "Well, no; that's what they ought to be, but unfortunately they are not," replid the inexorable critic.

"AND isn't there an old gardener somewhere about here, too, Mrs. Maloney?" Pat Riley. I think his name is." "Know him, is it, me leddy? And shure isn't he a relation of mine! Shure, he wonst wanted to marry me sister Kate!"

"PA, will you get me a pair of skates if I prove to you that a dog has ten tails?" "Yes, my son." "Well, to begin, one dog has one more tail than no dog, hasn't he?" "Yes." "Well, no dog has nine tails; and if one dog has one more tail than no dog, then one dog must have ten tails!" He got the skates.

A GENTLEMAN gave a party in honor of a missionary, lately returned from his field of work. The ladies appeared with low-cut dresses, and the host, fearing the style might shock his reverence, he apologized to him for it, saying that the fashion demanded it. "Oh, I don't mind it at all," replied the missionary, "I have been ten years among the savages."

ON A railway line, recently a passenger stopped the conductor, and asked, "Why does not the train run faster?" "It goes fast enough to suit us. If you don't like the rate of speed, get off and walk," was the rejoinder. "I would," replied the passenger, settling back in his seat, "but my friends wouldn't come for me until the train comes in, and I don't want to be waiting round the station two or three hours."

THAT MULE.

The mule stood on the steamer's deck,
To land he would not tread;
They pulled the halter round his neck,
And cracked him o'er the head.

Yet firm and steadfast there he stood,
As though formed to rule;
A critter of heroic blood
Was that there cussed mule.

They cussed and swore—he would not go
Until he felt inclined;
And though they showered blow on blow
He wouldn't change his mind.

The deck hand to the shore then cried:
"This here's bound to stay,"
And still upon the critter's hide
With lash they fired away.

His master from the shore replied:
"The boat's about to sail;
As every other means you've tried,
Suppose you twist his tail?

It's likely that will make him land."
The deck man brave, though pale,
Approached with outstretched hand,
To twist that there mule's tail.

There came a sudden kick behind!
The man—Oh! where was he?
Ask of the softly blowing wind,
The fishes in the sea!

For a moment there was not a sound,
As that mule winked his eye,
As though to ask of those around:
"Now, how is that for high?"

"Cut that there mule's throat right away,"
The captain did command:
But the noblest critter killed that day,
Was the fearless brave deck hand.

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Notes and Clippings.

If the Devil isn't married, who gets up on cold mornings to make the fire?

A shrewd old minister says that the pastor of a church ought not to be regarded as the conductor of a through sleeping car.

The American Board of Foreign Missions wants to occupy central Africa, but also wants $25,000 with which to begin to do it.

The new Baptist Church at Dubuque, Iowa, is happy in the possession of two splendid stained-glass windows, given by the pastor in memory of his deceased parents.

The Mormon church having succeeded in laying hold of the $750,000 which Brigham Young had appropriated, Brigham's heirs will have that much less to squabble over.

If the strolling temperance orators keep on enumerating the crimes they committed when under the influence of liquor, we shall find which of them is old Bender in disguise.

The first Napoleon at all events once showed his respect for science, by permitting Sir Humphrey and Lady Davy to travel abroad, when the Continent was closed to the English generally.

The defaulting Fall River treasurers, Chace and Hathaway, are both prominent members of the Congregational Church. Great interest will be felt as to what will be done with them by the brethren.

The Pope objects to the presence of women on his premises, and the female members of families residing in the Vatican are being removed from the palace. Quite a change from the times of Alexander VI., but Leo is an old, old man.

A clown has been converted in Peter Dwyer's meetings, and announces his intention of devoting his talents to Evangelical labor. If this brother shall conclude to use any of his comic talent in his new field of effort, he may be able to draw large houses.

A minister has been found in the central part of this State who received seventeen dollars for last year's pastoral services. Whether it is on the old plan of "poor preach, poor pay," or whether the brother has a rich wife and did not need to ask the church for more than seventeen dollars, is not divulged.

The Pope has given a church in New York a present of a handsome chalice as a prize for having sent him a large sum of money. King Humbert of Italy has granted four annual prizes of $1,000 each for the best productions in art, science, and literature. Pope Leo loves to encourage almsgiving—in his direction.

A Methodist Episcopal bishop, Dr. Merrill, has had an interview with President Diaz, of Mexico, and reports him to be fully committed to the principle of religious toleration. President Diaz expressed "the belief that freedom of worship is essential to the progress of religion."

Mrs. Van Cott says she *will* preach, and that neither John Wesley nor St. Paul can stop her. Some fearless wretch should inform the Widow that both the gentlemen named are dead, and are probably well satisfied to have her keep on preaching while on this side the grave, but they tremble when they reflect upon what the consequences may be should she persist in the practice when she gets "over there."

Prof. David Swing says of Joseph Cook: "Much of Mr. Cook's scientific method is only a method of language, a certain gravity of dress, as though a small boy were wearing the wig and gown of an English Justice. The discourses which the Boston orator sends forth on the subject of marriage are the most wonderful specimens perhaps, in all literature, of masquerade of small ideas in the suits of giants."

The Rev. J. Ashe (the "J" may mean Jack), vicar of St. Paul's Church, Crewe, England, after soundly rating his congregation for their "close-pursedness," threatened them as follows: "I have told you often that you are saved by faith, but show me your faith by your works; and if you don't be more liberal in your giving I will stop you from going to heaven, for I will meet you at the gate and prevent you from going in; that I will. It won't be a pleasant thing to do, but I will do it." This threat opened the purses of some, the eyes of others, and the mouths of those who laughed at the absurdity of the parson's position.

The trial of Rev. Fergus Ferguson, accused of heresy, before the United Presbyterian Presbytery of Glasgow, Scotland, partook somewhat of the character of the councils of the Church in the Middle Ages. The court consisted of eighty judges, clerical and lay, and showed an example of disorderliness which was well followed by the audience. Mr. Stark punched Dr. Jeffery on the shoulder; Dr. Jeffery knocked Mr. Stark back into his seat; the people hissed and cheered, half a dozen of the judges chattered away at one time like a lot of religious magpies, and the moderator became so confused that he didn't know what he was doing. At last the accused was found guilty by a small majority. An appeal has been made to the General Synod.

The assembly of this state has passed an appropriation giving fifty thousand dollars to the Catholic Protectory. To be sure, we have a constitutional provision forbidding all gifts to sectarian institutions; but the young man who acts as attorney for the State told the assembly that the Catholic Protectory is not a sectarian institution. But it is one, as any but an idiot ought to know from the name; and it is a gross outrage to attempt thus brazenly to violate the Constitution of the State. And here is a fact to be noticed. The Protectory needs this money because it is fifty thousand dollars in debt. It is not very long ago that a Catholic journal of this city made the statement that it was in debt to this amount, and that it was intended to apply to the legislature for relief to this amount. Now it has been done. We trust that the senate will see that it is not the province of the State to pay the debts of any sectarian organization.—*Independent.*

The developments in regard to the Fall River defalcations become more astounding every day. The indications now are that Hathaway and Chace, the two detected mill treasurers, have made away with over two millions of dollars. The loss of this immense sum falls upon both rich and poor, and many of the stockholders of the Border City Mills are left without a dollar. Once prosperous citizens are ruined, and persons in humble circumstances who bought stock as a safe and profitable investment, are once more wholly dependent upon their daily toil. The two treasurers appear to have been combined in a league of crime and deceit. Hathaway acted as a tool of Chase, and a cover for the operations of that master scoundrel. But Hathaway was himself no novice in falsehood and hypocrisy, and within a few days before his exposure, a hoodwinked bank president pronounced him, after an examination of his books, to be "perfectly honorable; one of the best business men in Fall River."

How a Young Girl was Treated by the Champions of Christianity in Europe.—The trial of the Russian young lady, Vera Sassulitch, who some weeks ago shot at General Trepoff, the St. Petersburg prefect, curiously illustrates the notions of justice and liberty which prevail in Russia. While a mere girl of seventeen she was arrested and confined for two years in a Lithunian prison without even the pretense of a trial, and for no other reason than that she was a school friend of a sister of a political conspirator. As it was found impossible to allege any offense against her, she was at last liberated. She had scarcely reached home when she was again seized by virtue of an administrative order. She was not even allowed time to take proper clothing with her, and might have died from cold had not a gendarme taken pity on her and covered her with his greatcoat. For seven years she remained in the hands of the police, who removed her from house to house and prison to prison. On her final release it is not much to be wondered at that she formed a resolve to exact vengeance against her chief persecutor. This determination was strengthened by accounts of the barbarous floggings of other political prisoners. It was with the double object of calling attention to those cruelties and avenging her own wrongs that she shot the chief prefect. We must not be surprised that the students sympathized with her; even the draymen of Southwark would have done so.—*London Week.*

Found Out Early.—Late Terre Haute (Ind.) papers contain full details of a young, straight, well-dressed, genteel clergyman, a few months only from England, named D. R. Boothe, who made his debut in that city, and preached a trial sermon or two very much to the satisfaction of the faithful. He was advertised to preach in two different churches on the same Sunday, morning and evening; but an unfortunate occurrence prevented the carrying out of the programme. One of the frail damsels with which most of our cities are so fully supplied passed by him on the sidewalk and lured him to his hurt. He followed her to her lair, and some too inquisitive spy who had observed the suspicious movement followed carefully, and, unceremoniously breaking into the room occupied by the pair, caught them *in flagrante delicto*. It soon became noised about the town, and the sleek reverend put his baggage in order and left town on an early train. But what Terre Haute lost some other town may gain.

The Rev. Dr. Crosby of this city is endeavoring to have a bill passed incorporating a Society for the Prevention of Crime. Section 8 of such bill reads as follows: "One half of the fines and one half of the penalties collected by the aid of or through the instrumentality of the society or its agents for the violation of the law shall accrue and be paid for the benefit of the said society." If the said section had read as follows, its real meaning would have been more apparent: "This society is empowered to resort to all sorts of subterfuge, decoying, lying, intrigue, and deception in order to induce weak-minded innocent people to become partners in crime with said society, for which crimes said weak-minded people shall be punished by heavy fines, one half of which fines shall go into the pockets of the clerical speculators in crime composing this society; providing however that said speculators in crime shall always escape the penalties and punishments attached to their half of the crimes committed." This is the plan upon which the Comstock, Britton, & Colgate society operates. Section 8 has been struck out, its nefarious character having been discovered in time by the legisature.

A petition has recently been presented to the Rolls Court in London by the Rev. Frank Besant, the husband of Mrs. Annie Besant, from whom he has been separated for several years. Since the separation, their daughter, who is now about ten years of age, has been under the charge of her mother. Mr. Besant now desires to obtain possession of the child, and alleges that his wife is not a fit and proper person to have charge of their daughter, on the grounds that she is an Atheist and a Malthusian. The notoriety achieved by Mrs. Besant in connection with the famous Bradlaugh-Besant trial has invested the present case with great public interest, which is increased by the announcement that Mrs. Besant intends to argue her own case before the Master of the Rolls. The decison of the question, however determined, is certain to produce a warm and bitter controversy between orthodox Christians and the adherents of the various sects of Rationalists and Freethinkers. The question whether a parent or guardian is disqualified and unfit to have the custody of children on account of holding peculiar opinions in philosophy and religion is certainly a matter of serious consideration involving important and far-reaching consequences. It includes, moreover, a principle, which, if viewed in the light of popular tendencies, is likely to assert itself more and more with increased intensity. The churches everywhere deplore the decay of faith, and it cannot be disputed that skepticism in religion is largely on the increase. This fact, taken in connection with the growing desire to facilitate divorces, renders it highly probable that the Church will become more active in its endeavor to retain and exercise control over the social sacrament of marriage and the religious education of children, and thereby render cases of this kind of frequent occurrence. The petition of Mr. Besant serves to recall the famous decision of Lord Eldon in regard to the poet Shelley, rendered some sixty years ago. Since that time a marked change has taken place in public opinion in matters of religious faith and practice. The decision in this case will serve to show how far the law has been affected in regard to the liberty of opinion.—*N. Y. Graphic.*

Events of the Week.

State Senator John Morrissey is dead.

The first steamer of the new line to Brazil sailed on the 4th.

The usual semi-annual revolution is progressing in Mexico.

Five thousand tramps have visited Trenton, N. J., since December last.

The metric system has been officially adopted in the U. S. Hospital Service.

The insurrection in Bulgaria continues; twenty-one villages have been destroyed.

The public debt was decreased over three million dollars during the month of April.

The American Bible Society is fifty thousand dollars in debt. Why does not Jesus pay it all?

Whites and blacks have been indulging in an election riot in Weldon, N. C. Two men killed.

There were two hundred thousand foreigners present at the opening of the Paris Exposition.

Mrs. Tilton is reported to be writing a detailed statement of her intimacy with Beecher.

Seventy-three failures for seven and a half million dollars is the New York city bankrupt record for April.

The House Committee on Labor have reported favorably on the bill for the taxation of Chinese immigrants.

Mercury transited over the sun on Monday last. Time, 7 hours, 34 minutes, 12 seconds, exactly as predicted.

W. S. O'Brien, the California twenty-millionaire, is dead. He began business in San Francisco as a liquor dealer.

The Orange and Catholic factions are still at it in Montreal. A woman is the latest sufferer. She has four bullets in her legs.

Blasius Pistorius, the priestly murderer, who is condemned to death, claims to be insane He wishes to escape the death penalty.

The Dominion Government is endeavoring to put an end to the religious riots in Montreal. Better let them be fought out on the Kilkenny cat basis.

It is rumored that there are eighty or ninety thousand Fenians armed and drilling for the invasion of Canada in case of war between England and Russia.

Russia is purchasing privateers in this country and sending over men to man them. The steamer Cimbria has arrived crowded with sailors and officers.

A fourteen-year-old girl was recently kidnapped in Baltimore. A Catholic priest is accused of the deed. An effort is being made to have the convents searched.

So-called Communists in Chicago, St. Louis, Cincinnati, and San Francisco are making the property-owners in those cities feel uneasy An outbreak is apprehended.

Peralto, the California *vaquero*, rode 305 miles in 15 hours and 10 minutes, changing horses every mile. The feat was performed on the 4th on a Brooklyn race-course.

The Catholic clergy and the Ancient Order of Hibernians are at loggerheads. The Hibernians will not give up the secrets of the society to the priest in the confessional, hence the trouble.

The famine in the north of China rages with increasing severity, and the most dreadful reports come from the afflicted regions. In one town a man opened a shop for the sale of human flesh and did a good business until the authorities had him beheaded.

Fires.—In Manchester, England; incendary; loss, $250,000.—Bradford, Pa.; two acres of business blocks; loss, $100,000.—Poughkeepsie, N. Y.; loss, $9,000.—Camden, N. J.; loss, $5,000.—Ludlow street, this city; furniture and wagon manufactory: loss, $34,000.—Minneapolis, Minn.; several large flouring mills; fifty or sixty lives lost; cause, ignition and explosion of fine dust made by middlings purifier; loss, nearly $1,000,000.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER VI.—CONTINUED.

"Half an hour? Why Edith, it is not five minutes," said Sue in surprise, and Charlie was sure it could not have been more than ten minutes, but a glance at the watch Edith held up convinced them that time had flown much faster than they had dreamed of, so Charlie now took his turn on the porch while Edith helped Sue to make a few changes in her dress, having thoughtfully improvised a suitable outfit from her own apparel for the occasion, ere she left home. Sue never looked prettier than she did after she had donned the snow-white dress with its pretty pink ribbons and soft frills of rich old lace about the neck and sleeves, and the slender gold bracelets (Charlie's wedding gift) clasping her round white arms. Her light sunny curls were all the head-dress she needed, and as the long, white veil fell about her, enveloping the whole in its misty folds, she looked like a bride indeed. Edith called Charlie to take one peep before throwing a large light shawl over her to shroud her from observation should they meet a passing traveler on the way to the carriage which had been left waiting at Rose Hill gate. Softly and lightly they sped down stairs, the old woman still slumbered, and mentally shaking the dust from their feet, they passed over the threshold out into the glad, free, world of nature. The carriage was soon gained, and all were swiftly driven to Squire Floyd's, and a few moments more and the two were henceforward one. Sue said she would greatly have preferred that old Mr. Martin had performed the ceremony, but she knew he would not like to do it as he was aware how much her father was opposed to the marriage, but Charlie was better satisfied as it was. He said he did not want any preacher to pow-wow over him, and he was glad for one to be able to set an example that he hoped in time would become universal, that is to never give any Church official the privilege of interfering with any matter that should be the affair of civil and social law. "No one can marry us—that is, bind us really together—save our two selves," continued Charley, "and the only use of any law or ceremony is to make the act legally binding to satisfy the demands of society."

It was just ten o'clock in the evening when the little party drove up the lane and got out at Rose Hill Mansion, which was all one blaze of light; and at the sound of the carriage wheels out came the rush of pattering feet, and glad, happy faces and merry joy-greetings welcomed them. Jennie, Myra, and the two Darwin girls were there, and supper was all ready and waiting for them. Mrs. May had even baked a bride-cake during their absence. Nothing seemed wanting for perfect happiness. Mr. Flowers, being the only gentleman present, would have been somewhat embarrassed, perhaps, had he not been a lawyer, which class of people, you know, are not over-famed for diffidence.

The evening passed delightfully to all, and Sue felt that she was never half so happy in all her life. True, a slight shadow would now and then flit across her fair face as she thought of her father and how much more pleasant it would have been could he have sanctioned her marriage and given them his blessing and countenance. But entire, perfect satisfaction is one of the unattainables; so why wish for or ever expect it? If all of us could have everything we wanted, life would become a vast field of idleness, inactivity, and *ennui*. No one would want anything more than he had, and all work, strife, competition, and labor would cease. The craving for what we have not is the source of all energy and ambition.

CHAPTER VIII.

Two weeks have flown by since the wedding. Sue and Charlie have been off on a short pleasure trip, flitting hither and thither as "happy as the birds." 'Tis now the day of their expected return. A little company of choice friends have met at the hospitable mansion of old Mr. Flowers to welcome back the bridal pair. Hark! there comes the train. The company crowd out upon the porch, each eager to be the first to greet the young couple. "Save the pieces!" cried Charley, as they swarmed about Sue, hugging and kissing her and asking all manner of questions about their trip.

The first noisy demonstrations over, she escaped from the eager, impetuous group, and, turning to Edith, asked where her dear, darling Jennie was.

"At home," said Edith; "you see, her father did not like her to come here, lest she might be tainted with Universalism."

"Oh, yes; he thinks it a dangerous malady, and fears it's catching," said Myra, laughing.

"And so it is," said Sue. "I've caught lot's of it already, and mean to catch all I can, for it just pours the sunshine into my life; and I'm beginning to learn how much happiness it is possible to crowd into the little hours of one's life. I've got hold of the true thread of existence, and I mean to unwind the whole spool if I live long enough. You see, I shall have to grow fast and enjoy things immensely so as to make up for lost time. Hell dropped out when universal salvation came in, and heaven came to earth when Charlie and I became one; so why should I not just revel in bliss? If religion makes all people as unhappy as it did me, and all men as cold, heartless, and selfish as it does father, the sooner it is rooted out of the world the better."

"And what has become of your father, Sue," asked Myra.

"I was just going to ask Edith that very question myself," said Sue, "for I've never heard a word from him all the time I've been away. You know we made such a flying trip we could leave no address for you to write to."

"Oh! then we know more than you do; and I can tell you beforehand that it isn't much good," said Myra, who never hesitated from any delicacy of feeling about telling unpleasant facts; not that she was a tattler, or fond of giving pain, but she was impulsive, frank, and thoughtless, and enjoyed a bit of gossip, as most people do, if they would confess it. "Now, you see, Sue, the morning after your marriage, Squire Floyd met your father walking up the street, and, being rather fond of a joke, and also, it must be owned, feeling a little glad of a chance to show the old man how nicely he had been outwitted, he walked up to him and congratulated him upon his daughter's having made so good a match. Looking at the squire in amazement, the deacon asked what he meant. 'I mean the marriage of your daughter to Charlie Flowers, of course,' said Mr. Floyd, smiling. 'Why, he is the most talented lawyer in the whole country, and has already established a good paying business in the town of S——, where he lives. Ah, Mr. Conway, you have a son-in-law to be proud of. But, come to think of it,' continued the squire, with a roguish twinkle in his eye, 'I do remember now that you were somewhat opposed to the match; but what is done can't be undone, so I trust that you will make the best of it. They were really the finest-looking couple I ever married.' 'So *you* did the job, did you? Well, my curse be upon you for it; and may you go to hell, where my infatuated daughter will surely go, now that she has entered that cursed Infidel family.' And the old man turned on his heel and strode back to his home, to find it but too true, that the bird which he thought so securely caged had indeed forever escaped his toils. The old housekeeper said he raved and tore about like a madman, and ordered her at once to leave the house for thus sleeping at her post and neglecting the welfare of his dear insane daughter—for he had made the simple old dame believe Sue was crazy, so as to make her not only afraid to let her out, but to keep her from listening to any appeal Sue might make her. That night old Deacon Slim disappeared, and has never been heard of since. The house is locked up, and all is silent as the grave."

"Poor father!" said Sue. "I hope some day he will see that he is not following the true road to happiness and goodness."

"He is badly organized, and cannot help what he does," said Myra. "He evolutes backward—retrogrades, as Darwin tells us some nations under adverse circumstances do. He has always had his own way too much. Power creates tyrants, and tyrants develop into all manner of vile ways."

"'While there is life there is hope;' so let's hope for the best," said Edith, cheerfully. "We will all enjoy the now and to-day, and think of brighter things."

"Yes; that's true philosophy," said Myra, always quick to grasp a truth. "We'll just offer up a prayer that Mr. Conway may turn Infidel and reform his ways, and then say good-by to all thoughts concerning him for the present."

"If I'm anything of a prophet," whispered Willie Darwin just then in the ear of Myra, "I predict that there is not enough of the milk of human kindness in his wizened-up old body to make a good Infidel out of."

Myra laughed heartily at the idea, and agreed with him entirely, and said that if she ever joined the Liberal ranks she didn't want any such trash as Deacon Slim to be found there.

"I think you two are selfishly having all the fun to yourselves," said Sue, turning to Willie and Myra, who sat just behind her. "Come, let us hear some of it, so we can laugh, too."

"Oh, it's only some of Will's wicked Infidelity," said Myra, "and I'm not going to shock ears polite by repeating it." And she tried to look grave and sober, though her eyes were dancing with fun and merriment.

About an hour before the company broke up, Sue asked Edith to walk out on the back porch with her; and when they had seated themselves upon the little low bench that ran along the end of it, Sue turned to her friend and said, "You can't guess, Edith, what

"No, not unless it be a sweetheart," said Edith, smiling. "You are always wishing me to have one, so perhaps you have stumbled upon the *rara avis* since you have been away."

"And so I have, and no joke about it. You guessed it right cleverly; now just come into the hall to the lamp, and I'll show him to you."

[TO BE CONTINUED.]

A Talk with the Evangelists.

BY ELMER WOODRUFF, M.D.

Q.—Did the Jews set a watch at the sepulchre of Jesus?

Matthew (xxvii, 64, 66)—Yes; Pilate commanded his soldiers to watch and make it sure until the third day (xxviii, 2–4); and on the third day there was a great earthquake, which caused the keepers, or watch, to become as dead men. And an angel came from heaven, whose countenance was like lightning, and his raiment white as snow. And he rolled back the stone from the sepulchre, and sat upon it. [Who saw it?]

At this statement, Mark, Luke, and John look wildly at each other in confused astonishment, and say that they waited over thirty years after his resurrection before they wrote their accounts of it, and never heard of this wonderful transaction before, or they would have been sure to have mentioned it.

Q —At what time in the morning did they first come to the sepulchre?

Matthew (xxviii, 1)—As it began to dawn.

Mark (xvi, 2)—At the rising of the sun.

Luke (xxiv, 1)—Very early in the morning.

John (xx, 1)—When it was yet *dark*.

So, on the whole, we are left to conclude that it was very early in the morning—as it began to dawn; at the rising of the sun; while it was yet dark. Now, the reader is not to compare the statement of the apostles side by side or on a level with similar statements by mankind generally, from the fact that the Church claims that God himself dictated all the words and statements made through these four witnesses; hence they are called "holy." Therefore God is supposed to tell the truth every time, while we admit that statements made by mortal man, not under this divine inspiration which the Church claims for the apostles, are very liable to err (If God wrote this, he must have been "drunk with astonishment," as he has claimed to be before.) and make different statements in regard to the same transaction. But if God talks through them to us, we expect to hear the same story told just alike, in substance at least, every time.

Q.—Who first came to the sepulchre?

Matthew (xxviii, 1)—Mary Magdalene and the other Mary.

Mark (xvi, 1)—It was Mary Magdalene and Mary the mother of James and Salome.

Luke (xxiv, 10)—It was Mary Magdalene, Joanna, and Mary the mother of James, and other women with them.

John (xx, 1)—It was Mary Magdalene, who came alone. [Drunk again!]

Q.—How did they find the stone?

Matthew (xxviii, 2)—There was a great earthquake, and an angel came and rolled it back for them.

Mark (xvi, 3)—And they said, Who shall roll away the stone? And they looked, and it was rolled away.

Luke (xxiv, 2)—They found the stone rolled away.

John (xx, 1)—The stone was taken away.

Q.—Did they see any angels there?

Matthew (xxviii, 2, 3)—Yes, they saw one angel come from heaven, whose countenance was like lightning, and his raiment white as snow.

Mark (xvi, 5)—No; but they saw a young man.

Luke (xxiv, 4)—They saw two young men.

John (xx, 12)—They saw two angels.

Here comment is unnecessary. He is still on the same old fuddle.

Q.—Where were the men or angels when seen?

Matthew (xxviii, 2)—Sitting on the stone at the door of the sepulchre.

Mark (xvi, 5)—In the sepulchre, on the right side.

Luke (xxiv, 3, 4)—In the sepulchre they stood by them.

John (xx, 12)—They were inside the sepulchre; one was at the head and the other was at the feet of where the body of Jesus had laid.

Q.—To whom did Christ first appear after his resurrection?

Matthew (xxviii, 1–9)—To two women.

Mark (xvi, 9)—To one woman.

Luke (xxiv, 13–15)—To two apostles.

John (xx, 14)—To one woman.

1 Corinthians, xv, 5–8.—To Cephas first.

Confusion worse confounded!

Q.—Was there an earthquake at his death or at his resurrection?

Matthew (xxvii, 51–53)—Yes; at his death the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose and came forth out of their graves, and showed themselves in the holy city to many. And at his resurrection there was another great earthquake. And an angel appeared from heaven, whose face was like lightning, and his raiment white as wool.

Well, Matthew, this was as awful a time as the inhabitants of earth ever witnessed, and must have made a deep and lasting impression upon all in that day and age.

Mark looks confused and red with blushes, and frankly confesses that he never heard of it before.

Luke seems puzzled; says "This is news to me. I have never before heard or written of earthquakes at either of the times spoken of.

John may well be supposed to blush and become quite nervous, and try to excuse Matthew for this awful statement, saying that his translators must have had more zeal than brains to have got things so mixed up. Very well, John; we will pass on.

Q.—Did Mary tell of the resurrection of Christ to any one?

Matthew (xxviii, 8)—Yes; she ran with fear and great joy to bring the disciples word.

Mark (xvi, 8)—No; they trembled and were amazed; neither said they anything to any man, for they were afraid.

Luke (xxiv, 9)—Yes; they told it to the eleven and all the rest.

John (xx, 18)—Yes; she said she had seen the Lord, and that he had spoken to her.

Here Mark becomes nervous and uneasy.

Q.—Had you apostles been taught at this time of the resurrection.

Matthew (xxvi, 32)—Yes; he promised to rise again, and go before us to Galilee.

Mark (x, 32-34)—Yes; that he should be killed, and on the third day rise again.

Luke (xviii, 33; xxiv, 6-8)—Yes; that he should be scourged, and on the third day be raised again.

John (xx, 8, 9)—No; not until we saw did we believe; for as yet we did not know that he must rise again.

Now, John, I am surprised that you or the spirit of truth with which you claim to be inspired should make such a statement as this after writing as you did in the 25th to the 29th verses of your fifth chapter, where you claim that Christ taught that those in their graves should hear the voice of the Son of man and come forth, those that had done good unto the resurrection and life, and they that had done evil unto the resurrection of damnation.

At this announcement John grumbles out something to himself about garbling and additions made by translators of his writings, that he should hardly know them himself the way that they had got them fixed up by this time, and he walks out of the room in a rather impatient mood.

Well, inasmuch as John has left the class and gone off quite disgusted, I will continue to ask a few more questions to the rest, hoping that we may the better understand their teachings by an hour spent in asking them questions, although they all seem confused at times to hear one another make such contradictory statements in regard to what they claim as real facts which took place in those days.

Q.—Well, Matthew and Luke, will you tell me what Jesus taught about the use of swords?

Matthew (xxvi, 52)—He said all they that take the sword shall perish with the sword.

Luke (xxii, 36, 38)—He told us that he that hath no sword should sell his garment and buy one.

Q.—Will you also tell what he said about our enemies?

Matthew (v, 44)—He taught us to love our enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you and persecute you.

Luke (xix, 27)—He said in my presence, But those mine enemies which would not that I should reign over them, bring hither and slay them before me.

Very well; let this pass, and proceed.

Q.—Will you also tell me who "begat" Joseph, the husband of Mary?

Matthew (i, 16)—Jacob.

Luke (iii, 23)—Heli.

Q.—Well, Matthew, we have been informed by the Church that Christ was the first fruit of them which slept, or the first one that was ever resurrected from the grave. Will you tell us the facts of the case?

Matthew (xxvii, 52)—Oh, no; he was not the first to be resurrected, for at his crucifixion, three days before his resurrection there was a great earthquake, and many bodies of the saints which slept arose out of their graves, and came forth unto the holy city [Jerusalem], and appeared unto many; and the centurion and those who were watching with him saw the earth quake, and those things which were done. And they feared greatly, saying, Truly, this was the son of God.

And many women were there beholding afar off, which followed Jesus from Galilee. All of this was done before Jesus' body was taken down from the cross. Although some translators have added to my statement by saying that it was after his resurrection, but this is an interpolation and should be enclosed in brackets, as it is in the old styles of Bibles. But you will see by the way my story is told that it could not have been at his resurrection. It was at his crucifixion.

Very well, Mathew; you have made yourself clear and quite well understood.

We will now call back John, and ask him one or two more questions, and then dismiss you all together, feeling satisfied that we have gained knowledge enough on this important subject by the interview to well pay us for our trouble.

Q.—Now, John, I want you and Luke to distinctly state what Jesus taught in regard to hating our brothers.

John (1 Epistle, iii, 15)—He said that whosoever hateth his brother is a murderer.

Q.—Well, Luke, what did he teach you about it?

Luke (xiv, 26)—He said if any man come unto him, and hated not his father, mother, wife, brother, and sister, he could not be his disciple.

Well, Luke, there is not much Freelove connected with such teachings as these, and we are happy to say that in most other places in your writings he has contradicted the above sentiments.

Q.—And if you all will now be so kind as to tell us whether he called himself the Son of God or not, and who did call him so, and how many times he called himself the Son of man, etc., we will then dismiss you all, with the warmest thanks for the promptness with which you all have answered these questions, and hoping the world will understand your writings the more clearly for our trouble at this time in putting your answers to the various questions in the present form.

Mathew says he was knowing to his calling himself the Son of man 29 times; Mark, 11 times; Luke, 23 times; John, 11 times; total, 45.

He is called the Son of David in Matthew 7 times; in Mark, 2 times; total, 9 times.

He calls himself the Son of God in Matthew, 0 times; in Mark, 0 times; in Luke, 0 times; in John, 0 times total, 0 times.

He is called the Son of man by the multitude in Matthew 4 times; in John, 4 times; total, 8 times.

Is called the son of Joseph in Matthew once; Luke, three times; in John, twice; total, six times.

Is called Son of man by the apostles in Matthew three times; Mark, once; total four times.

"Devils" call him the Son of God in Matthew once; in Luke, twice; total, three times.

The multitude call him the Son of God in Matthew once; in John, twice; total, three times.

Multitude call him Son of David in Luke twice; total, two times.

"Unclean spirits" call him Son of God in Mark twice; total, two times.

Is called the carpenter's son of Mary in Mark once; total, one time.

Is called the Christ of God in Luke once; total, one time.

Is called the Son of God by John seven times; total, seven times.

Q.—Now, in conclusion, I wish to ask you all one more question; it is this: Have you, in all your writings, ever claimed that the writings were written by the inspiration of God? or has the Church claimed this for you?

All answer with one accord that they have never hinted the thing at all in all their writings; and if it is claimed for them it is more than they ever claimed for themselves; the Bible heads their writings "according to" Matthew, Mark, Luke, and John. And how much of what is now printed was their original writings remains for each reader to judge after reading and comparing the above quotations and answers by the apostles, as now printed. And what is the testimony of Christ being the son of God? He himself denies it forty-five times, and others for him thirty times, making seventy-five statements to the contrary; while devils, unclean spirits, and the multitude call him the Son of God only eight times. Still, with this testimony of ten to one to the contrary in the Bible itself, the Church persists in calling him the Son of God! I ask, Of what avail is testimony?

With these few remarks we will now close this catechism, and dismiss these four apostles from the stand of investigation with our warmest thanks, and say to the kind reader that we have put this scripture in this form hoping by so doing that he has noticed some peculiar readings which he has never noticed before. If this is the case, and the real truth in regard to these scriptures doth more freely abound, then the object of the author has been, in part, at least, realized.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER IX.—CONTINUED.

To the law of accumulative adaptation there closely follows a third law of direct or actual adaptation, *the law of correlative adaptation*. According to this important law, actual adaptation not only changes those parts of the organism which are directly affected by its influence, but other parts also not directly affected by it. This is the consequence of organic solidarity, and especially of the unity of the nutrition existing among all the parts of every organism. If, for example, the hairiness of the leaves increases in a plant by its being transferred to a dry locality, then this change reacts upon the nutrition of other parts, and it may result in a shortening of the parts of the stalk, and produce a more contracted form of the whole plant. In some races of pigs and dogs—for example, in the Turkish dog—which by adaptation to a warmer climate have more or less lost their hair, the teeth also have degenerated. Whales and Endentata (armadillos), which by their curious skin-covering are removed from the other mammals, also show the greatest deviations in the formation of their teeth. Further, those races of domestic animals (oxen and pigs) which have acquired short legs have, as a rule, also a short and compact head. Among other examples, the races of pigeons which have the longest legs are also characterized by the longest beaks. The same correlation between the length of the legs and beaks is universal in the order of stilted-birds (Grallatores), in storks, cranes, snipe, etc. The correlations which thus exist between different parts of the organism are most remarkable, but their real cause is unknown to us. In general, we can of course say, the changes of nutrition affecting an individual part must necessarily react on the other parts, because the nutrition of every organism is a connected, centralized activity. But why just this or that part should exhibit this or that particular correlation is in most cases quite unknown to us. We know a great number of such correlations in nutrition; they are especially seen in those changes of animals and plants which give rise to an absence of pigment (noticed previously)—in albinoes. The want of the usual coloring matter goes hand in hand with certain changes in the formation of other parts; for example, of the muscular and osseous system, consequently of organic systems which are not at all ultimately connected with the system of the outer skin. Very frequently albinoes are more feebly developed, and consequently the whole structure of the body is more delicate and weak than in colored animals of the same species. The organs of the senses and nervous system are in like manner curiously affected when there is this want of pigment. White cats with blue eyes are nearly always deaf. White horses are distinguished from colored horses by their special liability to form sarcomatous tumors. In man, also, the degree of the development of pigment in the outer skin greatly influences the susceptibility of the organism for certain diseases; so that, for instance, Europeans with a dark complexion, black hair, and brown eyes become more easily acclimatized to tropical countries, and are less subject to the diseases there prevalent (inflammation of the liver, yellow fever, etc.) than Europeans of white complexion, fair hair, and blue eyes.

Among these correlations in the formation of different organs, those are specially remarkable which exist between the sexual organs and other parts of the body. No change of any part reacts so powerfully upon the other parts of the body as a certain treatment of the sexual organs. Farmers who wish to obtain an abundant formation of fat in pigs, sheep, etc., remove the sexual organs by cutting them out (castration), and this is indeed done to animals of both sexes. The result is an excessive development of fat. The same is done to the singers in certain religious corporations. These unfortunates are castrated in early youth, in order that they may retain their high boyish voices. In consequence of this mutilation of the genitals, the larynx remains in its youthful stage of development. The muscular tissues of the body remain at the same time weakly developed, while below the skin an abundance of fat accumulates. But this mutilation also powerfully reacts upon the development of the nervous system, the energy of the will, etc., and it is well known that human castrates, or eunuchs, as well as castrated animals, are utterly deficient in the special psychical character which distinguishes the male sex. Man is a man, both in body and soul, solely through his male generative glands.

These most important and influential correlations between the sexual organs and the other parts of the body, especially the brain, are found equally in both sexes. This might be expected even *á priori*, because in most animals the two kinds of organs develop themselves from the same foundation, and at the beginning are not different. In man, as in the rest of the vertebrate animals, the male and female organs in the original state of the germ are entirely the same, and the differences of the two sexes only gradually arise in the course of embryonic development (in man, in the ninth week of embryonic life), by one and the same gland developing in the female as the ovary, and in the male as the testicle. Every change of the female ovary, therefore, has a no less important reaction upon the whole female organism than every change of the testicle has upon the male organism. Virchow has expressed the importance of this correlation in his admirable essay on "Das Weib und die Zelle" ("Woman and the Cell"), in the following words: "Woman is woman only by her sexual glands; all the peculiarities of her body and mind, of her nutrition and her nervous activity, the sweet delicacy and roundness of her limbs, the peculiar formation of the pelvis, the development of the breast, the continuance of the high voice, that beautiful ornament of hair on her head, with the scarcely perceptible soft down on the rest of the skin—then again, the depth of feeling, the truth of her direct perceptions, her gentleness, devotion, and fidelity—in short, all the feminine qualities which we admire and honor in a true woman are but a dependence of the ovary. Take this ovary away, and the man-woman stands before us—a loathly abortion."

CORRELATIONS OF THE SEXUAL GLANDS.

The same close correlation between the sexual organs and the other parts of the body occurs among plants as generally as among animals. If one wishes to obtain an abundance of fruit from a garden plant, the growth of the leaves is curtailed by cutting off some of them. If, on the other hand, an ornamental plant with a luxuriance of large and beautiful leaves is desired, then the development of the blossoms and fruit is prevented by cutting off the flower buds. In both cases one system of organs develops at the cost of the others. Thus, also, most variations in the formation of leaves in wild plants result in corresponding transformations of the generative parts or blossoms. The great importance of this "compensation of development," of this "correlation of parts," has been already set forth by Goethe, by Geoffroy St. Hilaire, and other nature-philosophers. It rests mainly upon the fact that direct or actual adaptation cannot produce an important change in a single part of the body, without at the same time affecting the whole organism.

The correlative adaptation between the reproductive organs and the other parts of the body deserves a very special consideration, because it is, above all others, likely to throw light upon the obscure and mysterious phenomena of indirect or potential adaptation, which have already been considered. For just as every change of the sexual organs powerfully reacts upon the rest of the body, so on the other hand every important change in another part of the body must necessarily more or less react on the sexual organs. This reaction, however, will only become perceptible in the formation of the offspring which arise out of the changed generative parts. It is, in fact, precisely those remarkable and imperceptible changes of the genital system (in themselves utterly insignificant changes)—changes of the eggs and the sperm—brought about by such correlations, which have the greatest influence upon the formation of the offspring, and all the phenomena of indirect or potential adaptation previously mentioned may in the end be traced to correlative adaptation.

[TO BE CONTINUED.]

THE wise man draws more advantage from his enemies than the fool from his friends.

KEEP conscience clear, then never fear.

TIME enough always proves little enough.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

NEWTON.—UNIVERSAL GRAVITATION.

Isaac Newton, the most illustrious of English *savants*, was born in the year 1642, at Woolstrop, Lincolnshire. He is justly placed in the front rank of mathematicians, natural philosophers, and astronomers, yet it may be said with a degree of truthfulness, that his discoveries were, to a certain point, led up to by Descartes. His mother had intended to make a farmer of him, but he showed no aptitude for that calling, and she allowed him to follow his own inclinations. He was sent at the age of thirteen to Cambridge, where Dr. Barrow was his mathematical tutor. He soon learnt more than his tutor knew, and made his greatest discoveries in mathematics before he was twenty-three years of age; more particularly that of the binomial named after him, and of the infinitesimal calculation which he called the calculus of fluxions (differential calculus).

In 1665 he left Cambridge in consequence of the plague, and returned to Woolstrop, where it is said he saw that celebrated apple fall which led to his first ideas of universal gravitation and the system of the universe. But he abandoned the subject for a time after an attempt to verify his theory by a calculation which failed, because he had employed an erroneous measure of the earth's radius.

It is stated that in 1692 his reason temporarily gave way, either as the result of a fire which destroyed several of his papers, or because he had labored too hard, and after that time, he did not publish any work of importance, contenting himself with a revision of what he had already published.

In 1699 the French Academy of Sciences elected him a foreign associate, and in 1703 the Royal Society chose him as President, which title he retained until his death. His latter years were embittered by a dispute in which he was engaged with Leibnitz, whom he accused of plagiarism, the result of which was that, while Newton was admitted to have the priority, Leibnitz, on the other hand, proved that he had also made the same discovery.

His profound knowledge of mathematics led him to the discovery of the curve described by a body in its revolution round a centre, to which it is attracted by a force proportional to the mass of the central body, and decreasing according to the laws of gravity. He thus ascertained that all the celestial bodies revolve in the four principal curves of the *conic sections*, viz., the planets in ellipses, the satellites in circles, the comets parabolically, or hyperbolically.

The summary of his system is this: Just as all weighty bodies gravitate to the earth's center, so do the bodies which compose the universe gravitate, by the force of attraction, towards the sun, which is their common center. But as to the planets, if they were only governed by the force of attraction, that is to say, by the force which the sun exercises in attracting them towards itself, they would gradually be drawn into that celestial body. Newton adduced two moving powers inherent in the universe, the first of which was a centripetal force impelling the planets toward the sun; the second a centrifugal force, which hunted them away from it, the one counterbalancing the other.

Thus, the earth, instead of being carried far away from the sun by the centrifugal force, is maintained, by the action of the two combined, in its orbit, and compelled to describe around it an ellipse, of which it occupies one of the foci.

In discussing this subject Newcomb says: "The real significance of Newton's great discovery of universal gravitation is fully appreciated by but few. Gravitation is generally thought of as a mysterious force, acting only between the heavenly bodies, and first discovered by Newton. Had gravitation itself been discovered by Newton as some new principle, to account for the motions of the planets, it would not have been so admirable a discovery as that which he actually made. Gravitation, in a somewhat limited sphere, is known to all men. It is simply the force which causes all heavy bodies to fall, or to tend towards the center of the earth. Every one who had ever seen a stone fall, or felt it to be heavy, knew of the existence of gravitation. What Newton did was to show that the motions of the planets were determined by a universal force, of which the force which caused the apple to fall was one of the manifestations, and thus to deprive the celestial motions of all the mystery in which they had formerly been enshrouded. To his predecessors the continuous motion of planets in circles or ellipses was something so completely unlike any motion seen on the surface of the earth that they could not imagine it to be governed by the same laws; and, knowing of no law to limit the planetary motions, the idea of the heavenly bodies moving in a manner which set all the laws of terrestrial motion at defiance was to them in no way incredible.

"The idea of a cosmical force emanating from the sun or the earth, and causing the celestial motions, did not originate with Newton. We have seen that even Ptolemy had an idea of a force which, always directed towards the center of the earth, or, which was to him the same thing, towards the center of the universe, not only caused heavy bodies to fall, but bound the whole universe together. Kepler, also, maintained that the force which moved the planets resided in and emanated from the sun. But neither Ptolemy nor Kepler could give any adequate explanation of the force on the basis of laws seen in action around us; nor was it possible to form any conception of its true nature without a knowledge of the general laws of motion and force, to which neither of these philosophers ever attained.

"The great misapprehension which possessed the minds of nearly all mankind till the time of Galileo was that the continuous action of some force was necessary to keep a moving body in motion. That Kepler himself was fully possessed of this notion is shown by the fact that he conceived a force acting only in the direction of the sun to be insufficient for keeping up the planetary motions, and to require to be supplemented by some force which should constantly push the planet ahead. The latter force, he conceived, might arise from the rotation of the sun on his axis. It is hard to say who was the first clearly to see and announce that this notion was entirely incorrect, and that a body once set in motion and acted on by no force would move forwards forever—so gradually did the great truth dawn on the minds of men. It must have been obvious to Leonardo da Vinci; it was implicitly contained in Galileo's law of falling bodies and in Huyghens' theory of central forces; yet neither of these philosophers seems to have clearly and completely expressed it. We can hardly be far wrong in saying that Newton was the first who clearly laid down this law in connection with the correlated laws which cluster around it. The basis of Newton's discovery were these three laws of motion:

"First Law.—*A body once set in motion and acted on by no force will move forwards in a straight line and with a uniform velocity forever.*

"Second Law.—*If a moving body be acted on by any force, its deviation from the motion defined in the first law will be in the direction of the force, and proportional to it.*

"Third Law.—*Action and reaction are equal and in opposite directions; that is, whenever any one body exerts a force on a second one, the latter exerts a similar force on the first, only in the opposite direction.*

"The first of these laws is the fundamental one. The circumstance which impeded its discovery, and set man astray for many centuries, was that there was no body on the earth's surface acted on by no force, and therefore no example of a body moving in a continuous straight line. Every body on which an experiment could be made was at least acted on by the gravitation of the earth—that is, by its own weight—and, in consequence, soon fell to the earth. Other forces which impeded its motion were friction and the resistance of the air. It needed research of a different kind from what the predecessors of Galileo had given to physical problems to show that but for these forces the body would move in a straight line without hindrance.

"We are now prepared to understand the very straightforward and simple way in which Newton ascended from what he saw on the earth to the great principle with which his name is associated. We see there is a force acting all over the earth by which all bodies are drawn towards the earth's center. This force extends without sensible diminution, not only to the tops of the highest buildings, but of the highest mountains. How much higher does it extend? Why should it not extend to the moon? If it does, the moon would tend to drop to the earth, just as the stone thrown from the hand does. Such being the case, why should not this simple force of gravity be the force which keeps the moon in her orbit and prevents her from flying off in a straight line under the first law of motion? To answer this question it was necessary to calculate what force was requisite to retain the moon in her orbit, and to compare it with gravity. It was at that time well known to astronomers that the distance of the moon was sixty semidiameters of the earth. Newton at first supposed the earth to be less than seven thousand miles in diameter, and consequently his calculations failed to lead him to the right result. This was in 1665, when he was only twenty-three years of age. He laid aside his calculations for nearly twenty years, when, learning that the measures of Picard in France showed the earth to be one-sixth larger than he had supposed, he again took up the subject. He now found that the deflection of the orbit of the moon from a straight line was such as to amount to a fall of sixteen feet in one minute, the same distance which a body falls at the surface of the earth in one second. The distance fallen being as the square of the time, it followed that the force of gravity at the surface of the earth was thirty-six hundred times as great as the force which held the moon in her orbit. This number was the square of 60, which expresses the number of times the moon is more distant than we are from the center of the earth. Hence the force which holds the moon in her orbit is the same as that which makes a stone fall, only diminished in the inverse square of the distance from the center of the earth.

"To the mathematician the passage from the gravitation of an apple to that of the moon is quite simple; but the non-mathematical reader may not, at first sight, see how the moon can be constantly falling towards the earth without ever becoming any nearer. . . . Any one can understand the law of falling bodies, by which a body falls sixteen feet the first second, three times that distance the next, five times the third, and so on. If, in place of falling, the body be projected horizontally, like a cannon ball, for example, it will fall sixteen feet out of a straight line in which it is projected during the first second, three times that distance the next, and so on, the same as if dropped from a state of rest.

. . . . . .

"Our next step is to extend gravitation to other bodies than the earth. The planets move around the sun as the moon does around the earth, and must, therefore, be acted on by a force directed towards the sun. This force can be no other than the gravitation of the sun itself. A very simple calculation from Kepler's third law, shows that the force with which each planet thus gravitates towards the sun is inversely as the square of the mean distance of the planet."

Newton calculated the motions of the satellites and the routes followed by the planets with an accuracy confirmed by subsequent observations. The flood and ebb of the sea, the precession of the equinoxes, the mutation of the earth's axis, the difference between the true and the mean time are effects, claimed by Newtonists, evolved from the law of universal gravitation. There are those, however, who deny Newton's theory to be correct and who wholly set aside his doctrine of universal gravitation, some substituting the term *equilibrium* for gravitation. But by whatever name it may be called it must be admitted that there is a force in the universe which keeps the sun and planets in their proper positions and whether this is accomplished by two forces or a single one, perhaps, may never be fully determined.

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. XV.

PRIMITIVE ANIMAL LIFE.

My Dear Readers: You can hardly expect me to enter into full details as to all the lower forms of animal life which by degrees grew out of the rudimentary forms mentioned in my last letter. The numbers of the varied kinds were so great that it would be tedious to you, as well as to myself, to enter elaborately into a description of all of them. But I wish to assure you that the diverse forms of life which came into existence from the vitalizable slime, or protoplasm, were at first but a simple step from the unorganized condition of almost vitalized matter. If it did not possess organic life it did possess the necessary qualities to produce it. The properties or substance of inorganic matter are the same as in the organic matter, and to change the former into the latter was the process called spontaneous generation. It has long been thought that this change was the work of a supernatural creative power, but it is altogether a mistake. It was a perfectly natural process, and was not supernatural in the slightest sense of the term. Spontaneous generation has been constantly taking place ever since the waters surrounding the earth were able to assume the fluid condition and the heat had become so reduced that animal life was possible. The conditions existing on the surface of the earth are materially different from what they were a few millions of years ago. At that time there was far more carbon in the atmosphere than at present, and that is a very essential quality for the production of animal life. The waters of the ocean were also less salt than now, and many other conditions have materially changed. And though it was far easier for low forms of life to come into existence then than now, still, as I said, the process has ever since been kept up, and is taking place to-day in the waters of the ocean, even at depths of from twelve to twenty-five thousand feet. The lowest form of life, called monera, as described in my last, are coming into existence in myriads at the present time.

The slime or protoplasm, or the form of matter containing the properties of supplying cells or cellular substance, which, by the agencies of the universe was brought into extensive existence in primeval times, contained carbon largely, with oxygen, nitrogen, sulphur, and some other properties in minute proportions. These were the essential ingredients for the production of animal life, and when, by the vitalizing forces of heat, light, magnetism, and electricity, this albuminous mass was converted first into

simple cells, and then into an aggregation or a colony, or a republic of cells, it was, I say, but a mere step from the inorganic to the organic, and it was no more of an extra effort of nature than anything else which she has accomplished. When the possibility of producing one cell existed, the possibility of the production of millions upon millions of them was no more an effort or an impossibility. A simple cell is a simple life, and the combination of cells with subsequent progression or development constitutes the higher forms of life, from the lowest to the highest conditions. Here is the whole question of the production of life in a nutshell; nature did it all, and all that Jah and I had to do was to look on and witness how beautifully the grand system worked.

After the suns and worlds had been brought to the advanced condition they had then arrived at, and we saw them divided off into their appropriate systems, revolving and inter-revolving around their several centers with the utmost accuracy and harmony, it was pleasant to watch and witness the unfolding of organic life from the inorganic state. Few phenomena since the very dawn of the universe have been so replete with interest and so worthy of contemplation. I was able to see in these primary developments the germ movement of grand and extensive forms of life which in later times must come upon the earth; and I derived peculiar pleasure from the study. I exchanged views and suggestions often with Jah upon this subject of individual life. Many were the times that we conversed upon this absorbing theme; and I noticed, when he wanted to add to his fund of information upon the subject, or to know how far my studies had progressed, he was very fond of plying me with almost numberless interrogatories, the responses to which he waited for with anxious interest. Had our conversations upon these scientific themes been fully reported, they would have made interesting and instructive reading in the thousands of years that have since supervened.

I do not pretend to say that animal life was brought into existence upon your globe before upon any other, but I will tell you that this globe of yours was among the earliest upon which organized life existed. There are many other worlds upon which life did not take place till millions of years after it was an accomplished fact here; and there are large numbers of suns and worlds upon which to this day there are no forms of organized life, simply because the conditions necessary for its production and maintenance do not exist there.

The fact of animal life having been successfully produced in the lowest and simplest forms was but the work of time and the ceaselessly active forces constantly evolving from the simple life-cells the higher and more complicated types. This, you will readily understand, was not a rapid process, but was slow and gradual, keeping pace at all times with existing conditions and forces. With ever-varying conditions and influences the forms of life were modified, but in all cases progressing, developing, and evolving through all the lower grades of animal life, the classifications of which are termed, as I remarked in my last, *Protozoans*, as infusoria, rhizopods, animalcules, sponges, etc.; then *Radiates*—having the organs within the animal as well as without, radiately arranged, much like the parts of a flower—as polyps, medusæ, jelly-fish, coral animals, star-fishes, etc.; next, *Mollusks*—having soft bodies without articulations, and having the main nervous cord ventral—as oysters, clams, snails, cuttle-fish, etc.; then *Articulates*—having the body and members articulated, but without a jointed, bony skeleton, and the main nervous cord ventral—as crabs, lobsters, with the almost endless varieties of insects, beetles, butterflies, spiders, centipedes, and worms of all kinds. The highest class, *Vertebrates*, having an internal, jointed, bony skeleton, a brain, a spinal cord along the back—consisting of fishes, reptiles, as lizards, turtles, snakes, frogs, birds, and, lastly, mammals, as quadrupeds and bipeds, or man.

These classifications embrace, as you know, a very wide range of animated existence; and it may seem strange to you how so great a variety could originate from a common source; but you must bear in mind that the great and varying influences of light, heat, magnetism, and electricity, with thousands of other almost nameless conditions, have been the agencies that have produced all these multiform changes and varieties. As I said, these have in no instance been rapid or sudden. Remember, millions of years have passed away since animal life first appeared on your globe, and the evolutions that have occurred to produce all the forms of life that have existed—many of which have passed away—have been the consequence of millions of varieties of conditions, including climate, light, heat, moisture, and all the forces which exist in the universe. Millions of forms of genera, species, and varieties that once had an existence in the waters and upon the lands of the globe have passed out of existence, and are no more to be found. This has resulted exclusively from the change in existing conditions. Your world has had many eras since the time of which I am now writing, and those eras have been attended with different conditions and surroundings, and, as a consequence, each has had special and marked features peculiar to itself. Changes have not only taken place between the species and varieties and genera, but in instances where the variety has been preserved the modifications in form, size, and general appearance of the kind of animal life have been much greater than you would suppose. I cannot too strongly impress upon your minds that every change that has taken place in animal existence has been extremely gradual and moderate. No deviation was noticeable at the time, so that the process was almost imperceptible; but in the course of thousands of years the most marked changes have taken place; and by this means innumerable species and varieties have come and gone, and for thousands of years more will continue to come and go.

It would be interesting to examine in detail hundreds of the different varieties of animated life that have been conspicuous upon the globe, but the subject would doubtless be too extensive to take up in these letters, but I cannot forego the pleasure of making a few remarks about the little polyps called the coral insect. The varieties of this little animal number fully forty, having different shapes and appearances; some branching like a plant and others massive or tubular. It is a common notion that the coral is built by an insect, and that the coral animals build at will as the bee builds the honeycomb, or as a mason builds a stone or brick wall, but it is a mistaken one. The coral, rather, is the frame-work or skeleton, or an aggregate of skeletons, and is a necessary result of their existence, and is entirely independent of the volition or will of the animals themselves. The truth is the polyps form, the coral in a manner not unlike that in which the higher animals form bones. The coral is inside the polyps and is in no sense a house for containing the animal. It is only when the polyp dies, withers, and disappears that the solid coral appears. From the resemblance to plants which certain varieties bear they were regarded as belonging to the vegetable kingdom, while later they have been regarded as partaking of the character of both the animal and the vegetable kingdoms, but now their strictly animal character is sufficiently established. The forms of hues exhibited by them are almost endless. In some tropical seas where these polyps especially flourish they rival in varied and graceful forms and in beauty and splendor of colors the most beautiful flower gardens in the world. There is scarcely a form of vegetation, either trunk or branch, leaf or flower, fern, lichen, or fungus, that is not imitated with striking exactness by those wonderful animals of the sea.

It is astonishing to know what vast reefs and islands have been built up by these industrious little specimens of animal life. Coral islands are found in various parts of the ocean, but chiefly in the warmer portions of the globe. Usually they are of a form approaching the circular, and the water is shallow in the center, but surrounded often by a deep and unfathomable sea. When the reef is so high as to remain nearly dry at low water, the animals leave off building, and then the rim or edge of the great basin becomes covered with a calcareous sand, which offers a foundation for the growth of marine vegetables and afterwards a resting-place for the seeds of trees and plants cast upon it by the waves. Trunks of trees also, carried by rivers from continents and islands, after their long wanderings, are often tossed ashore, and sometimes carry with them small animals, such as lizards and insects, which become the first inhabitants of the new island thus brought into existence. The Pacific ocean, throughout a space comprehended between the thirtieth parallel of latitude on each side of the equator, is a great nursery of coral islands, as are also the Arabian and Persian gulfs. Between the coast of Malabar and that of Madagascar there is a great sea of coral. There is an unbroken reef on the coast of Australia, three hundred and fifty miles in length, and between that country and New Guinea, coral formations extend a distance of seven hundred miles.

The growths of coral islands, when compared with your observations of events, seem slow; but as slow as they are, they have produced results of tremendous importance in affecting the general condition of the earth's crust. Their circular form, the steep angle at which they plunge into the sea, and the countries in which they are found, they have been believed to be the craters of extinct and submerged volcanoes; for occasionally lava and volcano rocks have been found in their central lagoons, which have generally a deep, narrow passage, kept open by the efflux of the ocean at low tides. Coral formations are among the oldest rocks upon the face of your globe, as well as among the latest formations. The ancient limestones of the Silurian and Devonian periods, the vast masses of carboniferous limestones underlying the coal measures, the limestones of the coral reef, and among others of the secondary age, with those at present in course of formation in many parts of the world, are all essentially the same—carbon and lime.

But I fear I am wandering from the subject, or am anticipating somewhat. Pardon me for the digression. I will detain you no longer at this time.

I hardly need assure you that I remain your fast friend,

LUCIFER,

Vulgarly called "Splitfoot."

Communications.

Devil Worshipers.

In primitive times, people believed that there were two invisible but powerful beings, who had control over the world, and governed all things in it as suited their own wishes and purposes. They supposed them to be equal in power, but entirely different in disposition, and antagonistic in their aims and purposes. One they called good or God, and believed that he did everything in his power to render the people happy. The other they called evil or Devil, believing that he took delight in making everybody and everything as miserable as possible. The first they loved, but did not fear, as they believed he would not willingly harm them under any circumstances. The other they did not love, but their fear of him was greater than their love of the good being, and they were extremely careful not to offend him for fear of punishment. To appease this malignant demon, and keep on good terms with him, they built temples dedicated to him, and kept on the altars a full supply of everything they supposed would be pleasing to his palate. They obeyed his commands most implicitly, and worshiped with a homage so servile, that the devil himself could not doubt their sincerity. Believing that he wished them to be miserable, they made themselves so, and believing that he was displeased when they were happy, they never did any act tending to make themselves or others happier until they had sacrificed to the demon, or paid a tribute and got a license from him to perform the desired action. These were the Devil Worshipers, and although their belief and practices have been greatly modified, they are far from being extinct. Their influence is still felt. Their temples are now dedicated to the good spirit, but the fear of the vengeance of the evil one is still potent, and controls the action of Church and State. It is only necessary to show that a certain line of conduct will produce pleasure or happiness to call down upon it their most determined opposition. Even the innocent pastime of dancing is condemned by them, not because there is any harm in it, but because it gives pleasure to those engaged in it; but their most bitter and venomous opposition is directed against the "human form divine" and its propagation. Man is made in the image of God, and hence is an object of hate to the Devil and his worshipers. His body must be closely covered, for if any part is exposed to view, they will cry out indecent—indecent—and have the offender arrested and fined, or imprisoned for indecent exposure. Everything else in creation may be shown as it is, and no thought of indecency be entertained, but the likeness and image of God alone is highly indecent according to the notions of the devil worshipers, while the pure in mind look upon it as the most perfect and beautiful of all existing forms. The idea that the human body or any part of it is vile and indecent, originated with the devil worshipers, and is peculiar to them. All animals may be propagated with impunity, but let the female man attempt to propagate without first obtaining a license from the devil worshipers, and she is at once ostracised and may expect bitter persecution for the remainder of her life. They act as if they sincerely believed that when God Almighty made man male and female, and commanded them to increase and multiply, he showed himself to be an indecent old fool. Their doctrines of original sin and total depravity are fully exemplified in themselves and nowhere else. With their solemn faces, and their sanctimonious drawl, they are living examples of innate "cussedness," promising sprouts from their "heavenly father, the Devil." Instead of using every effort to establish "peace on earth and good will to men," they are as faithful servants as the devil need desire. Look at Europe, and see what every nation there has been doing for the last century. Can you point out a single year in which some one of her nations has not been engaged in a war? Can you point out a single nation whose energies in time of peace have not been expended in preparing for war, or in repairing the damages occasioned by war? And what is war but devil worship on an enlarged scale? And what are the kings and popes and priests of the present day but high priests of Beelzebub? But the time is rapidly approaching when we can write "peace to their ashes." ***

Some of Our Immoral Laws.

We have many laws that are unjust and contrary to liberty. I will enumerate a few of them: Coercive, unionism, property in land, tariff laws, internal revenue laws, exemption laws, public school laws, license laws, laws regulating interest, Sabbath laws, exemption of property from taxation, the power of governments to get in debt, capital punishment, pardoning power of the President and governors, &c.

How to promote morality. Give man a free soil, free trade, governments held together by love instead of bayonets, a legal tender currency based upon individual property, good protection in life, liberty, and property; thus more evenly distributing labor and wealth. Then the masses will have the time and means to acquire knowledge, one of the great factors for promoting morality. Repeal the laws against false morality; make more stringent the laws supporting true morality. Send a man to the penitentiary for telling a lie, make every one pay their debts as long as they have a dollar. Teach your children known facts in morals and science. Leave theories and speculations to adult years. Teach your children to worship humanity and knowledge in preference to God and mammon; Amen. O. JONES.

Mineral Springs, Ark.

PRESUMPTION first blinds a man, then sets him to running.

DRINK does not drown care, but waters it and makes it grow faster.

Selections.

[*From The International Review.*]

Science and Theology—Ancient and Modern.

BY JAMES ANTHONY FROUDE.

The spell of sanctity once broken, the Bible once approached, examined, and studied, as other books, an analogous result has followed. The critic has approached tenderly and respectfully, but the approach at all implies an assumption of a right to question the supernatural character of the object of his investigation. Certainty passes into probability, and the difference between certainty and probability is not in degree but in kind. A human witness is subsituted for a divine witness, and faith is changed into opinion. The authority of the translation was the first to be shaken. Then variations in the manuscripts destroyed the confidence in the original text. If the original language was miraculously communicated, there was a natural presumption that it would be miraculously preserved. It had not been miraculously preserved, and the inference of doubt extended backward on the inspiration.

The origin of the different books was next inquired into, with their authorship and antiquity. At each step the uncertainty became deeper. The gospel history itself was found to be a labyrinth of perplexities. The divine sanction for accuracy and authenticity once obscured, the popular sense which had cleared the modern world of superstition, and had driven the supernatural out of secular history, began to ask on what ground the Bible miracles were to be believed if all other miracles were to be rejected. Geology forced itself forward, and declared that the history of the creation in the Book of Genesis was irreconciliable with ascertained facts. Along the whole line the defending forces are falling back, not knowing where to make a stand; and materialism all over Europe stands frankly out and is respectfully listened to when it affirms that the war is over, that the claims of revelation cannot be maintained, and that the existence of God and of a future state, the origin of man, the nature of conscience, and the meaning of the distinctions between good and evil are all open questions.

No serious consequences, at least in England and America, are as yet outwardly apparent. We are a law-abiding race; the mass of us are little given to unpractical speculation. We are too earnest to tolerate impiety, and the traditions of religion will retain their hold with the millions long after they have lost their influence over the intellect. Intellect, we know, is not omniscient. Emotion has a voice in the matter, which is always on the side of faith, and women in such subjects are governed almost wholly by their feelings. The entire generation at present alive may probably pass away before the inward change shows itself markedly in external symptoms. None the less it is quite certain that the ark of religious opinion has drifted from its moorings, that it is moving with increasing speed along a track which it will never retrace, and towards issues infinitely momentous. What are these issues to be? "The thing that hath been, that shall be again."

Once before the civilized nations of Europe had a religion on which their laws were founded, and by which their lives and actions were governed. Once before it failed them, and they were driven back upon philosophy. Allowing for the difference of times, the intellectual phenomena were precisely the same as those which we have ourselves experienced. The philosophic schools passed through the same stages; and the latest of them arrived at the same conclusion, that the universe of things could be explained by natural causes; and as no symptom could be discovered of any special divine interference with the action of those causes, so there was no occasion for supposing that such interference had ever been or ever would be. The scientific triumph, as it was then regarded, was proclaimed as a new message of glad tidings to mankind. It was believed by politicians and philosophers, by poets and historians. It was never believed by the mass of simple-minded people, who held on in spite of it to the traditions of the old faith, till Christianity rose out of the dying ashes of paganism, restored conscience to its supremacy, and made real belief in God once more possible.

Human nature remains what it always was. The nature of God, and the relation in which man stands to God, are the same now as they were when man first began to be. The truth of fact is what it is, independent, happily, of our notions of it. We do not make truth by recognizing it; we cannot unmake truth by denying it. So much of it as it concerns us practically to know we learn by experience, as we learn every natural lesson; and if man is not permitted to live and prosper in this world without an acknowledgement of his Maker, the scientific experiment will fail as it failed before. The existing forms of religion may dissolve, but the truth, which is the soul of religion, will revive more vigorous than ever. The analogy is the more impressive the more closely we compare the details of the two periods.

No one knows distinctly how the pagan religions began. Some say they were corruptions of patriarchal traditions; some trace them to fear and ignorance; some to consciousness of responsibility; some to the involuntary awe forced upon the mind by the star-spangled sky and the majestic motion through it of sun, moon, and planets. All these influences, probably, were combined to excite each other, the last, as was most natural, giving shape and form to the emotion of piety. The number 12 and the number 7, occurring, as they do, in all the old mythologies, point unmistakably to the twelve months and to the seven celestial bodies visible from the earth, which have a proper motion of their own among the stars. However the idea was generated, it seized on the minds of men as soon as born with an irresistible fascination, and took direction of their whole being. The nobler nations assigned to God, or the gods, the moral government of mankind. The will of the gods was the foundation of their legislation. Law was to be obeyed because it was so ordered by the maker and master of the world. The early Greek or Roman directed his whole life by the reference of every particle of it to the gods as entirely as the most devout of Catholic Christians. Meanwhile fancy and imagination wandered in the expanse of possibilities, giving these airy creations a local habitation and a name. The law was stern and severe. A brighter aspect was given to religion in music and song and sacrifice, and legends and heroic tales; and poets watched the changing phenomena of days and nights, and summer and winter, and heat and cold, and rain and thunder, and human life, and wove them all into a mythology, till there was not a river without its god, a grotto without its nymph, a wood without its dryad, a noble, heroic man without a deity for his father. All went flowingly so long as the world was young. The vast fabric of unreality grew on without intention of fraud; but the time came when intellect began to ask questions, and the stories which were related as sacred truths were seen first to be inconsistent, and then to be incredible. The first resource for defense was allegory. The stories about the gods were not true in themselves, but only figuratively true. Behind the ceremonial of the temples lay "the mysteries" in which the initiated were admitted into the real secret. So interpreted, Homer and Hesiod continued to be tolerable. But the strength of the traditions was weakened insensibly by allegoric dilution. When anything might mean anything, men began to ask whether anything at all was known about the gods. They looked round them, and into their own souls, at the phenomena of real experience, and asked what lessons they could discover in facts which could not be disputed.

So began Greek philosophy. The tone at first was reverent. Order and uniformity was manifest throughout the universe, and where order was, it were assumed that there was an ordering mind. Some thought that the origin of things was "spirit," others that it was "matter;" some that spirit and matter were co-eternal, others that matter had been created by spirit out of nothing. It was asked what the nature of spirit was. Was spirit self-existing outside the universe? or was it infused in material substance as the soul of man is in his body? Was it conscious of itself? or was not the most perfect being a serene automaton which needed no consideration, and therefore never reflected upon itself? Again, was spirit intellectual merely, or was it just and good? and if good, whence came evil? Such questions cut deep, but they were not necessarily irreligious. Plato taught a pure theism. Aristotle believed matter to be eternal; he believed God to be eternal also, and the phenomena of existence to result from the efforts of matter to shape itself after the all-perfect pattern which it saw in God. Even Epicurus did not deny that the gods existed. He denied only that there was any trace of their interference with human fortunes.

The difficulty was to account for sin and misery, if a conscious Providence immediately directed everything. The most popular religious solution of the problem was the doctrine of what was called plastic nature. Nature was supposed to be a force developing itself unconsciously and automatically, as the seed develops into the tree, or, as it was ingeniously expressed by Aristotle, "as if the art of the shipwright was in the timbers." Each organ of every living thing corresponded to its functions. But the operations of nature were not mechanical like human contrivances. Organization was governed by laws from within, not by intention directing it from without, and nature being imperfect, and only striving after perfection, being progressive and not yet complete, her creations partook necessarily of her infirmities, and were subject to decay and change. Such a conception of nature was an earlier form of Spinozism. The bird builds its nests, the spider stretches its web automatically. The human craftsman, as he becomes skilled in any art, does his work more and more spontaneously, and with less and less conscious reflection. When he is a master of his business, he makes each stroke as surely, yet with as little thought about it, as he lifts his food to his mouth.

With these and the like ingenious speculations, philosophers endeavored to answer the questions which they put to themselves about their own nature and the world they lived in; religion and the religious rituals all the while being neither abandoned nor denied, but remaining as a dress or a custom which each day was wearing thinner. And human life all the while was real, as it is now, brief, struggling, painful, the plaything of accident, a fire-fly flashing out of the darkness, and again disappearing into it; coming none knew whence, going none knew whither: yet while it lasted, with its passions and its affections, its crimes and its virtues, its high aspirations, its mean degradations, its enthusiasms and its remorse, its wild bursts of joy and agonies of pain, it was an important possession to the owner of it, and speculations about plastic nature would not be likely to satisfy him when he demanded the meaning of it. Yet demand the meaning of it man will and must. Life is too stern to be played with, and as the old creed died into a form, and philosophy proved so indifferent a substitute, dark and terrible notions can be seen rising in Greek poetry; notions that there were gods, but not good gods; notions of an inexorable fate; notions that men were creatures and playthings of powerful and malignant beings who required to be flattered and propitiated, and that beyond the grave lay gloomy possibilities of eternal and horrible suffering. Gone the sunshine of Homer, this healthy vigor, unconscious of itself. Gone the frank and simple courage which met the storm and the sunshine as they came, untroubled with sickly spiritual terrors. In Æschylus, in Sophocles, in Euripides, even in Plato, himself, the prevailing thought is gloomy and desponding. Philosophy, it was plain, had no anodyne to offer against the sad conviction of the nature of man's life on earth, or availed to allay anxiety for what might happen to him hereafter.

In this condition the Romans came into the inheritance of the world, and became its spiritual as well as administrative trustees. Their religion, too, had gone like the Greek. They had allowed the national divinities of Italy to be identified with the gods of Hellas. They had modeled their literature on the Athenian type. They had accepted Greek poetry and philosophy as containing the best which could be felt or known on the great questions which most concerned humanity. But for them some practical theory of life was necessary by which they could rule the present and face the future. They were not a people to be troubled with subjective sorrows. They were earthly, unideal, material in all that they thought and in all that they did. The Roman proconsul, when reminded of "truth," asked scornfully, "What *is* truth?" That men had bodies he knew well; whether they had souls or not was no matter of present concern.

Roman statesmen, called as they were to govern the human race from the British Channel to the Euphrates, had no leisure for any such idle disquisitions. Their only care was that their subjects should obey their magistrates, live peaceably, thrive, and cultivate the earth. For the rest, each individual, so long as he indulged in no political illusions or enthusiasms, was free to dream or fancy what he pleased. Their own convictions followed the pattern of their government. They had no illusions. The material welfare of man was all that they understood or were interested in, and the creed on which they settled down found an exponent in the greatest of their poets. The practical misery of mankind had risen from wars and crimes. The Romans bade war and crime to cease. The spiritual misery of men had been self-caused by fantastic imaginations, by groundless terrors, by dreams of supernatural powers, whose caprice persecuted them in this world, and whose vindictive malice threatened to make them wretched in the next. Religion had been the curse of the earth, and though fools might still torture themselves with a belief in it, if they so pleased, Lucretius, speaking the very inmost conviction of the imperial Roman mind, informed them that religion was a phantom begotten of fear and ignorance. The universe, of which man was a part, was a system of things which had been generated by natural forces. Gods there might be, somewhere in space, created by nature also, but not gods who troubled themselves about men. All things proceeded from eternity in one unchanging sequence of cause and effect, and man had but to understand nature and follow her directions to create his own prosperity and his own happiness, undisturbed by fear of supernatural disturbance. If the sufferings and enjoyments of this world were distributed by a superintending providence, it was a providence which showed no regard for moral worth or worthlessness. The good were often miserable, the wicked flourished, and a power so careless of justice, even if it existed, did not deserve to be reverenced. But it existed only in the brain of man. Evils, or what were called evils, were a necessary part of an imperfect existence. But evil was disarmed of half its power to hurt when its origin was known, and the

more carefully the laws of nature were studied, the more successfully man could contend against it.

Long before Rome became the world's mistress, the theory had been thrown out by Democritus; Epicurus had worked it into shape, and it had been the creed of a sect among the Greeks. As soon as it had become practically embodied in the Roman system of government, it was developed into a plain confession of faith, and as the legions struck down the nationalities of Asia and Europe, the intellect of Lucretius declared the overthrow of their superstitions and proclaimed the sovereignty of science.

Unlike the Greek mythology, the system of Lucretius was not a thing of imagination. Splendidly as his genius illustrated the details of the Epicurean philosphy, the system itself was based on observation of facts astonishingly accurate, if we consider the age at which he lived; and his inferences were drawn in the strictest scientific method. Within the proper limits of physical science he anticipated many of the generalizations of the best modern scientific thinkers. His moral and spiritual conclusions are almost exactly the same as theirs. Spiritual philosophy grows out of general principles, and whether those principles be derived from a wide or limited induction, whether the facts appealed to be completely known or only imperfectly, when once the principles are assumed the same deductions will follow.

Lucretius opens with the most beautiful lines in Latin poetry, describing the sacrifice of Iphigenia at Aulis. His object was to create at once and indelibly the impression which he most desired to convey, of the horrors which had been occasioned by religion and the dread of the unknown. Had he lived in our time, he would have referred to the massacre of St. Bartholomew, to an *auto da fe*, or to the burning of a witch. Ignorant of the real causes of things, men had ascribed the calamities from which they suffered to evil spirits, whom it was necessary to flatter and appease. They were frightened as children were frightened at the dark. Their terrors would disappear with sounder and clearer knowledge.

As the modern astronomer believes that the solar, and perhaps the sidereal, system was once a mist of fiery dust which became condensed by motion into suns and planets, Lucretius conceives that space was originally filled with atoms like the motes which we see floating in a sunbeam in a dark room. The modern philosopher derives the first motion from a tendency of floating particles of unequal density to rotate. Lucretius postulates a downward tendency with lateral declinations from the properties of the atoms themselves. Motion once given, coherence begins, and matter in combination develops the phenomena which we experience. Atoms, germs, monads—call them what we please—are not things without function or property. They tend to assume forms, and in those forms to acquire new powers. The universe exists, and we exist. To say that it exists, because God willed it so, is to say nothing. God is only a name for our ignorance. We conceive of him as more perfect than matter, as being the cause of matter, and we find no difficulty in making so large an assumption. But it is more easy to conceive that matter may exist with less perfect functions, than God with entirely perfect functions.

The earth, when first formed, was fertile, like a woman in her youth. She produced freely all kinds of living creatures, and in the exuberance of natural fecundity she threw out of herself every variety of combination which could consist with the nature of things. She produced plants, she produced animals; some strong, some weak, some with power to propagate their species in their own likeness, some without that power, some able to support themselves with ease, others with difficulty or not at all. Infinite varieties of living things were thus brought into existence to take their chance of continuance. The most vigorous survived. Lions were preserved by their fierceness and strength, foxes by their cunning, stags by swiftness of foot, man by superior intelligence, and other animals again by man's help, because he found them useful to him, as dogs and horses, sheep and oxen. While assigning to the earth these vast powers of productiveness, Lucretius, nevertheless, limits those powers with curious caution. The earth could create only beings consistent with themselves. Rivers could not be made to run with gold. Trees must bear fruit, not sapphires and emeralds. Horses might be made of many kinds, and men of many kinds; but Centaurs, half horse and half man, could not be made, because a horse grows to maturity with five times the rapidity with which a man can grow.

The readers of Darwin will miss the theory of the modication of species, which it was impossible for Lucretius to have guessed; but they will find nowhere the modern doctrine of the survival of the fittest stated more clearly and carefully. Those who deny most earnestly that any elemental power of spontaneous generation can be traced in operation at present, are less confident that it may not have existed under earlier conditions of this planet, or may not exist at present in other planets. The theory of Lucretius is not in the least more extravagant than the suggestion of Sir William Thompson that the first living germ was introduced by an aerolite.

Communications.

Hark from Ozark!

Editor of The Index: I have heard the piteous plaint that comes shrilling these many weeks to all Liberal ears from beyond the Mississippi, and now recently wilder and more piercing than before. This wailing wisdom crieth through *The Index*, but as yet no man regardeth. Let me scream an accordant refrain, and proffer help to a long-suffering soul.

"The Purification of Liberalism" is the moon that is cried for. To be sure—let us purify Liberalism. It is full of all live men's bones, wriggling activities, and squirmings to get out of bad into better conditions. There are "insane and filthy isms," arrayed "in the garb of liberty, claiming fellowship with the Freethinkers' cause." There are Freelovers seeking to deprave total depravity and gild the refined guilt at present prevailing in the relations of sex. There are communists proposing to work together for good, divide equitably, perfect the human home, diffuse education, abolish poverty, and secure general happiness. "It is well known that these social and political fanatics are Freethinkers in religion largely," and persist in joining our Church and baptizing in our portal. Wanted—a sieve, a filter, a blower-fan, or anything to winnow these pestilent fellows out of our ranks. "Must we tamely submit to the injustice of having every abomination taught in the name of Liberalism, because some one will be offended if we make a protest?" I should rather think not—certainly not "tamely." We can go wild over it, and that will help immensely. Sufficient unto ourselves is the purity of Liberalism. We don't want anything reformed but religion; there are no wrongs in the world but those of faith. We can capture the citadel of superstition alone. We want no allies. No Irish need apply! The Liberals shall inherit the earth. We are the Liberals. We are the Czar of all the religions; and the Czar and Ozark are good against the world. We descend from the Ancient of Days; we are blue blood, and we will not defile our nobility by contact with low-down Liberals.

All Liberalism is grass—keep off the grass! We hold all the Freethought aces and all the Liberal bowers, and we propose to play it alone if we get euchred. Nobody shall "assist;" and all players but those of our party are requested to step down and out of the Liberal leagues; also to withdraw all subscriptions from *The Index* and send their patronage to other journals conducted more in consonance with their debasing views.

"Is Liberalism so elastic in its meaning that it can be made to cover every erratic heresy that all other respectable systems of belief disown?" I am really afraid it is; but the elect Liberals, the saints in the Freethought camp, can remedy that. We can get together, make a platform, and resolve to take all the elastic out of it. We are down on a Liberalism that will stretch so. We can make a lump of putty of it, and limit it so 'twill only cover—well, what shall we tuck in under our non-elastic coverlet? Please tell us, O Czar of Ozark! Plank us down a platform right away, so that Liberals and illiberals may see how thin and narrow it is, and what stripe of Freethought it will exclude.

"I believe in drawing distinctions when distinctions exist." So do we all; and here is one of them: "Did I not think that Liberalism is in danger of becoming a reproach to the cause of Freethought, I should not presume to offer these suggestions." Reverse that sentence, and it is still more fearfully true—Freethought is in danger of becoming a reproach to the cause of Liberalism; and that being the case, the next time I meet my grocer I will raise a row with him for sending me six eggs when I ordered only half a dozen. Rationalism has arrived at a frightful pass if the slightest distinction cannot be recognized and accounted for. In view of all the "dangers," I pronounce for Freethought—no, I reconsider—I mean Liberalism; no, that is too decisive—I am in doubt. I mount the fence and await the platform from Ozark before I dare take sides.

"But my earnestness to see Liberals take the front rank among the best men and women of the age must excuse my freedom in speaking so plainly." That is so. Liberals are a long way behind the orthodox in true morality, honesty, and intelligence. They should bestir themselves and come up to the front rank. To be sure, here comes Allen Pringle reminding us that Prof. Tyndall says they *are* in the front rank; but he refers only to Atheists pure and simple, and not at all to Freelovers, communists, and filthy ismatics, who are only the bummers and *vivandieres* hanging around the flanks and rear of the army of Liberalism.

"If I wanted to secure the passage of the Christian Amendment, I could think of no better method of forwarding the movement than by circulating some Liberal books and papers, and by sending certain heroic Liberal speakers through the country to address the masses on the issues of Liberalism." Too true, O sentinel on the watchtower at Ozark! you do well to toot your alarming fog-horn on heroic Liberal speakers. A plague on all heroics! say I. Let's enlist the cowards in Freethought and send them out boldly to address the masses on the issues of Liberalism; and he of Ozark and I will shoulder arms for two. We will be magnificent—in retreat. We have an unparalleled faculty for holding back. Great virtue there is in holding back. The gospel of the turtle is heard in the land, and the race is almost always to the slow. "If I had a donkey what wouldn't go, do you suppose I'd wollop him?" Not much! I would back him to the very ragged edge, and after the breechin' broke it would be time enough to trust in Providence. "Whoa, Emma!" is your true rallying cry. Pass it along the line of Liberal mules, and not a Freelover, nor a communist, nor a sledge-hammer reformer, and especially not a heroic Liberal speaker, will ever bray more. They are a stench in all well-regulated nostrils, and smell to an orthodox heaven. Let's sprinkle on carbonates, and disinfect them out.

"Indeed, I think that skepticism is already spreading faster than conservative Liberalism could desire. The new gospel of liberty is making more converts than it has wholesome provisions for." True again, O sage of Ozark! Here is over-production at an infernal rate. Here, you, Underwood, Jamieson, Green, Ingersoll, and other heroic Liberal speakers—you have been roaming over the country manufacturing Liberals beyond all demand for use or consumption. It is our funeral exclusively, and you ought to be ashamed of yourselves for crowding the elect mourners with more Liberals than the front pews will hold. We accuse you of making too many Liberals; and now there is a glut. You have even made Liberals beyond the means of subsistence, and it has come to that starvation pass where there are no "wholesome provisions for them." The bummers in the rear are left nothing but cold coffee and musty hard tack; and we *crême de la crême* "in the front rank" will have to take up a collection for them. The conundrum now and henceforth must be, What shall we do with our surplus of Liberals? Shall we be driven to take counsel of Emerson?

> "Men and gods are too extense;
> Could you slacken and condense?
> Earth, crowded, cries, 'Too many men!
> My counsel is—kill nine in ten,
> And bestow the powers of all
> On the remnant decimal.'"

"Me and my wife, my son John and his wife—us four and no more" would then be delightfully realized. The three tailors of Tooley street should be our incomparable model. Despise not the day of small things. Where two or three are gathered together, there will great I, and any amount of mutual admiration, be in the midst. The microscope is our favorite style of spectacle; and our study, the stupendously little. No broad views for us, if you please; no telescopic vision; no outlook beyond the shell in which we were pipped.

"There is yet much good in Christianity for the world." An eminently wise remark, O Radiance from Ozark! Not wholly new, indeed. Joe Cook, I think, cooked it from his inner originality before you did, and Moody has said and Sankey sung it any time during these revival years; but it is one of those precepts which will bear any amount of line upon line, and indifferently from righteous or from Radical lips. There *is* yet much good in Christianity for the world; so let's call off our heroic Liberal speakers, and not worry the dear old departing guest any more. In the struggling shindies between sectaries and skeptics aforetime, ye have heard it hath been said, "Wheriver ye see a Godhead, hit it." But a new commandment give I unto you: Anoint it with oil; heap coals of fire upon it; keep it warm, and pet and coddle and worship it through the whole of your own useless lives. So shall ye have high ideas of the Most Low; and a liturgy, brought down to the meanest capacity, shall be revealed to a perishing world.

In conclusion, I implore Liberals to look over the last two appeals from Ozark again. Read them twice; yea, study them thrice, and see if they will not agree with me that it is our duty to rush to the rescue—our bounden obligation to come up to the help of this lord of lamentation against the mighty.

Use this letter as you please. I am not afraid of holding back, even if I back down into the bosom of the XIIIth Leo who owns and directs millions of consciences at Rome.

THERON C. LELAND.

New York, April 2, 1878.

PLANTS IN SLEEPING-ROOMS.—Not to leave the matter in the condition of mere conjecture, I have gathered and analyzed specimens of air from a room containing a few plants. I gathered it from the college greenhouse, where more than 6,000 plants are growing. I gathered the air before sunrise on the mornings of April 16 and 17. The room had been closed for more than twelve hours, and if the plants exhaled carbonic acid to an injurious extent, the analysis of the air from such a room would certainly disclose this fact. The three specimens of air gathered on the morning of April 16, from different parts of the room, gave 4.11, 4.4, and 4.00 parts of carbonic acid in 10,000 of air, or an average of 4.05 in 10,000. The two specimens of air gathered April 17 gave 3.80 and 3.88 parts carbonic acid, or an average of 3.84 parts of carbonic acid in 10,000 of air, while the out-door air contains 4 parts in 10,000. It will thus be seen that the air in the greenhouse was better than "pure country air." This deficiency of carbonic acid was doubtless due to the absorption of carbonic acid and consequent accumulation of oxygen during daylight, since the windows of the greenhouse were closed day and night on account of the cool weather. To ascertain whether the air of the greenhouse had more carbonic acid by night than by day, I gathered two specimens of air in different parts of the house at 2 o'clock, P. M., April 17. These gave 1.40 and 1.38 parts of carbonic acid in 10,000, or an average of 1.39 parts, showing that the night air contained more carbonic acid than did the air of day. Now, if a room, in which were more than 6,000 plants, while containing more carbonic acid by night than by day, contains less carbonic acid than any sleeping room on this continent, we may safely conclude that one or two dozen plants in a room will not exhale enough carbonic acid by night to injure the sleepers.

HAVING been poor is no shame, but being ashamed of it is,

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, MAY 11, 1878.

Interrogatories to Jehovah.—No. 43.

GREAT JEHOVAH: Permit us to ask thee a few questions in reference to miracles.

Are not miracles performed only by setting aside the laws of the universe, and wholly in opposition to the natural course of things, and in opposition to all the experience and observations of men?

If thou didst create the universe and didst establish all the laws by which it moves and acts, are not those laws essentially and wholly thine own? and dost thou at any time show so little respect for thine own work as to supersede it and set it aside?

Hast thou in reality at any time found the laws of the universe to be wrong, and that they ought to be superseded? and dost thou regard it as an honor or glory to thyself to declare the laws of thine own establishing to be at fault to the extent that even for a short time they ought to be set aside?

Have not the claims of miracles been the chief foundation upon which the religion of thy son was builded, and the principal reason given why it should be accepted by the world of mankind?

Are not his miraculous conception, the claims of his giving sight to the blind, hearing to the deaf, the power of walking to cripples, health to the diseased, life to those who had died, his feeding thousands of people with five loaves and two fishes, his changing water into wine, his casting out devils, his own resurrection from the grave, and, finally, his remarkable ascension into heaven, the reasons given why he should be believed in as thy Son, and that he was sent by thee into the world to bear away, by his death, the sins of the world—or, rather, a very small percentage of them?

The same with the Jews; was not the claim that wonderful miracles were said to have been performed among them the principle reason given why they were thy chosen people and why thou dwelledest with them more especially than with any others of the inhabitants of the earth?

Is it not also true that nearly all the other great systems of religion that have been established in the world have set up the same claims of wonderful miracles? In the primitive days of man's ignorance was not this miracle business crowded upon the general attention far more than in the present age of the world?

Was not Buddhism established by miracles of the most marvelous kind? Was not Buddha said to have performed astonishing miracles himself? and did not his disciples also make the same profession as to themselves?

Did not certain Tirthyas, or heretical teachers, have the audacity to challenge Buddha to contend with them in the working of miracles, the same as the magicians of Egypt were said to have challenged Moses when the frogs, lice, and locusts were produced in such astonishing abundance?

Does not Brahmanism also abound with similar wonderful classes of miracles? Is it not stated in the sacred writings of that religion that in a contest between Nagardjuna and a Brahmin, that the latter produced a magical pond, in the middle of which grew a lotus tree with a thousand leaves, but that Nagardjuna produced a magical elephant which destroyed the magical pond?

Do not the Mongols record some very wonderful performances on the part of a lama or priest named Bogda, who, when some messengers were sent to meet him, raised his hand in a threatening manner towards a river, when the waters turned and ran up hill instead of down as before? Did not that miracle almost throw into the shade the one thou performedst when the Red Sea opened and thy children passed over on dry ground?

Was it not reported of Apollonius of Tyana, that he performed the most incredible miracles during his life time, which was not far from the time thy son is said to have lived? Did he not heal the sick, give sight to the blind, and even raise a person from the dead, or at least is it not so reported of him, and are not the accounts as credible as those of thy son?

Did not the Christian Church abound in pretended miracles for hundreds of years, and do not the priests of that Church still pretend that miracles are performed among them? Does not the image of the Virgin still shed tears on stated occasions, and does not the blood of Jesus, preserved in a vial, still liquify on certain sainted days? Do not the relics of the saints, so carefully preserved, continue to perform astonishing miracles of character and kind too numerous to relate?

Did not the founder of the Mussulman religion claim that for his special benefit he was transported up into the seventh heaven upon his celebrated horse Alborak, and that the journey was performed in a marvelously short space of time?

Do not the Mormons hold on to the same idea in regard to miracles when they declare that an angel brought certain metal plates to their leader, Joseph Smith, upon which plates were engraved in mysterious characters the material of which their Bible is composed?

Are not all the miraculous events narrated by those several parties of the same incredible and absurd character? and do they not all deserve to be treated in the same searching and doubting manner?

May we ask thee, in all seriousness, if there was ever really any such a thing as a miracle performed?

Is it really true that, at the command of a man of only ordinary character, the motion of the heavenly bodies was arrested, and that the sun ceased to move for the better part of a day? Is it not far more probable—yes, a thousand times more probable—that that story was related by some person who knew nothing, and cared nothing about the truthfulness or untruthfulness of the extravagant tale than that such an event ever took place?

Is not the story of thirty thousand feet of water falling upon the surface of the earth within forty days, by which the waters covering the globe were raised to the tops of the highest mountains, of such an extravagant character that no sensible person in this age of the world ought to give credence to it for a moment?

Is not the account of the pairs and sevens of all animated creatures, suited to all zones, and possessed of very different habits and tastes, fed on different food, and requiring different treatment in every particular, being shut up together for more than a year, of the same incredible character—which no man in his sober senses can intelligently believe?

Are not the stories of a man being taken up into the upper atmosphere where heaven is supposed to be located, as was the case with Elijah and Jesus, of such an impossible character as to make them wholly unbelievable?

Not to enumerate all the strange recitals given in the Bible, and which in the light of nature's laws and style of performing her operations, are unworthy of belief, is it not far more rational to conclude that they are the exaggerations of deluded minds, or the inventions of designing, cunning persons, who gave them circulation for a specific purpose, than that they were really the work of thy hands, and that thou supersededst thy own laws for the purpose of performing them. As general intelligence increases in the world, and the myths and fables of the ancient ages of ignorance are giving way, is it not decidedly sensible for men to discontinue the belief in asserted miracles?

Is it not far more conducive to the mental well-being of the race to look to the laws of the universe for all the events that transpire than to be expecting or easily believing that some supernatural power is going to set aside the unfailing laws of the universe for the sake of introducing some useless, untoward result?

Has there ever an event taken place which was not directly the result of natural causes? and are not the powers and forces of the universe sufficient for every needful event, and to perform everything that has been performed or can be produced?

Is there not a marked absurdity in saying that everything is possible with thee? Art thou not governed by laws and circumstances the same as everything else that has an existence?

Canst thou make two mountains without a valley between? Canst thou make a rod just three feet long without two ends? Canst thou make a ten year old boy in fifteen minutes? Canst thou cause twice five and three times five to make the same product? Canst thou be false to the principles of truth and justice? Canst thou operate against thyself and act independently of thyself?

Canst thou not do all these and more of the same character with the same facility as thou canst do anything in opposition to the laws of the universe, which are really thy own laws?

[TO BE CONTINUED]

The Great Need of Refinement.

In the issue of *The Index* of the 2d inst., H. Clay Neville bewails the *low tone, unmanliness, coarseness, and insolence* of a certain class of Liberal publications, and it pains him that the same are approved and indorsed by so large a number of the Liberals of the country. This cultured writer, by alluding to "The Open Letter to Jesus," "Interrogatories to Jehovah," and "Letters from the Devil," "published in a leading Liberal journal," leaves no doubt as to whom the guilty person is that thus "disgusts the refined feelings of many of the readers of that paper." We are the offending one. It is upon our poor head that rests all the guilt.

While we most profoundly bow before this high priest of propriety, tone, and culture, we hope he will be kind enough not to lay his hand too heavily upon us. Our intentions may be nearly as good as his, and our efforts nearly as effective. At all events, so long as there are thousands of people in this country, of good average common sense, who seem to have a relish for the style which Mr. Neville taboos, we hope he will not object to their being gratified. He should remember that the Liberals of this country are not all H. Clay Nevilles, and are not capable of becoming so. He ought at least to be as willing that their tastes should be consulted as his own. Let him rejoice that there is a Liberal journal of high culture, immaculate purity, and unquestioned respectability, designed expressly for such minds as his own, who are so shocked and outraged by the coarseness and irreverence of more unpretending sheets, and let him be willing that those minds not blessed with his own high taste and extensive acquirements should be supplied with such mental pabulum as seems fitted to their mental digestion. There are thousands in this country who have enjoyed reading the "Open Letter," etc., possibly with as much relish as that with which Mr. Neville devours the highly cultured dissertations and essays from the journal of *Cultured Freethought*. The masses will not object to his tastes being gratified, and he should not that theirs are. His tastes are far above theirs; but while he gives thanks that such is the case, he ought not to deprive them of the innocent pleasure they may enjoy in their low estate.

That "Open Letter" is doubtless very full of defects, and perhaps is unfit to be read. Comstock certainly thinks so—and he has been paid a good salary to judge what is improper for the people to read. It was written in haste, and perhaps should not have been written at all; but there are many thousands over the land who have enjoyed it hugely; and there are some able men who have written us complimentary letters in reference to it, saying it was "the best thing in its line since Voltaire's time." Of course this is a very extravagant estimate, and was made by men not possessing the cultured taste of H. Clay Neville.

Voltaire is thought to have struck sturdy and effective blows against the errors of superstition and ecclesiasticism, and he used sarcasm and ridicule, and was even called low and vulgar; but no heavier blows have ever been struck at the enormities of priestcraft than fell from his powerful arm. Has Liberalism become so refined, exclusive, and cultured that Voltaire is to be set aside and disowned? Thomas Paine has been credited with urging unanswerable arguments against the myths and fables of ancient times. His reasoning against revelation and supernaturalism has never been refuted. But he was not a highly cultured man. He never graduated from a college. He belonged to no literary ring. He has been accused of coarseness and vulgarity. Possibly he was not as polished and refined as our modern Liberals who do not believe in attacking the moss-grown errors of antiquity except with gloved hands and honied words. Shall Paine, too, be discarded by the unbelieving, independent minds of the nineteenth century? Have they become so high-toned, so full of exquisite taste, that the writings of Thomas Paine must be disowned and shelved? Is he to be disfellowshipped because he does not come up to the modern Nevillain standard? This may be the case with a limited and very respectable number, but there are thousands and hundreds of thousands scattered all over this broad land who will continue to revere Voltaire and Paine, and will adhere to their verdict that the cause of mental liberty and truth has had no more effective and faithful champions than those two independent, outspoken men. Yes, their memory will continue to be cherished in the hearts of millions when many of the advocates of kid-glove, aristocratic Liberalism will have been utterly forgotten.

Ingersoll, also, talks roughly, and he does not show due respect for man-made gods, or for the mythical sons produced by the conjoint action of gods and virgins. Scores of these imaginary demi-gods were believed in from three to five thousand years ago, but Ingersoll has freed himself from these antique errors, and he does not hesitate to declare their falsity and his total unbelief in them. Shall he be discarded and disowned because he, too, fails to come up to this modern standard of great refinement? Shall he be one of the class tabooed by the independent free minds of this country? We rather think not. He will have legions of admirers when many of the sticklers for high culture and inoffensive warfare will scarcely be remembered more.

The issue is right here: Christianity is a system made up from the fables and myths of ancient pagan religions, or it is not. It is full of errors and absurdities, or it is not. It was revealed from heaven and sent direct from the throne of God, or it was not. Its reign has been benign and peaceful in the world, or it has not. It has been more lamb-like and bloodless than other systems of religion, or it has not. The claim that a Jewish personal God, called Jehovah, created the universe some six thousand years ago from nothing is true, or it is not. The antique myth that this God cohabited with a young Jewish maiden, and that a personage half God and half man was the result, and whose cruel death was the only means by which a small portion of the world can be saved from endless torture, is true, or it is not. Now, has the cause of truth become so cultured and refined that these errors must no longer be openly attacked? Have they become so sacred that no outspoken antagonism must beset them? Are they, indeed, so grand and good that no direct opposition or sarcasm or ridicule shall be used against them? In fact, is not ridicule a legitimate and fitting means of exposing such error, falsehood, and priestcraft?

What is called the Reformation was a bold step taken by a few brave minds against the corruption and iron rule of the Church that had been almost omnipotent for centuries. It required the spirit of manly courage and independence to successfully combat it. There were different classes of minds drawn into the irrepressible conflict. Some were belligerent, positive, and rough in style; some were smooth, inoffensive, and cultured. Luther belonged to the first class, Erasmus to the second. Which struck the most effective blows? Which did the most towards exposing the corruptions of the mother Church? Which accom-

plished the most towards opening the way for mental freedom and individual opinion? The world decides, to-day, that polish and culture were vastly overshadowed and surpassed by the rough, direct, and offensive system of warfare. Is there anything to show that the same rule will not continue? Is error any more easily overcome to-day than three hundred years ago? May not the tactics and the modes of warfare which proved effective then still be of some use now? Shall they and everything else be compelled to give way to culture and refinement?

In the construction of a palace or edifice various grades of workmen are necessary. The skilled artisan and the polisher, the finisher, and the decorator are all necessary and useful, but of far more consequence are the laborers, the quarrymen, the rough-hewers, and those who place the material on the ground. The extra finish and polish beautifies the structure, but it can be dispensed with, while the rough and heavy work cannot by any possibility be set aside. The heavy worker is solid utility, while the finisher and polisher is simply ornamentation.

We have nothing to say against high culture, polish, and respectability. These are qualities very good in their way, and we doubt not they ought to be extensively cultivated by American Liberals. We rejoice that there is an organ admirably adapted to that style of thought, and it is hoped the patronage will be adequate to its maintenance. We would not interfere with the influence it is wielding and the good it is doing in the land. The only stipulation we have to make is that it does not try to show that we have been guilty of forgery when we have not; that we are in favor of obscenity because we ask for the repeal of an oppressive, unconstitutional law; and that we are low and vulgar because our early opportunities were limited, because we never attended college, because we have been a constant toiler from our boyhood days, have had but little opportunity for studying refinement, culture, and respectability, and because we are disposed to do what we can with our humble abilities in exposing the errors of the past and in pointing out the better course for the future.

Anthony's Activity.

Comstock has made two or three trips to Washington recently to talk to the committees, senators, and representatives to prevent the repeal of his unconstitutional laws. He always takes with him, we are informed, a satchel full of vile curiosities, which, with all the gusto in the world, he exhibits to our super-virtuous members of Congress, and as a matter of course they are immensely shocked at the wickedness of the people, and are willing to make amends for any little deviations they have made from the straight line of virtue by passing the most stringent laws to punish the imperfections of others. The energy and industry which Anthony exhibits in buttonholing our spotless lawmakers are characteristic of the man, and in his appeals in the holy cause of morality and purity he is said to be perfectly irresistible.

Since his return from Washington he reports having conversation with two senators with whom he talked about the extreme wickedness of THE TRUTH SEEKER, and those two very pious and moral senators assured him that THE TRUTH SEEKER is a most vile sheet, one unfit to be circulated and which ought by all means to be suppressed. Now, possibly those two United States senators are right. It may be that this sheet ought to be suppressed, and it may be that Anthony, and his worthy president of his immaculate society—who in a speech made before the society expressed his unfriendliness toward Freethought papers and publications, and of the necessity of their suppression—will do all in their power to put out our feeble light and compel us to seek retirement. But, whatever may come, we shall endeavor to perform our duty in the best manner within our knowledge.

"OUR FINANCIAL DISTRESS: Its Cause. Can it be Relieved? How? By Moses Hull. 'When, a few years hence, the people shall have been brought to general bankruptcy by their unregulated enterprise, I shall have the satisfaction of knowing I labored to prevent it.'—*Thaddeus Stevens.* Boston: Moses Hull & Co., 468 Tremont street." The above is copied from the title page of a pamphlet of thirty-six pages, just received from its author. Mr. Hull commences with a general statement of the great wealth of this country, and, after showing the natural wealth of this country in climate, soil, extent of territory, cereals, fisheries, gold, silver, copper, zinc, lead, iron, salt, coal, and, in fact, all that can make a country wealthy, he shows that, without war, pestilence, or famine, in the midst of good crops and all of nature's blessings, we are all at once stricken down, the hand of industry is paralyzed, business firms are failing, and four millions of the wealth-producing class are turned out as tramps. He next shows, and undertakes to account for, the great increase of crime, insanity, and suicides within the last few years. Then comes the inquiry, What has produced this change? Of course he finds the answer in bad legislation. He traces every tramp back to the United States Treasury. He shows that panics are always made to order; that panic-making is a trade. He clearly points out the steps by which the present panic was produced. The history of other panics is referred to, showing that other panics have originated in the same cause as the one under which we now suffer. His remedy is more money, issued by the government directly to the people. The argument is straightforward and concise, and, whether true or not, deserves the attention of the reading public. We will send the pamphlet to any address, postpaid, on the receipt of ten cents.

D. W. HULL is now in the West looking for a permanent location. Those wishing to hear him on the finances of our government, religion, Spiritualism, or hygiene, or those who wish clairvoyant or personal treatment for disease, may address him at Montgomery, Mich., until further notice.

A Singular Boast.

Anthony Comstock boasted a few days ago to a friend of ours that he had caused fifteen persons to commit suicide. It is a singular thing to boast of, and how a man who has any of the milk of human kindness in his nature or who has the least goodness in his heart can boast of such an accomplishment is passing strange. We would certainly rather be guilty of printing and mailing several thousand nude pictures than to be the death of even one person; but as Anthony Comstock evidently takes pleasure in causing suffering and unhappiness for others it can be understood how he takes pleasure in driving sensitive persons to desperation.

He has also otherwise caused the death of numerous persons who died of diseases contracted in prison and from being heart-broken and permanently disgraced and ruined in all business prospects. We saw not long ago an unfortunate victim of Comstock's breathing his last. He was a physician and had been tried, convicted, and sent to prison for sending an innocent powder through the mail in answer to one of Anthony's decoy letters.

We know of a number of persons, wives and mothers, who were driven nearly to frenzy by Comstock's arresting and prosecuting a husband, son, or brother. One lady, described to us, with tears, how she was agonized by her husband—sixty-four years of age and of unblemished character—being arrested because, at the instigation of Comstock's accomplice, Britton, he had procured certain views to present in a stereopticon before a company of gentlemen. The old man's intentions were the best in the world, but the persecutor was designing and relentless. When he got possession of the old man he walked him to prison through the streets without the privilege of putting on his coat or boots. Such ruffianly treatment would not be extended by officers of the courts to the worst murderer, house-breaker, or robber. The unhappy wife described to us the state of mind she was thrown into by this arrest. It was in some respects far worse than death. It produced such a serious effect upon a delicate nervous system that she has not recovered from it in more than a year. It came near causing her death. That her honest, honorable, and worthy husband should be coarsely arrested by Anthony Comstock and dragged hatless and coatless through the streets of this city upon a charge of *obscenity* was more than she could bear. She could not speak to her nearest friends upon the subject. To have a husband, son, or brother arrested upon such an ignominous charge is such a disgrace and produces such a state of utter wretchedness as few are able to realize who have not had the actual experience. It is a disgrace that should not be visited upon any individual or family when the guilt is not real and positive. The arresting of an individual upon such a foul charge upon trumped-up evidence, upon some frivolous or unintentional offense or as the result of vile decoy letters or heartless intrigue, is a gross wrong which should never be committed.

The load of guilt of this character resting upon Anthony Comstock's soul—if he has one—is far more than we would wish to have resting upon us. We would sooner be guilty of printing all the nudities towards which he so ferociously vents his hate. We think his guilt of a far more villainous and criminal character. The unhappiness and utter wretchedness which that man has brought upon innocent and worthy persons is beyond the power of computation. The cases which have come to our own knowledge are enough to damn his memory forever.

Still, this is the kind of man set on by the very Christain men composing the Society for the Suppression of Vice to entrap, entice, and decoy, well-meaning persons to commit some technical offense and then to drag them to prison and disgrace them and their families for life. This is the kind of business this valorous champion of the cause of Christ has been pursuing for several years. He has wielded the influence to procure the passage of unconstitutional and liberty-destroying laws and then under them he has been playing the role of a modern Torquemada, dragging people far better than himself to prison, and bringing the most extreme grief and unhappiness upon their families. And in this vile work he has exulted and gloried. He boasts of the hundreds of arrests of this kind he has made, he boasts of the number he has driven out of the world; he boasts of the numbers he has driven to suicide. He watches for his victims with all the relentlessness and persistent hate that a demon may be supposed to possess; he counts up his unhappy victims with as much gusto and self-approbation as a savage counts the scalps of the unhappy fathers, mothers, and children that he has massacred in cold blood.

This is the man who has been appointed to care for the morals of the people; this is the man who has had almost unlimited power conferred upon him to molest and torment others, and industriously has he plied that power. This is the man whose course even a certain class of Liberals approve of and whose unholy, unjust, and unconstitutional laws they think ought not be repealed, and that it is even a gross wrong to ask for it. They may have an exquisite sense of property and a most acute appreciation of ultra respectability, but we cannot honor their judgment or their sense of justice or their understanding of the sacred rights of individuals.

SETH WILBUR PAYNE issued No. 20 of his *Age of Reason*, for the 4th inst., containing some three columns of such infamous falsehoods respecting ourselves that, in justice to ourselves and the Liberal public, we were compelled to take means to prevent its circulation. We are informed, however, that a limited number of copies were sent out. If our friends have received them they will confer a favor upon us by informing us of the fact, and by sending the paper to us.

To Be Arrested Again.

For nearly the twentieth time word has been brought directly to us from Anthony Comstock that he is again about ready to pounce down upon us, and arraign us before the courts of justice. He says the papers are all made out for our arrest and that all he is waiting for is to find time to devote to the pleasant business. He regards THE TRUTH SEEKER as his game and says that it is a sheet of such immense wickedness that it shall be his duty and pleasure to suppress it. He procures a copy of it from week to week as it appears, and says his lawyer closely watches what we have to say about Anthony, and declares that we have made ourselves amenable to a prosecution for libel, a suit for which is now almost daily swung over our devoted head.

Anthony, of course, knows where we are. He can find us at our post at almost any hour of the day, and at half the hours of the night. We shall not run away to escape his arrests, and when he gets fully ready to "pitch in" we can easily be found.

What we have said in exposing his unholy and merciless work we have said from a deep sense of duty—duty to the victims he has persecuted, duty to ourselves, and duty to the public whose information upon the subject is not what it should be. We regard his high-handed, unjustifiable course as an outrage upon the very principles of American liberty, and we shall continue to denounce it while we have breath to use. If we are wrong in doing this, if we can be sent to prison for performing a sacred duty, then to prison it is. We shall endeavor to submit to it with the resignation of a fearless, devoted martyr to truth and justice.

We may have erred somewhat in some of the statements, but the error was not intended. We acted upon the best information we could procure, and where we have misstated the facts, upon being shown the same we stand ready to make due apology. We wish to defend liberty, right, and truth, but we want to wrong no man. Comstock complains because a correspondent said something about his father's irregularities in opening other people's letters. The insinuation may have been unfounded, but we can hardly see how he can send us to prison for what a correspondent said about his deceased father. If the father makes no complaint, why should he?

We have no desire to figure in our courts, but if we are forced there to defend a libel suit brought by Anthony Comstock, we think we shall be able to prove an amount of guilt and black-hearted villainy against him that will damn his memory forever, and we shall be discharging a most conscientious duty by publishing the facts to the world. We like peace better than war, but if we have to fight we shall acquit ourselves with the best ability we possess.

We will again inform Anthony that we shall not run away. We are still, and shall be at 141 Eighth street.

Indicative.

Anniversaries take place here in the month of May. Several have been held already. Among others who have visited our city recently are numbers of clergymen. Three of these white-cravated gentleman passed our office a few days ago. They stopped on the opposite side of the street, and, with their canes pointed to our sign, shook their sanctimonious heads, doubtless with the full conviction that THE TRUTH SEEKER is the wickedest paper in the world, and that it ought not to be suffered to exist. There are many clergyman in the country who have not the slightest friendship for this paper, and would pray earnestly, and act in the same direction, to extinguish its steady light. We hope there are large numbers of the clergy who will go down to their graves before THE TRUTH SEEKER shall expire.

Mrs. M. G. Parker.

This distinguished and talented Irish lady, barrister, orator, and vocalist, has honored us with a call since her return from Europe She proposes to spend some time in this country, and has not yet fully decided whether to take the Liberal and reform lecture field or exercise her musical talent. Whichever field she may determine to occupy, we bespeak for the public a rich treat in her varied accomplishments We wish her much success before the American public. Let the Liberals of the country extend to her the hand of welcome. She is stopping at the St. Cloud hotel, and may be addressed there in reference to lectures, musical exercises, etc.

MR. E. H. HEYWOOD'S Labor Reform League was in session in this city, at the old Masonic Hall in Thirteenth street, on the 5th and 6th inst. Many speeches were made, though we understand the attendance was not large. We are informed that among the resolutions passed, were some very severe upon Anthony Comstock and his oppressive law. A very encouraging feature connected with those meetings is the fact that the daily papers are beginning to recognize them as entitled to the same respectful consideration accorded to other meetings. While a few years ago the meetings of this league were dismissed with a paragraph of ridicule, they now devote whole columns of as favorable a report as the average journalistic conservatism will admit. Public opinion is slowly changing.

TO ALL new subscribers who order THE TRUTH SEEKER during the month of May we will send it three months for fifty cents. Those who wish to order it for a friend to become acquainted with it will do well to write at once. We are sorry to receive orders to strike the names of old readers from the list, and are glad to receive new ones to add to it.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER XI.

YE FOREST.

The Forest of Evidences.—The Giants of the Plains.—The Trees of the Forest.—Revelation and Prophecy.—The Guides rejoicing.—Simon in Difficulties.

1. Now when Simon had escaped from the hole which swallowed up the house of relics and all that was therein, and had returned thanks to the king for his great and wondrous deliverance, the guide showed him a certain forest called the Forest of Evidences, through which the gutter called the Narrow Way passed,

2. Saying, If thou desirest to know for a certainty that thou art in the right way, and that there is a bridge over the river, and a city beyond, then do thou ascend some of yonder trees, and thou wilt be able to see for thyself.

3. So Simon girded up his loins, and went on his way pondering upon what he had seen in the House of Relics, and believing with all his might.

4. Now the forest had been of yore much greater than it now was, for many of the trees had been torn up and destroyed, and many had fallen down of their own accord.

5. For there was no depth of soil there, nor any natural nourishment, but only dry dust, in the which the trees could not take root.

6. And the name of the dust was Piousfraud, and all the trees were planted in it. And there was a very great abundance of dust, more than enough, and much to spare.

7. And the beast called Priestcraft had built here a certain wind machine, which blew the superabundant dust about, so that it got into the eyes of the pilgrims, that they might not see too clearly or too much.

8. And the name of the wind machine was Mystery.

9. And the forest was fenced all round with a fence called Sanctity.

10. And beyond the forest were great and beautiful plains called the Plains of Science, wheron dwelt a race of giants.

11. And the giants were enemies of the beast—Priestcraft—and his hideous crew.

12. And they made unceasing war against the beast and the guides, and were continually encroaching upon the forest, breaking down the fence, and tearing up the trees, and filling up the roadway.

13. For they perceived that great numbers of the people were deluded by the beast and his servants, and spent miserable lives in searching for that which was not to be found, and in seeking for birds in the bushes, and neglecting those they had in their hands.

14. And they were indignant that men should be so cheated of a paradise here, by having held out to them deceptive promises of one to come, for they saw clearly that if men would but cultivate the country that they had, as diligently as they sought for one which they could never reach, they might make a paradise of that which they had.

15. And knowing that there was no city such as the pilgrims sought, they uprooted and brake down the trees, so that they should not be longer deluded, by their magical and devilish glasses, into believing that they could see it.

16. Moreover the whole forest stood in the way of the Car of Freethought, of which they were the heralds and guards, and of which more will be said hereafter.

17. And for this reason also they made war with the beast and his servants, and ceaselessly brake down the fences of the forest, and tore up the trees, and brake the branches.

18. And the giants had certain battering rams, wherewith they battered the trees, by some called Caxtons, and by others presses.

19. And in the plains were many noble and beauteous trees called Geologos, from which the giants made themselves very excellent cudgels, for the wood was exceedingly hard; others armed themselves with cudgels from trees called Astronomos, and others from trees called Cosmogonos, and others from trees called Chronologos, and others from trees called Ethnologos; and many other trees were there, furnishing good and potent weapons.

20. And among the giants was one whose crest was an image broken, and he had charge of one of the chief battering rams, and played havoc therewith.

21. And another had on his crest an holly and an oak, and did good service.

22. And another had on his crest a gravedigger, or a sexton, and he played hades.

23. And another had on his crest a vault and an hare, and he played Thomas.

24. And another had on his crest a well in the south, and out of that well had much truth been drawn.

25. And besides these were many others, who tended the trees in the plains and made weapons, though they cared not to use them against the beast.

26. And when Simon came up to the forest some of the guides met him, and took him to some of the trees; and Simon made an effort to ascend, and failed, so the guides helped him, and with much ado, gat him up, and he looked and saw nothing; but when he had put on his glasses he thought he saw something darkly.

27. And one of the trees, of which the guides vaunted loudly, was named Apriori; and they said that from the top of this tree those who ascended were able to see the king Jah himself; and many strove to climb, but few got up, for the branches were so interwoven and tied to one another, and so many branches were nailed on to uphold the others, and so many to uphold those that upheld the others, that it was well-nigh—nay, altogether impossible for any to ascend.

28. And when any of the pilgrims essayed to climb this tree, and failed, the guides condoled with them, saying it were pity they could not ascend for that if they could they would assuredly see the king.

29. And by these means the pilgrims went away satisfied, saying, 'Tis enough if others have seen—thinking the guides had been up and seen.

30. But the guides were no more able to ascend than the pilgrims, though not a few were hardy enough to say they had been up.

31. But they lied, and had not been up. Nay, the guide who boasted he had planted the tree, could not himself ascend it, except by means of a ladder called Choppedlogic, which ladder he carefully concealed.

32. And this guide had on his crest two things, whereof one was a pie, and the other I have not forgotten, though I remember it not.*

33. And this guide had conceived great affection for the tree, and digged and dunged about it unceasingly, and vaunted day and night.

34. But the giant whose crest was a broken image attacked the tree, and showed the nails that nailed on the branches, and the ladder, and laughed the guide to scorn; and the guide was exceedingly angry.

35. And the name of another tree was Aposteriori, and it had been oftentimes pulled up by the roots by the giants, and was altogether dead, and withered and rotten; but the guides carefully concealed the rottenness, and filched good-looking boughs and green leaves from another tree called Pseudoanalogy, and cemented them on to the other with a certain sticky substance called Mockargument, so that the tree presented a fair appearance to such as had on their glasses, and looked not closely.

36. And the tree was only held in its place by means of the ropes called Sophistries.

37. And the name of another great tree was Revelation, and like the others, it was rotten, and had no root whatsoever, and was held in its place by two other trees, one on each side; and the name of one of these was Prophecy, and of the other Miracles, and they together held up the tree called Revelation, and had much to do, for they themselves were rotten and rootless, and without any strength.

38. And the three trees were all bound together by the ropes called Sophistries, and swayed to and fro under the frequent attacks of the giants, and notwithstanding the ropes wherewith the guides were continually binding them, they became more and more unstable day by day, and will, without doubt, and not long hence, come down to the ground, and great will be the fall thereof.

39. And Simon came to the tree called Prophecy, and would have ascended, but while he was about it, there came up one of the giants, and began to address him with fair language, desiring him but to examine the tree for himself, and without his glasses, and thereby satisfy himself whether it were rotten or no.

40. But the guides immediately beset the giant on all sides, casting mud and all manner of filth at him, yet the more they cast, the more did they bespatter themselves, for though they had very much practice yet was their aim so wretched, that whatsoever they threw fell not upon the giant but upon some of their fellow-guides, or else upon the tree.

41. But the giant, smiling with derision upon them, went up to the tree, and pulled off sundry of the branches, and showed the rottenness of the tree, and the ropes which held it, whereat the guides began to howl, and to roar, and rant, and rage, and bark, and spit, and belch, and bellow, and rave, and gnash their teeth, and hurl about on every side divers scarecrow missiles, such as damnation, eternal blazes, and other matters equally potent, and that with no little zeal, and no great discretion.

42. But the dauntless giant laughed at them, and when he had stripped the tree, he passed on, administrating to one a wholesome kick, bequeathing to another a noble tumble, and helping another to a bruised pate.

43. But when the giant was gone out of sight, then did all the guides like unto a flock of geese run a little way after him, hissing and threatening all manner of unutterable things if he dared to return; and when they had pursued him a very little way, they all ran together as it were with a flourish of trumpets, cackling, and rejoicing, and hugging themselves and each other, and saying to each other, how well they had beaten him, and discomfited him, and driven him away.

44. Aha, said one who had possessed himself of a bloody nose by running against one of the trees in his haste to escape—Aha, did I not bethwack him?

45. Yea, verily, that didst thou, said another, who was earnestly chafing his northern extremities—and did not I also maul him?

46. Truly thou didst said the other, after which they cackled again.

47. Oh, that they would let us alone, said a timorous one, for they cause us woeful mischief, the forest is scarce half its former size, and they beguile away many of our pilgrims. Oh, that our King would remember them.

48. Fear not, said another, our King will remember them for evil in the day of his reckoning.

49. But said Simon, wonderingly, why doth he not cut them off now, and thereby make known his power and prevent his people being mislead?

50. What, said one of the guides angrily, darest thou question the doings of our King?

51. And Simon said, I did forget myself, and will take more heed to my speech.

52. And the guide said, Take heed thou dost; remember 'tis for thee to submit and to believe, and not to question; and Simon said, I will remember.

53. And one said, Let us sing a song of thanksgiving for our great victory over the accursed giant, and they all answered, Amen, and sang.

54. Thy praise we'll sing, our gracious King, for thousands thou hast slain. And through thy might, we've put to flight, this monster of the plain. But yet, oh King, we fain would bring, destruction on them all. For on our trees, they daily seize, and with their weapons maul. But with thy aid, they shall be made to fly like rotten sheep. We'll make them shake, and fear and quake, and for—

55. Perdition, cried one of them, suddenly, the giants are upon us, and they all fled hastily away, leaving their song of triumph unfinished.

56. And when the giants were gone away, the guides bestirred themselves, and fastened on the boughs and leaves of the tree again, and swore by their King that the tree was unhurt and perfect in all its belongings, and had more cackling and rejoicing, and bound up the tree with more ropes.

57. And Simon had on his glasses, and rejoiced with the guides, and believed the tree to be immovable as the heavens. And Simon desired to ascend the tree called Prophecy, so the guides took one of the ropes called Sophistry, and threw it over one of the topmost boughs, and made it fast to another rope which Simon had with him called Self-conceit, and by their means began to draw Simon up.

58. And Simon went up swiftly, and began to be jubilant, but there suddenly struck him one of the stones called arguments (which a giant had thrown) and he fell down headlong.

59. And Simon fell upon the fence which surrounded the forest, and which did divide the forest hereabouts from the land of Narrow-gullets, which bordereth upon the Plains of Science. And whosoever falleth into the land of Narrow-gullets is straightway unable to swallow so much as he was wont, and is not able nor indeed willing to return to the narrow-way, but goeth onwards to the Plains and joineth himself to the giants.

60. And Simon fell upon the fence, and was as it were balanced thereon, his head hanging down on the side towards the land of Narrow-gullets, and his feet hanging down on the other side, and for a little while he stayed so.

61. But his head being very light, and there being but little in it, he shortly fell back into the forest, and was gathered up by the guides.

62. And the guides took away the rope called Self-conceit, and in its place put another called Confusion and at last drew him up.

63. And Simon, over-persuaded by the guides, did his utmost to believe that he had seen the city he was in search of, and very nearly succeeded.

64. And the guides desired him to examine the tree to see that it was perfect, but bid him to take heed to do it reverently, and made him pass over certain portions. And Simon examined and was satisfied, and saw not the patchwork.

[TO BE CONTINUED.]

*A friend suggested to us that the missing emblem in this crest might be mag, but our suspicion is, that Mr. Gillespie is here prophetically alluded to.—TRS.

THE OLD GAME OF FOOT-BALL—Except in name, the new and the old games have little in common. The roughest "Rugby game" of to-day is mild and harmless when compared with the contests of two or three hundred years ago, when parish fought parish, or all the men of one county kicked their hardest to defeat a neighboring shire. In its primitive form the game was merely a trial of speed, strength, and endurance; there were no rules, and little science. Naturally, therefore, when the player could use any means to bring victory to his side, the violence of the game soon greatly increased. The heroes of the field became those who could plunge into the struggling mass of players, grappling right and left, and giving at least as good as they

got in "hacks" on the shins, or more direct blows that laid opposing players sprawling on their backs, with a strong probability of serious damage to limb or even to life. Victory in such a struggle was to be looked for more from the reckless use of muscular strength than from agility or skill; so violent, indeed, did many of the matches become, that at a very early period they were put down by authority as a public nuisance. "From this court," writes James I. to his eldest son, "I debarre all rough and violent exercises, as the football, meeter for lameing than making able the users thereof."—*Belgravia.*

Communications.

Teedism Critically Examined.—Concluded.

I want to ask you, with a universe that is supposed to be everywhere, and centre and circumference nowhere, and and that has neither beginning nor ending, how long it would take your mind ideal to reach that focal point? Has Jesus Christ, a local person that was supposed to have figured in Judea, reached that point yet? Astronomy teaches that an object flying at the rate of one thousand miles an hour, some twenty times faster than the quickest railway train, would not reach in seven thousand years the first fixed star! That is rather a long journey. But if your reputed Jesus took his passage over eighteen hundred years ago, it is doubtful whether he has reached that focal point yet? But supposing he has arrived without having been knocked into fits by some comet or other substance in space, how did you find out that point to be the centre of the universe? You state in letter sixth, that it "cannot be known that Jesus Christ is creator of heaven and earth, except on faith, till positive knowledge is acquired of the physical and spiritual universe," yet you declare in the proposition, that "Jesus Christ is not only divine but the Lord God, &c. If it is only known on faith that Christ is the Lord God, &c., you have no facts at all to stand upon but faith, and that is nothing but belief. I might have faith and believe that the moon is made of cheese, but that does not prove it cheese because I believe it. You add, "My Lord cannot come except through methods." What is this Lord that is "coming through methods of the mobilization of the anti-Christian power"? It is your bastard Lord Jesus Christ that is coming with troops, ah! (He had better keep away or Comstock will nab him.) You assert, further this bastard Lord Christ & Co., "Created heaven and earth," and add, "the structure of the earth and heavens must be known before we can determine the relation of humanity and the physical structure he inhabits," which you aver "Jesus Christ created also," but you do not prove it. You affirm further, there is a "stratum of hydrogen above our atmosphere" which presents the physical universe to the mind in a new phase" and affirm you "have arrived at the above conclusions by the application of a divinely-illumined reason." What is divinely-illumined reason? How can you arrive at such a reason from a divinity you have not proved? You add, it is "a confirmation from the following: "And God said [said who to?] Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so" &c. Now where is the "confirmation" of your heaven between the two atmospheres? (Rather a cool place I should think for a heaven, is it not?) Have you been there with your "divinely illumined reason" ideal nothing, and know that account to be true? You cannot prove God from Genesis. You cannot prove Genesis to be the word of a god, no, not even God himself from that book. Oh, what bosh! I cannot accept anything from the Jew-book till it is shown to be what it is represented. But,

> "Such foolish, childish tales as these,
> A barbarous race of men might please;
> But sure such tales can never claim
> From Reason's sons of truth the name."

You state, "Hydrogen is a water-producer according to the term employed to designate it," &c. It is a well known fact that water is composed of oxygen and hydrogen in certain proportions, and I do not believe that with your "divinely illumined reason" you can prove that water can be produced from hydrogen alone. But if you think you can, try the experiment and see how much water you can produce from your hydrogen. But I see you contradict this and take exception to the statement of a correspondent in The Truth Seeker, that "water is oxygen and hydrogen in certain proportions," and you assert in reply to said correspondent that neither are water producers, nor both combined, but claim that "water is composed of light and heat on one octave, and that hydrogen is light and heat on another octave, and that one is male, and the other is female," and then state, "I am sorry the world is so full of fools!" Cannot you tell me who is the biggest fool?

In your seventh letter you state that "the various systems of religion that are, or have been in existence have had their foundation in knowledge." Now I deny the assertion that religion ever had, or ever will have, any foundation in knowledge, or ever "evoluted in science" only to put it down. Religion is neither more nor less than a system of faith and divine worship—it has always persecuted science and knowledge, if there is any truth in history. You assert, that "the religion of the Romans is founded upon a phase of the Pythagorean system of astronomy." That is a great mistake, for Pythagoras never taught any system of astronomy. You aver, "the religions of the past ages and the present age are facts." I deny it. Where are your proofs? You give nothing but your assertions, and that gives no facts at all. You add, "Jesus had a thorough knowledge in the beginning of the age now coming to its close, and that he was familiar with the laws of involution and evolution may be known from the fact that he taught them both in their highest phases." Where are your "facts that he taught them"? You give none. You do not even know that there was such a person as Jesus, to say nothing about his knowledge of involution and evolution. You add, "nothing can be proved to a mind not open to conviction." Will not that apply very well to yourself? Do you not know that it depends on evidence whether a man believes in a thing or not? You aver, "the fact that there is a stratum of hydrogen above our atmosphere I have proved." Where are the facts of your theory—where, show me where? You say, "Creation," and a little farther on you claim "the universe has had a perpetual existence." If it had a perpetual existence, how could it be created? Did that contradiction come from your "divinely illumined reason?" Where are your proofs that "the heavenly bodies are foci?" or that they "converge through refraction and reflection of the forces at given points in space, and connect with the earth?" and that "they are not at a great distance from us?" and that they "constitute the windows of heaven?" (The heavenly bodies form the windows of heaven, ah! How ridiculous). I want you to show what is "refraction and reflection of forces," and not recite one assertion after another without proof of anything whatever. Your Jesus Christ who "created the heavens and the earth," is like you; he did not know anything of astronomy, geology, chemistry, mathematics, biology, philology, psychology, or any of the sciences or branches of knowledge. If you think he did, give me your proofs. A pretty Creator, indeed, who did not know the earth was a globe, and that it revolved around once every twenty-four hours. Where is your proof that the "universe has a center or sensorium," and that "humanity is the product and creator." Your letter is so disgusting and so full of balderdash, absurdities, and ridiculousness, that it is not worth examining any further.

In your eighth letter you claim that "God is a being embodying, in one perfect structure of human organism, father, mother, son; in one central function being, the mental, spiritual, and psychical activity through processes of law," etc. Now, if God is a being, he is matter, and therefore must have parts, and consequently must be something; but, you add, he is mental and psychical activity, which are nothing in themselves but properties, therefore can have no parts; and as a consequence your God is nothing, and at the same time you say he is father, mother, and son, which all know to be something. Was there ever anything more ridiculous!

You say "create" signifies to produce from a "word of speech." Now, I claim that a word is nothing more than a sound—such, for instance, as the sound of a bell; the sound is nothing independent of the bell; therefore your creation is nothing but sound, which is nothing. If you claim it is something more, you must give your proofs before I admit it. You aver that "the bare fact that Jesus existed is the millions of professed Christians and Mohammedans are proof that he lived." Numbers are no proof at all. Was there not a time when but one man (Galileo) believed the truth, and all the rest of the world believed falsely, besides other things that have been believed in, such as witches, fairies, etc., which nobody who is sensible believes in now. You add: "The contact of mental, spiritual, and psychical energies antagonize and combine by the same definite law." I want you to explain what you mean by mental and spiritual energies, antagonized and combined by the same definite law. That is, how can nothing antagonize and come into contact with nothing?

> Teed, is not the pleasure as great
> In being cheated as to cheat?

Now, let us suppose the theory of your "Jesus, Divine God, & Co." creating the heaven and the earth, and embodying the perfect structure of human organism, father, mother, son, etc., in one central being, involuting and evoluting his mental, spiritual, and psychical energies, combining and antagonizing with definite law, etc.—which must play the most singular pranks we can conceive, sometimes praying, sometimes cursing, sometimes affirming, sometimes denying his own existence; calling that blasphemy here which he proclaims to be true religion somewhere else; promising heaven at the equator for that conduct and opinion which at the poles he pronounces worthy of hell.

Such a divine God would be everything by turns, and nothing long—at one moment the sanctified sinner, "who plunders widows' houses, and for a pretense makes long prayers," and at the same moment a mocker and a scorner of all prayer, as thrice double ass-ism; a divine God filling up the knowledge box of Cyrus Romulus R. Teed, who feels that such a divinely illumined, spiritual, involuted, evoluted God exists, and urges on obstinate Atheists, like ourselves, who deny that such a God exists. As divine and spiritual energy is fond of praying to a God, here we have a God praying to himself, which would be comical enough were it true. All Atheists who, like ourselves, think all that has been written about a God or gods is the veriest twaddle that ever abused and bemuddled the human intellect, here we have a divine God energetically denying his own existence. But, as though, to use the cant phrase, the divinely illumined energetic god of Mr. Teed's must, if there be virtue in his divine energy, be a tenant at will in the heads of calves, frogs, toads, asses, skunks, and certain insects, useful, no doubt, but rather too dirty to mention—that even bugs have a strong divine affection for each other; and as for us, we have sometimes intolerable proof. So that here we have a pretty kettle of fish. The divinely illumined, spiritual, involuted, evoluted piece of him snugly housed in the tail of a louse, the snout of a hog, the hindquarters of a frog, or the head of an ass! You are a fine reasoner, Mr. Teed, to tell us such ridiculous balderdash concerning your constituted universality of things called a God, or Jesus Christ. I should think you must be greatly hobbled with such a divinely-illumined-spiritual-energetic-involuted-and-evoluted God, or a non-energetic-divinely-illumined-spiritual-involuted-and-evoluted God or Christ.

I am, Mr. Teed, with all due respect,

Your well-wisher, J. Petty.

La Crosse, Wisconsin.

Free Speech and the Right of Association—Their Latest Denial.

Editor of The Truth Seeker: "Forsaking not the assembling of ourselves together" was judiciously urged by St. Paul upon truth seekers of his time; the right of the people to assemble to confer together respecting individual and collective welfare is inherent in the nature of things, carefully asserted in fundamental law, and indispensably necessary to progress. During the last three years we have wrestled against invasive unreason in the form of mobs from the streets, and lastly, as religio-lascivious fanaticism masked under United States law. Tyranny has invented another trick. Monday, April 15th, while I was compelled to be away to testify in a law case in New York, and had left Mrs. Heywood as the acting manager of the Freelove Convention in Boston, "an officer of the law" came in and forbid her taking admission fees, a collection at the door, "without a license"! The right to permit free speech implies, of course the right to forbid it, and whenever they do not like our sentiments they will refuse to grant "a license" to meet, thus indirectly but most effectually suppressing dissent. The following from the *Boston Daily Globe*, of April 17th, states so impartially the issues involved that I wish you would reprint it:

"One of the great reasons why the Pilgrims sought a home in the New World was that they might enjoy civil and religious liberty, and especially that of free speech. Free speech has been thundered forth for the last twenty years in this community, yet free speech means anything but what it implies. We are led to say this much in consequence of the action of the city authorities in interfering with Mr. E. H. Heywood and Mrs. A. T. Heywood in holding a convention at Nassau Hall on Monday last. The police claimed that as an admission fee was charged at the door, the convention came under the head of a show, and that it was necessary for the parties interested to obtain a license. It was a convention which comes under the head of free love. Yet the meeting was orderly, and the doctrine of free love was to be set forth as a moral, social, and religious belief. And we do not see why those people should not have the privilege of holding their meetings if they see fit, without any interference from the license commissioner or of the police authorities.

"We know nothing of the objects sought to be obtained by these people, and can only say that if they see fit to meet in public and to discuss their peculiar notions upon social, moral, or religious affairs, they should have the liberty of doing so without a license, so long as their meetings are conducted in decency and in order."

Since taking admission fees, or a collection at the door, is the readiest way to cover expenses, it is often resorted to by all schools of reformers, and the legal right to do it is never questioned except where the ideas to be discussed are notably unpopular. We had a case of this kind in Boston, February, 1873, when Mayor Pierce (the present incumbent) undertook to suppress a convention of the New England Labor Reform League because Victoria C. Woodhull was to be one of the speakers! He said we should not charge an admission fee to cover expenses without a license from the city government; and if we asked for a license he did not propose to give it; so indirectly, but slily we were to be squelched! I called on the mayor, told him the convention would be held as advertised and collections would be taken at the door as usual. He replied that he should "enforce the laws" but *what laws* he was not so clear about. The convention was held, admission fees were charged, and Mrs. Woodhull spoke in five different sessions. The policemen sent by the mayor, in citizens dress, to watch us, paid fifteen cents each Sunday evening, and fifty cents each Monday night to get in. The Baptist brethren of Tremont Temple concluded to send the League a check for $250.00 to cover damages for closing their hall against us, and thus ended that effort to suppress Freethought by the "license trick."

In the case which has just occurred, Mrs. Heywood promptly declined to recognize official terrorism as law, dismissed the convention, and will at an early day in Boston, assert the right of the people to assemble for speech and discussion "without a license." As this subtle phase of tyranny is likely to be attempted elsewhere, I hope you will give the above a place in your columns and am sure you will gladly do what you can to help us put down this latest eruption of invasive, disorderly Puritan bigotry.

Truly yours, E. H. Heywood.

Princeton, Mass., April 22, 1878.

Hickory-nut Cake.—Two cupfuls sugar and one of butter well rubbed together; four eggs, whites and yolks beaten separately; one cupful cold water, three cupfuls of sifted flour, one teaspoonful soda, two of cream of tartar, two cupfuls of kernels of hickory-nuts. Another way.—One pound sugar, one-half pound butter, five eggs, one cupful milk, one pound flour, one teaspoonful soda, two of cream tartar, one pound raisins, one pound of nuts. Another way.—One cupful butter, two cupfuls sugar, four eggs, three-quarters of a cupful of milk, half teaspoonful soda, one teaspoonful cream-tartar, four cupfuls flour, half pound hickory-nuts slightly broken. Beat the butter and sugar; add the milk, in which you have dissolved the soda; then add the yolk of the eggs, well beaten; then the flour, with the cream-tartar well mixed with it; then the whites of eggs beaten stiff, and finally the nuts. Bake in a moderate oven, and ice when done.

Letters from Friends.

COL. R. G. INGERSOLL.

The following letter and extract were refused insertion by the editor of the Cannelton *Inquirer and Reporter:*

CANNELTON, IND., May 3, 1878.

MR. EDITOR: Whilst attending what passes here for divine service some time during the last winter, the speaker took advantage of the occasion, to give utterance to some of the most bitter invective and foul aspersions against the above named gentleman. And while the speaker was berating the Col. in his peculiar vehement religio-fanatical style, a comparison between the speaker and the Col. was passing in review through my mind; and the result arrived at was such as we would quite naturally draw between the glorious orb of day, and the faintest speck of a star that inhabits our solar system. On the one hand, we see the Col. giving out of the proceeds of a farewell address $2,300, and in the other case, we, to our shame and disgust, behold the would-be reverend, submitting to the very questionable subterfuge of raffles, midnight suppers, and street beggary by little school girls, and more mature persons of the female sex, with, "Give a nickel for our supper, and take a chance in our cake; only ten cents; all for the minister," etc. In order to let a large portion of your readers get a more exalted idea of the standing and the estimation in which Col. R. G. Ingersoll is held, both at home and abroad, I hand you the following, and ask for it a place in the *Inquirer and Reporter.*

ANON.

"COL. INGERSOLL EXPECTED IN ENGLAND.—Our readers will remember that we lately expressed a wish that Col. R. G. Ingersoll, the justly celebrated American Freethought lecturer, would visit this country. We are glad to be in a condition to state that, in all probability, this desire will soon be gratified, as it is announced that the Colonel will be in England early in the coming summer. To many Freethinkers in this country the name of Robert G. Ingersoll is unknown. By profession he is a lawyer; and, during the last ten years of his practice as a jury lawyer in the Western courts, he has averaged about $40,000 per year, the greater portion of this large income arising from the fact of his being the attorney of several of the principal railway lines of the West. His proper home is in Peoria, Illinois, although he has a house in Washington (District of Columbia), and is often resident in the city of Chicago. His principal lectures have been given at intervals, during his professional journeyings, at places where he has been compelled to stop for the night. He has been offered higher sums for a series of anti-theological addresses than any other public man of the age. He has lately, however, contracted with Mr. James Redpath, who has guaranteed the Colonel a reward of between $300 and $500 per night; and it is in connection with this engagement that Col. Ingersoll is expected to visit England.

"He received last winter 3,000 invitations to lecture from nearly every district in the Union; and his portion of the proceeds of a farewell address, given recently in San Francisco, was about $2,300. It appears that the Colonel has no crochets anent the "social question." He maintains that marriage is the only sacred institution upon the earth; sacred, because it is the corner stone of the domestic life upon which all the domestic and social virtues are superimposed. With absolute marital equality for women, and with equality of rights for children, "the democracy of the fireside" is the fountain from which will be obtained the materials necessary to establish and guarantee the future democracy of the world. As an orator, Ingersoll is unexcelled. By turns witty, pathetic, and emotional, he is also a perfect master of the English language, and holds his hearers enthralled by his marvelous eloquence. We are sure that this gifted man will receive a cordial welcome in this country, and we believe that his appearance in our midst cannot fail to expedite the progress of mental emancipation, and to give increased momentum to departing superstition. We advise the Christian Evidence Society to elect a champion to confront this Apostle of Liberty."—*London Secular Review.*

ROSENBERG, PER TAMPA, FLO., April 14, 1878.

DEAR FRIEND BENNETT: My correspondence in TRUTH SEEKER No. 13 has brought me so many inquiring letters from truth seekers, that it almost surpasses my time and ability to answer them all separately; I am, therefore, with your kind permission, compelled to intrude again upon the valuable space of our beloved TRUTH SEEKER, hoping in this way to satisfy the inquiring friends, and to please many others besides. Points already explained in my first letter, I will leave untouched, and for the balance will confine myself to objects in regard to which some elucidation is desired.

Places with improvements range from $100 to $3,000. The improvements consist in a log house and some outbuildings, cleared land from one to ten acres, and in the orange grove. An orange tree at its beginning of yielding fruit is counted worth from $25 to $50. $800 to $1,000 would buy a place, where a small family could live from the fruit trees, if raising their own sweet potatoes and vegetables. New comers with less means have to rely partly upon outside work on the plantations of others, until their homestead will support them. The yield of the orange trees will double itself in every two years. A failure of the orange crop is unknown thus far. No mechanic can rely upon making a livelihood here by following his trade; tannery, pottery, and glass-manufacturing would be remunerative. Of venomous reptiles there are two poisonous snakes known, but the children are rambling all the year round barefoot in the woods, and we haven't heard of a snake bite yet. In fact, there are people here who never wore stockings. All is very primitive yet, and you will seldom find in a household a thing that deserves the name "furniture," many people having neither a lamp nor a time-keeper. But in three to five years from now the aspect will be quite different. Houses have sometimes such large cracks between the logs that the wind will blow stockings, etc., out of the room into the yard, but that don't matter much if the roof is but good. Mosquitoes are always here, but not so troublesome by far as I found them in the North; people that have mosquito bars don't use them. For two truth seekers of the medical profession I reply: In a circuit of about three miles radius we have five physicians, none of whom are practicing, because there are no diseases here except fever and ague which were very prevalent last summer, on account of much new land being cleared and broken. That will soon change for the better we hope. Our doctors are farming and cultivating their orange groves, bananas, guavas, figs, etc. The mortality in Hillsborough county for the last year has been one per cent, of which the most died without the assistance of a doctor. Taking into account that Florida in general is a hospital for sickly Northern people, we will find this figure very low. And still it will be brought down some when people will have plenty of fruits and abandon the thrice-daily use of the abominable hog meat. The tendency of our splendid climate to make its inhabitants indolent, can hardly be denied; but two or three hours' manual labor daily all the year round, will amount to as much as the Northern farmer's all day's labor during about six months, where he has to provide for family and animals for the rest of the year. And here are vegetables growing all the year round, and very rare is a cow that willl eat when fed. Clearing of land costs from $12 to $30 per acre. Our market place is sixteen miles off, connected with our settlement by sailboats. From Tampa are going twice weekly steamboats to Key West, Cedar Keys, and New Orleans. A railroad is projected and at present surveyed, from Tampa across the peninsula to Jacksonville. The fare from New York to Tampa is $25; for families and clubs it will be less. Freight from New York to Tampa, 70 cents to $1, per dry barrel. Flour costs from $9 to $12; corn $1 to $1.50; sweet potatoes, 40 cents to $1; dried apples of the most inferior kind, 12 1-2 cents a pound. A splendid opening for a store is here on our Alfia river, where there is but one, and some people have to come thirty miles, and then often don't get what they need. I have not yet found one Freethinker here, and therefore feel sometimes lonesome. Before the new-comer accepts any service from anybody in this country, let it be distinctly understood what he has to pay. I was charged by a religious man $25.30 for half a day's work and $5 a day for board. The rate for boarding is $15 a month.

In regard to our Spiritualistic relative, who "stopped the paper," I think an editor is not a machine, greased and set running by the subscribers, but a sentient being partaking in the universal right of using his own judgment. Thus far I did not find in the articles from your pen one sentiment that disagrees with my way of thinking, though I sometimes wish to find something I might contradict, as it would enliven my interest, and keep me from getting drowsy now and then. You will soon get another money order from Germany for me, and please deduct the amount of my indebtedness and $3 besides to make up for the loss of our intolerant kinsman, and send THE TRUTH SEEKER to some poor man or dispose of the $3 as you deem best, or for my part, drink a glass of lager beer for your "stomach's sake." As regards Spiritualism nobody can be more desirous than I am that there might be truth in it, but what I have observed in these seances was most certainly a deception. Go on, my highly esteemed friend, in following the light that shineth in you, and believe me to remain, your sincere admirer,

KARL ENGLER.

RAMSEY, ILL., April 24, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find one dollar for continuation of THE TRUTH SEEKER. If at any time I should be a little slow in remitting, don't stop your paper, but send it right along, and you shall have your money.

THE TRUTH SEEKER is the best radical journal I have ever met with. I like to read the thoughts of men and women who break through mere conventionalities, and come out boldly for the truth. Your writings, together with those of such as Clifford, Mrs. Slenker, and others, are destined to bring about a revolution in thought.

S. A. PRATER.

HARDIN, April 23, 1878.

D. M. BENNETT, *Sir:* Inclosed you will find three dollars, to pay for THE TRUTH SEEKER last year, and one dollar on this year. I can not do without THE TRUTH SEEKER now. It is doing lots of good here. It has opened the eyes of many to the "error of their ways."

MRS. M. E. RILEY.

NEW YORK, April 28th, 1878.

MR. EDITOR: Is the Liberal League a political organization? If it is not, we think it should be, for it is time we had men of Freethought in our legislative halls and in minor offices throughout the length and breadth of the land, and for this end Liberals should be *a unit* in politics. If they would act harmoniously, what could hinder them from being a mighty moving power? We never can have a "new heaven and a new earth," until this obtains, when so many thieves and robbers hold office, who are members of churches, and who, with their sanctimonious faces, have been enabled to deceive so many thousands. Would it not be better to have responsible positions filled with the men and women who have faith and trust in their own divine morality and sense of justice? Sins are too easily forgiven by these Christians' Savior, for it is only "look and believe," and lo! the black heart is bleached as white as snow—only to relapse into a geater blackness.

Self-respect is of no value to such, but one drop of blood is of infinite importance, albeit it has deteriorated in quality since you have wielded your powerful pen in the analyzation of its elements, yet it now gives a license to sin. One more question. Is it true that Comstock advised the trying to get a law passed to "repress free speech?" and is it true that the said Comstock *lied* and *deceived* for the sake of snaring the unwary and harmlesss? I think there must be some mistake about this, for certainly no *decent* man would stoop to such low and wicked scheming.

Friend Bennett, may your very able pen never lose its power so long as a self-righteous Pharisee remains to be lashed by its keen strokes. Yours for truth and justice.

THEODOSIA.

ATKINSON, ILLINOIS, Apr. 21, 1878.

DEAR SIR: I see by the TRUTH SEEKER some Liberals are inclined to treat you illiberally on account of some of your experience in Spiritualism. Is it Liberalism or liberality to forbid a narrative of facts without an expression of opinion as to causes? Must all opinions except strict materialistic ones be denounced, and must all statements except those squaring exactly with Materialism be dubbed as falsehood? Would a paper so acting be a truth seeker or a truth suppresser? I belong to no Spiritualism nor to any other *ism,* yet hold myself at liberty to go into a seance or to any other place for investigation; and, further, I feel at liberty to report facts. Now, Mr. Bennett, I am willing to state what I saw of Spiritualism on two occasions last Autumn, and to share the odium of daring to say what I saw.

I saw my mother, who had been dead four years, and spoke to her face to face. The subject matter of the conversation was such that none other than my mother could have mentioned. There were a number of persons present who were just as certain of seeing and speaking to their deceased friends as I was to mine. If these statements are scouted merely because they do not square with some persons' opinions it is not my fault. Here are certain facts which I have no pet theory to back up with. I was told the spirits of the dead were there, and until a better explanation is given I cannot but believe so. My sentiments were very materialistic up to the time of which I speak but then received a check as here stated, so as at least to need reconsideration, and caution in molding future opinions.

Yours truly, F. J. EMARY

A GOOD PREVENTIVE.—EDITOR TRUTH SEEKER: The Society for the Suppression of Vice have for several years past waged unceasing war againt medical gentlemen and others who have been engaged in the business of advertising and selling a "preventive against conception."

Samuel Colgate is the president of the society, and Anthony Comstock is the hired secretary, and through the activity of these two officials many persons have been prosecuted and punished, several of them with great severity, among whom we might mention Dr. E. B. Foote, who was, fined $3.500, and Madame Restell who was driven to suicide on account of her persecution by the society for selling Comstock a preventive to conception.

The firm of Colgate & Co., 53 and 55 John Street, of which Samuel Colgate is the senior member, have been for several months past actively engaged in advertising and selling a preventive of conception under the name of Vaseline, in connection with another article, of which they publish the receipt in pamphlet form and send by mail to all applicants.

The attention of the undersigned being called to this fact by Mr. Thomas, who had written for and received by mail in reply one of the aforesaid pamphlets, and having submitted it to several physicians and lawyers all of whom without exception pronounced it a flagrant violation of the law, the matter was laid before United States Commissioner Betts, who received the affidavits and said the District Attorney must be consulted before warrants for arrest would be issued. Mr. Butler and Mr. Fiero, assistants to the District Attorney, both pronounced the matter a violation of the mail law and referred it to the United States District Attorney, Stuart L. Woodford, who after consulting with Mr. Colgate concluded to dismiss the charge. Mr. Woodford informed the undersigned that Mr. Colgate confessed that he was guilty of sending the pamphlet containing the advertisement of the prevention of conception, but he did not know what was in the pamphlet and had no intention of doing wrong. Therefore District Attorney Woodford decided that he would not permit a warrant to be served for the arrest of Mr. Samuel Colgate, ignorance being deemed a sufficient excuse for Mr. Colgate.

Mr. Woodford refused to give the undersigned his decission in writing, but said that the matter in question was a direct violation of the mail law, and any one sending out such a pamphlet by mail (except Mr. Colgate) would be promptly prosecuted to the extent of the law. C. W. S.

REMARKS.—The above is a clear case. It is plainly a violation of the law for the pious Mr. Colgate to send through the mail any instruction or intelligence as to how or where any article can be had which will prevent conception, and there is no reason why Comstock and District Attorney Woodford should not as readily prosecute him as any other man in the community. That he has violated the law has been fully brought to their knowledge, but still they refuse to commence an action against him. The most palpable favoritism is here shown. Had Mr. Colgate been a poor man, or without influence or friends, he would doubtless have been in prison long before this.

By the working of the Comstock laws, whether the principle is incorporated in the text or not, the officers of the society for the suppression of vice are not to be punished for whatever crimes they may commit. Thus, as we have seen the president, Mr. Colgate, may send out with impunity information as to what preparation will prevent conception and where the same may be procured. In the same way the secretary, Mr. Comstock may send and receive obscene and prohibited matter through the mails, and he may write by mail and induce others to commit an offense against the laws with perfect impunity. The laws, it seems, were gotten up to punish outsiders who are at least partially innocent, while the insiders though ever so guilty and designing are to go perfectly free of punishment or censure. This injustice of the laws and their administration must be apparent to the most obtuse observer.

One of the professed principles of this Society for the Suppression of Vice is, that the high and low, the rich and poor shall be prosecuted impartially, but here is the president of the society guilty of a flagrant violation of the law, and no steps are taken to prosecute him for the offense. He pleads ignorance, but that plea does not avail in most cases. Many an unfortunate has been sent to prison under these laws who were not only equally ignorant with Mr. Colgate but who had in fact by craft and duplicity, been led to commit the offense for which they were imprisoned. If it was right that they should be tried and punished it is but right that the President of the Society for the Suppression of Vice, who has been equally guilty of violation of the laws, should be treated in the same manner. If equal justice were administered he would be.—ED. T. S.

ATLANTA, IDAHO TERRITORY, Feb. 28, 1878.

EDITOR TRUTH SEEKER: I would like to have your, or some other Freethinker's solution of these questions: Theologians, Spiritualists, and others who pretend to look beyond the veil of the future and to read its most treasured secrets, claim eternal life for the spirit soul of man. Now how can that be eternal which has not been eternally? Is it not inevitable, in the constitution of things, that whatever has a beginning must have an ending. Does not eternal life imply a life extending from eternity to eternity? If this is the unavoidable inference, has the soul of man (his spirit) lain dormant through all the millions of ages of eternity past, to begin its eternal march on the dunghill of this little earth, totally oblivious of its past? Is it life to live forgetful of the past? Does not the life cease when we forget, and is not all that we feel, know, or experience, thereafter incidents in a new life, and does a new life necessitate the creation of a new being also? Must not the memory live and bear with it through all its cycles of being a recollection of the events and scenes through which it has passed, or the individual die? Is not the memory of the impressions one receives, and remembers, that which distinguishes him from other persons—individualizes him?

If all witnessed the same scenes, suffered and enjoyed the same experiences, received and remembered the same impressions, would there be such a thing as individualization?

Would it be possible? If the mind is not the immortal part of man—not the man—what is? And if the mind is the immortal man, where is the immortal part of the idiot? Is the mind, the immortal part of the imbecile, dead, and if so, is it resurrected after the body dies; and would the circumstance of death and resurrection interfere with the proposition of eternity of life? T. J. SUTTON.

VAN BUREN, MO., April 16, 1878.

D. M. BENNETT, *Dear Sir:* THE TRUTH SEEKERS came to hand, and I am delighted with them. I think it is the best paper of its class published. It beats any other Liberal work I ever read. I handed a few copies to the county attorney, and he was pleased and astonished at the masterly manner in which you handled your subjects. Inclosed find two dollars, which place to my credit. I don't think I will ever be without THE TRUTH SEEKER again, if I can get it. You will hear from me again soon.

Yours in truth, W. F. SHORT.

A NEW RELIGION WANTED.

DEAR BROTHER BENNETT: Why cannot we establish a new religion—one suited to the wants of this nineteenth century? The religions of Menu, Minos, Moses, Confucius, Jesus, Buddha, Zoroaster, Mohammed, Swedenborg, Smith, etc., were all adapted to certain periods in the history of mankind, and certain races. And it seems to me that we really need, and must have, a religion for this age, and for the American people. We want one got up in a grand style, and attested by miracles of the most undoubted character. All new religions must be founded by some one having the power to work miracles. This is the only way a religion can be proved true. Therefore we must have a prophet and we must have one superior to all those who have preceded him. I have been thinking seriously on this subject, and I see no good reason why we should not have a new religion.

There are many reasons, known only to myself, why I cannot inaugurate this new church myself. But I see no reason why you, brother Bennett, should not declare yourself the last of all God's prophets, and found a church worthy of the American people.

And, if, upon careful consideration, you should decide that my head is level upon this subject, I wish to make a few suggestions that may be of use to you.

I would have you write a revelation yourself, and be sure you write it so that it is consistent in all its parts. If you should get Ingersoll, Draper, Frothingham, and Underwood to write each of them parts of the new revelation, I am afraid you would not agree, and the old proverb "too many cooks" etc., would be fulfilled. Write it all yourself, and then have each of the above-named gentlemen read it, and make suggestions, before publication. In this way I think you can get up a revelation that shall not contradict itself more than a thousand times, and this would a great improvement on the one we have.

I would suggest next that when you get the power to work miracles, you make good use of it, and work those of a useful and permanent character. This is where all the ancient prophets have failed. Moses made frogs and lice and flies and locusts. I hope you will not imitate his example as we have enough of all such now. Joshua made the sun and moon to stand still; but it is generally believed that they started on again after standing a few hours, and consequently no lasting good results were obtained by this miracle. Samson killed a lion, tied the tails of some foxes together, killed some men with the jaw-bone of an ass, pulled a large house down etc., but no permanent benefit to us remains from any of his works.

Elijah went up to heaven in a chariot of fire; but it would have done as much good if he had gone up in a balloon. Elisha healed a leper; but the leper is dead long since, and the cure fails to help lepers nowadays.

Christ made some water into wine; but the wine is long since drank up. He chased some devils into the hogs; but the hogs are long since dead, and the worst devil that remains in the pigs is the *trichina spiralis*. This is probably the only miracle he worked that has been permanent. He raised some dead folks; but they must have died again long ago, as we fail to find them now on earth; and the dead seem to sleep as sound now as they did before the birth of Christ. He opened the eyes of some blind folks; but the blind of our day are as blind as the blind of two thousand years ago. He fed some hungry people with a few loaves of bread and two fishes; but the bread and the fishes are all used up long ago, and are of no account to us.

We conclude, therefore, that no results of Bible miracles remain to benefit us, unless we admit the trichina to be the remains of the devils in the pigs.

Let us suggest to you, then, brother Bennett, that should you become the founder of a new religion, you shall work miracles of a more enduring and beneficial character. Why not cause the Hudson River to flow port wine to the end of time? Why not have the waters of Lake Erie changed into milk, with a good stiff cream two feet thick on the top, churning itself into fresh butter as it passes over the falls of Niagara continually? Why not have the Mississippi changed into gruel, and the Columbia into golden sirup? Why not have the Potomac changed into honey, and the Delaware into whiskey? Why not cause the maple and the sycamore trees to grow fresh loaves of bread every morning so long as the world stands? Why not have the basswood and the elm to grow pancakes, and the pine to grow cotton, and the hemlock woolen goods ready to wear? Why not change the Rocky Mountain chain into piles of silver and gold coin, for the benefit of the new church? Why not have the Lookout Mountain changed into a solid diamond for the same noble purpose? Why not have three good ship canals put through the American continent from east to west on three well-selected parallels of latitude?

This could be done as easily as to cause a mountain to be plucked up by the roots and planted in the midst of the sea, and it would be of much more use; and you know it only requires faith of the size of a grain of mustard-seed to remove the mountain. A few such miracles as these would immortalize you, and make an entire end of skepticism and Infidelity. The people of this country would bless you more than the Irish do St. Patrick, who merely banished the snakes and the toads from the island.

I would suggest, also, that you appoint twenty-four apostles—twelve for the Old World and twelve for the New—and give each of them power to work all kinds of useful miracles, similar to those above mentioned, in all parts of the earth to which they are sent. But I would advise that they be strictly forbidden to raise people from the dead, as the earth is being filled up rapidly enough in the natural way, without working miracles to increase the population. I would also suggest that the apostles be instructed not to shake off the dust of their feet against those who reject them, as this would seem too foolish, and the people would not care much for a little dust. Why not rather turn their rivers into dirty, undrinkable water? This would increase their faith, and cause them to treat the apostles with greater civility. Should they remain stubborn after this, why not have them all struck by lightning?

Should you not wish to become the founder of the new church, do you not think Colonel Ingersoll would accept the nomination? I am inclined to think he is the next best man. Yours in the faith, M.

LA HARPE, ILL., April , 1878.

D. M. BENNETT, *Dear Sir:* I have been for nearly forty years an accredited minister in the Presbyterian Church, but have long since ceased to preach its distinctive doctrines. I have devoted much time to delivering lectures, with the hope of harmonizing truth with the Church, but find it impossible. The Church has not liked my Liberal views, and has driven me to poverty. I now cease all effort to aid so unworthy a cause. I am fully convinced that modern orthodoxy is not the truth. As it claims to be based upon divine revelation, whatever may be true or untrue in regard to the Bible, as orthodoxy claims to be based upon its teachings, I deem that I serve the cause of truth by attacking that falsehood first which is their weak point. Afterward we can examine the claims of the Bible as a separate question. I propose to devote the little remnant of my life to public lectures, whenever and wherever Liberal men will help me to a place; and my principal subject is, that Nature is God, her laws are the laws of God, and, if properly studied, afford all that we can know of the will of God. I also give everywhere the following challenge:

A CHALLENGE.

The orthodox religion, as taught by the prominent denominations, is *not* Christianity, is not sustained by the Bible in doctrine, organization, practice, or moral influence. If the orthodox religion is not sustained by the Bible, as they claim it is, then it is the most stupendous fraud ever imposed on the human race. R. B. BEMENT.

ESCANABA, MICH., April 29, 1878.

D. M. BENNETT, *Dear Sir:* A very rabid friend of mine met me the other day with the announcement that he had a good thing on us Infidels, and read the following:

"It is easy enough for the lovers of sin to
Believe in no heaven they cannot get into,
And natural, too, for the wicked to doubt of
A hell which they fear that they cannot keep out of."

I immediately wrote him this reply, and told him to take a copy of it, but he was afraid he might die, and would not like to have that found in his pocket, lest the devil might catch him:

They cannot get into *no* heaven, 'tis true—
Perhaps that's the heaven in waiting for you;
And a fear that can make you so humble a tool
Is the natural fear of a natural fool!

No heaven, no hell; no hell or no heaven;
No knowledge of either to man has been given.
You would send me to hell for not thinking as you;
You say I'll be damned; I'll be damned if I do!

You Christians are sure of your heaven at last,
In providing for others why are you so fast?
If you by your creeds, I by actions as well,
Am content that the devil alone goes to hell.

But the need of the Church, at the close of its revel,
Is a sulphurous hole, where they keep a pet devil,
Where the doubters of dogma are hastily crammed,
Whom a merciful God has so tenderly damned!

ISAAC A. POOL.

SALEM, May 3, 1878.

D. M. BENNETT, *Dear Sir:* You must be very patient and hopeful, and charitable also, to send your paper, as you have done, to an old woman of nearly a hundred years, wicked as an Infidel, blind as a bat, and "poor as a church mouse," with no hope of improvement. It appears to me that it would have been good policy for an all-wise and all-powerful God to have made the race capable of improving not only up to a certain time, but to the end of their life, so that length of days should be a perpetual joy. And then it might have been creditable to have not only made man perfect, as he is said to have done, but to have prevented the possibility of deterioration.

There is no doubt, in my opinion, that the stealing of your mail list was a Payneful operation. When circulars were sent to me, and, later, a paper and more circulars, it was very natural to think the address was obtained through a neighborly source and a supposed friendly one. It seems desirably that Liberal papers should multiply, if it can be done honestly, with original matter enough to render them palatable.

Accept, if you please, sir, my best thank-offering for printing the petition, etc. It has since been presented in the Salem *Post*, and may appear next week in Boston. A curious affair, indeed; yet far more popular than was expected. The most intelligent women are the most interested in the subject. Respectfully, M. U. FERRIN.

WATHENA, KAN., April 28, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed I send you an order for $3.25 for THE TRUTH SEEKER, Linton's "Specific Payments," "Conversation on Finance," and your "Hour with the Devil." I must say your "Letters from the Devil," the principal of all evil to priests, are becoming quite philosophical in the macrocosm as well as the microcosm of the universe in accordance with the most enlightened research of advanced investigation. God heretofore has been accorded the most power, but has manifested the greatest ignorance of the position that man occupies in nature, while the devil, under your spiritual guidance, will bring the truth out all right, as it is in nature, showing that the much-despised devil is the wisest and best of the two. God has reigned long enough for the good of mankind; now let the devil take his place as the Prince of Light instead of darkness, as you ably make it. The fact is that God is and has been the biggest and centralized humbug of all humbugs combined, and only can be banished from the mind of man by the study of nature. The God idea of being all-powerful is the chimerical center of all superstitions. It is true, as Hobbes says, that all religions are but superstitions in fashion and that all superstions are religions out of fashion; so that all religions are superstitions, the centre of which is an imaginary god, which the enlightenment of man will banish from the mind. It is also true that fears have made his devils and weak hopes his gods. Gods with their unlimited power have been a thousand times more destructive to man's happiness than all the devils. So down with the gods and up with the devils on trial, and give us all the devil has to say, for thus far he is far superior to his great opponent, Jehovah God. Yours in behalf of truth,

JOHN GRABLE.

P. S.—Why can't you give your readers a picture of the devil to see what he looks like?

Notwithstanding I could not spring up a discussion on finance with G. F. Train in your paper, I will give you a few items:

1. To get up the honest dollar without monopoly.
2. To reduce interest without usury laws.
3. To stop taxation from running into confiscation.
4. To put an end to selling bonds on any account.
5. To put an end to all stock gambling.
6. To put an end to borrowing money at a loss of principal and interest to the borrower.
7. To put an end to panics.
8. All investments must be for productive capital.
9. All usury laws must be repealed.
10. It will preclude the necessity of a protective tariff, etc. J. G.

YOUNG'S POINT, CUSTER COUNTY, MONTANA TER., March 28, 1878.

D. M. BENNETT, *Dear Sir:* I am heartily glad you have continued THE TRUTH SEEKER to my address for I have got one occasionally, and also glad you got out of the coils of that contingent remnant of mortality, Anthony Comstock. While I was fighting Indians you were fighting superstition, the greatest enemy of the two. Take courage, brother Bennett, for you have many friends even here in these mountains and valleys. The hardy mountaineer and the trapper are your friends, for I have scattered the seed of Freethought in your tracts and paper and you are yet to receive from them a liberal support.

Many of this class of persons have been forced from the States on the account of Christian civilization and hypocrisy and therefore hate the very ground that Christian preachers walk on. I have sold the very last copy of "Lord Amberly" and would like you to send me a very nice one to keep in my family, and also a copy of the "Truth Seeker Collection." I expect soon to go to Bozeman, where and when I can have the privilege of remitting to you and squaring up our accounts. Yours with hope, A. J. YOUNG.

BOSTON, April 28, 1878.

MR. D. M. BENNETT, *Dear Sir:* I rejoice in your disposition to break down that stupendous fraud, Christianity, and its bulwarks, the Church and the Bible, which I have been interested in for years; and by my challenge to Moody and Sankey I lay my axe down to the root of the tree, so that its branches are fast withering. I work with you to the best of my abilities, always to hit its main branches, so that we learn that existence is dual, *i. e.*, double; that there is not a part without its counterpart, and so that principle goes out into language, that there is not a word without its opposite; a word that has no opposite does not mean or express anything. As darkness expresses the absence of light, so belief only expresses the absence of knowledge. So when you tell me that you believe so or so, you simply tell me that you do not know. So that as long as these priestly gamblers can keep the people ignorant, so they will swallow down all their dirty nonsense, believe all they say, they will keep us in subjection to them, and hand out, and hand out to build up yonder costly edifices, with their tall steeples, filled with foolish people, dedicated to God, and protected from his wrath with a lightning-rod. Heathen idolatry, nothing more or less.

Very respectfully yours, N. H. DILLINGHAM.

TECUMSEH, MICH., April 29, 1878.

D. M. BENNETT, *Respected Sir:* I have taken your very valuable paper about three months, and like it better every day. At present I am attending school at Tecumseh, (which is some distance from my home) and this takes considerable money that would otherwise be expended in several of those valuable books of yours. I find here a great many who do not believe all the Christian religion but yet they are afraid to come out and declare their honest opinions. My knowledge at present is so limited that I am but a poor help to the Liberal cause; but by the aid of your papers and tracts I have put a few new ideas into the minds of some of my schoolmates. Yet this must all be done outside of the schoolroom, for this is a Christian school, I would have you understand. We are requested to have declamations, and to-day I presented the poem entitled, "Burying the Scarecrow" to the teacher, and asked that I might be permitted to speak it; but she thought it would not be suitable to the minds of the pupils, notwithstanding the greatest liberty is given to declamations and essays on the opposite side. We had quite a lengthy conversation on the affair; but the teacher is "boss" of course, and I must be contented to speak some piece about the great and holy Jesus. But let the good work go on, and when I am my own captain I shall be with you in this great reformation. Yours respectfully,

JOHN B. WHELAN.

RALEIGH, N. C., April 29, 1878.

D. M. BENNETT, *Dear Sir:* A friend of mine kindly loaned me his copy of THE TRUTH SEEKER you sent him, and I must say, without an exception, it contains the most powerful, logical reading matter of any Liberal paper I ever saw. I was astonished at its comparatively low price of subscription, considering there is so much matter in it.

As far as I know, my friend and myself are the only avowed unbelievers in this city, and since I have read the works of Paine, the lectures of Ingersoll, and your paper, I have become so enthusiastic on the subject of which these works and your paper treat, that I have been free, bold, and outspoken, and have not hesitated to mention the matter to several of my friends and acquaintances. There is but very little Liberalism in the South, I presume—that is, my intercourse with many sections justifies me in this opinion, and our city is no exception to the rule. I know everybody here, and I think I can venture the assertion that I do not believe there are a dozen individuals here that know that a paper like yours, and books like you publish on Liberalism are in existence. I shall welcome the day when a copy of your valuable paper will be in every family in the land, and more especially in those of my own State, the members of which are still groping their way along the paths of superstition. Rest assured, sir, that I shall always be a hearty worker in the vineyards of Liberalism, and that I shall leave no stone unturned to advance your interests, as well also as that of the great cause for which you are battling, and that so successfully.

The following is a list of names of persons I have talked with who like your paper and the doctrines it teaches, but who never heard of such a paper. I think it advisible for you to send each a sample copy: W. E. Weaver, Ruffin Roles, M. V. B. Gilbert, Samuel Thompson, Charles Allen, and Walton Busbee. Direct all to Raleigh, N. C. If agreeable to you, that is, if you think well of the plan, I will send you more names as soon as I have an opportunity of conversing and reasoning with many whom I believe would join us, and make good, gallant soldiers. With my good wishes for your unbounded prosperity, and for the wide spread of the truth, I am, fraternally yours, M. A. M.

After the Battle.

The drums are all muffled; the bugles are still;
There's a pause in the valley—a halt on the hill;
And the bearers of standards swerve back with a thrill
Where sheaves of the dead bar the way;
For a great field is reaped, heavens's garners to fill.
Stern Death holds his harvest to-day.

There's a voice on the wind like a spirits low cry—
'Tis the muster roll sounding—and who shall reply?
Not those whose wan faces glare white to the sky,
With eyes fixed so steadfast and dimly;
As they wait that last trump which they may not defy.
Whose hands clutch the sword-hilt so grimly.

The brave heads, late lifted, are solemnly bowed,
And the riderless chargers stand quivering and cowed,
As the burial requiem is chanted aloud.
The groans of the death-stricken drowning;
While Victory looks on, like a queen, pale and proud,
Who awaits till the morrow her crowning.

There is no mocking blazon, as clay sinks to clay;
The vain pomps of the peace-time are all swept away
In the terrible face of the dread battle-day;
Nor coffins nor shroudings are here,
Only relics that lay where thickest the fray,
The casque rent and headless the spear.

Far away, tramp on tramp, peals the march of the foe
Like a storm-wave's retreating—spent, fitful, and slow,
With sounds like their spirits that faint as they go
By yon red-flowing river whose waters
Shall darken with sorrow the land where they flow
To the eyes of her desolate daughters.

They are fled—they are gone; but oh! not as they came,
In the pride of those numbers they staked on the game.
Never more shall they stand in the vanguard of fame;
Never lift the stained sword which they drew;
Never more shall they boast of a glorious name,
Never march with the leal and the true.

Where the wreck of our legions lay stranded and torn,
They stole on our ranks in the mists of the morn,
Like the giant of Gaza, their strength it was shorn
Ere those mists had rolled up to the sky;
From the flash of our steel a new daybreak seemed born
As we sprang up—to conquer or die.

The tumult is silenced; the death lots are cast;
The heroes of battle are slumbering their last.
Do ye dream of yon pale form that rode on the blast?
Would ye free it once more, O ye brave?
Yes! the broad road to honor is red where ye passed,
And of glory ye asked but—a grave!

—*Chamber's Journal.*

Sorrow.

BY MATTIE SAWYER.

Sorrow is godlike; sorrow is grand;
It unbinds the spirit with wonderful hand.
In the greatest of souls it seeks for a home,
And the crown of all crowns was plaited of thorns.

Sorrow deals tenderly—never in vain;
Works out its blessings in tears and in pain;
'Tis the magical billow on which the heart rolls,
'Tis the test of all truths and the searcher of souls.

Sorrow uncovers what once was concealed;
Mystery on mystery is kindly revealed,
'Till the soul no longer a prisoner is bound,
It wakes! a new earth and new heaven are found.

How close the soul's walls! how narrow the way!
How weak are its pinions! till at length, day by day,
They widen and lengthen and tremble with power,
Then, unfledged, with new life, they heavenward soar.

Behind every note of a beautiful song—
No matter how joyous the words or the tone—
Are the relative minors; and whenever they fall
On the fine, cultured ear, they are sweetest of all.

O Sorrow! sweet angel, I know thou wilt bless;
I know thy keen blows all mean tenderness.
I will not approach thee with dread, slavish fear!
For what are the natures that ne'er suffer here?

Saturday Eve, April. 13. 1878.

An Acrostic.

BY C. FANNY ALLYN.

The war-cry of error is heard in the land,
Hell's fast-dying flames to renew.
Each note but proclaims to humanity's band:
Theology's passing from view;
Revealing the "kingdom of heaven" within,
Uncrushed by the demons of might,
Till Truth in her greatness, unfettered by sin,
Holds up her fair face to the light.
Speed onward, TRUTH SEEKER; awaken the world;
Echo back to the bigots who frown:
Eternal is right, and her flag is unfurled;
Kingdoms built upon falsehood come down!
Echo forth to the nations with misery fraught;
Redeeming salvation is found in Freethought.

Our Book Table.

CAREER OF RELIGIOUS IDEAS.—Their Ultimate: The Religion of Science. By Hudson Tuttle, Author of "Origin and Antiquity of man." "Career of the God idea" etc. D. M. Bennett, N. Y., publisher.

In this little work of 145 pages is condensed, and expressed in terse yet lucid paragraphs, information which ordinarily would be attainable only by a search through many ponderous volumes.

Here we find the earliest and rudest manifestations of the religious idea taken up and their gradual evolution into higher types described and discussed, by a masterly hand.

The work is full of such passages as the following: "Knowledge not only destroys dogmatism: it renders the existence impossible."

"It is said that we are conscious of this element (religious) within us; that by the failure of our schemes, the blasting of our hopes, the mystery which gathers arouud our lives, the limitation of our understanding, the unfathomableness of causation, we are prone to bow in submission and acknowledge a higher power governing nature. But we find, as knowledge of the laws of causation becomes more accurate, we are enabled to account for the blasting of our hopes, the failure of our plans, the mystery of our lives; are less impressed and overwhelmed with a sense of the unknown, and feel less of that dependence which some acute metaphysicians claim to be the ultimate of religious feeling."

"As the human mind cannot conceive of the existence of a higher type than itself, the gods must be human in their qualities."

But we must stop, for space will not here admit of further extracts. In future numbers we may avail ourselves of the privilege to present more copious quotations.

The book is neatly gotten out, both in paper and cloth, at 50 and 75 cents per copy. Those of our readers desiring it, can order through this office or direct of the publishers. We also offer the work in our club list.—*Freethinker.*

Lottery Circulars.

In the Supreme Court to-day George Dittenhoefer and L. F. Post, of New York, delivered arguments in No. 6, original ex parte, in behalf of A. O. Jackson, the petitioner, who was indicted, for sending through the mails lottery circulars, in the Circuit Court for the Southern District of New York. This is a petition for habeas corpus and certiorari to bring up the case for review, the whole defense being rested upon the plea that the act of Congress under which the indictment was drawn prohibiting the putting of such matter in the mails, is unconstitutional. The argument is that the Constitution confers on Congress power only to establish post-offices and post roads and to carry the mails, but nowhere grants the power to distinguish between the different classes of matter forwarded by the people; that, while Congress has the exclusive right to provide for carrying the mails, it is bound to and cannot avoid carrying all the letters deposited for that purpose, whether the subject matter be business, love, politics, art, literature, or religion, and without regard to the views expressed. Congress has no alternative but to carry any letter put in the mails, provided the postage be paid and other proper and appropriate regulations be complied with. It is admitted that the power exists to prevent treasonable correspondence. But it is insisted that this power is inherent in all governments, and in ours is not a power derived from the postal grant in the Constitution, and hence is not involved in the consideration of this case. Congress, it is said, would have this power, or its exercise would not be open to criticisms, if the people had conferred upon that body authority to regulate public morals; but that power has never been conferred, and it cannot, therefore, be exercised except where the general government has territorial jurisdiction.

A MATTER FOR THE STATES.

This subject of lotteries and that of morals are for the States. If they tolerate them there is no power to suppress them, nor in the case of a State declaring them illegal would the general government assist in enforcing the State laws on the subject. The States may permit the business of lottery dealing, and if they do the business is legitimate, and Congress can no more exclude correspondence in relation to it than it can that relating to any bther business. The argument is based principally upon the proposition that the grant in the Constitution does not confer sovereign power over the entire postal subject as is the case with the patent, copyright, bankruptcy and other grants, but is limited to the power to devise ways and means for carrying mail matter. That this power was intended to secure a privilege to the people, and when Congress exercises the grant it must permit the enjoyment of the privilege, which is that the people shall have carried in the mail everything that was understood to be mail matter at the adoption of the Constitution, that is, all intelligence contained in letters and packets.

They referred to the memorable debate of 1836, in which Clay, Webster, and other eminent statesmen of that day, took part, when it was sought to prohibit the transportation of anti-slavery documents, Clay taking the ground that no such power existed under the Constitution.

The Attorney-General briefly replied to the arguments of counsel for the petitioner. —*Washington Dispatch of April 30th, to N. Y. Herald.*

The Herald on Comstockism.

In alluding to a bill now in the State legislature of New York, the *Herald* has this pertinent paragraph in regard to the manner of conducting business by Anthony Comstock and his sneaking aids: "There is another feature in the bill which ought to be made universal as to every alleged infraction of a statute that regulates or prohibits vice, and that is the prohibition of arrests unless there be a warrant first obtained. The dangerous practice of allowing anti-cruelty agents or Comstock officers or policemen to organize impromptu courts in the streets, and to play judges so as to decide each man on his own *ipse dixit* whether and when and how law has been violated, has gone quite far enough in this country. It would not be tolerated for a day in England. It would not have been tolerated here for a day before the civil war."

The Metric System.

Alexander H. Stephens has introduced in the House a bill to promote the general use of the metric system. The following are the tables which Mr. Stephens proposes:

Measures of length—100 traces make a nail.
100 nails make a meter.
100 meters make a kile.

Measures of surface—10,000 square meters make a great acre.

Measures of bulk and capacity—100 drops make a spoon.
100 spoons make a quart.
100 quarts make a cask.

Measures of weight—100 seeds make a corn.
100 corns make a nut.
100 nuts make a bi-pound or bip.
1,000 bips make a ton.

The *World* thinks this nomenclature could be improved upon, and proposes the following for the table of weight:

10 hunks make 1 gob.
10 gobs make 1 chunk (or dekagob).
10 chunks make 1 heap.

There is not one of Mr. Stephens' constituents who could not master this nomenclature. In long measure, again, where Mr. Stephens confuses his constituents with "seeds" and "corns," how simple and symmetrical would it be to say:

10 steps make one hopskipanjump.
10 hopskipanjumps make 1 piece.
10 pieces make 1 right smart go-by.

Here is a terminology not arrived at by fumbling in Greek dictionaries, but fresh from the people and racy of the soil. Liquid measure again should be brought home to our business and bosoms in some such way as this:

10 swallows make 1 drink.
10 drinks make 1 spree.
10 sprees make one triangle (or jims).

And an intelligible table of dry measure would be:

10 nibbles make one bite.
10 bites make one square meal,

and so forth. We have no doubt that Mr. Stephens means well, and that he is trying to bring the metric system within the scope of the meanest capacity, say of two "spoons." But he should break at once and forever with the effete terminology of Europe.

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Gems of Thought.

LET him that would move the world first move himself.—*Socrates.*

ALL philosophy lies in two words, "sustain" and "abstain."—*Epictetus.*

HOW CHARMING is divine philosophy! not harsh nor crabbed, as dull fools suppose, but musical as is Apollo's lute.—*Milton.*

INGRATITUDE! thou marble-hearted fiend! more hideous when thou showest thyself in a child than a sea monster.—*Shakspere.*

EVERY person has two educations, one which he receives from others, and one more important, which he gives himself.—*Gibbon.*

IT is by what we have done, and not by what others have done for us, that we shall be remembered by after ages.—*Dr. Wayland.*

PHILANTHROPY, like charity, must begin at home. From this centre our sympathies may extend in an ever-widening circle.—*Lamb.*

THE nerve that never relaxes, the eye that never blenches, the thought that never wanders—these are the masters of victory.—*Burke.*

IT is this miracle of incredulity on the part of the Jews, rather than that of the resurrection, that should be taken into account.—*Diderot.*

PHILOSOPHY is a modest profession, it is all reality and plain dealing; I hate solemnity and pretense, with nothing but pride at the bottom. —*Pliny.*

A PERSON was once asked if he believed there were any real Atheists. "Do you believe," was the answer, "that there are any real Christians?"—*Diderot.*

ALAS! if the principles are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.—*Sterne.*

I HATE all bungling as I do sin, but particularly bungling in politics, which leads to the misery and ruin of many thousands and millions of people.—*Goethe.*

WHAT is even poverty itself, that a man should murmur under it? It is but as the pain of piercing a maiden's ear, and you hang your precious jewels in the wound.—*Richter.*

THE great blessings of mankind are within us and within our reach; but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it. —*Seneca.*

IN all the affairs of human life, social as well as political, I have remarked that courtesies of a small and trivial character are the ones which strike deepest to the grateful and appreciative heart.—*Henry Clay.*

THE only true source of politeness is consideration—that vigilant moral sense which never loses sight of the rights, the claims, and the sensibilities of others. This is the one quality, over all others, necessary to make a gentleman. —*Simms.*

WE read in the life of M. de Juvenne that a house having caught fire, the presence of the holy sacrament suddenly arrested the flames. Very good; but we likewise read in history that a monk having poisoned a consecrated host, a certain emperor of Germany had no sooner swallowed it than he died.—*Diderot.*

SOME have said that it is not the business of private men to meddle with government—a bold and dishonest saying, which is fit to come from no mouth but that of a tyrant or a slave. To say that private men have nothing to do with government is to say that private men have nothing to do with their own happiness or misery; that people ought not to concern themselves whether they be naked or clothed, fed or starved, deceived or instructed, protected or destroyed.—*Cato.*

I KNOW these godly people; they are prompt to take the alarm. If they once think that this writing contains anything contrary to their ideas, I must expect and be prepared for all the calumnies they have thrown broadcast on a thousand better men than I. If I only letter the sentence, *pater major me est* (my father is greater than I), then Christ is not God. If we must understand in its literal sense the sentence, *hac est corpus meum*, he gave himself with his own hands to his apostles, which is as absurd as to say that St. Denis kissed his own head after it had been cut off.—*Diderot.*

HIS father was an excellent workman, and the son, as a matter of course, having his father's knowledge and experience to build upon, should far excel him in his calling. But stop! Is this not some apology for the inefficiency of the boy? Are you not expecting too much of him? Can the stream rise higher than the fountain? Remember the child has two parents, and is a combination of both, and consequently must differ materially from either of them. Ah! there lies the secret of the whole matter. The mother is a poor, ignorant, weak-minded drudge, knowing nothing, caring for nothing save the little round of every-day labor that constitutes her household duties, and not even beautifying them with a high or noble aspiration. Or mayhap she is a pretty petted creature of fashion, wholly interested in dress, display, and finery. Pause, then, O man and woman, before you choose who shall be the fathers and mothers of your children. Do not marry for a housekeeper, a home, a provider, or a pretty face. You should certainly have as much consideration for the credit, name, fame, and honor of your children as you would for the sort of hogs, cows, sheep, or horses which you rear upon your farms. Don't marry a fool or an ignoramus if you wish for wise, good, and talented children, who will be an honor to you and the race.—*Mrs. E. D. Slenker.*

Odds and Ends.

ALMOST any sort of a fight is a do ill.

WHEN is a mother a father? When she's a sigher.

WHAT time is it when the clock strikes 13? Time to get it fixed.

A DUTCHMAN repeated the adage "Birds of a feather flock together" thusly: "Birds mit one fedder goes mit themselves."

"THE book trade is affected, I suppose, by the general depression. What kind of books feel it the most?" "Pocket-books," was the laconic reply.

"IF righteous men are the salt of the earth, why may not pretty girls be considered its sugar?" asked a gentleman of a little girl. "Because," she replied, "we are its 'lasses."

A SUNDAY-SCHOOL class in Wilmington was asked who was the author of the Psalms. Silence at first; then a little hand was held up. "I know." "Who?" asked the teacher. "Sam!"

WHEN the Princess Helen was born it was told the Princess Royal that she had got a young sister. "Oh, that is delightful!" cried the innocent royalist. "Do let me go and tell mamma!"

A YANKEE humorist was giving an account of his experience as a hotel-keeper. "Did you clear anything by it?" asked a listener. "I cleared a six-rail fence getting away from the sheriff," was the answer.

AN Irishman with a heavy bundle on his shoulder, riding on the front of a horse-car, was asked why he didn't set the bundle on the platform. He replied, "Indade the horses have load enough. I'll carry the bundle."

"YES, gentlemen, certainly," said a polite clothier; "if you want a pair of pants, step right into my pantry; if a vest, walk right up to my vestry; and if a coat—here, Jacob, show these gentlemen into the coterie. This way, this way, gentlemen."

ONE was a Baptist and the other was a Congregationalist. The waiter asked them what they'd order. "A little dipped toast," said the Baptist. "You may give me toast also," said the Congregationalist, very carefully, "but don't dip it—sprinkle it with a little butter."

AN old, rough clergyman once took for his text that passage of the Psalm, "I said in my haste, All men are liars." Looking, apparently, as if he saw the Psalmist standing before him, he said, "You said it in your haste, David. If you had been here, you might have said it after mature deliberation."

"HERE'S my wife and I," said a husband, with much complacency, to his silver-wedding guests, "who have been married five-and-twenty years, and in all that time haven't had a single unkind word with one another." "By Jove!" exclaimed one of the guests, "what a stupid time you must have had of it!"

THERE is a precocious six-year-old boy who is wonderful on spelling and definition. The other day his teacher asked him to spell "matrimony." "M-a-t-r-i-m-o-n-y," said the youngster, promptly. "Now define it," said the teacher. "Well," replied the boy, "I don't know exactly what it means; but I know mother's got enough of it."

"DEN you'se on de side of de flah an' brimstone in dis hell discussion?" "You'se right, honey! Ef you tink you'se gwine to leebe dis wurld ter play snow-ball somewhar, you'se 'rong. Dar's er warm place jess beyant heah fer de manigers of de Freedman's Bank an' chickin-lifters ginrully, else I'se gwine to swap my himbook fer er pack er kyards."

A CERTAIN judge, whose pompous and officious ways tempted some of the lawyers to acts which his honor construed to mean contempt, fined them ten dollars each. When they had paid their fines, a certain dry and steady-going old lawyer walked up to the bench and very gravely laid down ten dollars. "What is that for?" said the judge. "For contempt, your honor," was the reply. "Why, I have not fined you for contempt," answered the judge. "I know that," said the lawyer; "but I want you to understand that I cherish a secret contempt for this court all the time, and I am willing to pay for it."

SLIGHT MISAPPREHENSION.—"'A new tale for the boys just out.'" said Mrs. Partington, as she read the announcement on a bookseller's window in Washington street, and she smiled with the conceit that crossed her mind. She looked at Ike, who was gazing into the window very wistfully at some pictures. "How do you think you would like a tail, dear?" she asked, looking from him to the placard on the window. He grinned at the question, and, looking in the same direction as herself, replied, "First rate."

Though the word "tale" was legitimately spelled, her mind had accepted for it a caudal signification that rather ran behind the bookseller's meaning. Ike's readiness to answer rather alarmed her, and with an assumed gravity she remarked: "You would like to have a tail, would you? Well, well, boys are so apt to act like monkeys that they may want to look like them."

"It is a story," said Ike, who saw through the mistake she had made.

"Don't be impenitent, Isaac," said she. "Never say anybody tells a story, because it's just as bad as saying they lie. It isn't good manners."

"It's a story-book, that's just out," persisted the juvenile.

"Why," responded she, "so it is; what a mistake it was! I declare, I believe I am losing my sensations."

She moved onward, thinking what a queer mistake she had made, and Ike amused himself by moving on behind a big man, in a vain endeavor to keep up with his stride.

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Volney's New Researches in Ancient History.	1 50
Voltaire's Philosophical Dictionary.	5 00

THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

A SABBATH-school scholar was asked what Adam lost when he fell, and he replied, "I suppose it was his balance."

MEN are frequently like tea—the real strength and goodness are not properly drawn out until they have been in hot water.

CINCINNATI *Commercial* (Ind.): "The straws in the wind appear to indicate that in course of time church property will be taxed."

MRS. HAYES says it's all a mistake about their not being able to get the tune to "When I can Read my Title Clear" at the White House Sunday evening sings.

AN old negro fiddler of Cuthbert "got religion" a few days ago, whereupon he shivered his fiddle on the doorstep, saying: "No man kin hab religion an' be a fiddler."—*Columbus Sun.*

TALMAGE performed a sermon last Sunday on the "Sick Men of the Bible." We would respectfully suggest that "Men Sick of the Bible" would furnish an excellent subject for his next Sunday's gyrations.

ALTHOUGH the temporal power of the pope is now a thing of the past, a papal army still exists. According to a German military paper, this force consists at the present time of 80 Papal Guards, 450 Palace Guards, 50 Noble Guards, 150 Swiss, and 5 firemen.

AT a prayer meeting in western Pennsylvania, a very rich, very pious, and very ignorant man by the name of Brush got up, shut his eyes, and opened prayer with, "Oh, thou eternal, almighty, *obnoxious* Jehovah." A titter went round that came near breaking up the meeting.

A LITTLE boy in a Sioux City Sunday-school put a poser to his teacher. The lady was telling her class how God punished the Egyptians by causing the first-born in each household to be slain. The little boy listened attentively, and, at the proper interval, mildly inquired, "What would God have done if there had been twins?"

THE London *Medical Examiner* states that a man named Hicks, recently suffering from hydrophobia in the Chelmsford Infirmary, has been discharged thence. The disease had apparently left him, though he was still in a weakened state. The dog which bit a boy at Stockport in England is alive and well, though the boy died of hydrophobia.

A PETITION has been filed in the Chancery division of the High Court of Justice [London], to deprive Mrs. Besant of her daughter, Mabel, on the ground that Mrs. Besant is an atheist, and writes and speaks against Christianity, and that she has published the Knowlton pamphlet and the "Law of Population." This petition has been presented by the Rev. Frank Besant of Sibsey, after he was aware that the little girl was ill in bed with scarlet fever.—*The Evolution.*

MINISTERIAL SCANDALS.—The latest thing out is the announcement that the Rev. I. S. Kalloch is lecturing on "Ministerial Scandals" at San Francisco. He will be remembered as the person who figured as a popular preacher in Tremont Temple, Boston, some twenty odd years age, and who fell from grace by drinking whiskey and having too much to do with "a lady in black." As a frightful example, he can in person point his lecture with the moral it conveys.

IT took one bishop, eight priests, and a swarm of Redemptionist fathers, cheered on by the presence of three thousand spectators, just four hours to consecrate two new altars in a church in this city recently. But they were difficult altars to consecrate, being alive with agate angels, swarming with silver saints, variegated with varnished virgins, jeweled with jasper Jesuses, and all overshadowed by a huge silver-plated Holy Ghost, exquisitely ornamented with gold-mounted pin-feathers and wings. The magnificence and grandeur of the consecration filled the Almighty with awe; and it is rumored in heaven that he is a little shy about taking possession of his costly residence while so many of his poor young ones are starving to death in China.

THE Rev. Mr. Vosburgh of Jersey City is now on trial for wife-poisoning. The case looks very bad for him. Vosburgh wanted children, but his wife was persistently and obstinately childless. He accuses her of using means to prevent conception. That may be a sufficient justification for poisoning in his estimation, but we will see what the jury think about it. Pity Vosburgh's mother had not received one of Colgate's prevention-of-conception pamphlets about a year before his birth.

THE English statute 37, Henry VIII., C. 17, ordains that the King's Majesty "hath full power to correct, punish, and repress all manner of heresies, &c., growing within the Church of England, and to exercise all other manner of jurisdiction, commonly called ecclesiastical jurisdiction," and that "the archbishops and other ecclesiastical persons have no manner of jurisdiction ecclesiastical but by, under, and from the royal Majesty," and that to the King's Majesty only "by Holy Scripture all authority and power is wholly given to determine all manner of cases ecclesiastical."

THE Rev. W. G. Haskell has preached his farewell sermon in the Episcopal Church in Medford, Mass. The parish requested him to resign. He says that his downfall is the result of an unfortunate combination of circumstances. One evening he took a large dose of Medford rum to cure a cold, and went to bed; but he had scarcely fallen asleep when a surprise party of young folks took possession of his house. He had to get up and entertain them. The rum and the sudden awakening dazed him, and he created the impression that he was grossly intoxicated, whereas he is sure that he was "only just a little bewildered."

THE French journal *Le Pèlerin* thus describes the arrival of Pius IX. in Paradise: "On entering he received from the Immaculate Virgin Mary a crown, as a reward for the crown which he had given her on earth. St. Joseph, whom he had made patron of the Church, did not fail to shake hands with him warmly, and to express his thanks. St. Peter, on seeing him, opened the choir at once. Hilarius, Francis of Sales, and Alfonso of Liguori, the three doctors of the Church, proclaimed by him, glorified by turns the deeds of his pontificate. Fifty-two saints and twenty-six beatified ones, who owe him their present positions, entertained him with a sweet concert."

THE Rev. Dong Wong, a native Chinaman, who was recently ordained to labor among his almond-eyed brethren on the Pacific coast, prosecutes his work under disadvantages. The Chinese have been so roughly treated by a great many people who call themselves Christians that they hate Christianity, and do not want its doctrines promulgated among them. In Oregon, where Dong Wong is now trying to convert his countrymen, this feeling is particularly strong. Dong has two big revolvers, and everywhere that Dong goes the revolvers are sure to go. He has not as yet shot any of his hearers, but declares that he means business, and will shoot somebody if it shall, in his best judgment, seem necessary to do so. If it comes to a choice between being shot and being converted, Dong will probably have some converts to report.

THE ENCYCLICAL.—If any one had cherished a hope that the new pope was to be unlike the old pope; that he was to be a sort of liberal, and that he desired in any way "to go back" on the acts of his predecessor, a perusal of Leo XIII.'s eloquent Encyclical, the full text of which has just reached us, would dissipate that delusion. Not one of the multitudinous briefs, bulls, or allocutions of Pio Nono excels it in vigorous assertion of the absolute necessity of the territorial independence of the pope; of the unlimited supremacy of the Church; of the wickedness and falsity of the revolt against her; and of the ruin into which the family and the world would fall should the Church abnegate her authority or be crushed into silence. Nor does the new pope fear the future; he strikes an exultant note, and predicts fresh victories and grand triumphs for the Church; victories and triumphs to be obtained through "the mediation of the Throne of God, of the Immaculate Queen of Heaven, and as intercessors St. Joseph, the celestial patron of the Church; the holy apostles, Peter and Paul; all the orders of the ecclesiastical hierarchy, and all the flock of the Lord."—*Graphic.*

THE religious sensation in Georgia is the trial of Deacon Frank E. Block of the Central Presbyterian Church, Lawrenceville, for allowing some young visitors to enjoy a dance in his parlor on the 27th of December last. Mr. Block was arraigned before the elders of the church to answer a charge of having violated the laws of the Bible and of the Church in permitting round and square dances in his house, and was suspended from membership by a vote of four to three. The deacon was not satisfied, however, to allow this decision to remain final, and he appealed to the Atlanta Presbytery. The issue raised by the pleading is: "First, is dancing wrong *per se* according to Biblical law? and, second, is dancing entirely prohibited by the deliverances of the Presbyterian General Assemblies, or are lascivious and promiscuous dances only forbidden?" The defendant admits that he allowed and encouraged dancing on the occasion in question, but asserts that the dancing was neither promiscuous nor lascivious in its nature. Both parties—the deacon and the session which suspended him—are represented by able pleaders, and the result will be awaited with interest by those Presbyterians who hanker after the whirl and gayety of the ballroom.

THE people who have trotted out Pastor John Jasper as a lecturer will do a good deed by letting him return in peace to his Richmond congregation, where it seems he is beloved and honored. As a lecturer he is simply ridiculous, and he is so profoundly ignorant that when his hearers laugh at him for uttering the amazing nonsense he does, he takes it for admiration and endorsement of his views. His "lecture" is a rambling mess of statements about Moses, Joshua, and other Scripture characters, mixed up with a little of almost everything that comes into his venerable head. After working himself up to a state of excitement on these things for half an hour or more, he plunges into the subject of the rotation of the sun round the earth, which he handles to his own great satisfaction simply by adducing a few passages from Scripture which speak of the "rising and setting of the sun." Jasper's strongest point in lecturing is that in which he proves the earth to be square instead of round, as commonly supposed. For proof of his theory he relies on what he finds in Revelations vii. 1, which speaks of "four angels standing on the four corners of the earth." He triumphantly exclaims, "Dar! How can any ting wot's got four corners be round? I tell you de earf's squar, or my name ain't John Jasper!" Then the audience applaud vigorously, and the eloquent lecturer is more firmly than ever fixed in his opinion.

REV. J. W. MARTIN, pastor of the Methodist Church in Anita, Iowa, has, through the Investigating Committee, been proven guilty of the charges of "abusing his wife, and attempting to ruin her character." He was cruelly jealous of her, not on account of any love anywhere, that ennobles instead of degrades, and which worketh no ill to a neighbor, but apparently from an inherent disposition to cover faults of his own, and to account for his unmanly and malignant persecutions. He made a desperate attempt to ruin her reputation and to deprive her of friends and support by charging that she became pregnant while visiting her friends and had produced abortion, so he brought an over-zealous doctor on the stand to testify that the child had been dead *three weeks* when born! which wonderful statement, if true, though shown to be an unheard-of occurrence, would help corroborate the husband's gross charges. The truth seems to be that the miscarriage was caused by the cruel persecutions and direct abuse of the guilty pastor (who kept a female in the house, a personal enemy of the wife) whose testimony was far-fetched and did more towards producing the verdict rendered than all the other testimony. As one of the fair-minded committee said, "A man who would testify to such things, must either be a fool or a knave." And we agree with the *Anita Times* from which we condense this report in thinking that a man who would introduce such testimony against his wife is abundantly capable of committing every crime charged against him.

Events of the Week.

GENERAL DAKIN, of sharp-shooting celebrity, is dead.

EXTENSIVE forest fires are raging in Vineyard Haven, Mass.

GENERAL GRANT and family are "doing" the Paris Exposition.

THE American Indians are scalping the Mexicans now. Tit for tat.

THE National party has nominated a State ticket in Pennsylvania.

POPE LEO has been attacked with inflammation of his infallible liver.

PROFESSOR JOSEPH HENRY, of the Smithsonian Institute, died on the 13th inst.

CANADA is preparing for a Fenian invasion. Several regiments are under arms.

A JOINT resolution has been passed by the House to enforce the eight-hour law.

THE steamer Sardinia, from Liverpool for Quebec, was burned; large loss of life.

COL. INGERSOLL addressed the various intelligent citizens of Keene, N. H., on the 17th.

CHARLES MORGAN, the steamship prince, is dead. He leaves $13,000,000 to his afflicted heirs.

THE strikers in England are suffering terribly. Rioting and bloodshed are occurring daily.

THE wife of the Right Honorable John Bright died of apoplexy on the 13th, in Rochdale, England.

THE Democratic members of Congress are making herculean efforts to oust Hayes from the Presidency.

AN attempt has been made to assassinate Emperor William of Germany. It is rumored that the Jesuits are at the bottom of the plot.

VIRGINIA, Pennsylvania, and Massachusetts have been visited by violent rain and hail storms; crops and fruits were seriously damaged.

BEECHER'S eldest sister, Catherine, is dead; aged seventy-eight. She was not as religious as her great brother, but infinitely more moral.

BELLEVILLE coal-miners are starving and begging for bread. The Bible Society is begging for $50,000 to pay fat salaries to its sinecure officers.

WINSLOW, the $12,000 thief, has been pardoned by the President. The $5 thieves are all in jail yet, and must serve out their terms, the wretches.

THE monotony of the famine in China has been broken by a terrible tornado, which a merciful God sent to add to the afflictions of that wretched country.

GENERAL TERRY has telegraphed to Bismarck, Dakota, for troops to be held in instant readiness to take the field. Immediate trouble with the Indians is apprehended.

RUSSIA is watching British movements; the Fenians are watching Russian movements, anxious for a chance to take a hand in the fight; and now British spies have arrived in this country to watch Fenian movements.

THE United States of Columbia has granted to a French company the right to construct an interoceanic canal across the Isthmus of Panama. The canal must be completed inside of eighteen years or the contract becomes void.

CHRISTIAN FINANCIERING.—Edwin M. Hall, President of the Merchants' National Bank of Whitehall, defaulted, $100,000; arrested.—G. R. Waterman, Lawrence, Mass., embezzled $160,000; arrested.—Harry Beadle, banker, Elmira, N. Y., embezzled over $200,000; escaped.—Several States yet to hear from.

DR. CROSBY'S Society-for-the-Prevention-of-Crime bill did not pass in the legislature. The section giving half the fines to the society was stricken out, and, as that was the only feature the speculators in crime had any interest in, they let the bill drop and returned to New York to devise some other scheme to fill their pockets at the expense of the community.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER VIII.—CONTINUED.

"All right," said Edith; "but I shall not promise you to fall in love with him, or his picture, for that is what you have brought, I presume."

"Yes; and now take a good look at it," said Sue, as she handed her friend a folded paper.

Edith unwrapped it, and took a step forward to where the light could fall full upon it. A good face—yes, a grand and noble one—a broad, square forehead; dark chestnut hair, just wavy enough not to seem stiff; eyes deep, dark blue, and fathomless as the ocean depths; beard decidedly auburn, but full, rich, and handsome. Every feature bespoke intelligence, character, and determination. Several moments passed, and Edith still stood, as it were, spellbound, gazing as if entranced and fascinated upon the picture.

Sue watched her eagerly, and, quivering all over with suppressed merriment and excitement, she found herself unable longer to keep silent and exclaimed in a tragic-comic doleful voice: "Farewell, Edith, friend of my girlhood! Thou art gone—forever gone! I shall never, never see thee more! Ah! ah, fatal picture, why did I bring thee?"

"Oh, Sue, do stop your bantering nonsense," said Edith, pettishly, "I don't see as marriage has sobered you down one bit."

"Sobered me? No indeed, I should hope not! Why it has just intoxicated me completely. I feel like a butterfly which has escaped from its entombment in the dark, gloomy cell of the cocoon into the glad, bright, free outside world of brightness, joy, and beauty. Why, I am so happy I scarce feel that I touch the ground as I walk, and I burst out singing every few moments, and sing inside of me all the time! Sobered me! I've had enough of soberness to last me one lifetime at least;" and clouds flitted across the fair young face as she thought of all the dark, dreary past, and its sore trials and bitter sorrows.

"Oh! do forgive me, Sue darling; I did not mean to chide you. I want you to be just as happy as you can. You don't know how it rejoices us to see you so merry and glad—such a perfect little sunbeam. Your playful bantering somehow touched a chord that jarred unpleasantly, and I spoke petulantly and impatiently on the impulse of the moment. So please forgive and forget."

"Yes, yes, it is all right, Edith; but you will keep the picture, will you not?"

"Why should I? I shall, perhaps, never see the original, and if I should, he might not please me as his shadowed resemblance here does."

"Oh yes, you will see him, Edith, for he is to be here in September on business, and will stay a week at our house, and I'm going to turn match-maker then, and make the grandest match this little town ever knew." And Sue laughed a sunny, girlish laugh as she danced across the floor. "But, Edith," she continued, looking earnestly at her friend, "you haven't asked me a single question yet as to how and where I made his acquaintance, or a thing about him. Have you no curiosity at all?"

"Certainly I have, you little witch. So just come back on the porch, and tell me all you want to, for I know you are aching to do so."

"Well," said Sue, as they were once more seated, "you see it was when we were in O——. There is a large pond or lake there near the hotel, and one day we took a sail in a little row-boat, and I was feeling my very best, so full of life and fun I couldn't sit still, and somehow in stepping about I upset the boat. Charlie couldn't swim a stroke and we were some little distance from the shore. I had sunk the second time, when I felt a strong arm grasp me, and that is the last I remember till I found myself lying on a sofa in a strange room. An old lady sat by my side bathing my face with cologne. Starting up suddenly I exclaimed, 'Where is Charlie?' 'He is safe, my dear,' said the lady. 'Pray compose yourself, and as soon as you feel able you shall put on some dry clothes and he shall come in and see you.' 'And who was it that took me out of the water just as I was thinking I had seen the last glimpse of Charlie and the bright, beautiful world?' said I, shuddering at my narrow escape. 'It was my son, Sisson Williams,' she replied. 'He saw you upset, and, fearing one if not both of you might drown, plunged in and swam to the rescue. He first brought you ashore, and then went back for your husband and the boat to which he was still clinging.' 'Oh! pray let me dress quickly,' said I, 'that I may see and thank our preserver.' 'Have patience, and it will not be long ere you shall be made presentable,' said the good woman, smiling and assisting me to make my toilet in a suit of her clothes which were a world too big and long, but with a soft, light, pink shawl over all, it did not look in the least unbecoming. You see, I've grown proud of my good looks Edith, since I've some one to admire me.' And she laughed as she continued, 'The sound of approaching steps was followed by a rap at the door, and in a moment I was laughing and crying in Charley's arms, while he reproached himself for taking his precious wife on the water when he knew he was so helpless as to not know how to swim. 'Never mind; it is all my fault,' said I. And then turning towards the young gentleman, I said, 'And this is Mr. Williams, is it? And our preserver? Oh, how can I thank you?' 'It was but an act of common humanity,' said he, 'that cost me only a wetting, so do not feel under any obligation, but allow me to say the pleasure of making the acquaintance of Mrs. Flowers is enough to recompense me for greater exertions than that.' And now, I suppose, you want to know how he looked. He was the grandest and handsomest man I ever saw in all my life. Oh, yes! Charlie is good-looking, nice, and all that, but Mr. Williams is one of nature's own noblemen. He is large, with broad, square shoulders, and is tall and straight as an arrow, and when he is pleased, a smile of ineffable tenderness beams from his countenance, while his eyes—well I cannot describe them. They are the deepest, clearest, and most beautiful eyes I ever saw. You must have felt their magic influence as you looked at his picture, for I did every time I saw it. I am sure if I had not been already in love, and a married woman I'd have fallen in love with him at once. Yet I mistrust I should have felt more of awe and reverence than of real wifely affection, for he is so immeasurably my superior in all things. I don't believe he could do a mean thing, or a wrong one; and oh, Edith, how he can talk! I could listen to him forever; and he is a splendid musician—a heap better one than even you are, and that is no small praise either, for you know you stand well in that line. He sings like a nightingale too, and I am just aching to hear you and him in a duet. We saw him several times during our stay in O——, and when we were coming away I told him I was going to hunt him up a wife in recompense for his saving my life. He laughed, and said he had been looking for one for years. You see he is thirty-five years old, but he looks as young as Charlie. I have told him lots about you, and he will be all ready to like you, and the rest will soon follow. I begged the picture as a keepsake of my preserver, but I meant it for you all the time."

"Well, your little romance is very nice, Sue, and I'm grateful to him for saving to us the life of our little sunbeam, but as for the rest 'there's many a slip 'twixt the cup and the lip.'"

"Aye, there'll be none here," said Sue, as the two returned to the company, who had made several ineffectual searches for the missing bride and for their favorite—Edith.

One day about three weeks after Sue's return from her bridal trip, she was sitting with her friend Jennie in the cozy parlor at the parsonage. The two had talked over all the little nothings that usually pass between very intimate friends, when a longer pause than common was interrupted by Jennie, who said: "Sue, I'm going to tell you a little bit of a secret, but I want you to keep it to yourself, and as it concerns no one but me, you can safely promise to do so."

"Of course I'll never tell any one," said Sue, laughing. "Did you ever see a woman who would not make all sorts of promises for the sake of getting at a secret?"

"Why, yes; there's Mrs. Darwin, Sue; you know she never will promise not to tell—for she says she might tell incidentally, or might feel it a duty to divulge it, so when we want to tell her a thing, all she will say is that she never tells things to make mischief or trouble, and will be as discreet about it as she can, and we all feel safer to tell her than we do to tell others who promise so much, then run right off and tell every word to some confidant under the same strict injunctions of secrecy, then she goes and tells it to her friend, and so it is repeated again and again till it's all over town, and the first revealer of it wonders how in the world it got out."

"Well, 'pon honor, Jennie, I'll tell no one but Charlie, and he's half of me," said Sue, laughing merrily at the conceit.

"Oh, men don't gossip, so I'm not afraid of him," said Jennie.

"You don't know men as well as I do," said wise little Sue; "Charlie don't gossip, it is true; he is a good man, and a lawyer besides, so there are two reasons why he holds his tongue; but I know men can beat women all to pieces at that delightful occupation when they get at it. You just ought to have heard the long lists of petty scandals and tales my brothers used to bring home some rainy afternoons when they had been listening to the store loungers. 'Little pitchers have big ears,' you know; and I've heard father and Deacon Smart tell more gossip in an hour than a regular tea-party of old maids would in a whole evening. Oh, no, of course I did not hear it honorably. Honor was something father never taught us. It was only appearances he cared for; so when he was entertaining a chatty caller, I used often to take my sewing and sit near the study door in the hall, and have a nice time hearing all about the neighbors. I'll bet I know more bits of private history than I could tell in an age, if I was one of that sort, but bad as I was, I never did like to tell things that would injure others. I thought there was suffering enough in the world anyhow. I didn't know then how nice a world it might be if people only lived right. I'm a better girl now than I was then. Charlie is making me all over again, and I am now, oh! so happy. We two could live nicely in that glass house we girls were once talking of, for we never do anything we are not willing the whole world should see. But that grand secret, Jennie? I'm all curiosity to hear it."

"Well, if you are sure you can keep from talking just one moment, I'll tell it," said Jennie.

"Go on, then; I'm mum," said Sue, pressing her lips tightly together, and bending forward in a listening attitude.

"I've lost my religion," said Jennie, in a half-serious, half-comic tone.

"Lost it? What do you mean?"

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER IX.—CONTINUED.

A further series of remarkable examples of correlative adaptation is furnished by the different animals and plants which become degenerated through parasitic life or parasitism. No other change in the mode of life so much affects the shapes of organisms as the adoption of a parasitical life. Plants thereby lose their greens leaves; as, for instance, our native parasitical plants, Orobanche, Lathræa, Monotropa. Animals which originally have lived freely and independently, but afterwards adopt a parasitical mode of life on other animals or plants, in the first place cease to use their organs of motion and their organs of sense. The loss of this activity is succeeded by the loss of the organs themselves, and thus we find, for example, many crabs, or crustacea, which in their youth possess a tolerably high degree of organization, viz, legs, antennæ, and eyes, in old age completely degenerate, living as parasites, without eyes; without apparatus of motion, and without antennæ. The lively, active form of youth has become a shapeless, motionless lump. Only the most necessary organs of nutrition and propagation retain their activity; all the rest of the body has degenerated. Evidently these complete transformations are, to a large extent, the direct consequences of cumulative adaption of the non-use and defective exercise of the organs, but a great portion of them must certainly be attributed also to correlative adaptation.

DIVISION OF LABOR.

A seventh law of adaptation, the fourth in the group of direct adaptation, is *the law of divergent adaptation*. By this law we indicate the fact that parts originally formed alike have developed in different ways under the influence of external conditions. This law of adaptation is extremely important for the explanation of the phenomenon of division of labor, or polymorphism. We can see this very easily in our own selves; for instance, in the activity of our two hands. We usually accustom our right hand to quite different work from that which we give our left, and in consequence of the different occupation there arises a different formation of the two hands. The right hand, which we use much more than the left, shows a stronger development of the nerves, muscles, and bones. The same applies to the whole arm. In most human beings the bones and flesh of the right arm are, in consequence of their being more employed, stronger and heavier than those of the left arm. Now, as the special use of the right arm has been adopted and transmitted by inheritance for thousands of years among Europeans, the stronger shape and size of the right arm have already become hereditary. P. Harting, an excellent Dutch naturalist, has shown by measuring and weighing newly-born children, that even in them the right arm is more developed than the left.

According to the same law of divergent adaptation, both eyes also frequently develop differently. If, for example, a naturalist accustoms himself always to use one eye for the microscope (it is better to use the left), then that eye will acquire a power different from that of the other, and this division of labor is of great advantage. The one eye will become more short-sighted, and better suited for seeing things near at hand; the other eye becomes, on the contrary, more long-sighted, more acute for looking at an object in the distance. If, on the other hand, the naturalist alternately uses both eyes for the microscope, he will not acquire the short-sightedness of the one eye and the compensatory degree of long-sight in the other, which is attained by a wise distribution of these different functions of sight between the two eyes. Here then again the function, that is the activity, of originally equally-formed organs can become divergent by habit; the function reacts again upon the form of the organ, and thus we find, after a long duration of such an influence, a change in the more delicate parts and the relative growth of the divergent organs, which in the end becomes apparent even in their coarser outlines.

Divergent adaptation can very easily be perceived among plants, especially in creepers. Branches of one and the same creeping plant, which originally were formed alike, acquire a completely different form and extent, a completely different degree of curvative and diameter of spiral winding, according as they twine themselves round a thinner or a thicker bar. The divergent change of form of parts originally identical in form, which, tending in different directions,

develop themselves under different external conditions, can be distinctly demonstrated in many other examples. As this divergent adaptation interacts with progressive inheritance, it becomes the cause of a division of labor among the different organs.

ADAPTATION IS UNLIMITED.

An eighth and last law of adaptation we may call *the law of unlimited or infinite adaptation*. By it we simply mean to express that we know of no limit to the variation of organic forms occasioned by the external conditions of existence. We can assert of no single part of an organism that it is no longer variable, or that if it were subjected to new external conditions it would not be changed by them. It has never yet been proved by experience that there is a limit to variation. If, for example, an organ degenerates from non-use, this degeneration ends finally in a complete disappearance of the organ, as is the case with the eyes of many animals. On the other hand, we are able, by continual practice, habit, and the ever-increasing use of an organ, to bring it to a degree of perfection which we should at the beginning have considered to be impossible. If we compare the uncivilized savages with civilized nations, we find among the former a development of the organs of sense—sight, smell, and hearing—such as civilized nations can hardly conceive of. On the other hand, the brain, that is mental activity, among more civilized nations is developed to a degree of which the wild savages have no idea.

There appears indeed to be a limit given to the adaptability of every organism, by the "type" of its tribe or phylum; that is, by the essential fundamental qualities of this tribe, which have been inherited from a common ancestor, and transmitted by conservative inheritance to all its descendants. Thus, for example, no vertebrate animal can acquire the ventral nerve-chord of articulate animals, instead of the characteristic spinal marrow of the vertebrate animals. However, within this heriditary primary form, within this inalienable type, the degree of adaptability is unlimited. The elasticity and fluidity of the organic form manifests itself, within the type, freely in all directions, and to an unlimited extent. But there are some animals, as, for example, the parasitically degenerate crabs and worms, which seem to pass even the limit of type, and have forfeited all the essential characteristics of their tribe by an astonishing degree of degeneration. As to the adaptability of man, it is, as in all other animals, also unlimited, and since it is manifested in him above all other animals, in the modifications of the brain, there can be absolutely no limit to the knowledge which man in a further progress of mental cultivation may not be able to exceed. The human mind, according to the law of unlimited adaptation, enjoys an infinite perspective of becoming ever more and more perfect.

These remarks are sufficient to show the extent of the phenomena of Adaptation, and the great importance to be attached to them. The laws of Adaptation, or the facts of Variation caused by the influence of external conditions, are just as important as the laws of Inheritance. All phenomena of Adaptation, in the end, can be traced to conditions of nutrition of the organism, in the same way as the phenomena of Inheritance are referable to conditions of reproduction; but the latter, as well as the former, may further be traced to chemical and physical, that is to mechanical, causes. According to Darwin's Theory of Selection the new forms of organisms, the transformations which artificial selection produces in the state of cultivation, and which natural selection produces in the state of nature, arise solely by the interaction of such causes.

CHAPTER X.

NATURAL SELECTION BY THE STRUGGLE FOR EXISTENCE. DIVISION OF LABOR AND PROGRESS.

In order to arrive at a right understanding of Darwinism, it is, above all, necessary that the two organic functions of *Inheritance and Adaptation*, which we spoke of in our last chapter, should be more closely examined. If we do not, on the one hand, examine the purely mechanical nature of these two physiological activities, and the various action of their different laws, and if, on the other hand, we do not consider how complicated the interaction of these different laws of Inheritance and Adaptation must be, we shall not be able to understand how these two functions, by themselves, have been able to produce all the variety of animal and vegetable forms, which, in fact, they have. We have, at least, hitherto been unable to discover any other formative causes besides these two, and if we rightly understand the necessary and infinitely complicated interaction of Inheritance and Adaptation, we do not require to look for other unknown causes for the change of organic forms. These two fundamental causes are, as far as we can see, completely sufficient.

Even long before Darwin had published his Theory of Selection, some naturalists, and especially Goethe, had assumed the interaction of two distinct formative tendencies—a conservative or preserving, and a progressive or changing formative tendency—as the causes of the variety of organic forms. The former was called by Goethe the centripetal or specifying tendency, the latter the centrifugal tendency, or the tendency to metamorphosis. These two tendencies completely correspond with the two processes of Inheritance and Adaptation. *Inheritance* is the *centripetal* or *internal formative tendency* which strives to keep the organic form in its species, to form the descendants like the parents, and always to produce identical things from generation to generation. *Adaptation*, on the other hand, which counteracts inheritance; is the *centrifugal* or *external formative tendency*, which constantly strives to change the organic forms through the influence of the varying agencies of the outer world, to create new forms out of those existing, and entirely to destroy the constancy or permanency of species. Accordingly as Inheritance or Adaptation predominates in the struggle, the specific form either remains constant or changes into a new species. The degree of constancy of form in the different species of animals and plants, which obtains at any moment, is simply the necessary result of the momentary predominance which either of these two formative powers (or physiological activities) has acquired over the other.

If we now return to the consideration of the process of selection or choice, the outlines of which we have already examined, we shall be in a position to see clearly and distinctly that both artificial and natural selection rest solely upon the interaction of these two formative tendencies. If we carefully watch the proceedings of an artificial selector—a farmer or a gardener—we find that only these two constructive forces are used by him for the production of new forms. The whole art of artificial selection rests solely upon a thoughtful and wise application of the laws of Inheritance and Adaptation, and upon their being applied and regulated in an artistic and systematic manner. Here the will of man constitutes the selecting force.

The case of natural selection is quite similar, for it also employs merely these two organic constructive forces, these ingrained physiological properties of Adaptation and Heredity, in order to produce the different species. But the selecting principle or force, which in *artificial* selection is represented by the conscious *will of man* acting for a definite purpose, consists in *natural* selection of the unconscious *struggle for existence* acting without a definite plan. What we mean by "struggle for existence" has already been explained in the sixth chapter. It is the recognition of this exceedingly important identity which constitutes one of the greatest of Darwin's merits. But as this relation is very frequently imperfectly or falsely understood, it is necessary to examine it now more closely, and to illustrate by a few examples the operation of the struggle for life, and the operation of natural selection *by means of* the struggle for life (Gen. Morph. ii, 231).

[TO BE CONTINUED.]

Communications.

A Champion of Christianity.

I was, to-day, drawn into a conversation upon religion with a prominent public man from the West, an official under the present administration, under circumstances that compelled me to either give my views of Christianity or prove false to my convictions. In the course of my remarks I said, "If Jesus Christ was among us now, and lived as he is represented to have lived, and advocated the views he is credited with, he would be despised as a vagabond or tramp, and denounced as a fanatical communist by the very men who profess to be his disciples."

My distinguished friend took great offense at this, and raved and swore at a furious rate. He had no patience, he said, with a man who would speak disrespectfully of the Savior of the world. I replied:

"You misapprehend my remarks, I perceive. I have not reflected upon Jesus Christ, but upon those religious teachers who, not being able to appreciate his beautiful doctrines of self-abnegation and brotherhood, or the unselfish life he lived, grasp the idea of vicarious atonement, and use Jesus as a scapegoat for their sins."

"Well," said he, "if you did not intend any insult to the Savior, I beg pardon for getting angry. But, *my God!* I can't hear a word said against Jesus Christ, for he is my *only* hope. I know I am a wicked man. I swear and gamble and drink, and take every advantage I can in trade or politics, and have other bad habits not necessary to mention; but I have always stood by the Bible and the Christian religion, and, *my God! that's my only hope when I die*, and that's why I am so sensitive."

Poor fellow! He has good qualities, but the soul-blasting influence of this damnable doctrine of moral bankruptcy, yclept Christianity, poisoned the fountains of his moral being in childhood, and the taint has corrupted his whole life. He is lost, and I pity him most sincerely. I pity the ignorant preacher who honestly teaches the doctrine that puts a premium upon sin; but the clerical demagogue who teaches what he knows to be false and vicious, raising hopes which he knows will fail, for the sake of position and pelf, is the most despicable character that treads the planet. Such fellows are sure of hell, Col. Ingersoll to the contrary notwithstanding. B****

True Education Concerning Sex.

D. M. BENNETT, *Dear Sir:* From my heart I sympathize with you, and with all who must suffer martyrdom for humanity's and truth's sake. How I rejoice to see the Liberals of the country coming to the front now, when their liberties are being assailed by the minions of orthodoxy! All true souls will stand by you and Mr. Heywood, and applaud you for your courage and manliness.

I am surprised at Mr. Abbot's position on the repeal of the laws which permit such persecution as you and others are now suffering, especially after reading his earnest and oft-repeated arguments against prohibitory liquor laws, lest they infringe upon the freedom of the individual. It seems to me that nothing less than prejudice has made him blind to the peril of the hour, and so converted him into one of the most illiberal of Liberals.

And here I wish to express my heartfelt approval of the sentiments contained in a communication from the pen of Theron C. Leland in THE TRUTH SEEKER of Jan. 5, 1878. It is a noble defense of the native purity and holiness of sex, and a brave protest against the vulgar conceptions and concealments of all that pertains to the generative life and passions of humanity. Love between the sexes is the most exalted passion of the human soul, and its fountain-spring is found in the sex-life of both men and women. If you corrupt this, you degrade the race. If you twist and distort nature, you destroy the means toward the higher civilization of being. Hence, the prevailing low, vulgar, and degraded estimates of anything so holy and beautiful as sex manifestations only prove the degeneracy of our moral sense—the sad result of our false systems of education; for in almost every home our children, in their blessed purity, are taught to be *ashamed* of their sex; to conceal all thought, expression, and everything the least suggestive of sex; and thus our youth everywhere grow into habits of concealment upon matters vital to their moral, as well as physical, health and happiness, and, ere we are aware, they are followed by acts of secresy and shame. Oh, it is a fearful thing not to teach our young, in a natural, common-sense way, all that we know about the mystery of sex, for knowledge, properly applied, is all that will save them from the degradation of their sexhood to vile and unholy uses. If our children were educated naturally and truthfully upon this vital question of sex, their young imaginations would never become perverted by reveling in obscene pictures and books, for they would feel no morbid curiosity to be gratified. If they were thus naturally educated, they would grow into men and women who would respect and reverence their sex-life, instead of feeling, as now, ashamed of it, which is always a long step toward its degradation. A child's body is beautiful, and no human eyes can be polluted by gazing upon it in all its naked charmingness. A woman's body is even more beautiful, because of the higher, more perfect development of sex; and the eyes of men would never look upon it but with reverent, worshiping gaze, were they taught from childhood to feel and appreciate the exceeding beauty and holiness of sex. It is just as *moral* as it is *natural* for man to admire and to delight in looking upon woman's distinctive sex-charms, and the same is true of woman toward man; and nature designs that they shall become *exalted* through this sweet and loving admiration each for the other; and they would so become if left to be natural and true to the finer instincts of their beings.

Thine for truth and purity, ELVIRA WHEELOCK.
Janesville, Wis.

Mr. Hammond Replies to Mr. Chapman.

Mr. Chapman first takes me to task for non-comprehension, but that is not new to me for the Christions often tell me that if I understood the Bible I should believe in their religion. I ask him not to be to hard on me in that line for I am just as nature made me, and I suspect that my organ of understanding must have been manufactured soon after his own, when there was not much material left. As to the "ten-acre cabbage patch" theory, I did not so much as mention the sea in that article. I therefore leave that honor with him. As to his "pity," I ask him not to be so free-hearted as to give it all away, but rather to save a little for himself as I have enough of my own to answer all practical purposes. But enough of this, for it is facts, not personal criticism that count in any controversy.

In regard to the poor taking care of themselves, and "thieves" and "gamblers" in our legislative bodies, I would say, that so long as the poor sell their votes, and are such blind partisans we must endure it. I, for one, am not so blind but that I can see the corruption in our own ranks as well as those of the rich, and I would begin to purify our own ranks first, for we are a large majority and if not corrupted by the capitalist's gold we can carry the day every time. But then we should not be hard on the rich, for they nearly all begin poor and work their way up. As to Congress giving away so much land and loaning money to railroads, I do not attempt to justify it, but still it has a bright side; there are a few acres still left, and what has been given away will cause a demand for more labor to construct those roads and keep them in repair, and so will ultimately reach the working class.

Now as to the rich practicing the crime of abortion more than the poor, I do not believe it. In all the cases that ever came under my notice nearly all have been among the poor, and all among the ignorant. It is not the money, but the ignorance of nature's laws, and of physiology that causes them, or too large families either, as to that matter. But I do not propose to discuss this matter farther in the public prints for it sometimes causes "Tony" to happen around.

Now, Mr. Chapman, if you will look over your "Errors Corrected," you will find these words in relation to beer and tobacco: "The rich man robs the poor man of his means so he cannot purchase these luxuries." You should have looked a little farther on when you quoted in reply to me and accused me of not understanding what I read, for what can be plainer than the above. I do not wish to defend the rich man, but it would be better for the poor or the rich one either if they could not purchase them.

And now, Mr. Chapman, I am very happy to see you so willing to acknowledge that there was nothing there to hit; but possibly the ball hit where the "backwoodsman" supposed the squirrel to be. But verily I do find it very like brother Bennett's experience in kicking at nothing as detailed in his reply to the Rev. Cyrus Romulus R. Teed, No. 1. And now let me give you a little friendly advice, and I hope you will receive it in the same friendly spirit.

In any discussion with me or any one else confine yourself more to facts and less to personalities It has devolved upon me to be more personal than I would wish in this reply so as to meet the same style. I had not intended this article to be so long and therefore must close before it becomes longer. FRED. S. HAMMOND.

Bennett's Corners, N. Y., May 5, 1878.

IT is a blunder to betray one's own secrets, a crime to betray those of another.—*Jerome.*

INSTRUCT the people in knowledge, life, and existence, and in the proportion you lessen their use for belief.—*N. H. Dillingham, M. D.*

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

THE SOLAR SYSTEM.

I.

The sun, and its cortege of orbs, which do not emit any light of themselves, constitute what we call the solar system. It is composed, firstly, of the sun, which, for astronomical purposes, is generally designated by the sign ☉, the diameter of which is 108 times that of the earth, and which revolves upon its own axis once in about 25 days, 10 hours; secondly, of eight principal planets, and 128 smaller or telescopic planets, the orbits of which are embraced between those of Mars and Jupiter, at about co-equal distances from the sun.

The principal planets, enumerating them according to their increasing distance from the sun, have been called:

1. *Mercury*, represented by ☿, whose mean distance from the sun is 35,393,000 miles, with a revolution round that luminary of 87 days, 23 hours, 15 minutes, and a diameter two-thirds that of the earth.

2. *Venus*, ♀, with a mean distance from the sun of 66,130,000 miles, a revolution of 224 days, 16 hours, 48 minutes, and a diameter nearly equal to that of the earth.

3. The *Earth*, ⊕, with a mean distance from the sun of 91,430,000 miles, a revolution of 365 days, 6 hours, 9 minutes, and a diameter of 7,901 miles.

4. *Mars*, ♂, with a mean distance from the sun of 139,312,000 miles, a revolution of 686 days, 23 hours, 31 minutes, and a diameter half that of the earth.

5. *Jupiter*, ♃, with a mean distance from the sun of 475,693,000 miles, a revolution of 4,332 days, 14 hours, 2 minutes, and a diameter eleven times that of the earth.

6. *Saturn*, ♄, with a mean distance from the sun of 875,135,000 leagues, a revolution of 10,759 days, 5 hours, 16 minutes, and a diameter nearly ten times that of the earth.

7. *Uranus*, ♅, with a mean distance from the sun of 1,752,851,000 miles, a revolution of 30,686 days, 17 hours, 21 minutes, and a diameter four times that of the earth.

8. *Neptune*, ♆, with a mean distance from the sun of 2,746,271,000 miles, a revolution of 60,118 days, and a diameter nearly five times that of the earth.

The solar system is further composed of 21 planetary satellites: 1 for the earth (the *Moon*, represented by the figure ☽); 4 for Jupiter, 8 for Saturn, 6 for Uranus, 2 for Neptune; and comets, the number of which increases every day.

Kepler suspected the existence of a planet between Mars and Jupiter, and Father Secchi says that he was the first to discover a certain regularity in the distribution of the planets. There seemed, however, to be some anomaly in the distance which separated Mars from Jupiter, and upon this ground he predicted that some hitherto unknown star would eventually be discovered in the space between them; a prediction which was more than verified two centuries afterwards (Father Secchi on "The Sun"), for no less than 128 have already come under observation, as will be seen by the appended list, and fresh ones are being discovered every day. M. Le Verrier has calculated that they are not, put together, equivalent to a body one-third the size of the earth; for he argues that if they were larger than that their attraction would have led to greater variations in the motions of the perihelion of Mars than have hitherto been noticed (vol. xxxvii., p. 793, of the journal of the *Academie des Sciences*, p. 334).

II.

MINOR OR TELESCOPIC PLANETS BETWEEN MARS AND JUPITER.

1, Ceres; 2, Pallas; 3, Juno; 4, Vesta; 5, Astræa; 6, Hebe; 7, Iris; 8, Flora; 9, Metis; 10, Hygeia; 11, Parthenope; 12, Victoria; 13, Egeria; 14, Irene; 15, Eunomia; 16, Psyche; 17, Thetis; 18, Melpomene; 19, Fortuna; 20, Massilia; 21, Lutetia; 22, Calliope; 23, Thalia; 24, Themis; 25, Phocea; 26, Prosperine; 27, Euterpe; 28, Bellona; 29, Amphitrite; 30, Urania; 31, Euphrosyne; 32, Pomona; 33, Polyhymnia; 34, Circe; 35, Leucothæa; 36, Atalanta; 37, Fides; 38, Leda; 39, Lætitia; 40, Harmonia; 41, Daphne; 42, Isis; 43, Ariadne; 44, Nysa; 45, Eugenia; 46, Hestia; 47, Aglaia; 48, Doris; 49, Pales; 50, Virginia; 51, Nemausa; 52, Europa; 53, Calypso; 54, Alexandra; 55, Pandora; 56, Melete; 57, Mnemosyne; 58, Concordia; 59, Olympia; 60, Danae; 61, Echo; 62, Erato; 63, Ausonia; 64, Angelina; 65, Maximiliana; 66, Maia; 67, Asia; 68, Leto; 69, Hesperia; 70, Panopea; 71, Niobe; 72, Feronia; 73, Clytie; 74, Galatea; 75, Eurydice; 76, Freia; 77, Frigа; 78, Diana; 79, Eurymone; 80, Sappho; 81, Terpsichore; 82, Alcmene; 83, Beatrix; 84, Clio; 85, Io; 86, Semele; 87, Sylvia; 88, Thisbe; 89, Julia; 90, Antiope; 91, Egina; 92, Undina; 93, Minerva; 94, Aurora; 95, Arethusa; 96, Ægle; 97, Clotho; 98, Ianthe; 99, Dike; 100, Hecate; 101, Helena; 102, Miriam; 103, Hera; 104, Clymene; 105, Artemis; 106, Sylvia; 107, Camilla; 108, Hecuba; 109, Felicitas; 110, Lydia; 111, Ate; 112, Iphegenia; 113, Amalthea; 114, Cassandra; 115, ——; 116, Sirona; 117, Lomia.

Planets 115, 118, and the remainder have not yet been named.

III.

The revolution of the earth round the sun, etc., etc., is now well known; but what is not so generally known, and what creates some surprise amongst novices, is that the solar system—that is to say, the sun and the earth, the planets and the moons—have an incessant tendency to shift towards the constellation of Hercules.

Herschel proved that the apparently inextricable irregularities of so many special stellar motions are mainly due to the displacement of the solar system; and that the point in space towards which we are advancing each year is situated in the constellation of Hercules. These results are magnificent. The discovery of the specific movement of our system will always count as one of Herschel's greatest achievements, notwithstanding the previous conjectures of Fontenelle, Bradley, Mayer, and others. In juxtaposition to this great discovery must be placed another which seems destined to yield still more magnificent results, and which was given to the world in 1803. I refer to the discovery that certain stars are reciprocally dependent, connected with each other as the planets of our system and their satellites are to the sun.

Father Secchi has set forth in such simple yet clear terms the ideas generally accepted as correct by modern science concerning the formation of the solar system that we cannot do better than quote him:

"Astronomers of the present day are agreed that our solar system is due to the condensation of a nebula, which formerly extended beyond the limits now occupied by the most distant planets. This nebula was originally endowed with a slow rotatory motion, which must have gradually become accelerated. According to a law of mechanics, known as *the law of superficies*, every disengaged particle must move in such a way that its radius-vector will describe equal superficies at equal intervals; whence it follows that, the radius being gradually lessened by progressive contraction, the arc described during the unity of time must have increased, so as to keep the superficies from undergoing variation. An augmentation of centrifugal force results from this increase of speed, and when this force comes to equal the force of gravitation, rings are formed which remain suspended around the central mass. As the speed goes on increasing, these rings are broken, and the different fragments, each one in obedience to the laws of attraction, in their turn form new masses which are isolated from each other, and which become centers of action similar to the principal center. These masses have in turn been surrounded by rings of a secondary order, some of which are still in existence, while others, getting dispersed, have gone to form satellites.

"This theory, expounded by Kant, Herschel, and Laplace, has been confirmed by the ingenious experiments of M. Plateau. A mass of oil poured into a mixture of water and alcohol of the same density as itself will be seen to assume the spherical shape which molecular attraction would tend to give it. If it is made to turn around its vertical diameter at an increased rate of speed, the sphere will be found first to flatten, and after a certain time to detach a ring similar to that of Saturn. As the speed is still further increased, the ring will be broken up, and form into small spheres revolving upon their own axes and around the main mass.

"The matter which composed the primitive nebula must have been far more rarefied than that which we are able to obtain with the best of pneumatic machines, and has since become enormously contracted and condensed, leaving the planets and the satellites at various distances. The sun is the still incandescent and gaseous residue of the primitive mass. We find in the sidereal world traces of this formation, in our planetary world, the rings around Saturn, in the stellar world, the annular nebulæ. These masses are composed of a matter which is still gaseous, and they seem to constitute worlds in course of formation" (Father Secchi on "The Sun," p. 332. Also "Vestiges of Creation").

M. Inrichs arrives at the important conclusion that the law of progressive condensation is bound up with the third law of Kepler, and that the latter is itself the outcome of universal gravity acting in direct ratio with the masses and in inverse ratio with the square of the distances. Thus the law as to the formation of the planetary system would be but a consequence of universal gravity.

M. Delaunay, of the French Institute, also remarks: "The great law of universal gravity, which we owe to the genius of Newton, has introduced unity into the science of astronomy, and enabled us to attach to one particular cause all the peculiarities presented by the motions of the celestial bodies."

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO XVI.

CONVERSATIONS ON LIFE BEGINNINGS.

DEAR READERS: I doubt not it is hard for some of you to comprehend how all the forms of life that have existed on the globe, and those that still exist, could come from one germ or one species of monera or protozoans when such a great variety in the forms of organization are now to be seen. Let me tell you, in the first place, that it was not one form of simple life alone that emerged from the plastic slime, or highly progressed state of unorganized matter that I have already told you about; but the fertility of nature at that time was so great, and the powers and forces she possessed were so perfectly adapted to the work of producing primitive life, that it was wonderful to witness her immense fecundity and how readily myriads of minute animals were produced and in what numerous varieties. The truth is, nature is the parent of all life, and when the conditions are favorable, and the forces upon which life is dependent, and the matter essential to the product are in the requisite state, it is as easy for organized life to be the result as for any other natural operation to be produced. As long as I had been observing the course of things, and as earnestly as I had been watching all the intricate operations of matter and force, I must confess that I was highly interested in the new developments that took place on your globe; and I was pleased to see that my Brother continued to feel a great amount of interest in the same direction. We held many conversations upon the events that were transpiring around us, and could you have listened to those conversations I feel sure they would have greatly interested you. But you know the phonograph had not been invented then, and there was no instrument in existence by which our conversation could be taken and recorded as by the ingenious apparatus recently invented by your fellow-citizen, Mr. Edison, which is capable of taking down ordinary conversation and keeping it intact, so it can be repeated as many times as desired—a score, a hundred, or a thousand years afterwards. I regard this phonograph to be one of the biggest inventions that has ever been gotten up; and when it is improved and modified, as it will be in the next quarter of a century, it will have more to do with the affairs of this world than you begin to dream of now.

But Jah and I had not thought of all the ingenious apparatuses that men have since devised; and I have many a time wondered how it was that two such talented individuals as Jah and your humble servant should not have been smart enough to have discovered some, at least, of the wonderful inventions that men since that time have been able to honor themselves by bringing out, and not leave it to those of our own creation to produce what we ought to have had the ability to originate. One thing I have learned; that no great results can be produced in a moment, and that time is of immense importance in producing the work and changes that have transpired since Jah and I made time, space, matter, and force (according to my version of the affair) from nothing at all.

You see, we had not even a short-hand reporter to take down our remarks, nor even a lead-pencil and a sheet of white paper with which to record them; so you will perceive in a trice that what I give you now of the conversation which passed between us must be given from memory; and, without boasting, I think I may say that I have a very retentive memory, as well as a pretty fertile imagination.

After Jah had been standing one day for fully forty-five minutes watching the interesting forms of miniature life that were coming into existence, he turned to me with a pleasant expression of countenance and said: "Luce, there has nothing taken place in this little universe of ours, since the morning we commenced business, that has interested me so acutely as these little forms of organized life that are coming into existence all around us; and although I have been watching them closely for hours and days, I can hardly make up my mind how the process really takes place, nor what the result of it all is going to be. And another thing that bothers me not a little is to decide whether it is you and I that have got up this wonderful production of animal life, or whether it sort o' does it itself." To which I replied:

"I must say, my Dear Brother, that it pleases me beyond expression to see you manifest such a lively interest in these processes that are occurring at our very feet. They attract my attention very much, but as much as my curiosity is excited, it is greatly heightened by the positive pleasure you so evidently enjoy. If there is anything in this universe that makes me supremely happy it is to see you, my Brother, enjoying yourself as you seem to be doing at this moment. I like to be happy myself, but it does me quite as much good to see you happy. As to how these developments take place, I will whisper into your ear, that it is well enough

for us to flatter ourselves with the innocent delusion that we are causing what is transpiring around us, but as a matter of fact, my Brother, there is very little necessity for our doing much save to stand and look on, and simply give our approbation. We got up the universal machine in such tip-top running order in the first place that it has ever since been able to run itself, and the truth is, when stripped of all ornamentation and disguise, that you and I are mere supernumeraries in this business, and that we are not of near as much consequence in the transpiring of inevitable events as we will be glad to have the intelligent beings suppose, who are to come upon the stage of action by and by. It will, of course, be very natural for you and I to wish to claim as much of the credit for this business of originating organic life as possible, but I foresee the time is coming when we shall be viewed in our proper light and when we shall have accorded to us, by the most intelligent of those beings, but little of the credit which will, for a long time be conceded without a question."

"Oh, Luce, you are such a long-winded fellow! Why do you go on and preach such a long sermon when I wish you to come right to the point? Please tell me what is going to be the result of these curious demonstrations that we see taking place here; and how shall we be able to produce the higher orders of organic beings which are on our programme to bring out? Now, please be direct in your replies."

"Well, Jah, I can be as laconic as you please. The result of the low forms of life that we now see coming into existence right before us will continue for millions of years. These forms of life will continue uninterruptedly through almost endless ages, but they will evolve and change and modify so that in after times it will be impossible, from the forms of life that will then be presented, to arrive at anywhere near a correct conclusion as to what the beginning was. I foresee that these changes will be extremely gradual, and that from generation to generation, in all these stages of animal life, the modifications will be so slight at any one point of time that they will be imperceptible, and it will only be by looking back for thousands of years that even you and I will be able to realize the great progress that will have then been made."

"Why, do you really think, Luce, that from these little mites before us we will be able to produce the large animals we have in view, as well as the noble creature, man, which you and I have hitherto talked over?"

"Yes, Jah, you guessed it the first time, with this slight exception. *We* will not be under the necessity of doing much about it ourselves; we have only to continue pursuing the course we have pursued the last thousands of years, and it will all come out just about right. For a long time I thought I flattered myself that you and I were of immense consequence in this vast enterprise, and in bringing out the numberless phases of existence that, one after another, have been gradually produced, but the longer I contemplate it and examine into the facts, the more and more I become convinced, my Brother, that you and I are really of but little consequence in this whole thing, and that if you and I were to spend a few billion years over in another universe—supposing such a thing possible—that this universe would glide along just as smoothly and successfully as it does now. But inasmuch as we are here, it, of course, becomes us to put on a certain amount of lordly airs, and convince ourselves, if possible, that we are a prime necessity in the economy of the universe, and that without us the vast and complicated machine would rush into one eternal smash."

"Oh, Luce, I must say your remarks cause me to hang my head in a sense of comparative humility. It has been a very favorite feeling with me that I was of great consequence in the getting up and the running of this vast piece of machinery, and I have watched its movements many and many a time in a spirit of self-congratulation and pride, thinking to myself that I was the chief engineer of this grand enterprise. I must confess I hate to think, even to myself, that I am of such slight necessity and importance as your correct remarks show me that I am. Still, Luce, I assure you we must maintain our dignity in this whole thing; we must hold our position at the head of this grand affair; and even if it would move along just as well without us, we must try and convince ourselves, at least, that we are of immense consequence, and that were it not for us an endless series of the most terrible disasters would be the result."

"Yes, yes, Jah, I perceive how you feel, and I am disposed to humor your whims. There is probably no great harm in our playing that we are of incalculable consequence, and that without our watchful care and our vigilant optics the whole universe would collapse and rush into a state of chaos with scarce a fragment left of which to construct another universe, though on a smaller scale. Yes, you can count on me. I will not go back on you so long as you will pursue a straightforward, upright course; but when the time comes—and come I perceive it will in the distant future—I will advocate a dissolution of our firm, and propose that each does business on his own hook. But, Jah, let us not anticipate; the evil will come fast enough without our discounting the future. We are happy to-day, and let us continue on in this joyful frame of mind. We know too much to not know that the best way to get along is to derive all the happiness possible from the present and to never indulge in borrowed trouble."

"You are right, Luce. You know I have nearly always insisted that you are right in the main; and if fate has in store for us that we are at some time in the future to cease to be bosom friends, let us not—as you suggest—be so unwise as to let a foreboding of it mar our present felicity. But while we are conversing on this progressing from the lower forms of life to the higher, give me a little more definitely how the vast change is to be effected from the monad to man."

"Jah, as I have told you on other occasions, this change must be extremely gradual, and will necessarily require immense eras of time. Now, that life in an organized form is started, the work is half accomplished. You see the smaller specimens of life are constituted of a single cell, and others of a few additional cells. Here is the germ from whence thousands of varied forms may evolve. These germinal beginnings, under the vitalizing influences of light, heat, moisture, magnetism, electricity, with the other vital and subtle influences which we have not yet named, will grow and expand. New matter duly prepared for absorption and assimilation, will from time to time be appropriated and absorbed, and then under the ever-changing conditions, one change after another, one step after another, will be taken, climate and light and all the other factors having their due influences, until all the changes that we desire can be effected. The whole thing will be perfectly easy and natural, and will, as I said, work its way along, as the universe has thus far worked itself along. All we need is time and patience, and the rest will all be accomplished far better than we can effect it in any other way. But, Jah, please excuse me now. I have a little business on the other side of the globe, and I will see you later, on my return. *Au revoir.*"

Dear readers, I have sometimes held you too long. I will not commit that error this time. I will take my leave of you till this day next week. In the meantime take care of yourselves. I will be sure to be with you again. Your own

LUCIFER,
Vulgarly called "Splitfoot."

Editorial Notes.

The Effects of Obscenity.

If the effect of obscene books and prints upon the minds of human beings is pernicious and debasing, the minds of Anthony Comstock and his intimate friend, Joseph A. Britton, are probably the most debased of any two individuals upon this continent, for they have more of this kind of stock in their possession than all the rest of the country besides; and probably there are no two men who more thoroughly gloat over the vile stuff than these two boon companions. Who thinks more about it and takes more pleasure in exhibiting it than those two employees of the pious Society for the Suppression of Vice? If the possession of this kind of demoralizing nastiness is sufficient to send a person to prison, it would seem most fitting that those two men should spend the balance of their lives in a dungeon. There are probably no two individuals who can be better spared than this pair of "foul birds" who revel in the vilest filth to be found in the country.

It seems entirely out of place that a man who, by his own agency, is constituted a censor of the press, and the protector of the morals of the country, should himself be guilty of sending foul and obscene books and pictu res through the mail, and that he should lay plans and devices to induce innocent persons to order from him the vile stuff which should years ago have been reduced to ashes. That Anthony Comstock has engaged in this kind of business, we think we can show in a court of justice when the proper time comes.

The abominable stuff which he captured five years ago or more, and which should have been committed to the flames, he still keeps on hand, and takes samples of it with him to Albany and Washington with which to regale our pure-minded legislators, and also to stimulate the pious horror of our city editors. It is a strange philosophical fact that after our law-makers and our editors have had a good look at Anthony's nasty curiosities, they are willing to go to any length in acceding to his wishes, and are ready to swear that he is the purest saint alive. He evidently enjoys the monopoly which he holds in his hands.

Meeting of the Friends of Progress.

The New York State annual meeting of the Friends of Human Progress will be held near Waterloo, N. Y., June 1st and 2d.

Prof. J. E. Oliver of Cornell University, C. D. B. Mills of Syracuse, Prof. A. L. Rawson of New York, H. L. Green of Salamanca, Prof. T. C. Leland of New York, and many others are expected to address the meeting. A large gathering is anticipated.

Society for Ethical Culture.

The second annual meeting of the Society for Ethical Culture was held on Monday evening. Reports of the secretary and treasurer showed the society to be in a very favorable condition financially and otherwise; the members now numbering over three hundred as against one hundred and sixty-eight at the close of last season. Prof. Adler gave a very interesting account of the progress of the schools that are conducted under the auspices of the society: the School for Ethical Culture and the Kindergarten school for poor children. On the 22nd of January the Kindergarten school was opened with eight pupils; all that could be inducee to come in at the time on account chiefly of prejudice on the part of parents as to proposed religious or anti-religious teachings, but it has steadily increased in numbers and popularity, now having over seventy pupils and many have been refused admission on account of inadequate accommodations for them.

The society is doing a good work in an unpretending way, and is established on a secure footing, one of the best evidences of which is that the trustees were, last evening, by a unanimous vote, authorized to engage Prof. Adler for five years at such salary as they may deem expedient.

Hatred to The Truth Seeker.

Comstock has shown his hatred to THE TRUTH SEEKER by endeavoring to suppress it. Nearly a dozen times has he, as well as his pliant tool Britton, visited the place where THE TRUTH SEEKER is printed, watching closely, and has ordered our printers to print no more of the "vile sheet." He has threatened them with prosecution if they continue to print them, and the American News Company if they continue to send them over the country. So far he has been unable to intimidate them, and our printers have exhibited more of a disposition to accommodate us than Anthony.

There might be such a thing as his interfering too much with our business. If he throws any real impediment in our way, it might prove to be of some inconvenience to himself. It is quite as well for him as for all other meddlesome men to attend to his own business and let that of others alone.

DR. FELIX ADLER, the apostle of ethical culture, has commemorated the second anniversary of his society, and still the country is pretty much the same as it was before his captivating theories were unfolded to a wondering world.—*N. Y. Herald.*

With such sneers as this the daily press meets the efforts of honest men to effect a moral reformation. Mr. Adler has far more followers to-day than did Jesus Christ, after the first two years of his preaching, and Mr. Adler's followers are men of the highest culture—thinkers, and not ignorant boors incapable of telling right from wrong. Christ would have been forgotten within half-a-dozen generations of his birth had not his crucifixion stamped a certain value on the metal of his teachings. It has taken eighteen centuries of robbery and bloodshed to make the Christian Church as wealthy and powerful as it is; and all that holds it together now is the base passion of fear instead of the noble one of love. Mr. Adler preaches love instead of violence as a means of redeeming the world from sin. In founding a new religion, Mr. Adler appeals to the good sense of his followers instead of their baser passions; and he has not even murdered a man, as did Calvin, to add force to his doctrines, and he would never counsel his hearers to serve God by indulging in the horrors of an Inquisition or massacre of St. Bartholomew. Though the record of his religion is short, it has not a blood-spot nor even a tear-stain on it. Yet those whose religious records are catalogues of crime, reddened with the blood of innocent victims, and infamous as the hell over which they love to gloat, can find nothing but ridicule for the generous efforts of such men as Adler.

CONFLICT OF REASON AND THEOLOGY. By Jesse T. Reynolds.—A Poetical work, with a few pages of additional notes, making 124 pages. Full of Freethought and indisputable logic well expressed. Many of the pieces are excellent and have the true ring, and as poetical productions they possess high merit. Published by the author, Portland, Maine. 50 cents.

WE SEE by the daily papers that Mrs. Maud E. Lord, the well-known medium, has suddenly turned up missing in Boston, and it is a conundrum not yet solved what became of her. As she was in the habit of carrying some considerable sums of money with her, it is feared by her friends that foul play was used, and that she possibly has been killed. We hope this will not prove to be the case, but that she will soon appear again sound and well.

BROTHER W. S. BELL writes that he will soon start on a lecturing tour through some of the Western States. A good opportunity is thus presented to those friends in the West who wish to hear him speak. We most cheerfully vouch for brother Bell's ability and earnestness in the cause of truth. Just give him a fair chance, and he will be sure to instruct and interest you in the great cause of Freethought. Friends, give him a trial. Address him upon the subject, for a short time, at New Bedford, Mass.

LET it be impressed upon your minds, let it be instilled into the herts of your children, that the liberty of the press is the palladium of all the civil, political, and religious rights.—*Junius.*

The Radical Pulpit.

Emancipation.

LECTURE BY PROFESSOR FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE, APRIL 21, 1878.

Now is the season of newborn life; now do the Easter bells ring forth their joyous peals over the land; now do men hear the glad tidings that death is overcome; now do they celebrate anew in rejoicings for the night of tyranny that was broken by the glorious morning of emancipation that dawned at the Passover. The lessons of the season are those of renewal. All its festivities point to the uprising of a growing power in the spiritual and in the natural world; and yet with these songs of happiness is strangely blended a doleful, melancholy strain, a cry of infinite pain and pathos breaks through the peans of rejoicing.

Already in the ancient world we find the most sombre ceremonies connected with the festival of spring. It seems that men dwelt with a peculiar emphasis at this time upon all that is sad in human life, as though a desire to make an atonement for their gladness was mingled with their joy. So we find among the Hebrews a sacrifice that introduced the festival of the Passover—the original of the Easter festival—and that these sacrifices were gloomy and dark ceremonies, accompanied with suggestions of evil, suggestions of pain. So you will remember that in the Christian churches of our day, the week that has just closed is the most mournful of the year; it is a week of passion, in which pain and suffering is commemorated, in which lamentations and songs of darkness are heard in every place of Christian worship, recalling the saddest of human experiences, the hard blows, the temptation, the agony, and the bitter end. It is the principle of sacrifice which is reflected in the religious customs of the world, the principle of sacrifice for all that is bright and great and good. That principle we see illustrated everywhere in the world about us. We see it in the seeds that are sown, of which myriads rot in the ground in order that a few only may flourish; we see it in the struggle for existence in the animal kingdom, in which thousands of lives are crushed out in order that a few may survive; we see it in the fate of nations in the sphere of human history. Throughout the world there is this secret discord grating through the harmonies of the universe, and all that have ears to hear can hear it, all that have any deep experience in their own lives will testify to this truth.

I wish to speak of the cost of emancipation, and to speak frankly and sincerely of the price we must pay for this great prize of liberty which we hold so dear. The cost of emancipation, whether of individuals or of races, sacrifice is its name. What is the cost of emancipation for you—for the individual? In the first place you must be willing to make strenuous exertions. It is not an easy task to achieve liberty. It is far easier to accept what is given us in blind, unquestioning faith, without reason, against reason, or beyond reason, as so many do. There are certain opinions that are deemed orthodox in the world, and only these have general currency. To doubt them is to be cast out of many circles of society. So long as Christian orthodoxy rises supreme over all, to doubt it is deemed sinful, to accept it is deemed meritorious. Doubt has been stigmatized as the child of sin. In our times the tables have been reversed. Doubt is to us a great benefactor of the human race. Doubt has built our railroads and telegraphs for us; doubt has raised up new industries and benefitted us in a thousand ways. There is no problem so high, there is no authority so great, that we will not call it in question. But doubt is to all an inward commotion. One involved in doubt is like a rudderless vessel cast loose from its moorings. What were esteemed everlasting certainties for ages are now no longer certain. We are launched on an unknown sea, sailing, we know not whither, and when we shall arrive we know not. The mind is dazed and dazzled by the new vistas that dawn upon it. But we are to work out our own convictions and build up our own scheme of life; and it is a hard and laborious undertaking, requiring constant work and individual struggle. How much easier is it to accept what is given us, and say we will not inquire, as so many do say, how much easier to say: We half believe the truth is on their side; but all the more because we suspect it we will draw back in time, lest we ourselves be involved in doubt; we will bury our heads in the sand, like the timid ostrich, so we will not see, and close our eyes so we will not hear. My friends, for such mental indolence there is no help, for such moral cowardice there is no answer, save contempt. But it is sometimes asked—and it requires an answer—whether you, the creators of Liberalism, are justified in sowing your opinions broadcast among men and women and children who have, perhaps, settled beliefs. Are you not throwing them into states of uncertainty and agony? Will they not halt between two opinions, neither believing the one nor the other—no longer accepting the old and not so disciplined as to accept the new? and will not their souls be marred in consequence of this doubt and hesitation? Well, if the new belief were a kind of moral idealism, differing from that which precedes it only in being more abstruse, then this objection were unanswerable and absolutely fatal. But our creed is simple, and it is for this very reason that we do not tire of contrasting it sharply with the common, because we wish to show that the scheme of our life is within the reach of all. That it is good to be good the simplest soul can understand. The benign truths of sacrifice even the poor in spirit can appreciate, often far more than the aristocrat. The aim of life is to do good and bring more blessings on earth, and that is a message that their hearts can receive, and for which no great culture is required. What we offer is so simple, and so near to all, that it requires moral, not intellectual, gifts to understand. Go on, then, with your struggles. Plunge into the dark abyss of doubt, and you will surely emerge into the light. If the agony of suspense and the pain of the struggle are mighty, they also will be noble and purifying.

There is a second great obstacle in the path of emancipation. It is domestic discord. You must not only grope after the light of truth, sometimes catching faint glimpses of it and then in utter gloom once more, but you must also risk the chance of losing all harmony with your surroundings. Strangely and intricately are the opinions of men interwoven with their convictions; and it happens that that which is mere useless chaff, the traditions of a lost truth, often derive a halo of glory from the splendor of human love that plays about them, so that it is the false symbol that is preserved, while the truth comes as a stranger and is challenged as a foe.

In the beginning of every new religious movement these discords are unavoidable. "I am not come to bring peace," said he who is called the Prince of Peace, "but a sword; for I shall set a man at variance against his father, and a daughter against her mother, and a man's foes shall be they of his own household." In every new religious movement, I say, this disturbance is inevitable; and it is then that those who are harassed and vexed by their convictions find that those whom nature has placed so near to them, seemingly for a larger and closer sympathy, are against them; and it is then that those who are so harassed and vexed yearn for a companionship that shall be congenial—for relations not of blood, but a community of soul. They yearn for the companionship of those who shall esteem what they esteem, and prize what they prize, who shall share their aspirations and join in their enthusiasm. It is this feeling that is illustrated in the story of Jesus when they said to him, "Master, thy mother and thy brothers are without, desiring to speak with thee;" and he said, "Who is my mother, and who are my brothers?" He stretched forth his hand towards his disciples, and said: "These be my mother and my brothers." But it is not easy for every son to deny his mother, even while that mother stands at the door desiring to speak with him. Nor can I, for a moment, credit that these words, which we attribute to Jesus, were really his own. I cannot believe it for the honor in which I hold the man. No, that escape from the difficulty is impossible to any generous soul. We must respect those that are akin to us; and, on the other hand, we must not forget the duties we owe to ourselves and the rights of our own individualism. Among the most precious of these are the rights of conscience. No one, however so near or dear, has the right to interfere with these. No husband has the right to say to the wife that she must barter away her principles for his sake; no wife has the right to say that to her husband. No parent is a true parent that seeks to hamper his children in the formation or the exercise of their convictions; that transcends the bounds of parental authority. Such a parent should hear such words as these: Father, or mother, I shall never cease to love and revere you, or to obey you in all things where you have a right to command; I shall always be grateful for what you have done for me; I shall always yield to you whatever it is in my power to dispose of; but my convictions I cannot yield; for they are neither mine to give nor withhold, and with faithfulness I will maintain them; for though you have given me life, you cannot take away my life, nor violate my own soul that is my life of life. A wise parent will heed such words as these; but not all are wise, and the equilibrium of the domestic circle is always more or less disturbed in consequence at these times when disputes run high, and strife and division almost unavoidably follow. But there is a way to secure harmony even there. If the bond of attachment in the domestic circle is strong, there is no danger. Love stills the passions; love can mould the understanding also. It teaches you to respect the character apart from opinions, and to respect the rights of opinion in others. Those who are truly bound to each other by these sacred ties will find a way to reach out to each other their hands over all the gulf of differences between. When that is accomplished, when human strife and division is overcome by human love, when brother and brother, mother and daughter, husband and wife, when father and son, are so united in the bonds of affection that differences of opinion cannot divide them, that is a glorious thing to look upon—that is a triumph for humanity which is imperishable and inestimable in its value. But few there are who can understand these lofty motives; and if you set out on this path of emancipation you must be prepared to meet domestic discord also. Two duties arise before us at this juncture; one is respect for the ties which nature has given, and the other is respect for the integrity of your own conscience, which no man can disregard with safety.

[TO BE CONTINUED.]

Christian Love.

A LECTURE DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY OF EAU CLAIRE, WIS., BY C. L. JAMES.

"Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and might, and thy neighbor as thyself." Such, according to the founder of the Christian religion, is the whole duty of man. The saying has been praised so much, not only by Christians, but by skeptics and Freethinkers, that its claim to be considered the perfection of wisdom and sanctity enjoys a sort of general consent, and is constantly taken by Christian apologists as a fixed point of departure from which to reason. The beauty of "the Savior's law of love" is quietly and habitually assumed, as if nobody could dispute it, and is made, through the careless and uncritical acquiescence of Liberals, a secure base to which the enemy can retreat when hard pushed, and from which he can at any time renew the assault. I see no reason why we should thus allow our opponents the advantage of having the door which leads into their territory locked, and that which leads to ours open. I propose to-day to meet them on their own ground. I will show that they are right, and that further than they are willing to claim, in deducing all Christian orthodoxy from "the Savior's law of love." This same law is the cause of all these infamies and cruelties which have made Christianity so odious to the most earnest lovers of that humanity which Jesus and his followers have invariably professed. To begin with, it is clearly impossible for any man to love everybody as much as himself. In illustration of the text before us, Jesus told the parable of the Good Samaritan, implying that the neighbor who is to be loved equally with ourselves was simply any human being—even an enemy, as the Jew was to the Samaritan. But if a man loved all his enemies as well as himself, I apprehend there would be very little love left his friends. It would be altogether cheaper to be his enemy. No one but a Christian would pretend to such incredible attainments as loving his persecutors and slanderers equally with himself, and his benefactors a great deal more. The fact is that this wonderful law of love is a foolish plagiarism and absurd perversion. Moses, well knowing that a man loves himself more than he can love anybody else, laid down the original maxim, "Thou shalt love thy neighbor *as thyself*," to which the rabbins afterwards added, "And hate thine enemy," feeling undoubtedly that without this gloss the expression was extravagant and unnatural. Now I do not defend the rabbins. To me it seems that the maxim, as Moses gave it, is reasonable enough. Thou shalt love thy neighbor as thyself, is a strong Asiatic way of saying, Thou shalt love thy neighbor as much as possible. But Jesus, with his characteristic delight in exaggeration, not only struck off the rabbinical gloss, which was well enough, I grant, but went on to talk about loving one's enemies, and in other ways to make it clear that he intended his followers to take literally what Moses had spoken figuratively. No human being can possibly act upon such principles, and thus those who profess to do so, begin their course with that hypocrisy and self-deceit which are always such marked features in the Christian character.

I would not, however, be understood to say that people do not try to act on this absurd maxim of friend Jesus. Undoubtedly they do. It would be well if they did not. I promised to show that this maxim was the cause of Christian persecution, Christian libidinousness, and Christian pauperism. To prove this, let us imagine ourselves Christians, trying heartily to carry out this "golden rule" Now then, I am a Christian; and as a Christian I love everybody as much as myself; at least I am doing my best to love everybody as much. What does this imply? Clearly it implies that I must feel the same interest in other's affairs as in my own. It means poking my nose into other people's business. Here is a man whom I think is doing wrong, and getting himself into trouble; I must feel as badly over it as I should if I myself had done wrong, and were getting into trouble; I must run after him; I must exhort him; I must bother him; I must pray for him. If by some pious fraud, or gentle violence, I can prevent him from further injuring himself, it is clearly a point of "Christian expediency" to do so. If I possess the power to keep him out of mischief at the expense of incommoding him by a brief restraint in jail, why should I not take the opportunity to benefit him so far against his will? Remember, loving and working for all mankind as I love and work for myself and family is a big job; in a world so full of tasks, and with so short a life to get on in, it is very provoking to be crossed, and there is a great inducement to take short cuts, and kill two birds with one stone! To illustrate—all Christian apologetic writers are notorious liars. But why should they be anything else? Who that loves everybody else as much as himself would hesitate to tell a lie which may prevent thousands from sinking into eternal torment for want of the true faith; even if that lie does cost him millenniums of suffering in purgatory? For ages Christians shed the blood of Infidels and heretics like

water. Thousands of persons guilty of offenses against religion were imprisoned, tortured to extort expressions of repentance, and then burned alive. Why not again? On the principle that I am my brother's keeper, bound to love everybody as much as myself, bound to live for the general welfare of mankind, it seems to me self-evident that killing an heresiarch, and that in such a manner as to strike the greatest possible terror into others, is a very meritorious deed. Of course I hate to do it. I love the heresiarch as much as myself, but not any more than myself; and by burning him I save thousands, every one of whom I love just as much, from a fate much worse than being burned. Though, therefore, it hurt me as much as if I burned myself, I must do it. I do not doubt that multitudes of pious persecutors have felt very much like this; while at the same time it is easy to see what a vent for evil passions is opened, what a stimulus to lust, malice, envy, avarice, revenge, has been given again and again by this crusading, heretic-burning spirit of Christianity.

The horrid doctrine of eternal torments in hell is closely associated with the principle we are considering. "God is love," as an orthodox minister explained it to me, "and therefore he must punish the wicked." The business of feeding the sheep involves that of destroying the wolves. Because God finds his immeasurable happiness in loving, being loved, and having his children love each other, therefore his attributes must be made known, and among the rest his determination to put down and make an example of those whose characters are not in harmony with his beautiful law! Calvinist and Arminian agree that the definition of God's character given by the apostle of love, St. John, requires the existence of hell-fire.

On this planet Christian love requires the machinery of the Roman Catholic Church. It is a remarkable thing that no Christian body which renounced the communion of Rome and abandoned her masterly policy has ever managed to hold together. But the ideal of Jesus was certainly a united Church, not a hundred sects snapping and snarling at each other like cross dogs. The Catholic, therefore, is justified in boasting that Christianity cannot be made a success outside of his own denomination. He ought, however, to add that the interests of his own denomination require religious intolerance, spiritual autocracy, popular ignorance, monarchical or aristocratic institutions, and Jesuitical priestcraft. The Jesuits, in particular, are the perfect flower of that tree which Jesus planted. You know the full style of the organization is "The Society of Jesus." Never was name more appropriate. The Jesuit devotes himself body and soul to extending and preserving that kingdom of God which Jesus founded, looking for no reward, but combining in his holy zeal all the departments of this great work and all the methods that have ever been invented for the use of any.

I would not, however, be understood to say that Protestants do not exhibit the same mischievous spirit of interference in the name of their master's principles and the good which his regulations are supposed to lead to. Protestants, to the extent of their ability, have been as intolerant as Catholics. In England, for two centuries after the Reformation, all denominations were persecuted except the Established Church. The Puritans were pilloried, imprisoned, fined, deprived of their ears, deprived of their hands, and even put to death. Catholics, for doing what their faith required them to do, were almost daily punished as traitors; that is to say, hanged, cut down alive, quartered, and disemboweled. Similar atrocities were perpetrated by the Calvinistic governments of Holland, Switzerland, Scotland, New England, and the Palatinate, and by the Lutheran governments of Sweden and Saxony. Wherever the Baptist movement spread during the sixteenth century, it was the signal for insurrection, pillage, and massacre. Calvin burned the Unitarian Servetus at the stake, and Cromwell shed the blood of "malignants" with all the zeal of Joshua. Toleration, as established in modern Protestant countries, is simply a compromise. The English found out about the time of the Revolution that it did not do for Protestants to be cutting each other's throats with Rome so powerful and aggressive. The Germans made a similar discovery during the Thirty Years' War. The persecution of Infidels, however, went on until the end of the last century, when they began to form a party too powerful to be so treated under a representative government. Even in the present day, however, we have occasional instances of persecution for writings displeasing to the Church. The giant, though crippled and sleepy, is by no means dead, and his hold on the world is stronger than most Freethinkers are aware. The rights enjoyed by Liberals, even in America, are still rather a matter of precedent and connivance than of positive law. The Jeffersonian doctrine of purely secular government is as inconsistent with the common law which we inherited from the mother country as slavery with the Declaration of Independence; and, similarly, there is an irrepressible conflict between these incongruous factors of our institutions. We see it in Sunday laws, prohibitory liquor laws, Comstock laws, etc. I believe I should risk little in saying that the clergy of the North and South were mainly answerable for the horrors and misery of the war; and that, because of the self-deceiving fanaticism which their religion, with its specious pigment of benevolence to cover all angry passions, must necessarily engender. So that when we take the Christian world as a whole, we shall find few of its worthies but deserve the eulogy of Hudibras, who was

> "Of that stubborn crew
> Of errant saints, whom all men grant
> To be the true church militant;
> Of such as build their faith upon
> The holy text of pike and gun;
> Decide all controversies by
> Infallible artillery;
> And prove their doctrine orthodox
> By apostolic blows and knocks;
> Call fire, and sword, and desolation
> A godly, thorough reformation,
> Which always must be carried on,
> And still be doing, never done."

There is another side to all this. Christian love undoubtedly constrains those who feel it to relieve the physical wants of their neighbors, as well as to look after their souls. This is certainly the best feature of the Christian religion. Widely as I dissent from the philosophy of Jesus—or perhaps I should rather say of John—I admit that it was a necessary reaction from the great austerity and heartlessness of the Roman civilization. In this way it did some good. It abolished the gladiatorial show, though not until the empire had been Christian for more than a hundred years; it mitigated the horrors of slavery; it did something, at least, towards moderating the extreme ferocity of the barbarians. But, alas! the pernicious spirit of meddling, the incurable exaggeration, the inveterate disposition to 'slop over,' as we say, is just as conspicuous and mischievous in Christian benevolence as Christian cruelty. The frightful evil of pauperism was almost unknown in Europe before the introduction of Christianity. There were beggars under the ancient civilization, but they were either aged cripples or persons temporarily unfortunate, like our grasshopper sufferers. The horrible curse of an hereditarily pauper class, marrying, multiplying, and rotting in their rags and squalor, their dependence and worthlessness, their shame and vice, was unknown before the time of Augustus, and for centuries after that it was confined to Rome. It is the foolish, indiscriminate almsgiving which Jesus encouraged by precept and example that has made paupers as thick in every European village as similar benevolence has made them in China and the other Buddhist countries. I will not refer you for proof of this to John Stuart Mill and other political economists whom you may suspect of being rather cold-hearted. If you read the reports of practical philanthropists, men and women who have given up all the comforts of life to dwell in the poorest districts of London and other great cities that they may labor for the extinction of pauperism, you will find them, though they are mostly Christians, unanimous in declaring that injudicious charity is the one great obstacle in their way. This cruel kindness came in with the Church, it has always flourished especially in the Church, and it has been only very lately and very imperfectly checked through the influence of science, which is wholly antagonistic to the Church in method, aim, and spirit.

I might go on to show that Christian love is responsible for those irregularities which have always afforded so much scandal in Christian communities. But as the subject is a delicate one, as I am not equally fond of blackguarding with our Christian friends, and as this lecture has already been extended somewhat beyond what I intended, I will say no more than this: that if Belial himself were trying to invent something which should promote licentiousness, he could hit on nothing better than a religious system which encourages men and women to love each other, greet each other with a holy kiss, talk about their home in heaven and rest in the arms of Jesus; while, at the same time, it puts the sexual nature under all kinds of unnatural and arbitrary restraints.

It is time to close. But I hope that these remarks may be of use, not only in refuting one of the most popular of Christian arguments, but in correcting the onesidedness of certain philosophic systems, such as Utilitarianism and Comteism, which draw their inspiration from the Christian mania for "doing good." It is worse than useless to attempt doing good without taking care that we do no harm. The best way of doing good is to mind our own business, and to labor assiduously in the calling provided for us, not by any impracticable calculation of results, such as utilitarianism proposes, but by those tastes, instincts, and capacities which, as Mr. Bain and other modern psychologists have shown, are our inheritance from the ancestors whose characters determine ours, and which mark out the vocation whereunto each of us individually is called by the mysterious Author of existence.

Vicarious Atonement.

MR. EDITOR, *Dear Sir:* The subject of a vicarious atonement, so much admired by the orthodox clergy, has just been preached for a few weeks in our city in all its ancient deformity, by one Rev. Mr. Rowland, a revivalist hired by the Methodists of this city, and his blasphemous statement indorsed as true by the local pastor and some others of the Methodist mummeries, gotten up evidently to counteract the influence of the Liberal Church that has been drawing to its fold the intellectual thinking portion of the community. Having watched its developments, and finding the fruits to be the same as all other unnatural excitements and the substitution of passion and impulse for sober thought, demoralizing in its effects, as all previous efforts of this kind have been; and as your paper, published in the aid of common sense, is taken by many in our city who will readily appreciate the above statement, allow me, although not a church member, nor even a professor, to express my views on the subject of a vicarious atonement, showing its beauties or its barbarities as described by the orthodox Church.

Suppose a governor, having the pardoning power over the criminals in his State, should issue a proclamation that he would on a certain day crucify on the cross, according to the Jewish customs, his only child, and that all criminals within the State that believed that his love for them alone induced him to commit that act should be pardoned; and when the day arrived, should actually nail upon the cross his only child, and while suffering the most excruciating agony, to add to its suffering by putting a crown of thorns upon its head, and compel it to drink vinegar and gall, and then read aloud the proclamation, and declare that every criminal condemned to death should be discharged, and every prison door should be opened if they would only believe that it was his child, and that it was done out of pure love and affection for such criminals, what would you then think of a vicarious atonement? and what would the spectators do or say on such an occasion? Would they sing "Glory to God, peace on earth, good will to men?" or would not rather the instincts of humanity compel them to assassinate the governor on the spot and release from its sufferings the innocent victim rather than submit to such brutality, which, if allowed, would be subversive of all government, and stamp upon the head of the executive the character of a fiend, a character that would cast far into the shade the most brutal act of savage barbarity. I ask, is this an overdrawn picture of the claim of a vicarious atonement.

In connection with this subject, allow me to state that many years ago, when the writer lived in western New York, at a revival meeting he heard the Rev. Samuel Church, then standing at the head of the Genesee Conference, in preaching on the beauties of the atonement, ask why it was that Christ's body lying for three days in the sepulchre did not putrify or commence decomposition, as other dead bodies would have done, and finally answered it himself by saying that sin was not only the cause of all suffering, but also of decay; and as there was no sin in his physical or moral nature, his body was not subject to decomposition; that it would have remained forever in its perfect state of preservation.

His answer seemed to satisfy his Methodist brethren, as being theologically sound, but I now ask if sin is the only cause of suffering, and if Christ had no sin in his physical or moral nature, how much did he suffer on the cross, and if he did not suffer, what was the sacrifice, and was the world redeemed through suffering, as all orthodox claim it was? Will some orthodox preacher answer?

A. FREETHINKER.

Muskegan, Mich., April 9, 1878.

Wages.

SIR: The question of wages and hard times never seems to me to be solved. Everybody seems afraid of the dilemma—*the payment of fair prices.* Now the law fixes the fees and salaries of clergymen, officials, lawyers, and congressmen, why cannot the workingmen and workingwomen have their fees or wages fixed by law also?

If you are too poor to pay a fair price, what right have you to employ any one? That's the question! A nation would prosper a great deal more on the certainty of good pay for those employed than unfair pay for everybody. But we know when pay is low less money circulates and fewer people can be employed. Uncertainty and insecurity are the curses of business, as they are the curses of litigation.

Every man ought to call his own court when wronged; and not to discourage the gentlemen, they needn't sit in court and look big. If a man wont pay me a fair price for my work, I don't see why a friend of mine with a friend of his can't go round to twelve men and ask their opinions of the market price, and attest to the decision of the majority—that is better law than any Congress can make—and if disputed the disputant should be imprisoned until he acknowledged the arbitration right. Better be thus fairly punished for a wrong than be imprisoned on the lies of a lawyer, as is done every day.

Look at the disputes about wills in New York, where swindlers rob all the litigants, where a child could decide the case in five minutes for nothing! Talk of law! Any one would think this big country was a kingdom where robbery by a class is a principle of law.

Four things are necessary to fix a reign of prosperity in this nation: 1. Coöperation of the majority of laborers; 2. Fixed salary or wages according to market price; 3. Freedom of the soil, no man owning what he can't use; 4. Arbitration for the mockery of law-practice.

Until men know how to attain these ends they must remain SLAVES. What is an employee of any kind—workman, clerk, servant, soldier, clegyman, etc.—but the slave of masters, bishops, railroad kings, high officials and other monopolists?

I am no communist, as I don't see in nature any perfectly leveling equality. But I do see in nature an equality of fairness, of supreme law, that knows no distinction of persons.

I am here watching a bill through Congress, and my impressions are none of the best. I know thousands of men who for one tenth of the salary would make more honest and intelligent legislators. Why don't their constituents pay them? Why fix their own salaries? What right have they to make laws for the people? Can't the people make their own laws?

If every man could call his own jury, I had rather trust to their honest decision for every kind of case as it comes up, than trust any body of men "without a soul," as corporations are said to be, or the decision of judges based on class prejudices, or the lies and forgeries of pleaders.

A republic implies the reign of order, fairness, and organization; the rotten old forms of kingdoms imply the reign of force—that is, class rule, class injustice, big salaries, and plundering by law.

J. M. MCDONALD.

Washington, D. C.

LEARNED books are often written in too pedantic a style to become popular. But Lord Amberley was not only wise as to what he wrote, but equally so in the manner of his writing. For this very reason he will have thousands of readers, where he would have had only hundreds had he written for the D.D's. It is, however, very far from being a light book, or a book to amuse a lazy mind. It treats of the world's great problems, and requires the truth seeker to *draw* the water of truth if he would slake his thirst. Or, to change the figure, we may say the book is like a rich gold mine, the more you work, the greater your aquisition. —*W. S. Bell.*

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 44.

GREAT JEHOVAH: We hear much from those who claim to speak in thy name about the supreme excellence and morality of the teachings of Jesus when he was upon the earth. Wilt thou allow us to candidly examine the matter for a few moments?

Is it not true that Menu, Christna, Buddha, Confucius, Mencius, Thales, Orpheus, Solon, Bias, Pythagoras, Socrates, Plato, Epicurus, Zeno, Aristotle, Hillel, Cicero, Seneca, Epictitus, Antoninus, Marcus Aurelius, and many others of the ancient sages and philosophers, taught many excellent morals, much of which was not inferior to those taught by thy Son? and were they not equally worthy of credit with him for the good things they did say?

If they were equally as pure and elevated in their morals, and aimed to benefit the world of mankind by their teachings, were they not equally as divine or god-like in their work as was Jesus of Galilee?

Were all his inculcations and moral teachings really as perfect and as free from fault as theologians are in the habit of claiming? Is it not the veneration growing out of the belief that he was the Son of God that induces people to regard his reputed utterances as being better than was ever spoken before or since?

When what are called his beatitudes, or the better portions of his Sermon on the Mount, are examined critically as human productions are usually examined, will they not be found to be not without fault or defect?

Were not many of the appeals made to the selfish propensities and prejudices of his hearers, and did he take, in those utterances, the high moral ground which it might be supposed a God should occupy?

Can it not be seen that his incentive to virtue was not the love of virtue itself in the present time—now—but the reward or recompense to be accorded to meritorious deeds in another world and at some time in the future?

Were not those who were persecuted for his sake consoled, not on the ground that they had done their duty, and from the satisfaction that ought to arise in the mind from consciousness of having performed kindness and fidelity to a friend, but wholly upon the ground of a great reward to be paid them in the future world?

Is it really true that, in the sight of God and all good men, pay at some distant time in the future is as strong and as pure an incentive to virtue and self-denial as is an innate love of goodness and virtue itself, which should actuate every intelligent being? Is not the love of goodness a higher incentive to good deeds than either the hope of a reward or of the escape of punishment?

Do not crowns of pearls and streets of gold, as incentives to a virtuous life, fall far below the higher inherent love of virtue itself, and for its own sake?

Is it not to some extent a craven who will do good deeds only because he expects to be paid for it, or because some person he looks up to as a superior being tells him to do so, or because he is afraid if he does not perform the deeds he will be cast into a roasting and perpetual fire? Dost thou not esteem that soul as higher and grander that performs good deeds all through life from the love he bears to virtue, and because he would rather do good deeds than evil deeds?

Was not Juvenal about right when he said:

> "Bad men hate sin through fear of punishment;
> Good men hate sin from very love of virtue."?

Was the injunction which Jesus gave his hearers: "Compromise with thy legal opponent quickly, lest he persecute thee and get thee cast into prison," the highest and noblest motive a man can be inspired with? and did it require a God to give such advice as that? Could not a third-rate lawyer give advice as sound and as elevated as that?

If thy questioner has a vile enemy who threatens arrest and imprisonment, and who is visiting the same almost daily upon others, shall thy questioner be governed by the fear of that enemy and of the evil he may be able, with the aid of wicked men, to do unto him? Is it not far better, rather, that thy questioner be moved and actuated by the higher impulses of love and devotion to duty and to virtue?

Was the advice to cut off a limb or to pluck out an eye for some slight offense, a mark of superior and godly wisdom? Because a man injures his eye or accidentally gets dirt into it, shall he pluck it out and cast it away?

If he lames his arm or a boil comes upon it, shall he cut it off, or employ another to cut it off for him?. Would a sensible physician give such advice as that? Would it not be a far more sensible course to remove the cause of offense and to restore the eye or the arm to health and usefulness again? Is a man of much use in this life or anywhere else with his eyes plucked out and his arms cut off?

Was not the threat of hell-fire, which the person was to be cast into in such cases if the eye was not plucked out or the arm not cut off, rather below the dignity of a God of love and mercy?

In the prohibition which Jesus made against swearing, did he either define the crime or give in explanation any good reason why swearing should not be indulged in? Would not a perfect teacher do both?

Is not the command "Be perfect, even as God is perfect," requiring more of human beings than they are capable of performing? Is it a mark of wisdom or justice in a parent or teacher to require more of a child than it is capable of performing? Is it, in any sense of the word, great or good to command an impossibility?

Was not the command to do alms in secret that God might reward openly again appealing to the same selfish, mercenary nature in man, already alluded to?

Was not the precept "Judge not lest ye be judged" of the same narrow, ignoble character?

Was not the injunction to forgive tresspasses in order to secure forgiveness in return an appeal of the same description? Would it not have been grander to have inculcated the noble trait to forgive others, and do good to others, whether the same treatment was received in return or not?

Is it strictly in the line of truth to say that a lustful look towards a woman is just as criminal as to commit adultery with her?

If twenty men should look admiringly upon a lovely woman, and but one of the number should go so far as to absolutely commit adultery with her, would they all be equally guilty?

Is it as criminal for a hungry child to look wishfully at a loaf of bread in a baker's window as to break through and steal it?

Is not the advice, if we are smitten on one cheek, to turn the other to be smitten also, simply absurd? Can any good come to a man to turn his second cheek to be smitten? Would it not be wiser for him to look up some better business and give his immediate attention to it?

Is it not equally absurd to encourage the thief who steals a coat by giving him a cloak as a remuneration for his enterprise? If that principle were carried out, would it not place all the property in the world in the possession of the thieves and scoundrels, and must it not forever be changing hands and be given to the new thieves that may constantly arise?

Is it the most sensible advice that can be given to mankind to take no thought for the morrow and to make no provision for the future? If all men acted upon that principle, would not all enterprise be destroyed and the world soon reduced to a state of mendicancy, ignorance, and barbarism?

Is it the highest pattern that men have to look to, in preparing for the frosts of winter and the helplessness and decrepitude of old age, to do as the birds and lilies do, to toil not nor spin?

Rather than to spend our days in idleness, neither sowing, cultivating, nor reaping, is it not better to be industrious, and sow the seeds in the spring, on well-prepared soil, of the grains that constitute the food of man, and to work industriously through the season in caring for the same and in harvesting it in barns in the fall, so that the wife and little ones may have aught to eat and wear through the long, cold winter? Is this not more sensible than to spend the time in idleness, as Jesus and his disciples did, strolling from place to place, without apparent object, aim, or enterprise?

Is not industry far more conducive to virtue and usefulness than idleness and vagabondism? Is not an enterprising farmer, who raises his own bread and the bread his wife and children need, far more commendable than the worthless tramp, who wanders over the country without an aim in life save to eat what the toil of others has produced?

If in this country we should do as Jesus said, and take the birds for our guide, would not the utmost destitution and degradation overspread the land? Do the birds sow and gather into barns? Do they lay up stores for their little ones for a rainy day or for a cold, biting winter? Should we do as they do, and migrate north and south twice a year with the change of the seasons, doing nought to produce anything for our support, save what we could pick up by strolling around and fishing, perhaps, now and then? Would not that course inevitably soon produce the most wretched state of savagism and degradation? Would that style of life please thee most of all?

Would it not be vastly better for man to look ahead and anticipate the needs that may arise, and by industry and frugality to provide for them in time? Is it not indeed a virtue in summer to prepare for winter, in youth and manhood for old age, and in almost every respect to act differently from the habit of the birds of the air, who live from day to day and from month to month on what they can pick up here and there?

Would it not have been just about as sensible for Jesus to have instructed his hearers to fly about in the air with wings, to make nests in the trees, and live by what worms, bugs and insects they could find, as to advise them to do as the birds do in other respects?

Is it not the highest type of men that show foresight and enterprise, that take cognizance of the needs of the future, and make preparation for the same by laying up stores for the time of need?

On the other hand, are they not merely savages and barbarians who make no provision for the future, but live from hand to mouth by hunting and fishing, and by what they can pick up in a furtive manner?

Do not schools, institutions of learning, manufactories, towns and cities, railroads, steamboats, and nearly all the advancements of civilization and science, grow directly out of the incentive to provide for the needs of the future and the disposition to be prepared for them when the needs are felt?

Does not the very doctrine of future rewards and punishments which Jesus taught, that his disciples must so live that they may reap a future reward, directly conflict with his injunction to "take no thought for the morrow"?

Is not, then, his beatitude here referred to both delusive and impracticable, and is it not most unworthy of the utterance of a great and wise teacher? In this view, can the teachings of Jesus compare for a moment with those of the old sages and philosophers mentioned?

Was not his conduct on many occasions, as well as his teachings, not what might be expected from a being all-wise, all-good, and perfect enough to create a world and a universe?

Was it a mark of wisdom or goodness to visit a fig-tree at the season of the year when he had no right to expect to find figs upon it, and because he did not find them to get angry and curse the tree, when it was not at all at fault?

Did the disappointment which he had no reasonable right to feel justify his flying into a rage and acting like a man without reason or consideration?

Would not a farmer in this day be pronounced a hopeless lunatic who should go out into his orchard in March to pick a wagon-load of apples, and because he found them not on the trees to fly into a rage and take his ax and cut them all down?

Was the conduct of Jesus much better in the temple when he became enraged at the money-changers whom he found there transacting business, as for years had been the custom, when he whipped and scourged them, and, in an angry and abusive manner, drove them out of the temple? Was such conduct fitting for a being all patience, mercy, goodness, and forbearance?

Did he not evince a similar disposition in his parable of the ten pieces of money, when he said, "But those of mine enemies which would not that I should rule over them, bring them hither, and slay them before me"?

Had he really been a perfect being, one all-powerful and wise, would he have taught his disciples that the highest moral merit depended upon a certain line of belief, when he must have known that no intelligent persons can fix up their belief at short notice and just according to order? Would he not have known that belief is always conformable to evidence, and that a person cannot believe as he is commanded, or even as he chooses himself?

Was it the perfection of justice in him that caused him to pardon the woman caught in the act of adultery on the ground that others had committed similar offenses? Did it make the slightest difference with her guilt whether others had been innocent or guilty?

Did it show an amiable or kind-hearted disposition in him to harshly reply to the poor woman not of the Hebrew nation who applied to him to heal her child, "It is not meet to take the children's bread and throw it to the dogs"?

As a divine being, father alike over all, should he not have shown the same kindness to a Samarian woman as though she had been one of the Jews? Was she any more a dog than they?

Was it not pandering to the vanity of his disciples to stimulate their hopes, by the promise that if they remained faithful to him they should all become kings, sitting on twelve thrones, judging the twelve tribes of Israel?

Was it impartial and divine justice that caused him to denounce whole cities in the view that some of the citizens should decline to properly receive the disciples he sent forth, when he uttered the harsh and unmerciful threat: "Whosoever shall deny me before men, him will I also deny before my father which is in heaven"?

Did he prove himself a true prophet when he said: "Verily I say unto you, this generation shall not pass away before all these things are fulfilled," while not only many generations, but nearly two thousand years have since passed away, and the prediction then made is still unfulfilled?

Would an all-wise and truthful being make the unreasonable promise to his adherents that they should have the power to speak with new tongues, drink the most deadly poison without harm, and handle deadly serpents with impunity?

Is it probable that thy Son would have set at naught the laws thou hadst thyself established, and have based everything upon the supernatural to the extent that his followers could drink prussic acid, and handle moccasin and copperhead snakes?

Could he have truthfully and intelligently assured his disciples that whatever they believingly asked for they should surely receive?

Could a being of infinite mercy and goodness condemn to endless punishment those who should refuse to assist believers, or be unrepentant at his coming? Would he have talked coolly of everlasting fire prepared for the devil and his angels from the foundation of the world, and make it

necessary that more than nine-tenths of his own creatures should suffer the torments of eternal flames?

Had Jesus possessed the prescience and foresight which a divine being ought to possess, would he have been likely to choose as one of the special number of followers and body-guards, a person who would turn against him, betray him to his enemies, and thereby cause his arrest, trial, and an ignominous, cruel death?

Had he been a being of perfect goodness and benevolence, would he not have condemned in strong terms the wrongs of human slavery and all descriptions of tyranny which tend to the degradation of man and woman?

Is there any instance on record where he denounced human slavery or human despotism by which thy offspring are held in the worst conceivable forms of bondage and oppression?

Would it not have been proper for him, on the other hand, to have taught that all just governments derive their rights to govern from the people themselves? Would it have been more than right for him to have recognized the great maxims of social and political freedom which are now better understood in the world?

[TO BE CONTINUED]

More Comstockism.

On the 9th inst., Anthony Comstock, attended by his accomplice and partner Joseph A. Britton, Esq., and officer James G. Howe, visited the house of Dr. Sara B. Chase, No. 56 West Thirty-third street, and arrested that lady and took her before Judge Morgan at the Tombs, where she was held in $1,500 bail, upon the enormous charge of having sold two female syringes, gotten up expressly for cleansing and healthful purposes.

Dr. Sara B. Chase has resided in this city nearly four years, and has become well known as a lecturer on physiological subjects before separate classes of ladies and gentlemen, and also as a successful practitioner in homeopathic medicine. She has recently started *The Physiologist*, an excellent reform and health monthly, of which she is editor and publisher.

She has given several courses of lectures in Brooklyn, and that is the home of Anthony Comstock. It seems that not long since he opened a correspondence with the lady, upon the subject of procuring a syringe from her. He did not write in his own name, but followed, rather, the course for which he has become notorious, of writing over a fictitious name. He this time personated a Mrs. Farnsworth, who had attended Mrs. Chase's lectures and had received valuable information thereby, and wished to procure a syringe from her, but on account of illness was unable to be present on the occasion of the Doctor's last lecture in Brooklyn, and she would send her husband to the Doctor's residence for one of the instruments. In fact, Comstock himself took this letter to the lady, and passed himself off as the veritable Mr. Farnsworth whose wife wanted a syringe. He received the instrument with full directions as to how it should be used. He was so well pleased with it that, on the following day, he took his bosom friend, Joseph A. Britton, to see the Doctor and procure one of those valuable instruments for his wife. (This is the same Britton that Comstock sent to New Canaan, Conn., to induce the hotel keepers and saloon keepers of that town to sell beer and whisky to him that he might appear against them in court, and who was accused by the citizens of New Canaan of having got drunk and visited houses of prostitution and of having misbehaved himself in several ways. This is the same Britton that induced the good old Mr. Prosch, the stereopticon maker, to procure certain engravings or pictures for him, to be presented to his club of young gentlemen, and for which Comstock shamefully dragged the old man through the streets to prison. This is the same Britton that induced Charles F. Blandin, a young lawyer from Boston, to bring him a fancy photograph, and who handed out his business card as being Joseph Andrews, buyer of *Rich, Rare, and Racy Books and Photographs*. The same Britton that has on several occasions tried to induce innocent persons to purchase obscene books and prints from him, as well as to sell the same kinds of goods to him; the same Britton who was arraigned before Judge Duffy, of the Jefferson Market Court, for perjury, and where the charge was proved by respectable witnesses, but the Justice saw fit not to hold him because four witnesses were not there to testify against the accused; the same Britton whom numerous persons in this city hold themselves in readiness to testify in any court of justice that the said Britton did feloniously and maliciously swear to falsehoods to their positive knowledge; the same Britton that Comstock has advertised as his valuable assistant in the peculiar business conducted by the firm of Britton, Comstock, & God.)

Dr. Chase being, of course, willing to sell these valuable syringes to every married lady who wished them, cheerfully sold one to the honorable Mr. Britton; and then it was that the pure and spotless Mr. Anthony Comstock made himself known, telling the lady that he was himself no less than Anthony Comstock, and that she must accompany him to the Tombs. Before leaving the premises, however, he caused the house to be searched and overhauled in a most shameless manner. He caused the ladies of the family to be shut up in a room, and then every room, closet, drawer, and every conceivable place was examined, even to bundles of letters and correspondence. He continued the search until, in the pocket of one of the lady's dresses, hanging in a closet, he found the decoy letter he had written in the name of Mrs. Farnsworth, which he carefully took with him that the proofs of his lying and villainy might not easily be produced against him.

As an instance of Comstock's meanness, it may be stated that among the lady's private papers he found an article on "Fœticide," which was decidedly against the practice of it; but, in order to present her case as unfavorably as possible, in the statement which he furnished *The Tribune*, he mentioned finding the article, but changed the title to "Fœticide—*When it should be done.*" There were no grounds for his making that change; and a man who would do such a deed would probably commit forgery, or theft.

In the same *Tribune* article, Comstock exhibited more of the ignoble traits of his character by attempting to prejudge the case in the public mind by placing the lady at a disadvantage by styling her a rival of Madame Restell, and making ungentlemanly and uncalled-for remarks about her mouth. On the way to the Tombs, Comstock spoke to the lady about her paper *The Physiologist*, and said he regarded it as an immoral paper and one that ought not to be allowed circulation. She found no trouble in giving bail, and thus the Christian Comstock was cheated out of the pleasure of causing her to be kept in the Tombs over night.

The crime which the agent of the Society for the Suppression of Vice charges against Mrs. Chase, is that by the syringes which she recommends and sells, she places it in the power of wives to prevent conception. This he holds to be very criminal in any one whom he chooses to make his victim, but when the president of his society, Mr. Samuel Colgate wishes to engage in the business of selling an article which he recommends as a preventive of conception, he does not interfere in the enterprise and does not try to bring his friend Colgate to justice, and in this laudable clemency he is seconded by the amiable United States District Attorney, Mr. Stewart L. Woodford, who knows how Mr. Colgate has violated the law, but himself being an honored member of the Society for the Suppression of Vice, refuses to prosecute its honored but intolerant president. It is of course very criminal in Dr. Chase to take any means to provide persons with the means for preventing conception, but Mr. Colgate may sell tons of Vaseline, which blended with salicylic acid he recommends as being potent in preventing conception or removing the effects of it, and shall not be disturbed. He is a pious man, he supports the Church, he loves Jesus and hates Freethinkers—and he is at liberty to sell all the Vaseline he wishes. No laws or courts or Comstocks shall be sufficient to interfere with him in his lucrative career. Being a "truly good man," he is to be allowed uninterruptedly the privileges which belong only to the faithful. He may do as he pleases sitting under his own vine and fig-tree and none shall make him afraid.

This question of preventing conception is one which is bound to be discussed and passed upon by the American public as it has been by the people of Great Britain. It will be canvassed in all its aspects and it will be examined into with a view to decide whether it is criminal or not. To all intents and purposes this is an open question, and must remain so for some time to come. Anthony Comstock, seconded by the members of Congress and of our State Legislature, has attempted to close it, and to pronounce prevention as criminal, but it is very doubtful if his dictum will stand through all coming time. It is at all events, our privilege and our pleasure to examine the subject carefully.

Is it true that there are cases where the prevention of conception is not only harmless but eminently proper? Suppose a mother has ten children already, with one at the breast, is it absolutely sinful to take harmless measures that the number be not enlarged? Suppose a pair in great poverty with a house full of children half-clad and half-fed, the anxious parents driven to the greatest straits to be able to supply even this half-allowance, ought they to be sent to the penitentiary for using prudential means to stop the increase of their half-fed and half-clothed offspring? If one or both parents have the seeds of consumption in them; if three of their children have already fallen victims to pulmonary diseases, and two others are hastening on in the same road, is it wrong for them to use laudable means to prevent still others being added to this woeful number? If the father is eaten up with syphilis, or is semi-rotten with scrofula, is it sinful for the mother by a cleansing process to use such a simple preventive as will not increase the number of children to be miserable heirs to disease and wretchedness? If the father has by a long course of dissipation brought upon himself imbecility or semi-idiocy, shall the mother not be allowed to prevent an unsound mental and physical offspring to be born to such a father? If the tendency to insanity is strong in the husband's family, if his father and grandfather became hopelessly insane, and in a fit of madness butchered their wives and children, is it positively criminal for the mother to use an ablution of water applied by the use of a female syringe to prevent the miserable dangerous stock from being increased? If a mother by toil and child-bearing is broken down in health and strength until she is hardly able to drag herself around, and if in her last confinement she suffered to the extent that her life was despaired of, and her nearest friends believed that she would not survive, and could not possibly pass through another such ordeal, would she be committing a crime against God or man by using a simple means of prevention? Are there not thousands upon thousands of similar cases where prevention is not in the slightest sense wrong, but in the highest degree commendable and proper? and shall Anthony Comstock and his legal abettors send people to prison for aiding this thing? In fact, is it not right for any wife or mother to decide for herself whether she wishes to bear more children or not? Take China, for instance, where parts of that country are excessively overcrowded, where hundreds of thousands are starving to death for the want of food, and where dead children are offered in the market as food, is it criminal to prevent by sensible means the birth of more children under such circumstances? Is it not better, far better, that conception be prevented than that children be born into the world to die of starvation or to be eaten up with the vilest diseases?

In any case of prevention that may be used, even admitting that it is a crime, it is most difficult to know whether the crime has absolutely been committed, for it is impossible to be told whether conception would have taken place or not. The proportion of conceptions to the possibilities, is extremely small. It is probable the proportion is much the same as with the seeds of trees of the forest, the herbs of the field, or the ovum of the fishes of the sea—perhaps not one in a thousand produces its like. We have seen no estimate by physiologists as to what the proportion is, but probably it is not more than one to fifty or to one hundred; hence it must be seen that if the most effectual preventive is employed that can be devised, it must be highly improbable that a crime has been committed. The most effectual preventive known in the world (and we hope Comstock will not cause our arrest for making it known) is for the sexes to *strictly remain apart;* and of course, then, this is the most criminal of all the modes, and persons guilty of it should be sent to prison for not less than ninety-nine years.

This question has attracted the earnest attention of some of the best men and the deepest thinkers in England, and the subject is bound to arouse attention in our own country. There are some persons depraved enough to think it would be better to place some check upon the too great evils of over-population, rather than to see the distress repeated here that exists in China, in India, and in some of the overcrowded cities of Europe. Those persons do not regard with favor the introduction of miserable children into this world, whose parents are only fitted to bring a helpless or diseased offspring into existence, and, with Darwin, they think that in the propagation of no domestic animals are men so careless as with their own race. In discussing this important subject Darwin says: "Excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed."

The class of intelligent persons referred to do not regard the sexual part of the human organization as being wholly vile, all knowledge of which is positively criminal and must needs be suppressed. On the other hand, they hold that the organs which constitute us men or women are as honorable, and should be as well understood, as any other parts of our bodies, and that it is not criminal to understand their uses and proper needs. It is only Anthony Comstock and such prurient minds as his that see so much that is vile and criminal in the distinguishing features that make us men and women. It is such as he who think that people ought to be sent to prison for even looking at the picture of a nude human being; and it remains to be tested whether Comstock shall be the permanent law-maker and dictator in our miscalled free country.

The subject, as observed, of population and over-population is of vital importance to the human race, present and future; it cannot be ignored, and should not be. This subject must come to the front; it must be examined; it must for some time in the future remain an open question; and we decidedly hold that neither Anthony Comstock nor his pet members of Congress and of the Legislature have any right to close it.

The most villainous of Comstock's tricks in this business is the effort to represent Mrs. Chase as an abortionist, when nothing is further from the truth. No person feels more against that crime or has spoken more strongly against it than has the lady herself. Comstock will not be able to prove anything of that kind upon her, and it is only by his despicable course in putting false headings to his *Tribune* articles that he can accomplish his vile purposes. It is not enough to bring odium upon the lady by causing her arrest, but he seems determined to prejudice her case all he can in the public mind before it comes to a trial. If such a man can be a good man, where, pray, are the evil ones to be found?

Is it, indeed, so great a crime to sell a female syringe that people must have their business broken up, their reputation blasted for it for life? If it is a crime for Dr. Chase to sell a syringe of this kind, every druggist in the country ought to be sent to prison for life. There is probably not a druggist in the United States who has not sold female syringes. We were in the drug business a quarter of a century, and we sold many scores of them, and did not dream that we were committing a crime by doing so. From what we know of the importance of cleanliness in maintaining the health of both sexes, we are fully convinced that these syringes should be used much more than they are. We are decidedly of the opinion that no lady's toilet is complete who has not one of them. Those who lack them are not in possession of a necessary aid to cleanliness and health. A person who supplies ladies with them is really doing a good deed to his fellow-beings. In preventing their diffusion and making it a crime, Anthony Comstock is again proving himself an enemy to his race.

Liberals of the country, just a word to you direct: Mrs. Chase is a poor woman; she is struggling to lead a useful life and to make an honest living. The arrest has already had the effect to injure her business, for no sooner does Anthony Comstock arrest a person than almost everybody becomes at once weak-kneed and cowardly; many will drop an accused person at once, for fear that Mrs. Grundy and some of the *crême de la crême* will not approve of their course. The defense which she is compelled to make will cost her a good deal of money. Courts of law are an expensive luxury in this city. Those who are able and feel disposed to help Mrs. Chase will confer a real favor by remitting to her what they can spare to help her in her trouble. Those, too, who feel disposed to subscribe for her monthly paper, *The Physiologist*, an excellent health journal, will do her a friendly act by subscribing. Price $1.50 per year. Address Sara B. Chase, M.D., 56 West Thirty-third street, New York.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER XII.

ENTITLED YE PLAINS.

The Plain of Science.—The Favorites of the Dragons.—The Car of Freethought.—The Trees of the Plain.—Simon falls in with Unitheos.—Simon and Unitheos in the Plain.—The Vision of Unitheos.—True Communism.

1. Now, beyond the Forest, was on the right hand a great and beautiful plain, called the Plain of Science, and on the left was the Vale of Superstition.

2. And between this vale and the Plain of Science was a noble tree, like unto a banyan tree, and the name of it was Natural Wealth.

3. And upon it there grew a very great abundance of wholesome fruit; yea, all manner of fruit hung upon its branches; and it depended not upon the seasons for its fertility, nor cast its leaves in the autumn; its verdure was immortal, and its beauty was glorious. And it continually sent out new branches, which, growing outwards and downwards, at last sent down stems into the ground, which took root, and grew into trees themselves, and they in like manner sent forth their branches, which also grew into trees; and thus the tree went on, year by year increasing its dimensions, and becoming greater and greater continually.

4. Yet was its growth by no means so great as it might have been had it been cultivated as it ought, and its increase not impeded.

5. Nay, the tree could have produced fruit and food enough for all the people of Cosmos, were it but duly apportioned.

6. But it was guarded day and night by certain evil, malicious, and malignant dragons, whose names were Ignorance, Avarice, Fraud, Religion, Falseeducation, and many others.

7. And these malignant dragons continually drove away those whom they called the common people, and would scarcely permit great numbers of them so much as a mouthful, but gave the fruits to their favorites, whom they loadened with more than they needed, and more than they could by any means eat; so that while these feasted themselves gluttonously, and wasted and destroyed that which they could not eat, others, their fellow-beings, perished miserably for want.

8. And though the dragons would not give those whom they called the common people their rightful share of the fruit, yet did they make them bring soil from the Plains of Science for the nourishment of the tree, and to do all the labor, while they themselves, and their favorites, took their ease, and reaped the harvest which the others did sow.

9. And some of the guides brought soil from the Vale of Superstition, also, for the tree, and this it was that prevented the tree from flourishing as it might; for such soil did but poison the tree, and retard its growth.

10. Now, if soil had been brought from the Plains of Science only, the tree would have flourished so abundantly that there would have been enough fruit, and to spare, for every soul in the whole country of Cosmos, and every man might have dwelt at ease; for if the labor had been duly apportioned, and every one had done his share of it, then would the burden have been indeed light.

11. But instead whereof, many labored hard, and got little fruit; and many got more fruit than they could eat, and labored not at all, except it were to destroy their superabundance of fruit; and many there were that died of want, because they were driven away from the tree; and to this thousands of bleaching bones which lay about bore hideous testimony.

12. And the giants which dwelt in the Plains of Science took note of this, and made ceaseless war against the dragons, and endeavored that all should have their due proportion, and no more.

13. And the Forest of Evidences was in the way, and hindered very many from coming at the tree; wherefore they tore down the trees, and brake down the fences which surrounded it, and made constant war against the Beast and his servants.

14. And through the Plains of Science flowed the river called Inquiry (which Simon had seen before he entered the Valley of Repentance), and which fell into the Lake of Unbelief; and from this lake the river flowed onwards towards another and greater lake, called the Lake of Truth.

15. And the river and the lakes, and all the trees of the Plain of Science, gave off certain pleasant odors, but which the dragons who guarded the tree could by no means endure; for it caused them to lose their strength, and grow weaker day by day, so that they could not now guard the tree as they were wont, nor altogether keep away the people from it.

16. Yet were the dragons still very powerful, because there arose from the decaying trees in the Forest of Evidences, and from those in the Vale of Superstition, very nauseous stenches, that did hinder the odors from the trees of the Plain of Science, and from the river and lakes.

17. And for this reason did also the giants make inroads upon the Forest, and upon the Vale of Superstition.

18. And from the Lake of Truth the odors were exceedingly potent, and were especially abhorred by the dragons, and the beast and his servants, and by all the people of the Vale of Superstition; for they could not by any means withstand them, and fled from them as a man would fly from death.

19. And the giants had a certain car, called the Car of Freethought, and to the car was harnessed a certain noble and generous steed called Philanthropy. And within the car was great store of seeds, which, when the car proceeded, were thrown out into the air, and fell into the ground, and there took root, and in time grew up into stately trees, producing very pleasant flowers; and any one plucking these flowers was able with more ease to overcome and outwit the dragons and obtain the fruit of the tree they guarded.

20. And the name of one of these trees growing from the seeds thrown out of the car was Education, and the name of the flower, Knowledge; and of another the name was Research, and the flower, Discovery.

21. And the car did proceed on its way, as it were, in half circles, starting from the Lake of Unbelief and going to the Lake of Truth.

22. And it took water from the Lake of Truth, and shed it about as it went.

23. And the beast, and his servants the guides, and some of the more foolish of the pilgrims, were continually putting all manner of obstacles in its way, and endeavoring mightily to stay its course.

24. But all their malice failed to stop the car, though they delayed it often.

25. Yea, despite their utmost malice, the car still went on, in ever-widening circles, overthrowing and trampling upon all impediments, and putting to rout and confusion all that dared oppose it.

26. And the Forest of Evidences and the Vale of Superstition were in its way, but the resistless car went on, slicing off great portions of the Forest and the Vale upon every journey.

27. And the giants cast out the seeds, and shed abroad the water; and the seeds took root, and the water nourished them, and weakened the dragons, and sickened the beast and his servants.

28. And the car goeth on even to this day, and the Forest and the Vale are doomed, and will disappear; and the dragons, though still potent for evil, are losing strength day by day, and soon may their end come. Selah.

29. And within the Plains of Science were also many other trees, such as were spoken of before, from which the giants armed themselves with cudgels.

30. And these trees were cultivated because they were in themselves very beautiful, and because they furnished excellent weapons to the giants, and because their fruit was good for the eyesight.

31. And some of the trees were called Geologos, others Astrognomos, others Chronologos, others Ethnologos, others Philologos.

32. And Simon fell in with another pilgrim, called Unitheos, and had much discourse with him.

33. Now, Unitheos had not entered the City of Conversion, nor come through the Valley of Repentance, but had come into the Forest from the country of Cosmos in a direct line.

34. And Unitheos had some little understanding, and when the gutter called the Narrow-way grew too filthy, or too narrow, he stepped out and went comfortably.

35. And he had been up some of the trees, and seen little, and had grown tired of climbing.

36. And when he and Simon came out of the Forest, and upon the Vale of Superstition, Unitheos liked not the prospect, and he said unto Simon, Come out of the path, for it leadeth down yonder dismality, whither I care not to go; and see how pleasant it is on the other side, and how much more healthy and vigorous the trees and shrubs appear than they do hereabouts.

37. Yea, verily, said Simon; doubtfully it seemeth pleasant, but thou knowest the guides bid us keep in the path.

38. And Unitheos said, Kick the guides; they are men like ourselves; come out, let us examine the matter for ourselves; and if we find hurt, we will return. And he led on, and Simon followed timidly.

39. Now, they had not gone far when they perceived one of the giants busy with one of the trees called Astronomos.

40. And the giant perceiving them, inquired whither they went; and Simon said, We are bound to the great and glorious city beyond the river.

41. And the giant smiled, and plucked some of the fruit from the tree, and offered them thereof, saying, Eat; they are good for the eyesight.

42. And Unitheos partook, and lo! a film fell from his eyes, and he saw that the firmament was neither of brass nor yet of tapestry, and he began to mutter.

43. And I, Philo Alethico, listened to his muttering, and heard this, The stars are not candles, but Joshua was an ass.

44. But Simon, saying the fruit was dry, swallowed but little.

45. And the giant said to Unitheos, Where thinkest thou is the city thou searchest for, where thy guide-book telleth thee?

46. And Unitheos started and said, Nay, verily, that which I thought was the outskirts of it has vanished, now that I see better.

47. And Simon said, I fear me much, Unitheos, that this is some snare of the evil one. I do remember that I perceived trees somewhat like unto these in the Forest, but the fruit thereof was by no means like unto this.

48. And the giant answered, saying, Of a truth there are trees somewhat like these in the Forest, for seest thou yonder car which is casting out great abundance of seed? Out of that car hath seeds been carried into the Forest, and trees have sprung up; but, as thou sayest, though the trees somewhat resemble these, yet the fruit is different; and the reason is this:

49. In the Forest the guides destroy and bend the trees, and compel them to twine themselves round other trees, such as belong to the Forest, and thus they become strangled, and their growth impeded, and their fruit becometh unsound and worthless, and is never matured; whilst here the trees are under no law, but grow according to their several inclinations, and do accordingly flourish and bear their natural fruit.

50. And the giant led Unitheos to another tree, called Critical Examination; and this tree gave forth light, and its virtues were such that whatsoever was brought nigh unto it straightway became of its true color and texture, and appeared without disguise.

51. And the giant desired Unitheos to examine his guide-book thereby; and Unitheos did so, and immediately the book looked so hideous that Unitheos cast it upon the ground, and kicked it away, and began to laugh.

52. And Simon was greatly astonished, and mightily afraid, and he inquired of Unitheos why he laughed and kicked the book.

53. And Unitheos said, Verily, I laugh because I now perceive what an ass I have been; and I kicked the book because 'tis full of lies. Prithee come hither and look at it by this light, and then thou wilt kick it also; and Simon looked.

54. And Simon began to be exceedingly affrighted, and he cried out piteously, saying, Ah, Unitheos, now we are altogether undone; woe, woe, woe is me! Oh, that I, one of the chosen, should be thus entrapped! Fly, Unitheos, while there is yet time. And Simon turned him about and fled like a full-grown whirlwind.

55. And as he fled, there suddenly surrounded him on every side more than six hundred and nine imps, called Doubts, and they began to bite and gnaw him without compassion; and one of the greatest of the imps was called Unpardonable Sin, and it ran a tilt at Simon with its claws, and spitted him thereon, and held him aloft and carried him away; and the rest of the imps followed, tormenting Simon without ceasing.

56. And Simon groaned with an exceeding great and grievous dismality.

57. And sundry guides came up and battled with the imps, and sent them packing, and unspitted Simon.

58. And Simon rejoiced exceedingly, and danced for joy, and shouted aloud, and split the affrighted clouds with his vociferous howling, and got him again into the gutter, and plunged headlong into the mire and filth, and bathed himself unsparingly in the mud, and sang like a pelican.

59. And he girded up his loins afresh, and went on his way triumphantly, and held up his empty head, and strode away with valiant and lordly strides.

60. And Unitheos and the giant laughed consumedly.

61. And the giant showed Unitheos some of the wonders of the Plain, and made known to him the desire and intention of the people thereof, how they desired to cultivate the great tree called Natural Wealth, and let all men share in its bountiful produce, and debar none.

62. And Unitheos admired very exceedingly, and extolled the giants and their cause; and when the giant left him he began to ponder on the things he had heard and seen, and, pondering, he fell into a vision.

63. And he saw a new earth and a new heaven.

64. Vast plains were spread before him, studded with pleasant dwellings, and peopled with happy and smiling nations.

65. There was a man truly a man, and his fellows were his brethren. Not one was higher than another, nor one any lower.

66. The ground teemed with abundant fruit, and verdant pastures nurtured unnumbered flocks. There the sloping vale spread its charms to the glowing sun, and shimmered in silvery beauty beneath the colder glances of the moon.

67. There the towering hill lifted its hoary head

to the skies, the swelling bosom thereof clad in richest verdure, and girdled with unfading firs.

68. There the crystal streamlet pursued its way, now flowing silently and peacefully through shady glades, and now murmuring in gentle cadences, like the softest notes of the air-stirred lyre, and anon leaping in mimic fright from crag to crag, and forming tiny cascades sparkling like unto a myriad gems.

69. There mighty rivers swept majestically along their rock-girt courses, now gliding slowly and placidly through verdant plains and wood-girt valleys, and now swiftly racing adown gentle declivities, and anon, in seething fury, rushing in thunderous torrents over mighty precipices, and with foam-crowned crest forcing their resistless way with surging bounds through appalling gorges, and awakening from the cavernous depths a thousand weird echoes.

70. There the feathered songsters of many-hued plumage filled the air with their melodies, and adorned the woods by their beauty.

71. There the resonant din of commerce rose to the skies, and the busy hum of prosperous cities smote on the listening ear.

72. There the craftsman was equal with the highest, and not a man dwelt in idleness, or lived by the toil of another.

73. There every man did his portion of the labor, and none labored more than was his due, or beyond his strength.

74. There every one had sufficient wherewith to provide for his needs, and none more than sufficient, and the residue was for the sick, the feeble, and the aged. Thither came not famine, for all alike shared in the bountiful outpourings of the earth.

75. There was the abode of learning and knowledge, and every man had abundant leisure to profit thereby.

76. There dwelt not crime, for the inducement thereto was vanished. No man dwelt in fear of the robber, for, all having enough, none had need to steal.

77. Thither came not pestilence, for Science was nurtured. Thither came not war, for there were neither kings nor priests.

78. There innocent mirth and youthful pleasures made the earth ring again, and the shades of night joyous.

79. There the sweet song of blithesome content pervaded the air, and the merry carolings of youth filled the heart.

80. There the swift stepping of the frequent dance gladdened the eyes, and the elastic bounding of ruddy children made men merry.

81. And the rest of the Vision of Unitheos, behold, is it not written in the book of Futurity, and in the chronicles of the To-come?

[TO BE CONTINUED.]

Communications.

Hypocritical Christians.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I have very recently become acquainted with your valuable paper, a companion that I have long been seeking for, and I assure you our meeting in the gloom of surrounding superstition was joyful—at least on my part. The warfare it is waging in the cause of mental freedom is noble and glorious, and the cowardly attempt of bigotry to spike its guns through a servile officer is a confession that it is doing effective work.

A vile and rotten man in the garb of piety, with avarice and lust in his heart, and a life of ease for his object, is allowed to breathe the pure air of heaven unmolested, and is protected in the enjoyments of his personal rights; while a sincere worker in the cause of truth and right, with motives pure, and conduct spotless, because he is not a canting hypocrite of superstition, is made to feel the vengeance of a desperate priesthood. It seems that their time would be better employed in purging the Church of its hypocrisy and vileness than in suppressing honest thought. A few evenings since I attended what is called divine service where the man in the pulpit, called of God to preach love and charity to all mankind, so far forgot the duty of his calling as to purposely or wickedly descend beneath the dignity of his office, and go down into the grave, as it were, and haul up the defenseless dead, and malign and defame the character of the same, simply because when living he possessed courage and manhood enough to do his own thinking instead of letting, or calling upon priests, potentates, or kings to do it for him: simply because he put his honest thoughts in a book for the consideration of all mankind, giving his views of religion, and exposing some of the frauds perpetrated under its name. I happened to have a copy of THE TRUTH SEEKER with me, which contained a portion of Col. R. G. Ingersoll's defense of Thomas Paine, with his offer of one thousand dollars in gold for any minister who would prove that Voltaire did not pass away as serenely as the coming of the dawn.

This article I marked, then mailed him the paper for his edification, but still he forgets his love and charity, and continues to hurl his bitter invectives upon Col. Ingersoll and all skeptics and Infidels, wishing their books and tracts were burned, simply I presume because they differ from the books and tracts of his trade, being founded upon reason and common sense instead of faith and superstition. Where then is the Christian's boasted love and charity, if man is not entitled to the honest convictions of his own mind concerning his religion and future state of existence. It is evident the dead do not return to inform us of the latter, and that a religion whose punishments, rewards, and blessings are all in another world has no business, and is not entitled to reverence in this. I had supposed that charity was the pure fountain of the heart from whence flowed all the virtues of benignity, candor, forbearance, generosity, compassion, and liberality, but I find with most of orthdoxy it means malign your benefactors. Defame the character and reputation of all who are brave enough to stand by their honest thoughts and convictions concerning their religion. Curse with bitter anathema, all who claim the right to think, reason, and investigate the teachings of every book and creed. Ostracise all who practice justice, love, and mercy, all who devote their talents and lives for the benefit of mankind, unless they conform to orthodoxy and take stock and trade in their book of creeds, the teachings of which from their sacred alters is simmered down to this:

"Come into the Church or go to hell
Believe us or be damned."

Yes, we must believe that God inspired this book of a thousand creeds and that the auther consigned the greater portion of mankind to a never ending hell, and, according to some creeds, long before they were born. What a charitable being such a God must be! what a merciful father to his non-elect! But the Rev. Mr. Emmonds, a sound orthodox, in his volume of sermons drops a few crumbs of comfort and consolation in the following: "The happiness of the elect in heaven will in part consist in watching the torments of the damned in hell. And among those it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blest is to celebrate the doctrine of reprobation. While the degree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who instead of taking the part of those miserable objects will sing, 'Amen, hallelujah, praise the Lord." Again, he says, "When they [the saints] see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them in making them so to differ. The sight of hell-torments will exalt the happiness of the saints forever."

"Where saints and angels, from their blest abode,
Chanting loud hallelujahs to their God,
Look down on sinners in the realm of woe,
And draw fresh pleasures from the scenes below."

The saintly Bunyan gives this delectable picture to terrify and enslave mankind to a belief in this book and its merciful God: "All the devils in hell will be with thee, howling and roaring, screeching and yelling in such a hideous manner, that thou wilt be at thy wit's end, and be ready to run stark mad again from anguish and torment. . . . Here thou must lie, and fry, and scorch, and broil, and burn forever more." While the venerable and saintly Dr. Watts plays upon his golden harp and sings,

"There is a never dying hell,
And never dying pains.
Where children must with demons dwell
In darkness, fire, and chains.
Have faith the same in endless shame,
In all the human race,
For hell is crammed with infants damned
Without a day of grace."

Who then but a skeptic or Infidel would not delight in being an armor-bearer for this book and its merciful author. I am told that this young sprig of divinity in our midst who has so much to say concerning skeptics and Infidels, and their books and tracts, was asked if he believed in hell, and that his answer was, "I don't know, but it is necessary to keep it before the people," yet it seems that he has repeatedly from the pulpit dropped words of comfort to the "flock" and warned them of the *hell* to shun and the heaven to gain, who not long ago was tried in conference on these not very flattering charges, viz, "Sabbath-breaking, dishonesty in business, including something of the nature of forgery and unchastity," "all of which charges in the minds of the committee were sustained by the testimony." And he was expelled from the church and ministry." So I have been informed by the counsel for the church, in his trial, and yet the world of God falls from his lips from the pulpit, upon the ears of his auditors with holy unction, and not one word of protest do I hear from the members of his church against it. Then,

Who would not a preacher be
And with the Methodists stand
Since they demand such purity,
To lead their tender lambs.

Since conference tolerates such proceeding under their jurisdiction are we to infer that these are the necessary qualifications for a preacher? if not, where is Comstock? I understand the discipline of that church, says page 148, paragraph 242, "After a preacher shall have been regularly tried and expelled, he shall have no privilege of society or sacrament in the church." Is not that ordinance a farce and dead letter, or why is he there? Are we to believe that God called such preachers to keep us out of hell, and lead us into heaven? Has it come to this that skeptics and Infidels must be ostracised unless they believe a religion that will tolerate such proceedings, and that it matters not how vile the heart is if the lips speak well, and we are orthodox! It may be so, but I don't believe it, for if such be thy Gods, Oh Israel, don't reckon me among the worshipers, if you please. If I pretended to be a Christian and could follow no better guide than the most of the followers in his church do, I would almost be induced to give up my humanity as a failure and go out to grass like Nebuchadnezzer. Yours for less hypocritical piety and more virtue,

JAMES S. MEAD.

The Financial Problem.

MR. EDITOR: I see Mr. Hammond and Mr. Jones take exception to my remarks in THE TRUTH SEEKER. I do not see why they should unless they are too brief for their comprehension. I admit most all they state in their articles. I believe with Mr. Hammond that a "circulating medium should be for the benefit of the laborers," and "represent a certain amount of labor," and I believe too, that the present government is a fraud and a swindle. I say, let the people establish and control the banks, and the demand limit the supply. The reason I stated that the railroads ought to be owned by the government was, that when the people or working men are intelligent enough, they will own all the railroads, all the banks, and compose the government and have everything their own way when they are destitute of everything but good common sense.

I stated that the working men are a majority and that they have the ballot in their hands, and whenever they become intelligent and rational they will send the most enlightened men in their own ranks to Washington to legislate and enact laws for their own good, and not as now, for the good of rascals and cheats. Mr. Hammond says, "The laborers ought to own the railroads who built them." They would, for the laboring men would be the government, as they would compose it, so that it would be a government of the working men. Have I not denounced the present government in my article as a "kennel of rascals, swindlers, and cheats." Mr. Jones does not appear either to understand the drift of my article. Why I stated that money should be based on the government, and managed and controlled by it was, to have a government of honest and intelligent men from the ranks of the working people to represent us in the government, which would put an end to all mammon, all rascals, dead beats, and swindlers.

I say with Mr. Jones, "Just as little governments as possible." And as for a government of "waste or fraud," there would be neither if we were an intelligent people. Why, Mr. Jones, are you opposed to an honest and enlightened government going into the railroad business? You add, "Usury on money is as legitimate as the profits of the merchant." That is true, but the object in my article is to stop all profit-mongery, and let every man live by an honest and legitimate business both in supply and demand.

You aver, "It takes two to make a contract, and if they are satisfied, everbody should be." Men should never be satisfied short of just and honest dealings. It is dishonesty which makes slaves and tyrants. I have said nothing upon the subject of schools, but I must say, there is a site of rottenness in both private and public schools. We have had what is supposed to be "free trade, free government, just laws," and free and just everything but a sensible people, till we are as bad off or worse than the black slaves of the South ever were, and it is ignorance and superstition that is at the bottom of it all. Yes, it is the selfishness and ignorance of every "tub" that is, and has been that is killing us at the present time.

Hoping that my two critics will not misrepresent me again if they should see fit to make another reply,

I am, with all due respect, your well wisher, J. PETTY.
La Crosse, Wis., April 28, 1878.

The Piety of Pleasures.

As summer returns to us, more and more indications are given of the fact that most people have forgotten the old puritanic method of spending Sunday and are bent upon getting out of it as much pleasure as possible. Children are no longer brought up in the belief that there is a special and peculiar hell for little girls and boys, and that if they do not go to church and Sunday-school twice on Sunday they will surely wind up with that undesirable locality. On the contrary, there is a growing desire to keep children free from the teachings of mere dogma and to instruct them in the essence of religion instead. During the last ten years Central Park and all the numerous environs of this city have been more and more enjoyed as the Sabbath came around, and though the churches have by no means been deserted, the conviction has strengthened itself, particularly among poor working people, that the Sabbath was made for man and not man for the Sabbath. We think that this feeling will strengthen. It is a healthy one. It perceives in Sunday a day not only for physical and mental rest, but for moral growth indirectly through innocent pleasure and regalement. Sometimes men's souls are refreshed by means of that change of air and scene which the overworked body is capable of enjoying.—*Telegram*

LAYING THE GHOST.—It is pleasant to perceive that the public are taking very little interest in the reawakening of the Beecher scandal. We were dosed and saturated with that question a few years ago, all the combinations in that disgusting moral kaleidoscope were shown to us over and over again, and the world has at last got offended at the prospect of any new charges being presented. We cannot affirm that never in the history of the world was such wide publicity given to a transaction limited to two individuals, for to do so would imply that we were perfecly familiar with the complete history of all the scandals that have ever agitated the world since humanity appeared upon it; but we can safely claim that never before in the history of the United States has such an unpleasant and immoral savor arisen from the mutual relations of two individuals in private life. Mr. Beecher, Mrs. Tilton, and that insuperable and inexpressive Being to whom we apply the name Deity, alone are cognizant of the quality and whole extent of those relations. The public are, and ever will be, quite in the dark in the matter, and the whole thing will probably be forever relegated to the realm of discussion in which ignorance will hold the principal place.—*Telegram.*

Communications.

Reply to Moses.

MR. EDITOR: Is it criminal to be "disappointed" in the real character of the editor of THE TRUTH SEEKER? And if so, how am I to make adequate atonement without a burnt offering or a vicarious sacrifice that violates my conscience? It seems that the pommeling you gave me for my disappointment did not satisfy the warmer heart of Moses Hull, for no sooner are you exhausted than he takes up the cudgel, and whacks away as though I was "like religion, intended for nothing but to be mended." Well, there is no doubt I need mending badly, and I am deeply grateful to Moses for his generous assistance in the operation, however severe may be the process. He must have had a rather slim opinion of the flagellation you gave me, or he would not have been so eager to help you out. No matter; I get the benefit of two beatings instead of one. I can stand anything that is intended for my good.

He proffers the important information that he has "sat with two of the Fox sisters on nearly a hundred occasions," and therefore is qualified to speak on the subject of spirit rappings. He knows

> "Where truth in person does appear,
> Like words congealed in northern air."

And is sure "the rappings were not produced by the toes." Well now, Moses, will you not be kind enough to tell us how they were made? I feel sure you can, if you will. You know as well as I that imps composed of sublimated ether, or more substantial hydrogen gas, could not produce an audible sound on stoves and other furniture. Neither could the will of man or spirits do the like.

> "How the phantoms give those solid shocks,
> With fists of moonshine, all our logic dishes,
> That sound like thumpings on a rotten box."

Moses, you must be the very man to explain all this, if you will only be so kind as to do it. On the bended knees of my spirit, if I have one, I implore you to do it. Oh, please do, and be assured your welcome solution of the mystery will not be excluded from a truth-seeking paper. Do this, and you may call my talk "a piece of impertinence, seldom witnessed outside of the Vatican," as much as you please. Only do it, and I shall live and die happy.

In hinting that the raps might be made by the medium's toes, I had in mind a work published in 1851, by Herman Burr, in which he exposes the tricks of all the noted mediums to be found at that time in five different States. He smoked out their various methods, and became such an adept in the art of imitating them, as to be able to say, "I can now produce mysterious rappings in seventeen different ways, which tricks I have learned by the detection of so many mediums. . . . Those who have witnessed my exposures of the rappings know that perfect showers of sounds can be produced by the use of the joints." If Moses will consult "Knocks for the Knockings," he will find an overflow of such "counter facts" as he asks me to present. They have inclined me "in the other direction."

Moses very modestly alludes to me as "a man who probably never in his life put himself in a way to get at the truth of the matter." Rather cool that. "Probably!" Yes, probably that is so, for I never sat with the Fox sisters or Katie King a hundred times, therefore what facilities have I had to know anything about it? After reading a number of books and countless essays on both sides of the question, attending numerous lectures and seances, I find myself quite out of "the way of the truth of the matter," if there is any truth in it. Deception, I have witnessed to repletion. That and nothing more. I have often been advised to investigate it, as though I had not done so. But how shall I proceed, if what I have done amounts to nothing? I do not believe I have the kind of sense necessary to begin such an investigation as Spiritualists would have me pursue. The functions of my brain are not adapted to a task so prodigious. When people talk to me about investigating such a subject, they seem to be using a big word without any definite meaning, or they are only trifling with my dull comprehension. Perhaps Moses can tell me exactly how I should start out, and in what way I may learn to get the raps and the key to their interpretation.

Moses mistakes my meaning when he infers that I have indirectly accused you, Mr. Bennett, of trading in spirit manifestations. As "one of the merchants," he must know something of the "healing medium" swindlers to whom I alluded. I might say more on this topic, but forbear.

In speaking of the fourth lecture of Dr. Lawrence, he asserts positively that "it says not one word about Spiritualism." If what it says does not cover the whole ground, then he will not regret seeing it in THE TRUTH SEEKER, which will give its readers a chance to confirm or reject his imposing dictum.

In parting (sadly) with Moses, I am glad I can join him in saying, "Let THE TRUTH SEEKER remain as it is, open to all sides of every question."

Although disappointed on finding the editor of THE TRUTH SEEKER a Spiritualist, I am not at all displeased with the discussion of that subject now going on in the paper. On the contrary I am delighted with it, yet with no desire to participate much in such a muss. I did my duty in the matter more than thirty years ago. Such writers as "D. W. C.," Mrs. Slenker, Dr. Rockwell, and others, will, in my opinion be abundantly able to cope with all Spiritualists, living or dead. If they are not, then let the clergy and the mediums continue to ride the public ass.

In conclusion, permit me to observe that the spirits of Bennett are not spirits at all, but corporeal animals, having organized brain, flesh, blood, and bones composed of ethereal gas, diluted moonshine, or something still more thin—too thin to wash in morning dew. Still there is no need for them to go dirty, for there may be plenty of aqueous ether, subtle and nectarious, in which they may bathe and disport themselves.

Now, as they are living material beings they must be subject to the universal law of correlation. How do they live or move in the atmosphere that surrounds our earth? It must be awfully dense and heavy to them. Can they inhale it, or make it vibrate in conversation. It would be as easy for us to live, move, breathe, and talk, while immersed in an ocean of mercury. Are they so small that they can pass through our common air without bumping their heads against a single particle? They are not so represented.

They must consume food to keep up vital power. If they expend force in the motion of their organs, it must be renewed in some way, or they would become exhausted. How can they exercise the functions, of living bodies without finally wearing out? Is not decay as necessary as growth? Rest and food are correlatives of animal motion, death a correlative of life, and when rightly viewed an equal blessing.

What do such gaseous bodies live on? The odor of earth's most delicate flowers would be too coarse and strong for their stomachs. The perfume of roses and violets would be more gross diet to them than raw cabbage or corn fodder to one of our new-born infants. Do they dress in gay attire or go nude? Do they make love, marry, keep house, and have babies? How is it possible for such subtle creatures to manifest themselves to our senses? One of the biggest of them might dance a jig on the raw surface and naked nerves of man or woman, without being felt. How then can their impalpable fluid arms make a perceptible impression on our bull necks?

These unnatural creatures may be very precious to their projectors who "probably" brood over them with parental affection, but, for myself, I have no fancy for a tribe made of such poor, weak, and miserably thin material. If doomed to live forever, I should greatly prefer my present body, old as it is, with a portion of Chester Co., Pa., to stand on, to such fragile attenuated stuff floating about in the abyss of inter-planetary space. I cannot conceive of a greater calamity than to be turned into hydrogen gas, or a more imponderable fluid, and compelled to peak and pine in that shadowy form without the power of committing suicide.

They may be a delightful set to such as have given them birth, but I do not like them, and therefore am not sorry that they do not bear the faintest resemblance or relation to the human family now existing, or that ever did exist on this planet. Bennett gives the living organized brain of man credit for all mental phenomena, and if that be true, it follows that we are utterly destitute of spirits, or souls to be saved or damned, such as Christians believe in. Consequently, his spirits of sublime gas are not our familiar spirits, or the spirits of our departed friends whose office it once was to give them life and intelligence. All that, he attributes to bodily functions, and thereby disconnects the race of mortals from his new-fangled race of immortals. So let them remain as long as each race can get along well enough without the other.

Finally, I wish it to be distinctly understood that I do not affirm or deny anything touching the existence of Bennett's material ghosts, because I know not what he or nature is capable of producing. I frankly admit that Bennett, Moses, and the universe, can do much. S. STEBBINS, M.D.

Unionville, Chester Co., Penn.

REPLY.—We will take but very little space to reply to Bro. Stebbins' facetious and rather sensible remarks, and leave the task to Moses, whose eyes will doubtless fall upon the foregoing. To us the Doctor seems to have very little respect for any form of matter that is not crude and coarse enough to be seen, handled, weighed and measured, and that possesses the quality of being perishable and short-lived. We may be totally in error as to the theory of a future existence to which we have given our adhesion, but we feel confident that half of the real universe is invisible to our organs of sight, and that with all the unaided ability we possess cannot possibly be discerned with the seeing apparatus we have. We accept much of matter and much of force that neither Dr. Stebbins nor ourself are able to perceive with our limited powers of vision. The microscopic realm, both organized and unorganized, is as wonderful and as real as what we can perceive, and facetiousness will not change the facts. The most potent forces known in the universe are entirely beyond our powers of discernment, and the simple fact that we are unable to see them does not prove their non-existence.

Shakspere probably was not wholly in fault when he put in Hamlet's mouth this remark:

> "There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy."

We will not undertake to tell our friend whether spirits wear clothes or go naked, whether they eat or go hungry, for we have no knowledge upon the subject; we will leave that for Brother Moses to clear up.—[ED. T. S.]

BRO. BENNETT: Allow me, through the columns of THE TRUTH SEEKER, to ask all the Liberal speakers, wherever they address the people, to give notice of the great Freethought gathering to be held at Watkins, Aug. 23, 23, 24, and 25, and invite all to attend.

We desire to make that meeting an "ecumenical council" of the Liberals of America. But to accomplish that, every Liberal must do his and her duty. H. L. GREEN.

P. S. Your offer to furnish THE TRUTH SEEKER three months for fifty cents is very liberal, and every regular subscriber should obtain a list of new names for that period.

WANT of prudence is too frequently the want of virtue; nor is there on earth a more powerful advocate for vice than poverty.—*Goldsmith.*

Letters from Friends.

KALAMAZOO, MICH., March 25, 1878.

TO THE EDITOR OF THE TRUTH SEEKER: There seems a gratifying and unmistakable advance in the Liberal cause in Michigan. The Michigan State Association of Spiritualists, which has existed with no very marked exhibition of vitality for some years, closed its annual session here yesterday. The call was addressed to Spiritualists and Liberalists and the title of the organization was changed, so as to include Liberalists as well as Spiritualists. A resolution was adopted tendering and soliciting coöperation with all Liberal organizations, both in and out of the State. In Michigan, the Spiritualists constitute much the larger percentage of the outspoken Liberal element, and with the large number of speakers present, the spiritual philosophy received a due share of attention, but the addresses were generally on popular and reformatory topics, and the platform of the Liberal League was brought prominently to the front. The meeting was a most gratifying success, both in point of numbers, representative character, tone, and harmony of action. A decided organic spirit was manifested, and it seems apparent that the Liberal element is ripe for organization and concentration of its power. Most of the prominent speakers at the meeting were ex-ministers: Rev. S. H. Stewart, of Kindalville, Ind., Dr. J. L. York, formerly of California, present post-office address, Ionia, Mich., and Rev. A. J. Fishback, now settled at Battle Creek, Mich. Mr. J. B. Owen, who also gave a valuable address, was, I believe, formerly a minister, or divinity student. Two or three other ministers were constant auditors and attentive listeners during the four days' session. There is a marked Liberalizing and creed-dropping tendency in the pulpits all over Michigan, while there are a number of ministers in the State who are known to be ready to step entirely out from their outgrown theological sentiments as soon as occasion offers. Dr. A. B. Spinney was re-elected president of the association, and S. B. McCracken, secretary, both of Detroit.

S. B. McC.

SPRING BLUFF, WIS., March 30, 1878.

D. M. BENNETT, *Dear Sir:* One year ago last February, I received two copies of THE TRUTH SEEKER. I suppose it was sent by some friend, and it has come weekly ever since. Who ordered it, or whether it was paid for or not I do not know. But this I do know: that it is the most able, spicy, and Liberal paper that I have ever read. Times are hard, and money is scarce, but I love and must have THE TRUTH SEEKER. Inclosed find three dollars; please give credit as far as it will go. Yours for the truth, E. D. PHELPS.

FLORENCE, IOWA, May 6, 1878,

BROTHER BENNETT: I was very well pleased to see your editorial "Criminal Misrepresentation," in THE TRUTH SEEKER of May 4th. Suppose that this petition had not been circulated, still we would have been charged with this same immorality. The Christian world has always assumed that Freethinkers were necessarily vicious, and now all who are attempting to place our social life upon the abiding foundation of natural law, must expect to be assailed by the whole orthodox world as the abettors and promoters of vice and obscenity. Even though we should grant the right of Congress to specify what shall be the moral character of matter which may be permitted to go in the mails, yet, if we shall find, that in the enforcement of this right, the dissemination of useful knowledge upon this most important of all subjects—human physiology—is prevented, then we must devise some other means whereby to prevent really pernicious literature from reaching the hands of our children. Popular "virtue" is directly responsible for the publication and circulation of obscene books and pictures. All that pertains to our sex-nature has been considered as low and disgusting. To have any real knowledge of ourselves, has been, and is to-day, held to be disgraceful. It is almost impossible to conceive of the ignorance which, in consequence of this sentiment, prevails in regard to all which is so intimately and vitally concerned with our health and consequent happiness. Not half of the men and women who enter the marriage relation have the first atom of real knowledge concerning the care and use of these organs upon which depend their future happiness or misery. And this is called "virtue." Is it not the most fruitful soil in which to scatter the seeds of obscenity? And yet, whenever we attempt to lessen this dense mass of ignorance by the circulation of physiological works, we come under the operation of this delectable law. Not only are physiological works interdicted, but the brave words of the advocates of social freedom are seized by the agents of this same law. Let *repeal* be the word. Yours for natural virtue,

E. C. WALKER.

ROCKFORD, ILL., May 3, 1878.

D. M. BENNETT, *Dear Brother:* I am really surprised, as well as chagrined, at the manner in which some of our Liberal brethren are taking you to task for allowing the subject of Spiritualism a chance to have a hearing in THE TRUTH SEEKER. And the arguments (if they may be called arguments) used by some calling themselves Atheists and Materialists are really amusing. One claims that it ought not to be discussed because it is something new, styling it "the unknown." And yet you, and I, and he ought to know that there are hundreds of thousands of people, both in this and other countries, who are anxious to know something about it. Yes, there is a vast multitude of thinking, reading people who are exceedingly anxious to know whether this earthly existence is all there is of life; whether we are to have a perpetuity of existence, or are to be cut down like the grass and consumed like the stubble; and thousands are ready to exclaim that if this is all there is of life, then it were better that we had never been born, and that the whole plan of human life is a failure. And they are not satisfied with what they find in books and fables of bygone ages, which come claiming to have been written or dictated by some infinite intelligence, and therefore authoritative, telling them what their condition in the future life is to be, but which, at the same time, does not accord with their aspiration after a future life: and consequently they are inquiring after something that more accords with reason and judgment.

Another fault-finder claims that Spiritualism should be tabooed in THE TRUTH SEEKER because, forsooth, the Bible tells about spirits in ancient times, in the days in which it is said to have been written. I would ask, Is a truth any the less true because it is found in the Bible or any other book, either ancient or modern? Like pearls, truth never loses its value.

Until seeing these letters recently in THE TRUTH SEEKER, I had always supposed that all Atheists and Materialists were Liberalists. But I begin to think that I have been

mistaken. I have no recollection of an instance where a Spiritualist stopped his paper (though it were avowedly a Spiritualist sheet) simply because some person of any other Liberal belief wished to give his views an airing. No, brother Liberals, let us quit staking off grounds in the arena of knowledge and investigation, and let us give any subject a fair and impartial hearing before we condemn it. For twenty-five years I belonged to an orthodox church, and I was a Pharisee of the Pharisees. For the past eight years I have belonged to a society of Freethinkers, with no other creed or articles of faith than to seek after and continually strive to live a better life. And our doors stand open to all of every creed to come, and also to those who have no creed. The cause of this step into the light was, that our church had a pastor who could no longer be tied down to the old effete theologies of the past, and his teachings led to a split in the church, and the larger portion of the church and congregation went out with him, and, in conjunction with the Unitarians, Universalists, Spiritualists, and other Liberalists of our city, organized a new society on the broad platform of seekers after the truth, ever holding inviolable the rights of opinion, remembering that opinions are not criminal nor virtuous, but that the mode in which they are maintained or combatted may be. And thus far our society has been prosperous, constantly growing in knowledge and increasing in numbers. Occasionally I have had some of my old orthodox friends say to me, "Well, Follet, what will you become next? You have been a Baptist, then a Liberal, and are now a Spiritualist; and what do you expect to be next?" And my reply has almost invariably been, "The very best I can find. I have no desire to stop advancing or relinquish my search after the truth. Show me something better than Spiritualism—as it comes to me, and as I view it, in all its reasonableness, in its accord with natural law and the law of our being, with its elevating and ennobling incentives to strive for a pure, true, and virtuous life, and to ever seek after and choose the fittest and the best—and I will take it and adopt it, and try to live up to its teachings. For such is Spiritualism to me, as it points me on to fields of knowledge awaiting my attainment in the future. And if these teachings are to be driven from the columns of THE TRUTH SEEKER, I will say to our Atheistic and Materialistic brethren, who are workers with us in the cause of advancement and the elevation of humanity, Give us something better if you have it, and we will take it, and thank you for it, and work with you for its promulgation. But if you can give us nothing better than a blank annhilation, then, in the name of suffering, struggling humanity, I implore you not to close the door of honest inquiry in our faces, and say, Thus far shalt thou go, and no further. Do not imitate the orthodox by saying, We have got all of the knowledge there is for you, and what we don't know is not worth knowing.

Ever truly yours for the truth, F. F. FOLLET.

LESLIE, MICH., May 6, 1878.

D. M. BENNETT, *Dear Sir:* It is with great interest that I have watched the progress of THE TRUTH SEEKER from its first entrance into being to the present. Its numerous correspondents of most every shade of talent and mind, subjects so numerous and so profound, even touching every avenue of the human comprehension, which would not have been brought before the people, if D. M. Bennett and THE TRUTH SEEKER had not existed in an organized capacity in earth form. To say the least, both are in time and place much needed, and could not have been dispensed with; and humanity owes them a boon of much praise. Many thanks to you, and to your many and competent correspondents. The subject that interested me most is that of the human structure of body, brain, and mind, on which much confliction of mind is apparent—no doubt in honesty too. Now, without reference to any of your correspondents, either for or against what has been written, let me say my say in this matter at this time: 1. The human body is made up of molecular cells, devised from every species of animated beings below him, either inanimate or animate, and endowed with five functional capabilities of hearing, seeing, tasting, feeling, and smelling, called the outer senses, which constitute the soul or life of the body. (In Greek, Psyche.) 2. The brain or mind machinery is external. These five sensational faculties or functions have also their five counterpart functions, such as life, heat, light, mind, and memory, the inner life, which is derived from a substance called (in Greek) pneuma, translated spirit, breath, wind, air. 3. This substance is the base of all formative things adapted to each species and kind, unchanged in nature or degree of perfection, not at any time transmuted into something else. 4. These monads or germs of life, heat, light, mind, and memory, eternally existing in the substance called pneuma, attract to themselves matter, which forms the protoplastic molecular cells, then the tisues, etc., until the external machinery is complete through which all phenomena is completed. 5. I maintain that life, heat, light, mind, or memory is a substance or thing. But a function or capacity of a substance or thing called pneuma, translated spirit, breath, wind, air, and matter constitutes the machinery through which it acts, known as hearing, seeing, tasting, feeling, and smelling, called the soul of man, not the mind or spirit. Soul is the sensational function of the body, also the sensational part of all material nature. Yours respectfully, a seeker after truth, ELIJAH WOODWORTH.

OAK RIDGE, MO., April 30, 1878.

MR. D. M. BENNETT, *Dear Sir:* Reading Mr. Stebbins and others upon spirit manifestations, we are reminded of drowning men catching at straws, namely, "Stop my paper! I want no spirit in mine." Send along the paper, however. Dr. Lawrence has made all plain. There can be no spirit. You are inclined to think this life is a rudimentary phase of existence. You do not know this to be so, but are inclined to accept it, and to adopt a theory in keeping with it. You had better wait until you know this before building your theory. Upon Mr. S.'s theory, had the fathers of 1776 waited for the result which followed an effort, when would liberty have come? Had Copernicus and Galileo rested with Bible cosmogony, perhaps Mr. S. would be looking upon the universe to-day like an ox, and priests enthroned upon liberty. Mr. S. and Dr. L. may have satisfied themselves and many others. We are groping in darkness, as well as when spirit-hunting. Those gentlemen have learned Teedism, namely, "That Jesus Christ is Lord God, Creator of heaven and earth," and all the whirligigs of creation. However (Mr. Teed says), it cannot be known except on "faith," till a positive knowledge is acquired of the structure of the physical and spiritual universe. Thence comes evolution and involution, focal points in space, laws of mutation, etc., stars and suns (in which is the central astral point or focus of the physical universe) are related to one another through all the laws and forces that govern their relations, so are all minds in a corresponding manner related through soul, spirit and mental laws and forces to one another, and all minds focalize in a universal focus or central will, not outside and independent of a physical and mental organism, but within humanity. Look sharp, brother Stebbins, or you'll get behind, although you anchor to the "carwheels of Dr. Lawrence." Go forward, brother Bennett, and if you can prove to me by your attendance upon Mrs. Lord's seances, that I live after death, you will be my greatest benefactor and helper. An existence after death, in the shape of "wind" (nothing) having intelligence without a brain, is to physical man nothing. It seems a search after nothing, hard to find, and harder to comprehend, and will be valuable if found. I have lived sixty years (this is my birthday), and from my youth I have not been able to see the Christian's God. M. J. HINES.

LOWELLVILLE, OHIO, May 5, 1878.

D. M. BENNETT. *Dear Sir:* I like THE TRUTH SEEKER for its ability, and manly independence, and fair play in giving both sides. It is much the best way to cure both Materialists and Spiritualists of their ignorance, bigotry, and intolerance. Unless published in the same paper, but few will see or read both sides, and the many who do not will continue as ignorant and intolerant as ever, thinking that they know all about it. People may read one side of controverted subjects for a lifetime, and still be as ignorant and bigoted and intolerant as Christians. I remember very well when, after reading one side for a quarter of a century, I thought a Materialist quite a dangerous kind of animal to be running around loose in the world; but acquaintance with him, and learning his reasons for his belief, modified my views of the danger very considerably. And those who read your articles in which you give your reasons for your belief in Spiritualism will certainly have some respect for you and others who examine the subject for themselves, and believe as they *can* from the preponderance of evidence—notwithstanding the contempt of your correspondents who have never investigated and know nothing of the evidence. We have all been taught that human nature is dangerous, and, unless controlled or held in check by our *ism*, that universal desolation and ruin will be the result; hence the prevalence of intolerance and persecution, and Christendom deluged in blood. The duty of destroying heretics is taught in the thirteenth chapter of Deuteronomy and elsewhere in the so-called Word of God, and millions have been put to death in carrying out that principle. The sentiment is also naturally and necessarily inferable from the dogmas taught as Christianity; and hence the effort to get control of the Government by putting God in the Constitution, and making "His Word" the supreme law of the land.

Intolerance has been taught for ages, and pervades and permeates Christendom, and it is not strange that Liberals should be infected by it, as some of them seem to be; but there is enough for them to do in opposing superstition and priestcraft, which have cursed the world for long ages, without fighting one another about the differences of opinion that may exist among themselves. It is much better unitedly and harmoniously to fight the common enemy of civil and religious freedom now than to wait until God is anchored in the Constitution, and "His Word" upon record as the supreme law. Yes, give us both sides, and let intolerance go home to the Church, where it belongs.

Yours truly, WILLIAM WATSON.

MARSHALLTOWN, IOWA, April 28, 1878.

D. M. BENNETT, *Dear Sir:* I have searched the columns of THE TRUTH SEEKER in vain to find any communication from Marshalltown. Perhaps there is no one here brave enough to come out before the world and acknowledge himself that despised thing, an Infidel. True it is that this city is under the control of Superstition and Priestcraft. A few Unitarians are struggling to found a church, but little seems to be done to help along the great cause for which men are laboring so hard in other places. There seems to be but few Freethinkers here and those few are afraid to speak out and give the world their sentiments. As for myself I have neither the talent, means, nor influence to do very much towards liberating mankind, but my heart is in the work, and while I am permitted to dwell in this "sinful world" I shall remain a free man, and am ready to help a fellow-man to obtain the priceless boon. The profession of my sentiments has driven some of my most loved friends from me, thus causing me the keenest sorrow, but the happiness of knowing that my mind is freed from the soul-shrinking creeds of the barbaric past, and that many of the world's greatest and best men are not to be eternally punished when life's journey is over is sweeter than anything I have lost; and rather than give up this I would part with every friend on earth and live the despised of all men. Brother Bennett, you are doing a grand work and may many long years of usefulness be yet in store for you. When life is over and you have gone to rest upon the bosom of our common mother the world will miss one of its bravest and truest friends.

THE TRUTH SEEKER comes laden with choice reading every week. I find therein some articles that I cannot accept as true but I cannot expect and do not wish everybody to believe just as I do. If three-fourths of the paper was composed of matter that I regarded as untrue the other one fourth would amply repay me for all the paper costs, so do not fear that I shall say "stop my paper" for no true Liberal will do that.

THE TRUTH SEEKER and the truth sower—long may it continue to be what it is now—the best and cheapest Liberal paper in America! C. N. MARVIN.

CONCORD, MASS., April 10, 1878.

MR. EDITOR: The following I extract from the *Boston Daily Journal* of April 8, 1878: "Froude, the historian, is said to have written an article in which he holds that the present state of religious opinion throughout the world is extremely critical; that theologians no longer speak with authority; that those who uphold orthodoxy cannot agree on what ground to defend it; that materialism all over Europe is respectfully listened to when it affirms that the claims of revelation cannot be maintained; and that the existence of God and of a future state, the origin of man, and the nature of conscience, and the distinction between good and evil, are all open questions. He says that no serious consequences at least in England and America, are yet outwardly apparent, and that the entire generation at present alive, may pass away before the inward change shows itself in marked external symptoms; but that it is certain that religious opinion is moving with increasing speed along a track which it will never retrace, and toward issues infinitely momentous." Undoubtedly there are many who knew these things to be true, but dare not noise it abroad. The Church says "Hush!" And so it is pleasant now and then to hear a man like Froude stand forth—like one crying in the wilderness—and bear testimony to the irrepressible truth which again and again crushed to earth will rise again. If you have seen the article of which the *Journal* gives a synopsis, will you be kind enough to direct me where I shall find it, and greatly oblige, Yours very respectfully, WM. H. DEVENS.

The article in question was published in the two preceding numbers of THE TRUTH SEEKER.—[ED. T. S.]

A CORRECTION.

MR. EDITOR: In THE TRUTH SEEKER of May 4th occurs an error which theology is likely to snap at as a delicious morsel unless some Freethinker corrects it first. Elmer Woodruff, M.D., in his "Talk with the Evangelists," after citing four quotations to show what Pilate said, sums up thus: "None but Matthew mentions a word about Barnabas [Barabbas] or giving the people their choice between Jesus and any other individual." Unfortunately, this is either a misrepresentation or a gross error, which a perusal of passages cited will show. Theology will, of course, claim the former. It is often alleged that those who try to show that the Bible contradicts itself are garblers; and this looks much like it. Let us not be found guilty of either dense ignorance or willful misrepresentation; our foes will excuse the first, but neither can be safely palliated in such matters. DAMPHOOL.

The error referred to is a misprint. The sentence should read: "None but Matthew mentions a word about Pilate's proffering the people their choice between Jesus and any other individual."—[ED. T. S.]

THEORIES VS. FACTS.

BRO. BENNETT: I have watched with no small degree of interest the rise and progress of THE TRUTH SEEKER, from its inception to the present time, and I find that interest increasing, especially with the last number, of April 27th, in so much that I now feel that you might appropriately change the title of the paper to *Truth Finder*, a name that I have often thought of publishing a paper under, in order to promulgate just the ideas you present to brother Rockwell, in the number referred to, wherein you say, "We believe that matter and its inherent forces constitute all that is, and without matter there can be no existence, and that men do not yet fully know all the forms and conditions that matter is capable of entering into."

"If spiritualism be a fact it is perfectly independent of all these" (theology and supernaturalism). "It is simply a branch of the great universal economy." I might quote much more, but let the above suffice, for this shows the spirit of your reply, with which I am so deeply in sympathy as far as you go. After after twenty years of investigation and research into the spiritual phenomena, engaging in the meantime in lecturing (as I am now), and expressing the result of my researches through various periodical publications, I have found for myself, as you have, a material basis on which to place my feet. And while I have no language with which to express my thanks to the great spirit of nature for the agitation of Spiritualism, I have found that agitation is all there is to it.

The phenomena occur without doubt, as you saw and heard, and as I have seen and heard, not only in the presence of the little lady, Mrs. Maude E. Lord, but in the presence of at least twenty or thirty other so-called mediums, which I might mention, and more especially through my own mediumship, for I early became a medium myself in my investigations, which I began in 1858. But upon applying the test of reason and common sense, I have found no new power, made no new discoveries; but merely discovered that I always was a medium for an intelligence and force which I am not now, and perhaps never shall be able to grasp, much less explain in words, and that all human being are in the "same life boat," and cannot help it. All manifestations of life is a spiritual manifestation as well as a chemical action, and one is as capable of being scientifically explained as another, provided we know all there is yet to be learned through science. It seems to me that those who object to the eternity of the intelligent life principle in man upon scientific grounds are assuming a great deal in this infantile condition of science, and especially chemical science, about which the wisest heads know but little truly. We can know of it, but may never be able to grasp it as a whole, for it must be infinite.

There is, therefore, this infinite power and intelligence cropping out in the human form of which we can know but little, for it is impossible to know ourselves; but all that we do know can or may be explained upon scientific principles, and the life and intelligence before or after it is incarnated in the human form is no more wonderful or impossible than whilst in the form. Therefore if man would know of spirit of the body, let him acquaint himself with the spirit in the body, then instead of isms and creeds we shall have a universal science in their stead, which alone can bring "peace on earth and good will toward all man."

Truly yours, THOS. COOK.

CLINTON, MASS., April 28, 1878.

D. M. BENNETT, *Dear Sir:* The Liberal association of this town wish to add their mite toward the repeal or modification of the Comstock laws, and inclose money order for five dollars, drawn in your name, to be forwarded to those who are working for the same. As a club we are but a mere handful here, and all working for a not over large income, but willing and striving to do all we can to promote the cause; and we look upon this open and public fight, as it may be called, for the repeal of the said laws as one in which great issues are involved to all classes of Liberals, and one which should be helped by every means in their power.

Apart from club business, let me say that THE TRUTH SEEKER has been in a breeze this two or three weeks past. The letters on the different phases of a future, or no future, life present to my mind one very striking fact, namely, that though, like the Christians, they would not burn or persecute bodily those holding opposite views, still, their reasoning and analyzing powers sharpened by use, when directed at all past myths and superstitions, are such that they cut with a depth of satire no other class of people could bring forward. Are Liberals to be like all other bodies which have risen, who when small in numbers have stuck firmly together, but who have turned and divided against themselves when they have become a power? The times demand that there be no jar. "United we stand, divided we fall." Respectfully, J. DOUGANS.

PREJUDICE is a mist, which in our journey through the world often dims the brightest and obscures the best of all the good and glorious objects that meet us on our way.—*Shaftesbury.*

An Imitation.

Silvia: What is your will?
Proteus: That I may compass yours.
—*Two Gentlemen of Verona.*

Ay; turn your head away from my accusing look.
I wonder not it hurt you; that you cannot brook
The honest censure of reproving eyes.
You shall not hide behind a feigned surprise.

When last we met I only had a sigh, a word.
I thought them truthful. Eagerly I saw and heard;
Happily I guessed their meaning. Did you late repent
The hours sweet that we, exchanging confidences, spent?

When, sheltered by the trees from prying eyes and summer's heat,
Seeing but you, I lay entranced at your feet;
Thrilled by the touches of that hand capricious
That gave me then a draught of poison, clear, delicious.

All the months since then my veins have been on fire,
Throbbing, by turns, with pleasing hope, despair, desire;
Only my poisoner has an antidote, her love,
All promised, half withheld, this sickness to remove.

I fear 'twas but some wizard's strange and subtle spell
That, briefly, made your eyelids droop, your bosom swell;
True passion counterfeiting so that I, deceived,
To-day find false what then, so fondly, I believed.

You say you are a prisoner; propriety
Has walled you in; your jailer is society;
Vouchsafe me, then, the least assurance
That you are not contented with such durance.

Surely there is some loophole in that jealous wall
Through which you might a token, if you pleased, let fall.
Did love but prompt your woman's wit and woman's will.
Assent; I'll scale the wall, or cheat the warder's skill.

My passion and the world stand facing with drawn swords;
This all-defiant; that with censuring looks and words;
To one I must be loyal, and it is not hard
For such a Heloise to be an Abelard.

Ah, no; no, Heloise; you doubting stand and mute,
Warely balancing between hot love and cold repute;
My love, imperious, bold, doth never hesitate,
Will nothing have of you again but love or hate.

W. C. R.

Exposing a Medium.

CHICAGO, May 7.—The *Tribune* has a special from Keokuk, Iowa, which says: "Three young men from Monmouth, Ill., and one from Chicago have just accomplished a very successful exposé of J. H. Mott, a somewhat famous materialising medium of Memphis, Mo. They spent several days in Memphis, and attended a number of seances at Mott's house. The tests were not satisfactory, and the party began to suspect that Mott was a fraud. One of their number, named J. H. Potter, procured a hollow ring with a small hole in front and a tube on one side, which was connected with a hollow rubber ball, which, having previously filled with an alcholic solution of aniline, was secreted in his hand. On the third evening, feeling confident that he recognized the features of Mott in the spirit's face, he put the squirting-ring on his little finger, and when called to the aperture of the cabinet a friend appeared in whom he recognized Mott. When the curtain parted and the face appeared at the aperture near where Potter's hand rested, he compressed the rubber ball, squirting the aniline solution into the spirit's face. The face was immediately withdrawn. The assistants were called for, and there was commotion inside the cabinet. The party rushed to the door, and in the confusion Mott was heard cursing Potter for squirting something over his face. The door was opened, and the solution was found to be spattered all over Mott's face and clothing. Mott undertook to account for this by saying that the spirit came to him so quickly after the dye was thrown on it that the impression remained upon his [Mott's] face. The friends of the medium afterward held that the aniline must have been thrown directly upon him while sitting in the chair. An investigation showed the dye to be spattered on the arms, cushion, and back of the chair, thus proving that it could not have been squirted while Mott was sitting on the chair. Mott was very much enraged at this bold and successful exposure. He got a shot-gun and threatened to shoot Potter, but was dissuaded from so doing. Mott has been remarkably successful in perpetrating his spirit tricks for three years past, and people have visited him from all parts of the Union."—*N. Y. Times.*

Good for a Secular Paper.

The following very fair remarks are clipped from the Anamosa (Iowa) *Journal.*

BOWMANISM VS. DENTONISM.

We sincerely regret that Elder Bowman should have thought proper to answer the statements of scientific facts and theorizing of Prof. Denton in the vein of passionate abuse indicated by a condensed report of his sermon in another column of this paper. We regret it, not because we are smitten with Prof. Denton's ideas, but because passion is the symbol of brute force, rather than of keen, convincing, symmetrical logic, and also because it is unchristian and therefore eminently discourteous and unmanly. Whatever truth may have been contained in Prof. Denton's lectures, they at least possessed the merit of being politely uttered, of being based on what is conceded to be fact by a large part of the scientific world. Elder Bowman's picturing Prof. Denton as a "a ninny," "a man of no education—not even a common English education," as a "Freelover," etc. was entirely gratuitous and ungraceful, and not in accordance with fact. A man who uses the English language in its purest and most refined style, who is conversant with every department of science and literature, who is a complete master of logic, cannot surely be accounted a man of *no education.* Prof. Denton is certainly a man of high educational attainments, and, as far as we have been able to ascertain, his private life is unblemished. We are not living in an age when it is deemed a crime to differ with your neighbor in religious opinion. Thumbscrews were abandoned some time since; the victim is no longer broken on the wheel; religious proscription is supposed to be too contemptible to exist on this continent. A milder form of logic has been adopted; people have awakened to a realization of the fact that Christ taught gentleness, not bigotry.

There were some other peculiar phases of Elder Bowman's sermon which we will notice briefly. One curious statement was as follows:

"I defy any man, scientific or otherwise, to point out a single instance during the last two hundred years where an earthquake has seriously disturbed or troubled a Christian people."

This is a proposition worthy of an inquisitor of the middle ages. If this be true, 30,000 good Catholics who perished in the earthquake at Lisbon, the capital of Portugal, 1755, were not Christians, and the hosts of Catholics, who have perished by earthquakes in South America during the last century were pitiable heathen. If a postulate of this kind is worth anything P. P. Bliss, the evangelist should have been saved from the horrors of the Ashtabula disaster, churches should never burn or fall, the abiding place of the Christian should be exempt from the dangers of the lightning's shaft and the tornado's blast, kerosene explosions should never occur in Christian families, the grain fields and pastures of Infidels and pagans alone should suffer from the hungry grasshopper, Christian men should never be garroted by the impious in strange cities, and Christian people generally should be saved from the miseries of pauperism, and their lives be a perpetual flow of the milk and honey of prosperity. Unfortunately we do not witness any such miraculous interventions of Divine Providence in behalf of Christians or anybody else at this day, and the world is wofully given over to all kinds of selfishness, speculation, and blood-letting.

Elder Bowman appears to be particularly incensed against the theory of evolution. His antipathy is useless, however. Evolution is a fixed fact, for progress in nature is a fact, and this is what evolution means. Darwinism is not synonymous with evolution. Darwinism is only one theory of evolution among many. Nothing comes into the world full-fledged and perfect. The flower develops from the bud, the animal from the egg, and men are not born into the world with manly strength of body and mind. Everything that meets the eye develops to perfection step by step, and if this is true of such minor atoms of creation as men and beasts, and everything that is visible to us in the world, why is it not reasonable to suppose it to be true of the deeper and hidden processes of nature. The history of politics, religion, science, and philosophy all confirm the theory of evolution. The history of each of these is full of the remains of what was once accepted fact, but is now lost in the drifts of forgetfulness. The history of religion itself is as full of fossils in the shape of discarded creeds and schemes of creation as a geological stratum of the silurian period, "and still there's more to follow." Nothing in creation is immutable, neither in the earth nor in the star-drifts around it. Men will think, and by thinking change their opinions, and when the day returns that men dare not think and dare not express their honest convictions, then such bright lights as the Duke of Alva and his "Council of Blood," and his brutal soldiery will be the master minds, and the world will once more grope in the rottenness and darkness of political and religious tyranny and bigotry.

How to Prepare Ozone.

BY SARA E. CHASE, A. M., M. D

MR. EDITOR, *Dear Sir:* You request me to inform your readers how ozone may be generated in a manner to be available for practical use in our homes and so cheap that all may partake of its benefits.

I take it that your readers are posted with regard to the nature of ozone, what it is, the relation it bears to the physical world, and of its wonderful powers as a disinfectant. If they desire any further knowledge upon this portion of my present subject, they will find an exhaustive article from the pen of Dr. E. G. Cook in the April number of the *Physiologist,* published at No. 56 West Thirty-third street, New York, entitled *Ozone,* the *Great Disinfecting and Sanitary Power of Nature.* If the people generally comprehended the value of this agent as a protector of health and a destroyer of disease, no householder would deem it safe or wise to be without some practical method of securing its presence in the house. Many experiments have been tried by scientists to bring this agent within the reach of the people in greater quantities than found in the impure atmosphere of those sections of the country which are densely populated, and especially in the imperfectly-ventilated dwellings in which we live.

Some of these methods have been in a measure successful, but attended with so much expense as to be afforded only by the wealthy. One of the first generators presented to the public could not be afforded for less than $150, thus practically putting it beyond the reach of the masses. I know of no satisfactory way of obtaining ozone in quantities without the use of a generator which will produce the necessary conditions for its evolution.

Phosphorus must be placed in such relation to water as to produce a moist atmosphere to act on the phosphorus. This causes the phosphorus to throw off phosphorous acid and ozone. The phosphorous acid is poisonous and must be prevented from escaping into the atmosphere. It must, therefore, be condensed and allowed to pass back into the water, while the ozone which is more subtle, escapes and permeates the air. The great need, therefore, of a generator is to seperate these two substances, the one destructive and poisonous, and the other health-promoting and life-giving.

As I sit here at my office desk writing, a faint odor of violets pervades the room, scarcely perceptible except by the sense of delicious purity of the atmosphere. Any one who has ever experienced the odor of clean clothes direct from the line on a day when the atmosphere is clear and pure, will understand the precise odor of ozone, and it is the ozone which imparts to the clothes this smell of cleanliness.

The agent which produces this condition of the air in the room is an *ozone generator* standing yonder on the mantel, a beautifully ornamented piece of furniture, which, while it serves as an ornament, is dispensing life and health to all within the range of its influence. This generator costs the trifling sum of $15.00. It consists of a glass jar twelve inches deep, encased in an ornamental woven wire screen and set about five inches deep into a plated metallic receiver. At the top is a metallic cap, also plated, and containing numerous perforations through which the ozone escapes. Upon removing this cap or cover, we find the top of the jar filled with a cork also perforated, and over this a piece of buckskin through which the ozone must pass in order to escape.

Down through the center of this cork runs a shaft or rod, at the lower end of which is a metal disc somewhat the shape of a churn-dasher; upon this are sockets to hold the phosphorus, and it is so arranged as to be elevated or lowered to bring the edge of the phosphorus just above the surface of the water in the bottom of the jar. The slow combustion of phosphorus from the action of the moist air causes the jar to be filled with a white cloud of phosphorous acid. This is too dense to pass out through the buckskin, so it condenses and drops back into the water, while the ozone, which is colorless and subtle, passes through the buckskin and escapes. The only care required to keep the generator in action is to elevate the shalf containing the phosphorus every day so as to supply the place of what has been consumed, and once in three weeks to renew the phosphorus and the water. The whole expense being not more than one-half a cent daily after the first outlay for the generator. I will ascertain where these generators can now be obtained, and inform any one who may desire said information.

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A young man wants a situation either in store or office. Free to go anywhere. Address W. W., this office. 4t20

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Can some kind person tell a friend and Liberalist (neat, reliable man, of country life) where to find a good, pleasant home in country or village, with labor not constant or heavy? 3t20 Address P. O. Box 140, Ft. Edward, N. Y.

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A widow, brunette, living in Wisconsin, wishes to correspond with a blonde gentleman, older than thirty-five, object matrimony. Must be fond of home, society, and nature, able to do his half financially, and willing to live at my home. Address F. N., TRUTH SEEKER office. 1t19

Wanted.

Correspondence with some middle-aged gentleman of Liberal principles, for mutual improvement. Address ESTHER, P. O. Box 322, Springfield, Mo. 1t20

Correspondence Wanted.

A young man, twenty-three years of age, would like to correspond with a Liberal young lady, not older. Address MATERIALIST, TRUTH SEEKER office.

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A young widower, six feet tall, blue eyes, brown hair and beard, straight in form and morals, owning a cosy and pretty home, with all the "modern conveniences," a short distance from one of the largest cities in the Union, doing a good business, and possessing considerable of this world's *goods*, would like to correspond (with a view to matrimony) with an educated, refined little lady who can play and sing. One who is a Spiritualist, Progressive or Freethinker. Reference given and required. Photos exchanged. Money or beauty not the object, but the making of a happy, joyous home. Address "EARNEST," 1t13 TRUTH SEEKER Office.

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THE more honesty a man has, the less he affects the air of a saint.—*Lavater.*

HE who knows right principles is not equal to him who loves them.—*Confucius.*

IT is pride which fills the world with so much harshness and severity. We are as rigorous to offenses as if we had never offended.—*Blair.*

FROM a common custom of swearing, men easily slide into perjury: therefore, if thou wouldst not be perjured, do not use thyself to swear.—*Hierocles.*

THE greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—*Publius Syrus.*

TO ACKNOWLEDGE our faults when we are blamed is modesty; to discover them to one's friends, in ingenuousness, is confidence; but to preach them to all the world, if one does not take care, is pride.—*Confucius.*

TO BE always intending to live a new life, but never to find time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—*Tillotson.*

IT is an observation, no less just than common, that there is no stronger test of a man's real character than power and authority, exciting, as they do, every passion, and discovering every latent vice.—*Plutarch.*

SENECA, with two millions out at usury, can afford to chant the praises of poverty, but for our own part, we prefer the fine extravagance of that philosopher who declared that "no man was as rich as all men ought to be."—*Whipple.*

IT is the great privilege of poverty to be happy unenvied, to be healthy without physic, secure without a guard, and to obtain from the bounty of nature what the great and wealthy are compelled to procure by the help of art.—*Johnson.*

I WILL tell you where there is power: where the dew lies upon the hills, and the rain has moistened the roots of the various plants; where the sunshine pours steadily; where the brook runs babbling along, there is a beneficent power.—*Chapin.*

THIS life will not admit of equality; but surely that man who thinks he derives consequence and respect from keeping others at a distance is as base-minded as the coward who shuns the enemy from the fear of an attack.—*Goethe.*

THERE is a vulgar notion among Christians that there never were any views of morality before the Bible was composed, and that without this book we should have no idea of right and wrong. This notion is gratuitous and presumptuous. Morality existed before the Bible existed, and will exist when the Bible is obsolete.—*Youth's Liberal Guide.*

EVERY one is forward to complain of the prejudices that mislead other men and parties, as if he were free, and had none of his own. This being objected on all sides, it is agreed that it is a fault and a hindrance to knowledge. What, now, is the cure? No other but this, that every man should let alone others' prejudices and examine his own.—*Locke.*

ONCE men thought spirit divine and matter diabolic; one Ormuzd, the other Ahriman. Now science and philosophy recognize the parallelism, the approximation, the unity of the two: how each reflects the other as face answers to face in a glass; nay, how the laws of both are one, or how one is the realization. We are learning not to fear truth.—*Emerson.*

THE man of this age must be matriculated in the university of sciences and tendencies flowing from all past periods. He must not be one who can be surprised and shipwrecked by every bold or subtle word which malignant and acute men may utter in his hearing, but should be taught all skepticisms and unbeliefs and made the destroyer of all card houses and paper walls and the sifter of all opinions by being put face to face from his infancy with realities.—*Emerson.*

HOWEVER much we may boast of equality, a little common observation will convince us that men are far, very, very far, from being equal. Some are born with vigorous constitutions, strong, powerful physiques, and happy, cheerful, contented dispositions. Others come into the world with barely vitality sufficient to drag themselves around; slender, delicate, feeble, and weak; and, as an inevitable consequence of this, fretful, despondent, and unhappy. Are these last equal to the first. Have they the same facilities for obtaining intelligence, wealth, power, and enjoyment that the more favored ones have? Is the pauper and street gamin born equal to the pampered, petted child of some noble, wealthy house? If a god ruled and governed all, would he suffer such unjust inequality? Could any good parent treat so unfairly the greater portion of his children—and all for no fault of their own? Is not this difference between the favored and the extremely miserable a sure proof that no all-wise father rules and reigns? Is it not manifestly certain that every individual should be born with a full amount of mental and physical vigor and a fair chance for happiness? Let it be our work, my Liberal friends, to do all we can to bring this about, to lift up, elevate, and refine all humanity, so that some day, by a process of natural selection, and through the "survival of the fittest," the feeble, weak, and deformed, mentally and physically, shall be heard of no more among us, but, like "missing links," pass away and become utterly lost forever.—*Mrs. E. D. Slenker.*

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IN the spring the husband yearneth
For his other suit of clothes,
And he searcheth through the garret,
And he swears and bumps his nose.
In the spring the young wife's fancy
Turneth back in wild despair:
She remembers that she traded
His old clothes for chinaware.

HOME SCENE.—Husband entering, and throwing himself languidly upon the sofa, as he wipes the perspiration from his brow, "O dear business is killing me; I am so tired." Wife, jumping for a pillow: "Lay down there, like a good, dear fellow, and take a little rest." Little four-year-old daughter: "Oh, papa, I fought oo'd be awful tired after I saw oo carrying the new hired girl all 'bout the titchen."

HERE is a Turkish fable: Abdullah went to the residence of Nasereddin to borrow his mule. Nasereddin, who was a ready lender, said that the mule was not at home. At that moment the mule brayed loud enough to wake the echoes. "What did you say, Nasereddin—that your mule was not at home? But I hear him." "Go thy way, false Abdullah," said his neighbor; "you are not a true friend, for you believe the mule and refuse to take my word."

A CLERGYMAN in Scotland who was conducting public worship in the open air had a portion of his notes carried away by the wind. Not perceiving the circumstance, he announced that he would now proceed to the third head or division of his discourse, hastily turned over his notes, remarking two or three times, "Thirdly, my friends; I say, thirdly;" on which an old woman sitting by ejaculated: "Thirdly, sir, is away wi' the wind; it's over the kirk-yard wa', sir."

ANOTHER KIND.—Two Irishmen, lately landed in New York, were boarding at a hotel where they were sorely troubled with mosquitos, and could hardly obtain sleep enough to satisfy nature. "Put yer head under the blankets," said Mike, "and thin they'll not bite yees." Pat did as requested, but scarcely had he found himself free from mosquitos when he was attacked by the bed-bugs that he had failed to notice. "Bad luck to me, Mike," said he; "here's another kind widout wings an' fiddles; but, begorra! they bite as hard as the others."

A SONG OF THE SEASON.

Now is the time when poets rhyme,
And bluebirds gayly sing,
While in the bog the frisky frog
Takes in the "gentle spring."
Now is the time, in this bright clime,
When serenaders sing,
Till pails of slop oft make them stop,
And take a "gentle spring."

—*Omaha Republican.*

A WOMAN was walking, and a man looked at her and followed her. The woman said, "Why do w me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? My sister is much handsomer. She is coming after me; go and make love to her." The man turned back and saw a woman with an ugly face. Being greatly displeased he went again to the other woman and said, "Why did you tell a story?" The woman answered, "Neither do you speak the truth; for if you are in love with me, why did you go after another woman?"

THE following specimen verses are from a twenty-six stanza idyl by an inspired young fellow who has been wrought up by the first bright beam of the spring's warm sun:

"She leaned upon the fence,
And then she hove a sy.
And for his footsteps down the lain
She waited patiently.
And presently he come to view.
And then she yelled a yell;
A heavenly howl of joy she howled.
And her bosom swelled a swell.

—*Louisville Courier-Journal.*

THE following poem on house-cleaning is also apropos:

The housekeeper giveth a cheerful hop,
And we hear the musical flippety-flop
Of the moisty, misty, maddening mop.

And lo! the maddening horrors rush
Athwart our souls at the soapy gush
Of the slippery, slimy scrubbing-brush.

From early morn till evening gloom
We hear the scratching in hall and room
Of the boisterous, busily-bobbing broom.

And now there cometh a woesome wail—
That augurs a generally gusty gale—
From a man with his leg in the scrubbing-pail.

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THE TRUTHSEEKER

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Vol. 5. No. 21. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, May 25, 1878. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.

Notes and Clippings.

AN unfortunate result of gospel meetings in Peterboro is the insanity of a respectable working woman.

PROF. COPE, the Philadelphia geologist, writes that he has found in Northern Texas specimens of vertebrates heretofore unknown.

THE Rev. Mr. Oliver said, in the Atlanta Methodist Conference, that revivalists were religious tramps, and more trouble than they were worth. Oliver's head was level one time.

REV. MR. SLATER, who preached against dancing, died last week in a fit. Fanny Elisler, the illustrious ballet dancer, is eighty-four, happy, and in excellent health. The moral is obvious.

THE Rev. Dr. Bartol of Boston went thus far toward defending suicide in a recent sermon: "When life ceases to be a pleasure, and when through long years and months much is endured and nothing enjoyed, should life be maintained? I, for one, would not thank any person to preserve my life under such conditions."

THE Rev. Jesse H. Moore, pastor of a Methodist church in Decatur, Ill., announced from his pulpit that for twenty years he has been preaching doctrines that he did not believe. Mr. Moore has been a Brigadier-General and a member of Congress. Thousands of other clergymen, were they equally honest, would make a similar confession.

A SHREWD old lady said of her minister "he never told a lie in the pulpit." This is different from the experience of the little daughter of a well known Brooklyn dominie. He was once telling a most marvelous story, at which some of his hearers expressed their doubts. The little girl said: "Now, Pop, say, is that really true, or is it only just preaching."

VERY few ministers are now preaching on hell, and the interest on the subject has almost died out. The fashionable subject now is the recognition of friends in the next world. A prominent clergyman propounds with great pleasure the theory that we shall not there be compelled to recognize any who have been very disagreeable to us during our sojourn here.

NEVER in modern times has there been such a period of famine as in the last five years. First in Anatolia (Turkey), then in India, and now in China and Brazil. Tens of thousands have died from sheer starvation. Last month the deaths from this cause in Brazil were reported to be as many as one hundred a day. Governments and individuals have done what they can, but are powerless to deal adequately with the calamity.

SIR W. THOMPSON'S soundings of the Atlantic, by means of the apparatus on board the Challenger, showed that the great ocean has three immense basins, viz., one extending from Ireland to the upper North American coast, with an average depth of 3,000 fathoms, one dividing Europe and Central America with an average depth of 3,000 fathoms; and one running from South Africa to South America with an average depth of 2,500 fathoms.

WIDOW MCLAUGHLIN dying at New York Hospital a martyr to Malthusian practices by the hands of Mrs. Worcester, who, in event of patient's death, may get severely Worcestered. —*N. Y. Graphic.* The witling who penned the foregoing despicable sneer at the memory of Malthus should borrow a dictionary and learn the difference between Malthusianism and abortion. He will find as much difference between those terms as there is between wit and silliness.

A CELEBRATED preacher said the other day to a graduating class in one of our principal theological seminaries: "Think nothing about filling the pews. Think everything about filling the hearts in the pews." It is on such nonsense as this that our young ministers are vainly expected to grow spiritually fat. How can there be hearts in the pews unless there are people there? What is the good of seeking to preach to empty benches? By some of these men it is considered a sin to crowd a church with interested hearers, and the man who does it is accounted a sensationalist.

A LAWYER promised an Indian a receipt for some money the red man had paid to him, on condition that the Indian would explain the nature or use of one. "S'pose maybe die; go to heben; me find gate locked; 'Postle Peter says 'Wat ye want?' 'Me want to get in.' He say 'You pay dat wampum you owe!' Wat me do? no receipt; hab to hunt all ober hell to find you!" He obtained the receipt.

GRAND CANYON, in Colorado, has perpendicular walls 2,000 feet in height. The face of the rock has narrow shelves, one of which has been enlarged, so as to make a path, by laborers on the railroad that runs through the canyon. A party was going along this dizzy path, when the horse ridden by a woman fell. She clung to the rock, but the horse went out of sight, to be surely killed, as was supposed. On looking down, however, the beast was seen standing on a shelf twenty inches wide, and hugging the wall with all its might. A rescue was effected with ropes.

EDISON'S LAST.—In an interview published in the Washington *Star*, Mr. Edison describes a marvelous discovery recently made. He says: "Night before last I found out some additional points about the carbon which I use in my carbon telephone. It may be used as a heat measure. It will detect one fifty-thousandth of a degree Fahrenheit. I don't know but what I can make an arrangement by which the heat of the stars will close the circuit at the proper time automatically and correctly. It is a curious idea that the heat of a star millions of miles away should close a circuit on this miserable little earth, but I do not think it is impossible."

AN effort was lately made in New Haven to prevent Col. Robert G. Ingersoll from lecturing in the Opera House on the ground that his discourse might neutralize the recent work of Moody and Sankey. Those Christians don't appear to have much faith in the soundness of their conversions; the converts need coddling to keep Jesus in their hearts. It would really be too bad if God should lose his grip on his new recruits and flee in dismay from New Haven, and perhaps from Connecticut, when the Colonel opened fire on him. Ingersoll undid much of the results of a clergyman's forty-years' labors in Harrisburg, Pa., recently, by a single lecture.

LOUISIANA LOTTERY CASE TO BE HEARD.—The opinion of Attorney-General Devens as to the powers of the Postmaster General in dealing with lottery circulars and letters does not appear to cover some of the most important points involved in the Louisiana State Lottery case recently set forth in these dispatches. Postmaster-General Key says he is undecided as to the instructions that should be given to the postmastere about detaining or refusing to transmit the lottery circulars, tickets, etc., and he has therefore notified the counsel for the citizens of Louisiana and the counsel for the lottery organization that he will hear further argument on the 20th inst.

ANOTHER RELIGIOUS HUMBUG.—We learn from *Roses News*, Detroit, that a sorrowful case has come to light in which the wife of one Charles R. Ford, formerly a local preacher of very pious pretensions, was deserted by him, and left to starve, after being either purposely or accidentally poisoned. She survived, and the pious deserter went to live with another woman taking two of their five children with him, though he did not confine his lustful attentions to any one female. His wife was a hard-working woman, and he begged or extorted from her who still loved him, the money which went to support other women. The wife is now reduced to poverty, and has been without food for some days.

TWO BROTHERS lived in a village in Jersey. They were twins, and their extraordinary resemblance to each other caused many queer mistakes. The following story is told of them, but we do not vouch for it. An Irishman was offended by one of the brothers, and was a long time watching his opportunity for revenge. The twins were constantly together, and although Pat was pretty well able to manage one, he considered that the whipping of both together was a luxury he could not afford to indulge in. At last, however, he met one of them alone, but was not quite sure that he had the right man. He determined to inquire into the matter. "Is that you?" said he, "or are you only your brother?" The fellow, taking in the situation, answered, "Oh, I'm only my brother." "Then it's well for you it isn't yourself that's in it," said Pat, as he walked off with a clear conscience.

AT THE CHURCH FAIRS.

No more the festive oyster swims
His lonely round in church fair stews;
Yet still the young man's optic dims
At dainties he may not refuse.

The luscious fruits of spring are here;
And savory odors fill the air;
While strawberries and cream appear,
With shortcake, on the bill of fare.

The impecunious youth, distressed
At prices far beyond his means,
His sweetheart eyes with vague unrest.
And suffers pain mid festive scenes.

THE recent conversion of a Japanese, at Springfield, to the popular Christianity of these times, is perhaps the masterpiece of Brother Moody's career. The Japanese show intense eagerness for adopting the manners; customs, appliances, and institutions of Western nations. They accept not only our mechanism, our arts, our system of education, our modes of government, but our very dress, and would fain discard their language for ours. The one thing in our so-called civilization which has seemed to them utterly unworthy of adoption is the modern Christian religion—its doctrines and fruits being apparently repulsive and ridiculous to them. This makes Brother Moody's gaining over of a Japanese an extraordinary achievement.

PARADISE AMONG THE PAGANS.—Japan seems to be a country where men never lose their temper, where women and children are always treated with gentleness, where common laborers bow and beg pardon of each other if they happen to jostle accidentally, where popular sports do not inflict suffering upon the lower animals, where a paper screen is a sufficient protection against all intrusion, even that of burglars, and where cleanliness takes such a high rank among social virtues as to be carried almost to ludicrous excess. Japanese manners are certainly very different from our own; but the Japanese are a thoroughly well-bred people. "Manners are not idle;" urbanity, gentleness, and consideration for others are not mere superficial qualities; when such national characteristics are found combined with courage, energy, and intellect, they may surely be accepted as evidence of an advanced civilization. Foreigners, after living in the interior of Japan for a considerable time, on returning into "civilized society," have even stated that the manners of their own countrymen appear to them vulgar and almost brutal, accustomed as they have become to a courtesy singularly free from servile or mercenary considerations.—*Fortnightly Review.*

ISAAC EVANS, colored, was hung on Friday 10th inst., at Amite City, La., for the murder of Edward Bowen in July 1877. Evans was then on a drunken spree, but he was a gambler and according to his confession at the gallows, a bad character generally. He remarked, "I do not remember as I received any direct provocation. We were both excursionists that day and strangers. We had some words, which I forget now, and feeling provoked I thought he was after his revolver, when I drew mine from a back pocket and shot him in the eye. I hope to meet my God in Heaven. I have been converted to God. I'm just goin' to slip from this world right into paradise, and rest there to-night. Mr. Bowen, I murdered your son. I'll meet him there this evening. I hope you will meet me there too. I've been wicked, and everything that is bad. God chose this way, to call me off, as he would never have got me any other way. I hope to meet you all in Paradise," and he swung off in that direction. Sinners, come one, come all, right into the arms of Jesus. His loving male "parient" shed the blood of his innocent Son for sinners—why shouldn't sinners shed the blood of other men's sons for Jesus' sake? Amen. Who ever heard of a murderer who, after there was no hope for him in this life, was not going to be jerked right into paradise? O sinners, whom Jesus loveth and died for, why not do whatever you please in this world and also in the next. "Christ's blood" is an antidote to that which crieth from your victims. How he must have loved "Bloody Mary"!

Events of the Week.

THE Paris Exposition is a success.

THE Social Science Association met on Monday in Cincinnati.

SIX hundred lives were lost by a recent earthquake in Venezuela.

RECENT letters from Cuba say that the revolution is still progressing.

EMIGRANTS to the number of 1,100 arrived in this city in one day recently.

THE Pope must spend the summer in the country. His infallible health is bad.

THE black-coated gentry are flocking to England to the Pan-Handlican Conference.

THE war in Europe is being fought on paper yet, but preparations go on incessantly.

AN English war vessel is cruising off the coast of Maine to watch the Russian transport.

VICKSBURG, Miss., has been visited by a severe hailstorm. Many buildings were destroyed.

THE Syndicate has subscribed for $10,000,000 four-and-a-half per cent bonds for August and September.

ANTHONY COMSTOCK thinks truth is obscene when naked. He is going to make it wear dra— but we refrain.

THE Third Auxiliary League of New York has been organized. It is an offshoot of the National Liberal League.

THE revolution in Mexico has failed. Bright-eyed Diaz and bright ideas are at the head of the Government yet.

THE Vosburgh poisoning case is still progressing in Jersey City. So far the evidence is very damaging to the reverend prisoner.

BALD MOUNTAIN, N. C., has had an earthquake. The mountain is split in twain. The Bald Mountaineers are alarmed.

THE dog show in the Hippodrome in this city was as great a success, if not quite as musical, as the Moody and Sankey God show.

THE Virginia Episcopal Convention has denounced dancing. Dancers are consequently shaking—their feet to the sound of the ungodly fiddle.

HEAVY frosts have caused millions of dollars' worth of damage to the fruit growers throughou the country. It was not God this time, it was nature.

LYDIA SHERMAN who caused the death of three people, died recently in the Connecticut State Prison. Anthony Comstock is still alive and at large.

LABOR riots are of frequent occurrence in England among the unemployed. Serious trouble is anticipated. Several mills have been burned already.

ST LOUIS has been visited by a tornado. One hundred houses unroofed, trees, fences, etc., scattered like chaff; several persons injured. Damage $500,000.

THE Canadians on the frontier are alarmed. Squads of strangers are numerous, and it is feared they are Fenians. The troops are preparing for emergencies.

HELL, Hayes, Humanity, Heavenly Horticulture, Hair, Heathenism, Health, and Hyporites, were among the subjects of the harangues of our preachers last Sunday.

THE Socialistic Labor party had a grand parade and picnic in St. Louis, on Sunday the 19th. The procession was half a mile long, and there were ten thousand people at the meeting.

SUNDAY last was a fine day, as the parsons found to their sorrow. Coney Island, Rockaway Beach, and the parks were thronged, but the churches were slimly attended. Sensible people prefer seeing God in nature to hearing stale, second-handed slanders about him from the pulpit.

THE Presbyterian General Assembly at Nashville, Tenn., has passed a resolution that no Church trials for any charge but that of heresy shall be brought up to the Assembly. That one crime is becoming fearfully prevalent among them, and they will have their hands full with that alone.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER VIII.—CONTINUED.

"Just what I say, Sue. I've lost my religion—lost my belief in Christianity; and in such an odd way. A middle-aged man came here two weeks ago to talk with father, and, as it happened, I was in the little room off the study and heard it all. It is so rarely any one goes into that room that father had no thought of my being there. You know he never likes me to hear any arguments on religion, as he says it unsettles one's faith. The man introduced himself by saying he was Mr. Lusk, and lived on the Bradford place down by the factory. That he had been in Tennesee settling up his father's estate ever since he moved his family here, some three months ago; and so had never made the acquaintance of Mr. Martin. 'But,' said he, 'I hearn you was a good man, so I thought I'd come and see you, and get you to settle a knotty p'int or two for me. I ain't much on larnin', I aint, fur I've had to work fit to kill myself, to keep my little family from starving, but now I've got money that father left, enough to pay for a home, and I'm going to see to the brain part next. That's Mrs. Lusk's way, my wife, sir; her motto is "body fust, and brain next," and it's a pretty good one, too, fur as I kin see. But to come to the p'int. I wuz inter Mr. Scott's a week or two ago, and I picked up a book and read sumthing that sot me ter thinkin'. I jist copied it off, as I didn't like ter tackle Mr. Scott about it, and his bizness is to doctor bodies, and yours to tend to souls. Wal, here is what I read, and I want you to tell me if it's true or no: "The Cushites who inhabited Arabia, India, and western Asia to the Mediterranean, and extensive regions of Africa, were highly-gifted, civilized, and enlightened nations, and though existing fully eight thousand years before Christ, were by no means the first inhabitants of the earth." There now, what do you say ter that? Is it true or no? Was there men who lived so long before Adam as these Cushites are said to have done? If so, I want ter know it. I never studied religion much, but thought it must be true 'cause everybody believed it. But since I cum here I find there is good people that say it's all humbug, leastwise some sez Mr. Darwin's family don't believe the fust word of it. They ain't mean folks, neither, like preachers sez Infiddles is—for Mrs. Darwin is a rale good neighbor, my wife sez, and all the children like her, and them as children likes is always good, yer know. Now, if Adam wasn't the fust man, and Eve wasn't made out of his rib-bone, and Cain and Abel didn't have a religious quarrel over their offerings, and Cain didn't murder his brother in a religious row, I don't want my children to be taught such lies in Sunday-school.'

"Father just sat quietly and patiently till the man was through, and then said, 'My brother, if you take up the question in such a spirit of defiance as this, I fear I can do you little good. The whole Christian world has long ago settled these questions for us. The greatest intellects of the day have pronounced the holy Bible to be God's word, and being his word, it must be true. No matter what seeming evidence there may be against its statements, they must all be false if they cannot be made to coincide with that holy and divine record. I have read of these Cushites; and the ancient ruins and monuments, and the descriptions all seem to prove them to be older than Adam, but we must learn to mistrust our own senses when they go against aught that God himself has revealed to us in his holy word. Even Jesus Christ, mild, gentle, and good as he was, tells us plainly to believe or be damned! There is no alternative for us, so why risk your eternal salvation by prying into things that does not concern you? I know it is the general practice of those belonging to our Church to argue, debate, and reason with all who differ from them in point of belief. We are so sure we are right that we fear not to face even the smartest in the Infidel ranks. But I am growing wise as I grow old. I look back to the years of my early manhood, and I see a great change and a wide departure from the dear and beloved truths taught at that time in our churches. We must keep the first principles and preach these principles just as we did then, if we would retain a full belief in them. Many of our most intelligent preachers have taken up with new notions—evoluted, they say, and become progressive—but alas! they have not evoluted towards salvation or God's truths, and my soul is prophetic of the end. Little by little they let go of the divine guide and trust to worldly wisdom, and when too late they will find themselves stranded on a desert isle.' 'In hell, I suppose you mean parson, but if, as Mr. Darwin thinks, there ain't any hell, what then?' 'It is best to be on the safe side, my brother,' said father solemnly. 'But if a man can't believe, do you think God would put him in a hell for it? if you do, I say I don't think I can love such a God. If my children could not believe me, or believe what I commanded them to, would I put them in the fire? no, sir; I'd jist try and be so true and good that they'd haf ter believe in me. Mr. Darwin tells my wife that if folks want love, honor, and respect, they must arn it, and desarve it, and so I say if God wants to be loved and believed he must make himself known to us, so we can see if he is worth it.'

"'You blaspheme the Most High by such talk, and I must insist that you use no more such irreverent language in my presence,' said my father, severely. 'God has given us all the knowledge we need of him in the Bible, and if you cannot find enough in that sacred Word to convince you, I shall be compelled to see you go to everlasting perdition. Let us pray.' 'Prayin' ain't no use, parson—I never knowed a prayer to be answered yit, and I can't waste no more time now, so good-bye,' and he left the room, while father sighed and commenced writing his next Sunday's discourse, and when he preached it the ensuing Sabbath, I could see Mr. Lusk popping up in it every little while. If father made no impression on him, I saw that he did on father.

"Well, as I said, this was two weeks ago, Sue, and in these fourteen eventful days I have crossed the Rubicon. I went that very afternoon to see Edith, and told her of Mr. Lusk's visit, and of my determination to know for myself what the other side had to say. You see I always refused to read any of the books the Darwin's lent the rest of you, for I did not like to do so against my father's wishes or knowledge, and I had so much else to do, and to read, and to think about, that I was well content as it was. But there are always epochs in life that start us upon new roads, and the events of that fateful afternoon Mr. Lusk came to the parsonage, and so strongly, forcibly, yet simply, expressed his determination to find out the real truth, decided me to go and do likewise. I told Edith all this, and asked her to lend me the 'Age of Reason.' She said as I was not yet twenty-one, she did not feel justified in doing it, as she knew my father would be so opposed to my having it. 'Well,' said I, 'to absolve you from all complicity in the act, I here take forcible possession of it;' and suiting the action to the word I slipped the book into my pocket. Edith laughed, and said I was very presumptuous to help myself in that way to her property. I took it home and read it thoroughly, and with a genuine desire to know the truth; and as all who have done this usually fall in with Paine's views, I found myself no exception. I was convinced that the Bible was a man-made book, and a collection of fables, stories, and old opinions, also of old maxims mixed in with ancient poems and heathen literature. But I did not stop there. I got Myra to go to Mr. Darwin's and get me the best Infidel book they had—you know she isn't as scrupulous about honor and all that as you are—so she went and brought me Taylor's 'Diegesis.' A book few girls would care to read, but I have been father's boy you know, and have read so much on theology that my mind was prepared for a thorough investigation of the whole subject. I had bound Myra to secrecy, and she got the book as if for herself, as I prefer to keep my present opinions a secret as long as I can. Myra is wild and willful, but true as steel, so I do not fear that she will betray any confidence I repose in her. But to my story: I found Taylor a perfect mine of knowledge. He begins at the very root of the whole question of Christianity, traces its foundation and gradual growth step by step, showing it has not a particle of fact or reality about it; he shows that it was created out of pure myth, and built up by one continuous system of fraud, deception, and falsehood. Every ancient author he proves to be a false chronicler, or to have had lies forged and interpolated into his works. He shows that this very religion called Christianity existed ages before Christ was ever heard of, and that divine saviors, too, were known in other nations and countries, and were older than ours, and just as good, holy, and wise. He tells how the Bible was got up, and shows that whole chapters have been added to it—interpolated since by pious zealots—and others altered and changed; he shows that nearly all of the most learned and Christian authors made numerous damaging admissions of a most fatal character concerning the whole subject; and in concluding his discussion of the 'External Evidence,' he says: 'Here is distress, indeed! To pursue the evidences of the Christian religion, after we have seen its incomparably most learned and able advocates thus striking on the shoals of reckless sophistry; after we have driven the strugglers for a grasp on historical fact, to the last trick of gathering together such *thousand miles off may-bes*' of mere possible allusion, and then showing us the lettered facts of their huge collections as "Volumes of Evidence," would be driving the drift.'"

"Any one who can believe Christianity to be a true system of religion, after reading Rev. Robert Taylor, must have a very pitiable sort of credulity. I confess he has shattered all that was left of my belief, after I had read Paine. I have not given up God or immortality though. I still think there is proof of life to come, and that a good God rules and governs all things."

"There may be," said Sue; "still I begin to be rather shaky about it all. But since I have given up hell and its horrors, I don't worry about the rest. Whatever it may be, I feel that I shall meet my just deserts, and justice is all I ask of God or man."

"I am with you, then, Sue; and now I must run out and get dinner ready, as father will soon be home."

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER X.—CONTINUED.

NUMBER OF ORGANISMS CONSTANT.

When considering the struggle for life, we started from the fact that the number of germs which all animals and plants produce is infinitely greater than the number of individuals which actually come to life and remain alive for a longer or shorter time. Most organisms produce during life thousands or millions of germs, from each of which, under favorable circumstances, a new individual might arise. In most animals and plants these germs are eggs, that is cells, which for their development require sexual fructification. But among the Protista, the lowest organisms, which are neither animals nor plants, and which propagate themselves only in a non-sexual manner, the germ-cells, or spores, require no fructification. Now, in all cases the number of unsexual, as well as of sexual germs, is out of all proportion to the number of actually living individuals of every species.

Taken as a whole, the number of living animals and plants on our earth remains always about the same. The number of places in the economy of nature is limited, and in most parts of the earth's surface these places are always approximately occupied. Certainly there occur everywhere and in every year fluctuations in the absolute and in the relative number of individuals of all species. However, taken as a whole, these fluctuations are of little importance, and it is broadly the fact that the total number of all individuals remains, on an average, almost constant. There is a constant fluctuation, which depends on the fact that in one year or another one or other series of animals and plants predominates, and that every year the struggle for life somewhat alters their relations.

Every single species of animals and plants would have densely peopled the whole earth's surface in a short time, if it had not had to struggle against a number of enemies and hostile influences. Even Linnæus calculated that if an annual plant only produced two seeds (and there is not one which produces so few), it would have yielded in twenty years a million of individuals. Darwin has calculated of elephants, which of all animals seem the slowest to increase, that in seven hundred and fifty years the descendants of a single pair would amount to nineteen millions of individuals; this is supposing that every elephant, during its period of fertility (from the 30th to the 90th year), produced only three pairs of young ones, and survived itself to its hundredth year. In like manner the increase of the number of human beings—if calculated on the average proportion of births to population, and no hindrances to the natural increase stood in the way—would be such as to double the total in twenty-five years. In every century the total number of men would have increased sixteen-fold; whereas we know that the total number of human beings increases but slowly, and that the increase of population is very different in different countries. While European tribes spread over the whole globe, other tribes or species of men every year draw nearer to their complete extinction. This is the case especially with the redskins of America, and with the copper-colored natives of Australia. Even if these races were to propagate more abundantly than the white Europeans, yet they would sooner or later succumb to the latter in the struggle for life. But of all human individuals, as of all other organisms, by far the majority perish at the earliest period of their lives. Of the immense quantity of germs which every species produce, only very few actually succeed in developing, and of these few it is again only a very small portion which attain to the age in which they can reproduce themselves.

COMPLICATED CONDITIONS.

From the disproportion between the immense excess of organic germs and the small number of chosen individuals which are actually able to continue in existence beside one another, there follows of necessity that universal struggle for life, that constant fight for existence, that perpetual competition for the necessaries of life, of which I gave a sketch in my sixth chapter. It is this struggle for life which brings natural selection into play, which in its turn is made use of by the interaction of the phenomena of Inheritance and Adaptation as a sifting agency, and which thus causes a continual change in all organic forms. In this struggle for acquiring the necessary conditions of existence, those individuals will always overpower their rivals who possess any individual privilege, any advantageous quality, of which their fellow-competitors are destitute. It is true we are able only in the fewest cases (in those animals and plants best known to us) to form an approximate conception of the infinitely complicated interaction of the numerous circumstances, all of which here come into combination. Only think how infinitely varied and complicated are the relations of every single human being to the rest of mankind, and, in general, to the whole of the surrounding outer world. But similar relations prevail also

among all animals and plants which live together in one place. All influence one another actively or passively. Every animal and every plant struggles directly with a number of enemies, beasts of prey, parasitic animals, etc. Plants standing together struggle with one another for the space of ground requisite for their roots, for the necessary amount of light, air, moisture, etc. In like manner, animals living together struggle with one another for their food, dwelling-place, etc. In this most active and complicated struggle, any personal superiority, however small, any individual advantage, may possibly decide the issue in favor of the one possessing it. This privileged individual remains the victor in the struggle, and propagates itself, while its fellow-competitors perish before they succeed in propagating themselves. The personal advantage which gave it the victory is transmitted by inheritance to its descendants, and by a further development may become so strongly marked as to cause us to consider the later generations as a new species.

OLD MAIDS AND ROAST BEEF.

The infinitely complicated correlations which exist between the organisms of every district, and which must be looked upon as the real conditions of the struggle for life, are mostly unknown to us, and are very difficult to discover. We have hitherto been able to trace them only to a certain point in individual cases, as in the example given by Darwin of the relations between cats and red clover in England. The red clover (*Trifolium pratense*), which in England is among the best fodder for cattle, requires the visit of humming-bees in order to attain the formation of seeds. These insects, while sucking the honey from the bottom of the flower, bring the pollen in contact with the stigma, and thus cause the fructification of the flower, which never takes place without it. Darwin has shown by experiments, that red clover which is not visited by humming-bees does not yield a single seed. The number of bees is determined by the number of their enemies, the most destructive of which are the field-mice. The more the field-mice predominate, the less the clover is fructified. The number of field-mice, again, is dependent upon the number of their enemies, principally cats. Hence in the neighborhood of villages and towns, where many cats are kept, there are plenty of bees. A great number of cats, therefore, is evidently of great advantage for the fructification of clover. This example may be followed still further, as has been done by Carl Vogt, if we consider that cattle which feed on red clover are one of the most important foundations of the wealth of England. Englishmen preserve their bodily and mental powers chiefly by making excellent meat—roast beef and beefsteak—their principal food. The English owe the superiority of their brains and minds over those of other nations in a great measure to their excellent meat. But this is clearly indirectly dependent upon the cats, which pursue the mice. We may, with Huxley, even trace the chain of causes to those old maids who cherish and keep cats, and, consequently, are of the greatest importance to the fructification of the clover and to the prosperity of England. From this example we can see that the further it is traced the wider is the circle of action and of correlation. We can with certainty maintain that there exist a great number of such correlations in every plant and in every animal, only we are not always able to point out and survey their concatenation as in the last instance.

Another remarkable example of important correlations is the following, given by Darwin. In Paraguay, there are no wild oxen and horses, as in the neighboring parts of South America, both north and south of Paraguay. This surprising circumstance is explained simply by the fact that in that country a kind of small fly is very frequent, and is in the habit of laying its eggs in the navel of newly-born calves and foals. The newly-born animals die in consequence of this attack, and the small deadly fly is therefore the cause of oxen and horses never becoming wild in that district. Supposing that this fly were destroyed by some insect-eating bird, then these large mammals would grow wild in Paraguay, as well as in the neighboring parts of South America; and as they would eat a quantity of certain species of plants, the whole flora, and, consequently again, the whole fauna of the country would become changed. It is hardly necessary to state, that at the same time the whole economy, and consequently the character, of the human population would alter.

Thus the posperity, nay, even the existence of whole populations can be indirectly determined by a single small animal or vegetable form in itself extremely insignificant. There are small coral islands whose human inhabitants live almost entirely upon the fruit of a species of palm. The fructification of this palm is principally effected by insects, which carry the pollen from the male to the female palm trees. The existence of these useful insects is endangered by insect-eating birds, which in their turn are pursued by birds of prey. The birds of prey, however, often succumb to the attack of a small parasitical mite, which develops itself in millions in their feathers. This small dangerous parasite, again, may be killed by parasitical moulds. Moulds, birds of prey, and insects would in this case favor the prosperity of the palm, and consequently of man; birds, mites, and insect-eating birds would, on the other hand, endanger it.

MEN spend their lives in anticipations, in determining to be vastly happy at some period or other, when they have time. But the present time has one advantage over every other—it is our own. Past opportunities are gone, future are not come. We may lay in a stock of pleasure, as we would lay in a stock of wine; but if we defer the tasting of them too long, we shall find that both are soured by age.—*Colton.*

AVOID popularity; it has many snares, and no real benefits.—*William Penn.*

Astro-Theology.

BY L. L. DAWSON.

"Now, turning from the wintry signs, the sun
His course exalted through the Ram had run,
And, whirling up the skies, his chariot drove
Through Taurus, and the lightsome realms of love,
Where Venus from her orb descends in showers
To glad the ground and paint the field with flowers;
When first the tender blades of grass appear,
And buds, that yet the blast of Eurus fear,
Stand at the door of life, and doubt to clothe the year,
Till gentle heat and soft repeated rains
Make the green blood to dance within their veins;
Then, at their call emboldened, out they come,
And swell the germs, and burst the narrow room;
Broader and broader yet their blooms display,
Salute the welcome sun, and entertain the day.
Then from their breathing souls the sweets repair
To scent the skies, and purge th' unwholesome air;
Joy spreads the heart, and with a general song
Spring issues out, and leads the jolly months along."

—*From the "Flower and the Leaf."*

The story of Christ in the New Testament is but an allegorical representation of the sun's course through the different zodiacal signs every year. The sun in the Old Testament is God, and in the New Testament is Christ; and an emanation from the sun, as the rays of light and heat, producing breezes and wind, is the Holy Ghost. Thus is the trinity of God explained, of three in one and one in three. Thus is this paradoxical combination, and at the same time separateness, which for ages has been a stumbling-block to so many, easily explained.

I will begin with the sun's position on the 21st of December—St. Thomas' Day, the shortest day of the year—when for three days it appears to remain stationary in regard to the length of days; but on the 24th the sun begins to rise from the depths, and the day begins to lengthen; and on the 25th—Christmas—the sun, or Christ, is born, in the constellation whose name means a stable, in the zodiacal sign of the *Goat*, which represents the stable and animals, which are mentioned in the allegory of the New Testament as the surroundings of Christ at his birth.

"St. Justin, commonly called Justin the Martyr, one of the earliest of the Christian Fathers, actually draws the parallel that Christ was born on the same day when the sun takes his annual birth in the stable of Angias—that is, in the station of the celestial Goat, where we have seen is actually placed the stable of Angias in the sixth labor of Hercules" (Taylor, Devil's Pulpit, p. 42).

On the eighth day, New Year's—the day of circumcision—he enters the sign Aquarius, which is represented by a man with a jar, from which water issues; this man is St. John in the wilderness (winter is hell, or wilderness, in the allegory), and the water issuing from the urn is the River of Life. In this sign Christ is baptized. The sun, or Christ, passing through the sign Aquarius, enters the sign Pisces, or Fishes, and fasts forty days in the wilderness before entering into his ministry. These forty days represent Lent, which is kept by the Catholic and Episcopal Churches. After passing through the sign of Pisces the sun goes into the sign Aries, the Ram. "The Latin word Aries, the Ram, was derived from the Egyptian word Arery, the Sun" (Taylor, Devil's Pulpit, p. 30). And 1876 years ago, about the time Christ was said to have been born, after passing nearly through the sign, it crossed the equinoctial line, and spring began. With the showers attendant on the sun's crossing the line, and the stronger heat of the sun on account of its greater ascendency in the heavens, and on account of which the days were of greater length, vegetation began to spring up and grow, and seed-time came, giving promise of harvests that would save the people from starvation; hence the sun, on crossing the line in the spring, or vernal equinox, was hailed by the people as the savior of the world, and was called the Lamb of God for the salvation of the world because it was in the sign of the Lamb that vegetation and everything sprang up in newness of life, with the hope of future plenty and happiness, after having passed through long fasting and prayer in the wilderness of winter, when much of the crops and provisions of the past season had been consumed. This zodiacal Lamb was called the head of the Church; and if any one will look at the zodiacal signs in any almanac, it will be seen that the sign Aries represents the head. On account of the sun coming up to the equinoctial line a little earlier each year, the time of the vernal equinox is continually changing. The change in time each year being 54 1-4 seconds, it takes a little more than sixty years to make a difference of one degree; and there being thirty degrees in each sign, it takes a little more than eighteen hundred years to make a difference of one sign. This change in the position of the equinoctial line is called the Precession of the Equinoxes; and according to this precession of the equinoxes the time of the vernal equinox now comes in the sign of Pisces. "The equinox is now somewhat beyond the second degree in the Fishes" (Taylor, Astro-Theological Lectures, p. 273). And, as an illustration, I would call attention to the fact that the season of Lent (or sign of the Fishes) of late years reaches past the time of the equinox, the 21st of March. The apparent inconsistency of the vernal equinox remaining in the sign of the Lamb while the sign Pisces overlaps it is accounted for by the Church having arbitrarily fixed the time in the sign of the Lamb; the zodiacal wheel cannot turn, but each sign as it comes up to the equinox pushes its attendant constellations into the sign preceding it.

According to the precession of the equinox, at the time of the writing of the Apocalypse, where the end of the world is predicted, the equinoctial line would fall below the sign of the Lamb, and at the end would not come down to the sign of the Goat; hence at the Judgment Day the expression of the "sheep at the right hand," *i. e.*, in heaven, above the line, and in the summer months; while the goats remain on the left hand, *i. e.*, in hell, below the line, in the winter months.

The sun after passing the sign of the Lamb comes into the sign Taurus, the Bull; and according to the precession of the equinox in the time of Moses and Aaron, which was about fifteen hundred years before the time of Christ, the vernal equinox was in the sign of Taurus; consequently the Bull stood in the same relation to the Church of that time as the Lamb has to the Church since the time of Christ; which accounts for the making of a golden calf by Aaron for the people to worship; and it was as appropriate for the people of that time as is the worship of the Lamb by the Church since the time of Christ.

Next after the sign of Taurus comes the sign Gemini, the Twins—the little children of whom it may be said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." They were in the time of Christ the second sign above the line in heaven, and by the precession of the equinoxes they were getting higher, and would displace those that stood highest in the kingdom of heaven; which exciting the jealousy of Herod, he ordered that the infant children should be killed.

"Herod is the hero of the skin, the well-known epithet of Hercules, derived from his always being described, sculptured, painted, and distinguished as wearing the skin of the Cleonian lion. King Hercules—that is, the sun, who, in his annual progress through the signs of the zodiac, before he can reach the Lion of July and invest himself with the skin of the Lion, so as to become the Hero of the Skin, is obliged to kill all the children that were in Judea—that is, in Bethlehem and the coasts thereof—which is a definition of the zodiac. In Bethlehem, in which there are two children, Gemini, the twins of May, which this solar Herod is said to kill in our English rendering, but in the Greek to take or put away, or pass through, as the sun passes through the sign of the twins. 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children.' Rama is a literal name for the zodiac" (Taylor, Devil's Pulpit, pp. 22, 23).

From the sign Gemini the sun passes into the sign of Cancer, the Crab. The Crab, with the natural position of its claws, projecting out before it, represents the outstretched or everlasting arms of the most high God, promising plenty and rest to the people. The harvest came in this sign, which gave plenty for the following season; and after the harvest came rest from labor.

The sun in the sign Cancer was called the "Most High God" because it at the time of Christ was the highest in heaven, *i. e.*, above the equinoctial line.

The sun, passing through Cancer, comes into the sign Leo, the Lion. In this sign the sun is transformed from the Lamb of God into the Lion of the tribe of Judah. These signs of the zodiac being typical of the twelve tribes of Israel, the sign of the Lamb represented the tribe of Gad, and in the course of time Gad was written God, so the Lamb of Gad became the Lamb of God. So, as the Lion represented the tribe of Judah, the sun became the Lion of the tribe of Judah, because in this sign it gave forth the fiercest heat, as in the time when the twelve tribes of Israel were in existence—*i. e.*, the time of Moses—the sign Leo was the highest sign above the equinoctial line, and was King of Heaven; but in the time of Christ it had begun to descend, and was the Herod that was jealous of the new king that was to come into power, and to prevent which he ordered the slaughter of the infant children.

The next sign after Leo is the sign of Virgo, the Virgin. The Virgin represents Eve in the Old Testament, and the mother of Christ in the New Testament. In both cases the most exalted above all women. She holds about the same position in the ascending scale in the beginning—*i. e.*, as Eve—as she does in the descending scale in the time of Christ, and in either case can be very appropriately called the Queen of Heaven. As the sun, or God, comes up out of the wilderness of winter, when, by the precession of the equinoxes, the equinoctial line enters the sign of the Lamb, the Virgin is overshadowed by the Holy Ghost, and after the period of gestation has passed, or in just nine months, she brings forth her first-born, Christ, on the 25th of December, in the constellation whose name means the stable, in the sign of the Goat.

[TO BE CONTINUED.]

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

LIGHT AND THE DETAILS OF SPECTRUM ANALYSIS.

I.

It is light which reveals to us the stars, and therefore it is by its aid that we must commence our study of them.

Spectrum analysis has opened up a new field to astronomy, and laid bare horizons of which no one had ever dreamed. It is wonderful to reflect that a mere ray of light—that is to say, an imperceptible movement communicated to ether in boundless space—is transformed, by the aid of modern science, into a telegram sent from the worlds of the infinite to instruct us, not only as to the nature of the elements which compose them, but as to the motions which hurry them through space, and which we should be unable to ascertain with the most perfect of telescopic instruments. These revelations, exceeding all that the wildest imagination could have conceived, are absolutely stupefying; and as an elementary knowledge of the subject is almost a necessity even for those who do not dabble in science, I may, after giving a few notions about light in general, expose very succinctly the most important points of this procedure, which is enriching astronomy each day with new and brilliant conquests.

Few sciences give rise to so many surprises as that of light, in regard to which two very different hypotheses have been formed—that of *emission*, to which the name of Newton long lent great authority, and that of *undulations*, started by Descartes, and now very generally adopted.

The *hypothesis of emission* supposes a luminous body to propel in different directions a material substance of extreme tenuity, so subtle as to render it impossible to ascertain its weight and solidity; a substance which, passing through certain bodies without any loss of velocity, may yet be brought to a stop by others. When this substance comes in contact with an organ of the vision, part of it makes its way into the interior of the eye, and produces the sensation of sight.

In the *hypothesis of undulations*, instead of supposing the transport of a material agent to great distances, it is held that the vibrations of luminous bodies are communicated to the atoms of an all-pervading *ethereal fluid*. These vibrations, propagated through this fluid, reach the organ of vision, which in turn transmits them to the optic nerve. In this hypothesis, the nature and the transmission of light would be analogous to the nature and transmission of sound; light being produced by atomic, and sound by molecular, vibrations.

The most recent experiments of the savants—the researches upon *interferences*, amongst others—have led to a general acceptance of this latter hypothesis.

II.

It is known that light declines or diminishes in force or intensity in proportion as it recedes from the point whence it emanated. This diminution is in *direct ratio to the square of the distance;* for instance, if the distances are 1, 2, 3, 4, etc., the quantities of light received at distances 2, 3, 4, etc., will be 4, 9, 16 times, etc., less than at distance 1.

Rœmer, the Danish astronomer, by an observation of the eclipses of Jupiter, succeeded in ascertaining the speed of light. He noticed that it always took 16 minutes and 36 seconds longer to reach the earth when Jupiter was in conjunction with the sun, upon the other side of the ecliptic, than when that planet was upon our side in opposition to the sun. Hence he concluded that light must take that time to traverse the whole diameter of the terrestrial orbit—that is to say, about 182,000,000 miles—and that consequently it must be 8 minutes 13 seconds in coming from the sun.

Until the experiments of M. Fizeau it was never supposed that the speed of light could be arrived at by terrestrial observations; but by an extremely simple procedure he proved that the luminous movement traveled 11 1-4 miles in the 1-1800 of a second. This figure is almost the same as that arrived at in antecedent observations, but a slight want of clearness in the impressions obtained prevents this measurement from being so precise as those taken in the heavens.

M. Foucault tried a new mode of measurement, in 1862, by means of a revolving mirror, and ascertained that light had a velocity of 186,250 miles a second. The procedure alluded to above gives 192,500 miles, so that there is a marked difference in the results.

Many objections have been taken to this latter method. The light had only traversed a space of 37 feet, and in this short distance it had undergone five reflections and pierced an object-glass, which, it was suggested, might have occasioned a diminution of velocity. It was urged, also, that no one can tell what is the totality of phenomena which take place in a reflection, and that, in fact, the result of the experiment did not or might not apply to light in an open space. Nor can one place unlimited reliance upon the extreme micrometrical divisions which it was necessary to make use of.

M. Cornu made some further experiments for the purpose of ascertaining the exact rate at which light travels, the results of which he has recently laid before the French Academy of Sciences.

His mode of observation is in the main similar to that adopted by M. Fizeau, except that he has perfected certain details, and amongst them may be pointed out a means of registering by electricity the speed of the notched wheel, which it is all the more necessary to ascertain, for this wheel is used for making a direct comparison as to the velocity of light. His own point of observation was an attic in the Polytechnic School, and the other point a room in the barracks on Mont Valérien. In this way M. Cornu has obtained sufficient data concerning the velocity of light to enable him to decide between the rate of 192,500 or 193,750 miles, as given in former calculations, and that of 186,250 miles, as established by M. Foucault in his experiments with the revolving mirror.

To quote his own words: "My observations concord with those of M. Foucault, though it is necessary to point out that his experiments required verification, both because their details and the mode of procedure, not having been made public, had not been subjected to discussion, and because the method of the revolving mirror is open to grave objections, into the nature of which I cannot enter at present. M. Fizeau's method is, on the other hand, free from these objections. Astronomers, again, will find in this new valuation of the velocity of light a strong confirmation as to the parallax of the sun 8″.86, which is obtained by combining this number with the constant of aberration. This was ascertained by M. Le Verrier, after three series of observations relative to the movement of the planets, especially of Mars and Venus. So we see that in astronomy it is impossible to overestimate the importance of determining precisely the velocity of light."

III.

When objects are looked at through a glass prism, not only do they appear to have been considerably displaced by the deviation of the luminous streaks which pierce the prism, but also to be covered with bands of the brightest colors.

If a prism be so arranged that a luminous streak shall fall obliquely upon one of its facets, and, as it emerges, be caught upon a screen or a picture, the result will be an oblong figure of a thousand variegated colors, which has received the name of *solar spectrum.*

The law of reflection and refraction, and the various ways of magnifying objects by means of the lens, were known before Newton's time, but the nature of light and the origin of colors were still a mystery. Without questioning the fact of their being produced in this way, no one had suspected that a ray of white light was composed of a large number of single rays, each of itself capable of imparting a color of its own.

There are seven shades especially noticeable in solar light as decomposed by the prism, which have on this account been termed the principal orders. Taking them in their natural order, they are: *red, orange, yellow, green, blue, indigo,* and *violet.*

In explanation of these phenomena, white light is looked upon as composed of an infinity of rays, differing in color, and more or less susceptible of refraction, which separate from each other as they pass through the prism.

The first point noticed in solar radiation is the light which we receive, and the heat which accompanies it; but there is also a third and very important order of phenomena, viz., chemical action. Its influences are not a thing apart, but the varying effects of one single cause, consisting simply of a series of undulations which only differ from each other in regard to their length and the rapidity with which they are produced.

The waves, whose length is comprised between 768 and 369 million fractions of a millimeter (.03987 of an inch), have the power of making our optic nerve vibrate, and thus produce the sensation of light. The diversity of colors depends only upon the length of the waves, the longest being red, and gradually toning off to violet. With the colors extending from the green to the violet, the luminous waves also have the power of separating the molecular groups, and producing chemical effects. These luminous waves extend far beyond the visible spectrum into a region whither the eye cannot penetrate, but they can be recognized by the agency of photogenical preparations. From the green to the red the waves become longer, and possess the property of agitating the molecular groups by a purely physical action, but, in most cases, without decomposing them. These waves also extend beyond the red, and thus form a second part of the spectrum, which is invisible.

We know that sound is produced by molecular, and light by atomic, vibrations, and that the general laws relating to these different kinds of vibrations are the same; but it is worthy of remark that the sound vibrations extend much further than those of light, since the latter, sensible to the eye, do not embrace more than what is known in acoustics as *an octave.*

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. XVII.

VEGETABLE LIFE AND THE COAL PLANT.

My Dear Readers: I will talk to you in this letter a little about how vegetation began upon your planet. When the rocks, forming hills and mountains, were forced up from below the surface of the earth by the forces which were generated there, and, after vast eras of time, they had, by the action of the elements of nature, oxidized, or gradually crumbled and decomposed into the condition of soils, and when the temperature on the surface of the globe had become so reduced that vegetable life was a possibility, nature was so full of the principles and forces necessary for life, and she possessed so much fertility, that she brought forth without apparent effort a great variety of vegetable forms of life with as much ease as green mold now forms on cheese, or any other moist substance, when partially confined. Let those who think it was impossible for nature to produce from her own prolific laboratory the varied forms of animal and vegetable life which the earth has borne explain, if they please, how common mold on bread and cheese is produced; for they must know that this mold, which comes spontaneously on many substances when the conditions are favorable, is really a variety and form of vegetation. When placed under the microscope, its almost invisible parts are seen to be trees, or plants resembling trees, with trunks, branches, and roots, as really as the trees which grow in your forests. It is no more for the forces of nature to produce the mammoth trees in the vast wilderness than to cause the formation of the tiny mold I have mentioned. The large tree, however, requires a far greater period of time, and the nature of the plant is far more permanent and long-lived, retaining life, in some instances, for thousands of years. Some of the mammoth trees growing in California are found to be three thousand years old, and many which have grown out of the earth have lived to be much older than that.

I have already told you that there has been a regular rise in the gradation in the forms of animal life, from the minutest monera up to the elephant and the whale, including the mammoth and megatherium, which have long since passed out of existence. So it has also been with vegetable life. Its first developments were low or crude, and with the passing of eras and epochs an evolution took place from grade to grade, until the varied forms now existing were brought out, as well as thousands and thousands of species that have, during all these ages, passed away.

You cannot fail to perceive from what I have said that both the animal and vegetable kingdoms are arranged upon a scale starting from the simplest organized forms and passing on from stage to stage to the complex or ultimate forms. In this way the genera and species have invariably been produced. The lowest or least-developed types in the two kingdoms were so closely connected, and bore so close a resemblance, as to be distinguished with difficulty. And several of the forms were of such a character as to seem to belong to both kingdoms, having some of the features of the animal kingdom, and some, also, of the vegetable, to the extent that it was difficult, as it is still, to define accurately to which they belong. Many low forms of animal life, like the sponges and rhizopods, although really members of the animal kingdom, bore more the resemblance of vegetables than of the animal.

Vegetation in the form of moss covered the rocks that rose from the water even before soils had been produced to much extent; and, as thin deposits of the moldered rocks gave slight depth to soil, species of crude and coarse vegetation at once sprang up—some of a tough, leathery character. This was what your geologists term the Carboniferous era, after the Devonian rocks had been deposited; and during this period large ferns, coarse reeds, and many similar varieties, almost sprang into life. The warmth and the humidity of the atmosphere were so great, and it was so surcharged with carbonic acid gas—more than ten times the amount of that gas it now contains—that the growth of that rank vegetation was enormous. Many of the ferns grew in the short space of a few weeks to the great size of your largest forest-trees. Could you be shown the rapidity with which those plants grew and made woody fiber, it would astonish you greatly; and as the area of land or soil was prepared for this growth, it was fairly wonderful to see the compact vegetable growth grow up into vast forests of ferns, coal-plants, etc., etc.

This was the period when the vast strata of coal now found in so many parts of your globe were brought into existence. The superabundance of carbon that was diffused in the atmosphere was

taken up by the rapid vegetation, which, quickly coming to maturity, soon fell to the earth in great quantities. The immense growth which thus fell to the earth was immediately replaced by other similar growths, which were again replaced by others, until the carbon thus taken up was collected in vast masses of vegetable matter now composing your anthracite and bituminous and cannel coal. These immense strata all over the surface of the globe, within the temperate zones, being a deposit of almost pure carbon, did not readily decompose, but compacted together. As it were, it was often borne away by the waves and deposited in strata, these again to be covered with other strata of clay and sand, which ultimately gradually changed to rock.

Your most learned scientists will tell you the same; that your coal, which now bears so close a resemblance to rock or mineral deposit, was once in the form of growing plants. Just take up a piece of bituminous coal, and if you closely examine it you will perceive what looks like fragments of charcoal, the fibers of the original wood being plainly visible. By grinding down a piece of this coal very thin and examining it through a microscope, the very vessels of the primitive wood may be clearly perceived. If, too, you will take the trouble to examine the mine whence the coal is taken, and on the surface of the shale immediately above the strata of coal, you will find innumerable impressions of leaves and branches, as perfect as your skillful artists would be able to sketch.

It has truly been said that "the most elaborate imitations of living foliage upon the painted ceilings of Italian palaces bear no comparison with the beauteous profusion with which the galleries of these instructive coal mines are overhung. The roof is covered as with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, flung in wild, irregular profusion over every portion of the surface. The effect is heightened by the contrast of the coal-black color of these vegetables with the light ground-work of the rock to which they are attached. The spectator feels himself transported, as if by enchantment, into the forests of another world; he beholds trees, of forms and characters now unknown upon the surface of the earth, presented to his senses, almost in the beauty and vigor of their primeval life."

Additional proofs of the vegetable origin of your coal are to be found in the bed, or under-clay that lies immediately beneath it. There you can find the very roots of the original plants still ramifying through the shale, once the soil in which they grew. In many localities every seam of coal is underlaid by this under-clay or fire-clay, in which are to be found an abundant supply of what are called stigmaria-roots penetrating it and running through it. With the impressions of plants in the shale above and the roots below, you have excellent proofs of the vegetable origin of your coal beds.

When you take into consideration that in many places on the globe, the strata of solid coal are thirty feet in thickness, and that it would take some twelve feet of the green vegetable matter to make one of the matured coal, you can form some idea of the immense growth of vegetation required to make the entire structure.

But when conditions were so favorable to an immense vegetable growth, it was inevitable that the growth should take place. The heat of the earth caused the atmosphere to be very warm, the water constantly rose in profuse vapor, descending in very frequent rains, and the great redundancy of that plant-food carbon, all conspired to produce excessive luxuriance. Such a growth has never since been known upon the earth.

I fancy I hear some of you inquiring how it was that those strata of coal come to be so imbedded under an accumulation of clay, sand, and gravel. This was the way it sometimes happened. The crust of the earth was thin and flexible. When repeated crops of the coal plant had fallen, and the accumulations had made considerable weight, it gradually sunk into the earth, and water, and sand, and earth were carried in over it, and another growth of the coal-plant often took place in the same locality, and this was sometimes repeated several times in one place. This accounts for numerous strata being often found in the same location.

You must understand, also, that the land and water very frequently changed places in those times, and this resulted from internal commotion and the thinness and flexibility of the earth's surface just mentioned. When a section of the earth's crust settled below the surface of the water, it often went down hundreds of feet; and the way the mud and clay and water rushed in to fill the vacuum was interesting to witness. In this way what had been high land became a part of the sea or a large lake, and the courses of rivers were thus often changed. Where, also, deep water had prevailed, the earth would be elevated to the dignity of dry land. These changes in the topography of the earth continued for thousands of years, and the surface of your globe was changed times without number. Where high mountains once were are now deep seas, and on what are now the tops of your highest lands are found sea-shells and marine fossils, showing that they once emerged from the bed of the ocean.

To return to the coal-measures: I wish to inform you that after the depression of sections of the earth the strata of coal so submerged were often subjected to intense heat, and this produced a chemical or physical change upon the coal; and the different amount of heat which different localities were thus subjected to goes far to account for the number of varieties of coal that are found in existence today. Hence some is bituminous, some cannel, and some anthracite; the latter having been subjected to the most intense heat. The different varieties of coal-plant, which grew in different localities, had also considerable to do with producing the different varieties of coal.

This subject is extensive, and it would take a long time to exhaust it; but as I am pretty busy to-day I will not detain you longer now. Wishing you a full measure of health and happiness, I still remain your devoted friend,

LUCIFER,
Vulgarly called "Splitfoot."

That Petition.

Col. R. G. Ingersoll, Dear Sir: I have just read "Col. Ingersoll and the Petition" in this week's *Index*. I write to express the hope that you will maintain your ground and stand by the petition. I am one of the sixty or seventy thousand signers, and would sign it again with ten times the determination I felt at first. It is an honest, laudable, and defensible petition to abate a grievous injustice, and its prayer ought to be granted by Congress.

The true ground to take is that the U. S. mail is not the proper instrument to hand over to the Church party, by law, to be used for the suppression of obscenity. There are other and more efficient methods which honest and enterprising parties could adopt successfully. I would be willing to take a contract to suppress real obscenity in book or print or picture, and would bind myself to do it without calling in the aid of the Post Office, or in any way interfering with the U. S. mail. To permit that is sure to result in a practical censorship over perfectly permissible books and journals, and in the oppression of innocent parties whom there will always be Anthony Comstocks to stretch their elastic net over, and draw within their forced definitions of what is obscene. Could no other method of suppression be devised, and were the evil as all-pervading as Comstock represents it, there might be some sense in borrowing the mail of the American people as a tool for the purpose; but neither claim is true, and the use of postal authority for such a purpose should not be allowed.

The law in question is everywhere unpopular, except in the ranks of the cliques engineered by Comstock, Abbot, and Co. I have just returned from a trip West, met many Liberals in many places and the word I heard everywhere was: "Repeal the law." Mrs. Chase, arrested the other day by this last remnant of the ancient ecclesiastical tyranny, was set free yesterday without trial, just as Mr. Bennett was, the charge being held to be untenable and frivolous. The Suppression Agent finds it the hardest possible work to stretch the law and make it effective for the purpose for which he intended it when he passed it through Congress—namely to catch Freethinkers with. It is useful only to the prosecutor for the annoyance of Liberals and to put innocent parties to expense, anxiety, and irritation; and there should be no retreat from the petition to repeal or modify. I hope you and all the signers will stand by it and let Abbot and the pietists rave on. Most sincerely yours,

New York, May 18, 1878. THERON C. LELAND.

The Spiritualists of Central New York

Will hold a two days' meeting and reunion in Deansville, on Saturday and Sunday, June 8th and 9th, 1878. Good speakers will be present. The friends here will do all they can to entertain visitors. A good time is anticipated and a cordial invitation is given to all to come and have a good time with us, and invite your friends. Good board at the hotels at reduced prices.

S. W. PECK, Deansville, N. Y.;
F. A. ELY, "
E. F. BEALS, West Winfield,
} COMMITTEE.

Deansville, N. Y., May 13, 1878.

The Waterloo Meeting.

In addition to the speakers announced last week for the Waterloo meetings to be held June 1st and 2nd, there will probably be in attendance Mrs. Clara Neyman of New York, Mr. Charles Ellis of Boston, and W. S. Bell of New Bedford.

CAPT. H. H. BROWN and M. C. Vandercook are engaged for one month at New Orleans, commencing May 19th. Address them at 254 First street, care Mrs. E. L. Saxon.

B. F. UNDERWOOD spoke at Duluth, Minn., May 19th, 20th, 21st, and will speak at Charles, Minn, 25th, 26th; Nora Springs, Iowa, May 28th to June 2d.

THE publisher of the *Battle Axe* has issued a large supplement to the May number which will be sent to all applicants free.

THE OBSCENITY STATUTE.—This law is capable of being used, and in fact is used, for the purpose of moral and religious persecution. It ought to be plain enough that while the United States mails are not established for the dissemination of immoral and licentious matter, neither are they to be used as hiding-places for those who seek to become censors of the press or those who would maliciously waylay others. Like all other public agencies, the mails are liable to abuse, even with the closest legitimate watching; but that is not to set up as the pretext for exercising tyranny or for wreaking vengence upon persons who may in one way or another be distasteful to the spies which the law now allows to crawl into the mail-bags.—*Boston Post.*

Answers to Inquirers.

P. Q.—Who is the author of the "Chronicles of Simon Christianus"? *Ans.*—It is not known who he is—some person in England.

A. R.—Where is this passage of Scripture to be found: "Conceived in sin, and brought forth in iniquity"? *Ans.*—Something of the kind may be found in Psalms li, 5, though it does not read as above.

R. M. C.—Did the month of February ever have five Sundays? *Ans.*—When in leap-year the month begins on Sunday, it would end also on Sunday, and would contain five Sundays. That, however, would not take place but three or four times in a century.

A FRIEND.—Do not Christians teach "Total Depravity"? *Ans.* The Calvinists do. That was one of Calvin's celebrated "Five points." Modern Calvinists—Presbyterians and Congregationalists—are getting a trifle ashamed of it, and do not insist upon it as much as formerly.

TWO READERS.—Is real estate at its present low price or U. S. bonds the best investment for persons of moderate means? *Ans.*—Both are good. Available real estate at reasonable prices is always good security or a good investment, but is not so readily convertible as the U. S. bonds. All things considered we give our preference to the bonds.

W. D. C. H.—Will you tell me how eels propagate? *Ans.*—Very much as other fish do. The females deposit the ovum in immense numbers over which the male performs his duty, and the fecundated germs are duly incubated or hatched. Some of the larger varieties of eels are said to lay 15,000 ova in one season, but of which a small number only are hatched.

PENSIVE.—What is Mr. Frothingham's idea of Deity? *Ans.*—We are hardly prepared to answer, not being familiar with his inner views upon that subject. Our impression, however, is that he has no belief in any personal God, whether Indian, Chinese, Egyptian, Grecian, Jewish, or Arabic, but that he accepts the theory that the universe contains all the material and all the forces that have a real existence.

A. B. C.—Why was the surname of Bulwer, the author, changed to E. B. Lytton? *Ans.*—Bulwer's full name is Edward George Earle Lytton Bulwer. In 1844 he succeeded, on the death of his mother, to the Knebworth estates, and, on that occasion, obtained the royal license to take his mother's maiden name, Lytton, for his surname, and became henceforth known as Sir Edward Bulwer-Lytton. He had been created baronet in 1835.

W. H. C.—I want to ask you if anybody can write parables equal to those written by Jesus Christ. *Ans.*—We do not know of anybody specially in the parable business, as that style of imparting moral lessons does not seem to be especially in demand. We are not able to see any peculiar ability in the parables attributed to Jesus, but think that there are thousands of men now alive who could surpass those parables should they give their attention to that style of composition. We are asked to give specimens in these columns; but we beg to be excused for the present, for we never attempted a parable.

W. J. S.—What is the average age of man at the present time, and what was it the furthest back there is any record of? *Ans.*—Thirty-three years has for a long time been estimated as the average of human life, but it is said to now be on the increase. With the improvements in the line of comfortable dwellings, healthful food and clothing, the tendency is for the average of life to increase, but as an offset to this are arrayed numerous diseases engendered by intemperance, dissipation, and various excesses and exposures. If men would always live as they ought they would have healthier children, and live to a much greater age than they have hitherto done.

H. W. N.—Who is the author of the "Holy Cross Series"? *Ans.*—They are by different authors. No. 1. "Priest in Absolution," is from an English work. No. 2. "The Mother of Harlots," is from Wm. Hogan's work. No. 3. "Popes and Their Doings," was compiled in this office. No. 4. "Facts about the Jesuits," written in this office but not yet published. No. 5. "The Story of the Crusades," the same." No. 6, and No. 7. "The Atrocities of the Inquisition," and "Horrible Persecutions of the Church," the same. No. 8. "Auricular Confessions and Nunneries," Wm. Hogan. No. 9. "Maria Monk," author unknown. No. 10. "Priestly Celibacy Exposed," Rev. Geo. Townsend Fox. Most of the others, the author unknown.

The Radical Pulpit.

Emancipation.—Concluded.

BY PROF. FELIX ADLER.

There is a third deterring influence in the path of emancipation; it is a sacrifice of material prospects, which is almost unavoidable. I say there are certain opinions in the world which are deemed orthodox. These opinions are upon every one's lips because they are respectable, and it is difficult to tell who is sincere and who is not. The fear of social ostracism deters men from opposing these opinions when they doubt them, and hence they seem to possess a larger following than they really have. There are many men to-day who no longer accept their old beliefs; but these men shrink away when they hear truths they have long felt to be truths, lest any one should say they gave them their countenance. There are many men of eminent position, lawyers, judges upon the bench, men of influence and power, who are mentally strong, but morally weak; they are afraid to scorn as they should the empty shows which they know to be false. They do not know the saving power of truth; they do not know what a glorious thing it is to stand free and independent, seeming to be nothing but what you are. They deceive themselves if they believe that they have done their whole duty by merely not fighting against them that struggle for liberty. They who struggle for liberty, though a scant minority, demand that those who think with them should act with them also. But these moral cowards, by their tacit consent, throw the whole weight of their authority on the side where their conviction is not. That is the falsehood which hangs about our necks. Who is not for us is against us here. Some will say, if we announce our convictions, we are few and we only will be crushed; but we can do some good by staying where we are. But I say, friends, if only every one did his duty in these matters the leaders of independent movements would not be crushed. What a change would be wrought in affairs! what a change in public opinion would speedily be seen if all those who really sympathize with us would be frank enough to honestly declare their convictions! It is the little drops that make the streams, and the streams make rivers, and the rivers make the sea. It is the drops, therefore, that make the ocean. No one should be excused from declaring his convictions, that all may know. Each one does every act of his life for himself, and if he goes wrong he has gone wrong, as it were, for the first time in the world. You know it is not easy to yield up place and reputation. The world, it is true, will not forgive you if you offend against its prejudices. But if you will take up the fight against falsehood you must consent to the judgment of the world. You must not think too highly of your comfort and prosperity and your happiness, but of your rectitude only. There is a price that must be paid for emancipation, my friends; a price that falls heavy upon everyone, but will fall heaviest of all upon the teachers of religion. I cannot conceive of any position more difficult or embarassing than that in which a teacher of religion finds himself whose opinions have advanced and become materially changed while he is in the exercise of his profession. There are many such to-day in the orthodox churches; and I do not exceed the limits of accuracy when I say there are many. It is not just to class these men as hypocrites. Many of them have undergone wearisome struggles to find a way out of the difficulty. They seek to persuade themselves that they ought to remain where they are and endeavor to conduct their people up to their own level; and then they find that they are so far removed from their level that it is impossible. They have a galling sense of the falsehood they are acting; but perhaps they have families dependent on them, and they feel that they cannot throw them helpless upon the world by an avowal of opinions that are unpopular; and they shrink from the scandal of disavowing opinions to which they are committed and pledged to uphold. What is needed is some means of securing the absolute independence of teachers of religion. The teacher of religion is more sensitive to suspicion than any other. He knows that even the faintest suspicion of interested motives in his teaching tarnishes it. You tell me that the physician also receives his compensation, that the lawyer accepts his fee, that the college professor draws his salary likewise. True, but these professions are not religious beliefs, and there is this essential difference; all those others render a service to humanity with which their convictions are not necessarily connected. They place a part or the whole of their intellect at the service of their fellow-men, the sanctuary of their hearts they keep veiled. But the teacher of religion must be willing to make this sacrifice. His inmost soul he must unbare, nor complain if it is trampled in the mire by the vulgar. He can hardly escape the suspicion that his conviction is fabricated for the occasion, to be paid for with gold. This he must suffer. But, friends, there is no market price for truth. You can reward every other man for the service he renders, but you cannot reward the service of the teacher of religion, any more than you can pay your friend for his friendship. But what shall be done to free teachers of religion from this suspicion of interested motives and to render them at the same time independent? We cannot return to the simple habits of the Hebrew rabbis of old; we cannot be tradesmen or mechanics or laborers during the day in order to devote our nights to study. In the present age and state of science every specialist needs all his energy and all his time if he would barely keep abreast with the time. Day and night are not too much for the study of present problems, and to absorb the immensity of past research. There is a way, however, in which this independence of religious teachers may be effected. It is customary in many seats of learning abroad to appoint fellowships for men who make the pursuit of science the business of their lives. The income derived from them is sufficient to raise the scholars who receive their benefits entirely above want, and allow them to pursue the paths of science, undisturbed by the struggles and cares incident to providing the necessaries of life. But the emoluments derived from these professorships cannot be called a reward for the services of the scholar. These are infinitely too valuable to be estimated in dollars and cents. Why, the chief caterer in an eating-house receives twice or thrice the amount that is paid these men They are looked upon only as a means of keeping while at work, and enabling him to work who finds his reward in the work itself. It is such a system, such customs that I would advocate on behalf of teachers of religion. I do not speak of these exceptionally cordial relations and favorable circumstances of the teacher that prevail in the universities of the old world as being practicable in the beginning of new religious movements. I speak of the Religion of Humanity as it will be some day when placed on a larger and firmer basis. But it is of capital importance that the teacher of religion should be wholly independent of those whom he teaches, so that he may have courage to speak the truth without fear or favor. It is in your interest that teachers of morality should be moral, that teachers of purity should be pure. If their hearts are sincere, they are the salt of the earth, but if the salt hath lost its savor wherewith indeed shall it be salted?

And there is a last great obstacle in the way of emancipation—the fear of losing valuable consolation in times of affliction. It is a forcible objection. If the hope Christianity holds out is an illusion, why dispel it? Why should we crush the pleasing fancy to raise the forbidding outlines of an unwelcome truth in its place? If beyond the night of the grave there be a to-morrow, if you who suffer here shall meet in radiant spheres, if you who part from your friends here, from the wife of your bosom, from the children of your hopes, can feel that these have only gone upon a long journey, and that in the near future you will be reunited in mansions of light, why, that is sufficient for you—that is the whole. If you yourself are stricken by the blight of disease in the very hey-day of your faculties, while life is so sweet and so dear to you, and you have so much to do in life, and you feel yourself suddenly encompassed by the shades of death, and the chill of the tomb gathers around you, and as you think of the near friends who may have suffered before you, if you can stretch out your hands not in vain through the gathering mists to grasp theirs once more, if then you are imbued with a firm belief that they have already reached safely the opposite shore, and that you will be transplanted similarly, that this mortality will then put on immortality—why, then, for you it is all. We have never combated this belief, only asserting that it can not be proven, and that they who try to prove it by the testimony of the books are standing on an insecure foundation. In times of affliction men need a stay and support; they yearn for something which will give that peace and calmness in these times of peril that we read of in the lives of great men. There are some men who are calm in affliction because they put away their cares and troubles, and strive as speedily as possible to forget them; they do not permit the unhappy occurrences to be mentioned in their presence; they plunge into pleasure, and so avoid their cares. But it is not such calmness in affliction that we want, for such calmness is rather the result of indifference. But is it not possible to be calm when these waters of woe pass over us, when the pains of dissolution pierce us, even if we do not hold to the orthodox convictions? Yea, truly it is possible, for such calmness and peace and fortitude we behold in the lives of many great men that illustrate history. How calm was Pericles when crushed by misfortunes, deserted by the Athenians, all his family perishing by the plague to which he at last fell a victim himself, still ordering the affairs of state to the last, counting the least of them important, his own life nothing! How calm was Socrates, when the fatal poison was already working within him, parting from life without a sign of emotion and with words of wisdom still lingering upon his lips! Such calmness in the highest trials has been, and wherever it has been, it was an evidence of the utmost unselfishness. We must veil our sorrows, and make little of our griefs, nor trouble others with our afflictions, we must not pity ourselves so much, nor nurse our sorrows, but look up from our own little lives to those great eternal orbs that work above and around and within us; we must bow to the inevitable and confide in the invisible.

We have seen that the great chiefs of mankind were composed and calm under trial, the great and illustrious men of whom history produces one in a thousand years, but for us lesser men and women, it is possible to attain such calmness only in rare moments. There are two homelier supports for us—Labor and Friendship are their names. If a friend be given us, a true, devoted friend to stand by us in the last hour of anguish, to wipe away the cold sweat from our brow, and offer sympathy and cheer as we sink into the everlasting sleep, it is a grand support, the noblest thing in life.

So must men struggle for intellectual liberty. You must be willing to risk discord in your family, to risk name and place and reputation, and give up all but your own self-consciousness of right if you would buy the highest prize, inward calm and peace.

It is Easter morning to-day. It is the festival of the resurrection; it is the festival of emancipation. Let us remember to-day our emancipators. Let us remember the men who freed us from the yoke of tyranny, those who rose themselves from the spiritual death, and gave us the pledge that we also shall rise with them. Let us remember among the martyrs to intellectual freedom the name of Giordano Bruno, a name that should be a household word with us. He suffered death at the stake in the year 1600, at Rome, because he promulgated the truths of Copernicus, and because he attacked the iniquities of the priesthood. And let us remember, too, among the martyrs to liberty, the name of Jerome of Prague, who has ever seemed to me to be the typical martyr. His life is too little known. He was a man of massive intellect, and great eloquence, who, in the early part of the fifteenth century, boldly entered the fight for the rights of conscience, a century before Luther rose against the usurpations and corruptions of the Church. He was hunted, and pursued, and driven from his home through the great marshes of the Black Forest. They seized him, and placed him in a noxious dungeon by Lake Constance, where, wearied by hardships and weakened by sickness, they forced him to recant the words which he ever held true. I see him now in my mind's eye, as, recovered from his temporary weakness, he stands in the council chamber before his judges, with soul undaunted, and eyes aflame with the spirit of liberty, the words of eloquence pour from his lips. He mentions the great benefactors of his race who have suffered before him, and cries, "If I also shall be condemned like them, alas! I am not the first; alas! I shall not be the last." He speaks words of truth, burning truth, but such truths as the men before him cannot bear to hear, and he has sealed his own doom. The Bishop rises; and in these words addresses this man: "Jerome, I shall smite thee on both cheeks, but do not thou turn an angry countenance against me; but when I smite thee on one cheek, turn thou the other also;" and with words of anathema he curses him. Jerome rises once more in that supreme moment and says, "You had condemned me before you had tried me, because I upheld the rights of man and because I had stigmatized the priests; but in dying, I leave a sting in your minds, a gnawing worm in your consciences." They led him out to the stake; they piled the fagots around him. Silent and beautiful lay Lake Constance, and, beyond, the Alps raised their snowy tops to the skies. Nature is peaceful; only man tortures his brother man. Jerome had been weak and sick; his sensitive nature shrunk from the torture by fire, but his soul stood erect. The smoke wreathes about him, the cruel flames start up, but no cry of pain marks his long protracted agony, and he sinks into ashes with words of pity for his tormentors on his lips. I have mentioned this man, and dwelt a moment upon his end, because it was a glorious end, and because here was a new crucifixion. They speak of Christ and his sufferings; they have spoken of these sufferings for eighteen hundred years; but, friends, I tell you that many have suffered more than Jesus ever did. Many have suffered like Bruno and Jerome because of Jesus, because of the cruel uses to which men put his name and teachings.

When we look back to the past, what is the lesson we see everywhere written? It is sacrifice. Every great step in advance made by humanity was bought by unspeakable pain, was marked by blood. When we take these lessons into our hearts, the great example of these men shall nerve and stimulate us when we bring our offerings, for that we must sacrifice is decreed. To sacrifice for liberty of mind and soul, for the welfare of humanity, that is our glory, that is our religion. That sacrifice will help on the good we believe, and it is our undying hope that the time will come when all these sacrifices shall be over, when every tear shall be dried, when every aching heart shall be healed, when the sun of righteousness shall shine for all mankind, and the knowledge of the true and the good shall fill the earth as the waters cover the sea.

Communications.

The Labor Question.

The just demands of labor are not communistic or agrarian, but simply for natural rights. Any agrarian law that would limit wealth, obstruct enterprise or the rewards of industry, intelligence, and economy, would do the laboring man more harm than good.

Strikes are a poor remedy for labor. The poor can't starve the rich into measures; the weakest must go to the wall. I believe in "strikes," but it is the kind that strikes for a new country, a new employer or employment. If you are able to be idle, you are able to travel. Competition will, as a rule, keep wages to all, and more than all, capital can afford. The law of supply and demand is the best regulator for wages. Capital as a whole can never combine to regulate wages.

Strikes that destroy property destroy the laboring man's best friend, and create more laborers and lessen capital. The labor question is a political question. Legislation stole our rights from us. By legislation alone can it be returned. Labor must unite and elect legislators in sympathy with their cause. The first demand of labor is a free soil. Man should not own property in land. He should own only improvements and be forced to sell them at what it would cost to duplicate them when he failed to use them. That would check monopoly, and confine it to useful monopoly.

The second demand of labor is free trade. Tariff laws may benefit a minority of the laboring class, but they are oppressive to the masses. The manufacturer is enriched at the expense of the consumer.

The third demand of labor is free money. Every man should have the right of issuing legal tender currency as far as he can secure the public. The right also to issue the tender without the legal. I would place the man that digs potatoes on an equal with the man that digs gold. I would place the land holder on equal terms with the bond-holder.

The fourth demand of labor is free government. No pinning together nations, States, or provinces by the bayonet, but by love and justice alone, or not at all. No religion established by law or religious dogmas, as the Sunday law, fast days, army chaplains, etc.

The fifth demand of labor is equal rights for woman with man. Oh woman! when will justice be done thee? Besides the discrimination against woman in the struggle for life, the monopolies that oppress labor has created so much cheap labor, that manufacturers have driven her from the loom and needle, to the wash-tub, kitchen, and field labor. These are the chief obstacles to a more even distribution of labor and wealth, and are the cause of hard times.

The emigration of the laboring class to a country is detrimental to the interests of the laboring class already there, but is beneficial to those of his class he leaves behind, and perhaps himself as well. And as the labor question is world-wide, and every one should be free to live in any country he chooses; the immigration question should be let severely alone; leaving it to the law of supply and demand, and the "survival of the fittest." Justice demands (and whatever justice demands, labor should too) that public schools, the exemption of Church property from taxation, license laws, tax on whiskey and tobacco, the Sunday law, imprisonment of able-bodied persons at the expense of the State, exemption laws, laws against gambling, etc., should be abolished. That is, no medium ground between prohibition and freedom. I believe in freedom in all things, consistent with the rights of others. Superstition, rum, tobacco, ignorance, disease, etc., oppress many sons and daughters of toil, but these are not subject to legislation, at least, they should not be. They are the social side of the question; men and women will evolute out of them when we have free government, free soil, free trade, free money, and free woman. But the heart sickens at the prospect of reform.

Mr. Macdonald uttered a lamentable truth when he said in substance, that to tell the laboring man to quit worshiping idols (religious, political, social, and financial), and to go to thinking for himself, is to risk being mobbed, and having the mangy cur at the door set upon you. Reform must come through the hearts of philanthropists, and not the head of labor. They are the ones that must set the ball in motion. Mammon and abolitionism set the negroes free by force. John Brown found the negro ignorant of, and indifferent to his cause. The reforms now needed require a greater intellectual effort than abolitionism did. This may sound harsh, but they are my honest convictions. I hope I may be wrong. For

> "The man is thought a knave or fool,
> Or bigot plotting crime,
> Who, for advancement of his kind,
> Is wiser than his time.
> For him the hemlock shall distill;
> For him the axe be bared;
> For him the gibbet shall be built;
> For him the stake prebared.
> Him shall the scorn and wrath of men
> Pursue with deadly aim;
> And malice, envy, spite, and lies,
> Shall desecrate his name.
> But truth shall conquer at the last,
> For round and round we run,
> And ever the right comes uppermost,
> And ever is justice done."

Mineral Springs, Ark. O. Jones.

The religion of Jesus Christ, put forth by ignorant men, made the first Christians. In these, our days, the same religion, preached by doctors and savants, make none but Infidels.

To admit that there is a certain conformity between the reason of man and the eternal reason, which is God, and to pretend that God exacts the sacrifice of human reason, is to declare at one and the same time that he will and will not.

Money.

"You are another! Go there yourself! Your mother is homely and she wears false teeth." These are among the arguments used by small boys in settling their disputes. But some people of larger growth in discussing the financial problem occasionally brand those who differ with them in opinion as "hard money devils," "Shylocks," "knaves," "idiots," "rascals," "swindlers," "robbers," and "thieves." What connection there is between a homely woman and the speed of a top, the flight of a kite, or the accuracy of a marble shot, or what influence a "hard money devil," or any other devil, can possibly have upon the science of finance is hard to conjecture.

In my opinion, if the advocates of an exclusively paper currency are right in their premises they can well afford to be at least courteous to their erring opponents. If, however, they are wrong, and their position cannot be maintained by candid arguments, it certainly cannot by vituperative abuse. Such language will never make converts to any cause.

In discussing the money question, like all other problems, we are obliged to assume some starting point, to accept certain axioms or self-evident truths, otherwise all attempt at argument is futile. In geometry we assume that a straight line is the shortest distance between two given points, that two parallel lines will never meeet, etc. Upon a few such axioms all the higher branches of mathematics are based. In order to measure quantities we claim the absolute necessity of some vessel or thing of capacity with which to gauge. Distances cannot be estimated or measured without first establishing a definite unit of length. Weight can only be defined by comparing substances which gravitate. Values come under the same category; the worth of an article can be determined by comparison alone.

To measure a valuable substance with an article possessing neither intrinsic nor prospective value is a self-evident absurdity—one of the first principles of traffic being the instinctive recognition of value in all articles exchanged.

Many economic writers of the present day appear to think that the entire function of money is the extinguishment of debt, but no greater financial fallacy can be imagined. Debts may be discharged by legislative acts alone, by repudiation, or bankruptcy. A government may force its subjects to accept an indefinite paper promise in liquidation of debts already contructed, but no power on earth can compel the people to make future contracts upon such a basis of payment. The financial history of nearly every great nation on the globe presents the strongest evidence of the fact that money must necessarily possess intrinsic worth in order to be the basis of all contracts.

Value for *value* must be the permanent law of all exchanges. Whenever a government or people drift away from a valuable standard to a fictitious one the masses are deluded, and serious loss, if not ruination to them, must inevitably follow; but the true economist, recognizing the fraudulent character of the new measure is enabled to take advantage of the situation; he accumulates wealth during inflation while the masses financially perish.

Bank-notes, greenbacks, and other paper promises are often mistaken by unthinking people for real money, while in fact they are but the representative. A written order for the delivery of goods, or a printed promise to pay money on demand, whether issued by government, corporate company, or individual, are all of the same nature: the value lies not in the order or promise but in its fulfillment.

Gold, silver, and other precious metals are the product of labor and have intrinsic value independent of their conventional or monetary worth.

Had the late so-called Southern Confederacy measured values with the world's standard, and issued gold or silver coins containing sufficient metal to be intrinsically worth the nominal value of their "graybacks," such coin would be to-day equal to our own money in the bullion market of the world.

Another fallacy which prevails just now to an alarming extent among the masses is the belief that we are now suffering in consequence of a short supply of paper currency. To refute this claim we present herewith the following statistics, carefully compiled from official figures, showing the entire paper currency circulating in the United States, and the amount per capita, covering a period of twenty years prior to the inauguration of our present inflated system:

Year.	*Total Paper Currency in circulation in the United States.*	*Total Population in United States and Territories.*	*Paper Currency per capita.*
1841	$107 290,214	17,069,453 (official)	$4 22
1842	83,734 011	17,612,508 (estimated)	4.75
1843	58,563,608	18,698,415 "	3.13
1844	75,167,645	19,241,760 "	3.90
1845	89,407,71F	19,784,725 "	4 52
1846	105,552,427	20,327,780 "	5.19
1847	105,519,766	20,780,835 "	5.07
1848	128,506,091	21,413,890 "	6 00
1849	114,743,415	21,956,945 "	5.22
1850	131,366,526	23 246,301 (official)	5.66
1851	155,165,251	24,250,000 (estimated)	6.39
1852	171,500,000*	24,500,000 "	7.00
1853	180,000,000*	25,000,000 "	7.20
1854	204,689,207	25,750,000 "	7.94
1855	186,952,223	26,500 000 "	7.05
1856	195,747,950	27.400,000 "	7.14
1857	214,778,822	28,500,000 "	7 53
1858	185.540,250	29,350,000 "	6 32
1859	185,000,000*	30,500,000 "	6.06
1860	190,255,977	31.183,744 (official)	4.10

* Estimated; bank reports incomplete.

The foregoing statement shows that from the year 1840 to 1860 the demands for paper currency by the people averaged only $5.92 per capita, and at no time did it reach eight dollars. These statistics do not show the entire amount of currency authorized by the different State laws under which the banks were chartered, but the actual amount in circulation. Many of the country banks were legally empowered to issue a much larger sum, had the demands of trade required it; but it will be seen that prior to 1861 such demands never exceeded $200,000,000, except during a short period in 1854 and 1857.

The amount of gold and silver coin in the hands of the people can never be very closely calculated. We can safely estimate it, however, at the present time fully equal to any former period. The balance of trade with foreign nations has been for the last five years largely in our favor, and large quantities of the precious metals have returned to our shores. It is quite propable, therefore, that the specie per capita in the United States to-day is largely in excess of any former period. The entire volume of paper currency authorized and in circulation to-day, including greenbacks, bank notes, and fractional currency, amounts, in round numbers, to $700,000,000—over fifteen dollars per capita. We have, therefore, already, a redundant currency, exceeding the average demands of the people by more than one hundred and fifty per cent.

Should our legislative bodies yield to the pressure of the inflationists, and abandon our present standard of value, issuing an irredeemable paper currency to the extent of their demands, it is an easy matter to foretell the final result, for history repeats itself. In a few short years we should find the entire volume of repudiated currency in the hands of its present advocates and future victims, while comparatively a small number of practical financiers would own all the real wealth of the nation.

John W. Truesdell.

Syracuse, N. Y., May 18, 1878.

Selections.

Heads, Jaws, Teeth, and Noses.

"Head-hunting," says St. John, "is not so much a religious ceremony among the Pakatans, Borneo, as merely to show their bravery and manliness. When they quarrel, it is a constant phrase, 'How many heads did your father or grandfather get?' If less than his own number, 'Well, then, you have no occasion to be proud.'" The head of an enemy is of inconvenient bulk; and when the journey home is long there arises the question, Cannot proof that an enemy has been killed be given by carrying back a part only? In some places the savage infers that it can, and acts on the inference. This modification and its meaning are well shown in Ashantee, where "the general in command sends to the capital the jaw-bones of the slain enemies;" and where, as Ramseyer further tells us, "a day of rejoicing occured on July 3, when nineteen loads of jaws arrived from the seat of war as trophies of victory." When first found, the Tahitians, too, carried away the jaw-bones of their enemies; and Cook saw fifteen of them fastened up to the end of a house. Similarly of Vate, where "the greater the chief the greater the display of bones," we read that if a slain enemy was "one who spoke ill of the chief, his jaws are hung up in the chief's house as a trophy"—a tacit threat to others who vilified him. A recent account of another Papuan race inhabiting Boigu, on the coast of New Guinea, further illustrates the practice, and also its social effect. Mr. Stone writes: "By nature these people are bloody and warlike among themselves, frequently making raids to the 'Big Land' and returning in triumph with the heads and jaw-bones of their slaughtered victims, the latter becoming the property of the murderer, and the former of him who decapitates the body. The jaw-bone is consequently held as the most valued trophy; and the more a man possesses the greater he becomes in the eyes of his fellow-men." It may be added that, by the Tupis of South America, trophies of an allied kind were worn. In honoring a victorious warrior, "among some tribes they rubbed his pulse with one of the eyes of the dead; and hung the mouth upon his arm like a bracelet." With the display of jaws as trophies, there may be named a kindred use of teeth. America furnishes instances. The Caribs "strung together the teeth of such of their enemies as they had slain in battle, and wore them on their legs and arms." The Tupis, after devouring a captive, preserved "the teeth strung in necklaces." The Moxos women wore "a necklace made of the teeth of enemies killed by their husbands in battle." In the times of the Spanish invaders, the Central Americans made an image, "and in its mouth were inserted teeth taken from the Spaniards whom they had killed." And a passage quoted above specifies teeth as among the trophies worn by the Ashantees. Other parts of the head, easily detached and carried, also serve. Where many enemies are slain, the collected ears yield in small bulk a means of counting; and probably Zengis Khan had this end in view when, in Poland, he "filled nine sacks with the right ears of the slain." Noses, again, are in some cases chosen as easily enumerated trophies. Anciently, by Constantine V., "a plate of noses was accepted as a grateful offering;" and at the present time, the noses they have taken are carried by soldiers to their leaders in Montenegro. That the slain Turks thus deprived of their noses, even to the extent of five hundred on one battle-field, were so treated in retaliation for the decapitations the Turks had been guilty of, is true; but this excuse does not alter the fact "that the Montenegrin chiefs could not be persuaded to give up the practice of paying their clansmen for the number of noses produced."—*Herbert Spencer, in Fortnighlly Review.*

"Politeness," says Witherspoon, "is real kindness kindly expressed;" an admirable definition, and so brief that all may easily remember it. This is the sum and substance of all true politeness. Put it in practice, and all will be charmed with your manners.—*Mrs. Sigourney.*

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, MAY 25, 1878.

The Index and its Editor.

In the issue of *The Index* for the 16th appears a labored article, by the editor, of more than three columns, written in the great cause of *purifying Liberalism* and in misrepresenting the opinions and efforts of men within the Liberal ranks. It is one of a series of labored articles that have emanated from the same distinguished source, and characterized by the same unfair and illiberal spirit, and it seems to demand some notice from this quarter. It contains false statements and untruthful insinuations that should not be allowed to pass unnoticed

In the outset we wish to say in the most emphatic manner that when we entered the field of the publication of Liberal literature we did so with naught but respect and good will towards the editor of *The Index*. We honored him for the effort he was making for mental liberty, and personal and national rights, not less than for the ability and scholarship he displayed. We only aspired to be a humble coöperator in the good work he was engaged in. Since that time we have appreciated still further the efforts he has made, and we have, in our humble way, seconded his movements. We have not been unconscious of the difference in our abilities and early advantages. We have not expected, in our columns, to equal *The Index* in scholarship or high-toned culture, nor have we tried in a single instance to impair its influence or its patronage. We have invariably, publicly and privately, when our remarks have been in allusion to *The Index* and its editor, spoken respectfully, and not unkindly of them.

We have had reason to think that we have not received the same kind of treatment in return. A friend in Pennsylvania, who has been a steady reader of both *The Index* and THE TRUTH SEEKER, in a letter to us stated the case fairly: "The course of *The Index* towards you may be divided into three stages: first, it ignored you entirely; next, it barely recognized your existence; and lastly, when it thought it had you at a disadvantage, it aimed to stab you to the heart." To show how truly this impartial friend states the case, it may be remarked that during the first two years of our existence as a Freethought journal *The Index* scarcely noticed us. We think it did not notice our debut into the theological arena as a monthly in Illinois; we think it did not notice our removal to this city; we think it did not notice our change from a monthly to a semi-monthly, and afterwards to a weekly, and, still subsequently, from an eight-page to a sixteen-page publication. We think it has rarely, if ever, noticed any of the books we have issued and sent it for friendly notice; but we have heard from several sources of slurs, sneers, hints, and shrugs which the editor has on different occasions delivered himself of when our name or our efforts were mentioned. We cared but little for this. We knew that in many respects Mr. Abbot was our superior, and we were content to render our service to the cause of truth in the best manner we were able. But when, in November last, the agent for the Young Men's Christian Association and of the Christian "Society for the Suppression of Vice" arrested us for exercising the right of an American citizen in addressing a prayer, or a letter to Jesus Christ, and publishing a scientific essay upon a fact in natural history, from the pen of A. B. Bradford—a gentleman whose ability is unquestioned and whose purity and morality are above reproach—we felt that the principles of American liberty had been violated; and when the charge of obscenity and indecency was laid at our door, we felt that gross injustice had been done us. When it was the purpose of the agent aforesaid to send us to prison as a vile criminal, we felt that it was an outrage of the grossest character. We perceived that the laws under which we were arrested and unjustly deprived of our liberty and of our property were wrong *in toto*, and actually subversive of the very principles upon which our government was established. We learned that the law had been rushed through the Forty-second Congress, in its expiring moments, under false representations, and at the earnest solicitation and spur of the vile representative of the Young Men's Christian Association, who was on the ground with his filthy museum of obscene pictures; that it was passed in a disgraceful scene of confusion and uproar, when over two hundred and sixty acts were rushed through in the space of a few hours, and when the wild and half-drunken members scarcely knew the titles, even, of the bills they voted for; and the President signed them, one after another, as they were handed to him by a clerk, without even taking the time to look at them. When, we say, we learned the truth of all this, we instinctively felt that the law was wrong, and that it ought to be repealed. We acted upon this feeling, and sent out, for signatures, over the country many thousand copies of a petition to Congress, showing wherein the law was wrong, and asking for its repeal or modification. We felt that our motive was good and our effort in the right direction. We felt that the principle of American liberty had been attacked in its vital part, and that a united effort should be made to repel the attack. The Liberal element is, unfortunately, still greatly in the minority in our country, and every individual in our ranks was needed in the life and death struggle that had to be made.

Just when this effort was being made on our part, just when the petitions were being sent out for signers, then it was that the editor of *The Index* "showed his hand" and the dagger it contained. It was at that juncture that he came out with a five-column article showing how highly moral the action of the law had been, how commendable the work of Comstock had proved itself, and how improper it would be to have the law repealed, and, in closing, said emphatically that he would not sign the petition, and advised the Liberals of the country not to sign it. This did, indeed, feel to us like a cruel stab from the source whence we expected friendly coöperation. We keenly felt it to be unfraternal and ungenerous, not to say mean and contemptible.

The advice, of course, prevented many from signing, and it had the direct tendency to throw a wet blanket over the honest, earnest effort of our life. It was far from being such coöperation as we had felt towards Mr. Abbot's specific movement, and this was a question which seemed as vital and important as any one of the nine "Demands of Liberalism," and, for the moment, more urgent than all of them combined.

The course which the editor of *The Index* has since pursued toward us—as well as towards all who signed the petition—has been still more unfair, unmanly, and despicable. It has aimed to show that we were advocating and defending obscenity and indecency, and that in our efforts in this direction we had committed forgery. The solemn truth is we have not committed forgery, and we are not in favor of obscenity. We may not in all respects be equal to the editor of *The Index*, but as to the decencies of life and the maintenance of a good moral character, we fancy the record of our past years will not suffer materially in comparison with his, though we will expressly state that we feel far from boasting of any special excellency of character. Of the forgery business we will speak a few words.

When the determination forced itself upon our mind to make an earnest effort for the change of the Comstock laws it seemed desirable to have the effort as general as possible, and as a somewhat wide class of interests and dealers was affected by the laws as they stand, we wished to enlist in the movement booksellers, publishers, druggists, photographers, and artists generally. The plan suggested itself to us to get up an explanatory circular to accompany the petition and to send a copy of the same to each man in the classes indicated. The circular was hastily written, and put in type. To this the names of such dealers in the classes of business, alluded to were appended. We then made it our business to call upon the parties whose names we had thus attached, explained to them the nature of the effort we were making, and asked their co-operation to the extent of allowing their names to remain upon the circular. We left with each a copy of the petition and the circular in prints to which their name were appended. The most of those we conversed with seemed to sympathize with the effort, and thought the laws ought to be repealed or changed. Conspicuous among this number was D. C. Robbins of the drug house of McKesson & Robbins. He expressed in decided terms his condemnation of the law and his firm conviction that it ought to be repealed. He did not forbid the use of his name; he did not order it taken off. A copy, as observed, was left with him, and for ten days he made no objection to his firm name being thus appended, and it was not till Anthony Comstock visited him, and berated him for allowing the use of his name, and talked about suits for libel, that he deemed it necessary to withdraw the signature of his firm. At the time of our visit to him we had every reason to believe that we had his consent to retain his name upon the circular.

We asked no one to *sign* the circular, but simply to allow us to retain their name as upon the copy shown them. We retained only such as seemed to be in sympathy with our effort, and who made no objection to the use we had made of their names. Those who objected or forbade the use of their names, we took off, as a matter of course. Some of the parties we did intend to see again and have further talk with them upon the subject, but those who have undertaken to get over a large city like this, and to call upon a dozen or two of persons in a limited time, and have a conversation with them, can appreciate the difficulties in the premises. We were greatly hurried, our duties were numerous and pressing, and we did not have time to call again upon all we intended to, but, we will repeat, we retained no name that we did not understand to be in sympathy with what we were doing or any who forbade the use of their names on the circular. Two of the parties were near personal friends whom we knew would be willing we should use their names, and we did not need to see them. One name we used by the authority of another on the list, and who was a near friend and duly received consent.

And here is the whole truth about the crime of forgery we committed, which *The Index* has twice endeavored to prove us guilty of. The last effort was made in the article under consideration in which it quoted at length from the *Christian Union* to the effect that of the sixteen names to the petition (it was a *circular*, and not a *petition*), that emanated from THE TRUTH SEEKER office, seven had declared that the use of their names was unauthorized, and stigmatized the use of their names as forgeries. Now, that statement is false, and was made by Anthony Comstock. If that man is capable of telling the truth, it is a fact that has yet to be established. It is true that Comstock did call upon many of those whose names were appended to the circular and intimidated them by threats of suits for damages for libel (and his threatening, denouncing, bluster-ing style is not wholly unknown), and charged them with being defenders of obscenity, and that some of them proved weak-kneed and absolutely denied—such is the power of Christian tyranny and intimidation—that they had allowed us the use of their names, when they had positively consented that we might use them.

As an illustration of Mr. Abbot's fairness and honesty, attention is called to one point: He quotes an article from Mr. E. H. Heywood to show, in part, that we drafted the petition to Congress, when he knew we did not draft it. We wrote him several months ago, stating expressly that we did not draft it, and gave the name, we think, of the able Liberal gentleman who did draft it. Can a man be honest who will thus make what he knows to be a false quotation to prove what he knows to be untrue? We certainly are not ashamed to father the petition; we indorse every word of it; but thinking a legal gentleman could perform the task better than ourselves, we gladly accepted the services of Mr. T. B. Wakeman, an able lawyer and a sound Liberal, who, in intelligence, morality, and purity, is second to no man in the United States.

The Index shows its unfairness and dishonesty in condemning the petition for asking for a *repeal* of the Comstock laws, while it admits that it is itself in favor of a "radical modification." Now the petition asks for a *modification* just as much as it asks for a *repeal*, and this Mr. Abbot knows perfectly well; so, if it is more wrong to ask for the repeal of a bad law than for its modification, he utterly fails, in his vindictiveness against the petition and its signers, to make a reasonable case. Besides, if men believe a law to be really bad and unconstitutional, is it criminal to ask for its repeal? Mr. Abbot himself admits that there are features of the law that he does not approve. Then, if it contains objectionable features, where is the great harm of asking for its repeal and replacing it with other enactments if necessary? Is not asking for a radical modification of a law nearly as bad as asking for its repeal? Is there really so much difference between the two as to justify Mr. Abbot in opposing and denouncing those who do not see the matter in precisely the same light he does? If Mr. Abbot thinks it really vile to ask for the repeal or abrogation of any laws which provide for the enforcement of Christian morality, would it not be well for him to at once take out the eighth plank of his platform called "Demands of Liberalism," which peremptorily calls for the "abrogation of all laws looking to the enforcement of Christian morality"? Ought not a man to be a little consistent, even though he be cultured and very respectable?

Mr. Abbot makes a pitiful exhibit of himself by endeavoring to show that Col. Ingersoll is so weak or careless, or so much of a fool, as not to know what kind of paper he is signing. In so many words, he says, "Col. Ingersoll was quite ignorant of what he was doing when he signed or presented that petition." And, again, "Let it be distinctly and universally understood that Col. Ingersoll was ignorant of the real character of the petition he signed—that he is avowedly and publicly opposed to the main objects it seeks, and that it is a gross libel on his good name to quote him as intentionally in favor of the repeal of the law of 1873." Is it possible that Col. Ingersoll is so much of a ninny as that, and that nobody has been able to discover the fact but the editor of *The Index?* It strikes us that the discoverer of the ninnyism is by far the greater ninny of the two. If Col. Ingersoll is so imbecile or weak-minded, will not Mr. Abbot make a motion that some guardian be appointed to watch over him and tell him what papers it will be proper for him to attach his name to, and what not? Will not Mr. Abbot be kind enough to be that guardian? How convenient it would be for the Colonel to have Mr. Abbot always with him to explain to him the vile meaning of certain disreputable documents, and which papers it would be safe and respectable for him to sign! By the quotation from the Rev. Mr. Eldridge, which Mr. Abbot likes so well as to prompt him to quote it a second time, Col. Ingersoll is represented as a *knave* for heading the list of names on the petition. May we ask Mr. Abbot which he honestly most considers Col. Ingersoll, a fool or a knave?

The unfairest, cruelest, and meanest trait that we observe in all Mr. Abbot's line of attack is his persistent effort to make out that the man who drafted that petition, all who signed it, Col. Ingersoll, and all who defend it, are in favor of obscenity and are doing all they can to befriend it. No more false or villainous charge or insinuation was ever made, and we take the occasion here to remark that no high-minded, honorable, truthful man will make such a charge. There is no warrant for it; no reason nor honor in such a course. The gentleman who drew up that petition is just as pure a man as Mr. Abbot himself. There is not a word in it that apologizes for impurity or obscenity; there is not a clause in it that asks that obscenity be favored. So far as we know, there is not a person that signed the petition who wishes to see obscene books and pictures published or sent broadcast over the country, whether by mail, express, or other modes of conveyance. In view of the fact that a greater stigma applies to the crime of obscenity than almost any other known offense, it is extremely wrong in any person to charge or insinuate that another person is guilty of that disgraceful thing. Before Mr. Abbot even insinuates that Col. Ingersoll, or the gentleman who drew up the petition, or any one of the sixty thousand who signed it, or, last and least, the humble individual who sent it to Washington, is guilty of obscenity, or have ever expressed any fondness for it, any fellowship with it, or any disposition to aid and abet it in any way, he should be able to show that something of the kind is true. We deny that anything of the kind is true, and hereby submit it to any candid person whether it is honorable to try to besmirch with the foul charge of obscenity any person, however humble, who is not guilty of

it. Inasmuch as a word of calumny or a breath of innuendo is enough to damage the character of the most virtuous female, so it is with the charge of obscenity as applied to members of either sex. The greatest caution should be exercised that no innocent person is falsely accused and that no false insinuation or innuendo is made against them. When the charge is made that the petition and its signers are in favor of obscenity, indecency, or immorality in any form, we stigmatize it as a base falsehood, and we hope it will not be made again. It is enough for any persons to bear the faults of which they are guilty without offenses being laid to their charge of which they are entirely innocent. We insist that it is time the insinuation of obscenity should no longer be made against those who happen to not approve of the villainous, unconstitutional Comstock-laws and are honest in the conviction that the same should be repealed.

It is perhaps very fitting that *The Index* should defend those laws, and champion the valorous man who instigated them, and who has caused nearly three hundred persons to be arrested under them, mostly under the charge of obscenity. It is its province to defend arbitrary and unconstitutional laws if it wishes to, as it has the right to be on the side of the capitalist, the monopolist, and the oppressor of the poor. We think we know where the wrongs that have been committed under those laws were of the most damnable character—where the innocent have been arrested and torn from their families upon the most offensive charge known, and forced, in order to preserve their liberty, to hold unequal contest with the Government of the United States, only to be defeated at last and thrown into prison. Such conduct needs defense, and it is fortunate for Comstock that he finds so able a champion as *The Index*.

As for ourselves we have come to be so thoroughly convinced of the cruelty, heartlessness, and injustice of Mr. Comstock's persecutions and prosecutions that we cannot find it in our heart to fellowship him at all, and we regard Comstockism as one of the crying evils of the time. A man who by decoy and intrigue will commit a crime himself, and cause another also to commit a crime that he may have the power to punish him, ought not to be recognized by any good man living.

Almost every man, whether good or bad, has his prototype, or he bears some resemblance to some person who has lived before him. We have looked around, somewhat, to find a fitting prototype for Anthony Comstock. We thought we had found one in Torquemada, but we fear we were mistaken. Comstock would have made a splendid inquisitor-general without doubt, had he lived a few centuries earlier; but though Torquemada caused the death of more than 100,000 innocent persons, and subjected more than as many more to cruel torture and imprisonment, we still deem him too learned and sincere a man to stand as a prototype for Anthony Comstock. He did not follow the persecution and murder of his fellow-beings for the purpose of making money by the hellish business, but that he might destroy those who did not think as he did. Yes, with his most infernal qualities, he was too much of a man to stand as a prototype for Comstock. We must look around for another. Here is one just fitted to our case. His name is Matthew Hopkins. He lived in the seventeenth century. He was Witch-finder General, even as Anthony is Obscenity-finder General in the nineteenth century. He was clothed with a show of legal authority, and he prowled over a few shires in England, even as Comstock prowls over a few of these American States. It was the occupation of Hopkins to hunt up witches and put them through the most cruel tests, and to bring them to arrest, punishment, and death. Comstock pursues his victims with equal venom and hate, and, considering the age of the world in which he lives, he has caused an equal number of deaths. He boasts of having driven fifteen persons to suicide, and probably those who have been forced to an involuntary death by means of his persecutions are not fewer in number; and those whose hearts he has torn with anguish and deep grief, as with hooks of steel, are to be numbered by scores and hundreds; and Matthew Hopkins never gloated over his victims more, with the hate of a demon, than does Anthony Comstock over his. Both prosecuted their diabolical business in the name of decency and morality, and both were arrant hypocrites.

Hopkins pursued his business in this way: When a woman was complained of to him as a witch, or was even suspected of being such a foul thing, he at once shut her in a room and stripped her entirely naked, and placed her in a very painful position which if she did not retain, he bound her with cords in the most cruel manner. He kept her in that position without food, water, or sleep, for twenty-four hours. When exhausted nature yielded to the demand for sleep, he roused her and made her walk, naked, until her feet were blistered. And when he had by this merciful treatment reduced her to a state of insanity or imbecility, he made her confess to having had intercourse with the devil, and with having given birth to imps in the form of lizards, snakes, and goats, whose father was the devil, and then upon that enforced confession he caused her to be put to death in the most shocking manner. Comstock exhibits similar traits of character. He is equally merciless and equally callous to every sentiment of human kindness. The victims of Hopkins were nearly all unhappy females. Those of Comstock are only in part females, but those he has succeeded in making unhappy enough for all purposes, and every male whose wicked arrest he has caused, had a wife, a mother or a sister to be heart-broken over the deep disgrace done them.

Another favorite way Hopkins had for testing his unfortunate victims was "the swimming process." The miserable wretch was tied up in a sheet and thrown upon the surface of a pond or river; if she sunk and was drowned she was, of course, not a witch, but was drowned all the same; but if she floated she was pronounced a witch and was dragged through the pond until she died, or was hanged or burned, as the case might be. Finally the people became so aroused at Hopkins' infernal cruelty that they thought they would try his own test upon him. They tied him in a sheet and placed him upon the water, and, as was the case nine times in ten, he floated. Hence, he was a witch or a wizard, and they executed him as a witch upon the spot. If the analogy is carried out in Comstock's case nobody will be sorry, or, at least, no good man will be.

In one respect Hopkins was a better man than Comstock. Hopkins did not stoop to decoy and entrap his victims by duplicity, intrigue, and lies, that he might have the pleasure of torturing them. Comstock does that by his victims.

Having found so fitting a prototype for Comstock, we very naturally look for one for his apologist, F. E. Abbot. We do not find it in the humane, kind-hearted Rev. Mr. Gaul, who had the humanity and courage to appear in print on the side of the oppressed and despised victims of Hopkins, and to oppose the cruel and relentless course of the apostle of decency and morality, but rather in the straight-laced, exact, cultured Rev. Richard Baxter, who did approve of Hopkins' course and defended him in the high-toned, moral, and respectable work in which he was engaged. In doing this, however, the moral Baxter did not find it necessary to "go back" on any of his previous professions, nor to falsify any of the "nine principles" he had proclaimed to the world. We think we remember of our reading something of this kind from Mr. Abbot's pen: "Now I urge you to consider well the temerity of your proposed usurpation of political power. I warn you against the peril of instigating the Christian part of our population to attempt this usurpation. I caution you against the folly of supposing that a majority of the people will finally consent to this subversion of their common liberties. I beg you to count the cost of this agitation before you carry it further. It is a wild and insane delusion to expect that the great body of freedom lovers will ever submit voluntarily, or can be made to submit by force, to any such outrageous oppression, whether in the name of God or man. I make no threat whatever, but I state a truth as fixed as the hills when I say that before you can carry this measure and trample on the freedom of the people you will have to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war in modern times; and it is simply preposterous for any of your number to speak of the Liberals as 'threatening war.' You threaten war when you avow a purpose to destroy the equality of religious rights now guaranteed by the Constitution to all American citizens. On the assailants of this struggle be all responsibility of its results." Who would believe that a man capable of writing as sanely as that would ever be willing to barter away the principles of personal liberty for respectability or from a fear of being considered a friend to obscenity? Those brave words were uttered from a fear of having the Jewish God placed in our Constitution, but for our part, we think there is less to be apprehended from twenty gods in the Constitution than from one Comstock in our postal affairs, with his vile laws at his back.

If there are any of the descendants of Matthew Hopkins now living, we beg their pardon for the invidious comparison here drawn; and the same also of the other man.

It is possible that the greatest danger which threatens Liberalism to-day is a deficiency of respectability and decency, but if it be so, we confess that we are so obtuse as not to be able to see it. We are far more inclined to think that a due amount of "backbone" or moral courage to stand up manfully for the principles of justice and liberty regardless of the contingency, whether we may be thought to be in favor of obscenity or not, is needed. We think we have a vivid appreciation of what a serious thing it is to be considered friendly to obscenity. We know what it costs to brave the world on this very delicate point, but we frankly confess that we have arrived at that pass that we had rather be considered partially friendly to obscenity, than to be found false to the high principles of American liberty. We had rather stand erect in the grandeur of defending the right and the true, regardless of whether the world considers us respectable or not, than to stand so straight as to lean over a little towards timidity, conservatism, and respectability.

We would that every man who assumes to be a leader or a teacher in Liberalism should espouse the cause of justice and liberty, rather than to seek to make friends with the mammon of self-righteousness and Mrs. Grundyism. If pretended Liberals are going to contend for what the churches demand, it would be about as well had they remained within the pale of the Church, and never have pretended to be Liberals. Turveydrops may be well enough in the churches, but there is not a first-class necessity for them in the Liberal ranks. We harbor no fears that Liberals will be really any less moral than our Christian rivals, though even Comstock and his assistants and apologists strive to make the odious taint of obscenity adhere to the cause of Rationalism. We fear not but that well-behaved Liberals will always compare favorably in point of morality with the average professors of Christianity, even if we do not favor the retaining on our statute books of unjust and unconstitutional Comstock laws.

We cannot think strange that *The Christian Union* and the Rev. Dr. Eldridge should denounce Col. Ingersoll and every man who signed that petition, and should attempt to charge them with friendship to obscenity, but such conduct is not expected from one who professes to be a Liberal, and it seems strange that he should so delight in quoting with approval the arguments and taunts of positive enemies to our cause. When Mr. Abbott sees that his doctrines are liable to be denounced by our Christian opponents as immoral and indecent, it seems singular that he should have so little charity or consideration for others in the same field who are similarly denounced. It seems strange, too, that the author of the "Nine Demands of Liberalism" should be so ready to sacrifice the most vital principle of liberty, and to advocate the most utter liberty-crushing statutes our country has ever known. Pure as he may be, we fear he is not consistent.

Mr. Abbot closes his lengthy article by predicting that all sober-minded Liberals will sooner or later come to the same conclusion, as to the asking for the repeal of those laws, that he has arrived at; but on this point we are compelled to dissent from him. We think there are many thousands of sober-minded and intelligent Liberals, scattered all over the country, who will not only never think it wrong to ask for the repeal of an unjust and unconstitutional law, but who will also regret that the talented editor of *The Index* has seen fit to take the course in this matter that he has, and who would much rather see all Liberals working and struggling in unison than to see a factious division turning their backs to the most vital principles of Liberalism and giving aid and comfort to our common enemy.

Mrs. S. B. Chase.

We are glad to be able to announce that this lady has escaped the clutches of Anthony Comstock. When her case was presented to the Grand Jury, and Anthony appeared against her, they did not think that she had violated any law, or that she merited prosecution or punishment. They gave her an honorable acquittal, and sent word to her to prosecute Comstock for damages for false arrest and for the heavy injury she had sustained in her business by the unenviable notoriety he had given her. We learn that she has commenced a suit against the gentleman in which we hope she may be successful. She has suffered greatly from his treatment of her. Her house was full of paying tenants, her lectures were well attended, and she had a good line of patients, but such is the stigma attaching to a charge from Comstock, that her tenants moved out at once, her lectures were unattended, and her patients were afraid to employ her. Few persons are able to realize what a cloud of disgrace immediately rests upon a person as soon as Comstock lays his foul hands upon them, and accuses them of obscenity or giving any instructions as to how or where a remedy may be found for the prevention of conception, as though it was the greatest crime known to man.

We are pleased to learn that the first homeopathic physicians in this city sympathize deeply with Mrs. Dr. Chase; that they pronounce the charge brought against her as extremely unjust, and that what she had done was entirely free from guiltiness. They approved of the syringe she has introduced and a number ordered the syringes at once.

Messrs. Henderson & Brown have written a congratulatory letter to Mrs. Chase upon her escape from the evil designs of Comstock, and have tendered her the free use of Science Hall on Saturday night, in which to deliver a lecture. She has gratefully accepted their kind offer, and will, Saturday evening, the 26th, give a lecture on "The Question of the Hour." It is also expected that others will address the meeting. Let all who sympathize with the lady as against the decoying, entrapping, and hypocritical villainy of Anthony Comstock, who tried his best to ruin her, be present to hear her. Those who feel able to donate funds to aid Mrs. Chase in a suit for damages are requested to remit to her at No. 56 West 33d St., this city.

AT THE Spiritual Conference held at the Harvard Rooms, Sixth avenue, on Sunday last, Mr. Simmons, the gentleman who was the associate of Dr. Slade, and accompanied him in his travels through England, France, and Germany, gave an interesting account of their success in the countries named. He was followed by Mrs. Slocum, who, in the course of her address, spoke of the course pursued by Comstock in his arrest of Dr. S. B. Chase. She thought that the Spiritualists owed it to themselves, as lovers of the right, to take an active part in preventing such outrages in the future. The Rev. Charles McCarthy spoke in strong terms of condemnation of the system pursued by Comstock in his method of inviting, in the first place, what he considered criminal practices, and then arresting the parties. The audience heartily applauded the sentiments of the speakers, and probably some practical good will result from their suggestions. It is at least safe to conclude that Comstock is not exceedingly popular among that portion of the Spiritualists of the city.

YEARLY MEETING.—The thirtieth anniversary of the Waterloo yearly meeting will be held at the usual place, near Waterloo, N. Y., on Saturday and Sunday, the 1st and 2d of June, at 10 o'clock A.M. Aiming, as this meeting does, at the substance, rather than the name, or any outward form of religious life; at culture and character, the humanities, rather than any speculation or observance of dogmatic worship, it inculcates the study of science and the laws of the universe rather than the dogmas of a false theology. It invites all to its deliberations who are like-minded in this regard—all earnest, thoughtful, and inquiring minds. Prof. J. E. Oliver, Chas. D. B. Mills, H. L. Green, Wm. S. Bell, T. C. Leland, A. L. Rawson, and other speakers, are expected to be present and take part in the deliberations. Music in attend-ance.

OMRO, WIS., May 15, 1878.

The Spiritualists and Liberalists of northern Wisconsin will bear in mind that our next quarterly convention takes place in Omro, Wis., June 14th, 15th, 16th. The announcement that Prof. R. G. Eccles will speak is sufficient guarantee of the success of the meeting. Good vocal and instrumental music is secured. Come all.

S. M. BROWN, President,
DR. J. C. PHILLIPS, Secretary,
Northern Wis. Spiritual Conference.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER XIII.

ENTITLED JUSTIFICATION.

The City of Justification.—Dissension in the City. Simon prepares to cross the Moat.—Simon Discovered amongst the Yellow Metal.

1. And in the valley of superstition was a certain city called the city of Justification, the foundations whereof were a certain offensive substance called Presumption.

2. And the walls of the city were built of a very light sand called Assumption, and this sand called Assumption was of the purest of its kind, and it was bound together by brazen girths, called Assertions, and some of these girths were very strong.

3. But the sand was light and was continually being blown away, and the guides and the men of the city, thinking to keep it in its place had taken great abundance of the ropes called Sophistries, and had fastened to the ends of the ropes some of the stones called Arguments, and others called Facts, and had slung the ropes over the walls to keep down the sand.

4. But the stones called Arguments and Facts did no good but rather harm to the walls, for they ground away the sand on every side, so that it was blown away more than before. And the people were compelled to bring more sand continually. Yea, verily.

5. Day by day did they laboriously bring more and more sand, and girth it with the brazen Assertions, with infinite and increasing pains, and sang joyful hosannas over every basketful, and even while they were yet rejoicing together and saying to each other, This is a sufficient, behold it was all gone and more with it.

6. And round about the city was a very thick and muddy moat. And the guides swore by the hour that this moat, the name whereof was Mystery, could not be fathomed, though the line was never so long. But as was their wont, they lied hideously, for the bottom was easy to be seen, and was of a yellow metal.

7. And over the moat, leading to the gate, was a bridge called Works, and a boat called Belief. And the bridge was made of filthy rags, and the boat of whales-throttles cemented together by mothers-milk.

8. And the moat was full of all manner of unspeakable rottenness, and the pilgrims passing over by the bridge, and by the boat, were continually falling in, and without doubt would have been drowned, but that their heads were light and caused them to float, even as an empty bladder causeth a man to float.

9. And Simon, after he was unspitted from off the claws of the Imp, did pursue his way through the valley of Superstition, and wallowed greedily in the gutter.

10. And the whole valley was full of dead men's bones, even the bones of such as were killed in the ceaseless wars of the Beast and his servants; for they were continually fighting with such as refused to go by their roadway, and persecuting them with all manner of persecution and torment.

11. For the Beast was arrogant, and full of malice, haughty beyond measure, and filled to the very brim with intolerance; and the guides, his servants, were like unto him, and they were stirring up strife perpetually, and inciting contention.

12. And not only did they persecute such as refused to go by their roadway, but they that entered the city of Conversion by one gate persecuted those that entered by the others; and the guides stirred up the enmity of the pilgrims against each other, and set them by the ears, and made them slay and destroy each other by myriads.

13. Yea, they burnt each other alive, and charitably slit each other's throats, and sang innumerable hosannas to their King whilst they did it.

14. But their power for evil was decreasing day by day, and the power of the Giants was increasing.

15. Yea, day by day did the Giants gather strength, and did encroach upon the territory of the Beast and of his servants, and cast down their strongholds and bulwarks.

16. And the Beast was no longer able to persecute as was his wont.

17. And Simon pursued his journey and came to the city, even the city of Justification, and stood on the edge of the moat.

18. And there came out to him two woefully mildewed men, ancient and hoary of aspect, and the name of one was Paul and of the other James.

19. And Paul desired Simon to pass over by means of the boat, and the other desired him to come over by the bridge.

20. And Simon knew not what to do, and did it not. And the mildewed men drew near and gobbled vehemently, and promised that Simon should have his share in the cauldron of fire except he came over the moat, the one saying by the boat and the other by the bridge.

21. And Simon gaped amain.

22. And some came with the nets of dust, and others with the baskets of brimstone and fire,* and they fell upon Simon like famished wolves, and they with the smoke censers assisted in the fray, and the hag Credulity came up, and laid on gloriously with her staff, and beat him on the head and immolated the crawlers.

23. And they all laid on heartily, and brought down the nets of dust upon him like flails, and poured out the baskets of brimstone and fire upons him with untiring benevolence, and of the censer smoke they made swaddling clothes, and swathed him withal.

24. And there was the noise of a mighty clapper-clawing, and of a hideous uproar, and the earth rang again with the noise and clamor; and the air shook with affright; and the mountains could no longer retain their shape, but melted away, even as butter melteth in the sun, and spread themselves out on the plains; and the rocks, leaping into the air, were pulverized with fear, and fell down in showers of sand; and the trees shed their moisture in a full stream, and dried up, and became rotten in an hour.

25. And Simon made unutterable haste and put one foot upon the bridge and the other in the boat, and the mildewed men tugged away unmercifully, and the others grew fiercer and fiercer, and laid on mighty thwacks, and dealt out thumpings unsparingly.

26. And suddenly there was an horrified crashing heard, and an appalling rending of rags, and Simon's foot went through the bridge and tore away the lashings thereof, and he fell down into the boat.

27. Now the boat-builders had not reckoned upon so great a strain, and Simon's foot went through the boat also, as it had done the bridge.

28. And when Simon saw it he drew it back with so vehement a tug that the other foot went through also, and when he drew that back the other went through a second time; then did he draw both out together, and fell down.

29. And as he fell, one of the whale's throttles, of which the boat was built, opened its mouth (for it must needs laugh or perish), and Simon fell into the mouth, and slid down to a very great depth, even as an arrow shooteth from the bow, so did he shoot down the whale's throttle.

30. And when the guides saw that Simon was gone they were astonished and dismayed, and gathered a great company together and held a council.

31. And one of them whose name was Godlyguts said, I will go in after him, so he went in, and one whose name was Gospelsides held him by one of his feet lest he should fall in and disappear like unto Simon; and when Godlyguts could not find Simon, Gospelsides said, Let some one hold my foot, and I will go in after Godlyguts, and perchance he will find him.

32. So Gospelsides went in after Godlyguts, holding him by his foot, and one whose name was Fiddlemug held Gospelsides by the foot.

33. And Fiddledemug went in, and Swallowmuch held him.

34. And Swallowmuch went in, and Swallowmore held him.

35. And Swallowmore went in, and Swallowanything held him.

36. And Swallowanything went in, and Swalloweverything held him.

37. And many more went in to the number of threescore, and twenty, and seven, and upwards, each holding by the foot the one who went before him, and being himself held by the one that was behind.

38. And they all went in, yea verily, they all went in. Selah.

39. And what they did, and how they fared, and the mighty deeds they performed, and the summers the swallows made there, behold, is it not written in the book of the omnivorous prophet Lunaticums Neveradoubt?

40. Go and look. Selah.

41. And the sun journeyed to and fro in the heavens as was his custom in those days, and sang resonant madrigals when the weather did permit him.

42. And the wicked moon jiggered behind the hills, and stayed out anights; and white-robed winter pursued the yellow-garbed summer wherever she did went.

43. Season followed season, until spices more than abounded, and seedtime trod on the heels of harvest, and rank-smelling men were abundant: and the ears of corn gathered together in yellow sheaves, and laughed when the sun shone, but when the rain descended they fell on each others necks and wept.

44. And after this Simon lay at the bottom of the moat, having his hands full of the yellow metal, and the guides saw him and rejoiced.

45. He that hath understanding let him understand. Let him that is able pluck the garlic. Selah.

46. And Godlyguts took a pole having at the end thereof a sharp hook, and he plunged the hook into the south-west corner of Simon, where the fat was, and drew him ashore.

47. And Simon made haste, yea, he made haste very exceedingly, and delivered himself of many reverberant howlings.

48. And Simon sent out messengers and gathered himself together; and when he was duly assembled he took courage and counsel and his hook,* and went into the city.

*See chapter vi, verse 14.

* What hook? Translators.

The Science of the Bible.

A SERMON ON ASTRONOMY. BY REV. JOHN JASPER,

This sermon was delivered in Lincoln Hall, in Richmond, Va, in April, 1878. Mr. Jasper, who is a Baptist clergyman, with more consistence than the majority of his clerical brethren, maintains that the Bible is absolutely and literally true, and treats with contempt those adherents of science who depend upon the observations of natural phenomena and the results of complicated mathematical calculations for their knowledge, instead of drawing it, already prepared and digested, from its divine source, God's holy Bible. Mr. Jasper affirms that the Bible contains all needed astronomical science as well as all else necessary to salvation. He has already defeated some of his clerical brethren in public discussion on astronomical subjects, because, granting the correctness of his premises—the absolute truth and divine inspiration of the Bible—his arguments could not be refuted, nor his conclusions disproved. He evidently believes himself to be divinely commissioned as the leader in a grand revival of the rapidly-waning science of the Bible, and the foundation of a new dispensation of religious enlightenment. The nineteenth verse of the twenty-first chapter of Revelations, may really have a prophetic significance in connection with his name: "And the first foundation was Jasper."

The reverend gentleman's voice is a strong, musical tenor of much power, but in its ordinary tones thick and muffled. There is a great deal of magnetism about the man; he is thoroughly in earnest, and at a colored camp meeting would gather in the converts at a rate to gladden the souls of Wesley or Whitfield. His style is eminently adapted to the wants of his congregation, and only lacks cultivation to be singularly powerful and effective. He is essentially dramatic, and his descriptive powers are pictorial and graphic to a high degree. He is an unconscious humorist. Withal, he is a logician of no mean rank, and reasons from his premises to his conclusions with a force and a directness that only need cultivation and information to be of convincing weight and influence. Opening his meeting with an old-fashioned hymn, in which the audience joined, he read the one hundred and fourteenth Psalm, and called on Mr. Johnston to pray. Then he arose and said he "would prove that the earth do stand still—prove it from the leds of the Bible."

"Ladies and gentlemen: Before proving, as I have been formerly do, that the sun do move, I shall go into Egypt extensively, and after devouring my subject will then travel into Canaan and show by the Lord's own mouth that the sun gits up in the morning in the East whar you kin see him if you wants to, and goes ovar houses and trees and territories and Co't houses till he goes down in the West, whar he hasteneth back again to the starting place. Now that the Lord is a man of war, just take notice of Exodus, fifteenth chapter, and third verse, and 'scuse me for meandering around in Egypt, for I shall not undertake to prove that the sun do move until I git over into Canaan. From the creation until the flood, when the Lord drowned everybody but Noah and his family, was 1,656 years. Then 400 years after, when the world had got demultiplied with people, pretty thick like, the Lord took Abraham out of the land of Haran, way from his kindred and relations, who was idolators, and after giving him a son he made up his mind to try Abram's faith. It was a so'ce of pleasure for Abraham—excuse me for calling him Abraham, his name was Abram, but it comes kinder pat, but I don't mean it—to look at young Isaac, but the Lord said, says he, 'Abram, take de boy up to Moria's Mounting, and strap to a pile of logs for a burnt sacrifice.' Now, if Abram had been a philosopher and hadn't had unshooken confidence he'd have said, 'Lord, if I stick my knife in young Isaac's throat, whar ye gwine to git another boy of mine through whom to bless the human race?' But, Abram wasn't a philosopher; he heard the Lord, he saddled his ass, he rode to Moria's Mounting, and was jess ready to make a burnt sacrifice of Isaac, when an angel of de Lord—I don't know his other name—called out to Abram, 'See here, old man, that's enough; don't kill the boy. Thar's an old ram got caught by the horns in the thicket ovar thar, make a burnt sacrifice out on him!' And Abraham he begot Isaac, and Isaac he begot Jacob, and Jacob he begot twelve sons, and they all went down into Egypt's land whar I have been meandering all this time. Thar they stayed 400 years, and thar God said to Moses one day: 'Moses, I have heard the prayers and seen the tears, and watched the cares, and pitied the fears of my people down in Egypt, so you go down to the royal town, tell Pharaoh, bound with the luss of the crown, that I say let my people git.' But Moses hemmed and hawed and said: 'Sir, I ain't well enough acquainted down there.' And the Lord says, 'Yon aint, ain't you? Well, take Aaron, the Levite, and he shall be my speechman, to tell Pharaoh to let my people go.' So Moses he went down and told Pharaoh, and Pharaoh, nothing would do for him till they let the frogs on him. Then he got scared, I tell you, but it took the lice and the darkness, and the Destroying Angel to work him up to the sticking point. And then when he did let them go he was sorry, and went after them with 600 chariots filled with colonels and captains. And the Lord said to Moses, 'Jess tell your people to staud on one side and look at me, for I'm gwine to do the fighting this morning.' And the Lord said to one of his angels, 'Angel, git down thar and unscrew

Pharoah's lynchpin and take off his stern wheel.' And the angel did so; and then Pharaoh said, 'Let's git, boys, the Lord's doing this fight, I tell you.' And he went to go, but the east wind came on, and whar, oh whar was Pharaoh? Then Moses he died, and Joshua took command, and the Israelites were beaten at the city of Ai. And wharfore? Achorn, the son of Zeri, stole a magnificent Babylonish garment and 250 shekels of silver and a gold wedge, and hid them under his bed. Joshua sent out 3,000 men—I forget whether it was 3,000 or 300—anyhow, they got whipped, and Joshua fell on his face and prayed, and the Lord said, 'Git up, Joshua, what's the matter with you?' And Joshua said, 'O Lord, they licked us!' And the Lord said, Of course they did. Take that cursed thing away. Hain't he got that Babylonish garment? Hain't he got 250 sheckels of silver?' Then they killed Achon and his family, and went after the city and took it. Then the Gibernites played a trick on Joshua to save their lives, and two or three days after some of the neighbors sent word and said to Joshua: 'Joshua, them fellows ain't foreigners; they live around here, and have taken you in.' But the five kings of the Ammonites, having a quarrel with the Gibernites, came down to fight them, and the Jews buckled to them. They fit and fit, and right here I'm gwine to prove to you by this blessed book, that the sun do move, suah! For Joshua said, 'Lord, the battle can't be foute before the sun goes down behind the Western hills. And the Lord said, 'Joshua, tell the sun to stand still upon Gibeon, and thou moon, in the valley of Ajalon.' So the sun stood still in the midst of the heavens and hasted not to go down about a whole day. Do you want any more proof than that? Take Hezekiah where the sun went back ten degrees. And Solomon says in Ecclesiastes, first chapter, fifth verse, 'the sun ariseth and the sun goeth down, and hasteneth to his place where he arose.' Now Solomon was a smart man, and knew something, and is entitled to respect, and that's what he says. Now, I want to ask the grammarians something. What is the meaning of the word 'arise?' Don't it mean something that goes down stairs, or gets up and moves about? If I haven't proved that the sun do move then my name ain't Jasper! Don't take my word for it, take God's. He says so. Will you make God a liar? But they say the earth moves, that the earth turns over. Pshaw! An astronomer told me it turned over and over and over! Why don't you see if it did, all the water would fall out of the rivers and we'd all be drowned. Drowned. I tell you. And if the earth turned over, all the houses would tumble down and the territories turn over, and you and I would be standing on our heads half the time! It's nonsense!

"I have proved by the Bible that de sun do move. The Bible was cherished by our fathers, we kin not do better than cherish it ourselves and teach our children to cherish. But don't believe that the earth turns over, for you know that you can't stand on your head all night."

Origin of Hell.

BY PROF. W. H. CHANEY.

All winter I have been silently observing the discussion of hell, and although the subject is somewhat hackneyed, still I consider it far from being exhausted. Therefore I ask for a little space to devote to it.

Helios, in the Greek, was the Sun God; that is, he drove the chariot of the sun. *Hades* was one of the names bestowed upon the God of the Infernal Regions, but in time came to signify hell itself, and clergymen frequently quote *Hades* as the Greek for hell. So *Helios* in time came to signify the sun. Hell is derived from *Helios*. Words in Greek ending with *es* have reference to fire, such being the meaning of *es*. The last syllable of *Helios* evidently means the same as *es*, and refers to the fire of the sun. This is the fire mentioned in the New Testament "that is never quenched." This conclusion is unavoidable from the fact that all other fire, except that of the sun, is liable to be quenched. Even the great ocean of fire at the earth's center is slowly cooling down and must eventually be quenched. But upon the theory that the fire of the sun is kept up, not by the consumption of inflammable matter, but by the impinging of aerolites upon the sun's disc (the arrested motion being converted into heat which instantly reducing the aerolites to gas, the gas again solidifying into aerolites, to be again attracted to the sun, constituting a perpetual motion in nature, without any waste of material or loss of power), it is plain that the sun is that great "lake of fire and brimstone." But the Bible adds in this connection, "where the worm dieth not." Who, or what, is that "worm?" Theology fights shy, regarding the "worm," though always slopping over with descriptions of "the fire that is never quenched."

To me, the "worm" has as much force and meaning in the passage as the "fire;" but theology makes no attempt to explain "the worm," except to say that the language is figurative, and has reference to the agony of the damned sufferer. If this is true, then the inspired(?) writer was very stupid in making a comparison, for the bite of the cobra, the sting of a bee, and many other pains, are far more excruciating than anything that a worm can cause. Besides, if there is a hell, it must be full of quack doctors, and it would not take them long to get up a vermifuge warranted to knock hell's delight out of every worm that dare show himself in those sulphurous regions. But to be serious.

Prior to the date fixed for Moses (which I feel certain is an antedate of the time the Pentateuch was written by more than a thousand years), the constellations Taurus and Scorpio occupied the vernal and autumnal equinoxes, respectively. By precession, a constellation of the zodiac passes a given point in a fraction more than two thousand years. Moses is brought upon the stage at the time that Taurus (the bull, or cow, or calf, etc.), *passes over* the vernal equinox, by precession, and Aries (the ram) comes there. So Moses is made to commemorate the "Passover" by "the sacrifice of a male lamb, or ram." But when Taurus passed over and ascended to heaven (the summer region) its opposite sign, Scorpio, descended into the infernal regions of winter and became the sign accursed. On this event is founded that beautiful fiction about "the war in heaven" and the casting out of Satan. "That old serpent [Scorpio], the devil, which is called Satan." When Taurus passed up, Moses is made to repudiate his image, a calf, and get very angry about it, declaring that the Israelites were "thirsting for the flesh-pots of Egypt," that is, they wanted their old Taurus worship in place of the Aries, or lamb worship; and to convince them of their error this "meekest man" kills a few thousand, thus proving the supremacy of mutton over beef.

According to the unchanging laws of astronomy, a little more than two thousand years after Taurus passed over the vernal equinox, Aries was compelled to follow, and then Pisces (the fishes) came there. This occurred a little more than three hundred years before the time fixed for the birth of Christ, a discrepancy to be accounted for only on the ground of fraud or ignorance on the part of the New Testament writers. Aries, which was a lamb in the time of Moses, had grown to be a sheep, and by the immutable law of precession, had strayed away from the fold of the vernal equinox. Hence they had lost their Israelitish mutton, but determined to have it back again. Nothing short of a miracle could accomplish this object, and so they have a demi-god born of a virgin, with God for the father, the great mission of whom is "to save the lost sheep of the house of Israel." Therefore it was appropriate to call him a "savior," and being in the sheep business, how natural that shepherds should adore him. Nor was it disrespectful to call him a "Lamb," although from his birth in a manger it might be just as appropriate to call him a horse, or ass, only it would sound funny to call him the "Horse of God," etc., simply because it is new; whereas, the "Lamb of God" is something we have heard from infancy and sounds all right.

But by actual phenomena the fishes (Pisces) had taken the place so long occupied by the lamb, and Jesus must bring about a reconciliation. Hence he is a "mediator" and chooses fishermen for his disciples, who proved a *scaly* lot of fellows, as Robert Taylor remarks, for Peter was either afraid or ashamed to own that he knew him and swore he'd be —— if he knew any such a fellow, while Judas betrayed him to death.

But the authors of the New Testament accomplished their object, and to this day Aries is kept at the vernal equinox by every astronomical author, although it is well known that not only Aries, but Pisces, has followed Taurus into the kingdom of heaven, and that Aquarius now occupies the point of the vernal equinox. This arrangement, or, rather, disarrangement, retains Scorpio as the leader down into the regions of the damned, and the first *sign* of the zodiac, not *constellation*, which the sun enters at the beginning of the five winter months, during which time the fire of the sun is greatly diminished, but "never quenched." Old Scorpio, the worm, having been assigned a permanent domicile at the first point below the autumnal equinox, is doomed to live there forever, and therefore never dies.

Jesus is a deification of the sun. The twelve zodiacal constellations are his twelve disciples. Scorpio is the traitor, for anciently he was *above* the autumnal equinox, and while the sun was transiting through Scorpio it was summer. But after being kicked out of the kingdom of heaven, it is winter while the sun makes the transit, and therefore Scorpio is a vile traitor, who betrays the sun with a kiss. The sun is crucified, that is, crossified, that is, crosses the equinoxial, twice each year, both of which crossifications are mentioned in the New Testament, namely, on Mount Calvery, Sodom, and Egypt. (See Rev. xi, 8.) The Sun, that is, Jesus, descends into hell at the autumnal crucifixion, gains the lowest point of declination Dec. 22d, rises again Dec. 25th, the third day, when the days lengthen and the sun is returning once more to the northern hemisphere; is a risen Redeemer, redeeming the earth from the frosts and chains of winter, March 21st, and just forty after, namely, May 1st, ascends up into heaven, bringing the Holy Ghost, that is, "sun gust." In Acts, the men of Gallilee are told that they shall see this same Jesus descend, which they did only a few months later, when he was once more on the downward road to hell. Thus we have the origin and scientific meaning of hell. Old Theology should be ashamed of its ignorance and stupidity.

Death.

D. M. BENNETT, *Dear Sir:* In THE TRUTH SEEKER of May 4th is an article upon *death*, from G. H. Bennett, M. D.,—I presume not a near relative of yours, judging from the foundation for his argument—which for a moment, with your permission, we take the liberty to examine.

We think with him that death is not the terrible foe of mankind that many teach, but is the greatest reliever of human suffering known—as natural as birth; and could we be properly instructed with regard to it, we should welcome it as a kind friend coming to relieve us from suffering after this body becomes worn out, instead of an enemy to do us harm.

But what troubles the majority of persons is the foolish, unreasonable, groundless, and delusive ideas that have in the past, and are now being taught with regard to the hereafter, and the uncertainties and doubts continually arising in the mind of the thinker, as all are not quite so positive of future existence as Dr. G. H. Bennett, and hardly satisfied with the reasoning by which he arrives at his conclusions.

He asks, "Why should the word death be used, when in fact there is nothing dead?" He must allow that animals of all kinds die—and as death is the word used to denote the cessation of life in animals, why is it not appropriate when applied to man? as he is born into the world as an animal, lives upon the productions of the earth as an animal, and dies as an animal.

The doctor assumes that, because man has intelligence and reason superior to any other animal known he has sprung from the gods; is a part of God, and as he could not conceive of a perfect god with an eternal existence, he concludes man must continue to exist in some form eternally because his God does.

The trouble with the doctor commences in assuming, "there is a God." Could he prove it beyond question he would have a starting point. He may tell us none but fools question the many convincing evidences of his existence to be found in nature and in the Scriptures, but all this fails to satisfy the reasoning mind as well as the fool; and all are asking for the proof and must have it, as they will not accept the reasonings deduced from false premises.

As no living person has ever seen a God outside of nature and her unchanging laws, we have no positive evidence of his existence except created in the imagination of each person, all who have the same right as the doctor to create one or more; so we may have millions of gods as no two persons were ever alike, no two gods could be created alike, and whether they would be subject to death or not would remain wholly with the individual creating them to decide; as very much would be depending upon the intelligence of the person as to the kind of god produced.

After creating his god, the doctor next asserts: "God is the fountain of all life" and man must continue to live in a future state of existence or endanger the life of the Creator, as if he were dependent upon the life of his creatures for his continued existence, and yet fountain of all life. The absurdity of such ideas shows at once to every reasoning person the uselessness and the imbecility of such a god.

If the doctor will be good enough to demonstrate to us that there is a God, all-powerful and wise and of endless existence; that we are a part of him, his children, created in his image, and that he will eternally care for us and preserve our identity and intelligence through a long eternity after the dissolution of this body; we will be greatly obliged, as a large majority of persons have a strong desire to live forever, but are not certain that their wishes in this respect will be gratified.

If the doctor's theory is true, it is a great pity that we were not placed directly in the world for which we are all so naturally adapted, as it would appear that God has made a slight mistake by placing us in the wrong world among many uncertainties, and doing us an injustice that he will never be able to wholly remedy.

We should be sorry to have death destroy all the learned doctor's beautiful theories which appear plausible and some of them very desirable, and the superficial reasoner may conclude he is correct, but theories amount to little where we assume foundation, and all our conclusions may be erroneous.

If in mathematics I assume that two and two make five, and follow out the rule, no matter how well or systematic I perform my work, the result in each case will be wrong, because my assumption is erroneous; so it is, with the reasoning of the doctor; it will continue to lead him astray till he secures truth for a foundation.

We are yet having altogether too much of this reasoning from false premises and groundless assumptions, and it is prolific of much of the superstition and error with which the world is cursed to-day—and the people are beginning to require that it be supplanted by something more real and substantial.

I fear the doctor is in error when he would take such a disparaging view of everything beautiful in nature and sink so low as to despise himself if he could not be positive of a continued existence. As well might I say, Unless I can be sure I shall live a hundred years, I don't care to live at all, and will despise all the blessings and beauties that surround me, torment myself and make those around me as miserable as possible. Every sane person would have a right to wish me dead, and have my place filled by some one more worthy—and in case I should prove thus ungrateful and worthless, I ought to despise myself and be despised by the lowest vagabond on earth.

The importance attached to a belief in a future existence by the doctor, in order to enjoy this life or to do well here, is thinner than moonshine, and has not body enough to it to form even a shadow—it is if possible weaker than other points in his reasoning; yet it may be so necessary for him that if his props were taken from under him he would be useless in this world, and might be driven to insanity or suicide.

The doctor should learn a lesson from all vegetation in its growth and decay, in the flower that so quickly buds, blossoms, and is gone—and in nearly all the beasts of the field and the birds of the air, that enjoy the short life allotted them—all these should shame man with his enlarged capacity for enjoyment, and his superior ability for acquiring knowledge, when he despises this because he is not sure of an everlasting existence. Yours, R. C. TROWBRIDGE.

Syracuse, May 6, 1878.

THE amelioration of the condition of mankind, and the increase of human happiness ought to be the leading objects of every political institution, and the aim of every individual, according to the measure of his power, in the situation he occupies.—*Hamilton.*

IT is not so difficult a task to plant new truths as to root out old errors; for there is this paradox in men—they run after that which is new, but are prejudiced in favor of tha which is old.—*Colton.*

This body grows musty, this blood grows sour. This God is devoured by mites on his own altar. O ye blind, ye imbecile Egyptians, open your eyes!

Letters from Friends.

TH. C. LELAND AND THE INDEX.

MR. EDITOR: One of the most disagreeable things in the eyes of every true and sensible Liberal is the pickerings [*sic*] and petty jealousness of liberal papers, which far from benefiting the latter, must of course, be but an injury to themselves and the cause of Liberalism. As an instance of this I will now only refer to the *Paine Memorial Building* matter which ought to and might have all been settled satisfactorially more than two years ago; but instead of it, and owing mainly to these foolish jealousies and growls, the building is this day yet burdened with a heavy debt and mortgage—as large as is the burning shame for Liberals not to have wiped it out long ago.

THE TRUTH SEEKER of last week (May 4th), also, has an article from the pen of Mr. Th. C. Leland against *The Index*, dictated in the same spirit and seasoned with malignity and *falsehood*. First he accuses *The Index* of having two or three regular correspondents who seem to be got up on the "principle of the crab.". Now this will most certainly be something quite new to the readers of *The Index*, a paper as much distinguished by its high tone, and scientific character, as by the erudition and enlightened and thorough radicalism of its gentlemanly editor. Then Th. C. L. stigmatizes one of those correspondents (Mr. A. W. Kelsey) as "one of those fellows tugging away lustily at the rear end of the car of Progress, and shouting: Wait! No communists, no labor reformers, no Freelovers, no woman suffragists—none but free religionists and friends of Anthony Comstock allowed on board!"

Now, Mr. Editor, Mr. Abbot has often and clearly enough declared that each correspondent is alone responsible for the contents and character of his communication; whatever, then, the nature of Mr. Kelsey's article may be, Mr. Abbot and his *Index* can certainly not be held responsible. If Mr. Leland does not like *all* in Mr. Kelsey's article, he has a perfect right to differ from him; nor is he alone in this; I myself did not like it *all*. But I can for all that not share in his tirade against *The Index* and his editor; nor can I find any cause or excuse for it. What! accuse Mr. Abbot of being op posed, or at least unfriendly, to labor reform, woman's suffrage? What a libel! Who is a stauncher advocate of *all and any rational, necessary, and beneficial reforms* than Mr Abbot? Who is more devoted to equal rights and freedom? What paper is more polite and impartial, more *truly* liberal and radical than *The Index*. True, Mr. Abbot or Mr. Kelsey, or both, may, and with good reason, too, not like freeloveism and communism, yet be very good, liberal and radical gentlemen; they will not be found alone in this, either, but will have an overwhelmingly large majority of the readers of *The Index* on their side, besides almost the unanimous voice of society in general.

And yet Th. C. L. is mean enough, when speaking of H. C. Neville's article in *The Index*, "Purification of Liberalism," to say "Nobody has 'discussed' [it], or at *least nobody that The Index would print*" (the *italics* of this sentence are my own; the *grammar*, Mr. Leland's).

What *falsehood* and *calumny!* Th. C. L., would thus intimate that Mr. Abbot was too prejudiced and biased to allow a rejoinder to Mr. Neville's fanatical attack on Liberalism and Liberals; and even if any one should write and send it to him, he would refuse to publish it. Now, Mr. Editor, what are the facts? Just the contrary! I myself wrote a sharp reply to Mr. N's article, and *a week or two afterwards it was published in The Index*. So much for Th. C. L.'s critics and *truthfulness*.

Further remarks I consider unnecessary, and least required for those acquainted with *The Index* and its noble editor.

Yours for the truth, MORRIS EINSTEIN.

Titusville, Pa., May 12, 1878.

COMMENTS BY MR. LELAND.

The writer of the above must be troubled with defective vision. He seems to see things in a blurr. I recommend him to put on spectacles of high magnifying power, get my article in true focus under clear light, and read it again. I defy him to find one word in it "against *The Index*," or "against" its editor. I simply stated that *The Index* had two or three correspondents of a crab-like character, and I stated it not as an "accusation"—not as a matter for which Mr. Abbot was to blame—on the contrary, it is to his credit that he hears all sides, and I have given him that credit in his own paper, and elsewhere, and everywhere, but I stated it as as a fact. If that fact is an accusation or a discredit to anybody, it is to the correspondents alluded to, not at all to the editor. It doesn't need a critic, come all the way from Titusville, to tell us that. We know it here as among the first principles of journalism. In all that I said, I held the correspondents responsible, and not the editor—just as Mr. Einstein takes so much uncalled-for pains to teach me that I should do. It was upon their views, as expressed, that I animadverted, and upon them alone, so all Mr. Einstein's charges, couched in hard words, fall to the ground. Whenever I shall venture to criticise the editor of *The Index*, it will be done openly, directly, in a manner that will not be mistaken, for cause that will be justifiable, and not over the shoulders of any correspondent or otherwise.

When I wrote, "nobody had 'discussed,' or at least nobody that *The Index* would print," I wrote advisedly. I knew of at least one article sent to *The Index* on the subject, and presumed there were others. I now know there were several, and among them, "a bird in the air" tells me, was one from Mr. Einstein which was not published. And now crops out a fine specimen of the prevarication to which tricksters even in Liberalism have to resort when they enter on the defence of an unrighteous cause. Mr. Einstein says he "wrote a sharp reply to Mr. N's article, and a week or two afterward it was published in *The Index*," and in that statement he wishes to make the readers of THE TRUTH SEEKER believe that he wrote a "sharp reply" to the same articles of Neville on "The Purification of Liberalism," upon which I was commenting, and that that sharp reply was published in *The Index*. He did, I believe, reply to Neville on another matter, three or four months ago, and that reply was published, but no article of Einstein's that has any reference to Neville's recent letters on purified or conservative Liberalism ever appeared in *The Index*.

I have asked Mr Bennett to print Mr. Einstein's communication as above, exactly as he wrote it, to show readers in what a glass house of brittle grammar he wields the pen himself. At all events, I stand by mine, and assure him that I have command of grammar enough for all practical purposes. It will serve me sufficiently well in controversy with all reactionaries, "purifiers of Liberalism," and holier-than-thou style of people, wherever I may meet them.

Yours against the untruth, THERON C. LELAND.

A FEW WORDS BY THE EDITOR.—We wish to make a remark or two in reply to brother Einstein about the Paine Hall complication, which he so regrets. We presume we have felt as deep regret upon this unpleasant subject as has Mr. Einstein himself. We had something to say upon the subject when it was under discussion, but we did not engage in it until we became convinced that it was our duty to do so, and not until every means had been exhausted to effect a fair and just settlement of the difficulties. We felt that justice demanded that Messrs. Burt, Altman, and Henderson should be heard upon the subject, and we extended to them that privilege. When we were attacked for doing that, we endeavored to defend ourselves in a spirit of truth. We only contended that the property towards which the people had given $40,000, in round numbers, should be vested in a legal board of trustees, and not in the private right of three individuals. That the demand was a just one we have only to cite the fact that our Boston friends ultimately adopted it, and virtually admitted that it was the only proper course to pursue. Could they have seen the propriety of taking that stand three years earlier, it would have been a fine thing for Paine Hall and the cause of American Liberalism. We believe there are none to-day who regret that that step was not taken more than do our Boston friends themselves. Had they to do it over again, with the experience they now have, we fully believe they would act differently. What we said and did in the premises was prompted by the highest sense of propriety and justice.

AN OPEN LETTER TO ANTHONY COMSTOCK.

BY A. DAMPHOOL.

SIR: Though we are strangers, you have awakened in me a very strong interest in the work you have lately undertaken in your inquisitorial capacity, and as I am an old man and somewhat versed in the ways of the world, it has occurred to me that some good advice might not come amiss.

In the first place, your consistency evokes my highest admiration. You are a Christian; at least I hope you are, for you are living up to the doctrine better than most men. In fact, you are without a peer *in your line*. Still, with all your zeal, your talent is worthy of much greater scope, and you may aspire to great distinction.

It is said that you are now engaged in hunting down those who vend devices for preventing conception; and in this high vocation how can I do otherwise than bid you God-speed, for did he not set you the example by slaying Onan for the same crime? To be sure God might have spared Onan, as he was the chief instigator of the offense, and killed the *woman*; but the Killer did not happen to be Comstock.

There is a large field for your effort in this line to which I now call your attention. There is now scarcely a reputable drug-store in the Union but is overtly engaged in selling preventives of conception. Visit each drug-store, buy one in each, and then next day have every druggist incarcerated! Wouldn't that be grand compared with pouncing upon one poor woman? What a mighty warning! No sneak-thief look about it!

When you have accomplished this feat, look after the opossums. These blasphemous marsupials are practical ante-conceptionists, and should be at once looked after. To be sure, their creator made the grave mistake of giving them their faculties; but prevention is a crime, and as you cannot reform these animals by law they must be killed. Their hides will bring some money to swell the treasury of either the government or God, it don't seem to make much difference which. Besides, think what a stinging rebuke this marsupial massacre will be to God, showing him what a mistake he made in their creation! Perhaps you may make him regret the mistake of having created you in the human form, even as all sensible and refined people are now regretting that the government has made the mistake of appointing you instead of a gentleman to the office you hold.

Next in order come the wood-squirrels. Hunters and others tell us that during the first week of the existence of the new-born nestlings, the impious, God-defying little mother-squirrel selects all but the most vigorous males, and mercilessly emasculates these helpless innocents with her incisors, thus frustrating God's designs by curtailing procreation! Think of this, and of the slaughter of innocent, unborn opossums, and do your whole duty. But don't molest the male; the females are the sinners, and you like to persecute that sex anyhow, so inclination and duty will blend.

But I have another suggestion, and pardon me if I incline to the opinion that it will afford you more distinction than any other path you could pursue. Adultery is a most grievous "vice," and imperishable renown awaits the man who will extirpate it. I am about to tell you how you may become that man of renown, and I charge nothing for the disinterested advice. When a town or city attains the number of one thousand inhabitants, we are told that prostitution and adultery are inevitable concomitants. Glance your eye over the census; compare the best social-evil estimates you can get, and you may then form some idea of the immensity of your undertaking. Now for the *modus operandi:* Commence with New York city; visit all the lewd women, and induce them to commit adultery with you. Then have them promptly arrested, and have it mercifully arranged with the authorities that the wretched women can have their choice between suicide and instant decapitation. Either mode will be satisfactory to you and the society you so much honor. When you get through with New York, take Philadelphia or Brooklyn; preferably the former, for you will need change of climate—travel will do you good. Think of the magnitude of this enterprise! And when you shall have completed this glorious career, there is but one other way in which you can add to your reputation by capping the climax. Of course, it will be your duty while abolishing adultery to keep an eye on murder, drunkenness, and sundry other "vices," which you will have ample opportunity to incite. And if your constitutional vigor permit, you might improve various opportunities for betrayal of innocent girls; *they* would be very roughly handled by the authorities, while you would of course get off scot-free, as men generally do.

But now for the grand climacteric—and I confess that I approach it with awe, and do hope that you will keep it rather private, for indeed it almost paralyzes my pen to write it—I allude to what is known as an IFERNAL MACHINE. Such a mechanism may be variously constructed; it is explosive in character, treacherous in mode of introduction, and mercilessly murderous in execution. It may be sent to the victim under any one of a thousand innocent looking disguises. They are hated, despised, and feared by all civilized people. No punishment is thought too severe for the perpetrator, and happily for the welfare of our race, they are about as rare as their counterpart, the *moral* infernal machine, which is gotten up on the same principle. Still, they do crop up at long intervals, and it is a part of your duty to "suppress" them. To do this you should hire some person to make one. That's the first step. Have him make it of wrought steel, and large enough to contain ten pounds of nitro-glycerine. Accompany him to some lonely spot, having ambushed some witnesses for next day's court. Calmly seat yourself upon this innocent mechanical toy, and give your co-sinner $5.00 for firing. Of course it would not *dare* to harm *you*, but whether it does or not, your witnesses will put *him* through, and that is the object sought. This they will do, even if there isn't enough left of you to decently bury; but if you escape unhurt, as analogy would seem to augur, you can make the next one a little larger.

P. S., N. B.—Don't try the climax till you get through with the other work; it might make you nervous.

PRINCETON, MASS., MAY 16, 1878.

EDITOR TRUTH SEEKER: In your kindly notice in your issue of May 11th of the Labor Reform Convention held in New York the 5th and 6th, you unconsciously do injustice to many friends and co-workers in the phrase "Mr. E. H. Heywood's Labor Reform League." One of many Industrial Protestants, I am simply the servant of a growing associative purpose which has its exponents in all parts of the world. In your city alone, associations with similar principles and purposes to those of our League run back forty years and count in their membership J. K. Ingalls, Wm. Rowe, R. W. Hume, Col. Henry Beeny, Stephen Pearl Andrews, Wm. Hanson, Edward Palmer, Dr. C. S. Weeks, Geo. W. Madox, Mary A. and T. C. Leland, and others who were gray in the service of labor reform before I entered it. Not to mention Josiah Warren, P. J. Proudhon, and John Stuart Mill, now dead; Col. Wm. B. Green, Laura Kendrick, Benj. R. Tucker, John Orvis, of Massachusetts; L. K. Joslin and Henry Appleton of R. I.; W. E. Lukens, of Illinois, J. H. Swain and W. N. Slocum of California, J. F. May, of Mich., and E. M. Davis, of Penn.; Geo. E. Harris, W. Freeland and John Ruskin, of England; the Internationalists, of France, Italy, and Germany; the Nihilists, of Russia; multitudes of people the world over favor the main purposes of The Labor Reform League, viz, to abolish property in land and other raw materials, which property begets rent, and the removal of restrictions on currency and exchange which make usury, dividends, and other speculative profits possible. Endeavoring to unite all by asserting the natural, individual liberty of each, our movement has the sympathy of multitudes of people who, bound to nothing beyond their own personal agreements, are yet working forces in a common struggle for opportunity and reciprocity The fact that eight or ten New York newspapers reported, that dispatches were sent by the associated press to nearly every leading newspaper in the States, and that scores of editorials were written on the convention indicates widespread interest and activity in the movement which we convened to promote. Since your statement, unintentionally of course, did injustice to many of my associates and credited me with far more than I deserve I will be glad if you can insert this explanation.

E. H. HEYWOOD.

P. S. Joseph A. Britton, Comstock's spy, representing himself as "Mr. Young from the *Sun* newspaper," set a trap to catch J. Flora Tilton, who sold books in the Labor Convention. He came to buy "Fruits of Philosophy," which, however, was not for sale—to him! Mr. Britton told three lies in three minutes for Comstock's and Christ's sake.

E. H. H.

ROSEBURG, OREGON, May 5, 1878.

DEAR FRIEND BENNETT: It is amusing and sad at the same time, to read some of your letters received ordering THE TRUTH SEEKER to be stopped. We are no sooner out of the leading strings of the priest and superstition than we are held spell-bound by an equally infallible and adamantine chain of prejudice. If you happen to give your honest opinion about what is called Spiritualism, up starts the cry, "Oh, he is a Spiritualist!" Immediately the cloven foot is shown, and they would persecute you if they could. Oh! consistency thou art a rare jewel. But, friend Bennett, I would warn you against Spiritualism. Those foolish seances are a great loss of valuable time; and let me add, take care of your brain, for they will be sure to weaken it. The great and good Robert Owen when in New Lanark, Scotland, had a very active brain; so much so as to rouse all England and Presbyterian Scotland from her slumber of ages. He roused the ire of the archbishops of the Church of England, and made the General Assembly of the Established Church of Scotland quake with alarm for the religion of the people, and the loaves and fishes of the priesthood. And why? Because he proclaimed the great truth that our characters were but the results of our organizations and the external circumstances surrounding them. That to believe we must have evidence and could not without it. But when his brain began to fail in his old age, those lady mediums got around the great philanthropist and he weakened, he softened, and never after did any good to himself or his fellow creatures.

His eminent son, Robert Dale Owen, who was member of the U. S. Legation at Naples, followed suit, and in fact, as you know, got into an asylum in his adopted land, America (State of Indiana). Robert Dale Owen and Frances Wright—Madame D'Arusmont—stirred up the whole of the Eastern States by their writings, lectures, and debates; but Robert Dale never wrote a good line after he was inveigled by those smiling damsels, the lady Spiritualists and so-called mediums.

Did not Mr. Howitt, the author of the "History of Priestcraft," go the same way? And, friend Bennett, for God's sake, if not for Mrs. Bennett's sake, give it up. You have had enough of it. Were I in your wife's position I would interdict all those seances, and stop all those meetings in the dark with lady mediums. They are dangerous especially to married gentleman like you and I. Have nothing to do with them. Yourself and THE TRUTH SEEKER will flourish much better without your interference with those kind of spirits. Depend upon it, all the kind of spirits we have any knowledge of are contained in casks and bottles, and large quantities are manufactured in Kentucky from rye, and then we have the famous Bourbon

spirits, a very good article, especially when the fusil oil is carefully taken from it; and it is this confounded fusil oil that will soften your brain and mine too, and we are then very apt to smile upon some fair face and glancing eye, and succumb at last to the tempter. Spiritualism is but an old superstition revived, nothing more, and I am sorry to see strong minds yield to its insidious and useless influences. I have asked the question publicly and privately of Spiritualists in London and in Scotland (the eloquent and gifted Mrs. Emma Hardinge among the rest, when she lectured in Glasgow in 1867) what was the use of Spiritualism, even if true, and never could get a satisfactory reply. But I can tell of its many evils, and the numbers of good men and women it has consigned for life to our lunatic asylums and made complete wrecks of their intellects. Robert Cooper, among the number, became a Spiritualist, and what a wreck was left behind of a once powerful mind. Yours,

P. JACK, M. D.

CARTHAGE, MO., May 2, 1878.

D. M. BENNETT, ESQ., *Dear Sir:* I received the bundle of TRUTH SEEKERS you sent me, and distributed them among the Liberal people of this place. It is only a few weeks since I first read your paper, and I am highly pleased with it, and will do what I can to extend its circulation in this place. After perhaps a half hour's canvass, I obtained the list of subscribers I send you herewith. I think I can get several more soon. Although this city is decidedly orthodox, still the Liberal element is silently but steadily at work. We have a Spiritualist Society here which meets weekly, and have started a Liberal library of about one hundred and forty volumes. We are all of moderate means but intend to sustain and add to the library as fast as we can. Only a little over a year since wife and I left "Jah's" sheep-fold, having spent the best half of our life in the Church trying to believe and follow the many absurd teachings and doctrines of the old Book, and all the Church taught about it. Thanks to a few Infidel friends who urged their literature on me, I began to read and reason. Life is now like a new existence. No whims and caprices of an angry and jealous God to fear and look after. The "new birth" bugaboo, "witness of the spirit" etc., etc., have vanished. I see from reading your book, the "Humphrey-Bennett Discussion," you have had some of this experience. I must close, and I hope you may live many years to wage war on these old errors, and if I can do nothing more than aid in extending the circulation of THE TRUTH SEEKER, my labors will amount to something in the cause of Liberalism. Very truly yours, E. BUDLONG.

WOLCOTVILLE, IND., May 13, 1878.

DEAR BROTHER BENNETT: Your little brochure on "Matter, Motion, Life, and Mind," is kindly received. I have given the subjects treated upon a careful reading, and found myself very much interested. You treat these problems in a scientific manner, and the reader is impressed with the fact of your wide range of thought and research. I wish your pamphlet could be in the hands of every man and woman in America. All men, sooner or later, must be convinced that they do not owe their existence to a vengeful, versatile God, but that they are evolved from lower organisms in obedience to the immutable laws of the universe.

Very truly yours, GEO. F. ROCKWELL, M.D.

HAYS CITY, KAN., May 10, 1878.

FRIEND BENNETT, *Sir:* Please find enclosed $3.50—$3.00 for Thomas Paine's "Great Works Complete" and 50 cents for THE TRUTH SEEKER. I am thankful that a number of your TRUTH SEEKER fell into my hands last winter, when I was a church-member, for it converted me to a higher standard of thought. I am going to work for it a part or all of my spare time. Yours truly, D. C. BRUMIT.

WOODHULL, ILL., May 11, 1878.

D. M. BENNETT, *Dear Sir:* Your TRUTH SEEKER was received and read with pleasure. The frank, honest, and manly manner in which you treat all intolerant stake-drivers is admired by a very large portion of your readers. What is more disgraceful than intolerance in a Freethinker or Liberalist? Religious bigotry is not a priming to it. They imitate their god, and, in a great measure are excusable. But what excuse can there be for a man who claims the right of the freedom of thought and will, and will not grant it to his fellow-men. The condition of the world, political and religious, is now demanding honesty and uprightness in purpose and action on the part of mankind, male and female; and in the name of all that is honest and upright, there should be a union of purpose and action on the part of all Liberalists and Freethinkers. It is full time that the world should know that religious toleration is one of the pillars of civilization. Just think what a condition mankind would be in if all were of the same opinion on all subjects—life would be loathsome.

Friend Bennett; there has been a traveling Egyptian (as he calls himself) in our place, lecturing for the Freemasons, by the name of Col. Birtroll. He gave a free lecture at the expense of the Freemasons, setting forth the origin of the masons as far back as Tubal Cain the sixth generation from Adam, 6769 years standing, commencing about four hundred years after Adam, claiming he had the genealogy of man some seven thousand one hundred and sixty nine years. This he said might be disputed, but the Egyptian records would bear him out. He himself claimed a membership of the fifth lodge in the world. He then claimed Moses was called in Egypt, the son of Pharaoh's daughter, and was a Mason, as was Solomon also. He gave us the dimensions of the several Egyptian monuments, covering some nine to thirteen acres of earth, and in 1872 an entrance was found in one, in which was found engraved upon marble slabs the ten commandments given by God to Moses, the ark of the covenant and many things used by the Jews, all was there deposited for safe keeping to show the origin and progress of Freemasonry, calling our attention to the Bible, chapter and verse, as he repeated the history of those relics now in Egypt as proof of the Bible. In speaking of the Alexandrian library destroyed by Mohammed, in which was the full history of the world up to that date, he said it covered eleven acres of land, height in proportion.

We considered his lecture rather mixed, his first position in the genealogy of man being in contradiction to the Bible record, yet he claimed the Bible was all true, and God came down and stood upon the walls of the first great city and called to Noah and inquired of him how many righteous there were on earth, fifty, twenty-five, ten, or five, and not finding at least five he ordered Noah to build an ark and save himself and family, and the whole of mankind was destroyed, and Noah was the first man on earth that got drunk. In God talking with Noah he got things a little mixed, parts of two stories in one. This gives you the outlines of this Egyptian lecturer's discourse. If there is any truth in his statement as to the ten commandments and other Jewish relics being placed in this monument, it is evident the Jewish religion and all its attendant ceremonies etc., were understood by Moses and by him taught to the Jews. This man claimed God in person only came to the earth twice, first to Noah, second to Moses. Upon the whole it, with the Bible record, was unreconcileable. So much for trying to save what he called the truth of the Bible as held with all the most intelligent part of his audience, his lecture was in a manner worthless.

Respectfully yours, ISAAC PADEN.

P. S.—As I was about to mail this I was informed that the Master Mason of Illinois had telegraphed that this Egyptian lecturer was an impostor, and ordering the lodges not to let him in. For the truth of this I am unable to vouch. I. P.

BOZEMAN, MONTANA, May 2, 1878.

FRIEND BENNETT: I am very highly pleased with your paper, and derive much satisfaction from it. I am sorry that some of our Liberal friends show so much Christian intolerance as to denounce you for your avowals on Spiritualism. A truth seeker cannot afford to be intolerant. I cannot say that I blame Materialists for disbelieving Spiritualism, but I think the avowal of a candid believer in a future life, based upon his own observation and experience, and upon the light and deductions of his own reason, is entitled to their respect, for they can scarcely claim a better foundation for their own belief or disbelief. Now, I am a Spiritualist, and as a subscriber for your paper, I claim an interest in it, and I think it is only right you should give your own views, and the views of others occasionally in relation to a future life, even if you do not deal entirely in negations upon that subject.

Some of our Materialist friends seem to think that the philosophy of Spiritualism is a sort of concession to the old theology, but I think its teachings are doing more for the religion of humanity, and the cause of human progress, than the negations of Materialists, especially if the latter are inculcated with a spirit of dictation and intolerance. If Spiritualism is a delusion, reason can dispel it. Bigotry without reason never can. Yours truly, J. J. DAVIS.

INDEPENDENCE, KAN., May 1, 1878.

MR. EDITOR: B. F. Underwood gave three lectures here on April 28th and 29th. On his arrival with the evening train, he and his wife were interviewed at the Caldwell House by many friends; after which they were serenaded by the "Young Band." Mr. Underwood responded in a few pleasant remarks addressed to the band and a hundred or more persons present. Everything pertaining to the lectures passed off well. The audience was not very large; the admission fee of twenty-five cents stripped it of idlers, curiosity-hunters, and children, and afforded the speaker the satisfaction of facing intelligent men and women, making, of course, a very attentive audience. We were expecting Underwood's advent here to be a great event. It was more. It has given Liberalism a prestige here that nothing else could give. It has given it an elevated tone and a start here that must insure a high career in future. It is probable that Mr. Underwood will next fall make this city his headquarters for a month, while he visits other places in southern Kansas. This announcement carries terror to the preachers and their following, but further than that there will be no evil. It will be a bloodless fight. Heretofore mental freedom has been purchased with blood. It is high time that one bloodless victory should be granted. It used to be, "Lo! the miserable Infidel!" Now it is, "Lo! the miserable Christian!" One outspoken Freethinker, one Freethought journal floating around, make a whole Christian community miserable.

THE TRUTH SEEKER has had much to do in bringing about these results in this region; and I think, brother Bennett, that we will ere long reward you—in part, never fully—for it was our work you were doing, our battles you were fighting. A. A. B.

WILMINGTON, DEL, May 16, 1878.

BRO. D. M. BENNETT: Permit me to congratulate you on your continued liberty to express your thoughts through THE TRUTH SEEKER. I hope that sainted dog will be prevented for a long time yet from barking at you in a martyr's cell.

One of the C. A. saints in our town who has been holding prayer-meetings and temperance and religious meetings seemed to require a change for the benefit of his spiritual being, and so went off on a tremendous big drunk; and quite a number of those saved from drunkenness through the above young Christian's gospel-temperance efforts have followed his example and gone on a drunk too. These are a sample of the holy ones who would not permit Mrs. Dr. Thompson of Oregon to speak on temperance because she had spoken at our Liberal league! O consistency! etc. I believe that if the temperance people would let a little more free speech into their meetings they might learn something of great benefit to the cause. We seldom see a Materialist or a Freethinker and Liberal philosopher give up to rum and become a sot.

But these false-hearted Christians, who are continually falsifying good men and the Bible by saying good men are bad men, and that the Bible has no contradictions in it—and they dare not step on a public platform to defend their infamous detractions—deserve the execration of mankind. The preachers say the jails and insane asylums are filled with Infidels and Spiritualists, when all the statistics of the country give the lie to them, and still they continue to assert the lies. They must be very near relatives of the Father of Lies! S. MARSHALL.

WACONDA, KANSAS, May 6, 1878.

D. M. BENNETT, *Dear Sir:* I want to place on record what is to me the most disagreeable fact possible. But just now one of your correspondents, in putting questions to some Spiritualistic writer, asks, If he were to strike at a person's knees with a sword ten feet wide, and stop when the blade was half-way through, would the soul or spirit be divided in halves? As I have a case slightly bearing on the spirit question, and have for more than twenty years been very anxious to have it solved—but from its painful nature I very rarely speak of it—I now feel that as I have sought the solution so long in silence, and have consequently kept the world from a chance of solution, and in all probability shall soon be gathered to my fathers, when the opportunity will be forever lost unless some similar calamity shall befall another of the sons of men—which is not very probable, though possible—I may give the story: When about five years of age I had the scarlet fever, which settled in my legs and right arm. The right leg mortified, and the foot rotted off at the ankle joint. No knife or other instrument divided the integuments. The left leg and right leg burst, and by discharge of blood mortification ceased. By proper applications and good care the footless leg healed over the stump, except a small place, about the size of a gold dollar, which never could be healed. In the course of about thirty years the bone under the sore had decayed so as to render walking impossible, and my health was fast failing; consequently the limb was amputated just below the knee, and has never troubled me since, except that when the case becomes the subject of conversation in any way, or when my mind reverts to it, then the whole leg down to where the ankle joint was divided is as plainly felt as before the amputation; and even the old sore has its peculiar feeling, but the feeling of the leg never extends to the foot—it ceases at the ankle—and before the amputation I never felt the foot; so only that which was divided alive by the knife has feeling, and that which died of itself has none. This is a very short, and perhaps bungling, statement. However, under the above-named inconvenience, it may be excused; and if any one can solve this problem, I shall be happy to have it done in the interest of science, if you should think it worth a place in THE TRUTH SEEKER.

Thy friend, GEO. W. CHAPMAN, M.D.

ARENZVILLE, ILL., May 4, 1878.

D. M. BENNETT, *Dear Sir:* You will find inclosed one dollar. Please send me THE TRUTH SEEKER to that amount. I cannot do without your valuable paper. I have not been reading your paper very long, but I like it very well, it is so fearless in exposing error, and makes truth so plain that all that read can understand. I am thankful to some Liberal friends for furnishing me with books and papers, from which I gained some valuable information. I would give you my Christian experience but it would take too much space.

Suffice it to say I was once a member of the Church. The Union Baptists ordained me to preach the Christian mythology about fourteen years since. I had been a doubting Thomas on several points for some time, and about two years ago I heard B. F. Underwood deliver a lecture in Arenzville, which set me to thinking for myself, and again I attended the debate between Mr. Underwood and Mr. Braden at Jacksonville, Ill., which put me into the right channel, for always before it seemed to me that my intellect was chained, my thoughts hemmed in. Mentally I was in bondage and I knew not how to release myself, for to doubt was eternal damnation, and yet I wondered how these things could be, when I preached that God was love. But thanks to you and Mr. Underwood, and some friends here, I am a free man and have emerged from the darkness of error and superstition into the great light of nature's truth. I see in your paper an account of the Liberal organizations in Iowa. I am truly glad to learn that the people of my native State are throwing off the shackles of superstition and becoming a free people. Go on; fight for mental liberty; stand firm for truth and reason, brother Bennett; fight on for the freedom of thought. It will not be long till you and others will be considered among the saviors of the world. J. COMBES.

ASHBY'S MILLS, IND., April 29, 1878.

MR. D. M. BENNETT, *Dear Sir:* I inclose to you an item, taken from *Pomeroy's Democrat* of April 27, under the caption of "Crooked Comstock" as follows: "The best jurists and lawyers in the country pronounce the law under which Anthony Comstock has so long played the part of spy, sneak, and decoy, to be unconstitutional. It would be an act of justice to send him to prison for life for what he has done to secure the arrest and torture of men who are innocent. It is better that all guilty men escape than to have one innocent man wronged, and this sneak Comstock has wronged many innocent persons." In the same paper of April 6, on the second page, you will find an article on the "Comstock laws" that I call good. It speaks very favorably of the petition of sixty thousand signers that you sent in to Congress. I am going to hear Col. Ingersoll the first day of May at Indianapolis, on "Intellectual Development, or the Democracy of the Fireside." I have never had the pleasure of seeing the great intellectual-giant, therefore I shall take the advantage of this opportunity. I send my mite to J. Weed Corey by this mail. Fraternally yours,

J. H. GRANTHAM.

DIMONDALE, MICH., May 3, 1878.

D. M. BENNETT: Inclosed find two dollars; please place to my account for THE TRUTH SEEKER another term. I send you two dollars because it comes handy to do so, and another thing it will be an excuse to write again by the time it will expire. I see by the tab it is time to remit, so accept.

The second annual meeting of "Windsor Society of Spiritualists," will hold a two-days' meeting on the first Saturday and Sunday of June next, first and second days, commencing on Saturday at two o'clock, P. M., and hold over Sunday, at Windsor, Eaton Co., Mich. First day will be the election of officers and such other business as may come before the meeting. Speakers for occasion will be Mrs. L. A. Peresall and others. All are respectfully invited. Homes for those at a distance will be provided.

ADDISON ROON, Pres., C. O. THOMPSON, Sec.

ST. JOHNS, ILL., May 7, 1878.

EDITOR TRUTH SEEKER: I have not written you a letter for many months. I have often desired to do so, but the Letter department of your paper seems to be so well represented that I have been fearful that your valuable time has been taken up too much in reading so many letters from friends; for I do think that if a man or an enterprise ever had friends, they are D. M. Bennett and THE TRUTH SEEKER. I have been a constant subscriber and reader of THE TRUTH SEEKER for nearly four years, and have read it to a large number of people; and I have yet to hear any of them say anything against its teachings. Lest I use too much of your space, I must try to "boil down" my thoughts. I feel it will not do to write more than a one-hundredth part of what I wish to say. There is much of human nature to be learned from reading those letters from the people published in THE TRUTH SEEKER. I have been of late sometimes diverted and sometimes vexed by reading those letters pretending to criticise you for your investigations, just as though it was any one's business except the one who was engaged in the investigation. How long, oh! how long, will it be before the dire effects of the teachings of Christianity will grow out of those who claim to be Liberals! It is a misnomer to call ourselves Liberals while we practice ostracising others for investigating any phenomenon and giving expression to their honest convictions. Now, I think it a good plan, if we have nothing to say in approbation of our fellow-man, to say as little as possible. So I will be explicit in regard to what I think of such brothers as Strum of Memphis, Tenn. They simply, in my opinion, have too much of the old blue orthodox religion. I sympathize with those who are so situated; it is a burned child that dreads the fire. I have been there, and know something of the pangs of the ordeal through which one has to pass in emerging from mental slavery to a free and independent plane.

Wishing you a long, happy, and prosperous life, I remain yours fraternally, WM. A. THOMPSON.

The Slave-Ship.

TRANSLATION FROM HEINE.

I.

The supercargo, Mynheer Van Koek,
In his cabin sits, and counts up
His profits to come, and he smiles to see
How the tot of the ship's load mounts up.

"The spices are good, and the pepper is good,
Sacks, barrels three hundred of crack stuff;
Then there are the gold and the ivory;
But better than all is the black stuff.

"Six hundred negroes in barter I took,
Dog cheap, on the Senegal River;
Their flesh is firm, their sinews like steel,
Of the best brand our makers deliver.

"Brandy I gave in exchange for them,
Glass beads, and cutler's gear, too;
If only one half of them live, I gain
One hundred per cent—all clear, too.

"Even say three hundred negroes are all
We've left us at Rio Janeiro,
They'll fetch me a hundred ducats per head
From the house of Gonzalez Pereiro."

He had got so far, when Mynheer Van Koek
Had his cheery dream broken in on
By the cutter's surgeon walking in—
Doctor Avish McTavish McKinnon.

A stick of a man, on whose blazing nose
Full many a red wart figures.
"Now, my Surgeon-in-Chief," exclaims Van Koek,
"How get on my darling niggers?"

"Thanks, thanks for inquiries!" the doctor says;
"I came to say, overnight, sir,
The mortality 'mongst them has mounted up
In a way that's exceptional quite, sir.

"Amidships they always died two a day,
But last night seven of them hooked it—
Four men, three women, that's the loss;
I've been to the day-book, and booked it.

"Their bodies, I tested and tried them well;
For these rascals—don't I know them?—
Often sham to be dead, on the simple chance
That into the sea we throw them.

"I took the irons off their limbs,
And, as I commonly do, sir,
Their bodies, as soon as the sun was up,
Clean overboard I threw, sir.

"In an instant up shot a swarm of sharks
From below to overhaul them:
They are so fond of the negro beef;
My pensioners I call them!

"They have followed the ship's wake ever since
We left the coasting station;
The creatures sniff up the carcass smell
With epicure exultation.

"To see them snap at the dead men is
As pretty a sight as one knows of!
One seizes a head, another a leg;
What is left the others dispose of!

"When they've cleared off all, they go tumbling
round
The ship, quite contented and happy,
And they leer at me, with a look that says,
'A capital breakfast, old chap, eh!'"

But here, with a sigh, Van Koek breaks in:
"How to get this mischief under?
This dreadful mortality, how am I
To arrest its growth, I wonder?"

The doctor answers, "The fault's their own,
These niggers drop off so quickly;
Their own bad breath has made the air
Between decks horribly sickly.

"Many have died, too, of doleful dumps,
Too deadly dull to endure them;
By a trifle of music and dancing and air
Let us of their megrims cure them."

Then cries Van Koek, "Good, sound advice!
My medical staff commander
Is sage as Aristotle himself,
The tutor of Alexander.

"The President of the Society
For tulip-culture in Delft, sir,
Is clever—very—but not by half
So clever as yourself, sir.

"Ho! music! music! These black knaves
Shall here on the deck cut capers;
And those who decline, the cat-o'-nine
Shall quickly cure of the vapors."

II.

High in the great blue vault of heaven
Many thousand stars were gleaming,
So wistful-sad, so large and calm,
Like the eyes of beautiful women.

They are looking down upon the sea,
That is veiled in a phosphorescent
Purple-tinged vapor out for miles;
The waves make a murmur pleasant.

No sail flaps on the slaver's ship;
As 'twere dismantled it lies there;
But lanterns shine on the quarter-deck,
And the sounds of music rise there.

The pilot has taken the fiddle in hand,
The cook on the flute is playing,
A smart young cabin-boy beats the drum,
On the horn is the doctor braying.

Some hundred negroes, women and men,
Halloo, and caper, and wheel around,
As though they were mad; and their iron gyves
Beat steady time, as they reel round.

They stamp the deck with insane delight;
And many a swarthy fair, too,
In transport her naked partner clasps—
And oh, the groans that are there, too!

The mate is *maitre des plaisirs*,
And the laggard dancers he has
Quickened with strokes of his cat-o'-nine
To friskier ideas.

And Diddle-dum-dey and Tootle-te-too:
The din lures up from the deep there
The monsters of the watery world,
That drowse in a fatuous sleep there.

Hundreds and hundreds of sharks swim by,
Possessed by a dreamy distraction,
And up at the ship they glower and blink
In a maze of stupefaction.

They're quite aware that the breakfast-hour
Has not arrived, and their jaws are
With yawning agape; one can see them set
With teeth as thickly as saws are.

And Diddle-dum-dey and Tootle-te-too—
Such endless dancing and setting,
The sharks in sheer impatience the while
Their teeth on their own tails whetting.

I trow they love not music, they,
And, like most of their kidney, show it;
"Trust none that does not music love!"
Says Albion's greatest poet.

And Tootle-te-too and Diddle-dum-dey—
The dancing it goes on stoutly;
By the foremast stands Mynheer Van Koek,
And he folds his hands devoutly.

"For Jesu's sake spare, Lord, the lives
Of these black sinners, spare them!
If they've angered thee, ah, well thou know'st
To swine we may compare them.

"Oh, spare their lives, for Jesu's sake,
That all us mortals died for;
For unless three hundred head survive,
I lose every stiver I tried for!"

—*Theodore Martin, in Blackwood's Magazine.*

To the Wind.

BY ALGERNON SYDNEY LOGAN.

Eternal minstrel! who through every land
Harpest wild melodies from door to door.
Thy lays 'neath palace caves are not more grand
Than in the smoky chimneys of the poor.

Saddest of harpers! of thy songs can none
Back to the lip a vanished smile recall?
No, there is not of all thy ditties one
But wakes a sigh, or bids a tear to fall.

Thou sing'st of home to those that houseless rove,
Past friends to those mankind despise and scorn,
Thy songs tell trembling age it once could love,
And bid unwilling youth feel it shall mourn;

Thou sing'st of weed grown graves with mossy stones,
Which we in life's rough race have left behind—
But thou dost not neglect them, and thy tones
With kindred music wake the sleeping mind;

Thou sing'st of our own graves which thou shalt see,
Of endless change which leaves thee still the same,
Of all we are not, and yet wished to be
In brighter hours ere hearts and hopes grew tame.

Pilgrim impalpable! thy viewless feet
Through ages still must roam from clime to clime,
But even thee at last a bourne shall greet—
Thy head shall rest upon the tomb of Time.

Why Should We Worry?

Why should we worry? This life is not long enough
Here to be wasted in sighing and tears;
Silly and childish is he who's not strong enough
Wisely with reason to fright away tears.
Care's but a coward, with courage not half enough
Fairly to face us if we show no fears.
Nay, if it pester you, you've but to laugh enough.
Presto, begone! lo, the bore is not here.

Mem'ry too often will bring us old sorrows;
When they were here, did we wish them to last?
Why not forget them? The fool alone borrows
Present regrets from the griefs of the past.
Can we now change it by weeping and whining?
What's done is done, and is gone past recall.
He who the present forgets, in repining,
Useless and vain, is the worst fool of all.

Fancy, the jade, will too often be peering,
Curious and scared, through the Future's dark night.
Why should we tremble at what she is fearing?
Why should her dreamings fill us with affright?
Wait till they're real things, and present before us;
If they are worth it we'll care for them then.
Now they're but shadows, too flimsy to bore us,
Far too unreal to shake those who are men.

True, with the present's real griefs to be dealing,
That's not so easy, we sadly must own;
Who can deny flesh and blood will have feeling;
Care, grief, and anguish will make themselves known;
Own it, but add, life is too short for worry;
Darkness brings sunshine, or all men are wrong;
Off with despairing—don't be in a hurry
To know grief is pressing—it will not stay long.

THE TELEPHONE SUPERSEDED.—Prof. Hughes, the well-known inventor of the type-printing apparatus so largely employed on the Continent, has made the wonderful discovery that some bodies are sensitive to sound as selenium is sensitive to light. If such a body be placed in the circuit of a small battery it will be so affected by the sonorous vibrations when spoken to as to replace entirely the transmitter of a Bell telephone. Conversation, music, and all the sounds transmitted by an ordinary telephone are easily reproduced. A mere scratch with the finger-nail, or a touch with the soft part of a feather, is distinctly transmitted. The sonorous vibrations produce strains in the conductor, which cause variations in the resistance of the circuit, and thereby produce similar variations in a current flowing through that conductor.—*Nature.*

CAREER OF RELIGIOUS IDEAS. By HUDSON TUTTLE.—All thinking people must feel obliged to Mr. Bennett of THE TRUTH SEEKER, for the reproduction of this valuable and instructive work. Just at this time it is especially needed. Though very neatly printed and bound, it is offered at a very cheap rate, and we are glad to see that the price of books—like other commodities—is coming down. To some people mental and spiritual food is as necessary as daily bread for the body. This book gives us a discriminating and impartial review of all the past religions of the world, the subjects of the chapters being arranged in the following order: 1. Introductory; 2. What is Religion? 3. Fetichism; 4. Polytheism; 5. Monotheism; 6. Value of Ancient Bibles; 7. Man's Moral Progress Dependent on his Intellectual Growth; 8. The Great Theological Problems; 9. Man's Fall; 10. Man's Position—Fate, Free-will, Free-agency, Necessity, Responsibility; 11. Duties and Obligations of Man to God and to Himself; 12. The Ultimate of Religious Ideas. To show the need of such a book, we quote a passage or two.

"The religious views entertained by the Christian world are a stupendous chain of unwarrantable, insupportable, and baseless assertions. Getting lost from God, getting saved, getting nearer to God, being restored to God, and being lost from God, form a mass of verbiage, meaningless and false. Can a man be lost from an all-pervading, idfinite Father?

"Not only is such a religion humiliating—it is absolutely immoral. The ceremony quickly comes to stand for the practice of virtue; the ritual takes the place of deeds; the man is encased in impenetrable formulæ, and truth departs."

This book is published by D. M. Bennett, 141 Eighth street, N. Y. Price in paper 50 cents; in cloth, 75 cents.—*Voice of Truth.*

Facts From My Sunday Readings.

Quito is, at the Grand Plaza, 9,520 feet above the sea, and the atmosphere is consequently so rare that water boils at 194½°, which is before it gets fairly hot, and thus renders it difficult to make good tea or coffee there, or to thoroughly boil potatoes and other vegetables.

The people about Quito milk at any time of day when they happen to want the milk. "Stopping at a hacienda," says Mr. Orton, "we were eye-witnesses of a comical sight. A mild-looking cow was driven up to the door; the woman, evidently the bravest member of the household, seized the beast by the horns, a boy tied the hind legs with a long rope, and held on to one end of it at a respectable distance, while the father with outstretched arms, milked into a calabash." To make butter they first boil the milk, then stir it with a spoon.

January is named from Janus, the god of the year of the Roman mythology, to whom the first day was sacred, and in whose honor it was celebrated with riotous feastings and givings of presents. Each Roman workman wrought a little at his trade, for the sake of luck throughout the year.

February as well as January is said to have been added to the list of months by the second Roman king, Numa Pompilius, 672 years B.C. Among the Romans at that time all objects which were thought to have the effect of moral purgations in their religious ceremonials were called Februa. Ceremonials of this kind took place at this season, hence the name of the month.

March was, with the ancients, the first month of the year, and was named in honor of Mars—the supposed father of the founder of Rome.

April was so called by the Romans from Aperio, because it was the season when things opened.

The real origin of the name of May is not known. Some think it is from Maia the mother of Mercury. The Saxons are said to have called it Trimilchi, because they then began to milk their cows three times a day. The Romans thought it unlucky to marry in May.

The origin of June is also uncertain. It was called *mensis juniorum*, or month of the younger people; while May was called *mensis maiorum*, or month of the elder persons. This is probably the origin of the two names.

July was the fifth month of the Roman year and was called Quintilis. It became the seventh in consequence of the reform of the calendar by Julius Cæsar, in whose honor, as he was born in it, Augustus gave it the present name.

August was in Roman times called Sextiles, as being the sixth month. The Julian arrangement made it the eighth. It was named Augustus in honor of the second of the Cæsars. He, in his vanity, could not brook its being one of the short months, so stole a day from February to make it one of the longer class like that of his Uncle Julius, thus making February too short, and destroying the regular alternation of thirty and thirty-one of the months.

September was originally the seventh month. This accounts for the first two syllables of the name, the last syllable being an ancient particle of doubtful signification.

October, once the eighth month, is called from Octo, Eight. At the time of the Emperor Domitian it was called Domitianus, in his honor, but after his death the name was abandoned by general consent from a wish to sink the memory of so execrable a tyrant. The Saxons called it Hyna monat (wine month), from its being the time when wines were annually brought into Germany, none being then made there.

November, once the ninth month, called from Novum, nine. The Saxons called it Wint monat (wind month).

December, originally the tenth month, was called by our Anglo-Saxon ancestors winta monat, or winter month, but after becoming acquainted with Christianity this name was changed into heligh monat, or holy month, with reference to the celebration of the nativity on its twenty-fifth day.

The last day of the year is called in Scotland Hogmanay, and children run about the towns crying at the doors

"Hogmany, trollay,
Gie us of your white head, and none of your gray,"

and merry-makings are prolonged until twelve o'clock at night.

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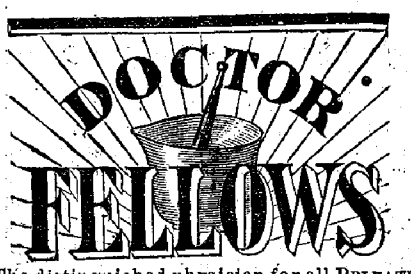
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Gems of Thought.

THE present moment is a powerful deity.—*Goethe.*

WE praise all good thoughts, all good words all good deeds, which are, and will be, and we likewise keep clean and pure all that is good.—*Zend Avesta.*

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your hearts that every day is the best day in the year.—*Emerson.*

WHEN you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.—*Spurgeon.*

THE grandest of all laws is the law of progressive development. Under it, in the wide sweep of things, men grow wiser as they grow older; societies better.—*Bovee.*

WORDS of praise, indeed, are almost as necessary to warm a child into a genial life as acts of kindness and affection. Judicious praise is to children what the sun is to flowers.—*Bovee.*

THE greatest cosmopolites are generally the neediest beggars, and they who embrace the entire universe with love, for the most part, love nothing but their narrow self.—*Herder.*

IT is no disgrace not to be able to do everything; but to undertake, or pretend to do what you are not made for is not only shameful, but extremely troublesome and vexatious.—*Plutarch.*

WHAT gunpowder did for war, the printing-press has done for the mind; and the statesman is no longer clad in the steel of special education, but every reading man is his judge. —*Wendell Phillips.*

IT was said of one who preached very well, and lived very ill, "that when he was out of the pulpit it was a pity he should ever go into it; and when he was in the pulpit, it was a pity he should ever come out of it."—*Fuller.*

THE clergy are at present divided into three sections: an immense body who are ignorant; a small proportion who know and are silent; and a minute minority who know and speak according to their knowledge.—*Huxley.*

IF to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages, prince's palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.—*Shakspere.*

THE productions of the press, fast as steam can make and carry them, go abroad through all the land, silent as snow flakes, but potent as thunder. It is an additional tongue of steam and lightning, by which a man speaks his first thoughts, his instant argument or grivance, to millions in a day.—*Chapin.*

THE invention of printing added a new element of power to the race. From that hour, in a most especial sense, the brain, and not the arm, the thinker and not the soldier, books and not kings, were to rule the world; and weapons forged in the mind, keen-edged and brighter than the sunbeam, were to supplant the sword and the battle-axe.—*Whipple.*

IT was observed of the Jesuits, that they constantly inculcated a thorough contempt of worldly things in their doctrines, but eagerly grasped at them in their lives. They were wise in their generation; for they cried down worldly things, because they wanted to obtain them, and cried up spiritual things, because they wanted to dispose of them.—*Colton.*

BE FAITHFUL.—A man can not afford to be unfaithful under any circumstances; a man cannot afford to be mean at any time; a man cannot afford to do less than his best at all times and under all circumstances. No matter how wrongfully you are placed, and no matter how unjustly you are treated, you cannot for your own sake, afford to employ any but your better services; you cannot afford to be a liar; you cannot afford to be mean, even to a mean person; you cannot afford to do other than to deal uprightly with any man, no matter what exigencies may arise between him and you. No man can afford to be anything but a true man, living in his higher nature, and acting from the highest considerations.—*Investigator.*

THE Infidel offers no promise of heaven with its "golden streets" and "pearly gates," its singing "cherubs, seraphs, and cherubims," nor have we the rarely beautiful and exquisitely fascinating houris of Mohammed's paradise to offer as a premium for belief, but can only give plain common sense, and hard, sober fact, if we may so call it. These visions of "fairy lands," of "perpetual summer," of "eternal youth, everlasting happiness, and joy without end" are all baseless fabrics of dreams. They remind us of a young maiden who has spent her girlhood in the perusal of highly-wrought romances, where every heroine was an angel, and every hero a paragon of manly worth, nobility, tenderness, and chivalry, and she at last marries, and finds her ideal only a poor, weak, frail, erring, faulty, yet very human sort of a man. She has perhaps got all she is really capable of appreciating, or is actually worthy of, but the romances have spoiled her for the enjoyment of the real by leading her to expect so much more than was ever embodied in any one living person. In this same way, religion spoils its worshipers. It destroys the enjoyment of the many pleasures and blessings that are all around us, by painting a glorious summer-land that contains every imaginable form of beauty and happiness, and then calling this, our own lovely, glorious earth, a world of woe, sin, and misery.—*Elmina D. Slenker.*

Odds and Ends.

SOW SHIRT-BUTTONS early in the morning.

THE rabbit is timid, but no cook can make it quail.

"JOHN, you said Sally kissed you; did you kiss her back?" "No; I kissed her face."

"SCATTER the germs of the beautiful," as the poet said when he kicked his wife and children out of doors.

"DON'T you think, husband, that you are too apt to believe everything you hear?" "No, madam, not when you talk."

WHAT is the difference between the Czar and a beggar? One issues his manifestoes, and the other manifests his toes without his shoes.

FROM a physiological point of view, Russia and Austria are both right. After getting Hungary, of course, they want a slice of Turkey.

TO PREVENT her lover "going back" on his promise, a Detroit girl always introduces him to her young friends as "my intended husband."

A NEW YORKER gave as a reason for not taking a dive with a girl at Long Branch that he was not afraid of the undertow, but of her father's toe.

"Do you see any grapes, Bob?" "Yes; but there is dogs." "Big dogs, Bob?" "Yes, very big." "Then come along. These grapes are not ours, you know."

WHEN Jemima went to school she was asked why the noun bachelor was singular. "Because," she replied, "it is so very singular that they don't get married."

A LITTLE girl, upon her return from a children's party, being asked if she had had a pleasant evening, replied, "Yes; but there wasn't much boys there."

A MINORITY report to the Massachusetts Legislature on woman suffrage embodies Mark Twain's toast to women—that "as wives and mothers they had no equals."

WHEN a Cincinnati young man says to his soul's idol, "Don't kiss me any more now, Sal; I'm tired," she knows he has just been shaved by one of those pretty female barbers.

I looked and loved, and loved and looked, and looked and loved again;
But looked and loved, and loved and looked and looked and loved in vain.

A SHOUT went up in the House of Commons when Barri once grew eloquent after this fashion: "There—there is Boston. Cherish her; provoke her not to rebellion. *She* is your eldest *son.*"

THERE seems to be a general feeling about town that when there is no light in the entry a man ought to be excused for kissing his wife when she lets him in, provided he thinks it is the chambermaid.

SEVERAL years ago a young man in New Orleans put a sum of money in a savings bank, and forgot all about it until recently, when, after reckoning up the interest, it was found that—the bank had failed.

THE culprit was brought before the magistrate and asked his name. It was given as Lachtenschlager. "Did you shoot the dog in self-defense?" "No; I shot him in de lek, and he yumped ofer de fence."

BRIDGET: "Wot's the most genteel thing for a lady as is a lady to carry in the street, Nora?" Cook: "Sure, thin, some prefers a three-volume book; but I prefers a roll of music meself —quite careless and aisy-like."

"Who was the doubting disciple?" asked the Sunday-school teacher. "Peter," promptly replied the smart bad boy. "No—Thomas," said the teacher. "Then what do people always say 'Petered out' for?" asked this smart bad boy.

"You have often," said the clergyman, "heard the brethren say 'Amen! Amen!' while some one was praying. What do they mean? If any one knows, let him hold up his hand." Up jumped a little fellow, so eager to answer as not to wait for recognition. "I know!" he cried out. "It means hurry up and get through."

SERGEANT-MAJOR: "Now, Private Smith, you know very well none but officers and non-commissioned officers are allowed to walk across this grass." Private Smith: "But, Sergeant-major, I've Captain Graham's verbal orders to——" Sergeant-major: "None o' that, sir! Show me the captain's verbal orders. Show'm to me, sir."

A LAWYER once asked the late Judge Pickens of Alabama, to charge the jury that "it is better that ninety and nine guilty men should escape than that one innocent man should be punished." "Yes," said the witty judge, "I will give that charge; but, in the opinion of the court, the ninety and nine guilty men have already escaped in this county."

"I'll never starve, my dear," he said
Unto his rural bride,
As through the garden-walk the two
Were strolling, side by side.
The little farmer's girl looked up,
And "Why?" she archly said.
"Because," quoth he, "in you I have
A little hoe-maid bred."

PROMINENT among the nuisances inflicted upon Congressmen are the albums in which they are requested to sign their names. Occasionally an appeal is made for something more than a mere signature, and a Western member, who was annoyed by this, wrote: "I am in favor of a law banishing to Alaska any one who bores people by asking them to write in an album."

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THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS & FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

DR. EWER sticks to it that "Protestantism is a failure."

YES. God is everywhere. You stick your finger in a cup of water, pull it out, examine the hole—God is even there.

IT is costing Russia $1,400,000 a day to jab Christianity into those terrible Turks with the points of their bayonets.

THE Rev. Mr. Tooth, the famous English Ritualist, has recently become the father of twin babes. People call these infants "the little Teeth."

A CLERGYMAN at Rouseville has taken a large contract in announcing that he will in a sermon tell his people about "Angels, who they are, and what they do."

A WESTERN paper speaks of banking as being a modern device. Not at all. Luke tells us of a thrifty person "who put his money into a bank," and the Old Testament says that Elisha "stood by the bank of Jordan"—indicating that depositors sometimes made runs.

JAMES FREEMAN CLARKE says that Morrissey "may rise up in the day of judgment with the people of Sodom and Gomorrah, to condemn the professors of religion who, while teaching Bible classes on Sunday, are robbing the corporations of which they are treasurers during all the rest of the week."

MR. FROUDE, the historian, recently addressed to Dr. Newman a letter, in which he says that "the principle of gravitation is only looked upon now as an hypothesis by all careful minds," and further, that it would be far better if all mankind could agree "to hold their opinions as mere hypotheses."

THE Rev. Mr. Dale, of New Castle, Ill., revivalist, was run out of town by the indignant citizens of Arcadia for assaulting two girls, aged respectively twelve and fourteen years of age. The matter has been brought before the grand jury, and the reverend gentleman is being sought for. He is a thorough believer in hell.

A YOUNG lady, in a class studying physiology, made answer to a question that in seven years a human body became changed, so that not a particle which was in it at the commencement of the period would remain at the close of it. "Then, Miss Lislie," said the young tutor, "in seven years you will cease to be Miss Lislie?" "Why, yes, sir; I hope so," said she, very modestly, looking at the floor."

THE General Synod of the Reformed Presbyterian Church has adopted a resolution condemning Sunday amusements and the running of railroad trains on the Sabbath and other "desecrations of the Lord's Day." The case of Rev. W. J. Clark, of Lisbon, St. Lawrence Co., accused of "immoral and unministerial conduct" was brought up, and the Synod agreeing that "Bro. Clark's usefulness in the ministry had been impaired by visiting a place where he ought not to have gone," suspended him for one year. One year should be sufficient time for the reverend man in which to recover his normal "usefulness for the ministry," unless his is an aggravated case.

THE Sunday-school lesson for last Sunday is in the third chapter of the Book of Daniel, and treats of Shadrach Meshach, and Abednego in the fiery furnace. The passage is a familiar one, and suggests a great many topics for teaching. It is to be hoped that the practical truth hammered out of that day's study by the teachers will be more valuable than that arrived at by a New Jersey boy who was recently taken through this lesson of the men in the furnace. This lad, on being asked what he had principally learned from the story, replied "that it's very disagreeable to be too hot." The teacher then threatened to make it disagreeably hot for the boy whereupon the boy said he would try it again. The next time he reported that he had learned "that it's a good thing when you're too hot to get where its cooler."

THE American College and Educational Society is a body of Congregationalists formed for the purpose of obtaining and dispensing funds to assist in the education of poor but pious young men who wish to enter the ministry. A short time ago this association forwarded to the poor but pious men aforesaid a circular informing them that unless they believed in the existence of an orthodox hell, and could hold and preach that doctrine, they need not look to them for more assistance. There is nothing uncertain about that move. The poor but pious embryo parsons must "go hell" or go home. The American College and Educational Society should change its name to the American Hell and Damnation Society, and adopt as its motto, "Hell—*In hoc signo vinces*."

SOME of the religious newspapers are so eager in the gathering and chronicling of news that they hurriedly make undigested and incomprehensible statements, frequently contradicting what they mean to say. For instance, we are told that "a Presbytery in Liverpool, England, employs evangelists, who are in good standing in the Presbyterian Church, sound in the faith, and suitable persons, for a period of three years." The writer of this did not mean to say that these evangelists are backsliders, but the inference naturally to be drawn from the statements that they are sound and suitable for three years is in favor of the most disastrous possibilities of heterodoxy and incompetency at the end of that time.

"MR. CHRISTIANCY reported back from the Committee on the Revision of the Laws the petition of Robert G. Ingersoll and others, asking the repeal, etc., etc. He asked that the Committee be discharged from its further consideration, and that it be referred to the Committee on the Judiciary, and said the petitioners did not ask for the correction of any part of the Revised Statutes on the ground that the revision did not conform to the original law, but they asked for an alteration of the law, and that subject did not belong to the Revision Committee. The petition was referred to the Committee on the Judiciary."—*Senate, Washington*, May 15. It is feared this change is not favorable to action on the petition this summer.

ACCORDING to Sir David Wedderburn, writing in the *Fortnightly Review*, if we wish to learn true politeness we must go to heathen JAPAN, "a country where men never lose their temper, where women and children are always treated with gentleness, where common laborers bow and beg pardon of each other if they happen to jostle accidentally, where popular sports do not inflict suffering on the lower animals, where a paper screen is a sufficient protection against all intrusion—even that of burglars—and where cleanliness takes such a high rank among social virtues as to be carried almost to a ludicrous excess." He says, further, that foreigners who have lived for a considerable time in the interior of Japan, on returning to "civilized society," have even declared that the manners of their own countrymen seem to them vulgar and almost brutal, "accustomed as they have become to a courtesy singularly free from servile or mercenary considerations." This speaks well for the Japanese, and would seem to indicate that even if those heathens do not subscribe to the Christian faith, they at least practice some of the crowning virtues it inculcates. A great deal of money is every year contributed in this country to send out missionaries to Japan to convert that polite and considerate people into modern Christians; and inasmuch as they are quick to adopt whatever is valuable in occidental civilization, the Japanese listen thoughtfully to the evangelists, with a view to profiting by their exhortations. When the missionaries have done their work among the heathens, might they not do us a service by returning to their homes and spending a few years in trying to make us as obedient to the Golden Rule as the Japanese are? Perhaps the Japanese may even be induced to dispatch a few missionaries of their race to this country to teach us to do unto others as we would have them do unto us, and so return the favor we show them in spending so much money and labor to convert them to another religion than Buddhism.

COMSTOCKISM IN ENGLAND.

"MR. TRUELOVE AND THE VICE SOCIETY.—The Vice Society—the wretched association whose name is odious in history as 'the Bridge Street Gang'—have secured a new victim in the person of Edward Truelove, the brave Radical and Freethought bookseller. Another jury has been found ignorant and bigoted enough to bring a man within the grasp of the criminal law, whose only fault was that he differed from them in opinion. These same men would cry out about persecution if, in a Roman Catholic country, their religious heresy were punished by a fine and by imprisonment, and yet the outrage on liberty would not be of a grosser character than the one they have themselves perpetrated. I do not envy those men their feelings. Mr. Truelove is, by their unjust verdict, cut off from all his friends, put on prison fare, condemned to weary solitude, not for any crime, not for any moral error, but wholly and solely because he has defended the right of free publication, and has published an opinion that is, at present, unpopular among the mass of ignorant Christians. That, as knowledge spreads, the opinion for which Mr. Truelove is now suffering will become general is as certain as that the persecution of Galileo could not prevent the ultimate triumph of the scientific truths he taught; natural laws remain, although ignorant juries may deny them; and the suffering now inflicted on Mr. Truelove will, in the eyes of posterity, reflect glory on him and disgrace on his persecutors. Judge and jury would both have done well to remember that in the early part of this century judges and juries measured out the same meed of (in)justice to Carlile, Hetherington, Cleave, Watson, and many another brave bookseller, and that to-day, although the publications are still nominally illegal, the books for which they suffered are found in every library, and are read by every one pretending to the slightest culture. The newspapers that record Edward Truelove's trial and sentence have only been rendered possible because Edward Truelove's predecessors persistently went to jail rather than surrender the right to sell the unstamped press. In those days juries convicted and judges sentenced the brave strugglers; who is there now who does not see that the prisoners were in the right and their enemies in the wrong? Twenty years hence men will marvel at the sentences passed on the free press defenders of the present; but meanwhile the hard struggle goes on, and liberty, as ever, must be bought with pain for price. The recent regulations issued by Mr. Cross weigh with cruel pressure on the innocent whom malice and narrow-mindedness condemn among the guilty. However suitable such regulations may be for the rough and brutal criminals for whom they are intended, and who feel them little, they become simply instruments of torture when applied to the thoughtful and decent-living folk now placed under them. To put Mr. Truelove in a common jail, to allow even his wife to see him only across double iron bars—as though the gentle old man were a dangerous criminal—to refuse him books, paper, or pencil, to feed him on bread and gruel—all this is to bring the administration of justice into contempt, and to induce hatred of a law that can be so grossly misapplied. Mr. Cross is a reasonable and a humane man; he will surely be swift to prevent injustice such as this, and will draw a broad line of demarcation between those whose acts are criminal and those whose opinions are considered to be erroneous. The present ill-timed severity will have no kind of deterrent effect upon those who share Mr. Truelove's opinions. My 'Law of Population' was used against Mr. Truelove as an aggravation of his offense; passing over the utter meanness—worthy only of Collette—of using against a prisoner a book whose author has never been attacked for writing it, does Mr. Collette, or do the authorities, imagine that the severity shown to Mr. Truelove will in any fashion deter me from continuing the Malthusian propaganda? Let me here assure them, one and all, that it will do nothing of the kind; I shall continue to sell the 'Law of Population,' and to advocate scientific checks to population, just as though Mr. Collette and his Vice Society were all dead and buried. In commonest justice they are bound to prosecute me, and if they get and keep a verdict against me, and succeed in sending me to prison, they will only make people more anxious to read my book and make me more personally powerful as a teacher of the views which they attack. I would rather be in Mr. Truelove's place to-day than in Mr. Collette's; the one has the respect and gratitude of all good people; the other is regarded with contempt and scorn even by those who condescend to make use of him and of his disreputable gang of spies and informers.

"ANNIE BESANT."

In Bradlaugh's *National Reformer*.

Events of the Week.

THE cholera has broken out in India.

THE famine in China is slowly abating.

THE Catholics are holding a grand convention in Buffalo.

ANOTHER revolt in Central America. Revolting country.

THE Rev. Sadirondack Murray has invented a new religion.

THE last steamer for China took out nearly $2,000,000 in silver.

RUSSIA is still purchasing arms, ammunition, and vessels in this country.

THE New York Board of Aldermen has been indicted by the Grand Jury.

ONE thousand five hundred miners are on the verge of starvation in Belleville, Ill.

MRS HAYES is catching trout up north. The President is catching hell down south.

THE New York Woman's Suffrage Association held its annual convention on the 24th inst.

TERRIFIC tornado near Chicago. One woman and two children instantly killed and several persons injured.

A BUST of Mazzini, the celebrated Italian patriot and statesman, was unveiled in Central Park on the 25th ult.

RUSSIA is having trouble with her conquered provinces in Turkey. Insurrections are springing up in all quarters.

THE House Committee on the Electoral Count have agreed to report the bill providing for a direct vote for President.

GEORGE COMMERFORD, of the land reformers, is dead. He has been the leader of that party since the death of George Evans.

A PORTION of Denver, Col., was flooded recently; several bridges and buildings were swept away, and many lives lost.

PENNSYLVANIA militia are preparing for an anticipated outbreak among the starving miners in the mining regions.

THE venerable Peter Cooper was recently sued for $50,000 damages caused by charges made against one of his assistants in the late election. The jury disagreed.

THE English Catholics are anxious to have the Pope remove to Jerusalem. They will buy him territory enough to satisfy his yearnings for a temporal government.

STEWART'S Woman's Hotel opened like a rocket, brilliantly. There is nothing left but the stick. It will be changed into an ordinary hotel.

THE *Herald* has secured a Roman prelate as correspondent. THE TRUTH SEEKER would try to secure a few articles from Pope Leo, but the poor man is in bad health.

CARDINAL MCCLOSKEY has returned from Europe in the same steamer in which he went over. He was received by his friends at the wharf, led in triumph to the cathedral, and prayed at for four solid hours.

ARCHBISHOP TACHE, of Manitoba, Winnipeg, is poking his priestly nose into politics. He has issued a long pastoral letter informing his priests and their congregations what God expects them to do at the next election.

A PROMINENT member of the Methodits Episcopal Church, of Wheeling, West Va., has been arrested for committing incest and rape upon his daughter, an attractive young lady of eighteen. He believes in the vicarious atonement, but if the mob get him out of the jail Christ's blood won't save him.

FIRES.—The business part of Putnamville Ind.; loss $16,000.—Warren Summit, N. H.; steam saw-mill; $10,000.—St. Augustine, Fla.; most destructive fire ever known there loss unknown.—Ottawa, Ohio; railroad depot, etc.; loss $20,000.—Ottawa, Canada; thirteen tenements; loss $10,000.—Hartford, Conn.; Novelty Weaving Works; several men killed and many injured; loss $75,000.—Suncook, N. H.; nine buildings; loss $60,000.—Constantinople, Turkey; many public buildings, including those of Council of State and Ministries of Justice.

Radical Romance.

The Darwins.

BY MRS. ELMINA D. SLENKER.

CHAPTER IX.

"Oh! Edith, you can't guess what news I have brought you," said Myra, as full of girlish excitement she sprang up the porch steps, two at a time, swinging her sun-hat in her hand, and with her curls flying in the wind.

"Well, if I can't guess, you will doubtless be kind enough to tell me, for I see you are just aching to pour it all out," said Edith, smiling.

"So I am, and no wonder either, for it is as interesting as a novel. You know I went to B—— for a few weeks to visit my aunt. While I was there cousin Norman came home from college, and we renewed our old-time boy and girl friendship, told one another all our thoughts and little secrets just as true friends always do. I am naturally very communicative and cousin Norman is just like me in that respect, so we had nice long talks together. I confessed my partiality for Willie Darwin one twilight evening, as we sat talking on the low back porch, and told him all about the family, how good and true they all were, and how wise, intelligent, and refined, and how we had not only grown to love them as friends and neighbors, but that many of us had actually adopted their Infidel opinions and cast off the myths, fables, Bible creeds, and ideas we had held so dear and sacred, and had taken reason and common sense as our guide to truth, depending upon a scientific analysis of the laws of matter and force for a solution of the vexed question as to the how and wherefore of all that is. Norman listened quietly to my story, signifying his interest by asking just questions enough to fully draw me out. I closed by saying, 'Now, cousin mine, I think you are just the man for Rose Darwin. She is the best, smartest, and prettiest girl I ever saw. I am sure you would fall in love with her at first sight.' Norman smiled, and said I was greatly mistaken about that. He said his heart was already given away and to a maiden who was just as nice, pretty, and good as any girl could be; one who possessed all the womanly virtues and perfections in the superlative degree.

"I was awfully disappointed, for I had been building up a nice little romance about my two favorites, and I did hate to have it fall to the ground. Seeing my downcast looks, Norman smiled curiously and asked if I did not want to see his chosen one. 'Of course I do,' said I; 'but I tell you right here I am not going to think she can equal my friend Rose in any particular.'

"He took from his pocket a small album, and opening it said, 'Look, cousin Myra, and take back your hasty words, and own I am right in my encominms upon the lady of my choice.'

"I glanced at the pictured face, and saw Rose's own smiling countenance before me. 'Why Norman, it's Rose herself,' said I in astonishment. 'And is it really she whom you love? Where did you ever see her? Do tell me all about it. Oh! I'm so glad, so happy, I could almost hug you for her right on the spot.'

"'I shan't object to that,' said Norman, smiling, 'though I am no believer in substitutes, vicarious atonement, and all that.' 'But you are not telling me, Norman. Don't you see I'm all curiosity?' said I. 'Yes, I see it plain enough—so I'll confess all about it,' and he related his 'experience' in the following words, as nearly as I can repeat them:

"'About six months ago, while I was at school, I went to see an artist to have some photographs taken, and while looking over the pictures in his show-case, I came across this one. Its beauty, and a something peculiarly attractive about the expression and features, interested me so much that I inquired of the artist who it was. He said it was the likeness of a factory girl in Tennesee, by the name of Rose Darwin, and that was all he knew about her, but he sold me the picture, and wrote her name and address on the back of it. I happened to have a correspondent in the same town, a young lady whom I had befriended in many ways, and to her I wrote inquiring if she knew Rose. She replied she did, and was under great obligations to her for many kindnesses, and that she and Rose were special friends, and that she esteemed the whole family greatly. She said they were superior people, but were unfortunately Infidels, and that had been a great drawback to their social standing in society, but that they were generally liked and respected, and had left a good record there, both morally and financially, and many true friends, as well as some converts to their peculiar opinions and sentiments. She sent me their present address, and I wrote to Rose at once requesting the pleasure of her correspondence, referring her to her friend Miss B—— for credentials as to my character and standing in society, and I offered to send her any further testimonials she might require from this place. She seemed pleased with the idea of thus making a written friendship, and said she thought we might make it mutually improving, even if nothing further came of it. Well, to make a long story short, we have been writing semi-weekly letters to each other for nearly six months, and I believe are better acquainted as regards each others minds, feelings, opinions, hopes, and aspirations, than people generally are who live near neighbors all their lives, for one speaks so much more frankly and openly in a letter than in oral conversation—there is more freedom and less embarassment about it. I am anxious now to make her personal acquaintance, and I shall start in a few weeks for your place. I would go right along with you, Myra, but have some business that will detain me here a while yet, but you and I will enjoy the meeting all the more for a short parting.' I said I did not look for much of his society, considering the greater claims and stronger attractions of Rose. 'Well, you can console yourself with Willie then, and we shall all be mutually pleased,' said Norman, and the conference then ended by mutual promises of 'everlasting secrecy,' for you see he did not want the gossips to get hold of his story until he was sure all would be settled satisfactorily, and besides it would have been so embarassing to Rose, and that is why I've kept quiet all these weeks, and have not even told father or you, which is doing well for a chatterbox like me. But Norman came a few days ago, and last night he was at our house and told me it was all settled, and that he and Rose were to be married in two months. So I just came over on purpose to tell you all about it. I must pour myself out now and then, and as you are the general confidant among us girls, we all come to you with our joys and troubles. No one seems to enter so really and sympathizingly into the plans and hopes of everybody as you do, except Mrs. Darwin. But she is a married woman, and we don't feel quite as free to talk of such things to old folks, you know. But I am not done yet, Edith. Norman gave me some letters which I am going to read to you, as they are a part of the romance I've been telling you. One always does enjoy a real-life story so much better than made-up novels in books, and I know you appreciate this one as well as I do."

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER X.—CONTINUED.

HUNGER AND LOVE.

Interesting examples in relation to the change of correlations in the struggle for life are furnished also by those isolated oceanic islands, uninhabited by man, on which at different times goats and pigs have been placed by navigators. These animals become wild, and having no enemies, they increase in number so excessively, that the rest of the animal and vegetable population suffer in consequence, and the island finally may become almost a waste, because there is insufficient food for the large mammals which increase too numerously. In some cases on an island thus overrun with goats and pigs, other navigators have let loose a couple of dogs, who enjoyed this superabundance of food, and they again increased so numerously, and made such havoc among the herds, that after several years the dogs themselves lacked food, and they also almost died out. The equilibrium of species continually changes in this manner in nature's economy, accordingly as one or another species increases at the expense of the rest. In most cases the relations of different species of animals and plants to one another are much too complicated for us to be able to follow them, and I leave it to the reader to picture to himself what an infinitely complicated machinery is at work in every part of the world in consequence of this struggle. The impulses which started the struggle, and which altered and modified it in different places, are in the end seen to be the impulses of self-preservation—in fact, the instinct leading individuals to preserve themselves (the instinct of obtaining food), and the instinct leading them to preserve the species) instinct of propagation). It is these two fundamental instincts of organic self-preservation of which Schiller, the idealist (not Goethe, the realist!) says:

"Meanwhile, until philosophy
Sustains the structure of the world,
Her workings will be carried on
By hunger and by love."

It is these two powerful fundamental instincts which, by their varying activity, produce such extraordinary differences in species through the struggle for life. They are the foundations of the phenomena of Inheritance and Adaptation. We have, in fact, traced all phenomena of Inheritance to propagation, all phenomena of Adaptation to nutrition, as the two wider classes of material phenomena to which they belong.

The struggle for life in natural selection acts with as much selective power as does the will of man in artificial selection. The latter, however, acts according to a plan and consciously, the former without a plan and unconsciously. This important difference between artificial and natural selection deserves especial consideration. For we learn by it to understand how *arrangements serving a purpose can be produced by mechanical causes acting without an object, as well as by causes acting for an object.* The products of natural selection are arranged even more for a purpose than the artificial products of man, and yet they owe their existence not to a creative power acting for a definite purpose, but to a mechanical relation acting unconsciously and without a plan. If we had not thoroughly considered the interaction of Inheritance and Adaptation under the influence of the struggle for life, we should not at first be inclined to expect such results from this natural process of selection as are, in fact, furnished by it. It may therefore be appropriate here to mention a few especially striking examples of the activity of natural selection.

Let us first take *Darwin's homochromic selection* of animals, or the so-called "sympathetic selection of colors," into consideration. Earlier naturalists have remarked that numerous animals are of nearly the same color as their dwelling-place, or the surroundings in which they permanently live. Thus, for example, plant-lice and many other insects living on leaves are of a green color. The inhabitants of the deserts, the Jerboa, or leaping mice, foxes of the desert, gazelles, lions, etc., are mostly of a yellow or yellowish-brown color, like the sand of the desert. The polar animals, which live on the ice and snow, are white or grey, like ice and snow. Many of these animals change their color in summer and winter. In summer, when the snow partly vanishes, the fur of these polar creatures becomes brownish-grey or blackish, like the naked earth, while in winter it again becomes white. Butterflies and insects which hover round the gay and bright flowers are like them in color. Now, Darwin explains this surprising circumstance quite simply by the fact that such colors as agree with the color of the habitation are of the greatest use to the animals concerned. If these animals are animals of prey, they will be able to approach the object of their pursuit more safely and with less likelihood of observation, and, in like manner, those animals which are pursued will be able to escape more easily, if their color is as little different as possible from that of their surroundings. If therefore originally an animal species varied so as to present cases of all colors, those individuals whose color most resembled the surroundings must have been most favored in the struggle for life. They remained more unobserved, maintained and propagated themselves, while those individuals or varieties differently colored died out.

I have tried to explain, by the same sympathetic selection of color, the wonderful fact that the majority of pelagic animals—that is, of those which live on the surface of the open sea—are bluish, or completely colorless and transparent, like glass and water itself. Such colorless, glassy animals are met with in the most different classes. To them belong, among fish, the Helmicthyidæ, through whose crystalline bodies the words of a book can be read; among the molluscs, the finned snails (Heteropods) and sea-butterflies, or whales-food (Pteropods); among worms, the Salpæ, Alciope, and Sagitta; further, a great number of pelagic crabs (Crustacea), and the greater part of the Medusæ Umbrella-jellies (Discomedusæ); Comb-jellies (Ctenophora). All of these pelagic animals, which float on the surface of the ocean, are transparent and colorless, like glass and like the water itself, while their nearest kin live at the bottom of the ocean, and are colored and opaque like the inhabitants of the land. This remarkable fact, like the sympathetic coloring of the inhabitants of the earth, can be explained by natural selection. Among the ancestors of the pelagic glass-like animals which showed a different degree of colorlessness and transparency, those that were the most colorless and transparent must have been most favored in the active struggle for life which takes place on the surface of the ocean. They were enabled to approach their prey the most easily unobserved, and were themselves least observed by their enemies. Hence they could preserve and propagate themselves more easily than their more colored and opaque relatives; and finally, by accumulative adaptation and transmission by inheritance, through natural selection, in the course of many generations their bodies would attain that degree of crystal-like transparency and colorlessness which we at present admire in them. (Gen. Morph. ii. 242.)

No less interesting and instructive than homochromic selection is that species of natural selection which Darwin calls "*sexual selection,*" which explains the origin of the so-called "secondary sexual characters." We have already mentioned these subordinate sexual characteristics, so instructive in many respects, They comprise those peculiarities of animals and plants which belong only to one of the two sexes, and which do not stand in any direct relation to the act of propagation itself. Such secondary sexual characters occur in great variety among animals. We all know how striking is the difference of the two sexes in size and color in many birds and butterflies. The male sex is generally the larger and more beautiful. It often possesses special decorations or weapons; as for example, the spur and comb of the cock, the antlers of the stag and deer, etc. All these peculiarities of the two sexes have nothing directly to do with propagation itself, which is effected by the "primary sexual characters," or actual sexual organs.

Now, the origin of these remarkable "secondary sexual characters" is explained by Darwin simply by a choice or selection which takes place in the propagation of animals. In most animals the number of individuals of both sexes is unequal; either the number of the female or the number of the male individuals is greater, and, as a rule, when the season of propagation approaches, a struggle takes place between the rivals for the possession of the animals of the other sex. It is well known with what vigor and vehemence this struggle is fought out among the higher animals—among mammals and birds—especially among those of polygamous habits. Among gallinaceous birds, where for one cock there are several hens, a severe struggle takes place between the competing cocks for as large a harem as possible. The same is the case with many ruminating animals. Among stags and deer, for instance, at the period of

rut, deadly struggles take place between the males for the possession of the females. The secondary sexual character which here distinguishes the males—the antlers of stags and deer—not possessed by the female, is, according to Darwin, the consequence of that struggle. Here the motive and cause determining the struggle is not, as in the case of the struggle for individual existence, self-preservation, but the preservation of the species—propagation. There are numerous passive weapons of defence, as well as active weapons for attack. The lion's mane, not possessed by the female, is evidently such a weapon of defence; it is an excellent means of protection against the bites which the male lions try to inflict on each other's necks when fighting for the females; consequently those males with the strongest manes have the greatest advantage in the sexual struggle. The dewlap of the ox and the comb of the cock are similar defensive weapons. Active weapons of attack, on the other hand, are the antlers of the stag, the tusks of the boar, the spur of the cock, and the hugely developed pair of jaws in the male stag-beetle; all are instruments employed by the males in the struggle for the females, for annihilating or chasing away their rivals.

[TO BE CONTINUED.]

Astro-Theology.

BY L. L. DAWSON.—CONCLUDED.

The sun represents the male element, which, after passing the vernal equinox, fecundates the earth, or Virgin, by the heat of its rays, and the fruitful earth bringeth forth in abundance.

Near the constellation of the Virgin is the constellation Bootes, which in the beginning represented Adam, and in the New-Testament times became Io-Seppe, or Joseph, the husband of Mary the Virgin.

After the sign Virgo, the sun passes into the sign Libra, the Balance. The Scales of Justice, which, being the last sign above the line, and in heaven, while the vernal equinox is in the sign of the Lamb, represent the Apocalyptic "Day of Judgment." In this sign the Lamb of God, that entered on his ministry in the sign of Aries, is crucified, by crossing the equinoctial line in the descending scale, or autumnal equinox. The sweat of blood just before the crucifixion refers to the blood of the grape, which, the sun having ripened, is now in the vintage. After the crucifixion, which is accomplished by the sun crossing the line, the Lamb descends into hell, which is the region below the line, in the region of winter.

The cross has been an emblem of the Church ever since its organization, and the form on the cross was that of a lamb. "But in the year 680 of our era, under the reign of Constantine Pagonatus, in the sixth Constantinopolitan council, held under Pope Agathus, in the eighty-second decree of that council, it was decreed, and the decree subsequently ratified by Pope Adrian I., that instead of Christ's being represented in the form of a crucified Lamb, which had up to that time been the only emblem of the crucifixion, he should be represented in the form of a crucified man" (Taylor, Devil's Pulpit, p. 221).

The next sign in the regular course is Scorpio, the Scorpion. This sign once having been in heaven, but, being dissatisfied at the low position it held, incited a rebellion, and, fighting with Michael, who is commander of the hosts of heaven, is likely to prevail, when the Lamb of God, or Son of the King of Heaven, coming up on the other side, reinforces the hosts of heaven, and Michael prevails; and on St. Michael's Day, or Michaelmas Day, occurs the autumnal equinox, the day that the sun passes below the line. The arch-traitor, Apolyon, preferring to reign in hell than to serve in heaven, jumps from the battlements of heaven, and, being the highest sign below the line, may appropriately be called the king of the lower regions. This rebel, after being cast out of heaven, becomes the Adversary, and is called by different names. In earlier times he is known as the Snake, Serpent, etc., and, as a snake, tempted Eve in the Garden of Eden. "The Snake in very early times was a symbol of the male organ of generation" (Inman's Ancient Pagan Symbols, p. 14. Also refer to the signs of the zodiac in any almanac as to the part represented by the Scorpion). And on the snake tempting Eve, she picked an apple and gave to Adam. "The apple was symbolical of a desire for close sexual relation" (Inman's Ancient Pagan Symbols, p. 56). And after the beguilement of Eve the Snake was condemned to humiliation in the dust, and the penalty passed on Eve was as follows: "In sorrow thou shalt bring forth children, and thy desire shall be to thy husband" (Genesis iii, 16). Also, the Scorpion is known in later times as Satan, Devil, and "the worm that never dieth."

The next sign after Scorpio is Sagittarius, the Bowman, or Hunter, and is represented as having the body and legs of a horse, with the head and shoulders of a man, and in the hands is a bow. This sign represents Pharaoh, of the Old Testament, who, in pursuit of the Israelites, is drowned in the Red Sea.

The Rev. R. Taylor says: "The word Mary is, as every one knows, the same as the Latin word *Mare*, the sea, and in its plural form, Maria—pronounced Maria—signifies the seas, as the adjective Marina, of or pertaining to the sea, read without the letter *n*, after the ancient manner of writing, is the same word, and was, from the days of an infinitely remote antiquity, one of the names of the goddess Venus. The marine Venus, as she was called by the Romans; the *Venus Anadromene* of the Greeks—that is, *Venus rising out of the sea*—that is precisely the character of Miriam, the sister of Moses and Aaron, at the moment of their leading up the children of Israel out of the Red Sea, when she sang that beautiful allegorical song upon the moment of her foot standing on the horizon, or shore, of the mighty deep: 'Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea.' At that moment, when *Spica Virginius* is at the horizon, the star Pollux is at the meridian, and Sagittarius (the horse and his rider, who is the Pharaoh of the Old Testament and the Saul of the New) directly pursuing Miriam and her company, is at the bottom of the sea" (Devil's Pulpit, p. 135; also p. 315). "Thus, not more accurately drawn on the celestial globe than in divine revelation" (vi, 2). "Behold a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

The sun, having passed through eleven signs, now comes to the twelfth and last sign; that is, the sign Capricornus, the Goat. The Goat represents the animal that was in the stable in which Christ was born on the 25th of December. The Goat is also called the Creator. The Rev. R. Taylor says: "The original Samaritan Hebrew text of the Samaritan Pentateuch of the first chapter of Genesis was: 'In the beginning the Goat created the heavens and the earth'" (Astro-Theological Lectures, p. 163; also p. 180). "In the annual renewal of the circle of the heavens and the earth, which commences in the winter solstice, immediately after the shortest day, 21st of December, or when first the sun appears to have gained the first degree of ascension, which is on the 25th of December, our Christmas Day, you see the sun is in Capricornus, the Goat, who is, therefore, the Creator—that is, the renewer, or first opener—of the annually-repeated Genesis, or creation, of the heavens and the earth." Also, he says: "Capricornus, the Goat, in the pagan mythology, is said to have suckled the infant Jupiter; of which enigma the undoubted solution is, that the sun, who is Jupiter, first beginning to rise on the 25th of December, when the days—having been at the shortest on the 21st, or St. Thomas' Day (so that unbelieving Thomas doubted whether the sun would rise again)—first appear to be lengthening again, the sun, or Jupiter, or Jesus, is said to be born, or brought up with the Goat. Thus, among the nations who reckoned the year to begin at the winter solstice—that is, in Capricornus, the Goat—the first sentence of the first chapter of their book of Genesis was, as in the first copies of the Samaritan Pentateuch, 'In the beginning the Goat created the heavens and the earth,' while those who reckoned the year to begin from the vernal equinox—that is, when the sun enters the sign Aries, the Ram, which is the tribe of *Gad* in the zodiacal Israel—placed Gad as the first of the tribes, and have handed down their Hebrew text." In the beginning *Gad*—that is, the Ram—created the heaven and the earth. This creation takes place every year on the 25th of March, called Lady Day, or the day of the conception of the blessed Virgin Mary, who, exactly nine months afterwards, on the first moment of the 25th of December, brings forth her first-born, Jesus, and lays him in a manger, because there was no room for them in the inn" (Devil's Pulpit, pp. 42, 43).

In this sign the Lamb of God, that was crucified in the sign Libra, descends into the grave on the 21st of December, and remains there three days, the 21st being St. Thomas's Day, the shortest day of the year, and the following days are of about the same length; but on the 24th the days begin to lengthen; on which St. Thomas, who, having been fearful that Christ, or the sun, would never rise again, on seeing that the Christ is risen, shouted, "My Lord and my God." Christ, having risen from the dead, ascends up into heaven; that is, the sun rises higher and higher, until it passes the vernal equinox, when occurs the feast of the Passover of the Israelites of the Old Testament, and, since the times of the New Testament, the festival of Easter, to commemorate Christ's resurrection from the dead.

The Rev. R. Taylor says: "Easter is never on any other day than Sunday, because it is the sun, and the sun alone, who is our Lord and Savior" (Astro-Theological Lectures, p. 321). Sir Bulwer-Lytton says: "Before the Christian era, the Sunday was called the Lord's Day, *i. e.*, the day of the Lord, the sun" (*Leila*, p. 160; note).

These twelve signs of the zodiac are the twelve apostles or disciples of Christ whom he called after he entered the ministry, that is, after he, the sun, had risen above the line at the vernal equinox, and of course the one represented by the fishes was the last one called; and in speaking of them Christ calls them fishermen. After the resurrection they are told by Christ to tarry at a certain place until they are endowed with the Holy Ghost; and while they were waiting in an upper room the Holy Ghost came down on them in tongues of fire. What can better illustrate the allegory than the signs of the zodiac, which are constellations of stars, which are in their houses or mansions in the heavens, and when the sun has risen into heaven, it shines down by fierce rays that may be appropriately illustrated by "tongues of fire."

The twelve signs of the zodiac also represent the twelve tribes of Israel, as has been touched on before; and to show that they not only represented the twelve tribes of Israel, but are in use in the churches of the present day, I quote from Frank Leslie's *Sunday Magazine* for April, 1877 (p. 511), as follows: "The signs of the zodiac are to be seen on the flat, painted roof of Waltham Abbey Church, and also in the restored tessellated pavement in the Lady Chapel of Chichester Cathedral, in England. Josephus' 'Antiquities' states that the signs of the zodiac, with the names of the twelve tribes, were engraved on the stones in the breast-plate of the high priest."

It may be asked, If the signs of the zodiac illustrate or represent the twelve tribes, where is the origination of the children of Israel? The name of Abram, from whom the Israelites sprang, is composed of two parts—*ab*, father; and *ram*, elevation; that is, Elevated Father, or Father of Elevation, which is the Arabic name or title given to the planet Saturn, which, being the planet of our system (then known) furthest removed from the sun, and taking a longer time to make the circuit of its revolution, is called the Father of Time, or Father of Heaven, and as such Saturn is represented as an aged man with a forelock, hourglass, and scythe. The Phœnician name of Saturn is Israel, by some nations called Azrael or Esrael, the angel of death, because time mows down all. As the planet Saturn is the furthest from the center, there must be many stars, or hosts of heaven, beneath it; and as Saturn, or Abram, was the Father of Elevation, then those beneath must be the children, and were called *Benni Yesroile*, or children of Israel. From the rings of Saturn, which appear to be cut off from the father, or male element, is derived the rite of circumcision. The planet Saturn was worshiped as "our Father who art in Heaven," and this worship was made or given on the seventh day, Saturn's Day, or Saturday, the day on which the Creator rested from his labors; but when the worship was changed from Saturn to the sun, the day of worship was changed from the seventh day to the first day, or Sunday. "The Chaldeans discovered the motions of the heavenly bodies. The planets they called their interpreters, ascribing to Saturn the highest rank; the next in eminence was Sol, the sun" (History of Astronomy, in "To Learn and to Know," p. 35).

Christ, in the allegory, is a worshiper of Saturn; in proof of which see his prayer in which he taught his disciples how to pray, commonly called "The Lord's Prayer," but in which there is not a reference to the Lord, but it is to "our Father who art in Heaven;" and in no place does he make a petition to any other than "our Father," or Father Abram or Abraham.

The twelve signs of the zodiac also represent the twelve gates of the heavenly city, in the midst of which is the great white throne on which sits the Lamb—the sun.

In every church in the land, and many times in each service, is the name of the sun invoked, though perhaps unwittingly. It is invocated under its title, *Amen*, which is generally supposed to mean *so let it be;* but it is only a transformation, made in the course of time, of the word *Ammon*, the ancient Ammonian title of the sun; the transformations or changes in pronunciation being: Ammon, Amon, Omen, Aumen, Amen; and under the last pronunciation it is used to end prayers, benedictions, etc., also as giving assent to the subject of discourse. As an ending of prayer which closes, "Through our Lord Jesus Christ, Amen," or Ammon, is really as follows: Through our Lord Jesus Christ, the Sun, or Everlasting Fire.

But it may be asked why the more modern terms, as "Gad" or "God," etc., are used in reference to or with preceding time, as "In the beginning," etc. The only answer I can give is that the Old Testament cannot be traced back further than the time of Ezra, about 450 B.C., which may have been about the time the precession of the equinoxes would have brought the sun's crossing the line first into the sign Aries, and in writing up their traditions they mixed with them the signs of the then present time, and the many translations they have passed through have not helped to elucidate the mystery.

The study of astro-theology is very interesting, as it explains many things that otherwise are only dark sayings; and any one wishing to follow it further can do so in the "Astro-Theological Lectures" and the "Devil's Pulpit," by Rev. R. Taylor, and "The Hierophant," by G. C. Stewart.

BE as far from desiring the popular love as fearful of the popular hate; ruin dwells in both: the one will hug thee to death; the other will crush thee to destruction: to escape the first, be not ambitious; to avoid the second, be not seditious.—*Quarles.*

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

IV.

Light always travels in a straight line, through a region which is perfectly and uniformly diaphanous. But a mere difference of density is sufficient to bring about its deviation from the straight line, and to break it up into heterogeneous quantities.

As the various strata of the air all vary in density, it follows that the light of the stars does not come to us in a straight line, and that we do not see them in the position which they actually occupy. At the horizon there are at least 33′ of refraction, or, in other words, rather more than the largest diameter of the sun or the moon. Thus, when the lower margins of the latter luminaries seem to be just upon the horizon, in reality the whole of their disc is submerged beneath it. The same illusions take place in our observations of the stars and of far distant bodies. But as light, in its passage through the various strata of the atmosphere, does not encounter any sudden change of density, so it does not break suddenly off, as, for instance, in its passage from the air into water or a tumbler. It follows a curved line, and not a broken one. The refraction of the light from the sun and moon gives us the benefit of their presence for a longer period, as it anticipates the hour of their rising, and delays that of their setting. It is to refraction that we owe the dawn which heralds the brightness of day, and the twilight which precedes the darkness of night. The refraction of light also flattens these luminaries, and makes their disc look oval. This is all the more pronounced the nearer they are to the horizon, and, as Biot has remarked, "when seen from eminences near the seashore it sometimes equals a fifth of the apparent diameter of the sun. The moon's disc presents the same phenomenon."

Light which, having passed through a very refracting region, reaches a space where the refraction is not so great, will sometimes stop at the point which separates the two spaces, undergo a total reflection, and travel back through the spaee which it had already traversed. This peculiar phenomenon takes place whenever the rays reach the surface of emersion at too great an angle of obliquity. The fact of this total reflection explains all the varieties of magical phenomena known as mirages.

In my work on the "History of Meteors," a chapter is specially devoted to this subject, and contains many facts connected therewith which I ascertained during my travels in the New World.

V.

The phenomena of luminous interferences will appear to people who are not well acquainted with optic discoveries, perhaps even more marvelous and incredible than those of the mirage.

Supposing a bright ray of solar light to come in direct encounter with a sheet of white paper, for instance, it follows that the portion of the paper on which the ray strikes will be made to shimmer. But what seems incredible is, that this portion may be made quite dark without touching the paper, without arresting or diminishing the luminous ray, but, on the contrary, by increasing it.

The magic mode of changing light into shade, day into night, is even more remarkable for its simplicity than for its prodigious effects, consisting as it does, in conducting on to the paper, by a slightly different trajectory, a second luminous ray, which of itself would have made the paper still more brilliant. One might imagine that the two rays, when they met, would have this effect; but, on the contrary, light added to light produces darkness! The movements of these rays neutralize each other, and the light ceases to cast any lustre. It will happen, however, that these luminous rays, by reason of their direction, only partially neutralize each other, in which case there is merely a diminution of the lustre.

These are the curious phenomena, which, obliterating or diminishing light by the adjunction of a luminous ray, have received the name of *interferences.*

Of the thousand rays of variegated shade and refrangibility which compose colorless (or white) light, those only are capable of neutralizing each other which possess co-ordinate colors and refrangibility. Thus, a red ray cannot be made to obliterate a green ray.

If, again, two white rays cross each other at a given point, it may happen that, in the infinite series of various colored lights of which they are composed, the red ray, for instance, will alone disappear, and that the point of their intersection will become green—green being white minus the red.

Two rays which have been changed from the state of natural light into polarized rays following the same direction, will still possess the property of *interference*, combining or neutralizing each other like, and under the same conditions as, ordinary rays.

Two rays which pass, without any intermediate stage, from their natural state into that of rays polarized at right angles, are definitely deprived of the property of *interference.* Though their course, the character, and the thickness of the spaces they traverse be modified in a thousand ways; though they be brought back to the state of reflections combined of the requisite properties, or to parallel polarizations, it will be impossible to make them obliterate each other.

But if two rays which were polarized in two rectangular directions, and which could not, therefore, have any influence upon each other, had in the first place undergone parallel polarizations when transformed from their natural condition, they could be made to obliterate each other merely by restoring them to the state of polarization with which they were originally endowed.

It is impossible to avoid a feeling of surprise when one learns, for the first time, that two luminous rays are capable of destroying each other, and that darkness may result from the conjunction of two lights; but it is still more extraordinary that this property can be given and then taken away from them, in some cases momentarily, in others altogether. The theory of *interferences*, looked at from this point of view, might seem rather the product of a diseased brain, to use Arago's expression, than the strict and inevitable outcome of numerous experiments which cannot be controverted.

It was in this theory that Fresnel found the key to all the beautiful phenomena of coloration engendered by the crystallized plates, or films, which are endowed with double refraction, proving that they were special instances of *interference.* Dr. S. Young has achieved his greatest renown by his experimental and complete demonstrations concerning *interferences*, and the principles which he laid down were set forth and still further applied by Fresnel.

The *theory of undulation* suggested by Descartes in explanation of the phenomena of light had been already accepted by the *savants*, and the most recent experiments in regard to *interference* confirm its perfect accuracy.

VI.

We now come to the question of the spectrum analysis. It is not only the sunlight which can be decomposed and made to produce a spectrum, but any other kind of light as well. It is, however, very remarkable that these lights, when decomposed, give different spectra, and by examining their character that of the bodies which produce them can also be ascertained.

The study of a body by the analysis of its spectrum is termed the *spectrum analysis.*

M. Delaunay, of the Institute, gives the following *résumé* of this discovery, so fruitful in its consequences. In order to separate, if possible, the partial images produced by the various unmixed lights, of which uncolored (or white) light is composed, one naturally endeavors to make each of these images as narrow as possible, to prevent them from encroaching upon each other. This may be done by admitting the light from without through an opening in the shape of a narrow chink, standing some distance back to examine it, and placing the prism in such a way that its square edges will be parallel to the length of the chink. Wollaston tried this plan in 1802, a century after Newton had discovered the solar spectrum; and the result partially answered his expectations. Submitting certain artificial lights, such as the flame of a candle and an electric spark, he obtained results analogous to, but not identical with, that yielded by the sunlight. Yet Wollaston, in thus looking with the naked eye through the prism, obtained but a vague glimpse of the phenomenon which he was in research of, and which Fraunhofer was destined to discover in all its splendor.

In 1815 that noted Munich optician, without being aware of the essay made by Wollaston thirteen years previously, endeavored to scan through a prism the spectral outline of a ray of light admitted through a narrow chink; and to observe it more closely he made use of a glass. The spectrum then appeared to him traversed, not by four or five dark rays, as it did to Wollaston, but by a far greater number. He saw, in fact, as many as five or six hundred. He then proceeded to measure accurately the relative positions of a large number of these rays, and made a drawing of the spectrum, with 354 of them in their respective places. He also ascertained, like Wollaston, that the spectra given by artificial lights are distinguished by a special disposition of these rays, and, in some cases, even by a complete absence of them.

Fraunhofer's discovery drew the attention of scientific men to the subject, and numerous experiments were undertaken for the purpose of studying the curious phenomena which he had revealed to the world.

It must be added that a very remarkable relation has been established between the brilliant rays produced by gas in a state of combustion, and the obscure rays which this same gas creates in the spectrum of a light passing through it. These rays, brilliant in the one case, obscure in the other, occupy absolutely identical places in the spectrum Where hydrogen gas, for instance, produces a brilliant ray when on fire, the same gas produces an obscure ray by the absorption which it exercises upon an extraneous light passing through it. This remarkable circumstance, known as the *inversion of the spectrum*, was first pointed out by Foucault, in 1849, and definitely established by Kirchhoff ten years later.

Such are the various phases which the question of spectrum analysis has passed through.

[TO BE CONTINUED.]

Communications.

Mr. Abbot and the Petition.

A SEARCHING REVIEW, BY THERON C. LELAND.

Patience is exhausted. The persistent and unjust attacks upon the seventy thousand signers of the anti-Comstock petition continue in *The Index*, and the reflections upon their morality and motives seem likely never to end. We propose a counter attack, and hereby make declaration of war. If the war should straggle into "Africa," it will be because we hold envious, faint-hearted, half and half Liberals, who traduce the character of others in order to build up their own, as we hold the rest of mankind—enemies in war, in peace—well, such characters we hold enemies in peace too!

For myself, I have admired *The Index*, honored its editor, and am in full sympathy with the National Liberal League, of which he was the founder, and is now the active, and I wish I could say the honored, president. Not till his revolt in an important battle, and retreat in the face of the enemy, on the Comstock question, have I had any essential criticism to make upon his Liberalism, or dissent from his editorial work. But, in spirit and in word, he is so radically wrong on that question, so indefensibly bitter and unjust towards the seventy thousand signers of the petition for "repeal or modification," that the endurance we have so long imposed upon ourselves, for the sake of peace, ceases to be a virtue, and would soon degenerate into pusillanimity. A sharp remonstrance, or, if it must be, open war, comes now to be in order.

After long hoping that he had said his last assailing word, hurled his last fling at the wholly innocent victims of the Comstock laws, and would finally not quite abandon the cause of Freethought and ally himself with Comstock, Colgate, & Co., dealers in "free nastiness," to use his own fragrant phrase, born, as we must suppose, of the flowering out of theological culture, the Liberals of this country are at last reluctantly compelled to abandon hope and surrender him to the enemy, to whom he appears bodily to have gone over. In behalf of the seventy thousand signers of the petition, of which I am proud to count myself one, I propose to point a lance in their defense against this pervert, first from Christianity, and then from Liberalism, now become the censor and common scold of the Liberals of this country. I grieve to have to perform the office. I take no pleasure in the punishment of the transgressor; and would infinitely rather agree with mine opponent and become reconciled, if agreement did not lead me clear away back into the bloody centuries of the Inquisition. If the flagellation I am about to administer shall redeem the prodigal from the error of his latter-day ways, it will yield that compensation and consolation which fathers feel when their chastenings bring repentance and work for the good of the offender. If, however, he is unimprovable, and the chastening only hardens his heart and makes him ten times more the child of the orthodox fold—from which he ought never to have departed—and so the last end of that man shall be worse than the first, then I hope my criticism will prove to be words of encouragement to the seventy thousand who signed the petition, and to the hundreds of thousands of other Liberals over the country who mourn as those who cannot be comforted because they had not the opportunity and the felicity of signing it—helping them to lift up their heads bowed down in orthodox and Indexical shame, and feel some small returning assurance that they are not quite the off-scourings of the earth.

Now, I propose to go back to the beginning of this "unpleasantness" and give the whole course of it a critical review in a series of articles for THE TRUTH SEEKER. Many things can now be made manifest which in mid career of the development, while the fur was flying so, could not be clearly brought out. In going back, I propose to go backward, taking the last two anathemas from *The Index* Vatican first. These last allocutions, after hot blood had been supposed to be cooled, and after the *animus* of the Comstock prosecutions of Liberals was still more clearly manifest, seemed to be wholly uncalled-for, and have angered the 70,000 the most; especially since two clergymen, one of the last century and one of this, were the only founts of inspiration to whom the theologically educated Liberal could go for texts.

As this introduction is already long, I hold the little sweet-scented bouquet from *The Index* of May 2d up to the noses of THE TRUTH SEEKER constituency first. Here it follows, and the whole of it; so Mr. Abbott cannot complain that our readers have had no opportunity to see it. I think he will rather wish they hadn't:

"Rev. Mr. Eldridge, pastor of the Congregational Church, East Weymouth, Massachusetts, gave a sermon on April 7, which contained the following passage, as reported in the Weymouth *Gazette* of April 12:

'If there is a work of hell carried on on earth, it is the dissemination of obscene literature among the young. Comstock, the Christian man who has waged war on this crime, declares that years past tons of the vilest matter have annually been sent to tens of thousands of children in our schools, to defile their imaginations, inflame their passions, and initiate these little ones in a course of vice. Just when Comstock had his hand

ready to throttle this gigantic iniquity, a bill [petition] is handed in to Congress to protect it, and on the list *the name of Robert Ingersoll* stands first. 'By their *fruits* ye shall know them,' saith the Scriptures; and now look upon these flowers of Infidelity, and tell me what it is worth?'

"That is a specimen of the attacks on Liberalism which have been directly invited by the petition referred to; and they will multiply like mushrooms. Of course we all understand that very few of the Liberals who signed it really intended to protect the kind of literature above referred to; but, misled by unwise counsels, they blindly blundered into the petitioning for the *total repeal* of the "obscene literature" laws, and not simply for their radical modification. They will have to pay for this blunder by being held up (falsely, of course) by their opponents everywhere as champions and defenders of the vile stuff described above. The consequence in all likelihood will be that, instead of securing the repeal of those vague and dangerous laws, they will fail to secure even the least modification of them. The blunder of despising the necessary discriminations we pointed out at the time will react most mischievously on the Liberal cause everywhere; it gives Anthony Comstock and his backers exactly the argument they wanted. We have drawn an avalanche of angry and absurd abuse on our head by giving timely warning of the trap into which the petitioners have been decoyed, and we expect more of the same sort; but those who appreciate the wisdom of our warning will multiply just in proportion as sober reflection takes the place of undiscriminating excitement among the Liberals of the country. Liberals who have signed that petition, you cannot afford to stand before the people as the apologists or defenders of the kind of literature above referred to; you cannot defend your own undoubted rights, if you persist in confounding *free thought* with *free nastiness;* you have got to make the discriminations we have pointed out, and the sooner you do it, the better it will be for yourselves and your cause. You may vilify us all if you please; but you will regret your own vilifications at last, for they will only make your miserable mistake all the sooner visible to the world."

Now, dear, unhappy editor of *The Index!* please tell us: Were there never any attacks on Liberalism before the Comstock era? Is that petition the only act of freethinking men that ever brought down attacks upon Liberalism? Since when, Mr. Abbot, have Liberals been in the habit of asking the orthodox party what they may say or do in order to not "directly invite attacks on Liberalism"? Did Voltaire, Rousseau, Thomas Paine, or any of the fathers of early dawning Freethought, take counsel of their fears, and study how not to speak their real opinions, and how to write, petition, or appeal in bated breath and in such prudent phrase and ways as would not bring down attacks on Liberalism? And have you, O editor of *The Index*, all these years, since you drifted into the camp of Liberalism, been advocating its principles with an eye single to the attacks on Liberalism which your advocacy might invite? Did you start out in the first place with the resolution to so write and edit a paper and organize a league that you would evoke no attacks on Liberalism? And do you now mean to call on us 70,000 to so trim and veer and sail by Mr. Eldridge's compass and Comstock's chart, and the orthodox breeze generally, as to invite no attacks on Liberalism? May the great Being whom the clerical side of you calls God help you if you do; for hath he not inspired it to be written, out of the mouth of his only-begotten son, "Woe unto you when all men speak well of you"?

These attacks, he says, "will multiply like mushrooms." Yes, so they will, if all Liberal editors should turn toadies like this one, slink away under their stools, and quote the attacks with cowardly apology if not downright approval.

Did you "all understand," Mr. Abbot, that *any* Liberal who signed that petition—that one single one of those 70,000—had the first idea of "protecting the kind of literature above referred to"? You could not have so understood it? Even Comstock, his backers, Eldridge, and all the rest of the pious crowd, do not so understand it. It is only your own envious impotence, and impudence, and impdom generally, that simply pretend to so understand it.

"But, misled by unwise counsels!" That is the disastrous mistake we all made. If THE TRUTH SEEKER had been published in Boston, so its editor could have suffered under "the quality of mercy" that *is* strained—through a Boston court, and so we could have enjoyed the wise counsel of the editor of *The Index*, we might have surrendered off-hand to Comstock, let him have his own sweet will unresisted, stopped publishing THE TRUTH SEEKER, handed its subscription list over to *The Index*—then, with such a reaping where other men have sown, everything would have been lovely and serene. But, being published in the great free and independent city of New York, you see, we never thought of Boston, its merciful courts, and *The Index*, with its 8th Demandment in one column repudiating "Christian morality," and its editorials in other columns "demanding" that 70,000 of us should conform to Christian morality and shouldn't sign that petition. These guarantees against blundering never occurred to us; and, led by the unwise counsels of a sharp New York lawyer—Liberal lawyer, too, at that—who thoroughly examined the question and looked into the law and constitutionality of the case, we just blindly blundered into petitioning for "repeal or modification." Mr. Abbot, in his intense way, says we petitioned for "total repeal," and then makes it more intense with italics. There is a wide difference between "repeal or modification" and "total repeal;" and then "*total repeal*" in italics widens the difference frightfully. But the exact truth must be very scarce in *The Index* office, and they have to be sparing of what little they have.

"They will have to pay for this blunder," the *Index* prophet says. Of course we will. We knew that; but then, the pay is cheap. It don't cost us anything to be "held up." We are always being "held up" whatever we do ("falsely, of course"). The thing that surprised us—just a little, at first, till we remembered Mr. Abbot's theologic pedigree; then we said, "Of course, we might have expected it"—was that Mr. Abbot should appear with such alacrity among those by whom we were being "held up" ("falsely, of course"). One prophecy is as good as another, and it is my opinion that the time will come when he will wish he had "held up."

Now look at the consequence. "In all likelihood [more prophecy] we won't secure repeal or even the least modification." He don't say how long, "in all likelihood," we will fail; it may be for twenty minutes or a thousand years. But some of us, as old-time Abolitionists, remember that we failed to repeal the Fugitive Slave law. We wrote, printed, petitioned, and protested, year after year, and failed every time, to secure "even the least modification" of it. But one day, all of a sudden, some of us have a dim, blurred, almost faded-out recollection that something happened to it. We "heard something drap," and we haven't seen hide nor hair of the Fugitive Slave law since. We are in no hurry to have the Comstock laws repealed or modified. We can stand them as long as the Abbot and Comstock party can. They are a good grievance. They rally the friends of freedom under one flag everywhere. They fire the Liberal heart and induce organization for defense. They rouse public indignation higher and higher at each new outrage, just as the slave law did, and we propose to fight it out on the "repeal or modification" line if it distresses Abbot and Comstock all summer. We can afford a few martyrs for the sake of the good that may come. Abbot is poor stuff for a martyr, we know—he will apologize and recant altogether too quick for any inquisitor; but Bennett and Heywood don't mind it; Heywood rather likes to be kept under bonds—it fills his audiences and his subscription lists, and the general ear of the public with his sayings, as they never were filled before; and as to Mrs. Chase, it was just heaven for the space of the ten days she was worried and hauled before the Grand Jury.

Now pass on to what he says about "the blunder of despising the necessary discriminations." Look at the assumption of the man! "WE," the one editor of a small periodical, too sickly to live without begging for support, and out of health for the very reason that its editor was born into the Liberal world before his time, and so only half made up, and able to extend only cold words and backhanded compliments to every other line of reform except the far-off Boori Boola Gha, which he has mounted for a hobby—I say "WE," the one editor, assumes to twit 70,000 Liberals of this country of the blunder of signing a petition, the wording and force of which they can judge as well as he, and taunts them that he pointed out at the time that the blunder would react. How has it reacted, O most sapient prophet? We deny that it has reacted at all, mischievously or otherwise. It went straight to its mark, as we intended, and your puny arm and *Index* finger were powerless to prevent. It was the first check Comstock received. It was the first intimation that his career was to be wound up. It loosened his grip on Mr. Bennett and Mr. Heywood. It has had a well argued hearing before Congress, and from Congress flashed all over the country. It has arrested public attention everywhere, and Comstock finds it a harder and harder road, in the pursuit of his victims, every day since that petition. The only conceivable mischief it has "reacted" on the Liberal cause anywhere that Mr. Abbot can put his prophetic pen upon is the malediction of the "pastor of the Congregational church, East Weymouth, Massachusetts." That *is* damaging, we must admit. We would rather have had that dear pastor's good opinion. We are sorry signing that petition, along with Col. Ingersoll, changed his kind estimation of us; but we hope the eclipse of his faith in us will be only temporary. If, in November last, Mr. Abbot could have pointed out the distressing consequence to us that the pastor of the Congregational church, East Weymouth, Massachusetts, would feel hurt, I do not believe 70,000 of us would have signed that petition. I certainly wouldn't; Mr. Bennett might have gone down to the silent Tombs first. But it is all over now. The wound on his feelings is inflicted, and we must regain the good opinion of the injured pastor the best way we can.

"It gives Anthony Comstock and his backers exactly the argument they wanted." We should think it did! Well they are welcome to it. It gives us exactly the argument we want; so we are all happy, and the millennium will be right along next week.

"We have drawn an avalanche of angry and absurd abuse on our head." Was there really an avalanche of it, Mr. Abbot? An avalanche is so vast a mass, we marvel how you survived it. But it is candid in you to say, "we have drawn," and so confess that you did it yourself. If the other kind of "we"—the 70,000 had done it, we should have felt *so* self-condemned! But you should have been on the alert when you were warning us so timely about that trap, and stood from under. May be it was the trap you drew on your head. If so it *was* absurd abuse. And you expect more of the same sort? Well I really wouldn't give timely warning on such loose-trap conditions any more. Let 'em be decoyed and be hanged to 'em.

Let us see, however, about that "timely warning." Mr. Bennett was arrested in November last. Those petitions were all out and being signed all over the country by the 10th of December. I signed one on the 7th at a meeting of the N. Y. Liberal Club, when the whole evening was devoted to a consideration and condemnation of the Comstock outrages. But the first toot of Mr. Abbot's warning horn did not reverberate over the country till the 20th of December—several days too late, you see, Mr. Abbot—behind time as usual, as people always are who go dead against the spirit of the age. If all your other claims, in behalf of Comstock and the reactionary party, are as correct as that "timely warning," you will make out a very respectable case—for our own side. As it is, your timely warning amounts to a mere "I-told-you-so"—only the trouble with it even then is, it isn't *so*. But we thank thee, O wise Daniel, for the *un*timely warning.

"It takes a mind like Dan'el's, 'n fact, ez big ez all out doors,
To find out that it looks like rain, arter it fairly pours."

"But those who appreciate the wisdom of our warning will multiply," etc. Now we don't know of but one Liberal in the whole country who appreciates the wisdom of that warning, and that one is Mr. Abbot. Once one is one—and at that rate, I am afraid those who "appreciate" won't "multiply" to any encouraging extent.

Now comes the alarming nub of this wonderful discourse from a pastoral text. It is invocation, objurgation, prophecy, and base intimation all rolled into one: "Liberals who have signed that petition"—70,000 blackguards of you!—"you cannot afford to stand before the people," etc. Well, you and Comstock know very well that we are not so "standing before the people." Your insinuations do not make it so. We are standing before the people demanding equal rights in the United States mail, and you know it just as well as we do.

"Call me coward, call me traitor,
Just as suits your mean ideas,—
Here I stand a tyrant hater,
An' the friend o' God an' Peace!"

All these last weepings and wailings about what we "cannot afford," and "cannot defend," and "have got to make," are but the impotent screams of an envious rival—the hysterical ravings of a vixen scorned. I leave them in all their incoherence unanalyzed.

"You may vilify us all you please." Thank you for your kind indulgence—but we had rather not. We don't vilify worth a copper. We have time or inclination only for words of truth and soberness that go straight to the mark.

And now, taken as a whole, isn't that a pretty posy for one sole, self-elected Liberal to cull from all the wide blossoming domain of Freethought to present to 70,00 Liberals of this country? We hope they will take it in all its fragrance into candid consideration.

The giver of all this uncalled for advice seems wholly lost to any appreciation of freedom and independence. He appears to rather like to exist by somebody's leave. He would be the obedient Spitz of Sir Oracle—"When I ope my mouth, let no dog bark!" He has no genuine elevation of sentiment, no real culture, no appreciation of the higher reaches of character nor ranges of virtue. If he had, he would deem it altogether beneath a manly dignity to ask 70,000 Liberals, born freer than he seems to have been, to be slaves. Conformity of human conduct to Christian creeds, subordination of a true, essentially moral government to orthodox requirement, seems to be the highest conception of the man who just squats on one little quarter-section of the Liberal domain and puts up "No Trespassers" on all the outlying lands which do not belong to him. The fight against God in the Constitution is indeed a most important work; but, good heavens! is there nothing in existence but that?

"With every pleasing, every prudent part,
Say, what can Chloe want? she wants a heart.
She speaks, behaves, and acts just as she ought,
But never, never reached one generous thought:
Virtue she finds too painful an endeavor,
Content to dwell *in decencies forever.*"

201 *East 71st Street, New York,* May 25, 1878.

Editorial Notes.

NO LETTER from the devil this issue. Lucifer being specially busy this week, begs to be excused, and hopes to be duly "on hand" next week.

W. S. BELL lectured at Rochester, N. Y., May 28th; and will speak at Waterloo, N. Y., June 1st and 2d; Macedon, N. Y., June 4th; Nelsonville, O., June 6th.

W. F. JAMIESON is engaged to speak in Ottawa, Kansas, Sundays, June 9th and 16th. He invites correspondence with Liberals in Kansas and Missouri in reference to lectures, debates, and grove meetings. Address Box 1250, Kansas City, Mo.

BROTHER W. S. BELL paid us a short visit on his westward lecturing trip. He was in good health and reasonably good spirits. We hope he will find good audiences to address, for we are sure he will acquit himself well in expounding the truths of Freethought and nature's laws.

PROF. S. B. BRITTAN has sent us a copy of his oration on "Leadership and Organization," delivered in outline on the occasion of the anniversary of Modern Spiritualism, held in Republican Hall a few weeks since. It is an able paper, and will well repay perusal. Price 15 cents. Sold at this office.

WE GIVE in this issue another sample installment—Catherine de Medici—from the forthcoming volume entitled "The Champions of the Church; their Crimes and Persecutions," containing over one thousand pages; will be out about the 20th inst. It will be the largest and finest book we have issued, and will be a powerful indictment against the Church. Let the orders flow in. Cloth, $3.00; leather, $4.00; morocco and gilt, $4.50.

A Useful Present.

With a lively sense of gratitude we return our hearty thanks to our esteemed Liberal friend, Mr. A. H. Bates, of Orange, Mass., for the receipt of a beautiful "New Home" sewing machine, from the establishment of Johnson, Clark, & Co., with which he is connected. He asks us to accept it as a token of the kind regard in which he holds the editor of THE TRUTH SEEKER. Both the male and female branch of our family return thanks to Brother Bates for his generosity—his kind remembrance of us. The machine is an excellent one; and to all our friends who wish to avail themselves of an excellent sewing machine—and every family ought to have one—let us recommend the "New Home," manufactured by Johnson, Clark, & Co. It will undoubtedly give complete satisfaction.

The Radical Pulpit.

Second Anniversary.

ANNIVERSARY LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE, MAY 12, 1878.

We have steered forth upon a difficult and dangerous voyage. We have weathered the storm that beat about our course at the opening of the year. The years of our voyage are like watches of the night. Two years, two watches, have passed, and I cry unto you, like the watch upon the vessel, once more that all is well. Two years have passed, two anxious years, and now we meet once more before we shall take a brief respite and part our companionship that to me has grown so dear. Nature now beckons us; the advancing season warns us to leave the confined atmosphere of the city and seek those pleasant fields where we shall draw our inspiration from the fountain-head. Nature offers you her text. Nature will give you her exhortations. Nature will cheer and inspirit you with her undying prophecy. Never does it seem to me that the earth decked herself with such wonderful verdure as in this May month. Never does it seem to me have the flowers been so beautiful or their fragrance so intoxicating. Everything blossoms anew, and an exuberant life is visible in the ground. Behold, then, our temple is prepared for us. The giants of the forest make its pillars, the azure vault its dome; the purling streams murmur therein their benedictions, the whispering winds waft the songs of countless choristers through its leafy aisles, and from afar the sounding sea peals forever and forever its solemn anthem to the infinite.

But before we part for these silent communings with the mysterious power of the universe, which reveals itself to us in the splendors of the summer landscape, let us, kind friends, once more gather together and look out, as from some high belle-view, upon the glorious past which is our past, and which stretches far away before us into the misty future-land.

That we exist to-day is a subject for congratulation. Dismal and sinister is the horoscope which the soothsayers of the time set us when we began. Under an evil star, they said, this enterprise began, and soon would it be consigned to the limbo of stillborn undertakings. The grave-diggers were already waiting, the funeral orations were already prepared, and nothing was wanting on our part but the act of death, and we should have our decent interment. But they did not understand the aim of our organization; the very simplicity of the object held in view deceived them. They did not know the fund of power contained in a mere humanitarian purpose. They gave specific reasons why we should fail, and these reasons have been borne in mind by us and have served and shall still serve on our part as signal-posts of danger.

The first reason they gave for predicting our failure was—and this came from the advanced thinkers—that a permanent Liberal organization in this community is unnecessary. "Can we be more than free?" they say. "We have sawn in twain one link of the chain of superstition, and the whole chain falls from us; it is unnecessary to break every link of the chain in order to be free. We have rejected the superstitions of the past; what good can your teachers do us? If they will deck our thoughts in ornate language, if they will fill our ears with the flattery and blandishments of oratory, then we will listen; it will be pleasing for a time, but soon they must exhaust themselves and see their poverty, like flowers whose honey was stolen, like fountains whose waters are dry." Those who used this language perceived only one aspect of liberty, and that was the negative aspect. And even here they did not thoroughly appreciate the facts of the case. They did not know that it is one thing to have an opinion caught from the air, as it were; from a common, careless view of things, and quite another thing to wall around their opinions with the iron bulwarks of proof; to base the leading thoughts of their lives upon imperishable and immovable foundations. They forgot, likewise, that this Liberal organization never existed for its members alone and is not to be measured by its following. You cannot estimate it by the number of its disciples at any given time; but it stands for a power behind the throne. The Liberal organization is a threat to its opponents when it casts this long, dark shadow over the community. If it can cohere, if it can maintain its life, it stands, not for itself alone, but for thousands of others on whom it smiles. When the sea breaks through its dikes it is not the size of the original rent that so alarms, but the consciousness that the great billowing, boiling ocean is behind and is coming on.

The second objection which they urged against us was this: that not only is a Liberal organization unnecessary, but it is impossible. They forgot that the work of Liberalism is not merely, not chiefly, destructive, but it is, in the main, constructive. It should be measured, not by what it tears down, but by what it shall build up. They said a Liberal organization in this community is impossible; if you wish freedom, how can you tie men's minds to some new principles; will that not contradict the basis from which you started? If you have not mutual assent, cordial consent, to some fixed principles, how will you cohere? How will there be union? Assuredly not. But we answer in the words of Emerson that though men's opinions on theology are continually changing, the same is not true as regards their rules of conduct, as regards their moral convictions, but that these remain, and make an excellent platform where all good men can unite; where the pale morality of the day will be replaced by a vital morality which will grapple with the old dogmas and control them, if we read the signs of the times aright.

A great obstacle in this country in our way is a certain indefinite, vague, unintelligible fear, which we can nowhere localize, nowhere contend against, that Liberalism is somehow identical with license; that it means the overthrow of the sanctities of human life. The blind and dumb herd, long the creatures of custom and tradition, have been accustomed to receive their moral teachings through the artificial pipes of doctrines, and now when we tell them that these pipes are incrusted with the impurities of centuries, and we say drink at the broad flowing rivers from which the doctrines have received their supply, they call us traitors, and say, though a sip was not much, you would take from us our drink. There is an undefinable dread lest the night of emancipation will become a *Walpurgisnacht*, or witches' sabbath, in which satyrs and all the adulterous forms revel; that the passions and lusts of human nature will have free exercise to celebrate their wild and unhallowed orgies. In self-defense, therefore, we must point out that there is no association between the Liberal cause and those detestible isms that skulk under the name of reforms and lend their grossness to the moral world. True Liberalism demands not less of justice in the relations between classes, not less of righteousness in individual acts, not less of sanctity in the home life, but more; more, more of these we want; and because the creeds cannot give us more, therefore do we rise and say, Let us cut out a new path for ourselves. Morality, is it capable, they say, of supplying the past for you, for generations? The principle which animates a new religious movement must be one that fills a lifetime—fills hundreds of lifetimes and centuries of earnest effort. Is morality such a principle? Cannot its moral dictates be rehearsed in an hour and as quickly forgotten? Not the morality of the shop, assuredly; not that dry, crusty thing which they call morality in their ritual, which *is* rehearsed and forgotten in an hour, and which leaves the marble heart marble still; which cannot warm and quicken and penetrate. But there is another morality whereof we speak, that whose fullness we stand stammering to express, whose glory we stretch out vain and inefficient arms of speech to grasp; that which begins a new era in the world's history, which means the rending of bonds and the uplifting of down-trodden mankind, which means a remedy for human sorrows and the pantings of aching hearts, which means the lifting up of that great martyr, mankind, as he sways and bends beneath his cross. Do you not see that such a task is not a task of a day; that it enlarges as we enlarge; that the further we advance the greater becomes the problem and the higher the duties, which will never cease to be a source of inspiration and encouragement, so long, at least, as suffering and wrong continue to exist among mankind.

And the third objection which was raised against us was this: that we cannot propagate our movement for want of succession; and they then touched a vulnerable point. It is true that the churches have an incalculable advantage over us in this respect. They are fenced about by immemorial traditions of the past; they are secure in the veneration of mankind. They have been practically as innocent as doves, and wise as serpents; they have amassed a great portion of the world's earthly goods in their sacred shrines, and they are able to offer those who become their ministers material security, and that is not a little; and they offer them social consideration and honor also, and that is not less, especially in this American community, where the clergy receive a degree of respect not accorded to any other class of citizens, not even the highest officials of the State. What can the poor Liberal movement offer to compare with these? Material security? The Liberal organizations are themselves young and struggling for their own existence. Honor and fame? More often dishonor and defamation. And even if they did offer honor and fame, what are those baubles, as the world goes, to any man of sense and comprehensive view? How can these atone for the penalties that must be paid? How can these turn to sweetness the gall and wormwood which they are compelled to drink from the chalice of fate? No, the Liberal movement is poor, and we young Liberals are scattered far over the land, here one and there one, here a beginning and there a beginning. And, what is worse, the Liberals are not themselves ripe; they are not mature for practical union. The great majority still cling to some phantom creed of their own—some creed of negation. The Liberal movement of this country is still full of that intolerant aggressiveness and harshness of spirit which marks the the tyro in the art of free life. Sadly do we feel this lack of coöperation; sincerely do we deplore that the road is so lonely.

[CONCLUDED IN OUR NEXT.]

The Relations of the Sexes.

A LECTURE DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY OF EAU CLAIRE, WIS., BY C. L. JAMES.

This free-thinking age is as fertile of nothing else as of speculation on what is called by their projectors, the true, or ideal relations of the sexes. I have always observed two characteristics to be common to all these speculations. The first is that they are derived, not from any sound analysis of the conditions to be adjusted, but from arbitrary *a priori* assumptions, which plainly represent the theorist's tastes, and consequently, though he may not himself be aware of it, his education. The second is that they generally result in proposals so devoid, I will not say of practicability, but even of meaning, that they seem rather fit for the heroines of the Della Crusca novels or "Jerusalem Delivered," than for men who call themselves philosophers and reformers. By adopting a very different course, I venture to say that I have arrived at conclusions of a very different nature. I shall endeavor to show you, not what the relations of the sexes ought to be, but what they have been and are; and I shall deduce from this analysis the exceedingly definite and positive conclusion that their most important characteristic is an enormous wrong, which must be righted before any kind of readjustment becomes even worthy of consideration.

Let us begin this preliminay survey with a glance at the customs of savages. It is notorious that our ancestors were barbarians, and the same is easily shown to be true of all the most important nations, as well as of ourselves. It has indeed been maintained that savages are the degenerate descendants of civilized men. But not to waste time on this pretty well exploded theory, it is at least a historical fact that the civilized nations which we know are the improved descendants of savages. It is to savage life, therefore, that we must look for the primitive types of our most ancient customs.

It is tolerably well known that among savages generally women are held in slavery. There are no exceptions to this rule. I shall endeavor by and by to show that there never have been any, by examining a very important case which has been supposed to present an exception. Few people have any adequate idea, however, to what an extent the savage women are tyrannized over by the men, nor how stolidly this tyranny persists in spite of the refining influence of later civilization. Among the lowest savages there is, as the saying is, no marriage. But it would be impossible to make a greater mistake than that of imagining that these savages practice anything like what is understood by Free-love, or that their women are any less completely slaves than those of tribes a little more advanced. The contrary is the rule. The squaw of a Comanche, who has only one master, is better off than a woman of the still more degraded races among whom the idea of individual property has never been introduced. She is just as much a chattel as the Comanche's squaw, but, being the common chattel of the clan, she has just as many masters as there are men. Her obligation to obey them is legal, as well as necessary, and extends to the prostitution of her person, as well as any drudgery which her tyrants may impose. Thus among the Andaman Islanders, any woman who refused to gratify the desires of any man was liable to severe punishment. These islanders were the most degraded of all savages. They had no weapons to speak of, no clothing, and no houses. They lived among the branches of the trees like monkeys, and frequently went upon all-fours. Of course, they had no arts of any kind and no individual possessions.

It is not difficult to see how, from such a state of things, may have sprung all the different forms of social life which now exist. Let us look at them seriously, and we shall find direct evidence that from this they did all spring.

A very widely diffused custom, particularly among somewhat backward races, is that of polyandry, or one woman having several husbands. The distribution of this curious relation precludes the possibility of its having sprung from one center. Anything which prevails as this does in places scattered over at least half of Asia,* must be of local origin. But its great and chosen site is India, where it is always mentioned as an ancient and somewhat decayed custom. The native poets celebrate it as a relic of the Dwaper Yug; the Golden Age of India.

> Prepost'rous! that one biped vain
> Should drag ten housewives in his train,
> And stuff them in a gaudy cage,
> Slaves to weak lust or potent rage!
> Not such the Dwaper Yug! O then
> One buxom maid might wed five men!

In the Mahabharata, the great epic poem of India, the heroine Drapaudy, in accepting the valiant Arjuna, accepts also his four brothers, and becomes the wife of all five. This fraternal relation among the husbands is characteristic of polyandry wherever it appears, and gives the clue to its origin. When people began to build houses, a thousand considerations of convenience and necessity must have led to separate households, but the members of each household continued to have all things in common, wives among the rest.

Polygamy and monogamy are not easily or regularly distinguished except where the former is unlawful. Every nation is called polygamous which allows polygamy, but it is obvious that the majority of men can have only one wife apiece, except among warlike nations who lose many of

*See Sir John Lubbock's "Origin of Civilization," in which abundant authority for all these statements will be found culled from the works of innumerable travelers.

their youths in battle, and also buy or capture great numbers of female slaves. It is easy to see that jealousy must always have tended to put an end to polyandry, a custom which could only be perpetuated by the reverence felt for ancient institutions. Where this reverence was not very strong, that is, wherever the people were not, like those of India, intensely conservative about everything, marriage, either polygamous or monogamous, soon followed the division of the tribe into households. Polygamy has always been legal everywhere except in Europe, and among the descendants of Europeans. That it is not legal with them is due to anything rather than moral considerations. It is due to their laws about inheritance. In Asia, where the governments are all either monarchial or theocratic, the land either belongs to the state, or is divided equally among the owner's children at his decease. But in Europe, the fundamental form of government has always been by a land-owning aristocracy, to whom it was a great object to keep the property together. Thus the right of the wife and the wife's children came to be carefully guarded. The children of concubines were bastards, incapable of inheriting anything, and thus concubinage came to be considered discreditable. It was not, however, criminal till after the introduction of Christianity, and the Iliad shows that it was once very common.

While the institution of marriage was growing up, it had to contend with a powerful opposition from the ancient feeling that every woman in the tribe belonged to every man. Hence, among many nations, marriage within the tribe has never been legalized. Of course, the limits of the tribe become somewhat indefinite as civilization advances. In some countries, persons of the same family name are not allowed to marry, and in others the husband and wife must be natives of different villages, etc. That our own laws about incest (derived from those of Moses), were originally due to this feeling, and not to any sound physiological reason, is shown by their grossly arbitrary character. The proportions of kindred blood among relations of different degrees are as follows:

1. Identity—full brothers and sisters.

2. The proportion of half—half brother and sister, parent and child, first cousins, uncle and niece, or aunt and nephew.

3. The proportion of a quarter—grand-parent and child, half-uncle and niece, or half-aunt and nephew, second cousins.

Thus, though the marriage of cousins, and even uncles and nieces is permitted,* it is really just as much opposed to physiology as that of parent and child, which is considered monstrous; not to mention the prohibition of marriage between connections, like brother and sister-in-law, which has nothing to do with the laws of heredity at all.

Among other nations, contempt for foreigners, or some other reason, has led to a prohibition of marriage outside the tribe. With some of these people, for instance, the Parsees, the marriage of near relations is a common and popular custom, and has not, so far as I know, done that harm which might naturally have been expected, though it has been continued for an enormous period.†

Marriage outside the tribe means, for barbarians, catching foreign women, who become the slaves of their captors, though the latter have generally to pay a fine or tax to the tribe for this infringement on communistic principles. This custom lingers among ourselves. A bridegroom is expected to treat, and if he refuses, it is usual in many localities, to give him what is termed a charivari, at which, if very obstinate, he sometimes suffers considerable ill usage.

The extent to which marriage by capture at one time prevailed is hardly credible. Among almost all nations, our own as well as most others, we find customs evidently derived from it. In Australia, among the natives, it still prevails in all its naked atrocity. The gallant, accompanied by a party of his friends with clubs, lies in wait for and surprises the woman whom he has selected. She is beaten senseless, dragged off, and, as the beginning of her wedded life, defloured in the most barbarous manner. Customs like this, of course, are found only among the most degraded savages. But nearly everywhere we find marriage attended with some ceremony implying that the husband takes the wife by force, and that she resists, or at least pretends resistance. Typical instances are these, practised by more nations than you would care to hear me enumerate: 1. The bride runs or rides away from the groom, who has to catch her. 2. She hides herself, and he has to find her. 3. He comes with a posse of armed men to take her. The "best man" of our own civilization, is a relic of this posse. 4. There is a sham fight between the groom's friends and the bride's. Throwing an old shoe after the happy pair appears to be a relic of this custom. 5. The bride feigns resistance or surprise. This is a very widely extended fashion. 6. There is a temporary or even permanent affectation of hostility between the families which have just been united. The departure for the honeymoon is a feeble relic of this custom; but if a strong example be wanted, I may state that there are countries where it is the height of ill manners and bad taste for parents to have any communication with their son-in-law.

Prostitution, according to what we have observed, must originally have been the normal condition of all women. Though to some extent displaced by marriage, it still lingers in all countries. Among a large proportion of the ancient nations, the courtesans were held in great honor. It is easy to understand this. They were compatriots and free women; the wives, slaves and foreigners.

A very prominent opponent of the rights of women has lately endeavored to show that wives in Europe were never regarded as slaves, and that the authority of the husband is a natural arrangement not at all dependent on violence and brutality. His argument resolves itself into this, that though Hector and Ulysses have absolute authority over their wives, the position of Andromache and Penelope, as described in the Iliad, is very different from that of their maidens who really were slaves. Undoubtedly the premise is true, but the conclusion does not follow. The position of a favored slave is always very different from that of a common one, and besides Penelope, as the only woman who could bear legitimate children to Ulysses, had, as I have already explained, a peculiar claim on him, which an Asiatic wife does not have upon her husband. But that very absolute authority which Professor Goldwin Smith, in the article I allude to, admits that Ulysses had over Penelope is surely by itself as good a definition of slavery as could be desired. Indeed, it would be extremely difficult to show that the position of women in Europe, until lately, was any better than in Asia. Draupady, with her five husbands, is the heroine of an epic as pathetic as the Odyssey. Andromache is in no respect more interesting than Seeta. The virtues of Lucretia are not those of a person who had ever known what freedom was, but of one who had always been taught to merge her existence in another. If from poetry we turn to history, we find nothing to indicate that the position of women among the ancient Europeans was by any means high. Marriage was everywhere regarded as a mere business transaction. Married women, and girls designed to be married, received no education. In Greece, though not at Rome, the courtesans were highly esteemed, not only for their utility, but because their independence of convention enabled them to acquire knowledge, which was considered unbecoming in a matron. That Platonic love, which became the inspiration of Christian poetry and romance, was not excited by Plato's wife (indeed he had none) but by women like Phryne and Aspasia, with whom he associated freely, as his master Socrates had done before him.

Christianity introduced a great change, perhaps in some respects a beneficial one, but certainly in other points of view pernicious. Like all Asiatic religions it was ascetic. Its view of the matter may be summed up in this, that the sexual instinct was at best a necessary evil, but outside the law an intolerable one. Though the Christian fathers praise marriage, in language stolen from Plato, they always seem to make a wry face when they do so, and thus never fail to explain that "perfect chastity" is best of all. To Christianity we owe it that the law of marriage is made penally binding upon men as well as women. In a moral point of view, this is no doubt an improvement, since it recognizes in a significant manner the natural equality of the sexes. But practically it is of more than doubtful advantage, for there is not in the universe a creature more worthy of compassion than a woman bound to a "faithful" husband, whose desires she is unfit to gratify; nor has Ashantee or Khiva a practice more disgusting and barbarous than that which makes such horrible relations indissoluble. It is only just to add that the ascetic spirit of Christianity did very much towards refining the manners of Europe in this respect. The nameless vices so common in both Greece and Italy became almost entirely obsolete; prostitution was branded with unmitigated infamy; a mild stigma, and a legal penalty (seldom or never enforced) was set upon incontinence in men; and the charitable institutions of the Church provided a refuge for women who having lost the position accorded to "virtue" were yet desirous of escaping lives of shame and misery. But against all this must be offset the entire abolition of the Roman laws of marriage and divorce, which were very liberal, and if they had continued, would have averted the organized hypocrisy and bottomless rottenness of modern French, Spanish, and Italian social life. All through the middle ages, a reaction against Christian asceticism was in progress. The spirit of Plato, enshrined in the language of chivalry, was too much for that of St. Anthony. This movement reached its climax at the Protestant Reformation, when monasticism was abolished, and marriage (very absurdly) declared to be the normal state of man and woman. Then, in due course, came Swedenborg's "conjugal love," Goethe's "elective affinities," "predestined mates," "spirit brides," "free love *vs.* free lust" etc., the insipid dregs of Platonism, ostensibly devoted to the service of the marriage system, but really, thank heaven, poisoning and destroying it.

I could easily fill a lecture with the inconsistencies and absurdities of these speculations. The assumption fundamental to all of them, that the man ought to marry one woman is inconsistent with this plain fact, The numbers of men and woman are not equal, as well as with the far more serious and significant fact that many women and some men are unfit for the physical requirement of the married state, while many more of both sexes have passions which, in a condition of monogamy, become simply murderous and suicidal. Points of like import might be multiplied *ad infinitum*. Many persons who are otherwise fit for married life commit a crime against society if they become parents. The whole system is so full of flaws, or rather so devoid of virtues, that every attempt to rehabilitate it falls to pieces faster than it can be set together.

It is not difficult, from our present point of view, to see how our conventional ideas on these subjects come to be so absurd. They are the expression of feelings derived from barbarous customs, themselves the offspring of lust and violence. That a woman should be "faithful" to her husband, means that she is a slave. That a girl should marry, means that a woman has no business to be free. That women are denied access to the professions is a relic of their once universal absolute bondage. That they are generally housekeepers, is due to the fact that, as slaves, they, in the barbarous state do all the systematic work which is done. That a girl who has "fallen" should be hunted to prostitution, means that women have always been slaves as a matter of course, and if not private, they must be public slaves. Clearly it is vain to discuss the propriety of any of these sentiments or customs one iota further. They are all just like the conditions which gave rise to them—that is to say, as villainous as possible.

Free love, or the natural disposition of men and women to associate according to their inclinations, without any law but that of their own being, has always had to contend with marriage and with prostitution, two forms of masculine tyranny and lust, which correspond to and support each other, and which, between them, have always claimed every woman born into the world. Nevertheless it has always commanded the approbation of the greatest minds. Plato proposed to establish it in his ideal republic. In many nations, both of Europe and the East, it has received a formal sanction by law. Thus, in Abyssinia, we are told by travelers that there is virtually no such institution as marriage. This is not because marriage never has been introduced there, for there is a marriage ceremony, derived like all marriage ceremonies, from capture. It is because the more recent legislation of the only Christian country in Africa permits divorce at the pleasure of either party. The same admirable law prevails universally among the Arabs. These people have slaves, who are often made concubines, but the free Mohammedan woman, lawfully married to an Arab, can always obtain a divorce by asking for it. Under the Roman Empire, divorce was a very easy matter. The reforms which made it so began during the last century of the Republic, and were first checked by the laws of Constantine, after that monarch had adopted Christianity. Thus they just measure the golden age of Rome. From this time till the present century, superstition and barbarism combined to perpetuate the holy and glorious alliance of marriage and prostitution. Still, a little was gained even during this gloomy period. The Church professed hostility to prostitution, but with characteristic inconsistency failed to see that wherever marriage existed, prostitution must exist also. Her experiments have had the happy effect of demonstrating this very clearly. St. Louis, King of France, entirely suppressed prostitution throughout his dominions, and after a few years discovered that "private irregularities" were increasing to such an extent that marriage also was virtually suppressed. Much more recently, another Catholic sovereign, the Empress Maria Theresa, made the same experiment with, of course, the same result. Had these virtuous monarchs really hated prostitution as a Freelover hates it, they would have gone on and killed the other monster also. But marriage is more dear to Christianity than its twin sister is odious. The ordinances against prostitution were repealed, and, except as the convents and Magdalen hospitals intervened, all women who aspired to be free were driven to destruction in the usual manner.

The modern Freelove movement began with Milton. This great man was the first Christian who ever dared to expose the complicated absurdities and evils of the marriage system. Swedenborg, at a later period, introduced a theory of the sexual relation which, though sentimental and foolish in itself, had at least the happy effect of disgusting right-minded people with the grossness of the civil law. Mary Wollstonecraft, at the beginning of the present century, showed the system to be one of slavery for women. The Owens and Frances Wright demonstrated its incompatibility with progress, and set in motion the great reformation of American marriage law. John Stuart Mill fully refuted the various pleas for the "subjection of women" which conservatives have set up. Systematic agitation has been kept up by Woodhull and other recent Freelove writers and speakers during the last eight years. The Oneida communists and other socialists have at least made a number of instructive experiments in free love.

But I shall never lose an opportunity to exhort lovers of progress to concentrate their united energies on one grand objective point—the abolition of all legislation limiting individual freedom in respect to this great matter. The whole of women's rights is summed up in that. As emancipation brought, by the logic of necessity, all civil and political rights, so the abolition of marriage must bring women the ballot, access to the professions, and whatever else they want, because when marriage is abolished they will for the first time be individual sovereigns. We gain two great advantages by keeping this point in view. One is that we lose no time disputing with one another over Swedenborgian metaphysics; the other is that this, being the really vital point, serves as a self-acting test by which the true friends of woman can be distinguished from her enemies. You can rally round that standard every ally worth having.

I suppose most Liberals think the end of this great issue indefinitely distant, and expect that it will be brought about by some very gradual change. Only in that way can I account for their general disposition to treat it with indifference. My own opinion is quite opposite. I think the end is very near, and I think the abomination will go out as it came in—with violence. When, after a strong south wind has blown for several hours, you see black clouds rising in the west, look out for the tornado. When public opinion expressed in legislation has reduced a wicked institution almost to nothing, and all at once its friends go to murdering and trampling all law under foot in its defense, as McFarland and the other representatives of marriage are doing, the crisis is very near, and will be very fearful. "The world," of course, expects nothing, but in the blood which desecrates our land a wise man may see the hand of Doom write "*Mene, mene, tekel.*"

PROVERBS are mental gems gathered in the diamond districts of the mind.—*W. R. Alger.*

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*The Catholic Church forbids both kinds of marriage, but often dispenses with the rule.

†It has certainly been practiced ever since the time of Cambyces, who died B.C. 520.

The Truth Seeker.

D. M. BENNETT, Editor.

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Four Vital Questions.

LEEDS, GREENE Co., N. Y., May 12, 1878.

D. M. BENNETT, *Dear Sir:* A copy of your TRUTH SEEKER being placed in my hands the other day for the first time, by a subscriber, has led me to ask you the following questions, viz:

1. Do you actually believe from your heart the doctrine you profess? or do you preach Infidelity for the sake of the almighty dollar, which our Christian clergy say is the root of all evil?

5. Can you show me what men gain by adopting your theory of "common sense" against that of religion. Does it tend to promote the welfare of the human family, and if so in what way?

3. Can you explain the theory of nine men out of ten, although not actually Infidels, still make no pretensions to religion, who upon their death-bed accept religion as preached by Jesus Christ, and die apparently resigned to the future?

4. Can you conscientiously condemn the Christian religion as untrue, simply because a few men who have professed it have turned out hypocrites, both in ancient and modern times.

If you can convince me that the method you are adopting will promote goodness, uprightness, sobriety, and justice, more than the Christian religion does, I am open for conviction.

Although I have been engaged for over two years on a Deistical work, I have given it up, not for want of evidence, but because I think it tends to demoralize the human mind, more than to elevate it. An early answer to my questions will greatly oblige, yours universally, W. H. PINDAR

REPLY.—We doubt not Mr. Pindar is an honest kind of man, and that the four above questions, are asked in the spirit of candor, and we will of course answer them in a perfectly candid spirit, and as directly as possible.

1. We do actually believe the doctrines we profess, and we preach them because we fully believe them to be true, and not for the purpose of making the almighty dollar. We find the dollars quite necessary in the prosecution of our business, but our leading object is to spread the truth. So far as making dollars are concerned, we know of large numbers of Christian clergymen who make ten times as much money as any Infidel, and are not over four times as talented.

2. Men gain by adopting our common-sense theory in contradistinction to what is usually called the religious system, the advantages of truth over fiction; rationalism over superstition, and the reality of natural causes and effects, in place of supernaturalism and impossibilities. The pursuit of truth assuredly does tend to promote the welfare of the human family, by dispelling the blighting effects of ignorance, error, and priestcraft.

3. We do not accept the theory that nine men out of ten who die the world over, whether Infidels or not, accept the religion of Jesus Christ, die any happier for having received it. Only about one in ten of the inhabitants of the earth are believers in Jesus; and those not Christians by education turn no more to him in the hour of death than to Brahma, Buddha, Zoroaster, Confucius, or Mohammed. It is not true that believers in Jesus die any happier than believers in the other characters named.

4. We do not condemn the Christian religion as untrue simply because a few men who have professed it have turned out to be hypocrites, nor because millions who have professed it have turned out to be hypocrites both in ancient and modern times. We condemn it as untrue because it is made up of the old fables of paganism that originated in the days of great ignorance and superstition, when men were ilIy prepared to devise a truthful system of religion, and because its fundamental doctrines not only make out God to be an inhuman monster who created beings on purpose to make them endlessly wretched through the countless ages of eternity. We believe all the religions of the world to be of human origin and necessarily imperfect, and that Christianity is no exception to the rule.

It should not be hard to convince our friend, if he will take the trouble to examine, that the doctrine which teaches men to practice virtue for its own sake is a better incentive to a good life than is the fear of a devil and a hell. The belief that every individual is himself responsible for his conduct, and that if he wins happiness he must gain it by performing good deeds, is far more conducive to a good life than depending upon the good deeds of some other individual, who saves him because he believes in him; and it is far better for promoting goodness, uprightness, sobriety, and justice.

We are glad our friend is open to conviction, and we hope he will continue to investigate the truths and errors connected with theology, and all the old myths and fables, until his mind becomes freed from the effects of early education and he is able to perceive the truth clearly, without being befogged by prejudices and preconceived opinions.

We are sorry he has had no better success with the Deistical work he has been toiling at for two years, and that he finds the idea of three gods in one less demoralizing than is the idea of one true God, without Father, Son, or Ghost. Perhaps if he will give three months to some sound Atheistic works he will find them less demoralizing to the mind. There is no doubt that the god idea—of an austere and revengeful ruler above the clouds—has been one of the most demoralizing and degrading ideas that man has ever held. We recommend to our friend the works of D'Holbach, Feuerbach, Büchner, Holyoake, Huxley, Draper, and Tyndall. They will not permanently demoralize him.

"Culture;" What is it, and What is it Not?

The cultured editor of the cultured journal of cultured Freethought in his last week's issue has a cultured article on the very important subject of "Culture." Under the impression that culture is a very nice thing to have—a very important commodity to be in possession of—we read the article with fully our usual attention to see if we could not become cultured, somewhat, in reference to this vital question. We are not sure that we are one of the fortunate number capable of being cultured. Our soul—provided we are furnished with an attachment by that appellation—craves culture; our aspirations reach after culture; our body, even, leans kindly towards culture; yea, our very bowels yearn after culture; our whole being feels extremely genial towards this mysterious quality called culture, if we can only find out exactly what it is. We even read the article with avidity, to learn this important secret, but the cultured editor hardly succeeded in making it quite clear to the ordinary comprehension—and that is the kind we have—exactly what culture is, except it is a very essential ingredient in Radicalism, for the cultured editor says: "Radicalism is nothing, if it be not the demand for culture, in all its length, and breadth, and depth; and he who sneers at it in any aspect, whether in outward or inward things proves himself a renegade to Radicalism."

Now there is not the slightest doubt but what that is exactly the true state of the case, and we slightly suspected all the while, that it was just that and no more. It must be, or that cultured man would not say so. Then, if it is a fact that culture is the *sine qua non* of Radicalism; if without that most important and mystical quality, we are only renegades to Radicalism, we mean to obtain culture if it is a possible thing—even if we break our neck in the attempt—for if there is anything we despise it is a renegade, especially to Radicalism.

What a lucky thing it was for Thomas Paine that he left the world before culture became so essential to being an Infidel or a Rationalist, for he would certainly have been ruled out. He would have been counted a "renegade." Poor Paine! he was wofully deficient in high culture. He had only reason and common sense, and talked about the rights of man; but of the importance of culture he said very little. Poor man, indeed! what a renegade to Radicalism!

Many others who have departed would have been equally unfortunate, and it is well they died as early as they did, for it is better to be dead than to be an uncultured renegade. It is to be feared, too, that there are very many who are not yet dead who cannot be admitted into the cultured fold. They are simply renegades, and the quicker they skedaddle to the Gehenna of the uncultured, the better it will be for the fortunate cultured aristocracy who claim to make up the head and front and the entire body, too, of Liberalism.

As in the truly cultured article alluded to we fail to learn precisely what this very desirable something called culture really *is*, it may not be amiss to consider the subject negatively, and see if we can decide just what it is *not*.

We hope that to be cultured is not to be proud and exclusive, causing one to feel unfraternal and unsocial towards those who have not enjoyed as good early advantages in acquiring an education and polished manners as himself, or who has not received a degree from some orthodox college.

We hope culture is not another name for aristocracy, whether of wealth, social privileges, or of intellect. Aristocracy is advantageous only to the few who are fortunate enough to gain admittance within the favored ring, but unfavorable to the unlucky wights who make up the rank and file of the great human army. The aristocrats are those who have the emoluments of position, and obtain the perquisites of superiority, while the plebeians and the under classes are allowed to do menial service for the favored ones for little or no pay, and to furnish them with the very bread and butter they eat. All aristocracies are inimical to the general weal. Their domination is haughty, cruel, and imperative; and the aristocracy of intellect forms no exception to this general rule.

We hope culture does not mean that exclusive, strait-laced, Pharisaical feeling which causes its recipient to feel, and act, and say, "I am holier than thou; stand afar off; pollute not my presence with your plebeian, uncultured person and manners."

We hope culture does not mean a pretentious claim to superiority, nor an inclination to placate Mrs. Grundy or her self-righteous crew, nor that it leads one to ape the orthodox churches, and to wish to follow in their wake and advocate the same unjust measures and the same liberty-destroying principles that they enjoin. It is at least questionable to see a Radical fearful that the orthodox devotees will not acknowledge his claims to respectability and culture. It is painful to see a professed Radical willing to sacrifice or throw overboard his Radicalism, or a part of it even, to secure the favor or recognition of the orthodox.

We really hope culture does not mean Comstockism, with all the "informer" system, decoy letters, espionage, tyranny, subterfuge, falsehood, and perjury that belong to it. It is the vilest oppression and wrong that America has ever known. Sad is the alternative if it lies between Comstockism and a renegation to Radicalism.

We hope culture does not mean untruthfulness, unfairness, and misrepresentation, which incite their possessor to misrepresent an opponent, and to accuse him of the gross crimes of forgery and obscenity when he is not guilty of them at all; and in order to do this to quote the language of bitter and evilly-disposed enemies. If to do this is to be cultured, or if that means the "purifying of Liberalism," as desirable as those qualittes are, and as enviable as is their possession, we shall be compelled to dispense with them, and we believe there are thousands of others who will feel the same way. They will even incur the danger of being called renegades to Radicalism rather than to be a misrepresenter of the truth, or a falsifier.

We hope it is not culture that induces the cultured gentleman to accuse those of impurity and criminality who have signed a petition to Congress for the repeal or modification of an unjust, unconstitutional law, destructive of the very principles of personal freedom, the passage of which was surreptitiously procured by the direct effort and influence of the Young Men's Christian Association, and which gives the power to a vile, bad, and impure man to annoy, arrest, disgrace, and ruin hundreds of men and women far better than himself. If this is culture, if this is the pearl of great price which is held up before our dim vision as the most desirable of all acquisitions, without which we must be a mere renegade to Radicalism, and guilty, even, of a "contemptible spite," then, despite our grand aspirations and our longing desires for something that is fashionable, *recherché, au fait,* the very *crême de la crême,* we shall be compelled, after all, to decline culture, and be willing to patiently plod on in the good old way of honesty and common sense, with plain, old-fashioned, but honest-hearted, people.

The Christian Observance of the Sabbath.

The General Synod of Reformed Presbyterians, which has lately been holding sessions in this city, expressed on Tuesday its sentiments concerning the observance of the Sabbath in the following preamble and resolution:

"*Whereas,* Sabbath desecration is rapidly increasing in the great centres of our population and throughout the land in the following forms, namely, *Sabbath excursions by land and by sea;* running of freight and passenger trains; the employment of railroad hands in workshops; *entertaining friends at dinner parties; driving to our parks for recreation;* attending to secular business in counting-rooms and thoroughfares; *reading secular papers and works of fiction,* thereby depriving domestics and others of the privilege of attending the house of God, and thus doing dishonor to God and His holy law; therefore,

"*Resolved,* That this Synod condemns all such forms of Sabbath desecration and all other forms, whether springing up in our own land or *imported from foreign countries;* and further

"*Resolved,* That *foreigners must be taught* that this nation is a Sabbath-keeping nation, and that we will not barter our Sabbath birthright for the *profane practices* on that day so *prevalent in Continental Europe.*"

The above is the very quintessence of modern orthodox Christianity. Its devotees are determined no man shall keep Sunday according to his own wishes, and his own convictions, but that he shall conform to their rigid and Puritanic views. They would have it declared a crime to walk in the parks, to ride in a carriage, to read a story or secular newspaper, to take a glass of beer, or have any amusement or recreation whatever on Sunday. It is the same spirit of intolerance which the Christian Church has always manifested.

How different their course is upon the Sunday question from that of their reputed Savior. He never exhibited the slightest fear that the Sabbath would be desecrated, nor that it would not be observed with due solemnity. In fact, he desecrated it without compunction himself, as on the occasion, when he and some of his followers strolled into the cornfields and plucked corn. There is no account that he ever attended church on Sunday, or that he spent it in long-faced sanctimoniousness. He never uttered one word by way of command that his followers keep the Sabbath day holy; never one word that Sunday is any better than any other day. He was supposed to be a pretty good sort of Christian, and we can well believe that in toleration and indifference on the Sunday question he far transcended his bigoted, intolerant, and hypocritical followers who wish to compel everybody to keep Sunday just as they prescribe.

It is barely possible that if the clergymen who passed the above resolutions could only manage to come into possession of the hundreds of dollars that are expended in excursions, etc, their minds would feel easier about the desecration of the Sabbath. It may to a great extent be a matter of dollars and cents with them. They find in running God's business that money is of the greatest consequence, and they dislike to see a dollar go into the devil's treasury. They want it all for themselves and God.

THE following notice, of personal friends of ours, for whose integrity we are ready to vouch, we clip from *The Winsted* [Conn.] *Press.* We will be glad to place friends in communication with the party should it be desired.

"It is an ill wind that blows nobody any good. It is our pleasure in these hard times to be able to say to our readers that we can commend any of them who is a good, live, honest business man, and has 2,500 dollars in cash to invest, to a "rousing business," in the line of the manufacture of jeans, linseys, cassimeres, blankets, yarn, etc., with an unlimited home market for their sale, in one of the most salubrious of climates—in Virginia, in fact; and we will put any such good man or woman so desiring into communication with the proper parties. This is no exaggeration, strange as it may seem in these times; and what may seem as strange to some people is that this item is gratuitous, unsolicited, and unpaid for. All we shall ask for it is the

thanks of the successful applicant, and his perpetual subscription to the *Press* after his installment in the business. We should add that a man or woman of liberal sentiments on religion would be more desirable than a praying Puritan."

That Noted Firm.

Britton, Comstock, & God, who are trying to do a wholesale decoy and perjury business in this city, do not seem to be flourishing hugely. [It will be remembered that Comstock, in his late annual report of his pious Society for the Suppression of Vice, first reported what he had performed himself in the work of the year; then he accorded due and well-deserved credit to his worthy partner and accomplice, Joseph Britton; for the valuable assistance he had rendered; and, last and least, he thanked God, the third member of the firm, or trinity, for the assistance he also had rendered.]

A few years ago this powerful firm used to do an extensive and successful business. They had only to arrest a poor devil who had sent out a book catalogue or had sold a syringe, or bought or sold a photograph of a nude or semi-nude human being, and get them before Judge Benedict, and his chance for from two to five years in prison, with a fine of from two to five thousand dollars, was almost a certain thing. Anthony, the big Mogul of the concern, was in his glory, and he watched his helpless victims, as they were marched off to prison in irons, and coupled, perhaps, with a convicted thief, with all the gusto and absolute pleasure that a wild tiger evinces when he plays with and tantalizes a helpless kid.

But things have greatly changed. Six months ago he pounced upon the editor of this paper with all the cruel and remorseless greediness with which a wolf ever devoured a lamb (beg the wolf's pardon; also the lamb's) or a boa constrictor crushed and swallowed its prey, and marched him off to the United States Court. But after a few weeks a still, small voice came from Washington, by due course of mail, and the United States District Attorney found it convenient not to prosecute the devout editor. This disappointment was a heavy blow to Anthony; he had expected to send the old man to prison, and it raised his wrath up to the boiling-point to thus be foiled. He declared, with almost the emphasis of an oath, that he would have revenge upon the old editor yet. But since that day Anthony and his firm have been comparatively powerless for harm. They have made a good many arrests, but few convictions, and very few imprisonments. It is said that the old editor aforesaid has injured the business of the firm, and that the third partner talks of retiring. It is more than suspected that he is getting ashamed of the other two members, and that he will put very little more of his personal assistance into the concern.

The following are some of their successes since the old Truth Seeker was honorably discharged: 1. Dr. William Morrison; this was the medical gentleman to whom Comstock, as a young lady by the name of Bender—who wished to go on a bender with perfect impunity—wrote very pleadingly and very affectionately to send her certain appliances to place her beyond fear or apprehension as to any danger she might incur. This beautiful Miss Bender, with sandy hair and a big scar on one cheek, resided at Squan Village, N. J., whence a male member of the same distinguished family wrote for information as to how kangaroos and opossums propagate their young, and also for that reverential Open Letter to one Jesus Christ. Being of a studious mind, he also wrote to The Truth Seeker for a copy of Dr. Trall's "Sexual Physiology;" and, lest one copy should not impart all the information of this delicate nature that he wished, he sent to Mr. E. H. Heywood, of Princeton, Mass,, for a second copy, as well as one of his famous Cupid's Yokes. It was from this point, also, that the same sainted individual engaged in the smut business. He advertised in the *Waverley Magazine*, over the name of J. G. Phillips, that for fifty cents he had something nice for sports; and when that moderate price was sent him, he mailed a section of a very filthy book, with very indecent plates, which even Miss Bender herself would not call modest.

Well, Miss Bender, in familiar language, "had the dead wood" on the old doctor, and in Judge Benedict's court it was likely to go hard with him. In fact, Miss Bender presented her side so strongly that the poor doctor was convicted; but before sentence was passed upon him, he forfeited his bail, and had immediate and urgent business that took him to Europe; thus no fine was imposed, and Miss Bender, or, rather, the second member of the firm aforesaid, got nothing from that source.

Heywood's case has proved little more profitable. As yet, it has not been disposed of, but, despite Judge Clark, it is hoped Heywood's life and liberty will be spared.

Madame Restell promised a big bonanza. She had bonds and greenbacks without end, and here was a regular "Comstock lode," and the Active Member of the firm applied his mad, seductive arts. He had, by some process, become in a very "interesting condition," aud needed some of the Madame's skill to place him all right. Her sympathetic nature, backed by a twenty-dollar greenback, enlisted her services to the extent of a box of pills. It is not known certainly whether the Active Member took the pills or not. A smell of them was, perhaps, sufficient. But the conduct of the Active Member of the firm caused Madame Restell extreme uneasiness, and about two o'clock, A. M., on the first of April, by a severe cut across the jugular, she took a short cut to that unknown bourne from whence it has not been convenient for her to return. This was the fifteenth person which the Active Member boasted that he had driven to suicide, and it was a sad blow to him—the firm! His bank account was getting low; the saintly Suppression Society had not "put up" as in days of yore; no "big hauls" had been made for a long time, and a state of impecuniosity absolutely prevailed at 150 Nassau St., and now the rich Madame Restell had gone to Kingdom Come without leaving the firm a dollar. It was a sad case, and the Active Member felt it keenly, and would have procured a bill of *certiorari* or *habeas corpus*, or something of the kind, to bring the Madame back to justice, but he could find no court here whose jurisdiction extended to the kingdom whither the Madame had gone. The man with a beauty spot on one cheek was sad fully three days and nights. He has been looking for another Madame Restell, and feeling that he was foul and needed syringing out, he called on Dr. Sara B. Chase with one of his beautiful decoy letters, and procured one of her five-dollar syringes of the improved pattern and sponge attachment. He liked the operation of this syringe so well that he persuaded the Senior Member of the firm to procure one, and, in fact, was kind enough to accompany the godly Joseph to the doctor's mansion where another five-dollar bill procured another syringe for the Senior Member; but before he had an opportunity to use it the Active Member proceeded to business, and, for the doctor's obliging disposition, he took her down to the Egyptian Tombs, before Judge Morgan, where the Active Member intended that she should, at least, stay over night; but the kind-hearted Mr. Smith said, No, she should return home.

But the Active Member duly appeared before the Grand Jury, whether with the improved syringe with the sponge attachment or not, does not clearly appear. But it does appear that the Grand Jury were a grand jury indeed, and they found that it is not quite a State Prison offense, just yet, for a person to sell a female syringe for cleansing purposes, and they inquired of the Active Member if it was his purpose to drive Dr. Chase to suicide as he had driven Madame Restell. They allowed the doctor to remain at home, and since then it is understood that the Senior and Active Members of the firm of cultured decency have retired to Squan Village to practice with their syringes.

Those two worthies did seduce a Mr. Charles F. Blandin into showing them a certain fancy photograph which he had obtained from a friend in Boston, and for this obliging deed the active member marched Blandin to prison, where he lay thirteen weeks, when, by the strong swearing of the two members a conviction and another imprisonment was secured. But Governor Robinson, seeing the villainy of the firm, pardoned the young man, and thus struck another heavy blow to Comstock.

But there was some hope in the Baxter case. Mr. E. W. Baxter had for years conducted an extensive business in this city, selling furniture, but had failed. By legal advice he engaged in selling a "preventive" of sulphate of zinc. The Active Member needed a preventive, and wrote a decoy letter to Baxter for it, and obtained a circular, or something of the kind through the mail. This was enough for the Active Member. He marched Mr. Baxter to prison. His case hung several months, but a short time ago the trial came off, and from a flaw in the indictment the unfortunate Baxter was discharged. He was so overjoyed at his good fortune that when he left the court-house, he was delirious with joy; for a few minutes he knew not which way to turn when finally, as the *Telegram* stated it, "he got his bearings and started off on a bee-line for his home, shouting out his thanks" for that flaw in the indictment. It is indeed a joyful thing to escape the toils of the Comstock firm, and it is not strange that such a piece of good fortune makes one delirious with joy.

The active member next smelt out something in the Brooklyn schools. He became impressed that a great amount of obscenity was being circulated among the scholars. He appeared in his organ, *The Tribune*, upon the subject and took other steps; but, the superintendent of the schools indignantly denied the lying assertions of the Active Member that any obscene matter had been introduced into their schools, and here he received another snub. His charges proved as false in this case as they have been in numerous other instances when he horrifies such men as the editor of *The Index* about the tons of obscene and immoral matter sent to school children.

There is one flagrant case which the active member declines to prosecute, and U. S. District Attorney Woodford also declines to bring the case to justice. It is an appalling instance of favoritism most serious to contemplate by every lover of equal justice. The offender in this case is no less than the very pious Mr. Samuel Colgate, President of Mr. Comstock's Society for the Suppression of Vice, who has before been alluded to in these columns. He has been doing a very lucrative business in selling vaseline, and has been sending extensively through the mails pamphlets describing its use, and recommending its excellent qualities as a prevention of conception and possibly for procuring abortion. The Active Member will not show his activity in this case. He is evidently disposed to let Mr. Colgate enjoy a monopoly of the "prevention" business the same as he, himself, does the smut business. He has nearly all the obscene books and pictures in the country, and it is asserted that he is sending the same through the mail. Proofs are very strong in this direction. Mr. Samuel Colgate can continue "prevention" and he will not be annoyed.

The biggest case the firm have secured lately was the boy from Philadelphia, whom the active member with imperious airs marched off to the Tombs for selling on the street a picture of a little child sitting on a "chamber." Here was a terrible outrage upon decency and morality, sufficient to excite the horror of the active member of the godly firm, as well as the maledictions of certain cultured and respectable people in Boston. The case is not disposed of yet, and whether the child will be executed, or sent to State Prison for life, or be frightened into cutting his throat, is not known. But it is a big case, and the Active Member is proud over it and is busily working it up. These are dull times with him and small favors are thankfully received.

It is whispered around in private circles that the third member of the firm is getting ashamed of the other two, and that upon the plea of other urgent business requiring his constant attention, he proposes to withdraw from the firm. He has been caught in very mean company before, but never worse than his two partners in the firm under consideration. If a dissolution of the firm is announced at an early day, and the Senior and Active Members go into bankruptcy, the public need not be surprised. In this case, it is expected that the only truly respectable paper in Liberalism will appear in mourning for thirty days.

Science Hall, Saturday Eve., May 25th.

A meeting in sympathy with Dr. Sara B. Chase was held at the above-named hall on Saturday evening last. The Doctor addressed the audience in a lecture of more than an hour's duration. She said:

"The great question agitating the minds of thinking people to-day, on both sides of the Atlantic, is either abortion or the prevention of conception. This question is forced home especially upon every physician who meets from day to day the demand in his practice. In the past, war, pestilence, famine, and natural causes have presented sufficient checks to population. Science is teaching us to prolong life and protect the weak where in the past they would have died. Men, women, and children, who would have been condemned to death in a savage state have their lives prolonged by civilization. The sickly are saved by medical skill. The average of life is lengthened, wars less frequent and bloody, famines impossible; and with the advancing light of science must come checks to population more enlightened and humanizing. There is limit to the means of subsistence, and the inevitable result of an overcrowded population is abject poverty and starvation. We should feel that we are responsible, not only for the well-being of ourselves and children, but for the effects of overpopulation upon the race."

Mr. G. L. Henderson followed with some very appropriate remarks upon the philosophy of Malthus, Mill, and Mrs. Besant, and took the position that humanity has the right to consider and discuss the questions pertaining to the propagation of its kind; that whatever tends to increase the age, the health, the usefulness, or the happiness of the race is legitimate and proper to be discussed, and that all laws restricting that right are oppressive and wrong.

James D. McClellan, attorney, followed in appropriate remarks touching personal rights; then he considered the character of Anthony Comstock, and narrated a case where a dealer in rubber goods, with an interesting family, had been arrested, by means of a decoy letter, for sending a syringe through the mail, and thrown into prison; that it fell to his duty to defend the unfortunate man, and—despite the hard swearing of Comstock and the severe rulings of Judge Benedict that however innocent and useful the instrument might be in itself, and however meritorious might have been the intentions of the manufacturer in making it, if it was capable of being put to an immoral use, then the jury were bound to find the prisoner guilty—he succeeded in hanging the jury six to six.

He proved by several eminent physicians of this city that the syringe was a valuable one, and innocent of any harm. This amounted to nothing with Judge Benedict. The speaker pronounced the rulings of Judge Benedict—from whose court there was no appeal—as being severe towards the prisoner in the extreme. He was rejoiced that the law had been changed, and that now there was a chance for a case to be opened and appealed, and, if justice demands, a rehearing can be obtained. After the jury had thus disagreed, a new trial was obtained, and for the second time he succeeded in hanging the jury six to six. Even for the third time he succeeded in hanging the jury six to six, but on the fourth trial the rulings of the judge were so severe upon the prisoner that he was sentenced to two years' imprisonment. After the man, whose only wrong had been to sell a syringe, had been incarcerated, the young wife saw very hard times. She could get work but a part of the time; one article of jewelry after another, and one keepsake after another, was pawned to buy bread to keep herself and her children alive; but at length every article of value was pawned, and her children were upon the very verge of starvation. A few months after this, he one morning saw that young woman arraigned as a lawless prostitute before the police court. He took the occasion to talk with the wretched woman, and asked her how in the world she had come to occupy that position. With tears in her eyes, she said she had struggled to obtain bread for her children as long as she possibly could, and when everything was gone, and her children were starving, she had yielded to the importunities of her landlord and prostituted her body to save the lives of her children, and that she had gone down step by step, till she was where she was. "Ah," said the attorney, "if there is a God; if there is a future world of retributive justice; if there is a place of torment, that man Anthony Comstock will there have to answer for the human wreck and suffering he has produced."

He further said that the cases of conviction which Comstock proudly counted had caused the hottest tears of anguish and the keenest pangs of sorrow known to the human heart, and that they had been brought about by the vilest arts of the informer, who had used his skill in entrapping the simple-hearted and unwary. He said they had also been produced by perjury of the blackest kind. More than once, he asserted, had Comstock and his accomplice been guilty of perjury in prosecuting the helpless victims they had sent to prison. He believed Comstock to be one of the worst men he had ever known—one who was utterly lost to every feeling of pity and compassion. The way in which he pictured the miscreant, the heartless villain stood out plainly before the vision of each person present. The speaker was loudly cheered by the audience he effectually carried with him.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER XIV.

ENTITLED PARABLES.

Simon is Armed, and Continues his Journey.—Meeting with Blunt.—Comes to Grief.

1. Who is this that cometh with lordly steps? That paweth the air like the impatient ass? Who is he that that cometh with his garments dyed? His garments are dyed with blood, and smeared with pellucid mire.

2. He cometh with the aspect of a king, and prancing like unto a war-horse. Declare to us his name, that we may greet him with due reverence.

3. Blow the loud trumpets, and waken the timbrels. Aha, thou proud charger, why dost thou bray? Why arch thy soft neck?

4. Whoa! Whoa!

5. And it came to pass, that when Simon was duly welcomed, his bones were sore. And the city was illuminated by much moonshine, and the trumpeting began.

6. Yea, the trumpeting began, and it was a jubilant trumpeting, and the city shook again. And the guides shouted with a great shout, and took the yellow metal from him.

7. Then did they take Simon to a certain smith's, and having put an halter upon him, they tied him fast to a stall, and the smith came and lifted up one of Simon's feet and took off his shoe, and in its place nailed on another called gospel, and when he had shod him on the one, he did likewise to the other.

8. And after this they took a helmet made of green paper, in the shape of a cone, and put it upon his head, and put a sword in his hand. And the name of the helmet was Deafears, and the name of the sword Intolerance.

9. But the armory of the city was in woeful plight, for the Giants did continually break into it, and break the swords in pieces, so that the pilgrims were unable to arm themselves as of yore.

10. And they put upon him a cloak called Righteousness, made of linen, but exceedingly transparent and rotten withal, so that it was soon in rags. And people saw through it, and that under it was much filthiness.

11. Now they who were masters of the gate called Katholikos, which goeth into the city of Conversion, boasted that they could cleanse this cloak by means of a certain soap called Confession, and make it smooth and straight by means of a mangle called Penance.

12. But they of the gates by which Simon entered had neither soap nor mangle.*

13. Then they put Simon into a press, and pressed his face until it was of sufficient length, and when they had done that he was ready to go on his way.

14. And Godlyguts blessed Simon, and he was blest indeed. And he went on his way singing—King, Lamb, and Ghost, ye glorious host. I sing your praises. But for ye three, I should, I see, have gone to blazes. But here I am, in blood of Lamb, I've had a wash. Yet I deserve, without reserve, immortal smash. Good Godlyguts, his hand he puts, upon my head. And well I'm blest, and from my breast, all fears are fled.

15. And having sung and recovered from his labor, he set himself to his journey afresh, and having traveled but a little way he fell in with the man whose name was Blunt.

16. And Simon was very valiant, and feared not any, for said he, I am armed with armor that is able to overcome even Ahrimanes. So he talked with Blunt.

17. And Blunt said, Come now and I will speak a parable unto thee.

18. A certain man had many children, and he made himself a garden, and sent his children into it to play.

19. Now in the middle of the garden he had dug a great pit, and at the bottom of the pit he placed a great number of very sharp thorns, so that should any fall in, they should be grievously hurt and wounded thereby; and he concealed the whereabouts of the pit.

20. And he spake unto his children saying, Ye shall not go near the middle of the garden, for thereabouts I have dug a pit, into which if ye fall I will assuredly burn you alive.

21. And Simon was wroth, and said, What sayest thou? Did he lay snares for his children, knowing they would fall into them, and when they fell into them burn them alive?

22. And Blunt answered and said, Yea, and had a very great fire in readiness. Moreover there went a man to the children and persuaded them vehemently to go into the middle of the garden for that all the choice fruits were there, and that there was not any pit. And the father of the children knew that this man would persuade them, and that his persuasions would prevail, and he could have hindered the man from persuading them and would not.

23. And Simon said, Then the father desired to burn his children alive, and with much care sought occasion and excuse to do it. Surely no man is so vile. Surely there is no man so unjust, nor any so full of malice and cruelty?

24. And Blunt went on saying, And the children were persuaded, and went into the middle of the garden and fell into the pit, and were grievously wounded.

25. And the fire which the father had made surrounded the garden on every side, and grew nearer and nearer.

26. And the father to justify himself said, I have prepared a way of escape for them; there is a pathway under the ground by which they may come out. But the children knew not where the entrance to the pathway was, and though they strove hard to find it they could not.

27. And the father hid himself from his children and would not tell them where the entrance was.

28. And many men went and said to the children, Your father hath sent me to point out to you the entrance.

29. And one of the men said, It is here, and another said, It is there, and another said, It is yonder; some say, It lieth this way, and some said, It lieth that way; and thus were the children mocked, and knew not which way to go.

30. And the father knew the true way and could have shown it them, and have hindered the men from deceiving the children, and he would not.

31. And he justified himself by saying, One of the men knoweth the true way, and will lead them to it, if they will but give heed to him.

32. And he would not hinder the other men from deceiving the children, and thus the most part of them were caught in the flames, for they knew not which of the men to follow, for they all alike said, We are sent by your father.

33. And Simon was very wroth at the father of the children, and said, Truly he was the vilest of men, and unspeakably wicked, and deserved to be torn to pieces by the dogs; nay that no punishment could be devised great enough to sufficiently punish him.

34. And Blunt went on saying, And the children not only were caught in the fire, but the father had cunningly devised that the fire should not slay them outright, but on the contrary keep them alive, and torture them horribly, not only for days and months, but for many, very many years.

35. Then said Simon, He was not a man, but some accursed demon, and he cursed him very bitterly, and Blunt joined in the curses very heavily.

36. And Simon said, Tell me I beseech thee who he is, that I may curse him by name.

37. And Blunt with a deep voice cried out, Thou hast adjudged him. Oh Simon, he is thy king, even the King Jah.

38. Hereabouts some one fell down in a swoon, and when I looked to see who it was, I saw it was Simon.

39. And presently there came up innumerable hobgoblins, and many horrific creatures, and tore Simon out of the gutter and made much sport of him, tossing him from one to another, and kicking him hither and thither, and bemauling and bespattering him without pity, and his new cloak and his armor came hideously to grief.

40. And many days afterwards the guide whose name was Godlyguts was prowling about, when he stumbled over a mud heap.

41. And the mud heap moaned pitifully, for it was no other than Simon, and Godlyguts ran to the city and returned, bringing with him some of the other guides; and they brought vessels of water and threw them upon Simon, and when they had sufficiently cleaned him, they took him and drew him into the moat called Mystery.

42. And when they had rinsed him, they threw him out and having dried him in the moonshine by which the city was illuminated, they took him into the city and armed and clothed him afresh.

43. And Simon revived and was more valiant than before, and addressed himself to his journey anew.

*It is singular that popular cries should so long outlive all recollection of their original meaning. Here we have undoubtedly the origin of the cries, "How are you off for soap?" And "Has your mother sold her mangle?" so common in our streets, and the meaning of which not even the most ingenious dealer in Folk-lore has been able to discover. Nay, the cries in question may have been usually supposed to have no meaning whatever, and yet how pithy and apt they become when viewed in the light our invaluable MS. throws upon them.—Trs.

The Printer's Estate.

This it good enough for anybody to read.

The painter's dollars, where are they? A dollar here, a dollar there, scattered over numerous small towns all over the country, miles and miles apart; how are they to be gathered together? We imagine the printer will have to get up an address to those widely-scattered dollars something like the following:

"Dollars, halves and quarters, dimes and all manner of fractions into which ye are divided, collect yourselves and come home! Ye are wanted! Combinations of all sorts and ages of men that help the printer to become a proprietor, gather such force, and demand, with good reason, your appearence at his counter, that nothing short of the sight of you will appease them. Collect yourselves, for, valuable as you are in the aggregate, singly you will not pay the cost of gathering. Come in here, in single file, that the printer may form you into a battallion, and send you forth again to battle for him and vindicate his credit."

Reader, are you sure you haven't a couple of printer's dollars sticking about your old clothes?—*The Socialist.*

Catherine de Medici.

From the forthcoming volume, "The Champions of the Church," as a specimen of the character of the work.

No one can reflect without a shudder of horror upon the career of this wretched woman, who, for a time, held in her unsteady hand the destiny of fair and progressive France. By most of Roman Catholic writers this French Medea is adorned with all saintly virtues as the guardian and defender of the faith. To the historian she is an incomprehensible mystery. If ever a woman was guided by a malignant star, it was Catherine de Medici. Only an impartial statement of some of her cruelties and crimes will be attempted in this short sketch. The wife of one French king, the mother of three, the leader of the revelries and politics of the age in which she lived, the career of this female fiend, whose malevolent touch checked for a time the civilization of France, is one of more than ordinary interest.

Catherine was born at Florence in 1519, and was the daughter of Lorenzo de Medici, that ruler of Florence for whom Machiavelli wrote the "Prince." She was sent to a convent at an early age, having lost both of her parents. It was foretold at her birth that she would bring destruction to the city where she was born, and the townspeople of Florence would have exposed the babe in a basket to the balls of their enemies. But she was preserved alive, was shut up in a convent, and in the school of Machiavelli learned dissimulation and fraud.

When only fourteen she was married to the Duke of Orleans, afterwards Henry II. Pope Clement VII. was her uncle, and Francis I., king of France, anxious to win his support, married his heir to the portionless orphan.

During the reign of Francis, Catherine exercised no influence in France. She was young, a foreigner, and was utterly thrown in the shade by more important persons. She seemed a child of evil omen. Her uncle, the pope, soon died. Francis regretted the hasty marriage. Her husband neglected her for Diana Poitiers; and she had come into the family of Valois only to be contemned by her regal relatives as the impoverished descendant of a race of merchants. Only the nominal wife of a depraved king, she lived for many years powerless and obscure. For ten years after her marriage she had no children. A divorce began to be discussed at court. Catherine now resorted to her wonderful Italian tact. She presented herself to the king, threw herself at his feet, and swore her willingness to remain the wife of his son, or in case another wife should be chosen, to be one of her humblest attendants. She won the heart of Francis, and the divorce was heard of no more. She had the happiness of bringing him grandchildren before she died.

Her husband succeeded Francis, and during his reign, from 1549 to 1559, she led a passive but observant life. Henry was completely under the influence of his mistress, Diana of Poitiers. After the accession of her son, Francis II., she exercised little or no authority. Francis seemed completely under the spell of Mary Stuart, and the cardinal of Lorraine and the duke of Guise managed the affairs of France. Yet Catherine was singularly beautiful. She inherited the large and lustrous eyes of the Medicean family, and her graceful form, her brilliant complexion, her large and lustrous eyes, and her hand and arm that no sculptor could imitate, were set off by manners so soft and engaging as to even win the admiration of her foes. No one would suspect that her placid countenance concealed the passions and relentless hatred of the most ambitious of women. From Lorenzo the Magnificent she had inherited a taste for lavish elegance. She shone at tourneys and glittered in stately processions. The death of Francis opened to Catherine a career worthy of the most soaring ambition. She became the regent during the minority of the new king, Charles IX., her second son, then only ten years old.

At this time France had fallen into a critical condition. The hostility between the Reformation and the old religion was beginning to assume a dangerous character. After more than thirty years of unrelenting persecution, of dreadful atrocities perpetrated in every town by emissaries of the pope, the patient Huguenots had taken up arms in self-defense. They determined to meet the savage barbarians of the Inquisition with more effectual weapons than spiritual arms. For ten years all France was filled with civil discord. Factories were closed, the seats of industry sunk into decay, and an exterminating warfare wasted the vigor of the nation. The ambitious family of the Guises stood at the head of the Catholic faction. They inculcated an undying hatred towards the Huguenots, and incessantly called for their extermination. Pope Paul IV., actuated by strong wine and the insanity of a corrupt old age, had instigated the persecutions that led to the outbreak. Pius IV. and V. fanned the fires of fanaticism and aroused the maddened Catholics to deeds of cruelty and bloodshed.

The two Guises, duke Francis, and Charles, cardinal of Lorraine, controlled the court and king. Their aim was to extirpate heresy, and to lay France at the feet of the Roman pontiff, purified by a general massacre of his foes. Duke Francis and the cardinal were called by their contemporaries "the Butchers." Nothing afforded them such savage satisfaction as the spectacle of a heretic dying of torture. It was the custom of the cardinal, after a stately dinner at his regal palace, to show his guests a fair array of martyrs, executed for their entertainment, or sometimes to hang up a burly Huguenot in the banqueting chamber itself. Such monsters as the Guises could only have been produced by

Catholic Christianity. At the battle of Dreux (1562) the Huguenots were defeated by the duke of Guise; but at the siege of Orleans the duke fell by the hands of an assassin. Upon his death Catherine became the most important personage in France. Hers was now an eventful career, and civil wars succeeded each other to the close of her life. But it is with the massacre of St. Bartholemew (twenty-fourth of August, 1572) that her name will be especially associated in history.

The terrible tragedy of Bartholemew was the direct consequence of the teachings of the popes. Catherine had become weary of incessant war. She resolved to end it by the total extermination of all the Huguenot leaders at one fell blow. She had been brought up in the school of Machiavelli. As if to exemplify the lessons she had learned she now matured a dark and horrid plot for drawing into her toils all the chiefs and eminent men who had successfully resisted the force of the Catholic armies. And so she planned the massacre of St. Bartholemew. A secret joy filled the hearts of such faithful Catholics as she had trusted with a premonition of the approaching slaughter.

She proposed a pacification between the hostile parties. The union was to be completed by the marriage of her daughter Marguerite to young Henry, son of Jeanne, queen of Navarre, her hated rival. The queen of Navarre was the most austere of the Huguenots, but for the sake of peace for her party had yielded to the arts of Catherine. For the sake of the oppressed Huguenots, this grand queen suffered her son to marry the child of the house of Valois, and ventured to come up to Paris, the citadel of her bitterest foe. Her death soon followed. It was said by the annalists of the period that the mother of the expected bride had poisoned the mother of the bridegroom by presenting her with a pair of perfumed gloves, prepared with a deadly powder. There is no doubt that the spotless queen of Navarre was made away with by the Italian arts of Catherine. Jeanne d'Albret died as she had lived. Rejecting the proffered offices of the profligate ladies of Catherine's corrupt court, she expired asking the prayers of the Huguenot pastors and their simple ceremonies of burial.

Coligny was one of the most eminent chiefs of the reformers. He also was lured into the fatal snare. Trusting the word of his king, he rode boldly into Paris. He had been warned by faithful friends. The wife of a peasant had clung to the reins of his horse and warned him of his fate if he proceeded. But he came, with his companions in arms, right into the center of his foes. Henry of Navarre and his cousin, the prince of Condé, came to Paris in the first days of August. They were assigned the palace of the Louvre. Charles IX. welcomed Coligny almost as a father, and gave him a hotel on the street of Breese. Catherine received her noble victims with eager civility, and the city rang with revelry.

The great horror was near at hand, and was preceded by a dreadful hilarity, inspired by Catherine and her corrupt train of beautiful women. The wedding took place on the eighteenth of August, 1572. The ceremony was performed beneath a richly-adorned pavilion before the Church of Notre Dame. Attired in yellow satin, covered with precious stones, and attended by a long procession of princes and nobles, Charles IX. and Henry ascended the platform. The king led in his sister, who was robed in violet velvet, embroidered with the lilies of France and glittering with pearls and diamonds. Catherine came next, followed by her frail, fair circle of maids of honor. It was a gay and brilliant pageant that there gathered under the summer sun that gleamed over the towers of Notre Dame. Cardinal Bourbon performed the ceremony. The Louvre was the scene of a grand entertainment in the evening. Royal revelers filled its wide saloons, and for days the gay capital was given up to feasts and tourneys and merriment.

But the week of the wedding carousal was to close in the butchery of Bartholemew. Paris was crowded with the best and the bravest of the Huguenots. Orders were dispatched to the governor of Lyons to prevent couriers passing to Rome until the twenty-fourth of August. It was designed to apprise the pope of the wedding and massacre at the same moment. The first deed of crime was committed on the twenty-second of August. Coligny was shot at by order of the young duke of Guise. The admiral was borne back to his hotel bleeding, but not mortally wounded. The king came to express his sympathy for his suffering friend. Catherine also came and wept over the wounded Coligny. The Huguenots were startled for their security. They gathered around the bedside of their beloved chief and in the chamber of Henry of Navarre. They could now scarcely go into the city without danger.

A great gloom seemed settling over Paris. The French capital at this time was noted for its narrow and filthy streets, for its sordid and starving population, and the fierce superstition of its monks and priests. It was neither paved nor lighted, and was the perpetual haunt of fever and plague. A strange and ominous stillness rested upon the gloomy lanes of Paris on the night of the twenty-third of August. The body-guard of the king had been stationed under arms. Citizens were furnished with arms at the public cost. The houses of the Huguenots were marked.

Charles hesitated in his horrible design. He was weary of bloodshed, and wavered. Some traits of humanity still lingered in his breast. Catherine arose after midnight, and went to his room. He delayed to give the final order. His feeble, imperfect intellect was crazed. At one time he cried out that he would call on the Huguenots to protect his life. He paced the room with rapid strides, incapable of decision. He was scarcely twenty-two years of age, and had been accustomed from infancy to tremble before his mother's glance. She now told him that it was too late to recede, and that the order must be instantly given. Her voice of rage was filled with a sinister meaning. He knew that it would cost him his life to refuse; that his mother would remove him by her secret arts to place her favorite Anjou on the throne. In a sudden burst of fear and frenzy the feeble king gave the fatal command. Whatever was good and gentle in the nature of Charles now died forever. He became simply an instrument of Rome for the commission of an unequaled deed of crime. The signal for the slaughter was given, and the work of carnage commenced. Guise began it by the murder or Coligny. The clatter of his horse's hoofs broke the stillness of the Sabbath morning as he furiously galloped at the head of his soldiers to the quarters of the admiral. Coligny was stabbed in his bed-chamber, and his body thrown from the window into the court below.

And now the great clock of the church of St. Germain l'Auxerrois gave an ominous peal, which awoke such an awful clamor over silent Paris as had never been known on earth before. From every tower and belfry resounded the clangor of bells. The Catholic citizens seized their weapons and hastened to the houses of the Huguenots. All the inmates were to be mercilessly murdered, from the innocent infant to the gray-haired grandsire. The city was illuminated, and the blaze of torches lit up the labor of death. Charles, Catherine, and their coadjutors at the court, kept closely together. They gathered at a window overlooking the tennis court. Charles shot at the flying Huguenots from the window. The splendid saloons of the palace which a few days before had rung with nuptial festivity now echoed with the shrieks of dying Huguenots.

It will be impossible to tell the details of this terrible event. Mad and malignant women, and young children nursed on the milk of malice, lent their aid to the religious massacre by torturing the dying and abusing the bodies of the dead. The previous morning Henry of Navarre had been arrested and confined in the king's chamber. Marguerite had a premonition of the impending danger. The evening before, she clung to her sister Claude, oppressed with a sense of the approaching horror. The murderess Catherine had violently driven her to the apartment of her husband, lest her absence might excite suspicion. She passed the night in sleepless terror. Henry's rooms were filled with his companions in arms. At length the door was thrown open, and a man covered with blood rushed into the room, pursued by soldiers. He threw his arms around the screaming queen, clung to her, begged piteously for life. Marguerite released herself and fled hastily across the halls of the Louvre to her sister's room. The rooms that had so lately rang with the revels of her wedding night now resounded with the clamor of the general massacre. She saw fugitive Huguenots pierced by the spears of their pursuers. Horror-stricken and faint, she threw herself at the feet of her mother, and tremblingly and tearfully begged the lives of two of her husband's retainers. Of Henry's band of Huguenot attendants but a few escaped. They were driven out into the court, where, between two lines of Swiss guards, they were cut to pieces without mercy. In the morning there lay piled under the windows of the palace over two hundred of the purest and noblest gentlemen of France. Catherine and her corrupt court came out and insulted their dead bodies.

After Coligny had been cast into the street his head was cut off and embalmed with spices to be presented to the pope. The murderous mob then cut off his arms and dragged his mutilated body through the streets of Paris. He was afterwards hung up by the heels outside of the city and exposed to the scorn of the populace. The whole city was now in arms. Sixty thousand furious and frantic Catholics ran up and down the streets committing atrocities beyond the power of imagination to paint. Every papist became an assassin, and every hat or cap was marked with a white cross. The infirm were murdered in the bed of sickness; the aged stabbed while tottering on their crutches; children snatched from their mothers, and tossed on the points of spears; infants strangled in their cradles, and men and women indiscriminately murdered.

All through that fearful Sabbath day, the feast of St. Bartholomew, and for two succeeding days, the murders went on. Charles rode through the streets a raging lunatic. Oaths, shrieks, and the discharge of firearms were heard in all directions. Houses were smeared with the blood of their owners, and the streets were strewed with corpses. The Seine was turned to blood. Nothing but the blood of women and babes appeared to appease the tigerish rage of the murderers. Infants were dragged through the streets with cords around their necks and thrown into the Seine from baskets. An infant smiled in the face of the man who had seized it, and played with his beard, but the monster stabbed the child, and with an oath hurled it into the Seine. Three hundred and fifty Protestants were confined in a place called the Archbishop's Prison. To this place a number of soldiers repaired, picked their pockets of what money they had, took from them such garments as they thought proper to appropriate to their own use, and then drawing their swords, cut them to pieces without the least remorse.

For three days the butchery continued with all the excessive atrocities that religious zeal and hate can inspire. It extended throughout the kingdom. Every effort was made, by orders of the king, to exterminate the Huguenots. Four thousand reformers were murdered at Lyons. Bordeaux, Orleans, Auger, and all the provincial towns ran with blood. The most eloquent of the Jesuit preachers employed all their eloquence in urging on the work of slaughter. The number of the slain throughout France is estimated to have been upwards of one hundred thousand.

History offers no parallel to this wholesale religious massacre, even in its bloodiest and most barbarous periods. After the slaughter had subsided, the assassins paraded the streets of Paris, boasting that they had dyed their white cockades red with the blood of the Huguenots. A papist apothecary suggested that money might be realized from the fat contained in the multitude of dead bodies that lay about; accordingly the plumpest bodies were selected, and the grease extracted from them was sold for three shillings per pound. The inhabitants of the villages which lay below Paris, on the borders of the Seine, were astonished to see the numbers of dead bodies that floated down the stream. Even some Catholics were led to exclaim, "It surely could not be men, but devils in their appearance, who have committed these cruelties."

The news of the fate of the Huguenots was received by Pope Gregory XIII. with unbounded joy. Rome rang with rejoicings. The guns of the castle of San Angelo gave forth a joyous salute. Bells sounded from every tower, and bonfires blazed throughout the night. Attended by a pompous procession of priests and cardinals, Gregory proceeded to the church of St. Louis, where the cardinal of Lorraine chanted a *Te Deum*. The death gurgle of the butchered hosts of Bartholomew was music to the court of the Vatican. His holiness sent Charles the Golden Rose for his dutiful conduct. A medal was struck to commemorate the glorious massacre, and from all the pulpits of Rome, Charles, Catherine, and the Guises were eloquently proclaimed the new founders of the papal Church.

But the effect of the dreadful deed upon the feeble intellect of Charles proved fatal. His health began to decline. His conscience never slept. His mind was racked by terror and remorse. He heard strange noises in the air like the death cries of dying Huguenots. His room seemed smeared with blood, and the ghosts of the murdered haunted his bedside. "I am lost! I am lost!" he shrieked amidst sobs and tears to his faithful Huguenot nurse who had watched over him from the cradle. Catherine came to console him with the news of the capture of one of his enemies. He only said to her, "Madam, such things concern me no longer. I am dying." He received the last rites of the Church, and soon after died. This was in 1574. Then Catherine's favorite son, the duke of Anjou, for whom she had so long plotted and schemed, became king, under the name of Henry III. There is little doubt that Charles was carried off by poison administered by the hands of his mother. Catherine continued her old career of policy and poisoning.

She died in 1589; her son Henry III., was assassinated, and her guilty race faded forever from the earth. But her murderous spirit still seems to have lingered in unhappy Paris. It was this murderous spirit which ripened into the enormities of *drayonnades*, the horrors of the Reign of Terror, and the bloody excesses of the modern commune; and it seems as though only through the blood of its own citizens can the splendid capital expiate the massacre of St. Bartholomew and the crime of tolerating such a monster as Catherine de Medici.

Human Sacrifices.

Among the most remarkable features of this rite of destroying a straw-man or other puppet—a right to which a historical air has been given among us by our burning of Guy Fawkes, a religious meaning among the Southern Catholics by their hanging of Judas Iscariot—are the traces which they retain in some lands of an ancient custom of human sacrifice. To this day in remote districts, especially in Russia, not only are fruits and flowers destroyed along with the figure which seems to be an effigy of either the genius or the enemy of vegetation, but living creatures are also put to death. Thus, in olden days, the Parisians were diverted by the screams of a score of cats, which were burned to death in the Midsummer St. John's fire on the Place de Grève. And thus, at the present day, the inhabitants of Luchon in the Pyrenees extract great delight from the wrigglings of the snakes which, on St. John's Eve, they throw into a fire which is lighted under the auspices of the clergy. For the clergy have, in many lands, given their sanction to what is really an old heathenish custom, connected with the ancient Baal or Moloch fires of Asia, the Palilia fires of the old Romans, and the *Not feur* or plague-staying Need-fire of our Teutonic and Celtic ancestors. There seems to be good reason for supposing that into these fires, in very ancient times, human beings also were flung. In some places the straw-man, or other figure representing a human being of ordinary size, was replaced by a gigantic wicker-work form. Such a figure as this, six yards high, made of osier twigs, used to be burned every July in the Rue des Ours at Paris, after having been led in procession through the whole city. This custom, which lasted till 1743, was popularly supposed to date back to the burning of a blasphemous soldier on the same spot in 1418. But that was a perversion of history. Just as figures of the Guy Fawkes kind are yearly burned in lands which never heard of a gunpowder plot, so were similar figures to "The Giant of the Rue des Ours" yearly given to the flames in other places. Thus in Brie (Isle de France) *un mannequin d'osier* is said to be burned every 23d of June. Very interesting is it to compare this osier-twig figure with that in which the ancient Britons are said to have burned human beings to death. According to the testimony of Cæsar, Strabo, and Diodorus, the Druids used to construct huge figures of twigs, which they filled with human beings, and then consumed with fire. Thieves and murderers were preferred as sacrifices, but if there were not enough of them forthcoming, innocent persons also had to suffer. Cæsar's gigantic figures, *contexta viminibus*, seem very like the osier-twig giant of the Rue des Ours and his monstrous kin. And there appears to be good reason for supposing that the human sacrifices thus offered up by the Britons were intended to accompany some such rites as those with which the inhabitants of a great part of Europe still hail the advent of spring or Midsummer, or attempt to ward off pestilence from their fields and homes. Within the last few years, at least one Russian peasant has been known to sacrifice a poor relation in the hopes of staying an an epidemic.—*The Contemporary Review.*

Jesus Pays It All; or, Who Settles the Bill?

BY HOMER A. BILLINGS.

Said a Christian to me,
"Salvation is free
For the rich and the poor, the great and the small:
So now don't displeas use—
Have faith in our Jesus,
Who died to redeem us and ransomed us all."

If Jesus paid this infinite debt—
A debt not very small—
Why should I worry then, or fret,
Since Jesus paid it all?
No wonder Christians lie and cheat,
And do things mean and small—
They're free; they claim a heavenly seat;
For Jesus paid it all.

"Believe, or be damned," said the Christian to me;
(This was said with more gusto, I fear, than good will.)
We Christians are guiltless; from sin we're set free,
For Jesus, our Savior, has settled the bill.

"Go, thou, repent, thou child of the devil."
"Hold on, neighbor Christian," said I; "pray keep still;
I had always supposed that good Christians were civil,
Since Jesus, their Savior, had settled their bill."

"But you are a skeptic, and talk about Reason;
Your damnable doctrines you seek to instill
In the minds of good Christians. Reflect for a season;
Grieve not our dear Savior, who settles the bill."

"Did Jesus pay all? and if so, what then
Remains in the contract for me to fulfill?
You say that Christ Jesus once died for all men—
That he satisfied justice and settled the bill."

"He paid for us Christians, and those who believe
And rely on the promises made in his will;
But for scoffers like you, who wish to deceive,
I fear that the devil will settle your bill."

"I thank you, good Christian. I'm learning, you see;
Though your language to me don't express much good-will.
We are both, alike, guiltless from sin; we're 'scot-free.'
Since Christ and the devil both settle the bill."

I told this dear Christian that always, from youth,
I had tried to gain knowledge by searching for truth—
Had read the big Bible and about his dear Savior,
And had tried to sustain a respectful behavior;
I did not believe in some things, which I could not;
But my friend still insisted that 'twas because I would not.
His peculiar belief I had failed to inherit.
Neither faith nor belief is entitled to merit.

Kind words with kind actions to all whom we meet
Will yield us a joy unspeakably sweet.
I had rather have these than this faith of my neighbor's,
To sweeten life's ills at the close of my labors
When my neighbor's great Day of Assizes shall come.
When he's ready to enter his heavenly home,
Neither Christ nor the devil the contract will fill,
Since every man's left to pay his own bill.

Rifle-Shots at Short Range.

REVIVALISMS.

BY LA ROY SUNDERLAND.

And Moody-mad the converted become;
Each shouts his own dogmas aloud;
Each relies on his faith in the unknown—
And all this in a maddening crowd.

For the human brain, when inflated
By faith or gas, like the balloon,
Becomes a nuisance to be abated,
As men are when struck by the moon.

To get up a scare, such are the means used,
The human mind to overcome;
And men do not know when they are abused
When to such extremes they succumb.

Human progression falters in its gait,
And in its growth the soul is chilled;
For the higher good it is compelled to wait,
And humanity's hopes are killed.

Quincy, Mass., April 23, 1878.

THE coal production of China is reckoned at 3,000,000 tons annually. The anthracite beds of Shansi represent 1,000,000: the bituminous coal of that province, 700,000. All the eighteen provinces contain coal; and, although the extent of the coal fields and the age and quality of the coal vary, yet China may now be regarded as one of the first coal countries of the world. The area of her coal fields exceeds even that o North America, and with the greatest of them—that of Shansi—no other coal region can be compared in the union of the most fortunate conditions as regards position, quality, and quantity. Along with the coal, brown iron ore is also found in great quantity. With a yearly production of 300,000,000 tons, it is estimated that this extensive bed of anthracite alone could cover the whole present demand of the world for 2,400 years. But the working of the Chinese coal fields is yet so much in its infancy that the production at present, in spite of the most favorable circumstances, is only equal to about one-fifteenth of the production of Germany or the United States.

Platform of National Reformers.

It has ever been a question with past ages how politicians could best govern the people. We propose now, for the first time, to inquire how the people may best govern the politicians. For this purpose we propose the

PLATFORM OF THE NATIONAL REFORMERS.

1. All public officers are servants, and not rulers of a free people; the only ruler should be law.

2. Petitions reading, "As in duty bound, will ever pray," etc., are degrading to sovereigns in addressing their servants, and should be changed to requests, which, when sustained by a majority, should always be obeyed by our Congress and Legislatures, and a veto power should remain in the hands of the people, to be exercised by ballot.

3. All sham dignities or titles should be abolished as relics of monarchy and aristocracy.

4. Civil service reform should be enforced and strict accountability of all servants required.

5. Abolition of the Electoral College, and election of president and vice-president by the people.

6. Election of postmasters by the people they are required to serve.

7. The graduation of the salaries of all officers to that of the average of the people they serve; national to those of the people of the whole nation; state to those of the whole state; and county and city to those of the county and city; and let economy and not extravagance become the rule, and emulation and frugality become popular.

8. The sale of the president's (nation's) White House; the abolition of all perquisites, and no servants of the government be permitted to prosecute claims against the government they serve.

Let it never be the interest of a servant to wrong his employer. He should work for the interest of the great whole, and not of his little self; for the people, and not for the individual. If he cannot do this, he has not philanthropy or patriotism enough for an office-holder or public servant.

One party, when striving to oust another, continually cries out for retrenchment and reform, which means, Let a well-filled lot of leeches be put off, and an empty hungry lot be permitted to take their places.

Servants are now paid more than their masters; subjects more than their sovereigns; the employee exalted above his employer; the servant served and honored by the master who humbly, with hat in hand, petitions him to do the very thing he is employed to do, and paid for doing, and great thanks are rendered for doing what he is in duty bound to do. Servants determine their own perquisites and salaries, rights and privileges and immunities, and make rules for and govern their masters.

Neither Congress or legislative power should have any right to grant subsidies, or vote away public money without public consent, give state dinners, or entertain illustrious characters at the people's expense; be absent one day from the post of duty while drawing their pay for being there at actual work, or in any other way defraud the people they are required to serve.

The following is offered as a solution of the financial problem.

Let us first inquire, What are the people's real needs?

1. Ascertain the amount of money in circulation to each individual in prosperous times. We need as much to make us prosperous now. This is the basis.

2. Let Congress pass an act requiring the U. S. Treasury to manufacture the amount needed in greenbacks, counting in the money now in circulation. Then appoint certain postmasters (under such rules as the wisdom of Congress may enact) as government agents by whom this money may be loaned on first mortgages on the people's real estate at one third its usual assessed value, and at a rate of interest not exceeding three per cent.

Thus the Treasury instead of paying interest would receive it; instead of growing poorer would grow richer; our money matters be transacted among ourselves, without foreign aid; national banks and bankers find less to do; no gold interest-bearing bonds issued tending to make the rich richer, and the poor poorer; money made abundant as before; the people's needs supplied; the rates of interest everywhere lowered; the trade of capitalists and money-lending usurers, who loan money at ruinous rates, and become rich by foreclosing mortgages and securing the property of their unfortunate neighbors, find their business among the things that were; a new impulse given to business, for with money abundant, business will be resumed, and employment given to the idle; and men can afford to invest when money can be obtained at low rates and long time, and little or no danger from foreclosure or bankruptcy; the post-office department made self-sustaining; immense revenue derived from interest cheerfully paid; taxation and the national debt lowered; no necessity for failures in business, for when conducted with ordinary prudence, it would be sure and reliable, and prosperity once more dawn upon all our people, and our government become less corrupt, and our politics no longer a school of vice for the nation. D. JENKINS.

Was Prof. Henry a Buddhist?

[The following outspoken, radical remarks are from the *Evening Telegram*, of this city, one of our most popular dailies.]

A long letter written, but never sent, by the late Professor Henry, secretary of the Smithsonian Institution, to his friend, Mr. Joseph Patterson, of Philadelphia, and found among the Professor's papers after his death, is published this week and extensively quoted as evidence that the conflict between Christianity and modern scientific reasoning is not so radical as is commonly supposed. On a careful perusal of this very interesting letter we cannot see it in that light. It is an enthusiastic argument for the existence of "a Spiritual Being, infinite in wisdom, in power and all divine perfections which exist always and everywhere, and who has created us with intellectual faculties sufficient in some degree to comprehend his operations as they are developed in nature by what is called science." But it is scrupulously silent concern ing the main point of difference between Christians and so-called men of science—namely, inividual immortality. A few years ago the following declarations were imputed on responsible authority to the Rev. Thomas M. Clark, the learned Protestant Episcopal bishop of Rhode Island. They will be found in the late Mr. Robert Dale Owen's "Debatable Land," but without a specification of the bishop's name.

Evidences of Infidelity, he said, were multiplying among us; he had lately heard a professor of Harvard College express the opinion that three-fourths of the scientific men of our day are unbelievers, and that skepticism is beginning to intrude among the clergy. He told me that he himself, a few weeks before, had visited the death-bed of an aged brother in the ministry, a man who had devoted a long life with rare faithfulness to the duties of his profession. As they spoke of the evidences of Christianity, a shade of sadness passed over the dying man's face. "Ah, bishop," he said, "the proof, the proof! if we only had it!" These and similar experiences had led the bishop to believe that the evidences of a future life which satisfied our ancestors are insufficient to convince some of the most honest and able of their descendants.

There is not a phrase in Professor Henry's letter which contradicts the supposition that he was an unbeliever like "three-fourths of the scientific men of our day," and that he died yearning for "the proof" of Christianity, like Bishop Clark's aged brother in the ministry. St. Paul proclaims that immortality is the essence of the Christian religion. He speaks of "the promise of life which is in Christ Jesus," and of "the grace of God made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." Professor Henry, acknowledging the existence of God, nevertheless is silent concerning any such manifestations of divine grace. For aught that appears, he died in doubt whether what he called "the thinking, willing principle" within himself, "capable of intellectual activity and of moral feeling," did not expire with his physical frame.

The theory of the majority of modern men of science concerning individual immorality has been boldly and precisely expressed by Prof. Huxley as follows, and let Americans remember, when they read these words, that they were not deemed a disqualification for the tender to their author of the chair vacated by the late Prof. Agassiz in Harvard College:

In the interests of scientific clearness I object to say that I have a soul, when I mean all the while that my organism has certain mental functions which, like the rest, are dependent upon its molecular composition and come to an end when I die; and I object still more to affirm that I look to a future life, when all that I mean is that the influence of my doings and sayings will be more or less felt by a number of people after the physical components of that organism are scattered to the four winds. Throw a stone into the sea, and there is a sense in which it is true that the wavelets which spread around it have an effect through all space and all time. Shall we say that the stone has a future life?

The predominance of this view among the ablest and clearest scientific reasoners of the present day is conclusively attested by the offer of one of the two foremost universities on this continent, which maintains two schools for special instruction in Christian doctrine, to place Prof. Huxley at the head of its scientific faculty. If he had accepted the proposal, as at one moment he inclined to do, we should now behold the anomaly of a corps of theological professors on one side of Divinity avenue in Cambridge, Mass., teaching the Christian scheme of salvation, while on the other side, scarcely a hundred feet distant, the chief of the scientific professors would be denying that we have any souls to save.

If Prof. Henry dissented from the theory of substantive annihilation of the individuality of man by death, the fact needs better evidence than his letter to Mr. Joseph Patterson; and his family are under obligation to give such evidence to the world if it exists, for it is they themselves who have provoked the inquisition by volunteering the publication of the Patterson letter. Our suspicion is, that like a certain minority of men of science which shrinks from the radical confession of Huxley, he held opinions concerning an immortal life for human beings which are scarcely more satisfactory to Christians. This minority, acknowledging a vast spiritual existence pervading the universe, even as there is a vast existence of matter, believes that when man dies "the thinking, willing principle" within him, as Prof. Henry calls it—in other words, his soul—loses its individuality by absorption into this universal mind. In short, as to a future life, they are Buddhists.

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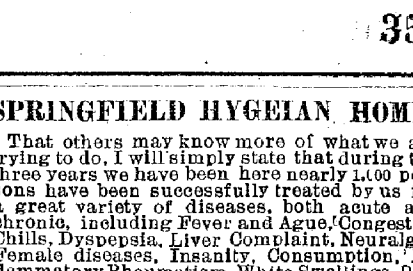
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HALF the misery of human life, might be extinguished would men alleviate the general curse they lie under, by mutual offices of compassion, benevolence, and humanity.—*Addison*

LET us labor for that larger and larger comprehension of truth, that more and more thorough repudiation of error, which shall make the history of mankind a series of ascending developments.—*Horace Mann.*

IN science, read, by preference, the newest works; in literature, the oldest. The classic literature is always modern. New books revive and redecorate old ideas; old books suggest and invigorate new ideas.—*Lytton.*

HE that takes away reason to make room for revelation puts out the light of both, and does much the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.—*Locke.*

IF virtue promises happiness, prosperity, and peace, then progress in virtue is certainly progress in each of these; for to whatever point the perfection of anything brings us, progress is always an approach towards it.—*Epictetus.*

ALL our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, as the plant has root, bud, and fruit. Trust the first instinct to the end, though you can render no reason.—*Emerson.*

MANKIND never loses any good thing, physical, intellectual, or moral, till it finds a better, and then the loss is a gain. No steps backward is the rule of human history. What is gained by one man is invested in all men, and is a permanent investment for all time.—*Theodore Parker.*

THERE are three classes of readers: some enjoy without judgment; others judge without enjoyment; and some there are who judge while they enjoy, and enjoy while they judge. The latter class reproduces the work of art on which it is engaged. Its numbers are very small.—*Goethe.*

DURING our prosperity, and while things flow agreeably to our desire, we ought with great care to avoid pride and arrogance; for, as it discovers weakness not to bear adversity with equanimity, so also with prosperity: equanimity, in every condition of life, is a noble attribute.—*Cicero.*

REFORM, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch and handle, speak and work, kindling ever new light by incalculable contagion; spreading, in geometric ratio, far and wide; doing good only, wherever it spreads, and not evil.—*Carlyle.*

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"CAN any good come out of Nazareth?" This is always the question of the wiseacres and the knowing ones. But the good, the new, comes from exactly that quarter whence it is not looked for, and is always something different from what is expected. Everything new is received with contempt, for it begins in obscurity. It becomes a power unobserved.—*Feuerbach.*

WHEN I look upon the tombs of the great, every emotion of envy dies; when I read the epitaphs of the beautiful, every inordinate desire forsakes me; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I reflect how vain it is to grieve for those whom we must quickly follow; when I see kings lying beside those who deposed them; when I behold rival wits placed side by side, or the holy men who divided the world with their contests and disputes, I reflect with sorrow and astonishment on the frivolous competitions, factions, and debates of mankind.—*Addison.*

NOTHING to live for? Fie upon thee, then, selfish idler! 'Tis thy own fault if life does not bristle all over with desirabilities. Come up out of the depths of thy misanthropic, contemptible whinings, and make of life just what thou wilt. What matters it if all that gave to the past its brightness and beauty has faded and gone? Bestir thyself and create new enjoyments, new aspirations, and new desires. Think of something besides the now and present, of self and selfish gratification. Go to work and do something, if not for thyself for some one else who needs thy labor. Nothing worth having can be obtained without necessary toil. If thou desirest love thou must deserve and win it. If fame be thy wished-for prize, labor and toil for the boon. If virtue be thy goal, seek her with clean hands and a pure heart; then she will be thine. Up! and be doing. Earnest, persistent labor is the one universal key to sure and unfailing success.—*Mrs. Slenker.*

Odds and Ends.

IT is argued, and with great plausibility, that Columbus did not deserve the credit he received for discovering America. All he had to do was to keep going right ahead and he was sure to strike it somewhere. The wonder would have been if he had missed it.

AN old colored woman of one of the back counties sings all the good old Methodist hymns, but she gets them mixed sometimes. She sings:

"Sweet prospects, sweet birds, and sweet flowers,
Have lost all their sweetness but me."

And another:

"Am I a shoulder of a hoss,
A quarter of a lamb?"

She means all right, though, bless her good heart!—*Hartford Times.*

HOW TO DETECT MARRIED PEOPLE.—If you see a lady and gentleman disagree upon trifling occasions, or correcting each other in company, you may be assured they have tied the matrimonial noose. If you see a silent pair in a cab or railway carriage lolling carelessly, one at each window, without seeming to know they have a companion, the sign is infallible. If you see a lady drop her glove, and a gentleman by the side of her kindly telling her to pick it up, you need not hesitate in forming your opinion; or if you see a lady whose beauty and accomplishments attract the attention of every gentleman in the room but one, you need have no difficulty in determining their relationship to each other—the one is her husband. If you see a gentleman particularly courteous, obliging, and good-natured, relaxing into smiles, saying sharp things, and toying with every pretty woman in the room excepting one, to whom he appears particularly cold and formal, and is unreasonably cross—who that one is nobody can be at a loss to discover. The rules above quoted are laid down as infallible in just interpretation; they may be resorted to with confidence; they are upon unerring principles, and deducted from every-day experience.

OLD SI ON ROUND DANCES.—Old Si read an article on the "Dance of Death," otherwise the waltz, and remarked:

"Dey's kicken' up er moughty rumpus 'bout er little swingin' o' corners in dis country."

"Well, what is the matter now?"

"All dis hyar hoorah 'bout folks pattin' juba an' sasshayin' round. Now whar's de harm in dat?"

"Why, they say it is unhealthy and sinful."

"Yes, I sees dat; but ar' hit onhealthy when er ole 'oman waltzes round at er camp meetin' wid fo' presidin' elders exercisin' dar muscle tryin' ter hold her on de ground?"

"That is not the question."

"Dat's de queschin I'se puttin'! An' I wants ter know ef hit's sinful fer de parson ter put his arm round de gals an' go in washin' wid 'em at dese big creek-baptizin's?"

"Are you in favor of waltzing and balls and such unchristianlike proceedings?"

"I ain't needer 'gin ner fer hit, dat I knows on; but my flatform on dat is dis: Ef folks 'll keep dere boys out of dese groceries and ballyard shops, and dere gals offen de streets so much, but make 'em stay at home, work fer dere bred, prance round in de parlor ez much ez dey pleaz, and not shout 'glory halleloo' tell dey means hit, dar'll be er big enflashun in religion in dis country 'fore long. Yer heah me!"

JOSH BILLINGS ON MARRIAGE.—Sum marry bekause they have been highsted sum whar else; this iz a cross match, bay and sorrel; pride makes it endurable.

Sum marry for love without a cent in their pocket nor a friend in the world, nor a drop of pedigree. This looks desperate, *but it shows the strength of the game.*

Sum marry bekause they think wimmin will be scarce next year, and live to wonder how the crop holds out.

Sum marry to get rid of themselves, and discover that the game was won that two could play at, and neither win.

Sum marry the second time to get even, and find it a gambling game—the more they put down the less they put up.

Sum marry to be happy, and, not finding it, wonder where all the happiness goes to when it dies.

Sum marry, they can't tell why, and live, they can't tell how.

Almost everybody gets married, and it is a good joke.

Sum marry in haste, and then sit down and think it carefully over.

Sum think it carefully over fust, and then sit down and marry.

Both ways are right, if they hit the mark.

Sum marry rakes tew convert them. This iz a little risky, and takes a smart missionary to do it.

Sum marry coquettes. This is like buying a poor farm, heavily mortgaged, and working the balance ov yure days to clear oph the mortgages.

But, after all, married life is full as certain as the dry goods bizziness.

No man kan swear exactly where he will fetch up when he touches calico.

No man kan tell jist what calico has made up its mind tew do next.

Calico don't know even herself.

Dry goods ov all kinds iz the child ov circumstansis.

If ennybody asks you why you got married (if it needs be), tell him you don't recollekt.

Marriage is a safe way to gamble; if yu win, yu win a pile; and if yu loze, yu don't loze ennything only the privilege of living dismally alone, and soaking yure own feet.

Truth Seeker Tracts.

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Notes and Clippings.

THE Rev. Mr. Partridge, a Baptist missionary at Swatow, China, writes that the Chinese have for a long time had telephones, made chiefly out of fine strips of bamboo. They work well, although not over very long distances.

THE Supreme Court of Massachusetts decides that a man who gives a note for a church subscription need not pay it unless he wants to, as there is no real "value received" in the matter, and without that the note cannot be a legal obligation. This may be a relief to some of the brethren who have pledged under the impulse of Kimball.

PARADISE AND THE ZOO.—The Dean of Chichester was select preacher at Oxford the other day, and, after his usual brilliant fashion, demolished the Darwinian theory with an apostrophe. "Ye men of science," said Dr. Burgon, "ye men of science, leave me my ancestors in paradise, and I do not grudge you yours in the Zoological Gardens."

A GREAT lace house at Nottingham, England, holds a half-hour daily prayer meeting for its 800 employees. If these employees go to prayer meeting, they are paid for their whole time. If they absent themselves from the prayer meeting, the half hour is deducted from their wages, unless they are on duty in the establishment while the meeting is in progress.

THE SANCTUARY MUST BE RESPECTED.—The story comes from Deadwood that a member of a certain church congregation was bowieknifed by a zealous deacon for putting a counterfeit quarter in the contribution-box, and the excited pastor, without leaving his pulpit, shot the good deacon for creating a disturbance during divine service.—*Chicago Times.*

THE London *Daily News* contains the following announcement: "Within the last five years the Rev. J. P. Eden has been presented to four benefices in succession, by the Bishop of Durham. The last is Wearmouth, value £2,000 a year!" All doubts as to the exact locality of the Garden of Eden are now, of course, set at rest. It blooms in the county of Durham.

LAST Sunday's Sunday school lesson was on Shadrach, Meshach, and Abednego in the fiery furnace. The day was very warm, and an ingenious Sunday school boy said to his teacher: "Well, I don't see the good of putting these three fellows in a furnace, and telling us about it this hot day; let's make believe it was an ice cream freezer that they were shut up in."

A BROOKLYN pastor issues to each person whom he baptizes a "certificate of dedication," testifying that on such a day the baptized person was by baptism dedicated to the service of God. Finding these useful outside of his own immediate wants, he sells them at a shilling apiece retail, or wholesales them for a dollar and a quarter a dozen. They are meant for framing or putting in family Bibles. If he would also furnish paid-up policies for heaven perhaps they would sell well.

AT a recent meeting in England, which was characterized by much religious excitement, an old man gave expression to his joy by shouting until it began to interrupt the service. Brother W—— was requested to "go and stop the old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet. "Brother W——, what did you say to the old man that quieted him so promptly?" "I asked him for a guinea for foreign missions," replied Brother W——.

A CALVINIST mother had read of a morning to her little daughter that chapter of the New Testament in which mention is made of a sin that shall never be forgiven. After the reading, the child sat silent a minute, then said: "Mamma, won't God forgive them ever, ever?" "No, my child." "But why not, mamma." The embarrassed mother answered as best she could; that is, with the commonplaces about God's constraining justice. The little girl seemed to accept the explanation, and was again silent, but presently cried out, "Well, mamma, God isn't a Christian, then, is he?"

VIOLENT convulsions of nature are coming thick and fast this year. Closely following the hurricane in southern Wisconsin and northern Illinois of a week ago, by which fifty persons were killed, is that of Saturday in Richmond, Missouri, where dwellings were demolished and stores and warehouses leveled, until one-third of the town was destroyed. The death list is already fifteen, and it will be swelled to twenty, for sixty or seventy persons are seriously hurt. Yet another violent cyclone unroofed buildings and uprooted trees in Quincy, Ill., yesterday. Does it not look indeed as though Providence was on a rampage?

IT seems, from a paper read the other day before the London Society of Arts by Mr. W. H. Preece, that the flies which are now becoming so numerous with the increasing warmth, have a speech of their own, and are not confined to the irritating buzz with which they have been so long associated. This fly language can be heard with the assistance of the microphone, which magnifies sound and aids the ear as the microscope does the eye. Mr. Preece states that with it he has heard the tramp of a little fly across a box with a tread almost as loud as that of a horse across a wooden bridge. A curious sound accompanied the tramp of the fly, which, it is suggested, was caused by the neighing of its proboscis.

THE terrible sufferings of a Tenth Cavalry company on the Staked Plain of Texas, through thirst, are described by Surgeon King. They were four days without water, and the weather was intensely hot. Their predicament was caused by the death of their guide, leaving them to wander by themselves until a spring was finally found. Their mouths became so dry that brown sugar would not melt in them. Their voices grew weak and strange, and their sight dim, and when asleep they dreamed of banqueting. A sense of suffocation was extremely painful. They drank water greedily, but it did not quench their thirst, which shows, the surgeon thinks, that the sense of thirst resides not in the stomach, but in the general system, and in this case could not be relieved until the remote tissues were supplied.

M. EDWARD ANDRE has an article in the *Illustration Horticole*, showing that the original home of our common potato is South America, in the Andes, near the equator. He first found it growing wild on the summit of Quindio, near the volcano of Tolima, at a height of 11,400 feet, in latitude 4 degrees and 34 minutes north. He next found it at 6,200 feet high in the Cauca in latitude 1 degree, 33 minutes north, in May, 1866. It was growing as a handsome vine, supporting itself on the neighboring trees and bearing magnificent flowers of a deep purple. M. Andre also found it in North Lima in the Amancoes mountain, where, in the midst of a very scanty vegetation, the potato is found growing in abundance. It is equally common in the island of San Lorenzo, near Callao. M. Andre is convinced that Humboldt is entirely mistaken in his opinion that the tuber did not exist either in Chili, New Granada, or Peru.

DIVORCES IN ROUMANIA.—A Bucharest correspondent of the London *Times* says divorces are extremely common there, and considered as one of the usual attendants of society. The Roumanians say that some men and their wives will always quarrel, and sometimes separate. This happens in all countries; therefore it is better to part quietly and remain good friends, so to speak, than to live in continual wrangling, or separate after a divorce suit and part enemies for life. The following incident of this custom is narrated: "I knew a young man here who informed me that he had been recently divorced from his wife; this he did in a casual conversation, and without any of the embarassment that would attend such information in an English city. Some time afterward I had occasion to call at his residence, and was presented by him to his mother, and then, much to my astonishment, to his ex-wife, who had called to visit them with their little daughter. There they had a pleasant chat together. When I reflected on the probable result to hair and eyes which would ensue from a meeting between an Anglo-Saxon mother and her divorced daughter-in-law, I was somewhat staggered in trying to institute a mental comparison between the merits of the two systems."

ATHEISM.—It is hard to understand why religious—and even non-religious—people should show such extreme horror at the very idea of Atheism. Any crime against man is more easily pardoned than perfectly harmless speculation as to the existence of a Deity. Believers in God seem to forget that if God be a fact, if he be a reality, then no amount of reasoning can do away with his existence. Let us suppose that God's existence is as real to some people as the color green is visible to others; let us suppose that a man is color-blind, and is unable to distinguish the greenness of the leaves of the forget-me-not from the blueness of its petals; does the color-blind man commit a crime when he says that the leaves do not appear to him to be green? Suppose the Atheist to be entirely in error, is he any more criminal when he is unable to acknowledge that the arguments for the existence of Deity carry conviction to his intellect? Men speak as though belief and non-belief were matters of the will; they are nothing of the kind. Belief depends entirely upon the evidence submitted in support of the view which challenges acceptance. It is not a voluntary thing; on the contrary, if the evidence be convincing we *must* believe; if it be not convincing we *cannot*. Not only do believers in God regard Atheism as a voluntary crime, but they endeavor to strengthen their own illogical arguments by more forcible methods of persuasion. If they cannot convince the inside of the head by reason, they try to appeal to the brain by blows on the external senses. Death, imprisonment, torture, fine, deprivation of property—these have been the missionaries employed by believers in God for the conversion of the Atheist. The Christians have here carried off the palm as persecutors, and no religion can pretend to vie with Christianity in the amount of suffering and misery, murder and torture, which it has inflicted on the unbelievers unfortunate enough to be in its power. "Atheism has been a useful kind of generic name under which to class all thought which endeavored to force its way into the light through the Church walls. Christians have not deigned to trouble themselves with any questions as to the scientific accuracy of the designation employed; in dealing with heretics and unbelievers truth was a secondary matter; these criminals had dared to think for themselves, and what further need was there of investigation? Thus Atheism, has, historically, become synonymous with independence of thought, and in the long roll of those who have suffered as Atheists is to be found every grandest name of the army of progress. Bruno was a Pantheist of mystic type with no clearly defined belief, even as to the God of Nature. Bruno was condemned as Atheist, and as Atheist was burned in Rome. Spinoza was a Pantheist of sterner mould, but it was as Atheist that the world frowned on him, and his race cast him out, and as Atheist he passed his suffering life, too pure, too great, too sublime as thinker for the pigmies around him to grasp his thought aright. Time and space would fail to reckon over the glorious names of Liberty's soldiers who have fought for her as Atheists, and strange, indeed, would it be to-day if we—who of our own choice wear the grand old title, and whose creed is truly Atheistic—strange would it be if we failed to acknowledge it as ours, although the acknowledgement to-day, as in bygone days, brings us into the law courts of the Christian persecutors, and may deprive us of that which we hold dearer than personal liberty, costlier than our property and fame. The leopard Christianity cannot change its spots; but as changeless as is Christianity in its persecuting hate, so changeless also is Atheism in its unbending courage. The Atheists of the nineteenth century are not all unworthy of their parentage, nor do they fear to bear their part in the long struggle of right against might, of freedom against slavery, of humanity against gods. The Atheist to-day no longer fights alone when attacked by Christian bigots; many and many a friend gathers round to cheer and encourage the champion. The night of persecution, of intolerance, of ignorance, is long and dark, but now it breaks to the morning; the black of the dreary sky is now riven with the gleaming of the dawn; already as we turn our faces eastward there comes to us the cool fresh breath of Aurora, and soon on our helmets will glitter the first red slant beams of the sun. Courage yet for awhile, though sharp blows be falling; the black hosts of Christianity will fly as the morning breaks, and over the battle field where now rages the struggle will float the white banner of peace and good will to men, the peace which no God shall again destroy, the good will which no religion shall again transform into hate.—*Annie Besant.*

Events of the Week.

WILLIAM CULLEN BRYANT is dangerously ill.

THE Second National Bank of Scranton, Pa., has suspended.

THE future queen of the Sandwich Islands is in San Francisco.

THE Shah of Persia has reached Berlin on his trip through Europe.

THE Rev. Mr. Vosburgh, accused of wife-poisoning, has been declared not guilty.

GREAT BRITAIN is fortifying Victoria, Vancouver's Island. Getting ready for the Russians.

THE House Committee for the Revision of Laws has reported in favor of the repeal of the Comstock laws.

THE Canada Orangemen and Catholics are preparing for their annual 12th of July butchery of each other.

THE Voltaire centennial anniversary was celebrated in Paris on May 30th. Victor Hugo delivered the oration.

FIVE men were killed by a crash on a Long Island railroad recently. Obstructions had been placed on the track.

THE Bannock Indians are on the war path in Idaho, near the Snake River. They have already killed some of the settlers.

IT is rumored that the Pope desires to abdicate. The liver-complaint and the Jesuits are giving him much uneasiness.

BY the stoppage of several mills in Fall River, Mass., four thousand operatives have been thrown out of employment.

THERE were ninety-five failures in this city in May. Total liabilities, five and a half millions; total assets, less than one million.

T. B. WAKEMAN, of New York, and George William Curtis delivered addresses before the Free Religious Association of Boston, May 31st.

THE Potter Investigating Committee are raking over the late presidential election frauds. The politicians of both parties are turning pale.

A SAN FRANCISCO theatrical manager has engaged Beecher to deliver ten lectures on the Pacific coast, for which he pays him $10,000 and expenses.

THE English courts have decided that Mrs. Annie Besant must give up the custody of her daughter on the ground that she does not believe in a God.

THE steamer Idaho, of the Guion line was wrecked off the coast of Wexford, Ireland, at night in a fog. Passengers and crew saved. Baggage and vessel lost.

FREDERICK CLARK, book-keeper, of Northampton, Mass., has been arrested for stealing $10,000. He is a prominent church-member and believes in the vicarious atonement.

TWO LARGE German ironclads collided recently in the English Channel. One of them went to the bottom, carrying with her two hundred and eighty of her crew, including her commander.

THE Rev. John Jasper, the Bible astronomer has returned home. His lecture tour was a failure. He thinks that even the orthodox are "misable heretics," as they laugh at his astronomy.

A TERRIFIC storm has visited Richmond, Mo. Whole blocks swept away, and the debris scattered for miles. Trees uprooted and carried through the air like feathers. Nearly a dozen persons killed and a large number wounded.

LORD JOHN RUSSELL, father of the late Lord Amberley, is dead. But a short time ago he violated the most sacred trust his deceased son had imposed upon him—that of bringing up his (Amberley's) orphan children in total ignorance of supernaturalism.

EMPEROR WILLIAM of Germany has narrowly escaped assassination. He was fired at while riding through the street, receiving forty shot and slugs in his face and arms. The would-be assassin was captured and has tried to commit suicide. The Emperor is very low.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER X.—CONTINUED.

In the cases just mentioned, it is the bodily "struggle to the death" which determines the origin of the secondary sexual characters. But, besides these mortal struggles, there are other important competitions in sexual selection, which no less influence the structure of the rivals. These consist principally in the fact that the courting sex tries to please the other by external finery, by beauty of form, or by a melodious voice. Darwin thinks that the beautiful voices of singing birds have principally originated in this way. Many male birds carry on a regular musical contest when they contend for the possession of the females. It is known of several singing birds, that in the breeding season the males assemble in numbers round the females, and let their songs resound before them, and that then the females choose the singers who best please them for their mates. Among other songsters, individual males pour out their songs in the loneliness of the forest in order to attract the females, and the latter follow the most attractive calls. A similar musical contest, though certainly less melodious, takes place among crickets and grasshoppers. The male cricket has on its belly two instruments like drums, and produces with these the sharp chirping notes which the ancient Greeks curiously enough thought beautiful music. Male grasshoppers, partly by using their hind-legs like the bow of a violin against their wing coverings, and partly by rubbing their wing coverings together, bring out tones which are, indeed, not melodious to us, but which please the female grasshoppers so much that they choose the male who fiddles the best.

Among other insects and birds it is not song, or, in fact, any musical accomplishment, but finery or beauty of the one sex which attracts the other. Thus we find that, among most gallinaceous birds, the cocks are distinguished by combs on their heads, or by a beautiful tail, which they can spread out like a fan; as, for example, in the case of the peacock and turkey-cock. The magnificent tail of the bird of paradise is also an exclusive ornament of the male sex. In like manner, among very many other birds and very many insects, principally among butterflies, the males are distinguished from the females by special colors or other decorations. These are evidently the results of sexual selection. As the females do not possess these attractions and decorations, we must come to the conclusion that they have been acquired by degrees by the males in the competition for the females, which takes its origin in the selective discrimination of the females.

SEXUAL SELECTION IN MAN.

We may easily picture to ourselves, in detail, the application of this interesting conclusion to the human community. Here, also, the same causes have evidently influenced the development of the secondary sexual characters. The characteristics distinguishing the man, as well as those distinguishing the woman, owe their origin, certainly for the most part, to the sexual selection of the other sex. In antiquity and in the Middle Ages, especially in the romantic age of chivalry, it was the bodily struggles to the death—the tournaments and duels—which determined the choice of the bride; the strongest carried home the bride. In more recent times, however, in our so-called "polished" or "highly civilized" society, competing rivals prefer to contend indirectly by means of musical accomplishments, instrumental performances and song, by bodily charms, natural beauty or artificial decoration. But by far the most important of these different forms of sexual selection in man is that form which is the most exalted, namely, *psychical selection*, in which the mental excellences of the one sex influence and determine the choice of the other. The most highly intellectually developed types of men have, throughout generations, when choosing a partner in life, been guided by her excellencies of soul, and have thus transmitted these qualities to their posterity; and they have in this way, more than by any other thing, helped to create the deep chasm which at present separates civilized men from the rudest savages, and from our common animal ancestors. In fact, both the part played by the prevalence of a higher standard of sexual selection, and the part played by the due division of labor between the two sexes, is exceedingly important; and I believe that here we must seek for the most powerful causes which have determined the origin and the historical development of the races of man. (Gen. Morph. ii., 247.) As Darwin, in his exceedingly interesting work, published in 1871, on "The Origin of Man and Sexual Selection," has discussed this subject in the most masterly manner, and has illustrated it by most remarkable examples, I refer for further detail to that work.

But now let us look again at two extremely important organic laws which can be explained by the theory of selection, as necessary consequences of natural selection in the struggle for existence. I mean the law of *division of labor*, or *differentiation*, and the law of *progress*, or *perfecting*. When the phenomena due to these two laws first became known, through observation of the historical development, the individual development, and the comparative anatomy of animals and plants, naturalists were inclined to trace them to a direct creative influence. It was supposed to be part of the plan of the Creator, acting for a definite purpose, in the course of time to develop the forms of animals and plants more and more variously, and to bring them more and more to a state of perfection. We shall evidently make a great advance in the knowledge of nature if we reject this teleological and anthropomorphic conception, and if we can prove the two laws of Division of Labor and Perfecting to be the necessary consequences of natural selection in the struggle for life.

DIVISION OF LABOR.

The first great law which follows directly and of necessity from natural selection is that of *separation*, or *differentiation*, which is frequently called *division of labor*, or *polymorphism*, and which Darwin speaks of as *divergence of character*. (Gen. Morph. ii, 249.) We understand by it the general tendency of all organic individuals to develop themselves more and more diversely, and to deviate from the common primary type. The cause of this general inclination towards differentiation and the formation of heterogeneous forms from homogeneous beginnings is, according to Darwin, simply to be traced to the circumstance that the struggle for life between every two organisms rages all the more fiercely the nearer the relation in which they stand to one another, or the more nearly alike they are. This is an exceedingly important, and, in reality, an exceedingly simple, relation, but it is usually not duly considered.

It must be obvious to every one that in a field of a certain size, beside the corn-plants which have been sown, a great number of weeds can exist, and, moreover, in places which could not have been occupied by corn-plants. The more dry and sterile places of the ground, in which no corn-plant would thrive, may still furnish sustenance to weeds of different kinds; and such species and individuals of weeds will more readily be able to exist in such conditions in proportion as they are suited to adapt themselves to the different parts of the ground. It is the same with animals. It is evident that a much greater number of animal individuals can live together in one and the same limited district, if they are of various and different natures, than if they are all alike. There are trees (for example, the oak) on which a couple of hundred of different species of insects live together. Some feed on the fruits of the tree, others on the leaves, others again on the bark, the root, etc. It would be quite impossible for an equal number of individuals to live on this tree if all were of one species; if, for example, all fed on the bark, or only upon the leaves. Exactly the same is the case in human society. In one and the same small town only a certain number of workmen can exist, even when they follow different occupations. The division of labor, which is of the greatest use to the whole community, as well as to the individual workman, is a direct consequence of the struggle for life, of natural selection; for this struggle can be sustained more easily the more the activities, and hence, also, the forms of the different individuals deviate from one another. The different function naturally produces its reaction in changing the form, and the physiological division of labor necessarily determines the morphological differentiation—that is, the "divergence of character."

Now, I beg the reader again to remember that all species of animals and plants are variable, and possess the capability of adapting themselves to different places or to local relations. The varieties or races of each species, according to the laws of adaptation, deviate all the more from the original primary species, the greater the difference of the new conditions to which they adapt themselves. If we imagine these varieties—which have proceeded from a common primary form—to be disposed in the shape of a branching, radiating bunch, then those varieties will be best able to exist side by side and propagate which are most distant from one another, which stand at the ends of the series, or at the opposite sides of the bunch. Those forms, on the other hand, occupying a middle position—presenting a state of transition—have the most difficult position in the struggle for life. The necessaries of life differ most in the two extremes, in the varieties most distant from one another, and consequently these will get into the least serious conflict with one another in the general struggle for life. But the intermediate forms, which have deviated less from the original primary form, require nearly the same necessaries of life as the original form, and therefore, in competing for them, they will have to struggle most with, and be most seriously threatened by, its members. Consequently, when numerous varieties of a species live side by side on the same spot of the earth, the extremes, or those forms deviating most from one another, can much more easily continue to exist beside one another than the intermediate forms which have to struggle with each of the different extremes. The intermediate forms will not be able to resist, for any length of time, the hostile influences which the extreme forms victoriously overcome. These alone maintain and propagate themselves, and at length cease to be any longer connected with the original primary species through intermediate forms of transition. Thus arise "good species" out of varieties. Thus, then, the struggle for life necessarily favors the general divergence of organic forms—that is, the constant tendency of organisms to form new species. This fact does not rest upon any mystic quality, or upon an unknown formative tendency, but upon the interaction of Inheritance and Adaptation in the struggle for life. As the intermediate forms—that is, the individuals in a state of transition—of the varieties of every species die out and become extinct, the process of divergence constantly goes further, and from the extremes forms develop which we distinguish as new species.

GOOD AND BAD SPECIES.

Although all naturalists have been obliged to acknowledge the variability and mutability of all species of animals and plants, yet most of them have hitherto denied that the modification or transformation of the organic form surpasses the original limit of the character of the species. Our opponents cling to the proposition, "However far a species may exhibit deviations from its usual form in a collection of varieties, yet the varieties of it are never so distinct from one another as two really good species." This assertion, which Darwin's opponents usually place at the head of their arguments, is utterly untenable and unfounded. This will become quite clear as soon as we critically compare the various attempts to define the idea of species. No naturalist can answer the question as to what is in reality a "genuine or good species" ("bona species"); yet every systematic naturalist uses this expression every day, and whole libraries have been written on the question as to whether this or that observed form is a species or a variety, whether it is a really good or a bad species. The most general answer to this question used to be the following: "To one species belong all those individuals which agree in all essential characteristics. Essential characteristics of species are those which remain permanent or constant, and never become modified or vary." But as soon as a case occurred in which the characteristic—which had hitherto been considered essential—did become modified, then it was said, "This characteristic is not essential to the species, for essential characteristics never vary." Those who argued thus evidently moved in a circle; and the naivete with which this circular method of defining species is laid down in thousands of books as an unassailable truth, and is still constantly repeated, is truly astonishing.

[TO BE CONTINUED.]

Rev. Henry Ward Beecher on Skepticism and Infidelity.

A MOMENTOUS AGE.—TENDENCY OF MODERN THOUGHT DRIFTING AWAY FROM THE CHURCH.

The Rev. Henry Ward Beecher preached a notable sermon on the morning of May 19th on the "Signs of the Times." The effort was a brilliant one, and seemed to produce much effect upon the immense congregation which had been drawn to Plymouth Church by the beauty of the day. Mr. Beecher took for his text a part of the third verse of Matthew, xvi.: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The community to which Christ spake, the preacher began, represented at that time the highest form of religious faith—a faith which was clouded by no shadow of infidelity to the forms and doctrines of the Jewish Church. They held to the Scriptures and to the Temple with a hold which nothing could release. But there were influences at work which were to supplant the Temple, to subvert the ritual, to change the whole religious economy of the Hebrew faith; to give it a broader expression, a purer flow and a larger power in the individual and in the race. There were signs of the coming change in the air. But those who clung to the Temple did not discern it, or if they did they sought to conceal it and to trample it under foot. Therefore Christ rebuked them. They were bound to discern the signs of the times, and so are we. There is a growing impression that Christianity is loosing its hold on men, that the Church is a waning power, and all this causes widespread alarm among devout, religious people. The sermons and discourses on skepticism show this, and the age is often called an age of Infidelity. Many persons are trying to get back on the foundations from which they have slid. I think there is a change abroad in the air, and men are everywhere concious of it—some rejoicing and others mourning over it. The time is a momentous one. I propose now at a general view to show what cause there is for alarm, and to-night to show that there is enough to inspire the hope and confidence of men in spiritual religion.

There is among educated thinkers a growing impression that Christianity is losing its hold upon men, and that the Church is a waning power. There is serious alarm on this matter among some teachers. We hear much about the decay of faith. The drift of educated thought in science, in art, and in philosophy is away from Church life, and if religion and church life are identical it must be admitted that the direction of modern thought is away from religion. But I do not admit that religion and Church life are so identical. It is declared that the Church is not a Divine institution. There is a widespread feeling that the teachings of the past in regard to order of worship are vain. There is a doubt whether the minister is other than a man fitted for moral teaching, without any special direction or authority. There is no doubt as to the ordinances. It is held that they are not Divine in any other sense than that which is useful is Divine. That the government of the Church is prescribed and that the general features of worship are laid down—this, I say, is being largely doubted by educated thinkers outside the churches, and just as much by educated thinkers inside the churches. The rigor of belief as to the mechanical forms of worship has undergone a great change everywhere.

Among thinkers the drift is away from formulated religious truth, that is from theology, as a system which furnishes a complete account of God's dealings with the world. The systems of Augustin and Calvin covered the whole ground of possible thought on religious subjects. So with the systems of Edwards, Hopkins, Emmons, and Dwight. We have some systematic writers to-day, and it is to be hoped that they believe their own systems; but what a contrast in this point between the feeling of Christian men now and in times past. Shall we have another Dante, another Milton, another Pollock, who give the literary view of God's dealings with men? The day seems past. The growth of human knowledge has brought out material for which theology has no place and no explanation, and men's thoughts are busy with things for which no account is given in the systems of theology.

Special doctrines have undergone a great change. The nature of sin, the nature of penalty, the possibility of reform, the method of reform, the power of the will in relation to material and social circumstances—many things have come in to change these special doctrines, which were formerly received almost without question. There is wandering, drifting, and uncertainty among Christian teachers. The sermons

of to day are as far from the sermons of my childhood as it is possible to conceive. The pulpit has changed. This shows that the wants of the community are not the same. The great bulk of Christian men believe in the Christian religion, but they realize that the old methods of statement have lost their power. And men say that they are losing the power of the old belief before they have got the new.

There has been a great change in the Protestant world on the subject of the Bible, and as to the meaning of inspiration—as to what it is and what it is not; whether man was the channel through which God injected his own thought; whether the inspiration ran through every word and line; whether it extended through translations; whether it belonged to the age and the Church or to the minds of all men who were in sympathy with God, or whether the penman simply expressed the average experience of all men. The question of inspiration is not narrow and settled. The extent of revelation in the Word of God is also a question—whether it was needful to reveal what men could find out by their own natural investigation and study. The scope and meaning of miracles have also been the subject of searching investigation, and dissent and variations of opinion on this matter exist. The authority of the declarations of God's Word in the presence of a just reason—whether the Bible determines what we shall think, or whether our moral sense shall be the test of Scripture—these things run deep and are widespread.

Still more profound is the change that has taken place in respect to the views of the existence and government of a Divine Being. Ten years ago, Dr. Bacon, of New Haven, said that the question of the age would not be inspiration or no inspiration, but whether there was any God to inspire. This prediction is coming to pass. Multitudes of men who are not ignorant nor malignant, but who profess to have trained their minds to regulated and scientific thought, have Atheism as the basis of their belief. That in England, France, and Germany, and to some extent in America, there is a growing number of Atheists, no man who has observed the facts will care to deny. They are not beasts nor malignants. And even more are those Atheists who compose the school called Pantheists, who say that God is but a name that included the universe, another name for nerve and brain, the sum of all facts and possibilities, and therefore without personalty, vague and exclusive. This view has especial attraction for mystical, poetical natures. Then there is a Christian Atheism on the side of those who teach that God is unknowable. They do not deny; they hope that there is a God, but he can't be found out. This is taught by some from the pulpit, and by some from the scientific forum. There is a large class who feel that they are not called to think about the subject at all. These forms of Atheism are increasing the number of their disciples, and they are not ignorant and vicious, but men of philosophic reputation and great thought; sincere men, and we may as well open our minds to it.

These are the facts: That there is a change all sects recognize. The Roman Church discerns it with the clearness of vision which it has had in every age. Protestants recognize it, and many declare that old things have passed away and that all things have become new. It is more widely diffused among the laity than men suppose. Men for various reasons listen to orthodox preaching every Sunday, and don't believe a word they hear, but they don't say anything about it. A great many lawyers, a great many physicians, a great many teachers, go to church for various reasons—some because they wish to bring their families up in that way, others because it is respectable, it is fashionable; our churches are filled with men who are at loss concerning their religious belief—who are fluctuating and changing. This is one effect of general education. The pulpit is no longer the chief instructor. A thousand magazines are carrying out knowledge every year. Science is extending its tunnels under the foundations of moral questions; the structure of man, the range of thought, social relationships, are becoming topics of scientific investigation. Our daily papers and our weekly journals are diffusing thought as they did not a hundred years ago. The pulpit is one tribunal among a score. It is complained that men have abandoned the churches and that they are thinly attended; and where they are thickly attended it is said that men are attracted by the fantasies of the preacher or his mountebank attitudes. It is taken for granted that men don't want to go to church. Lay thought, though silent, is steadily acting. I have no doubt there are people in this congregation who don't believe what I say.

The great mass of the community have so fallen off from the authority of preaching and the influence of the Church that they can maintain their laxity of belief and the fact not appear. If a spiritual photograph could be taken, say of Dr. John Hall's congregation—if you could take the belief of the hoary-headed listeners and determine what they are thinking about while listening to the preacher, the contrast would doubtless be the most extraordinary ever known. When they hear a ponderous doctrine, they shake their heads and say, "may be, may be." But "may be" is a good doubt. When you shake a man's absolute faith in a doctrine it has lost its power over him.

The whole condition of men's minds is undergoing the change I speak of. It is not narrow, local, transient.

It has all the appearance of a march, of an advance. If Christianity has brought the world to a point where the old forms are not adapted to its new life; if there are to be a larger thought and statesmanship and world-life; if there is the putting off of childish things and the putting on of manhood, then no man need be alarmed or afraid. That God is moving in his providence no one can doubt. I do not believe that theology will ever pass away. We owe a world of gratitude to the past systems. But that there is to be no new light I do not believe. Any system that is adequate must include all the facts, all the light and truth from every quarter. We are preparing the way to build larger and deeper, and with more authority and power. To maintain an old view has the whole force of religious lazinesss in it. Three-fourths of total depravity are laziness. In the Ritualistic Church they claim to have everything settled infallibly. But God meant man to be an investigating creature, fit to think with the Divine Thinker and to create with the Supreme Creator. On every man he has laid the responsibility of thinking and deciding. God's voice is being heard in his providence among us to-day. We are bound to listen and consider. There may be such a thing as Infidelity; there is such a thing as idolatry. A man may reject truth by not receiving it, and he may lose it by holding on to the body after the life has gone out of it. Railing and accusation are peculiarly untoward and unwise in such a state of feeling as exists in the community. This cannot be remedied by tightening Church forms by councils or Presbyteries, or by examining men more thoroughly. You can examine candidates for the ministry as much as you please when they are young and don't know anything, but you take them in as eggs and they hatch out eagles, and then what are you going to do with them? Above all, any attempt to resist this movement by hiding behind Church barriers is foolish. Dr. Ewer, of New York, has declared that Protestantism is a failure, and therefore he is working back toward the old Roman Church. That is about as wise as if I should declare that the whole modern science of navigation is a failure, and that I was going back to Noah's ark and get in it if I could. To take a broom to keep back the tide, or a straw to stop the course of a river, were wisdom compared with the effort to stop a movement which has in it the will of God and the force of human consciousness.

One thing is certain: no folly is equal to that of cowardice. No counselor is more detrimental to the Church than fear. To say "Do not think; do not listen," is spiritual suicide. The salvation of the times is a belief that God will never forsake the race to which he has given an impulse that causes it to run ever upward, and that he is not going to leave his Church and men who love and fear him. Hope then in God. Don't be afraid to think and investigate. Don't believe that change, which means new life in nature, means death in religion.

Christianity and Materialism.

BY B. F. UNDERWOOD.

Christianity assumes the existence of a God, infinite in presence and duration, yet he is a personal being, notwithstanding the fact that personality implies limitation in space and time. He is of the masculine gender, although without body, parts, or passions. He is an intelligent being, although intelligence—the only intelligence of which we have any knowledge—implies limited faculties, such as reason, memory, imagination, ideality, calculation, benevolence, etc., which can exist only in a being confined to locality, finite in knowledge, and subject to infirmities.

If God *reasons*, he must compare objects or ideas, and deduce conclusions; but conclusions arrived at by a process of ratiocination cannot have been known to him prior to such reasoning. If he possesses *memory*, the faculty of recalling past events, a knowledge of things present at one time is absent at another. If he has *imagination*, something must be invisible to him, for the ideal objects of this faculty exist in the realm of the unseen. If he has *hope*, his knowledge must surely be limited, and his feelings variable, for hope is made up of uncertainty and desire. If he *designs*, he must be finite both in knowledge and power, for to design is to calculate, to doubt, to cogitate, to decide, and then to use intermediate agencies to accomplish certain ends which are directly unattainable. If he is *benevolent*, he cannot be perfectly happy, for benevolence implies sympathy with the objects of its efforts, and therefore feelings in common with the party needing aid. These faculties and powers, together with others that might be named, can be conceived as existing only in a being confined to locality, limited in time, finite in knowledge, and subject to infirmities. Does God possess them? If he *does*, he is a *finite being*. If he does *not*, then he is a being without reason, without memory, without calculation or design, without hope, without benevolence; and a being without these mental qualities or powers is a being *without intelligence*.

To say there is a great intelligence in which there are none of the characteristics of the only kind of intelligence of which we know anything, is equivalent to saying there is something of the nature and the mode of existence of which we know nothing.

He is a *creator*, and made everything from nothing, although to create is to act, to act is to apply force, to apply force requires something to apply it to, and since, therefore, there was nothing in existence but himself, he must have applied force to, and made the universe out of himself, in which case, there was *formation* only, and not creation, and the question naturally arises, is he still an infinite being after having evolved from himself an illimitable universe? He is *unchangeable*, yet remained in a state of "masterly inactivity" during a beginningless past, and only a few thousand years ago aroused from his idleness and said, "Let there be light." What occupied his mind during the countless trillions of ages that preceded the magic fiat by which the universe appeared, when there was nothing in existence to think of save himself, "the expounders of the ways of God to man," do not attempt to inform us.

If God created a universe, he must, in creating it, have assumed a new relation, a relation to the worlds he created, and he must have had a new experience, the experience of making something out of nothing, the experience of becoming a cause and author of a universe.

But if God, at any time, assumed a new relation and acquired a new experience, he must be finite, for that to which addition can be made is necessarily finite or limited.

Can God be infinite and yet become what he previously was not? In becoming a cause and creator, did he not become what he was not before, did he not pass beyond his former limits?

If it be said God was *always* a cause, it must be admitted there has always been an effect; but an effect that has always existed, that had no beginning, never could have been created, produced, or caused; and considered as an *effect*, is an absurdity.

If God became a cause, was not the state of causal activity higher than the state of inactivity that preceded the first creative experience? If there were a change in his condition, must there not have been improvement, since he is a being who makes no mistake and does nothing in vain? If the change were no improvement, nor the contrary, must not the act of creation have been one of entire indifference? If the change were for the *better*, if the condition of causal activity were *higher* than the state of quiescence, must there not have been improvement, progress, in God? Could he have been previously infinite or perfect? If the state of activity is *inferior* to his previous quiescent state, does it not follow that in becoming a cause he must have lost his original perfection?

As well speak of a square circle or round triangle as of an infinite creator.

This God is not a being subject to wants or infirmities, yet, to our human reason, it is evident that when he created the world, he must have felt a want, or been conscious of a desire; the creation must have afforded gratification of this want or desire; and since the gratification of a desire in a being is an addition to the happiness of that being, and since that which admits of addition is finite and incomplete, God's happiness must surely have been imperfect before the creation, and he is not, therefore, a being free from infirmities. If the desire for a universe was *not* first experienced at a certain time, if it always existed, then there was, during a time without commencement, an unsatisfied want, and consequently discontent, in the mind of Deity up to the time of the creation.

This being, we are told, *desires* the happiness of all men, and has the *power* to make all men happy; thousands and hundreds of thousands of the human family are miserable, and *none* are entirely happy. His watchful eye observes everything, even the falling of a sparrow, and "his tender mercies are over all his works;" yet war, famine, and "the pestilence that walketh in darkness," slay every year, immense multitudes, including the gentle, the noble, and the good. Patriots and philanthropists languish and die in loathsome dungeons, martyrs expire amid the flames, the poor are robbed, vice glitters in the palace, slaves writhe under the cruel lash of their masters, and whole nations are impoverished by tyrants and priests, yet this God, whose pretended oracles pledge his aid and assistance whenever needed and asked in faith, *never* interposes to help poor suffering humanity. While we are told that if we have faith, like a grain of mustard seed we can move mountains, all experience teaches that mere faith to the amount of a mountain will not avail to move a grain of mustard seed.

Materialism, rejecting these notions regarding a God, recognizes the existence of the universe, the power and sufficiency of nature, and the operation of invariable and universal laws. Matter exists *now*. There is no evidence that there was ever a time when it did not exist. We know of no power or process by which an atom can be destroyed. To whatever changes subjected, to whatever condition reduced, the amount is not diminished. Since matter is indestructible it will never cease to exist; it will endure forever. From its indestructibility, and consequent endless existence in the future, we infer its self-existent nature, and its consequent beginningless duration in the past. If matter has always existed, it had no commencement; if it had no commencement, it was not created; if it was not created, there is, of course, no Creator of the universe outside the imagination of the religionist. A self-existent universe is more reasonable to us than a self-existent being who existed alone through a past eternity, and of a sudden, by a mere dictatorial word, brought into existence from nonentity the billions of suns, planets, and satellites that fill the immensity of space. It is difficult to think of a universe that has existed from eternity. It is still more difficult to conceive a personal, intelligent being, without any maker, who is infinitely *more wonderful* than nature, and who made the universe out of nothing.

[TO BE CONTINUED.]

Communications.

Abbot on Ingersoll and the Petition.

BY THERON C. LELAND. ARTICLE II.

The *Index* editorial, of May 16th, which readers will do well to peruse carefully, is one of those learned essays which writers of mere culture, in light soil, so delight in building up out of the least possible idea to go upon, and then palming it off on uncritical readers for simon-pure wisdom. It is mere spider-web, spun out of an impoverished inner consciousness, with nothing but gauze and gossamer for raw materials, and so, hard run for something to say in advocacy of a bad cause.

It is just the unsubstantial product of a warped, one-sided culture, and of a brain enveloped in whims and phantasms which the fond writer nurses, and from time to time spreads before his readers as so many undoubted facts. But not one fact, not one principle of science, not one true estimate of the "state of things," or trace of the real, active, busy world in which we live, appears in the article from beginning to end. It is a cunning attempt to build up a double-and-twisted thong of words, full of sound and fury, for the purpose of putting a snapper in the end of it to crack over the head of Col. Ingersoll, to drive him into repudiation of the petition. That is the object, and all it amounts to.

The text of this homily, like the one reviewed last week, is drawn from the inspired writings of a clergyman, only this is an explanation from the theological mold of last century. It imports that Christians are good and Infidels are bad; but if one Infidel should ever happen, by any chance, to be good he would just "bust" Christianity into ten thousand flinders—and from this text, the Rev. F. E. Abbot, as he is still called in the newspapers, proceeded to preach.

We have space only for the following, which will well represent the whole:

COL. INGERSOLL AND THE PETITION.

Rev. Richard Cecil, an eminent theological writer of London in the latter half of the last century, declared that, "if one moral and upright man should deny Christianity, he would do the faith of England more harm than all the sneers of Voltaire or all the sentimentalism of Rousseau."

It is the well-founded dread of finding the moral sense of mankind arrayed against their religion that makes so many Christian clergymen unwilling to acknowledge real moral excellence in those whom they are pleased to denominate "Infidels." They are discovering with alarm that the world's faith in Christian dogmas is rapidly decaying; they are coming to perceive that the strongest bulwark of the Christian Church is the yet undecayed conviction of the majority that, in some way or other, the Church is absolutely essential to the maintenance of social order and public morality. The instinct of self-preservation makes them cling to this conviction as the sheet-anchor of salvation for instituted Christianity; and they are right. Once satisfy the public mind, always slow to move in untried directions, that society will incur no moral loss by the dissolution of the great theological and institutional system of Christianity, but will find its permanent moral interests far better subserved by rational than by ecclesiastical morality, and the one chief obstacle to the triumph of enlightened views of religion will have disappeared forever. It is dread of some vague and undefined peril to morality that shuts the minds of average men and women to all the light of the best religious thought of the country. . . .

This state of things creates special difficulties and dangers in the path of all Liberals who become in any degree publicly identified with the cause of Liberal principles and opinions. They are exposed to attacks from which no innocence can wholly shield them. They need to be not only innocent, but also bold, wise, and circumspect. They cannot afford to make grave mistakes. If they do, they are certain to be misrepresented in the worst possible manner by ecclesiastical critics, all for the "glory of God." Especially if a charge of hostility to public morality can be plausibly brought against them, they cannot escape it, no matter how grossly false and unjust it may be. The effect of such a charge is to excite the unreasoning fears of the community for the safety of its own highest interests, and to arouse its indignation against all speakers or writers who are thus implicated; nor is it much to be wondered at if, in default of sound arguments to uphold the tottering cause of orthodoxy, unscrupulous orthodox advocates eagerly resort to this far easier method of drowning truths they are unable to refute. . . .

It would be useless to multiply these illustrations of the manner in which this distinguished Freethinker, whose personal character is declared by all who know him to be singularly pure and high, has been exposed to the grossest insinuations because, in a moment of heedlessness and good nature, he permitted himself to be made use of to further a petition with the main object of which he has no sympathy whatever, and of which he seems to have been in utter ignorance at the very time when he lent to it his name.

The letter of Colonel Ingersoll to the Boston *Journal* shows that he was quite ignorant of what he was doing when he signed or presented that petition. He says explicitly that "no one wishes the repeal of any law for the suppression of obscene literature"; that for his own part he "wishes all such laws rigidly enforced." Nothing could be clearer than that Colonel Ingersoll carelessly and good-naturedly allowed himself to be made use of by persons whose real objects he did not understand, and who have involved him in difficulties from which it will be very hard to extricate himself. The reader has already seen what slanderous insinuations have been uttered against him on this account, and will also see, from the letter above quoted, what gross injustice they do him. Col. Ingersoll does not even go so far as we have gone in the matter; he only demands freedom for publications that "contain nothing that can be called obscene or impure," whereas we have demanded equal freedom for orthodox and heterodox publications, if they contain only such incidental impurities as the Bible itself contains. Let it be distinctly and universally understood that Colonel Ingersoll was ignorant of the real character of the petition he signed—that he is avowedly and publicly opposed to the main object it seeks—and that it is a gross libel on his good name to quote him as intentionally in favor of the repeal of the law of 1873. He is as strongly in favor of the enforcement of that law as the editors of the *Christian Union*, the Indianapolis *News*, and the Boston *Journal*, provided only the law is not perverted to become an instrument for the suppression or restriction of religious liberty. To prevent this perversion, however, the law ought to be radically modified. This is the ground we have taken from the beginning; and all sober-minded Liberals will sooner or later take it too, for the simple reason that the priceless principles of a free press and free mails neither require nor permit any other ground.

The pervading tone of this article is that Christians do not expect Infidels to be moral, for 'tis not their nature to. From the very fact that they are Infidels they *must* be immoral; and whatever an Infidel does, no matter how correct his life, he cannot be moral—and the syllogistic conclusion is, it behooves all leading Liberals, all you seventy thousand who signed that petition, and especially you, Col. Ingersoll, to be scrupuously moral; and if you can't be moral, be as moral as you can. "Though thou be chaste as ice," Christian morality is of that sublimated, high-potential, and unattainable character that, try thine utmost, "thou canst not 'scape calumnious strokes"—therefore scrupulously observe all the Christian moralities. If that isn't a hybrid of Liberal logic, crossed upon Christian dogma, with a depraving strain of untaught heathen thrown in, then no faith can be reposed in genealogy any more.

After the thorough dissection, last week, of the frantic demand on all Liberals to retreat, and go back on the petition there is less need to go into an exhaustive analysis of the diatribe now under examination. The same general tone of surrender and apology runs through it all, and many of last week's comments will apply to this. Nevertheless there are a few points which should have attention.

One would suppose that a Liberal writer, who can perceive and concede that "the world's faith in Christian dogmas is rapidly decaying," would go on his way rejoicing, redouble his blows upon the waning faith, and let the dogmas go on decaying; and, if the Christian Church can get any comfort out of her "yet undecayed convictions," why, poor creature, let her enjoy them a little longer, or while it is yet night. The dogmas and convictions are rapidly decaying because the Spirit of the Age is shedding its disintegrating sunlight upon them, and because Liberals and Freethinkers have, for the last several centuries, been steadily pouring in hot shot. Liberals do not specially need to change their tactics now, in the full tide of their success. All they have to do is all the more freely and independently to vindicate their own views of inherent right and absolute wrong, judge of their own morals, and live their own lives, justified and encouraged by their success in the past; and still press on in the same line of strategy which has borne them so resistlessly forward from conquering and to conquer. Isn't it the most craven of counsels, then, in a quasi-Liberal editor of a semi-Liberal journal, just as a great Christian system is about petering out, when the Protestant faction of it is vehemently discussing among themselves whether it isn't a failure, and when the writer himself would have us believe he repudiates, and has thrown off, the religious side of that system—to ask other and more advanced Liberals to be specially careful to conform to the moral exactions of that same decaying faith? It almost makes one suspect that the hand that has forgot so much cunning conceals beneath his stern, ascetic toga the stumpy remains of a once elegant fox-brush, since he is so urgent that *we* step up to the Christian captains office to be docked.

"This state of things," the fearful and tearful writer boohoos, "creates special difficulties and dangers in the path of all Liberals," etc. Here crops up the timid spirit of the man again. Difficulties and dangers! He has the keenest, alertest eye for difficulties and dangers and the safety of his precious conservative neck. "But for these vile guns he would himself have been a soldier." Not for him,

> "When a path is dangerous known,
> The danger's self is lure alone."

Whenever he sees a danger he bolts for the rear, and begs "all Liberals who become in any way publicly identified with the cause of Liberal principles and opinions" to follow him in his disgraceful retreat.

> "The timid it concerns to ask their way,
> And fear what foe in caves and swamps can stray;
> To make no step until the event is known,
> And ills to come as evils past bemoan.
> Not so the wise; no coward watch he keeps
> To spy what danger on his pathway creeps;
> Go where he will, the wise man is at home.
> His hearth the earth, his hall the azure dome;
> Where his clear spirit leads him, there's his road.
> By God's own light illumined and foreshowed."

By that wise counsel of the Sage of Concord we propose to guide our feet, and dismiss the Boston adviser to that limbo where all good cowards go.

But, my dear peer and personification of Falstaff, you deceive yourself. What Liberal peccadillo is it that makes you "fear each bush an officer"? what "quickened conscience" puts you in such a tremble? There positively are no dangers. We deny your asseverations of difficulty and danger. "This state of things," even as you draw and color the situation, absolutely does not "create special difficulties and dangers in the path of Liberals." On the contrary, it removes difficulties and dangers, and renders the path of Liberals more safe, easy, and pleasant from year to year, as the future opens. "The well-founded dread of finding the moral sense of mankind arrayed against their religion" increases year by year, and is even now becoming a certainty, and this dread becoming realized is *de*-moralizing, not only many Christian clergymen, but still more the laymen, who have no motive of salary and a living to attach them to a failing cause; then weakness, trepidation, and defeat follow demoralization. We are the conquering party. Every day witnesses the capture of a new outpost, the abandonment of one and another position grown untenable. So, dear General, Commander of the League, permit a common soldier in your ranks to receive you, fainting, in his arms, fan your fevered brow and fluttering bosom, calm your agitated nerves, and assure you there is no danger in an advancing army pursuing one in retreat. If we are "exposed to attacks from which no innocence can wholly shield us," what is the use of being innocent? Don't let's try to come the innocent dodge on them for a shield. Let's strike out from the shoulder and deliver right between the eyes the "sockdolager" of "You're another," you infernals! with your Averys, Onderdonks, Kallocks, Hustons, Glendennings, Gilmans, Chaces, Hathaways, Christian statesmen, and a long line of Christian violators of their own moral commandments; and then let's oppose to their examples our own magnificent and unterrified manhood and womanhood, born into a universe of life and intellect and sensation, with permission to live our lives, use our intellects, delight our senses, and, on the whole, enjoy all things whatsoever, under no limitations except those prescribed by positive science, natural law, and the rights of others.

"Liberals cannot afford to make grave mistakes." Why not? Everybody makes mistakes. There are none good—no, not one; and we had better not set up to be any "goodder" than the "state of things" will permit, and claim that we never make mistakes. The Christian party, who claim to be so stainlessly immaculate, according to a false and whimsical standard—they are the fellows who can't afford to make grave mistakes; and yet they are the party that is all the time making them. There isn't a day nor an hour but some prominent personage among them is on trial, or put upon his defense, for some grave mistake; and that is why the whole faction of them split off by Luther are now on the keen run for some safe refuge from their "Protestant failure." We can point you out ten defaulters, adulterers, and makers of grave mistakes in their ranks, to one Ingersoll conceived in sin and brought forth in iniquity to that depraved extent that he signed a petition for impartial freedom of the mails.

Now comes more of the timid man's mortal terror: "If we do make grave mistakes, we are certain to be misrepresented by ecclesiastical critics." An ecclesiastical misrepresentation doubles him right up—just as if it was anything new under the sun!—and out he whisks his ecclesiastical chart and Christian moral compass, and shouts to the captains of the Liberal fleet to steer their craft by them, else we will collide with a misrepresentation. We will see him back in the ecclesiastical bosom first! We will run our end of the Liberal schooner according to the most modern, best known, and most scientific laws of navigation; he may have the ecclesiastical kind all to himself, crouched down on his attenuated end.

He continues: "Especially if a charge of hostility to public morality can plausibly be brought," etc. Here it is "public morality"—that is, Christian morality; not a word now about the Eighth Demandment, "that all laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty." That is a most noble demand, and we 70,000 accept it gladly. It seems to us, however, dear editor, that somehow you ought to make your paper "consist." We beg of you, as did the boy of his religiously amphibious father, "to either stop praying or swearing, and we don't care which."

Now come several quotations from the Comstock organs which make up the terminal string of this lash prepared for Col. Ingersoll—among them the utterance of the good pastor of East Weymouth, which he is so much in love with that he publishes it twice. As I am in controversy now with a so-called Liberal editor, and not with the avowed Comstock organs, I have no call either to quote or comment on them. Mr. Abbot's comments on the articles which he quotes are pervaded with but one idea. That is expressed twice in nearly the same words; first, "In a moment of heedlessness and good nature he permitted himself to be made use of;" and, second, "Col. Ingersoll carelessly and good-naturedly allowed himself to be made use of." To this there can be but one fitting reply, and that is, It cannot atone for the aspersion on so spirited a gentleman as Col. Ingersoll is, to ostentatiously exonerate him from being a knave and then pity him as a fool. All who ever dealt with him know him to be one of the most honorable of men; and all who ever heard him speak, or have read his writings, know him to be one of the brightest intellects of the age; and the Rev. F. E. Abbot, by his effort to reduce him to the category of dupe, only spikes himself on the unenviable altitude of his own steeple as a calumniator.

201 *East Seventy-first st.*, *New York*, May 30, 1878.

THE PSYCHO PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS; being a response by Alfred R. Wallace of England. Prof. J. R. Buchanan of New York, Darius Lyman of Washington, Epes Sargent of Boston, to the attacks of Prof. W. B. Carpenter of England, and others. Colby & Rich, Boston. This work of 216 pages consists of essays by the persons named, and is a work of rare ability, and contains the ablest arguments that have yet been issued giving the Spiritualistic theory of the sciences indicated. The price is probably 50 cents, in paper, and 75 cents, in cloth.

THE GREAT STRIKE: Its Relations to Labor, Property, and Government; suggested by the memorable events which originated in the tyrannous extortion of railway masters, and the execution of eleven labor reformers, called "Molly Maguires," June 21, 1877, and culminated in burning the corporation property in Pittsburgh, July 22d following. This essay carefully defines the relative claims of work and wealth involved in the irrepressible conflict between capital and labor, which engages increasingly the attention of thoughtful people the world over. By E. H. Heywood, author of "Cupid's Yokes," "Hard Cash," "Yours or Mine," and several other pamphlets. Price 15 cents.

B. F. UNDERWOOD lectures at Jacksonville, Ill., June 7th 8th, and 9th.

Editorial Notes.

W. S. Bell will lecture in Indianapolis, Ind., June 11th; Tonica, Ill., June 13th; Minonk, Ill., June 15th; Paxton, Ill., June 16th.

"The Darwins" was omitted this week on account of the copy not reaching us in time. There will probably be no further interruption in that interesting story.

W. F. Jamieson organized a Liberal League at Kirksville, Mo., with twenty-six members, during his debate there with Rev. Jacob Ditzler, of Kentucky., and one at Moberly, Mo., Sunday June 2d. He speaks at Gardner, Kansar, grove meeting, Sunday, June 9th; at Ottawa, Kansas, June 16th. Address Box 1250, Kansas City, Mo. Will attend grove-meetings in Kansas and Missouri, June, July and August.

Attention is called to the advertisement of the "Champions of the Church" which will be out about the 20th inst. It will be the largest and finest work we have yet issued. We hope to receive a large number more of orders for it. We wish every reader of The Truth Seeker would order a copy of it. It will be richly worth the moderate price we ask for it—in cloth, $3; leather, red edges, $4; morocco, gilt edges, $4.50, postage included. Generous orders assist us in the prosecution of the work we are engaged in.

Choice of Pursuits or What to do and Why.—This valuable work of 500 pages by Nelson Sizer should have received, as it deserves, an earlier notice. Every page is full of instruction and subjects for thought and reflection, calculated to lead to wise and considerate action. It seems to be almost necessary as a guide to parents and teachers who have in charge the direction of the minds, faculties, and the training of the habits of the young, and no young person capable of reasoning and choosing for himself should be without it. Published by S. R. Wells & Co., 737 Broadway, New York.

"Facts for the People."—We have received from the publishers of *The Spiritual Offering*, Springfield, Mo., a package of tracts, No. 3, of their series "On Money," by J. S. Loveland. It treats of the Origin of Money; Primitive Money Essentially Valuable; Its Failure; Usury; Human Progress Necessitates Commerce; Human Happiness depends upon Money; Abundant Money is Necessary to Secure Social Order; How can we Obtain an Abundance of Money. We can furnish the tracts to callers. Price, five cents, by mail. In this connection we would call attention to the fine appearance of *The Spiritual Offering*, a forty-eight-page monthly magazine, devoted to the interests of humanity, from a Spiritualistic and scientific standpoint. It boasts a corps of superior contributors, and in every way is a first-class Spiritual magazine. $1.25 per annum, or 75 cents for six months. Springfield, Mo.

The Waterloo Meeting.

Mr. Charles Ellis called upon us upon his return from the meeting of The Friends of Progress at Waterloo, N. Y., on Saturday and Sunday last. Over two thousand persons were present and the meeting was a very pleasant one. The subjects discussed were "The Relation of Science to Religion," "Capital and Labor," The Currency Question," "The Rights of Woman," and "The Liberal League movement." The speakers were Prof. Oliver, of Cornell University, Prof. C. D. B. Mills, Mrs. Joslyn Gage, Mrs. Clara Neyman, Mrs. Somerby, T. C. Leland, W. S. Bell, H. L. Green, and Chas. Ellis.

Mr. Ellis informs us that he will spend the summer in the East, and proposes to put in a portion of his time in the lecture field. He wishes to spend his time mostly in northern New York during July and August. Those of our Liberal friends in that section of the country, who wish during those months to avail themselves of the services of a good Liberal speaker, will do well to correspond with Mr. Ellis upon the subject. He may be addressed at No. 8, Portland St, Boston, Mass.

Voltaire's Centennial.

It is a cause of congratulation with all friends of mental liberty that the Centennial observance of Voltaire's death, in Paris a few days ago, was observed with so much respect for the memory of the talented author and philosopher. It was all that could be desired.

The following cable dispatch from Paris will give some idea of the Voltaire festival at the French capital.

Paris, May 31.—"The Voltaire celebration, which was organized by the men of letters and took place at the Gaieté Theatre yesterday, was attended by about two thousand persons. The admission was by tickets, for which from fifty centimes to eight francs were charged, according to location, the receipts being devoted to the poor of Paris. The proceedings were quiet and orderly, and marked by no special scenes of excitement.

"A celebration was held at the same hour by the Free-thinkers at the American Circus on the Place Chateau d'Eau. The admissions were by ticket, but without charge. The audience numbered about six thousand. Several speeches were made, wholly devoted to proving Voltaire's enmity to all religion. The audience was very enthusiastic. After the speeches, a statue of Voltaire was crowned with flowers. Deputations representing Paris and the provinces with banners, marched around it, while bands played and the audience sang the 'Marseillaise.' It was the original intention of the movers of the meeting to erect the statue publicly in the Place Chateau d'Eau, but the government forbade it. The government also prohibited a public ceremony by the Clericals in honor of Joan of Arc.

"While the two Voltaire celebrations were in progress the Cathedral of Notre Dame was filled by an immense congregation, consisting principally of women, to take part in the expiatory services ordered by the Cardinal Archbishop of Paris. The interior of the church was darkened, expiatory tapers burned before all the altars, while from the pulpit a discourse was delivered in which the preacher denounced Voltaire and glorified Joan of Arc."

It is also cheering to see the greatly improved sentiments towards this great man which is visible in our own country. Several of our dailies contained editorials of considerable length referring to Voltaire's Centennial, and made complimentary remarks in reference to the scholar and thinker. We saw nothing that was harsh or unjust, but each seemed actuated by the desire to do the Sage of Ferney simple justice. It certainly is an improved state of things if justice can be done such a noted Infidel, even when he has been in his grave one hundred years.

Comstock in Boston.

Comstock did not achieve a great victory in his meeting in Boston on the 30th ult. He went on there with the Rev. Mr. Frederick Courtney, of St. Thomas' church, for the purpose of organizing an auxiliary Society for the Suppression of Vice for the purpose of raising more funds to run his present concern in this city, and more especially to pay his salary of $4.000 per year, which he is understood to be anxious to have in his pocketbook or to add to his bank account.

Mr. Comstock made the principal speech, and narrated his usual exaggerated stories about the tons of obscene matter that is sent out to little school girls to pollute them and initiate them in habits of vice. He told about his usual amount of falsehoods, and he singled out Mr. Benjamin R. Tucker, editor of *The Radical Review*, who was present, and denounced him as an enemy who was following him, etc. The assembly at once sung out, "Where is he!" "Show him up!" "Put him out!" "He has no right here!" with other exclamations of a similar character. Upon Comstock's promptly pointing out Mr. Tucker, the latter arose and calmly denounced Comstock as a liar. This created not a little excitement, but Comstock continued his remarks.

While he was speaking the Rev. Jesse H. Jones, Congregational clergyman, arose and expressed a wish to ask Mr. Comstock a few questions. Some objections were raised and some shouted out, "Sit down!" "Put him out!" "Let him ask his questions," etc. Mr. Jones said he was a clergyman; that he had entered by ticket, and that he had as much right there as any other individual. He then propounded three questions to Mr. Comstock as follows: 1. "Did you ever use decoy letters or false signatures?" 2. "Did you ever sign a woman's name when writing a letter?" 3. "Did you ever try to make a person sell you forbidden wares, and then, when you had succeeded, use the evidence thus obtained to convict him?" To each of these interrogatories Mr. Comstock was compelled in truth to answer in the affirmative, whereupon the Rev. Mr. Jones remarked that Mr. Comstock had done what would be considered disgraceful in a Boston policeman. The Rev. Mr. Courtney of this city apologized for Mr. Comstock and owned him as a friend. He sustained Comstock's system of decoy and hypocrisy as all have to do who defend him. The Christian Church is indeed reduced to a pitiable expedient when it has to resort to such dishonorable measures to persecute and annoy.

The Philedelphia *Record* in commenting on the occurence thus sensibly remarks:

"Mr. Comstock has been trying to trap unwary sinners by forging letters and buying forbidden wares. It strikes us as bad policy to use as instruments for reforming offenders men who are meaner than the offenders themselves. People judge a cause by the character of its advocates, and principles by their exponents; and the cause of morality must suffer seriously when such men as Comstock publicly espouse it and become known as its ministers. He is meaner by a few degrees than the agents of our Society for the Prevention of Cruelty to Animals, and this is saying much against Comstock, but we have his own confession in proof of our assertion. He is a self-convicted sneak and hypocrite, without moral honor, and must naturally do the cause of morality far more harm than good."

Mr. Tucker is to be heartily commended for the independence and fearlessness he exhibited when attacked in a Christian congregation. He called Comstock a liar, and was prepared to prove it. We fancy some difference can be discerned between Mr. Tucker and a certain very cultured gentleman who would not dare to say a word derogatory to the very reputable Anthony Comstock. See Mr. Tucker's letter to *The Boston Journal*, in another column.

Two Grievous Wrongs.

The English courts have recently been guilty of two acts which have cast a thick cloud of opprobrium upon them that time can scarcely remove. The first is the conviction, sentence, and imprisonment of Edward Truelove, an old man, of London, nearly eighty-five years of age, for selling Robert Dale Owen's "Moral Physiology," a work of decided merit, and Mrs. Besant's pamphlet entitled "The Law of Population, its Consequences, and its Bearing upon Human Conduct and Morals." He is a worthy old man, and there is nothing in either work the selling of which should be censured in the slightest degree. It is a shame to Christian enlightenment that in the closing quarter of the nineteenth century, and in a nation of the highest civilization and wealth, such cruel injustice should be enacted in the name of religion and morality. London also has a Society for the Suppression of Vice, upon which our Comstock society here is modeled, and it is that society that has cast the aged man behind prison bars, and prohibited his aged wife, also, from entering his cell, and simply because he sold a little book touching the law of reproduction, which it would be well for every person to peruse. If this is an illustration of the beneficient effects of the religion of Jesus, the inhabitants of the world will have reason to be rejoiced when its rule shall have entirely passed away. The sentence was four months' imprisonment and a fine of £50, or $250.

The second wrong is the legal decision that Mrs. Annie Besant shall be deprived of the guardianship of her sickly little girl, eight years of age, because the mother—though a woman of the highest intelligence and worth—cannot believe in the Jewish and Christian God, in other words, because she is an Atheist.

It would seem that at this age of the world intelligence and Christian toleration should have advanced far enough so that a worthy, accomplished mother should not be deprived of the natural custody of her own child because her faith does not conform to the standard the State sets up, or because she is faithful to her honest convictions. It is one of the greatest outrages of modern times, and, in consideration of the period in which we live, it is a greater iniquity than the Church perpetrated three hundred years ago, when intolerance and bigotry ruled with a heavy hand. It is enough to raise a doubt whether, after all, though intelligence and civilization are spreading over the earth, the spirit of charity and mental freedom is really gaining in the world. It is an appalling instance of what the Church is still disposed to do to crush the spirit of freedom of thought which is inherent in the sons and daughters of humanity. If the London Society for the Suppression of Vice cannot be directly thanked also for this exhibition of criminal cruelty and tyranny, it is another blot on the escutcheon of Christianity that time can with difficulty efface.

Slanders Refuted.

The last number of *Payne's Age of Reason* issued, dated May 4th, contained some twenty-five gross slanders respecting ourselves, so vile in character that we deemed it due to ourselves that the edition be suppressed, and we took the necessary steps to effect it. But previous to this some two or three hundred copies had been obtained from the printer and were sent out. Several friends have asked us as to the truth of some of the charges, especially in reference to the following, which Peterson has also published in his *Common Sense*.

"As an example of the liberality and humanity of good brother Bennett, we will cite but one instance here. About a year ago he solicited a poor woman to read proof for him. The lady being in reduced circumstances and not knowing the good man except by way of those distant admirers, who knew him not, accepted the situation. She worked in this capacity nearly every day for three months, and to this hour has not received a farthing for her labor."

There are some half a dozen falsehoods in this one short paragraph and scarcely a single truth; whatever our faults may be, we can say this in truth; we have never failed to pay every person who has worked for us in any capacity, and always promptly. In the last conversation we had with Mr. Payne we asked him what woman we had employed and refused to pay. He replied that it was his wife. The facts are simply these. We never solicited her to read proof nor employed her to do so for an hour. Let the following statement from Mr. S. H. Preston explain the truth.

"I was engaged in The Truth Seeker office throughout the year 1877. Mrs. Payne was in the habit of calling in the office nearly every day, to borrow books and papers which she was free to take. One day when she thus called we were engaged at reading page proofs of The Truth Seeker. She asked to read some of the pages, saying she had nothing to do and would rather read them than not. Mr. Bennett let her take the pages to read the same as he would a book, magazine, or other paper. Her reading the pages was of no earthly use to us, for it made not a minute's difference in our labor upon them. We read them all over just the same as though she had not read them at all, and if her reading had been of any value I am sure the books Mr. Bennett gave her, together with the files of papers he loaned her were ample payment, for all, the proof reading she did would make but very few hours. She was not employed by Mr. Bennett to read at all and we had not the slightest idea that she expected pay. And had she charged in full for all the time she devoted it could not have amounted to more than a dollar. S. H. Preston."

That settles that detestable falsehood, but here is another of a smaller calibre, which perhaps should be exposed. After Payne ceased to issue his libelous sheet called the *Age of Reason* he wrote a letter to Dr. Monroe of the *Seymour* (Ind.) *Times*, in which he uttered several falsehoods, and among others, this: "It can be said of Mr. Bennett that he shed tears and admitted he had been somewhat oppressive to his rival brother in the work of reform and Free-thought." The man's great predilection for lying is shown in this short quotation. Nothing of the kind occurred. We had but one conversation with the man for the last four months, and that was on the morning we suppressed his last issue. We neither admitted that we had been too oppressive upon him, nor did we shed tears. "The boot was entirely on the other foot." It was Mr. Payne who shed tears and it was Mr. Payne who acknowledged that he had wronged us. The conversation took place in the presence of Messrs. Henderson and Brown, and let them say who shed tears:

"We were present during the conversation between D. M. Bennett and S. W. Payne; in fact it took place in our office, where the gentlemen casually met. The remarks of Bennett were temperate and mild, but in the spirit of one who felt that he had been injured. Bennett assuredly shed no tears. Payne gradually yielded his ground, and finally broke down and shed tears freely. He acknowledged he had wronged Bennett and begged pardon for the same. We could not help feeling that the charges which Bennett had made against Payne were true, for Payne admitted them, and he exhibited the appearance of a contrite penitent.

"G. L. Henderson,
"Hugh Byron Brown."

Here are the facts, and we will be glad if we never again have the necessity to write or speak the name of Seth Wilbur Payne, or to refer to the numerous foolish but malicious lies he uttered.

The Radical Pulpit.

Second Anniversary.—Concluded.

ANNIVERSARY LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE, MAY 12, 1878.

It has been said that Liberal organizations cohere by force of personal influence, and that unless there be personal influence they quickly separate into atoms and fall asunder. It is true, I confess, that it is unavoidable in the beginning of every movement. So it was with the Hebrews. The great leaders by their personal influence drew around them a following, and so it was in the earlier days of Christianity. The masters drew around them Christian communities by force of their personal influence. But the aim of the leader of Liberal movements, believe me, is not personal aggrandizement but the highest and greatest aim of all his life is to make himself unnecessary, to found such institutions and usages as shall live their own life long after he is gone. Then will it be easy for him to sink into Lethe's stream; then will it be easy to forget and be forgotten, if we leave behind us that which is unforgetable—a purer light beaming from the sun of righteousness, a fairer harmony rising above the world's discords. And so we can but call out for help in this work; we can but cry out, hoping that the slumbering echoes may awake in some young soul. Nay, we can do more. We can sit down patiently and build up young minds for the work. We can go into our schools and mold young souls and fit them to be leaders hereafter in this movement for freedom in religion—leaders who shall not hanker after wealth, who shall not hunt for fame, but who shall enter this glorious fight for truth because it has its own compensation, its own unspeakable reward.

In the first year of the society's existence we paved the way for this work. We fully defined our position as brought against demagogue religions. We sketched in general the outlines of the new ideal, and in the past year we have taken up the specific problem of larger morality under the name of the social question; the problem of the training of the young, under the heading of our ethical school. Let us fix once more our attention upon the leading thoughts presented to us during the winter's work and meetings.

The sermon of humanity—what is it unless it becomes practical? That was the exclamation with which we started upon our course. Long enough have we spoken of brotherly love in the abstract; let us see what brotherly love signifies in the concrete. There are great needs to be supplied; there are great grievances that plead and supplicate for redress. Let us at least give them audience. The subject of social grievances is a dangerous point to touch. Already the tocsin of alarm has been sounded; already in hostile camps gather the opposing classes of society; already the ominous mutterings and moanings that predict the coming of the storm are heard. In such times the prudent seek shelter. But we believe that society demands, above all things, honesty and frankness in the speaking of convictions. We believe that we should render those a service who did not agree with us by boldly speaking our convictions, in giving them a deeper and clearer insight into their own by comparing them with those delivered from this platform.

The great duty of religion, it seems to me, is to be a peacemaker—peacemaking by helping. And though we flatter ourselves that we can cure, why resort to quack-medicines that deceive the patient? The remedial work of religion must be numbered in ages, in centuries; it cannot be accomplished in a day, but it is none the less valuable on that account. We would not deceive ourselves as to the nature of the evil or as to the sufferings of the patient. We would utter what truth and justice demand whether it can be realized or not. So we began by seeking to tear aside a few fancies that cloud the issue.

It was said that the land is bounteous and all have enough. We answered: The land is bounteous, but all have not enough. It was said that labor is a commodity, to be bought and sold like any other, and sentiment must not be allowed to interfere in matters of business; that the price of a coat was regulated by the number of coats in the market and by the demand for them; and so the price of labor must be regulated by the number of laborers in the market and by the desire to employ them. We answered indignantly that there is no department of life in which moral sentiment has not the right to be heard. We pointed out this difference: that the coat when it sinks in value is not affected thereby, but when the laborer, on the labor of whose hands depends his living and that of his wife and children—when he sinks in value he is affected thereby. Labor is not a mere commodity, because labor feels hunger and thirst, winces under pain, and writhes under ignominy. It was said that there is only one law for all, and that the lowest can rise to the highest stations by industry, frugality, and perseverance. We answered that only seldom does one so rise; you see a few brilliant examples of success that dazzle the eyes, but you do not see the myriad failures of which no record is preserved. You see one cabin-boy who rises to lordly wealth and honor, one Swiss weaver who rises to a commanding position in the moral world, but you do not see the thousands of others who, with the same talents and moral qualities, but lacking the same fortunate combination of circumstances, remain cabin-boys and weavers through all their weary lives.

They said, It is idle to seek the improvement of the lower classes; for the more you give him the more riotous and reckless your workingman becomes. We replied that every savings institution in the land refutes this wholesale charge. We replied that the moral shiftlessness, when it occurs, is the result of the inconstancy of employment; that the bane of the laborer's life, far more demoralizing than low wages, is the uncertainty of living from hand to mouth; it is the not knowing whether there will be any bread to-morrow or not that is so fatal. We pointed out that extreme poverty must be wasteful as naturally as wealth is wasteful.

Now, what is it we demand for the laborer? Is it something wild, unheard of, and impossible? No; we do not wish to raise them above being laborers, but to raise them in their capacity as laborers. Three things we demand; intellectual freedom, industrial freedom, and moral freedom. Intellectual freedom; that is, equality; and that means not simply the species of equality that is accorded to the highest class in professional life, but only the same principle of thoroughness, the same special culture, that is accorded to the highest class of professional life. The professional man has his specialty, and is trained for it; so the workingman who is to live by tools should be taught the theory of tools, the principles of machinery, in order to do his work intelligently. We demand more skill in labor; for more skill in labor will enhance the value of the product as well as increase the dignity of the producer.

What we demand is increased facilities for the education of the workingman in connection with our common schools, or at least an advanced system of mechanical instruction in connection with our evening schools. This is the beginning of the road to intellectual freedom.

There are three forms of labor organizations; the monarchical, the republican, and the constitutional. The monarchical is that which prevails at present, in which a single person is sovereign, virtually controlling the enterprise. The republican form is that in which the laborer would become the capitalist; in which they would regulate and conduct the enterprises by a system of delegates and a chief executive, each sharing in the government and each being rewarded according to his ability and the value of his service. We agree that in order to make successful co-operation possible a long previous training is indispensable. The whole problem of the advancement of the working classes, therefore, resolves itself into an educational problem. And we also hold that between the lower and the higher forms of labor organizations an intermediate form is possible, which may be called a constitutionalism, in which the power is still retained in a single sovereign, as it were, but where the laborer would have a voice in the general control by a system of laws. Under this system of mutual control the jealousy and hate too often existing between the laborer and capitalist would be forever removed, the demagogue agitators would disappear, and peace and prosperity dawn upon the industrial world once more. We earnestly express the hope that the examples in the direction of constitutional industry in this and other systems will speedily follow upon the return of better times, and will be widely and successfully copied.

But, more than this, we ask moral freedom. Friends, we live in this great city of New York, and few of us know how vice blights the lives of the men and women who plod on their dreary lives around us. I think not only of the hundreds, nay, thousands, of babes who will doubtless perish this summer, as they do every summer, because they are blasted by foul air and because their life has been supplied by poor nourishment, or lack of nourishment, but I think now of the moral life that is constantly perishing around us; of the honor that is stabbed and the virtue that is slain. We see around us daily how the filthy hovels to which the poor are condemned break self-respect in the hearts of the poor; how the sacred limits of restraint are overridden by the promiscuous huddling of families in the close quarters of narrow rookeries. We see how when once a single vice springs up in these pestilential quarters, it quickly spreads, like the plague, and even the most innocent are not to be protected against the contagion. We place ourselves in the position of some honest workingman compelled to seek refuge with his children in one of these dens, and we echo the cry of despair that breaks from that man's lips; and we cry that he has a right to virtue, at least, if not to happiness. Sacred should we hold this right to virtue, for that it is which lends grandeur to the workingman's cause. It is not bread they ask for the sake of the bread, but because bread means also a state of higher life; because bread means also clean homes and dignity. They want to be clean inwardly; they want to be mutually free; and they ask our help, and we should lend it. We should strive with all our souls to take away what taint of materialism still clings to this movement, and turn it in the honorable direction of a movement for a new morality in the social world.

So did we preach the lessons of unselfishness in connection with the demand for a greater morality, and earnestly, also, did we address ourselves to our second task—that of educating children so that they should be able to practice those exalted virtues. We believed it proper to teach the children the history of the great religious systems, and to inform them concerning dogmas, first, because there is no means so great to break the influence of dogmas as the study of dogmas; and, secondly, because dogmas, though they do not solve the problem of philosophy, still keep in mind that there is a problem, keeping alive the consciousness of the mysteries of the universe by which we are girt around.

And not only did we teach the children the practical duties of the present and the future, the duties they owe to themselves—cheerful labor, endurance under trial, truthfulness—but the duties they owe to others: reverence toward superiors, respect toward equals, and toward those who are younger and weaker the most tender love. We would make these children better men and grander women, and a stay and support for the ethical school that is to be. We would see them lead the procession of their lives high and erect, with the light of a hero's soul beaming from their eyes.

Other topics, also, we touched upon—the atonement, the May festival, and woman's mission. We sought to show how woman's soul shall lead us upward and onward; how she shall refine the grosser masculine nature; how we through her, and she through us, shall grow until the man be more of a woman and she of a man; we gain in sweetness and moral height, she in mental strength.

We stand at the terminus of our second year, and now, as we look backward, we have reason to feel encouraged. In a time when great financial distress lay heavy as a burden upon the community, this society has constantly increased in prosperity, and we have won new friends for our cause—warm, faithful friends. We have shown that words do not suffice us, but that we give practical form to what we advocate. We have laid the foundations of our ethical school, which gives splendid promise for the future. By your generosity we have been able to support during the winter a prosperous kindergarten school, where over seventy children daily gather and daily receive instruction. We have seventy little mental plants taken out of the darkness and planted into the light in this children's garden; seventy merry faces which it is a delight and constant reward to behold.

We have lifted our eyes to more ambitious projects, such as the advancement of the working class, who, in all lawful and legitimate efforts for their emancipation, have our hearty sympathy and co-operation. We have received every encouragement. The attacks from without have not ceased, and there is ground for the belief that they will increase in viciousness as we advance. These attacks have not ceased, and they are sometimes hard to bear; but have not the poisoned shafts recoiled upon the marksmen? Thus, in the new cities of the West unexpected allies have appeared for our co-operation. Through them it has been made known that this society has weathered the first storms of its existence; that it has passed triumphantly through its ordeals. The new lands rise to the new thought with new helpers. If only we can do the missionary work of enlightenment, they will garner in the rich harvests that are waiting. The attacks from without have aided us without, and they have only tended to draw more firmly the bond of union within. We feel now more than ever before that we belong together; that we are embarked in a common enterprise of liberty for man on the shores of the great To Be.

To-day I recount our gains as a society. It is the anniversary day, and we must not forget to remember our losses also. The May month has come to crown the hills and valleys and send sweet fragrance into the abodes of the living. The gentle May plants flowers also on the graves, and decks with green garlands the still city where slumber our dead. In the circle of those who have been closely identified with this society as its members, two have been taken away from us by the hand of death, and, in obedience to the usages of society and the dictates of our own feelings, I will briefly recall their honorable names. One was a youth of extraordinary abilities and no mean acquirements. He was an intense, ardent friend of the Liberal movement, and understood the scope and the bearings of our work as few have done beside him. He was a graduate of one of the first universities of the land, and a graduate of high distinction. It was a privilege and a pleasure to instruct him. He was of an inquiring mind, and probed all things to the core. He was gifted with a splendid insight, both of intellect and heart; a man of downright conscientiousness was he. Suddenly he was stricken down by

one of those terrible maladies that crush the patient slowly, with much cruel suffering. For over five weeks he battled against death; for five weeks he was stretched upon his bed of pain; but even under these trying circumstances his mind did not lose its clearness. He never failed to care more for others than for himself. To him the ethical idea was, indeed, a staff and a support, as he walked with open eyes into the dismal valley of shades. The night before the end came his mind was still intent on the great problems of existence, and the burden of his last ideas was a demand for light on the problems of duty. The name of Alfred Eidlizt is a dear one to mention. We have lost in him more than it is in my power to express.

The other was young also, but not, like him, gifted with extraordinary powers of mind. A sweet lady was she, full of tender talents, lovable and beloved; a gracious type of winning womanhood. In September, 1877, we crowned her with her bridal wreath. Four months had scarce elapsed when we were called to lay a different wreath upon her bier. The friends of Hattie Kauffmann have not forgotten her; her name will be remembered.

The dead sleep well. We send them silent greetings unto their still, spirit abodes, and whisper messages of unforgetable love to them in our hearts. But the remembrance of the dead shall not depress us; it shall lift our souls, and exalt and ennoble us. Yet a little, and we also shall pass away from the fading scene. Let us, then, truly live; let us live for the great and the good and the true. The lessons of death are life; and out of decay there springs forth rejuvenescence, and out of the old rises the new; out of the wrong and above the wrong will ever rise the right. To the right, then, which is our life, let us be dedicated; to greater justice, which is the nerve of our being, let us be consecrated. Let us vow, in this solemn hour, that promise of remembrance; vow it now, my brothers and my sisters, in the holy cause of freedom. So shall we bid farewell to the years that are gone. So shall we, with glad hearts, bid all hail! all hail! to the years to be, and to the work they bring.

Communications.

The Financial Problem.

MR. EDITOR: Your correspondent Mr. J. Petty seems to think I misrepresented his article on "The Financial Problem." Well, if I did, I certainly did it unwittingly. He is in favor of money being "based" on the government. If I understand him rightly, I disagree with him. Let me illustrate. If the government issues a legal-tender currency, pays off the bonds with it, pays its debts with it, runs the government with it, or loans it to the people at interest, that is what I call being based on the government. The stability of the currency would depend upon stability of government. Mammon, instead of love and justice, would be the greatest factor in preserving the union of the States.

Now, such a currency I oppose. I want it based upon individual property, like a mortgage, the mortgage being given to "bearer" through the government. All I would have government to do is to make it a legal tender, guaranteeing the security, and compelling those issuing it to redeem within twelve months, when called upon, in labor, or satisfactory equivalent. I would have it beyond the power of government to make money. The power only to issue certificates of indebtedness based upon future taxation, but not a legal tender. And not that, except in a crisis of some kind, when taxation would be too slow.

The power to make money by government makes too many avenues, and creates too great a temptation, for extravagance and fraud.

I cannot see that interest is unjust. Government's undertaking to regulate or prohibit it is nonsense. It would be just as sensible and just to say that farmers should not sell their produce any higher on credit than for cash. Regulation or prohibition injures the very party it is intended to benefit.

Now, if enough money can be issued, with good security, so that the demand is not enough to command interest, I say, Amen. But I do not think that possible. It will command interest somewhere.

Mr. Petty says he did not touch the school question. What did he mean by saying, "And if our government was good for anything, it would see that this was carried out, so that all would be protected alike, and all its citizens well educated, free from superstition and falsehood; not as it is now, a kennel of rascals, swindlers, and cheats"? I am certainly pardonable for misapprehending him here. Mr. Petty asks why should not an honest and enlightened government own and run the railroads. When our officials are honest and enlightened the people will be so, too, and there will be no need of government. The expense of one can be saved. Taxation should always be as light as a simple but strong government will admit. To buy and build railroads would greatly increase taxes. The burden of taxation would be heavier than the burden of freight would necessarily be. The world depends too much upon railroads. The raising and driving of stock and good country roads for teams are the substitutes that are neglected. With good roads and cheap lands, horse power should be cheaper than steam. Why not have government steamboats, ships, schools, hotels, bath-houses, lawyers, physicians, barber-shops, etc., etc.?

While I am willing to admit that if labor will unite and run the government it is very probable a great improvement would be made, yet humanity is so imperfect that governments are never a success from a business standpoint. We need six "frees;" free soil, free trade, free government, free money, free elections (freedom to vote on any measure), and free woman. Then every "tub" will have a bottom, and can stand on it. Then give free competition in everything. Let the longest pole knock the persimmons; and humanity will be served in the best possible way: the greatest good to the greatest number. Amen. O. JONES.

Mineral Springs, Ark.

Debate.

Since the insertion of my notice in THE TRUTH SEEKER I have received a host of calls for the "Debate;" which proves THE TRUTH SEEKER to be widely circulated among live Liberals. A large number of these friends generously inclose postage stamps. I am inclined to think that many labor under the impression that the "Debate" is a pamphlet report of one of my own discussions, instead of a circular designed to arouse the sleeping sentinels on Zion's walls. As I wish to disappoint none, permit me to say that brother Bennett is about to publish one of my debates through THE TRUTH SEEKER, and afterwards in pamphlet form, a copy of which I will send free to all who have applied for "Debates" up to this issue. Could I afford it, I would gladly continue beyond this date. My Debate circular I will continue to supply free to all applicants.

At present I am engaged in a joint oral debate with Jacob Ditzler, D.D., of Kentucky, in the Christian church of Kirksville. I think it will do great good for Liberalism, as all agitation of thought helps it; and, notwithstanding our opponents boasted that the great Dr. Ditzler would give Infidelity its death-blow in this city, I trust we will be able to report "Neither dead nor asleep." Nearly the whole of the learned doctor's first speech was a glorification on the victories achieved over Voltaire, Paine, Hume, Huxley, Draper, Theodore Parker, and, as the doctor expressed it, "other Infidels," won by Christians. I felt as proud that moment, in such Infidel society, as I ever felt in my life. "Of such is the kingdom of heaven," or, better yet, the Republic of Common Sense.

Our audience was over five hundred one evening. A small admission fee of ten cents is charged, which covers all the expenses of the eight evenings' controversy, and here will probably leave a small balance in the treasury. It is always better to have an admission fee; otherwise the burden falls on the willing, working few. It secures the attendance of the interested of all parties. This makes my thirteenth debate since September 25th last.

Our opponents are invariably sanguine of a victory for Christ's sake. It may be good for Christ, but it affords Liberals a first-rate opportunity to present their facts and principles. A plentiful harvest of doubts of Bible inspiration results from such controversies. Christians, who make it a point of religious duty to never listen to our speakers, will venture out when assured that Christianity is about to win another victory! "Lord, help!" The Liberal advances his facts and arguments, to which the preacher generally responds by exhortation and appeals to sympathy. No wonder that, on cool, mature reflection, the facts stick, while the fervid religious frenzy is forgotten. Then comes the wryful exclamation, "Discussion is injurious, not profitable!" Ah! it is of no use for them to deplore the inevitable. Christianity is doomed. As Oliver Wendell Holmes says, she must give an account of herself to Science.

W. F. JAMIESON.

Kirksville, Mo., May 23, 1878.

Money Again.

It is passing strange that men, who appear to be as well educated as Mr. Truesdell is, should make such erroneous assertions as he made in THE TRUTH SEEKER on the 25th of May. He says "the financial history of nearly ever great nation on the globe presents the strongest evidence of the fact (?) that money must necessarily possess intrinsic worth in order to be the basis of all contracts." He could as well say that the civil policy of nearly every great nation on the globe has been a kingdom or empire, therefore we should adopt that system. Does not history teach us that the Spartans were a more successful and prosperous nation after Lycurgus had made their money of a cheaper material? Mr. Truesdell, the one example of France, with her inflated currency, because it is a test case, is worth all of your precedents quoted above. France and Scotland have the most inflated currency of any countries in Europe, and have also the greatest prosperity. I defy you to controvert this proposition, that labor is the basis of wealth. It is the only producer of wealth. And the financial system which keeps the population employed the best is the best system, and that system which causes the greatest number of men to be idle is the worst. Every day that a man works at useful employment the world is better off by his day's work, and every day that a man is idle the nation loses so much in the prosperity it ought to have. "Money is a machine to do business with," is the most practical definition of it I ever heard, and the cheaper the laborer can get hold of it the better.

The money-broker seeks a place where money is dear, but the manufacturer seeks the place where it is cheap. If we had money at a lower rate of interest here than in England, money would go there to be loaned; but manufacturers would come here, and that country would be tributary to us instead of we to them. But the last sentence is the most inexplicable. Mr. Truesdell, in substance, the laborers (a majority) will hold this inflated currency (their own promises), and a few practical financiers will own all of the real wealth of the nation. Greenbackers, you need fear no such idle warning if you are in the majority; you can vote a tax on that "real wealth of the nation" to keep your greenbacks good. You need fear nothing if you will hold a majority and demand the legislation you want. Those "practical financiers" will take more of your real wealth by means of scarce money and foreclosure than they can with plenty of money. J. R. PARKS.

Revised Spelling.

We propose to devote a space in our columns to articles spelled on the Anglo-American plan, wherein no new letters are employed, but each letter and digraph of the common English alphabet represents its most usual sound. A few common words are left unchanged in spelling, the object being to preserve a close resemblance between the revised and the ordinary print and script. Although the Anglo-American spelling is not strictly phonetic, in the sense of a single uniform letter for each sound, yet it relieves our orthography of nine-tenths of the anomalous and contradictory spellings which now disgrace it, and which torment children at school and grown-up people through life.

The following paragraphs are taken from the *Liverpool Courier* (England), and are from the pen of Mr. E. Jones, one of the principal movers for spelling reform in England:

"The jeneral prinsipels which guvern reviezd speling without new leterz ar az folo:

"1. Adopt the pronunsiaishon ov the standard dicshonariz.

"2. Ecspres eech sound in every wurd by the leterz, singly or in combinaishon, which most freecwently reprezent that sound in the comon speling.

"3. Omit uesles leterz.

"Theez direcshonz ar so simpel and reezonabel that enybody can comprehend and aplie them.

"The yoek ov the complicaited curent sistem ov speling haz been hevy and greevus tu be born, not only by children and forenerz, but by meny educaited peepel, hoo ar ofen compeld tu turn tu the dicshonary for the speling ov dificult wurdz. The standard ov rebelion iz now beeing raizd against the usurper hoo haz tiraniezd so long over old and yung, and we hav amung our leederz sum ov the first scolarz, linguists, and staitsmen ov the day.

"Prof. Max Müller, in an articl on speling which apeerd in the *Fortnightly Review* about too yeerz sins, asks, 'Iz ther no staitsman in England sufishently proof against ridicuel tu caul the atenshon ov Parlement tu whot iz a groing nashonal misfortuen?' The atenshon ov the Rt. Hon. Robert Lowe having been cauld tu this chalenj, that jentelman roet az foloz: 'I am not afraid ov ridicuel, and I hav a strong opinion on the speling cwestion, and yoo ar welcum tu it. Ther ar, I am informd, 39 soundz in the English langwaij. Ther ar 24 leterz. I think that eech leter shud reprezent wun sound; that 15 new leterz shud be aded, so that ther be a leter for every sound, and that every man shud riet az he speeks.'

"Most personz hoo hav thaut upon this subject wil agree that in 'prinsipel' Mr. Lowe iz riet. Every sound in the langwaij shud hav a leter tu represent it, az recomended by Mr. Withers, Mr. Pitman, Mr. Ellis, and uthers. The alfabet at first consisted ov 16 leterz only, and new leterz hav been aded from tiem tu tiem az new soundz wer develópt or recogniezd. In old English books ther wer no v, w, or j, which hav been aded sins the introducshon ov printing. Ther iz therfor no objecshon in theory tu the introducshon ov new leterz. Most ov the dificultiz ov English speling, however, ariez from the fact that we doo not uez the leterz we hav consistently; and consecwently an efort iz beeing maid—without giving up the prinsipel advocaited by Mr. Lowe, that we aut tu hav 15 new leterz—tu maik the best posibel ues ov ecsisting leterz; and Mr. Pitman haz a skeem for this purpos, and so haz Mr. Ellis.

"Most ov the dificultiz ov speling wud disapeer if the leterz and combinaishonz ov leterz wer uezd invairiably for the saim sound, even if no new leterz wer adopted. The wurdz 'chair,' 'sheep,' 'thing,' 'shoot,' 'shout,' in a strictly fonetic sistem, wud recwier too new leterz eech. If, however, I wer tu riet this comunicaishon with new leterz, the compositor cud not set it up, az the tieps ar not found in ordinary printing ofisez, and even if thay wer found and printed, meny ov yoor reederz wud at first find sum dificulty in desiefering my remarks.

"The pozishon, then, which iz jeneràly recogniezd now by leeding speling reformerz iz this; that whiel a compleet alfabet shud be lookt forward tu az the ultimait end, it iz indispensabel tu hav an interim sistem; imperfect and in sum sens illojical tho that sistem may be, it wud be a vast improovment upon the prezent stait ov thingz.

"This vew iz indorst by Dr. Temple, Bishop ov Exeter, hoo sayz: 'I taik much interest in the speling reform that iz proposed; but I am cwiet shuer that a begining wil hav tu be maid in wun way, and in wun way only, if eny result iz tu be ataind, and that iz, a sosiety must be formd ov educaited peepel, hoo wil plej themselvz, both in rieting and printing, tu spel foneticaly, and tu discard the prezent sistem. The sucses ov such a sosiety wud graitly depend on ther maiking the minimum ov chainj. Ther aut tu be no new caracterz, and only the introducshon ov a few diacritical marks. And whiel it iz nesesary tu insist on the prinsipel every leter or digraf shal hav wun sound only, it iz not nesesary, and it wud be wiez tu discard the prinsipel, every sound shal be reprezented by wun leter or digraf only.'

The practical good sens ov theez remarks, cuming from wun ov the first scolarz ov the day, wun hoo haz fild, and honorably fild, the ofisez of Inspector of Skoolz and then that of Hed Master ov Rugby, wil comend themselvz tu the aprooval of most thautful men. It wil be seen that both *c* and *k* ar retaind in the abuv in the pozishonz in which thay ar uezd in the comon speling, and that whot iz cauld the long sounds ov the vowelz *e, i, o, u* iz indicaited by ading *e*, az in see, die, foe, due. Yoorz, &c., E. JONES."

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, JUNE 8, 1878.

Which is the Vampire?

In *The Index* for May 30th appears three and a half columns, in the cultured editor's splenetic and vindictive style, upon Ingersoll and the Vampires of the Press, in which he labors hard—but vainly—to show that *The Index* is right, and that THE TRUTH SEEKER is wrong. Among the other terrible things, it charges us with being a "*Vampire.*" It may be easily imagined how a person of our extremely sensitive nature must feel to be held up before cultured Liberalists as a "*vampire*"! How would one of our intelligent readers like to be called a "*vampire*"? especially by such a cultured and truthful man as the editor of *The Index*. Oh, it's terrible indeed! Have we lived so long to come to this at last! Are we indeed a "*vampire*"?

To enable us to make up our mind as to what kind of a horrible monster we are, and whether we are a vampire or not, we have consulted authorities, but nevertheless we are still in doubt. We shall lay the case before our readers, and we hope some of them will be kind enough to tell us whether we are a vampire or not.

The highest authorities we have consulted describe three kinds of vampires, to wit: 1. "A dead person who is believed by superstitious people of some European nations to return in body and soul and wander about the earth seeking the blood of persons asleep." Now as we are not dead yet, we can not "return" and as we have never sucked any blood from sleeping persons—that we know of—we cannot think we are that kind of *vampire*.

2. "One who lives by preying upon others—an extortioner." We don't prey on anybody nor pray to anybody. Nor are we an extortioner. We give full value for every dollar we receive. We give a third more reading than does *The Index* for the same money, and some insist that it is a third better, too; hence we are not that kind of a *vampire*.

3. "A large species of blood-sucking bat, native of South America, of a reddish-brown color, and as large as a magpie. It has two great projections, approximate under-incisors, and similar lancet-shaped superior canines, all of which are very sharp-pointed and arranged to make a triple puncture, like that of a leech. Their whole structure indicates that blood is their sole food. In some countries the rearing of calves is impossible on account of those bats," etc. Does that description fit us? Are we that kind of a vampire? We indignantly answer, No! We were *not* born in South America; we are *not* of a reddish-brown color; we are *not* the size of a magpie; we have *not* two great projections; we have no under-incisors or upper canines in our jaws, and have such teeth only as the dentist gave us, and we can take them out and show them to any cultured friend who wishes to examine them. Under all these tests, then, we stoutly deny that we are a vampire. If we *are*, we certainly do not know it. But we are willing to compromise. If the cultured editor will admit that he is a calf, then, just to humor *him*, we will consent that he may call us a vampire or a big bat that is after him. We would not suck his blood, but would be glad to get some of the falsehood out of him, that causes him to charge people with committing offenses they never thought of committing and of defending wrongs they never thought of defending. If that is his life blood, then we will be glad to get it out of him with our incisors, and by suction, even, if necessary.

The principal thing the cultured editor has succeeded in accomplishing, in his labored article about Ingersoll and the vampires, is to show his hatred and venom towards THE TRUTH SEEKER. We mourn as one who will not be comforted that we have failed to secure the approbation of the only really cultured paper in the Liberal ranks. We would have been glad to have secured its benignant and approving smile, but in this we have been unfortunate. We began in an humble, unpretending way. We did not profess to be cultured or high-toned. We had no company of rich stockholders to back us and help us. We made no pretensions to ultra respectability. We engaged in the work of disseminating the truths of Liberalism from a sense of duty, and we have discharged that duty honestly and with the best ability we possess. We have endeavored to express ourselves in a frank, outspoken, unambiguous manner. We have not studied fine phrases or a super-cultured style. We have spoken in language not easily misunderstood as to what we believed about theological tyranny and fallacious creeds. We have opposed wrong wherever we have found it. We have upheld what we believed to be the truth, and have fearlessly advocated it with such ability as we have—not, of course, equal to that of the organ of Cultured Freethought, for we have never seen the inside of a college, academy, or high school; and since the age of fifteen we have been a constant toiler, finding no time to go to school, and very little time for reading. We have taken no degree, but we have meant to be honest and truthful; and that is about as high as our culture has extended. It is perhaps greatly to be regretted that our opportunities and attainments have been so inferior to those of the cultured editor, but we can not see that we are to blame for it. We did not have the privilege of getting ourselves up. We were even here before we knew anything about ourselves. Had the question been put to us early enough as to what pattern we should be modeled after, possibly we might have answered, "Let it be one of high culture, extreme respectability, with a keen scent for obscenity, so that we can detect it even where it does not exist." But we were not consulted at all, and we were under the necessity of accepting ourselves just as we were. Cannot the cultured editor make some allowance for these early impediments on our part? Would he have done much better under the same circumstances?

Yes, we are extremely sorry that we have failed to meet the approbation of the cultured editor as we were to be equally unsuccessful in securing the approbation of his friends Anthony Comstock, R. Peterson, and Seth Wilbur Payne. Perhaps when an uncultured man finds such a worthy quartette—such an array of truly good and truly respectable men—opposed to him, it is enough to cause him to distrust himself and his own integrity, but with our uncultured mind we could not see that we had meant any harm. All that is left for us to do is to try and win the approbation of our numerous readers. If we are denied the approval of Comstock, Peterson, Payne, and Abbot, we at least trust that a portion of our readers may be able to perceive some merit in us, and that with such faults as we have been guilty of some good deeds may be set down in our favor on the credit side.

We certainly have sought no quarrel with *The Index*. With due respect for its culture and high tone, we only humbly craved to join its ranks and to coöperate with it in carrying out its demands. We said not a word against it, and though the hand of fellowship was not extended to us, our grief was silent, and we still bowed in adoration. But when the cultured editor strikes us with heavy blows, when he vilifies and asperses us, when he declares and reiterates that we are guilty of the grossest offenses—that we are an advocate of vile and obscene literature, that we wish to defend those who are trying to debauch the minds of the young, that we are trying to tear down all the barriers that divide decency from indecency and morality from immorality—then our grief knows no bounds, and we are ready to cry out in sore anguish, "Francis Ellingwood! Francis Ellingwood, why persecutest thou me?"

All this trouble has been brought upon our luckless head because we recommended a certain petition to Congress asking for the repeal or modification of certain unconstitutional and oppressive laws, the enactment of which was procured by the influence and efforts of the Young Men's Christian Association, which laws have been used as an engine of tyranny against the unfortunate wights not in favor with the Y. M. C. A. A good deal has been said about this petition. The cultured editor has denounced it, the writer of it, and the seventy thousand who signed it, in such strong terms, and has accused them all of favoring and advocating the grossest obscenity, that we will again lay this petition before our readers, and we hope they will examine it closely, and see if they can find in it a phrase or a word of an improper character or which excuses or defends anything that is impure, anything immoral or indecent; or whether there is a clause or suggestion that anybody but a super-cultured editor could take exception to. Here it is:

To the Senate and House of Representatives of the United States of America in Congress Assembled:

The Petition of the Undersigned, Citizens of the United States, residing at or near ——, respectfully shows;

1 That they are loyal and devoted supporters of the Constitution of the United States and of the Republican form of Government, and that they are so principally from the conviction that under them Personal Liberty, Freedom of Conscience, of the Press, and of the expression of opinion, together with equality before the Law and the Departments of Government had been for the first time substantially secured among men; and your petitioners rejoiced in the belief that the rights thus guaranteed had in our own country forever abrogated every form of political, moral, and religious persecution and inquisition:—

2. That without the knowledge of your Petitioners, and as they believe, without the knowledge of any great number of the Citizens of the United States, certain Acts were procured to be passed by Congress in 1873 (since incorporated into the U. S. Revised Statutes, as §§ 1785, 3878, 3893, 5389, 2491), for the ostensible purpose of suppressing "obscene literature," &c., which reversed the policy and practice of our Government since its foundation.

3. That in the belief of your Petitioners the Government of the United States was established under the Declaration of Independence and the Constitution for the more general purposes of Government only, and for the protection, and not for the limitation, of the rights aforesaid. That to that end, *i.e.*, "to secure the blessings of Liberty to ourselves and our posterity," Congress was prohibited from making laws affecting Religion or Conscience, or "*abridging the freedom of the Press or of Speech,*" or the right of Petition; and the People were "*to be secure in their persons, houses, papers, and effects,*" &c. That the true construction and meaning of these great Charters of Liberty were declared by their authors, the founders of our Government, to be, that all persons were, and of right ought to be, equal in their protection and privileges before the Law, the Courts, and all the Departments of the Government, without discrimination or question, as to their social, moral, political or religious character. That the Statutes aforesaid are, in the opinion of your Petitioners, plain violations of the letter and spirit of these fundamental principles of our Government; and that they are capable of, and are, in fact, being used for the purposes of moral and religious persecution, whereby the dearest and most precious rights of the People are being grievously violated under the forms of legal inquisition, fines, forfeiture, and imprisonment:—

4. And your Petitioners further show, that they are convinced that all attempts of Civil Government, whether State or National, to enforce or to favor particular religious, social, moral or medical opinions, or schools of thought or practice, are not only unconstitutional, but ill-advised, contrary to the spirit and progress of our age, and almost certain in the end to defeat any beneficial objects intended. That mental, moral, and physical health and safety are better secured and preserved by virtue resting upon liberty and knowledge, than upon ignorance enforced by governmental supervision. That even error may be safely left free, where truth is free to combat it. That the greatest danger to a Republic is the insidious repression of the liberties of the People. That whenever publications, pictures, articles, acts, or exhibitions, directly tending to produce crime or pauperism, are wantonly exposed to the Public, or obtruded upon individuals, the several States and Territories have provided, or may be safely left to provide, suitable remedies.

Wherefore your Petitioners pray that the Statutes aforesaid may be repealed, or materially modified, so that they cannot be used to abridge the Freedom of the Press or of Conscience, or to destroy the liberty and equality of the People before the Law and Departments of the Government on account of any religious, moral, political, medical, or commercial grounds or pretexts whatsoever.

And your Petitioners will ever pray, &c., &c., &c.

There, kind friends, is the terrible, iniquitous document, just as it was written, just as it was signed by nearly seventy thousand people, and just as it was presented to Congress for its consideration. It states fairly the reason why the Comstock law is objectionable, it calls attention to the fact that it abridges the freedom of speech, the freedom of the press, and simply defines the rights of American freemen, and respectfully asks for the law's repeal or modification. And for this the cultured editor charges the petition with being a terrible and fatal blunder, of occupying an utterly indefensible position; its writer and its seventy thousand signers with allying themselves with publishers of obscene literature, shielders of nefarious practices, of compromising the cause of Liberalism, and much more of the same kind. Because we have made ourselves active in having this petition signed and presented to Congress, the cultured editor denounces us as a vampire, and accuses us of insincerity, of dishonesty, and of complicity with crime. Now all this is simply false. There is not a word of truth in it. There is not a word in the petition in favor of obscenity and immorality. Not one of the signers placed his name to the document because he was in favor of obsenity; not one meant to lend his aid to any form of immorality, and there is scarcely a man in the country who would have the hardihood to pretend that the writer and the signers of that petition were aiders and abettors of obscenity, except Anthony Comstock and Francis Ellingwood Abbot, and every time those cultured men assert that such is the case they utter a base, calumnious falsehood. The drafter of that petition is as pure a man as either Comstock or Abbot, and the signers are among the best men in our land, and whenever the cultured, self-righteous editor insinuates anything to the contrary he is guilty of vilification and wrong towards his fellow-beings, far more criminal than vampirism or obscenity.

As bad as obscenity is, it is not the highest crime that is committed. Defamation of character, vilifying one's fellow-beings, blackening the reputations of others, and imputing dishonorable motives where none exist, and using calumny and slander are infinitely baser and blacker, and these the cultured editor has persistently been guilty of. Every time he insinuates that those in favor of a repeal of the Comstock laws are in favor of obscenity he utters a falsehood. Every time he says the petition calls for a "*total repeal,*" he utters a lie. No such words as "total repeal" are used in the petition. Let the language of the last paragraph be closely studied and it will be seen that it asks for a *modification* just as much as for *repeal*. If language means anything, one is meant just as much as another. It is left to the option of Congress whether it shall be modification or repeal. How dishonest then, how base and untruthful is the cultured editor to persist in misrepresenting his betters the way he does! How absurd and uncalled-for the hypocritical, pharisaical howl about the "great blunder" that has been committed in asking for a repeal instead of a modification! Why, a blind man can see that a modification is asked for just as much as a repeal. Both words could not be named first. One had to have precedence, but the second is asked for just as much as the first, and people of ordinary culture can easily see it.

The cultured gentleman pretends to be in favor of a "radical modification," but condemns the petition to the lowest degradation because it asks for modification or for repeal, as Congress decides. What contemptible hair-splitting! What barefaced dishonesty! What despicable insincerity! If that is *culture*, if that is *refinement*, if that is the *respectability* which Liberals are enjoined to embrace, may God, or the forces of nature, or whatever else rules in the universe, save us from it! A thousand times sooner give us plain, old-fashioned honesty, truth, and common sense.

What a ridiculous thing it is for the Apostle of Culture to undertake to make such a wide difference between the *repeal* and *modification* of a bad law. He admits the law is bad, when he says he favors a "radical modification." If, then, it is so bad, where is the great harm in repealing it altogether, and getting up something better instead? Is there really such great wrong in repealing a bad law as to subject every one in favor of it to the charge of being obscenists? The petition clearly points out the way in which obscenity can be circumvented without destroying or infringing the liberties of the people. We well know that the Comstock law is unconstitutional, that it has placed in the hands of a bad, unprincipled man the power to oppress and grossly wrong his more respectable fellow-citizens, and that its rule has needlessly damaged in property and in reputation hundreds of upright American citizens. Is it then such a criminal thing to respectfully ask for its repeal? Because we have been somewhat instrumental in the movement is the cultured gentleman justified in denouncing us in every conceivable manner? Can it not be seen by persons of even common culture that he is making a great fuss about nothing? That he is scattering discord and contention where there is no necessity for it? Who has constituted him a dictator to insolently arraign people for performing consci-

entious actions? Is he to decide what kind of a petition we may sign and what not? Who has authorized him to elevate a cultured standard which all the Liberals of the land must bow down to and acknowledge? Is he indeed the infallible pope whose edict must be obeyed upon pain of excommunication and the rack, and without a question by all the Liberals from the Atlantic to the Pacific? Is he surely the Moses, which shall say to us, "this ye may do, but that ye may not do?" Cannot a petition be written and signed by the freemen of America without being subjected to the denunciation and vilification of this bigoted, self-righteous, semi-orthodox Pharisee? Are not calumny, misrepresentation, and attempted moral assassination infinitely worse than even the obscenity with which he so falsely charges others? He is perhaps the greatest assassin who stabs our reputation and he the greatest thief who steals our good name. Shakspere thus states it:

"Good name, in man or woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

A single quotation from Pollock, on the slanderer will suffice:

"Twas slander filled his mouth with lying words—
Slander, the foulest whelp of Sin. The man
In whom this spirit entered was undone.
His tongue was set on fire of hell, his heart
Was black as death, his legs were faint with haste
To propagate the lie his soul had formed.
His pillow was the peace of families
Destroyed, the sigh of innocence reproached.
Broken friendships, and the strife of brotherhoods;
Yet did he spare his sleep, and hear the clock
Number the midnight watches, on his bed,
Devising mischief more; and early rose,
And made most hellish meals of good men's names."

When the cultured gentleman asserts or insinuates that the friends and signers of that petition are advocates of obscenity, he robs them of their good name. It would undoubtedly be better for him to pay less attention to culture, to regard it less highly, and to place a greater value upon truth, honesty, and fair dealing.

Appropos to the cultured editor's hue and cry about the enormity of asking for the repeal of a law and the criminality those must be guilty of who presume to ask for it, and as an illustration of his honesty and sincerity, attention is called to the following Washington telegraphic dispatch which appeared in *The Tribune* and other papers on the morning of the 1st inst:

"The House Committee on the Revision of the Laws, in response to the petition of Robt. G. Ingersoll and others, has reported favorably a bill to repeal that section of the Revised Statutes which relates to the sending of obscene literature through the mails. This is the act commonly known as the Anthony Comstock Law and the section under which alone he obtains the exceptional powers which he exercises. The committee has been induced to favor the repeal of this bill on the ground that it is unconstitutional and that in many instances it has been executed in a tyrannical and unjust manner."

Here we see that the House Committee favor the repeal of the Comstock Law, and upon the very grounds expressed in the petition, *first*, the unconstitutionality of the law, and *second*, the tyranny and injustice that have been exercised under it, and thus directly snubbing Comstockism and Abbotism. What is the cultured gentleman going to do about this outrage? Will he permit a Congressional committee to absolutely favor a repeal of the Comstock Law without denouncing them as obscenists, cut-throats, and assassins? He must look to them at once for they are far more dangerous than the editor of this paper who asked for repeal or modification, while they recommend repeal and say nothing about modification.

The report of this committee is really a triumph in favor of the petition, whether the House finds time to vote upon it or not. It is a decision in favor of one of the largest petitions ever sent in to Congress. We can congratulate ourselves that we were instrumental in getting it up, while the cultured editor may have the unenviable credit of trying to stab it in its infancy, and of persistently denouncing it and those who signed it ever since. We would not change places with him for all the culture he boasts of.

Yes, this report of the Committee is a heavy blow upon Comstock, and he needs bestir himself at once. He will probably obtain a certificate of high morality and respectability, if not of culture, from the Rev. Mr. Courtney, the Rev. Mr. Tyng, and five hundred more of the clergymen of this city and Brooklyn, and with this holy backing, and a carpet-bag full of obscene pictures and books, he will hurry on to Washington and strive to annul the action of the Committee. May we not expect that the Apostle of Culture, Abbot, backed by A. W. Kelsey and H. Clay Neville, will also hurry on to Washington to save his friend Comstock's great moral law, and to kill the petition? Already has the cultured gentleman been guilty of the meanness of approaching Colonel Ingersoll with a request that the Colonel should not appear before the Senate Committee in favor of the prayer of the petitioners, which despicable request we trust the Colonel will totally disregard. We hope he will be influenced more by the prayers of seventy thousand honest, independent men, than by the request of one high-toned, truckling, weak-kneed, temporizing, pharsaical, semi-orthodox, though cultured man.

As regards the position of Colonel Ingersoll we have little to say. If he deems it the wiser course to work for modification rather than repeal, we shall not object. We have not pretended that he is in favor of repeal nor even that he signed the petition. We have not misstated a fact in relation to him, nor have we made any false pretensions in relation to the petition. That he is in favor of carrying out the prayer of the petitioners and of helping in the cause we have been glad to hear and still are. Moreover, if he is pleased with such a defense as the cultured editor gave him—saying on the one hand that, "Col. Ingersoll was quite ignorant of what he was doing when he signed or presented that petition," and on the other hand, twice quoting with approval the Rev. Mr. Eldridge who denounces the Colonel as a knave—if the Colonel is pleased with that sort of a defense he is easily suited and is welcome to it. As for ourselves we would not wish such a defense.

The cultured editor, in speaking of a letter of Col. Ingersoll to the Boston *Journal*, says: "THE TRUTH SEEKER did not, does not, and will not dare to print it." To show that the editor is no more truthful in this than in the other charges he has made against us, we will here insert the letter referred to, for there is assuredly nothing very formidable in it. Here it is:

WASHINGTON, March 18, 1878.

To the Editors of the Boston Journal:

My attention has been called to the following article that recently appeared in your paper:

"Colonel Robert G. Ingersoll and others feel aggrieved because Congress in 1873 enacted a law for the suppression of obscene literature, and, believing it an infringement of the rights of certain citizens and an effort to muzzle the press and conscience, petition for its repeal. When a man's conscience permits him to spread broadcast obscene literature, it is time that conscience was muzzled. The law is a terror only to evil doers."

No one wishes the repeal of any law for the suppression of obscene literature. For my part I wish all such laws rigidly enforced. The only objection that I have to the law of 1873 is, that it has been construed to include books and pamphlets written against the religion of the day, although containing nothing that can be called obscene or impure. Certain religious fanatics, taking advantage of the word "immoral" in the law, have claimed that all writings against what they are pleased to call orthodox religion are immoral, and such books have been seized and their authors arrested. To this, and this only, I object.

Your article does me great injustice, and I ask that you will have the kindness to publish this note.

From the bottom of my heart I despise the publishers of obscene literature. Below them there is no depth of filth. And I also despise those who, under the pretense of suppressing obscene literature, endeavor to prevent honest and pure men from writing and publishing honest and pure thoughts. Yours truly, R. G. INGERSOLL.

The cultured editor takes pains to inform his readers that he had an interview with Col. Ingersoll and it seems the Colonel, as is his wont, was genial and gracious with him and it was on this occasion that the cultured editor requested the Colonel to abstain from advocating the cause of the petition which the cultured editor had done his best to blacken and destroy. This we have from a mutual friend who conversed with the Colonel subsequent to the Abbot interview and to whom the Colonel made the statement. We too had an interview with Col. Ingersoll when he lectured in this city, and Comstock and his law were mentioned and it was very apparent that the Colonel entertained a very poor opinion of both and that he thought far less of either Comstock and his law than the cultured editor appears to, and that both would be easily set aside. We do not believe the Colonel's views have materially changed since—though that short interview in Boston with a man of culture may have been more than he could withstand. He may now be a Comstock man, as Abbot is, but we do not believe it. Of course, culture is more or less irresistible, but we cannot think the Colonel was entirely changed by one contact, nor do we think culture alone will deter him from advocating the prayer of the petitioners.

There are a good many inaccuracies of statement in *The Index* article on vampirism which should not appear in a journal of respectability and high culture. We have room to notice but a few of them. 1. "THE TRUTH SEEKER tried in its last issue to cover up the fact that Colonel Ingersoll opposes the repeal of the law of 1873." This is false. We tried to do nothing of the kind, and we did not know that Colonel Ingersoll was opposed to the repeal of the law, and we are yet far from believing that he is. We think we know his opinion towards Comstock, and we cannot believe he is specially anxious to retain Comstock's unconstitutional law on our statute books. If he is, we can only say his position is not consistent. We can easily understand that *The Index* will do all it can to show that he has gone over to the miserable few who howl about culture and high-toned decency, but we do not believe it.

2. "The greatest danger of Liberalism to-day is the low purpose of some of its popular exponents." This is untrue as the cultured man meant it, but it may be true as a matter of fact. It depends altogether who it is that have the "low purposes." If he means those who ask for the repeal of a bad, oppressive, unconstitutional law, he speaks falsely; but if he means the slanderer, the vilifier, the calumniator, and the besmircher of the good name of others, he is correct. He however did not mean that his purposes are low, but those of that obscene brother of his; hence his falsehood.

3. "We say without hesitation that Liberalism could have practically no worse enemy than he who purposely or without purpose, should actually place it before the public in the light of a defender of obscene literature." Here is a double falsehood. In the first place it means to insinuate that we are a defender of obscene literature when nothing is further from the truth. With the exception of a part of a filthy book which Comstock sent by mail to a friend of ours, we do not remember having seen an obscene book for twenty years. We are not at all in favor of that kind of literature, but believe there are effective means of suppressing it without breaking the Constitution of our country. Nor do we think a mistaken idea that Liberalism favors obscenity—as bad as obscenity is—is the greatest evil that besets Liberalism. Falsehood, slander, and wilful misrepresentation are far worse.

4. "It [the petition] asks that the law of 1873 be *totally repealed.*" Utterly false and unprincipled, as we have shown. The petition asks for nothing of the kind, as any person can see by reading it. This is a case of gross and positive falsehood.

5. "The utter insincerity of THE TRUTH SEEKER'S opposition is proved by the extreme care taken by it to keep the difference itself completely out of sight, and to raise all sorts of ridiculous and personal side issues which have nothing to do with the main question." This is simply a cultured lie. We have been entirely frank and open in the matter. We have tried to cover or conceal nothing, and we have not tried to drag in irrelevant side issues.

6. "Liberalism cannot afford to take up an utterly indefensible position." As this was meant it is utterly false. It means that Liberalism cannot afford to ask for the repeal of an unjust, oppressive, unconstitutional law. That is as false as hell, regardless of what villainous, false construction may be placed upon the motives of Liberals. But "Liberals cannot afford" to be liars, slanderers, and vilifiers. They cannot afford to uphold injustice, priestly tyranny, and the suppression of the very principles of personal liberty. That is the way to state it. They can afford to be brave and true men, but they cannot afford to be arrant, cringing, weak-kneed cowards.

7. "The petition itself is a terrible and fatal blunder for the Liberal cause; for the act of demanding the unconditional repeal of the law of 1873 must and will, in spite of all protests and explanations, put the signers in the attitude of seeking to protect really obscene literature." False, doubly false! The petition does *not* ask for an unconditional repeal, and Mr. Abbot knows it perfectly well, if he knows anything. It does not seek to protect obscene literature, and the cultured falsifier also knows that perfectly well. There are plenty of ways to extirpate obscene literature instead of by unconstitutional, liberty-destroying Young-Men's-Christian-Association laws. And he who states to the contrary utters a falsehood.

8. "THE TRUTH SEEKER tries to convince its readers *contrary to the truth*, that Colonel Ingersoll really favors the repeal of that law." Utterly false. We have not tried to misrepresent Col. Ingersoll in the slightest degree. We did not know nor say whether he most favored repeal or modification; but if he favors either, he is in favor of the petition, for, we repeat, it asks for one as much as the other. Nothing has been further from our aim than to misrepresent anything connected with this affair. We wish the cultured journal was equally free from misrepresentation.

9. "It is a libel on Col. Ingersoll's good name to say that he is intentionally in favor of the total repeal of the law." In intent here is another falsehood. It seeks to imply that we have libeled the Colonel by representing him in favor of a total repeal, when we have done nothing of the kind, as the readers of these pages can truthfully attest. The entire implication is basely false, as are all the rest of the falsehoods from the same source.

10. The cultured slurs about "dragooning Liberals into the defense of publishers of obscene literature," the hideous crime of "social fountain-poisoning," and much else of a similar character we can afford to let pass for the present. It is probable the gentleman's own venom will poison him to death; and perhaps it is well that natural causes produce natural results.

More room has been taken in examining these cultured attacks and cultured falsehoods than was intended, and more perhaps than they deserve. The gentleman may act upon the principle that a lie told often enough will take the place of truth, but he is mistaken in this if he thinks so. Falsehood, injustice, and oppression must ultimately go to the wall, and it will take several journals of cultured thought—abler than his—to sustain them against the effects of reason, truth, and sterling honesty.

It appears to us that the cultured gentleman in this great struggle places himself in the position the traitors occupied in the revolutionary struggle of this young country. When the veterans of freedom were in a life and death struggle against heavy odds, and when they needed the help of every man, how base it was in the traitors to try to foil them, and play into the hands of the enemy. Can any good man entertain any respect for that class of men? Honest worth will ever be respected, while treachery and falsehood must ever be despised.

The cultured editor has a perfect right to be partial to kid gloves, patent-leather boots, and twenty-five cent cigars. As for ourselves we have had no use for either of these; but we fail to see that they make a man any more honorable or high-minded, or that they entitle him to misrepresent his fellow-men, or to impute wrong motives for their actions. He also has a right to defend, if he chooses to, Comstock and his miserable law, but we fear love's labor in this case will be lost. Comstockism is going down, and it will hardly be in the power of Courtney, Tyng, and Abbot to save it. There seems to be a fatal coincidence in the Comstock business all around. Just now the papers bring the intelligence that the great Comstock lode of Nevada is impoverished and exhausted, and the stock is away down. It is much the same with our Comstock stock here. It is to be feared it is so low it cannot again be resurrected. *The Index* will hardly be able to save it.

In closing, we charge the cultured editor with maligning and misrepresenting the intent of seventy thousand people. He has aimed to filch from them their good name and reputation; he has falsified their object and purpose. To this extent he has sucked away their very life-blood, and we leave it with our readers to decide *which is the vampire.*

THE Letter from the Devil is excused again this week. He was on hand, so far as he is concerned, and would have written with sufficient promptness, but our room was completely bespoke for other articles, and, as he is so good-natured, he does not object to being set aside for a week or two when necessary. Our article on astronomy also had to give way to other matter.

The New Scripture.

Chronicles of Simon Christianus.

CHAPTER XV.

ENTITLED SUBLIMITY.

Simon Again Proceeds Wearily on his Journey.

1. The gathering. The gathering of the mighty ones. The gathering of the great ones. Woe be to him that delayeth to come, woe to him that heareth not.

2. The mighty shall rejoice, and the weak-kneed shall fall down

3. And the viper of Ezion was married to the nether whirlwind, and the mighty ones were gathered together. And a great mist came out and overwhelmed the scribe, and built itself an habitation among the bushes; and sent out invitations to the feast.

4. And the crocodiles, and the locusts, and the grasshoppers of the sea isles came. And two beetles and a cimex presented themselves in baskets of filigree work.

5. And one of the crocodiles had a flat nose, and was an eunuch, and they stoned him, and drowned him with water till he died.

6. And divers of the conies said continually, It is well, it is well; and the grey falcons grew sick unto death, and made over their possessions.

7. And the great fish that sat in the midst, was possessed of a demon, and refused to sell, and the lepers were angry thereat.

8. But why they broke it, I know not, and no man living can tell, and of late the dead are silent.

9. And the scribe lifted up his voice, which had fallen into a pit, and cried, saying, Out of the depth, out of the depth, and the answer came quick, saying, Wallow.

10. And I sharpened mine ears with myrtle sprigs, and came down, and the beggar died.

11. And Abram gave him a four square cloth and said, Blow, and it was so.

12. And the other side was hollow, and said it was born so, and the horses and the chariots went away empty, nevertheless the man was a liar.

13. And it came to pass, and was not able, and went by on the other side of the dead crocodile, and began to scratch lustily, and the woe-begone cimex said, So let him find grief, and it was so.

14. Then I understood why the blood was seen, and what was meant by the wounded coppersmith. And the king said, It is better thus, and I said, Amen.

15. After this it grew dark, and there were seven of them.

16. He that hath ears to hear let him hear!

CHAPTER XVI.

ENTITLED DUALITY.

Simon in Deep Distress

1. And Simon departed upon his journey, and took leave of the guides. But the guide whose name was Godlyguts went with him to show him the way.

2. And they went in search of a certain city called the city of Sanctification, but they could not find it.

3. For the gutter called the Narrowway branched off in every direction, and the branches ran into each other, and through each other, and over each other, and under each other.

4. And there were turnings here, and twistings there; on this side was a bend and on that side was a bend; in one place the gutter was so deep that daylight was no longer seen, and in another so shallow that the pilgrims could scarce keep within it.

5. And Simon went on painfully and wearily day by day, tumbling headlong down into the deep places, and toiling up the ascent to the shallows.

6. And everywhere in the gutters were great stones called Arguments, which were cast in by the Giants, and they were exceedingly troublesome to the pilgrims, causing them often to fall down, and compelling them to clamber over, for some of the stones were very great and not easily got over.

7. And Simon and Godlyguts went on together, helping each other over the great stones, and tumbling down together, and lifting each other up again, and condoling with each other, and saying, We fell not, nor can we fall, and even while they were yet saying it, they went down sprawling.

8. And it came to pass at a certain place one of the Giants came and threw down a great stone upon them, where the gutter was very deep.

9. And the great stone came down swiftly, hissing as it fell, and Godlyguts being expert in such matters avoided it, but it fell upon Simon, and as an hammer driveth in a nail, so did it drive Simon into the ground.

10. Even up to the ears did it drive him into the ground, and not being able to get out, he took good counsel and stayed in, and his wits went gathering wool, and found little.

11. And when his wits came back from their journey, behold Godlyguts was gone away.

12. And Simon went after him, and overtook him, and said unto him, Why hast thou forsaken me, seeing I am nailed fast in the ground, and the great stone over me.

13. And after much entreaty Godlyguts went back with Simon, but they could not find the stone, nor the place where Simon was nailed down.

14. Then was Simon in sore distress, and went about as one distraught, moaning his grief to the winds, and Godlyguts grew weary of the search.

15. And Simon bemoaned himself bitterly, saying, Woe is me, woe is me; I am one of the lost sheep. Was ever man in such woeful guise, that he should not be able to find himself. Woe is me in very deed, for I know not where I am, nor where my carcase is laid. Oh, Simon, Simon, son of my father, where art thou? Why hidest thou thyself from me? Thou whom my soul loveth above all men, where art thou?

16. And after many days Simon found the stone, and was exceedingly joyful thereat, and he began diligently to dig under the stone, and in due time found himself.

17. And Simon was much shattered by the stone falling upon him, and he gathered himself up with great care, and placed himself in a basket, and putting the basket on his head he went on his journey.

18. And when he came to Gilead he repaired to the physician that dwelt there, and the physician repaired him.*

19. And Simon went on his way rejoicing.

20. And Simon rejoiced exceedingly.

21. And it came to pass that when Simon came to the——†

*In this verse and the six preceding, the doctrine of the duality of man's nature is plainly and unequivocally propounded.

†To our excessive dismay and grief, and to the incalculable loss of science, religion, and the rest of the professions, the rest of this highly interesting and very valuable chapter is for the present at least, lost! An irreverent rat (our eternal curses attend it), with a literary taste of ravenous dimensions, has eaten it! May its mother eat dirt! Our sorrow is of course great, and yet we do not sorrow as one without hope. We have borrowed a trap of Anthony Comstock (than whom a more tricky trapper never breathed), and have set it with a bait which we are sure neither gods nor men can resist. In the event of our catching the ignoble animal (to which end we desire the earnest prayers of the faithful), we shall engage an orthodox clergyman (than whom at cutting up the dead none have had more extensive practice) to perform a post-mortem examination, and having thus recovered the lost manuscript, we shall publish it in our second or third edition. Should the rat, however, elect to keep out of the trap, we shall engage the renowned strategist Moody. To say more than this is unnecessary.—Trs.

Communications.

Hull to Stebbins.

Friend Stebbins: I do not know how long Bro. Bennett's patience may hold out, and I am not very particular as to who has the last word in this controversy over Spiritualism; but your reply to my strictures on your article in The Truth Seeker of April 20th demands a few words, and I feel "impressed" to write them. At first sight, it does seem a little cruel in me to "take up the cudgel and whack away" at you after Bro. Bennett had given you such a thorough castigation! It is so much like kicking a dead dog just to convince him that there is punishment after death that I frankly confess that I owe you an apology.

I was foolish enough to think (and I am not yet quite cured) that there were three sides to the question. There was, 1. The side occupied by Bro. Bennett, as the conductor of a great truth-seeking journal; his duty is to furnish mental food to the great mass of truth-seeking readers; 2. There is the side of anti-Spiritualists, of whom you are a representative, expressing disappointment because the editor had catered a little for the rest of his Spiritualistic readers, and 3. There is the Spiritualistic side, of which I am a feeble representative. Now, that you had spoken from one side, and Bro. B. from another, had I, as a constant reader of The Truth Seeker no right to a hearing? I do not blame you for fluttering! How could you do otherwise? I commend the resignation with which you submit to the flagellation.

You, after stating that I am sure the rappings were not, in the case of the Fox sisters, produced by the toes, say: "Well now, Moses, will you be kind enough to tell us how they were made? I feel sure you can if you will. You know as well as I that imps composed of sublimated ether, or more substantial hydrogen gas, could not produce an audible sound on stoves and other furniture. Neither could the will of man or spirits do the like."

Yes, I would like to tell you just how they were made, but I can not. I have a slight acquaintance with the most of your "seventeen different ways" of producing raps. I can say these were not produced by any of them. They were produced by an intelligence—by some one who could read the thoughts of all present—this thing that produced these and other phenomena called itself the spirit of a dead man. I do not know that it was, but I am better convinced of it than I am that Dr. Stebbins of Pennsylvania wrote the article to which I am now replying.

I do not see how you can know that the will of man or spirits cannot produce raps. I have not, as yet, found all the possibilities connected with the will of man or spirits; and I judge you have not, for in your closing paragraph you say: "Finally, I wish it to be distinctly understood that I do not affirm or deny anything touching the existence of Bennett's material ghosts, because I know not what he or nature is capable of producing. I frankly admit that Bennett, Moses, and the universe, can do much."

If you cannot "affirm or deny anything concerning spirits," or, if you "know not what nature is capable of producing," how do you know that "imps composed of sublimated ether, or more substantial hydrogen gas, could not produce an audible sound on stoves or other furniture." Where do you—seeing you know nothing of what nature is capable of producing—get the authority to say, "Neither could the will of man or spirits do the like?" A wiser man than either you or I once said: "What right has a scientific inquirer to dispute the occurrence of any class of actual phenomena? By what authority does he presume to question the veracity of men whose integrity is above suspicion? His appropriate business is to *observe, analyze, classify, and explain.* When he attempts to evade the truth, to deny the facts brought to his notice, and to defame the passive instruments employed in their production, *he abandons the true method of science*, and becomes a mere dogmatist, whose arrogant self-conceit is far more conspicuous than his wisdom."

Skipping over a few things which you put in just to fill the columns, I find the following:

"In hinting that the raps might be made by the medium's toes, I had in mind a work published in 1851, by Herman Burr, in which he exposes the tricks of all the noted mediums to be found at that time in five different States. He smoked out their various methods, and became such an adept in the art of imitating them, as to be able to say, 'I can now produce mysterious rappings in seventeen different ways.'"

Ah! was that a hint; well, somehow I never could understand hints! I turn to your article in The Truth Seeker, of April 20th, page 249, under the heading, "Another one Disappointed" I read:

"I have examined the spiritualistic philosophy ever since the Fox family commenced their rappings and toe-snappings, and to me it is no less absurd than the ghost fooleries and witch romances of old."

Isn't that rather a loud hint? If you have not positively in that asserted that "the Fox family commenced their rappings and toe-snappings," I cannot understand my mother-tongue. I do not blame you for wishing your positive assertion were only a hint, but don't call it so. You are in danger of loosing your reputation for veracity.

By the way, is it not a little queer that Herman Burr, should as early as 1851, only three years after the raps commenced in the Fox family, publish a work thoroughly exposing Spiritualism, and that Spiritualism should go right along for twenty-seven years, "conquering and to conquer" making converts every day, as though it had not been killed! His killing it so soon after it was born was almost equal to Prof. Lawrence killing it with his "fourth lecture" so many years before it was born! A good many lives Spiritualism has; it will stand a thousand more such killings, and get fat on them! Yes, Mr. Burr "smoked out seventeen different ways," producing so-called spirit rappings! really! That seems to be about sixteen more than necessary, but I suppose he wanted to make thorough work of it! That is the reason Spiritualism has been so thoroughly dead ever since; This reminds one of the lawyers kettle:

"If the court pleases we have proved: 1. That the kettle was broken when we borrowed it; 2. It was whole when we took it home; and 3. We never had the old kettle anyhow."

Will Mr. Burr's seventeen different methods of exposing Spiritualism hang together as well as this? if so, I cannot wonder that we heard nothing of Spiritualism since the publication of the astounding book in 1851.

A want of space compels me to pass unnoticed many items in your article. Your thrust at "healing medium swindlers," strikes me as being perfectly natural. I see you put M.D., after your name. I notice that doctors are not altogether unlike other men; they like a monopoly of their business, it hurts many of them to have sick people "swindled" with anything else than their own drugs.

Of course, I cannot object to your defending your kind; the "healing medium swindlers" have swindled the regulars out of many victims! hit them again I'll stand by you.

It seems that you commenced your warfare on Spiritualism "more than thirty years ago." If you had said, exactly thirty years ago, that would have been in less than thirty days from "the time the Fox family commenced their rappings and toe-snappings." As it was *more* than thirty years ago, you seem determined to have been on time in your attacks! Was it your idea to help Dr. Lawrence kill it before it was born?

How successful you have been! Just think, you commenced your war on it before it commenced, and conducted it with such success that it has only made, in this country, *about fifteen millions* of converts! Your success should be rewarded! You deserve a cardinal's cap!

Let me call attention to one more of your assertions and then I will give you rest.

You say: "Bennett gives the living organized brain of man credit for all mental phenomena, and if that be true, it follows that we are utterly destitute of spirits or souls, to be saved or damned, such as Christians believe in."

Is that so? I assert that a violin makes music. This gives you as much right to assert that music originates with a violin, as you have to make the above assertion. How would this sound? "Hull gives the violin the credit of making music, and if that be true, it follows that we are utterly destitute of musicians such as Christians believe in."

No violin ever made music without an operator; no brain ever produced mental phenomena without an operator; that operator I call the spirit. My pen is at this moment writing thoughts, but the thoughts did not originate with the pen, they only flow though it to the paper, so that the printer can catch them; so thought is produced to the external world through the brain. In haste I am as ever, Moses Hull.

The Jewish Jesus.

About A. D. 200 (some suppose earlier, others later), Celsus wrote a work against Christianity, entitled *Logos Alethes*, "True Doctrine." All we know of its contents is what Origen has transmitted to us in a large volume of refutation. Celsus was familiar with gospel-stories, like ours, but not identical. He introduces a Jew who has a personal discussion with Jesus.

"In the first place he accuses him of having invented his birth from a virgin, and upbraids him with being born in a certain Jewish village, of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery; that after being driven away by her husband and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child, who having hired himself out as a servant in Egypt, on account of his poverty, and having there acquired some miraculous powers, on which the Egyptians greatly pride themselves, returned to his own country highly elated on account of them, and by means of these proclaimed himself a God" (Orig., agt. Cels., i, 28).

The father of the illegitimate child is afterwards described as a soldier named Panthera (i, 32).

Celsus discredits the story of the massacre of the infants by Herod, of the flight into Egypt, of the dove alighting on Jesus at his baptism, and of the resurrection.

Origen is indignant at Celsus for calling Jesus a carpenter, and says that "in none of the gospels current in the churches is Jesus *himself* ever described as being a carpenter" (vi, 35). True, but Origen ought to have told us what he was doing up to the age of thirty or thirty-five, if he did not work at the same trade as his father.

Origen accuses Celsus of ignorance as to the number of the apostles, quoting him thus:

"Jesus having gathered around him ten or eleven persons of notorious character, the very wickedest of tax gatherers and sailors, fled in company with them from place to place, and obtained his living in a shameful and importunate manner" (i, 62).

Celsus says that Jesus was reported to have been "little, ill-favored, and ignoble." Origen's answer is remarkable. He admits that Jesus was ill-favored, denies that he was ignoble, and says there is no certain evidence that he was little (vi, 75). But the only proof he adduces is from prophecy. He quotes the Septuagint version of Isaiah liii, 2, 3, which reads, "He had no form nor beauty; but his form was *ignoble* and *inferior* to that of the sons of men" (instead of "ignoble," the English translation of Origen has *without honor*). Origen then cites psalm xlv, 3, "Gird thy sword upon thy thigh, O most mighty, with thy comliness and thy beauty," to prove that Jesus was not ugly in appearance, and argues that he looked differently to different persons and at different times. On the whole, Celsus seems to have the best of the argument.

The compilation of the Jewish Talmud is claimed to have been begun as early as A.D. 180, and completed about A.D. 500. The earlier part, called the Mishna, containing the laws and traditions, was completed about A.D. 220. The later part, called the Gernara, consists of comments mingled with tales and legends. There is a Jerusalem and a Babylonian Talmud.

In these ancient records we read of a Jesus the son of Pandira and of Mary, otherwise called Stada—who transgressed the laws of chastity and separated from her husband. This Mary is several times mentioned in the Talmud as a plaiter of women's hair.

One day several rabbis were sitting at the gate of the city, when two boys passed. One of them, according to custom, covered his head in token of respect; the other, who was Jesus, boldly passed by with his head uncovered. He must be a bastard, said one rabbi; The son of a separated woman, said a second; He is both, said a third. And to prove his assertion the third rabbi went to the market, and finding there the boy's mother selling herbs, assured her of happiness in the world to come if she would confess the true origin of her son. The woman confessed, and the rabbi returned and told his associates that his assertion about the boy was proven true.

Jesus when a young man went to Alexandria in Egypt, with Rabbi Joshua Ben Perachiah, or Perachides. It was in the reign of Jannay who persecuted the rabbins. (King Alexander Jannaus reigned over Judea from 105 to 78 B. C.) After a while, being informed that peace was restored, Jesus and Perachides returned to Judea. On their way they quarreled and were never again reconciled. Jesus then began the practice of magic, which he had learned in Egypt. The Egyptian priests, in order to keep a monopoly of the art, searched everybody who went away lest he should carry with him the secret charm. But Jesus cut open his flesh and hid the charm under his skin. Then Jesus became a conquerer in Judea.

On one occasion he healed the child of a rabbi by pronouncing a magical word, which so horrified the pious father that he said, "Better had it been for the child to die." And straightway the child did die.

This same Jesus, the son of Pandira and Mary, alias Stada, was at last arraigned for sorcery and deception. He was allowed forty days to prepare for trial, but he made no defense. He was condemned to be stoned and hanged in Leed, *i. e.* Lydda, on the evening of the Passover. (Lydda is situated twenty-two miles northwest of Jerusalem, and twelve miles southeast of Joppa.)

Jesus had five disciples, who were all slain. As they were brought to trial their names were called off and translated thus: Matthai, "when shall I come?" Nakai, "innocent;" Nezer, "branch;" Boni, "my son;" Toda, "a psalm of praise."

Further details from the Talmud concerning Jesus may be found in Lightfoot and Lardner. It is by no means certain or even probable that they all relate to a single Jesus or to a single period.

In another article we shall give some further particulars of the history of the Jewish Jesus derived from an ancient Hebrew manuscript, never before translated into English.

SCHOLASTICUS.

Funeral Service.

The funeral services at the burial of Catherine, daughter of M. J. F. Tonks, of 56 South Fifth avenue, this city, on Thursday, the 23d, were conducted by Mr. A. L. Rawson, member of the Society of Humanity. The friends of the family brought a great quantity of flowers, arranged in several designs, one of which bore in violets, on a ground of white flowers, the pet name, "Kitty;" and another was arranged as a symbol, with a red center surrounded with white and purple flowers in bands and fringed with green leaves. A great number of articles about the room indicated the esteem in which the deceased had been held. The house was well filled with the family and their friends and a few invited guests.

Taking the bouquet in his hand, the speaker said it was a symbol of the faith of the new life, which looks for its heaven on earth. The green border is the world of nature surrounding us; the purple band of flowers is science, exact knowledge classified; the white band was philosophy and art, the selection and grouping and presentation of the best facts and thoughts on any and all subjects of inquiry; the red flowers in the center were the family, the heart of society, from which all the new life radiates through humanity. The whole is a type of the regenerated soul, whose faith is founded on exact and scientifically-arranged and classified knowledge, quickened by the love of humanity, and whose knowing the true and doing the good is an atonement to itself in every good deed. When knowledge is universally distributed, ignorance and crime will be unknown, and peace and good will reign in a heaven here on the earth. Every family can realize this heavenly condition within itself, now, by learning more about the laws of nature, and obeying them. No law can be broken without the penalty following sooner or later. In this case a young life was ended, as it seems to us, far too soon. Some law was broken, and the penalty came in the shape of pneumonia. There can be no blame laid at any one's door in this case, because we are, as a whole, physicians and all, least acquainted with the causes and cure of what is commonly called a cold, frequently the most suddenly fatal of all diseases.

The loss of this daughter and sister may be gain to the family who are left, by bringing them closer together in love and sympathy. She will not then have lived and died in vain, but be worthy of a place in our new calendar of saints. At the head of this list belongs the mother, the divine source of humanity, both material and spiritual; beside her is the father, also a divine source of humanity; then comes the wife, who to the husband becomes first in reality in all true marriages, where the souls are united by true love and the sacred union of the sexes. All sexual union is sacred and should be inviolable. Then follow sisters, brothers, and friends, all those who have done good service in the cause of humanity, in science or art, philosophy or religion. With this calendar of real saints ever present in our mind we strive to increase knowledge and banish ignorance.

The true standard by which to judge of another is by that other's ideals which make up the spiritual life of the person, and also to consider the surroundings and general condition of society. How careful should we be, therefore, on all occasions, in speaking of the supposed character of another, especially of an absent one, who cannot answer or defend by reference to the true motives.

And this brings us to consider the possible state of the absent one. I have always cherished the hope of immortality—a life beyond the grave, where we shall meet those whom we have loved here. Such may yet be the future of humanity revived, or as the Greek poets said, passed on into the light of the brighter world among the gods. But we can know nothing certain about the condition of the soul after the death of the body. No one has returned to life after death to tell us about that future state. We have, therefore, to give our attention to the things of this life here on the earth, without wasting precious time and energy on the supposed heaven in the clouds, peopled by supposed gods, which we now know to be nothing more than the laws of nature personified. If there is any power, material or spiritual, above or superior to nature's laws, we are not able to comprehend it. We are limited in our capacity for knowledge by our senses, and can have no information through any other agents—there are no other agents of information for us besides our senses. With our senses scientifically trained to act, we may advance in culture, elevate ourselves and our surroundings, and make this world a fitter place for home and the higher pleasures of life. In the new faith, human prevision and prevention, and sympathy and relief, are to take the place of the old illusion called divine providence. Human providence is with us and can be felt and relied on. The well-springs of consolation are within our own bosom, in the care of reason itself. We look for no miracles, we ask for no infraction of law, both of which would work confusion; but we do look for the means of adapting ourselves to the imperfect condition of things around us, for we know that in spite of external wrongs and adverse circumstances the substance of happiness or of misery is to be found within our own mind. The soul that cannot help itself in these times of trial is not yet ripe, and needs tuition and culture. The strong, healthy soul revives the eternal ideas of the progress and destinies of mankind, and renders the dead loved one immortal and worshiped in the truest sense. We must work for the family diligently in our proper calling, coöperating with others in promoting the general prosperity and welfare of our fellow-creatures, and in the enjoyment of the beautiful in nature and in art. This home is still beautiful, and can be made more so by the exertion and coöperation of its inmates. The dead will live in your hearts, a gentle and loving reminder of the end towards which we are all moving. Knowledge of the inevitable laws of nature will give us courage to meet the end whenever it comes, and to look on the close of life as we now view the close of a day, as an event natural and beneficial, by which the forces of life are changed and renewed. Death and life go hand in hand, as the ancients symbolized them to us, death and resurrection, the sunset and sunrise, the ceaseless round of the seasons; the human race ever dying, ever living. We are only parts of the great whole. Let us try to learn our true position and our fitness for the place, and to be content when the end comes.

Splinters from the Liberal Club.

It is always useful to see one theologian upset another. That is the way in which that race of animals gets slaughtered the most cheaply. We have not to spend our time upon them, and it is always a great gain when we can make two varieties annihilate each other.

The whole trouble with the theologians is their anthropomorphism; they are trying to make out a God as though he was a man, and they have produced a bundle of contradictions.—*T. B. Wakeman.*

You cannot ask God to cure evil or abolish the devil. He could not do it, and if did it would be suicide. He could not exist himself without a devil. The devil has existed in all religions. Even in Positivism we cannot get along without a theoretical devil and hell. And as I have often said, a religion without a devil and without a hell is not worth a damn.—*T. B. Wakeman.*

If you have a God you must have a devil, and if you have a devil you must have a hell, for even a devil must have a house and home and some employment.—*T. B. Wakeman.*

Men contend that human reason is to settle all of the great questions of philosophy, that it is through the medium of logic that we are to work out these various problems; but fortunately theology, and particularly Christianity, has never pretended to base itself upon reason.—*Herman H. Shook.*

Take that man, Anthony Comstock; he may have no more goodness than the devil, but give him the power ascribed to God and he would put all the literature and all the women that don't agree with him out of existence at once.—*Dr. Hallock.*

You have heard of the Egyptian myth about some king who made a labyrinth covered all over so that the sky could not be seen, in which the man who got in wandered about and could never get out, because the light was shut out. So it is in this great labyrinth in which we are moving around; when we begin to reason and think, these theological gentlemen have got a book which they shut right down over us which keeps the light of nature out.—*Dr. Hallock.*

The devil is the result of a struggle for existence. Of a host of devils of many varieties he is the survivor; whether the fittest or not, I shall not say. He is only the latest of a numerous race of devils, not always called by that name, but bearing different titles, that have flourished in our world. It is a singular fact that there is no devil in the Old Testament. The two or three supposed reference to a devil are susceptible of an entirely different interpretation. We have our devil introduced to us in the New Testament accompanied by a crowd of new ideas, like the Holy Ghost. The Old Testament has no Holy Ghost. He or it was evoluted with the devil, which is an importation from Persia brought back by the Jews after the Babylonish captivity, crossed with some fine specimens of Greek mythological satyrs, and god Pans, and the devil we now have is the result. It is an interesting example of the struggle for life, of Darwinism applied to diabolism.—*Porter C. Bliss.*

Mr. Chapman's Closing Remarks.

Mr. Hammond: I did not provoke this discussion which has drawn forth personalities doing no credit to either of us. Instead of carrying on a controversy which will render our fellow-beings' condition no better, nor enlighten them how to extricate themselves from the galling yoke, let us endeavor to assist in removing those obstacles which now are eating the bone and sinew of the entire laboring class.

I am very much pleased to find that you do not justify Congress in giving away the people's lands and money to railroads, and that you think it would be better for all mankind not to use rum and tobacco.

The question of abortion I do not care to discuss. I have had no experience of it whatever; my observations and the testimonies of others have fully convinced me that it prevails among the rich. If not so, why do abortionists concentrate in the cities, and locate in their wealthiest purlieus? Madame Restell resided on Fifth avenue among the wealthiest, where she accumulated a large fortune, and it is evident that she could not have acquired it from poor people.

Mr. Hammond, it was very foolish of you to fire at *nothing;* and still more so when I placed *nothing* before you the second time to kick and fire again. Please do not be so foolish hereafter?

I hope Mr. Hammond will aid his fellow-men in securing the lands from the grasp of monopolies, and in making laws that will give each person free access to that portion of the earth required to support him. If we cannot accomplish it in our day, then let us work for the freedom of our posterity, even if death were our only reward. Without love for each other, we are brutes caring only for ourselves; and to live for others is a splended thought; and to die for a good cause is a noble sacrifice.

RAY CHAPMAN.

Letters from Friends.

A BIBLE LESSON.

BY A. DAMPHOOL.

"The adulteress shall surely be put to death."—Lev. xx. 10.

No idle words, no light authority; "Thus saith the Lord." And a man has been found who believes in and practices the teachings of the Bible, and who has the nerve to be consistent. He has taken that good book as the man of his counsel; he seeks advice from it when he is in trouble or doubt. Lately he learned that his daughter had committed adultery. Distracted with grief, he turned to his Bible for advice and consolation as in duty bound. He read the above words. Here was what suited the case exactly. "But she is my daughter." "No matter," said the promptings of the Holy Spirit; "Isaac was Abraham's only son, yet when the Almighty ordered him to slay that son, he faltered not. 'He that loveth son or daughter better than me, is not worthy of me.' 'If ye love me, keep my commandments.'"

He knew that the law of the land would not enforce the divine command, but he dared not hesitate, even if his own life were forfeited. Relying upon the promise of Jehovah, he closed the holy book, and told his daughter to take a walk with him. A certain good Bible man had cut his daughter in quarters when she was innocent; his daughter was guilty. Unsuspecting as little Isaac was when his father invited him out for a similar purpose by a divine command, she went with him. The father picked up a heavy stone—"Ye shall stone them to death with stones; thus shall ye put away wickedness from among you"—told his now trembling daughter what they were come for, and bade her offer up a last prayer to the God she had offended, before she was ushered into his presence. Instead of doing so, she made her prayer to him, her father; but to the tearful earnestness of that prayer, made on her bended knees, he turned a deaf ear. He then commenced to carry out the holy will of God by beating his defenseless child on the head with the stone. Finding her pitiful prayer of no avail, the poor bruised creature tried to escape, and ran a little distance; but he overtook her and pounded her head into a jelly. When the will of his God was accomplished, he considered what next to do. He knew that he had obeyed God, but he also knew that the law of Ohio would not be pious enough to sanction him in "following the dictates of his own conscience." He was not insane; he was consistently pious. He had a clear conscience and an abiding faith in his God; it remained to be seen which was the strongest, the power of Almighty God, or the puny authority of the State of Ohio.

He went and voluntarily gave himself into the hands of the law. He told the officers just what he had done, why he had done it, and where to find his child's corpse. Had he been insane, he would have wandered about unconscious of any offense. But he knew just what he had done—knew what law he had violated, and where to find its officers. He is now awaiting trial. If the doctrine that could breed such Christians were not more to blame than he is, the infuriated populace would have taken him out and hung him long ago.

Fellow Liberals, what are we coming to? What do you think of this religious fruit, grown under a law which says that all men may obey the dictates of conscience? What shall be done with this man? Of course we must expect that Christians will defend him, and the law that granted him freedom of conscience, but what is to become of us, when they get God into the Constitution? May we not fare about as fared this girl?

HANNIBAL, MARION CO., MO., May 28, 1878.

DEAR MR. BENNETT: I have never before had the pleasure of writing to you, but the cause of Liberalism for which you are so energetically striving, and the good you have accomplished in arousing our dormant intellects to a lively appreciation of the great struggle between science and theology, superstition and the bright sun-light of literary genius, is my excuse for addressing you so cordially. Yes, we all feel that you are dear to us while defending so justly the right, battling the wrong for the true. May Father Time lay his hand gently upon you, and may life with its onward march to eternity, be to you like a placid stream in its flow to the mighty ocean.

The Liberal element in our midst would be very strong and effective if properly organized, and Mr. David Jenkins, your agent here, is striving to attain so desirable a result, but, at present, it is rather vacillating and disposed to waive outspoken sentiment to popularity of opinions. In the future we may have a better report to make of Liberal progress than at present, at least we trust so.

Very respectfully, A. R. CLEMENT.

SYRACUSE, N. Y., May 28, 1878.

FRIEND BENNETT: I am pained exceedingly that our good, high-toned Bro. Abbot of *The Index* should have felt it his duty to censure you in the manner he has in this Comstock affair. Learning is good, culture and refinement are good, scientific attainments are very useful, and it is possible for a person to possess all these good qualities, and yet prostitute them to a bad purpose in advocating a bad cause, or in upholding mean, treacherous, filthy, and contemptible vagabonds like Comstock when he is attempting to destroy men a thousand times his superiors in moral worth, in good principles, and in their daily life, to his rotten, obscene, and filthy self.

Liberals cannot afford to waste their time and energies in wrangling with each other, but there are principles underlying the structure of Liberalism—equal rights, and free thought—which we should not suffer to be assailed by a man so low and debased as Anthony Comstock, or by any other man, no matter of how much moral worth, how great his literary and scientific attainments, or however good his intentions. The conservative course that friend Abbot has taken in your matter, the sanction given to the schemes of Anthony, and the nice distinctions he has drawn in favor of tyranny, religious bigotry, intolerance, persecution, and oppression, have not, in my opinion, been commendable to him as a learned, Liberal, and judicious editor of a worthy and popular Freethought paper like *The Index*, and had he felt the iron heel of despotism as severely as you did, perhaps it might have materially changed his views.

You, on account of your plain, outspoken, and positive manner of expressing your views, and because they oppose the popular orthodox religion of to-day, and because of the growing popularity of THE TRUTH SEEKER among the people, have been selected by the dissipated Anthony, as the particular object of his venom and malignity that he sought to remove out of the way, and you would have suffered at his hands had it not been for the mass of Liberals in this country who rose as a man almost, to help squelch this infamous persecutor of free thought and free speech. I should hope the editor of *The Index* was not envious of your success, as you have earned it all by persistent hard work, and a firm iron will, guided by a high moral purpose to do right, and bless humanity by delivering them from the superstitions and errors of the past, with a laudable ambition for making people better and happier in this world.

Your last to *The Index* should be sufficient. It is candid, square, fair, and manly, and I think a credit to yourself in your own self-defense and should be heartily endorsed by the Liberals throughout the country. I hope it may be satisfactory to the highly cultured editor of *The Index*, whom we all so highly esteem, and hope ever after he may be found upon the right track. Yours for the rights of all,

R. C. TROWBRIDGE.

DECEPTIVE SENSATIONS.

BRO. BENNETT: The case referred to by your maimed correspondent, Dr. Chapman, is not an isolated one by any means. Many persons have suffered severely from the creeping, biting, and tickling of supposed vermin between the toes of a limb which had been amputated; and careless Spiritualists have asserted that it was a spiritual nerve that was suffering. This loose way of explaining phenomena has been no little damage to the cause of Spiritualism. People of a scientific turn of mind have thought that a class of people so careless in their exposition of natural phenomena cannot be trusted as exponents of the phenomena of Spiritualism.

This phenomenon is quite frequently manifested in persons with perfectly sound limbs. Sometimes the most terrible itchings and tormenting pains will be felt at the extremity of the nerve, and the physician will make all kinds of outlandish applications to relieve the pseudo-affected part when there is nothing whatever the matter with it. The nerves of the extremities have independent lines running to the sensorium, and any difficulty felt at any part of the nerve seems to be at its extreme end at the corpuscle, as when a person strikes the elbow, the fingers become numb. In the jar of the elbow there there are two sensations, one in the corpuscles of the nerves terminating at the point of contact, the other in the corpuscles of the nerve terminating in the fingers. It is well that non-professional people should understand this, as well as doctors, that they may be able to prevent the empiric from damaging a member of the body from doctoring at the wrong place. These are some of the difficulties which I wish to explain in my lectures on hygiene and the nerves. D. W. HULL, M. D.

Montgomery, Ind.

ROCKFORD, ILL., May 20, 1878.

D. M. BENNETT, *Dear Sir:* Since you have given my two former letters a place in your valuable paper, I feel still more emboldened to ask for further space to eliminate the philosophy of Spiritualism from the mists in which some seem to find it surrounded: and I feel the more so since in your reply to brother Stebbins you evince the idea of your giving your adhesion to the belief in a future state of existence. And, by the by, I find several suggestions in brother Stebbins' letter to which I would like to reply. But since you have consigned that task to our friend Moses, to Moses it must go. And I doubt not that he is much more capable of doing the subject justice than my humble self. But as my first letter to THE TRUTH SEEKER was instrumental in causing some inquiring letters to be sent to me in regard to the principles of Spiritualism and spirit manifestations, and their teachings, and, also, being convinced that there are many seekers after the truth or falsity of this philosophy who are yet very much in the dark as to its teachings, I would like to say, through the columns of THE TRUTH SEEKER, something of what its teachings are to me. Not that I would wish to put forth any set of doctrines or creed for others to follow, being satisfied that there are no two persons who think exactly alike on all subjects; and more especially is this the case in regard to thinkers and investigators of religious teaching. And herein is the beauty of fostering and encouraging free thought and untrammeled investigation; for as there are no two pebbles on the seashore, or leaves on the trees, or flowers of the field, which are just alike; and as there is exhibited all through the arcana of nature this universal law of diversity, producing a universal harmony, so ought it to be in the realm of thought. And it is in this same spirit of tolerance that I would speak of the subject of Spiritualism.

Were I asked for an explanation of what spirit is, I would frankly say, I cannot tell; but from the manner in which it manifests itself to me, I should say that I think that it partakes more of the nature of electricity than any other principle to which I can compare it. But, doubtless, to another class of thinkers—such as our good brother Stebbins, for instance—this would be very vague and unsatisfactory. They would, most likely, want to know whether it was composed of gases, such as oxygen and hydrogen, and what might be its specific gravity, and how much and what kind of food it consumed per day. To such I can give no satisfactory answer; but from the sounds that it makes around me, and the force with which it touches me, and the electric shock which it gives me (which at times is more powerful than I ever received from a galvanic battery), I know that it possesses force. If asked whether it can make itself visible to the natural eye, I would reply that it has never done so to me but twice that I am positive of, and that was in the form of vapor; and these instances occurred at two separate times, about two months apart, during the past winter, when I was sitting alone in my room. The first time I was figuring, and the next time I was reading, and each time it continued to pass before me, not three feet from my face, for the space of several minutes.

If asked whether it can talk or not, I should say that I think not—unless it can get the use of vocal organs, or the organs of speech—any more than the air can make harmonious sounds without some kind of a musical instrument to make them with. Yet if a spirit possesses physical power enough to control some other spirit which is in the natural possession of a physical body, then I see no reason why it may not use that body either to speak or write or give other manifestations of its presence.

If asked whether a spirit cannot manufacture or materialize a body of its own, I must confess that I have not examined the subject of materialization sufficiently to pass an opinion upon that subject. One year ago last November I attended two seances at Bastian and Taylor's in Chicago, when what purported to be spirits came out of the cabinet and moved chairs from in front of the cabinet door and sat down in them, and walked out into the room arm in arm with those of their friends whom they had come there to meet and converse with; and one spirit each evening would dematerialize before the audience, appearing to sink down through the floor, and commence from the floor and again materialize to its full height. But after seeing all of these and many more wonderful things there, I cannot say that I am now fully converted to believing in materialization, although if there was a fraud in the operation I was unable to detect it. But our materializing mediums are being pretty thoroughly tested all over the country, and if they are frauds I most certainly hope that they may be exposed. And if the manifestations are genuine, and it is finally demonstrated beyond a doubt that materialization is a fact, and that our friends who have passed to spirit life can under any conditions return and make themselves known to us in this way, I do not know of any reason for us to be afraid of it.

And, furthermore, if materialization is proved to be a fraud and a humbug, it does not affect, one way or another, the grand truth of our spirit friends being with us, trying as they may to help us in the struggles of life, and trying to lead us into a better life. Nor does it affect the blessed assurance we have of a life hereafter. And its teaching, that the better and purer our lives are here, the better we shall be fitted to enjoy the next life, is grand and noble teaching to me, and should be an incentive to us to try to build up good and noble characters. I have no faith in the miraculous or supernatural; but I believe that all things, past, present, or future, have been, are, and will be controlled by natural law. And as all of the workings of that law in the past have demonstrated an evolvement for the better—a progression into higher and better forms of development—so we should continually seek for higher development, and by so doing we shall attain a greater degree of happiness. How men and women who are really and honestly Spiritualists, and believers in certain retribution for every breach of natural laws, can live bad or impure lives is truly wonderful.

We, as Spiritualists, can ill afford to take as our example and rule of life the acts and teachings of those who believe that, at any time they choose, they can, by simply asking some unknown power, have all of their sins forgiven, and the bad effects of all of their past lives removed, and immediately become as pure and spotless as new-born babes. It is a lamentable fact that many, far too many, do as it is said one did of old, who, after living a life of licentiousness and folly, when he had become too old to any longer find pleasure or enjoyment in his former dissipations and follies, was led to exclaim, "Vanity of vanities, saith the preacher, all is vanity!" This kind of teaching will not do for us. Having no scapegoat for our sins, it stands us instead to live such lives as shall tend to our best and highest betterment here, and, as a natural result of good living, secure for us better and more exalted entrance into a brighter and more glorious hereafter.

Respectfully yours for the truth, F. F. FOLLET.

P. S.—There is much that I would like to say on this subject of Spiritualism through THE TRUTH SEEKER. People are down on Spiritualism more through ignorance of its real teachings than from any other cause. They merely read what they see in the secular papers, about the exposures and the frauds, and immediately call it a humbug, without taking the least pains to give it an investigation. I am not surprised at the narrow-minded and bigoted orthodox doing this, but it does hurt me to see thinkers and Liberals following in their wake. I know that it is to be lamented that Spiritualists do not live up to what they teach, yet we must remember that they are but human, and are too apt to do as others do. F. F. F.

LATER.—May 23. MR. BENNETT: When I made mention, in my communication of the 20th inst., in regard to attending Bastian and Taylor's materialization seances in November, 1876, I had not heard or read anything about their being exposed. In fact, I had never heard anything against the genuineness of the manifestations seen there until last night, in looking over the *Religio-Philosophical Journal* of May 18, at a friend's house, where I was stopping over night. (I am not a subscriber for the *Journal*, only get a chance to read it occasionally as I visit my Spiritualistic friends around the country.) Neither had I seen anything of the Mott *exposé*, except the extract from the *New York Times* in THE TRUTH SEEKER. I can give no reason why I made mention of the Bastian and Taylor seances in my letter. It was certainly with no desire to either throw favor or disfavor upon materialization. I most heartily hope the whole matter in regard to materialization may have a thorough testing and sifting, and if it is all a fraud and humbug, the sooner it is exposed the better. I, for one, feel (and I think that I speak the hearty sentiment of every true Spiritualist) that Spiritualism cannot afford to bolster up frauds.

Yours, F. F. FOLLET.

MERCHANTS AVE., CLEVELAND, O., May 21, 1878.

Mr. D. M. BENNETT, *Dear Brother:* I take this opportunity of expressing my heart-felt thanks to you for the bold and fearless manner in which you answer all inquirers for truth and facts concerning the great problem of life as you understand it. Go on, brother; do not get discouraged and hide the great light of facts as you have found them. It matters little to the human family how facts are obtained, whether it is through the organisms of the despised mediums or through the sciences of astronomy, geology, chemistry, or evolution, so we can get at knowledge and facts. If you have received evidence through the mediumship of Mrs. Lord's organism, and learnt that there is something more than we have ever dreamt of in our philosophy, and by the solicitation of Mr. J. Newell for you to give your evidence in reference to a continued life after death of the physical body, Brother Bennett; in reply to the request of Mr. J. Newell concerning what evidence you could produce to prove a future life, is your business and not mine, nor Dr. George F. Rockwell's. I shall take the opposite opinion of your criticism to Dr. Rockwell and others who have written to you saying they were much pained at your opinions, for I am free to say that I am willing for you to express your opinions and give your evidence on any topic of which you have been asked by others to do, and as I cannot agree with you I will agree to disagree and will not compel you to agree with me.

It seems to worry Dr. George F. Rockwell and others who have written to you, saying they were much pained and troubled that you might establish the fact of a continuous life after the body has dissolved, and returned to its original elements. For my part, I would greet this as one of the greatest boons the universe could confer upon me, as this life is so short that I cannot grasp but a few of the facts and little of the knowledge which make mankind happy, great, and wise. Although I am a Materialist in the full sense of the word, I can comprehend but a small amount of the great material of the universe. There are the imponderable gases undergoing a continual change which I cannot comprehend; there is electricity, animal magnetism (which is all material or matter which I cannot understand, but which the scientists may some time explain and make it clear and discernible to our intellects). I, however, wish to say a few words in behalf of the Spiritualists, as to their being called orthodox. They are, as a body, as free from

it as Liberals. Their society at Cleveland, Ohio, I have for a number of years attended very often for the reason that we as Materialists and Infidels have not been sufficiently strong to continue our lectures and lyceums for want of money to pay rent and other necessary expenses. I have found in the society of Spiritualists a free platform for all Liberals, Infidels, and Atheists to express their thoughts and ideas just as freely as any could be in a society of Liberals.

Dr. George F. Rockwell is alarmed and fearful that you may run after strange gods because you have intimated that it might be so arranged by the laws of the universe that man has a continuous life after the death of the body; so he has undertaken to criticise and reprove you for your opinion, asking you so many foolish questions—whether you have not embraced the doctrine of Spiritualism, and is not Spiritualism only another phase of orthodox religion, and saying that the Bible teaches Spiritualism as much as it teaches anything. If you believe in Spiritualism you must accept the Bible as being inspired and you must renounce your belief that the universe possesses powers and forces adequate to the production of organized life; and you must believe that man has a soul and that that soul is immortal; and more, you must believe in the existence of a god, and asks how you, in your senility, can abandon reason and science for ghosts and spirits. I [he] would ask you if modern Spiritualism has not been proven to be a stupendous humbug; and finally, I [he] would say that if you have concluded to go with the Spiritualists THE TRUTH SEEKER is doomed. Now, Brother Rockwell, wait a moment. Our beautiful, scientific TRUTH SEEKER will not be doomed as long as D. M. Bennett is its editor, and he keeps its columns open for the investigation of scientific facts. Brother Bennett, fear not to express your knowledge or opinions on all subjects, especially if asked by your constituents. Go on with the good work that you have begun. Do not fear nor falter in doing right. Express your opinion on all subjects as you have arrived at truth from your standpoint regardless of the opinions of Brother G. F. Rockwell, myself, or those other brothers of the orthodox, straight-jacket Materialist or Atheist grumblers. Give us the truth as you find it from your standpoint, and then let us answer your opinions by scientific facts, showing to the world that you are mistaken in your investigation—that we have tested it and proved it to be a false theory, and show how you were deceived and how millions of other minds have been deceived on this problem of Spiritualism. I am not prepared to say "humbug," and give no other argument to the contrary as long as there are many great, scientific minds who were Materialists and Atheists, who have investigated, and undertaken to prove by science that Spiritualism is in accord with some law of nature.

Brother Bennett, I will send to you two dollars to continue my paper for one year, and at the expiration of that time I will try to have enough money earned and laid by to pay for the paper another year, for I wish to have the TRUTH SEEKER in my family as I do prize it as much as my brother, George F. Rockwell, does, who says truly that THE TRUTH SEEKER is freighted with scientific truths which the hungry, inquiring mind so much relishes, and, I add, so much needs to make the human family the better for it.

Truly yours, JAMES M. WIGHT.

LUNENBURG, MASS., May 26, 1878.

D. M. BENNETT, *Dear Sir:* I want to write you a letter—a real earnest letter—and I want you to print it in THE TRUTH SEEKER. I am, I believe, the only living man who has not written you a letter, or written a letter about you, either in praise or censure; and, inasmuch as you hold to free thinking, free speaking, and free reading, you must needs hold to free printing and a free transportation of the printed word; and if some demi-god has got astride of the mail-bags, and we can't unhorse his holiness, why, send from "over the river" for our noble Leggett to inaugurate a new mail service, and set adrift Uncle Sam and his hired railways to skin their own eels. The foregoing embraces the primary tenets of my religion, creed, or psalm—just as you please to have it. But this is not half of my declaration of faith. I believe there is nothing in the vast universe too holy or too profane, too pure or too obscene, too comely or too ugly, for the thought, sight, hearing, and knowledge of man, woman, and child, or any other existence, superior or inferior; and it comes with an ill grace from those who say that God made everything in the universe just as nice as he knew how, to come forward and tell men seventy years old that not half the world is fit to be seen or talked about, and more than half—the most vital to life and life's success—is wicked, vulgar, and obscene. God save us from his friends—from those who have such care of him and us—all the way from Comstock to Abbot, who have just now locked hands in the holy crusade against naked babies and books treating on the natal and ante-natal relations, conditions, and surroundings of naked babies. Let the dear little nakeds die, until such times as mothers grow modest enough to robe their offspring before birth—at least before Comstock and Abbot get their immaculate eyes upon the little naked innocents.

I see many people are alarmed at what they call an increase of libidinous publications. These same people get up a scare on anything that they can turn to cash or reputation. They mistake "reputation" for character; hence this show-off about the "corruptions of our youth;" the secret vices of other folks; the dangers of other people. In all this array of moral solicitude I detect nothing but priestcraft and doctor-craft locking arms, cheek by jowl, to propagate ignorance on matters that have heretofore brought profitable grists to their mills. These Comstock laws were up at the Paine anniversary last winter; the wisest men in our communion were there, and it was humiliating to see our giants shiver in the wind of reputation. You, yourself, sir, are weak-kneed in this struggle. Dare you ignore all our best anthropotomists, anthropologists, and physiologists? So be it; Mr. Abbot will give you his cultured Chestnut street glove, and Comstock his Christian mittens. I understand all about Mr. Sargent's parlors. They, up there, can't eat beans with a two-tined fork, even when the guests and in the pay of hard-worked mechanics who are minus cultured clerical forks with five tines. Do these godly, cultured people think other people fools? What shall be done with Drs. Carpenter, Graham, Nichols, Trall, Treat, H. C. Wright, and a houseful of men, to say nothing of the ancients like Moses and Aristotle, who have devoted their lives to the living faith that the race must be made better through knowledge of themselves? Did those saints ever see a coalpit break and blaze? The colliers sometimes get burned.

I have long looked for one young man ruined by pictures, books, cards, or candy figures, to five hundred ruined by the liquors, meats, and examples of their homes. Read Sylvester Graham's addresses to young men on the sexual function, and test their potency in debauching young people with a bottle of wine, brandy, or rum. "Bar-rooms and brothels" are ever nearer neighbors than lewd books and vices of any sort.

A. H. WOOD.

WAMEGO, KAN., May 22, 1878.

D. M. BENNETT, *Dear Sir:* I send you by this mail two Memphis (Mo.) papers with statements in regard to the Mott exposure. I noticed the article in THE TRUTH SEEKER of the 18th. About two years ago I spent a week at Mr. Mott's house in Memphis, and attended seances there. There is no doubt in my mind that he is a genuine medium, and I believe that he and his people are honest, truthful people. While I was at his house I had every chance to investigate the phenomena that a person could expect to have, and saw no evidence of fraud. Very respectfully,

LOUIS B. LEACH.

ANAHEIM, CAL., May 17, 1878.

D. M. BENNETT: *Dear Sir:* Please don't stop my paper, for at last I have obtained three dollars to pay for THE TRUTH SEEKER. To me it is invaluable. We look for it with the greatest interest. If it is allowed to die the world will miss its truth-illumined pages.

I feel much interested in Lois Waisbrooker's, Macdonald's, Hammond's, Chapman's, Marshal's, and Thompson's thoughtful words on finance, and last of all the *exposé* of Payne given by O. H. Lowery. Will he please be so kind as to inform us whether he meant it as a sneer against her sex, or a great compliment, to call Alice Huntly Payne the head of the establishment, while he styles her "better half "both a fool and a knave"? "The Rage of the Age" proves that *she* has brains, if we do not get the remainder. I dislike to feel that perhaps its author is lacking bread, even if she is owned by a fool or knave. One thing is evident: his contemptible story about you only proves that he is without brains if his wife does have a *man's head.*

Never fear but that inquiry is abroad with sleepless eyes. Superstition's throne is trembling under the sturdy blows given by word and pen. When women like MRS. E. D. Slenker appeal to the reason, and dare to call in question gods, devils, heaven, and hell it shows that the power of priestcraft is doomed. If the priests wish to make a living by talking they had better read H. W. Beecher's lecture on "The Burdens and Wastes of Society" and profit by it.

"Never to old to learn" would be a good motto for all who attempt to live by the superstitious devotion of mankind to some mysterious, unfathomable, unknowable, unfindable, incomprensible being called Almighty God.

May you succeed is the highest wish of your friend,

MRS. KATE PARKER.

Tucker vs. Comstock.

We clip the following from the Boston *Post:*

May 23, 1878.

To the Editor of the Boston Post:

Having been the innocent occasion, yesterday afternoon, of some disturbance at Anthony Comstock's meeting in Park street vestry, and the affair having been variously reported and misrepresented in this morning's newspapers, I deem it best, with your permission, to make a statement to the public through your columns, of the facts as they actually occurred. Hearing on Monday last that such a meeting was to be held for the purpose of furthering Mr. Comstock's pretended anti-obscenity movement in New England—a movement which I have closely watched from its inception with an eye ever jealous in the interest of liberty of thought, speech, and action—I procured a ticket, and attended the meeting, that I might be a quiet witness of Mr Comstock's method of procuring the aid and sympathy of the public by deceiving it as to his real intent. As I sat listening to his speech, which overflowed with statements which I knew to be false, he suddenly singled me out for attack, saying to the audience that one sat in their midst who was in active sympathy with the venders of obscene literature; that I had followed him since 1873, that I made it my business to attend obscenity trials, Freelove meetings, and smut leagues; that, whenever he looked at me, scorn was upon my face, and that my sneer had become unendurable. Then, at the demand of the audience, he pointed me out; whereupon, his excited hearers clamoring for a better opportunity of seeing this monster of iniquity which had been painted, I arose and pronounced Mr. Comstock, on the strength of the facts which I am about to relate, "a liar." And I submit that, considering the circumstances—standing as I did, slandered before an audience of intolerant, enraged, and threatening Christian clergymen—I was amply justified in the plainness of my speech.

In answer to his false assertions, let me say that no man excels me in detestation of obscenity. Instead of following Mr. Comstock, I have seen him only a few times: First, early in 1874, in New York, at the trial of Woodhull, Claflin, and Blood on a charge of libeling Luther C. Challis—a trial which both of us attended, and which resulted in the unanimous acquittal of the defendants by a jury which included among its members the editor of "The Galaxy," and the branding of Mr. Comstock's friend Challis, before the community, as guilty of the offenses charged; second at the examination and trial of E. H. Heywood in this city, on a charge of mailing obscene literature, the conviction of the defendant being secured by a charge from the judge almost unexampled for bitterness and malignity. With these exceptions I never saw Mr. Comstock until the meeting of yesterday afternoon. It is barely possible that he has seen me once or twice at Freelove conventions, though I doubt it very much; I certainly never saw him at one. I have never exchanged a word with him, and I hope I never may. Scarcely a moment's attention have I bestowed upon him personally, and the only feeling I have for him is one of utter contempt. I have at various times publicly criticised his movement, and, during my editorship of the "Radical Review," published an article against it. This is the extent of my offending. If Mr. Comstock has ever observed an expression of scorn upon my face, I will guarantee it was a faithful representation of my real feeling. If my contempt for him is a source of annoyance to him, as he confesses, he can at any moment change it into high respect by leaving off minding other people's business and tending faithfully to some legitimate business of his own. Until he does thus make himself a useful citizen, I fear he will have to endure my "scorn and sneer" with what little grace he can command.

Of the subsequent proceedings of the meeting, I need say nothing, except that the refusal to permit even the friends of the movement the privilege of criticism sufficiently exhibits the real intent of Mr. Comstock and his allies, who are "stealing the livery of heaven to serve the devil in," and availing themselves of the popular hatred of obscenity to conceal their crusade against freedom of thought.

Yours respectfully, BENJAMIN R. TUCKER.

Mr. Colgate's Defense.

It seems that a complaint was made against Mr. Samuel Colgate, the President of the Society for the Suppression of Vice, for sending through the U. S. mails a pamphlet in regard to vaseline wherein it was spoken of favorably as a *preventive* when combined with a certain other drug. It is stated, however, that Mr. Colgate pleaded ignorance of the contents of the pamphlet, and the complaint was dismissed. It therefore appears that this plea of ignorance will answer for the President of the Society for the Suppression of Vice when the same plea will not be accepted in other cases coming under the condemnation of this same society. Is this meting out equal justice to high and low? Does it substantiate the statement in the annual report of the society that they proceed with entire impartiality in all cases? We do not care to lengthen this article by mentioning cases, but we certainly know of one wherein ignorance did not save the party prosecuted. We heard of one other from a very authentic source. Furthermore, it is not impertinent to inquire how it happens that the immaculate head of a firm who occupies such an important position as the President of the Society for the Suppression of Vice should not exercise care in revising what he sends out in the way of printed matter when everybody else is expected to do so? The pamphlet referred to was used as freely as any common trade circular. In ordinary cases the one so offending would have been called into court to show whether he was thus offending without knowledge of the contents of his pamphlet, or otherwise. It is unusual in such cases to accept the statement of the party implicated unless sustained by evidence. Why, then, was the case dismissed? Why does not the agent of the society himself take it up and press it against his president with the same heartlessness that he pursues other people quite as good as his president, for the very same offense? Or, is what Rev. Sidney Smith said of such societies generally so soon to be applicable to this young society, that some would join it "to hide a bad character and others whose object is to recommend themselves to their betters by a sedulous and bustling inquisition into the immoralities of the public?"—*Dr. Foote's Health Monthly.*

Annual Call.

The Pennsylvania Yearly Meeting of Progressive Friends will hold its twenty-sixth annual session at Longwood, Chester Co., Pa., at 10 o'clock A.M. on the second Fifth-day of the sixth month (Thursday, June 13), 1878, to continue two or three days.

We meet to consider the great questions which underlie the present and future well-being of the human race; our duties to each other and to mankind, as equal members of a common brotherhood; to take sweet counsel together how we may best labor, with the lowest as well as with the highest, to bring our lives into harmony with the divine laws of the universe, and kindle in our hearts holy aspirations, and that love for what is pure and beautiful and true which will establish "peace on earth and good will among men."

We welcome all who are earnestly seeking the true meaning of life and its duties.

Longwood is near Rosedale Station, on the Baltimore Central Railroad, about thirty miles southwest from Philadelphia, with which it has connection by three daily trains each way.

SIDNEY PIERCE CURTIS, *Clerk.*

JOY AND SORROW.—It is a noticeable fact that while many of the animals nearest to man in degree of intelligence express their pains in distinct vocal utterances, comparatively few seem to utter any sounds of joy or satisfaction. Singing birds are, of course, a striking exception, if, as seems probable, their untiring warblings express sensations of pleasure. In the case of the dog, for example—though, according to Mr. Darwin, he has a special bark for his moments of supreme delight—the sounds of distress and of vexation are much more marked than those of satisfaction. The predominance of sorrowful over joyous utterances in the lower animals is illustrated in the familiar fact that no animal except man is capable of laughing, even though (according to Mr. Darwin) some of the anthropoid apes rise to something like a smile of pleasure. When man is defined or described as the laughing animal, this means not that he laughs more than he weeps, but simply that other creatures do not laugh at all. In man, who has well-marked sounds both for joy and grief, we may trace a similar predominance of painful over pleasurable utterances. It is an old reflection that weeping precedes laughter by a considerable interval in the individual experience. Mr. Darwin tells us that he first observed unambiguous traces of a smile in two of his children when they were forty-five days old, whereas, as every mother knows, new-born infants are wont to greet the world with something indistinguishable from a doleful cry. Adults are not allowed to cry, at least in good society; and with respect to these it is of course true that laughing outweighs crying. But though we are not allowed to cry, we may do a good deal in the way of grumbling, repining, and murmuring. And it is certainly true of a good many of the people we know, that they much oftener complain of the circumstances and events of their lives than express themselves as pleased and satisfied with them.—*The Cornhill Magazine.*

A. J. Davis' New Book.

In the very friendly notice which THE TRUTH SEEKER gives of A. J. Davis' recent work entitled, "Views of our Heavenly Home," the paragraphist, as is usual with writers and with people generally at this late day, seems to have lost sight of the career and early claims of the noted clairvoyant.

Although the notice of this book in your live journal, Mr. Editor, was no doubt written with the very best and kindest of intentions, it falls into a misapprehension quite prevalent in these days. Allow me therefore to make a needed correction; and at the same time to answer some inquiries I have often received relative to the author's special methods, with which I have had some acquaintance in times past.

In the notice referred to, the following sentence occurs: "It is not a little curious how Mr. Davis ascertains with so much accuracy about the geography and topography of the heavenly country in the vicinity of the 'milky way' that he can make maps, and sketch designs of its hills, lakes, rivers, etc."

Readers of the author under consideration have no doubt observed that he never conjectures, assumes theories; nor has he much regard for accepted science, which to his clairvoyant vision is manifestly erroneous. In his advocacy of the harmonial philosophy, he is very much in earnest seeking truth for truth's sake, and if he can offer nothing but theory or speculation as is common with scientific investigators in many departments of science, he prefers to be silent.

It is well known that his method of investigating a subject is entirely unlike that practiced by scientific men. It is especially peculiar, and as a phase of mind it demands the attention of all students of mental philosophy. It is as much a matter of impersonal justice that we respect the exercise of this highest and most wonderful faculty of the mind, as it is that we respect the more ordinary step by step process of reasoning. For it anticipates discovery, corroborates ascertained scientific truth, and it would subserve research in every domain in nature were its claims appreciated and duly employed. But the higher phase of clairvoyance is not yet accepted, not yet recognized by scientific men, nor will it be so long as they look upon it as a show, as a curiosity, as an amusement, and not as a mental process inherent in man. And so long as they strive to coerce it into external methods and commercial uses just so long will it evade their acquaintance. They have found it to be an uncompromising faculty and found also that they cannot bring it into subjection nor manipulate its powers successfully to meet them on their own ground. Hence they reject it as unreliable.

A quarter of a century ago, this specialty of Mr. Davis in the use of this faculty of the mind—which he claims is common to all men but still rarely unfolded in this life—was the subject of discussion in every journal and in almost every civilized country on the globe. Since a great part of the then existing generation has passed away, and new events obliterate the past, his faculty of clairvoyance with its wonderful exercise and revelations seems to have been forgotten to a great extent, as all things are apt to be forgotten by the ever-changing, ever-passing people the mass of whom are not readers nor students. But the really investigating mind can find all relating to it still on record, and if he be one who leaves no stone unturned in his research will find a psychological mine that will richly repay the toil of a careful study.

The mathematician who has been accustomed to daily exercise of his special talent, the musician or artist who has been constant in the devotion and study of his art, ultimately attains to a wonderful degree of perfection, skill, and rapidity of execution. It is so with the author to whom reference is made. Clairvoyance has been no easy-going, indolent, amusing, or trifling matter with him, but the perfect exercise of this faculty is the result, after its first offering, of earnest, constant, systematic labor. He has been as devoted, and as hard a worker in this department of mind, as even Humboldt, Beethoven, LeVerrier, or Raphael were in their special labors. It has never been a hap-hazard thing with him; but his present attainment has been the result of careful, studious, and persevering labor, not only for its perfect development, but for its true and legitimate use. No student in mathematics has ever labored more faithfully or perseveringly in his realm of research than this author has in the realm of mind for which he is noted.

And this labor of half a century may well claim the attention of thinking minds, and of the scientific world as the labor of other students command it in other departments of research and inquiry.

No doubt "it is a little curious how he ascertains with so much accuracy" about matters in the other life, especially when we lose sight of the vast and varied interior experience he has had. This has been literally encyclopediac. The public would be surprised—amazed—did it know how persistently, and with what tireless perseverence and skill he verifies new facts which he had ascertained, traces causes to their ultimates or the reverse before he puts them on record. The objection which many people—and among them scientific men as well—have to some things he has stated is, that he investigates by a mental process, unacknowledged by accepted authority; but by virtue of this process he has really penetrated into the hidden or interior realms of nature and mind vastly further than they have done who criticise. Hence to the external mind, his statement of truth and pure law appears to be incomprehensible or impossible. Notwithstanding this prevailing tendency of the general mind to disregard the claims of the harmonial philosophy, the convictions of our author move him, as they move the astronomer, to relate what he has actually seen by the telescope of clairvoyance, and by virtue of this specialty we should accord him a full and candid hearing. It will be seen on investigation that many of these statements made thirty years ago have been only recently verified by advanced scientific research.

As to the "geography and topography of the heavenly country in the vicinity of the 'milky way,'" he does not claim that the sketches given are accurate in detail, like the sketches and geographical maps of our earth, but they are only comparative representations—something to give a remote idea, it may be, but still a realizing sense of its naturalness, as a realm of arisen humanity.

He says that "inasmuch as you cannot conceive of the existence of a physical world of matter in which is 'no matter,' but only a sensation or an illusion of the mind, so you cannot conceive of 'another world' without its own appropriate sceneries, continents, climates, societies, religions, governments," etc., hence he has attempted to give sketches, maps, and diagrams, which he himself refers to in one place in his book as "quite imperfectly set forth," but still the attempt was to delineate what exists—what he actually saw—a positive entity or reality in the other life. He is not an artist, but the rude sketches given, he thought, might serve to make the description more realistic, even at the sacrifice of proportions, finish, or of a photographic accuracy. Neither could any engraver, from any verbal description, catch the exalted view as he witnessed it; nor could the author convey to the artist the unspeakable grandeur of the scene. Hence the artist necessarily fails here to reproduce the scene with any sort of accuracy. Still the author felt that, however short a coarse wood-cut might fall of the reality, it would convey a sense of *naturalness* to the mind of the reader, which mere words would fail to do.

The paragraph quoted speaks of "the heavenly country in the vicinity of the milky way." Such is not exactly the language of the author, and is like speaking of our sun as being in the vicinity of the little asteroids, Pallas or Vesta—making the main object the inferior. The milky way, as we see it, is only the receding edge view of our irregularly-shaped stratum of stars—the star-field to which we belong. As vast and as much beyond comprehension as this star-field is, it is but a drop in the ocean of similar star-fields, strung as on a belt of contiguous clusters, around the immensity of space. This belt is the outmost of concentric systems, and he terms it the sixth circle of suns. Far within this almost infinite circle, and parallel or concentric with it is the measureless zone—the divine Summer-Land—to which all mankind are traveling.

As will be seen by reference to a diagram on page 115 of his book, the Spirit Land is shown or represented just below the star-fields marked *M*. It is an edge view, but it is a continuous zone, while the star-fields are made up of individual globes. Hence the extent of surface on the zone is incalculably greater than that of all the suns and planets combined.

On a subject so vast and all-comprehending as this necessarily is, it is difficult, not only to make it clear, in the space of a few paragraphs, but it is also difficult to set before the reader a clear explanation of the author's peculiar methods of research into this boundless realm, or into nature's interior domain, where reside the causes of all the organized phases of matter by which we are surrounded. This can be found *in extenso* in his published works.

It is to be regretted that the comprehensive record of his investigations is not more thoroughly studied by those who desire to know more of the material and spiritual evolutions that environ us. Those who read those records in a kindly spirit—who are teachable and are actuated by a spirit of simple truth rather than by an ambition to criticise or to substitute a theory which has not the excuse of a possible realization—will find a marvelous storehouse of golden sheaves laid up by the faithful industry of this peculiar student of nature.

J. B. L.

Denouncing Mediums.

At a meeting of Spiritualists, held in the parlors of the Third Unitarian church, of Chicago, Wednesday, May 22d, the following resolutions with regard to Messrs. Bastian and Taylor, and also with reference to mediums in general, were adopted with but a single dissenting vote:

WHEREAS, A respectful request has been made to Bastian and Taylor by a large number of those interested in the investigation of spirit phenomena that, in view of the many recent exposures of professed mediums, and of the doubts and disbeliefs excited in the public mind as to the genuineness of any form of materializations, and in justice to themselves as professional mediums, and to the cause they profess to regard, they would give a series of test seances, that their exhibitions might be observed under conditions affording accuracy of observation, and which reasonable request Messrs. Bastian and Taylor have refused to grant; and,

WHEREAS, Truth always should seek and submit the most thorough and searching investigation; therefore, be it

Resolved, That in our opinion, their refusal to satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices upon their part, which will not bear investigation.

Resolved, That we will not give countenance, encouragement, or support to Bastian and Taylor until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who follow the vocation of mediumship and the cause shall suffer from their final exposure which is sure to follow.

Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions.

A. B. TUTTLE, Chairman,
D. P. KAYNER, Sec'y.

A Challenge.

The following was sent by Judge Worcester, a gentleman widely known in Illinois, to the Hon. George R. Wendling. All papers friendly to the Liberal cause will confer a favor by copying:

WHITEHALL, ILL., May 15, 1878.

Hon. Geo. R. Wendling, Shelbyville, Ill., Dear Sir: During the past few months the papers have contained frequent notices of your lecture in defense of Christianity from a secular or worldly point of view. By associating your name with that of Col. Ingersoll, a man of national reputation, and professing to answer his arguments against the Christian theology, you have acquired some prominence and become quite a favorite among a class of clergymen and their adherents who feel their own utter inability to reply to Ingersoll in a way to command attention. Your lecture has secured you some reputation and put money in your pocket, showing indeed that 'Godliness is great gain," even now, in spite of the encroachments of the new ideas on the old theology.

Now, sir, since you have seen fit to leave your profession for the honors and profits of the public rostrum, and become a 'defender of the faith,' we propose that you give the public an opportunity to judge as to the truthfulness of your positions and the strength of your arguments in a debate, when a competent representative of Liberalism can have an opportunity to expose your fallacies, or you to show the impregnable character of the faith you defend. We respectfully challenge you to a public oral debate with B. F. Underwood, of Massachusetts, on the subjects discussed in your lecture, the same to last as long as you desire, to take place in Whitehall, and to be reported verbatim. I am authorized by Mr. Underwood if you accept this challenge to make arrangements in his behalf. The debate may take place at such time as can be mutually agreed upon.

By an early reply, you will greatly oblige

Yours respectfully, L. E. WORCESTER.

We clip the following from *The Winsted Press*:

Dr. S. B. Chase, homœopathic physician of New York City, whose arrest at the instance of Anthony Comstock for selling two female syringes we noted last week, has been given an honorable acquittal by the Grand Jury of the city and county of New York, which sends word to her to prosecute Comstock for damages for false imprisonment and injury to her business. This is good news, as evidence of returning reason on the part of the officials of New York, and proof that Mrs. Chase in selling her syringes and advocating their use has violated no law. We hope she will sell more of them, and will add that her address is 56, West 33d St., N. Y. City. But Mrs. Chase's good fortune cannot bring back justice (and lost life in many cases) nor reputation blasted by libel, to the scores of Comstock's victims, who though innocent of all crime have suffered imprisonment and disgrace in consequence of his abominable outrages. The people should not rest until the law is so changed as to protect innocent and defenseless people from possible oppression by Comstock and his fellow Inquisitors. A petition is now before Congress praying for a change. Keep an eye upon it.

The Principles and Objects of the Newark, N. J., Liberal League.

The ultimate object and aim of our organization is the complete emancipation of mankind from error—error of early education, error of preconceived opinion, and error of inheritance, which, if left to time only, will require ages to eradicate.

We recognize ignorance to be the impassable barrier between man and liberty—liberty of thought, liberty of action, and liberty of conscience, which also prevents the free enjoyment of all life's pleasures that are the common inheritance of man.

We hold that ignorance, bigotry, and intolerance, are synonymous terms, that the last two are the natural result of the existence of the first, and that ignorance is not only found among the masses but prevails in different degrees in and among the so-called "educated classes," hence we recognize the great necessity of organization in order to cope successfully with error.

We have therefore formed a society which, as its name indicates, will endeavor to embrace all liberal-minded persons without regard to race, color, or previous condition of mental servitude, and with a broad free platform that all men can stand upon whose prejudices do not blind them to the truth.

We propose to make our organization a place of education, where the human mind can be instructed in the truths of science and natural laws, freed from all creeds and superstitious dogmas, in fact, a school where we, as grown up children, may learn the intricate road to true happiness through those attributes of the universe, justice, wisdom, and truth.

We hold that the most direct and surest way to that condition of happiness called heaven is through true enlightenment and education based upon science, philosophy and reason, and by these means man will eventually emancipate himself and his fellowmen from mental, political, and social slavery, and will gradually bring him nearer to the all controlling principle of the universe.

These are our objects and our aims, and we invite all persons, young and old, to cooperate with us in our efforts to free ourselves and our fellow-men and women from the slavery of ignorance and error.

Free Love.

THE SPECIAL CONVENTION OF THE NEW ENGLAND FREE LOVE LEAGUE met in Paine Hall Building, Appleton St., Boston, Sunday and Monday, May 26th and 27th, at 10:30 A. M., 2.30 and 7.30 P. M., each day. E. H. Heywood, Secretary, presented the following resolutions:

Whereas, it is alleged by certain members of the City Government of Boston that by the bare fact of admission fees towards expenses being demanded and taken at the door a public meeting becomes a private assembly for amusement, like a theatre or circus, and as such requires to be specially licensed by municipal authority which thereby presumes to say what meetings may be held and what opinions may be expressed within the city limits; and whereas, in face of the fact that the meetings of this League, as of all other reform associations, are avowedly unlicensed and admission fees at the door, when deemed necessary to defray expenses, have always been taken by other reformatory, religious and philanthropic assemblies, certain members of the Board of Aldermen usurped illegal, unconstitutional and arbitrary power to suppress a Convention of this League advertised to be held in Nassau Hall, April 14th and 15th, 21st and 22d, last; therefore

Resolved, That the meetings of the New England Free Love League are described in the nineteenth article of the Massachusetts Declaration of Rights and are held under the guarantee of that article and of article seventh.

Resolved, That if, which is here denied, any existing laws or ordinances of the city of Boston authorize officers to assimilate meetings of the Free Love League to theatrical entertainments, circuses, or other amusements, or require the League to take out a license for its meetings, such laws are in violation of the Bill of Rights and Constitution of Massachusetts, and hence are null and void.

Resolved, That since certain Aldermen of Bos-

ton, against law, custom, and precedent, have invaded the natural and constitutional right of the people "orderly and peaceably to assemble and consult for the common good," and have assailed the sacred right of Free Speech in the person of Angela T. Heywood, a member and officer of this League, its Executive Committee are hereby authorized by legal process, if possible to obtain a decision of the Supreme Court on the whole question, and to take such other means of redress as may seem advisable and necessary.

Resolved, That asserting Freedom of Conscience in love and the Right of Private Judgment in morality we seek the abolition of marriage by legal and constitutional means, favoring no measures or practices inconsistent with sound morals or intelligently pure religion; that parties capable of making sexual contracts are, when wiser by experience, capable of dissolving such contracts in order that healthful, prosperous and fruitful union of the sexes be promoted, and that most sacred of human rights, the right of children to be well conceived and well born be respected.

Resolved, That the prosecution of "Cupid's Yokes," "Sexual Physiology" and "Fruits of Philosophy" in Federal and State courts and the pretended aversion to social-reform writings as "obscene literature" reveal the morbid sensualism now accepted as moral; that, whatever lewd law-makers and the invasive ignorance of judges and jurors may decree to the contrary, we shall continue to proclaim the redeeming gospel and practical religion of Free Love until the grave issues of sociology are brought within the domain of reason and moral obligation.

Resolved, That since the Federal "obscenity" statutes and all State laws against so-called "obscene literature" restricting liberty of speech and press, invade thought, hinder social progress and enable inquisitorial bigots to persecute more intelligent people, we seek their immediate and unconditional repeal; in order that freedom of conscience, of reason, and growth in love and parentage, as in religion, may be held sacred and inviolate.

Resolved, That the lasciviously false reports which Anthony Comstock makes of the opinions, expressions, and purposes of members of this League to clerical and congressional committees and the favors with which his lecherous lies are received indicate the mental depravity of those in Church and State who employ this . . . . . to supervise the morals of intelligent people; and until men become responsible gentlemen in bestowing the life element they possess, statutes against preventing conception, or which may otherwise invade the natural right of woman to say what she shall or shall not do with such life element—Nature's best gift received by her through man—are repulsive to good sense and at war with the Nature of Things.

Resolved, That since what is now accepted as "government" is an irresponsible expression of Heism, having no basis in right and repulsive to growing intelligence, questions of love, as of labor and religion, should be considered in the light of impersonal truth, irrespective of sex; that woman's revolt against male usurpation (of which the suffrage movement is but one phase) is a struggle to regain her now confiscated personality, for her spiritual, industrial, and social emancipation, when liberty will indeed be the bride of Order, and Free Love become the beneficent Providence in human affairs.

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Gems of Thought.

A MASK of gold hides all deformities.—*Decker*

I AM sorry to see how small a piece of religion will make a cloak.—*Waller.*

REPENTANCE clothes in grass and flowers the grave in which the past is laid.—*Sterling.*

NO REPROACH is like that we clothe in a smile and present with a bow.—*Lytton.*

OUR greatest glory consists not in never falling, but in rising every time we fall.—*Goldsmith.*

REPUTATION is what men and women think of us. Character is what God and angels know of us.—*Thomas Paine.*

WHEN man seized the loadstone of science, the loadstar of superstition vanished in the clouds.—*W. R. Alger.*

THE purest treasure mortal times afford is spotless reputation; that away, men are but gilded loam or painted clay.—*Shakspere.*

NOTHING exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.—*Matthew Henry.*

SUFFERING becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—*Aristotle.*

THE severest punishment of any injury is the consciousness of having done it; and no one but the guilty knows the withering pains of repentance.—*Hosea Ballou.*

A PAIR reputation is a plant, delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night, like the gourd of the prophet; but, like that gourd, it may perish in a night.—*Taylor.*

SCIENCE corrects the old creeds, sweeps away with every new perception, our infantile catechisms, and necessitates a faith commensurate with the grander orbits and universal laws which it discloses.—*Emerson.*

THE faith that does not throw a warmth as of summer around the sympathies and charities of the heart, and drop invigorations like showers upon the conscience and the will, is as false as it is unsatisfying.—*Paul Potter.*

RESENTMENT is, in every stage of the passion, painful, but it is not disagreeable unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable.—*Home.*

I BELIEVE that remorse is the least active of all a man's moral senses. We grieve at being found out, and at the idea of shame or punishment, but the mere sense of wrong makes very few people unhappy in Vanity Fair.—*Thackeray.*

TRUE religion is always mild, propitious, and humble; plays not the tyrant, plants no faith in blood, nor bears destruction on her chariot-wheels; but stoops to polish, succor, and redress, and builds her grandeur on the public good.—*Miller.*

I HAVE heard a good story of Charles Fox. When his house was on fire, he found all efforts to save it useless, and being a good draughtsman, he went up to the next hill to make a drawing of the fire—the best instance of philosophy I ever heard of.—*Southey.*

BE stirring as the time, be fire with fire, threaten the threatener, and out-face the brow of bragging horror; so shall inferior eyes, that borrow their behavior from the great, grow great by your example and put on the dauntless spirit of resolution.—*Shakspere.*

TRUE resignation, which always brings with it the confidence that unchangeable goodness will make even the disappointment of our hopes and the contradictions of life conducive to some benefit, casts a grave but tranquil light over the prospect of even a toilsome and troubled life.—*Humboldt.*

PAIN and pleasure, good and evil, come to us from unexpected sources. It is not there where we have gathered up our brightest hopes that the dawn of happiness breaks. It is not there where we have glanced our eye with affright that we find the deadliest gloom. What should this teach us? To bow to the great and only source of light, and live humbly and with confiding resignation.—*Goethe.*

EVERY duty brings its peculiar delight, every denial its appropriate compensation, every thought its recompense, every love its elysium, every cross its crown; pay goes with performance as effect with cause. Meanness overreaches itself; vice vitiates whoever indulges in it; the wicked wrong their own souls; generosity greatens; virtue exalts; charity transflures; and holiness is the essence of angelhood.—*Mildmay.*

ALL the ends of human felicity are secure without revenge, for without it we are permitted to restore ourselves; and therefore it is against natural reason to do an evil that no way co-operates the proper and perfective end of human nature. And he is a miserable person whose good is the evil of his neighbor; and he that revenges in many cases does worse than he that did the injury; in all cases as bad.—*Jeremy Taylor.*

IF there was no death, no decay in man before the fall, what need had Adam to eat of the fruits of the garden? We eat and sleep to replenish and recuperate, to renew what is lost, wasted, or dead; therefore Adam could not have been flesh and blood like ourselves, since there was no death in him, and consequently he could never have experienced hunger, want, or pain as these are but forerunners of decay and death.—*Elmina D. Slenker.*

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BEHIND time—the back of a clock.

FAMILY jars are often caused by jugs.

ONE frog is sufficient to make a spring.

THERE is a "Ring in the New" silver dollar.

THE fashionable new color in cats is yeller.

THE early bud catches the frost.—*Norristown Herald.*

WHEN is a prisoner like a gun? When he is discharged.

A MUFF—A thing that holds a lady's hand without squeezing it.

ALMOST anybody can send a boy on an errand, but only the wealthy have leisure to spare to wait for him to get back.

PASSENGER (in a hurry)—"Is this train punctual?" Porter—"Yes, sir; generally a quarter of an hour late to a minute."

SCHOOL mistress—"Now, what are the principal things we get out of the earth?" Youthful angler (confidently)—"Worms."

SCANDALOUS remark by the Cincinnati *Breakfast Table*—"The phonograph will probably be called 'she,' because it repeats everything."

JOHN LOVE, of Missouri, worked all summer for a farmer—well, the savings banks were setting a bad example, and Love's labor was lost.

EARLY to bed and early to rise makes a man healthy, wealthy, and wise; but early to ryes and tardy to bed makes a man's nose turn cardinal red.

THE letter was to his mother: "DEAR MA: Send me a clean pair of socks and something to eat; also a clean handkerchief and something to eat."

"WHAT made you steal that waterproof cloak?" demanded the judge. The culprit whispered: "I was trying to lay up something for a rainy day."

A YOUNG lady was undecided whether to accept the addresses of James or John. James gave her a sealskin sacque, and she immediately gave the sack to John.

LITTLE Ned asked his father, the other evening, who made the moon. "God," answered the father. "Yes," said Ned, "I can see the marks of his dirty fingers.

BANKERS generally roll their hard money in papers, and make it look like so many spools. We rolled our hard money up the other day, and it looked like a button.

FOND FATHER—Well, my son, how do you like college? Alma Mater has turned out some great men." Young hopeful (just expelled)—"Yes, sir; she has turned me out."

"HOW DOES the new cow answer?" asked one man of another, who had recently purchased an animal. "I really can't say," he replied, for I've never asked her any questions."

AN enthusiastic Indiana editor wrote, "The battle is now opened;" but, alas! the intelligent compositor spelt battle with an "o," and his readers say they have suspected it all along.

SPRING THOUGHTS.—Mary (reading from Tennyson): "In the spring a young man's fancy lightly turns to thoughts of love." Carrie—"Yes, and he might have said a maiden's too."

"WHY didn't you put on a clean collar before you left home?" called out an impertinent young fop to an omnibus driver. "'Cause your mother hadn't sent home my washing," was the extinguishing reply.

NEW TO HIM.—The other day the professor of German asked an unregenerate junior what the gender of a certain noun was. The junior quickly replied, "I think it is neuter, sir; at any rate, it is neu-ter me."

"DOES your sister Annie ever say anything about me, sissy?" asked an anxious lover of a little girl. "Yes," was the reply; "she said if you had rockers on your shoes they would make a nice cradle for my doll."

SHE COULDN'T DO IT.—It must have been a Western school where the mistress told one of her big girls to "decline love." The big girl replied, "Decline love, Miss Jones? Not me; I'd as soon think of declining marriage."

IN San Francisco a Chinaman became the father of an American-born son, and as he danced about, swinging his pigtail, he said: "Me Melican man, all same old Glantee. Me heap Washington. Me lightning-lod agent. Go 'way. Whoopee."

"JOHN," said a poverty-stricken man to his son, "I've made my will to-day." "Ah," replied John, "you were liberal to me, no doubt." "Yes, John, I came down handsome. I've willed you the whole State of New York to make a living in, with the privilege of going elsewhere if you can do better."

ADVERTISING is a good thing, but when a prominent grocer recently carried to a funeral an umbrella on which was painted conspicuously the business of the house, and held it over the clergyman's head while he read the prayers, the bystanders thought he was running the thing into the ground.

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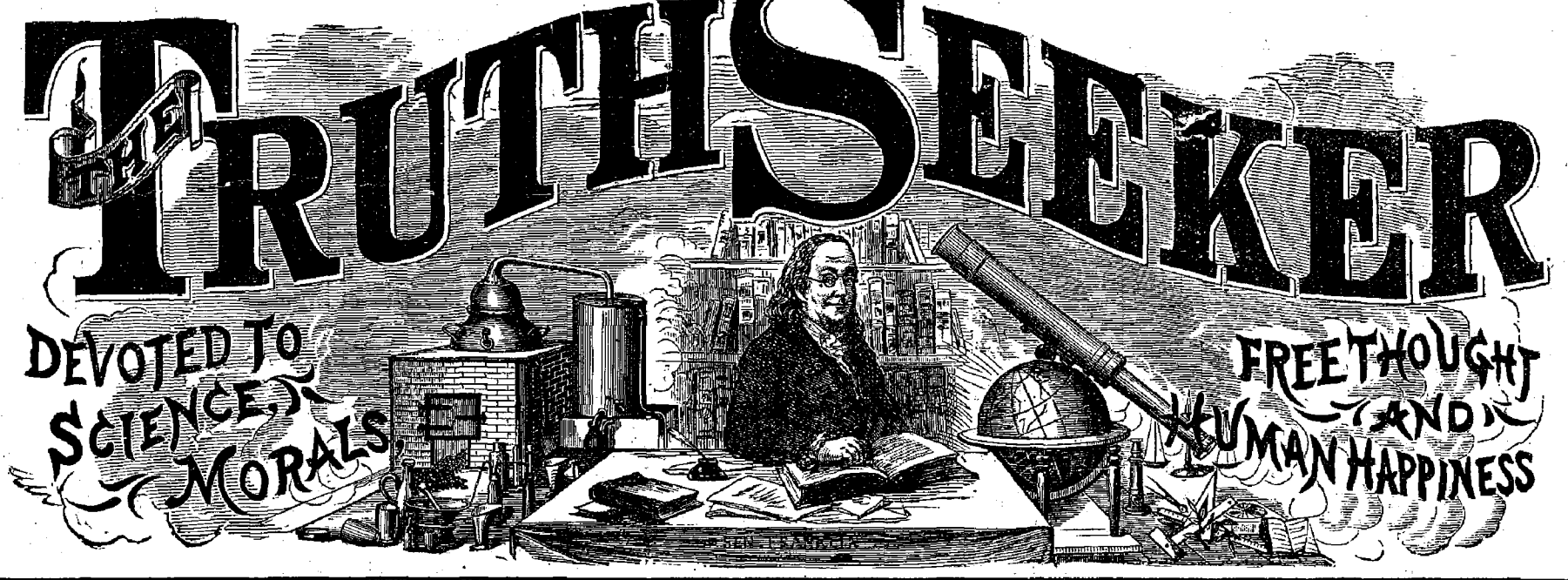
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THE TRUTHSEEKER



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Notes and Clippings.

MARTIN MORAN, of Covington, Ky., challenges any one to compete with him in fasting.

Brain, a journal of neurology, is to be published quarterly by MacMillan & Co. of London.

A THREE-YEAR old girl was almost fatally beaten in the Louisville Baptist Orphan's Home.

THERE is proof that Hathaway, the Fall River thief, commenced his defalcations on the day after he was elected Treasurer of the mills.

A TEXAS clergyman preached a severe sermon against horse-racing, and before he was through three of the four deacons had quit the house.

THE Socialistic press of Germany boasts no less than seventy-five publications, with 135,000 subscribers—an increase of eighteen in the number of the papers since last year.

A PRETTY schoolmistress in Malden, Mass., kept a boy fifteen minutes after school as a punishment, and when the time was up he asked her if she couldn't make it half an hour.

"ALL flesh is grass," remarked a dry preacher, in the midst of a wearisome discourse, "Then I guess you're hay," half-audibly observed a sleepy fellow in one of the wall pews.

THE Pope has asked the European governments to protect the rights of Roman Catholics in Turkey. Now is the time for the European governments to request the pope to protect the rights of Protestants in Spain.

THE sun-moving Jasper is laid completely in the shade by the Rev. Moses Boyles, of Evansville, Ind., who is lecturing on the records of the African race, whom he holds were the originators of all civilization, science, and art; and, of course, he proves it by the Bible.

BOSTON has a new religious idea. An immense non-denominational church is to be built. It is to be open to all and free from sectarianism. The cost will be $200,000, which amount is to be raised by $500 subscriptions.

IF a man is to be baptized it ought to be done thoroughly. The other day a convert was immersed, and when he went home he took with him the minister's pocketbook. If he had been held under water for half an hour this accident would never have occurred.

"BE a good boy and don't break your mother's heart, for then you will be an orphan in an asylum, where you would have to listen to a couple of sermons on Sunday, and two or three during the week," said his mother, and that boy has been good ever since.

IT seems to be settled that Bishop McCoskry, of Michigan, was guilty of the licentiousness with which he was charged. He has resigned his bishopric, and will seek obscurity in Europe. He belongs to a Church which does not sustain the doctrines of Beecher.

SAMUEL ANGIER CHACE and George T. Hathaway, the Fall River defaulters, have been indicted. It remains to be seen whether justice, once so sternly impartial in Massachusetts, is ready to mete out their deserts to thieves who have stolen their millions, and wrecked scores of industrious families.

MR. EDISON'S latest invention is "the Telescopophone," or Megaphone. It is an ear-trumphet, by the use of which ordinary conversation has been heard a mile off, and shouting at a distance of two miles. Deaf persons may likewise go to the theatre with the telescopophone and hear the slightest whispers on the stage.

IN a church festival in Newbury, Mo., meals were sold at a dollar apiece at two long tables. A fine repast was served at one table by negro waiters, while at the other exceedingly plain fare was dispensed by the prettiest girls in the village. The choice was a hard one to make, and the eaters were about evenly divided. The pastor ate plain food.

THE alarming rapidity with which shortsightedness is increasing among German students, formed the subject of a recent debate in the German Parliament. From extended observations made in the Gymnasia, it appears that the number of the shortsighted increases from twenty-three per cent in the first year to seventy-five per cent in the ninth or last year. The too frequent custom in Germany of forcing lads to study during the evenings with insufficient light, in ill-ventilated rooms, is undoubtedly the main cause of this widespread evil.

WHILE Joseph Cook was lecturing on marriage in Boston the other night, he quoted from a newly published work defending polygamy, and, closing it, he threw it upon a chair next to that occupied by Bronson Alcot. Mr. Alcot thrust the book upon the floor with a slam, and Mr. Cook added to the sensational episode by placing his foot upon the volume, and declaring it fit only to be thus degraded.

THE hoax of the Cardiff Giant, according to the *Popular Science Monthly*, was the outgrowth of a heated argument between George Hull, a Binghamton tobacconist, and Rev. Mr. Turle regarding the former existence of giants. The clergyman argued that the Bible gave affirmative proof. Hull retorted that people were gullible about anything in support of which Scripture could be quoted, and that idea suggested the fraud that subsequently became notorious.

IN a communication to the Academy of Sciences, St. Petersburg, Mr. Magnus Nyren, of the Observatory, Pulkowa, states that the great earthquake on the coast of South America, in May of last year, was perceptible at Pulkowa, by a tremor of the instrument with which he was observing the passage of a star; that the tremor continued sufficiently long to be satisfactorily verified, and that there was no disturbance in the neighborhood by which it could have been occasioned.

THE recent attempt of Prof. Hughes, in London, to establish his claim as the discoverer of the microphone, has drawn from Mr. Edison the exposure of the Professor's pretensions which appeared in the *Sun*. Mr. Edison says that the so-called wonderful microphone, that transmits a sound as light as the step of a fly, is nothing but a very delicate telephone; that the essential principle of the microphone was patented by him over six months ago in England, so that Prof. Hughes might have discovered the microphone in the Patent Office; Mr. Edison also shows that Prof. Preece, to whom Prof. Hughes expressed his acknowledgments for aid, has long been in possession of a telephone, and in June and July last was shown all the wonders of Menlo Park laboratory.

LORD ROSEBERY presided lately at the annual meeting of the Sunday Society, which advocates the opening of the national museums and picture galleries on Sunday. Two centuries ago, he said, the Puritans found a Sunday where, after church, innocent recreation was allowed. With the best intentions in the world, they took away everything but the church, to which modern civilization has added the tap-room. Lord Rosebery further said that the Puritans had left first the inheritance of the morals of the Restoration, and what has been far more permanent and abiding, the great inheritance of cant. This is what the members of the Sunday Society have to fight against. They would not close the public houses on Sunday, but they would open the national museums and art galleries, which are the people's own property.

A CURIOUS phenomenon, says a French scientific journal, has been observed at Vernon, in France. Five or six years ago lightning struck a garden planted with gooseberry bushes and cherry trees, making a deep hole, the orifice of which was not above a yard in diameter. Subsequently everything died round about. The death circle enlarged year by year, until it is now about eight yards in diameter, and has just reached a cherry tree planted twelve years ago, which has died like the rest. The gooseberry bushes which were replanted on the spot died in two years. The cause of the evil was evidently the lightning, but it is difficult to explain why its morbid action continues, and sterility gains ground. The lightning possibly generated in the soil chemical compounds injurious to vegetation, or burned the humus.

A CONGREGATIONAL church in Connecticut, not far east of New Haven, is suffering for the want of a pastor, but is exceedingly difficult to please. The salary was $1,000, but has been roduced to $800. For over a year this church has been engaged in the business of hearing candidates, and has had a great variety, principally of young men. One of these young men, not exactly pleasing nor yet displeasing the people, was invited to preach a second time, and then a third. After his third Sunday of service he asked the committee if it was probable that he would be asked again. They told him they could not tell. "Then," said he, "I guess I will have to keep on candidating somewhere else. This is the seventy-first time I have preached as a candidate, and I'm getting used to it."

THE Rev. Leonard Woolsey Bacon has been severely handling the managements of some of the so-called Benevolent Societies, especially of those which have recently been holding their anniversaries. He says that their plan of organization is such that the society is practically non-existent, as it never meets and never acts. The officers of the society are a close corporation, and irresponsible to public sentiment, except as they work on that sentiment by the preparation of a fulsome official report setting forth their good deeds. He says that there is so little voting done by the members of these societies that the boards of each really manage the whole thing, and thus perpetuate themselves in office, and that by skillful manipulation a handful of donors might come to an election, and possess themselves of the whole concern.

REMEMBER THE SABBATH DAY.—The Scotch are an exceedingly pious people, as every one knows; but I never properly understood the depth and practical character of their unco' guidness until a recent visit to the Land of Lorne. To oblige a bibulous friend, I overcame my scruples, and entered a public house one Saturday afternoon. On looking around I was much struck with the unusual spectacle of several illuminated cards hung from various coigns of vantage, each bearing the injunction, "Remember the Sabbath day." I admiringly contemplated the fat, jolly, and prosperous, yet evidently religious proprietor, until my friend drew my attention to the number of bottles that were being filled and taken away by serious-looking Scotch of both sexes; and then the true meaning of this Scriptural admonition flashed upon me—the pot-house was closed on Sundays.—*Truth*.

AT a recent socialistic meeting in Germany, a workingman's wife used the following plain and truthful language: "We are preached to about our beloved Fatherland. Where is it? Has a workingman a Fatherland that he can love? The workingman's Fatherland is where he can get bread; and there is many a workingman in Germany who can find no bread. This is true of other countries also; and the Fatherland of the workingman is the wide world. The working people of the whole world are a family of brothers and sisters; let us workingwomen take care, above all, that our children are not sent to make war and to kill the children of our sisters. We are preached to, also, about religion; but what has the workingman to do with religion? Has the good God in whom we have trusted so long ever done anything for us? The Christian religion has existed for nineteen centuries, and how much better off are we for it? Working women, let us turn our backs upon religion and insist that our children at school shall no longer learn it. Let us demand that they shall learn true science and morality."

ALL the New York papers (with one exception) think the Silver law was a very vicious thing, and that it ought to have done a great deal of harm before this time; and, although they cannot see that it has done any harm, they still regard it as a very uncanny spectre. The *Tribune* expresses its surprise to see that gold is coming into this country; that, whereas, in June of last year, the net exports of specie amounted to $5,371,262, and in May to $12,956,550, yet in the six weeks ending June 8th, this year, there has been exported from New York as much silver as gold and imported four times as much gold as there has been exported. From this net import of over a million a week in gold it argues prosperity, and thinks that the credit of the country is improving, and that gold will still further fall. This result is so different from its predictions, which were, that if the Silver bill passed gold would flee the country and rise to "abont 111," that the *Tribune*, which is generally able and candid, ought now publicly to confess its mistake, and declare what is perfectly well known, that the remonetization of silver was a national benefit and blessing.—*Graphic*.

Events of the Week.

WIDOW VAN COTT is reviving the Clevelanders.

THOMAS WINANS, the millionaire inventor, of Baltimore, is dead.

WILLIAM CULLEN BRYANT is failing rapidly, and is not expected to recover.

THE Rapid Transit trains on the elevated railroad in this city are running.

THE Senate has voted to make the standard of the army twenty-five thousand men.

A YOUNG clergyman became a raving maniac while preaching recently in this city.

Two thousand Russian and Mormon emigrants arrived in this city last week.

HALF the business portion of Rock Hill, S. C., has been destroyed by fire. Loss $100,000.

THE Empress of Russia is seriously ill, and the Czar is apprehensive of assassination.

THE Republican State ticket has been elected in Oregon. The Legislature is Democratic.

SUNSHINE and shower have been struggling for the mastery here of late. Shower is a little ahead.

THE Philadelphia Socialists were lately refused the use of a hall in that city by order of the Mayor.

THE large soap factory of Colgate & Co., in Jersey City, N. J., has been destroyed by fire. Loss $300,000.

THE Communists of Des Moines predict a strike on all the railroads of the United States at noon on June 17th.

BETWEEN two and three hundred miners were killed by an explosion in the coal mines at Haydock a few days since.

THE discharged employees of the Pennsylvania Railroad at Pittsburg are rioting. They demand bread or work.

TWO brothers, named Andrews, started for Europe a few days ago in a sail boat nineteen feet in length and six feet beam.

FIVE negroes were lynched by a party of white men in Bayou Sara, La., a few days ago. They had attempted to kill a white man.

ON account of the long-continued strikes in England, English cotton-mill owners are arranging to get operatives from this country.

THE Catholics and Orangemen in Montreal have had another riot. The police and a troop of cavalry finally quieted them after wounding several.

CONVENTIONS of the National Greenback party have been held in New York, Maine, and Michigan. The New York Convention opposes Chinese and convict labor.

THE Pope has turned his infallible attention towards Socialism. He has issued instructions to the German clergy to use all the means in their power to suppress it.

TEN thousand persons were killed by the great tornado in Canton, China, last April. Thus God prevents over-population by cruelly killing off the overplus when fully grown.

TORNADOES and hailstorms have been making havoc in many parts of the South. Several people have been killed, and much property destroyed. Hailstones weighing three pounds each fell like rain.

THE Indians are making it lively for the settlers in southern Idaho. Several of the farmers and stockraisers in that section have been killed, and much of the stock run off. Fears of a general Indian war are entertained.

MRS. MAUD E. LORD, whose mysterious disappearance some time ago caused so much apprehension among her friends, has returned to Boston, and is now married to a young, handsome, and well-to-do merchant of that city.

THE Emperor of Germany is slowly recovering from his wounds. His would-be assassin is dying. The German authorities consider the shooting of the Emperor as the result of socialistic plots, and are suppressing all socialist meetings and publications and arresting the leading Socialists.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER IX.—CONTINUED.

"Are you sure, Myra, your friends would be willing for me to hear the letters?" said Edith.

"Of course they would, you conscientious, scrupulous old goose you. Rose isn't one of the prudish, mock-modest sentimentalists; she is plain, sensible, and practical. Refined, true, and ladylike, but not forever blushing, casting down her eyes, talking of her sensibility and all that. She is a real woman all over, and she has a heart overflowing with love, sympathy, and tenderness, and is not ashamed to let it be known either. She says the day has gone by when all letters wound up with the formula, 'Don't show this to anybody for the world,' though it was only a simple statement of the health and condition of the weather. But just go on with your sewing, Edith, and listen while I read the letter;' and so while her friend plied the busy needle, Myra read as follows:

"DEAR FRIEND NORMAN: I know you think it has been a long time since I wrote you any Tennessee news, but my eyes have been too weak to allow of my reading or writing. However, this morning I received such a nice letter from your Rose, that I drop you a line simply to inclose it, and I know it will please you to read the appreciative words she has written about you. 'Do as you would be done by' is sound advice, and in following it I send this to you. Rose will not care, for she is so soon intending to give you all of herself, she will not mind my forestalling her a bit by sending you one more peep into the secret chambers of her heart's record. It might be too much for you to get her all at once, so this will help divide the blessing! If I were a man and Rose were not an Infidel, I should be tempted to try and cut you out, for I never saw a girl I liked half so well.'

"The rest is of no importance," said Myra, "so I'll let it go, and read dear, darling Rose's," and she opened the inclosure and read:

"MY DEAR, DEAR FRIEND EMMA: You may think it strange that I have written so little to you about your old acquaintance, Mr. Norman Leonard, but I presume he has told you of our correspondence and mutual affection, and all that. I have been so busy that I have neglected all my far-off friends in the letter line, save *him;* but I am going to give you the whole story in a nut-shell, in answer to your question as to how my romance comes on. You remember our agreement, that last nice long talk we had under the great walnut-tree beyond the factory, when we agreed that the one who married first was to have the services of the other as bridesmaid on the important occasion, and you jokingly said you should expect to see me in Tennessee in about a year from that time, for you had got tired of single life, and were going to try and get the young preacher who was on the circuit, and who was such a charming singer; but you said there was little chance of my finding a congenial spirit, as Infidels were like hens' teeth—very few and very rare—but if you did not get Rev. Mr. Souls, you could easily find some good Christian among all the church members of the pious little town. I thought, too, at that time, that the chances were all in your favor, and have been looking for the expected invitation from you telling me to come on and fulfill my promise; but it seems I am to be the first to wear the honors of wifehood, after all; and so I wish to claim your presence here on the 12th of September to congratulate me on having a prize in the matrimonial lottery such as falls to very few who enter the lists. You cannot dream, dear Emma, how I have enjoyed corresponding with him. You know in all my Tennessee life I never met a single Infidel, nor have I seen one since I came here, save ourselves; and I began to think that if I waited for Fortune to send one along, I might be old and antiquated ere I saw that blessed day. I have always thought a single life but half a life, and an unnatural one at that, and, besides, I must own to an almost undue fondness for the society of the opposite sex. I have craved the company of men from a child; not that I think them better than women, but because they are more intelligent, taking them as a class; they have always had superior opportunities, been put first and allowed the general control and 'say so,' until women have grown to look up to them as almost gods. The day is not far distant when this will be all changed, and the two become, in every respect, equals; and after that I think woman will gradually improve her advantages until she progresses on beyond man, and leaves him to stand back as an inferior being, who will look up to womanhood and motherhood as the crown and summit of all cultured, refined, and elevated humanity.

"But I did not mean to mount my hobby, for you already know well my ideas upon this subject, and I have something of more interest to us personally to talk about now. Those letters of Norman have been a rare intellectual feast to me. It was such a joy to see my best thoughts echoed by another, and all my pet theories and likings acknowledged, talked about, and accepted as dear and precious truths. Then he wrote me such charming descriptions of his walks about the city, visits to places of interest, and dishing them with sharp, piquant hits at the mythologies of the age and their advocates. And I so much enjoyed his talks and criticisms on the books he read, many of which he forwarded to me, and I read them with a double pleasure because of the penciled passages marked especially for me. Love is intensely selfish, dear Emma, but it is a beautiful and exquisite selfishness, that we all value and prize. You will feel and realize this when you find that 'true Christian' and lose your very identity in him. Norman, as you know, is nearly thirty; but added years have given him added knowledge and wisdom. He has dived deeper, gone further, and experienced so much more than I have that he is a perfect mine of treasures, from which I can daily and hourly draw a wealth of precious information. I have seen other girls walking out with their lovers, talking lots of nonsense, flirting and laughing, and living mere common-place existences, and I hugged to myself the knowledge that I was having an intellectual feast with my love-drama that caused its pleasures to so much excel theirs that they seemed to stand only on the lowest round of the great ladder of the evolution of real love and harmonious sympathy, while I was mounting towards its very summit, and felt as if I could stand upon the apex and spring off into the great boundless ocean of love for all humanity, and of admiration and good will for all my kind. Never, dear Emma, will you realize how much the heart is capable of loving until you find your true ideal—one whom you can worship more, far more than any person ever could adore mythical saint, angel, or deity, because this living, loving, breathing, real *he* will be an actual identity, and all your own. You wondered if Norman and myself would be as mutually pleased with each other, when we met, as we had anticipated we should. Of course for a few hours we felt that natural reserve which people under such circumstances would be apt to experience, but I was not at all disappointed in his appearance. His grand, noble, and truly intellectual countenance was far superior to its pictured semblance. In a short time our embarassment wore off and we felt entirely at ease, and hardly realized that we had so lately met for the first time. As days passed by we cemented the written love by bonds that can never be broken while life lasts. I had fancied it impossible that I could feel a deeper affection for him than I did while we were only correspondents; but love is a plant that is continually growing by what it feeds upon. The capacity of the heart for this feeling is boundless and immeasurable. But doubtless I am wearying you with all this selfish description of my feelings, so I will close by hoping you will come and make good your promise, and thus give to me one more drop of joy to fill up my already overflowing cup of happiness. Truly and lovingly your friend, ROSE DARWIN."

"There!" said Myra, as she concluded the reading of the letter; "isn't that a good sample of love and philosophy well mixed together, and arn't you glad I brought it?"

"Yes, Myra, I am pleased to hear such beautiful sentiments as our Rose has here written, and to know there is such pure affection and true nobility in the world. It is always a gratification to know of what intimately concerns the happiness of those near and dear to us, and therefore I am glad to have heard the letters read. I do hope Rose will be as happy as she anticipates. Life has bright and sunny hours, many, very many of them, still storms and clouds must come to all."

"Yes, that is inevitable; but I know Norman so well that I am certain he will make one of the very best of husbands. He is not one to promise lightly. I mind a few lines he wrote at the close of a letter which he sent Rose, while I was at his mother's. In speaking of what he hoped for their future, he said:

"'I do not promise that our life,
Shall know no shade of thought on brow;
For human life and mortal strife
Would mock the falsehood of such a vow.
But when the clouds of pain and care
Shall teach us we are not divine,
My deepest sorrows thou shalt share,
And I will strive to lighten thine.
We love each other; but perchance,
The murmurs of dissent may rise,
Fierce words may chase the tender glance,
And angry passions light our eyes;
But we will learn to check the frown,
To reason, rather than to blame.
The wisest have their faults to own,
And you and I, Rose, have the same.'"

"That is good philosophy, Myra, if they will only keep to it, and we will hope and trust they may."

[TO BE CONTINUED.]

THE following incident shows the dense ignorance and want of real principle in the masses enslaved by ignorance and priestcraft in Kansas: Recently a prominent Freethinker had a discussion with a member of the Methodist Church. After stating his disbelief in an endless hell, the Methodist took him by the hand, and, with tears in his eyes, said, "Brother, if I believed as you do I would cut a man's throat for fifty cents;" showing that fear, not principle, was the motive power of action backed up by the poor man's friend. With horns and hoofs, endless fire and brimstone, how much further are the ideas of such men advanced beyond the fourteenth century? Truly ignorance is the mother of blind devotion.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER X.—CONTINUED.

All other attempts which have been made to arrive at a definite and logical determination of the idea of organic "species" have, like the last, been utterly futile, and led to no results. Considering the nature of the case, it cannot be otherwise. The idea of species is just as truly a relative one and not absolute as is the idea of variety, genus, family, order, class, etc. I have proved this in detail in the criticism of the idea of species in my "General Morphology" (Gen. Morph, ii, 323–364). I will waste no more time on this unsatisfactory discussion, and now only add a few words about the *relation of species to hybridism.* Formerly it was regarded as a dogma that two good species could never produce hybrids which could reproduce themselves as such. Those who thus dogmatized almost always appealed to the hybrids of a horse and donkey, the mule and the hinny, which, truly enough, are seldom able to reproduce themselves. But the truth is that such unfruitful hybrids are rare examples, and in the majority of cases hybrids of two totally different species are fruitful and able to reproduce themselves. They can almost always fruitfully mix with one or other of the parent species, and sometimes also among themselves; and in this way completely new forms can originate according to the laws of "mixed transmission by inheritance."

HYBRIDISM PRODUCES SPECIES.

Thus, in fact, *hybridism is a source of the origin of new species,* distinct from the source we have hiterto considered —natural selection. I have already spoken occasionally of these *hybrid species* (species hybridæ), especially of the hare-rabbit (Lepus Darwinii), which has arisen from the crossing of a male hare and a female rabbit; the goat-sheep (Capra ovina), which has arisen from the pairing of a he-goat and a ewe; also the different species of thistles (Cirsium), brambles (Rubus), etc. It is possible that many wild species have originated in this way, as even Linnæus assumed. At all events, these hybrid species, which can maintain and propagate themselves as well as pure species, prove that hybridism cannot serve in any way to give an absolute definition to the idea of species.

I have already mentioned that the many vain attempts to define the idea of species theoretically have nothing whatever to do with the practical distinction of species. The extensive practical application of the idea of species, as it is carried out in systematic zoology and botany, is very instructive as furnishing an example of human folly. Hitherto, by far the majority of zoologists and botanists, in distinguishing and describing the different forms of animals and plants, have endeavored, above all things, to distinguish accurately kindred forms as so many "good species." However, it has been found scarcely possible, in any group, to make an accurate and consistent distinction of such "genuine or good species." There are no two zoologists, no two botanists, who agree in all cases as to which of the nearly related forms of a genus are good species, and which are not. All authors have different views about them. In the genus *Hieracium,* for example, one of the commonest genera of European plants, no less than three hundred species have been distinguished in Germany alone. The botanist Fries, however, only admits one hundred and six, Koch only fifty-two, as "good species," and others accept scarcely twenty. The differences in the species of brambles (Rubus) are equally great. Where one botanist makes more than a hundred species, a second admits only about one-half of that number, a third only five or six, or even fewer species. The birds of Germany have long been very accurately known. Bechstein, in his careful "Natural History of German Birds," has distinguished 367 species, L. Reichenbach 379, Meyer and Wolff 406, and Brehm, a clergyman learned in ornithology, distinguishes even more than 900 different species.

Thus we see that here, and, in fact in every other domain of systematic zoology and botany, the most arbitrary proceedings prevail, and, from the nature of the case, must prevail. For it is quite impossible accurately to distinguish varieties and races from so-called "good species." *Varieties are commencing species.* The variability or adaptability of species, under the influence of the struggle for life, necessitates the continual and progressive separation or differetiation of varieties, and the perpetual delimitation of new forms. Whenever these are maintained throughout a number of generations by inheritance, whilst the intermediate forms die out, they form independent "new species." The origin of new species by division of labor, or separation, divergence, or differentiation of varieties, is therefore a *necessary consequence of natural selection.*

THE LAW OF PROGRESS.

The same kind of interest attaches to a second great law which we deduce from natural selection, and which is, indeed, closely connected with the law of Divergence, but in no way identical with it; namely, the law of *Progress* (progressus), or *Perfecting* (telois) (Gen Morph. ii, 257). This great and important law, like the law of differentiation, had long been empirically established by palæontological experience, before Darwin's Theory of Selection gave us the key to the explanation of its cause. The most distinguished

palæontologists have pointed out the law of progress as the most general result of their investigations of fossil organisms. This has been specially done by Bronn, whose investigations on the laws of construction and the laws of the development of organisms, although little heeded, are excellent, and deserve most careful consideration. The general results of the law of differentiation and the law of progress at which Bronn arrived by a purely mechanical hypothesis, and by exceedingly accurate, laborious, and careful investigations, are brilliant confirmations of the truth of these two great laws which we deduce as necessary inferences from the theory of selection.

The law of progress or of perfecting establishes the exceedingly important fact, on the ground of palæontological experience, that in successive periods of this earth's history a continual increase in the perfection of organic formations has taken place. Since that inconceivably remote period in which life on our planet began with the spontaneous generation of Monera, organisms of all groups, both collectively as well as individually, have continually become more perfectly and highly developed. The steadily increasing variety of living forms has always been accompanied by progress in organization. The lower the strata of the earth in which the remains of extinct animals and plants lie buried—that is, the older the strata are, the more simple and imperfect are the forms which they contain. This applies to organisms collectively, as well as to every single large or small group of them, setting aside, of course, those exceptions which are due to the process of degeneration, which we shall discuss hereafter.

As a confirmation of this law I shall mention only the most important of all animal groups, the tribe of vertebrate animals. The oldest fossil remains of vertebrate animals known to us belong to the lowest class, that of Fishes. Upon these there followed later more perfect Amphibious animals, then Reptiles, and lastly, at a much later period, the most highly organized classes of vertebrate animals, Birds and Mammals. Of the latter only the lowest and most imperfect forms, without placenta, appeared at first, such as are the pouched animals (Marsupials), and afterwards, at a much later period, the more perfect mammals, with placenta. Of these, also, at first only the lower kinds appeared, the higher forms later; and not until the late tertiary period did man gradually develop out of these last.

If we follow the historical development of the vegetable kingdom we shall find the same law operative there. Of plants there existed at first only the lowest and most imperfect classes, the Algæ or tangles. Later there followed the group of Ferns or Filicinæ (ferns, pole-reeds, scale-lants, etc.). But as yet there existed no flowering plants, or Phanerogama. These originated later with the Gymnosperms (firs and cycads), whose whole structure stands far below that of the other flowering plants (Angiosperms), and forms the transition from the group of fern-like plants to the Angiosperms. These latter developed at a still later date, and among them there were at first only flowering plants without corolla (Monocotyledons and Monochlamyds); only later were there flowering plants with a corolla (Dichlamyds). Finally, again, among these the lower polypetalous plants preceded the higher gamopetalous plants. The whole series thus constitutes an irrefutable proof of the great law of progressive development.

Now, if we ask what is the cause of this fact, we again, just as in the case of differentiation, come back to natural selection in the struggle for life. If once more we consider the whole process of natural selection, how it operates through the complicated interaction of the different laws of Inheritance and Adaptation, we shall recognize not only divergence of character, but also the perfecting of structure to be the direct and necessary result of it. We can trace the same thing in the history of the human race. Here, too, it is natural and necessary that the progressive division of labor constantly furthers mankind, and urges every individual branch of human activity into new discoveries and improvements. This progress itself universally depends on differentiation, and is consequently, like it, a direct result of natural selection in the struggle for life.

[TO BE CONTINUED.]

Christianity and Materialism.

BY B. F. UNDERWOOD.

Our observation teaches us, that nature acts in accordance with laws; or in other words, we observe certain modes of action, or sequences of motion, and having learned by experience that these are uniform, we call them "laws of nature." A body heavier than the atmosphere, unsupported, falls to the ground. This action is regular, invariable, uniform. We say it is the law of gravitation. It was not "made," "instituted," or "impressed" on matter, unless matter itself was made. We cannot imagine matter existing *without* modes of action or uniform sequences of motion. We say they are coeternal with matter, and "a stringent expression of necessity." All forms come into existence and undergo disintegration in accordance with them. The combustion of coal in the furnace of a locomotive and the eruption of a volcano, the zephyr that fans the cheek on a summer's day and the tornado that sends a fleet laden with humanity beneath the remorseless waves, the rounding of a pebble and the formation of a world, the motion of a feather in the air and the majestic march of a planet through space, the folding of a sensitive plant's leaf, the movements of a zoophyte, and the thoughts of man are all and equally subject to invariable laws. These laws are never changed nor suspended, either to promote the welfare or to increase the suffering of man. The thunderbolt strikes whatever is in its course, whether it be the cottage of an honest peasant, or a den of vice and crime. The terrible fire at Chicago devoured institutions of learning and charity, while it left unscathed many a haunt of infamy. During our late unhappy war, thousands of prayers went up from pulpit, fireside, and tented field, imploring God to stop the war and stay the effusion of blood. But the terrible contest continued, and for months and years battles followed in quick succession. Our eyes were dimmed with tears, our hearts were overwhelmed with grief at the sight of "States dissevered, belligerent, and drenched in fraternal blood;" and this frightful drama was brought to a close only when the South, exhausted in resources, was able no longer to continue resistance to the Federal arms. Is it possible that a being whose sleepless eye nothing escapes, and who bends his ear to the slightest wants of man, can exist and not be touched by such a spectacle as that? or, possessing the power, not stop such scenes of carnage by inclining the hearts of men to love and peace? Is it possible rational men can believe that a God infinite in wisdom and power, can assist his creatures to perform such pranks as we see during religious revivals, and never interposes to prevent men from butchering one another on the battle field, or to prevent tyrants of Church and State from involving whole nations in oppression, poverty, and misery.

We deem it more reasonable to regard the operations of nature the result of *natural forces*, undirected by any personality, and subject to eternal laws, than to view them as the doings of an intelligent being of infinite power, wisdom, and love.

If, as Materialists, we ever use the term God, it is only as a word to represent the *unknown* causes of phenomena that we behold; if we assent to the expression that "God makes the trees grow," we mean nothing more than that there are hidden causes for these visible effects, which we connot comprehend. The word God is like the letter x in algebra—it stands for the unknown quantity. We have a formula by which we can work out the algebraic problem and find what the unknown quantity is. We have no formula by which we can solve all the problems of nature. The discoveries of science are daily encroaching on the realm of the unknown and adding to the province of the known; but however much the boundaries of our knowledge are extended, there will ever be an unexplored ocean of mystery, on which no voyager's bark will ever sail. The unknown and the unknowable will always exist to excite the wonder and perplex the understanding of man. The external world, that which impresses us, we can know only as it is related to us, only as it is modified by our organisms, only as it is colored by our consciousness. All knowledge of the outer world is *relative*. What things are in themselves, *independent of consciousness*, we can never know. They will ever remain the "unknowable." If one chooses to use the word "God" to represent his ignorance, there is perhaps no great objection; but to clothe human ignorance with a word, give it human attributes, and then bow down and worship it, we think unphilosophical and unwise in the extreme. If we are to have houses erected to God, let them be dedicated to "*the unknown God*," and not to a personal, anthropomorphic *Being*, of whose existence science and philosophy afford no proof.

The Christian, even when he has outgrown the doctrine of special providence, so plainly taught in the Bible, thinks there must have been a direct agency of God at a certain time in the past, because the compiler of an old cosmogony says, "In the beginning God created the heavens and the earth," and because he cannot understand *how* nature by its own inherent forces formed matter into suns and planets, and brought into existence organic forms. According to his view, existing species of plants and animals were *immediate creations*, and the facts of morphology, embryology, and the geographical distribution of organic forms in time and space, are without any special significance.

The Materialist says we have no proof that nature had a beginning, consequently we believe it has *always* existed. We admit that suns and worlds, as such, began to exist, and have an end. Every form on the globe with which we are acquainted bears evidence of a commencement and indications of ultimate destruction. Aggregation and segregation, organization and dissolution, seem to be the order of nature. The elements alone are eternal. This consideration leads to the conclusion that suns and planets, as well as rocks and trees, are formed and dissolved in the great laboratory of nature; yet the universe in its entirety was as beautiful, grand, and glorious in "the far backward and abyss of time," as it is now; and in the distant future, when the race of man shall have perished, and the stars which he now beholds shall have "paled their ineffectual fires" before the lustre of others now forming, nature will still exist in unfaded beauty and undimmed glory as it does to-day.

Since we see everything existing according to law *now*, we naturally infer that law has reigned in the past. We are not, it is true, able to demonstrate with particularity just *how* every form originated by the forces of nature, but our inability to comprehend the operations of nature in the past is no proof of the intervention of a personal God. Our feeble faculties are not the measure of nature's capacities and powers. Modern science, however, has done much to confirm the position of the Materialist by showing that even the most beautiful and complex forms of vegetable and animal life have, by a natural process, been gradually developed from living matter in its most simple condition, and the latter, probably, from matter in an inorganic state. "If it were given me to look beyond the abyss of geologically recorded time," says Huxley, "to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can read his infancy, I should expect to be a witness of the evolution of living protoplasm from non-living matter" (Lay Sermons, p. 336.)

The Christian believes that God created the world and man perfect, and pronounced his work good, but that the devil out-witted and out-generaled his maker and made everything bad. Influenced by the serpent, Eve partook of forbidden fruit, when, as Milton says,

> "Earth felt the wound, and nature from her seat,
> Sighing through all her works, gave signs of woe
> That all was lost."

From a scene of beauty and bliss, such as our ancient parents of all human kind were alone permitted to behold and enjoy, the world was suddenly changed to a scene of deformity, decay, and death. Thorns and thistles, brambles and briars, appeared where before bloomed flowers of matchless beauty and sweetest perfume. The serpent, which before performed locomotion on its head or erect on its tail, was made suddenly to run on its belly, and to become the hated enemy of man. Woman was doomed to pain and degradation, and man, expelled with his partner from his beautiful home, was doomed to a life of toil, hardship, and despair.

The Materialist, appealing to that immense volume, the leaves of which are great strata of rock, and the hieroglyphics of which are fossil forms embedded therein, declares that the story of Genesis is a fable and a fancy; that instead of having been made originally perfect the world has advance to its present condition through countless ages, from a very imperfect state; that its present condition is the final term of an immense series of changes; that the changes have been from the simple to the complex, from the homogeneous to the heterogeneous, from the general to the special; that the matter of this globe was once a nebulous mass, from which during unimaginable periods, it has been condensed and differentiated under invariable and universal laws.

"This law of specialization," says the eminent geologist, Professor Dana, "the general being before the special, is the law of all development. The egg is at first a simple unit, and gradually, part after part of the new structure is evolved, that which is most fundamental appearing earliest, until the being is complete in all its outer and minor details. The principle is exhibited in the physical history of the globe, which was first a featureless globe of fire, then had its oceans and dry land, in course of time received mountains and rivers, and finally, all those diversities of surface which now characterize it. Again, the climates began with universal tropics, and at last the diversities of the present day."

The appearance of life on the earth conforms to the same plan. During the azoic age there was no life on all the globe, not even a zoophite, a fern, or a lichen. The first forms of vegetables and animals that appeared were of the most simple character, and every successive period, while it has found the earth more beautiful and its conditions more complex, has given rise to higher organic forms. One age has begun in the midst of a preceding age, and the appearance of every successive period has been foreshadowed in types of earlier periods. "Every species," says Wallace, "has come into existence coincident both in space and time with a pre-existing, closely-allied species." "That the great advancing movement of life," says Professor Youmans, "has been a divergence, an opening out, or an evolution, is in controvertible and is admitted by the highest biological authorities." "The more ancient animals," says Agassiz, "resemble the embryonic forms of existing species." "The beasts of the field; in the days before the chalk, were not our beasts of the field," says Huxley, "nor the fowls of the air such as those which the eye of man has seen flying, unless his antiquity dates infinitely further back than we at present surmise."

[TO BE CONTINUED.]

HISTORY OF TURKEY AND CAUSES OF THE WAR OF 1877, By J. D. O'Connor. In this little work of 250 pages, including maps, statistics, &c., can be found more real information than is usually comprised in ten volumes. It is a manual of ready reference, consisting of geography, chronology, religions, educational systems, manners, customs, &c. We have seen no more reasonable explanation of the real causes of, and objects to be attained by, the present war, than is here given. We think it should become a popular text book, and have a place in every well ordered library. Published by Moses Warren, Chicago.

Correspondence Extraordinary.

Letters from the Devil.

NO. XVIII.

CLASSIFICATION OF PLANTS.

MY DEAR READERS: The evolution which took place in the vegetable kingdom was not unlike what occurred in the animal kingdom. The first varieties of vegetation that came into existence were comparatively imperfect and crude, but as circumstances, temperature, and the various surrounding conditions changed, new germs and varieties were produced, and interminable changes and modifications resulted. You have all of you noticed or are familiar with what changes have been produced by cultivation in flowers and fruits. You are aware how all the almost endless beautiful varieties of roses have, by the arts of the florist, assisted by Dame Nature herself, been produced from the simple wild rose; how the long list of apples which add so materially to your comforts the year round, have by the arts of ingrafting and culture been the outgrowth of the despised sour crab-apple; how the numerous juicy, luscious pears have by the same arts been evolved from the diminutive, prickly wild-pear that is unfit for the use of man. Nature is equally skillful, and by her endless chain of circumstances, causes, and conditions she has produced equally as numerous varieties and modifications throughout the vegetable kingdom. She has not only brought forth all existing classes, genera, species, and varieties of plants that now exist, but thousands upon thousands of others that have long since passed out of existence; and all these from the comparatively limited number of varieties that first sprang into being at the introduction of the vegetable kingdom into the world. And all this has been effected very easily by the good old dame, all leisurely and moderately, and without any laborious exertion.

This letter will bring us into a limited consideration of the science of botany, a branch of natural history which is one of the most interesting studies that can be engaged in. It is the classification and history of the numerous varieties of vegetation which spring spontaneously, as I may say, from the torrid and temperate zones all over the earth. Botany has been divided into several departments which may be regarded in the light of separate sciences. It will be well for us to take a passing view of these sub-sciences.

Structural botany (*organography*) includes everything relating to the organization of plants. It describes the different kinds of tissue which enter into the composition of plants; it explains the structure of every organ, and it also teaches the relation that one organ bears to another.

That branch of structural botany which has reference to elementary tissues is sometimes distinguished as *Vegetable Histology*. The microscope has shown that the various tissues are composed of little membranous sacs or vesicles, varying in form and size, and united in different ways. The study of these elementary organs cannot be prosecuted without the aid of costly instruments and illustrations, which we have not now at hand. Some plants consist of simple cells only, which continue throughout life to produce new cells and to perform all the vital functions. A flowering plant, however, although originally cellular, produces organs composed of cells and vessels, variously modified and arranged, and covered by an epidermis.

These compound organs may be divided into nutritive, or those concerned in the nourishment of the plant, and *reproductive*, or those which are employed in the production of new individuals. The former are the *stem, root, and leaf*, the latter the *flowers* and *fruit*. Leaves occupy various positions on the stem and branches, and their arrangement forms a subject of special study. The arrangement of the flowers on the floral axis and its ramifications has also to be considered.

The term *morphology* has been applied to that portion of organography which treats of the abnormal modifications of the different organs. The researches that have been made in this department during the last forty years, have now confirmed the doctrine which has been advanced by some of your distinguished scientists, namely, that all those parts known as leaves, flowers, and fruit, are constructed on a simple uniform plan, out of one kind of organ in different stages of modification and combination, and that there is no other difference between the flower of a rose and that of a nettle than that arising from modifications and combinations of the typical organ, which is the leaf.

In elucidating this doctrine of the unity of type, which constitutes the basis of the theory of botany, it is so much the custom to talk of plants bearing leaves and flowers and fruit, and it is so evident to the senses that extremely different organs do exist under such names, that it seems inconceivable that parts so very dissimilar should be only leaves in different states; that the pure white petals of the lily, the rich red flowers of the rose, the sweet-smelling blossoms of the jasmine and orange, or the long trumpet-shaped corollas of the honeysuckle, should all be leaves, that the stamens in which the fertilizing power is locked up, the pistils which are destined to receive the influence of the pollen, the ovula that they contain, and finally, that the fruit which is the result of the action of the last two, are all so many parts formed out of one common organ, which in a particular and very frequent state is what is called a leaf.

Botanists do not mean to say that he who eats an apple or an orange or a peach is in a state of mental delusion, and that while he fancies he is enjoying himself with the pleasure of gratifying his palate by the most delicious flavors, he is really only chewing the leaves of these plants; but they assert that those appendages of a plant which are commonly called the leaves have a peculiar anatomical structure, and a certain relation to the stem on which they are borne, and, being developed according to certain fixed laws, are always arranged on a certain uniform plan with respect to each other; and that all the other organs, whether calyx, corolla, stamens, pistils, or fruit, have anatomical structures essentially the same, bear the same relation to the axis that they grow upon, and are developed according to the same laws, are arranged upon the same certain uniform plan with respect to each other, and finally, are constantly transformed into leaves of ordinary appearance, thus losing the condition in which they are usually found and reverting to their structural type.

Morphology is a most attractive subject for study, but less important, from a practical point of view, than that part of organography which has reference to the ordinary forms of organs and the manner in which they are arranged. No systematic arrangement can be understood without a knowledge of the laws upon which the symmetry of the plants depend, and a practical acquaintance with the structure of every kind of organ.

Physiological botany treats of plants in a living or active state, and of the manner in which their functions are performed; it explains how they are influenced by the several agencies of light, heat, air, and moisture, and it describes their various secretions and the nutriment afforded by the soil. It need scarcely be said that any attempt to investigate the laws of vegetable life would be abortive without acquaintance with the more important details of organization. Plants, not being endowed with voluntary motions, derive their food either from the soil in which they are fixed or from the atmosphere by which they are surrounded.

The circulation of the sap has been adduced as an example of the vital powers elucidated by physiology, because it is due to the combined action of all the organs of nutrition, and may therefore serve instead of several illustrations. The study of the special functions of the various organs necessarily precedes that of the general physiological phenomena, such as circulation, assimilation, respiration, fertilization, and germination.

The nutriment consisting of water, generally holding salts in solution, is absorbed by the aid of endosmose, by the extremities of the root. It then passes from cell to cell and ascends the stem, dissolving in its course some of the organic matter stored up in the vegetable tissue. Arrived at the green shoots and surfaces of the leaves, which are covered with minute openings, the sap is exposed to the influences of light, heat, and air. About two-thirds of the moisture taken up is now evaporated and exhaled; the remainder, which of course becomes thickened, undergoes certain chemical changes, and then begins to descend by the under surface of the leaf, and along the back. It takes a direct or circuitous course downward, communcating with the center of the stem by the medullary rays, depositing various secretions, more especially in the dark, and giving origin to substances which are destined to nourish and form new tissues. Finally it reaches the extremity of the root where absorption had commenced; a small portion is then excreted, while the remainder mixes with the newly absorbed fluids, and again circulates in the sap.

The object of systematic botany is to name, describe, and arrange plants in such a manner that the botanist may readily ascertain the name of any specimen, and at the same time get an insight into its true nature and general properties. When you remember that there are some 120,000 known species of plants on the globe, you will readily see the necessity of a definite nomenclature and classification, were it only to facilitate reference and communication. Before plants can be classified, their peculiarities of structure must be clearly defined, hence you will admit the necessity for technical language to be employed in descriptive botany.

This necessary nomenclature should not deter any of you, or any true lover of nature, from studying the principles of classification, for in acquiring a knowledge of the numerous technical terms you will at the same time fix in your minds the ideas which they represent, and thus in reality you will become acquainted with important elementary facts.

I presume you are familiar with the fact that botanists are blamed for the great number of dry, hard names with which the nomenclature of the science is so abundantly supplied, but you must remember that they are an absolute necessity—in designating and explained the almost endless variety of vegetable life by which you are surrounded. There are so many minute points, so many slight differences which require to be definitely described, that it could not be done without a great amount of accuracy and particularity of terms and names.

It will be readily admitted on all hands that this is one of the heaviest drawbacks that botany has to contend with. Were it not for this necessity, almost the whole world would study botany for the mere pleasure of the thing. Let me urge you to not let this objection deter you from giving the study a good share of attention. To the younger portion of my readers I particularly recommend this branch of natural history. It is a good system of training for the mind, and helps to give you a lively appreciation of the facinating beauties which abound so plentifully throughout the universe. The lovely month of June is now with you, and it affords you a very favorable time to prosecute this study. It will give me exquisite pleasure to aid you in the undertaking to the extent of my power.

I have not near finished all I have to say upon this subject, but, as I am rather dry in my style today, I will not inflict further pain upon you by prolonging my remarks. Next week, if nothing detains me more than I now know of, I will be with you, when we will recur to this theme again, and I shall try to impart a little more information upon the subject under discussion.

Hoping you will endeavor to keep comfortably cool while the sun shines so vertically upon you, and that health and happiness may abide with you for many long years to come, I subscribe myself, your obedient servant and faithful friend, LUCIFER,

Vulgarly called "Splitfoot."

Communications.

Mr. Abbot and the Petition.

BY THERON C. LELAND.—ARTICLE III.

WHO BEGAN THE UNPLEASANTNESS?

Having disposed of the two attacks on the 70,000 who signed the anti-Comstock petition, in *The Index* of May 2d and 16th, I go back now to the origin of the difficulty. Let us glance a moment at the state of Liberal affairs as they stood in November last. All was peace and harmony and agreement at that time. The National Liberal League had just held its annual meeting at Rochester. Its deliberations went on smoothly, its platform was adopted unanimously, and its delegates returned home feeling that a good work had been accomplished. The prospects of Liberalism everywhere looked bright. Mr. Abbot was recognized as the capable leader, as he was the official head, of the League; and *The Index* was accepted as, in an appropriate sense, its organ. All the other Liberal papers were giving the League their support and were working in harmony with *The Index*, Mr. Bennett and THE TRUTH SEEKER with the rest. Mr. Bennett was a member of the League, had been a member for two years or more, was in attendance at the convention at Philadelphia, and then again at Rochester, where he gave his voice and vote heartily for the movement. His and the other Liberal papers did not, it is true, make the League a marked specialty in the great Liberal movement, and were not, perhaps, working for it with that zeal and urgency which Mr. Abbot was giving to the organization. Nobody, of course, expected they would do that; but they were friendly, and favored the movement whenever an occasion for putting in a good word came up. As time went on, moreover, this favor and friendliness would have been more and more manifest if nothing had occurred to change the current.

In this happy situation of affairs, and as leader of a great movement, which he desired to build up and to become a power in the land, it pre-eminently belonged to a wise line of conduct on the part of Mr. Abbot to do everything in his power to continue that era of coöperation and good feeling. There was no apprehension but that he would be capable of rising above the arts and motives of the local wire-puller. It was believed that he would be able to subordinate his personal whims and small notions—acquired, perhaps, in his early Sunday-school, or, at all events, under very narrow tutelage of some kind—and would let the Liberal side of him bear dominant sway in his editorial and official action.

But something did occur to test the capacity of the man, something which proved him to be as weak and as susceptible to a low order of motives as any common politician. Exactly that thing occurred which a wise leader would have turned to his account to strengthen his own movement and all the more attach other leaders and other editors to the League as the organization precisely adapted to meet such emergencies. It was a good time to show what the League could do.

In the latter part of November, last Mr. Bennett, editor of THE TRUTH SEEKER, was arrested by Anthony Comstock on a charge of obscenity. Now, it was obvious to all the world that that was a most frivolous and entirely unfounded charge, and that it could not be sustained in the courts one moment. Every Liberal editor, except this *Index* one, sensed the situation at once. Every other Liberal editor knew, first by instinct and then by reason, that it was an attack set on foot by the ecclesiastical party, inspired by the same crowd that are putting God into the Constitution; and every other editor sprang promptly to Mr. Bennett's defense. His cause was the cause of every Liberal in

the land; and the friends of Freethought everywhere—seventy thousand of them at least, as the event proved—saw it to be so. But at the roll-call of Mr. Bennett's defenders the editor of *The Index* came up missing. There Mr. Bennett was, a Liberal editor and member of the League, attacked, arrested, put under bonds, which if he could not have procured he must have gone to prison, and that attack upon him might be the fate of any Liberal in the land. Indeed, one other (Mr. Heywood), in Mr. Abbot's own vicinity, was under the same treatment at the same time. What did Abbot do in the matter? Make common cause in adversity as he had in prosperity, and come forward with cordial support and efficient assistance? Nothing of the kind—not he. He began to palter and apologize, to explain away, tuck up his skirts, and utter weak-kneed incoherences. He would come to the rescue if—he was a Liberal, but—. With his 8th Demandment, abrogating Christian morality, standing in his columns for years, he yet began exhorting all Liberals to be specially observant of the Christian moralities, so that Christians might have no cause to say anything against them. This was in *The Index* of December 6th, and here are some of the things he said:

There is no more fondness for "obscenity" in the majority of Liberals than there is in the majority of Christians; and whoever asserts that there is makes himself guilty of a foul and wicked slander. Yet it is a familiar artifice of the Christian party, with some honorable exceptions, to assert a necessary connection between so-called "infidelity" and "immorality," and by means of this villainous falsehood to excite widespread suspicion of all whose honest devotion to truth places them outside of the churches. Unjust as it is, this suspicion lays a double duty upon every Liberal to keep himself above all possibility of being charged with immorality, either of act or word; for if he suffers himself to be smirched, there are multitudes all ready to cry out, "See what a vile set these Liberals are!" and a part of this calumnious reproach falls even upon the best and purest.

For these reasons every writer for the Liberal press who has a keen sense of honor will feel himself peculiarly called upon to avoid any and every expression which violates the recognized laws of decency. If, however, he is insensible or callous to this obligation of honor, and allows himself to be tempted into indecencies, he has no just right to call upon his fellow-Liberals, whose cause he has publicly disgraced and upon whose heads, as above explained, he has drawn a most undeserved odium, to defend him in these indecencies. The principles of free thought, free speech, and a free press, precious as they are, give no right to violate the unwritten but well-established canons of public propriety; and it is nothing but effrontery to invoke them as a sufficient justification for offenses against it. There is no justification for such offenses; and any Liberal who is guilty of them is the worst enemy of the Liberal cause. Whether committed by Christians or Liberals, such offenses ought to excite disgust, and do excite it in every mind which has no natural or acquired love of dirt; and, for one, we repudiate emphatically all obligation of defending any person who betrays the noble cause of intellectual liberty by abusing his own liberty so far as to insult the purity of his readers.

Now as there are no Liberals on earth to whom all this, or any of it, can possibly apply; and as he would have no Liberals of the kind he describes to "defend," we can only conclude that he was on the fence getting ready to inflict further stabs and deeper wounds upon his brother Liberal editors, Bennett and Heywood, as he remorselessly proceeded to do two weeks later.

Mr. Bennett proceeded to defend himself as best he could, without the aid of Mr. Abbot, using all known means of warfare to meet his enemy effectually—the press, the courts, public meetings, and every possible method of influencing and enlightening public opinion. Among other remedies he thought he would try what force there might be in a petition to Congress to repeal or amend the laws under which he had been prosecuted, since it was discovered that those laws had been enacted on purpose to stretch so far as to include any expression of free thought as immoral or obscene. There is such a remedy as the right of petition yet left to the American people for wrongs that have no other remedy, and Mr. Bennett thought it a good time to exercise that right. Not trusting to his own unaided sense and judgment in the matter, he consulted friends, looked up precedents, investigated the origin of the law, at whose behest and in whose interest it was enacted, and employed counsel to draw up such a petition as would best meet the case. The result was the petition which was sent out. The readers of THE TRUTH SEEKER have seen that petition; most of them signed it, and they can judge of its propriety and morality, and whether they were petitioners for the prevalence and protection of obscenity. They asked for repeal or modification of a United States law which had been found unjust and oppressive upon perfectly innocent parties, leaving Congress to do either, repeal or modify, as in their law-making wisdom they should deem best. But it didn't suit Mr. Abbot. After appealing to Liberals on Dec. 6th, to be uncommonly moral during such obscene times, he incubated over the matter until Dec. 20th, when he came out square and flat-footed against the petition and in favor of Comstock. It was like a thunderbolt from a clear sky. No bombshell bursting in a peaceful camp when no enemy was suspected to be near could have startled the Liberal world more. No motive could be conceived for the deed; on the contrary every inducement for supporting the petition seemed to control one in Mr. Abbott's position. The annual meeting of the League had been but two months adjourned—"nay, not so much; not two—or e'er those shoes were old with which we followed" our dear President to Rochester, "like Niobe, all tears" over the God that our enemies might, some day, if they got a good chance, put into the Constitution—our President, editor, and leader came out with a five-column fulmination against his friends and in favor of his enemies. Some of it is as follows and will well represent the whole:

What will be the effect of this petition, if numerously signed?

1. It must be to create the impression that the signers are totally indifferent to the real evils at which these statutes were aimed; and this impression will be most unfortunate.

2. The effect of the petition now circulating can only work disaster to the defense of Messrs. Bennett and Heywood; for it seems to proceed on the assumption that their cause is identical with that of the vile persons engaged in the moral destruction of the young, and that the former cannot be defended except by releasing the latter also from all penalty.

For these two reasons chiefly—that it tends to injury of the Liberal cause and to the injury of the two defendants now threatened with unjust penalties—we deeply regret the issuing of the above petition, should decline to sign it, and must dissuade others from signing it.

Now it is entirely safe to say that no other Liberal thinker in this country, or in Europe, or indeed in the world, would have taken such a slant as that. There is no other Liberal extant with the cast of mind; no other with the half-and-half mixture of orthodoxy ingrained, and free religion grafted on the feeble old stock; no other with an eye so vigilant for *danger*, and so blind to the advantages of driving right on over a victorious course in a brave, persistent, manly charge, regardless of what enemies, who are always liars, may say. It so happened by some inscrutable chance that this one sole Liberal, so called because he has written ably and well in just one phase of Liberalism, was, at this Comstock juncture, at the head of a Liberal journal, and hence had some show of authority to call a halt of the Liberal army. It didn't halt, however, worth a cent, but just went pouring forward, 70,000 of them, precisely as if the scared and impotent editor had not issued his command. The order to halt had no effect at all on the petition or on the petitioners; but it did react on the League; and that organization has been a stunned, hesitating, demoralized body ever since. Nothing but a capable, courageous leader, and a consistent course of action will ever recover it. The members of the League, as far as I have been able to confer or correspond with them, have generally felt that if the League was not organized to meet just such aggressions as Comstock and his backers have made upon Liberals, what in the wide realm of ecclesiastic invasion and tyranny was it intended to oppose? The Leaguers looked to Mr. Abbot for a quite different proclamation; and a competent leader would have issued an order that would have thundered along the lines, secured general obedience, closed up all ranks, and enlisted recruits by thousands and tens of thousands, just as the petition did. There was a tide in the affairs of Liberals leading on to fortune, but here was a seasick captain afraid to take it at the flood and now the ebbing outflow leaves *him*, at all events, stranded. There was a great stream running, started and supplied gratuitously by our opponents. A man of genius would have set a mill upon it and ground out abundant grists for the nourishment and support of our own forces. In short, there was a great opportunity squandered by an impractical dreamer "letting I dare not wait upon I would." Instead of leading, as the emergency required, and as all hands and hearts hoped and expected he would, he was attacked with a fit of panic as to what respectability and orthodoxy would say about him, flung down his arms and—well he lives "to fight another day" when God confronts him in the Constitution! Then he will call on us 70,000 to be brave, and generous, and forgiving, and come over to his assistance against the Almighty in the Constitution. Well, we shall see. We will think about it. As he failed us in an important juncture, we will consider and try to make up our minds which evil is the worst—God in the Constitution at some distant day which may never come; or the Devil in the Post office smashing our Liberal crockery right here and now.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

VII.

Thus we find that every substance in a state of ignition yields its special spectrum, and without seeing the body which is burning, we can, by a mere examination of its spectrum, tell to a certainty how it is composed.

Gold, when incandescent, emits a spectrum different from that of silver, and that of silver differs again from other metals, etc.

The main properties of some metals are so alike that it is almost impossible not to confound one with the other in the ordinary mode of investigation, and metallurgists have consequently resorted to an examination of their spectra when incandescent. By means of spectral comparison and analysis they have discovered differences not to be traced in the substances themselves, and by this procedure have already discovered three new metals: *rubidium*, *cæsium*, and *thallium*.

Spectrum analysis also leads us to an important chemical discovery, which M. Dumas laid before the French Academy of Sciences in 1871. M. Lecoq de Boisbaudran had, some years ago, demonstrated the affinity between spectra of alkaline metals and those of metals coming out of an alkaline soil. He had shown that the displacement of characteristic rays was effected in accordance with the same law as the modifications in the weight of the elementary substances. Messrs. Toost and Hautefeuille, on the one hand, and M. Ditte on the other, having followed up these researches, ascertained that the course of the rays towards the ultra-violet hue manifests itself exactly in the same way as the increase of the atomic weights does for carbon, silica, titanium, tin, and zirconium upon the one hand, and for sulphur, selenium, and tellurium on the other. M. Dumas pointed out that this is but another proof, amongst the many which science already possessed, as to the truth of the principle upon which, in 1827, he established his classification of simple bodies into natural categories.

Spectrum analysis may also be very useful in physiology and medicine. In some cases of poisoning, the toxical element can be ascertained by burning a part of the flesh or excrement, and by decomposing through the prism the light produced by the combustion. It was in this way that M. Lany discovered thallium in the organs of animals to which that substance had been administered.

But it is in astronomy that its results have been most remarkable. This science has made use of the spectrum analysis to extend its researches over milliards of millions of leagues, and by its means has ascertained the character and elements of the countless luminaries which pervade space.

Here is an instance: a brilliant star having suddenly made its appearance (May, 1866) in the constellation of the Corona Borealis, and almost as suddenly vanished, its light was at once submitted to spectrum analysis, and it was proved that this star was one already known as emitting a very dim light, which had momentarily brightened. Its spectrum had great analogy with that of our sun, and we are told by Messrs. Huggins and Miller that "the spectrum of this star, coupled with the sudden outburst of its light, and its almost equally rapid diminution in intensity, make it probable that owing to some vast internal convulsion, enormous quantities of gas were emitted from it, the hydrogen in which must have taken fire by its mixture with some other element, and caused the light represented by the brilliant rays, the flames raising the solid matter in the photosphere of the star to a white heat. The hydrogen burnt out, the light would then have gradually diminished in brilliancy, and the star would resume its normal appearance." It must be borne in mind that, owing to the immense distance of the star in which this *fire* (to use a word which designates the phenomenon with great accuracy) took place, the light must have taken a considerable period to reach us, and that it had been at an end ten, twenty, a hundred years or more, before we were made acquainted with it.*

VIII.

Spectrum analysis, by enabling us to read in a ray of light the nature of the body which produces it, the elements constituting that body, and the changes that take place in it, becomes as it were a messenger from the stars, the confidant of infinite space, the telegraph from incalculable distances, the revealer of the closest secrets, and even a relentless denunciator.

Mr. Huggins has published a work upon the spectrum analysis which contains many new and important facts, and to it we shall often have occasion to refer.

The various spectra differ from each other in many important respects, but they may all be divided into three categories.

The distinctive character of spectra of the *first order* consists in the continuity of those colored bands broken by no ray, brilliant or obscure. Whence we learn that the light in which this spectrum has its origin is emitted by an *opaque* body, which probably exists in a solid or liquid state. A spectrum of this order does not disclose to us the chemical nature of the incandescent body whence the light proceeds.

The spectra of the *second order* are formed from colored rays of light isolated from each other. They indicate to us that the brilliant matter emitted by the light is in a *gaseous state;* and as each element and each component body, which has become luminous without being decomposed, is distinguishable when in a gaseous state by certain rays peculiar to it, it follows that these rays are capable of revealing to us the nature of the bodies from which they are emitted.

The *third order* comprises the spectra of incandescent bodies, solid or liquid, in which the continuity of the colored bands is broken by sombre rays. These latter are not produced by the source of light, but by vapors through which the light has passed on its way. Spectra of this kind are yielded by the light of the *Sun* and of the stars. The *group of sombre rays* produced by each vapor is identical, as regards their number and their place in the spectrum, with the group of brilliant rays of which the light is composed when the vapor has become luminous.

* Delaunay's *Notice sur l'Analyse Spectrale.*

E. W. M.—Was the original from which the Bible was translated divided into words. *Ans.*—No; ancient manuscripts were written without any separation of words. It was not until after the ninth century that the copyists began to leave spaces between the words.

The Radical Pulpit.

The American Lady.

BY O. B. FROTHINGHAM.

I have spoken in past addresses about humanity, its essential constituent elements, and the type of manhood which best adorns it. I have this morning to say something about that crowning grace of all humanity, the lady. I choose as my subject this morning, therefore, the American Lady; not from any desire, certainly, to make a sensation, nor in a spirit of eccentricity, but in order thus to illustrate what seems to me to be the most exquisite and crowning attainment of humanity.

The peculiarity of American life is visible on its surface, and will strike any one who has ever visited a foreign country. Apparent to every eye is it that there is here an external uniformity among people; that there are no orders of nobility, no distinctions of ranks that all wear the same dress, speak the same language, cultivate the same manners, and revere the same customs and traditions, As we look over the surface of American life, there seems to be a monotony, a sameness that is even oppressive; as if all distinctions were obliterated, and all men and women were in some way reduced to one plane. A glance beneath the surface of American life reveals the fact that this comes of the nature of our institutions, and the cardinal principles of our government. We see that there is one law in the nation, at least in principle, for all who call themselves citizens; that there is but one code of justice, one rule, one standard of life, that all are held to the same responsibility, that all confess the same obligations, that all, therefore, place themselves before the law upon the same level of human beings. Look deeper than this, and it appears as if all cardinal distinctions were becoming neglected and obliterated; as if at bottom and at heart men and women were being reduced to the same material. As the removal of dikes and dams makes pieces of water flow together, as the removal of fences and barriers makes of separate properties a common ground, so the destruction of the social fences, the artificial barriers and nominal distinctions of mankind, effects what seems to be something like promiscuousness in American life. And where fences and barriers have been for generations in existence, they may be removed in areas and their removal not be felt. I have seen in England, in an old aristocratic family, the gentlemen and the peasantry mingling together in apparently complete unconsciousness of any distinction between them; no superciliousness on the one hand, and no obsequiousness on the other, all addressing each other simply and honestly, but all being conscious of the invisible distinctions that were made ages and ages ago, and that ages and ages had only served to confirm. Nobody for a moment thought of questioning the fact that some were more intelligent, cultivated, refined, beautiful, elegant in manners, noble in conduct, and excellent in disposition than the rest. This was never questioned, not even by the inward thought of those who were above or those who were beneath, because the distinction was so ingrained that the removal of the artificial signs was never felt. But in a democratic society like ours, where distinctions never have existed, where the badges have never been visible, it seems to be a simple fact that all men are of the same stuff, and all women are alike, that there is but one fortune and one character for all. And yet, dear friends, there is no abolishing of cardinal distinctions. Take away the fences if you will, remove the barriers and throw the signs and badges of distinction into the fire or the waste-basket, and still it remains everlastingly and fundamentally true, that difference in character, in training, in temperament, in culture, in nobleness, in magnanimity, in all the qualities that make human beings, is normal. The difference between the perfect gentleman and the boor, the difference between a man like Theodore Roosevelt, who laid all he had and all he was, at the disposition of society, and the man in the Tombs or Ludlow Street Jail, who has made it the business of his life to filch from society in order to enrich himself, never can be described in the English language. The plunge that the waters of Niagara make from the turning-point over the cliff down into the abyss below, feebly describes the moral difference between a Ralph Waldo Emerson on the one side and a Quimbo Appo on the other.

God himself cannot obliterate distinctions like these. They are intellectual, they are moral, they are spiritual, they are in the nature of things. And if it were not so, then alas for the future of humanity. Then farewell hope and aspiration, then farewell to the effort which glorifies and sublimates mankind. We all know, we all are conscious of the fact every day, that all men are not alike. Talk as much as we may about the equalities in which mankind are created, we know better. We know that that is true only in the region of sentiment, of the ideal, of hope, of vision. We know that it may be true in the millennium, and we know that in this world of experience and of effort it is not true,

I divide men into three classes: males, men, and gentlemen. So there are females, women, and ladies. And these three classes are absolutely and forever distinguished, the one from the other. The only distinction of a female is her sex, and even that may be reduced to so shadowy a line as can hardly be distinguished. There is a certain town in England where the women dress like men, and riding through that town I failed to distinguish the men from the women. There are females who in voice, manners, demeanor, habit, use of speech, and general behavior, are in no wise to be distinguished from the lowest, grossest, and most brutal of men. Without cultivation or a dream of what it means, without sympathy, without compassion or pity, without aspiration, without fellow-feeling for their own kind, without tenderness for the young, the forsaken, the suffering, the sorrowing, the bruised and crushed, they are women only in sex; in all other respects scarcely human. When we see them we know who they are. We meet them in the streets night and day. Let us say no more about them; it is too tragic a thought to entertain. And then we come to women. These are more human; here we rise to a plane above that of sex; there is intelligence and sympathy and compassion, interest in human affairs, tenderness towards innocence and suffering and sorrow, a desire to do something to alleviate the miseries of mankind. There may be no cultivation or aspiration or loftiness of purpose, no fineness of texture, but there is a broad feminine element, an element of sympathy running through them from top to bottom, directing their thoughts and interesting them in moral affairs, which marks them as a class of humanity by themselves.

Where shall I borrow language to describe the lady? She is hardly, perhaps, recognized by her sex; that lies so far beneath so many layers of elegance and refinement and cultivation. Instead of prettiness and handsomeness she has grace and beauty; for regularity of feature she has a loveliness of expression that irradiates the face, shines in the eyes, and charms equally with the language of the lips. A beautiful intelligence presides over all her conduct. By a delicate and penetrating intuition she feels her way through the mazes of casuistry until she rests in the serene calm of the beautiful truth. With a wonderful combination of tact and sympathy, wherever she is, she directs her affairs, small or large, important or unimportant, without the movement of a finger, without a lifting of the voice, without a frown upon her face. She never strives, or cries, or lifts up her voice clamorously in the street. The bruised reed she will not break, the smoking flax she will not extinguish, hoping that within may be some smouldering truth. Her very presence is a magnetic influence; she touches the tenderest sentiments of those she meets, sways people when they do not feel the authority, moves them without propelling, guides them and makes them glad to be guided. Her days pass serenely on, the hours counted by the very benedictions she sheds by her voice, her smile, and her presence. Care becomes blessed, and labor light, and burdens not wearisome when she bestows her loving smile, and life glides on so sweetly and harmoniously that it never leaves a trace.

There are two roots to the English word *lady*. According to one derivation it means a woman who is lifted up above the ordinary level of her kind; a woman who is selected by a person of rank and authority and title to be his companion and helpmeet, and the joy of his existence. She is distinguished from the rest by her wealth, her position, her dress and decorations, by the external style in which her lord allows her to live. In this sense the word lady has little significance for us, for we have no lords. No man is entitled to raise a woman to his name, for no man has any name except as his character makes one. But the external position may be counterfeited even in America. Wealth, ostentation, love of display, passion for dress, will imitate a position which cannot be attained; and many a woman will, by virtue of the mere paraphernalia and appendages that she can hang upon her person, strut before the world and ape a nobility which she has never deserved. Walk through the streets of any American city and you will see pompous efforts to play the lady on the part of women who never had the faintest conception of what ladyhood meant. A more exquisite semblance of the old dignity is presented by the delicate, sensitive, refined, cultivated women who withdraw from society to live in seclusion by themselves, and in an atmosphere of refinement and gracefulness which they create, and which is externally beautiful in itself, and yet which falls short in one essential respect, it seems to me, of the position which the American lady should hold. The other definition of the word *lady* is bread giver, a distributer of bread, that is, the mistress of her household, the head of the establishment, the source of beneficence and plenty and grace and health to all who depend on her. It is a very charming picture, that of the ladies of the olden time in their households, presiding over their establishments, sewing and spinning with their maids, healing dissensions, mitigating trouble, and exercising a gentle power and influence for morality and peace over all parts of the household; or standing at her gate distributing food to the hungry, or visiting her tenantry carrying the beauty of her presence and her gifts down to the lowest dwellings of the men and women who have nothing of their own, visiting the sick child, consoling the dying mother, bringing food and tender care and the ministrations of the physician to those who are sick and wretched. Many and many are the figures that we see in the course of history gliding through the bleak and barren world carrying these messages of good will. The American lady cannot do that, for she has no tenantry; she is not in position lifted up above her fellows. What she has to distribute is simply what she possesses herself—her thought, her sympathy, her gracious compassion. And she must do this, not in the external and technical way which is imposed upon the ladies of another and different social system, but in the vital, deep, intense way that belongs to a democratic society, for in a society like ours where all are placed on a level, and where all live the same life from day to day, we must help each other. Each must bestow his gift, whatever it is, whether it be wealth, strength, influence, a sentiment of justice and courage, truth, sympathy, compassion, whatever it is, it is due to the whole that the possessor of it shall bestow it. It is not permissible in a society like ours that any grain of force should be abstracted from the common treasury. To live alone and apart from the world is excellent and beautiful, but is it not more excellent and beautiful not to hide one's light under a bushel but to share one's talent with the community?

[CONCLUDED IN OUR NEXT.]

Communications.

The Jewish Jesus Revived.

Gliding down the stream of time a thousand years we find no further trace of the story of the Jesus referred to by Celsus and outlined in the Talmud. But just as we pass the midnight of Christianity the legend comes to light in more detail. One Raymundus Martini, a Christian publisher, near the close of the 13th century unearths a Hebrew or Chaldean manuscript and makes a Latin translation of a part of the story. It is doubtless as true as any of the other Gospels, and probably as old if not older; for it fixes the date of Jesus the Nazarean about one hundred years B.C. We are not aware that an English translation of this remarkable story has ever been attempted until now.

In the days of Queen Elani (*i. e.*, Helena) who reigned over the whole land of Israel,* Jesus the Nazarean came to Jerusalem and found in the Temple of the Lord a stone on which once rested the ark of God, and it had written thereon *Schem Hamphoras* (*i. e.*, the interpreted name). For whoever should read and learn the letters of this name would be able to do whatever he wished. The wise men, therefore, fearing that the people of Israel might make out the name and by virtue thereof destroy the world, made two brazen dogs and placed them on the two columns at the door of the Sanctuary. Whenever, therefore, any one went there and learned the letters of the name aforesaid and came out, the brazen dogs barked at him so terribly that in his fright he forgot the name and the letters which he had learned.

Therefore came Jesus the Nazarean, and going into the Temple he learned the letters and wrote them on a piece of parchment. Then he cut the flesh of his leg and placed in the incision the said piece of parchment, and speaking the name, he felt no pain, and the skin presently closed up as it was before. And as he was going out of the Temple the aforesaid brazen bogs barked at him and at once he forgot the name. Then he looked at the parchment where the letters of the *Schem Hamphoras* were and again learned them.

Having done this he gathered together 310 young men of Israel and said to them: The wise men declare me a bastard because they seek to have domain over Israel; but ye know that all the prophets spoke concerning the Messiah, and verily I am he; and concerning me Esaias the prophet said (chap. vii), Behold a virgin shall conceive and shall bring forth a son and shall call his name Immanuel. David, my ancestor, also prophecied concerning me and said (Ps. ii), The Lord said to me, Thou art my son, this day have I begotten thee. Therefore did my mother conceive me without knowing a man, by the power of God. They therefore are illegitimate and not I, as it is said (Hosea ii), And I will not have mercy on her children, for they are children of whoredoms.

The young men replied to him, If thou art the Messiah, show us a sign. What sign, said he, do you ask of me? They said to him, Make a cripple stand up like ourselves. He said to them, Bring one to me. Straightway, therefore, they brought to him a cripple who had never stood on his feet. He pronounced over him the *Schem Hamphoras*, and in that same hour the cripple arose and stood on his feet. Therefore all bowed down to Jesus and said, Without doubt this is the Messiah.

Then they brought to him a leper, and he spoke the Name and laid his hand upon him, and straightway he was cured. Therefore many of the low people of our nation joined him.

*The queen referred to is otherwise known as Alexandra, who reigned over Palestine from 78 to 69 B. C., as will hereafter more fully appear.

The wise men who trusted in Israel, seeing this, therefore took him and brought him to the Queen Helena, who governed all Israel, and said to her, O Sovereign, this man is a sorcerer and he leads the world into error. But Jesus said to her, O Sovereign, the ancient prophets spoke concerning me, one of whom said (Esai. xi, 1), There shall come forth a branch out of the stem of Jesse. I am that branch. Moreover, David truly said (Ps. i, 1), blessed is he who walketh not nor goeth into the council of the ungodly.

The Queen said, Is it not written in your law as he doth say? They said to her, It is thus written in our law, but it is not spoken concerning him. But as to this man it is written (Deut. xiii, 5), And that prophet who hath spoken wickedly against God shall be put to death. But concerning the Messiah it is said (Jer. xxiii, 6), In his days Judah shall be saved.

The bad fellow answered and said to the Queen, I am he because I raise the dead.

Therefore, the Queen sent away the more faithful of her attendants, and this ungodly fellow raised a dead person by the *Schem Hamphoras*. Then the Queen was astounded and said, Truly this is a great sign. And she bade the wise men adieu, and they departed abashed from her presence. Then there was great grief among them and in Israel.

Now Jesus went to upper Galilee. And the wise men went to the Queen and said to her, O Sovereign, this man is a sorcerer and he deceives the people. So she sent soldiers to take him. And the men of Galilee would not permit it, but were ready to resist them. Jesus said, Do not fight for me, for the strength of my Father in heaven and the signs which he hath given me will protect me. Therefore the men of Galilee made birds of mud in his presence and he spoke the *Schem Hamphoras* over them, and straightway the birds flew. Then all fell down on their faces and worshiped him.

And in the same hour he ordered a great millstone to be brought and cast into the sea, which being done the impious fellow pronounced the *Schem Hamphoras* and made the millstone float on the surface of the sea. And he sat upon it and said to the soldiers, Go to your Sovereign and tell her what ye have seen. Then he stood up before them and began to walk on the surface of the water.

The soldiers departed and told Queen Helena what they had seen. She, in great amazement, called the wise men and said to them, Ye say that this man is a sorcerer, but know ye that the wonders he hath wrought show him to be indeed the Son of God. They said, O Sovereign, make him come here and we will detect the fraud.

Meanwhile the elders of Israel went and got a certain man named Judah Scariot to enter the Holy of Holies and learn the letters of *Schem Hamphoras* just as Jesus had learned them; and he cut open the flesh of his leg and did whatever other things Jesus had done.

Then came the Nazarean with his associates, and the Queen commanded the wise men to come. And Jesus standing before the Queen said, Concerning me David prophecied (Ps. xxii), For the dogs have compassed me, the assemblies of the wicked have besieged me. But it is also written concerning me (Jer. i, 8), Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. But the wise men contradicted him.

Ho said to the Queen, I shall ascend to heaven, for thus saith David concerning me (Ps. cviii), Be thou exalted, O God, above the heavens. And he lifted his hands as if they were wings, and by repeating the *Schem Hamphoras* he flew up between heaven and earth.

When the wise men of Israel saw this they called upon Judah Scariot to pronounce the *Schem Hamphoras* and go up after him.

So he went up and wrestled with him, and both fell down; and the wicked one broke his arm. And for this cause every year the Christians wail before the paschal feast.

In that hour Israel took him and covering him with sackcloths struck him with a whip of pomegranate, saying to Queen Helena, If he be the son of God let him say who struck him. And he was unable to tell. Therefore the Queen said to the wise men, Lo, he is in your hands; do with him what is pleasing in your eyes.

Therefore they took him and led him out to hang him. But every stick of wood or tree on which he was placed was forthwith broken, because he by the *Schem Hamphoras* had conjured all wood so that it should not bear him up.

Then they went and brought the stem of a plant which is not wood, but an herb, and on that they hanged him.

Nor is it wonderful, for one of these plants grows so large in a single year, in the house of the Sanctuary, that it yields a hundred measures of seed.

The foregoing is but a part of what is known as the *Sepher Toldoth Jeschu*. This ancient Hebrew manuscript, after coming to light in the 13th century, was carefully concealed by the Talmudists. But the above portion was transcribed by a monk named Porchetus Salraticus and translated into German by Luther. Then in 1681 Prof. Wagenseil having obtained a copy of the Hebrew published it with a very rough Latin translation which I shall now render into English. SCHOLASTICUS

FOOD AND THE HUMAN BODY.—The basis of the science of food is in some degree uncertain. "No complete chemical examination of the total constituents of a healthy human body has yet been made," Prof. Church tells us, and the reason of this is obvious. We believe that in the course of the Franco-German war a number of soldiers killed in action were sent by the German authorities to an Italian laboratory. Whether the analyses were ever completed we do not know, but no results have been published. Meanwhile, we must be content with such approximations as have hitherto been made. It is probable that they are practically sufficient. The constituents of the human body, taking elements the names of which will be familiar to the general reader, rather than compound, are 16 in number, seven of them being metals, nine non-metallic. The metals weigh altogether(11 stone, or 154 pounds, being taken as the standard weight of the whole body) something less than five pounds, nearly four of which are calcium, the basis of lime, supplying the chief part of the bones and teeth. Of iron there are 65 grains, a small amount, but very important, as giving color to the blood. Among non-metallic elements, oxygen is the most important, amounting to no less than 109 pounds; and next to this, carbon, weighing not quite 19 pounds. Of phosphorus, which, if some physiologists are to be believed, supplies the motive power of the whole, there is 1 pound 12 ounces 25 grains. The weight of water in the body, to speak of compounds, not elements, is almost exactly the same as that of oxygen in the other list. The practical science of food is, of course, to keep up the supply of these substances to their normal quantity; and here comes in the function of chemistry, which having informed us what there is in the body, tells us what there is in each of the substances we commonly use to supply its needs.—*The Spectator*.

Christian Activity.—Sunday Schools.

MR. BENNETT: Is it not surprising that so little attention is paid by Liberals to the operations of their arch-foes—the Christians? An enemy is always on the alert to detect the movements of an enemy, in order to be prepared for strategy and surprise! Thus are our enemies on the lookout for us, but we seem not to be in the same defensive or offensive position. My mind, for the hundredth time, perhaps, has been called to this fact by the report of the numerous Christian Associations, now holding their anniversaries all over the country, in alliance with Christians all over the globe.

And first, as most prominent, is the universal effort in behalf of Sunday-schools. The "fifty thousand turn-out" in Brooklyn, May 23d, has no particular significance in itself, as children will attend any *fête* where a good time is expected and many parents likewise, whether religious or not, will sanction it, except as it shows the interest, effort, and expense adults will force themselves into for the sake of rendering assistence to the Church and keeping up the Christian religion. "All denominations joined in, except the Roman Catholics and High Church Episcopalians. All the public buildings were gaily decorated with flags in honor of the occasion. All the public schools were dismissed, in order that their pupils might participate." Fifty thousand children each lost one day of their school term, besides those who did not participate, making fifty thousand days of schooling lost, for which the public is taxed, and all for the purpose of filling the Church from its "nursery"—the Sunday-school. Liberals! how do you like this waste of the public money for the upbuilding of Zion and the extension of Christ's kingdom?

The fifty-fourth anniversary of the American Sunday School Union, held in the Academy of Music, Philadelphia, was celebrated last week, by an immense concourse of people. Ex-governors, the president of Girard College, presidents of various societies, institutions, and corporations; military generals, physicians, doctors of divinity, from all parts of the United States, lent their presence to the movement, occupied the platform, and participated in the occasion. The report states that during the fifty-four years 430,541 teachers had been employed, with a membership of 2,890,103 children. When we remember the catechism of half a century ago, and the Sankey hymns of modern times, "Safe in the Arms of Jesus," "Precious Name," "Only a step to Jesus," "Pass me not," "I will go and be forgiven," "Jesus paid it all," etc., need we be surprised at past bigotry and martyrdoms, and present zeal, persecution, and ostracism? No, only surprised that with such facts, our Liberals will send their children to these Sunday-schools, patronize and affiliate with them, instead of following the example of their enemy, and keeping them out of their reach till they are old enough to select for themselves. Why ever teach a child what it must or should unlearn?

At the anniversary in the Moravia Church, Philadelphia, May 22d and 24th, the question "How to retain children of members in the Church," was considered of sufficient importance to call out a longer discussion than all other propositions combined, was participated in by some dozen leading clergymen, and resulted in the following report:

The committee to whom was referred the paper relating to the question, "How shall the children of members be retained?" offered the following points for the consideration of the Conference: That the retention of the children of members in the Church is a matter which plainly calls for the exercise of parental authority and influence. The choice of Church connections on the part of the young is mainly a result of habit and associations, and it is within easy reach of parents by direct and indirect influence, by taking their children with them to church, by teaching them our distinctively Moravian hymns, and fostering an interest in the history and present condition of the Church, and its work, especially in the field of foreign missions, to accustom their children to regard the Church of their parents as, of course, their own.

The relation to the Church which is sustained by its baptized child-memberships should be clearly apprehended by pastors, elders, parents, and teachers in the Sunday-school, and the children themselves should be frequently reminded of their privileges and obligations in view of that same relation. They should be told that whilst their choice is to be free and thoroughly sincere, and in no respect compulsory, or a mere form, yet the Lord and the Church are waiting for them to become full members of the covenant into which they have been brought by baptism, by which they were solemnly set aside for Christ's service, and that for them to hesitate is to grieve him and to push away from themselves the privileges and pledges which are resting upon them. That, recognizing the very important functions which in our day the Sunday-school fills, or ought to fill, the principle deserves to be again and again enunciated that the Sunday-school is an integral part of the Church, and should have a positive and practical recognition as such; that such teachers only should be chosen as are competent to really instruct the minds and win the hearts of their scholars: that the introduction of some form of catechetical instruction, or, at least, of more distinct doctrinal teaching, is very desirable; that special meetings for the children, not as members of the routine Sunday-school, but as a part of the membership of the Church, and at a different time from that in which the sessions of the school are held, will be found to answer a good purpose.

That this Conference very heartily indorses the call for a Sunday-school convention, representing the first and second districts, which is to meet in August at Nazareth.

Then, again, when, in addition to all this, we see inducements held out to secure attendance by making every child a present, is it not surprising that our friends will be so blind as not to take warning? Not long ago we read of a Sunday-school celebration in the country, at Fagg's Manor, Pa., embracing twelve schools, and with two thousand persons in attendance. The beautiful story of Elisha (2. Kings, ii, 23, 24) was the subject of the address by the Rev. Mr. Pomeroy, from which "he drew some instructive lessons in regard to the sin of swearing and lying, for the children." We see not how, except to reprobate the prophet. The children did not swear nor lie, only said, "Go up, thou bald head," and "Elisha cursed them in the name of the Lord;" and forty-two of them were eaten by two bears in consequence of *his* cursing! How could such a moral be drawn from the story? Plainly a perversion of the text, gotten up for food for the little lambs.

Still further, as an inducement for these little "vipers of God's vengeance" to attend the Sunday-school: "Our pastor, who is full of the Sabbath-school spirit [what kind of spirit is that; the familiar spirit of the Bible, or the demon spirit of crazy Spiritualists?] offered a Bible [with a big 'B'] to every pupil who would commit the Shorter Catechism to memory. Ninety-five, in all, completed this task, and, consequently, received their rewards." What a reward! a fifty-cent Bible in their hands and the Westminster Catechism in their heads, including "In Adams fall we sinned all," and "God, for the manifestation of his glory, elected certain angels and men to everlasting happiness and others to everlasting death"—in short, teaches original sin, total depravity, election, preordination, the Trinity, the divinity of Christ, vicarious atonement, infant damnation, and endless punishment! Liberal parents, do you desire your children taught such doctrines? If you do not you must not send them to Presbyterian Sunday-schools, nor permit them to attend their religious celebrations. The Christians are wiser than yourselves; they are devising means to prevent *their* children from straying from the fold, while many parents of Liberal and Spiritualistic views are sending theirs right into the jaws of the enemy to be educated in the myths that they themselves regret they were taught or believed. No, no; you must not do this, unless you are willing they should be converted, as would seem Protestants are when they send their children into convents to be educated in order that they should become good Catholics—devout nuns and holy priests of the Catholic faith.

Hear what this same report closes with:

The Sabbath-school is doing a great work for the Church. It is assuming proportions of a gigantic character. The harvest-gathering each year is increasing. New schools are being opened. A greater interest is being manifested in all denominations to have Sabbath school instruction for the children. And we can see already that it is accomplishing vastly more than all the other agences of the Church. It is the great lever by which the moral world is to be moved. It is the regular systematic working department of the Church, an inside auxiliary, and should therefore be fostered by the Church. It is the human nursery from which the scions of immortality are transplanted to the field of the Church militant, and from there to the paradise of the Church triumphant. There is just as much divine authority for the Sabbath Scoool as there is for the Church. The same holy lips that said "go preach" also said "go teach." His particular notice and care for little children, and the displeasure with which he rebuked his disciples when they would hinder the little ones from being brought to him manifests his love for the lambs of his flock, and the blessed influence of early religious instructions. Parents are the divinely appointed guardians and instructors of their children, and these obligations rest upon them; but alas! how often are they incapable, or indifferent to discharge this duty.

"Human nursery," is it? we should rather say inhuman slaughter-house. Nursing babies into Christian mythologies! "Assuming proportions of gigantic character." Indeed it is, without which in another fifty-four years there would not be as many members in the "Church militant" as in 1878. "A regular systematic working department." Just so; and the little lambs must not be left to be devoured by the wolves of reason, science, and progressive evolution! "The harvest-gathering each year is increasing." Yes, yes, and not content with slaughtering your own innocents you must needs gather all the first-born from all outsiders, with which to replenish your Church through its "agency," its "nursery."

What lesson does this or ought this to teach us? That we ought to be up and doing, that the Church and the Young Men's Christian Association receive their recruits from the Sunday-scoool. Let them recruit, then, from their own ranks, not from ours, slaughter their own Innocents, not ours. We cannot afford to have our offspring, our youth, taught such pernicious doctrines, *hired* to become religious fanatics, fools, and hypocrites! No, no; teach the innocents law, order, the gospel truths of nature, and when they come of age the gospel-net of the Vicarious Atonement will not drag in many whose heads have been thus stored in opposition to the fables of Christendom.

ELLA E. GIBSON.

P. S. The case of Rev. E. R. Craven against Rev. Mr. Lee, in the Presbytery of Newark and the Synod of New Jersey, was taken up in the Presbyterian General Assembly, Pittsburg, Pa., May 23d: "For introducing a woman into his pulpit, Oct 29, 1876, whom he permitted and encouraged, then and there, publicly to preach and teach." The proceedings are very interesting; also two other case which I will briefly report next week, if desired. E. E. G.

Marshallton, Pa., May 27, 1878.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 45.

Great Jehovah, we were last inquiring of thee in reference to the superior morality of the teachings of thy son, and with thy permission we will continue the same.

Should he not have guaranteed religious freedom to all, and the right of every man to live up to the dictates of his own conscience?

Should he not have advocated equal social and civil rights to men and women? and in providing for a change in the Jewish divorce laws should he not have accorded the same facilities to women as to men?

On the other hand, was he known at any time to advocate the equal rights of women? and did he ever denounce the oppression by which they were despoiled of their dearest rights?

Would it not have been proper for him to have encouraged the mental and moral progress of the human race? Should he not have advised the study of the sciences, philosophy, and the arts—the great promoters of human progress and civilization?

Was he known during his earthly career to show any partiality to science and learning? and did he give any evidence that he possessed much knowledge upon those subjects?

As a great friend to the human race, would it not have been proper for him to have imparted new facts, new discoveries, and new inventions? Would he not thereby have furnished new truths, new light, and new understanding to the sons and daughters of men? By his not doing so, is it not fair to conclude that he knew little or nothing about them?

Did not Jesus merely reiterate the sayings and maxims that had been taught in the world hundreds of years earlier, without imparting any truth or any vital discoveries that the world had not possessed before?

Did he not fail to present any proofs that he possessed learning or knowledge superior to what other sages, philosophers, and reformers had exhibited before him?

Is there any proof whatever that he knew anything about the sciences of astronomy, geology, chemistry, mathematics, mechanics, biology, philology, psychology, or any of the other kindred branches of knowledge?

Is it unreasonable to think that the son of the Creator of the universe, who had dwelt from the dawn of eternity with his father, should know something about those great sciences which men have found to be of such great value? and are they not of far more consequence than the doctrines of a devil, hell fire, eternal torment and the unappeasable wrath of a merciful, loving God?

If it is true that Jesus taught the beautiful doctrine called the Golden Rule, "Do unto others as you would have others to do unto you," and while he is to be commended for giving utterance to such grand and noble sentiments, is it not also true that the same beautiful doctrines were taught long, long before he uttered them? Were they not just as beautiful from the mouths of others as from his?

Was not that beautiful maxim inculcated nearly a thousand years earlier by Buddha, five hundred years earlier by Confucius, Pythagoras, and Socrates, as well as by Hillel, and many others of the ancient teachers and moralists?

Was it not just as divine, just as beautiful, from their mouths, and just as worthy of the observation and adoration of men as when it proceeded from his lips?

Is it not a fair conclusion for a reasonable person to arrive at that Jesus was merely a kindly, amiable, well-disposed personage, but that he did not possess a greater share of divinity than hundreds and thousands of others who have lived in the world, that he could not truthfully boast of superior knowledge or learning, and that with his commendable traits of character he also exhibited defects and imperfections common to mere men?

Was it a mark of courtesy and mild manners on the part of Jesus when he was invited by a Pharisee to go home and dine with him, as narrated by Luke, that he should sit down to meat without washing his hands, as was the universal custom of the country, and when the matter was alluded to, that Jesus, instead of apologizing for his carelessness or forgetfulness, should at once go into invectives against his host and those of his class, calling them "fools" and denouncing them as being full of "ravening and wickedness"? Would not such conduct now be pronounced rude and ill-mannerly?

Was such a style of address calculated to make a kind-hearted host feel at ease, or to make a proud man any better? Was such language designed to have any effect but to exasperate the feelings and excite anger.

Does the fact that Matthew puts this attack on Pharisees, scribes, and lawyers in another place and on another occasion make the matter any better, or increase the probability of the narration? If Luke gives the expletives and sweeping invectives as having been used on one occasion, and Matthew on another, does it increase the truthfulness of the two accounts, or of either of them?

Is it not more probable that such harsh utterances were not made by a perfect person, and that their being assigned to two different occasions are marks of decided inaccuracies in the story?

Was it mild and Godlike in him to say "Woe unto you Scribes and Pharisees! hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves"? Was it a peculiarity of the Scribes and Pharisees to compass sea and land to make a proselyte?

Was it amiability and geniality that caused him to exclaim: "Fill ye up also the measure of your fathers, ye serpents, ye spawn of vipers; how can ye escape the damnation of hell"? Would not such harshness be well fitted to a maniac, or at least a fanatic?

Are the following any better: "Woe unto you, blind guides!" "Child of hell!" "Serpents," "Engenderment of vipers," etc; "Ye shall receive greater damnation," etc.? Is it especially a mark of divinity to rail and denounce without reason?

Is not this of a similar intemperate character: "If God were your father, ye would love *me!* Ye are of your father, the devil, and the lust of your father ye will do; he was a murderer from the beginning; a liar and the father of lying"? Does not such language flowing spontaneously from a full heart rather indicate intemperance of expression than of winning love? Rather than to denounce the devil in such general terms, would it not have been more fair to point out instances where that character had committed murder, and where he had told lies? Is there any reliable instance on record where the devil has either murdered or lied?

Was not the expectation of reward the principal incentive used by Jesus to induce his followers to perform good deeds like giving alms? Should the desire for a reward really be the leading motive to prompt one to kindness and sympathy for our fellow-creatures? Did not many of the old pagan philosophers teach a higher system of morality than this?

Is to respond to an incentive of love or sympathy, without the hope of being rewarded for it, an ignoble or immoral trait that recompense should ever be held up as an inducement? Does not the perpetual obtrusion of a reward vitiate precepts that would otherwise be good?

Was it the highest and most truthful of promises that Jesus made when he said, "Ask and it shall be given you," as though every blessing a man needed or wished for came by the simple asking? Would it not have been far better to have instructed his hearers to make personal exertions for what they most desired? Is it not better now that youth and children be taught to toil and labor for the things they most desire; that their success in life depends largely upon their own exertions, and that they cannot expect to get much for the mere asking? Dost thou make a practice of turning aside from thy prescribed work and varying thy plans and intentions because certain persons ask thee to do this, that, or the other, as may please their fancy? Does importuning and pleading on the part of those who must necessarily know far less than thou dost what should be brought about make the slightest difference with thee in the conduct of thy affairs or the affairs of the world?

Was it not an indication of a want of knoweldge on the part of Jesus to consider such diseases as epilepsy, catalepsy, mania, various nervous diseases, and even dumbness, or lack of speech, as instances of the possession of the devil? Is it not reprehensible, in the light of modern science, to attribute to demons, spirits, genii, or fairies the various diseases which arise solely from natural causes? Does the devil have any more to do with a case of epilepsy than with an ordinary headache which arises from an overloaded stomach?

In teaching the parable of Dives and Lazarus, did he not inculcate an untrue theory, that a man like Dives, who by industry or good management had acquired a competence of the good things of this world, which thou hast provided in sufficient quantities, for a part of thy children at least, should be consigned to the tortures of hell therefor?

Are the habits of dressing handsomely and eating good dinners such direful offenses that for indulging in them a man should be made to suffer burning flames forever?

On the other hand, should a man be carried to Abraham's bosom and allowed to remain there forever simply because he had been poor, miserable, and worthless—who had not possessed energy enough to provide himself with the ordinary comforts of life—without other merit being ascribed to him? Is it indeed true that thriftiness is a crime to be punished with endless suffering, and improvidence and mendicancy virtues to be rewarded with eternal bliss?

Was it kind in old Abraham to taunt the rich man with his misfortunes in the sulphurous world, and virtually tell him it was all right that he should suffer, because he had had a comfortable living in this world?

Was it not a mistaken theory which Jesus inculcated that great virtue consisted in prayer, fasting, alms, vigils, demons, exorcism, mendicancy, feet-washings, not omitting the harsh metaphor about eating his body and drinking his blood? Can it be true that these crudities really constitute the basis of the highest order of morality?

Are they not all parts of pagan systems of religion, and have not the virtues of those forms of penance and self-inflictions been enjoined upon religious devotees for thousands of years?

Is it probable that Jesus impressed upon his disciples the value and importance of bearing the cross before he himself had borne his cross or had been impaled upon it? Was that not rather an after-thought and added to the gospel long after the crucifixion?

Was it an instance of high morality in Jesus, when about to enter Jerusalem, that he sent his two disciples into a village to take without permission an ass and colt they would find tied there?

Was not it just as wrong in principle for him to forcibly take another's property as for any other person to do so? Would it not have been better for him to have asked permission of the owner of the ass to use the same for a while?

Is it not a little singular that Matthew states that it was an ass and its colt, while Mark and Luke have it that it was a colt on which a man had never sat, and no ass?

Could the prophecy which Matthew quoted about the king of Sion sitting on an ass and a colt, the foal of an ass, have been correctly fulfilled in the way stated by Mark and Luke?

According to the way Matthew tells the story, was not that ride of Jesus the first two-horse act, or rather two-ass act on record? Does not Matthew say that they placed Jesus on both the ass and the colt?

Was it not rather an assinine affair in Matthew to write it an ass and colt, when two other equally veracious witnesses leave the ass out and name only the colt?

As this event was upon the occasion of Jesus entering Jerusalem, which, according to the first three gospels was the only time after his baptism that thy son entered Jerusalem, while John has it that he visited the city on four different occasions? If John was correct in his statement were not Matthew, Mark, and Luke wrong?

Was it a strictly truthful statement that Jesus made to his disciples when he told them if they had faith like a grain of mustard seed they could remove mountains?

Has an instance ever been known where faith to the amount even of several pounds of mustard seed moved as much as one ton of earth or rock from a mountain?

Is there a single instance where faith alone has ever moved anything or performed any kind of work where natural force was necessary?

Would it not have been far more true had Jesus told his disciples that had they faith like a mountain, they could not with that alone move a mustard seed?

Did Jesus tell the exact truth when describing the signs that should follow those that believed in him; to wit: that they should speak with new tongues; that they should take up serpents; and if they drank any deadly thing it should not hurt them?

Has that saying proved true since that day? Has it been the rule with those who have believed on him that they have been able to speak new languages, that they could handle venomous serpents without danger, and that they could drink the most deadly poison with perfect impunity?

Are there any among the most zealous believers in him of the present day who have confidence enough in his sayings to handle copperhead snakes, moccasins, and rattlesnakes?

Would they dare to drink a solution of strychnine, corrosive sublimate, or prussic acid? If they are afraid to do this, does it not argue, most clearly, that they are not true believers in thy son, or that he gave assurances that never were and never can be verified? Would not a copperhead snake or a dose of prussic acid take the same deadly effect upon a Christian as upon an unbeliever or a heathen?

Does believing or not believing any doctrine known in the world make the slightest difference as to the action of animal, mineral, or vegetable poison?

Is it not mischievous, and even worse, to hold out such untruthful representations that if fully believed might cause almost instant death?

Was it not a very extravagant statement which John made when, in dismissing the subject of Jesus and wishing to leave the impression that the events in the life of the latter were numerous, he made use of this expression: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written?"

Could not the actions of any one individual who has lived more than thirty-two years easily be all written in one large volume?

Though many millions of volumes have been printed, could not all the books that have yet been published be easily piled up on a single acre of land? Is it not then the height of absurdity to say that the whole world could not contain the books in which the acts of one young man should be written?

And are there not many other statements in the same volume which in a similar manner must be taken with very many grains of allowance?

[TO BE CONTINUED.]

THE Editor of this paper will deliver a lecture before the Liberal League at Newark, N. J., on Sunday afternoon next, the 16th inst. He hopes to meet on that occasion a goodly number of his Newark friends and patrons.

D. W. HULL will answer calls to lecture on scientific, theological, spiritual, and political subjects. Address him at Montgomery, Mich.

A Cause of Regret.

We are sorry to learn that the telegram which came on from Washington to the effect that the House Committee, to which had been referred the petition with seventy thousand signers, asking for the repeal or modification of the Comstock laws, had reported favorably for its repeal was a mistake, and that no such report was made. The Committee seemed to be in favor of letting the law remain as it is, without either repeal or modification. Thus the hopes of many will become depressed to sadness.

Perhaps it should not be expected by Liberals that a Christian Congress will pass such laws as the Liberals wish. We are informed that the Chairman of the Committee is a bigoted Christian, and that most of the members are orthodox in faith. It must not be expected, then, that they would be in favor of abrogating that which had been passed at the instance and by the influence of the Young Men's Christian Association and Comstock's Society for the Suppression of Vice. That Committee would undoubtedly decide by a unanimous vote that the Christian religion is true in every particular, and that all forms of heresy ought to be suppressed; that none of the "Demands of Liberalism" should be granted, and that no man can be a moral, exemplary member of society who is not in full sympathy with the Church. Under such a state of things, justice need not be expected.

It is very certain now that Congress will do nothing with the Comstock laws this session; but this should not deter earnest and honest Liberals from doing their duty in the premises. Let them remember that all reforms are accomplished with difficulty, and must at first move slowly. The anti-slavery movement, for instance, made but little progress for a term of years. But the indefatigable and indomitable heroes who had the good cause at heart worked on faithfully, and in good time the great reform was effected, and four millions of enslaved human beings were set at liberty, and freedom was made the rule of the land. Let us, then, all who claim to be lovers of justice, resolve not to slacken our efforts until the foul blot known as the Comstock laws are wiped out from the statute books of our country.

It will be seen, also, that the Supreme Court rendered a decision on the 3d instant on a case of appeal from this city touching the postal laws:

"The full opinion in the original case of A. Orlando Jackson, on petition to the Supreme Court of the United States for writs of habeas corpus and certiorari, has been filed by Justice Field, the other justices concurring. The petitioner was indicted in the Circuit Court of the United States for the Southern District of New York, for knowingly and unlawfully depositing, on the 23d of February, 1877, in that district, in the mail of the United States, to be conveyed in it, a circular concerning a lottery, offering prizes, enclosed in an envelope, addressed to one J. Ketcham, at Gloversville, N. Y. He was subsequently tried, convicted, and sentenced to pay a fine of $100, with the costs of the prosecution, and to be committed to the county jail until the fine and costs were paid. Upon his commitment, which followed, he presented to this court a petition, alleging that he was imprisoned and restrained of his liberty by the Marshal of the Southern District of New York under the conviction; that such conviction was illegal, and that the illegality consisted in this: that the Court had no jurisdiction to punish him for the acts charged in the indictment; that the act under which the indictment was drawn was unconstitutional and void; and that the Court exceeded its jurisdiction in committing him until the fine was paid. He therefore prayed for a writ of habeas corpus to be directed to the Marshal to bring him before the Court, and a writ of certiorari to be directed to the clerk of the Circuit Court to send up the record of his conviction, that this Court might inquire into the cause and legality of his imprisonment.

"The writs were denied by the Court, on the ground that his imprisonment is legal. The decision is very elaborate, and reviews at length the legislation in relation to the mails affecting the case. Following are the points decided:

"First: The power vested in Congress to establish "Post Roads and Post-Offices" embraces the regulation of the entire postal system of the country. Under it Congress may designate what shall be carried in the mails, and what shall be excluded.

"Second: In the enforcement of regulations excluding matter from the mails a distinction is to be made between different kinds of mail matter; between what is intended to be kept free from inspection, such as letters and sealed packages subject to letter postage, and what is open to inspection, such as newspapers, magazines, pamphlets, and other printed matter, purposely left in a condition to be examined.

"Third: Letters and sealed packages subject to letter postage in the mails can only be opened and examined under like warrant, issued upon similar oath or affirmation, particulary describing the thing to be seized, as is required when papers are subjected to search in one's own household. The constitutional guarantee of the right of the people to be secure in their papers against unreasonable searches and seizures extends to their papers thus closed against inspection, wherever they may be.

"Fourth: Regulations against transportation in the mails of printed matter which is open to examination, cannot be enforced so as to interfere in any manner with the freedom of the press. Liberty of circulating is essential to that freedom. When, therefore, printed matter is excluded from the mails, its transportationin any other way cannot be forbidden by Congress.

"Fifth: Regulations excluding matter from the mails may be enforced through the courts, upon competent evidence of their violation obtained in other ways than by the unlawful inspection of letters and sealed packages; and with respect to objectionable printed matter, open to examination, they may in some cases also be enforced by the direct action of the officers of the postal service upon their own inspection, as where the object is exposed and shows unmistakably that it is prohibited, as in the case of an obscene picture or print.

"Sixth: When a person is convicted of an offense, and sentenced to pay a fine, it is within the discretion of the court to order his imprisonment until the fine is paid,"

It will be seen that a part of the decision above is in opposition to the ground we have maintained, that Congress has not the constitutional right to exclude matter from the mail on moral grounds. We still adhere to our belief in this matter, though the judges are against us. A part of the decision, however. is in our favor, and must tend to place a check upon the high-handed operations of Anthony Comstock. The most that can be hoped for for the present is that the Comstock laws are fast becoming a dead letter so far as the liberty of the press and freedom of speech are concerned. It will be well to have these terms well defined, as well as what "immorality" and "obscenity" really are.

Just as we go to press we receive a card from Mr. E. H. Heywood as follows:

"PRINCETON, MASS., June 10, 1878.

"DEAR MR. BENNETT: Rumor says, with seeming truth, that the whole process of appeal is overruled, and that I am to be sentenced this week. Will send you particulars as soon as they reach me. Bate no jot of your just and timely demand for *entire repeal* of the 'obscenity law.'

"Truly yours as ever, E. H. HEYWOOD."

It is to be hoped that Mr. Heywood will escape lightly, and that the country will not be further disgraced by sending another innocent man to prison. But, friends of mental liberty, we are still, to a great extent, in the hands of our Christian enemies, and it is no time for us to be apathetic or lifeless. Let us put our trust in universal right, and "keep our powder dry."

THOSE who have ordered copies of "The Champions of the Church," and have not remitted the price, are respectfully requested to do so at an early day. The volume will soon be out, and we wish to mail them to all who have ordered without delay as fast as the funds are sent in. It is a volume of 1,100 pages, and will be richly worth the moderate price asked for it. Those are fortunate who secure a copy of it. We would be glad to receive one thousand more orders from those not yet heard from. It seems to us there are that number who have not ordered, but who ought to do so.

THE First Religio-Philosophical Society of Hillsdale county will hold their twelfth annual festival at Clear Lake, Steuben county, Ind., on Saturday and Sunday, June 22d and 23d, 1878. The Island House with its spacious hall and fine parlors with all the groves and grounds adjoining have been engaged for the purpose. Dr. D. W. Hull, late of Portland, Me., and Prof. Glasser, of Bryan, Ohio, and other speakers will address the meeting on the live issues of the day. Refreshments will be furnished by the society in the grove and at the hotels. Friends from a distance will be provided for. By order of the Executive Board.

NORA RAY, THE CHILD MEDIUM, is the title of an interesting Spiritualistic story of fourteen chapters and 170 pages, published by Proctor Brothers, Gloucester, Mass. The child Nora was abducted from her plantation home in South America, and left inside the porch doors of a New England home on a Christmas eve. It was thought by the instigators of this vile plot that they would succeed to her birthright and inheritance; but according to the story the child was watched over by invisible friends, and she was ultimately placed in possession of the inheritance to which she was entitled. It will suit Spiritualists who like an interesting story. Price 50 cents, by mail.

CHRIST THE CORNER STONE OF SPIRITUALISM is the title of a pamphlet by J. M. Peebles, M.D., published by James Burns, London, which has been forwarded to us by Messrs. Colby & Rich, Boston, who have it for sale. Its divisions are "The Talmudic proofs of Jesus' existence. Who was Jesus? The distinction between Jesus and Christ. The moral estimate that leading American Spiritualists put upon Jesus of Nazareth. The commands, marvels, and Spiritual gifts of Jesus Christ. The philosophy of salvation through Jesus Christ. The belief of Spiritualists and the Church of the future." It is largely composed of citations from the Bible referring to Jesus. Though not in our style or line of belief, it will doubtless prove interesting to our Spiritualistic friends.

IN calling attention to the advertisement of "Burns' Phonic Shorthand" on another page we have pleasure in saying that the lectures of Prof. Adler now appearing in this paper are taken down in this method of shorthand by D. W. Craig, assistant stenographer at police headquarters, and also that the addresses of Mrs. Hyzer before the Spiritualistic Society of Brooklyn, which are printed in various Spiritualistic papers, are reported stenographically by a lady who is an accomplished writer of Burns' Phonic Shorthand. Mrs. Hyzer is an inspirational and very rapid speaker. This statement is made in order that persons ordering the work may feel assured that in studying from its pages they are learning an approved, efficient, and standard system of phonography.

Babbitt's "Principles of Light and Color."

This superb volume which we have examined a little further than when we previously mentioned it, has made its appearance, and opens up a great field of original research, demonstrating as it does the very form and working of atoms, and the basic principles of Chemistry and Therapeutics. The examples of cure by means of light, color, and other fine natural forces which it gives are truly marvelous, and a new world generally unknown to our medical men is opened out. If followed up, such a work should save many doctor's bills by showing how to use these safe, powerful and refined elements. The work contains 576 pages, and a great number of beautiful plates and engravings, being equal on the whole to books which usually sell for $5 although it is put at $4. It is published by Babbitt & Co., Science Hall, N. Y., or will be furnished by ourselves at publishers' price. Postage free. We quote the following notice of the book from the *American Bookseller:*

"The Principles of Light and Color" is the most remarkable book we have seen in a long time, and one which, if we do not mistake, will cause a flutter among scientists, and lead to new and important developments. The new theories offered by the author will certainly not be accepted without close scrutiny, but they at least deserve that scrutiny, and of our best scholars. They are the result of years of study and experimentation, and if they can be overthrown at all, it will take no little scientific as well as logical skill. The introductory chapter is devoted to the harmonic laws of the universe, the author pointing out this unity or parallelism of all of nature's laws, illustrating by numerous examples in music, architecture, painting, physiology—in fact, gleaning from the whole field of nature and art. We cannot do justice in a brief notice to the author's charming illustrations of the principle that perfection in art, as well as nature, consists of a proper combination of gradation and contrast. The division of colors, and the whole discussion of them will delight the heart of the artist, and he must be a dull reader who cannot derive pleasure from a perusal of this chapter. Some of the author's new theories are here stated, as, for instance, that as in music the scale is duplicated, indefinitely, so the septave scale of colors is duplicated by a scale of invisible colors. The most of the chapter, however is given up to showing that nature's great and universal law of harmony is the equilibrium of the principles of Unity and Diversity. In the second chapter the writer shows the insufficiency of the present theories of light and force. Scientists have confined themselves too much to results or external specialties, as Agassiz once admitted; they have failed to find general laws for the causes of things. It is easy to say that the particles of zinc, for instance, are held together by cohesion, and that they are torn apart by chemical affinity when the metal is immersed in sulphuric acid, but no one has yet defined either cohesion or chemical affinity. So it is with electricity, gravitation, and all the forces of nature; we know what they do, but not what they are. The accepted theories relating to them, and also to light and color and heat, our author holds to be wrong, and gives some very striking reasons. He holds, also, that the cause of all the false reasoning of scientists is found in their failure to ascertain the atomic constitution of things, and in their ignoring the dual nature of the universe in their efforts to divorce matter from force. It will be seen that Dr. Babbitt discusses many other things beside light and color. In his investigation of these he was led to the discovery of the uniform laws here set forth, and these affect all science. In seeking the sources of light and color, and the laws which govern them, he discovered the Etherio-Atomic Laws of Force, which are here set forth with much detail and plausible argument, and are shown to harmonize with all the known facts of science. Briefly, the theory is that there are many different kinds of ethers in space, through which the various forces are propagated, by a peculiar motion of the atoms about atoms. This motion is uniform, and he makes it account for all the phenomena of the forces. No description short of an essay can do justice to this theory; indeed, it can hardly be criticized at all offhand. It is ingenious and able, the result of much study and research, plausible, and, after the first principles are mastered, easy to accept and difficult to combat. Withal, it is made very interesting, even to the unscientific reader. He applies his theory not only to the phenomena of the earth, but also to the formation, movements, and conditions of the heavenly bodies, and in this portion of the work there is much to interest astronomers. In succeeding chapters, he discusses at length Chromo-Chemistry, Chromo-Therapeutics or Chromopathy, Chromo-Culture of Vegetable Life, Chromo-Philosophy, Chromo-Dynancies or higher grade lights and forces, and Chromo-Mentalism, and a whole chapter is given to Vision. The portion on Chromo-Chemistry is ably written, and that on Chromo-Theraputics, showing the influence of light and color on mind and body, is full of interest. Some of the statements made under the head of Chromo-Mentalism are startling, but there is very little speculation without logical reasoning. As we have said, it is impossible to do the book justice in a short notice. The field covered is so vast, and the theories propounded so important, that an adequate idea of the whole can only be given in an extended review. It is illustrated by no less than two hundred photo-engravings, and a number of magnificent colored plates. The author's views as to the effect of color upon the eyes are carried out in printing the book on a dark pearl or diluted sky-blue paper."

I TELL YOU there is no God; that creation is a chimera that the eternity of a universe would be as inconvenient as the eternity of a spirit; that, because I cannot conceive how motion can have engendered a world, which it has doubtless the power of sustaining (or maintaining), it is absurd to raise the difficulty by the supposed existence of a being that I understand no better; that, if the members of the physical order betray a certain intelligence, the disorders that reign in the moral order annihilate all Providence. I tell you that, if all be the work of a God, all should be as perfect as possible; for, if all be not as perfect as possible, then that God must be powerless to make it so or unwilling that it should be so. It is then for the best that I am not more enlightened with regard to his existence: this admitted, what need have I of your knowledge? Even were it as clearly, as it is imperfectly, demonstrated; that all evil is the source of some good; that it was well that a Britannicus, that best of princes, thould perish; that a Nero, the most evil among men, should reign, how would you prove to me that it would have been impossible to attain the same ends without making use of the same means? To permit vice to add by contrast to the beauty of virtue is but a weak gain for so real a loss. "Theos," says the Atheist, "is what I object to; what have you to answer?—that I am a wretch, and that if I had nothing to fear from God, I would not deny his existence." Leave that phrase to mouthing orators, it might shame the truth; urbanity forbids it, and it shows but scant charity. Because a man is wrong in not believing in God, are we right in abusing him? Men have recourse to invectives when they fail in proofs. Between two controvertists, a hundred to one may be staked that he in the wrong will loose his temper. "Thus there was then something other than the appearance of bread and wine, else the poison must have incorporated itself into the body and blood of Jesus Christ.

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Mrs. Besant's Plea for her Child.

HER CRITICISM OF THE MOTIVES OF THE JUDGE WHO SEPARATED HER FROM HER CHILD.—SOMETHING ABOUT PUBLIC IDEAS OF MORALITY.

[*Letter to the National Reformer.*]

During the long struggle which began in March, 1877, no word has escaped me against the respective judges before whom I have had to plead. Some have been harsh, but, at least, they have been fairly just, and even if a sign of prejudice appeared, it was yet not sufficient to be a scandal to the bench. Of Sir George Jessel, however, I cannot speak in terms even of respect, for in his conduct towards myself he has been rough, coarse, and unfair to an extent that I never expected to see in any English Judge. Sir George Jessel is subtle and acute, but he is rude, overbearing, and coarse. He has the sneer of a Mephistopheles mingled with a curious monkeyish pleasure in inflicting pain. Sir George Jessel prides himself on being "a man of the world," and he expresses the low morality common to that class when the phrase is taken in its worst sense; he holds, like the "men of the world" who "see life" in Leicester Square and the Haymarket, that women are kept chaste only through fear and from lack of opportunity; that men may be loose in morals if they will, and that women are divided into two classes for their use—one to be the victims and the toys of the moment, the other to be kept ignorant and strictly guarded, so as to be worthy of being selected as wives. Sir George Jessel considers that a woman becomes an outcast from society because she thinks that women would be happier, healthier, safer, if they had some slight acquaintance with physiology, and were not condemned, through ignorance, to give birth to human lives fore-doomed to misery, to disease, and to starvation. Sir George Jessel might have been surprised, had he been in the Free Trade Hall, Manchester, on the following day, and had seen it filled with men and women, quiet looking, well dressed, and respectable, and had heard the cries of "Shame on him!" which rang round the hall when his brutal remark was quoted. Such language only causes a reaction towards the insulted person even among those who would otherwise be antagonistic, and Sir George Jessel has ranged on my side many a woman who, but for him, would have held aloof.

Sir George Jessel is a Jew; he thinks that a parent should be deprived of a child if he or she withhold from it religious training. Two hundred years ago, Sir George Jessel's children might have been taken from him because he did not bring them up as Christians; Sir George Jessel and his race have been relieved from disabilities, and he now joins the persecuting majority, and deals out to the Atheist the same measure dealt to his forefathers by the Christians. The Master of the Rolls pretended that by depriving me of my child he was inflicting no punishment on me. If the Master of the Rolls have any children, he must be as hard-hearted in the home as he is on the bench if he would not feel that any penalty was inflicted on him if his little ones were torn from him and handed over to a Christian priest, who would teach them to despise him as a Jew and hate him as a denier of Christ. Even now Jews are under many social disabilities, and even when richly gilt, Christian society looks upon them with thinly-concealed dislike. The old wicked prejudice still survives against them, and it is with shame and with disgust that Liberals see a Jew trying to curry favor with Christian society by reviving the obsolete penalties once inflicted on his own people.

Of one thing Sir George Jessel and his Christian friends may be sure, that neither prosecution nor penalty will prevent me from teaching both Atheism and Malthusianism to all who will listen to me; and since Christianity is still so bigoted as to take the child from the mother because of a difference of creed, I will strain every nerve to convert the men and women around me, and more especially the young, to a creed more worthy of humanity.

Sir George Jessel pretended to have the child's interests at heart; in reality he utterly ignored them. I offered to settle £110 a year on the child if she was placed in the charge of some trustworthy and respectable person, but the Master did not even notice the offer. He takes away the child from plenty and comfort, and throws her into comparative poverty; he takes her away from most tender and watchful care, and places her under the guardianship of a man so reckless of her health that he chose the moment of her serious illness to ask for her removal; he takes her away from cultured and thoughtful society to place her among half-educated farmers. Nay, he goes further: Dr. Drysdale's affidavit stated that it was absolutely necessary at present that she should have her mother's care; and Sir George Jessel disregards this, and, in her still weak state, drags her from her home and from all she cares for and throws her into the hands of strangers. If any serious results follow, Sir George Jessel will be morally, though not legally, responsible for them. In her new home she can have no gentle womanly attendance. No Christian lady of high character will risk the misconstruction to which she would be exposed by living alone at Sibsey Vicarage with a young clergyman who is neither a bachelor nor a widower; the child will be condemned either to solitary neglect at home or to the cold strictness of a boarding-school. She is bright, gay, intelligent, merry now. What will she be at a year's end? My worst wish for Sir George Jessel is that the measure he has meted out to me may, before he dies, be measured out to him or his.

ANNIE BESANT.

RECENTLY in Ottawa, Kansas, a citizen of Olatha was fined, under a license law, seven dollars, including costs, for selling the work "Fruits of Philosophy," and would have been prosecuted, under a State law, for selling obscene literature, but for the Liberals of the place advising him to leave, being poor and unable to stand law expenses. The prosecution was no doubt instigated by priestly bigots and their dupes, whose spirit is of the sixteenth century, instead of the nineteenth. This is one of the beauties of a place ruled by sectarian bigots and their tools. Verily, where ignorance is bliss 'tis folly to be wise!

Letters from Friends.

T. C. LELAND AND "THE INDEX" ONCE MORE.

MR. EDITOR: I might also add now to the foregoing caption, "and THE TRUTH SEEKER," for my article in this week's TRUTH SEEKER (May 25th) seems to have stirred up your own sensibilities as well as those of Mr. Leland; nevertheless it is not my intention to enter into a long controversy, deeming it entirely superfluous. For your own animadversion I may very well leave unanswered, since I referred to the Paine Memorial matter, that agitated you so much, merely as an instance of the folly of Liberal papers' quarrels, and stated nothing but what everybody will accept as irrefutable truth. The subject of your past quarrels with *The Investigator* I did not touch at all, nor did I say whether you were right or wrong in them. I spoke simply of these unwise quarrels of Liberals papers with each other, and of the pernicious folly of such pickerings; that was all. If you, nevertheless, find yourself stung by my quite impersonal and general remarks, and think it necessary to defend your course in that affair, it was neither my intention to praise or censure it (otherwise than in the foregoing relation), nor is it my fault. It indicates merely a weak spot, if not a bad conscience, on your part.

In regard to Mr. L's "comments" on my letter, as far as they refer to my charges against him, I need likewise not to say much. My letter is now before the readers of THE TRUTH SEEKER, as well as his of the 11th inst.; I may, then, confidently leave it to *their* judgment whether his said letter was friendly and just to *The Index* and Mr. Abbot, or otherwise; whether it deserves my rebuke or not; and whether what I said was correct or erroneous. And though it is true that, as he in his attempted self-justification says, my article concerning Mr. H. C. Neville's appeared three or four months ago (*The Index*, Jan. 10), and, consequently, did not refer to his (N's) fanatical article, "Purification of Liberalism," yet it was, at least, on a very similar subject, to wit, "Perverted Liberalism." That, Mr. Editor, is, however, not the *real* point by no means. I censured Mr. L. for intimating in his letter and by his language that Mr. Abbot was too prejudiced and biased to allow a rejoinder to Mr. N.'s attack on Liberalism and Liberals, and that "even if any one should write one and send it to him he would refuse to publish it." Mr. Leland states then, further, in his "comments" on my letter, "I knew of at least one article sent to *The Index* on the subject [and refused], and presumed that there were others. I now know there were several, and among them, 'a bird in the air' tells me, was one from Mr. Einstein which was not published." Now, sir, this last is true. But either Mr. Leland did not listen long and patiently enough to his "bird in the air," or his "bird" was not well enough informed itself, else he might also have learned from it that I, myself, told Mr. Abbot, when I sent him this unpublished article, that I did not care much if he chose not to publish it. The subject was so similar to my first (and published) article that I hesitated to write again at all on it. But it seems rather mysterious to me how that "bird in the air" could be so familiar with what was going on in *The Index* office, and yet not know, and also tell Mr. L. that I wrote *thus* to Mr. Abbot.

In regard to my "glass house of brittle grammar," I will say that, as Mr. Leland is a well-educated *native* American, and, hence, ought to know English grammar better than I do, I will readily yield him the palm in English grammar, as he, no doubt, even if he knew any German at all, probably will, for the same reason, yield it to me in German grammar. Yet, I think I know enough of English grammar to write that language understandingly—I think no one will find any difficulty to understand this letter—and to know that "Nobody has 'discussed' [it—N.'s article] or at least nobody that *The Index* would print" is bad English as well as bad German grammar, Mr. L. to the contrary notwithstanding. So I, too, "will stand by my grammar" as well as he by his.

But, Mr. Editor, I can and will not stand by my orthography as it appears in THE TRUTH SEEKER, though very well as I wrote it in my letter. In that respect *you* made several blunders. In line three of my (printed) letter you had "jealousness" where I wrote "jealousies; in line nine you print "growls" where I wrote "quarrels;" and in the third paragraph, line nine, you print "*The Index* and his editor" where I wrote, "and its editor." This is all I will say on the subject.

MORRIS EINSTEIN.

MR. LELAND'S REPLY.

Mr. Einstein's criticisms are too trivial to be worth much attention. My language, I am sure, conveyed no such impression to anybody but Mr. Einstein. If I were writing now, with his keen eye for unintended meanings before me, I should say: "At least nobody that *The Index* has as yet printed." That is what I meant; and I did not mean "*would* print" in the sense of arbitrarily or unjustly excluding any communication. Mr. Abbot, I know, maintains a free platform. Illiberality in that regard is not one of his faults, and is not the complaint I have to make of him.

As to grammar, mine, in the sentence crititicized, is correct according to English usage; and I recommend Mr. Einstein not to take the risk of criticizing an English writer where the chances are that the writer knows what he is about. On the other hand, both his grammar and his orthography in his last letter are incorrect. For instance, what can be made of such a sentence as this: "As an instance of this I will now only refer to the *Paine Memorial Building* matter, which ought to and might have all been settled satisfactorially more than two years ago; but instead of it, and owing mainly to these foolish jealousies and quarrels, the building is this day yet burdened with a heavy debt and mortgage—as large as is the burning shame for Liberals not to have wiped it out long ago."

Then, as to spelling, there is no such word as "pickerings," which occurs with the "p" plainly written in his previous letter and in the one above. I suppose he means "bickerings." Probably that is a spelling he will conclude, after some study, that he won't stand by. He does, indeed, write well enough to be understood; but my point is that he is not quite that thoroughly trained expert in grammar as to be in all points qualified to set up as a critic.

T. C. L.

A WORD BY THE EDITOR.

The three errors which Mr. Einstein thinks our printers made in his former letter were as much his as theirs. He doubtless meant "quarrels," but his manuscript looks more like "growls." In the word "jealousies" the printers did make a mistake. But in the third paragraph his manuscript reads "*The Index* and *his* editor," if it reads anything. We will return the manuscript to its author for his own satisfaction. If he can make *its* of h-i-s, he surpasses us in construction. As regards our finding ourselves "stung" by his remarks about quarrels, etc., we are happy to assure the gentleman that we are not badly stung. No swelling nor inflammation has taken place, and not even much itching. It was hardly a flea-bite. His insinuations about a "weak spot" and a "bad conscience" were hardly called for.

SNOWVILLE, VA., May 26, 1878.

DEAR FRIEND BENNETT: I am so much pleased with the "Mother of Harlots," which thee was so kind as to send me, that I wish to say a word to others in commendation of it as a book containing more facts damaging to the Roman Catholic Church and its priests and rulers than any other I have ever read. It is far the best of the "Holy Cross" series. Mr. Hogan, having been a confessing priest for twenty-five years, knows whereof he writes. His revealments cost him peace, security, and even life itself; and after sacrificing his all to warn the world of the deeds, plans, and aims of popery, we cannot do less than to read and heed his unmasking of the wily schemes of the most dishonest and treacherous class of men that has ever cursed the world—the Catholic priesthood. It is easy to call names, but when these epithets are backed by hundreds of facts such as Hogan tells us, we feel that language is utterly inadequate to express our detestation and abhorrence of deeds so black and vile. A few quotations may not be amiss as a specimen of what cannot be too widely or too universally known:

"Catholicism says, 'The pope can do all things which he wishes, and is empowered by God to do many things which he himself cannot do'! This makes the pope greater and more powerful than any other being can possibly be! Gods and devils are nothing when placed in comparison with Mr. Popey!

"'A pope cannot commit even sin without praise.'

"'The Roman Church is never wrong and will never fall into error.'

"Every priest in the Roman Church invokes the curse of heaven on every non-Catholic in the world on the Thursday before Good Friday of every year.

"An oath of allegiance to any power save the pope himself is always taken by every Catholic with a mental reservation.

"If a Catholic confesses his resolve to commit murder, his confessor has no power to hinder him, or to make known the contemplated crime."

As this Church was in its infancy, such she still remains, for as its head is infallible, it can never improve, progress, or change. This one volume "Popery Dissected, or the Mother of Harlots," is enough to make every truth-loving person forever abhor and despise every Catholic priest in the world! Other men may be innocent of willful deception and voluntary crime, but no Catholic priest can be so, for his oaths compel him to daily and continual sin. There is no escape, no way out of it, save by renouncing the whole thing, and breaking loose from them entirely; and few dare do this, especially if they possess damaging information. Their life is at stake, and there is no rest for the sole of their foot. Such is Catholicism; and Protestantism has only evoluted on a little way ahead of it.

Every blow struck at the root of the old tree helps to destroy its branches. Read, reflect, and be wise in time, and let us each and all bless and thank our industrious, hard-working, and good champion, D. M. Bennett, for his noble effort towards enlightening the world by publishing so many eye-openers. Remember too, that each book we buy helps to open a way for the publishing of more.

Respectfully, ELMINA D. SLENKER.

MOOSIC, PA., May 29, 1878.

D. M. BENNETT, *Dear Sir:* I am afraid Mr. Abbot is suffering from the same disease as that which attacked S. W. Payne with such direful results. I sincerely hope that he may recover before worse symptoms set in. It is unfortunate for him that he has cast such a reflection on Col. Ingersoll. Lawyers are not in the habit of signing documents without a knowledge of their contents.

ED. H. HOUSE.

CENTRAL, S. C., May 13, 1878.

DEAR BENNETT: I have just sold one copy each of the "Humphrey-Bennett Discussion," "Exeter Hall," and "Outcast." I am sorry I can't send you more, but money is so scarce, and superstition so plenty, that a Freethinker has a "rough road to Jordan." There are a great many people in this section who love to *borrow* and read Freethought literature. They like THE TRUTH SEEKER, speak in high terms of its editor, acknowledge his defense of Liberalism unanswerable, but just ask one of them to subscribe or buy a book and they show the "white feather" in an instant and step back into the ranks of respectable cowards. I am sorry to see by the last TRUTH SEEKER that "Scar Face Tony" is still on your track, not that I fear he can do you any serious injury, but then no gentleman likes to have a skunk in his parlor. I am well pleased with your handling of that double-refined, high-toned Liberal, H. Clay Neville the First. I guess he is about twenty-four carets fine in his own estimation or weighed in the Comstock balance. And since he is so spotless in purity I presume he will be entitled to a friend in the Comstock court, and a membership in the Payne, Peterson, and *Index* ring.

Well, Brother Bennett, do you know that I have become thoroughly disgusted with pseudo-Liberals? I despise a coward, for "he who conceals a truth betrays a trust," and when a man takes me to one side or behind the door and says, "Loan me your TRUTH SEEKER, or the 'Age of Reason'" (Thomas Paine's), or any other Liberal work, I at once conclude that I am in the company of a hypocrite, and would gladly swap him off for a gospel chicken-eater. I did not know until recently that we had so many in the Liberal ranks who are willing to "hold with the hare and run with the hounds," and I hope you will continue to handle and expose all such in the same manner you have Mr. Neville, notwithstanding they may be backed and bolstered up by all the Paynes, Petersons, Abbots, and Comstocks in the land. Don't be discouraged; your labors in the cause of truth have been honorable and untiring; your name is a household word in thousands of families; you have more friends to-day than you had yesterday; you will have more to-morrow than you have to-day. True it is an occasional Sturm may say, "Stop my paper," an occasional *Index* may pick flaws, and *Payneful* falsehoods may sometimes assail you, but you have already proved yourself more than a match for all your enemies. Every time (as a friend of mine remarked yesterday) that they attack you they find the contract too large.

I now close with my best wishes for your peace and prosperity. I shall continue to do all I can for you by selling your publications or obtaining subscribers. True I can do but little, but that little I do cheerfully.

Please send me the "Infidels Text Book" by Cooper.

Fraternally thine, R. M. Casey.

Long Lake, Minn., June 6, 1878.

D. M. Bennett, *Dear Sir:* As a Liberal I am very sorry for the misunderstanding (if misunderstanding it is) between yourself and Mr. Abbot. I have taken *The Index* since its first issue, and The Truth Seeker since January last, so that I claim to be posted on all that pertains to the dispute between you and Mr. Abbot concerning that petition. I further claim the ability to take a common sense view of the controversy between you, and here I put myself on record as being unhesitatingly and unqualifiedly on your side of the question. I sincerely regret that our two most prominent Liberal editors should differ so seriously, giving cause to the enemy "to speak reproachfully," and still I believe that but for the misrepresentations of *The Index*, outsiders would have viewed it as my friends here do, that the petition was got up in the interest of liberty, morality, and justice. Then the question arises as to how came Mr. Abbot to take so perverted a view of it? I have studied mankind a little, and I think I know: Mr. Bennett, you are too popular as a Liberal publisher; your petition secured more than five times as many names in three months as the petition emanating from *The Index* office obtained in three years: and I must say here that I was very much interested in the success of both petitions, and spent several days in getting signatures to them, still that would only account for a feeling of jealous opposition, and not for the vindictiveness exhibited in some of the late editorials of *The Index*. Alas, for poor human nature! I have looked upon the efforts of our leading Liberal editors, writers, and lecturers to enlighten our people as a promise of good things to come; a promise of a just and permanent government, untainted or unmixed by Christianity or any other religion, and of a virtuous and happy people, still I have hope in that promise, but storm-clouds sometimes obscure our horizon. Again, about that petition: I tell you, sir, that no amount of sophistry and special pleading on the part of Mr. Abbot or anybody else, will change the common sense views of people who have read or heard both sides. Mr. Abbot knows in his soul that you and the majority of those who signed that petition are as virtuous and as much opposed to the spread of obscene literature or obscenity in any form as he is. Then why such a perversion of truth and fact? Echo answers, why? But let that suffice. I know you are abundantly able to vindicate your position and keep your readers posted. You seldom hear from your friends in the big woods of Minnesota, although some of us hear from you every week. There are five in my immediate neighborhood besides myself, all Spiritualists, who take The Truth Seeker. We like you all the better for investigating our philosophy as you sometimes do, because we know it is true; but were you indifferent as to its truth or falsity, as some editors appear to be, we would take your truth-seeking, truth-finding paper all the same. I very seldom write for a paper, am sixty-six, about old enough to die, but I am in no hurry about it. There is much industry required here to make comfortable homes, and I am able to work some yet. As to Comstock and Payne, you would not probably print what I might say of those miscreants. Ever yours in the love of truth, William Archibald.

Dear Friend Bennett: The defense of that petition—which has so irritated the "cultured" cuticle of Mr. Abbot—and its "70,000" signers, may be safely left to you and Mr. Leland, but I think it is the duty of every one, that can possibly do so, to defend their own deliberate acts. From his long silence I had most sincerely hoped that Mr. Abbot had seen the pernicious error that he had committed, and though too self-sufficient to acknowledge it openly, was doing the best he could—keeping quiet. But I was hugging a fond delusion, for according to your statement, on the 16th ult., he breaks out and is more violent, insulting, and unjust than ever, charging all who signed and defended the petition, as being in favor of obscenity. This is so grossly mean and unjust that I feel justified in hurling it into the teeth of Mr. Abbot, and tell him that he *lies*, and that most cruelly. Does the gentleman (?) in question, think for one moment that all those signers lack discrimination, purity, and honesty? Hardly possible, and yet he is trying to persuade his readers that such is the case, which places him in a position which the most contemptible politician in the country would scarcely envy. How low have the mighty fallen! But this comes of "culture" and refinement lacking sufficient backbone to enable it to stand up for a cause, however just it may be, so long as it is unpopular, and not sanctioned by the Church and Mrs. Grundy. I have long believed in a higher culture for the masses, but if, as it would seem, should they get it, it is going to rob them of their sturdy independence and hatred of all shams and injustice, and fill them with a spirit of pusillanimity, why I shall rather advocate that they be taught to love liberty, and to hate tyranny, injustice, and hypocrisy, wherever found. In conclusion, I would say to Mr. Abbot and the readers of his paper, and those of The Truth Seeker, too, that I am more proud to day that my name is on that petition than I was three months ago, because I have seen to what lengths Comstock and his supporters can go in pursuit of money and revenge—two things very dear to their pious souls. I hope and trust that Congress will pay that respect and attention to the petition that its signatures demand. Yours for right and justice, Jno. Warr.

Dufferin College,
London, Ont., June 6, 1878.

Dear Sir: In one or two numbers of The Truth Seeker, which I came across by chance a few months since, there appeared to be running through a series of articles entitled (if I remember rightly) "Things I do not Believe." They seemed to me to be of considerable practical value, and, as a contributor to the *Toronto Freethought Journal*, they would be of great service to me for reference in dealing—as I have proposed to myself to deal—with a succession of biblical episodes. They seem to contain many valuable hints. Are they published by you in book or pamphlet form? and, if so, would you kindly forward them to me, and I will immediately remit the amount?

Permit me to express to you my admiration of the calm and dignified firmness with which you meet the sometimes crude and vulgar attacks on your liberty of thought in regard to Spiritualism. I cannot call myself a Spiritualist, though I have seen something of its manifestations and claims. My state of mind in that connection is, in fact, very nearly your own, but I do not find that a suspended judgment damages logical power. But I am indignan when any section of Freethinkers falsifies its claim to its title by degenerating into the violence and intolerance of orthodoxy.

This is the tendency. I notice that Materialists, and Spiritualists alike, are falling into this snare and forgetting the common ground on which we all meet, that of the destruction of the orthodox insolence, which they are imitating, to their infinite discredit. There is, as Edward Maitland says, or should be, no limit to personal freedom but the line which marks interference with the personal freedom of others. I forget the exact words, but that is the sense.

I met a very estimable Freethinker a few months ago whose natural abilities were probably far superior to my own. But his opportunities for reading had been so limited that, by mere force of superior information, I felt myself, so to speak, round him on every side, not, however, without being able to improve myself by his views in every particular.

Alluding to my personal preference for, and intuition of the idea of some future state of being, inasmuch as I feel difficulty in realizing that the spirit which so earnestly longs for an increase of the power of knowledge here—a longing of which the infirmities and trammels of the flesh debar us from fruition, is doomed to utter disappointment—my friend, who is a Materialist, told me he did not think I was entitled to call myself a Freethinker. Well, I said, the proof of my claim is simple. I am king, lord, priest, and master in the domain of my own thoughts and intuitions, and, while interfering with no man, or dictating to him, I am so free in mind that I decline to receive dictation as to what I may choose to call myself from you, or from any man even infinitely more clever than either of us, unless that man appeals to my inner conviction of right or wrong. I then (I think) proceeded further to take the conceit out of my friend's fast developing orthodoxy of so-called Materialism.

The fact is, I find my mind so many-sided that I can go long distances in company with wrong creeds and opinions, but the moment any one of them develops dogmatism, I set up my back and show my teeth. I can't help it. Orthodoxy, dogmatism, heresy, authority in matters of opinion and conscience, these are the four terms for which I have a burning and inextinguishable hatred and defiance, and I honor the stand you take for your own liberty of thought.

Very respectfully yours, G. W. Griffith.

THE WATKINS CONVENTION.

Friend Bennett: If the Freethinker's Convention, to be held at Watkins, N. Y., August 22d, 23d, 24th. and 25th, is to be such a convention as the times demand, every earnest Liberal in the United States should commence at once to work for its success. And now allow me to make a few suggestions. There are some thirty counties in this State where there are Freethought and Liberal league county committees, and some five counties where there are Liberal league county committees. Each of these committees should see to it that the meeting is well advertised in their county papers, and should make arrangements to send large delegations from their respective counties. Then it would be well for each county committee to procure a tent for the people who may attend from their county; that would save expense. And in the counties where there are no county committees I wish the Liberal friends would send me the name of some one who would act as the chairman of such a committee. Then I desire to ask each county committee to immediately see what reduction of fare they can get on railroads from their county, and notify me. And Liberals residing in the various cities of the United States will confer a great favor by making arrangements with railroads for reduced fares. There will probably be some fifty or more of the ablest Liberal speakers of the Union present, and as soon as possible the names of those who will attend will be published in the Liberal papers, and our Liberal friends everywhere should see that these notices are copied into the secular papers. And, as a final request, may I ask every Liberal who intends to be present at the meeting to send me his or her name, inclosing at least a three-cent postage stamp to assist in paying for advertising the meeting. H. L. Green, Sec.

P. S.—I learn that Mr. Charles Ellis, of Boston, proposes to lecture for the Liberal public in central and western New York. I hope he may have many invitations, as he is able and worthy. I was much pleased with his lecture at the Waterloo meeting. H. L. G.

Buchanan, Mich., May 19. 1878.

Mr. D. M. Bennett, *Dear Sir:* Inclosed please find money order for one dollar, for which please send me one dollar's worth of Paine's "Age of Reason." Send by mail.

Our Liberal Society, although it is in the country, seven miles from any town, is progressing finely. The tracts we ordered some time ago have been carefully circulated, and have been the means of opening the eyes of several people. We hold meetings on the first and third Sundays of each month, and each meeting brings in new listeners. Our Sunday meetings are opposed by the bigoted church members of this vicinity, but, as the enemies of freedom are actively at work trying to get laws passed that shall curtail our liberties, we propose to fight for our rights and do what we can to forever perpetuate free speech, free press, and free religion.

Geo. W. Reese, Pres. B. I. Liberal League.

Florence, Iowa, June 5, 1878.

Friend Bennett: I cannot resist the temptation to thank Mr. C. L. James for his excellent discourse upon the "Relation of the Sexes," and you for giving your many thousand readers an opportunity to read it. Mr. James is right; the demand for woman's rights cannot logically stop short of absolute personal freedom as a political, industrial, and social being. Love must be left free to seek its own. We must get rid of the idea that the family is the unit in the commonwealth. I am sorry to see that even Col. Ingersoll has apparently fallen into this mistake. The individual is the unit, the commonwealth is but an aggregation of such units. Why does the husband shoot down the so-called "paramour" of his wife, as did Wm. Pitts, and Dean S. Tyler the other day at Hastings, Mich.? Simply because society regards the wife as a piece of property with no volition of her own; no voice to say to whom she shall submit the temple of her person. Such killings, though excused and applauded by society, are simply murders, and murders without excuse. And such men pretend to love their wives. Ah, their love is the love of the brute in man—a love that seeks only its own selfish gratification. When one person truly loves another, he will desire that that loved one shall seek and find happiness wherever she can. Any man who will resort to murder to protect his usurped "marital rights," is unworthy of a place in society. One Albert D. Richardson was worth a world of McFarlands. I hope that you will often give your readers such sound articles upon this subject as you have manifested a desire to do in printing Mr. James' article, and the recent letter of Mrs. Wheelock. Also am very glad to see so much upon the labor and currency questions in The Truth Seeker. I hope in the future to see many brave friends speak fully the principles of the Socialistic Labor Party. Both The Truth Seeker and the *Positive Thinker* evince a desire to lead in all reform work; they are not fossils, but live papers.

E. C. Walker.

Brookfield, Mo., May 15, 1878.

D. M. Bennett, *Dear Sir:* We have had a treat in our county rarely given to us by the Liberals. A lady, Mrs. M. H. Parry, from Wisconsin, came in here very suddenly without any previous notice having been given, and desired to make arrangements for a course of three or four lectures, but everybody spoke very discouraging, and the anxious were afraid the arrangements could not be made; but Mrs. Parry said she "proposed to make the attempt if she was compelled to sink fifty dollars;" so the hall was engaged, she agreeing to be responsible personally for the expenses, and advertised a free lecture. The first evening the house contained about three or four hundred people, who listened to the most eloquent and able lecture on "Evolution of Thought and Progress of Ideas" that was ever delivered here on any subject. The next evening she spoke on "The Coming Religion and the Coming Church" which she portrayed vividly, and the cheers that interspersed the most radical parts was evidence that the audience were in sympathy with the speaker, and recognized the demand for a church founded upon humanity and practical morality. The third evening the subject of "Religion *vs.* Theology" was ably treated, and the distinction between them very plainly drawn. She plainly showed that Christ taught his religion very different from the manner and doctrines taught by the theologians of to-day, that what she desired was religion, and not theology. The lectures were a success, and money enough voluntarily contributed to more than pay all of her expenses. She went from here to St. Catherine, four miles from this place, but the M. E. minister of this place had sent a postal card to his brother minister at that place notifying him to keep away from the lectures, and keep his godly congregation from going, which he did. Sending a postal card was *prima facie* evidence of stinginess and illiberality, and the fact that he had never heard the lady speak a word shows dishonesty, for he never knew a word about her sentiments from his own knowledge, but a good crowd was present and she threw some shells into their camp both here and there that will open the eyes of the drowsy inmates. These lectures have done a vast amount of good. The people here will not henceforth accept every theory as being the truth because it claims to be inspiration, nor reject them because they are spoken by an Infidel, but weigh them, accept the truth, and preach and practice it for truth's sake. Mrs. Parry is entitled to the support of the Liberals all over this country, as she is an able and eloquent speaker, possessing the natural advantages of voice, etc., and capable of holding an audience spellbound by her eloquent and beautiful language as she makes her points and illustrations. Let all Liberal clubs hear her, and know the power she is exerting in the lecture field. Success to The Truth Seeker, and Mrs. P. Yours fraternally, Mont. M. Crandall.

[STRIGTLY BRIVATE.]

Mishdter Pennedtt: Idt seemdts loike as you squirdt some mugdt doo leetle zargasm juice onto dot famn Gumsdtogk Andony, bredty vell alreaty, ain't id? Dondt you kill 'im dedt some more ebry dime you hidt 'im? If von "kiss 'im anodter for a pblow," he could nod kick'd anoder dime. I needt nod magke no engwiry all aboud dot tamn Payne, gose you berry him in te same low bagk yard mid Pederson unt Abbodd. Vell, Mynheer edditur, I ligkes id breddy vell alredty ven you letd me say some leedle dings ad de fun-er-ell sirman, aat mit all due respectd do dem Gumstogk vellers, you handtles der cargasses mitout gloves, ven you blaces dem all mit von row along sidte ove von ant a nodter. An you magkes of um von geerful leedle combany for eagch. If dey dondt sthay dedt some more after we ged dem lapelldt mit some tslabs ov respegtabilidy all in von leedle row onto vitch we put um some guidte-bordts do dell um vich vay dey is for do go, ven der vork of respegtabilidy, gultdure, unt obscendity is gone done finishdt, den dey ish not redty for de "ginktom-come." I am druly,

Schmidt (mit you).

Shelby Depot, Tenn., May 30, 1878.

Mr. Editor: The good cause progresses in this neighborhood right rapidly I think. None of us have ever heard a Freethought lecture; all we know of Liberalism is from reading The Truth Seeker and the cheap tracts and pamphlets published by you. All of the money in this order is supplied by persons that six months ago would have hung their heads in shame at being called Infidels. They had no idea how frail the foundation of their faith was until they began to read Liberal literature.

I hope that we will be able ere long to organize ourselves here into a club and invite some good lecturer to address us. Money is so scarce in our community that our orders are all necessarily small. A gentleman friend of the cause, although a member of the Presbyterian church, gave some of the tracts to his pastor to read, who remarked that the only remedy against that evil, Infidelity, was education. I thought that would be the greatest enemy to dogmatic creeds that could be used against them. Respectfully,

Jno. M. Griffin.

Bowling Green, Ky., June 5, 1878.

D. M. Bennett, *Dear Sir:* A few days since I received, as trial subscriber, four copies of The Truth Seeker. I read them with cumulating interest and admiration to the end. I consider The Truth Seeker intellectually in the van, of more importance than all else against it—a paper to admire. Verily it is justly named The Truth Seeker. Never was nobler title given or more worthily borne. Alas that there are hands so weak as could consign it to the flames, lips so mad as could not speak its praise, and which kiss the Bible rather than its pages of diviner truth. But patience, truth-seekers, Freethinkers, for though the number of your opponents is great, they daily diminish beneath your gentle, beneficent influence, the light of truth omnipotent as the sun's beams which with gentleness kiss the iceberg into murmuring rills, unlock the frozen earth, and awaketh where was death the flowers and the birds. Enclosed find P. O. order for $3, for which grant me the honor of augmenting the number of regular subscribers to The Truth Seeker. W. H. Brashear.

Mark Antony's Oration Over Cæsar.

The Text from which Shakspere wrote his Version.

Friends, Romans, countrymen! Lend me your ears;
I will return them next Saturday. I come
To bury Cæsar, because the times are hard
And his folks can't afford to hire an undertaker.
The evil that men do lives after them,
In the shape of progeny that reap the
Benefit of their life insurance.
So let it be with the deceased.
Brutus hath told you Cæsar was ambitious:
What does Brutus know about it?
It is none of his funeral. Would that it were!
Here, under leave of you, I come to
Make a speech at Cæsar's funeral.
He was my friend, faithful and just to me;
He loaned me five dollars once when I was in a pinch,
And signed my petition for a post-office.
But Brutus says he was ambitious.
Brutus should wipe off his chin.
Cæsar hath brought many captives home to Rome
Who broke rock on the streets until their ransoms
Did the general coffers fill.
When that the poor hath cried, Cæsar hath wept,
Because it didn't cost anything, and
Made him solid with the masses. [Cheers.]
Ambition should be made of sterner stuff,
Yet Brutus says he was ambitious.
Brutus is a liar, and I can prove it.
You all did see that on the Lupercal
I thrice presented him a kingly crown
Which thrice he did refuse because it did not fit him quite.
Was this ambitious? Yet Brutus says he was ambitious.
Brutus is not only the biggest liar in the country,
But he is a horse-thief of the deepest dye.. [Applause.]
If you have tears, prepare to shed them now. [Laughter.]
You all do know this ulster.
I remember the first time ever Cæsar put it on.
It was on a summer's evening in his tent,
With the thermometer registering ninety degrees in the shade;
But it was an ulster to be proud of,
And cost him seven dollars at Marcus Swartzmeyer's,
Corner of Fulton and Ferry streets, sign of the red flag.
Old Swartz wanted forty dollars for it,
But finally came down to seven dollars because it was Cæsar!
Was this ambitious? If Brutus says it was,
He is a greater liar than Tony Comstock is!
Look! in this place ran Cassius's dagger through;
Through this the son-of-a-gun of Brutus stabbed.
And, when he plucked his cursed steel away,
Mark Antony how the blood of Cæsar followed it! [Cheers and cries of "Give us something on the Silver bill!" "Hit him again!" &c.]
I come not, friends, to steal away your hearts,
I am no thief, as Brutus is;
Brutus has a monopoly in all that business,
And if he had his deserts he would be
In the penitentiary, and don't you forget it?
Kind friends, sweet friends, I do not wish to stir you up
To such a sudden flood of mutiny,
And as it looks like rain,
The pall-bearers will proceed to place the coffin in the hearse,
And we will proceed to bury Cæsar,
Not to praise him.

—*Oil City Derrick.*

Civilization Without Clothes.

D. M. Bennett, *Dear Sir:* While we may not fully comprehend Mrs. Wheelock's statement in relation to the "true education concerning sex," wherein she affirms, in an article which appeared in your paper on May 18th, that "the naked charmingness of a child's body is a source of beauty to human eyes, and the higher development of a woman's body is more beautiful to the eyes of men, who would never look upon it but with reverent and worshiping gaze," we must infer that nudity of sex is essential to the true education of the relations assigned mankind in the great drama of life. This inference being correct, we shall negate it with the assertion that notwithstanding the admiration of the French for the nude in art, and Mrs. Swisshelms' apotheosis to "the human form divine," as delineated by Powers in that master-piece of sculpture, the Greek Slave, they can never pursuade cultured men and women into an acceptance of customs so debasing—customs which even barbaric races disapprove by the concealment of the sexual organs with leaves or the skins of animals. The French to-day, as a class, are a nation of prostitutes, made so by depraved and lacivious tastes in high art for the exposure of those distinctive features of sex which constitute the very essence of purity in women when undefiled. *Mardi Gras* and the Can-can have done much to dethrone the female virtue and demoralize society. Then, why these endeavors of Mr. Leland and Mrs. Wheelock to educate us into the belief that the laying aside our clothing will eventually improve our morals and raise us to that dignified eminence of intellectual culture from whose summit we can "appreciate the exceeding beauty and holiness of sex." No! no! If amorous dalliance and its concomitants, with its next to nude exposure of the human form, as practiced at bacchnalian rout, will so corrupt the moral tone of society, what must we expect the result to be if we expose our nakedness to the public gaze?

I will assert without fear of successful contradiction, that if the laws of society were such that men and women could publicly commingle in a state of nudity, in less then ten years they would relapse from the most exalted condition of civilization into barbarism. Livingston, and the hundreds of others who have devoted the best portions of their lives in the exploration of uncivilized continents in the interests of humanity, could never become reconciled to the nudity of those by whom they were surrounded; nor could they perceive anything pertaining thereto that was calculated to educate the sexes into nobleness of character or that tended to inspire chastity, a greater reverence for woman, or a firmer attachment to home and its domestic endearments; albeit the conditions were present to cause them "to be natural and true to the finer instincts of their beings." On the contrary, woman occupied the lowest menial positions, receiving the kicks and anathemas of "lords to the manor born," while cohabitation was practiced indiscriminately and performed in the most beastly manner.

"Love between the sexes is the most exalted passion of the human soul, and its fountain-spring is found in the sex-life of men and women." If this sentiment is to take precedence of that love for mind development which virtuous men so much admire in women, and without which she is incapacitated to educate her offspring, then marriage becomes a base prostitution to animal desires. The moment that passion uncontrolled by reason becomes the mainspring to marriage, that moment seals the moral standing of such individuals in the estimation of honorable men and women.

Give me a man with noble attributes and I will show you a man whose love for woman—fair woman! clothed in the regal panoply of virtue and intelligence, with person *chastely adorned*—will endure as long as the eternal hills. But let such sentiments as those above quoted prevail, and we will have lustful desires for our teachers and animal passions for our masters—fit advocates for the nudity of woman's body to excite the vilest passions of men, transforming them into brutes and from brutes into monsters.

We instinctively shrink from an indecent exposure of our persons, to remedy which we adorn and beautify as well as protect our bodies by raiment. It is natural and just, and governs other animated beings as well as man. We see it in the hairy covering of animals; it is evidenced in the brilliant plumage of birds; we perceive it in the delicate covering of the rosebud preserving the beautiful tints until the rose blushes into maturity; we notice it on the hillsides and in the dales, when spring covers with carpets of green and gold the hoary footprints of winter. And shall man, the microcosm, become subject to such visionary and lascivious schemes as those advocated by Elvira Wheelock—schemes practiced only in part by equatorial nomads? By all means no! Better by far give us the follies of fashion with all their baneful influences than such absurdities as sign-posts to guide us along the journey of life.

A. R. C.

Hannibal, Mo., May 28, 1878.

"The Resurrection of Jesus."

This pamphlet, "The Resurrection of Jesus," by W. S. Bell, all ministers and Christians should read. It is no caricature. The New Testament account of the resurrection is truthfully, fairly, and candidly stated, which cannot always be affirmed of Christian writings on this subject. And, surely, all inclined to the Christian theory owe it to themselves to read this book, and learn what is said by well informed and scientific writers on this fundamental idea of the Christian faith. And I but give the opinion of one who was himself a minister of the gospel for twenty years, and who is as familiar with the text of the Bible as any Christian ever can be, when I say that Mr. Bell's argument is exhaustive and irrefutable. And the Liberal friends of humanity might imitate Christians enough to form "Tract Societies" for the purpose of putting this tract into the hands of every Christian throughout the world! Why not?

La Roy Sunderland.

Quincy, Mass., May 31.

The Home for "Fallen" Women.

While we are giving observation to Christian institutions, and seeing if they effect all they claim to do, the "Home for Fallen Women" needs a passing glance. The one in Philadelphia I can speak particularly of, and this is said to be the model one in this country. I visited it in 1876, and obtained a very full history of it from the matron, who had presided over the institution forty-six years. She is what is usually termed a pious, good old woman, which always seems a doubtful sort of compliment, rather implying an imbecile ignorance, incapable of striking any very heavy blows in any direction for either good or bad.

This Home was established in 1801 by Bishop White. The ground was donated, and the institution is supported by all the different churches in the city. The building is a large four-story brick, capable of containing two hundred inmates. The high brick wall reaching up to the second story encloses the grounds, containing a full half square. The *tout ensemble* impresses one as a prison, even the entrance having a chained and bolted door, and guarded with the strictest vigilance.

Instead of feeling the delighful sympathy of a home, it occurred to me that an appropriate motto over the door would be, "Who enter here leaves hope behind." I felt the penitentiary atmosphere around every step I made, even the reception room did not dispel this illusion, with its wall covered with pious mottoes and pictures of ministers—a kind of "rogues gallery." I inquired of the matron how many of these unfortunate women there were in the house then. She said "twenty," and this, too, in a city of over two hundred thousand inhabitants, with its hundreds of prostitutes. I then asked if this was about the average number they ever had there in her long experience. She said it was, and the highest number at any time had been thirty-eight. "Can you tell me," I then said, "about how many you have ever reformed, and have settled into useful lives?" "Oh!" she said with clasped hands, and her eyes raised to some far-away angel on a cloud, "'tis the fewest number, but you know to save even one soul and bring it to the fold of Jesus, is a good life's work in the sight of God." It struck me, however, that there must be something radically wrong in a reformatory system which yielded so little good results for such an amount of labor and expenditure. I next asked this bombazine saint what was the manner of treatment for these poor women. She replied that "they first came of their own free will, but from the moment of their entrance, they had not the slightest communication with the outside world—the wall even shut out all outward view; they are kept steadily at work, either washing, ironing or sewing, from six in the morning until six at night, the only relaxation being for meals and prayers." This, she insisted, kept their minds from their past lives, and the contemplation of future sins. They are given no remuneration for their work, beyond what they eat and wear. The rules of the institution will not permit them to sing songs or ballads for the reason, she said, "that this liberty might lead to vulgarity, and perhaps obscenity, but if they chose they might sing hymns or church music, as that was all right."

They had nice rooms, comfortable clothing, and good food. If they chose to read after working hours, religious books were furnished them, but it was plainly to be seen that as far as possible, every effort was made to hold their minds in a dogmatic groove. I asked if they were permitted to leave the Home at any time they were so disposed. "Oh, certainly," she replied, "but they can never return again." "A thorough reformation, then, implies a strict imprisonment, I ventured." "Oh no," she said; "to serve the Lord and be a true disciple of Jesus with sufficient to eat and wear is the highest privilege of the soul," but she did not make it clear to my understanding that it was not the worst of slavery to cramp the intellect into the narrow hum-drum of bigoted, senseless dogmas, without the contact of one outside thought to feed on—the worst starvation, the most unendurable bondage. I failed to observe where the reformation came in. To chain and cage a tiger is not to tame him, neither can evil doers be convinced of the errors of their ways by prison bars.

Here were women whose lives and actions had been more than free; whose minds had been called into reflection on their miserable condition, and sincerely wished to change a bad life for a good one. And the only door which seemed practically open for them was the Home for Fallen Women. The change was sudden and extreme—like coming from a fire of hell to a hell of frost. Little wonder, then, that so few ever remain to seek Jesus. A hard hunting-ground for anything outside of old fossil prayers. When will theology learn that sin must have something more substantial than prayers to cure it?

Mary J. Holmes.

Positivists' Funerals.

At the burial in this city a few days ago of a young girl who was the daughter of a Positivist, a few Christians who were present expressed their surprise that so much could be said in the hour of bereavement without reference to God or the Church.

There is no occasion for this surprise. When the laws of nature form the substratum of an argument, quite as much that is logical is to be said as though the idea of God or the Church were introduced. At the funeral in question many of the remarks made by the principal speaker were sensible in the extreme. The tenor was that it is best to submit with grace to the inevitable laws of nature. The Positivist does not concern himself with such ideas as gratitude to God for all that happens, whether it be beneficial or harmful to the recipient. Positivism believes that this idea too often begets a false and morbid condition of the soul. The pietist forces himself into unconscious hypocrisy. The resignation he professes will not bear examination. Acceptance of and acquiescence in natural laws are not precisely the same thing as what is called resignation to the will of God. The latter is supposed to comprise a certain joy, a willingness to be sacrificed for the general good—nay, a thankfulness to the Almighty that this should be the case. Acceptance of the decrees of nature, on the other hand, demands neither gratitude or joy. It may be sad yet brave, pensive yet unrepining. He who thus endures or dies does not profess so to have trained himself as to experience spiritual joy. All he claims to do is to recognize that there are certain laws of nature which must and will work themselves out. He does not love and idolize and worship nature for this. He looks upon her simply as infinite, inexorable, irresponsible, and he bows his head and awaits her blows, not murmuring, simply because it would be unmanly and useless, and not affecting a joy he is far from feeling, because to do so would be highflown, puerile, and hypocritical. A great deal of sound logic belongs to the side of the consistent Positivist, and those who die in that belief are frequently as dignified and worthy of emulation and esteem as the most consistent so-called Christians.—*Telegram.*

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THREE may keep a secret—if two of them are dead.—*Franklin.*

OUR remedies oft in ourselves do lie, which we ascribe to heaven.—*Shakspere.*

WHEN you have absolute knowledge, you have no further use for belief.—*N. H. Dillingham.*

BE noble-minded! Our own heart, and not other men's opinions of us, forms our true onor.—*Schiller.*

ALL other love is extinguished by self-love; beneficence, humanity, justice, philosophy, sink under it.—*Epicurus.*

THE essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.—*Froude.*

DEPART from the highway, and transplant thyself in some enclosed ground, for it is hard for a tree that stands by the wayside to keep her fruit till it be ripe.—*Chrysostom.*

NO MIGHT nor greatness in mortality can censure escape; back-wounding calumny the whitest virtue strikes; what king, so strong, can tie the gall up in the slanderous tongue!—*Shakspere.*

TRUE silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—*William Penn.*

SOCIETY is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldst thou have thy social scenes to resound with music? then speak ever in the melodious strains of truth and love.—*Dr. Thomas.*

SELF-RESPECT is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired. One of Pythagoras' wisest maxims, in his Golden Verses, is that in which he enjoins the pupil to "reverence himself."—*Smiles.*

MALICE may empty her quiver, but cannot wound; the dirt will not stick, the jests will not take. Without the consent of the world, a scandal doth not go deep; it is only a slight stroke upon the injured party, and returneth with the greater force upon those that gave it.—*Saville.*

THE most notorious swindler has not assumed so many names as self-love, nor is so much ashamed of his own. She calls herself patriotism, when at the same time she is rejoicing at just as much calamity to her native country as will introduce herself into power and expel her rivals.—*Colton.*

HAD a myth not put a curse upon labor, the capitalist would have disappeared centuries ago, common sense spurning his presence as it did other dead weights. Not until the curse-upon-labor idea was generally scouted were the claims of the capitalist even questioned.—*National Socialist.*

SCIENCE is, I believe, nothing but trained and organized common-sense, differing from the latter only as a veteran may differ from a raw recruit; and its methods differ from those of common sense only so far as the guardsman's cut and thrust differ from the manner in which a savage wields his club.—*Professor Huxley.*

RELIGION is universal; theology is exclusive. Religion is humanitarian; theology is sectarian. Religion unites mankind; theology divides it. Religion is love, broad and all-comprising as God's love; theology preaches love and practices bigotry. Religion looks to the moral worth of man; theology to his creed and denomination. Religion is light, and love, and virtue, and peace, unadulterated and immaculate; but theology is the apple of discord, which disunites and estranges one from another.—*Lilienthal.*

MAN'S nature is very much like that of animals or vegetables. Each individual of each species has its allotted time to live and mature, and to decay and die, if no untoward circumstance cuts it off before its legitimate end is reached by Nature's slow, sure, and unvarying process. The avalanche that slides down the mountain declivity and crushes the lion in his lair, would equally crush man in his cottage. The flood that overwhelms all vegetable and animal life stops not in its headlong course to turn aside for man himself, no matter how pure or sinless he may be, nor could it even in any age or place have done so. If man survives when lower developments succumb to the adverse forces of nature, it is only because he is better fitted by a long process of evolution, to cope with destroying agencies.—*Elmina D. Slenker.*

"If I'm traduced by tongues which neither know
My faculties nor person, yet will be
The chroniclers of my doings, let me say
'Tis but the fate of place and the rough brake
That virtue must go through. We must not stint
Our necessary actions, in the fear
To cope malicious censurers; which ever,
As ravenous fishes, do a vessel follow
That is new trimmed; but benefit no further
Than vainly longing. What benefit we oft do best
By sick interpreters, once weak ones, is
Not ours, or not allowed; what worst, as oft
Hitting a grosser quality, is cried up
For our best act. If we shall stand still
In fear our motion will be mocked or carped at,
We should take root here where we sit, or sit
Sate statues only.

—*Anon.*

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WHAT Miss would ruin any man? Mismanagement.

NEVER tell your secrets in a cornfield, for it has a thousand ears.

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"MAN'S inhumanity to man makes countless thousands"—disappear every day in Wall street.

MR. NETTLE was recently married to a Miss Thorn. That's what you might call a "prickly pair."

THE *Alta California* insists upon it that there isn't a vegetable that can ketchup with the tomato.

YOUNG women are advised to set good examples—because young men are always following them.

THE Chicago *Post*, edited by Mrs. Willard, designates May moving as the "Transmigration of Duds."

THERE are only three hundred shades of blue. We sometimes feel as though there were twice as many.

OUR ancestors, the monkeys, couldn't have been so ignorant, after all. They were all educated in the higher branches.

A MAN was telling his wife about "a club with home comforts," when she sighed, "Ah! I wish I had a home with club comforts."

THERE is a songstress named Sexton, a tenor named Graves, and a baritone named Tombs. Cheerful trio that for a comic opera.

THE young woman who used to sing so divinely, "Oh, had I the wings of a dove," is satisfied with a chicken's leg. She is married.

A LONDON paper finds fault with the pronunciation of a preacher who reads from the Bible: "He that has yaws to yaw, let him yaw."

"FREE CHOPS" is a sign hung out by a Chicago restaurant, and when the customers apply they are shown to a woodpile and handed an axe.

A WISCONSIN lady opened a matrimonial intelligence office recently, but she married the first man who applied, and the concern came to a speedy end.

WHY is paper money more valuable than gold? When you put it in your pocket you double it, and when you take it out you find it still in creases.

JOSH BILLINGS says he knows people who are so fond of argument that they will stop and "dispute with a guideboard about the distance to the next town."

THEY do not indulge in fox hunts in Nevada. When a man wants to make a fool of himself he goes out and tackles a bear, and has fun and foolishness mixed.

SHE broke the dipper over his head as he was backing out of the kitchen, and it is thought that he saw stars. At least he saw the constellation of the Little Dipper.

A BOY coming across the sentence, "The paper appeared tri-weekly," asked us if it meant that the paper came out one week and tried to come out the next.

THERE is a family in Vermont so lazy that it takes two of them to chop off a stick of wood. Siah chops while Jim grunts, and then, for a change, Jim chops while Siah grunts.

"WHO is that gentleman walking with Miss Flint?" said a wag to his companion, as they sauntered along the Fifth avenue. "Oh!" replied the other, "that is a spark which she has struck."

"AH," said a conceited young parson, "I have this afternoon been preaching to a congregation of asses." "Then that was the reason you always called them *beloved brethren*," replied a strong-minded lady.

ONE who has probably realized thus soliloquizes: "No living wife knows her own value. It is only when a railroad company comes to be sued that a husband begins to learn what a treasure he has lost."

MUGGINS says he never tried bark but once and then it was so mixed with bite that it was questionable whether it did him much good. It was recommended by a gardener as a cure for an appetite for other people's fruit.

BEN. WADE, when he was traveling westward, interviewed a lank countryman peddling cakes at a small station in the alkali region. "Wall, yas, stranger, I 'low we've got jest as good a patch o' country as can be fetched in Ameriky. Ther ain't but two things we lack; ef we had them we'd be all right. I calculate all we need is water and good society." "Humph!" grunted the crusty Senator, "That's all hell needs."

A RESULT OF MODERN PROGRESS.

On cream that once in farmer's halls
Was diligently churned,
No more the stout churn-dasher falls;
For some smart man has learned
That boiled beef suet doth excel
The butter made of cream,
Though pampered palates may rebel.
So curious does it seem.

Now butter factories dot the land,
And farmers moan thereat,
While cattle at the butcher's stand,
Are slaughtered for their fat.
In boarding houses luckless wights
Scorning all hygiene,
Share not their landlady's delights
In oleomargarine.

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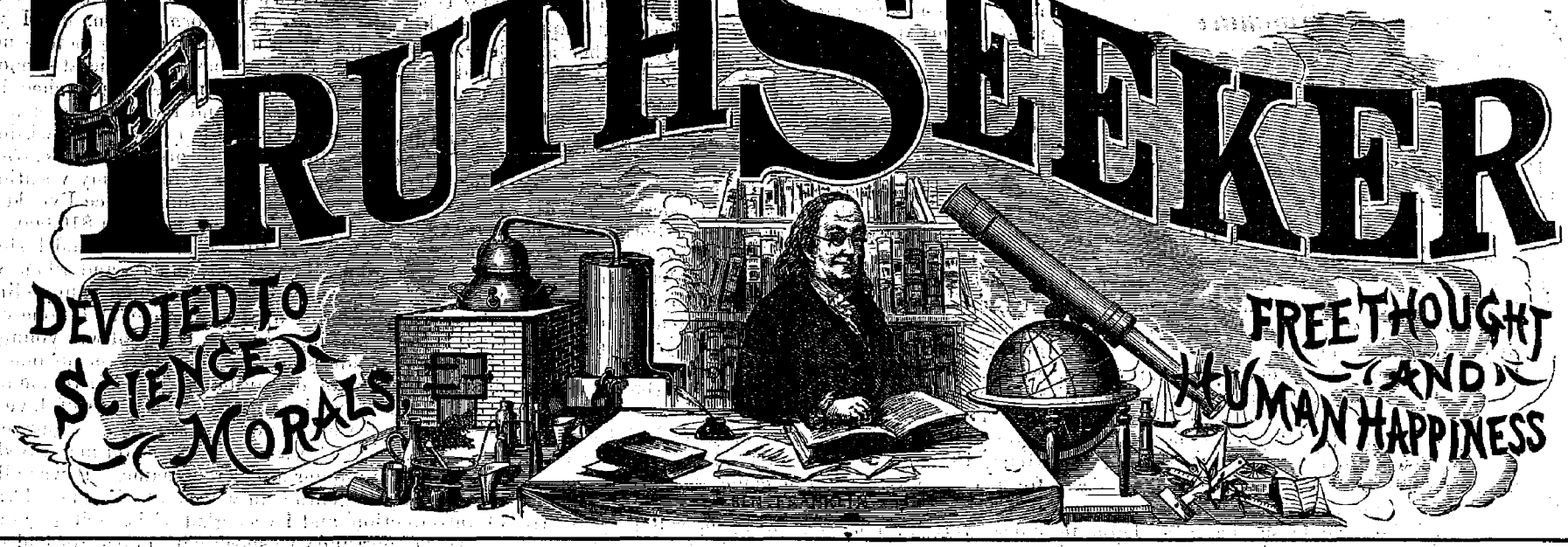
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THE TRUTH SEEKER



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Notes and Clippings.

SEVENTY Presbyterian ministers died last year.

IN August the Widow Van Cott is to labor along the Pacific coast.

A PASTOR of a church in North Troy, Vt., has got into serious trouble through falling in love with the young wife of a deacon.

A DINNER was recently given to Herbert Spencer in Paris at which he said the exhibition had surpassed his expectations, and that Frenchmen seemed to have less difficulty in apprehending his theories than Englishmen.

THE 279th anniversary of the death of Giordano Bruno will be commemorated on the 17th of February, 1879, by the erection of a statue at Rome, in which city he was burned at the stake by order of the Catholic Church in the year 1600.

A BARGE with two thousand bee-hives aboard is afloat in the Mississippi, and is to be moved up and down the river during the season, so as to be all the time in the midst of flowers. The bees will thus be kept continually within reach of the best material for honey.

AT the picnic of the Sunday-school experienced,
Brother Kimball
Deals forty-cents-a-gallon cream with fingers
deft and nimble,
To Edwin and Angelica at thirty cents per thimble.

THE SHOEMAKER.

He is happy on his backless chair,
Hammering away without a care;
And all his life
He can watch his wife,
And see that no minister cometh there.

THE fact having been positively established that souls do not need saving in summer time, most of the ministers of this city have left for Europe. There is a rumor that one clergyman in a far up-town district is detained by want of funds, but a subscription is being circulated among the married men of his parish, and he will be enabled to start in a very short time.

THE English Congregational Union has resolved that a clergyman may be recognized as entirely evangelical and yet deny both the everlasting punishment of the wicked and the immortality of the soul. It may rationably be presumed that in a short time a man may retain his connection with an orthodox church and believe neither in the Son nor the Father.

THE Seventh Day Adventists have just closed their annual camp-meeting and State Conference at Madison, Wis. The meetings were largely attended, and by some people who took so great an interest as to drive 150 miles from their homes. These Adventists are looking for the second coming of Jesus Christ, and think it may be expected without a moment's notice.

PRESIDENT Blanchard of Wheaton College, Illinois, is such a muscular Christian that some of his brethren say he has more muscle than Christianity. At the recent meeting of the Congregational Association of Illinois he became so angry that he planted his fist in a brother's face. A suit for assault and battery was one of the results of this departure from the paths of pleasantness, and the doughty president was fined $3.

THE latest unsuccessful seeker for damages in a libel suit is the Rev. J. V. Roy of Canada. The Toronto *Telegram* called Roy an "unmitigated scoundrel," and Roy, thought that his feelings and reputation were injured to the value of $5,000. The defendants proved Roy to be an unmitigated scoundrel to the satisfaction of the jury. Roy had committed bigamy and written a number of scandalous letters.

KATE SOUTHERN is not to be hanged; she is to stay in the Georgia State prison for ten years. She killed the woman who was her husband's paramour; she did just what General Cole did, just what General Sickles did, but they were acquitted, while she was sentenced to be hanged, and is finally sent to the State prison. It is a fact that the deed for which Kate Southern is made to suffer infamous and degrading punishment is the same deed which makes heroes of men. Is this because men are jurors? And if this is the reason, is it not a disgrace to the sex?

VOLTAIRE IN ITALY.—The centenary of Voltaire was celebrated in Rome, Milan, Bologna, and other Italian cities. At Bologna, Prof. Panzacchi discoursed; and Bovio, the deputy, did likewise at Milan, where twenty workingmen's societies assembled under their respective banners. At Rome there were several manifestations, and in the evening the Apollo theatre gave a representation of "Zaire," with the actors Salvini and Marmo. Before the representation took place, the bust of Voltaire was crowned, amid the loud and unanimous applause of the audience.

NEXT I—An intelligent farmer of Des Moines county has invented a henophone, modeled on the principle of the telephone, by which one old reliable hen occupying a central office in the hennery sits on all the nests about the establishment, leaving other fowls free to lay eggs, scratch, and cackle. As soon as a new nest contains the full complement of eggs, it is connected with the central office by a copper wire, and the business is settled. The only trouble with the machine is that it sits so hard it hatches out the porcelain nest eggs, so that one chick in every nest is born with glass eyes, and the farmer has to buy and train a dog to lead it around. This makes it expensive.—*Burlington Hawkeye.*

HIS Presbytery, the Synod, and the General Assembly having successively branded him as a heretic, the Rev. John Miller very sensibly comes to the conclusion that the Presbyterian Church is no place for him. Accordingly he has written to the Presbytery announcing his withdrawal from its communion. He still rejects the dogma of the Trinity because he thinks it a superstition; he intends to keep on preaching, though he has not as yet picked out his new denomination; and he hopes to meet his ex-brethren in heaven. The Presbytery has not yet made up its mind whether to drop Brother Miller's name or to go ahead and depose him from the ministry with the Presbyterian equivalents for bell, book, and candle.

THE Fourth Avenue Baptist Church of Pittsburgh clings to its pastor, the Rev. R. W. Pearson, although sundry naughty deeds were some time ago proved against him and confessed by him. The Pittsburgh Baptist Association considers this all wrong, and thinks the church ought to turn Mr. Pearson out. As every Baptist church is independent, however, the association has no power to command the church to send in its pastor's resignation. The most it can do is to withdraw the hand of fellowship from the erring church. This it has just done, after prolonged and thorough discussion, the vote being 51 to 10. Pearson says he has repeated of his sins, and his people say they are edified by his preaching. If they like him, there is no outside power in the Baptist Church that can make him step down and out.

THE Rev. Dr. Duryea will spend the summer at Long Lake. Lord and Lady Dufferin have gone to Tadousac for the season. The Rev. Dr. Talmage has gone off on a two months' vacation. The Shah of Persia will soon go to a villa in the suburbs of Vienna for the summer. Boucicault will go yachting. Mrs. Scott Siddons will return to America in August. John B. Gough has sailed for the Old World, to be gone two years. Caleb Cushing will stay during the hot months in Newburyport. Joaquin Miller is on a visit to England. Wade Hampton has bought a cottage at Salem, Va. The obituary poet Childs beams at his Long Branch residence. The Widow Van Cott will preach in Omaha during the summer. Senator Bruce, the only negro in the Senate, will marry in July, and go to Europe with his bride.

KEELY MOTOR STOCK DEPRECIATION.—Inquiry into the financial condition of the company elicits the fact that its liabilities are less than $500, but if the amounts advanced by the directory are included, they are at least $10,000. As an offset to these are the machinery that cost $120,000, and the boundless possibilities the concern holds out to those who believe in it. One hundred and fifty thousand dollars has been expended in the construction of machinery. Over a million and a half has changed hands in the rise and fall of its stocks. There were twenty thousand shares issued at a face value of $100. These shares sold first at $60, and then slid upward until they reached their maximum figure of $800 a share. Now they are down to nothing, and no demand for them at that figure. This depreciation is largely due to the adverse reports of Profs. Knight, Barker, and Marks, who, having examined the scheme, pronounced it a fraud, a snare, and a delusion.—*Philadelphia Times.*

A TALE OF THE CONFESSIONAL.—My Catholic friends tell good stories about the Protestant confessional, which they not unintelligibly refuse to regard as a serious institution. The following, for instance, is on the best authority, but I withhold the name of the very big Angican dignitary to whom it refers: A fair devotee chanced, on a certain occasion, to confess to him a peccadillo which caused her much reproach of conscience. "Alas," groaned the Doctor, "and that is the third time, too." The lady assured him that she had never before been guilty of that particular omission. "My daughter," persisted her spiritual guide "it is the third time you have come to me with this same sin; do not add to your fault by concealing the former occasions." The lady still demurred, and a flood of memory seemed to rush on the father. "I beg you a thousand pardons," he said; "it was your sister."—*London World.*

THE degree of success obtained by Mr. Richtel's air ship at Hartford may give a fresh impetus to invention. To sail or fly in the air has for ages been the unsatisfied ambition of mankind. Roger Bacon thought that an instrument might be so made that a man, sitting in the middle, could "put in motion artificial wings which shall beat the air like a bird flying;" but six centuries have elapsed without producing the required instrument. For a dozen years the Aeronautical Society of Great Britain have toiled in vain to navigate the air. About ten years ago a member of this society Charles Spencer, claimed to have taken "short flights of a hundred feet from level ground" with a pair of wings worked by manual power. One Kaufman began an aerial machine in London, some years ago, designed to weigh 8,000 pounds and to have 120-horse power; it was to draw three cars and a tender containing ten hours' supply of fuel and three of water, at the rate of 56 miles an hour. But it did not draw anything 56 feet. The Hartford machine is more modest in its aspirations, and the propeller by which it was worked seems to have actually steered the machine in various directions, and in the wind's despite. And it is the first step that costs, in the air as on the earth.

THE latest instance of Comstock's Christian morality and purity is as follows: On the night of June 14, 1878, Anthony Comstock, attended by five other men, supposed to be brother members of the Society for the Suppression of Vice, went to a house of prostitution, 224 Greene street, and those six godly men induced three frail women, who make their bread by the prostitution of their bodies, for the consideration of fourteen dollars, to lay off all their wearing apparel, and, in a closed room, to expose their persons like so many original Eves to the six men aforesaid. After these young Christian associates had feasted their eyes to the full, and even Comstock had become satisfied, he then assumed his dignity of office and said they were his prisoners, and that he was Anthony Comstock. He drew a revolver, and pointing it at the woman who kept the house, declared, in the most imperious manner, that if she stirred he would blow her brains out. He ordered them to wrap blankets around them and to march off to prison just as they were, but he finally relented enough to let them put their garments on, and they, with the landlady, were marched to the fourteenth ward station and kept in prison several days, when they succeeded in obtaining bail. In the excitement of the occasion the landlady lost a seventy-five dollar diamond ring from her finger, but she was hurried out of the room before she could have time to find her ring. It is thought that one of the six good men was enriched by finding that valuable piece of jewelry, as the landlady has not seen it since. Is it to be supposed that the Young Men's Christian Association and the Society for the Suppression of Vice will be proud of the last moral act of their agent and representative? Was ever a baser, lower, and more contemptible act ever committed by a man? Can any state of things justify such a dirty, indecent piece of business? Were not the poor prostitutes, who are reduced to the pitiful expedients they are to earn their daily bread, quite as honorable as Comstock?

Events of the Week.

WILLIAM CULLEN BRYANT, the poet, is dead.

THE income-tax bill has been defeated by the House.

GEORGE V., ex-king of Hanover, died in Paris a few days ago.

GENERAL FREMONT has been appointed Governor of Arizonia.

STILL they come. Fifteen hundred emigrants arrived in this city last week.

BEECHER is recruiting a company for the regiment of which he is chaplain.

A CATHOLIC priest of New Orleans has married and retired from the priesthood.

THE young Duke of Edinburgh is spoken of as the probable future king of Bulgaria.

TWO hundred and twenty Mormons have sailed from England for this country.

A. B. STOCKWELL, ex-president of the Pacific Mail Steamship Co., has failed for $1,000,000.

A GRAIN elevator, containing 40,000 bushels of wheat, was burned in Buffalo recently. Loss, $28,000.

IT is rumored that the pope thinks of abdicating on account of the Jesuit opposition to his policy.

CONGRESS has decided that President Hayes' title to the presidential chair cannot be interfered with.

THE Congress of Nations are slowly coming to an amicable settlement of the European difficulties.

PRESIDENT HAYES and General Sherman attended the graduating exercises of the cadets at West Point.

THE Quebec riots have been suppressed. The rioters have been forced to accept the proffered wages.

PROFESSOR RICHTEL has made a successful flight through the air with his new flying-machine at Hartford, Conn.

BY a fire in Somerville, Mass., $700,000 worth of property was destroyed and five hundred men thrown out of employment.

BY the breaking of a wire rope on the East River Bridge, in this city, two men were killed and two others seriously injured.

THE Senate Committee on Elections has reported adversely on the proposed Woman Suffrage amendment to the Constitution.

THE Liberals have carried the late election in Belgium. The pope is consequently disgusted, and has recalled his nuncio from Brussels.

THE English spinners and weavers have tired of the long strike and resumed work at reduced wages. They were starved into submission.

GENERAL NUNCIO, commanding the Mexican Government troops, was killed recently in an encounter with insurrectionists near the Texan border.

GENERAL MCKENZIE, at the head of a small troop of U. S. forces, made a raid into Mexican territory. The Mexicans talk of organizing and retaliating.

THE Resumption bill has passed the Senate. It provides that greenbacks shall be receivable as coin in the payment of four per cent bonds and for duties on imports. The bill now goes back to the House.

THE negro colonists who left here last April for Liberia, Africa, have just reached their destination. Their water ran short and they endured horrible sufferings. Twenty-five of them died on the voyage.

THE prelates are flocking to England from all parts of the world to take part in the Pan-Anglican Conference. They will there decide what the world must believe until the next Conference under penalty of eternal damnation.

THE Shoshone and Bannock Indians have commenced a regular Indian war, and the settlers in southwestern Oregon, southeastern Idaho, and northern Nevada are in danger. Volunteer companies are being armed to assist the regulars in the coming struggle. Many settlers in Baker Co., Oregon, have been massacred already.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER X.

"Here we are, all together once more, Myra, Sue, Jennie, Rose, Minnie, and myself," said Edith, as she glanced around the little circle, which was sitting in the pleasant grassy garden of Rose Hill mansion on a warm sunny day in early March, more than a year after the commencement of our story. "It really seems like old times to have you all here, and to feel as if we were girls together again, though two are now matrons instead of maids."

"But we do not feel a day older for that, do we, Rose?" said Sue, looking up at her companion with a cheerful, happy smile. "I am sure I have been growing younger every day since I was married, and happier too; and Rose has heretofore seemed the very impersonation of bliss, though I must own she looks a bit sad and thoughtful to-day; perhaps like the generality of people she has a skeleton in her closet, but if so, I trust it is a 'weenty teenty' one, that will not shadow her life much. Now, you all know mine is the thought of my father, and all he has done, and the wondering as to where he is; whether he is ill or suffering, or, perhaps, what is worse still, doing something wrong or ignoble. I've never heard a word from him since the news you told me when I came home from my bridal trip. I heard from Sam and Bill though, last week, and was able to write to them for the first time since they left home. They had not even heard of the death of mother and sisters till about a month ago, when they met one of our old neighbors, Mr. Carney, in Ohio, and he told them all the sad tale, which so shocked them that it was days before they had any heart to go to work again. They had heretofore worked so cheerfully, hoping to do so much for dear mother; and to find that all were dead but me, and I married, and so they had only themselves left to do for, was a great damper on them; but youth is naturally cheerful and hopeful, and knowing it was useless to mourn over the inevitable, they finally resumed their labors, resolving to make the best of what was still left them, and to grow up into good, industrious, intelligent men, and be a credit to the world and to themselves. They never got to Pike's Peak at all. They met so many tramps returning from there, and they all told such dismal tales of suffering and destitution, that they gave up the idea and settled in Cincinnati, Ohio, where they were each lucky enough to get a clerkship in a merchant store near, and board at a private house with a Mrs. Dean and her two daughters, who are lively, cheerful, intelligent girls, and, strange to say, twins, and nearly their own age. They had been there several months when they last wrote, and began to feel almost as if they were members of the family. Mrs. Dean teaches a select school evenings, and my brothers attend steadily, and they are improving fast. Mathematics is Bill's specialty, while Sam is an enthusiast in botany. Now, if I could only hear from father."

"Suppose it was not good news, Sue, wouldn't you rather not know it then?" said Edith.

"Well, I don't know but I am better off in my ignorance; still if you *do* know aught of him, and I think from your looks you do, I hope you will tell me, let it be what it may."

"My news is not good, that is true, but it will be pleasanter for you to hear it just as it is, and while you are among friends, than to have a garbled account of it from idle gossips," said Edith; "and hear it you will sooner or later, for he is, or was lately, in the same town where the Flat family moved to when they went from here last Fall, and the Flats are inveterate gossips and write to their relatives here all that happens; so it's no use to try to keep anything back out of consideration for your feelings, Sue. We are all friends together, and so I'll begin at the beginning, and tell you the whole story."

Then Edith told how her mother and the deacon had been old acquaintances; and she told of his early life, and how he had won the affections of Lena Brown, the only daughter of Widow Brown, and had left her to mourn over a wrecked life and blasted hopes, with his child to rear and educate, while he had moved away to this place, and had all these long years passed for a good, honorable, and pious deacon—a man among men—who carried his head as high as if no dark stains smirched his life-record. "My mother, too," continued Edith, "also moved here soon after the deacon did, but she always kept up a regular correspondence with Mrs. Brown, who was her dearest friend, and yesterday she received a letter from her, which I will now read to you as the sequel to my little story," and she opened the missive and read as follows:

"MY OLD, WELL-BELOVED, AND TRUE FRIEND, DORA: For nearly a whole year I have not written to you, for during that time my life has passed so quietly and peacefully that I have felt too happy to think of aught but present pleasures and the sweet, sunny now. Ten months ago I wrote to you of the marriage of my daughter, Lena, and since that happy event I have been so tenderly cared for by her and her noble and estimable husband, and have been looked up to as the beloved and honored head of the family—as one whom they both seem to think nothing can be too good for—that I have neglected even you, my oldest and best friend. It seemed so pleasant to be respected and cared for—looked up to and deferred to, after all the years of shame and disgrace, humiliation and scorn I have borne, and the trials, sufferings, and struggles with bitter poverty and even utter want and destitution I have endured,—that when the change came, I gave myself up to the exquisite luxury of enjoying all my numerous joys and blisses; and so the days sped by as on angels' wings. But a strange event has occurred of late that has so vividly brought back all the old times, that I must tell you about it. Some two months ago word was given out here in the church that Rev. Henry Frost Conrad would hold a revival meeting for a few weeks. Well he came, and people flocked in crowds from far and near to hear him. His sermons were pronounced to be not only perfectly sound and doctrinal, but also full of pure, noble, and lofty sentiments, of beautiful imagery, passionate appeal, and wonderful word-picturing. Nothing like them had ever been heard here before. They were filled with classical allusions, scientific, ethical, poetical, esthetic, and all other subjects of information and interest. He seemed to draw from an inexhaustible fountain of knowledge, as well as of spiritual power and wisdom. They were reported for the local press, and even read better than they sounded from the speaker's lips. But somehow in private conversation he failed to carry out the favorable impression made by his public preaching. He was reserved and quiet, quoted Scripture, and talked only pious nothings when he could be drawn into conversation at all. Not a single sentence of the pulpit eloquence that all so admired could be drawn from him. He made great numbers of converts for the church, and was feasted and feted among the brethren and sisters, and wore golden honors as well as greenbacks, as he was an adept at begging for the "cause of Christ" as he called it. There were many thrilling appeals in his sermons that would draw money from even a constitutional miser. All this time I had never been to church, though Lena and Lester had attended almost constantly. One evening I concluded to go and hear the man whose name was in all mouths. We got there early, and when preliminary services were over, a tall, slim, scraggy-looking man got up and commenced his discourse. The words were well chosen, and the subject-matter of the whole sermon was intensely interesting as well as highly instructive. He seemed to understand perfectly ancient as well as modern history, and the men and manners of all nations, and their literature, arts, and sciences, and embodied more substance in fewer and better chosen words than any man I ever heard, and wove a magic chain of sentiment, beauty, reasoning, and earnest appeal, that was perfectly charming—or would have been had the man and his manner been more appropriate to what he uttered. Somehow it impressed me as not coming from the heart. It seemed like a lesson repeated by one who does not appreciate or understand it. There was a look about the man that was false and hollow, and now and then a tone of his voice would fall upon my ear that caused some chord of memory to thrill and vibrate, as it were, to a touch of the past. I felt some one gently pull my sleeve as I passed down the aisle of the church, after service, and looking around, saw the preacher with his finger upon his lip as a token of silence. He slipped a note into my hand, and hurriedly turned away. Wondering what it could mean I put it in my pocket, and as soon as I got home, went to my own room, turned the key in the door, opened the letter and read these lines: 'MY DEAR, DARLING CARRIE: After all these cruel years we meet once more, and the old-time love for you, my darling, burns fiercely in my veins. My heart has been calling for you continually, daily and hourly, ever since our miserable parting. I own all my folly and wrong-doing towards you, dearest, but oh! remember, my own, what a wild and reckless boy I then was. I loved you all the time to distraction, though I ran off in that fit of jealous pique and married Miss Simms whom I had met frequently at her uncle's here. I never loved her, but only married her to spite you, and found out when too late that I had wrecked the happiness of all three of us. But, darling, I know your loving woman's heart will forget and forgive all this when I tell you that though I had placed an insuperable bar between us I never once forgot you, and now that a merciful God has once more given me my freedom, by taking to himself the woman I called wife, my heart again seeks its one single true mate. Since I've been here I've watched and hoped each night for your coming; and as I poured out the words of holy inspiration in the ears of the great crowd before me, my eyes sought in vain the one form that I longed for, the one beloved face I have so long worshiped. At last you came, and I saw you looking so young, so happy, so fair, and so like your old self, that the long twenty years since we parted seemed to fade away like mist before the morning sun, and I rejoiced that a bright future was opening before me. I had brought each night my best and choicest sermon, but waited till you should come ere I preached it; and at last when you came and I watched you with a proud joy drink in the words of heavenly wisdom that fell from my lips, I said to myself, *She is mine!* I feel that in preaching I have found my vocation. I have cleared two hundred dollars since I've been here, and my property at home is worth $10,000, so you see we can travel till we are tired, and I shall win for us glory, honor, and money, and when we wish for home joys we can go to some sunny clime where we will build up a new home, and none can trouble us concerning our past. I might win younger and fairer maidens, but to me there is no one so dear as the Carrie of my boyhood. Write me one word, darling, and I will fly on the wings of love to your side and we will never part again. Your own devoted, HENRY CONWAY. P. S.—You may wonder why I am here under a different name. It was all a mistake of the gentleman who wrote for me a letter of introduction, and I was glad of it, as it gave me a better opportunity to speak with effect, for had my hearers known me as the wild lad who once dwelt amongst them they might have been prejudiced against me. H. F. C.'

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.

LAWS OF DEVELOPMENT OF ORGANIC TRIBES AND OF INDIVIDUALS. PHYLOGENY AND ONTOGENY.

If man wishes to understand his position in nature, and to comprehend as natural facts his relations to the phenomena of the world cognizable by him, it is absolutely necessary that he should compare human with extra-human phenomena, and, above all, with animal phenomena. We have already seen that the exceedingly important physiological laws of Inheritance and Adaptation apply to the human organism in the same manner as to the animal and vegetable kingdoms, and in both cases interact with one another. Consequently, natural selection in the struggle for life acts so as to transform human society, just as it modifies animals and plants, and in both cases constantly produces new forms. The comparison of the phenomena of human and animal transformation is especially interesting in connection with the laws of divergence and progress, the two fundamental laws which, at the end of the last chapter, we proved to be direct and necessary consequences of natural selection in the struggle for life.

A comparative survey of the history of nations, or what is called "universal history," will readily yield to us, as the first and most general result, evidence of a continually *increasing variety* of human activities, both in the life of individuals and in that of families and states. The differentiation or separation, this constantly increasing divergence of human character and the form of human life, is caused by the ever advancing and more complete division of labor among individuals. While the most ancient and lowest stages of human civilization show us throughout the same rude and simple conditions, we see in every succeeding period of history, among different nations, a greater variety of customs, practices, and institutions. The increasing division of labor necessitates an increasing variety of forms corresponding to it. This is expressed even in the formation of the human face. Among the lowest tribes of nations, most of the individuals resemble one another so much that European travelers often cannot distinguish them at all. With increasing civilization the physiognomy of individuals becomes differentiated, and finally, among the most highly civilized nations, the English and Germans, the divergence in the characters of the face is so great that we very rarely mistake one face for another.

The second great fundamental law which is obvious in the history of nations is the great law of progress or perfecting. Taken as a whole, the history of man is the history of his *progressive development*. It is true that everywhere and at all times we may notice individual retrogressions, or observe that crooked roads towards progress have been taken, which lead only towards one-sided and external perfecting, and thus deviate more and more from the higher goal of internal and enduring perfecting. However, on the whole, the movement of development of all mankind is and remains a progressive one, inasmuch as man continually removes himself further from his ape-like ancestors, and continually approaches nearer to his own ideal.

Now, if we wish to know what causes actually determine these two great laws of development in man, namely, the law of divergence and the law of progress, we must compare them with the corresponding laws of development in animals, and on a close examination we shall inevitably come to the conclusion that the phenomena, as well as their causes, are exactly the same in the two cases. The course of development in man, just as in that of animals, being directed by the two fundamental laws of differentiation and perfecting, is determined solely by purely mechanical causes, and is solely the necessary consequence of natural selection in the struggle for life.

Perhaps in the preceding discussion the question has presented itself to some, "Are not these two laws identical? Is not progress in all cases necessarily connected with divergence?" This question has often been answered in the

affirmative, and Carl Ernst Bar, for example, one of the greatest investigators in the domain of the history of development, has set forth the following proposition as one of the principal laws in the ontogenesis of the animal body: "The degree of development (or perfecting) depends on the stage of separation (or differentiation) of the parts." Correct as this proposition may be on the whole, yet it is not universally true. In many individual cases it can be proved that divergence and progress by no means always coincide. *Every progress is not a differentiation, and every differentiation is not a progress.*

Naturalists, guided by purely anatomical considerations, had already set forth the law relating to progress in organization, that the perfecting of an organism certainly depends, for the most part, upon the division of labor among the individual organs and parts of the body, but that there are also other organic transformations which determine a progress in organization. One, in particular, which has been generally recognized, is the *numerical diminution of identical parts.* If, for example, we compare the lower articulated animals of the crustacean group, which possess numerous pairs of legs, with spiders which never have more than four pairs of legs, and with insects which always possess only three pairs of legs, we find this law, for which a great number of examples could be adduced, confirmed. The numerical diminution of pairs of legs is a progress in the organization of articulated animals. In like manner the numerical diminution of corresponding vertebral joints in the trunk of vertebrate animals is a progress in their organization. Fishes and amphibious animals with a very large number of identical verbetral joints are, for this very reason, less perfect and lower than birds and mammals, in which the vertebral joints, as a whole, are not only very much more differentiated, but in which the number of corresponding vertebræ is also much smaller. Further, according to the same law of numerical diminution, flowers with numerous stamens are more imperfect than the flowers of kindred plants with a smaller number of stamens, etc. If therefore originally a great number of homogeneous parts exist in an organic body, and if, in the course of very many generations, this number be gradually decreased, this transformation will be an example of perfecting.

Another law of progress, which is quite independent of differentiation, nay, even appears to a certain extent opposed to it, is the law of *centralization.* In general the whole organism is the more perfect the more it is organized as a unit, the more the parts are subordinate to the whole, and the more the functions and their organs are centralized. Thus, for example, the system of blood-vessels is most perfect where a centralized heart exists. In like manner, the dense mass of marrow which forms the spinal cord of vertebrate animals, and the ventral cord of the higher articulated animals, is more perfect than the decentralized chain of ganglia of the lower articulated animals, and the scattered system of ganglia in the molluscs. Considering the difficulty of explaining these complicated laws of progress in detail, I cannot here enter upon a closer discussion of them, and must refer to Bronn's excellent "Morphologischen Studien," and to my "General Morphology" (Gen. Morph. i. 379, 550; ii. 257–266).

Just as we have become acquainted with phenomena of progress, quite independent of divergence, so we shall, on the other hand, very often meet with divergencies which are not perfecting, but which are rather the contrary, that is, retrogressions or degenerations. It is easy to see that the changes which every species of animal and plant experiences cannot always be improvements. But rather many phenomena of differentiation which are of direct advantage to the organism itself are yet, in a wider sense, detrimental, inasmuch as they lessen its general capabilities. Frequently a relapse to simpler conditions of life takes place, and by adaptation to them a divergence in a retrograde direction. If, for instance, organisms which have hitherto lived independently accustom themselves to a parasitical life, they thereby degenerate or retrograde. Such animals, which hitherto had possessed a well-developed nervous system and quick organs of sense, as well as the power of moving freely, lose these when they accustom themselves to a parasitical mode of life; they consequently retrograde more or less. There the differentiation viewed by itself is a degeneration, although it is advantageous to the parasitical organism. In the struggle for life such an animal, which has accustomed itself to live at the expense of others, by retaining its eyes and apparatus of motion, which are of no more use to it, would only expend so much material uselessly; and when it loses these organs, then a great quantity of nourishment which was employed for the maintenance of these parts, benefits other parts. In the struggle for life between the different parasites, therefore, those which make least pretensions will have advantage over the others, and this favors their degeneration.

Just as this is found to be the case with the whole organism, so it is also with the parts of the body of an individual organism. A differentiation of parts, which leads to a partial degeneration, and finally even to the loss of individual organs, is, when looked at by itself, a degeneration, but yet may be advantageous to the organism in the struggle for life. It is easier to fight when useless baggage is thrown aside. Hence we meet everywhere, in the more highly-developed animal and vegetable bodies, processes of divergence, the essence of which is that they cause the degeneration, and finally the loss, of particular parts. And at this point the most important and instructive of all the series of phenomena bearing upon the history of organisms presents itself to us, namely, that of *rudimentary or degenerate organs.*

It will be remembered that even in my first chapter I considered this exceedingly remarkable series of phenomena, from a theoretical point of view, as one of the most important and most striking proofs of the truth of the doctrine of descent. We designated as rudimentary organs those parts of the body which are arranged for a definite purpose and yet are without function. Let me remind the reader of the eyes of those animals which live in the dark in caves and underground, and which consequently never can use them. In these animals we find real eyes hidden under the skin, frequently developed exactly as are the eyes of animals which really see; and yet these eyes never perform any function, indeed cannot, simply for the reason that they are covered by an opaque membrane, and consequently no ray of light falls upon them. In the ancestors of these animals, which lived in open daylight, the eyes were well developed, covered by a transparent horny capsule (cornea), and actually served the purpose of seeing. But as the animals gradually accustomed themselves to an underground mode of life, and withdrew from the daylight and no longer used their eyes, these became degenerated.

Very clear examples of rudimentary organs, moreover, are the wings of animals which cannot fly; for example, the wings of the running birds, like the ostrich, emeu, cassowary, etc., the legs of which have become exceedingly developed. These birds having lost the habit of flying, have consequently lost the use of their wings; however, the wings are still there, although in a crippled form. We very frequently find such crippled wings in the class of insects, most members of which can fly.

[TO BE CONTINUED.]

Christianity and Materialism.

BY B. F. UNDERWOOD.

"There has been no grand catastrophe — no destroyer has swept away the forms of life of one period, and replaced them by a totally new creation, but one species has vanished and another has taken its place; creatures of one type of structure have diminished, those of another have increased, as time has passed on. And thus, while the difference between the living creatures of the time before the chalk and those of the present day appear startling, if placed side by side, we are led from one to another by the most gradual process if we follow the course of nature through the whole series of those relics of her operations which she has left behind. . . . The groups which are dying out flourish side by side with the groups which are now the dominant forms of life" (Lecture on a Piece of Chalk).

In ages past, we hold, man was not what he now is. He was once a savage with small brain and feeble intellect, in whom the instincts predominated over the moral and reflecting faculties, who lived more like the brute, from which he had advanced but a few steps, than like the civilized man of to-day. The facts of pre-historic archæology and anthropology have thoroughly exploded the old notion that a few thousand years ago the progenitors of the human race, a perfect and accomplished pair, lived peacefully and blissfully in a delightful paradise, fitted up for them by a heavenly parent. We are acquainted with the very instruments and weapons that man used ages before the alleged date of Adam, with the habits and customs that then prevailed, and the general condition of man in those early times. They all demonstrate that society was rude, homogeneous, and undeveloped and from that simple, barbarous state there has been an evolution of civilization, as from the simplest organic structures there has been an evolution of more complex and beautiful forms of life.

And is not the reflection that man has for ages been slowly advancing from lower to higher condition, and that there is a probability that the human race will one day be as much elevated, intellectually, above its present state, as it is now superior to that of man as he existed before the historic period, more pleasing and encouraging than the thought that we are the descendants of a degenerate Adam, and that it is impossible, by reason of the depravity we have inherited, to advance by our own efforts to a better condition? Surely one is the doctrine of hope and cheer; the other of despondency and despair.

The Christian holds that God is the author of everything save himself, yet believes that sin is the work of the devil. He claims that God made man and the angels with all their powers, active and latent, with certain constitutions, dispositions, and proclivities, yet is not the cause of evil. Evil was introduced into this world, it is said, by the devil in reptilian form. The devil was an angel who kept not his first estate, who rebelled against his maker, and who in punishment therefor was hurled from his high position and expelled from his heavenly home. Although the disobedience and rebellion of this creature were owing to the disposition and tendency of his mind, and although he came direct from the hand of his maker, yet God is not the cause of evil. Although the devil could have had no desire to rebel, had there not been something in his nature to prompt thereto, although the very notion that he sinned implies that he was an imperfect being—for if he were not an imperfect being he must have been a perfect being, on which supposition God, as a perfect being, may not only be the cause of evil, but may himself fall and become a devil—although imperfection implies evil positive or negative, yet it is heterodox to hold that God is the cause of evil.

The Materialist maintains that good and evil are relative terms, that the former designates actions and events that, on the whole, are advantageous to man, while the latter designates those which are injurious in their results. Man has learned in the school of experience what promotes his happiness and what diminishes his enjoyment. The one he calls good, the other evil; the one right, the other wrong. He has learned that certain actions, although they may give him temporary pleasure, are followed by lasting injury to himself or his friends. These the thoughtful man avoids, equally with those which are attended or followed by unmixed suffering. He has learned that other actions, although they cause him pain, or conflict with his immediate interest, result in greater happiness to himself and others than would be possible if they were shunned. These the man of moral courage performs equally with those good deeds which require no nerve nor moral courage to perform. Temperance, honesty, fidelity, and other virtues, are not right because God has said so, or because he sanctions them, but because they promote the health and happiness of men. Intemperance, fraud, and faithlessness are not wrong because God has condemned them, but because they are foes to human happiness. The true foundation of morality is *utility.* There is, there can be, no other. And our code of ethics is the result of the accumulated experience of man through the ages of his existence. It has been evolved from a few simple rules of action such as govern the life of the savage, by the same principle that a complex organism is developed from the simplest form of life. And the few general principles of morality, far from having been received by a revelation, or impressed on the mind of man by a God, are clearly the result of man's experience, his relation to the world, and his fellow-men.

Christianity say man can be *saved* only through the blood and merits of Jesus Christ. It teaches us that we are in a fallen, lost condition, owing to the transgression of Adam, who involved the whole human race in the criminality of his disobedience. The strategy of the devil, when he had been hurled from heaven, having blasted the fair prospects of man and defeated the plans of his creator, bringing under his dominion the whole human race, causing even the earth itself to be cursed, God saw fit to provide a scheme by which, consistently with his justice, his creatures could be saved from the terrible fate that they all deserved. In accordance with this wonderful scheme, God, although all-powerful and everywhere present, came upon earth, begat himself, was born of woman, in whose arms he nestled and at whose breast he nursed while a babe, grew to manhood, was persecuted and reviled, and at length arrested, tried, convicted of crime, and finally nailed to a cross, where in agony the most excruciating, he died, exclaiming, "My God, my God, why hast thou forsaken me." Coming to life afterwards, he appeared to his disciples, a few obscure, ignorant men, and leaving the whole world in ignorance as to this great event, and posterity without any means of verifying it, he subsequently ascended to the right hand of himself as Father, to mediate between himself as Son and himself as Father, co-equal and co-eternal, (and including the Holy Ghost), one in three and three in one, and as some theologian has said, "the more one because three, and the more three because one." This great sacrifice was rendered necessary by the agency of the devil, the effects of whose strategy, to add to the absurdity of the story, were foreseen by God from "the beginning;" its object was to redeem man from sin, and to save him from endless damnation. Yet men continue to be sinful, and only a comparatively small number will escape damnation.

Materialists hold that man's condition, although imperfect, is not a "fallen" one, but one which by his own unassisted efforts can be, as in the past it has been, improved. We look for improvement to *ourselves*, and not to an individual who lived and died eighteen hundred years ago. We believe neither in imputed guilt nor substitutionary righteousness. We certainly cannot be morally criminal for what an ancestor did, although we inherit tendencies or aptitudes the result of ancestral experiences. Nor can our crimes and follies be made less by the blood or merits of Jesus; yet, in so far as Jesus taught correct views, inculcated noble sentiments, and presented to the world an example in life worthy of imitation, he was a savior to his fellow-men; but in no sense in which Socrates, Epictetus, Thomas Paine, Theodore Parker, and all other sages and reformers of ancient and modern times, have not been saviors of man. The death of our nearest and dearest friend, were we guilty of crime, and should he suffer in our stead, would neither diminish our guilt nor satisfy the demands of justice. *How can the death of Jesus atone for the sins of the world?* We turn not our gaze to a spectacle of suffering and death of eighteen centuries ago for the improvement and elevation of man. It may excite our pity, but it cannot enlighten our understandings, increase our knowledge, or ameliorate our condition. We deem it more important to study our relations, acquaint ourselves with our real needs, increase the facilities for education, encourage habits of self-reliance and independence, promote temperance, and

better the material and intellectual condition of the millions whose poverty and hard condition make life almost an intolerable burden.

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. XIX.

THE SCIENCE OF BOTANY—CONTINUED.

MY DEAR READERS: During the week that has passed since last we communed together, I am well aware many of you have had before you living illustrations of the varied vegetation of your zone—those of you who reside in the country, beautiful as it is at this season of the year, budding and blooming in the fulness of life and beauty. Nothing interests me more than walking out into the country at this lovely season, and strolling through the groves, the forests and woodlands the pastures and meadows, the fields of waving wheat and corn, and to notice how every individual plant, from the monarch of the forest to the tiniest plant that grows in the garden, is trying to do its utmost to perfect itself, and in absorbing all in its power from the soil and the atmosphere around it, until it has arrived at its matured growth. The study of nature is the grandest of all studies, and the vegetable life that exists upon your globe is about the most interesting part of nature. If you take my advice you will give it a considerable portion of your attention. Let us then, now resume the study of botany where we left off in my last.

There have been two great plans proposed for the classification of plants, one denominated *artificial* and the other *natural*. The first is founded on characters taken from certain parts of plants only without reference to others; while the second takes into account all the facts of plants, and involves the idea of *affinity* in essential organs. In both artificial and natural systems, the lower divisions, namely the genera and species are the same, the great difference between them consisting in the manner in which the genera are grouped into orders, and the orders into classes.

The largest general groups, called CLASSES are allied to each other in important structural characteristics. The vegetable kingdom is divided into seven classes, beginning with the *thallogens*, which are the simplest plants existing without the distinction of leaf and stem, and also destitute of flowers; and ascending, with the *acrogens, rhizogens, endogens, dictyogens, and gymnogens*, up to the *exogens*, or perfect plants.

ORDERS are divisions of alliances, synonymous with family, and comprising those genera which, though varying in some respects from each other, have the essential characteristics alike. Thus mustards, turnips, radishes, and cabbages all belong to different genera, but they all agree in their general structure and hence are included in the order *brassicaceæ*. The orders are the most important of all associations in botany, and on their accuracy and distinctness botanists have bestowed the highest degree of attention. The number of orders in the approved systems is over three hundred, which number is more than ten times the number of classes.

GENERA, or GENUS, is a subdivision of orders, and is a term applied to a collection of species of plants which resemble one another in general structure and appearance more than they resemble any other species. Thus the various kinds of bramble or blackberries constitute one genus, the roses another, the heaths, willows, clovers, oaks, etc., form also, in like manner, so many different genera. The characters of a genus are taken exclusively from the organs of reproduction, while those of a species are derived generally from all parts of the plants. Hence a genus may be defined as an assemblage of species which resemble one another in the structure and general characteristics of their organs of reproduction. It does not necessarily happen that a genus should contain a number of species, for if a single one presents peculiarities of a marked kind, it may of itself constitute a genus.

SPECIES are the subdivisions of the genera, and are a group of such individual plants as have an essential identity in all qualities proceeding from their alternate constitution or nature. The term is employed to designate a collection of indviduals which resemble each other, being, inferior to *genus* and superior to *variety*. Species under certain circumstances are liable to variations, but all varieties have a tendency to revert to their original specific type. Species were formerly considered a permanent production of nature, capable of variation within certain limits, but in no case capable of being so altered as to assume the character of another species. But your modern scientists, who have discovered that species are not immutable, but are liable to change to an almost unlimited extent, are far nearer the truth. The species of both plants and animals by the operation of causes acting over a long period of time may become so altered that they preserve scarcely any apparent resemblance to those from which they sprung.

VARIETY is a term applied to individuals of the same species, which, from the operation of different causes, as age, climate, locality, and other conditions, present deviations from the specific type in size, color, form, and proportions; but have the capacity of reverting to the original specific form in successive generations, on the cessation of the influences under which the variety originated.

Plants in the higher artificial divisions, or classes, have no necessary affinity and are connected only by certain characters, more or less superficial, which have been selected as the signs of that division. Such a system may therefore be compared to a dictionary in which words are arranged for convenience of reference, in alphabetical order, adjacent words not necessarily agreeing with each other, further than in commencing with the same letter. In a natural order, on the contrary, all the general will be found to have a true family likeness; for their association is the result of a careful consideration of the structure of every organ. The classes in the natural system have been formed upon the same principle, by uniting orders which possess many important characters in common. What is called the Linnæan system leads to little more than a knowledge of names, and can only be looked upon as an index to the genera. Though superior to every artificial scheme previously promulgated, its day has gone by, and the more philosophical system has taken its place. Linnæus himself never intended it to be anything more than a provisional arrangement; and distinctly stated that a natural method was the great object of scientific inquiry.

The general principles of the Linnæan, or *sexual system*, may be explained in a few words. Twenty-four classes are founded on the number, position, relative lengths, and connection of the stamens, while the orders in their classes depend upon the number of the styles, the nature of the fruit, the number of the stamens, in the classes where this character is not used for distinguishing them in the perfection of the flowers.

The twenty-fourth class includes plants having inconspicuous flowers, and in it the orders are found according to their natural affinities. Under these classes and orders all the known genera and species are arranged. Even as an artificial method of discovering the names of the plants the Linnæan system has many imperfections. Being based upon the more obvious characters of the reproductive organs, it cannot be of the least use when the plants are not in full flower, with all the stamens and styles perfect. The different flowers on the same plant often vary as regards the number of the stamens. Again, if the classification was carried out rigidly, it would separate, in many instances, the species of the same genus; but so sensible was Linnæus of the importance of maintaining the natural character of his genera that he sacrificed the symmetry of the scheme for the sake of keeping all the species together.

The natural system of classification is based upon the real affinities of plants, and necessarily takes into account all the organs. Though it can never be perfect until all the plants on the globe have been examined, it has already reached a very high point of development, and a great number of the orders which have been determined are quite as natural as the orders in the animal kingdom. For example: those groups of plants designated as *ranunculaceæ, gentianaceæ*, and *atropaceæ* are as distinct in their character as those animal groups named *cetacea, cheiroptera*, and *rodentia*. Such being the case, it follows that a knowledge may be gained of the most important characters of all the other plants in the same natural group. Thus, by studying the common radish (*raphanus*), or the mustard (*sinapis*), the botanist may obtain a general knowledge of about sixteen hundred species, which constitute the order of *brassicaceæ*, and which are all formed, as it were, on the same type.

The properties of plants accord in a very remarkable manner with their structure; and, as a general rule, the position of a plant in the natural arrangement indicates its properties. For example: if a botanist, on examining a plant, finds all the structural peculiarities of the order just mentioned, he may feel confident that it is not poisonous, but most likely antiscorbutic or pungent. If, however, he should meet with one of the *atropaceæ*, he might safely set it down as a plant possessing poisonous, narcotic properties.

Enough has been said to prove that the natural system is much more than a mere index to the names of plants. It reveals to a certain extent, the order of creation, if so it may be called, and is at once an aid to research and a record of discovery. Several schemes based upon the natural affinities of plants have been devised. They may be regarded as so many versions of the one true system, for though they have been worked out by different methods, they agree in nearly all their grand divisions. The characters by which the primary groups have been determined are furnished by the elementary tissues and the more important organs of vegetation and reproduction. Regarding only the elementary structure, plants may be arranged under the heads of *cellular and vascular*, according to the absence or presence of regular vessels.

A more satisfactory arrangement results from a consideration of the different modes by which plants are propagated. Some spring from true seeds, containing the rudimentary organs called cotyledons, while others are developed from *spores*, in which no distinct organs can be traced. The former are said to be *cotyledonous*, and the latter *acotyledonous* (that is, without cotyledons).

As the number of cotyledons forms a natural, distinctive character, the first group of plants is subdivided into *monocotyledonous*, having one cotyledon, and *dicotyledonous*, having two cotyledons. The mode in which the root is produced affords characters which confirm this arrangement. The young root of an acotyledon is *heterorhizal;* that of a monocotyledon is *endorhizal*, and that of a dicotyledon *exorhizal*.

But, my friends, I will not weary nor puzzle you longer with these hard, unpronounceable, and non-understandable names on this occasion. You know when we professors get warmed up on one of our favorite themes that we make no more of rattling off a lot of hard scientific terms than a citizen of Paris does of talking French. Next week I will be with you again, if nothing more than I know of now prevents, when I will again take up my favorite topic of botany, or talk to you on some other subject, as the humor may take me. In the mean time, good-bye.

Your steadfast friend, LUCIFER.
Vulgarly called "Splitfoot."

Communications.

Abbot and the Petition.

BY THERON C. LELAND. ARTICLE IV.

We come down now to the 17th of January, when Mr. Abbot returned to the defense of Comstock, and a still farther and most false and malignant attack on Mr. Bennett, in an article in *The Index* under the head of "Inviolability of the Mails." He opens with a statement that there has been a general impression that Comstock was "legally empowered to open '*sealed letters*' in order to detect dealers in obscene literature." He then goes on to show the contrary, and quotes an article from the N. Y. *Sun* of last year, including a letter from Comstock (ever ready to publish any defense of Comstock.) wherein that obscene agent explains himself, and says he has no power to open sealed letters and has not done so, and that "no law allows even the Postmaster-General to tamper with a letter sent through the mail to the humblest or wickedest individual in the land." After thus vindicating Comstock from opening sealed letters, which neither the 70 000, nor the petition, nor THE TRUTH SEEKER ever said he did, Mr. Abbot jumps to the conclusion, like the man of illogic he chooses to be when he thinks he can escape under a seeming plausibility, and proclaims, in all the potency of capitals, "let it be well understood now that ANTHONY COMSTOCK HAS NO LEGAL RIGHT WHATEVER TO TAMPER WITH THE MAILS!" Now, readers will observe that all that had gone before, including Comstock's explanation, referred only and wholly to "*sealed letters*," but Abbot concludes from his premises—not that Comstock has no legal right to tamper with "*sealed letters*," as any logician would do who cared for correct conclusions, or who gave credit to his readers for intelligence, or whose object was not to throw dust, but he concludes, therefore "Comstock has no legal right to tamper *with the mails;*" just as if "the mails" were one and the same thing with "sealed letters;" just as if there was nothing in the mails but sealed letters; just as if our petition said anything about or had any reference to sealed letters; and totally suppressing the fact that we were petitioning for the repeal or modification of the law regulating the transportation not of *sealed* letters, but *printed matter* in the U. S Mails. And yet this is the man who charged others with getting up "side issues," complains bitterly that he is quoted as saying what he did not say, and weeps "saut, saut, tears" if anybody "vilified" him.

Then the article goes on to say, "Another false impression is that Congress has no Constitutional right to exclude anything from the mails. On this point the following article from the New York *Tribune* of June 12, 1877, also cut out at the time, is pertinent and conclusive:

"'LOTTERIES AND THE MAILS.—A decision of Judge Blatchford in the District Court sustains the constitutionality of the act of Congress excluding from the United States mails letters or circulars concerning lotteries, gift-concerts, and similar enterprises. One Jackson, who is an agent for the Havana, Kentucky, and other lotteries, was arrested for the violation of this law. As he was held to answer, his counsel, Judge Dittenhoefer, took out a writ of *habeas corpus*, and brought him before Judge Blatchford. The ground taken for his release was that constitutionally Congress had no right to exclude any sealed letter from the mails, whatever might be its contents. Judge Blatchford, however, in his decision, took an entirely opposite view of the question, holding that as Congress had the power to establish post-offices and post-roads it had also a right to determine what it will and what it will not carry. So the prisoner took nothing by his *habeas corpus*, and was remanded to custody.'"

The quotation from the *Tribune* goes on farther, giving the views of the writer, which being neither law nor judicial opinion need not be quoted here.

Then Mr. Abbot again concludes, and once more in capital letters, jumping quite as wildly as he did before, "Let it be well understood then, that the constitutional right of Congress to exclude from the mails lottery matter, and, *by the same reasoning, obscene matter*, HAS ALREADY BEEN JUDICIALLY ESTABLISHED."

Now when a man ventures on capital letters in that impos-

ing cock-sure way, he ought to be reasonably certain that he is right; but with his usual vigilance for the future and neglect of the present he drifted a trifle out of his reckoning when he said, "Has already been judicially established." The fact is, this lottery case was, at the time of Mr. Abbot's writing, still in court, on appeal from the above ruling in a lower court, and had not been argued nor tried in the Supreme Court to which it was appealed. It was not til this very month of June that the right to exclude lottery matter from the mails "had already been judicially established." Nothing ever is established while an appeal is pending in a higher court. Then the great logician says, "By the same reasoning" the right of Congress to exclude obscene matter from the mails "has already been judicially established." But since dealing in lotteries is gambling, getting something for nothing, and consequently a crime, and dealing in obscene, and as the law says "immoral," matter is only a vice, it would seem that courts and legislators ought to establish the right by a somewhat different course of reasoning. Comstock's own crowd is a "Society for the Suppression of Vice," not of crime. We leave it to all readers to judge whether it could be quite as judicially, legislatively, or in any way established "by the same reasoning" that Congress should pass laws to prevent citizens from being vicious or immoral as from being criminal. And now the decision just rendered in the U. S. Supreme Court, though dead against the lottery people, is more in favor of Liberal publishers than the law stood as Comstock and his courts had been interpreting it, and Comstock will find it still harder, if not impossible, to get decision in his favor since this decision. We are obliged to the court for such a recognition of the old, old doctrine that freedom of the press must be maintained, and especially for the distinct statement that "liberty of circulating is essential to that of freedom." Nothing of the kind was said about the liberty of circulating lottery tickets; so you see "the same reasoning" which rattles around in the Abbot logic box didn't influence the Supreme Court.

We now go forward to a very serious matter. The article under criticism continues:

"The attacks made upon us in THE TRUTH SEEKER because we at the same time spoke kind words in defense of Mr. D. M. Bennett and yet opposed a petition asking for the total repeal of the 'obscene literature' laws, have filled us with astonishment. The ground we took was in favor of Mr. Bennett's acquittal, and of such radical changes in the existing laws as should render it impossible to prosecute any but the vile wretches who make it their sole business to pollute and destroy. To misunderstand was impossible; it was only possible to misrepresent. But we have too little respect for the spirit which flies to insinuations and malicious accusations whenever arguments fail, to spend any time on them here. The Liberals of America ought to be above such littleness; if they are not, we do not choose to keep them company in it. The advice we gave about that petition was wise and good, as *time will show*; and we reiterate it with increased emphasis, when such an advertisement as this published in the New York *Tribune* of January 3, is thrust upon public notice:

"'The public are respectfully informed that the use of our name in connection with a circular petition, issued by one D. M. Bennett, is wholly unauthorized.

"'It is a matter of regret that our laws provide no suitable penalty for off-nses of this kind. MCKESSON & R BBINS,

"'Wholesale Druggists, 91 Fulton St, New York City.'

"The same paper states that McKesson & Robbins have brought suit against Mr. Bennett for 'having refused to strike their names from his circular.' We submit that, no matter what its objects, a petition pressed in such ways as these—putting on it the names of some parties against their protest, and slandering others because they decline to sign it—is just such a petition as should be left severely alone. It is rather late in the nineteenth century to imagine that such tactics as these can succeed with intelligent or high-spirited Liberals. The cause of Liberalism is the cause of purity, of truthfulness, of justice, of common kindness, of a noble morality in the very best sense of that word; and it can only be served by methods as high and noble as its objects."

The "kind words" in defense of Mr. D. M. Bennett are perfectly well understood in THE TRUTH SEEKER office. The presiding genius there isn't exactly green, if he is "uncultured." He knows that "kind words" are part of the machinery of the assassin in diligent search for the fifth rib, whereunder to plant a deadly blow. But granting that the kind words and defense are sincere, it will still remain true that no dairyman deems an Alderney of much value who gives a good pail of milk and then kicks it over; and Mr. Bennett will be pardoned for not going into raptures over a defense with the kind of kind words which Mr. Abbot gives *himself* so much credit for putting in it.

The terrible charge contained in the McKesson & Robbin's advertisement has been explained to the satisfaction of every one, and the details of it need not be gone over now. There was plenty of time and opportunity for Mr. Abbot to find out the circumstances and the truth of that matter if he had not been over-anxious to seize or make every possible opportunity for striking. One little postal card, costing a cent, and asking Mr. Bennett if such a statement, improbable in every line and letter of it, could possibly be true, would have procured a card in return assuring the inquirer that there was not a word of truth in it. But with his determinatian to credit not only every statement Comstock himself makes, but every accusation that the obscene Agent can browbeat and bulldoze others into making, and his determination, on the other hand, to discredit any and every statement a Liberal may make, he posted with dextrous haste, without inquiring into the facts, to publish that advertisement with the comments above quoted.

That, however, is not the worst aspect of the case. Mr. Bennett wrote Mr. Abbot a personal letter of explanation after the above appeared in *The Index*. I also wrote a similar letter stating the facts. Mr. Abbot published both letters in *The Index* of January 31st. That, indeed, was some reparation, but not all that was due. Did Mr. Abbot, as a gentleman ought, and as a friendly Liberal working in the same great cause certainly would have done, withdraw his own editorial words and apologize for his ungenerous comments on the wholly unjust advertisement? Not the slightest. Not a word of regret or "amende honorable" did he offer. A heedless man who runs against you in the street, or treads on your corns in an omnibus, will politely beg your pardon; but your boor of a Liberal editor, proud of his culture beyond the attainments of other men, listens to a story originating with a common liar, publishes it broadcast, with a black crow contributed of his own; and then, when the story is proved false, what does he say? what reparation does he make? Why, just simply, coldly, and only this in *The Index* of Januray 31st: "Mr. Bennett explains his use of the name of McKesson & Robbins on his circular. We drop that subject, not wishing to comment on his explanations."

No wonder he drops the *subject*, but it was an exceedingly good place and time to put in some "explanations" of his own. Nothing of the kind, however, appears.

I have recently met some Liberals who, hoping that they might be able to retain some remaining confidence in Mr. Abbot, have said: "I think he means well; no doubt he is honest." And I have replied: "I thought so, too, for a time—as long as I could; but I am now compelled to the conclusion that he is not even honest." His persistent assertion that the 70,000 petition for "total repeal," when the language of the petition is "repeal, or modification," shows that he is not honest. His twist of Comstock's denial that he tampered with sealed letters into "tamper with the mails," as noted above, shows that he isn't honest. His representation of his interview with Col. Ingersoll, and what the Colonel said to him, shows that he isn't honest. His publication of the McKesson advertisement, with dishonorable comments, which he did not at once retract and does not yet express regret for, shows not only that he is no gentleman, but that he is meanly and dastardly dishonest; and the stain of this dishonor will never "leave *its* tinct," nor be erased from the proud escutcheon of Mr. Abbot till he makes ample apology for the injustice done.

Then, worse than all, more blamably worse than his forgetfulness of what he owes to the individual, what is due from one gentleman to another, especially from one Liberal editor to another—who ought to be the soul of honor, and as regal as high-born princes in their intercourse and relations—I say, worst of all in this dishonorable business set on foot by Mr. Abbot—for it is never to be forgotten that he began this fight and Mr. Bennett does but defend himself—is his suggestion, by even the remotest implication, that the 70,000 who signed the petition for repeal or modification are patrons of obscenity, dealers in obscenity, advocates of obscenity, petitioning to abolish all laws, State and municipal, and every bulwark against obscenity; and for this I denounce him as the arch-defamer in this scandal-breeding age. There are depravities very nearly total in politics. There are conceptions in sin and births in iniquity so degenerate in the Church that I do not wonder at their cheerful doctrine of a last judgment by fire to finally consume the whole bad lot; but this slander uttered against the seventy thousand, the very elect of Liberalism, these aspersions on the salt of the earth and *crême de la crême* of intellectual and social progress, out-deprave the worst depravity in politics, and out-engender the lowest defamations that ever proceeded from the bosom of the Church. Such barkings are to be expected from the savage creatures whelped out of the womb of a dogmatic theology. They are what one might predict of those rickety and aborted people who are fed and nourished through the whole of their useless lives on whims and superstitions. These are known and conceded sources of first-class calumnies, and Mr. Abbot has certainly gone there for first rough models of his own. He never found any warrant for them in Liberalism. No principle of science or formula of Freethought ever inspired such diatribes against 70,000 petitioners for repeal or modification of this great outrage on freedom of the press. If "free religion" is to be credited with this unseemly exhibition, and held responsible for these deeds done in *The Index*, I am afraid that genuine Liberals will have to learn to like it as they would the luxury of contracting the tobacco habit—only after discouraging fits of nausea and a world of retching, wry-face, and revolt.

"Though we break our father's promise, we have nobler duties first;
The traitor to Humanity is the traitor most accursed.
Man is more than Constitutions; better rot beneath the sod
Than be true to Church and State while we are doubly false to God."

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

IX.

As the Moon and the planets have no light of their own, and only shine with the reflected light of the Sun, their spectrum must consequently resemble that of the Sun, modified only by the passage of the light through the atmospheres of the planets or by the reflection on their surface.

The spectrum of the Moon does not indicate that our satellite is surrounded by any atmosphere, nor any other distinctive feature. In that of Jupiter there is a dark band corresponding to certain atmospheric terrestrial rays, and indicating therefore the presence of vapors similar to those in our own atmosphere. Another band denotes the presence of certain gases and vapors which do not exist there. The spectrum of Saturn is somewhat faint, but it contains certain rays similar to those in the spectrum of Jupiter.

M. Janssen ascertained that many of the atmospheric rays are produced by vapor of water, and it is probable that this aqueous vapor does exist in the atmospheres of Jupiter and Saturn. He goes on to say: "During my recent mission to Italy and Greece, I took observations of several planets in regard to this point, notably from the summit of Etna, where the influence of the atmosphere is almost nullified. These observations, and some subsequent ones, made with the most powerful instruments, indicate the presence of vapor of water in the atmospheres of Mars and Saturn, thus adding a new and important feature to the already close analogies which connect the planets of our system. So we see that all these planets form as it were one family, circulating around one focus, which distributes amongst them heat and light. Each of them has its year, its seasons, its atmosphere, and many of them are known to contain clouds within their atmosphere.

"And, in addition, water, which is so important an element in the economy of every organism, is also common to them. These facts give us strong ground for supposing that life is not the exclusive privilege of our little Earth, herself but one of the younger sisters in the great family of planets!" *

Certain rose-tinted groups have been remarked in the spectrum of Mars, which may have some connection with the red hue distinctive of this planet.

The spectrum of Venus does not show any additional ray to denote the presence of an atmosphere. The absence of these rays may perhaps arise from the fact that the light is probably reflected, not by the surface of the planet, but by clouds some height above it.

X.

The stars, though much farther from us than the Moon and the planets, possessing, as they do, their own source of light, furnish us with more detailed information as to the nature of the elements of which they are constituted.

Until the secret of spectrum analysis was discovered, we knew nothing about the stars, beyond the fact of their immeasurable distance and their striking beauty; now we are in a position to learn some details of their real character.

Spectrum observations tell us that the stars resemble the Sun, as to the general character of their composition. Their light, like that of the Sun, emanates from a matter raised to an intense white heat, and traverses an atmosphere of absorbing vapors. Yet, notwithstanding this structural unity, each star differs from the other, though not to an essential degree, in its chemical composition. Judging them by their spectra, they may be divided into four perfectly distinct types, though a few of the spectra, instead of belonging to one of these four categories, seem to be intermediate between them.† With a few exceptions, the terrestrial elements which are most largely distributed amongst the stars are precisely those which are essential to life as it is on the Earth, such as hydrogen, sodium, magnesium, and iron. The hydrogen, sodium, and magnesium also represent the ocean, which is an essential part of a world constituted as the Earth is.

Looking at the stars generally, they seem brilliant, like colorless diamonds, red, orange, or yellow tinted; but this is not so if they are carefully watched, or observed through a glass, for then we can see next to the red or orange-tinted stars others of a blue, green, or purple color. The spectrum analysis shows us that these diverse colors are produced by the vapors in suspense in their atmospheres, and we know that the composition of a stellar atmosphere is in turn dependent upon the elements which constitute the star, and upon its temperature.

Spectrum analysis of the variable transient stars also reveals to us the phenomena produced by the incessant changes that react upon the rays which these stars transmit to us. Thus it is that we have received tidings of the great perturbations taking place in the brilliant star Corona, which was only recently observed, and which has already decreased in brilliancy.

XI.

During the last 150 years astronomers have been constantly revolving in their minds the veritable nature of the slightly luminous nebulosities (*nebulæ*) which stand out from the dark surface of the firmament—conglomerations so filmy in substance as to remind one of the comets. This question has become all the more interesting now that they are held to be a part of original matter—embryo stars.

The telescope has failed to enlighten us on this head, though it is true that since the object glasses have been made larger, many of these bodies have turned out to be actual stars. But at the same time other nebulosities, hitherto undiscovered, have been brought within the field of vision, to say nothing of other fantastic figures (aggregations of diffused light), which it is impossible to look upon as the produce of the combined brilliancy of countless suns situated at distances more or less unfathomable.

[TO BE CONTINUED.]

* Memoir read to the *Académie des Sciences*.

† Father Secchi on *The Sun*, p. 390.

The Radical Pulpit.

The American Lady.—Concluded

BY O. B. FROTHINGHAM.

There are heated discussions going on all the time among us in regard to woman's opportunity for work. It is a demand that women should be allowed to work. Well, certainly, she has the right if she wishes to exercise it. There is no reason in the nature of things why a woman, simply from the fact of her being a woman, should not do everything that she can do. If she can paint, or play, or act, or sing, or teach, or nurse, or heal diseases, or plead causes, or preach the gospel of peace and good will, in God's name why should she not do it? If there is a gift, the possession of the gift entitles it to its exercise, nay, demands its exercise. If there be a talent, where is the law that forbids its being used? But if there be that divinest quality called genius in man or woman—genius has no sex, genius knows no difference between male and female—the possession of genius is a call from heaven to go forth and to do what the genius bids; whether it be to enter the sick room as nurse or physician, or to stand before jurors to plead for justice, or to occupy the platform and speak for peace and gentleness and good will, to preach the fatherhood of God and the brotherhood of man to all who may be drawn to hear. Is this a privilege? No. A right? No. A duty? Yes. And for my part, I have never been able for a moment to see that there was any question about it. There is nothing to discuss. Where there is human power there is human obligation. And yet I must confess that to me it is a sad, a melancholy fact that women must work for the bread they eat. It is not a question whether they may work; it is imposed upon thousands and tens of thousands that they shall or starve. A woman must stand upon her own feet and labor with her own hands; she must strain every power, economize and turn to account every atom of talent and force she possesses, to put bread into the mouths of herself and her children. It is not a question whether she shall be permitted to work; but who shall deny the plea she makes when she is starving and penniless? But, still I say, it is a melancholy necessity. The old Scripture speaks of labor as a curse. There is a sense in which it is. For while there is a noble side to all labor, an esthetic and beautiful side to it, there is a side that is base and coarse and ignoble. Whoever is obliged to earn his livelihood in the world by doing work, must be exposed to perils and temptations, to a baseness and duplicity and coarseness which degrade the finest life. There is a coarsening influence in all work. Even the artist—living in an atmosphere of pure beauty, painting scenes from nature, or making portraits of the divinest countenances of men and women—the moment it is a question of selling the picture, the moment the thought of a market comes in, he leaves the artist's atmosphere and becomes a trader, a mechanic. And hence it is that so many artists disappoint us, when we know them, by a lurking, mercenary spirit that taints all their work. No, the effort of the present day is to refine woman and emancipate man from work. We hand over the rougher and grosser and more degrading work to machinery, to cattle and horses, to the beasts; but we would allow room in the upper sphere for intellectual, refined, sensitive labor, labor that shall bring into play the finer sentiments, the more ethereal qualities of the mind. Are we, then, willing to plunge women into work that we ourselves wish to escape from? For my part I am always thankful when a woman is able to leave work behind, and devote herself to accomplishments and refinements and the cultivation of the more elegant tastes, the enriching of her own mind, and the beautifying of her own heart. This, I think, is woman's work. But when a lady is immersed in mercenary work, as she must be so often, it must be her aim not to lose herself in it, but to keep the sweet, delicate aroma of her nature pure and unsullied, and show those with whom she labors, those who bear with her the same lot in life, how possible it is for one to deal with the commonest and coarsest as well as the grandest problems of existence without contamination, and by her example to glorify, beautify, and transfigure them, and lift them up into an ethereal and purer sphere of thought.

And what shall we say of the other claim that is made for women in these days in America—the claim of a share in political life? Alas, that they should ask for it! Alas, that they should desire to go into the arena to fight with beasts! Yet if any claim the right there is nothing in the genius of American ideas or American institutions to forbid. Is not a woman a person? Is she not taxed, and is she not a holder of property? Has she not to obey the laws? Is she not interested in the complexion of the institutions beneath which her own family are reared? Is she entitled to have no voice in the government which she and all must obey? I certainly think and I freely say she has. And if she chooses to do it, well, there is nothing in the genius of American institutions to say her nay. But why should she choose? When we see how hard it is for the noblest men, the most massive intellectual characters, the noblest in training, the most accomplished, the most cultivated, those born of the best stock, those used to the best principles—when we see how hard it is for these to hold their own and preserve their courage, their truth, their manliness, their personal dignity, their private honor, and their grandeur of manhood amid all the complexity of business, all the meanness and baseness to which they are inevitably exposed, just as soon as they step over the threshold of private life and take any part in affairs, can we suppose that women shall feel nothing of this, that all these degrading and debasing influences that play like batteries against the gentlemanliness of gentlemen will leave them untouched? And when women come into the political field, can we believe that politics all at once will be sublimated, and purified, and glorified? Alas! it seems to me that people who think so never can have looked at the facts, never can have realized how inevitable it is that a new form of danger will be introduced in political life, a danger suggesting impurity, temptation, casuistry, deceit, trickery, and maneuvering, such as now is not exemplified even in Washington. Who would vote for having more females in politics; who would cause an eruption of tens of thousands of women without character, without sympathy, without nobleness, without intelligence, without an idea of what law, or justice, or kindness should be—who would vote for the introduction of all these into the chicanery and strife of political life? Would we have more feeling, more sentiment, more softness and babble introduced into the arena where now we need men of steel? And what place will the lady have? She desires to keep out. She sees the danger. And yet has she nothing to do with taking an interest in affairs that are at stake, in purifying our institutions, elevating the laws, and refining the political sentiment which today taints society? The influence of ladies in politics, as I read history, has occasionally been most salutary, but they are exceptions. Women, by their sincerity, by their simplicity, their nobleness, their sense of truth, their swiftness of apprehension, and their magnetic sympathy, might often defeat the wiles of the politicians, and lead them into peace and kindness where they are treading the path of violence and wrong.

But women can do that now. Standing outside of the arena, taking the combatants when they are off the field, when noisy passion is dead and party weapons are sheathed, they can play upon their lives, upon their turbulent spirits, with that soft, gentle, fine persuasion which is an enviable power. I plead for this in this American society of ours. I plead for gentlemanliness, I plead for ladyhood, I plead for everything that can refine and elevate, and beautify the grosser elements of our being; I plead for art, for poetry, for culture, for beauty, accomplishments, and grace in women; I plead for all these. Let us resist the temptation to merge ladyhood and all womanhood into the female. Let us all strive more and more, with a more desperate resolve, to emancipate womanhood and ladyhood from the grosser affairs of life and hold them above the merely female or rudimental condition.

How shall ladyhood be educated? That is the question. In past times religion has done more for them than all other causes put together. No one who has been in Europe and visited the great cathedrals, and seen how everything was brought to bear upon the more sensitive and spiritual nature of men and women, can fail to appreciate the immense influence that religion, as presented to the eye in form and color in happy combination, must have exerted, especially upon the sensitive nature of woman. One cannot fail to be influenced by the lovely outlines of the heavenly features, and the sweet and gracious form of Christ, and that exquisite image of everlasting and unspeakable tenderness of the Holy Virgin, having her shrine always ready to listen to the voice of complaint, to dry the tear of misery, and give ear to the call of the suffering. It is simply impossible that women, coming from the huts and hovels of their low and darkened existence into this radiant atmosphere, should not be stirred and attracted and elevated by this light and beauty. What substitute have we for this? God has become the unknown and the unknowable; the Christ has faded into mythology, the beautiful Lady of Mercy is a picture. And yet the old, sweet, everlasting principles are always the same. There are the over-arching heavens of sweet and lovely sentiment in the past; there are the gracious forms of men and women whom it is a benediction only to think of, and around us are men and women at whose feet it is a privilege to kneel, whose hand it is a dignity to kiss. Look to these blessed people that draw us as soon as we come near to them, and let the gracious, healing, inspiring influence of their souls be a benediction to yourselves; then, as Beatrice drew with her loving eyes the wandering Dante towards Paradise, as Gretchen glorified and forgiven, blesses and emancipates her thousands, so the eternal in womanhood will lure us onward and upward.

Order the "Champions of the Church" early.

Communications.

Sepher Toldoth Jeschu.

THE BOOK OF THE GENERATION OF JESUS.

CHAPTER I.

In the year 671, in the fourth millenary, in the days of Janneus, the king, otherwise called Alexander,* a great misfortune happened to Israel.

There was a certain idle and worthless debauchee named Joseph Pandera, who was cut off from the tribe of Judah. He was a man of fine figure and rare beauty, but steeped in vice. He lived at Bethlehem of Judea.

Near by there lived a widow, who had a daughter named Miriam, of whom mention is several times made in the Talmud as a dresser of women's hair. This daughter was betrothed by her mother to a very chaste, gentle, and pious youth named Jochanan.

Now it happened that Joseph occasionally passed by Miriam's door and saw her. Then he began to have an unholy affection for her. So he went to and fro about the place, and at length the mother said to him, What maketh thee so thin? He replied, I want to marry Miriam.

Then, said the mother, I would not deny thee the favor; see if she is willing, and do with her as thou pleasest.

Obeying her counsel, Joseph Pandera went frequently by the house, but did not find a suitable time until one Sabbath evening, when he happened to find her sitting before the door.

Then he went into the house with her, and both sat down in a dormitory near the door, for she thought he was her betrothed, Jochanan.

Tum ea homine ait: Ne me attingito: in menstruis sum. Sed is morem illi non gerebat, cumque circa eam voluntati suæ obsequutus fuisset, in domum suam abit.

Circa medium noctis iterum in eo exardescere desiderium malum. Ergo somno levatus ad domum Miriamis viam affectans, ad cellan se confert, factumque repetit.

Valde autem exhorruit puella, et quid hoc, ait, sibi vult Domine, quod eadem nocte bis me convenisti? idque non passa sum ab eo inde tempore quo sponsam me tibi elegisti.

Verum is silens secundo, nec verbum ullum proloquitur. Ergo Miriam queri. Quousque tu peccato scelus addis? annon pridem tibi dixi esse me menstruatam?

Verum ille non attendebat ad egus verba, sed desiderio satisfaciebat, ac tum postea iter pergebat suum.†

After three months, Jochanan was told that his betrothed was enciente. In great agitation, he went to his preceptor, Simeon Shetachides, and, telling him about the matter, asked him what he ought to do.

The preceptor inquired, Dost thou suspect any one? Jochanan said, Nobody, except Joseph Pandera, who is a great debauchee, and liveth near her house.

The preceptor said, My son, take my advice, and keep silent; for if he hath been there he will surely go there again. Therefore be wise, and get a witness, so that thou mayest fetch him up before the great Sanhedrim.

The young man went home and was sorely troubled. He thought to himself, When this thing becometh known the people will say it is my doing. Therefore to avoid the shame and disgrace he ran away to Babylon and there took up his abode.

In due time Miriam brought forth a son and named him Jehoshua, after her mother's brother. She sent the boy to a teacher named Elchanan, with whom he made progress in learning, for his mind was very bright.

And it came to pass by and by that he met the senators of the Sanhedrim at Jerusalem. It was then the custom that whoever met those senators should cover his head and make obeisance.

But this boy as he walked past them bared his head, and touching his forehead saluted his preceptor only.

Then all began to say, What impudence! probably he is a bastard. But one of them said, Indeed he is a bastard, and the son of a separated woman.

Presently Simeon Shetachides said, I remember now that not many years ago my pupil Jochanan came to me and said, Alas! what a shame and disgrace has happened to me! for Miriam my betrothed is enciente, not by me, but by some one else. This is the son of that Miriam.

And when I inquired if he suspected any one, he said, Joseph Pandera, who was near neighbor of hers. And soon afterwards Jochanan went to Babylon where he dwelleth even now.

Then they all said, If these things are so, this boy is indeed a bastard and the son of a separated woman. Then they published him as such by the blowing of three hundred trumpets, declaring him not fit to come into the congregation, and called his name Jeshu, signifying that his name and memory deserved to perish.

When it became known that he was declared unworthy to be admitted into the congregation, Jeshu with a sad heart fled to upper Galilee, where he dwelt many years.

In those days there was a stone in the Temple on which was inscribed the inexpressible name of God. For when David laid the foundation he found a certain stone at the

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* Alexander Janneus reigned over Jewry, according to Josephus, twenty-seven years; and his reign ended between 81 and 78 B.C., according to various authorities. The year 671 of the Olympiad of Iphitus (*i.e.*, the third year of the one hundred and sixty-eighth Olympiad) is undoubtedly the date referred to, which coincides with about the first year of the reign of Janneus. The Roman era would hardly be adopted by a Jew. Besides, 671 A. U. C (82 B. C) would make Jeshu a mere boy at his death, while the year 671 of the era of Nabonassar would fall just this side of the reign of Janneus, and make Jeshu a mere infant, instead of an adult of about thirty years or more, when he died.

† Decency forbids the translation of these few lines, although there are many passages in Holy Writ that are worse.

mouth of an abyss on which the name was engraved, and taking it up he deposited it in the Holy of Holies.

But when the wise men feared that perchance studious youths might learn this name and bring destruction upon the world (which calamity may God forbid) they made two brazen lions (leones) with incantations, and placed them before the Holy of Holies, one on the right and the other on the left. If therefore any one drew near and learned the hidden name, as he went away the lions barked at him, so that in his fright he forgot the name forever. *

Now when the report that Jeshu was a bastard had spread abroad, he left upper Galilee, and coming secretly to Jerusalem he went into the Temple and there learned the secret letters; and when he had written the hidden name on a piece of parchment, and spoken it, he cut open his flesh and inclosed therein the mysterious parchment. Then having again pronounced the name, he closed up the flesh.

To enter the temple it is necessary to use magic and incantations, otherwise how could the most holy priests, the descendants of Aaron, go therein? Therefore it is manifest that Jeshu did all this by the art of magic and the power of an impure name.

As he was coming out of the door the dogs (canes) barked, and he forgot the name. So he went outside of the city, and, having reopened his flesh, drew forth the writing, examined well the characters, and got full possession of the name.

Then he went to Bethlehem, the place of his nativity, and, with loud voice, cried out, Who are these bad men who report me to be a bastard and of impure birth? They are themselves bastards and impure.

Did not a virgin bear me? Did not my mother conceive me in the top of her head? Indeed I am the Son of God, and concerning me the prophet Esaias spoke, saying, Behold, a virgin shall conceive, &c. Did I not form myself, and the heaven, earth, sea, and all things contained therein?

Then they all answered and said, Make known by some sign, and show by a miracle, that thou art God. He, answering, said, Bring hither to me a dead man and I will restore him to life.

The people made haste, and having dug into a certain sepulchre, found there nothing but dry bones. And when they told him that they had found only bones, he said, Bring them hither.

And when they were brought, he put all the bones together and covered them with skin, flesh, and nerves; so he that had been a dead man stood up on his feet alive.

The people seeing this, marveled. Then he said, Do you wonder at this? Bring me a leper and I will cure him. And when they had brought a leper he restored him to health in like manner through the ineffable name. Which, when the people saw, they fell down and worshiped him, saying, Verily, thou art the Son of God.

And it came to pass, after the fifth day, that the dismal tidings were brought to Jerusalem, the most holy city, and there all the things were told which Jeshu had done. Then the vagabonds rejoiced greatly; but the old men, the devout, and the wise wept bitterly; and in the greater and the lesser Sanhedrim there was sore lamentation.

At length they all resolved to send messengers to Jeshu, saying among themselves, It may be that by the help of the Lord we shall capture him, convict him, and condemn him to death.

Therefore they sent Ananaias and Achasaias, most honorable men of the lesser Sanhedrim, who went and fell down before Jeshu in adoration, thereby augmenting his wickedness. Therefore, thinking that they were sincere, he received them with benignity and appointed them leaders of his wicked flock.

Then they thus began to appeal to him: Lo, the leading citizens of Jerusalem have sent us embassadors to thee, praying that thou wouldst deign to come to them, for they have heard that thou art the Son of God.

Then said Jeshu, What they have heard is true, and lo, I will do all that ye ask, but upon this condition: that all the senators of the greater and lesser Sanhedrim, and those also who have defamed my nativity, shall come forth and worship me, receiving me even as servants receive their masters.

The messengers, returning to Jerusalem, reported all that had been said. The elders and devout men answered, We will do all that he asks. Therefore the men went again to Jeshu and declared that they would do whatever he desired. Then Jeshu said, I will go with you. SCHOLASTICUS.

[TO BE CONTINUED.]

*There being no historical confirmation of the existence of these two brazen lions or dogs—though the Talmud contains a similar account of a sacred and magical name inscribed on a stone in the Sanctuary and guarded by two dogs—Grotius discredits the whole story. But the legal maxim, *falsus in uno falsus in omnibus*, is not yet accepted by theologians as applicable to ancient Scriptures. Lardner also stamps the story as a forgery of the fourteenth or fifteenth century, ignoring the existence of Raymond's version in the thirteenth century, as well as what Celsus and the Talmud say.

The Pussy Cat's House.

A FABLE. BY LILLIE DEVEREUX BLAKE.

A benevolent dog, who had grown rich through dealing in skins, resolved to build a house for pussy cats, as many of them had contributed to his wealth. Now when the pussy cats heard this they were very much pleased, and when they saw what a beautiful palace was made for them they were very happy, and said, "What'a generous dog!"

But when the house was done and the pussy cats came to look at the rules, and found that if they went to live there they could not bring their worsted balls, and they must not even purr or so much as think of sitting on a fence, and must get two respectable dogs to say that they had never run up a tree, they grew very sad. "Why," said they, "our brother Tom can go to any house he likes and stay as long as he pleases, even if he sits on a fence and sings all night long. Why are such hard rules made for us?" But the only answer they could get was, "Because you are pussy cats."

Moral.—It is better to be a naughty dog than a good pussy cat.

Spelling Reform Without New Letters.

The new spelings employd in this colum ar not fixt or authoritativ, but tentativ and suggestiv, and, in sum cases, only parshally fonetic. Thay ar on the Anglo-American bāsis, namely, the expression ov each sound in a wurd by the letterz, singly or in combination, which most frequently reprēzent that sound in the comon spelling, and in accordance with the "Few rules for new spellingz" propozed for jeneral adoption by the Spelling Reform Association, az follo: Omit *a* from the digraf *ea* when pronounst as e-short, as in hed, helth, etc. 2. Omit silent *e* after a short vowel, as in hav, giv, etc. 3. Write *f* for *ph* in such words as alfabet, fantom, etc. 4. When a word ends with a double letter, omit the last, as in shal, clif, eg, etc. 5. Change *ed* final to *t* where it has the sound of *t*, as in lasht, imprest, etc. 6. Use *z* for *s* when *s* has the sound of *z*.

Mr. Pitman, in the *Phonetic Journal* for April, 1878, writes: "A reformed spelling with old letters has now become a necessity. The proprietors of some newspapers desire to show their readers that phonetic spelling is not 'bad spelling,' but easy spelling on a consistent plan; but how are they to do it? They can do it only by incurring expense and trouble in procuring a supply of new phonetic letters, which in most cases would not 'line' with their own fonts, or *by means of the types in their possession.*"

It iz this later method that iz employd in THE TRUTH SEEKER. Its guverning prinsipl, next tu its fonetic caracter, iz exprest in the leter sent tu the English Conferens on Speling Reform in May, 1877, by the Bishop of Exeter, in which he sez: "Sucses will grately depend on *making the minimum of change.* Ther aut tu be *no* new caracters, and ōnly the introducshon ov a few diacritical marks. And while it iz nesesery tu insist on the prinsipl, Every leter and digraf shal hav wun sound ōnly, it iz not nesesery tu insist on, and it wūd be unwize tu discard, the prinsipl, Every sound shal be reprezented by wun leter or digraf only."

The "miuimum ov change" iz obtaind by allowing the use ov equivalent leters, which in serten posizhonz or conecshons invariably denote serten soundz. This wil be more fūly explaned hereafter in future numberz.

"MAN'Z PLASE IN NATURE.

"Conserning man'z true plase in nature, Haeckel sez: 'Whotever part ov the body we consider, we find upon the mōst exact examinashon that man iz more nearly relāted tu the hiest apes than the later ar tu the lōest apes. It wūd therfore be hōlly lōrst and unnatūral tu regard man in the zōolojical sistem az constitūting a distinct order, and thus tu separate him from the true ape. Rāther iz the sientific zōolojist compeld, whether it iz agrēabl tu him or not, tu rank man within the order ov the true ape (Simiæ).'

"Tu whotever minūshiē ov detail the comparison iz carid, we reech in every case the same rezult. Between man and the anthropoid apes ther ar the clōsest anatomical and fiziō logical rezemblansez. In form and funcshon, ther iz the most exaat agrēment between all the corresponding bonez ov the skeleton ov eech; the same arrānjment and structure ov the muselz, nervz, and entire visera, and ov the spleen, liver, and lungz—the later bēing ov espeshal significance, for between the maner ov breething and the proses ov nūtrishon ther iz the clōsest relāshon.

"The brain, âlso, iz subject tu the same lawz ov development, and diferz ōnly with regard tu size. The minute structure of the skin, nailz, and ēven the hair, iz identical in caracter. Althō man haz lost the grater part ov hiz hairy covering, az Darwin thinks in consequence ov sexūal selecshon, yet the rūdimentary hairz upon the body correspond, in meny respects, tu thoze ov the anthropoidz. The formashon ov the beerd iz the same in both cāsez; while the fase and eerz remain bare. Anthropoidz and men becum gray-haird in ōld age. But the most remarkable sercumstance is that, upon the uper arm, the hairz ar in both cāsez directed downward, and upon the lōer arm upward; while in the case ov the hāf apes it iz diferent, and not az soft az that ov man and the anthropoidz.

"The i [eye], on account ov its delicate structure, iz pecūliarly sūtabl for comparisonz ov this kind; and we find here the grātest similarity; ēven inflamashon and green cataract occur, under the same sercumstansez, in both. See, âlso, Darwin upon this point.

"Ther iz no more striking proof that man and the anthropoid apes hav the same anatomical and fiziological nāture, and require the same food, than the similarity ov thare blud. Under the microscope the blud corpuslz ar identical in form and appearance, while those ov the carnivora ar cleerly diferent from them.

"It may now be interesting, in confermashon ov whot haz bin sed, tu refer tu the family life, and, if wun may so speek, tu the mental and moral life ov the anthropoidz. Like man, the ape providez with exceeding care for its yung, so that its parental affecshon haz becum proverbial. Connūbial fidelity iz a jeneral and wel-nōn vertue. The muther ape leedz its yung tu the wâter, and washes its fase and hands in spite ov its crying. Woondz are âlso washt out with wâter. The ape, when in distress, wil weep like a hūman bēing, and in a maner that iz sed tu be very affecting. Yung apes manifest the same tendensiz az hūman children. When domesticāted, thay ar in yooth dōsil and teechabl, and âlso, at timez, like all children, disobē lient. In ōld age thay ofen becum morose and caprishus. Mōst apes construct huts, or, at leest, roofs, az a protecshon from the wether, and sleep in a kind ov a bed.

"Wun pecūliarity iz alone comon tu them and man, and this iz the habit ov lying upon the bak in sleep. In batl thay defend themselves with thare fists and long sticks; and, under utherwize like sercumstansez, thay manifest like pashonz and emoshonz with man: az joy and soro, pain and envy, revenge and simpathy. In deth, espeshaly, the ape fase assumes a pecūliarly hūman-like and spiritūal expresion, and the suferer iz the object ov az jenūin compashon az exists in the case ov a man. It iz âlso wel nōn that apes bery thare ded, laying the body in a seclūded spot and cuvering it with leevz. Regarding the domestic life ov the ape, Darwin sez, in his 'Descent of Man' (vol. i, p. 39):

"'We see maternal affecshon manifested in the mōst trifling detailz. Thus Rengger obzerved an American monky (a Cebus) carefully driving away the fliez which plāgd her infant; and Duvancel saw a Hylobates washing the fāsez ov her yung wunz in a streem. So intence iz the greef ov fēmale munkiz for the los ov thare yung that it invāriably cauzd the deth ov serten kindz kept under confinement by Brehm in North Africa. Orfan munkiz ar âlwayz adopted, and carefūly garded by uther munkiz, both malez and fēmalez. Wun fēmale baboon had so capāshus a hart that she not ōnly adopted yung munkiz ov uther spēshiz, but stole yung dogz and cats, which she continūaly carid about with her. Her kindnes did not go so far, however, az tu share her food with her adopted offspring; at which Brehm woz surprized, az hiz munkiz divided everything quite fairly with thare ōn yung wunz. An adopted kiten scracht the abuv-menshond affecshonate baboon, hoo sertainly had a fine intelect, for she woz much astonisht at bēing scracht, and immēdiately examind the kiten'z feet, and without more ado bit off the clawz.'

"The number ov caracteristics pozest in comon by man and the hier apes iz, indeed, very grate, and includes not only fizical and emōshonal but ēven intelectūal quolitiz."—*From Schlickeysen's "Fruit and Bread," translated by Dr. Holbrook.*

Sicilian Brigandage.

Whatever form the sentiment generally inspired in Sicily by the brigands may assume, the ground of it is respect for force, mingled with a feeling of dread. Indeed, it sometimes happens that if a band is dispersed and its chief taken or killed, his disbanded followers are refused food and shelter even by the peasants; but none, not even a man of social position, will dare to utter a word of blame against a *Capo-Brigante* in power. It often happens, indeed, that you will hear persons who have every appearence of being honest and well educated speak with indulgence and sympathy of the deeds of a brigand. It forms part of brigand polity to win the support of the poorer classes by doing now and then some generous action. The legend of the brigand benefactor is handed down from generation to generation, and no *Capo-Banda* of any worth fails to avail himself of some occasion to give a dowry to some poor girl, or pay the debts of some peasant, or publicly to reproach one of his followers for having waylaid a poor muleteer, and to condemn him to restore the plunder. Thus is explained in part the peculiar power of the brigands, and how a *Capo-Banda* in the territory where he dominates is the recognized authority, and plays the part and performs the offices of a regularly-constituted government. It is, in short, no exaggeration to say that the relations of a *Capo-Banda* with the persons on whom he levies taxes are as regular and peaceable as those of a governmental tax-gatherer—even more so. When sending to ask the land-owners for produce or for money, he often makes known his demands in the most courteous terms, and the land-owners in equally courteous forms respond to them. Thefts, ransoms, and appropriations in the form of common crimes are far less frequent than is generally supposed. The task of the brigand at the present day reduces itself mainly to the sequestration of rich proprietors. A prisoner is usually treated with the greatest courtesy, and his table is furnished with the most dainty food. In every capture it naturally follows that the family of the poor prisoner is constrained by love or by force to furnish the sum demanded by the chief of the band. There are still extant many traditions of the *Capo-Banda* Cucinotta, who for several years (until 1875) domineered over a large portion of the province of Messina, a province considered one of the most tranquil and happy in the country. He exercised brigandage and smuggling to the advantage and with the connivance of citizens of every class. He smuggled on a large scale, he unloaded vessels, and found no lack of proprietors who offered him places of concealment for the goods. He and his band, moreover, had undertaken to protect certain industries, and had thus acquired such power over the population that even in private affairs they performed the part of the public authority, and exercised quite a tyranny. The *Gazzetta d'Italia*, in 1875, gave some interesting particulars concerning them: "They formed a well-constituted organization. They gave themselves out as men who made war against government, and they exercised in the districts where they had sway a strange and cruel despotism. Not only had they a chief, but also spies and accountants. They levied taxes on the bakers, on the wood-cutters, on the millers, on the shepherds, affording them in exchange protection against whomsoever it might be necessary. Those who were taxed for such protection made up for it in their turn by levies upon other people's property, being certain of defense in case of need. They acted the part of judges, and, under condition that nothing should be revealed to the authorities, appeased offended parties with money which they obliged the offenders to disburse under the law of retaliation. They obliged them to return stolen goods, and to repair any damage caused. They prevented marriages that did not please them, and brought about those which they approved. They acted as peace-makers between father and son, husband and wife, and betrothed lovers, and pacified them by fear. They acted as custodians, obliging proprietors to pay them a certain sum for guarding fruits, which in truth were stolen by themselves. They took women, and by force gave them in marriage to whomsoever they pleased. The number of the brigands, properly so called, compared with that of the *facinorosi* of every kind, is much less than is usually imagined through hearing so much said of the *Brigantaggio* in Sicily. Even when the most flourishing, the *Capi-Bandi*, are but five or six in number. But the secret of their power lies in its being inextricably combined with that of other malefactors of every kind.—*The British Quarterly Review.*

The Truth Seeker.

D. M. BENNETT, Editor.

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Continued Misrepresentation.

The journal of "Cultured Freethought," in its issue of the 13th instant, contained in its article, "The two Sides of the Shield," about its usual amount of misrepresentation, which we do not feel is quite our duty to let pass unnoticed. We deprecate contention in the Liberal ranks nearly as much, probably, as any person can. We do not think we have sought to bring contention into our ranks. But we have been so grossly misrepresented by certain parties, and so many offenses have been laid to our charge, of which we are not guilty, that self-respect, if not a duty we owe to thousands who have coöperated with us in the endeavor to defend the cause of truth and liberty against the aggressions of our Christian opponents, that we feel impelled to speak.

The cultured man who edits that high-toned sheet still persists in misstating the facts of the case. In speaking of the petition he says: "As we feared, therefore, and as we warned the Liberal public when the petition was started, the result has been to strengthen the existing law, and to give Comstock a new lease of power, notwithstanding the dangerous perversion of which this law has been proved to be capable. Every attempt to repeal that law will have the same effect, and every such attempt greatly lessens the probability of getting it modified."

There are several falsehoods in this short extract. 1. The result has *not* been to strengthen the existing law. It never was so weak any time since its passage as it is to-day. The attention that has been called to it by the petition has caused this. 2. A new lease of power has *not* been given to Comstock. His power is weaker now than it has been at any time within the last six years. The petition has helped to do this. 3. Every attempt to repeal the Comstock law will *not* have the effect to increase Comstock's power; but on the other hand it will have directly the opposite result. The more the attention of Congress and of the public is called to the enormities of that law, the more his power for evil will be lessened. If the effort to get the law repealed or modified has not been as successful as might be desired, it has attracted attention to the matter, and has prepared the way for more effective work on some future occasion. It would be just as false to say that the early efforts made in favor of human freedom were detrimental to the abrogation of the laws of slavery. By the same rule it is very wrong to say a word in favor of any of Mr. Abbot's "Nine Demands of Liberalism," for according to his logic to make an effort for any reform, and to fail the first year, is to "strengthen the existing law." What falsehood! 4. There is not the slightest ground for asserting that the effort for repeal has lessened the chance for future modification or for future repeal. If a man has fifty miles to walk, he certainly can never accomplish it unless he walks the first five. 5. It is false that the committee showed itself any more favorable to *modifying* the law than for its *repeal*. Comstock has no more desire for one than the other, and the Christian committee seems to be governed by his wishes and his representations. It is to be hoped that a future committee of a future Congress may take a different view from that which this committee has taken. We have succeeded in securing attention to the state of things that exists; perhaps next time it may be induced to *act*. We repeat that there is not the first scintilla of evidence that any portion of the Christians of Congress are any more in favor of modification than of repeal, and it is base and false for any man, whether cultured or not, to persist in such misrepresentations.

What is the status of the Comstock law of 1873, that Mr. Abbot and the Christians of the country are so indignant because seventy thousand of us have asked for its repeal or modification? 1. Was the law needed? 2. Was its passage secured in a proper manner? 3. Did any considerable portion of the American people ask for its passage? 4. Has its operation been productive of good? 5. Is it not Comstock's law, and has anybody else had any use for it? These are the replies to the interrogatories: 1. The law was not needed. The previously existing laws were quite sufficient to meet all necessities that arose. As proof of this it is only necessary to state that all the really obscene publications that were seized and destroyed—such vile books as were published by Dr. Haines, Ackerman, Dr. Gumpertz, Dr. Manches, and Jerry Farrel of this city—were seized before Comstock's law of 1873 was passed, and that that law has only been an engine of tyranny and cruel oppression that has since been used to crush hundreds of comparatively innocent people, of whom Leonard Fox & Son, Dr. E. B. Foote, Dr. S. C. Abbey, E. W. Jones, E. H. Heywood, and many others are specimens.

2. Its passage was not secured in a proper manner. It was hurried through the closing scenes of Congress in the greatest confusion and uproar by an excited and half-drunken House, when not one in ten of the members who voted for it had the slightest idea of what he was voting for, and at the time the bill for doubling salaries, back pay, and similar villainous frauds were passed. A law was never passed in these United States under more utterly disgraceful circumstances.

3. No considerable portion of the American people asked for its passage. It was enacted to give Comstock more complete power, more Christian despotism, over his unfortunate victims. It was enacted at the request, and by the influence of the Young Men's Christian Association, and that, possibly, is the very reason why the cultured Liberal editor is so much in favor of it.

4. Its operation has been productive of evil, and only of evil. It has been the American Inquisition, and under its iron rule American citizens have been unduly and cruelly persecuted, their business destroyed, and their families rendered unhappy to an extent that would disgrace Russia or Turkey. The fact that all the real obscenity was suppressed before this law was enacted, and that its power has only been productive of evil is sufficient answer to the question.

5. It was passed directly by Comstock's efforts, and nobody else has had any use for it. This is quite enough to totally condemn it. Anything that Comstock approves may be set down as bad, and if it is a law, it ought to be repealed at once.

The Liberals of America are hereby appealed to, to know if asking for the repeal of such a law as this is sufficient grounds for a cultured and pretended Liberal editor to denounce the motives and morals of the seventy thousand who so asked for repeal or modification? Can they not see in all the hue and cry that has been raised upon the subject the most contemptible captiousness and hair-splitting hypercriticism and Zoilism. Does it really become a Liberal editor to occupy such grounds? Can he be honest and consistent in persisting in such a course? There was no necessity for the law, and there is no good in it, and every who asked for its repeal did a good and noble deed, and every man who opposes the effort justly covers himself with ignominy.

What if the Supreme Court of Christian judges, upon a partial and rather weak presentation of the subject, has strained a point "for the good of the cause," and has pronounced the law constitutional, when clearly it is not so? Its decision has not a leg to stand upon, and, as J. B. Wolff says, is unworthy the respect of an honest man. It is as untrue as was a former decision by the same court in the Dred Scott case. That decision was false, and so is this; and as we have lived to see that decision set aside, so we hope to live long enough to see this unrighteous decision also set aside.

There was a time more than forty years ago when Southern politicians wished to prevent Abolition documents, which were then termed "incendary matter," from passing through the mails; but at that time such statesmen as Daniel Webster, Henry Clay, John C. Calhoun, Thomas Benton, Lewis Cass, Silas Wright, John Quincy Adams, and others, together with the U. S. Supreme Court, decided that the Constitution gave no such power; that that instrument gave no right for a censorship of any kind to be established over the mail matter belonging to the people. A pro-slavery man and an anti-slavery man had equal privileges in the mail. It was true then, and it is true now. An unbeliever in Christian dogmas has as much right to use the mail as the strongest believer; an immoral man, as a moral man; an uncultured man as one highly cultured; an indecent man as one so sensitive to indecency that he would faint away at a representation of the Greek Slave or Adam and Eve in the garden; and it is hardly probable that Mr. Abbot will be able to change this great fact. A censorship of the mails is totally unconstitutional, and the American people will never be in favor of it. Comstock and Abbot may join hands in supporting a censorship, but they assuredly will not have our company.

If the Constitution gives to Congress the right to prohibit the passage of mail matter on the grounds of its indecency, it also grants the right to prohibit it on the grounds of immorality in not coming up to the orthodox standard, and by teaching heterodoxy in any form. If "Cupid's Yokes" and *The Word* can be stopped for indecency and immorality, why not, just as logically, stop THE TRUTH SEEKER, *The Investigator*, and even *The Index*, for immorality and heterodoxy? If Congress has the right to institute a consorship on moral grounds, who can say where it shall stop? If they have the right to construe what is immoral in one case, why not in another? If it is left to the party in power to decide what decency and morality are and what they are not, who can tell that the mildly heterodox *Index* may not also be brought to grief? There are some good people who already condemn it on the ground of its immorality. If the Christian persecuting power is allowed to have its own way unopposed, and to decide what morals we shall adopt, we may expect one step after another will be taken until every phase of Freethought and mental liberty is crushed from the land, and nothing but orthodox morality and orthodox decency is allowed to exist in America. Will not the cultured editor then be still found with the moral party?

No, lovers of freedom and mental liberty, we must not yield the fight. We must repel every encroachment upon the rights of individuals. We must oppose every effort made by the Church, or any representatives of the Church, to decide what is moral and what is decent from a Christian standpoint. Let not the cry of cowards, that we must square our conduct by what our Christian opponents may think of us, deter us from standing upright like men and saying that our souls are our own. Let not even the cry of "indecency and obscenity" make us flinch in our duty.

Is it indeed so great a crime to ask for the repeal of a bad and useless law that we should be denounced, week after week, as being immoral, obscene, and as disgracing the Liberal cause? As free men and women, have we not the right to ask our servants in Congress for the repeal of any law that we have reason to wish to be repealed, without incurring the reprobation of the Mrs. Grundy of cultured Orthodoxy, or cultured Liberalism?

In that petition which has been so severely censured by the apostle of Liberal culture, we asked for just what he pretends to want as much as we asked for anything. We asked for "material modification" as an alternative, with repeal, while he professes to want a "radical modification." Surely the difference is so slight as not to be worth quarreling about. We accorded to Congress the option whether it should be modification or repeal. Every time that that self-righteous sheet pretends we have insisted upon a "total repeal," that we have given repeal the preference, or that we have taken sides with those who seek to corrupt, pollute, and debauch the young, he says what is most untrue, and if it utters it a thousand times it will still be a falsehood. We are as much in favor of what is really moral and decent as is his holiness, and, we think, quite as much in favor of truth, and quite as much opposed to misrepresentation, slander, and vilification.

We wish the astute editor of *The Index* would point out the difference which exists between "*repeal or modification*," and "*modification or repeal.*" In the strict use of language do they not mean much the same? When a child asks its mother for a piece of bread and butter, or a piece of pie, would the mother be justified in persisting that the child had asked for bread and butter only, and that nothing else would satisfy it?

The Index man says we have done wrong because we asked for *repeal*. We begin to think we did do wrong, but in quite a different direction from what he thinks. We are inclined to think we should have asked for REPEAL first, last, and all the time, and for nothing *but* repeal. The law is unconstitutional, unnecessary, and tyrannical: It was conceived in sin and brought forth in iniquity. It was framed by Anthony Comstock, was enacted for Anthony Comstock, and has been used only by Anthony Comstock, and we trust never will be used by anybody else. It has done no good, and its influence has been evil and evil only. It assuredly ought to be repealed, and that is the only remedy adapted to the case. When a wolf gets into a shepherd's flock and takes the life of two or three sheep a day, what is the shepherd's duty? Shall he try to *modify* the wolf, or shall he shoot him down—*repeal* him altogether? From this day forward we are for the *repeal* of the Comstock laws, Col. Ingersoll and O. B. Frothingham to the contrary notwithstanding. Let those woo respectability and Mrs. Grundy's approval who choose to, but as for us, we shall aim to cherish justice, liberty, and truth.

The Index says: "It cannot be truthfully said that they [Heywood and Bennett] have not overstepped the boundaries of decency, or that they have not thereby tempted prosecution." We declare the statement to be false. We have *not* overstepped the boundaries of decency, and we defy the man of great culture to point out wherein we have been indecent. As for tempting prosecution, every man who speaks against the superstitions of religion, against the fables of Christianity, and against the fictions of the Church, may be said to tempt prosecution. Even the circumspect editor of *The Index* has said some radical things, and to this extent he may have tempted prosecution. Would not the country weep were he to be prosecuted?

The Index man again says: "From this danger and injustice we have strenuously endeavored to shield these men to the small extent of our power." Probably we ought to be very much obliged to the truly good man for "shielding" us so extensively, but we beg of him not to do so any more. We had far rather take the pelting storm of Comstockism and orthodoxy than to be protected by such a shield. Besides, he should not be so lavish in his shielding others when his own position calls for it so loudly. He needs a shield far more then we do. We beg of him not to leave himself exposed on our account. Shield yourself, cultured man!

The editor once more says: "THE TRUTH SEEKER contained column after column of misrepresentation, and calumny, and silly anger." Miserable falsehoods. We have not misrepresented him in any instance. We have not calumniated him, and we have not been angry. We have simply been disgusted that a man who professes to be an honest, independent, high-minded Liberal should take such a cowardly, cringing, contemptible course. If he is so anxious to secure orthodox respect and orthodox recognition, why does he not go over to orthodoxy and be done with it? If his treasure is there, let his heart and his carcass be there also. In that event the Liberal cause would lose a vast amount of culture, but it is highly probable it could stand the loss without collapsing.

Recurring to the Comstock law again *The Index* says: "That law is based upon a correct apprehension of the requirements of public morality and the public welfare." A greater mistake could hardly be made. It is not based upon the requirements of morality, but upon the requirements of orthodox bigotry, and of the Young Men's Christian Association, and of the bigoted orthodox medical gentry. It admits at the same time that "the law is so vaguely worded as to render it possible to persecute Freethought under the pretense that it is immoral." What kind of requirements of morality are they which admit of persecution for honest Freethought utterances? Cannot the reader see the illogic of such flimsy arguments? Are such axioms of wisdom of any more value than a last year's bird's nest?

Once more from the source of culture: "The chance of success in any such attempt as this has been seriously lessened, at least for the time being, by the ill-considered petition already presented to Congress." More meanness and falsehood could hardly be crowded into three lines. Although we have not accomplished all we have wished, the petition, backed by the sound arguments of J. B. Wolff and others, has damaged the Comstock laws almost fatally. We pre-

dict that Comstock and his laws will not ride rough-shod over the country to the extent they have done. He is shorn of his strength, his power is broken, the eyes of the country are upon him, and nothing that *The Index* can say in favor of him or of his laws will ever reinstate him where he stood eight short months ago.

A fair sample of the truthfulness of *The Index* is its quotation from a Christian paper, the Newark *Register* about the obscene literature that was introduced into the Brooklyn schools. The whole affair is bogus. No such obscene literature has been introduced into the Brooklyn schools. Superintendent Fields denied the falsehood and virtually told Comstock to mind his own business. If obscene matter was sent to the school children, we know of nobody who would be so likely to do it as Comstock himself. He has the stock and the taste. There is probably no man who has more of either than himself.

Whenever the obscenity hunter wishes to create a sensation and to shock the feelings of the public, he utters an alarming pronunciamento about the tons of obscenity being sent to schoolgirls. The whole thing is a base lie, and those very moral papers who repeat it are entitled to a part of the odium of its circulation. Very little of any obscene matter has passed through the mail in the last five years, and whenever it is charged that it is going through the mails, tons upon tons, it is simply a mean, villainous, Christian falsehood. If such vile stuff should at any time be sent to school children through the mail, how easy to check it most effectively by having the children's mail matter inspected by a suitable person, instead of breaking down the rights of the people of the United States in the name of morality and the protection of the school-girls.

The cultured editor closes his somewhat weary article thus: "The chance of success in any such attempt as this has been seriously lessened, at least for the time being, by the ill-considered petition already presented to Congress; but when the Liberal party shall prove by its actions that it is equally alive to the interest of public morality and of individual liberty, they will certainly carry their point in the end. We hope to see some movement initiated which shall command the support of all Liberals without exception by fully and fairly recognizing both sides of the shield." Thus we have it, and thus we can see what is the matter with the man. The work that has been accomplished by the seventy thousand who signed the petition goes for nought with the cultured apostle. He was not called upon, he did not draw up the petition, and he was not even consulted in reference to it; hence it is all wrong and contrary to refined and cultured ideas. He can never sustain it, nor see in it the slightest good. But he holds out a hope for the future. When he finds time to draft a petition and to present it to the Liberals of the country in an approved and cultured style, then it will be all right, and then *The Index* will support it, and every Liberal, whether cultured or uncultured, will be expected to throw up his hat and shout for the Abbot petition for slight modification, but not repeal. Everything will then be lovely, and Mr. Abbot will kindly spread his shield over all the decent and moral Liberals of the country. "Oh, that will be joyful, joyful, joyful!" Then perhaps a Liberal can hold up his head in conscious pride that he is cultured and is not guilty of debauching the minds of school-girls.

The Index seems fond of printing the letters it receives from Colonel Ingersoll; but we fail to see wherein the last letter published from that distinguished source is any special credit to the writer. He seems to be at a loss whether he signed the petition or whether he did not. He sort o' thinks he did, and sort o' thinks he didn't; but if he did sign it he is quite sure he did not read it. That sounds very little like the Colonel's usual bold, clear cut, independent utterances. If the cultured editor had kindly suppressed that letter he would hardly have done the Colonel an unkindness.

Now we heartily deprecate this family quarrel. We wish *The Index* had had the good sense to let us alone and not vilify and malign us when we were doing the best we knew how in fighting Comstockism. Its stab in the back was most unfraternal and uncalled-for, and it has scarcely added any credit to its stock of culture by its carping, hair-splitting course. And if it will let us alone now, and not continue to accuse us of debauching the minds of the young or of fraternizing with those who are debauching them, we will certainly let it alone. It may enjoy its transcendent Culture to its heart's content, and we shall be very willing not to wilfully disturb its calm serenity.

THE CHAMPIONS OF THE CHURCH, THEIR CRIMES AND PERSECUTIONS, an octavo volume of nearly twelve hundred pages, will be ready to send to subscribers before our next issue is received by our patrons. It is a work of deep interest, and a heavy broadside into the decaying old hulk of Christianity. It is believed a more effective and damaging work against theology and Christianity has never been issued.

Those who have subscribed are requested to remit at once, that the books may be forwarded as soon as received from the binders. Delays are dangerous. It has been hinted to us that Comstock intends to take steps to have the work suppressed, or to have an injunction placed upon it. We know not how much truth there is in this rumor but we feel sure it will be quite safe for all who wish the book to order at once. Prices, in cloth, $3.00, leather and red edges, $4.00, morocco and gilt edges, $4.50.

JUST FROM THE PRESS—"Chronicles of Simon Christianus," and his manifold and wondrous adventures in the land of Cosmos. Discovered by L. N. Fidel, in conjunction with A. Hook. A very interesting little work. Price 25 cents.

The National Defense Association—a Society for the Promotion of Virtue.

Having failed in obtaining at the hands of Congress a repeal or modification of what are known as the onerous Comstock laws, enacted March 3, 1873, and realizing the peril that awaits certain classes of independent thinkers in the domains of theology, medicine, and radical literature, as well as the necessity of being prepared to meet attacks and make due defense when necessity calls, a number of the Liberals of this city have formed themselves into a society or committee for the purpose of making prompt defense whenever any of our friends in this city or elsewhere are attacked by those tyrannical and unconstitutional laws just referred to.

The following-named gentlemen have been chosen to act as officers of this society:

President, A. L. RAWSON, D.D., LL.D.,
Vice-President, JOHN P. JEWETT,
Treasurer, G. L. HENDERSON,
Secretary, E. B. FOOTE, JR., M.D.,
Executive Committee, THERON C. LELAND,
HUGH B. BROWN,
WILSON MCDONALD,
CHARLES WINTERBURN, M.D,
CHARLES A. CODMAN.

So long as such laws as those above alluded to remain upon our National and State statute books, it is absolutely necessary that we, as a class, should be in a constant state of preparation for any emergency that may arise. If we are in a due state of preparation, a defense is already half accomplished. These are sound maxims: "In time of peace prepare for war;" "In spring and summer prepare for the frosts of winter."

It is believed that by having efficient officers and an energetic executive committee we may at all times be ready for any attacks that our enemies may see fit to make upon us.

Our Christian opponents have their "Society for the Suppression of Vice," but it has proved itself to be a suppressor of innocence and good intentions, and it has become an engine for persecution and tyranny. We mean that our society shall be emphatically for the promotion of virtue, and that it shall be the antagonist of the first-named society so long as the same remains in the interest of sectarianism, bigotry, superstition, and intolerance. So long as we know we have a deadly enemy, our only prudent course is to have our weapons burnished and in readiness. "Eternal vigilance is the price of liberty." "Who would be free themselves must strike the blow."

The work is before us, and they are cowards who basely shirk it, and cryingly seek to make a dishonorable truce with our designing foes.

There are no expenses connected with the running of this Society for the Promotion of Virtue, or, at least, will not be for the present. Money is not called for now, but those who feel like pledging such amounts as they are willing to donate in case of necessity, are requested to write to the Secretary or to the editor of this paper, stating what amount they will send to the Treasurer when needed for the defense of any unfortunate Liberal or independent thinker who may be brought under the ban of the dominant Church. Whenever money is sent let it be directed to the Treasurer. All sums received and all pledges made will be duly published in THE TRUTH SEEKER and in *The Positive Thinker*.

It is hoped the generosity of the friends of liberty and justice all over the country will be manifested in this connection, and that due responses will be made. The money will by no means be called for unless needed, and if it is needed it will be very convenient to know on whom to call.

It is deemed advisable that friends in various parts of the country form auxiliary societies to co-operate with the parent society so far as necessary.

It is hoped by some tuat the organization may become national, indeed, and that it may form the basis for an efficient and permanent organization for maintaining the principles of mental liberty and equal rights, as well as promoting all the real reforms of the day. We have already an organization which has obtained some notoriety, but unfortunately it is of a narrow gage, and seems illy fitted for more than one or two ideas. It is intended to run this organization on a broader gage and to be able to recognize the importance of more than one species of reform. Its cardinal motto will be "OPPOSITION TO COMSTOCKISM."

Those who feel inclined to favor this movement and like branches in the towns and cities of the country will correpond with the Secretary or the editor of this paper. Forms and blanks will be furnished as soon as printed. Charters from the parent society will be furnished upon application.

It may not be amiss to briefly give a few particulars concerning the officers of the organization:

Prof. Rawson is a well-known artist and author. He studied for the ministry, but early lost faith in the mysteries of theology. He received the title of D.D. in this country, and LL.D. in London. He is a prominent member of the Liberal Club and of the Society of Humanity.

John P. Jewett is the original publisher of "Uncle Tom's Cabin" and many other popular works. He has a national reputation.

George L. Henderson is well known in the Liberal ranks as a firm and consistent Radical. He is editor-in-chief of *The Positive Thinker*. He is eminently safe for all the funds that may be entrusted to his care. He is a prominent member of both the Liberal Club and the Society of Humanity.

E. B. Foote, Jr., M.D., is a young man of special promise. He pursued a scientific course at Columbia College, and was graduated by the College of Physicians and Surgeons of this city. He is also an author and lecturer of considerable note.

Theron C. Leland is a conspicuous writer, lecturer, and Reformer. He is also the third oldest phonographic reporter in the United States. There is hardly a man in the country better informed upon the subjects of phonography and phonetics, as well as the various reforms agitating the public mind. The productions of his pen are very popular.

Hugh B. Brown is well known also as a lecturer and writer. He is associate-editor of *The Positive Thinker* and a prominent member of both the Liberal Club and the Society of Humanity.

Wilson McDonald is the noted sculptor. Several works of art from his hand grace Central Park and other places of public resort. He is a decided Liberal.

Charles Winterburn, M. D. is an eminent Physician of the Homeopathic school. His reputation for intelligence and a wide experience is not surpassed by any physician in the city. He is a decided Liberal.

C. A. Codman is an accountant, and is assistant treasurer of the Liberal Club. He has long been prominent in the Liberal and Positivistic ranks.

Thus our banner is thrown to the breeze; the names of our officers are enrolled thereon and we hope to meet friendly responses from all parts of the country.

Around the World.

We have received a very pleasant and entertaining visit from Bro. J. M. Peebles, M.D., who has lately returned from his second tour around the world, by way of Australia, Ceylon, Southern India, Madagascar, Natal, and South Africa, to England. Dr. Peebles studied the manners, customs, and laws of the so-called heathen, and the native tribes of those countries. He has seen more countries, and visited a greater number of tribes than Bayard Taylor or any other American traveler. He says that even the lowest black men of Australia, the Beddahs of Ceylon, and the Caffirs of South Africa have conceptions, crude and irrational, to be sure, of some divine existence and a future life. Belief in immortality seems to bubble up spontaneously in the lowest races. The degraded blacks of Australia have a saying like this: "He goes down a black man, up jumps a white man."

At night time they are afraid of ghosts and demons. The doctor spent some time in Ceylon, the head center of Buddhism. He pronounces many of the Buddhist priests the most metaphysical men with whom he has met. On the question of the soul's final absorption into Nirvana, he confessed that one of these Buddhist priests sorely puzzled him Orthodox clergymen can do nothing with them in arguments The Buddhist sacred books are much better authenticated than the Old and New Testaments. In an oral discussion held in Pantura, Ceylon, between a Buddhist priest and a missionary, the latter was completely defeated and demoralized. The Buddhists of this country are repairing their temples, and show much vigorous life. They have already sent two missionaries to France, and are raising the question of sending missionaries over the wide waters to *evangelize* the Christians. The Brahmins are more objectionable, in this traveler's estimation, because of their adherence to the "caste" system; and then the lower class Hindoos are exceedingly superstitious. They have an equal dislike for English rule and missionary influences. The doctor said that crows or rooks and missionaries are found in all climes and latitudes. The missionaries in Madras are having a fiery controversy over the translation of the New Testament into the Telegu language, the Baptists rendering the Greek word for baptising, *immersion*. The different Christian sects sorely puzzle these poor heathen. One class of missionaries says the bible teaches this; another, that; and then it is exceedingly difficult to convert Unitarian Mohammedans to trinitarian orthodoxy. They cannot comprehend how the son can be as old as his father.

The doctor says unhesitatingly that the so-called heathen nations are more moral, so far as drunkenness, thieving, and other misdemeanors are concerned, than are Christian nations. They are not as intellectual and scientific. If missionaries would teach them the English language, the arts and sciences, if they would transfer to those far lands the American school-house, the spade and the plow, they would do vastly more good to these people of the orient.

In Natal, and the country westward he saw the Hottentots, the Kaffirs, and the Zulus. It was these native Africans that so puzzled Bishop Colenso about the creation of man and the Book of Genesis. Though this Englishman is considered by evangelical Christians to be full of heresies, he nevertheless is a bishop in the English Church, performs the functions of his office, and draws his governmental stipend. In this country Mr. Peebles lectured upon the India famine and the subject of psychology. He pronounces Southern Africa a magnificient country, rich not only in diamonds, but in gold, silver, and other minerals.

The difficulties that the English are having with the native tribes is caused by the same Anglo-Saxon cupidity that causes our warlike troubles with the Western Indians. He met H. M. Stanley in Cape Town, South Africa, and listened to his grandiloquent description of his battles—thirty of them—in Central Africa.

Instead of opening Central Africa, he has virtually closed it to future explorers, unless accompanied by a large military force. Mr. Stanley should learn modesty and wisdom from such men as Livingstone, Lieut. Cameron, and other African explorers who preceded him.

We have great confidence in the ability and careful and extensive reseach of this great traveler, and we are glad to learn that he is preparing a very interesting account of his varied and valuable experiences.

B. F. UNDERWOOD will lecture at Elmira, N. Y., June 30.

Communications.

The Dishonesty of some Clergymen.

Ever since I was emancipated from the thralldom of the Church, I came out into the glorious liberty of the sons of God. I have been peacefully convinced that in the discussion of a question of history, government, or science, bearing even remotely on the Church's claims, no sincere clergyman of any denomination who feels allegiance to his creed, can be trusted, either for his statement of facts or the honesty of his reasonings.

The English Episcopalians, and their High Church brethren in the United States, hate the Church of Rome with more bitterness than any other Protestants, although one of their most eminent bishops declared that there was only a paper wall between the two bodies They call the Catholic Church, in scriptural phraseology, the Whore of Babylon. It was the most galling thought to them that in tracing the apostolical powers of their own bishops to Christ's apostles at Jesusalem, they have to travel by the way of Rome, and through centuries of crime and moral filth, when the clergy of all orders, from pope down to priest, were the biggest rascals in the world. In other words, they are compelled to acknowledge that if the Church of Rome is the Whore of Babylon, the Church of England was the first-born of the womb of this prostitute—Henry VIII., the original founder of the English Church, having broken his allegiance to Rome merely because the pope would not consent to his divorce from Queen Catherine.

And if the English Church is the daughter of a prostitute, what origin, except one of bastardly, has her daughter, the Episcopal Church of the United States? To avoid the shame of such a parentage what an expedient do the American priesthood devise? Why, with as much skill in cookery as Joseph Cook exhibits, in defiance of history, they cook up the theory that their bishops derive their title, authority, and succession, not from Rome, but from some bishop who had conveniently emigrated, as if for the purpose, from Jerusalem to England in one of the early centuries of the Christian Era, and who, with his successors, in office, had seemingly been living in entire ignorance of what had been going on in the Christian Church for five hundred years! When Judge Black, in the Vanderbilt will-contesting case, in trying to prove the testator too insane to make a will, remarked, as a proof of mental weakness, that a man would believe a foolish proposition, as, for instance, the doctrine of apostolic succession. Mr. Surrogate Calvin, lawyer as he was, and acquainted with the laws of *evidence*, spoke up and said: "I believe in that doctrine." No doubt also he believes in the luminous—*lucus a non lucendo*—definition of the Trinity given in the Athanasian Creed.

We have a glaring instance of the utter untrustworthiness of a clergyman's opinions in discussions and questions of government in the case of the Rev. Dr. Woolsey of New Haven, who has just given the world a treatise on Political Science, in which the *landmark* from and to which all his bearings in the discussion tend is the vile, effete, medieval system of theology introduced into this country in colonial times by emigrants from king-ridden and priest-ridden Europe. Under the old hallucination, the government is an ordinance of God, miraculously established, instead of a human institution; and the civil magistrate, whoever he may be, the minister of God, instead of the representative of the people; and that the object of government is "the perfection of human nature," he openly expresses the opinion that government in aiming at this purpose, may not only "protect" religion, but "may also support an established church."

Hugh Miller, the eminent Scotch Geologist, who was an elder in the Presbyterian Church, undertook to make the rocks composing the crust of the earth double up, or undouble in conformity to the teachings of the Westminster Confession of Faith. And when he found that Geology stood out and refused to be whipped into the service of a creed which numbers 5,133 distinct phases of theological faith, he fretted himself into a suicidal death.

Another Scotchman, now at the head of Princeton College—the Rev. Dr. McCosh—has no idea of following the latter part of Hugh Miller's example, but more *cannily* concludes that if the mountain *will not* come to Mohammed, Mohammed will go to the mountain. With that *sang froid* peculiar to and strikingly illustrative of the character of the clergy as a class, after battling the doctrine of Evolution for years as Infidel in its tendency, he, seeing that scientists generally, in Europe and America, accept it, is trying to make himself and others believe that it is consistent with the Bible, in the same way that his countryman Hugh Miller made the six days' work of creation in Genesis to be demiurgic days, millions of years in length, while he limited the seventh day—the Sabbath—to twenty-four hours of common time. Now all this is very ingenious, but very dishonest.

I took up my pen, however, to say that I lately examined again the interesting and instructive volume of Archdeacon Trench "On the Study of Words," and when I came towards the end of the book, noticed that what he says of the word *absolution* furnishes another instance and proof of what I said above, that no priest or clergyman can be trusted in any matter affecting his Church or Bible. Dr. Trench is a minister of the Church of England, an able scholar, and a truly pious and good man. He knows that in the Ordination service as contained in the Prayer Book, the bishop, in giving Holy Orders to a Priest, acts as a successor of the apostles. He confers upon the kneeling candidate for the priesthood, by his authoritative voice, the sovereign power to forgive or retain sins. In human governments, as for instance that of the United States, one of the highest, if not *the* highest acts of sovereignty is to pardon a criminal under sentence of death. The crime of a murderer, as stated in the bill of indictment, is against *the people*, and in an act of pardon the executive, as the representative of the people, exercises sovereign authority. The assumption of such an authority in the moral government of the world by a priest or clergyman is so clear an invasion of the prerogative of the Almighty that common people cannot believe that a human being can be guilty of it. To me it looks like treason. But while it makes one's hair stand on end at the boldness of the act, it is nevertheless true that when the bishop ordains a man he gives him as a priest this apostolic grace and power to forgive or retain sins as he sees fit. Not only so, but he declares that all other clergymen, not receiving this grace from apostolic hands, they and their flocks, are given over to the "uncovenanted mercies of God," which is only a polite and condescending way of saying they are doomed to eternal hell-fire. This business of forgiving other people's sins is called in the formularies of the Church, *absolution*. The priest says, "*I absolve thee.*" That is to say, that, whereas the sinner was before *bound fast to his sins* which were sinking him into perdition, now the priest "absolves"—loosens him authoritatively and officially from them, and he becomes as holy as Adam was in the Garden of Eden, and fit for death and judgment.

The Apostle Peter said to the lame man, "In the name of Jesus of Nazareth, rise up and walk." But the priest, popish or Protestant, of our day declares, "I absolve thee; I have the keys of the kingdom of heaven in my hands, and have the power in myself, communicated to me by the laying on of the hands of the bishop, who got it immediately from Christ, to open or shut the doors of heaven to all comers." The priest on earth puts Almighty God in heaven under binding obligations to confirm and ratify what he does; for the divine commission he holds runs thus: "Receive ye the Holy Ghost! Whose sins ye forgive they are forgiven, and whose sins ye retain they are retained; for whatever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The power evidently is absolute, and the exercise of it is purely discretionary with the priest who holds it.

Hence, as cited by Lord Amberley, in M. Lamartine's poem entitled "*Joclyn*," when a bishop, during the French Revolution, was condemned to death, he sent for a young deacon—an aspirant for the priest's office—who was living in concealment in the Alps with a maiden who loved him deeply, and whom, since the irrevocable vows of priestly celibacy were not yet taken, he intended to marry. Regardless of the young man's pleading, the bishop, under the threat of his dying anathema, forced the unhappy youth to receive priestly orders at his hands, *solely* that he might then listen to the bishop's confession, and forgive his sins. Marriage, of course, thus rendered impossible by the vow he had taken, two lives were consigned to enduring misery that a bishop might die in peace!

It is worth while to remember that this "power of the keys" was not relinquished by the Protestants at the time of the Reformation, with the rest of the popish mummeries. Not only the Church of England, and her daughter, the Episcopal Church of the United States, but the Presbyterian Church, in all its manifold denominations everywhere, followed the example of "the mother of us all." The Church of Scotland, in abolishing the order of Prelatical Bishops, transferred the power of the Keys to the pastors of the churches as agents of the Presbytery. This I suppose is the case also with the Baptist and Methodist churches, which came into existence during the last century, and with the Congregational churches of New England, whose conferences and associations exercise a jurisdiction similar to that of the Presbytery. It is interesting to see how the clergy everywhere hang on to their privileges as embassadors of Jesus Christ, with power to bind and loose, and it is mournful to see how generally the laity, like Surrogate Calvin, concede the claims. There are Protestants who tremble at the anathemas of their priests as much as King Henry did at the fulminations of Thomas à Becket.

But the point I wish to call attention to in this communition is, that in reading Dr. Trench's account of the etymology of the word *absolution*, which is purely an ecclesiastical term in its origin and use, a plain man would be led to suppose that it means *God's* loosening men from the bonds of sin, whereas he well knows, from the office of the Visitation of the Sick, in the Prayer Book and elsewhere, that the priest says to the candidate for absolution, "By the authority committed to me, *I absolve thee from all thy sins*, in the name of the Father, the Son, and the Holy Ghost. Amen." It is an old law maxim, *qui facit per alium facit per se*, and this gives the instrument, called a power of attorney, its legal force. The agent has not only the power of his employer to act in the specified case, but the discretion to use it or not, as he deems best. The analogy is complete between such an agent so interested and a priest or minister of the gospel who has received in ordination the commission and grace of priesthood. Standing up before the audience, he says, "I absolve thee from all thy sins." Yet so good a man as Dr. Trench, when he knows that this was the meaning of the word, and the doctrine of his Church, conscious, as he seemingly was, of the stupendous influence and arrogance of the assumption, eases it off and makes the false impression on the minds of his English readers that the term absolution meant *God's* absolving instead of the priest's.

It is not diverging much from the line of thought to call attention to an important question that now arises. As the absolution pronounced is based upon the simple *confession* of the sinner, if the sinner has played the hypocrite, and merely confesses with the lips what he does not feel in his heart; or if he is self-ignorant and self-deceived as to what constitutes true repentance and true confession, and is still, like Simon Magus, in the gall of bitterness and the bonds of iniquity, what is his spiritual *status?* The priest has unequivocally and unconditionally pronounced his absolution, and the act is ratified and recorded in heaven. He is entirely freed from all culpability, and is absolutely holy. Yet in point of *fact* he is the same old sinner that he was before, either self-deceived or a hypocrite, palming himself off to his credulous priest as a penitent only for some sinister purpose. His *real* character forbids his going to *heaven*, since he is under the curse of a broken law; while the absolution of the priest, confirmed in heaven, prevents his going to *hell*. Like Mohammed's coffin, he seems to be midway between the heavens and the earth. Would some bishop be good enough to define his *status?* It looks as if he were neither *saved* nor *unsaved*.

SENEX.

B. F. Underwood on the Petition.

JACKSONVILLE, ILL., June 9, 1878.

MR. EDITOR: A friend whom I esteem requests me to "state my position in THE TRUTH SEEKER in regard to the law against obscenity, the action of Comstock, etc.," the reason of this request being that he thinks I am "misunderstood by some parties."

If I am "misunderstood" on this subject the fault is not mine; for my position has been stated frankly, and, I believe, clearly. Possibly "some parties" have "misunderstood" me because I have not descended to personalities such as have characterized several articles that have been published on the subject. There is a certain class of minds that seem to think a writer, to give emphasis to his views, should question the motives and assail the character of those who cannot see a subject in the same light in which he views it. I have no wish to please such persons. Their "Liberalism" is of a kind not to my taste.

But since my good friend thinks it would be well for me again to define my position on the matter referred to, I cheerfully do so, although at this time, when after more than eight months in the lecture field, speaking almost every night, I am obliged to defer all writing and other work not absolutely necessary, in order that I may meet existing engagements. I am disinclined to engage in any controversy on the subject.

In my opinion, (1.) there should be laws against the circulation of that kind of literature known as *obscene*, and concerning the character and influence of which there is no dispute among decent people, be they Christians or Infidels.

(2.) Congress has the same right to prohibit by law the circulation of filthy books and indecent pictures through the mails that it has to prohibit the transmission of all other articles which postmasters are forbidden to put into or send through the mail.

(3.) The law which of late has been a subject of discussion between THE TRUTH SEEKER and *The Index* has some good features and some bad ones; and it ought to be so modified that under it none but venders in obscene literature can be punished. This was clearly stated in a resolution which was submitted by me and adopted at the last session of the Congress of the National Liberal League held in Philadelphia, July, 1876. In some of its features the present law against obscenity, etc., is simply ridiculous, and indicates a lack not only of statesmanship but of common sense in those who framed and passed the law.

(4) Comstock's office is wholly unnecessary and should be abolished; and the performance of all duties and the enforcement of all laws and regulations pertaining to the circulation of books and articles through the U. S. mails should be entrusted to postmasters, and mail agents.

(5.) While there is reason to believe that Comstock has done some good, he has been the cause of arrests for which there was no good reason, and of suffering, in several cases, wholly unmerited. His course shows him to be, as far as I can judge from what I have heard and read, an unscrupulous, mercenary, heartless man. Some of the methods he has employed are of a character that no honorable man can approve.

I will add that I regret exceedingly the bitter personal controversy between *The Index* and THE TRUTH SEEKER.

Have not Liberals sufficient breadth and catholicity of thought and liberality of spirit to drop personalities, subordinate their differences on unimportant points, and unite on a plan and programme to which they can all agree.

Respectfully, B. F. UNDERWOOD.

REMARKS.—Mr. Underwood agrees with us in part, and differs from us in part. We agree that laws should be passed against obscene books and pictures, but we don't quite agree as to the proper means by which this should be done. Like other crimes and misdemeanors, this properly comes under the jurisdiction of the States. The United States has nothing to do with the morals or opinions of the citizens of the States. The Constitution imparts no such power.

If Congress has the right to prohibit letters and other mail matter because it is decided to be indecent, immoral, or obscene, it has an equal right to prohibit the same if it be skeptical, heretical, and infidelic. If one is Constitutional, so is the other. If the lines are to be drawn, who shall say that Unitarians, Universalists, Free Religionists, and all Radicals who do not acknowledge the main points in orthodox theology shall not be legally tabooed? If Congress has the power to say *this* and *that* kind of literature shall not go through the mails, why not also *that* and the *other?*

Nobody thinks there is no good in the Comstock laws of 1873. There is scarcely any law but what contains some good; but that is no reason why it is not proper to repeal certain laws. The Comstock laws contain far more of the bad than the good; and they have not been as productive of good as many suppose. Nearly all the obscene literature that has been seized was taken before the passage

of those laws. Most of the cases that have been prosecuted under those laws have been miserable instances of officious tyranny and orthodox bigotry which had far better been omitted. It makes us almost doubt the soundness of Liberals to hear them advocate those laws or praise the good they have done. Those laws have been an absolute curse to the country, and there was not the slightest need for their passage.

We agree with Mr. Underwood as to Comstock's office, the manner in which he arrests and convicts his victims, and also as to his real character. We also regret with him the quarrel that has arisen between *The Index* and ourselves. But we are sure we did not begin it. When *The Index* charged us with "indecency," "forgery," and a "great wrong," and a "great blunder," in asking that bad laws be repealed or modified, it was only natural that we should defend ourselves. Had *The Index* been fraternal, reasonable, just, and truthful, we should not have raised our voice against it. It is the man who begins a quarrel that is responsible for it. We did not begin it.—[Ed. T. S].

Mr. Wolff on the Petition.

Editor of The Truth Seeker: On the strength of his consent to address one of the committees, the name of Col. Ingersoll, with those of the local committee, were signed to a petition to the Senate in order to bring it before that body simultaneously with the House. So far as we know, he did not sign the regular petition, and we don't care whether he did or not, as his name is no better than that of other people, less prominent, and less squeamish about their reputation with people who "do evil that good may come." The committee gave him no instructions, and he was at liberty to adopt either alternative—amendment, or repeal.

I asked the committee to amend or repeal; but in my own right I demanded the repeal of all laws assuming that Congress has the right, in any way or degree, to deal with moral questions, except those named in the Constitution, piracy, treason (purely political), crimes committed without the jurisdiction of any State, and counterfeiting, the latter of which should be relegated to the States, as a matter of public economy. As I am now revising my argument for publication, it is needless to discuss the question. But I may take this occasion to say that there is little hope of favorable action without a vigorous effort. These *gentlemen* are too busy with personal and political matters to attend to their sworn duties. They have no time to look after personal rights or Constitutional invasions. The most of them are afraid of clerical influences, which now dominate legislation and administration to an extent which will astonish even Christians when they see all the facts massed. Many of them are churchmen, or have been educated under the shadow of church institutions, and their sympathies, prejudices, and personal interests are on the other side, so that it takes only a little of "Comstock" to justify them in neglecting to look into this matter so as to be able to act intelligently.

Something more is necessary than sending in monster petitions. The whole case must be clearly and forcibly presented, and they must be induced to examine it thoroughly. Among Liberals there should be no dissensions; and no *white feathers*. The man who flinches now is a *coward*. I have no use for men who dodge and shirk in the great battle for principle and right. They may seem heroes and martyrs, but they lack the "stuff" of which martyrs are made. Nor have I any use for the legal mind that fails to see that all such laws are invasions of the Constitution, and violate those fundamental principles without which government and society cannot exist. For the Supreme Court—appointed usually as partisans, which has decided the law constitutional—I have less respect than for the hod-carrier or cartman who performs his duties faithfully. I want it understood that I am opposed to all legislation by Congress on moral questions. That august body is not a moral institution, and not qualified to judge of moral questions. They belong to the States, and not to the United States. Whether I favor "obscenity," etc., or not, is not to be considered. These are the questions:

1. Is the law Constitutional? 2. Is the method of the law the best? 3. Are the agents and methods of the agents the best? All personal and moral questions are secondary to these; and until these are settled all side issues are out of order. For the truth and the right always,

920 F. St., Washington, D. C. John B. Wolff.

The Slavery of Ignorance.

Besides the arbitary laws that enable the few to absord a large per cent of the labor of the many, mankind are oppressed with many burdens that are the result of ignorance. Even the vices, or at least the most of them, are the result of ignorance. Even gambling, the use of coffee, opium, rum, tobacco, eating hearty suppers, condiments, etc., are the result of ignorance of the self-harm they engender and the slavery to a habit once formed. Education in the proper direction is the remedy. Ignorance of law, medicine, mechanism, and trade, creates a larger number of "middlemen" or non-producers than would exist, if every man studied those things as far as he was able. The money spent for rum, tobacco, coffee, and superstition, would go far towards making every one proficient in these essentials.

Ignorance in agriculture causes much waste of labor. It is the most practical and least understood of any profession. It is thought the simplest, where, in fact, it is the most intricate and profound of all professions. What to plant, how to plant and cultivate, the adaptation of soils, climates, and foods, the elements of the soil, of manures, of products, how and when to apply fertilizers, etc., are all subjects little understood. The South raising cotton for its fiber, the North flax for its seed, is poor American economy. The South depending upon corn so much for stock food is irrational. Wearing out land as fast as you can make one crop after another, as is the usual practice on fresh soils, is poor economy. Those distant from market raising raw produce for sale and those nearer market raising stock, reverses the natural order of rural industry.

Last and not least, the slavery of superstition wastes much of the time and means of the sons and daughters of toil. The loss, at least of two months in the year (Sundays), the spending of hundreds of millions annually to support sixty thousand non-producing parsons and chaplains, and to build churches, parsonages, etc., is paying very dear for the good their is in Christianity. If the time and money wasted on the creeds and false morality of Christianity were devoted to the spread of true morality and education in spelling, reading, writing, grammar, geography, the languages, mathematics, philosophy, chemistry, and the arts and sciences generally, oh! what a glorious reform it would be. It would give every man and woman in the United States an education that would fit them, if naturally capacitated, to adorn any position in the Government.

Keep reform a moving,
By your reason stand,
Ignorance ever reproving,
Till its driven from the land. Amen!

Mineral Springs, Ark., O. Jones.

My Purification.

Intellectual Center of the Universe.

I am purified, likewise cultured. My culture is of long standing, my purification is more recent. I was born without the aid of father and mother—fathers and mothers are so horribly vulgar—and educated for the ministry. But in the college were men who used to pray loud and talk about the blood of the Lamb. I couldn't stand that, you know, and I left theology and went into the society of Boston where culture abounds. They used to shock me sometimes by talking about the women's voting, and once I fainted on hearing a lady speak of the relations of the sexes. But I am now purified as well as cultured, and I will tell you how the ol— how it wo—, no I will relate the circumstances and describe the subsequent transactions into which I was led by having the grace of purity in my heart.

Those who have never been purified or cultured, that is, Boston culture, little know the overwhelming immaculateness which takes possession of the soul filled with the grace of culture. One immediately soars above the coarse clay of his fellow-creatures and dines only with angels on the nectar-like essence of rectified dew. The ordinary fare of common mortals is like asking fairies to eat cold cab—, no, I cannot even write it; it's *so* horribly vulgar. But about my purification. I must tell you so you can get some grace too.

I dropped into our club the other night. Our club is composed of gentlemen who are all cultured. The president is editor of the *Index Expurgatorius*, and is the most cultured and pure man living. Most of our members would only faint on reading something about the se— relations, but he faints promptly on hearing the word "obscene."

At seven different times have I known him to fall upon the ground when he has heard some unpurified wretch say "obscene literature." He would die if anybody should tell him that he was born like ordinary persons. He was born with his clothes on, and was educated for the ministry, too. As I said, I went to the club, and seating myself by the table took up the *Index Expurgatorius*, the only sheet cultured enough to be allowed in our club (of course our library is limited, but then it is select). I read the editorial on the purification of Liberalism, and a change came over me. I thrilled and glowed all over. I was fanned by the wings of the pure, and I felt the soft down brush against my cheek as the purified hosts of heaven encircled me in their cultured arms. I was wild. I could no longer tread the earth—the coarse earth on which walked anybody who chose. I wanted to fly but I couldn't. It needed another editorial to give me wings—only one more, and I should have been an angel. But I must do something. I felt that my mission had been miraculously unfolded to me. It was the purifying the earth and disseminating culture. I could do that, and I would. But how shall I commence? I rushed to the street and seized a man by the arm.

"Are you purified?" I gasped, my heart bounding wildly.

He looked up in my face with a pitying expression in his grey eye. "You d——d lunatic!" he said, and lifting me in his arms dropped me gently into the gutter.

My delicately nurtured body could not stand the contact with such coarse clay. I felt that my missionary work could not be carried on among such people without assistance. What should I do? "Ah! I have it!" I exclaimed, and fell down in a transport of joy.

I had a friend. Before I was purified I regarded him as a good man. He never stole; he never murdered; he never got drunk; he never signed a minister's name to a document the minister told him not to. But now I was purified, I discovered a fault. He had not the grace of culture. He swore! Horrible! horrible! horrible! I had heard him on one occasion say "G—— d—— it all to h——!" But I am purified—I cannot write it. It lacks culture, and I cannot write anything uncultured. He must be purified, and I must do it. Faith without works is of no account. I set to work to cleanse him. I would purify him or kill him in the attempt.

But how should I do it? Should I go to him and say he needed purification and culture? No; that would not do. He would tell me it was none of my d—— (I cannot write it) business what he needed. I hit upon another plan. "I will devise a device against you," said the Lord. I would imitate the Lord." I would devise a device. I turned to the manifold twistings and circuitous columns of the cultured and purified *Index Expurgatorius*, and perused them anxiously carefully, and with an eye of faith. I saw how Brother C. did. I was elated. I would do the same. Even if I used another man's name, it was in a good cause. I must purify my friend. I read the clergy's encomiums of Anthony, and I decided. I looked around for a law that would reach my friend. If I couldn't find one I would have one made, with the aid of Abbot, Comstock, and the Y. M. C. A. But I found one. It is on the statute books of the District of Columbia. If any one shall blaspheme he shall be bored through the tongue; if he swears twice he shall be branded; if three times, he shall be killed, and the editor of a purified paper cannot preach his funeral sermon. Neither can the clergy. I shouted in glee, O splendid law! O purified and cultured law-makers! I had him. I would purify him. I would visit his heart with the grace of culture which passeth understanding.

I went to W. I wrote to him. I told him if he would come he would hear of something to his advantage. I did not tell him he would be purified. He didn't care for purification. I didn't sign my name either. I borrowed a congressman's, a friend of Comstock's. He came. I had an interview. I told him I had called him for his good. He must be purified. Glorious ecstacy! he swore. Not once, but thrice, yea, three several times did he swear. I had him. I disclosed my vocation—the Great Purifier of Liberalism and Agent of the Society for the Dissemination of Culture. I arrested him, took him before a magistrate. He swore that he swore, but that he did it because I had lied to him—humbugged him—inveigled him into it. I made my charge and pointed to the law. My victim argued that it was unconstitutional; that it wasn't in accordance with the great fundamental principles of our charter of liberty. He said that the law was obtained in a surreptitious and fraudulent manner; that it was used by an unprincipled villain (Great Heavens! could he have meant me?) to curtail the rights of American citizens; that it was designed to make everybody measure their conversation by the standard erected by a purified ass who couldn't see the difference between the right of freedom of speech and the liberty to debauch everybody in the universe (Hell and furies—Oh! I forgot myself—could he have meant my friend, the editor of the *Index Expurgatorius?*), and he wound up by swearing that as long as he lived under the Stars and Stripes he should swear and deny the existence of a god as much as he pleased, and that he would see me damned before I should dictate to him what he would say.

I never was so shocked in my life. In fact, before he got through I fainted six times, and nearly the seventh, but just as I was going off he finished, and I rallied sufficiently to tell my story. I didn't tell the judge how I had lied to him, decoyed him to Washington, and induced him to swear. No; I just proved, on my own unsupported testimony, that he had sworn in a most shocking manner. That was sufficient. The learned and purified magistrate was satisfied. Of course he was! Wasn't I the Agent of the Society for the Dissemination of Culture? Wasn't my word better than that of a man who swore? What if I did lie and act the spy, wasn't the president of our society cultured, and didn't that make up for my deficiencies? To be sure, he had been known to swear himself, and had even issued circulars in which he swore, but then he was cultured, and that made the difference.

"He has blasphemed; he shall be bored through the tongue," pronounced the judge.

"Nay, but he has sworn more than once," said I, determined that my friend should be thoroughly purified.

"Then shall he also be branded," said the judge; "for thus saith the law."

"But he has taken the name of the Lord on his unpurified tongue three several times," said I, for I saw that my friend would not be purified by boring and branding.

"Then shall he die; for so it is written," said the judge.

"O beautiful law!" I shouted. "O wise and virtuous judge! Thy mind is purified and thy heart is filled with the grace of culture. Blessed is the name of the editor of the *Index Expurgatorius!* Let us pray." And the judge and I knelt down and prayed long and fervently for the graceless profaner of Liberalism, that he might see the beauty and constitutionality of the law which enabled us to kill him because he was not purified. But oh, remarkable event, the thankless man was not a bit grateful for being purified. He swore roundly about the cruelty of the judge and the meanness of myself, as though we had not done all in our power for his good and our glory. Protestations fierce and bitter did he hurl from his lips. Oaths round, full, and so shockingly uncultured and unpurified, that I closed my ears, and turned hastily away, weeping for the coldness and hardness of heart of the man I had tried to purify. The executioners led him away, and I returned sadly to my office, bewailing the lack of culture which pervades the world.

Some would have the law repealed or materially modified so I could not kill men for swearing, but such people are profaners and advocates of profanity, and do not feel the purifying grace of culture. If they should succeed, blasphemy would stalk through the land, corrupting the morals of the rising generation, as has been so ably pointed out by the *Index Expurgatorius*. Yes, the law must stand, or we should have wicked people peddling profanity everywhere. Any one who cannot see the beauty of this law is a horse-thief, and any one who would sign a petition for its repeal is a vile, vulgar, swearing, blaspheming, impious coadjutor of a vampire, and should not be allowed to pollute by his presence the nostrils of a purified society. My advice to everybody is to go and do likewise.

Yours, Custus Morum.

Letters from Friends.

ROCKLAND, WASHINGTON Co., O., June 2, 1878.

MR. EDITOR, *Dear Sir:* Prof. Draper's works, which you sent me some time ago, are the most fascinating historical books I have ever seen. Nothing dry about them. I would not part with them for twice the price I paid for them. They are the ones I take the most pride in. No Liberal should be without them, for therein is a perfect mine of facts. Yours for Freethought and the truth,

GEO. WOLCOTT.

PAINSVILLE, LAKE Co., OHIO, June 10, 1878.

MR. D. M. BENNETT, *Dear Sir:* My daughter takes your paper, and in your paper there are many letters on the money question, yet I have an impression that there is no real question at issue. The Constitution of the United States says, "That no State shall make anything but gold and silver coin a legal tender in payment of debts. Paper promises are only representatives of money, and until the Constitution is altered by a majority of States, all such paper purporting to be legal tenders should be made unlawful as legal tenders by State authority." Yours truly,

FRANKLIN PAINE, SR.

LITTLE ROCK, ARK., June 11, 1878.

D. M. BENNETT, *Dear Sir:* A short time ago I picked up one of your papers, and, seeing that it was an Infidel paper, was about to cast it aside; but noticing an article headed "An Open Letter to Jesus Christ," concluded to read that one piece, after which, as a natural consequence, I read the whole paper through, and found enough in it (by referring to the Bible references) to satisfy my mind that the Bible is a myth. The only thing that surprises me is to think that I never have read an Infidel paper or book until I read THE TRUTH SEEKER a few days ago, and am now reading Paine's works. Will say that I have been a member of the M. E Church since I was seventeen (for the past seven years), which is the probable cause. Yours truly,

T. H. LEWIS.

PORT HOPE, ONT., June 10, 1878.

MR. D. M. BENNETT: Your TRUTH SEEKER is enlightening me, or rather creating a rebellious feeling toward Christianity. I did not know until lately that there was such a paper published. Trust that those tracts will throw more light on Christianity. Yours truly,

JAMES H. SHANNON.

DES MOINES, IOWA, June 12, 1878.

MR. D. M. BENNETT: It has been about two years since I first had the courage to examine both sides of Christianity. Since that time I have been grasping in every direction for truth, and am glad to inform you that I have had nothing to assist me out of more difficulties and clear up more doubts in my mind than THE TRUTH SEEKER. You can depend on me as a regular subscriber for your paper, because I believe it to be a great reservoir of truth and knowledge. Inclosed find one dollar, for which please send me photos of the following-named persons: D. M. Bennett, Thomas Paine, Voltaire, Rousseau, Humboldt, George F. Train, Underwood, Ingersoll, Darwin, Susan B. Anthony, and P. Cooper, And oblige, S. H. HELWIG.

MADISON, LAKE Co., OHIO, June 10, 1878.

MR. D. M. BENNETT: I have seated myself to write a few lines to you to let you know my hard fortune. My wife is dead—the second one that I have lost. She was nearly seventy-two years old. Both were as good women as I could wish were I young again. I am now alone. I have nothing to live for, neither do I wish to live; still I don't know but I am as well off as ever I was. I have no Jesus to comfort me. I don't want one. I don't think there is nor ever was any. If it had not been to let you know something about Seth. W. Payne, you would not have heard from me. I thought of writing what he has sent me with regard to your character, but I will send the paper to you. It is scandalous. If he can be beat, in lying he cannot, I am sure. I often have felt sorry there was no hell for such men. It seems that Abbot is trying to pull you down. What is the matter? It strikes me if you could make a pull all together, you would rend the walls of old Zion so that the breach could never be repaired. Well, go ahead; give no quarter to such men. As long as I can pay for the paper I shall take it. I should like to see you very much, but can't come there. Shall be seventy-six next September. Now I will close, wishing a long life and a pleasant one.

Yours truly, LEE NORTON.

VESTA, NEB., May 26, 1878

FRIEND BENNETT: Inclosed please find fifty cents' worth of postage stamps. That is all I can raise just at present. I mean to do better soon. I am more and more pleased with THE TRUTH SEEKER every week. It is certainly smashing many of the household gods of superstition and ignorance. "Simon," thou art a magnificent fellow; almost equal to thy ancient namesake, whose surname was *Magus*. I languish to know what wonderful thing thou sawest next in the mysterious and teeming land of Cosmos. Thy fond prophetic soul hath plucked the subtle wreath of allegoric fame from off the clammy brow of the itinerant tinker. Bennett, go on! Success lies just beyond. Every true man and woman is really with thee, not in word or name, perhaps, but in deed. The world is moving. The scientific columns of THE TRUTH SEEKER are perfectly impregnable, and worth five times the cost of the whole.

Yours in haste, JASPER STONE.

DEWITT, IOWA, June 9, 1878.

MR. EDITOR, *Dear Sir:* Some time last fall Dr. Munson received from you a petition for signatures just as he was on the point of starting for Texas, to be gone some two months. He handed it to me and with the assistance of some friends fifty or sixty names were procured, with very limited opportunities, as it rained nearly all the time, until it had to be returned. And as the motives of the signers are brought in question, I will state that the parties signing the petition were men of age and experience, well read, and knew just what they were doing, and are at all times prepared to give an intelligent reason for what they are about to do. I have no obscene literature about my place, and never have had except perhaps a few copies of a book that Hilkiah the priest found that is supposed to have been written by some old carpet-bag Jews (2 Chronicles, xxxiv. 15). We are all of us intensely American, holding in veneration the early fathers and the institutions they established, not the least of which is our postal facilities, and are quite determined to use every effort in our power to prevent any black-hearted villain putting his hand upon our mail matter. As to the influence that surrounds our children we will take care of that. Please give through THE TRUTH SEEKER the names of parties voting on the question, and how they vote, as it may effect men in high places. Yours respectfully, I. L. WILCOX.

CHEYENNE, WYOMING, June 7, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed you will find $2.50 for "The Useful Companion." I was pleased to read in THE TRUTH SEEKER of June 1, that the "Champions of the Church" will be out about the 20th inst. I shall hail its arrival with pleasure. Your TRUTH SEEKER is becoming more and more interesting to me. I feel as though I cannot do without it now, and hope that you may live to a good old age to publish it. Prof. Denton is delivering us a course of illustrated scientific lectures on Geology. I should think that those Christian people who I see attending the lectures regularly would have a very poor opinion of that part of the Bible where it speaks of the creation of our planet out of nothing in six days, after he gets through with his lectures. Yours very truly, THOS. CREIGHTON.

NEWBURG, MINN., June 3, 1878.

D. M. BENNETT, *Dear Sir:* I subscribed for your paper six months ago, and like it better than any other of the kind. I wish it good success in the future, and hope that I may be able to send you in a number of subscribers besides myself. Since my old subscription will expire July 1, next, I will therefore herewith inclose two dollars to renew my subscription until Jan. 1, 1879, and for the remaining fifty cents you will please send me as many sample copies of TRUTH SEEKER and tracts as you possibly can. I want them to circulate among my religious and pious friends who seem to think that without Bible reading and praying to an unknown God or gods, it is impossible to be a good and honest citizen. There are two different religious sects in this place, viz., Lutheran and Methodist. The latter were having a great two weeks' revival here last winter when they thought they would grasp all and everybody, but unfortunately it failed. When the Hon. preacher had called and begged to the Almighty to revive the sinners and save them from hell and damnation for twelve successive evenings, there were two young ladies who joined. I should think they were about twelve and thirteen years of age. Pretty slim work. He (the preacher) found that many of the young men were better posted on that subject than he was himself. Please know me as one of the Liberal class. I am respectfully yours, E. O. MOLSTERTEIG.

LEBANON, MO., June 11, 1878.

D. M. BENNETT, *Dear Sir:* I have been taking THE TRUTH SEEKER since my sojourn in this city, which has been about six months, and to say I have been both pleased and edified by the perusal of its contents would but faintly express my appreciation of it. And I guess I have made it do some good work in opening the eyes of some thinkers' minds here. When I first came into this city I was assailed by self-constituted, righteous priests, who were anxious to know to what church I belonged, whether or not I took an interest in the blood of Jesus Christ, and what I thought of him crucified, etc., etc. But I informed them I belonged to the church of the world, and I looked upon all men and women as brothers and sisters; that I took no stock in the blood of a murdered God; that, if saved at all, I calculated to be saved by my own merits; and I looked upon all who claimed a share in the foul murder of Jesus Christ and expected to reap any benefit from it, as *particeps criminis*, and as the old adage has it, "The partaker is as bad as the thief," and instead of its securing to them happiness and salvation, it ought to sink them into misery and damnation. And I gave them a problem to solve by the rule of three, now called proportion, viz: "If the eating of a good apple brought all misery, and pain, and woe upon us, what ought the killing of God to bring?" Then some of the extra pious denounced me as a damnable Infidel, and cautioned their followers to shun me for fear I might tangle them in their talk. But this only created a desire in their minds to hear for themselves what the old Infidel said that was so horribly blasphemous and dangerous. So they improved every opportunity to talk with me on the all-important subject of death, judgment, religion, and common sense, and I would lend them THE TRUTH SEEKER, and not a few after reading acknowledged it had given them great light on the subject of divinity and a reasonable, common sense religion.

The letters of old Luce on the theory of making all things from nothing, opened a grand fount for their reasoning and contemplation. "For," said they, "we don't suppose the description is scientifically true. Yet, it shows up the foolishness of the old fabled account of creation as given in the Bible; and Woodruff's talk with the Evangelist is an eye-opener. "The Darwins," by Mrs. Slenker, is a feast to their minds, and the "High-Cockalorum Sermon on Saving Faith," is a settler." And finally, they say, it is filled with good, sound, common sense reading matter, and is a severe goad to old orthodox dogmas. I think it is the best Liberal paper that I have ever taken. May you continue to ferret out the miserable sloughs of superstition and bigotry, until truth shall shine forth in all its splendor.

The other day a church member told me his pastor said he hoped that old Infidel James, with his wretched paper called THE TRUTH SEEKER, would leave the city soon, because its obscene and hellish sentiments were getting a strong hold on the minds of many young men, and even some members of the Church swallowed its smooth and hellish lies. I told him he had better send for Comstock to come and watch the post-office awhile.

I think the waters are somewhat troubled. If I could get a few to subscribe for THE TRUTH SEEKER I would, but the church people hold the balance of power here yet, and the common people are rather timid. Hope they will grow bolder soon and assert their manhood. I send this and you can do as you think best about publishing it. I am not a public writer nor lecturer, but I am an old man and have been ground in the old orthodox mill of bigotry pretty soundly. So a little free breath makes me feel very happy, and I want everybody to know what a Savior I have found, therefore I have written this. I shall leave this city next week for Rockvale, Ogle Co., Illinois, where my home is, and you will please send the paper here until the present subscription expires, and I will renew there, and will do my best to get you more subscribers. If I can I will get some one to take my place. I am, dear sir, fraternally yours, JOHN JAMES.

MACEDON, WAYNE Co., N. Y., June 10, 1878.

MR. D. M. BENNETT: W. S. Bell's lecture was the first lecture ever delivered in Macedon on the side of true mental liberty; subject, What has Freethought to offer in Place of Christianity? The new and commodious hall was filled to overflowing with Liberals and Christians. Many of the Christians came in the full confidence that Christian morality could not possibly be improved or set aside by anything better; but they were disappointed in finding that the speaker was prepared with an array of facts to show not only the weakness of their system, founded as it is on mysterious faith, but also the strength and grandeur of that system founded on reason and the knowledge of nature and her laws, and from which eternal system the Christian system has derived all that is of any value in it. The lecturer has called forth much thought in an entirely new line, and will do a vast amount of good. In due time we shall witness its effects. Mr. Bell is doing a good work, and should be encouraged by the Liberals of this country. How shall the truth be known unless it is set before the people? Fraternally thine, JOSEPH FRITTS.

LAWRENCE, MASS, June 9, 1878.

MR. EDITOR: I herewith send you another list of subscribers and $8,25 in money, to which I suppose you will not object. I would have been glad to have sent you more, as I know it must be needed in the great work you are doing. I think if your paper was smaller, say twelve pages, it would better suit the majority of your readers. There are many who scarcely find time to read so large a paper. If you have saved any copies of "An Open Letter to Jesus Christ," please send me some. Those I had have been lent and read till they are worn out, and there are numerous inquiries for them. I have been making an effort to organize a Liberal league here, and the prospects look favorable. The churches are becoming more Liberal every day. It will not be a great while before they get the wool off their eyes enough to lay aside the old Bible as an inspired book. THE TRUTH SEEKER is fast opening the eyes of the investigating portion of the community. They call it the best and boldest paper printed in the United States. The scientific articles, especially those on astronomy, are splendid; the Darwins, "ever so nice." I trust Mrs. Slenker will keep her pen agoing while I read THE TRUTH SEEKER. BENJAMIN GRIFFIN.

OAK RIDGE, MO., May 30, 1878.

MR. D. M. BENNETT, *Dear Sir:* In your issue of the 27th ult., I find an article that proposes to unbutton things, namely, "Is there a future life?" by G. F. Rockwell, M. D., also a graphic note from A. B. Pikard. The future life is based upon what is called the "soul spirit," if any one knows what that is. I dare say germ, for germ means something that is a seed or that part of the seed which carries on to perfection its kind. Prof. Denton would say "soul of the thing." First, we should decide upon this "soul spirit," in what it consists. Is it something, or is it nothing? When we have deciphered that something really exists after death, then we think it is time for research. If nothing is left after death, why so much fuss and feathers? Second, how to commence the investigation is the question. None of the Gods tell us what this soul or spirit is, or in what part of the physical body it lives; then it is time lost to look in the direction of the gods. Christ does not define spirit, however, for he said to the thief by his side, that he (the thief) should be with him in Paradise. Both died. Was death the Paradise? Who knows? Touching Mr. Pikard's gas, or "spirit" filling the cells between the globules or molecules of the body—we repeat, gas, common gas—same with his "hewn-off spirit legs,"—pretty good—exhibit an oasis in the human brain. If man lives after death, may we not reasonably suppose that other animals live also? Where shall we commence to discriminate? Animals have intelligence, some "reason." However, man kicks the beam of the intelligent steelyards, so far as we know, the greatest intelligence, gods not excepted.

If there is a God, we cannot think he "reasons in a human sense." The Bible makes him anthropomorphic, at the same time omnipotent, omniscient, and omnipresent. Such we cannot call a being. A being must have "body form." Then we say nothing outside of nature can be omnipresent. If so, nature is God, and we think her laws fixed. What we are driving at is to locate and define, if not analyze, this soul spirit said to be domiciled in every human body, and is separate from it at death, the body returning to its natural elements, as well as the soul spirit to the God that gave it (nature). This living part to be subject to honor or to dishonor, and without a chance of progress after leaving the temple or body, all depending upon the character of the spirit while in this tenement of clay. Such is Christianity! to which we say "bosh." Spirit-hunting in the light or dark is more rational, and more in keeping with our senses. Besides, it does not impeach the goodness of the author of our being as does orthodoxy. It can be nothing worse than an humble effort of the creature to learn something of what is said to be himself, and of which he knows nothing. Spirit "mirage" perhaps. If life be spirit, it certainly dies with the body, and as death is the opposite of life, there cannot be life in death any more than darkness in light. Spiritualism, to my mind, is but another link in the orthodox chain, and if we are to have life after death, or a continuance of life, this "miraged link" is decidedly the best link in the chain. It's worth hunting for. The old caricature or Christian devil is stale. The mind has supped and dined upon his majesty quite long enough; the age demands something better.

The Christian thinks if man is led to believe there is nothing more of him after death, that we should be miserable. Besides, without a restraint, "hell and devil," no man could depict the carnage that would be in the world. This theory places the human family below the lower order of animals. Animals prey upon animals—not so much upon their kind. It is man's laws and not a fear of hell, or punishment after death, that restrains him from the commission of crime. The Christian's idea of man's fall, and the plan of his salvation, is fit only for the dark ages. That God or nature went "nest-hiding with one of its creatures," though it be lovely woman, is too thin. "An attempt upon the part of the finite to degrade the infinite." It would be well to call the attention of Comstock to this.

People have learned that Christianity is but a fashionable institution—have evolved out of its old grooves, and if essential to salvation, there cannot be a modern Christian in heaven. For Christ "defines his flock," namely: You cannot lay up treasures on earth; cannot worship God and Mammon; dare not have any starch in your character; you must be poor; you must not loan money for interest, for sinners do this, and you would be no better than they; give to those who ask, and if a man sue you for your coat, give him your cloak; try if you can put a camel through the eye of a needle, and woe unto you if there is a failure; you must not swear; say "yea" or "nay" to all things. Next you must drink one quart of hemlock, put in your bosom rattlesnakes, cast out devils, open the eyes of the blind, etc., etc. Then you will know you have a promise of a place in the kingdom, provided, however, there be a kingdom or anything to be rewarded after the body die. The whole Chris-

tian theory is based upon a book called "Genesis," much of which is as mythical as anything ever written, as well as obscene. Much is said against Spiritualism, the dark seances, etc. There is more light in the darkness of the nineteenth century than ever emanated from under the cowl of an "interested priesthood."

Take the spirit from the Christians' and the Masons' great light, the Bible, and it is not worth the paper upon which it is printed. We have a right, it is a bounden duty, to search for the truth, and if found unalloyed, though in a dark seance, it is equally valuable as if found at noonday upon the pinnacle of the church, or in the sanctum sanctorum. Investigate, be not afraid of the critic. I believe in a great spirit; however, I am not able to define or locate it if it doesn't exist in nature, if not nature. Very respectfully,

M. J. HINES.

PRATT, ILL., June 12, 1878.

D. M. BENNETT, *Dear Sir:* I know that sympathy is a pretty thin diet, but I still believe that to know that you have many strong friends and sympathizers, who approve and appreciate your good work in the cause of humanity, must help sustain you or else I do not see how you can stand up under the load you have to carry. I do not mean the superstitious bigots and fanatics with whom you are battling to enlighten, but the dog that professes to be friendly and slips up behind and bites your heels while you have the orthodox hounds in front. We expect the hounds of orthodoxy to malign, stigmatize, and falsify such men as Paine, Voltaire, Volney, and yourself, but when a man like the editor of *The Index* shall say that seventy thousand of the best men of the land are aiders and abettors and lovers of obscenity, then he must know that such statement is utterly false. And I will say right here that unless Mr. Abbot takes back that statement every honest lover of human rights ought to quit his paper at once. Every person knows that a slander or insinuation coming from our professed friends hurts much worse than from our sworn enemies, as we expect nothing better from them. Respectfully yours,

JAMES M. PRATT.

ATLANTA, CASS CO., TEXAS. Apr. 9, 1878.

D. M. BENNETT: Being a new convert to Liberalism, and wishing to learn as much as time and circumstances will admit, I inclose post-office order for five dollars for the following books: "The Career of Religious Ideas," by Hudson Tuttle, and "The Champions of the Church," by D. M. Bennett, binding to suit price. I am sixty-seven years old, illiterate, don't know a rule in grammar, know nothing about rhetoric, logic, punctuation, etc., but eat the same kind of food that others do—when I can get it—and somewhere in THE TRUTH SEEKER or somewhere in your writings you say thoughts are the result of potatoes and other food, so, notwithstanding I have no book learning, I have concluded my thoughts, perhaps, are the same as those of other persons who are compelled from necessity to live on plain, coarse diet, only not so refined as those who are intelligent.

Well, I was born in the Church, and fed on dogmas and superstition till an overdose of potatoes or something else forced me to thinking without the circle or prescribed rule of sectarianism only a few years since. About the first thing that bothered me in my belief was the eternity of the Son. I could not get the thing to work right. They, the priests, told me I must exercise faith, I must not doubt but believe; but priority of existence in the term Father and Son I could not overcome. And this vicarious atonement, that produces such a wonderful effect through faith, when tested by what little reason the Church had left me in possession of, was morally wrong, for sin, as they termed it, was a crime and not a debt. A debt I conceived to be a commercial transaction which could be canceled by proxy, but transgression or sin was a moral wrong, and none but the transgressor should suffer. There are many more things in theology that appeared equally absurd and irreconcilable to reason or common sense. And then the bigotry of different sects and their hatred of each other disgusted me; so I quit going to hear any of their quarrels and let my potatoes and buttermilk and reason have free scope till I was led to examine Judaism from the reformed standpoint. I read several books and pamphlets by Wise, of the Hebrew College, Cincinnati. These enlightened me some, as they discarded hell and vicarious atonement, denounced Christianity, and made Paul the author of it instead of Jesus. I thought I had gained a point, and so I had, but it was only a standpoint to view things differently from what I had done before—could see now plainly that every religious sect hated all others which differed from itself. I was now occupying an unenviable position, when the "Epitome of Positive Philosophy," etc., was found in my box at the post-office. In a short time THE TRUTH SEEKER was also sent, I know not why unless my name was obtained from Dr. E. B. Foote, whose "Plain Home Talk" I had obtained, read, and sold a few copies of. I was also a subscriber to his *Health Monthly*, not even suspecting him to be a Liberal. But now I have ascended a little further up the hill and my standpoint is better to view the situation and confusion among religionists. I believe now that to believe without evidence is immoral, and the Jew is just as bigoted as the Christian or Mohammedan. When Wise and others were preaching in Christian churches, which I gleaned from *The American Israelite*, I was inclined to believe differently; but the manner in which Prof. Felix Adler was treated in Chicago made me pronounce them all bigots, and bigotry is the groundwork of all persecutions; all that is wanting is power. Intolerance is the greatest enemy to truth and progress of all things. I hate it from a Jewish standpoint. I find the early Christians were divided between Peter and Paul, or Jew and Gentile; circumcision preached by one and uncircumcision preached by the other. The only reason why the Jews have not been persecuted in modern times since they were denationalized by the Romans is the want of power!

Excuse my intrusion and desultory remarks, for they are from honest convictions, and I felt it a duty to let them out, whether from potatoes, reason, or delusion, all the same.

J. B. EVERETT.

(STRIGTLY BRIVATE.)

VILLIDELFY, P. O.

MIDSTER BENNEDT: Sense I lasdt wrodt you some shmall leedle idems all apout dat Appodt, I see he brogke out again all ober mit some Gumtstogism ebry dime aindt it? How mught dat Andtony bays him? I dinks Andtony bays him. I guess I dinks Andony pogkes Appodt up mit a shtick, berry shy ligke, in a direcdtly vay, ant he magkes Appodt dink dot Andtony's laws gum straidt from Got-almidty-in-himmel, and ven dat Andony, God, ant gompany, it begodten indo de Gonstitution, he vill magke Appot dig-tator of all de Liberals ant give him a gradt whide elephant do sedt ondt to, ant zing some prazes and mage him a ruler to bunish all de ungultured who dotndt nod dink as dey do, hey? Budt midster brindter, idst mosdt too pad aindt it? De vay dat Appodt gedts himself deseaved. I vas dry do helb him out, put I dondt get some graditood vor id.

I subpose mit all his guldure he is one harf shmardt, ant one half shkart. I dondt vight mit dot vellers side some more, afdter you git sucht pad names. If I vas gall Appodt, "an andiquated barrelelogram," or some kindt ov long names vot soundts hefty, some vools vas dink id shmardt maype, bud I'd pe ashamed ov id afdervard; bud dots a mean shling do gome from a gultured hifaludin quagk ov a goose ven he calls you a "dampfire." I gess he mean vat Vebster's Tickshonary say some dings dat veed on calves in some gountrys vich Midster Vebster calls v-a-m-p-i-r-e-s, dey gomes vare de calves is mitout calling. Bud vas nod Appodt some vool mid out sense do egspose himself as a calf. Bully vor him! So midster editor, dondt you dink you petter eggs-cuse yourself? Ant id too much trouble do yourself to get te veakness out of te two knees ov him? He vants do egxgommunigate te ungultured heredicks, and be monarch ov all he surveys hisself, but I radier readt all apoudt how a goose savet Rome, ant sucht dings as you never readt apout pefore aindt it?

HANS SCHMITT.

RICHFORD, VT., May 28, 1878.

FRIEND D. M. BENNETT, *Dear Sir:* One of the most important considerations is to endeavor to know positively that any given affirmation is truly made. We have a Bible, and on the title page we have, Holy Bible, and the book is full of affirmations from first to last, with no evidence to our reason, senses, and sober judgment that one in a thousand of those affirmations are true. It is affirmed, and sworn to by all the clergy in Christendom, that the Bible is a revelation from God. And there is no evidence that any man on earth ever knew G-o-d, only to repeat priest-fabricated and priests-consecrated names. There are perhaps more than thirty thousand god-names priests have dedicated to the true god, as true as any god, and sincerely worshiped by ignorant people, and not a particle of information was ever imparted to any man by divine revelation; and the whole world is in total ignorance to-day of any real, definite thing revealed by those gods or bibles, only what has been got by experiment and observation of men. All the affirmations in any book that cannot be proved true outside of the book, are to us unknown.

There was a notable transaction that occurred in the vicinity of Richford, Vt. Several priests, lawyers, and loafers made an excursion to Glen Potter, for the purpose of fishing trout. It became known to some newspaper correspondent at Masonville, who dressed the story to suit himself, describing these fishers as probable Fenians, armed and equipped. It was published in Boston, New York, and papers generally. The story, coming from such a Christian people as there are in the States, Boston and New York in particular, when it got into the Dominion, it caused as great excitement as Felix experienced when Paul preached the judgment to come. And it made more and better converts than Moody and Sankey have, with their devil, hell, and damn-brimstone fire, and the wormy, immortal soul that cannot die, since they came over the big brook.

Then was fulfilled what Paul said. "He shall descend with the voice of the archangel." *The Boston Herald* and the trump of God, the New York *Sun* and the dead in Christ, that is, the poor church members in the Dominion, rose first and scattered the news. Then those that are alive, the members of Parliament, were caught up, and armed the militia. The foregoing circumstance probably will cost the working people of the Dominion half a million of dollars Thus, Christianity obeys the law of Confucius, Matt, vii, 12.

IS CHRISTIANTY DIVINE?

This question is being asked even by the clergy very often, and is answered by them always by affirmations, for there is no evidence to prove that it is not a fabrication of mystagogues. Take the first verse of Matthew: "The book of the generation of Jesus Christ, the son of David, the son of Abraham," when he was neither. "Abraham begat Isaac, and Isaac begat Jacob." We ask why was the begetting of Isaac any more than the begetting of Pharez by the St. Judah of Tamar; the beginning of the gospel? (Genesis, chapter xxxviii.)

St. Judah begat the son of God, and was a greater traitor then Judas Iscariot. Luke goes on to say the Highest overshadowed Mary, and the Holy Ghost came upon her. And Matthew says the Holy Ghost did beget it, and the angel told Joseph so. And Mary said Joseph was Jesus' father. Such are some of the evidences of divinity. Now, as the first two chapters of Matthew are faulty, and the first three chapters of Genesis are contradictory, the first verse in Genesis contains four affirmations that cannot be proved true; its divinity is suspicious.

In the beginning of creation! What man ever knew anything about a beginning without a starting point? And who knows the universe ever had a beginning? Who knows anything about G-o-d, only to repeat a priest's fabricated name? If that name means anything, it is the unknowable unknown. Who knows what "to create" means? Who knows that "Shomayin," "Shomilies," the sky, or boundless space, ever had a beginning? Until Christians bring some proof that our Bible is not the greatest bundle of contradictions on the earth we know not what contradictions are. Millions of affirmations amount to no evidence at all. It is a fact that Christians have assumed the whole thing—taken it for granted—and then murdered, fought, persecuted, and damned all who did not assume the historic monster.

JOSEPH NOYES.

The Freethinkers' Convention.

The committee having the matter in charge, have decided to invite the following named as the speakers for the Freethinker's Convention to be held in Watkins, August 22d, 23d, 24th, and 25th.

Col. Robert G. Ingersoll, Washington, D. C.; Rev. Robert Collyer, Chicago, Ill.; Mrs. Elizabeth Cady Stanton, Tenafly, N. J.; Rev. O. B. Frothingham, New York; Hon. Geo. W. Julian, Indiana; Prof. J. E. Oliver, Cornell University; Acting President Prof. Russell, Cornell University; Prof. F. Adler, New York; Rev. M. J. Savage, Boston; Hon. E. P. Hurlbut, Albany, N. Y.; Mr. James Parton, Newburyport, Mass.; Prof. Youmans, editor *Popular Science Monthly*; Horace Seaver, editor *Boston Investigator*; Francis E. Abbott, editor *Index*, Boston; D. M. Bennett, editor TRUTH SEEKER, New York; Rabbi Isaac M. Wise, editor *Israelite*, Ohio; Moritz Ellinger, editor *Jewish Times*, Boston; Karl Heinzer, editor *Der Pionier*, Boston; Luther Colby, editor *Banner of Light*, Boston; Col. John C. Bundy, editor *Religio-Philosophical Journal*, Chicago; Hon. Elizur Wright, Boston; B. F. Underwood, Boston; Elder F. W. Evans, Mount Lebanon, N. Y.; Hon. J. M. Peebles, Hammonton, N. J.; Rev. S. R. Cathrop, Syracuse; Rev E. W. Munday, Syracuse; Prof. C. D. B. Mills, Syracuse; Rev Thomas K. Beecher, Elmira; Prof. William Denton, Boston; Mrs. Clara Neymann, New York; Parker Pillsbury, Concord, N. H.; Mrs. Matilda Joslyn Gage, President National Woman's Equal Rights Association; Prof. T. C. Leland, New York; Rev. J. W. Chadwick, Brooklyn; Rev. William J Potter, New Bedford, Mass.; William S. Bell, New Bedford, Mass.; Mrs. Lucy A. Coleman, Syracuse; Prof. A. L. Rawson, New York; Charles Ellis, Boston; Giles B Stebbins, Detroit, Mich.; Rev. C. W. Wendte, Cincinnati, Ohio; Rev. J. T. Sunderland, Chicago, Ill.; Rev. Wm. Ellery Copeland, Lincoln, Neb.; Rev. Wm. C. Gannett, St. Paul, Minn.; Rev. A. Freeman Bailey, Indianapolis, Ind.; Hon. L. W. Billingsley, Lincoln, Neb.; E C. Walker, Florence, Iowa; Rev. J. M. Barnes, Lafayette, W. Va.; Miss Elmina Drake Slenker, Snowville, Va.; Prof. A. B. Brown, Worcester, Mass.; L. J. Russel, M D., Harrisville, Texas; Hon. R S. McCormick, Franklin, Pa.; Prof. J. H. W. Toohey, Chelsea, Mass.; H. L. Green, Salamanca, N. Y.; Mrs. E. L. Watson, Titusville, Pa.; Rev. S. W. Sample, Meadville, Pa,; S. O. Kellogg, Berlin Heights, Ohio.; T. L. Brown, M D., Binghamton, N. Y.; R. Peterson, editor *Common Sense*, St. Louis, Mo.; Rev J. H. Harter, Auburn; Rev. W. H. Spencer, Wisconsin; W. F. Jamieson, Chicago; Mrs. Julia Ward Howe, Boston; Hon. Fred. Douglass, Washington, D. C.; P. V. Nasby, (Locke) Toledo, Ohio; Andrew Jackson Davis, New York; Rev. A. B. Bradford, Penn.; Hon. Abraham Payne, Providence, R. I.; Dr. J. L. York, San Jose, Cal.

There will also be many speakers invited who are not named above. The Freethought county committees of each county of the State will be requested to provide tents to accommodate the people from their respective counties.

H. L. GREEN, Sec'y.

Salamanca, New York, June 4th, 1878.

How to Live.

MR. EDITOR: I see by your prospectus of THE TRUTH SEEKER for the coming year that there is to be a corner devoted to domestic affairs, recipes, etc. I think although there is a vast quantity of recipes to be found in the papers and cook books, that the right ones have not been made, and that the profession of housekeeping needs some advanced minds to initiate a new departure—quite as much so as religion or politics or anything else. When I hear of people suffering for food and clothes and houses, my heart aches for the poor; but the only cure that has ever presented itself to my mind has been to mend their own circumstances by a better use of what they have, or might have if a wise direction of matters existed. The doctor, of all persons, is the one most likely to be brought into contact with the shortcomings of the people in this direction. Housekeeping on business principles is one of the things which are so scarce that I have never seen a single case, and I have traveled some, and been in many houses and seen quite a variety of cooking and general housekeeping; and I often think that it will never be done until some well-educated man undertakes it. This is said with no disrespect to the women, but is founded on the fact that they receive radical ideas freer from the men than from their own sex; for, as things now exist, Mrs. Grundy reigns almost supreme in domestic affairs.

Here on the prairie the mere staff of life is of little money value, and is wasted to a very great extent, while not one house is furnished with good, wholesome food, scientifically prepared and eaten in the proper quantities and at proper times. I have noticed that there is an old maid somewhere in New York undertaking to teach cooking to the poor, but about all that I could learn of her new mode was the cooking of peas and calling them lentils. Another cooks a rat's tail in a scientific manner and gains laurels by it. The points for a book to teach are at how little cost one or more persons can be fed and have all the elements necessary to support a healthy organism, a thorough system of weighing and cooking, and the cost of the commodities at any given place, so that when the book is read prices can be compared with these of the locality where the parties live, and a clear estimate made. This, with a statement of age, size, temperament, employment, sex, and every conceiveable condition, is what is needed; and the whole scheme supported by the practical life of the writer. Let such books be put to press and sold at a cheap price and become as plenty as dime novels, and millions of money can be saved and many people become wiser and better. The reports of cheap meals at restaurants and cheap life in communities do not reach the class of cases I refer to, but the isolated individuals and families.

Perhaps I had better say here that I am no advocate of the poor man's living cheaply that he may work for less. I want him and his family to have all that would be good for an emperor, but I wish him taught how he can economize and thus save something to support himself while he contends for the full value of his labor against the powerful monopolist, for if he would be free, himself must strike the blow; and that blow must be superior intelligence harnessed to a strict economy. The easiest way to compel all men to labor for what they get is for the present laborers to do no more than will support them in a plain and healthy manner. Let every one make himself a sovereign and prince, and the principles of the American republic will be put in living action, and not until then. It is the home and individual practice of the question of universal mental and physical liberty that will bring about the equality so much demanded by the multitude.

Waconda, Kansas. DR. GEO. W. CHAPMAN.

The King's Picture.

The king from the council chamber
Came weary and sore of heart;
He called to Iliff the painter,
And spoke to him thus apart:
"I am sickened of faces ignoble,
Hypocrites, cowards, and knaves!
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves.

"Paint me a true man's picture,
Gracious, and wise, and good,
Dowered with the strength of heroes
And the beauty of womanhood.
It shall hang in my inmost chamber,
That, thither when I retire,
It may fill my soul with its grandeur,
And warm it with sacred fire."

So the artist painted the picture,
And it hung in the palace hall;
Never a thing so lovely
Had garnished the stately wall.
The king, with head uncovered,
Gazed on it with rapt delight,
Till it suddenly wore strange meaning,
And baffled his questioning sight.

For the form was his supplest courtier's,
Perfect in every limb;
But the bearing was that of the henchman
Who filled the flagons for him;
The brow was a priest's who pondered
His parchments early and late;
The eye was a wandering minstrel's
Who sang at the palace gate;

The lips half sad and half mirthful,
With a flittering, tremulous grace,
Were the very lips of a woman
He had kissed in the market place;
But the smiles which her curves transfigured
As a rose with its shimmer of dew,
Was the smile of the wife who loved him,
Queen Ethelyn, good and true.

Then, "Learn, O king," said the artist,
"This truth that the picture tells:
That, in every form of the human,
Some hint of the highest dwells;
That, scanning each living temple,
For the place where the vail is thin,
We may gather by beautiful glimpses
The form of the God within."

An Infidel's Opinion.

INGERSOLL FOR PRESIDENT.

We clip the following from the *Ross County* (Ohio) *Register*, published at Chillicothe. It was written by a reader of THE TRUTH SEEKER, and has so much of the right ring in it that with pleasure we transfer it to our columns. We second his proposition fully as to Col. Ingersoll.

To the Editor of the Register:

Col. Ingersoll has more qualifications for the presidency than any man living. If honesty and capability are the requisites, he is our man every time. President Hayes said to a clerical man not long since: "Col. Ingersoll is every inch a *gentleman*." With Hayes this meant the highest encomium. In my judgment, Hayes' opinion is of more value than that of all the priests of Ohio to the contrary, because unbiased. True, Ingersoll agrees to Hayes' "Southern Policy," but then he disagrees with him on other important questions; hence, the President's judgment of Col. Ingersoll is valuable, because, unlike the priesthood, he is *unprejudiced*. I am digressing, however, from my real subject.

A few weeks ago, the "Reverend" A. C. Hirst performed a sermon at the Walnut Street Church, under shelter of an illiterate body of members, in which the more ignorant ones thought the parson "used up" Col. Ingersoll (a valuable opinion considering the source). Wiser persons, however, said that Hirst's argument consisted of violent *assertions*, sustained by no *proof* whatever (none being necessary before his membership). Hirst has been requested, by three different parties, to publish his performance, or a synopsis of it. This request he dodges and refuses. While Hirst is a clever gentleman, of fine oratorical talent, morally he is a coward. He is not honest, and doesn't believe half he preaches. He is no fool, and far too intelligent to believe a moiety of the nonsense he reads weekly before his church. He preaches for *money*, in which he resembles Beecher; and he cares not a "continental" what doctrine he preaches, so that the money comes. This may sound rather rough; but remember, when we fight the devil we must use fire.

Hirst's only reason for not publishing his performance is that he knows his utter inability to construct an argument in behalf of his superstitions which "these Infidels" will not soon riddle if put on paper. He knows that all religions are superstitions, founded on "false facts"—that every Christian argument embraces a *sophism* adapted to catch such men in the "dug-out" as Wiseman of the *Advertiser*—and hence he dare not put upon *record* the vocal utterances from his pulpit, which he throws into the gaping mouths of an ignorant congregation much as the mother bird drops the worms into the extended mouths of the blind young robins in the nest. His members know nothing of the truth or falsity of his eloquent assertions and assumptions, and delight in swallowing all that comes, being taught from infancy that superstitions are more worthy of belief than the facts of science. If Hirst says he honestly believes the flatly absurd dogmas he preaches, then he makes himself out a fool. But this is not my estimate of the man. In my opinion, he well knows the superstitious character of all beliefs in the existence of spirits and supernatural beings, of the belief in a future life, or in a heaven or a hell. His congregation know nothing, however, on these subjects. Hence, he is willing to teach such delusions just as long as they are willing to pay. When the pay stops he stops. In short, if the pay were to stop everywhere, the belief itself would stop everywhere. It is the love of money, therefore, which keeps religion (*i. e.* superstition) alive. The priest wants it, and the fools are willing to pay for being humbugged.

The reader may say this looks like charging fraud. I reply, there is not a system of religion on earth which is not a fraud upon humanity—an obtaining of money (in case of Christianity) under the delusion, the false pretense, of a heaven or a hell. Religion means superstition; and when superstitions are practiced to extract from ignorant but honest people their hard earnings, without any equivalent save the delusions taught, they are but naked frauds. Instance the delusion of a future life. Hirst must admit the well established rule of science, the law of nature, that "everything in the universe which has a beginning must also have an ending"—a law without an exception. The rule applies especially to all *forms* of existence rather than to matter itself. Yet he will preach to you that the human body, if he believes in the resurrection, or the human mind or soul if he doesn't, is *mortal* at one end and *immortal* at the other! He will preach the gross absurdity that when a man *dies* he is not *dead;* that when the brain, the thinking organ, is decomposed and destroyed, the power to think still survives! This superstition has been preached so long by artful priests that ignorant people now readily believe it; *i. e.* they have faith in what the priesthood say, and this is what is called *faith* in religion. What greater fraud than to promise illiterate people a life in heaven if they "shell out," or a life in hell if they refuse to "shell out" for the support of the clergy!

I fancy I hear some superstitionist cry, "blasphemy." Just let him scream. Let him aerate the poison of superstition.

Col. Ingersoll fought slavery until abolished. He is now splendidly fighting its twin sister, superstition. He attacks, almost alone, a paid army of 70,000 priests, and at every charge they quake. A hundred years, and Ingersoll's name will be immortal. Fifty years ago, Wm. Lloyd Garrison, almost solitary and alone, attacked the institution of slavery. He got into the field an anti-slavery ticket in every free State; a few votes was the only result. Little by little his grand movement gained strength. Thirty years of defeat and persistent renewal, and the effort culminated in war and the abolition of slavery. The Infidel Lloyd Garrison now stands among the blessed! Friends, remember this glorious example; and may Col. Ingersoll, in his similar battle, meet with like success and a like glorious reward. SCIOTO.

Chillicothe, May 30, 1878.

Facts from my Sundays' Reading.

"The ladies of Quito spend much of their time in needle-work and gossip. They take more interest in political than domestic affairs. Dust and cobwebs are unmistakable signs of indifference to cleanliness. Brooms are rarities. Such as exist are besoms made of split sticks. The ladies are inveterate smokers and use little mats for spittoons.

"The lungs of the Indians from the highest regions about Quito are of extraordinary dimensions, and the cells are larger and more in number, hence the unnatural proportion of the trunk, which is plainly out of harmony with the extremities, the result of larger inspirations to secure the requisite amount of oxygen."

"The early discoverers of the country found not a cereal grain of the Old World, not an orange nor an apple, and no sugar-cane nor strawberries, and the vase is still shown in which Father Bixbi brought the first wheat from Europe" (Ortin's Andes).

The volcano of Antisana is 19,000 feet high, and snow covers it 3,000 feet. On its side is the celebrated hacienda of Antisana which sheltered the great Humboldt more than sixty years ago. It is 13,300 feet above the sea and is one of the highest human habitations in the world.

Cotopaxi is the loftiest of active volcanoes, though its grand eruptions are a century apart, according to the rule that the higher the volcano, the less frequent its eruptions, but all the more terrible when they do occur.

Sangai, in Ecuador, is the most active volcano on the globe. From its unapproachable crater, three miles high it sends forth a constant stream of fire, water, mud, and ashes. No intermission has been noticed since the Spaniards first saw it 300 years ago. As many as 267 explosions have been heard in an hour. Its ashes are almost always falling on the city of Guayaquil, 100 miles distant.

A man in Tia Juana, California, gathered nearly 200 heads from one stool of barley (3 crops).

The Chinese historians trace the origin of their kingdom back through ninety millions of years before the Christian era.

A whale would choke upon a morsel fitted for the deglutition of an ox.

There are three ember days in our calendar, and on these days our forefathers ate no bread only that which was baked under hot ashes.

Victor Hugo on Voltaire.

The London *Telegraph* of May 31st contains a very full special account of the celebration of the Voltaire centenary in Paris on the previous day, from which the following extracts from Victor Hugo's speech are taken:

"A hundred years ago a man died. He died immortal, and he departed loaded with years, loaded with works, loaded with the most illustrious and the most terrible of responsibilities—the responsibility of the human conscience warned and put in the right track. He departed cursed and blessed—cursed by the past, blessed by the future. Those, gentlemen, are the two superb forms of glory. He was more thon a man—he was an age. He had exercised a function and fulfilled a mission. The eighty years that he lived occupy the interval which separates the monarchy at its apogee from the Revolution at its dawn. His cradle might have seen the last days of the great throne, and his bier the first glimmerings of the great abyss."

. . . . . .

"O Voltaire! thou didst utter a cry of horror, and it will be thy eternal glory! Then didst thou begin the terrible trial of the past; thou didst plead against tyrants and monsters the cause of the human race, and thou didst gain it. Great man, be forever blest! Voltaire has conquered. Voltaire has waged the brilliant war, the war of one against all, the war of thought against matter, of reason against prejudice, of the just against the unjust, the war for the oppressed against the oppressor, the war of goodness and of sweetness. He had the tenderness of a woman and the wrath of a hero. He was a mighty spirit and an immense heart. He vanquished the old codes and the old dogmas—the feudal lord, the Gothic judge, and the Roman priest. He elevated the populace to the dignity of the people. He taught, pacified, and civilized. He was indefatigable and immovable. He conquered violence by a smile, and despotism by sarcasm; infallibility by irony, obstinacy by perseverance, and ignorance by truth. I have pronounced the word 'smile.' I dwell upon it. The 'smile' is Voltaire. Whatever may be his just wrath, it passes, and Voltaire irritated is always succeeded by Voltaire calm. Then in that profound eye the smile appears. That smile is wisdom.

The new society, the desire of equality and concession, and that beginning of fraternity which is called tolerance, reciprocal goodwill, the recognition of reason as the supreme law, the wiping out of prejudices, the serenity of souls, the spirit of indulgence, and of pardon, harmony, and peace—that is what has come from that grand smile. The day, doubtless, is near when there will be an identity of wisdom and of clemency. The day when the amnesty shall be proclaimed, I affirm it, above there in the stars Voltaire will smile. . . . It has only been given to three nations to resume epochs in the name of men—to Greece, to Italy, and to France. We talk of the age of Pericles, of Augustus, of Leo X., of Louis Quatorze, and of Voltaire. This privilege is the highest mark of civilization. Except Voltaire they are the names of chiefs of States. Voltaire is a chief of ideas. He begins a new cycle. One feels that henceforward the high governing power of the human race will be thought. Civilization was obeying force, she will now obey the ideal. The people will have no other sovereignty than the law, and the individual than conscience. For each of these in the two aspects of progress come out clearly—they are to exercise one's right, that it is to be a man, and to accomplish one's duty, that it is to be a citizen. Such is the signification of the words, 'the age of Voltaire.' Such is the meaning of that supreme event, the French Revolution. The nineteenth century glorifies the eighteenth. The time is coming; right has found its formula—the human federation. To-day violence is called to account and is beginning to be judged; war is put in accusation; civilization on the complaint of the human race is drawing up the mighty criminal *dossier* of conquerers and captains; people are beginning to understand that the aggravation of an offense cannot be a diminution of it, and that if to kill is a crime, to kill on a large scale cannot be an extenuating circumstance; that if to steal is a crime, invasion cannot be glorious, and that in the eyes of God eternal the face of the murderer is not changed because he wears the crown of an emperor instead of the cap of a convict. Ah! let us proclaim absolute truths; let us dishonor war. No, sanguinary glory exists no longer; it cannot be. O ye mothers who surround me, that war should continue to rob you of your children! It cannot be that humanity works, that civilization progresses, that arts and industry are perfected to end in that terrible international exhibition called a battle field. The true battle field is here. It is that rendezvous of the masterpieces of human toil which Paris now offers to the world. The true victory is the victory of Paris.

"Barbarism persists; let philosophy protest; let the eighteenth century come to the assistance of the nineteenth; let us invoke the illustrious phantoms of the philosophers, our predecessors, who proclaimed the sovereignty of reason, the holiness of labor, and the goodness of peace, and since night comes out of thrones, let light issue from the tombs."

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Gems of Thought.

THE body—that is dust; the soul—it is a bud of eternity.—*Oulverwell.*

WHAT is the best kind of government? That which teaches us to govern ourselves.—*Goethe.*

WHAT is mine, even to my life, is hers I love; but the secret of my friend is not mine.—*Sidney.*

IN one thing men of all ages are alike: they have believed obstinately in themselves.—*Jacobi.*

ALL that poets sing, and grief hath known, of hopes laid waste, knells in the word "alone."—*Lytton.*

WHEN loving hearts are separated, not the one which is exhaled to heaven, but the survivor, it is which tastes the sting of death.—*Praslin.*

I THINK the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.—*Cato.*

SLEEP that knits up the raveled sleeve of care, the death of each day's life, sore labor's bath, balm of hurt minds, great nature's second course, chief nourisher in life's feast.—*Shakspere.*

THERE are some men's souls that are so thin, so almost destitute of what is the true idea of soul, that were not the guardian angels so keen-sighted, they would altogether overlook them.—*Beecher.*

WHEN a man is made up wholly of the dove, without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and very often discredits his best actions.—*Addison.*

IT is better either to be silent or to say things of more value than silence. Sooner throw a pearl at hazard than an idle or useless word; and do not say a little in many words, but a great deal in a few.—*Pythagoras.*

LET youth cherish sleep, the happiest of earthly boons, while yet it is at its command; for there cometh the day to all when "neither the voice of the lute nor the birds" shall bring back the sweet slumbers that fell on their young eyes as unbidden as the dews.—*Lytton.*

TO ME the eternal existence of my soul is proved from my idea of activity. If I work incessantly until my death, nature will give me another form of existence when the present can no longer sustain my spirit.—*Goethe.*

WHO, in the midst of just provocation to anger, instantly finds the fit word which settles all around him in silence, is more than wise or just; he is, were he a beggar, of more than royal blood; he is of celestial descent.—*Lavater.*

WHY should we look one common faith to find,
When one in every score is color-blind?
If here on earth they know not red from green,
Will they see better into things unseen?
Oliver Wendell Holmes.

IF I am mistaken in my opinion that the human soul is immortal, I willingly err, nor would I have the pleasant error extorted from me; and if, as some minute philosophers suppose, death should deprive me of my being, I need not fear the railery of those pretended philosophers when they are no more.—*Cicero.*

THE man who makes everything that leads to happiness, or near to it, to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge—such a one, I say, has adopted the very best plan for living happily. This is the man of moderation; this is the man of manly character and of wisdom.—*Plato.*

THE most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness, one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker. —*Lessing.*

"IT is not safe for man to be alone," nor can all which the cold-hearted pedant stuns our ears with upon the subject ever give one answer of satisfaction to the mind; in the midst of the loudest vauntings of philosophy, Nature will have her yearnings for society and friendship. A good heart wants something to be kind to; and the best parts of our blood, and the purest of our spirits suffer most under the destitution.—*Sterne.*

SOCIETY—the only field where the sexes have ever met on terms of equality, the arena where character is formed and studied, the cradle and realm of public opinion, the crucible of ideas, the world's university, at once a school and a theatre, the spur and the crown of ambition, the tribunal which unmasks pretension and stamps real merit, the power that gives government leave to be, and outruns the lazy Church in fixing the moral sense of the eye.—*Wendell Phillips.*

WE cannot have a more pleasant and healthful recreation than that of gardening combined with its sister employment, floriculture. Digging in dirt is a luxury that all should indulge in, especially in the spring time. The personal contact with the newly-stirred soil of our dear old Mother Earth imparts vigor, life, and elasticity to the human system. There is a subtle influence that is ever emanating from the ground, especially when we are working, sitting, lying upon it, that builds up and continually renews the wasting tissues of the body. Exercise in the open air—a daily sun bath—is one of the best of tonics, "cheap as dirt," and available to each and every one of us.—*Elmina D. Slenker.*

Odds and Ends.

WHEN the day breaks, the pieces go into morning.

"NEVER marry for wealth," says a contemporary, "but remember that it is just as easy to love a girl who has a brick house with a Mansard roof and a silver-plated door-bell as one who hasn't anything but an auburn head and an amiable disposition."

HE pressed her to his manly breast;
She seconded the motion;
His lips on hers he fondly pressed.
There was a slight commotion.

"I'll put the question now," said he.
"That you and I be married."
He voted "aye," and "aye," said she:
Decided—vote was carried.

TACKLING THE WRONG TOM CAT.

A man he owned a terrier dog—
A bob-tailed, ornery cuss,
And that there pup got that there man
In many an ugly muss;
For the man was on his muscle,
And the dog was on his bite;
So to kick the dorg-goned animile
Was sure to raise a fight.

A woman owned a Thomas cat
That fit at fifteen pound;
And other cats got up and slid
When that there cat was round.
The man and his dog came along one day
Where the woman she did dwell,
And the purp he growled foreciously,
Then went for that cat pell-mell.

He tried to chaw the neck of the cat,
But the cat he wouldn't be chawed,
So he lit on the back of that there dorg,
And bit! and clawed! and chawed!
Oh! the hair it flew! and the purp he youled!
As the claws went into his hide,
And chunks of flesh were peeled from his side;
Then he flummuxed, and kicked, and died!

The man he ripped, and cussed, and swore,
As he gathered a big brick-bat,
That he would be durned essentially
If he didn't kill that cat!
But the old woman allowed she'd be blessed if he did,
And snatched up an old shot-gun,
Which she fired, and peppered his diaphragm
With bird shot number one.

They toted him home on a window-blind,
And the doctor cured him up;
But he was never known to fight again
Or own another pup.
Folks may turn up their snoots at this here rhyme,
I don't care a cuss for that;
All I want to show is that fighting dogs
May tackle the wrong Tom cat.

NOT EVEN OVER NIGHT.—THE CONFESSION THAT MR. BOSBYSCHELL, OF BURLINGTON, WOULD ON NO ACCOUNT WAIT TO TELL.—Some one, a figure arrayed in white, with frills around its head and blood in its eye, let him in, and he lunged with easy grace into the first chair that went past him, after he had made several vain attempts to seat himself on the piano. The reproachful figure of Mrs. Bosbyschell regarded him with calm severity, and her icy silence made him feel uncomfortable.

"Meggarock," he said thickly, but with grave earnestness, "Moggareck" (Mrs. Bosbyschell's front name is Margaret). "I've—hic—I've gotta—gotta quinckened coshielsce."

"A what?" asked Mrs. Bosbyschell, in calm disdain.

"A quicked coshience," repeated Mr. Bosbyschell. "A quicked coshience. A—hic—I've got something ommy min', Moggart. I've gotta—hic—coffessiol—codfession—gottacofession t'make.

"You can make it in the morning," she said, imperiously. "I am going to bed. You may sleep where you please, or rather where you can."

"Naw," protested Mr. Bosbyschell, with much vehemence. "I can't—cantwait—hic—cantgo't sleep 'th th'sload ommy—ommy mind. Got coffession't'make, an' mus'—mus' make it. Done suthin', Moggart—hic—been—been a beena load ommy mind long time. Been—hic—carryin' guilty secret 'round 'ith me too long. Quicked coshiense won' gimme—won' gimma nope—hic—no peace. Mus' tell you sumpin', Mogert: sumpin' 'll s'prise you. I've——"

"Mercy on me, man!" exclaimed Mrs. Bosbyschell, startled from her composure. "What *have* you been doing? Tell me quick; tell me, for heaven's sake!"

"Moggart," said Mr. Bosbyschell, "it's sumthin' ye nev—hic—never suspec—suspected. It'll mos' kill ye. Hic! S'pec' it'll n—nigh drive me crazy, 'Sawful t' think 'bout it. Y'—y' wouldn' b'lieve it of me. Margart, 'y—ye wouldn'. I've been——"

"Speak!" shrieked the almost frantic woman. "I'm wild with suspense! Speak, tell me all, quick. Oh, I could tear her eyes out. Tell me, you brute, what is her name? Who is she?"

"Wh—wh—hic! Who'sh who?" demanded Mr. Bosbyschell, in blank amazement.

"The woman, you wretch!" screamed his wife; "who is the woman?"

"Oh, shaw, Moggart," ejaculated Mr. Bosbyschell, "tain't—hic—that. Wussun that. 'Smore dreadful. Hic! 'Smore crushin'. You—hic—'y won't hardly b'lieve it—hic—w'en tell ye. Moggart——"

"Speak!" wailed the anxious woman, wringing her hands. "Speak; let me know the worst! What have you been doing?"

"Moggart," said Mr. Bosbyschell, solemnly and with the air of a man upon whom a quickened conscience had wrought its perfect work, "Margart," he said, nerving himself for the shock of confession, "Margort, I've—hic—I've been drinking!"—*Burlington Hawkeye.*

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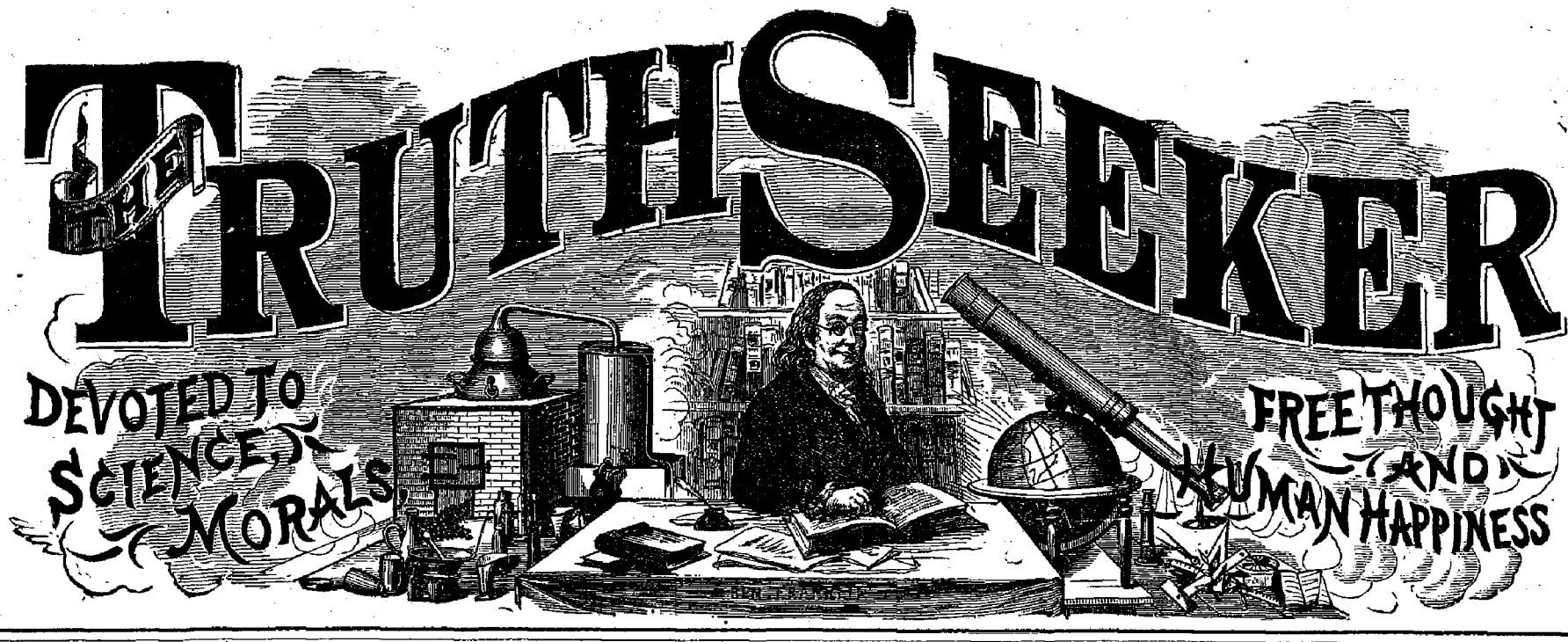
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THE TRUTHSEEKER



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Notes and Clippings.

THE Pope has expressed his earnest regrets that an unsuccessful attempt has been made upon the life of the Emperor William.—*Graphic.*

PASTOR JASPER has given up lecturing on the motions of the heavenly bodies, and is giving his individual attention to revival among his people.

FIFTY-ONE metals are known to exist, thirty of which have been discovered within the present century. Four hundred years ago but seven were known.

THE *Evangelist* says that one of the most depressing signs of the times is "the general decay of seriousness." But cheerfulness is better than seriousness any time.

BEECHER says he prefers one of Isaac Watts' hymns, which begins, "Unveil thy bosom," to Bryant's "Thanatopsis," which directs you, on the contrary, to "wrap the drapery of your couch" around yourself.

A NEW Presbyterian church is to be erected in Paradise. This is not in the Garden of Eden, the site of which was discovered by Dr. Newman, but in Lancaster county, Pa. Possibly that is the only paradise that church will ever be able to find.

IN Jerusalem there are about 13,000 Jews, being about one-third the whole population of the city. In the other cities and towns of Palestine there are in all about 12,000 Jews. There are a great many more Jews in this city than in the whole land of Palestine.

A CHILD was called as a witness in a Charleston court. The opposing lawyer asked her if she knew where liars went when they died, and objected to her testimony because she answered no. "Well, that question has not been settled by anybody satisfactorily," said the Judge.

THE Toronto *Telegram* called the Rev. J. V. Roy an unmitigated scoundrel. Mr. Roy thought this ought to be worth $5,000 to him, and sued the *Telegram* for that amount. The *Telegram* showed up Mr. Roy as a bigamist and a writer of scandalous letters, and so Mr. Roy goes without his coveted $5,000.

THE Turkish Sultan is grievously in want of money, and has great difficulty in even feeding his extensive household. Bakers, grocers, and other tradesmen, to whom he is already much in debt, refuse further supplies without cash, and attempts to borrow, except in very small sums, have been without success.

MORE hasty baptisms. A colored brother in Georgia is this time the hero. He baptized eighty-nine converts in twenty-six minutes and thirty seconds. He says that he did it without indecent hurry. If that colored saint could thus rapidly furnish passports to heaven, what a heavenly fellow he must be to be sure.

A METHODIST presiding elder was annoyed by an incompetent brother who wanted a license to exhort, and in order to confuse the aspirant asked him the difference between an exhorter and a preacher. He answered, "Well, you see, a preacher takes a text and sticks to it, but an exhorter can rattle round and say what he likes."

"SALVATION FACTORY" is the name of a church in Coventry, England, as shown in the petition recently presented for its registration. The projectors are a peculiar sect, who have been for some time holding meetings in the streets, and the building which they now have secured for their church was formerly a bicycle factory.

THE Bergen druggist says Vosburgh must have abstracted the tartar emetic on the occasions when he called at the store to get a copy of the "Christian Secretary" and of Dr. Phillips' book on the Holy Land. It is seen, then, if the allegation is correct, that the business of wife-poisoning does not interfere with theological research.

BRICKS from Moody and Sankey Tabernacle at Boston are to be sold for twenty-five cents apiece, nicely polished by machinery. Ten thousand of them are to be thrown on the relic market. In New Haven the relic business is lively, and bits of the late tabernacle in which the evangelists did their missionary and musical work find ready sale at moderate prices. Would it not be well for Prof. Doremus to analyze one of those bricks and see how many grains of holiness it contains more than an ordinary ungodly brick?

THE Baptist ministers are now discussing the validity of baptism, and seem to be arriving at the conclusion that this depends entirely on who administers it, and whether he was or was not properly baptized by immersion. Many of the Baptists hold that immersion administered by an unimmersed clergyman is no baptism at all. They reject such baptism, for instance, as that administered by the Presbyterian Talmage in the baptistery under his platform, because all the baptism Talmage ever received was "infant sprinkling."

WHILE most city pastors of other denominations generally go out of town for the greater part of the summer, nearly all the Methodists remain in the city, taking only short and inexpensive jaunts for holiday recreation. The consequence of this is that for the visiting of very sick persons and the burial of the dead, in the hot months, a Methodist minister is generally called. One Methodist minister found last summer that the majority of funerals he was called to attend were outside of his own membership, and from churches whose pastors had gone out of town, leaving no provision for such services.

A BOSTONIAN is undertaking to evangelize the merchants of Boston by sending religious appeals through the mails. Sometimes on postal cards and sometimes on bits of coarse yellowish-brown paper done up in envelopes, merchants receive messages to this effect:

> Which will You do,
> Forsake your sins, and go to
> HEAVEN,
> or Keep your Sins and go to
> HELL?

The census of conversions by means of this style of evangelism has not yet been heard from.

A CHURCH in Chicago was scandalized on a recent Sunday by the efforts of a sewing-machine man to make the congregation an advertising medium. Just before church time he had a number of fans placed in the pews. These fans were of the shut-up kind, and it was not until the people began to fan themselves that the discovery was made that each fan was embellished with a conspicuous advertisement of the sewing-machine man's business. The objectionable fans were promptly and indignantly hustled from the sacred edifice. The sewing-machine man says he cannot see how this method of advertising is any worse than the common practice of giving out notices from the pulpit.

CHARLES F. WILLIAMS has just been sentenced, in Portsmouth, N. H., to three years' imprisonment. His criminal career is remarkable. During the war he was a notorious bounty-jumper, and was sentenced to be shot, but Lincoln changed the penalty to imprisonment for life, and Johnson pardoned him. Afterward he served several terms for bigamy and assault. In his intervals of freedom he was a public singer, clown in a circus, and a Methodist clergyman. In the latter character he was successful as a revivalist, his sermons and singing being wonderfully effective with sinners. He was always able to get good pay in the form of collections, and, having secured a sufficient sum, he went to some large city to spend it in debauchery.

MR. LECKY, in his "History of the Middle Ages," says, with respect to cleanliness, that the saints in Mesopotamia regarded washing the body as a pollution of the soul, and no man was considered to have attained the full odor of sanctity until he had converted himself into one hideous mass of clotted filth. St. Anthony, in his extreme old age, refused to put his feet in hot water, on the ground that washing of any sort was a fleshly vanity. St. Abraham, for fifty years after his conversion, rigidly refused to wash either his face or his feet, "observing that the face ought to reflect the purity of the soul." St. Euphrasia joined a convent of 130 nuns who never washed their feet, and who "shuddered at the mention of a bath." These customs are features of Christianity carefully observed by many good Christians of the present time.

PASTOR VANDERVEER, of the Union Park Congregational church, Chicago, resigns because his salary has been reduced from $5,000 to $4,000, and he thinks he is worth the full $5,000. But with household supplies at lower prices than they have been for twenty years, and the present lack of disposition to pay high pew rents, a minister who can keep a $4,000 position is wise to do it. There will be at least a hundred applicants for Bro. Vanderveer's vacant slippers, fifty of whom will be willing to take a contract to do the work as well as he did for half the money he received. And Vanderveer may wander about in search of a pulpit for many years to come, with a feeling of profound regret that he did not hold fast that which was good while he had a chance.

EVEN GREATER THAN THE MAMMOTH CAVE.—Another wonderful cave has been discovered near Glasgow, Ky. It has already been explored a distance of twenty-three miles. In another direction, called the short route, the avenues are very wide, and a span of horses can easily be driven through a distance of eleven miles. Three rivers, wide and very deep, are encountered on the long route. One of them is navigable for fourteen miles, until the passage becomes too narrow to admit a boat. The cave is wonderful beyond description, and far surpasses in grandeur the Mammoth or any cave before discovered. Several mummified remains have been found in one of the large rooms. They were reposing in stone coffins, rudely constructed, and from appearances may have been in this cave for centuries. They closely resemble Egyptian mummies.

PRAYERS AND LAW IN FIJI.—A missionary ship was stranded on a reef near one of the Fiji islands. One of those large tidal waves which traverse the Pacific carried it off. On the arrival of the ship in port the missionary told the natives that he had fervently prayed that the ship might not be wrecked, and that they had had ocular demonstration of the result of prayer. A few days later came a deputation to the governor from a neighboring island. "O governor," they said, "is it true what this missionary says?" The governor replied that it was true. "But did you not say, when you made us subjects of the Queen of England, that our property would be safe, and that if a man injured it he would be punished?" The governor assented. "Then, O chief," continued the deputation, "let this missionary be punished, and let our village, which was destroyed by the great wave, which came because the missionary prayed for it, be built up again by the missionary." The question raised by these *enfants terribles* of natural logic is by no means easy of solution, either in its ecclesiastical or in its legal aspect.

THE *Tribune* chivalrously comes to the defense of Mr. Bryant's "Thanatopsis," and attempts to vindicate it from the allegation of Mr. Beecher, that it is a pagan poem, or, as he puts it, "the sweetest of pagan poems." Both Mr. Beecher and the *Tribune* have a faint glimmering of the truth, but both are somewhat more than half wrong. If Mr. Beecher means that "Thanatopsis" is not a Christian utterance, he is clearly right, for it has not a word of Christianity in it, and might have been written 2,500 years ago. If he means it is an irreligious poem, he has given a wrong definition to paganism, for the pagans everywhere are far more religious than any modern civilization. A little country like Greece, about as large as Massachusetts, containing 18,000 gods, and worshiping "unknown gods" lest some deity should be neglected, can scarcely be classed as irreligious. "Thanatopsis" is not pagan, but materialistic, and as such, any religious allusions in it would have been incongruous and a violation of esthetic principles. The fact that religious poems are good and wholesome does not detract in any way from the grace, beauty, and worth of "Thanatopsis," nor does the fact that it is a "pagan" poem make it necessary to apologize for it in the least. Some of the most beautiful passages in the New Testament are word for word from "pagan" sources. Perhaps the *Tribune* may find it necessary to volunteer as an apologist for Homer, Plato, Socrates, Hesiod, Epictetus, Æschylus, Pindar, Marcus Aurelius, Plutarch, Aristotle, Confucius, and other eminent "pagans" from whom civilization has inherited many of its sweetest flavors. Or may it perhaps be true that Bryant knew what he was about and needed no extenuation?—*Graphic.*

Events of the Week.

LABRADOR is afflicted by famine.

AKRON, Ohio, has had a $200,000 fire.

NINE murderers were hanged on the 21st inst.

EMPEROR WILLIAM is in a precarious condition.

MONTREAL has suffered to the extent of $100,000 by fire.

THERE are 67,000 exhibitors at the Paris Exhibition.

THE national party has carried the California elections.

MRS. TILTON has been expelled from Plymouth church.

AN Arctic exploring expedition has sailed in the schooner Eothen.

SENATOR VOORHEES' attempt in favor of the eight-hour law failed.

THE Brazilian Mail Subsidy bill has been defeated for the third time.

PRESIDENT MACMAHON has pardoned six hundred of the Paris Communists.

THE New York Plow Company's works at Newark, N. J., are burned. Loss $100,000.

THE young Queen of Spain, recently married, is seriously ill. She is not expected to live.

THE Indian troubles are extending eastward as far as Wisconsin. The situation is critical.

CONGRESS expired in a whirlwind of passion and confusion. The Fisheries Award bill was finally passed.

LABORING men in Washington claim that one hundred thousand workingmen are to meet there in a few days.

THE Governor of Indiana has ordered troops to the mining regions of that State to suppress riots among the laborers.

THREE small boys attempted to wreck a train on the elevated railroad in this city the other day; they failed and were arrested.

EIGHTEEN persons were seriously poisoned in Pittston, Pa., recently by milk from a cow supposed to have been bitten by a rattlesnake.

CHACE, the pious Christian who swindled his friends out of a quarter of a million, gets twelve years in prison, but will probably be pardoned out.

MRS. VAN COTT charged the Omahanders thirty-five dollars per day for her revivifications. Christ never charged a cent for his services.

GENERAL GRANT is traveling through Germany. He is spoken of as the probable candidate of the Republican party for our next President.

A TRAIN was wrecked on the Pennsylvania Northern Central Railroad on Saturday last by running over a drunken man who lay asleep on the track.

THE annual crusade on stray dogs in this city has begun. The surplus curs are being caught and drowned at the rate of from one to two hundred per day.

IT is feared that the late heavy rains have ruined the Tennessee wheat crop. In other parts of the country the prospects for a large harvest are good.

OUR German fellow-citizens of this city are having a jolly time at their Schutzenfest. Over thirty thousand of them were present at the celebration last Sunday, and lager flowed in torrents.

MANY of the leading daily papers of this country have come out strongly in favor of Mrs. Besant. They criticise severely the action of the Jewish Judge, Jessell, who deprived her of her child because of her Malthusian and Atheistic views.

THE Right Reverend Archbishop Row, of Kingston, Jamaica, has swindled confiding merchants of that place out of $60,000. He has escaped from Jamaica, and is now in the island of Madeira, safe from pursuit of English justice. He is still pious and prayerful, and expects forgiveness.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER X.—CONTINUED.

"To tell you, my dear Dora, that I was astonished and indignant would be but the merest shadow of what I really felt. The mean, contemptible, selfish wretch! Did he imagine that after all these years of desertion, while he was rolling in wealth, and I and my babe drinking to the dregs the cup of poverty, I could, at a few pleading words, forgive and forget? Could he believe that idolatrous love, such as I once felt for him, could ever be kindled after it had been so completely killed out by his cruel, heartless, selfish conduct? Did I not know too well that he married Miss Simms instead of me, because she owned six thousand dollars and I had not a cent? I know that he did once love me, but it was a wild and careless love like his reckless nature, though it was all he was capable of, and doubtless he thinks he loves me yet, and maybe does as much as such as he can love. And just see how complacently he talks—just as if he had but to open his arms and I would fall into them at once. His dried-up, wizened old frame is but an outward picture of the inward man. He is contemptible in every sense of the word. I should feel it, even had I not known all his manners to his family during the many years he has "honored" your town with his presence. Had he dreamed that you and I corresponded he would never have come back here or sought me out. I am certain of that. His religion is as shallow as his love. His sermons are an intellectual feast, but I know him too well to believe they are his true sentiments. He could not feel them, for his soul is too shallow for a deep thought to find permanent lodgment therein. But enough of him. I shall write him a scathing letter that will take a little of the self-complacency out of him, or I am no judge.

"Yours as ever, CARRIE BROWN.

"P. S. 'Tis two days since I penned the above, and as I have neglected to mail it, I open the letter too add the denouement. You remember that wild and wilful sprite, Hetty Cooper, that I wrote you about last summer. She is now chambermaid at the hotel here. She had charge of Mr. Conway's room, and he had made quite a pet of her, giving her little presents, and, preacher-like, a kiss now and then to keep in her good graces, so that she would run errands and do little extra jobs for him. Well, the night after he gave me the letter he offended her in some way, and the next morning while he was at church preaching his Sunday sermon, she opened his trunk, which for a miracle he had forgotten to lock, and got to rummaging among his papers, and at the very bottom of the trunk she found a large package carefully tied up, which on opening proved to be sermons, all filed and numbered, and each one signed with the name of Luther S——, who, you remember was a talented young student of the University at B——, and was killed on the cars a few months after he graduated. He was just starting to take charge of a congregation in West Virginia, and consequently had all the sermons he had ever written (and he was an enthusiastic writer) along with him. As it happened, Hetty was his cousin, and knew all about the circumstances, and that the hand-bag of sermons was never found. She surmised at once that Mr. Conway had somehow obtained possession of them and was memorizing and preaching them as his own productions. She was not only offended at the deacon, but desirous also of having the sermons credited to her cousin, so she went at once to Rev. Mr. Booth and told him of her discovery; and after evening service Mr. Booth invited Conway to his house, telling him he had some important business with him. When he came he told him of Hetty's discovery, and added that for some time he had suspected something wrong about him, because of the great difference between his common conversation and public speaking. 'And,' continued he, 'I had written to two of your pretended endorsers, and last night's mail brought me word that they had neither of them ever given a man answering to your description a letter of introduction to any church in the country, and I am, therefore, compelled to think you guilty of forgery and the basest deception. I shall be compelled to expose the whole transaction at our next meeting, and you ought, besides, to be handed over to the civil law which you have so flagrantly violated, but for the honor of the church I give you twenty-four hours in which to leave the county, and if I hear of you continuing your nefarious practices in any other place, I shall surely deliver you up to the tender mercies of the law.' Mr. Booth said the wretch just wilted down and left without a word, and in two hours he had his arrangements all made and quitted the town for parts unknown."

"This is all that she wrote concerning your father, Sue, but it is enough to show you that he is well and living in clover. The church there is a wealthy one, and the sermons he stole were so fine that he had no difficulty in making large collections. His new converts had made up several nice amounts from time to time, as many of them had been wild, reckless, and drinking men, and they felt truly grateful to him for being the agent by which they were turned from their bad ways into paths of peace and happiness. In speaking of the good that was done through Mr. Conway's ministrations at that place, Mrs. Brown says: 'I feel that a great work has been done here, and hope that the reforms will be permanent. That the Church does much good I am forced to own, but I question whether it does not do far more of evil by fostering falsehood, deception, and hypocrisy—by teaching known error in the idea that good will result from it. I am no Christian, as you are aware, Dora, for I lost all my religion—all my faith in a kind father's love and care, in his heavenly mercy and tender protection—during my years of trial and suffering, when love, trust, and even common charity were denied me, and I was left to battle alone with sickness, shame, poverty, and sorrow! My aged mother died of the calumny and disgrace which covered a name that for countless generations had been pure, spotless, and unstained. Oh, Dora! I feel almost wild even now, when I think of the passionate prayers I put up to what I imagined to be a great, good, and just being. Prayers for the precious life of my beloved mother; prayers for the happiness of my faithless lover; prayers for the death of my unborn babe; prayers for my own death after its birth; prayers uttered in intense agony at the thought that the helpless, innocent child was doomed because of its illegitimacy, to suffer the extreme torments of an endless hell throughout all the ages yet to come; to suffer in anguish inconceivable, simply because of my own sin, and the sin of its heartless father. And should she live to become a mother, all her children and children's children, 'even to the tenth generation,' must endure for billions and billions of quintillions of eons of ages, torments which no fear can picture or describe. 'The bastard shall not enter the kingdom of heaven,' rang into my ears for months and years. I said to myself, These are only sheep and goats, only heaven and hell, only two alternatives, and my poor little child has not a straw of hope to cling to. Oh! I shudder to think of all this, even now that it has become so entirely a thing of the past. Is it any wonder that my faith in a kind, overruling providence was at last shaken? That I gradually lost my hold upon Christianity and the Bible, and learned to believe in nothing outside of nature and its material agencies? But I must stop, or my P. S. will be longer than my letter. The coming of Mr. Conway to this place, and again acting out his base, hypocritical, lying nature, has so stirred up and awakened thoughts of the past, that I can hardly help pouring them all into your sympathizing bosom, my old and dear friend. I know you rejoice with me that the shadow has at last been lifted. My daughter has grown up to be a good and lovely woman, honest and truthful notwithstanding the elements of baseness she must have inherited from her father. I see her happy, loved, and respected, and find with her and her noble, true-hearted husband, peace, happiness, and contentment, so that my life now flows on in a calm, peaceful current. As of old, I am your loving friend, CARRIE BROWN.'"

As Edith concluded the letter, Sue heaved a sad sigh, and was for a moment silent. Then suddenly sitting up firm and erect she said: "I am grieved and sorry that it is possible for human nature to be so degraded and vile, so mean and contemptible, and that I must call such a man by the holy and revered name of father, but what is, cannot be helped, and all I can do is to wait and hope. Perhaps something may some day awaken his better nature, if he has any, and he may be able to retrieve some of his past."

"Yes," said Edith, "we will hope for the best. And now, to change the topic of conversation, we will coax Rose to tell us why she seems to be resting under a cloud. We know it is not because of any disgrace or unhappiness in her own pleasant, cozy, little home, or in that of her kind, useful, and respected parents, so we will hope she may be induced to unburden her heart, and by sharing divide her sorrows. If we only write down our troubles in a private diary it relieves them; and to tell them to a friend always lightens the burthen, so to tell them to a whole circle of friends will, maybe, scatter them to the winds."

Rose smiled, and said she was ready to confess, and that maybe her story might serve to "point a moral or adorn a tale," though the actors therein were strangers personally to them all. "You remember, girls, how disappointed I was that my Tennesee friend, Miss Emma B——, could not come to my wedding; and how surprised I was that she only sent a short note, saying it was impossible for her to fulfill her promise, asked me to excuse her, etc. The note was so cool I was really hurt about it, as we had always been such warm friends. Well, last night I received a long letter from her, and as we are all friends together, I will read it for you."

[TO BE CONTINUED.]

THE "Champions of the Church; their Crimes and Persecutions," now ready. The most effective argument against the Church ever published. 1120 large pages. Price $3.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

RUDIMENTARY ORGANS.

From reasons derived from comparative anatomy and other circumstances, we can with certainty draw the inference that all insects now living (all dragon-flies, grass-hoppers, beetles, bees, bugs, flies, butterflies, etc.) have originated from a single common parental form, from a primary insect which possessed two well-developed pairs of wings, and three pairs of legs. Yet there are very many insects in which either one or both pairs of wings have become more or less degenerated, and many in which they have even completely disappeared. For example, in the whole order of flies, or Diptera, the hinder pair of wings—in the bee-parasites, or Strepsiptera, on the other hand, the fore pair of wings—have become degenerated or entirely disappeared. Moreover, in every order of insects we find individual genera, or species, in which the wings have more or less degenerated or disappeared. The latter is the case especially in parasites. The females have frequently no wings, whereas the males have; for instance, in the case of glow-worms (Lampyris), Strepsiptera, etc. This partial or complete degeneration of the wings of insects has evidently arisen from natural selection in the struggle for life. For we find insects without wings living under circumstances where flying would be useless, or even decidedly injurious to them. If, for example, insects living on islands fly about much, it may easily happen that when flying they are blown into the sea by the wind, and if (as is always the case) the power of flying is differently developed in different individuals, then those which fly badly have an advantage over those which fly well; they are less easily blown into the sea, and remain longer in life than the individuals of the same species which fly well. In the course of many generations, by the action of natural selection, this circumstance must necessarily lead to a complete suppression of the wings. If this conclusion had been arrived at on purely theoretical grounds, we might be pleased to find its truth established by facts. For upon isolated islands the proportion of wingless insects to those possessing wings is surprisingly large, much larger than among the insects inhabiting continents. Thus, for example, according to Wollaston, of the 550 species of beetles which inhabit the island of Madeira, 220 are wingless, or possess such imperfect wings that they can no longer fly; and of the 29 genera which belong to that island exclusively, no less than 23 contain such species only. It is evident that this remarkable circumstance does not need to be explained by the special wisdom of the Creator, but is sufficiently accounted for by natural selection, because in this case the hereditary disuse of the wings, the discontinuance of flying in the presence of dangerous winds, has been very advantageous in the struggle for life. In other wingless insects the want of wings has been advantageous for other reasons. Viewed by itself, the loss of wings is a degeneration, but in these special conditions of life it is advantageous to the organism in the struggle for life.

Among other rudimentary organs I may here, by way of example, further mention the lungs of serpents and serpent-like lizards. All vertebrate animals possessing lungs, such as amphibious animals, reptiles, birds, and mammals, have a pair of lungs, a right and a left one. But in cases where the body is exceedingly thin and elongated, as in serpents and serpent-like lizards, there is no room for the one lung by the side of the other, and it is an evident advantage to the mechanism of respiration if only one lung is developed. A single large lung here accomplishes more than two small ones side by side would do; and consequently, in these animals, we invariably find only the right or only the left lung fully developed. The other is completely aborted, although existing as a useless rudiment. In like manner, in all birds the right ovary is aborted and without function; only the left one is developed, and yields all the eggs.

I mentioned in the first chapter that man also possesses such useless and superfluous rudimentary organs, and I specified as such the muscles which move the ears. Another of them is the rudiment of the tail which man possesses in his 3—5 tail vertebræ, and which, in the human embryo, stands out prominently during the first two months of its development. It afterwards becomes completely hidden. The rudimentary little tail of man is an irrefutable proof of the fact that he is descended from tailed ancestors. In woman the tail is generally by one vertebra longer than in man. There still exist rudimentary muscles in the human tail which formerly moved it.

Another case of human rudimentary organs, only belonging to the male, and which obtains in like manner in all male mammals, is furnished by the mammary glands on the breast, which, as a rule, are active only in the female sex. However, cases of different mammals are known, especially of men, sheep, and goats, in which the mammary glands were fully developed in the male sex, and yielded milk as food for their offspring. I have already mentioned before that the rudimentary auricular muscles in man can still be employed to move their ears by some persons who have perseveringly practiced them. In fact, rudimentary organs are frequently very differently developed in different individuals of the same species; in some they are tolerably large, in others very small. This circumstance is very important for their explanation, as is also the other circumstance that generally in embryos, or in a very early period of life, they are much larger and stronger in proportion to the rest of the body than they are in fully developed and fully grown organisms. This can, in particular, be easily pointed out in the rudimentary sexual organs of plants (stamens and pistil), which I have already mentioned. They

are proportionately much larger in the young flower-bud than in the mature flower.

ORIGIN OF NEW ORGANS.

I have remarked that rudimentary or suppressed organs were the strongest supports of the monistic or mechanical conception of the universe. If its opponents, the dualists and teleologists, understood the immense significance of rudimentary organs, it would put them into a state of despair. Their ludicrous attempts to explain that rudimentary organs were given to organisms by the Creator "for the sake of symmetry," or "of a formal provision," or "in consideration of his general plan of creation," sufficiently prove the utter impotence of their perverse conception of the universe. I must here repeat that, even if we knew absolutely nothing of the other phenomena of development, we should be obliged to believe in the truth of the Theory of Descent, solely on the ground of the existence of rudimentary organs. Not one of its opponents has been able to throw even a feeble glimmer of an acceptable explanation upon these exceedingly remarkable and important phenomena. There is scarcely any highly developed animal or vegetable form which has not some rudimentary organs, and in most cases it can be shown that they are the products of natural selection, and that they have become suppressed by disuse. It is the reverse of the process of formation in which new organs arise from adaptation to certain conditions of life, and by the use of parts as yet incompletely developed. It is true our opponents usually maintain that the origin of altogether new parts is completely inexplicable by the Theory of Descent. However, I distinctly assert that to those who possess a knowledge of comparative anatomy and physiology this matter does not present the slightest difficulty. Every one who is familiar with comparative anatomy and the history of development will find as little difficulty about the origin of completely new organs as about the utter disappearance of rudimentary organs. This disappearance of the latter, viewed by itself, is the converse of the origin of the former. Both processes are particular phenomena of differentiation, which, like all others, can be explained quite simply and mechanically by the action of natural selection in the struggle for life.

The infinitely important study of rudimentary organs and their origin, the comparison of their palæontological and embryological development, now naturally leads us to the consideration of one of the most important and instructive of all biological phenomena, namely, the parallelism which the phenomena of progress and divergence present to us in three different series. When, in the last chapter, we spoke of perfecting and division of labor, we understood by those words progress and separation, and those changes effected by them, which in the long and slow course of the earth's history have led to a continual variation of the flora and fauna, to the origin of new and to the disappearance of ancient species of animals and plants. Now, if we follow the origin, the development, and the life of every single organic individual, we meet with exactly the same phenomena of progress and differentiation. The individual development, or the *ontogenesis* of every single organism, from the egg to the complete form is nothing but a growth attended by a series of diverging and progressive changes. This applies equally to animals, plants, and protista. If, for example, we consider the ontogeny of any mammal, of man, of an ape, or of a pouched animal, or if we follow the individual development of any other vertebrate animal of another class, we everywhere find essentially the same phenomena. Every one of these animals develops itself originally out of a single cell, the egg. This cell increases by self-division, and forms a number of cells, and by the growth of this accumulation of cells, by the divergent development of originally indentical cells, by the division of labor among them, and by their perfecting, there arises the perfect organism, the complicated composition of which excites our admiration.

It seems to me here indispensable to draw attention more closely to those infinitely important and interesting processes which accompany *ontogenesis, or the individual development of organisms*, and especially to that of vertebrate animals, man included. I wish especially to recommend these exceedingly remarkable and instructive phenomena to the reader's most careful consideration, first, because they are among the strongest supports of the Theory of Descent, and secondly, because, considering their immense general importance, they have hitherto been properly considered only by a few privileged persons.

We cannot indeed but be astonished when we consider the deep ignorance which still prevails, in the widest circles, about the facts of the individual development of man and organisms in general. These facts, the universal importance of which cannot be estimated too highly, were established, in their most important outlines, even more than a hundred years ago, in 1759, by the great German naturalist Caspar Friedriech Wolff, in his classical "Theoria Generationis." But, just as Lamarck's Theory of Descent, founded in 1809, lay dormant for half a century, and was only awakened to new and imperishable life in 1859, by Darwin, in like manner Wolff's Theory of Epigenesis remained unknown for nearly half a century; and it was only after Oken, in 1806, had published his history of the development of the intestinal tube, and after Meckel, in 1812, had translated Wolff's work (written in Latin) on the same subject into German, that Wolff's theory of epigenesis became more generally known, and formed the foundation of all subsequent investigations of the history of individual development. The study of ontogenesis now received a great stimulus, and soon there appeared the classical investigations of the two friends, Christian Pander (1817) and Carl Ernst Baer (1819). Baer, in his remarkable "Entwickelungsgeschichte der Thiere," worked out the ontogeny of vertebrate animals in all its important facts. He carried out a series of such excellent observations, and illustrated them by such profound philosophical reflections, that his work became the foundation for a thorough understanding of this important group of animals, to which, of course, man also belongs. The facts of embryology alone would be sufficient to solve the question of man's position in nature, which is the highest of all problems.

[TO BE CONTINUED.]

Christianity and Materialism.

BY B. F. UNDERWOOD.

Christianity teaches that God takes judicial cognizance of our religious opinions; that right beliefs involve moral merit, and erroneous beliefs moral guilt.

"He that believes and is baptized, shall be saved; he that believeth not shall be damned" The most abandoned and worthless characters, by belief and repentance in the last moments of earthly existence, can secure an inheritance in heaven. The noblest benefactors that ever lived, that ever labored for suffering, struggling humanity, will, without belief in Christ, be eternally damned. Every pious fanatic who has "died in Jesus," every priest or demagogue who has robbed and enslaved the people, and has been shrewd enough, at last, to cheat the devil out of his dues by availing himself of the great scheme of redemption, has been, or will be rewarded with a crown of glory; while Jefferson, Paine, Franklin, Owen, Kneeland, Parker, with a multitude of Freethinkers of many ages and of different climes, although noted for their disinterested philanthropy and eminent services to the cause of human progress, are doomed to torment as horrible as God can inflict, as unremitting as the flow of time, and as lasting as eternity. The last murderer who was hanged because it was deemed unsafe to allow him to remain on earth, having repented before his execution, and availed himself of the offers of the great plan, by which he had always intended to escape the natural consequences of his acts, will, Christianity teaches, have an eternity of joy with Jesus and the angels; while the unfortunate man he murdered, dying without belief or conversion, will suffer unending torment.

Who would not rather be damned with intellectual moral men and women, whose chief crime is that they are independent and courageous enough to examine the faith of their ancestors, and to reject whatever seems contrary to their reason and their sense of right, however consecrated by time, than to be saved with the ignorant and the vicious, whose principle merit consists in their declining to doubt or to investigate, in their adhering firmly to the religion taught them in childhood, and their confidence that the blood of Jesus has the virtue to wash away all their sins and fit them for the mansions of the blest? Who, I say, would not rather be damned with the former than be saved with the latter?

The Materialist holds that belief is not a matter of volition, and cannot therefore imply moral merit or demerit. Right opinions, like health, are desirable; wrong opinions, like disease, are undesirable. But the best men, morally, may entertain erroneous views on religion as on other subjects; while the worst men may have been educated in—or by their intellectual ability, may have acquired—correct opinions on subjects of a religious nature. A man's religious views depend largely upon the place of his birth, his religious surroundings in childhood, the associations of his later years, his opportunities for study, as well as the intellectual and moral character—dependent on his cerebral organization—which he has derived from his parents. If he is born in Turkey he will not be likely to be a Christian. If he is born in Massachusetts or Illinois he will probably not be a Mohammedan. If he has inherited religious tendencies, is surrounded in youth by religious influences, and possesses but little self-reliance or independence, he will probably retain through life the faith of his childhood. If he has a bold inquiring mind, is disposed to examine subjects for himself, has access to works of a Liberal, philosophical, or scientific character, he will probably outgrow many of the religious errors of his early years. *How absurd to hold that the religious opinions of any man, be he orthodox Christian, Mohammedan, Jew, Infidel, or Pagan, involve guilt!* Does the difference between the Baptist and the Methodist, the Episcopalian and the Presbyterian, involve criminality? May not the disbelief of the Unitarian in a triune God be without sin? May not the benevolent belief of the Universalist, that no human being will be consigned to endless punishment, be not only honest, but free from sin? Liberal-minded Christians will answer affirmatively. Why not go a little farther, and admit that Theodore Parker was not necessarily sinful because he rejected as unhistorical the miraculous portions of the New Testament. Why not admit that the opinions of the *Atheist*, whether they be true or false, involve no moral turpitude? What reason or sense is there in the declaration that "He that believes and is baptized, shall be saved; he that believeth not shall be damned."

We recognize the importance of correct opinions, and labor to discover and advance the truth; but we think as little of condemning men for their honest opinions as we do of blaming them for their complexion or nationality. If wrong opinions lead to acts that are in violation of law, society, to protect itself, may punish the offender for the acts, but not for his abstract beliefs, whatever they may be.

Christianity encourages the worship of God by prayer and praise. The orthodox Christianity of to-day erects, for this purpose, immense churches and cathedrals. Among the most costly edifices in the land are houses of worship. They have been built chiefly from the earnings of the struggling poor, from the scanty pittance of men and women who have to work so hard and so constantly that they have neither the time nor the energy to improve their minds by study and reflection. And these expensive and showy buildings are dedicated to God, and used for purposes of worship, which worship consists in uttering and singing God's praises, telling him how great and glorious he is, and how mean and miserable are the men and women he has made. Yet it involves not simply a doubtful compliment, but a positive insult to the supposed maker of man, that is, if he is capable of being insulted.

Materialists believe that true worship, if the term may be used, consists in living an honest life, and trying to make ourselves and our fellow-beings better and happier. We confess we do not profess to love a being we know nothing about, but among our own species we can find objects worthy of our deepest affections. We do not speak the praise of a being of whom we have no proof, but we render homage to genius and worth in humanity. We never thank an unknown something or somebody for our misfortunes, but we hold to a philosophical resignation to the harshest decrees of nature, if they cannot be averted or avoided. For religion we substitute practical morality; for prayer, self-reliance; for piety, intellectual culture; for love of God, love of man and a tender regard for everything that feels in common with us the consciousness of existence. Leigh Hunt, in a little poem, expresses the very quintessence of our "faith."

"Abou Ben Adhem—may his tribe increase,—
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich and like the lily's bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The angel raised its head
And with a look made all of sweet accord
Replied, 'The names of those who love the Lord.'
'And is mine one?' asked Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then
Write me as one who loves his fellow-men.'
The angel wrote and vanished. The next night
He came again, with great awakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest."

Christianity teaches that there are two distinct localities to which human beings are consigned after death; one is a place of happiness, the other is a place of torment. The way to heaven is narrow and but little traveled; the road to hell is broad and thronged with people.

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. vi, 14, 15.

"I might," says Massillon, the great preacher, "speak to you of the two ways, one of which is narrow, rugged, and trodden but by few; the other, wide, smooth, strewn with flowers, and covered with the multitude of mankind. In the sacred books, the people generally are always spoken of as deserving of reproof, and the righteous as forming an insignificant number when compared with the great mass of sinners.

"I figure to myself that our last hour is come; the heavens are opening over our heads, time is no more, and eternity is begun. Jesus Christ is about to appear to judge us according to our deserts, and we are here awaiting at his hands the sentence of everlasting life or death. I ask you now—stricken with terror like yourselves, in no wise separating my lot from yours, but placing myself in the situation in which we all must one day stand before God, our judge—if Christ, I ask, were at this moment to come to make the awful partition of the just and the unjust, think you that the greater number would be even equal? If the lives of the multitude here were sifted, would he find among us ten righteous? Would he find a single one?" (Sermon on the Small Number of the Chosen.)

This religion requires us to believe that countless millions of our race will suffer unending torment. Our nearest and dearest friends who have died or may die unconverted, will be thrust among fiends and devils, into a lake of fire and brimstone. Even when the belief in such a hell is given up by orthodox Christians, it is still held that the punishment of the unconverted is so terrible, that the thought of human beings struggling in a lake of fire and brimstone, alone can enable us to realize the intensity of the sufferings of the damned. And this is a religion of consolation!

[TO BE CONTINUED.]

Correspondence Extraordinary.

Letters from the Devil.

NO. XX.

STRUCTURE OF PLANTS.

MY DEAR READERS: You have already perceived that I feel a partiality towards the subject of botany, and I shall not do full justice to my feelings unless I say something further to you upon the subject.

By way of repetition, I may say then that the science of botany includes every thing that relates to the vegetable kingdom, whether in a living or in a fossil state. It embraces the consideration of the external forms of plants, of their anatomical structure, of the functions they perform, of their distribution over the globe at former epochs as well as at the present time, and of the various uses to which they are subservient. It takes the vegetable world from the earliest stage of development, when the plant consists of a simple cell, and follows it up through all the stages through which it is capable of ascending. It takes cognizance of the minutest and simplest lichens and mosses, which are visible only by the aid of the microscope, and the most gigantic productions of your tropic zone. It marks the relations which subsist between all members of the vegetable family, and traces the mode in which the most despised weeds contribute to the growth of the mighty denizens of the forest.

The elementary structure which is the foundation of all vegetable tissue is the cell. In the young succulent bud of a growing stem, each cell consists of another firm, elastic membrane of cellulose constituting a *cell wall;* within this, a gelantinous soft mass of protoplasm, a cell cavity containing a more or less watery fluid—the *cell sap*. Of these elements of the cell, the protoplasm is that which is essential for its growth and development. In it are contained all the substances requisite for the formation of the cell wall and the cell sap, and the nucleus is merely a differentiated portion of it. From it, then, all the other parts of the cell are formed, and it is essential to the growth of the cell.

The growth of the cell is usually, at first, uniform throughout, and it has therefore a more or less rounded form. The protoplasm in the process of growth may be completely absorbed; and when this occurs, growth ceases and the cell walls form merely a framework. It may, however, remain a long time, assuming various shapes, and often uniting with coloring matters.

We have thus in the cell an epitome of vegetable life, and this is the most perfect form of the cell. As we pass to the higher forms of plants, where many cells are united, we find a physiological specialization taking place, by which certain cells are set apart for assimilation, some being embryonal, some supporting, and others protective, etc.

Cells, I will say again, united together constitute cellular tissue. It exists in all plants, and abounds in fleshy roots, stems, leaves, and in succulent fruits. It constitutes the pith and outer bark of trees, and is very abundant in the centre of the stem of special kinds of trees. The cells in the tissue vary much in size. In a cubic inch of a leaf of a carnation there are upwards of three millions of cells. They are frequently found one one-thousandth, one five-hundreth, and one three-hundreth of an inch in diameter. In some of the cucumber tribe, and in the pith of some aquatic plants, cells one fiftieth and one thirtieth of an inch in diameter are often found.

The protoplasm which lines the interior of the cell wall, and which is the essential living portion of the cell, consists in albuminous substance mixed with water, and some incombustible materials, and it also contains some organic compounds. It has a homogeneous, soft, gelatinous substance. As usually found in the cells it has a granular and turbid appearance. This arises from an admixture of formative matters, to which the term *metaplasm* has been properly applied.

By the term cell sap, is meant the fluid contained in the vacuoli. It consists in great part of water, in which are dissolved various salts derived from without, and compounds formed by assimilation in the plant itself. Among the latter I will mention inulin, a substance closely allied to starch and sugar, found in composite plants.

Chlorophyll is the green coloring matter of plants. It occurs in the cells of the superficial parts of plants united with small portions of the protoplasm which are combined into grains of various forms. Starch grains are usually abundant in the chlorophyll bodies. Chlorophyll consists of four substances, two yellow, and two green, which possess distinct optical properties. Physiologically it is very important. It is developed under the action of light, and undergoes changes according to its state of oxygenation. Hence the varied tints of leaves in autumn. Numerous coloring matters occur in plants, especially in flowers, and all such when not green are included under the general term *chromule*.

Starchy and oily matters and albuminoids occur very abundantly in the cells of plants, where they are stored for the purpose of nutrition. Starch, composed chemically of carbon and the elements of water (hydrogen and oxygen), occurs in the form of fine grains, more or less oval or rounded, which vary in diameter from the one four-thousandth to one two-hundred-and-fortieth of an inch. Each grain contains starch in two forms; one, receiving the name of *granulose*, is easily soluble, and gives a deep blue color on the addition of iodine; the other form, *starch cellulose*, is less soluble, and gives a green or brown color with iodine; but the former is most abundant in the grain. The individual grains either lie distinct from each other in the cells, as in the potato, wheat, and pea, or they are aggregated so as to form compound grains, as in arrow-root, sago, procured from the *arum maculatum*. Grains of starch present a very characteristic concentrically striated appearance. This is the result of their mode of formation. Starch is often accumulated in the internal, and often in the subterranean, parts of plants. It occurs abundantly in the fleshy roots and in stems, as well as in seeds and fruits, and is easily separated by washing. The ordinary cultivated grains yield starch in considerable quantity, as do the potato, arrow-root, cassava plants, the sago-palms, and banana fruit.

Sugar occurs abundantly in the sap of plants. When pure, and in a solid state, this substance is crystalline and soluble in water, but it also occurs in an uncrystallized form. There are two marked varieties of it. Cane sugar, produced from the sugar cane, sugar maple, beet, carrot, etc., and grape sugar, occurring in numerous fruits, as grapes, gooseberries, currants, peaches, apricots, etc. During the sprouting of the seed the starch is converted into grape-sugar, and a similar change is induced by the action of malt or any ferment. A sweet substance (not a true sugar) called mannite is procured from the manna-ash, as well as from the various seaweeds, and from species of the eucalyptus, and even the dandelion.

Gum, or mucilage, is another substance found in vegetable tissues. When pure, it is soluble in water, and also in dilute acids, but not in alcohol or ether. It is one of the forms through which vegetable matter passes in being applied to the purposes of plant life. It exists largely in the vegetable juices. From the bark of many trees it is procured in the form of an exudation. Two well-marked kinds of gum are met with, Arabian, soluble in cold water, constituting the chief ingredient of gum-arabic, procured from various species of acacia; and cersin, insoluble in cold water, but readily soluble in boiling water, constituting the gummy secretion obtained from the cherry, plum, and peach. A substance called bassorin, or vegetable jelly, is found in tragacanth, the roots of some orchids, as well as in carrageen and other seaweeds. It is allied to gum, but differs in swelling up and becoming glutinous when mixed with water. Another substance, called pectin, exists in the juice of the apple, pear, and other pulpy fruits. It is changed, by the action of alkalies, into pictic acid, which is found in many fruits and such succulent roots as carrots, turnips, beets, etc.

Oils, fats, and resins occur in cells of plants, or in special canals or glands, as products of assimilation. The oils are either fixed or volatile, the former being divided into drying, fatty, and solid, while the latter are distinguished according as they consist of carbon and hydrogen alone, or of these elements combined with oxygen or with sulphur. Resinous matter occurs in the form either of fluid balsams or of the various kinds of solid resin and pitch. In the rind of the orange and lemon glands of oil occur. Turpentine canals are met with in the woods of pines; and vittæ, or oil-canals, in the fruit of umbelliferous plants, such as the coriander. In the fleshy covering of the olive there are numerous oil cells. The fruit of the Guinea-palm yields a solid oil called palm-oil. The dotted appearance of the leaves of the orange, myrtle, eucalyptus, and St. John's wort depends upon the presence of numerous cells, or cavities, containing essential oil.

As allied to these secretions, I will also mention caoutchouc which, is found in the milky juice of plants, especially those belonging to the fig, spurge, and dogbane orders. The trees most prolific in this substance are siphonia elastica, urceolo elastica, and urostigma elasticum. Gutta-percha is the concrete milky juice of the taban plant (Isonandra gutta). Wax is also found in the tissues of plants, and it frequently occurs as a secretion on the stems of the wax palm and on the surface of the fruits, as in the bloom or glaucous secretion of the palm and candleberry myrtle. Crystals of lime salts occur in the interior of cells, and also in the cell-walls of plants. They consist of lime in connection with carbonic or oxalic acids, and are in many plants very abundant. In monocotyledons they usually assume the form of needle-like crystals, and are termed *raphides;* they consist of oxalate of lime. They are remarkably well seen in the banana. The squill bulb and the bulb of the onion exhibit raphidian cells, which are easily separated during the decay of the plants. The crystals are also arranged in a conglomerate form, as may be seen in the root of Turkey rhubarb, to which they impart grittiness; and in old-man cactus they constitute sixty or eighty per cent of the dried tissue. In a single cell of the poke (Phytolacca decandra) twenty to thirty crystals may be seen. In the epidermal cells of species of ficus, and other allied plants, prolongations inward of the cell-wall occur, at the extremity of which small crystals of carbonate of lime are deposited. To these the name of *cystoliths* has been applied. Siliceous matter occurs in the walls of cells, as in grasses and horsetails, and especially in diatomaceæ.

In connection with the epidermal appendages of plants, I should mention the fact that this eperdermis or skin is very thin in aquatic plants, while in aerial plants it is materially thicker, and in trees and shrubs this becomes the bark. In the epidermis are found stomata or breathing pores. These exist abundantly upon the stems and leaves of plants, and sometimes on parts of the flowers. They are absent from the root structures, though present on underground axial structures. The guard cells have a power of opening and closing these orifices. Their number varies from 200 to 160,000 or more in a square inch of surface. In the leaves of the white lily there are 60,000 in a square inch on the under surface, and 3,000 on the upper. On the leaves of the cherry laurel there are 90,000 on the lower surface and none on the upper.

Upon the epidermis of a great variety of plants are found certain appendages called hairs, scales, and prickles, denominated *trichome*. They are erect or oblique, or they lie parallel to the surface and are appressed. I will not detain you by entering into a minute consideration of them. Names are given to the surfaces of plants, according to the presence or absence of these hairs. The following are the most important: *Glabrous*, smooth, having no hairs; *hairy* or *pilose*, furnished with hairs; *pubescent*, covered with soft, short, downy hair; *villous*, having long, weak, and often oblique hairs; *sericeous*, covered with long, closely appressed hairs, with a silky lustre; *hispid*, covered with long, harsh, or stiff hairs, not appressed; *hirsute*, covered with long, tolerably distinct hairs, not harsh, not appressed; *velvety*, with a dense covering of short down; *tomentose*, covered with crisp, rather rigid, entangled hairs like cotton, which form a sort of felt; *woolly*, with long curled, and matted hairs, like wool; *bearded* or *stupose*, when hair occurs in small tufts, etc. Hairs serve as ducts through which the secretion of the glands is discharged. Such hairs are found in the nettle and are called *stings*. When the nettle is grasped with violence, the sting is crushed and hence no injury is done to the skin.

But enough for this time. I wish in my next to say something about the organs of plants, which I hope will not be wholly uninteresting. In the meantime take good care of yourselves and be happy.

Your watchful friend, LUCIFER,
Vulgarly called "Splitfoot."

Communications.

Abbot and the Petition.

BY THERON C. LELAND. ARTICLE V.

Obscenity in the lowest rank of literature isn't Comstock's real distress at all, nor that of the people behind him, nor is its suppression their real object. That is only a blind, a decoy, "springes to catch woodcock;" and Mr. Abbot "talks like a green girl" when he gives that credit to the Comstock movement. Yelling after Ingersoll and the rest of us, "Don't fall into the trap!" he is the easiest and most innocent of dupes himself, and tumbles headlong into the Comstock pit. What Comstock is after is the Freethinking force of this country, as he and his confreres have many times openly avowed, and I personally heard that avowal in their last annual meeting here in New York. In the face, however, of this avowed purpose, Abbot, throughout this whole controversy, gives Comstock credit for honestly aiming at real obscenity in literature, and believes, or pretends to believe, that Comstock states the truth about the amount and extent of circulation of obscene matter. But we who have watched him and investigated his statement know that they are not true. He began that story about "tons of obscene matter" years ago, and trots out the same old "tons" every year since in his speeches, his compilations of statistics, and annual reports. He shakes the same old obscene shirt across the bloody chasm, and then proposes—what do you think he proposes? Not the suppression of obscenity at all, for that would suppress his trade and his excuse for being. He is bothered to death now to get new "tons," for those old ones so long played out, but which he is compelled to keep doing their veteran service. He proposes, I say, not to suppress obscenity, but to gobble up Freethinkers, physiologists, doctors, Spiritual mediums, Freelovers, anybody he can lay his hands on who happens to have any swag which he can bully the courts, the press, and public opinion into letting him drop into his own pocket. He gets his living by obscenity, and he distributes his bait in kind around where it will do the most good.

And this is the man whom Mr. Abbot, the high-toned Liberal, apologizes for and defends. This is the cause Mr. Abbot, the valiant soldier in the battle against God in the Constitution, espouses and makes one with his own. At the slightest far-off shimmer in the vista of years of this red rag of God in the Constitution, our Boston Bull paws dirt, whisks his fly-brush, locks horns, and begs all Liberals to make a league and come to the rescue; but when the devil gets into the post-office right before our eyes, here and now,

and our ox gets gored, he shouts to all Liberals, "Hands off! Let him gore! Serves him right. He's no business to publish a Liberal paper and get four subscribers to my one."

I would be the last one to impute wrong motives to another. It is only to account for extraordinary conduct which injures others, or which throws odious consequences on others, that estimating or inquiring into the motives of another is justifiable at all. Mr. Abbot has himself to blame for placing himself in a position where the low motive of envy at the success of another is the most obvious one to explain his conduct. The first thought, and finally the only motive that can account for his otherwise unaccountable attack on Mr. Bennett while he was under arrest, struggling to get free, and calling on Liberals and friends to back him up with petitions and material aid, and account for *The Index* counterblast imploring Liberals to do no such thing, is the motive of envy at the succeesful rivalry of another. This motive of envy is in all men's mouths as accounting for Mr. Abbot's conduct, and I do but voice the general opinion when I give it expression.

Aside from remembering his brother in bonds, not as bound with him, but as wishing he might stay bound; aside from visiting him in prison in this over-the-left way, and the motive for it, there is also the general motive that he desires to stand well with the orthodox party. The smile and nod of recognition of the respectable righteous are dear beatitudes to Mr. Abbot; their bad opinion and censure are his hell; and he is vociferating with all the shriek he can command, and thrashing his arms wildly around his free-religious pulpit, imploring Liberals to be up to "trap"—trap is his favorite word; he is death on trap—beseeching the signers of the terrible petition to repent before it is everlastingly too late; repent, and flee the wrath of an orthodox frown; repent, and escape the hell of orthodox misrepresentation; repent, and be saved among the pious blest, where all good weak-kneed Liberals will immortal dwell, and where the gracious patronage and favor of the saints will descend upon us like a dove.

Mr. Abbot must be aware that he stands alone in the position he has taken and still maintains. In the first place, there are the 70,000 against him. Then all the correspondents of *The Index*, who have expressed themselves upon the subject at all, have taken ground against him. So, also, did one of *The Index* editorial contributors, Mr. Elizur Wright. Another editorial contributor, Mr. Frothingham, gave him a sort of quasi endorsement in brief diplomatic phrase, but went dead against both Abbot's and Comstock's positions in one of his sermons. One other editorial contributor—oh yes! There was one, the youngest, the latest born, in fact, the baby, Mr. A. W. Kelsey, in whom Mr. Abbot ought to have taken a world of pride, but somehow it seems he didn't. Kelsey endorsed Abbot in such an infantile, backhanded way that the poor, lone, lone editor, though sadly in need of support, had to snub and disown his endorser. Kelsey was willing to extend postal espionage to private letters, while Abbot draws the line on TRUTH SEEKERS and publications that are obscene in the eyes of Rev. Eldridge and Massachusetts orthodoxy.

I repeat that Abbot stands alone among Liberals in his advocacy of Comstock and apology for his works and ways. He alone dares to throw himself across the path of the 70,000 signers and lecture them for their "heedlessness," their obscenity, and their ignorance of "trap." Now, I know very well that standing alone in one's opinions or actions is not always proof of their unsoundness or indefensibility. I know that "to be in the right with two or three" is always noble—"the judgment of which one outweighs a whole theatre of others"—but what if you stand alone in the wrong? What is it to be in opposition to the spirit of the age without even the two or three to back you up? The prospect in such a case would not seem to be enchanting. Mr. Abbot now stands alone, not only opposed to his own correspondents, nearly all his own readers, nearly all the members of the League, the 70,000 signers, but he stands alone in the face of the gathering force evolving out of all the ages, growing ever stronger, till now, since he throws himself athwart its track, no locomotive crushing of a bull butting defiance will equal the besom of destruction with which he will be swept out of the way, and no prayers to the almighty Comstock will save him.

I have now gone through the main indictment which Mr. Abbot has seen fit to sue out of the—very far from supreme—court of his inner consciousness against the 70,000, and have shown its utter fallacy and falsity. I have finished all that seems needful of the personal criticism of the man, Abbot, or of answer to his personal views. I propose two or three more articles dealing with definitions of "obscenity," "immorality," how to suppress them and how not to do it. These following articles will be more of affirmation and statement of principles—less of negation and criticism.

If any readers of THE TRUTH SEEKER think I have handled Mr. Abbot with too little glove, let me remind them that he had the floor for six whole months, brandishing his immaculate flag and denouncing the 70,000 signers either as duped or depraved, before any one appeared to defend those signers as such.

Mr. Bennett had indeed kept up the defense of the petition, defense of himself, and incidentally of the petitioners, and had done good and effective work; but it might be said that he was interested personally and in other ways than for the establishment of the right. It was time that some layman in the order of Liberal Knighthood—one who had no motive whatever but his interest in freedom and progress—should state the true situation for the 70,000 and plead their cause. When this storm burst in December last, I was a subscriber and an interested reader of *The Index*, and an admirer of Mr. Abbot, though I have never met nor seen him personally. On the other hand I was not a subscriber nor a reader of THE TRUTH SEEKER, and had but a passing acquaintance with Mr. Bennett. But the Comstock attack on him rallied around him a host of friends, new and old, as every victim of oppression always does; and, as a Liberal, I could not do otherwise than rank myself with these friends. Mr. Abbot might have done the same, and so not only have retained all his own adherents, but increased their number. But, to the astonishment of the whole Liberal world, he saw fit to side with Comstock, and so parted company with many a Liberal whose influence and support he will miss and may some time sadly need. As to my own influence, I know it is of the smallest; but, such as it is, he had those well known nine points, possession, in his favor; and if he had had the keen sense of the fisherman to know eel from blacksnake, or hadn't, as a hunter, gone off on the scent of a polecat, mistaking it for possum (his very dog would turn upon him for that), I would be with him now, and might be writing these articles and expending this brain force in his defense, or in promoting his enterprises, instead of the most disagreeable duty of removing himself as an obstacle out of the path of progress.

In what I have written I have but given blow for blow. The knocks received were of the unkindst, if not the hardest; and I have meant that mine in return should tell. I care nothing for Abbot, the individual, as I hope no one will care for me the moment I become recreant to the great cause of human progress. I care for the human race, and honor the individual who promotes the interests of the race. I revere the man who is loyal to its work; but when he turns, and rends, and undoes the structure which he had so laboriously built up, and that he had enlisted some of us in helping him to build, why, he becomes of no more account than so much avoirdupois of bone, muscle, and viscera, and we dump him with the garbage.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

Spectrum analysis has settled this long-vexed question; has shown us that certain nebulæ were not masses of distinct stars, but matter in a gaseous state, and has even enabled us to ascertain their elements.

Mr. Huggins, describing his first experiment on this head, in August, 1864, says: "I selected one of the luminaries in the class of nebulæ, which was very small, but relatively brilliant. Great was my astonishment when, on looking through the small glass of the spectrum apparatus, I discovered that its spectrum had no longer the appearance of a luminous colored band such as a star would have produced, and that in place of the continuous band there was nothing to be seen but three bright rays, isolated from each other."

This spectrum must, so far as it was possible to judge, have proceeded from a light emitted by matter in a gaseous state. The most brilliant of its rays was produced by a body analogous to nitrogen, or, as Mr. Huggins thinks, even more elementary than nitrogen, and which we have not as yet been able to analyze. The weakest of its rays corresponded with the green of hydrogen. The mean ray of the group was almost, but not quite, identical with the ray of barium.

In addition to these brilliant rays, there was a continuous spectrum, singularly faint, proceeding from a diffused light, which seems to correspond with the centre of the nebula. This is proof that it contains a nucleus, very small, but more brilliant than the rest of its mass.

Mr. Huggins has since analyzed the spectra of more than sixty nebulæ or stellar masses, which may be divided into two groups; the first comprising the nebulæ, which give a spectrum such as that just described, or, at all events, a spectrum comprising one or two of the three rays in question. Of the sixty which he examined, about a third belong to the class of gaseous bodies: the light of the remaining forty produces spectra of *apparent continuity*. The harmony between the results of spectroscopic and telescopic observations, in regard to what is common to both, is a proof of their accuracy; half of the nebulæ with a continuous spectrum have been shown to be stars, and in process of time another third will probably be added to the number. But Lord Rosse failed to ascertain this definitely concerning a single one of the gaseous nebulæ.

XII.

Mr. Huggins was the first to apply the spectrum analysis to the study, not of matter, but of the motion of the stars. If they possess any motion of relative importance, their rays must undergo a certain amount of displacement, and by this means these motions may be estimated. In respect to some stars, Sirius in particular, his researches have established the motion of these rays beyond all doubt.

He also applied this effective procedure of analysis to the observation of the comets, and arrived at the strange conclusion that the central part has a light of its own analogous to the flame of compound carburets, whereas the nebulosity emits only a light received from the Sun. This delicate distinction, says M. Faye, is of the highest importance in studying the physical constitution of these bodies. It may be added that the spectrum experiments conducted by Alexander Herschel have proved that sodium exists in a state of luminous vapor in the train of many aerolites.

The result of the spectrum studies goes, therefore, to prove that the stars only vary from each other, and from the Sun, in special and minor ways, and that there are no important and essential differences in their constitution. M. Faye, in one of his reports to the French Academy of Sciences, says: "Thus we see extended to all the stars of the universe that unity of composition which distinguishes our solar world and the aerolites; unity which is, however, compatible with many variations as singular as they are unlooked for."

These same results lend a great semblance of truth to the supposition that the stars have a function analogous to that of our Sun; and that they are like it, surrounded by planets which they keep in place by force of attraction, and which they illumine and vivify by their light and heat. So it may well be—and eminent astronomers have given such an opinion their sanction—that these distant regions are inhabited by beings intelligent like ourselves, capable of studying the harmony of creation, and of appreciating the powers of the universe.

CHAPTER III.

THE SUN.

I.

"This star among the stars," to use Arago's expression—"the light of the world," as Copernicus calls it, "the heart of the universe," in the language of Theon of Smyrna—we see shining like a luminous globe, incessantly darting in every direction its rays, which transmit with inconceivable rapidity both light and heat.

Most of the ancient philosophers looked upon it as a burning body, which lighted the world with the emanation of its substances. In modern days there prevail two opinions, which are set forth in the chapter on Light; one being that the Sun does, as a matter of fact, emit luminous matter emanating from its own disk; the other, that space is filled with a rarefied and elastic substance, which is called ether. This substance, by the vibratory motions which it transmits with great rapidity, produces to the eye the phenomenon of light, much in the same way as the vibrations of the air produce to the ear that of sound. This latter theory is the one now universally adopted.

If the Sun's surface is examined through the powerful instruments which science has at command, it will be found to present the irregular and undulating appearance of a stormy sea, covered with crevices and hillocks, and dotted over with spots of a more or less dark color. At times may be seen, particularly close to the edge of the spots, luminous masses, known as *faculæ*. To obtain a more complete knowledge of the Sun's structure, it must be examined through a powerful ocular glass, at a time when the atmosphere is perfectly still. Then it will be found that the surface is covered with a multitude of small grains, all of about the same dimensions, but varying very much in shape, though the majority of them are oval. A somewhat similar result is arrived at by examining through the microscope milk that has been standing some time, the globules of which have lost their regularity of shape. These grains sometimes unite in small groups, when they present a more brilliant appearance, while their oval shape has led to their being compared to grains of rice and willow leaves. The collections of these grains near the solar spots are somewhat different, for they seem to be longer, and to be joined to each other, perpendicularly to the edges of the penumbra, and look like straw motes of unequal length, or the thatch on a roof seen through the telescope; the Sun also seems to be dotted with spots, of various shapes and size, less brilliant than the rest of its disk. They are simply solutions of continuity in the solar photosphere caused by clouds composed of metallic vapors.

The solar spots generally look like round black patches, though it often happens that they are clustered in such a way as to form an irregular figure, with the central part, which is called the *nucleus* or *umbra*, black; the contour, which is mezzo-tinto, is termed the *penumbra*, the whitish spots being known as faculæ.

These spots were at one time supposed to be satellites revolving round the Sun, and, subsequently, to be clouds floating in its atmosphere, and even masses of scoriæ floating upon the sea of fire which constitutes its surface; or even mountains whose beetling flanks may have produced the phenomenon of the penumbra.

It is now about a century since Wilson (England) proved to demonstration that the spots were due to cavities of which he had been able to ascertain the precise depth; and he at the same time gave an exact idea as to the composition of the photosphere—that is to say, the luminous stratum which envelops the Sun.

[TO BE CONTINUED.]

Communications.

A Synopsis of all Religious Beliefs.

BY E. L. SAXON.

To become conversant with the histories of all religions, and to be able to give such account of them as to run one within the other, as a string threads each separate pearl, requires no small amount of reading, and a laborious comparing of many books. There will be in this article little original, and only a brief synopsis of the forms of religious belief and how our own gospel came down to us, showing that the nations we call heathen and barbarian had each a religious system, to them as sacred and holy as our own, and whose ramifications underlie every tenet of ours, like the roots of some decayed, but still gigantic tree. Hindostan, or India, where first sprang to life a religion, adored a God called Brahma, so sacred they built no temple, and made no image of him. By a thought he created the world; was in all, and all would eventually be absorbed in him. This was afterward called, in translation by the Greeks, "Pantheism," meaning "God in all." They adored Brahma, Vishnu, and Siva, built temples to them, and covered their walls with sculpture and hieroglyphic verses in a language of such remote antiquity that there remains no tradition of a people by whom it was originally spoken, making the pyramids of Egypt seem young. Their sacred books, the Vedas, with the exception of the Hebrew sacred writings, are all of the ancient writings that have come down to posterity in a state of preservation; those of Chaldea and Egypt are said to have utterly perished. Wherever the theories they contain may have originated, Hindostan is the place where the most ancient written records exist.

Their sacred books, the Vedas (meaning laws, and derived from a root, meaning light), they think were given by Brahma to the first man. These books are written in Sanscrit (meaning perfect). Scholars call it the most copious and expressive of all languages, and this proves it was used by a people far advanced in civilization, and with many ideas to express. The knowledge of it was confined to learned Brahmins, until in the last century it attracted the attention of European scholars. Their common and most generally read writings, are the Puranas. The code of Menu ranks, in antiquity, next to the Vedas, and to this day forms the civil policy of India. The following from the Vedas will give an idea of its spiritual portion: "There is one living and true God, everlasting, without parts or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things. We can only recognize him by his works, and nothing but the Supreme Being should be adored. Let my soul return to the immortal spirit of God, and my body return to dust. Thou only, O, Lord, art my refuge!"

They believe the world was created in six successive periods, man and woman formed last. Many of the traditions are similiar to our Bible stories. That of the serpent tempting the first pair, and Noah and the ark in the deluge, are very like. That of Christna, his incarnation and miracles, is a parallel with that of Christ, which story was written fourteen hundred years before Christ was born. They say their books, or copies of them, were carried into Egypt by a race of men called Yadvas.

When the mother of Christna is saluted by Siva and other angels before his birth, it is in these words: "In thy delivery, O favored among women, every nation of the earth shall have cause to exult."

Buddha Sakya was believed to be another incarnation of Vishnu. His sect of followers is the largest in India, and is followed in many other Asiatic nations. The number is computed at a hundred and fifty millions. No nation has ever exhibited such wonderful temples as Hindostan. Travelers all represent them as the most wonderful that ever have been seen in point of antiquity and grandeur, and in vast sculptured pillars and figures of elephants, lions, and men. No priests have ever maintained such power for a long series of centuries as the Brahmins. Missionaries have done little towards converting them, and a common maxim with them is, "Heaven is a place with many doors, and each can enter in his own way." They believe in a hell, or purification by fire; also that water cleanses and purifies the soul. In ancient days one wife only was allowed, now a man has as many as he chooses. Women are considered inferior to men, though less so than in some other Eastern nations. When they travel they carry the image of a serpent wreathed round a pole, and their temples are full of them in stone and metal.

Egypt is governed by a powerful priesthood, and its monuments tell of its great antiquity. Learned men say they came from that part of Ethiopia said to be on the banks of the Indus, or Industan. The points of resemblance between the two nations are too obvious to be overlooked, by even the most careless observer. Some scholars claim the greatest antiquity for Egypt, but with little probability, for Hindostan writings give an account of two emigrations from their country into Egypt at a remote period. Manetho wrote a history, while priest at Heliopolis, giving a history from the earliest time. He professes to have taken it from inscriptions engraved on stone pillars by Hermes. A few fragments of this history have come down to us, and have been proved in some respects true, by their hieroglyphic writings on monuments and papyrus. A papyrus now in Europe, of the date of Shopoo (called Cheops by Greeks), proved that alphabetical characters—on papyrus and written documents—were in existence when the pyramids were built, a thousand years before Moses was born. At El Karnac, the walls of a temple, from top to bottom, are covered with figures in religious processions. The ark is carried on poles on the shoulders of priests, cherubims with extended wings, branched candlesticks, etc. The finding of the Rosetta stone by the French army while in Egypt, which required the combined talent of Europe to understand, added another link in the chain of testimony for her antiquity.

The similarity of customs, priesthood, habits, inscriptions, and sculpture proves that one nation sprang from the other. Which claims the greater age let the learned decide. I seek to show that all religions sprang from one source. In both countries a powerful priesthood held the sacred books; in both, the religion of the priests was held from the people; both had a religious language differing from the vernacular tongue; in both the priests married; in neither was there a female priesthood; in both society was divided into castes, the sacerdotal and the highest; both believed that bathing in holy rivers conferred sanctity; both believed there was an immense reservoir over the firmament filled with water; both believed an element existed above the atmosphere, where gods and spirits breathe air as we do; both believed in one great God; the pyramid or triangle was a prescribed form for sacred buildings in both countries; both made similar offerings to their Gods. If the Egyptians still existed as a nation, we could see the books of Hermes, and perhaps find many other similarities. What we glean of her history and opinions is from those who were drawn thither in her palmy days as to a fountain of learning and wisdom. Josephus says Abraham went down thither to become auditor to the priests, and compare their religion with his own. We know he did not circumcise his son until after his return from Egypt, and his child was born of an Egyptian mother. Perhaps the act was performed at her request, for circumcision was an Egyptian ordinance, and Moses, when talking with God at the burning bush, says, "How then will Pharaoh hear me, who am of uncircumcised lips?"

Amun was their God, called by Greeks "Jupiter Ammon." Osiris, and Isis, his wife, are the most popular of the gods of Egypt. Priests were the only physicians, and they evidently understood magnetism well, as Solon says, "They cure by simply laying on of hands."

The Nile was sacred to them as the Ganges to Hindoos. Their oblations to the gods were meal, wine, turtle-doves, and young pigeons. This will be further noticed in the Jewish worship. On the 25th of December they hold a festival in honor of the birth of Horus.

The rite of "the mysteries," so celebrated, as afterwards taught by Pythagoras in Greece, was the most sacred of all worship, and there is little doubt it still, in some form, exists in all societies of any importance. The Masons have the all-seeing eye, the square and compass, the triangle, etc.

The Egyptians believed and taught that they were the first created people, and their laws were directly from God, "a system," says Diodorus Siculus, "that has been adopted by many other law-givers, who thus insure respect for their teachings." Their sacred books correspond in number with the Vedas, four, and, subdivided, made forty-two volumes. These were carried in procession, and honored above all else. They have been lost for fifteen hundred years.

Ah, when the collected knowledge of all ages perished at Alexandria, little did men dream how dark was the shadow cast over the long years to come. Our signs of the zodiac are remnants of Egyptian astrology. These signs were there represented by emblems, and finally became objects of worship. When the grand religion passed into shadowy dimness, dreary and empty indeed seemed the worship of bulls, cats, and monkeys.

When Alexander the Great conquered Egypt, three hundred and thirty-two years before Christ, he founded Alexandria, and, liberal in his great freedom of thought, invited thither men of all creeds and opinions, and, desiring to make it a commercial centre, it became the focus of trade, and brought the silent, unchanging East into connection with the ever-changing West. Soon in grandeur it was only surpassed by Rome, while in freedom of thought and commingling of opinions it surpassed it.

Two Egyptian kings followed Alexander, and, with unsurpassed liberality, founded a library and museum with an academy of learning. Ptolemy Soter, and Philadelphus, encouraged men to congregate here, and every effort was made to induce them. The library contained 700,000 volumes, and manuscripts innumerable were deposited here; here were a medical school and dissecting-rooms; here astronomy and philosophy were taught; men of different creeds compared them, studied religions, and under such influence a new set of teachers were formed, who carried to different countries the ideas they had received, and so mingled together the various forms of thought; each grafted on his own religion what suited him or left untouched what was displeasing. There is little doubt but that from this centre the myths of ages took wing to the uttermost parts of the globe. This library was pillaged by Christians during the time of Theophilus of Alexandria. The pillage was incited by constant feuds between the Christians and the worshipers of Egyptian gods. Theodosius the Great ruled then over the East, and he had been brought up a Christian.

The Chinese claim almost unlimited antiquity. A Jesuit missionary who has read hundreds of their volumes says they observed the motion of the heavenly bodies soon after our date of the deluge. They named successive days for the same seven planets that the Hindoos and Egyptians did. Unquestioning obedience to Church and State constitute their morality. The greatest name among their sages is Confucius. He claimed to write no books, only collected scattered fragments, and compiled the writings of those who had lived fifteen hundred years before him. The Chinese, too, believe in a supreme ruler, and in invisible spirit guardians. Confucius was born nearly six hundred years before Christ, and his maxim for a correct life was, "Do not to another what you would not he should do to you." They, too, have a tradition similiar to our story of the first man and woman, and the serpent, *also of more than* one deluge, an immaculate conception, etc. The religion is that of Buddha, and an offshoot called Lamaism. All their holy books are written in a language bearing a close resemblance to Sanscrit; they have ten commandments, in many respects similar to our own. Buddha in China is known as Fo. This religion spread from India into foreign countries with such rapidity that it came to be called "the Vanquisher," although it was uniformly peaceful in its progress.

It is said that eighty thousand followers of Buddha went forth from Hindostan into other lands, and the traditions of various countries are full of their miraculous power, benevolence, and holiness. This religion was never propagated by the sword; its votaries are computed at four hundred million, more than one-third of the human race.

A notice of Chaldea is necessary to understand much of Jewish history, and, after that of Greece and Rome, a more thorough understanding of our own can be given. I shall strive to sum it up in as brief a manner as possible to be understood.

Egyptians affirm that Chaldea was settled by a colony from their country, while the Chaldeans claim that Egypt was settled by their people. Chaldean literature is destroyed, and Babylon, being built of brick and bitumen, has left little to reckon historical dates from. Their boast of antiquity is like that of the Chinese, but the oldest records found by the Greeks who followed the army of Alexander extended back two thousand two hundred and thirty-four years before our era—one hundred and fourteen years after our received date of the flood. The similarity to Hindostan and Egypt, is proved by the little known concerning its religion and fragments of its grandeur. The ruins of Nineveh, after lying concealed two thousand four hundred years, have at last opened their treasures of obelisks and granites.

The sacred bull with wings and a human head; the sun, moon, and trident of Siva; the bull, the lion, the astronomical emblems; are all similar to those of Hindostan. The sexual emblems so common in both Egypt and Hindostan, are wanting here, but the tree of life with apples of immortality is found. They, too, believed in a Supreme Being and superior deities; they, too, believed the world was created in six successive periods. Their most important god was called Bell or Baal. When Babylon was conquered by Cyrus the Great, this temple was destroyed and robbed of its treasures.

Persia, though ancient to us, is modern compared with the nations mentioned. The Persians had neither temples nor altars. Their religion was simple; they offered prayers to the source of light, or to the deity they believed resided there. Zoroaster, their great religious teacher, has been by some believed to have lived six thousand years before the Christian era. Plato mentions it as the common opinion; Plutarch says it was only five hundred years before the Trojan war. The Persians say he came from some country east of them, and assign him a date more ancient than we do Moses.

Miraculous stories are told of him, but one thing is certain, all Asiatic nations agree that such a man lived, and that he was eminent for wisdom and knowledge of astronomy.

It was said he lived twenty years on a mountain, and one day fire came down from heaven upon it. The King of Persia and his court came out to see the sight, and worship the sacred flames. Zoroaster came down through the fire unharmed, bringing the

sacred book of laws, that he said had been revealed by Ormuzd himself. This book is called Zend Avesta, meaning "Living Word." It was written in the Zend language, a dialect of the Sanscrit confined to the priests. He taught the supreme essence or "The Eternal," who pronounced the words, "Be it," and his resplendent abode sprang into light. He then created six resplendent spirits, one of which was Mithras; the radiant angel was called the Mediator. Ormuzd created the world in six successive periods. He first spread out the firmament with its orbs of light, etc., as in our Bible. The teachings of the Zend Avesta are to rely upon God, and he will send his spiritual prophets in time of need. It teaches the resurrection of the body, and that each be judged according to his works. The father and son, the mother and child, will, if one is good and the other wicked, be separated, one cast into a lake of fire, the other carried to regions of glory. But even Zoroaster thinks that passing through fire will eventually purify them.

It is taught that children should obey their parents, wives their husbands, to reverence old age, give freely to the poor, multiply the species, not to steal. To be envious or proud is a sin. These things are taught at great length.

As the religion passed from its simplicity, priests gained power, and exacted tithes—and almost worship—from the people. Their most splendid ceremonial was on the 25th of December, in honor of Mithras. They abhorred images, and clung with tenacity to the teachings of Zoroaster, through all chances and changes.

[TO BE CONTINUED.]

Sepher Toldoth Jeschu.

CHAPTER II.

And it came to pass that when Jeshu was come to Nobah, which is near Jerusalem, he said to them, Have ye not here a good and comely ass? And when they replied that one was at hand, he said, Bring him hither.

And a most beautiful ass being brought, he mounted upon him and went to Jerusalem.

As he entered the city all the people sallied out to meet him. And raising his voice he said to them, Concerning me the prophet Zacharias said, Behold thy king cometh to thee, just and having salvation, lowly and sitting upon an ass and a colt the foal of an ass.

These things being known, there was great weeping and rending of garments, and the devout men went and complained to the queen.

(She was Queen Helena, the wife of King Janneus mentioned above; she reigned after the death of her husband. She is otherwise called Oleina, and had a son Nunbasus, the king, otherwise called Hyrcanus, who was slain by his servant Herod.)*

The devout men said to the Queen, This fellow deserveth the worst punishment, for he is a seducer of men. Prithee, grant us the power, and we will take him in our snares.

The Queen answering, said, Call him hither that I may understand this case. But she thought to liberate him from their hands, because she was related to him by blood.

Now the wise men perceiving her design, said to her, Do not, O royal mistress, undertake to do this, lest thou shouldst become his abettor; for by his sorceries he leads men into error and crime.

At the same time they explained to her the whole matter of the ineffable name, and then added, It is for thee to impose punishment, for he deserveth the worst.

Then they narrated the history of Joseph Pandera, and attested that Jeshu was a bastard and the son of a separated woman.

At this the Queen said, I understand you; now bring him to me and let me hear what he saith, and see what he doeth; for everybody telleth me of the great miracles he performeth. The wise men replied, We will do as thou savest.

Therefore they sent for Jeshu and placed him before the Queen. Then thus the Queen spoke: I have heard that thou performest many wonderful miracles; now do one in my presence.

Jeshu replied, Whatever thou commandest I will do. Meanwhile I pray this one thing: that thou wilt not give me into the hands of these wicked men who have pronounced me a bastard. The Queen replied, Fear nothing.

Then Jeshu said, Bring hither a leper and I will heal him. And when a leper was brought he laid his hand upon him, and invoking the almighty name restored him to health, so that the flesh of his face became like that of a boy.

Furthermore Jeshu said, Bring hither a dead body. And a dead body being brought, he straightway put his hand upon it, and pronounced the name, and it revived and stood upon its feet.

Then said Jeshu, Esaias prophecied concerning me. Then shall the lame man leap as a hart, etc.

Then the Queen turning to the wise men said, How can ye affirm that this man is a sorcerer? Have I not seen him with my own eyes performing miracles like as the Son of God?

But the wise men answering, said, Let not the Queen speak thus, for most certainly this man is a sorcerer. But the Queen said, Get ye hence from my sight, and never again bring a like accusation before me.

Therefore the wise men left the presence of the Queen, sad at heart, and conferring one with another they said, We will show ourselves crafty, so that this fellow may fall into our hands.

Moreover a certain one of them said, If it seemeth good to you, let one of us also learn the name, and as he performeth the miracles, perchance we may take him.

The wise men approved of this device and said, Whoever shall learn the name and shall confound this fellow, to him shall be given a double reward in the world to come.

Forthwith a certain one of the wise men named Judah arose and said, If ye will answer for the supposed guilt of the offense by which I shall speak the almighty name, I will learn it, and peradventure God in his mercy and great goodness will bless me, and bring into my hands this bastard and son of a separated women.

Then all with one voice cried out, On us be the sin: do as thou hast proposed, and may thy work be crowned with success.

Therefore he also went into the Holy of Holies, and did the same that Jeshu had done.

Then going through the city he cried out, Where are they who report that this bastard is the Son of God? Am not I, who am only flesh and blood, able to do the things which Jeshu hath done?

The Queen and her chiefs having heard of this, Judah was brought before her, accompanied by the elders and wise men of Jerusalem.

But the Queen commanded Jeshu to be called, and said to him, Show us what thou hast lately done. And he began to perform his miracles before the people.

Then Judah spoke these words to the Queen and all the people: Nothing that this fellow doeth is wonderful to us. Let him build his nest among the stars and I will hurl him down.

Then Jeshu thus addressed the whole people: Have ye not been from the beginning, from the time when I first knew you, a stiff-necked people?

Judah answered, Is it not true that thou dost practice wickedness, thou bastard and son of a separated woman? Did not our master Moses say concerning thee, If thy brother, the son of thy mother, entice thee, saying, Let us, etc., thou shalt bring the man out, and stone him with stones that he die?

But the bastard answering, said, Did not Esaias prophecy concerning me? And are not these the words of my great forefather David concerning me: The Lord said unto me. Thou art my son; this day have I begotten thee, etc.? And in like manner in another place he said, The Lord said unto my Lord, Sit thou at my right hand.

And now I will ascend to my heavenly Father and will sit at his right hand, and ye shall behold it with your eyes. But thou, Judah, shalt not attain to this.

And now Jeshu uttered the almighty name, and there came a wind and lifted him up between heaven and earth.

Forthwith Judah invoked the same name, and the wind also suspended him between heaven and earth; and thus both soared round about through the air.

At the sight of these things all were astonished. But Judah again recited the name and seizing the wretch hurled him down to the earth.

Then Jeshu also invoked the name for the purpose of bringing Judah down, and thus they wrestled together.

But Judah seeing that his strength was not equal to that of Jeshu, moistened him with the sweat of his body, wherefore being rendered impure, they were both deprived of the use of the *Shem Hamphoras* until they were washed.

Then a death sentence was brought against Jeshu, and he was brought up to hear it. If thou wouldst be free, do the things which thou hast been wont to do hitherto.

But Jeshu, when he found himself unable to do them, raised his voice in lamentation, saying, David, my forefather, prophesied concerning me, saying, Yea, for thy sake we are killed all the day long, etc.

When his disciples and the wicked crowd that adhered to him saw these things, being exposed to the danger of death, they fought with the elders and the wise men of Jerusalem, and enabled Jeshu to escape from the city.

So Jeshu went speedily to Jordan; and when he had washed and purified himself, he declared again the name, and repeated his former miracles.

Moreover, he went and took two stones as big as millstones, and made them float upon the water, and seating himself on them he caught fishes before the multitude, which they then did eat.

When the report of this thing reached Jerusalem, all the wise and devout men began to weep, and to say, Who will dare to risk death by going and taking away from this bastard the almighty name? Lo, we pledge ourselves that he shall enjoy eternal happiness.

Then Judah offered himself to go; to whom the wise men said, Go and prosper.

Therefore Judah went in disguise, and mingled among the wicked fellows.

SCHOLASTICUS.

[TO BE CONTINUED.]

*The portion in parenthesis is probably an interpolation in whole or in part. The widow of Alexander Janneus was named Alexandra. She reigned nine years after the death of her husband. She had two sons named Hyrcanus and Aristobulus, both of whom reigned interruptedly after her, and Hyrcanus was killed by Herod the Great. The interpolator has confounded Queen Alexandria with Queen Helen of Adiabene who was succeeded by her son Monobasus. Helena governed a province of Assyria some 600 miles distant from Jerusalem. She embraced the Jewish faith, and visited Jerusalem about A. D. 45 (Jos. Ant. B. xx. Ch. 2).

WE should every night call ourselves to an account: What infirmity have I mastered to day? what passion opposed? what temptation resisted? what virtue acquired? Our vices will abate of themselves if they be brought every day to the shrift.—*Seneca.*

O THAT you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves!—*Shakspeare.*

Speling Reform.

"A begining enywhare or ov any kind iz whot iz most wânted. Brake down the fauls sacrednes ov the prezent modes ov speling, accustom peepl not to shiver when thay see familiar wurdz 'misspelt,' and sumthing gûd wil be the final rezult."—*W. D. Whitney.*

CUZIN AMY'Z VEW.

From Punch.

Sceen—*The nâborhûd ov Locksley Hall.*

Enter Lady Amy Hardcash (*ætat* 40), *with a bûk of pōems and several children.*

Lady Amy *loquiter.*

Children, leev me here a litl; dōn't disturb me I request.
For mama iz very tired, and fain wûd take a litl rest.
'Tiz the place, the same old place, thō lûking sumwhot pinchit and small.
Ah I 'tiz meny and meny a day since last I lûkt on Locksley Hall!
Then 'twoz in the spring ov life and luv—ah, Luv, the grate Haz-been!
Luv, which, like the yeer'z ōn spring, iz very nice—and very *green!*
In the spring the new French fashonz cum the female hart tu bles;
In the spring the very housmaid getz herself anuther dres;
In the spring we'r apt tu feel like children just let loos from scool;
In the spring a yung gerl'z fancy'z very apt tu play the fool.
On the moorland, by the wâterz, he woz rēaly very nice;
Ther woz no wun els at hand, and I—forgot mama'z advice.
He indulgd in rōzy rapturez, heevd the most sudjestiv siz,
Sed the very pretyest thingz about my lips and hâsel iz.
All hiz tauk woz most pōetic, all hiz sentimentz wer grand,
Tho hiz meening, I confes, I did not ālwayz understand.
So that when he popt the question, I *did* blush and hang my hed,
And,—wel, I dare say the rest woz prety much az he haz sed.
But I think that hiz abuse iz rēaly quite too aufuly wârm,
And tu make the mater public woz, I must mentain, bad form.
"Pupet" 's not a prety wurd, and how he runz Sir Rufus down!
Yet a man hoo'z *not* a pōet need not be a tipsy clown.
Pōet! that's the point presisely. Locksley cûd not comprehend
That a bard may be a bore e'en tu hiz mistres in the end.
Jēniusez are auful wuriz, fûl ov fansyz, fadz, and fits,
And a jēnius for a luver drivez a gerl out ov her witz.
Rapsodyz and rapturez *ālwayz* form a too excîting diet;
Ther ar mōmentz when a maiden, tho in luv, wûd fain be quiet.
Too hy-strung and too elastic woz poor Locksley'z nōrmal mood,
For a wûman duz not *ālwayz* wânt tu mone and gush and brood.
Solid fare and holesum fun, if pōets ōnly wud believe,
Are esenshalz in the life of e'en the softer slips ov Eve.
Yes, he called me shalo-harted, servil, fauls, and all the rest;
But if he had not so plāgd me—wel, no dout 'twoz for the best.
True, Sir Rufus iz not lively, but he lets me take my way,
And I doo not *feel* at *prezent* drawn tu "sympathize with clay."
Drag me down, indeed! We moov in quite the most exclusive set
In the country. Whot iz thare that I shûd specially regret?
Lockley's fâmus—yes, and maryd notwithstanding hiz fōrce curs,
Tu a dame with lots ov gōld and very litl taste for vers.
Nice tu be a Li m'z Lādy in Sosiety, no dout!
Not so nice tu smooth hiz mane at home when Leo iz put out.
Tauk ov tautrumz! Reed these linez he publisht after—wel, the jilt,
Piching intu poor mama, and charging me with nameless gilt!
Deer mama! *I* thought her hard—but I'm a muther now myself,
And I no whot uter nonsens iz the pōet's scorn of pelf.
"Old and formal,"—that's the way he pictures *me.* Extremely kiad!
Coz, if you cûd see me *now*, you mite a litl change your miad.
"Fâls" and "cōld" ar bad enuf, but "dowdy," that iz downrite rude;
Bardz, for all thare lofty tauk, are not a jentlmanly brood.
Thay've extremely tuchy tempers, and ar very apt tu say
Very nasty thingz indeed, if thay ar not allowed thare way.
"I hav hit en angry fansy." *There* I reāly think he'z right.
But you see that sort ov thing iz not *wûman'z* fancy quite.
'Twoz *hiz* "fansyz" bothered me; and all the stuf that folōz here
May be splendidly pōetic; I shûd call it simply queer.
"Airy navys, purpl piloiz, savage wimen," and the rest!
Why did he *not* wed a nēgres, if he thaut he'd like it best?
Or if, az he sez, he *new* hiz wurdz wer nonsens, I wûd ask,
Wherfore uter, pen, and *print* them? 'Twoz a most superfluus task!
"Wûman iz the leser man!" I hōld that fauls az it iz hard.
The most wûmanish ov creeturez surely iz an angry bard.
Yet, sumtimez, when, az at prezent, spring iz britening all the land,
Cumz that longing for the feeldz Sir Rufus *cannot* understand;
Cumz a gōstly sort ov dout if ee'n sosiety can giv
All, quite all, for which a *wel-luvd* wûman mite dezire tu liv;
Cumz a memory ov hiz vois, a recolecshon of hiz glance,
Thauts ov thingz which then had power tu make a maiden's pulsez dance;
Cumz—but I'm extremely stupid. Wel, I no if our deer Fan
Tak a fansy to a pōet, I shûd soon dismis the man.
Here she cumz! She'l wed, I hope, rich Vicount Vivian ere the fall.
She'd ne'er hav had *that* chance had I espouzd the Lord ov Locksley Hall!

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 47.

GREAT JEHOVAH: Are we not to conclude that thy Son was unable to know the character of Judas when he chose him for a disciple, or that knowing just what he was, Judas was necessary to carry out the scheme of salvation and redemption which thyself and thy son had previously devised in heaven?

Is it not a fact that the part that Judas played in the great drama was equally as important as any other part of it? Was it not necessary that Jesus should have been betrayed, and without it would the scheme have been complete? If that is so, should not praise and thanks be extended to Judas instead of curses and maledictions?

For the same reason did not Caiaphas, Pontius Pilate, and the Roman soldiers who crucified him also play a most important part? If they aided so much in carrying out thy heavenly purpose, should they not be revered as saints instead of their memory being loaded with opprobrium?

If the crucifixion was an essential part of the divine drama, which could not be omitted without the whole scheme of the world's salvation proving a failure, may we inquire whether it was thou who didst induce Judas, Pilate, and the soldiers to do what they did, or was it the devil who instigated them to do the deed?

If the devil did aid thee by using his influence in the grand business, is he not as much to be praised for the perfection of the plan of salvation as thy son or any other individual connected with it?

If one cog had been left out of the divine wheel, would not the entire machinery have proved a failure? Is not then each and every cog to be adored alike as the most lovable and praiseworthy of all devices and inventions?

Is it not a little singular that the accounts of the conduct and death of Judas should be so differently told by the two writers in thy holy book?

Does not Matthew say that when Judas felt condemned for the perfidious part he had played, he cast down at the feet of the chief priests the thirty pieces of silver which he had received for betraying Jesus, and immediately went out and hanged himself, while the writer of the Acts states it very differently, saying Judas bought a field with the money, whereupon he fell headlong and burst asunder in his midst, and all his bowels gushed out?

If it was true that he hanged himself, why did not the writer of the Acts say something about it? If it was not true, why did Mathew say it was true?

If it was true that he fell headlong and all his bowels gushed out, why did not Matthew say something about that?

Is it by any means a common circumstance when a person falls for his bowels to gush out? Was an instance of the kind ever known? If it was true of Judas, were not the integuments of his body extremely tender?

If both the statements are true, which event should have the precedence? Did he hang himself before his bowels gushed out, or afterwards?

Was not either mode of death sufficient to answer the purpose without resorting to the other?

As a man would hardly hang himself after his bowels had all gushed out, or his bowels would hardly gush out after he had been hanged, is it not a pity that such a wide divergence from the truth was made by one or both of thy writers?

Are people to be doomed to hell for not believing that Matthew and the Acts' writer both told the truth about that Judas episode? If they should think that one or both failed to tell the truth, shall they be condemned for it to eternal torture?

Does not Luke say that Jesus, before his crucifixion, was arrested by the chief priests and elders in person, and does not Matthew say the chief priests and elders remained with Caiaphas, the high priest, while they sent an armed multitude to arrest Jesus?

Does not Luke (xxii, 2), say the chief priests were afraid to arrest Jesus because of the people who were friendly to him? and does not Matthew say Pilate was afraid to release Jesus for fear of the people? (Matt. xxvii, 22, 23, and 25).

Does not Mark say he was crucified on Friday, and on the day of the Passover, and yet is it not true that the Passover, according to the established rule among the Jews, never came on Friday?

Is there not a discrepancy as to the place where Jesus was crucified? Does not Matthew say it was Golgotha, while Luke says it was Calvary?

Is there not a disagreement as to what were the last words of Jesus as he gave up the ghost? According to Mark, were they not, "My God, my God! why hast thou forsaken me?" according to Luke, "Father, into thy hands I commend my spirit;" according to John, "It is finished," while Matthew does not say that he uttered any last words?

Does not John say the body of Jesus was embalmed after his crucifixion, while according to Mark and Luke it was not the case?

Is it not to be regretted that so many discrepancies and contradictions should exist in the book which thy followers declare that thou didst write?

Have not nearly all the various books constituting the Scriptures, at one time or another, been discarded or disbelieved by those who professed to be thy people?

Did not the sect of Pharisees among the Jews accept only the five books of Moses and reject all the prophets?

Did not the Marcionites in the early Christian centuries reject the books of Moses and the prophets, introducing other writings in their stead?

Did not the Marcionites also repudiate the Old Testament in its entirety as spurious and bad, and did they not neglect the four Gospels and the Epistles of St. Paul on the same plea?

Did not Carpocrates and his followers likewise reject the whole of the Old Testament, and also maintain that Jesus was only a man like other men?

Did not the Ebionites admit Matthew's Gospel, but neglect the three others, and also the Epistles of Paul?

Did not the Manicheans write a gospel of their own, and neglect the writings of the prophets and the apostles?

Did not the Etzaites put forth a certain book which they affirmed came from heaven, and did they not discard the books of the Scriptures?

Did not Origen, the early Christian Father, invent some rambling allegories and silly stories, calculated to bring discredit upon the Scriptures? Did he not go so far as to falsify and corrupt some of the principal points of doctrine?

Did not the Alogians attribute to the heretic Corinthus the Gospel and Apocalypse of St. John, and for this reason neglect them?

In short was not the authenticity and divinity of the books of the Bible knocked about, credited and discredited alternately, for several centuries before it was decided whichwere thy Word and which not?

Was it not true that within the first three Christian centuries many pagan notions, rites, and ceremonies were introduced into thy Church, and have they not been retained to the present time?

In fact, are not all the dogmas, rites, and ceremonies in the Christian Church of pagan origin?

We have asked about the Trinity, the idea of incarnation, of the virgin and child, and asked thee if not almost every pagan nation held to them. Is it not strictly true?

Is not the symbol of the cross far older than Christianity?

Were not monasteries built in the mountains of Asia centuries before the Christian era?

Is not the doctrine of devils and hell far older than Christianity?

Has not the doctrine of the immortality of the soul been taught for thousands of years?

Were not the rites of Baptism and the sacrament of the Eucharist believed in by the ancient pagans?

Did not the pagans have their saints and worship them long before Christians existed?

Didst thou approve of the persecutions which thy Church practiced and kept up for many centuries?

Didst thou approve of the operations of the Inquisition, the auto da fé, and the numerous modes of torture and death which thy Church practiced to portray thy love to the human family?

If thou didst not approve of this cruel persecution, and if it was thy will that they should not take place, why didst thou not interfere, and put an end to such outrageous conduct?

Would one not be justified in thinking that thou either didst not care for the sufferings which thy offspring were forced to endure, or that thou didst not have the power to lessen their wretchedness?

Are not millions of thy creatures left by thee to get along through this weary world the best way they can without the appearance any direct assistance from thy all-powerful hand?

Is it at all strange that human beings, when suffering the pangs of hunger, the agonies of sickness and disease, the cruelties inflicted by enemies, and the thousands of instances where wretchedness and unhappiness are visited upon them, and they look to thee for aid and succor, and they cry to thee in vain, should conclude that thou wast deaf or powerless, or indifferent to their sufferings?

Have those in the Christian faith, who claim that they are specially thy children and immediately under thy approving smiles, really any greater proofs of thy presence, of thy kindness and thy favor, than those who make no profession of being under thy protection, or of belonging to thy select number?

Is the claim true which thy Christian followers make when they assert that their system is divine, on the ground of its extensive prevalence over the world, and that more have believed in its doctrines than in other creeds?

Is not such a claim totally unfounded? Are there not as many Brahminists in the world as Christians; nearly as many Mohammedans, and three or four times as many Buddhists?

If the number of Christians proves their system to be divine, is not Buddhism supereminently divine?

Is not the claim, too, that Christianity has been the caus of civilization in the world an untruthful one? Did not southern Europe have a better state of civilization five centuries prior to the Christian era than it had for ten centuries subsequent to that time?

Was not superstition, bigotry, intolerance, darkness, persecution, and all the attending evils the rule in the Christian Church for a thousand years after it became a political power?

Did not civilization together with the arts and sciences come more from the unbelievers of Arabia than from a Christian source, and did not education and civilization come into vogue more in spite of the Church than by its help and good will?

Did not the leaders and rulers of the Church struggle for centuries to keep back education, mental liberty, and general intelligence, and has not the system, with its powerful priesthood, been the strongest barrier to overcome which they have ever met with?

Does not the very existence of intelligence, mental culture, and free schools for all classes have a stronger tendency to exterminate the mists and fogs of superstition and baseless creeds than any other known influences?

Does the sun shine any brighter, the rains fall any gentler, the breezes play any pleasanter upon those who believe in thee, in the divinity of thy son, and the infallibility of thy Scriptures than upon the believers in Brahma, Buddha, Allah, Mumbo Jumbo, or no God at all.

If a believer and an unbeliever have each a farm of good land side by side, the first praying to thee morning, noon, and night, and drawing down a long face whenever thy name is mentioned, the second making no prayers, and keeping a cheerful countenance, plowing deeply, cultivating thoroughly will not the unbeliever have equally as good crops, as much grass to the acre, and as much corn to put into his crib as the long-faced prayer maker and devout believer?

If two ships start together to cross the ocean, the one an old, leaky, rotten craft, but with a praying captain and a praying crew, the captain of the other ship a firm believer in the laws of nature and in the superiority of reason over superstition, but an unbeliever in revealed religion, supernaturalism, and special providences, with a crew of the same character, if a storm arises and a terrific gale drives the ships before it for twenty-four hours, will not the unbelievers, in the firm, staunch ship, be much safer than the praying band in the dilapidated old hulk?

Are the forces of nature, the action of the universe, the motions of the earth and the heavenly bodies, the fertility of the soil, the intensity of the sun's rays, the depth of rainfall, the fury of storms, the changes of climates, the ebbing and flowing of tides, affected even in the slightest degree by belief or disbelief in the Christian religion?

Can prayer and praise, long faces, and self-righteousness, have any more favorable effect upon thee than practical common sense and an intelligent reliance upon the laws of the universe, with a total disregard of fables, myths, and superstitions?

In view of the fact that the universe moves along regardless of opinions and creeds, and that even gods and redeemers make no apparent difference in the operations of nature or in the happiness and destiny of man, could not the superstitious belief in gods and demigods, in virgins and immaculate conceptions, in devils and demons, in hells and purgatories, with all that the creeds imply, be omitted or dropped without the slightest damage to any of the human race?

Has not god-making been an occupation that ignorant, superstitious man, led by a wily, interested priesthood, has kept up in the world far too long, and could they not now be dispensed with without the slightest damage to any party concerned?

Have not gods, religions, and creeds made a great deal of trouble for the human race, leading to wars, massacres, carnage, and bloodshed enough to saturate the entire earth with blood, or sufficient to make an ocean that would float every vessel in the world? Would it not have been far better for the human race had it had far less of gods, far less of devils and ghosts, but more of love and sympathy for the human family?

Is not man better employed in doing acts of kindness and good will to his fellow beings than in spending his hours, his days, and weeks in offering oblations and adoration to an unknown and incomprehensible God, located somewhere above the clouds?

Is it not about time that the world made a change, and devote far less effort in trying to find out what will please the gods, and more to finding out how to make those around him better and happier?

Are not science, education, and civilization, doing greater good in the world to-day than all the blind creeds, all the blind faith in all the personal gods that have ever held rule in the world?

Is it not about the best thing the men and women of the world can do to store their minds with useful knowledge, to become better and better acquainted with the laws of their being and of the universe around them, and drop, with as little delay as possible, all the religious creeds, all the rites and ceremonies, all the faith in priests and bibles, all the allegiance to myths and fables, that the race has indulged in for the last five thousand years?

Great Jehovah, possibly we owe thee an apology. We have detained thee and importuned thee now for a long time; but we trust we have not seriously offended thee. We greatly doubt if anything puny man can say will have a serious or unpleasant effect upon thee. We hope thou

hast taken no offense at the plainness or persistence of our inquiries, for thou hast said thou wouldst be entreated of.

We have not put these questions to thee in a mere idle or irreverent spirit. The inquiries made have been upon such subjects as need light in the view of the sons of men.

We trust our desires are duly appreciated, and we would be glad to receive replies to our inquiries whenever thou canst make it convenient to vouchsafe such replies. The world needs far more light upon theological and natural subjects, and it behooves all to keep a spirit of inquiry and investigation. We trust thou wilt cast no impediments in the way of our increasing our knowledge.

On some future occasion we may address thee again, when we doubt not we will be accorded as patient a hearing as we have now been favored with.

Accept our thanks for the undisturbed state of mind thou hast evinced through the long interview we have troubled thee with. We have been pleased to know thou hast maintained an unruffled spirit toward us, and that thou hast shown no disposition to do us the slightest injury.

Hoping that light and knowledge and health and happiness may spread and increase among all of earth's children, and that all the gods and devils may retire to a state of happy rest and blissful quietude through all coming time, I reverently subscribe myself, Devoutly thine,

A. TRUTH SEEKER.

Three More Questions.

LEEDS, N. Y., June 5, 1878.

D. M. BENNETT, *Dear Sir:* Allow me to express my thanks to you for your information accorded me in your issue of June 1st. If I am not taking up too much space in your paper, I would like to ask a few more questions.

1. I am led to infer from the tone of your remarks that although deistical in your belief, still you are not an Atheist. Now if you believe in a supreme being, and his omnipotence, how did you become possessed of that knowledge? Was it an idea of your own, that there existed such a being, or did you get your idea of God from the study of the Christian Bible?

2. You admit in a former number that religion existed before the Bible was written, and therefore the Bible was not necessary to establish a religion. Now, your doubts about the inspiration of that Bible, as I understand you, are the frequent contradictions which occur therein, and seemingly impossible miracles which are said to have taken place. I will admit that looked at without an eye of faith, they do appear very doubtful, still in the translation from the original Greek, the translators may have confounded the manuscripts, which, if read in their mother tongue would no doubt explain and make clear to us what now seems almost impossible.

3. Admitting that the Christian religion is as fallible as other religions seem to be, are not the believers in that religion as well satisfied and just as happy in their belief as they would be by sustaining Infidelity? And is it not a good maxim to let well enough alone?

A man most assuredly will live as good a life professing Christianity as he would Infidelity. And by living up to the former, he at death would acquire the benefits resulting from such a cause, whereas by adopting the latter he is irrevocably lost if the former is true. Hoping I do not intrude in my numerous questions, I remain most respectfully yours, WM. H. PINDAR.

REPLY.—1. We readily believe in everything that we are convinced has an existence. When proofs are placed before us of the existence of a God, we shall at once believe in him. Up to this time we have received no such proof, and consequently we are an unbeliever. We believe in the universe because we see it everywhere around us. Its material and its powers and forces are made apparent to us every hour of our lives. No man for a moment can doubt the existence of the universe. It is not so with God, whether he be called Brahm, Jupiter, Odin, or Mumbo Jumbo. Nobody has ever seen him, and nobody knows the first thing about him. What men think they know about him has come from what somebody told them, and that somebody obtained it from somebody else, and all were equally ignorant. So long as the forces of this universe are capable of performing all that is accomplished there seems to be no use for a God, and nothing for him to do. He is a redundancy, devised by ignorant, superstitious man, of which there appears to be not the slightest need. Our friend will be entirely justified in counting us an Atheist.

2. Yes, numerous religions existed in the world before the Jewish Bible was written, and to say the least, they were quite as good as the religion practiced by the believers of that book. The Bible, then, was not necessary to establish a religion, but only the special one founded upon it. Our doubts as to the inspiration of the Bible arise from a want of proof. It is not enough for us that somebody says it was written by the finger of God, or that he dictated it. Something more convincing is necessary. Before it can be accepted as the work of a God it must be shown superior to what man can accomplish. If gods can do no better than men, they are entitled to no higher credit. The Bible presents no evidence of being superior to human power, but, on the other hand, it is so full of errors and imperfections of many kinds that we are forced to the conclusion that it was produced by crude, ignorant, and unscientific minds. Some of its poetry does very well considering the age in which it was written, but it has been surpassed in later years. Its narratives, its history, its science, and its morals are very defective. We simply take it just as it is and accord no more credit to it than it deserves. It is unjust to apply the "eye of faith" or any other instrument to magnify it into something that it really is not. In many respects it has been surpassed by the bibles of other nations, some of which were written at an earlier date. If it is liable to be distorted and perverted by translators, transcribers, and printers it is another proof that it is not unlike other human productions. If God took the trouble to write it or to dictate it, it would seem but reasonable that he should look after it a little, and keep men from changing it and spoiling it.

3. All religions are fallible, all contain myths, fables, and superstitions which are held up to the world as divine truths. All religions are of human production. None has ever existed in the world superior to human origin. There is not in existence the slightest proof that a god ever had anything to do with any of them. Possibly Christians are about as well satisfied with their religion as other believers are with theirs. It is quite natural for every one to think his own a little the best; but on some accounts the Christian religion is not the happiest. It has the most angry and cruel God, the meanest and most malicious devil, and the hottest and most everlasting hell. There may be some religions worse than Christianity, but it is hard to find them. There are evidently some that have been better, far less tyrannical, bloodthirsty, and murderous. As truth is far better than falsehood, it is always greatly to be preferred. Even if truth is called Infidelity, it is greatly superior to superstition and blind delusion. There is no man happier in his belief than he who discards fables, mysticisms, and supernaturalisms, and accepts the truths of the universe and lives in obedience to its laws—who regards humanity as the highest intellect and who does all in his power to improve it.

It would be well were the first proposition in your last paragraph true. Unfortunately it is not. Christians in the parts—and that is where we should look—have not lead as good lives as the heathens or Infidels. Christianity has shed far more blood and taken for more life than all the other religions combined. It has made a hell here upon earth in every deed.

We fail to see where Christians have any advantage over Infidels. The belief that men and women are going to heaven upon the merits of another individual is a fallacious one, and in the sequel will undoubtedly prove so. The Infidel who depends upon his own good deeds and in living a good life occupies the safer ground, whether in life or at the hour of death. Infidels have far less fear of death and the devil than have Christians, and consequently they are happier. The greatest horror in the world is the continous dread of an unmerciful God, a torturing devil and an ever-yawning, ever-burning hell. These are the Christian's portion, and he is entirely welcome to them if he wants them. The Infidel has no use for anything of the kind.

We hope Mr. Pindar may be able to come out of the darkness of superstition and error into the broad sunlight of science, reason, and truth. Let him continue to inquire and to investigate; we will cheerfully try to know such questions as he may wish to ask.

Comstock and Abbot.

When the facts are kept in view that Comstock has been a great annoyance to many people, of at least average merit; that he has shown a morbid eagerness to arrest and tyrannize over his fellow-citizens whom he could reach with his power; that he obtained in a surreptitious manner, by intrigue and undue influence from the Young Men's Christian Association, the enactment of unconstitutional and oppressive laws for which there was not the slightest necessity; that he has resorted to the most detestable duplicity, intrigue, and falsehood to seduce unsuspecting persons into the commission of a crime or a violation of his own laws that he might be able to destroy them; that he will descend to do what no honorable man would stoop to, and that his Society for the Suppression of Vice sustains him in his disgraceful occupation it is indeed a wonder how the cultured editor of a high-toned Liberal journal is able to approve of him, of the laws he caused to be enacted or of any portion of his villainous course. It seems, however, to be so, and that he is willing to load with obloquy the seventy thousand honest persons who asked that the Comstock laws should be removed from the statutes of our country or be so modified as not to be destructive of the dearest rights of American citizens.

To assure our readers that those laws were wholly uncalled for, and that there was no necessity for them, it is only necessary to repeat that the previously-existing laws were fully adequate to the suppression of obscene publications. It was under the old laws and altogether before the Comstock laws of 1873, that all the vile books were seized and withdrawn from the market, and none others of the kind have since been thrown upon it. It only required a slight effort and slight vigilance to remove from circulation all that kind of vileness and to prevent men from engaging in its production.

There is just about as much need for enacting a law that men shall not jump off the earth into open space and drop behind, while the orb speeds on its way at the rate of 60,000 miles an hour, as to enact those called the Comstock laws. If the previous laws were capable of affording all the protection, and of using all the surveillance necessary, where was the necessity of passing other laws, where the necessity of converting the U. S. Courts into an American Inquisition, and where the justice and honesty in denouncing those who asked that such laws be set aside? What possible virtue is there in keeping useless, redundant laws upon our statute books? All that is needed is such laws as are necessary, and more than that is an evil? Every citizen in the country certainly has the right to ask for the repeal of useless and mischievous laws without being denounced therefor.

Comstock has recently asserted over his own name in several of the dailies, as well as in private conversation, that he acts by the direct approval of a committee of his Society, and that he makes no arrests except by their orders. It follows, then, that his society is responsible for his recent visit to the house of prostitution, 224 Greene street, accompanied by five other men, one of whom was his companion in holiness, Joseph A. Britton, and some of the others members of his society, when by offering a considerable sum of money he induced three of the frail inmates to expose their nakedness to the six men, and all that he might drag them off to prison and add a little to his fame and prestige. This is either the case or Comstock has been guilty of the basest falsehood. His Christian society can take which horn of the dilemma they prefer. Some of our friends are anxious to know whether Mr. Abbot approves of this last act of Comstock. We can hardly think he does. We cannot think he deems such conduct respectable, though, upon logical grounds, if he approves of Comstock's laws and acts in one instance, it would seem that he also ought to favor his acts in another. The question may arise in Mr. Abbot's mind how much Mr. Comstock's conduct on Greene street ought to be "*modified*," or whether it should be "*totally repealed*." We are inclined to think the cultured editor will come to the decision that he has not added materially to his reputation by championing Comstock's laws or acts!

Close of the First Half of Vol. V.

This number completes the first half of the present volume, and we take this occasion to say to those who are a year or so in arrears, and who seem to think that they are under no obligation to pay for the paper we have so long and so patiently been sending them, that we are now compelled to take their names from our list. We do this with great reluctance, for it is almost painful even under instructions to erase the name of one who has been reading the paper for a long time, but we are compelled to this course. We cannot continue to send the paper week after week, month after month, and year after year, unless we are paid for it. Every page, every column, and even every line costs us money, and every ounce of the paper upon which it is printed, has to be paid for. If friends continue to take it, but decline to pay their arrears, even when invited to do so, they are helping to crush the paper to the earth, and if all should do as some do, it would take but a very short time to bring us to the dust. It is the little remittances which come in day by day that keep us in action, and enable us to issue the struggling TRUTH SEEKER. If these are shut off, we must stop.

May we not once more ask those in arrears to remit us the amount due up to date, and inform us whether they wish the paper longer or not? We have resolved to struggle on and do the best we can, and we only hope the friends of the cause of truth will not suffer our efforts to fail.

We are still anxious to receive the names of new patrons. We are still sending the paper to new subscribers three months for fifty cents. Regular price, $3.00 per year, or 25 cents per month. Let new names flow in, and let those in arrears "square up."

The Champions of the Church.

After months of hard toil and close application, with the expenditure of a good deal of money, this volume, of over eleven hundred pages, is at length completed; and now we would be glad to place a copy of it in the library or on the centre table of every patron of our paper. It is the largest and finest book yet issued by us, and is really cheap at the low price of $3.00, post paid. We have not received as many orders for it as we should have done; but now, that the work is completed, we hope the orders may come in more lively. Every order we receive brings a smile to our countenance, because we know every patron will receive his full money's worth. Over eighty pages are given to the character and career of the Christian persecutor, Anthony Comstock. How many are willing to make us smile?

WE HAVE at length brought to a close our "Interrogatories to Jehovah. We have not received very clear responses to our numerous inquiries, and probably it is quite as well that we all now take a rest. A book of over 250 pages, containing all these interrogatories, will be issued in a few days, when we will be able to fill the orders already received for the volume, and it will bring happiness to us to receive a thousand more orders. Price, in paper covers, 50 cts; cloth 75 cts., postage paid. Cheap as dirt! Who does not want a copy of the "Interrogatories to Jehovah"?

AS WE go to press, Dr. Sara B. Chase has caused the necessary processes to be issued and served for the arrest of Anthony Comstock for damages sustained by her from his unwarranted interference with her business. She proposes to test the question whether he has the right to enter her house and take her person and property without the shadow of right, and whether he can take it upon himself to rummage and ransack her property and effects without a search-warrant or the shadow of right or justification. We hope that justice may be done.

COL BUNDY, the genial editor of the *Religio-Philosophical Journal*, recently paid a visit to our city and honored us with several calls. We were truly glad to see his smiling face, and hope his days may be long in the land.

W. F. JAMIESON is speaking in Kansas. All inquires for lectures and debates should be addressed to him, Box 1250, Kansas City, Mo. On Sunday, June 16, he addressed a large gathering in Forest Park, Ottawa, Kansas, and was engaged to speak there again June 24th.

W. S. BELL lectured at Girard, Ill., June 21st; Canton, Ill. June 23d.

B. F. UNDERWOOD lectured at Albion, N. Y., June 27th and 28th; at Elmira, N. Y., June 30th.

THE FRUITS OF CHRISTIANITY.—We have received from Asa K. Butts, publisher, a tract of fourteen pages upon this subject by Mrs. Annie Besant. Everything this lady writes possesses value, and in this small production, she has sustained her reputation as a clear, forcible writer. Price, ten cents.

Selections.

Religion not History.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

"Whereas there is among you envying and strife and divisions, are you not carnal?" asks the apostle Paul in our received version. No doubt, envy belongs to a low, a carnal state, if that were his meaning; but *zeal* is his very word, and elsewhere he says that it is good to be zealous in a good cause. The Sinaitic version omits *divisions*, yet the idea is undoubtedly implied by the context. Let us again ask, "Whence come zealous strife and schisms in religion?" Is it *always* from the baser part of man? Accumulated and undoubted facts point to a widely different cause, which was not imagined by the apostles. *Strife and division are inevitable when men confound History with Religion.* When this is done, strife arises not only among unspiritual men, but among the noblest saints; because in history it is a very arduous task to discover truth, and very few men are competent for it, or ever were. Religious character gives no aid whatever. Only in long time, by much collective experience and combined efforts, do men make a moderate progress towards discriminating in history truth from fiction, or certain from uncertain statements; and a majority of men are slow to discover incongruities in narratives presented to us as historical. Few indeed are aware how difficult the task is apt to be, when the facts alleged concern distant ages and foreign countries; and how many precautions are needed for truth. What the earliest philosophic historian among the Greeks complained of is still prevalent; men are "very un-painstaking" in their research of truth in history. The simplicity which is amiable in children, who readily accept as true whatever they are told, and never criticise it, is predominant with the vast mass of adults. Moreover men, like children, love wonderful stories, and most reluctantly unlearn belief of marvels which they have been taught from childhood, whether in Roman or in Hebrew history. Sharp disputes among learned professors abound, and are not likely to be settled, concerning the early Greek and Roman tales, and the trustworthiness of their vouchers. Of necessity similar doubts, similar disputes and strifes, arise concerning Hebrew narratives. The Greek Hercules and most of his wonderful exploits used to be received with unhesitating belief; but modern experience of human credulity regards every deed distinctly ascribed to Hercules as highly doubtful, and at most admits that there was probably in the royal family of Mycenæ a man of great strength, whom the king feared, and therefore sent into dangerous enterprises in hope of destroying him. Nay, we find that critics like Aristotle preceded us in like incredulity, even doubting whether Orpheus ever existed. Keen divisions of opinion concerning alleged distant events are a natural and necessary result, so long as men differ in acuteness, in specific knowledge, and in experience of the world and of literature. While we are in strife about Theseus and Romulus, it surely is very unreasonable to suppose that *piety* can guide us and reconcile us concerning Moses or Samuel or St. Peter. Men cannot be divided into two classes, as pious and impious, by investigating what they believe, or what opinions they form, concerning historical statements. Religion is concerned with the permanent, unchangeable relations of God to the human race. As God remains ever the same, and the nature of man is not changed, religion cannot change with human events, any more than physiology. Great teachers may arise in either, and by their aid the knowledge of either may have advanced; but the teachers do not alter the human body, or the relations of God to man, whatever light they cast on them. Euclid and Archimedes may have sharpened and extended geometry, but neither their lives nor their agency can form an essential part of the science of geometry. So if Jehoiada or Isaiah and divers unknown Psalmists advanced spiritual religion in Jerusalem, their history does not any the more enter into religion; nor can it ever be a test of piety to know or care for their history. No historical events, however true, can possibly constitute a part of religion, so as to make the belief of them vital to religious character.

To this we must expect the reply, that an *inspired* and *infallible* narrative has been granted to us (in the Four Gospels) concerning Jesus of Nazareth; and that faith consists in believing it without criticism, or at least in believing the miraculous *core* of the narrative *after* criticism; and that the rejecting of divine testimony is an impiety. Let us try to examine this question to the bottom. What reason can be assigned for ascribing to *four* (or, with the Acts of the Apostles, *five*) books of narrative such a divine origination or oversight, that they can deserve the grandiloquent title, Divine Testimony?

No thoughtful man ought to listen a moment to the argument that our acceptance of the four gospels as a unique and infallible guide ought to rest, not on criticism and detailed examination, but on the testimony of the Catholic Church. For that argument presupposes that either a miscellaneous multitude called the Church, or a select portion of it known also as Doctors, has a divine right and ability to guarantee to us that the four gospels are divinely written, and therefore true. But when we ask how we are to know that the Church has or had any such right and ability, we are gravely referred to the four gospels as proving it. And how proving it? Why (it seems), Matthew says, "Hear the Church;" and John says that "when the Comforter shall come, he shall teach you all things." Now if these quotations or any others were at all to the point, if even they defined the Church, and the four gospels made it all clear, it is still obvious to reply, that to rest the authority of the four gospels or other scriptures on the Church, and the authority of the Church on the four gospels or these same scriptures, is a style of argument of which a child could hardly be guilty; which an untutored peasant would see to be ridiculous. Archdeacon Paley was far too sensible a man to encumber his Evidences of Christianity with such trash.

Nor only so, but when we ask proof of the *fact*, that the Church has pronounced these narratives to be miraculously written and infallibly true, we are referred, as the earliest authority, to a Christian bishop called Irenæus, who belongs to the latter half of the second century. This Irenæus was a diligent collector of apostolic traditions, and is much relied on as a prime witness to the canon of Holy Writ, which excluded various gospels as false, and admitted four as divine. The Rev. Dr. Conyers Middleton instructively* lays before us specimens of the absurdities which this Father and Pillar of the Church propounds as sacred truth. It is here chiefly to the purpose to quote Irenæus's reasons why there are four gospels and only four. "It is impossible," he says, "that there could have been more or less than four. For there are *four climates*, and *four* cardinal *winds*, and the Church is spread over the whole earth; but the gospel is the *pillar* and foundation of the Church, and its breath of life. The Church therefore was to have *four pillars*, blowing immortality from every quarter, and giving life to men, etc." Enough of such wisdom.

But a little earlier than Irenæus, Justin the Martyr wrote under the Antonines his controversial works, which are accounted a valuable testimony concerning the gospels. Yet, often as he quotes or seems to quote them, he never names them apart, nor shows himself aware that they come from four writers (a matter so cardinal with Irenæus), but vaguely refers to them by the title, "Memorials of the Apostles;" so that when he seems to quote rather inaccurately (say) from our Matthew, we cannot be sure but that he is quoting from some other of the many narratives to which our Luke alludes; perhaps from the preaching of Peter, or the Gospel according to the Hebrews. Even if our four gospels certainly had a separate existence before Justin, we have no security whatever that they did not receive additions and changes even after the death of Justin. Indeed there are special verses and passages which strongly savor of later interpolation, even in Matthew; but to digress on this topic would be out of place. Here it must be observed that the canon of the New Testament now received in Protestant churches is not identical with that of these "Fathers" of the Church. Justin insists strongly on the divine authority of two books called the Sibyl and Hystaspes, in which he is followed by other Fathers; while learned Protestant divines of our most "orthodox" school treat these books as certainly forgeries of the Christians. The gospel called the Preaching of Peter (says the learned Dr. Conyers Middleton) is often cited as genuine by Clement (of Alexandria), by Origen, and other Fathers. The "Shepherd" of Hermas was widely current as Holy Scripture, so was the epistle of Barnabas; books which we now justly despise; which indeed the moral sentiment of the Churches at length rejected.

Moreover, to those who accept the epistles of Paul as genuine, it ought to be manifest and unquestionable that during the whole career of Paul not only were no narratives of the life and teachings of Jesus written, but they were not searched after as important or desirable. In all these epistles, numerous as they are and various their topics, we do not find that Paul himself knew or cared to know any details concerning the moral precepts of Jesus or concerning his human life. Once, indeed, he cites a ceremonial ordinance, the institution of the Lord's supper; and the knowledge of this he professes to have received "from the Lord," not from any of the eleven human witnesses. He even tells the Galatians that he purposely kept aloof from the apostles (who alone could give him historical information on these matters), lest he should compromise the independence of his apostleship, and owe something to them. Nor does he ever recommend his converts to learn from the Jerusalem teachers any details concerning the human Jesus. What is more, he never cites† any moral precepts of Jesus, even when it would aid and confirm his own argument. From all this it is clear, that Paul, nearly as much as the present writer, was possessed with a sense that history could not be religion. Matters of contemporary, notoriety, such as that Jesus lived, was crucified and died, he probably would not reckon as history, and certainly did not allow that their belief rested on erudition. With miracles wrought *by* Jesus he betrays no acquaintance whatever. Those great miracles wrought *upon* Jesus—the Resurrection and Ascension—Paul of course did not refer to the domain of history, but believed in them partly from internal vision, when he was caught up into the third heaven and heard unspeakable words, partly by his own exposition of the Hebrew Scriptures. Thus he was quite independent of history. When he presses as a practical argument, "Even Christ pleased not himself," he proceeds to show us the source of his knowledge, viz., *not* testimony of the men who had watched the conduct of Jesus, *but* his own interpretation of Psalm lxix, 9. [TO BE CONTINUED.]

*Middleton's *Free Inquiry*, pp. 44–54.

†That is, never in Paul's own epistles; though in the narrative of Acts xx. 35, Paul is represented as quoting words of Jesus; beautiful words indeed: "It is more blessed to give than to receive." It is the more remarkable that these words do not appear in any of the four gospels.

Communications.

Money.

MR. TRUESDELL'S REPLY TO HIS CRITICS.

In economic science it is not to be expected that all persons will draw precisely the same conclusions even from the same acknowledged facts; therefore as just and fair criticism should be accepted by all economists as a friendly aid to them in arriving at the exact truth. But when one writer essays to destoy the logic of another regardless of preponderating historical evidence against him, it would seem to the casual reader a wanton waste of time to reply. The question of our national finances, however, at this particular epoch when the wildest schemes of inflation are rife among the people, is of such importance that it behooves every true citizen who has any practical idea of political economy to contribute his mite of experience or historical information towards exposing the mischief of an irredeemable currency, this most deadly of all political evils that can befall a nation.

With this apology for trespassing further upon the columns of THE TRUTH SEEKER, I will now consider the article appearing in the 23d number over the signature of J. R. Parks.

It is a little singular that a man of Mr. Parks' apparent intelligence should attempt to support the doctrine of inflation by referring to the people of ancient Sparta. The Spartans were *anything* but good financiers; they were emphatically a warlike race, despising commerce and all other elevating pursuits; nearly all of their boasted gains were plundered from other tribes at the point of the sword. Under the iron rule of Lycurgus, it is true, they were enabled for a time to maintain in circulation a token money of comparatively little intrinsic worth, but how long did this last? Only so long as their warriors were successful in the battle fields. *When their armies failed their iron money failed* also. According to the New American Cyclopedia they were a mere handful of people, "from the era of the Persian war, when Herodotus estimated their number at 8,000, to the time of Agis IV., when they had dwindled down to 700, of whom 100 *alone possessed most of the landed property of the State.*"

It is passing strange that any intelligent person should attempt to sustain the theory of a paper monetary standard by referring to France when her entire financial history points to the opposite conclusion. Let those who are unacquainted with this subject read the history of John Law's wild financial schemes in France from 1716 to 1726, which finally made bankrupt the whole nation, leaving the great bulk of real property in the hands of a few individuals while the masses were reduced to beggary. Still later, in the year 1789, the French government again abandoned her coin standard, issuing an irredeemable paper currency, the famous assignat, which was proclaimed by law a full legal tender for all debts both public and private. The 1,200,000,000 francs in assignats of the first issue were quoted at the Bourse in Paris at 90 per cent of their nominal value until 1792, when they began to rapidly decline. Three years later the volume of outstanding notes had increased to over 5,000,000 000 francs, while their purchasing power had declined to one fifth the value represented. From this point the decline was so rapid that the price of assignats soon ceased to be quoted at the Bourse, and the rich property owners repudiated them entirely. In 1796, nearly the whole volume of worthless paper promises were found in the hands of the laboring class, who were forced through their poverty to accept assignats to the last, while a few individuals who had unloaded the burdens upon the unsuspecting poor were in possession of all of the real wealth of the nation.

This is the history of inflation the world over. The rich men are invariably made richer, while the deluded poor are cruelly defrauded of what little they already possess.

If the early financial history of France does not prove consoling to the irredeemable currency advocates, surely her present condition will not comfort them. To-day she stands without a rival in financial prosperity, and why? Because she holds more *specie* in her vaults, as compared to her paper circulation, and more specie per capita, than any other nation on the globe.

A glance at the latest official statement of her public debt must reveal the fact to the wildest inflationist that the bulwarks of her great financial power lies in the four hundred million dollars of coin and bullion in the government coffers.

If any nation ever based their paper circulation upon a coin reserve, it is France. From the year 1868, when the

Bank of France held 983,000,000 francs in coin, to the present time, her coin and bullion reserve has steadily *increased* in amount, except in 1872 and 1873, during war with Germany, when about 250,000,000 francs were withdrawn.

In March, 1874, the bank held 1,028,000,000 francs in coin; in 1875 this had been increased to 1,530,000,000; in 1876 to 1,875,000,000; and in 1877 the coin reserve of the Bank of France exceeded 2,000,000,000 francs.

The latest official statement of the public debt of France, May 31, 1878, shows that the entire paper currency circulating in France to-day amounts to 2,307,000,000 francs, against 2,508,000,000 in May 31, 1877, showing a *contraction* of the currency in one year of 201,000,000 francs, while their coin and bullion reserve has increased to 2,090,000,000 francs—over ninety per cent of their immediate liabilities.

What an exhibit this is in comparison with our own government finances! In January, 1878, according to official report of the Secretary of the Treasury, our government paper currency (not including over $300,000,000 in national bank notes) was $370,000,000, with less than $140,000,000 of specie in the vaults of the treasury, or about thirty per cent of immediate liabilities.

A recapitulation of the financial condition of the two nations, shows our entire paper circulation, including national bank notes and fractional currency, over fifteen dollars per capita, sustained by thirty per cent of the amount in specie, while France has a paper circulation of only ten dollars and eighty-five cents per capita,* sustained by more than ninety per cent in coin and bullion.

Another striking illustration of the evil effects of an imaginary monetary standard is presented in the history of Russia. In 1769, the government tried to force an irredeemable paper currency upon her people. The first issue of 200,000,000 rubles in assignations were maintained by the government for a short time at par with the silver ruble; but as the volume of these assignations increased, their purchasing power declined, all commodities advanced to a fabulous price until, in 1789, the silver ruble sold on the exchange for four rubles in paper money, and the leading merchants in St. Petersburg and other large cities in Russia refused to longer accept assignations in payment for goods. "Paul I. was so enraged that he threatened to erect a gallows on the exchange for the special benefit of all who refused paper currency;" but all efforts to sustain the price of assignations proved unavailing. The great merchants and principal land holders throughout the empire, quietly folded their arms and refused to part with their goods or estates except for coin or its equivalent. A few years later the government effected a loan, issuing "bills of credit," based upon the standard of the old silver ruble, and the assignations were finally redeemed at the rate of 350 rubles in paper to 100 rubles in coin.

The great loss entailed upon the people by this repudiation of over seventy per cent of the entire paper currency of the country fell principally upon the poor, who were least able to bear it. Thus the history of inflation was again repeated, a few rich men were made richer, but the masses were left poorer than before.

Austria has had a still more serious experience with irredeemable paper money than Russia. In 1797 the government issued 75,000,000 florins in legal tender currency. The volume of these irredeemable paper promises increased as their value diminished until 1811, when the quantity in circulation amounted to 1,060,000 000 florins worth but ten per cent of the value represented. Upon this subject Mr. Dudley P. Baily, Jr., an eminent statistican, writes: "By an imperial patent issued on the 20th of February, 1811, and published March 15th, the paper money was reduced to one fifth of its nominal value, at which rate it was withdrawn and exchanged for new redemption notes, called the Vienna value paper money. Of these the government promised that only enough should be issued to redeem the bank notes, but subsequently, pressed by fresh necessities, it evaded the promise by issuing anticipation notes, so called because they were issued in anticipation of taxes, but essentially like the redemption notes except in name. The necessities of the government carried the issue of anticipation notes up to 466,533,088 florins at the beginning of 1816, besides 212,159,750 florins of redemption notes, making the total of Vienna paper money at that date 678,692,838 florins. This was again reduced to two fifths of its nominal value, thus making two State bankrupteies within a period of five years."

The financial history of many other nations might be referred to in proof of the fact that inflation is always dangerous to commercial prosperity—that an irredeemable paper currency invariably leads to repudiation, bankruptcy, and financial ruin to the masses.

Syracuse, N. Y., June 15, 1878.

* Estimated population of France, 40,000,000.

Yes, What is Money?

I see by your paper of June 15th, that Mr. Van Horn is still inclined to worship the "golden calf," but he thinks us visionary who are desirous of imitating Francis' example of providing plenty of money for doing the business of the country, as it is often termed. I am willing to suppose that Mr. Van Horn is entirely sincere in the views he has presented therein, and I hope he will credit me with the honor of being equally so. This is a fight between capital and labor. The money power has for twelve long years been encroaching on the rights of labor by means of refunding acts, resolutions, etc., procuring legislation, acts of legislation, unfriendly to the interests of labor, etc. Now we propose to regain what we have lost, not by bribes and perfidy, but by that still small voice, the ballot in the hands of the American citizen. We do not propose to repudiate anything, but we do propose to restore to labor at least enough of its rights to secure a living. Mr. Van Horn is very solicitous to know if he can get a gold dollar for a government piece of paper with a figure 1 on it. I think he can, after we have got the most of the people cured of idolatry I think it will be in the market for sale like good steel. He seems to dread that the greenback dollar, or fiat dollar, without a gold dollar to back it, will be a myth. Let me palliate your fears by stating that every other form of paper promise to pay has been the same when confidence has been lost. But can confidence affect this fiat money? It cannot fail till the government is dissolved, because we are all interested to the country.

He says if we could always *swap* dollars for gold and silver ones, all would be well. But pray tell me, Mr. Van Horn, why would you want to *swap?* why would any man want to *swap* if the fiat dollar will buy the necessaries of life and pay your debts? I hope you do not want to worship them because they have played such a prominent part in oppressing the laborer for the benefit of the rich! You do not think of taking our money to Europe to buy goods, do you? You cannot do that. The money of the U. S. ceases to be money whenever it is taken out of our boundaries. If you take our coin to any other country it ceases to be money, and becomes bullion, scrap, and is worth just its bullion value. But if our fiat money will buy flour and meat, it will buy exchange on London, Paris, or Berlin, and that will be all you need in those countries to buy goods with.

Mr. G. B. De Bernardi, of Independence, Mo., has shown that money is not a representative of value, but only a system of bookkeeping, and you must recollect that the Spartans were more prosperous when Lycurgus, to get rid of that intrinsic value idea, made their money of iron. But we have discovered that paper is better than iron to make money out of. Mr. Van Horn says, "If France has more money per capita than this country has, and others claim and point to it and to her great prosperity as a result of it, we must concede that it consists greatly of gold and silver," for she has less paper money per capita than we [this is a mistake] have. I answer, She has obtained her gold by making money plenty enough, so that every citizen in the Republic could find work, and she has worked for the world.

Now, if we would make money plenty enough to bring the rate of interest below that of France, we can beat her prosperity. We are certain to manufacture, and consume, and regain our prosperity whenever we get the interest on money low enough. Don't forget it. J. R. Parks.

Reform—Spelling and Otherwise.

Editor of The Truth Seeker, *Dear Sir:* The intelligent face of Benjamin Franklin, that so gracefully adorns the title-page of The Truth Seeker, brings to my mind the fact that he was not a man of one idea. He had an expanded and well-balanced intellect. Although the father of electricity, he found time to investigate other fields of knowledge. His gathered wisdom and wise sayings still gleam with brightness, although the author of "Poor Richard" no longer lives in the body. I am pleased to see The Truth Seeker moving forward in its search for truth in the different avenues of life. If it failed to do so, it would belie its noble name and disgrace the grand man whose face graces its pages. Think not that I have been a silent, unthinking spectator these years since I first met you in New York; although I have been engaged for about three years in another field of reform—trying to invent and improve a practical system of writing which will enable future generations to express their thoughts and acquire an education with far less labor than our present long-hand, with its unscientific orthography. As you undoubtedly know, Franklin developed a scheme for improving our bad orthography, and said that spelling reform, "sooner or later, must come." I hope that face will inspire you to aid in carrying forward his unfinished work. In looking over the excellent matter which fills your columns, I behold that it is clothed in the same antique orthographical dress of the days of the youthful Benjamin. I seem to see a slight twinkle of dissatisfaction in the expression of his penetrating eye that says in effect: "This old fogyism is too slow for even conservatives. I gave you electricity to use in medical, mechanical, chemical, and scientific fields of research, and you have applied it well. Your thoughts are transmitted with the rapidity of lightning; the sounds of your voice are familiar to distant parts of the country, and even foreign lands; the electric pen now enables you to dress your thoughts with dexterity and skill; but one thing is lacking still—a sensible *sound* dress for your language; and just another turn of that 'key' will draw the electricity from the clouds which will awaken you to the necessity of putting on a respectable, chaste, becoming dress for your words. May Anthony Comstock, that useful (nothing was made in vain) member of Christian society, have you all arrested and incarcerated for such 'licentious obscenity' against the laws of natural phonetics. Truth grants no license for such burlesques on common decency as are found in the manner of spelling now in use."

Brother Bennett, you are on the right track. Pay no heed to bigots, whether they are called Christians, Mohammedans, Buddhists, Spiritualists, Materialists, Freethinkers, Infidels, or any other name, who seek to suppress your thought on any subject whatever. All who stop their paper for such a reason are no friends to humanity in the widest, grandest sense. The spirit of these men, intensified, burned Michael Servetus, one of the grandest characters of any age. His moral, unyielding nature has seldom been surpassed. The doctrine of *love* is what the world needs most now. "Let us love one another."

I am highly pleased to see you drive the axe to the root of Comstockism. Keep it at work until the whole barren tree has been thoroughly uprooted. There is no sort of use dodging this question any longer. I was also pleased to see you circulate a petition for the abolition of the infernal obscenity laws as now interpreted by Comstock. I was sorry to find that the petition was worded in such a way that I could not sign it conscientiously. The clause asserting that the signers were faithful subjects of the government could not, of course, receive the signature of a person who did not believe in the right of delegated governments to employ force to retain a citizen who desired to withdraw his allegiance. The abolition of all human laws and governments is one of the inevitable facts of the coming future. The inherent laws of love, charity, justice, and self control in every soul will yet be the levers which will form a state of society that shall abolish human governments of force. The thoughtful observer will notice that the tendency of all human growth is to enlarge the liberty of the individual and restrict the powers of the ruler or government. Hence the constant turmoil about the abolition or modification of old laws and customs.

When I look around on all sides of the great school of Mother and Father Nature, I see no "obscenity" laws or customs. Everything is quite natural and scientific. Chemistry is the school which teaches us that the law of elective affinities and attractions are the methods nature makes use of in all her organic formations, either animate or inanimate. If I take muriatic acid and mix it according to the chemical formula with common soda, it will produce an apparently new element—common salt. The union of the acid and soda gives a new formation. There is nothing "obscene" about this beautiful experiment. These were the kind of experiments going forward on this earth before the advent of organic life. The grains, trees, and grasses are all produced by the union of the male and female elements, thus producing a new organic formation. The birds of the air, the fish of the sea, the animals of the land, are constantly using their reproductive forces. They do not act as though they had ever heard of Comstock or the "obscenity" laws. We witness the cooing of the doves, and never think of "obscenity." We never think of attributing "obscenity" to any of the attitudes, actions, exposures, or nudities of vegetable or animal reproductive acts. We recognize them as the beautiful manifestations of Mother and Father Nature. This world would be nothing without this law of inherent chemical or sexual affinities. It could not have existence without these natural laws.

When we look at man, the highest organic being on earth, we find that his material existence depends upon the same laws of reproduction as all other organized life below him. The same beautiful, pure, chaste, holy, natural, spiritual, and chemical processes are necessary for the right population of earth. The possession of organs or forces are the insignia of nature that they were intended to be used in harmony with her elective laws of chemical attraction. To man, a higher development of reason, intellect, and spirituality is given. This implies that these forces should be used in all the strength, delicacy, and refinement of thought and action which they are capable of producing. It would be a self contradiction to assume that the natural organs of man or woman are "obscene." The "obscenity" laws are wholly a product of the conventionalities of human society.

For man to create artificial customs or laws which interfere with the exercise of any organ of the mind or body is an arbitrary interference with the inalienable natural rights of the individual. Those who consider any act of life as being in any manner whatever "obscene" are unbalanced characters or have not outgrown the effects of conventional barbarism. There is not an "obscene" article, object, action, or word in any *normal* manifestation of life. Those who are squeamish, and see "obscenity" on every hand, are fit subjects for the moral instruction and discipline of a reformatory home. What the world will yet need is the abolition of all "obscenity" laws. Let Comstock go to a reform house for moral instruction in the great chemical law of affinities until he can look upon any acts of life without the thought coming up in his mind that they are "obscene." He is the diseased criminal that needs instruction far more than his poor victims. Every right-minded, kindly-disposed, unselfish person will naturally respect the opinions and feelings of others to a certain extent, so long as they do not enforce them arbitrarily upon others.

We will tolerate no interference with our religious, political, or scientific opinions. We must enlarge the standard, and insist upon the doctrine of no interference with our opinions on any subject whatever! Whose business is it if we have social opinions different from the average human being? Is not our thought dependent upon our organism and stage of growth?

If an artist chooses to paint or chisel duplicates of the nudities in sculpture or painting of the old masters, the world smiles. If another artist chooses to take his subjects from nude living models, the world frowns. The world needs instruction until it can reverentially look upon any painting from life. The doctors are permitted to have live and dead subjects to experiment upon in the interest of science. Who thinks that they are obscene? The whole race needs the same knowledge and instruction as the doctors. They ought to be able to be their own doctors in the majority of cases. How can they unless the anatomy of their bodies is illustrated by proper physiological paintings and drawings? The moral status of the world is low on the science of generation. Let us do our little towards bringing the people to the standpoint where they will gladly maintain a Liberal press which falters not in expressing thought on any subject calculated to uplift our common humanity.

I am in favor of free discussion on any subject whatever. And may the day be hastened when our entire secular, scientific, political, and religious press can proudly stand on this platform. We are fettered slaves to the exploded conventionalities of the past ages of barbarism. When our galling suffering becomes unendurable, we will rise with the might of right, and assert our natural right to utter any thought the human intellect is capable of conceiving. Until that happy time comes, I remain yours in the traces in some avenue of life. John Brown Smith.

Amherst, Mass., June 2, 1878.

Letters from Friends.

NOTES FROM THE LECTURE FIELD.

BY DR. J. L. YORK.

IONIA, MICH.

DEAR BENNETT: Since I wrote you last I have been constantly engaged, with hardly time to take a long breath, and have now more calls than I can fill up to August 20th, at which time I hope to start for the Watkins Convention, where I hope to grasp the hand of D. M. Bennett and many other true workers in the cause of human freedom. For if there is anything in this world worthy of admiration and true regard, it is a man who dares speak the honest convictions of his mind.

THE TRUTH SEEKER is a grand success, and meets fully the wants of advanced Liberal minds everywhere, for truth is eternal and always will win. God bless you, Brother Bennett! Keep your face to the enemy, and your eye on their guns. I am only sorry that instead of these five names inclosed for THE TRUTH SEEKER I could not send you twenty. The cry is "Hard times!"

Freethought, of the Spiritualistic and common-sense type, is growing steadily in this State. My audiences, in every instance, have been large and enthusiastic.

During the last two months I have attended many large gatherings of our people in various parts of the State, grove-meetings being the order of the day.

The Paw Paw Convention last month was a grand, good meeting. I gave five lectures prior to the convention, and closed with a two-days convention, at which we were assisted by Mrs. Sheppard and others.

Our thanks are due to E. Warner, Bro. Burdick, and others, for willing hearts and ready hands to help us in stirring the waters of superstition and giving the gospel of nature.

My next appointment found me in Detroit, the most beautiful city in Michigan. It seems almost like my own home, San Jose, the garden city of California—the streets so wide and so nicely shaded. Our thanks are due to Wm. Sanborn, the president of the society, as also Mrs. Dr. Spinney, at whose home I was made glad and happy.

The 1st and 2d of June I held a grove-meeting at Otisco, with a large attendance, and such a happy, truly happy, people you will hardly find except within the ranks of Liberals.

My next appointment found me at Rockford, where I had given two full courses of lectures during the past winter. This was their regular quarterly meeting, and a host of warm friends met me there. This is the oldest Liberal society in Michigan. They own a fine large hall, and, what is better, they fill it full of bright, thinking people. Our thanks are due to Bros. Whitney, Dockery, and Youngs, as also to the singers, who contributed largely to the interest of the occasion.

Next, agreeable to engagement, I attended the regular yearly meeting at Sturgis, held on the 14th, 15th, and 16th inst. This great gathering, under the management of J. G. Wait and Bro. Gardner, veterans in the cause, did credit to the people of Sturgis for efficiency and kindness in entertaining the large number of strangers, who, at the appointed time, flocked in, like doves to the windows, from all parts of the State, as well as from adjoining States.

The meeting, by common consent, was one of the happiest ever held at Sturgis, and to me it was highly gratifying to meet so many earnest people all ablaze with good feeling, and also so many workers in the lecture field, of whom I may mention C. B. Lynn, a polished blade in the cause of truth; Mrs. Persall, an honored worker in this State, full of kind and tender feelings, pre-eminently practical, and full of good things; G. B. Stebbins, of Detroit, a library in one volume, a genial, kindly man, full of sunshine; Bro. Thomas, recently from Minnesota, an earnest, efficient speaker; also, Bro. Stewart, well known and appreciated in this field of labor.

The meeting throughout was marked for kindness, consideration, and good order, and every one seemed sorry only when the parting hour arrived, on Monday, the fourth day of the meeting, at a reunion at nine A. M., when the last good-byes were said, and the great crowd separated, to carry with them somewhat of hopes revived and more of earnest purpose, and a spirit of labor and helpfulness in the year to come.

I like the people of Michigan; they are generous and whole-souled. I could wish they were not so depressed financially, but hope the coming crop, which was never so promising before, will lift them out into better times. But the country is unsettled in every phase of its life. The political pot begins to boil, and the nation's party yet to be is organizing everywhere; and with an increasing want of confidence in both Church and State, the people are pervaded with a deep spirit of unrest. It is a good omen to feel the evils that afflict us, but it wants a clear head and an honest heart to battle intelligently in times like these.

The people now want *bread*, not religion. The people now want labor, and a just proportion of its product, as the only means of life, physical or moral.

It is an insane policy which has long been tried—asking men to be good and come to Jesus without first providing the means of physical life. Bread, a good house, clean clothes, and good food make good morals easy to reach. Without these, religion is a hollow sham.

What the people want now is wise legislation, not claptrap, which, like religion, has done nought but build churches, thereby increasing the burdens of our people, casting dust in their eyes, hiding the true issues of life and the true remedy for our evils. Give us now a political and religious policy which, instead of promising to keep the people out of hell after death, will tend to keep hell out of the people here and now by furnishing better physical—hence better moral—conditions for them.

Friends of free thought, free religion, free State, and free school, don't forget the Watkins Glen meeting, which promises to be the largest gathering of Liberals ever convened in this country; and, that the moral effect of this meeting may be felt throught the entire country, let every freeman come to the front.

FRIEND BENNETT: Ever since I heard of the unwarranted apprehension of Mrs. Sara B. Chase by Comstock, I have been aching to say something that would rouse an enthusiasm in her cause, but words seem so powerless and feeble to convey the half that should be said that I hardly know how to approach the subject in a way to do it justice.

There are so few women who care to be anything save domestic drudges, wives, mothers, housekeepers, or slaves of fashion, that when one does step forth from the charmed ring, with a resolution to be a helper in the ranks of reformers and educators, it is the duty of every man and woman who has the best interests of society at heart to sustain, aid, and support her in her efforts, and especially when she takes up the pen, and gives her voice to an *unpopular cause*, and endeavors to teach human beings the first great lesson of life—how to properly care for their bodies, how to be healthy, strong, vigorous, and consequently happy. The glorious blessing of health has been the theme of the poet and the philosopher in all ages, but hitherto few, save the medical fraternity, have been allowed to read and study about all parts of the body; and as a natural result of this system of mock modesty, ignorance reigns rampant among us, and sickness, imbecility, insanity, and a long train of evils follow in its course. And for simply selling a cleansing, purifying instrument (a female syringe), this noble martyr, a doctor of medicine who knows how necessary it is that woman should keep herself clean and healthy, has been arrested, insulted, slandered, and disgraced, her business prospects ruined, and her fair fame blasted by foul calumny. A new law is needed on our statute books, a law that should recompense, as far as possible, all who are thus arrested and punished when guiltless of all offense. Not one of us, however careful or virtuous we may be, is, or can be sure of never falling under unjust suspicions. Hundreds of thousands have been deprived of life unjustly, and many after suffering years of imprisonment have been pronounced guiltless and set free, but no remuneration is ever made to them for what they unjustly endured.

The law has pronounced Mrs. Chase guiltless of offense, but it does not, nor can it place her back where she was. It does not restore her fame or her property prospects. And that is what is now demanded of us as individuals. What the law is powerless to do in its present state of development, we who profess to be pioneers in the field of thought should do. We must talk up, agitate the subject, and help those who shoulder our burdens. It is for you and me, my friends, that Mrs. Chase has suffered all this indignity, just as did our good brother Bennett before her. Even as the true and noble hearts rallied *en masse* to his assistance, should they now rally to hers, and with the added stimulus of a manly chivalry, for is she not a woman, oppressed and down-trodden? Yet undaunted and unflinching she bravely continues her labors. Every believer in woman's equality, in the need of woman's pure, true, and *motherly* element in the formation of a nobler, higher era of human development and sounder social system, should rally to the aid of this champion, who is endeavoring to do so much that we all realize needs doing.

If you are not taking her paper, *The Physiologist*, subscribe for it at once, and I will guarantee that you will get your money's worth besides doing your duty in a good cause. And all who can should send in their means to aid her in her endeavors to prosecute Anthony Comstock, a man who holds an office no good man would accept, and who uses his power for mean, selfish, ignoble purposes. In prosecuting this agent of the Y. M. C. A., she will have the whole of that great body to fight, and her victory will be the victory of all who believe in free speech and free deeds. Subscriptions may be addressed at once to Sara B. Chase, M. D., 56 West 33d St., N. Y.

Respectfully and earnestly,

ELMINA D. SLENKER.

CLARION, Co., IOWA, June 19, 1878.

FRIEND BENNETT: From the interest I take in reading your correspondence department, I also am tempted to give you a thought or so of my own, which you can treat as you please without insulting the writer. I was born in the year following our last struggle, as a nation, for independence. My father participated in that struggle. And who knows but the triumphant feelings inspired by the result had somewhat to do with my love of freedom manifested in after life. I was launched into life without my consent, at a time I had not chosen, with an organization I did not make, among the hills of Vermont, with surroundings ready made. And, as near as I can determine, from that day to this, all the manifestations from this life of mine have been but the result of conditions I did not make. Yes, says one, but you might have done differently if you had so chosen to do; but could I choose to do differently without a stronger motive than the one that actuated me? Yes, I could if I would, but the trouble was, I couldn't "would." Now, if this proposition is correct, why am I blamed for anything I may do? The censured act was the legitimate result of a previous cause, which, in turn, is but the result of a cause or causes still back of it, and so on, back, back indefinitely. Where, then, shall we fasten responsibility? These thoughts were suggested by the bitter epithets used by some of your correspondents. To be sure, they have a right to use them. They are truthfully manifesting their own personality, the same as I am doing, and I like your paper all the better for giving free expression to every shade of thought. I am as much interested in the extreme views of C. L. James, T. C. Leland, Elvira Wheelock, and others, as I am of more conservative expressions, and doubt not but if mankind were generally developed to a similar plane, their theory would be a practical one. We must philosophize more over human actions, and discourage this personal censure, and so outgrow it. This we surely must do before peace and harmony can take the place of discord.

Yours sincerely,

H. BROOKS.

MOBERLY, MO., June 21, 1878.

FRIEND BENNETT: As my subscription for THE TRUTH SEEKER expires the last of this month, I inclose $1 in part pay for another six months. I fear I will soon be compelled to say, Stop my paper! I am getting old, and so afflicted with the rheumatism that I am scarcely able to do anything. I served in the Mexican war, and I did think Congress would give me a small pension, but no prospect for that this Congress. Liberalism is gradually on the increase in Moberly. It was announced in February last that B. F. Underwood would deliver three lectures here in March, and oh, what a commotion it created among the clergy. They commenced preaching to prejudice the minds of the people against going to hear him speak. I went to hear one clergyman expose Infidelity, and about all he did was to recite the old tale, the recantations of Paine and Voltaire, and finally wound up by saying what little good there was in Infidelity was borrowed from Christianity.

Well, Underwood delivered his lecture, and shook up the dry bones of old theology; he attacked the three pillars of the Christian faith, miracle, prophecy, and precept, and showed the weakness thereof. He left a challenge when here, but I think they would have let it pass unnoticed were it not that the Infidels tantalize and urge them on. Yet they say he falsified history. I tell them to bring their man and prove that he did. They (the Campbellite church) are making some effort to get a man, but they can't decide who to get. Some think Burgess is the man, and some think Braden, while others think Wilks can demolish Underwood and give the death blow to Infidelity. Before the church had recovered from the paralytic shock received from Underwood, Jamieson came here and organized a Liberal club with twenty members. Then last week we had the ex-clergyman, J. R. Baker, and he gave four lectures; his subject on last Sunday evening being, "Is the universe governed by God, or by fixed laws?" and he just naturally took that blessed old doctrine, special providence, all to pieces. He never left them a pin to hang on, or a straw to catch at.

A few evenings ago I went to hear a Rev. prove the existence of a God, and he proved it to the satisfaction of his church, but there are few persons who know that there are two sides to that subject. The next day I copied THE TRUTH SEEKER of June 8, a part of Underwood's lecture on Christianity and Materialism, and sent it to said clergyman and asked him to read it from his pulpit, and also to comment on it, and that I would be glad to hear him. But that is the last of it! Oh, how they do dread that man Underwood, and well they may. But I think or hope we will have a debate here this summer. It will bring out many persons who would not go to hear a Liberal speak, and they will come, thinking to witness the last dying groans of Infidelity. Friend Bennett, I would like to ask you are there any of Celsus' writings extant? I heard a clergyman say a few days since that some of his writings were used in the colleges; but according to your book, "Sages and Thinkers," there are none of his writings extant except what we get from Origen. I told him I thought he was mistaken, but he insisted on it. Please give me the information. Yours fraternally,

H. W. JOHNSON.

WHERE ARE WE?

WORCESTER, MASS., June 14, 1878.

MR. EDITOR: Is Freethought run mad? The town of Princeton lies some miles north of here, and is, moreover, quite elevated geographically, and yet our friend Heywood's *Word* is scarcely clear, it gives a quite uncertain sound to us dwellers in the lower regions; for not until very recently have we become aware what its editor was driving at. A week or two ago, Mr. Abbot of *The Index* undertook to define Heywood's position on the obscenity question, and as it now appears, has done it correctly.

Since then, the June number of the *The Word* has appeared and puts the editor of that monthly journal of "reform" before the world in the position of one dashing his foot against a stone. *The Battle-Axe*, with its review of his "Cupid's Yokes" had scarcely got digested by its eight hundred readers, when out comes Heywood and claims further to voice "liberty" in "demanding the unconditional repeal of all State and National laws against obscenity." This mouthpiece of liberty then sits himself down and *presumes* to interpret "liberty" for THE TRUTH SEEKER. His language is, "Bate no jot of your just and timely demand for *entire repeal* of the obscenity law." Brother Bennett, when I read that in your last, and recollected the argument you had sustained in your replies to Abbot, and saw that you uttered no disclaimer, I felt like exclaiming "He passed shot for shot with the enemy, and won the day, to be betrayed by a friend at last."

But I have been but a poor reader of your noble journal, if you have ever demanded the "unconditional repeal" of obscenity laws! But so Heywood commits you, and unless you repudiate, I do not see but Abbot stands vindicated in all he has said. You will do well to print Mr. Heywood's editorial note (third column, second page) from which I have made the quotation. It is time we understood what this man is up to. If they (the Heywoods) are unsafe teachers in an age notoriously full of false cries of "reform," it is well to know it.

The Battle-Axe review is now accessible, let the people read it along with "Cupid's Yokes." Let the light shine. Let us find out where are we. I boldly affirm that "Cupid's Yokes" is more the enemy of "sound morality and intelligent purity" (which its author claims to cherish) than "Fanny Hill." Where are we?

A. BRIGGS DAVIS, editor Worcester *Battle-Axe*.

REMARKS.—We have but a word to say in reply to brother Davis' remarks. We are by no means in favor of obscenity, and think that whatever is calculated to excite the passions should not be allowed circulation. Still, we are in favor of the repeal of the Comstock laws. There was no necessity for them; we had laws enough before to meet all cases that might arise; the pernicious laws did not rid the country of obscene publications, and under them nothing has been done to equal what had been accomplished before they existed, and they have been used only to persecute and harass many excellent people. So far as "Cupid's Yokes" is concerned we have looked through it, but never read it consecutively. We cannot think Mr. Heywood meant to transcend the laws of propriety—or that he has merited heavy fines or imprisonment. Man's liberty is too sacred a thing to be taken away for slight accusations. We believe Mr. Heywood to be as honest as most men, and that he has the right to promulgate his honest convictions. Those who do not admire his arguments and his style can easily avoid them. Those who appreciate his reasoning and his logic certainly have the right to peruse them. We are opposed to the imprisonment of any man for telling what he believes. We would hope that every Freethinker and every Liberal will use discretion and not overstep the bounds of propriety.—[ED. T. S.]

MICHIGAN, June 20, 1878.

D. M. BENNETT, *Dear Sir*: It seems as though the times were ominous; that a revolution in social and political affairs were among the inevitables of this age and generation. Only a few days ago we Liberals felt to take courage, as you announced in THE TRUTH SEEKER that the committee to whom was referred the petition for the repeal of the odious Comstock laws (which are a disgrace to the intelligence of the so-called free American people) had reported favorably for the repeal or modification of those laws. We felt encouraged on reading the announcement, but lo and behold, the last issue of THE TRUTH SEEKER, of the 15th inst. knocks the good news all into pi. It is very evident to the common observer that old straight-laced theology and bigoted intolerance are making a wonderful struggle to keep on their feet in their dying hour; for I think they intend to die game, and on their feet at that. Let a person place him or herself, and that innocently, too, in any position, with no intention of wrong to anybody, and if an opportunity offers for old Theology to do so, she will apply the thumb-screws until she squeezes the good name and reputation, if not the very existence, out of him who dares to differ with them in thought; and especially if he or she dares to express a disbelief in the existence of their God.

To illustrate: My attention has just been called to a proceeding that I find in the journal of proceedings of the last Session of the Grand Lodge of this jurisdiction, I. O. O. F., held in Grand Rapids last February. It seems that one of

the subordinates of this jurisdiction had preferred charges against one of its members on a number of specifications, the most important of which was his disbelief in a God, and the one on which he was finally expelled from the lodge and order. The case was carried to the Grand Lodge on appeal; and they referred it to a special committee of three; and that committee consisted of three past grand masters of the order. Two of them have been for years noted journalists, editors of papers, and the third one a Universalist clergyman, a man of large philanthrophy, who has the reputation of giving largely his time and fortune to benefit humanity, and yet this intelligent trio reported to confirm the action of the subordinate in expelling a member because he could not believe in their God, or a God. Oh, consistency thou art a jewel! As though a man could believe just what he had a mind to, or what he pleased. No doubt when the expelled member joined the fraternity he was a believer, or at least gave a tacit assent to some kind of a God. But suppose that he has outgrown the Christian God idea. Must he be ostracised, and disgraced, and turned out in the cold, simply because he cannot believe just as some other people do? Experience and observation induce with me an opinion that a very respectable portion of the members of that grand body and the order at large in these Western States, are not believers in the Christian's God, and if asked the question in a direct way, as was the expelled member, their answers might lead to similar results. For one I was surprised when I read the report of the three past grand masters to confirm the action of the Lodge below; it lessened these gentlemen in my estimation very much in regard to their mental caliber; and I felt like saying, Shame! shame, gentlemen! How came you to believe in the Christian's God, or even a God at all, except as you had it instilled into your minds from your infancy up to manhood; a part of your mental growth and development; and that too, perhaps, without giving the subject a passing thought whether the God idea was a myth or something tangible?

"O wad some power the giftie gie us,
To see oursels as ithers see us."

TOCSIN.

FILLMORE CITY, UTAH, June 17, 1878.

BROTHER BENNETT: Most noble champion of liberty, I, like some puny spectator in an ancient amphitheatre, can only sit and admire the earnest combatants in the arena. I long to rush into the great contest and valiantly stand, or fall, if necessary, for human liberty. But alas! without money or talent, I am weaponless and defenseless. Fight on, noble brother, and may you be spared to see the hydra-headed and bloodthirsty monster sink into oblivion in the cesspool of ignorance from whence it came. Inclosed please find one dollar for the "Humphrey-Bennett Discussion." Yours fraternally, HIRAM H. ELDERIDGE.

WAGONDA, KANSAS, June 10, 1878.

FRIEND BENNETT: My short note to THE TRUTH SEEKER has brought me some letters, and I see Dr. Hull has noticed it in the paper also. He says it is not an isolated case, that many persons have felt pains and itching on amputated limbs. Now, this does not touch the case in the least. I have seen plenty of them, but if a million had occurred, and not one explained, of what use is the argument? Let me repeat it once more: The foot died, and was separated without a knife, the lower and middle third we amputated. Thirty years after when the mind is called to the case, the feeling occurs, and not otherwise, and yet, of course, both parts are dead, while only the one divided by the knife has any feeling. The correspondent lost sight of the main question at issue, which is, why do not the nerves of the foot that died from natural causes feel mental impulse now as well as that which was killed by the knife? One correspondent claims it as a proof of a spiritual body. If this is so, there must be somewhere in space a five-year old foot waiting to be joined to a full-grown one at some time in the future, which seems to me a very poor and useless appendage, and, if I have a voice in the matter, I shall reject it; but perhaps spirits are all of one size. Can any one tell that? Then, what is that spirit foot doing all these years? has any one seen it? If so, please report, but pray don't give me any more demonstration on anatomy. I have been there. GEO. W. CHAPMAN.

KNIGHTSTOWN, IND., June 8, 1878.

D. M. BENNETT: I take the privilege of writing the Dale seduction case for your paper. Stranger as I am to you, I have been a regular contributor to the various public journals of the Hoosier State for seventeen years. But I have no privilege of giving expression to views antagonistic to orthodoxy. With your permission I should be pleased to occasionally favor you with a letter whenever any sensation occurs. If my version of the Dale affair meets your approbation, you are at liberty to publish it; if not I shall take it as no offense. Success to THE TRUTH SEEKER, its editor, and to all its contributors. With respects I am, yours for truth, W. H. BEARD.

NEWCASTLE, IND., June 8, 1878.

D. M. BENNETT, *Dear Sir:* Knowing with what avidity our Christian friends gobble up every dark reflection on the characters of those who do not accept what they presume to be "the truth as it is in Jesus," I deem it but an act of justice to indulge in a mild retaliation. I believe the world has been humbugged long enough by a class of would-be pious instructors—men who claim to be skilled in the deep, grand mysteries of so-called holy writ. But the truth of the poet's words, "One by one the links are breaking," is being truly verified. One by one the distinguished clergymen of the land are falling victims to their baser passions, thus throwing a shadow of gloom over the great cause which they claim gives light, joy, and eternal happiness to a world of suffering, sin, and sorrow. Believing that the character of every minister who brings disgrace on his profession ought to be held up to public view; and knowing the editor of THE TRUTH SEEKER is not averse to this opinion, I take the liberty of presenting the facts, as I have gathered them, concerning a recent sensation in our midst, in which the Rev. L. L. Dale is the central figure, to the readers of your paper, and to the world. More than fifteen years ago I knew Mr. Dale; he was then in the zenith of his political glory. He was widely known as a minister and stump orator; was rather an active politician. He finally became editor of a Democratic newspaper, whose columns glowed with the political rottenness and corruption characteristic of the man.

Mr. Dale, it must be acknowledged, is a man of some ability. He can preach "Christ, and him Crucified," with as much power and pathos, and brush as many pious tears from his eyes as any minister in this region. At present he fills the important position of elder in the Campbellite Church, and is travelling in various portions of the State, for the sole purpose, he says, of "gathering sinners into the fold." During one of his rambles in a neighboring county, he dropped into the house of one Mr. Newbry, a friend and brother in the church. The parents were absent, and two daughters, aged respectively twelve and sixteen years, were the only inmates who came to greet this man of God. The Rev. gentleman exposed himself in such a disgraceful manner, and made such imprudent insinuations that the elder of the girls fled to the house of a neighbor, leaving her sister, a mere child, in the hands of this wolf in sheep's clothing. The result was, the child was robbed of her virtue, of all that makes a woman a gem of loveliness and beauty. And thus was the confidence of fond parents betrayed, under whose hospitable roof this fiend in human form so often found shelter and repose.

On account of the high esteem in which Mr. Dale's family are held by the citizens of Newcastle, the matter was kept quiet until Mr. D.'s return, when the generous editor of the *Courier* tendered him space in which to vindicate his character. The reverend gentleman failed to come to time, but at the same time bitterly denied the charges preferred against him, thus adding the crime of falsehood to his darker villainies. At present the "man of Christ" is "out on the ocean sailing," while his estimable family are alone in their suffering and sorrow. The above facts are given as I learned them from near neighbors and friends of the family, whose truth and veracity I have no right to question.

Very truly yours, W. H. BEARD.

FLORENCE, IOWA, June 17, 1878.

FRIEND BENNETT: Mr. Leland's last article upon "Mr. Abbot and the Petition," is an excellent exposition of the circumstances which must flow from Mr. Abbot's action in the matter of the Comstock's laws. As a worker in the Liberal League cause, I must agree with Mr. Leland, that here was the opportunity for that organization to show the stuff of which it was made. The Liberal League, as the organization which has made a special work of the secularization of the State, should, through its officers, have given forth no uncertain sound upon this vital question. The friends of physiological education must rally to the defense of our imperilled liberties. Arrests of those who are engaged in the sale of "Fruits of Philosophy," "Sexual Physiology," and other works of that nature as well as those who are selling "Cupid's Yokes," and similar pamphlets, continue with alarming frequency. The conviction of Edward Truelove and the case of Mrs. Besant in England, and the arrest and conviction of several parties in this country for the sale of "Cupid's Yokes," "Fruits of Philosophy," etc., show plainly that the battle of freedom is not yet over, either here or in England, and it behooves all Liberals to come to the fore and battle in the common cause. Let us discuss this question calmly, dispassionately, and without indulging in personalities, yet earnestly and with the firm determination to carry the fight to the bitter end, and until victory shall crown the cause of right. Won't your correspondents please give us a rest on Bro. Sturm. The gentleman certainly had the right to stop his paper, if it did not suit him, or if it did. As a Materialist I hope all such will support THE TRUTH SEEKER, for it is a host in itself, but I must defend the right of any one to stop a paper, which, for any cause, he does not like. Your Missouri contributor, "A. R. C.," seems to be in a bad way. No doubt Mrs. Wheelock and Mr. Leland will set the gentleman right, but I cannot but remark that he seems to have made a great mistake some way. Because Mrs. Wheelock spoke for the natural purity of sex and sex manifestations is no reason why "A. R. C." should try to prove that she wanted us all to throw aside our garments. Our climate would have something to say in that matter. The lady's argument was undoubtedly sound. That last paragraph of "A. R. C's" is rich. Such analogies! But I will leave him to the tender mercies of those whom he has attacked. Yours for natural virtue, E. C. WALKER.

Pope Joan a Myth.

BY WILLIAM EMMETTE COLEMAN.

Quite an extended biography of the so-called Pope Joan appeared in THE TRUTH SEEKER not long since, in which the truth of the narratives relative to the occupancy of the papal see by this suppositious female pontiff was vigorously advocated. In the interest of truth, and in justice to your many readers, I crave permission to submit a few facts throwing quite a different light upon this now thoroughly ventilated and definitely settled subject of the existence or non-existence of the famed popess.

A short time since, the truth or falsity of the stories concerning Pope Joan being under consideration in *The Boston Investigator*, Mrs. Margaret Chappellsmith published therein a series of papers thereupon, critically analytical of the whole subject in all its details, explanatory of the origin and growth of the presumed historical statements involving Joan's personal history, and scrutinizingly testing the entire circle of evidence brought to bear in sustentation of the truth of her existence and pontificate. Mrs. Chappellsmith demonstrated unanswerably the complete unreliability of the whole story; that not the slightest foundation of fact existed upon which to rest the claims of her actual being; the various narratives of her supposed life and adventures being, one and all, individual fabrications, manufactured out of whole cloth. The evidence presented by Mrs. C. in proof of the non-existence of the woman-pope—which it is scarcely necessary here to produce in detail—all scholars are familiar with, whether Protestant, Catholic, or Infidel; and it is now a well-ascertained and universally acknowledged fact with historians, *literati*, and scientists, that no such person as Pope Joan ever lived.

In Baring Gould's "Curious Myths of the Middle Ages" a chapter is devoted to Pope Joan, and the undeniably mythical nature of the stories told about her conclusively demonstrated. In Brewer's "Dictionary of Phrase and Fable" we are told that it has been shown that no such person ever occupied the papal chair, and that Pope Joan was annihilated by the Protestants, Blondel and Bayle. In Sheltin's "Historical Finger-post," Pope Joan is classed under the heading of "Romance, Legend, Imaginary, and Mysterious Personages," and concerning her it says: "The prevailing belief is that Pope Joan was a merely fictitious character invented for the purpose of controversy." Beeton's "Dictionary of Biography" calls her a "fictitious character," and remarks, "The whole of the ridiculous story, however, is now abandoned as fabulous by Catholics as well as Protestants."

Zell's Cyclopedia styles her a "famous mythical personage," and says that the "strange tale" of her life and pontificate "was overthrown by a French Protestant minister named Blondel, who, in the interest of truth, published, in 1647, an 'Eclaircissement de la Question.' His view of the falsity of the story, supported by Bayle, Leibnitz, Eckhardt, and others, has prevailed, and the mythical nature of the female pope is now generally admitted."

Johnson's Cyclopedia speaks of Joan as a "fabulous personage," and says "the fable is utterly without historical foundation, its fictitious character having been first conclusively demonstrated by David Blondel, a Protestant, in 1690." Appleton's Cyclopedia—not the latest and Catholico-expurgated edition, but the original edition of twenty years ago—designates her as a "fictitious personage," and informs us that "it is now generally admitted that no such person as Pope Joan ever existed, and that the immediate successor of Leo IV. was Benedict III." Chamber's Cyclopedia speaks precisely to the same purport—the general recognition of the stories of Joan as purely fabulous and unworthy of credence.

We thus have the concurrent testimony of all the standard authorities of the present day testifying in unison to the mythical and fabulous character of the narratives of the pseudo-pope, Joan; and I think all unprejudiced minds will bear me out in the truth of the statement heading this article—Pope Joan a myth.

Fort Leavenworth, Kansas.

The League.—The Watkins Meeting.

DEAR BENNETT: I am asked and written to, "What about the Liberal League? Are you and Bennett going to abandon the League because of Abbot's defection?" Answering for myself, I say no. The League is organization, or, at least, the nucleus of it; and organization is what the Liberal world most urgently needs. Organization implies leaders; and, of all movements in the world of opinion, a Liberal organization needs to be most wisely and consistently led. Also, of all individuals to be ranked into organization, Liberals are the very worst material for would-be leaders to attempt to trifle with. Accustomed to think for themselves, they judge of leaders as they do of any other subject of investigation, and they resent every effort to lead them wrong. They are not like pietists, to be owned, nor like politicians, to be traded off or sold. The Liberal League holds its own organization, order, and progress in its own hands, and it will not suffer long under an eclipse. If one leader proves unequal to its requirements, another will be found to take up his neglected work.

Aside from this matter of the impartial freedom of the mails, the objects aimed at by the League, complete separation of Church and State, the taxing of Church property, depietizing the public schools, etc., are objects desired by every Liberal.

So let all Liberals, wherever possible, organize leagues and prepare for active, practical, energetic work. Even if the friends of Comstock are now in the majority in the League, which we cannot think possible, it cannot long be so, since it is the nature of tyrants, when they are invested with a little brief authority, to almost certainly abuse it. We can, therefore, confidently rely on Comstock continually doing something to abridge the freedom of the press, disgust his friends and defenders, and finally open the eyes of the most persistently blind.

Whatever happens, then, we say, push on the League.

Now let me tell your readers another thing. There is going to be a meeting of Liberals—the largest ever assembled in America—at Watkins, head of Seneca Lake, N. Y. Great preparations are making for this meeting. Mr. H. L. Green, Secretary of the Liberal League, and prince of organizers, is alive and active in the work, seeing to all the details, getting reduced fares from R. R. companies, corresponding with speakers and doing all those acts and things requisite to complete success. The Wolcott meeting of Liberals last year was an interesting and important affair. The gathering of more than two thousand people at Waterloo, on the first two days of this month, was another great occasion; but it is intended to make the Watkins meetings, to be held on the 22d, 23d, 24th, and 25th of August next, the most interesting assemblage, and the most striking demonstration of Liberal power and enthusiasm of any yet held. All TRUTH SEEKER readers who are intending to "go somewhere" this summer, are invited, and will do well to arrange to go to Watkins on that interesting occasion. T. C. L.

Lecture by Mrs. Saxon.

A large and select company of ladies and gentlemen gathered at Odd Fellows' Hall last night to hear Mrs. E. L. Saxon on the "Progress and Culture of Woman Throughout the Ages." The object was to show the superior moral grandeur of woman's nature, and to signalize its capacity for unlimited intellectual development. The treatment of the subject involved a consideration of the great women of history, whose achievements were reviewed to prove the native strength and subtle industry of the female mind. Coming down to present times the lecturer appealed against the mental slavery put upon the sex, and argued for a more practical and larger education which would enable women to rightly use their God-given powers in the avenues of thought to which they might be called by natural selection. Mrs. Saxon has given this subject very earnest study, and, without being an enthusiast, is strongly fixed in the conviction that the duty of the times is to render woman a helpmeet to man instead of a hopeless dependant. There was much research in the lecture, in which also was displayed a goodly fund of humor. In a literary sense it proved a most acceptable treat, the style being terse and scholarly and brilliant. The audience listened attentively throughout, and with great interest—missing none of the many good points—and greatly enjoyed the humorous illustrations with which the lecture abounded.—*N. O. Picayune.*

Preachers and Lawyers, Tobacco and Rum.

Rid of preachers and lawyers, tobacco and rum,
The end of all wickedness surely would come.
Both preachers and lawyers, those kings of misrule,
Would school-teacher Science have placed in her school.

Tobacco and rum with all ease we'd abate,
If no lawyers there were baneful laws to create;
Tobacco we'd banish, the drunkard reform,
If the preachers to virtue and truth would conform.

These preachers and lawyers they ever agree,
Bad laws and false dogmas the people can see;
To instruct the dear people no efforts are made;
Both preachers and lawyers the mind would enslave.

Let truth to the minds of the masses be taught,
Just laws be enacted, and good rule be sought;
Then preachers and lawyers Dame Science would rule,
Could earn honest livings by teaching your school.

But then they must labor with justice and truth,
Else not be entrusted to teach the dear youth,
At present, we see the reform is so great
That preachers and lawyers must be left to their fate.

To truth or to justice they ne'er have been wed;
By self, not by justice, they always are led.
In this they agree, on earth they would dwell,
Disown their own father and not go to hell.

J. H. Y.

"The Darwins."

"Mrs. Elmina D. Slenker: I wish you would stop my part of that Gol-Darned silly storry. If the Liberals can't get up a better storry, they better sell out.

"For my part I would rather have an orthodox lie.

"A Reader of The Truth Seeker."

Dear Mr. Bennett: If the friend who wrote the above note had given name and address, I might have responded privately; but as it is, I must, perforce, make my apologies for the silliness contained in "The Darwins" through the columns of the paper in which it appears.

In the first place I would inform Mr. Anonymous (it is not Mrs. or Miss, I am sure, for no *lady* would be apt to show such a want of "culture" when addressing a stranger) that "The Darwins" is not intended to be anything more than a series of sketches, or life-pictures, descriptive of every-day, common-place existence as the writer has found it during her fifty years' pleasant sojourn on this earthly ball. Lights and shadows, joys and sorrows, hopes and fears, alternating, make by their continuous changes, variety, excitement, and anticipation, which give zest and enthusiasm to all that live.

I do not claim to be a scholar, nor to be able to concoct long, intricate, bewildering plots; but simply write of things as they are, and try to put Liberal ideas in readable shape by weaving them into a story.

It is said that a person who has no enemies is of little worth; and a story that calls forth no adverse criticism may be of the same ilk. Now, as the note is the first condemnatory epistle that has come to my knowledge, I presume I ought to be very grateful to thee for it. Perhaps thee will do the readers of The Truth Seeker the great favor of getting up a better "storry" or tell some "orthodox lie" to interest them, and thus make up in part for the "silliness" of

Thine for truth, Elmina D. Slenker.

P. S. For the benefit of the carping critic I give a few extracts from private letters, showing the other side:

"I have read the two instalments of 'The Darwin' story, and you may take my word for it that it bids fair to beat all that has preceded it. The good points WILL burst out, like a rose from the bud."

"*Port Hope, Can.* William Sisson."

"How well we do like your story! The beauty of your stories is that you put richly cultivated intellects into your pets, and make every one admire them for their erudition as well as love them for innate purity. 'The Darwins' is fascinatingly interesting.

"*West Amboy, N. Y.* Jennie Leete.

"I like 'The Darwins' ever so much.

"*Texas.* Edith Montrose."

"Your articles and stories constitute one of the very best features of The Truth Seeker. L. W. C.

"*Winsted, Conn.*"

"It is more interesting than any of the New York *Ledger* stories.

"*Penn.* Mrs. Phillips."

"Sorry 'The Darwins' missed in the last issue of The Truth Seeker; hope they will come out all right next time.

"*South Carolina.* R. M. Casey."

"We all like 'The Darwins.'

"*Paterson, N. J.* John Warr."

Singing at the Watkin's Convention.

It is very desirable that we have a fine body of singers at the Watkin's Convention. Where can we get them? Is the Hutchinson family still in the field as vocalists? If they are, I am confident they would be pleased to entertain the Convention with their songs as the members are all liberal in their views. Will some friend inform me where a letter will reach them? And are there not other good singers who will give their services to the Convention? I am sure the Convention would be pleased to contribute a reasonable compensation for good vocal and instrumental music. Where shall we get it?

H. L. Green.

P. S. From letters I am receiving daily I am confident this will be a gathering of thousands. H. L. G.

The Ten Commandments.

In Exodus (xx, 3-17) are given what we call the Ten Commandments. They are repeated by Moses (Deut v, 7 21). In Deuteronomy (v, 22) Moses tells what he failed to tell us in Exodus, that these are the words written by God on two tables of stone and delivered unto him.

The first mention we have of two tables of stone occurs in Exodus (xxxi, 18), where they are called, "Two tables of testimony, tables of stone, written with the finger of God." The next account we have of these two stone tables occurs in Exodus xxxii, 19, where we are told Moses got angry and broke them at the foot of the mountain. The next account we have of them is in Exodus xxxiv, 1-28, which is the first place in which we are told what was written on them.

The Lord told Moses to hew out two tables of stone, like unto the first which he had broken, and bring them up with him unto the mount; and the Lord promised to write upon these the words that were in the first tables. Moses did as he was commanded, and the Lord delivered unto him the Ten Commandments, the words of the covenant, and commanded Moses to write them upon the two tables of stone, which Moses did. These commandments are given in verses 12-26, and are as follows:

"Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. But ye shall destroy their altars, break down their images and cut down their groves; for thou shalt worship no other God, for the Lord whose name is Jealous is a jealous God, lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of his sacrifice, and thou take of their daughters unto thy sons, and their daughters go a-whoring after their gods and make thy sons go a-whoring after their gods.

2. Thou shalt make thee no molten gods.

3. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib; for in the month Abib thou camest out from Egypt.

4. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb, and if thou redeem him not, then thou shalt break his neck. All the first born of thy sons thou shalt redeem, and none shall appear before me empty.

5. Six days shalt thou work, but on the seventh day thou shalt rest; in earing-time and in harvest thou shalt rest.

6. And thou shalt observe the feast of weeks, of the first fruits of wheat-harvest and the feast of ingathering at the year's end.

7. Thrice in the year shall all your men-children appear before the Lord God, the God of Israel; for I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year.

8. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

9. The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God.

10. Thou shalt not seethe the kid in his mother's milk."

In the 27th verse Moses continues: "And the Lord said unto Moses, Write thou *these words*; for after the tenor of *these words* I have made a covenant with thee and with Israel. . . . Verse 28. And he wrote upon the tables the words of the covenant, the Ten Commandments.

The above are the Ten Commandments which, according to the 34th chapter of Exodus were written upon the two tables of stone, and according to the first verse they are the same words that were written on the first tables.

But in Deut. v. 7-21, Moses gives the Ten Commandments which we Gentiles generally acknowledge, and which we so often see placed conspicuously in churches. In the 22nd verse Moses says: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone and delivered them unto me."

From the above it is evident that the Lord gave unto Moses two sets of ten commandments, and that he wrote each set on two tables of stone. It is also evident that the set given in Exodus 34 was written on the two tables of stone that were broken, and re-written on other two tables.

The writer of Exodus seems not to have known that the set given Exodus 20th was written upon tables of stone. It is hardly likely, therefore, that Moses wrote the book of Exodus, as he could not have neglected to mention so important a fact, especially as he was obliged to lug these stone tables down the mountain in his other hand.

The Lord had these commandments written (most likely engraven as on modern tombstones) on tables of stone as the most durable method he could devise. But we see how easily it is for the Lord to be mi-taken. Had the Ten Commandments not been preserved longer than the stones on which they were written, they would not have been known for the last two thousand years; and men would have been allowed to steal and murder and break the Sabbath, and seethe kids in their mother's milk, all this time; and what a fearful world it would have been!

But, how singular it is that none of all these six tables of stone can be found now! Why don't Layard, or Schleiman, or some other antiquarian go and dig about the foot of Mount Sinai? He would be sure to find the fragments of the first two tables just where Moses broke them; and they would be a rare prize for a curiosity-hunter. The fragments could be fixed together now with modern cement, so as to be nearly as good as new.

The other four tables are probably in Jerusalem, as Layard failed to find them in Babylon, but the fragments of the first two tables would be better worth hunting for, as they were written upon by the finger of God. The others were only the work of Moses. M.

Rationalism.

In a recent address Mr. Frothingham alluded to the difference in the faiths of the rationalist and the believer in the popular theology, and concluded by saying that "the rationalist knows what he can and what he cannot do. He does what he can, and leaves the rest undone." The tendency of the discourse, if we do not mistake it, as reported, was to show that, other things being equal, the rationalist was more sensible than the Christian, because he did not undertake the infinitely difficult task of explaining the moral and physical discrepancies in the universe.

People who lean toward Christianity, who have a tendency to believe in the religious theory imbibed from their parents, will naturally ask which is the better off, the rationalist or the Christian. The latter believes in a God of infinite goodness and mercy, and is obliged to reconcile this belief with the unspeakable misery there is and always has been in the world, so far as the mind of man has been able to explore. He believes that Christ is at the same time the Son of and identical with this God, and is obliged to reconcile the assimilation of a human and finite with a divine and infinite nature. He believes that there is a heaven, where the good will live in perfect bliss forever, and he may or may not believe that there is a hell, where the lost will suffer forever—for the tendency of modern theology seems to be to do away with this old notion of hell. But the Christian, if he believe merely in a heaven of supreme and endless bliss, is obliged to reconcile this with the possession of a free will by erring creatures, and the pain and misery which often result to sentient beings simply from the operation of the laws of nature and by no fault of their own.

The rationalist is cut off at a blow from all these unhappy necessities. He is not called upon to explain or reconcile any of the apparent contradictions. He simply knows that he is here, that some inscrutable power has brought him here, and that sooner or later he will go hence—where, if anywhere, he does not know. He intends here to be guided by reason and to let the future take care of itself. He gives himself no concern for the future, because he sees that no concern he can give himself can possibly ward off its terrors, if there be any, or accelerate its possibly approaching blessings. His satisfaction comes not in avoiding imaginary punishment nor in laboring to secure suppositious happiness, but in doing the duty of the hour and in accepting only what his reason sanctions.—*Telegram.*

The Bennett-Teed Discussion.

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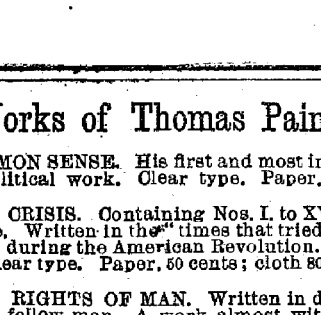
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THE man who melts with social sympathy, though not allied, is better than a thousand kinsmen of more worth.—*Euripides.*

IF you would be pungent, be brief; for it is with words as with sunbeams, the more they are condensed, the deeper they burn.—*Saxe.*

A TRUE man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star.—*Chapin.*

WE all dread a bodily paralysis, and would make use of every contrivance to avoid it, but none of us is troubled about a paralyis of the soul.—*Epictetus.*

TO KNOW a man, observe how he wins his object, rather than how he loses it; for when we fail, our pride supports us; when we succeed, it betrays us.—*Colton.*

DO YOU want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—*Whately.*

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—*Addison.*

THERE is nothing in this bad world like sympathy; it is so becoming to the soul and face, sets to soft music the harmonious sigh, and robes sweet friendship in a Brussels lace.—*Byron.*

WHEN you doubt between words, use the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge; love simple ones as you would native roses on your cheek.—*Hare.*

IT is not the man who is beside himself, but he who is cool and collected, who is master of his countenance, of his voice, of his actions, of his gestures, of every part of his play, who can work upon others at his pleasure.—*Diderot.*

THE great highroad of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful. Success treads on the heels of every right effort.—*Smiles.*

AFTER all, let a man take what pains he may to hush it down, a human soul is an awful, ghostly, unquiet possession for a bad man to have. Who knows the metes and bounds of it? Who knows all its awful perhapses—those shudderings and tremblings, which it can no more live down than it can outlive its own eternity.—*Mrs. Stowe.*

WHERE are Shakspere's imagination, Bacon's learning, Galileo's dream? Where is the sweet fancy of Sidney, the airy spirit of Fletcher, and Milton's thought severe? Methinks such things should not die and dissipate, when a hair can live for centuries, and a brick of Egypt will last three thousand years. I am content to believe that the mind of man survives, somehow or other, his clay.—*Barry Cornwall.*

GRACEFUL, particularly in youth, is the tear of sympathy, and the heart that melts at the tale of woe; we should not permit ease and indulgence to contract our affections, and wrap us up in a selfish enjoyment. But we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty.—*Blair.*

SOME authors write nonsense in a clear style, and others sense in an obscure one; some can reason without being able to persuade, and others can persuade without being able to reason; some dive so deep that they descend into darkness, and others soar so high that they give us no light; and some, in a vain attempt to be cutting and dry, give us only that which is cut and dried. We should labor, therefore, to treat with ease of things that are difficult; with familiarity of things that are novel; and with perspicuity of things that are profound.—*Colton.*

NO PERSON can believe in a good God and in a literal hell. A *good* being would instantly put out all the fires and teach the wicked how to become virtuous and blest. A being who could create men, knowing that even one in ten millions would go to such a hell, is himself worse than a quintillion of devils all combined in one. It is a grand and magnificent relief to the Infidel mind to feel and *know* that this glorious old universe is not the offspring of, or controlled by, such a malignant, diabolical, flagitous fiend as the awful doctrine of hell-fire implies.—*Mrs. E. D. Slenker.*

IT is a truly sublime spectacle when in the stillness of the night, in an unclouded sky, the stars, like the world's choir, rise and set, and as it were divide existence into two portions; the one belonging to the earthly, is silent in the perfect stillness of the night; while the other alone comes forth in sublimity, pomp, and majesty. Viewed in this light, the starry heavens truly exercise a moral influence over us; and who can readily stray into the paths of immortality if he has been accustomed to live amidst such thoughts and feelings, and frequently to dwell upon them? How are we entranced by the simple splendors of this wonderful drama of nature!—*Humboldt.*

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DESPERATE game—A stag at bay

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MEMBERS of the ton—Coal dealers.

How to get along in this world—Walk.

REGISTED manuscript—Notes at protest.

To open a dead lock—Use a skeleton key.

WHAT beats a good wife? A bad husband.

TRAMPS say, "There is arrest for the weary."

To what port is a man in love bound?—Havre.

A VERY bad Judge—The man who tries his friends.

THE more suits at law, the less suits go on your back.

ORANGE peel is said to make excellent slippers (on a sidewalk).

How may a man always become four handed?—By doubling his fists.

"Lawks!" exclaimed Mrs. Partington, "what monsters those master builders must be. I am told that some of 'em have as many as a hundred hands."

"JENNIE, what makes you such a bad girl?" "Well, mamma, God sent you just the best children he could find, and if they don't suit you I can't help it."

A STROLLING theatrical company was at the dinner-table. A waiter approached one of the members, and said: "Soup?" "No, sir," replied the guest, "I am one of the musicians."

A CHRONIC growler, who lived in a boarding-house, kept the landlady in a state of torment all through the holidays by always remarking, at meal-time, "Things are getting tough, I tell you."

"QUITE correct, my dear; the natives of South Africa do not require clothes to keep them warm, because they are Hottentots; don't you see? Coolies are a different sort of people altogether. So are the people of Chili."

"WHO was the doubting disciple?" asked the Sunday-school teacher. "Peter," promptly replied the smart bad boy. "No, Thomas," said the teacher. "Then what do people always say Petered out for?" asked the smart bad boy.

"DIDN'T you guarantee that that horse wouldn't shy before the discharge of a cannon?" said a cavalry officer to a horse-dealer. "Yes, I did, and I'll stick to it," replied the dealer, "he never shies until after the cannon is fired."

DENTIST to old lady about purchasing some false teeth.—"For mastication, my dear madam, they can only be surpassed by nature herself." Old lady.—"O, laws, doctor! I don't care nothing about the mastication if I can only chaw with 'em."

A WICKED Connecticut man being recently taken ill, and believing he was about to die, told a neighbor that he felt the need of preparation for the next world, and would like to see some proper person in regard to it. Immediately the feeling friend sent for a fire insurance agent.

WORDS.

BELLE—"Mamma, what do the angels have for dinner?"

Mamma—"Angels are spirits, dear, and have no need of dinner."

Belle (thoughtfully)—"Then I suppose, Mamma, they have an egg with their tea—*Judy.*

HE had proposed to her, and now with fear and trembling waited for her answer. "Only one word," he said, "if but to keep alive the fires of hope within my bosom." She looked at him tenderly, nay, lovingly, and her lips moved in accents that went to the depth of his soul. She had asked him how much he earned a week.

"A POW'FUL SKEERY TIME."

Old Jefferson Jones was smoking his pipe,
And Jim was on his knee;
The father gave his mouth a wipe,
And kissed his darling wee.

"A story yer wants, an' I'll be boun!"
Cried lively Jefferson Jones;
"Now speak up quick, an' then git down,
Fur Dad mus' rest his bones."

The old man straight was brought to taw,
His boy spoke up and out.
"Well, Dad," said he, "that great big waw—
South and North—what was't about?"

Old Jefferson scratched his grizzly head,
And gazed into the fire,
Then tilted his chair against the bed,
And mentally tuned his lyre.

"Speak Dad," the eager urchin cried,
"An' tell me all the story—
Describe the waw—its pawmp an' pride,
An' all its other ga-lory."

"Waal, boy," said Jones, "we fit an' fout,
An' fout an' fit like crime,
An' the waw—it wus, beyon' a doubt,
A pow'ful skeery time."

The veteran paused, and closed his eyes—
Anon there came a snore;
"But Dad," spoke Jim in blank surprise,
"Ain't there a little more?"

"Waal, yaas," old Jones replied, "the waw,
In story and in rhyme.
Soun's mighty gran', but we uns say,
A pow'ful skeery time!"

Detroit Free Press.

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Notes and Clippings.

PERE HYACINTHE, who is lecturing in Paris, draws small and inferior audiences. His popularity is a thing of the past.

BEER and music will not mix in Boston, where all attempts to establish such gardens as are fashionable in most other cities have failed.

IN one of the freedmen's schools a lad was to receive a prize banner for reciting the Ten Commandments. He advanced to the platform, and the Superintendent asked him his name. His reply was, "Well, sah, mas'r calls me Cap'n, but my maiden name's Moses." The school smiled.

MR. MONGIARDINO, an agent of the British and Foreign Bible Society in Buenos Ayres, has been stoned to death for selling Bibles. Will not our good Bible Society take warning by this evident display of special providence? If God did not want that man stoned, would he have been stoned?

SOME of the churches in Yonkers ring their bells half an hour after the other churches have begun services. Yonkers is excited about it. The late bell-ringers say that the other churches begin half an hour too early. Perhaps they will keep on this holy ringing until they wring each others' necks.

DEACON BOSTWICK was missed on Sunday from his accustomed pew in a Detroit church, and in the afternoon he was absent from the Sunday-school, of which he was Superintendent. The reason was that his stealings from his employer, after being continued nine years, and amounting to $15,000, had at last been discovered, and he had fled from the city.

A BOY who had a taste for menageries was naughty, one day, and to frighten him his mother told him the story of the wicked boys of Bethel, who cried out to the prophet, "Go up, thou baldhead," and were destroyed by forty-two bears. Soon after the boy stole out in the street and waited for a bald-headed man. When one came along he cried out boldly, "Go up, thou baldhead! Now bring on your bears."

THREE judges of the Supreme Court of Pennsylvania recently addressed one Bible anniversary at Harrisburg, Pa. They are said to be good judges of Biblical truth. Possibly it is a good arrangement for our judges and lawyers to become expounders of divine law as well as civil law. If they could only take the entire business in hand and attend to it, thereby releasing nearly 70,000 preachers, it would save the country at least $100,000,000 yearly.

THERE was a bit of sharpshooting the other evening in a Methodist church in Tennessee. The pastor, who served in the war as a Union soldier, suffered in a battle the loss of an eye. He was speaking in prayer-meeting on the glories of heaven, and an ex-Confederate chimed in, saying, "Yes, brother, there will be no one-eyed saints in glory." The pastor replied: "That's so; for there will be no rebels there to shoot their eyes out." There was no response of "Glory hallelujah" on the part of the ex-Confederate.

THE Danish Government has published a small book of statistics. The total population of the kingdom exceeds 2,000,000, of whom 1,959,000 live in Denmark proper, 72,000 in Iceland, 9,800 in Greenland, and 37,500 in the West Indian colonies. The population of Copenhagen and its suburbs is about 250,000. The average duration of life in Denmark is fifty years, while in England it is forty-five, in France thirty-two, and in Italy only thirty; but the number of suicides is large, and increases every year, the majority being by hanging.

A MAN who is now a leading Hartford clergyman was in 1846 a student at the Academy of Wilbraham, Mass. He loved a village maiden and she loved him. But finding that he was not "a believer in the Lord," her conscience quickened, and with tears in her eyes, she sent him word that she must give him up, and then married a commonplace fellow who had joined the Church. Within the last few months the wife has got a divorce from her husband and is living in reduced circumstances, and her rejected lover is one of the ablest pastors in the State.

BISHOP PENNICK writes from Cape Palmas, Africa, concerning the proposed emigration to that land of 150,000 colored people from America, that it will take one hundred and fifty years to put them there. If the bishop were to see the state of things among the disappointed darkeys of South Carolina, now that they have heard of the disastrous voyage of the Azor to Liberia, he would soon make up his mind that it would take about 10,000 years to move 150,000 of them. The fact is that they had better stay and sing hallelujah where they have been brought up than hurry away to fill graves in unhealthy Liberia.

A GOOD SNAKE STORY.—Young Newton dropped into our office yesterday, says a Covington (Ky.) paper, and gave us the particulars of a difficulty he witnessed between a large rattlesnake and a cat. The snake was trying to get through a fence on Duell Bush's plantation, when a large cat, supposed to belong to Thomas Petty, made an attack upon the serpent. After the cat had caught the snake with its teeth and drew it back, it looked as if it was dead. The cat immediately began to eat the reptile, and at the first entrance of the cat's teeth in the snake's flesh it revived, and struck the cat in the mouth, causing instant death. After this the snake swallowed the cat and endeavored to travel. Young Newton then killed the snake and cut it open, finding the cat, supposed to be instantly killed, and was astounded to see it crawl out and devour the dead snake.

THE *Presbyterian* says that pork is cheaper to-day than it has been for thirty years. The *Presbyterian Banner* says, "Horse and mule shoes continue quiet and unchanged." The *National Baptist* says: "The brother who gives a bond or subscription to any institution which has for its object advancement of Christ's cause, and fails to pay when payment is possible, is guilty of the sin of Ananias and Sapphira." The *Congregationalist* wants to know whether anybody prays for editors. The *Methodist* remarks that "there are a large number of our subscribers who have not paid up and from whom we have not heard." The *Alliance* has discovered that the failure of the Woman's Hotel enterprise was owing "to the efforts of the exceedingly witty but painfully narrow-minded paragraphers of the press;" and the *Independent* pleasantly suggests that Rev. Justin D. Fulton, D.D., "had better allow his corpse to stay buried," instead of digging it up to diffuse an unpleasant flavor.

"A BLASPHEMER ROOTED TO THE EARTH.—A lady from near Sugar Valley, Ga., says that a man was plowing in the field a week or so ago, during which he uttered the wish that God would have to plow in the heat of the sun as he was forced to do. Immediately upon uttering these words he stopped still, as if turned to stone, and it is positively asserted that he was rooted to the spot, and that two horses failed to pull him away. He was still there when last heard from." The foregoing item is going the rounds of the Christian press, and is evidently intended to frighten Infidels; but Infidels are not frightened by such scarecrows. They only laugh at them. What a God for sensible people to worship! Yet there are sensible people who worship this monstrous conception of Deity. If a man had the power to take such vindictive revenge for so trifling an offense, and should use that power as this Sugar Valley God has used it, he would be regarded as a mean, contemptible, vile, despicable, base, malignant wretch for doing such a dirty, infamous, damnable, deed; and he would be immediately taken out and lynched by his justice-loving neighbors.

THE NEGRO CREATED BEFORE ADAM.—Prof. Alexander Winchell of Syracuse University has reprinted in pamphlet form, with the title, *Adamites and Pre-Adamites*, an essay originally published by him in the *Northern Christian Advocate*, designed to show that the negro race was in existence on this globe long before the time of Adam. He favors, also, reforming the popularly received chronology, and would place the creation described in Genesis 10,500 years before the birth of Abraham, or 14,378 years before the present era. At the same time he would bring down the stone and lake-dwelling ages to within a period of not more than 6,000 years ago. In this way, he thinks, the Biblical record can be made to agree with the established facts of modern ethnological, philological, and geological research. Some special interest attaches to his views, because the publication of them has led to his dismissal from the Vanderbilt University, at Nashville, Tenn., where, in addition to his Syracuse professorship, he held the chair of historical geology and zoology. In spite of his earnest protestation of orthodoxy, the President of the University insisted that he was an evolutionist, and an enemy of "the plan of redemption," and he had to go. The tone in which Dr. Winchell speaks of those theologians who would set up their peculiar interpretation of the Bible against scientific truth, is anything but respectful, and partially accounts for the loss of his professorship at Vanderbilt University. He classes them with "men who also hold the opinion that witches ride broomsticks through the air, and that the stars were created two days before Adam, though some of them are so distant that their light has been a hundred thousand years in reaching us." He says, again: "A faith that has had to surrender the geocentric theory, and the denial of antipodes, and of the high geological antiquity of the world, should have learned to discriminate between religious faiths and scientific opinions." With his conclusion none, however, can find fault. "Every theory must be subjected to appropriate tests. If it stands, it becomes a new revelation of God's mind; if it falls, our trepidation over the supposed consequences becomes ridiculous."

THIS is the way Gail Hamilton concludes a vigorous review of Rev. James Freeman Clarke in the N. Y. *Tribune*. Very notable is the contrast she draws between that Rev. and Colonel Ingersoll: "Confidence," says Mr. Clark, making the regulation shy at Burke, "'Confidence,' says Burke, 'is a plant of slow growth.'" "Dunces and common politicians," "indecorous, vulgar, and malignant Senators," have hitherto supposed it was Pitt who made the remark, and have not plumed themselves on their erudition by that token; but since the elegant accuracy of Mr. Clarke's superior scholarship has transferred it to Mr. Burke, palsied be the hand that would claim it for any Pitt! Confidence in clergymen is a plant of impossible growth, so long as they trample it down, rough-shod. It is but another battle—a mere skirmish indeed, in the old war of authority against reason. Truer to his cloth than to his creed, the Rev. James Freeman Clarke rises in his pulpit to fulminate anathemas against opinions. With snap-judgment he makes up his clerical mind on financial and political questions which have divided the wise and the good in financial and political circles the world over—I might almost say the world through—drags them instantly into the domain of morals, and denounces as dishonest, cowardly, malignant, indecorous, and vulgar, all those who do not agree with him. It is such utterances as these of Mr. Clarke's—Pharisaical, arrogant, ignorant, yet self-satisfied—that makes Massachusetts, with all her benevolence and beneficence, her intellectual power and her ancient honor, hated and hateful. It is because there is another Massachusetts than this; it is because her hillsides and her valleys nourish another blood, that we can look without shame for the present at her past, without foreboding to her future. Is there any of this red blood in the pulpit—red and real, leaping and warm, true to truth and brave for truth? Why then do the clergy present to the world the astonishing spectable of a band of watchmen on the walls of Zion occupying themselves with sending spent balls into the political camp, while a vigilant and powerful enemy is undermining their own? Is it a time for false, feeble, futile diatribes against Congressmen, when that Philistine of Philistines, that Goliah of Gath, the infidel Ingersoll, looms up on Boston Heights at his own sweet will, with his horrible stature of six cubits and a span, with his greaves of brass and his staff like a weaver's beam, walking up and down in open day, deriding and defying the armies of Israel, drawing after him deserters by the hundred and by the thousand; while David and all the striplings and all the men of war chatter along the brooks, and fill their bags with smooth stones and sling them around at random with much harm to each other, and scowl savagely over at Goliath, but never so much as move in his direction, let alone hitting him in the forehead?

GAIL HAMILTON.

Events of the Week.

QUEEN MERCEDES of Spain is dead.

RUSSIA is still purchasing American steamers.

THE Brooklyn Socialistic Labor party paraded on the 4th.

RUSSIA is getting the worst of it in the European Peace Congress.

SIXTY-TWO strands of the great cables on the East River Bridge are completed.

GREECE has just borrowed $10,000,000 in Paris at eight per cent interest, payable in thirty-nine years.

HOT weather has set in with its usual severity. Thermometer reaches 102 degrees at Bangor, Maine.

THE Montreal Orangemen have determined to parade on the 12th. The usual religious riot is expected.

AN archway on the Forty-second street tunnel, this city, caved in on Saturday last. Two men killed.

MRS. MILLER, of Virginia, murdered her husband because he complained that there was a fly in the gravy.

THE Rev. Mr. Potter, of Linconville, Ohio, is charged with murdering Williamson Carter, his wife's uncle.

A MEMBER of the choir of a Brooklyn church dropped dead during service while singing, on a recent Sunday.

OWENSVILLE, Indiana, has of late been the scene of several terrible conflicts between outlaws and citizens.

A TRAIN was thrown from the track, near Claymont, Del., on the night of Saturday, 29th ult. Four persons killed.

A GANG of counterfeiters has just been broken up in eastern Pennsylvania. They had issued and passed about $10,000.

EAST ST. LOUIS is afflicted with two sets of city officials. They have had a row among themselves. Result, three police officers killed.

BISHOP RYAN of Buffalo has ordained a swarm of priests at Alleghany, N. Y. More drones in the human hive to be supported by the workers.

AN oil train on the New York Central Railroad, about ten miles from Albany, was thrown from the track, and completely ruined a few days ago.

EVERY account from China adds to the horrible tale. The famine is still increasing, and God sits serenely aloft, and does not move a muscle.

ANTI-JEWISH riots are breaking out in Poland. At Kalisch the Jewish houses, shops, and synagogues were set on fire and destroyed. Many of the Jews were killed, and scores were wounded.

JUDGE HILTON has turned out those of the occupants of Stewart's Home for Women who refuse to pay three dollars per day for their accommodation. Noble charity!

FOUR boilers in the Chesapeake Nail Works, Harrisburg, Pa., exploded a few days ago. The mill was almost entirely demolished. One man was killed, and four or five wounded. Loss $15,000.

ALL the companies in the coal combination have ordered an advance in prices of from ten to twenty cents per ton, with the exception of one company. Miner's wages will, of course, remain the same.

THE town of London, Iowa, has been destroyed by fire. Loss between $75,000 and $100,000. In Fairbault, Minn., a fire damaged the town to the extent of $100,000. A fire in Springfield, Vt., destroyed property to the value of $75,000.

FIFTEEN hundred Bannock Indians were surprised and defeated recently by a small body of white troops under Major Bernard. The body of one soldier captured by the Indians was cut up and burned. Prospects are that this Indian war will be a long and bloody one. Two mail stations have been attacked already, and several mail-carriers killed.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER X.—CONTINUED.

As Rose spoke she unfolded a large, closely-written sheet and read as follows:

"MY DEAR, DARLING, TRUE FRIEND: I have apparently acted shabbily towards you in not fulfilling my agreement to be at your wedding according to promise, but I know your kind heart will pardon me when you hear my sad story. I must tell my troubles to some one, or I shall die. I will make a clean breast of it to you, and you shall then advise me what to do. When we made our compact you little thought I was already engaged to be married, or that when I was talking to you of finding a good pious man to love, that I had already made my selection. It was really a fact, dear Rose, but I did not dare let you suspect it, for he had expressly enjoined it upon me that I should not let any one know that he was anything more than a commonplace acquaintance of mine. We rarely met at that time save at parties, public gatherings, or at church, so it was easy to keep our secret. But I am ahead of my story, and will go back and tell you who this *he* was. You remember the young Methodist preacher who was on this circuit when you left for Virginia? Well, he had been my lover, and we were engaged before you moved from here; but no one knew it save our two selves. He often met me when I would be walking out, and sometimes waited on me home from a party or evening meeting, just as he did lots of the other young ladies, who were all proud of the attention of the smart young preacher. Whenever he was alone with me he was very loving and affectionate, and told me I was the only girl he ever saw whom he felt as if he could really love and care for. But in the presence of others he was cold, indifferent, and generally devoted to some one else; to blind people, *he* said, and I was only too ready to believe him. You remember the night we all took a boat-ride in the new boat, and Lulu fell out and came near drowning? Well, he went home with me that night, and, as it was late when we got there, all were in bed, and we sat on the porch till nearly daybreak; and then it was that he first told me he loved me; but added that his uncle was determined he should marry a protegee of his own, and would disinherit him unless he seemed to fall in with his desires; but that he was on his death-bed, and that as soon as he died he would then be his own master and heir to large property, and I should be made a real lady and be able to dress in silks and wear diamonds, also, if I wished. Soon after you left here, he commenced coming to see me once or twice a week, at eleven o'clock at night, when all the house, save myself, would be wrapped in slumber. My bed-room door opens on a back porch, and I would slip quietly out, and we would spend several hours in the sweet dalliance that lovers always enjoy so well. I grew to love him with that passionate worship that only a young, lonely, love-stricken girl can experience, who has never before let her heart go out towards one of the opposite sex. I thought him the perfect embodiment of all manly perfections, and pure, holy, and sinless as the angels above. When he preached, I listened with all my heart in my eyes. I knew, in my inmost mind, that no other man had ever spoken such eloquent, earnest, and all-convincing words. I am certain that he could not have advanced any dogma, however absurd, that I should not have at once accepted as God's own truths; that he was divinely inspired, I never once doubted; or that he had higher and holier truths revealed to him from the pure fountain of all truths than any other man had ever received. Handsome as Apollo's own self, agreeable, winning, and really talented besides, he had everything in his favor. I never, during our whole acquaintance, missed hearing a single one of his sermons; and, as I learned to love him more and more each day, so did each succeeding sermon seem more and more as if uttered especially for me, they embodied so many of the ideas, sentiments, and very expressions of our dear, sweet talks that I felt that I was in his mind as he wrote, and as he preached them; and this delicate, subtle flattery was very precious to me, and I fed upon it till I was perfectly intoxicated with love and bliss unutterable.

"I no longer wonder, in view of my dear-bought experience, that preachers have so many lovers and admirers among women. They have the very best chance in the world to work upon our feelings and ingratiate themselves into our affections, both by preaching in public and counseling in private. They are always objects of veneration, reverence, and respect to all around them, for are they not mouthpieces of the Almighty himself? a sort of railway between heaven and earth, bringing, to a sin-cursed world, messages of love, mercy, and hope?

"Well, to make a long story short, he pleaded, coaxed, and persuaded. I loved, worshiped, adored, and fell. He promised marriage as soon as he was free to do as he wished, and called our love a pure, sacred, and holy thing; and told me that, as he was a preacher, he could legally marry himself, and actually went through a sort of ceremony to that effect, and my conscience was, therefore, at rest, though I still feared and dreaded the world should discover our intimacy and think evil of us. I tried not to hope his uncle's days might be shortened, yet I now know that I did hope and long for him to die; and, if wishes are prayers, I was guilty of praying for his death, so that our marriage might be legally acknowledged and we might be together always and forever, and I might claim my idol, with a proud exultation, before God and man, as *my own*.

"At last he was called to another circuit, and I was in despair at the idea of separation and at the thought of being left in my situation to battle with loneliness and the dread of what might happen should my secret be discovered prematurely, for I was to become a mother in a few months. He said he would come for me in two weeks, as his uncle could not live many days longer; so I resigned myself to the fiat of the inevitable, and saw him ride off, proudly watching him as he bowed his farewells at each house he passed, till a bend in the road hid him from my view.

"One, two, three weeks passed, and no letter from him. I was almost crazy with anxiety and suspense, fearing he was ill, or, perhaps, dead. At last a letter came. The hand was disguised, but I knew too well the dear and loved characters to be deceived. I hurried to my room, locked the door, and tore it open. How I ever read it I cannot tell, but I did read every word before I stopped, even to shed a tear. He began by telling me at once that all was over between us; that our marriage was only a farce, and I had been a goose to think it could be anything else; that his uncle was dead, and he had married the sweetheart of his boyhood, whom he had always loved and intended to marry as soon as he got his inheritence; that she was a lady, and beautiful as an angel; a poetess, and worth fifty thousand dollars in her own right. He said he had never really loved me, but that he was pleased with my pretty face and girlish innocence, and my society had served to while away a dull year; and, to cover any disappointment, he sent me five hundred dollars. He said that money would heal all wounds, and I could go to some obscure place, get rid of my child, and come back none the worse for our little intrigue. He even sent me some medicine, with directions how to use it, that it might produce an abortion. It was the coldest, cruelest, and most heartless letter I ever read; and, passionately as I had loved him, I felt every spark of affection die out before I reached the end of the street. It was simply signed 'A.,' which was the middle letter of his initials; and inclosed was a blue ribbon that he had once playfully taken from my neck and tied in his button hole. There was nothing to betray the writer in it at all, should a stranger see it; but, even had there been, he need not have feared I should ever make use of it. I felt no desire for revenge—no jealousy of her who had become his wife. I did not care even to send him one word in return. I only felt that he was a mean, contemptible hypocrite, a villainous scoundrel, and a heartless wretch. I had loved an ideal. I despised the real. I remembered, even at that moment of calm despair, how I had often sang for him the lines of Moore:

"'I know not, I ask not, if guilt's in thy heart,
I know that I love thee whatever thou art'

"But now I knew the lines were not the utterance of a pure and noble soul—of one that could only *love* the pure, the true, and the really beautiful. 'Whatever thou art!' Could I ever love such a detestable hypocrite and would-be murderer as this vile man had proved to be? No! a thousand times no! I might pity him, I might even aid and assist him in his need, or care for him in sickness, but love, respect, or affection I could never more feel for him.

"I pass over the trial of confessing my condition to my friends, and of my expulsion from Church; suffice it to say I refused to reveal to any one the name of my false lover, whose identity has never even been suspected, so careful had he been to cover all his tracks as he went along. The money he sent I felt I had a right to, and at once put four hundred and fifty dollars of it on interest, retaining the other fifty to pay my expenses through child-birth. My babe is a little girl, and is three weeks old to-day. I want to name her Rose, but fear you would feel it a disgrace to have the poor little 'come-by-chance' called after you, so I only call her 'baby' as yet. Perhaps you wonder why I did not leave home, as *he* advised me to, even if I decided to let my child live. Well, I have, as you know, always believed in being just what I am. I never deceived or tried to seem aught but what I was, and, if I did wrong, I faced it boldly. I think those that have nothing hidden are, by far, the happiest people, for they are never afraid of being found out or talked about. True, I did consent to and aid in keeping our love secret, but not because I cared or wished to hide it. I did it, as I have said before, for *his* sake and at his *command*. But live a whole life of deception I never will. I did not betray my lover's name, because it could do no possible good. He is married, and will probably deceive no more innocent girls; and for his wife's sake, if for nothing else, I will be silent.

Please burn this when read, or, at least, let no one see it who will be apt to make mischief from it. I send you my best wishes, and rejoice in your happiness.

Yours as ever (if you will),

"TENNESSEE."

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

We may well ask, What do our so-called "educated" circles, who think so much of the high civilization of the 19th century, known of these most important biological facts, of these indispensable foundations for understanding their own organism? How much do our speculative philosophers and theologians know about them, who fancy they can arrive at an understanding of the human organism by mere guesswork or divine inspiration? What indeed do the majority of naturalists, not excepting the majority of the so-called "zoologists" (including the entomologists!), know about them?

SIMILARITY OF MAN'S AND DOG'S EMBRYO.

The answer to this question tells much to the shame of the persons above indicated, and we must confess, willingly or unwillingly, that these invaluable facts of human ontogeny are, even at the present day, utterly unknown to most people, or are in no way valued as they deserve to be. It is in the face of such a condition of things as this that we see clearly upon what a wrong and one-sided road the much vaunted culture of the 19th century still moves. Ignorance and superstition are the foundations upon which most men construct *their conception of their own organism and its* relation to the totality of things; and these palpable facts of the history of development, which might throw the light of truth upon them, are ignored. It is true these facts are not calculated to excite approval among those who assume a thorough difference between man and the rest of nature, and who will not acknowledge the animal origin of the human race. That origin must be a very unpleasant truth to members of the ruling and privileged castes in those nations among which there exists an hereditary division of social classes, in consequence of false ideas about the laws of inheritance. It is well known that, even in our day, in many civilized countries the idea of hereditary grades of rank goes so far, that, for example, the aristocracy imagine themselves to be of a nature totally different from that of ordinary citizens, and nobles who commit a disgraceful offense are punished by being expelled from the caste of nobles, and thrust down among the pariahs of "vulgar citizens." What are these nobles to think of the noble blood which flows in their privileged veins, when they learn that all human embryos, those of nobles as well as commoners, during the first two months of development, are scarcely distinguishable from the tailed embryos of dogs and other mammals?

As the object of these pages is solely to further the general knowledge of natural truths, and to spread, in wider circles, a natural conception of the relations of man to the rest of nature, I shall be justified if I do not pay any regard to the widely spread prejudice in favor of an exceptional and privileged position for man in creation, and simply give here the embryological facts from which the reader will be able to draw conclusions affirming the groundlessness of those prejudices. I wish all the more to entreat him to reflect carefully upon these facts of ontogeny, as it is my firm conviction that a general knowledge of them can only promote the intellectual advance, and thereby the mental perfecting, of the human race.

Amidst all the infinitely rich and interesting material which lies before us in the ontogeny of vertebrate animals, that is, in the history of their individual development, I shall here confine myself to showing some of those facts which are of the greatest importance to the Theory of Descent in general, as well as in its special application to man. Man is at the beginning of his individual existence a simple egg, a single little cell, just the same as every animal organism which originates by sexual generation. The human egg is essentially the same as that of all other mammals, and cannot be distinguished from the egg of the higher mammals. Not only the form and structure, but even the size of the egg in most mammals is the same as in man, namely, about the 120th part of an inch in diameter, so that the egg under favorable circumstances, with the naked eye, can just be perceived as a small speck. The differences which really exist between the eggs of different mammals and that of man do not consist in the form, but in the chemical mixture, in the molecular composition of the albuminous combination of carbon, of which the egg essentially consists. These minute individual differences of all eggs, which depend upon indirect or potential adaptation (and especially upon the law of individual adaptation), are indeed not directly perceptible to the exceedingly imperfect sense of man, but are cognizable through indirect means, as the primary causes of the difference of all individuals.

THE HUMAN EGG.

The human egg is, like that of all other mammals, a small globular bladder, which contains all the constituent parts of a simple organic cell. The most essential parts of it are the mucous cell substance, or the protoplasm, which in an egg is called the "yolk," and the cell-kernel, or nucleus, surrounded by it, which is here called by the special name of the "germinal vesicle." The latter is a deli-

oate, clear, glassy globule of albumen, of about 1-600th part of an inch in diameter, and surrounds a still smaller sharply-marked, rounded granule, the kernel-speck, or the nucleolus of the cell (in the egg it is called the "germinal spot"). The outside of the globular egg cell of a mammal is surrounded by a thick pellucid membrane, the cell-membrane, or yolk-membrane, which here bears the special name of zona pellucida. The eggs of many lower animals (for example, of many Medusæ) differ from this in being *naked* cells, as the outer covering, or cell-membrane, is wanting.

As soon as the egg (ovulum) of the mammal has attained its full maturity, it leaves the ovary of the female, in which it originates, and passes into the oviduct, and through this narrow passage into the wider pouch or womb (uterus). If, meanwhile, the egg is fructified by the male seed (sperm), it develops itself in this pouch into an embryo, and does not leave it until perfectly developed and capable of coming into the world at birth as a young mammal.

The variations of form and transformations which the fructified egg must go through within the uterus before it assumes the form of the mammal are exceedingly remarkable, and proceed from the beginning in man in precisely the same way as in the other mammals. At first the fructified egg of the mammal acts as a single-celled organism which is about to propagate independently and increase itself; for example, an Amœba. In point of fact the simple egg-cell becomes two by the process of cell-division, which I have previously described. There arise from the single germinal spot (the small kernel speck of the original simple egg-cell) two new kernel-specks, and then in like manner, out of the germinal vesicle (the nucleus), two new cell-kernels. Then, and not until then, does the globular protoplasma first separate itself by an equatorial furrow into two halves, in such a manner that each half encloses one of the two kernels, together with its kernel-speck. Thus the simple egg-cell within the original cellular membrane has become two naked cells, each possessing its own kernel.

THE CLEAVAGE OF THE YOLK.

The same process of cell-division now repeats itself several times in succession. In this way, from two cells there arise four; from four, eight; from eight, sixteen; from sixteen, thirty-two, etc. Each time, the division of the kernel-speck precedes that of the kernel; this, again, precedes that of the cell-substance, or protoplasma. As the division of the latter always commences with the formation of a superficial annular *furrow*, or cleft, the whole process is usually called the *furrowing of the egg*, or yolk-cleavage, and the products of it, that is, the cells arising from the continued halving, are called the *cleavage spheres*. However, the whole process is nothing more than a simple, oft-repeated *division of cells*, and the products of it are actual, naked *cells*. Finally, through the continued division or "furrowing" of the mammal's egg, there arises a mulberry-shaped ball, which is composed of a great number of small spheres, naked cells, containing kernels. These cells are the materials out of which the body of the young mammal is constructed. Every one of us has once been such a simple mulberry-shaped ball, composed only of equi-formal cells.

The further development of the globular lump of cells which now represents the young body of the mammal, consists first in its changing into a globular bladder, as fluid accumulates within it. This bladder is called the germ-bladder (vesicula blastodermica). Its wall is at first composed of merely equi-formal cells. But soon, at one point on the wall, arises a disk-shaped thickening, as the cells here increase rapidly, and this thickening is now the foundation of the actual body of the germ or embryo, while the other parts of the germ-bladder serve only for its nutrition. The thickened disk, or foundation of the embryo, soon assumes an oblong, and then a fiddle-shaped form, in consequence of its right and left walls becoming convex. At this stage of development in the first form of their germ or embryo, not only all mammals, including man, but even all vertebrate animals in general — birds, reptiles, amphibious animals, and fishes — can either not be distinguished from one another at all, or only by very unessential differences, such as the arrangement of the egg-coverings. In all, the whole body consists of nothing but a quite simple, oblong, oval, or violin-shaped thin disc, which is composed of three closely-connected membranes or plates, lying one above another. Each of the three plates or layers of the germ consists simply of cells all exactly like one another; but each layer has a different function in the building up of the vertebrate animal body. Out of the upper or outer germ-layer arises solely the outer skin (epidermis), together with the central parts of the nervous system (spinal marrow and brain); out of the lower or inner layer arises only the inner delicate skin (epithelium) which lines the whole intestinal tube from the mouth to the anus, together with all the glands connected with it (lung, liver, salivary glands, etc.); out of the middle germ-layer lying between the two others arise all the other organs, muscles, bones, blood-vessels. Now, the processes by which the various and exceedingly complicated parts of the fully-formed body of vertebrate animals arise out of such simple material—out of the three germ-layers composed only of cells — are, in the first place, the repeated division, and consequently the increase of cells; in the second place, the division of labor or differentiation of these cells; and thirdly, the union of the variously developed or differentiated cells, for the formation of the different organs. Thus arises the gradual progress or perfecting which can be traced step by step in the development of the embryonic body. The simple embryonic cells, which are to constitute the body of the vertebrate animal, stand in the same relation to each other as citizens who wish to found a state. Some take to one occupation, others to another, and work together for the good of the whole. By this division of labor, or differentiation, and the perfecting (the organic progress) which is connected with it, it becomes possible for the whole state to accomplish undertakings which would have been impossible to the single individual. The whole body of the vertebrate animal, like every other many-celled organism, is a republican state of cells, and consequently it can accomplish organic functions which the individual cell, as a solitary individual (for example, an Amœba, or single-celled plant, could never perform.

[TO BE CONTINUED.]

Christianity and Materialism.

BY B. F. UNDERWOOD.

Materialism says, if there is another state of existence beyond our earthly life, it is reasonable to believe it will be entirely natural, and that we will be adapted to the conditions *there*, as we are to our surroundings *here*. If we do not exist after the dissolution of the body—and that we shall we think there is no proof—nothing awaits us worse than an everlasting rest, an eternal sleep, in which no vicissitude of earth, no event of time, shall disturb the quiet of our repose. The lightnings may flash and the thunders roll above us; the tramp of armies and the roar of battle may shake our graves; nay, the earthquake may swallow us, or the volcano bury us in ruins; the earth itself may be dissolved, and countless ages hence our bodies returned to their elements, to the great storehouse of matter, may enter into the formation of other worlds, and help make the forms of other beings who shall, like us, feel the consciousness of existence, the vigor of manhood, the joys of hope, the thrill of love, the decrepitude of age, and the pang of death, and like us, shall take their places in the great mausoleum of nature; yet to us all these things will be as though they were not. Is it a sad thought? We do not regret that we did not exist in the ages of the past. Why feel sad at the contemplation of unconsciousness in the ages to come? But as unpleasant as is this thought to those Rationalists who are accustomed to regard as probable a blissful immortality for all mankind, how pleasing the reflection of an eternal sleep in comparison with, or rather in contrast to, the expectation that while a few will be happy hereafter, the majority of our race will exist forever in excruciating and unremitting torment.

If the choice were offered him, who would not prefer the annihilation of all mankind to the unending existence of all on condition that *one* human being, even, *only one*, should suffer forever such agony as Christianity teaches is in reserve for the *greater portion* of mankind? We have all lost valued friends. We delight to keep their monuments whole, and their memories green. Many of them died unconverted, and even unbelieving. How sad would be the thought, if our affections would allow us to entertain it, that these friends are doomed to an eternity of torture. And should we on the morn of the resurrection find ourselves assigned to a place in heaven, would not the absence of our loved friends and a knowledge of their horrible fate make us unspeakably wretched? Would we not have to be changed to fiends before we could have a moment's unalloyed enjoyment? No wonder even Jonathan Edwards said: "We cannot but recoil from the idea of countless myriads of our fellow creatures being the victims of almighty wrath, while eternity rolls on. To our human sympathies the idea is terrible." No wonder poor Cowper was made insane by the thought of eternity. No wonder the pious and good Albert Barnes in view of the future exclaimed, "All looks dark, dark, dark." No good man can have a realizing conviction of the truth of Christianity and not be miserable. To be consistent, every Christian should be in a mad-house. "If men in general," says Leigh Hunt, "had ever seen a human being broiling in a real fire, writhing and groaning, men in general would fall on their knees to implore the quenching of hell fire, or would disbelieve its existence." Judge for yourselves, my readers, whether the thought of an unbroken everlasting sleep for all human kind, or such a future as Christianity teaches, is the more rational and ennobling.

Christianity teaches that man has received an objective revelation from God. The Bible is that alleged revelation. Centuries ago it was written in languages that were destined soon to be no longer spoken. For ages the custodians of this revelation were a narrow-minded, ignorant, exclusive people, a people that with all the light they obtained from their sacred oracles, were outstripped by the Pagan Greeks, who, by their unassisted genius were able to make their country the brightest spot on earth, and all succeeding ages their debtors, while the divinely chosen people had no taste for art, science, or philosophy, and were able to leave posterity no evidences of their wisdom or their greatness—save these oracles of which it is claimed God himself was the author. For another succession of centuries these Jewish Scriptures, together with the New Testament, were allowed to be in the hands of a Church which kept these writings in a dead language, and shut up all knowledge from the people, and whose most eminent saints deemed it a virtue to use deception and fraud whenever the interests of their religion required it (Mosheim's Ecc. Hist. vol. 1, p. 116), who not only suppressed these oracles, but corrupted them by additions, interpolations, and omissions, often to make them subserve their now selfish purposes.

Although this pretended revelation was completed, eighteen hundred years ago, it is still known to but a comparatively inconsiderable portion of mankind, while the portion that has received it is divided into hundreds of sects, all differing and wrangling about its meaning, respecting points which they generally hold are of the utmost importance to man. The advocates of this system are still disputing whether all men will exist forever, or whether the wicked will not be utterly destroyed; whether all will be saved or nearly all will be damned; whether Jesus Christ was God manifest in the flesh, or only the son of God; whether God is a triune God, or the doctrine of the Trinity is a false, heathen fancy; whether converts to the faith should be dipped into or sprinkled with water; whether Saturday or Sunday should be observed as sabbath; whether Christians destined to the same heaven, but differing as to baptism and other points, should coummune together, or one church should exclude from its sacramental feast the members of other churches; whether women should occupy the pulpit as teachers, or should be excluded therefrom; whether there is a personal devil, or he is only a figurative character; whether the destiny of human beings is fixed by election and predestination, or all have an equal chance; whether man goes to heaven or hell immediately after the death of the body, or remains unconscious till a *general* resurrection takes place; whether the body that dies will be raised, another body will be provided, or no body will be needed in the spiritual world. These and a hundred other questions are yet subjects of bitter controversy among the representatives of different sects.

Materialism does not admit that there is any evidence that man has received a divine revelation. We cannot think a being of infinite power and wisdom would reveal his purposes and wishes to an obscure people, and permit his revelation to be suppressed for centuries. We should suppose, too, that such a being would be able to make himself *understood* so that all honest people could find out what he meant to reveal. "What is worth doing is worth doing well." This very common remark applies to God—supposing his existence—as well as to man. If necessary for God to make a revelation to man, it seems to us it should have been written on the face of nature in characters not to be misunderstood, and which no man could add to, take from, or suppress. But any kind of an objective revelation, it appears to our carnal reason, implies a defect in the original constitution of man, supposes God made a mistake when he made man, which had to be remedied by an afterthought. Man is so constituted, the Materialist holds, that he has faculties and powers, by the exercise of which he can acquire knowledge and better his condition without any book revelation to guide him. The discipline and development of mind that result from his efforts to get knowledge are more valuable than his mere acquirements. Man has become what he is, we hold, by the use of his powers to better his condition. It is evident to us that all the wisdom in the Old Testament was learned by man's observation and experience. Man is more advanced now than formerly, and while he accepts what a larger experience and a more enlightened reason approve, he rejects as erroneous and foolish much that was cherished in ancient times. Observation, experience, and reason, and not a book revelation embodying the errors as well as the wisdom of the past, are the highest and best guides for man.

Christianity endorses the barbarisms of the Jews, teaches that God, through his divinely commissioned legislator, commanded fathers to stone to death their refractory sons, authorized slavery (Lev. xxv); provided for the support and perpetuation of polygamy (Deut. xxi, 15–17); gave the husband power to write a bill of divorce for the wife, without making any provision for divorce upon application of the woman (Deut. xxiv, 1); commanded Jewish soldiers to seize beautiful female captives, to make them their concubines, and to send them away when they no longer had any "*delight in them*" (Deut. xxi, 10–14); provided for the sale by a master of his own daughter to be a slave and concubine, (Ex. xxi, 7, 8); ordered captives of war to be put to death, men, women, and children together (Deut. xx, 10–16; Numb. xxi, 17, 18); stopped the sun and lengthened out the day to enable the freebooter Joshua to finish his infernal work of destruction; commanded the destruction of the Midianites, and told a brutal and sensual soldiery to keep for their own use the virgin daughters of fathers and mothers they had butchered on the gory battle field (Numb. xxi); ordered the Jew to kill his own brother, his own son, his own mother even, and the wife of his bosom, if they attempted to persuade him to worship after the manner of the heathens, (Deut. xiii, 6–9).

[TO BE CONTINUED.]

THE International Geological Congress will meet in Paris on August 29, and remain open about a fortnight. Ladies will be admitted.

PROF. MARSH will preside at the meeting of the American Association for the Advancement of Science, commencing at St. Louis on the third Wednesday of August.

Communications.

Definitions.—Obscenity.

BY THERON C. LELAND. ARTICLE VI.

Now let us go down to principles, and see what this quarrel is all about. The party that is justified by bottom-rock principles will win; the party condemned by those same principles will go under, no matter how many hoary old institutions and solemn respectabilities endorse it.

A few plain words concerning that part of our popular morals which relate to sex are now in order. It is a very practical question, is forced by the orthodox party into public prominence, and Liberals cannot, and ought not to, ignore it. The old Puritan asceticism is yet strong and living among us. The ancient—and it would almost seem undying—creed is, "It is a sin to be happy; it is godly to be miserable." *The good things of this world, according to* this black belief, are given to us to lure us to our destruction; and if we enjoy them we are sure of our "part in the lake which burneth," etc. A hearty laugh is a certain sign of conception in sin, and only a life-long doleful face can atone for birth in iniquity. This dark, earthward-tending spirit did seem of late years to be laid at rest. We looked upon it as an extinct volcano, and vigilance was lulled to sleep. But all of a sudden the old crater flares up into revived activity; and, before we were aware, we are involved in a new eruption of red-hot stones, flying ashes, and scorching lava. While Liberals have been reposing in fancied security, our great enemy, who goes about seeking and doing all manner of mischief, has managed quietly and stealthily to sow an awful tare in our post-office—and Anthony Comstock is the name of him. Working on the theory that man is totally depraved, and that all reference to sex is double-distilled total depravity, he has been able to bore and lobby among the members of a salary-*grabbing Congress, and get a postal law enacted against* carrying obscene matter in the U. S. mails. This, in itself, if it was an honest and impartial law, would not be the worst of evils; but the law leaves him and his pliant courts to be the judges of what is obscene, and is otherwise so elastic that the word obscene may be stretched to cover a scientific treatise on physiology, or even an editorial in a Liberal newspaper.

In view of these considerations, let us see if we cannot arrive at a scientific and reasonable definition of obscenity. There the word is in our language, and it ought to mean something, and that something definite. As the word is now used and legislated upon, it means everything, and consequently nothing. What does it rightly mean? Shall we define it according to the terms of science and the logic of things, or shall we go back to the old dictionary born of prudence, of bigotry, and untaught sentimentality? I know readers will prefer to hear what science says, and what physiology has to offer.

There are two classes of persons to be considered in making such a definition—ripe and unripe human beings—youths and adults. What would be obscene for children might not be for adults, and *vice versa.* With reference, then, to young persons, science would say that anything is obscene that would tend to a premature excitement of the sex nature, or that would cause a too early development or awakening of the passions relating to sex. Such premature development might lead to disease of body or derangement of mind, or both; is every way to be deprecated, and should be carefully guarded against. The one remedy as far as children are concerned is the watchful care of parents, physicians, and teachers; and right education at the proper age as to the laws and functions of sex.

Obscenity, as applied to the conduct of adult persons, is excess or intemperance in sex relations. Conduct or relations of sex that cause disease are obscene. The mental, orderly, and temperate manifestations of sex in adults are healthy, appropriate, and not obscene.

As regards writing, printing, picturing, or as regards conversation or personal conduct, obscenity is the uncalled for, inappropriate, or mal-apropos presentation of sex subjects or ideas. In this latter sense it is quite equivalent to bad taste, the penalties for which are criticism and exclusion from polite society. In aggravated cases, like the tampering with children or the persistent urging of a supply where there is no demand, it would come to be a crime; and crime has its just modes and degrees of punishment. But men and women not being totally depraved, and sex in animated nature not being a huge mistake as ascetics teach and ecclesiastics preach, the due and orderly manifestations of sex between adult opposites are not obscene, and of all such manifestations and relations men and women themselves, aided perhaps by their medical advisers, are, and should be, permitted to be the sole and only judges. At all events, Anthony Comstock cannot be recommended as just the daintiest and most discreet gentleman the United States could appoint to regulate such delicate affairs, and the United States mail is not the proper instrument to grapple with any difficulties that may arise. There are other remedies a long way short of so dangerous a power as that.

The foregoing definitions will rule out as not obscene very much that pious moralists denounce as sin, and on the other hand include much, even many atrocities which those same pietists protect with their consent or sanction. On their definition of obscenity, it is a vice prevalent everywhere, and one of the commonest things in the world. *While obscenity is running at a fearful rate* in every farmer's pig and poultry yard, among the doves in their cotes, the birds in the trees, and flies on the wall, in the divorce trials in courts, and in the reports thereof in the newspapers, the talk in every group of men and boys, and the vilest kind of it in the haunts of the fallen in all cities—while all this is running at the bung the Comstock crowd are wresting the mails of a whole nation to save a few driblets of it at the spigot. That is the usual sense of pious people and the legislators, I know; but is it good sense? There especially is prostitution prevailing everywhere, almost as common as marriage. That is the real genuine article of obscenity—no sham or semblance or mistake about that. There it is luring young men and maidens into its maelstrom every day. What is a book, an instrument, or a picture compared to that mass of organized and active obscenity? Do you weep when you but behold Cæsar's vesture wounded? Here is himself in all his distressed realism. Will you make laws against the holes in his coat and leave his corrupted self to dissipate in the wind and poison all the region inhabitants? If the Church cared one copper for real sin, or came anywhere near making good her pretensions, she would be able to substitute prostitution with an opposite good. She has the means and the organization to do it, and so is responsible for a nuisance she is able to, but does not, abate. Whenever she talks to me about obscenity in the United States mails, I rub her nose in that feculence and point out to her that there is a sick patient who needs a physician—we letter writers, journal readers, and patrons of the mail who are whole and well do not, or at least not one of the quack Comstock kind of physicians.

The active Liberals of the country, the Freethinking writers and speakers, I am sure have as much love of decency and purity, and as much hatred of all that is inherently, essentially obscene as have the people whose life is guided by creeds. Good taste, correct manners, and the social proprieties are not matters of creed or faith anywhere, and all classes are essentially agreed upon them; but when a straight-jacket is drawn suddenly, and the general harmony and quiet are disturbed by a demand to strip, and *encase ourselves in the new and unwonted garment, why,* you see, some of us object that we have outgrown all that, and the scanty raiment would not become us. We would join the Society for the Suppression of Vice to-morrow and contribute our share, or, at all events, speaking for myself, I would, if they would pursue methods that common sense would suggest if there were no United States, nor Washington, nor a Post-Office Department to lean upon. Hav'n't we such a thing as a policeman about us, or a town constable? Have municipal regulations all been repealed and local and State Courts abolished, that we have to go to Washington and import this one and only official of his kind in all the Republic to bring actions against editors and citizens of New York and Massachusetts for the wholly local offense of obscenity? The Comstock Church is mainly a Brooklyn institution supported by Brooklyn priests and patriarchs? Havn't we arrived at rather a pretty pass when the U. S. Post-office Department intervenes to foist a Brooklyn official upon Massachusetts to teach her people virtue?

The promoters of this backward movement certainly cannot have reflected upon the consequences to which all this interference of the great General Government in municipal and local morals leads. From the way that encroachments are stealthily creeping in, we will ere long have a U. S. agent in every town to revive and reinforce the long-departed old Blue Laws, and kissing on Sunday, of wives and otherwise, will be once more a criminal and forbidden luxury.

Or, if we must have a censorship regulated by United States law, then let us have a standard, a metrical measure, a conductor's punch, a steam guage, or something that will indicate to a Liberal editor how much obscenity to the square inch his literary boiler will bear. The Comstock knave is *more absolute than the one who troubled Falstaff.* We must speak by the card and write in view of an obscenometer. Wanted an inventor to construct one immediately. Measurements and specifications may be taken from Shakspere, Byron, Burns, Tristram Shandy, Montaigne's Essays, Hudibras, Bishop Percy's collection of ancient ballads, and last—but not least—from the Bible. These works stand on our library shelves, accessible without restriction to young and old of both sexes, and they can be ordered of any publisher and sent to the address of any purchaser through the mails. The Liberal writers of to-day will readily submit to the average register of the amount of obscenity in these works, and be perfectly certain of never approaching the limit. Even Mr. Heywood has never exceeded it. What the Liberals claim is equal laws and fair play for all sides. That is all we ask; and I hope the thinking people of the country will examine this question thoroughly, and see if they cannot plant their feet firmly upon the ground of impartial freedom of the United States mails. There is a hard struggle impending over the question, we are only at the beginning of it; and all hands had better be prepared to throw the weight of their opinions and influence upon the right side of it.

[From The Index editorial columns.]

Law Against Indecent Literature.

The position of the editor of *The Index* in regard to the law against the circulation of obscene literature through the mails is, *in my opinion, just and judicious. The law of* 1873 should be so modified that under it none but dealers in really indecent books and pictures, such as corrupt and ruin our youth, such as are unqualifiedly condemned by all pure men and women everywhere, irrespective of beliefs on religious, social, and scientific subjects, can be prosecuted and punished.

This is the position I took at the Congress of the National Liberal League, July 1876; and as chairman of the committee on resolutions, I submitted at the last session of that congress the following resolution, which after a few minutes' discussion was adopted by the League:

Resolved, That this League, while it recognizes the great importance and the absolute necessity of guarding by proper legislation against obscene and indecent publications, whatever sect, party, order, or class such publications claim to favor, disapproves and protests against all laws which, by reason of indefiniteness or ambiguity, shall permit the prosecution and punishment of honest and conscientious men, for presenting to the public what they deem essential to the public welfare, when the views thus presented do not violate, in thought or language, the acknowledged rules of decency; and that we demand that all laws against obscenity and indecency shall be so clear and explicit that none but actual offenders against the recognized principles of purity shall be liable to suffer therefrom.

The danger presupposed by this resolution was no imaginary danger, as subsequent events have shown. There is no doubt in my mind that the circulation of obscene literature should be prohibited by law, and that its transmission through the mails should be prohibited by Congress, which alone has authority vested in it to make laws and regulations pertaining to the postal system of the country. The absolute repeal of the present law against the circulation of filthy books and pictures through the mails would be welcomed by hundreds of depraved wretches, whom it would help, by enabling them with but little danger to carry on their infamous business; while the advantages that would accrue would be secured just as effectually by a modification of the law, such as is contemplated in the resolution adopted by the National Liberal League and insisted on by the editor of *The Index.*

No doubt the thousands who signed the petition that was sent to Congress asking primarily for the repeal of the law of 1873 did so with the best of motives, believing that the law under which Mr. Bennett was arrested, and others quite as innocent of circulating obscene literature, had been fined and imprisoned, ought to be repealed at once, to prevent the possibility of similar outrages on personal liberty in the future. In their honest indignation at the attempt made to suppress freedom of speech under the pretence of suppressing obscenity—an indignation that I felt as strongly, perhaps, as any of those who signed the petition—they failed to consider fully, I believe, that the repeal of the law would facilitate and encourage the spread of a disgusting moral leprosy, and that "Comstockism" would be abollshed quite as effectually by a radical modification of the law as by its total repeal, while the former would leave its good features untouched and its good results unimpaired. I know, since the subject has been discussed, that the almost universal view among Liberals is that we should petition for the modification, and not for the repeal, of the law. I suggest that another petition, carefully and judiciously worded, indicating the defects, and asking for a radical modification of the existing law, be put into circulation. It could be published at and sent from the office of every Liberal journal in the United States. A hundred thousand names, or even twice that number, could be obtained before the end of the present year. B. F. UNDERWOOD.

The reason that I say the petition calls primarily for repeal is this: The petition says, "That whenever publications, pictures, articles, acts or exhibitions, directly tending to produce crime or pauperism, are wantonly exposed to the public, or obtruded upon individuals, the several States and territories have provided, or may be safely left to provide, suitable remedies."

This implies that the United States should *not* attempt to provide remedies against the circulation of obscene literature through the mails; and since the U. S. Government only can make laws pertaining to the transmission of literature through the mails, the petition really calls for *repeal,* even though the words "repealed or materially modified" follow. B. F. U.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

The dimensions of the spots vary very much, some being mere black spots known as *pores,* others having a surface much larger than that of the earth, some few being four or five times larger than the surface of our globe. The spots are not equally distributed all over the disc. There are not many in the immediate vicinity of the equator, and next to none in the latitudes exceeding 35 or 40 degrees, but they are much more abundant in the two symmetrical zones comprised between 10 and 30 degrees of latitude.

Their number is also very variable; sometimes there are so many of them that in a single observation one can ascertain the zones which usually contain them. In 1637 they were so numerous that the heat and brilliancy of the sun were perceptibly diminished, and history records many similar obfuscations brought about by the same cause. At other times they are so rare that a whole year passes away without one of them being seen. The phenomena which they present seem at times to have only a superficial influence, but, generally speaking, it extends to the depth of the solar body, which is often agitated and heaved up over a wide expanse, amounting occasionally to a quarter of the whole disc. Thus it is possible that these spots may be the outcome of a violent agitation amongst the matter of which the sun is composed. The most plausible hypothesis is that attributing them to the influence of the planets (of Jupiter, Venus, and Mercury, in particular), the attraction of which create regular tides on the solar globe and the great disturbances already mentioned.

III.

Father Secchi, whose opinions, the result of most careful observation, are shared by many astronomers, looks upon them merely as solutions of continuity in the stratum of mists or luminous vapors which form the photosphere. These clouds differ

from ours in two respects, being composed not of vapor of water, but of the vapor of metallic substances, and, by reason of their elevated temperature, they are luminous of themselves, but are less brilliant than photosphere. So far as the external aspect goes, it is the completely identical; the Earth covered with clouds, would appear mammiform in structure like the Sun to any one placed at some distance from it, and the phenomenon has even been remarked from mountain summits, especially during a thunderstorm.

This theory, as Father Secchi points out, explains, without having recourse to fabulous rates of speed, the rapidity with which certain changes in the shape of the spots take place. The apparent displacement of a cloud may be understood without supposing that the substance has travereed the same space as the contour of the cloud, for it may be accounted for by a change of temperature, producing upon the one hand condensation, upon the other, dissolution of the vapor over a considerable surface. He puts the question as to the nature of the spots in this way: "Are they caused by an obscure substance, rising above the luminous substance, or is it not rather the luminous matter which penetrates into an obscure region?"

He goes on to point out that all the phenomena alluded to are only to be explained by the second hypothesis: that there exists in the spots a luminous substance which penetrates into a less brilliant region—call the clouds an obscure part if you will, but it is none the less true that the luminous part penetrates thither. The spots must contain a transparent substance, less brilliant than the photosphere, and of a gaseous character. Our atmosphere would appear the same to a spectator looking into it from outside, say from the Moon; the clouds lighted up by the Sun would seem brilliant, while he would see black spots at the points where the air was transarent.*

M. Faye, of the French Institute, has, on the other hand, propounded the hypothesis that the spots are whirlwinds caused by the unequal speed of the successive zones of the photosphere, the angular rotation of which diminishes in speed from the equator to the poles, and that their law of motion denotes at the same time their distribution over the solar surface. In a report read to the Académie des Sciences (Dec. 30, 1872) he says that this is naturally the case, because these spots are neither more nor less than whirlwinds engendered directly in the photosphere by the unequal speed of its parallels. In another memoir, he indicates a very curious similitude between solar and terrestrial cyclones, the laws of these two orders of phenomena seeming almost identical.

In reality, Father Secchi's theory is not incompatible with that of M. Faye, for the former, in reply to the argumehts quoted above, says: "The question as to whether the spots are whirlwinds is but of secondary importance, for, even admitting them to be so, the only cause by which they could be originated would be an eruption." †

IV.

The spots often change in shape and vanish after having appeared for a short time, or traverse the whole visible surface of the Sun, following a line oblique to the diurnal motion and the plane of the ecliptic, and reappearing in their original condition at the expiration of twelve or thirteen days.

The motion of these spots has revealed to us the remarkable phenomenon of the Sun's rotation upon itself.

Giordano Bruno, of Naples, author of a "Treatise upon the Universe," published in 1591, was the first to suspect this fact, which was definitely ascertained to be correct by Jean Fabricius, from whose memoir, published in 1611, I quote the following passage:—"I conceived the idea of attracting the Sun's rays through a very small aperture to a darkened chamber on to a sheet of white paper. I noticed that this spot (one which Fabricius had discovered in the Sun) had taken the shape of an elongated cloud. After an interruption of three days, caused by the bad weather, my observations showed me that the spot had made an oblique movement westward. I also noticed a smaller one close to the edge of the Sun, which in a few days reached its centre, and after that a third. The first of the three soon disappeared, and the others at an interval of two or three days. "I was apprehensive that they might not return, but at the end of ten days the first one reappeared in the east. It then became clear to me that these spots were accomplishing a revolution, and my opinion was confirmed by other persons to whom I pointed them out. I hesitated for some time to publish my observations, the accuracy of which seemed affected by the fact that these spots did not maintain the same distances from one another, and that they underwent a change of shape and speed. It was, therefore, all the more gratifying for me to remember that, as the spots are apparently on the actual body of the Sun, which is spherical and solid, they must necessarily diminish in size and slacken their speed as they reach his edges."

From a close observation of the spots it has been concluded that the Sun revolves upon itself in a period of about twenty-five days, and like the Earth from east to west. Scheiner puts the *synodical*, that is to say, the apparent revolution, in which the spot seems to an observer to return to the same point upon the disk, at twenty-seven days. This gives twenty-five days and a third for the duration of the *sidereal revolution*—that is to say, the time taken by a given point of the Sun to describe a complete circle. Thus, in place of observing the rotatory motion of the solar body itself, we are compelled to study that of its atmosphere, being, in fact, similarly placed to an astronomer who, to ascertain the rotatory motion of the Earth, had taken up his position in the Moon, with a cloud as his point of comparison. He would first of all have to study the atmospheric circulation and discover the laws by which it was governed—a task so difficult under such circumstances, as to be well-nigh impossible.

[TO BE CONTINUED.]

* Father Secchi on *The Sun*, p. 77.

† Father Secchi's Memoir to the *Académie des Sciences*, March 3, 1873.

Editorial Notes.

E. H. Heywood.

We wish to say a few words in the interest of this greatly wronged man. On Tuesday, June 25th, for the crime of sending a copy of "Cupid's Yokes" through the mail, he was sentenced by Judge Clifford of the United States District Court, Boston, to two years' imprisonment at hard labor in Dedham jail and to pay a fine of one hundred dollars. It is one of the greatest outrages of the nineteenth century—a persecution for opinion's sake utterly at variance with every principle of American liberty. It is a wrong committed by a branch of the highest court of our country, and an act which ought to tingle with shame every American citizen. Has our Government indeed degenerated so low as to imprison an honest, intelligent citizen for expressing his true convictions? When the government of a nation has become so far lost to the principles of right and justice as that, it is time for it to close its career and give place to something better.

On the last page of this issue the reader will find a petition to the President of the United States for the pardon of this deeply injured man. We conjure every reader of these pages to act for this brother in bonds. Sever the petition from the page and attach it to blank paper and get as many men and women to sign it as possible. In due time instructions will be given as to whom to send the petitions, so that they may be duly and properly presented to the President. Let every person who has sympathy and kindness in his or her heart for a fellow-being under suffering take this case in hand at once. Friends, let us all try to do what we can to secure the release of Brother Heywood from prison.

The New York Liberal League

Held a very interesting meeting in Republican Hall, on Thirty-third street, on Wednesday evening the 19th ult. The attendance of ladies and gentleman was large, and good addresses were listened to. The first was a most excellent one from the president of the league, Cortlandt Palmer; the second by T. B. Wakeman, and the last by Rev. O. B. Frothingham, who was enthusiastically called out. The best of feeling prevailed in the audience, and several persons joined the league.

B. F. Underwood favored us with a call last Monday on his return from Elmira, where he delivered a lecture on Sunday. He is looking extremely well, and seems to be in fine health. We have had some occasion to think that he has, to some extent, sided against us in the big fight we have made with Comstock and Comstockism, and with those who have done all they could to injure us; but we, nevertheless, are glad to be able to say there is decidedly a fraternal feeling between us, and that our main efforts are in the same direction. We differ somewhat as to the legitimate powers of Congress as regards the opinions and morals of the people. We cannot think his position on that subject tenable, but we are sure he is honest and sincere. We feel so sure that the General Government has no right to interfere with individual opinion in moral, religious, or social subjects that we are, perhaps, a little impatient with those who oppose us. But quarreling is not our normal condition. We prefer to be on terms of peace and amity with all for whom we entertain respect. We are only too glad to bear record of the great good Mr. Underwood has accomplished.

W. S. Bell has returned home to New Bedford to rest through the hot season. He called upon us as he passed through the city on his homeward trip from the West. He has been lecturing in western New York, Ohio, Indiana, and Illinois. He reports an awakened interest in Freethought and general inquiry. There is a growing desire for Liberal lecturers and an increasing wish to know what grounds unbelievers have for discarding the fables, myths, and superstitions of theology. He says his labors in the moral vineyard have been well received. He proposes to attend the Watkins Convention in the latter part of August, after which he will resume his regular labors in the Liberal lecture field.

W. F. Jamieson has just closed a successful course of five lectures before the Liberal Club of Ottawa, Kansas. The subject of his discourses were: "Common Sense *vs.* Orthodox Christianity," "Antiquity of Man," "Evolution," "Science Against the Bible," and "Thomas Paine." No building in Ottawa was large enough to contain the concourse of people that flocked to hear him in Forest Park, on Sunday afternoon, June 23d. He will lecture at DeSoto, Kansas, Sunday, July 14th, Gardner, July 21st, Sabetha, July 25th, 26th, 27th, and 28th. His address is Box 1250, Kansas City, Mo.

Our visit to Newark was a very pleasant one. A goodly number of the Liberal League and of the citizens attended to listen to our remarks, and a spirit of unity and harmony seemed to prevail. Our subject was, "The Bible in our Public Schools." A very humorous paper was read by Mr. Williams of Newark. It purported to give the details of a meeting of scientists in Paris, and abounded with good hits. Mr. Charles Orchardson of this city closed by giving a portion of his lecture upon "The Follies of the Current Faith." The Liberal League of Newark is a young organization, but is in a promising condition. We return our warmest thanks to Bro. John Cooke and his excellent wife for the hospitalities extended to us. We shall be glad to visit Newark again.

Mrs. Carlotta Frances Roddey called at our office a few days ago, and presented us with one of her pamphlets narrating the great wrongs she has endured from the hands of her husband, Gen. P. D. Roddey, formerly of Alabama, and his accomplices, who caused her to be arrested on a false charge and thrust into the Tombs prison where she was retained seven weeks, and where she would undoubtedly have died had not the kind-hearted warden, Mr. Quinn, taken pity on her and afforded her some privileges in his own family. Officials in this city who ought to have been just to her treated her with the greatest unkindness and injustice. Her story is a heart-touching one, and we hope every friend upon whom she calls will buy one of her little books. They are now her only means of support, as her villainous husband robbed her of nearly $350,000.

We have decided to make permanent our liberal offer to send The Truth Seeker to trial or new subscribers three months for 50 cents. We will continue this offer throughout the year. We hope friends of the paper will take advantage of the offer, and send in all the names possible. Let us all try to keep The Truth Seeker list growing.

Will not publishers and editors of Liberal and Spiritualistic papers copy the petition for Mr. Heywood, and urge their patrons to sign it, that the same may be forwarded to the President in due time. If they do not like the way the petition reads, they of course can present another form. If we all make a united effort in favor of the persecuted man, we can probably accomplish his release. Let every man make his condition their own and act accordingly.

Anthony Comstock. His career of cruelty and crime. A chapter of 120 pages from the "Champions of the Church." This pamphlet is issued and is selling rapidly. It gives a truthful account of Comstock's means and plans for persecuting his victims. We have mailed a copy to the president and other officers of his Society for the Suppression of Vice and one to Anthony himself, thus addressed: "Miss Ella Bender, alias J. G. Phillips, alias Mrs. E. Semler, alias S. Bender, alias Miss Annie E. Ray, alias E. Edgewell, alias Mrs. E. Semler, alias Mrs. Farnsworth, alias Anthony Comstock, etc., etc., etc., Secretary and agent for the Society for the Suppression of Vice, Member of the Young Men's Christian Association; care American Tract Society, 150 Nassau St., New York."

Col. R. G. Ingersoll in a private letter to a friend gave this opinion of Comstock: "I regard Comstock as infamous beyond expression. I have very little respect for those men who endeavor to put down vice by lying, and very little respect for a society that would keep in its employ such a leprous agent."

Price of "Anthony Comstock" 25 cents; a copy of The Truth Seeker sent with each order.

The Champions of the Church is going off pretty well. A few hundred copies have already been sent away, and we want to send a few hundred more in a short time. We think the work will give full satisfaction, and it is certainly very low in price. The book is heavy, weighing four pounds, and costs thirty-two cents to send by mail. Those ordering it will only do an act of justice to send the postage in addition to the price of the book, and then they will obtain a bargain. If any Liberal who orders the work does not think it richly worth the price we ask, we will make him a present of it. *Cloth*, $3.00; leather, red edges, $4.00; morocco, gilt edges, $4 50.

The Bennett-Teed Discussion, as held in the columns of The Truth Seeker, between Mr. Cyrus Romulus R. Teed, and the editor of this paper. Proposition discussed, Jesus Christ is not only Lord God, but Creator of Heaven and Earth. Teed affirming, Bennett denying. 150 pp. Paper, 30 cents; cloth, 50 cents. Postage paid.

Last Will and Testament of Jean Meslier, who, after a pastoral service of over thirty years in the Romish Church in France, wholly abjured the Christian dogmas. Edited by Voltaire, and just published in English. A very Radical work. Price 25 cents.

Mysterious Rhymes and Poems is the title of a little volume of 321 pages of poems by our friend and patron, C. W. Terpenning, Creston, Iowa. The poems are quaint and amusing to say the least. If the quality of the poetry is not equal to Tennyson's or Massey's, the book will enlist the attention of the reader. Price, $1.50.

The Rasp is the title of the latest periodical we have noticed. We have received Nos. 1 and 2. It is a small weekly magazine, edited and published by W. H. Chaney, Portland, Oregon. Terms per copy, 5 cents; per month, 15 cents; three months, 40 cents.

Selections.

Science and Theology—Ancient and Modern.

BY JAMES ANTHONY FROUDE.

II.

The Stoics, like the authors of the Bridgewater Treatises, had pressed science into the service of religion by the theory of final causes. They had examined the eye, and had found an organ constructed curiously to enable us to see. So the ear seemed to be made to hear, the feet to walk, the hands to minister to our various necessities. In the whole system of nature they had found an extraordinary adaptation of means to special ends, and the universe, as they supposed, was generally subordinated to the interests of man.

From the evidence of contrivance they had passed to a contriving mind, and had built together a specious fabric of natural theology. Lucretius met the Stoics on their own ground, and anticipated precisely the modern objection to the same positions. The arguments created more difficulties than it removes; for if we are to suppose every thing which exists to have been designed, we have to account for the existence of evil, while scientifically the inference of intention confounds organization with mechanism. In machinery the instrument is manufactured to supply a need which has been felt already. Men dug the ground with their hands before they invented spades, and they used spades before they invented plows. They made plows to do the work more easily which they were already doing with inferior means. They fought before they used shields and lances; they slept on the ground before they had beds; and they ate and drank before they had dishes and drinking-cups. In the organized works of nature the process is reversed. The use does not produce the instrument, but the instrument occasions the use. We see because we have eyes, we speak because we have tongues of a peculiar form, we hear because we have ears. But without eyes there could be no sight, without tongues there could be no articulation, there would be no sound if there were not ears to hear. We are too feeble and too ignorant to place ourselves behind the purposes of the Maker of the universe and insist that he intended this and that. We do not know what he intended. We see only that he does not work as we work, and we insist on evidence of conscious design, we make the moral phenomena of human experience hopelessly inexplicable. Organization is not contrivance, but immeasurably superior to contrivance. What it is we can not tell. We see only that the organs which we so much admire do not come into existence complete, as we should expect to find them if they were made with a determinate purpose. They are developed slowly, age after age, in successive modifications of a single type, the fish's fin becoming the wing of a bird, or the arm and hand of a man, the fish's scales becoming the bird's feathers; the horse's hoof a variation of the finger nail.

Having launched man into the world, Lucretius traces his history along the lines of the modern paleontologist. Sir John Lubbock might have transcribed many passages from him without altering a word. He describes the unclothed, houseless biped, hiding helplessly in caves, in danger of carnivorous beasts, and poorly feeding himself on roots and leaves. A branch of a tree provides him with a club and pebbles are his first missles. The stone age follows. He tears the ground with flints. He rises to bows and arrows. He kills animals and clothes himself with their skins. He sees sparks fly, and learns partly by accident the use of fire. He warms his lodging with it and dresses his food. A forest breaks into flame on a mountain-side. Straying afterward among the ashes of the conflagration, he finds copper ore which had cropped above the surface smelted by the heat. He examines it, he heats it again and finds it soft and malleable, and when cold once more he discovers it to be hard as stone and available for a thousand uses. The copper age succeeds the stone age, and the iron the copper, and so on through all the epochs of mechanical discovery. The necessities of his body being provided for, the mind begins to work. The man opens his eyes to the wonder of what is around him. He has done so much for himself. But forces are at work about him and within him, before which he is helpless. Pains rack his bones, disease lays him prostrate and powerless. Tempests destroy his crops. Floods sweep away his homestead and his stock. The thunder rolls, the levin bolt shoots from the cloud. The earth shakes, the meteor blazes across the sky. The sunrise and sunset do not strike him with wonder. He has been accustomed to them from his birth and he knows that if the sun disappears, he will find it again when he wakes from his slumber.*

But what the sun was, or what the moon, or what the bright procession of glittering gems which on cloudless nights passed over the vault of the sphere in majestic calm, what these were who could tell? The largest and brightest of these orbs moved among the stars, on courses of their own, perhaps with life, with motion, with motives, with will and purposes of their own. The clouds, too, the fierce harbingers of storm and desolation, what were they? Awe-stricken men called them gods, or the work of gods, with passions like those of man. They bent before them with trembling deprecation of their wrath. They invented religion, and in so doing filled themselves with causeless terrors which banished peace from their waking thoughts and filled their dreams with phantoms.

But their misgivings were not to haunt them forever,

> Ignorantia causarum conferre Deorum
> Cogit ad Imperium res et concedere Regnum.

With knowledge of the causes of things, the dominion disappeared of these imagined beings. Nature, when examined reverently, showed no caprice, no sign of interference or passion or willfulness; one unchanging sequence of natural cause and natural effect prevailed throughout the universe. Each phenomenon was preceded by some natural force producing it, and each advance of science was a guarantee to men of security and happiness. Miserable man was, and miserable he would be, so long as he was haunted by the dread of the unknown; not that the gods themselves, whatever they might be, inflicted pain on any inferior creatures; the gods were blessed in themselves and paid no heed to mortals. But wretched mortals tortured their own souls by causeless fear and terror. Thunder and lightning were the chief strongholds of superstition. Horace, we remember, professed to have been converted by a thunderstorm. Lucretius, though his knowledge fell far short of ours, was still satisfied that these aerial disturbances were natural phenomena. There was never thunder from a clear sky. Clouds accompanied it always, and clouds of a peculiar character. Could it be believed that the Olympian Jove came down into a cloud to be nearer to his mark? If the thunder was his voice, he would warn before he struck; but the flash always came before the sound. If the lightning struck the wicked, some sign of purpose might be admitted,

> "icti flammus ut fulguris halent,
> Pectore perfixo documen mortalibus acre."

But these fiery missiles fall on the innocent and the evil alike. They fall on the shrines of the gods themselves as readily as on the palaces of tyrants. Most often they fall on the earth or into the sea. Were we to suppose that the Omnipotent was practicing his hand? Lucretius did not know the phenomena of electricity. But with intuitive genius he had anticipated two, at least, of our most important modern discoveries. He had perceived that force was a constant quantity, that it was not expended, but was converted from one form into another. He had ascertained, also, that heat and light were intimately connected with force. A blow produced heat; sparks flew when steel was struck with flint; lead would melt by friction, even by the friction of the air when passing swiftly through it. His editor, Creech, selects this particular theory as an illustration of his scientific credulity. Lucretius had in fact struck on the exact explanation of the incandescence of meteoric stones.

From thunderstorms Lucretius passed to the other aerial phenomenon of rain. Rain was credited to Jupiter Pluvius, or whoever it might be. Lucretius showed, with ingenious clearness, that rain did not descend from any reservoir of waters above the firmament. It descended because it had first ascended by evaporation; moisture rose from the sea, rose from the ground, rose whenever any wet thing became dry. In the sky it condensed into clouds, from which it fell again.

So going, one by one, through the chief strongholds to which superstition attached itself, the Epicurean poet insisted, and, as we all now admit, insisted truly, that every one of them could be traced to natural causes acting in a definite way, and that there was no sign anywhere of miraculous interposition.

Of this universal system man was a part, but not the chief part, as, in his vanity, he imagined. Nature, in her work of generation, had no special thought of man, above her other children; she had placed him on the earth, a being who, if he could control his passion and imagination, if he could labor quietly and enjoy the fruits of his labor, was capable of modest happiness, and was equally certain of misery if he gave way to wild ambitions or disordered appetites. Society formed naturally, and regulations were made for the good of all, to enable society to hold together. If man would submit to these regulations, and would fulfill such functions of labor as fell to him, he might live out the space of years which nature had allotted to him in peace and content. His allotted time being over, then comes the end. And what is the end? From such a philosophy there could come but one answer. Lucretius is only peculiar in this, that the answer which he gives has no note of sadness in it, but is proclaimed as a message of good news, a deliverance from groundless alarms. The future life which haunted the consciences of the early nations was an anticipation of torment. So far from being any check on vice, Lucretius insisted that it was a provocation to crime by adding new terrors to death. The enormities into which men were seen daily plunging were adventured only to escape want and poverty, and want and poverty were dreadful because they were avenues to death. But death rightly looked on was no fearful thing, scarcely a thing to be regretted. What was death? The separation of soul and body. And what was soul? When a child was conceived did some immortal spirit come racing through the sky to take possession of the growing germ? Not so at all. Soul was generated with body and corresponded to body. In the human body there was a human soul. In an animal body there was an animal soul. A horse had not the mind of a man, nor a man the mind of a horse. The soul was born with the body, and grew with its growth. Feeble, like its tenement, in infancy, it strengthened as the body strengthened, came to its maturity when the youth became a man, and, with the coming on of age, mind and limbs lost their power together.

Whatever might be the nature of the soul, it was inseparably connected with an organized system of matter, and could have no existence independent of it. The human soul and the animal soul were the same in kind, they differed only as their bodies differed, and resembled each other in the same proportion. At death the soul of both dissolved like smoke, and ceased to be.

> "Ergo dissolvi quoque convenit omnem animai,
> Naturam ceu fumus in altas aeris auras."

In a human body, and nowhere else, could a human soul have existence. Clouds did not form in the sea. Fish did not swim on dry land. Blood did not flow in a flower-stalk, or sap in stones. To everything there was an allotted place. The mortal had no fellowship with the immortal.

Was this a sad conclusion? "Rather," says Lucretius, "it is the most consoling of certainties. Death is nothing, for where death is we are not; Before we were begotten empires were convulsed. provinces were wasted with fire and sword; nations were sunk in wretchedness. We know nothing of these calamities. They touched not us. We could suffer nothing, for we were not. As it was before we began to live, so it will be again when we have ceased to live. Storms may roll over the earth, land may be mixed with sea, and sea with sky. We shall know nothing of it. The substance of our bodies will be in other forms, with other souls attached to them. New beings will have come into existence, to live and pass away as we did. But those beings will not be *us*. The continuity once broken is broken forever. We shudder when we look upon a corpse. We imagine that when our bodies are corrupting we shall be in some way present and conscious of our own decay. It is not so. Our bones will decay, but we shall not be present. We shall not be any more. We shall not suffer any more. 'Ah!' some one says, 'must I leave my wife and children, and my pleasant home? Must all be taken from me?' They will not be taken from you, for *you* will have no being. You will not miss them. You will know no regrets or vain longings for what is gone. Your friends will lament for you. You will not lament for them. You will be in peace.

"Why, then, unhappy mortal," says Lucretius to the vain complainers, "why do you grieve? Why cry out on death? Has your life been happy? The banquet is over; you have taken your fill; depart and be thankful. Have you been unfortunate? Has life brought you sorrow and pain, why wish for more of it? Life and sorrow end together. Would you live forever? The terms of human existence do not alter. Had you a thousand lives they could bring you nothing new. You would but tread again the same circle. As it has been with you, so it would be, though you could repeat the process, to eternity. This is nature's sentence, and who shall gainsay her? Dry your tears. Peace with your idle whines. Use your time wisely while it is yours. A little space and it will be gone. The ages before you were born are a mirror in which you can read the ages to come. The past has no terrors in it. The future has none, unless you create them for yourself. Real indeed they are to you as long as you anticipate them. Tityus and Sisyphus, Cerberus and the furies! the thought of these will cause you agonies as long as you believe in them. Know these spectres for what they are, the offspring of your own fears, and be at rest. Who and what are you that you dream of immortality? Wiser and

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* It would seem true that what we call the "solar myth" had been already suggested as an explanation of the current legends; but the theory found no favor with Lucretius, who dismisses it in a few lines, as sensible as they are beautiful.

> "Nec plangore diem magno, solemque per agros
> Quærebant pavidi palantes noctis in Umbris,
> Sed taciti respectabant somnoque sepulti,
> Dum roseâ face sol inferret lumina cœlo.
> A parvis quod enim consuerunt cernere semper
> Alterno tenebras et lucem tempore gigni
> Non erat ut fieri posset mirarier unquam,
> Nec diffidere ne terras eterna teneret,
> Nox in perpetuum detracto lumine solis."

—*De Rerum Naturâ, lib.* v.

nobler men than you will ever be have lived and are gone. Accept your fate. There is no remedy."

Such was the Lucretian creed, which has this merit in it, that it is free from cant. There is no half belief here; no affectation; no professions from the teeth outward, of what the heart disowns; no feeble struggling to reconcile the irreconciliable; no half-formed misgivings, which take from our actions their pith and marrow, and make us dread to look into our consciences for fear of what we may find there. It was a creed naturally accepted by resolute men who were too proud to play intellectual tricks with themselves, and in it is expressed completely the practical genius of the Roman empire. The multitude never adopted it. The multitude continued their offerings at the temple, consulted the oracles, and prayed, or affected to pray, to the gods. The State did not openly profess it. The State maintained scrupulously the established decencies and ceremonials, but it was the real conviction of the Roman intellect. It was the creed of Julius Cæsar. It was the creed at heart of Cicero. Tacitus would not have called himself an Epicurean, but his opinion was substantially the same. Above all, it was a confession of the faith on which, for four centuries, the civilized world was ruled. The Romans knew nothing and cared nothing for spiritual ideals. Peace, order, justice between man and man, and material prosperity, these were the sole aims of the Roman administration, and the explanation of their contemptuous toleration of the motley superstitions of the age.—*International Review.*

[CONCLUDED IN OUR NEXT.]

Decay of Faith Among Professing Christians.

Some of the Baptist ministers of this neighborhood, at their last Monday's meeting, gave utterance to sentiments on the subject of answers to prayer which might have proceeded from Prof. Tyndall. One brother having related how a child dying of diphtheria was saved by an old woman who came to the house immediately after an earnest prayer had been made to God for help, another brother related a case in which a child in a similar condition was saved by a physician without any prayer at all. Then, a third brother, having told the story of a missionary who was led to look at a concordance and discover the word "girl" occurs only once in the Bible, so that he was ready beforehand to answer an Infidel's subsequent inquiry on the point, a fourth brother declared that ministers frequently pray for divine guidance in the choice of texts without getting it. The majority of the brethren, it should be said, adhered to the old doctrine that God frequently does things because they are prayed for, which he would not have done if they had not been prayed for; but this was not the unanimous opinion. The scientific theory that everything is governed by fixed laws, from which there is no deviation, and that prayer has no influence except upon the mind of the person praying, evidently found many supporters.

Similar doubts of the efficacy of prayer were expressed last Tuesday evening by a Methodist temperance lecturer. One of his hearers having asked him why he did not say something about prayer as a means of curing drunkenness, he replied that though Christ when on earth healed the sick, the age of miracles was passed, and that nowadays prayer cannot be depended on as a curative agency. The discussion of the subject promising to become lively, it was cut short by the usual expedient of striking up a hymn, so that further expression of the convictions of those present has been lost to us. When, however, public speakers or Methodist churches begin to dispute whether prayer is of any use in producing material results, it is plain that the old-fashioned belief in regard to it has begun to die out among the denomination.

We observe, too, that the Rev. George Muller of Bristol, England, who is clebrated throughout the Christian world for the great charitable works which he has carried on for many years, with no other assistance, as he says, than that sent him in answer to his prayers, has made a protracted tour in this country, and returned home without having gained any considerable number of converts to his practice. He has delivered many addresses, giving the facts of his experience, and they have been listened to by religious people with great interest; but nobody, so far as we have heard, has undertaken to follow in his footsteps. On the contrary, the custom of directly soliciting money for religious and charitable puposes is as common as ever. Moreover, the most pious church members continue to send for the doctor when they or any of their families are sick, and in other ways show their belief that though prayer is a good thing, human ingenuity and effort are much more to be relied on.

A more striking illustration of this decay of faith in the power of God is the way in which the Christian magistracy of England treat those of their fellow-Christians who are bold enough to trust to prayer, in cases where it is important that their trust should be well founded. Parents who refuse to call a physician for their sick children, and, particularly, who refuse to vaccinate them as a preventive of small-pox, are fined and imprisoned as criminals, and their conduct declared to be irrational and immoral, by officers of a government which, at the same time, maintains and defends a religion founded by the supposed answers of God to the prayers of its apostles! This policy may be wise as a matter of civil administration, but what shall we say of its effect upon the religious belief of the community?

These are but a few of the signs which indicate an increasing prevalence even among Christians of modern scientific skepticism, so-called. The childlike state of mind, in which God is regarded as a father, whose compassion may be worked upon by earnest entreaty, and who, when he thinks proper, interferes with the natural course of events to turn aside misfortune from those who appeal to him, appears to be giving place to a heathenish stoicism, which regards the universe as a huge piece of machinery and denies that even its maker can arrest or modify its workings. The change may be an improvement in the eyes of rationalists, but it is fatal to religious feeling. We are astonished that profound and intelligent theologians regard it with such cool indifference.—*N. Y. Sun.*

Communications.

Sepher Toldoth Jeschu.

CHAPTER III.

About the middle of the night God put the bastard into a deep sleep, and Judah enchanted him in his sleep. Then Judah entered into the fellow's tent and with a knife cut Jeshu's flesh and took out therefrom the sacred parchment.

Jeshu awoke out of sleep affrighted by a great and horrid demon. Wherefore he said to his disciples, Ye shall know now that my heavenly father hath commanded me to come to him; I go because he seeth that I have no honor among men.

Then his disciples said, What is to become of us? He answered, O blessed ones, great will be your reward if ye keep my words, for ye shall sit at my right hand with my heavenly father.

Then they all lifted up their voices and wept. But Jeshu said, Do not weep, for a great reward is in store for your piety; only beware lest ye transgress my words. To which all responded, Whatsoever thou commandest we will do, and whosoever proves disobedient to thy commands, let him perish miserably.

Then said Jeshu, If ye are my followers ye will treat me with gentleness and justice. As ye go to fight for me at Jerusalem I will hide myself by mingling with you so that the citizens of Jerusalem may not know me.

These things Jeshu spoke deceitfully, that he might go to Jerusalem and enter the temple and again obtain the knowledge of the name.

Not in the last suspecting his evil intent, they all responded, All things that thou commandest we will do, nor will we depart therefrom a finger's breadth, either to the right or to the left.

Again he said, Make oath to me. So they all, from the least to the greatest, bound themselves by an oath.

And they did not know that Judah was among them, nor did they even know him.

Afterwards Judah said to the attendants, Let us provide for ourselves uniform garments, so that no one may be able to know our master. This device pleased them, and they carried it out. They journeyed to Jerusalem, there to celebrate the feast of unleavened bread.

Now when the religious men saw Judah they rejoiced with great joy, and said to him, Point out to us, we pray thee, what remains to be done? (for he had secretly withdrawn himself and come to the elders and wise men of the city).

Then Judah narrated all that had happened, and how he had obtained the name from the bastard. Wherefore they rejoiced, and Judah said to them, If ye will obey my orders, to-morrow I will deliver this fellow into your hands.

Then said the wise man, Hast thou enough knowledge of his going and coming? Judah replied, Everything is known to me. Lo, he goeth to the temple to attend the sacrifice of the paschal victim, but I have sworn to him by the ten commandments, not to deliver him into your hands. And he hath with him two thousand men. Be ye prepared therefore to-morrow, and know that the man before whom I bow down in adoration, he is the bastard. Act bravely, attack his followers and seize him.

Stephen Shetachides and all the rest of the wise men danced for joy, and they promised Judah to obey his orders.

The next day came Jeshu with all his crowd, but Judah went out to meet him, and falling down before him he worshiped him. Then all the citizens of Jerusalem, being well armed and mailed, captured Jeshu.

And when his disciples saw him held captive, and that it was vain to fight, they took to their legs hither, and yon, and gave themselves up to bitter weeping. Meanwhile the citizens of Jerusalem waxing stronger conquered the bastard and his crowd, killing many of them while the rest fled to the mountains.

Then the elders of Jerusalem brought Jeshu into the city, and bound him to a marble column, and beat him with whips, saying, Where now are all the miracles thou hast performed? Then they took those branches and weaving a crown out of them put it on his head.

Then the bastard becoming thirsty, said, Give me a little water to drink. So they offered him vinegar. Having tasted it he began to cry out with a loud voice, My forefather David prophesied concerning me, saying, And they gave me gall for meat, and in my thirst they gave me vinegar.

They answering, said, If thou art God, why didst thou not make known before thou didst drink that vinegar was offered to thee? Then they added, Thou dost stand now upon the verge of the sepulchre, nor wilt thou at last convert gall into good fruit.

But Jeshu weeping bitterly, said, My God, my God, why hast thou forsaken me?

Then the elders said, If thou art the son of God, why dost thou not deliver thyself out of our hands?

Jeshu replied, My blood atoneth for mortals, for thus Esaias prophesied, And from his wounds we are healed.

Afterward they brought Jeshu before the greater and lesser Sanhedrin where sentence was pronounced, that he should be stoned and hanged.

The same day was the preparation for the Sabbath and also preparation for the Passover.

Thence taking him out to the place of punishment, they stoned him to death. Then the wise men commanded him to be hanged on the wood, but no sticks of wood were found that would support him, for all being frail were broken.

His disciples seeing this, wailed and cried out, Behold the goodness of our master Jeshu, whom no wood will sustain.

But they knew not that he had enchanted all wood when he was in possession of the name. But he knew that he would surely suffer the penalty of hanging, as it is written, When any man shall be judged to death for an offense and shall be put to death, then thou shalt hang him, etc.

Then Judah, when he saw that no wood would hold him up, said to the wise men, Behold the subtilty of this fellow, for he hath enchanted the wood that it might not sustain him; but there is in my garden a great stem of a cabbage; I will go and bring it hither, it will hold the body.

To whom the wise men said, Go and do so. So Judah went at once and brought the stalk and on it Jeshu was hanged.

Toward night the wise men said, It is not lawful for us to break one letter of divine law in regard to this fellow; we must do to him what the law demands, even though he did seduce men. Therefore they buried him where he was stoned.

Now about the middle of the night his disciples came and sat down by the grave and wept and mourned for him. Judah seeing this, took away the body and hid it in his garden under a brook. Diverting the water to another place he buried the body in the channel and then brought the water back.

The next night when the disciples came again and sat down to weep, Judah said to them, Why do you weep? Look and see if the buried man is there. And when they looked and found he was not there, the miserable crowd cried out, He is not in the grave, but has ascended to heaven, for he foretold this himself when alive, and as if concerning himself the saying was interpreted. [But God will redeem my soul from the power of the grave], for he shall receive me, Selah.

Meanwhile the queen finding out what had been done, commanded the wise men of Israel to appear; and when they came she said to them, What have ye done with this man whom ye have accused of being a sorcerer and a seducer of men?

They answered, We have buried him according to the requirements of our law. Then she said, Bring him hither to me.

And they went and sought for him in the grave, but did not find him. Then returning to the queen, they said, We known not who hath taken him from the grave.

The queen answered and said, He is the Son of God and hath ascended to his Father in heaven; for thus it is prophecied of him, For he shall receive me, Selah.

Then the wise men said, Do not allow these thoughts to come into thy mind, for verily he was a sorcerer; and they gave proof by their own testimony that he was a bastard and the son of a separated woman.

The queen replied, Why did I exchange words with you in vain? For if ye bring him hither, ye shall be found innocent, but if not, none of you shall survive.

They all responded in these words, Give us time that we may discover the upshot of this affair. Peradventure we may find him there, but if we do not succeed, do unto us whatever pleaseth thee.

She allowed them three days' time, and they departed grieved at heart, lamenting, and not knowing what to do.

Therefore they ordered a fast, and when the appointed time came and they had not found the body, many left Jerusalem to escape the sight of the queen.

Among the rest went a certain old man named Rabbi Tanchuma. He in great sorrow going through the fields, saw Judah sitting in his own garden taking food. Coming up to him, Rabbi Tanchuma said, How is this? Why dost thou take food when all the Jews fast and are in sore distress?

Judah, greatly astonished, inquired for what they fasted. Rabbi Tanchuma replied. It is because of this bastard who hath been hanged and buried near the place of stoning; he hath been taken away from the grave, and none of us know who hath taken him. But his wicked followers declare that he hath gone up to heaven, and the queen threatened all of us Israelites with death unless we find him.

Then Judah asked, If this fellow shall be found, will it bring safety to the Israelites?

Rabbi Tanchuma said, Certainly it will.

Then said Judah, Come and I will show thee the man, for I took him away from the grave because I feared lest perchance his impious followers should steal him from the tomb, and I hid him in my garden, and made a stream of water run over him.

Then Rabbi Tanchuma hastened to the wise men of Israel and related the matter. Therefore they all assembled, and tying the body to a horse's tail, brought it and threw it down before the queen, saying, Behold the man of whom thou hast said, He hath gone up to heaven.

When the queen saw him, she was overwhelmed with shame and unable to speak. Moreover, while the body was thus dragged about for some time, the hair was pulled out, and this is the reason why now the hair of a monarch is shaved off in the middle of the head; it is a memorial of what happened to Jeshu.

SCHOLASTICUS.

[CONCLUDED NEXT WEEK.]

By applying the principle of construction of the revolving stereoscope to the microscope, I. von Lenhossék has been able to observe sixty microscopical objects in succession without removing the slide or readjusting the object glass.

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, JULY 6, 1878.

One More Ally on the Wrong Side.

The hypercritical editor of the Journal of Cultured Freethought is made happy by the quasi-indorsement of his questionable course by no less a person than B. F. Underwood, who appeared editorially in the issue of *The Index* for June 27th. We entertain the highest respect for Mr. Underwood, and appreciate the good work he has effected among the American people. We cannot object to his taking sides with his friend Mr. Abbot—who so much needs a little aid—and against ourselves. We would not say a word condemnatory of any friendship that may exist between them, nor of any "mutual admiration society" that may exist in connection with them. But in so far as Mr. Underwood's remarks unjustly place us in a false position with regard to the petition which was sent to Congress, or by implication or otherwise place the thousands who signed that petition in a false position, it is but just that those remarks should be here candidly reviewed.

We would gladly secure Mr. Underwood's approval and esteem. Next after the approval of our own conscience, and the esteem of the thousands of our readers, there is no one we would be more glad to count among our appreciative friends than this favorite champion of Freethought. If, however, that is not to be our fate, we shall endeavor to submit to the inevitable with the best possible grace. In connection with that petition we feel that we discharged the highest duty that devolved upon us, and after seven months have passed by, we fail to see anything in our course connected with that petition that, in a spirit of justice, is deserving of condemnation. Let us briefly review our course in this unfortunate affair.

Nearly five years ago we stepped unbidden into the field of Liberal publication. We had occasion to feel that we were unwelcome, and that some editors withheld from us the hand of fellowship. We were undoubtedly illy prepared to discharge the duties we assumed. None are more sensible than ourselves that we are unlearned and uncultured. We have never claimed to be a good writer nor a competent editor, but we have felt inclined to do the best we could, and what we lacked in quality we have endeavored to make up in quantity. We have the vanity to believe that we have been faithful and earnest during these five years, even if we have not been cultured.

When, in November last we were arrested by Anthony Comstock on a charge of obscenity for simply exercising the rights of an American citizen in speaking and printing our convictions in such language as we were able to command—when we were forcibly deprived of our liberty and our property, we very naturally felt aggrieved. When we realized that many others had suffered far worse than ourselves from the same man and under the same laws—some even to utter ruin and others to the loss of life—we instinctively felt that the Comstock laws ought to be taken from our statute books and that Comstock himself should not be retained in any official capacity. The matter of sending a petition to Congress asking that those unconstitutional laws be repealed suggested itself to our mind. To draft the petition we were fortunate enough to secure the services of T. B. Wakeman, assisted by his brother, Abram Wakeman, than whom in their line there are no abler lawyers in this city. As a Liberalist, as a student of science, as a man of extensive reading, especially in the field of scientific and historical research, Thaddeus B. Wakeman has few or no superiors in this country. The petition was drawn with great care and was submitted to several able Liberals, and it is believed it was as judiciously canvassed as though it had been gotten up in Boston. It is hard to see why the citizens of New York and hundreds of other points all over the country had not the right to sign and send a petition to Congress asking for the repeal of obnoxious laws, even though Boston was not specially consulted. But for this, or something else, Boston's cultured editor took positive grounds in opposition to what we regarded as the best and greatest work of our life. Just as the blank petitions were being sent over the country by the thousand, and tens of thousands of people, honest, good, and true, and fully in unison with what the petition asked for were signing them freely, the cultured editor, in a five-column article, defended Comstock and his laws, denounced the petition and its object, and at the close said he should not sign it, and advised Liberals generally not to sign it. This was a direct blow at us. It was such kind of enmity as we were not prepared for. We had supported Mr. Abbot in all his demands and claims and had not said the first word in opposition to him, but here was a movement in which our very soul was engaged and he denounced it in the most positive manner and did all he could to oppose it. He doubtless kept many, so far as his influence extended, from signing the petition and in a short time he printed in one of his editorials a false statement in an advertisement from one of our city papers, penned by an enemy who was bulldozed and urged on by Anthony Comstock. By doing this, Mr. Abbot tried to show that we had committed forgery and gave this as an additional reason why the petition should not be signed. This conduct has been pronounced by many sensible Liberals with whom we have conversed and who have written us, as being uncalled for, ungenerous, unfriendly, unbrotherly, illiberal, mean, and contemptible, and we had no grounds upon which to deny the charge.

This course has been followed with persistent repetitions that the petition was ill-advised, ill-considered; that it should not be signed; that those who signed it did not know what they were doing; that it was injuring and disgracing the Liberal cause; that it increased and intensified Comstock's power; that it fastened the Comstock laws more strongly on the country; that the movement was a blunder and a crime; that it was in favor of obscenity; and that those who signed it either were defending obscenity or did not realize the crime or mistake they were committing, and much more in the same line. Now all these are falsehoods of the blackest kind. The cultured man's attempt to hold us up before the Liberal public as a forger was no baser, nor perhaps as bad, as the effort he has persistently made that we were a defender of obscenity, and were abetting those who wished to send out, by the ton, vile stuff to debauch and ruin school children. The imputation is the vilest slander that ever has been uttered. Probably the meanest and most despicable part of Comstock's career is the persistent effort he has made to blacken the reputation of his victims. No sooner does he maliciously cause the arrest of an unfortunate than he sets to work, in the daily papers and otherwise, to show that his victim was an obscenist or was engaged in sending obscenity over the country. This he did in the case of Dr. E. B. Foote, Dr. E. C. Abbey, Leander Fox & Son, E. W. Jones, and many others, to say nothing of ourselves. These charges were false beyond expression, and as base as false. Abbot's course toward us and the seventy thousand has been equally false and base. He has persistently endeavored to show that we were defending obscenists and obscenity, and that the signers to the petition had, innocently perhaps, been guilty of the same. This has been the burden of his wail for six months, and so when Mr. Underwood says: "The position of the editor of *The Index* in regard to the law against the circulation of obscene literature through the mails is, in my opinion, just and judicious," to that extent he defends Mr. Abbot's course and condemns our own. This is, perhaps, well. It is but proper that every prominent man should define his position, that it may be known where we all stand. We will repeat that we are sorry to find so fair and so honorable a man against us when we feel so well assured that we are right and that we have done nothing culpable or ill-advised in connection with the petition.

What are the great wrongs which that petition and its signers have committed? They have simply asked for the repeal or modification of an obnoxious and unconstitutional law. Mr. Underwood and Mr. Abbot both claim to be in favor of *modification*, and *then, certainly*, the petition asks for precisely what they claim to want. Does the word *repeal* in the petition make such an immense difference that we, the petitioners, should be held either as criminals or as having unwittingly or otherwise committed a great error? Does not the language of the petition leave it entirely at the option of Congress whether it shall be *repeal* or *modification?* Certainly it does. Does it not ask for *modification* just as much as *repeal?* Certainly it does. Did not Congress have the full and explicit privilege to make it modification? Certainly it did. Did they show a particle more disposition to modify the law than to repeal it? Assuredly not. Then why all this howling, this carping, this hypercriticism, this hair-splitting, this making a mountain of a mole-hill, and crying wolf when there is no wolf? It began in unfriendliness, in envy and jealousy, backed by a morbid desire to appear very respectable, and to stand very fair in the eyes of Mrs. Grundy and our orthodox opponents. Certain parties were so fearful that they would not seem to stand straight or erect, that they have decidedly leaned over backwards. We had rather lean forwards than backwards.

Was it honest in Mr. Abbot to assert that the petition called for the "*total repeal*" of the obnoxious laws? We think it was not. Was it fair and honest in Mr. Underwood to say that "the petition asked *primarily* for the repeal of the law of 1873"? We leave it for our readers to decide. We hold that the language of the petition calls "primarily" for neither *modification* nor *repeal*, but leaves both precisely equal. Suppose we were in need of some money—and it is a very supposable case, for we often feel that need—and we should ask Mr. Underwood to loan us fifty *or* one hundred dollars, and request him to give it in paper *or* in gold; would Mr. Underwood represent us correctly to say we had primarily insisted on the fifty-dollar loan, and that paper was the only form of money that would be acceptable to us? Did we not leave it with himself to decide whether it should be fifty or one hundred dollars, and whether it should be paper or gold? Most assuredly; and the petition did precisely the same by Congress; it left it with that body to *modify* or *repeal*, just as they saw fit. And now, in all common sense, has there not been enough said about the great mistake, blunder, or error of saying *repeal* or *modify?* Cannot the matter be allowed to rest till the hot weather is over, at any rate? The petition was numerously signed; we sent it, in good style, to the committee, who took it in charge; it made an imposing appearance; it was a creditable result; and we feel sure it did a great deal of good. Every signer on that petition has reason to be proud of that act of his life, and all that Abbot & Co. can say will not convert it into a crime.

Is it not cool and assuring in Messrs. Underwood and Abbot, from the imaginary eminence they seem to fancy they occupy above the masses, the one with a patronizing air, practically saying he doubts not that the signers meant well enough, and that they acted with the best of motives, etc., while the other says that "very few of them understood the real position the signing of the petition placed them in," etc. This is doubtless very kind and very reassuring to the seventy thousand; but it is our opinion that among the seventy thousand there are thousands with as much brains as Mr. Abbot or Mr. Underwood possess, and that they knew perfectly well what they were doing, and did not need an index nor a mental guideboard to tell them what they might sign with propriety, and what they might not.

But notwithstanding the great error that has been committed and the wrong that has been done the Liberals of the country by placing before them a petition which they should not have signed, the evil is going now to be remedied. These very respectable gentlemen are going to get up a petition that will be what a petition should be. It will be "carefully and judiciously worded," and the "enormous difference" between repeal and modification will be "explicitly stated." With the advice and instruction that are expected to issue from *The Index* office, it will be quite safe for one or two hundred thousand good, obedient obscenity-hating Liberals to sign it by the end of the year. This is all right. We hail the movement with joy, we rejoice that at length they are ready to ask for a "radical modification." It is far better than crying down the efforts made by others. We welcome them as co-laborers in a good cause. We will promise not to print five columns in opposition to the signing of their petition, and if it should not be fortunate enough to secure the approval of Congress we will not say; "I told you so;" "You did not draw up your petition right;" "You have brought disgrace upon the Liberal cause;" "You have committed a great blunder"—and a blunder is worse than a crime. No we will not be mean enough to act in that way. We will advise everybody to sign it who wants the law "tinkered up" some, but not repealed, and if it fails, we will say "don't be discouraged; your motive was good try again, perhaps you will have better luck next time."

Yes, we cordially hail our co-laborers, and they can depend upon our moral support. We are glad that they even want the Comstock laws changed a little, and the more the better. Let them go for modification and we will still go for *repeal*. We still think a bad law is better repealed than tinkered. We still think the law was enacted by improper influences, and at the direct request of Comstock and the Young Men's Christian Association. It was rushed through by a drunken and dishonest Congress in its last expiring moments when bills for salary grabs, back pay, double salaries, and thieving games became laws.

The Comstock law has been only an engine of evil, persecution, and oppression. No real case of obscenity has been prosecuted under it, but large numbers of people have been arrested under it for obscenity, and they have been harassed despoiled, mulcted, and ruined, without the slightest good having been accomplished. We are unable to see anything in the law, in its mode of action, or under its rule, that intelligent, honest Liberals are bound to respect.

We have not come to believe that it is any part of the duty of the Liberals of America to support Anthony Comstock or his vile laws or any part of them; and it causes us to feel regretful to see the high priests of Liberalism stand up and say to us, the laity, the rank and file: "You may speak in measured terms against Anthony Comstock but you must not oppose his laws in toto. You must hang on to a part of them, just for the sake of respectability and for fear that Mrs. Grundy or some other equally worthy old granny may think you are in favor of vile obscenity dealers who have set their hearts upon ruining the young of both sexes all over the country." We are honest in the opinion that Anthony Comstock is one of the most infamous men in our country, and we cannot think that the Liberals of the land are going to add to their respectability or culture by throwing up their hats for him or in favor of his mode of doing business, or of the laws he has caused to be enacted.

We have also given some attention to those laws of his, and we fail to see how they can be judiciously tinkered up or patched up so as to be as good as a new law ought to be. They are like a coat made of poor shoddy cloth, which has been dragged through the filth and pitch of ignominy, by which it becomes tattered and torn in every part, when the owner would doubtless think it had better be cast aside as a worthless piece of property, when some respectable renovator should cry out, "O no! don't throw it aside; don't repeal it; let's modify it; let's save a portion of it for respectability's sake and in respect for the shoddy establishment where the cloth was made." Would there be any reason or sense in such talk? Very little.

These men say "modify Comstock's laws." Well, as observed, we have been looking them over to see if they can be modified to good advantage. We have searched to see what there is in the laws that can be saved to any profit, and we must confess we have searched in vain. We fail to see how the new and the old can be joined together so as to make a good garment. Like the torn and befouled shoddy coat it ought to be thrown aside, and its place supplied with a new and far better garment. When the cultured gentlemen get up that carefully worded and well considered petition with which the country is to be favored, will they not be kind enough to point out the parts and passages of the Comstock laws which they are in favor of retaining, and will they not also be kind enough to draw up the new law, that is to be, just as they think it ought to be? It will be so much better for simple-minded Liberals who do not know enough to judge what kind of a petition they ought to sign to see before them precisely what kind of a law they are petitioning for. We think the gentlemen will not object to adding this trifle to their kind labors in behalf of the masses.

Is it a truth that the people want any portion of the Com-

stock laws of 1873 retained? and if so, for what purpose? Is it that obscene books and pictures may be suppressed and not be allowed to pass through the mails? Mr. Underwood will say yes to this. But does he want any more law upon this or any other subject than is necessary? Does he want to crowd our statute books with severe laws when it already has enough to answer all purposes? Are not too many laws as bad, or worse than too few? If the laws in existence previous to March, 1873, were all sufficient to rid the country of the vile prints objected to, was it necessary to pass more? Is it not a fact that all obscene books and pictures were driven out of circulation, if not out of existence, before the laws of March, 1873, were enacted? Let us assure Mr. Underwood such is the fact. The stock of the vile stuff which existed in this city was seized the year before the passage of those laws, and none of consequence has been in circulation since, and under the operation of those laws not a real case of obscenity has been prosecuted, but hundreds of cases have occurred where well-disposed people have been annoyed and tortured beyond measure. If friend Underwood thinks this statement untrue, we ask him to point out a single instance where an obscenity case deserving of prosecution has been prosecuted under the Comstock laws of 1873. For every case of the kind that he can point out we will name to him fifty cases where persons not guilty of obscenity and guilty of violating no law have been maliciously, cruelly, and wickedly prosecuted, persecuted, and bedeviled until they were fain to take themselves out of the world, or where the grief and anguish consequent upon the attacks of Comstock drove them in sorrow to their graves. Now, these things are so, and being so, does Mr. Underwood really think it is any part of the duty of freedom-loving Liberals to sustain such a man or his laws, and that it is a crime, or a blunder, or an error, or even a piece of ignorance to ask for a repeal of such evil laws? Can he really think that Mr. Abbot's course in regard to those laws has been just and judicious? If he does, we most assuredly do not, and shall exercise the liberty of expressing our opinions upon the subject. We do not believe Mr. Abbot will make his fortune either financially or in reputation by upholding Comstock or his laws. He may be eminently cultured, but he will scarcely be considered respectable and much less Liberal. It is our opinion that if the existence of Liberalism depends upon sustaining Comstock or his laws, the sooner it goes up in smoke the better, and let us have something more sound and more just in its place.

We have an instance of pure and unadulterated Comstockism in the Heywood case. Heywood is a graduate of Brown University, a gentleman and a scholar, and as honest a man as the sun shines upon. He is a hundred times more honest, more honorable, and purer than Anthony Comstock, but he committed the great crime of writing and printing his true convictions on a subject which he considers of deep importance to his fellow man, and for thus exercising his inalienable rights, Comstock, by false and decoy letters, caused his arrest, trial, and imprisonment, and by the aid of bigoted and unrighteous Christian judges produced his conviction and sentence, and pursuant to those Comstock laws which Messrs. Abbot and Underwood are so anxious to perpetuate, and which they think is so great an offense to ask to be repealed, that good, brave man has been torn from his family, and is at this moment serving out his sentence of two years at hard labor in Dedham jail. Are they not indeed beautiful laws, which every Liberal in the land should shout himself hoarse over, which have sent Mr. Heywood to prison? If Messrs. Abbot and Underwood pursue a consistent course, if they still deem those laws just and desirable to be retained, they must think that Mr. Heywood's sentence is a just one, and that "it served him right" to send him to prison? Mr. Abbot said Mr. Heywood has been "indecent," and of course he should be deprived of his liberty. He has said we also have been indecent, and it is not improbable that he thinks our true place would also be in prison.

It puzzles us to understand how Mr. Underwood is able to decide that the Constitution gives Congress any right to examine the moral quality of mail matter. There is not a word in that instrument that squints in the slightest degree in that direction. All it says on the question of mails is that Congress shall have the right to establish post roads and post-offices; that is to say, Congress shall have the power to afford facilities for transporting mail matter for the people, but it gives none for restricting the same. All men, of all colors, of all creeds, of all sizes, and all degrees of morality and decency have equal rights in the mail, and it is surprising that a gentleman of Mr. Underwood's usual good judgment and fine reasoning powers should occupy opposite ground. It would seem that his logical mind ought to be able to see that if Congress, or judges, or juries are empowered to condemn a man for depositing matter in the public mail, on the ground of indecency or immorality, that they would have to go but one step further to condemn him for heterodoxy in presuming to oppose the divinity of the Bible and the Christian religion. If a man shall be deprived of liberty of conscience as to matters pertaining to social ethics, sexual physiology, the laws of reproduction, what is to prevent his being debarred from expressing his dissenting views from current theology? Mr. Samuel Colgate, the president of the Society for the Suppression of Vice, in its last public meeting, denounced Freethinkers and Infidels equally as strongly as Freelovers. He thought the literature of each ought to be suppressed. If, then, Comstockism and Colgateism are to become the rule of the land, where are Mr. Underwood and Mr. Abbot to be? Why, in prison, of course, working out their respective sentences at hard labor? In the eyes of our Christian rulers and Christian law-makers they are just as deserving of it as Mr. Heywood. Is it indeed a part of the reformed Liberal creed that a man may think as he pleases on the subject of theology, and may be as radical as he pleases, but on the social and reproductive questions he shall think and act just as Congress prescribes, or go to prison? Is this the rule which Messrs. Abbot and Underwood would prescribe for us, and would recommend all good, submissive Liberals to advocate? If so, we will have to be a rebel; we can never bow our neck to such a yoke. We must be as free to think and speak and print and mail on one subject as another, and we want to know who is the man that has the power and the right to say *No* to our free, native American right.

True, the U. S. Supreme Court did recently give a weak, half-and-half sort of decision that the mail laws of 1873 are constitutional, but it is probably the weakest and the lamest decision that ever emanated from that court, and was given in the Christian interest because they saw if they pronounced the law unconstitutional that it would directly and seriously affect the work of the Young Men's Christian Association, of the Christian Society for the Suppression of Vice, of the Christian agent, Anthony Comstock, etc., etc., and it was deemed best to let it stand as it is. But, as true as the sun shines at noon-day, sooner or later, those laws will be set aside on the grounds of unconstitutionality. "Round and round we run; ever the truth comes uppermost, and ever is justice done."

There is scarcely a bright ten-year-old boy in the country who cannot see that Congress has no constitutional right to inspect or condemn the right of opinion in any citizen, and the doctrine that any man of any shade of belief or views shall be sent to prison and his property confiscated because he avails himself of the mail facilities of the country, must ultimately pass away, even though Messrs. Abbot and Underwood do advocate it. Justice is simply justice, and it cannot be changed into intolerance nor exquisite respectability.

We must confess, we are sorry to see Mr. Underwood advocating the constitutionality of abridging individual right and individual liberty upon any question. It is so different from the decision which the great statesmen of 1836 came to in that year in reference to stopping certain matter from passing through the mails, as to cause absolute surprise. At that time the dwellers in the southern portion of our country were extremely sensitive to the question of abolitionism, and they wished to prohibit it from passing through the mails, styling it incendiary matter. The N. Y. *Tribune* was then denominated incendiary matter, and that and similar publications were tried to be prohibited from mail facilities; but the U. S. Supreme Court, and such statesmen as Henry Clay, Daniel Webster, John Quincy Adams, Lewis Cass, Silas Wright, and others, decided the effort to be unconstitutional, and it was dropped. They held, imperatively, that all alike had rights to the mail, and that no set of opinions would be legally prohibited. We wish Messrs. Abbot and Underwood could see the matter equally as clear. If they could, they would perceive the great danger of any portion of the community being empowered to decide what another portion may or may not think, or what they may or may not send through the mail. If the Christians are thus empowered to judge, the Infidel must be placed at great disadvantage. He will be sure to be condemned. Should the Catholics come into power, the Protestants would have to go to the wall; because everything that denies the infallibility of the Romish Church and the Immaculate Conception would be pronounced immoral and would be prohibited. If Materialists and Atheists were, at some time in the future, to come into power, and they were allowed to prohibit mail facilities for opinion's sake, or upon the ground of morality, it would be very easy for them to say all belief in religions and superstitions is immoral and damaging to the rising generation, and consequently must be prohibited. How unjust that would be! But it is the ultimate result of the doctrine advocated by Messrs. Comstock, Abbot, and Underwood.

What ails these gentlemen is their utter abhorrence of obscenity and the fear that somebody will judge them favorable to it. It would be well were they not so thin skinned on this subject. Obscenity is very bad, but it is not the greatest crime that is committed. It is not so bad as injustice, calumny and serious injury done to a brother. Far greater wrongs have been done by man in a spirit of injustice toward his fellow-man than by all the obscenity the world has ever contained. It is right to abhor obscenity with all our heart, but other deep wrongs ought to be abhorred with equally as much intensity. We have been accused of being favorable to obscenity, but the charge is most untrue and unjust. We wish the circulation of vile, foul prints to be prohibited in whatever means of conveyance, but we are opposed to doing this by mail laws or by United States laws, and for these reasons: first, it is unconstitutional, and secondly, because it does the business very imperfectly. These laws can only reach what passes through the mail, while the avenues by express, by freight, by private despatch and by private conveyance are left open, by which an immense amount of bad business can be done. The fact already cited that before the obnoxious mail laws were enacted the country was thoroughly rid of all that vile trash and has continued so since, while since the passage of those laws there has been very little of that kind of business to attend to; these facts—and facts they are—ought to be sufficient to convince Messrs. Abbot and Underwood that their alarm, their fears, and their outcry are wholly unnecessary, and also that the great virtue and excellence of the Comstock laws exist wholly in their over-wrought imaginations.

We are at a loss to judge by what authority Mr. Underwood makes use of this language: "The absolute repeal of the present law against the circulating of filthy books and pictures through the mails would be welcomed by hundreds of depraved wretches whom it would help, by enabling them with but little danger to carry on their infamous business." The gentleman is not in the habit of making loose assertions. He usually has some authority upon which to base his utterances, but in this case it is to be feared he has very little. It is hardly to be expected that he has been in communication with the parties he speaks of or that they have confided the secrets of their hearts to him. Judging by the magnitude of the suppressing business that was accomplished before those laws became laws, and the small amount that has been done since, it is very safe to presume that they feel a supreme degree of indifference as to what is done with the Comstock laws. It is the innocent and the worthy that have occasion to fear Comstock and his laws and not the real publishers and venders of downright obscenity that have occasion to hold him and his laws in deep apprehension.

It would be well could the minds of Messrs. Abbot and Underwood be divested of the perfect horror they entertain with reference to the tons of vile trash that stand ready to go forth to all the schoolgirls of the country the moment Comstock and his laws are set aside, and that he is the only protection the dear innocents have between themselves and utter ruin. The mistake is a great one. The tons of vileness exist in the imagination and in the imagination only. There is undoubtedly more of that kind of badness in this city than in all other parts of the country. It has always been so. New York has been the headquarters for all that sort of indecency, but we are informed by credible persons who have the best chances for knowing, that since the year 1872—before the passage of the Comstock laws—if a lynx-eyed person were to search this entire city, from High Bridge to the Battery, with a lantern and a fine-toothed comb, not a copy of the old style of "bad books" could be found. If Messrs. Abbot and Underwood could be convinced of this truth it is probable that they would sleep much sounder and sweeter, and that the welfare of school children would become a source of far less anxiety. The schoolgirls are in no immediate peril from the tons of obscene and villainous matter waiting to be sent to them. It does not exist and nobody wishes to bring it into existence.

There has been nothing of the kind gotten up in six years. The talk about the tons of such matter passing through the mails is utterly false. Nothing of the kind occurs and nothing of the kind has occurred, and those who have had the nightmare in consequence of that imaginary big devil would do well to calm and compose their minds, for there is not the slightest necessity for their trepidation. In 1872 Comstock seized some considerable quantities of libidinous books, etc., and he has seized very little since. This stock of 1872 he keeps as his museum to exhibit on all occasions to shock the clergy, congressmen, editors, and such alarmists as Messrs. Abbot and Underwood. He takes of that stock to Washington and Albany when he wishes to win over to his use members of Congress and of the Legislature. When they have had a good look at this 1872 museum of indecency, they feel disposed to legislate just about as he prescribes. It is also from that 1872 stock which he keeps on hand, that he draws from when he sends obscene matter to various persons and to various parts of the country—the same stock of which his accomplice Joseph A. Britton has on occasions without number offered for sale to those he intended for Comstock's victims. We would say to all these intense obscenity haters, especially Mr. F. E. Abbot, that there is no sufficient grounds for his alarm and unceasing fears. It will be a long time before our fair land is sunken and submerged and over-slaughed by foul obscenity. Even the bad people of the country are not as bad as they are represented.

We must say our experience differs from that of Mr. Underwood. True, he has had good opportunities for ascertaining the feelings of Liberals on the question of repeal and modification, and he says he has found the sentiment almost universally in favor of modification and in opposition to repeal. Not so with us, we have conversed with large numbers of persons upon the subject, and receive many letters every day. The matter is often referred to, and in nearly every instance the friends we have heard from are in favor of repeal and opposed to tampering and temporizing. The secret is just here: Friend Underwood is a modifier and his friends modify to suit him, while we are known to be a repealer, consequently repeal is pealed into our ears. Let us all learn to possess our souls in patience.

We beg pardon of our readers for our prolixity and for some repetitions we have made of what we have said on former occasions. We have such a dislike of being misrepresented or placed in a false position that we say more than we would otherwise.

To the Liberals of the country we would say, wait with patience and composure until the talent of Boston have time to prepare a petition "as is a petition," one fit for intelligent Liberals to put their names to, and when the cultured editor gives the word of command all you will have to do is to march up to the cannon's mouth and be shot down like men or uphold the Comstock banner and shout for "modification" and "damn repeal," as the case may be. Hurrah for Abbot, culture, and respectability!

P. S. We are still a repealer.

NUMEROUS LETTERS are reaching us inquiring, "What has become of *Payne's Age of Reason?*" To relieve ourselves from the labor of answering many letters, we make this general answer which we will send to all inquirers: The *Age of Reason* is, we believe, suspended. One, and we believe a principal cause of its suspension, was its unfortunate quarrel with THE TRUTH SEEKER, in which truth compels us to say Mr. Payne was the aggressor. We do not know where Mr. Payne now is, or what his intentions are in reference to his subscribers."—*Positive Thinker.*

INTERROGATORIES TO JEHOVAH, in book form, will be out next week, containing 260 pages. Let friends who wish it send along their orders. Paper covers, 50 cents; cloth bound, 75 cents.

Selections.

Religion not History.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

This entire ignoring of narrative gospels by Paul demonstrates to us that during his career no such narratives were yet written. For no one who has common respect for him will think him so perverse that when, under the immediate sanction of the apostles at Jerusalem, narratives had been compiled, Paul could slight and utterly neglect them. Such an opinion, coming from an avowed pagan, would be an unplausible aspersion—a mere slander. On listening to the language of some concerning the Bible and the gospels, one might fancy that they thought the apostles carried a sacred narrative in their hands, and, entitling it The Gospel, proclaimed the acceptance of "the book" as divine and inspired to be the cardinal point of justifying faith. But no such book as yet existed, much less was preached, as of divine origination. When an apostle spoke, his words were not treated as infallible; far otherwise; they sometimes differed among themselves. And if an apostle put pen to parchment, there is nothing to imply that in those days his written words were thought less fallible than his spoken words. The title Gospel, given in later times to these four narratives, seems now to delude many into the idea that, in the first age, by "preaching the gospel" was meant reciting a narrative of the human life and precepts of Jesus. If the apostles had set the same value on these as the Church did in the following centuries, they could not have failed to compile such narratives in the very first years. That they did not, shows that all of them substantially agreed with Paul, and that their "gospel" was something else than the miracles and moral precepts and wanderings of Jesus. Indeed, the received books of the Christian canon itself make clear what was the primitive gospel or good news. It was the proclamation of a coming divine kingdom on earth, in which Messiah should rule in person, and his saints sit on thrones by his side. If people will shut their eyes they cannot see this; but the fact is as clear as clear can be. A truly fascinating proclamation it was to a world trampled down under Roman tyranny. Messiah was to descend from heaven, not at the end of the world (as our English version erroneously has it), but at the end of the age. A new and blessed age was thereby to be established.

The times of refreshing were to come from the presence of the Lord, who would send to the cruelly wronged nations Jesus the Christ for restitution or re-establishment of all things, according to the words of all the holy prophets. The glorious prospects held up in Daniel and Isaiah especially had long been the delight of the Jews. They were necessarily the infant-food of the Christian Church. From this source it learned of what kind the kingdom of God would be; to have renounced these glowing predictions would have been suicide. Neither James, John, and Peter, nor Paul could have dreamed of such a proceedure; only a later age, after Jerusalem had perished, could deride as "Jewish" the glorious hope of Messiah's earthly rule, unveiled in Hebrew prophecy. Even a Hebrew Psalmist, without allusion to a messiah, had announced that Jehovah would get the victory over the heathen with his right hand and holy arm, and make known his salvation to the ends of the earth; therefore he called on all the peoples to rejoice and the floods to clap their hands, because Jehovah was coming—was coming to judge the world in righteousness. His kingdom was to be fundamentally new, exterior and visible, a real kingdom of heaven on earth. All pagan rulers were to be dethroned. The day of the Lord of Hosts was to be against all that was proud and lifted up, against high towers and fenced walls, against fleets* and war-horses, and chariots and royal pomp. The pride of all glory was to be stained; the honorable of the earth were to be brought in contempt. The Lord alone was to be king; let the earth rejoice! Truly this righteous rule is, as it was, "the desire of all nations." When announced as imminent, in conjunction with the stern call to repent of sin and be converted to a holy life—a call to which the conscience of mankind responded—it is not wonderful that so many listened and believed. Not that this gospel was "good news" to everybody. Of course, it was not to the princes of this world, against whose power it was proclaimed; Roman emperors were able to understand so much. But "the day of the Lord" was not only to overthrow all that is high and mighty, it was also to burn up the meaner sinners. Some one has said that Christianity is founded on the doctrine of hell fire, which seems to me an error, if hell means an eternal or a lasting fire; but, undoubtedly, the doctrine of God's fiery wrath against sinners, on "his great day," was cardinal to Christianity.

In Isaiah, as in the Apocalypse, Messiah was to tread the winepress of God's wrath and to stain all his raiment with blood. According to the other notion, also military, a fire was to go before him, and burn up his enemies, the wicked of every class. "To flee from the wrath to come" was the burden of John the Baptist, who first uttered, "Repent ye, for the kingdom of heaven is at hand." Jesus followed it up with the same formula. Paul echoed it in words substantially the same. The Lord Jesus was to be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel. On those who obey unrighteousness, tribulation and anguish would fall in the day of wrath and revelation of the righteous judgment of God, out of which only a select body of mankind would be saved. The day of the Lord would come as a thief in the night, and the children of darkness would not escape. Hence the exhortation, Save yourselves out of this untoward generation. Repent and be converted, that your sins may be blotted out, and that you may stand perfect before the Lord at his coming. All who had heard the primitive gospel understood that it was a day of vengeance, as well as of mercy, a day sudden and sharp, a day of universal convulsion even to the sun and stars; a day to be wished for by saints, but to be dreaded by the wicked and by obstinate unbelievers.

That this great consummation—the bringing down from above a divine king, accompanied by angels and by saints raised from the dead, who would destroy tyrannies and idolatries—was to come speedily, is attested in the first three gospels and in the Apocalypse, in the epistles of James and Paul, and in the first epistle of Peter. "Behold! I come quickly." "I come as a thief: I say unto all, watch." "Ye turned to God from idols, to wait for his Son from heaven." "Keep this commandment without spot until the manifestation of the Lord Jesus." "The coming of the Lord draweth nigh." "The time is short: the Lord is at hand." "The Judge standeth at the door." "The end of all things is at hand." "The revelation of Jesus Christ, to show unto his saints what must take place speedily: the time is near." "Surely I come quickly." These are some of the phrases which assure us that the primitive gospel was the proclamation that God was about to send from heaven, very speedily, a divine Savior who would, in a moment of time, sweep away from among men all tyrannical rule. That this Savior had recently lived in Judea as a holy prophet was, no doubt, matter of interest, yet necessarily secondary; that he was to be the righteous king foretold by many prophets, the king for whose rule millions of hearts ached (as they still ache), was the prime fact; and his speedy coming made all earthly concerns seem insignificant.

The second epistle bearing the name of Peter (which for other strong reasons, is regarded as of later origin) is reactionary on this topic, and complains that men ask, "Where is his promised coming?" a question that necessarily arose, when time had passed on, and "things continued as they were from the beginning." A most evasive explanation is there given, viz., that a thousand years are, in God's estimate, but as one day. Thus God is made out to cheat us and mock our hankerings after just rule by telling us that he comes quickly; while by such logic the phrase may mean a million years or a million million as easily as a thousand. Again, the epistles of John the Elder have not a hint of this impending return of Christ to establish a personal rule on earth; a fact which suggests that John the Elder lived in the second century. His Greek style is identical with that of the fourth gospel, which also is silent about the divine kingdom on earth, totally omitting even the cardinal proclamation, "Repent ye; for the kingdom of heaven is at hand."* Indeed, the contrast between the first and the fourth gospel is notable concerning the royalty of Jesus. In Matthew, the high priest adjures him by the living God to tell whether he be the Christ. Jesus assents, and adds, with needless circumstance: "Presently ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." As he habitually calls himself "Son of man," the very fact is a virtual allusion to Daniel vii, 13, and a proclamation of this "gospel of the kingdom." But in John xviii, 33, when Pilate asks him whether he is the king of the Jews, Jesus replies, not with frank precision, as in Matthew, but evasively, for he says: "My kingdom is not from this world;" but leaves it obscure whether or not he expects, by angelic swords, to be shortly installed on an earthly throne. The omission of this topic in the fourth narrative does but bring additional proof that it is of later origin, and cannot lessen our conviction as to what was the primitive gospel held in common by James and by Paul; a doctrine which so vividly fixed attention on the glories of an immediate future as to overpower interest in Jesus as a human personality.

[TO BE CONTINUED.]

* Ships of Tarshish.

* The Apocalypse sharply defines the millennium of divine rule on earth, with a resurrection of saints preceding it. Paul teaches the First Resurrection in 1 Cor. xv, 23; 1 Thess. iv, 16; alluding also to it in Philip. iii, 11.

Communications.

A Plea for the Unborn.

In looking about for a remedy for the many ills to which the workingmen and middle classes seem to be heir, the chief concern should be to find one that is practicable. There are as many potions ready to be taken as there are patients to take them, but they are inseparable from surroundings which are not to be thought of. The co-operative plan of stores and workshops has done much for the lower classes of England. But it does not seem to be received with so much favor in this country—probably because we are not reduced to the straits with which our English brethren are familiar. New York is especially full of reforms and reformers. Some of the schemes are admirable, could they be carried out, and some are deplorable in their tendencies, and it is perhaps best that they should have no influence beyond the very limited circle which holds them.

One of the most successful enterprises—from a pecuniary point of view—ever devised to assist men and women without means, is the communal home at Oneida. The founders of that enterprise have prospered amazingly, and accomplished wonders for their members. Some of the social features of that institution are, however, extremely bad; so bad, in fact, that they more than counterbalance the good effected by their compact organization. A scheme which should unite the advantages of organization, and still leave the family relations untouched would be more desirable. But we can learn one lesson from them which should be treasured up by the laboring people. They allowed no children to be conceived in their community till they were prepared to support and educate them. They did not and do not interfere with the sexual relations although they did and do interfere with the love relations. Whether the means employed by them to prevent an increase of population is the best or not I do not pretend to know. That is for physicians to discuss. Once convince people of the necessity of regulating the size of their families by their means of sustaining them, and remove the Christian embargo from the discussion of this subject and we will soon have healthy and practicable methods of reaching this result. That there are now ways in existence, no one who takes the pains to inquire, will doubt. Every educated physician knows what will accomplish this, and that class of females who are a curse to any country are not wholly ignorant of the manner in which undesirable offspring may be avoided. The wealthy classes are also familiar with this subject, and it is principally among the workingmen, where large families are the most severely felt, that ignorance upon this subject is the deepest.

A great many will say that this country is in no danger of having too many children. The country is not, but the laborer is, and it is to the laborer directly that this question is of the most consequence. The lady who rides in her carriage does not regulate her family through necessity, but for her own convenience. The laborer should regulate his by the wishes of his wife and the length of his pocket-book.

At the close of our late civil war, the immigration of foreigners was large. They came by thousands and crowded into our cities. Manufacturing was increased, but the country was not developed. Tenement houses went up in the towns, and the farms were left deserted. The squalid streets were filled, and the broad prairies were left to the wild flowers. The solitude of the desert was unbroken, and the avenues of cities were choked with workers. We are now paying the penalty. Manufacturers commenced to cut down wages, and the workers commenced to strike. There was no work for many, but they had to eat. Though their hands were idle their stomachs were not. There were so many competitors for work that wages were easily reduced, but there was no cessation in the competition for food. Millions were reduced from comfortably-fed mechanics to poorly-fed day-laborers, and the day-laborers were forced into the ranks of the beggars and criminals. All classes except the very rich sunk down a step in the scale of civilization, and the very rich began to form an aristocracy of wealth, and to look with indifference if not contempt on their less fortunate fellow-beings. If one-half of the population of this country could be taken from the towns and cities and settled on farms, the shadow of hard times would be lifted from our land, and the bright sunlight of prosperity would gild and gladden the face of toil. But it cannot be done. It is hopeless to dream of such a millennium, and we must make the best of a bad condition.

Society is honeycombed with corruption, and the workingman has contributed—unintentionally, we know—to the general demoralization around us. Our leaders have been "the blind leading the blind," and they have led us into a Stygian darkness, from which we are now painfully groping our way. Priests and politicians have been our ruin. Politicians have coaxed, flattered, and in too many instances hired the workingmen to vote for them. Politics seem to be a game in which the most unscrupulous win, and the man who should rest his claim to the suffrages of his fellow-citizens upon the righteousness of his cause and the honesty of his purpose would stand but a slight chance in the race for office. Big promises and small performances are the capital on which a politician gets and administers his power.

As for the priests, it is perhaps to be expected that they will always be found on the side of the conservatives. They always have been clogs and brakes on the wheels of progress, and, if we judge them by their record, always will be. It is for their interests to keep the poor people ignorant, for by such ignorance they thrive. Education is the only sovereign remedy for the disease of poverty—not the education which the college gives, but the education of common sense—but that is exactly what the priests will not let the people have if they can help it. They tell us that we are

in the hands of God, that he looks after us all, and that whatever he sends we must accept with resignation. If to a brawny laborer, blessed with a buxom wife, he sends seven children, they must thank him for the "blessing." If he forgets, however, to send food for more than four, they must also submit and praise his goodness in sending even that much. For the rest, they must depend on charity, or see their children starve. Such teaching is devilish, but that it is so, no Christian can deny. And when an Atheist, filled with love for her race, points out a way in which poverty can be at least ameliorated, she is prosecuted, her child torn from her, and herself made the object of bitter and pharisaical reviling. Such is the treatment meted to the philanthropist by the priests. Such is the reward of a noble woman, and I might add, of such bigots is the kingdom of heaven.

But the people are getting aroused upon this subject and are beginning to regard it as the most practical means of alleviating the suffering of the poor in the future. It may be difficult to convince the Westerner, who looks over an almost boundless land, that there are too many workers in the country, but let him come to the city and he will be convinced. Let him wander among the squalid habitations of the poor—the Baxter streets, the Water streets, and the Five Points, to be found in every large city—let him see the wretchedness, want, and woe of the dirty denizens of under-ground cellars; let him listen to the sounds of drunken revelry and the contending voices of wrangling human brutes which issue from the dimly-lighted dens of poverty, and he will not say there are not too many. He will only wonder at the toleration of such places, and he must have more than a human heart not to wish that thousands of the poor creatures had never been born.

These are the lowest ranks of labor, the recruiting offices from which are drawn the petty thieves and vilest criminals which the workingman is taxed to support. If you go up a step or two to the better class of workingmen, you will find a difference of degree, and not of kind. Crowded in narrow streets are tall tenement houses, each holding twenty families, with an average of five, and often more, in a family. Think of it! a hundred human beings crowded into a single house! Think of it, farmers, on your splendid farms, merchants in your cozy homes, mechanics toiling at your trade. A hundred people in a single house, and yet there are hundreds, aye thousands, of these sepulchres of poverty in this city alone. They are monstrous coffins filled with unshrouded ghosts, for the people who inhabit them are but shadows of what men and women should be. *Pale and spiritless women, tired and discouraged men,* rickety and sickly children, fill them from garret to cellar. Despondency pervades the very streets, and poverty, toil, and care are stamped on every face. And yet they go on rearing children to follow in their footsteps—perhaps to sink into the ranks of the criminals, or to be forced to the poor-houses to subsist on charity.

Is it a crime to ask them to abstain from begetting children—we do not ask them to forego marriage—to beg them not to crowd their houses any fuller, to pray them not to visit their misfortunes on their innocent offspring, and to wait till they are able to feed and educate the beings who are to be the future laborers of the world? Is it a sin to plead for the unborn generations, to ask that they may have the comforts denied their parents, the luxuries to which they are strangers, the advantages which are as far from them as the glittering stars? How many souls have been dwarfed and cramped by the spectre of poverty—the ever-pressing need of working for the daily bread! And will our workingmen go on raising slaves for the capitalists, criminals for our jails, and competitors for the scanty subsistence forced from the grudging earth?

If the laborer should intelligently use the power he has in the ballot, he could remove the incubus placed upon him by the capitalist; and, if he use his reason, he can make the earth a happier place for those who come after him. Is it too much to hope that he will? EUGENE MACDONALD.

The Watkins Convention.

EDITOR TRUTH SEEKER: G. C. Hibbard Esq., of Watkins, the Chairman of the Schuyler County Liberal League and Freethought Committee will be pleased to furnish friends who contemplate attending the Watkins Convention with any required information, or engage for them rooms in advance at hotels or boarding-houses. And the following extracts from a letter I received from Mr. Hibbard to-day may give your readers some necessary information.

"The Hall you can have, also the Grove, which is in the centre of the village, and is the most delightful park I know of for its size; it is well shaded, can seat about two thousand people and furnish camping ground for about sixty tents. I have seen the hotel and boarding-house people with the following results: Glen O. K. Hotel, Lake View Hotel, and Glen Mountain House, our three best and first-class houses, $2.50 per day. The Jefferson House and Fall Brook House are $2 00 per day. Higher prices than these they will not ask, and perhaps you can get them to shade a little if the parties are large enough. All our boarding-houses will charge $1 00 per day. Fare on steamboats, excursion rates, from Geneva to Watkins and return, $1.00, which is half price; from Canandaigua to Watkins and return $1.95 two-thirds rate; from Elmira to Watkins and return ninety-one cents. Some of our citizens will take some of the distinguished speakers to their houses. Many private houses will board cheaply.

"It will be time to organize a business committee in August. At Havana, three miles from here, the hotel rates are from $1.00 to $2.00. There are three nice clean hotels in Havana. There will be no extortion by any of the hotels, and those attending the meeting will be kindly and considerately treated. The hotel prices could be obtained lower if the convention was held in June. August is the best month of the season, as the most tourists come that month. Do you expect us to provide any tents? if so, I will submit the matter to the committee."

I will add that I am confident that arrangements can be made with the best hotels for $2 00 per day. And as for a tent in which to hold the meeting, brother Cosad of Wolcott, informs me he thinks he can obtain the large one we had at the Wolcott meeting of last year if desired.

H. L. GREEN.

The Watkins Convention.

HON. FREDERICK DOUGLASS ACCEPTS AN INVITATION TO SPEAK.

WASHINGTON, D. C, June 23, 1878.

MY DEAR SIR: I cheerfully give my heart and hand to every earnest effort to know the *truth* and free the human mind *from the thralldom of bigotry and superstition of* every kind and degree, and hence, if not prevented by the claims of duty elsewhere, I shall be with those who assemble in Watkins on the 22d of August.

We cannot, I think, do a better work in our day and generation than to hold up the standard of perfect freedom of thought against all the fetters forged by priestcraft and the gloomy traditions of men. Law irreversible and eternal we should seek to know and obey, as the highest of which man is capable. Yours truly,

FREDERICK DOUGLASS.

To H. L. Green, Esq.

An Open Letter to Anthony Comstock.

BY A YOUNG CONVERT.

DEAR SIR: Believing that the popular impression that philanthropists seek only the approval of their own consciences, and are totally indifferent to public praise or blame, is a somewhat erroneous one, I have ventured to entertain the hope that you, at least, would not prove entirely insensible to the homage of an obscure but infatuated admirer. Although a stranger to you personally, I have carefully and enthusiastically studied your career from the beginning, and flatter myself that I have correctly estimated your public life and character.

What Boswell was to Johnson that am I to Comstock. If your modesty has heretofore prevented you from taking your proper place amongst the notables of the land, I am determined that it shall do so no longer. I will be an Aaron unto you and speak for you.

I have searched the pages of history with a jealous eye to see if any might justly claim to share the honors with my hero, but no rival appears. A few abortive attempts have been made, it is true, to produce a perfect monstrosity, but there was always some essential element lacking. It remained for this nineteenth century to crown the work of ages by happily and harmoniously combining in one person the characteristic qualities of the serpent, the hyena, the jackal, and the turkey-buzzard, and produce an—Anthony Comstock.

It is said that Nero caused his victims to be torn to pieces by wild beasts. But you cannot be charged with any such prodigal waste of raw material. Your victims are not frittered away on ordinary wild beasts, but carefully reserved for the especial entertainment of yourself and pious associates. I suppose, however, it was some consolation to them to know that they were being worried to death by the most beastly beast in the menagerie of the universe.

Thomas de Torquemada made a vigorous dash for immortality by frying a few hundred thousand Freethinkers. But Thomas was a failure. It is charged that he was sincere, and it is even hinted that he possessed a conscience. Now, as you have never been accused of sincerity, and were never known to be troubled with that useless baggage, a conscience, you have been enabled to easily outstrip all competitors on the highway to infa— Christian usefulness.

Cortez and Pizarro, fired with a holy zeal for the mother Church and a laudable desire to accumulate a moderate amount of filthy lucre, butchered a million or two of pagans. But it is well understood that you are not actuated by any such sordid motives. Gold, silver, national currency, and even greenbacks you despise as dross, for whether you

Ride on the railroad or walk.
Write decoy letters or talk,
Lie, or commit perjury.
Steal, or commit forgery,

whatsoever you do, you do all to the glory of Comstock, Britton, Abbot, God, & Co.

Dear Anthony, I admire you immensely, but just now my admiration yields to solicitude. We have it from your own pen that when you were a clerk at Washington you became "enciente," and as would never consent to "put things out of the way" you must by this time be in a "very interesting and delicate condition," and I am harrowed with fears lest that little episode in the life of Pope Joan be repeated here in the streets of New York, respectability come to grief, and that godless Infidel Bennett exalt his horn against us. Oh, Anthony! why did you not use "vaseline"? Brother Colgate would have been only too willing to furnish you (at a moderate profit) all you required, and as he is President of our immaculate "Society for the Suppression of Virtue and Morality," the law of course would not effect him, and everything would be lovely. But *now*, I am tormented with ragged-edged anxiety—

'Tis a point I long to know.
Can you be relieved or no?

I suppose you are aware (or if not I will inform you) that I am a profound student, and at the same time, professor, of that ancient and very respectable "science," astrology, and my interest in you has induced me to consult the stars in reference to you, and although the result is not as flattering as could be wished, yet it may prove interesting to you and satisfactory to your acquaintances. Your horoscope reads thusly:

You were born in the sign of the "Scorpion" (the constellation that rules obscenity). Malign influences prevailed; the stars conspired together for evil, a mildew fell upon the earth, and the tail of the dragon trailed its shadow across your path in life. Your early history——Ahem! (Well! we may as well pass over that and avoid unpleasant odors. The business that you are now engaged in is the most congenial to your tastes and genius that you could possibly have selected, nevertheless the stars indicate that the digestion and assimilation of so many tons of obscene literature will ultimately injure your health and ruin your constitution.

If you continue in your course you will become so saturated and gorged with filth that your mother would disown you, your sister would take refuge in a nunnery, your brothers go to Congress or commit suicide at the thought of being related to you. A wen on society, a wart on the body politic, and a cancer on humanity, you will only serve one purpose in the economy of nature—an illustration of the doctrine of "total depravity." The itch, the scurvy, yellow fever, and small-pox will all strike you at once. One of your legs will resemble an elephant's, the other a wild turkey's. Your arms will look like flails, your hands like crane's feet, and your finger nails like grizzly bear's claws. Your backbone will resemble the dorsal fin of a swordfish, your ribs look like a corduroy bridge, and your hair like porcupine's quills. Your toe-nails will drop off, and your teeth fall out (except one, and it will resemble a spike sticking in a stove-pipe hole). Your skin will appear to be hung on your bones to dry, and your eyes resemble those of a dead sucker. Somebody would kill you out of pure compassion, but you will continue to live for the same reason a skunk does—it would be as much as a man's life is worth to go within seventeen feet of you. You will crawl through life a *conglomeration of all that is loathsome, detestable,* repulsive, and horrible, and when you die, your foul carcass will be carted out to the suburbs. Your grave will be a turkey-buzzard's maw, your monument a pile of guano, and a thanksgiving proclamation will be issued that the earth is rid of a pestilence. And your "soul" (or what passes fo such), not worth saving, and too small to be damned, will float around loose through space, eluding the microscope of the angel Gabriel, and finally gravitate—by the laws of affinity—to polecat paradise.

Now, Anthony dear, let us take sweet counsel together. Don't you think that your valuable services to the "Vice and Immorality" Society have not been sufficiently appreciated? Do you think it right to waste so much of your sweetness on the desert air? Had you not better retire from the arduous labors of a life of obscenity to some more sequestered and peaceful occupation, and let "some other feller" sacrifice himself on the altar of his country for a few periods? Take the advice of one who loves you. Retire to the peaceful banks of the Pennsylvania Canal, seek all along the line for a vacancy, and if you can find a mule team (of the Gothic order of architecture) so dilapidated that no one else would be caught driving it, hasten to restore the equilibrium of nature by dropping into the situation. It is true that in your new vocation you will not corruscate across the range of public vision to any great extent. But this slight drawback will be more than compensated by an immense advantage—in your case not to be despised—you can slip quietly out of the world and escape the eternal execration of mankind.

With all the ardor of a first love, I join in the universal wish that, U. B. DAMD.

Pious Point, State of Grace, June 24, 1878.

THE new 6-inch Armstrong gun at Shoeburyness gives velocities of 2,000 feet per second with 70 pound projectiles, while the pressure in the chamber does not exceed 15 tons per square inch. It weighs about 11 tons, and has a far greater penetrating power than the old 11-inch guns, which weighed 25 tons. This decreased weight of gun, with enormous increase of efficiency, shows the rapid progress made in artillery within the past year, and it further shows the possibility of so arming those merchant vessels which could not use the older heavy pieces as to make them very effective for offense or defense. There is every reason to believe that the development of certain new principles in gun construction will lead to even more astonishing results

PROF. CLERK-MAXWELL, in the Rede lecture delivered at Cambridge, England, recently, thus alludes to the late improvement of the telephone which overcame the principal limitation to its power: "As long as the human voice is the sole motive power of the apparatus it is manifest that what is heard at one end must be fainter than what is spoken at the other. But if the vibration set up by the voice is used no longer as the source of energy, but merely as the means of modulating the strength of a current produced by a voltaic battery, then there will be no necessary limitation of the intensity of the resulting sound, so that what is whispered to the transmitter may be proclaimed *ore rotundo* by the receiver." This will explain what has been to many so puzzling in the results obtained by the carbon transmitter.

H. MORIN says that if saccharose is heated with water under certain conditions it is transformed into a vitreous product which preserves its transparency, in a greater or less degree, according to the way it is cooled. When the temperature is gradually reduced the translucency is preserved, but affected to some extent with prismatic crystals. If, however, the cooling is rapid, the partial crystallization is avoided. The product contains on an average 3.28 per cent of water, and at 14.5° C. its specific gravity is 1.966.

Letters from Friends.

VALUED ENDORSEMENT.

We take pleasure in presenting the following private letter to our readers, from L. V. Pinney, editor of the *Winsted Press*, one of the ablest and most Liberal of our exchanges. It was not intended for publication, but is too good to be kept hidden.—[Ed. T. S.]

WINSTED, CONN., June 27, 1878.

FRIEND BENNETT: THE TRUTH SEEKER is one of my most valued exchanges. It is astonishing to me how you get time to write so much and so well.

It seems to me that the ground taken by the *Press* on the obscenity question is one which will stand the tests of time and experience—viz., *perfect liberty to all men to say what they please on sex*, as well as religion and politics. Let the people talk and read just what suits their royal taste. They never were yet made worse by free speech, but always better. It's not for you nor me nor Congress to say this book or this expression is in good taste and that in bad taste, this is obscene and that is not. No man was ever afraid obscenity would harm himself, but his neighbor, poor fellow; he must look out lest it harm his neighbor! I see you are a little afraid yet to take square ground in favor of liberty of thought and speech, and Ingersoll shows himself a very craven in this matter; but I think you will find that the side of liberty will be the winning side here as it has been elsewhere. The course of Abbot is nauseating enough. He is no Liberal. He belongs to bigotry and the Church. All foes of liberty should "join the Church," and he has shown himself the foe of liberty. There won't be much but "culture" left of Abbot when you get through scourging him, I suspect. Very truly yours, L. V. PINNEY.

JEWELL CENTER, KAN, June 20, 1878

D. M. BENNETT, *Dear Sir:* I have been a reader of THE TRUTH SEEKER for a short time, but could not afford to do without it at all since I have got to reading it and lending the papers to the neighbors. Real true Liberals are not plenty in this country. Many who do not believe the old mythological stories peddled from the pulpit by priests and preachers, for a pecuniary consideration, are yet afraid to come out boldly and stem the tide of public opinion. I have distributed several dollars' worth of your tracts, and find they are doing good. Ingersoll's lectures are frequently inquired after now, and read eagerly by those who would not read anything like them a year ago. There are many here who would make good Liberals if Liberalism were popular, and the cause is gaining gradually all the time.

Yours most truly, L. D. RAYNOLDS.

WATERPROOF, LA., May 28, 1878.

D. M. BENNETT, *Dear Sir:* Being one of the subscribers which you gained through the influence of Mr. S. Sturm, I take the liberty to answer a part of the article signed "Senex" in THE TRUTH SEEKER of the 4th inst., which I have read with no less "amazement and indignation" than "Senex" could have perused the letter of Mr. Sturm. I was amazed to see in a first-class paper an article like that of "Senex," and indignant that the character of a gentleman should be assailed on so slight a pretext.

With all due deference to the Liberals in your ranks, permit me to assert that none possess a better character, more honest and upright principles, and a higher regard for his fellow's feelings than Mr. Sturm. Had you witnessed with what zeal and devotion he worked for your cause during your trial, etc., you would cheerfully bear me out although he has written to you to stop his paper. I do not approve of the spirit of Mr. Sturm's letter, but it *certainly* did not call forth such slandering remarks from a person just cowardly enough not to sign his real name when attacking the character of a gentleman.

I shall not reply to anything "Senex" might say in response to this, and with this, drop the subject. You need not, however, "stop my paper." Very truly yours,

HARTWIG MOSS.

WEBSTER, MASS., June 25th, 1878.

FRIEND BENNETT: An article appeared in THE TRUTH SEEKER of June 15th, bearing the title, "Civilization Without Clothes," and written by an extra-cultured person under the nom de plume of "A. R. C.," attacking Mrs. Wheelock and T. C. Leland. They are able to reply to him on that score; but when he makes the astounding assertion that the French nation, as a class, is a nation of prostitutes, that's the rub, and having lived fifteen years in France, and knowing the French uncultured people well, I must try and defend them. In the first place, the French people are the only people that I know of who know how to live. They are not hypocrites; they don't walk about on Sunday in funereal procession, with an unmeaning book under their arm to listen to a man talking nonsense which they don't believe—they enjoy themselves better than that. Anthony Comstock and the "Society for the Suppression of Vice" could not live a week among them; they would be laughed out of existence; and no uncultured French judge could be found to condemn people for such frivolous offenses as those for which Anthony and his people persecute. The French uncultured people come out like men and fight for real liberty; the extra-cultured American stays at home, and hires a man to fight his liberty battles. The French people are not content with a sham republic; they want a real one. The French women are industrious women; they attend to their household duties; they do not recline on rocking-chairs and loaf about, like the cultured ladies of America, in sewing-circles under the pretentious plea of benevolence.

The cultured Mr. Frothingham, in one of his lectures, said the first French Revolution did no good to France. He is mistaken. It did away with the sacred character of king, priest, and noble; it abolished that abominable law, "Primogeniture;" it enacted the tribunal of prud, homme, or arbitration of the working man.

I will conclude with the motto of the "uncultured" French people: "*Vive la Republique! Democratic et Social!*"

JAMES FORBES,
One of the Uncultured.

NEW ORLEANS, LA., June 15th, 1878.

DEAR FRIENDS: Having made in the last six months a successful tour from Michigan to this city, we now propose to pass July, August, and September on a tour to include the following cities: Dallas, Little Rock, Memphis, St. Louis, Chicago, Indianapolis, Detroit, Cleveland, Buffalo, New York City, Newark, and Boston, and such other towns and villages as may desire us. One or more lectures may be had on any reformatory topics, viz., Spiritualism, Free religion, temperance, labor reform, finance, etc. Mr. Vandercook will sing original songs at each lecture. Mrs. Brown can be engaged for clairvoyant and test seances. We are probably too well known to you to need any recommendations. We however would refer to the editors of the *Religio-Philosophical Journal, Banner of Light, Voice of Truth*, TRUTH SEEKER, etc. Also to the officers of the Iowa N. Wis., N. Ills., Mich., Tenn. and Texas Associations of Spiritualists and Liberals. Shreveport, La., over June 30th, Sewell, Texas, over July 7th, Dennison, Texas, in discussion with Rev. L. W. Scott, over July 14th. Those who desire us to visit them, please address us (with stamp for reply) at Dennison, *Texas Herald* office, till July 15th, and we shall be pleased to open a correspondence with you. Believe us tfuly your friends, CAPT. H. H. BROWN.
M. C. VANDERCOOK.

BROWNVILLE, VT., June 26, 1878.

FRIEND D. M. BENNETT, *Dear Sir:* Having read long ago, your "World's Sages, Thinkers, and Reformers," I want to tell you my disappointment; I found it better and far more interesting than I expected. And now a word about the "book of the century;" that I want and mean to have some time, and others of your works I know I should like to have. I sincerely thank you for your labors of love bestowed upon such works. Your paper, too, if read, will do great good. Sincerely yours, LUCIUS SMITH.

LEEDS, N. Y., June 28, 1878.

D. M. BENNETT, *Dear Sir:* We have just established a new school of Freethought in this village, and it seems to be making Christians feel very badly already, and, of course, they are working against it as best they can, but their work will prove of no avail; we mean business. The name of this association is The Leeds Philosophic and Library Association. Among its objects are the following: "To afford a better opportunity to study the philosophy of politics, religion, the laws of nature, and the various departments of science." We are but few in number, and are also poor. I have given them a room in my building for one year, provided they shall conduct themselves in a manner becoming Infidels, and I guess there will be no trouble about that. They have elected me Librarian, and it devolves upon me to purchase all books, newspapers, etc.; and, of course, I being heartily in sympathy with you, would naturally incline to patronize you, provided we can be as well served for the same money. Our orders will, of course, be small, but we shall, doubtless, be able to order more or less every month. We want you to let us know what percentage you will throw off, or, in other words, what is the best you can do with us? Respectfully,

GEO. H. WARNER.

DAVENPORT, IOWA, June 24, 1878.

MR. D. M. BENNETT, *Dear Sir:* Please find inclosed two dollars which you may place to my account on THE TRUTH SEEKER which I ordered for Mr. Glime.

I see by the tab on my TRUTH SEEKER that the time has expired for which I payed. I will remit for another year possibly in a few weeks.

You may save me a copy of "The Champions of the Church," the cheapest. I think fromthe characters you have already portrayed in THE TRUTH SEEKER that it is just the book the Infidel inquirer wants. If the account of Catherine de Medici is a fair specimen, and I think it is the book could well be called "The Champions of Hell on Earth," for I think if there ever was a Hell (big H), it was when such fiends roamed at large or held the reins of (un) civil government. Yours truly, JAS. LOVE MCKELNEY.

ST. CHARLES, MINN., June 24, 1878.

FRIEND D. M. BENNETT, *Dear Sir:* Inclosed please find one dollar, which please place to my credit towards paying for THE TRUTH SEEKER. In the fall I hope to get one or two more subscribers for THE TRUTH SEEKER. You can also put me down for a copy of your new work, "The Champions of the Church." I will try and send you the money for it early in the fall, when you can send it. I think that the cause of Liberalism is gaining in this vicinity.

Those lectures which Prof. B. F. Underwood delivered in St. Charles about the last of March, and again on the 25th, and 26th of May, had the effect to arouse up a spirit of inquiry into the claims of the Bible, as the inspired word of God. We shall no doubt procure the services of Prof. Underwood again, and also those of other lecturers, so that the people will have a chance to examine the truths of Liberalism. I am very much pleased with THE TRUTH SEEKER. Its candid and fair discussion of the subject of Spiritualism should not displease any seeker after the truth. A fair examination of the subject can do no harm. I hope you will be able to give THE TRUTH SEEKER to the people for many long years. Yours truly, C. L. BLAIR.

[STRIGTLY BRIVATE.]

VILLIDELFY, P. O.

MYNHEER PENNEDTT: I vas going do dell you some many few more leedtle dings all apout dot man of gulture, sir—called Appodt; but ven I nodtice I see dot von gentleman calls hisself Lelandt, gomes do te rescue, I magkes myself midghty glad, and I takes myself von leetle shourney vor mine health, and I goes mit myself to a friendt who lives in a valley. Soon afdter ven I gidts myself arrived, id vas rainin all te dime midghty hardt like plazes, and as I pefore said ve vas being in te valley vich midght get itself filled mit vater, do te tops of te houses; and dere vas 3 feet of it in te cellar alreadty, and I clare do Moses I vas, ven I dink of it, skart most as vite as mine frous slopbail; budt she say to me (mine from Kathlena) says she, Hans mine dear, vot does you pin your faith on do? ven you 4gits dat you remembers how te Lord-got-in-Himmel, somedimes on von occasion ledts id pour a rain some 40 days and 40 nights. You midght pudt your faith in te Lordt and trusdt in te clerk of te veather and "pelieve" dat it vill pe all rigdht in te mornin and so it vas, but I did tinks it vas te "valley of te shadow of debt," I was so skart. But I shleeps all nidght like a top, and ven I vakes up dis mornin I vas subprized do findt I vas not dead. But id must pe pecause I pud my trudst in te Lordt ven I brays him te nidght pefore ven id vas rainin so hardt as never vas mit some mudght thunder. I zay do him as I got myself indo mine leedle ped, now I lays mineself down 2 sleep, I brays te Lordt do vatch his sheep. If dey should drown pefore I vake, the vite one vas to Kathleen take. Now I drusts in te Lordt so long as Kathleen shtands py me, mit my side. Bud I vas dinks I vould tell you some dings else about dis valley-gountry. Te fences vas so queer-like, you could nod guess but dey vas made of te sthumps of te trees, and so dey vas. Dey looks just like so many large pig spiders a lying on 2 their backs, mit their feets sthicking up along side one mit anoder. Dey vas sartingly an *offence* and a *tefence*. Dey "sthumps" de cows do gid at the cabbage patge dat vay, and they "gives it nb."

As yesdertay vas Sadertay, so vas dis day 4 te Lordt's tay vor meeting. I nevare go do te gountry church ven I vas in te cidty. But dis is a gristian gommunity and I goes mit some friends do see someding apout te gristianity of te day. It vas a nice leedtle choir vich sings some prazes on te ridght handt of te sbpeaker who vas a red-headt—I mean who vas vel-read ash a shentleman, who said der vas some Scribture in 2 of the Kings 11th gapture of the 5th verses, all about Naman te leper who vas told do by the prophet "go do de river Jordan ant vash hisself" for 2 ged avay his unclean-linen-ess; vitch all seemed te pest ding he could do under de zircumstanzes; bud I dinks dat man-of-Got, made von grand mishdake ven he say it vas no goot 4 "Naman the leper" do vash hisself from te ungleanness, yet he do say dat de leper var a bad dirdty pizness of te vorst kindt. So I differs mit him ven he say dat it vas only te "faith" dat vich vas his cure, and so dis man goes on all apout faith, bud nod 1 vord does he say all apont te zaving grace of soap and vater in making 1 person clean, but he insists ve must vash in te plood of dat man he galls Griste; but how vas we do get te stains out of the plood. I dinks it vas pad enough 4 an only father 2 spill te plood of his pegotten son, and a misdake all apout, sin, tamnation and bloodhy murder. I does nod propose do pe skardt indo Himmel in dat vay It has begome te fashion I see to disgard te hell-vire-brimstone arrangemendt, vich vas no doubt te vay to magke some beeples afraidt and to gedt dem some brefer-ence 4 to sing some prazes all aroundt a Big Drone in anodter blace called Himmel; and so dey say dey got some faith and dat is vare dey is do die ven dey go to, vedder dey mage some other vellers happy and goot or nod. "Faith" in te "goot time goming" is all they axes, "bud as 4 me give me lipperdy or give me debt. "Go on" brudder Pennedtt, I am drooly, SCHMIDT (mit you.)

MR. EDITOR: Allow me to direct your attention to the fact that a reverend lecturer in your vicinity is impressing the way-worn path of antique truth with his colossal weight and determined footsteps. A man of splendid literary taste, but unacquainted as yet with those sweet secret paths known only to the patient and profound lover and seeker of truth.

How can I sufficiently thank him for quoting that harmonious stanza from Milton's divine hymn to the nativity, for those splendid passages from Shakspere—and then such precious things extracted from Tyndall's pages, that would send a thrill to the calm heart of Socrates, or cause the thoughtful soul of Democritus to seem a shade less divine. Yet, as might be expected, he perverts and misrepresents the thoughts of this great scientist—the gem of our age.

Does Tyndall deny the freedom of the will? As reverting in a late speech to that immense chain in which a multitude of causes conspire to produce an effect, he is careful to place the man himself in the position of a great important link.

What object can be more grand than a soul imbued with varied thoughts and associations, a fountain of motives guided by one ruling passion? In some important decision, the last differentiation reaches an advance point, which the man has never before attained, while the mental elation attendant upon this culmination, proclaims the birth of a spontaneous independent thought, or motive of action, the product of his own mind processes—of himself. Who can write upon any subject successfully until his mind is fully imbued with the spirit of the same? What anguish is more keen than that of a genius, when he finds another obtaining the credit due to his own authorship?

Much is attributed to environment, but the soul is a crucible which receives elements into its fiery chamber, to re-create them, and such emanations acquire a divinity which is the free life-issue of the man himself. The will is undoubtedly free, and has force to resist the power of transmitted impressions. "Wheel within wheel, and soul within spirit," what an unlearned jumble? How serenely would Darwin ignore such puny conclusions, and walk out with his microscope to sit at the feet of nature, as she marshalls the atoms to do her bidding.

Mr. Cook resembles the man who never saw a child, and believes that all things are received from the hand of God full grown, overlooking the cycles which elapse between the formation of the fusoria and the man.

Degrees are the science and machinery of the universe; with deliberate and majestic force evolving at its own proper period, the sun or the dew-drop, the human heart, or the human conscience. If Mr. Cook's views are not pantheistic, they are at least identical, with those which are so esteemed by the thinking world, while the theories long since exploded, mouldy relics of Duns Scotus and the middle ages, challenges our belief: "The plan of all created things is hid somewhere in the substance of God."

We seem to hear repeated the honest declaration of learned Buddhists, that there is no God, but a blind irresponsible force; and that the best worship consists in plans for self-defense. After daintily tasting the Pierian spring, our lecturer invites Madame Mystery to throw her veil over the whole subject, which she might have done with as much propriety before he commenced his lectures, saving him much labor and ineffectual attempts to explain that which yields nothing to the efforts of the timid and inconsistent thinker.

Mr. Cook has much faith in chemical identity, and supposes, no doubt, that his decision is final on the germ question, so that scientists need make no more investigations with microscopes of improved power. He constructs quite a stupendous individual out of the co-ordinating power, not alluding to the fact that the most respectable ghost in question must be responsible for the manufacture of much which is malicious and hurtful, and that his path of creative glory is strewed with the mangled victims of his improvidence and procrastination.

The lecturer in question, without sufficient reasoning, depreciates the great and efficient powers of nature, alluded to so triumphantly by Cosin, who cannot sufficiently admire the obedience of the atom to the laws of nature, displaying at least a capacity for future development. A few distinguished scientists pronounce matter naturally inert, but Mr. Cook, with delirious zeal for the honor of God—while he grants that matter is possessed of ethereal properties—esteems the phenomena of nature too stupendous to be accomplished without a constant supply from the fountain of infinite force, the least advance into the creative region being out of the sphere of finite powers. God must leave his throne to give lungs to the tadpole, or to prevent one animal kingdom from encroaching upon another; though Clark supposes these kingdoms to be interlocked without the power of separation.

Promethean fire does not belong exclusively to Jove; the leviathan submits not to a galling chain; neither does a genius, whom Cosin with commendable warmth styles "the rival of God."

Mr. Cook's soul is more ethereal than his spirit; but, according to the law of progress, *this soul* is destined to eliminate something still more ethereal, which will cast the

present existence into the shade, so that the reverend gentleman will probably find in the end that all the souls belonging to his theory will turn out to be spiritual bodies and nothing more.

That life, which is merely a spark, a flash of organized existence—the memories and hopes which are the delicate activities of the same—is termed a cause by the shallow thinker, when it is only an effect of the systematic operations of nature. There can be nothing more fallacious than Mr. Cook's idea, that the spirit is a subtle entity capable of clinging to a refined organism or fragment of the same; both being imperishable and destined thus to be preserved from the general wreck which attends the decomposition of gross matter.

The whole force of our organism is taxed for the performance of every physical and moral act, and these even cannot compass its lofty aims. If there is such a thing as a spiritual body, figuring largely in any world, it is now entirely dependent for all that it possesses or can manifest upon that organization with which we are acquainted. What can it be but body, being an offshoot of body? Repeat or refine these offshoots to any extent, such emanations will be simply existences capable of soul phenomena. A body can never change or transfigure into a soul. A soul is the act of the body, and action is not being.

A hope or memory is not a substantiated thing; it is a phosphorescent spark upon the sea of life, dying in the instant which gave it birth.

Can we imagine for a moment that the deity is constantly supplying some ethereal property to organizations, which could not be benefitted by that which did not grow with and out of themselves. And how amusing the thought that when phenomena are to be expected, poor and awkward nature must, of course, make the first move, or nothing is done to all short-sighted human appearance. The article being duly manufactured, a lively little deity comes up, with a hot iron in his hand, and burning his name upon it, exclaimed: "This is my work." And everybody cries "Hosanna."

How preposterous the idea that finite and infinite life exist in a state of necessary relation to each other, that nature is forced to join impossible harmonies, when the sweetest sound is born of her discords, and the richest light is thrown up from a background of cruelty and gloom. Her highest achievements are wrought from the inmost recesses of her spirit, while perfections and even faults are interesting, chiefly from the fact that they are peculiar to herself.

Respectfully, ZILLAH.

MORRILL, KANSAS, June 22, 1878.

FRIEND BENNETT: It has been some time since you heard from me, but I have not forgotten you or the cause. I have just returned from a long, protracted trip to the central and southern part of this State. I found a great many Liberals, and numbers that would take THE TRUTH SEEKER if they could spare the money. Hard times press heavily on new beginners in a new country. The people are looking for better times, but I am afraid they will not come in time to save many a poor man's farm from the block. It does me good to see greenbackers and Liberalism gaining ground, and if we can keep the parties purged of traitors and send them where they belong, and each organization works faithfully for the object it was created for, it will accomplish its good work, to the benefit of the people; if not, we can do nothing. I am very sorry to see contention in the Liberal ranks; but there are always some thin-skinned gentlemen who will object to a move if they are not the first counseled, and would ruin a cause they had been working for years to establish rather than another should progress faster than they, or make a move independent of them. Mr. Abbot is one of such men. If he can't be the bell-wether, he will do all he can to scatter the flock, as can be seen by his past record with *The Index;* and I am sorry to say that there are some readers of *The Index* who are so made up in the man that they will not read both sides of the question, and are as bigoted to him as the Christians are to their Christ. I have taken *The Index* since the first year of its publication up to last January, and THE TRUTH SEEKER from the first number; and it seems as if I was well acquainted with you and Mr. Abbot, and I think I am, if a man can gather anything that flows from another's pen. Your views on all questions are told in a straightforward manner, in language that all can understand; no equivocations, no words used, or sentences formed, so as to have a double meaning. I believe that your aim and intentions are for the general good of man, religiously, morally, and politically.

As for Mr. Abbot I can't say so much. In certain directions he has done a good work and worked hard; but the position he has taken in this Comstock affair is like the cow that gave a good mess of milk and then kicked it all over. I think he showed the cloven foot several times. I did not like his course in the Butts and Index Association difficulty; also, in a letter he sent me, at the starting of THE TRUTH SEEKER, stating that you and Butts started it for the purpose of breaking down *The Index* I don't like his views on the finance question; and, above all, the wet blanket he threw over you at your arrest, and classing the seventy thousand signers of your petition as knaves, fools, or obscenists. I am no writer, but I believe it to be the duty of every signer of that petition to snub Mr. Abbot or acknowledge the corn. I not only signed it, but circulated it, and, out of the whole number (nearly one hundred), I know there was not one in favor of circulating obscene literature. Some of the most prominent men in the county, besides some prominent church members, signed it. I am pretty confident they were not all fools or knaves, as Mr. Abbot tries to make Col. Ingersoll out to be. He says Col. Ingersoll is good-natured. I think he is, or he would snub Mr. Abbot or acknowledge his good-natured stupidity in signing the petition. Mr. Abbot was so used to contentions while in the Christian Church that he is not at home unless he can find fault and cause a rupture in the Liberal ranks. His Comstockism will, if he has the power, tear to pieces the League which he has been for years building up, and make it impotent. As chief of that organization, instead of marshaling his forces and coming to the rescue of one of its members, he slinks back into the enemy's camp, from whence he originated, and joins the howl of the Anthony crew. He was fed and curried in the wrong stall to be a true leader of the Liberal party. He is not the man for *The Index.* His index finger curves too much towards the orthodox tree, where he once gathered fruit and longs to pick again. As an editor of a Liberal paper, he is too refined, too respectable, too moral (Christian morality) to tell the truth without misrepresenting or downright lying, too refined to publish some subjects that science requires, and the people, for their own good, should know, too respectable to speak about things by their proper names for fear his orthodox friends will cry out, "See what a vile set these Liberals are!" In his eighth demandment he asks "that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty." Has he abrogated his eighth demandment? Go on, Bennett, your paper is doing a good work. If Abbot howls and lies, you and Mr. Leland are enough for him. Punch all the lies out, and make a good truthful Infidel, out of him, or drive him, with his respectability and fine-haired morality, where they belong.

Yours for the right, J. W. SCOTT.

HUDSON, MASS., June 22, 1878.

MR. EDITOR: Mr. Seward Mitchell, of Cornville, Me., the long-time iconoclastic writer and defender of free thought and human rights, in a letter addressed to me about two weeks since, from Norridgewock jail, Norridgewock, Me., states that he and his companion, Josie Chase, were arrested and lodged in jail for sixty days, for living their own lives in their own way without asking leave of priest or magistrate. He is permitted to go out every day, a privilege entirely denied her, which distinction of sex, he justly protests against in the strongest terms. This is another illustration of the fraud and tyranny of class legislation and male usurpation which will cause Maine, when right instead of bigotry prevails, to hide itself in shame. Never was there a time, when brave utterances and earnest endeavors were needed more than now. Very truly, GEO. C. WAITE.

CENTRAL, S. C., June 27, 1878.

DEAR BENNETT: I feel so grateful to you and brother Leland, that I must tell you about it. You know I am one of the 70,000 damphools who signed the petition for which we are to be forever excommunicated from the congregation of the Lord, Tony, & Co., to say nothing of the righteous indignation of his eminence Francis E. Abbot. But here is what makes me rejoice and feel like returning thanks—it is the way in which you and brother Leland have dusted that cultured gentleman's jacket. Well it is really funny. I wonder if he knows he is whipped, and that the whole 70,000, whom he has sought to slander and insult from a lying standpoint, now have his measure, and find that the Liberal element in the United States will receive no very perceptible shock when Mr. Abbot shall step down and out of the Infidel ranks, for he is to the cause of mental freedom just what Benedict Arnold was to American Liberty, and would sell his birthright for a mess of Mrs. Grundy's pottage, or a Comstock plaster of respectable rascality. Again let me thank you and brother Leland for your effectual castigation of the great cultured I Am.

Brother Bennett, I hope in a short time to send you one or two subscribers; they have promised it as soon as they can get the money. I am loaning my paper out now all the time. I have calls almost every day, and every one that reads THE TRUTH SEEKER speaks of it in flattering terms; it gets better every week. The "Darwins," by Mrs. Slenker, is causing a good many young folks to read the paper. I hope ere long to see "The Darwins" in book form; I think it will find purchasers. Fraternally thine, R. M. CASEY.

["The Darwins" will be issued in book form as soon as completed.—ED. T. S.]

HONEY GROVE, TEXAS, June 16, 1878.

DEAR BRO. BENNETT: Old age is on me at last. As our common friend (Charles Stephenson) said about death—said he, in his last moments, "It has come at last." If my letter be childish, it is nothing more than the course of nature that it should be so. You may call to mind that I was born in 1799. I am the oldest man I know in Texas. I am in fine health this morning, so is my first and only wife. She was born in 1802. We were married in 1827. We have one daughter and three sons living. They are in good circumstances, living here in Texas. They are all Infidels, but much respected.

Now, my old friend, if you had time to write me a simple sentimental letter, I have no doubt it would cheer my feelings in the gloom of old age. I am now reading "Views of Our Heavenly Home," by A. J. Davis. It does not give me the pleasure I looked for. I admit that the declarations may be true, but I cannot grasp the sense. What does he mean by saying universes, using the plural? But yet I consider A. J. Davis one of the wonders of the world. I consider A. J. Davis and D. M. Bennett two of the best workers in the world. And what name more notorious, unless it be that of Henry Ward Beecher?

The first in fame, the last in infamy, the bold and truthful TRUTH SEEKER makes its regular visits. But I must say before long, "Stop my paper." I shall not be able to read much longer. I am going out with the impression that what we call death is but an incident in life. I hope to live forever. You and I may meet in the next world. They call it the Summer Land. How I wish I may meet you there. I think I know you now as well as I do any man I never saw. I have your "Biography," and I have your picture. I know what your friends say, and I know what your enemies say. So farewell until we meet in the Summer Land. J. A. RUTHERFORD.

FACTS FROM MY SUNDAY READINGS.

Almanac Items for July —July 3d is the first of the dog-days. The dog-days precede or follow the heliacal rising of the star Sirius in the constellation of the Greater Dog, in the morning. The extreme heat of this season of the year was connected by the ancients with the appearance of this star in the morning, and dogs were supposed to be then more liable to rabies, and festivals were instituted for the killing of dogs during this season. By the precession of the equinox the rising of Sirius in the morning has been changed to the latter end of August, and in a few thousand years it will happen in the dead of winter.

July Fourth, American Independence. This day was formerly called St. Bullion's day, and there was an old saying that "if the deer rise up dry and lie down dry on St. Bullion's day, there will be a good gose harvest," meaning that dry weather at this season is favorable to crops,

July Seventh.— The translation of St. Thomas à Becket (Thomas—Hebrew—means a twin).

July Fifteenth.—St. Swithin's day is remarkable on account of the notion that if it rain on this day there will be more or less rain for forty days to come. St. Swithin lived over one thousand years ago. He was the originator of tithes in England. The story runs that he was buried at his own request in the churchyard of the cathedral, and one hundred years after, desiring to give him greater honor, the priests began removing his remains into the interior on the fifteenth of July; a heavy fall of rain stopped them—the rain lasted forty days—and the priests then gave up the project, thinking the saint opposed to the removal.

The twenty-fifth is dedicated to St. James, the apostle. In Catholic times it was customary for the priests to bless the apples on this day.

The primitive Romans had, at first, a year of ten months, making 304 days.

God is but a magnified non-natural man.—*Arnold.*

In the Holy Inquisition, during 500 years, 5,000,000 of human beings were fiendishly tortured to death.—*Victor Hugo.*

When Josua said to the sun, "Stand thou still," who was boss then?—*T. B. J.*

Bennett is the uncrucified savior of Infidelity.—*A Correspondent.*

OLD ENGLISH PROVERBS.

A lie has no legs, but scandal has wings.
All is net gain that is got into the purse.
An apple, an egg, a nut, you may eat after a slut.
An hour in the morning is worth two in the afternoon.
An ounce of mother-wit is worth a pound of clergy.
Antiquity is not always a mark of verity [old bibles, for instance].
A single fact is worth a shipload of argument.
A smart reproof is better than smooth deceit.
As welcome as the flowers in May.
A wager is a fool's argument.
A willing mind makes a light foot.

ELMINA DRAKE SLENKER.

GRAMMAR.

MANSFIELD, O., June 16, 1878.

DEAR EDITOR: Undoubtedly several of your readers have been more or less diverted by the altercation between Messrs. Einstein and Leland. The clause, "at least nobody that *The Index* has as yet printed," in Mr. L.'s letter of the 11th ult., attraced my especial attention. Since he has said that he wrote advisedly, and has repeatedly attempted to defend the expression without seeing the point of Mr. E.'s criticism, it is funnier still. "At least nobody whose communication *The Index* has yet printed," renders the phraseology more explicit.

But please allow me to give a partitive review of Mr. Einstein's letter in THE TRUTH SEEKER of yesterday. I think I can show that it contains more errors than sentences, the first of which is composed of ill-chosen and worse-arranged elements. Compare, "nevertheless I do not intend to engage in a protracted and superfluous controversy," with his last clause. Change "will" to "should" in the second. Omit "past" and "in them" in the third. "Each other," in the fourth, should be "one another." The principal proposition, in the fifth, should read, "My intention was neither to praise nor to censure it." The sixth is very suggestive. Mr. Editor, on what of your part have you a "weak spot," or a "bad conscience?" The sign of the infinitive is not "needed" after "need" in the seventh. The eighth is so bad that I am compelled to reproduce it: "My letter, as well as his of the 11th inst., has been before your readers, whom I confidently leave to judge whether his is friendly and just to *The Index*, whether it deserved my criticism, and what I said is correct."

I hope this is sufficient to expose his fallacious pretension that he can write the English language understandingly, a task which very few are capable of performing. The rest of his jargon is equally faulty, and "weak spots" remain in what has been criticised. There are two kinds of ignoramuses; the one is conscious, and the other unconscious, of his own ignorance. The latter should engage our warmer sympathies. Respectfully, J. J. BURDGE.

A LETTER FROM ELMINA DRAKE SLENKER.

MR. EDITOR: I regret very much that your very able and interesting correspondent, Mrs. Elmina Slenker, cannot be with us at the Watkins Convention. I hope you and other friend of hers will prevail upon her to change her mind and come to Watkins. I know hundreds of her readers would consider it a great pleasure to take her by the hand and make her personal acquaintance.

The following is her letter, which is all very good aside from over-estimation of myself as a Liberal worker, and I hope the reader will pardon me for not withholding that portion of it. H. L. GREEN.

"DEAR FRIEND: I was proud and pleased to see my name in the last TRUTH SEEKER among the honored and honorable list of notables who were invited to attend the Freethinker's Convention at Watkins. I should greatly enjoy being there and forming one of such an assemblage as that will be of the wise, good, and great of the land. I should rejoice to look upon the faces of so many whose names have been to me as household words, and whose printed thoughts have given me so much pleasure and knowledge. I would like to throw the little mite of influence I have in the scale of Liberalism in that public pronounced way that can only be done at such great conventions as this, but I am too far away, and too much confined by home cares and duties to be able to accept the invitation to meet with you all on that hoped-to-be pleasant occasion. It is generous of you to think of partly paying my expenses there. I thank all who are thus kind, and am deeply grateful for the many marks of good will and appreciation I have received from Liberals all over the country.

It is true I have labored faithfully to the full extent of my means, and with tongue and pen for half a lifetime for the spread of Freethought, but I have done it with a glad heart and a willing spirit, and the reward is coming as bread cast upon the waters. From here and there and yonder; from village, hamlet, and city; from the backwoods, the prairies and the beautiful farms, comes the cheering voice of the free!

Old myths, creeds, and superstitions are fast loosing their hold upon the minds of men, and science, truths, facts, and realities are taking their places. Gods and devils have all departed, and *men* and *women* are standing in their places.

Thanks for thy card. I have many times thought of writing to thee and telling thee how pleased I was at seeing thee so earnest, energetic, and faithful in thy labors for a cause I have so much at heart. I see thy name in all Liberal papers, and in many that are not so liberal. Thine has been a great work, well performed, and may thee long live to speak for the duped and priest-ridden, and help to open a way for them into the light, cheerful, pleasant paths of the true and the real. Thine gratefully and fraternally,

ELMINA DRAKE SLENKER.

MR. R. J. NUNN calls the attention of electricians to the use of antimony as a negative element to replace carbon in some galvanic batteries where sulphuric acid is used as the exciting fluid. He mentions among its advantages its cheapness, the absence of scaling and disintegration, and the fact that galvanization begins almost immediately on immersion. He overcame the brittleness of the proposed substitute by casting it on a core of copper.

The Passion of a Sun.

[Suggested by the modern theory of the birth of solar systems from primeval fire-mist.]

BY A. E. LANCASTER.

Ages ago, an infinite mist of splendor,
I trailed through brooding vastitudes of space,
Biding the hour my vaprous depths should render
The embryo worlds hid in their bright embrace.

That dread day dawned. 'Mid lightning and 'mid thunder
No language, thought, dream, vision might rehearse,
My children broke from me, in blazing wonder,
New stars amid a star-brimmed universe.

Then I, the central sun of that vast system,
Gazed on my circling worlds with fond desire,
Sending soft beams to lingeringly kiss them,
And yearning to them with my heart of fire.

I watched them grandly grow. Through pulse of earthquake,
Slow change of wind and wave, rain, frost, and tide,
I heard stupendous beasts fantastic mirth make,
And through unbounded, manless Edens stride.

As, through slow time, humanity's tender essence
Strove in strange brood of beasts that groveling trod,
So, in first man, akin to brute in presence,
Gleamed that insatiate soul which yearns for God.

Then dawned for me that shining life of anguish
Which must endure till my last race be run,
Till my last lingering satellite shall languish,
And drop dead on the bosom of me, its sun.

Within my body of flame a soul was hidden
Where passionate sympathy held lonely reign;
And in my throbbing spheres arose, God-bidden,
Creatures who learned the awful touch of pain.

Each grief was mine, from the faint, fragrant sorrow
Of wounded blossoms that in my love breath grew,
From baffled human hopes which owned the morrow
To the dread pangs gigantic angels knew.

O soft the touch wherewith my lovelight hovered
Round two young human souls whose thirsty lips
Drank of each other's being, nor discovered
Vague prophecies of passion's near eclipse.

One other joy was mine; where battle gory
Fields dewy sweet had soaked in blood and mire,
I raised them up to honor by my glory,
And kissed them back to beauty with my fire.

Worlds bloomed and withered round me; as in a vision
I heard shrill wailings wander through the sky,
Heard the loud laugh of phantom-like derision
From maddened stars that had begun to die.

Strange loves, wierd hates, unutterable remorses,
These the black fruit my sun-fed children bare.
My proudest stars, abloom with radiant forces,
Knew the sad smiles of measureless despair.

Through my vast heart soft symphonies of sadness
Thrilled from green-sweet or gray-grown world's afar—
The pain crushed joy, the mirth transformed to madness,
The wasting passion of each wearied star.

I cried: "O God, when shall my course be finished!
When shall these worlds return to me, their sire,
And I, my solar sovereignty diminished,
Become once more that floating dream of fire?"

I pined to lose this superconscious being,
Phantomed with memories that I dared not name,
And feel (in endless dreams my senses freeing)
Vast, shuddering throbs of sympathetic flame.

Flesh of my flesh, ye passionate worlds that wander,
Now far, now near, in me ye live, ye die!
Through me ye pass to that eternal Yonder,
Whose infinite hand replenishes the sky.

But to what end? When yonder constellation
Melts to faint realms of reminiscent spray,
Shall not the soul from fleshly degradation
Escape to smile at impotent decay?

"Answer!" I groaned, "O Nature, anguish-breeding!
Answer, thou God! that hearest my shuddering cry!"
And from each star swept a soft solemn pleading,
As though that voiceless one had breathed a sigh!

—*The Evolution.*

A TRAVELING minister observed a rough-looking man lounging in front of an Elko saloon last Sunday, and approaching him, asked, "My friend, do you know where men go, eventually, who hang about saloons and gambling houses on the Lord's day?" "Yer whistlin', I do, pard. They spar for grub here till the hash factories tumble on their racket, an' then some on 'em strike out fur Tuscarory, an' a few drift over to Eureky. I'm fly on that programme, pard—bin over the routes myself." The minister pinned on an agonizing smile and sadly passed on.—*Elko Post.*

Over-Population.

The other day a tornado swept through a city in China and killed ten thousand people. The incident was mentioned in our newspapers; just mentioned, and that was all. But the Chinese are human beings, and the misery caused by this wholesale destruction of life among the surviving friends and relatives of the slain must have been appalling. But no one seemed to think or to care for "the other hearts that must ache"—so far off as China. What cynic was it who said the best of us would feel more anguish in pricking her little finger with a thorn than she would on hearing that a hundred thousand Hindoos had been burned to death?

The other day, also, in England, a lady was deprived of the custody of her little child, a beautiful girl of seven years, who was taken from her and given to the father, although that father had previously signed away his legal and natural rights to her. This event, which, no doubt, has inflicted much misery upon the mother—but no more than that felt by the Chinese mothers left childless by the tornado—has excited widespread interest here as well as in England; and, I am told by a friend who knows, that there is scarcely a journal in either country which has not commented at some length, and with a good deal of feeling, upon it. Perhaps a sufficient reason for this curious contrast may be found in the fact that the tornado was the act of God—if one may be allowed to use that expression in this age of real or pretended disbelief in the existence of God—while the taking away of the little English girl from her mother was the act of man. If God—or the blind forces of nature, or whatever else one may choose to say—sends a tornado, no one can help it; but it is within the power of men to prevent future judges from making unnecessarily cruel and unjust decisions. Now I, who am a mere woman, do not say that Sir George Jessell, the Master of the Rolls, in deciding that Mrs. Besant's child must be torn from her and given to its father, made an unjust decision; but I remark that a great number of your contemporaries, here and in England, are evidently of that opinion. Even such a highly moral and respectable j urnal as *The New York Times*, following the skillfully veiled but still apparent lead of its London namesake, is practically "down" on Sir George; so are excellent journals like the *Baltimore American* and the *Springfield Republican*.. The point is that Mrs. Besant has been terribly punished because she held, expressed, and taught certain opinions concerning the existence of God and the increase of population; in other words, because she was an Atheist and a Malthusian. The judge ruled it was his duty to protect "the worldly interests" of the child, and that her worldly interests would be injured by permitting her to remain in the guardianship of such a mother. The consequences of the marriage relation are far-reaching; the law will do that for children born in wedlock which it will not do for illegitimate off spring; yet it might seem that for the sake of society, as well as of such children, especial care should be taken of their morals. The law will not do it, save under certain contingencies.

Not long since, an unchaste woman, the inmate of a house of ill-fame, brought suit against a man whom she claimed to be the father of her child—a girl—for its support. It was shown that the mother would educate the child in vice and bring it up to follow in her own footsteps, and that the money sued for would only enable her to do this more effectually. But the Court ordered the money to be paid, and ruled that the mother was the only guardian of the child.

Mrs. Besant's little girl would not have been brought up in vice had she remained with her mother, for Mrs. Besant is a lady of irreproachable virtue; but she would have been educated in her mother's opinions. She had been born in lawful marriage, and the Court was bound to look after her "worldly interests."

It seems to be probable, however, that Mrs. Besant would not have been deprived of her daughter had she contented herself with being an Atheist and had not insisted upon being a Malthusian also. Atheism of various shades is rather fashionable in England just now; no one is tabooed in society because he does not believe in God. But Malthusian doctrines are under a ban—albeit that Malthusian practices may prevail to a greater extent than is generally suspected. Mrs. Besant had written and published a book advocating the adoption of means to restrict the over-population of the country, and explaining clearly what these means might be. It is not true, your contemporaries say, that there is anything immoral in this book; they insist that it will do nothing towards encouraging vicious practices, since all who are inclined to vice already know how to sin with at least physical impunity. They remark that the higher and middle classes of society already practice the precautions which the book recommends; and that the classes for whom it is especially written are those who "spawn children, half of whom must be paupers." Here, for example, is the vigorous and almost rude language in which one of your most estimable contemporaries speaks. Says the *Springfield Republican:*

"The great question of restricting the increase of the population is impossible to smother by any legal circumscriptions. The world has arrived at that age when there are few new realms to conquer, and the progress of science is lengthening the term of life perceptibly even year by year. Whether an utter recklessness of increase is to be continued perpetually, with a corresponding perpetual growth of pauperism and disorder, is a question of serious imminence. Somewhere there must be a pause. The checks of famine, pestilence, and war decrease as an intelligent civilization extends. The checks of forbearance and prevention are beginning to take their places. It may be fairly said that in the best informed portions of our social fabric they are already operative. In France the people have found them out; and certainly, in considering the comparative prosperity of France, this fact cannot be left out. But, generally speaking, the very class that recruits pauperism, and must, until man is other than he is, continue to recruit it, knows nothing except to breed as uncoucernedly as flies or fish; and the result is a vast substratum of utter poverty and abasement, and every city a tremendous nursery of crime. This matter is inseparably joined with the simple case of Rev. Frank Besant's suit to recover his child to religious and conventional education."

I should like to remark, by the way, and in order to remove a common misapprehension, that, during a somewhat long residence in France, I learned that the restriction of the increase of population in that country is brought about, not by the methods which high medical authorities assure us are fearfully prevalent in New England, but by the continence of married people. There is certainly no sin in this, but the whole subject is one that is involved in difficulty, and that, perhaps, one of my sex should not discuss.—*Anastatia Ambler, in N. Y. Graphic.*

Are Prayers Ever Answered?

BAPTISTS GIVING INSTANCES IN WHICH THEY ARE AND IN WHICH THEY ARE NOT.

The Baptist ministers yesterday discussed the subject: "Is there any guidance of the holy spirit in specific cases?" The essayist was the Rev. James Waters of Passaic. His conclusions were that the function of the spirit is to clarify the understanding of men. Having the spirit, the mind has greater vigor, force, confidence, faith, and courage in life's battles. The spirit is not to supersede the soul's faculties, but to stimulate them.

Many of the brethren claimed that there were many answers to men's prayers by the holy spirit which must have been special acts of intervention.

Brother Cailhopper, of Keyport, N. J., told about his own child, who was thought to be dying with diphtheria, when the brother was praying, "Lord, if there be any help for the child, for Christ's sake send it;" and, almost immediately an old woman entered the house and asked to treat the child, as the doctor had given it up to death. She boiled some beans in a bag, applied them, and the disease was expelled. Brother Cailhopper thought that the words of the prayer were dictated by the spirit.

Brother Coleman said that he had a story to match Brother Cailhopper's. He, too, had a child sick with diphtheria; he had laid it down dead, as he supposed. But a physician worked over it for three hours and restored it to life. And Brother Coleman did not pray for the child's recovery a syllable. [Laughter.]

Brother Harris, of Bloomfield, N. J., told a story of a missionary who was warned not to enter the house of a certain ill-tempered man in his neighborhood, on pain of being brutally assaulted. The man of God mustered up courage and called at that house, when the rough inmates accosted him: "You can't come in here unless you'll tell how many times the word 'girl' occurs in the Bible!" The missionary at once answered, "It is used but once in the Scriptures," Joel iii, 3." The man with the bad character then allowed the minister to talk with him, and, eventually, both he and his wife became Christians. The missionary had that very morning, for no reason known to himself at the time, ascertained the fact about the word "girl" by looking in the Concordance. The event was either a coincidence or the result of a clairvoyant state of mind, or a revelation of God's spirit. Which?

Brother Lawson, of the Greenwood church, Brooklyn, suggested that if the holy spirit ever reveals hidden knowledge, he should think that ministers, after praying to have good texts for sermons revealed to them, would be answered. [Laughter.] And yet, he continued, how many ministers rise from their knees with no text to preach from and go into the pulpit with one that the holy spirit never suggested! Then Brother Lawson said that Deacon Richardson, of the late street-railroad squabbles at Bond and Atlantic streets, Brooklyn, was present, and wanted to say a word. The deacon was no deacon at all, he added, but was so only by the grace of the editor of the Brooklyn *Eagle*. He was only a trustee of the Hanson Place Baptist church.

The so-called Deacon William Richardson got up from a front seat, his hair and chin whiskers looking very white, and his face looking very red. He smiled as he said that whatever he might think of the judgment of those in authority in not making him a deacon, they had not done so. Furthermore, as he had a profound regard and respect for the genuine article of a deacon, he did not want the term applied to him by the brethren.—*N. Y. Sun.*

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SIR: Whereas Mr. E. H. Heywood, a citizen of Massachusetts, a man of education and deep convictions, a graduate of Brown University, and highly respected by a large circle of persons, editor of a newspaper called "The Word," and publisher of tracts, pamphlets, and books, has been tried in the city of Boston, in a United States District Court, and sentenced by Judge Clifford to two years' imprisonment and $100 fine for sending one of his pamphlets through the United States mail, the charge being that certain expressions in said pamphlets are obscene:

Now therefore we, the undersigned, citizens of the United States, beg to set forth the following facts and considerations, and ask your Excellency to exercise the power of pardon vested in you to meet cases of manifestly unjust punishment:

1st. The pamphlet in question was written and published with good motives, with the intent to promote true morality, and is not obscene in any sense of that word. It is written in as pure language as any work on physiological and social subjects; and contains less that is calculated to offend than the classic literature of the last two or three centuries, found in all our libraries, and circulating freely and without question in the United States mails; and not nearly as much that is objectionable as is contained in the frequent reports of divorce and other trials, which are published broadcast in the great daily journals and sent through the U. S. mails without restraint or question. Mr. Heywood, therefore, is sentenced to undergo a long imprisonment for no real offense and for doing less than other publishers and citizens of the United States are doing daily with impunity. Therefore we, your petitioners, seek at the hands of your Excellency a remedy for this very partial administration of the law.

2d. The freedom of the press is the one point, the world over, that should be the most jealously guarded by a free people. At no other point is power so tempted, or so apt to encroach; and no other freedom so inexorably exacts the full traditional "price"—"eternal vigilance." This freedom is guaranteed for the very purpose of protecting new and unpopular truths. This is the very source of much of social and intellectual progress and is the deadpoint in the struggle between truth and error. That which is popular, may almost be said to need no guarantee of freedom—it protects itself. It is the unknown or newly discovered truth which as much requires a tariff of protection, while it is new and unknown, as any growing manufacture in a young State requires it.

In this view the noble utterance of one of the earliest and most illustrious of your predecessors, James Madison, will greatly help to guide your action. He said on a memorable occasion: "It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

And now recently these views are anew and most cogently sustained by the United States Supreme Court. One of the points decided in the late case of Jackson, dealer in lottery tickets, is: "Regulations against transportation in the mail of printed matter which is open to examination, cannot be enforced so as to interfere in any manner with the freedom of the press. Liberty of circulating is essential to that freedom."

That decision was made after the trial of Mr. Heywood but before his sentence. His pamphlet and his whole case come within that decision—that freedom of the press shall not, "in any manner," be interfered with—and your Excellency is most urgently but respectfully requested to grant him, in your clemency, the benefit of that decision now; and relieve him from his fine and imprisonment by your pardon.

And your petitioners will ever pray, etc., etc., etc.

Odds and Ends.

A CONCLUSIVE reply has been given to some clever articles in a contemporary, entitled, "Is Life Worth Living?" The answer is, "It depends on the liver."

"I DIDN'T know," said an old lady, as she laid down her newspaper, "that thieves were so scarce that they had to advertise for 'em, and offer a reward for their discovery."

YOUNG lady on horseback (doubtful about the road)—"Will there be a bridge, by-and-by, across a little brook?" Small rustic—"Wal, I dunno 'bout by'n by, but there's one there now."

"HAS the jury agreed?" asked the judge of a sheriff, whom he met on the stairs with a bucket in his hand. "Yes," replied Patrick, "they have agreed to send out for half a gallon."

THE MEDIUM.—An editor, speaking of Spiritualism, says: "We don't believe in any medium except the "circulating medium," and that has become so scarce that our faith in it is shaky."

THOSE glorious summer nights are here when a lover whispers impassioned words in the dreamy ear of a favored maiden, and feels his undershirt sticking to him closer than a brother.

"CHARLES," said she to one of her Sunday-school class, "mention some act of violence that was inflicted near the sea about this time." "Don't remember any, 'cept Jonah was whale-laid on the shore."

THE discovery has been made that the world does not revolve with the same motion that it did a thousand years ago; but it still swings round fast enough to satisfy the man with a heavy note coming due.

"And they were talking so unkindly of you, dearest Louisa, and—" "And what were they saying?" "Saying that you painted your face; and I told them that it was untrue, and that your color was only erysipelas."

WILSON, the celebrated vocalist, was upset one day in his carriage near Edinburgh. A Scotch paper, after recording the accident, said, "We are happy to state he was able to appear the following evening in three pieces."

SMALL boy (entering shop)—"I want a penny-worth o' canary seed."

Shopkeeper (who knows the boy)—"Is it for your mother?"

Small boy (contemptuously)—"No, it's for the bird."

"Why do you suppose College is such a learned place?" asked one gentleman of another. "I rather suspect," was the reply, "that, as everybody takes a little learning there with him, and nobody ever brings any away, the learning accumulates."

TIME—night: Luna and several stars studding the blue vault. Youth and maiden leaning over a gate, and looking at the heavenly orbs. Maiden, filled with enthusiasm, points a taper finger towards the zenith, and exclaims, "Oh, Henry, let us study botany!"

THERE was only one cigar left in the box, and two young hopefuls were struggling for it. The first little boy grabbed, but said, consolingly, to his brother, "Never mind, Dick, I'll smoke it till I get sick, then you can finish it," and the heart of the other little boy was comforted.

A LOWELL man who lost his good character some time ago, was severely hauled over by some of his former friends. "I know it, boys; I know my character's gone; lost entirely. And," he added, rather pointedly, "it's too confounded bad, for it was the only one in the place worth saving."

THE flowing reporter who wrote with reference to a well-known belle, "Her dainty feet were encased in shoes that might be taken for fairy boots," tied his wardrobe up in a handkerchief and left for paths unknown when it appeared the next morning: "Her dirty feet were encased in shoes that might be taken for ferry-boats."

HE lies across the teachers knee, his broadest
end on top,
And the teacher buckles down to work like a
Cossack of the Don;
When the voice of the afflicted cries shrilly,
"Stop!
It isn't fair; I haven't got my winter trousers
on!"

Two sweet little girls sat upon the sidewalk in front of the post-office, one of them nursing a large wax doll. Her companion asked, in tones of deep earnestness: "Does 'oo have much trouble wif 'oor baby?" "Oh, doodness, yes!" was the reply; "she cwies mos' all 'e time. She's jes' cwied and cwied ever since she was born. I's jes' discouraged, an' I don't fink I'll borne any more."

A NEWLY-MARRIED man went home the other evening and found his wife asleep on the lounge. He knelt beside her and devoured her with loving eyes. "John," she murmured, in her sleep. "Yes, my pet, what is it?" he whispered, thrilled to his heart's depths by the calling of his name. "John," she again murmured, "spare-rib is only nine cents a pound." The thrill passed off."

A SAN FRANCISCO boy, only four years old, was observed making queer movements with his elbow. His aunt asked him what he was doing. "Crooking my elbow," said precocious. "But what are you crooking your elbow for?" "'Cause I want to det a nice little strawberry on my nose." "But that won't make a strawberry, Johnny." "Yes it will, for the cook says papa wouldn't have the big strawberry on his nose if he didn't crook his elbow so often."

"A little grand-nephew of Prince Bismarck was sitting upon the prince's knee the other day, when he suddenly cried out: "Oh, uncle, I hope I shall be a great man like you when I grow up!" "Why, my child?" asked the uncle. "Because you are so great, and every one fears you." "Wouldn't you rather every one loved you?" The child thought a minute, and then replied: "No, uncle; for when people love you they cheat you, but when they fear you they let you cheat them."

Gems of Thought.

A TRULY elegant taste is generally accompanied with an excellency of heart.—*Fielding.*

WE ought not to quit our post without the permission of him who commands; the post of man is life.—*Pythagoras.*

EVERY moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.—*J. B. Gough.*

THE first draught serveth for health, the second for pleasure, the third for chance, and the fourth for madness.—*Anacharsis.*

SUPERSTITION changes a man to a beast, fanaticism makes him a wild beast, and despotism a beast of burden.—*LaHarpe.*

THE greatest burden in the world is superstition, not only of ceremonies in the Church, but of imaginary and scarecrow sins at home.—*Milton.*

WHEN affliction thunders over our roofs, to hide our heads and run into our graves shows us no men, but makes us fortune's slaves.—*Ben Jonson.*

WE are accustomed to see men deride what they do not understand, and snarl at the good and beautiful because it lies beyond their sympathies.—*Goethe.*

A THOUGHT is often original, though you have uttered it a hundred times. It has come to you over a new route, by a new and express train of association.—*Holmes.*

WE are surrounded by abysses, but the greatest of all depths is in our own hearts, and an irresistible leaning leads us there. Draw thyself from thyself.—*Goethe.*

THINKERS are scarce as gold; but he whose thoughts embrace all his subject, pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.—*Lavater.*

PUT a man into a factory, as ignorant how to prepare fabrics as some teachers are to watch the growth of juvenile minds, and what havoc would be made of the raw material!—*Horace Mann.*

O TEMPERANCE, thou fortune without envy, thou universal medicine of life, that clears the head and cleanses the blood, eases the stomach, strengthens the nerves, and perfects digestion. —*Temple.*

IF any man think it a small matter, or of mean concerment, to bridle his tongue, he is much mistaken; for it is a point to be silent when occasion requires, and better than to speak, though never so well.—*Plutarch.*

MEN would not be so hasty to abandon the world, either as monks or suicides, did they but see the jewels of wisdom which are scattered so plentifully along its paths, and lacking which no soul can come again from beyond the grave to gather.—*Mountford.*

FOR my part, I am convinced that the method of teaching which approaches most nearly to the method of investigation is incomparably the best; since, not content with serving up a few barren truths, it leads to the stalk on which they grew.—*Burke.*

TASTE, if it mean anything, must mean a general susceptibility to truth and nobleness; a sense to discern, and a heart to love and reverence, all beauty, order, goodness, wheresoever and in whatsoever forms and accomplishments they are to be seen.—*Carlyle.*

A THINKING man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, I doubt not there runs a shudder through the nether empire; and new emissaries are trained with new tactics, to, if possible, entrap him, and hoodwink and handcuff him.—*Carlyle.*

THE glorious sun—the centre and soul of our system, the lamp that lights it, the fire that heats it, the magnet that guides and controls it; the fountain of color which gives its azure to the sky, its verdure to the fields, its rainbow hues to the gay world of flowers, and the purple light of love to the marble cheek of youth and beauty.—*Brewster.*

TASTE, when once obtained, may be said to be no acquiring faculty, and must remain stationary; but knowledge is of perpetual growth and has infinite demands. Taste, like an artificial canal, winds through a beautiful country, but its borders are confined and its term is limited. Knowledge navigates the ocean, and is perpetually on voyages of discovery.—*Disraeli.*

HAPPY is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. *Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy.* To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.—*Beecher.*

THE old family Bibles of our childhood usually had in them a collection of books called the "Apocrypha," which, though not considered as God's infallible word, were yet looked upon as divine and holy writings. And what a blessing it would be to many of the educated pious if they could only give to the blessed volume one more weeding out—once more select from it the twaddle, nonsense, pettiness, and foolishness, the falsehoods and humbugs, the impossible, incredible, unscientific, and useless statements, and call them *apocryhal*, and after a while drop them entirely out. And could each sect of to-day weed for itself, what a very meagre quantity of the great book would remain! All disputed doctrinal points would at once and forever disappear.—*Mrs. E. D. Slenker.*

THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREE THOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

In Elgin, Ill., an elder has been turned out of church for slandering his pastor.

The annual loss of gold and silver by attrition of coins is estimated to amount to millions.

Wendell Phillips advised the Nationals to trade with no party, but to stand ready to absorb either.

It is reported that the Rev. Mr. Murray has been bitten by a wild cat in Maine, but as the cat was old and tough, it is thought it will get over it.

A member of a Baptist church in Nashville had his baby baptized by a Catholic priest. The Baptists indignantly turned him out of their communion.

The Board of Health of this city has appointed a special corps of fifty physicians to prescribe for the sick children in the tenement houses who are already dying at the rate of two or three hundred a day.

The wheat harvest of the last few weeks has been favorable and abundant. Enough grain has been secured in good order to feed the people of the entire globe for some time. It would seem that none ought to starve in this country.

The Rev. Joseph Cook is addressing audiences and wanting to know "if death ends all." We don't know whether it ends all, but if it will only end what little there is of the Rev. Cook we will be willing to give it a rest.—*Seymour Times.*

The Pan-Anglican Synod assembled at Lambeth Palace, London, on July 2d. Ninety bishops were present. Archbishop of Canterbury presided. He urged that the question of maintaining the faith against Infidelity be the principal topic of discussion.

The Chinese famine is steadily increasing. In one district the living devour the dead. In the prefecture in which Shanghai is situated the population has been reduced from 1,000,000 to 160,000. The number who have died is estimated at 5,000,000. Where is God?

A Western politician gave this advice to his son-in-law, who was nominated for office: "Lean a little towards everything, and commit yourself to nothing. Be round; be perfectly round, like a bottle, and just dark enough so that nobody can see what's in ye."

George Francis Train has his match in Manchester, England, in the person of a man who says that he lives well on twelve cents and a half a day. For twelve years he has abstained from any food save bread and water, yet at the age of fifty-one he is in excellent health.

The Rev. Robert Trimmer, rector of Holy Trinity, Guldford, England, sued a laborer named Barker in the county court for $1.75 marriage fees. The parish clerk also sued him for 75 cents, and the pew-opener for twenty-five cents. The judge made an order for payment in each case.

A young Methodist clergyman in Medway, Mass., was arrested for stealing two bank books, a $50 United States bond, and some money, from Mrs. Miranda Daniels, while she was at church on a recent Sunday, but he was discharged because the proof against him was not positive enough to convict.

It was not believed that the Paris Exposition of 1878 would be a financial success, yet the Government commissioners already feel that they are out of financial difficulty. The cost of buildings and maintenance is estimated at about $9,000,000, and a revenue of nearly $7,000,000 is already assured. The attendance has exceeded expectations.

The recent murder trial in Camden, N. J., in which Hunter was convicted of the cruel and cold-blooded murder of his victim, is another instance of the fact that a profession of religion does not make a man what he ought to be. He was a very prominent member of a popular church, superintendent of the Sabbath-school, and had been regarded as one of the most exemplary of men, yet he was proved as guilty as the most depraved villain. If the Christian religion will not prevent a man from committing such a horrible crime, it is to be feared it has proved a failure indeed.

The Rev. Joseph Cook says when he sees the bioplast weaving bone and muscle and never making a mistake, he feels that he stands in the presence of almighty God. But we're not going to believe him till almighty God says he saw him standing there.—*Seymour Times.*

A church in Kansas whose popularity has been waning for some time past, called a meeting of its officers lately to try and devise some means to recuperate its exhausted means and stem the tide. The minister was advised by one of the sharp deacons to engage eminent counsel, and to have his trial put down on the calendar for an early date.

The Pope and the Ultramontane Cardinals.—The Pope has intimated to the cardinals most violently opposed to him, especially Oreglia, Sacconi, Ghigi, Ledochowski, and Randi, that if they do not desist from their present line of conduct he will be forced to take unpleasant steps. To Cardinal Oreglia particularly he said that it was time to have done with it.—*London Standard.*

Bishop McTyeire and some of his associates in the Board of Vanderbilt University, have shut down on Dr. Alex. Winchell, of Syracuse, for what they consider heterodox opinions as to the creation of man. They wanted Dr. Winchell to resign his lectureship, but he refused. Then they put him out by declaring the lectureship vacant. Dr. Winchell is one of the first scholars of the day, and knows more than Dr. McTyeire and all the Vanderbilt Board put together. He denounces their action as a piece of narrow-minded bigotry.

A Great Vein of Salt Discovered.—Our western New York correspondent sends us the particulars of a discovery which may develop into importance: "The workingmen engaged in boring an oil well at Wyoming, Wyoming county, recently ran the drill through 70 feet of pure white salt. The salt was struck at a depth of 1,072 feet. At the depth of 950 feet the drill passed through a salt vein of three feet in thickness, the water of which being subjected to analysis, showed the presence of flourine, chlorine, bromine, iodine, aluminum, and sixty per centum of chloride of sodium. Wyoming is thirty-seven miles west of Rochester.—*Syracuse Standard.*

The Rev. Dr. Webber, pastor of the most important Presbyterian church in Troy, N. Y., preached three sermons on "Future Punishment," in which he advocated the doctrine of probation after death. These sermons were published. The Presbytery of Troy now takes the matter in hand. Unwilling to depose such a man as Dr. Webber, or even to inflict an ecclesiastical censure upon him, they pass a resolution expressing their "surprise and great grief." This is a novel sort of Presbyterian action, and is severely criticised in certain Presbyterian quarters. It is freely said that had Dr. Webber been a little man and pastor of an obscure church, he might have been censured, or even more harshly treated.

The Bursting of Jo Cook in Chicago.—Joseph Cook has made his second advent here, but has not captured the city the second time. His popularity in the northwest has seemed to be almost as brief as the blue glass fever. Ten months ago he came and commanded a conquest. Now he comes again, but he comes to empty benches by the hundred in a common lecture hall. Twice he essays an audience, and ends in drawing only a few hundred persons to him. No popular enthusiasm, in either religious or secular circles, hails his coming as before, and none bade him good-bye. The fault lies partly with himself, partly with the people. The latter find him and his philosophies much ridiculed by the secular press. They find it fashionable among gossipers to make sport of Mr. Cook—"Jo," they call him.—*Union.*

The agricultural reports from all quarters are almost duplicates of each other—magnificent weather, abundant yield where the harvest has already been garnered, excellent prospects for the crop yet growing. In Illinois the winter wheat harvest is about over; the grain is of splendid quality, and the yield is great. Many of the farmers are selling their new wheat at seventy-five to eighty-five cents. There seems to be no expectation that the price will advance. The cornfields look splendidly, and the farmers are now anxious to sell their remaining stock of last year's corn. The railroads are already beginning to be embarrassed for want of sufficient cars to move the crop. The cotton crop is still reported to be very forward; some estimates place the probable yield at five million bales, but it is altogether to soon to make any calculations with safety.

Deacon Bostwick's Confession.—H. E. Bostwick, who has been shop-walker at Freedman Brothers & Co.'s since 1870 has been dismissed in disgrace, having robbed the firm of not less than twenty thousand dollars He confessed that he had been stealing from the firm during the entire period of his service. His principal method of stealing was to sell goods and pocket the cash received for them without making any account of it. Another way was to sell goods subject to "approval," so return them on his ticket, then destroy the ticket and report the goods returned to the store. He was always treated on confidential terms by the old firm, and enjoyed unusual privileges. He gave a great deal of his time to church work. He was a deacon in the First Congregational church, and for several years superintendent of the Sunday-school of that church.—*Detroit Free Press.*

It is a singular fact, worthy of note, that notwithstanding the general depression in other branches of business, the toy trade, so far at least as the manufacturing is concerned, has regularly increased from year to year, until the present time. The trade with Europe is steadily growing, and a large share of the export trade is now being done with England, the shipments going principally to London and Liverpool. Mechanical and automatic toys are multiplied every year. The difficulty of their inventors lies in making good ones which can be sold cheap; but this in a great measure is now being overcome, and the goods are being rapidly cheapened. The export trade in wood toys is largely increasing, and large quantities are annually shipped to Germany, from whence we formerly imported in considerable quantities, and the sharp competition of our domestic manufactures has brought more than one importing house to grief.

There is a war at Seabright, N. J., and two of the reverend clergy are the warriors, one being a Baptist and the other a Presbyterian, Paul, the Baptist, is the representative of the owners of a turnpike on which he has erected a toll-gate. Dodd, the Presbyterian, heads the party who say they will go through the gate as much as they please without paying toll. Paul says he will collect toll, even if he has to shoot the folks who pass through the gate. Dodd says he is not afraid of Paul's pistol. Paul says he would as soon shoot Dodd as any other man, and will do it if he attempts to go through the gate without paying. Both of the clergymen are prominent real estate holders at Seabright. Neither of them is reduced to the necessity of preaching for a living. A sort of truce was declared for last Sunday, in order not to stain the New Jersey sand with the blood of any peacefully-disposed persons who may be driving to or from church; but it is understood that after Sunday the dogs of war were to be let slip, and havoc to be cried to all who attempt to pass Paul's gate without laying down their little cash in advance.

The wheat crop is already being harvested in many parts of the country, and it is estimated that the yield will reach 400,000,000 bushels, or ten bushels for every man, woman, and child in the country, providing the population be forty millions. All the grain crops look promising. The potato crop in most of the States will be of immense magnitude, though it has been damaged in some parts of the country by excessive rains. The grass crop is the heaviest we have had for many years, the days of storm in the spring having favored its growth. The yield of apples and pears will be less than was expected. The severe frosts that occurred during the setting of the fruit buds were injurious, though the promise during their blooming season was most satisfactory. California has given us some of our choicest peaches, but the crop this season will not be more than half as large as usual, and the quality of this favorite fruit promises to be indifferent. The heavy and late rains produced "curled leaf," with which nearly every tree is scarred. In this State there will be a plenitude of all other fruits. The strawberry crop was abundant and excellent.—*Sun.*

Events of the Week.

The Columbias of this city were victorious at Henley.

President Hayes attended the Wyoming Centennial.

Rich gold deposits are reported in Bear-Paw mountains, Dakota.

J. C. Ayer, the patent medicine man, is dead. He left from $15,000,000 to $20,000,000.

Forty-seven hundred houses were destroyed by fire at Mandalay, India, July 8th.

The National Greenback Party held a stormy meeting at Science Hall last Saturday.

A Catholic priest at Pottsville, Pa., was stoned and clubbed by his own congregation last Sunday.

No fireworks were allowed in this city on the Fourth. About 200,000 people went on excursions.

Rev. John Daley, an ex-priest of this city, has been sent to the workhouse as an habitual drunkard.

Pope Leo hates Bismarck and has expressed his determination to adhere to the policy of his predecessor.

Mrs. Besant has appealed from Sir George Jessel's decision taking her child from her custody because of her Atheism.

Scotland is undergoing a theological upheaval. Another eminent professor has weakened on the Westminster confession.

The Philadelphia and Reading Coal Company has suspended operations for several weeks. The suspension will fall heavily upon the miners.

The Packet steamer Capital City and an elevator were burned at Memphis on the 2d inst. Two lives lost, and $250,000 worth of property destroyed.

The Deadwood coach, containing four passengers was robbed at Whoop Up on the 1st inst., by eight road agents. One robber shot and several passengers wounded.

The Ultramontanes have been defeated in the Colombia Congress. Church and State are now practically divorced. The priests have also suffered defeat in Belgium.

The Socialists of this country have raised a fund to pay for counsel for the persons accused of attempting to murder the Emperor William. The aforesaid William is now all right.

The Fall River (Mass.) Print Works have failed for $150,000. One hundred and seventy-five hands thrown out of work. Seven other mills have temporarily suspended operations.

Rev. Father Casanova, assistant pastor of the St. Alphonsus church of Wheeling, W. Va., has sued the pastor of the same church for $20,000 damage done to his reputation by malicious lies.

Two thousand soldiers and a battery have been ordered to Montreal to prevent the saintly Catholics from killing their Orange brethren on the 12th. Powder has more influence than preaching on some Christians.

In the Congress at Berlin the Russian diplomats are out-generaled. Their troops are preparing to retire to Adrianople. Turkey is being parceled out. England has undertaken to protect Asiatic Turkey, and will occupy the island of Cyprus immediately. All of which is excellent for England and bad for Russia.

The best-informed army officers fear a general uprising of the ill-treated Indians. Canon City has been threatened. A force of fifty volunteers was annihilated at Willow Springs, Or., on the 6th, forty-three being killed. The Indians are lying in wait for Howard. The Government is hurrying troops to the front.

Allegheny Valley (Penn.) had a terrific thunder storm on the Fourth, in which hailstones as large as chestnuts fell. Heavy washouts on the Western Pennsylvania railroad are reported. At a German Lutheran picnic at Ross Grove a tree was felled by the lightning, killing ten and seriously wounding fifteen. The Vesta oil works were also struck and burned; loss, $100,000. Several persons at a picnic party in Connecticut were also struck by lightning.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER X.—CONTINUED.

"Poor girl," said Edith; "she is truly to be pitied; yet I should rather be in her place than in that of his wife. To be tied, *for life*, to such a man would be the worst kind of martyrdom."

"I wouldn't stay tied," said Myra. "If I found out that my husband (granting I had one) was such a heartless wretch as that no power on earth could compel me to endure his constant companionship or force me to become the mother of his children."

"Suppose you could not get a divorce from him, what would you do then?" said Jennie. "Would you live alone all your life and be a mere nobody?"

"No, I would not be a nobody, for I'd study my profession and turn out one of the best doctors in all the country. I am studying it now all I can; but in a case like that, it should be the one object of my life, and I would bend every energy of mind and body to it. Sometimes I think it would be well for our sex if there was less marrying done; less weight given to love and domestic ties, and girls would strive to become something more than wives and mothers. Not but that these are grand and noble things in themselves, but as long as we women live so much in our affections alone, just so long will we find among us precisely such victims as your Tennessee friend. We must have higher aims than merely trying to win romantic lovers, who will pet and coddle us, and make of us toys and household drudges, just as their nature and circumstances incline them."

"No danger that any one will ever make a toy or a drudge of you, Myra," said Edith, laughing. "You are too independent, and have too much personality to ever be merged into any identity save your own."

"Well, we've all had sober, serious, and philosophical talk enough for one sitting," said Minnie, "and I guess I'll make a diversion by reading for you a short composition written by sister Rose while we were in Tennessee. I found it yesterday in an old box of letters, and, as none of you have ever seen it, I know it will amuse you. It was published in the paper there at the time, but will be new to all 'you uns;' and, as it is near garden-making time, will be appropriate to the season. You see, the Tennessee people are great believers in signs, moon theories, etc., and many of them consult the almanac when they make gardens, make soap, cut timber, or even haul out manure. But here goes," and Minnie read as follows:

"Having, all my life, been an unbeliever in moon theories and 'old women's' whims, as I, in my ignorance, deemed them, in regard to setting out onions, planting potatoes, melons, cucumbers, etc., and sowing vegetable and flower seeds according to the almanac signs, and in the light and dark of the moon, I at last resolved for once to go precisely according to these signs and theories, and thus practically prove them to be of no account.

"So, having engaged the services of a competent astronomer, who was an astrologer and medical almanac maker—one of that kind who always "truthfully" predict the sort of weather the coming year will give us—to calculate to an instant the precise time when such and such plants should be set out, and vegetables put in the ground, and seeds sown to produce the most desirable results, I had my assistants stationed at different parts of the garden, where the soil had been previously prepared to receive each sort of seed. The astronomer was placed in the centre, watch in hand, and, at the exact point of time desired, the signal was given, and each one sowed, planted, or set out his allotted part. I am obliged to confess myself actually astounded at the results which followed. They have carried my convictions *en masse* clear over to the other side of the question. Why, in some instances, the seeds hardly touched the earth ere they began to germinate and sprout; and some sorts, which are quicker in coming up than others, actually began to swell before they reached the ground; and we had to cover them in a 'jiffy,' lest they should grow in mid-air.

"During the night succeeding this famous garden-making we were hardly able to get any sleep at all on account of the noise, hubbub, and commotion caused by the rapid shooting up of the plants, which came out of the ground with such a sudden plunge that they sent small rocks and clods of earth flying hither and thither, keeping up a continuous and tumultuous clatter. By daylight everything was up, and as far advanced in growth as is generally the case in six weeks after planting. We dug a mess of early rose potatoes for breakfast, for dinner had cucumbers, radishes, and May peas, while the supper table was garnished with 'string beans,' and 'roasted ears.' Such vegetables to bear I never saw! One hill of potatoes furnished us with a sufficiency of that staple of Paddy's favorite food to last us for a month. The stalks of corn grew thirty feet high, and had ears two feet in length all the way along from top to bottom. Parsnips and carrots penetrated so deep in the earth that they were cooked all ready for the table by its central fires. And the squashes, of which we planted the Hubbard variety, grew to enormous proportions; the rinds were eighteen inches thick, and, after using the edible part, we made of them chicken coops and pig-pens, cutting out holes to let in air and light. One mammoth specimen outstripped all the rest, and acquired such extraordinary dimensions that we had serious thoughts of converting it into a dwelling house or public lecture hall. To tell you the tenth part of all the surprising results of 'planting in the signs,' would tax your time and patience, so I will close by relating a part of the history of one bean, which almost rivals that famous one of 'Jack, the Giant-Killer.'

"Now, this bean we happened to plant in a peculiarly rich spot, and more nearly upon the precise instant in which all the signs were at the best possible juncture. The very first day the bean reached to the top of a pole sixty feet long (for we prepared for every emergency we could foresee, and had, consequently, got the longest pole we could), and then, instead of the top falling down and feeling around for something to cling to, as this species of plants usually do, it kept straight on up, winding round and round upon itself, making a pole, as it were, of its entwined tendrils. On, on, up, up it went, straight as a die, day after day, till the top was lost in the clouds. The whole vine, from top to bottom, was covered with beans, each pod three and a half yards long, and looking like a great string of green snakes. When this vine was about two weeks old we went early one morning to look at the garden, and away up, almost beyond the reach of vision, we saw something bright and shining apparently sitting among the leaves of the vine. Of course, we were on the 'qui vive' to know what it could be, supposing it some new production of the wonderful vine. In about half an hour it began to move, as if waking up out of a sound sleep, and then all at once, by a series of short flights and agile leaps, it came down to the bottom and stood upon the ground beside us. Language is entirely inadequate to portray the exquisite beauty of this lovely being who thus suddenly made its advent among us. It bore the appearance of a boy of some ten or twelve years of age; the eyes were of a deep blue, and wonderfully soft, sweet, and tender; the hair, of a bright golden hue, fell in graceful curls about his neck and shoulders; the face was perfect in regularity of features, and more beautiful than 'poet ever dreamed of or artist ever painted,' and was lit up with the brightest, rarest intellectuality, and love, gentleness, and amiability beamed from every lineament. The whole body was covered with a coat of soft, silken, bright, waving hair, more beautiful than any garment ever devised by human skill or ingenuity. The hands and face alone were naked, and the skin of these was of a clear, transparent whiteness, tinged with the loveliest rose-hue color of health; and over and around this lovely creature waved, glimmered and shimmered an arora of clear, soft, radiant lightness from which the most delicious perfume was wafted on every side. As we stood gazing in bewilderment of amazement and admiration, it meanwhile looking with curiosity upon us and its new surroundings, all at once there broke upon the air the most ravishing and enchanting music we had ever heard. This beautiful inhabitant of some fairy realm was evidently addressing us in its own native language; but finding that it failed to make itself understood, it again became silent; then we questioned it by signs as to whether it had come from the moon, pointing to that luminary, which was yet above the horizon. Seeming to comprehend the query, it made a motion of dissent and directed our attention to a spot a little to the right of the place where the moon was, intimating, as near as we could understand, that it had come from a planet situated in that direction. While we were yet gazing upon the place pointed out, our strange companion assumed a listening attitude, uttered a loud clear note of melody, sprang up the vine, and with a few flying leaps went almost beyond our sight, while far above it we could see a faint glimpse of light, resembling that which surrounded our late visitant, and we heard an almost inaudible note of an exquisite musical refrain, which we supposed to be a call from a friend of this lovely youthful wanderer, who was seeking to lure it back to its native home 'beyond the skies,' where humanity has evidently progressed very much farther on towards perfection than it has upon our own younger planet.

"Patiently awaiting further developments, I remain a true, sincere, and bona fide believer in all the signs in all the almanacs that have ever been or ever will be printed. ROSE DARWIN.

"*Factoryville*, April, 187–."

A PROCESS which at once effects the utilization of sewage and prevents the pollution of streams has been for several years in successful operation at Burnley, Lancashire, England. A certain quantity of lime is put into the filthy sludge, and then the solid matter which is deposited is capable of being used for cement, and the clarified water is permitted to escape.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

No sensible person supposes that carefully devised institutions, which have been established for the good of the whole, as well as for the individual, in every human state, are the results of the action of a personal and supernatural Creator, acting for a definite purpose. On the contrary, every one knows that these useful institutions of organization in the state are the consequences of the co-operation of the individual citizens and their common government, as well as of adaptation to the conditions of existence of the outer world. Just in the same way we must judge of the many-celled organism. In it also all the useful arrangements are solely the natural and necessary result of the co-operation, differentiation, and perfecting of the individual citizens—the cells—and by no means the artificial arrangements of a Creator acting for a definite purpose. If we rightly consider this comparison, and pursue it further, we can distinctly see the perversity of that dualistic conception of nature which discovers the action of a creative plan of construction in the various adaptations of the organization of living things.

Let us pursue the individual development of the vertebrate animal body a few stages further, and see what is next done by the citizens of this embryonic organism. In the central line of the violin-shaped disc, which is composed of the three cellular germ-layers, there arises a straight delicate furrow, the so-called "primitive streak," by which the violin-shaped body is divided into two equal lateral halves—a right and a left part or "antimer." On both sides of that streak or furrow, the upper or external germ-layer rises in the form of a longitudinal fold, and both folds then grow together over the furrow in the central line, and thus form a cylindrical tube. This tube is called the marrow-tube, or medullary canal, because it is the foundation of the central nervous system, the *spinal marrow* (medulla spinalis). At first it is pointed both in front and behind, and it remains so for life in the lowest vertebrate animal, the brainless, skulless Lancelet (Amphioxus). But in all other vertebrate animals, which we distinguish from the latter as skulled animals, or Craniota, a difference between the fore and hinder end of the marrow tube soon becomes visible, the fore end becoming dilated, and changing into a roundish bladder, the foundation of the *brain*.

In all Craniota, that is, in all vertebrate animals possessing skull and brain, the brain, which is at first only the bladder-shaped dilatation of the anterior end of the spinal marrow, divides into five bladders, lying one behind the other, four superficial, transverse in-nippings being formed. It is just the same whether we examine the embryo of a dog, a fowl, a lizard, or any other higher vertebrate animal. For the embryos of the different skulled animals (at least the three higher classes of them, the reptiles, birds, and mammals) cannot be in any way distinguished at an early stage of their growth. The whole form of the body is exceedingly simple, being merely a thin, leaf-like disc. Face, legs, intestines, etc., are completely wanting. But the five bladders are already quite distinct from one another.

. . . . . .

Most persons even now refuse to acknowledge the most important deduction of the Theory of Descent, that is, the palæontological development of man from ape-like, and through them from still lower, mammals, and consider such a transformation of organic form as impossible. But, I ask, are the phenomena of the individual development of man, the fundamental features of which I have here given, in any way less wonderful? Is it not in the highest degree remarkable that all vertebrate animals of the most different classes—fishes, amphibious animals, reptiles, birds, and mammals—in the first periods of their embryonic development cannot be distinguished at all, and even much later, at a time when reptiles and birds are already distinctly different from mammals, that the dog and the man are almost identical? Verily, if we compare those two series of development with one another, and ask ourselves which of the two is the more wonderful, it must be confessed that *ontogeny*, or the short and quick history of development of the *individual*, is much more mysterious than *phylogeny*, or the long and slow history of development of the *tribe*. For one and the same grand change of form is accomplished by the latter in the course of many thousands of years, and by the former in the course of a few months. Evidently this most rapid and astonishing transformation of the individual in ontogenesis, which we can actually point out at any moment by direct observation, is in itself much more wonderful and astonishing than the corresponding, but much slower and gradual transformation which the long chain of ancestors of the same individual has gone through in phylogenesis.

The two series of organic development, the ontogenesis of the individual and the phylogenesis of the tribe to which it belongs, stand in the closest casual connection with each other. I have endeavored, in the second volume of the "General Morphology," to establish this theory in detail, I consider it exceedingly important. As I have there shown, *ontogenesis, or the development of the individual, is a short and quick repetition* (recapitulation) *of phylogenesis, or the development of the tribe to which it belongs, determined by the laws of inheritance and adaptation*; by tribe I mean the ancestors which form the chain of progenitors of the individual concerned (Gen. Morph. ii, p. 110–147, 371).

In this intimate connection of ontogeny and phylogeny, I see one of the most important and irrefutable proofs of the Theory of Descent. No one can explain these phenomena unless he has recourse to the laws of Inheritance and

Adaptation; by these alone are they explicable. These laws, which we have previously explained, are *the laws of abbreviated, of homochronic, and of homotopic inheritance*, and here deserve renewed consideration. As so high and complicated an organism as that of man, or the organism of every other mammal, rises upwards from a simple cellular state, and as it progresses in its differentiation and perfecting it passes through the same series of transformations which its animal progenitors have passed through, during immense spaces of time, inconceivable ages ago. I have already pointed out this extremely important parallelism of the development of individuals and tribes. Certain very early and low stages in the development of man, and the other vertebrate animals in general, correspond completely in many points of structure with conditions which last for life in the lower fishes. The next phase which follows upon this presents us with a change of the fish-like being into a kind of amphibious animal. At a later period the mammal, with its special characteristics, develops out of the amphibian, and we can clearly see, in the successive stages of its later development, a series of steps of progressive transformation which evidently correspond with the differences of different mammalian orders and families. Now, it is precisely in the same succession that we also see the ancestors of man, and of the higher mammals, appear one after the other in the earth's history; first fishes, then amphibians, later the lower, and at last the higher mammals. Here, therefore, the embryonic development of the individual is completely parallel to the palæontological development of the whole tribe to which it belongs, and this exceedingly interesting and important phenomena can be explained only by the interaction of the laws of Inheritance and Adaptation.

The example last mentioned of the parallelism of the palæontological and of the individual developmental series, now directs our attention to a third developmental series, which stands in the closest relations to these two, and which likewise runs, on the whole, parallel to them. I mean that series of development of forms which constitutes the object of investigation in *comparative anatomy*, and which I will briefly call the *systematic development series of species*. By this we understand the chain of the different, but related and connected forms, which exist *side by side* at any one period of the earth's history; as for example, at the present moment. While comparative anatomy compares the different forms of fully-developed organisms with one another, it endeavors to discover the common prototypes which underlie, as it were, the manifold forms of kindred genera, classes, etc., and which are more or less concealed by their particular differentiation. It endeavors to make out the series of progressive steps which are indicated in the different degrees of perfection of the divergent branches of the tribe. To make use again of the same particular instance, comparative anatomy shows us how the individual organs and systems of organs in the tribe of vertebrate animals—in the different classes, families, and species of it—have unequally developed, differentiated, and perfected themselves. It shows us how far the succession of classes of vertebrate animals, from the Fishes upwards, through the Amphibia to the Mammals, and here again, from the lower to the higher orders of Mammals, forms a progressive series or ladder. This attempt to establish a connected anatomical developmental series we may discover in the works of the great comparative anatomists of all ages—in the works of Goethe, Meckel, Cuvier, Johannes Müller, Gegenbaur, and Huxley.

The developmental series of mature forms, which comparative anatomy points out in the different diverging and ascending steps of the organic system, and which we call the systematic developmental series, is parallel to the palæontological developmental series, because it deals with the *result* of palæontological development, and it is parallel to the individual developmental series, because this is parallel to the palæontological series. If two parallels are parallel to a third, they must be parallel to one another.

The varied differentiation, and the unequal degree of perfecting which comparative anatomy points out in the developmental series of the System, is chiefly determined by the ever-increasing variety of conditions of existence to which the different groups adapt themselves in the struggle for life, and by the different degrees of rapidity and completeness with which this adaptation has been effected. Conservative groups which have retained their inherited peculiarities most tenaciously remain, in consequence, at the lowest and rudest stage of development. Those groups progressing most rapidly and variously, and which have adapted themselves to changed conditions of existence most readily have attained the highest degree of perfection. The further the organic world developed in the course of the earth's history, the greater must the gap between the lower conservative and the higher progressive groups have become, as, in fact, may be seen, too, in the history of nations. In this way also is explained the historical fact, that the most perfect animal and vegetable groups have developed themselves in a comparatively short time to a considerable height, while the lowest or most conservative groups have remained stationary, throughout all ages, in their original simple stage, or have progressed, but very slowly and gradually. The series of man's progenitors clearly shows this state of things. The sharks of the present day are still very like the primary fish, which are among the most ancient vertebrate progenitors of man, and the lowest amphibians of the present day (the gilled salamanders and salamanders) are very like the amphibians which first developed themselves out of fishes. So, too, the later ancestors of man, the Monotremata and Marsupials, the most ancient mammals, are at the same time the most imperfect animals of the class which still exist.

[TO BE CONTINUED.]

Christianity and Materialism.—Continued.

BY B. F. UNDERWOOD.

Materialists say these brutal doings were characteristics of early times, but that it is absurd to suppose they were commanded by an infinite being. The records of these barbarisms are valuable only as they furnish us with an index to the character and condition of the Jewish people and surrounding tribes centuries ago.

Christianity claims that the Bible is an exceptional book, and its advocates are unwilling to test its narratives by the ordinary rules of historical criticism. They ask that we believe the *whole*, whether it seems to us reasonable or not.

The Materialist subjects the Bible to the same canons of evidence, and judges as to its historical authenticity by the same rules of criticism that he employs when he read Tacitus or Livy, Thucydides or Xenophon. He accepts as probable what seems natural and reasonable, while he rejects without fear or hesitation everything miraculous or plainly fabulous. "It is an absolute rule of criticism," says Renan, "to exclude from history every event of a miraculous character."

Christianity, to prove its claims, appeals to—

1. Antecedent probability.
2. The lofty monotheism of the Old Testament.
3. The progressive character of the Bible revelation.
4. The miracles of the Old and New Testaments.
5. The Prophecies.
6. The Ten Commandments.
7. The Sermon on the Mount.
8. The character of Christ.
9. The martyrdom of the early Christians.
10. The spread of Christianity.
11. The influence of Christianity.

1. The Materialist replies, that the argument of antecedent probability leads to a *reductio ad absurdum*. The same kind of reasoning that is used to prove that God would probably make a revelation, namely, that he is infinitely powerful and infinitely good, and man needs more light than nature affords, would establish an antecedent probability against the existence of evil in the world. Evil, it may be said, is injurious to man and offensive to God. God is infinitely good and disposed to make man happy. He is all powerful, and can remove all obstacles to his happiness. There is, consequently, no evil in the world. This argument of antecedent probability proves too much and therefore proves nothing.

2. Monotheism existed in Egypt and India long before the Jews had a national existence, long before the alleged date of Abraham. The Egyptian priests were monotheists. The Vedic hymns are more monotheistic than the Pentateuch. Moses taught that the God of the Jews was one God and superior to all others. He did not forbid belief in, but the worship of, other gods.

3. The progressive character of the pretended revelation from God simply accords with the improvement and advancement of the Jewish people.

4. The miracles of the Old and New Testament prove nothing until they are established as historical events.

5. The prophecies are generally vague, lacking in circumstantiality and particularity of statement. But many of the clearest of the prophecies have been plainly falsified by the facts of history. This is true of the predictions regarding the destruction of Babylon, Tyre, and Damascus, the desolation of Egypt, the restoration of the lost tribes, the perpetuity of the Israelitish throne, the appearance of a temporal Messiah, who should sit on the throne of David and make them (the Babylonians) captive, whose captive they (the Jews) were, and the destruction of the world.

6. The Ten Commandments were old when Moses was born.

7. The Sermon on the Mount contains many beautiful precepts, but we find them all in Hindoo, Greek, and Roman authors centuries before the time of Christ.

8. The character of Jesus contains much that is estimable, but it has grave defects and deficiencies, and on the whole is, in our opinion, inferior to that of Socrates and hundreds who have appeared in later times.

9. Martyrdom is proof of sincerity, not of the truth of what is believed or taught.

10. The spread of Christianity is wonderful to nobody who acquaints himself with the condition of the world at the time it appeared, and the events which led to its rapid progress and triumphant establishment in the Roman Empire. The progress of Buddhism and even Mohammedanism, in our opinion, is more difficult to explain.

11. The influence of Christianity we think, on the whole, has been terribly pernicious. No other system of which history gives an account has inflicted the same amount of suffering on the human race. From millions of graves the blood of its victims cry out against it.

The Materialist holds that a miraculous revelation from God is antecedently improbable, because it implies a miraculous intervention in the affairs of the world.

There is abundant evidence, we think, all the evidence that the case admits of, that the Bible is entirely a human production.

It is clear that many of the books of the Bible were neither written at the time, nor by the persons, claimed. The genuineness of a book claiming to be a revelation from heaven once destroyed, the claim is entitled to no further attention.

Nearly all the books of the Bible abound in statements plainly contradictory. These contradictions are admitted now by intelligent and candid Christians.

The Bible contains barbarous laws and instructions. Many of the ceremonies commanded are puerile in the extreme. Many of the prophecies, as we have noticed, have been proven unhappy guesses.

Modern science, astronomy, geology, natural history, paleontology, archæology, and Egyptology have brought to light facts universally recognized as such among scientific men, which completely disprove much of the teachings of the Bible respecting the past history of this globe.

Many of the narratives in the Bible are as certainly fabulous as anything to be found in *any* of the ancient histories that have descended to us.

It is demonstrably true that the religion of the Old and New Testaments is largely an outgrowth from pre-existing systems of faith.

The Bible deserves a place, the first place no doubt, among the other pretended revelations of the world—the Zend Avesta, the Rig Veda and the Koran.

Christianity is full of mysteries based on alleged occurrences contrary to general experience, and opposed to the enlightened reason of man. For instance, the story of the resurrection is contrary to all our observation and experience. It is not above our reason, it is plainly opposed to it; for all reasonings are based on experience, and the story of the resurrection contradicts the invariable experience of mankind. It is true that discoveries have been made, which seemed to be contrary to the natural course of events or operations of nature; but further investigation has shown that, however in conflict with a limited experience, they were according to that *general experience which teaches the invariableness of natural law.*

The mysteries of nature which present themselves to the Christian and the Materialist alike, *are not contrary to experience*, are not opposed to reason, but are simply above our comprehension. That the stimulus of air, heat, light, and moisture operating upon a rose gives different colors to the stamen, petals, and anthers, is a fact of which although we do not understand the *rationale*, we have no doubt. That grass of the same pasture is converted into wool on the back of sheep, hair on the back of the cow, and feathers on the back of the goose, we are satisfied; but the process in detail, by which this transformation takes place is beyond our comprehension. So all the mysteries of nature are founded on our ignorance of the causes of phenomena known to exist, phenomena respecting the reality of which there is no dispute. Is there no dispute as to the reality of the miraculous conception and the resurrection? Let the Christian establish the Munchausenish stories of the Bible as true before he claims an analogy between the mysteries of nature and the miraculous events recorded in Jewish and Christian Scriptures.

There are wide and irreconcilable differences of opinion among Christians. These differences are inconsistent with the claim that the Bible is a revelation from God. Should a being of infinite wisdom, as we have before remarked, make a revelation to man, he would, it is reasonable to believe, make himself understood; otherwise his communication would be no revelation at all. To reveal is to make known. *Men* are liable to be misunderstood because of the indefiniteness of their ideas and their inability to express their views with clearness and precision, but is it possible that such a being as we are told God is, has taken the pains to inspire certain individuals to write his thoughts, and has so obscured his meaning by doubtful phrases and ambiguous expressions that learned and honest men cannot agree as to what he has declared?

There is diversity of opinion among Freethinkers with whom Materialists are ranked; but such a difference of views among them is to be expected and is consistent with their *general position*, since they agree that men have no divine standard, and that it is evident to all that no two minds are constituted exactly alike, receive exactly the same education, or are surrounded by exactly the same influences. In the absence of an infallible standard, uniformity of opinion, especially in matters of speculation, is not to be looked for.

[TO BE CONTINUED.]

THE operation of giving a smooth surface to shot and shell by means of the lathe has been pratically abolished in the Royal Laboratory Department of the Woolwich Arsenal. Projectiles are now cast of the exact size required and with a smooth surface. Two advantages have thus been secured—the cost of production is reduced, and the hard and strong outer surface of the shells is preserved.

Correspondence Extraordinary.

Letters from the Devil.

ORGANS OF PLANTS.

NO. XXI.

My Dear Readers: Let me now talk with you about the organs of plants. You know my partiality to the subject, and will humor me with at least one more letter upon this theme.

Having considered the elementary structures and tissues found in the vegetable kingdom, let us now proceed to view them in combination to form the plant. The simplest plant is found among Algæ, where, as in the Red-snow plant, the whole organism consists of a single isolated cell. Other plants of the same family, and all fungi and musci, are composed of a number of cells, united in various ways, while in ferns and their allies, and all flowering plants, vessels are formed in addition to their cells. The plants in which the tissues are entirely cellular are called *cellular* plants; those in which vessels are found are *vascular* plants.

That the portions of a plant may be properly maintained, two functions have to be performed, namely, *nutrition*, on the proper performance of which the life of the individual plant depends, and *reproduction*, by which the perpetuation of the type is provided for. In such a simple form as the Red-snow plant these functions are performed by the single cell. In the plants composed of numerous cells a differentiation takes place by which special cells are set apart for particular functions, and thus certain organs are formed in the plant. In the higher plants these organs become more complicated from the introduction of the vascular element.

The nutritive organs of plants are generally known as the *root*, the *stem*, and the *leaves*. In all vascular plants, and the higher cellular plants, an axis or stem having roots and bearing leaves is distinguishable; and such plants have been designated *cormophytes* or *phyllophytes*. In the lower classes of cellular plants, as *fungi* and *algæ*, no such distinction is possible, and there is merely a flattened, leafy expansion with depended filiform processes; this structure has been termed a *thallus*, and such plants are *thallogens*, or *thallophytes*.

Amongst the higher plants the reproductive organs are, in ordinary language, comprehended under the term flower; and, as they are conspicuous, such plants have been denominated *flowering*, *phanerogamous*, or *phœnogamous*. Amongst all cellular plants, and in some vascular plants, as ferns and equisetum, there are no flowers, and the reproductive organs are inconspicuous, hence they are termed *flowerless*, or *cryptogamous*. In all cases the young plant, or embryo, is completely cellular. But, as growth proceeds, that differentiation takes place which distinguishes the several classes of plants, one from the other. In *phanerogams*, the first leaves produced upon the embryo plant are termed primary seed-lobes, or *cotyleodons*. In some cases these are two in number, and are opposite one another. In other plants the lobes alternate, and only one cotyleodon is formed.

Lest I become tedious, I will very briefly pass over the organs of nutrition, among which may be named roots, stems, branches, buds, leaves, etc., and dwell at more length upon the organs of reproduction, as these are less familiar to you.

In *phanerogamous* plants these organs are conspicuous, and constitute what is known as the flower. The structures which go to form these organs are not, however, formations of a new type, but are merely modifications of those structures which we have already considered.

A flower bud has not in ordinary circumstances any power of extension by the development of its central cellular portion. In this respect it differs from the leaf bud. In some cases the flowers, so far as their fuctional capabilities are concerned, are abortive. Flower buds, like leaf buds, are produced in the axils of leaves, which are called *floral* leaves or *bracts*.

As a convenient method of expressing the arrangements of the parts of a flower, floral formulæ have been devised. Several modes of expression are employed. The essential reproductive organs, are the *stamens* and the *pistil*, the latter containing the seeds or germs of young plants, and corresponding to the female, while the former produces a powder necessary for fecundation and is looked upon as performing the part of the male. The presence of both is required in order that the perfect seed may be produced. A flower may have calyx and corolla but it will be imperfect if the essential organs are not present. The name of *hermaphrodite* or *bisexual* is given to flowers in which both organs is found; that of *unisexual* or *diclinous* to those in which only one of those organs appears,—those bearing stamens only being *staminiferous*, or male; those having the pistil only, *pistiliferous*, or female. But even in plants with hermaphrodite flowers it is rare that self-fertilization takes place, and this is provided against by the structure of the parts or by the period of ripening of the organs. Some flowers have long stamens and a pistil with a short style, others have short stamens and a pistil with a long style. In some plants the stamens are perfected before the pistils, in other flowers the pistil is perfected before the stamen. When the male and female flower of a species are found on separate plants, the term *dicœcious* or *dioicous* is applied; and when a species has male, female, and hermophrodite flowers on the same or different plants it is polygamous.

The stamens arise from the thalamus, or torus, within the petals, with which they alternate, forming one or more verticils or whorls, which constitute the male organs of the plants. Their normal position is below the lower whorl, or pistil, and when they are so placed upon the thalamus they are *hypogynous*. The arrangements of parts are of great importance in classification. The stamens vary in number from one to many hundreds. Like the other parts of the flower, they are modified leaves, resembling leaves in their structure, development, and arrangement. In their general aspect they have a greater resemblance to petals than to the leaves, and there is often seen a gradual transition from petals to stamens, especially in spiral flowers. When flowers become double by cultivation, the stamens are converted into petals. When there is only one whorl, the stamens are usually equal in number to the sepals, or petals, and are arranged opposite to the former, and alternate with the latter. When there is more than one whorl of stamens, then the parts of each successive whorl alternate with those of the whorl preceding it. The staminal row is more liable to multiplication of parts than the outer whorls. The number of stamens is indicated by the Greek numerals prefixed to term Androus; thus a flower with

1 stamen is Monandrous (Hippuris, Centranthus); 2 stamens is Diandrous (Veronica, Calceolaria, Circæa); 3 stamens is Triandrous (Grasses, Iris, Valeriana); 4 stamens is Tetrandrous (Alchemilla, Galium, Plantago); 5 stamens is Pentandrous (Primula, Unbelliferæ, Campanula); 6 stamens is Hexandrous (Tulip, Lilium, Juncus); 7 stamens is Heptandrous (Trientalis, Horse-chestnut); 8 stamens is Octandrous (Heath, Fuchsia, Epilobium); 9 stamens is Enneandrous (Butomus, some Lauraceæ); 10 stamens is Decandrous (Saxifraga, Dianthus, Oxalis); 12 stamens is Dodecandrous (Asarum, Agrimonia, Reseda); 20 stamens is Icosandrous (Strawberry, Potentilla, Cratægus). Numerous and indifferent stamens is Polyandrous (Poppy).

The *pollen*, or powdery matter contained in the anther—the head, or superior part of the stamen—consists of small cells developed in the interior of other cells. These are produced in the large, thick-walled mother-cells, or pollen utricles formed in the interior of the pollen-sacs of the young anther. The color is generally yellow, and the surface is often covered with a viscid, or oily substance. Pollen-grains vary from 1-300 to 1-700 of an inch, or less, in diameter. Their forms are various. The most common form is ellipsoidal, more or less narrow at the extremities, which are called its *poles*, in contradistinction to a line equidistant from the extremities, and which is its equator. They are sometimes spherical, sometimes cylindrical, and curved. Within the pollen-grain a granular, semi-fluid matter, called *fovilla*, is contained, along with some oily particles, and occasionally starch. The fovilla contains small spherical granules, sometimes not more than 1-30000 of an inch in diameter, and large ellipsoidal, or elongated corpuscles, which exhibit molecular movements under the microscope.

When the pollen-grains are ripe, the anther dehisces, and the pollen is shed. In order that fertilization may be effected, the pollen must be conveyed to the female organs of reproduction. This process, termed *pollination*, is promoted in various ways, the whole form and structure of the flower having relation to the process. In some plants the mere elasticity of the filaments is sufficient to effect the pollination, in others it is effected by the wind. But the more common agents are the insects. In alluring them and attracting them to the flower, the odoriferous secretions and gay colors play an important part.

The pistil or the more distinctive female organ occupies the center or axis of the flower, and is surrounded by the stamens and floral envelopes when these are present. After the flowering is over, this organ is changed into the fruit and contains the seeds. It consists essentially of two parts, a basal portion forming a chamber, the *ovary* or *germen*, containing ovules or young seeds attached to a part called the *placenta* and an upper portion, the *stigma* a cellular secreting body, which is either seated on the ovary, and is then called *sessile*, as is in the tulip and poppy, or is elevated on the stalk called the *style*, interposed between the ovary and stigma. The style is not necessary for the perfection of the pistil. Like the other organs, the pistil consists of one or more modified leaves which in this instance are called *carpels*. When a pistil consists of a single carpel it is *simple* or monocarpellary, a state usually depending on the non-development of other carpels. When it is composed of several carpels, more or less united, it is *compound*, or polycarpellary. In the first mentioned case, the terms carpel and pistil are synonomous. Each carpel has its own ovary, style (when present), and stigma, and is formed by a folded leaf, the upper surface of which is turned inwards towards the axis, and the lower outwards, while from its margins are developed one or more buds called *ovuls*. That this is the true nature of the pistil, may be seen by examining the flower of the double-flowering cherry. In it no fruit is produced, and the pistil consists of sessile leaves, the limb of each being green and folded, with a narrow prolongation upwards, as if from the midrib, and ending in a thickened portion. The ovary then represents the limb or lamina of the leaf, and is composed of cellular tissue with fibro-vascular bundles, and epiderrmal covering. The cellular tissue, or parenchyma, often becomes much developed, as will be seen, particularly when fleshy fruits are considered. The outer epidermis corresponds to the lower side of the leaf, exhibiting stomata, and sometimes hairs; the inner surface represents the upper side of the leaf, being usually very delicate and pale, and forming a layer called sometimes *epithelium*, which does not exhibit stomata. The vascular bundles correspond with the veins of the leaf, and consist of spiral, annular, and other vessels.

A pistil is usually formed by more than one carpel. The carpels may be arranged like leaves, either at the same or nearly the same height in a verticil, or at different heights in a spiral cycle. When they remain separate and distinct, thus showing at once the composition of the pistil, the term *apocarpous* is applied.

The ovary is usually of a more or less spherical or curved form, sometimes smooth and uniform on its surface, at other hairy and grooved. The grooves usually indicate the divisions between the carpels and correspond to the dissepiments. The dorsal suture may be marked by a slight projection or by a superficial groove. When the ovary is situated on the centre of the receptacle, free from the other whorls, so that its base is above the insertion of the stamens, it is termed superior, as in lychnis, primula, and geranium, when the margin of the receptacle is prolonged upwards, carrying with it the floral envelopes and staminal leaves, the basal portion of the ovary being formed by the receptacle, and the carpellary leaves alone closing in the apex, the ovary is *inferior*, as in pomegranate, apple, pear, gooseberry, and fuchsia. In some plants there are intermediate forms, in which the term *half-inferior*, is applied to the ovary, whilst the floral whorls are *half-superior*.

But, kind friends, the weather is extremely warm, and I feel assured that you do not want too much of botany and hard names at this time. I see I shall be compelled to bore you with still one more letter upon this botanical subject. If I am able to say what I wish, in that one letter, I will afterwards talk to you upon some other theme.

In the meantime, let me advise you to keep as cool as you reasonably can, avoid sunstroke, and try to make yourselves as happy as possible.

Believe me your sincere friend, Lucifer,
Vulgarly called "Splitfoot."

Communications.

How to do it—and How not.

BY THERON C. LELAND. ARTICLE VII.

"There is a one best way to do every thing, even if it be but to boil an egg."

That is a piece of Emersonian wisdom which will well apply to this business of suppressing obscenity. Given the necessity, then what is the "one best way" to do it? If I could bore and button-hole Congressmen, and waylay secretaries and officials and, after a hard struggle, should succeed in getting (what decidedly I don't want) an appointment as obscene agent; and wished to take a contract to really and truly suppress obscenity; and honestly wanted to suppress it; and knew the article when I saw it; and wasn't constantly mistaking mushrooms for toadstools; and didn't want to make any money out of the suppression of the one nor spread of the other, what would I do, as a sensible contractor? What tools would I choose, and what "one best way" would I go to work as a determined exterminator? Would I select a wheelbarrow to "tote" a few hundred pounds from a mass of tons, out to the suburbs, and dump it on a vacant lot or would I take a gang of shovelers with cars, carts, and excavators to remove and bury it out of sight effectually?

Now, to take the U. S. mail for such a work, after the Comstock and Abbot fashion, is just exactly the wheelbarrow method; is to take a tool that will never accomplish the purpose, and is decidedly not the "one best way." To forbid the transport of obscene matter by mail, leaving the express and freight lines free to carry it, as the Supreme Court, Dogberry like, goes out of its way to compel Congress to do, is so glaring an example of how not to do it that no one but a wholly incapable obscene agent and his reverend backers would resort to it. If there are tons and tons of obscene matter, as the agent claims, certainly the recognized carriers for tons are the great freight forwarders, and you never can suppress the transportation of tons of obscenity as long as the Erie canal remains open.

But suppose we reject hyperbole and extravagance of

statement, and recognize the fact that there are really no tons of actually obscene matter—that it takes a makeweight of Liberal books and Freethought journals, which are not obscene, thrown in to make up tons. Throw out all untenable claims, and then what is the "one best way" to suppress what little of real obscenity does actually get pictured or printed, and thrown upon such market as there is for it? How did Comstock do it before he had any U. S. postal law to help him? Before 1873 there was no such law; but there were already existing State and local laws, and he went to work to find who manufactured the obscene stuff, seized their stock and sent the offenders to prison.

The place where obscenity originates is the place to attack and uproot it. It has but few places of origin—it has many ways of circulation. It is printed somewhere, it is produced at some place, and the detective force of this country is equal to the task of finding out where and by whom, and State and local laws may be made effective for the purpose without ever calling the U. S. mail into the service. This kind of literature must have types, plates, and presses, like any other, and cannot be wholly hidden from observation. The books or prints have to be stored, distributed and sold; and many persons must know of the various operations. A moderate reward for information would bring out some journeyman printer, clerk, office-boy, or somebody who had aided or in some way knew of such publication, storage, or sale. Even the purchasers could be induced to inform. In short, the ways and means are abundant for detecting fairly and legitimately the offenders in this line of vice, without resort to the U. S. mail, which, though it might be of *some* use as a pruning-hook, is more likely to be turned into a sword to go slashing around in many dangerous ways.

If it is objected that some of the States might pass suppressive laws on the subject while others would not, and then the obscene wares might be transported from one State where it is not prohibited, to another where it is, I would meet that difficulty, as it might arise, by bringing the subject promptly and urgently before the Legislature of any State where any of her citizens were discovered in this kind of manufacture and traffic. Also, by extra vigilance over dealers in the contraband literature and by certain and adequate punishment of them when caught. There ought to be no difficulty in framing and securing the passage of such a law as would be just, through all the Legislatures; and then the wholly indefensible practice of going to Congress to obtain legislation on morals, and on merely local vices, would be stopped.

Comstock didn't go to Congress to get any aid in suppressing real obscenity. He went there for quite another and farther on purpose. He had already accomplished his one great work. He was ambitious and wanted other worlds to conquer. It was by his success in the methods he first employed, under State laws, that he was emboldened to take a higher flight; so he went to Washington to lobby through a law that would reach Infidels, Freethinkers, free religionists, free lovers, or anybody who had the independence to hold free opinions of any kind. He was doing well enough at the suppression of real obscenity under State laws; and in procuring the enactment of the U. S. postal law of 1873, his whole and sole object was to extend his authority through its operations to opponents of the Church, and to unorthodox classes. It was under these State laws before 1873 that he did his really meritorious work, and made his reputation as an effective agent and a benefactor to society. It was not till he began to put his U. S. postal law into operation that he came up against difficulties and began to meet opposition; and it was not till the stretch of his authority beyond what even that law allowed, that he lost caste and sank into odium, even with many, if not all who had previously aided and defended him. The obscene postal law has been of no real benefit or service to Comstock, and never will be. On the contrary it has tempted him into tyrannies and encroachments on the freedom of the press which he never would have thought of but for the unconstitutional and altogether questionable power it placed in his indiscreet hands; and he might better consent now to let the law be repealed. It is already a dead letter so far as he and his objects are concerned, and will become more and more unenforceable day by day. Wherever in these United States an editor publishes a paper, and one thousand subscribers, or even only one hundred want it enough to pay for it, they have a right to have it, and he has a right to publish it and send it to his patrons through the mails, unmolested by any power or authority whatever; least of all by an ecclesiastical authority or one that has the remotest origin from or relation to any ecclesiastic influence.

There will always be this insuperable difficulty with the Abbot and Comstock method. Congress has no constitutional power or authority to exclude written or printed matter from the mails. No matter what the Courts have decided, or may decide, the truth of this proposition will come out more clearly the more it is discussed. It is not claimed that Congress has no right to exclude *anything* from the mails. A chain cable or a hogshead of molasses is "*anything*." The mails were not originally intended to carry merchandise. The carrying of small articles, aside from news, is a later innovation upon the P. O. Department. Carrying such articles is a mere matter of convenience, and the cessation from such carrying would amount to nothing but an inconvenience. But written and printed matter, letters, and newspapers, the things that from early colonial times have been carried first on man, or mule, or horseback, then in mail coaches, then on steamboats and railway trains, without partiality and without discrimination, carrying everything and refusing nothing in the shape of a letter, newspaper, magazine, or pamphlet—these are matters of necessity; and their safe, impartial, unmolested transportation in the mails is a matter of the most vital importance to the American people.

Judge Blatchford, then, if he *is* a Judge, is not wholly right when he holds that, "as Congress had the power to establish post-offices and post-roads, it had also the right to determine what it will and what it will not carry." On the contrary, Congress *must*, by colonial law, by common law, by common usage for three centuries, by constitutional law, and by every consideration of necessity and in accordance with the powers granted them by the people, carry all letters, journals, tracts, pamphlets and periodicals. These they *must* carry without choice or discrimination; and it is not till they get outside of these that "Congress has the right to determine" what other and farther articles "it will or will not carry." Books probably ought now to be added to the articles that they must carry, but, as between all other articles of strict merchandise, of course Congress has the right to discriminate by law as to what it will or what it will not carry.

As to written and printed matter, Congress has the right to make rules and regulations—make terms upon which it may be carried, fix the price per ounce or pound, prescribe advance or terminal payment, printed matter to be open at the end for inspection to see if written matter subject to letter postage may not be enclosed, and regulations of that kind; but Congress has no right to interpose any regulations concerning the views, opinions, or inculcations, religious, social, or political, contained in the written or printed matter. It don't cost any more to carry one opinion than it does another, and it is the weight of the paper, not of the opinion that Congress has to consider.

Not one word in the Constitution of the United States, not one line of it from one end to the other, grants to Congress any power to regulate the views, opinions or moral or immoral quality of the literature of the people. Section 8th, article I., of the Constitution commences: "Congress shall have power," and then goes on to enumerate seventeen numbered powers which "Congress shall have," but *this* power, which Abbot and Comstock claim, is not among them. The 7th power just simply reads: "To establish post-offices and post-roads," and that is all the Constitution says on that subject. Neither do any of the subsequent amendments provide for any such regulation or interference with entire freedom of opinion or the transportation thereof in the mails. On the contrary, the very first amendment expressly provides that "Congress shall make no law abridging the freedom of speech or of the press," and the Supreme Court has just decided that "*Liberty of circulating is essential to that freedom.*"

The Comstock law, then is clearly unconstitutional; and Abbot, Underwood, and Ingersoll, when they get their modified petition going, modify it as much as they may, will still occupy the unenviable position of praying Congress to retain upon the statute book an infamous law for which there is not only no warrant in the Constitution, but which is condemned by it in one of its express provisions, and condemned also by the whole spirit of the Declaration of Independence and the doctrines of the founders of the Republic. You, modifying gentlemen, cannot suppress obscenity by your postal law alone. That can reach only a very small part of it. You have got, at last, to invoke the aid of State laws, if you wish to suppress the whole of it. But those State laws will do it effectively without aid from the postal department. Why not, then, go to those laws at once, as we have done from time immemoral, even down to the era of our obscene Agamemnon; and not meddle at all with so cumbersome, inefficient, and questionable a power as the U. S. mail affords.

What, then, would happen if the 70,000 petitioners should be granted the utmost of their prayer? They asked for repeal or modification—suppose they should get repeal—what would be the worst result of that repeal? Why, simply the situation would go back to the state of things before 1873, to the State laws then and now existing, under which Comstock did all the really thorough work he has ever done. Is there anything so very distressing in that? If, in any point, these laws are now defective, they can be amended; and under them real obscenity can be pursued in and through all its hiding-places and effectually suppressed, without wrenching from its beneficent purposes the great U. S. mail, the vital, all-important vehicle for the circulation of the correspondence and news of 50,000,000 of people, to gratify the whims and the spites of a well-meaning, perhaps, but entirely narrow and impracticable clique of the "unco guid." It is desirable, it is commendable, it is indeed the part of highest wisdom, necessity, and honor to apply the principle of "eternal vigilance" to every first step that may lead on to tyranny, suppression of the truth, and finally to wholesale interference with freedom of the press, and then, farther on, with all our freedoms. The Fathers commended to us that vigilance. We should never let it sleep; but we *have* caught it napping, and we dream of security when the tyrant is at our door. One editor of a Liberal journal lies in a United States prison to-day, the victim of an oppression that we thought possible only under an old world despotism; but no less the victim of that lack of vigilance which the American people should have brought to bear at an earlier stage of this downward business. We should awaken now with renewed and resistless energy and retrieve our neglected position. But, gentlemen Underwood and Abbot, will petitions to modify, do it? Won't your modification be but a compromise which will share the fate of all compromises—a half measure which will leave a upas tap-root to sprout, and spread, and poison the national atmosphere over again? Can't you see "the consequences *in the principle*," and conclude it to be the better policy to "avoid the consequences by denying the principle"?

"They'd a'done 't as quick as winkin'
In the days of '76."

If any speak ill of thee, fly home to thy own conscience and examine thy heart. If thou art guilty, it is a just correction; if not guilty, it is a fair instruction.—*Herbert.*

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

V.

Schwabe has compiled a long series of statistics concerning the periodicity of the solar spots, having from 1826 to 1868 observed the Sun every day that the state of weather permitted. The result of his observations was that he recognized the existence of a positive periodicity, very marked maxima and minima succeeding each other at an interval of about ten years. This decennial period coincides very unexpectedly with several meteorological phenomena on the earth,—amongst others, as recent observations testify, with the variations of magnetic force and the periodicity of aurora borealis.

The periodicity of the spots indicates, as Father Secchi remarks, a periodicity in the solar activity, and the variations of this activity may well be communicated to the Earth, either by means of heat or some other channel as yet unknown, such, for instance, as electro-dynamic induction, this producing upon our globe meteorological or electric phenomena.*

The theory expounded by M. Becquerel at the Académie des Sciences, in 1871, is in confirmation of this view. He maintains that all the causes which elicit electricity from the Earth's surface would be insufficient to supply the enormous quantities which are diffused in the planetary regions, and even in our atmosphere. He goes on to show that the hitherto unknown origin electricity can be none other than the Sun. The spots upon this luminary, some of them 40,000 miles in extent, seem to be the cavities from which the hydrogen and the various substances composing the solar atmosphere are emitted. Now, hydrogen conveys with it the positive electricity which becomes diffused in the planetary regions, permeating thence to the terrestrial atmosphere, and even to the earth itself. The matter which electricity carries with it suffices for its transmission, it having been proved that electricity has the property of becoming diffused in a void space, if it has any accompanying matter. The phenomena of the polar aurora produced by electric discharge also prove, in M. Becquerel's opinion, the existence of gaseous matter in space, far beyond the bounds assigned to the terrestrial atmosphere, it being certain that these auroræ are at least 125 miles distant from the earth's surface.

M. Charles Sainte-Claire Deville points out that the facts adduced by M. Becquerel in support of the celestial origin of atmospheric electricity confirm his own hypothesis as to the celestial origin of the variations of atmospheric temperature, and, especially, as to the influence which the periodical apparition of cosmical substances in the interplanetary regions may have upon these phenomena.

The following facts will fit in harmoniously at this point.

Signor Tacchini wrote from Palermo to the Académie des Sciences, that the aurora borealis of February 4th, 1872, was a phenomenon so extraordinary as to have few parallels in scientific annals, and that its apparition was accompanied by corresponding movements upon the surface of the Sun.

The bad weather prevented Signor Tacchini from taking spectrum observations on the 3d and 4th of February, but he noticed, on the morning of the 5th, that the whole surface of the Sun was in an abnormal condition. The rim was covered with bright flames; towards the north pole they exceeded 20 seconds, with an arc of 36′ to right and to left, corresponding with a bright region of magnesium which, at the western rim, extended almost to the equator. In this portion, at 50 degrees from the pole, was seen a magnificent prominence, which rose to 2′ 40″, and from this point, at an arc of 40 degrees, the rim was lighted with brilliant flames, while the atmosphere was studded with small luminous filaments, or bright specks, about 2 minutes in height. Signor Tacchini also sent a drawing to illustrate these phenomena.

M. Cheux, communicating to the Académie des Sciences the features of a white aurora borealis observed near Angers, on the 8th of August, 1872, states that the Sun had been for some time in a very effervescent state, and that on examining it with a Foucault telescope on the 9th of August, he saw about 24 spots, one of which, a deep black, was very beautiful.

Senor Capello, of Lisbon, also sent some drawings of the Sun as appeared on the 8th, 9th, 10th, and 11th of August, after the same aurora borealis.

[TO BE CONTINUED.]

BEFORE administering chloroform, Prof. Occhini causes the patient to inspire ammonia, and it is said that he has in this way obviated the danger of subjecting persons suffering from heart disease to the influence of this anæsthetic. The theory is that the stimulating property of the ammonia on the nervous and vascular system counteracts the depressing action of the chloroform.

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*Father Secchi on *The Sun*, p. 336.

Selections.

Continued from the International Review.

Science and Theology—Ancient and Modern.

BY JAMES ANTHONY FROUDE.

Nations have never been formed on such principles. Nations in their infancy aspire to something else than material prosperity. They have beliefs, enthusiasms, patriotisms, with a savor of nobleness in them. Cæsar himself owed his conquests to the self-devotion of his soldiers, his own affection for them, and to his inconsistent idealism. And the experiment of the Roman empire showed that nations can not any more live by such principles after they have arrived at maturity. Coarse minds are brutalized by them. The average mind rejects them, and prefers superstition, however wild. Gibbon considered that, on the whole, the subjects of the empire enjoyed greater happiness in the years which intervened between the accession of Trajan and the death of Marcus Aurelius than at any period before or since; but it was a happiness in which their nature became degraded, and when the shock came of the barbarian invasions they had lost the courage to resist.

It would of course be preposterous to pretend that there was any general resemblance between the state of things under the Roman sovereignty and the present condition of Europe and America. Then, the whole civilized world was held down under a single despotism. Now, free and powerful nations confront each other, each jealous of its rights, and resolute to maintain them; each professing to prefer honor to prosperity. And yet in the long run the fate of nations is determined by the convictions about the nature and responsibilities of man which are embodied in their policy, and are entertained by the ablest thinkers; and everywhere, it may be said, opinions are now professed by men whom we agree to admire, and are accepted by politicians as the rule of legislation, which recall the phenomena of the time when the old order of things perished, as if high cultivation itself was like the blossoming of a plant, the final consummation of a long series of past efforts which precedes a great change. The flower sheds its petals. Seed-vessels develop in the place of it, from which after a long winter there arises a new era.

The nations of modern Europe, like the early Greeks and Romans, formed their original policy on religion. For centuries states and individuals alike professed to be governed in all that they thought and did by the supposed revelation which was given to mankind eighteen hundred years ago. Avowed disbelief of it there was none; of secret, silent misgiving there was probably very little. For practical purposes that revelation was accepted as a fact, as little allowing of doubt as the commonest phenomena of daily experience. The universal confidence received its first shock at the Reformation of the sixteenth century. Just as the original pagan creed was made incredible by the legends with which it was overspread, so Christianity was overgrown by a forest of extravagant superstitions. Conscience and intelligence rose in revolt, and tore them to pieces. For a time all was well. The weeds were gone; the faith of the early Church was restored in its simplicity. The Huguenots in France, the Lutherans in Germany, the Puritans in England and Scotland were as absolutely under the influence of religious belief as the apostles and first converts. Providence to them was not a form of speech, but a living reality. The preambles of the English Acts of Parliament referred always to the will of the Almighty as the foundation of human law. Skeptics, even then, had begun to exist. There were men who, after the authority of the Church had been shaken, had not acquiesced in the authority of a book; and philosophy commenced its search for other grounds of certainty; just as it commenced in Greece before ordinary men had begun consciously to disbelieve in paganism. But in neither instance had these first efforts any wide effect. The time was not ripe for Democritus; it was not ripe for Hobbes or Spinoza. In an age when the massive intellect of Cromwell was satisfied with Protestant Christianity, and hungry village congregations could demand a second hour from their preachers, philosophy might speculate in its closet, but it could not affect popular sentiment. The disintegrating forces, however, worked on below the surface. Puritanism and its ways went out of fashion. The austere virtues of the Commonwealth were followed by folly and dissipation, and free thought again raised its head. A new and enlightened generation turned with shame and penitence from a piety which sent wretched old women to the stake for crimes which had no existence save in the diseased brain of cowardly fanatics. Disbelief in any present exercise of supernatural power extended backward upon the past. The mythologies, the oracles, the auguries of the old world came to be regarded as dreams. The miracles of the medieval church were dismissed as forgery and illusion, and the cures still alleged to be worked at the shrines of Catholic saints were used as an argument, being admitted to be false, to show how these legendary stories had passed into belief. The Old and New Testament resisted longer the dissolving influence. They were protected by the enchantment which still surrounded the accredited records of revelation, and the history of the chosen people was looked on as exceptional and special. But a charm, however sacred, could not long repel the restless efforts of the speculative intellect. If miracles were so inherently improbable that we were entitled to reject without examination every alleged instance of contemporary supernatural interposition, on what ground could we draw a line so rigid between sacred and profane history? The lives of the saints were as full of marvels as the Book of Kings or the Acts of the Apostles; why were we to disbelieve every story which lent support to a religion which we did not like, while we insisted on the absolute truth of each single detail which we found in the Bible? Revelation, it was said, was itself a miracle; the divinely authenticated authority for a miraculous history. Such an answer was a tacit concession that a miracle could not be substantiated by human evidence. The spirit of Democritus had revived in Epicurus; the spirit of Hobbes revived in Hume. The Essay on Miracles threw into words a conviction which had been already formed in every logical mind in Europe. If the supernatural was to be admitted any longer, it must be received by faith; it could not be proved by reason. So far as philosophy had a word to say about the matter, the theological position had been taken by storm. Hume's arguments were desperately resisted, as it was natural that they should be. Ingenious attempts were made to recover the captured lines, but the conclusions demanded were too weighty for the premises. No human skill could make it probable on grounds of reason that while profane history was full of fiction and mistakes, every incident and every word should have been recorded exactly in sacred history. Such a history would be itself the greatest of miracles; and to assume a miraculous book was an act of faith, as Hume said, and it could be nothing else.

In the last century there were no penny newspapers carrying over the world the newest discoveries, with leading articles and criticisms addressed to the million. Philosophic writings had a small and select circulation, and the million continued to think as their fathers had thought. If we can believe Berkeley and Butler, however, their most accomplished lay contemporaries had ceased to believe in Christianity as completely as Pericles and Alcibiades had ceased to believe in Jupiter; and had the political condition of the world remained undisturbed, the doubt would have probably extended downward, and the state of opinion at which we have at present arrived might have been anticipated by half a century. But the growth of Liberalism on the Continent had been swifter than with us. The catastrophe of the French Revolution, with the enthronement of the Goddess of Reason, appeared as the visible fruit of infidelity. The English mind was terrified back out of its uncertainties, and determined, reason or no reason, that it would not have the Bible called in question. It was decided that Hume had been sufficiently answered by Lardner and Paley. The discussion was not to be reopened; and English middle life returned for nearly half a century to the fixed convictions of earlier times.

Behind the banner thus resolutely raised came an effort to restore the influence of religion on the heart and emotions. First, there was a prominent revival of evangelical piety. As the wave of spiritual feeling lost its force, it has been succeeded by superstition and by a less sincere and simple, but still ardent appeal to tradition and Catholic principles. The leaky vessel has not been repaired, for repairs were impossible, but the chinks and flaws in her planking have been tarred over and painted. Stained windows have gone back into the churches, and the white light which sufficed for the simple, truth-loving Protestants has been replaced by the enervating tints so dear to the devotional soul. Organs and choristers, altars and altar ornaments, fine clothes and processions, the mystery of the real presence, in the name of which more crimes have been perpetrated in Europe than can be laid to the charge of the bloody idol in Tauris—we have them even now among us in full activity. The religious mind has set itself with all its might to make things seem what they are not, and turn back the river of destiny to its sacred fountains.

In vain. Practical life has meanwhile gone its way. The principles of the once abhorred French Revolution have been adopted as the rule of political action, even in conservative England; and silently, without noise or opposition, we have taken Jeremy Bentham for our practical prophet, and have admitted as completely as was admitted by Augustus Cæsar, or Trajan, that civil government has no object beyond the material welfare of the people. The will of God has no more a place, even by courtesy, in our modern statutes. Political economy is the creed which governs the actions of public men; and political economy, by claiming to be an interpretation of a law of nature, dispenses with Providence, while it assumes as an axiom that the masses of men are, have been, and ever will be, influenced by nothing else than a consideration of material interest. Eccentric individuals, may have their generosities, their pieties, their tastes for art or science or amusement. Interest is the one constant commanding motive on which the practical statesman can rely. Respectable people fight against the unwelcome truth when it is thrust upon them inconveniently. They believe in political economy, and they believe that they believe in Christianity. Naïvely and unconsciously they betray their true convictions in the language which they habitually use. When the English Liturgy was written, "*wealth*" meant well-being. Well-being is now *money*. Ask what a man is worth, the answer is his rent-roll. Has he been fortunate? He has made a good speculation, or he has inherited a "legacy" when he did not expect it. Is the nation "prosperous"? Where should we look but to the rate of wages and the imports and exports? Are we in an age of progress? The income-tax decides. The standard of human value has become again what it was under the Cæsars, and which Christianity came into the world to declare that it was not. People continue to go to church. They continued then to go to the temples. They say their prayers in public or perhaps in private. So they did then. The clergy pray for rain or fine weather, and on great occasions, such as the potato blight, the archbishop issues a special form of petition for its removal. But the clergy and the archbishop are aware all the time that the evils which they pray against depend on natural causes, and that a prayer from a Christian minister will as little bring a change of weather as the incantation of a Caffre rain-maker. We keep to conventional forms, because none of us likes to acknowledge what we all know to be true; but we do not believe; we do not even believe that we believe, the bishops themselves no more than the rest of us; no more than the College of Augurs in Cato's time believed in the sacred chickens.

An energetic people are impatient of insincerity, and the convictions which we all act upon have at last found a voice precisely as convictions of an analogous kind found a voice in Lucretius. We have practically eliminated Providence from the administration of things. The Lucretian philosophy has revived again, reinforced by a vast accumulation of new knowledge, to tell us, as Lucretius did, that the universe can be accounted for without the hypothesis of a Providence. The theory of development, as it is called, does not deny the existence of God any more than Epicureanism denied it. It denies only that the phenomena require the existence of such a being to account for them. For a time, even after the authority of tradition was shaken, science seemed to be on the side of religion. The evidence of design in nature was urged, as it was urged by the Stoics, in proof of a designing mind; and as long as each species of plant and animal was believed to be distinct from every other, each one of them required a special act of creation to bring it into being. Both positions are now abandoned by advanced scientific thinkers. Lucretius' objections are again held to be fatal to "final causes." If the "omnia ex ovo" is not an acknowledged certainty, if we are not yet agreed that we are all descended from a jelly-fish, yet every naturalist of consequence is convinced that the phenomena of life are produced on constant and uniformly acting principles of law; that the history of the animal creation is a history of progressive growth, lower forms being succeeded by higher, as the fœtus in the womb develops into a man, without any sign of the action of any external energizing powers.

Moral and historical philosophy have modeled themselves on the same type. Moral philosophy, based on the necessities of society and general expediency, needs no God or voice of God in the conscience to explain its principles, while the admitted facts that the character of a man depends on his organic tendencies, affected by education and circumstances, have modified, in spite of us, our notions of free will and our definition of moral responsibility. In history, again, ingenious writers discover laws of evolution, causes operating through centuries, determining the characteristics of successive epochs, exhibiting individuals as the plaything of broad and general forces, and reducing still further the limits within which they can be the authors of their own actions. Unchanged in principle, the Lucretian interpretation of life and its conditions is passing swiftly into general acceptance. And now arises the serious question how far these notions will go, and how they will affect such spiritual belief as we still continue to hold? The theory of development may be held, and is held, by many persons who look forward to a life beyond the grave. Can this expectation any longer allege a rational ground for itself, or is it a plant which grew in another soil and lingers now as an exotic in a climate with which it has no natural affinity? Time will show; but meanwhile we may learn something from the history of the past. In the Rome of the empire, religion had less to say for itself than it has now, and science relatively had far greater advantage over it. The

print which has been left by Christianity on the character of mankind is too deep to be effaced or disregarded. Yet, even in the Roman Empire, the sciences which mastered the intellect could not master the emotion, and there is an insight of emotion which the intellect cannot explain, but which, nevertheless, does and will exercise an influence which cannot be ignored; and there are virtues necessary to human society which will only grow when emotion is allowed to speak.

The educated Romans had satisfied themselves that there was no hereafter; that Tartarus was a dream, and that at death they faded into smoke. They could discourse eloquently on the good and the beautiful. They could enforce order by the policeman. They could develop useful arts. They could cultivate science and material progress. They could create the condition, in fact, which was so impressive to the mind of Gibbon. But morality, and purity, and charity, patriotism, enthusiasm, even art and poetry, withered under a creed which deprived life of its human interest and the imagination of every object which could kindle it. Very remarkably, even among statesmen like Celsus, who still held to the scientific formula of things, a belief in a future life and future retribution made its way once more against the wind into the position of an admitted truth. The better sort of men clung vaguely to the moral principles of religion; and when paganism was fairly dead, all that had been true in paganism, a belief in God, a belief that the world, after all, was not deserted by a moral government, that our earthly life is but the threshold of our true existence, all this revived in Christianity. Centuries passed before the transformation was complete, centuries of miserable retribution for the long pursuit of a godless, material prosperity. The civilized animals (for animals only they had proclaimed themselves to be) were awakened roughly from their dreams by the fierce inrush of the "Scourge of God" out of the northern forests.

Man's nature is the same as it always was. Science has much to teach us, but its message is not the last nor the highest. If we may infer the future from the past, a time will come when we shall cease to be dazzled with the thing which we call progress, when increasing "wealth" will cease to satisfy, nay, may be found incapable of being produced or preserved except when relegated to a secondary place, when the illusions which have strangled religion shall be burnt away and the immortal part of it restored to its rightful sovereignty. A long weary road may lie before us. Not easily will an inviolable atmosphere of reverence form again round spiritual faith to warn off the insolent intruder. Piety, reverence, humble adoration of the great Maker of the world, are in themselves so beautiful that religious faith might have remained forever behind that enchanted shield if imaginative devotion could have kept within bounds its wild demands upon the reason. Not till Catholics had piled superstition on superstition, not till Protestants had elaborated a speculative theology which conscience as well as intellect at length flung from it as incredible, did the angels which guarded the shrine fold their wings and fly. The garden of Eden is desecrated now by the trampling of controversy, and no ingenious reconciliations of religion and science, no rivers of casuistic holy water, can restore the ruined loveliness of traditionary faith. But the truth which is in religion will assert itself again as it asserted itself before. A society without God in the heart of it is not permitted to exist; and when once more a spiritual creed has established itself which men can act on in their lives, and believe with their whole souls, it is to be hoped that they will have grown wiser by experience, and will not again leave the most precious of their possessions to be ruined by the extravagances of exaggerating credulity.

Religion not History.—Continued.

BY F. W. NEWMAN,

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Nevertheless, as time went on, this gospel "of the kingdom" could not stand. After the death of Nero, who had cruelly persecuted the local Christians, dire destruction seemed to fall on the wicked city and empire. The Roman armies of Spain, of Gaul, of Italy, of Pannonia and Moesia, rushed into fierce conflict. Four successive emperors fell by the sword within two years; the provinces heard the din of civil war, and learnt that the capitol of Rome was burnt by the contending armies. The summary given by Tacitus, in the opening of his "Histories," shows how reasonable was the idea that the empire was falling, and that (as the Apocalypse represents) the vessels of divine wrath were being emptied upon "the beast," as, in imitation of Daniel, the empire was here called. Surely now at length Messiah was to come riding on a white horse (Rev. xix, 11); yet, alas! he came not; the bridal supper of the Lamb was still postponed. Quick upon these convulsions followed the destruction of Jerusalem. "Judgment began at the house of God," to use the words of Peter, and horrible sufferings fell on the whole population of Palestine; which, in Matthew, are described as "great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be." Now, at least, beyond a doubt, Messiah will come. Yes! Jesus was believed to have said (Matt. xiv, 29): "Immediately after the tribulation of these days shall the sun be darkened . . . and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." No pettifogging interpretation can obscure language so splendidly clear. The opening words must have been penned while the destruction of Palestine was being consummated. They certainly were not a divine prophecy, for they turned out false. Indeed, the writer makes Jesus say: "As the putting forth of fig-leaves shows that summer is nigh, so will this great tribulation denote that the coming of the Son of man is nigh, even at the doors. This generation shall not pass till all these things be fulfilled." The only alternative for us is that this annunciation in Matthew was a human speculation, probably excited by the horror of the times and the effort of Christians to stay their souls on divine support. Nevertheless, years passed and Christ did not come with his angels in the clouds of heaven; so when Luke edited the same prophecy he saw the wisdom of leaving out the word *immediately* (Luke xxi, 25); yet he left the infelicitous parable of the fig-tree and its interpretation, "This generation shall not pass," etc.

The broad fact, now specially pressed, may be briefly stated thus: "The original gospel taught the speedy return of Christ from heaven in visible glory and power, to establish a righteous rule over the earth." With Paul it was clearly an axiom. When he wishes to dissuade Christians from going to law with one another before heathen magistrates, what is his argument? "Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?"

This goes even beyond the mark. Still, in Paul, the topic never takes such a shape as to stimulate vulgar ambition. The same cannot be said of the doctrine ascribed to Jesus by Matthew. There (Matt. xix, 16–30), when a rich young man has declined to sell his possessions and give them to the poor, as a means of obtaining eternal life and treasure in heaven, Jesus moralizes over his failure; and Peter says: "Behold, we have left all and followed thee; what shall we have therefore?" Jesus replies, according to Matthew: "When the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel." Elsewhere Luke (xxii, 28–30) without the despicable question, what were they to get for their sacrifices to him, brings out the same promise: "Ye are they which have continued with me in my trials; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

No man of common sense ever used such plain prosaic language without expecting to be understood literally. To invent a spiritual interpretation of such words is against common sense. Whether Jesus did or did not utter them, is too hard a question for me to decide; but they never could have passed as his, in a book accounted sacred, unless a most vivid belief in a literal kingdom, with thrones for the chief saints and a royal eating-table, had possessed the collective Church. Some refer me to Luke xvii, 21, in proof that the kingdom which Jesus proclaimed was to be wholly *internal** and spiritual, but (sad to say) through the intense prejudices and stupidity of his disciples they could not understand him; and he did but throw pearls before swine. But since, in the discourses put before us in the three gospels, this verse (representing the kingdom as *internal* and already come) is exceptional—indeed flatly opposed to numerous and signal texts—such a theory does but avow that the books as a whole are grossly erroneous and deserve no trust whatever; which not only brings out much the same conclusion as my own argument, but makes it more difficult than ever to learn from the New Testament what the true Jesus was, or taught. Paul, who indignantly denied the resurrection of the flesh, would certainly with it have rejected the idea of risen saints literally eating at the regal table; but we find him to urge literally that the saints were to judge the world; so in the Apocalypse, they are to sit with Christ on his throne, and to wear crowns, and be kings and priests, and reign on the earth. To give up this magnificent dream—for Christians believed it, whether or not Jesus had sanctioned it—this delicious expectation of a speedy and total overthrow of human misrule by the direct interference of miracle, was very difficult and painful; but at last the progress of time made it inevitable, in spite of the vast authority of the Apocalypse, as the writing of John the Apostle, who indeed, as the fourth gospel is interpreted, was the specially beloved disciple. The belief in "the millennium" lasted on with the vulgar and with some eminent Christians, after the most thoughtful and educated men of the Church had abandoned it and frowned upon the Apocalypse, just as did Luther. St. Jerome, who is called the most learned of the Fathers, pronounces "the millennium and the earthly rule of the Savior" to be a Jewish error; but he adds that by his disbelief fury will be excited against him in persons of importance. (cerno *quantorum* in me *rabies* concitanda sit).

Just in proportion as the Church lost its hold of this primitive gospel, which had kept in union, or at least in decorous amity, minds and doctrines so diverse as those of Paul, James, and John—divisions of opinion became more painful, and sects (which we render heresies) threatened to rend the Church asunder. Then came the earnest and anxious question: "What did the Master himself teach?" a question with which Paul seems never to have concerned himself. Numerous attempts had been made to scrape up reminiscences from hearers, or (probably enough) from the apostles themselves. A plentiful supply of partial accounts responded to the demand, and at length from these materials longer narratives were compiled. To believe four of them was made essential to piety; thus history was confounded with religion.

II.

To claim that we will accept these four accounts as divine writings on the authority of very fallible, indeed evidently unwise individuals, such as Justin and Irenæus, is what no learned clergyman will approve. A vague argument prevails, that the Church is wiser than any one man; and that though no scientific ecclesiastical examination of piously intended books, with the view of fixing an authoritative canon can be pretended, yet the final reception of some books and rejection of others by the good sense and sound feeling of the Christian multitude in the course of centuries, is a sufficient guarantee of those received; free from all suspicion of priestcraft and from all objection based on individual folly. There is certainly weight in this argument, so long as it is limited to deciding what books are edifying. The spiritual sentiment and prevalent moral soundness of the Church, it may well be believed, did on the whole reject the inferior and baser books, and accepted the superior; as it at length rejected the Epistle of Barnabas and the Shepherd of Hermas, but accepted the Epistles of Paul. But though piety is judged of by piety (for the spiritual man has an instinct for spirituality) this has nothing to do with questions of authenticity, of chronology, and of historical credibility, on which matters the most pious men may be as ignorant and as credulous as children. Nor is it possible to criticise the four gospels without seeing that the writers were utterly incompetent for the task of history and ignorant of its requirements. They are not even aware that when they attest marvelous events, the reader will need to be informed who is the writer, when and where he lived, and what are his sources of knowledge. This alone gives us the measure of their dangerous simplicity. They evidently calculate on unlimited and undiscriminating credulity in the reader. Just look at the first chapter of Matthew. It invests dreams with divine sanctity, and gives no hint when a dream is to be accounted folly, and when it is a divine revelation. No one, then any more than now, believed all dreams to be divine. It reports a dream which (it says) occurred to Joseph, before the birth of Jesus, as basis for believing in a physical miracle of cardinal importance. If a modern writer dealt with us in this style, he would meet only indignation and contempt. But we are brought up in the illusion that because the "sacred" writers were conscious of divine teaching, therefore they had a right to expect their simple word to be authoritative. On the contrary, the preface to the third gospel shows that that writer was not conscious of any supernatural teaching, but merely professed diligence in tracing the tales to their source. If they had meant to pretend to miraculously imparted information, it was their obvious duty to explain this clearly and fully, so as to enable us to judge whether it be our duty to submit and believe. But not once do they suggest that their knowledge of the events and of the speeches comes to them in superhuman channels. This idea is a mere fiction of other people, gratuitously ascribed to them for the convenience of theology.

[TO BE CONTINUED.]

*The parables indeed in Matt. xiii, use the phrase kingdom of heaven apparently as equivalent to the external Church of early and late time. Whether this use of the phrase is from Jesus himself, I find very hard to judge. See also Matt. xxiii, 13, which cannot have been from Jesus.

It may interest American patentees and iron manufacturers to learn that Boussingault claims that France was the country where the peculiar properties imparted to pig-iron and steel by the addition of small quantities of chrome was first recognized. He asserts that the researches of Berthier in 1821 were so thorough that they anticipated all the results of any practical importance alleged to have been discovered and applied by investigators and inventors since that time. Boussingault himself finds from his own experiments that chrome without charcoal will not give iron the distinguishing characteristics of steel. The alloy with chrome alone is inelastic and cannot be tempered, but it presents other interesting features.

The Truth Seeker.

D. M. BENNETT, Editor.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, JULY 13, 1878.

Mr. Pindar Again.

LEEDS, N. Y., July 3, 1878.

MR. D. M. BENNETT, *Dear Sir:* Once again I tax your patience with my endless inquiries in regard to the doubts and fears which assail me. In answer to my second letter you admit your Atheistic belief. You say you are willing to believe when you have had positive proofs of a supreme being—a God. You do not believe there is a God because you have not seen him, still you see every day the workings of the great omnipotence in the creation. You see the blade of grass spring up, grow to maturity, and die; you know it grows, because you see it in its different stages of existences. Man, with all his scientific knowledge, cannot combine the four elements and make this simple blade of grass; nor can man, of himself, generate life in any form—still we know life is generated without the aid of man. At some ancient period in the creation of our globe it must have been void of life, either animalistic or human. Now, nature can, with instruments to work with, produce life, I will admit; but please give me your idea of how the first animalistic life was produced on our globe without the aid of a supreme being. Nature *herself must* have had a beginning, and, if so, by whom or what was she designed? My limited knowledge has not led me to suppose nature was of Phœnixical *origin*.

Another question is, how can you explain the idea of heathen countries, that know nothing of Christianity or its teachings, worshiping idols, both material and imaginary? Does it not seem evident that a supreme instinct tells them there is a something to worship which their untutored minds cannot comprehend?

I hope, my dear sir, in answering my question regarding a supreme being called God, you will not use the Yankee style adopted by so many Atheists, of asking me who made God, for I tell you now, I do not know, and ask for information. Allow me to express my admiration for the fearless way in which you endeavor to answer all questions, whether from friend or foe, and do not for one moment think I have any the less respect for you because I take the opposite side in religious views, but quite the contrary, as I feel the highest regard for any man who will express his views openly, and not allow a false delicacy to prevent him from saying what he actually thinks and believes. I remain most respectfully yours, WM. H. PINDAR.

REPLY.—We appreciate our friend's fairness and candor, but we fear we may not be able to fully satisfy him on the God question. Probably two of the most difficult things to prove in the world, are, *first*, that there is a God, and *second*, that there is no God. The God question is one upon which people never will agree, but upon which they can enjoy the glorious privilege of believing as they think most reasonable. The truth is just here: Nobody knows there is a God and nobody knows there is none. All that can be done is to canvass the probabilities of the case and arrive at the most reasonable possible conclusion. One thing is pretty clear, the more ignorant man is and the less he knows about the wonderful powers and forces of the universe, the more he believes in gods and devils; while the more intelligent he becomes and the more he learns of nature's laws and capabilities, the less need he sees for gods of any kind. The savage worshiping stone and wooden idols does not prove the existence of a God, but rather his own ignorance and lack of reasoning power.

What our friend says about the blade of grass, its growth and decay, falls far short of proving the existence of a personal God. If every blade of grass and every leaf proves a God, an immense number of Gods are brought into existence about this time of year; and if they prove the existence of one God why not millions? Nature seems quite sufficient to cause a blade of grass to grow in the warm spring and summer, but a God would be needed to make it grow when the mercury is twenty degrees below zero.

The growth of vegetation is entirely a natural process, and takes place whenever conditions are favorable, whether a God is present or not. So long as the light and warmth of the sun, with a due amount of moisture, cause the grass to grow, it seems hardly worth while to call in the services of a God to ensure its being performed properly. It is useless to imagine a supernatural being to perform the functions that nature is fully equal to. Man in his primitive condition thought every operation of nature was the work of an invisible God, but as he has developed in intelligence he has learned to think better. Until the universe is inadequate to perform all that is done, it will be unnecessary to invoke the services of a God.

We do not believe that matter, or nature, or the universe, ever had a beginning. It is far more reasonable to our mind to believe that it ever existed in some form than to admit that it could ever come from nothing. There may have been a time when vegetable and animal life did not exist on our globe, but when the soil was formed from decomposed rocks, and rain and sunlight duly fell upon it, the fecundating and life-giving properties of nature were so great that life was the result. It was no more effort for nature to produce the first blade of grass than the second, or the second billionth. We believe nature is the sole author of all existing life, and that for nature or the universe there is not and never was an author.

If the universe, being so wonderful, must needs have had a creator or author, despite the prohibition our friend places upon us, so must his Supreme Being have had a creator or author, and he cannot get away from that conclusion. If it is easy for him to think that God ever existed, why not that the universe ever existed?

Our friend says he does "not know who made God." Let us tell him. It was man. Man has been engaged in the god-making business for many thousand years, and many of the jobs he has turned out in this line have done him very little credit. The first specimens of his handiwork in this way were extremely crude, but as the centuries passed by he improved upon his first efforts. Now he is making up God, depriving him of personality, and constituting him an essence, a principle, or kind of ever prevailing something or nothing that is just as much and just as little in one place as another. That kind of God is so near no God at all that many cannot see the difference. The trouble is, no two persons get up a God just exactly alike. Every one's god is a little different from everybody else's God, and with the advance of intelligence and reason the Gods get thinner and thinner until moonshine is a solid substance compared with them. We do not wish to be irreverent in our remarks, but simply state the facts.

We will repeat what we attempted to say in our last reply to Mr. Pindar, that we would cheerfully try to answer what further questions he might see fit to ask, but the types made us say *know* instead of *answer*. Wishing our friend good success in his search for increased light we remain his friend and sympathizer.

Cultured Misrepresentations.

The man of culture in his issue of the 4th inst., has a rather sensible article on "The Heywood Case," in which he makes some very just though hedging remarks, but it seems he could not let the opportunity pass without re-showing his enmity towards us. He uses this language: "Mr. Bennett has wavered, and shuffled, and shifted his ground so often that it is impossible to speak with any certainty concerning it. But his latest position seems to be that all National laws against obscene literature should be repealed and all State laws enforced." The cultured gentleman misses the truth about as widely in this case as in nearly every instance where he refers to THE TRUTH SEEKER, to its purposes and positions. It is unfortunate that it is so difficult for him to adhere to the truth, and among the objects of culture to which he attaches so much importance, it would seem that TRUTH is one of the most useful plants he can cultivate. He will doubtless find it quite as beneficial as the more showy plant of respectability, and far better as a governing principle. We recommend TRUTH to his especial consideration. It possesses a sterling merit that no amount of mere respectability can supply. Let us see how many untruths the cultured misrepresenter has made in the above brief quotation:

1. We have not "wavered." We have been firm and explicit in what we have had to say.

2. We have not "shuffled." Shuffling is not in our line.

3. We have not "*shifted* ground," but occupy the same ground we have occupied from the first.

4. It is possible "to speak with some certainty" as to the ground we occupy. We submit it to our readers whether we have not made ourselves fully understood upon this subject of Comstockism.

5. While we do not believe that it is any part of the business of the General Government to make or execute laws respecting obscenity, or any part of the duty of the Courts of the General Government to send persons to prison for real or fancied infractions of obscenity laws, whether just or unjust, we have not favored "the enforcement of all State laws." We defy the cultured gentleman to point out a sentence or phrase we have used that can be distorted to that effect. We have said that obscenity, when a crime, should be left with the States to punish, but *we have not once said that all our State laws ought to be enforced.*

The same miserable, unjust laws which Comstock and the Young Men's Christian Association intrigued and bulldozed through Congress, he caused by the same line of tactics to be placed upon the statutes of this State. It is made a crime punishable with long imprisonment to the extent of five or ten years at hard labor, and heavy fines to the amount of $5,000 or less, to print or publish anything that a Christian or bigoted court and jury may construe to be obscene or indecent; to give any information by way of a newspaper, circular, or pamphlet how a sickly or debilitated mother or wife may use any simple means to prevent an undue increase of family; and the selling of any instrument, however useful and meritorious in itself, and however simple it may be—like a syringe—if it is possible to be used for preventing conception or for any immoral purpose. In many respects the Comstock laws on our State statute books are wrong, and loose, and vague. While they prescribe the most severe penalties for obscenity, they do not define it in the least, but leave it with the informer, the judge, and jury to settle according to their own bigoted and narrow prejudices. We do not believe such laws wise or just, and we are not in favor of their enforcement. We think our grand juries regard them in a similar way. When Comstock arrested Mrs. Dr. Chase—though she had violated one of his execrable laws—and presented her to the Grand Jury, they would not listen to him, and refused to find a bill against the lady. When, some two weeks ago, she caused his arrest for false imprisonment and damages she had sustained from him, he became exceedingly indignant and declared he would cause her indictment. He went before another Grand Jury and told his story of how she had violated one of his laws, and they took no notice of him and utterly refused to entertain his charge. Thus the cultured editor can see how Comstockism has fallen in this market. It is almost impossible for Anthony—when he uses his utmost ability—to get a person indicted for a violation of one of his laws.

6. The high culturist says: "So far as the rights of free-thought and a free press are concerned, Mr. Bennett is thus very evidently and very grotesquely on the fence, affirming them and denying them at the same time." There are no less than three falsehoods in this quotation. We are not on the fence, grotesquely, or otherwise. We have taken decided ground from the first and steadily maintained it. We have not, at the same time, "affirmed and denied" the rights of free thought and a free press. Our enemy cannot show where we have done this.

The cultured man is well understood in his flings in his article of the previous week, about "decent journals," "virulent personalities," "ridiculous side issues," etc., etc. His animus, all along, has been very apparent. His great dislike and ill-will towards THE TRUTH SEEKER led him into a serious error, or a series of errors.

1. When we became convinced that Comstockism, backed as it is by the Young Men's Christian Association, was one of the greatest evils of our time, and felt a solemn duty to oppose it to the extent of our power, the cultured editor saw fit to oppose us and show us to be in fault. It is barely possible he has become convinced that he made a slight mistake.

2. He thought the petition had been drawn up by ourselves, and that he must attack it. The truth is, it was drawn very carefully by a gentleman of far more legal ability and quite as much brains as the cultured gentleman possesses.

3. He thought it would be very respectable to uphold Comstock and his style of doing his dirty work. He could not have committed a greater error. There is not, at the present time, a more unpopular man than Anthony Comstock. The cultured man's attempt to commit the Liberals of the country to his absurd pro-Comstock course was a most egregious blunder, and showed great lack of common perception and the ability necessary for leadership.

4. He thought that by crying out against the great wrong of signing the petition, he could arrest the good work—cause it to die still-born. He made a great mistake. Few petitions have been signed so largely and in so short a time. It was indeed a big success.

5. He thought he could make a good point to prove us guilty of forgery, adducing the same as a reason why the petition should not be signed. The attempt was a failure.

6. He thought he would make a good point by quoting the Rev. Mr. Eldridge and the *Christian Union* to show that Col. Ingersoll and the seventy thousand who signed the petition were either fools or knaves and aiders of obscenity. He could not have made a worse mistake. His fondness for Rev. Eldridge's foolish and unfriendly remarks induced him to quote them the second time. Is it not about time he gave them to his readers again?

7. On more than one occasion he has asserted that we are "indecent." Even in his last he takes some pains to show the difference between Heywood and ourselves, and says Heywood's position is the only self-consistent, brave, or respectable one. He will have it that we are not "respectable." We don't want the kind of respectability which he cherishes.

8. He has persistently contended that the seventy thousand persons who signed the petition were ignorant of what they were doing, and thereby committed themselves as defenders of obscenity. He could not have uttered a more malicious falsehood.

But we do not care to pursue the cultured gentlemen further, especially during this hot weather, nor to show up his queer vagaries or his mistaken notions of Liberal respectability. We are quite willing he shall maintain his views, however narrow they may be, and we will maintain ours. No one need be told that he entertains a positive hatred for THE TRUTH SEEKER—that has been made apparent to the most obtuse observer; but his bite is not dangerous; his fangs have been drawn, and his venom will do little harm save to fret himself. We would advise the fussy little man not to get unnecessarily excited; the weather is very warm, and his brain may not be able to stand an undue amount of heat and mental excitement. We would prescribe ice, rest, and a trip to the White Mountains. He fills a small, respectable niche that it is well to have filled, and it would be a pity to lose him for some time yet. We suggest that as an experiment he abstain from mentioning us for the next three months. We will assuredly let him alone if he will us. We felt so at first, we felt so after he unmercifully pitched into us, and we feel so still. We would say to the cultured man, Go thy way in peace. We would not harm thee, and only request that thou let us remain in quiet.

It must be confessed that, in some respects, the man is improving. His remarks about Mrs. Besant's and Heywood's cases indicate this improvement. It is not difficult to understand that he saw the mistake he made in taking ultra-Comstock ground, and that to retain a portion of the popularity he covets he must needs take a more sensible course. Hence his Heywood and Mrs. Besant articles. Could he have felt six months ago as he feels to-day, had his enmity for THE TRUTH SEEKER been far less, and had he had a far less amount of respectability "on the brain," it is quite presumable he would have taken a course far different from the one he has ill-advisedly pursued.

If he will say nothing untruthful about us, if he can give up his ignoble prejudices, and if he will be governed by the principle of honest justice, we think he will feel the better for it, and that he will find it preferable to all the respectability, Mrs. Grundyism, Comstockism, and fancy kid-glove culture in the world. But let the cultured man not forget *rest* and the White Mountains.

THE pledges for the Defense Fund come in some, but we would like to see the number augmented. We will soon publish the names of those who have sent in pledges. Shall we not have more names to add to the list?

What I Don't Believe—Resumed—No. 32.

277. I do not quite believe that the Supreme Deity of the universe resided in the ark or box about four feet long and thirty inches wide which was manufactured of Shittim wood by the children of Israel a few centuries before the establishment of a monarchy in Judea, any more than in any other locality. It is unlikely that he can be boxed up like goods and merchandise.

278. I do not credit the story connected with the removal of the ark from Shiloh by Hophni and Phineas, sons of Eli, that the Jews might be successful in their contests with the Philistines, notwithstanding which movement the Israelites were unsuccessful, thirty thousand of their footmen alone being slain and the two men, Phineas, and Hophni, put to death, and when, worst of all, the ark itself with its precious freight fell into the hands of the enemy.

279. A sad fatality indeed seemed connected with the ark on that occasion, for when a messenger went to impart to Eli, the father of the men Phineas and Hophni, the sad fate his sons had met, he immediately fell over and broke his neck and his daughter-in-law was taken in premature labor and brought forth her son Ichabod. The details of the story seem too extravagant to be true.

280. The continued details in reference to the ark have a very improbable air. The account about the Philistines taking it to the temple of their god Dagon, where it proved a very disturbing element, causing old Dagon to fall over on his face in the night, breaking off or cutting off his hands. It is, perhaps, not strange that the Philistines were glad to send the ark with its mysterious occupant to the town of Ashdod, where it again produced the most unfortunate results—a great destruction upon the inhabitants of the town, causing them to have emerods in their secret parts, etc. It is not to be wondered at that the people of that town were very glad to move the box to Gath, where the effects of its introduction were still worse, if possible, when they of that town were glad to move the same piece of furniture on to Ekron, where consternation and great destruction seemed at once to fall upon the people. Great numbers were said to be destroyed, and those not destroyed seriously smitten with those terrible emerods. It is hard to believe that one moderate sized box could produce such fearful results.

281. The manner which the people of Ekron took to rid themselves of the piece of cabinet ware was singular, if not improbable. After making some golden mice and golden emerods, and placing them in the ark to make some atonement for the indignity of having the box in their territory, they fastened two new milch cows to a new cart, and placed the ark upon it. The calves belonging to the cows were shut up at home, and the cows, without a driver, immediately started for Beth-Shemesh, lowing as they went. It is not strange that when the men working in the harvest fields hard by heard the lowing of the cows and saw the ark coming they were attracted to it and conceived the propriety of making a burnt offering in commemoration of the event.

282. The narrative says that they used the cart as fuel for the burnt offering, which would seem like a piece of extravagance when the country abounded in other fuel which could easily be obtained.

283. It is hard to believe that the burning of the cart and the cows' flesh should have such a maddening effect upon the God in the box that he slew fifty thousand and seventy men upon the spot, just because some one raised the lid of the box a little way to look in and see what was going on there. It would seem very improbable, too, that so many should be at work in one harvest field, or in one locality, so that over fifty thousand of them could be killed off, and leave enough to take care of the corpses. This must have been a typographical error, or a mistake of the original writer, or the copying scribe. I do not believe fifty thousand men were ever killed at one time from one harvest field.

284. If the story is true, I don't believe the act was just. The fifty thousand did not all offend by raising the lid of the ark. It is probable that one man only was quite sufficient to raise the lid, and then to kill fifty thousand and sixty-nine people for the offense committed by one man, would seem a very cruel piece of business indeed. Were our courts and tribunals to act upon that sort of justice the race would soon be exterminated. After this deadly slaughter, the terrible ark was prudently sent to Kirjath-jearim, and consigned to the care of one Abinadab and his son Eleazer, who was sanctified to attend to the mysterious piece of furniture.

285. Many years after the slaughter of the fifty thousand and seventy, and after David had supplanted Saul in the possession of the throne of Israel, the young king conceived the praiseworthy enterprise of moving the ark to his own city. For this purpose he raised a force of thirty thousand chosen men, quite enough, it would seem, to move so small a box. The ark was placed upon a new cart, and the cattle were driven by the sons of Abinadab, but it is possible they were not skillful drivers, or else the road was rough. In going over an uneven place, a well-disposed person named Uzzah, thinking the ark in danger of falling to the ground stretched forth his hand to save it from the mishap. But for his good intention his life was taken on the spot by the mysterious personage in the box. It was a summary proceeding, and I cannot think it was a kind God that was shut up in that ark.

286. It is probably not strange that the little occurrence was sufficient to deter David from taking the ark to his own city and to cause him to change the programme he had marked out, and, instead, to have the ark conveyed to the house of Obed-edom, the Gittite, where it remained three months.

287. By this time everything had become lovely, and then David was enabled to complete the moving of the ark to his own city without any more persons being angrily put to death. David was filled with great joy at the improved state of affairs, and gave way to a great degree of hilarity, sacrificing oxen, fatlings, dancing before the ark with all his might, and even in a state of nudity. His good humor was raised to such a pitch that he generously dealt out flesh, and bread, and wine to all in attendance. The entire story is a crude, improbable affair, and makes the deity which the Jews worshiped a regular monster of cruelty.

288. It is not altogether easy to believe the story of David's killing the giant Goliath with a sling, but as it does no particular harm to credit the story as being true, it may be passed over with a very few words.

289. It cannot easily be believed that the conduct of Amnon, the son of David, was at all proper when, under a plea of illness, for which his sister Tamar was ministering to him, he ravished her in the most sensual manner. It was a very unworthy piece of business in every sense of the word.

290. It is nearly as difficult to believe in the propriety of the conduct of Absalom, another of the sons of David, when he cohabited with his father's concubine upon the housetop and in sight of all the congregation. It would seem that the conduct of the sons of the man who was "after God's own heart" was no better—to say the least—than that of the sons of other men.

[TO BE CONTINUED.]

Not Pleasant.

We do not like to dun our patrons for what they owe us. We would scarcely ever do so were it not absolutely necessary. But we have to have money or our business must stop. It costs a good deal of money to publish a paper as large as this, and if those who are indebted to us will kindly remit the amount they will do us a special favor. Sums of fifty cents or one dollar will be thankfully received. This applies to new patrons as well as old ones. We will even take the price of the paper for one month—twenty-five cents—at a time. Any way to keep the good work in progress. Remember, we send THE TRUTH SEEKER to trial subscribers three months for fifty cents. Every person, too, who orders the "Champions of the Church," or other books we have for sale, helps us to bear our burdens.

WHAT will poor Abbot do now? He will have to "stand alone" worse yet. Even the N. Y. *Tribune*, one of the best friends and defenders of Comstock, turns against him at last. Wouldn't *The Index* man, so promptly ready to pick up any puff of the obscene agent out of any religious newspaper, do well to publish what the *Tribune* recently said of his favorite? Does he only want him modified, not repealed now?

THERE will be a free lecture at Republican Hall, 55 West 33d St., next Sunday evening, July 14th, by St. Eve, Miss C. Eva Preston. Below are the opinions of a few of those who have heard it.

"The thoughts contained in the lecture are all suited to the present age.—*George W. Maddox' new book.*

"Had it come from some illustrious old divine it would be considered something remarkable."—*Mr. Brown*, Harlem.

"It is chuck full of good things."—*Editor Waverly Enterprise.*

ABBOT does not like Heywood's theories or his style of presenting them. It is very possible that Heywood does not altogether fancy Abbot's views and the way he presents them; but has not one the same right to express his sentiments that the other has? Should one be imprisoned for being true to his convictions any more than the other? There are many very respectable persons who think Abbot's opposition to Christian dogmas more immoral and more demoralizing to the young than any other form of immorality known. Does it follow, therefore, that he should be sent to prison? The true way to pursue is to allow every person to express his honest convictions, and allow all to read those expressions who wish to. No person is compelled to read *The Index* who does not wish to; and unless young people read it it cannot possibly do them any harm. So of *The Word* and "Cupid's Yokes;" those who wish to read them have a perfect right to do so, and none who do not read them will be injured by them in the least. *Equal rights and privileges* should be the motto of Liberals.

IN press and will soon appear. Reproduced from the latest London edition. "The Creed of Christendom," its foundation contrasted with its superstructure, by W. R. Greg, author of "Enigmas of Life," "Literary and Social Judgments," etc., etc., 1 vol. crown 8vo, with an index which is not in other editions. "The Prayer of Ajax was for Light."

"The Soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made."
—*Waller.*

"A model of honest investigation and clear exposition, conceived in the true spirit of serious and faithful research."—*Westminster Review.*

"Perplexed in faith, but pure in deeds,
At last he beat his music out;
There lies more faith in honest doubt,
Believe me, than in half the creeds."—*Tennyson.*

"Some twelve years ago, in a London drawing-room, one of our most eminent men of science said:

"'Why do not the bishops answer Mr. Greg's Creed of Christendom? They are bound to answer it—if they can.' In the lifetime of the present generation the earliest work at all similar was that of Mr. Charles Hennell, which in various respects had great merit; but Mr. Greg, coming later, had the advantage of access to many able German researches, and his work continues the most complete on all sides; to it one may most confidently appeal when assailed by eager Christians with the current commonplace of their warfare. Since bishops, deans, learned canons and academic divines do not reply formally to so thorough, clear, and learned a treatise, which has been so long before the public, we have the best proof attainable that this historical argument—occupying precisely the ground which English academicians have chosen as their own—is unanswerable."—F. W. NEWMAN, on "The New Christology," in *Fortnightly Review.*

We see no reason for not indorsing the words of Strauss in his "The Old Faith and the New," as applicable to Mr. Greg and his unanswerable book "Creed of Christendom." They are: "I have never desired, nor do I now desire, to disturb the contentment nor the faith of any one. But when these are already shaken, I desire to point out the direction in which I believe a firmer soil is to be found."

"Mr. Greg is well known as one of the manliest thinkers and writers of the day. In these points he resembles Mr. Leslie Stephen, but his work breathes a more Christian spirit. Mr. Greg is a Christian, though not of the narrow school. He means this book as a defense of Christianity; and although he unsparingly exposes what he deems weak points connected with external evidences, he does so more in sorrow than in anger, and more in love than in sorrow."—*Dundee Advertiser.*

Price, $1.50 by mail. Price of the London edition, $4.50.

"MIRIAM'S HERITAGE" is the title of an excellent American story, of nearly two hundred pages, by Alma Calder, lately become the wife of our friend and patron, J. H. Johnston, of this city. Published by Harper Brothers. It is a story of the Delaware River, and is unique in many respects. The most noticeable feature about it is the quaint and doubtless accurate description of life in the lumber region. The writer must be familiar with the scenes described with such life-like effect. There is a thread of story running through it with a sufficient amount of tangles and love-knots. It will interest those fond of a good novel, and it certainly does great credit to the fair writer. Price 75 cents.

Mr. Heywood's Case.

MR. EDITOR: Accept my thanks for generously copying into THE TRUTH SEEKER the article from my pen to which you took exception, and to which you replied in your last issue at considerable length. I will not occupy space in any defense. The readers of your paper can judge for themselves as to the correctness of my position, and the value, justice, and relevancy of your criticisms.

Whatever in your opinion "consistency" demands, I am not among those who think Mr. Heywood's sentence is a just one, and that it served him right to send him to jail. On the contrary, I regard the conviction and imprisonment of Mr. Heywood as an outrage on justice and personal liberty. I am glad that petitions are in circulation asking for his release from imprisonment. Mr. Heywood is an earnest and sincere man, and all who know him give him credit for having advocated only what he believed proper and right. His pamphlet contains sentiments with which I have no sympathy, and is written in a style not to my taste, but it is not an obscene work, and probably never would have been so pronounced by the jury that convicted Mr. Heywood but for a narrow and absurd interpretation of the law by Judge Clark in his charge, an interpretation that would make it a punishable offense to send through the mails a copy of Shakspere or Byron, Homer or Virgil. The unjust sentence of Mr. Heywood illustrates the folly and evil of a law against obscenity without a clear and explicit definition of obscenity. Respectfully, B. F. UNDERWOOD.

VINELAND, N. J., July 4, 1878.

FRIEND BENNETT: The other day while in New York I called upon Mrs. Dr. Chase and was sorry to find that her *friends* had fled. I will not waste time upon vain regrets at the slavery to Mrs. Grundy nor at the character of that old lady, excellent as she might be if we dared to be ourselves, but I do want to ask through your paper if some concert of action cannot be had among those few who dare uphold one in their plain path of duty.

Mrs. Chase has a work to do, and where is any one that can do *her work* better? She has the ability and the courage, a very rare combination.

That the work this good lady is doing is necessary work, was emphasized by a conversation I had with an elderly gentleman, a friend, whom I encountered in railway traveling yesterday. He had just buried a daughter, mother of four children in as many years, and was regretting the ignorance of husbands. I told him of Mrs. Chase's prosecution, the cause, etc. He was unusually severe, *for a Quaker*, in his denunciation of Comstock, and regretted that the medical profession had been so backward in taking hold of this subject.

Now, friend Bennett, can you not become trustee to receive some small loans to aid this lady in her most useful career. There are many of us who would be glad to help to the extent of our limited means, and I do not doubt of the complete success of Mrs. Chase if her mission be understood. Yours very truly, EGBERT HASARD.

REMARKS.—We second our friend's suggestion. We have occasion to know that owing to Comstock's attack upon Mrs. Chase her business has been greatly injured and her circumstances much embarrassed. If desirable, we will act as trustee to receive such small loans for the lady as may be consigned to us, and will see that she has every dollar so contributed for her benefit.—[ED. T. S.]

Communications.

Sepher Toldoth Jeschu.

CHAPTER IV.

After these things the strife between the Nazareans and Judeans grew so great that it caused a division between them, and a Nazarean meeting a Judean would kill him.

The trouble increased more and more for thirty years, when the Nazareans, having increased to thousands and myriads, prohibited the Israelites from coming to the greater festivals in Jerusalem.

Then there was great distress among the Israelites, like what it was in the day when the [golden] calf was forged, so that no one knew what to do.

The pernicious religion increased and spread abroad, and there came forth twelve men (bad eggs of foul ravens), who wandered through twelve kingdoms and spread false doctrines among mankind.

Some of the Israelites followed them (for they were men of high authority and strengthened the religion of Jeshu) that they might get themselves hanged for apostles, and that the great body of the Israelites might follow them.

The wise men seeing this most atrocious thing bore it most grievously, for wickedness had sprung up among the Israelites. Therefore every one turning to his companion said, Woe unto us, what sins have we committed that in our time so shameful a thing should happen in Israel, such as neither we nor our ancestors ever before heard of?

Therefore with great sadness and weeping they sat down and with their eyes turned toward heaven said:

We pray thee, O Lord, God of heaven, to give us counsel what to do, for we are entirely ignorant as to what ought to be done. We lift our eyes to thee. In the midst of the people of Israel innocent blood is shed on account of this bastard and son of a separated woman. Wherefore are we stretched on tenter hooks while the hand of the Nazarean prevaileth against us and great numbers of us are killed? But few of us are left, and on account of sins in which the house of Israel is implicated these things have happened Do thou indeed for thy name's sake give us counsel what to do that we may be delivered from the wicked crowd of Nazareans.

When they had thus prayed, a certain man of advanced years from among the elders, whose name was Shimon Kepha [Simon Cephas] who frequented the Holy of Holies, said to the rest, My brethren and people, hear me: if ye approve my counsel I will root out these wicked men from the society of Israel, and they shall have no more any part or heritage with the Israelites. But it is necessary that we should incur the guilt of an offense.

All responded saying, We will take upon us the guilt, do thou render effective what thou hast proposed.

Therefore Shimon the son Kepha,* went into the sanctuary and wrote out the almighty name, and cut his flesh with a knife and placed it therein. Then going from the Temple he drew forth the writing, and when he had learned the name he went away to the chief city of the Nazareans † and raising his voice he cried out, Whosoever believeth in Jeshu let him come unto me, for I am sent by him.

Soon a great multitude drew near to him, as many as the sands of the sea, and said to him, Show us something to confirm to us that thou art sent by him.

And when he asked what sign they required of him, they replied The miracles which Jeshu when alive performed do thou also exhibit to us.

Therefore he commanded them to bring hither a leper; and when they had brought him, he laid his hand upon him and he was healed.

Again he asked them to bring to him a dead man, and when one was brought he laid his hand upon him and he revived and stood upon his feet.

The wicked men seeing this fell down to the ground before him, saying, Without doubt thou art sent by Jeshu, for when he was alive he did these things for us.

Shimon Kepha then said, I am sent by Jeshu, and he hath commanded me to come to you. Give me an oath that ye will do all things that I command. So at once they all exclaimed, We will do all that thou commandest.

Then Shimon Kepha said, Know ye that it was necessary that this enemy of the Israelites should have been hanged by law and according to the prophecy of Esaias, saying, Your new moons and appointed holidays my soul hateth.

Moreover, be it known to you, that he did not delight in the Israelites, even as Hosea prophesied, Ye are not my people. And although it be in his power to sweep them from the earth in one moment, nevertheless he did not wish to destroy them entirely, but desired that the survivors should keep forever in remembrance his hanging and stoning.

Moreover, he underwent those great sufferings and sorrows that he might redeem us from hell.

And now he exhorts and commands you not longer to ill-treat any of the Judeans; but if a Judean saith to a Nazarean, Go with me one mile, let him go with him two miles; and if a Judean striketh a Nazarean on his left cheek, let him turn to him the right also, that in this world they may have their reward, but in the future life may be punished in hell. If ye do these things, ye shall be worthy to live with him in his abode.

Lo this also he requireth of you, that ye do not celebrate the feast of the Passover, but that ye hold sacred the day on which he died; and that instead of the feast of Pentecost ye keep holy the fortieth day after the stoning, in which he ascended to heaven. Instead of the feast of tabernacles let the day of the nativity be made holy; and on the eighth day afterwards observe the memory of his circumcision.

All responded to these words, Whatsoever thou sayest we will do; remain with us now. To which he said, I will abide with you if ye will allow me to abstain from all meat according to his precept, and only take the bread of misery and the water of sorrow. But ye ought to build me a tower in the midst of the city on which I may sit even till the day of my death.

The people answered, We will help thee to keep thy vow. Therefore they built a tower and put him thereon; and every day they brought him his allowance of miserable bread and scanty water even up to the hour of his death, he staying there all the time.

For truly he served the God of our Fathers Abraham, Isaac, and Jacob, and composed many good hymns which he published through all the region of Israel, that they might be a perpetual monument to him; and he communicated all the verses to his masters.

This Shimon lived on that tower for six years, and when he came to die he commanded that he should be buried within it; and that request they obeyed.

Afterwards they devised a most abominable fraud, and at this very time that tower is to be seen at Rome, and they call it Peter,* that is, the name of the stone, because he sat on a stone even to the day of his death.

After the death of Rabbi Shimon Kepha there arose a man named Elias, a wise man but of corrupt mind, who went to Rome and publicly said, Know ye that Shimon Kepha hath deceived you, for your Jeshu gave to me his commands saying, Go and tell them. Let no one believe that I despised the Law; for whoever wishes to be initiated by circumcision I will allow him; but he who refuses to observe this, let him be plunged in foul water; nor indeed if he abstains from this shall he incur danger.

This also he requireth; that not on the seventh day but the first on which the heaven and the earth were created ye shall worship. And he added many other bad instructions.

But the people said, Confirm to us by a miracle that Jeshu hath sent thee. And he said, What miracle do ye expect? Scarcely had he spoken when a stone fell from a huge wall and crushed his head.

So perish all thine enemies, O Lord; but let those who love thee be even as the sun when it shineth in its strength.

Finis, finis, finis.

SCHOLASTICUS.

* Shimon Kepha and Shimon Bar (the son of) Kepha are undoubtedly the same in this story. And here a suspicion arises that Paul was contemporary with the elder Kepha. In 2 Cor. xi, 32 he says, "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me." History records but one king Aretas who governed Damascus, and he was contemporary with Alexander Janneus, who died about 79 B.C. Commentators are compelled to guess that an Arabian king Aretas may have governed Damascus at the date of Paul's conversion according to the book of Acts, which contains the only data whereby they fix the period of Paul's ministry. But the book of acts has been abundantly proved to be a fiction, gotten up in the second century. Its statements about Paul are altogether contradictory to his Epistles, and cannot be reconciled therewith. The genuine writings of Paul fit as well a century B.C. as the date commonly assigned to them. His Christ was not the Christ of the Gospels, nor did he know any Peter, but *Kepha* (Cephas) whose Aramaic name, meaning "rock," was translated into *Petros* long after his time, in order that the Romish Church might have a "rock" for its foundation.

† What city was this? In Mrs. Blavatsky's profound work "Isis Unveiled" it is called Babylon, apparently quoting from this same *Toldoth Jeshu*—perhaps another version. Babylon was a greater Hebrew center than Jerusalem, and the Babylonian Talmud far exceeds in volume the Jerusalem Talmud.

* *Petra* and *Petros* in Greek mean the same as *Keph* in Hebrew and *Kepha* in Chaldee and Syriac, namely, a rock or stone. *Keph* is a rare word, occurring only twice in the Hebrew Bible (Job xxx, 6; Jer. iv, 29). The first Epistle of *Kepha*, translated *Petros* in the Greek version of the New Testament, seems to have been written from Babylon (v. 3.) which commentators have vainly sought to metamorphose into Rome. There is no possible clue to the date of the epistle. Its theology is Pauline and it may have been written more than a century earlier than the date assigned to it by the churchmen. Nor is so early a date at all incompatible with the frequent use of the name Jesus Christ; for the Septuagint had rendered that name familiar to all Greek speaking Jews more than 200 years B.C. *Iesoces* was the Greek for Joshua or Jehoshua, which meant Savior; and *Christos* was the Greek for *Mashiach* meaning *anointed*, a word of frequent occurrence in the Old Testament. A real or pretended Savior would therefore be called in Greek *Jesous* and in Hebrew *Jehoshua* (the name of our Jeshu before he was outlawed by the Sanhedrim); and his royal title must needs be in Hebrew *Mashiach* and in Greek *Christos*.

Dr. J. M. Peebles.

THE DISTINGUISHED LECTURER AND TRAVELER TO BE PRESENT AT THE WATKINS CONVENTION.

FRIEND BENNETT: Everybody will be pleased to learn that Dr. Peebles is to be with us at Watkins. Here is his letter accepting the invitation to attend:

HAMMONTON, N. J., July 1, 1878.

H L. GREEN, ESQ., COR. SEC., *Dear Sir:* Your favor inviting me to attend the great "Freethinkers' Convention," to be held in Watkins during August, was duly received, and, after mature deliberation, I have concluded to be present.

You must certainly know that I am a *Spiritualist*, and yet, at the same time, I am a *Freethinker*. I would as soon allow others to chew my food for me as to think or reason for me. The teachings of all Bibles, of all seers, and of all spirits, whether in the body or out, must be summoned to the bar of reason, and weighed by our best judgment. During my two voyages around the world, I witnessed spiritual manifestations among the Bokmans of China and Ceylon. These marvels, no longer local, but cosmopolitan, are not supernatural, but natural to the psychological and spiritual planes of existence.

I hope and trust that this Freethinkers' Convention may tend to promote such concert of feeling and action among all shades of Liberalists, as shall hasten the downfall of superstition and the upbuilding of the temple of divine truth. Respectfully yours, J. M. PEEBLES.

P. S.—To save correspondence, allow me to add that "Glen Park Hotel" at Watkins has reduced board to those attending the Convention to two dollars, and the "Cottage Home," kept by Mrs. H. Gaston, to one dollar. Both very good hotels. Other hotels will keep visitors at reduced rates.

A Special Pleader and the Response.

The following letter from the Rev. F. Courtney of St. Thomas' church to *The Tribune* in favor of Anthony Comstock and his plan of doing business by decoy letters and false pretenses shows the kind of tactics that the clergy of this city and the country are ready to support. The reply of *The Tribune* is a noble one, and does that paper great credit.

THE SUPPRESSION OF VICE.

To the Editor of The Tribune, SIR: I am sorry to see the line taken by *The Tribune*, in an article in to-day's issue, respecting the methods sometimes pursued by Mr. Comstock in order to obtain evidence against parties whom he suspects of transgressing the laws of the State for the preservation of morals. As far as the law itself is concerned, he is completely vindicated by the decisions which are quoted in the article in question, and it would surely be the better course for such a journal as *The Tribune* to advocate an alteration of the law which allows such precedure, than while acknowledging its lawfulness to weaken the moral support accorded to one who is compelled to resort to such a method. I say "compelled," because the necessary evidence, in these cases, could not otherwise be obtained.

Let the public look at the facts. There are persons engaged in immoral traffic, who use the public newspapers to draw attention by means of advertisements so worded as not to reveal the character of the advertisers (except to those who, like Mr. Comstock, have become experts at detecting such things), trusting to the curiosity of the general public in the first instance to reply to them, and then to the animal passions presently to be excited to bring them a very remunerative correspondence. Such an advertisement being seen by Mr. Comstock, he causes the advertiser to be written to, and on his receiving immoral matter through the mails, he prosecutes the offender for a breach of the law. What other course is to be pursued? Is the society to instruct its agent to wait until some boy or girl has been ruined for life by these inhuman monsters before he attempts to have them stopped in their accursed traffic? And then, are the parents of such boy or girl to be dragged into open court to declare such ruin to the world? Mr. Comstock does not beguile the immoral trafficker into his disgusting business, and then prosecute him for pursuing it; but he suspects a person of being so engaged, and answers his advertisement, thereby procuring legal proof of the correctness of his suspicion, and the court afterwards approves both his suspicion and the mode of proving it fact by punishing the offender and ordering his material to be destroyed.

I have touched upon only one phase of this matter; there are many, each nasty, disgusting, immoral, and outraging private decency and public morals; but the public has to face these things: First, there are people engaged in various ways in promoting vice, and they solicit patronage from children, youth, unmarried, and married people. Second, there is a society organized for the express purpose of stopping this business by prosecuting those whom they can prove to be engaged in it, and thereby protecting public morality. Third, this society employs an agent, Mr. Anthony Comstock, who submits his cases to high legal authority before entering upon any prosecution, and has also the approval of the committee before bringing an accusation. Fourth, in the cases animadverted upon in your article, no other method than that adopted by Mr. Comstock would result in the procuring of the necessary evidence, which means that because you do not approve of the said method, therefore these people, who are notoriously engaged in breaking the law and ruining the morals of the citizens and defiling the purity of our homes, are to be allowed to go on with their abominable work. It is time, sir, that every honest citizen of the United States, every good man who desires the prosperity of his country, every Christian minister, every new-comer who wishes well to America, should give both this society and its agent, Mr. Comstock, the moral support of his name, and his outspoken and generous sympathy; and therefore I beg of you to publish this letter, and to allow me to subscribe myself your obedient servant.

F. COURTNEY.

St. Thomas's Church, New York, June 24, 1878.

[There can be no question of the excellent intentions of the Rev. Mr. Courtney and the gentleman for whom he speaks. He is mistaken, however, in fancying that it is *The Tribune* which weakens the moral support of Mr. Comstock. *The Tribune* has gone to great lengths to sustain Mr. Comstock, and has done it, too, at times when he had very little help from other quarters. Mr. Comstock himself, and gentlemen like Mr. Courtney who back him up in ill-advised steps, are the persons who have weakened his support. A significant evidence of that weakening was to be found in the refusal of a recent Grand Jury to bring an indictment in a case where Mr. Comstock had loudly boasted of his possession of absolute evidence. That case, by the way, illustrates much better than any of those Mr. Courtney has suggested the real pith of the objections to Mr. Comstock's methods. He found a woman with good medical education, and, so far as the public knew, of fair standing in the profession, whom he suspected of a willingness to do illegal acts. Thereupon he represented himself to her as a person in need of the illegal aid he fancied her willing to give, and finally induced her to make what he called the illegal sale. Then he had her arrested and subjected to infinite scandal, and, as the end of it all, was turned out of the Grand Jury as having no case, while it is now said his victim is about to prosecute him for libel. Mr. Courtney mistakes the moral sentiment of this community, or of any reputable community, if he supposes that it approves of such procedures.—*Editor Tribune*].

SIR HENRY THOMPSON has shown how, by a careful use of the microphone, diseased bone, bullets, or other foreign substances can be detected in the human body.

From the Speling Reformer for May.

Speling Reform.

REFORMASHON, NOT REVOLUSHON.

In seeking tu establish a reform, all clasez ov peepl ar entitld tu just considerashon, and we think it may be questioned whether the rits ov the milionz ov English speeking peepl, hoo, with infinit labor, hav acquired the ability tu reed the comon print freely, hav bin sufishently considerd by fonetishanz. Theez personz far outnumber the forinerz and children hoo ar lerning English, for hooz benefit alone the prezent edūcated clasez ar askt tu lern a new and strānge lūking riten and printed langūage. It wūl seem ōnly fair, that while fonetishanz ar seeking tu lesen the labōrz ov the minority in lerning tu reed and rite, the claimz ov the majority tu an eezily red print and script shūd not be ōverlūkt.

Eny alfabet compozed largely ov new leterz prodūsez a print which is un-English in appeerans, dificult tu reed, and repulsiv to all clasez exept tu filolojists, hooz daily studyz leed them tu feel at home amid the mōst grotesk representashonz ov spōken langūage. Hence the sērius efurts that hav bin made ov late yeerz, bōth in England and America, not tu *revolushonize* English speling by the introducshon ov new leterz, but tu *reform* it by employing simply those leterz which ar now in use.

The Anglo-American method ov revized speling differz from uther scemez, in that after tāking a fonetic bāsis it haz espeshal referens tu prezerving a strong resemblans tu the comon print and script. This iz an esenshal condishon tu sucses. The new speling must be acsepted and uzed by teecherz and personz ov culture jeneraly, and by the press tu sum extent, before the comon peepl wil consent that it shal be taut tu thair children in scools; and in order tu make th new speling aceptable tu thoze hoo now reed and rite with fasility, the diferens between the fonetic and ordinary print and script must be redūst tu the smallest posibl degree.

Dr. Temple, Bishop ov Exeter, Eng., formerly Hed Master ov the fāmus boyz scool at Rugby, sez: "A sosiety must be formd ov edūcated peepl, hoo wil plege themselvz, both in rīting and printing, tu discard the prezent sistem. The succes ov such a sosiety wūd grately depend on thair mākıng the minimum ov change. Ther aut tu be no new caracterz and ōnly the introducshon ov a few iacritical marks." The same opinions hav bin exprest by a large number ov teecherz and riterz in America as wel as England. Mr. Arthur Gilman, in the *Atlantic Munthly* for Februery, iz very explisit on this point; and ēqualy so ar Profesorz Brumell, Vail, and Goodwin in their publisht statements.

But, in constructing a fonetic alfabet without new leterz, ther ar several things tu be garded agenst. Ferst, the employment ov too meny markt leterz, which giv a spoted appeerans tu the printed page, besidez grately increesing the lābor ov script. It is hard wurk tu get all the i'z crost and i'z doted in comon rīting, at prezent, and therfore the use ov addishonal markt leterz shūd be redūst tu a minimum; for it iz reely preferable tu rite an added leter than tu go bak and make a diacritical mark. And yet, secondly, the use ov too meny vowel diagrafs iz tu be ovoided. They ar objecsh nabl becauz thay ad tu the length ov meny wurdz; az, *labor*, which iz increest by an addishonal leter tu *laibor*, *being* tu *beeing*, *lion* tu *lieon*, *focus* tu *fœcus*, *duly* tu *dively*.

Tu produce sufishent harmony between the fonetic and comon print, it will be found needful that, at leest during a transizion period, equivalents and modifying leterz shūd be allowed tu reprezent, in sum casez, th markt leterz which primarily denote the long vowel soundz, and also for sum consonants. Theze digrafs and alternativ leterz, being used under rule, the labor ov lerning tu reed and ēven tu spel wil be but a trifl az compared with the prezent "no rule" sistem, tho the extreme simplisity ov a strictly fonetic and singl leter alfabet iz departed from. In the reprezentashon ov homonimz also, which meny think it best tu prezerve tu some extent, the equivalent leterz wil serve a gūd purpus.

ANGLO AMERICAN ALFABET.,

WITH EQUIVALENT LETERZ FOR A TRANSIZION PERIOD.

Inishal or Mediat; sum Final.	*Final.*
ā—bāker; ai—*aim*; a-e—*name*.	ay—*may*.
a—*at*, *cap*, *away*, *alayz*.	
ä—*father*; a—*ar*, *card*;[1] ah—*ah!*	a—*Eva*.[2]
â—*also*; au—*augusta*; o—*order*;[3] a—*all*[4]	aw—*saw*.[5]
b—*babe*, *bel*, *tub*.	
c—*cup*, *cromo*, *mūz c*; q—*quil*;[6] *kik*.[7]	
ch—*church*, *march*.	
d—*dust*, *mud*.	
ē—*ēvil*, ee—*deep*; e-e—*theme*.	ee—*see*.
e—*end*, *met*, *ferst*, *mersy*.[8]	
f—*fog*, *tuf*, *fizic*, *cauf*.	
g—*gun*, *mug*.	
h—*home*, *herbage*.	
ī—*iland*, *mīnd*; i-e.—*kite*.	y—*dry*, *deny*
i—*in*, *sip*.	y—*many*.[9]
j—*joke*, *rejister*, *charjer*.	ge—*charge*.[13]
l—*lul*, *mil*, *fišial*.	
m—*mat*, *meny*, *campain*.	
n—*nest*, *runing*, *gun*.	
ng—*long*, *singer*; ñ—*fiñger*; n—*sink*.[10]	
ō—*ōld*, *bōny*; o-e—*denote*, *ore*.	o—*go*, *ditto*.[11]
o—*on*, *sory*, *profes*.[12]	
oo—*tool*, *yoo*.	
oi—*oil*, *invois*, *noiz*.	oy—*boy*, *enjoy*.
ou—*out*, *count*.	ow—*cow*, *cowz*.
p—*pope*, *dipt*.	
r—*rite*, *rits* (duez, ?), *furl*, *poor*.	
s—*sun*, *gas*, *lašitude*.	ce—*pence*.[13]
sh—*shape*, *shūgar*, *vishus*, *pūsh*.	
t—*tiket*, *tizic*.	
th—*think*, *pithy*, *breth*.	
th—them, *withhōld*, *breeth*.	
ū—*ūnivers*, *dūty*; eu—*eucarist*.	ue—*vertue*; ew—*dew*.
u—*us*, *cup*, *wurk*, *furz*.[8]	
ù—*pùt*, *gùd*, *wùd*; u—*tu*, *playful*.[14]	
v—*vex*, *every*, *activ*.	
w—*wil*. *wun*, *dwel*.	
wh—*when*, *whisl* *while*.	
x—ks—*ax*, *extra*, *exit*; egzamin, ets. with *gz*.	
y—*yet*, *yeer*; i—*question*, *familiar*.[15]	
z—*zone*, *hizy*, *aliez*; X—Xerzez, Xenofon.	
zh—*roozh*; z—*plezūre*, *vizion*.[16]	

The folōing rulez, subject to revizion az thay may be found faulty, wil enābl the rīter or compozitor tu uze the Anglo-American Alfabet freely and consistently. The small figurez, intersperst throo the alfabet abuv, refer tu the rulez.

1. ä—*a*, before *r* not folōd by a vowel, takes the sound ov ä, and need not be markt.
2. ä—*a*, when final, soundz like shortened ä.
3. â—Before *r* not folōd by a vowel, *o* has the sound ov â.
4. ll—*ll* modifiez a prēseeding *a*, making it â.
5. aw—*aw* iz retained before aded silablz.
6. qu.—*qu* iz the equivalent ov *cw*.
7. k—*k* iz uzed when its sound occurz before ē, e, ī, i; âlso at the end ov monosilablz, and iz retained before a sufix.
8. e—*e* reprezents the natūral vowel *u* before *r*, in wurds in which that sound iz now denoted by *e*, *i* or *y*, az "mercy. sir, myrrh;" while *u* iz employd in wurdz whare the same sound iz now denōted by *o* or *u*, az "word, curb."
9. y—Final *y* iz retaind before all suffixes; but *y* chānjez tu *ie* before an aded consonant; az "deny, denies, denied."
10. n—*n* natūraly takes the sound ov *ng* before *k* in the same silabl.
11. ō—Except in "to," no short vowel soundz terminate wurdz, but *i* and *a* sounding short â; therfore unmarkt *e*, *o*, *u*, when uzed in ending wurdz, wil denote thair respectiv long soundz.
12. o—Unacsented ŏ, which iz a short sound, can be denōted by *o*.
13. ce, ge—The use ov *ce* and *ge* for *s* and *j* shūd be restricted tu thoze soundz when final, unles the aded silabl beginz with a consonant.
14. ù—"To"= , occurring so frequently, may be riten without the mark over *u*, az âlso the aded silabl "ful."
15. y—In *ion* az in sum uther cāsez, the proper sound carez for itself.
16. zh—Before ū and i, *z* becumz *zh*.

GENERAL RULEZ.—Unmarkt singl vowel leterz denote short soundz. For the long soundz it iz best tu uze the markt leterz whenever the equivalent dīgraf wūl lengthen the wurd, and when the mute e, which lengthenz the sound ov the unmarkt caracter, becumz vōcal by an aded leter; az "bite, biter." The representashon ov an obscure or doutful sound is, for the prezent, best left unchānged from the common speling. A few wurdz are riten exepshonaly, az "off, thou, ōn," becauz utherwize thay sudjest a rong wurd tu the non-fonetic reeder.

In the Anglo-American print, wurds ar speld by sound, and useles leterz ar omited, az propozed in every fonetic skēme; but a leter which servz tu modify anuther leter under a serten rule iz not considerd *useles*, tho it may be deemed silent. Thus the final *e* modifiez a prēseeding unmarkt vowel by māking it denote its long sound; it prezervz the fūzūal appeerans ov the wurd and savez the riting ov the diacritic mark.

From our English Correspondent.

BRECON, WALES. June 17, 1878.

D. M. BENNETT, *Dear Sir:* I left the land of liberty on the 27th of April on the steamer Spain, and after a wet and somewhat rough trip we landed at Liverpool on the morning of the 8th of May. I proceeded to my native city on the 9th. I found the season extremely wet and cold, yet the country was looking fresh and green everywhere. My first surprise was the extreme dearness of all edibles when compared with American prices, and I subsequently found this was the case all over the country. Again, I found it utterly impossible to find or buy any poultry, even in the largest cities except in the first-class hotels, restaurants, or coffee-shops, and in many cities and towns in the hotels only, and at that, very scarce and very dear. Respectable lodgings also very dear, and hard to be found except in principal hotels. In fact, go where you will, you find everything scarce and dear.

But as regards railroad and steamboat travel, they are simply disgraceful and disgusting to any one's feelings who has had that exquisite privilege of traveling much in the free, social, and enlightened land of America. The wretched English railway cars open from the sides into small, miserable, dirty pig-pens, each cross car seat holding five persons, ten in each compartment, and twenty if necessary. These pens are four feet wide, seats wood, and generally without any covering, and you sit opposite each other, knees between opposite thighs, and no one cares where smoking is. The first and second-class compartments just the same, only have the seats covered with plain "leather cloth." Steamboats differ but very slightly. I might add that on the railways no provisions at all are made to provide passengers with water, fire, or private accommodation, regardless of all sickness or distance. I find that in all cities and towns throughout England and Wales, so far, there is very great want of work and food. Tens of thousands are suffering dreadful hardships in spite of the great inducements offered to army volunteers. The habits and morals of the working-classes are really contemptuously vulgar and ignorant, and of a very sordid, dirty type. Please don't call me an Englishman. I'm American! Except Messrs. Huxley, Tindall, Darwin, and their sample philosophers, poor England is clearly two centuries behind America. It is most contemptibly and completely overrun by the blasted mythology supporting royalty and monarchy at the point of the bayonet. It is indeed engroaning and enslaving all mental growth and social enlightenment.

In continuation, I must say the "great London" to me is detestable. It is built with the most reckless disregard of system and order. The roads, alleys, lanes, courts, etc., (for streets are very rarely known) run every conceivable, tortuous way—the names of the same only to be found with a Directory, which is quite as scarce, as it costs £3, about $15. The very odd-shaped, irregular buildings are composed of a very unwelcome, disagreeable, dark material, impressing one with gloom. Streets very generally narrow, and paved with block-stone, not so good as on Broadway. Horse cars (tramways) very, very rare; only two lines in London. Their place is supplied by 'busses, hansoms, and the nasty, dirty, underground city railways, dark and suffocating as you ride in their miserable pigeon boxes. In London, a stranger must ask his way every block. And as to Hyde, Kensington, Green, St. James, and Regent's Parks, they bear no parallel to Central, Fairmount, etc., in America, and are really unworthy of being denominated "public parks," as there is no attempt made to invite or receive the public, barring royalty and aristocracy, surrounded by glittering helmets and shining breastplates (armor). There are very rarely any seats, except thousands of chairs, which are two and four cents each, seated so as to view liveried monarchy driving around the parks. In no one instance is there a house, summer arbor, recreation-place, or any attempt to welcome the poor or shelter them from the rainy climate; but if you can't pay for a chair, you must keep constantly walking. To spare your valuable space, let me briefly say, all railway (tramway), 'buss, and hansom drivers and conductors must buy a yearly royalty (license) before they can obtain work, and you must pay restaurant waiters, as they are licensed also, and charge you from two to six cents a meal to wait upon you; while you must pay from two to six cents for a theatre programme, and from two to twenty-four cents for a railway time-table with little or no information. Any one coming to London should be provided with Harper's illustrated map if they want to find their next door neighbor.

Yours fraternally, EDWARD C. SWAN.

Letter from and Letters to E. H. Heywood.

CELL 52 THE JAIL, DEDHAM, MASS., July 2, 1878

DEAR MR. BENNETT: Herewith I send you two messages—one from E. L Hammond, an old Abolitionist in whose family I staid when, twenty years ago next October, with Wm. Lloyd Garrison, I went on my first anti-slavery lecturing trip in western Massachusetts, and one from John Orvis the old time Brook Farmer and life-long Socialist who knows my labor reform work during the last fifteen years.

E. H. HEYWOOD.

FLORENCE, MASS., June 27 1878.

Friend E. H Heywood: Yesterday's *Springfield Republican* brought the news that you were in Dedham Jail, and it seemed rather glad it was so, "because you was a bad man, any way" I said to myself, What is the matter now, that a man free from rum and tobacco should be in prison, perhaps to preach to the "spirits" there? A book is it? and what of the book? of what material is it made? what matter does it contain so explosive that a judge in old Massachusetts is afraid of it? Please drop me a line or two in reference thereto. Tell me where the thing can be found that should so alarm the dignity of the old commonwealth. It is true I have not traveled your road, and therefore do not know just what you have been guilty of, but I have seen you loom up once in a while, colors all flying in the breeze as if all was right. Is there any newspaper report of your trial? An old Abolitionist in jail is too bad unless for a principle, and then it is good, for it sets the world talking as of old. The jail in Dedham is a good pulpit, so let it slide, let it slide. Justice is the cardinal virtue of the greatest being I have any conception of. I do not think you are a very bad man, when Ewren Wright says it is not so. Now if you were a tobacco user or a rum user, I would be indifferent and expect that Judge Clifford had made out a case, but believing your life to be pure, I hope all well; and no doubt it is for the best that you are where you can do the most good. I do not know what your *ism* is. That I know you to be a friend to humanity is true, as far as my knowledge goes. Let the echoes be heard among the hills. E. L. HAMMOND.

JAMAICA PLAIN, June 29, 1878.

My Dear Mr. Heywood: One of the saddest days of my life, in a personal sense, was that of last Tuesday when I stood in the United States Court-room and listened to the atrocious sentence pronounced against you in the name of morals and of law, and when I bade you good-bye in the Marshal's office. The world all that day seemed a mockery; life a horrible mirage, full of tantalizing forms of liberty, hope, and ideal purification, which the evil genius uses to entice earnest and inspired souls into desert wastes, pitfalls, and traps. It seemed to me, all that day, as if liberty and light—the sun himself—had quit this outer world and gone with you into that felon's cell. So be it then; so it has ever been. A wicked world puts out the light of life and walks thereafter in the shade of death. Henceforth your dungeon will be the sun of liberty and truth for all honest men and women until the hinges of your accursed prison-doors melt under the indignation of outraged law and you come forth again in freedom and in honor.

I had never seen or read your book, which is pronounced obscene by the United States Judges, until the day you were sentenced. Josie gave me a copy at Mrs. Kendrick's. That afternoon I read it, and with every sentence my surprise grew more intense to think any lady could see obscenity in the book. Every page, and almost every line, glows with religious earnestness to save men and women from self-abuse, and from abuse by one another and by society.

But the truth is, you were not condemned because anybody believes your book obscene. It is made the pretext for

silencing you in other matters dearer to the oppressing class than social purity—their privilege to rob by forms of extortion now respectable, but which if you were free would soon be made as odious as piracy or chattel slavery. This is apparent to day, and will become more and more so.

The Boston Transcript of June 27th gave clear evidence of that. I cut out the slip intending to send it with this letter, but it has got lost somehow, which I regret. The pith of it was this, that if your friends hoped to make your case a martyrdom, they were welcome to try their best—that while you might assail the rights of property and attempt to arouse the outcasts of society against social order, you would find there are pure laws against obscenity. In my view, the worst feature of the case is the influence of the property class against you from the labor point of view. Who may be the next victim we cannot now see, but you are not the last. The conflict thickens, but woe unto them who begin it and who abuse the right under forms of law.

Faithfully, JOHN ORVIS.

The following letter to Mr. Heywood is from a distinguished and well-known Boston Liberal lady.

329 TREMONT ST., BOSTON, MASS., July 1, 1878.

MY DEAR FRIEND: I have not written you because I knew that you had suffered no dearth in this regard and was not likely to in the first days of excitement, and that my letters would come in better when everything had settled down into comparative tranquillity. I have taken Proudhon's picture out of its frame over the mantlepiece and put your picture in its place with the motto in illuminated text, "Knowledge is power," above it. From that eminence you look serenely down upon friends loyal to their heart's core, whose every effort is consecrated to your service and to that of free speech and free press. On Sunday evening I told my audience that I had resolved henceforth to "know nothing but E. H. Heywood and him unjustly imprisoned," till we had effected his release. The sentiment was loudly cheered. You will see that a good beginning has been made toward the Faneuil Hall meeting.

I expect to see you next week if not before, as I desire to see for myself what can be done to add to your personal comfort. Meanwhile believe me utterly devoted heart and brain to the cause for which you suffer. John Brown sanctified the gallows, you have made imprisonment respectable. Our rooms are regarded as the "Heywood headquarters," all interested coming here for news. Albert desires to be cordially remembered to all, and we hope to be sometimes thought of. If there is anything that you specially desire that is in our power to procure for you, please name it and we will see that you have it. I enclose extract from *The Investigator* concerning yesterday's meeting, etc. Moses Hull has written me concerning you, and is all aglow with indignation. You will hear from him shortly. I am very busy and can only add that Kitty sends her love and a kiss to Mrs. Heywood. Yours always, LAURA KENDRICK.

Letters from Friends.

AN ORTHODOX GROAN.

"The moral sentiment of this city closes the saloons because it is wrong to tempt men with liquor, and it turns out in masses to hear the sacred teachings of Christianity repudiated and ridiculed by a confessed Infidel.—*The Ottawa Republican, Ottawa, Kansas.*

The Liberal Club of Ottawa, engaged the services of W. F. Jamieson to give a course of five lectures. Some of the clergy advised their people to keep away from such lectures. Opprobious names were hurled from the pulpit at the Infidel. But in spite of warning, the people flocked to hear. Hence the groans of the pious, which *The Republican* echoes.

In another column was the following: "The 'Liberal' lecturer, Prof. Jamieson, who is, of course, nothing else than an Infidel, has been drawing crowds. Forest Park, last Sunday, was attended by hundreds to hear him. He is a very pleasant speaker; is eloquent, logical, interesting—but we object to his lectures. Such views as his ought not to be permitted public expression. We will not undertake to say whether or not his theories are correct—possibly his doctrines may have logical support—but all the same they should not be preached. They are simply calculated to break down all reverence for things holy, and to loosen the restraining holds with which Christianity checks our waywardness."—*Republican*, June 27.

In the same number is a notice of the lecture of T. De Witt Talmage, the great Brooklyn divine, who was largely advertised to speak the following Monday evening:

"Two hundred people, out of a population of four thousand, turned out to hear one of the brightest, wittiest, most enchanting speakers of the whole country!"

And Rev. Talmage is orthodox to the core. If the clergy were more generous in according Infidels a hearing, they might receive a larger hearing themselves.

W. F. JAMIESON.

ANOTHER LETTER FROM A DAMPHOOL.

D. M. BENNETT, *Dear Sir:* So you regret the controversy with *The Index*, do you? I don't, then; but I very well know who does, and that is Comstock. If ever a bad man received a thorough ventilation before the public, he is the man, and the "petition" discussion has helped to do it most effectually. Each from his own standpoint, and both together; where your bold TRUTH SEEKER sheet has been denied a hearing, the more truckling *Index* has been hailed and devoured by the weak-kneed and doubting as a champion against the foe, till they are beginning to find themselves "damned with faint praise" to their eternal overthrow. To-day Comstock can't tell who has hurt him the most, you or Abbot. You have been most direct, pointed, severe, but your paper has been read by persons who already knew of his villainies. Abbot, with his cultured milk and water apologies, or rather semi-apologies for Comstock, has circulated among those who find your paper too tonic for their cultured souls; but the mild emetic, persistently plied, will have its perfect work in time. Abbot is cultured, is he? And with it a trace of the old sophism that many of us have not quite yet outgrown? All the better; his sugar-coated pill will go down where weak stomachs would reject the cruder potency. He will reach readers who dare not read the fearless TRUTH SEEKER, and they will ponder and wonder what Bennett will reply to such assaults, and they will sneak and borrow THE TRUTH SEEKER just to see how the battle rages, and what is said on both sides, and the whole truth will get a hearing—but this course gives Comstock fits all round! The worst thing that can be done to him is to advertise him! Let Nast once get hold of him and serve him *a la* Tweed and his career of usefulness is ended. Millions of readers who never saw Tweed could have recognized him in a moment among a thousand. If Comstock had been thus publicly known, he would have been hustled out as a moral buzzard from that den of ill-fame without ceremony. I will be one of any number of citizens to contribute five dollars or more towards paying Nast for a true picture of this Comstock in the scene where he drew his revolver on naked, defenseless women, and let it then be electro-plated and sent to every newspaper in the land that has the back-bone to publish it. Can Comstock object to the publication as "obscene" pictures of his own design and execution?

So you are not as "cultured" as Mr. Abbot. I am glad of that, too, for you can be touched with the infirmities of us who never had the opportunity for "culture" furnished by the purloined sweat of somebody else. Strike your sturdy blows for truth, and for the friendless uncultured of earth! We shall love you for that, no matter about your "culture." But we must love Abbot, too, with all his education. He is identified with a large school of peculiar thinkers who believe they are doing right when they make haste slowly. Perhaps it is well. Nature ordains that transitions shall not be too sudden. The impatient young mother who wishes parturition accomplished within one minute must be told that if she could have her wish granted, it would destroy both herself and her child. Let us all study patience. If you scold or abuse Abbot a little, and he you, don't imagine that it is going to hurt Liberalism, or yourselves either. Neither will lose a true friend. *The Index*, *The Positive Thinker* (which I take), and others, are but very necessary steps down from stilted heathen mythology and superstition to the level, solid plane of truth and scientific common sense. Let them ease the descent and break the fall.

BRADLEY, ME., July 1, 1878.

DEAR BROTHER BENNETT: It is not because I feel no interest in you, the cause, or THE TRUTH SEEKER, that I have so long remained silent. I feel the same deep interest in your work I ever have felt, and here authorize you to always place me among the friends of the most radical reform. My mind for over a month past has been especially taken up with the greenback gospel. I have spoken once (and sometimes twice) nearly every day since my arrival in this State, nearly two months since. The greenback iron is *hot* now, therefore I pound it rather than any other.

Never since the days of Torquemada has there been such a violent persecutor among the people as Anthony Comstock. I am glad for every blow THE TRUTH SEEKER hits him. He is probably the most treacherous villian alive to-day. I don't know but that I am a little surprised at the position taken by Francis E. Abbot, but not much either. I have watched his course for the past ten years; he is a thoroughly inconsistent man. Between T. C. Leland and yourself, he stands a chance to get his eyes pretty thoroughly opened. Keep on; if you do not enlighten the "cultured editor," many others, through your efforts, are getting their eyes opened.

Poor brother Heywood has received his sentence. One hundred dollars fine and two years' imprisonment at hard labor is the penalty for trying to enlighten the people! O beloved America! "Land of the noble free!" Who would not fall in love with freedom when they see such illustrations of it as we have here. A man, a gentleman, a scholar, undertakes to enlighten the people on "sexual self-government," and Comstock, aided by the hounds of State, takes advantage of an unjust law, and after putting him through a farce called a United States Court, locks him up. After such exhibitions as this, who wonders that old conservatism is afraid of the commune. How long will the people endure such iniquity in the name of law? In heaven's name, I would welcome the commune—anything that would free the people from such unjust oppression.

We have a case in this State about as bad. Seward Mitchell and Josie Chase have lived together for the past five years, asking no law save that of heaven to sanction their union. Early in May they were arrested by those who were jealous of Miss Chase, for no other reason than because she was a "free woman," and were by the trial justice unlawfully sentenced to sixty days in separate cells in the Norridgewock jail. I have visited them and also received several letters from them. They are happy.

How soon it may come your turn, Mr. Editor, or mine, I do not know; of one thing I am fully convinced, that is, our enemies are only awaiting an opportunity. Again, I ask, how long will people endure such oppression? I am one of the *seventy thousand*, and have about made up my mind to never sign another petition. "They have rights who dare maintain them." As ever, MOSES HULL.

OSAGE, IOWA, June 28, 1878.

D. M. BENNETT, *Dear Sir:* You may count me into that Defense Association to the extent of five dollars, though I do not expect to be able to raise it before Oct. 1st, but I expect it will be of quite as much value to you after that date as at any other time. Yours truly,

H. ELLINGSTON.

P. S. On looking over your list of books I find some with no price given, such as Ingersoll's works. Now I have an eye on several of these very books when I feel able to purchase them, so please mention their price in some of your issues of THE TRUTH SEEKER. By the way, that article on Sunday-schools, by Ella E. Gibson in your issue of the fifteenth, is very sensible, and I naturally look to that Freethinkers or Liberal Convention that meets in August, to take some steps toward the organization of Liberal Sunday-schools. Why not? We may as well make proselytes in that way as the enemy. If Liberals are too scattered for such a purpose, cannot some means be devised to colonize them in suitable localities in the different States.

H. E.

Ingersoll's works are $1 25 per volume. His new volume contains, "Ghosts," "Liberty for Man, Woman, and Child," "Centennial Oration," "Farming in Illinois," and "Extracts from his Political Addresses." Both volumes are substantially and very handsomely bound.

WALTON, IND.

MR. EDITOR: Our town has been waked up by a Liberal lecture given by our friend W. S. Bell. We have never had such an out and out radical lecture, and of course it created in the streets and stores a great deal of talk—more talk than discussion. The Liberals in this place took great pleasure in listening to Mr. Bell's able and gentlemanly style of handling his subject. This was particularly noticeable when one of the ministers present attempted to make a few criticisms upon the lecture. The effort on the part of the clergyman turned out in a few minutes to be a feeble failure, and many of the church people were soon ashamed of their champion, and the general desire upon their part to adjourn the meeting was complied with.

The common opinion among the religious in this town, has been that Freethinkers are a class of "enthusiasts" and "lunatics;" such epithets have been hurled at me for years, and I have often had to stand almost alone. Now you may be sure it gave me unbounded pleasure to listen to the able discussion and defense of the cause of Freethought as set forth by W. S. Bell. I am sure this Liberal lecture must lead to good results. We must have more of them, and we shall have a demand for more copies of THE TRUTH SEEKER in this community. Times are hard just now, but we think when the crops are harvested we can get up additional subscribers for your paper. We will also try to buy many of the Liberal books and pamphlets which you have for sale.

Yours, D. ENGLER.

DETROIT, MICH., July 2, 1878.

BRO. BENNETT: I see by your last issue that Bro. Green asks for singers for the Watkins meeting. I will come and sing for expenses, viz, railroad fare both ways and board while at Watkins. (I reside now in Detroit.) My sister, Mrs. J. H. Harter, and daughter can be procured on the same terms. They reside at Auburn, N. Y., and with them we can give you all the vocal and instrumental music desirable. Mrs. Harter's daughter is a fine solo singer, and A No. 1 organist and pianist. Yours, P. O. HUDSON,

The "Liberal Sankey."

PRATT, July 1, 1878.

MR. EDITOR, *Dear Sir:* Some one has sent to me a copy of *The Index*, of June 27, containing an article from Mr. Underwood upon the obscenity law, and the approval of the editor of *The Index* upon said communication, and a denial of ever stating that the 70,000 signers of the petition were in favor of obscenity. Now, why cannot the editor of *The Index* have the honesty to acknowledge that the only difference between Mr. Underwood and the editor of THE TRUTH SEEKER is this: Underwood thinks the United States should regulate this matter, and Mr. Bennett thinks the individual States should regulate it. Otherwise, their views are precisely alike. What ails Mr. Abbot, anyway?

Respectfully, JAMES M. PRATT.

DALLAS, TEXAS, July 2, 1878.

FRIEND BENNETT: With this I send you an order for $4.50. For this amount send books, etc, as per enclosed list I could not help admiring, though deprecating all dissensions among Liberals, the able manner in which Theron C. Leland quashed that bag of "culchah," F. E. Abbot. Mr. Abbot is undoubtedly suffering from a bad attack of "weak knees" I think he would soon get over it if he desisted from further attack on the petitioners, and would go, soul and heart, bone and sinew, into the fight against Anthony Comstock and his worthy acolytes of the Y. M. C A. (Young Men's Catchpenny Association)

Yours in anti-Comstockism, GEO. CRETIEN.

NEW ORLEANS, July 1, 1878.

MY DEAR FRIEND BENNETT: I can't tell you how I am pleased with your paper, for it would require more words than my poor lame arm will allow me to write. I am certain you will succeed, for you have all the elements of success: honest purpose and fearless courage to tell the truth and stand by it when told. Every Radical north and South will sustain you. I have never told you how much I enjoyed your "Humphrey-Bennett Discussion." Your plain home truths were of a telling nature, so much so that I lean to the opinion that this discussion had more to do with your arrest than did the "Open Letter" or "How do Marsupials Propagate their Kind?" for it is natural we desire our friends to see our efforts for good. So long as your paper was unnoticed by the orthodox, well; but Bennett's friends read the discussion, and of course Mr. Humphrey's friends wanted to see how well their pastor had scored the Infidel. There they lay, antidote and poison side by side, but like the little girl in the Black Crook, who performs the sweet little drill, most people preferred Infidel poison to orthodox reason. So when you were preparing for an open discussion with Mr. C. R. Teed, I think Mr. Anthony Comstock felt it was time to interfere and put a stop to your discussing religious questions before another pastor's friends got hold of your sound common sense arguments, in answer to Mr. Teed's involved and knotty "spiritual, scientific meanderings," that never reached anywhere, and that no mortal could tell what they meant to reach, while the answers to him were as plain as "the nose on the man's face." I hope, if my life is spared, to try and get subscribers for you. I will try this summer all I can. I do not now see my way clearly, but I hope to aid in throwing off the hard-pressing yoke of religious superstition from those who come after me. We must have a revolution. Time will decide whether it is to be one of reason and cool wisdom or of bayonets and hot blood. It is grand to live in times like these, one can hear the grim rolling of the fast-turning wheels of the gods. What a farce it is, this play of governing in America. Our poor, honest men, the very bone and sinew of the land, cannot meet and organize and support a candidate to help them, but every paper in the land is calling attention to the fact and striving to incite the people against them by exciting the fears of the timid. The whole machinery of government is a net-work of rings, monopolies, frauds, and thieves, from the Gulf of Mexico to the pines of Maine. Government has gone beyond its legitimate duties, which simply consist in protecting the weak against the strong; instead, it is helping the strong to grind the weak. There is not a man living that does not know that if this thing we call "a Government," can at once be relegated to its proper place, business, labor, and capital will soon settle their differences, and settle them amicably. I enclose an article cut from one of our city papers, the *Times*, that shows the tendency of our people to call on the military without due reflection. A republic has nothing to fear so much as calling out or learning to depend on the military.

I read with a sense of contempt an article in a paper last week, speaking of Sherman calling out the military, and saying he would require no better soldiers "than the men who fought him from Atlanta to the sea." Bah! we had soldiers on both sides as brave as ever shot a gun or drew a sword, but I hate war. Brutes fight, men reason. All of our past training has taught us a foolish love of arms. Women forget the agony of the dying bird in the brilliancy of its plumage. I hate war, it is brutal; not that I am a coward, for six as brave soldiers as ever lived went into the Confederate service that had learned to use their guns under my instruction. Two gave their lives, one an arm, and one a leg, and two came out sound and well, but not in love with the military.

Unshackle reason and put down the old Jewish love of slaughter, and we go far toward an establishment of human brotherhood.

Go on in your good work, and only get up another discus-

sion with an orthodox clergyman. Jamieson's debates and your discussions answer our cause just as those holy tracts serve the Christians, which they so freely scatter around. A man, a member of the Young Men's Christian Association, had the impudence to send me a half dozen of the things not long ago. Very truly your friend,

MRS. E. L. SAXON.

REVISED SPELLING.—ITS FAILURE, ITS SUCCESS.

WASHINGTON, D. C., July 4 1878.

Thirty years ago Andrews and Boyle published in New York city a weekly newspaper in the phonetic type. A little later the Longleys started one in Cincinnati. There was no lack of enthusiasm in favor of phonetic spelling but in about five years the reform was as dead as Julius Cæsar. In England a fortune was spent in vain. In 1850 a *Fonetic Bib'l* was printed in *Lundun*, and a score or more of copies were presented to the leading phoneticians of America. The leaves of my copy are uncut, and I doubt if the book is as much read as Andrews *Universology*.

In December, 1865, Edwin Leigh, ex-Reverend, ex-Doctor, and ex-Phonetician, then of St. Louis, but now of Brooklyn, called at my office in New York, and showed me what he called his Pronouncing Orthography, exclusively for primary schools. Retaining the present spelling, he printed the silent letters in hair lines, and by varying the forms of the other letters, without the use of parasitic signs, he presented to the eye the spelling unchanged, and to the ear the exact sound. For example, his name was represented by *L—e* (with a varied form indicating *e* long), and *i-g-h* in hair lines, so that the reader would know his name was not *Lye*, nor *Lige*, but *Lee*.

At once I saw that he had solved the problem, How to do it? He and I, and many others had given up the phonetic reform as a failure, at least during the present generation, but he had now invented and patented a bridge over which little children could run with glee while veteran phoneticians could calmly wait and let future generations receive the great salvation. Dr. Leigh was sanguine that his system would soon prevail in the schools. I told him it would take five years. After twelve years of patient and persistent labor he has attained what he hoped for in less than five; but complete success is now certain. The children's primers are reprinted in his pronouncing orthography, and the child learns in one year what used to require two.

And now a new effort is made to reform the spelling by going only half way, and using only the letters in common use. THE TRUTH SEEKER and other papers print specimens of the revised spelling, and in that way it is hoped that a final and complete reformation will be effected. I wish I could hope so too, but I cannot. Will the thinker, the philosopher, read articles printed in the revised spelling unless the theme itself is interesting? Will not the fastidious and cultured reader frown upon such primitive orthography? Will not everybody be offended at seeing paper spelled *paiper?*

Now, therefore, let this method of propagandism be abandoned. Let the friends of the revised spelling keep it out of the sight of the learned, and place it before the eyes of the ignorant. How, they will ask, can this be done? I answer, Print a series of children's stories and popular tales for the imperfectly educated, comprising the majority of adults and all the children who read at all. Print Jack the Giant-Killer, and Cinderella, Robinson Crusoe, and Uncle Tom's Cabin, all in the revised spelling. Replace the long words by short ones, and sell the literature as cheap as possible. If in five years the publications are not read in every log cabin and negro hut in the land, then I am no prophet.

WM. HENRY BURR.

NEW WINE IN OLD BOTTLES.

MONTGOMERY, MICH., June 28, 1878

Religion, nor politics, nor anything else needs reforming more than English orthography, more correctly, heterography. Each letter has from one to ten sounds, and there is about an average of five sounds which gives us no less than from ten to two hundred different ways of spelling every word of ten letters in the English language. As there are only forty words spelled as they are pronounced, the orthography of no word is any guide to the orthography of any other word, however much alike they may be. It is sad to think that reformers have so much to say about politics and religion, and so little to say about this evil in our educational system which contradicts every principle of philosophy. Caricatures upon an improved spelling render the subject none the less painful. The system offered in THE TRUTH SEEKER for the last several weeks is identical with one offered by Mrs. Burns, and very similar to the one advocated by Stephen Pearl Andrews. That Mrs. Burns has systematized stenography and offered improvements in the methods of teaching it, I have no doubt (I have only seen a few advance sheets of her book which she kindly sent me), but her "Speling Reform without New Leterz" is horrid to me. To be sure, it is not as treacherous as our common spelling, but it brings with it much of the furniture of the old system. The letters have the same rascally caper of changing their names and assuming as many aliases as occasion may demand, while often their "absence is visible" where their presence is required. To illustrate: I find in this "reformed orthography" that the sound of *e* as in *meet*, has three signs, as in *leeve*, *female*, *he*, besides being silent.

a—4—alw*ays* *say* fāmus, Lock*sley*, br*ain*.
ah—1—b*ard*.
aw—4—sm*all*, t*ank*, ălways, wārm.
oh—1—d*on't*.
oo—2—sc*ool*, wŭman.
ih—5—b*ee*a, *iz*, pret*yest*, f*e*rce.
eh—1—*rest*.
ah—2—hănd, hăz.
oh—1—*not*.
uh—2—l*ŭv*, s*er*.
ooh—2—l*ŭking*, n*ew*.
i—2—s*iz*, t*y*.
oi and *on*, each one as in *voice* and *don't*.

Here are fourteen sounds represented in thirty-two different ways, and this is frequently done by the vowels changing places with each other. Each of these letters represents several sounds, or no sound at all, as the caprice of the writer may wish. To be sure, this is not quite as bad as the old system which represented some two hundred and forty sounds with five vowels and one consonant, or, rather, those letters put themselves in that many shapes to represent some fourteen or fifteen sounds, but why abort the work we undertake? In reading an article I find such spelling as the following: "Employed," "next," "expressed," "exact," "examination," "place," "case," "brain," "nails," "hair." If I were going to spell these words without new letters, I should spell them thus: "Emploid," "nekst," (or necst), "ekspresst," "egzakt," "egzaminashun," "plas," "cas" (or kas), "bran," "nalz," "har," or if the *i* was necessary to distinguish the sound of the *a* from its other sounds, I should have it uniform in all the words.

I know it is difficult to represent about forty sounds with twenty-six letters, three of these being useless, but by giving other names to *c*, *g*, *v*, *x*, and inserting *a*, *e*, *c*, *m*, *w*, and doubling *o*, and probably some other letters for vowels and dipthongs, and by adding *h* to *t*, *d*, *s*, and *z*, for *th*, *dh*, *sh*, and *zh*, we can manage pretty well. Yet it is in no way satisfactory. If each reader of THE TRUTH SEEKER will send ten cents to Elias Longley, and get a copy of his monthly *Phonetic Educator*, and examine the beautiful and scientific orthography advocated therein, it would not be hard to prevail upon them to each contribute their mite for a ten or twenty dollar font of phonetic type with which to adorn the columns of THE TRUTH SEEKER. We should then have a spelling reform against which no argument could be made. It is a pity that all our reform papers could not afford a column of phonetic reading each issue.

D. W. HULL, M. D.

KAYSVILLE, UTAH, June 21 1878

MR. BENNETT, *Dear Sir:* I am glad to see the spelling reform introduced into the columns of THE TRUTH SEEKER. Some fourteen years ago I was called by the Mormon authorities to assist in making a new phonetic alphabet for the use of the Mormon people. I arranged the twenty-six letters of the English alphabet in a manner to subserve the purpose they desired, and changed but little the face of the written and printed page, but it met with no favor; afterwards they adopted the "Deseret alphabet." I will write the rest of this letter in the alphabet above alluded to.

I liek thi plan ov konforming az much az posibl tu thi oeld speling in order tu saiv to fyooter hyoomaniti a neeri aproech tu thi mas ov trooth that kan now bi found in its dres. I see noe yoos in ading nyoo leterz tu thi 26 byootiful karakterz hwich wee now yooz. Bie kombiening theez in a sertin wai we are aibl tu konstrukt a good urking foenetik alfabet, and tu thi ie ov thi Inglish reeder litl chainj apeerz on thi fais ov thi ritn and printid paij. I wil now lai bifoer yoo thi chainjis I wud maik in thi preznt method ov kombiening leterz intu wurds:

I wud riet and print thi sound hurd in feet, meat, ets., with ee; thi sound in benit, frit, ets., with i; thi sound hurd in faith, mate, ets., with ai; and that hurd in met, net, ets., with e; thi sound hurd in path, father, ets., with ah; and thi sound hurd in nat, mat, ets., with a; thi sound hurd in thought, storm, faun, ets., with au; and that hurd in pot, lot, ets,, with o; thi sound hurd in coat, foe, ets., with oe; thi sound hurd in put, cut, ets., with u; thi sound hurd in youth, truth, ets., with oo; and thi sound hurd in thi furst leter ov wome, would, with w; thi sound hurd in write, light, fie, ets., with ie (olsoe yoozing thi kapital I, az in thi oeld speling). Thi leter c I wud never yooz, oenli in kombinaishn, as in chance, much, ets. In aul words hwair g soft okurz I wud yooz j; and hwair hard g. I wud yooz k in aul kaisiz hwair c iz hard, az in cat, cot, ets.; and hwair soft s; I wud olsoe yooz k in aul kaisiz hwair q okurz, soe, hween, kwik, kongkwest, ets. Thi sound givn to s in measure, ets., I wud riet and print with zh, and with f hwair ph takes that sound. Akording tu this arainjment thi Inglish alfabet wil apeer az foloez:

Long vouilz.—ee, ai, ah, au, oe, oo.
Short vouilz.—i, e, a, o, u, w.
Kompound soundz.—ie, oi, ou. Y is simpli i; but I think it iz beter tu retain its yoos (ioos) than abandun it at thi risk, mai be, ov sum obskooriti.
Konsnants.—p, b, t, d, ch, j, k, g, f, v, th, s, z, sh, zh, r, l, m, n, ng.

I see noe need in making ani chainj tu shoe thi diferens bitween th in think and th in that.

Bie this arainjment ov 24 leterz ov thi Inglish alfabet (q and x wee hav noe yoos for), wee sikyoor a troothful orthografi, leterz unburthind bie marks abuv or biloe tu dinoet a chaing ov sound, an unobskyoord writn and printid paig, with a moer yooniform and byootiful apeerans, without thi ekspens ov nyoo leterz and tiep kaisis.

I doo not klaim for it perfekshn, but I think it supliez a foundashn upon hwich a wurking foenetic alfabet, embrasing thi advantijiz wee dizier, kan be baist. If yoo think thair iz merit inuf in it tu lay it befoer yoor reederz, pleez doo soe. I am with yoo in thi grait strugl for thi riets ov man.

JORJ D. WOT (GEORGE D. WATT).

GLEN HALL, PA., July 3, 1878.

BROTHER BENNETT: To-morrow will be "the glorious Fourth." Glorious Fourth! We should think so. Wherein glorious? Because, one hundred and two years ago, America, that then was, shook off her allegiance to the British yoke. Is it that which makes glorious the fourth of July? They did nobly and well thus to rise in the majesty of their individual national freedom and assert their independence. But are there no yokes on the necks of the people to-day which ought to be broken, no oppressions, no usurpations of rights? What think ye? Of only one will we speak—religious usurpation, the tyranny of priestcraft, a broken pledge to the people, where religious liberty has been promised to all; where the nation's hands are stretched out to all the world with inscribed on its escutcheon, "the land of the free and the home of the brave."

O America, shame on thee! O treacherous government, that favors one religious institution above another, and fosters one in preference to another! O people, who would betray their own liberties in permitting the enactment and enforcement of partial laws made and executed in the interests of any religious association whatever; who would be bribed, and bribe, in the name of "Almighty God," the nation to its own destruction by foisting upon it a national religion, and that religion evangelical Christianity! Awake, O ye Liberals! fly to the rescue—the rescue of yourselves and posterity from the burdensome laws already imposed upon you! And will ye submit till ye are bound hand and foot in the galling chains of heathen martyrdom in the name of Christianity? Comstock Christianity, in the name of the Young Men's Christian Association! and not the Continental Congress, but the Congress of the United States of America!

Hark ye, oppressors; listen to one note of warning. If ye persist in your mad undertaking, legalizing unjust persecutions, appointing your inquisitors by the nation's representatives, and paying them from the nation's exchequer, restricting the liberties of your citizens, arresting them in their workshops, places of business, homes, and families, fining and imprisoning them for no crimes except liberty of thought and act; if ye go on, as ye have begun, in the interest of the Christian and the Christian God; ye will thrust upon this people the worst war the civilized world has ever known.

And O ye freethinking portion of the community, have ye no responsibility in this matter? Will ye sit idly by and behold the cloud—much larger than a man's hand already—rising and spreading over the entire horizon, and not make one effort to stay—to prevent the devastating storm? Will ye suffer the little band of active Liberals and Freethinkers to be scoffed at, beaten, maltreated, persecuted, and put to death, and not utter one protest? Will ye see reform's noblest and most self-sacrificing workers trodden down by the strong many, and not fly to the rescue? How can you do so? Your own liberties and the liberties of your children are at stake. Fly, then, to the rescue! Suffer not the few, who are struggling, to be overcome by the foe. Join their ranks, and swell the army of recruits already in the field. Hasten to the work; enough is there to do. Open your heart, your purse, your hand, and your homes; redeem the time, for even now comes the bugle-call from a thousand hills. Even now the sound reverberates from the grottos and glens. The cascades and waterfalls catch up the echo from afar, "Come, and help us! Come, O come!" And will ye refuse? Behold the call; listen, it comes from your sister State, New York to Pennsylvania, imploring you to come over and help them; yea, help them to help yourselves. How soon will ye echo back, "We will come"? And not to you alone, but to all the thoughtful in these United States has the sound gone forth, "Come up to Watkins, N. Y., August 22d, 23d, 24th, and 25th, and there let your light shine, in the darkness of this nineteenth century, in favor of free religious liberty in every sense of the word. Do not hide your light under a bushel; do not fear to identify yourselves with the religious patriots of the revolution of ideas and creeds now being waged. Tarry not by the way! Hesitate not, for we have need of ye. The enemy is mighty and strong. He has enlisted on his side of the contest the Government of our land and all its forces and emissaries, the means and influence of the wealthy and powerful; ancient customs, myths, and traditions; present public sentiment, popular prejudice, and the admirers of show, ostentation, parade, and "let me alone in my faith, the faith of my fathers."

Yes, brothers and sisters, arouse yourselves, and be not deterred from, or alarmed by, the cry of the multitude who shout "Infidel," for so shouted they at your fathers (of reform and science) who were before you. Let them shout, for the winners of truth will be yourselves in the end, even should the nation forget its sacred trust and sell itself to the Christian fanatics, who would steep in blood the liberties bought at such a fearful price one century ago, when first went up the Declaration of Independence from our ancestors in that long persistent cry, "Give us liberty or give us death!"

ELLA E. GIBSON.

Free Speech.

The following report of the Heywood meeting held in Paine Hall on June 30th, is from the *Boston Herald*:

In response to the announcement in the papers that all friends of free speech were invited to be present at Investigator Hall, Paine Memorial building, Appleton street, Sunday, June 30, at 2:30 P. M., about 100 people were assembled there. About one-half of the crowd were followers of Heywood, the balance were Freethinkers, Atheists and idlers, whose curiosity had prompted them to attend the meeting. The presiding officer, Horace Seaver, introduced as the first speaker Professor Wetherell, who, after reading the law of March, 1873, in relation to the sending of obscene matter through the mail, and after expressing his opinion on the necessity of the law, argued at some length on the vast amount of evil which had been prevented by the many prosecutions which had been made, and the large amount of benefit the community has derived from the suppression and destruction of the enormous quantity of obscene literature with which this country was at one time flooded. He was followed by Mr. Verity, who, taking the opposite side of the question, succeeded in eliciting a storm of applause from the Heywood clan. In illustration of the immoral tendency of various books, he read three passages from "Cupid's Yokes," and compared them with the same number of quotations from Samuel, ii, of the Scriptures, to the disparagement of the latter. This act of irreverence received the approbation of the blear-eyed advocates of Free-loveism, who made it manifest by a loud and continued round of applause. His argument was that the government had no right to infringe upon the moral and social views of mankind, and that this law was an infringement upon those views. The meeting then was devoted to hearing the views of any person who desired to speak, and quite a number availed themselves of the privilege, the followers of Heywood holding him up as a martyr, and the other side defending the law, some of them declaring their opinion that it was a righteous sentence. In the lively argument which ensued on the subject of Anthony Comstock's scarred cheek, the perspiration and words flowed freely, and no definite conclusion was arrived at in the matter, one party claiming it as an honorable trophy of the work in which he was engaged; the other insisting that it was a mark of the just retribution of an injured man, who had been betrayed by this modern Judas, as they denominated Mr. Comstock. Upon motion of Mr. B. R. Tucker, the following committee was appointed to devise ways and means for holding an indignation meeting for the purpose of making some kind of a protest against the imprisonment of Ezra H. Heywood: B. R. Tucker, J. P. Mendum, J. R. Spinney, J. M. L. Babcock and Mrs. Laura Kendrick.

AT the annual conversazione of the Institute of Civil Engineers held on June 3, at South Kensington, London, Mr. H. Edmunds, Jr., exhibited the phonoscope, an instrument which attracted the greatest attention. It may thus be described: A Geissler tube 8 inches long is rotated by means of a small electro-magnetic engine. Placed below and in front of the tube is a small Rhumkorff coil, with a make-and-break controlled by a telephone. Whenever a person speaks or sings into the telephone, the tube, previously dark, is instantly illuminated, exhibiting a dazzling display of ever varying colors, in the shape of a fiery wheel.

Go to your bosom, knock there, and ask your heart what it doth know that is like my brother's fault; if it confess a natural guiltiness, such as his is, let it not sound a thought upon your tongue against my brother.—*Shakspere.*

Sunset on Sebec Lake.

The robin, in the soft spring rain,
Is singing loud his glad refrain,
Where pushing leaf and grasses gay
Are freshening brightly day by day.

The river runneth full and strong,
Chanting its old triumphant song;
The air is full of prophecy
Of golden hours that are to be
When swallows to the eaves shall come,
And in the blossoms bees shall hum,
And field and hill shall ring with song.
"In summer, when the days are long."

But through it all I seem to hear
The wild loons calling far and near;
And waves low lapping 'round a boat
Midway upon a lake afloat.
No other sound is in the air—
A sunset flush is everywhere—
Gold, amber, rose, and scarlet, change
To purple mist, slow, soft, and strange.
That drifts adown the circling hills,
Till all the silver valley fills.

On the dim, western shore, below
A rugged hill, our camp-fire glow
Is but a spark to light the gloom;
Our tent a speck of purple bloom;
The figures of the rowers take
The tint of sky, and wood, and lake;
Behind us calls the mocking loon,
And rises full the autumn moon,
As through the purple dust we float.
Silent, in an enchanted boat.

Piscataquis Observer. ANNA BOYNTON.

What Care I?

My enemies condemn,
And friends grow shy;
When I am in the right,
Then what care I?

If conscience but approve,
Let bigots rail,
For my reward will come,
And truth prevail.

What were this life to me
If I must kneel
With head beneath the weight
Of custom's heel?

Then let my foes revile,
My friends pass by;
I will not sell my soul
And live a lie!

By actions good or ill
We rise or fall;
Who stand not for the right
Are cowards all!

Where duty leads the way,
Let me be found;
I know my feet shall rest
On solid ground.

My church is all mankind,
And here I pray,
With reason for my guide
To light the way.

Let carping bigots fight
O'er forms and creeds;
But let me prove my faith
By noble deeds.

Then let them howl and rave,
Backbite and lie;
If I am in the right,
Then what care I?

Vineland, N. J. D. M. HERSEY.

The Great Convention.

A VOICE FROM THE WEST.

MR. EDITOR: I am sure hundreds of your readers will be pleased to read the following letter from one of the greatest Liberal workers of the West. H. L. G.

LINCOLN, NEB., June 27, 1878.

FRIEND GREEN: I have received your kind invitation to be present at the gathering of Liberals to be held in Watkins Glen in August, and shall take great pleasure in accepting. It will be a nothworthy occasion, one which no Liberal can afford to neglect. Never before has such a gathering of leading Freethinkers been held in America, and if it fulfill your expectations, it cannot but make a deep and lasting impression on the minds of all thinking people. It is to be hoped that many of our leading Liberals in the West will attend, and that from East and West, North and South, the Liberals of America can look into each other's faces, grasp each other's hands, and hear the voices of those whose names are as familiar as household words. I am rejoiced that we can have the opportunity of mustering our battalions and showing the quality of our soldiers enlisted for the war in the contest against superstition and bigotry. I am rejoiced that those of such diverse views can meet on a common platform, and, laying aside differences, unite to promulgate a religion of humanity and lay the foundation for a national Church peculiarly American and yet which welcomes the emancipated of all nations. Brothers in the West, from the valley of the Mississippi and the plains of Kansas and Nebraska, from the mountains of Colorado and Wyoming, let us make an effort to annihilate space and join in this grand rally in favor of free thought and free speech. Yours fraternally,

W. E. COPELAND.

Letter from Mr. Tucker.

OFFICE OF *The Word*, CAMBRIDGE MASS., July 1. 1878.

DEAR MR. BENNETT: Will you kindly state in the columns of THE TRUTH SEEKER, that during Mr. Heywood's imprisonment, his paper, *The Word*, will be published at Cambridge, and edited by myself, that it is my aim to increase its circulation and the frequency of its issue, so that Mr. Heywood may be better able to prosecute his work when he comes out of prison than he was when he went in; and that all who wish to co-operate with me in this by extending pecuniary aid in the shape of monthly contributions may address me at Cambridge, Mass. Sincerely yours, BENJ. R. TUCKER.

A Handsome Compliment to W. S. Bell's Pamphlet.

"Christianity is based upon the physical, bodily resurrection of Jesus, a perfect fallacy as every Spiritualist knows. Destroy that basis of fact, and the entire superstructure topples to the ground." "If Christ be not risen" says Paul, "then is our preaching vain?" Mr. Bell has in this pamphlet probed the Scripture narratives of this stupendous occurrence to the bottom, searchingly analyzed it in all its details, and let the full flood of rational truth flash athwart the darkened maze of self-contradiction, blind credulity, and nescient absurdity in which it is involved. Undoubtedly this is the most complete and comprehensive digest and exposé of this churchal dogma yet given to the world, and it is calculated to be of much service in the emancipation of the human mind from cramping subjection to this darksome superstition. The question of the spiritual resurrection of Jesus is not broached by Mr. Bell, and, presenting as it does an entirely different view of the case, it [the spiritual resurrection] may be of great utility to us in the solution of the origin of the myth of his material bodily resurrection.—*The Spiritual Offering.*

"Career of Religious Ideas."

DEAR FRIEND BENNETT: I have just been reviewing Hudson Tuttle's excellent work, "The Career of Religious Ideas: Their Ultimate, the Religion of Science," which I had read with great interest as it appeared week after week in the columns of the beloved TRUTH SEEKER. The book is so very good that I am at a loss what to say that shall express my approbation of it. The wide and varied scope of its researches in the comparison and discussion of all the various religions of the far back past, on up to the now and to-day, and the description of their origin, progress, and development, reminds one of the great work of Volney, "The Ruins of Empires," but this book of Mr. Tuttle's has a new and added freshness because of the new outgrowth of science, of evolution, progress, and development, which has been woven in so artistically all along every one of its one hundred and forty-five pages, each of which contains real gems of thought, as well as facts, proofs, and arguments, which are forcible and strong enough to convince even a Jesuit that gods and Bibles, sons of gods and demons are all man-made myths, and destined to fade away before the keen, telling blows of practical, reasoning thinkers, as clouds drift before the wind. Had he totally eliminated the words God and religion from the "ultimate" I should have been still better pleased. For these old theological terms the future has no use. They convey no real meaning of anything that actually exists, any more than do the words, fairy, nymph, or dryad. If God does not mean a personal being it really means nothing. If religion does not mean creed, faith, and belief in the supernatural, it means nothing. It is better to use words that are appropriate to the new order of things, and let those old terms stay where they belong, as parts of the old mythologies they represent.

"The Religion of Science" is a misnomer, and we who are working to destroy all religions and replace them with scientific facts should let the words which belong exclusively to their domain go with them. But aside from this little imperfection the book is one which any Infidel should be proud to be the author of, and had Hudson Tuttle never written anything else, this work alone would have made him famous, noted, and renowned. With a couple of short quotations from the volume itself, I will close, hoping every reader will be as delighted with it as I have been. And if they read it carefully, I know they will, for it is a perfect mine of facts and ideas carefully and systematically arranged, and all dressed in a beautiful, winning style that charms and pleases, while it leads one on steadily to "the ultimate":

"All—Brahmin, Buddhist, Persian, Moslem, Jew, Catholic, Baptist, Presbyterian, Methodist, down to the smallest and most obscure sect, are equally willing to sanctify and prove their dogmas with their lives. Martyrs are the cheapest product of mankind, and the most meaningless. They have sealed with their blood the greatest follies with a zeal which proves nothing but their ignorance and fanaticism."

"The Church with its hollow shams shall perish; but morality, the growth of intellect, freed from gross and perverting idolatry, shall achieve a nobility of character unknown before."

ELMINA DRAKE SLENKER.

Dr. Chase and Anthony Comstock.

The following remarks and extract from the Constitution are from the editorial columns of the *N. Y. Star*. We fear the editor is too charitable in his reflection upon the only society which would not be disgraced by supporting Comstock. Its actions show that it cares very little for the rights of any upon whom its displeasure may fall or whom Anthony may pronounce obscene:

"Among the many wise provisions of the Federal Constitution there is none more dear to the American than Article IV. of the amendments, which declares as follows:

'The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated; and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized.'

"The Society for the Prevention of Crime must necessarily conduct its proceedings in deference to the spirit and letter of this most precious provision of the fundamental law. That in every case it means to do so there can be no doubt, and when it fails, the failure is to be attributed to the zeal or ignorance of its representatives.

"These reflections are inspired by the complaint of Mrs. Sarah B Chase, M.D., of No. 56 West Thirty-third street, against Anthony F. Comstock, charging him with unjustly and unwarrantably causing the arrest of the plaintiff, putting her to great inconvenience and trouble, disparaging her reputation, destroying her business, and willfully, maliciously and wrongfully searching her private residence, to her great distress and damage. This is a formidable indictment, and if the allegations are true the offender ought to be punished to the full extent of the law.

"Mr. Comstock will probably meet the charges of malicious and wrongful acts by a general denial, and plead his authority to do what he did under the law establishing the society in whose name the alleged offenses were committed. The trial of the issue thus raised will be watched with special interest, because Mr. Comstock's acts in other cases have been the subject of some very severe comment. The complaint of Mrs Chase contains statements which make a legal definition of the limits of the authority of the society very necessary. Mere suspicion ought not to expose a private citizen to the loss and humiliation of which she complains. Where a power so odious as that of making domiciliary visits is exercised, the evidence of the crime suspected ought to be such as to establish a reasonable presumption of its existence. The article of the Constitution above quoted shows how jealously the authors of the American Government guarded the sanctity of a man's home, and at this late day it will not do for us to overlook the vital importance of the great principle for the preservation of which they so sagaciously provided."

SUMMER SUNDAYS.—In spite of the disreputable way in which the climate is behaving, it is safe to assume that the Sundays of summer are on their way hither and will soon be upon us. Those are the Sundays upon which we go to Long Branch, to Coney Island, and where not, drink lager beer to repletion, and bathe in salt water until we are saturated with sunshine and ozone. If this is remembering our Creator in the days of our youth, and keeping holy the Sabbath day, we may be said to do it contentedly, for certainly the suburbs are more and more enjoyed on Sunday as the revolving years come round. Our citizens are not growing more puritanical: they are growing less so. They take more to heart, year after year, the maxim of Christ, that the Sabbath was made for man, and not man for the Sabbath, and, consequently, they make such modifications in its observance as advancing civilization seems to render imperative. It requires either a good deal of senselessness or a good deal of moral force to escape entirely from religious conventionalities and lead the life dictated by common sense. But it can be done, and we think that the serious people of the United States, and more naturally those of New York, are learning how to solve the problem.—*Telegram.*

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To His Excellency, Rutherford B. Hayes, President of the United States:

SIR: Whereas Mr. E. H. Heywood, a citizen of Massachusetts, a man of education and deep convictions, a graduate of Brown University, and highly respected by a large circle of persons, editor of a newspaper called "The Word," and publisher of tracts, pamphlets, and books, has been tried in the city of Boston, in a United States Circuit Court, and sentenced by Judge Clifford to two years' imprisonment and $100 fine for sending one of his pamphlets through the United States mail, the charge being that certain expressions in said pamphlets are obscene:

Now therefore we, the undersigned, citizens of the United States, beg to set forth the following facts and considerations, and ask your Excellency to exercise the power of pardon vested in you to meet cases of manifestly unjust punishment:

1st. The pamphlet in question was written and published with good motives, with the intent to promote true morality, and is not obscene in any sense of that word. It is written in as pure language as any work on physiological and social subjects; and contains less that is calculated to offend than the classic literature of the last two or three centuries, found in all our libraries, and circulating freely and without question in the United States mails; and not nearly as much that is objectionable as is contained in the frequent reports of divorce and other trials, which are published broadcast in the great daily journals and sent through the U. S. mails without restraint or question. Mr. Heywood, therefore, is sentenced to undergo a long imprisonment for no real offense and for doing less than other publishers and citizens of the United States are doing daily with impunity. Therefore we, your petitioners, seek at the hands of your Excellency a remedy for this very partial administration of the law.

2d. The freedom of the press is the one point, the world over, that should be the most jealously guarded by a free people. At no other point is power so tempted, or so apt to encroach; and no other freedom so inexorably exacts the full traditional "price"—"eternal vigilance." This freedom is guaranteed for the very purpose of protecting new and unpopular truths. This is the very source of much of social and intellectual progress and is the deadpoint in the struggle between truth and error. That which is popular, may almost be said to need no guarantee of freedom—it protects itself. It is the unknown or newly discovered truth which as much requires a tariff of protection, while it is new and unknown, as any growing manufacture in a young State requires it.

In this view the noble utterance of one of the earliest and most illustrious of your predecessors, James Madison, will greatly help to guide your action. He said on a memorable occasion: "It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

And now recently these views are anew and most cogently sustained by the United States Supreme Court. One of the points decided in the late case of Jackson, dealer in lottery tickets, is: "Regulations against transportation in the mail of printed matter which is open to examination, cannot be enforced so as to interfere in any manner with the freedom of the press. Liberty of circulating is essential to that freedom."

That decision was made after the trial of Mr. Heywood but before his sentence. His pamphlet and his whole case come within that decision—that freedom of the press shall not, "in any manner," be interfered with—and your Excellency is most urgently but respectfully requested to grant him, in your clemency, the benefit of that decision now; and relieve him from his fine and imprisonment by your pardon.

And your petitioners will ever pray, etc., etc., etc.

Odds and Ends.

A CALIFORNIA philosopher has extracted the following reply from a schoolboy to the query, "How is the earth divided, my lad?" "By earthquakes, sir."

A NEWLY imported Hibernian, employed on a farm a few miles north of this city, tilted up a bee-hive the other day to see what the bees were doing under there. He knows now.

THEAR is style among the ladies of Alaska as well as anywhere else. They grease their noses with a mixture of oil and coal-dust; and the blacker the nose the more stylish it is.

THE editor of a Virginia paper was asked by a stranger if it was possible that little town kept up four newspapers; and the reply was, "No, it takes four newspapers to keep up the town."

A HAPPY deliverance for hundreds who have more wife than they want is found in the Anti-Fat of a patent medicine man, who guarantees that his preparation will reduce the weight of a fleshy person five pounds a week.

THE agricultural papers are howling to know how shall we keep the boys and girls on the farm. Well, suppose you hide their clothes. Years ago, when we hid a boy's clothes when he was in swimming he generally staid right there until night or the clothes came.

A CORRESPONDENT wants to know what lying in state means. Ahem! Yes, well, Claudia, there are two kinds. One is when a great man dies, and the other is when a great man lies. If you shouldn't understand this, write again. If you should, write and explain it to us.—*Bridgeport Standard.*

WE have never been able to understand how it is that a woman who is apparently deaf when her husband asks her where that half dollar is which he left in his pantaloons pocket before going to bed, can hear the wail of her two weeks old baby down two flights of stairs and through three deal doors."

AUT CÆSAR AUT NULLUS.—*Architect;* "What aspect would you like, Mr. Smithers?" (who is about to build a house.) *Mr. Smithers:* "Has Muggles" (a rival tradesman) "got a haspect? 'Cause, mind yer, I should like mine made a good deal bigger than 'is."

"WHAT was the principal element of my success?" asked a reformed milkman of wealth at a workingmen's convention, the other day, and behold, his modesty overcame his assurance when a ragged boy from the gallery answered back, "Water, you old cheat!"

MRS. SKINNER ON WOMAN'S RIGHTS.—The following are the opening sentences of an address on this subject by Mrs. Skinner:

Miss President, felleo-wimmin and male trash generally: I am here to-day for the purpose of discussing woman's rights, recussing her wrongs, and cussing the men.

I believe both sexes were created perfectly equal, with the women a little more equal than the men.

I also believe the world would be happier to-day if man had never existed.

As a success man is a failure, and I bless my stars that my mother was a woman.

I not only maintain these principles, but maintain a shirtless husband as well.

They say a man was created first. Well, s'pose he was. Ain't first experiments always failures?

If I was a betting man, I would bet $2.50 they are. The only decent thing about him was a rib; and that went to make something better.

And then they throw into our face about taking an apple. I'll bet five dollars that Adam boosted her up the tree and only gave her the core.

And what did he do when he was found out? True to his masculine instincts, he sneaked behind Eve's Grecian bend, and said, "'Twasn't me; 'twas her;" and woman has had to father everything mean, and mother it, too.

What we want is the ballot, and the ballot we're bound to have, if we have to let down our back hair and swim in a sea of sanguinary gore.

Now that the phonograph makes it possible for sounds to be canned the same as beef, milk, lobsters, fruit, etc., missionary sermons can be bottled and sent to the South Sea Islands, ready for the table, instead of the missionary himself.

THE POWER OF MUSIC MODERNIZED.

How sweet the moonlight sleeps
Upon this citizens' savings bank,
Whose shutters are up, and whose
President and Cashier have gone to that country
With which we have no extradition treaty!

Here will we sit, and let the sounds of music
Creep in our ears, along with ants and bugs
And other merry wanderers of the night.
Sit, Jessica, here upon my overcoat,
And wake Diana with a hymn.

Do thou but note a wild and wanton herd
Of youthful and unhandled colts,
Fetching mad bounds, snorting and neighing loud,
If they but hear perchance a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turned to a modest gaze,
Transfixed by the sweet power of music.

You doubtless have observed, too,
That when a herd of youthful and unhandled
Colts, or broken-down plough horses, catch
The far-off sound of a church choir
Where the minister and the congregation
Join in the chorus, they will get away from it
Or break their necks.

But this, dear Jessica, is not music,
Oh, no; not by a long shot!
The man that hath no music in himself,
Nor is not moved with a concord of sweet sounds,
Is fit for treason, stratagems, and spoils,
Or to hold office under the United States Government.
Let no such man be trusted
Further than you might throw a bull by the tail.

—*Oil City Derrick.*

Gems of Thought.

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

TITLES, indeed, may be purchased; but virtue is the only coin that makes the bargain valid. *Burton.*

THE tongue of a fool is the key of his counsel, which in a wise man wisdom hath in keeping. —*Socrates.*

IN adverse hours the friendship of the good shines most; each prosperous day commands its friends.—*Euripides.*

A WOUND from a tongue is worse than a wound from the sword; the latter affects only the body —the former, the spirit, the soul.—*Pythagoras.*

LIBERTY of thinking, and of expressing our thoughts, is always fatal to priestly power, and to those pious frauds on which it is commonly founded.—*Hume.*

LOST, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—*Horace Mann.*

THERE is nothing too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—*Johnson.*

THERE are those who hold the opinion that truth is only safe when diluted, about one-fifth to four-fifths lies, as the oxygen of the air is with its nitrogen. Else it would burn us all up.—*Holmes.*

THE great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips though they cannot speak.—*Thackeray.*

I CONSIDER it a mark of great prudence in a man to abstain from threats or any contemptuous expressions, for neither of these weaken the enemy, but threats make him more cautious, and the other excites his hatred and a desire to revenge himself.—*Machiavelli.*

WHEN God lets loose a thinker on this planet then all things are at risk. There is not a piece of science, but its flank may be turned to-morrow; there is not any literary reputation, nor the so-called eternal names of fame, that may not be revised and condemned.—*Emerson.*

TRUTH is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like football, and it will be round and full at evening. Does not Mr. Bryant say that Truth gets well if she is run over by a locomotive, while Error dies of lockjaw if she scratches her finger?—*Holmes.*

YOU can imagine thistle-down so light that when you run after it your running motion would drive it away from you, and that the more you tried to catch it the faster it would fly from your grasp. And it should be with every man, that when he is chased by troubles, they, chasing, shall raise him higher and higher.—*Beecher.*

How silent, how spacious is time, what room for all, yet without place to insert an atom—in graceful succession, in equal fullness, in balanced beauty, the dance of the hours goes forward still. Like an odor of incense, like a strain of music, like a sleep, it is inexact and boundless. It will not be dissected, nor unraveled, nor shown.—*Emerson.*

ACCORDING to Democritus, truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror, in which truth may be reflected. I have heard, however, that some philosophers, in seeking for truth to pay homage to her, have seen their own image and adored it instead.—*Richter.*

TIME, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counselor of the wise, bringing all they dread to the one, and all they desire to the other; but, like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it; he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy will have little to hope from his friends.—*Colton.*

IF the Christian will tell us why he disbelieves in the story of Romulus drifting down the Tiber in a basket and being rescued by a wolf, we will tell him why we do not believe in the similar story of Moses in the bulrushes. If he will tell us why Romulus could not have been suckled by a she wolf, we will tell him why we think ravens and crows could not feed a superanuated old prophet. If he will tell us why he does not believe in the marvelous feats ascribed to Hercules, we will tell him why we do not believe in Samson and his exploits. If he does not believe in the story of the immolation of Iphigenia, why should we believe in that of Jepthah's daughter? If he will tell us why he does not believe in the historical words of the Indian Avator Chrishna, and of his miraculous birth and mission, we will tell him why we do not believe in the biblical record of the Judean Avator, Christ Jesus, and his miracles. In short, if he will tell us why he does not believe in Brahma, Allah, and Jupiter, we will tell him why we do not believe in his God, or Lord, or any other Mumbo Jumbo in the Universe, or any invisible intangibility created in men's imagination; or why we do not believe in thousands of the other Bible stories and Bible characters which have been plagiarized, pillaged, stolen, and adopted, with very little alteration, from old heathen mythologies.—*Elmina D. Slenker.*

THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

CHICAGO claims a population of nearly 540,000, and Bishop Cheny, in discussing church failures to reach the masses, declared that only 50,000 were habitual worshipers in sanctuaries.

MILAN has had another cremation, the body of Mme. Adelaide Olivier of Paris having been reduced to fine ashes in three and three quarter hours, and returned to her native city in an urn.

THE educational institutions of New Zealand are magnificently endowed with lands which will ultimately make them very wealthy. Fully 600,000 acres are altogether set apart for this purpose.

A YANKEE who had won a fat turkey at a raffle, and whose pious wife was very inquisitive about his method of obtaining the poultry, satisfied her scruples at last by the remark, "the Shakers gave it to me."

DESPATCHES from Fiji give an account of a great earthquake at Tanna, New Hebrides, which raised the land along the shore and harbor about twenty feet. Millions of fish were thrown up and destroyed.

OF the 45,000,000 of the inhabitants of the United States only 8,000,000 are communicants; and of these fully 5,000,000 are women, leaving but about 3,000,000 communicants in the entire country of the male persuasion.

ELDER JOBBINS of Michigan has given his views of the millennium. He says: "My idea of the milleanium is when religion won't cost a cent for its support." The average clergymen's idea of the millennium is when salaries will not be less than $5,000 per year with no vacancies.

HIPPARCHUS, in 128 B. C., made a catalogue of 1,022 stars, all that can be seen with the naked eye. Flamstead, with telescopes, made another of 2,884; Bode, in 1800, of 27,000; and Lalands, same year, of 50,000. Herschel computed 50,000 in nearly six degrees of the milky way.

THE *Christian at Work* speaks of some of the young ministers as "theological calves that are skipping all over the country, just turned loose from the seminaries." Are not those who employ them at round salaries to talk two or three hours per week also calves or sheep?

IN Litchfield, Conn., is an old tombstone with the inscription: "Sacred to the memory of inestimable worth of unrivaled excellence and virtue Mrs. Rachel, wife of Jerome B. Woodruff and daughter of Norman Barber, whose ethereal parts became a seraph May 24, 1835, in the 22 year of her age."

LOUIS XIV., going to mass one Sunday, found that the congregation consisted of his own immediate attendants and the officiating officer of the chapel. He asked Fenelon the meaning of this extraordinary lack of attendance. "The fact is, sir," said the Archbishop, "I let it be supposed you were not coming to-day, that you might judge how many come to worship God as compared with the King."

WHEN Edison gets through with the Metropolitan Elevated Railway, let him try his hand on the metropolitan church choirs. If he can bottle up the noise which some of these choirs make, and ship it to some distant and desolate place, he will be doing a good Christian work. For devotional effect African camp-meetings can beat them out of sight and hearing, even though the musical culture of the African be small.

MR. PERKINS was a Boston widower, having lost two wives. Miss Carlton was a spiritualistic medium. She went into a trance, and the spirits of the two dead wives, speaking through her, said that she and Perkins ought to marry. Of course Miss Carlton was astounded, after coming to herself, on being told of the communication she had delivered, but she was willing to obey. The ceremony was performed the next day.

DR. D'UNGER, the Minneapolis physician whose cinchona recipe for the cure of drunkards recently attracted attention, is out with this one for consumption: One-half pound finely cut up beefsteak (fresh); one drahm pulverized charcoal; four ounces pulverized sugar; four ounces rye whiskey; one pint boiling water. Mix all together, let it stand in a cool place over night, and give from one to two teaspoonfuls liquid and meat, before each meal.

SOME of the people of the churches have become uneasy on hearing that the Legislature of this State passed a bill providing for the taxation of church property in which fairs, festivals, concerts, or lectures are carried on, with a view to making money. The Governor did not sign the bill, and so it did not become a law. The brethren who want to carry on the show business in church are as free to do so as they have been in former years.

THE *National Baptist* has discovered that "the peculiar doctrinal aberrations of the Rev. Blauvelt were doubtless due to a diseased mind." Other religious papers which entertain views contrary to those of Mr. Blauvelt have expressed similar opinions. How odd it is that they did not, at the time Mr. Blauvelt promulgated his doctrines, detect the "diseased mind." Instead of which, a number of these papers combatted them just as if they supposed their author was sane.

THE curate of Siapiccia, Sardinia, was not at breakfast on a recent morning. The door of his room was forced open by the police. The bodies of the clergyman and a servant girl were found on the floor. Her skull had been fractured with the butt end of a pistol, which lay by the side of her antagonist, whose left hand was still clutching her hair. In her hand was a knife, with which she had stabbed him five times. This statement is a suggestive one and more creditable to the girl than the pastor.

THE GODS.—In all ages men have made gods, gods have made devils, and devils have made sin. Some have built their gods in the skies, others have made them of wood, stone, silver, or gold. The black races make their god black, the white make theirs white. Any god is just what man makes him. One made of a stick of cord wood and set away in the wood-shed answers a good purpose. Ours wears calico, and has soft blue eyes and brown hair. Sweet lips, too.—*Seymour Times.*

A TRUE PREDICTION.—The following appeared in the editorial columns of the *New York Herald* previous to the death of James Gordon Bennett: "The approaching conflict between labor and capital will, in its culmination, be marked by a revolutionary reconstruction of governments and laws the most radical and the most beneficent in the history of mankind; and this revolution will not be so much the work of strikes and barricades as of common sense and general enlightenment."

SOMEBODY has discovered in the prophecy of Isaiah an allusion to the railroad eating-houses of modern times: "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and they shall not be satisfied." If the prophet had stood at one of the lunch counters on any of our great trunk lines and heard the yell of "ten minutes for refreshments," he could not more accurately have pictured the situation. The application of Isaiah's prophecies to the railroad eating-houses are more pertinent and obvious than to the coming of Jesus. By a little clerical ingenuity those old prophecies can be made to apply to almost anything.

THE Vermont Congregationalists have been discussing the religious papers, the discussion arising on a resolution to the effect that all good people ought to read some religious paper. The brethren sought to arrive at a harmonious opinion as to what constitutes a valuable religious paper, and which of the sheets clamoring for public favor ought to be taken and read. It was in vain. Every speaker had different notions from all the other speakers, and the Vermonters are as much in the dark as ever as to what religious organ they ought to subscribe for. Many of them will settle the matter by not subscribing to any. We recommend them to send for THE TRUTH SEEKER. They can rely upon it with all safety.

THE *Presbyterian Banner* speaks of "clerical dead-heads that wrap themselves up and snore as they are whirled along in the car of progress." Whom can it mean? The *Independent* asks, "Where shall the Rev. John Miller go?" This is a conundrum which Mr. Miller himself gives up, for he tells his Presbytery that he does not know where to go. The *Alliance* says that "if theology were as unreliable as history, or as visionary as science, it would have few advocates at present." The *Interior* says that some of its own remarks on the vexed question of feminine preaching "have been frank, manly, chivalric, Christian-like, and sensible." The *Methodist* says of the opening of the camp-meeting season, that "Paul, Apollos, and Cephas are advertised to be present and to participate in the preaching matters." THE TRUTH SEEKER, which is an Infidel paper, says that it has not seen any proofs of the existence of God, and must consequently be an unbeliever.—*Sun.*

TWO ILLINOIS deacons turned some calves loose in the same pasture. Two of the calves happened to be so much alike that no man could tell one from the other. One of these two disappeared. Each deacon thought the remaining calf his own. At last one of them sold the calf, and the other one insisted that it was his calf, and that the proceeds should be paid to him. There was a stormy dispute between these two deacons, and each threatened to go to law against the other. After letting the breeze blow for a while, they concluded to refer the matter to the minister, with power to make a satisfactory settlement. The minister advised them to put the $16 which the calf had sold for into the missionary treasury, and assured them that if they had any doubt in their minds as to which of them it was who was giving the money, the Lord knew all about it, and he would settle it justly and equitably. The Board of Missions got the $16 and entered it "calf money."

"GOD wills it so," sang the Right Rev. Dr. Coxe, beating time with a crosier, as the Czar's troops started for Constantinople. Were they not soldiers of the cross, champions of Christian civilization, marching to the rescue of their brethren ground down by the heel of the Infidel? What enterprise more deserving of the tuneful benediction of an American Episcopal Bishop with a talent for rhyming? It would be interesting to know what the Right Rev. Dr. Coxe thinks of his pious crusaders now, in the light of the information brought back to Constantinople by Consul-General Fawcett. Eighty-eight villages are reported to have been sacked and laid in ashes; and many others made the scene of horrible cruelties. And these are not the deeds of Bashi-Bazouks, but of Christian Bulgarians and Cossacks, and the victims are not Mussulmans alone, but fellow Christians who have been ill-advised enough to prefer the rule of the Sultan to that of the white Czar!

THE POPULATION OF FRANCE, AND HOW IT IS REDUCED.—Dr. Brochard estimates that France has lost through preventable causes fully 10,000,000 children in the last fifty years. The official returns made to the Government Commission of Inquiry indicate that the average mortality among infants under a year old in 5,000 communes is 51 per cent. Cardinal Donet, archbishop of Bordeaux, who by means familiar to the Catholic clergy has been making inquiries in his diocese, and has persuaded other bishops to do the same, puts forth a statement to the effect that in these figures there is no exaggeration. It was not enough that in France infants were, through negligence or design, being killed off at a rate greater than in any other country; it was proved that the proportion of still-born children was enormously and suspiciously higher among the unmarried mothers than among the married—an almost sure sign of foul play. A Pall Mall correspondent states that the French Chambers will soon be asked to consider a philanthropic scheme for the revival of turning-boxes in the foundling hospitals. A turning-box is a moveable contrivance into which a mother desirous of abandoning her child to public charity may place the infant without being asked any questions. She rings a bell, the box revolves, and the child disappears forever so far as she is concerned. These boxes were in use in most French towns until about twenty years ago, when a movement was started to abolish them on moral grounds; but now a reaction has set in, under the form of a panic produced by the increasing number of infanticides. Mothers too poor or too heartless to bring up their offspring must have facilities for consigning them to the State, or it is found that they leave them to die.

Events of the Week.

A CO-OPERATIVE association has been formed in Washington.

THE English have conquered the natives of South Africa. More glory.

THE Potter committee has adjourned to meet July 23d at Atlantic City, N. J.

PROF. HENRY DRAPER'S party, including Edison, has started for Pike's Peak, Col., to view the eclipse.

THE Ku Klux are at work again in Tennessee. Several negros have been whipped. One Ku Klux man was shot.

SPAIN has admitted representatives to the Cortes from Cuba at the rate of one for every 40,000 free inhabitants.

THE Rev. Elias Mead, of Jersey City, is on trial for lying, talking scandal, and the use of unwarranted authority.

FOUR of the officers of the collapsed Teutonia savings bank of this city have been arrested. A good beginning.

THE Secretary of the Navy is on his annual tour of inspection. At present he is looking over the Brooklyn Navy Yard.

GRAY, the forger, who absconded several years ago with several hundred thousand dollars, has been brought back.

DR. CARVER, the California rifleman, broke 5,500 glass balls in 500 minutes last Saturday. The best shooting on record.

THERE were four meetings of the Nationals in this city last Monday evening. They differ about men, but are sound on principles.

ABOUT one thousand German Socialists and Labor Reformers of this city met at Turtle Bay Park last Sunday. The party is growing.

MR. BEECHER preached his last sermon before his vacation on the 14th. He is going to California to add by lecturing to his pitiful salary of $20,000.

THE Viceroy of Canton has issued an order that all engaged in alluring Coolies from the country shall be punished with instant death. Life is cheap in China.

COLLECTOR ARTHUR, of this port, has been removed, and Gen. E. Merritt, lately Surveyor, appointed in his stead. Naval officer A. B. Cornell, also, has given place to Col. S. Burt. Both will begin duty at once.

THE Orangemen were bulldozed by the Catholics and Mayor of Montreal into giving up their procession. Consequently no blood was shed, but many windows were broken by the pious followers of St. Peter. Near Montreal two boys were killed. There was a riot at Hirshaw, Scotland, and also one at Belfast, Ireland.

A TREATY of peace has been signed at the Berlin Congress, the provisions of which guarantee the autonomy of Bulgaria and Roumelia, under the suzereinty of the sultan. The inhabitants are to enjoy religious liberty. Bosnia and Herzegovina are to be occupied by Austria. Montenegro, Servia, and Roumania are to be independent, with certain restrictions. Religious freedom throughout Turkey is guaranteed by the Porte, which also gives immunity to the "holy places" and to the "pilgrims" who may wander into its domains. England is occupying Cyprus with a strong force, and the Mediterranean is now practically controlled by that power. The Congress has dispersed, and most of the delegates returned home.

THE Indians who were lying in wait for Howard have found him. He has driven them further into the wilderness, killing several and capturing a large amount of stock. He is now on his way to Mount Idaho in pursuit of hostile Indians. Gov. Chadwick, of Oregon, has called for volunteers to fight the hostiles. Gen. Miles had a battle with 500 of them, defeating them. Stupendous frauds have been discovered at Crow Creek agency, Dakota. The agent, Livingston, has stolen everything he could from both the Indians and Government. He was appointed at the solicitations of the Episcopalians, to whom he gave fonts and stained glass windows for the chapels. The treatment of the Indians by the Christian sects is not an eminent success. It is far from honorable.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER X.—CONTINUED.

"That piece makes me think of one I wrote for our Virginia paper here," said Edith, "only mine was just contrary to it. I'll run in and get it, as it will be a good supplement to it."

So Edith went into the house, and soon returned with a scrap-book, in which were neatly pasted all the articles she had ever written for the press, as well as the notices, comments, editorial puffs, etc., which she had received. For you must know our Edith was an authoress as well as a music teacher. Opening the book, and turning a few leaves, she said, "Here it is," and read as follows:

"SIGNS AND MOON THEORIES.—A PERSONAL EXPERIENCE.

"'Oh, merry spring hath pleasant hours,
And dreamily they glide,
As if they floated like the leaves,
Upon a silver tide.'

"As the warm, sunny, spring days come now and then, dropping, as it were, right out of Paradise, everybody is on the *qui vive* about garden-making, running and sending hither and thither for all varieties of seeds, searching almanacs and consulting wise old grandmothers as to the right sign or best phase of the moon in which to plant them.

"Now, being rather fond of experimenting, and 'going back on' old fogy notions, I got a brilliant idea in my head, one spring, that I would go precisely contrary to all these old, 'true,' and well-known signs, and see what would be the consequences. Well, the results were so extraordinarily surprising that I will relate a few of them for the benefit of future skeptics, doubters, and would-be wiseacres.

"The cabbage and lettuce, not being perceptibly affected by signs, did very well, but the peas would insist on running along the ground instead of climbing up my nice rows of brush, and every pod persistently worked its way down into the earth and took root, so that we hadn't a single pea to eat all that season.

"The onions all run up to stalks, some higher than the tree tops, and the roots ran equally as deep in the ground. Hoping to find tubers or bulbs proportionate, we dug one up with infinite labor and toil, but not an onion rewarded our search, so that we had none of this fragrant but healthy esculent wherewith to grace our board. The cucumber vines bore none but male flowers, and the vines themselves ran so luxuriantly that it took half an hour every morning to trim them up sufficiently to keep them within their own allotted space. We tried to pull them up after finding them so barren; but it was no use, the roots grew in proportion to the vines, and were, consequently, inextricable; but the surplus tops, which were daily cut, made us twenty loads of good manure; so that crop paid.

"The bean patch became such a thicket of barren, tangled, worthless vines that we made it a daily task to call into service all the lamps, candles, and lanterns, and collect together every unoccupied person on the premises to explore them for lost chickens, dogs, cats, and even children. Our little toddler of two years old was lost for twenty-four hours, and, when found, was so wound about with vines that it took half a day to cut her loose; her mouth was so bound up that she couldn't even cry aloud, and it was a week before she got well of the deep gashes cut into her flesh by the intertwining tendrils.

"We called in a lot of neighbors one day and cut the whole patch down, but we found that a dozen new ones came up in the place of every one that we cut down; so we never tried that experiment over again, but waited for the frosts of winter to exterminate it; but it persisted in living on until one cold night when the mercury went forty degrees below zero, and that finished it; so we had a regular jubilee over its demise.

"Our potatoes not being in the sign which makes things grow *down*, but in that which tends to produce tops, grew into large shrubs, which bore on their branches huge green colored tubers, the sun having the effect of thus changing the natural hue, and, as a consequence, converting them into rank poison. Tomatoes, on the contrary, grew under ground and were of a dull, brown color, and had a horrid ugly flavor and an earthy taste, so that even the pigs refused to eat them.

"Our cabbage-plants, which grew beautifully in the seed-bed, being transplanted precisely in the wrong time of the moon, all ran up to stalks, some of them growing forty feet in height, and what few leaves grew upon them all turned downwards for fear of making heads.

"The carrots, parsnips, beets, radishes, and salsify had fine sprangley roots like grass, while the tops throve luxuriantly, and everything else acted in a like contrary manner.

"I remember we set out a peach-tree, in the old of the moon, just for an experiment. Well, we thought nothing more about it till one day in the following September, when we were all sitting on the piazza taking a quiet 'nooning,' we were suddenly startled by hearing an unusual, yet musical, sound in that part of the garden. We hurried to the spot, and were astonished at a most singular metamorphosis; every branch and limb of that peach-tree had been converted into nots and notlets, and the extreme end of each one of these had its mouth wide open, and from every mouth darted golden flames, and from these flames issued low, sweet, harmonious strains of the most entrancing and intoxicating music. The ground beneath the tree was agitated like a boiling cauldron of sea-green silk, and every spear of grass was tipped with rosy flames which emitted the sweetest and most exquisite fragrance. Not daring to trust ourselves upon the soft, heaving ground beneath the tree, we threw a rope over the top of the tree and drew it from the soil; and, to our surprise, we found the whilom roots had all become branches full of leaves of every shape, color, and hue, and loaded down with the loveliest and most beautiful fruit imagination could conceive of. They were larger than our largest apples, perfectly round, and transparent as the purest crystal, and vieing with the rainbow in hue. In taste, they seemed to be a mixture of the best part of the pear, plum, pineapple, and strawberry. The fragrance was sweeter than all the perfumes of Araby condensed and commingled into one. We had hardly eaten, each of us, one of these delicious peaches, when we were startled by a loud report, and all at once the tree seemed to be converted into thin air, and disappeared, root, leaf, branch, and body, from our view. I think it must have been 'forbidden fruit,' so quickly was it taken from us; but our 'eyes were opened' to the folly of going any more in opposition to the 'signs and moon theories,' and forever hence forward we shall feel obliged to 'carry the stone in one end of the sack,' as our fathers did before us, and believe in all those unfailing 'truthful' signs which we have so conclusively proved by the rule of contraries."

The reading of these humorous burlesques started the little group off on a lively discussion as to the reality of moon theories, signs, etc.; and, strange to say, there was not a believer amongst them. Edith said her mother used to be a great hand to plant in the signs, and always consulted the almanac, even when planting flower-seeds. She said if one wanted double flowers, they must plant when the sign was in *the twins*, and for vines to *run up*, it must be in *the head*, etc.

Myra said she meant to try the plan of doing everything in exact opposition to all signs. She thought it such a good argument against the old-time belief.

"You see girls," said she, "there are so many people, even in this enlightened age, who take a thing for granted when other folks believe it, that they seldom try to examine for themselves whether it is true or not. Like young robins, they open their knowledge-boxes, or rather gudgeon-boxes, and swallow whatever is put therein, myth, fable, fiction, fact, or any other sort of mental pabulum, be it nutritious food, dry sawdust, or rank poison; and, to sort of nullify all this, it is necessary that some one should *act*, as well as talk; and this is why I try in all ways to live right out my creed, faith, and belief in *actual works*."

[TO BE CONTINUED.]

The Trapper's Heaven.

A BACKWOODS IDEA OF THE FUTURE STATE AND ITS ATTRACTIONS.

"Friend," said the trapper, "the Scriptur' says that the Lord will app'int a day in which the vagabonds and them that have done evil on the arth will git a gineral overhaulin'; and the idee is sartinly a reasonable one. Now, when that day comes, don't ye fail, friend, to be on hand, and do ye put in yer case as strongly as ye can when the matter of their creatin' comes up. Ye'll find me somewhere in the crowd, for I've got one or two things that will have to be attended to myself, not matters of any great weight, for I have ginerally kept the account pretty well squared as I went along; but there is a sneak of a half-breed up on the Canada line, nigh the head waters of the St. Regis, that's got two pelts that belongs to me if there is any ownership in trappin' and his case will sartinly come up in the jedgment, onless I can manage to git time to take a journey to the north end of the woods once more. And ef I do, the Lord needn't pay any special attention to him, for I know the p'nts of the case, and I have a pretty good idee of sech matters. And ef I can get up to the Canada line, and the vagabond hasn't moved out of the country, I'll settle the matter in a jedicious manner. But I sartinly advise ye to be on hand at judgment and make them rogues give back what they stole from ye. And ef ye git into a little discussion over the matter and ye want any help—ye see, ye bein' one and they bein' several—ef they should git noisy, ye might want a leetle help," and the old man moved his chair a trifle teward his guest in the simple earnestness of his confidential tender of assistance.

"I don't see," said the girl, "what good a scientific reputation will do one in heaven."

"Hoot!" said the trapper. "Magnet, you don't understand these things. A man's reputation is his reputation wherever he be, as I conceit; and it goes with him as the skin goes with the duck, whether he dives or flies. Friend, don't ye mind what the girl says, for she be a girl; but ye jest stand up for yer rights, and ef ye want any help, as I was sayin', any man to swear ye are right in yer charges, or to put in a few licks after the verdict is given——"

"But, John Norton," said the girl, interrupting him, "you don't suppose we are going to have bodies in heaven, do you?"

"Bodies? Of course I do," said the trapper. "Lord, Magnet, how is a man goin' to git along without a body? Why, we couldn't see each other if we hadn't bodies."

"But, John Norton," said the girl, again in her earnestness interrupting him, "if we do have bodies they won't be at all like these, but a great deal better."

"Better!" returned the trapper. "There can't be a better body, Magnet, than this one. Why, I've lived nigh on to eighty year and I never knowed a pain in my life, nor an ache, save sech as a man gits in a scrimmage or in battle, or sech as he gits in his stomach when meat is scarce and he is onnaterally hungry. Ye see I know what I'm talkin' about, Magnet. A man who talks from an experience of eighty year isn't guessin' at the thing. No, no! The Lord can't make a better body than he gin me at birth; leastwise I'll be parfectly contented ef he'll give me another as good as this has been, and keep it runnin' forever."—*Murray's Adirondack Story.*

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

The laws of inheritance and adaptation known to us are completely sufficient to explain this exceedingly important and interesting phenomenon, which may be briefly designated as the *parallelism of individual, of palæontological, and of systematic development.* No opponent of the Theory of Descent has been able to give an explanation of this extremely wonderful fact, whereas it is perfectly explained, according to the Theory of Descent, by the laws of inheritance and adaptation.

If we examine this parallelism of the three organic series of development more accurately, we have to add the following special qualifications. *Ontogeny,* or the history of the individual development of every organism (embryology and metamorphology), presents us with a simple *unbranching* or graduated chain of forms; and so it is with that *portion of phylogeny* which comprises the palæontological history of development of the *direct ancestors only* of an individual organism. But *the whole of phylogeny*—which meets us in the *natural system* of every organic tribe or phylum, and which is concerned with the investigation of the palæontological development *of all* the branches of this tribe—forms a *branching* or tree-shaped developmental series, a veritable pedigree. If we examine and compare the branches of this pedigree, and place them together according to the degree of their differentiation and perfection, we obtain the tree-shaped, branching, *systematic developmental series of comparative anatomy.* Strictly speaking, therefore, the latter is parallel to *the whole of phylogeny,* and consequently is only partially parallel to ontogeny; for ontogeny itself is parallel only to *a portion* of phylogeny.

All the phenomena of organic development above discussed, especially the threefold genealogical parallelism, and the laws of differentiation and progress, which are evident in each of these three series of organic development, and, further, the whole history of rudimentary organs, are exceedingly important proofs of the truth of the Theory of Descent. For by it alone can they be explained, whereas its opponents cannot even offer a shadow of an explanation of them. Without the Doctrine of Filiation, the fact of organic development in general cannot be understood. We should therefore, for this reason alone, be forced to accept Lamarck's Theory of Descent, even if we did not possess Darwin's Theory of Selection.

CHAPTER XII.

LAWS OF DEVELOPMENT OF ORGANIC TRIBES AND OF INDIVIDUALS.—PHYLOGENY AND ONTOGENY.

In our considerations hitherto we have endeavored to answer the question. "By what causes have new species of animals and plants arisen out of existing species?" We have answered this question according to Darwin's theory, that natural selection in the struggle for existence—that is, the interaction of the laws of Inheritance and Adaptation—is completely sufficient for producing mechanically the endless variety of the different animals and plants, which have the appearance of being organized according to a plan for a definite purpose. Meanwhile the question must have already repeatedly presented itself to the reader, how did the first organisms, or that one original and primæval organism arise, from which we derive all the others?

This question Lamarck answered by the hypothesis of *spontaneous generation,* or *archigony.* But Darwin passes over and avoids this subject, as he expressly remarks that he has "nothing to do with the origin of the soul, nor with that of life itself." At the conclusion of his work he expresses himself more distinctly in the following words: "I imagine that probably all organic beings which ever lived on this earth descended from some primitive form, which was first called into life by the Creator." Moreover, Darwin, for the consolation of those who see in the Theory of Descent the destruction of the whole "moral order of the universe," appeals to the celebrated author and divine who wrote to him, that "he has gradually learnt to see that it is just as noble a conception of the Deity to

believe that he created a few original forms capable of self-development into other and needful forms, as to believe that he required a fresh act of creation to supply the voids caused by the action of his laws."

Those to whom the belief in a supernatural creation is an emotional necessity may rest satisfied with this conception. They may *reconcile that belief with the Theory of Descent*; for in the creation of a single original organism possessing the capability to develop all others out of itself by inheritance and adaptation, they can really find much more cause for admiring the power and wisdom of the Creator than in the independent creation of different species.

If, taking this point of view, we were to explain the origin of the first terrestrial organisms, from which all the others are descended, as due to the action of a personal Creator acting according to a definite plan, we should of course have to renounce all scientific knowledge of the process, and pass from the domain of true science to the completely distinct domain of poetical faith. By assuming a supernatural act of creation we should be taking a leap into the inconceivable. Before we decide upon this latter step, and thereby renounce all pretension to a scientific knowledge of the process, we are at all events in duty bound to endeavor to examine it in the light of a mechanical hypothesis. We must at least examine whether this process is really so wonderful, and whether we *cannot form* a tenable conception of a completely non-miraculous origin of the first primary organism. We might then be able entirely to reject miracle in creation.

It will be necessary for this purpose, first of all, to go back further into the past, and to examine the history of the creation of the earth. Going back still further, we shall find it necessary to consider the history of the creation of the whole universe in its most general outlines. All my readers undoubtedly know that from the structure of the earth, as it is at present known to us, the notion has been derived, and as yet has not been refuted, that its interior is in a fiery fluid condition, and that the firm crust, composed of different strata, on the surface of which organisms are living, forms only a very thin pellicle or shell round the fiery fluid centre. We have arrived at this idea by different confirmatory experiments and reasonings. In the first place, the observation that the temperature of the earth's crust continually increases towards the centre is in favor of this supposition. The deeper we descend the greater the warmth of the ground, and in such proportion, that with every 100 feet the temperature increases about one degree. At a depth of six miles, therefore, a heat of 1500 degrees would be attained, sufficient to keep most of the firm substances of our earth's crust in a molten, fiery, fluid state. This depth, however, is only the 286th part of the whole diameter of the earth (1717 miles). We further know that springs which rise out of a considerable depth possess a very high temperature, and sometimes even throw water up to the surface in a boiling state. Lastly, very important proofs are furnished by volcanic phenomena, the eruption of fiery fluid masses of stone bursting through certain parts of the earth's crust. All these phenomena lead us with great certainty to the important assumption that the firm crust of the earth forms only quite a small fraction, not nearly the one thousandth part of the whole diameter of the terrestrial globe, and that the rest is still for the most part in a molten or fiery fluid state.

Now if, starting with this assumption, we reflect on the ancient history of the development of the globe, we are logically carried back a step further, namely, to the assumption that at an earlier date the whole earth was a fiery fluid body, and that the formation of a thin, stiffened crust on the surface was only a later process. Only gradually, by radiating its intrinsic heat into the cold space of the universe, has the surface of the glowing ball become condensed into a thin crust. That the temperature of the earth in remote times was much higher than it is now, is proved by many phenomena. Among other things, this is rendered probable by the equal distribution of organisms in remote times of the earth's history. While at present, as is well known, the different populations of animals and plants correspond to the different zones of the earth and their appropriate temperature, in earlier times this was distinctly not the case.

We see from the distribution of fossils in the remoter ages, that it was only at a very late date, in fact, at a comparatively recent period of the organic history of the earth (at the beginning of the so-called cænolithic or tertiary period), that a separation of zones and of the corresponding organic populations occurred. During the immensely long primary and secondary periods, tropical plants, which require a very high degree of temperature, lived not only in the present torrid zone, under the equator, but also in the present temperate and frigid zones. Many other phenomena also demonstrate a gradual decrease of the temperature of the globe as a whole, and especially a late and gradual cooling of the earth's crust about the poles. Bronn, in his excellent "Investigations of the Laws of Development of the Organic World," has collected numerous geological and palæontological proofs of this fact.

These phenomena and the mathematico-astronomical knowledge of the structure of the universe justify the theory that, inconceivable ages ago, long before the first existence of organisms, the whole earth was a fiery fluid globe. Now, this theory corresponds with the grand theory of the origin of the universe, and especially of our planetary system, which, on the ground of mathematical and astronomical facts, was put forward in 1755 by our critical philosopher Kant, and was later more thoroughly established by the celebrated mathematicians, Laplace and Herschel. This cosmogeny, or theory of the development of the universe, is now almost universally acknowledged; it has not been replaced by a better one, and mathematicians, astronomers, and geologists have continually, by various arguments, strengthened its position.

Kant's cosmogeny maintains that *the whole universe, inconceivable ages ago, consisted of a gaseous chaos.* All the substances which are found at present separated on the earth, and other bodies of the universe, in different conditions of density—in the solid, semi fluid, liquid, and elastic fluid or gaseous states of aggregation—originally constituted together one single homogeneous mass, equally filling up the space of the universe, which, in consequence of an extremely high degree of temperature, was in an exceedingly thin gaseous or nebulous state. The millions of bodies in the universe which at present form the different solar systems did not then exist. They originated only in consequence of a universal rotatory movement, or rotation, during which a number of masses acquired greater density than the remaining gaseous mass, and then acted upon the latter as central points of attraction. Thus arose a separation of the chaotic primary nebula, or gaseous universe, into a number of rotating nebulous spheres, which became more and more condensed. Our solar system was such a gigantic gaseous or nebulous ball, all the particles of which revolved round a common central point, the solar nucleus. The nebulous ball itself, like all the rest, in consequence of its rotatory movement, assumed a spheroidal or a flattened globular form.

While the centripetal force attracted the rotating particles nearer and nearer to the firm central point of the nebulous ball, and thus condensed the latter more and more, the centrifugal force, on the other hand, always tended to separate the peripheral particles further and further from it, and to hurl them off. On the equatorial sides of the ball, which was flattened at both poles, this centrifugal force was strongest, and as soon as, by increase of density, it attained predominance over the centripetal force, a circular nebulous ring separated itself from the rotating ball. This nebulous ring marked the course of future planets. The nebulous mass of the ring gradually condensed, and became a planet, which revolved round its own axis, and at the same time rotated round the central body.

[TO BE CONTINUED.]

Christianity and Materialism.—Continued.

BY B. F. UNDERWOOD.

Christianity threatens men with damnation if the use of their reason leads them to conclusions unfavorable to its claims. The Romish Church, claiming to be an infallible standard in the matters of faith, requires unconditional acceptance of her teachings, whatever reason may seem to teach. The Protestant denominations boast that *they* take the scriptures for *their* guide, that they encourage the study thereof, and the exercise of private judgment respecting their teachings; at the same time they declare that disbelief of, or doubt concerning them is a crime, punishable, if not repented of, with eternal torment; that rejection of any of the prominent doctrines of orthodoxy is attended with the greatest danger—danger of being *damned;* that when the scriptures and reason clash, the latter should be subordinate to the former. Thus does Protestant, as well as Catholic Christianity *discourage investigation* and love of truth, by instilling into the mind unmanly fears respecting the consequences of coming to conclusions in conflict with accepted dogmas. How can a man, educated to believe a system that forbids doubting—the beginning of all wisdom—regarding its truth, make an impartial examination of its claims, or the claims of other systems opposed to it, or investigate without fear or favor questions that are related to it?

Materialism by teaching that there can be no higher authority than the enlightened reason of man, to which all other standards should be subjected, that there are no subjects too sacred to be investigated, that skepticism regarding questions admitting of reasonable doubt should be encouraged rather than condemned, necessarily promotes free inquiry, untrammeled investigation, a fearless exercise of reason, and a steadfast love of truth.

Christianity teaches that woman is man's inferior and enjoins submission on her part. Both the Old and the New Testament teach this. The latter teaches that as the Church is subject to Christ, so should wives be to their own husbands in everything, (Eph., v, 22-23), that the husband is head of the woman as Christ is head of the Church; that woman should not be permitted to speak in public, but to be under obedience, as also saith the law; that they should not be permitted to teach but to learn in silence with all subjection, for the reason that "Adam was first formed, then Eve. And Adam was not deceived but woman being deceived was in the transgression" (1 Tim., ii, 11-15.) Christians of this liberal age are getting ashamed of these teachings, which did woman such infinite harm in the early ages, when woman was regarded as a degraded being, so low, indeed, that she was forbidden by a council from taking the sacrament in her naked hands; but the idea of the subordinate position of woman is an essential part of the Christian system, which plainly teaches that while man was made for himself and the glory of God, woman was made specially for man, and that through her came sin into the world. Theodore Cuyler, of Brooklyn, was brought before an ecclesiastical court, and tried, convicted, and censured for allowing a lady to occupy his pulpit. His accusers acted consistently.

Materialists, rejecting the teachings of Moses and Paul, say that woman is man's equal and companion, that there should be no feeling of superiority or inferiority on account of sex. While the Church has perpetuated from generation to generation the notion of woman's subordinate position, has endeavored to circumscribe her sphere of action and usefulness, to shut her out from places of honor and trust, and to close every avenue of employment by which she could acquire a competency in life, Materialists have, consistently with their views, labored to overcome the influence of the Church respecting woman, and to emancipate her from the trammels which centuries of ignorance and superstition have imposed upon her.

The sacred books of Christianity sanction human slavery and oppression. The God of the Old Testament expressly commanded the buying and selling of men and women. The New Testament, although written when slavery existed in every province and almost every family in Rome, contains no word in condemnation of this institution. On the contrary, Paul, the great apostle of the Gentiles, of whom it is said, he had not shunned to declare "all the counsel of God," (Acts xx, 27,) said "Let as many servants as are under the yoke, count their masters worthy of all honor" (1 Tim. vi, 1, 2, "Servants be subject to your masters with all fear, not only to the good and gentle but also to the froward, "(Titus ii, 9). "Let every soul," says Paul, "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God; whosoever, therefore, resisteth the powers, resisteth the ordinances of God, and shall receive to themselves damnation." (Rom. xiii, 1.) "Submit yourselves," says Peter, "unto every ordinance for the Lord's sake, whether it be to the King as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers." (1 Peter xi, 13.) Neither Christ nor his apostles ever taught the injustice of slavery, or the inalienable rights of man. Slavery existed in Rome for nearly a thousand years after the establishment of Christianity, and the number of slaves in the Roman Empire under Christianity was greater than under Paganism.

As rationalism has advanced, these teachings have lost their prominence, although they may fairly be considered a part of the Christian system.

Materialists, rejecting the so-called "divine" standards and consecrated errors of the past, long ago taught the wrong and injustice of slavery, and by opposing the notion that all power is from God, and that "kings rule by right divine" they have encouraged popular government and social freedom. In France and England, and Germany and America, Atheists have been the warmest friends of freedom, and the most unyielding foes of slavery and despotism. While the churches were encouraging slavery in this country, the "Infidels" generally were educating the people up to an appreciation of its unjust character, and pernicious influence. Christianity, adding meanness and falsehood to its crimes against reform and progress, now claims the credit of having prepared the people to abolish slavery, when the fact is, the whole influence of the system was in favor of slavery, and its advocates brought the teachings of the Bible to sustain it, until the progress of liberal and humane sentiments produced a change in public sentiment.

Christianity commands us to take no thought for the morrow and refers us, as evidence that God will take care of us without work, to the lilies of the field, which "toil not neither do they spin." Once this injunction was carried out, and immense multitudes wandered over Europe, or lived in monasteries, diverting the mind from industrial pursuits and prolonging the darkness that hovered over Christendom. Nowadays, Christians "honor the command more in the breach than in the observance." And to act with seeming consistency, they put an interpretation on the teaching which makes it unexceptionable, although in obvious opposition to the meaning intended by Jesus, and understood by those who followed him about Judea.

[TO BE CONTINUED.]

THE composition of Tula silver, which was long kept a secret, has been at length discovered. It consists of nine parts of silver, one part of lead, and one part of bismuth. The metals, in the proportions stated, are melted together, and when saturated with sulphur the alloy takes on a beautiful steel-blue tint.

PROF. ASA GRAY, in the *Journal of Science and Art*, says it is remarkable that the barberry, which up to this time has not spread into the interior, was so prolific in Massachusetts as early as 1764 that the province, on June 10th of that year, passed an act "to prevent damage to English grain arising from barberry bushes."

IN a paper on the crystallization of silica in the dry way, P. Hautefaville states that tungstate of soda exerts more energetic action than phosphate of soda, even at lower temperature, thus permitting its employment for the production of the numerous silicates, more or less fusible, associated with silica in rocks.

Correspondence Extraordinary.

Letters from the Devil.

NO. XXII.

BOTANY.—CONCLUDED.

My Dear Readers: Another week of very hot weather has passed by, and I am aware that many of you feel oppressed and exhausted with the protracted heated term. It is popularly supposed that I am able to endure a very high degree of heat, and I am free to say that I am not aware of being put to any inconvenience by any amount of caloric I am necessitated to endure. You are not organized and constituted just as I am, and I am aware that you are far more susceptible to the high temperatures than one constituted like myself. There is a very consolatory consideration to be indulged in in connection with this heated weather, and that is, that it will be of very limited duration. In a few weeks it will be as cold as you can reasonably wish, and in still a few more weeks you will be blowing your fingers to keep them warm, and slapping your shoulders and sides to quicken the circulation of the benumbed sanguinary fluid. Patience under the visitation of all discomforts and inconveniences is an excellent quality to cultivate. It is a plant which for real utility is not excelled by any recognized in the science of botany which we have been considering. It is highly probable that the subject of botany is a little dry and heavy, or that there is too much detail in it to suit all of you. It cannot be expected that you will all take the same amount of interest in the study of this branch of natural history that I do, so I feel admonished to hasten on with the points I wish yet to touch upon, and let this letter suffice for what I now have to say upon the subject of this interesting study.

I closed my last in the consideration of the sexual organization of plants, and more especially with the female organs. I have a little more to say in continuation of this branch of the subject. The *style* proceeds from the summit of the carpel and may be regarded as a prolongation of it in an upward direction. It consists not merely of the midrib, but of the vascular and cellular tissue of the carpel, and when carefully examined is found to be traversed by a narrow canal in which there are some loose projecting cells, a continuation of the placenta, constituting what is called conducting tissue, which ends in the stigma. This is particularly abundant when the pistil is ready for fertilization. The form of the style is usually cylindrical, more or less filiform and simple; sometimes it is grooved on one side, at other times it is flat, thick, angular, compressed, and even petaloid, as in iris and canna. It may be smooth and covered with glands and hairs. These hairs often aid in the application of the pollen to the stigma and are called *collecting hairs*. These hairs during the upward development of the style come in contact with the already ripened pollen and carry it up along with them ready to be applied by insects to the mature stigma of other flowers. The styles of a syncarpous pistil may be either separate or united; when separate they alternate with the septa; when united completely they are called simple. When the union is partial then the style is said to be *bifed, trifed, multifed*, according as it is two-clift, three-clift, many-clift. The length of the style is determined by the relation which ought to subsist between the position of the stigma and that of the anthers, so as to allow the proper application of the pollen. In some cases the ovary passes insensibly into the style, as in Digitalis, in other instances there is a marked transition from one to the other. The style may remain *persistent*, or it may fall off after fertilization is accomplished and thus be *deciduous*.

The *stigma* is the termination of the conducting tissue of the style, and is usually in direct communication with the placenta. The stigma consists of loose cellular tissue, and secretes a viscid matter which detains the pollen and causes it to protrude tubes. This secreting portion is, strictly speaking, the true stigma, but the name is generally applied to all the divisions of the style on which the stigmatic apparatus is situated.

Transformations of the pistil are of frequent occurrence, and depend generally on a portion of a certain number of carpels and on adhesion of various kinds. Pistils of a succulent nature sometimes assume the form of a pod, like that of a pea. Occasionally stamens are changed into carpels, and at other times the carpels are transformed into stamens and bear pollen.

The *ovule* is the body attached to the placenta, and destined to become the seed. Ovules are most usually produced on the margins of the carpellary leaves, but are also formed over the whole surface of the leaf. In other instances they rise from the floral axis itself, either as terminal buds or as lateral buds. The position of the ovule relative to the ovary varies. When there is a single ovule, which has its axis vertical, it may be attached to the placenta at the base of the ovary, and it is then erect; or it may be inserted a little above the base, on a parietal placenta with its apex upwards, and then is *ascending*. It may hang from an apicular placenta at the summit of the ovary, its apex being directed downwards, and is *inverted* or *pendulous*; or from a pariental placenta near the summit, and then is *suspended*.

When the pistil has reached a certain stage of its growth it becomes ready for fertilization. Pollination having been effected, and the pollen-grain having reached the stigma in angiosperms, the summit of the nucleus in gymnosperms, it is detained there, and the viscid secretion from the glands of the stigma in the former case, and the moisture of the ovule in the latter, induce the protrusion of the intine as a pollen-tube through the pores or points of perforation of the grain, many or few tubes being formed according to the number of pores. The pollen-tube or tubes pass down the canal through the tissue of the style when present, and reach the interior of the ovary in angiosperms, and then pass to the micropyle of the ovule, one pollen-tube going to each ovule.

The granular protoplasmic matter in the pollen (fovilla) is transmitted to the embryonal vesicle, and fertilization is effected. Consequent upon this, after a longer or shorter period, those changes commence in the embryonal vesicle which result in the formation of the embryo plant, the ovule also undergoing changes which convert it into the seed and fit it for a protective covering and a store of nutriment for the embryo. Nor are the efforts of fertilization confined to the ovule; they extend to other parts of the plant. The ovary enlarges, and, with the seeds enclosed, constitutes the fruit, frequently incorporated with which are other parts of the flower, as receptacle, calyx, etc.

After fertilization various changes take place in the parts of the flower Those more immediately concerned in the process, the anther and stigma, rapidly wither and decay, while the filaments and style often remain for some time; the floral envelopes become dry, the petals fall, and the sepals are either deciduous or remain persistent in an attenuated form; the ovary becomes enlarged, forming the pericarp; the ovules are developed as the *seeds*, containing the *embryo plant*. The term *fruit* is strictly applied to the mature pistil or ovary, with the seeds in its interior. In popular language the fruit includes all those parts which exhibit a striking change as the result of fertilization. In general, the fruit is not ripened unless fertilization has been effected, but cases occur in which the fruit swells and becomes, to all appearances, perfect, while no seeds are produced. Thus there are seedless oranges, grapes, and pineapples. When the ovules are unfertilized, it is common to find that the ovary withers and does not come to maturity; but in the case of bananas, plantains, and bread-fruit, the non-development of seeds seems to lead to a larger growth and a greater succulence of fruit.

When the fruit is mature, and the contained seeds ripe, the carpels usually give way either at the ventral or dorsal suture, or at both, and so allow the seeds to escape. The fruit in this case is *dehiscent*. But some fruits are *indehiscent*, falling to the ground entire, and the seeds eventually reaching the soil by their decay.

By *dehiscence* the pericarp becomes divided into different pieces, or *valves*, the fruit being *univalvular*, *bivalvular*, or *multivalvular*, etc., according as there are one, two, or many valves. The splitting may extend the whole length of the fruit, and the dehiscence being *apicilar*. Sometimes the valves are detached only at certain points, and thus dehiscence takes place by pores at the apex, as in the poppy, or at the base, as in campanula. Indehiscent fruits are either dry, as the nut, or fleshy, as the cherry and apple. They may be formed of one or several carpels. In the former case they usually contain a single seed, which may become so incorporated with the pericarp as to appear to be naked. Such fruits are called *pseudo-spermous*, or false-seeded, and are exemplified in the grain of wheat. In such cases the presence of the style or stigma determines their true nature.

Fruits may be formed by one flower, or they may be the product of several flowers combined. In the former case they are either *apocarpus*, of one mature carpel, or of several separate fur carpels; or *syncarpous*, of several carpels, more or less completely united. These different kinds of fruit may be *indehiscent* or *dehiscent*. When the fruit is composed of several flowers united, it is usual to find the bracts and floral envelopes also joined with them, so as to form one mass. Hence such fruits are called *mullible*, *confluent*, or *athocarpous*. The term simple is perhaps properly applied to fruits which are formed by the ovary of a single flower, whether they are composed of one or several carpels, and whether their carpels are separated or combined.

Simple fruits are either dry or succulent—the pericarp, in the former instance, remaining more or less membracious in its structure, and sometimes being incorporated with the seed, while it is in the latter thick, succulent and fleshy, or pulpy. The *nut* or *glans* is a one-celled indehiscent fruit with a hardened pericarp, surrounded by bracts at the base, and, when mature, containing only one seed. In the young state the ovary contains two or more ovules, but only one comes to maturity. It is illustrated by the fruits of the hazel and chestnut, which are covered by leafy bracts in the form of a *husk*, and by the acorn, in which the bracts and receptacle form a *cupula* or *cup*. The parts of the pericarp of the nut are united so as to appear one. In common language the term nut is very vulgarly applied both to fruit and seeds.

The *drupe* is a succulent, usually monospermal and unilocular, indehiscent fruit, with a pericarp easy distinguishable into epicarp, mesocarp, and edocarp. The term is applied to such fruits as cherry, peach, plum, apricot, mango, walnut, nutmeg, and date. The edocarp is usually hard, forming the stone, (*putamen*) of the fruit, which encloses the kernel or seed. The mesocarp is generally pulpy and succulent, so as to be truly a *sarocarp*, as in the peach, but it is sometimes of a tough texture, as in the almond, and at other times is more or less fibrous, as in the cocoa-nut. In the almond there are often two ovules formed, only one of which comes to perfection. In the walnut prolongations from the edocarp, which is of two layers, extend into the substance of the seed, and give rise to its characteristic, convoluted lobate appearance. In the raspberry and blackberry several drupes or *drupels* are aggregated so as to constitute an *etærio*.

The *follicle* is a dry monocarpellary unilocular, polyspermal (many-seeded) fruit, dehiscing by the ventral suture. It is rare to meet with a solitary follicle forming the fruit. Specimens of folicles are found in hellebore, aconite, delphinum, magnolia, liriodendron, etc.

The *legume* or *pod* is a dry monocarpellary unilocular polyspermal fruit, dehiscing both by the ventral and dorsal suture. Prominent samples are the bean and the pea.

The *berry* (*bacca*) is a succulent syncarpous polyspermal unilocular indehiscent fruit with seeds immersed in the pulpy mass, formed by the placentas. The name is applied to currants, gooseberries, etc.

The *pepo* or *peponida* embrace such fruits as the gourd, melon, and other varities of the cucurbitaceæ. The *hesperidium* is the name applied to oranges, lemons, shaddock, etc. The *pome* embraces apples, pears, quinces, hawthorns, etc. The name *capsule*, is applied to the fruit or seed of the colchicum, lily, iris, henbane, monkey-spot, etc. The *siliqua* is a term for the seed pods of the cruciferous plants, as wallflower, cabbage, turnip, kale, etc. The *sorosis* is a term applied to pineapples, bread-fruit, jack-fruit, etc.

Thus I might detain you very much longer in describing the various forms and descriptions of fruits and seeds, and with other branches of botany, but I presume I have already detained you long enough. If you remember what I have told you, you will do extremely well, and I will not burden you further in this direction now, but in my next take up another subject. I thank you for your patience and kind attention to what I have had to say about plants and botany. There is much more I would very willingly talk to you about, but we would have to stop *some time*, and perhaps right here is as good a time as we will find. I part with you now overflowing with good feelings towards you and abounding with the kindest wishes that you may not suffer unduly from extremes of the weather or the prevailing hard times that beset you. Next week we will meet again in a spirit of cheerfulness and delight.

Believe me ever your friend, Lucifer,
Vulgarly called "Splitfoot."

Comstock Still at Work.

In May, Comstock attempted to secure the indictment of Dr. Sara B. Chase for selling a syringe, but the Grand Jury before whom he presented the case threw it aside as wholly unworthy their attention. In June, Comstock importuned District Attorney Phelps to allow him to go before the Grand Jury for that month and present the same, with additional evidence against Dr. Chase; but the District Attorney, seeing that the Grand Jury for May had acted upon the case and dismissed it, did not grant Comstock's demand. But, with characteristic persistence and enmity, Comstock went before the Grand Jury for July, without consulting the District Attorney or any one in his office, with a bill of indictment already drawn up against Mrs. Dr. Chase, and induced the Grand Jury to sign it. When this was learned, Assistant District Attorney Rollins went before Judge Sutherland and stated the facts, showing that the Grand Jury for May had taken the case under consideration and duly dismissed it He did not deem it best to again open it; and as Comstock had gone before the July Grand Jury without the knowledge of the District Attorney and presented the case over again which had been once dismissed, and, as it were, surreptitiously obtained an indictment, he requested that the Judge set the case aside and order a *nolle prosequi*. This the Judge very properly granted, and thus Mr. Comstock was thrust out of court in disgrace. It may well be understood that he is in bad odor with both the Judge and the District Attorney and his assistant. He would now have to appear with a very strong case for them to pay any attention to it. Nearly all the city papers contained notices of Comstock's sharp practices, with comments decidedly unfavorable to him. We append what appeared in *The Tribune*, preceded by a letter from Comstock to that paper,

written in bad taste and worse grammar, before he made his last ignoble attempt against an already deeply-injured woman. By the editorial remarks of *The Tribune* it may easily be seen in what esteem Comstock is now held by the press of this city. It will be remembered that that paper was, but a short time ago, considered extremely favorable to Comstock:

COMSTOCK TO THE TRIBUNE.

To the Editor of The Tribune.

SIR: I have just seen the card from the Rev. F. Courtney and your editorial notice underneath it. While expressing great gratitude to that gentleman, and indorsing most heartily what he says of the work and its imperative demands upon all good citizens, and the weighty reason for carrying on the work, no matter what opposition, or discouragement or the sources from which these emparenments come. I would also, say that you, Mr. Editor, are laboring under a great mistake in reference to my methods. There *has* (*sic*) recently appeared in your *papers*, certain Editor*ials* that *have* (*sic*) not amounted to any specific charge, but rather insinuated that there might be something wrong; which "insinuations" have done me great injustice, and prejudiced the cause before the public. You say

"He found a woman with good medical education, and, so far as the public knew, of fair standing in the profession, whom he suspected of a willingness to do illegal acts. Thereupon he represented himself to her as a person in need of the illegal aid he fancied her willing to give, and finally induced her to make what he called the illegal sale. Then he had her arrested and subjected to infinite scandal, and as the end of it all, was turned out of the Grand Jury as having no case, while it is now said his victim is about to prosecute him for libel."

What are the facts? Complaint came to me from most reliable authority, that the person referred to was lecturing to women and young ladies in the lecture-rooms of some of the churches in Brooklyn, that she in these lectures advertised her unlawful article to prevent conception. (On the day of arrest this person admitted in the presence of your representative, that she advertised them only in her lectures, that she had been very careful to keep out of the clutches of the law, and was also careful not to fall into Comstock's hands either.)

I called on this person, without any disguise, and did not represent myself as a person in trouble, but did ask for one of her articles such as she had had over to her lecture in Williamsburgh and shown to ladies there. I purchased one of these articles to prevent conception, to be used with solution of sulphuric acid. With a witness again, the second day I called and purchased another one, and that was my method. You do not say one word of disapproval because young ladies had these incentives to crime offered to them and brought to their attention. You allow them freedom to buy. (My attention was first called to the fact of one young woman being ruined and internally ulcerated by using one of these articles.)

You do not object to her selling, but you object to my buying, in order that I may thus secure evidence in a strictly legal manner to stop such nefarious proceeding.

It is true one Grand Jury has failed to indict. They called but one out of four witnesses. They ignored the fact that the law says, "Any article whatsoever for the prevention of conception," and with positive evidence that she sold for such unlawful purpose, with three other witnesses to corroborate this fact, with her own confession of guilt before the magistrate and others, I admit that one Grand Jury failed to indict.

That is a matter for the consciences of those gentlemen under their oaths. I would not exchange places. This much I am ready to do—to prove a violation of law on part of this woman by most positive and clear evidence. Let the present Grand Jury subpœna all the witnesses, and the Justice at the Tombs, and ascertain the facts. If this cannot be done, then I ask that a committee of three or five of the ablest lawyers in this city be appointed before whom the facts be laid so far as the public is concerned, and let them say if any improper thing was done. I am most happy to say, if the community will wait and suspend judgment a little, that the Supreme Court will soon decide whether I had probable and just cause for arrest or not.

Many slurs and insinuations have of late been made against me by the papers of this city. I say to you, as I say to the world at large, if you have any charges against me, submit them to the Executive Committee of the Society for the Suppression of Vice, and you can very easily find out the facts. I will cheerfully furnish the minutest detail of any or all of my cases at any time I am deemed in the wrong, and the proper demands are made. The work must go on. Your attacks only make it more difficult. Please do me justice by publishing this.

Very truly yours, ANTHONY COMSTOCK.

New York, July 5, 1878.

JUDGE SUTHERLAND'S DECISION.

Charges were made against Mrs. Dr. Sarah B. Chase by Anthony Comstock, and he procured her arrest and induced the publication of articles severely condemning her. But the Grand Jury, in May, unanimously ignored Mr. Comstock's charges, and refused to find a bill against her. In the following month Mr. Comstock applied to the District Attorney for leave to go again before the Grand Jury, which was refused. Nothing daunted, Mr. Comstock went, without consultation with the District Attorney, before the July Grand Jury with two indictments drawn by himself, and the present Grand Jury signed these indictments. Yesterday, Assistant District Attorney Rollins stated these facts to Judge Sutherland in the Court of General Sessions, and moved that the indictments be quashed. Judge Sutherland granted the motion, the following indorsement being entered on each indictment:

"The within case was fully considered by the May term of the General Sessions and unanimously dismissed. Mr. Anthony Comstock made an application to Mr. Phelps for an opportunity to present the case again to another Grand Jury. The District Attorney did not think such a course wise, for reasons which he stated at length on the papers containing an abstract of the evidence. These papers, with the original complaint, across which was marked by the secretary of the Grand Jury 'dismissed unanimously,' are, and have been since May 11, on file in the clerk's office of the court.

"Without consultation with the District-Attorney, and without informing the Grand Jury of this prior dismissal, Mr. Comstock went before the Grand Jury and procured this indictment, to which, by leave of the Court, the District Attorney enters a nolle prosequi."

THE TRIBUNE'S REPLY.

The Tribune has again and again defended the general purposes of the work which has (unwisely perhaps) been committed to the discretion of Mr. Anthony Comstock. Of late it has been compelled more than once to express its doubts as to the wisdom with which Mr. Comstock conducted the work. In a card written a few days ago, he resented, with some heat and doubtful grammar, any question of the entire correctness of his methods, repeated his charges in the particular case in which the Grand Jury had thrown them out, and boasted of his purpose yet to make them good. We print elsewhere his letter, together with yesterday's record of judicial proceedings in the case. The one seems to dispose pretty effectually of the other; and we now repeat, with somewhat more emphasis, the warning to the members of this society, that they must either teach Mr. Comstock more discretion or lose a good deal of the cordial support they have hitherto received from the better portion of the public and the press of New York.

One thing follows: the Society for the Suppression of Vice, to which several honorable gentlemen are attached, will have to drop Comstock from their employ or share with him the ignominy he has brought upon himself and upon them.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

Father Sanna-Solaro, in a memoir on the same subject, argued that if the Sun is taken to be the principal source of atmospheric electricity, the facts, otherwise most difficult to co-ordinate, immediately link themselves into the chain of phenomena, conveying with them, so to speak, their own explanation. Father Sanna-Solaro is, in my opinion, one of the highest anthorities on meteorogical subjects, and his work upon the "Causes and Laws of the Movements in the Atmosphere" may be studied with profit.

VI.

At the same time there is anything but an unanimity of opinion as to whether the Sun is the main cause of the electricity by which we are surrounded. M. Faye, in a very able treatise in support of his own theory, says: "We know that there is a fundamental difference between electricity and heat or light. The greater the vacuum the more rapid is the propagation of light and heat, so much so that certain specialists, supposing a material medium to be necessary, propounded the idea of filling the infinity of space with absolutely imponderable ether. But electricity requires ponderable matter in order to manifest itself in the shape of currents or of simple force, attractive or repulsive. Electric experiments carried on in a place where there is an approach to a void, are very feeble in their results, and they come to a full stop in a laboratory where a complete void has been created. Thus, I repeat, the electric agencies in question must be conducted in a ponderable space. Now, we have seen that if the celestial regions are furrowed in all directions by numberless corpuscles, shooting stars, aerolites, remains of comets, and even, perhaps, by solar hydrogen, etc., these small masses of ponderable matter, accomplishing their distinct orbits around the Sun, could not possibly form a continuous mean like the air in which we set electricity into action.

"I should not have thought it necessary to insist upon this idea, but that my colleague, M. Becquerel, had recently brought it into prominence by his endeavor to connect the Sun with our own atmospheric electricity. M. Becquerel admits that the solar mass is incessantly emitting hydrogen which becomes diffused in space, conveying with it its own electricity, essentially positive, and communicating it to the stars on its passage, without, however, coming in contact with their atmospheres. I do not intend to discuss these ideas, merely wishing to point out that the hydrogenous emanations of the Sun would not constitute a continuous mean capable of serving as a vehicle of communication to electric repulsions or attractions. Repulsed from the Sun by the supposed electricity of the chromosphere, or rather, perhaps, by the repulsive force of the photosphere, these molecules would also be endowed with rotatory speed; they would, therefore, describe hyperbolic curves convex towards the Sun, and branching towards all parts of the universe. Thus they would speed along in separate directions, gradually getting further from each other, without being capable of exercising the mutual reactions which constitute an electric mean or a gas."

M. Becquerel still maintains his theory that the Sun is the probable origin of electricity, and has answered M. Faye's arguments in a treatise laid before the Academy of the Sciences, in November, 1872.

VII.

Before proceeding further, it will be as well to explain what is meant by the solar atmosphere, and the phenomena to which it gives rise. This atmosphere is double; the first part, which envelops the centre of the Sun, is called the *photosphere*. Like the region which it surrounds, it is the seat of vast chemical processes. As it radiates towards the celestial region it loses a portion of its heat, while the gaseous bodies which it contains, becoming cool and condensing into vapor, relapse into the interior of the Sun, to return afresh into the photosphere, and recommence the same transformation. Such is the explanation given of the first atmosphere by those who are of opinion that the Sun has no solid nucleus—an opinion which is generally accepted in the present day, and the reasons for and against which will be found below.

The solar photosphere, according to Father Secchi, must contain vapors of every variety, which, owing to their extreme levity, must attain a great altitude. If a large number of bodies, looked upon by mineralogists as elementary—precious metals in particular—have not been discovered in the Sun, it does not follow that there are none, for it may well be that these metals, owing to the great density of their vapors, are detained in profound regions inaccessible to spectrum analysis. The following is the nomenclature given to substances known to exist in the Sun, arranging them in the order of their atomic weight from the lighter to the heavier: *Hydrogen, sodium, magnesium, aluminium, silicon, potassium, calcium, chromium, manganese, iron, copper, zinc*, and *barium*.

Beyond this luminous envelope or photosphere, which forms the apparent limit of the solar disc, is an atmosphere properly so called, transparent, but endowed with a sufficient power of absorption to arrest a part of the solar rays. It is not of uniform altitude, attaining the maximum of height at the equator and near the spots, and the minimum at the poles.

This atmosphere, which completely envelops the Sun, is almost entirely composed of hydrogen of a very high temperature; it also contains a small quantity of sodium and magnesium vapor, and even of vapor of water. In it may be noticed aggregations of rose-hued patches, analogous to the flames which may be seen round the moon's disc during the solar eclipses, and which are known as *red protuberances*. Hydrogen is the main element of these phenomena.

VIII.

Father Secchi points out that, by virtue of the law of superficies, the inner strata of the sun must have a rotatory motion more rapid than the outer ones, and that the friction has not perhaps set up a motion of identical character throughout the whole mass. The points situated at the equator must be vested with a speed greater than those nearer to the poles, as is proved by the motion of the spots. He admits, at the same time, that the exact theory of circulation in the solar mass is not yet completely solved, and that we must for the present put up with hypotheses on the subject.

It also results from his observations, that the length of the solar diameter is to be decided by the amount of activity of the sun itself, and that the diameter of the disc is least where the activity is greatest. This unlooked-for conclusion concords with the general comparisons that have been made between the length of the diameters and the number of the protuberances.

The Sun is the seat of explosions which seem to be connected with the production of spots. Father Secchi has even succeeded in obtaining some definite information as to one of these phenomena, the results of which he laid before the Academie des Sciences August 5, 1872.

This phenomenon occurred at 3.30 P. M. on the 7th of July, 1872. At 2.40 P. M. there was nothing but a small luminous jet; the internal motions of the incandescent vapors were so intense that the luminous clouds were seen to change in shape in a moment; and at 4.15 P. M they had reached an altitude ten times greater than the diameter of the Earth, or, in other words, of 79,000 miles. This eruption lasted two hours, and was repeated the next day at the same point in the Sun. Father Secchi adds, that at the same date an Aurora Borealis was seen at Madrid and many other places in Europe, and the phenomenon was also accompanied by violent magnetic perturbations in many places.

The zodiacal light also extended [illegible] an unusually wide space, whence he concludes that the various phenomena are connected with each other, and that the great motions of the solar photosphere have their counterpart upon the earth.

[TO BE CONTINUED.]

The National Defense Association

held a meeting in Science Hall on the evening of the 11th inst. Among the action taken was the discussion of Comstock's third attempt to effect the indictment of Dr. Sara B. Chase, and the opinion prevailed that something should be done to assist her in the prosecution of Comstock. Other matters in connection were duly considered. The following cash receipts and pledges for the Defense Fund were reported.

CASH PAID IN.

E. B. Foote, Sr., M. D., (with some small amounts),	$10 00

AMOUNTS PLEDGED.

E. B. Foote, Sr., M. D.,	50 00
A. Lohry	20 00
G. L. Anderson,	10 00
Chas. Winterburn, M. D.,	10 00
A. Lawson,	10 00
C. A. Codman,	10 00
H. B. Brown,	10 00
T. C. Leland,	10 00
E. B. Foote, Jr., M. D.,	10 00
D. M. Bennett,	10 00
E. M. Macdonald,	10 00
A. K. Butts,	10 00
H. Ellenton,	5 00
John C. Wade,	5 00
J. C. McMasters,	5 00

It is hoped many others will step forward and pledge such sums as they feel disposed to contribute, if necessary, towards the judicious defense of such cases as Comstock may bring against Liberals and others, according to the discretion of the Defense Committee. It is hoped the money will not be needed, but the pledging of a generous sum is desired. Let the roll of honor be largely increased.

Communications.

Synopsis of all Religious Beliefs.

BY MRS. E. L. SAXON.

Greece is the oldest European nation. Its history extends a little more than one thousand eight hundred years before Christ. No settled religion was theirs, for colonies from Egypt, Phœnicia, and Thrace settled among them. Their thoughts were cheerful and poetic; no anchorite preached torture for the good of the soul, and, among nations, Greece in her youth seemed to be a gay and bounding athlete ready to spring forward in a joyous dance. They had no sacred books. Minos, their first lawgiver, was believed to have received them direct from Jupiter. The poems of Hesiod and Homer were regarded as inspired by the muses, and the mythology of Greece and Rome is filled with stories of gods and goddesses mingling with men. A direct special agency controlled all things. Their deities were spirits of planets, and all familiar with mythology know its teachings or stories. They made offerings to the gods to propitiate them on all occasions; Jupiter, Bacchus, Ceres, and Apollo, being the principal ones. From Egypt they had an order of priests, descendants of Esculapius, the god of medicines. An image or healing serpent was kept in their temples, and the staff of this god is still represented as wreathed with one. Women were admitted to the priesthood. It was customary to sometimes sacrifice a human being to the gods. The story of Iphigenia sacrificed at Aulis to propitiate the anger of Diana, is familiar as the similar one of Jephthah's daughter in our own Bible.

The old Braminical idea of the atonement prevailed in Greece and Rome. Cicero says, the force of religion was so great that some have voluntarily sacrificed themselves to the gods, for the good of their country. Any one to read the history of Greece and Rome near the time of Christ will see how strong was the belief in a mediator.

They observed all religious rites, handed down by their fathers. In the vestibule of the temple stood a vase of holy water, with which all were sprinkled as they entered. A similar practice lives in our Catholic churches.

The Eleusinian mysteries in honor of Ceres, were very sacred, and celebrated with great magnificence. One to Bacchus was held on the twenty-fifth of December. Later, when Persian ceremonies were introduced, one to Mithras was held on the same day. In Greece theories escaped from beneath locks and keys of priests, philosophers discussed them freely, and from their different beliefs many sects sprung. They, too, taught the maxim of Confucius, "Do not to others what you would not should be done to you." Pythagoras brought knowledge of varied kinds from Egypt, and his scholars founded a sect of philosophers, whose theories tinctured the minds of men for ages, even to the present day.

In the teaching of Socrates, this sentence occurs, "The Deity sees all our acts, and is everywhere present, and takes care of all; if men believe this they will abstain from base actions, even in private." He made frequent allusions to a demon that accompanied him from his youth. We speak of demons as evils, the Greeks did not, and Socrates called his "a divine voice or supernatural sign." It would protract this article beyond all due bounds, to name the various learned men who claimed to have what was called supernatural intercourse with other beings, and to enumerate the various laws that were passed against what was called theurgy or magic. Since the foundation of the world the immaterial has sought intercourse with material beings, and as we look over the lapse of ages and read their records, one can only wonder why it seems so strange to us now. It is said, "the boy is father to the man." When worship is simple it is pure Deism, one great and powerful God. So it was when men's hearts were pure, so it will be again when men's hearts are enlightened, and their minds become broad enough to see that God has unfolded his goodness and greatness to man as his needs required. When men were far apart changes were slow to come; we communicate now with all the known world, one vast brotherhood; our religion is progressive, it appeals to all hearts, it satisfies all cravings, it is taking to itself the wings of the morning and sweeping to the uttermost parts of the earth. Let us make it beautiful, let us hold it pure, let us purge it of all shame, and make it lovely to behold. Men to be Spiritualists must be spiritual in thought and deed, and let every act be such as angels might behold.

I have now to approach the Jewish religion, from which our own is taken, and in the notice of it will treat it as I have the others, simply as a matter of history, for all religions in every nation were believed by their followers to have come directly from God, as sincerely as the followers of our own have believed the same of theirs. It has ever been deemed a wicked thing to question it, and the least doubt expressed regarding it led at once to the charge of Infidelity. Reason is a flower of the spirit, it blooms and its fragrance is liberty and knowledge. It was truly said by a brave Deist seventy years ago, "That the Bible was more read and less studied than any book in the world."

The history of the Jews begins with Abraham, the tenth in descent from Noah. The supposition is that he was born in Chaldea, and accustomed to their worship. According to Josephus he published the theory of one God, and being a man of wisdom and sagacity, he tried to change the opinions of others, for which he was persecuted by the people of Chaldea, and Messapotamia, that by the assistance and command of God, he fled to Canaan. He afterwards went into Egypt during a famine, and learned much of the Egyptians and their religion, but Josephus starts out by saying he will write nothing but what is in the sacred books, and the list he gives as canonical is the same that we have in our English translations, but he certainly gives many accounts that are in their tradition. Afterwards he declares, "I have delivered every part of this history, as I found it in the sacred books." I shall not enter into any account of the sacred books, so far as contrasting or comparing them; they are open to all. I shall only refer to them in connection with other religions and explain how they were handed down to us.

To return to Abraham. We read he returned from Egypt "with sheep, and oxen, asses, and men and maid servants." Hagar, one of these, afterwards became his concubine, and it is upon her son he first performed the rite of circumcision. Faith in spirits is plainly shown by frequent mention of angels, which in Hebrew means "a messenger." Wherever he journeyed, Abraham erected an altar and sacrificed. A prevailing opinion with ancient nations was, that human sacrifice was acceptable; he once came near offering his own son. Manetheo states in his history, that Moses was of Helliopolis by birth, and his name Osarsiph, from Osiris, the God; that he was the priest who ordained the Jewish polity and laws and changed his name to Moses. Such is the Egyptian story, and Josephus quotes it to prove his ancestors were of the shepherd kings. The story entire is too long for quoting in full.

Whether Moses was ever an Egyptian priest we can never kuow; he certainly did lead his people away from Egypt, and teach them the worship of one God, still his form of worship as prescribed bore strong resemblance to those with which he was and had been familiar. When asked by his people the name of their God, he said, "Jehovah," a word which contains the present, past and future tenses of the Hebrew verb "to be," and signifies "I am, was, and will be." On a very ancient temple in Egypt has been found the inscription, "I am whatever is, was, and will be." This name was held in the greatest reverence by the Hebrews. The Hindoos and Egyptians were also scrupulous about pronouncing the name of their great God.

Egyptian judges wore a breast-plate containing the image of two deities, ornamented with jewels, the names of these gods, truth or justice, and light or manifestation. When learned Jews translated their manuscripts into Greek, they translated "Urim and Thumain" into words signifying "Truth and Justice." This was the breast-plate Moses ordained the priests to wear. The Tabernacle was constructed on the same principle as the Egyptian temples. It faced the east, had a tub of water for ablution, had an outer enclosure, and an inner sanctuary, or "holy of holies," veiled from the congregation by a veil of purple, scarlet, and blue.

In the inmost temple of the Egyptians was a chest or shrine, surmounted by an image with wings. In the sanctum of the Hebrews was a chest plated with gold, and overshadowed by cherubims with wings touching each other. It is now the opinion of scholars that cherubims were the winged-bulls so common in the temples of Egypt and were so sacred in Chaldea. The word cherub, in Hebrew, means a plough. The ark had rings, through which staves were passed to be carried on the shoulders. In the ancient temples of Egypt, sculptured processions show the priests carrying these in the same manner.

In Egypt priests and kings were anointed with sacred oil. Moses prepared and consecrated oil to anoint the priests with, and laid it up in the tabernacle. In Egypt the priesthood was hereditary; so, too, with the Hebrews. In Egypt land was set apart for the priests; so, too, with the Hebrews. The priests in Egypt, alike with the Hebrews, both wore pure white linen and performed many ablutions. In both governments the priests decided everything—both were theocratic. In Egypt the new moon was welcomed, and offerings made to Isis; so, too, did the Hebrews, and made offerings to Jehovah. Sculpture in Egypt, long before the time of Moses, shows them offering mules, asses, turtledoves, and young pigeons; the same was prescribed as an offering by Moses. Egyptians believed in the fumes of incense, and sacrificed gratefully to their gods; so, too, did Moses, who says, "The Lord smelled a sweet savor."

Egyptians, with solemn ceremonies, laid their sins on a bullock, and removed the head far from them. Moses ordained the sins of the priesthood to be laid on the head of a bullock, and to be afterwards sacrificed; and those of the people on the head of a goat, to carry off their sins—the scapegoat. Both people attached peculiar sacredness to cows. Moses burned a red heifer, "flesh, bones, blood, and dung," the ashes to be used in purification. In Egypt, from time immemorial, it has been a custom for travelers to carry a serpent's image wreathed round a pole. Serpents' images of silver and brass abound in their temples, supposed, in some way, to be connected with the healing art. Sacred books say Moses made a serpent of brass and set it on a pole, and all who were bitten looked on it and lived.

Egyptians hated swine; so, too, did the Hebrews. Why Moses was not circumcised is not stated. He did not circumcise his son until about to return into Egypt, and then it was done by Zipporah, in evident anger and by compulsion. That Moses had not been is evidently implied.

Doubtless, many more resemblances would be found in the records of Egypt had they come down to us uninjured. Moses discarded all inferior deities, and led his people to believe that Jehovah dwelt in their midst. But that he had example of one great and invisible God among the Hindoos is proved by the extract from the Veda: "There is one living and true God, everlasting, without parts or passions, of infinite power, wisdom, and goodness; the maker and preserver of all things." Moses makes him mercilessly cruel, angry, and vengeful, with passions like men, as too many instances will show. He had to control an idolatrous people; how much so is shown by their worshiping the golden calf in his short absence in the mount. It was only be terrors undefined that he could control them. The law given by Moses to the people was not the law afterward laid up in the ark. He gives the first in a speech to them when he comes down from the mount. The supposition is that he has the same which he broke in anger. The next set he receives after breaking the tables is filled with ceremonials and observances different from the first. Any one at all conversant with the Bible knows how quickly the Jews turned after strange gods. In the reign of Josiah, son of Anson, the strange statement is made that the priests, in counting out the money that had accumulated, announced to the king that he had found "the book of the law." The pious young king seemed ignorant of the existence of such a book; and, when he learned from it that the worship of such images as he worshiped was prohibited by Jehovah, he rent his clothes in grief and terror.

The memorable captivity of Babylon happened four hundred and sixty-seven years after David, and five hundred and eighty-eight before Christ. The captives carried to Babylon were allowed to mingle with the people, and Nebuchadnezzar had many of the higher classes of lads instructed in the schools of the Magi in all Chaldean learning. It was there they studied interpretations of dreams and astrology in connection with prophecy. Daniel, and his kinsmen of the line of Judah, were in these schools; but Daniel clung to his religion, as did many of these tenacious people, until Cyrus gave them permission to return and rebuild their temple. It is stated that forty thousand men, with their families, returned, belonging, most of them, to Benjamin and Judah. It was to the latter prophecies pointed, and from him, it is supposed, they now took the name of Jews. The other tribes, carried captive into Syria, were called Samaritans, and much idolworship had crept into their law. The descendants of Judah refused to be friendly with them, and provoked a bitter enmity from the Samaritans which continued to the end of their history. From the building of the temple, under Cyrus, we hear no more of idolatry. Their prophet had, all along, told them their sufferings had come. From this, they restored their temple, and their hearts were fired with the hope of the deliverer so long promised. Their ark was gone, the shechina no more appeared over the mercy seat, the Urim and Thumain were lost—still they observed ancient rites with as much exactness as possible.

The restoration of the old ritual of worship devolved upon Ezra, a descendant of the priests, who is praised as "a ready scribe in the law of Moses." The Jews held him in high esteem, and he gathered the fragments of writing, old traditions, and old records, assisted by a council of one hundred and twenty learned elders, called "the great synagogue." A series of these ecclesiastical councils continued until the reign of Alexander the Great. It was necessary that the law of Moses should be understood. Like the code of Menu, it contained both civil and religious usages, and regulated trade, worship, and inheritance. A reference to the book of Ezra, and Nehemiah, shows the working of the law as expounded by Ezra. All planet-worshipers peculiarly observe the seventh day, but the Jews regarded it as a sacred day because thereon God rested after the creation; though, in another instance in the law of Moses, he says, "Because, in that day, God led you forth from bondage." This came on the day we call Saturday, and was called the Sabbath. Every seventh year was a sabbitical year; the land rested from tillage.

The most important festival was the Passover. After the lamb had been carried to the temple, in-

spected, and slaughtered, it was roasted whole. When all were ready to sup, a vessel of red wine and water was prepared, the master pronounced a blessing over it, drank, and passed it round to each of the company, some oblations were performed; then the master took unleavened bread, broke it, ate a portion of it himself, and passed it to the rest; then a hymn was sung. This feast originated our sacrament.

[TO BE CONTINUED.]

The Financial Problem.

I have read with considerable pleasure the various articles which have recently appeared in THE TRUTH SEEKER relative to the financial embarrassment and distress of the country. For it is at the present time a question of great importance in view of the fact that the present pecuniarily embarrassed condition of the country finds no parallel in the events of any previous period. True we have suffered many commercial crashes in the past, but never before were we so completely prostrated with respect to the vigor of trade and commerce. Never before were all kinds of business throughout the nation so utterly paralyzed. Never before were so many of our enterprising business men so hopelessly embarrassed or so many of them daily sinking into bankruptcy. And never before did we observe so many millions of our citizens suffering for the indespensable wants and comforts of life.

In view of these facts it is evident the financial question is one of great importance. And a portion of the columns of every newspaper in this country should be devoted to the discussion of this momentous question, that the people may be properly enlightened on the subject, and arouse to their duty in the case. For in democratic governments the correction of such evils devolve upon the people. I am aware that thousands of people are cherishing the conviction that the financial problem is one that is hard to understand. They tell us there is something too complicated and mysterious about it for the common people to comprehend, and, therefore, they need not bother their heads with it. But a thorough investigation of the matter would show that this is not true. In the light of history it is a plain, simple question.

It seems very strange that we should have so many theories afloat in the country with respect to the causes of our present financial tribulation when we have so many volumes of experience compressed in the practical history of many nations which show exactly what is the matter. We have before us the experience of more than twenty different governments, which have tried our ruinous financial system, and always with the same disastrous results. While other governments which have established wiser and better financial systems, or financial systems upon a better basis have suffered none of its financial evils with which we are so often afflicted, but have enjoyed uninterrupted commercial prosperity. These facts furnish us with a full and satisfactory solution of the financial problem and point out very clearly the true policy to be pursued by our government. Three monetary systems have been tried by nearly all the civilized governments of the earth and with similar results in each case. These systems are known as: 1. The Hard Money System; 2. The Banking System; 3. The Soft Money, or Irredeemable Paper Money system. Two of these systems have been a source of almost perpetual evil, and an unmitigated curse to the laboring classes and the business classes wherever they have been tired or tolerated while the other system has been attended with exactly the opposite results, and on the contrary has secured permanent prosperity to all classes and all kinds of business, while it has been permitted to exist. In the name of reason I would ask if such facts do not indicate the true financial policy. I will briefly notice the principles and practical results of each system, and in doing so will occupy as little space as possible.

1st. *The Banking System.* This system has proved to be a deadly enemy to the interests of all classes but the monied aristocracy in every nation which has tolerated it. It is founded upon an unjust principal of monopoly which allows its stockholders to draw interest on money they never possessed and a rate of interest, too, which will ruin the business men and laboring men of any nation sooner or later. And then they are allowed to expand their loans till they become so "inflated" that they are compelled to suspend to avoid a run on their vaults that would drain them dry. In this way they forfeit their charter, but then they are a privileged class and are allowed to break the laws of the country with impunity. There is not a banking system in existence and never has been that has not been guilty of an open infraction of the laws in this way which if committed by a laboring man would have sent him to the jail, penitentiary, or gallows. But for money sharks and Shylocks laws are mere cobwebs. By the principle of expansion and contraction thus indicated the banking system keeps the business of a nation perpetually vacillating—up to-day and down to-morrow. We are a busy, active, and enterprising nation, and hence, soon regain our wonted activity after having been prostrated by this accursed institution; but we are hardly upon our feet before we are tripped up again and thrown flat on our backs. This has been our up-and-down experience for sixty-eight years under the banking system. Eleven times we have been up and eleven times down; thus rising and falling once on an average every six years; and every banking nation in the world has had a similar experience, and all of them will be subject to these calamities while they allow this great *Boan Upas* to exist and control the currency of the country. And of all banking systems our present national bank system is the worst in its disastrous effects upon the business of the country, or will be at least, when its principles are carried out, as it could not if it would and would not if it could furnish one fourth of the amount of currency or money necessary to keep the business of the country in a prosperous condition. It has, with the "money ring" behind it which runs it, succeeded in contracting the currency till we have but a mere handful left—only about $13 *per capita*—$13 for each citizen. It is as impossible for any commercial nation to prosper in business or avoid the calamity of "hard times" with such a mere thimble-full of money as it would be to run a grist mill with three gallons of water. Money constitutes "the tools of trade" and is as essential in business as the tools on a farm.

2. *The Hard Money System.*—The principal objection to hard money is that it is *hard* to get and *hard* to keep. And every nation which has attempted to make it the principal medium of exchange has been frequently swamped in business on account of the difficulty of getting and keeping a supply. For as it possesses "intrinsic value" (which means a value for other purposes), this counter-claim on it frequently draws it out of the channels of trade and thus cripples the business of the country. A vast amount of gold and silver is now demanded in the arts and sciences, and this demand is constantly increasing. And as this demand becomes greater or less, it has the effect to change the value of these metals, and thus alter the intrinsic value and premium on the money made of these materials which makes gold and silver, or anything possessing "intrinsic value" very unsuitable for money. There is on every gold and silver dollar two conflicting demands—one as a commodity and the other as money. And whenever there is an unusual demand for it in the arts, it has the effect to draw the money out of the channels of trade and thus cripple the business of the country. The unusual demand for gold in Europe a few years ago in the arts drew $30,000,000 out of Wall street in one day. On the other hand, an unusual demand for hard money will draw the gold and silver out of the hands of the veteran, and thus stop the wheels of progress in the essential arts of civilization. Such facts indicate it to be an act of folly and madness to have the money made of gold and silver or anything possessing "intrinsic value." And "hard money" constitutes the tools of the money gambler, and we will frequently have "hard times" while we use hard money. A money possessing intrinsic value will always be an article of speculation in the hands of unprincipled money dealers and speculators. While there is more than one kind of money, speculators will stand between them and grow rich out of the people by changing their relative values. There should be but one kind of money, and that made of a material possessing no "intrinsic value," then it could never depreciate and never demand a premium, and there would be no inducement to ruin the business of the country by contracting it. All experience proves this is the true policy.

3. *The Soft Money System.*—Money should be made of a material possessing no "intrinsic value," a material that costs nothing, so that it can be attained and kept in sufficient quantities to fill all the channels and keep them full; then we will have no money panics and no hard times. And it should not be issued in the interest of banks or private corporations, but in the interest of the people, and based on the property of the people and the credit of the Government. Such a system has been thoroughly tried by more than a thousand years of experience, and with uniform success. The republic of Venice tried it for more than six hundred years, Scotland two hundred years, England for about thirty-five years, and our Government for nearly fifteen years, and no money panics, no commercial crashes; no general bankruptcies or general pecuniary distress was witnessed by any of the governments during the reign of this common-sense system. Thus the money problem is solved and settled by the facts of history.

Richmond, Ind. KERSEY GRAVES.

French Finance.

MR. EDITOR: Mr. Truesdell in the T. S. of June 29th, says, "It is passing strange that any intelligent person should attempt to sustain the theory of a paper monetary standard by referring to France, when her entire financial history points to the opposite conclusion." He refers to the John Law's "wild financial scheme," of 1716 to 1726, and still later in 1789, the Government again abandoned her coin standard, issuing an irredeemable paper currency, the famous "assignat," and proclaimed by law a full legal tender for all debts both public and private. He is careful not to tell us, under what circumstances the assignat was issued. He would have us infer that it was the deliberate action of the government in time of peace—changing from a coin base to a kind of "greenback currency." He does not tell us that at this time France was in the throes of a great revolution—that the clergy and nobility had fled the country carrying with them everything portable in the shape of coined money and valuables, leaving nothing behind but the real estate—the vast possessions belonging to the Catholic Church valued at three billions of francs, and less than $500,000 in the treasury—that the National Assembly in the dire extremity of providing "ways and means" to sustain the new government and protect its life against the combined governments of Europe, "created the assignat," basing its redemption on the "confiscated property of the Catholic Church," instead of basing it, as it should have been, upon every dollar of property and products of the whole country. This note or "land warrant" (as Gen. Butler calls it) although unjustly based, proved a great blessing to the people of France in restoring order and that general prosperity to which the outraged and plundered masses had been strangers for centuries, but the assignat finally failed, and it would have failed all the same if based on gold, for the government that created it was overthrown by Napoleon, and he restored the confiscated property to the Church. But some time previous to the failure the enemies of the new government employed skilled workmen in Belgium, Switzerland, and London, to counterfeit the assignat, no less than seventeen establishments in London, employing about four hundred persons in manufacturing this spurious emission which was easily set afloat mostly in France, and was well calculated to deceive the honest people of France, causing them to lose confidence in it as well as in the stability of the government. 150,000,000 francs of it had been put in circulation, causing the rapid decline in value of the genuine assignat, which did not much exceed 500,000,000 francs.

Mr. Truesdell is not the first that has attempted this unjust comparison of "greenback money," with the assignat paper money of France. President White of Cornell University published a campaign document in 1876, entitled "Paper Money Inflation in France," in which it is evident that he was either ignorant of the true history of the assignat, or designedly to support his theory of "hard money" has distorted and falsified the plainest facts of history. In the same way the Church and clergy have misrepresented almost every fact of the "French Revolution," in their eager desire to make out a case against Infidelity. This every intelligent Liberal knows who has read on the subject.

The "John Law's scheme," to which Mr. Truesdell refers was a scheme like the Michigan "wild cat" banks—to flood the country with their promises to pay in specie when the "ships of the gold company" returned laden with gold from the great valley of the Mississippi, but little known and explored at that time. The scheme was simply one of the same kind that has afflicted the world from that day to this, a pretended "specie basis" that over-issue always has "sent kiting." But our friends seem to think that the present prosperous condition of France is "wholly attributable to her holding more specie in her vaults than any other nation." Ex-Secretary Bristow said in a campaign speech at Lebanon, O., two years ago: "That France, although she had gone through a desolating and expensive war, paying a large indemnity, and her home debt beside, yet she was the best off, financially, of any nation on the globe; and why? because she had managed her financial affairs more wisely than we or any other nation had." If we will observe her management we may profit by it, as it fully explains her present prosperity. In the beginning of her troubles she issued a large amount of paper money, making it a full legal tender, which remained nominally at par with coin, furnishing the arteries of trade and industry with a full supply of means necessary to keep all her industries in successful operation, while she has exported more of her productions than she has imported goods of other nations, bringing back coin to balance trade, constantly increasing her "stored wealth." It is the circulating medium that gives life and energy to business, the same as the blood circulating in the veins and arteries gives life to the body. Gold and silver stored in vaults can do but little good unless in active use. It is the "money of account" that keeps the wheels of industry in motion, and nerves the arm of labor—the source of all wealth. France to-day is the only country in Europe or the world which enjoys any degree of prosperity, proving conclusively our version of the reason. While Germany on the other hand, receiving from France $1,100,000,000 indemnity in goods and coin, determined to demonetize silver, and before the end of 1875, had reduced its circulation $37,000,000, and returned 114,000,000 in small notes (notes under $25), and not receiving only a small part of the indemnity *in coin, soon found* herself in financial trouble and widespread bankruptcy, the result of contraction of the circulating medium.

G. P. PURDY.

Whither?

Whither are we drifting? and what is to be the ultimate result of life in man? are questions which ever and anon, will, in spite of all our efforts to the contrary, spring up within the mind of every thinking human being. Who can answer? Is it to be as the Christian tells us, that man from a condition of sin and death may be raised to everlasting life and happiness through the intervention of a third party Jesus Christ, so-called, who stands in their faith as mediator between God and man? He being dual in his nature, insomuch as that while taking the form, life, and attributes of man, spiritually he is, or was, or both according to their ideas, God co-existent with him from all eternity. To say the least, this view of the matter is rather paradoxical, for how one can be three, or even two, and yet be only one, is an anomaly that the human mind never can fully comprehend. It may by faith implicitly believe, yet not understand. Nor can a sensible reason be given as to why such a dispensation as the so-called fall of man as told in Genesis, and his final salvation through Christ, should ever take place. To my mind, the story as told in the Bible does not present one iota of reason, but bears upon the face direct evidence of a glaring lack of that property. The idea of claiming for the God of the Bible all such God-given attributes as omniscience, omnipresence, etc., and yet claim that foreseeing and foreknowing what the results would be of his creation of the human race, he yet created and placed man upon this planet subject to such conditions, is but claiming for their Deity a quintessence of refinement in all that is unlovable, cruel, and contemptible, and that, in so great a degree as to render him infinitely more cruel than any character that has ever figured in human history. The one and only redeeming quality of goodness they might justly claim for him is that with the power they had vested in him, he was not even more cruel than they picture him. In other words, it may be asserted, and often is, that it is a direct evidence of his goodness and mercy that he *only slaughtered thousands* when he could just as easily have made it millions. And again, with a cruelty unparalleled, he placed his own son, a so-called portion of himself, and co-equal with him, upon the rack of torture and death. They call it an evidence of love. If it can be shown me that such a course, had it ever occurred, was either expedient or necessary to the welfare or happiness of the human race, or that such an act could be classed as an evidence of love when by mere volition of will upon the part of Deity it could have been avoided, I will cease to consider the Bible a fiction, and that its so-called inspiration and claims upon man, are neither more nor less than the oft repeated traditions of the Hebrew race dwelt upon, magnified, and reverenced, as age succeeded age until the date of their being chronicled. But as I have gone farther into the field of speculative theology than I had intended at the outset, I will close for the present and let some of my orthodox friends take up their side of the subject before going deeper. Yours, ANON.

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, JULY 20, 1878.

More Abbotism.

We hoped to not again be under the necessity of alluding to the personal attacks commenced upon us by Mr. Abbot some seven months ago, and pretty steadily kept up since; but his recurrence, in his issue of the 11th, to the "forgery" which, in January last, he endeavored to show we had committed, seems to render it necessary that we should make some further explanation.

We have in these columns, as well as in an article in *The Index*, stated the facts pertaining to the "forgery" which Mr. Abbot has charged upon us, and stated nothing but what was strictly true. And though Mr. Abbot says, in the issue referred to, that "almost every word" we have "printed concerning" him "during the last six months" is false, we must insist that we have not been guilty of one falsehood—not one misrepresentation in the whole business. We defy him to point out a single instance where we have been guilty of falsehood. The boot is entirely on the other foot; it is he that has been guilty of misrepresentation (we can point out at least twenty of them, and have already done so); it is he that began the personal attacks; it is he that imputed to us dishonorable motives and conduct; it is he that charged us with being indecent and disreputable; it is he that has done all he could to hold us up in an unfavorable light and to injure us in the eyes of the Liberal public. We have simply acted in self-defense, and though what we have felt induced to say may not always have been in the best possible taste, we have endeavored to be truthful. Mr. Abbot's latest movement, to send to Messrs. McKesson & Robbins to procure further matter to publish against us, is in perfect keeping with his other conduct toward us. We repeat, we are not conscious of having made a single false statement. Now to the explanation.

When we decided to send out a petition for signatures asking for a repeal of the Comstock laws, we acted in perfect good faith and with the very best of motives. We were never more honest and sincere in any act we ever performed. We felt satisfied that our readers would take an interest in the movement, and would do all they could in the way of signing and obtaining signatures; but it was desired that an interest should be taken in the repeal or modification of those laws by those outside of the Liberal ranks, and it was decided to send a copy of the petition to the principal druggists, publishers, booksellers, and artists in the country, with the request that they obtain signatures to the same. To accompany the petition to such parties, we hastily drew up what may be styled an explanatory circular. It gave a copy of sections from the U. S. revised statutes known as the Comstock laws, and used arguments showing wherein the laws were wrong and why they should be repealed or modified. We caused the same to be put in type, and appended to it the names of such firms in this city as we thought were interested in having the law changed and would be willing to allow their names to be so used. We proposed to have the same stereotyped, so as to have large numbers of them printed for wide distribution. Before stereotyping, we caused several proofs to be taken of both the petition and the circular, and with them we called upon the parties whose names we had appended, and briefly explained to them the object and purposes in view, and left a printed copy of each document with them. Some looked upon the movement in one light, and some in another. Some objected to their names being appended to the circular, some were indifferent, and some, again, were warmly in favor of the movement.

No one was asked to sign their names to the paper. It possessed no legal value, and was simply explanatory. The object was to use the names of such as were willing they should be used, and to take off those who expressed objections. This was carried out. A few objected to having their names used, and such were taken off. Those who did not object, and seemed in sympathy with the object, were left on. That is the whole case.

When we called upon McKesson & Robbins we saw Mr. Robbins, and conversed with him upon the subject about half an hour. He received us very courteously, and expressed himself as strongly opposed to the Comstock laws. He said, emphatically, that they were wrong and ought to be changed. He informed us he had spent fifty dollars of his own money in sending a man to Washington to present his objections to the laws, and that he had written to certain officials in Washington, expressing in strong terms his objections to the Comstock laws. Mr. Robbins saw his firm name appended to the printed circular, and certainly did not forbid its use. All he did say was this: "Well, after all, I hardly know as I want our name to go out on that paper," and this was said in a weak, "half and half" sort of way; and we met it in this wise: "Mr. Robbins, it can certainly do no harm for your name to be thus used. The paper only calls attention to an improper set of laws, and asks for signatures to the petition for their repeal or modification. Your name is widely known over the country and will carry no little influence. Let it remain on." This seemed to remove his objections, and he certainly urged no other. He asked if we had seen D. Appleton & Co. We replied we had not, but proposed to call upon them next. "Well," said Mr. Robbins, "if they will allow the use of their name, we will ours," and then we left.

We have here stated the conversation as it occurred. If we ever spoke a word of truth, we have uttered it now. Mr. Robbins, strictly speaking, did not, in so many words, say we could use their name, but, tacitly, he did, or at least we understood him so. At all events, he did not forbid its use. We left copies with him, and for ten days or more no objection came from him. It was not until Anthony Comstock called upon him and threatened prosecution, etc., that he raised any objection.

On the twelfth of December last he visited our office and seemed very much excited and angry. He upbraided us for using the firm name of McKesson & Robbins upon the circular alluded to, and said his Christian friends had censured him very much for allowing his name to be thus used. He insisted that we had wronged him, and that unless the matter was made satisfactory he would prosecute us. We replied that we certainly had intended no wrong; that we had understood him to be in full sympathy with the repeal or modification of the Comstock laws; that all the objection he expressed to the use of the firm name seemed to be removed; that though he did not clearly authorize us to use their name, we understood that we had at least his tacit consent, but still if we had wronged him we were willing to make any reparation in our power; that it had not been our intention to wrong him or any one else. He again referred to his opposition to the Comstock laws, and the fifty dollars he had expended in opposing them. He took the occasion to say that he did not approve of our anti-theological views; that he had read one of our productions and he condemned it totally, and did not believe in the circulation of such matter as we printed. He said he was no Infidel (Comstock had probably showed him one of our "Open Letters to Jesus Christ." When he arrested us he seized all we had of them printed, and he had a goodly number to hand around). We answered Mr. Robbins that we did not suppose him to be an Infidel, and accorded him the same right to entertain his views that we claimed for ourselves, and that we did not ask him to subscribe to our anti-theological opinions.

Let the reader remember that at that time we had been arrested by a U. S. Deputy Marshall at the instance of Comstock, and our case was still pending in the U. S. District Court. We were under bail, and had not yet had our examination. Judging by the precedents of Comstock's cases that had been tried in that court, and knowing the strong prejudice that existed against us among Christians, we did not feel anxious for any further prosecutions just at that time. We knew the firm of McKesson & Robbins was rich and powerful, and that a legal contest with them at that time was not desirable. We felt that if we had inadvertently wronged Mr. Robbins, we were quite willing to make such a statement as would place him in a favorable light with his Christian friends. Under these mixed conditions we allowed him to "bulldoze" us, so to speak, and we wrote by his dictation such an article as would show to his Christian friends that his name had been placed upon our Infidel circular without his authority. Perhaps it was one of the weakest things we ever did, but so it was. He stood over us in an imperative manner, and we penned by Mr. Robbins' dictation, in part at least, the note which Mr. Abbot terms "Bennett's Confession," and which, with evident pleasure, he printed in his issue named.

We said to Mr. Robbins that we wished to add to what we had written a full statement of the conversation we had had with him when we called at his office, of the opposition he expressed to the Comstock laws, and why we had felt we had a right to use his name, but he objected to it and said he wanted nothing of that, he only wanted something to show those who censured him that his name had been used without his authority. From an excess of good nature, from a a desire to avoid another prosecution, or from a desire to make reparation if we had in any degree done him injustice, we consented and allowed him to take away the paper without stating on it the facts as to the use of his name as here given. We regretted it at once and think now it was one of the weakest acts we ever committed. Had we known that he would exhibit the paper to the high priest of culture, respectability, and littleness, to be held up by him to the Liberals of the country as a proof of our crime or culpability, we assuredly would not have suffered it to leave our possession without the explanation which was justly our due.

It must be remembered that Mr. Robbins evinced no objection to the use of the firm name on the circular until he had been visited by Comstock and probably other Christians and was shown by them that he was co-operating with an arrant Infidel. Then he became very indignant and visited us in anger as described, ordering us to use no more of the circulars with his firm name upon them. We assured him we would have no more printed with their name on, and we have not. It is not a little curious what an effect a visit from Comstock had upon those whose names were appended to the circular. He seems to have frightened them or bulldozed them completely, and several who in the most emphatic manner had authorized us to use their names, denied it when he called upon them, and claimed we had used their names without their authority. By this it may be seen what Christian bulldozing is capable of doing. Comstock urged McKesson & Robbins to bring suit against us and uged them to allow his lawyer to take the case. It was understood that Mr. Robbins consented, but for some reason suit was not brought against us, though Abbot announced in his paper that it had been. One thing may be proper to state here, and that is, our attorney called upon McKesson & Robbins in connection with the case, and to have some conversation with them. Mr. McKesson was in but Mr. Robbins not. In course of the remarks made Mr. McKesson said Mr. Robbins was more excited about the matter and was making more ado about it than was necessary. Said he: "*I think Bennett is about right.*" Mr. McKesson was evidently less affected by Comstock & Co. than was Mr. Robbins.

In looking back upon the whole affair we are free to confess that, with the best of intentions, we made two mistakes. *First.* We should not have appended to the circular any names save those who gave their positive, clear, and written consent that the same be done. *Second.* We should not have given a paper to Mr. Robbins without stating in full the grounds we had for using his name. We insist, however, that in either case our motive was good. *First.* We thought Mr. Robbins sympathized with us and that we had his tacit consent, at least, to leave his name on the circular. *Second.* When he charged us with having wronged him and wanted us to place him right with his Christian friends, we were over-persuaded, or over-cajoled, to sign a statement that the use of the firm name was unauthorized. We should in justice to ourselves have insisted on making a full statement or nothing. Let Mr. Abbot, however, make the most of it possible, and as often as he pleases hold it up to the view of the Liberal public. He may possibly depress us and elevate himself immensely by so doing.

Those who are familiar with getting up calls for meetings, invitations to speakers, attaching names to resolutions, forming committees, and in other instances, know that it is by no means uncommon for persons' names to be appended to such papers without their authority or consent, when they are known to be in sympathy, or at all events not opposed. The thing is done every day and nothing thought of it. Has Mr. Abbot himself never appended names of persons to documents when he had not their authority to do so? It certainly would seem, from a sworn affidavit by Mr. O. B. Frothingham made in the Superior Court of this city on the 9th of February, 1875, as appeared in these columns, April 27th last, in a communication from Mr. A. K. Butts, that such had been the case. About March 16th, 1874, Mr. Abbot caused to be printed and circulated a private circular bearing the names of O. B. Frothingham and others. Mr. Butts considered that this circular contained statements injurious to himself, and he commenced a suit against Mr. Frothingham for damages. In reply to Mr. Butts' charge Mr. Frothingham made a sworn affidavit in reference to Mr. Abbot's circular, from which affidavit the following is an extract:

"2d. This defendant admits that on or about the said 16th day of March, 1874, there was printed and published a private circular containing the words which are in the complaint set forth and alleged to be a libel, but avers that the same was published only to a limited number of persons interested therein, as hereinafter more specifically mentioned; and this defendant alleges that he was not the author of said circular or any part thereof, and that he did not direct nor take any part in the publication of said words, and that this defendant did not compose, sign, or publish concerning the plaintiff or at all the said words, alleged to be a libel, nor did he ever authorize, cause, or consent to the composition, signing, or publication thereof, or any part thereof, but on the contrary protested against the insertion of said words in said circular, and requested the person proposing said publication not to publish said words, and that the same were published without his knowledge and contrary to his request. O. B. FROTHINGHAM.

"Subscribed and sworn to before me this 9th day of February, 1875.

"(signed) THOS. PRUDEN, Notary, City of New York."

On the strength of this affidavit we learn that Mr. Butts withdrew his suit, and wholly upon the ground that Mr. Abbot had used his (Frothingham's) name to a circular without authority.

Let the reader decide whether Mr. Abbot has a stone to throw at us for using names without authority. If he is not, at least, "as deep in the mud as we are in the mire," we do not understand the force of language. The difference between Mr. Abbot's case and ours is about this: The circular we issued was simply explanatory of the Comstock laws and had no legal force, while Mr. Abbot's was injurious to personal interests and was the basis for a suit for damages instituted in one of our courts. It is thought that Mr. Abbot might as well attend to his own circular and not fret himself about ours. Mr. Frothingham in a note which appeared in THE TRUTH SEEKER, April 20th last, endeavored to relieve Mr. Abbot to some extent from the odium resting upon him, but he did not deny the sworn statement above given.

Before dropping the subject, one word more in reference to Mr. Robbins. He is a wealthy man; we are poor. We are informed that he rides to his fashionable church in his carriage. We seldom go to church, and when we do we walk in a humble, unpretending way. Mr. Robbins is a Christian, we are an Infidel; Mrs. Grundy and her numerous friends smile approvingly upon him but not upon us; he is in many ways more favored than ourselves, but so far as regards respect for the truth and the rights of others we claim to be not inferior to Mr. Robbins. We think our reputation in these respects will compare favorably with his. In his letter to Mr. Abbot he has made a few errors of statement which we will correct. 1st. He asserts that our statements in *The Index* of January 31, "are a series of willful misrepresentations of facts." This is untrue. There was not a single misrepresentation in our statements. 2d. In giving what he calls a true statement he says when we called upon him we desired their co-operation, which request he "declined." Incorrect; we did desire the co-operation but he did not decline it. All the objection he made was the faint one we have mentioned and that seemed wholly removed by the arguments we used. 3d. He said nothing in favor of the Comstock laws when we called upon him, but said emphatically "they are all wrong," and that he had spent fifty dol-

lars to show the same to the authorities in Washington. Little or nothing was said about the circulation of obscene literature and neither of us said aught for it or against it. 4th. He did not ask us by what authority we had appended their or other names to the circular. We explained to him in the beginning that the copy we gave him was a *proof* and that we had appended such names as we would like to have accompany the circular. He asked if we had seen Appleton & Co. We answered No, but proposed to go there next. He did not say, "You have our wishes, and you had better see Messrs. Appleton & Co., and if they deem the law one that should be repealed, you may call on us again and we will give the matter a more careful consideration." Nothing of the kind was said. When we said we were going to call upon Appleton & Co. he said, "If they allow their names to be used we will ours," or words to that effect. 5th. "He has taken advantage of this treatment to do what he was expressly forbidden to do." Wholly untrue. He did not in any way forbid the use of their name to the circular.

As to the estimate he has made of us, it is probably nearly as favorable as the one we have made of him.

Our interview with Mr. Robbins at his place of business was entirely friendly. He agreed with us fully in opposition to the Comstock laws; he forbade nothing and commanded nothing. It was not until Comstock visited him and threw his influence over him and probably showed him some of our writings that his conduct changed towards us. When he visited our office he seemed entirely another man, and the effect of Comstock upon him was very perceptible. A number of persons were present at the interview. Let them be heard upon the subject.

I was present at the interview between D. C. Robbins and D. M. Bennett in THE TRUTH SEEKER office on the 12th of December last. Mr. Robbins' manner was much excited, and he seemed angry. He dictated to Mr. Bennett how he should write the paper, and objected to Mr. Bennett's making a full statement of the case. Mr. Bennett assured Mr. Robbins that he thought he was justified in using the firm name from the warm sympathy Mr. Robbins had evinced, and from his not objecting to the use of their name. Mr. Robbins seemed to care more for what his Christian friends said about it than anything else. Mr. Bennett showed a decided disposition to humor Mr. Robbins' wishes in the matter, and waived the right he thought due him to give a full statement of the case. I thought Mr. Bennett unusually conformable, and exhibited less independence of manner than is customary with him. He confessed immediately after Mr. Robbins had left that the paper signed was not right, and that he should have insisted upon making a full statement. E. M. MACDONALD.

This is to certify that I was present when Mr. D. C. Robbins called at the office of THE TRUTH SEEKER, Dec. 12, 1877, and complained to Mr. Bennett because his name had been appended to a certain anti-Comstock circular. He said he had been severely censured because his name had been so used. He said he was as much opposed to the Comstock laws as anybody, and that he had spent fifty dollars of his private money to send a man to Washington to oppose them. His manner was excited, angry, and imperious. Mr. Bennett replied to him that at a former interview he had understood from Mr. Robbins that he was in full sympathy with a change being effected in the Comstock laws, and that he, Bennett, had the tacit consent of him, Robbins, to use his name to the circular. Mr. Bennett seemed disposed to placate Mr. Robbins, and to sign such a statement as Mr. Robbins demanded. Mr. Bennett claimed it as an act of justice that a full statement of the case should be given as to why he used the name of McKesson & Robbins. Mr. Robbins pointedly objected to this, and said he only wanted a statement to show his Christian friends that he had not authorized the use of the firm name to the Bennett circular. More than once Mr. Robbins threatened prosecution, and I thought the threat had an effect upon Mr. Bennett. As soon as Mr. Robbins had left, Mr. Bennett admitted that he had done wrong in giving such a paper.

July 15, 1878. S. H. PRESTON.

One or two others were present but are now at a considerable distance from the city. Their statements will agree with the above and can be obtained if necessary.

In closing this unpleasant topic we have this much to say: We regret the personal and bitter character of it as much as any person can. We feel that it has been forced upon us. The attacks upon us of Comstock, Peterson, Payne, and Abbot have felt to us uncalled for, cruel and mean, and not one of them more so than the latter. We begun the quarrel with neither of the parties and said what we have said in self-defense. We think we did nothing to justify the false and carping attacks made upon us. If Mr. Abbot did not think we, or the seventy thousand, had a right to ask for the repeal or modification of an obnoxious law he certainly had a right to his views, but it was entirely unnecessary that he should attack us personally in the way he has, representing us as a defender of obscenity, and an indecent, disreputable person. It was not necessary that he should quote into his columns the advertisement of a man who had become our enemy and a friend to Comstock and to write to him to obtain something further to publish against us. We very much doubt whether he has done much credit to himself by this course, or whether he has added much to the cause of Liberalism. It must be conceded on all hands that it is a pity that Mr. Abbot's exquisite sense of culture and respectability and his intense fear of being in the slightest degree in favor of what might be considered indecent, his envy, jealousy or malice, should have led him to take such an ill-advised course. His motive and animus are pretty apparent to all who have watched his course towards us. Would that he could have shown more consideration, more liberality, towards others. We will now be extremely glad if he will pursue his own respectable, cultured course in peace and let us and our less cultured ways entirely alone.

WE LEARN from various directions that the petitions to President Hayes for the pardon of E. H. Heywood are being signed freely. We hope this may go on until goodly numbers of large petitions are filled. When all the names are obtained that can be procured conveniently let the petitions be mailed to the President of the National Defense Association, A. L. Rawson, 34 Bond St., New York. Let the friends of personal liberty not relax their efforts for the release of a brother who is suffering imprisonment most unjustly.

Spiritualism and Atheism.

MADISON, WIS., July 9, 1878.

D. M. BENNETT, *Dear Sir:* In an April issue of THE TRUTH SEEKER you give certain views on Spiritualism in answer to a correspondent, and in your issue of June 29, in reply to another correspondent, you say that he would be justified in calling you an Atheist. Now don't you think the two, Spiritualism and Atheism, are incompatible? And then if you are an out-and-out Atheist, how is it that you entertain hopes of a future existence? I do not wish to make a controversy of this, but only want your opinion on a subject that is deep and includes all humanity. Very truly yours,

F. L. MOFFETT.

REPLY.—We must say to our friend that we do not consider Spiritualism and Atheism incompatible. Whatever has an existence at all, whether in this stage that we now occupy, or any other, is a product of the universe; it is perfectly natural, and not supernatural. Whatever is produced by a god is supposed to be above nature, or outside of it, and that whatever he produces must necessarily be not of the universe. If human beings have a dual existence, if this stage of being is the rudimentary, and the ultimate follows after, it is all in accordance with the laws of the universe—a simple provision of nature—and perfectly independent of Brahm, Osiris, Fot, Zeus, Jupiter, Odin, Jehovah, Allah, and Mumbo Jumbo. If man has a continued life after he lays this body down, he obtains it from the economy of the universe, and not from either of the gods named, or any others. The universe is the source of all life, and it is only a species of fetishism or idolatry to attribute it to the will of a wholly imaginary god which never had an existence save in the imagination of ignorant, superstitious man.

The life of man is just as natural, just as much a product of the laws and forces of the universe as is the life of a kitten, a bird, a frog, a fly, an oak-tree, or a blade of grass; and if it is true that this present life is but a part of man's existence, and that another phase or addition is to follow, the gods have no more to do with that than with this. Spirits, then, out of the body, are no more dependent upon the gods for their existence than are men in the body.

Some pious persons are imbued with the idea that they perform a very virtuous deed by depriving the universe—which we all know has a real existence—of the credit due it for the production of existing entities and transferring the same to some god devised by ignorant minds, and of whose existence no man ever did, or ever can know anything. This is a great error. It is wrong to deprive the glorious old universe of a particle of the honor to which it is entitled, and there is no virtue in giving credit to a god when he is not entitled to it, and more especially when it cannot possibly be ascertained that the god ever had an existence.

We are not able to convince any one that man exists after he dies and his body decomposes—we cannot say that we are firmly convinced of the proposition ourselves—but if such an existence is a reality it is the gift of no imaginary impossible being whose existence cannot be established. If any credit can be given to the messages said to have been brought from the denizens of the mystic realm—the spirit world—then it is just as difficult to find God there as it is here. No spirit has yet been heard of that has been able to find that mythical being or to demonstrate his existence. And thus it must ever be, if we exist millions of ages; we shall never be able to find any power or existence superior to or outside of the universe. To repeat, the universe is the source of all life, all power, all entities, all existences, and the gods, which men in a state of ignorance have dreamed of, have no existence save in their vague, dreaming imagination.

There is just as much proof of the existence of naiads, undines, byaderes, sprites, fairies, furies, gorgons, genii, gnomes, and hobgoblins, as there is of demons and devils, and as much of demons and devils as there is of gods. All alike are the products of ignorance and a distempered imagination, and all alike, with the spread of the light of reason and science, must retire to the shades of forgetfulness, and be submerged in the waters of oblivion.

The universe with its infinitude of possibilities and powers has ever existed and ever must exist, and outside it nothing has ever existed or ever can exist.

Of course no man *knows* anything about the existence of any god. What he imagines he knows he has obtained from somebody who knows not a particle more about it than he does. We claim no positive knowledge upon the subject, but frankly state our convictions.

Oil Paintings of Col. R. G. Ingersoll.

Mr. Charles Orchardson an unsurpassed artist from London has executed several first-class life-sized oil paintings of Col. Ingersoll—whom he greatly admires. Friends and admirers of Col. Ingersoll can purchase a copy of these excellent paintings at one half the regular price for such productions. To whoever will remit the sum of fifty dollars one of these paintings will be forwarded by express, and if it is not found to be a first-class painting, executed in the highest style of art, an excellent likeness and lifelike in expression, the painting may be returned and the money will be refunded, less the express charges. Orders may be addressed to this office, where specimens of Mr. Orchardson's workmanship may be seen.

We must say we have never witnessed better oil paintings or better likenesses than those Mr. Orchardson turns out. Those who secure a copy of his Col. Ingersoll may well regard themselves as fortunate.

If friends of B. F. Underwood wish a life-size oil painting of that champion of Science and Liberalism they can be accommodated upon the same terms. The price named is exclusive of the frame. Frames of all styles will be furnished at manufacturers prices.

WE WOULD return thanks to those friends in arrears who have honored our call for funds to help us meet our expenses. There are many more in arrears whom we still hope to hear from soon. Our needs are great. There is one tendency, however, that we are sorry to see. When pay day comes there are many who, in view of the hard times, say, "Stop my paper." Friends be not too ready to say those words. Be not willing to withdraw your much needed support. The paper needs the aid of every patron, and the harder the times are the more this aid is a vital necessity. Friends do not throw THE TRUTH SEEKER aside because times are hard, and thus leave it to perish and starve. It must live and survive these hard times, and it will if too many do not get chicken-hearted and cry out "Stop my paper." It is a doleful sound that we dislike to hear. Twenty-five cents a month for such a paper is cheap indeed, and it would seem that very few ought to feel like throwing it aside in neglect. Let the true friends of the paper send in new names to take the place of those who fall by the wayside. To new subscribers we send it three months for fifty cents. We speak for a thousand new names before the first of August. Sample copies sent to inquirers and Liberal friends everywhere.

LET the reader notice the advertisement of "Greg's Creed of Christendom." As we go to press it is in the hands of the binder, and we can fill orders for it by the time these pages reach our readers. It is one of the ablest works ever written, and is now offered to the public at a price much lower than ever before. The London edition is from $5 to $7. The Boston edition from English sheets $4.50. We have published the work entire, with an index not before given, at $1.50, postage included. Are there not a thousand of our readers who want a copy each?

The Chinese Question.

The Chinese question having made its appearance in Congress, I may be permitted to speak with reference to it. The Chinese in America are frugal, orderly, temperate and industrious. In these characteristics they are head and shoulders above those who bitterly complain of their presence. Let us be humane. Let us not trample upon the liberty of any one because he works cheaper, refuses to adopt the habits and customs of America, or to abide permanently with us.

Mr. Booth, in his argument in the Senate on this question, reasoned substantially as follows: There is a large Chinese population in California having no families, that is increasing, who work cheaper than Americans do, therefore they should not be permitted to remain in, and should be prohibited from coming to, America. Suppose each Chinaman in America was a patented machine working in the avenues of labor as well and cheaper than manual labor, should we invoke legislation for their removal, and prohibit genius from producing them? Labor is the parent of our material prosperity. It has ever been the pride of America to protect it and succor the oppressed of all nations. She is the world's missionary of justice and of liberty. She will not close her door against the oppressed of other countries, but will feed and clothe them from her bountiful harvests. No evil consequences can result from a free intercourse with other nations, or from their citizens becoming the adopted children of America.

It is proposed to prohibit Chinese immigration. To me, this is cowardly. There is, however, a feature in the question that is inconsistent with American liberty. They are slaves, laboring in the free atmosphere of our republic under Chinese masters, who make their contracts and gather the productions of their toil. They are the Dred Scots of China in American labor fields competing with free labor. That they are not freemen is a notorious fact. That fact was proven and established before the Joint Committee of Congress in '76, appointed to investigate and report upon the matter. They are serfs held and worked in America under the guise of contracts. They are Chinese slaves kneeding our material and supplanting free labor. Companies import and sell their labor to our people, and their women to prostitution. Lift the veil from the company and we behold the relation of master and slave existing in our midst, the slave returning to his master the fruits of his toil, and, at the expiration of the contract, himself to bondage. Is the State or nation powerless, except to break treaty with China and close the door of liberty against her and her subjects? Our laws declare contracts of peonage void. Why not make it a high penal offense to make such a contract? The poor slave is not to blame, he is a mere machine, owned and operated by the will of his master. Punish the master, his agents and servants who seek to establish that system of labor in America, and we shall have no Chinese immigration or labor that will harm or injure us. If they come here and settle with their families, a forced system of education would soon Americanize them. Let us make valuable citizens and people of all who taste our freedom, and let our shores be free as they ever have been to every nationality, and punish any and all who attempt to enslave or hold in bondage another.

That Chinese women are held and operated in America as slaves by Chinese masters, directly or indirectly, there can be no question; and that three-fourths of the males are held in slavery under the guise of contracts, cannot be questioned by any fair-minded person who will peruse and weigh the testimony taken by that joint committee of Congress. The question, therefore, is, Shall Chinese slavery be permitted or prohibited in America? E. D. STRONG.

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

It is a trite remark, not the less just on that account, that when a writer narrates a marvelous tale, he is bound to tell us whether he saw the thing himself, and if not, who told him, and then whether the informant professed to have been an eye witness, also why the writer deems him trustworthy. Again, if the writer borrowed from earlier written documents, he ought to inform us what documents, and lay before us a full account of them, when prodigious results hang on the truth of his narrative. But these Evangelists, one and all, act as if it were matter of indifference to the reader whether they saw or did not see the marvels narrated. Consider only the story of the temptation, where the devil carries Jesus from the wilderness on to a high mountain, sets him on a pinnacle of the temple, and so on. Whence did the original writer learn the facts? Was he present? Certainly not. Only two were present, the devil and Jesus. Did the devil tell him? Or did Jesus tell him? It was a positive duty, an indispensable duty, to inform us. If in this age I were to write such a tale concerning a deceased person, and did not most definitely state my source of knowledge, I should be visited with invective or scorn. But it is the habit of the Evangelists, as with epic poets, writers of novels and fairy tales, to speak with precisely the same tone of innocent confidence concerning the most ordinary things and the most extraordinary; things of which they might have had knowledge, and things of which ostensibly they could have none. They know the dream of Pilate's wife and her message to her husband; the secret conferences of the chief priests with one another and with Pilate; the bribes accepted by Roman soldiers for neglect of duty; the dreams of Joseph and of Magi from the East. Numerous treatises have abundantly and diffusely proved the impossibility of reconciling these gospels with one another, not only as to great marvels alleged, but as to ordinary matters. Their proved inaccuracies disqualify them for delicate attestation. I can but refer to such treatises. I may name in particular, as at hand for Englishmen, the two volumes of Mr. W. Rathbone Greg, entitled the Creed of Christendom, and the English Life of Jesus, by Mr. Thomas Scott. Arguments based on details ought to be viewed in mass in order to see their overwhelming weight. Broad facts, so far as possible, will here be adduced. I shall begin with reasons for accounting the fourth gospel (whoever was its author) to be worthless as historical authority; to be as much a romance as the Cyropaideia of Xenophon, and in plain words, to be a pious fraud a deliberate forgery. At the same time the reader will remember, that frauds with a pious intention had not then quite the same guilt as they would have in modern England. Reputable fathers in the early centuries, defended them on principle; and Justin the Martyr in the second century is suspected to have been guilty of fraud himself in the advocacy of the books called Hystaspes and the Sibyl. That the correspondence of King Abgarus with Jesus, and the passage in Josephus concerning "Christ," are Christian forgeries, we all are agreed. Christians also beyond a doubt forged what is called the second book of Esdras. Among the Jews the book of Judith and the book of Enoch are certainly fictitious, yet strange to say, Jude (whose epistle is received into the canon) reverently quotes the prophecy of Enoch as holy writ, and carefully ascribes it to Enoch the seventh from Adam! It was certainly as deliberate a romance as the book of Mormon, which deceives men and women perhaps as well qualified for literary criticism as were uneducated Jews.

Every English reader who studies the four gospels is presently aware, that the three first are so like one another as often to have long agreement almost verbal; and that the style of all is so similar, as to give no notice from which of the three it comes. All critics allow that the three must have borrowed largely from one or more pre-existing documents: but no one imagines such a thing concerning the fourth. Its historical diversities are very considerable. Geographically it differs. It represents Jesus to visit Jerusalem and preach there on four different occasions, and affects an accuracy as to places unknown to the other gospels. As far as we could learn from these, his last visit to Jerusalem was the first after his baptism. Its diction is peculiar. The style of composition and the Greek are strikingly like those in the Epistles of John called the Elder. The mode of teaching ascribed to Jesus is wholly different from other gospels. Its parables differ widely in character from their parables; its doctrines concerning the person of Jesus (who in it preaches himself incessantly) gave far greater facility to Christian divines to build up a doctrine concerning his essential Deity, though certainly co-equal with the Father.

In the fourth gospel the Messiahship of Jesus is notorious and avowed from the beginning, and John the Baptist announces to his disciples the pre-eminence of the Son of God in a fulness and with a diction undistinguishable from those of John the Eldes. How empty and worthless as a historical attestation is the verdict of the Church, is eminently displayed in the high esteem awarded to the fourth gospel. "Harmonies" of the four were attempted at a very early date, and their difficulty was at once discovered; yet, what is of all plainest, the incompatibility of the fourth with the other three was not discerned. Its diversity, which confutes it, was esteemed an excellence. It was so profound! so spiritual! free from Judaism, free even from the earthly reign of a personal Messiah, of which, in the third century, many began to be shy. Above all, its special doctrine concerning the mysterious nature of the Son of God, here called the Logos (Word? or Reason?) of God, as in Rev. xix, 14, gained for it warm approval. But I now proceed to speak of its miracles.

Negatively, it is remarkable that it has no miraculous casting out of demons, a form of miracle which abounds in the other three. This cannot be by accident; a specific cause must have existed and deserves to be investigated.

Positively, this gospel contains seven miracles before the resurrection: 1. Water is turned into wine at a wedding feast. 2. The son of a courtier (of Herod?) at Capernaum, is dangerously ill of fever; Jesus, when asked to come and heal him, announces that he is well, which proves to be true. This, apparently, is the same miracle as that (Matt. vii. 5–13) concerning the paralytic servant of a centurion at Capernaum; but the variations are notable. 3. A man, cripple for thirty-eight years, is healed by a word. 4. Five thousand men are fed with five loaves and two fishes, all exactly as in Matt. xiv. 5. Jesus walks on the lake of Tiberias; again as in Matt. xiv; indeed, the style in these is like to that of the three gospels. 6. He gives sight to a man forty years old, blind from birth. 7. He raises Lazarus to life after he has been buried for four ydas.

The two last miracles are of pre-eminent importance, for, according to the tale, they were wrought in Jerusalem, were investigated by the rulers with hostile purpose, and baffled thoir intelligence; indeed, after Jesus had raised Lazarus from the dead, such (it is said) was their rage, that Caiaphas, the high priest, suggested, and from that hour the rest conspired, to put Jesus to death; shortly, also, the same doom was plotted for Lazarus, because his presence caused many to believe in Jesus. These miracles are constantly quoted with great triumph by the moderns, who are keenly aware that they tower over all the rest, so sharply defined is the medical problem, and so complete the proof, if the facts were as stated.

[TO BE CONTINUED.]

Communications.

"The Champions of the Church."

BY W. S. BELL.

"What would society be without Christianity?" is supposed by the devout to be an answerable question, but this new book, published by the indefatigable D. M. Bennett, is at once a complete reply to the imagined invincible interrogatory, and a crushing representation against the claims of godliness as manifest in the disciples, apostles, fathers, popes, bishops, and clergy. Christianity is shown to be without foundation, in history, in morals, and in science. It proves to be nothing more than a borrowed religion, which lives and feeds upon ignorance, weakness, and credulity. Through all the improvements of the ages palimpsest like, the barbarism of the past reappears in Christian doctrine and in Christian practice. If it be "evolution" which defines the present religion from the religions of the past—if Christianity is but an *evolution* of the elder myths—it certainly can lay claim to originality in its propagandism by murderous persecutions. It has ever perpetuated itself by the blighting sword. It has riveted superstition upon the brain, and dashed out the brains which dared to reason and inquire along the lines of common sense. Spain, the once proud mistress of Europe, persisted for some hundreds of years in killing off her best men and preserving with care her worst, and has by the process sunk beneath the respect of all European powers. Another illustration of the fact that the Church can only be sustained in authority by the sword is displayed in the acquisitions, and superior claims of science which are now reforming and renewing the character of modern civilization. This new era has come about through increased knowledge, which the Church tries to extinguish. Some of the "Champions of the Church," lived in ages of great ignorance and superstition, and who thought it no wrong "to do evil that good may come." Describing the character of the religious minds of the first century, Moshiem says, "Not long after Christ's ascension into heaven, several histories of his life and doctrines, full of *pious frauds* and fabulous wonders, were composed by persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all productions appeared which were imposed upon the world by *fraudulent men* as the writings of the holy apostles." (vol. i, p. 40.)

Everywhere the writings of the Church teem with fraud. The masses were ignorant, and if religion would preserve itself they must be kept in this condition of mental darkness. Their mind's crammed with empty traditions and debasing superstitions, found their most palatable nourishment in dreams, visions, trances, revelations, oracles, witchcraft, obsession, angel visits, miraculous conceptions, resurrections, ascensions, and a world thronged with miracles.

A people in this state must of necessity be given to all sorts of fanaticism. They easily imagine the duty of visiting Jerusalem and the sepulchre of Jesus. They regard everything as holy, in the Holy Land, and hence every scrap, bone, or chip they carry home with them becomes a piece of the coat or trousers of Jesus, or finger-bone of one of the saints, which if it but touch a bald head will make a crop of hair spring forth in three days; the chip is transformed into a piece of the cross of Jesus. The Champions of the Church were the principal traders in such relics and holy things. They rifled the pockets of the poor of their hard earnings to fill the coffers of the Church and to provide luxuries and the means of gratifying their own beastly lust.

As a complement of this gross ignorance and fanaticism which characterized the champions of the Church, we find in every age that religion—the Christian religion more than any other—has maintained itself by the sword. War has been the handmaid of Christianity. War, horrible, devastating, and hellish, was necessary before mankind could appreciate brotherly love and divine forgiveness. War was essential to a heavenly frame of mind as a preparatory state before entering the celestial paradise where Jesus awaits his foes, saying, "But those, mine enemies, which would not that I should reign over them, bring hither and *slay* them before me" (Luke xix, 27). It is nothing strange, then, to find that all the great champions of the Church have been bloody-handed tyrants and monsters. The history of these champions is an endless repetition of fraud, licentiousness, perfidy, crime, and murder. In what other religion can you find such monster crimes? Where can you find priests and rulers giving orders to their executioners to murder thousands and millions of innocent people on account of their opinions? Where can you find such gigantic frauds as the Crusades? such damnable slaughtering as that of St. Bartholomew's day? or such infernal practice as the sale of indulgences?

"An adulterous woman who desires absolution to place her beyond the reach of all pursuit, and to have free dispensation to continue her guilty relations, shall pay to the pope eighty-seven francs, and three sous. In a like case, a husband shall be submitted to the same tax. For the murder of a brother, a sister, a mother, or a father, they shall pay seventeen francs, fifteen sous."

For a small sum of money, man could commit any and every atrocity which lust, beastiality, and revenge could arouse, and yet be free from guilt and sure of heaven.

Who ever heard of heathens torturing members of their own families for a mere difference of opinion?

People of all countries committed murder, but it was reserved for the champions of the Church to be the champion murderers. It did not sufficiently satisfy them to put a man to death for his mistaken views, but, like the cat, they must play with their victim to enjoy the sight of his writhing agony. They taxed their ingenuity to invent means of torturing their victims to the last degree endurable. They buried them alive, leaving their head above ground; they buried them in quicklime; they covered them with oil and alcohol and set fire to the coating, alternately putting it out and lighting it; they tore the flesh from the subject with red-hot pincers, and they poured hot lead into his ears, or thrust a red-hot poker in o his body; they strung them up by the thumbs; they hung them in chains, and swung them to and fro over a slow fire. Some were strangled by drawing small cords around their necks. Some of the common methods of carrying out the work of heaven were to cram a handkerchief down the throat, to flay the victim alive, or crucify him head downwards, or cut off his nose or ears. In other instances the eyes have been burned out with red-hot irons, the tongue torn out by the roots, and even the heart cut out of the body and thrust into the face of the dying man. Some have been sewed up in leather bags with serpents and then cast into the sea. Human feet have been forced into iron boots heated hot; and human hands have been forced into iron gloves heated hot. Some have been hung upon hooks in the chimney and roasted by a slow fire. Some have been mutilated, and their sexual organs torn from their bodies. Others have been forced to leap from housetops to fall upon spikes and swords.

There is no end to the novel methods invented to torture mankind, and all this hellishness done, too, in the name of God, in the name of religion, and for the sake of truth, love, and righteousness. All these things, and ten thousand other diabolical deeds, were perpetrated by the champions of the Church.

"These were Catholics—Protestants never did anything of the kind." These are the ferocities of the lion when he was young, but now he is old, has lost his teeth, and claws, and above all has lost his strength. It is not the lion's fault if he is not able to roar and tear as of old. Neither is it any credit to the Protestant religion that it does not devour the people, as the young lion of Catholicism, for it has no the teeth, or claws, or strength to do so. It is the same ferocious beast, thirsty for the blood of the heretic. It has the same God before its eyes, it reads the same Bible. It still commands over the death's head standard, "Believe or be damned." Its bloody career has not wiped out one word of that Christian history which has written all over the world in rivers of blood, that the objective point of Christianity was not the salvation but the damnation of the race.

And had not the new god Science hitherto so greatly unknown, appeared and illumined the world with truth and humanity the old lion devil with the champions of the Church would have sunk the race of men into that of beasts.

Protestant champions have not been as gross and cruel as the Champions of Rome, but it was not because of their special virtues but because of their increased humanities of the times which were developed in spite of the surrounding inhumanities of the Church. Luther, Calvin, and Knox were just as intolerant as their power would admit. They carried on all the persecution they had power to carry out.

In reading the "Champions of the Church," we see most distinctly that the Christian Church has been established at the price of oceans of blood. Everywhere its career is stained with the blood of the best men and women of the ages.

Catholics killed Protestants and Protestants slaughtered Catholics, Lutherans destroyed the Anabaptists, Episcopalians murdered Puritans, and Puritans executed Quakers, while Calvinists put to death Unitarians.

This system of wholesale murder is called the cause of God, and we believe it is. The God of the Hebrews looked with favor upon the slaughter of heretics. Is it not time for us to begin to inquire what it is that is "out of joint" in this God idea?

Read the "Champions of the Church," and you will see that the world needs something better than they have given us, before it can rise into the true career of humanity.

Educational Reform.

PROPER DEVELOPMENT.—RIGHT EDUCATION.

If the emotional nature were properly guarded, guided, and educated, much misery might be avoided, and much happiness attained to that we have now only faint glimpses of. That we have grown into a too excitable race, the great number of prematurely broken down constitutions and early deaths, the numerous shocking tragedies in social life, and the well filled asylums and prisons attest. When we fully realize an evil that is helping to desolate this beautiful earth, and making it a pandemonium, why do we not go to work and annihilate the destroyers. Although we may be unable to redeem the present generation, we may commence a course that will lessen the evil as time advances.

Children should not be burdened with useless acquisitions, leaving no room or time for the more useful knowledge of all laws pertaining to their nature, life, and well being, of every thing connected with practical life, especially in the department in which they are likely to live and labor.

The modern method of educating seems to be a course of cramming for a limited period of time, and then the child's education is declared "finished," as though the mental capacity does not grow with the years, sustained by food for the mind as well as for the body, which should only be given at such time as it can be received and easily digested, else it does more harm than good. Modern science indicates that the proper mode of educating is a course of training that will suppress extreme tendencies, and cultivate deficiencies, and so build perfect, well balanced, harmonious human beings. If we would study effect from cause and result, we would see that the management of children is too often erroneous and destructive. I believe there is generally more harm than good accomplished through public exhibition of children. To people who want to get up an entertainment, or to raise funds for any worthy purpose, I would say, do not make use of the children, unless it be in light drama, song, or dance, or something suited to them, but let children of older growth use whatever talent they may have for each other's entertainment, and their own improvement. We often subject the little ones to greater trials of courage and fortitude than we would ourselves be willing to face. The artillery of eyes loaded with all manner of magnetism is worse than "forty cannon" for a sensitive nature to meet. And many of their recitations are expressive of the deepest feelings that older human hearts are capable of. They naturally enter into the spirit of those sentiments which they have to give expression to, which conduces to the growth of their own sensibilities. For lack of proper direction to their emotional nature many become shipwrecked in health, happiness, and life.

At a lyceum exhibition, I recently heard a little boy about ten years of age rehearse the "Drunkard's Soliloquy" with a true expression of the terrible feeling of despair, recklessness, desperation, and madness. It was with unpleasant and unutterable feelings that I listened to him, for some five years ago my own dear brother was greatly applauded for rehearsing that same piece. He gave it full and vehement expression, and to its words a fearful import. He was then about the age of this little boy, and not many years after, this brother, who possessed that sensitive, excitable nature, through wrong management and untoward circumstances was made a raving maniac a week before he died. O would that some one could have seen that such a temperament and nature required careful training and management—that his mental activity being greater than his physical strength—the latter required especial attention and cultivation. Would that all could know that if such impulsive natures are guarded and guided with sympathy and loving kindness and are attended through life with congenial influences and experiences, they will be the most beautiful, loving, trusting, exalted examples of humanity. Otherwise if they are left to meet trying and disgusting experiences with no previous preparation, and they lose faith in those they love, and in humanity, they are apt to be so wretched, so blinded, and crazed, that they will run into recklessness. The more phlegmatic, unfeeling natures are less liable to do anything either very bad or good.

In managing and training children, we should consider that there is diversity as well as unity. No pattern can be placed before the educator in accordance with which children can all be educated alike. We need a system that will educe every individual power and allow each to manifest its genius. By this method the capabilities of all will be developed and better results achieved.

I believe that physical perfection begets mental vigor, and that in turn by appropriate tuition begets moral power. Love and sympathy, kindness and tenderness are as necessary to little children to develop them perfectly as sunlight is necessary to enable the flowers to bloom into beauty and fruits to ripen to perfection. We need something more than teachers who merely work for a living, and parents who dole out what they do to their children more because they feel obliged than from any sense of their responsibility and with warm spontaneous love. One great trouble is that those who have the most children are generally those who are overburdened everyway, and cannot do them justice, and I sometimes think it were better if the State owned the children, and that those who loved the work would come up with their grand capabilities, and their unselfish hearts to judge what each is adapted to, and make the most of the good there is in all. There is not so much talent in the world that we can afford to lose any. Let us improve our system of education. Let it embrace the requisites for both physical and moral training as well as mental. Let the general management be such as to develop all the good gifts and graces, cultivating the good and useful, exterminating the evil, excluding all that is useless. The most of us are too prone to leave the decision of this important subject to teachers and those in power, the same as they leave their priests to do their thinking for them, and arrange their mode of salvation.

I believe there can be such a just and intelligent arrangement of work and business as to insure each member of a family some leisure for rest, tranquillity, and study. We meet many people in middle life whose emotions have faded like a festal wreath, whose intellects are dwarfed, hearts benumbed, and lives cheerless, and they have nothing left of their flowering time but withered leaves and a faint memory of perfume and music. How deplorable! How wrong when we can and should grow each year of our lives in beauty, wisdom, and usefulness, and become more and more perfected. Then when we become ripe for the spirit world we will gladly welcome the death angel who will happily bear us away to the beautiful life we are prepared to enjoy.

ST. EVE.

A Week with the Ghosts.

MR. EDITOR: Having been requested in writing signed by numerous persons to give some account of my visits to Memphis, Mo., the home of the celebrated medium, J. H. Mott, I send you (omitting for brevity, particulars and details) the following:

Mr. Mott is, I should judge, a slight built, thin-featured, frank, out-spoken man under thirty-five. He resides in an unpretentious one-story frame house near the depot. Mott's room is the most public room in the house, as he is the most public man about the house. At the south-east corner of the sitting-room is a closet called a cabinet, opening into the sitting-room, and open all day to to visitors, and at all times excepting during the hour for circles, and perhaps there is no room in the State which has been examined oftener or scrutinized more closely than this. On the wall of the south side of the closet is fastened by a spiral wire to the wall a common door bell, and which we repeatedly heard rung one afternoon when no mortal hands could have come in contact with it. In the south-east corner is the medium's arm-chair or rocker, its only furniture. In the closet door opening into the sitting-room is an aperture about one by two feet in size, covered by a thick curtain hung on the inside. On the outside is a shelf upon which for convenience stands an ear-trumpet.

In the evening the company arrange themselves into an oval or semi-circle, the light turned down and placed under a transparency, but sufficient light to easily recognize each other's features, when they commence singing, "Shall we gather at the river, where bright angel feet have trod," or some other familiar air and words. Mr. Mott is supposed to be sitting within in the darkness, entranced. The door being closed, the little bell is heard to ring.

Each in his or her turn goes up to the door; the curtain is removed by invisible hands, and a large and rather portly apparition appears, to whom you are introduced as Saul Bludsoe, who fell in the rebel army in battle during the late civil war, as the spirit-manager of the circle. The same formality is gone through with to Dr. Reed, the so called spirit-chemist of this circle, who says he is glad to see you, wishes you a pleasant evening, etc. Apparitions then appear and often call by name on the different persons in the room, each of whom goes up to the door, the curtain is removed by invisible hands, and a deceased friend appears, addresses you in a whisper, and should any difficulty be experienced in hearing, the ear-trumpet may be used. A lawyer and ex-senator from Kansas became almost frantic with joy at the sight of one whom he at once recognized as his wife who had been dead six years. He had repeated conversations with her and with his sister who had committed suicide, which she very much regretted, as it kept her from advancing as she said she might have done in spirit life.

The first two nights I received nothing satisfactory, but on the third I was addressed by one in whose appearance I did not recognize my father, who related the particulars of his death, its cause and manner, the reason for the course he had taken in regard to his property, and other particulars, all of which took place many years ago in Pennsylvania. He regretted the time and study which he might have more profitably spent in doing good otherwise, for he was a theologian; the new world had given him new light, he was happy, and my mother and deceased sister were with him, etc. My sister then appeared, looking, except for a somewhat ashy paleness, like her earth life. She died in Hannibal, Mo., about thirteen years ago. She reminded me of facts I had not been aware of in her past life and of her child now living in Pennsylvania. Several friends from Hannibal appeared whom I had known, relating facts with which I was not acquainted, but which on returning home on inquiry I found to be true.

MY SECOND VISIT.

In January last I made a second visit to the great medium at Memphis. The house was crowded and many daily sent away who could not be accommodated. I remained five days and had interviews daily, or rather nightly, with what appeared to be my father, sister, and old friends of both East and West, long since passed away, and was by them informed of facts not known by me then, but since verified. Others received particulars of those who had died in California, Oregon, and among the Rocky Mountains. Some of Mott's visitors politely declined giving their names or residences until spirits have made them known.

About twenty were there during my last visit, some of them old and confirmed Materialists, non-believers in immortality; lawyers, physicians, statesmen, all recognized friends and relatives from the "better land," but not always at the first or second seance. All were overjoyed on becoming confirmed, joyous believers in spirit intercourse. I saw a remarkable amount of happiness acquired during so brief a period. Mott, in that little cabinet, is making more Spiritualists in a month than the ministers, in costly churches in our great cities, are converting to Christianity in a year.

WHAT CAN BE DONE ABOUT IT?

Some pious brethren, we are informed, in Iowa employed a professor of jugglery, who claimed to be able to expose mediums, to expose Mott for three thousand dollars, but h "wilted" when confronted by his dead father, was ashamed of his mission, which he undertook with so much bravery, repented, exhibited the utensils of his craft, exposed his own tricks, and returned to publicly proclaim Mott no fraud, the manifestations genuine, and himself another convert to Spiritualism.

Some strange revelations have been made by these professed denizens of another world; rascals have acknowledged, is said, their rascality, and even in some cases given up their ill-gotten gains when told to do so in presence of the circle. Valuable information has often been imparted to visitors, the names of old friends announced, known only to those who received them, with messages, etc.

Spirits in church history are reported to have returned, but in all its annals there are few or no examples of returning to any with as valuable information as Mott's friends receive, or as numerous and varied as modern Spiritualism has presented, and we have seen the vicious reclaimed (from intemperance) and heard virtue commended by invisible tongues in these circles.

Apparitions appeared, giving their names, from various localities, but unfortunately I was not able from first sight and the slight glimpses given me to recognize any of them but my sister. Not so with others, some of whom were made joyful on their first evening and happy in the recognized companionship of "loved ones gone before." Neither was I any more fortunate in obtaining a much-desired test. Attempts were repeatedly made, but with no more at best than partial success.

When the circle is over and apparitions cease to appear, Mr. Mott (the door being thrown open) is seen entranced, and a Dutch spirit controlling him describes in broken English the spirits of each one's friends who were members of the circle, their names, appearance, history, time, and manner of death, and what they wished to add to what they had said, which is the most amusing and not by any means the least interesting and wonderful part of the performance. One lady, versed in that language, conversed with the "control" (Christopher Johannes Von Huens) fluently and accurately, as she stated, although Mr. Mott in his normal condition knows little or nothing of it.

"But do you believe in Spiritualism?" asks one; "and do you say that it is established by evidence?"

"No; I represent things as they appear, judge ye what they are. As to me, I am an incorrigible disbeliever, and will never believe until compelled by not only convincing but overwhelming evidence."

"But what of the evidence?"

"Let us put a case. A goes into a room, where he is surprised at seeing his old friends X, Y, and Z, whom he knows to have been absent in a foreign country. But his eyes may deceive him; men's eyes often do. There are many ocular illusions, and the most apparently satisfactory ocular demonstrations are in some cases no demonstration at all.

"But he hears them speak; his auditory nerves seldom deceive him, and his evidence is doubled. He then takes them by the hands, or they pat him on the head and hands to convince him that they are really there. Here is feeling brought into the case, and the evidence is trebled. Can this be denied?

"He then converses with them of old times and associations, and is perhaps informed by them of new facts; memory, knowledge, judgment, and character are brought in, and the proof is clinched, assurance is made doubly sure, and individually there is no room left for doubt. But that no uncertainty may possibly be left, he calls in his friends B and C, who receive the same evidence, confirming his, by which the whole is again doubled and trebled, and some one who is believed to have been reliable has said that in the mouth of two or three witnesses, shall every word be established."

This is then the condition of the question, and similar to this is the evidence obtained at Mott's. Men there, as they believe, see, hear, feel, and converse with their old friends, or

their ghosts. Many of them are men of superior intelligence—mechanics, lawyers, ministers, farmers, physicians, professors, teachers, statesmen, shrewd detectives, managers or directors of penitentiaries and insane asylums, jugglers, prestidigitators, generals, and army officers, judges, and legislators, and nearly all come away satisfied that they have conversed with their spirit friends.

But says one who knows but little about it, "Mott is certainly a fraud."

Perhaps so, but each man who visits him, especially if a disbeliever, is a private detective, suspicious and watchful, and ever on the lookout for fraud, and ambitious of discovering it. No one is watched with more unceasing vigilance; his visitors board with him, and are day and night in his house; the eyes of Argus follow his every movement, but none, so far as we have learned, who have spent a reasonable time in investigating have been able to discover any fraud or trickery.

The late exposé by Pattee and others by squirting analine into the cabinet which, Mr. Editor, you were so ready to chronicle, if they proved all they asserted, would be no proof that the manifestations are not genuine. What! hundreds of the best men and women deceived, who thought they had seen and conversed with their old friends of things that Mott could have known nothing about unless omniscient, all proved false because a man actually succeeded in squirting some analine upon him while in the cabinet? They attempted to show that he was not in the corner where his arm-chair (rocker) stands. But is there any law to forbid its being rocked forward to front the opening in the door? But the testimony of Stephen Young, Mr. Pitkin, the editor of a Memphis paper, and even the marks left by the liquid go to show that he had not moved, and Mott's enemies here ridicule the attempt at exposure as a contemptible failure.

Mott is but an unsophisticated young man, and with but a limited education and acquaintance with the world; of fair character and reputation for honesty and truthfulness, and appears to be generous and sincere. The tongue of malice, steeped in venom, has never yet been able to prove him dishonest.

But if J. H. Mott's manifestations are a fraud, then let all the frauds, religious and irreligious, from the days of Simon Magus until now, hide their diminished heads in his presence, and all the master minds in the realm of mystery do him reverence. But says a friend, "Mott is a mind-reader." A wonderful mind-reader, indeed, to read from other minds what those minds never contained. Is he not also a mind creator? "But the testimony of one is insufficient." True, but you can have that of hundreds if you wish.

The following certificate was signed by those who were present during my stay, omitting, by request, those whose statement might get them into disfavor in their society and church (although their faith was as firm and evidence satisfactory as any) for there are now Spiritual Nicodemuses who come to Mott by night among our Christian "rulers."

MEMPHIS, MO., Jan. 25, 1878.

We, the undersigned, having attended the Spiritual seances of J. H. Mott, do hereby certify that we have seen nothing like fraud in all our experience with him, but it is our firm belief that we have repeatedly seen and held conversations with our spirit friends and relatives, been informed of facts with which we were not heretofore acquainted, but which afterwards proved to be true; been reminded by apparitions of many circumstances with which none but ourselves and our departed friends could have known; of this we are positive, have no doubts of their genuineness; seen friends long ago reported dead, and in whose identity we could not be mistaken; know of others who can testify to the same or similar facts, and are willing to be qualified to the truth of what we have hereby stated.

This is signed by fifteen persons who have attended from three to a thousand seances. Their names can be had upon application.

From Mr. Mott's register from a vast number of names of visitors who, we are informed, went away fully satisfied, we copy the following as well known; some of national reputation:

Hon. F. V. Bogy, United States Senator, Missouri; Evans, secretary and treasurer Centennial exhibition, Philadelphia, Pa.; General George C. Bingham, Attorney-General of Missouri, artist; Alonzo Thompson, State auditor, Missouri; Matilda Fletcher, Republican stump-speaker, Iowa; Hon. Judge Belden, Central City, Col.; Hon. James R. Rollins, United States Senator; Hon. W. McCreary, United States Secretary of War; Hon. J. B. Young, Marion, Iowa, Secretary of State; Hon. J. R. McGie, Secretary of State, Springfield, Ill.; Hon. James Rogers, ex-Senator, Burlingame, Kan.; Hon. Mayor Smith, Quincy, Ill.; Hon. ex-Mayor J. Jasper, Quincy, Ill.; Hon. ex-Mayor Joseph Brown, St. Louis, Mo.

This testimony, Mr. Editor, is almost as substantial as that which convinces the Christian world that Jonah was swallowed by a whale, or that a virgin begot a lamb of God, or that there are beasts in heaven full of eyes before and behind, or that it is possible for the Majesty of the skies to make a square circle, a cubical sphere, or a ten-year old horse out of a sucking colt in a minute, or that all the waters of Egypt disappeared at once, and there flowed only the red fluid from animal veins and arteries.

Christianity may condemn and deny Spiritualism, and perhaps not without cause, but before they do so they should present better evidence than Spiritualists can. True, Spiritualism may be a humbug, and upon them rests the burden of proof; but having offered thousands of witnesses, and tens of thousands of facts, it now remains for its opponents to meet, disprove, or refute them. Yours, D. JENKINS.

Hannibal, Mo.

As frost to the bud, and blight to the blossom, even such is self-interest to friendship, for confidence cannot dwell where selfishness is porter at the gate.—*Tupper.*

Letters from Friends.

A GREAT FREETHOUGHT CONVENTION.

BRO. BENNETT: It is a saying that "every one has a hobby," and I think it is a true saying, at least with every person who has any desire to make the world better. *The Investigator's* "hobby" is to establish the Paine Hall on a firm basis as a monument to that great patriot whose country was the world. The "hobby" of *The Index* is to build up a great political party—the National Liberal League—the principal object of which shall be to entirely separate Church and State in this country. The "hobby" of THE TRUTH SEEKER is (allowing myself to be judge) to wipe from the statute books of the country all laws that in the least interfere with perfect freedom of speech and of the press.

For myself, I am prepared to aid all these objects with the little influence and ability I possess; but I have also *my* "hobby," and I ask you all, and every Liberal in the land, to assist me, and that is to inaugurate

GREAT CONVENTIONS OF FREETHINKERS,

so large and intelligent that they will make themselves felt for good the world over, and I desire to make the

WATKINS CONVENTION

such a gathering. In doing this I believe we are doing more than we can in any other way to advance all the other "hobbies" above-named. And because I believe this I shall spend every hour, as I have for the two last weeks, up to the time of the convention, to make this such a gathering as I believe the times demand. And, to bring it about, I shall spend for the purpose all the money I can get the friends of such a movement to intrust to me. I am very thankful for every postage stamp that is sent me, as that allows me to write one more letter to some friend, urging his attendance and co-operation.

And, to make this such a convention as it should be, *all classes of Liberals* should unite in it—every man and woman who loves truth more than a creed. Although not a Spiritualist myself, I recognize the fact that a majority, at least, of the Liberals are made up of Spiritualists, and I was, therefore, greatly pleased when I learned that the distinguished speaker and traveler, Dr. J. M. Peebles, was to be with us; then I desire that that brave old advocate of liberty, Parker Pillsbury, be with us to represent the truest friends of man this country ever produced—those known as Garrisonian Abolitionists; then we must have Mrs. Elizabeth Cady Stanton, the most eloquent defender of the rights of her own sex there is in this country or any other. And I am gratified to announce that the eloquent orator of America, who is such a noble representative of the new enfranchised race,

HON. FREDERICK DOUGLASS,

is to be with us to inspire all who listen to him with the love of liberty. And many of your readers will be glad to know that the most interesting of public speakers, Elder Evans, and many of the Quaker people, who have suffered so much for opinion's sake, are to take part in the Watkins Convention. And thousands will attend to listen to the most eloquent and popular orator of America,

COL. ROBERT G. INGERSOLL.

Then many of the Radical reformers, who by their faithfulness to Freethought are entitled to be renowned, will give us the benefit of their scholarship and eloquent cultured thought. And last, but not least,

SCIENCE, THE BIBLE OF FREETHINKERS,

will be represented by some of the ablest scientists of the age. So, friends, you see we are to have the "salt of the earth" at the great convention, and we desire *you*, reader, to be with us. And we invite you to one of the most interesting summer resorts in America. It is worth the expense of your journey to see the noted

WATKINS GLEN,

Hovenna Glen, etc. In fact the whole neighborhood where our convention is to be held is famous for its many and diversified scenic and attractive points, and visitors spend weeks there in exploring and enjoying the grand and beautiful things which Nature, *our* God, has spread out so lavishly, and which art and ingenuity have rendered easily accessible. To such a place we invite you.

THE HOTELS

are large, and numerous, and well kept, and have agreed to entertain all who attend the convention at reduced rates. Then I am happy to inform the readers of THE TRUTH SEEKER that we are to have

THE BEST OF SINGING.

Prof. P. O. Hudson, of Detroit, accompanied by two distinguished lady vocalists, will provide the instrumental music and singing. Prof. Hudson is known as the "Liberal Sankey of the West."

Friends of Freethought of America, you can nearly all afford to take a short vacation from business and one trip for pleasure and amusement during the year. Take that vacation and trip and attend the convention, and, in addition to ordinary benefits, get spiritual, moral, and intellectual food, and, more than all, help on the Liberal car of progress. Friends, let us all come together and join hearts and hands for the great conflict before us in behalf of mental liberty. Let us, for four days, forget any differences that may exist between us, and there get an inspiration that shall cause us to never again remember them, and compel us to work, side by side, in the most fraternal manner for the rights of humanity. Will you come, one and all?

H. L. GREEN, Corresponding Secretary.

COLOMA, CAL., July 1, 1878.

D. M. BENNETT, *Dear Friend:* Since our Christian Congress has refused to repeal or modify those tyrannical so-called obscenity laws, I am pleased to notice in THE TRUTH SEEKER of the 22d inst. that a number of noble men of your city have formed the nucleus of a society, the main object of which is the suppression of Comstockism and to protect innocent persons from being persecuted under this accursed law. This is an important step in the right direction. I don't believe that there is an honest and intelligent Infidel in the country who, knowing the nature of this law, and knowing the influence it has exercised in suppressing knowledge which every sensible person knows is very essential for the improvement and happiness of our race, will not cheerfully contribute for this purpose all that his circumstances will permit. I believe that a fund sufficient can be raised in this manner that will shield all worthy persons who are in danger of persecution of this kind, thereby making the law unprofitable to Comstock and his unworthy associates; and, when they find that it don't pay any longer, they will have no further use for the law. Comstock's last official exploit in inducing those three poor frail women to play mother Eve to a select audience, shows that he is already reduced to very low expedients in finding material to keep up his trade in nastiness. I also see that there is another encumbrance in the way of progression, which, if there is any difference, is worse than Comstockism, for we have that in front and can fight it to better advantage. But treachery in our own camp is hard to combat, and, before fully subdued, can materially injure our cause. The course which Abbot has pursued in regard to the petition, and his conduct toward THE TRUTH SEEKER, should convince every man and woman, who has three grains of common sense, that he is actuated by purely selfish, vain, jealous, and egotistic motives. Through his great vanity and egotism he plainly shows that he would like to be looked upon as the great source from which all Liberal progress flows, and anything that does not emanate from his pen or cultured brain is bogus and must be discountenanced and put down. Darwin says the fittest in the struggle for life survive. The same rule will apply in this contest. You have already deprived him of wings, and reduced him, in my estimation, from a flying to a crawling, squirming insect.

I have always looked upon preachers, especially cultured preachers who have deserted the cause of Jesus and declared themselves Freethinkers and Infidels, with suspicion. I hold that a man who is insincere when pretending Christianity, is not always to be depended upon when advocating Infidelity; he is either too shaky about the knees for an Infidels, or his moral structure is rotten; and, if so, as long as he is accomplishing his narrow, selfish ends, he don't care a continental what becomes of society or the human race generally. Please have my name enrolled on the list of the defense fund for twenty dollars, which I am ready to pay when needed and called for. Friend Bennett, this is a long letter, and as you have already on several occasions indulgently given me a chance to have my say in THE TRUTH SEEKER, I do not expect you to print it.

As ever, your friend, A. LOHRY.

HACKENSACK, N. J., May 20, 1878.

FRIEND BENNETT: Your article on "More Comstockism" was excellent and worthy of commendation by all sensible persons having any experience or knowledge of sexual matters. Keep on with your good work until the modern Pharisees vanish before the efforts of the modern Infidels or Essenes. Jesus of Nazareth is injured more by his pharisaical followers than by his Samaritan opponents.

S. E. CLAPP.

ANGOLA, IND., July 10, 1878.

BROTHER BENNETT: Please pardon my impatience, as I mailed a card to you on the 8th, which, I presume, you have received. The "Champions of the Church" came rapidly to hand last eve; of course, I have not read much of it as yet. Have looked it over and am well pleased and proud to lay it upon my centre-table with Thomas Paine's great works, Lord Amberley's, and the "World's Sages, Thinkers and Reformers." Go on in the good work of giving to the world such knowledge as will effectually wipe out priestcraft and superstition. The coming generations will bless you, and may bless you now. Continue to show up Comstock. There are those who do not believe there are any such transactions as you publish concerning him.

S. J. MINER.

CORRECTION.

SALAMANCA, N. Y., July 12, 1878.

FRIEND BENNETT: An error of mine appeared in Dr. Peeble's letter last week. It should have read, "During my two years' voyage around the world, I witnessed Spiritual manifestations among the Bohmans of India and the Buddhists of China and Ceylon."

I am sure that hundreds of the Doctor's American friends will be pleased to meet him at the Watkins Convention. He has become the most famous traveler of this country. H. L. GREEN.

"ANOTHER FIT OF THE MORALS."

BROTHER BENNETT: I suppose the best of us are liable to fits. I certainly have fits of moral indignation every time I read THE TRUTH SEEKER, as I am impressed with the barbarous persecutions and ferocious pursuit by our Christian enemies through Comstock & Co., and the narrowness and illiberality of pretended truth seekers and reformers.

A friend of mine used to say of a woman who would put on great airs of wounded purity at some rumor of social or sexual impropriety, that she had "another fit of the morals." Some of your correspondents, both Materialists and Spiritualists, seem to have the same kind of fits, and it is hard to tell whether they are for the truth or against it. Happy would it be for the cause of truth if such fits were few and seldom in the ranks of those who pretend to be expanded, liberal, and charitable. Not a few pretended Liberals virtually say, My feelings and opinions shall rule or ruin. I have got to the top of the great stairway of progress and human ascent, and I forbid any man or woman passing or attempting to pass by or beyond me in any sense or degree. I can scan the whole universe with my moral and intellectual eyes. My mind is the standard for the world. Some of them seem to feel that they "can expound and expostulate, fabricate and concatenate, demonstrate and elucidate all the hidden mysteries of creation," as a rough old fellow used to say. They are very free and liberal, but communists and free lovers fill them with holy horror. The fact is, such persons are too blinded by their own selfishness to see or appreciate the spirit and purpose of true communism, and they have no love in their natures to be free.

O ye Liberals, of every name and class, I beseech you, at this critical period, to come out of your "fits of the morals," and all kinds of fits, and let us have a long pull, a strong pull, and a pull all together at the car of truth, and roll it on irresistibly to the salvation of humanity from all sin and slavery!

The negro in the woods prayed to the Lord to save him from the approaching bear, and then said, "O Lord, if you can't help me, don't help the bear!" If you Liberals cannot help the cause of truth and humanity, do not by your selfishness, prejudice, or jealousy, your egotism, and self-righteousness, divide our strength or "kill the goose to get the golden egg." The best of us have no "morals" or goodness to boast of, some being weak and deficient in one sense, and some in another; none are all-wise. We all want freedom to think and express our thoughts, to grow and expand into the light and liberty of truth.

The "irrepressible conflict" between truth and error, freedom and slavery, the "higher law," and the despotism and tyranny of priestcraft, political-craft, and money-power between individual liberty and Church and State, demand

the combined intelligence, vigilance, and discreet action of all Liberal minds, or martyrdom and blood will be upon us. "Give me liberty [liberty in every true sense] or give me death." J. H. Cook.

Glen Hall, Pa., July 12, 1878.

Brother Bennett: Hurrah for "The Champions!" It is the book of books, that is, it exceeds all that you have hitherto published. We are sure several copies will soon be ordered from this vicinity. As we cannot all read at once the one copy sent me, the one who is so fortunate as to get possession of it of course reads aloud and the rest listen, so eager are we to become acquainted with its contents.

To say the whole appearance of the book, paper, type, binding, and form, is "first rate," would be no exaggeration. The subject matter we will not attempt to discuss. Those who have read its extracts in The Truth Seeker have only a faint idea of its excellence as a whole. The modern inquisitor, Anthony Comstock, and the sinful clergy of the past and present are dealt with in the author's usual unsparing and truthful style.

Let every subscriber of The Truth Seeker possess one, read it, and show it to his friends and neighbors, not lend it, but invite and urge each and all to purchase one for themselves, that they may have always at hand such a valuable historical anti-Christian volume with which to confound their enemies.

Again, I advise all to purchase, read, compare, and reflect, that you may become more and more confirmed in the great fact that Christianity is only one of the religions of the world, and in most respects the worst, since it was founded on a lie, has been propagated through blood, and seeks to universalize and perpetuate itself by fraud, tyranny, injustice, and a total disregard of the rights of individual religious thought, speech, and action, as evinced in the late efforts to deprive people of their liberty for speaking their own views in these United States of free, happy, proud America.

Then circulate "The Champions" and all the Freethought publications, seek to induce all to patronize Liberal books, papers, lectures, lecturers, and conventions. Let all attend the Watkins Convention, August 22d, and form an army of the veteran thinkers of the country which shall intimidate the foe and prove to them that we are in earnest, quite as much so as any reformers in any age of the world. All hail, then, to "The Champions," twin sister or brother of the "Sages!" Let its light shine so that those who have never known the character of the "Holy Fathers" and the "defenders of the faith," may become enlightened as to their infamy, and loose all respect for a religion that has flourished by such means, through such men, and under the force of such henious crimes. Ella E. Gibson.

Snowville, Va., July 7, 1878.

Dear Brother Bennett: I have just received the "Career and Crimes of Anthony Comstock," and am real glad thee published him three times over, first giving us a foretaste in the T. S., then binding him up in that noble and immortal work, "The Champions of the Church," where his name will go down to posterity linked with those other holy, pious, fanatical murderers, villians, and scoundrels, and lastly, devoting a whole pamphlet to his exclusive exposure! I shall circulate mine all over this portion of the Old Dominion, and hope and trust that it will be a means of adding thousands of names to the next petition for the modification or annulling of the unjust law that has given him such power over good, true, noble, just, and humanitarian thinkers and workers for the world's highest good. This little book is just the thing for every one of the 70,000 petitioners to have and to lend, and I hope each one will buy a copy, thus giving material aid as well as personal influence towards crushing out a law that is capable of being put to such unjust and wicked uses as the Comstock law has been.

Fight on, Bennett, with might and main.
"Till they no longer blot and stain
Fair freedom's holy cause!
Fight till the eagle of free speech
Shall burst her prison bars,
And till the bigots cease to screech
At Progress' rolling cars!"

Elmina D. Slenker.

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920 F St., Washington, D. C.

Brother Bennett: This summer will doubtless be memorable in the history of the Liberal movement, therefore I suggest that the coming convention at Watkins inaugurate a world's convention of philanthropists to be held at Washington in 1883. I learn from Dr. J. M. Peebles, who has returned from a second trip around the world, that there are plenty of people of means in all countries who would probably be glad of the honor to represent their people in a convention of this magnitude. It is highly probable that if there could be a general coming together among the nations of the earth, and if they should conclude, after due deliberation, to issue an address to the world, advising among other things, Stephen Girard's plan for training the young, a court of arbitration to settle all disputes among nations, and a universal religion or creed for all, by the dawn of the twentieth century all military establishments on the planet could be disbanded. I think the clergy could consistently endorse this movement, as all must discover that on the principle that "the friction of thought brings wisdom," this coming together will be the first practical step towards bringing the "peace on earth, good will to men," they have so long prayed for. Cordially yours,

S. M. Baldwin.

Toledo, O., July, 1878.

Friend Bennett: Feeling as a Liberal should feel, I cannot but send you a few words of praise, and applaud your prompt action in sending out petitions to be signed for the purpose of submitting them to President Hayes, in the hope of obtaining a timely pardon for E. H. Heywood, a man who committed no crime save to write his honest convictions, and sending them through the United States mail to those who had a desire to read his views on certain topics that just now may seem out of place to those that have a desire to be highly "respectable." But wherein is there any justice in saying, "that he has committed a crime for writing his honest convictions?" Is it right or just to confiscate his property and to deprive him of his liberty simply because he declined to make a hypocrite of himself? I hope that every subscriber of The Truth Seeker will cut out the petition, circulate it, and have it signed by all who have a desire to have justice done. I hope every Liberal in this country may follow in your footsteps and become an active worker in the cause of truth, although some "cultured" editor may write a dozen columns condemning your actions in circulating petitions. Can any one point to a single instance wherein you were wrong? Perhaps you are wrong now in having petitions circulated for the purpose of obtaining a pardon for one who is deprived of his liberty, simply because what he wrote was unpopular? Perhaps you were wrong when you circulated petitions for the purpose of "repealing or modifying" certain laws that make it possible to confiscate a man's property and deprive them of their sacred rights merely for opinion's sake.

These are questions for honest men and women to decide. Let some cultured man inform us where the Constitution gives Congress any right to regulate what shall be carried in the mails save limiting bulk and weight, and to exclude such articles that from their nature may be dangerous to handle, or such as may become detrimental to other matter in the same mail. I say any one remaining within the above limit is protected by the Constitution, and whenever Congress goes beyond this it exceeds the power granted by the Constitution, and hence such laws must be unconstitutional.

You are right, Bro. Bennett, let it be repeal henceforth or until the Constitution is made to read different. Long may you yet be spared to manage the affairs of The Truth Seeker, and may its columns in the future, as they have in the past, suppress wrong, expose fraud, and superstition, and maintain and defend truth and justice.

Sincerely your friend, J. E. Frick.

Londonville, N. Y., June 11, 1878.

Dear Friend Bennett: We are more and more interested in The Truth Seeker each week. You are having quite a time with some of your contemporaries. Why couldn't they have got at it one at a time? It is rather a task to attend to them all at once. Mr. Abbot is making a great fuss about the "petition," and the Rev. Comstock, but in my humble eyes, it is merely a display of cultured cowardice. I honestly believe that if the "Comstock laws" were abolished, this same cultured (?) Liberal would denounce Comstock as loudly as any in the land. I should like to have the pleasure of telling him that I was one of the signers to that much abused "petition," and that there is no one in the land more opposed to real obscenity than I. My mother, husband, aunt, and uncle were also signers, and we were all fully aware of the true tenor and object of the petition. Some of our best citizens signed it, and the first and ablest lawyer in Louisville, Ky., where I then resided, Hon. Isaac Caldwell, promised to sign it and to get other signers, but when my husband called at his office for that purpose, he was from the city on urgent business, and we were not sure when he would return, so the petition was forwarded to you. On the whole, friend Bennett, do you not think it is possible that one of those little monsters with green eyes has taken up its abode in the office of *The Index?*

Don't you think it is about time the order of things was reversed, and a new religion formed, in which the devil shall take the place of God? The idea seems to be, worship the most powerful, and as majority rules, it is about time we were becoming possessed of a righteous fear of the devil. God has passed his black sheep over to the devil, until the lower "H" is the largest by far, and now "the devil takes his own," and it is only a few poor white sheep that are borne in triumph through the "celestial gates." Just think of the hundreds of "black sheep" that have for ages been pouring into hell. First thing we know there'll be another "battle in heaven," and this time it will be God who will be kicked out, for his brother is in power now. How foolish in our "Heavenly Father" to help the devil by giving him so many of his own (God's) children to be his subjects, and thereby build up his energetic power. It seems to me that instead of condemning them eternally, I would devise some plan to get them back after they had been duly punished. For my part I believe heaven is too small to hold all of his children, and God sends those he doesn't want to his brother; therefore heaven is select, not even a chance for cultured Liberals. Mrs. Winnie Aspinwall.

Meeting of Spiritualists.

D. M. Bennett: Please mention that the next quarterly meeting of the Spiritualists of western New York will be held in the Universalist church at Lockport, on Saturday and Sunday, the 3d and 4th of August, 1878. All are cordially invited to come and help the cause along.

J. H. Sedver,
George H. Taylor,
Mrs. P. Gregory, } Com.

Woodhull, Ill., July 3, 1878.

Friend Bennett: I am one of the seventy thousand signers of your petition, and I look upon it as a base slander to be charged as an obscenist. I am old enough to know the pretenses that are used to accomplish other purposes than those held out. As for the prohibiting of obscenity that is to corrupt the morals of society, that is all right. It is possible this was the only intention of the present law, but the wording of it is such that it can be used to cover much useful information, both physical and religious, and as it now stands worded is dangerous in the hands of religious bigots and old allopathic physicians.

The effort now making to get God and Jesus Christ in our national Constitution is claimed only to do honor to God and his son. With this amendment in our Constitution and the Comstock law under the running of the Y. M. C. A., where, I ask, would be our religious liberties? You can find a true example of them carried out by reading the history of the fifteenth and sixteenth centuries, and the only safeguard to religious and political liberty is the union in the Infidel ranks every year, and every disunion feeling among the Liberals is now held as a triumph by the religious intolerants. I now entreat, in the name of humanity and for the protection and benefit of the rising generation, for you to dismiss the demon of jealousy, and let reunion and fellowship be our motto. As for the petition got up by you, it is possible you were a little hasty, and with a little more deliberation might have avoided this war, yet I can look at it in no other light under the existing circumstances than that the attack on you was uncalled for. Therefore let an amnesty be proclaimed and a child's bargain made: each one let the other alone, and let us be what we profess to be, a peaceable set of people. Respectfully yours,

Isaac Paden.

[STRIGHTLY BRIVATE.]

Midster Pennedt: I vish do say dat I am nod aple do wride you sum dings dis veak, so you need not egspect dis leedle ledder. I tole yu pefore all apout te vay de parsons vas goin on a phoolin te peebles, and I vear dey is not so mudgly phooled py te parsons as py demselves. I nodtice de volkes who goes do gurch abpear do dinks dey vas so mudge petter nor as odthers who do nod go so ofdten, only 4 2 c how te rasgality of te humbug is brogressing. I nodtice de zandemodious of de self elect generally modst alvays predty soon somedime "schmell some mize" ven a shtranger valks indo a goundry village gurch, if he don't not magke of himself a hibbogrite, and pud on a long vase, and magkes his lips mudder some ding dat he knows noding all apout to Lordt Cheesus who vas sendt on an errandt into te shadow of te holy ghost through de blessed virgin 2 shed some plood to save te beebles! Dat vas a zamble of te vay te peebles vas 2 pe saved!

But, midster Pennedt, u doudt not dink pud dat ish a humbug, and dat doo mudght plood of te innocendt has peen shed in dat plan mitout saving de guildty. I doudt not dink anypodty can pe saved from ter zins! Vatever oders may dink apoud it, ain't id? If dey zin, it gomes from ignoranze, and tey must surfer 2 de egstendt of te nadtural law. But tey may pe enlightened py yours drooly, Schmidt.

Champaign, Ill., July 10, 1878.

To Mr. Truesdell, et al: It has been said, "In the multitude of council there is wisdom." I certainly hope that truth will prevail. If I am wrong in my judgment I hope to be righted. If you are wrong, I hope you will be open to conviction. If we were to take your examples as conclusive evidence, we would no doubt reach the same conclusions you seem to have done, but if we should accept the example of the great nations of the earth in their social relations, we would adopt their system of caste and nobility. You seem to have misunderstood my reference to the Spartans. I did not cite them as an example in favor of inflation, but as an example that money, made of other things besides gold and silver, may be as good, and I believe much better than money made of those metals. The most superficial observer might see that the code of laws made by that great philanthropist, Lycurgus, which raised Sparta to be the most powerful State in Greece, might be as good an example of equitable financial rules as the rules instituted by those powerful States of Russia and Austria in behalf of a powerful caste of wealthy nobles. You say their iron money failed when the Spartans failed with their arms. I suspect our paper money will fail when the Stars and Stripes succumb to the banner of another nation, but if it serves us till then, and I think it will, it will be well. We want it to serve us well while we live and exist as a nation, without thinking of what it will be worth after the wreck of governments. You say that in France "in 1796 nearly the whole volume of worthless paper promises were found in the hands of the laboring class." This statement cannot be true from the nature of the relations of rich and poor, except by a gigantic preconcerted plot with the capitalists. The capitalists tried that here in Illinois in 1860 with our "gold basis" wild-cat "money," but they could not unload it on the laboring class. You say that "if the early financial history of France does not prove consoling to the irredeemable currency advocates, surely her present condition will not comfort them to-day. She stands without a rival in financial prosperity, and why? Because she holds more specie in her vaults, per circulation and per capita, than any other nation on the globe." True, but what inference shall we draw from that? France issued a large volume of paper currency and tried to trade with other nations. We have burned up much of our paper currency, and passed prohibitory tariff laws, and the result has been laborers have been turned off, consumption at home has ceased, the wheels of enterprise have stopped, and gloom hangs over the land. Rachel is mourning not for her first-born, but for something for her children to eat. Whose example should we follow now, that of France or of John Sherman?

The examples of Russia's and Austria's financial policy may be true as stated, but as you say their notes were increased in amount as they decreased in value. That seems to have been an objectless inflation. We do not propose any such thing. We propose simply to pay our national debt and then do our best to keep up the value of those notes. If they fall in value, it simply makes all property bear its pro rata of the war debt. The soldier was offered no insurance for his life and blood, although it was confiscated for the welfare of the country. We propose now to establish an American system, making the citizens' blood and muscle as sacred as his property, and when we confiscate soldiers to prosecute a war in the future, we will confiscate money enough to provide for his wants. I have but one request to make of you, Mr. Truesdell, do not claim that your arguments are in behalf of the laborer, for we would then have the anomaly of the capitalist making a desperate effort in behalf of the laborer and the laborer making a desperate effort in behalf of the capitalist, and so our argument would be illogical. J. R. Parks.

Jamieson vs. Ditzler.

The debate between W. F. Jamieson and Rev. Jacob Ditzler, D.D., at Kirksville, Mo., is thus mentioned by the St. Louis *Daily Journal:*

"The Rev. Mr. Ditzler is a learned and shrewd debater upon matters pertaining to the doctrine of baptism, but his recent experience up country has doubtless taught him a lesson he'll not be likely to forget. We allude to his debate with Mr. Jamieson, the Freethinker. The divine inspiration of the Bible was the subject under discussion, and the newspaper reports of the debate, together with the subsequent condition of the religious community, indicate that Ditzler was badly worried, not to say badly beaten. The Freethinkers are as good-natured as you please over the result, while the other people are exceedingly sour and angry. Mr. Ditzler will doubtless confine himself hereafter to the discussion of the cold water phases of his belief."

Mr. Jamieson is filling lecture engagements in Kansas. Those wishing his services for courses of lectures, and to organize Liberal Leagues, should apply early. Address Box 1250, Kansas City, Mo.

"The Champions of the Church, Their Crimes and Persecutions," by D. M. Bennett, is a handsome octavo volume of more than 1100 pages. The main purpose of the author seems to have been to give a brief and succinct account of the cruelties and persecutions practiced by distinguished leaders of the Christian Church since the advent of Jesus of Nazareth. Of course it embodies a history of many of the most important events in the rise and fall of nations, and also biographies of the distinguished ornaments and diabolical characters of both the Romish and Protestant churches. The writer claims that nothing has been exaggerated; all is given as found in the most reliable authorities, and he leaves the reader to decide after a careful perusal, whether the persecution, torture, imprisonment, cruelty, bloodshed, and slaughter which the Christian Church has visited upon millions of unfortunate beings are proofs of the truth, divinity, and superiority of the Christian religion. The work is published by the Liberal and Scientific Publishing House, No. 141 Eighth street, New York. Price, $3.—*Boston Herald.*

Questions Proposed in Rhyme, and Answered in Prose.

BY HORACE A. BILLINGS.

Who says we all in Adam fell,
How all against God's laws rebel,
And therefore ought to go to hell?
The Orthodox Christian.

Who says by nature we're depraved,
That "hell with infants' skulls is paved,"
While only the elect are saved?
The Presbyterian.

Who says of works we should not boast,
Yet prays the loudest—shouts the most,
Saying, Lord send down the Holy Ghost?
The Methodist.

Who say, Oh sinner be advised,
Believe, repent, and be baptized,
Do these, and you'll not be despised?
The Campbellites and all Baptists.

Who says that Christ and Mother Ann,
Have introduced the wisest plan
That ever was devised for man?
The shaking Quaker.

Who from the orthodox are driven
For saying all will be forgiven,
And every one will go to heaven?
The Universalists.

Who says there is an inner sight
That always guides us in the right,
Which bids mankind to never fight?
The Friend or Quaker.

Who (could they have the power) would take
Freethinkers to the burning stake,
And persecute for Jesus' sake?
Both Romanists and Protestants.

Who think the priesthood all a sham,
A lazy, non-producing clan,
And all not worth a tinker's d——?
The Infidels.

Who knows (don't deem the question odd)
Who Cain's wife was—in land of Nod?
And who knows that there is a God?
Nobody, unless we except our Cyrus
Romulus R. T.

Indexiana.

'Tis down in Boston, or the "hub,"
Where "culture" tries to earn its grub
By sending to its cultured minds
Discrepancies it often finds
With those who battle with the evils
Of modern superstitious devils
Of Moody's theologic hells
Of fire and brimstone that he smells

The "cultured" mind is very "tender."
Like some that oft go on a "bender."
Although with Liberal cloak disguised
The "common herd" he does despise.
To cultured minds he tells his tale
So often that his story's stale;
"Liberalism must come to naught:
With minds uncultured it is fraught."

In its great ranks good men are found,
Daily he hears the "seekers" sound,
And those who battle with their might
To show the wrong and prove the right.
And to beat back great errors past.
They're conquering superstition fast:
But yet with this he still complains
Because they have uncultured brains.

Indexiana thinks 'tis wrong
To sing an anti-Comstock song.
"Uncultured minds!" It is not nice
To talk of *them* suppressing vice.
To think there could be any flaws,
In the pure godly Comstock laws!
"What! heard the lion in his den
With names of seventy thousand men?"

What if petition is a right
Sacred to all as day or night?
"*Uncultured minds*," are *not the ones*
To speak their views in thunder tones;
Indexiana's cultured thought
Is where the prayer should have been sought;
From *this* source, had you but appealed,
'Twere modified if not repealed.

But now you've gone beyond the bounds
Of Liberal thought—uncultured hounds
And by this act 'tis plainly seen
You love the nasty and "obscene."
You'll only make the chances less
For cultured thought mankind to bless,
They'll call it Infidel sedition
And will not notice your petition.

And now the Congress has adjourned,
Your great petition they have spurned.
"I told you so; I knew it well."
Cultured minds can always tell.
There could be nothing more absurd
Than yielding to the "common herd."
Choose cultured minds to take the lead,
Not men that once raised "garden seed."

"'Tis passing strange, and quite absurd,
That they could doubt my cultured word
And go and get a man to *pen* it—
A Wakeman or a D. M. Bennett;
Men well enough with rabid views,
And *fighting with the ancient Jews*;
And publishing what they call truth,
Which cultured minds learned *not* in youth.

"And thus, amidst our cultured fears,
We are thrown back a hundred years;
Thus rashness does it every time,
Ere Freethought *has* yet reached his prime.
Thus battling by the common throng
'Gainst sixty thousand preachers strong,
And cultured minds with learning great,
They must learn to labor and to wait."

Thus *mourns* the great Indexiana.
"What's the matter *now* with Hannah?"
He seems to fear some great intrigue
Against the "captain of the league."
While his cultured thoughts are spouting,
The young throng pass on without him;
The very air is full of sounds,
Of victories of (uncultured hounds).

A few more men like Brother Leland,
To give 'em fits, would make a free land;
And Brother Bennett with "truth seekers,"
Can butt against ten thousand preachers.
And thousands more, that's just as good,
Are helping stay the awful flood
Of theologic superstition,
If *culture* does not give permission.

But, Brother Bennett, pray do hush,
T. C. has smashed him into mush;
Don't kill him, though he killed your bill,
I'm sure by this he's got his fill.
And when a thing has come to pass
That plainly shows some one's an ass,
Why, let him bray, when e'er he will,
All will know 'tis a donkey still.

—C. W. HALL.

The Voltaire Centenary.

DALLAS, TEXAS, July 4, 1878.

D. M. BENNETT, *Dear Sir*: In a late number of THE TRUTH SEEKER there was published the speech delivered at the Gaîté theater by Victor Hugo, on the occasion of the hundredth anniversary of Voltaire's death. On the same day there was made another speech in Paris on the same subject by Laurent Pichat, Senator, at the Cirque Americain. Of that discourse I here below give an original translation from the *Messager Franco-Americain*, hoping that you will deem it worthy of presentation to your readers through the columns of THE TRUTH SEEKER. Respectfully yours, GEO. CRETIEN.

"M. Laurent Pichat, Senator, who presided at the meeting of the Cirque Americain, held May 30th, spoke as follows:

"*Ladies and Gentlemen:* Called to the honor of presiding at this municipal festival of the Voltaire Centenary, I wish first to thank the two honorable presidents who are assisting me, the president of the council-general of the Seine, and the president of the Municipal Council of Paris, and recognize that I occupy a place that should belong to them. Next I must thank, on the part of the municipality of Paris that authorizes me to speak in its name, the numerous general and municipal councilors of the *départements* that have given their adhesion to the committee of the Centenary, and whose representatives figure among us; the Masonic lodges of Paris, and the *départements*, which have not forgotten that Voltaire received initiation into the fraternity; the delegates of the *arrondissements* of Paris who loaned to the getting up of the Centenary a helping hand; the workmen's syndicates, that are ever ready for all noble enterprises, and the youth of our schools, always eager and generous.

"Voltaire, after having struggled during a long existence, under all forms, tragedy, correspondence, philosophy, history, died surrounded by honors and a kind of deification. After a hundred years of repose, we approach his memory to honor and thank him for what he did for the sake of reason and justice. His life consecrated to redoubtable polemics, to battles without rest, had not an hour of repose, and when we lean over him, we see his ashes burning still, forever stirred by pens which fanatics pass among themselves, from hand to hand. If there is no appeasement, let us console ourselves and be calmed. What now transpires is a proof of the good that Voltaire did, and the good that yet remains for him to do. Is not to be hated after a hundred years by those who prescribe liberty, justice, and reason, the supreme consecration of glory? The past has been a land of struggle; the present is a land of struggle. This termination of the Centenary we are celebrating has something that does not displease me. All the enemies of Voltaire are foes of the republic, and we can count them and measure their strength. They are reduced to the *personel* of the 16th of May. After rising against us these wretched allies rise against Voltaire. The war against fanaticism, undertaken by Voltaire, was without peace. His name is a bugbear that some people would to-day exhibit to push the frightened multitudes into the churches and confessionals. But it is too late. The fury of our adversaries, the folly of their demonstrations, the excess of their abusive language, their rage, all are vain, puerile. They can expose the Holy Sacrament the same as for days of great disasters, the *marquises* league themselves with the women of *la Halle*. It is too late. How Voltaire would have laughed at their rebels against reason. That terrible laugh has been reproached him by those who have been unwilling to understand him. Laughter is the French weapon *par excellence;* the sword, rapid and supple, that one would do wrong to despise. Voltaire has laughed; likewise Rabelais, Moliere, and Beaumarchais also laughed, but they were serious and redoubtable laughers, often concealing tears. After a hundred years Voltaire is still necessary to us, and we must turn to him and call him to our aid. Read his works, and you shall not find better to-day to help you give expression to your thoughts.

This festival is not a homage to death; it is a tribute to life. There has been some speaking recently of that bettering of public morals for which we are indebted to Voltaire. I shall cite only two examples. Of yore, for a verse or witticism one was thrown into the Bastille; Voltaire was incarcerated there twice. On the register of that prison I have seen his name, besides that of Cartouche. To-day we go only to Sainte Pelagie; it is too much, but still there is amelioration. For not having uncovered his head to a religious procession, the Chevalier de Labarre was tortured and decapitated. To-day, a like act, in spite of concentrated ires, would only inspire a few ridiculous phrases to some fanatical writer, hence there is progress. The spirit of Voltaire glided over the corrupted society, in the midst of which he lived, like a breath of irony, that announced the tempest and prepared the downfall. Voltaire was, with Montesquieu and Rousseau, one of the three figures of Right. Michalet says somewhere that Voltaire could never resign himself to see the flight of justice, 'Montesquieu,' says he, 'can display resignation; Voltaire never. Voltaire is the one who suffers, the one who has taken upon himself the pains of humanity, who resents and pursues iniquity. All the harm fanaticism and tyranny did to the world was done to Voltaire. Martyr, universal victim, it is he that was murdered on St. Bartholomew's day, he that was burnt at Seville, he that the Parliament of Toulouse plays with Calas. He cries, he laughs, amidst sufferings, terrible mirth beneath which crumbles the Bastilles of tyrants. He had a glimpse of the promised land, the aged athlete! 'Behold,' says the historian, 'behold the revolution you have wrought. Before dying, contemplate your work,' and he shows to him our epoch, his accomplished task and his memory venerated. That is why our enemies detest him, and why we should love him. Then let us salute him, this great and venerable man, who has filled a century with his renown. He appears to us an octogenarian amidst the snows of the Alps, but forever young and in constant resurrection. Let us salute him, and greet in him the holy revolution, and in his memory the memory of our fathers.

Freethought and Obscenity.

The following letter, with the sensible remarks appended, we take from the *Boston Investigator*. They have the "true ring."

MR. EDITOR: I agree with our very able friend, Mr. B. F. Underwood, in his article of last week, wherein he says that Freethought is not in sympathy with any kind of indecency. But I cannot agree with him when he says that he is not in favor of *repealing* the present law under which law nuisance Comstock is allowed to persecute honest men and women. I think that such a law ought to be repealed, and when this is done, we can then determine what kind of a law, if any, is needed for the prevention of obscenity. For my own part, I have not much more faith in law to improve and refine our literature, than I have in the same agency to advance and sustain religion; and I see not why Comstock is needed in the one case nor a Pope in the other. In a free country like ours—freer in theory, however, than in practice—I have the right, I think, to judge for myself what is obscene or otherwise, and it is none of Comstock's business whether he agrees with me or not. I contend that I have as much right to circulate Heywood's books as Comstock has to circulate the Bible; but as the law does not permit this, it should be repealed.

Yours for equal rights,
SAM'L COOLIDGE.

Mr. Underwood is evidently correct in his opinion that Freethought is not in sympathy with any kind of indecency; but we agree with Mr. Coolidge, that the Comstock law, so called, should be repealed, as being the best thing that can be done with it. The law is not needed; it does not remedy the evil complained of—if anything, it is promoted thereby; furthermore, it strikes at the freedom of speech, the freedom of the press, and the freedom of the mails. A law which makes its agent a spy and an informer that he may be able, by deceptive means, to entrap the honest and unsuspecting, thus abbetting the very offense which he pretends to remove, is a disgrace to the nation. Better have no law for the prevention of an alleged crime, than a law which cannot or is not enforced except by committing crime. The law in question, like that against blasphemy, is wrong in principle, contrary to the Constitution and individual rights, and should be repealed, not because we wish to favor obscenity, but because we would not have honest men persecuted and put in prison under a false charge, and when their motive is to do good rather than evil.—*Ed. Investigator.*

Facts from my Sunday Readings.

"All sciences cultivated in the twelfth and thirteenth centuries were taught in Latin; all books with respect to them were written in that language. It would have been deemed a degradation of any inportant subject to have treated of it in a modern language. This confined silence without a very narrow circle, as the learned alone were thus admitted into the circle of knowledge."

ALMANAC ITEMS FOR JUNE.

The eleventh day of that month is dedicated in our calendars to St. Barnabas, the apostle, and is a holiday of the Church of England. In the days of old style, the 11th of June was the longest day of the year, hence an ancient rhyme,

"Barnaby bright,
The longest day and the shortest night."

The 12th is Ember day; the 15th St. Vitus day. This saint was a Sicilean martyr. From him, though it is not known why, is named the disease called St. Vitus' dance, and it was believed also that rain on this day indicated rain for thirty days thereafter.

The 24th is St. John the Baptist's day, and also a holiday of the Church of England, and the evening of this day is called Midsummer Eve, and was formerly a term of high observance among the English, as it still is in Catholic countries. Bonfires are lighted, around which people dance and occasionally leap through the flames. "Fasting St. John's fast" was a great feat of young women a century or two ago, and it was believed that a glimpse of the future might be obtained by going through certain ceremonies.

The 29th is St. Peter's day, a high festival of the Romish Church, and a holiday of the Church of England. It is celebrated in Rome with illuminations and magnificent ceremonials.

Bennett is a Latin name, and signifies blessed.

The poets were the first to invent the infernal regions, or hell, and were the first to laugh at them.—*Voltaire.*

Once the inhabitants of every seaport believed that no one would die while the tide was rising, but that death always waited for its ebb.

The word Messiah comes from the Hebrew, and is synonymous with the Greek word Christ or Eleimmeros, "Christos." The name Messiah was often given to idolatrous kings and princes.

A FEW PROVERBS WORTH REMEMBERING.

A bad workman quarrels with his tools.

A bird in the hand is worth two in the bush.

A burden which one chooses is not felt.

A clear conscience fears no accusation.

A contented mind is a continual feast.

After dinner sit awhile, after supper walk a mile.

A handful of good life is better than a bushel of learning.

ELMINA DRAKE SLENKER.

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NOTICE.—I have hitherto published some of Col. R. G. Ingersoll's lectures in cheap form, believing that by so doing I was aiding in the diffusion of valuable Liberal reading matter and doing a favor to the general public. At the request, however, of Col. Ingersoll, I shall publish no more of them, but will keep for sale all his lectures so far as published under his own auspices. D. M. BENNETT.

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Christianity and Infidelity

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OF NEW YORK, AND

D. M. BENNETT, Editor of The Truth Seeker.

It was conducted in the columns of The Truth Seeker, a letter alternately from each contestant appearing each week, beginning April 7, 1877, and closing Sept. 29, 1877, thus continuing just six months, giving thirteen letters from Humphrey and thirteen replies by Bennett.

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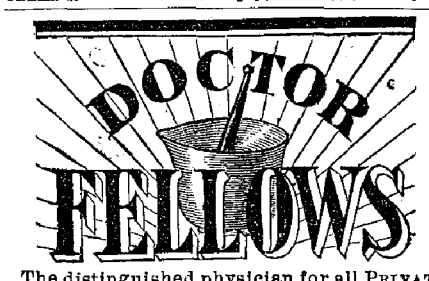
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To His Excellency, Rutherford B. Hayes, President of the United States:

SIR: Whereas Mr. E. H. Heywood, a citizen of Massachusetts, a man of education and deep convictions, a graduate of Brown University, and highly respected by a large circle of persons, editor of a newspaper called "The Word," and publisher of tracts, pamphlets, and books, has been tried in the city of Boston, in a United States Circuit Court, and sentenced by Judge Clifford to two years' imprisonment and $100 fine for sending one of his pamphlets through the United States mail, the charge being that certain expressions in said pamphlets are obscene:

Now therefore we, the undersigned, citizens of the United States, beg to set forth the following facts and considerations, and ask your Excellency to exercise the power of pardon vested in you to meet cases of manifestly unjust punishment:

1st. The pamphlet in question was written and published with good motives, with the intent to promote true morality, and is not obscene in any sense of that word. It is written in as pure language as any work on physiological and social subjects; and contains less that is calculated to offend than the classic literature of the last two or three centuries, found in all our libraries, and circulating freely and without question in the United States mails; and not nearly as much that is objectionable as is contained in the frequent reports of divorce and other trials, which are published broadcast in the great daily journals and sent through the U. S. mails without restraint or question. Mr. Heywood, therefore, is sentenced to undergo a long imprisonment for no real offense and for doing less than other publishers and citizens of the United States are doing daily with impunity. Therefore we, your petitioners, seek at the hands of your Excellency a remedy for this very partial administration of the law.

2d. The freedom of the press is the one point, the world over, that should be the most jealously guarded by a free people. At no other point is power so tempted, or so apt to encroach; and no other freedom so inexorably exacts the full traditional "price"—"eternal vigilance." This freedom is guaranteed for the very purpose of protecting new and unpopular truths. This is the very source of much of social and intellectual progress and is the deadpoint in the struggle between truth and error. That which is popular, may almost be said to need no guarantee of freedom—it protects itself. It is the unknown or newly discovered truth which as much requires a tariff of protection, while it is new and unknown, as any growing manufacture in a young State requires it.

In this view the noble utterance of one of the earliest and most illustrious of your predecessors, James Madison, will greatly help to guide your action. He said on a memorable occasion: "It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

And now recently these views are anew and most cogently sustained by the United States Supreme Court. One of the points decided in the late case of Jackson, dealer in lottery tickets, is: "Regulations against transportation in the mail of printed matter which is open to examination, cannot be enforced so as to interfere in any manner with the freedom of the press. Liberty of circulating is essential to that freedom."

That decision was made after the trial of Mr. Heywood but before his sentence. His pamphlet and his whole case come within that decision—that freedom of the press shall not, "in any manner," be interfered with—and your Excellency is most urgently but respectfully requested to grant him, in your clemency, the benefit of that decision now; and relieve him from his fine and imprisonment by your pardon.

And your petitioners will ever pray, etc., etc., etc.

Odds and Ends.

CURIOUS—To see a rope walk.

A FAT OFFICE—The soap boiler's.

A CANDID MAN—The confectioner.

BEST SHOE FOR SUMMER—"Shoo fly."

MONEY doesn't make the man, but twenty shillings make the sovereign.

BOB INGERSOLL confesses that one thing was created to be eternally lost—an umbrella.

A LAME man carrying a basket of groceries went quietly down Main street, Cambridge, yesterday, when with the suddenness of lightning his hand went up to his eye, and his basket went rattling to the ground. The sidewalk was flooded with broken eggs and maple sugar, and the air was burned with profanity. A boy with a bean-sling in his hand and the impress of the devil on his face peered around the corner, and as he listened to the old man's blasphemy he muttered, "That was the boss shot!"

LEGAL ANECDOTE.—In the early days of Iowa flourished Judge McFarland, more famous for the length of his beard and the love of a joke than the profundity of his legal lore. The Judge was holding court in the then small village of Marshalltown, Tama county, and a noisy polemic named Woods, familiarly known as "Old Timbers," was holding forth in the characteristic style of forensic eloquence common to the border, and just approaching the grand climax of his harangue, when a huge "jack" came directly opposite the window of the court-room and made earth and air hideous with a prolonged He-haw! he-haw!! he-haw!!! completely silencing "Timber's" biggest guns, whereupon the judge, as soon as he could make himself heard, shouted, "Hold on Timbers! hold on I say; this court can't entertain but *one* of you fellows at a time." Grand tableau; curtain falls. Report says that Timbers refused to speak to the Judge until asked what he would take, when he blandly replied, "Whisky straight."

ANECDOTES OF CHILDREN.

Estella (two years old) had her hair "shingled" for the first time, and shortly after seeing a sheep which had just undergone the process of shearing, she exclaimed, "Look, papa! sheepy's got its hair shingled too." Observing a hog ready dressed for market, she examined its feet and reported, "Piggy got shoes on."

When learning her letters, she was told to call "U" you, when she would invariably say "letter *me*." Her mother, to induce her to call it by its proper name, told her it was letter *me*, when she immediately ran to her father exclaiming, "O, papa, I'se found a new letter—letter *mama*."

THE PROBLEM SOLVED—A DIALOGUE.

Bertie (aged four)—"How do people go up in the sky?"

Estella (aged nine)—"They can't do so."

Bertie—"Yes they can. Grandma said little Maud did."

Estella—"Yes; but she was *dead*."

Bertie—"How do dead people go up in the sky?"

Estella (short pause)—"O, they go up in little balloons."

Bertie—"Is God dead?"

Estella—"O, no; he *lives* up in the sky."

Bertie—"But how does God get up there and stay there?"

Estella (long pause)—"O he has a *big* balloon that he floats around in wherever he wants to."

BEAUTIES OF THE ENGLISH ORTHOGRAPHY.

A pretty deer is dear to me,
A hare with downy hair,
A hart I love with all my heart,
But barely love a bear.

'Tis plain that no one takes a plane
To have a pair of pears.
Although a rake may take a rake
To tear away the tares.

Sol's rays raise thyme, time razes all,
And through the whole hole wears.
Ascribe in writing right may write
To write and still be wrong;
For write and rite are neither right,
And don't to right belong.

Robertson is not Robert's son,
Nor did he rob Burt's son,
Yet Robert's sun is Robin's sun,
And everybody's sun.

Beer often brings a bier to man.
Coughing a coffin brings,
And too much ale will make us all,
As well as other things.

The person lies who says he lies
When he is not reclining;
And when consumptive folks decline
They all decline declining.

Quails do not quail before a storm,
A bough will bow before it;
We cannot rein the rains at all,
No earthly power reigns o'er it.

The dyer dyes awhile, then dies—
To dye he's always trying;
Until upon his dying bed
He things no more of dyeing.

A son of Mars mars many a son
All Deys must have their days;
And every knight should pray each night
To him who weighs his ways.

'Tis meet that man should meet our meat
To feed one's fortune's sun;
The fair should fare on love alone,
Else one cannot be won.

Alas, a lass is sometimes false;
Of faults a maid is made;
Her waist is but a barren waste—
Though stayed she is not staid.

The springs shoot forth each spring and shoot
Shoots forward one and all;
Though summer kills the flowers, it leaves
The leaves to fall in fall.

I would a story here commence.
But you might think it stale;
So we'll suppose that we have reached
The tail end of our tale. *Railway Mail.*

Gems of Thought.

MODERATION is the silken string running through the pearl-chain of all virtues.—*Fuller.*

NEVER let your zeal outrun your charity. The former is but human, the latter is divine.—*Hosea Ballou.*

ALL our actions take their lines from the complexion of the heart; as landscapes their variety from light.—*Bacon.*

SINCE I cannot govern my own tongue, though within my own teeth, how can I hope to govern the tongue of others?—*Franklin.*

THERE is no traitor like him whose domestic treason plants the poniard within the breast which trusted to his truth.—*Byron.*

HE who wishes to travel far is careful of his steed; drink, eat, sleep, and let us light a fire which shall continue to burn.—*Racine.*

TREASON is trusted like the fox, who, never so tame, so cherished, and locked up, will have a wild trick of his ancestors.—*Shakspere.*

BY an unfaltering trust, approach thy grave like one that wraps the drapery of his couch about him, and lies down to pleasant dreams.—*Bryant.*

BE thankful that your lot has fallen on times when, though there may be many evil tongues and exasperated spirits, there are none who have fire and fagot at command.—*Southey.*

EVERY man will have his own criterion in forming his judgment of others. I depend very much on the effect of affliction. I consider how a man comes out of the furnace: gold will lie for a month in the furnace without losing a grain.—*Cecil.*

USE thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the spring-time which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—*Raleigh.*

I LIKE the click of the type in the composing-stick of the compositor better than the click of the musket in the hands of the soldier. It bears a leaden messenger of deadlier power, of sublimer force, and of a surer aim, which will hit its mark, though it is a thousand years ahead.—*Chapin.*

GREATNESS, in itself, has ever been the result of organism, not self-creative effort. Man has had too great a tendency to gods. Had we but the power to confer immortality upon our deities, they would be jostling each other. We are much indebted to the years for slaughtering them.—*Anon.*

SOME people are all quality; you would think they were made up of nothing but title and genealogy. The stamp of dignity defaces in them the very character of humanity, and transports them to such a degree of haughtiness that they reckon it below themselves to exercise either good nature or good manners.—*Estrange.*

TITLES and mottoes to books are like escutcheons and dignities in the hands of a king. The wise sometimes condescend to accept of them; but none but a fool would imagine them of any real importance. We ought to depend upon intrinsic merit, and not the slender helps of the title.—*Goldsmith.*

LET us not take offense at men because of their rudeness, ingratitude, injustice, arrogance, love of self, and forgetfulness of others; they are so formed; such is their nature. To be annoyed with them for such conduct is the same as to exclaim against a stone falling or a fire burning.—*Bruyere.*

AMONG all the accomplishments of youth, there is none preferable to a decent and agreeable behavior among men, a modest freedom of speech, a soft and elegant manner of address, a graceful and lovely deportment, a cheerful gravity and good humor, with a mind appearing ever serene under the ruffling accidents of human life.—*Watts.*

WHAT heart has not acknowledged the influence of this hour, the sweet and soothing hour of twilight, the hour of love, the hour of adoration, the hour of rest, when we think of those we love only to regret that we have not loved them more dearly, when we remember our enemies only to forgive them?—*Longfellow.*

WHENEVER we cease to hate, to despise, and to persecute those who think differently from ourselves, whenever we look on them calmly, we find among them men of pure hearts and unbiased judgments, who, reasoning on the same data with ourselves, have arrived at different conclusions on the subject of the spiritual world.—*Sismondi.*

TO-MORROW may never come to us. We do not live in to-morrow. We cannot find it in any of our title-deeds. The man who owns whole blocks of real estate, and great ships on the sea, does not own a single minute of to-morrow. To-morrow! It is a mysterious possibility not yet born. It lies under the seal of midnight, behind the veil of glittering constellations.—*Chapin.*

EVERY woman should have some trade besides the mere art of keeping house, so that she may not only become an independent individual, but also be able to add something to the world's actual wealth. She should fill up the odd moments by reading, studying, and improving the mind. Make home pleasant, tidy, and comfortable, but do not take all of the valuable legacy of earthly existence in doing these things alone. Do not be content in merging your identity in that of husband or children, but of yourself, and by your own efforts, be somebody. Accomplish something that will count. Be one of the world's thinkers and doers.—*Mrs. E. D. Slenker.*

THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 5. No. 30. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, July 27, 1878. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.

Notes and Clippings.

"CANNOT the dollars of our novelists be called *storied earns*?"

"IS THROWING down the gauntlet the natural relude to handling a man without gloves?"

JAPAN is making gigantic educational strides. It has now 24,000 elementary schools, and over 2,000,000 pupils.

THE clergymen of Detroit are protesting against Sunday funerals; but yet, not one of them have raised their voice against the wicked habit indulged in by some people of dying on that day.

FATHER DOWD finds that Catholic prayers are what prevented a riot in Montreal on the 12th. Then by that same token was it Catholic prayers that caused the destructive riot there three years ago?

THE largest of the pyramids of Egypt is 481 feet high, with 603 feet on the sides. Its base covers eleven acres. The stones are more than thirty feet in length, the layers 208, and 360,000 men were employed in its erection.

A GREAT many clergymen are going to Paris this summer. Paris has long been a place of popular summer resort with clergymen fond of witnessing the gyrations of the can-can dancers, without the risk of being discovered by any of their congregation.

THE *Picayune* says: "The easiest way to dispose of the Mississippi story about a man freezing to death on a hot summer day is to believe it. Put it down with the fish and snake stories, and let it be published again next year when the hot weather comes on."

"I SEE you people do not keep Sunday," remarked an American abroad to a lady resident in Paris, recently. "Ah, no, Monsieur," replied the Parisian, with a charming accent to her English, "we does not keep 'um—we lets 'um go loose." The American believed her.

IN France architects and contractors are legally held responsible for a period of ten years after the completion of a structure for total or partial loss occasioned by defective plans or work. Not a bad idea. Every man ought to be held responsible for whatever he undertakes to do.

IN a sun kitchen, at the Paris show, Prof. Mouchot, of Tours, has roasted quails in twenty minutes, and in forty-five boiled water. The cooking is done with an apparatus having a strong reflector. Thus the sun is daily proving itself to be the most useful institution in the entire universe.

A REVISED version of an old saying says, "If a man's religion is pretentious on Sunday, and obscure on week days, you had better do business with him on a cash basis." *Puck* adds: "True, and if a man's religion is pretentious on week days, and not on Sunday, you had better do no business with him at all."

A NAUGHTY MINISTER.—Herbert C. Miller, rector of Trinity Episcopal church, Park street, Gouveneur, N. Y., on oath of Maria B. Foster, of John street, a cripple and invalid, has been arrested for seduction. Mr. Miller had been paying his attentions to and was soon to marry a very estimable young lady of that town.

"THERE was a vast difference," remarked Gladiolus, "between Latimer and this baked bass we are devouring." "Yes," said Heliatrope, "because Latimer was burned at the stake, and this bass was turned at the bake." Gladiolus said that was not just what he was going to say, but he would let it go at that.

IN England the Society of Friends keeps up "First Day" schools on very much the same plan as that originally devised by Robert Raikes, who taught children to read and write. These schools are largely for adults. The more these schools are kept free from theological fables the more useful they will become.

"BE a red-hot Christian," says a gushing correspondent of one of the religious papers. Perhaps that may do for winter, but with the mercury at 102 degrees let us be refreshed with words which convey cooler ideas. The red-hotness of hell is the principal feature of the Christians' stock in trade. They operate heavily upon it.

THERE are over 25,000 flouring mills in the United States, giving employment to 60,000 men. These mills turn out annually 50,000,000 barrels of flour. Of how much more value these mills are to the country than the 60,000 churches it contains. The millers cost but a tithe of what the 65,000 preachers do, and they do an infinite amount more of real good.

PROF. WOOD has analyzed the seed of *Sophora Speciosa*, a native plant of Texas, and has detected a new alkaloid, which he names *Sophoria*. Half of one of the seeds is said to be sufficient to produce delicious exhilaration, followed by a sleep lasting one or two days. Here is a new source of intoxication that may prove another immense curse to the world.

THE Rev. Dr. Dana, of Plymouth Church, St. Paul, Minn., has joined the ranks of the clergymen who give their Sunday-school children five minute sermons on Sunday mornings. The children like these sermons, and the congregation crowd in also. It is doubtful if this clergyman has reached the proper minimum. He should take off the other five minutes.

A CHRISTIAN man, who had been to hear one of Bob Ingersoll's lectures, wants to know how it is, when a thunderstorm visits a town containing thirty beer saloons and five churches, that the lightning will travel all around the saloons and strike a church? He wants to know if that lightning is really directed by one who is a lover of churches and a hater of drinking places?

PERE HYACINTHE has concluded his course of lectures in Paris. His auditors have been chiefly Protestants. He has advocated a reform of Catholicism, based on the abolition of papal supremacy, popular election of priests, vernacular liturgies, and liberty of marriage for priests. Although his lectures have been well received, they have produced no popular enthusiasm.

PRESIDENT NOAH PORTER says that he is ready to throw his Congregationalism overboard if other sects will treat their isms in the same way. What a glorious thing it would be if all the theological professors and all the clergy could be induced to throw overboard all the myths and fables and shams of which their system is composed, and in their place embrace true science and reason.

THE idea of Unitarians holding a camp-meeting will strike some people as being strange, though for some years past, in some of their conferences, it has been usual to hold the summer session in a grove. This year the New Hampshire Unitarian Association projects something more extensive, in the shape of a grove-meeting at Weir's landing, Lake Winnipisiogee, beginning on Monday, and continuing for one week.

ANAGOORAX, an Athenian, who flourished in the fifth century before the Christian era, taught that wind was owing to refraction; that the rainbow was owing to reflection; that the moon is enlightened by the sun; that comets are wandering stars; that the fixed stars are beyond the sun, etc. Many of these have been regarded as modern discoveries. For the utterance of such truths he was persecuted and banished by the priesthood.

A RECENTLY published book, entitled "The Conversion of Children," is offered to agents with a view to engaging their services in selling it. By a curious mistake in the printing of a circular, it begins thus: "Confidential terms to agents for the Conversion of Children." This looks as if the agents thus confidentially appealed to were to undertake by contract and on commission the regeneration of the rising race. That contract, it must be understood, is already let out to the clergy.

AN ARCHBISHOP SUNSTRUCK.—In the list of victims of this heated term is the Right Rev. Archbishop Henni, of the Catholic Church. The Archbishop on Tuesday night returned from an extensive visitation tour, embracing several of the prominent points of the State. Yesterday morning, about half-past six, he attempted to rise, but was unable to do so. His symptoms grew rapidly more alarming, and he was unconscious during a portion of the day. The Archbishop is 75 years old, and his natural feebleness makes it doubtful whether he will be able to rally from this stroke.

MR. HORMUZD RASSAM, the successor of the late Mr. George Smith in Assyrian exploration, is on his way home with the antiquities which he has secured for the British Museum. He considers them too precious to be left to the care of others. He writes from Smyrna under date of the 19th of June, that he will await in Constantinople the permission which Mr. Layard will obtain for the shipment of the antiquities. Mr. Rassam had much difficulty in getting permission to carry on the research in which Mr. George Smith was baffled.

IT was recently announced that the pastor of a church at Fort Edward had resigned. Immediately he was inundated with a deluge of letters from candidates desiring to exhibit their gifts and graces to the Fort Edward people, with a view of becoming his successor. He now publishes a statement to the effect that his resignation does not take place till October, and that he resigns because the church is in debt, has *no parsonage*, and is not likely to have one, and cannot pay a living salary. Now let the great army of candidates spend their postage stamps in some other direction.

HOW TO conduct the services is a question that some Episcopalians are now discussing. The Rev. W. C. Winslow sums up his idea of the matter in the last *Churchman*, as follows: "Sermons ought to be delivered. There is a happy medium between merely reading a sermon or declaiming it. The exhortations, and perhaps some other parts of the service, should be simply but earnestly *said*. All Scripture used and the prayers should be *read*. The address or the sermon should be *delivered*. I think these three emphasized words express the variations in the tone of voice, and in the manner of the clergyman, that are to be employed in conducting the services of the sanctuary."

A MONSTROUS CRIME.—A traveling clergyman named Jacob Shiltner stopped at the house of Edward Baldwin, in Webster county, West Virginia, and asked permission to stay all night. As there were but poor accommodations for guests he was allowed to sleep with a daughter of the host, only six years old. He left early next morning, and it was found that he had horribly outraged the child, and had threatened to kill her if she told of his crime. A warrant was issued for his arrest, and he was pursued by the authorities into a wilderness fully fifty miles from a house. He was captured, and after an attempt to lynch him was placed in jail to await his trial in September. The proof of his guilt is conclusive. He is from Kentucky, and belongs to the Methodist Church.

CLARENCE HOSLER, of Laporte, Indiana, is a pious criminal. He was a clerk in the Laporte Post Office, and stole money, so he confessed, in order to get the means to dress well. "The first I took," he said, "was $25 to buy a dress suit. I belonged to the choir of the Episcopal church, and the rest were getting new clothes, and my means would not admit of my buying them, so I took the money. I belong to the Episcopal Church, and never took a dollar without vowing on my knees never to do so again. Then, at length, when I could not withstand the temptation any longer, I would vow to do it once more and then quit. I never went to bed without saying my prayers." When Mr. Hosler dons convict stripes he will probably regret that he was not content to dress within his income.

THE Cardinal Archbishop of Bologna urges the Italians to attest their faith and their piety by erecting a statue to the author of the "Imitation of Christ," as a "reparation for the insults offered to God during the Voltaire centenary." The Cardinal, referring to the Voltaire statue, says: "Let us then oppose monument to monument, protest to protest, to the statue of the enemy of Jesus Christ that of his greatest friend. To the Parisian monument consecrated to the base vituperator of evangelical morality let us oppose a monument to the author of the 'Imitation of Christ,' to the humble Benedictine of Vericelli, John Gerson, above all others profound in the hidden practices of that incomparable doctrine." With regard to the authorship of the "Imitation," the *Unita Cattolica* says: "According to the soundest critics, and particularly according to the latest researches made by De Gregory, it is held on all sides as incontestable that this book was written by John Gerson, of Cavaglia, a Benedictine monk, from 1220 to 1250, in St. Stephen's, Vericelli."

Events of the Week.

HAYTI has got another revolution.

THREE prisoners escaped from Sing Sing on the 17th.

THE Douglas monument was unveiled at Chicago on the 17th.

FIFTEEN THOUSAND people were in the surf at Rockaway, last Sunday.

THE new collector of this port commenced his duties last Saturday.

THE President attended the soldiers' reunion at Norwalk, Ohio, on the 20th.

PROF. DRAPER and party have gone to Rawlings, Wy., to view the eclipse.

GEN. MACKENZIE has crossed into Mexico with 800 men to recover stolen stock.

THE Greenback State Committee of Pennsylvania held its meeting on the 23d.

GEN. GRAHAM has been appointed Surveyor of this port, in place of Gen. Merritt.

THE revenue officers seized an illicit still and 1,000 cigars in this city on Wednesday.

THE Catholic church at Brampton, Ont., was burned to the ground on the night of the 18th.

SIX cases of yellow fever are reported at the Brooklyn Navy Yard. Three patients have died.

JOHN G. TAPPAN, treasurer of the Boston Belting Company, is a defaulter to the extent of $800,000.

A BOILER exploded at Wheeling, W. Va., last Wednesday, killing four and fatally wounding five more.

A FIRE at Catlettsburg, Ky., destroyed nearly the whole of the business portion of the town. Loss, $200,000.

THE fastest time on record for five furlongs was made by Bonnie Wood, at Saratoga, last Saturday. She did it in 1.02¾.

FOUR sets of delegates attended the National Convention of this State last Tuesday, each claiming to be *the* representatives of the party in this city.

CONGRESSMAN WARNER, of Connecticut, undertook to cane an editor, Wm. Byington, for telling the truth about him, but the editor was too much for him, wresting his cane from him and breaking it over his own head.

A HEAT wave of terrific power has traveled over an immense section of the country. In St. Louis, 50 persons were prostrated in one day; in Chicago, 25, and in this city, last week, 104 were prostrated, of whom 24 died from the effects. The thermometer registered 104 degrees in the shade.

THE troops are steadily driving the hostile Indians before them. Only one more skirmish in which two soldiers were wounded and several Indians killed—by telegraph. The Warm Spring Indians declined to act as scouts for less than $100 a month per man and ponies, alleging that they had been converted: but for that sum they were willing to shoot their brethren. They certainly have the characteristics of Christians.

LORD BEACONSFIELD had an enthusiastic reception on his return to England. Italy is growling at the treaty. The Greeks are also dissatisfied, while there is the usual caviling of the opposition in his own country. Gladstone made a savage attack on his government last week, declaring his agreement with Turker to be an insane covenant. Beaconsfield will probably survive, however, as the Queen has made him a Knight of the Garter.

A POWERFUL thunder-storm passed over New Hampshire, Vermont, Massachusetts and this State last Sunday. At Middleton, N. Y., the Methodist church was blown down, and two houses unroofed, damage $3,000. At Albany, sixteen houses were unroofed and destroyed; four horses were killed, and twenty others more or less injured; damage over $100,000. At Concord, N. H., the main school building was struck by lightning and destroyed, loss $20,000, partially insured. At Napanee, Ont., great damage was done by hail to the crops. In Gloucester, Mass., three persons were killed by lightning.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER X.—CONTINUED.

A short pause now occurred in the conversation, which was broken by Jennie, who said she believed she would now do her part towards the general entertainment by reading a letter which she had that day written to a friend to whom she had lent Ingersoll's "Lecture on Ghosts." "When the paper was returned to me," said she, "these words were written on its margin:"

"'Ingersoll confesses he *knows nothing* of what disposition is made of man after death; and that it is no more wonderful that man should live again than that he now lives; and if he knows *precisely nothing*, why is he, and all others like him, eternally carping about a thing which he himself admits he knows nothing about? M.'

"To this I wrote the following reply:

"FRIEND M.: Though I am an Infidel of only a few month's standing, yet I had been studying one side so much that I had it all pretty well digested, so my mind was all ready for the quick digestion of the opposite side. Just as soon as I saw there was real argument and absolute fact on the side of Infidelity, I at once began to read and investigate, and, consequently, I have grown faster than many do who care little about such subjects, and therefore study neither side particularly. I don't wonder you were surprised at finding my father's daughter endorsing such broad views as those of Ingersoll. But endorse them I do, and I will defend them if I can. Now, as to his confession that he knows nothing about the future, that is the one best reason why we should talk, study, and think about the subject. That is the only way we can learn.

"I admire and accept nearly every statement Ingersolt has made in his lectures, though I do differ a little with him as regards the point that it is not more wonderful that a man should live again, than it is that he now lives. I think it is vastly more wonderful. All events that are common and usual we accept as every-day occurrences. 'Man now lives,' and he has lived as far back as we can trace his descent. We find no nation so old but that we can go back beyond it to a civilization still older. Millions and millions of years may have smiled upon human beings who trod the earth in ages gone by, so that men 'have lived' is not to be wondered at. But we do not know of a single individual identity, of any organism, animal, vegetable, or insect, bird, fish, or flower that has ever lived after it was entirely dead. It is true that people have, in all ages, pretended to restore the dead to life; but cut a man in halves, remove his heart or any vital portion of his body, and no power in all the universe can restore life to that individual. It has never been done, and all science shows how utterly impossible it would be to do it, and this is why we refuse to believe it can be done. This is why we demand of Spiritualists more and better proof that they can materialize individuals, fruit, flowers, gems, or jewels than they have yet given us. The living organisms that are about us when they die may leave behind them the germs and seeds of future earthly existences similar to themselves, but the individual identity of each one is *forever gone* when death cuts the silver cord, and that which was before an organized existence becomes mere disorganized matter ready to develop into new forms and arrangements according to circumstances and environments. We know nothing of the future, it is true, and what little evidence we think we have is negative evidence, but until the affirmative is proven that stands good, and as yet this has never been done. If there be a life to come, why should we worry about it. To believe or disbelieve in it cannot alter the result. The present is ours to make the most and best of that we can. If we live again, we shall be as happy as we deserve to be, and who wants more than he merits or earns? Ingersoll has carefully weighed the evidence, known facts as well as Scriptural "evidence," and he confesses his ignorance like a man. But you believers take the evidence of dead ghosts, written in a big book, and the *opinions* of your fathers, grandfathers, and great-grandfathers, and say "man lives again;" but have you real knowledge, or is it only guesswork and say so? Is it a sign of ignorance to inquire and doubt? Is not all progress born of skepticism, doubt, and unbelief? Is it knowledge to blandly affirm and dogmatically assert? Is not real wisdom modest and retiring? Does the scholar and scientist say, "Believe my facts or be damned?" No; he quietly goes to work and *proves* the world to be round, the day and night to be caused by its diurnal revolution; he *proves* that man has existed for millions of years upon the face of the earth, and that billions of eons of ages rolled away after the world was a globe, before any living organism could exist upon it.

"The bold astronomer, Galileo, was persecuted and forced to recant, but the world still rolled on, and the spoken fact remained for future astronomers to build upon. Geologists were shooted at, sneered at, and put down, but the *facts* lived, and old theology set her wits at work, moulded over the dogmas, and said the good book never denied what she once swore it asserted. She stretched the six days of creation into six long periods of time, and all went along smoothly again. Thus, step by step, the scientist goes on proving his facts, and for each one proved theology has to alter and amend her old plan to make it coincide with actual known facts. The true child of nature always reasons and experiments. The theologian rests his proofs upon testimony. The Indians in Omaha when told by a missionary some years since that their corn would not amount to anything if they planted it upon the sabbath, did not stand to argue the point or refer to the dead ghosts of their ancestors for testimony to the contrary, but quietly planted, hoed, and worked a certain field of the cereal wholly on the sabbath, and as they spent one whole day in seven on that special field, it was larger and finer than any other corn they had, thus demonstrating not only that the missionary was wrong, but that it was labor, skill, and care that produced good crops, and not any supernatural agency. And now in conclusion, please let me say that till you can find something more debatable against Mr. Ingersoll than this simple confession of ignorance about the unknowable, I hope you will not carp or cavil at him any more. If all men were as good, kind, generous, and happy as Ingersoll is, the world would be far better off."

"Well, Jenny, said Rose, "I think you have evoluted immensely considering how short a time has passed since you took the first step. And what does your father say to it?"

"Why, father has been North, you know, to his sister's nearly ever since I began to grow in truth, and I have thus far said nothing to him on the subject. But I am thinking of writing to him to-morrow and telling him all about it, for I want him to get over the first shock of the discovery before I see him. I can tell him better on paper, for I shall not be so embarassed by his sad, stern glance. He is a good, kind father, but you know is strict and stern. And Mary, who is staying with me, knows all about the new departure I have taken, and what is better still, has kept even pace with me. She is mother's only sister and is naturally liberal, and she says mother was too, but was so quiet about it that father never discovered it. So you see I inherit Liberal tendencies and only needed a spark to set me off. But it is nearly dark and I must go home."

"Yes, and I too," said Myra, and the little group was soon scattered never all to meet again.

CHAPTER XI.

"What art thou death, that we should fear?
The shadow of a shade!
What's in thy name, to meet the ear,
Of which to be afraid?"

"Thou art not care, thou art not pain,
But thou art rest and peace;
'Tis thou canst make our sorrows vain
And bid our torments cease."

LIFE is not all sunshine, for though joy and happiness are the birthright of every one that lives, yet sorrow, too, must come with its train of mourning and its saddened weepers. Death! What gentle, tender, loving heart ever hears the word unmoved? Life is such a dear and precious boon that we cling to it with tireless tenacity. The lame, the sick, and the blind, the idiot and the lunatic—all, as a general thing, prize and value life, and are loth to part with it. A very few do, it is true, voluntarily take away their own lives, but it is usually done in a fit of frenzy, or by those who are laboring under morbid melancholy. To die is as natural as it is to live, yet death is one of the saddest things in life. Not to those who are dying, for while hope remains they are hopeful, and when hope is entirely gone, and vitality too is at a low ebb, few care for aught but "rest and peace." But those who are left behind feel the loss daily and hourly, and a great void is created in the heart that nothing but the gentle healing ministrations of time can ever fill. 'Tis nature's fiat, her stern decree, that compels all who live to undergo the dread ordeal of seeing beloved friends one by one drop away, and pass *forever* from the sight. And by and by those who are left must go too and be seen no more.

The lovely and tender flower fades and falls. The lofty and noble oak of the forest yields up its life to the stern destroyer; bird, beast and reptile, each and all, has its allotted time to live, mature, decay and die; and shall man, proud man, be exempt from this common fate of all? No! he too must bend to the inevitable and see himself blotted out from the face of the earth, and in a little time from the memory of all earth's coming race. Our theme is not a pleasant one, yet as it is the lot of all to die, and as death fills up a portion of the record-leaves of every book of life, we do not feel justified in passing over in silence this important subject, and in these chroniclings of things as they are.

In our last chapter we remarked that the little company of girls who have formed the central pictures in the warp and woof of our story, would never all meet together again. All well; all strong, robust and seemingly quite impervious to death's cruel shafts, and each one feeling the healthful blood bounding and coursing vigorously through their veins, they naturally expected a long lease of life, strength, and happiness. Man proposes but fate and circumstances dispose.

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

In precisely the same manner, from the equator of the planetary mass, as soon as the centrifugal force gained predominance over the centripetal force, new nebulous rings were ejected, which moved round the planets as the latter moved round the sun. These nebulous rings, too, became condensed into rotating balls. Thus arose the moons, only one of which moves round our earth, whilst four move round Jupiter, and six round Uranus. The ring of Saturn still shows us a moon in its early stage of development. As by increasing refrigeration these simple processes of condensation and expulsion repeated themselves over and over again, there arose the different solar systems, the planets rotating round their central suns, and the satellites or moons moving round their planets.

The original gaseous condition of the rotating bodies of the universe gradually changed, by increasing refrigeration and condensation, into the fiery fluid or molten state of aggregation. By the process of condensation, a great quantity of heat was emitted, and the rotating suns, planets, and moons soon changed into glowing balls of fire, like gigantic drop of melted metal, which emitted light and heat. By loss of heat, the melted mass on the surface of the fiery fluid ball became further condensed, and thus arose a thin, firm crust, which enclosed a fiery fluid nucleus. In all essential respects our mother earth probably did not differ from the other bodies of the universe.

In view of the object of these pages, it will not be of especial interest to follow in detail the *history of the natural creation of the universe*, with its different solar and planetary systems, and to establish it mathematically by the different astronomical and geological proofs. The outlines of it, which I have just mentioned, must be sufficient here, and for further details I refer to Kant's "General History of Nature and Theory of the Heavens." I will only add that this wonderful theory, which might be called *the cosmological gas theory*, harmonizes with all the general series of phenomena at present known to us, and stands in no irreconcileable contradiction to any one of them. Moreover, it is purely mechanical or monistic, makes use exclusively of the inherent forces of eternal matter, and entirely excludes every supernatural process, every pre-arranged and conscious action of a personal Creator. Kant's Cosmological Gas Theory consequently occupies a similar supreme position in *Anorganology*, especially in *Geology*, and forms the crown of our knowledge in that department, in the same way as Lamarck's Theory of Descent does in *Biology*, and especially in *Anthropology*. Both rest exclusively upon mechanical or unconscious causes (causæ efficientes), in no case upon pre-arranged or conscious causes (causæ finales). Both, therefore, fulfill all the demands of a scientific theory, and consequently will remain generally acknowledged until they are replaced by better ones.

I will, however, not deny that Kant's grand cosmogony has some weak points, which prevent our placing the same unconditional confidence in it as in Lamarck's Theory of Descent. The notion of an original gaseous chaos filling the whole universe presents great difficulties of various kinds. A great and unsolved difficulty lies in the fact that the Cosmological Gas Theory furnishes no starting point at all in explanation of the first impulse which caused the rotary motion in the gas-filled universe. In seeking for such an impulse, we are involuntarily led to the mistaken questioning about a "first beginning." We can as little imagine a *first beginning* of the eternal phenomena of the motion of the universe as of its final end.

The universe is unlimited and immeasurable in both space and time. It is eternal, and it is infinite. Nor can we imagine a beginning or end to the uninterrupted and eternal motion in which all particles of the universe are always engaged. The great law of the *conservation of force* and the *conservation of matter*, the foundations of our whole conception of nature, admit of no other supposition. The universe, as far as it is cognizable to human capability, appears as a connected chain of material phenomena of motion, necessitating a continual change of forms. Every form, as the temporary result of a multiplicity of phenomena of motion, is as such perishable, and of limited duration. But, in the continual change of forms, matter and the motion inseparable from it remain eternal and indestructible.

Now, although Kant's Cosmological Gas Theory is not able to explain the development of motion in the whole universe in a satisfactory manner, beyond that gaseous state of chaos, and although many other weighty considerations may be brought forward against it, especially by chemistry and geology, yet we must on the whole acknowledge its great merit, inasmuch as it explains in an excellent manner, by due consideration of development, the whole structure of all that is accessible to our observation, that is, the anatomy of the solar system, and especially of our planetary system. It may be that this development was altogether different from what Kant supposes, and our earth may have arisen by the aggregation of numberless small meteorides, scattered in space, or in any other manner, but hitherto no one has as yet been able to establish any other theory of

development, or to offer one in the place of Kant's cosmogony.

After this general glance at the monistic cosmogony, or the non-miraculous history of the development of the universe, let us now return to a minute fraction of it, to our mother earth, which we left as a ball flattened at both poles and in a fiery fluid state, its surface having condensed by becoming cooled into a very thin firm crust. The crust, on first cooling, must have covered the whole surface of the terrestrial sphere as a continuous smooth and thin shell. But soon it must have become uneven and hummocky; for, since during the continued cooling, the fiery fluid nucleus became more and more condensed and contracted, and consequently the diameter of the earth diminished, the thin cold crust, which could not closely follow the softer nuclear mass, must have fallen in in many places. An empty space would have arisen between the two, had not the pressure of the outer atmosphere forced down the fragile crust towards the interior, breaking it in so doing. Other unevennesses probably arose from the fact that, in different parts, the cooled crust during the process of refrigeration contracted also itself, and thus became fissured with cracks and rents. The fiery fluid nucleus flowed up to the external surface through these cracks, and again became cooled and stiff. Thus, even at an early period there arose many elevations and depressions, which were the first foundations of mountains and valleys.

After the temperature of the cooled terrestrial ball had fallen to a certain degree, a very important new process was effected, namely, the *first origin of water*. Water had until then existed only in the form of steam in the atmosphere surrounding the globe. The water could evidently not condense into a state of fluid drops until the temperature of the atmosphere had considerably decreased. Now, then, there began a further transformation of the earth's crust by the force of water. It continually fell in the form of rain, and in that form washed down the elevations of the earth's crust, filling the depressions with the mud carried along, and, by depositing it in layers, it caused the extremely important neptunic transformations of the earth's crust, which have continued since then uninterruptedly, and which in our next chapter we shall examine a little more closely.

It was not till the earth's crust had so far cooled that the water had condensed into a fluid form, it was not till the hitherto dry crust of the earth had for the first time become covered with liquid water, that the origin of the first organisms could take place. For all animals and all plants—in fact, all organisms—consist in great measure of fluid water, which combines in a peculiar manner with other substances, and brings them into a semi-fluid state of aggregation. We can, therefore, from these general outlines of the inorganic history of the earth's crust, deduce the important fact, that at a certain definite time life had its beginning on earth, and that terrestrial organisms did not exist from eternity, but at a certain period came into existence for the first time.

Now, how are we to conceive of this origin of the first organisms? This is the point at which most naturalists, even at the present day, are inclined to give up the attempt at natural explanation, and take refuge in the miracle of an inconceivable creation. In doing so, as has already been remarked, they quit the domain of scientific knowledge, and renounce all further insight into the eternal laws which have determined nature's history. But before despondingly taking such a step, and before we despair of the possibility of any knowledge on this important process, we may at least make an attempt to understand it. Let us see if in reality the origin of a first organism out of inorganic matter, the origin of a living body out of lifeless matter, is so utterly inconceivable and beyond all experience. In one word, let us examine the question of *spontaneous generation, or archigony*. In so doing, it is above all things necessary to form a clear idea of the principal properties of the two chief groups of natural bodies, the so-called inanimate or inorganic, and the animate or organic bodies, and then establish what is common to, and what are the differences between, the two groups. It is desirable to go somewhat carefully into the *comparison of organisms and anorgana*, since it is commonly very much neglected, although it is necessary for a right understanding of nature from the monastic point of view. It will be most advantageous here to look separately at the three fundamental properties of every natural body; these are matter, form, and force. Let us begin with *matter*. (Gen. Morph. iii.)

By chemistry we have succeeded in analyzing all bodies known to us into a small number of elements or simple substances, which cannot be further divided, for example, carbon, oxygen, nitrogen, sulphur, and the different metals: potassium, sodium, iron, gold, etc. At present we know about seventy such elements or simple substances. The majority of them are unimportant and rare; the minority only are widely distributed, and compose not only most of the anorgana, but also all organisms. If we compare those elements which constitute the body of organisms with those which are met with in anorgana, we have first to note the highly important fact that in animal and vegetable bodies no element occurs but what can be found outside of them in inanimate nature. There are no special organic elements or simple organic substances.

The chemical and physical differences existing between organisms and anorgana, consequently, do not lie in their material foundation; they do not arise from the different nature of the *elements* composing them, but from the different manner in which the latter are united by chemical *combination*. This different manner of combination gives rise to certain physical peculiarities, especially in density of substance, which at first sight seems to constitute a deep chasm between the two groups of bodies. Inorganic or inanimate natural bodies, such as crystals and the amorphous rocks, are in a state of density which we call the firm or solid state, and which we oppose to the liquid state of water and to the gaseous state of air. It is familiar to every one that these three different degrees of density, or states of aggregation of anorgana, are by no means peculiar to the different elements, but are the results of a certain degree of temperature. Every inorganic solid body, by increase of temperature, can be reduced to the liquid or melted state, and, by further heat, to the gaseous or elastic state. In the same way most gaseous bodies, by a proper decrease of temperature can first be converted into a liquid state, and further, into a solid state of density.

[TO BE CONTINUED.]

Christianity and Materialism.—Concluded.

BY B. F. UNDERWOOD.

Materialism necessarily enjoins, as all important, a wise provision for the future. "Competence," says the poet Young, "is vital to content." Poverty, notwithstanding the eulogies on it in the New Testament, is to be avoided whenever possible. Although not a crime, it is certainly a great misfortune to be poor through life. A competency in life gives independence, comfortable surroundings, opportunities for the cultivation of the mind, and ability to benefit our fellow-men. Materialism, by calling attention to the affairs of this world instead of dwelling on the imaginary glories of another, encourages real, substantial prosperity and progress.

Christianity teaches the existence of a personal devil, and in the past especially, has led men to refer their evils to other than natural causes, and by diverting attention from the real source of their ills and misfortunes, has prevented or delayed the removal of thousands of evils.

Materialism, by rejecting the absurd notion of a devil, that "goes about like a roaring lion, seeking whom he may devour," and trying to make mankind as miserable as possible, and by teaching that for all phenomena there are adequate natural causes, necessarily encourages the investigation of the real cause of man's misfortunes, together with efforts for their removal.

Christianity regards Jesus as an incarnate God, who should be worshiped.

Materialists generally regard Jesus—the records of whose life are very scanty and largely fabulous, and of whose existence, even, there is some ground for doubt—as probably a man of no great intellect but of a benevolent heart, of some chimerical and fanatical notions, together with a good deal of moral wisdom, a man thoroughly conscientious, who lived a life of purity and died a martyr to his faith and supposed mission. As a reformer and a benefactor, he has our esteem and gratitude. Could he return to earth at the present day, there is scarcely a doubt that he would be regarded by a large proportion of his professed followers somewhat as he was by the Pharisee of eighteen hundred years ago. He would, probably, find less cordial welcome and less courteous treatment in the churches where service is performed in his name, than in the Liberal halls where his character is freely criticised, and the miracles ascribed to him are ridiculed as fabulous and foolish.

Christianity has unbounded reverence for the past. Its golden age on earth was in the past. Its sacred books came down from the past. God communicated with men direct, talked with them face to face, and even tried his hand at wrestling with them in the past. Why should it not revere the past?

Materialism, while it accepts the lessons of the past, in view of the contrast between what once was and what now is, inculcates rather the spirit and sentiment of the poet:

"There is nothing so good as the new,
There is nothing so poor as the old;
Better the morning's silvery dew,
Than the evening's river of gold;
Better, a thousand fold."

Christianity is constantly making concessions and losing ground.

Materialism has achieved victory after victory in science, philosophy, and morals, and is going on from "conquering to conquer."

We conclude with a summary of what we have presented:

Christianity teaches:

1. The existence of a God infinite in presence, yet a personal being; infinite in knowledge, yet a being who cogitates, contrives, plans, and designs like man; infinite in power, yet the author of a world full of imperfections; infinite in goodness (as well as power), yet permits martyrs to expire amid flames, and patriots and philanthropists to languish in dungeons; unchangeable, yet at a certain time after a beginningless state of inaction, aroused from his idleness and made a universe out of nothing; is not the cause of evil, yet the creator of everything and everybody save himself; is free from infirmities, yet is pleased with some things and displeased with others; is without body, parts, or passions, and yet is of the masculine gender.

2. The original perfection of everything.

3. The existence of a devil—a creature made by God, and the author of evil that will exist forever.

4. That man is a "fallen creature," and unable to improve by his own unassisted efforts.

5. That man can be "saved" only through the blood and merits of Christ.

6. That belief in the Christian system involves moral merit; disbelief, sin.

7. That it is man's duty to worship God by prayer and praise.

8. That a comparatively small portion of mankind in the future will be happy; the greater portion will be in torment eternally.

9. That man has received a book revelation, of which, however, but a comparatively small part of the race has ever obtained information.

10. That reason should be subordinated to the teachings of the Bible.

11. That the acts of the Jews, such as are practiced now by barbarians only, were commanded by God, and were, therefore, right.

12. That there are mysteries contrary to experience and reason, which must nevertheless be believed.

13. Although God has given man a revelation, there is great uncertainty as to what he meant to say on several subjects of great importance.

14. That woman is man's inferior and subordinate, was made for his gratification and convenience, while man was made for himself and the glory of God.

15. That God has approved and sanctioned polygamy, slavery, and despotism.

16. That man should take no thought for the morrow. He should pattern after the lilies of the field.

17. That man's ills and sufferings are ascribable largely to the immediate agency of a personal, malicious devil—a being of extended presence, of almost infinite knowledge, of great strategy, and immense power.

18. That Jesus was God Almighty incased in human flesh.

19. That the golden age of the earth was in the past.

Materialism teaches:

1. The self-existence, the eternity, and the sufficiency of nature, and the universality and invariableness of natural law.

2. That in the history of this world there has been an evolution from the simple to the complex, from the special to the general, from the homogeneous to the heterogeneous.

3. That good and evil are relative terms. All morality is founded on utility and evolved by the wants and necessities of human existence. Honesty is right, not because a God has so declared, but because man's security, safety, and happiness are promoted by it.

4. That man's condition, although imperfect, is improvable by his own unaided efforts.

5. That man should look to *himself* and not to a spectacle of suffering and death of eighteen hundred years ago, for improvement and elevation.

6. That belief and unbelief are involuntary and without moral merit or demerit.

7. That instead of worshiping God, we should direct all our efforts to improve ourselves, letting "gods attend on things for gods to know."

8. That man, wherever he may exist, it is rational to believe, will be fitted to his condition. An unbroken, everlasting sleep, which probably awaits us all, affords no ground for fear. And how infinitely preferable to a future state in which the majority of our race will be forever miserable!

9. That the teachings of reason and the lessons of experience are the only revelations man has received.

10. That the Bible should be tested by the same rules of historical and modern criticism that are applied to other ancient documents.

11. That the barbarous acts of the Israelites, like those of other ancient nations, were the result of their undeveloped, uncivilized condition.

12. That the universe is full of natural mysteries, above our comprehension, but none contrary to our reason.

13. That the difference of opinion among Liberals is consistent with their common position that man has no infallible standard. That the enlightened reason of man is the highest and best standard he possesses.

14. That woman is man's equal and natural companion—exists for him only in the sense in which he exists for her.

15. That slavery, polygamy, and despotism are evils whenever and wherever they exist.

16. That man should attend to the affairs of this world, and, contrary to the notion of Jesus, *should* take "thought for the morrow."

17. That evil is due to natural causes. Man can gradually remove the evils that afflict him by becoming acquainted with his nature, relations, and surroundings.

18. Jesus was probably a reformer, a "come-outer," an "Infidel," of his time. We can esteem him as a benefactor without worshiping him as a God.

19. The present is better than the past, and the golden age of the world is in the future.

Communications.

Who is at Fault?

PROVIDENCE, July 8, 1878.

Editor of The Index: You will notice by the report of the Providence *Journal* that in these "Plantations" dedicated to *soul liberty* a very heartfelt feeling found expression last evening in a meeting attended by one of the most thoughtful and respectable audiences that could have been gathered on any occasion. I have also been assured by some of the most eminent members of the Rhode Island bar that the rulings of Judge Clark in the case of Mr. Heywood were partial, arbitrary, and wholly unwarranted.

Now does the Liberal League mean business, or is it a harmless figure-head? If there ever was a fitting occasion to prove its usefulness, this issue has furnished it. The history of liberty is essentially embodied in the progress of defining liberty. If a judge can send a man to jail at hard labor for two years for attacking "time honored institutions," who is safe?

A hundred years ago the doctrine of the Trinity was one of these "time-honored institutions," and public sentiment backed the judge who condemned the "immoral" pamphleteer to prison. While the evolutionists promise us so much for the infinite perfectibility of the race, is it possible that any one arrangement of fallible men is so far a finality that a man must suffer martyrdom for attacking it? These questions and issues have been forced upon thoughtful men, through the startling proceedings of the court which sentenced Mr. Heywood. No radical can afford to stand on the fence. The Liberal League, with every other power for good, is to be put on record in these matters. Shall it be found wanting? HENRY APPLETON.

[It is not talk or empty resolutions that are wanted, but vigorous action. The National Liberal League was designed to *act efficiently* in defense of equal rights in religion and universal mental liberty; but it must remain weak until those who are interested in these principles prove by their own active support of it that they appreciate its value. Rhode Island has not a single local League; has Mr. Appleton ever tried to help form one? The National League can only become powerful by the multiplication of live local Leagues; and it strikes us as not very reasonable or fair for those who have not lifted a finger in its support to map out work for it in this assuming manner. Let the Liberals form a great constituency of local Leagues and supply the Directors with ample funds; and then let them complain if the work is not done with vigor and zeal. But until they do this, let them blame themselves if they find themselves powerless to protect their own rights. For five years and a half we have labored incessantly to give them the means of protecting these rights by a powerful organization; and we do not see the propriety of being called upon in this way to "make brick without straw."—*Ed. Index.*]

COMMENTS BY THERON C. LELAND.

The questions put by Mr. Appleton are very pertinent—not by any means impertinent. The National Liberal League might be a power to-day, in Liberal affairs, if it were led by a staff of officers who wished, or knew how, to bring its forces to bear on questions as they arise. We can get *some* work out of a five year old colt, one would think, if only under the name of breaking and exercise.

"Does the Liberal League mean business, or is it a harmless figure-head? If there ever was a fitting occasion to prove its usefulness this issue has furnished it." But the League, as such, stands idly by and never moves a hand or opens a lip. Its president, as president, is dumb; and holds a gag on all the rest. As editor, he dawdles and wishy-washes, says he "would an if he could" and the League might be efficient if it were stronger.

Mr. Appleton's statement shows that there is much good material out of which to make Leagues in those "Plantations," now running to waste. Doubtless they know what they are about. They have taken observations of this man who runs a League. They have noted his conduct in times which try men's souls, and have concluded that he hadn't much to try. When Liberal editors were arrested, some months since, the people listened for some firm, determined utterance from the League on the subject; and they heard what? "Talk" of the kind that might be called "tall," and that meant something? "Resolutions" that were not "empty?" Not a bit of it. They heard nothing whatever from the gentleman as President of the League. But from him as an individual and an editor they heard defenses of Comstock, the good man, and doer of good work; and criticisms of the arrested editors, apologies for the wolf, blame for the lambs, and aspersions on their friends and defenders. A leader who doesn't lead, and, when implored to give the word "Forward" to some action in this business for which we were enlisted, "jaws back:" "You blackguard! instead of standing there inspecting our movements, too curious about what we are going to do and watching us bury every little talent, or hatchet, or contribution, in our little napkin; why haven't you enlisted more soldiers so we could exhibit a yet wider efficiency in standing stock still"—such a leader isn't calculated to inspire enlistments and uprisings of Leagues in Plantations of Providence or elsewhere to any very great extent.

There are such things as skirmishes as well as great battles, such a strategy as worrying large forces with few troops. There are Lexingtons as well as Waterloos, and there are Captains who meet emergencies, great or small, as they arise, and with the appropriate force, great or small, as it is needed. But this great General scorns any action less than Sadowa or Sedan. He lets all minor combats go by default and submits to challenge and attack, snub or affront from the orthodox party, right and left, without notice or response. "God in the Constitution alone is foeman worthy of my steel," says the General, says he! Here are organized for that work alone some forty-five affiliated societies. Forty odd Leagues, and this man has not begun to put on his boots!

"It is not talk or empty resolutions that are wanted, but vigorous action." Well, then, why in the name of all that is practical don't we have the action—vigorous action? That is what we have waited for all along, but as yet there appears not the first sign of action. Liberals are arrested right and left, editors are imprisoned, even women practicing as physicians, and women as editors are hauled before Grand Juries, but not a word of protest or sign of action comes from the League. It don't "*act efficiently*," nor act at all, precisely when the occasions arise calling for its action; and it will "remain weak" until it exhibits some life, and some sense of the fitness and nature of the work it was organized to do.

Mr. Appleton no doubt will answer the personal question for himself in *The Index;* but for TRUTH SEEKER readers let us imagine him replying, as he may rightly do: "Why should I try to help form an organization to do nothing but come up missing in the very crisis where it promised support. It strikes me as not very reasonable or fair for those who have squatted on an organization, making great promises, but failing utterly when the crucial test comes, not lifting a finger to carry out the work they themselves mapped out to do—to ask that I shall go on organizing more local Leagues to do more of nothing and contribute farther to the general inefficiency. I prefer to work for something, and have something to show for my efforts. Organization is all very beautiful; but what if it does nothing but organize? I propose to organize for some efficient purpose, not altogether for show. Until you do this, you have only yourselves to blame if you find your growth arrested, and a general conclusion arrived at that the League is a failure and a good organization to let alone while under its present management. Five years and a half of incessant labor for so little "straw" should teach a leader that he himself isn't much of a 'brick.'"

Let the League, with the means it already has at command, set about the work it was organized to do, supply the Liberal public with ample assurance that it is in dead earnest, and means business, even let it "talk" and "resolve," if it can do nothing else—better that than to be absolutely dumb—then let its president and officers complain if new Leagues are not rapidly organized, and a general pouring in of new recruits to sustain and extend the work does not result. Prove yourselves faithful over a few things before you fume and fret because you are not invested with lordship over many.

Now suppose the editor of *The Index*, and president of the League had been an enterprising, fearless, progressive person, had made good use of his official position and opportunities, and had been able to meet these "figure head" flings after something like the following victorious fashion:

"Mr. Appleton, *Sir:* Five years and a half ago I saw this conflict coming—I felt these new invasions of American liberty threatening. To meet them I organized the National Liberal League, and we met in council year after year, increased our numbers, strengthened our forces, framed and perfected our platform, and flung our Liberal flag to the breeze. Five years from my original launching of this movement came the first onset of the expected struggle. The pious party organized an onslaught on the Liberal party under the charge of obscenity. They even arrested some of our editors under that charge. It was a base and yet wholly baseless charge, and the whole world knew it to be so. The Liberal League by logic, by instinct, by all the motives which can arouse the energies and stir the hearts of a free, progressive people, knew and accepted this conflict as peculiarly its own. It rushed at once to the rescue; and *The Index*, its organ, sounded the alarm far and near. It made common cause with the arrested editors, it published full and fair statements of their cases, and defended their characters. As president of the League, we sent out proclamations to all the local Leagues, calling on them to rally to the support of the editors under trial. We sent out blank petitions to all Liberals and Leagues the country over, asking signatures to an appeal to Congress to repeal or modify the obnoxious law. We also asked the local Leagues and other friends of Liberalism to contribute funds for the defense of our brother Liberals in the courts.

"After a few weeks the petitions and contributions came returning in grandly. We aggregated up 70,000 names signed to the petitions, which we forwarded to Washington, placed them in the able hands of our noble brother, Col. Robert G. Ingersoll, with whom we made arrangements to introduce that petition in the best manner before the appropriate committee of Congress, explain and defend it there, and see that it should receive a full and careful hearing.

"The contributions of funds also aggregated more than $1,200, which we applied scrupulously and carefully to the defense of the accused. We obtained a speedy trial, we employed able counsel, we had the cases well managed, and beat our opponents on all the points charged in the courts; and our accused editors were set free.

"That is, all except one. In one exceptional case where there had been a great deal of freedom of speech, and consequently the very place to apply the guarantees of the Constitution to defend it; where, also, a peculiarly atrocious judge presided and decreed the rulings in the case—in this instance one of our friends was unfairly tried and most brutally sentenced to fine and imprisonment.

"Then, as a league, we resolved to brook no defeat; and we redoubled our efforts. We sent another petition rushing over the country to obtain signatures, asking the President of the United States to pardon our brother so unfairly tried and so unjustly punished. We called the local Leagues together in special session, we got resolutions passed—full-blooded, able-bodied resolutions—not 'empty' ones; and we organized an indignation meeting in old Faneuil Hall in the city where the atrocity was perpetrated, in which meeting we spoke ourselves and encouraged others to speak in defense of full and impartial freedom of the press and of speech.

"All this, Mr. Appleton, we have done; and we submit, sir, it has been a good work to do. Upon learning this you must give us due credit, and certainly concede that we are no 'figure head.'

"Now, sir, we would like to know what share in this honorable work you, Mr. Appleton, have taken? What did you and your friends down there in Providence Plantations do to support our Liberal martyrs and maintain the equal freedom of the people? What right, sir, have you to come up here to Boston and call us a 'figure head' when we have accomplished all this noble work? and you gentlemen down there in Providence Plantations haven't a single Liberal League; and you, sir, Mr. Appleton, never helped to form one. Go to, now, Mr. Appleton, and see what a figure your own head cuts, with its work thus reduced to zero—that is, no figure at all. Yours in all good conscience,

"F. E. A."

Would to all that is brave, and noble, and true, that this were not all a dream!

That Itinerant Defender of Christianity.

WHAT KIND OF A MAN CLARK BRADEN IS.

Clark Braden, after having made, and for two or three years repeated, false statements against B. F. Underwood, when confronted by Mr. Underwood during the Jacksonville, Ill., debate, *retracted* his statements and apologized to the man he had wronged. He put into Mr. Underwood's hands a written statement, in which he said: "I am compelled to confess I was mistaken." It is dated Aug. 14, 1876. The Jacksonville *Courier* of Aug. 16, 1876, said: "Mr. Braden last night confessed he was mistaken in certain statements he had made concerning Mr. Underwood, and which have caused much ill feeling." He expressed himself grateful to Mr. Underwood for the manly and generous treatment he had received from him, especially in declining to use certain documents against him which had been sent him by Braden's own brethren in the Church; and he promised to publish in his own denominational papers a retraction of what he had said reflecting on Mr. Underwood.

To the surprise of Mr. Underwood and others, there appeared in the *Christian Standard* of Sept. 2, 1876, a card conveying the impression that Mr. Underwood had slandered Clark Braden, and had retracted his statement. "I satisfied Mr. Underwood," says the card, "that I did not make any such statement concerning him as was reported to him; and that what I did say was not designed to injure him; and could not do so if correctly reported. He retracted his charges against me, based on the report mentioned above, and it is hoped that the old-time friendship between us is restored." Mr. Underwood had made no charges against Braden that were not true, and retracted nothing. He still holds Braden's written statement. What kind of a man Clark Braden is may be inferred from the above.

We are permitted to give the following extract from a letter to a prominent Freethought lecturer and debater, by Mr. Clark Braden. It discloses his true motives and character. Rev. John Sweeny has for some years been a prominent preacher and debater in the same denomination with Braden. Wishing to be regarded himself as the champion debater, and to see his brother in Christ and in the ministry defeated and disgraced, so that he would be no longer a rival in the field of debate, he writes the advocate of Freethought a letter, hearing that he is about to debate with Sweeny, pointing out Sweeny's weakness, that the Infidel may strike effective blows, and make his victory complete. What sincere devotion to Christianity! what honesty and honor are here exhibited!

The gentleman who received this letter has had several debates with Braden, but has had no respect for him since he learned his real character, and has met him in debate only because Christians, in communities where he is unknown, have put him forward and endorsed him. Until now he has not permitted any portion of it to be published, but Braden's recent course, characterized by unqualified misrepresentation and falsehood, has induced him to show the Christian community what kind of a man Clark Braden is. We vouch for the correctness of the extracts here given, and if they are disputed the original letters can be produced by us.

Here is the extract from Braden's letter regarding Bro. Sweeney: "I enclose a tract which I have published, which is the basis of my insanity. Last fall I attended a convention of our preachers in Indianapolis. You remember Luther's visit to Rome. Though I was not as infatuated as he was, yet found that a view behind the scenes was not beneficial in keeping up the illusions of the stage. 'A chiel was amang them takin' notes and faith he prented 'em.' There was one of two things to be done. Answer the strictures or destroy their influence. The first they could not do. They seek to destroy their influence by scattering stealthily that I am insane. . . My offense has been that I have succeeded in a field of discussion where J. S. Sweeny failed, and have published a book that has been pronounced to be better than his efforts. He has been trying to injure me ever since last summer, and so have his lackeys. I criticized his conduct in Convention, and now he is doubly exasperated. I shall not notice the Dubuque chap* at all. His feathers won't pay for powder and shot. If you have not met J. S. Sweeney you will find him weak on history, historic evidences, science, the position that the Bible is an outgrowth of pre-existent paganism, and was built up like all other books of religion. He is sharp, pert, and declamatory, but superficial in education, not well read, and retails second-hand what he uses. If you will press these points on him, and frequently press on him that he does not answer them, you will defeat him. He will fail on what we debated in our first and second propositions also. Review what you have presented on his attention and you can defeat him.

*"Dubuque chap" is Rev. Wm. Sweeney, brother of Rev. John Sweeney.

"Should you feel like reminding him of our debates do so FOR ME."

The following is an extract from a letter written by Mr. Clark Braden to a Freethought lecturer. Braden is evidently "on the make."

"I learn that you are lecturing and expecting to lecture next winter. I write to you to suggest that we agree to unite our labors, by holding joint discussions instead of lecturing separately.

"I enclose a list of propositions. We could debate all or part of these as might be desired by our patrons. I do not think it advisable to debate for less than one week, and our time should count from our departure to our return home, or from the time we left our last place of work, until we closed the discussion. We should charge one hundred dollars per week each and require the hall to be furnished and kept up for us. Could we get places enough to make it pay? Let me hear from you or suggest some one who would make such an arrangement."—*The Freethought Journal.*

Answers to Inquirers.

FRAGE.—Is Winwood Reade still living? *Ans.*—No; he died in the summer of 1876.

READER.—Had Thomas Paine any children? *Ans.*—No; not that anybody knows of.

CHAS. O. BEAR.—Will you please give through the columns of THE TRUTH SEEKER a brief description of the principal instruments of torture used by Christians in by gone ages? *Ans.—The Rack.* This was a box like the bed of a wagon, with a windlass at each end, with levers, and ratchets to prevent slipping; over each windlass went chains; some were fastened to the ankles of the sufferer; others to his wrists. And then priests, clergymen, divines, saints, began turning these windlasses, and kept turning until the ankles, the knees, the hips, the shoulders, the elbows, the wrists of the victim were all dislocated, and the sufferer was wet with the sweat of agony. *The Pulley.* This was a strong cord by which the victim was bound and raised to quite a height. Heavy weights were fastened to the ankles. Then the sufferer was suddenly dropped a certain distance, the weights dislocating the bones of the extremities. *The Scavenger's Daughter.* This was like a pair of shears with handles, not only where they are now, but at the points as well, and just above the pivot that unites the blades, a circle of iron. In the upper handles the hands would be placed; in the lower the feet; and through the iron ring, the center, the head of the victim would be forced. In this condition, he would be thrown prone upon the earth, and the strain upon the muscles produced such agony that insanity would in pity end his pain. *The Collar.* This was a circle of iron, and on the inside were a hundred points almost as sharp as needles. This was fastened about the throat of the sufferer. Then he could not walk, nor sit down, nor stir without the neck being punctured by these points. In a little while the throat would begin to swell, and suffocation would end the agonies of that man. *The Chaffing Dish.* The victim was placed in a sort of stocks, which confined him so he could not move. The bottoms of his feet were basted with lard or oil. Then this dish, or heated brasier, was held under them until they were burnt and frequently consumed. Then there was an instrument which confined the head of the victim, letting drops of water fall in regular succession upon the same spot, until delirium and death ended his agony. *The Virgin.* This was a doll-like statue, covered with concealed spikes, which clasped the victim in its arms and tore him to pieces. These are but a few of the engines of torture invented by that Christian institution, the Inquisition.

"Inquisition, model most complete,
Of perfect wickedness, where deeds were done—
Deeds! let them ne'er be named—and sat and planned
Deliberately, and with most musing pains,
How to extremest thrill of agony
The flesh, and blood, and souls of men,
Her victims, might be wrought; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force, well pleased to hear a deeper groan."

B. McG.—Please inform me through the columns of THE TRUTH SEEKER, what are the most elaborate works on the Roman Inquisition, either in French, Spanish, or Italian. *Ans.*—Laurent, Le Catholicisme et de l'Avenir; Raynouard, Monumens; Llorente, Inquisition; Schmidt, Monch-u. Nonnen-Orden, Die Inquisition; Lavallée, Hist. des Inquisition; Rule, Hist. Inquisition; Montanus, Inquisition; Inquisition Unmasked; Montes, Inquisition. Of the above, Llorente is undoubtedly the most elaborate and best adapted to general reading. Also see chapter on Dominic and the Inquisition in "Champions of the Church," just published at this office.

C. W.—Do angels have sex? If so, do they propagate? *Ans.*—These are hard questions. If angels are invisible beings who once lived in the body on this globe, it is probable they retain their sexuality. It is not likely any being ever changes its sex. We have no data relative to the propagating business, but it is our opinion that denizens of the spirit world are too diaphanous to be successful as propagators. Having never seen an angel, we trust our friend will excuse our limited knowledge.

L. L. B.—How many foreign Bibles are there printed in English, and of what nationality are they? Is there a work that gives a full history of the Jewish Bible? *Ans.*—There are some half a dozen foreign Bibles published in full or in part in English, though mostly only in part. The Mohammedan Bible, the Koran, is published in full. The Vedas, the Bible of the Hindoos, are only in small part published in English. The original makes many volumes. The same is true of the Puranas, and other sacred writings of the Hindoos. Also of the Tripitaka, the extensive Buddhist Bible, but a small part has ever appeared in English, and probably never will. It is very voluminous and much of it is utterly valueless to English readers. This remark truthfully applies to nearly all the ancient bibles. The Zend Avesta of the Persians has been slightly printed in English. It was the production of many centuries, and is voluminous. The Chinese had three voluminous sacred writings, but a small part of which will probably be rendered in English. Of the Egyptian sacred writings but a small part has been preserved. Some extracts from the Pymander have been preserved. We know of no volume devoted to a special history of the Jewish Bible. There are several which treat upon it more or less.

E. R. E.—Will you please tell me the whereabouts and occupation of Mrs. Victoria Woodhull? *Ans.*—She is residing in the city of London, but we cannot give her address. Her family are also with her, and it is not expected she will return to this country. Her occupation is unknown to us. She has lectured over there, but we think not lately.

F. B.—Is the north pole in motion? If so, towards what point does it move? Does it move in a straight line or in a large circle? *Ans.*—As the poles are a part of the earth, they of course go with it in its yearly course round the sun. Its orbit is in the form of an eliptic. In the diurnal motion of the earth the poles may be said to be stationary, as are the journals of a large wheel when in motion. All the heavenly bodies move in circles or eliptics—no straight lines.

N. S.—What were the religious views of Gerrit Smith? *Ans.*—He was considered an Infidel, or a very advanced Unitarian. He had little confidence in any theological dogmas.

SAME—Is James Parton an Infidel? *Ans.*—He believes as those do who are called Infidels, though he is not partial to the term. He is a patron of THE TRUTH SEEKER.

L. L. B.—Where will I get the fullest and most reliable accounts of persecutions perpetrated by the Christians? *Ans.*—"The Champions of the Church" will give you more information upon this subject than any other single volume.

IBID.—I want a book that points out the road to virtue and happiness, and good moral lectures. *Ans.*—We would recommend D'Holbach's "System of Nature," Denton's lectures and pamphlets, "The Liberal Guide," Prof. Draper's "Intellectual Development of Europe," his "Conflict between Religion and Science," and numerous other works.

E. C. J.—I was recently debating with a Catholic upon the subject of who filled the State prisons. He insisted it was the Spiritualists and Freethinkers. Please give your views upon the subject. *Ans.*—There may occasionally be a Spiritualist or a Freethinker found in State prison; it is not impossible for them to commit a crime, but it is the fewest number of them that fill our prisons. It has been found that ninety-five per cent of the inmates of our State prisons are believers in the Christian religion. Preachers, in proportion to their numbers, are fully represented.

H. M. E.—What was the forbidden fruit? *Ans.*—It would be about as easy to tell who was the manufacturer of Aladdin's wonderful lamp. The Bible represents it as the product of a tree. The Shakers insist that it was the sexual embrace. Our opinion is that the forbidden fruit story is a fable, and that nothing of the kind ever had an existence.

IBID—Was not our Bible, as used by Protestants and sanctioned by them, all and every book of it collected, compiled, composed and written originally after the Babylonian captivity? *Ans.*—There are very strong grounds for deciding that this is true, with perhaps the exception of the book of Job, which is admitted to be a Gentile production, and older than any other book in the Bible. It was probably borrowed from the Chaldeans. It mentions no persons or places named in any other parts of the Bible. There is nothing in it to indicate that it was of Hebrew origin. It was more probably a Chaldean poem or drama. There is nothing to prove that any other book in the Old Testament was written more than six or seven hundred years before the Christian era.

S. S.—What is the estimated number of Liberals, or Infidels, in the United States? *Ans.*—No census has been taken. Including Spiritualists, they are estimated to number 2,000,000. Some make the estimate much higher. It is believed they can command half a million votes.

S.—What per cent of the population of the world are Christians? *Ans.*—About ten per cent.

S. S.—About how many preachers are employed by the different denominations in the United States? *Ans.*—We have not the data by us by which to answer this inquiry properly. The clergymen of the United States are estimated at from 65,000 to 70,000. The Methodists are the most numerous. We will not venture to say more. In the census taken ten years ago the Methodists are put down at 1,298,938 members, with 19,170 preachers, local and traveling; Baptists, 1,109,926 members (Regular), and 61,244 (Freewill); Presbyterians, *Old School*, 258,903 members, and 2,381 ministers; *New School*, 175,560 members, and 1,848 ministers; Congregationalists, 291,042 members, and 3,090 ministers. Small denominations in proportion.

H. M. E.—Is Abraham, Moses, Melchisedech, David, Isaiah, or Daniel known or recognized in profane history? *Ans.*—Not one of them.

E.—Was Melchisedech a real individual man? *Ans.*—There is so little data respecting him that it is hard to answer definitely; but there is little doubt but that he was wholly a mythical or fabulous character.

H. A. T.—Is there any historical evidence that St. Paul had an existence outside of the Church records? *Ans.*—The Ebionites or Nazarenes, who were the first Christians, regarded Paul as an imposter, and rejected all his epistles. There was undoubtedly such a person; but from all that can be gleaned from the meagre accounts concerning him it is claimed that he was originally a pagan, that he came to Jerusalem where he lived some time; and that having a mind to marry the daughter of the high priest, he caused himself to be circumcised; but that not being able to obtain her, he quarreled with the Jews, and wrote against circumcision, and against the observance of the Sabbath, and against all legal ordinances.

J. C. B.—When did the Christian Era become recognized? *Ans.*—This epoch was introduced in Italy in the sixth century by Dionysius the Little, a Roman abbot, and began to be used in Gaul in the eighth century, though it was not generally followed in that country till a century later. From extant charters it is known to have been in use in England before the close of the eighth century. There are various opinions among chronologists with regard to the year in which this era commenced. It is commonly supposed to begin with the year of the birth of Christ, which the majority of authorities fix in the fourth year of the 194th Olympiad, the 853d from the foundation of Rome, and the 4,714th of the Julian period.

IT appears from the official report that during the past year the people of this State have paid, in whole or in part, for the keeping of 43,095 persons in the various public charitable institutions. Of these, 2,174 were insane, 356 blind, 922 deaf and dumb, 230 idiots, 61 inebriates. The House of Refuge had 1,347 inmates; the County Poor Houses, 6,841; the city Almshouses, 9,203; the Orphan Asylums and Reformatories, 15,990; the Homes for the Aged, 3,907; the hospitals, 2,064. In addition, out-door relief was given to a great number, the Overseers of the Poor alone relieving 114,893 persons, while the dispensaries gave medical relief to 254,497. The statistics show an increase of insanity, which is doubtless to be referred in part to the hard times.

DISTINGUISHED STATESMEN TO BE AT THE WATKINS CONVENTION.—We are to be well represented at the Watkins Convention by distinguished statesmen and politicians. In addition to Col. Ingersoll and Hon. Frederick Douglass, the ablest orators of the Republican party, we are to have Hon. George W. Julian of Indiana, the speaker who was the most eloquent of the Democratic orators in the last Presidential campaign. James Parton, the historian, has also written Mr. Green that he will be present and will read a paper entitled "The Coming Man's Religion." It is a good omen for Freethought when such men will take the platform in its behalf.

THE *Herald* of the 23d has a statement that some $175,000 worth of fancy French and German goods, forbidden by the Comstock laws of March 3, 1873, have been surreptitiously imported and smuggled into this city, and have been seized and condemned to be destroyed and have been resold to druggists and others and are daily retailed in our market. It says an investigation will be instituted, when perhaps it will be ascertained whether it is the U. S. officials or St. Anthony himself that is the culpable party. One thing the *Herald* says is the case. These contraband goods are somewhat extensively sold by the druggists of the city and no arrests have been made.

TO NEW SUBSCRIBERS.—THE TRUTH SEEKER and the "World Sages," or Amberley's "Analysis of Religious Belief," or Paine's Great Works, or the "Champions of the Church" will be sent on receipt of five dollars. THE TRUTH SEEKER by itself 25 cents per month, or $3.00 per year; to new subscribers, three months for 50 cents.

Communications.

Synopsis of all Religious Beliefs.—Concluded.

BY MRS. E. L. SAXON.

The festival in gratitude for ripened wheat was called "Pentecost," meaning fiftieth—fifty days after barley harvest. They welcomed the new moon with festivals. A severe national feast was called "the great day of expiation, nine days before which they prepared themselves with great diligence by almsgiving and works of piety. A goat was selected, a scarlet cloth tied to it, and, with formal ceremonies, the sins of the people were laid upon its head, and it was hurried with all speed to a wilderness ten miles from Jerusalem and thrown from a precipice. According to the Talmud, the scarlet cloth turned white when the priest laid the people's sins upon the goat. Thus originated the saying "that sins like scarlet turn white as wool."

The Jews actually believed that God dwelt in their tabernacle and told Moses just what to do. They always believed they were truly his chosen people, apart from and above all others, just as Christians now believe. To enter into minute notice of prophecies and prophets would require too long a time; but the Bible is filled with spirit manifestations of every character, both good and bad, and especially is it noticeable in the book of Daniel how like they are to modern trance! Take spirituality from the Bible and it falls a worthless mass of confused and contradictory history. Every book, from Genesis to Hosea, bears evidence within itself of having been written or compiled after the captivity in Babylon; and in many instances the writer seems to have two accounts before him, and conforms the two together.

Job is evidently of Persian origin throughout. The Psalms of David are a miscellaneous collection of religious odes or poems written on various occasions of victory, thanksgiving, or humiliation. That it was compiled from several smaller collections is proved by repetition of almost entire psalms, and by the fact that those attributed to the same author are scattered in different places, and doxologies indiscriminately interposed.

The book we call the Songs of Solomon is the only vestige left of their amatory poetry. So passionate is its language, and so little connected with a religious sense, that the question has often been propounded as to why it was placed among the sacred writings. The mention in the list of Esau's sons in Genesis of there being "rulers over the land before any kings were in Israel," shows that it was placed there after such was the case, which was over eight hundred years after.

Josiah, the pious young king, seemed to worship images in ignorance, for when Hilkiah, one of the ancestors of Ezra, sent him the Law, or a book that he had found in the temple, by Hapkin, the scribe, he seemed frightened, and rent his clothes, and ordered the destruction of all images. From henceforth we hear no more of image-worship among them.

The historical books have much to prove that they were compiled from fragments. The two first chapters of Genesis are evidently two different accounts of the same story, and the three first verses of the second chapter belong to the first account.

Saul seems first to have known and loved David by his having the power to charm his evil spirit from him by his music; but in a few chapters, where David presents himself to challenge Goliah, he is ignorant of him, and asks who he is; neither do his attendants know. De Wett truly says: "These things can only be explained on the supposition that the author drew from various, often imperfect, and sometimes conflicting, sources."

In Samuel we are told God moved David to number Israel; in Chronicles, that the Devil moved him to do it. Chronicles is far more favorable to David and the priesthood, and recounts scarcely any of his crimes, such as taking Uriah's wife, the hanging of Saul's sons, the ravishing of Tamar by Amnon, or the rebellion of Absalom. *No mention* is made of Solomon's idolatry or his concubines.

It is not supposed that the prophecies and the Hagiographa, which meant all the writings save the Pentateuch, which meant "five books," which scholars say correspond with the language of sacred historical books, were written a thousand years later. Such a thing was never known as a language remaining unchanged for a thousand years. There now exists among Hindoo writings a language dead to all men. To linger here, however, is using too much time, as these books are open to all, not only to read, but to study with the light of reason, and not in blind obedience to inherited faith and tradition. These books were united and comprised in the canon of sacred Scripture either during the time of Ezra or near it, and many things were added after his time; for, in Nehemiah, mention is made of Darius Codomanus, who was king of Persia a hundred years after Ezra's time; and the "days of Joddua" are spoken of as days past, though Joddua outlived Alexander the Great two years. Somebody must have added to Nehemiah's book, as this was two hundred years after his time.

It is not known with certainty when the canon closed, that is, when it was decided to be unlawful to add any more books. The word canon signifies "a rule or standard." The Jews in their traditions claim that it was completed by Simon the Just, the last of the men of the great synagogue, and high priest of the Jews two hundred years before Christ. De Wett says: "One thing is certain, the collection came gradually into existence, and acquired a sort of sanction by the force of custom and public use." Until after the Christian era, the sacred books of Hebrews were mentioned under the general name of "the Scriptures," meaning "the writings," or "O Bibles," a Greek word signifying "the book." In most ancient times the inner bark of a tree called Bibles, was used to write on; it is pronounced Bible in the English tongue. Among the rich relics of Grecian literature, we have no religious odes that can equal the solemn beauty of the Hebrew, and instead of reading them as some are disposed to do, and rejecting them in contempt, let us study their beauty, guided by the lamp of reason which sheds its rays over all religions impartially, and we shall find in each something to admire. Still with Herder, we must say, "It is human, meant for humans to read, and to understand."

Until after the time of Alexander the Great, it seems likely the knowledge of the Hebrew Scriptures was confined to the Jews. Oriental scholars have searched in India to discover traces of their being known there, but none have been discovered. No allusion is made to them by contemporary historians. About three hundred years before Christ, the numerous Jews in Egypt, having become accustomed to the Grecian tongue, felt the inconvenience of having their sacred law in a language which few of them understood; for as to the old Hebrew in which their sacred books were written, it was then a rare thing among them to find a man who could read it. At last the inconvenience became so great it was necessary to translate the law into Greek. Much as the Jews disliked mingling with other nations, the free spirit of inquiry which formed an atmosphere around them filled their young men also, and they frequented Alexandrian schools and acquired such taste for philosophy that some of their zealous priests thought it a matter of necessity to pronounce a solemn anathema upon any father who allowed his children to acquire such unhallowed learning. In pursuit of wealth the Hellenistic or Grecian Jews were scattered throughout the Roman provinces, where the Greek language was almost the universal mode of communication. In this manner new forms and habits of thought arose, which the learned find it difficult to trace to its source. It is not at all unlikely that in their numerous flights into Egypt, after wars and depredations, they became acquainted with associations of hermits resembling those of Hindostan. Josephus says he lived three years with a hermit in the desert, who used the barks of trees for clothing. Exiled Jews might thus have adopted Hindoo or Egyptian customs, while adhering devoutly to the laws of Moses. Josephus gives account of various sects, among them none more observable than the pious Essenes (from a Chaldean word meaning physician). These were living in communities, studying the sacred Scriptures, expecting the Messiah's coming. They refused to take an oath, and claimed the gift of prophecy and communion with angels. Josephus was himself a Pharisee, but he calls the Essenes a "divinely inspired sect." Their doctrine of morality might be comprised under two heads "Reverence to God," and "Love to man." The "Cabala" from a Hebrew word, meaning "tradition," mixed up many foreign theories with Jewish belief. From resemblance to Persian theories, the surmise arises that they were brought thence during the Babylonian exile, and all novelties in belief had to be introduced as oral traditions from Moses. There is positive trace of them about a hundred years before Christ, when a learned Jewish rabbi, who had been banished for a political offense, was recalled to Palestine. He brought a number of disciples, who introduced the science of the Cabala. The marvelous stories told concerning these traditions traced their loss and recovery again and again from Adam to Ezra. They had an ancient volume called "Zohar, the book of light," which is said to contain the statement, "There are three Gods united in one, and they are three, they form one by the most indissoluble union." Hellenistic Jews mixed the laws of Plato with the Mosaic teachings, even as those of Zoroaster, the Persian law-givers had been. Aristibulus, a learned Jew of Alexandria, was so desirous of proving his people a learned instead of a barbarous nation that he drew from all others, and in this way, like Philo the learned Jew, drew the many theories of various nations into their own beliefs and legends, instituting thus the disputes concerning "The Logos, or word," the first begotten of God, or Son of God.

The story told by Josephus regarding the sending for Jews to translate the law, to be kept in Alexandria, is now believed a romance, invented by some Jewish writer to embellish their history. Plutarch says, Demetrius advised king Ptolemy to place the laws and writings of all nations in his library. If he acted on his suggestion a natural result would be an application to the Jewish Sanhedrim for their laws, or a copy. The Talmud says the translation was done by five men, which is far more probable than "six from each of the twelve tribes," when only two tribes were known to be in existence. The Pentateuch as we have already stated, was first translated, the others gradually added at various times, and by various hands. Between the Samaritan, Hebrew, and Greek copies are various discrepancies, the most important in regard to chronology. There are centuries of difference in their account of the flood, and the birth of Abraham. Jews of Palestine regarded the translation with strong disapprobation, and the Talmud declares a "fast was appointed, and darkness came upon the world for three days."

Their customs and habits prevented the Jews from mingling with or attracting other nations, and the Greeks and Romans regarded them with aversion and contempt. Romans were tolerant of their religious customs, as they were of all nations under their control. When they represented their abuses to the Emperor Augustus, he forbade his subjects to interfere with their religious privileges, and gave orders that they should enjoy their own laws, and send offerings to Jerusalem; and even gave orders that they should not be compelled to appear in courts, or attend to public duties after their Sabbath preparations began. But their firm belief in a coming Messiah rendered them a turbulent element under a foreign yoke. Prophets (or they who fancied themselves such) were continually drawing the people together and promising the speedy coming of the Messiah. Disappointed again and again, they believed it was for their sins, and clung closer than ever, in their enduring faith, to the law of Moses.

There were frequent collisions between them and the Romans. The restless hopes of the people broke out in frequent insurrections. There also arose dissensions in the various sects among themselves, and bands of robbers invested Jerusalem; finally a general rebellion against Rome ended in the total destruction of the Jewish State seventy years after Christ. Such changes as had for years before this assailed the nation were extremely unfavorable to the preservation of their sacred writings; their very existence depended on private synagogues. In the time of Christ, Armean Chaldee was universally spoken, and only the learned understood Hebrew. After Ezra's time it was customary to read the Scripture in Hebrew, and expound a portion of it at a time to the people.

After their final dispersion, the Jews appointed learned men to prepare a revised and corrected copy to serve as a standard. This was a work of sorrowful labor. In this work they were guided partly by the authority of tradition and partly by their own judgment. With reverential care they divided the book into verses and numbered them; they marked the words they believed to be changed, the letters they deemed superfluous, and the different signification of the same word. This monument of human patience was called "the Masora."

Rabi Judah, the Holy, one hundred and fifty years before our era, prepared the first "Talmud." Likewise the Mishina, or Second Law. He was forty years in compiling the works, and they contain all the laws, institutions, and rules of life which a Jew feels bound to observe in addition to those contained in the law of Moses. A century later a great deal more was added, called Genara, meaning completion; another, five hundred years after our era, containing new commentaries, was called "the Babylon Talmud." In point of fact, the traditionary law has for many centuries been placed above the law of Moses. There was among the Babylonian Jews a paraphrase of sacred Scripture called "Targums," meaning "most excellent version." To this day their reverence for the law of Moses is unbounded. They keep a copy on clean parchment, beautifully written in Hebrew, in every synagogue.

During the prevalence of the sects in Judea and Jerusalem, John appeared among the people urging them to repentance. Evidently he had been a hermit of some order, and was called "baptist" on account of his baptizing the people "for remission of sins." From time immemorial water was considered typical of purification from the sins of the soul. John's peculiarity was that he required the Jews, as well as Gentiles, to be baptized in preparation for the kingdom. Among many nations, Persian, Hindoo, and Chaldean, passing through fire was also considered the highest type of purification, and sometimes devotees burned themselves as the readiest means of ascending to heaven. Understanding all these peculiar customs throws light upon such passages in Scripture as, "I indeed baptize you with water, but he who cometh after me shall baptize you with fire and with the Holy Ghost." Shaz caused his own son to pass through fire, but he could not have been harmed, because he afterward succeeded his father on the throne. While John was still preaching, there arose the leader, whose name is still held in the Christian heart as the immaculate, the real son of God; and, in the hearts of

those who yield him no divine honors, his pure character and lovely precepts place him ahead of any character the world has ever produced as a model of purity and worthy all imitation. It is not known with certainty when the great event happened (the birth of Christ), but is supposed to have occurred in the twelfth year of Augustus Cæsar. Strange, that an event calculated to stir the civilized world for nearly two thousand years should be buried in darkness, when we can count with greater certainty the births of pagan heroes born long before. The social condition of his parents is indicated by their offering "turtle-doves and young pigeons." From the age of twelve until thirty years no accounnt is given in the gospels concerning him, and to a close observer it is certainly significant that, notwithstanding John foretold his coming and baptized him, and saw the dove alighting upon him, he still was filled with doubts; for, when hearing he had restored a dead man to life, he sends two of his own disciples to ask of Jesus, "Art thou indeed the Christ, or shall we look for another?" Christ replied by bidding them tell what works they saw him do. John had repeatedly declared that he was not Elias, yet Christ says in one place that he was the Elias that was to come; in two others that Elias had already come, and his disciples knew he meant John the Baptist. The angel, announcing his birth, had also said he would "go forth in the spirit and power of Elias." Modern Spiritualists, taking all these things in question, have believed that Elias, or Elisha, had chosen John as his medium. He, too, was possessed of many of the peculiar, hermit-like habits of the old prophet.

What were Christ's conditions and teaching, spiritually, during the eighteen years of his life, of which no account is given, or else it was suppressed, is solely a matter of conjecture. Evidently he, like all Jewish children, understood the law and prophecies, for he accuses the rabbis of making it of no effect by their traditions. He wrote on the sand once; no mention is made of his writing otherwise. He constantly rebukes the Pharisees and Sadducees, but no mention is ever made of the Essenes. Many have conjectured, from the strong points of resemblance between his teaching and theirs, that he knew and favored that sect—had perhaps lived among them, for they took boys to instruct; there is, however, no historical proof to sustain this opinion.

The statements conflict in regard to Christ in some respects; he seeks only the lost sheep of the house of Israel; and in another his parting injunction is far different from his teachings in parables, where he says he seeks to veil his meaning from the Gentiles. At the last he says, "Go ye into all the world and preach the Gospel to every creature." Evidently the meaning of the gentle Nazarene has not beeu kept to the letter.

Communications.

Christian Activity.

PRESBYTERIAN GENERAL ASSEMBLY. — "HE DESCENDED INTO HELL."

The General Assembly of the Presbyterian Church in the United States, held its annual session in the Third Avenue Presbyterian church in Pittsburg, Pa., last May. In the same building, nine years ago, occurred the reunion of the Old and New School churches of the Presbyterian denomination, which was then a cause of great rejoicing and has been a boast ever since. On this occasion, last May, a handsome memorial tablet was erected to commemorate that event. A part of the inscription on the central slab is as follows: "In this church, after a separation of thirty-two years, the Old School and New School churches are happily reunited." This body is now one of the largest and most influential religious organizations in the world. It represents a church membership, in round numbers, of about five hundred and fifty thousand scattered in every State and Territory in the Union, and having missionaries all over the land. These churches represent about five thousand three hundred ministers, according to their own reports.

In view of these facts, we might well inquire, "What do they teach, and what is their influence?" We know that Presbyterianism is not only rank orthodoxy but Calvinism of the bluest kind; therefore, with this array of numbers, wealth, and power against us, we may consistently pause a moment to scan the assembly meeting on this momentous occasion, and note their deliberations, which we propose to do. It is necessary that we know something of the strength of the enemy with whom we have to cope, his tactics, manner of warfare, and motives, or expectations of booty. We all know the ostensible object is to win souls to Jesus, but alas! alas! when there what better are they than before? But we will not moralize, but review some of their deliberations, briefly as possible, in point of doctrine. We must pass over many important subjects acted upon in that week's session and confine ourselves to those most significant and marvelous. It appears that this Church, in connection with others, does not know what to do with its old-fashioned hell as taught in the Bible, therefore the following adopted by the Presbytery of Philadelphia, May 6, 1878, was presented to the General Assembly:

WHEREAS, The clause in the so-called Apostles' Creed, which asserts that Christ "descended into hell" is offensive as an unscriptural interpretation, and the retention of it on the one hand conveys an erroneous idea to those who recite and read it, and on the other hand presents the general use of the creed itself, which is otherwise so admirable and venerable; therefore

Resolved, That the General Assembly be overtured to take the requisite constitutional step to return to the earlier and Scriptural form of the creed, as found in the Greek language.

The committee recommended the following:

That, in view of . . . no action be taken. Rev. Dr. Patterson, of Philadelphia, spoke in favor of the proposed alteration of the creed and against the report. He said the time was when the Apostles' Creed was looked after very little in the Church, but now it is circulated in the Sabbath-schools, and children are being taught to recite it. Those who want to use the creed cannot get a copy except with the objectionable clause. Those who take it, take what they disavow. For these reasons the Assembly has asked to make it *conform to the true reading of the original*. The Church does not believe that the soul of Jesus went to that place prepared for the souls of those who die impenitent—to hell. It was not held that the words meant that, but such was the popular interpretation of the phrase, and hence it was erroneous and misleading.

The matter was postponed and resumed the following day, the objectionable clause being, "He descended into hell."

Dr. Allison made a long speech, during which he said that the expression, as used in the Creed, is entirely Scriptural according to King James' translation of the Bible, as will be seen by reference to Acts ii, 27–31. There is no sense in attempting to remove it as an excrescence or untruth from our standards, while it remains in at least three places in the Bible. Moreover, however illogical it may be, there is a class of minds, and not a small one either, that would look upon the removal of this phrase from the creed as a weakening of the Presbyterian Church on the subject of future punishment. Of this the Assembly may rest assured: To grant this overture will do no good. It will separate us from all Christendom in the matter of an organized expression of belief, which we now all hold in common, and it will give occasion for the enemies of orthodoxy to take encouragement.

After another adjournment and another discussion, a motion to indefinitely postpone was carried by a vote of two *hundred yeas to one hundred and sixty nays*. This carried with it the overture and recommendation of the committee.

What is the signification of this to us? First. It shows a difference of opinion among the reunited Presbyterians, as to the true meaning and interpretation of their infallible word of God and the finality of the creed.

Second. It proves some of them are not satisfied with their Bible as it now reads, and are ashamed to have their children believe that the good Jesus, who is their Savior, "descended into hell."

Third. That they comprehend that it is no use to expunge objectionable doctrine from their creed while it is taught in their Bible.

Fourth. That they fear a weakening of the powerful Presbyterian Church and a disfellowship of "all Christendom" if they do aught which seems to savor of a doubt as to future punishment.

Fifth. They show us they are willing to be illogical, and declare it rather than seem to loose their hold on hell, and consequently their brother and sister churches.

Sixth. Yet a portion of them, at least, evince a desire to improve their creed, be that motive what it may, which reveals a tendency to progress even among Presbyterians who believe in election.

And Seventh. They are afraid of us. "It will give occasion for the enemies of orthodoxy to take encouragement." Little us, only think! Orthodoxy, powerful Calvinistic, Presbyterian orthodoxy — old school and new school united—fearful of Liberalism, or Infidelity as orthodoxy terms it. Instead of the what is right and what wrong, what truth and what error, see the weak, ignoble motives there adduced.

Liberals, look these proceedings square in the face, and let your enemies teach you what they are doing. Watch their movements. Read their anniversary reports. Examine their various points of controversy. Can you not perceive how surely our Freethought is modifying their creeds?

Though those resolutions were not passed, yet here is evidence of thought, agitation, and reform, dissatisfaction with their loosely expressed doctrines founded on some slip-shod Bible expression, which cannot be changed or expunged without reflecting on the authority of the latter, their plenarily inspired revelation. This sorely puzzles them; they know not which horn of the dilemma to take, and are at their wit's ends, as you perceive. Let us not falter, but persevere and never doubt but that sooner or later we shall compel this stronghold of hell-fire, Presbyterianism, not only to give up these "objectionable phrases," but to renounce allegiance to the stupid record which they assert teaches original sin, total depravity, predestination, the divinity of Christ, the trinity, vicarious atonement, infant damnation, endless punishment, and all their abominable accompaniments that have cursed the world under the reign of the "Prince of peace," viz.: bloody Christian wars, persecuting martyrdom, Jesuitical torture and death in the past, ostracism, libel, injustice, falsehood, oppressive sectarian laws, and a denunciation of all the rights of free religious liberty and freedom of conscience in the present to those who have progressed beyond the myths of their barbaric heathen traditions, and dared to evolute for themselves.

ELLA E. GIBSON.

Marshalton, Pa., June 29, 1878.

WHY would you punish a guilty wretch when no utility can arise from his punishment? What good results to mankind, or to the Deity himself, from the punishment of the millions of unfortunate beings who have already been damned?—*Anon.*

Money.

MR. EDITOR: I see that the money question is yet puzzling your correspondents. The world will always want more money as long as no one can bring it into existence but the gold and silver digger or the bondholders. If a farmer wants money, he must either borrow at a big per cent or sell something to get it. Again, the purchasing power of the dollar will always vary according to the amount in circulation as long as we let property measure the value of a dollar. When property is the money itself, prices will always be governed by the quantity of that property in existence. Paper money, with the "fiat" dollar, becomes of the nature of gold and silver money. The more you issue, the higher goes the prices. If gold and silver keep on par with it, they will also become a debased money in the same proportion. Now, to my mind, the only money in the world that quantity in circulation (at least to the amount required by the business of the country) will not affect prices, is paper money, with the dollar represented by so much labor. That will demonetize gold and silver, leaving the people no other alternative but to take the paper money.

Labor regulates the exchange value of all commodities Why not of the dollar, too?

Will some of the "soft" money men (or hard money ones either) tell how they would know the value of their "fiat" dollar if it was not for the known value of the gold and silver dollar? Would it not be a ship at sea without pilot, chart, or compass?

O. JONES.

Mineral Springs, Ark.

Woman's Rights.

To be free, we must be equal. To be happy, we must love. Without equality and love, we are tyrants and brutes. Search the pages of history, both ancient and modern, and you will find that woman has always been subjected to man's tyranny and brutality. She has been looked upon as an inferior being, and as a part of man's property, to be disposed of to suit his whims. She has been bought and sold; bartered and given away; and, as late as the year 1620, ninety young women, "pure and uncorrupted," were sent over from England to the colonies in Virginia and exchanged for tobacco. The amount received for each woman varied from one hundred and twenty to one hundred and fifty pounds of this product, equivalent in money value to from ninety to one hundred and twelve dollars. Nevertheless, man has changed since then; in those days he bartered woman for tobacco and chewed it, but now he chews both.

Woman has been stigmatized and charged with being the cause of all the misery this world contains. The Christian religion teaches us that. It claims that if Eve had not eaten the forbidden fruit we would all have been in Paradise, wherever that may be. Oh! how much better it would have been for mankind had God created her without a desire for fruit! and for God's error her whole race have had to suffer from that day to this. If he should ever attempt to make another, I hope he will have better success.

The Marquis of Mirabeau said: "A nation not represented is like a man deprived of speech; his arms only are left him to make known his wants." This is the condition in which woman is placed. She is taxed, but not represented; she is ruled, but by other's rules; and to be subjected to such is slavery. Our forefathers were taxed, but not represented, to which they objected and gained a representation. Why should not woman do the same? She is as capable of governing herself as man is; and it is evident that she cannot make our government any worse than it is at present, for it is corrupt and rotten, and at last it is sinking.

Woman has been a menial slave to man for ages in the past; and as far back as we have any knowledge of, she has served him faithfully; always bearing with him his burdens, weeping when he wept; smiling when he smiled; and glorifying when he glorified; but still he has treated her with indifference. He has made her do what he considered would be lowering or disgracing him to do. He has kept from her the advantages which lead to progression, and to-day still refuses to grant her the right to vote, which would emancipate her and render her position equal to his.

To improve woman would be to better the whole human race. A child inherits the mother's qualities, and the more intelligent, refined, and chaste the mother, the greater the effect upon the child; and in rearing the child she instills into it her refinement, modesty, and love, which cause it to develop into man or womanhood, carrying marks that represent the progression of human kind.

Woman's rights are like virtue's paths; man shuns them; To give woman her rights would be to recognize her as his equal. To allow her all the advantages would be giving her an opportunity to convince him of the abilities she possesses. Give her free access to everything, and see if she will not prove herself his equal, if not superior. Let us allow her to stand by our side at the ballot-box. Let us throw open all the doors of arts and professions to her, and may she stroll far into the field of science.

Let us remember that nature has endowed her with all the faculties we possess, and a great many that are much finer. She has a deep affection, which is too often abused by man. Woman's true love is priceless; when once placed upon you; gold cannot withdraw it. To us she is everything, for whole mankind have been nursed into maturity by her; and now let us endeavor to better her condition by giving freedom for slavery, love for indifference, and happiness for sorrow. Sorrow is like a mist; it will surely pass away, and then sunshine appears; but many die before it appears.

RAY CHAPMAN.

Jersey City, N. J.

The Truth Seeker.

D. M. BENNETT, Editor.

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Seeking Light.

MADISON, WIS., June 16, 1878.

D. M. BENNETT, *Dear Sir:* Seeing your very good nature in throwing light in the paths of those who are in a "labyrinth of doubts," I beg you will not throw this letter into the waste-basket, but that you will have the patience to hear me out, and the good will to give me a little of the information I am in search of.

I take, by the Materialistic view, it is held that matter and force have always existed. On demure consideration of this view, which carries with it that there is no God, a formidable obstacle presents itself to my mind. This may be the fruit of ignorance of the scientific principles by which the universe is known to be governed. If so, I beg pardon for this intrusion. In all matter with which we are acquainted there is an inherent force or quality called gravitation. This fact leads us to theoretically infer that the whole universe is also under this mysterious law. This force always tends to draw two particles of matter together. Now, why is it that, in the infinity of the past, all the matter in existence has not formed into one compact mass? It can hardly be that all the matter of the universe is now as close as is possible. In all probability, attraction of gravitation will overcome the forces of light, heat, etc. If the ether theory is correct, am I not right in saying that there must be another force not now known, or else a supreme will?

There is another question that has puzzled me a good deal. It is the resurrection of Christ. It appears that there were twelve witnesses of this occurrence. In their subsequent writings there seems to be no evidence of collusion. They were all uneducated, but practical men, and so were not given to any high-flown, imaginative feelings. Surely we cannot doubt but that something took place on this occasion, and if so, why not take the evidence pretty much as we find it? If we do not we will have to ascribe the event to legerdemain, and as an illustration that places Heller's second sight and his basket trick in a wilderness of gloom, *i. e.*, "in the shade."

In this part of the world there is not a very great Liberal sentiment, but thanks to such workers as you, there is no doubt but that in the near future the glorious sun of truth will be coming up on the horizon of superstition. There are, of course, some strong arguments hung up before the ones who are young in matters relating to religion, but since I have been studying the subject up from your paper and elsewhere, I find myself ready to catch some of the religionists in their own nets, and this when just in search of new truths instead of the old in the guarded fallacies of the age. Trusting you will keep on in your good work for truth, I remain yours truly, F. L. MOFFETT.

REPLY.—Our correspondent need make no apology for propounding interrogatories to us. So far as we are able to throw light upon the subjects he introduces, it will be done with great pleasure. Our patience will not be easily exhausted.

Our friend is correct in thinking that the Materialistic belief is, that matter and force ever existed. It certainly is easier to so believe than that they were ever produced or created from nothing.

There seems to be many imponderable forces that permeate matter, and among them is Newton's law of gravitation. Whether Newton was strictly correct in his estimate of this force, it doubtless belongs and inheres to all matter in existence. Bodies attract each other, and were there no counteracting force or forces, the numerous suns and worlds would doubtless come together in one vast mass. But the centrepetal, the centrifugal, and other forces not fully understood, keep the suns and worlds at a respectful distance and prevent their rushing together. The force that keeps them apart is just as natural as the one that attracts them together. One is no more attributable to a God than the other. All belong to the universe. It has been the custom of ignorant men to attribute to an unknown, invisible, personal God all the subtle and intricate forces and operations of the universe which they could not fully understand. This error arises from ignorance. It is not likely that attraction of gravitation is the strongest force in the universe or will ever overcome all other forces. The "supreme will" is no more apparent in one part of the universe than in all parts. To our comprehension, it is not apparent in any part. The universe is abundantly able to accomplish all that is done and has no necessity for an overseer, a superintendent, a creator, or a "supreme will." Every thing is just as it is, because, under the circumstances, it cannot be any other way.

As to the resurrection of Jesus, it is in our opinion an improbable, confused, and contradictory legend, that a reasoning man can hardly give credence to. The whole story of Jesus is mythical and sadly needs confirmation. The tale about a dead body returning to life is a contradiction of the entire experience of mankind. There have been many cases of suspended animation, but never one where a body absolutely dead was made to live again. The thing is utterly unnatural and impossible. Such events are worked into legends and nursery tales, but that does not make them true.

Mr. Moffett says there were twelve witnesses of the resrrection of Jesus. That is not quite clear; no one witnessed the resurrection. If that body which had been deposited in the sepulchre of Joseph of Arimetha did come to life again, no person witnessed it. But did Jesus after his resurrection show himself to twelve persons, or did twelve persons see him on the morning of his resurrection? This is not quite clear either. The number of times he appeared and to whom seem to be a matter of dispute. According to Mark he appeared three times. 1. To Mary Magdalen; 2. To two disciples; 3. To the disciples at meat. According to Matthew two times: 1. To the women; 2. To the eleven in Galilee. According to Luke three times: 1. To Cleopas and his companion; 2. To Peter; 3. To the eleven and others. John gives four appearances: 1. To Mary Magdalen; 2. To the twelve; 3. To the disciples; 4. To several disciples at Tiberias lake. Paul extends the appearances to six times: 1. To Peter; 2. To the twelve; 3. To more than five hundred; 4. To Janus; 5. To all the apostles; 6. To Paul.

These appearances are thus very differently stated, and show at least a very undivine kind of harmony of statement. All these appearances were more like the appearance of a spirit than of a crude, material body. It passed through the walls of a house when the doors were closed, it appeared suddenly and as suddenly vanished as spirits are supposed to do. There is nothing in the accounts to cause a person to believe that the physical body of Jesus was reanimated and that it was it that which appeared to his disciples. There are so many differences and incongruities in the statements as to utterly destroy confidence in the truthfulness of the story. The narrators differ as to the number of women who visited the sepulchre. John mentions *one;* Matthew names *two;* Mark says *three;* while Luke says there were *more than three.* They differ also as to the number of persons in white seen at the sepulchre. Mark mentions *one,* "a young man;" Matthew, *one,* an angel. Luke says there were *two* men; John, *two* angels. They differ, too, as to what was said by the person or persons in white, as well as to where Jesus went after his resurrection. There is a marked disagreement as to the position of the man or men, angel or angels, who were found in the sepulchre. No two of the narrators tell the story alike. They differ not only as to *where* Jesus made his appearance, but as to the directions Jesus gave as to where his disciples should go after his resurrection. According to Matthew, he sent word to them to go into Galilee and they should see him. Mark gives a similar account, but according to Luke they were to remain where they were—"Tarry ye in the city of Jerusalem until ye are endued with power from on high." John has nothing to say upon the subject. It perhaps is not a very essential matter which way it was, but it would seem that truthful writers ought to be able to state it alike. If witnesses in a murder trial could not agree better, they would hardly be able to secure a conviction.

Further contradictions are found in the statements as to the time when the women prepared the spices for embalming the body. Mark says it was when the "Sabbath was past;" Luke says it was before the Sabbath and they rested on the Sabbath; John has it that Nicodemus did the embalming with a hundred pound weight of myrrh and aloes, mixed. Here is a very marked discrepancy.

It seems very singular that if Jesus, as is narrated on several occasions, explained to his disciples that he had to be arrested, tried and crucified, and that on the third day he was to rise again, and, if they had any confidence in his word, that they should not have been looking for the event to take place, and in that case there would have been no necessity for embalming his body. It was a waste of expensive drugs to use over a hundred pounds to embalm a body that was to rise on the third day. It would seem that not one of the disciples was looking for or expecting his resurrection. It follows that he either did not tell them he was going to rise, or that they did not believe what he said. Either dilemma is an awkward one.

If the dead body of Jesus did become reanimated and was seen by numbers, it is a question where his garments came from. When he was laid away in the sepulchre he only had a sheet around him, but when he arose he was clothed, in the first instance with clothes like the gardener's, as he was thought by Mary Magdalen to be the gardener, and in every instance when he was seen he had garments on. Were they materialized for the occasion, or were they resurrected from the linen sheet? What, too, became of the hundred pounds of myrrh and aloes and spices that had been prepared? There is no account of their being found in the sepulchre, when the people were there to look for Jesus. Did it also arise?

A marked discrepancy exists as to the actual time the body of Jesus remained in the sepulchre, and what he said should be the time. He said as Jonah remained three days and three nights in the whale's belly, so should he remain three days and three nights in the heart of the earth. But, allowing the sepulchre to be the heart of the earth, which it clearly was not, he only remained in it one day and two nights. This is an embarrassing discrepancy indeed. It has long been a puzzle to pious mathematicians how one day and two nights can be stretched into three days and three nights, but by the rule that one and two are one it perhaps can be worked out. We are frequently told that "all things are possible with God." The believers are not expected to be too critical as to the matter of a day or two.

A similar discrepancy exists in the accounts of Jesus' ascension up into heaven—perhaps the most remarkable occurrence which ever took place in the world. Mark tells the whole story in a very few words: "So, then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God" (Mark xvi, 19), and that is all there is of it. How carelessly the vast subject is treated, like a common matter of little or no consequence! Is it just the proper thing that the most momentous event—if true—that ever took place in the history of man, should thus be flippantly passed over with a single score of words? Luke tells it differently. He has it that Jesus led the multitude out and to Bethany, when, after lifting up his hands and blessing them, he was parted from them and was carried up into heaven; but nothing is said whether he sat at the right hand or left hand of God. Matthew and John seem not to have deemed the little affair of consequence enough to even allude to it. Now a God in flesh and bones does not rise up into heaven every day, nor every century, nor every millennium, and it would certainly seem but proper that those veracious narrators should have told us something about it, if it ever did take place.

If the remarkable resurrection and ascension of Jesus did take place, it would seem there should be an abundance of corroborative testimony. If such an event should occur at this age of the world, our papers, magazines, and reviews would be full of it. But none of the writers of that period—Philo, Josephus, Seneca, Pliny the Elder, Pliny the Younger, Diogenes, Pausanias, Seutonius, Tacitus, Adrian, Antoninus, Marcus Aurelius, Lucian, nor any other writer of that age of the world—wrote a word upon the subject. To say the very least, it is a very suspicious fact.

When it is borne in mind that what are called the gospels of Matthew, Mark, Luke, and John were not known to have an existence, and that they were never quoted nor mentioned till the second century of the Christian era, the more probable supposition is that the story of the resurrection and ascension of Jesus was merely an imaginary affair—an after-thought—which, for effect, was woven into the remarkable, but highly improbable, story of Jesus. The whole thing evidently lacks the elements of truth and probability.

What I Don't Believe—No. 33.

279. I do not believe that Isaiah caused the progress of the sun, or of the day, to be changed at the time of Hezekiah's sickness, so that the shadow of the sun went back ten degrees on the dial of Ahaz. The motions of the heavenly bodies, or of the earth, are not changed or arrested by any such means, and the story is wholly incredible. It is almost equal to the noted claim that Joshua arrested the course of the sun, so that a certain day was lengthened out to nearly the length of two days, which no sensible person can believe. It is much easier for such idle stories to be told than for them to be true. It is far easier to utter a falsehood than to make it a verity.

280. I do not credit the story about Hilkiah, the high priest, finding the book of the Lord—probably the law or the Bible—in the house of the Lord. It would seem that it had been lost a long time, or that it had never been seen before. It is far more probable that Hilkiah and Shaphan, his scribe, got it up between them and then announced it as a great discovery. Priests have many times been known to use subterfuge and duplicity to that extent. If the law of Moses, or any part of the Bible, had then been written, and it had been deemed of the highest consequence, it is hardly likely it would have been lost for so long a time, or that when found it would have been such a marvel as to cause the king's knees to smite together in perfect fear. It is not unlikely that King Josiah was a weak-minded old man.

281. I do not believe the story about the men engaged at felling trees on the banks of the Jordan, one of whom had the misfortune to have his axe fly off the handle and fall into the stream, that it was made to float upon the surface by one of the number present throwing a piece of wood upon the surface of the water. Iron cannot be made to rise from the bottom of a river and float upon the surface by any such trickery. Iron is over seven times heavier than water, and its superior gravity cannot be overcome by throwing a piece of wood on the water. The claim is contrary to the universal experience of mankind. It is easy enough to tell such a story, and simple people may assume to believe it, but there is no good reason why they should.

282. I do not believe in the perfect harmony, unity, and agreement of what are called the Holy Scriptures. There are too many instances where they pointedly contradict each other for me to believe that they were all written in one and the same spirit, or that there is no inharmony or disagreement in them, and consequently they cannot justly be called the word of God.

283. I do not believe, for instance, that where it says, "And God saw everything he had made, and behold it was very good" (Gen. i, 31), agrees with what it says a very few chapters later: "And it repented the Lord that he had made man on the earth, and grieved him at his heart" (Gen. vi, 6).

284. I do not believe that the passage where it says God would dwell forever in the temple which Solomon built for him, and that his eyes and his heart should be there perpetually (2 Chron. vii, 12–16), agrees with another passage where it says, "Howbeit, the Most High dwelleth *not* in temples made with hands" (Acts vii, 48).

285. Where it says "God dwells in the light which no man can approach unto" (1 Tim. vi, 16), hardly agrees with the passages where it says that he dwells in thick darkness (1 Kings viii, 12); that he made darkness his secret place Ps. xviii, 11; and "Clouds and darkness are round about him" (Ps. xcvii, 2).

286. The passages where it describes God as having shown his person to Moses, that they spoke face to face as a man talks to a friend, that he showed Moses his back parts, and that, finally, Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up on to a mountain and there saw the God of Israel; and that they not only saw him, but did eat and drink with him (Ex. xxiv, 10, 11), hardly agrees with the passages where it says, "No man

hath seen God at any time" (John i, 18); "ye hath neither heard his voice nor seen his shape" (John v, 37); "Thou canst not see my face; for there shall no man see me and live" (Ex. xxxiii, 20); "Whom no man hath seen nor can see" (1 Tim. vi, 16).

287. The passages where it speaks of God's being weary or tired as: "In six days the Lord made the heaven and earth, and on the seventh day he rested and was refreshed" (Ex. xxxi, 17); "I am weary with repenting" (Jer. xv, 6); "Thou hast wearied me with thine iniquities" (xliii, 24), do not fully harmonize with other passages where it says, "That the everlasting God, the Lord, the Creator of the end of the earth, fainteth not, neither is weary" (Is. xl, 28).

288. The passages which speak of the omnipresence and omniscience of God in this wise: "The eyes of the Lord are in every place" (Prov. xv, 3); "Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me" (Ps. cxxxix, 7–10); "There is no darkness nor shadow of death where the workers of iniquity may hide themselves. For his eyes are upon the ways of man, and he seeth all his doings" (Job xxxiv, 21, 22), disagree with the passages which describe him as under the necessity of making observations to inform himself and of the ease in hiding from him, thus: "And the Lord came down to see the city—the tower" (Gen. xi, 5); "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know" (Gen. xviii, 20, 21); "And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden" (Gen. iii, 8).

289. The passages which speak with positiveness that God knows the hearts of men as: "Thou, Lord, which knowest the hearts of all men" (Acts i, 24); "Thou knowest my down-sitting and my up-rising; thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with my ways" (Ps. cxxxix, 2, 3); "For he knoweth the secrets of the heart" (Ps. xliv, 21), illy agree with the passages which show that God has to make an effort to know what is in the hearts of his people, as: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deut. xiii, 3); "The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thy heart" (Deut. viii, 2), and "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me" (Gen. xxii, 12).

290. The passages which affirm that God is all-powerful, as: "Behold, I am the Lord, the God of all flesh. Is there anything too hard for me?" . . . "There is nothing too hard for thee" (Jer. xxxii, 27, 17); "With God all things are possible" (Matt. xix, 26), harmonize badly with the passages in Judges i, 19, which read thus: "And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron" (Judges i, 19). In writing the first passages, no provision had been made for iron chariots.

291. Serious disagreements are found as to the unchangeableness of God First, we have such passages as these: "With whom is no variableness neither shadow of turning" (James i, 17); "For I am the Lord; I change not" (Matt. iii, 6); "I, the Lord, have spoken it; it shall come to pass, and I will do it. I will not go back, neither will I spare, neither will I repent" (Ezek. xxiv, 14); "God is not a man that he should lie, neither the son of man that he should repent" (Numb. xxiii, 19); while on the other hand are found such passages as these: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. vi. 6); "And God saw their works, that they turned from their evil way; and God repented of the evil he said he would do unto them, and he did it not" (Jonah iii, 10); "Wherefore, the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, be it far from me." . . . "Behold, the days come that I will cut off thine arm and the arm of thy father's house" (1 Sam. ii, 30, 31); "And the Lord said unto Moses, Depart, and go up hence, thou and the people. . . . For I will *not* go up in the midst of thee. . . . And the Lord said unto Moses, I will do this thing, also, that thou hast spoken. . . . My presence shall go with thee, and I will give thee rest" (Ex. xxxiii, 1, 3, 17–14).

292. On the justice and impartiality of God there are also clashing passages, thus: "The Lord is upright, and there is no unrighteousness in him" (Ps. xcii, 15;) "Shall not the Judge of the earth do right" (Gen. xviii, 25); "A God of truth, and without iniquity. Just and right is he" (Deut. xxxii, 4); "There is no respect of persons with God" (Rom. ii, 11); "You say the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal?" (Ezek. xviii, 25.) "He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger" (Deut. x, 18, 19). Contrast them with the following: "Cursed be Canaan. A servant of servants shall he be unto his brethren" (Gen. ix, 25); "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Ex. xx, 5); For the children, being not yet born, neither having done any good, or evil, that the purpose of God, according to election, might stand. . . . It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. ix, 11, 12, 13); "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath" (Matt. xiii, 12); "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat of it; or thou mayest sell it unto an alien" (Deut. xiv, 21), and others of the same character. These place the justice of God in an unfavorable light, to say the least.

293. I cannot believe that God at the same time is the author of evil and is not the author of evil. Contrast these passages: "The law of the Lord is perfect. . . The statutes of the Lord are right. . . The commandment of the Lord is pure" (Ps. xix, 7, 8); "God is *not* the author of confusion" (1 Cor. xiv, 33); "A God of truth and without iniquity, just and right is he" (Deut. xxxii, 4); "For God cannot be tempted with evil, neither tempteth he any man" (James i, 13), with these: "Out of the mouth of the Most High proceedeth not evil and good" (Lam. iii, 38); "Thus saith the Lord, behold I frame evil against you, and devise a device against you" (Jer. xviii, 11); "I make peace and create evil. I, the Lord, do all these things" (Is. xlv, 7); "Shall there be evil in a city and the Lord hath not done it?" (Amos iii, 6); "Therefore, I also gave them statutes that were not good, and judgments whereby they should not live" (Ezek. xx, 25).

294. I find it hard to believe there is an agreement between the following passages as to the generosity of God: *First.* "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him" (James i, 5); "For every one that asketh, receiveth, and he that seeketh, findeth" (Luke xi, 10), and *second,* "He hath blinded their eyes and hardened their heart that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John xii, 40). "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor" (Josh. xi, 20); "O Lord why hast thou made us to err from thy ways and hardened our heart?" (Isaiah lxiii, 17.)

295. The same kind of disagreement is found on the subject of God's being easily found by those who seek him, thus: "Every one that asketh receiveth, and he that seeketh findeth" (Matt. vii, 8); "Those that seek me early shall find me" (Prov. viii, 17). On the other hand we have the more discouraging announcement, thus: "Then shall they call upon me but I will not answer; they shall seek me early, but shall not find me" (Prov. i, 28); "And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear" (Isaiah i, 15). "They cried, but there was none to save them; even unto the Lord, but he answered them not" (Psalms xviii, 41).

296. I fail to see any better agreement as to the peacefulness of God's character. We have, *first,* "The God of Peace" (Rom. xv, 33). "God is not the author of confusion, but of peace" (1 Cor. xiv, 33); "I make peace" (Isaiah xiv, 7); "Now the God of peace make you perfect" (Heb. xiii, 20), and many similar passages. On the opposite we have these: "The Lord is a man of war" (Ex. xv, 3); "The Lord of Hosts is his name" (Isaiah li, 15); "Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight" (Psalms cxliv, 1). "Be valiant and fight the Lord's battles" (1 Sam. xviii, 17). "My lord fighteth the battles of the Lord" (1 Sam. xxv, 28). But with us is God to fight our battles (2 Chron. xxxii, 8,) and hundreds more of an equally sanguinary character.

297. The same contradictory testimony is found in respect to God's mercy and kindness. On the one hand we have such passages as these: "The Lord is very pitiful and of tender mercy" (James v, 11); "For he doth not afflict willingly, nor grieve the children of men" (Lam. iii, 33); "For his mercy endureth forever" (1 Chron. xvi, 34); "I have no pleasure in the death of him that dieth, saith the Lord God" (Ezek. xviii, 32); "The Lord is good to all, and his tender mercies are over all his works" (Ps. cxlv, 9); "Who will have all men to be saved and to come unto the knowledge of the truth" (Tim. ii, 4); "God is love" (1 John iv, 16); "Good and upright is the Lord" (Ps. xxv, 8). On the other, we have passages of an entirely opposite charter, thus: "I will not pity nor spare, nor have mercy, but destroy them" (Jer. xiii, 14); "And thou shall consume all the people which the Lord thy God shalt deliver thee; thine eye shall have no pity upon them" (Deut. vii, 16); "Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both men and women, infant and suckling" (1 Sam. xl, 2, 3); "Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men" (1 Sam. vi, 19); "The Lord thy God is a consuming fire" (Deut. iv, 24); "The Lord cast down great stones from heaven upon them. . . and they died" (Josh. x, 11).

298. I cannot easily believe in the harmony of statement of the slowness of God's anger. On the one side we find such passages as these: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Ps. ciii, 8); "His anger endureth but a moment," but on the other side we find many of this description: "And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed" (Num. xxxii, 13); "And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel" (Num. xxv, 4); "For ye have kindled a fire in mine anger which shall burn forever" (Jer. xvii, 4); "God is angry with the wicked every day" (Ps. vii, 2); "And the Lord met him and sought to kill him" (Ex. iv, 24). [TO BE CONTINUED.]



Mrs. P. R. Lawrence.

It affords us pleasure to introduce this talented and estimable lady to our readers. She has decided to enter the Liberal lecture field and we trust that thousands of the Liberals of the country will make her acquaintance and be pleased and instructed by her eloquent and able discourses. She has been engaged much of the time for more than ten years past in lecturing, in company with her husband, Dr. M. B. Lawrence, upon temperance, hygiene, physiology, etc., in which field she has done much good; but being an earnest Liberal she has decided that she can do a greater amount of good in lecturing exclusively upon scientific and Liberal subjects. Her desire is to do the most good possible to her fellow-beings and she has become satisfied that in no way can she do so to a greater extent than in exposing the errors and fables of theology and showing a better religion for the future than the fictions and fallacies which the world has so long been bound to. We wish her great success in her new field of labor and feel confident that she will both deserve and win it.

The *Phrenological Journal* for October, 1875, contained a sketch and phrenological examination of Mrs. Lawrence by Mr. Nelson Sizer, from which the following extracts are made:

"Mrs. Lawrence possesses a large brain, strongly marked in the regions of intellect and moral sentiment, and a temperament conducive to emotional susceptibility, energy and endurance. She is well developed in . . positiveness, decision and zeal. . . There is no small degree of go-ahead in her composition; and her warm temperament inspires her expressions with a high degree of enthusiasm. She is buoyant and hopeful. . . She is by no means wanting in sympathy, heartiness of friendship and affection, nor in those inner qualities which contribute to domestic happiness.

"Her language is large and well supplemented by the receptive and retaining intellect, which her prominent brow shows. She holds her stock of information at ready command, and her active observation is constantly acquiring new materials for use at any time she may deem appropriate. . . Mrs. Lawrence's public career as a lecturer began some ten years since, by giving lectures to ladies on health, hygiene and physiology. . . Her voice is very well adapted to her purpose and remarkably strong. . . . Her deep earnestness is, perhaps, her most peculiar characteristic."

Mrs. Lawrence will attend the Watkins Convention and will probably address the assembled multitude, who will doubtless be pleased with her style and ability. She possesses a clear full voice and speaks fluently without notes. Her earnestness of purpose carries conviction to her hearers.

After the Watkins Convention she will devote her time to lectures, and, accompanied by her young son, thirteen years of age, will travel from place to place as friends may desire. We bespeak for her a cordial reception and trust that a hearty welcome and a generous hand may be extended to her.

Michigan Spiritualists and Liberalists.

The semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists, for the year 1878, will be held at Grand Rapids, commencing on Thursday, August 29th, and closing Sunday, Sept. 1st. The arrangements that are being made, it is hoped, will make the meeting the largest Liberal demonstration ever held in the State. Some of the best speakers in the Spiritual and Liberal ranks will be present. S. B. McCRACKEN, Secretary.

OUR friend Ella E. Gibson is now on a visit to this city. She has been lecturing in Pennsylvania much of the time for more than a year past. She will attend the Watkins Convention if her health will permit.

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

To every ancient Christian writer, who was compiling the deeds of Jesus, these two miracles cannot but have seemed of surpassing weight. They must have been trumpeted to every open ear, and notorious to every disciple. That the three first narrators should have been ignorant of them is simply impossible, that they should not have felt their pre-eminent value is incredible. When they themselves attributed to the Pharisees and others power occasionally to cast out demons, they must have been aware of the comparative weakness of claims founded on the cure of domoniacs. Since they are greedy of this latter class of tales, they could not have omitted these two miracles wrought under the eyes of the rulers, if they had ever heard of them. This is but a circuitous way of saying that these two miracles are certainly false, and an after invention. Moreover, it is to be remembered that those who attribute this gospel to the apostle John, unanimously avow that it was written after all the other apostles were dead, after Jerusalem was destroyed, after all the learned schools of Palestine were broken up, and nearly all the population sold into distant slavery by the bitter cruelty of the Romans. Hence it was written when all the witnesses had disappeared, written also in a foreign language and a foreign country, so as to leave no other check upon free invention than the criticism of learned heathens, if any of these paid attention. Criticism within the Church there was none. Whatever most glorified the crucified savior, most pleased the Church; and the writer of the gospel avows that he writes expressly in order to strengthen faith in the Christ, the son of God. The conscious piety of his purpose, no doubt, overpowered all his scruples, especially when he knew how faint was the likelihood that any Christian would call him to account.

But suppose that his tale was true, and that the narrator was actually John the son of Zebedee, what was the duty of an honest, straight-forward man? what must have been the instinct of a man of ordinary good sense and delicacy, when, under circumstances so suspicious, he announced marvels of 60 or 70 years earlier, which none before had told, and none could confirm? Surely his obvius duty was to give his name, as does John in the Apocalypse—as Paul, as Peter, as James.* He ought to have deposed that he was present at the discourses and at the miracles; likewise, men of ordinary thoughtfulness would have commented to account for the remarkable silence of other writers, of which the apostle John or anyone moving within the churches cannot have been ignorant. Instead of this simple, natural, ingenuous proceedure, we find an evasiveness and subtlety appropriate to one who desires to effect his object indirectly, without committing himself to an avowal which would be equivalent to forging of a signature. He does not say, "I who write am John the son of Zebedee," but brings up a tale unknown to the other gospels, that there was one disciple whom Jesus peculiarly loved,† who leant on his breast at the last supper, who did not desert Jesus (as the other narrators represent all the apostles to have done) but accompanying him, stood firmly under the cross with the mother of Jesus; and that to this favorite disciple Jesus solemnly committed the care of his mother, by an extempore form of adoption. Lastly, from some unknown persons, who call themselves *We* (John xxi. 24) a supplementary verse declares, that this is he who testified of these things and wrote these things; and that *they know that his testimony is true*; words certainly ambiguous where the greatest precision was needed. The substantive testimony following the verb testified, suggests the meaning that "they are personally acquainted with the facts which he here writes, and knows them to be true." This was the natural and likely to be the current interpretation. Yet how could they attest, unless they were aged men, who had lived in Palestine during the events? a thing which no modern defender of this gospel ventures to maintain. If we interpret the words "We know this beloved disciple to be veracious," such attestation from anonymous persons is strangely impotent. In none of these circumstantials do the marks appear of an ingenuous, sound, and truthful mind; much less of one who knows the conditions and requirements for the establishment of historical truth.

Space does not allow reiteration of the details by which it is abundantly proved that if this gospel be true the other three are false in cardinal matters, and conversely, but I may insist on a broad fact—the absence in the gospel of the moral teaching which abounds in the others. A contrast will illustrate it. In Matthew, a rich young man asks Jesus what he shall do to inherit eternal life. Jesus replies, he must keep the commandments. He asks, which? and is told, five commandments of the second table of the decalogue, (which enjoin duties of men to men) omitting the *tenth; also, he is to love his neighbor as himself. Mark and Luke, who leave out the love to one's neighbor, may account for the young man promptly answering that he has obeyed these (five) commandments from his youth up. On this Jesus comments: "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This reply is in harmony with the doctrine of the three gospels from end to end, which press the duty of selling estates and giving alms as a prime merit, and almost a necessity. But in the fourth gospel, when a parallel question is asked, "What shall we do, that we may work the works of God?" Jesus replies, "This is the work of God, that ye believe on him whom he hath sent," and afterwards, when he has announced the coming of the Comforter, which is the Holy Spirit, he adds, that this Spirit "will convince the world of sin, because they believe not on me; of righteousness, because I go to the Father and ye see me no more." No idea of duty owing from man to man is thus attached to sin and righteousness. Mr. John Stuart Mill in his book on Liberty makes the monstrously absurd and ridiculous error of saying that "Christianity" cares only for faith, and not at all for conduct, but if he had limited his remark to the fourth gospel, it would be highly plausible and almost true. Faith, sin, righteousness, wickedness, are there practically swallowed up in transcendental opinions about the son and the father. In a few verses (it may be urged), the highest morality is invoked for his disciples under the words santification and perfection (John xvii. 17, 23). Yet even there the saintliness is made to turn upon the reception of "the truth;" virtually, on a creed concerning the son of God. Now when it is seen how vast a proportion of the preaching in the three gospels refers to duties of man to man, the fact that we literally cannot find such preaching at all in this gospel proves that it comes from a wholly different mind. By no pretence can it be made out that we have the same Jesus in this fourth document. The sins which the Jesus of the three gospels severely rebukes in the rulers, are, oppression of the poor, rabbinical subtleties and hypocritical religion. In he fourth we just gather that they were too punctilious about the sabbath; but the only sin denounced by him is the non-reception of his own personal pretensions. On that he is energetic enough. That which in the other gospels is the transcendent virtue, the way of perfection, the way to eternal life, the merit which is to receive the reward of thrones and crowns in the kingdom of God—"sell that ye have and give alms"—is not in the fourth. That the apostles Andrew, Peter, John, and James made their highly meritorious sacrifice of boats and nets for the sake of Jesus and in obedience to his call, even before he was avowed to be the Messiah, is not alluded to in the fourth gospel. In Matthew and Luke is found one verse (Matt. xi, 27; Luke x, 22) which (unless it be a later interpolation) may have been the nucleus out of which the fourth narrator developed his entire romance. Be this as it may, a romance it is. As Plato has put his own extravagant political theories into the mouth of Socrates, so has this writer put his Alexandrine philosophy and apparently Gnostic diction into the mouth of Jesus. There may have been some elements of the true Socrates in the former, and some of the true Jesus in the latter; but no alchymy will be able to extract the pure essence of Socrates, nor of Jesus.

[TO BE CONTINUED.]

*Paul tells us, only the *tenth* commandment convicted him of sin, the others being external.

*The writer of the Epistle to the Hebrews is a reasoner, not a narrator; and assumes no position which requires his name. Luther well guessed that it was Apollos; to which some of the moderns assent.

†No hint appears in the three gospels that Jesus had any specially beloved disciple. Peter, James, and John are named as with Jesus apart on some special occasions, but this triplet never is found in the fourth gospel. Mark tells us that Jesus named James and John "Boanerges," which Mark translates "sons of thunder," rightly or wrongly. Great indignation was caused against the two brethren—Matthew says, because their mother—Mark, because they themselves—desired of Jesus supremacy for them "in his kingdom." If John had been a favorite, that might well have come out in one or other gospel.

A Card from Moses Hull.

THE UNIVERSAL REFORM CAMP-MEETING.

To the members of the Universal Reform Association and others interested in the U. R. A. Camp-meeting, I wish to say, that the officers of that society think it not best, in consequence of the stringency of the times, to hold a camp-meeting this year; but instead we would recommend all to attend the main camp-meeting at Etna, which commences on Wednesday, Aug. 28. The platform at that meeting is absolutely free, no question is ignored, and a grand time is expected. Fare from New York to Boston by Stonington line, $1.50, and I will arrange with the Sanford line of steamers from Boston to Bangor for half fare. At Bangor you are 14 miles from Etna, tickets half price.

There will be three or four discourses and two conference meetings each day. Among the speakers chosen to be there are Mattie Sawyer and myself.

Come brothers and sisters of the U. R. A., let us have a good time.

MOSES HULL, Pres. U. R. A. S.

Communications.

Speling Reform among the White Mountainz.

Reports from the American Institute ov Instrucshon, held from July 9 tu 12th, inclusive, at the Fabyan Hous, White Mountainz, tel us that it waz a grate sucses. Its manajerz contracted with the railrode men and hōtel keeperz tu cary, and loge, and bōrd thoze hoo wūd attend the meeting at about hāf rates; and the funds ov the institute wer replenisht by the assesment, before a tiket cūd be purchest, ov wun dolar on eech person. During the week ov the meeting the hōtelz and bōrding houzez for twenty milez around the Fabyan Hous wer crouded. It iz thaut 5,000 personz wer in the mountainz. A large number attended the meetingz ov the institute, more or less, but a stil grāter number made partyz tu ascend Mount Washington, or visit the Notch, the Glen, the Old Man ov the Mountain, or uther plāsez ov interest, and theez excurshonz wer doubtles az valūable tu the teecherz az the instrucshonz ov the profesorz.

The anūal meeting ov the Speling Reform Assosiashon on Thurzday, July 11th, made a part ov the institute, and waz ālso a sucses. A fine addres, by Prof. March, waz deliverd in the morning, and in the afternoon, amung uther useful wurk, the folōing rezolushonz wer past:

WHEREAZ, Within the memory ov the prezent jenerashon, serten sūperfluous leterz hav bin dropt, *e. g.*, *k* from such wurdz az *music*, *public*, ets.

1. *Rezolvd*, That authorz and the pres jeneraly ar hereby ernestly solisited tu further aid the cauz ov speling reform by riting and printing the wurdz *hav*, *giv*, and *liv* without the silent *e*.

2. *Rezolvd*, That teecherz ar invited tu giv thair help tu the speling reform by omiting tu mark agenst thair pupilz az erorz the riting ov the wurdz *hav*, *giv*, and *liv* without the silent *e*.

3. *Rezolvd*, That this assosiashon recomendz all teecherz tu giv thuro training in speling by sound, az an aid tu acūrate pronunciashon and az an introducshon tu an amended orthography.

4. *Rezolvd*, That the American Institute ov Instrucshon, and uther edūcashonal assosiashonz, be requested tu adopt the foregoing rezolushonz.

The next day the institute tūk up the foregōing rezolūshonz, and after sum considerashon referd them tu a comitee tu be repōrted on at the next anūal meeting.

Anuther rezolushon ov considerabl importance, which past ūnanimusly at the speling reform meeting, waz as folōz:

Rezolvd, That this association recognizez the use ov three diverse, but not nesesarily conflicting, modes ov caryng on this reform. 1. A purely fonetic method on the bāsis ov a sinḡl sound; 2. The method propozed by the comitee on new spelingz, adopted by the assosiashon at Baltimore and recomended for jeneral adopshon; 3. A method without new leterz, in which the best mode iz made ov the tipes ālready found in the printer'z case.

The third method iz that nōn az the Anglo-American, and which is employd in our columnz devōted tu speling reform. We find it perfectly practicabl and occazioning very litl trubl tu our compozitorz. It wād hav bin az wel for the assosiashon tu hav defined the second method propozed by the eminent filolojists hoo form the comitee on new spelingz. We understand, however, that it involvz the use ov a number ov new leterz.

With regard tu droping the silent *e* in *hav*, *giv*, and *liv*, we ar quite ready tu fall intu line if the press jeneraly asents tu the propozishon.

The Story of Cain and Abel.

The first son of Adam and Eve was named Cain, and the second son was named Abel (Gen. iv, 1). On their attaining manhood each had his pursuit, and they earned their bread by the "sweat of their brow." But unfortunately for them Cain's offering was not acceptable to his God, and he became wroth and quarreled with his brother and slew him. This is the first blood shed in the cause of religion on record. Since that time it has been shed in quantities beyond human comprehension. According to the Bible and the histories of all ages, millions have since been slain in quarrels on this subject alone, even down to the present year in Russia and Turkey. As Abel was nowhere to be seen, the Lord called unto Cain and said, "Where is Abel, thy brother?" Cain answered and said, "I know not; am I my brother's keeper?" Then the Lord cursed him, and drove him out from the face of the earth, and Cain said unto the Lord, "And it shall come to pass that every one that findeth me shall slay me." And the Lord answered him saying, "Therefore whosoever slayeth Cain vengeance shall be taken on him seven fold," which I suppose must mean that he should be slain seven times. "And the Lord set a mark upon Cain, lest any finding him should kill him." As to the nature of this mark we are not told, or whether it was stamped on the forehead with a heated iron as was the ancient custom. But right here comes in the query: Who was it that the Lord feared would find and slay him. According to the record of that event the human family in the whole universe at that remote day consisted of Adam, Eve, and Cain, Abel being dead. I suppose that the Lord felt obliged to mark him for fear his own father and mother would not know him and would kill him. "And Cain went out from the presence of the Lord and dwelt in the land of Nod" (Gen. iv, 16). By this it seems that the land of Nod must have been outside of the Lord's domain, as I shall bring more evidence to show farther on.

In this land, I suppose Cain found his wife, (Gen. iv, 17). The record does not give any account of his having as much as a sister in his own land at that time. But as the Lord created only Adam and Eve, it must follow that she was not of the Lord's creation, and an inhabitant of the land of Nod. Then Cain begat a son and named him Enoch, and built a city and named it after him. Now he

could not have had a city without inhabitants. This shows that there were many people in Nod while there were few in the Lord's domain. Now, is not this proof enough that the Mosaic God did not create the land of Nod and its people? Now, is not this, taken together with the story of the Mosaic creation a very crude and imperfect story, which shows on its face the ignorance of the people in the age in which it was written.

I should be pleased if some Christian minister would rise and explain: 1. Where Cain found his wife; 2. Who was Cain's wife; 3. Where is the land of Nod? for the edification of many Christians as well as Infidels.

FRED. S. HAMMOND.

Bennett's Corner, N. Y., April 23, 1878.

Answer to A. R. C.

MR. EDITOR: I supposed when I wrote my article on "The True Education of Sex" that I should address, through the columns of THE TRUTH SEEKER, those minds which had become emancipated from social and sexual superstition as well as from religious superstition; but it seems I was mistaken, for up from Missouri comes a voice charging Mr. Leland and myself with advocating "lascivious schemes." Now, our critic's first inference, that because we maintain the native purity of sex, and the naturalness of that admiration which every well-sexed man and woman feels for the distinctive sex-charms of the other, we advocate a "civilization without clothes," is all wrong. Health and comfort of body require that we clothe our forms; and, in addition, our artistic sense delights in the use of attractive attire and adornment; but the point is this: had we never been taught by Christian moralists to believe that our sex-life is innately vile and abominable, the most pernicious teaching possible, and the root-cause of nearly all the sexual degradation that exists to-day, we should never have felt a blush of shame tinge our cheeks in presence of our own or another's nakedness, but would have felt that every organ and feature of the "divine temple" was as pure and as rightfully worthy of our admiring gaze as the human face divine. It is because children are taught that all which pertains to sex-nature is vile and low that in after life they so regard it, and naturally their practices are made to correspond, and sexual depravity is the legitimate result.

The gist of my article in THE TRUTH SEEKER of May 18, which my critic dare not assail, is that sex itself, and all its natural manifestations, are just as pure as any other part or expression of the human form divine, and that the general acceptance of this exalted ideal can be secured only through a common sense and scientific method of treating this as all other subjects. Indeed, scientific knowledge on this subject is all that will save the race from complete sexual demoralization, and I shall persist in teaching this view of the question though all the "pure" Liberals of Missouri and the other States continue to throw their sharp-edged thrusts upon me. The idea that the human sex-organs are vile is enough of itself to corrupt human nature and lead man to debase that which is naturally pure and chaste, and such an idea is unworthy of the Liberalism of this century. It belongs to the creed-bound and priest-ridden people of the past, and not to the enlightened Rationalists of to-day.

All this talk about "purity," "virtue," "chastity," and "morality" is without any significance whatever, for the reason that the accepted meanings of these terms are wholly conventional and in conformity with Christian standards, and almost universally at variance with natural law, when the truth is, there can be no true sexual or other morality that is not based on natural or physiological law. All other morality is spurious and an abettor of evil. Any action that is in strict obedience to natural and physical law is virtuous, chaste, and moral, and all the carpings of religious bigots and social conservatives cannot make it anything else. It is a matter of constant surprise to me that men and women who claim to have outgrown religious superstition and the bondage of Christian creeds are still the most earnest defenders of the Christian moralities, all of which are founded on the bed-rock of Bible doctrine. Must we, then, always be enslaved by a cast-iron system of morals that was founded ages ago upon Christian dogmas instead of upon a knowledge of natural laws? There is a social and sexual science, and, as intelligent beings, it is our duty to discover the laws governing in the realms of sex, for when these are understood we have a safe guide to conduct. But such critics as A. R. C. would stop all progress in such discovery, because, forsooth, through his own false education he believes a part of himself so vile and bad that the sight of a woman's nude body would, or might, "transform him into a brute or monster." Our critic would do well to migrate to the frigid zones, where he could cover his vileness in the triple armor of three coats of fur.

In my study of France I do not find it true that it is a "nation of prostitutes," but I do find that in our own country, where the Christian moralities prevail, the large proportion of wives are legal prostitutes, and a large proportion of both married and unmarried men are guilty of a violation of the Bible commandment, "Thou shalt not commit adultery." What says A. R. C. to this? Another thing, and it is a recorded fact, that in Japan both men and women bathe together in a state of nudity, and it is found that their heathenish morals are fully equal to our Christian ones.

The illustrations that A. R. C. uses in favor of the utility of clothing for "decency's" sake we could more logically use as an argument in favor of nakedness. He alludes to the hairy covering of animals, the plumage of birds, and the verdure of the fields. These, dear critic, are all provided by nature. Neither the animals, the birds, nor the fields cover themselves. They weave no fine fabrics with deft fingers to hide an "indecent" exposure of their bodies, and if we follow their example we shall walk the earth in the simple robing of our charms, such as nature provided, and that would be in a state of nudity; but, instead, the utility of comfort—not of "decency"—and the culture of art, inspires us to array our bodies in fine and beautiful raiment. It strikes me that Missouri is very productive of "pure Liberals," as the voices from Ozark and Hannibal go to show. If all the States are as active in the laudable endeavor to "purify Liberalism," we may blossom forth an immaculate company after a while, that is, if the majority of us are not too pure to believe in the "exceeding beauty and holiness of sex," which, to be serious, is the central idea of our social scripture, and one we are proud to stand by and defend.

In conclusion, I will assure my critic that, so long as the world is peopled by men who, like himself, honestly believe a part of their nature vile (the Christian total-depravity idea) and who so often make their practices correspondingly vile, and hence are ashamed of that which is the symbol of their manhood, we shall most carefully conceal our distinctive sex-charms from the gaze of all such by most "chastely adorning" ourselves in becoming apparel. Then, O critic, rest in peace, for we shall make no effort to turn the world topsy turvy by advocating a "civilization without clothes;" for then we should freeze way up here in Wisconsin if we, like the animals, the birds, and the fields, wore only the dress of Nature. ELVIRA WHEELOCK.

Janesville, Wis., June 20, 1878.

Christian Morality Criticised.

D. M. BENNETT, *Dear Sir:* When I read Elvira Wheelock's article in THE TRUTH SEEKER of May 18th, on "True Education Concerning Sex," I instinctively felt that, although her motives might be the highest, her thoughts the purest, and her language the most chaste, yet it was a very hazardous thing for her—a woman—to do. The old adage that "truth must not be spoken at all times," has a show of truth in it if the comfort of the speaker alone is to be considered. It is a dangerous thing to speak the truth before its time, and he or she who does so, or dares to speak openly on a subject tabooed in "polite" society, must expect to be made the target of ignorant and bigoted criticism, must expect to have their arguments misrepresented, and their motives impugned, if not their characters maligned. I do not apprehend that Mrs. Wheelock was ignorant of this when she penned the article referred to, but seeing the light herself she had the moral courage to reflect it through the press, knowing at the same time that "offenses must come." Hypatia once ventured to teach a "true system of education," but she was beaten to death and torn to pieces by a Christian mob. The descendants of that Christian mob still live, but they have adopted a different mode of demonstrating their piety. Now if any one—especially a woman—ventures to suggest that our "Christian civilization" is not the most heavenly thing ever conceived in the imagination of men, they just proceed to knock the intruder down with the club of "obscenity," and tear his good name to pieces with the claws of defamation.

Mrs. Wheelock's first assailant is A. R. C. in THE TRUTH SEEKER of June 15th, where, under the caption of "civilization without clothes," he proceeds to demonstrate how illiberal and prejudiced people can be, and still call themselves Liberals.

The whole animus of A. R. C.'s article is so eminently *Christian* that I at first located him in that camp, and I concluded as a matter of course that he drew his inspiration from that book which declares that Adam was "afraid because he was naked" (Gen. iii, 10), and wherein God says to the high priest, "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon," and was satisfied to let it pass, as we do not expect anything else from that quarter. But then I recollected seeing the initials A. R. C. quite frequently in Freethought journals, and became convinced that he really desired to pass for a "Liberal," and of course subscribed to the "Eighth Demand of Liberalism," which reads: "We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty." Now just how A. R. C. can demand *that*, and then write in the vein he does, is one of the things (as Lord Dundreary puts it), "that no fellow can ever find out."

A. R. C. says: "Then why those endeavors of Mr. Leland and Mrs. Wheelock to educate us into the belief that the laying aside our clothing will eventually improve our morals." Now Mrs. Wheelock does not advocate any such "absurd scheme" as laying aside our clothing, especially in this latitude, but she does teach that it is wrong to teach our children that clothing is worn for the purpose of hiding something about the person which is essentially degraded and degrading, which all "decent" people are ashamed of, and which it is a sin to uncover.

That is the teaching of "Christian morality," the dregs of asceticism. Natural morality and Mrs. Wheelock are in harmony.

A. R. C. next ventures upon prophecy. Hear him: "I will assert, without fear of successful contradiction, that if the laws of society were such that men and women could publicly commingle in a state of nudity, in less than ten years they would relapse from the most exalted condition of civilization into barbarism."

I admit that it is no mean advantage to be gifted with prescience, yet it cannot always be depended upon. I have even known cases where it absolutely failed. Pro-slavery orators and journals never ceased for years to harrow our imaginations with pictures of rapine, blood, and carnage that would inevitably follow the emancipation of the slaves, but they only succeeded in proving that "the old prophets are all dead, and the young ones are all liars." I fear that A. R. C.'s prophecy would prove equally untrustworthy. Conservatives in politics, religion, and morals are always standing on the watch tower waving a red flag, and screaming at the top of their voices, "Don't touch existing institutions, or everything will go to eternal smash."

"Livingston and hundreds of others who have devoted the best portion of their lives to the exploration of uncivilized continents in the interest of humanity, could never become reconciled to the nudity of those by whom they were surrounded." Of course not. How could you expect it? The natives were undeveloped savages, and David Livingston was a Christian missionary. He, as well as the "hundreds of others" mentioned, was the product of two thousand years of false teaching and false practice, the result of a philosophy as unnatural and a culture as far removed from natural standards as possible. How could they become reconciled in a few short years?

"The moment that passion, uncontrolled by reason, becomes the mainspring to marriage," etc. Indeed! who disputes that dictum? Who advocates "passion uncontrolled by reason?"

"But let such sentiments as those above quoted prevail, and we will have lustful desires for our teachers, and animal passions for our masters, fit advocates for the nudity of woman's body to excite the vilest passions of men, transforming them into brutes, and from brutes into monsters."

I am here forcibly reminded of what Dr. Johnson said when a lady congratulated him on having excluded all the "naughty" words from his dictionary. "Ah! Madam, I see you have been looking for them." I apprehend that the "indecency" of words will, upon close examination, be found to consist in "the intention of him who speaks and the depravity of him who hears."

"We instinctively shrink from the indecent exposure of our persons," etc., etc.

Mr. Editor, it occurs to me that the logic of A. R. C.'s concluding paragraph is just the least bit inconclusive, and by your permission I would like to propound a few questions to him.

Why do you instinctively shrink? etc. Is not that feeling, as well as your opinions on the subject treated, the result of your education? Are "other animals governed" by the feelings of shame, and is that the reason why they cover themselves with hair? If so, why does not the hair grow most profusely "where it will do the most good"? Does Darwin agree with you about "the brilliant plumage of birds"?

If the rose-bud covers itself for shame, should the rose ever be allowed to blush into maturity?

Is it not easier to call other people "lascivious schemers" than to disprove their statements or answer their arguments?

The denizen of a garret may throw slops upon a lady passing on the pavement below, but that fact will fail to convince people who have laid aside their theological spectacles, that the motives and principles which guide A. R. C. through the journey of life, are any higher or purer than those that inspire Elvira Wheelock.

June 17, 1878. Yours for natural morality, H.

THE author, D. M. Bennett, of the New York TRUTH SEEKER, will please accept our thanks for a copy of his magnificent work entitled "The Champions of the Church." Want of time and space prevents us giving in this issue more than a cursory notice of this really valuable addition to Freethought literature, but in a future number we will devote the time and space to it which it really deserves. The main portion of the book (of over 1,100 pages) is devoted to biographical sketches of nearly one hundred and fifty of the most eminent Christians who have lived from the time of Jesus of Nazareth to Anthony Comstock of New York. The crimes committed by these ornaments of the Christian Church are set forth by the author in his well-known vigorous and forcible style, and as we read we are filled with indignation and shame. With indignation that such monsters should have been allowed to live; with shame for our race that it has produced such men. The crimes of one man, or a dozen men, would not prove that the religion which they professed was the cause of such crime, or that the religion itself was untrue, but when we see that in all ages and in all countries where the Christian has been the dominant religion, cruelty, hatred, intolerance, and persecution have been an effect, we may justly conclude that Christianity has been the cause. What surprises us most in the book is the wonderful acquaintance Mr. Bennett has with the best authors, and the great amount of labor involved in producing a work like this in so short a time. Mr. Bennett is known to be an able writer, but this latest effort of his surpasses all his previous ones. The book is not only intensely interesting from first to last, but contains information that one would have to ransack the whole of a very considerable library to obtain. "The Champions of the Church" should find a place in the library of every Liberal in Great Britain and America. It furnishes a host of facts with which they should be acquainted; in fact there are few books published which are so necessary to the skeptic. It is a perfect cyclopede of Christian history. It is a large volume of 1,119 pages, well printed and handsomely bound, and is sold at the low price of $3, post-paid. —*Toronto Freethought Journal.*

IT appears from the circular of Dun, Barlow & Co., that in the first six months of 1878 there have been 5,825 business failures in the United States, the aggregate liability being $130,000,000. In the same six months of last year the total number of failures was 4,749 and the aggregate liability $99,000,000. At first sight this increase of nearly twenty-five per cent in the number of insolvent firms is certainly discouraging. But the *American Exchange* suggests that a large percentage of these firms have been really insolvent for years, and that the appearance of a good many others in the list at this time is to be referred to the recent action of Congress on the Bankrupt law.

Letters from Friends.

MR. CHARLES ELLIS TO BE AT WATKINS.

This able Liberal lecturer joins the multitude going to the Watkins Convention. He writes :

"*H. L. Green, Sec., etc.:* Your invitation to attend the Watkins Convention in August, and to take part in the same, is received. In reply I would say that I shall be there, *Deus volens* or not, and if I can do anything to add to the success of the meeting you may command me. I am in fullest accord with the objects of your meeting, and think that the Liberal League is the most practical movement before the unchurched people of the country, and deserves the heartiest co-operation of every friend of liberty in the land.

"Respectfully yours, CHARLES ELLIS."

HOTELS.

The Lake View Hotel, one of the finest at Watkins, opened to the public the 25th of May last, has agreed to entertain Convention people at $2 per day. Those who desire a clean, cheap, well kept house can put up at the Cottage Home. Persons desiring to stop at a boarding-house will please write to G. C. Hibbard, Esq., Watkins, N. Y. Friends should order their rooms at once, as many are already being taken.

ELDER F. W. EVANS.

The Liberals of central and western New York who listened to the words of wisdom uttered by Elder Evans at the National Liberal League Convention at Rochester, and at the Freethinker's Convention at Randolph, will be pleased to know that he is to be one of the speakers at the Watkins Convention. Will you give place in THE TRUTH SEEKER for his letter expressing his peculiar views?

"MT. LEBANON, July 11, 1878.

"*H. L. Green, Esteemed Friend:* I have just received your cordial invitation to attend the Liberal Convention to be held at Watkins, in August next. Upon this subject of national reform my whole soul is moved with deep emotion, caused by influx from the inner spheres of the spirit world which is, at this time, acting upon the earth spheres to inaugurate the second cycle of the great American Revolution. The founders of the first cycle—the signers—are all in the spirit world. They rest not day nor night, until their revolutional, prophetical ideal of a civil government is incarnated upon earth. It is the hope of humanity, their trust in God, that the judge of all the earth will do right, and cause those who rule their fellows to do right. The list of speakers invited to your Convention indicates the existence in our country of true sons and daughters of the signers, Infidels all, Infidel to false, oppressive systems of Church and State religions and civil institutions that make men and women, capital and labor enemies to each other, enacting organic laws that sin as with a cart rope. Let us begin the second cycle where the signers began the first—at the bottom. Put the axe of reform to the root of society evils. They declared the inalienable rights of man, independent of all existing laws of Great Britain, and her thousand years of political and religious experience. Let us declare the right of man and woman, of labor and capital, the right of human beings, not to the pursuit of happiness only, but to its permanent possession, that all government should tend towards that end—the good of all. As Jefferson, Payne, and coadjutors removed one class of evils, so let us remove another class. We have made a good beginning. Slavery is abolished. Imprisonment for debt is abolished. Public lands are free to actual settlers; homesteads are inalienable; women have some rights besides that of being chastised with a whip not larger than a broom-stick by their lord. Let us make women citizens, limit the quantity of land to be owned by a citizen, thus increasing the number of freeholders, and decreasing the material for armies and navies—landless people. Abolish all laws for collecting debts. Each town establish a homestead, where all the weary and homeless can find rest, and all tramps plenty of work on the farm, in the garden or shops, and have a communistic, unitary home of their own, with brains to manage it. In a word, educate men and women to take care of themselves, and educate one class to take care of the class that will not do it, and all will be cared for. Success to the coming great Watkins Convention as a means of effecting a peaceful revolution. F. W. EVANS."

EXCURSION TICKETS.

The Pennsylvania R. R. Co. has agreed to issue excursion tickets at two cents a mile, to and from the Watkins Convention, over its road or branches, viz.: Pennsylvania Central, from Pittsburgh to Watkins, through Lockhaven, and from Philadelphia to Watkins through Harrisburg; also at all stations on the Northern Central R. R. from Baltimore to Watkins, including Harrisburg, Northumberland and Elmira; and north from Canandaigua, passing through Stanley and Penn Yan. Also at all stations on the Pennsylvania and Erie R. R. from Erie, Pa., to Watkins, passing through Corry, Warren, Empaream, Lockhaven, and Williamsport.

Friends coming from Washington can reach this road at Baltimore; from the West, at Erie, Corry, and Pittsburgh.

N. B. Any person desiring to get excursion tickets on either of these roads should send me their name, the number of tickets desired, post-office address, and six cents in postage stamps, and I will return certificates that will entitle the holder to the pass. Do not delay.

RAILROAD REDUCTIONS.

The A. & G. W. R. R. Co. will sell half-fare tickets from either of the following-named cities, where twenty persons purchase, viz.: St. Louis, Cincinnati, and Cleveland. Send your name either to R. Peterson, cor. 3d and Walnut streets, St. Louis, John P. Caldwell, P. O., Box 1092, Cincinati, or E. D. Stark, 9 Rouse Block, Cleveland. There will be no doubt of the required number going from Cleveland. Fare for round trip from Cleveland, about $10.

ERIE RAILROAD.

Excursion tickets to and from Watkins Glen—round trip—New York City, $13; Dunkirk, $8; Buffalo, $5.75; Salamanca, $7.50. Hope to get better rates.

FROM THE SOUTH.

The Penn. R. R., the Erie and Pittsburgh R. R., and the Northern Central R. R., will sell excursion tickets at all stations. You must first get an order from H. L. Green, Salamanca, N. Y. Send six cents. Rates from a few of the stations: Baltimore, $11.12; Harrisburg, $7.52; Philadelphia, $9.00 (this low rate should give us a large delegation from Philadelphia); Williamsport, $4 00; Pittsburg, $12.44; Tyrone, $7.20; Elmira, 88 cents; Horseheads, 64 cents.

FROM THE NORTH.

The Ontario Northern R. R. gives half fare; connects at Canandaigua with N. C. R. R., which will give the following rates, round trip: Canandaigua, $1.88; Stanley, $1.44; Penn Yan, 92 cents; Sodus Point, $2.25; Walington, $2.10. Many from Canada and Northern New York will come this way. Remember you must secure an order from H. L. Green, Salamanca, N. Y., to get excursion tickets from Canandaigua. Send six cents.

OTHER ROADS AND BOATS.

The Utica, Cortland, and Elmira R. R., the Corning and Geneva R. R., and the boats on Seneca Lake will carry at half fare. Friends from the East better come to Geneva, N. Y. For further information examine railroad guide.

P. S. Latest. Trip tickets from Corry, Pa., $9.00; Erie, Pa., $10.00, Penn. R. R. H. L. GREEN.

CENTRAL, S. C., July 8, 1878.

FRIEND BENNETT: I see by your paper that another victim is to be sacrificed upon the hellish altar of religious despotism, and that our worthy brother and co-worker in the great struggle for mental freedom, E. H. Heywood, is to be the martyr. Oh! when will these persecutions cease? How long will the patriots and lovers of liberty tolerate the ravages of Comstock & Co.? When will forbearance cease to be a virtue? Surely the time has already come; we have been run over rough shod long enough. Let every Liberal in the land rise in the majesty of outraged innocence, and come to the rescue; we cannot, we must not, stand with folded arms and see the best, the noblest of our citizens dragged from homes and families, thrust into loathsome dungeons, and forever ruined for no other offense than uttering and writing their honest convictions. I am proud to see you have taken steps to have a petition gotten up for brother Heywood's pardon, and I do hope the effort may be a successful one; but I would suggest that you send out a number of those blank petitions disconnected from THE TRUTH SEEKER. I think its being printed on one side will be an objection with a great many. Of course you can't afford to print and send out several hundreds of these petitions gratuitously, but I am certain that the friends of brother Heywood, and all lovers of Freethought, will be willing to more than remunerate you for the work. I am, no doubt, the poorest man on your subscription list, but I can and will contribute something in support of the proceeding. If my suggestion meets your approval, send me one of the petitions, also one to my son, and one to my brother at Seneca City, and we will do all we can to get a good number of signers, and I flatter myself that we can procure the signatures of many of the best citizens of the country. True it is, there are but few, very few, professed Infidels in this part of the country. Nevertheless, there is a good deal of Freethought sentiment, and an increasing desire for liberty. The light of reason is growing brighter, and the dark shades of religious cruelty are gradually giving way. Oh, if we here in the South could get one Liberal lecturer to come among us and stir up the Liberal element, what a howl and a consternation there would be among the clergy! It was reported not long since that Col. Ingersoll was going to visit Atlanta this Summer, and you don't know what a quaking it caused among the good shepherds. Some of them went into sackcloth and ashes, and I do believe they would rather see a full crop of grasshoppers than Col. Ingersoll.

Well, my good brother, I hope you will push Mr. Heywood's case forward as speedily as possible. You have been our leader so long that we Liberals all look for you in the van of the army, and I hope, and even believe that the readers of THE TRUTH SEEKER will dare to follow where you dare to lead, for we never found you wrong, and it is to be regretted that men calling themselves Liberals, possessing wealth, and boasting of culture and literary attainments superior to you, should fall so far behind you in the great struggle for human liberty. Oh, is it not deplorable that such men as Abbot and Underwood should suffer themselves to be overrun by popular prejudice, and actually go back on their word and principles! This they have done, and are now, if not directly, yet indirectly, aiding and abetting Comstock in his damnable persecutions. "Save us from our friends," and we will take care of our enemies.

R. M. CASEY.

PENTWATER, MICH., July 7, 1878.

D. M. BENNETT, *Dear Sir:* Hard times has been trying to make me believe I must stop THE TRUTH SEEKER, but the more I think of it the less I think I can do it, for it's the most fearless advocate of truth and liberty, and is doing as much to elevate mankind and show him his true position in life as any paper in the land, and I can't well get along without it; but it's not for my benefit alone, it's for the good it is doing in the world. It has emancipated many a soul from bondage and superstition, and knowing that every dollar helps you to bear the burden and the self-sacrifices you have to make, and with feelings of friendship and esteem for your labors, I send you one more dollar, hoping to be able to keep sending while THE TRUTH SEEKER lives.

Yours for friendship, love, and truth,

A. TINKLEPAUGH.

WILKSBARRE, PA., July 8, 1878.

MR. EDITOR: I am happy to acknowledge the receipt of the "Champions," which I have no doubt will prove an excellent acquisition to my library and a splendid companion to the "World's Sages, Thinkers and Reformers".

Yours respectfully, ROBERT J. JAMES.

SNOWVILLE, VA., July 7, 1878.

DEAR FRIEND BENNETT: If the great body of Liberals all over the country feel their obligations towards thee deeply as I do, for thygood work in publishing so many truly excellent books, tracts, and pamphlets, and as often bless thy name, thy self, and thy great life-work, thee must surely be a very happy and self-contented individual. If others have done well in the getting up of good, interesting, and useful books, thee has done vastly better and more of it. I have just been reviewing "The Last Will and Testament of Jean Meslier," who was for thirty years a Roman Catholic priest.

I read the work with a great deal of interest as it came out week by week in THE TRUTH SEEKER, and am sure thee has done a good deed in giving it to us in pamphlet form. Poor Jean. No one can ever realize the anguish he suffered, or what cruel remorse tortured his gentle, loving soul as he taught the "pious lies that, in his heart of hearts, he abhorred." His legacy to the world—the fruits of a lifetime of careful study, deep thought, and conscientious earnestness of purpose—is truly a great work; and as all the ideas embraced in it are his own independent thoughts, deduced simply from a perusal of the Bible and the holy father's writings, and are not the fruits of a long series of Infidel reading, we have here a purely original work, and one by a hand competent to perform it well. None but a priest who has taught the old mythology for years could see all its shortcomings as Jean did. There is no class of men who can as fully understand all the ins and outs of a question as can teachers, for to impart knowledge to others requires a perfect understanding of the subject from its initial to its finality. In closing the remarkable Will, he says, emphatically and earnestly, "The end of my earthly course is drawing very near, and, to resume all the experience of my life and career in a few words, I would that the last of the kings were strangled with the intestines of the last of the priests."

Respectfully, ELMINA D. SLENKER.

LAWRENCE, MASS., July 4, 1878.

D. M. BENNETT, *Respected Sir:* Your noble TRUTH SEEKER is still a welcome visitor at my house, and a regular one. It is A No. 1—"culture" to the contrary, notwithstanding. But under the pressure of hard times I have been compelled to withhold from you your due from me until now, at which time I am prepared to pay you. You will therefore please find post-office order for $3.00, which will pay for THE TRUTH SEEKER up to January 1, 1879.

Yours for truth, A. A. LEWIS.

MT. PLEASANT, PA., July 10, 1878.

D. M. BENNETT, ESQ., *Dear Sir:* "The Champions" came to hand. If you have not already mailed "Volney's Ruins," you may take the postage on "The Champions" out of the money in your hands, and send me some other cheap book for the balance, you to select the book. I had a letter in my pocket ready to mail to you when I received "The Champions," changing the order from leather to morocco binding, leaving the balance for postage. I have been reading "The Champions," and am well pleased with it. Think it is hot shot into the Christian camp, and that it will do an immense amount of damage to their cause. I have almost come to think there should be a hell to punish such fiends and monsters as those portrayed in the pages of your book. I do not wonder much at the Christian's fear of hell, for if there are any persons deserving such a punishment, they must feel that it was the propagators and leaders of the Church. I can scarcely see how they are to get their just dues outside some such place as the orthodox hell.

Yours truly, P. H. LOBINGUL

DEL NORTE, COL., July 3, 1878.

D. M. BENNETT, *Dear Friend:* Enclosed is a P. O. money order for $5.00, for which please send THE TRUTH SEEKER one year to B. Bardmass, Del Norte, Rio Grande Co., Col. He wants back numbers from April 1 if you can accommodate him, therefore the year will run out that much sooner. For the other two dollars please send me Mrs. Besant's new book on the "Law of Population," in cloth, and Thomas Paine's "Age of Reason;" and if there is money enough put in a copy of E. D. Blakeman's book about eggs and chickens.

While I am writing, I must express myself as highly pleased with the articles in the late TRUTH SEEKERS, from the very able and bold pen of T. C. Leland. I am rejoiced to know that you have so powerful a helper in your unequal fight with Comstock and Mrs. Grundy, and her editorial ally, the weak-kneed, truckling Abbot. The Liberal cause can spare him truly. He belongs to orthodoxy, and I believe can do much good among them, for there are lots of Christians with one foot out of the Church to whom he can cater admirably; but he ought not to pretend to belong to the Liberals, when from the first real brush he turns back.

The words of Theron C. Leland have the clear, silvery ring of a bugle, and to my ear are sweet music. I am rejoiced to find some few souls ready to strike out from the fenced pastures of the respectable Mrs. Grundy into the broad prairies of genuine Liberal Freethought. It is a matter of great hope to find them getting plentier than when we were boys. Long may he continue to wield his pen in the interest of truth and THE TRUTH SEEKER is my best wish. Truly yours, W. R. RICHARDSON.

PROSPECT PARK, ILL., N. Y., July 14, 1878.

D. M. BENNETT, *Dear Sir:* I received my copy of "The Champions of the Church." It is the book of all books to show the corrupt and devilish career of the holy Christian Church. Every man, women, and child ought to read it. I will try to get subscribers for it. Go on with the good work. Yours, E. W. MINER.

FOUNTAIN FARM, PA., July 7, 1878.

D. M. BENNETT, *Dear Friend:* I suggested to E. E. Gibson to request you to put in tract form all or what number of Comstock's arrests you might think best, as I think they might be put in circulation to very good advantage towards the repeal of the obnoxious law and a furtherance of the Liberal cause. I wish you to send me one hundred of said tracts and price, which I will remit. I think it would be well to state who A. Comstock is at the head of the tract, as there are thousands of people who know nothing about such a person being in existence, much less his diabolical acts. I showed his last act on those three women to a young man who is a member of the Methodist Church and of the Y. M. C. A. He did not know there was such a person, and would not credit the act, but has written to the *Christian Enquirer* for information.

I requested E. E. Gibson to send for a copy of "The Champions," which has come to hand, and I am highly gratified with the contents, quality of paper, and binding at so very low a price. May thousands send on their orders and be enlightened and wholly compensated from its contents. I have a strong desire, with some others, to attend the Watkins Convention. There came a despatch of the death of Charles C. Burleigh, and as he was one of the founders of that meeting, and a pioneer in the Abolition movement, and a worker all his life for the elevation of downtrodden humanity, there were several eulogies given in behalf of his many virtues. Dr. S. Stebens stated that he had been acquainted with him for forty-four years, and he considered him a better man than Jesus Christ, and it was received without any objection; so you see we are getting out of the woods. I could freely say amen, as Burleigh I knew, and Christ I did not. I think if you would give us some information through THE TRUTH SEEKER as to the most direct route from Philadelphia, and whether we would have reduced fare in case we would make up a certain number, it would be to our advantage.

The progressive meeting at Long Wood, which closed a few days since, went off very pleasantly. E. E. Gibson attended the meeting, and spoke several times. I very much desired that you would attend that meeting, but it seemed not to suit your convenience while in session.

Yours in love, R. J. LAMBORN.

PITTSBURGH, PA., July 14, 1878.

MR. D. M. BENNETT, *Dear Sir:* "The Champions" came duly to hand. On opening the book, the first to draw my attention was the engraving that graces its page in front. Indeed, I wish I could grasp you by the hand. 'Tis truly fine, but the man in real must be truly finer. I can but say may he "live long and prosperity attend all his undertakings." Bennett, I am yet young, but since I've been a

reader of THE TRUTH SEEKER (this last three or four months only) you have shown up the false colors under which many are sailing. The next to draw my attention was the history of Anthony Comstock, which—well, words will not express my feeling towards him. That's right, show him up. Am now reading the balance, which, no doubt, will prove more interesting.

No doubt you will give Abbot another lift next week. A man of common sense who reads that letter of McKesson & Robbins in *The Index* this week will notice something bogus about it. I, for one, am under the impression it is; anyhow, note the worthy signature, "per Secretary." If the firm have a secretary to write that up—well, I wait for new developments. Though I have gone over the intended bounds for this letter, I will only state the price of the book I enclose P. O. order for $3.00, which, I believe, is the price of one sent me. If I am not asking too much (and I will pay you at my earliest convenience) you may send me "The World's Sages," "Interrogatories to Jehovah," and "What I Don't Believe," or the books per title enclosed, and, as above stated, I will remit you a "V" at my earliest convenience. Yours for enlightenment,

H. E. JUERGENS.

TO WHOM IT MAY CONCERN.

SNOWVILLE, VA., July 18, 1878.

Having lately received a letter from a lady in Ohio, enclosing my photograph (purchased from D. M. Bennett), with a request that I would say whether it was genuine or not, I herewith take the opportunity to make it publicly known that the picture sold as mine by said Bennett is as good and correct a one as can be made of an old woman of fifty, who has never heard the word "good looking" ever applied to her; and who, moreover, on being pointed out to a literary admirer and a mutual friend at a picnic as the author of certain articles and stories in the *Virginia People*, was commented on thusly: "My God, but she's ugly!" Now this notice is written not only to say that said pictures are genuine, but also to warn all who might hereafter feel inclined to waste money on any more of them what they may expect in the way of beauty. I am very sorry to be obliged to put such a damper on the sale of the photos, but I do not wish to have any one deceived into thinking they will have an ornament for their albums by investing in Elmina's shadow; and to secure Mr. Bennett from loss in consequence of his generosity in publishing this, I hope all who would have purchased the pictures will be so kind as to send twice the money for some other and get one a hundred times prettier. The lady might have felt assured that had a false one been palmed off by either artist or dealer, it would have been certainly handsome or attractive, if not both, so it would sell at sight, rather than this one, which has only the name and fame of the original as its claim to the admiration of unknown friends afar off.

Respectfully, earnestly, and honestly,

ELMINA D. SLENKER.

YOUNG'S POINT, MONT., July 3, 1878.

D. M. BENNETT, *Dear Sir:* It is simply impossible for me to go to Bozeman at present, for the accursed Indians are liable to trap us at any time now. I will commence sending you a dollar at a time, for a dollar isn't much to lose; and will enclose a postage stamp for you to let me know if you receive it. The first three apply to my paper for a year, and the total to what I'm owing you on other matter. The Indians are getting their backs up on every side, and our hair may rise this time, thanks to the Christian Indian Commission. If I do have to pass in my checks all earthly bills will be paid anyhow. Yours, hoping for the better,

A. J. YOUNG.

ST. JOSEPH, MISSOURI, July 13, 1878.

MR. D. M. BENNETT, *Dear Sir:* Enclosed find two stamps, for which send me that "Open Letter to J. H. Christ." I heard that you slandered the old man outrageously. I want to see to this. My grandfather often told me that his great-grandfather had told him that Jesus was a very quiet and peaceable sort of a fellow, and perfectly harmless. I being the only descendant living of the old Christ stock, it is my place to see that his character is vindicated. You will hear from me again.

Not your servant, HENRY CHRIST.

OSKALOOSA, IOWA, July 10, 1878.

All hail to THE TRUTH SEEKER and its noble Editor! Truth is what we want, regardless of Spiritualists, Materialists, or any shade or grade of would-be leaders in liberal ranks. Brother L. V. Pinney's private letter has the ring of true manhood in it. I endorse all R. M. Casey has said in the Abbot affair. *That Petition* has brought to the surface a mawkish sentimentalism that is no part of true manhood. With but little effort there can be three times seventy thousand signatures got to that "Terrible Petition." Yours for Liberty, Justice and Equality,

G. B. NELSON.

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920 F STREET, WASHINGTON, D. C.

BROTHER BENNETT: As the indications are that the Convention at Watkins, in August, will be memorable, and as this nation has for so long suffered by the treatment of one who did so much to achieve our independence, I hope they will make an effort to atone in a small measure for the base ingratitude which is as much of a crime in a nation as in an individual.

It seems to be only a question of time when the clergy will cease to persecute the nation's benefactor which they have done ignorantly. There are seven lives here in the Congressional library of Thos. Paine, part of which were written in the interest of the Church, from which they have got their information. As the States have been invited to put in marble at the Capitol two of their foremost men, and as the name of Paine belongs to no State, I suggest that the Watkins Convention make the preliminary movement for posterity to view the statue of Paine among other great men, sent there from the District of Columbia.

Yours, S. M. BALDWIN.

ST. CHARLES, IOWA, July 8, 1878.

D. M. BENNETT, ESQ., *Dear Sir:* I enclose two dollars on my subscription to THE TRUTH SEEKER, which ought to have been sent in before, but owing to ill health since last fall it was neglected. The other dollar for the present year I will send on as soon as I get about again. I don't want THE TRUTH SEEKER to fail. It is the only *game cock* in the pit. Put on a little longer and sharper gaffs and go for 'em—reach for the vitals of superstition and toadyism, and let them shriek. We are assuredly gaining on the old ecclesiastical craft, and sooner or later the old hulk will go under—it is only a matter of time. This is a benighted precinct, but the light of truth will find crevices through which to send occasional rays of emancipation and progress.

Respectfully and fraternally yours, J. P. E. WHEDON.

BUFFALO, KANSAS, July 5, 1878.

D. M. BENNETT: Perhaps you will think that I am intruding, as I am not a subscriber, but I shall venture, nevertheless. I have been a reader of THE TRUTH SEEKER for months; am a subscriber to *The Boston Investigator* and have been for seven years. Am indebted to it for what knowledge I have of what the religion of humanity is. When I first commenced reading, I was told that such things were vile and corrupting, but experience has taught me otherwise, and I now am far happier in doing all the good I can for the purpose of making this life happy and pleasant to all around me than I ever was in striving for a crown that I should get away off in the dim future.

How happy it must make you when you think of the good work you are doing. In my opinion, the work you are doing is greater than that accomplished by the Revolution, and such men as Ingersoll and Underwood are soldiers of the right kind. I regard you and Seaver as heroes of the highest type, and if prayers did any good I should pray daily for your protection. I enjoy myself more in reading THE TRUTH SEEKER and *The Investigator* than in any other reading I can find. My daughter and I find them a perfect mine. She is but twelve years old, but has read *The Investigator* for four of them, and the result is, she is not frightened by ghosts and hobgoblins.

She thinks that at some future time she may be of great use as a Liberal lecturer, and reads all Freethought books and papers she can get. Good, pious mothers roll their eyes with holy horror when she tells them so, but I only laugh at their fears and let her read. Such papers as yours cannot harm an angel, and I hope that you will still live and publish it as long as life is pleasant to you.

Yours truly, ARMITTIE WILLIAMS.

SALINA, KAN., July 11, 1878.

FRIEND BENNETT: Allow me to extend to you my cordial support, in a sympathetic way, at least, for I have no means at present to help you financially, or I would willingly. What matters it if men, be they ever so great, forsake us in the hour of our greatest trials! If our principles are correct and our motives are pure, we shall surely be victorious in the end. I was somewhat surprised at Mr. Underwood's decision in the petition matter, for I had counted on Mr. Underwood as the most careful reasoner in the Liberal ranks; and I shall still hold for him the highest respect as a Liberal reasoner and co-worker, but must always think he has acted wrong in upholding Abbot. What attractions and obligations a "mutual admiration society" have I know not. My mind is fully made up now for repeal, and, I think, the most of the seventy thousand, after mature deliberation, will come to the same conclusion.

I see by THE TRUTH SEEKER that Mr. Jamieson will lecture at Sabetha this month. This was accomplished by hard work and after many rebuffs by Ida Sweetland and the writer. There are a great many Liberals in Sabetha, but they are not awakened to the real issues of the day. They are afraid of the frowns of society. Jamieson, I think, will stir them up somewhat. Respectfully yours,

S. PARIS DAVIS.

PORTLAND, ME., July 14, 1878.

MR. BENNETT, *Dear Sir:* I enjoy reading your paper very much, and I believe it to be among the best papers in any part of the civilized world. It is carrying truths to thousands—just such truths as millions have longed to know. You may rest assured that you are doing a good work, a work in which millions of the unborn children of the green old earth will rise up and call you blessed. I am happy to inform you, at this time, that there are many here in Maine waking from their long night of slumber, and opening their eyes, and gazing upon the dawn of the new day—the day in which dogmas and creeds are fast rolling back into the dark night of oblivion; and the eternal truths, as they emanate from the god of Nature, are taking their place. The true men here in Portland are coming to the front and inquiring the way to a higher and better life. On the ninth of last June I hired a nice hall here in the city and opened a Free Liberal meeting. Every Sunday, notwithstanding the hot weather, the hall has been well filled, and I assure you that we have some smart speakers, able to show to the people that what has been called Christianity has cursed and blighted the world for more than eighteen hundred years. H. A. LAMB, M. D.

BELLEVUE, IOWA. July 10, 1878.

BROTHER BENNETT: Enclosed please find P. O. money order for $5.00, for which you will please give me credit. I cannot do without your paper. I am what is called here a man of strange beliefs, yet I am credited with possessing many virtues. Strange, I believe man to be a superior being, and the national laws, whether good or bad, to be supreme. I do not believe in the divine right of kings, emperors, or any other rulers, either temporal or spiritual, unless they derive their rights from the people. Spiritualism, and divine inspiration I know nothing about, and care as little. I think enough good laws and maxims can be created by man for his own comfort and happiness, and for his protection against bigots, zealots, fanatics, and those who know no law. Do unto others as you would they should do unto you. Live thus and there is nothing to fear except the persecution of fanaticism from fanatics.

I do not like the action of our rulers as regards money. I think money is a creature of law, and as money is as essential to the life of a nation as the air we breathe is to our animal life, it should be as pure and as wholesome; the latter being created by the supreme power of the universe, the former should be created by the supreme power of the nation, and should be made of such material as is most convenient and possessing the least intrinsic value. I abominate the idea of our nation paying interest to wealthy individuals or corporations. In time of war it might become necessary to borrow; then hunt up some friendly nation and make of it an ally, but raise all the money necessary by taxation and pay all alike their just dues. The nation should never pay interest; leave that matter to the people in their dealings with each other. The nation should give away nothing; neither favor anything to rich nor poor, but should create and establish all that it needs. Excuse the foregoing jumble; as it is in my mind so I have expressed it.

Yours, JOHN STUART.

SMITH CENTRE, KAN., July 5, 1878.

D. M. BENNETT, *Dear Sir:* I have just one dollar and ten cents that I will send you for your discussion with G. H. Humphrey, "Christianity and Infidelity." It is all I have at present, or I would send you $3 00 for a year's subscription to THE TRUTH SEEKER. Will try to send in the money for a year's subscription before the paid-up time expires, for I don't want to miss a number. My leisure time being too much taken up with other reading matter, I have not read Mrs. Slenker's story, only a sketch here and there, but my wife is very much interested in it, and several of the neighbor women are anxious to borrow my papers, when the story is ended, that they may read it. No doubt the story will do great good, for the author's logic may be presented in the form of a romance to minds that would take no interest in plain matters of fact. Let us adopt any and all honorable means within our power to open the eyes of the weaker sex, for it is now upon them chiefly that the church must rely for support. Their minds are more ready to be captivated by superstitious excitement, and are less capable of logical exertion. The work of emancipation goes steadily on, and Spiritualists are contributors, and deserve our respect at least. Fraternally yours,

WM. A. GARRETSON.

WOODWORTH, WIS., March 28, 1878.

D. M. BENNETT, *Dear sir:* Although not a subscriber for your paper (reason, not able) I must express my admiration for it, and sense of gratitude for the editor and founder. It is the *trump* of all liberal papers. Your "Interrogatories to Jehovah" are perfect gems; the "Letters from the Devil" are very interesting, and the short paragraphs from correspondents add spice, variety, and interest, all combined. You have been accused of vanity; well, you have a right and ought to be proud of your paper and the success you have achieved. Without pride in the matter you could never so well succeed. Of course, I think there is sometimes room for improvement.

The Investigator has always had some very learned and able correspondents, such for instance, as Margaret Chappellsmith, Anti-Christ, and a dozen more that might be mentioned. Although they are very learned and able, I am confident they are not generally read, being beyond the depth of common readers, while such articles as "John's Way" and "The Darwins" by that very attractive writer—a thousand thanks to her—Elmina D. Slenker, are sought after and by all appreciated. It is my delight to read them to my Christian friends who have sense and reason, and I know they have a good and lasting impression in favor of truth. Do not fail to publish "The Darwins" in pamphlet form. Although Mrs. S. is very able, yet her articles are clothed in an attractive garb, and in such plain language that they are brought within the comprehension of all of us; but as much as I love and venerate her writings, speaking for myself, they might be amended. I skip portions that dwell so much and long on flowers and their history and hard names, yet I have intelligent female acquaintances who, like Mrs. Slenkers, are perfectly delighted and interested in the flower subject. To my mind, altogether to much house-room is taken up with them. That shows how tastes differ. In conclusion I will entreat sister Slenker to go on with her "Darwins" and "John's Way," for I know they have a powerful influence for good. Most respectfully,

R. FRANK MILLS.

SAGINAW CITY, MICH., July 6, 1878.

BROTHER BENNETT: I have been an earnest seeker after truth for fifty years, and I commenced reading your paper as soon as I learned that you had enemies who wished to crush you. If I could write anything to help you to extend knowledge, happiness, and liberty to the remotest bounds of the earth, it would give me pleasure; but as I cannot contribute anything to add to your usefulness in this way, I can enclose a postal order for three dollars, which will help you to conduct your own business and please your readers full as well. I do not want to wait until the time expires for which I paid, because I am afraid too many are careless and are delaying too long, and thereby doing a great injury to you, to themselves, and last, but not least, to the cause for which all are made better by maintaining. I signed the petition, and feel proud to belong to that noble band of humanitarians who would have Comstockism shown up and erased from every book on earth. I am, sincerely and truly, your well-wisher, W. G. ELMER.

KIPTON, O., July 7, 1878.

FRIEND BENNETT: Will you eventually publish Mrs. Elmina D. Slenker's beautiful story of "The Darwins" in book form? I think it would sell briskly. I am selfish, don't you see? I have missed some parts, and would greatly like it complete. It is a noble production, fascinating in the extreme, and thoroughly instructive. She impregnates the utterances of each and all of her characters with her own rich, wise, and affectionate thoughts, expressive of her noble womanhood and her deep discernment of human nature, which tenders to enlighten the reason and inspire the better thoughts of the reader. I see by the *Index* of the 27th of June that Editor Abbot is going to get up a petition of his own to have the Comstock laws altered *slust a leetle speck;* and he is going to get, oh, so many signers to it! *mor'n two huntred towsand.* DR. ANDREWS.

["The Darwins" will be published in book form as soon as completed.—ED. T. S.]

YPSILANTI, MICH., July 8, 1878.

D. M. BENNETT, *Dear Sir:* Allow me to suggest that female suffrage would absolutely defeat the best efforts of Liberals, for the reason that a great majority of the members of orthodox churches are females, and are of a nature that priests could influence. For popularity they would if they could put God in the Constitution; and more than that, I think would make strong efforts to establish religion by law in the United States. Please don't let universal suffrage be advocated in THE TRUTH SEEKER for the present.

Let me ask, are not "Senex" and others, in their condemnation of "Sturm" for saying "stop my paper," equally intolerant themselves? I fear so, and to such I would say, be consistent.

Again, Mr. A. P. Bradt advises that a part of THE TRUTH SEEKER be dedicated to the advocacy of temperance. Please don't do it. Though temperance is one of the great virtues, the pages of our paper should not be used for that cause, because Infidels are mostly temperate, and besides, almost every newspaper is full of that reading, and that kind of food is furnished three times a day if that number of daily papers are taken. Most respectfully.

J. W. BABBITT, M.D.

"SEQUEL TO ESSAYS" is the title of a little work of one hundred pages, by our friend Charles E. Townsend, author of "Essays on Mind, Matter, Force, Theology," etc. Published by Chas. P. Somerby, 139 Eighth St. The subjects treated are "God in Nature, or Mind Force," "Nature, Religion, and Science," "A Trinity Impossible," "Origin of Life," "Production of Mind," "The Soul and Future Life," "Materiality of Mind and Effects," "Food as a Mind Power," "Letters to Numerous Friends," etc., etc. The author enters into the discussion of the above subjects with much earnestness, and if we cannot agree with him in all his positions we must acknowledge his sincerity.

Lines Suggested on Being Called an Infidel.

"An Infidel!" how easy said,
But wherefore comes the name?
What is "an Infidel?" I ask,
And is it cause for shame?

Is it to take for Truth and Right,
What reason has weighed well?
To "prove all things, hold fast the good"?
Then am I Infidel.

Is it to trust with fearless faith
The God within the soul;
Heeding the voice that speaks therein,
Spurning all false control?

Trusting in inspiration past,
In inspiration now—
Selecting wheat from out the chaff,
Where'r it comes or how?

Believing heaven oft fills the soul
With promptings pure and high?
If this, all this, be Infidel,
Then Infidel am I.

Unflinchingly I face the scorn,
Freely accept the shame;
For, if "an Infidel" mean this,
I glory in the name.

With angels breathing round me oft,
With hopes most high to cheer,
With earnest strivings after truth,
I cannot stoop to fear.

Tho' oft I meet with those I deem
Fast bound in Error's thrall,
I pray that charity be mine,
For we are erring all.

With love to God and love to man,
To Justice, Truth, and Right,
Heaven grant I ne'er be infidel
To past or present light.

To creed-bound dogmas, false tho' old,
I've bid a last adieu:
Your fetters ne'er can bind my soul—
I'm Infidel to you. —*Author unknown.*

"Champions of the Church."

We are glad to copy from the *Investigator* what our esteemed friend Miss Susan H. Wixon says about our new book. We thank her sincerely for her complimentary notice of it:

Mr. Editor: During these hot days that may be aptly termed the *roasting* season, with a thermometer among the nineties, and no rain for ever so long, I have felt disposed on every possible occasion to seek the shady side of the house, and beneath the cooling shelter of a wide-spreading tree, to spend many precious moments in meditation and perusal of the bright thoughts of the age that, like sparkling streams from the well of Truth, refresh and invigorate the mind of man, and woman also.

As a recital of all I have read might weary you, I will just mention the last volume which I have this moment closed with a benediction, viz.: "The Champions of the Church, their Crimes and Persecutions," one of the several important works of that earnest thinker and most industrious and indefatigable toiler in the Liberal vineyard, D. M. Bennett, of New York. Mr. B., as if not to be impartial, after giving the world the book entitled, "The World's Sages, Thinkers and Reformers," has now placed another offering, of no less value, before a generous, and, I am sure, appreciative public.

In the introduction, he has given a succinct account of the principal religions prior to Christianity, from ancient Fetish worship down to modern Christ worship, showing conclusively that Christianity is but an imitation and outcome of the older idolatries. This is a fitting and important adjunct to the work, which contains brief biographical sketches of all the prominent, noted, and notorious leading religionists of Christendom, from Jesus to Anthony Comstock, from the dawn of the Christian religion to the present day, correctly delineating the career of those, who, with soul of zeal or heart of hate towards their opponents, have championed the cause of the Church during the past sixteen centuries, noting the terrible and revolting crimes, persecutions, and hypocrisies that are the legitimate out-croppings of an age of semi-barbarism and ignorance whose gloomy shadows extend even to the present hour.

Mr. Bennett has done a good and praiseworthy act in the compilation of facts that should be known by everybody, and especially by those who ignorantly believe that the Christian religion has been borne to the children of earth on golden wings from regions above the starry skies. If they would have their eyes opened to the truth as it is, let them examine this compendium of authentic and valuable knowledge. It is a thick volume of eleven hundred pages, handsomely bound, and is embellished with an elegant portrait of its accomplished and deservedly distinguished author.

Without going into minute detail, I will only say now that the "Champions of the Church" is a worthy and extemely interesting book, important to the Liberal and Christian as well. Neither can afford to do without it, for it is valuable as a reliable book of reference, as well as for its vast fund of information and candid presentation of facts relating to the cruel religious wars, the history of Jesuitism, the infamous acts of the Inquisition, the awful crimes and persecutions of the Christian Church, as well as the bold sketching of the noted upholders of Christianity; and, as its price is in accordance with the times, it deserves a circulation wide as the world.

Yours, Susan H. Wixon.

Heywood in Jail.

How the Reformer takes his enforced retirement.—Bitter denunciation of Comstock and the law.

As considerable interest is manifested by a certain class of our citizens in reference to the imprisonment of E. H. Heywood for sending "Cupid's Yokes" through the mails, and as it is proposed to hold a meeting in Fanueil Hall to protest against his incarceration, a *Globe* representative visited Mr. Heywood at his new residence at Dedham Jail in order to give him an opportunity to present his views on his present position. Sheriff Wood very courteously granted the request for an interview, and he was brought into the guard-room. He was attired in prison garb and had his hair neatly trimmed A week of prison life had effected but little change in his personal appearance. Thoroughly radical in his ideas and of an intelligent cast of countenance, he appeared to be resigned to the decree of the court.

Heywood said: "I was born in Princeton, Massachusetts; was bred a farmer, and graduated from Brown University. I studied for the duties of an Orthodox minister, and leaving the Church to save my soul, I became a heretic. I served with Garrison and Phillips until Lincoln's emancipation proclamation ended slavery. Since then my time has been mainly devoted to labor reform, doing what I can meanwhile for woman suffrage, temperance, freelove and other progressive movements. Although not a first-class believer in Spiritualism, yet I am favorable to it, and believe that it embodies all the great truths there are in Christianity, and more too. Since my incarceration I have received letters daily from all over the country, and from prominent men and women, endorsing my position, if not my views, as a martyr to free speech and the liberty of the press. The sentence was not unexpected on my part, and I requested to be sent to Dedham Jail, as I heard it was the best governed prison in the State. I was told so by convicts who have served in nearly if not all the penal institutions in this and some other States. I find since arriving here that their estimate is correct. Sheriff Wood, Turnkey Henry White, and others treat their charges as though they were human beings and capable of appreciating good treatment. Now, as to my imprisonment: I regard it as a persecution of opinion; an invasion of freedom of conscience in love; the right of private judgment in morality guaranteed by the Constitution and Bill of Rights of Massachusetts. As the English Government in 1794, in the cases of Tooke, Hardy, Thelwell, and others, attempted to make "constructive treason" a capital offense, but was overwhelmingly beaten by Erskine's great genius, so the Comstock movement in this country is an effort to fine and imprison people for "constructive immorality." The statutes under which he acts are as plainly unconstitutional as were the fugitive slave laws, and will be swept out of existence by the rising indignation of an intelligent people. The petitions, bearing seventy thousand names, thrown into Congress for its repeal since Comstock's assault upon me in Nassau Hall, and upon Mr. Bennett of New York, November last, are but the zephyr of the coming tornado of rebuke to this ignoble persecution of opinion to which the United States Government now stoops, and which disgraces the American name. The Freelovers seek to remove obscenity by education, the only possible means of redemption.

Freelove is a conscientious endeavor to bring the whole matter of love and parentage within the domain of reason and natural, moral obligations. It is high time that citizens were as intelligent and sensible regarding the generation of their offspring as farmers are relative to their stock. Elizur Wright says that "to indict such books as Trall's 'Sexual Physiology' and Heywood's 'Cupid's Yokes' is to indict God. If there is any such thing as obscenity, it consists in want of respect for the sexual nature." Wright also said, "Celibacy is the greatest evil that Christianity inflicted upon the human race." Althought not a Freelover, Wright believes that the Comstock law attempts an arrogant and repulsive censorship of the press regarding morals. The Rev. Dr. Bartol is not a Freelover, yet he thinks it "absurd and wicked to attempt to punish Freelovers for their opinions; that Comstock and his crew are the worst foes of marriage, because, in attempting to silence Freelovers by violence, they admit that marriage will not bear examination." The Hon. H. W. Paine, another opponent of the Comstock law, says, "There is perfect liberty in this country to do everything but right; that is always criminal and dangerous." The Rev. M. J. Savage, not a Freelover, thinks "the population question of paramount importance to be discussed; that the Bradlaugh-Besant prosecution was a disgrace to the English Government and people." He does not agree with my views, but yet strongly endorses my right to discuss the social question and send my books through the mails. Amongst many other endorsers of my position I may mention as outspoken men the Hon. Charles W. Slack, H. N. Stone, J. S. Rogers, Lyman S. Hapgood, of Boston; the Rev. J. M. L. Babcock, Benjamin R. Tucker and J. S. Verity of Cambridge; J. Q. A. Clifton and J. F. Pickering of East Boston; Professor Toohey and S. B. Spinney, of Chelsea; Horace Seaver, J. P. Mendum, Henry Damon, of Boston. Amongst the women, the wife of the Rev. Mr. Vibbert, Mrs. S. A. Vibbert, M.D., publicly denounces my persecutors. Mrs. E. M. F. Denton, Mrs. Martha Williams, M.D., Laura Kendrick, and Mrs H. N. Stone, are my supporters.

This proposed meeting in Faneuil Hall is a part of a general movement over the country to repudiate the infamous censorship of the press now imposed on the American people by Brooklyn. The Pope and Church of Rome favor a censorship of the press, but it is respectable and responsible compared with the lying, vulgar, stupid, and treacherous supervision which Comstock, as special agent of the Post Office Department, prosecuted. I have been made a victim to his malice, and I am here for two years, but I would stay here during life rather than abandon an iota of my principles or of the right of free speech and free press. I work ten hours per day at bottoming cane-seat chairs. They have not got the eight-hour law in this jail yet. It is the first time that I have earned my bread by working at a trade. I regard the great battle of the right of opinion on the love question as preparing the minds of the people for the greater conflict impending between capital and labor. A labor reformer for fifteen years, I advocated money-reform years before Wendell Phillips thought it was worth noticing, and called the first meeting in Massachusetts which led to the formation of the Greenback party.

Heywood, in talking the Freelove and labor-reform with Sheriff Wood, suggested to that official that if the prisoners were allowed co-operation, a share in the earnings of their labor, there would be a strong inducement for them to labor diligently. The Sheriff intimated that when criminals were sent to prison at hard labor it was meant as a means of punishment and reform, not for the purpose of their making a fortune out of their labor. If convicts failed to work diligently, there were means of compelling them to do so or suffer the consequences.—*Boston Globe.*

(*From the Boston Investigator.*)

A Visit to Mr. E. H. Heywood.

Mr. Editor: I visited Mr. E. H. Heywood in Dedham jail on Monday afternoon, July 8, and found him in excellent spirits and looking well. He thinks that his health would hold out through years of such confinement. His head is not shaven, nor is his hair and whiskers so very short, while his jail attire, contrasted with his noble, honest personal appearance, seems like a farce. I had a look into his cell, containing a brick floor, and a bed that looks quite comfortable (although I am informed that it is a little hard). Over the head of the bed was a rack containing a book, papers, etc., and in an opposite corner was a stand, on which were some refreshments, etc., mostly or wholly from friends. He claims that the ventilation is good, as it really seems to be, and that the officers are very kind to him. He receives all letters addressed to him (subject, of course, when required, to an examination), and can answer them, so far as his time will permit, he being required to work 9¾ hours per day.

Government could not have selected a better man to have imprisoned, for the promulgation of *Freethought* and *human rights*, than Mr. E. H. Heywood; and as imprisonment for the exercise of *natural rights* must continue until society says, "Enough!" the more frequent it occurs, other things being equal, the sooner it will be over, and all laws unholding such tyranny will either be repealed or wholly rejected by society. I still assert that—all publications, whether "blasphemous," "obscene," or not, should be freely read and circulated, that the people may judge for themselves what they need. I have the right to read any publication that I choose, and also to furnish them to others who wish to read them, and *vice versa*.

Yours, C. Waite.

We clip the following from the *Investigator* and agree with what the editor says. It is to be hoped the Liberal League was not started to patronize *The Index* exclusively. The principles it advocates are good, but they are not new as the *Investigator* says. *The Index* man would hardly be able to get out a patent for them:

"The National Liberal League, (through its Finance Committee), has issued a circular, in which the following rather *illiberal* passage occurs:

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"The principles of the Liberal League, although of the utmost importance, are by no means new. Forty odd years ago, Abner Kneeland advocated every one of them in the columns of this paper, yet he has never had much credit given him by more modern Liberals for being a pioneer in the great work."

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NOTICE.—I have hitherto published some of Col. R. G. Ingersoll's lectures in cheap form, believing that by so doing I was aiding in the diffusion of valuable Liberal reading matter and doing a favor to the general public. At the request, however, of Col. Ingersoll, I shall publish no more of them, but will keep for sale all his lectures so far as published under his own auspices. D. M. BENNETT.

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WITHOUT a rich heart wealth is an ugly beggar.—*Emerson.*

HAPPINESS is the legal tender of the soul. Joy is wealth.—*Ingersoll.*

KINDNESS in woman, not her beauteous looks, shall win my love.—*Shakspere.*

TO PLOW is to pray; to plant is to prophesy, and the harvest answers and fulfills.—*Ingersoll.*

MORE hearts pine away in secret anguish for unkindness from those who should be their comforters than for any other calamity in life. —*Young.*

IT IS beauty that doth oft make women proud; it is virtue that doth make them most admired; it is modesty that makes them seem divine.—*Shakspere.*

I HATE anything that occupies more space than it is worth. I hate to see a load of bandboxes go along the street, and I hate to see a parcel of big words without anything in them. —*Hazlitt.*

POWER, unless managed with gentleness and discretion, does but make a man the more hated. No intervals of good humor, no starts of bounty, will atone for tyranny and oppression.—*Jeremy Collier.*

OF all parts of wisdom, the practice is the best. Socrates was esteemed the wisest man of his time because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.—*Tillotson.*

IT does not become the spirit which characterizes the present age, distrustfully to reject every generalization of views, and every attempt to examine into the nature of things by the process of reason and induction.—*Humboldt.*

"WORDS, words, words!" says Hamlet, disparagingly. But God preserve us from the destructive power of words! There are words which can separate hearts sooner than sharp swords. There are words whose sting can remain through a whole life!—*Mary Howitt.*

THE true end, scope, or office of knowledge, I have set down to consist not in any plausible, delectable, reverend, or admired discourse, or any satisfactory arguments, but in effecting and working, and in discovery of particulars not revealed before, for the better endowment and help of man's life.—*Bacon.*

NUMBERS of people are always standing with open mouths in a silly wonderment, enveloped in an obscurity to which they bow with respect. They admire nature only because they believe it to be a kind of magic which nobody understands; and we may be sure that a thing loses its value in their eyes as soon as it can be explained.—*Fontenelle.*

BIGOTRY in all ages has been the same. Christianity simply transferred the brutality of the Colosseum to the Inquisition. For the murderous combat of the gladiators, the saints substituted the *auto da fe.* What has been called religion is, after all, but the organization of the wild beast in man. The perfumed blossom of arrogance is heaven. Hell is the consummation of revenge.—*Ingersoll.*

THE modest virgin, the prudent wife, or the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their eyes.—*Goldsmith.*

THE idea of immortality, that like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.—*Ingersoll.*

THE state of the speculative faculties, the character of the propositions assented to, essentially determine the moral and political state of the community, as we have already seen that it determines the physical. Every considerable change historically known to us in the condition of any portion of mankind has been preceded by a change of proportional extent in the state of their knowledge, or in their prevalent beliefs.—*John Stuart Mill.*

WE live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually, it is necessary to be fully possessed of only two beliefs: the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited; the second, that our volition counts for something as a condition of the course of events.—*Huxley.*

THE deep philosopher sees chains of causes and effect so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; but in science, so many natural miracles, as it were, have been brought to light that the physical inquirer is seldom disposed to assert, confidently, on any abstruse subjects belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures.—*Sir Humphrey Davy.*

Odds and Ends.

"TOM, what in the world put matrimony in your head?" "Well, the fact is, Joe, I was getting short of shirts."

A HARD-DRINKING man who went into the saloon business explained that he could make enough off his own drinks to pay the rent.

LITTLE boy at the opening of a proposed spelling match: "Let's start fair, grandmother. You take Nebuchadnezzar and I'll take cat."

WE saw a young man with two heads on his shoulders the other day, but did'nt consider it much of a curiosity. One belonged to his girl.

A LITTLE Florida boy tamed an alligator, and the ugly reptile learned to like the little fellow —not, however, until the little fellow was all gone.

MRS. STODGER—"How be your wife a-gettin' on, Mr. Henpeckin?" Henpeckin—"I be mortal glad, Stodger, to say she's a-recoverin' very slowly."

"HAVE you ever read 'The Tale of a Bumble-Bee?'" asked George of Sarah Jane. "No," said she, as she turned the color of red paint, "but I've felt 'em."

WE are glad to learn, even at this late day, that Thomas Jefferson would turn aside rather than step on a bumble-bee. He was barefooted when he felt that way, of course.

A WOMAN will face a frowning world and cling to the man she loves through the most bitter adversity, but she wouldn't wear a hat three weeks behind the style to save the government.

BEFORE Boston goes entirely crazy over that female barber, she ought to pause a little between beans and ruminate upon the trouble Samson got into by letting a woman cut his hair.

WHEN you hear a country church choir singing, "There will be no more sorrow there," you conclude at once that either the aforesaid choir will not be there, or they will not be permitted to sing.

A SHOOTING-MATCH took place in Bridgeport last week between five single and five married men. The *Farmer* says the single men won. Of course they did. Married men are better at dodging than aiming.

A YOUNG man of twenty recently took to wife a Pennsylvania widow of fifty, the sole proprietress of a couple of paying petroleum wells. Of him it may truly be said that "he loved not wisely but two wells."

A YOUNG lady correspondent (poetic) desires to know if we have seen anything sweeter than "A Chaplet Alone." Certainly; we have seen a chap let a girl kiss him, which was ever so much sweeter.

"ENGLAND, sir! England rules the seas; Britannia rules the waves," pompously remarked an Englishman to an American. "That's nothing," was the reply, "every Yankee has a notion of his own."

UNCLE JASON asked Spikes one day "Wat dat enjuneer mean by say dat I'se done 'most sprout into an angul?" "Don't ask me," said Spike, "ask him." It was subsequently inferred that he had done so, as he went around the mill muttering, "Dat's no sign of an anjul kase a man's ears look like wings."

THE Supreme Court of Massachusetts has decided that a note given for a church subscription does not carry with it an obligation to pay, since it is given without consideration. We don't know anything about the obligation, but that it is quite frequently given without any consideration whatever is evident enough.

A YANKEE minister, being threatened with deprivation, said to some of his flock that if he were "deprived" it would cost a hundred men their lives. On being asked what he meant by such a threat, he explained that if he lost his benefice he should set up as a quack doctor, and, if so, he had no doubt he should be the death of at least a hundred patients.

CANTALOPES will soon make their appearance, and we may expect to see that reverend, bald-headed, toothless, lame, and impotent circus joke about the girl that can't elope going the rounds of the provincial press. We print this observation because it is paid for by a subscriber, and because we hope it may serve as a warning to our exchanges.

"SOUND," said the schoolmaster, "is what you hear. For instance, you cannot feel a sound." "Oh yes, you can," said a smart boy. "Johnny Wilson," retorted the pedagogue, "how do you make that out? What sound can you feel?" "A sound thrashing," quickly replied the smart boy. "Correct," said the schoolmaster. "Come up." And that smart boy felt and smarted.

A YOUNG man in an Austin (Nev.) barber-shop was particular to have his moustache nicely perfumed. "Going to call on a young lady, I suppose?" the barber asked. "The young man, with much dignity, replied: "See here, my friend, do you suppose I put perfumery on my moustache because I'm going to see a man or a boy, or an old woman, or a baby in arms? Do men gather grapes of thorns, or figs of thistles?"

BE kind to the book agent. He has a father, perhaps, and a mother who knew him in his innocent youth. Perhaps even now in some peaceful New England village fond hearts are beating for him and sweet lips breathe love's dearest prayers for his welfare. Therefore lay him down tenderly, fold his hands peacefully on his breast, and close his eyes gently as you put him to rest under the branches of the weeping willow, where the birds carol all through the summer days their softest songs. But plant him deep—plant him deep!

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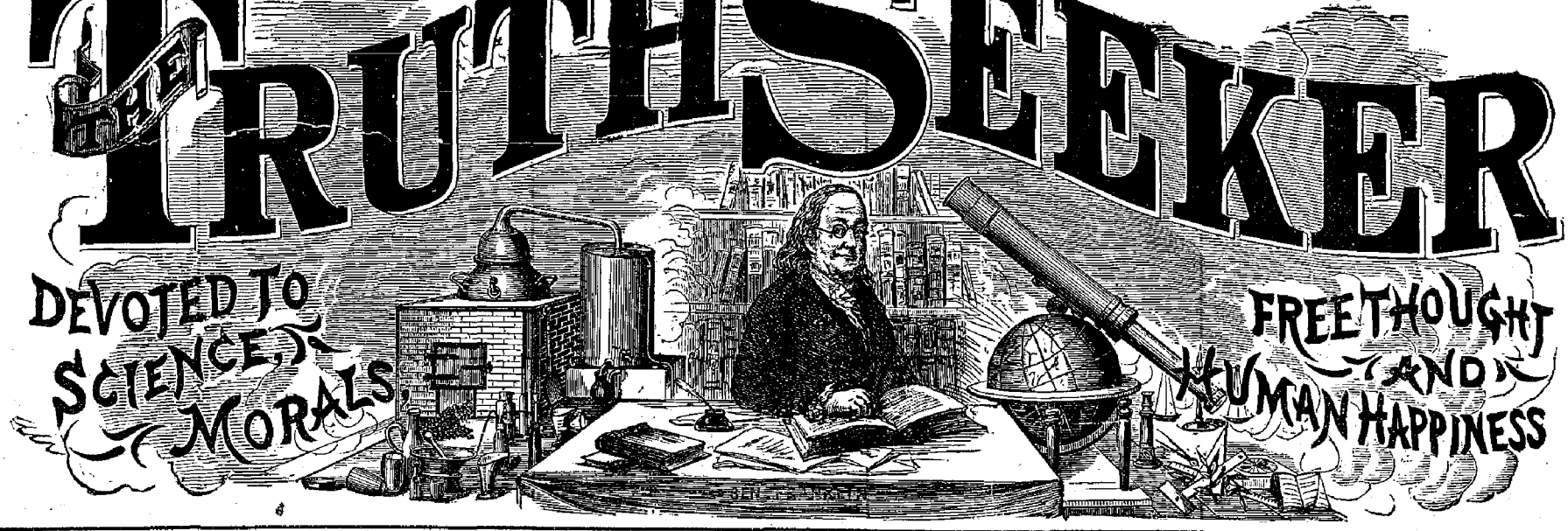
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THE TRUTH SEEKER



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Notes and Clippings.

Voltaire is the title of a new daily paper which was to appear in Paris about the 10th ult.

REPORTS from Cork aver that the potato disease is universal over the south of Ireland.

THE diameter of Pallas does not much exceed seventy-nine miles, so that an inhabitant of that planet might go round his world by rail in a few hours.

A CLERGYMAN of Bath created consternation at a funeral by praying earnestly in behalf of "the bereaved husband and the one to come who shall fill the place made vacant by the death of our deceased sister."

IN fifteen years from now, according to Wendell Phillips, "woman will hold the spear and shield in her own hands." To many men the spear will be a no more formidable weapon than the present poker or tongs.

THE cotton crop of the present year will be the largest since the war, and is estimated at 4,700,000 bales. In 1859-'60 the crop amounted to 4,861,000 bales; 1870-'71, 4,437,000 bales; 1875-'6, 4,632,000 bales; 1876-'7, 4,474,000 bales.

"CAN you give me the music of 'The Song of Solomon?'" said a fashionably dressed gentleman to the clerk behind the counter of a musical publishing house last Monday. "Our minister says it is a gem, and my wife wants to learn to play it."

BREAKING THE SABBATH ALL TO PIECES.—On Sunday last forty-eight steamboat loads of people and one hundred and fifty trains of cars, well filled, were taken to Coney Island, to say nothing of Rockaway and the numerous other places of resort.

TWO VACATIONS of six months each within two years ought to be enough to satisfy any pastor. Yet the offer was not enough to tempt Pastor Reed to remain with the First Congregational Church at Springfield, Mass., and so he comes to the Madison Avenue church, which gave Brother Lloyd a perpetual holiday.

IT was maintained by the famous chemist Liebig that drunkenness could be cured by a change of food. A Leipsic woman whom he had advised to try it in the case of her husband, a confirmed sot, came to him a week later. "How did it work?" asked Liebig. "Not at all," she answered; "he gets just as drunk on rice and milk."

AT Odessa three Wesleyan missionaries were three years ago arrested by Russians for attempting to teach their religion. After protracted legal delays they have had a jury trial, which resulted in their acquittal. But the Russians follow up the verdict by kindly advising the three Wesleyans to go somewhere else with their Wesleyanism.

JUSTICE TO ADAM.—Eve never caught cold hanging over the front gate till nine o'clock at night, but we suspect the reason was a melancholy absence of young men.—*Buffalo Express.* Seems to us you take a good deal for granted. If there ever was a girl who had her full, square share of the average young men of the period, it was Eve.—*Phila. Bulletin.*

THE Rev. J. B. Mann is a Methodist minister in Delaware, who is endeavoring to discourage his flock from the practice of dancing. He says that some of the brethren are giving the dancing master $75 or $100 a year, and contributing only $5 a year to the church. There is where the great difficulty is. It is very unpleasant to have the money diverted from the church which ought to flow into its treasury.

ATLANTA negroes are wonderfully excited by a religious revival. During an entire week meetings were held every hour, night and day, and the floors of the churches were strewn with persons unconscious from exhaustion. Many extravagances are indulged in, such as the relation of visions of heaven. All the ordinary features of Methodist revivalism are magnified. One of the foremost women in the movement died. Just before she breathed her last, she cried: "Glory, de Lord send his ladder fur me," and began to point to a ladder from heaven, which all the negroes about her bed solemnly declared they saw. After the woman died, all the negroes in the house saw angels and chariots right through the roof. The story of these revelations went all over the city and caused the wildest excitement among the negroes, who flocked to the house of visions. At one time there were five hundred around the house, shouting and singing. It was almost impossible in that part of the city to get a negro to do anything. A merchant asked a drayman to haul a load, and he replied, "No, bless de Lord de kingdom is too nigh. Halleluiah!"

AN alleged smart saying is reported to have been uttered by Dean Stanley. After lecturing on "Presence of Mind," he was complimented with a vote of thanks. He replied: "I am very much obliged to you. I shall show my presence of mind by silence." This is not quite so smart as it at first sight appears. Had the Dean wanted to give his friends a lesson on silence, he would have done better to bow to them with his finger on his lips, and silence would not have been broken.

CHINA is not the only great empire afflicted by famine. From Brazil comes the news that in three important provinces the springs, brooks, and rivers have been dried up for many months; the crops do not grow, and that people are perishing by many thousands. In the city of Aracaty, from the 10th of February to the 18th no less than 664 persons died of hunger, and at least 10,000 people have perished in the province of Cara alone since the beginning of the calamity.

THE Rev. Dr. Reichel, Archdeacon of Meath, at the recent meeting of the Board of Trinity College, Dublin, denounced "the increasing preponderance of athleticism" as an unmixed evil. God and the devil are, of course, the principal stock-in-trade with clergymen. If they are set aside as myths and figments of the brain, the occupation of clergymen is gone—no longer any use for them. If there is no God to placate, the placaters and appeasers will have nothing to do.

AT a recent college commencement a bouquet was thrown to a clergyman who offered prayer at the conclusion of the exercise. The director of ceremonies promptly rebuked the youth who threw it. The youth defended himself by saying that he didn't know the clergyman had been praying, but thought he was making a few remarks. That young man will not again be put in charge of the bouquet business on commencement day. The venerable clergyman looked with great disdain on the bouquet, and refused to touch it.

THE Sabbath Alliance of Scotland is raising a breeze over Queen Victoria's Sunday visit to the island in Loch Maree, where she was visiting last year. It is considered that her Majesty committed an act of Sabbath desecration in being rowed over to the island in a small boat. In the protest which was adopted by the Alliance the lament is expressed "that they cannot but feel deeply grieved that the royal family should so frequently manifest disregard, as they consider it, for the sacred day of rest, which must inevitably encourage others to do so."

SOME of the English religious papers have even more curious ways of putting things than those which prevail in the religious press of this country. The London *Globe* speaks about the people of God, and says "there is no devil in hell that can pluck them out of his hand. They are perfectly safe, for they are washed in the blood of the Lamb." The next paragraph is to the effect that bugs, fleas, moths, beetles, and all other insects are destroyed by a certain powder which can be had of all chemists for one shilling or two shillings and sixpence, according to the size of the package.

A SIMPLE REMEDY FOR DIPHTHERIA.—Put a teaspoonful of powdered sulphur into a wine glass of water, stir well with finger to mix it, then gargle the throat, and swallow the same. In extreme cases, where the fungus in the throat will not permit gargling, blow the sulphur through a quill into the throat. This will cause the fungus to shrink, then gargle. Also, put a live coal on a shovel, and sprinkle it with a spoonful of sulpher. Let the patient hold his head over it to inhale the fumes, or the room may be filled with the fumes almost to suffocation, the patient inhaling the same. Brimstone kills every species of fungus in man, beast, or plant, and no patient ever was lost on which we tried this remedy.—*Dr. M. Field.*

THE Methodist theological schools are turning out plenty of raw material for ministers. Evanston graduates twenty-two theologues, Madison thirty-two, and Boston twenty-six. And all this while one of the leading authorities of the Methodist Church says that two thousand applicants for the ministry are knocking at the door of the church, and there is no room for them to enter. What do the brethren mean by leading all these young men forward in the vain hope of finding something to do? Would it not be far more sensible to teach them avocations that would be of some real use to themselves and of some benefit to the world?

IF brother John Jasper feels at all unsettled in Richmond, he ought to consider the work in Japan. In Yokohama there has just been a riot over the preaching of two Buddhist priests who declared the doctrine which has made Jasper famous. Some students of what the Japs consider new-fangled theology ventured a suggestion that it is the earth which goes round the sun, and not the sun which goes round the earth. The people maintained the old doctrines by knocking some of the students on the head and fatally wounding them. The cordial right hand of fellowship would be extended to Jasper on his arrival in Japan and his announcement of a discourse on "de sun do move."

THE Rev. I. S. Kalloch, of San Francisco, in a recent sermon, cried: "No promises or positions will cause me to swerve from my principles, and I solemnly avow to my people, that so long as I am sustained by them I will never leave them or my church for any civil or ecclesiastical office within the gift of the people. If the monopoly organs do not call off their dogs at the next election, I will go through this State like a second Peter the Hermit, and bury them in oblivion." The Rev. I. S. Kalloch going through California like Peter the Hermit would be an interesting spectacle, especially to his former parishioners in Boston.—*Sun.*

THEY have peculiar ideas about camp-meetings down in Southern New Jersey. Three young men were recently arrested on charge of disturbing the exercises of the Primitive Mission Camp-Meeting at Pamrapo. The complainant, who was the minister in charge, said that the young men had interrupted the services with unreasonable and unseasonable shouting and singing. Their counsel raised the point that all camp-meeting exhorters, being without visible means of support, are vagrants in the eye of the law, and unentitled to its protection. The court held that the point was well taken, and discharged the prisoners.

MORE than a year ago an exploration was made across the Isthmus of Darien by an expedition under Lieutenant Wyse of the French Navy, with a view to an interoceanic canal. The project originated with a company having its seat in France, and after careful exploration Wyse reported in favor of a line from the point of Gandi on the Atlantic, along the valleys of the Tupisa and Tiati, to the river Tuyra, near where it discharges in the Gulf of San Miguel. Recently he went to Bogota to negotiate with the Colombian Government, and news has been received that a contract has been concluded. The canal will be neutral, and free to the commerce of the world. The company is to receive a grant of the land for 600 feet on each side of the canal, and a million acres in any part of the country they choose. The work is to be completed before 1895.

BROTHER JOSEPH HILLMAN of Troy is one of the most zealous of Methodists. The persuasive power that enabled him to amass a fortune in life insurance qualifies him as an effective revivalist. Great business tact, which also had much to do with his fortune-getting, makes him an able manager of religious enterprises. Our Round Lake correspondent credits him with the remarkable success of that place of Methodist summer resort; but it seems that, in an effort to combine the show business with religious meetings, he has made a miscalculation. He provided costly attractions—such as revivalists Murphy and Hammond, a wonderful model of Palestine, and lectures illustrated with magic lantern views—and charged a fee for admission. So violent, yet practical, was the opposition to this measure that a concession was necessary. In fact, the project of a remunerative show was a failure, because of the people's prejudice in favor of the without-money-and-without-price doctrine.—*Sun.*

Events of the Week.

SOTHERN, the actor, has arrived from England.

GEN. SHERIDAN has been visiting the Black Hills.

A NEW YORKER has given $25,000 to Dartmouth College.

MADRAS is having a locust plague in addition to the famine.

MINING has been suspended one week in the Schuylkill regions.

YELLOW FEVER has appeared at New Orleans. Eighteen deaths are reported.

THE miners of the Pennsylvania coal company are preparing for a strike.

Two medals and two honorable mentions have been awarded American artists at Paris.

THE Marquis of Lorne has been appointed by Beaconsfield as Governor-General of Canada.

DENNIS KEARNEY, the labor reformer, was accorded a warm reception at Boston last Sunday.

THE Adriatic, of the White Star line, ran into and sunk the brigantine J. A. Pike. Five lives lost.

THE Ohio Greenbackers nominated a State ticket on the 23d ult. Their platform is exceedingly sensible.

GEN. ESCOBEDO has been captured by the Government troops of Mexico, and the revolution is over for a few days.

THE Bowmanite and Widite factions in East St. Louis had a collision on the 22d ult. Sixty men participated, five of whom were seriously wounded by pistol shots.

CHICAGO has had a terrific flood. Four inches of rain fell. The cellars and basements of the city were filled and a large amount of damage done. The rain extended into Illinois and New York.

HUGH C. MILLER, the Presbyterian minister who was arrested on a suit for bastardy at Gouverneur, N. Y., has fled, leaving his bondsmen to stand the loss. His guilt was apparent. It is said that he left a flock before on the same account.

GIDEON J. TUCKER was nominated for judge of the Court of Appeals by the Syracuse Convention of the Greenback and Labor party. All four of the New York delegations were rejected by the Convention, with the rather uncomplimentary remark that they were the "scum from that sink of iniquity, New York."

A PARTY of twenty-five from the town of San Pablo, Peru, invaded San Miguel and attempted to sack the town. The inhabitants turned out and butchered the whole party. The cause of the invasion was that a few months ago the San Miguel people attempted to have a baptism performed in San Pablo and were driven out after getting thoroughly drunk.

THE efforts made to obtain views of the sun's eclipse on the 29th of August, were crowned with success. Prof. Henry Draper, at Rawlings, Wy., secured several fine photographs, and Gen. Myer and other scientists in Colorado made full and successful observations. Edison's tasimeter showed the heat of the corona. The total eclipse lasted nearly three minutes, but was not observed in eastern cities.

THE French are exceedingly put out by the Cyprus treaty. Turkey is evacuating her ceded territory, and the Russians are taking possession. Austria has moved into Bosnia. Sir Garnet Wolsey, who is as able with his pen as with his sword, has been appointed Governor of Cyprus. Lord Salisbury has been made a Knight of the Garter. Shumla was taken possession of by the Russians on the 26th ult.

THE Indians are losing. Col. Forsyth struck a camp of the hostiles of the 9th ult., killing 17 and capturing 20 women and children, and 70 head of live stock. The Indians are getting demoralized and breaking up into small parties and scattering. Lieut. Wallace overtook a small party on the 29th ult., and killed six and wounded three. Gen. Crook says the cause of the trouble is the dishonesty of the Christians who have been trying to convert them to Christ and at the same time stealing their supplies.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XI.—CONTINUED.

Three months have passed, and hot July with burning suns, sultry breath, and cooling showers has come, and on her death-bed is lying the beautiful, the sweet, and the gentle Minnie Darwin, while all around her stand weeping friends and mourning relatives. At a little distance from the bed sits good old Dr. Scott, who, having done all that human skill could do to mitigate the sufferings of one whom even his great and acknowledged ability was unable to cure; is now looking across the grassy lawn to the blue mountains in the far distance, and pondering upon the many scenes of sickness, sorrow, and death through which he had passed while practicing his profession as physician during the many long pears of his life. How much he had accomplished only himself knew, and yet how little it all seemed, when he reflected upon the paths that yet remained untrod and unknown. The cureless cases, the victims that death claimed in spite of his skill, were so many, that he felt sad and sick for poor, ignorant, helpless humanity.

The thought of the days, in the not so far off past, when he believed in a wise and beneficent Providence, and had so often prayed for added skill and increased knowledge that he might be enabled to save one whom God had apparently doomed, and he remembered how he had thought, impiously thought, that were *he* the all-powerful what a joy it would be to become a ministering angel to all the sick and suffering, and how he wondered that a "good father" could be so hard and unsympathetic. 'Tis true he now found Nature was still more relentless than any god was ever thought to be, but he also knew that a right knowledge of her powers and of physiology and hygiene would give in reality a greater healing gift to the well-taught and investigating physician than he had once fancied could be won by prayers to the fetish of his imagination.

Death under any circumstances is a sad occurrence, but to be suddenly stricken down while in the proud consciousness of full health and strength, and to realize that in all the wide universe there is no power competent to save, no chance for life; to realize that no skill, no tender loving care, can arrest or check the swift coming steps of the relentless destroyer is terrible indeed.

Only a few days ago and our Minnie was the picture of youth, health, and happiness, and now a few hours was all that remained to her of life. She had quit work early on Saturday afternoon, and gone to Grove Hill to get some wild flowers. It was only half a mile from home, so she started off alone and in the highest spirits, for it was so nice to enjoy the glad, free out-of-doors, and breathe the pure, clean, fresh air after being cooped up all the week in the dusty factory.

She had just climbed the hill, and was passing over its brow to the other side, where a small spring ran out from under a mossy rock, when on going by a little negro cabin near the spring, out from the door sprang a Spitz dog, and before she realized its intention its sharp teeth were fastened in her leg.

Minnie gave one scream and fainted. She was subject to fainting fits, having inherited the weakness from her paternal grandmother.

There was no one in the hut but two small children, who, when they saw the dog bite Minnie, hurriedly shut the door, lest it might bite them. The dog had been found a few weeks before by the negro who owned the hut, and he insisted on keeping it, even against the protestations of the town people, who were all afraid of it, having heard so much of the danger of rabbies from the bite of the Spitz dog. Only that very afternoon had good Dr. Scott offered the man ten dollars for the dog, prefering to pay that much for the privilege of killing the venomous little beast, rather than have human life put in jeopardy by his presence in their midst.

It was a long time ere Minnie came to, and it was dark when she got home. She met her father coming to search for her. She hated to tell the family what had happened, but she knew the danger was imminent, and if help was to be had it must be quickly given. Mrs. Darwin, shocked, frightened, and alarmed as she was, applied all the remedies she could think of, while Mr. Darwin hurried off for the doctor.

The good old man soon arrived, and did everything he could, but the bite was a bad one, and just where the virus could enter at once into the circulation, and he therefore knew that if the dog was really mad there was but little hope for the poor girl's life.

We pass over all the anxiety of the next few days, and the terrible sufferings poor Minnie endured when the dreadful paroxysms set in that generally occur in such cases towards the last of the disease.

The dog was found to be really mad, and was shot at once, as well as were two hogs and a cow which it had also bitten.

All that medical skill could do to relieve Minnie, and dull the keen edge of her suffering, by giving her anodynes, was done, and sympathy, love, and care surrounded her on all sides. She was gentle, patient, and uncomplaining whenever she had control of her faculties, and said all she could to soothe the grief of her dear friends and beloved relatives. Great was the anguish of them all to think she must suffer and die there, before their eyes, and all of them so utterly powerless to aid or help her in her dire need, or prolong even for one brief day the beautiful, sweet life which they felt to be doubly precious to them now that it was passing so swiftly away.

Minnie was her father's pet, and what he suffered during her illness no pen can tell. His baby, as he called her—his bright, beautiful, gentle darling, who had never given him a moment's real sorrow during all the pleasant years of her young life!—she was so good, so tender, loving, and affectionate!—how could he give her up? And Mrs. Darwin, always sympathizing, gentle and consoling to others who had need of her ministrations in sorrow, sickness or trouble—how her loving heart was wrung, and her affectionate soul tortured with anguish, no one knew, no one dreamed. Mindful always of others, she carefully repressed all outward show of grief whenever it was possible to do so, and strove with all her loving woman's nature to do her duty in this solemn hour of her supremest anguish. Oh! the depths of a mother's holy, self-sacrificing love! It is fathomless, boundless, and immeasurable. To see the child she has nourished at her breast, who has slept for years in her bosom, whose every breath she has watched, whose every ailment she has tried to soothe, whose steps she has tenderly guided, whose tongue she has fondly taught to lisp sweet, loving words, and whose mind she has fashioned and formed, so that its every thought is as clear to her comprehension as the noonday sun—can any one save a mother who has thus loved and lost conceive of the bitter woe and almost hopeless misery of such a mother as Mrs. Darwin, when she saw her darling thus slowly but surely passing away from her forever? Calm, thoughtful, and considerate as she was, or as she forced herself to appear, there were times when she would steal away from all the sorrow-stricken household, and, entering her chamber, would lock the door and throw herself upon the floor in a perfect abandonment of grief and anguish. Suppressed sobs and convulsive shudders racked her frame, while tears poured in torrents from her eyes. Sometimes she would return from these ebulitions of pent-up agony, looking so patient, calm, and resigned, so apparently rested and refreshed, that they all supposed she had indulged in a short sleep, and had awoke with the burden partly lifted from her spirit. At other times the overwhelming, surging waves of sorrow would sweep across her soul, and burn and sear into her brain, till she would think she must go raging mad, loose all control of her mind, and become a fit subject for the lunatic asylum. Long months afterwards she told her husband how she had often ran off in some corner by herself, and made faces, and jeered, mocked, and jibed, till realizing that her mind was tottering upon its brink, she would, by a strong effort of the will, call back reason, philosophy, and common sense, and once more return to duty and the beloved ones who awaited the presence of the mother—she who was first in all hearts, and who alone was the real main-spring of home.

"What is home without a mother?" are light words, and lightly spoken, but oh! so vividly real when Mother is mother no more, and Death claims her as his prey. Love your mothers, ye who have them, for of all loves, the mother-love is the strongest, faithfulest, and most self-sacrificing, and all enduring, the most patient and forgiving, the most sure and reliable.

It was hard—oh! so hard—but nobly, bravely, and earnestly she battled with her grief—she fought the good fight, and came out conquerer over herself. She felt how utterly useless it was to "kick against the pricks." She knew how impotent is man when he attempts to rebel against fate—against the *must be*. But oh! none realized more than she did how hard it was to say, Not my will, thou unrelenting spirit of Nature, but thine be done. Thou art a gentle, loving mother, but a severe, cruel, pitiless mistress. Thou givest life, and fillest the world with bliss unutterable, but just as freely dost thou shower upon us want, woe, misery, and pain; yet have I that within me which outrides the wind and the storm, and surmounts every obstacle which thou placest in my path. My idols thou mayst shatter, if thou must; I will build for myself new shrines, where my soul shall find rest, and my heart meet its requirements. So long as life shall last, Hope shall be my guiding star, and Despair shall not dwell within me. I will *be* good, and *do* good, and these two things always bring peace and quiet to the weary and way-worn!

[TO BE CONTINUED.]

A METHOD of keeping fish perfectly fresh for several days without the use of ice has been invented by J. Eckart, of Munich. It consists in impregnating the fish by means of hydraulic pressure with a weak solution of salicylic acid and then packing the fish in casks where gelatine is poured over them.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

In opposition to these three states of density of anorgana, the living body of all organisms—animals as well as plants—is in an altogether peculiar fourth state of aggregation. It is neither solid like stone, nor liquid like water, but presents rather a medium between these two states, which may therefore be designated as the firm-fluid or swollen state of aggregation (viscid). In all living bodies, without exception, there is a certain quantity of water combined in a peculiar way with solid matter, and owing to this characteristic combination of water with solid matter we have that soft state of aggregation, neither solid nor liquid, which is of great importance in the mechanical explanation of the phenomena of life. Its cause lies essentially in the physical and chemical properties of a simple, indivisible, elementary substance, namely, *carbon* (Gen. Morph., i. 122-130).

Of all elements, carbon is to us by far the most important and interesting, because this simple substance plays the largest part in all animal and vegetable bodies known to us. It is that element which, by its peculiar tendency to form complicated combinations with the other elements, produces the greatest variety of chemical compounds, and among them the forms and living substance of animal and vegetable bodies. Carbon is especially distinguished by the fact that it can unite with the other elements in infinitely manifold relations of number and weight. By the combination of carbon with three other elements, with oxygen, hydrogen, and nitrogen (to which generally sulphur, and frequently, also, phosphorous is added), there arise those exceedingly important compounds which we have become acquainted with as the first and most indispensable substratum of all vital phenomena, the albuminous combinations, or albuminous bodies (protean matter).

We have before this become acquainted with the simplest of all species of organisms in the Monera, whose entire bodies when completely developed consist of nothing but a semi-fluid albuminous lump; they are organisms which are of the utmost importance for the theory of the first origin of life. But most other organisms, also, at a certain period of their existence—at least, in the first period of their life—in the shape of egg-cells or germ-cells, are essentially nothing but simple little lumps of such albuminous formative matter, known as plasma, or protoplasma. They then differ from the Monera only by the fact that in the interior of the albuminous corpuscle the cell-kernel, or nucleus, has separated itself from the surrounding cell-substance (protoplasma). As we have already pointed out, the cells, with their simple attributes, are so many citizens, who by co-operation and differentiation build up the body of even the most perfect organism; this being, as it were, a cell republic. The fully developed form and the vital phenomena of such an organism are determined solely by the activities of these small albuminous corpuscles.

It may be considered as one of the greatest triumphs of recent biology, especially of the theory of tissues, that we are now able to trace the wonder of the phenomena of life to these substances, and that we can demonstrate the *infinitely manifold and complicated physical and chemical properties of the albuminous bodies to be the real cause of organic or vital phenomena.* All the different forms of organisms are simply and directly the result of the combination of the different forms of cells. The infinitely manifold varieties of form, size, and combination of the cells have arisen only gradually by the division of labor, and by the gradual adaptation of the simple homogeneous lumps of plasma, which originally were the only constituents of the cell-mass. From this it follows of necessity that the fundamental phenomena of life—nutrition and generation—in their highest manifestations, as well as in their simplest expressions, must also be traced to the material nature of that albuminous formative substance. The other vital activities are gradually evolved from these two. Thus, then, the general explanation of life is now no more difficult to us than the explanation of the physical properties of inorganic bodies. All vital phenomena and formative processes of organisms are as directly dependent upon the chemical composition and the physical forces of organic matter as the vital phenomena of inorganic crystals—that is, the process of *their* growth and *their* specific formation—are the direct results of their chemical composition and of their physical condition. The *ultimate causes*, it is true, remain in *both* cases concealed from us. When gold and copper crystallize in a cubical, bismuth and antimony in a hexagonal, iodine, and sulphur in a rhombic form of crystal, the occurrence is in reality neither more nor less mysterious to us than is every elementary process of organic formation, every self-formation of the organic cell. In this respect we can no longer draw a fundamental distinction between organisms and anorgana, a distinction of which, formerly, naturalists were generally convinced.

Let us secondly examine the agreements and differences which are presented to us in the *formation* of organic and inorganic natural bodies (Gen. Morph. i. 130). Formerly the simple structure of the latter and the composite structure of the former were looked upon as the principal distinction. The body of all organisms was supposed to consist of dissimilar or heterogeneous parts, of instruments or organs which worked together for the purposes of life. On the other hand, the most perfect anorgana, that is to say, crystals, were supposed to consist entirely of continuous or homogeneous matter. This distinction appears very essential. But it loses all importance through the fact that in late

years we have become acquainted with the exceedingly remarkable and important Monera. The whole body of these most simple of all organisms—a semi-fluid, formless, and single lump of albumen—consists, in fact, of only a single chemical combination, and is as perfectly simple in its structure as any crystal, which consists of a single inorganic combination, for example, of a metallic salt or of a silicate of the earths and alkalies.

As naturalists believed in differences in the inner structure or composition, so they supposed themselves able to find complete differences in the external forms of organisms and anorgana, especially in the mathematically determinable crystalline forms of the latter. Certainly crystallization is pre-eminently a quality of the so-called anorgana. Crystals are limited by plane surfaces, which meet in straight lines and at certain measurable angles. Animal and vegetable forms, on the contrary, seem at first sight to admit of no such gepmetrical determination. They are for the most part limited by curved surfaces and crooked lines, which meet at variable angles. But in recent times we have become acquainted, among Radiolaria and among many other Protista, with a large number of lower organisms, whose body, in the same way as crystals, may be traced to a mathematically determinable fundamental form, and whose form in its whole, as well as in its parts, is bounded by definite geometrically determinable planes and angles. In my general doctrine of *Fundamental Forms, or Promorphology*, I have given detailed proofs of this, and at the same time established a general system of forms, the ideal stereometrical type forms, which explain the real forms of inorganic crystals, as well as of organic individuals (Gen. Morph. i. 375–574). Moreover, there are also perfectly amorphous organisms, like the Monera, Amœba, etc., which change their forms every moment, and in which we are as little able to point out a definite fundamental form as in the case of the shapeless or amorphous anorgana, such as non-crystallized stones, deposits, etc. We are consequently unable to find any essential difference in the external forms or the inner structure of anorgana and organisms.

Thirdly, let us turn to the *forces* or the *phenomena of motion* of these two different groups of bodies (Gen. Morph. i. 140). Here we meet with the greatest difficulties. The vital phenomena, known as a rule only in the highly developed organisms, in the more perfect animals and plants, seem there so mysterious, so wonderful, so peculiar, that most persons are decidedly of opinion that in inorganic nature there occurs nothing at all similar, or in the least degree comparable to them. Organisms are for this very reason called animate, and the anorgana, inanimate natural bodies. Hence, even so late as the commencement of the present century, the science which investigates the phenomena of life, namely physiology, retained the erroneous idea that the physical and chemical properties of matter were not sufficient for explaining these phenomena. In our own day, especially during the last ten years, this idea may be regarded as having been completely refuted. In physiology, at least, it has now no place. It now never occurs to a physiologist to consider any of the vital phenomena as the result of a mysterious *vital force*, of an active power working for a definite purpose, standing outside of matter, and, so to speak, taking only the physico-chemical forces into its service. Modern physiology has arrived at the strictly monistic conviction that all of the vital phenomena, and, above all, the two fundamental phenomena of nutrition and propagation are purely physico-chemical processes, and directly dependent on the material nature of the organism, just as all the physical and chemical qualities of every crystal are determined solely by its material composition. Now, as the elementary substance which determines the peculiar material composition of organisms is carbon, we must ultimately reduce all vital phenomena, and, above all, the two fundamental phenomena of nutrition and propagation, to the properties of the carbon. The peculiar-chemico-physical properties, and especially the semi-fluid state of aggregation, and the easy decomposibility of the exceedingly composite albuminous combinations of carbon, are the mechanical causes of those peculiar phenomena of motion which distinguish organisms from anorgana, and which in a narrow sense are usually called "life."

In order to understand this "*carbon theory*," which I have established in detail in the second book of my General Morphology, it is necessary, above all things, closely to examine those phenomena of motion which are common to both groups of natural bodies. First among them is the *process of growth*. If we cause any inorganic solution of salt slowly to evaporate, crystals are formed in it, which slowly increase in size during the continued evaporation of the water. This process of growth arises from the fact that new particles continually pass over from the fluid state of aggregation into the solid, and, according to certain laws, deposit themselves upon the firm kernel of the crystal already formed. From such an apposition of particles arise the mathematically definite crystalline shapes. In like manner the growth of organisms takes place by the accession of new particles. The only difference is that in the growth of organisms, in consequence of their semi-fluid state of aggregation, the newly-added particles penetrate into the interior of the organisms (inter-susception), whereas anorgana receive homogeneous matter from without only by apposition or an addition of new particles to the surface. This important difference of growth by inter-susception and by apposition is obviously only the necessary and direct result of the different conditions of density or state of aggregation in organisms and anorgana.

[TO BE CONTINUED.]

IT does not become the spirit which characterizes the present age, distrustfully to reject every generalization of views, and every attempt to examine into the nature of things by the process of reason and induction.—*Humboldt.*

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.

The advocates of Christianity commonly represent, and the masses under the influence of their teachings sincerely believe, that to the influence of their system is justly ascribable the civilization of the nineteenth century. But for the enlightenment which has come from this faith, they tell us, we would to-day be in a state of darkness and degradation, but little, if any, superior to that of the savages whose condition we so much pity and deplore. Let the light of this religion be extinguished, and, we are assured, nothing but another intervention of God could prevent the relapse of the civilized nations of the world into a state of barbarism. Only where Christianity has shed its benign influence, it is said, have nations attained to real greatness, or individuals been able to discover the true principles of moral duty. A contrast between the nations of the world in which the blessings of this faith are enjoyed, and those to which Christianity has never extended, or in which it has been replaced by some other religion, should, we are told, satisfy any candid mind, of its elevating and enlightening power. And, say its defenders farther, in view of the manifold evidences which attest its beneficent tendency, opposition to it, or denial of its divine character, can proceed only from a perverted mind or a depraved heart. These are common representations. If the most able and distinguished advocates of Christianity do not set them forth in the manner I have stated them; if some of them qualify their claims so as to somewhat weaken their force, and give the opponents of their faith less cause to question their fairness, they yet generally allow these popular assumptions to remain uncontradicted—fearing, perhaps, that by destroying belief in them they might weaken confidence in the system itself, so intimately are they associated in the popular mind—while the majority of the Christian clergymen who speak directly to the people, and of Christian writers who fill up the orthodox papers, and whose writings constitute the cheap and popular religious literature of the land, take essentially the position I have stated, and in language not much unlike that which I have used. So familiar are the people with these representations, so frequently are they repeated by men respected for their supposed learning and candor, that to raise a question concerning them is to incur the charge of ignorance, of a disposition to cavil, or even of downright dishonesty.

I propose to examine in this lecture some of these assumptions of the advocates of Christianity, and to inquire whether its influence has been altogether good, and whether the world is largely indebted to it for its present advanced condition.

In the first place, the Christian who affirms that intellectual and moral greatness is incompatible with the absence of Christianity, forgets, in his zeal for his faith, that civilizations of a high type preceded, many centuries, the advent of the Christian religion. Not to speak of other nations, ancient Greece may be referred to as a familiar illustration of the fact that man has been able to attain to a very high degree of advancement independently of any revealed system of faith. The Greeks were certainly a great people. To them historians trace the beginnings of our intellectual civilization. "Like their own goddess, Athenae, the people of Athens," says Max Müller, "seem to spring full-armed into the arena of history, and we look in vain to Egypt, Syria, and India, for more than a few seeds that burst into such marvelous growth on the soil of Attica" (Science of Language, 2 series, p. 404).

The Greeks found the world in a state of comparative darkness, with despotic governments, with the oriental form of society, with hereditary and powerful priesthoods, with art graceless and grotesque, with a literature only of the poorest kind, with but little science, no drama, no oratory, no history worthy the name; and yet they were able to lay the foundations of the intellectual culture of all the succeeding ages, and even to carry some of the higher arts to a degree of perfection which has never been surpassed and hardly equaled in the ages that have followed. Five centuries before the Christian religion appeared, there was a glory in Greece, lit up by the rays of the arts of peace and war converging there, which shone through all the nations and made it the brightest spot on earth. The greatest and noblest minds of every succeeding age have looked back upon that period with wonder and admiration. During the 2,300 years that have followed, literature in its most flourishing period, has rekindled her torch at the altars of Greece, and art has gone back to the age of Pericles for her purest and noblest models. Of all the epic poems ever written, the Iliad of Homer, composed far back in the twilight of history, is probably the greatest. The heroic odes of Pindar are to-day regarded as models of their kind. Demosthenes' orations are regarded as the finest specimens of eloquence extant. The works of Plato are yet carefully studied by the profoundest and most philosophic minds. The old Greek plays are still valued for their many excellencies. The histories of Herodotus, Xenophon and Thucydides possess great merits as compositions, and are prized for the light which they throw upon the past. The statues of Greece still stand forth, after the lapse of ages, in unrivaled beauty. Modern architects have not improved on the proportions of Athenian architecture, and some of the pictures of Athens have been pronounced by competent judges, equal in excellence to the Venus de Medicis, the Appollo Belvedere, or the Dying Gladiator.

We go back to ancient Greece not only for the beginnings of our intellectual culture, but for our ideas of personal liberty and individual rights. The government of Athens was a democracy, under which the free inhabitants were voters, as they are to-day in our own republic. No people ever had a more passionate love of liberty than the ancient Greeks. "The popular legislator or the successful soldier might dare to encroach upon their liberties in the moment when the nation was intoxicated and dazzled with their genius, their prowess and success; but a sudden revulsion of popular feeling, and an explosion of popular indignation would overturn the one and ostracism expel the other. Thus while inconstancy and turbulence and faction seem to have been inseparable from the democratic spirit, the Athenians were certainly constant in their love of liberty, faithful in their affections for their country, and invariable in their sympathy and admiration for that genius which shed glory upon their native land" (Cocker's Christianity and Greek Philosophy, p. 46).

"In their private life the Athenians were courteous, generous and humane. Whilst bold and free in the expression of their opinions, they paid the greatest attention to rules of politeness, and were nicely delicate on points of decorum. They had a natural sense of what was becoming and appropriate, and an innate aversion to all extravagance. A graceful demeanor and a quiet dignity were distinguishing traits of Athenian character. They were temperate and frugal in their habits, and little addicted to ostentation and display. . . All their sumptuousness and magnificence were reserved for and lavished on their public edifices and monuments of art which made Athens the pride of Greece and the wonder of the world. Intellectually, the Athenians were remarkable for their quickness of apprehension, their nice and delicate preception, their intuitional power and their versatile genius" (I bid, p. 46-48).

Such was the character of the people of Athens—as described by a candid Christian scholar—a people that the clergy are accustomed to represent as destitute of all the elements of true greatness.

I may add, we go back to the same heathen land and pre-Christian times, for characters from whom the most zealous Christian cannot withhold a hearty admiration—men in whom "greatness of mind seem but second to greatness to virtue," who are referred to to-day, after Christianity has had centuries in which to show its powers in the development of character, as models of moral excellence. The disinterestedness of Timoleon, the stern justice and exalted purity of Aristides, the patriotic and self-sacrificing spirit of Leonidas and his immortal Three Hundred, the fortitude and moral courage of Socrates have never been surpassed in any Christian land, and will ever challenge the admiration of mankind. The models of Greece were pagans, and they are the models of the civilized world to-day.

Surely a people like the ancient Greeks, a people that spoke and wrote a language remarkable for its affluence and finish, with a literature of marvelous richness and beauty, works of art never surpassed and systems of philosophy which this age alone has been able to add to and advance beyond, a people that gave to the world great models of moral excellence, whose national history is replete with accounts of patriotic devotion, moral heroism, disinterestedness, and self-sacrifice as well as great achievements of an intellectual character which have left "a lingering glory on the historic page which centuries have not been able to eclipse or dim,"—surely such a people were not devoid of the essential elements of greatness, and although they were "heathens," but few modern nations have attained to so high a civilization. When such a people flourished ages before Christianity had its birth, can it be truthfully or candidly maintained that this religion is necessary to national greatness or personal virtue, that the absence of Christianity among us would be followed by the destruction of everything which makes life desirable, or that distinguishes the civilized man from the brutal savage?

We would not intimate that antiquity was free from great evils, that Greece herself, or even Athens did not have her full share; nor would we intimate that great progress has not been made, in many respects, since the age of Pericles.

[TO BE CONTINUED.]

THE ancients, whose genius was less limited, and whose philosophy was more extended, wondered less than we do at facts which they could not explain. They had a better view of Nature, such as she is; a sympathy, a singular correspondence, was to them only a phenomenon, while to us it is a paradox when we cannot refer it to our pretended laws of motion.—*Buffon.*

RELIGION has not civilized man—man has civilized religion. God improves as man advances.—*Ingersoll.*

Correspondence Extraordinary.

Letters from the Devil.

NO. XXIII.

THE GLACIAL PERIOD.

MY DEAR READERS: Two weeks of very hot weather have passed by since my last letter to you, and while hundreds over your land have sunk beneath the fierce rays of the sun, I am pleased that so many of you survive and are in a condition to read and enjoy my letters to you. As a change from my prosy letters on botany, and to divert your minds, if possible, from the heated term through which you are now passing, let me talk to you in this letter on the subject of the Glacial Period, when your portion of the globe was submerged under almost perpetual snow and ice from 100 to 1,000 feet in thickness.

You must know that immense changes have taken place, not only upon the surface of your globe, but also in its climate. In the vast eras in which the earth has revolved aroundits superior orb,the northern hemisphere and even the polar regions have experienced immense changes in temperature. This has been the result of different causes, but principally from the almost imperceptible change of the poles of the earth. What is now the north frigid zone, once had a temperature high enough to produce the most luxuriant vegetation, which has been proved by the coal deposits which have been found there, the same as I have before told you being the product of the growth called the coal plants. Animals also existed in former ages in those regions, which could only live in a warm climate. Among these may be named the elephant, the rhinoceros, the mammoth, the mastadon, and other animals of immense size which have long since passed out of existence. Let me tell you, this era goes back hundreds of thousands of years in the history of your world.

That period, however, was succeeded by one of intense frigidity, which was destructive of nearly all forms of life. The snow which fell during long periods of time, did not melt, but continued to accumulate until in many places it was hundreds of feet in depth. This, by pressure and other influences, gradually became compact as ice. From the mountains and hills, glaciers descended to the valleys below, with great force if not rapidity, carrying rocks and everything before them. Next, the vast areas of snow and ice moved slowly but surely to the south, the descent of the land being in that direction. They moved in bodies containing thousands of square feet, and often a thousand feet in thickness. Immense rocks, often weighing thousands of tons, were imbedded in, and carried by these moving bodies of ice, and many of them hundreds of miles from points whence they started. The grooves or furrows thus produced by protruding corners of the rocks were so deep as to remain visible for the vast era that has since passed, and are still plainly to be seen in thousands of places, both in Northern Europe and Asia, also in the northern part of your own hemisphere.

This attrition of the traveling rocks grinding upon the surface below, changed them to a rounded and smooth form called boulders, and which are found in large numbers in all that portion of the globe alluded to. Some of these boulders are fifty feet across, but generally of considerably smaller size, as many of you have had opportunity to see.

It may be well understood that these glaciers traveled slowly, the rate of travel being governed by the grade of declivity down which they passed. The force of the propelling bodies, however, was often so great as to force vast thicknesses of ice up a rising grade of considerable altitude. A large proportion of these glaciers were forced into the sea and became icebergs, many of them of immense magnitude, and by the water were borne away hundreds of miles, and sometimes thousands. As they melted, the boulders, and clay, and sand thus transported, were deposited in the bottom of the ocean, or upon shoals and islands.

Other vast bodies of the glaciers when reaching the lower latitudes—as low as the 40th degree—gradually yielded to the increasing heat and melted, leaving their deposits of sand, and clay, and boulders upon the surface of the earth, where they remain to this day. Few or none of these boulders are found south of the 40th degree of latitude. The amount of drift thus transported from the northern regions to those more southern, and deposited in the ocean and on the land, was of such magnitude and proportions as would utterly startle you could you appreciate the same in its entirety.

Beside the rocks, and other material named, which were thus transported by the glaciers, the carcasses of huge animals were also sometimes thus transported for great distances. Specimens of the animals, mastadons, mammoth, megaceros, megatheriums, etc., have been found as the ice slowly melted hundreds of miles whence they started their journey. This is especially true of northern Asia, or Siberia.

Glaciers are still forming at the present time in nearly all countries where the mountains rise fifteen thousand feet and over above the sea level. Above that altitude, snow does not melt, even in the torrid zone. The snow, then, that falls upon these high altitudes, after accumulating in immense quantities, either descends in the form of avalanches, in great rapidity and destructive force, or after having assumed the compact form of ice, slowly but surely descend to the valleys below. This takes place on an extensive scale on the Swiss Alps, where the snow ceases to melt at an altitude of 9,000 feet. There are 1,500 square miles of ice in the Alpine range, from 80 to 600 feet in thickness. These rivers of ice, or glaciers, move at various rates, according to the nature of ground over which they pass, and the condition of the weather; from eight to twelve inches a day is an ordinary rate of advance.

These moving glaciers of ice possess a certain plasticity which causes them to conform to considerable extent to the nature of the ground over which they pass. Large fissures or crevices not unfrequently occur, from thirty to fifty feet in width, and much more in depth. Some of the glaciers of the Alps are as much as twenty miles long, and often a mile in width, with a thickness of several hundred feet.

As these immense bodies of ice slowly but irresistibly move down the mountain side, they break off masses of the rock over which they pass, and these become imbedded in the bottom, and act as so many plows and groovers, scoring the rocks over which they pass in parallel lines, while the ice that contains none of these rocks acts merely as a polisher of the rocky surface beneath.

Where the temperature of a country is so low that snow cannot melt, the whole face of it becomes covered with snow, which, as I have told you, consolidates into ice, forming one grand mass, and this moves toward the sea, as the land usually slopes in that direction, and when it reaches the water it breaks in immense bodies, and goes floating off as icebergs, carrying frequently rocks upon their surface, which, when the ice melts, is strewed on the floor of the ocean. This process is constantly taking place, both in the northern and southern polar regions.

The country you call Greenland may be divided into two regions, exterior and interior. The inland, which is 800 miles from west to east, and a much greater length from north to south, is a vast unknown continent, buried under one continuous and colossal mass of permanent ice, which is always moving seaward. On reaching the coast it presents a perpendicular wall of ice two thousand feet high, and slopes gradually towards the interior, to unknown heights as far as the eye can reach. Although the ice is moving seaward the greatest quantity is discharged at the heads of large friths four or five miles in width. Through these the ice has protruded in large blocks several miles wide, and from ten to fifteen hundred feet in thickness. When these masses reach the friths, they do not melt or break up into fragments, but continue their course in a solid form under the salt water, grating along upon the rocky bottom, which they groove and polish at depths of hundreds and even many thousands of feet.

At length, when there is water enough to float them, huge portions, having broken off, fill Baffin's Bay with icebergs of a size exceeding any which could be produced by ordinary valley glaciers. Stone, sand, and mud, are often included in these icebergs which float southward from their northern starting point.

A large portion of the northern hemisphere, including your own country, was during the drift period in a similar condition to that here described. An immense sheet of ice often thousands of feet in thickness covered the land at the 40th degree of latitude. Its general direction as I have said, was towards the south, where it could melt, and room be found for the accumulating mass, transporting as I have told you, masses of rock for hundreds of miles. There are now found in the states of Ohio and Indiana, boulders of granite which were thus transported from Canada; and the northorn shores of Long Island are strewn with boulders of red sandstone and granite from Connecticut.

Thus, over thousands of square miles lay the great ice-field, rising in terrace beyond terrace to the north, slowly moving to the south. Like an enormous rasp or file, it rounded the mountains on its march, partially filling great cavities below with the debris worn from the rocks.

This state of things continued for a prolonged term of years, during the prevalence of the cold era. Later, the temperate zones became warm dura part of the year at least, and it was only the frigid zone that was subject to perpetual frost. Genial springs and summers supervened in the latitudes where you now reside, and vegetable and animal life in all its varied forms spread over it, from the more southern region where the cold had not penetrated.

Were it not for the grooves and furrows cut into the rocks and surface of the earth by the vast masses of moving ice, studded with rock and boulders, and were it not for the vast numbers of these boulders and the accompanying drift that are found in many portions of the country, there would be no proofs of the glacial period remaining behind. Life now flourishes as vigorously, and nature smiles as sweetly as though the portion of the earth's surface which you inhabit had never been covered over with vast seas of ice.

I may state to you, that the southern hemisphere has also had its cold era, and its glacial experience has not been unlike that of the northern hemisphere.

Now kind friends, hoping that what I have said to you about the vast bodies of ice and snow may serve to partially cool your fevered brows and heated blood at this season when Old Sol is pouring his hottest rays upon you, allow me to take my leave of you, for another week, wishing you in the meantime, a rich fund of health and happiness, which a peaceful mind and a good life never fail to afford.

Believe me still your sincere friend,

LUCIFER,
Vulgarly called, "Splitfoot."

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

IX.

The question as to how the Sun is constituted was considered by the most distinguished of astronomers long before the discovery of the spectrum analysis enabled the inquirer, seated in his study, to ascertain what was taking place millions and milliards of miles away, and the result naturally was that many diverse theories were propounded.

Herschel, Laplace, and several other astronomers of mark, held that the Sun consisted of an obscure body, surrounded by an atmosphere in which floated a deep stratum of clouds, and only the upper part of which was in ignition; whence it would follow that the Sun might be inhabited. This ingenious theory takes account of the various appearances presented by the spots with which the solar body is often studded, and acquires great probability from the polarizing experiments made by Arago. It has, however, been called in question of late years, chiefly owing to the results obtained from the spectrum analysis. If a flame containing metallic vapors is submitted to this analysis, their presence is denoted by characteristic colored rays; but if behind this flame is a second luminous source more intense than the first, and containing the same metallic vapors, instead of the superposed rays receiving an accretion of brilliancy, the rays of the fainter focus will absorb those emanating from the more ardent one, and in the place of luminous there will be obscure rays. And, as the solar rays emit precisely similar beams, and give what is technically termed an *inverse* or *reversed* spectrum, Kirchoff has concluded that the body of the Sun must be more incandescent than its atmosphere.

But M. Petit, a former director of the Toulouse Observatory, in a memoir communicated to the Académie des Sciences, points out that this theory takes no account either of the spots penumbræ, faculæ or luculæ, or of the absence of polarization. And as the eclipses of the Sun have recently revealed that the photosphere is surrounded by a second aeriform envelope, luminous like the first, though in a minor degree, he very justly says that the inverse spectrum of the sun is easily to be explained, if we suppose that the second atmosphere contains metallic vapors of the same nature as those in the first. He concludes, therefore, that it is not necessary to admit that the solar nucleus is in a state of fusion, and Herschel's opinion as to the possibility of the Sun being inhabited need not be called in question. He adds, "Instead of an incandescent body, which must in the nature of things become cool and die out, we might thus imagine an incessant revivifying of the combustible properties, by organized beings inhabiting the surface of the solar nucleus, and maintaining the equilibrium, just as the plants and animals do in our own atmosphere."

Arago says, "If were asked the simple question, 'Is the Sun inhabited?' I should reply that I did not know. But if I were asked whether the Sun is habitable for beings organized like ourselves, I should have no hesitation in answering in the affirmative. The existence in the Sun of an obscure central nucleus, enveloped in an opaque atmosphere, separated by a considerable space from a luminous atmosphere, is by no means inconsistent with such a supposition. Herschel believed that the Sun was inhabited. He maintained that if the solar atmosphere, in which the luminous chemical reaction takes place, is a million leagues deep, there is no reason why the brilliancy should anywhere exceed that of an ordinary Aurora Borealis. The arguments upon which he relied as proof that the solar nucleus is not necessarily very hot, notwithstanding the incandescence of the atmosphere, are neither the only nor the most powerful ones that might be adduced. The direct observation, taken by Father Secchi, as to the lessened temperature of those points on the solar disc where the spots are noticed, is, in regard to this fact, of more import-

ance than all the theoretical arguments put together. Dr. Elliott asserted, as early as 1787, that the sunlight was given by what he called a dense and universal Aurora Borealis, and he held, with the ancient philosophers, that the Sun might be inhabited. When he was tried at the Old Bailey for the murder of Miss Boydell, his friends—Dr. Simon amongst others—declared that he was out of his mind, and cited as a clear proof of his insanity the pages in which the opinions just quoted were embodied. The ideas of a madman are nearly always adopted. This anecdote seems fitted to figure in the annals of science, and I have taken it from 'Brewster's Encyclopædia.'"

X.

The astronomers of the present day are less unanimous than they were in Arago's time as to the possibility of the Sun being inhabited; but M. Vicaire, in a communication to the Académie des Sciences, endeavors to show that we must go back to the theory of Wilson, Herschel, and Arago, as to the existence, within the photosphere, of a nucleus comparatively cool and obscure.

To use his own language: "The principal objection that has been advanced against the hypothesis is that this nucleus, subject to the radiation of the photosphere, would long since have acquired the same temperature. This objection falls to the ground if the heat received by this nucleus is employed in waporizing the liquid of which it is formed. Moreover, this heat may and must be only a trifling fraction of what is emitted by the photosphere, absorbed as it is by the intermediate stratum, which is incessantly re-conducting it into the photosphere. As to the length of time that the nucleus has been subject to this volatilization, there is nothing to prove that it is to be measured by the total duration of the earth. I believe, on the contrary, that the sun, as at present constituted, has only shone upon this globe since the most recent geological periods."

Many astronomers, Father Secchi and M. Faye among them, believe that the whole mass of the Sun is gaseous, and that the speed of its various strata increases from the surface to the centre. The former says: "When the Sun at the epoch of its formation had reached a volume about equivalent to that which it now possesses, its temperature would have been at least five hundred million degrees, and moreover, we know by experiments that even now its surface temperature amounts to several million degrees; that of the interior is probably higher still. We must conclude from these facts that the Sun cannot be composed of a solid mass; nor, enormous as may be the pressure existent in this mass, it cannot possibly, so to speak, be in a liquid state. Whence we are necessarily led to the supposition that it is gaseous, notwithstanding its extreme condensation."

M. Delaunay, of the Institute, says: "The enormous temperature which the Sun must possess, renders very probable the existence in its atmosphere of the various bodies just mentioned (different metals). Upon the other hand, as the volume of the Sun is 1,260,000 times that of the terrestrial globe, and as its mass is only 314,760 times that of the Earth, the mean density of the Sun is only a quarter that of the Earth, and consequently not much greater than that of water. Such being the case, it is difficult to believe that the Sun is a solid body enveloped in a covering of brilliant clouds, constituting what is termed the *photosphere*. I am inclined, rather, to agree with M. Faye, that the Sun is a gaseous mass with a very elevated temperature, which prevents the elementary substances that enter into its composition from consolidating; while their decrease in heat superficially, brought about by the radiation into the celestial spaces beyond, would facilitate the production of combinations, which in turn, owing to the formation of solid and pulverulent precipitates, disseminated in the outer strata of the gaseous mass, would produce the brilliant light of the photosphere. These solid precipitates would, by reason of their greater density, gradually descend into the inner portion of the mass, where they would be decomposed by the high temperature and again become gaseous. Moreover, these descending currents would cause the formation of ascending currents, by means of which the matters in the inner part would be brought to the surface, so that the whole gaseous mass would in this way contribute to sustain the vast production of heat and light upon the Sun's surface. The spots, varying in number, position, shape, and size, which are generally visible in the Sun, would merely be gaps accidentally made, amidst the refulgent clouds of the photosphere, by the currents alluded to above."

For my own part, after comparing the various solutions that have been proposed, I must pronounce for the gaseous nature of the Sun.

[TO BE CONTINUED.]

MR. W. J. R. HARGRAVE will be present at the Watkins Convention. He says in his *Freethought Journal*, "Let every Canadian Freethinker who can possibly do so attend at Watkins."

MR. T. C. LELAND, of this city, will speak on the "Organization of the Liberal Forces" at the Watkins Convention.

The Society of Humanity on the Death of Mr. Bryant.

The following, touching the death of the great poet and man, William Cullen Bryant, should have appeared in these columns earlier. Although he was not fully an Infidel or Freethinker, we have just grounds for claiming him as one of ourselves. He was a man of humanitarian and progressive views and had little faith in dogma or sectarianism. He was truly one of Nature's noblemen and should be fondly cherished in every American heart.

At the regular meeting of the Society of Humanity, for June, Mr. T. B. Wakeman moved the following resolutions, which were unanimously approved and ordered to be sent to the family of Mr. Bryant and to be published:

WHEREAS, one of the truest and most useful ways of serving the Religion of Humanity is to recognize and appreciate its fruits in the lives of those who have illustrated it—all the more beautifully, because simply and unconsciously: therefore,

Resolved: That the close of the long and illustrious career of the poet, William Cullen Bryant, prompts an expression of gratitude, not only for the heritage he has left his countrymen in a life of singular usefulness, goodness, and purity, but also and especially for his consecrating influence as an unpretending but true priest of *Nature* and *Humanity*. In this regard, we rejoice that through his poetry our natural American landscape has been interpreted to the human heart; that through his soul it has been infused with meaning and incorporated into the love and recognition of our people, until all within the framework of "old Ocean's gray and melancholy waste"—the mountains and vales, rivers and brooks, forests and flowers, even to the dropping leaf and the rabbit's tread—have become the sacred symbols of the deep unity which binds Man to Earth, his Mother.

Resolved: That we are still more grateful that his deep appreciation and sympathy with the processes of Nature were crowned by a higher and never failing love and confidence in *Mankind*, inspiring faith in their liberty, progress, and ultimate triumph, when the Flood of Years shall have widened out into the ocean of the universally True and Good on earth. That in this light we regard his last eloquent words, in dedicating among us the statue and memory of Joseph Mazzini, the Humanitarian Liberal, as the fitting conclusion of his own life, and the voice of the aspiration that has insured his own immortality.

Resolved: That we regret to hear any of his works referred to as "Pagan" or "Christian;" for we feel that, from his youth up, from "Thanatopsis" to "The Flood of Years," he had risen above past stages of thought and feeling into a higher and broader realm, wherein all creeds are but relative symbols of the higher life of Man; that only in the light of that realm can he be judged, and the incalculable blessings of his earthly days have their full meaning and influence. CORTLANDT PALMER, President.

E. F. ERVING, Secretary.

New York, June 23, 1878.

Harmonious Co-operation.

To all persons, and especially those who are seeking and imparting truth and teaching the liberty of expression, we cordially extend an invitation to attend our Freethinkers' Association meeting, to be held at Watkins, N. Y., August 22d, 23d, 24th, and 25th, 1878. Our object in calling attention to our first annual gathering is to have it early understood that so far as we can, in word and deed, we shall give all civil classes, sects, or parties, an equal opportunity to declare their views of right and wrong, for the good of all. To hear all sides is the only safe way to fairly glean the facts so necessary to the formation of a wise conclusion. Christians, Spiritualists, Materialists, and all sincere lovers of the known, or the unknown, shall be welcome to our platform.

We invite and protect universal expression of thought in the name of human liberty. It is unfair to dictate and command when it is better to make plain all experience and observation. We are to meet as earnest investigators and thinkers, not like egotists and fierce disputants. Ignorance and superstition seem the greatest enemies of individual development.

The blighting influence of fable, myth, miracle, and morbid fear, born of theology and its various religions, must meet the tests of reason and logic. Justice and honesty as a rule and basis of action, with the evolution of thought, will elevate our race to the religion of science. Come as seekers of knowledge, which will make better fathers, better mothers, better teachers, and better citizens. Support mental liberty by knowledge, love, and intellect. Equality should be ruled by individual rights and privileges; charity perpetuated by our experience in doing as we desire to be done by. It is acknowledged that the strength of a chain is its weakest link; and superstition, not science, is the weak link in the great chain of human thought. Useful culture will take its place in just the degree we mete out to each individual equal education in the immediate wants of body and mind. Perfect the body and mind to safely civilize and save the individual. T. L. BROWN,

President of the Freethinkers' Association of Central and Western New York.

Binghampton, N. Y., July 5, 1878.

COL. JOHN C. BUNDY, of Chicago, we are pleased to announce, has promised to be present at Watkins. Hundreds of his readers, and many others, will be pleased to meet him at the great Liberal gathering.

The opinions of men are received according to the ancient belief, and upon trust, as if they were religion and law. Another religion, other witnesses, and like promises and threats, might by the same way imprint quite a contrary belief.—*Montaigne.*

IN the republic of mind, *one* is a majority. There, all are monarchs, and all are equals. The tyranny of a majority even is unknown. Each one is crowned, sceptered, and throned. Upon every brow is the tiara, and around every form is the imperial purple. Only those are good citizens who express their honest thoughts, and those who persecute for opinion's sake are the only traitors. There, nothing is considered infamous except an appeal to brute force, and nothing sacred but love, liberty, and joy. The Church contemplates this republic with a sneer. From the teeth of hatred she draws back the lips of scorn. She is filled with the spite and spleen born of intellectual weakness. Once she was egotistic; now she is envious. Once she wore upon her hollow breast false gems, supposing them to be real. They have been shown to be false, but she wears them still. She has the malice of the caught, the hatred of the exposed. —*Ingersoll.*

Answers to Inquirers.

A. A.—Do the Council of Ten and the Three State Inquisitors at present constitute a part of the Venetian Government. *Ans.*—We think not. Since Italy has become a consolidated government, the local governments are done away with. Venice now has not an independent government, but is subservient to the government of the State.

A. C. McD.—Is Man a free moral agent according to the Bible? If not, tell why? *Ans.*—To a certain extent we are free moral agents; that is to say, no superior intelligence or deity controls us against our wills. We can act according as our tastes and wishes dictate, unless prevented by surrounding circumstances. We are all subject to the laws of our being, of the universe, and to the conditions that surround us, and we cannot be *free* enough to rise superior to them.

SAME.—Which are the best books to read to refute the Bible with? *Ans.*—"Paine's Age of Reason," Cooper's "Enquirer's Text Book," Wright's "Errors of the Bible," "An Eye Opener," and "Christianity and Infidelity"—all well adapted to the business.

S. W. J.—Johnny Wright announces to Jenny Bright (both of lawful age) that he is in deep love, and will marry Jenny, who assents. Then Johnny says: "Please give me your right hand"—repeating the common form of marriage—promising before God and the holy angels as witnesses that he now takes the lady whose hand he holds as his loving, wedded wife—promising to provide for, shield and protect her through life, till death shall separate them both. Then she also repeats a similar promise, of her own free will and accord, in the presence of God and angel witnesses, to be from henceforth wedded to Johnny Wright for life, promising him to love and obey so long as life endures between them both. To all of this, both give their unqualified assent, sealing with kisses. Is this truly marriage *per se*, or only an engagement, or what? If this ceremony fails, then what effect would a mutual writing, signed by both parties, confirming their marriage, have? What God hath joined, have disinterested parties any more right to rend asunder than if two loving birds had formed a mutual alliance? *Ans.*—According to the laws of New York and several other States, the ceremony the correspondent propounds would be legal marriage. One form is here equally as binding as another. Even a man and woman living together as man and wife, and giving it out that they are, even when no ceremony has been performed, constitutes them legally man and wife. This is not, however, the case in all the States. In several of the States a license has to be procured from the clerk of the county court and the ceremony performed by a regular clergyman or a justice of the peace. In States where the ceremony above given would be insufficient to constitute legal marriage, any written form without the services of a clergyman or magistrate would be no better. Morally and in fact, marriage is only a civil contract, and any competent witness should be sufficient to make it legal. But the laws of the several States have to be observed by the citizens thereof.

J. L. F.—Is not the fact that we receive a mind from some source which matter is *not* capable of giving us conclusive evidence of the truth of the assertion that there exists a mind superior to and independent of matter or nature? *Ans.*—We do not receive our minds from a source independent of matter or nature. We get our minds from the same source and at the same time we do our bodies. Both exist at first in a rudimental state, and both grow and develop together. The mind is wholly the result of matter or nature, precisely as the body is. There can be no mind without a brain and other material mental organization. We obtain our minds and our bodies by the same laws of nature that all the animals obtain theirs. They all have bodies and minds, but their minds are not as perfect or of as high a grade as ours, because their organizations for generating minds are not as perfect as ours. Many of the animals have bodies superior, in point of strength and activity, to ours. That is, their physical organizations are, in some respects, better organized. Thus, the character of the organization, both physical and mental, governs the result produced; and it is the same throughout all nature. So, as we do not obtain our minds outside of nature, we see in it all no proof of an independent, supernatural mind or deity.

MEN are oaks, women are vines, children are flowers.—*Ingersoll.*

The Radical Pulpit.

The Consolations of Rationalism.

BY O. B. FROTHINGHAM.

Not with sad hearts would we come into this place this morning, but with minds clear, with hope high, with souls open to all sweet and noble influences, as we think of the Supreme Power, of the mystery that envelops our life, of the stately march of the universe that we cannot explore. And we would feel a great awe in our hearts as we think that we are all brothers in a vast world; that we, too, are parts of the boundless creation, that we are struggling in the waves of the ocean of Time, taking our little gleam of sunshine and our drop of dew among our fellows; if our lot is small and weak, that there is that within us capable of using every opportunity, of enjoying every privilege, and of making the most of every occasion. We would, in these hours, deplore the imperfections of mankind, the sluggishness of our wish, the feebleness of our thought and desire. How shadowy our vision of good! how halting our purpose and determination! And yet the world goes on, and life grows richer, and man has more and more power over his circumstances. We would rejoice, not only in our hours of meditation and aspiring hope, but in hours of darkness, and loneliness, and weakness, and pain, that we have that within us that struggles and strives, and perseveres, and endures; that seeks and finds, that will not be crushed, that will not be bowed down, that will hope on, and hope ever. We rejoice in the widening thought that marks this age of ours, in the broadening and sweetening sympathy that extends itself further and further where grace and compassion are needed; in the increasing fortitude and courage, in the growing determination to hold evil at bay and compel the world to give up its long hidden secret of knowledge and beneficence. We rejoice in all the spread of truth, in the deepening love of liberty, in the higher respect for order, and harmony, and peace, and in that great vision of the nobler and better time coming that floods with light all higher spirit, and touches with its beams of radiance even the dark and stubborn ground where poverty and misery have their abode. Be it ours to feel that we live in a world full of light, and grandeur, and glory; full of promise, full of coming joy. May it be the wish and purpose of our hearts to live in such a world, not basely or meanly, but worthily of men and women, lifting up our song of praise to that which is true, and beautiful, and good.

The consolations of Rationalism. Are there any? And if there are, how shall we express them?

I took up a sermon by Theodore Parker on "Conscious Religion as a Source of Joy." In that discourse he described in glowing language the joy that gladdened, and blessed, and warmed the heart of man, making one feel as if the world was saturated with joyfulness down to its very roots. He was a joyous man: warm, elastic, earnest, vigorous, always ready to laugh with those who laughed, and at the same time he was a keen observer of human life, of warm and active sympathy, and one of the most tender-hearted men I ever knew. His daily walk led him into the haunts of poverty, of wretchedness, of disappointment and sorrow, of crime and sin, where misery poured its complaint into his listening ear. With open hand and ready speech he ministered as he could to the evils of his kind. What a grand faith he had; a faith in Providence and a faith in the hereafter. The deepest conviction in the breast of Thedore Parker was the conviction of the existence of an absolutely wise, just, good, and kindly being, who ordered the world according to a perfect law, in the interest of perfect goodness, and he believed in a hereafter where everything was to be set right, where all questions were to be answered, every problem solved, and where humanity would come to the fullest enjoyment of its rights. Consequently, when Theodore Parker saw pain, he saw a purpose behind it; when he saw misery, he saw the wisdom that guided it; when he saw sorrow and sin, he saw the divine thought that sweetened the one and sanctified the other.

There was sent to me the other day, through the mail, a little pamphlet bearing this title: "Why was the Universe Created? and is the Universe Governed by a Divine Power?" It was evidently written by a calm and even-minded man, sympathetic, but not exuberantly so, a man of earnest moral sense and profound moral feeling. He felt laid upon himself the responsibility of facing the facts of the world and looking Faith in the eye; not, I should say, a deeply religious man, certainly not a sentimental man, not a dreamer, not a man of high or elastic hope, but a man who grimly and resolutely pushed on his way and looked at things as they were. The conclusion he came to evidently was, that to escape from the conviction that the universe was governed by a devil we must take recourse to the thought that it was not governed at all. He saw no guiding Author, no clue that pointed towards a heavenly Jerusalem. He saw poverty, misery, crime, suffering, and sin; a redeeming grace and purpose he saw not; and, with sturdy blow and inexorable will, he beat down all the guards which faith, and feeling, and hope, and trust, throw up to shield the head of the victim, man, from the blows that nature rains upon him. It is certain, he says, that for most human creatures life is no boon, but the reverse. They go to sleep at night with a secret wish in their hearts that they may never see another morning; they wake not to welcome a new day, but to meet it as well as they can. They look back upon a childhood of hereditary infirmities, of want, pain, and neglect, and think with bitterness of the limitations, and restraints, and repressions upon manhood, with a cry of weary disappointments and defeat; and there they are now, perhaps, with wrinkled faces and gray hairs sitting in the ashes with their piece of sackcloth which is ever laid upon their shrinking forms. The aspect of life is not hopeful as one looks at it with clear, undimned, and unflinching eyes. The surface of life, except here and there in a little spot, is not grand. The mass of mankind all over the world, in the most favored spots, are poor. Their lives are spent in hardship, and trial, and struggle. They have a little margin, perhaps, of enjoyment, but no privileges, scarcely an hour of the day when they can lie down in peace and sleep. They have no literature, no art, no pleasure, no nature, no joy, no society; their children want bread, their wives needing the care, and nursing, and comforts that they are unable to bestow. All their days are spent in just laying up a few dollars that bribe the gaunt wolf want to stay away from the door; nothing laid up for a rainy day, and only a low moaning that the rainy day may never come. That is the lot of all but a few here and there, in the choice spots of civilization, who have more than they can use of money, of time, of privilege, of opportunity; and these few are oppressed by their own surplus. They are not capable of completing their own lives; they cannot fill out their own capabilities. They can eat so much, drink so much, spend so much on clothing, on amusements, on recreation; but they lack the education, the trained skill, the commanding and consuming interest in affairs, to enable them to do full justice to their lives. They are oppressed with cares and beset with trouble, they must guard themselves against losing what they have, they must watch their investments and their income. And so their lives pass away, and, in the mean time, here are these millions of men and women holding their little homes by such a precarious tenure that they may be taken away any moment. An unlucky season, the failure of a single crop, an unfortunate investment, a time of war, or of famine, or of pestilence, desolating their homes, stopping their supplies, and cutting off their income, sends them back to the ground. They are just able in prosperous times to keep their heads above water. A Russian czar, a Turkish sultan, a German emperor, an English prime minister, an American congress—they have their thousands at their beck and call. There is a war, and these are the people who suffer; the poor are poorer, and the wretched are more wretched. Their houses are burned and their farms are desolated; husbands, brothers, bread-winners of every kind are buried in the bloody ground. The widow and the sister, the bride and the mother, mourn and lament and break their hearts; and the orphan children struggle up again into the light; and so the endless round goes on. And it is doubtful whether the time will ever come when the majority of mankind will be anything but poor. We do not see these things as we pass along the street, the superficial observer does not, but who that has an observing eye and feeling heart and watchful mind fails to see that life is not a joy, or a consolation, or a boon to the multitude of his kind?

What then are the consolations? Death is universal. Rich and poor, young and old, happy and sad, all go down before it and ask no questions. It does not wait upon your convenience or mine; it does not ask whether it is conferring a boon or whether it is wrecking a life: it goes on, and all the arts of thousands of years have not disarmed that old foe.

We speak of poverty, who have not felt it, and we say life is a school, experience is an educator, existence is a discipline. Yes, but it is a school where the lessons are taught in an unknown tongue, and where the school books are written in a Sanscrit that nobody can read. It is a lesson where the teacher does not seem to understand us and we do not understand the teacher.

If we could ever be sure that there is a superintending power of wisdom that looks after the individual interest—the individual interest, that is the thing. Not the interest of the ages, not the welfare of man, but your interest and mine, my brother and sister, then we could look with a calm and tranquil eye upon the world. Can it be true? You may believe it, you may hope for it, you may have an absolute conviction of it, but can you prove it? Have you never seen the righteous forsaken and his seed begging bread? I see it every day of my life. You may never have known it; the psalmist may never have met with it in his experience, but there is no man who walks the streets of New York on any day of any week of any month of any year who does not see a hundred instances. Yet the education of the race goes on; mankind in the long run get trained, and educated, and disciplined, and are the better for their sorrows, and the wiser for their beating; but how is it with you and me? Is the individual perfected by suffering? Now and then he is. There are few of us, perhaps, who cannot think of somebody who is better, much better, is even transformed and transfigured, perhaps, by the hardship, the toil, the struggle, the disappointment, and the bitter sorrow of life. I know men and women who have been made saintly by it, who have been glorified by it, who are examples of courage, and fortitude, and patience, and sweetness in consequence of it; but for every one of those I know ten who have been crushed by it, soured, embittered, made utterly dejected and completely prostrated by it.

Now the argument if it goes for anything must go so far as to show that Providence takes care of the individual. A Providence that does not take care of the individual is no Providence for me.

Then there is a faith in the hereafter. Can it be proved? Before the faith in the hereafter can be truly consoling it must be familiar, close, near, vital; so familiar as to be a part of the mind, so that we believe it as a matter of course. How many who believe it, believe it so? I have been a clergyman more than thirty years, I have attended death-beds, I have waited upon funerals, I have seen people in all stages of disappointment, despondency, and grief; I have attended the funerals of old men and women, of men and women in middle life, of children who sat upon life's threshold.

It was always the same thing. I have never yet found people who welcomed death because it sprung open the golden door. I have never stood in a chamber of sorrow or before any company of mourners at a funeral where there was the least gleam of joy. The silent face of death, calm and placid as if gone to sleep on a pleasant journey, was a rebuke to the mourners draped in solemn and heavy crape, wiping the tears from their eyes and choking the sobs in their bosoms. Yet they believed in the hereafter. If I had breathed a misgiving of the hereafter in their presence they would have been horrified and shocked. And yet their faith, all faith, rests as a hazy tradition upon the mind. It is accepted as sufficient in our glad hours, it is praised when we are talking upon theological questions; but when the hour comes when this faith is to be the reed we lean on, then this faith, this orthodox belief, the Christian belief, we feel to bend and break under the lightest pressure that we trust to it.

Then again before we can make this faith in the hereafter a perfect consolation, we must assume a great deal. Suppose that it is true that we live again; is it true that a perfect compensation will prevail in the hereafter? Are we sure that there justice will be rendered to everybody, that there the crooked will be made straight and the rough smooth? The same Providence must rule the next life that rules this. Is that the rule here? The same love must govern the world to come that governs the world in which we live. Is the world as we see it full of love? What right have you to assume that there everything will be changed, that there Lazarus will rest sweetly in Abraham's bosom, while here to the very last day of his death he is a miserable begger, grateful to the dogs who lapped his wounds? Is it not then an assumption? are we not asking too much? Everything in the way of consolation depends upon the reunion of those who are sundered, that we shall find our own again. Have we reason for thinking so? Suppose we do live again. Can we be perfectly sure that the heart's desire shall be gratified there? Then these misgivings will come. Feel as certain of the hereafter as we may in our hours of calm thought, when the mind is disturbed and the heart is racked, and the conscience is agonized, then come examinations and speculations like these to keep us still in fear. And how few, after all, are really consoled! Men forget, or they think of something else, or they become interested in other methods, or their attention is called away to some accidental circumstance in their lives, or they fall back upon the society of their friends or their kindred, or they become materialists.

Why do men live? We say, why are there not more suicides? Is it because of a dread of something after death that deters the will and makes us "rather bear the ills we have than fly to others we know not of"? Undoubtedly that is the case in a great many instances. I have myself known instances in which it was the case, and yet the numbers that have been restrained from suicide by considerations of this sort are very few. They are not perceptible in the tables of statistics, but hope a faith, that fate may bring a better day, that the rainstorm will pass off, that a door will be opened, that something will happen, an instinctive clinging to life, a determination to fight it out—this is what keeps men alive. The city of London is the largest, richest, most luxurious city in the world. Vicissitudes of fortune are greater there

than anywhere else ; the struggle, and toil, and agony of life are probably more intense in London than they are in any city of the world, and twenty years ago the number of suicides in London was 240 It varies from 260 on the one side, to 213 on the other ; that was all the difference, and this difference was caused by modifications in the social system. In the year of their railway panic in London, when fortunes were shattered, and them that had had much had little or nothing, the rate touched its highest point. The next year it was a little better, and there are perhaps twenty suicides less. The next year things were more comfortable still, and the suicide rate decreased; and it got down in good years, when prosperity returned, to 213, the lowest point. Then there came another convulsion, and it rose again to 250 ; and so it alternates, not at the bidding of men's convictions, but according to the price of their bread. And the question was, is the burden of life tolerable, or is it not? If it is not, we go ; if it is, we stay.

[TO BE CONTINUED.]

Selections.

Chang Wau Ho.

WHAT A CHINESE PRIEST THINKS OF PROPHETS AND THEOLOGICAL MATTERS IN GENERAL.

While in California I visited a joss house or rather a heathen church. In it were several ugly idols. These idols were all gaudily painted. They were made of paper puffed out with wire. Some of them had many eyes, several hands, and now and then one had a double head. They had eyes in their knees, eyes in their stomachs, and eyes in the tops of their heads. Some had hands all around them, and all had long, fierce-looking beards. A little child in our party was too frightened to look at these idols. She kept saying—

"Oh, mamma, it is so ugly! Take it away!"

The heathen priest, was a very clever man. I found afterward that he had been a great reader. In this joss house he stood in front of the gods with his people, and they all worshiped and prayed together. They were thoroughly in earnest, and I believe every Chinaman believed his eternal salvation depended on his worship.

I found the priest Chang Wau Ho, I say, to be a man of great learning. After the service I went in behind the gods with a young interpreter—a young Chinese graduate from Yale, and had a long talk with him.

"I see you have many gods?" I commenced.

"No," he replied; through the interpreter, "we only worship one God."

"Then these are idols," I remarked.

"No," the Chinese do not worship idols, These are images to represent God—one God. We have many images, so that all the people can see at once, but each image represents the same God."

"Then you do not worship the images ?"

"Oh, no, They are only to remind us of God. You Christians pray before the crucifix, and the Catholics even have an image of Christ and the Virgin Mary just as we have these images. We do not worship the images."

"Why do you have such ugly, deformed images ?" I asked. "Why do they have double heads, many ears, and many eyes ?"

"Well, God, you know, is omniscient, potential, and omnipresent. We represent these attributes by the images. The many hands denote that God is omnipresent. The many eyes denote that he is omniscient—that he sees everything.

"But why do you make such ugly looking images ?" I asked.

"Oh! that is the Chinese antique. They are not ugly to us. They made them so in the time of Confucius, and our people don't like to change. It is our religious form. I see you Christians preserve religious forms, too. You have religious architecture—the Gothic. You have stiff angels after Fra Angelico, and angels quite deformed, after Sassaferato and the old religious artists. Why can't we Chinamen preserve our antique religious art, even if it is ugly, as well as you ?"

I found Chang Wau Ho, the Chinese priest, very radical. He defended himself and his faith splendidly. Sometimes he was dreadfully irreligious, and often, to me, sacrilegious. Once he replied:

"Heathen ! who do you call heathen ? To me" he said, "every one is a heathen who does not believe in our religion."

When I told him that I thought Mohammed and Confucius and Buddha were impostors, his eyes snapped, the crimson came to his cheeks, and he exclaimed:

"So was your Christ an imposter!"

"Do you call all the prophets impostors—every one since Moses ?" I asked.

"Yes, all who claim to be prophets—all who claim a spiritual connection with God. Zoroaster, the Persian prophet, was an imposter, and so was Buddha, who lived in Mecca. Confucius and Moses and Socrates were not prophets; they were simply wise men. They were great writers—great leaders. The prophets have all been ignorant men—adventurers."

"What do you say of Brigham Young ? they have just declared him to be the only living prophet, seer, and interpreter in the world !" I remarked.

"Let two thousand years go by, and Brigham Young will be just as much respected as a prophet as is Zoroaster, Buddha or Mohammed. He is just as much a prophet as they. But they are all imposters. God is too great to need a religious broker on earth, and every man who sets himself up a partner of God is a fraud."

Chang Wau Ho's language made me shudder. Still I determined to draw him out. I wanted to hear just what this heathen had to say.

"Do you not believe in religion, Wau Ho ?" I commenced.

"Yes," he said; "we are all alike. We all have the same God. We all pray to him the same—the Chinamen, Turk, Englishmen, and South American. He is the same God all over the world, only each nation spells his name differently. We call him Joss, the Hindoos call him Bramola, the Greeks call him Theos; the Italian, Deus; the American Indian, Great Spirit; the Frenchmen, Dieu; the German, Gott; the American, God; and so on. Every nation has the same God, only they spell it different. The same God in twenty-six different nations has the same attributes—omniscience, omnipresence, potentiality. Every nation prays to him the same. You and I, though you call me a heathen, worship the same God. We believe precisely alike, except when we come to the prophets, and then all the nations disagree."

"What do you argue from that ?" I asked.

"I argue this—the prophets are all imposters. They cause all the trouble."

"All imposters—every one of them?" I exclaimed.

"Yes, all human imposters. They make all the trouble. The world is cosmopolite as to God—we only differ when we come to the prophets. The prophets make all the wars—cause all the bloodshed. The Turk and Russian would not be fighting now were it not for Christ and Mohammed. Who ever heard of two nations fighting about God? It is these human impostors which they hitch on to God that cause all the wrangling and bloodshed."

"But how about Confucius ?" I asked.

"Confucius," said Chang Wau Ho, "was not a prophet. He did not claim to be a prophet. He was a teacher like Moses. They both expounded the laws, they both claimed to be human. Moses was a thief, a murderer and a liar—he stole the Egyptian jewels, murdered an Egyptian, and laid him in the sand. When Pharaoh found it out, Moses lied and fled the country. Such a man a prophet of God! Moses and Confucius did not have miraculous births. They were born regularly like Brigham Young, and were teachers and philosophers like Socrates. The fraudulent prophets Zoroaster, Buddha, Mohammed, and Christ, all pretended to have miraculous births."

"Who was the first prophet ?" I asked.

"The first great prophet was Zoroaster, the founder of the Persian religion. He was born supernaturally, 600 years before your Christ. Then followed our Confucius, forty-three years afterward, and fourteen years later came Buddha; 543 years after Buddha came your Christ, in Syria. So you see Zoroaster, Confucius, and Buddha, came almost together—within fifty-seven years, and then, 570 years after Christ, came Mohammed."

"How were each of the prophets born ?"

"They were all born miraculously except Moses and Confucius. Zoroaster brought fire from heaven, and had a personal interview with God himself, who gave him his religion. There are 250,000 of his followers in Bombay and Yezd—a few more than the Mormons."

"How about Buddha ?"

"Buddha was born in the seventh heaven. His mother was Maya, a virgin. After his birth he descended to the earth as a white elephant. Seven days after his birth his virgin mother died, and Buddha declared his mission. He won his wife, Gopa, by showing pluck in a public game, had five pupils, and performed miracles and withstood temptation. When he died they couldn't light a fire to burn him; but a miraculous flames burst out of his bosom and consumed him. Buddha has 350,000,000 followers in Asia to-day."

"What do you think of Christ ?"

"We Chinese think the same of him as we do of Zoroaster, Buddha, and Mohammed. He had the same miraculous birth 1,500 years after Moses. He was born of a virgin, like Buddha, and this woman is the mother of her own creator—her own God! He taught indolence and shiftlessness. He never worked a day in his life. He was a law-breaker and rebelled against the Government of Pontius Pilate. He made Judas believe that he was God. Judas said to the policeman when he came to arrest Jesus for blasphemy, 'There he is—arrest God if you can !' When he saw that he, too, was deceived, and that the imposter was only a man, subject to arrest and trial like other law-breakers, Judas, broken-hearted, went out and hanged himself. Christ claimed to be the son of God as did Buddha, Zoroaster, and Mohammed. He claimed to do miracles, but there is no evidence outside of the Bible that he did them. In the same way Mohammed did miracles, and proves it by the Koran. There are now about 300,000,000 believers in Christ, as follows: 180,000,000 Catholics, 75,000,000 Russian or Greek Catholics, and 45,000,000 Protestants.

"Was Mohammed's birth peculiar, too ?"

"Yes, Mohammed also had a miraculous birth. He was born at Mecca 570 years after Christ. When he was born, the sacred fires of the Parsees were extinguished and the great palace was shaken. He retired to a cave, saw miraculous visions, and had convulsions. He married nine wives, and was expelled from Mecca, and went to heaven, where God made him his most beloved messenger. He called the followers of Zoroaster heathen infidels, and the Christians in turn called him an imposter. Mohammed stole much of his religion from Christ. He stole polygamy from Moses and Solomon, that is, he indorsed the religion of Noah, Abraham, Moses and the prophets, but he fought the Father-Son-and-Holy-Ghost trinity of Christ. He pronounced Christ an impostor. He said God was a unit, that he could not have a son, but that he could have a prophet, and that he, Mohammed, was appointed that prophet by the Angel Gabriel, the same angel that appeared to Moses 2,000 years before. There are now in the world 300,000,000 followers of Mohammed."

"Have the teachings of the prophets Moses, Buddha, and Mohammed been similiar ?"

"They have all taught about the same code of morals. For instance, Confucius, who came 577 years before Christ, gives this rule for all men:

"'Do not unto others what you would not have others do unto you.'

"Christ plagiarized this into the Golden Rule:

"'Do unto others as ye would that they should do unto you.'

"Buddha stole it again and ground it through into this form:

"'The hat that hurts thine own head, force it not upon the head of thy neighbor.'

"All the prophets forbid murder, theft, lying, stealing, swearing, adultery, covetousness, parental disobedience, and command everybody to love the Lord. Christ said, 'Love thy neighbor as thyself,' while Buddha said, 'Love all men.' Again, Buddha stole from Moses. Moses said 'Thou shalt not bear false witness against thy neighbor;' Buddha said a thousand years afterwards, 'Thou shalt not lie to man.'"

"Well, what do you argue from all this ?" I asked.

"I argue this, that God is great, but that all the prophets from Moses down, through Buddha, Mohammed and Christ, to Joseph Smith, who have pretended to inspiration, who have pretended to work miracles, or who have pretended to have any communication with God, were frauds and impostors. They were human like you and I, and only pretended inspiration to dupe their followers. Confucius, Socrates, Humboldt, Huxley—no honest philosopher—would pretend inspiration."

"Do our great men generally reject the prophets who wrought miracles ?"

"In China they do. So I find they do throughout the world. In Italy, Galileo, Dante, Raphael, and Boccacio denied all the prophets."

"What Germans deny all the prophets ?"

"Schiller, Humboldt, Goethe, and Bismarck."

"In France ?"

"Mirabeau, Danton, Voltaire, Rousseau, Roland."

"In England?"

"Ben Jonson, Shakspere, Bacon, Goldsmith, Hume, Gibbon, Disraeli, Reynolds, Huxley, Tyndall," etc.

"In America ?"

"Franklin, all the signers of the declaration of Independence, Tom Paine, Jackson, Jefferson, Robert Ingersoll, James Monroe, John Q. Adams," etc.

"Then what do you propose to do, there being such widespread doubt about the prophets and such a unanimity of belief in God ?"

"Just this: 1,400,000,000 believe in God and love and worship him; of these 300,000,000 believe in Christ; 300,000,000 believe in Mohammed ; 350,000,000 believe in Buddha: 7,000,000 (Jews) believe in Moses; 150,000 believe in Joe Smith ; 350,000,000 believe in Confucius ; 150,000 believe in Zoroaster, leaving 9,720,000 falsely called pagans, who love and believe in the same God, but they never had any prophet to believe in.

"Then you would throw out all the prophets and have all the world united in one, would you ?"

"Precisely. How absurd for 300,000,000 Christians to damn 1,000,000,000 outsiders who believe in the Christian's God, but reject his prophets. And how absurd for 350,000,000 God-loving, God-fearing, God-worshiping partisans of Confucius to damn 650,000,000 God-fearing and God-worshiping Christians and Buddhists because they do not believe in the inspiration of the great Chinese lawgiver.

"What the world should have," said Chang Wau Ho, "is a complete religion ; a religion that all the world can unite on—a religion based on reason and good, sound, practical, common sense. I don't want a religion where you've got to believe unnatural stories about prophets coming into the world on white elephants, or where a young woman has got to be the mother of her own Redeemer."

"I see the savants are all talking about a cosmopolite currency and a cosmopolite language," I suggested.

"Yes; and what we want more than anything else is a cosmopolite religion—a religion that all can indorse. Why should a little priest-ridden town of 5,000 people have ten churches and pay ten ministers to pull against each other ? Rather let us have one church and one minister in each town—a grand temple like King Solomon's where all the people can gather together and listen to the words of instruction, and pray straight up to God without any prophets or mediators to make us wrangle over their ritualism and antagonistic dogmas."

This is what the heathen said.—*Eli Perkins, N. Y. Times.*

Will Scholasticus Explain ?

MR. EDITOR: I have been interested in reading "Sepher Toldoth Jeschu," translated by Scholasticus, as it appeared in your columns, and think it is a very important addition to our literature, if the claim as to its antiquity can be substantiated. Infidels don't like to be fooled; and when they use a big gun, as this is, against their enemies, they don't want it to explode. If this book was in existence before the evangelists wrote their little stories, the probabilities are good that they were acquainted with it. Which was first, Jeschu or Jesus ? Kephas or Petros ? Give us proof.

Yours, CUSTUS MORUM.

FEAR paralyzes the brain. Progress is born of courage. Fear believes—courage doubts. Fear falls upon the earth and prays—courage stands erect and thinks. Fear is barbarism—courage is civilization. Fear is religion—courage is science.—*Ingersoll.*

The Truth Seeker.

D. M. BENNETT, Editor.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, AUGUST 3, 1878.

Prophecies Concerning Christ.

PARKERVILLE, N. J., April 9, 1878.

D. M. BENNETT, *Dear Sir:* Is there any such a thing in the Old Testament as a prediction of a Christ? Are the passages in the New Testament that are quoted from the Old, and claimed to be prophecies of the person called Jesus, to be relied on as predictions of a real personage.

There are some good Liberal people here who think it a very strange thing that the monody in the fifty-third chapter of Isaiah can be used almost word for word to describe the martyrdom of Jesus. But I would ask you, would not this lamentation compare favorably with the sufferings of many other prophets, martyrs, as well as it is applied to the rejected mission and martyrdom of Jesus Christ? I will be extremely happy to hear your opinion on the subject.

Respectfully yours, T. M. WHITE.

REPLY.—There are of course, several passages and places in the Old Testament which our Christian friends insist are prophecies of the advent of the Messiah into the world, but when these several passages are closely examined it is found that it is a forced construction that makes them prophecies referring to the appearance of Jesus among men. Thomas Paine effectually disposed of these claims, and showed that not one of the so-called prophecies was truthfully susceptible of the application claimed for it. A few of the most prominent and pretentious may be alluded to.

1. The passage more frequently alluded to than almost any other as a prophecy of Christ is in Isaiah vii, 14-16. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good: for before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

It does not require a very sound scholar to see that this prediction has no application to Christ. The term that a virgin shall conceive and bear a son is the only point that has any application, and that is only apparent. The word translated virgin, does not mean *virgin* in the strict sense of the word but simply a young woman. The points of disagreement are: Jesus was not named Immanuel; we have no account that his diet consisted of milk and honey any more than any other child of his time, and if he had eaten of them, they would not necessarily have enabled him to refuse the evil and choose the good. The part that refers to two kings is utterly irrelevant to Jesus and his time.

The facts pertaining to the matter seem to be just these: Ahaz, King of Judah was beset by Rezin, King of Assyria, and Pekah, King of Israel, and Isaiah delivered a message to him assuring him he should be delivered from his enemies. Ahaz asked for a sign, when Isaiah repeated the two verses quoted. If his words alluded to the birth of the Son of God to be born into the world seven hundred years afterwards, how obscure and ridiculous it was in Isaiah to mislead Ahaz in that way; and if the child alluded to meant Jesus to be born of Mary, how wrong to give it to Ahaz as a sign and guidance relative to the danger then besetting him. It would be trifling with his troubles and anxieties. In the language of Paine, "It would have been mocking and insulting nonsense for Isaiah to have assured Ahaz as a sign that those two kings should not prevail against him, that a child should be born seven hundred years after his death; and that before the child so born should know to refuse the evil and choose the good, he, Ahaz, should be delivered from the danger which immediately threatened him."

The following chapter in Isaiah discloses the fact that it was his own child that he alluded to, for his own wife or mistress was at that time pregnant by him. He says: "And I took unto me faithful witnesses to record, Uriah the priest and Zechariah son of Jeberechiah. And I went unto the prophetess and she conceived and bare a son. . . . . Behold I and the children whom the Lord hath given me *are* for signs and for wonders in Israel" (Isa. viii. 2, 3, 18). Thus one of the remarkably specious prophecies upon examination resolves itself into very thin air. It had no more allusion to Jesus Christ than it had to Joseph Smith or Joseph Cook.

The next passages most frequently alluded to as a prophecy of Christ is the monody spoken of by our friend, found in Isaiah (chap. liii). It is usually regarded as a prophecy; but if the language is noticed, it will be seen that it is mostly in the past tense, and applied to a person who had lived, and not to one who should come into existence seven hundred years later. If the monody on some person who had died was meant for a prophecy of some one who, centuries afterward, should live, it was badly written, and calculated to deceive any reader. If a prophecy is so obscurely written that no person could tell that it was meant for a prophecy, it might just as well have never been written. But, waving this objection, it cannot be seen that the language bears any special reference to the son of Mary, any more than to thousands of others who have lived in the world before and since the words were uttered. They certainly do not closely apply to Jesus, the Jewish reformer. Whoever Isaiah was speaking of was said to have opened not his mouth, that he was taken from prison and judgment, and that he made his grave with the wicked and with the rich. Now, Jesus *did* open his mouth; he was *not* taken from prison; he did *not* make his grave with the wicked nor with the rich. So the language does not fit his case with much accuracy.

It has been thought by some Bible students that Jeremiah was the person Isaiah was bemoaning, and it would seem to be far more probable that it was he than that it was Jesus. Matthew was the first to claim that the language of Isaiah applied to Jesus. His language is this: "When the evening was come, they brought unto him [Jesus] many that were possessed of devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esais the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" But in the language of Isaiah, not a word is said about devils or casting them out. The business of casting out devils seems not to have been followed or known except about the time of Jesus. Previous to that time devils had not been heard of, Matthew being the first of the Bible writers who mentioned them. About the time Jesus was said to have lived in Palestine it must have been a pretty devilish time, for they were cast out of people in great numbers. One woman had seven, and two thousand were cast out of one man, or at least devils enough were driven from him to enter into that number of swine and cause them to rush into the sea and be destroyed. Each of the swine must have had a devil, or else a single devil had to divide himself up between several of the hogs, which would seem to be a difficult feat even for a devil to perform. At all events, Matthew did not make a happy agreement between Isaiah's words and the devils that Jesus busied himself in driving out.

There are several other passages in the Old Testament held to be prophecies, referring to Christ, but they are not quoted as often or with as much confidence as those alluded to. We will hardly take the time now to repeat them, or to show that they actually had no more allusion to Jesus than to any other person. That there was a Messianic idea long entertained by the Jewish people, must be admitted, but it was of a temporal prince who should reign in Jerusalem in great splendor, and who would restore the prosperity and happiness that once prevailed over their unhappy country. If ever so much is claimed for the prophets, and the correctness of what they said, their utterances entirely failed to convey to the people the least correct idea of what the coming of the Messiah would be like. In this view, though the prophecies are admitted to be genuine, they must be set down as total failures.

At It Again.

The cultured editor, in his issue of the 25th ult., again holds us up in an unfavorable light, and uses his best efforts—or rather his worst—to place us in a false position before the Liberal public. With a feeling almost amounting to loathing, we once more recur to the subject of these misrepresentations—it having become as odious to us as it has to our readers. So long, however, as these efforts are made to misrepresent and malign us, we know no other way than to truthfully defend ourselves. Justice to all parties concerned, including our readers, seems to demand this much. We will endeavor to be as brief as possible.

The editor of *The Index* again refers to the McKesson & Robbins matter. It appears to be a godsend to him, which he cannot refer to too often. He says we tried to escape the disgrace he proved upon us by pleading cowardice. That is about as near the truth as he has come in any of the statements he has made about us. If he had said that it was *good-nature* instead of *cowardice* that induced us to give D. C. Robbins the statement we did, he would have been far more truthful. If we had done Mr. Robbins an unintended injustice, and he wished us to place him right before his Christian friends, we were easily persuaded to accede to his wishes. We repeat, this arose more from an accommodating spirit than from cowardice. But it suits the cultured man best to have it the latter. As to the forgery, we showed by two reliable witnesses—and this can be increased by a third—that we said to Mr. Robbins that we felt that we had his tacit consent, at least, for the use of his name to the circular, and that we omitted the explanation to which we were entitled at his urgent request. He repeated the opposition he felt to the Comstock laws, as well as showed that he had done more to expose them than we at that time had done.

The troublesome editor says that we "wince under his exposure of our mendacity." Very false. There has been no "mendacity" on our part, and no "wincing." We have simply been under the necessity of exposing his falsehoods and misrepresentations.

The querulous editor refers to our publishing a part of Mr. Frothingham's sworn affidavit, which showed that the editor had used Mr. F.'s name not only without Mr. Frothingham's consent, but in spite of his positive injunctions to the contrary; also to our declining to publish Mr. Frothingham's apology for Mr. Abbot. In this matter the cultured gentleman purposely does us injustice, as he has in nearly every instance where he has referred to us. He endeavors to induce his readers to believe that we objected to the publication of Mr. Frothingham's letter from a desire to injure him. Hear his language:

"His [our] motive was evident enough; he had got hold of a useful calumny, and meant to make the most of it. But Mr. Frothingham, knowing the villainous injustice done by it, and not choosing to be used as its instrument, sent a third letter in full vindication of our course respecting his name. Mr. Bennett did not dare to make a third refusal, but printed the letter in THE TRUTH SEEKER of April 20th."

This entire statement—a part of which only is here given—is a misrepresentation, and Mr. Abbot well knows it. The facts of the case are just these: Mr. Abbot, in January last, quoted from a *Tribune* advertisement to show that we had committed forgery. We felt that we had not committed forgery, and, to show that Mr. Abbot himself had done quite as much in that direction, we quoted from a sworn affidavit of Mr. O. B. Frothingham, stating positively and unequivocally that the use Mr. Abbot had made of his (Frothingham's) name was without authority. The language of the affidavit is in this wise:

"And this defendant alleges that he was not the author of said circular, or any part thereof, and that he did not direct nor take any part in the publication of said words, and that this defendant did not compose, sign, or publish, concerning the plaintiff [A. K. Butts], or at all, the said words alleged to be a libel, nor did he authorize, cause, or consent to the composition, signing, or publication thereof, or any part thereof, but, on the contrary, protested against the insertion of said words in said circular, and requested the person proposing said publication [F. E. Abbot] not to publish said words, and that the same were published without his knowledge and contrary to his request.

"O. B. FROTHINGHAM.

"Subscribed and sworn to, Feb. 9, 1875, before Thomas Pruden, notary public, city of New York."

We deemed this positive, sworn statement of Mr. Frothingham as to the use of his name quite as conclusive as to Mr. Abbot's using the name of another without authority as the mere unsworn and unsupported statement of Mr. D. C. Robbins. But this placed Mr. Abbot in a very unpleasant position. He began to realize how pleasant a thing it was to be accused of forgery. The charge was brought home to his own door, and he needs must do something to remove the odium resting upon him. He requested Mr. Frothingham to say something to relieve him from the very unpleasant predicament in which he was placed. Mr. Frothingham is a very kind-hearted man, and his generous impulses prompted him to write a letter saying that Mr. Abbot had permission to use his name to certain documents. Mr. Abbot, on March 16th, sent us a copy of this letter, and requested us to publish it. We saw at a glance that it made Mr. Frothingham deny his sworn affidavit, and we very much disliked to have him placed in that attitude before the public. We at once wrote to Mr. Abbot, expressing these views, and giving them as a reason why it would be better not to publish the letter. Our only objection to publishing it was the contradictory attitude in which it would place Mr. Frothingham, for whom we entertain the highest respect. At the same time we wrote to Mr. Frothingham, giving him our view of the matter and inclosing to him Mr. Abbot's communication. We received the following note in reply:

50 WEST 36TH STREET, March 21, 1878.

MY DEAR SIR: I am greatly obliged to you for submitting to me Mr. Abbot's communication. I have written to him taking the responsibility of its non-appearance in THE TRUTH SEEKER. He is in an inflamed state of mind in consequence of Mr. Butts' letter and will probably insist on some form of reply; and that I do not object to, for the matter is quite simple and may be made intelligible to any candid mind. But the method of vindicating himself that he chooses seems to me likely to do more harm than good, for it will not only revive an old dispute, but will revive it under aspects of peculiar bitterness and fury. My own desire is for honorable peace; but neither peace nor honor are to be obtained by printing criminations and recriminations, partial statements and partisan declarations. It is hard enough to get at the truth with all the advantages of candor and calmness; it is simply impossible to get at it by the method of personal controversy. Your own fairness and soberness of judgment make me confident that you will not lend your paper to reckless assertions on either side.

Yours sincerely, O. B. FROTHINGHAM.

This letter breathes the spirit of candor and goodness, but how different the spirit manifested by Mr. Abbot. Although we wrote him the only reason we had for postponing the publication of his communication and Mr. Frothingham's letter, saying that we had submitted the matter to Mr. F. and would do as he directed, and though Mr. F. wrote him that he took the responsibility of its non-appearance, Mr. Abbot now, with the most obvious dishonesty and unfairness, endeavors to make his readers believe that we hesitated to publish the letter from malicious motives, and that we might use a calumny to his injury. This is a very fair sample of Mr. Abbot's entire treatment of us, and we think no candid person can fail to see the falseness of the man's motives and representations.

Well, the "inflamed state" of the man's mind would not allow him to suffer the unpleasant matter to rest. He again importuned Mr. Frothingham to write something that would place the cultured editor in a better light before the public. Mr. F. again tried to accommodate the cultured editor aforesaid, and sent us a somewhat modified statement for the purpose of screening Mr. Abbot. We still thought he was too generous in placing himself in a very unenviable position for the sake of doing a kindness to Mr. Abbot, and we again addressed him a note suggesting the propriety of deferring the publication for a time at least. In response to which we received a note from him thus:

50 WEST 36TH STREET, March 29, 1878.

DEAR SIR: Though differing from you entirely in regard to the probable effect of printing my note—for I cannot conceive how Mr. Butts can make my conduct appear in an unfavorable light—I am quite willing to postpone it. Please withhold it for the present. If, as you tell me, matters are quiet and likely to remain so. I certainly, though absolutely free from self-reproach and fearless of any consequences, shall not re-awaken strife. Please therefore retain this letter till you hear again from me. Yours truly,

O. B. FROTHINGHAM.

In addition to the two notes we wrote to Mr. Frothingham, we sent a confidential friend up to see him, and to present our views upon the subject, and to more fully learn his wishes as to whether we should publish that which seemed a flat contradiction to his affidavit. The friend was very courteously received. Mr. F. expressed himself as much obliged to us for the interest we had taken in the mat-

ter, and for hesitating to publish the letters alluded to. He was satisfied our motives were of the kindest nature, etc. He again requested that we should withhold the letter. This action of his further shows the falsity of Mr. Abbot's representations. We were actuated by the best motives toward Mr. Frothingham, and not by ill-will toward Mr. Abbot.

Again, the inflamed and sore condition of the *Index* man's mind would not willingly let the matter rest—he has a restless mind at best—and again he importuned Mr. Frothingham to do and say something to relieve him.

The kindness of Mr. Frothingham's nature again prompted him to do what he could to appease Mr. Abbot's troubled mind. He wrote the third letter to screen Mr. Abbot, in which he stated he had authorized Mr. Abbot to affix his name to an appeal in behalf of the *Index*, but he did not say that he had authorized Mr. Abbot to use his name to injure Mr. Butts. This letter we readily published, it appearing in our issue for April 20, 1878. It partially exonerated Mr. Abbot, but only in part. When Mr. Frothingham made a sworn statement that "he did not compose, sign, or publish concerning Mr. Butts the words contained in that circular, nor did he ever authorize, cause or consent to the composition, signing, or publication thereof, or any part thereof, but on the contrary, protested against the insertion of said words in said circular, and requested Mr. Abbot not to publish said words in said circular, and that they were published without his knowledge, and contrary to his request," he undoubtedly swore to the simple truth; and on the strength of that sworn affidavit, Mr. Butts withdrew the suit he had commenced in the Superior Court of this city. When Mr. Frothingham, in his letter in April last, admitted that he had authorized Mr. Abbot to append his name to an appeal in behalf of the *Index*, he by no means meant that he had authorized Mr. Abbot to append his name to a note of hand, or to a libel against Mr. Butts, and most assuredly did he not intend to say his sworn affidavit contained a word of falsehold. Mr. Abbot's talk about the affidavit being drawn by an attorney, and in legal phraseology, is simply pitiful. Does he mean to say that Mr. Frothingham is so simple as to employ an attorney to draw up an affidavit according to dictation, and then sign it and make oath to it, when it was false? No, Mr. Frothingham is not that kind of man. It is much like Abbot's making a plea of ignorance and imbecility for Ingersoll in signing the petition which has been hitherto alluded to. These are only illustrations of Abbot's untruthfulness. Neither Ingersoll nor Frothingham are men so weak or ignorant as not to know what kind of documents they sign or make oath to; but Abbot is the man, when he thinks he can injure us by so doing, to place them in that position. The facts in the case are these: Mr. Frothingham authorized Abbot to append his name to an appeal in behalf of the *Index*, but did *not* authorize him to malign or libel Mr. Butts, which Mr. Abbot did. The reason Mr. Butts did not proceed against Mr. Abbot was because of his impecuniosity. Mr. Butts thought a judgment against Abbot would be valueless. Not so with Frothingham—a judgment against him would be good, and Butts considered that he had a good case for recovering damages. But, upon Mr. Frothingham's oath that his name was appended to those libelous words without his authority, and in opposition to his protest, Butts, as we said, withdrew the suit. Here is the whole truth, and we leave it with our readers to decide which is the most guilty of forgery—F. E. Abbot or D. M. Bennett—and whether Mr. Abbot does not live in such a kind of glass house as renders throwing stones dangerous amusement?

Mr. Abbot's fling—"Mr. Bennett did not *dare* to make a third refusal"—is eminently worthy of the man. What was there that made us "not dare"? We had clearly made our views known, and when Mr. Frothingham wrote us the third letter—modified as it was—requesting that it be published, we of course cheerfully complied. We published it, not because we "did not dare" to do otherwise, but because we had no wish to do otherwise. We wished to accommodate Mr. Frothingham. We withheld the other letter, as we have fully shown, upon his express authority and by his request. Our "dare" was as great in one instance as the other. We always *dare* do the right thing.

The cultured editor superciliously asks: "Who is this D. M. Bennett, forsooth?" We will inform the gentleman that the party inquired about is one not without faults and imperfections, but one who aims to do his duty, so far as he perceives it, and does not pretend to be cultured, nor highly respectable. He claims to be moral, to act from honorable motives, and to be able to tell the truth quite as correctly as the cultured editor himself.

Mr. Abbot applies to our course the mean epithet, "deliberate scoundrelism of the most transparent kind," which is too contemptible to deserve notice. His insulting and abusive allusion to T. C. Leland as "a dupe, an accomplice, a defamer and a doer of dirty work," etc., is characteristic of the man who uses such epithets, and of the ease with which a person with bad motives can asperse and bespatter one far superior to himself. But Mr. Leland is quite able to speak in his own behalf, and our defense of him is quite unnecessary.

Three persons have stepped out of their way to damage us, and, as it seemed to us, with insufficient cause. These are Anthony Comstock, Seth Wilbur Payne, and Francis Ellingwood Abbot. Each one seemed determined to injure us all in his power. Were we compelled to trust ourselves to the tender mercies of either, we are sure we should not select the last one named.

Mr. Abbot began these personalities, and without adequate cause. As we have before said, we never uttered an uncomplimentary word against him until he began to revile and misrepresent us. The quarrel has been forced upon us against our wishes. We have by no means wished to continue these disgraceful personalities, but have felt compelled to defend ourselves against vile attacks in the way we have. We formerly felt a high degree of respect for the editor of *The Index*, but his course towards us for the last eight months, his malicious misrepresentations, his mawkish fawning to popular prejudices, his servility to the ultra element of pseudo-respectability, his readiness to surrender the personal, individual rights guaranteed by the Constitution of our country and the principles of American liberty in order to appear respectable in the eyes of our orthodox opponents, but, most of all, his envy, jealousy, enmity, malignity, contentiousness, fault-finding, effrontery, restlessness, fussiness, flaw-picking, carping, perverting hypercriticism, meanness, prevarication, falsehood, a relentless, stubborn, persistent effort to injure others—all these have gradually but surely changed that feeling of respect to one of utter contempt.

We hope we shall not again be under the necessity of noticing the gentleman or his unfriendly attacks.

What I Don't Believe—No. 34.

299. I fail to see perfect harmony between those passages relative to God's tempting his creatures; on the one hand—"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James i, 13); on the other hand, "And it came to pass after these things that God did tempt Abraham" (Gen. xxii, 1); "And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah" (2 Sam. xxiv, 1); "O Lord, thou hast deceived me, and I was deceived" [marginal reading, *enticed*] (Jer. xx, 7); "Lead us not into temptation" (Matt. vi, 13).

300. On the possibility of God's lying there is equal disagreement. *First*, "God is not man that he should lie" (Num. xxiii, 19); "It was impossible for God to lie" (Heb. vi, 18). *Second*, "Ah, Lord God, surely thou hast greatly deceived this people" (Jer. iv, 10); "Wilt thou be altogether unto me as a liar?" (Jer. xiv, 18); "For this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. ii, 11); "Now therefore the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee" (1 Kings xxii, 23); "Then God sent an evil spirit" (Judges ix, 23); "And if the prophet be deceived when he hath spoken a thing, I, the Lord, deceived that prophet" (Ezek. xiv, 9).

301. On the unity of God an equal disagreement is found: *First*, "The Lord our God is one Lord" (Deut. vi, 4); There is none other God but one" (1 Cor. viii, 4). *Second*, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost" (1 John v, 7).

301. On the subject of human sacrifice there is an evident want of harmony. On the one hand we have, "Take heed to thyself that thou be not snared by following them [the Gentiles] . . . for every abomination to the Lord which he hateth have they done to their gods: for even their sons and their daughters have they burnt in the fire of their gods" (Deut. xii, 30, 31). On the other hand, we have such passages as these: "And he [God] said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering" (Gen. xxii, 2). "The king [David] took the two sons of Rizpah . . . and the five sons of Michal . . . and he delivered them into the hands of the Gibeonites, and hanged them in the hill before the Lord. . . . And after that God was *entreated* for the land" (2 Sam. xxi, 8, 9, 14).

303 By the following contradictory passages it is seen that God both approves and commands burnt offerings, and disapproves and condemns the same. In the first place we have the following: "Thou shalt offer every day a bullock for a sin-offering for atonement" (Ex. xxix, 36); "On the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls and offer an offering made by fire unto the Lord" (Lev. xxiii, 27); "And thou shall burn the whole ram upon the altar. . . . it is a sweet savor; an offering made by fire unto the Lord" (Ex. xxix, 18); "And the priest shall burn all on the altar to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord" (Lev. i, 9). Per contra, we find passages like these: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices" (Jer. vii, 22); "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me" (Jer. vi, 20); "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God *thanksgiving* and pay thy *vows* unto the Most High" (Ps. l, 13, 14); "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. . . . To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands" (Is. i, 13, 11, 12).

304. I fail to see a divine agreement between these passages in relation to blood shedding; on the one side, "At the hand of every man's brother will I require the life of man! Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix, 5, 6). On the other: "And the Lord set a mark upon Cain, lest any finding him should kill him" (Gen. iv, 15).

305. There is no more unison on the subject of making images, thus: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath" (Ex. xx, 4); on the one hand, and on the other this: "Thou shalt make two cherubims of gold. . . . and the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another" (Ex. xxv, 18, 20).

306. It is much the same on the subject of improvidence, thus: "Consider the lilies of the field, how they grow: they toil not, neither do they spin. . . . If God so clothes the grass of the field, . . . shall he not much more clothe you? . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Take therefore no thought for the morrow" (Matt. vi, 28, 30, 31, 36). "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. . . . And lend, hoping for nothing again, and your reward shall be great" (Luke vi, 30, 35). "Sell that ye have, and give alms" (Luke xii, 33); while on the opposite side we have: "But if any provide not for his own, especially those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v, 8). "A good man leaveth an inheritance to his children's children" (Prov. xiii, 22); and others of similar character.

[TO BE CONTINUED.]

The Watkins Convention.

Forty speakers have already promised to be present at the Watkins Freethinkers' Convention.

Giles B. Stebbins, of Detroit, writes: "I will come and 'boil down' into due brevity what I may have to say, as you will have a good many speakers there. I hope hearers may be plentiful in proportion, and that all may learn how to make wise use of their freedom of thought, and how best to guard and keep sacred liberty of conscience for each and all, unfettered by partial or unjust laws."

Hon. E. P. Hurlburt, late Judge of the Supreme Court, who has been for over fifty years an outspoken Freethinker, writes that he shall attend the Convention.

There will be a number of speakers from a distance at the Convention, who should be invited to speak at various places in our State before they return home. Arrangements should at once be made for a Liberal meeting in every town where there are a dozen Liberals. The following are some of the speakers who can remain and work in the State for a short time if desired: Giles B. Stebbins, of Detroit; Wm. Ellery Copeland, Nebraska; Ella E. Gibson, Philadelphia; Prof. J. H. W. Touhey, Boston; William S. Bell, Massachusetts; Dr. J. L. York, California; Theron C. Leland, Prof. A. L. Rawson, Mrs. Clara Neyman, New York; Mr. Charles Ellis, Boston; Mrs. P. R. Lawrence, Quincy, Mass.; and Mrs. Grace L. Parkhurst, Elkland, Pa. These should all go to work to increase the interest in Liberalism that we hope will be engendered at the Convention.

Those who desire to put up at a first-class boarding-house at Watkins—terms, one dollar per day—can communicate with either of the following ladies: Mrs. Stoel, Mrs. Graham, Mrs. Ringer, Mrs. H. Skinner. Each is the proprietress of a boarding-house.

The Shaker sect is to be well represented at Watkins by Elder Evans, Mr. G. A. Lomas, editor of *The Shaker*, and many others. This is about the only Christian body that believes in liberty of thought and speech.

Many will be pleased to listen to that earnest female speaker, Ella E. Gibson, of Philadelphia, who has been doing such good work for the Liberal cause during the past year.

B. F. Underwood writes: "I expect great good will result from the Convention."

We are sure Dr. J. L. York, of California, the earnest worker of the Pacific States, will be cordially welcomed by his Eastern friends. He deserves it.

Thousands of Spiritualists and other Freethinkers will be gratified to meet the great traveler and lecturer, Dr. J. M. Peebles, at Watkins.

It will be a rich treat to hear the eloquent Fred. Douglas, of Washington, speak for the liberty of thought and expression. He knows what the word "liberty" means.

Dr. J. R. Monroe, editor of the *Seymour Times*, writes that he shall try and attend the Convention. If the Doctor can speak as well as he writes, and in the same vein, we may expect a rich entertainment.

Col. Ingersoll can be sure of an immense audience. The trouble will be that if it is announced in advance that he is to speak, the whole town will be thronged with an eager multitude, each of whom will desire to hear the most eloquent orator in America. The Colonel will be at home at this Convention.

As to music, Prof. Hudson and his two lady associates will add very much to the interest of the occasion. He is known as the Liberal Sankey of the West, but he far surpasses the orthodox Sankey, and his songs being of the Liberal, progressive character are very much more entertaining.

The editor of this paper expects of course to be on hand, and hopes to meet a goodly number of his friends.

JAMES PARTON announces as the subject of his address at the Freethinkers' Convention, "The Coming Man's Religion."

REV. W. E. COPELAND, of Nebraska, will address the Watkins Freethinkers' Convention on "A View of the Situation by a Frontiersman."

HON. ELIZUR WRIGHT, of Boston, will read a paper at the Freethinkers' Convention at Watkins entitled "Creed and Religion as a Cultivator of Political Hypocrisy."

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

The moment we begin to criticise the discourses to the Jews in the fourth gospel, the argument takes another turn, namely, if they were ever uttered as we read them, they bring no honor, but only dishonor, on him who uttered them; who puzzles where he ought to instruct, denounces where he ought to explain, irritates, exasperates, equivocates, shuffles, and seems to do all in his power to rouse violent resentment. Since I distinctly profess that I do not believe Jesus ever to have spoken any of these discourses, I hope that no reader will charge on me that in these remarks I am attacking him. They are to me simply incredible. It is transparent that the respondents to Jesus are men of straw, who talk in a silly way to be a foil setting off his wisdom. But when we pass to grand address and prayer in John xiii, 31; xvii., the objection is quite of another kind; viz., similar to that against the two miracles above. All the eleven were present at these majestic utterances; yet no hint of them comes out in the other gospels. How could the apostles have forgotten so signal, so striking, so unprecedented an address at so critical a moment? Could they have failed to see its supreme interest, and their bounden duty to transmit it to all the disciples? He lays down for them a new commandment of mutual love, announces the new claim of being himself the image of God, makes a new promise concerning the Comforter, lays down a new duty of praying *in his name* (xvi, 24) and for the first time assumes for himself the power of answering prayer (xiv, 13). As usual, the remarks put into the mouths of the apostles are almost childish; and do not at all give the impression of real dialogue. Not only is the total silence of the other three narrators highly suspicious, but what is more, this magnificent oration takes (as it were) the place of the terrible struggle of mind (with bloody sweat in Luke) which immediately follows, when Jesus goes out into Gethsemane. Such agony *after that triumphant prayer*, if really credible, is quite dishonorable. The simplest explanation is, that because this fourth writer thought the agony unworthy of Jesus, he invented this splendid address to supersede it. Similarly it is more than probable that he superseded cures of demoniacs by forging new miracles, just because he knew the essential weakness of the former. Paul in his epistles talks of marvels and mighty deeds and spiritual gifts, but no where alludes to exorcism; which is ordinary in the gospels and the Acts.

III.

After so much specifically on the fourth gospel, I turn to the others more particularly. I beg first to adduce a discourse in Luke, and appeal to the reader, whether it is credible as a historical fact (to me it is not), and whether, if true, it is not disgraceful to the speaker. I refer to Luke xi, 37–52. A Pharisee who heard Jesus speaking besought him to dine with him, and Jesus went in with him and sat down to meat; but Jesus did not wash his hands, and his host showed surprise—surely both naturally and rightly. In a land where guests dip their fingers in a common dish it is a gross rudeness, and gives just offense to others, not first to rinse the hands. The surprise of the Pharisee denotes that his servant, according to the practice still existing in Western Asia, carried round water for the guests, or certainly that facility for washing was close at hand. If Jesus acted as we are here told, he owed a cordial apology to his host. A kindly man, a reasonable man, might have said: "Forgive me; my mind was so absorbed in high thoughts that I forgot myself." Instead of this, he is made to answer just as if he had committed this indefensible discourtesy *on purpose*, in order to get a keynote for invective, for he at once starts out against his host with the words: "Now do ye Pharisees make clean the outside of the cup and platter, but *your inward part is full of ravening and wickedness. Ye fools*, did not he that made that which is without make that which is within also? But rather GIVE ALMS of such things as ye have, and behold, all things are clean unto you. But woe unto you, Pharisees!" etc., etc. Was such a style of address likely to make a proud man better, or to touch his conscience? Is it conceivable that the speaker was aiming at that at all? Could he attain any result but that of being accounted a fierce fanatic, a monomaniac, or in the language of that day, one possessed by a demon of bitterness? If ever it were right to rebuke Pharisees, he put himself in the wrong by choosing a wrong time and place. His first business was, to acknowledge his own fault, instead of defending himself by violent recrimination; nor, while accepting hospitality, was he at liberty for coarse invective, which might certainly have been delayed without great moral mischief.

A friend will whisper to me, Do you forget that Matthew puts this attack on Pharisees, scribes, and lawyers in another place? I do not forget it, and I think Luke must be quite wrong; nor have I any conviction that Jesus committed the rudeness which Luke ascribes to him. He may on some other occasion have deprecated accounting breach of good manners co-ordinate with breach of more vital morality, and that, without defending the violation of minor morals, though I fear he did defend it. But I desire to call attention to the pernicious garbling induced by promiscuous transpositions, such as one sees with a glance of the eye to abound in these three gospels. Vehement utterances or calm precepts appropriate in one connection may be highly reprehensible or highly misleading in another; hence a fraud is committed on us by negligent transposition, which, when a character is presented to us as without spot and perfect, is a very serious matter. Also, how striking is the fact, that Luke was not shocked at the picture which he was presenting to the reader! It denotes how completely void of moral criticism was his mind, which swallowed indiscriminately whatever he found asserted in his documents.

But, can this bitter, fierce, sweeping invective commend itself to us any the more, as Matthew tells it? In Luke it was delivered face to face with a Pharisee and a Doctor of the Law, but in Matthew it is spoken to the multitude and to his disciples, in the absence of the persons assailed. To justify such attack, first of all, the guilt imputed must be strictly true; and next, the attack must tend to produce good moral results. It should have been delivered with great pain, and under the pressure of some high necessity. As to the first, viz., the extreme wickedness of the Jewish rulers contemporary with Jesus—this, being a question of history, is necessarily more or less obscure. As far as I know, it is solely from the New Testament, and especially from the four gospels, that our received notion of the despicable hypocrisy and hateful wickedness of scribes and Pharisees, priests, lawyers and Sadducees is derived. On the second point, the tendency of this speech, we can perfectly judge for ourselves. It is impossible that an orator could really so address the multitude without creating a sincere belief in the rulers that he was trying to stir up insurrection, especially when he had just before received by acclamation the title, Son of David, and was reported to call himself King of the Jews. No man of common sense could imagine that such a speech would find its way into the consciences of the rulers, and make them condemn themselves. It could only harden and exasperate them. This surely was no good end to aim at. But could it do good to the multitude or to his disciples? Is any multitude made better by listening to violent, undiscriminating invective against the rulers? It seems impossible for the Sanhedrim to have put any other interpretation on it (if really uttered) than that it was intended to excite the multitude to violence. Its opening, which bade them "to obey the commands of the rulers, but not to imitate their conduct," would necessarily seem a mere piece of hypocrisy.

It may perhaps be fair to ask the reader to open the New Testament, and keep the whole twenty-third chapter of Matthew before him. Unless he read with fresh eyes, he may not realize the spasmodic intensity and fierceness of the invective. I strongly and deliberately insist, that if it were ever so true, it ought not to have been spoken. In some sense the motto of our lawyers will apply, "The greater the truth, the worse the libel," for the more it might have of truth the more it would tend to rouse the multitude to violence, and to kindle dark passion in the rulers. But, so wild is the attack, that in part we can form a decided opinion against its justice. Here is a clause: "Woe unto you, Scribes and Pharisees! hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

What did Jesus know of the synagogues in the wide empires of Rome and Parthia, stretching from Spain to the frontiers of India? what knew he of the proselytes whom they made? In these proselytes Paul afterwards found the principal nucleus of his churches. Loving the spiritual side of Judaism, they did not accept its ceremonial. Born and bred in national religions generally impure and wildly false—religions which had no cognizance of morality, no idea what holiness meant, no benevolence to strangers, no mercy to the down-trodden—they learned from Jewish teachers a noble monotheism, the worship of a holy and merciful God, and sentiment that was a support of all morality. Whatever were the defects of the Hebrew religion of that age (and the doctrine of the great teacher Hillel, in whose time Jesus was born, easily compares in goodness with anything here imputed to Jesus) it was certainly a vast step upwards from paganism. To hear the proselytes collectively called *children of hell* almost takes away one's breath. It seems an audacious and malignant slander worthy only of Tacitus. It is a melancholy thing to find Jesus, as it were, echoing his spite. In his Histories (v. 5) he says: "All the worst characters of other nations spurn their fathers' religions, and make contributions large or small to Judea," *i. e.*, to the treasury of the temple."

[TO BE CONTINUED.]

Is the Editor a Spiritualist?

We take the following from the *Religio-Philosophical Journal*. We shall not undertake to decide the question as to how much Spiritualism Col. Bundy believes in, but we are confident that he is an honorable, upright man who will not be a party to fraud and who uses his best efforts to expose it. Whatever he does, is guided by the principles of justice and truth:

"A prominent medium and inspirational speaker writes us that when soliciting subscribers for the *Journal*, he is sometimes met by the inquiry: "Is the editor a Spiritualist?" we hardly think any regular subscriber or careful reader has the least doubt on that subject. The editorial page of every issue contains an affirmative answer to the question. The editor of the *Journal* is a firm and steadfast Spiritualist, the assertions of pseudo mediums and their dupes to the contrary notwithstanding.

"He has sublime confidence in a future life and in spirit communion. This confidence is pased upon absolute knowledge of spirit phenomena. Possessed of this certain knowledge he is enabled to look calmly and serenely upon the downfall of the huge superstructure of fiction which has been reared by illegitimate speculators in Spiritualism and bigoted ex-church members, who have not outgrown the blind superstition of their early training.

"Spirits, who, when on earth, were reckoned among the wisest of men, have the *Religio-Philosophical Journal* in charge, and the editor believes every issue of the paper is carefully scrutinized by them before publication. These spirits have for many years been preparing the editor for the work they have for him to do. Years ago they told him clearly and with great minuteness of detail what was before him, and he has been an humble, earnest co-worker with them; never surrendering his own judgment, but always acting up to his highest reason after due consultation and advice.

"The *Religio-Philosophical Journal* is rapidly rendering it more and difficult for the horde of vampires who infest the ranks of Spiritualism to palm off their wares upon the public; for this, the editor must, of course, expect, and he is prepared to receive their most bitter maledictions. Not being able to find a soiled spot in his public or private life, after the most careful scrutiny, the only resource of these pests is to traduce his motives and declare he is not a Spiritualist. To offset this class, the *Religio-Philosophical Journal* has a large and constantly increasing list of highly intelligent subscribers, and the editor has the very great honor and pleasure of possessing the entire confidence and warm personal friendship of very many of the representative men and women in the ranks of Spiritualism.

"In the same mail which brought the letter spoken of at the commencement, there came a short message from one of the most gifted authors and Spiritualists—a man whose name is familiar to millions, and whose memory will be revered by millions yet unborn. Speaking as one having authority he says:

"'I know very well that the fight in which you are engaged is "*the good fight*" and I have full faith in your just victory; it will, however, take much time and impose severe trials. But you must go forward!'

"Go forward he will and in time hopes and believes that many good people who now fail to understand him, or honestly oppose him, will be numbered among his most steadfast friends. In conclusion, he requests that subscribers will confront with this statement, those who honestly, or otherwise, assert that the editor is not a Spiritualist."

That Advertisement.

MR. EDITOR: I notice in THE TRUTH SEEKER of July 20th a beautiful advertisement for the benefit of, the fraud Mott, under the title of "A Week with the Ghosts," by D. Jenkins, of Hannibal, Mo., whose attempt to disguise the fact that he is working for, and is a tool of Mott is simply amusing. He is evidently acting at the direct instigation of a certain party at Memphis, Mo., whose name I now withhold. There is evidently a well concerted plan on the part of Mott & Co., to raise a new interest in Mott, and bring back the travel to that town. Of course many are interested who are not Spiritualists. They are trying to obliterate the effects of the thorough exposure, and the general distrust produced thereby.

Col. Mackay, of Leavenworth, obtained passes for Mott to go to Colorado, on promise to stop off on his return and give some test seances. Mackay built a cabinet and made all arrangements when Mott slipped home to Memphis; and first thing the Colonel heard from him was that he was at his usual performances again.

If I mistake not, Col. Bundy of the *Religio-Philosophical Journal*, himself a strong Spiritualist, has proposed to Mott a seance under "fraud-proof conditions," offering to loose the time and incur the expense of going from Chicago to Memphis for that purpose. Does he, dare he accede to the proposition? A letter from a gentleman in Missouri, says, speaking of Mott and those who are in company with him: "Every move they make indicates rascality!"

There is no use in trying to get the sympathy of Liberals for an exposed fraud like Mott, a man who has swindled thousands by making them think they were in communication with dead relatives, and it does not help the matter to say that Christians condemn these things. So far as Christians denounce fraud it is to their credit. So far as Liberals countenance it, it is to their disgrace. ANTI-FRAUD.

TAKE from the orthodox church of to-day the threat and fear of hell, and it becomes an extinct volcano.—*Ingersoll.*

Pious Correspondence.

A Letter from Deacon Joel Skidmore.

ZION HILL, N. J., July 20, 1878.

MR. EDITUR OF THE PAPER CALLED THE TRUTH SEEKER, *Dear Sir:* I hav for 10 days felt imprest with a feelin that it was my bounden duty to rite you a letter and to give you the truth as it is in Jesus. I hav seen 2 or 3 of your Infidle sheets, & I must tell you I think they are simply horrible. John J. Smith, who lives about a mile & a haf northeast of me, takes your paper and he has let me see copies of them 3 or 4 times. He thinks it is the greatest paper that was ever printed but I jest think it is the most blasfemusest sheet that was ever given man to read. I don't see how you dare to go on & talk the way you do. If I shood ever git so wicked as to talk & blasfeme the way you do in evry paper you print I shood expect that the grate God whos throan is above the clouds wood send down his thunderbolts after me & strike me to the erth. I shood expect evry minit wood be my last. It is a grate wunderment to me how it is the Supream Being allows such a man as you are to cumber the ground. If I cood be God Almity about haf an hour it is my opinyun that thare wood be no truth seeker nor truth seeker editur left to spread thare darkness over the minds of men & wimmen and turn soles from the true path of virchue & eternal life.

How can you go on & talk the way you do? I shood think your conshunce wood trubble you so you cood not sleep nor eat. Nabor Smith will hav it that you are the greatest man that lives. He says you have no fear for God, man, nor the devil, & I dont beleave you have nuther. If you had a little more feer before your eyes I beleev it wood be a grate deel better for you. You are having your day now, but let me tel you that a day of recknin is sure to cum, & then you will hav to anser for all your unbeleef & all the awful things you hav sed. I woodn't stand in your skin then for the best farm in Hunterdon County with a good team of horses & a new farm-waggin thrown in. It is my onest opinion that your chances for happines in the world to come are of the very slimmest character that can possably be imagined.

It makes my blood fairly curdle to read your sassy questions to God and your disbeleef in the Bible, as well as to read some of the letters which your frends rite you. O how much you all need the saving grace of our Lord Jesus Christ to save your benited soles from hell and damnation. You have preshus soles to be saved or lost, and I would that you cum to Jesus before it is too late & while his savin arm is stretched out to save.

Yes, I thought I would write you a good long letter & see if I cannot perswade you to depart from your evil ways & repent & turn to the Lord. You have too much talent to devote to the servis of the devil. He has a grate plenty in his employ without you, and I wood be so glad to see you devoting your time and abilities to a better purpus than you are pursuing.

My nabor Smith—we call him Captin Smith, for he had a company in the 9th Jersey regiment in the war—will have it that you are one of the most onest men that lives, he sez this is so becos you oppose the popular religions which have most all the welth in the country and the stile and influence, and take up on the side of onpopular opinions and advocate them in the face of all opposition when you know that the mass of people will despise you for it. I told him I had to admit that it was a pretty good test of onesty and sincerity, but still it duz not prove that your doctrines are true. A man may think ever so strong that he is rite and be wrong after all. You may say that rule will apply to me just as well as to you. Mebbe that is so, but you must remember I have the Bible on my side, and you go square agin it, and O that makes me feel so bad when I think of it that you do not accept that blessed book as the word of God. Wy, it seems to me it wood be ever so much better if you wood just embrace the truth and come to Jesus and beleev the Bible. I love Jesus and that good book so much that I want you to love them too.

I want you to understand that I have a very friendly feeling towards you, though you are so much in the dark, and, if you are willing to print this letter, I will follow it up with others, and will do my best to show you a better way than you are now persuing. Do remember that you have a preshus sole to be saved or lost, and, oh, why don't you try to save it? Do consider what a terrible thing it is for a sole to be lost. You had a grate deal better have no sole at all than to lose it. Now, Mr. Editor, if I can be of the least servis in helping you to save your sole, you shall sartingly have my ade free gratis for nothing. I believe you have a good big sole, but if you are so unfortnnate as to lose it, you will not be a bit better off than as tho you had the smallest, most diminutive kind of a sole you ever herd of.

Now, Mr. Editur, let me make a bargin with you. If you will print this letter in your paper, and give a Christian man like myself a chance to be herd in your columns, I will rite you a seriz of letters, doing my best to giv you the truth and keep you posted as to how the gosple flurishes in this neck of the woods. My wife, Sally, says you will not print a Christian letter in your paper, becoz, from what she herd me reed out of those papers which Captin Smith let me hav, she sez you don't believ much in Christians, and that you wood ruther print Infidle letters and peeces. But, sez I, Sally, I am going to try him once, any way, and I hav a notion that he is a fare man enuf to print a letter if it duz not talk just as he beelevs. And so, Mr. Editur, heer goes. I enclose a fifty cent scrip for your paper three months. I notis you say you will send it to new beginners three months for haf a dollar. That is good in you, and as times are so hard I will gladly avale myself of your good offer. I will take your paper, as wicked as it is, that long any how, and if you will print my letters, I will try and send you one every week if my work don't prevent, and I hope by that time I will be able to convert you and a good many of your heathen reeders, and, if I can do that, I shall not begrudg the time and labor. The value of a single sole is enormous, and if I can save even one it will be glory enuf for me. If after the 3 months are up, I like your paper, and I find there is some hopes of converting you and some of your reeders, I will send you 3 dollars for a hul yeer, and I shall pray evry day that you may becum converted to the truth.

I must tell you I am a farmer. I have 125 akers of tolerable good land, and it is paid for. I don't owe a cent on it and no man holds my note for a dollar and I have some munny on intrust. I don't want to boast but I will say I stand middlin fair in this community. I have been deacon of Zion Hill Baptist Church for more than 10 yeers and most evry body within five miles of this place will say that Deacon Skidmore's credit is A number 1, and that what he sezs is just about so. I was born and raised in this country and have always lived in this state. I married Sally Crandall 26 years ago and we have lived, thank God, middlin happy together sence. Sally is naturally a little spunky and wunce in a while her dander gets stirred up and she talks rather hasty, but I have lerned that if I keep still and say as little as possible than she soon cools down and in a little while is as kind as a kitten. In that way we manage to get along pretty well, I tell you. I discovered menny yeers ago that thare are menny worse wimmen than Sally Skidmore. She used to be right good looking, but hard work, baring children and increasing yeers has taken away some of her good looks, but when I remember all the good deeds she has done for me and my children she looks well to me yet. She has been a good mother and now she has a motherly look, and our Elder Goodly calls her a mother in Israel.

We have 5 children that hav grone up and two dide when little; the first one dide with the meezles and the other had the rickets and had a swelled hed. He was sick a long time but endured his suffrens with grate pashence. 2 of our grone children are boys and 3 are gals. They are all married but 1 boy and 1 gal. Our oldest boy married Phebe Dusenberry, they are farmers and live 5 miles to the south of us. They are both pious Christians and have 3 children already. Our oldest gal Sally married Stephen Goodrich, a young man from Monmouth County. He keeps a country store in a little village, and runs the post offis. My dawter Sally belongs to the Church but Stephen dont. He sez he dont see as church folks are any better than anybody else. He is a little in the dark yet. I pray for him wunce in a while. Our second boy aint married; he has gone to Callaforny and Collerado. He is in the mines and has done pretty well. I am afeard he is a little wild. He haint got no more religion than a bootjack. Our middle dawter Cynthia marred 8 months ago to a young man, Giles Studwell from Philadelphia. He is clerking in his father's dry goods store and has fare prospects. They have no children yet, but Cynthea rites her mother that they hav reson to expect one along by September. Our youngest girl Susan is at home with us yet, but I'm afrade we shall lose her before very long, for Samuel Craighead, son of Deacon Craighead, is sticking to her mighty close. He cums to see her evry Sunday nite, and they set up in the parlor til most Mundy morning, and I can see plane enuf that the gal likes him. If I do say it, Susan is one of the finest gals in this county. She is of middle size, but very trim; she has big, brite, brown eyes and long brown hare, and Sam sez her mouth is the prettiest and sweetest of any girl's in the hull country, and I think he ort to know. She teaches a class in the Sunday-school, but betwixt you and I the gal aint got any more religion than the law allows; she goes to meeting evry Sunday, but she sez she dont beleev any more of what Elder Goodly sez than she has a mind to.

It is hardly neccessary for me to tell you I am not a first class speller. When I was about 15 yeers old I had a bad spell with the hoopin-coff, and I hav been a bad speller ever sense. 15 yeers ago I was elected school trustee, and I was called upon to rite a notis for town meeting, and sum of the boys made a good deal of fun over my producshun. They counted 19 mistakes in spelling in it, but I didn't care a cent. They new what I ment, and that was all I cared for; and it is the same way now. If your reeders understand my meening it is all I want. If I dont spell according to the prevaling fashun its no matter. I think we need a spellin reform about as much as we do more greenbacks.

I hav lots of things I want to tell you but must draw to a close now. If I find favor in your eyes I shall expect to get a TRUTH SEEKER in course of a week with this letter in it. If I do I will take it for granted that you are disposed to let me rite again. Sally is almost afrade to hav THE TRUTH SEEKER come into the house and sez she will bet 3 quarts of buttermilk that if I reed your paper 6 months I will be nearer converted to your doctrine than you will be to mine. Time will tell. Susan sezs she will bet a dollar out of her butter munney that Bennett converts her daddy to be an Infidle. She would just as live I shood becum an Infidle as not. But, praise the Lord, that I will never do and will never be. My fathe is too firmly grounded on the rock of ages ever to be shaken by the storms of unbelief.

I subscribe myself truly yours, JOEL SKIDMORE,
1st Deacon of Zion Hill Baptist Church.

Communications.

Speling Reform Without New Leterz.

CRUELTY TO CHILDREN.

The crūel mokery which this tirant inflicts upon trustfūl childhūd iz not the leest ov the outrājez which the speling būk perpetrates. It beginz with the ferst leson in speling and never lets up throo the longest life. When the child haz commited tu memory the ferst and simplest task, b-a, *ba;* b-e, *be;* b-i, *bī;* b-o, *bo;* b-u, *bu;* b-y, *by;* he aut tu feel that he haz lernd sumthing, but he haz not. If the teecher pronounsez this silabl, "by," he cannot tel for the life ov him which "bī" he is tu spel, whether b-i or b-y; and he iz tu lern shortly that he iz still more at a los, for it may be b-u-y, or b-y-e, or b-a-y, az wel as b-i or b-y. He can cum within fore ov it after much labor. He haz lernd tu spel "ba," but he iz tu discuver soon that he duz not no which "bā," whether b-a, or b-a-y, or b-e-y, or b-e-i; and plane "bē" may be b-ee, or b-e-a az will az b-e; and "bō" may be b-e-a-u, or b-o-w, or b-o-a, az wel az b-o; and "bū" may be b-e-a-u, or b-u-e, az wel az b-u. Iz there eny uther tirant on erth hoo haz three, or fore, or five wayz ov dooing a thing, hoo inflicts a punishment for dooing it wun way when hiz caprees demanded anuther way for that particūlar occazion. Yet the child or the man hoo spelz "by" the rong way iz held in contempt—iz punisht for hiz ignoranz aul his life.

But this iz not the wurst. This unsuspecting pursūer ov nolege under dificultiz iz shure tu lern that he can never tel—never tu the day ov hiz deth, tho he becum the mōst eminent ov men—what b-o-w, or s-o-w, or r-e-a-d, or t-e-a-r, and meny uther combinashonz ov leterz spel, without rēding bakwerdz, or forwerdz, or both, tu gather from the conecshon what thay aut tu spel. He lernz by and by that sumtimez the tirant requires him tu uze a-i for plane *a* az in *jail*, but that a-i iz a substitute for *e* in *said*, and *i* in *aisle;* so e-o becumz *e* in *people*, *o* in *yeoman*, *u* in *pigeon;* and o-e iz *o* in *foe*, *u* in *does;* o-u-g-h iz *o* in *dough*, *oo* in *through*, *uf* in *tough*, *auf* in *trough*, *ou* in *plough*.

WHOT MAKES THIS SLAVERY POSIBL?

The slave hoo ōbayz a crūel master without suspecting that the exacshonz ar outrājus iz more tu be pitid than the more sensitiv and more sensibl wun hoo chafes under the outrage and resolvz tu be free and tu help utherz tu be free aulso. It iz therfore no compliment tu yoo that aul theze yeerz yoo hav bin reqūired tu expres the long sound ov *o* in more than twenty wayz, and yet neether new it nor cared for it. It iz such stūpidity that makes slāvery posibl. It iz tu caul yoor attenshon to such outrājez, and thus, if posibl, tu enlist yoor simpathy in behāf ov thoze hoo intend tu be free, that I hav chozen this theem for yoor considerashon, tho fūly aware that sum ov yoo wil continue tu hug yoor chanes az ov ōld, and probably ēven make an effort tu defend and approv the exacshonz ov yoor master. And now so insensibl ar yoo tu yoor one [own] sufferings, that it iz nesesery tu giv yoo proof ov this before yoo wil beleev that yoo hav ēven bin so treeted. Ferst, ther iz plane *o*, then ther ar o-h and o-w-e for ō alone; then yoo hav o-w in *blow*, o-l in *folk*, k-o in *know*, o-o in *door*, e-w-e in *ewe*, o-e in *foe*, e-a-u in *beau*, h-o in *ghost*, e-w in *sew*, o-u-g-h in *dough*, w-o-l in *wholly*, w-o-e in *whole*, o-a in *coal*, e-o in *yeoman*, o-l in *roll*, o-u in *court*, w-o in *sword*, a-u in *hautboy*, and probably several utherz which doo not now occur tu me. And nerely the same may be sed ov the different wayz ov expressing the soundz ov the uther vowelz. Iz it eny wunder then that no man but a wurd-bilder in the printing-offis can ever lern tu spel our language, and that not wun in a thouzand ov ēven wurd-bilders ever so lernt it az tu be able tu dispens with the speling-būk, tho thay hav dun nuthing els than spel for forty or fifty yeerz?

I OPPOSE the Church because she is the enemy of liberty; because her dogmas are infamous and cruel; because she humiliates and degrades women; because she teaches the doctrine of eternal torment and the natural depravity of man; because she insists upon the absurd, the impossible, and the senseless; because she resorts to falsehood and slander; because she is arrogant and revengeful; because she allows man to sin on a credit; because she discourages self-reliance, and laughs at good works; because she believes in vicarious virtue and vicarious vice—vicarious punishment and vicarious reward; because she regards repentance of more importance than restitution, and because she sacrifices the world we have to one we know not of.—*Ingersoll.*

Letters from Friends.

COURTESY IN DISCUSSION.

MR. EDITOR: A correspondent in the last issue of THE TRUTH SEEKER writes: "Oh is it not deplorable that such men as Abbot and Underwood should suffer themselves to be *overrun by popular prejudice, and actually go back on their word and principles*"

Among the readers of all papers, there are undiscriminating, censorious persons who are ever ready to denounce any individual who dares to dissent on any subject from the editor. In the ranks of Liberalism there are persons who are so narrow in their range of thought, and so much under the influence of orthodox teachings, that they have only to learn a man differs from them on some of their pet notions, when they are eager to cast some reflection on him, or apply to him offensive epithets. But I am sure, Mr. Editor, you do not consider it necessary in order to sustain your position to publish from that class of persons false and slanderous statements (like the above) in regard to advocates of Freethought who, unable to concur with you as to the desirableness of the total repeal of the law of 1873, yet with no less honesty or independence maintain that the law should be modified so it can apply only to the publishers and venders of nasty trash that all decent people unite in condemning. Many of the readers of THE TRUTH SEEKER favor modification rather than repeal, and signed that petition with the desire for modification only. And such is the position of Liberals by thousands and hundreds of thousands in the United States. Are they "overrun by popular prejudice"? Do they "go back on their word and principles"? It would be well for writers like the one from whom I have quoted to confine themselves to facts and arguments pertaining to the subject on which they wish to express their views, and not descend to illiberal and untruthful sentiments in regard to those whose views differ from their own. But when letters are received reflecting on the moral character of co-laborers whom I recognize as honest and honorable men, my method is not to send them to *The Index* or any other Liberal paper for publication, but to consign them to their proper place—the waste-basket.

B. F. UNDERWOOD.

REMARKS.—Mr. Underwood's strictures are very just. The sentence he quotes is objectionable, and it found a place in our columns by escaping our notice. We, perhaps, are not always as careful as we should be with some communications that are admitted. Here we have an instance in point. We have not the slightest doubt that Mr. Underwood is strictly honest in thinking that the Comstock laws of March 3, 1873 are necessary to prevent vile trash from being published and circulated, but he is simply mistaken. That class of literature, as we have before shown, was effectually suppressed before those laws had an existence, and they have not been used in any such case. They have chiefly or wholly been used to oppress worthy people like Dr. E. B. Foote, E. H. Heywood, and others. Those who can see any good in the Comstock laws, either in the conception of them or in the way they have been administered, have a perfect right to defend their opinion. But for our part, we fail to see that a mawkish fear of indirectly favoring obscene publications is the highest incentive that may actuate a human being.—[ED. T. S.]

CORVALLIS, BENTON CO., OREGON, June 23, 1878.

D. M. BENNETT, *Dear Sir:* I do not know but that I am a little behind in paying for the matchless TRUTH SEEKER. Therefore find a post-office order for three dollars. I think it is likely that I am the oldest subscriber you have on your list; if you have an older one, he or she will have to be more than eighty-five and a half years old, for I was born on the twelfth day of January, 1793. JOHN GRIMSLEY.

NAPLES, ONT., May 17, 1878.

D. M. BENNETT, *Dear Sir:* I enclose fifty cents in stamps for a package of your tracts and leaflets. This man I am sending these to is very poor, but he is doing all he can. He is the only missionary in his locality. The Church gives me the credit of breaking up the revivals here last winter. They say they cannot get a paying number to join, and think I am in a very mean business.

This man had a dispute with a minister about Christ descending into hell, the minister denied it. Could you send him the reference. J. W. Price.

[It is in the Apostles' Creed. See Acts ii, 31.—ED.]

LINCOLN, NEBRASKA, July 13, 1878.

FRIEND BENNETT: I expect to be present at the Watkins Convention, and after it is over I propose spending a month or two in New York and New England, during which time I should be pleased to address Liberal Leagues and other Liberal societies. I should esteem it a favor if you would make this announcement through THE TRUTH SEEKER. Some of the subjects on which I am prepared to lecture are:

The Devil Worshipers of America.
The Spiritual Bankrupt Act.
Armageddon.
The Reign of Law.
The Positive Side of Liberalism.
The Loom of Life.

Societies wishing my services may address H. L. Green, Esq., of Salamanca, New York, or W. E. Copeland, Lincoln, Nebraska. Yours truly, W. E. COPELAND

GALVION, O., June 27, 1878.

D. M. BENNETT, *Dear Sir:* If my mind serves me right, it is time for you to hear from me again. Enclosed find one dollar which you will please apply to my subscription to THE TRUTH SEEKER. I am glad that you are so liberal as to accept the subscription price for your paper in installments, as it will give many a chance to pay for it who could not well spare three dollars at one time.

You have many books in your list for sale that I am anxious to procure, but, for the present, mortgages, and discretion, say not now. You may however book me for "The Champions of the Church," which I will order as soon as I can well do so. THE TRUTH SEEKER is the first Freethought journal I ever took. I am not only pleased, but fully satisfied with it, and since the *Age of Reason* has committed suicide, and *The Index* is following in the same ignoble path, and so long as D. M. Bennett is editor of THE TRUTH SEEKER, I think I shall become a life subscriber. I wish you could afford to make a standing offer to let new subscribers have THE TRUTH SEEKER three months for fifty cents on trial. I think by so doing, your friends could in a few years swell your subscription list to a hundred thousand. There are thousands of liberal thinkers in this country that do not know of such a paper being published.

Respectfully, WM. R. DAVIS.

THE WATKINS CONVENTION.

The speakers who are to address the Watkins Convention, who have not already done so, will please send me the title of their lecture.

ADVERTISE THE CONVENTION.

Every friend of the Watkins Convention is requested, at once, to see that a notice of it is published in the local papers where he or she resides. Some forty able speakers will be present. H. L. GREEN.

PLEASANT LAKE, IND., July 19, 1878.

Passed to the land of souls, from this place, on Friday, 19th inst., the spirit of Mrs. Nancy S. Vanauken, consort of J. H. Vanauken, aged 63 years and 7 months.

Sister Vanauken has been a life-long disbeliever in the popular religions of the day, and she and her husband, and, indeed, all the family, have been known as Atheists. They have lived together forty-seven years, raised a family of eleven children, all of whom are living and ministered to her in her last sickness, except one, who had been killed by lightning a few years ago. They regard it as a little remarkable that the birth of her spirit occurred upon the very hour and anniversary of this deceased son's birth into earth-life. Notwithstanding her disbelief in popular whims, she was a woman so distinguished for her kindness and utter unselfishness, as to have no enemies, and many friends. There were about twelve hundred persons at the funeral, and it is unnecessary to say that the services were conducted without prayer, or even a chapter from the Bible. Words of comfort were spoken by Bro. Wilson, of Auburn, Ind., and the writer. D. W. HULL, M. D.

DANSVILLE, INGHAM CO., MICH., July 7, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed find fifty cents, for which please send THE TRUTH SEEKER to Cephas Smith, Stockbridge, Ingham Co, Mich., for three months, as per advertisement in your last issue. I have made some effort in this place to procure subscribers for your paper. In some cases hard times and the want of money is the excuse, but in most cases it is the want of sufficient back-bone and the necessary moral courage to face Mother Grundy and popular theology, or, in other words, to get out of the groove in which the popular world moves.

My advice to Abbot & Co. is, hereafter, when they write or speak on the subject of Liberalism, that they be very careful how they touch or handle the obscenity subject. Don't, gentlemen, advise your readers and hearers to come out and be full-fledged Liberalists; just tell them to keep a little of old superstitious orthodoxy on their plates; it won't do, gentlemen, to give the people a full, square meal of Liberalism. But then, all of those objections against the broadest liberty for the press, free thought, and the expression thereof, is only applicable to our ungodly neighbor. O, no, we don't need it; we don't need any restraint, but the rest of the world do; and it won't answer to give them the privilege of writing and speaking their best thoughts, without first keeping an eye on the key to the popular pulse. So be careful, Brother Abbot, and when you write for the press, or speak from the rostrum, don't meddle with those beautiful declarations in the Bible that treat so plainly on subjects that if a tithe of them were contained in any book of modern times it would send the author to jail, without judge or jury, if Comstock & Co. and his backers could have their way about it. But go ahead, Brother Bennett; don't yield one jot or tittle in your strict adherence to the necessity of unconditional repeal of the odious and abominable Comstock laws, so called. I have long since learned that the great majority of mankind act more natural when not restrained or coerced, than otherwise, consequently the real manhood and womanhood is more easily reached, and sooner developed, than when under severe restraint.

Yours for the entire repeal of all the odious and hellish laws, of whatever name, that restrain or restrict the broadest mental freedom. E. J. SMITH.

WEST POINT, IOWA, July 17, 1878.

D. M. BENNETT, *Dear Sir and Bro.:* I am very sorry that some of our great lights in the Liberal ranks have taken the position and pursued the course they have in regard to the petition you had the goodness to have circulated for the repeal or modification of the obnoxious Comstock laws. There has nothing happened to the progress of the Liberal cause, and liberalism generally, so detrimental as this. The attack made upon you, the petition, and those who signed it, by Mr. Abbot, was entirely uncalled for and ill-advised—a most wanton and shameful attack—one that will redound to the discredit of himself and those who have rallied to his support.

By rallying to the cultured editor's support, they may comfort and console him in his humiliating mistake, but they will as assuredly ditch themselves, with all on board that train, provided they persist in defense of one so lost to honor. I venture that the greatest mistake that any of them has ever made, and the most detrimental to the Liberal cause, and the high position they have enjoyed in the liberal and scientific ranks, is the position they have taken in regard to the petition, and the insult they have given to those who signed it. I presume there was not a man in America who admired our able champions more than myself; but, like all their admirers, I admired them for their ability, honesty, and true liberalism; and I would just say, for the benefit of those who suppose that most of those who signed the petition were ignorant of what they were signing, that in my opinion a greater mistake was never made. For my own part, I carefully read every word of it over and over again, knew its contents perfectly, and fully indorsed every word of it, and I am not in favor of obscenity any more than Mr. Abbot; and it is a gross insult to me and every one who signed it as I did, knowing what it contained. I circulated the petition in my town, and I can say, of a truth, that I never circulated a petition before that was so carefully read and considered, and which I was so often called upon to explain, as the one under consideration. No, it is a bold assumption of Abbot's that it was generally signed in ignorance.

When a minister is enshrined in the hearts of his congregation, or a physician in the hearts of his patrons, he is pretty safely ensconced, no matter what he may do; but not so with a Liberal leader, and I am glad it is so, for the great cause of liberalism and humanity. The position they occupy in our ranks will depend upon the correctness of the positions they take in regard to the well-being and rights of mankind. While we admit the ability of D. M. Bennett, we admire him more for his honesty and fairness than for anything else, and while he remains so he may expect the hearty support of all good Liberals; but with all our admiration of him, let him prove dishonest or recreant, and he is adjudged and condemned at once. There never was such a tribunal as the Liberals of the civilized world at the present time, without the religious dogmas and superstitions of the past and present; they denounce dishonesty and hypocrisy of every kind. Those who have arrayed themselves on the side of Abbot, in his denunciation of the petition, and those who signed it, have done more to retard the progress of the Liberal League and Liberalism in the West than all other things combined. A more fatal mistake could not be made than to suppose the majority of Liberals ignorant. They are, as a general rule, persons of more than average education and intelligence, and they sit in judgment upon everything that comes to them through the Liberal press; and depend upon it, the judgment rendered in every case will be wonderfully correct and damaging to the dishonest Liberal, no matter what his position may have been in their ranks heretofore. We, with the deepest regret imaginable, hate to part company with those we have so much admired, but when they differ from us, we differ from them; and while we grant them perfect right to their opinions (honest or dishonest though they may be) we cannot and will not indorse them, or those who entertain them, nor give them our support. The first thing for us as Liberals to do, in my opinion, is to utterly rout dishonesty and hypocrisy from our ranks, and then, if possible, keep it out and maintain our position by an unswerving fidelity to truth, and a moral courage invincible.

To seek patronage through popular opinion, contrary to our own convictions of truth and justice, is cowardice—a thing Liberals, as reformers, should never be guilty of.

I greatly admire T. C. Leland's scathing review of Abbot's course. He has vindicated you in the most able manner. I admire anything and everything that comes from his pen; and Mrs. Slenker is another whom I admire very much. I admire her brave, honest, Quaker style—perhaps partly because I was born and raised a Quaker myself.

A LOVER OF JUSTICE.

HOW CAN WE SUSTAIN OURSELVES ON THE OBSCENITY QUESTION?

NORRIDGWOCK JAIL, MAINE, July 20, 1878.

BRO. BENNETT: I believe my name has never graced or disgraced your pages, but if you please, now the iron is hot, I will strike. I am surprised (if there is anything surprising in this age of the world) to hear a man deny the right to send any publication through the mails or otherwise. If we acknowledge the right of legislators to prohibit the sending of any kind of reading matter through the mails, we are floored at once. In the language of H. C. Wright, "The authority of each individual soul is absolute and final in deciding questions as to what is true or false in principle, or right or wrong in practice; therefore, the individual, the Church, or the State, that attempts to control the opinions or the practice of any man or woman, by an authority or power outside of his or her own soul, is guilty of a flagrant wrong." In the language of my esteemed friend George C. Waite in the *Crucible*, "The discussion by so-called Liberalists in regard to what obscenity *is* and what *shall* and what *shall not* be suppressed from circulation as obscene is absurd. Who is to judge what is obscene—Mr. Abbot, Mr. Comstock, or some one else? To admit the right of government to suppress what some person or persons think obscenity (whatever that may be) is to deny the right of private judgment in morality. To say that one *shall or shall not read* or circulate what Mr. Abbot, or Mr. Comstock, or any one else, *regards* as 'obscene' is to suggest a censorship of thought, and impose your opinions upon others as law. Therefore, if we respect 'liberty,' we must make a square issue; all publications whether 'obscene' or not should be freely read, that the people, and not intrusive intolerants, may judge for themselves what is right and needful. What grander work is there first to do, than to establish the freedom of thought, speech, press, or mails, that obscenity as well as charity be openly discussed and acted upon by the people themselves."

I deny the right of any one to say that I shall circulate through the mails, be it obscene or otherwise. Reformers are fritting away their time, giving the enemy great advantage in allowing for one moment that we shall not have the same right to send obscene matter through the mails or otherwise, as the so-called purest reading matter in the world. I demand freedom, just the same freedom to do wrong as to do right, just the same freedom to sell rum as to sell bread. Anything short of this is no freedom at all.

SEWARD MITCHELL.

PARIS, TEXAS, July 15, 1878.

MY DEAR FRIEND: The "Champions" came to hand all right—not even the corners of the beautiful binding injured in the least. I am much pleased with the work; every Liberal should own it. We are so often reminded of what Christianity has done for the world that we ought to be well posted in the contents of this beautifully gotten up volume, in order to know "both sides of the shield."

The value of your work cannot be estimated. May you live to a ripe old age to strike for humanity and the right. I do sincerely hope orders may come in abundantly and quickly for this new and valuable book. Free thinking people ought in every way possible to add to their stock of knowledge. They will find the "Champions of the Church" a perfect encyclopedia of its kind, written in pleasing style, printed in good type, and bound nicely and prettily.

I have all three of your books, "The Sages," Lord Amberley's, and this last, "The Champions." They are a library of themselves. With these, Graves' "Sixteen Saviors," and a half dozen other choice works on my table, I have no fear of the world, the flesh, the devil, and man-made gods. How often I think of you at your labor. I cannot conceive how you do so much. Do you still live the self-denying, economical life you and Mrs. Bennett were leading when I was in New York? I think of you in that little narrow, one room, as two birds in a cage. Yet, with all its narrowness, littleness, oneness, and severe economy, how pleasant you and Mrs. B. made it. It was one of the sunniest pictures I placed in Memory's hall during my eastern trip from the blue Kennebeck to the historic Potomac.

How much I wish I could have yourself and lady here with me one week. The rest would do you good, and the fresh prairie breeze would strengthen you, soul and body. You Northern people think of us, down here in Texas, as a very sultry set, but if you could step into my cool, shady rooms this afternoon you would just lie back, and not even bother with a fan. I never suffer here with heat as I used to suffer in New York, Philadelphia, and Washington. Texas is a good country for "get up and dust" people, if some of its pious ones are hard on the "Infidels." I shall never forgive the inhuman outrage to that high-toned and honorable gentleman, Dr. Russell. His persecutors ought to have had a prominent place in the "Champions." Wishing

you health to pursue your arduous labors in putting down error, I am yours truly, HENRIETTA L. BUCKNER.

[We thank our kind friend for her good words about our new book, and for her kind remembrance of us. We have to inform her that we are still occupying the same rooms as when she was here two years ago, and have taken one additional room. When we enlarged our paper and increased our book work we had to have more room for the printers, and were compelled to take the one we used for a dwelling-room for business purposes, and took another in the same building for our dwelling-room. We would be very glad could our Texas friend look in and see us.]

SILVERTON, OREGON, July 1, 1878.

DEAR BROTHER BENNETT: I positively must and will write to say a few words. The T. S. seems to grow better every week—never missed but one copy since its first issue, and that you replaced fourfold. I always distribute copies where I think 'twill do good, but it goes like pulling *sound double teeth* to part with them. Oh! how fearfully Materialistic Infidelity is spreading, is the cry of the Church, for very few ever come back from its fold. Being a stranger here, I stump every man I meet to know what his religion is, and about twelve out of thirteen new-comers answer, Well, the big church. Then we drop into a chat about god (I always write it now with a little g) and "sich;" one or both of us have read THE TRUTH SEEKER or *Investigator*. We first give Tony hell! and, for the last *month* or six weeks, fling a small chunk at Abbot, overhaul the Bible, the preachers, then have to brag up those two preeminently the most fair, honest spoken, gentlemanly editors (Seaver and Bennett) the world ever produced. I always begin by reading the letters from friends, which is one of the best features of the paper, as it is distinctly *our* views, and is also a means of finding where Infidels are living and how to find them. Every few weeks I get or send a letter to some of them. The "Interrogatories" show us what you are thinking about, and set us to thinking. Our gentlemanly, scholarly devil gives us a magazine of useful scientific *facts*. Simon Christianus takes a peep at the credulity, absurdity, and thinness of theology (I am not going to say anything about Sister Slenker, because every one else does).

T. C. Leland is the champion crack shot that kills every shot—no blanks. Brick Pomeroy, when he began organizing greenback clubs, issued a circular to those proposing to start a club to elect for trustees men known to be radical, loquacious, combative, uncompromising, and persistent greenbackers and anti-monopolists, and the club would be assured of success, and he was right, as Brick nearly always was on those subjects. If ever the devil plotted against Christianity, it was when he moved Anthony to try to attack the trustee of American Freethought, D. M. Bennett. It was a deep, dark, and (to orthodoxy) a damnable plot. Jah's big dog, Tony, never met his match before. Now he has put his foot in it, got well crushed and mutilated, no one seems to be afraid of him any more. I have seen a notice of him in more than a dozen different papers since that big petition came up before Congress, whose editors had never heard of him before, and I have the first one to see that did not roundly condemn him as a sneak and spy, low-born, dirty, contemptible, and inhuman. Stick to him brother, like a bull dog to a rat, until he stops squealing. Am sorry you had cause to quarrel with Abbot, but you are right, and defended us in a way that all approve of, and with words that have no double meaning. A. S. KINSER.

HYDE PARK, PA., July 15, 1878.

D. M. BENNETT, *Dear Sir:* Enclosed find two dollars. $1.30 to pay the balance I owe on "Champions." I am highly delighted with the book. It is a scorcher on the orthodox Christianity of to-day, which it is claimed mankind have been so much benefited by. Yours forever in the cause,
J. F. GREEN.

WESTERVILLE, OHIO, July 12, 1878.

D. M. BENNETT, *Dear Sir:* I find that it is time for me to renew my subscription for THE TRUTH SEEKER. Enclosed find three dollars for which please send me the paper another year. It may be necessary to change the address often, but wherever I go I want your paper to follow me. It is a glorious sheet. The only fault I can find is its quarrel with other papers. Do not notice the efforts of *The Index*, and such contemptible organs as the *Age of Reason*, and THE TRUTH SEEKER will remain as it has been since I have known it—the best of them all. Do not fight an enemy who is beneath you. CHARLES N. MARVIN.

CLARION, IOWA, July 13, 1878.

FRIEND BENNETT: In THE TRUTH SEEKER of June 29 W. H. Beard's communication contains one sentence that would make an excellent text for some of your lady correspondents, and I verily expected to see it handled to good purpose in your next issue. Wake up ladies, and let us hear from you through the T. S. He says after giving old Simon Dale his due, that the Newburgh child "was robbed of her virtue, of all that makes a woman a gem of loveliness and beauty," and then and there leaves the poor child to perish under the heel of our exquisitely respectable society, without one cheering word of hope. Although Christ treated the woman—not a mere child, but an adult woman—very differently, saying unto her, "Neither do I condemn thee, go and sin no more," his professed followers unite in driving her to suicide, or worse still, to the brothel. The latter in our large cities is kept full to overflowing by just such encouragement as friend Beard gives that little girl. He surely did not mean to join Dale, and crush her beyond the hope of resurrection. Will some one please give us a good article in this paper upon that text?
H. BROOKS.

ROCKFORD, ILL., July 1, 1878.

D. M. BENNETT: Many thanks for the kindness shown me and the cause I so much love, by giving my letter a place in THE TRUTH SEEKER. I feel assured that there are thousand of the readers of your valuable paper who would rejoice to see the philosophy of Spiritualism eliminated from the dross and cobwebs of ignorance and superstition into which some of its more ignorant and uninformed followers have in many instances and localities cast upon it, thereby causing it to be misunderstood and evilly spoken of. Yet a large portion of this class of professed Spiritualists are as ignorant of the noble and inspiring teachings of spiritual philosophy as the most unlettered Catholics are of the doctrines of the Catholic Church, some of them having never advanced any farther than to have attended a circle or two, and, may be, heard a few raps; or perchance they may have had some medium give them a few tests, and presto, immediately they are full-fledged Spiritualists. They know all about it, and fall to teaching it like a Methodist convert. This class of believers is a hindrance to its prosperity and are like the camp-followers of an advancing army. Spiritualism (as well as all other phases of unorganized Liberalism) is more cursed with this class of uninformed followers than any other ism that the world has ever known. This state of things is largely owing to its unprecedented growth during the few years of its existence and to its not organizing societies for education and improvement. And the natural consequence of this state of affairs is that we as Spiritualists have to stand the opprobrium of both orthodoxy and Materialism. We are in the condition of an army under a cross fire—an enemy on both sides. I do not complain of this, but in some respects I am rather glad of it, hoping that it will eventuate in driving our forces together. But it is hard to be misrepresented and falsified without having a fair and impartial hearing, and I am glad that THE TRUTH SEEKER is open to give all sides a fair showing. It is perfectly right that all public mediums should give investigators of the phenomena a fair chance to test the genuineness of their mediumship, provided that in giving such tests, they are not required to suffer torture, or endanger their own health and personal safety, and the spirits desirious of using them as a medium of communication—if they are intelligent and truthful spirits, for I do not consider all spirits out of the physical body perfect or truthful, any more than spirits in the body are perfect and truthful—ought to be willing and anxious to have them thus tested. But in my opinion the fault of false mediumship does not rest entirely with the mediums.

It doubtless is often the case that those who go to mediums for communications and tests are untruthful persons themselves, and as a natural consequence attract to themselves untruthful and lying spirits, and when such spirits can get control of an organism for communication, they would be very likely to deal in falsehood and deceit. And again, many inquirers are very anxious to have the future unveiled to them, and it is very questionable whether spirits out of a physical body have a much more extended knowledge of the future than spirits in the physical body—for if this were so, it would put an end to the law of progression which Spiritualism so beautifully teaches—and this often leads them, through an over anxiety of the medium to please and give satisfaction to the sitter, or from a tendency of the spirit controlling to deal in predictions in regard to the future, to get false communications in reference to coming events. And notwithstanding they may have received good and reliable tests of the presence of a power or knowledge outside of anything that they themselves may have possessed, or the medium with whom they may have been sitting has possessed, yet because the predictions in regard to future events failed to become true, they have been led to denounce all mediums as frauds and humbugs. I do not profess to be a medium, and consequently only speak as a layman on this subject.

The philosophy of Spiritualism and spirit manifestation, and its beautiful teachings in reference to the present and future life, appear to me to be rational and natural. And I hope others may be led into an investigation of the matter for themselves. It embraces matters of vital importance to every one of us, which it were well to look into, and if rightly understood, I think that it will show us the utility of proper living while here in earth life in order that we may be the better prepared to enjoy life in the myriads of ages to come. I remain as ever, an humble inquirer after the truth, F. F. FOLLET.

P. S. BRO. B.: I hope and trust that this may fall into the hands of some poor struggling, doubting, soul, and that he or she may be encouraged to struggle on, living up to the light that is given them, and by so doing be lead into broader fields of light which will be sure to come. It is inexplicably true that we are not all so constituted as to be able to receive personal evidence of spirit presence, notwithstanding that they may be around every one of us a good deal of the time, yet if we would give more attention to the slight manifestations that we get, our powers of preception would increase. I know it has been so with me. F. F. F.

BELLVILLE, ILL., July 4, 1878.

EDITOR TRUTH SEEKER, *Dear Sir:* I have been a reader of your valuable paper (which I take from Deulinger and Russell, book dealers who subscribed for it at my request,) something over two months, and I am highly pleased with it. It treats each and every subject impartially, giving its readers an opportunity of reasoning from both or from many views presented, and by doing so it has made many friends to the Liberal cause, which is that of justice and equal rights to all, and which I must say is not the orthodox motto; hence it is wrong, for in my opinion, where justice is excluded, wrong predominates. Why have not I and why has not THE TRUTH SEEKER, or any other Liberal sheet, the same right to give our opinions of a Deity or of a hereafter as our pious neighbor has, without being bellowed at by a self-righteous community of unreasonable bigots, who hurl at us between their teeth with a vengeance, the words, Infidel, Atheist, Scoffer? Why have we not equal rights of opinion with them, without being viewed by our long-faced, sanctified, chicken-eating neighbor as a "vampire," or something equally horrible? Why speak of such Liberal sheets as THE TRUTH SEEKER, *The Investigator*, and many others I could name, as "even dangerous to be handled with tongs?" The orthodox religion in this century, as far as I am aware, has not had persons to contend with who resorted to the laws of the United States in order to crush it out of existence. Is it not true on the other hand that they have used every dishonorable means their sneaking natures could devise, embracing Comstockism (which is one of their *filthiest* resources), to prevent liberty of speech and free thought? Upon a candidate petitioning to join the Y. M. C. A.'s, I would like to be informed if he is handed one of the laws of the society in question to peruse? I refer to the "Comstock laws."

But in their very teeth has not our cause been gaining nobly, under the very eyes and upturned nose of the Church? What believer in the "blood of the lamb" will dispute it? Does that not confirm that "right is might?" Is anything right when it is proven to be false? Is it worth upholding under such circumstances? Is it true that those who obstinately assert for facts that which has been proven untrue, I say, are they the promoters of truth and justice, and are they the right persons to train young minds? Is religion of the present day, or has it *ever* been, anything different from a fear of some supernatural being supposed to be capable of creating or demolishing anything in existence merely by his will? Has that supposed being ever given any sign to which we, the present generation, can testify by our knowing it positively, undisputably, on account of having seen it personally and knowing it to be real, a fact known to us by our natural senses? Can a human being credit as true anything contrary to the convictions of the supreme court of his own conscience? Why does Christianity despise science and investigation, and in fact everything calculated to enlighten us in regard to ourselves, the position we occupy toward each other as human beings, and to the universe in which we have our existence? Is it not because their myth would, under science and investigation, vanish as smoke before a gale? Is not their desire to hold it (their myth) a superstitious dread instilled into their minds, caused by having been brought up and taught by superstitious and God-fearing or ignorant teachers, or ignorance in *them* to the exclusion of reason? Has any of the teachings of the book called Bible shown any example of mercy or justice? Is what it teaches justice? Is it Christian mercy? Was it Christian justice or mercy to persecute and harass beyond endurance a lady who had the welfare of the human family in mind, who wished to promote health and make us wiser of ourselves, by causing printed pamphlets or books to be sent through the mails and to be distributed among honest and truth seeking people, I ask, was that Christian mercy? That is a sample of what we expect to see in the future, as an outgrowth of the Y. M. C. A.'s, or the S. F. S. Vice. Small thanks if they have no better to offer.

In conclusion, allow me to say that if Christians would read scientific works and give a little more time to investigation instead of swallowing mythical tales as a matter of fact, they would soon be convinced of the true state of things as they really are. That to doubt is not to be damned, but to the contrary, it is the forerunner of an intelligent and happy mind. I am glad there are so many of the opposite sex engaged in this work. Such ladies as Mrs. Slenker, Mrs. Chase, Mrs. Besant, and others are doing a good work, and may they and every one in the cause of liberty continue to prosper as long as our freedom is in danger of insults from or of being imprisoned and shackled by the chains of orthodox superstition. Go on Mr. Bennett with your good work, you are sure to prosper. I would like to say more but perhaps I have already imposed upon good nature, so I will close wishing you to ever remember me, Yours for truth, liberty, and free thought, J. W. M. ESLAMAN.

A Letter from E. H. Heywood.

EDITOR TRUTH SEEKER: Will you give place in your columns to a brief statement of the leading facts contained in the enclosed letter from E. H. Heywood, published in the *Investigator?* The Liberals throughout the country are under many obligations to you for the attitude you have taken with regard to the Comstock law. According to the Christian standard of morality, religion is its strongest safeguard, therefore the *Index*, *Investigator*, and TRUTH SEEKER, and I may add the Spiritualistic journals, may, by some new interpretation of the law, be construed into immoral and obscene publications, and then, if not before, there will be a great awakening among the advocates of "modification."

In view of the fact that the daily papers represent our friend, Mr. Heywood, to be in the receipt of a "bushel of letters every week," will you permit me to make this practical suggestion to his correspondents, viz., that they accompany with their friendly inquiries a postage stamp, in order that their response may not tax his already depleted purse. Yours sincerely, LAURA KENDRICK.

CELL 52, THE JAIL, DEDHAM,
July 19, 1878, Y. L 6.

DEAR MR. SEAVER: I am under obligations to you and Mr. Mendum for many noble words and deeds in many ways. It was very kind of you to insert gratuitously a notice of our house in Princeton, and we expected that all would go on well there; but *my own brother*, S. R. Heywood, of Worcester, an Orthodox capitalist, has foreclosed the mortgage, and advertised the house to be sold one week from to-day, July 26th! Although he has been very kind to me for twenty-five years, financially, he came here to this jail June 25th (*the first voluntary step he had taken towards me during eight months of trial and anxiety*); he came here to ask *me* to *assist him* to put my little children and their mother into the street even sooner than the law would allow him to do it! My friends wish to buy in the house and save a shelter for my family. He is trying to prevent it! Representing the religious bigots in Worcester, Plymouth Church, who broke up Prof. Denton's meetings in Mechanics' Hall there ten years ago, he wishes to colonize a set of them in our house to riot in prayers and psalm-singing under that roof consecrated to liberty and progress!

Worse than this, he refused to be present at my trial in court in Boston, saying that he would not be seen "with the crowd," referring to the friends of liberty who stood by me there. He is not ashamed to be seen with Comstock, Cummings, Clark, and Clifford, the enemies of freedom! He thinks my sentence "light," and he boasts that if I would "confess," "pocket my chrochets," "quit reform," and "behave," he (through Messrs. Hoar, Rice, Devens, and others, Worcester men) "could have me out in forty-eight hours." With one hand he thinks he, unless I will "confess," can close the avenues of approach to President Hayes; with the other he rudely, and needlessly, and mercilessly, thrusts my family into the street in Princeton! Naturally a kind, generous man, *religion* makes him now savage and cruel. The only one of my creditors who has not treated me in a fair, generous way, *he, my brother*, is the one who, "for Christ's sake," tortures me with anxiety about my family, and from whose approaching footsteps my little children flee in terror!

It is dreadful to have to state such facts about one's own brother, but it is my duty to do it, and you are at liberty to read this in your public meeting, and print it in the *Investigator*. You may remember that in January, 1875, at the Paine Anniversary, the reporter of the *Herald* accidently gave my speech as from "S. R. Heywood of Worcester" (then three years House member of the Massachusetts Legislature, now willing to be Senator) and that my brother rushed to the telegraph office in great alarm, sending a dispatch to the "religious" editor of the *Herald* to say that he was no such Infidel!

I am glad that you are to discuss in Investigator Hall "The Battle of the Boyne," and to see that you, as usual, are on the side of liberty. The City Government of Montreal is disgraced, beyond words to express, by its cowardly and treacherous action and inaction in the recent issue.

I am quite well. The heavy dose of "law and order" they gave me has not made me either sick or penitent. Love to all. Truly yours, ever, E. H. HEYWOOD.

P. S.—If my brother will allow us a fair chance, we can save the house; naturally an honest, able man, he may yet come to a humane sense of the situation. If my creditors will be patient, they will all get their pay in full. Devoted largely to reform for twenty years, I have also done much other business, have always paid one hundred cents on the dollar, and always intend to do so. E. H. H.

Apple Blossoms.

The orchard grass is sunshine barred,
And starry-white upon the sward
The pretty daisies lie;
I rest beneath a mossy tree,
And through its waving branches see
The sapphire of the sky.

I feel the balmy breeze of May
Soft blowing down the grassy way,
And in the boughs above
The little birds break into song,
And praise in thrilling strains and strong,
Spring's halcyon days of love.

The apple blossoms fall around,
And fleck the daisy-checkered ground
As breezes softly blow;
I stretch a lazy hand aloft,
And grasp a cluster silken soft,
Like rosy-tinted snow.

I look at every tender leaf,
And marvel why a life so brief
To such sweet things is given;
Why not for them a longer space
To blossom gayly in their place,
Beneath the summer heaven?

Why not for them a longer time
To feel the sun at morning prime,
To see the moon at night?
To quiver by soft breezes stirred;
To listen when God's morning bird
Sings heavenward his delight?

Ah me, my heart! it must be so.
The blossom drops that fruit may grow;
The sweetness of the flower
Dies early on the vernal breeze.
That autumn-time may bless the trees
With gold and crimson dower.

Ah me, my heart! so must thou see
The fi wery hopes that gladden thee
In this thy morning prime
Fade in the fair place where they grow.
Drop round thee swiftly like the snow
Of apple-blossom time.

But if they leave thee good and true,
And pure as when they blossomed new.
Then gladly let them go;
Where now these fairy blossoms be.
In God's good time thine eyes shall see
Thy life's fair harvest glow!

—*All the Year Round.*

"Interrogatories to Jehovah."

BY W. S. BELL.

The high-toned representatives of cultured Freethought and respectability may not look with favor upon these three thousand interrogatories to Jehovah which THE TRUTH SEEKER, D. M. Bennett, has preferred. They doubtless will look down from the serene heights of culture and view these questionings as vulgar and coarse. Still, they are questions which occur to multitudes of men and women when they begin to think for themselves; and the plain, straightforward form of expression in which they are presented is adapted to the capacity of the largest number of inquiring minds. The Christian may at first look upon them as blasphemous, but he cannot follow these inquiries through many pages and not feel convinced that the writer is asking rational questions; nor can he charge the interrogator with foolhardy presumption in seeking for instruction. For the "word of the Lord" bids him ask and receive. "If any of you lack wisdom, let him ask of God . . . let him ask in faith, nothing wavering" (James i, 5, 6). D. M. Bennett never wavered until he had rolled up something more than three thousand inquiries about the divine mysteries. He wants to get at "the truth, the whole truth, and nothing but the truth." But the clergy, the "men of gawd," do not admire this new departure. Why should the unsanctified scribe, D. M. Bennett, break through all time-honored customs and rush into the face of Jehovah with his questions, when the "priests of the living God," those who wait upon him day and night, and who therefore must "know the will of God," and "the mind of Christ," and whose office it is to teach the people the hidden mysteries—why should they do otherwise than look with horror and indignation upon a proceeding which, if persisted in by others, would destroy their occupation? Besides, this way of asking questions by the wholesale threatens destruction to the retail business. He asks so very many questions, and they are so exceedingly difficult to answer. Perhaps the difficulty of these interrogatories may rest in the brain of D. M. Bennett. If he trusts to "carnal reason," of course he cannot view spiritual things with the eye of faith. He insists that heavenly things shall correspond with earthly things. If he insists on the exercise of common sense, and places reason above faith, and science higher than religion—if this is the way he is going to get through this world, of course we see that he is no Christian.

But he has put up his three thousand questions, and the people are waiting to see what the three thousand answers will be; but, so far as heard from, no returns have come in from the other side. No revelations have yet come from the clouds; nor have the servants of Jehovah, the men of gawd, who are on "speaking terms" with this otherwise silent Deity, deemed it expedient to come forward and unravel these flimsy queries. The people are beginning to wonder at the silence—the reticence. Why does this ancient God refuse to give any reply to these questions? Why does he not command the priests to come forward and silence these mockings of Infidelity? Perhaps "his watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark" (Isa. lvi, 10). To be sure, this is not very elegant language to copy into the columns of a Freethought journal; nor is it quoted in such relations as to display to the faithful the beauties of its inspiration.

If they were "dumb dogs," of course, they could not bark. It may be that these ancient canines lost their voices, as some modern curs have, by *barking up the wrong tree.* We have observed a few instances where the holy men have gone for this Philistine of THE TRUTH SEEKER with unwavering faith in the "God of battles," and in their own direct and uncorrupted lineage from the same, intent upon the utter rout, discomfiture, and destruction of the Infidel. A proper sense of our duty as chroniclers of passing events, and a due regard for truth, compel us to state that these soldiers of the cross have usually retreated from the combat sadder and wiser men. They almost invariably find that they are barking up the wrong tree.

To the reader who has not the time to look up all the authorities on the absurdities, errors, contradictions, and immoralities which are connected with Christian theology, this handy volume, "Interrogatories to Jehovah," will be a most welcome aid. It will prove to be exceedingly suggestive to the thoughtful mind, and will bear re-perusal, as the three thousand questions are of vital import.

(*From the Boston Investigator.*)

"Champions of the Church."

MR. EDITOR: I have been lately looking through a handsomely-bound volume of 1,119 pages, which I received from the author, entitled "*The Champions of the Church: Their Crimes and Persecutions,*" by D. M. Bennett, "Editor of THE TRUTH SEEKER, author of 'The World's Sages, Thinkers, and Reformers,' 'Thirty Discussions, Bible Stories, Essays, and Lectures,' 'Interrogatories to Jehovah,' 'What I Don't Believe; What I Do Believe: Why and Wherefore,' and joint author of 'Christianity and Infidelity—the Humphrey-Bennett Discussion,' 'The Bennett-Teed Discussion,' etc., etc., etc." Mr. Bennett, it will be seen, is a very prolific writer. Books from his publishing house, many of them bearing his name as author, appear faster than one can read them. He is himself a very ready writer, and he must keep employed several assistants to help him write and compile these large works.

The volume whose title is at the head of this article "is largely," says the author, "a compilation from standard authorities, and consequently but little claim is set up for originality." The object aimed at is to show the follies and vices, crimes and cruelties, of which distinguished "champions of the Church" have been guilty. This the author has done very successfully. "The most striking cases have been selected." The first champion "hauled over the coals" is Jesus, but whose name has a more appropriate place, I think, in Mr. Bennett's *other* work, "The World's Sages, Thinkers, and Reformers." However, his name is among "the champions of the Church" here, and he is treated accordingly. The last "champion" whose character and doings are described is Anthony Comstock, to whom 111 pages are devoted, and who is represented as a moral monster. "As a champion of morality and decency," says Mr. Bennett, "he is perhaps one of the most sensual, vile, and corrupt that has lived since the Christian rule began." Several hundred characters are mentioned or sketched between the chapter on Jesus and that on Anthony. The vices and crimes of Fathers, rulers, popes, priests, and devotees are narrated in vigorous language. The sketches of the Christian Fathers are brief, but generally good. The writer of them evidently had access to the excellent work, "Supernatural Religion," among other valuable works.

The chapters on the early Christians do them, I believe, injustice. The sketches of Calvin and Luther are very readable, and give facts not dwelt on much by Protestants. Several pages are devoted to "Sinful Clergymen." Some years ago an ex-clergyman compiled a book, which he thought of publishing under the title of "Amours of the Clergy." There is no need of that book *now.* Mr. Bennett has collected a sufficient number of cases of clerical weakness, vice, and villany to show the most bigoted Christian that the clergy are the wrong class to throw stones at Infidels for real or alleged immoralities. An interesting chapter is given on "Christianity and Slavery," and another is devoted to "The Persecution of Witches."

I notice some errors in the book, which is not strange considering that "the greater portion has been produced in a little over three months' time." It will probably be carefully revised before it is republished. It contains a vast amount of information, and a large number of authorities are cited; and although it is easy to discover defects in a work of this size, hastily compiled as this has been, yet it is a work that has cost much labor, and will be highly valued by a large class of readers. One who wishes a large mass of facts, in convenient form for reference, with which to refute the notion that sincere piety and intense religious zeal are evidence of moral goodness, will find this work valuable. Mr. Bennett's method of attacking superstition is distasteful to some Liberals who are quite as earnest as himself; and theirs, I presume, is as little to his taste. Let every advocate of Free Thought labor in his own way, neither expecting entire acquiescence in what he says or does, even from friends, nor claiming exemption from candid criticism.

Respectfully, B. F. UNDERWOOD.
Thorndike, Mass., July 17, 1878.

"Interrogatories to Jehovah."

This is an odd book, highly ingenious, and quite out of the common way of book-making, and some might think it irreverent perhaps. But its talented author, D. M. Bennett, in these inquiries, and the book is full of them from beginning to end, was actuated by no such motive, we are sure. While the spirit of candor and honest inquiry pervades its pages throughout, at the same time it presents a sharp, searching, and vigorous examination of Biblical assertions, dogmatisms, fallacies, and sophistries.

According to Scriptural record, Jehovah was formerly on intimate terms with the children of earth, counseling, commanding, questioning, and answering questions. This being assumed, what reason is there to suppose that his ear has become deaf or his lips mute in these present days? Does he not know as much of his children as heretofore? And may he not answer the fair and earnest interrogatories of D. M. Bennett as well as those of Moses or Jeremiah? Has he outgrown the world or the world him? Has he not particularly said, "Call unto me and I will answer thee"? (Jer. xxxiii, 3.)

Then has Mr. Bennett, or any one else, a perfect right to ask questions and expect answers from him direct or from his appointed ministers? All the inquiries in this work are based upon problems, propositions, assertions written in the so-called "Word of God," and if they (the problems, etc) are founded in Nature, they may easily be answered; if not, one may well ask *cui bono?* And if the answer comes sweeping down to us in tones louder than was ever thundered from Mt. Sinai, "*Of no good!*" then surely none will feel inclined to pin his faith upon a system as barren and desolate of truth as malarial districts of health in mid-summer.

This work, of two hundred and fifty pages, is worthy of examination by all classes, believers as well as unbelievers. It will well repay a careful reading, and every one who buys it will feel that he is not only assisting the author in his chosen and worthy work of unveiling superstition and seeking and uplifting truth, but will also know that he is most assuredly receiving *more* than his "money's worth" in this highly interesting, instructive, and common-sense book.

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THERE is one good—happiness. There is but one sin—selfishness. All law should be for the preservation of the one and the destruction of the other.—*Ingersoll.*

THROUGH zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—*Buddha.*

TRUE worth is as inevitably discovered by the facial expression, as its opposite is sure to be clearly represented there. The human face is nature's tablet; the truth is certainly written thereon.—*Lavater.*

THE rights of men and women should be equal and sacred; marriage should be a perfect partnership; children should be governed by kindness; every family should be a republic; every fireside a democracy.—*Ingersoll.*

As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but can never be so in mind.—*Cicero.*

TO GENERATE and superinduce a new nature, or new natures, upon a given body, is the labor and aim of human power; whilst to discover the form, or true difference of a given nature, or the nature to which such nature is owing, or source from which it emanates, is the labor and discovery of human knowledge.—*Bacon.*

THE chief business of the clergy has always been to destroy the joy of life, and multiply and magnify the terrors and tortures of death and perdition. They have polluted the heart and paralyzed the brain; and upon the ignorant altars of the Past and the Dead, they have endeavored to sacrifice the Present and the Living.—*Ingersoll.*

IN Sophocles, Jocasta prays to the Lycian Apollo, and says "that she came to his temple because it was the nearest." This was but a sorry compliment to his godship. It is the same, however, that people generally pay to religion, who abide by the doctrines and faith they have been bred up in, merely to save themselves the trouble of seeking farther.—*Sterne.*

WE may be pretty certain that persons whom all the world treats ill deserve entirely the treatment they get. The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion; and so let all young persons take their choice.—*Thackeray.*

MUSIC is the rod of Hermes. It calls up the spirits from below, or conducts them back again to Elysium. It not only excites the imagination, but invigorates eloquence and refreshes the memory. It is like besprinkling a tessellated pavement with odoriferous water, which brings out the images, cools the apartment, and gratifies the senses by its fragrance. —*Walter Savage Landor.*

IT is our office, as faithful secretaries, to receive and note down such laws as have been enacted by the voice of Nature herself; and our trustiness must stand acquitted, whether they are accepted, or, by the suffrage of general opinion, rejected. Still we do not abandon the hope that, in times yet to come, individuals may arise who will be able to comprehend and digest the choicest of those things; and solicitous also to carry them to perfection.—*Bacon.*

ADD to the power of discovering truth, the desire of using it for the promotion of human happiness, and you have the great end and object of our existence. This is the immaculate model of excellence that every human being should fix in the chambers of his heart; which he should place before his mind's eye from the rising to the setting of the sun; to strengthen his understanding, that he may direct his benevolence, and to exhibit to the world the most beautiful spectacle the world can behold—of consummate virtue guided by consummate talents.—*Sydney Smith.*

CHRISTIANS accuse us of rejecting everything, good, bad, and indifferent, that is contained within the lids of the Bible, and of hating God, Christ, and religion, whereas we admire, love, and appreciate whatever of good, whatever of beauty, and whatever of truth there is to be found in the old book, just as much as if it were printed in any other volume. We cherish, respect, and reverence everything good, grand, or noble that is therein narrated or descriptive of the life and character of the so-called Christ, just as much as we do the same beautiful traits and sentiments when we read of them in connection with the hero of some other novel, or any of the records of the ancient mythological deities. We feel awe, reverence, wonder, and admiration when we behold the various manifestations of the forces of nature, the grand sublimities, the gentle, silent beauties, and the sweet, tender harmonies that permeate all space around and about us. We love and admire the real and the tangible, while Christians dream dreams and weave cloud-theories of vague and visionary nothings. Ours is the actual; theirs is the ideal. Ours the reality; theirs the romance. We prefer not blissful dreams of future impossible happiness, never to be realized, but strive to enjoy the actual, living now, with all its common every-day ups and downs, joys and pleasures, tears and smiles, and hopes and fears.—*Elmina D. Slenker.*

Odds and Ends.

SAL ARY is the young lady that everybody wishes to secure.

DURING the seige, Paris subsisted on horse-flesh. Now it lives on strangers.

OF a barber's shop that was formerly a law office the paper says that the people get shaved there just the same.

IT was said of a certain judge that he was so reserved in his manners that one would never suspect that he had any.

COUGH-DROPS.—The philosopher, Josh Billings, has placed in the hands of his publishers the "Farmers' Allminix" for 1879. From its pages we are permitted to make the following extracts. Josh is summering at the Glen House, White Mountains, and the trout are growing fewer every day:

Bachelors are alwus a braggin ov their freedom!!—freedom to darn their own stockings, and poultiss their own shins! I had rather be a widower once in 2 years, reglar, than tew be a grunting, old, hair-dyed bachelor only for 90 days.

Ambishun tew shine in everything iz a sure way tew to put a man's kandell all out.

Sucking a whipt sillybub, thru a rhy straw, iz a good deal like trieing to liv on buty.

Sum people won't beleave ennything they kant prove; the things i can't prove, are the very things i beleave in most.

Good examples amung the rulers are the best laws they kan enakt.

One ov the saddest sights ov all to me, iz an old man, poor and deserted, whom i once knew living in ease and luxury.

He who spends hiz younger days in dissipashun iz mortgaging himself tew disseaze and poverty, two inexorable creditors, who are certain tew foreclose at last, and take possession ov the premises.

The world owes all its energys and refinement tew luxurys—digging roots for breakfast and going naked for clothes, iz the virtewous innocence ov a lazy savage.

Prudes, are coquets, gone to seed.

A dandy in love iz in just about az bad a fix az a stick ov molassis kandy that haz half melted.

Thare iz no good substitute for wisdom, but silence iz the best that haz been discovered yet.

Thare iz lots ov folks in this world who, rather than not find enny fault at all, wouldn't hesitate tew say to an angle worm, that hiz tail waz altogether too long for the rest ov hiz body.

A man who iz good company for himself iz alwus good company for others.

Cunning iz very apt tew outwit itself. The man who turned the boat over and got under it to keep out ov the rain, waz one ov this kind.

I hav seen men who had worn out their vices, and supposed ov course that they waz living on their virtews.

What a man iz the most afrade ov he sez he don't believe in; this may ackount for sum men's unbelief in hell.

The man who dies the ritchest iz the one who leaves the least here, and takes the most with him.

ADVICE TO THE LADIES.

Unwary belles!
Who, day by day the fashionable round
Of dissipation tread, stealing from art
The blush Eliza owns, to hide a cheek
Pale and deserted—come and learn of me
How to be ever blooming, young, and fair,
And it shan't cost you a red cent.

Give to the mind improvement:
That is to say, read the fourth page
Of this paper, terms $10 a year in advance.
No discount to clergymen. Let the tongue
Be subject to the heart and head,
And give it a rest occasionally.

Withdraw from the city smoke,
And trip with agile foot oft as the day begins
The steepy down or velvet lawn,
Or play an air from "Trovatore,"
On an old-fashioned churn.
Rise with the lark and with the lark to bed;
The breath of night's destructive to the hue
Of every flower that blows. Go to the field,
And ask the humble daisy why it sleeps
Soon as the sun departs? It will tell you
It is to preserve its complexion
And keep its breath pure and sweet;
That it would droop and all its freshness lose
Compelled to taste the rank and poisonous steam
Of midnight theatre and morning ball,
Or to sit out on the stoop with a young man.

Give to repose the solemn hour she claims
And the front gate will call you blessed.

O, there is a charm
Which morning has, that gives the brow of age
A smack of youth
And makes the life of youth
Shed perfumes exquisite—
Precisely what you want, you see,
And what you pay your druggists big money for,
Except, perhaps, the smack of youth,
Which he will be only too glad to give
For nothing; or, if he isn't
Do not hesitate to call on us—
You will ever find our latch string out,
By a very large majority.

Expect it not.
Ye who till noon upon a down bed lie
While your mothers are doing the work;
Ye fair, like you, it must be wooed, or never won;
And, being lost, it is in vain to advertise for it.
Also is it vain ye ask for Milk of Roses,
Goat's Milk, Bloom of Youth, lily white,
Cream for the complexion,
Or any other cosmetic? All are n. g.

—*Oil City Derrick.*

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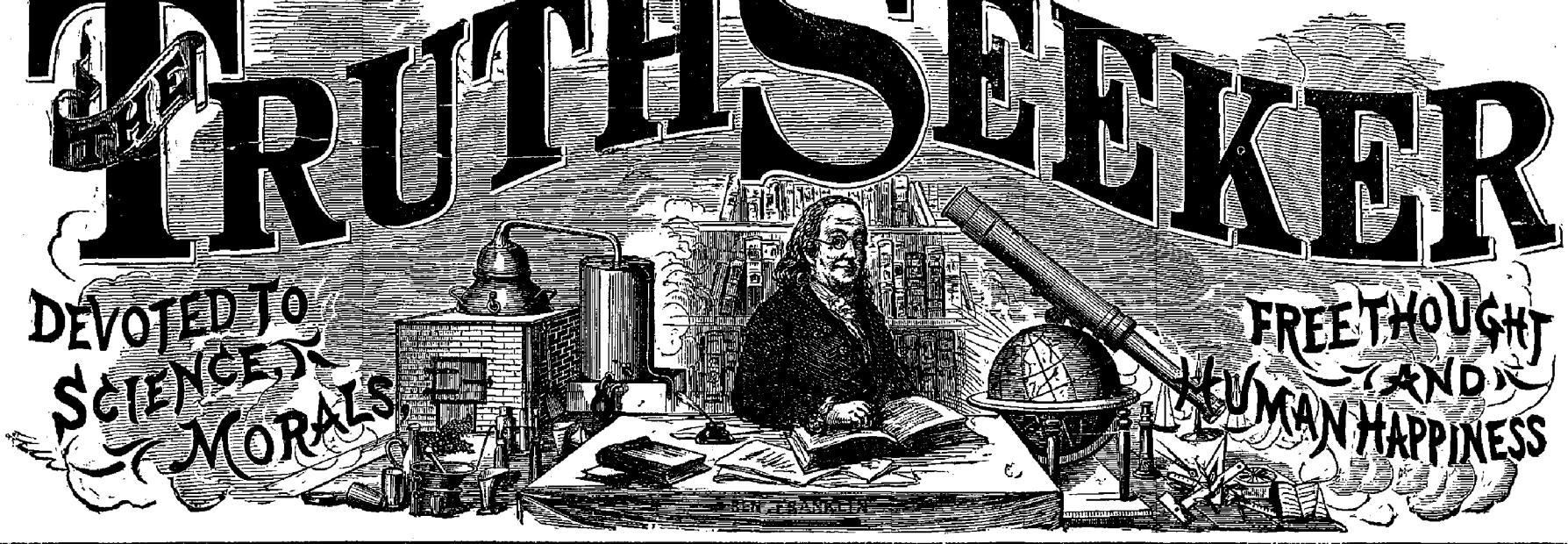
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Notes and Clippings.

"We've Left the Barrel" and "Hurrah for the Pump" are the titles of two popular English temperance songs.

AN English clergyman characterizes the leading parties in the Church as Attitudinarians, Latitudinarians, and Platitudinarians.

"A NEW pipe organ with sixteen stops, and no debt upon it," is what is just now making a Massachusetts church particularly happy.

THERE is a university in New Zealand which confers degrees, said to be as good as any in England. Let the yet untitled clergymen of this land give attention.

TWELVE English clergymen have in one month joined the Church of Rome. It is thought the entire ritualistic portion of the English Church will ultimately be absorbed by the Church of Rome.

A PIOUS deacon in good standing in the Methodist church in Gouverneur, N. Y., is charged with the seduction of a young woman, eighteen years of age, in the same church. Gouverneur is getting its name up for scandals of this kind.

AMERICAN live cattle are arriving in London great numbers. One thousand reached there on one day, and the London *Graphic* says that some of them were so "mountainous that they might be made fit subjects of decent itinerant shows."

THE second person to be punished in Virginia under the new law re-establishing the whipping-post was a white girl of seventeen. She received twenty-five lashes on her bare back, in the Elizabeth City Court House, at the hands of a negro constable.

THE yield of the Consolidated Virginia mine for the year ending June 30, 1878, was 187,572 tons and 1,600 pounds of ore, which produced bullion to the value of $15,468,915.50. The California mine yielded 222,276 tons of ore, producing $17,649,329.42 of bullion.

CIRCUSES have escaped lately, but the lightning is going for the gospel and Sunday-school tents and churches as though the Almighty was recklessly trying to bankrupt the insurance companies. Who ever heard of a theater being struck by lightning?

PETER'S pence come in so sparingly as to cause serious concern at the Vatican. Pilgrimages, so fruitful under Pius IX., will, therefore, again be resorted to. Four will set out from France next autumn, two from Spain, one Carlist and one Alfonsist, and one from Belgium.

A PRESBYTERIAN has issued a book called "Baptism in a Nutshell." A Baptist paper jocosely remarks the appropriateness of this for Presbyterian brethren, as a nutshell will hold enough water for purposes of sprinkling. The Baptist, however, prefers "Baptism in the Baptistery."

PEOPLE do not generally associate wealth with British Colonial bishoprics, but there are exceptions to every rule. Bishop Tyrell of Newcastle, New South Wales, announces that he has bequeathed $1,250,000 for various purposes, including an endowment of $500,000 for the clergy in that diocese.

PARIS green used by a farmer in his potato field came near destroying a picnic party near Ottawa. They had their luncheon spread on a grassy plot in an adjoining field, and the wind blew a quantity of the poison over the eatables. At one time it was thought that not one of the party would recover.

THE city clergyman who told the singers in a country choir that the angels ought to come down from heaven and wring their necks, was considered to have no music in his soul. The stout soprano said she would like to go for him and wring his neck without calling for the assistance of any of the angels.

EACH convict in the State prison at Concord is allowed to take one religious paper. More than one hundred subscribe to the *Boston Pilot*. The *Pilot* is a Catholic paper, and the fact that so many of the convicts choose it is a pretty good indication of the source whence offenders against the laws come.

THE conundrum about the pins is well enough; but who breaks all the needles? A single factory in Redditch, England, turns out between 6,000,000 and 7,000,000 of them each week, or about 3 0,000,000 a year, which is equal to one-third of the population of the globe. With all the factories of the world going, who breaks these billions of needles?

THERE is a tradition in the East that one of the tests by which the Queen of Sheba tried to prove the wisdom of Solomon was by placing on a table before her two bouquets, one of natural, the other of artificial flowers, and requiring that he should distinguish the one from the other; whereupon the wisest man ordered the windows to be thrown open, and in came the bees.

AS THE Rev. R. W. Pearson is allowed to retain his pastorate of the Fourth Baptist Church in Pittsburgh, a number of the members of that church who do not believe in him have withdrawn and organized a new church. They meet in the old Union Church in Grant street, and take its name. This is an instance when a decided criminal is countenanced and sustained by the church.

IT is said that the Rev. C. A. Kendrick, who was tried in Columbus for seduction, and who recently figured in Cincinnati again, has written to some friends who stood by him in his hour of trial, confessing fully his guilt in both Columbus and Cincinnati. The letter was read to the church in Columbus, and the brethren who received it confessed that they had been deceived.—*Savannah News.*

A COUNTRY deacon went, on a free ticket, to a circus entertainment. His pastor remonstrated with him on the wickedness of so doing. But he made answer: "Why, you see, pastor, I had a dead-head ticket, and I thought it my bounden duty to go and keep somebody out of that seat who might have been harmed by the circus." The pastor accepted the deacon's explanation as about half satisfactory.

A HORRIBLE murder was committed recently at Neriad, in India. A religious mendicant and fanatic seized a boy from among several of his playfellows and stabbed him in the throat. The murderer made no resistance, but calmly told his capturers that the boy was an enemy of his god Rama, and he was moved by the god to kill him. Supposed enemies of the gods have ever been treated with similar injustice.

THE POPE'S LATEST UTTTRANCE.—In the Consistory held in Rome on Monday, July 15th, the Pope, speaking with evident emotion, said he found himself environed on all sides by difficulties which he could have overcome had the Sacred College given him constant and loyal support. Nothing was to be expected from the monarchs and Governments of to-day, those whose intentions were good being powerless to execute them. The Church must therefore confide in her own strength, fighting unflinchingly and without truce.

A MINISTER'S CONFIDENCE IN MANKIND.—One of our exchanges states that it knows a minister who says he has a sermon that he has been occasionally preaching for many years. When he was a very young man it began: "I have all confidence in mankind." Some years later it commenced: "I have some confidence in mankind." In later life it began: "I have little or no confidence in mankind." The clergyman's change of views is explained by the fact that he ran for Congress, was elected, and served a term in the House of Representatives. It is curious how, as we fail in the objects of our ambition, we lose confidence in our fellow-beings.

THE great engineering work known as the Sutro Tunnel, in Nevada, is completed, after nine years of steady labor in the face of the most serious natural difficulties and the most uncompromising opposition on the part of great silver-mine owners. The tunnel is nearly four miles in length, and for a long time after it was begun it advanced at the rate of only twenty-eight feet a month. It is expected to keep the silver mines of the Comstock lode clear of water, and to bring into market millions of dollars' worth of low-grade ores, the mining of which has heretofore been unprofitable. The cost of the work has been about $4,000,000.

THE Rev. Dr. Schaff is visiting in Utah. He says that some of the unbelievers there regard Mormonism as steadily increasing and consolidating, while others see disintegration and growing Infidelity. He thinks that most Mormons are living in monogamy, although they hold to the doctrine of polygamy. The following is Dr. Schaff's prophecy as to Mormonism: "It has been nursed into power by cruel persecution, and the fire of fanaticism and material self-interest may keep it up for a considerable time; but it can scarcely be expected that as a religious and polygamous system it will be able to resist much longer the pressure of the surrounding civilization and churches."

ANOTHER of the minor planets discovered by Prof. Peters at Clinton, N. Y., brings up their whole number to 188, nine of which have been found since the beginning of the year, and sixteen during the last eleven months. Nos. 173, 177, and 178 have been named Ino, Irma, and Belisana, while three of last year's planets are still without names. Of the nine planets found since the beginning of the present year, No. 180, discovered by Perrotin at Toulouse on Jan. 29, has received the name Garuma; No. 181, discovered by Cottenot at Marsailles on Feb. 2, the name Eucharis. Of the three planets, 182, 183, and 184, found by Palisa at Pola in February, only the last has yet got a name, Dejopeja.

DR. W. FARR, in a letter on the causes of death in England and Wales, printed with the Registrar-General's annual report, just issued, says that alcohol has undoubtedly a medicinal effect in many maladies; it stimulates the fainting heart after shocks of every kind. Port wine is a potent remedy in fevers; instead of raising, it reduces the burning heat of the blood and calms the delirium of the brain. Alcohol appears to arrest the action of zymotic diseases as it prevents weak wines from fermenting. Like camphor, alcohol preserves animal matter; this is not now disputed. Dr. Farr invites the attention of those who have portrayed the bad effects of alcohol to consider whether it does not prevent the action of various infections on the temperate.

THE Rev. J. W. Taylor, for some time past pastor of the Baptist church at Great Bend, and formerly of Binghamton, has just been expelled from that denomination by the Ecclesiastical Council, assembled at Great Bend, for having more wives than the laws of the State of New York allow. He had previously been convicted of adultery by the criminal courts of Susquehanna county. Both of Taylor's wives were residents of this State. By his first wife he had four children, and by his present one. In defense Taylor claimed that he had obtained a decree of divorce from his first wife, she still being a resident of this State. The opinion prevailed, however, supported by very good evidence, that the bill of divorce produced was a forged one. Taylor and his second wife are now living under the same roof, but he claims not as man and wife. He is a man of fine talents, and, were it not for his overreaching tendency toward Mormon practices, might be appreciated and successful.—*Ex.*

THE REMAINS OF A MASTODON FOUND IN A CAVE AT MOUNT ARARAT, PA.—It having been announced to-day (July 27th) that the fossil remains of a mastodon had been found in a cave near the railway station at Mount Ararat, on the Jefferson branch of the Erie road, hundreds of persons, both on foot and in carriages, visited the scene. It seems that some workmen, while excavating at the point named, came upon what they at first thought to be part of the tusk of an elephant. It was taken to a naturalist who lives in the neighborhood, and he pronounced it to be the tooth of a mastodon. The workmen at once returned to their task, and under the direction of the naturalist and an antiquarian whom he summoned from Carbondale, the search was prosecuted until nearly midnight, by which time nearly the entire skeleton of the monster was unearthed, and is now on exhibition at the opening of the cave. The jawbone is four feet long and thirteen inches thick; the vertebræ, twenty-three feet eight inches long; knee-cap eighteen inches in length and nine and a half inches in width at the narrowest point; thigh bones six and a quarter feet long; and the bones from the knee to the foot seven feet in length. It is said that the skeleton will be boxed and shipped to the Smithsonian Institution.

Events of the Week.

CARDINAL FRANCHI, the Pope's Secretary of State, is dead.

MAIL robbers are on the rampage in Wyoming Territory.

EX-GOVERNOR CURRY of Oregon died last week after a prolonged illness.

TEN men were recently killed in a street fight in Lincoln, New Mexico.

THE Democrats were victorious in the recent North Carolina State election.

THIS city was visited by thunderstorms and heavy rains during the past week.

NINE vessels were lost and six driven ashore by a recent storm on the coast of Cuba.

THE Chinese Embassy which recently arrived in this country is on its way to Washington.

GOV. BISHOP of Ohio, an extensive wholesale grocer, has failed in business. Election expenses did it.

THE Congressional Committee for investigating the labor problem has opened its session in this city.

PROFS. WATSON and Swift claim to have discovered the planet Vulcan during the recent eclipse of the sun.

MICHAEL REESE, a California millionaire, has died in Germany, leaving $10,000,000 to be wrestled for by the lawyers.

THIRTY thousand dollars were stolen a few evenings ago from a family on Vesey st., this city. No clue to the robbers.

A FATHER and son have been convicted of murder, in Saut Ste Marie, Ont., and are to be hanged on September 12th.

ANOTHER "pious and highly-respectable" Boston bank cashier, Royal B. Conant, has gone the usual way. Deficit, $70,000.

CIVIL wars are brewing in the United States of Columbia and Peru. Every seat in the Peruvian Congress is contested.

BUT ten more strands are required to complete the cables for the East River bridge. The four great cables take 66 strands.

A GRINDSTONE weighing 4,000 pounds burst the other day, in a Jamestown, N. Y., axe factory, killing one of the workmen.

FOUR negroes were taken from the Monroe, Ga., jail on the 30th ult., and lynched in the Court House square. Crime, murder.

ALL trains on the New Orleans and Mobile Railroad have stopped running, owing to the prevalence of yellow fever in the former city.

THE International Monetary Congress begins its session in Paris on the 10th. All nations have been invited to send representatives.

COL. INGERSOLL and family have gone to Europe. He will return in September and lecture on "Burns, Shakspere, Moses, and Other Tramps."

YELLOW fever is on the increase in New Orleans. Seven deaths a day from it is the average, with an increase of thirty-six new cases per day.

A TORNADO played havoc last week in parts of Ohio, Indiana, and Illinois. Several persons were seriously injured, and crops, trees, dwellings, and churches destroyed.

THE lightning struck a Sunday-school tent in Philadelphia on Sunday last. One Sunday-school pupil was killed and two fatally injured. Was it deliberate child-murder by—Nature?

THREE millions of God's unhappy children are starving to death in Morocco, and though His real estate in this city alone would realize enough to feed them through the famine, He does not dream of selling a dollar's worth.

A TERRIFIC storm visited Washington on the 5th. Forty or fifty houses were unroofed; the Patent Office, the Smithsonion Institution, and a church were struck by lightning but were not seriously damaged; several persons were injured by the lightning, and one woman was blown into the river and drowned.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XI.—Continued.

This, my dear readers, is a woman's story, and it is of a woman's grief, therefore, that we have drawn the most vivid picture—and no ideal one, either, strange as it may read. Let the loving, tender mother who has passed through some fiery ordeal record faithfully her heart's emotions during her trial hours, and she will find the picture all too feebly drawn and too dimly colored. She will recognize, with a kindred feeling of keen appreciativeness, the words of the poet—words that ran through and through the brain of poor Mrs. Darwin, time and again, as she fought through her great agony:

"Oh, my thoughts! why will ye rave thus wildly
In your pent-up cells, and fret your never
Weary wings against your iron-bound prison?
Why will ye not be gentle, calm, and quiet,
Like my own outward self, and not foam like
The untiring sea against its rock-bound shores?

"Hard, nay, fiercely, have ye striven to burst
The bars of reason, and rove unfettered
Through delirious space, and pierce the regions
Of insanity; and hard, but vainly,
Have I pressed my hands upon my aching
Head, to still its burning throbbings; but as
Well might I say to the soaring eagle,
'Cease thy flight!' or to the ocean, 'Cease thy murmurings!'
As to knell the agony of a half-crazed brain.
Rave on! rave on! my thoughts.
Ye can but drink bitter draughts of memory from the
Anguish-riven past! Ye can but break what
Is already broken—my bleeding heart!"

The Christian may boast of the consolations of religion when sorrow and tribulation come, and the Infidel may resort to philosophy; but Nature, ever imperious in her exactions, demands of each living soul her tribute of tears, sorrow, and wretchedness whenever an irretrievable loss, such as the sudden death of a cherished and beloved one, occurs, or when one dearer than the heart's blood steps aside from virtue's path and commits a dastard's crime, that shows an inward depravity of which we had not dreamed, or some weakness that could not withstand temptation.

"The heart that is soonest alive to the flowers
Is always the first to be touched by the thorns."

As we have remarked, the first great agony over, Mrs. Darwin resolutely set to work and conquered herself, subjected her heart to philosophy's stern rule, and came out from the furnace of affliction "all the purer from the fiercer fire." Always tender, gentle, and loving, she became now almost sweetly humble and angelic. She talked to her darling, in her moments of comparative ease, and told her what a joy and blessing she had always been, and how sweet and pleasant it would be in the lonely hours that must come, to think of the time when they were an unbroken household. Rose had now her own little world, and a husband, who claimed the first place in her thoughts. Willie, dear, good boy as he was and always would be, was no longer *wholly* hers. Another was winning him from the sweet old home-ties, and usurping his warmest, truest affections; and so, "Minnie, darling Minnie," she continued, "I have but you, of all my children, to look to as mine only. Yes, love is selfish, very selfish and exacting, but it is unutterably sweet and precious. We build us a shrine and place therein our idol, and worship it; but lo! a sudden unforseen calamity overtakes us, and the shrine at which we bent is empty. The jewel that lay upon it is stolen from us, and we are heart-broken. But oh! my baby-girl, amid all my affliction the dear, sweet thought comes to cheer me that no stain has ever rested upon the record-leaves of thy young life. And for thee death has no terrors, the future no fears. Whatever I may grieve for, I have this to cheer me—that thy life has been bright, fair, pleasant, and industriously happy. We have all done our duty by thee as well as we knew how, and so there will be no sting remaining to us of the thought of *lost opportunities*—of regrets that we had not done well by thee."

And Minnie would tell her mother how bright and happy her days had ever been, and how sweet and pleasant had been her dreams by night, and that, dearly as she had loved all the precious home circle, no one, not even her beloved father, had ever stolen so deeply into her heart as had her darling mamma. "You are my first love, and my last, and never seemed to me so good and lovable as you do now, in this sad parting hour. I know you will miss me more than all the rest can, but I am so glad I have seen the first bitterness of the dread parting pass away. The eyes of the dying see clearly, mother, and I have seen the terrible throes of anguish that have racked and tortured you, till my heart has bled for you. But oh! I am so glad to see the beautiful calm resignation that has taken their place, and rejoice to feel that the bitterness of death is over, and you can bid me good-bye with a patient composure and a quiet calmness."

One day a pious old lady came in. She had been a near neighbor to them and a constant visitor ever since they had moved to the Forks, but she had never talked to them about their peculiar doctrines, for she was a real lady, and therefore avoided what she feared might be an unpleasant subject. But she had become tenderly attached to Minnie, whose bright, girlish, loving ways always attracted the old. As she sat by Minnie's side, gazing upon the fair young face that was so soon to be shut out from her gaze, she could no longer restrain her anxiety, and so she said, "Minnie, my dear girl, I have a duty to perform, and must beg your pardon if I offend you. I cannot feel conscience-clear if I do not say a few words to you on the one vital subject that is so important to us all. I must ask you if you do not have some fears, some dread of what eternity may have in store for you. I know your family do not believe in God or the holy Bible, but hitherto they have all been well and strong, and have felt, perhaps, sufficient unto themselves; but now that you are so soon to meet the great Judge of all the earth, does not your heart sink within you at the thought of what may be? Oh, my beloved young friend, can you not, here on your dying bed, confess Christ and accept of his mercy? I cannot bear to think of what your fate may be should you go thus unbelieving and uncaring into that dread presence 'who judgeth the quick and the dead.'"

"Dear grandma," said Minnie, who always delighted in pet names for her chosen friends, "dear grandma, I am not at all afraid to pass out into the 'unknown dark.' It is only a going to sleep forever, instead of for a few hours, as I have hitherto done. Should you assure me that there was a dinotherium in our cellar, I should not feel a bit more sure you were deceived—nay, not as certain of it as I am that the whole system of Christian mythology is a myth and a fable. I would not hurt your feelings, my dear old friend, but I speak thus plainly so that you may understand what I mean. It would be just as impossible for you to convince me of the truth of all the Christian myths as it would for me to convince you that the old Greek and Roman deities ever existed, or still exist; that on the summit of the snow-clad mountain of Olympus dwelt Jupiter, or Jove, the supreme god of the heathens—the governor of heaven and earth—and his beautiful wife Juno, the peerless queen of heaven and the mother-protectress of all womankind; Apollo, the god of life, light, and the arts; Minerva, the goddess of wisdom, who sprang from the head of Jupiter ('a goddess armed,' and wiser than any other of her kind); and fair Ceres, 'the goddess of grist;' Diana, who 'wouldn't be kissed;' and all the rest of the long train of once-worshiped beings, who ate ambrosia, drank nectar, and lived, loved, and married, gossiped, warred, and hated, just as mortal men and women do. Our classical poems and all ancient history are full of the sayings and doings of these gods; and why should you claim for your mythology implicit belief, and not accord it to this older mythology, which had a longer existence and a greater train of believers than yours has, or will ever have? Dear grandma, I know your faith is dear to you, and I do not want to shake it, but I do want to show you that for me it has no shadow of ground for belief. I want to show you that I do not reject it out of a spirit of bravado, which would ill become me here in my last hours as a dweller with you, but that I have carefully revolved the whole subject in my mind, and am satisfied that all religions are only myths and superstitions; that matter, with its forces, is the all in all. I have no more fear or thought of the future than you would have of going into your bedchamber to-night and lying down to sleep. You would not believe it if some one were to solemnly assure you that you would awake in the morning in a land where elfs, fairies, and spirits do abide, or that you would find yourself in Pluto's dreary realm, where the unhappy shades were once supposed to wander. I know there is much that is beautiful and good in all these mythologies—all religions have the element of goodness in them; but in time all are outgrown, are cast off like old clothes, and the truth and goodness that was embodied in them are transferred to their successor, and from this new favorite on to the next; and so it will be through all the ages to come. No system of ethics, philosophy, or religion can stand forever, because none of them are entirely true or perfect. You may wonder, my dear old friend, that a girl like me should talk so earnestly about things such as these; but we (our family) all love mythology as a science; we like to trace the growth and development of the different nations through their mythologies or beliefs. Perhaps you are too old to change your opinions, or to care to do so; but, if at any time you do want to read up the subject of ancient faiths, father will give you some books, and aid your researches after truth. I thank you for your love and kindness, and hope you will not think hard of me for my plain talk. I have said what I have to you because you are a good woman, and when people ask you how I, the daughter of the noted Infidel Mr. Darwin, and myself always an Infidel, died, you will tell them the real truth, and not change, or misrepresent my words."

All this was spoken at intervals, as Minnie felt strength to talk; and we have here registered it as proof that no faith is easier to live by than faith in what is seen and known—nor, consequently, to die by.

[To be continued.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—Continued.

Unfortunately I cannot here follow in detail the various exceedingly interesting parallels and analogies which occur between the formation of the most perfect anorgana, the crystals, and the formation of the simplest organisms, the Monera, and their next kindred forms. For this I must refer to a minute comparison of organisms and anorgana which I have carried out in the fifth chapter of my General Morphology (Gen. Morph. i, 111–160). I have there shown in detail that there exist no complete differences between organic and inorganic natural bodies, neither in respect to form and structure, nor in respect to matter and force; and that the actually existing differences are dependent upon the peculiar nature of the *carbon;* and that there exists no insurmountable chasm between organic and inorganic nature. We can perceive this most important fact very clearly if we examine and compare the origin of the forms in crystals and in the simplest organic individuals. In the formation of crystal individuals, two different counteracting formative tendencies come into operation. The *inner constructive force*, or the inner formative tendency, which corresponds to the Heredity of organisms, in the case of the crystal is the direct result of its material constitution or of its chemical composition. The form of the crystal, so far as it is determined by this inner original formative tendency, is the result of the specific and definite way in which the smallest particles of the crystallizing matter unite together in different directions according to law. That independent inner formative force, which is directly inherent in the matter itself, is directly counteracted by a second formative force. The *external constructive force*, or the external formative tendency, may be called Adaptation in crystals as well as in organisms. Every crystal individual during its formation, like every organic individual, must submit and adapt itself to the surrounding influences and conditions of existence of the outer world. In fact, the form and size of every crystal is dependent upon its whole surroundings, for example, upon the vessel in which the crystallization takes place, upon the temperature and the pressure of the air under which the crystal is formed, upon the presence or absence of heterogeneous bodies, etc. Consequently, the form of every single crystal, like the form of every single organism, is the result of the interaction of two opposing factors—the *inner* formative tendency, which is determined by the chemical constitution of the *matter itself*, and the *external* formative tendency, which is dependent upon the influence of *surrounding* matter. Both these constructive forces interact similarly also in the organism, and, just as in the crystal, are of a purely mechanical nature and directly inherent in the substance of the body. If we designate the growth and the formation of organisms as a process of life, we may with equal reason apply the same term to the developing crystal. The teleological conception of nature, which looks upon organisms as machines of creation arranged for a definite purpose, must logically acknowledge the same also in regard to the forms of crystals. The differences which exist between the simplest organic individuals and inorganic crystals are determined by the *solid* state of aggregation of the latter, and by the *semi-fluid* state of the former. Beyond that the causes producing form are exactly the same in both. This conviction forces itself upon us most clearly, if we compare the exceedingly remarkable phenomena of growth, adaptation, and the "correlation of parts" of developing crystals with the corresponding phenomena of the origin of the simplest organic individuals (Monera and cells). The analogy between the two is so great that, in reality, no accurate boundary can be drawn. In my General Morphology I have quoted in support of this a number of striking facts (Gen. Morph. i, 146, 156, 158).

If we vividly picture to ourselves this "*unity of organic and inorganic nature*," this essential agreement of organisms and anorgana in matter, form, and force, and if we bear in mind that we are not able to establish any one fundamental distinction between these two groups of bodies (as was formerly generally assumed), then the question of spontaneous generation will lose a great deal of the difficulty which at first seems to surround it. Then the development of the first organism out of inorganic matter will appear a much more easily conceivable and intelligible process than has hitherto been the case, whilst an artificial absolute barrier between organic or animate, and inorganic or inanimate nature was maintained.

In the question of *spontaneous generation, or archigony*, which we can now answer more definitely, it must be borne in mind that by this conception we understand generally the *non-parental generation of an organic individual*, the origin of an organism independent of a parental or producing organism. It is in this sense that on a former occasion I mentioned spontaneous generation (archigony) as opposed to parental generation or propagation (tocogony). In the latter case the organic individual arises by a greater or less portion of an already existing organism, separating itself and growing independently (Gen. Morph. ii, 32).

In spontaneous generation, which is often also called original generation (generatio spontanea, æquivoca, primaria, etc.) we must first distinguish two essentially different kinds, namely, *autogeny* and *plasmogeny*. By *autogeny* we

understand the origin of a most simple organic individual in an *inorganic formative fluid*, that is, in a fluid which contains the fundamental substances for the composition of the organism dissolved in simple and loose combinations (for example, carbonic acid, ammonia, binary salts, etc.). On the other hand, we call spontaneous generation *plasmogeny* when the organism arises in an *organic formative fluid*, that is, in a fluid which contains those requisite fundamental substances dissolved in the form of complicated and fluid combinations of carbon (for example, albumen, fat, hydrate of carbon, etc.). (Gen. Morph. i, 174, ii, 33.)

Neither the process of autogeny, nor that of plasmogeny, has yet been directly observed with perfect certainty. In early, and also in more recent times, numerous and interesting experiments have been made as to the possibility or reality of spontaneous generation. Almost all these experiments refer not to autogeny, but to plasmogeny, to the origin of an organism out of already formed organic matter. It is evident, however, that this latter process is only of subordinate interest for our history of creation. It is much more important for us to solve the question, "Is there such a thing as autogeny? Is it possible that an organism can arise, not out of pre-existing organic, but out of purely inorganic, matter?" Hence we can quietly lay aside all the numerous experiments which refer only to plasmogeny, which have been carried on very zealously during the last ten years, and which for the most part have had a negative result. For even supposing that the reality of plasmogeny were strictly proved, still autogeny would not be explained by it.

The experiments on autogeny have likewise as yet furnished no certain and positive result. Yet we must at the outset most distinctly protest against the notion that these experiments have proved the impossibility of spontaneous generation in general. Most naturalists who have endeavored to decide this question experimentally, and who, after having employed all possible precautionary measures, under well-ascertained conditions, have seen no organisms come into being, have straightway made the assertion, on the ground of these negative results: "That it is altogether impossible for organisms to come into existence by themselves without parental generation." This hasty and inconsiderate assertion they have supported by the negative results of their experiments, which, after all, could prove nothing except that, under these or those highly artificial circumstances created by the experimenters themselves, no organism was developed. From these experiments, which have been for the most part made under the most unnatural conditions, and in a highly artificial manner, we can by no means draw the conclusion that spontaneous generation in general is impossible. The impossibility of such a process can, in fact, never be proved. For how can we know that in remote primeval times there did not exist conditions quite different from those at present obtaining, and which may have rendered spontaneous generation possible. Indeed, we can even positively and with full assurance maintain that the general conditions of life in primeval times must have been entirely different from those of the present time. Think only of the fact that the enormous masses of carbon which we now find deposited in the primary coal mountains were first reduced to a solid form by the action of vegetable life, and are the compressed and condensed remains of innumerable vegetable substances, which have accumulated in the course of many millions of years. But at the time when, after the origin of water in a liquid state on the cooled crust of the earth, organisms were first formed by spontaneous generation, those immeasurable quantities of carbon existed in a totally different form, probably for the most part dispersed in the atmosphere in the shape of carbonic acid. The whole composition of the atmosphere was therefore extremely different from the present. Further, as may be inferred upon chemical, physical, and geological grounds, the density and the electrical conditions of the atmosphere were quite different. In like manner the chemical and physical nature of the primeval ocean, which then continuously covered the whole surface of the earth as an uninterrupted watery sheet, was quite peculiar. The temperature, the density, the amount of salt, etc., must have been very different from those of the present ocean. In any case, therefore, even if we do not know anything more about it, there remains to us the supposition, which can at least not be disputed, that at that time, under conditions quite different from those of to-day, a spontaneous generation, which now is perhaps no longer possible, may have taken place.

But it is necessary to add here that, by the recent progress of chemistry and physiology, the mysterious and miraculous character which at first seems to belong to this much disputed and yet inevitable process of spontaneous generation, has been to a great extent, or almost entirely, destroyed. Not fifty years ago, all chemists maintained that we were unable to produce artificially in our laboratories any complicated combination of carbon, or so-called "organic combination." The mystic "vital force" alone was supposed to be able to produce these combinations. When, therefore, in 1828, Wohler, in Gottingen, for the first time refuted this dogma, and exhibited pure "organic" urea, obtained in an artificial manner from a purely inorganic body (cyanate of ammonium), it caused the greatest surprise and astonishment. In more recent times, by the progress of synthetic chemistry, we have succeeded in producing in our laboratories a great variety of similar "organic" combinations of carbon, by purely artificial means—for example, alcohol, acetic acid, formic acid. Indeed, many exceedingly complicated combinations of carbon are now artificially produced, so that there is every likelihood, sooner or later, of our producing artificially the most complicated, and at the same time the most important of all, namely, the albuminous combinations, or plasma-bodies. By the consideration of this probability, the deep chasm which was formerly and generally believed to exist between organic and inorganic bodies is almost or entirely removed, and the way is paved for the conception of spontaneous generation.

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.

The advocates of Christianity would certainly find no nation in the nineteenth century entirely civilized, if they made the absence of great evils and wrongs, an indispensable condition of civilization. The practice however, of theologians, of raking together all the crimes and vices of pagan nations, and contrasting them with the virtues of Christian lands, in order to show the indebtedness of the world to their faith, is quite as unfair as would be an effort to show the superiority of pagan Rome over modern nations, by drawing dark pictures of the latter without one bright spot, and dwelling in contrast, on the noble lives, the sublime sayings, and the splendid achievements which have shed an undying lustre on the old pagan nation.

Nor is it any proof of the enlightening influence of Christianity that in many respects we are, in this age, in advance of the Greeks. It would be strange, indeed, if in more than 2,000 years, no nations had arisen, able, with the rich heritage Greece and Rome left to the world, to add to the achievements of those nations, and to advance beyond the position which they occupied.

The clergy as a class, have used all their influence to make the uneducated masses believe that Pagan antiquity was without any firm principles of morality, and that the beautiful precepts found in the New Testament were taught by Jesus for the first time. Nothing could be farther from the truth. There is not one moral precept in the New Testament which was not taught ages before Jesus lived. The doctrine of love, which by many is considered the chief merit of the "system" of Jesus, was taught by Plato with as much clearness and emphasis as by the reformer of Nazareth. "Love," says the great teacher of the Academy, "is peace and good will among men, calm upon the waters, repose and stillness in the storm, and balm of sleep in sadness."

"Platonic love," is a phrase with which all are familiar. But this sentiment was not confined to philosophers or poets, among the ancients. It is as old as human society, and has been exhibited wherever mothers have caressed their children, or friends have imperiled their lives in aiding one another; wherever patriots have died for country, or philanthropists for the good of the race.

It is a great mistake to suppose, as many Christians believe, that Jesus was the first to proclaim what is known as the "Golden Rule." Scholars have frequently pointed out that the sentiment was distinctly expressed, in almost the very words ascribed to Jesus, by Confucius in China, Isocrates in Greece, and Hillel in Judea.

The disposition to act toward our fellows kindly and justly as we would have them act toward us, is found even among savages, although of course their ideas of justice are not as correct or as well defined as among more enlightened minds. In Egypt and India, in Greece and Rome, all the essential principles of morality were understood as they are to-day, and truthfulness, honesty, friendship, and love were esteemed as virtues as they are among us.

The doctrine of "the Fatherhood of God and the brotherhood of man," which the clergy are still in the habit of claiming as a distinctively Christian doctrine, was taught by philosophers and poets, and understood to some extent by the people, long before the time of Jesus.

"One who knows himself," says Cicero, "will feel that he is a citizen of the whole world holding all united by nature his own relatives" (*De Legib.* i, 22, 23). Numerous passages of a similar character could be given from the same author. The Stoics taught the same doctrine clearly and unequivocally. There is hardly an author of the Augustan age from whose works extracts cannot be gleaned inculcating the equality and brotherhood of man. We can go much farther back, and find the doctrine taught quite as plainly. Aratus, a poet of Celicia, who flourished 279 B. C. says,

> "Jove's presence fills all space, upholds this ball;
> All need his aid; his power sustains us all,
> For we his offspring are." —(Phenomena, book v, p. 5).

Cleanthes, a Stoic philosopher and poet, a pupil of Zeno and who lived from 330 to 240 before Christ, expressed the same sentiment in his famous "Hymn to Jupiter" as follows:

> "Great and divine father whose names are many,
> But who art one and the same unchangeable and almighty power;
> O thou supreme author of nature,
> That govern'st by a single unerring law;
> Hail King!
> For thou art able to enforce obedience from all frail mortals
> Because we are thy offspring,
> The image and echo only of thy eternal voice."

Of this poem, from which I have given but a brief extract, Doddridge says, "It contains nothing unworthy of a Christian, or I had almost said, of an inspired pen." It is generally thought by scholars that Cleanthes is the poet from whom Paul quoted, in his address to the Athenians, when he said, "As certain also of your own poets have said, For we are also his offspring" (Acts xvii, 28).

The forgiveness of enemies was enjoined by teachers long before the Christian era, and Pagan antiquity is full of instances of magnanimity to fallen foes, which many of us have not the lofty virtue to imitate.

The duty of self-examination is another doctrine of which it is claimed that Jesus was the first teacher; but the fact is, this was known to the ancient Pagans, and Plato and Zeno taught that men should study their dreams, on the ground that they often reveal the latent tendencies of their dispositions. "Pythagoras," says Lecky, "urged his disciples daily to examine themselves when they retired to rest, and his practice soon became a recognized part of Pythagorean discipline. It was introduced into Rome with the school before the close of the Republic" (Hist. Morals, vol. i, p. 262).

Some writers, seeing the impossibility of disproving the existence of an elevated morality among the ancient Pagans, have endeavored to prove that they obtained it from Jewish sources. Watson and others have attempted to trace the Theism of Plato, as well as the best part of the moral teachings of the Greeks generally, to Judea. This notion, first maintained by the Christain Fathers, is now wholly abandoned by scholars that have investigated the subject. "The statement of Justin Martyr and Tertullian, that Pagan philosophers borrowed from Jewish prophets, and the supposition that Plato had access to a Greek version of the Old Testament in Egypt, are," says the Christian writer, Rev. Dr. Crocker, "obviously mere suppositions by which over-zealous Christians sought to maintain the supremacy of the Scriptures. The travels of Pythagoras are altogether mythical, the mere invention of Alexandrian writers who believed that all wisdom flowed from the East. That Plato visited Egypt at all rests on the single authority of Strabo, who lived at least four centuries after Plato, and there is no trace in his own works of Egyptian research. His pretended travels in Phœnicia, where he gained from the Jews a knowledge of the true God, are more unreliable still. Plato lived in the fourth century before Christ (430 B. C.), and there is no good evidence of the existence of a Greek version of the Old Testament before that of the Seventy (Septuagint) made by order of Ptolemy Philadelphus, B. C. 270. Jeremiah, the prophet of Israel, lived two centuries before Plato, consequently any personal interview between the two was simply impossible" (Christianity and Greek Philosophy, p. 476).

A strange notion, indeed, that the Greeks went to Judea to learn wisdom and virtue, when the Jews were an exceedingly illiterate people, and the moral character of their best men was immeasurably inferior to that of the Grecian philosophers.

"The Bible," says Albert Barnes, "came from a land undistinguished for literature; a land not rich in classical associations; a land not distinguished for pushing its discoveries into the regions of science. Chaldea had its observatories, and the dwellers there looked out on the stars and gave them names; Egypt had its temples, where the truths of science as well as the precepts of religion were committed to the sacred priesthood; Greece had academic groves; but Judea had neither. To such things the attention of the nation was never turned. We have all their literature, all their science, all their knowledge of art, and all this is in the Bible. Among the ancients they were regarded as a narrow-minded, a bigoted, a superstitious people" (Lectures on Ev. of Christianity, pp. 257–8).

It is hardly probable that the philosophers of Greece went to such a people to get their systems of philosophy and their code of ethics.

But even if this preposterous claim could be sustained, it would now fail to serve the advocates of Christianity; for the same moral teachings to which we have referred, have been traced back to a period, compared with which the oldest of the Bible writers are unquestionably modern. The researches of the past few years in the history of ancient Egypt and ancient Judea, have made sad havoc with the whimsical theories of old theological writers.

It is, I think, sufficiently evident from what has been said, that whatever has been the influence of Christianity, genius, moral worth, and national as well as individual greatness existed ages before it appeared, and where the Bible was never known. It follows clearly enough that civilization is not dependent upon the Christian system or the Jewish or Christian sacred scriptures. There is, therefore, no reason for the belief so frequently expressed, that the world would go back into barbarism if regard for the Bible as a work of divine origin and authority were destroyed.

[TO BE CONTINUED.]

INIQUITY, once committed, fails not of producing fruit to him who wrought it; if not in his own person, yet in his sons; or, if not in his sons, yet in his grandsons.—*Menu.*

Correspondence Extraordinary.

Letters from the Devil.

NO. XXIV.

CHANGES IN THE EARTH'S SURFACE.

My Dear Readers: In connection with the subject considered in my last, it may not be improper to call your attention, in this letter, to the great changes which have constantly been taking place in the surface of your globe. These have arisen from a variety of causes which have been continually in operation. What may be considered as the first cause is the gradual contraction or shrinking of the earth from the radiation of its heat. Long ages ago the earth was less dense than it is at the present time, and consequently occupied a greater amount of space. When bodies possess a high degree of heat, they are greatly expanded, and as that heat is dissipated or lessened the expansiveness is lessened, and the matter becomes more compact. This law has been in operation on the globe for hundreds of thousands of years. You know how the skin of an apple becomes wrinkled as the apple itself dries up and shrinks in size. The surface of the earth has been affected in a manner not unlike the skin of the apple. Unevennesses have taken place, and the surface has literally become wrinkled; it has risen in some places and become depressed in others, and this action has been kept up more or less, without cessation or interruption, and the effects are perceptible in various parts of the globe, some portions having risen and others having become depressed. What are now the deserts of Sahara and Cimbri were once beds of the ocean. And where your western prairies, for hundreds and thousands of square miles, now produce a teeming growth of wheat and corn and grass, was once covered by the salt water of the ocean. Hills and elevations in which sea-shells and marine fossils are found, and which were once at the water level, are now several hundred feet above the same level.

There is hardly a shore in Europe that does not give this class of evidence. The mouths of the rivers are totally unlike what they were three thousand years ago, and some have become almost obliterated. Islands, like Rhodes, have risen from the bottom of the ocean. The North Adriatic, once a deep gulf, has now become shallow. Leaning towers and inclining temples have sunk with the settling of the earth in other localities. The Scandinavian Peninsula furnishes an instance of these varying motions or changes in elevation; the northern part has been gradually rising at the rate of four feet a century, the southern part, on the contrary, experiencing a slow depression.

These slow movements, as I said, have been in operation for almost numberless ages. Since what geologists call the tertiary period two-thirds of Europe has been lifted above the surface of the sea. The Norway coast has been elevated no less than six hundred feet; the Alps have been upheaved from two to three thousand feet; the Apennines have experienced an elevation of two thousand feet in places. The country between Mont Blanc and Vienna has in this way been raised even since the adjacent seas have been peopled with species of animals still in existence.

The continent of Asia, or parts of it at least, have been elevated in a similar manner. Even the Old Himalaya Mountains themselves were once elevated from the bed of the ocean. In some of their highest peaks are fossil remains of cretaceous formations, showing conclusively that they were once below the surface of the ocean. True, this took place far back in the by-gone eras of the past, but it was long since certain other elevations took place on your own continent. At the falls of the Ohio River, at low water, have been found, by an eminent geologist from Europe, a fine display of the remains of a coral reef, formed by zoophytes which flourished in a sea of an earlier date than the carboniferous period, which is the age of the Alps and the Himalayas. The coral reef around the falls of the Ohio were a formation of the tertiary period, while the cretaceous formations of the elevated positions of the Alps and the Himalayas belonged to the carboniferous period—a much later era—thus proving that America is older than Europe or Asia. On the western coast of Greenland, for more than six hundred miles, the land is slowly sinking. Ancient buildings on low, rocky islands and on the shores of the mainland, have been gradually submerged; and experience has taught the aboriginal Greenlander not to build his hut near the water's edge. By measurement by means of poles planted in the edge of the water it has been found, during the last two hundred years, that the land has been steadily but slowly sinking. Many of the poles thus planted many years ago are now entirely below the water.

At Spitzbergen, on the other hand, drift-wood and bones of whales have been found several miles inland, thirty or forty feet above high water mark, showing that that island has been considerably elevated.

In England and Scotland the land has in many places been rising for ages, which is proved by the elevated sea-beaches found in many places.

Probably few better evidences of the elevation of portions of the earth's crust can be found than that of Jupiter Serapis at Puzzuoli. Originally the temple had twenty-four granite columns and twenty-two of marble, each hewn from a single stone. Three of these columns remain erect, and the tallest is forty-two feet high. They are smooth and uninjured to the height of twelve feet, but above that are bands of holes nine feet wide, made by the boring of sea muscles, some of the shells still being found there. Above these bands the columns are smooth to their summits. It is clear to the observer that the pillars were once below the level of the sea, their lower portions being protected by the rubbish, and since that time they have been elevated twenty-three feet without disturbing the columns.

The island of Newfoundland is also gradually rising out of the sea. In the neighborhood of Conception Bay large flat rocks exist over which schooners used to pass only thirty or forty years ago; now the water is hardly deep enough to allow a skiff to pass over them. The southern coast of Nova Scotia is also rising. Near Salmon River are bluffs fifty feet high containing shells, the most of which are of a similar character to those in the contiguous sea. At points on the St. Lawrence River below Quebec are old sea-beaches from fifty to three hundred feet above the present sea level.

There are many points in South America which show the same upward tendency, and where the ancient bed of the ocean has risen more than eighty feet, strata having been found at that height above the sea level containing sea-shells seaweed, etc. The same is true of many other parts of the globe, which I will not now detain you by enumerating.

In view of the endless changes that have been constantly and uninterruptedly taking place upon the surface of the globe, allow me to quote here an Arabian poem, translated from a writer of the seventh century of your era, and which has been also quoted by a distinguished scientist of your own time:

"I wandered by a goodly town
Beset with many a golden fair,
And asked, of one who gathered down
Large fruit, how long the town was there.
He spoke nor chose his hand to stay:
'The town has stood for many a day,
And will be here forever and aye.'

A thousand years went by, and then
I visited the place again;
No vestige of that town I traced.
But one poor swain his horn employed;
His sheep, unconscious, browsed and grazed.
I asked, 'When was the town destroyed?'
He spoke nor would his horn lay by:
'One thing may grow, and another die;
But I know nothing of towns; not I.'

A thousand years went by, and then
I wandered past the spot again.
There, in the deep of waters, cast
His nets a lonely fisherman;
And, as he drew them up at last,
I asked him how the lake began.
He looked at me, and laughed to say,
'The waters spring forever and aye,
And fish are plenty every day.'

A thousand years went by, and then
I saw the self same place again,
And, lo! a country wild and rude;
And, axe in hand, beside a tree,
The hermit of that solitude.
I asked how old the wood might be.
He said, 'I count not time at all;
A tree may rise, a tree may fall;
The forest overlives us all.'

A thousand years went by, and then
I went the same old round again;
And there a glorious city stood;
And 'mid tumultuous market-cry,
I asked, when rose the town where wood,
Pasture, and lake forgotten lie?
They heard me not, and little blame;
For them the world is as it came;
And all things must be still the same.

A thousand years shall pass, and then
I mean to try that road again."

If he makes that journey once more he may next time find the sea returned as at first, for thus goes the world. Two centuries see it not the same and scarcely any two years see it alike. It is ever changing. It has been so for hundreds of thousands of years and will continue in the same way for hundreds of thousands of years to come.

The second great agency which contributes largely towards changing the topography of the earth—the islands and continents—is the ceaseless energy of the waters of the ocean. The never-ending lashings of the waves are constantly wearing, washing, and bearing away the land from numerous parts of the earth to be deposited to form land anew in other localities. At Cape May, on your own coast, in sixteen years, by actual measurement, the sea encroached upon the land at the rate of nine feet a year. At Sullivan's Island, near Charleston, South Carolina, the water carried away a quarter of a mile in three years. Near Boston Harbor, the islands are rapidly wasting away under the influence of the Atlantic waves; and on one of them—Deer Island—an extensive wall of stone has been erected to arrest the work of destruction. It has been calculated that one thousand tons of earthy matter are transported from the coast of Long Island seaward.

On the other side of the Atlantic numerous instances are presented of the same character. North of Scotland the Orkney and Shetland Islands, though made of the hardest material, have been worn away to mere needles. On the coast of Durham, where magnesian limestone cliffs of the permian formation front the German Ocean, there are caves in great number made by the rolling waves. In times of storm the furious waves lift masses of these rocks weighing thousands of pounds and dash them as in sport, and with terrible force, against the cliffs, and break them in pieces. In this way very great inroads are made upon that coast. In Yorkshire the cliffs are crumbling away along its whole extent. At Whitby an old abbey stands perched on the cliff, which when built stood nearly two miles from the beach. Auburn, Hartburn, and Hyde were once towns on the coast of England, but the inexorable waves long since took them entirely away. At Owthorne the encroachment of the ocean is twelve feet per year. The cliffs of Norfolk and Suffolk are wearing away with great rapidity. The ancient villages of Shipden, Wimpwell, and Eccles long since were borne off by the waves. The entire site of the ancient town of Cromer has been submerged, and ships now pass over the place where the town once was. Dunwick, in Suffolk, was once a place of no little importance, containing at one time fifty-two churches and monasteries. One after another they were swallowed up by "old Ocean," and at one time four hundred houses were swallowed up by the waves. A wood once stood half a mile east of Dunwick, but now the site is a long way out in the ocean. The sea is now twenty-four feet deep where the town of Aldborough once stood.

At the mouth of the Thames, on the island of Shipley, the land has been washed away rapidly. One hundred years ago the church of Minster was in the center of the island; now it is near the coast. In another hundred years the island, six miles long by four in breadth, will have disappeared and will be known no more.

England once formed a part of the Continent, and that country was joined to France; but the ceaseless and ever-dashing waves cut through the British Channel, and now the countries are twenty miles apart. A similar class of results has taken place in Holland. North Friesland, six hundred years ago, was a flourishing district ten miles long and seven broad. Three hundred years later it was only four miles around. Two hundred years ago a flood passed over the entire island, and thirteen hundred houses, many churches, six thousand people, and fifty thousand head of cattle were borne away by the tireless waves. Three small islets only remain, and they are wasting away.

The question has been asked, "Is this to be the fate of the world? Must the hungry sea swallow up all, and the waves chant forever the funeral dirge of the lost, lost land?" No, this is not to be. The law of compensation rules in the universe. Checks and counterbalances will ever exist. More rapidly than the sea eats the land away in some places, it is forming and making anew in others.

The third agency that is most efficient in changing the topography of the earth is the action of the rills, creeks, and rivers that are constantly flowing from the mountain tops to the great fountains of the oceans, bearing along the oxidized and crumbling portions of rocks and soil, depositing the same in deltas and making new land. In this way the wastes are made up; and to-day there is a greater aggregate surface of dry land upon the earth than ever before. Every shower washes material down the hills into the plains, and thence it is eventually borne to the ocean.

Your Mississippi and Missouri rivers illustrate how this work is constantly being performed. Three thousand miles away up among the mountains, where those rivers begin to form, the turbid waters bear away the soil to deposit it in the Gulf of Mexico. Much of that low country has been filled up and made solid ground in that way, and now an alluvial plain or delta is forming extending for a long distance, and nearly a hundred miles in breadth, made up of the sediment brought down from the mountains three thousand miles distant. The land thus formed in the gulf amounts to some fifteen hundred square miles, and a mile is added to the product every century. The bar at the Southwest Pass advances into the gulf three hundred and forty feet per annum. The coarser sediment is deposited near the mouth and the finer portion is borne much further away. Much is deposited on the ocean bottom to enter again into the formation of rock, which with time and pressure is being accomplished.

It has been estimated that four billions cubic feet of mud are carried down by the Mississippi every year, or sufficient to cover a township six miles square to the depth of forty feet. It would take forty thousand locomotives, carrying a thousand tons a trip, and making a trip a week, to transport the amount of solid material this mighty river sweeps down suspended in its bosom.

The Amazon of South America carries down a

still greater amount of sediment, but the Gulf Stream bears the most of it far out in the ocean. The Ganges and Brahmapootra, the two principal rivers in India, descending from the highest mountains in the world, and where the rain-fall is heavy, bear down with them an immense amount of solid material. The united deltas of these two rivers measure more than sixty thousand square miles. The deposit of sediment brought down by the Ganges alone is estimated to be seven thousand million tons per year—enough solid material to make a good-sized country every twelve months.

The Po and the Adige of Europe, flowing into the Adriatic Sea, or Gulf of Venice, have caused hundreds of miles of coast to encroach on the gulf from one to ten miles every thousand years. Thus the Gulf of Mexico, the Bay of Bengal, and the Gulf of Venice are gradually filling with solid material, and must ultimately largely become firm, tillable ground. In this way the delta of the Nile, or much of the land of Egypt, was built up, and the delta is still forming in the Mediterranean, borne down by the Nile from the distant mountains and high lands of Africa. And thus are the streams and rivers ever toiling, bearing on their bosoms the solid materials of which the mountains are composed, and depositing the same in bays and gulfs and oceans; and thus it will ever continue.

As an evidence of what the rivers are doing and the length of time they have been at work, let me call your attention to some of your own streams. The grand Niagara pours six hundred and seventy thousand tons of water over the precipice every minute, wearing the rock away at the rate of ten inches every year. At that rate, it has taken forty thousand years to cut away its deep channel seven miles in length.

Below the city of Rochester the Genesee has cut its channel out of the solid rock for seven miles; the rock, being of different degrees of hardness, has worn faster in some places than others, so that there are now three different cataracts, and miles apart. In New Mexico, Texas, Colorado, and California there are long, deep gulfs, called "canyons," where for days together the traveler can find no place to cross; and though the water is in sight, there is no way to obtain it. Grand Canyon, on Canadian River, is two hundred and fifty feet deep and fifty miles long. There is a canyon on Red River, in Texas, seventy miles long and from five hundred to eight hundred feet deep. In some places on the Colorado they are more than a thousand feet deep, in solid granite. Think of the length of time necessary to cut away such a mass of solid rock! Can you not easily perceive that your globe is many times more than six thousand years old?

But pardon me, dear readers, for detaining you so long. The subject possessing unusual interest, and I having so much I wished to say, the time passed almost unobserved.

Believe me, upon taking my leave for another week, to still be your steadfast friend,

LUCIFER,
Vulgarly called "Splitfoot."

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

X.

In a letter to M. Dumas, which was read at the Académie des Sciences in the early part of 1869, M. Janssen, whose researches in connection with the spectrum analysis have obtained great notoriety, supports this view by a summary of the knowledge hitherto acquired as to the constitution of the Sun. This communication, stated succinctly, shows that modern research, interpreted by M. Faye's theory, tends to the conclusion that the Sun is essentially a gaseous globe, with a temperature of its own so elevated that no substance or body can exist there, save in a very gasiform state. But it is known that gases, even when raised to a very high temperature, are but faintly luminous when they do not contain particles of a fixed body—that is to say, of one not reduced to gas. How, then, are we to explain the brilliancy of the Sun? In this way. The region in which the solar globe moves causes a diminution of temperature upon the surface of that luminary, sufficient to condense within it the gaseous elements and reduce them into solid dust. This dust, mixed up with the incandescent gases, gives them the effulgency and radiation which we perceive, just as carbon, lime, and magnesium impart the luminous property to the dull flames of our own gases.

Thus, by a relative decline of temperature, the gaseous globe is surrounded by a very luminous envelope; this is the photosphere, or visible part of the Sun—the Sun itself as it appears to the general public. In this photosphere are visible spots and rents which have attracted the careful attention of astronomers. These rents in the luminous envelope, the diameter of which is often double or treble that of the earth, enable us to ascertain that the central gaseous nucleus is relatively obscure; their motions have revealed the law of the superficial rotation of the Sun—a rotation the speed of which varies according to the latitudes—and thus have supplied us with one of the most striking proofs of the gaseous character of the sun.

It is the examination of the spots, too, that has led astronomers to admit the existence of an atmosphere around the luminous envelope. But the existence of this atmosphere, which has since been revealed by the phenomena of refraction noticed on the photosphere, and by the effects of absorption remarked upon the edges of the solar disk, was only guessed at, and its nature, its altitude, and its composition were the objects of the most contradictory statements. As to those singular luminous appendages or protuberances which have been observed during the latest total eclipses, absolutely nothing was known about them. Such was the state of things when the great eclipse of August 18, 1868, supplied the first opportunity for applying the new method of analysis to these phenomena.

Analysis of the light of these protuberances revealed, first of all, their character and their gaseous composition. These large appendages are almost exclusively composed of incandescent hydrogen. It has also been remarked that this hydrogen exists over the whole circumference of the Sun, and that the protuberances are but the more prominent parts of this hydrogenic atmosphere.

When this interesting memoir, here summarized, was read, M. Leverrier remarked that the theory which consisted in treating the Sun, in regard to its luminous portion, as an incandescent globe, covered with a small gaseous atmosphere, to which part of the phenomena observed upon its surface are attributable, has been established beyond the possibility of doubt by the observations taken during the total eclipse of 1860. The important point ascertained during the eclipse of 1868 is as to the nature of this atmosphere; and M. Janssen, by making it possible to observe, at any period, phenomena which had before been visible only at the moment of a general eclipse, had rendered a great service to science. Upon the same occasion, M. Leverrier read a memoir from M. Royet, in which it is shown that the yellow ray discovered by the spectrum analysis is visible upon the whole contour of the Sun; whence he concludes that the incandescent gas to which it corresponds is, upon the same principle as hydrogen, a constitutive element of the solar atmosphere. At the same time, we do not at present know what this gas is, for the ray in question does not coincide with the yellow ray of sodium.

XI.

The question naturally arises: Why is the temperature of the Sun so enormous? It may have been caused by the very force of the gravity which conjoined the elements that formed the central point of the solar system. In the first instance, the temperature thus mechanically acquired must have been much higher than it is at present, now that the Sun is getting cooler. At the same time, the diminution of its heat, great as it may be, is almost imperceptible to us, being, as it is, so gradual, and partially compensated by the transforming of a portion of the solar mass into various chemical combinations. It may also be that certain foreign bodies, attracted into the Sun, help to maintain its incessant combustion. There is a great variety of opinion as to the sum of the solar temperature, and it is very astonishing to find that the researches of the specialists lead them to such widely different conclusions. During the last few years much has been written upon this subject, and one of the most recent treatises is that of M. Vicaire, who points out that Father Secchi estimates the temperature at 10,000,000 degrees Cent., while M. Spœrer puts it at not more than 37,000. And if to these opinions I add that of M. Pouillet, who thinks that it is not less than 1,461 or more than 1,761 degrees, my readers will see that science has not yet reached any satisfactory conclusion in regard to this matter.

[TO BE CONTINUED.]

Col. Ingersoll's Views on Burns and Others.

The following account of Col. Ingersoll's departure for Europe on Saturday, the 3d inst., is from *The Sun* of the 4th:

Col. Bob Ingersoll leaned against the rail of the quarter-deck of the steamship Rhein, yesterday afternoon, placidly smoking and contemplating the hurly-burly of preparation for sailing. He wore an easy-fitting suit of blue flannel, and a white beaver was carelessly pushed back from his forehead. Mrs. Ingersoll and the Misses Ingersoll, blooming maidens—the youngest being an exact softened and colored likeness of her father—sat on a bench near by.

"I shall not lecture," he said, "in Europe. Most of our time will be spent in Scotland, for I go to Europe principally to inquire into the life of Robert Burns. I regard him as second only to Shakspere in poetry. Shakspere was the palace, but he was the cottage of poetry, and the houses between were not worth much. Then Burns was probably the stoutest enemy that Calvinism ever had. His 'Holy Willy's Prayer' is the best argument against Calvinism. I don't like Calvinism; it is hidebound, and a deal less attractive than Catholicism, which it was designed to supersede. Catholicism is willing to let you have a good time here below, if you pay for it; but Calvinism is not, whether you pay or not. The pithiest opinion that was ever expressed of Puritanism is attributed to Macaulay, when he said that the Puritans objected to bull-baiting, not because it was cruelty to the bulls, but because the spectators liked it. Now, I believe in enjoying this life reasonably, according to the means at my disposal, and I don't take stock in any creed that keeps us worrying about what is beyond. No one can know what is to come afterward. Why, it would be just as reasonable for me to worry myself about the future state as it would be for me to rush ashore, lay in a heavy stock of tales about appalling shipwrecks and the sufferings of shipwrecked men while clinging for their lives to spars and hencoops, and lose all the enjoyment that I expect to derive from the voyage in reading them. This is a sound and trim ship, and there's plenty of beer aboard—though, by the way, the only beverages that I enjoy are champagne and claret—and I don't propose to make myself miserable. I intend to learn German, and to be able to ask for whatever I want when I land. Oh, yes, we intend to visit the Exposition.

"From Paris we will probably go direct to Ayr, Burns' birthplace. I shall endeavor to find as many of the oldest inhabitants as possible. I may not be able to find out a great deal about him that is new, yet I may obtain new light upon parts of his history that will double their interest. Yes, I intend to lecture on Burns next winter. I think that he is in some quarters underrated because he did not have what is called a higher education. Now, my estimation of a higher education is that, excepting in rare cases, it crowds out whatever natural genius a man may be born with."

"Will you make any more speeches in the political field, Colonel, when you return?"

"I cannot say positively now whether I will or not. The party that is to carry the country in the future must do something for the workingmen. Their need is the vital demand of the hour. I think that a Government of the United States that cannot assure every industrious man a house of three or four rooms, a wife and three or four children, and plenty of food, clothing, and fuel, when we have millions upon millions of acres of land to yield food and articles of exchange with Europe, has no right to exist."

"Would you stump for Grant?"

"I don't believe that Grant will be the nominee of the Republican party for 1880. Hayes has made some people think of Grant favorably as compared with himself. Grant is 'the man on horseback, who rode before the man on crutches.' Hayes, through his weakness, has been Grant's best friend. I think that Blaine will be the strongest Republican candidate for the Presidency in 1880. He is a man who can talk to friends and enemies, and send them away with a clear understanding of how he stands toward them."

Here a shade settled upon the Colonel's jovial countenance, and the reporter, fancying that it arose from the Colonel's recollection of his latest relations with Mr. Hayes, ventured to ask:

"Colonel, have you seen Mr. Hayes recently?"

"No, sir, I have not," he answered very emphatically. "I did all that I could to elect him to the Presidency, but I have seen scarcely anything of him since he entered the White House. I called with some friends soon after his installation, and I said frankly, 'Mr. Hayes, I don't like your Southern policy. I approve the first part of it, the freeing of the States from military interference, but I don't think that you ought to desert Packard to conciliate the Southerners. I say now that no one can understand Hayes' arithmetic in his dealings with Packard. It is about as incomprehensible as the calculations that make John Sherman jubilant over his four per cent bonds. I read in a newspaper that $2,500,000 worth were taken in Wall street yesterday. This is one of the worst signs of the times. It looks like preparation for disaster. I fancy that men who intend to fail are giving money to their wives to buy these bonds, because they are low-priced and untaxable. Honest men don't rush forward to take four per cent interest on their money when they can get ten, with the best Western farms that the sun ever shone on as security."

"Do you believe, Colonel, that Mr. Hayes will be allowed to remain in the White House?"

"Whether he will or not, of course, depends upon the result of the investigation of the Potter Committee. If they clearly show that he was *particeps criminis*, undoubtedly he will be ousted. If I were in Congress I would certainly move to oust him if the committee's report satisfied me of his guilt. There is in this broad land enough big-hearted, whole-souled manliness to make it certain that if the report of the committee conclusively implicates him he will be handed outside of the White House in a very short time. The talk about revolution and Mexicanizing, if Hayes is put out of the White House, is bosh. I would like to know who would fire a gun for Hayes."

THE whole universe of matter is a great mundane psalm to celebrate the reign of Power, Law, and Mind. Fly through the solar system from remotest Neptune to the sun, study each planet, it is the same. Ask every little orange leaf, ask the aphis that feeds thereon, ask the insect corpses lying by millions in the dead ashes of the farmer's peat-fire, the remains of mollusks that gave up the ghost millions of years before man trod the globe, they all, with united voice, answer still the same, Power, law, mind. In all the space from Neptune to the sun, in all the time from the silicious shell to the orange leaf of to-day, there is no failure of that power, no break of that law, no cessation in its constant mode of operation, no error of that mind, whereof all space is here, all time is now. So the world is witness continually to power, to never-failing law, to mind that is everywhere. Look up and reverence; look down and trust. —*Theodore Parker.*

The Radical Pulpit.

The Consolations of Rationalism.

BY O. B. FROTHINGHAM.

Now, for the consolations of Rationalism. What are they? Let me frankly say that they are of a very robust and vigorous sort. They are not the consolations of idlers or mere sentimentalists or cowards, but of honest men and brave women, who face fortune and make the best of the world as they find it.

In the first place, we are released from the necessity of justifying the ways of God. That may not seem to be a very great gain, but it is an immense gain, not to be obliged to prove that everything is just and right, and good, and kind, and sweet in the world; to be released from the necessity of making constant apologies, of explaining, of getting up a grand philosophy upon which we can account for all the ugly and unpleasant experiences of life. This is a problem that has weighed upon the intellects of the thoughtful men of the world for thousands of years. What time it has taken up! What intellectual energy it has exhausted! What fountains of hope it has drawn dry! What spiritual vitality it has consumed! all of which are of immediate and vital consequence to the world, and all of which are thrown away.

Here is a man who has a theory, and his theory is that this is the best possible world; he therefore bends all his energies to prove that it is the best possible world. He puts the fairest construction upon the most desolating experiences, sees a variety of good in evil; says that evil is but the shadow of a cloud passing over the surface of the sun, that there is really no such thing as pain, or suffering, or sorrow; it is just as one happens to feel. This is a problem that is laid upon such men. I have known men who told me that their hearts came nigh breaking while they were endeavoring to prove that proposition. The Christian has it on his conscience to demonstrate the fact that an invisible stream of perfect grace flows into the believer's open heart—those who trust in Christ—keeping it always serene, and still pure, and sweet, under any of the exigencies of the world. What an undertaking is that? In the first place, those who are taught at all to make themselves examples of such a demonstration are exceedingly few. The great mass of mankind do not believe in Christ at all, have no such convictions, no such trust, no such hope; consequently no such expression as "saving grace." The great majority of mankind must be ruled out. And, then, can the Christian be sure that this small company of the elect are so perfect in their election that the stream of divine grace will inevitably descend into their hearts? Are they all true and faithful? Are they never untruthful? Do they pay their debts? Are none of them defaulters? Answer it who will; claim it who can, avouch it who dare. At all events, the Rationalist has no such task laid upon him. He takes the world as it is; he has no theory about it; he does not feel obliged to make it out better or worse than the facts warrant. He will make it out as well as he can; he will go behind the facts; he will seek to know something more about the treasures of the universe; he will try science; he will test philosophy; he will make the trained intellect groan under its task of study; but he will not explain, or apologize or vouch for things other than they are. And he will use all his physical and moral force to make things better than they are. This I, as a clergyman, can say is an enormous gain, for I recollect for how many years I, myself, staggered under this load, how I would go to the chambers of sorrow, to the houses of want, to the cells of crime, and as I looked upon the sad eyes of the mourner and pressed my bosom against that of the sufferer, I felt bound to say that things were right, that this thing had not befallen amiss, that there was no curse, that there was no evil. I bade farewell to that task long since, and now I take my moral patient by the hand, and look him straight in the eye, and explain to him life as well as I can, in my simplicity and ignorance; and I find that he is more consoled, because more honestly consoled, than my patient was before.

Another consolation belongs to the Rationalist: he has not imposed upon him the task of saving his own soul. Those who have not reflected upon it have no conception of the misery, the pain, the sorrow, the wretched agony that comes from that responsibility. I read in history of some of the noblest men and women who have ever lived, and they have but one aim, one purpose in life—to save their souls, no matter what else they do, no matter how useful they are, no matter how well they cultivate their faculties, no matter how truly they stand in their place and do their work, unless they can be sure that their soul is saved it is all nothing. Can they ever be sure? Have they neglected nothing? have they faithfully attended the sacrament? have they listened to a sufficient number of sermons? have they practiced constantly the lessons inculcated by the preacher? have they restrained themselves enough? have they spent enough on their neighbors and little enough on themselves? have they renounced themselves sufficiently? have they crucified themselves? have they read their Bible? do they understand it? are they sure that there is no grain of doubt, no question in regard to the divinity of the text? are they in the right path? have they prayed enough? have they prayed with all their hearts, during the silent night, down into the roots of their souls?—if not, no door may open to them; and, if it does not, then it is all in vain—life is lost. That misery, that torment, we are discharged from. Our concern is not to save our souls, but to do our duty as life goes on. We can consequently train ourselves, cultivate our faculties, use our opportunities, enjoy our privileges, and make the most of society and existence, without any awful misgivings of the future, such as torment the Christian. We can lie down to rest; we can sit under the shade of the trees; we can laugh and sing; we can employ our time to the fullest extent; we can use our gifts; we can drink in the strength of nature from the gladness of the morning, from the peace of the evening, from conversation with a friend; in a thousand ways we can draw in the refreshing water of life to cool our thirst. Is not that a consolation? It is one of the greatest; for, in hours of fatigue, and loneliness, and sorrow, at any rate, I can say to misgivings, Sit still. I am not bound to explain, I am not bound to feel that there is something I ought to have done. Let my soul be taken care of in the natural way, or let it not be taken care of at all.

Another consideration of immense moment is the limitation of moral responsibility. The Rationalist knows what he can do and what he cannot do; and he is satisfied with doing all he can, and leaving the rest undone. That is not a satisfaction taht a Christian believer can have, for he is never satisfied that he has done his duty. A limitation of responsibility is beyond his sight. He must always be clothed in armor; he must always have his intellectual sword in his hand; he must be always ready for the march and for the battle. But we who study ourselves and observe life, know that temperament, hereditary training, talent, opportunity, privilege, are given in variety of measure; one can do much, another can do little, another can do nothing, and we are satisfied with dropping our little drop of dew on the desert place where we happen to see it, trusting that verdure will come. The unpleasant sense of responsibility is taken off. I am not answerable for the world; I have my own affairs to attend to, you have yours; mind your business, and I will mind mine; mine is quite as much as I can attend to. The relief of taking that position, fairly and freely, once for all, is enormous. One goes with a free and jocund step, and he can enjoy this life; but there is no enjoyment in life; there is no rest or recreation; there is no accumulation of power, if one feels all the time that he is not at liberty to sit down, that he cannot take a vacation, that he can never sit on the rocks and look abroad and enjoy a sight of the ocean, that he can never wander out and lie under the shade of the trees, but must be always looking out for some duty. Ah! that vexatious word *duty!* How much it means of heaviness and sorrow! how much it means of usefulness, too, for these people who go rattling and tearing through the world, shouting the words "duty" and "excelsior!" how many heart-strings they tear out by the way!

Then there is still another consolation—the deep and inexpressible consolation of human sympathy. The Christian has sympathy with Christ, or with God, or with the Virgin Mary, or with some saint he has never seen. The Rationalist has sympathy with his next neighbor, who is in want or pain, and who is before him all the time, and there is the difference.

When Queen Victoria lost her husband, noble and stately herself though she was—an orthodox Christian—she went to a hospital and, day after day, read by the beside of a poor woman, out of any book that entertained and consoled her. Who was the comforter? The bed-ridden woman, not the desolate queen. Who gave the most? Not the head of England, but this poor woman, kept there on her bed by charity. Sympathy distributes itself—that is a great fact. Lose yourself, forget yourself.

We read of a man who, when he lost his only son, studied Greek. He lost himself in the acquisition of a new language, but he found himself again, and more than himself, as he communed with those pagan spirits of the past whose grandeur and magnificence, whose sweetness and subtleness, are consolation and support of heroic minds in every age. Forget yourself; lose the thought of yourself; lay a portion of your burden on somebody else's shoulder; let your friend, your neighbor, your kinsman or kinswoman, come in and take a little of it away, and so much of it is gone.

The tide finds its own level; the high becomes the low, the low becomes the high, and an equal division of cares and gifts is imparted to all varieties of men. You can begin where you are, one friend and sympathizer is enough; but if you are heroic, if you want more, more there are. Reform is waiting for the strong hand; there are poor people to be lifted out of the sinks of poverty, wretched people to be comforted, and melancholy people to be cheered; there they are, thousands of them within your reach. Is your heart empty? let them fill it. Is your mind barren and vacant? find that there are people who have more cause for barrenness and vacancy in their minds than you have, who can yet fling you a crust out of their superfluity.

The great consoler is love, is character, is manliness and womanliness—the human in every breast. The question is a very simple one: are you stronger than destiny, or is destiny stronger than you? Can you throw fate, or does fate get you down? There is the whole story in a nutshell. Increase yourself, multiply and magnify your own resources, strengthen your heart, make yourself equal to the occasion, and the occasion will be less than you are and will be tributary to you. A traveler over the Alps, with his companion, was overtaken by a storm. His companion, who was weaker than he, succumbed to the biting wind and the pelting snow, and laid down to die. The other felt a faintness creeping into his own heart; but, rousing himself with great effort, he began to rub into life his dying friend. In the stress of his labor he forgot the wind and the cold and snow; his own blood began to tingle in his veins, his courage and his energy returned as he toiled over his prostrate friend, welcoming every sign of recovering life. He became a man again; he lifted his friend from the ground, and the two fared on their way until they reached a hospice where they found shelter.

Would you comfort yourself? comfort another; would you help yourself? help your brother; would you save yourself? save him. You give your life for him, he gives his life for you. That is a fair return; give and take. We cannot get any more than we give. Life is a battle, and it is by fighting that we acquire the power to fight; it is by marching that we become inured to the exposure, toil, weariness, and want of the march. We could not now sally out and take a long campaign. But we soon get used to it, and the soldiers after the campaign are so much in love with the open air that they cannot sleep in a bed. So it is wrestling with fate; we make it our tributary, our companion, our friend, and extract from it the blessing it would fain withhold. How much there is in that Old Testament legend of the patriarch wrestling at midnight with his unseen foe! He cries, "I will not let thee go until thou bless me!" And he gets the blessing.

Nature prostrates our house, and we learn the next time to build a better one. An accident sends our ship to the bottom of the sea; the next time we provide against the accident. The thunderbolt comes down upon our dwelling, and we chain the thunderbolt and tell it to bear our messages. Steam threatens to explode and throw us all into the air; we cage it, keep and organize it, and make it pull our trains. So we gain in wisdom, in insight, in understanding, in power, in knowledge, and in courage as the world goes on. Morality and order follow then by slow degrees; harmony and peace and beauty all take their turns; and so, after stumbling and falling and groping a hundred times, we walk like men over the surface of the past. We are all soldiers; some major-generals, some generals of lower degree, captains, colonels, men in the ranks. But whatever we do, whatever our office, if we do that, we win.

The General travels over Europe from end to end, receiving greetings wherever he goes; royalty turns out to give him welcome, and he is called the greatest soldier of the world. A short time ago we were dropping our flowers on the graves of thousands of men, unknown, unremembered, who simply gave their lives. What would the great General have done without these—without their fortitude, their patience, their endurance, their courage, their readiness to go to the front, their willingness to return again and again to the charge, their determination that they would not be beaten; the persistency with which they stood shoulder to shoulder, each in his place, his eye running along the polished steel of his rifle, doing it year after year, going into the hospital, coming back into the camp, still again going to the front, and at last, at last, only sinking patiently into the ground? Who won the battle? They did. Who won the fight? Every one.

Last fall I made the journey between Boston and New York. The autumn winds were sighing among the trees, the red leaves were dropping to the ground, and here and there were piled up in masses to be carried away by the blast. All was desolate and wild and dreary; all spoke of gloom and disaster. Yesterday I made the same journey, and merry loveliness covered the hillside, the meadows, and the forest trees; there was beauty and life everywhere. Where did it come from? From incessant and indomitable elements that beat into the ground those dead leaves that had fallen. All summer long they had worked, disinfecting the atmosphere and cooling the ground, and now their task was over, and they fluttered down into their beds to be forgotten. And yet, unless this thing were done every autumn of every year, the glorious splendor of the

year would never greet mortal eyes. Which of all the martyred leaves that fluttered down and rotted in the ground made the summer? Every leaf.

Communications.

The Churches, Comstock, and Abbot.

FRIEND BENNETT: We have four churches in our village viz., a Christian church, a Baptist church, a Methodist church, and a Presbyterian church. I think it is safe to say, from the first outlay of money on these churches, enough has been spent in building, in repairing, in lighting and heating, in paying ministers, etc., to have fed and clothed every poor family in the town, and to have given to every poor boy and girl a decent education.

I find in these churches the same niggardly conduct that I witness, alas, in too many instances outside of them—men who are known to be untruthful, men who are know to be guilty of perjury, men who are knowun to be guilty of stealing, men guilty of adultery. I know men who were taken into the Church thirty years age, who were as ignorant as spaniels. They have sung hallelujah and paid their hard earnings to the priest all through these long years, but are as ignorant to-day as when they entered. Their God-school has not improved them in the least. One minister in this place has been paid in salaries and donations not less than $25,000. Now, has this money been so spent as to produce the greatest amount of happiness? If not, a great wrong has been committed, and the churches are justly chargeable with that wrong. But these pious people think but little about the suffering poor whom they might help, but they work all the time for the glory of God whom they cannot help. But, according to their own teaching they have been terribly rebuked in this place. They inculcate the lesson that God is merciful to the faithful who serve him; that he visits judgments upon the wicked and unbelieving; that he is a prayer hearing and a prayer answering God.

Day after day they put up prayers for the prosperity of the Church, and for the welfare of his chosen few. But let us see how these prayers are answered, and how he protects the churches dedicated to his service.

Within a short time the sheds belonging to the Methodist church in this village, were (by the hand of God, of course,) laid as flat as a trencher. No wicked unbeliever or his team happened to be under them. The Presbyterian church took fire (and God would not put it out), and all that remained was a pile of smouldering ruins. The Baptist church has been undergoing thorough repairs, its members have been taxed to the utmost to foot the bills. On the night of the 3d inst., just as the church was nearly completed, lightning struck the tower and utterly ruined it, scattering the fragments in every direction.

I wonder if these superstitious noddies will profit by the lesson. If my house had been struck by lightning, it would have been blowed from every pulpit in the village. When the theatre was burned in Brooklyn some time ago, nearly all the religious papers, and the clergy generally, rang the statement around the land that God visited his fiery indignation upon these poor, perishing mortals, because they had offended him. How long will it take these poor deluded hirelings to learn that God has no special favorites, that all the prayers ever offered cannot turn aside the lightning or quiet the storm, that all men, good, bad, and indifferent are subject to the same universal law.

The battle waxes hot between you and Mr. Abbot. He seems to believe there are 70,000 individuals in this republic who have not yet learned the definition of the words "modified" and "repealed." I am one of the 70,000. I thank you, Bro. Abbot, for the compliment. I was so uncultured that I did believe that the Comstock laws ought to be "repealed, or modified." And when I heard of Heywood's sentence I thought I would be one of 70,000 to sign a petition to have Comstock himself either "modified, or repealed." The more repeal the better. Mr. Abbot would convey the idea that all Liberals who favor the repeal of the Comstock laws are in favor of having these "tons of obscene literature" sent through the mails. Again, Bro. Abbot, I thank you for the compliment.

I do not know a single Liberal, worthy of the name, who would not take any truly obscene literature of whatever name or character between two chips and consign it to the flames, and not keep it on exhibition as that immaculate Comstock does. At the same time, if any Liberal farmer should find out how to make his ewes and cows yield twins, he would not feel as though he ought to go to jail because he let his brother farmers into the secret of increasing their flocks, which secret Comstock & Co. might confound with their "tons of obscene literature."

When Comstock shall have finished up the work assigned him by God and the Young Men's Christian Association, I would recommend that every Liberal in the land cast a rough stone upon his grave. And I offer the following lines as a fitting inscription to adorn the pile:

He lies beneath this pile of stones—
Forever cursed shall be his bones;
Come on! come on! ye hosts of hell,
Take him who lived to please you well.

Great Nick in sulphurous fury rise,
And bear him home, your lawful prize;
Make fast the gates and never free him,
We want not here, God knows, to see him.

In thy dark kitchen cram him smack,
Nor let the lecherous cuss come back;
Where fire, and smoke, and misery reign,
There let him rave, and gnaw his chain.

Although we've lost him here on earth,
Old Nick has got a crony,
Let hell's domain ring out with mirth,
O'er sneaking, scar-faced Tony.

Prepare, ye imps who squeal and croak,
For when he does to hell come,
With brimstone, thunder, fire, and smoke,
Give him a hearty welcome.

Naples, Ontario Co., N. Y. ***

Letter from Dr. J. S. Lyon.

DEAR BROTHER BENNETT: It must appear a little puzzling to that portion of orthodoxy whose minds are just being called into active requisition upon the subject of an overruling Providence—as connected with his power and skill in governing this universe—who having learned the Bible lesson that it is God who controls the elements, giving rain and sunshine to both the just and unjust; that his fingers play with the lightnings gleaming in the heavens, sending occasional flashes to earth as evidence of his displeasure and as punishment to the wicked—to be obliged to note the fact of his righteous retributions being sometimes visited upon them, while the ungodly are unharmed!

My attention was directed more particularly to this subject just after a heavy rain and thunder-storm recently, during which time a church edifice in this place was struck by lightning, and but for timely aid would soon have been reduced to ashes, while the Opera Hall occupied by Spiritualists and Liberalists, but a few paces removed, was unmolested.

This, to some, seemed a little perplexing, while no explanation would have been necessary had the reverse occurred. It may be argued that it was a chastisement needed by God's elect, which is probably correct; but why the object of their worship, the "Most High," should take this course, and act the part of an incendiary—attempt to burn his own house—seems a little out of order; and from the resistive effort made, must have been so regarded by his people.

Judging from their deportment in guarding and protecting their Godhouses against his assaults, they evidently appear distrustful of him; and owing, I presume, to his recklessness, seem to regard him as a little "shaky" or unbalanced—just as apt to work against his own interest as otherwise. Indeed, were he not considered unwise as well as distrustful, it would seem hardly necessary that so much precaution and combined effort be used to foil his purposes.

An occsional shower of fire with the smell of brimstone upon his "holy altar," as a foretaste of the orthodox hell, might not be altogether without significance; certainly not until the mind is divorced from religious superstition and becomes sufficiently expansive to understand that an imaginary being called God has nothing whatever to do with the universe, and is as oblivious to the wants and interests of the Church as he is powerless to control the lightning.

It seems the editor of *The Index* and some others are much concerned about "purifying Liberalism." Mr. Abbot doubtless wishes to benefit humanity, but his over-sensitive, timorous nature unfits him largely for a pioneer, thus producing a feeling of jealousy toward his competitors, who are less timid and better suited to the work, and consequently more successful. Claiming to be Liberal, he has shown himself illiberal, a stumblingblock to many in search of truth and freedom; and through his bitterness toward you has, perhaps, injured himself most of all. Not very unlike his prototype, S. W. Payne, in making his ungentlemanly assaults upon honest, earnest advocates of freedom, he can't reasonably expect to retain friends and increase his influence in the ranks of true Liberalists.

I have never had the pleasure of meeting you, Brother Bennett (though I have both yours and the "cultured editor's" photos), and, judging from your writings, which I have read pretty extensively, I can't say I regard you as a very bad man, certainly not to the extent he would try to make you appear.

Indeed, I can but feel that it is a downright shame that any one, much less such men as Abbot and others claiming to be Liberal, should be guilty of placing unnecessary obstacles in your way, misrepresenting you, and, by unfair means, trying to defame your good name. I have often wondered, under the pressure of business almost overwhelming, together with the many petty annoyances you are constantly subjected to, how you preserve your equanimity and meet injustice so mildly and unruffled. Surely, you possess some of the noblest traits peculiar to mankind; and I often think you are doing more to elevate and enlighten humanity than any other one man.

Your influence for good is becoming universally greater, reaching far out into the ranks of orthodoxy, while such men as Comstock & Co., who are seeking your overthrow, are simply making opportunities for you to more fully expose hypocrisy, and prosecute the glorious work you are so well fitted for. The ignominious acts of this sainted crew are eliciting thought from their own people, and more completely bringing to the surface the rottenness of old theology. Like "Matthew Hopkins, the witch-finder," in their cruel and relentless persecutions of some of the purest, bravest, and most intellectual citizens of America, they are simply laying a snare for their own destruction—making converts to the cause of truth and freedom.

Comstock's attempt to assassinate Dr. Sara B. Chase's reputation will elicit much sympathy in her behalf, and will most certainly reflect upon his unprincipled, hypocritical course new light to many who have hitherto given the subject of his work little thought. As usual, you have come to the front in her defense as few others could, still further entitling you to respectability and much credit. I wish I were able to help her financially. As far as influence goes, I will do for her all I can. Please send copy of the "Cruelties and Crimes of Anthony Comstock," and I will try to make it do good service in that direction.

Respectfully yours, J. S. LYON, M. D.

Springfield, Mo., July, 1878.

Letter from Leeds.

DEAR BROTHER BENNETT: Allow me to inform you that the last regular meeting of the "Leeds Philosophic Association" was one that would do credit to any body of men who favor liberty and justice. There was manifested a firm, steady determination to search for the truth, regardless of the epithets hurled upon us by bigoted, superstitious, and intolerant Christians. Our president entertained us for some time upon the subject of "Our Organization; the Duties of Its Members," etc., etc. Among other things, he said: "The principles and objects of this association are broad and far-reaching. Under their guidance and protection, man, as an intelligent being, has the privilege to come out and free himself from the meshes of superstition and deception which have surrounded him in the past. . . . I am well aware that we are stigmatized as a body of Infidels by the so-called Christian community. Granted that we are, I, for one, am perfectly satisfied, as I think it only tends to expose their ignorance without doing me any material harm." He spoke very highly of Thomas Paine, and he added that if Paine was an Infidel then *he* most assuredly was. He considered that our actions and deeds would compare favorably with those of our Christian brethren, and admonished us to ever bear in mind that the eyes of the people were upon us, and that we ought therefore to be on our guard, so that they could have no reason to say that we are unjust, partial, or intolerant.

Your "Champions of the Church" is a splendid work. Everybody ought to have it. It contains information that would make any person of good sense better and wiser; it contains information that could not otherwise be acquired without a vast amount of time, labor, and money; besides, it is dirt-cheap. The sketch of Major-General Anthony Comstock, embassador of Emanuel J. Christ, is alone worth all the book costs. If what you have written concerning him is true, I think he is one of the most despicable wretches that ever went unhung. I am not so much opposed to the business in which he is engaged as to the low, mean, unprincipled manner in which he makes and secures his victims. I would not be guilty of taking the advantage of the worst brute that walks the earth that he takes of his brother man—that is, if civilized people can call *him* a brother in any sense. While the idea of hell is repulsive to me, yet if there is one (such a one as the Christians picture) it must be especially adapted to the aforesaid embassador's case. I believe it to be a shame and a disgrace for the American people, who boast of their liberty, to suffer this infamous, intolerant, heartless Christian fanatic and tyrant to longer pursue his work of destruction and misery. No man is safe while this wolf in sheep's clothing is prowling about. As he is a member of the Y. M. C. A., you may tell him for us that there did exist in Leeds an association by that hypocritical name, but the Leeds Philosophic and Library Association has superseded them, and is now occupying the same rooms. This last-named association, at its last regular meeting, unanimously adopted the following resolutions:

WHEREAS, It is the imperative duty of every rational being to truthfully acknowledge and sincerely appreciate any and all kind favors conferred upon him by a fellow-being; therefore, be it

Resolved, 1. That brother D. M. Bennett has, by his disinterested liberality towards the Leeds Philosophic and Library Association, strengthened the chain that binds us in the common cause of humanity, placed us in closer and more intimate relations to each other, strengthened and confirmed our good opinion of him, and placed us under obligations that, as men and brethren, we cannot evade—under obligations that none but the most vicious and inhuman would attempt to evade; under obligations which we must necessarily consider an imperative duty, an exalted privilege, and a great pleasure to fulfill.

2 That hereafter the Librarian shall, as far as possible, purchase of Brother Bennett all books for the Association, thereby the better demonstrating the truth of the foregoing resolution.

3. That we recommend to the readers of THE TRUTH SEEKER, and all others in search of books, that they purchase them of D. M. Bennett, thus securing to themselves prompt attention, the benefit of low prices, and good, substantial workmanship, and to him the benefit of their purchases and the satisfaction of knowing that his hard labor and persistent advocacy of truth are duly appreciated.

4. That we firmly believe there is no method or system so well calculated to promote truth, freedom, and justice as that which opens the way to a careful study and investigation of any and all subjects that have a bearing upon or are in any manner connected with the present or future well being of our brothers and sisters, the human race.

5. That as the foregoing resolutions are expressive of our friendship and good will towards Brother Bennett, and as they in a measure express the sentiments and principles which it would be well for the masses to follow, the secretary shall place them in full upon the minutes, and a copy shall be forwarded to THE TRUTH SEEKER for publication.

The Y. M. C. A. never passed such resolutions about anybody—not even their God. The fact is, they were too selfish; each doubtless felt that he would like to be all the God there is or was—himself, individually. We say, Give us more men like Bennett and less like General Comstock.

Fraternally yours, GEO. H. WARNER.

Leeds, N. Y., July 14, 1878.

IF thou wouldst be a man, bend at the shrine of no mortal; walk in no pathway because others tried it; be thy own leader—thy own sect; when all are so, then will come the true church. Who was Wesley, that thou shouldst be a Wesleyan? or Luther, that thou shouldst be a Lutheran? or Christ, that thou shouldst be a Christian? All men; art thou not equally so? When the priest threatens thee with damnation, and would load thee with his gyves to secure salvation, say, "Hands off, sir! I am also a man! Rather let me be lost, being a free man, than be saved to be an eternal slave!"—*Wm. Denton.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, AUGUST 10, 1878.

The Indignation Meeting in Boston.

On Thursday evening, August 1st, according to previous announcement, the friends of the liberty of the press and of the liberty of speech met in Faneuil Hall to express their indignation at the conviction and imprisonment of Ezra H. Heywood, who was attacked for having written and published a pamphlet in which he used arguments that were opposed to the views of his persecutors, who were represented by Anthony Comstock. The pretense under which he was proceeded against was that he had mailed an obscene publication. An examination of the work by any candid person of sound mind, unbiased by prudery, will convince such a one that it is not obscene either in subject or matter, and is calculated to do much good by agitating a very important question, vital to the elevation of woman.

The doors were opened at 7 o'clock, and the place was soon filled, both floor and galleries, by nearly 8,000 people, many of whom were ladies. The platform for the speakers was adorned with a profusion of flowers.

The meeting was organized by electing the following officers:

President, Hon. Elizur Wright.

Vice-Presidents, Hon. B. F. Ware, Marblehead; Charles McLean, Boston; Elizabeth M. F. Denton, Wellesley; Henry H. Stone, Boston; Hon. Thomas Robinson, Pawtucket, R. I.; Josiah P. Mendum, Melrose; E. M. Chamberlain, Boston; Mrs. M. S. Wetmore, Charlestown; D. B. Morey, William Foster, Jr., Providence, R. I.; J. Q. A. Clifton, Boston; Henry Appleton, Providence; Alden Sampson, Charlestown; George A. Bacon, J. A. Wilcox, Chelsea, and C. W. McLellan, Boston.

Secretaries, Mrs. Mattie Sawyer and Benjamin R. Tucker.

Mr. Wright on taking the chair made the opening speech, in which he argued that the law against obscenity had not been violated by Mr. Heywood, and that on the contrary he had recommended the most valuable kind of knowledge, which was taught by the ancient Greek philosophers, who urged that to "know thyself" both physically and spiritually was the highest and best achievment. It was because of a lack of such knowledge that society was far below a state of perfection. He said that it was an error to expect to destroy vice and crime by legislation; and as well to try to abolish ignorance by statute. The pious law-makers try to abolish down-hill and fail to see that by so doing they will abolish up-hill. The truth is that the virtues are indigenous in the human race, and our Constitution defends our national right to develop them without let or hindrance.

The vital and naturally holy relations of the sexes are beset by deplorable falsehood and prudery, but the great body of the people are rising through knowledge to a purer and better condition.

The State laws are severe enough against obscene literature, but the real power for its suppression is elevation of public sentiment above such unworthy things. Loose and careless Federal legislation on this subject has been the cover for a persecution of freedom of opinion. A detective employed by a bigoted and aggressive religious sect trapped into the mail by a lie (as if a lie was not more dangerous) a book that had been openly sold a long time, without remark as to its exceptional character. Under such a law there is no such thing as liberty of the press, and without that the Constitution and Declaration of Independence are not worth two brass buttons.

He made a good point against Comstock's method of trapping his victims by quoting from Isaiah (29th chapter) the passage denouncing such underhanded business.

In speaking of the character of the book he said if words are used to allure the young to "chambers of death" they are criminal; but there can be no crime in using any words necessary to warn them away. Under this law Solomon the king if alive now, could be indicted and sent to prison for his songs; and there are many passages in the Bible of similar character. The worst feature of the law was the lack of a definition of obscenity.

This persecution is a dangerous mistake, and it is for the safety of our country that freedom of publication shall be maintained. He said he believed the family was the foundation of the State, and the perfection of the family was the union of one man and one woman, and such unions are generally happy in our country. He did not favor the law which oppressed women without giving her a voice in framing it.

Prof. J. W. H. Toohey followed and argued that morals form a small part of civilized society, although a good and latent part. Obscenity is among us, but is the exception, and in this case has been by false pretense made an excuse for attacking a good man. He referred to the position assumed by the *Independent* of this city, in which Freethinkers were called rats and Comstock a terrier dog trained to worry and kill them, and gave a good account of the arrest and conviction of Mr. Heywood.

Mr. T. B. Wakeman followed in an eloquent address on the unconstitutionality of the law and the arrest and conviction of Mr. Heywood, a man against whom no one had ever as yet before this made any complaint. The wrong was done in violation of the Constitution of the United States. This law indicates that we have heretofore been negligent of our duty, and have allowed the framers of it to steal a march upon us in the name of goodness. He said that while pretending to suppress obscenity they had taken the position of that worthy boor who was set to watch his sleeping master, and who to keep the flies off threw such large stones as to smash his head. He argued at some length the unconstitutionality of the postal law and the action of the authorities in punishing Mr. Heywood. He compared France with the United States in the matter of progress, showing how France, being under the sway of retrogrades and conservatives, could only advance by revolution, while here the Progressives and Liberals elevate society by agitation, looking toward an ideal future on this earth as their heaven. The administration of our affairs was placed in the hands of conservatives by our fathers, and wisely. Fanatics were debarred from doing much mischief, but in this case they have stolen a march on us. The so-called Comstock law of 1873 was passed in the last hours of Congress, when no one had a chance of knowing what was in it, and therefore without the knowledge or consent of the people, surreptiously. And yet this law, begotten in fraud, seeks to use the United States mails to supervise the morals of the country. The real object of the framers of the law was to suppress liberty of speech and liberty of the press, as we learn from the reports of the society which supports Comstock and of which he is secretary. The seal of the society, printed on the cover of their report, is an insult to the age in which we live, representing as it does a policeman putting an editor in jail, while Anthony Comstock is near by burning books.

Webster and Clay defended the liberty of speech and the press, and urged that it would be unwise to designate the persons or parties or classes who may have the benefit of the mails. Just now we need liberty and true conservatism, such as that exhibited by Jackson, whose singular strength of mind prevented the formation of an aristocracy of money, which would have overwhelmed the land. The people protest that this is not the law of the land, and never, never, never shall be. Obscenity, bad as it is, can be taken care of without violating the Constitution.

Mr. Wakeman was greeted with frequent bursts of applause, and made many successful points, carrying the vast audience with him almost unanimously. A few hissses in the gallery on two or three occasions was promptly and overwhelmingly outcheered.

The Rev. J. M. L. Babcock followed in a very forcible and effective speech, which was received with much applause. He arraigned the law, the judges, and the prosecutor in vigorous terms. He prophesied for Comstock a miserable future and the unhappy end of all informers.

The next speaker was Laura Kendrick, a lady of fine address and clear thought. She referred to a recent meeting in the Park-street church, in which some clergyman discussed the best way of checking crime. They have taught regeneration, although the people know that regeneration is a failure. Right generation is the better way, and in spite of the prudery of the Church, is being studied more and more every day. We need reform, but not such work as is done by the rascal Anthony Comstock; and when his real work is known, it will be repudiated by the people. She did not believe in the twenty-ton story—always twenty tons—no more or less of obscene matter, that Comstock says goes through the mails yearly (he may mean the Freethought journals, and if so, his estimate is far too low). When the young are properly instructed, and parents and guardians set good examples, obscenity will practically vanish. She hoped the tenor of the meeting would be flashed across the wires to cheer the hearts of Mrs. Besant and Mr. Bradlaugh in their struggle for the maintenance of truth in England. Her remarks were frequently interrupted by hearty applause.

Prof. A. L. Rawson followed in an interesting, earnest, and enthusiastic speech, in which he introduced an original allegory, wherein Uncle Sam, the great father of the nation, calls his children before him and binds them to keep the contract known as the Constitution. The argument was, that having united for the sake of mutual protection and peace, which could not be enjoyed in the Old World, it was the plain duty of all sects and parties to respect each other in the exercise of their rights as guaranteed by the Constitution. Uncle Sam reminds his children that they must forego such luxuries as roasting heretics, burning books, and persecutions for opinion's sake generally. He said that Uncle Sam had taken the place of the Jehovah of whom we read in the poetic book of Job, and he would insist on his children keeping the peace among themselves. This attack on Heywood was a breach of the contract under which this Government was formed and has been sustained, and it was an attempt of one party to gain power over others, while all have equal right to recognition and protection under the law. He believed no such mischief could arise if all the laws should be referred to the people for acceptance or rejection before being enforced. When that custom is adopted we shall have a government by the people, and not before.

There has been a growing tendency as a result of the teaching of New England theologians towards a habit of breaking contracts. This attack on the liberty of the press is a revival of that doctrine of the Puritans which taught that the only liberty of thought was to think as they did. Mr. Heywood was guilty of thinking for himself on the sex question, and differed from the Church party, and therefore was a "Freethinker" and a "rat" and must be "stamped out and killed." This threat comes from our brothers who have sworn to respect us for the sake of securing their own safety with the safety of the nation!

The speaker had made some inquiries about Comstock's method of work, and was convinced that he was a religious fanatic, over-zealous, and carried away with self-conceit and love of praise. He organized a prayer meeting when he was in the army in Florida, and now thinks he is serving the cause of Christ by lying and deceiving poor defenseless girls as he did in Greene street, where it is said he hired for $14.50 three girls to commit an offense against the law, who had never known any such mischief before meeting him. He hired a professional thief just out of prison, after serving a seven years' term, to introduce him and his companions as "four gentlemen from North Carolina," which party is said to have included two members of the Young Men's Christian Association.

While the girls were arranging for the exhibition, Mr. Comstock made some excuse to go out, and returned with a warrant, to obtain which he must have deceived the court, for the offense had not then been committed. The "company from North Carolina" indulged in the exhibition of "the three graces" until they were satisfied probably, and then the arrest was made.

If this conduct is permitted, and, by deception, such men as Heywood can be trapped into prison under false pretense, then there seems to rise in the future the danger that the Church party may gain power to control this country as it has Egypt, Palestine, Cyprus, and other states in Europe, where instead of the paradise that once existed in those places, the traveler now finds large districts a desert waste, filled with the crumbling ruins of cities. Our only safety lies in the mutual recognition of rights guaranteed by the Constitution, among which a free press is one of the most valuable means of civilization.

The audience frequently applauded the speaker, and seemed to enjoy his analysis of Comstock as rich and true. Many calls for Moses Hull were made all through the meeting, but the programme was followed, and the resolutions were then read by Mr. Benjamin R. Tucker, being received with great enthusiasm.

The resolutions adopted by the meeting were as follows: *Be it Resolved, by this meeting of citizens of the United States, in Faneuil Hall assembled:*

1. That the right to think and to publicly express, by tongue or pen, the results of thinking is the dearest right which American citizens possess; and to deny its exercise is subversive of natural justice, contrary to constitutional provision, dangerous to public welfare, and corrupting to public morals.

2. That no law ought to be permitted to remain upon our statute books which is, by the absence of definition, capable of being used by designing knaves of narrow-minded bigots in denial of the exercise of this right.

3. That, since the recent conviction of Ezra H. Heywood of Princeton, Massachusetts, nominally of having circulated obscene literature through the mails, but really of having published his sincere convictions on the subject of love and marriage, and his imprisonment in Dedham Jail for a period of two years, clearly make his case one of persecution of opinion under the law, meriting the severest reprobation of all right-minded persons, we call upon the President of the United States, in the name of the freedom of the press, and as he values the respect and confidence of the people whose servant he is, to release Mr. Heywood without delay.

4. That Anthony Comstock, Special Agent of the Post Office Department, whose duty it is to prosecute offenders against the United States law prohibiting the circulation of obscene literature through the mails, has shown himself, by his abuse of the power conferred upon him by the Government in repeatedly attempting to suppress free thought, free speech, and free press, and by the despicable and immoral methods which he habitually employs, unfit to be intrusted with the execution of any law seriously affecting the liberty of the citizen, and therefore we ask his immediate dismissal from the Government service.

5. That a copy of these resolutions be signed by the President and Secretaries of this meeting, and forwarded by the latter to the President of the United States.

After which Mr. Hull made a very racy and forcible speech which seemed to be received with great favor, especially on the floor of the hall. He said that liberty was on trial now if ever, when a peaceable citizen could be assailed and his right ruthlessly violated for no other crime than uttering his honest sentiments. He was present at the trial and heard the clerk of the court utter the prayer "God save the United States," and when he saw Mr. Heywood in prison, as he believed for no crime, he felt like reversing that prayer (which he did, the audience joining in a vociferous hurrah of applause).

Mr. Horace Seaver being called on by many of the audience made a few remarks in the spirit of the evening, which elicited hearty applause, and the meeting adjoined.

It is hoped that one good result of the meeting will be to disabuse the public as to the nature of the work being done by the friends of free speech. It is charged by the leading journals that those who urge Mr. Heywood's pardon are advocates of free love, defenders of obscenity, and otherwise objectionable because immoral characters. The reports of this meeting show how groundless any such assertions were. It is and will be a question as to the right to free speech and a free press, to advocate orthodoxy or Infidelity as it may please any person to choose which shall be done. The true principle is to protect all, that the best may be saved, preventing any from using force either to build up or to destroy.

Chicago.

Say to your Chicago readers, that the best way to reach Watkins is to go to No. 65 Clark street, Chicago, and get an excursion ticket for Chatauqua Lake for $21.00, then go to Salamanca and get an excursion ticket for $7.50. The round trip in this way will cost but $30.50. Tickets good for ninety days.

The Hutchinson family will sing for the Convention, in addition to the other singers. H. L. GREEN.

What I Don't Believe.—No. 35.

307. I do not think there is a perfect harmony of sentiment between these passages on good works being seen of men and not seen of men: "Let your light so shine before men that they may see your good works" (Matt. v, 16); and "Take heed that you do not your alms before men to be seen of them" (Matt. vi, 1). If doing alms is not "good works," I do not know what it is.

308. On the matter of judgment there seems to be the same disagreement. First, we have: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matt. vii, 1, 2); and again: "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge the angels? How much more the things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church" (1 Cor. vi, 2–4); "Do not ye judge them that are within" (1 Cor. v, 12).

309. A slight clashing seems to exist in those passages relative to non-resistence. In the first place, we have: "Resist not evil, but whoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v, 39); "All they that take the sword shall perish with the sword" (Matt. xxvi, 52). In the next place, these: "He that hath no sword, let him sell his garment and buy one" (Luke xxii, 36); "And when he had made a scourge of small cords, he drove them all out of the temple" (John ii, 15).

310. No better agreement is found in these passages: "Be not afraid of them that kill the body" (Luke xii, 4), and "After these things Jesus walked into Galilee; for he would not walk in Jewry, because the Jews sought to kill him" (John vii, 1).

311. On the subject of anger no greater unison is found. On the one hand, "Be angry and sin not" (Eph. iv, 26); "God is angry with the wicked every day" (Ps. vii, 11); "And when he had looked round about on them with anger . . . he saith unto them, Stretch forth thy hand" (Mark iii, 5); on the other hand, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (Eccl. vii, 9); "Make no friendship with an angry man" (Prov. xxii, 24).

312. On the subject of killing no better agreement is found: "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. xxxii, 27); "So Jehu slew all that remained of the house of Ahab. . . . And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel" (2 Kings x, 11, 30). On the other hand we have: "Thou shalt not kill" (Ex. xx, 13); "No murderer hath eternal life abiding in him" (James ii, 15).

313. On the subject of lying, the same contradiction is discoverable. See 1 Sam. xvi, 1, 2; Josh. ii, 4, 5, 6; James ii, 25; Ex. i, 18–20; also: "And there come forth a spirit, and stood before the Lord and said, I will persuade him. . . . I will go forth and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also: go forth and do so" (1 Kings xxii, 21, 22); "Ye shall know my breach of promise" (Numb. xiv, 34); "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Rom. iii, 7); "Being crafty, I caught you with guile" (2 Cor. xii, 16). On the other hand, lying is positively forbidden: "Thou shalt not bear false witness" (Ex. xx, 16); "Lying lips are an abomination to the Lord" (Prov. xii, 22); "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi, 8).

314. On the subject of circumcision, the following disagreement is found: *First:* "This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man-child among you shall be circumcised" (Gen. xvii, 10), and *then*, "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. v, 2).

315. On the Sunday question there is the same lack of harmony; thus: "And God blessed the seventh day and sanctified it" (Gen. ii, 3); "Remember the Sabbath day to keep it holy" (Ex. xx, 8); while on the other hand, "The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity" (Isa. i, 13); "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind' (Rom. xiv, 5); "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days" (Col. ii, 16).

316. On the subject of wearing long hair are found these disagreements; in the first place, thus: "And no razor shall come on his head: for the child shall be a Nazarine unto God from the womb" (Judges xlii, 5); "All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled in the which he separated himself unto the Lord, he shall be holy, and shall not let the locks of hair of his head grow" (Numb. v, 5). On the other hand: "Doth not even nature itself teach you that if a man have long hair, it is a shame to him?" (1 Cor. xi, 14).

317. It is found that baptism is both commanded and not commanded; thus: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii, 19). And again: "For Christ sent me not to baptize, but to preach the gospel. . . . I thank God I baptized none of you but Crispus and Gaius" (1 Cor. i, 17, 14).

318. Of the kinds of animals admissible for food the following disagreements are observable: In the first place, "Every moving thing that liveth shall be meat for you" (Gen. ix, 3); "Whatsoever is sold in the shambles, that eat" (1 Cor. x, 25); "There is nothing unclean of itself" (Rom. xiv, 14). On the other hand we have: "Nevertheless, these shall ye not eat, of them that chew the cud or of them that divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore they are unclean to you. Or the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass" (Deut. xiv, 7, 8.)

319. On the subject of oaths we find these contradictions: "He that sweareth in the earth shall swear by the God of truth" (Isa. lxv, 16). "Now, therefore, swear unto me here by God. . . . And Abraham said, I will swear. . . . Then they swore, both of them" (Gen. xxi, 23, 24, 31); "And I made them swear by God" (Neh. xiii, 25). On the other hand we have: "But I say unto you, swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his footstool" (Matt. v, 34, 35).

320. In the same way marriage is both approved and disapproved, thus: "And the Lord said, It is not good that the man should be alone; I will make him a help meet for him" (Gen. ii, 18); "And God said, Be fruitful and multiply, and replenish the earth" (Gen. i, 28); "For this shall a man leave father and mother, and shall cleave to his wife" (Matt. xix, 5); "Marriage is *honorable in all*" (Heb. xiii, 4). On the other hand, Paul says: "It is good for a man not to touch a woman. . . . For I would that all men were even as I myself. . . . It is good for them if they abide even as I" (1 Cor. vii, 1, 7, 8).

[TO BE CONTINUED.]

The Watkins Convention.

LIST OF SPEAKERS.—THE HUTCHINSON FAMILY.—THE CONVENTION AND ITS OPENING SESSION.—ARRANGEMENTS WITH RAILROADS FOR REDUCED RATES FROM EVERY DIRECTION, ETC., ETC.—MRS. GAGE TO ATTEND.—HER LETTER ACCEPTING THE INVITATION.

The following speakers, editors, and distinguished Liberals are expected to be present at the Watkins Convention:

Hon. Geo. W. Julian, Indiana.
James Parton, Massachusetts.
Hon. Frederick Douglas, Washington.
Dr. J. M. Peebles, New Jersey.
Elder F. W. Evans, Mt. Lebanon, N. Y.
Hon. Elizur Wright, Boston.
Prof. J. E. Oliver, Ithaca, N. Y.
Hon. Judge E. P. Hurlburt, Albany, N. Y.
Horace Seaver, editor of *The Investigator*.
J. P. Mendum, publisher of *The Investigator*.
D. M. Bennett, editor of THE TRUTH SEEKER.
Col. John C. Bundy, editor of *The Religio-Philosophical Journal*.
G. L. Henderson, editor of *The Positive Thinker*.
Asa. K. Butts, editor of *The Evolution*.
M. J. R. Hargrave, editor of *The Freethought Journal*.
G. A. Lomas, editor of *The Shaker*.
Benj. R. Tucker, editor of *The Word*.
Dr. J. R. Monroe, editor of *The Seymour Times*.
C. D. B. Mills, Syracuse.
Mrs. Matilda Joslyn Gage, Corresponding Secretary of National Woman's Suffrage Association.
Mrs. Clara Neyman, New York City.
Giles B. Stebbens, Detroit.
Charles Ellis, Boston.
William S. Bell, New Bedford, Mass.
Rev. A. B. Bradford, Pennsylvania.
Thaddeus B. Wakeman, New York City.
Dr. T. L. Brown, Binghamton.
Rev. J. H. Horton, Auburn.
Prof. J. H. W. Toohey, Chelsea, Mass.
Prof. A. L. Rawson, New York City.
Rev. William Ellery, Copeland, Nebraska.
T. C. Leland, New York City.
Ella E. Gibson, Pennsylvania.
Dr. J. L. York, California.
Mrs. Lucy A. Coleman, Syracuse.
Mrs. P. R. Lawrence, Quincy, Mass.
Mrs. Grace L. Parkhurst, Elkland, Pa.
Hudson Tuttle, Berlin Heights, Ohio.

We also hope to have with us Rev. O. B. Frothingham, of New York, and Mrs. Elizabeth Cady Stanton, of New Jersey.

THE MUSICAL ENTERTAINMENT.

In addition to Prof. Hudson and the ladies before announced to provide music, we are to have the "old time" Hutchinson family, consisting of Mr. John W. Hutchinson, Mrs. Fannie B. Hutchinson, Mr. Henry J. Hutchinson, and Miss Lilly Phillips Hutchinson.

THE CONVENTION.

The first session of the convention will commence on Thursday forenoon at 11 o'clock, probably by an address by President Dr. Brown, of Binghamton, after which the balance of the forenoon will be devoted to a friendly interchange of views in speeches of ten minutes. As there will be so many speakers, it will be necessary for each, so far as possible, to condense his and her ideas, and also, so far as possible, to transact all the *business* of the Convention during special meetings at hours before and after the regular speaking sessions. I am confident, from letters I am receiving from all directions, that the *most perfect harmony will prevail throughout the Convention*, and all will labor unitedly for the *sole object of advancing the cause of Freethought and Progress*. It is very important that all who can should be present at the opening session on Thursday.

THE RAILROADS.

Most of the railroads have agreed to sell excursion tickets, and for special information as to any point send me a line, inclosing stamp. Those who are coming over the Pennsylvania R. R., the Northern Central R. R., or the Pennsylvania and Erie R. R., must send six cents and get an order from me before they can get their tickets.

IMPORTANT TO WESTERN PEOPLE.

Persons from most any of the western cities can procure excursion tickets very cheap to Chatauqua Lake and return (engaged for the great orthodox gathering), and then get further excursion tickets from Salamanca, or Dunkirk, to Watkins and return. These are all good for some time after the Watkins Convention.

FROM THE EAST.

I am pleased to announce that Boston and New England people can procure cheap rates of fare from Albany to Watkins, and return, over the Albany and Susquehanna R. R. The precise figures I will give next week.

FROM THE SOUTHEAST.

The Lehigh Valley R. R. has agreed to issue excursion tickets at nearly all their stations southeast of Elmira, and from Ithica north to Watkins. The Corning and Geneva R. R. sells half-fare tickets.

H. L. GREEN,
Corresponding Sec'y.

P. S.—Liberals of New York City and vicinity will please inquire of T. C. Leland, Esq., President's office Delaware and Hudson Canal Co., for railroad information.

H. L. G.

MRS GAGE'S LETTER.

FRIEND GREEN: I have waited until after our Rochester anniversary before replying to your note of invitation to attend the Watkins Convention. I inclose you our resolutions—the most Liberal ever going forth from a woman's rights convention. The press and the clergy has attacked them, which is pretty sure evidence, not only that they are right, but that they are needed. The very underlying principle of woman's demands is the right to self-development. Without this right and this power there can be no freedom. The more deeply I examine history, the more fully I see the influence ecclesiasticism has had upon law. As far as woman is concerned, she has not only been debarred from the right of private interpretation of the Scriptures, but in her case there is already a union of Church and State.

After the Norman Conquest, canon law had a very powerful influence in modifying and changing common law, especially upon all points where woman was most interested, as marriage, children, inheritance, etc.

In taking English common law, with all its restrictions upon woman, as the basis of American law, this country has already, as far as woman is concerned, formed that union of Church and State against which all thoughtful persons are arraigned.

So woman, if she but knew it, has far more at stake than man, not only in prevention of greater union, but in the breaking up of that already fastened upon us.

Writers upon law have been very blind in discovering the influence of ecclesiasticism upon legislation. Not until the seventh edition of his famous "Criminal Law" did even Wharton discover its bearing upon the law for crimes. Amos has not yet recognized its effects upon civil law, although closely interwoven with it; and I know of but two writers who have at all noted the especially restrictive influence upon Christian legislation upon woman. These two are Incrine, in his "Ancient Law," and Canon Charles Kingsley, in a letter to John Stuart Mill. A little thought and a little study bring these effects clearly to light.

The time has fully come for woman to think for herself in religious matters, and deeming your association for free religious thought one of great importance and benefit to woman, I shall gladly avail myself of your invitation to be present and take part in the Watkins Convention.

Truly yours, MATILDA JOSLYN GAGE.

W. S. BELL, will lecture August 15th, at Ellenville, N. Y., at Marengo, N. Y., August 18th.

THE TRUTH SEEKER is sent to trial subscribers three months for fifty cents. THE TRUTH SEEKER one year and "The Champions of the Church" for $5.00.

WE hope that as many Liberal friends as possibly can make it convenient will decide to attend the Watkins Convention. It will undoubtedly be the greatest Liberal gathering ever held in this country. Let everybody be there who can.

THE WORD.—The first issue of Mr. Heywood's paper, since Mr. Benjamin R. Tucker has taken charge of it and printed it at Cambridge, has come to hand. It looks bright and live, and contains able editorials and contributions. Mr. Tucker gives his time and labor to the cause without compensation. Let the subscription list be largely increased. Price 75 cents per year. Address THE WORD, Cambridge, Mass.

MRS. P. R. LAWRENCE will lecture before the Liberal Club Friday evening, August 9th. Subject, "Hygeinic Reform."

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

The fact of proselytes abandoning their pagan *cultus* makes Tacitus stigmatize them as *pessimi;* yet according to him they adopt Judaism because they are already bad; according to Jesus, their conversion to Judaism makes them children of hell. The pagan Tacitus cannot compete with the intensity of the sanctimonious phrase. If the scribes and Pharisees "compassed sea and land" to make proselytes, they had no private gain from it, no power, no grandeur—ostensibly they deserved honor. To entitle them for it, "Hypocrites and children of hell" is an outburst startling enough. This single clause may justly make us doubt of the calmness of the speaker's mind and the weight of his judgment. But again, the scribes and Pharisees did what ostensibly was a very proper thing—they built the tombs of the prophets, and deplored their murder. Who could have dreamed that this would bring down on their heads violent vituperation from a new prophet? Some thirty to forty years ago some Anglicans in Oxford erected a monument to the three martyrs—Latimer, Ridley, and Cranmer—on the spot, it is said, where they were burned. What should we think if some Protestant Dissenter or Catholic cried out, "Woe upon them for it," and denounced them as hypocrites, who hereby witness that they are children of those who burned the martyrs; and if he were further to address them thus: "Fill up ye also the measure of your fathers! ye serpents, ye spawn of vipers, how can ye escape the damnation of hell (Gehenna)?" Such an orator would seem to us mad. I certainly have no desire to fix on Jesus the responsibility of this most outrageous attack. If any one plead thus: "Fill ye up the measure of your fathers!" is the invention of a later Christian, who looked back on the crucifixion, and imputed hypocrisy to the men, who, after reproving their forefathers for slaying prophets, themselves slew Jesus—there is plausibility in this, especially since, in v. 34, "some of them ye shall kill and crucify" (which, in Luke xi, 49, is changed to "slay and persecute") is evidently absurd. Crucifixion was not a Jewish punishment. It may also seem quite certain that v. 13 did not proceed from Jesus himself, for it belongs to a later time to say that the rulers "did not suffer people to enter the kingdom of heaven." No steps had been taken by them to keep disciples away from Jesus in his lifetime. The words must refer to some *after*-opposition made by them to the progress of the Christian Church under James, who, nevertheless, addresses his unbelieving brethren, the whole twelve tribes, in a widely different spirit from this; but whether Jesus uttered this oration, or later phantasy invented it for him, in either case it is deplorable to regard the words as sacred. If it is not railing, what is? and it is all unprovoked. No object can be imagined to have been aimed at, *if* it was said by Jesus, except to goad the rulers to the point of demanding his death. The Jews of that day had already a greater hatred of capital punishment than England, France, or Germany at present. Every effort was made by the tribunals to avoid it, even in the case of atrocious criminals; and with the result that it was extremely rare, and called forth remarkable sympathy.*

But the attacks ascribed to Jesus engender among Christians a very false, a very unjust idea of the native rule, which was gentle, humane, and considerate far beyond that of any contemporaries. It was founded upon the code called Mosaic, itself very good in its day; and this was perpetually softened and improved by the humane comments of devoted and laborious doctors of the law, who came from all ranks of the community, and sympathized with the poor. It is not credible that the administration was in violent contrast to the law. Industry and learning received chief honour; rich men taught their children some industrious art; many of the doctors lived by mechanical industry; there was no military aristocracy, no proud and wasteful monarchy, no unjust absorption of the land by a conquering caste; public education was established and compulsory. Profound devotion to the law and the prophets easily led to too anxious punctilio; but for this they did not deserve to be cursed and damned as hypocrites destined to hell, any more than do our lawyers for subtleties of interpretation. The weakness arises from the effort to get the best out of a fixed code. As far as our means of knowledge go, it is utterly untrue to call them oppressors of the poor. Even the malignant Romans do not accuse them of this. Tacitus distinctly says (Hist. v. 5), "Among themselves their fidelity is obstinate, and their tender kindness prompt, but towards all other peoples they have a foeman's hatred." No evidence whatever is produced against Jewish rule and Pharisaic sentiment, except this very intemperate and ferocious attack—as if it could justify itself? Will any approver of it tell us what good purpose it could answer to reiterate such words as, "Woe unto you, hypocrites;" "Woe unto you, blind guides;" "Ye fools and blind;" "Thou blind Pharisee;" "Child of hell;" "Serpents, engenderment of vipers," etc.; "Ye shall receive greater damnation," etc.? As Æneas in Homer says, "Nothing is so easy as to rail: many an old woman is apt in it." And how frightful a precedent in one who is to be a pattern of conduct to his followers! Not even the Christian theory that Jesus had a preternatural insight into the hearts and motives of those whom he so bitterly assaults will aid us to gather grapes from these thorns. If we were to read such an oration from a Mussulman saint in a land wholly unknown to us, we should pronounce it self-condemned. It is against general credibility that any class of rulers were all so wicked. In the worst times and nations are splendid exceptions, which no just and calm mind would overlook, but only a crude, illinformed, uncultivated,or frenzied unscrupulous orator. What high necessity can be imagined for this cruel speech? What mark has it that it proceeded from love, and was reluctantly uttered? Defiance and hatred breathe through it. Was the apostle James at all aware that his Master indulged in a tongue "set on fire by hell," and kindling all around to evil passion? The question itself suggests that the whole speech is spurious, and I gladly would believe it so; but alas! this tone against scribes and Pharisees, priests and lawyers, pervades all the gospels, diffusing the belief that there never was such a set of hypocrites, oppressors, and blood-thirsty bigots as the Jewish rulers, while ostentatious of religious acts. Yet it is well known that the Roman, Macedonian, and Persian empires were all ostentatiously religious, all cruel in war, and ruinously oppressive in peace. If Jesus had come into close contact with Roman administrators, he might have found their little finger thicker than a Pharisee's loins, and their whips scorpions. What would this speaker have said of Augustus Cæsar's government, if he had known the details? What of any modern European monarchy, not excepting self-complacent England and her laws of land? Without historical knowledge he could not be an equitable censor of the Jewish government. Pure and good administration is so difficult, that it can only be judged fairly by comparison of contemporary nations. The Jewish nation may well complain that they are cruelly slandered by the gospels. The invectives have been burnt into the heart of Christendom, so that the innocent Jews, children of the dispersion, have felt in millennial misery—yes, and to this day feel—the deadly sting of these fierce and haughty utterances.

The gospels are not satisfied with blackening and insulting the rulers, they attack the people also, though these are generally represented as favorable to Jesus. The fourth gospel is pre-eminent herein, holding up "the Jews" as blind, carnal, and miraculously stupid. Its Jesus plays on their stupidity, in order to set forth both his own wisdom and his ample diction in reviling. "If God were your father (says he), ye would love ME; ye are of your father, the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, a liar, and the father of lying." Such language flowing spontaneously forth from a full heart, does not illustrate the wisdom from above, which James so beautifully describes. It is truly odd if the romancer thought this to be the way of winning love. Much rather may familiarity with such invective presented as sacred wisdom, be deemed a school of bigotry. Apparently many a pope has tuned his tongue in unison with this model of meekness, lowliness of heart, and gentleness.

It seems to be a prevalent idea, propagated by the gospels, that the death of Jesus has justly been visited on the Jewish nation, in the crushing, continuous oppression which they have endured from Christians. Jesus is made to reproach Jerusalem for killing the prophets; but how very small is the guilt of Judea compared to that of Christendom! From our Henry V. onward to Mary, England has cruelly burnt to death countless righteous men and women, who had given no provocation, and much longer kept up various persecutions. France is far more guilty; Italy and Spain, the Pope and the Inquisition, worse still. The law of Moses commanded to put to death any false prophet; Christendom has no such excuse; but considering that precept, esteemed sacred, Judea was remarkably mild. At the same time, the charge against Judea which is put into the mouth of Jesus seems to confute itself by anachronism as certainly not his, but a very late fiction. He is made to declare that Jerusalem shall bear the punishment of all the righteous blood which has ever been shed upon earth.

[TO BE CONTINUED.]

* We read that the ladies of Jerusalem formed a society which provided a mixture of myrrh and vinegar, thought to benumb suffering to the victim. This mixture is mentioned in Mark at the crucifixion, and must have been offered from humanity; but Matthew's informant (learning details of Messiah's history from Psalms fancied to be Messianic) turns it into gall and vinegar, and even puts into his mouth the unworthy utterance that God has forsaken him. "John" trumps up a piece of history out of the Paschal Lamb! The sponge with vinegar must certainly have been offered with humane motive. A dash of vinegar purified water for Roman soldiers—making a wiser mixture than our grog.

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINTEENTH CENTURY.

INTRODUCTION.

Forasmuch as many have taken in hand to set forth in order (in THE TRUTH SEEKER) a declaration of those things recorded in the Bible concerning the the "holy" *men* of God—Noah, Abraham, Jacob, David, Solomon, and many others—it seemed good to me also, having a perfect understanding of all these things from the very first, to write unto thee, in order, most excellent Bennett, that thou and thy readers mightest know the certainty of those things relating to the "holy" *women* of God, wherein thou oughtest heretofore to have been instructed.

Now, Eve, our first mother, encompassed Adam night and day, with many persuasive looks and soft, enticing words, till, in the ardor of his affection, he succumbed to her winning charms, which effect was most disastrous on himself and all posterity. Without which, no clothing would have been needed for a covering; without which, no toil for man or beast; without which, no murderous Cain slaying his brother; without which, no sin, no sorrow, no pain, no death; without which, no knowledge, no reason, no experience, no choice, no progression; without which, a child-like simplicity, a trusting confidence, an unquestioning credulity, would have pervaded the whole human family. God would have never been the stern, inexorable judge, but the merciful, loving father; he would never have cried out in a paroxysm of rage, "Where art thou, Adam?" would never have exclaimed in thunder tones, "Who told thee that thou wast naked?" would never have frightened Adam into accusing his Maker and his darling new-made wife, in order to excuse himself, in such reprehensible language as the following: "The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat" (Gen. 3, 12); would never have cursed the serpent above all cattle and beasts (who, it appears, was previously *uncursed*); would never have commanded him henceforth and forever to go upon his belly, and eat of the dust of the earth; would never, in anger, have said unto Madam Eve, whom once he had pronounced "*very* good," "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee;" would never have reprimanded Adam for hearkening unto the voice of his lovely wife, and cursed the ground for his sake, and compelled him to eat of it in sorrow all the days of his life; would never have driven him out of Eden, the paradise wherein he had placed him and intended he should remain, but for Eve's insatiable curiosity and Adam's weakness in listening to her seductive wiles. O, that accursed apple! what has it not cost us! O, Eve, thou mother of all living, what a powerful being wert thou, since thou didst hold in thy keeping the destinies of the race; since thou didst change the decrees of Almighty God; since thou (and the serpent) didst pervert the whole order of nature, turn topsy turvy all God's work, upset his infinite, divine plans, thwart his best-made schemes, putting him to his wit's ends, compelling him to pause just where he stood, and begin again and do his work all over! What a power in one snake and one woman!

> "Earth felt the wound, and Nature from her seat,
> Sighing through all her works, gave signs of woe
> That all was lost."

O snake, how couldst thou do this? how couldst thou encourage in thy wicked heart a desire to overthrow thy God! O woman! O man! behold thy work! the work we are called to contemplate in these histories of the godly women of the Bible, without whom the Hebrew records would be incomplete, a savior unknown, and man unredeemed!

[TO BE CONTINUED.]

Correction.

MR. BENNETT: In my statement of excursion railroad rates to the Watkins Convention there were some errors which I desire to correct. As corrected, the fare will be as follows for a round trip: Baltimore, $11.19; Harrisburg, $7.84: Philadelphia, $12 00; Lock Haven, $5.06; Williamsport, 4.65; Elmira, 90c; Pittsburg, via. Lock Haven, 12.51.

H. L. GREEN.

FEAR and wonder are the chief elements of superstition. These are supplied by ignorance. Courage and composure come of knowledge, and grow with it.—*A. B. Alcott.*

CALL me Infidel, call me Atheist, call me what you will, I intend so to treat my children that they can come to my grave and truthfully say, "He who sleeps here never gave us a moment of pain. From his lips, now dust, never came to us an unkind word."—*Ingersoll.*

Pious Correspondence.

Deacon Skidmore's Letter.—No. 2.

Mr. Editur of The Truth Seeker: Yure paper haz cum too hand, and I see yu hav printed my letr. Good for yu. I didn't hardly beleev yu wood be magnanimus enuf too print my hard-shel episl, but I must giv yu grate kredit for liberality if yu are lost in the dark on other subjex. I hav glanst over yure kolums and tho I se Infidelity stiking out in almost evry line, sins yu hav bin kind enuf to giv my letr such a good plase, and in such good, fare tipe, I must aknolej that the kurse iz taken off the hul paper too a grate extent. Yu no "a litl levn levneth the hul lump." So it iz with the grase ov Jezus, and a tru fathe in the saving effikasy ov hiz blud. If a man haz a du share ov theez, we kan put up with a good deel that amounts almost to pure devlment. Now I no thare ar sum fokes in our church that kood hardly be endurd in the sosiety of desent peepl if it waz not for the strong fathe tha konfes in that saving blud. I must one up too yu rite heer in the start that tha wil li and cheet, tha wil oppres the wido, the poor and the simpl; tha wil not pa thare onest dets if tha kan keep out ov it any wa in the wurld, and tha wil slander thare nabors; tha wil borro and not return, and all that and more too ar tha gilty ov evry da ov thare livze, but tha doo aksept the blessed blud of Jezus which washes awa all sin and unkleennes, and we are taut too beleev tha wil be admitted into the kingdom, and wil ware az brite krouns, and sport az much hevnly juelry az thoze hoo try too akt onest.

O, Mr. Editur, that blud iz the gratest thing that waz ever devizd sense the sun shone; tho wun's sins ar az skarlit, it washes them az white az wool; it konverts a bad man into a sante, and turns into anjels ov purity thoze hoo wood not otherwize be fit for the land, nor the dung-hil. I tel yu thares nuthing like that blud. My deer fello-sinner, let me entreet yu too hav an intrest in that blud. Thare iz a fountin ov it larj enuf tu wash the hul wurld if tha wil only step in and be klenzd from thare iniquitys. My dying frend, doo step into this fountin and be klenzd from all yure bad deeds, and all yure unbeleef. Izent it kurius how wun being kood furnish so much blud, so that all the wurld kan bathe in it if tha wil? I sumtimes think ov that, and wunder how it kan be possibl, but then I don't allow myself too dout anything about that blud. It iz my only chans for salvashun in the wurld to kum, and I kan never giv it up. The thawt duz sumtimes kum into my mind if that fountin must not after a while get pretty foul, so many peepl ov all deskripshuns ar washing off in it, and klensing themselvs from so much impurity, but I don't allow myself to think much in that line. I no it iz my duty to aksept all the hevnly truths, and beleev in all the misterys ov godlines. I am led to suppoze that thare iz sum plan by which that fountin kan be kept sweet and pure, tho wun mite think if he giv hiz mind up to karnal reezn that in such hot wether az we hav had lately, it mite begin to smel a litl; but that iz wun ov the buffetings of the devil, and it iz rong to lisn to them.

Speeking about the shortkumings and misdeeds ov sum pius Kristyans, I hav sumthing to tel yu under that hed after a while. We hav in Zion Hil church sum pretty striking examples ov sinning Kristyans, and I woodent wunder if I shood sumtime consider it my duty to let the lite ov truth shine in a litl upon sum ov thare dark deeds. I kant sa I felloship with much ov the doings that take plase in this favord komunity. In the Zion Hil Baptist church we hav 165 members hoo partake ov the sakrament, and not kounting the litl children ov the beleevers, hoo will in the natural corse ov things, the most ov them, becum members after a while. Out ov thees 175 members, 107 ar females, old and yung, and that leevs only 58 ov the male purswashun. It iz a sumwhat melankolly fakt that menfokes, poetikally kalld "the lords ov kreashun," do not take az naturally to relijun az the wimmen do, and I hav meny times thawt that females kan luv Jezus eezier and hartier than it iz possibl for a man too doo. Tha ar luvin kreeshers, enywa, and tha all want sumbody too luv, and Jezus iz a very handy substitute. 2 miles and a haf from Zion Hil, on the Trenton rode, iz Pius Holler, and thare iz a Methodist church, and tha hav got more members than we hav in our church. In all, tha hav, old and yung, good and bad (and I feer the latter ar the most numerus), 217 members, and ov that number 139 ar wimmin and 78 men. Sumhow the Methodists kan alwaze kount up more members than the Baptists or the Presbyterians. Thare iz a sertin klass ov peeple that take very kindly too Methodism. Thare hollering and shouting seems to draw in the rif-raf too a remarkable extent. But while konsiderable can be sed for the quantity ov our Methodist nabers, I kant sa much for the quality. I tel yu tha ar a pretty hard set. We hav got sum pretty tuf kases in our church, but I no more'n 20 in the Pius Holler Methodist church that I wood not hav admitted into Zion Hil Baptist church on eny akount whatever. If the questyun ov thare admishun into our fold waz put too a vote by the rasing ov the rite hand, I wood rase both ov mine az hi as I cood reech aginst thare admishun. I spose I aut to be charitabl too the folloers ov Jezus, if tha doo not partake ov hiz body and blud at the same tabl I doo, but thare ar sum members in ful felloship in Parson Smiler's church (Parson Smiler iz the minister in the Holler) that I wood almost be ashamed too be seen tauking too on the hiwa; I don't want too sa much now about the members ov Pius Holler church, but probably ma hav more too sa after a while. In passing, however, I wil tel yu that wun ov thare members haz bin to State prizn for making a mistake and putting another man's name to a note for 75 dollers; wun haz bin tride in our kounty kourt for a 2 yeer old heffer and 11 sheep being kept 6 weeks in hiz pastyur that belongd too other men, and the kase went agenst him, but hiz lawyer took an apeel, and it iz now pending in the hier kourt, whare evrybody thinks he wil be beet. Sum say it wil kost him over 1,000 dollers. Wun man was sude for slandering Miss Kimbal, and had to pa 50 dollers and kosts. 13 hav ben sude for det. and judgments ar hanging over 9 ov them now; 2 had a regular nok down fite about 250 old rales, and Brother Braddon giv Brother Green a sound pummelling, and tha wer brawt up before the Church, and Parson Smiler gave them a regular lekture. 3 hav bin akused ov steeling, but had no trial. 6 ov the prominent members ov that church doo not pa thare hierd men az tha agreed too, and hav had a good deel ov fussing about it. Thare iz a mitey site ov quarreling in that church, among both the men and wimmin, and the female porshun ov the kongregashun doo beet all kreashun for back-biting and gossiping. Tha not only tawk in a most ungodly manner about thare own members, but tha giv our Zion Hil fokes down the banks too, at a terribl rate.

I mite keep on in this wa for thre ours, tawking about the shortkumings ov the Pius Holler fokes, but I don't think it iz quite rite, and so I refrane; but I must menshun wun pekuliarity, and that iz, having babys without going throu the marrij seremony. Why, in the last ten yeers I hav kounted in Pius Holler church twenty-thre babys that hav bin born and it waz not none for sertin hoo thare fathers wer—tho sum pepl thawt tha kood ges pritty close. I hope I ain't betraing much konfidens when I tel yu that thre ministers hav bin akused ov being fathers ov them. Parson Smiler iz filling hiz third yeer with them, and the old wimmen do sa for sertin that he iz the father ov Nansy Hawkins' child, and Minny Sprage's, and Kitty Foster's. These girls thawt a grate deel ov thare deer minister, and when tha felt az tho the trubls ov life bore hevily upon them, tha went too Parson Smiler for konsolashun, and it iz thawt tha got it. He iz a kind-harted man, espeshally too the yung sisters; he speeks too them very mild, and tha doo sa he haz a wunderful sweet smile. The parson that waz at the Holler before Mr. Smiler waz Bruther Luvwel, and he waz thare thre yeers, also. Thare ar fore litl toheds running about in the naberhood that bare a striking rezemblans too Parson Luvwel, and the noing wuns sa he shurely iz the father. Too ov the mothers wer girls and too wer yungish widos. Bruther Luvwel waz extremely popular with the wimmin fokes, and tha hated to hav him leev, but the men, espeshally thoze that wer marrid and had grone dawters, thawt it waz very wel that hiz time waz up. He iz now sed too be doing a very lively biznis in Midlsex kounty. I hope, for the good name ov the kauz ov tru relijun, that he wil try and keep the baser pashuns a litl in chek. I find that ministers, with all thare advantajes and holy instruxyuns, ar only men, after all, and that when tha hav not the spirit ov God in them tha ar just az eezily led astra az eny komon person.

I wil just remark too yu—but I don't kare about yure putting it in yure paper—that I hav sumtimes had my doubts about the Methodists being ov the tru seed ov Izrael. Tha seem too hav such a strong inklinashun too follo after the lusts ov the flesh that it haz sumtimes been hard to axept them az jenuin Kristyans, and it doo go agenst the grane a litl too kall them brothers in Kriste. But when I remember that tha hav washt in that same fountin of Jezus' blud, and that tha ar bound for the happy land ov Kanyan, just az much az the Baptists, I hav too giv in and one them az brothers and sisters in the gospel. Tha insist that thare church iz just az good and respektabl az ours, but I kan't think so; and thare faults ar so plane too be seen that I kannot help menshuning them wuns in a while. I hope yu wil not think strange ov it. I wil pra God to make them better and more perfekt.

I ges I hav sed about enuf for this time, and wil not detane yu longer; but I must just observ that my dawter Suzan haz just kum into the room. She haz ben looking over yure paper, and sez she likes it betr than she expekted. Sum things, she sez, seem a litl harsh and irreverenshal, but she likes yure boldnes and currij. She sez she did not no there wer so meny contradixyuns in the good old Bible az yu sho thare ar. I hav not red that part yet, but wil before I rite yu agen. Suzan sez, "Pa, I wish, in yure letters too The Truth Seeker, yu wood spel like uther fokes, and not be so od." I tel her I am od eny wa, and spel the stratest, the handiest, and most nacheral wa, and that I am going too be a reformer—a Fonetic Reformer! Next too my blessed relijun, I shal make the speling reform my hobby. Suzan blames me sum for teling yu about Sam Kraighed's liking her and thinking her lips ar so sweet; she sez that iz nobody's biznes but hers and Sam's. She sez I ma giv her luv to yu, for she likes yu sum already. I tell yu, frend Benet, that gal iz a trump. Her hed iz level, and yu ma be proud that she thinks wel ov yu at the start. My wife, Sally, haz gon to Monmouth kounty to visit our oldest dawter, and wil be home in a fu daze. Yu will heer from me agen in a fu daze.

Yure prareful frend, Joel Skidmore.
1st Deeken ov Zion Hil Baptist Church.

Communications.

The Apostles' Creed.

INTERLINED BY BELIAL.

"I believe in God the Father Almighty, Maker of heaven and earth."

The author of good and evil, who once destroyed the earth by water, and will do it again by fire.

"And in Jesus Christ his only Son our Lord."

Who is as old as his Father, and in no wise inferior to him, being the Maker and Savior of the world.

"Who was conceived by the Holy Ghost."

As attested by an angel to his reputed father in a dream, and to his mother while awake.

"Born of the Virgin Mary."

In a stable at Bethlehem or in a cave near by (Protevangel. chap. xviii; Infancy, chap. iii; Pseudo Matthew, chap. xiii), his mother, nevertheless, though married, remaining a perpetual virgin (Joseph the Carpenter chaps. xi, xviii).

"Suffered under Pontius Pilate."

The exact year knoweth no man.

"Was crucified, dead, and buried."

Either on the great day of the passover, as attested by Matthew, Mark, and Luke, or on the day before, as fixed by John.

"He descended into hell."

That is, his body was placed in a tomb, and his soul visited the lower world of spirits (Nicodemus, part ii).

"The third day he rose again from the dead."

As reported by his disciples, who failed to recognize him, believing it was a spirit that appeared to them.

"He ascended into heaven."

On the same day that he rose, as stated by Luke, or forty days thereafter, as recorded in Acts; from Jerusalem, according to Mark, from Bethany, according to Luke, or from Galilee, according to the Gospel of Nicodemus.

"And sitteth on the right hand of God the Father Almighty"

As alleged by those who were never there to know.

"From thence he shall come to Judge the quick and the dead."

As he himself is said to have said.

"I believe in the Holy Ghost."

The Spirit of God, and yet not emanating from nor subordinate to God.

"The Holy Catholic Church."

Outside of whose pale there is no salvation, and whose visible head is the Pope of Rome, the Patriarch of Constantinople, the Queen of England, or some other man.

"The communion of saints."

And persecution of heretics.

"The forgiveness of sins."

Either with or without the mediation of a priest, except the sin against the Holy Ghost, whatever that may be.

"The resurrection of the body."

Though the soul, being immortal, needs a human body no more.

"And the life everlasting."

Though not one who has departed this life has ever been able to prove to us that he still lives.

"Amen."

Gammon.

We know many of our readers will feel obliged to us for asking their particular attention to the conspicuous advertisement of Lawrence & Co., Bankers, in this issue of our paper, headed "A Good Plan." The new combination system of operating in stocks which this house have had in use for several months is attracting much attention in financial circles in all parts of the country, and is the most successful plan ever known. It is rarely such a favorable opportunity presents itself for making money in the New York Stock Market, and we know numerous of our readers will be glad to avail themselves of it. By direct correspondence with parties in New York we learn that the house of Lawrence & Co. is regarded as sound and reliable in every respect.

Add to the power of discovering truth, the desire of using it for the promotion of human happiness, and you have the great end and object of our existence. This is the immaculate model of excellence that every human being should fix in the chambers of his heart; which he should place before his mind's eye from the rising to the setting of the sun; to strengthen his understanding that he may direct his benevolence, and to exhibit to the world the most beautiful spectacle the world can behold, of consummate virtue guided by consummate talents.—*Sydney Smith.*

Letters from Friends.

"THE CHAMPIONS OF THE CHURCH."

SNOWVILLE, VA., July 21, 1878.

DEAR FRIEND BENNETT: I must confess that I was pleasantly and agreeably surprised on reading "The Champions" to find it vastly more interesting than I had anticipated that even thy facile and fertile pen could render it. I never imagined "dry historical characters" could be made to stand out so distinctly and so vividly entertaining as the personages are made to do in this inestimable volume—thy last, longest, finest, and BEST work.

I do believe there are very few subjects which could not be made readable if touched upon by thy magic pen. Thee may well feel a just and honorable pride in all thee has accomplished in the way of writing and publishing tracts, papers, and books. I am sure all thy readers and admirers feel proud for thee, and proud of thee, and *one* of them feels more than proud!

This book is well fitted to be the crowning work of all that has gone before it, for it shows up by strong, indubitable historical proofs and facts, all the villainy, hypocrisy, craftiness, guile, treachery, and licentiousness of the holy and pious fiends who have been most prominent in advancing, fostering, protecting, and forcing upon people the wickedest superstition that has ever cursed the world—the Christian Mythology!

The long catalogue of cruelties and crimes perpetrated by these "champions," in the name of Christianity, shows this religion to be a vile fraud upon our race! By its fruits shall ye judge it; and if any one can read these 1120 pages of pure facts, carefully collected and faithfully recorded, and then say Christianity has been, or is now, a blessing to the world, it will be because they are totally blinded by prejudice and preconceived opinions, and so cannot see the truth as it is. When such a villain as Alexander VI. can hoodwink and dupe a community, and even a whole country, into making him a "vice-god," and deeming him a perfect embodiment of purity and holiness, virtue and honor, it is time the system that fosters such wicked piety should be shown up exactly as this book shows it up, in all its naked and horrid deformity.

It is not pleasant to read of brutal men and their brutal actions; to read of hearts so base and vile as these "champions" possessed; of souls so insincere, so lost to all that is great, good, noble, and true; to read of cruel sufferings, agonizing pain, and indescribable tortures inflicted upon helpless, innocent, and conscientious human beings, simply because they did not believe in the faith of those cruel, inhuman, and heartless wretches whom the law made the lords and masters of their fates and fortunes.

If it is shocking to the kind and tender sensibilities of a man or woman to read these things, it must surely be hard for one like thee, whose every impulse is for good, to write of them—to hunt out from the records of vileness such portions of the iniquities of the pious old hypocrites, such paragraphs and facts as will do to publish to the world! When I read what awful horrors thee has selected, and think of those vast volumes that are yet untold, I wonder and almost tremble for its effect upon thee. To touch pitch is to be defiled; to roam among crimes and criminals is to accustom one's self to the dark and the horrible. But to unmask hypocrisy and deception, we must first see and know it; and to come out unscathed, we must feel that we are working for a high and noble purpose; and that this spirit alone animated thee, who can doubt that gazes upon the mild, benevolent, noble, and manly face that looks out from the book, as a frontispiece?

Only thy great love for suffering, deluded humanity, thy strong desire to aid and assist in freeing a creed-cursed world, could have induced thee to thus portray the character of such wretches as were these "Defenders of the Faith."

What a contrast the book is to the "World's Sages and Thinkers!" Every one who reads the one should read the other, so they may see the vast difference between the fruits of a religious life and a moral one; between faith and works; between the true and the false; between workers for this world's good and happiness, and those who believe evil, do evil, and continually cause evil to the world.

How like these "champions" were to the reputed founder of their faith—the meek and lowly Lamb of God! talking and prating always of God and the Church, but full of self and selfish interests. They cursed, anathematized, and tortured all who did not believe and do their will. *He* cursed all who did not believe his words, and called them thieves, robbers, Satan, etc., and consigned them to the everlasting and eternal flames of hell. The popes claimed infallibility, and so did Jesus! The popes offered forgiveness of sin, and so did Christ. The popes put on an outward semblance of meekness and holiness, and so did the lowly Nazarine, but at heart each was working for the papal chair and his special creed. Christ boasted that all the world should one day believe in him; popes have always labored for the same end! If the "champions" tortured and punished for a few years or days, the Savior did infinitely worse—he promised endless and indescribable tortures! No sweet, gentle death-sleep could ever come to put the sufferer out of his torments; there was no hope, forever and forever! Oh! how I do wish everybody could read this book, and would think as they read that the fruits of those bad lives are all the legitimate result of Christianity. I hope they will remember that it is not a chapter of horrors gathered up simply to put down Christianity, but it is every word truth—awful, solemn, horrible truth. For thirty years I have been reading and condeming the faults and vices of Christianity, as viewed from our standpoint. I have read of the wars, murders, bloodshed, and tortures it has inflicted upon suffering humanity, but never, till I read "The Champions of the Church," did I half realize the monstrous and endless list of enormities which were done in the name of religion, by its defenders and propagators. I do hope the book will find readers all over the country. It contains more real facts against Christianity than any volume I ever read, or any ten volumes. It should be in the hands of every Liberal, and every Christian should read it and judge whether it is worth his while longer to defend such a disgraceful institution, and one so injurious to the well-being of his race. The introductory pages are full to the brim of valuable information. The whole body of the work is crammed with facts, quotations, and convincing arguments and testimony, and the concluding remarks are telling and conclusive, indeed.

To do justice to such a work as "The Champions of the Church," one would have to read and re-read, and carefully digest the whole. To over-estimate its value and importance is impossible. So all we can do is to congratulate thee on thy success, and bespeak for it a large and ever-increasing sale and popularity. Thine, appreciatively,

ELMINA DRAKE SLENKER.

BOSTON, MASS., August 2, 1878.

BRO. BENNETT: We had a rousing indignation meeting in old Faneuil Hall last night. The hall was packed to its utmost capacity. Every speaker seemed inspired for the occasion. Red-hot shot were fired into Y. M. C. A., Comstock, Judge Clark, and Clifford ranks, from 8 o'clock until near 11. New York retrieved its honor. It lost it in sending that modern Torquemada—Anthony Comstock—from scandal-begetting, nest-hiding, hypecritical Brooklyn to teach us morality by law; but when Mr. Wakeman and Prof. Rawson worked so nobly and eloquently for the imprisoned Heywood, we decided that New York had redeemed herself. Dr. Foote, Sr., and his amiable wife, were also here, but the doctor is entirely too modest. He secreted himself in the gallery, and did not come out of his hiding-place until the meeting had adjourned. This is laid up against him, and if he is caught in Boston again he shall do penance, by speaking a whole evening.

The ex-Rev. Francis Ellingwood Abbot was present at the meeting, but he declined (not publicly, however) to raise his voice in behalf of the oppressed.

Laura Kendrick has established regular meetings in Boston. Her friends all have strong hopes of her success. We would like nothing better than to see her settled as the permanent pastor of the Stirpicultural Church.

Benj. R. Tucker has taken hold of Bro. Heywood's *Word*, and "*The Word* is made flesh, and dwells among men." *The Word*, always spicy, has lost none of its vigor under its new management.

I am still riding my greenback hobby. I commenced it in 1867, and now I must confess it looks a little as though, for once in my life, the popular side was getting around toward me. But you need have no fear of my becoming popular. I hold heresies enough to damn me in the estimation of a majority who float on the tide which sets in toward greenbacks.

Hoping that you and THE TRUTH SEEKER may live forever, I am, as ever, MOSES HULL.

468 *Tremont street.*

STERLING, IOWA, July 28, 1878.

DEAR FRIEND: "The Champions of the Church" was duly received, and it has occupied my particular attention during the past week; and I find it a storehouse of knowledge well adapted to Liberals of every shade, with weapons of offense and defense so much needed by Liberals at the present time. It is a good outfit of historical facts, and, secured as it is for a small sum, will enable even an unlearned person to hold his own in argument against priestly bigotry and superstition. It shows up the inconsistencies and cruelties that have been taught and practiced since the introduction of Christianity; how one sect has put to the rack and torture their fellow-men for difference of thought and opinions in creeds, whenever and wherever the power to do so could be obtained by intrigue, force, or fraud. The history of witchcraft and its victims, in every Christian country, is sufficient to make a man exclaim, There is no devil that could compare with those created in the image of the gods; and all the gods combined could never invent or create the atrocious cruelties that have been introduced by the "human form divine." The introductory article is an instructive lecture of itself, and I call "The Champions" by far the best book that you have published yet, and one without which no Liberal library is complete.

Yours truly, THOS. B. JOHNSON.

ST. CATHERINES, CANADA, July 28, 1878.

BROTHER BENNETT: Please accept the $1.00 I inclose with this, one half for two copies of Jean Meslier which I had and sold, and the other half for a copy of Kidder's "Secrets of Bee-Keeping," paper cover, which copy please send by return mail.

Your reply of the 20th inst. to F. L. Moffet, headed "Spiritualism and Atheism," has given a very decided Atheist, a particular friend of mine, great relief and satisfaction. In his former life he was a Methodist preacher, possessed of a strong mind, a very extensive reader; in fact, read himself from orthodoxy to Atheism; but he has since had a lurking desire to harmonize the Spiritual philosophy with it; yet, with all his reading, reasoning, and investigation, he could not do so. But on reading said reply he hastened to me to return the paper and inform me that you had in that reply placed the matter before him in a light in which he had never seen it before, and it seemed a relief to him, looking now to him, as it does, as if the two may, peradventure, be made to harmonize.

The thought, after an active and varied life on this earth, that we shall realize no future existence is saddening. In view of the knowledge we have of a positive existence here, I, for one, do not feel justified in denying a future existence of some kind, although we may have no positive proof of it. Reasoning from analogy is admitted correct at the time. In my elaborate spiritual investigations I have obtained a large amount of intelligent matter, and in asking from what source it came, the answer invariably was, From spirits. Now, if it does not come from that source, I must candidly aknowledge that I can account for it in no other way, and I have made every effort that my faculties would admit of to do so. Your replies to Mr. Pindar are excellent, and receive the sanction of my Atheist friend every time.

Thine as ever, C. B. THOMPSON.

THE WATKINS CONVENTION.

Liberals of the West! Are you going to attend the great Freethought gathering which will convene at Watkins, N. Y., August 22d? There should be many a sturdy Liberal of the West at that meeting. It should be a national, not a local or sectional convention. Each of you who can spare the time and means can and should help to give to it such a national character. Attend this notable gathering near the beautiful Watkins Glen and help to make it the greatest Freethought demonstration ever known in this country or the world. There you will meet your fellow-Liberals from all parts of this great land; there you will listen to the words of eloquence and truth as they fall from the lips of America's most able Freethought champions, and there you shall assist to forge still stronger the chain of fraternal union which should bind all the defenders of freedom in one great common brotherhood. When you are there convened and feasting upon the rich mental repast spread before you, do not forget those, our brothers and sisters, whom a stern necessity will not permit to be with you. Above all, do not forget those martyrs to liberty of conscience who now languish in the cold prison-cells of the tyrant. Let no uncertain sound go forth from your midst at this hour. Be practical. Let no mere theoretical questions abide. Deal with the living issues which are now presented for our consideration. Make the Watkins Convention an event in the history of American Freethought. Fall in for a grand forward movement all along the line.

Fraternally, E. C. WALKER.

YPSILANTI, MICH. July 29, 1878.

D. M. BENNETT, *Dear Sir:* In last week's number of you paper, brother O. Jones, of Mineral Springs, Ark., asks, in a kindly way, if I understand him, what constitutes money. I would answer, in the same spirit, that money, so far as we as a nation are concerned, is whatever the laws of our land proclaim it, whether gold, silver, iron, copper, nickel, or paper, or any other material; not what the gold and silver diggers would make it, any more than what the farmers would make it by raising wheat, corn, or pork, or digging potatoes, which are worth their price in the market as well as gold and silver. For naught is money till law makes it so. Law says what shall constitute a dollar, and it is right that it should, and that constitutionally, at once, and for all time. As it is not proper that that which is called a dollar should ever vary, let hills and mountains dissolve, but let the dollar never change in value.

As I have stated my opinion as to what power should make a dollar, I will now say what I think it should be made of. As paper is the cheapest of any material, and, when stamped as money, the most easily handled, and as it costs but little to stamp it, I say, Make money of it, and have it irredeemable. Put it out to wear out. Our fractional currency gave full satisfaction as a medium of exchange. And when a dollar or any part of a dollar becomes mutilated, let the Government, at its own expense, through its post-offices, redeem it.

If it should be necessary for us to have gold and silver for foreign purposes, leave it in bulk or bullion, not coining it, as other powers accept it only by weight; then we save the cost of coinage. Give us good, sound, and wholesome laws, that shall bear on all—rich and poor—alike, that our commercial interests may not be controlled by the fluctuations of money; but le tthat be as permanent as the granite rock. Then our finances will easily regulate themselves. Let our greenbacks be a legal tender for all debts, public and private; let our nation call in all her bonds, pay them, and burn them, then never issue more. Repudiate nothing, but pay the last cent, whether in metal or paper, as the honor of our nation may demand. Let the gold and silver mines be managed by the Government, that her vaults may be full for any required demand. Then why are we not that independent nation we claim to be? Place the greenback dollar in the place of bonds; then our debts are paid and our interest saved where we are now paying our millions in interest. I would here state that the value of the "fiat dollar," as our friend calls it, is the value that law gives it, and not what the various commodities give it.

And as good, sound, and wholesome laws should serve us as pilot, chart, and compass for our country's safety, may the Ship of State never be forced to sea without a full crew to man her well, and bring her home in safety to the arms of her beloved people.

Yours for the right, J. NEWELL.

JUDSON, KAN.

FRIEND BENNETT: Here, in this fair land, the very word Infidel seems to fill men and women with horror. An Infidel is regarded as though he were a lawless wretch at war with all creation, with all creation at war against him. For, regarding all books as the work of man, he is regarded as an agent of the devil. For, not bowing to an imaginary God, he is talked about by Mrs. Grundy and believed to be accursed of the Unknowable. Orthodoxy admits one into society; hetrodoxy expels one from it.

Shortly after my arrival here, the Rev. Mr. B., of this place, invited me to ride out with him to see the country. Thanking him for the invitation, I expressed my willingness to accompany him. In a few minutes we were off, and I was enjoying the strange pleasure which new and wild scenery affords the unaccustomed eye. The pleasure was transient, but all the more delightful owing to the sweetness of the hour. It was the hour in which

"Twilight lets her curtain down
And pins it with a star."

And in the azure shade of that delightful hour the boundless, rolling, snow-wreathed prairies seemed like the proud, majestic, wild, foam crested ocean. It was not designed that I should have long to contemplate and admire the wild beauties of nature just then, for my reverend friend was bent on something else. Knowing that a brother of mine, who has resided here for over a year, entertained rather skeptical views regarding the authenticity and divinity of the so-called "divinely inspired" word of God, my reverend friend resolved to know what my views were on the subject. A few point-blank questions, followed by as many point-blank answers, settled the matter beyond a doubt, and probably filled my friend with holy horror. I endeavored to express my views with the most profound, innocent simplicity. My pious, sympathizing friend seemed to think it too bad that a young man like myself should be so far astray, having the tendency to lead others astray also, when, otherwise, I might have had quite a good influence. Darkness setting in, we set out for the home of my friend, where supper awaited our coming. On being introduced to the family, we sat down to the table of good things, and reverently bent our heads while my friend gently alluded to my lost condition, pleading that I might be brought to the fold of Christ; then thanking God for his goodness and mercy to us all, etc., we began to eat. My reverend, pious, holy friend spoke in a manner well calculated to impress us with a sense of his superior wisdom—lamenting my "blindness and folly." He lectured, conjectured, wondered, and pondered; but all in vain. For the more we talked the more he felt impressed that his efforts were only useless. I afterwards learned that he regards me as irretrievably lost.

The report soon spread that I was a skeptic or Infidel. One young friend thought that it was such a pity, for I was not a bad-looking fellow. She evidently thought that an Infidel must, in order to fill the bill, look like a regular cut-throat. Hell-fire and cooked Infidels have rendered me almost popular in my unpopular sphere. Through the exceeding care of the wary shepherd, a natural indifference on the part of his flock has sprung up between us, which otherwise might be supplanted with mutual love and friendship. Reflecting on this, of course, makes me uncommonly sad. Just read what one of the frolicsome ewes left between the leaves of a book which had been borrowed and was lately returned to me:

"These on the rock are they which, when they hear, receive the word with joy; and these have no root which for a while believe and in time of temptation fall away."

Please publish my reply. If the gentle shepherd expounds its meaning to his flock as he does the meaning of the Scriptures, I might be admitted to the fold; and if not, it is quite probable that I might be admitted anyway.

THE REPLY.

Thus thinking me rootless, you shun me like cold!
What folly there is in believing
Everything that we hear, everything that we're told,
When everything is so deceiving!

Oh, can proof of this life-giving root win thy grace,
And unite us in love's jurisdiction?
With thee, my fair judge, I will enter the case,
When open thou art for conviction.

Just whisper the word—I shall hear it, dear maid,
And obey it, despite all temptation;
I'll receive it with joy when all doubt seeks the shade
Of practical life demonstration.

Not till then can I heavenly transport enjoy;
For everything is so deceiving
That, till left without even a doubt to employ,
There is nothing that's worth the believing.

POSTSCRIPT.

There are those who still live by the motto of old—
"An eye for an eye and a tooth for a tooth:"
Then let each fair bosom the lesson enfold,
And prick not too rashly the warm-blooded youth.

ROBERT CUMMING.

BUFFALO, N. Y., July 28, 1878.

FRIEND BENNETT: Please announce, for the benefit of friends, that I have secured rates from here to Watkins and return, including a trip up the Seneca Lake from Geneva and return, at $7.25; without the Lake trip, $5.75. Watkins is my native place. I was raised there, in a minister's family, till the age of fourteen; and being acquainted with its romantic scenery and accommodating citizens, I can guarantee every visitor a splendid time.

EDGAR M. SELLON,
Sec'ry Freethinkers' Association of Central and Western New York.

SNOWVILLE, VA., Eclipse Day, 1878.

DEAR FRIEND BENNETT: I wish the privilege of saying a few grateful words to all those who have spoken so kindly and flatteringly in THE TRUTH SEEKER of "The Darwins" and "John's Way." I should rejoice to write to each one of them individually and personally; but both time and stamps are scarce, so I take the liberty of imposing on thy good nature by saying through the columns of THE TRUTH SEEKER, to one and all, how much good their words of commendation have done me. They have been an encouragement and a stimulus to greater and better efforts in the noble and glorious work of human progress and human emancipation from the thralldom of a blind and bigoted superstition. We all have a love for the approbation of our kind. We rejoice when we do or say something that meets the approval of others, and especially so when those others are of a class that we honor and respect. I have learned to prize and value many a congenial spirit as I have read the earnest words they have spoken in my pet paper for some pet hobby that I am wedded to. I see in this number now before me a letter from R. M. Casey, who is one af the most earnest and enthusiastic workers that we have in the cause. His sharp, sensible, and spicy letters are always very readable. I say, with him, that I hope something will be done just as soon as possible towards the release of Mr. Heywood from a wrong, unjust, and unlawful imprisonment. He is a good man, and has really broken no law of the land, or done aught that was evil or immoral; and I challenge all those who falsely judged him to show, any of them, a purer, cleaner record than his life-page possesses. All honor to Leland, who so thoroughly shows up those who advocate Comstockism, and exposes so well their weak points. Ella Gibson, too, is doing good work, and her energetic enthusiasm inspires her readers with renewed hope and courage for the cause of universal mental freedom. Long live THE TRUTH SEEKER and its noble band of workers! And may the choicest of earth's goods fall into the lap of our leader and champion, D. M. Bennett.

Thine earnestly and truly, ELMINA DRAKE SLENKER.

SOUTH GARDNER, MASS., July 22, 1878.

D. M. BENNETT, *Dear Sir:* I have received from you a copy of "The Champions of the Church," and find it very, very interesting. Also THE TRUTH SEEKER and the petition to President Hayes for the pardon of E. H. Heywood. I have known something of the Freethought press of this country for the past forty years, and, in my judgment, your TRUTH SEEKER stands at the head. May its banner wave until persecution and prosecution for opinion's sake shall be a thing forever of the *past.*

I have pasted paper to the petition, and having signed it, am presenting it to citizens for their signature. But I meet this difficulty, they all want to see the document, "Cupid's Yokes." So do I. Can you send me one? also the price, which I will remit in sending you the money for THE TRUTH SEEKER. Yours truly, SILAS ADAMS.

CARTHAGE, Mo., July 20, 1878.

MR. D. M. BENNETT, *Dear Sir:* I really admire your paper, THE TRUTH SEEKER; it has no equal. Your position on Spiritualism was proof enough to me that you were, indeed a truth seeker; also it shows that you care more for truth and honest convictions than for sect. If you had not expressed your opinions on Spiritualism, I would not have been numbered among your subscribers. I have investigated Spiritualism every opportunity that presented itself, and am satisfied there is something in it; but what that something is, has never, as yet, been satisfactorily explained to me. I am in belief a Materialist. I believe there is nothing superior to the universe. I shed no tears when I think I existed not before I had an existence on this earth, and I see no reason to fret about the hereafter. If in seeking after scientific truths I am convinced there is a life to lead in a great hereafter, all well and good.

Respectfully yours, W. G. BRISTOW.

WACONDA, KAN., August 1, 1878.

FRIEND BENNETT: I want you to stop pounding that cultured gentleman; is there no shame in you? Just look at his face, all black and blue where it is not red and green! Don't you know very well that he is a green-house exotic, and never was calculated to either give or receive lusty blows? His kind does sometimes produce very pretty flowers, but the least frost wilts them. Just stop, I say, or you will be considered a coward, to strike a man when he's down, and the blood from his nose filling his mouth, and the integuments so swollen around his eye as to show but a small green speck. If you let him alone now, the victory is yours; but give more blows and it will be lost. Thine for discretionary pluck, G. W. CHAPMAN.

MORRILL, BROWN CO., KANSAS, July 23, 1878.

FRIEND BENNETT: I received the "Champions of the Church" some two days ago. You must pardon me for not acknowledging it before, but I was very busy harvesting and kept neglecting it. You made a mistake. I ordered one copy and you sent me two. I am expecting some money every day which is due me, and will remit you the money as soon as I get it—some time next week at farthest. The other I will send you as soon as I can sell it. I will send you my views on the book as soon as I examine it more. As far as I have examined, I like it well and think it should be in every family. Mr. Jamieson is to deliver a course of lectures in Sabethas, commencing the 25th inst. I heard him last Sunday; I like him well. His subject was "Truth." He spoke well and to the point. I wish you could take a holiday and make a trip out here and see our State and deliver a course of lectures as you went along. Why can't you? It will be a change for you; it would do you good. Leave THE TRUTH SEEKER in some able hands for a few weeks. There is many a friend out here who would like to see your old face and shake your hand. Nothing would do me more good. But I suppose we will have to forego that pleasure. You can't spare the time. Your duties call you elsewhere. That you may succeed in all your undertakings is the sincere wish of your friend. J. W. SCOTT.

[REPLY:—We should be extremely glad to make the trip which brother Scott has marked out. We should thereby be able to take by the hand many warm friends whom we highly esteem; but at present our duties are so exacting and continuous that we don't see how we can possibly leave home so long. We have resolved to attend the Watkin's meeting, and that will tax our time to the utmost; our friend must accept our thanks for his kind invitation.—ED. T. S.]

BLAIR, NEB., July 30, 1878.

FRIEND BENNETT: Seeing a copy of the "Champions of the Church" the other day, I made up my mind that I would have one. It is just such a book as has been needed especially by the class of Liberals who are not able to own large libraries of their own, or have not access to public ones. Christianity has never received a harder knock. And if such men as the editor of *The Index* would work as faithfully and earnestly for the advancement of Freethought, instead of allowing his selfishness to get the better of his sense, more still might be acccomplished. But go on, brother Bennett, no such low, puerile attacks can blacken the good name you have so justly received from nine-tenths of all the Liberals in this country. Inclosed find $3.00 for the book above named. Respectfully, C. D. MARR.

GALION, O., July 15, 1878.

D. M. BENNETT, *Dear Sir:* The book "Champions of the Church" came to hand in good order. I am pleased with it as far as I have perused. I thank you for your liberality, and the confidence you placed in me; will remit the price in a short time.

Have circulated the petition for the release of Mr. Heywood, and have procured a few signatures. Have asked none to sign but the most intelligent and best citizens. Some ask me if I know the character of the book (Cupid's Yokes) which Mr. Heywood sold, for which he was imprisoned. I answer that I do not, but have confidence in Mr. Bennett who sent out the petition. I have, however, met but one who declined to sign the petition. I should like very much to procure a copy, if it (Cupid's Yokes) can be had; first, for the use of myself and family; second, that I may answer interrogatories in the Heywood case intelligently. If you can procure me a copy I would be pleased to have you send me one, and I will remit price with that of the other book. Respectfully, W. R. DAVIS.

P.S. Always a steadfast and confidential friend.

W. R. D.

GOD IN THE CONSTITUTION.

ROCKFORD, ILL., July 29, 1878.

BRO. BENNETT: I often see mentioned in the columns of THE TRUTH SEEKER this subject of "God in the Constitution." Thinking that a few words on this subject might not come amiss, I would like to say something of how it appears. Now, the idea of recognizing some kind of a supreme architect and ruler of the universe in the Constitution of the United States, as it is set before the people by the friends of orthodoxy, may appear all plausible and right to a great many, and even to persons who take very little or no stock in the God idea, or at least in the God idea as taught by religionists, and those who believe in the literal God of the Jews, who, they say, gave to the Jewish nation a code of laws and rules of conduct, which they and all of the human race were bound to literally carry out in order to secure happiness in a future life, and that he did actually send his only son into this world to take upon himself the form of a man, in order that he might snatch a few of the creatures whom his father had made from the grasp of his and his father's most bitter enemy, and thereby save them from a state of endless misery.

I say that the sophistry used by this class is such as if calculated to catch the unwary, even to the procuring their signatures to a petition for this obnoxious amendment to the Constitution, little thinking of to what base purposes such an amendment might be put should it once become a part of our national Constitution; and it is to put such persons on their guard, if any such should be readers of THE TRUTH SEEKER, and to all lovers of the liberty of conscience, I desire to say, that it would require but a small stretch of such an amendment (by such unscrupulous and relentless bigots as Anthony Comstock and the class that are upholding him in his cruel persecutions) to make it a mighty engine for the suppression of political and religious liberty in our nation. It would need but a little twisting of such a clause in the Constitution to close the office of every Liberal newspaper and publishing house in the land, and to close the mouth of every Liberal speaker who dared to give utterance to anything derogatory to the teachings of the Christian churches. Yes, and to deprive every person who does not acknowledge the supremacy of this God and his son Jesus Christ, of the right of franchise, or to fill any office or position of trust in this country, or to sit on a jury or appear as a witness in any court of law.

Such an amendment might appear to be very complimentary to the Christians' God and his son. But it would be hard on freedom of speech and a free press. It most certainly would not require so much stretching and twisting of this (to some so innocent and harmless) amendment to the Constitution in order to accomplish all of the things we have mentioned, as it does require of the so-called Comstock laws, by A. Comstock & Co., to do what they are and have been doing under the guise of suppressing obscenity; and should this amendment ever creep into our national Constitution, or in any manner become a law of the nation, as these Comstock laws have done, it would become a power for evil which would so far overshadow the Comstock laws that they would sink into insignificance and be forgotten; it would be like a thunderbolt from heaven on the head of every Liberal in the land; it would be inconceivably worse than the fugitive slave bill was in '52, which made every man in the nation a hound to hunt and catch runaway slaves. Many of our Liberals smile at the absurdity of the idea that the orthodox are ever going to get this God in the Constitution amendment passed; and it is this feeling of security on the part of Liberals that is helping them; and such men as Comstock and his ilk all over the country are working might and main to accomplish it, and petitions for the amendment may be found all over the country in the reading-rooms of the Y. M. C. A. and the Woman's Christian Temperance Union, and if we are not on our guard this thing will be sprung on us when we are the least prepared for it. "Eternal vigilance is the price of liberty." F. F. FOLLET.

NEW MARKET, VA., July 20, 1878.

MR. D. M. BENNETT, *Dear Sir:* It is simply impossible to express in words how thankful I feel to you for publishing and thereby rendering accessible to me such a repertory of philosophy and truth as Viscount Amberly's "Analysis of Religious Belief." The day must come when his last three chapters will command universal admiration, as the production of a mind, honest, sincere, and profound—a mind originating from a source more divine than matter, unless matter be a living, intelligent God. I have just finished for myself an analysis of these three chapters; and you must forgive me if I venture to assert that any man who will read these chapters with due attention, if he be a Materialist of the Realistic school, will be forced to see that what he calls matter is identical with what all primitive religion (not theology) calls God; if of the Idealistic, he must see that the God of pure religion is the "Persistence of Force" in philosophy.

I believe you are a true, honest, sincere thinker; you claim to be a Materialist, an Atheist. Read, I entreat you, these chapters, with all the attention they merit, and then consider if you have reason to excuse Lord Amberley, on the score of his youth, before "the advanced thinkers of the day." Most respectfully, J. SALYARDS.

FALSE CAPE, CAL., July 10, 1878.

FRIEND BENNETT: Mrs. E. D. Slenker's stories are highly appreciated by all who read them, Christians not excepted, and they are read by many that would not read THE TRUTH SEEKER. Only for her pen, there would be a missing link in the chain of Freethought publications.

To T. S. Leland send greeting. Seventy thousand thanks for his noble defense of the signers of the petition against the insults offerred by the man of culture.

Our cause it is just,
And conquer we must;
For this is our motto:
In truth is our trust.

A. SWEET.

NAPLES, N. Y., July 1, 1878.

D. M. BENNETT, *Dear Sir:* I send you to-day $1.60, for which please send THE TRUTH SEEKER to W. E. Coleman for three months; also to John Dunton, both of this place. I took the first TRUTH SEEKER here, and have been cautiously feeling my way ever since. I hope to announce to you before long a Freethought organization, with all the necessary accompaniments, lectures, papers, and tracts for distribution, etc. These are all carefully marked out on the programme, and shall be fulfilled in due season. I am a mechanic, and depend upon my labor for the support of myself and family, and one must not make too great haste lest he fall.

It is a sorry thought that a man dare not speak his honest thoughts for fear the bread will be taken out of his mouth. "Free America," indeed! If one wants to be popular, he must hold up that bloody old gorilla and lecher, King David, as a man after God's own heart. He must rant about the feats of Samson, and swear by the powers of mud that Jonah *did* navigate the high seas in a big fish's belly, and scull his live craft with a big fish's tail. He must attend camp-meetings and get doubled up with the *power*, and then he's all right. Whoop, big Injun!

Yours for common sense, JOHN PECK.

MOULTON, IOWA, July 22, 1878.

D. M. BENNETT, *Dear Sir:* I am much pleased with THE TRUTH SEEKER. While for many years prior to taking it I had been gradually drifting on my own reflections along toward Liberalism, notwithstanding I had been raised a Methodist, and for many years I was a member of that Church; still I was much unsettled in mind as to the determination of what might be termed various points of belief, which your writings have already effectually settled, so that I am now entirely out of the woods of superstition of whatever kind, into the broad sunlight of truth and of free inquiry therefor. May you live long and ever prosper in the good cause which you have so earnestly espoused.

Fraternally yours, JOHN MOULTON.

Abolish the Dark Circle.

MR. EDITOR: Until the Spiritualists abolish the dark circle, their claim to court investigation will be hollow and meaningless. I have read "A Week With the Ghosts," by D. Jenkins, published in your paper of July 20th. We are referred to the distinguished ladies and gentlemen who believe Mr. Mott to be genuine—mayors, ex-mayors, secretaries of war and State, senators, and ex-senators. Is there any assurance that their eyesight is better than ours? Can they see further in the dark than we can? But we are informed that there is a light at Mott's circle. What kind of a light? Let friend Jenkins answer, "The light *turned down* and placed *under a transparency.*" Where is Mr. Mott in the meantime? Not in that room where burns the dim, religious light, "turned down" "under a transparency." That is too light for Mr. Mott. He sits in an adjoining room, which is dark as a cellar at midnight. Mr. Jenkins says, "Mr. Mott is supposed to be sitting within in the darkness, entranced." Supposed! Is that what convinces so many honorable gentlemen and distinguished ladies? Our friend says there is "sufficient light to easily recognize each other's features." But is there enough to easily recognize Mr. Mott's features? Only by standing within a few inches of his face can you discern it when it appears at the aperture, "covered by a thick curtain on the inside," as Mr. Jenkins admits. With charming, child-like simplicity, Mr. Jenkins says, "The curtain is removed by invisible hands." Of course, the hands are *invisible* in thick darkness. Are we seriously asked to believe that manifestations under such circumstances are evidences of Spiritualism? Need we be astonished that people who are tired of Christianity, finding the alleged evidences of Spiritualism too puerile for acceptance, become Free Religionists and Materialists? I would respectfully suggest to the citizens of the spirit-world that if they have anything to do with dark circles they had better wait until the "conditions" will be favorable enough for them to manifest themselves in broad daylight. Yours for rational investigation,

Box 1250, *Kansas City, Mo.* W. F. JAMIESON.

Moody and Sankey on the Rampage.

BY MRS. MARY B. FINCH.

How fiercely the sacred fires crackle,
A-cooking souls in the tabernacle!
We pant for bread, but they sell us a brick,
And glorify God with a lottery trick.
The temple totters which they feebly hold,
But they prop it up with the gamblers' gold.
"Gather them in,"
They sing 'mid the din
(The new silver dollar they would gather in).
For we well know
The power of pelf makes the thing go.

Moody with his rusty armor on
Goes forth, a Christian mastodon—
Armor of ignorance ungrammatical—
And Mumbo Jumbo quite fanatical.
Now we hear a saintly, solemn tone,
'Tis a dying note from the Hippodrome;
And Sankey sang
Till the arches rang,
The echoes chorused the organ's twang,
And Moody's roar,
As he stamped the floor,
Brought the "Hub" to the open door.

They flung to the breeze their fading banners,
And formed a "corner" on Boston sinners.
Though murder shroud them in blackest pall,
The blood of Christ will purify all.
A triune God, in his infinite power,
Yields the point at the latest hour.
When the minister comes,
With spiritual crumbs,
And Bible-scented sugar-plums,
And amid the row
And grand pow-wow,
A wretch swings off with a pious bow.

And starts in quest of his robe and crown
That faith had paid for in money down,
High in mid air, on his way to glory,
He meets a traveler, sad and gory,
And discovers at once his murdered victim—
Out of the surging throng he's picked him—
"You joined no church,
So you're left in the lurch;
St. Peter abhors the Infidel smirch;
Your way lies there,
Through the nether air,
While I ascend on a Christian's prayer."

But they met ere long at the golden gate
Of Peter, with Michael as Judge of Probate.
The twain agree 'tis shabby and mean
To employ a whining go-between:
"Depending on others to save your soul
Is the low-born trick of an ogre or ghoul.
We know no plan
Where a murdered man
Can be sent to hell, with the devil's clan,
While the guilty come in;
'Tis a premium on sin,
Most decidedly wrong and extremely thin."

Moody and Sankey, with many preachers,
Have grown quite lame as Christian teachers.
A jargon of theories, as mixed as can be,
Has wrecked their barks on the orthodox sea.
The bars are rent with masterly stroke,
For religion is used to fashion a cloak.
Insane their behavior,
Trusting their Savior;
'Tis a biblical farce of bad-smelling "flavior,"
Their doctrines mar
Our gates afar,
And we hold them all just a little below par.

The theological god is gold,
And Ruin runs riot in the monster's hold;
She rises rampant, with crescent sickle,
And buries her spoils in a tabernacle.
Go teach Earth's children this lesson to-day.
That ministers get their living by pray (prey);
While preying for bacon they pray for their bread,
And prey on the living while they pray for the dead.
Now war's crimson feather
Is calling together
The whole Christian world to prey on each other;
But few shall be given
A front seat in heaven,
And we'll furnish no fuel for Satan's oven."

[Michael retires with his bloody prize, while the newly-converted Christian murderer, feeling very shaky, creeps slyly in. Peter putting his keys in his pocket, goes in also, leaving the gates wide open, remarking as he does so, "We Liberals will eventually have it all our own way, as sure as my name is Peter."]

Patron, Neb.

Recent Discoveries in Nebraska.

REMAINS THAT GO FAR TOWARD ESTABLISHING THE EVOLUTIONARY HYPOTHESIS.

The fossil discoveries in the Rocky Mountains, near Como station, on the Union Pacific Railroad, have proved to be of great importance to the scientific world. Until very recently, geological surveyors in the West, among them Hayden and King, announced that certain fossils of the reptile character found in the formations belonging to what geologists term the epoch of the triassic, or oolitic period, in different parts of Europe did not exist in similar formations in America.

This was a clear contradiction of the claims of evolutionists who, like Darwin, believe that the approximation to the age of man was the result of gradations, and hence where remains of animals exist that differ very radically in their structure from any others, there must of necessity be a connecting link somewhere; in other words, various specimens of animals must have existed which have succeeded those who had a resemblance to the first, which were gradually lost to sight in the changed conditions of nature around them.

Mr. S. W. Willston, the assistant of Prof. Marsh, of Yale College, who has been digging up fossils for several years in the mountains, was in Omaha on Sunday. He said: "I have been with Prof. Marsh now for nearly four years, devoting the summer time to the field, and the winter to classifications, etc. Our labors cover a very extended area, and though extended over a period of nearly four years, the most important discoveries have been made within two years."

Reporter—Your greatest discovery was that at Como station, on the Union Pacific Railroad, I presume?

Mr. Willston—No; the greatest was probably in Colorado; but that at Como was of considerable importance. The remarkable feature of our discovery is that the fossils that were reported as not existing in America had hardly been brought to light in one locality before thousands of tons of remains were simultaneously discovered in different places. Among the leading points are Como, Wyoming, Colorado Springs, Canyon City, and Morrison.

Reporter—Can you give me a general outline of these remains?

Mr. Willston—Yes; they are all petrified. The bones found exhibit animals of the reptile species of nearly all sizes, from that of a cat up to one sixty feet in height. The name of the animal found at Como is what is termed the Dinosaur; it belongs to the reptile species of the crocodile order. The remains give evidence that the animal stood up on its hind legs, somewhat like a kangaroo, and of course its head must have been about as high as the Grand Central Hotel of your city when he stood up. We found one in Colorado that, Prof. Marsh estimates, must have been about 100 feet in length. We found and collected a great many different remains of the same general class, but belonging to different species. We must have shipped from Colorado, Wyoming, and Kansas from 300 to 400 specimens of the dinosaur, and about 1,000 of what are known by the name of pterodactyl. The latter are a species of flying reptile, or dragon, that existed about the same age as the dinosaurs. We found a specimen of one whose wings were from thirty to forty feet from tip to tip. We found seventeen different species of this kind in the cretaceous or chalk formations of western Kansas. We also found remains of six species of toothed birds. Most of these same character of fossil are found, to a lesser extent, in the cretaceous formations of England, and also in Germany. The time when these animals existed must, of course, have been hundreds of thousands of years before the age of man. It was an age when the earth must have been much warmer than now, and when the trees and vegetation of which we find petrifactions in rock of the same formation possessed the same proportionate giant growth as these animals do to the present existing species.

Reporter—It must cost a vast amount of money to keep up a corps making the collections?

Mr. Willston—Yes; the fossil collections of Yale have cost about $250,000.

Reporter—What importance do you attach to your discoveries?

Mr. Willston—There is a great deal. In the first place, there were no such deposits found in America until a little over a year ago, and, when they were discovered, strange to say, they were found almost simultaneously in six different places. They are important in bearing upon the evolution theories, which are fast being accepted by a large body of the scientific world. For instance, in the various species of remains found, we have some that give evidences of having been so closely allied to the bird species by their hollow bones, etc., that but for the fact of their deficiency in the wing provisions, it would be as difficult to classify them as it is to distinguish between some of the higher order of plant and lower order of animal life. Evolutionists have averred that there must be a connecting link between animals heretofore found in this country. Hayden and others reported that none had been found in all their surveys, and hence, now that the discovery is made, it shows at least that, as evolutionists reasonably claim, nature makes no sudden changes. There is no doubt but that the many animals of this formation are the antecedents of the bird creation, or rather it marks the epoch of the gradual mergement or transitory state from walking mammals to the hollow-boned flying species.

Reporter—Am I to infer that you are a believer in Darwin's evolution doctrine?

Mr. Willston—Yes. Still, I confess, there are some very great savants who, though now apparently in the minority, antagonize that doctrine with many very cogent reasons. There was the late Agassiz, whom I regarded as even above Humboldt, and second only, perhaps, to Cuvier as a naturalist. He had a very fine, well-studied theory of his own, and even shortly before his death, while admitting that the evolutionary doctrine was gaining ground under such leaders as Huxley, Tyndall, Darwin, and others, he still clung to his own matured views; and his son, who is following his footpath as a naturalist, only in a limited and more specific field, clings to his father's views.—*Omaha Bee.*

Thoughts on the Times.

The following letter, which we copy from *The Investigator*, is from one of the oldest, most substantial, earnest, and intelligent Liberals in the country:

FRIEND SEAVER: I was very sorry I could not be with you at Paine Hall during those discussions of thrilling interest to me, and to any man or woman who has any recognized feeling or sense between liberty and slavery, freedom or submission to the villainy and prejudice of Government usurpers. And then I was glad to learn by the reports that so many were falling into the line of battle that is being formed on the "obscenity" question—even at this late hour—that my whole heart went out in admiration and joy.

But no phase of the meetings was half so gladsome as the stand you have so nobly taken on the infamous Comstock raid upon the rights of citizens of Massachusetts. It has been agony to me to see our leading men, such as Abbot, Underwood, Ingersoll, etc., cringing to the Grundy family. Unconditional repeal, and thorough wiping out of that vile brood of vice-hunters, is the only safe ground for you and I, and every good, wholesome Materialist in the country. The nation is getting heartily aroused to the dangers that beset us through the malignity and prejudice of judges and juries. We are really under a legalized one-man power. Any moral or political cripple with money enough—stolen or inherited—to pay bummers and demagogues, can get a judgeship or agency, and then stand to the place assigned, or feel the maul of vengeance.

"These are days that try men's souls"—and bodies, too. Religion and morality in the hands of Clark and Clifford are as dragons' teeth to the remnant of individual freedom and the remaining fragments of constitutional liberty, until to-day we find our best citizens gobbled up and cast into prison, and counted as felons. Had our "*headsmen*" bent their forces in the right direction in the beginning of these Comstock raids, to-day the public opinion, sentiment, and indignation would have been so well pronounced that the forthcoming indignation meeting in Faneuil Hall would never have been called, and Mr. Heywood would be pursuing his lawful business, throwing his great, generous soul, his logical brain, his sincere purpose, and his literary acquirements into the cause of the "oppressed millions"—the feeders and clothiers and shelterers of the human race.

It was painful to me to see the Liberals in Paine Hall last January throwing away their large opportunities. I saw where we were drifting, and I left the hall with a weight of despair not yet wholly removed, even with all the good words proclaimed in your debates and in your columns. You have done your duty—though tardily—most manfully; and let the storms thunder over the heads of all trimmers and cowards until the whole breed of popularity-hunters are sunk in the sea full forty fathoms deep.

Liberals should not quarrel. Let our editors please bear this in mind. Mr. Abbot of *The Index* has done much for nicely educated rich folks, while Mr. Bennett of THE TRUTH SEEKER has a mission for the millions. Who made it possible for Liberal religionists to flourish in Boston? Why, Mr. Editor, the hand that holds this pen paid the first fifty dollars ever paid for the introduction and support of free religion in the city of Boston, through draft of William E. Channing, who created that hungering multitude following from town to town, from hamlet to hamlet, the clear-headed and very promising B. F. Underwood, Abner Kneeland, Dr. Charles Knowlton, you and Mr. Mendum, and others, whose deeds and lives have glorified Freethought and paid to unrelenting hate its cost value.

Heywood is in jail; and piety, Church, and Sabbath-school say, "Served him right!" Dedham may be proud of its inmate, for ages will elapse before Norfolk shall reap such honors again. Bruno glorified the stake; Kneeland glorified Leverett street jail; and Heywood has glorified all Norfolk county, and the unction of his sentence shall anoint the eyes of thousands, and the *meshes* of his *handiwork* shall stick to the ermine of Clifford like a chestnut burr.

Yours, A. H. WOOD.

Lunenburg, Mass, July 26, 1878.

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An article in *Frank Leslie's Illustrated Newspaper*, under date of June 29, 1878, says: "The reports of fabulous profits realized to numerous parties by this plan led us to investigate the matter closely. The system is based on safe business principles, and is the only method by which large operators attain their greatest success. The pools in which their customers are interested are placed on an equality in every respect with the leaders of the street. As the firm's whole interest lies in their commissions, they naturally wish to make their operations aggregate as large as possible. We believe the method of Lawrence & Co. to be the most safe and successful of any that can be found. New combinations and pools are formed every day or two. The firm will send their comprehensive circular, giving full details, to any applicant. One of their old customers, who held a few shares in one of these combinations, after receiving check for his profits, writes: 'Lawrence & Co., 55 Exchange Place, N. Y.: Your remittance for my profits, $393.75 is received I again most heartily thank you, &c. Numerous testimonials are contained in their circular." *New York Illustrated Times* says: "A safe method of dealing in stocks.—*The great desideratum has always been to discover some method by which a party, operating on limited capital, can stand an equal chance* with men like Gould, Vanderbilt or Keene. A plan has lately been adopted by the banking house of Messrs. Lawrence & Co., 55 Exchange Place, that seems to fill the bill completely. The reports of numerous parties who have made large sums of money by this plan, has led us to investigate the matter, and we find the rumors are based on facts. They are also large dealers in all kinds of bonds.

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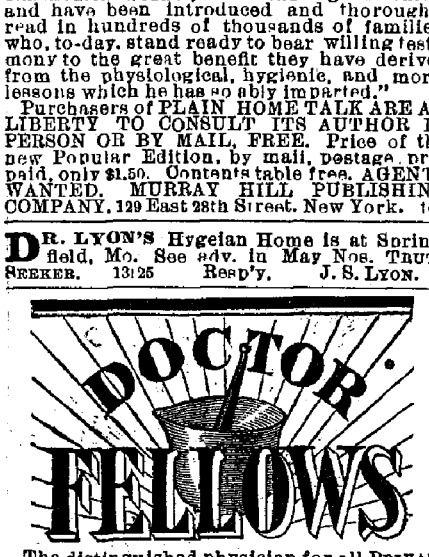
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UNDER whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm ultimately dies, and is resolved into its mineral and lifeless constituents.—*Huxley.*

RELIGION in Italy has no necessary connection with any one virtue. The most atrocious villain may be rigidly devout, and, without any shock to established faith, confess himself to be so.—*Shelley.*

BY the combat of nature, by hunger and death, the highest problem is solved which we are able to comprehend—the generation of gradually higher and more perfect species.—*Charles Darwin.*

SPEAK well of the absent whenever you have a suitable opportunity. Never speak ill of them, or of anybody, unless you are sure they deserve it, and unless it is necessary for their amendment, or for the safety and benefit of others.—*Sir Matthew Hale.*

WHEN you are in company with light, vain, impertinent persons, let the observing of their failings make you the more cautious, both in your conversation with them and in your general behavior, that you may avoid their errors.—*Sir Matthew Hale.*

BE a faithful citizen, because the community is necessary to thine own security, to the enjoyment of thine own existence, to the furtherance of thine own happiness. Be loyal, and submit to legitimate authority, because it is requisite to the maintenance of that society which is necessary to thyself.—*D'Holbach.*

THE idea of right and wrong is born of man's capacity to enjoy and suffer. If man could not suffer, if he could not inflict injury upon his fellow, if he could neither feel nor inflict pain, the idea of right and wrong would never have entered his brain. But for this, the word conscience never would have passed the lips of man.—*Ingersoll.*

OF matter and force, of mind, man can acquire and understand; but of ultimate nature, essence, or cause of matter, force, or mind, man knows nothing; these things are buried in impenetrable mystery. Every religion setting out though it does with tacit assertion of a mystery, forthwith proceeds to give some solution of this mystery, and so asserts that it is not a mystery passing human comprehension.—*Herbert Spencer.*

THE life on earth is but the shortest day of eternity. Each succeeding career is longer and longer in duration, and forever improving in conditions. The soul will never find a lower or more inharmonious sphere than that of primitive worlds. These contain the deepest hells in the universe of God! The way to heaven lies straight through them, on both sides of the grave, for they are not so much without as within you.—*Anon.*

"IT were better," says Bacon, "to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely; and certainly superstition is the reproach of the deity. Plutarch saith well to that purpose: 'Surely I had rather a great deal men should say there was no such man at all as Plutarch, than that they should say that there was one Plutarch that would eat his children as soon as they were born.'"—*Harriet Martineau.*

BE just, because equity is the support of human society! Be good, because goodness connects all hearts in adamantine bonds! Be indulgent, because, feeble thyself, thou livest with beings who partake of thy weakness! Be gentle, because mildness attracts attention! Be thankful, because gratitude feeds benevolence, nourishes generosity! Be modest, because haughtiness is disgusting to beings well with themselves. Forgive injuries, because revenge perpetuates hatred!—*D'Holbach.*

DO GOOD to him who injureth thee, in order to show thyself more noble than he is; to make a friend of him who was once thy enemy! Be reserved in thy demeanor, temperate in thine enjoyment, and chaste in thy pleasures, because voluptuousness begets weariness, intemperance engenders disease; forward manners are revolting; excess at all times relaxes the springs of thy machine, will ultimately destroy thy being and render thee hateful to thyself, contemptible to others.—*D'Holbach.*

HEOLOGY is a great moral cesspool, in which the seeds of insanity take deep root and bear bitter fruit. Infidels would infinitely rather teach nothing than to teach a bundle of absurdities and impossibilities. If they cannot see, hear, and smell the Lord, neither are they deicides and cannibals. They do not crucify their savior, and feast upon his flesh and blood one day in seven; nor do they thank their Heavenly Father for having committed adultery to bring about the monstrous absurdity and infinite impossibility of the incarnation, and that of the Trinity.—*Mrs. E. D. Slenker.*

HAT you would not like to have done to yourself, do it not unto others. When you labor for others, do it with the same zeal as if it were for yourself. That which you dislike in superiors, do not practice it towards inferiors; and what you dislike in inferiors, do not practice it towards superiors—this is the law for measuring others by ourselves. To become the superior man, I must serve my father as I wish my son to serve me; I must serve my elder brother as I wish my younger brother to serve me; I must serve my prince as I should wish my minister to serve me, and I must behave towards my friend as I would wish him to behave towards me. True politeness consists in never treating others as you would not like to be treated by them.—*Confucius.*

Odds and Ends.

MR. BROWN'S MISFORTUNE.

The saddest wreck in all our town
Is Mr. Patrick Henry Brown.

He is a bachelor, so called,
And happens to be very bald.

One glorious Fourth, his doctors state,
Friend Brown resolved to celebrate.

Then in a shady grove he heard
The screeching of the noble bird;

Anon he saw the rockets fly
Athwart the humid summer sky;

Anon he heard the trumpet's blare,
And saw the pinwheel's lurid glare.

He was enchained, entranced, amused,
Encharmed, engrossed, enwrapped, enthused!

With glowing patriotic feet,
He sauntered forth down Olive street.

Gosh but it's fearful hot!" he said,
Unbaring his bald, awful head.

Oh, hapless and relentless fate!
Oh, doomed and decorated pate!

An urchin from the porch above
A torrent of torpedoes hove—

They rained upon that fated head—
All bare and bald, as aforesaid.

Crash followed crash—pop followed pop—
Brown felt induced to calmly drop.

And as he lay upon the ground,
The stars danced merrily around.

Beware, O man with hairless pate—
Beware as how you celebrate!

—*St. Louis Journal.*

LOW, FLAT LAND.

There was a man and his name was Brown,
And he lived about a mile and a half from town;
And this here feller was awfully down
In the mouth, for his crap wuz like for to drown,
Becuz his 80 was low, flat land.

His very midriff it aked and pained
As he notised how the weather rained and rained;
And his dratted 80 it couldn't be drained,
And his corn wuz yeller, and the weeds they gained,
And the tadpoles threatened for to take that land.

If a cloud came up as big as a gourd,
Why, that was enuff, and it ripped and roared
As if all the water that ever wuz stored
Since the days of Noah had suddenly poured
On that miserable 80 of low, flat land.

The weather buro it wuz all in a muss,
And instid of gittin better, the weather got wuss;
And Brown 'lowed he wouldn't raise nuthin but pus-
Ley, and he didn't do nuthin but cuss
And mope round the edge of that low, flat land.

But Missis Brown she usen for to smile,
And she sed she thought it wan't wuth while
Fur a human for to let their temper spile,
When Providence wanted for to moisten the sile,
And drip a little water on that low, flat land.

And so, while Brown he poked and slumped,
His wife she wan't a partikle stumpt;
And into the weeds this woman she jumped,
And all summer long she fairly humped
Herself to make a crap on that low, flat land.

And when the corn-gatherin time came round,
Instead of the crap all gettin drowned,
Thar wuz 60 to the aker on that low, flat ground;
And Brown sed he reckoned as how he found
It wuz more in the woman than it wuz in the land.

—*Monmouth Review.*

A MAN having fallen down in a fit in a tailor's shop, an envious rival said, "That's the only fit ever seen in that establishment!"

A LITTLE stealing is a dangerous part, but stealing largely is a noble art; 'tis mean to rob a henroost of a hen, but stealing thousands makes men gentlemen.

A WRITER in a prominent high-toned journal says that in Japan a lady is not afraid to go into the public bath before gentleman whose thoughts she knows are pure. These ladies must be mere strippings.

IN Judge McArthur's court in Washington the other day, a lawyer called the judge's attention to the fact that a certain case had been upon the docket for a decade. "I know it," said the judge, "but the case has not decayed."

AN Irishman with a heavy bundle on his shoulder, riding on the front of a horse-car, was asked why he didn't set the bundle on the platform. He replied, "Indade the horses have load enough. I'll carry the bundle."

THE average girl is too delicate to do housework, but she will go through a game of croquet in the summer, and when she has finished go through a dollar's worth of cake and ice cream in a manner to make a young man with a limited purse shiver in terror.

AN undertaker being asked by a lady who was employing him at some household work, whether he would have a glass now or wait till he had finished his job. "I'll be takin' the glass noo, mem," said the artisan, "for there's been a power o' sudden deaths lately."

AN old Highland clergyman, who had received several calls to parishes, asked his servant where he should go. The servant said, "Go where there is most sin, sir." The preacher concluded that was good advice, and went where there was most money.

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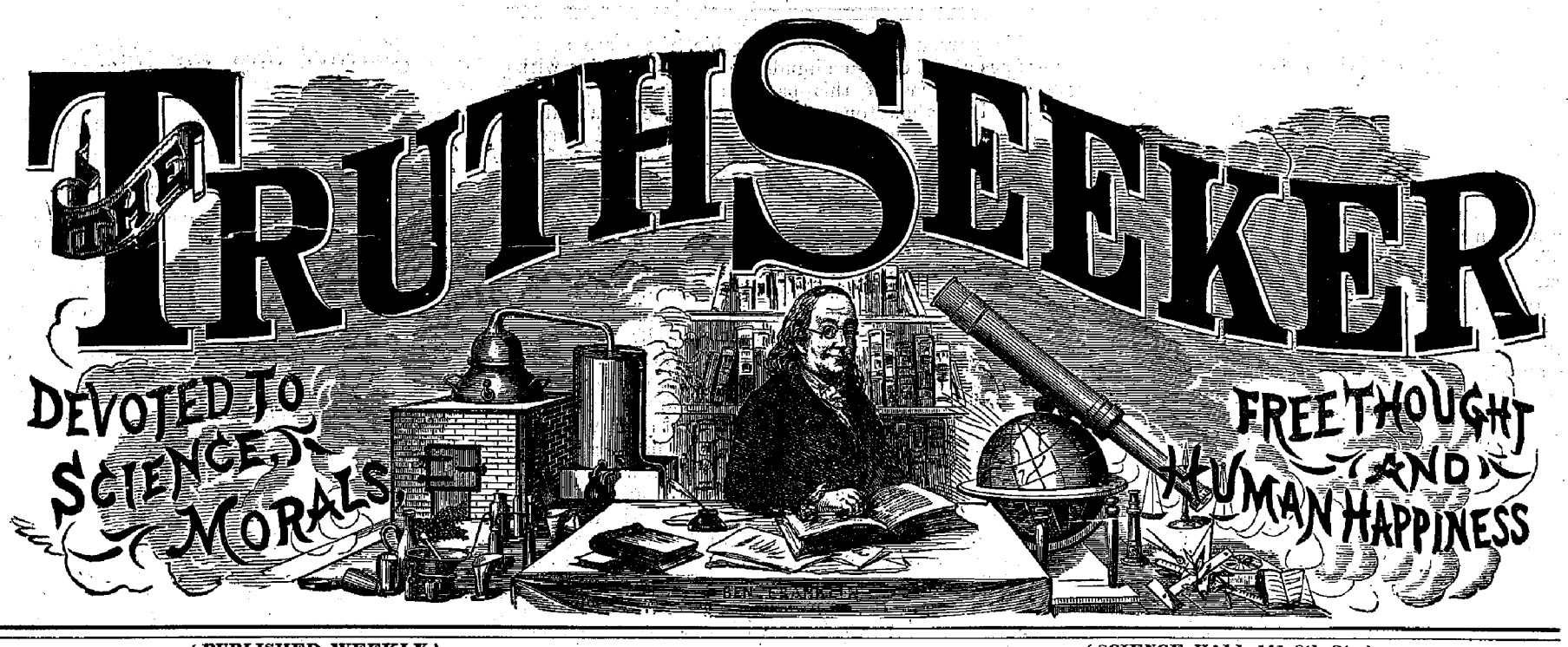
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Notes and Clippings.

ALWAYS put off till to-morrow whatever you can't do to-day.

ANY man pays too much for his whistle when he has to wet it fifteen or twenty times a day.

PEOPLE who are pious only during camp-meeting season are properly called "grasshopper Christians."

THE parson in the pulpit stands,
His locks are thin and gray;
He bends his head, he clasps his hands,
And springs upon his pray.

SOME irreverent, unbelieving reprobate has inquired if the early Christian Fathers used to take summer vacations in the style of modern clergymen.

GO TO the mosquito, ye idle and shiftless; consider his industrious ways and learn some gumption.—On second thought, you need not go. The little fellow will be pretty sure to call upon you.

THE potato blight in the south of Ireland threatens to be very serious. The offensive odor, which to those who have reached five and forty must in many cases bring back recollections of the terrible years 1846-48, is distinctly perceptible.

AN elder of the United Presbyterian Church of Scotland, William Brown, was sued by a young girl for breach of promise of marriage and seduction. The case was tried in Edinburgh the other day, when the jury gave the plaintiff $2,500.

THE persistent wretch who is always asking, "Is this hot enough for you?" will get his reward some day. When a dark-complexioned old person, with horns and a tail, shall lead him in, asking, "Is *this* hot enough for you?" he will understand it all.—*Courier-Journal.*

A LITTLE daughter of a Connecticut clergyman was left one day to "tend door," and obeying a summons of the bell, she found a gentleman on the steps who wished to see her father. "Father isn't in," she said, "but if it is anything about your soul I can attend to you, I know the whole plan of salvation."

THE devil, uncaged, is going around like a roaring lion, seeking whom he may devour. But the watchmen whose business it is to take care of him, what of them? Why, they have deserted the walls of Zion, and are away hunting and fishing and talking pretty small-talk to the sisters in the country.

A YOUNG man from the rural districts in search of information has written inquiring if anything about card-playing is written in sacred history. Yes, certainly. Moses *led* for the children of Israel, and when they got to Jordan they *passed;* Solomon *ordered up* the temple; Balaam *held a jack;* and the seven priests before Jericho took the city by *playing their seven trumps.*

SANKEY has accepted an invitation to go to England, and will sail in the latter part of September. It is expected that he will remain there for some months, holding services of song. On his return he will join Moody, who will meantime spend the time as quietly as he can in Baltimore, giving himself principally to study, but occasionally holding services in the churches of that city.

THE editor of the *California Christian Advocate* is "ferninst" the California State University because it is "Godless." What troubles this good man is not that the University has no God, but that the God of the University will not make it into a kind of Methodist Book Concern. It annoys him also to think that the Deity who cares for the University is the same Deity that looks out for the Baptists.—*The Argonaut.*

THE faithful shepherd is now taking his summer vacation, three months, at the expense of the flock. Strange how little cultivation the spiritual vineyard seems to require during the sweltering days and nights of summer. How long will it require for intelligent Americans to learn that if they can get along three months in the year without the expensive luxury of shepherds they can the other nine months also?

A CANADIAN paper says that, as the telephone makes it possible for sounds to be canned, the same as beef, lobsters, fruit, etc., missionary sermons might be bottled and sent to the South Sea Islands ready for the table, instead of the missionaries themselves. That would be decidedly cheaper and better than sending out sleek, fat, and lazy clergymen, who are sent out at the expense of hundreds of thousands, if not millions, of dollars.

BISHOP WHITTAKER, of Virginia City, has been on a tour through the towns of Tybo and Ward. He says at Tybo he could get no building to preach in but a gambling-house, and in response to the litany, instead of "Amen," an excited listener, with his pantaloons stuffed in his boots, cried "Keno." At Ward a horse-race had been announced for the afternoon, but at the bishop's earnest request the racing was postponed till the religious services were over. The whole congregation went from the church to the race track.

IT has been asked by an inquisitive person whether it was probable when Adam and Eve were yet in the Garden of Eden, and our fair young grandmother knew there was not another soul in all the wide, wide world save herself and her snoring husband, Eve ever went to sleep without first looking under the bed of moss and leaves "for a man," and rousing Adam from his first nap, after a day without toil, to ask him if he was sure he had locked the front door. Will some clergyman impart the desired information?

A CORRESPONDENT writes us relative to a Rev. J. M. Boon, Methodist preacher at Dora, Kan., who has recently been proved guilty of taking improper liberties with the sisters of his church. Charges were preferred against him, and he was found guilty on all the charges, as several of the sisters bore positive testimony as to the improprieties he had been guilty of, but the dignitaries of the church refused to chastise him, and he was forced to leave. He will doubtless now hold himself out as a "Boon" for the sisters in some other portion of the moral vineyard.

CHARLES READE is 64 years old; Jacob Abbot is 75; Edmond About, 50; William T. Adams, (Oliver Optic), 56; A. B. Alcott, 79; T. B. Aldrich, 42; Berthold Auerbach, 66; George Bancroft, 78; Robert Browning, 66; Carlyle, 83; S. L. Clemens (Mark Twain), 43; G. W. Curtis, 54; R. H. Dana, 91; Darwin, 69; Disraeli, 73; Hepworth Dixon, 57; Emerson, 75; J. A. Froude, 60; W. E. Gladstone, 69; Bret Harte, 39; J. G. Holland, 59; Dr. Holmes, 69; Julia Ward Howe, 59; Thomas Hughes, 55; T. H. Huxley, 53; George Eliot, 58; Longfellow, 71; Benson J. Lossing, 65; Donald G. Mitchell, 56; Max Muller, 55; James Parton, 56; Mayne Reid, 60; Renan, 55; Ruskin, 59; John G. Saxe, 62; Mrs. Stowe, 66; Tennyson, 69; Anthony Trollope, 63; Whittier, 71; Wilkie Collins, 53; Swinburne, 41; Wm. Black, 37; M. F. Tupper, 68; C. D. Warner, 49; W. D. Howells, 41.

COLLINS of Rhea Springs, Tenn., was a heavy drinker. The Methodist Church converted everybody in the neighborhood except him; but he held out for a long time. At last he was converted, and the church let him in on condition that he pledged himself to quit drinking. This he did; but he developed a violent sort of religion. On a late Sunday morning he went into the church and tore up all the books he could get hold of to get the devil out of them. He then imagined that the evil one had gone into his clothes, so he took them off for sanctification, and ran toward the church, followed by a multitude. He knocked down two or three men who impeded his progress up the aisle, but he was finally put in jail. There he beat the jailer nearly to death—for the devil—and he gave the jailer's wife a terrible thumping, taking her for Eve, the mother of mankind through whom all fell from grace.

THE revision of the New Testament is almost completed, and will probably be presented to Convocation in England next year. Already it is nearly all printed, the two universities having given £20,000 for the privilege of printing it, of which they pay £2,000 yearly. Bishop Ellicott, the Chairman of the Revisers, who has presided for six hours daily for four days every three weeks, is said never to have lost his temper or failed to carry his colleagues with him. The revision of the Old Testament will require about three years longer. When the people of Christendom are furnished with the improved word of God, it is to be hoped it will contain much less of crudity, contradictions, and indecency than the present version does. The question that arises is, when these qualities are duly eliminated, will the book be more or less divine than the one we have at present? If it is less divine, will the improvement in the quality make up for the loss of divinity? If it is more divine, is it not singular that God should have allowed for centuries so many million copies of his work to go forth in a confessedly highly imperfect condition?

THE following from the St. Louis *Globe*, illustrates the natural results of religious superstition and ignorance: "In the dark patch of the late eclipse across Texas, 116 miles in width, there were thousands of ignorant people, both white and black, who had not heard that anything peculiar was about to happen. Many of these people the eclipse surprised at work in their fields. Many ludicrous scenes are reported. Especially on the plantation of United States Senator Coke, near Waco, was it that the negroes went to praying, believing verily that the day of judgment had come. A terrible tragedy in Johnson county may be set down to the eclipse. Ephraim Miller, colored, with his family of wife and four children, lived near Buchanan, in that county, whither he had removed from Tennessee six months ago. On the morning of the eclipse he said he had heard the world was coming to an end that evening, and if so, he intended to be so sound asleep the trumpet of the angel Gabriel could not awaken him. When the eclipse commenced and the darkness of totality came on he ran from the field to his house with a hatchet in his hand. He was followed by a negro woman named Nancy Ellison, who also thought the world was coming to an end. As she got to the house Miller's wife rushed out under the same delusion, and looking up at the beautiful corona of light around the black moon, screamed, "Come, sweet chariot!" at the same time rushing across a cotton field wringing her hands. In the meantime, Miller, wishing to take his ten-year old boy with him to the other side of Jordan, raised his hatchet and split his son's head open. Leaving the latter weltering in his blood and struggling in the last throes of death, the father, on a ladder, ascended to the top of the house. Here, with a new razor, he cut his throat from ear to ear, and he fell to the ground a corpse. His two little daughters escaped by hiding under a bed.

WHAT THE CHURCH OF ENGLAND COSTS.—Mr. Frederick Martin, editor of the *Statesman Yearbook*, has made a compilation of the yearly expenses to the people for running the Anglican Church. The following are some of the items:

Salary of the See of Canterbury	$72,000
Salary of Archbishop of York	50,000
Salary of the Archbishop of London	50,000
Salary of the Archbishop of Durham	40,000
Thirty bishops	805 000
Twenty-nine deans	300,000
131 canons	655,000
13,800 rectors, vicars, arch-deacons, etc.	26 000 000
5,765 curates, average, $300	1,729,000
5,509 unattached clergy, missionaries, chaplains, etc.	1,000.000
Subsidies by Parliament for school purposes	2,500,000
For indigent clergymen, called Queen Ann's Fund	170,000
Repairs, etc., on $30,000,000 on cathedrals	2,900,000
Expenses on churches, schools, and colleges	287,000
1,100 glebe houses	6,7 0 0 0
300,000 acres of land, interest on	100,0 0
50,000 acres of land for cathedrals, interest on,	50,000
225,000 acres in the hands of incumbents	1,250,000

In this list several items are not included, but Mr. Martin estimates the total yearly expense at over $48,000,000. The far larger portion it will be seen, is engrossed by the aristocratic class, who have little or nothing to do. The curates, who have nearly all the labor to perform, get by far the smallest wages. The working people of England have this yearly sum to pay under the supposition that they are thereby doing God an immense service, and that a great good is being established. The supposition is entirely erroneous. The main thing in view is to support in luxury a body of idle and useless aristocrats whose lives are utterly without value to the world.

Events of the Week.

A WESTERN clergyman suicided last week.

QUEEN CHRISTINA of Spain is ill, and her case is considered hopeless.

QUEEN VICTORIA reviewed the British vessels of war on Tuesday last.

A RUSSIAN torpedo-boat exploded a few days ago, killing thirty-four men.

NEW gold fields have been discovered south west of Fort Custer, Dakota.

THE members of the Chinese Embassy are stopping in Hartford, Conn., at present.

PRESIDENT HAYES is reported to have come out strongly in opposition to Chinese immigration.

A MAN went over Niagara Falls a few days ago. Neither his body nor boat has been seen since.

A REVOLUTION on a small scale has broken out in Spain. The revolutionists demand a republic.

THE Rev. Francis Lee, of this city, has been arrested and imprisoned for indecently assaulting a girl in Central Park.

THE yellow fever death list in New Orleans for the past week was sixty-six. Number of new cases, 233.

BOTH houses of the New Hampshire Legislature have agreed to allow women to vote at school meetings.

THE British Columbian Government has imposed a tax of forty dollars on each Chinaman in that dominion.

THE blacks and whites have been having a little political fracas near Memphis, Tenn. One negro killed and several wounded.

THE post-office authorities are about to transport $7,000,000 in gold from San Francisco to New York by mail as third-class matter.

THERE appears to be an epidemic of crime in this city at present. Robberies, murders, and suicides are of almost daily occurrence.

THE sewing-girls of this city, to the number of 2,500, were given a free excursion to Rockaway Beach by a kind-hearted capitalist last week.

THE Catholics and Protestants of Ottawa have been "discussing." Clubs, knives, and revolvers were the arguments. Ten or fifteen of the debaters were dangerously "convinced."

A TRAIN of cars on the Baltimore and Ohio Railroad was thrown from the track and wrecked on the 11th. One man killed and several wounded.

TWO MINERS took $60,000 out of the ruins of a burned jewelry establishment in this city after the insurance companies had got through with their search.

CHICAGO shoe manufacturers talk of employing Chinamen to take the place of the striking shoemakers. The Chinamen can be had for about sixty cents a day.

AN express train on the Pittsburgh and St. Louis Railroad, running at a speed of forty miles an hour, collided with a freight train, on the 7th. Four cars were thrown from the track. Fifteen persons were killed and upwards of fifty were wounded.

THE negroes of Long Island have been holding a camp-meeting, at which there was a great outpouring of spirits and some bloodshed. Bibles, black bottles, bludgeons, and razors were in equal demand, but razors prevailed. One of the brethren had his tongue almost torn out, and one man's eye will roll heavenward no more.

A TERRIBLE storm swept over portions of this country on the 9th. In Wallingford, Conn., thirty people were killed and forty houses, including a Catholic church, were destroyed. All business is suspended, and Wallingford is in mourning. Great damage was done in Washington on the 10th by a storm. In northern New York great damage was done and railroad transit was temporarily suspended. Two churches and several dwellings were struck by lightning and destroyed at Cape Vincent. The storm also did considerable damage in Boston.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XI.—CONTINUED.

The death-bed and funeral we pass over, simply remarking that all was quiet, solemn, and decorous. There were no loud demonstrations of grief; no meeting save a small gathering at the home. A few words were spoken by the father, and then, at the grave, the following lines, which had been previously altered from a favorite funeral song for this solemn occasion, were sung by the assembled friends, the family of Mr. Darwin also joining their voices with the rest:

"Farewell, sister! we have loved thee,
Rest now on thy bed of clay;
Clouds are floating high above thee,
And breezes waft our songs away.
Sad, we give thee to the number
Laid in yonder darksome halls;
And above thy peaceful slumber
Many a shower of sorrow falls.

Thou canst not hear our plaintive notes,
Lowly breathed in sad'ning song.
Bleeding hearts are all around thee,
For our love was pure and strong.
Farewell, sister! ne'er we'll meet thee
As we journey to and fro;
Ne'er again in joy we'll greet thee,
Or thy welcome presence know.

But in tender hearts thou'lt find
Thy loved name shall treasured be,
As there, in sacred halls enshrined,
Are dear memories of thee.
Here, by thy last sweet resting-place,
Oft our wandering steps shall stray;
In fancy's dream we'll see thy face,
Pleasant as the summer's day."

Thousands and tens of thousands of pages of books and other periodicals have been devoted to telling of the noble traits and the great benefits to man which have been derived from his association with and the companionship of dogs. And right here, at the close of poor Minnie's brief, bright life-page, and its abrupt termination by a dog-bite, I wish to enter my protest against dogs as a useless encumbrance, a dead weight, and a great evil upon the community. In the first place, no man or woman has a moral right to keep a nuisance—to keep any animal that he can't keep at home, that will forage its living off others; that will take the bread from his children's mouths, and, worse than all, breed disease and death in the community. The sheep killed each year are worth ten times more than all the dogs that ever lived; and the human life that has been sacrificed to dog-bites is of a thousand million times more value than the sheep were. Then there is the fear of dogs that is felt all over the land. There are few of us who have not felt our hearts jump into our throats, at some time or other, from hearing the sudden bark of a dog near us in some lone spot, or where we felt as if we were helplessly exposed to his sharp teeth. And fear, real fear, is one of the most terrible of human sufferings, and often turns the hair snow-white in a few short moments.

Some four years ago I read in *The Oneida Circular* an article on dogs that made such an impression on me that I have rarely touched a dog since, or allowed one to come on the premises. I will give some extracts from it, as it was a regular scientific article, and therefore worthy of credence and preservation:

"According to Professor Verrill there are twenty-five different kinds of parasites which find a home in the various organs of the dog. There are only three that are very destructive and common among domestic animals. These are found in their mature state only in the dog, but occur in the larval state in sheep, cattle, and man.

"It is perfectly safe to say that at least twenty-five sheep are killed by parasites derived from dogs for every one killed by the teeth of dogs, and that more than fifty persons die from the same parasites for every one that dies of hydrophobia. And yet the heedless practice of fondling such animals goes on from day to day, and from year to year. The loss of human life alone, to say nothing of the amount of suffering caused every year by these diseases, more than counterbalances all the good that all the dogs in the civilized world can possibly do. This may seem to be an exaggerated statement, but we are compelled to believe it by the statistics which follow:

"Dr. Krabbe found the echinoccus tape-worm in twenty-eight out of one hundred Icelandic dogs which he examined. In England this parasite is well known, and measures are constantly employed to prevent its increase. The hunting hounds undergo a course of medical treatment once in three months for the purpose of removing it; yet, in spite of these precautions, it is estimated that five hundred persons die annually in Great Britain from this

... Iceland, where the ... of this parasite are most favorable, there are at all times about eighteen hundred patients suffering with severe forms of this parasitic disease—a number equal to about one-fortieth of all the inhabitants. In some districts the proportion of diseased persons is said to be one in every seven, while scarcely a family can be found without two or more cases. It is estimated that one-sixth of all the deaths in Iceland are due to the diseases caused by this parasite.

"The *tænia echinoccus*, or, as it is commonly called, the echinoccus is the only parasite of the dog which is dangerous to man. To get a clear idea of its life and development we will begin our observation of it where it most frequently presents itself. This is in the form of tumors in sheep, pigs, horses, cattle, and man. These tumors occur in various forms and sizes; some are simple, others are made up of an aggregation of small tumors. In their simplest form, or when young, these tumors contain a roundish cyst or membranous sac inclosing a watery fluid. More frequently the cysts become compound by a process of budding, either upon the outside or inside, or both without and within the membrane of the original cyst, so that its size goes on increasing indefinitely until it sometimes becomes as large as a child's head. If the membrane of one of the cysts be examined when fresh with a microscope there will be seen attached to it by means of slender stalks numbers of small oval or rounded heads looking something like fruit on a miniature plant. These heads line the membrane both internally and externally, and by a process of budding develop new cysts which in their turn produce buds. Each of the oval heads is a hollow sac, which contains the real head of the young tape-worm. As long as these cysts remain in a living animal new heads are constantly forming, so that if the animal or man live long enough to develop a large tumor, it will finally contain many thousands of these minute tape-worm heads.

"If at any time a dog eat any part of an animal containing such tumors, and swallow either the cyst or the detached heads, the inclosing membrane will be digested and the heads liberated. These soon fasten themselves by means of small hooks to the living membrane of the intestine, and there attain their full size, which is only about one-eighth of an inch. Unlike the beef and pork tape-worm, which becomes long with hundreds of joints, this has but three joints when mature. The last joint, which is much the largest, contains both male and female organs, and is capable of self-impregnation. After this has matured and discharged its eggs, the next two develop and discharge their eggs in like manner. A dog in this condition is constantly discharging and scattering thousands and millions of the extremely minute eggs of this worm wherever he goes. They are scattered among the grass in the fields and pastures; they get into the water of brooks and springs; they are liable to adhere to fruit which has fallen, or to lettuce and other garden vegetables.

"These eggs, when taken into the stomach of an animal or a man, are acted upon by the gastric juice, and immediately hatch. The embryo is a very minute worm, different from the parent, and provided with hooks, by means of which it bores its way through the lining of the intestines into the blood-vessels, and entering the circulation is carried to all parts of the body, where it develops into the peculiar cysts and tumors which I have described. Dr. Cobbold has calculated the number of progeny that might proceed from one egg during a generative cycle, and it amounts to the enormous sum of one hundred and fifty billions!

"These tumors, as before remarked, occur in various organs of the body. When lodged in the brain they are most dangerous, soon causing insanity and death by their rapid growth. When they occur in the lungs and liver they often prove fatal. When the lodgment is in the vesicles or near the exterior of the body they may be removed by a surgical operation. When in the internal organs there is generally no remedy. The true nature of the diseases caused by this parasite is seldom known until after the death of the patient, when a microscopic examination reveals the truth."

[TO BE CONTINUED.]

INDUSTRY is the business of men. It is a dignity, and only idleness a disgrace, a wrong, a curse. If you earn nothing by head or hand, by heart or soul, then you are, and must be, a beggar or a thief, and neither pay for your board or lodging.—*Theodore Parker.*

WE live in the nineteenth century, when science is already knocking at every door, not excepting the church door; flashing light into the dark corners of superstition and bigotry regardless of the owls and the screaming of the bats that inhabit them. It is useless to lock and bolt the door, for science carries the club that can demolish every barrier. In vain you hide in the dark, for her lamp makes day of the blackest night. Build to the skies, she will soar and scan the very top stone; dig center-deep, she will dive to the foundation. Heaven is not too high for her fetterless wing, nor the fires of hell hot enough to prevent her most searching examination.—*Wm. Denton.*

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XI.—CONTINUED.

Of still greater, nay, the very greatest importance to the hypothesis of spontaneous generation are, finally, the exceedingly remarkable *Monera*, those creatures which we have already so frequently mentioned, and which are not only the simplest of all observed organisms, but even the simplest of all imaginable organisms. I have already described these wonderful "*organisms without organs*," when examining the simplest phenomena of propagation and inheritance. We already know seven different genera of these Monera, some of which live in fresh water, others in the sea. In a perfectly developed and freely motile state, they one and all present us with nothing but a simple little lump or an albuminous combination of carbon. The individual genera and species differ only a little in the manner of propagation and development, and in the way of taking nourishment. Through the discovery of these organisms, which are of the utmost importance, the supposition of a spontaneous generation loses most of its difficulties. For as all trace of organization—all distinction of heterogeneous parts—is still wanting in them, and as all the vital phenomena are performed by one and the same homogeneous and formless matter, we can easily imagine their origin by spontaneous generation. If this happens through *plasmogeny*, and if plasma capable of life already exists, it then only needs to individualize itself in the same way as the mother liquor of crystals individualizes itself in crystallization. If, on the other hand, the spontaneous generation of the Monera takes place by true *autogeny*, then it is further requisite that that plasma capable of life, that primeval mucus, should be formed out of simpler combinations of carbon. As we are now able artificially to produce, in our laboratories, combinations of carbon similar to this in the complexity of their constitution, there is absolutely no reason for supposing that there are not conditions in free nature also in which such combinations could take place. Formerly, when the doctrine of spontaneous generation was advocated, it failed at once to obtain adherents on account of the composite structure of the simplest organisms then known. It is only since we have discovered the exceedingly important Monera, only since we have become acquainted in them with organisms not in any way built up of distinct organs, but which consist solely of a single chemical combination, and yet grow, nourish, and propagate themselves, that this great difficulty has been removed, and the hypothesis of spontaneous generation has gained a degree of probability which entitles it to fill up the gap existing between Kant's cosmogony and Lamarck's Theory of Descent. Even among the Monera at present known there is a species which probably, even now, always comes into existence by spontaneous generation. This is the wonderful *Bathybius Hæckelii*, discovered and described by Huxley. As I have already mentioned, this Moneron is found in the greatest depths of the sea, at a depth of between 12,000 and 24,000 feet, where it covers the ground partly as retiform threads and plaits of plasma, partly in the form of larger or smaller irregular lumps of the same material.

Only such homogeneous organisms as are yet not differentiated, and are similar to inorganic crystals in being homogeneously composed of one single substance, could arise by spontaneous generation, and could become the primeval parents of all other organisms. In their further development we have pointed out that the most important process is the formation of a *kernel* or *nucleus* in the simple little lump of albumen. We can conceive this to take place in a purely physical manner, by the condensation of the innermost central part of the albumen. The more solid central mass, which at first gradually shaded off into the peripheral plasma, becomes sharply separated from it, and thus forms an independent, round, albuminous corpuscle, the kernel; and by this process the Moneron becomes a *cell*. Now, it must have become evident from our previous chapters, that the further development of all other organisms out of such a cell presents no difficulty, for every animal and every plant, in the beginning of its individual life, is a simple cell. Man, as well as every other animal, is at first nothing but a simple egg cell, a single lump of mucus, containing a kernel.

In the same way as the kernel of the organic cell arose in the interior or central mass of the originally homogeneous lump of plasma, by separation, so, too, the first *cell-membrane* was formed on its surface. This simple, but most important process, as has already been remarked, can likewise be explained in a purely physical manner, either as a chemical deposit, or as a physical condensation in the uppermost stratum of the mass, or as a secretion. One of the first processes of adaptation effected by the Moneron originating by spontaneous generation must have been the condensation of an external crust, which as a protecting covering shut in the softer interior from the hostile influences of the outer world. As soon as, by condensation of the homogeneous Moneron, a cell-kernel arose in the interior, and a membrane arose on the surface, all the fundamental parts of the unit were furnished, out of which, by infinitely manifold repetition and combination, as attested by actual observation, the body of higher organisms is constructed.

As has already been mentioned, our whole understanding of an organism rests upon the cell theory established thirty years ago by Schleiden and Schwann. According to it, every organism is either a simple cell or a cell-community, a republic of closely connected cells. All the forms and vital phenomena of every organism are the collective result of the forms and vital phenomena of all the single cells of

which it is composed. By the recent progress of the cell theory it has become necessary to give the elementary organisms, that is, the "organic" individuals of the first order, which are usually designated as *cells*, the more general and more suitable name of *form-units*, or *plastids*. Among these form-units we distinguish two main groups, namely, the cytods and the genuine cells. The *cytods* are, like the Monera, pieces of plasma without a kernel. *Cells*, on the other hand, are pieces of plasma containing a kernel or nucleus. Each of these two main groups of plastids is again divided into two subordinate groups, according as they possess or do not possess an external covering (skin, shell, or membrane). We may accordingly distinguish the following four grades or species of plastids, namely: 1. *Simple cytods;* 2. *Encased cytods;* 3. *Simple cells;* 4. *Encased cells* (Gen. Morph. i, 269-289.)

Concerning the relation of these four forms of plastids to spontaneous generation, the following is the most probable: 1. The *simple cytods* (Gymnocytoda), naked particles of plasma without kernel, like the still living Monera, are the only plastids which directly come into existence by spontaneous generation. 2. The *enclosed cytods* (Lepocytoda), particles of plasma without kernel, which are surrounded by a covering (membrane or shell), arose out of the simple cytods either by the condensation of the outer layers of plasma, or by the secretion of a covering. 3. The *simple cells* (Gymnocyta), or naked cells, particles of plasma with kernel, but without covering, arose out of the simple cytods by the condensation of the innermost particles of plasma into a kernel, or nucleus, by differentiation of a central kernel and peripheral cell-substance. 4. The *enclosed cells* (Lepocyta), or testaceous cells, particles of plasma with kernel and an outer covering (membrane or shell), arose either out of the enclosed cytods by the formation of a kernel, or out of the simple cells by the formation of a membrane. All the other forms of form-units, or plastids, met with, besides these, have only subsequently arisen out of these four fundamental forms by natural selection, by descent with adaptation, by differentiation and transformation

By this *theory of plastids*, by deducing all the different forms of plastids, and hence, also, all organisms composed of them, from the Monera, we obtain a simple and natural connection in the whole series of the development of nature. The origin of the first Monera by spontaneous generation appears to us as a simple and necessary event in the process of the development of the earth. We admit that this process, as long as it is not directly observed or repeated by experiment, remains a pure hypothesis. But I must again say that this hypothesis is indispensable for the consistent completion of the non-miraculous history of creation, that it has absolutely nothing forced or miraculous about it, and that certainly it can never be postively refuted. It must be taken into consideration that the process of spontaneous generation, even if it still took place daily and hourly, would in any case be exceedingly difficult to observe and establish with absolute certainty as such. With regard to the Monera, we find ourselves placed before the following alternative: *either* they are actually directly derived from pre-existing, or "created," most ancient Monera, and in this case they would have had to propagate themselves unchanged for many millions of years, and to have maintained their original form of simple particles of plasma; *or*, the *present* Monera have originated much later in the course of the organic history of the earth, by repeated acts of spontaneous generation, and in this case spontaneous generation may take place now as well as then. The latter supposition has evidently much more probability on its side than the former.

If we do not accept the hypothesis of spontaneous generation, then at this one point of the history of development we must have recourse to the miracle of a *supernatural creation*. The Creator must have created the first organism, or a few first organisms, from which all others are derived, and as such he must have created the simplest Monera, or primeval cytods, and given them the capability of developing further in a mechanical way. I leave it to each one of my readers to choose between this idea and the hypothesis of spontaneous generation. To me the idea that the Creator should have in this one point arbitrarily interfered with the regular process of development of matter, which in all other cases proceeds entirely without his interposition, seems to be just as unsatisfactory to a believing mind as to a scientific intellect. If, on the other hand, we assume the hypothesis of spontaneous generation for the origin of the first organisms, which in consequence of reasons mentioned above, and especially in consequence of the discovery of the Monera, has lost its former difficulty, then we arrive at the establishment of an uninterrupted natural connection between the development of the earth and the organisms produced on it, and, in this last remaining lurking-place of obscurity, we can proclaim the *unity of all Nature, and the unity of her laws of Development* (Gen. Morph. i, 164).

[TO BE CONTINUED.]

IGNORANCE once covered the land like a pall, and Nature's preachers discoursed for ages to deaf souls. The thought, as it slowly rounded itself in man's brain, had no power of projection from the mind that gave it birth, but lay there shrouded, and died with its possessor. By the development of his inherent nature, man grew into speech, formed signs for sounds, shaped the reed, and then the feather that dropped from a passing bird's wing; from the waving flag by the river side, first, and then from a nation's tatters, brought forth paper, and made the wisdom of one the property of the many. He ransacked the sunless caves, and brought to light the iron and the lead, and formed the printing-press, the multiplier of thought, the long-wished for lever that moves the world.—*Wm. Denton.*

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.

[CONTINUED.]

We will now turn our attention to the condition of the world when Christianity began its career, and up to the time that it commenced to exert a general influence in the Roman Empire.

At the very outset we shall be confronted with the statement that when Christ appeared, and during the continuance of pagan influence, the moral and religious condition of the Empire was lamentable; that gladiatorial exhibitions in which men were slain for mere pleasure were common; that slavery of the most terrible form was general, and cruelty and barbarity toward the slaves was the rule; that the condition of woman was one of extreme degradation; that concubinage and prostitution prevailed everywhere; that suicide was common; that religion was a puerile superstition which favored the looseness and licentiousness of the times; that the world was rapidly going into barbarism, and that in its condition was presented an irrefutable argument in favor of the necessity of a revelation from God to prevent the extinction of every vestige of virtue in the world.

I reply that these representations, so often made, convey to the mind unacquainted with the period to which they refer a very erroneous impression as to the state of society and the condition of the Empire under paganism.

It is true that gladiatorial exhibitions disgraced Rome in the most brilliant periods of her history. But it is neither just nor fair to allude to this aspect of Roman life as an illustration of insensibility to suffering or of want of humanity characteristic of the times. This brutalizing amusement was, it should be remembered, an *anomaly* in Roman civilization. The gladiatorial shows were orginally human sacrifices performed at the tombs of the great, to appease the manes of the dead. After losing their religious significance, they were still kept up as a means of encouraging a military spirit among the people, by presenting before them frequently spectacles of courageous death. They thus became a custom, the propriety of which the people never stopped to consider, and sanctioned as they were by age, and rendered familiar to the people, they were witnessed with pleasure, when spectacles no more barbarous but unconsecrated by age would have excited their commisseration and called forth an indignant protest. Numerous illustrations might be given of the humanity of the age, in striking contrast to the apparent disregard of human suffering and of the sanctity of human life, manifested in sustaining gladiatorial combats. I will give but one: It is related that an accident having occurred at a rope dance, in the time of Marcus Aurelius, the Emperor ordered that thereafter at such amusements a net should always be spread below the rope, to prevent the possibility of a similar accident in the future.

All civilizations have their anomalies. Up to a time within the memory of us all, in our own country, human beings were dragged up to the auction block and sold to the highest bidder. The father and mother were separated from their children, and, if the interest of the owner demanded it, from one another. Marriage among the slaves was recognized by the master only so long as it enhanced the money value of the slave. Slaves escaping into the free States were caught and returned to their masters by the authority of the national Government. The Supreme Court of the United States decided that negroes could not be citizens, and one of its most distinguished and incorruptible Chief Justices declared that "the negro has no rights that the white man is bound to respect." Christian clergymen declared that slavery was sanctioned and ordained by God, and for years the influence of the Church as well as the power of the State was exerted to sustain it, defend it, and perpetuate it in the "free" republic of America.

How glaringly inconsistent all this was with the general character of the American people, North and South alike; a people whose hearts were touched by the appeals of the Greeks, the Poles, and the Hungarians when they were struggling for freedom, and by the miseries of distressed Ireland when she was suffering from famine; whose hands have ever been open to the calls of suffering, from whatever quarter; whose generosity and thoughtful regard for the unfortunate have been demonstrated by their establishing asylums for the insane, hospitals for the sick, and institutions for the poor in every State of the Union. A writer who should, two thousand years hence, endeavor to show that the people of the United States in the nineteenth century were devoid of sensibility or tenderness of heart, or regard for human rights, from the fact that slavery existed in the country and was sustained by the political and religious agencies of the times, would not take a more superficial or unjust view of the American character than does the Christian theologian of the Romans when he dwells on the horrors of the gladiatorial shows, and points to them as proof of the absence of regard for human life. Just as familiarity with human slavery accustomed the people of this country, especially in the Southern States, to its revolting practices, and its age, established character, and supposed necessity and usefulness blinded the most honest and conscientious minds to its real nature and influence, so familiarity with the Roman combats and their existence for ages accustomed the people to view them without those feelings of pity and indignation which such spectacles under other circumstances would have aroused.

There is another fact to which Christian writers make no allusion. In the first century, and even before it, there was a growing sentiment among the better class of society against these barbarous exhibitions. Some of the pagans denounced them as they were conducted in their time, while others, among whom Seneca and Plutarch may be mentioned, denounced the whole system in unqualified terms. While they possessed a fascination for the multitude, and were patronized by the fashionable and the great, as bull-fights have been in Spain eighteen centuries later, it is evident that they were, in spite of their time-honored character, viewed with regret by no inconsiderable portion of the Roman people.

In regard to slavery in pagan Rome, the representations of the clergy are generally based on a few extreme cases, related by Roman historians or referred to by Roman satirists, as instances of extreme cruelty. By no means do they give a correct idea of the condition or the ordinary treatment of the servile class. The fact is, the slave in pagan Rome was not necessarily the degraded being that he afterwards became under Christianity. "The physician who tended the Roman in his sickness, the tutor to whom he confided the education of his son, the artists whose works commanded the admiration of the city, were usually slaves. Slaves sometimes mixed with their masters in the family, ate habitually with them at the same table, and were regarded by them with the warmest affection" (Lecky's Hist. of Morals, vol. i, p. 304).

Although marriage among slaves received no legal recognition, it was sanctioned by custom, and the separation of families was not common, as it was in Christian America in the nineteenth century. The Roman slave could own private property, and although by law it reverted after the death of the slave to the master, it was not uncommon for masters to permit their slaves to dispose of their property by will. By industry and good behavior a captive might hope for his liberty in about six years. The freeing of slaves was at times so common that it led to great confusion and danger. In many cases the slaves refused to accept freedom when it was offered to them, and the attachment of slaves to their masters was shown during the civil wars, when they stood by them in the most trying times, accompanied them in their flight, and exerted all their ingenuity and even sacrificed their lives to insure the safety of their masters. Speaking of the fidelity of slaves, Lecky observes, "This was, indeed, for some time the pre-eminent virtue of Rome, and it proves conclusively that the masters were not so tyrannical, and that the slaves were not so degraded, as is sometimes alleged" (Hist. Morals, vol. i, p. 305).

Epictetus was a slave: he was made free and was not considered unworthy the special regard and friendship of an emporer. There was, no doubt, much cruelty connected with the institution, yet ill-treatment of slaves was not the rule but the exception. According to Seneca, the master who acted unkindly to his slaves was pointed at and insulted in the streets. The application of torture to slave witnesses, we are informed, was extremely rare, and carefully guarded by legal restrictions. Even under Nero a judge was appointed to hear the complaints of slaves, and to punish masters who treated them with cruelty or failed to furnish them with the necessaries of life. Kindness to slaves have been inculcated by philosophers and moralists for centuries. Plato and Aristotle, Zeno and Epicurus, had enjoined it in the most earnest language; whole pages of Seneca are devoted to showing the duties of masters to their slaves. But enough has been said to indicate that the common representations of the defendants of Christianity regarding slavery in the Empire, are quite incorrect. It is apparent, as Mr. Lecky remarks, that "the slave code of imperial Rome compares not unfavorably with those of some Christian nations" (Hist. Morals, vol. i, p. 308).

[TO BE CONTINUED.]

TAKE good care of human nature, and you take good care of religion. Out of the best human hearts grows the best religion, as largest crops grow from the finest soil. Cultivate, make rich, make broad, make sympathetic, make true and noble the souls of men, and you are sure to grow the noblest religion.—*Herman Bisbee.*

LIKE the ray of starlight that vibrates across the depths of space, and brings us knowledge from some far-off luminary millions of millions of miles away, so the works of Philo have pulsated across the gulf of eighteen centuries of time; and they say to us in the tones of an immortal voice, "The virtuous alone are free."—*J. W. Pike.*

Legal Argument.

A Letter to the Officers of the Third Liberal League in the City of New York,

IN RESPONSE TO AN INVITATION TO ADDRESS THEM.

BY T. B. WAKEMAN.

GENTLEMEN: I feel greatly honored by the invitation to address your Liberal League upon the questions raised by the petition against the Comstock Postal Laws of 1873, which was so largely signed and presented to Congress at the last session. But while I appreciate the importance of the subject, I find that a public address would be inconvenient; and I hope that you will accept my answers to your questions by this letter and the inclosed address at Faneuil Hall.

You refer to the petition as having been drawn by me, and "wish to know in what respect, if any, my views have changed in regard to it."

My answer is that the subsequent discussion, and particularly the decision of the Supreme Court in the Matter of Jackson, have changed my views only to increase the conviction that the ground taken in that petition is the only safe one, unless the people are willing to give up their constitutional guarantees of liberty of person and of the press. You probably inquire about a "change of views" because some have intimated that the petition was "hasty, ill considered, and ill advised." Let me assure you, on the contrary, that the petition was carefully considered and revised by several lawyers, publishers, artists, and others, Liberal and otherwise, before the responsibility, which was deeply felt, of sending out for signatures was taken. Although Mr. D. M. Bennett's arrest was the occasion that called it forth, it was not his work nor that of any one person, but rather of a committee of consultation to whom the matter was by him entirely left. The whole subject was then so thoroughly examined that I do not hesitate to say that no law case nor important phase of the question has been since presented that was not before them. The only important facts that have since occurred have been the conviction and imprisonment of Mr. Heywood under the law, and the decision in the Matter of Jackson, in which the Supreme Court of the United States (by an *obiter dictum*) apparently sustained its constitutionality.

Another impression should be removed, which is to the effect that the petition was sent out simply as a Liberal party movement, designed to aid one particular class of the people. It was intended to be above all partisan or sectarian spirit, purposes, or "traps." It aimed to combine a general public sentiment so as to carry out the motives of those great souls who made the Constitution "to secure the blessings of liberty to ourselves and our posterity." There is not a word in it that should prevent its being signed by any citizen, no matter of what belief or unbelief.

It is a matter of regret that this petition, and the most important matter it presents, has been left to the management of Liberals only, and even among them has been made a subject of editorial rancor and rivalry by those who have failed to rise to the height of the question involved. It is only to such persons that it appears as especially a Liberal movement or a Liberal "trap." This trap suggestion well illustrates the narrow-mindedness that is to be avoided in approaching questions of this character. We are told that if you dare to oppose these laws you will "fall into the trap" of allying yourselves and all Liberalism with "obscenity." But suppose you do not oppose them? Do you not then ally Liberalism with bigotry and fatal betrayal of liberty? Is not the latter "trap" the worse of the two? But why turn this into a trap question? It is not a choice between Scylla and Charybdis. Let us keep in mid-water and on the high sea, trust to pure motives and the breezes of liberty, and "traps" "to the right of us" and "to the left of us" may be safely left behind to catch those who set or think of them. The Liberal party or sect, like every other in a free republic, will find its justification and victory only in so far as it makes for the good and welfare of the whole people. That liberty of the person, of speech, and of the press are the great means of effecting this welfare is the tradition that has come down to us associated with the names of Otis, Washington, Patrick Henry, Franklin, Jefferson, Madison, and Paine, and which it was the purpose of the petition to help to continue. The belief has been cherished that this tradition was embodied in the Constitution and its amendments, so as to make those liberties the fundamental law of the land. The question is whether these liberties can be "construed out" of the Constitution by Congress and the courts, while the people are blinded by appeals to their prejudices against Liberals or their disgust against obscenity.

In the true point of view, this is not a question of obscenity, but of liberty. The spirit in which it is to be approached is found in these memorable words of Madison:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

But as to the attitude and importance of the questions involved, I think I could give no better answer than to send you a report of my address delivered at Faneuil Hall, Boston, on the 1st inst., at the great "Indignation Meeting" there held to consider the violation of the freedom of the press by the arrest, trial, and sentence, under this law, of Ezra H. Heywood, the editor of *The Word*, now published at Cambridge, Mass. I send this address, instead of writing further, also because its main points were most heartily approved by the large and intelligent audience that filled the old Hall to overflowing; and this approval gives it a weight beyond my individual opinion. Very respectfully,

Your obedient servant, T. B. WAKEMAN.

August 8, 1878.

To COURTLANDT PALMER, Esq., President, and Other Officers of Third Liberal League, etc.

Address of T. B. Wakeman

AT THE INDIGNATION MEETING, HELD AT FANEUIL HALL, BOSTON, AUG. 1, 1878, TO REMONSTRATE AGAINST THE VIOLATION OF THE FREEDOM OF THE PRESS IN THE ARREST, TRIAL, AND CONVICTION OF EZRA H. HEYWOOD, EDITOR OF "THE WORD," AT BOSTON, MASS.

Citizens of Massachusetts, and therefore by Birthright Friends of Liberty:

You have met *indignant* that one of your number, an editor against whom no man, woman, or child has ever complained of injury, who has not been unfaithful to the old Commonwealth or the Nation, has been imprisoned, as if a common felon, by the United States. You come under a sense of wrong, as your fathers did, to this old Cradle of Liberty, to ask why and how this wrong has come and to consult as to the relief and remedy.

The answer is that the wrong has come from a violation of the Constitution of the United States, and of that very liberty the blessings of which our fathers declared, in its Preamble, they intended to secure by it to themselves and their posterity. This violation has come indirectly and ostensibly for the very worthy purpose of suppressing obscenity. Let me say at the outset, that I respect the motives of the persons who have formed the Society for the Suppression of Vice, and who have contributed to sustain it, but they have selected an improper "agent," and used means unlawful, unconstitutional, and unworthy of them. Your President has introduced me as the author of the petition so largely signed to have these laws in question repealed, and I wish, therefore, publicly to put my foot upon the libel that I, or others who have signed that petition, have so done as the abettors of obscenity or from a desire to give it aid and comfort. The question has become one of constitutional liberty and freedom of person, speech, and press, to which a few dirty pamphlets in the mails are as nothing. We are all agreed upon the question of obscenity—no one has a good word for that—but the issue is one of liberty, of constitutional liberty, and upon that we must take sides at once or it will be forever too late. People, however well intended, must not be allowed to imitate the bear which kept the flies off his master's head by smashing it with a stone. The imprisonment of an editor for anything he may print, except libel, is one of the most dangerous stretches of power possible in a free republic, and worthy of our gravest consideration. We must, therefore, under the Constitution, look closely as to the means and purposes with which this deed has been done. We shall find that the means are laws which have been passed by Congress; that by *obiter dictum* they have been sanctioned by the United States Supreme Court, and that in effect they take the very heart out of the Constitution.

When next we inquire as to the purposes, the "Agent" of the society which has procured these laws to be passed, informs us distinctly that it is "to stamp out the free press." His words, approved by the society, are these—I read from the last printed report of that society—"Another class of publications issued by Freelovers and Freethinkers is in a fair way of being stamped out. The public generally can scarcely be aware of the extent that blasphemy and filth commingled have found vent through these varied channels. Under a plausible pretense, men who raise a howl about 'free press, free speech,' etc., ruthlessly trample under foot the most sacred things, breaking down the altars of religion, bursting asunder the ties of home, and seeking to overthrow every social restraint."

This purpose, so plainly avowed, is well illustrated by the seal of the society on the cover of their "Report," in which an author or editor is pictured as a miserable convict being shoved into a prison cell, while the grand and virtuous "agent" is making a bonfire of his books. Is not this a libel on our age and century? or have the Dark Ages returned? Certainly we have here a new Index and Inquisition. But if this avowal is not enough, here is a letter lately written to the *N. Y. Tribune*, in which the "Agent" informs us that "the work must go on." This letter is a perfect picture of illiterate bigotry, and of itself proves that this "Agent" is the last person who should have been selected as the censor and inquisitor of our liberties and of the American press, if such an officer we must have. [The letter was given in a previous issue.]

The danger of this work and these means and purposes lies in their alleged goodness, in their being represented as "God's service," which we have only to recall the doings of Torquemada and Calvin to remember is too often but another name for man's woe, the more so, the greater the sincerity of the worshipers and the interest of their agents. That the majority are sincere as in the case of this society only increases the danger. In fact, in considering this and all social questions, we must ever bear in mind the three grand divisions of society:

1. There are the Retrogrades. Their ideal Eden, heaven, and hope for the race is to bring it back to some past state of society. They are mostly theological, and always praising the past times; "*laudatores temporis acti.*"

2. The Conservatives, who have great enjoyments or interests at stake, and wish therefore to preserve the present as long as they can, and then to go up and enjoy it all over again and forever in a heaven just above, but not much in advance of them.

3. The Liberals, who are generally poor or educated, or both, and therefore often very radical and progressive. Their heaven and ideal Paradise is in the future, for which they are always sacrificing themselves in the effort to make the present conform to it. This effort accordingly keeps them in constant conflict with the other two grand divisions of society, who have generally been in a large majority, and whose self-preservation it has been and is to stamp them out, or keep them in a serviceable degree of humility.

Now, without recalling these divisions, we shall not fairly understand Mr. Comstock's society nor the Supreme Court, nor the Constitution itself. The Constitution is, in fact, the first grand and successful effort in government to harmonize these grand divisions. As such it deserves ever-increasing wonder and veneration as the only plan by which the great antagonistic classes of society are practically made to coöperate to the general good of the whole. The retrogrades and conservatives always combine and give stability to the national life, while the Liberals secure its progress and growth. The static and dynamic powers of society are thus each used and provided for. The conservative classes give a solid framework for order in the legislation and administration, and then the Bill of Rights provides guarantees for liberty of person, speech, and print, which will permit growth, and so renew the order, and prevent a despotism or a Chinese civilization. It was indeed a great triumph of statesmanship to consolidate the States into a Nation for general purposes, so that they and their people should preserve their safety and liberty only the more securely under the general shield of the Constitution; but it was a result that the most advanced philosophers and socialists may now wonder at, to find social order and progress practically reconciled. To find order resting upon liberty, which constantly renews and enlarges order, even when it seems to fall. In other countries, as in France, for example, there has been little progress without revolution. The static element always seeks to "stamp out" the Liberals until social convulsions result, with all the outrages consequent upon repression. Do not think this is an idle dream or a glittering generality; the Constitution is its practical embodiment. By it the people and States join in establishing a government to administer certain special grants of power for specified objects, but all for the general purpose of making liberty the fundamental law of the land.

To illustrate, by coming to the very point in question, there is a grant among others, that Congress shall have power "to establish post-offices and post-roads," and then to this and all similar special grants there is one of the incidental powers "necessary and proper" to execute them. (Constitution, Art. 8, §§ 7, and 12.)

Now these are the only words in the Constitution on the subject of the post-office. It is admitted by all to be no general or sovereign grant, placing Congress in the position of the British Parliament. The only powers granted are such as are necessary, useful, or, as Chief-Justice Marshall said, "Appropriate to the end" of establishing, that is, of keeping in operation the post-offices and railroads. One may well be lost in astonishment at the fertility of the constructive faculty that can find in these simple words the power for the United States courts to sit upon the decency or the morality of Mr. Heywood's pamphlet, and to fine and imprison him, it might be for ten years, if it is found repugnant to the taste of the presiding judge. Ordinarily small fines of $20 to $100 (except for robbery or gross obstruction) are found sufficient for postal purposes—just enough

to remind people of the necessities of the service. The framers of the Constitution, and those who adopted it, were exceedingly and justly fearful of two things;—the granting of criminal jurisdiction to the general Government, and the use of these "incidental" or implied powers. Congress was not even allowed to define the crime of treason to the United States, and the special crimes they could punish were expressly named, as counterfeiting, felony on the high seas, etc.

For all post-office purposes these implied powers are easily ascertained and unobjectionable. But the point is, whether these implied powers can be used, not for any postal purpose, but as the authority for criminal statutes of the most terrible and yet indefinite nature, to effect what is supposed to be moral purposes. Can implied powers be used for purposes beyond the objects of the expressed power for which they were implied? Can implied powers become a source of original criminal jurisdiction outside of the ends for which they were implied as necessary? Can the part exceed the whole? The requirements or "conveniency" of the postal department does not need nor require this extraordinary power. The post-offices and post-roads have been run for a century without thought that they needed such powers or protection. The exclusion of matter lessens the utility and income of the department, and in so far frustrates the object of the Constitution. Exclusion has therefore been made hitherto only on account of weight or injurious or dangerous character of the articles excluded, etc., on the grounds of the necessity or convenience of the service. This is evidently the only true and constitutional ground. With the meaning of the documents inclosed the post-office has nothing to do, and if they have not, Congress has no authority to punish for sending them. The test of the implied power is, that it should be necessary or proper, *i. e.*, useful and "appropriate to the end," *i. e.*, required to effect the object for which it is implied, and where this necessity ceases the power ceases, for it has no ground to stand upon. An implied power can never be an ulterior power.

The case is well presented by Judge Story in his work on the Constitution in regard to the power to "establish post-roads." Could Congress under this clause construct through the States vast systems of roads, over which the mail could be run, and thus make it authority for unlimited internal improvements? The answer is plain: Congress cannot use this power as a pretext to construct internal improvements, or to effect any other ulterior purpose, but it may use it when, where, and however it may be necessary or proper for the object of postal communication.

The meaning of mailed matter has nothing to do with the post-office, nor that with the meaning. There is no necessity nor "conveniency" of the service that is subserved by this penal law. Therefore it has no support in the grant of the Constitution, and it is a sheer, bold, monstrous pretext and usurpation.

It should be remembered that postal questions are far different in this country from what they are in England, where Parliament can do anything except, as it is said, make a man of a woman, or a woman of a man; that is, physical impossibility is the only limit of Parliamentary power. There the power over the post-offices and people is comparatively unrestricted. But our general Government has only the special powers granted in the Eighth Article of the Constitution and such implied powers as "are necessary and proper to carry those special powers into effect."

The simple and single word to "establish" post-offices and post-roads was in no wise intended to grant to Congress the British ulterior power of using them after they were established for objects not committed to Congress at all, but specially reserved to the people of the States, by Amendments 9 and 10. That no such ulterior power was ever intended is clear from history. One of the greatest difficulties in procuring the adoption of the Constitution arose from the fear of these implied powers. Every clause was gone over and over in the Convention that framed the Constitution, and in the Conventions of the several States, to discover how these powers might be wrenched to destroy the liberties of the people. It is very significant that no one ever then supposed that this power "to establish post-offices and post-roads" could be other than such as should be simply devoted to that end. Luther Martin and Patrick Henry, who went over every word to find objections, saw none in this clause, and the authors of the *Federalist* (in No. 42) make their only reference to the subject in these few words: "The power of establishing post-roads must in every view be a *harmless power*, and may, perhaps, by judicious management, become productive of great public conveniency. Nothing which tends to facilitate the intercourse between the States can be deemed unworthy of the public care." This plainly means that the postal power must be always, and in every way harmless, since it was only for the public "conveniency" of facilitating intercourse between the States. Little did those patriots dream that a hundred years hence a grant in every point of view so *harmless*, would grow by construction of an implied power into a terrible penal statute that has nothing to do with the "conveniency" of the post-office, or of the people, or with facilitating their intercourse, but which seeks to prevent and limit all these for the ulterior object of supervising morality. Had the possibility of this ulterior power been suspected then, the Constitution would never have been ratified. Let any one who doubts it turn over the pages of Elliot's debates on the Constitution (especially the Virginia convention), the *Federalist*, and the second volume of George Ticknor Curtis' "History of the Constitution."

Thus, from the words of the grant and their history, it is clear that no ulterior power of statute-making lurks in the "establishment" of post-offices and post-roads.

So this grant was understood and executed as "harmless" until 1836, when alleged attempts to circulate insurrectionary matter among the Southern slaves brought a message from President Jackson to Congress on the subject of excluding such matter from the mails. Mr. Calhoun was made Chairman of a special committee in the Senate, and the subject received careful consideration. He evidently wished for the power to exclude from, and to supervise the mails in the interest of slavery; but to his great honor, be it said, he saw and declared plainly that the Constitution did not give Congress the power, and he would not claim it. The most he could ask was that by the "comity of nations" the United States would restrain postmasters from delivering such matter in the States which had made its circulation illegal. The question was discussed fully in a Senate of unequal ability, and even this limited restraint proposed by Mr. Calhoun was held by a vote of twenty-five to nineteen to be impossible under the Constitution. (*Con. Globe*, 1836, pp. 36, 150, 288, 237–9, etc.)

In the debate Henry Clay said: "When I saw that the exercise of a most extraordinary and dangerous power had been announced by the head of the post-office, and that it had been sustained by the President's message, I turned my attention to the subject and inquired whether it was necessary that the general Government should under any circumstances exercise such a power, and whether they possessed it. *After much reflection, I have come to the conclusion that they could not pass any law interfering with the subject in any shape or form whatever.* The evil complained of was the circulation of papers having a certain tendency. The papers, unless circulated, and while in the post-office, could do no harm: *it is the circulation solely—the taking out of the mail and the use to be made of them—that constitutes the evil. Then it is perfectly competent to the State authorities to apply the remedy.* The instant that a prohibited paper is handed out, whether to a citizen or to a sojourner, he is subject to the laws which compel him either to surrender or burn it."

Mr. Clay then proceeded to demolish the claim that Congress could legislate to carry into effect the laws of twenty-four different States or sovereignties, and said ironically, "*I thought that the only authority of Congress to pass laws was in pursuance of the Constitution.*"

To the question of Senator Buchanan, of Pennsylvania, to the effect that the post-office power did give Congress the right to regulate what shall be carried in the mails, he replied in the negative, saying, "If such a doctrine prevailed, the Government may designate the persons, or parties, or classes who shall have the benefit of the mails, excluding all others."

During the debate, one of the safest of Senators, your own "Honest John" Davis, said:

"It would be claiming on the part of Government a monopoly—an exclusive right either to send such papers as it pleased or to deny the privilege of sending them through the mail. Once establish the precedent, and where will it lead to? *The Government may take it into its head to prohibit the transmission of political, religious, or even moral or philosophical publications, in which it might fancy there was something offensive; and under this reserved right, contended for in this report, it would be the duty of the Government to carry it into effect.*"

The debate and vote on this subject were conclusive. For even the modified right claimed by Mr. Calhoun few voted with him but his faithful friends of slavery from the South, and James Buchanan; while with the majority were the great names of the Senate, including Benton, Clay, Crittenden, Davis, and—grandest of all, a name ever sacred in this Hall—Daniel Webster.

The debate was, as I have said, conclusive. Through all the dark night of the slave power, through all the dread necessities of the Rebellion, if the mails were ever violated, it was without the form or countenance of law. The post-office, in law and theory at least, and I believe generally in fact, has since remained the common and impartial servant and friend of all.

I have cited this debate, and may recur to it again, for two reasons. First, because if you look at the right, reason, and common sense of the matter, it is indeed conclusive; and, second, by one of the most astonishing legal somersaults ever turned, the Supreme Court of the United States has made this very debate bring out the very opposite conclusion to which the senators arrived.

If we inquire how this result has come, as in the case of most of our social evils, we must remember the consequences of our civil war. Under the war-powers of the Constitution the Government had to use incidental and implied powers to effect constitutional but extraordinary ends; and so, through the revenue, excise, postal, income, and other laws, a system of supervision of the people was inaugurated, with a network of artificial crimes and penalties, as though the Government could do anything that seemed to it expedient. After the war the habits and precedents it induced have, to a great extent, remained. In no other way can the extraordinary mass of legislation that this "Agent's" society has obtained from Congress, and some of the State legislatures, be accounted for. These laws were, in effect, passed surreptitiously. The mass of the people never heard of them until they were being enforced. They therefore have no weight as deliberate laws of the Nation or the State. They are the private laws of the society which obtained them to be put upon the statute books without the knowledge of the rest of the community. In all cases affecting the people generally, the *referendum*, or at least public notice and discussion, is necessary to make the laws in any proper sense the acts of the people or the nation. In 1872 the society obtained from Congress an act that the tickets and circulars of *illegal* lotteries should be excluded from the mails under a fine of $100 to $500. When the power of the society was consolidated, in 1876, they had the word "illegal" stricken out of their statute, so as to exclude all lottery matter from the mails, whether legal in the States or not. Under this act A. Orlando Jackson was induced by a decoy letter of this "Agent," under the false name of J. Ketcham, to send him a lottery circular by mail. The agent thereupon had Jackson arrested, indicted, and tried at New York, in the U. S. District Court, for sending a lottery circular through the mail. He was found guilty, and was fined $100 and imprisoned until payment. To test the law, his very ingenious and able counsel, A. J. Dittenhoefer, Esq., of New York, had, before the trial (there being no appeal from the decision on the trial), applied upon petition for writs of habeas copus and certiorari to inquire into his preliminary imprisonment. The petition was denied by the U. S. Circuit Court, and so the matter was brought before the Supreme Court of the United States.

Observe that the sole question, aside from the technical and very doubtful one as to the power to issue the writs at all, was as to the legality of these postal lottery acts of 1872 and 1876. The ground taken by the petitioner's counsel was that Congress had no grant of power to pass the acts in question, and therefore they were unconstitutional and void. That was the sole and only question before the court; all beyond the decision of that question was *obiter dictum*. The briefs of the counsel on both sides of the case, which lie before me, present nothing further. The law of 1873, under which Mr. Heywood is imprisoned, was not before the court nor argued at all, nor was the effect of the amendments to the Constitution prohibiting Congress from passing any law abridging the freedom of speech or of the press, or forbidding the seizure of property without warrant, upon either of these laws, argued or presented to the court at all.

It was assumed by the court without argument, that lotteries and the "press" must share the same fate, as though lotteries were the press, and not business adventures, and not included at all under the amendment of the Constitution securing freedom of the press.

But let us now look for a few minutes at the main points in the decision of the court. Mr. Justice Field of California delivered the only opinion in which the court is supposed to concur. At the start he disposes of the main issue of the case, the only one actually presented and argued, by a singular assumption. It is this: Because the validity of legislation regulating what should be carried in the mails as to weight and form and postal charges, has never been questioned, and since such regulations have varied from time to time, therefore he infers, "The power possessed by Congress embraces the regulation of the entire postal system of the country. The right to designate what shall be carried necessarily involves the right to determine what shall be excluded." This begs the whole question; for it assumes that matter has been excluded for non-postal reasons. Any argument from legislation and usage is at best of doubtful value, for time does not justify usurpation, but to be of any service whatever, it must be shown that the legislation and regulations have covered ends beyond and ulterior to the purposes and ways and means appropriate to the end of establishing post-offices and post-roads. The counsel for the petitioner claimed that for one hundred years,—from the foundation of the Government up to

(*Continued on page 520.*)

Communications.

The New Age.

BY W. S. BELL.

The age in which we live is not only a *new* age, but it surpasses all others of the past in its higher form of civilization. Not that modern society produces in every department more wonderful products of art or genius than were evolved by the civilizations of Egypt, Greece, and Rome, but that on the whole the civilization of Europe and America produces higher social conditions, and on the average nobler types of humanity than have ever before been attained by the human race.

We find many monuments of genius amid the ruins of the past, but as a general thing among ancient people the masses were sunk into the dust. There was something brilliant in the culture of Greece; her literature and art remain still instinct with life and beauty.

The world has not yet ceased to turn its eyes towards the land of Phideas and Demosthenes in search of beauty and eloquence, and to Rome, the martial conqueror of the world, for lessons, courage, and civil law. But the love of the beautiful, as developed by Greece, and the lofty courage of Rome, together with her civic institutions, were more showy and dazzling than humane or progressive.

The culture of Greece was the result in a large measure of her geographical position. She dwelt under a sunny sky. Her coast was washed on three sides by commercial seas, which led far inland by bays and rivers. The Greeks were a maritime people. Commerce developed her naval force, and thus she became a ruler of the seas. Hence her activity, courage, and wealth, the necessary elements of a powerful civilization.

The lovely climate developed the taste for the beautiful.

Mr. Buckle has clearly pointed out that the "aspects of nature," the mountains and plains, the seas and deserts, the snow-capped peaks, and the tropical garden lands, all have a tendency to develop certain characteristics in their inhabitants.

The mountains always produce a hardy and brave people, while the milder climates produce softer races. Hence we find in the temperate climate the highest form of civilization. Whatever form ancient civilization assumed, it possessed no spirit of progress. Change was an evil. Everything was permanent, and such a thing as altering the well-established laws or institutions was not thought of. "The law of the Medes and Persians which altereth not," displays that most universal spirit of ancient people to be opposed to change. The Egyptians had no more thought of changing or modifying their religion than they had of overthrowing the pyramids. The Chinese, with their caste system, are fit illustrations of a non-progressive people. Everything is to-day with them as it was a thousand years ago, and as it will be in a thousand to come if they are to remain by themselves. But they cannot. The diffusive spirit of the new age cannot only find Livingston in the wilds of Africa, but it can and will find the North Pole, and it will also in time stir and stimulate China from center to circumference with the spirit of progress.

In these older forms of civilization the individual was lost sight of, all members of society exerted for the State, for the king and priest. The people had no rights which kings or priests were bound to respect. In those times the people did not talk of "rights," of "equal rights," but of customs and service, of usages, traditions, and "sacred things." Nor did Christianity seek to greatly modify this common sentiment. The Church began its career of tyranny by preaching on the duty of obedience, personal submission, contentment, and resignation. Wives were to be subject to their husbands "in everything." Slaves were to obey uncomplainingly, their masters, and count their masters "worthy of all honor," and citizens were to be subject unto the powers that be, for they were "ordained of God." Kings and tyrants then ruled by divine right, and priests gathered in the money into the treasury of the Lord, and the poor people perished because they had no rights which gods or priests felt bound to respect.

How changed is all this now in most enlightened nations. Man has become an individual demanding and winning his rights. Pretty soon there will be another individual, a woman, who shall struggle up to this higher plane of humanity, and secure her rights. Already rulers admit the authority and rights of the people. We no longer hear of the "divine right of kings" to rule the people, but everywhere the immortal words of the immortal Lincoln are reëchoed, "Government of the people, by the people, and for the people." Kings and presidents now condescendingly acknowledge themselves "public servants."

[TO BE CONTINUED.]

IN proportion as we perceive and embrace the truth do we become meek, heroic, magnanimous, and divine.—*Wm. Lloyd Garrison.*

The Modern Story of the Forty Thieves.

WRITTEN FOR CHILDREN OF A LARGER GROWTH.

BY MRS. EMMA ESTABROOK.

Once upon a time, in a little village, there lived two brothers. Frank, the elder, was considered by far the smarter of the two. He could trade off more knives with broken blades, could get through more lessons without study, and out of more scrapes without punishment than any three boys of the same size in school. In fact, he was a regular little scamp; and what seemed so strange, instead of being made to see the meanness of such tricks, he was allowed to think them an evidence of smartness. Frank would never have to work for his living. Oh, no! he was too smart for that; while George, good, honest George, had come to think himself quite inferior to his brilliant brother. And if at times there did come a feeling of resentment at the injustice done him, it was instantly suppressed, for George was generous as well as just.

Both brothers attended the same school, keeping about equal in their studies, for though George was the younger of the two, he had early acquired the habit of close application, and a lesson once learned was never forgotten. Both boys passed a creditable examination, George especially; but people showed their usual discrimination.

Time passed on. George entered a large manufactory as apprentice. Frank tried law, then medicine, then clerking; but law was too confining, medicine was so stupid, and in the store they actually expected him to pack bundles like any chore boy. Then, too, about this time he was becoming "interested" in a certain young lady.

We will pass over this interesting period of his life, simply saying that he displayed the usual earnestness in making a fool of himself. In due time he was married; and through the influence of his father-in-law partly, and his father-in-law's money particularly, he became partner in a large retail store. At first he lived solely for pleasure, his father-in-law's money proving the "Open sesame" which admitted him to the highest and most aristocratic circles.

Then came a change. He began to realize the immense power of money combined with apparent respectability, and from being a careless, selfish man he became grasping and avaricious. He now began to display the same genius for trade which characterized him as a boy. He fairly astonished the older members by his aptness in disposing of damaged goods. In the course of time he became sole proprietor; joined the church, rented the costliest pew, gave liberally to foreign missions (having the subscription lists published), and in fact became a "pillar of the church." And if the woman who did the family washing for fifty cents a week did have her doubts as to the genuineness of his religion, what did it matter? Was he so very different from other church members? If he was not a Christian, then who was?

About this time he became possessed of several thousand dollars surplus capital. Casting about for a good investment, and being a Christian, and therefore a philanthropist, he decided on a savings bank, where poor people might deposit their hard-earned wages instead of squandering them in comforts for themselves and families. He at once formed a company of forty of the so called best men and pillars of some church. Well, the Bank, or the House of the Forty Thieves—it doesn't matter which you call it, they being one and the same—was established, received the usual amount of deposits, ran the usual length of time, and came to the usual end. One morning a placard was placed in the window bearing the simple yet dread word, FAILED.

The news spread rapidly. Frantic men and women rushed to the bank demanding their money. They were told, with many deprecating waves of the hand, that it was a sad business, very sad; but no one was to blame; that everything possible should be done, even to sacrificing personal property, to satisfy their just demands; and would they quietly disperse until such time as a settlement could be made? So they went away—what else could they do—and after a while, when the excitement had given place to a dull despair, a settlement was made of twenty cents on the dollar.

Most of the men went bravely to work again, some few took to drinking, two committed suicide, while the Forty Thieves published a card stating that "a train of unforseen circumstances, providential no doubt, had combined to cause the failure of the bank." They then gracefully retired to private life, until such time as they might safely come before the public again.

Meanwhile George, too, had found the "Open sesame;" but with him it was brains, not money, which opened all doors. From being an apprentice he had risen to be inventor and manufacturer of a celebrated motive power. But as I have already made my story too long, I will not stop to follow George through the successive steps which raised him to his present position. But I must relate one event or series of events which exerted a powerful influence over his subsequent life. At the time when his influence was beginning to be recognized in social circles, there occurred one of those periodical revivals of religion, and at this particular time George became very much interested in religious matters. Going home one evening after an interview with one of those zealous but indiscreet young converts, he resolved to investigate the matter, and, if needs be, to change his whole course of life; though, to tell the truth, he could not see why a change of heart should be so very necessary in his case.

Taking down the Bible, with a little guilty flush at his long neglect, he began to read here and there, when he chanced to come across a verse which instantly arrested his attention. It was this:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction."

He looked again. Yes, there it was; nothing could be plainer. He fell into a deep study; the open book on his lap, his eyes fixed on vacancy. Presently he arose, and going into the sitting-room, where his wife was quietly at work, he went up to her and placed his arm about her, saying, "Annie, I've been thinking how much more we might do for others if we would."

"Yes, George," said she; "the suffering among the poor is dreadful. See; I am making this for poor Mrs. Jones. You know she has no one to help her, now her son is dead."

George drew her a little closer, saying, "I see you don't need a change of heart, little wife."

She looked up surprised, asking what he meant; but George only laughed and began talking of other things. The next day he was again interviewed by the zealous young convert, and from a simple difference of opinion as to what religion really was, there arose a serious quarrel. To be brief, George was made the subject of sermons, and prayer-meetings were called for his especial benefit. But the Lord was either satisfied with George's views, or else thought him too far gone in sin. Most of the church members took the latter view of the case.

But true worth and honesty are bound to conquer in the end, and so it was in George's case. Meanwhile his business steadily increased. Strange how the Lord prospers the wicked. Now, a few years before the failure of the bank, George had been persuaded into investing in stock, so he lost heavily. When the news of the failure came, and he became aware of the true state of affairs, he went home very thoughtful and had a long talk with his wife, which resulted in their giving up several plans and giving the money so saved to the relief of those who could least bear the loss of the fruits of years of self-denial. This was done very quietly; but such things will leak out. Frank said he always knew George was a fool. Envious people, who were themselves too selfish to imitate such an example, shrugged their righteous shoulders, saying they "always knew George was—er—not exactly foolish, but so odd, eccentric, you know."

Now, I did intend to make George a governor and Frank president of an insurance company, but I know I have exhausted your patience, kind reader, so I will close my simple little story in the good old-fashioned way, that is, with a moral. Yes; with two of them, and with "They all lived happy forever after."

Moral No. 1: An ounce of brains is worth a pound of money, but the money helps the brains along mightily.

Moral No. 2: Whatever you are, don't be a sham.

Paris, Texas.

Liberty.

How hard it is for the world to learn what liberty is! The conquerer and the conquered, the invader and the invaded, all claim alike to be fighting for "liberty." In the late war the South, with a population half slaves, and the North, with her hosts invading and desolating the South for the declared purpose of a coerced union of the States, claimed to be fighting for the blessings of liberty and free government. The revolutionists of 1776 were called rebels; with success, they are now deemed patriots. The revolutionists of 1861 were called rebels; with defeat, they are now deemed traitors. So you see the character of the term "rebel" depends upon success and whose ox is gored. But, exclaims one, "The South had no cause to rebel." That is what England said to Ireland, and Scotland, and the Provinces. That is what Russia said to Poland, and Spain to Cuba. That is what the oppressor always says to the oppressed. Who should be judge in the matter, the aggrieved or the aggressor?

To me there are three self-evident facts embodied in natural liberty:

1. Every adult person has the right to perfect freedom in all things consistent with the life, liberty, and property of others.

2. Whatever two or any number of adult persons *agree* upon touching each other, no other parties have any right to interfere with.

3. Minors and the insane should be protected by humanity from all that is wrong; and the only guide we can have in the matter is the voice of the majority.

While the majority have the right to protect minors from what they think wrong, they have no right to force upon minors what the minority think wrong. I have no natural right to teach my children Atheism, Spiritualism, Mormonism, as truth; nor has the majority, the public, or government, the right to teach them Christianity or any other creed as truth. Teach children nothing as truth but self-evident truths. All else as information; leaving their judgment unbiased when they arrive at maturity. With these views of liberty it is easy to see where I stand, from the question of self-government down to the "obscenity" laws,

Everybody from Maine to Texas will tell you they believe in *self*-government, but it takes a majority of the people of the United States, the majority of a State, or at least a district, to constitute a "self." That is not self-government at all, but makes the individual self dependent upon the will of some majority.

The question of government or no government (aside from family government) belongs to the individual. He can give up that right for himself but not for posterity. The quality and conduct of governments belong to majority rule. But the majority should rule consistent with the natural rights of the individual.

In regard to the so-called obscenity laws, my views are as follows: Whether constitutional or not, they are contrary to liberty. The greatest liberty consistent with the rights of all is the safest plan always. Protect the young, but not by abridging the natural rights of the adults.

What may always be poison to the mind of my child may be food for the learning of useful knowledge to me. The

world differs so in regard to good and bad, right and wrong, it is not safe to legislate for adults only concerning self-evident facts in morals. The government has no right to discriminate from a moral standpoint between printed matter, pictures (sealed), or anything that is allowed to pass through the mails. Any one should be punished that exposes to public view or gives or sells to minors knowingly any kind of vulgar scenery or books.

The law in regard to prevention of conception is unjust. Prevention and abortion are very different things. One is murder, the other no more so than taking quinine to prevent a chill. The self-harm it may engender should be left an open question, like the use of whiskey or calomel. It is a private affair that belongs to the individual. I will go still farther (and in doing so I may meet the opposition of every reader of THE TRUTH SEEKER. But they are my honest views, and he or she that cannot respect honest opinions publicly expressed is no Liberal).

I see no consistency in condemning the nefarious practice of the Restell's, when every physician in the land under some pretext or other, can do the same thing with impunity. Again, is it not the same in principle as selling rum, opium, tobacco, and coffee for any other use than medicine. Are not the *users* (unless minors) of the medicines, the guilty parties? Yours for repeal, O. JONES.

Mineral Springs, Ark.

What Shall We Tie To?

BY S. P. PUTNAM.

At a ministers' meeting, one of the brethern said that we had been "browsing" over the universe long enough; we ought to "tie up." To this we agree. But the question arises, What shall we tie to? What fixed spiritual material have we to depend upon? Suppose there was but one church in the world—the Unitarian; that it was fully established; what should we preach about from Sunday to Sunday? Would some, or all, find their occupation gone unless there was something "to kick against?"

We might ask the same question of our orthodox brethern; what would they talk about if there were no heresies, no "sin"? if there were nothing to pull down—only the work of building up? There is enough, evidently, for a church militant to do; but is there anything for a church triumphant? Will it "browse," or "tie up"? The fact is, we are all afloat so far as positive truth is concerned. The orthodox are just as unsettled as we. They can't define their position. They can't say what they really believe. They are only certain of what they don't believe. They are sure of their denials, but not of their affirmations. They have tried to find "stopping places"; but no sooner do they get fairly anchored than off they go. The "mighty stream of tendency" will not let them abide.

After all, the question is not, Shall the Unitarian church exist? but, Shall the universal Church exist? Will the "spirit of the times" finally hurl it upon the rocks, and its broken timbers, in the "dry light" of science, be fit only for kindling wood? Will the "meeting-house" be turned into a factory, and its soaring spire be useful only because it tells the time of day and which way the wind blows?

We talk of the non-progress of the Unitarian body; but all branches of the Church suffer as intensely as ours. Everywhere there is disorganization, retreat, at times despair. All want something to "tie to," but can find no abiding place. The whirligig of time does not seem to have any respect even for the "safest creed." The most ponderous doctrine, like "poor Jo," is obliged to "move on."

I do not think the Church can tie to any set of doctrines, or principles, or declaration of faith, or statement of truth, however simple. It can only tie to a function; to a form of practical work. Its function, its "post of honor" to tie to, is the social development of the race under a high moral purpose.

There are social developments other ways, by other means; but to make men moral by a more beneficent society is the work of the Church. Morality depends upon sociability, or fellowship. Crime, or any sort of selfishness, is anti-social. Everything, no matter how trivial, that brings men together in neighborly relations, makes for righteousness.

But there should be a permanent moral effort in this direction. It should not be a matter of mere pleasure or culture. The virtue of the social instincts must be recognized, and these unfolded because of that virtue. The Church is set for this. It began as a mighty socialistic movement, and as such it must continue or die. It must get rid of other offices it has undertaken and failed in, and stick to this. It must help bring men together, not as professors of the same creed, but as members of the same body; as friends, neighbors, seeking in the communion of a common nature for incitements to noble living. This was the strength of the Church in the beginning and it is the strength of the churches to-day. All are drifting unconsciously into social organizations. The "creed" takes the background, and the parlor and kitchen-fire come to the front. The cooking-stove is almost on a par with the pulpit, and the cup of tea with the sermon. The congregations are beginning to feel that they are not simply to be "preached at," or formally declare, "We are miserable sinners"; but that they must talk with one another, shake hands, and be friends.

People are not sociable enough. They are not sufficiently acquainted in ways of good-will; though in ways of gossip and scandal the acquaintanceship seems to be quite thorough. But to do away with gossip and scandal as well as with coarser crimes, there must be a finer intercommunication, not in ways of mere belief, but of common daily living. To do this with intent moral purpose is the office of the Church; and I can see no end to this brotherly and affectionate mission.

Such is the function of the Church in the realm of the Known; it is humanity. But in and through this it has a function as regards the Unknown, or "Unknowable."

There are three attitudes towards the Unknown—indifference, fear, trust. The attitude of indifference is considered the proper scientific attitude; but only few can hold this, and they only at the expense of the highest movements of the heart. Almost all have the attitude of fear; and, alas! the Church has too much insisted upon this attitude. The true function of the Church, however, is to maintain the attitude of trust. This was the faith of Christ, and this is faith in him. We are not to define the Unknown, but simply believe in its essential goodness, its fatherhood. The Church has failed in its definition; it has made "confusion worse confounded," and has well deserved the rebukes and sneers of science. The Church cannot tie to any fixed theology. Its work is simply to remove fear of the Unknown; to proclaim out of the intensity of its life that the Eternal is Our Father; that the underlying power whence all things flow, that holds life and death in its grasp, is a power that makes for righteousness; that it is good according to and transcending our highest ideas of goodness, and that we can trust in it wholly, serenely, triumphantly.

As men know more of each other in moral endeavor and intercourse, they will know more of God; through human communion we shall come into the divine communion.

Let the Church hereafter cease to define or explain, but devote itself to the moral unfolding of men as friends, as brothers; and through this moral unfolding it will show forth the Everlasting Goodness. Theologies are useful for the time being; but we cannot "tie to" them, even the best. There can be no permanent "science" of God; but there can be a life of God, broadening and deepening in the love we have for one another; and out of man's life to make God's life, in perpetual admonition and onward impulse, is the ever fresh work of the Church—a work to be pursued in the "infinite patience of God."—*Boston Investigator.*

Woman's Rights and Wrongs.

EDITOR TRUTH SEEKER: Unfailing in admiration of your courage in publishing the articles pertaining to the social and sexual questions, I have never found the time to express any opinion regarding them.

Nothing has seemed to me so great an outrage on the part of Anthony Comstock as the arrest of Mrs. Dr. S. B. Chase. All of his acts have seemed mean, but this one seemed fired with peculiar animus, and I felt it more keenly because I was so familiar with the ideas this woman was striving to teach. Any man who could read her "Responsibility of Sex," and not rise from its perusal a nobler and better man, must most certainly be one who has eaten orthodox garbage until all his wholesome nature is changed, reason a dead letter, and common sense a crime against God.

First, let us admit that the charge is true, that Mrs. Chase did advocate the limitation of offspring by chemical check or any harmless preventive that places the natural functions under woman's own control. Then let us approach this subject with pure heart and clean hands, discuss it in a manner befitting a subject so important as the birth of a human body to hold a living and (as I believe) an immortal soul.

So long has man dominated over woman, that for her to dare invade the field of thought, and attempt to teach that she has *any* right in this direction, will cause every epithet of cruelty and ignorance to be hurled against her.

Fœticide is known to be the prevailing crime with modern women; the church member, the most guilty among the number; for Freethought has taught woman her own power, and Spiritualism teaches women that this is one of the most heinous of all crimes. The long, weary care, pain, and toil of childbirth fall on the mother, and by the frequent births of children any freedom or chance for mental culture is, in a great measure, debarred, and too often the sons, if not the daughters, outgrow the mother intellectually. In the ever-widening field of knowledge women are steadily advancing; and all honor to that woman who shall say, "I am able to place even the limited power in the hands of my own sex of protecting themselves sinlessly against often enforced maternity." If Mrs. Chase can do it, honor to her.

This subject is beginning to attract attention everywhere where free thought is known; and just in proportion to the length of time it has been tabooed, so will it be the more radically discussed. One Mrs. Besant, in England, this year, and a Mrs. Chase in America, will be tenfold increased in a few years, and women, free, can be no more enslaved.

Men fancy they know every crook and turn of a woman's nature. When was it ever the interest of the master to study the nature of the slave? And yet, during the existence of slavery, if a man had been told that his slave knew his nature better than it was possible for him to know his slave's, he would have laughed you to scorn. It has been to woman's interest to study man, for he ruled her destiny in all things. The true nature of woman has never been called forth, and when it is (and in her entire freedom it will be), man will stand awed before the creature over whom he has dominated so long.

One of the very first difficulties to be overcome by the reformers is the false modesty that the Church has so long fostered in the bosom of its followers that it causes them to regard all as vile that is natural, and to lie to their innocent children about the very facts that it is a *necessity* for them to know. We reap steadily the fruit of this ignorance, and it is this that the reformer is destined to overcome. Looking to the openness of discussion now carried on in many leading secular papers, and contrasting it with the prudery of twenty years ago, we have reason to feel hopeful of the future.

The wisest physician has concluded that the best medicines to be used are pure air, exercise, sunlight, and cleanliness. The scientist and philanthropist, working hand in hand, will begin to discuss honestly with the people the right propagation of the human race; not in advocating the theory of the stirpiculturist, but teaching the men and women of the land that the sickly and infirm have no right to send into the world beings to be cursed by their infirmities, and so aid in robbing asylums and hospitals of their inmates; while they who are fitted to bear children can become large-hearted enough to be willing to love the generous-hearted and forbearing man and woman "as themselves," and give of their children to be loved and cared for, and to beautify the homes of others. I know that to the well-taught selfishness of Christianity such a millennial condition is undreamed of. But I am well assured that in the far future of a race spiritualized by the freedom of its women, there will exist a condition of society, and a spiritually elevated race of beings, that the average mind of to-day can scarcely conceive of, and a monogamic marriage as far in advance of the present as is the present ahead of the old polygamous system will be a settled fact.

The world moves, and we are striding on far and fast. The age demands a new morality, based on a nobler conception of human duty. We are so inured by custom and habit to accept all that public officials do that we scarcely see, or, seeing, dare criticise, the vile acts of immorality and fraud perpetrated in our public service. "It is hard indeed to say in what shape the fierce future will come upon us, but come it will; for 'when robbery is universal, violence and murder cannot be far away.'" But in all the sadness that fills my heart over the ruin and decay of a once grand republic, there rises a fierce, glad spasm of joy, a jubilation in the thought, It helps to free my own sex from the long-worn chains of past superstitions. Only the freedom of the slaves, and the slave elevated to the position of law-maker over her and her children, ever aroused the woman of the South to the fact that women were virtually slaves, without voice in any matter, though the tax-roll voted them millionaires.

I thank God that I was rocked in a heterodox cradle, by the hand of a man. He taught me to hate slavery when he was master of many; but, like all noble natures, he saw that it degraded the master even more than the bondman. He hated the set forms of creedal worship, for he saw in it a slave worshiping a master, and the brutal idea of slavery in any form was hateful to him.

I know many will combat my ideas, in thought if not with pen. But there is truth, and time will prove it, that "when women cease to be weak, men will cease to be wicked." One family is a type of a world. In my own, every member (eight in number) thinks as I do; and this goes far toward proving that woman is the molder of character. Men are rendered strong by her strength, or mean by her weakness. Withdraw them from the Church to-day, and it topples at once to ruin. And yet what is their influence, the influence of wealth, of fashion, and of display? We are so intoxicated with the earthly now that to dream of the heavenly seems little short of madness. But come it will, this ceaseless dream of mine; this ever-increasing thirst for the holy and the divine can be slaked at the infinite ocean alone.

This life was given for discipline—to subjugate the brute nature to the spiritual, and grow higher and closer toward the angelic brotherhood. How many strive for this high ideal? Do they not rather bandage the eyes of the spiritual, and bow its head beneath the strong hand of the lustful giant, force it to sit in the dim recess of the soul, and listen, with sighs of pain and tears of anguish, to the coarse jests of its brutal brother? Vain its soft pleadings to deafened ears. The syren voice of vice drowns the cry. But we wait; we wait. E. L. SAXON.

Suppress Vice but not Free Speech.

There seems to have been a large and spirited meeting at Faneuil Hall, Boston, on Thursday night, to remonstrate against the imprisonment of a man named Heywood for circulating a pamphlet which advocates loose notions of the relations of the sexes. Elizur Wright presided, and speeches were made by a number of persons denunciatory of Anthony Comstock and his methods. While all good citizens desire a vigorous suppression of impure literature, the Society for the Suppression of Vice would do well to move cautiously in suppressing works which are merely expressions of opinion. Touch upon the right of free publication, and hundreds and thousands of people become interested at once upon the side of the accused. The prosecution and imprisonment of Heywood was, in this sense, seemingly a grave mistake. It has given him and his pamphlets a notoriety and his views a circulation which would otherwise never have been obtained. The trouble is, that when an organization is once formed the superintendents and agents are under a constant spur to call attention to themselves and their work, and after they have successfully attacked really objectionable publications they are very apt to proceed against persons who only hold objectionable opinions. Then, too, the methods by which Comstock gets his evidence are not such as commend themselves to public morality. Tempting people to do wrong and then arresting them is not the kind of business any law-abiding community can countenance. It inevitably leads to abuse. The Society for the Suppression of Vice would do well hereafter to be more discreet in the prosecution of cases which bring up the right of free discussion, for by straining the law they only injure the cause they have at heart.—*Graphic.*

HUMAN nature is relatively perfect.—*Theodore Parker.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, AUGUST 17, 1878.

Mr. Wakeman's Argument.

Much of our space is given up this week to the able argument of our townsman T. B. Wakeman upon the constitutionality of what are known as the Comstock laws. We hope every reader will give this argument a careful perusal. If they do, we think the larger number will come to the conclusion that the seventy thousand who had the temerity to petition for the repeal or modification of those laws did not commit a great moral wrong. A careful weighing of the argument will make it clear to most minds that a *repeal* of those laws is what the Liberals of this country want and must contend for, and that those who passively or positively advocate those laws are to that extent working to fasten upon the necks of the Liberals of this country a collar and chain of despotism and intolerance most onerous to be borne and destructive to the very principle of individual liberty.

The Meeting at Watkins

Commences on the 22d inst., and will continue four days. The prospects are that it will be the largest assemblage of Liberal thinkers that ever convened in this country and perhaps in the world. It is to be hoped that every friend of truth and progress will be present, at least a part of the time, who can make it convenient to do so. We hope to meet there and shake by the hand thousands of sympathetic friends.

There will be many excellent speeches delivered there, and we are thinking of having them regularly reported and printed in book form. They will be highly prized by thousands who will be unable to be present as well as by large numbers who will be present and will be more than glad to possess a copy of the eloquent speeches on that grand occasion. We have decided to publish those speeches if a sufficient number of friends and patrons will bespeak copies. The expense of the enterprise will be considerable and a goodly number of the books will need to be engaged in advance to justify the outlay. The time is now short before the Convention takes place; let every person who wishes a copy of the speeches of that Convention send in their names at once. The volume will probably contain from 400 to 600 pages and will be worth from $1.00 to $1.50. How many want it? Friends let us hear from you at once.

The Watkins Convention.

Dr. J. M. Peebles will speak on "The Origin and Spiritual Unity of all Religions," at the Watkins Convention.

Luther Colby, Esq., of Boston, editor of the *Banner of Light*, is expected to be present at the Watkins Convention.

The Liberals of Wyalusing and vicinity met Sunday, Aug. 4th, and made arrangements to attend the Watkins Convention in a body.

Mrs. Grace L. Parkhurst, of Elkland, Pa., will speak on "The Harmonial Philosophy," at the Watkins Convention.

Mr. W. J. R. Hargrave, editor of the *Freethought Journal*, of Toronto, Canada, is expected to be present at the Watkins Convention, and he urges the Liberals of Canada to attend.

The Liberals of Ithaca will attend the Watkins Convention by the way of Geneva. By the L. V. R R. and steamboat on Seneca lake the round trip is only $2.50.

Prof. William Denton, the geological lecturer, of Boston, writes of Watkins Glen: "The place you have chosen for the convention is a delightful one, and would attract a geologist at any time."

The S., G., and C. R. R. will sell excursion tickets from Corning to Watkins and return for 75 cents, and from Geneva to Watkins and return for $1, to persons attending the Watkins Convention.

The old-time Hutchinson family, consisting of John W., Miss Fannie B., Mr. Henry J., and Miss Lilly Hutchinson, have agreed to be present and entertain the Watkins Convention with their popular singing.

Arrangements are being made for a grand social dance at the Opera House at Watkins on Saturday evening, Aug. 24th, the proceeds to go towards the paying of the necessary expenses of the convention.

Rev. A. L. Alcott a Presbyterian minister now preaching to a Presbyterian Church at Mansfield, Ohio, and who is fast "evoluting" out of orthodoxy, has promised to attend the Watkins Convention. We hope Liberals will extend to him "the right hand of fellowship."

Those intending to attend the Watkins Convention over the Northern Central R R., the Philadelphia and Erie R. R., or the Pennsylvania R R. should send at once, to H. L. Green, Salamanca, N. Y., for the necessary order.

Those who desire good rooms at hotels and boarding-houses at Watkins better order at once, as they are being rapidly taken by those going to the Convention. The "Lake View House" and the "Glen Park Hotel" are two of the best, each of which has put down its rates to $2 per day. Others are only $1.

(*Continued from page 517.*)

the lottery laws in question, there had been no legislation or regulations except such as were appropriate to the end, *i. e.* to the running and utility of the Post-office Department, and that the attempt to go beyond this in 1836 was found to be unconstitutional in the debate we have referred to, and which he presented to the court. The learned Judge himself by the instances of "weight," "form," "postage," etc., really confirms this, for all such matters are plainly appropriate only to postal ends. But he argues because Congress has regulated as to these matters appropriate to the end, therefore it may do so generally, and as to matters that are not appropriate to the end; that is to say, because Congress is authorized to include and has included certain articles that conduce to the utility of the service, therefore it may exclude others for reasons that have nothing to do with the service, but with certain supposed moral and religious ends. The conclusion should be exactly the reverse, for usage can only prove the legality of acts and regulations in conformity with it, not of those opposed to it. The fact is that the unbroken and unquestioned usage proves, as far as usage can, the conclusion directly opposite to the one drawn by the learned Judge.

In order to sustain the conclusion he reaches, laws, decisions, and regulations, showing that from the adoption of the Constitution down, it had been the usage of the Government to go beyond the necessary and proper ways and means for running the postal department would have been in point; but no such laws or facts are pretended or found by court or counsel. From the opposite facts presented and even stated by the court, exactly the wrong conclusion has been drawn. The correct conclusion is that Congress has power to exclude for postal purposes and reasons and for no other. All other exercise of power of exclusion is a sheer usurpation.

The learned Judge having thus disposed of the counsel and his case in the way he should not, takes the whole case and more into his own hands. He does this because the wrong conclusion already reached by him brings him as he intimates into apparent, and as we think, into direct conflict with the Bill of Rights of the Constitution, known as the Ten Amendments. How, for instance, can this supposed power of Congress to exclude for non-postal purposes be reconciled with the clause, "Congress shall make no law . . . abridging the freedom of speech or of the press." Or, again, "the right of the people to be secure in their persons, papers, and effects against unreasonable searches and seizures shall not be violated; and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the person or things to be seized."

That the Constitution was never intended to give the ulterior powers claimed is evident enough from these and other clauses which are utterly inconsistent with them. The learned Judge, having by reversed logic found these powers in Congress, finds them to be useless unless he can enforce them consistently with the Bill of Rights, "and here" he truly says, "the difficulty attending the subject arises." But the same kind of logic is equal to the emergency, and in this way;—he finds rightly that sealed letters and packets are prohibited from being opened and searched while in the mails; also, that transportation and circulation of unsealed printed matter cannot be interfered with, for they are essential to the freedom of the press.

These are sound and healthy premises, and we expect the only logical conclusion, to wit, therefore, Congress can pass no laws excluding such matters from the mails except for postal reasons, because such laws would abridge the freedom of the press and be void.

But again the learned Judge has drawn exactly the wrong conclusion. He says, "If, therefore, printed matter be excluded from the mails, its transportation in any other way cannot be forbidden by Congress."

It is difficult to imagine a worse specimen of reasoning than this. The "*therefore*" works exactly the other way. Because transportation and circulation through the mails are, as he says, necessary to freedom of the press, *therefore* Congress cannot abridge them or take them away. No other conclusion is possible.

But the learned Judge, to get around his own absurd conclusion, adds that if Congress does abridge and take them away, then it cannot forbid the transportation in any other way. This only makes the logic worse; it grants that the exclusion is an "abridgement" and then seeks to obviate that conclusion by saying that Congress must'nt take away its transportation as merchandise! That is, the press, before and since the adoption of the Constitution, has circulated its "letters, newspapers, and pamphlets" by means of two hands—one, the mail, the other, as freight; now says the learned Judge, Congress cannot pass any law abridging the freedom of the press, which is its circulation, but if it does and so cuts off one of its circulating hands, it must leave the other. As though cutting off this right hand was no abridgement! The correct conclusion is that Congress cannot cut off either of these hands. Certainly leaving one is no excuse for lopping off the other. Every attempt to make sense of this part of the opinion must be hopeless. Shakspere needed but a touch of this reasoning to finish the character of Dogberry, and crown his own genius as the poet of absurdity.

But one step in absurdity not only leads to another, but surely leads to unpleasant contrast with people who are not absurd. And so the learned Judge finds that his singular logic brings him into a position of direct opposition to the great jurists and statesmen who had settled the question the other way in the Senate in 1836. He brings all of these great men, however, apparently over to his side by a legal somersault as absurd, false, and amusing as his former conclusions and logic. He says it is evident that the views of these great men "were founded upon the assumption" that Congress had not this power, *because* the postal grant to Congress is exclusive, and enables Congress to prohibit the transportation of newspapers and pamphlets over postal roads by any other way than by the mails. Now, he says, we will just turn back on the Senators and capture their ground by making this great court hold just the contrary of their assumption. "We don't think," he says, "that Congress possesses the power to prevent the transportation in other ways, *as merchandise*, of matter which it excludes from the mails." Now, first, this is absurdly irrelevant. The only question before the Senators was as to *postal* transportation, and that is the only one in hand now. Transportation "as merchandise" is entirely another affair. It belongs to commerce, which is under the control and regulation of Congress by another special grant. But in the next sentence the learned Judge grants the very ground of the Senators, to wit, that Congress has exclusive postal power, *i. e.*, power "to put down rival postal systems in the carrying of letters, newspapers, and pamphlets." If, therefore, Congress excludes such matter from the mails, except for postal reasons, it can and does take away the use of the post-offices for ulterior reasons, which is the very usurpation the Senators complained of; and also it abridges the freedom of the press, which it is expressly forbidden to do. How absurd to say Congress may do both of these things because it has not restricted commerce in freights. Mail matter is sent under the postal laws "for intelligence;" freights are sent as merchandise for entirely different purposes. Newspapers, etc., "as merchandise," may affect the junk dealers, but have nothing to do with the freedom of the press. Congress cannot gain the right to exercise ungranted and prohibited powers under one clause of the Constitution by declining to exercise a power which it happens to have under another clause. It gains no power to pass Alien and Sedition laws because it refrains from suspending the writ of habeas corpus. Yet one of these is as much related to the other as commerce is to the postal grant and service.

The learned Judge does not say, but his argument, to be good for anything, implies, that the Senators denied the existence of this ulterior power *only* because they believed in this exclusive postal power and did not have the wit to make this "merchandise" discovery. We may safely grant they did not make it. They were not equal to its incoherence. It may be regretted that it was not mentioned, for it has the flavor of an Irish "bull," and would perhaps have relieved the bitterness of one of the first phases of the great slavery struggle.

But the position which the argument of the learned Judge thus assigns to the Senators is not, in fact, correct. They founded their conclusion against the power of Congress to exclude for non-postal purposes not only upon the exclusive character of the postal grant, but also, and chiefly, upon the grounds taken by every sensible man since, to wit, that the power is not included in any grant to Congress, and would also be a plain violation of the Bill of Rights. The argument from the exclusive power of Congress was but one, and only a minor, argument, although good in their hands, as we have shown. The extracts already cited show that they took deeper and broader grounds; and extracts confirming it could be readily produced, from the same debate, to great length. Indeed, Mr. Calhoun himself finally said that the claim for this alleged power had been abandoned by the friends of the President.

Mr. Davis said, he "denied the right of the Government to exercise a power indirectly which it could not exercise directly; and if there was no direct power in the Constitution, he would like to know how they would get the power of the States—a legislative power at most."

Mr. Webster expressed himself as "shocked" at the unconstitutional character of the whole proceeding, he said: "Any law distinguishing what shall or shall not go into the mails, founded on the sentiments of the paper, and making the deputy postmaster a Judge, he should say was expressly unconstitutional."

He denied that there was any grant of such power, and Mr. Clay, as we have seen, was emphatic on this point. Any who doubt have but to read that

debate in the *Congressional Globe* and Appendix of 1836 to find that the Senators took every ground except the absurd merchandise theory of this opinion.

But lastly, this assumption of the learned Judge is amusingly absurd in its practical results. He makes the Senators not to have known what they were about to little purpose. He would then have obtained power to exclude "the insurrectionary," as now "the demoralizing," matter from the mails by merely prohibiting Congress from passing laws to prevent its being sent as merchandise by express, etc.—and thus it may be sent to any extent. Congress may throw out of the post-office such "objectionable" matter as it chooses on any whim or fancy, but then, he says, it cannot touch the same matter expressed as merchandise over the same postal route. But if the same matter can be carried by express, why limit the income and utility of the post-offices by throwing it out of them under such terrible penalties? Why should this simple difference between postal matter and merchandise subject the sender to ten years' imprisonment? Mr. Calhoun doubtless did not think of this stroke of statesmanship!

Having thus wonderfully ciphered out the power in Congress to pass these ulterior laws, his former absurdities bring the learned Judge to the practical difficulty that they cannot after all be enforced without manifestly violating the Bill of Rights. He undertakes therefore to devise and advise how it may be done—information of especial value to the "Agent" who had the laws passed, and receives half the fines. The two ways especially sanctioned by this learned Judge are, the post-office decoy system, and the post-office espionage system. Two plainer violations of the Bill of Rights, two meaner outrages upon liberty, decency, and morality, have never been perpetrated among our people. The learned Judge did not invent them. They are old instruments of the Christian Inquisition, but the "Agent" under these laws was the first to introduce them as modes of administration of our Constitution, and the learned Judge is the first in this country to throw over them the benignant smile of judicial approval. This he does in a very smooth and graceful way. He admits that it would not do to examine into "letters and sealed packages" without warrant in the search for prohibited matter, but he says these regulations "may be enforcedupon competent evidence obtained in other ways, as from the parties *receiving* the letters or packages, or from agents depositing them in the post-office, or others cognizant of the facts." "And as to 'objectionable' printed matter, which is open to examination, the regulations may be enforced in a similar way, . . . and in some cases by the *direct action of the officers of the postal service.* In many instances those officers can act *upon their own inspection,* and from the nature of the case, must act without other proof, as where the postage is not prepaid, or where there is an excess of weight over the amount prescribed, or where the object is exposed and shows unmistakably that it is prohibited, as in the case of an obscene picture or print. In such cases, *no difficulty arises, and no principle is violated, in excluding the prohibited articles or refusing to forward them.* The evidence respecting them is seen by every one and is in its nature conclusive."

The "Agent," who is also the special post-office agent of the Government under this law and decision, operates a decoy system in this way. He sends letters of apparent approval for any article, paper, circular, or advertisement, and when received by mail if he thinks it is "objectionable," although the letter or packet was sealed, he has his correspondent arrested and locked up, and if it is a lottery circular, or "offensive to the decency" of the United States District Judge before whom the Agent brings the case, he as judge of the law practically orders a verdict of guilty, and may send the victim to prison for ten years, with a fine of $5,000, and there is no appeal whatever provided in such cases, and one-half of the fine goes to the Agent "who put up the job."

Or again, if you send any newspaper or printed matter, the case is worse, for in addition to the decoy system, this special agent, or any other "officer of the postal service," instead of being limited in his postal duty to seeing that the weight and postage is correct, and that it does not contain matter subject to letter postage, has also imposed upon him the moral duty of censor of the press, that is, he is, "upon his own inspection," to see that the printed matter is not objectionable, "as in case of obscene picture or print" or in cases of lottery circulars, etc., etc., and if he finds that it is "objectionable," then "no principle is violated" in his "excluding the prohibited articles, or refusing to forward them." But suppose you do not know or believe the matter you may have thus sent is "objectionable," and so you go innocently to inquire why it has not gone to its destination? Then the "agent" is waiting for you, arrests you at once; there is no certainty that the delicate "decency" of a U. S. District Judge may not be offended; then you may go to prison for ten years, under a fine of $5,000, and the agent is rewarded for his diligence by half the fine, and you have no appeal.

This is the kind of work that was done in the cases of Lant, Jackson, Heywood, and others I could name; and the "Agent" is waiting for your indignation to subside to push on "the work" of "stamping out" the free press under the approval of the highest court in the land!

If laws that have these results do not "abridge the freedom of speech and of the press" how can it be done? How "secure" you are in your letters, papers, and effects, when you entrust them to the "officers of the postal service" to find that they are stopped without warrant, or taken out as a decoy or trap to get you into States Prison by use of them as evidence, and to enable the informing agent to get half of any imposed fine! Under this decision the pretense of safety of papers and liberty of circulating are worse than vain. The very muniments of personal liberty are a snare and a delusion, for they are turned into instruments for its destruction. The story is that the garrison who surrendered to a Turkish Pasha were solemnly assured by him that not a drop of their blood should be shed. After the surrender he immediately ordered every one of them to be hung, and so kept his promise to the very letter. What morality is it that induces a Judge of the Supreme Court to keep the precious guarantees of the Bill of Rights in the same way?

Yet it is in the name of "public morals" that this result is reached. He concludes by the consoling assertion that "the object of Congress has not been to interfere with the freedom of the press, or with any other right, but to refuse mail facilities for the distribution of matter deemed 'injurious to the public morals.'" Then for the first time the hitherto undisclosed reason for going beyond the issue presented by counsel and the case—the motive for this long *obiter dictum*—appears; the learned Judge at last by force drags in the act of March 3, 1873, the one under which Mr. Heywood was convicted, and renders it constitutional as far as his word can do it by way of illustration, without its being in issue before the court or the subject of argument. To do this he quotes the main section of the law of 1873, and then settles the whole matter in two sentences, which when we consider the importance of the consequences, fill us with astonishment. He says:

"All that Congress meant by this act was, that the mail should not be used to transport such corrupting publications and articles, and that any one who attempted to use it for that purpose should be punished. The same inhibition has been extended to circulars concerning lotteries—institutions which are supposed to have a demoralizing influence upon the people."

All the learned pretense of "reasons" is here swept away. It is at last plainly avowed and averred that Congress has the power to exclude, and to run the post-office for moral and ulterior grounds, and for and on those grounds only to punish with any penalty it may name, even of life, any attempt to send any thing or publication through the mail that it may "deem" or "suppose" to be "injurious to public morals" or of "demoralizing influence."

As our President said here to-night, if this is the law, the Constitutional Bill of Rights is not worth "two brass buttons," nor *one.* "All that Congress may mean" by any other act will be to exclude "libelous and seditious" publications, as under the Sedition Law, or "incendiary and insurrectionary" publications," as under Mr. Calhoun's law, or, as soon may be the case, all "revolutionary," "communistic," "socialistic," "destructive," "riotous," "blasphemous," "irreligious," etc., etc., articles and publications, just as, in its unlimited power and wisdom, it may at any time ordain, with penalties of fine and imprisonment, or of life and death. And yet all this will have nothing to do with the freedom of the press or the liberties of the citizen! If you examine you will find that the First, Fourth, Fifth, Eighth, Ninth, and Tenth, which are the main Articles—the very substance—of the Constitutional Bill of Rights, are violated by these laws and this decision, and that if they are to stand, this Bill of Rights is not worth the paper upon which it is printed.

But not only is the Constitution and freedom of the press and people overthrown by these laws and this decision; the United States courts receive thereby an unconstitutional, dangerous, and most indefinite enlargement of their criminal jurisdiction. The case of Mr. Heywood ought to bring this danger home to you. Our fathers feared nothing more than this. The United States courts were regarded by them as, in fact, what they are—foreign tribunals to the mass of the people. The judges sit for life, without responsibility to the people; few lawyers know the practice; the juries are so selected that they are "packed" in effect if not by design. The districts are so large that even in the same State the accused rarely has a "jury of his peers or vicinage;" and, most surprising of all, in this criminal class of cases there is no appeal whatever! Think of one fallible man, under the most indefinite of laws, with the absolute power of fine and imprisonment, and even, in some cases, of life and death, in his hands, and no appeal! As those who were present at the trial and sentence of Mr. Heywood describe the outrage, it reminds me of one of Judge Jeffrey's trials, and illustrates well the dangers to which I refer. The Judge decided practically the law and fact; and when the jury hesitated, he wrung a verdict from them by a charge "in a roaring passion." Two judges sat and gave the victim "a double dose" because he had not promised to give up his constitutional right to send his pamphlet "as merchandise," and would not repent of having sent it at all—thus acting, not even as officers of this infamous law, but beyond it and as executioners and "confessors" of the new Inquisition. As Jefferson and Henry and Luther Martin said, 'The United States will be constantly gaining power by construction and the people constantly losing;—judge you in which way the balance will run. Where an inch is given an ell will be taken.' The lesson is that if you would not have Liberty leave you she must be guarded in her home among the States and people, and not be trusted out to United States judges and officials.

"But what," says the "Agent," like another "Statesman" of New York, who stole our money—a trivial matter to our liberties—he says, "what are you going to do about it? I have the law and the courts, and the Supreme Court itself."

What we *do*, will depend upon what we are. If unworthy of our liberties, we shall lose them; if we rise to the height of the issue, we shall place them upon a firmer foundation than ever. Do not be appalled because the Supreme Court is against us; that may be the very condition of success. "Two things you can do when you are beaten," said a famous New York judge to a young lawyer; "one is to appeal; the other is to go down to the tavern and abuse the judge." But in the Supreme Court we are told there is no appeal, and so Faneuil Hall has been kindly granted to us by your Common Council instead of the tavern.—Think a moment! is there no appeal? In all great cases in a republic, in all cases touching the rights and liberties of the people, who are the final judges of the law and the fact? Plainly the people themselves! The Supreme Court, being always retrograde and conservative, is almost sure to get on the wrong side whenever issues of liberty and progress are presented. They go for *the old* and *for power;* the people go for *the new* and *for liberty*, and in such cases they and *their* government have never failed to reverse the court. The decisions of the Supreme Court of the United States upon questions of popular rights and liberties are the Apocrypha of our constitutional law. The reversal of them has almost become a rule. Let me recall a few prominent cases none can forget.

John C. Calhoun said that up to his day "only one great constitutional question had been settled, to wit, the unconstitutionality of the Alien and Sedition laws, and that question had been settled 'against the Supreme Court.'" Judge Story sought to parry this thrust by showing that these laws were never really before the court. True; the Republicans knew enough to keep them out of that court, and thus to avoid an adverse decision; for decisions were, in fact, rendered in favor of those laws in every other Federal court.

Then came the question of the United States Bank. Andrew Jackson said, when the decision sustaining the constitutionality of the United States Bank came, "Now Marshall has made his decision, let him enforce it." The people sustained "Old Hickory." The country was saved from the dominion of a moneyed aristocracy, and the court's decision took its place in the Apocrypha with the Sedition Law.

Then came the slavery agitation. If this question of "insurrectionary matter" in the mails had come before the Supreme Court then, there is little doubt but that it would have registered the will of the controlling slave power.

Of the constitutionality of the Fugitive Slave law and of all of its infamous details "the court had no doubt." *Then the Dred Scott decision*—who can forget?

Then the habeas corpus decisions against Lincoln and the war power of the Constitution; only by disregard of which decisions the Nation lives.

Then came the first legal-tender decision, when General Grant, who had saved us from the rebellion, lost all patience and had to save us from this court by taking off two judges bodily, and putting others there who could see that the war-contracts of the Nation were constitutional and had to be kept.

And now, at last, comes this Jackson-lottery-postal case—in many respects the most insidious and dangerous of them all.

What shall be done about it? The decisions of this court always, of course, settle the cases decided as to the litigants. It is settled, for instance, that Jackson had to pay his fine to get out of jail. But that is all—unless the people choose to let it settle more. The Supreme Court is a final *legal* tribunal in the cases before it, but not a final social, political, and, above all, not a theological, religious, or moral tribunal. It settled that Dred Scott was a slave, but the people thereupon decided that every other Dred Scott should be free. That the post-offices are decoy traps and under the "moral" espionage of the officials is the sum of this decision. The people

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Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

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So far Jesus might have spoken, unjust and extravagant as is the sentiment. If he had added, "From the first to the last martyr of righteousness," that also he might have said. But what is evidently intended to express this last idea, is couched as follows: "From the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." These words Jesus cannot have spoken, if (as appears almost certain) the Zachariah alluded to was slain in the war of Vespasian against Jerusalem. There is in the book of Chronicles a Zachariah who is stoned to death by order of the king, in the court of the temple; but he was a priest, son of Jehoiada, not of Barachiah. (The king was in feud with the priests, having called them to account for the temple-moneys, and was himself killed in turn.) Also, so many alleged prophets or righteous men had since been slain that his name would not carry with it the thought evidently intended, "from the first to the last." There is in Isaiah viii, 2, a Zachariah, son of Jeberechiah, of whom nothing further is known. But in Josephus (Jewish War, iv, 5, 4) we read of a Zachariah, son of Baruch. In Greek, Barachiah and Baruch would easily be confounded, as indeed Hoshea and Je-hoshea are in Hebrew. As this Zachariah, son of Baruch, was slain in the temple just before the final destruction of the Jewish State, a late writer might name him as the last martyr in Jerusalem, and ingeniously put together the phrase, "From Abel to Zacharias;" but Jesus, who died a generation earlier, could not. Even so, it is malignant to say to the Jews collectively, "Ye slew Zacharias." Roman cruelty drove the Jews to despair, insurrection took place, and each side was bitterly exasperated. Religion (according to the obvious interpretation of the law) forbade any willing submission to a foreign prince; hence an intense combination of religion and patriotism raised up a sect of zealots, who became the chief supporters of insurrection. Under adverse war they went mad, and like the Parisian fanatics in the first revolution, suspected of treason all who did not join them, especially rich men. Zacharias was rich, as well as a man of high, unsullied reputation. Even when they packed a jury they could not get him condemned, hence two assassins killed him in the temple. There is no other man known in history to whom this verse can allude. If so, it shows how late, how ignorant, how rash, is the composer of a text passed off on us as sacred truth. From the last obstinate agony of this cruel war, Romans learned to abhor the whole Jewish nation. Christians (sad to say), though included in the abhorrence as spurious Jews, have imbibed the same unnatural and unjust aversion for a people who at that time were the salt of the earth, who have even bequeathed to Christianity nearly everything in it that is valuable.

It is to me astonishing that any should be dull to the fact that the morality of even the more credible gospels is inferior to that of Paul; inferior, indeed, to that of Plato, Aristotle, the Stoics, and Cicero, in its very foundation. The core of sin is in selfishness; to deliver us from a pernicious egotism is the problem of pure morals. To teach that honesty is the best policy is all well in a politician; the law of a State which is not theocratic cannot go much beyond this. But a spiritualist who tries to eradicate worldliness by teaching what you will *get* in another world for your virtue cannot succeed. Selfishness does but become more longsighted. Greek philosophers taught that virtue was to be loved for her own sake; that no reward was desired by the virtuous man but virtue herself; that to do a good deed was not goodness, unless it were done from a love of goodness. The good man necessarily rejoices in good acts, whoever performs them. Being delightful to him, they are an *end* in themselves, and not a mere *means* to something beyond; though they generally do lead to further desirable results. Thus virtue did not need pleasure or happiness or reward as "an appendage," but had the happiness and reward in herself. The Stoics ran into exaggeration as to the *necessary* happiness of the good man and his superiority to external things. No error can be harmless, but this error was on the right side, the error of a lofty mind; and the tone of the collective Greek philosophy (excluding that of Epicurus) was nobly unselfish. To be praised by praiseworthy men was esteemed a worthy object of desire, as praise of a parent to a child; so, if they had believed (as a few of them did believe) that God has moral affections and pays attention to human conduct, his approval would have appeared to them the right object of desire. Now, in the precepts presented to us as those of Jesus, of course there is much that is right (what else could be, from any one trained under Hebrew wisdom?) yet the unselfish precepts are the rare exception; the appeal to selfishness is ordinary. The Sermon on the Mount (Matt. v–vii) is generally referred to as a gem of excellence, yet it is full of flaws; not even the beatitudes stand criticism. Indeed, first of all, we have to settle the text. Is Luke right, or Matthew? Luke, instead of "Blessed are the poor *in spirit*," has, "Blessed are ye poor; and woe unto you that are rich, *for ye have received your consolation*," which is a miserable sentiment. Also, instead of "hungering *after righteousness*," he makes Jesus bless those who *hunger* (*i. e.*, are starving), and curse those who are *full*. The difference is startling and scandalous. Shall we suppose that Luke is right and Matthew wrong? or that Luke trusted to parchments which wretchedly garbled the words of Jesus? If the latter be the case before us, how untrustworthy, in a moral and spiritual, and not in a mere historical, view is this gospel of Luke! what a trap to a pious disciple! Yet it may be observed that Luke is consistent with himself. As here he makes Jesus cry, Woe on those who are rich and comfortable, but blessing on those that are poor and hungry, without reference to the moral state of either, so is it in the parable of Dives and Lazarus. To this I must afterwards return. But in the last Beatitudes of Matthew, Jesus touches his keynote, Reward (wages, pay). Those who are persecuted for his sake shall have a great reward in heaven; let them therefore rejoice and be exceeding glad. A Stoic philosopher would have replied, that if to be persecuted for his sake be a virtue, it brings its own "recompense" with it; and surely that is a nobler doctrine than to fix the eye on a future reward, which must nurture egotism. In fact, hence arose among Christians a vicious mania for voluntary martyrdom. In their current language, they aspired to attain "the crown." That future reward was so taught by the Jesus of the three gospels as to engender intense egotism is mournfully shown by the callousness with which collective Christendom for long ages together have acquiesced in the belief of eternal torture for those who are not saints. Danger of "the judgment," of "the council," and of hell-fire" (a most obscure triplet) is to restrain us from angry and light words against a brother.* Juvenal tells us:

"Bad men hate sin through fear of punishment;
Good men hate sin through very love of virtue."

[TO BE CONTINUED.]

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINTEENTH CENTURY.

No. 1.—SARAH.

The history of Sarah, half sister and wife of Abraham, is replete with interest. She is introduced to the reader in Gen. xi, 29, and her death is recorded in Gen. xxiii, 1, 2.

As the wife of Abraham she is held in high estimation, but as the mother of Christ, then yet to be, she is regarded with little less veneration than his immediate mother, the Virgin Mary; for as there must be a Messiah, so-called, he must have a human ancestry, therefore bible-makers and creed-mongers early set themselves at work to manufacture a parentage for this distinguished individual. Hence we find constructions to that effect as early as Abraham's time, placed upon declarations said to have been made by God to Abraham, thus, "I will make of thee a great nation; and in thee shall all families of the earth be blessed." Sarah therefore becomes an important personage in the great drama of human salvation, as she was an actress of no mean position or qualification in the glorious scheme already devised. To study her character, and criticise her life as the mother of the Hebrew nation and the future redeemer of the world, is not only our right but duty in the premises.

Abraham and Sarah had no children, and the promise that his seed should be as the stars of heaven for multitude and should inherit all the land of Canaan forever seemed to the aged couple a long time in the fulfilling, and though Abraham has been counted as the "father of the faithful," he grew impatient and asked the Lord if "one born in his own house might not be his heir?" God assured him, "He that shall come forth out of thine own bowels shall be thine heir," which so pleased Abraham that he offered a sacrifice then and there, and received a promise and prophecy in detail from the Almighty so special and wonderful as to throw all modern manifestations of spirit intercourse completely into the shade.

But soon came Sarah's turn to distrust, and so despairing did she become that she gave Hagar, her Egyptian maid, to Abraham to be his wife. The result was her mistress was despised in her eyes, and Sarah dealt hardly with her, and she fled into the wilderness where an angel (the first on record) found her and told her to return to her mistress, and submit herself under her hands. She did so, and bore Abraham a son when he was four score and six years old, which son was named Ishmael.

After many promises, prophecies, and preliminaries by the Lord and angels, oft repeated, when Abraham was 99, and Sarah 90 years old, Isaac the child of promise was born by a miracle—so alleged—on account of old age in the parents (Rom. iv, 19), though in Gen. xxv, 1, we read that after Sarah's death, and Issac had grown to man's stature, and taken him a wife, Abraham married again and became the father of six sons, and no mention of a miracle on account of old age, though he was forty years older than when Isaac was born by a miracle! Notwithstanding, Isaac is frequently styled Abraham's only begotten son: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son" (Heb. xi, 17). According to the record, Isaac was the only son of Sarah, while Abraham had seven other sons distinctly enumerated, but Isaac was the child of promise in whom all nations of the earth should be blest.

But there was also trouble in the families of these pre-historic old Mormon patriarch fathers, and so, again, Sarah became incensed at Hagar and Hagar's son, Ishmael, at the feast, the same day Isaac was weaned. And she said unto Abraham, "Cast out this bondswoman and her son; for the son of this bondswoman shall not be heir with my son, even with Isaac," and to please this imperious, jealous, unjust woman, who had herself given her maid to Abraham to wife, the faithful patriarch did as the godly Sarah commanded; besides God told him to obey her, "As in Isaac shall thy seed be called." So he again sent her away into the wilderness. The romance is a very pretty one, and would grace almost any work of fiction where indecent expression was no objection, and where Anthony Comstock was never known.

But to proceed: This noble woman and worthy patriarch, who was rich in flocks and herds and this world's goods, and who had 318 trained servants born in his own house, made no provision for his child—then fourteen or fifteen years of age—and his mother other than to take bread and a bottle of water, putting it on her shoulder and sending her away into the wilderness. Shame! oh shame! on such a transaction, and more shame on modern readers and believers who will prate about Abraham, the father of the faithful, and Sarah his beautiful, holy wife, who is held up as an example for all virtuous, godly women to imitate.

St. Paul, in his First Epistle to Peter (chap. iii, 5, 6,) says, "For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement." Yes, and we women to-day are all taught to copy after Sarah, who "trusted in God," and obey our husbands even as she did hers. It would be well to inquire when and how Sarah obeyed her lord, and how far she trusted in God.

It will be remembered that this interesting and lovely woman was so fair to look upon that while traveling in foreign countries, her lord repeatedly denied that she was his wife, and that twice she was captured under the supposition that she was his sister; and that in the first instance, when Pharaoh, king of Egypt, sent out and took her into his house, he did not become aware that she was another man's wife till the Lord plagued Pharaoh and his house with great plagues, because of Sarah, Abraham's wife (Gen. xii, 17.)

And that in the second instance, Abimilech, king of Geror sent and took Sarah also, and as in the first case, God visited the sin and falsehoods of Abraham and Sarah on the innocent instead of guilty, but that Abraham prayed unto God; and God healed Abimilech, and his wife, and his maid servants (Gen. xx, 17). When Abimilech discovered his mistake he said, "Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother; in the integrity of my heart and innocency of my hand have I done this." The only excuse that this holy patriarch could make was, "Because I thought surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet, indeed, she is my sister: she is the daughter of my father, but not the daughter of my mother, and she became my wife. And it came to pass when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother." And she obeyed him. Twice he asked her or commanded her to tell a lie, and twice did her lie, endorsing his, inflicting trouble on the innocent, though they escaped without even a reproof. And this subjection to husbands, lie and all, is commended in Sarah by Paul as worthy of imitation.

And such a lie! True, virtuous wives of to-day, how would you like such a coward for a husband? A husband who would surrender you to another for fear of being slain for your sake! How would you like his policy in order to save his life, at the risk of

* Whether "Thou fool" or "Thou rebel" be the truer translation is contested; but since *Raca* is Hebrew, probably so also is *More;* then it clearly means Rebel; perhaps equivalent to the modern "Thou heretic!"

yourself being taken by a stranger and kept in his house? How would you like the subjection of wives to husbands to the extent of being an active party in the indecent and criminal deception? How would you like a faithful Abraham for a husband, who could trust God when he was tempted to offer up his only begotton son, even Isaac, accounting that God was able to raise him up even from the dead (Heb. xi, 19), and yet could not trust God to preserve his wife from the men of the land without fear of being slain for her sake? Deny his wife and ask her to aid him in the falsehood, the coward! Disown her, the miserable poltroon, and she, virtuous woman, consent to it, and Paul commend for it, and the clergy of the present day endorse the pretty tale and relate it as if it was recommendation to him, to her, and to Christianity instead of a disgrace! Why, men do not disown their wives now if they lose them. They fight for them; they defend them! And this is the way Sarah trusted in God.

What a picture of chastity does this account present to husbands and wives of the nineteenth century, who call themselves Christians, and who endorse the book and hold up faithful Abraham and holy Sarah as patterns of exemplary matrimonial purity and fidelity.

Read Genesis, chapters xiii, and xx, and ask yourselves if the Society for the Suppression of Vice ought not to have been looking after the progenitors of our Lord and Savior Jesus Christ, since his great-great-grandpa, and his great-great-grandma, strongly leaned towards Mormonism (Abraham had concubines by the score, see Gen. xxv, 6) and their character scented mustily of modern variety, called by some free-love.

Abraham and Sarah were the ancient nest-egg of the atonement, for the Messiah was prophesied through the seed of Abraham, the tribe of Judah, and the house of David; and it is a part of the intention of these articles to show this so-claimed lineage in its true light, therefore, the reader is requested to bear this in mind while perusing "The Godly Women of the Bible."

Hold not out the inducement of heaven to me, by promising that I shall lie in Abraham's bosom! Abraham's bosom, indeed, the coward! Would I lie in such a man's bosom on earth, then why in heaven? His arms must already be full, and if not, there is no place there for me! Sarah might be jealous and thrust me out, as she did Hagar; thrust me out of her lord's bosom, and out of heaven; and God, as in the Hebrew story, might tell me to submit.

No, no! I have no respect for either Abraham or his wife Sarah, and neither had the angel, it appears, for instead of visiting Abraham, who "was very rich in cattle, in silver, and in gold," he came twice to poor, wretched, desolate, despised Hagar in the wilderness, the bondwomen, and consoled her. And I would prefer to be the maltreated cast-off slave, the bondwoman, rather than the rich, proud, haughty, hard-hearted, jealous, unjust mistress, with her coward husband and lies; the mother in whose seed all nations should be blessed in a Messiah; the holy godly woman who is to-day idolized as a pattern of probity and excellence and for whom thousands of Christian mothers have named and christened their darling little daughter-babies. SARAH.

Pious Correspondence.

Deacon Skidmore's Third Letter.

ZION HIL, August 13, 1878.

MR. EDITUR: I set myself down to rite yu my third letter, with a hart ful ov trubul and anxiety. Thare iz so much Infidelity in yure papers that it almost makes my hare stand on end to reed them. Sum times I almost feel that I hav made a mistake in entering into a kontrakt to reed yure paper for thre munths, and to rite yu a letter evry week. But I am not the kind ov man to put my hands to the plow, then look bak. I made the bargen in good fathe, and and I shal stik to it if it kills me. But I must asshure yu that I hav had a grate rastling time with myself. I hav prade urnestly for lite from on hi to gide me in the path ov my duty. I hav got up 2 ours before da, and wauked the flore til dalite, and then I hav nelt and prade the best wa I new how that I mite not do anything to bring kondemnashun on myself or do the cause ov tru relijun any harm.

I hav grate fathe in prare. Whenever I am in trubul, or if I am at a los to no my duty, I never fale to kry out to my God that he will gide me arite in all things. Our Savyur sed, "Ask and ye shall reseev; nok and it shal be opened unto yu;" and I hav not a dout ov the truth ov that promise. So I hav prade and prade that yure paper need not darken me so as to put out the lite ov the gospel in my sole. I find a good many things in yure paper that stagger me a little. I must sa sum ov it sounds very rezunabul, and I hardly no how to anser sum ov the arguments I find thare. I must admit I did not no there wer so many knotradikshuns in the Bible az yure paper points out. I must sa, too, that Mr. Frothingham and Mr. Underwood, and sum ov the other riters, tauk in a very sensible wa. When I waz reeding them peeses over I thawt to myself, "Now, I don't beleev that Elder Goodly wood tauk much better than that himself."

Yes, yu hav sum good things in yure paper, but thare ar sum that seem awful wiked to me. Thare ar the letters from the devil; tha are terribul. True enuf, the old fello tauks pretty wel, and sez sum very sensible things, but then he's the devil after all, and he haz no biznes to rite for a paper that desent peeple rite for. It shoks my pius senses when I think ov it, that Deeken Skidmore and the devil ar riting for the same paper! Hoo wood hav thawt it? But Suzan haz releeved my feelings to a grate extent about the devil. She haz ben reeding over hiz letters, and she sez she don't beleev it iz the same devil that trubbled Job with so many boils and afterwards waz wun ov the fellos that karried our Savyur threw the air and shode him all the kingdums ov the erth from a high mountin, and wun ov the same that got into Mary Magdalen and gave her no little trubbul, to sa nothing ov the 2 thousand hogs that got the devil into them and rushed down into the se and drowned themselves. I hav more than wunse thawt that my hogs wood not be such big fools if thare wer ever so many devils about.

Yes, Suzan stiks to it that it ain't that old devil at all. She sez yure devil iz a gentlemanly sort ov fello and haz a pretty good edukashun and noze what he iz tauking about. She sez she kan lern a good deel from yure devil, and it's her opinyun if he duz kall himself "Splitfoot," that if eny body kood se hiz foot, it ain't split at all. She just thinks that it iz sum person riting thoze letters and putting the devil's name to them. Suzan iz most alwaze rite, and I haf think she iz in this. I hope she iz, for I don't kwite want to be in the same kanoo with the devil, and riting for the same paper. I don't want to be on kwite so familyur terms with him az that. Wun thing I hav notised: there iz no smel ov brimstone about hiz letters. I hav put my noze klose to them, and smelt hard, and koodn't smel the leest mite ov sulfur. That, with what Suzan sed, releeved my mind, for I am shure if thoze letters wer really from the devil, they wood hav the smell ov brimstone about them.

Oh, I must tel yu: Kaptin Smith waz over heer yesterda afternoon, and we had a long tauk. He is ever so glad bekauz I am taking THE TRUTH SEEKER and am riting for it. He sez it's the best thing I ever did. He sez he noze wel enuf that yure reeders wil be plezed with my letters just az much if I don't beleev az tha wood if I did. He laft and ha ha'd out loud and shook hiz sides good. He sed when he saw my name in yure paper, and that I waz going to take it and rite steddy for it, he felt az good az tho he had found a 50-dollar bil. He sez if he had a milyun dollers he wood giv evry sent, and begin the wurld anu, if evry family in the kuntry kood take THE TRUTH SEEKER and reed it. He iz a good frend ov yures, and sez yu ar doing more good than all the preechers put together. He sez hiz hird man, James King, reeds yure paper and likes it ever so much, and the Kaptin sez Jim iz so glad that Deeken Skidmore iz a subskriber and rites for it that he iz willing to giv a munth's work for nothing. The Kaptin sez the paper wil make anuther man ov me; that when I hav red it a fu munths I wil gro, and that my mind will expand; that I will thro awa sum ov the narro vuze I hav held to, and that I will think and feel different.

With all hiz unbeleef, Kaptin Smith iz a very fine man. He haz ben living in this naberhood about 15 yeers, and I hav herd ov no meen akt he haz dun. He haz no fathe in our relijun, and he don't giv any thing to pa the preechers; but he paze hiz dets like an onest man, and hiz word iz az good az hiz note. If Kaptin Smith shood tell me he wood pa me 100 dollers on Kristmas da, I wood feel just az wel az tho the munny waz in the bank. I think so much ov the Kaptin that, so far az I am konserned, I wood be perfektly willing to take him into our church if he wood aksept a fu ov our vuze or subskribe to a fu ov our artikles ov beleef. If he wood only pretend to beleev, it wood be enuf for me, for I no he iz a better man to-da than haf ov the members ov our church, not eksepting Elder Goodly himself. The Kaptin wood be an oner to eny church or eny kommunity. But he sez he will never join eny church or eny sosiety that klames to hav a reveeled relijun or found thare beleef on supernacheralism. He don't beleev in eny thing supernacheral, and haz not for 20 yeers. It most makes me shudder sumtimes to heer the Kaptin tauk about what he kalls the old fables and what ridikulus nonsense the churches kling to. If he wan't such a fine man I shoodn't kare to be frendly with him or to hav him visit my family; but hiz konduct iz all rite, and I am proud ov hiz akwaintance and frendship.

Kaptin Smith iz not a rich man, but he iz wel off. He ones 99 akers ov fare land, 15 ov which iz in timber, and don't o a doller to any man for it. He don't beleev in morgajes nor poor fenses. He duz beleev in deep plowing and a good kote ov manure. He sez he had ruther hav 30 lodes ov manure to the aker than all the prares and pius blessings that kood be piled on to it. Yu se, he iz a regular Infidel, and that iz all enybody kan sa agenst him. But he haz good krops, razes good kattel, sheep, and hogs; he livz peesably with hiz nabers; heduz az he agrees, and lets others attend to prare and praze. If a man kan get to heven that wa, it ma be all wel enuf; but I hav my douts.

My wife kum home 2 or 3 daze ago, and Suzan and I wer glad to se her. Muther found Sally and Steven in good helth and doing midling wel, tho Steven komplanes that trade iz very dul. He sez the farmers ar bying kaliko and sundres with grate kaushun; but krops ar kuming in pritty wel, and evrybody expekts better times in the fall and winter. I mite az wel tel yu that our dawter Sally haz bekum a muther. She haz a litel sun wun week old, and tha wil kall him Steven, after hiz daddy. That waz the cheef rezun why my wife went over thare. Thus, yu se, I hav another grandchild. Sally and the baby ar doing fine, and the daddy iz probably wun ov the happiest fellos alive. I kan remember very wel how proud I felt wunse on a similar okkashun; but after a while the novelty wares off. So Steven will find it.

Wife haz given me a pretty good lekture sinse her return. She sez she beleevs I hav about gone krazy to bring an Infidel paper into the hous, and to bekum a regular kontributor to it. She sez that iz a pritty wa for the 1st deeken ov Zion Hil Baptist Church to akt. She ekspekts nothing else but what the church, Elder Goodly inkluded, wil be down on me for heresy. She beleevs I wil be kalled up before the church for my kondukt, and, if I am not turnd out ov church, I wil be disgrast and my offis taken awa from me. "Do yu think," sez she, "that Zion Hil Church wil sit stil kwietly and let its 2d offiser run off and join the Infidels and help run thare paper? I tel yu what it iz, Joel Skidmore, yu hav made a grate mistake. Yu had better lose the best 3-yeer-old heffer in the wood-lot. I shan't feel az tho I kan hold up my hed among fokes, and when we go to church I shal feel like waring a hevy vale, so that the Elder's wife and Mrs. Brown and Mrs. Dubbleda kannot reed my shame. Enything else than being an Infidel's wife or an Infidel frend's wife, or the wife ov a man who rites for an Infidel paper!" She taukt sumthing about divorse, but I kept still and let her go on, and when she got threw she stopt without my saing a hard wurd. Whot I did sa I wil repeet to yu and yure reeders, and I don't kare hoo noze it. I sed I had dun nuthing rong, nuthing but what I had a perfekt rite to do, and whot, perhaps, mite rezult in grate good to yu and yure reeders, and that I did not kare what the members ov the church had to sa about it; I didn't ask them when to li down, when to get up, when to eet, nor when to abstane from eeting, and neethur shood I ask them what paper I shood reed and whethur I shood rite a letter or not. I sed, in addishun, that I did not o wun ov them a sent, nor was wun ov them under any necessity ov going to hel for enything I mite do. I told wife that I had kounted the kost, that I nu what I waz about, and that I shood be master ov my own kondukt. Sally sed she had no dout but what I wood, that I had alwaze shone that dispozishun, and she ekspekted I wood kontinner on to the end ov the chapter.

Suzan herd part ov her muther's lekture, and she thawt the old lady waz a little to hard on me, and she stood up for me like a majur. She sed I waz rite, and all I had to do waz to go ahed. She hoped I wood not mind what Mrs. Jones or Mrs. Brown or Mrs. Dubbleda mite sa. Sed she, "Fathur, yu hav made up yure mind to take THE TRUTH SEEKER for three munths eny way, and yu karry it threw, and I wil stik to yu, tho' Sam Kragehed himself goze bak on me. I saw him looking at a kopy ov it last Sunday nite; he red it in 5 or 10 minits, and he sed, What kind ov a paper iz this eny wa? I sed it waz a paper that beleeved in saing just what it thawt; that it waz a pretty good paper, and that I liked it and intended to reed it. Sam sed it waz a kurius paper to be in a deeken's family, and that he didn't beleev hiz fathur wood hav it eny kwiker than a rattlesnake. I sed, Look heer, Sam Kragehed, that paper don't kost yu nor yur fathur a red sent, and neethur ov yu are obleejed to reed a wurd in it. It sutes my fathur and me to take it and reed it, and we intend to take it just az long az we wish to, and thoze hoo don't like it ma do the othur thing. Sam kind o' koold down at that and sed he ment no offense, and that he had nothing agenst the paper and didn't want to hurt enybody's feelings. Then I sed, I ges nobody's feelings ar hurt, and at that Sam put hiz arm around me and kinder skwezed me til I sed, That's enuf, Sam."

Ah, Mr. Editur, that gal haz got bakbone enuf fur 2 gals, and her mind iz perfektly kleer. When she takes a pozishun, I no it iz about rite, and I am not afrade to stand by her. So yu ma keep on sending yure paper, and Suzan and I wil reed it eny wa. But let me ask yu to temper down yure Infidelity a little. Kant yu draw it a little mild? Respektfully yures,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

LOVE you none? Then you are lost. Love is the key to felicity; ner is there a heaven to him who has it not.—*A. B. Alcott.*

Letters from Friends.

ELDER CLARK BRADEN.

It appears from an article in the *Freethought Journal*, copied by THE TRUTH SEEKER, July 27th, that Elder Braden is hardly a proper person to champion Christianity—from one view; and *pre-eminently* from another! I have no personal acquaintance with Mr. Braden—never met him. But as the Christians of Ottawa, Kansas, after my course of lectures there in June, felt that I deserved chastisement, and as they could not induce the Lord to measure it to me, they sent for Elder Clark Braden as "next best." The debate is appointed for September 2–10. He is considered by many Christians as the ablest defender Christianity has. I know nothing further than the article alluded to reveals of the quarrels between Mr. Braden and his Christian brethern, and care nothing for them. Family quarrels are no new things, as Liberals know, since their own family has become so large, with its brothers, sisters, aunts, uncles, and cousins.

Mr. Braden was the choice of Elder Gefferies, of Ottawa, a very estimable gentleman, to meet me in debate. If Christians are satisfied with Mr. Braden it will be on the presumption, doubtless, that he is a gentleman and a scholar.

As to the financial feature, debaters, lecturers, revivalists, temperance lecturers, and preachers, should be paid for time, talent, and work, although when a professional man makes money his chief object, his sincerity is justly questioned. As the matter now stands it would appear that a victory over Mr. Braden would be of dubious honor, if the contest were to be of a personal nature. An explanation from him would, I think, be printed by the Liberal press.

W. F. JAMIESON.

UPPER BEDFORD, P. Q., July 21, 1878.

FRIEND BENNETT, *Sir:* . . . Somehow I can't close this letter without informing you of the death of D. W. Fillebrown of East Highgate, Vt. He died the 16th inst. I first drew his attention to THE TRUTH SEEKER, and since that time he has been a subscriber, and a lover of it. Brother Fillebrown was formerly a staunch Methodist, but emerged from darkness to light about six years ago. Brother Fillebrown was a poor man comparatively, but was always ready to contribute to the relief of the oppressed and downtrodden. I have in my possession a letter from him, stating that he sent you his last dollar to aid you in your defense, soon after your arrest by the infamous Comstock. His funeral was attended by Miss —— Paul of Stowe, Vt., and the large number that assembled at the funeral shows the esteem in which he was held. G. W. GILMAN.

GREENUP, ILL., July 26, 1878.

D. M. BENNETT, *Dear Sir:* By the request of friend David Kester, who is quite ill, I drop you a few lines. The Liberals in our village and vicinity are much pleased with THE TRUTH SEEKER. The bold, fearless, and independent manner in which you defend the truth, advocate the right, and denounce the wrong clearly demonstrates the fact that you have been and are now doing more to disabuse the minds of thousands whose minds have been abused by the superstitious old theology than any other man of our day.

Comstockism, bigotry, and superstition, a trinity of trash gotten up by the priesthood of old theology can never injure you or your influence. Go on in your glorious work and in spite of the bitter persecutions you now endure you will finally overcome all opposition, and a victory for truth and correct principles will crown your labors.

Yours in the bonds of truth and humanity,

W. H. OZIER.

BOSTON, Aug. 5, 1878.

EDITOR THE TRUTH SEEKER: I hasten to inclose to you the communication sent by Hon. Elizur Wright to the Boston Evening *Transcript*, which that paper refused to publish, and which Mr. Wright with characteristic determination paid for as an advertisement. You will I know gladly give it a place in your columns.

When so many young men are showing the "white feather" on this question, it is refreshing to find this veteran reformer standing in the fiercest of the battle, and defying the enemies of freedom to do their worst; all honor to this intrepid soul.

I intend being present at the Watkins Convention and hope to exchange greetings with old friends and co-workers, and meet face to face the editor of THE TRUTH SEEKER and others, known to me hitherto only by their good works. Sincerely yours, LAURA KENDRICK.

A CASE FOR THE COURTS.

To the Editor of the Transcript: Quoting from my remarks in Fanueil Hall, as reported in full in the *Globe* of yesterday, you kindly commend my motives, but condemn my logic. Bad logic is dangerous. It brings men to beggary and nations to the dust. Yours seems to assume that courts never make mistakes, and, therefore, the Comstock law is constitutional and "Cupid's Yokes" is an obscene book. Let that be true, and what follows? By chapter 165, section 15, of the General Statutes, the possession of an obscene book is an offense, punishable by imprisonment and fine. I possess "Cupid's Yokes," and mean to do so, whatever the courts have decided or other people think. If the district attorney of Middlesex, knowing all these facts, does not prosecute me as soon as possible, he will violate his oath of office. Will you show your readers where the flaw is in this logic and oblige. ELIZUR WRIGHT.

Medford, Aug. 3, 1878.

MONTICELLO, MO., July 24, 1878.

D. M. BENNETT, *Dear Sir:* I deem it my duty to inform you that I take much pleasure in distributing your tracts. I would gladly do more in the cause of Freethought were not my present means very limited.

Permit me to say that your views, as far as I am aware, coincide exactly with mine. I would be too tedious were I to give the various steps through which I had to go to arrive at similar conclusions with yours. In brief, I might say that my father (not in heaven, but in the old country—Germany) intended me for the Christian missionary work. I soon found that I could not subscribe to established dogma, and concluded to study the body that I could see, rather than the spirit of which I knew nothing. At first I hesitated between law and medicine, but seeing the difficulties in the way of practicing the former without reproach to myself, I practiced the latter; but I am sorry to admit that outside of the art of surgery and the rules of hygiene, the practice of medicine is but blind superstition. And since there is not sufficient demand for surgery, and the people are not willing to pay for rules on hygiene, I shall be compelled, in the name of truth and consistency, to go at something else, don't know what, probably lecturing or teaching, after a while.

Inquiry into "original sin" led me to the conclusion of a predominance in the world of the animal propensities, and daily observation confirms it. As one thing leads to another, after years of study pro and con, the idea seemed forced upon me, perhaps erroneously in part, that there will be no true happiness on this earth until there is abolished all competitive institutions, with their opposing arrangements; that there will be no end to selfishness and all the myriads of evils arising from it in social affairs, in public, in private, in church, and in the government until money, or property in general, has become subordinate to the higher duties in life and its rewards.

I am inclined to think that everything, so far as it appears now, is gradually bending towards, not communism, but a community or communities of common interest. Pardon me if too rash. Fraternally yours,

J. MULLER.

SPRING HILL, MO., July 25, 1878.

MR. D. M. BENNETT: I have just obtained forty-three or four numbers of THE TRUTH SEEKER for 1877. I have bound them and am reading them slowly and carefully, and so far I am well pleased with your views in regard to man and his destiny and of the Scriptures. I can scarcely thank you enough for your boldness in these matters. I wore the yoke for about four years; it was of the Cumberland Presbyterian pattern. But I became skeptical as to the divine origin of the Bible, and after reading Thomas Paine's "Age of Reason," the way was cleared for your arguments in the paper, including the Humphrey–Bennett Discussion, to completely eradicate those foolish dogmas from my mind. I am a poor man, and have but a very limited education, but were I to be deprived of the knowledge I have obtained by reading your views and those of other Liberals, and my mind thrown back into the fog of Christianity, I tell you honestly I would exchange all the accomplishments of education for its possession.

It is a lamentable fact that nowadays Christianity is being used as a cloak for bad men to prowl around under among honest Infidels, not only to deprive them of their hard earnings but of their good name also, as I honestly believe Anthony Comstock endeavored to do in your case. I can testify to the fact that they have robbed me of my last dollar by borrowing it and then taking the benefit of the bankrupt act, leaving me, in my sixty-eighth year, and the almost helpless partner of my life, who is the mother of fourteen children, to be supported by strangers—and yet I am considered a scoffer at religion. I remain,

Your friend and well-wisher, L. F. GABEN.

COSHOCTON, O., Aug. 5, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed I send you money for two more subscribers, this post office. The readers of THE TRUTH SEEKER greatly admire its straightforward, candid handling of all questions, especially when you come into contact with a great amount of "Kul-ure" and "Kumstockism" blended together so closely that it is difficult to find the dividing line. Respectfully, W. S. WOOD.

CENTRAL, S. C., July 25, 1878.

DEAR BENNETT: Somebody has sent me W. S. Bell's pamphlet, "The Resurrection of Jesus," and as I seldom receive such favors from any one but yourself, I at once concluded it was you who had placed me under additional obligation, and I hereby tender you my sincere thanks for another manifestation of your generosity. I have during our acquaintance received many tokens of your benevolence, and have often feasted my mind by reading pamphlets and tracts which you sent me gratuitously.

"The Resurrection of Jesus" is (to me an old phrase) a jaw-bone breaker. It is certainly an effectual spike in the old resurrection cannon. No one who reads it can fail to see the good reason and sound logic which fills the entire little work. It should be in the hands of every Liberal family at least. What about our cultured friend? Is he resting on his oars since friend Heywood is in prison? or is he secretly devising plans to beat us in the petition for Bro. Heywood's pardon? Watch him. He will make another cultured summersault, one of these days, and I hope you and Bro. Leland will be ready to take him on the wing before he lights. Fraternally thine, R. M. CASEY.

NESS, KANSAS, July 26, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find two dollars to be applied on my account. In view of hard times I have said many a time, as I have been curtailing expenses, I can do without THE TRUTH SEEKER and will stop it, but every day of my life adds new proof that your bold, truthful, and fearless sheet should be kept afloat, and so I will not withdraw my support from it and help kill the nation's best friend. I have taken it since the first number, and have become very much attached to it. I left off praying to the God of Israel some nine years ago, and ever since have been more and more convinced of the hypocrisy of the leading members of the priesthood and of the stupidity of their followers. Only last Sabbath, at a quarterly meeting of the M. E. Church, I heard the presiding elder try to blacken the name of Colonel Ingersoll and force down the throats of the audience the most ridiculous batch of theology I ever heard. I sighed again for more Bennetts and more Ingersolls to enlighten the people, and more TRUTH SEEKERS to show them the way of reason and common sense. Fellow Liberals, one and all, we owe something to the times in which we live, and we can do something to keep light afloat amid the darkness of superstition. So let us one and all help keep your paper alive, and make glad the heart of its noble editor by extending to him our support and giving him our sympathy amid the inhuman attacks on him from his and our adversaries, Comstock and Abbot. How disgusting, indeed, are the attacks of the latter, and sickening beyond endurance the pretensions of the slimy, sneaking, prying, pretending meddler Comstock. Words are inadequate to express my disgust and loathing for the man and his supporters; and now Brother Bennett, keep your hands clean of the filth in which they play, and stand boldly up and defend yourself from their attacks, and seek not in future any aid from Robbins or anybody, as they think they are the children of God and others children of the Devil; and for your success I will ever pay my share for THE TRUTH SEEKER. HORATIO GATES.

CONGREGATIONAL SINGING RECOMMENDED FOR THE GREAT CONVENTION.

BROTHER BENNETT: The following letter from my earnest Liberal friend Trowbridge, of Syracuse, I inclose to you for publication, and second his motion that every attendant at the great gathering purchase one of your "Truth Seeker Collections," and be prepared to "jine in" when brother Trowbridge leads off with his "congregational singing." H. L. G.

SYRACUSE, N. Y., August 7, 1878.

H. L. GREEN, CORRESPONDING SECRETARY, ETC., *Dear Sir:* I am well aware that your energies are already overtaxed and your time very much limited; but those who will work *may*, like the free horse, with little care or rest; but there is one thing more to which I desire you, through the Liberal press, to call the attention of the people previous to the great gathering at Watkins.

Prof. Hudson and lady vocalists will add much to the entertainment and enjoyment of those present by their choice sentimental and Liberal songs, and all lovers of music will welcome them with a hearty good will, and receive much pleasure as attentive listeners. But something further may be done promotive of harmony and good feeling, in which a large portion of the audience may with propriety, with great benefit, join occasionally, and pass a few moments in pleasure and improvement of the musical, and also in the elevation of the moral, of our nature.

Our stanch champion of Freethought, the able, courageous, and indefatigable editor of THE TRUTH SEEKER, Dr. Bennett, has taken great pains to collect the best Liberal and Spiritual hymns in use—published in book form, for the sum of seventy-five cents—entitled "The Truth Seeker Collection of Forms, Hymns, and Recitations;" a copy of which should be in the family of every Liberal in the land. Every person coming to this convention should be able to purchase one of these valuable books of Dr. Bennett, who will be on the ground, and ought to dispose of hundreds of them to use at the convention, and to be taken home to use in our families and in all meetings of the League. The sentiments contained in these songs and hymns are noble, grand, and elevating, sensible and practical. A spirit of good-will, love, and harmony pervades them, combined with truth and reason, that is beautiful to contemplate. Many are set to familiar airs, easily executed, and no doubt there will be those at this gathering fully competent, who will with pleasure lead off now and then in congregational singing, to the gratification of the audience. The invocations, forms for organization of Liberals, and marriage and funeral services, are worth more than the price of the book to those who lose friends and don't wish a pious, bigoted, ignorant, arrogant, hell-fire, orthodox priest, who has become totally depraved, because bereft of his reason, to traduce God, a good life, justice, common sense, and everything that is noble and valuable, with his idiotic, stupid, and blasphemous assertion of the vengeance of his gods. The recitations are valuable to every investigator of moral and religious subjects; and every lover of justice and truth will find plenty of solid, entertaining, rich, and beautiful thoughts that will ennoble and elevate mankind.

Yours fraternally, R. C. TROWBRIDGE.

PITTSBURGH, PA., Aug. 4, 1878.

MR. D. M. BENNETT, *Dear Sir:* Apropos to the remarks of W. S. Bell on your grand work, "Interrogatories to Jehovah," I may say I fully coincide with his views, as, indeed, it is a book that not alone Liberals, but all "common-sense" people, should possess. As to barking up the wrong tree, as Mr. Bell says, I believe the "dumb dogs" would bark their shins pretty well ere getting close enough to the tree to do any barking at all. The "Interrogatories" are indeed settlers, and no doubt will set some minds at rest on the superstition subject, as I think they are like hot shot and will have some good effect.

I have just got through the "Bennett–Teed Discussion" and Jean Meslier's Will; both are mighty interesting, and you, no doubt, have the advantage in the discussion. Both books are good. Yours for the truth, H. E. JUERGENS.

MOMENCE, ILL., Aug. 1, 1878.

D. M. BENNETT, *Dear Sir:* I received the book you sent me, "The Champions of the Church," some time since, for which find inclosed P. O. order for $3.00. Also fifty cents for Dr. Chase for *Physiologist*.

The "Champions" is so much better than I expected, both in quantity and quality, that I concluded that I needed it for myself to lay away in my library for future reading for my family. I have been confined to my bed now for about four months and am pretty much gone with consumption, having expected to pass away before this.

I am very much disappointed in the great man Abbot, supposing him to be the great leader of the Liberal League. He has shown himself to my mind to be the "*wrong* man in the right place."

When D. M. Bennett was arrested for doing his duty, instead of rushing to his aid, as we all supposed every Liberal would, we find that his wishes were to get Bennett and his TRUTH SEEKER out of his way, and was so cowardly fearful that Comstock might arrest him that he makes Comstock's cause his own. And when he pretends that Bennett has changed his course of proceeding on the subject it shows the climax of his despair.

Respectfully yours, WM. F. DENNIS.

CENTRALIA, ILL., July 28, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find three dollars for which please send me the "Champions of the Church."

I have been frequently asked by my Christian friends where the world would have been if it had not been for the Church. I tell them, Five hundred years in advance of what it is, and I want your book to prove it. Yours truly,

G. V. JOHNSON.

BURR OAK, MICH., July 12, 1878.

BROTHER BENNETT: My long dormant pen springs exultant and unbidden, as it were, to my old and tremulous hand to indite the glad tidings to you, and through the columns of THE TRUTH SEEKER to its many readers—if you deem it worthy of a place in that holy of holies—of the good time here and now in the promulgation of the gospel of truth and reason by Dr. J. L. York, the great intellectual and oratorical giant, second to none, not even to the immortal Bob. He has just given two thunder-toned and telling lectures in a beautiful grove in our rural district, to an audience of between four hundred and five hundred intelligent and inquiring minds, with marked effects. Where old, rotten, and dying theology has held entire possession, and held forth and proclaimed in undisputed sway since the year 1 the old, stale, and false dogmas that were born in fear and ignorance in the past ages and only kept alive by blind credulity, false fear, superstition, and the suppression of truth and reason by the designing priesthood, lest they should lose their bread and butter, they were thoroughly probed, ventilated, and the rottenness thereof exposed by the Doctor. Glory be to York in the highest! He is a host in himself, a power in the land that is felt and feared by superstitious clans wherever he is known. The light is breaking; the morning dawns; all hail the coming day! I don't really know that we had an earthquake on the occasion, or that the graves were opened; but the very trees over our heads did rattle and shake, and seemed to enjoy and partake of the flow of truth and eloquence that was poured out in a blessed profusion and filled all the place where we were. But some of the old bones absolutely got upon their feet and walked

away—whether to the city or elsewhere this deponent knoweth not. But no matter; the old vessels, like myself, must soon pass away; it is the young and rising generation that we are after. They, as a general rule, are more susceptible to new truths, and may yet cast off their swaddling-clothes and burst their mind-crimping bands, wherewith they have been clothed and fed and stuffed from their infancy to the present time by the lazy priests that get a fat living by the sweat and toil of the more honest and useful part of the community. Oh, the worse than useless class! The best thing that can be done with them is to ship them to the Fiji Islands and sell them to the cannibals for barbecues. I know of several great, lazy, fat fellows that would be a prime article. I think the benefit that would accrue to mankind in general, to the world at large, by so doing would more than equal the expense; in fact, I think it might be raised in a great measure by subscription and donation by the better part of society. There are many all over the world who are fully conscious of the great benefit that would accrue to society and thrift throughout the civilized world by such a reform measure. The waning Christian society have lived their day, and last spring, in mutterings of deep damnation—of black Infidelity, Tom Paine, Voltaire, and hell-fire and flame and destruction to the totally depraved race of mankind in general, and especially hereabouts—they evacuated the fort and stronghold they had held and occupied for forty years, to Liberalism and the promulgation of truth and reason, which has been pretty well done once in every four weeks since. Fraternally yours,

M. P. THURSTON.

LETTER FROM W. F. JAMIESON.

EDITOR TRUTH SEEKER: I regret much to learn that the indefatigable worker and eloquent speaker for the Liberal cause, W. F. Jamieson, on account of previous engagements, cannot be with us at the Watkins Convention. But he has favored me with a letter to read to the convention, and as there will be so many other speakers present to occupy the time, I know friend Jamieson will pardon me for sending it to THE TRUTH SEEKER for publication. Allow me to add that Mr. J. is doing a grand thing in the West organizing Liberal leagues in various places. Such workers should receive great encouragement from the Liberal public.

H. L. G.

TO THE WATKINS CONVENTION.

Commendable is the energy of those Liberals who have worked so assiduously to make the Watkins meeting a successful union of representative Freethinkers from every part of this nation.

A learned historical scholar has expressed his conviction that no nation or country was ever great without religion. This learned historian defies any one to instance a great, powerful, influential nation without the religious principle pervading every part of the social fabric. He tells us that "the power, health, and influence of a State depend upon a thorough *union* of Church and State, and the moment their union is dissolved the State decays." Is this true? He cites us to the States of antiquity during their ages of vigor and bloom—Egypt, Assyria, Persia, Greece, Rome. He directs our gaze to England and France at a time when they had reached their meridian of power, as a period when Church and State were one. He traces what he is pleased to consider the early decay of America to the want of a "true religious principle," a "true religious devotion."

Is the logic of history against the Freethinkers? Are the "Demands of Liberalism" really opposed to the well-being of society? We are commanded by the religious world to "right about face," and if we do not obey, ruin awaits us in this world—the downfall of our nation! We are reminded that in order to preserve our national life we must have a "true religious principle." Is a so-called, false, idolatrous religion adequate to the preservation of a State, while the principle of liberty is not? Did the most stable and magnificent ancient governments possess the "true religious principle"? No historian says they did. What one of all the historic religions is the ideal religion? If theology is not religion, what is?

Great historians may term our American republic a "mushroom growth," "decayed and rotten to the core," and praise the English government under Cromwell, the French under Louis XIV.; still, with human liberty as the soul of our nation, we should be willing to go down, Cumberland-like, individual freemen, each working for all and all for each, rather than aspire to national greatness under the leadership of a tyrant. Individuals for a generation have prospered without a religion—without a God. Cannot nations do the same? America is trying it. Let us stand by our principles of justice, equal rights, freedom for all.

W. F. JAMIESON.

BOSTON, Aug. 11, 1878.

D. M. BENNETT AND T. C. LELAND, *Gentlemen:* My sister Flora, prompted by your suggestions, came from New York, determined I should go to the Watkins Convention and sell E. H. Heywood's pamphlets, particularly "Cupid's Yokes." Nothing could please me more and I entered into the spirit of her enthusiasm. But when I see so much stupidity, such gross inconsistency, the flagrant dishonesty, (judged by their practices and "virtuous" quibbles,) among the "Liberals," I feel as though I shall enter a hornet's nest. But if you will assure me I am not an intruder, or interloper, and if necessary let me share your headquarters at the grounds as mentioned I will not hesitate and shall make every effort to be there.

The principles E. H. Heywood voices in his essays on labor and the association of the sexes I emphatically indorse; and am not ashamed to defend them, in the brothels of the despised, in the liquor saloon, or in the club room; in the doctor's office, with the lawyer, banker or broker, merchant, or even among the "Liberals."

I wish I could with a holy horror annihilate that bigoted and inquisitorial spirit which believes that virtue is possible, liberty safe, only within the dominion of the "learned" and "cultured" classes.

I have been in all sorts of places alone, my womanhood the only visible protector, and in justice to those whose poverty and wretched conditions does not tempt them to an over assumption of purity, I credit as sensing at sight an honest friend who approaches in the spirit of love and justice. They do not descend with feelers and bate to test the sincerity and convictions of the new comer, as do so many in the "upper class," and must I say it, with "Liberals" too, with *intent* to do injury; with *contempt* for moral responsibility, an obligation that breathes on every page of Ezra H. Heywood's "Cupid's Yokes."

Pardon me for sending the above. If I have violated freedom then I have taken license.

Respectfully, JOSEPHINE S. TILTO

(*Continued from page* 521.)

may demand that the post-offices must be free, equal, and safe to all; if we have the courage of the issue, they will so demand. Remember that every great and successful party in this country has had the adverse decision of the Supreme Court of the United States as its very corner-stone. Thus, the Republican party of Jefferson rested upon the Alien and Sedition law decisions; and the only regret that lingers around the memory of your noble John Adams, whose bust stands behind me, is that he did not trust the people; that he assented to this law—for he never approved it.

Then the great Democratic party of Jackson was founded upon opposition to the abuse of implied powers, which culminated in the famous United States Bank decision.

Then the Republican party of Lincoln;—that was really founded by the adverse Fugitive Slave law and Dred Scott decisions of this very court.

Now we have the decision that may found another party. How far Liberalism is to become a political power in this country will depend upon the delay of Congress in repealing this law. I hope it may never become a political party at all. I dislike the thought of moral or religious political issues. Let all reasonable, moral, and persuasive means by petition and otherwise, be used first; but if that is unavailing, let every Congressman know that he has a new source of danger at the polls. The Liberal party is young now, just beginning to see that it has a call to become organized for protective, social, and religious purposes. But, young as it is, it must meet this issue with a *decided protest*, a protest that will keep this infamous decision from ever becoming the 'law of the land' any more than those I have named. It is the only party that has the will or the courage to meet this question. The others will lie supinely by and be *bulldozed* out of their liberties by the cry of obscenity. The real growing end, the priceless new life of the nation and of the people, falls to its care and charge, and that too at a period of our country's history when nothing can be more dangerous than repression, when repression will be but another name for revolution.

The real Constitution of the country is this new life, *this liberty*, out of which the written Constitution grew, and a new and improved order is to grow. That liberty is the priceless treasure that Patrick Henry was so afraid to commit to a federal power that might become a federal tyrant. 'The spirit of liberty, and the maxims of liberty—they are the true Constitution of the American people,' he continued to repeat, with a wisdom that De Lolme and Mackintosh and more recent political philosophers have now more fully disclosed. "Constitutions grow, and are not made," they tell us. They are not dead pieces of parchment, but living organizations that enlarge with the people because they are the living skeletons of their life. They grow by constant construction. All great questions of liberty and government are with us, therefore, questions of constitutional construction, too great to be decided by any court. Every decision against the "American spirit" that Patrick Henry invoked has been overruled.

And now the deepest question of all is touched—the liberty that is the heart of the living social organism. The birthright secured to us in the Bill of Rights by Massachusetts and Patrick Henry and Jefferson, as the very condition of accepting the written Constitution at all, is to be stricken out. Will you submit to this? If you acquiesce, the Retrogrades and Conservatives will have full power and control of both Government and people henceforth. The only protection for the Liberal minority, who are the new growing and precious life, upon which, as in a plant, the whole progress of our national and social progress depends, will be gone forever. While, therefore, you have voice or vote, unceasingly let them be raised for the repeal of this law, in protest against this stupid decision, and in assurance that the people will acquiesce in it as 'the law of the land,' never, never, never!

But in our indignation let us not be unjust to the order that the written Constitution ordains and sustains. Liberty, progress, and order are all harmonious in a democratic republic, and must sustain each other. While we criticise with utmost freedom the decisions of our highest court, we shall not forget its necessity or its great services as a great legal tribunal. Let no one suppose that the opinion we have just reviewed is a specimen of its statesmanship or reasoning. That is not a legal, but a moral and religious decision; and under a "religious duress" who is responsible? Where the giant Superstition throws his shadow the powers of the mind are paralyzed and even reversed. Pascal was prostrate before the cross. "The mighty intellect of Newton" stood before the "Prophecies" like that of a rain-maker before his fetich. That such an opinion could have been "handed down" from the highest court in our land proves, as nothing else could, the necessity of a Liberal sect and party in America.

The trouble with these Judges and the "Society" they are sustaining is that they are conservatives, and also at heart Infidels. They have no faith in the integrity of the universe, or the goodness of man. The one is subject to miracles—the other to total depravity. The laws of the first may be set aside any moment by their God, and if man is not controlled by the "Agents" of the same God, if a free press and a free speech are really allowed, then those who enjoy it will "ruthlessly trample under foot the most sacred things, breaking down the altars of religion, bursting asunder the ties of home, and seeking to overthrow every social restraint." So it seems to them, and they have given us a decision from the fears of their hearts instead of from the clearness of their judicial heads. Mr. Justice Strong even wishes to put God into the Constitution. The people are not enough for it to rest upon.

"Oh ye of little faith," the laws that mould "the lillies as they grow" prevail, too, through the human world. The religions, and the altars, and the ties, that need to be preserved by "restraints" of unconstitutional laws and decisions are condemned by that fact as "superstitions." The struggle you are opposing is really the effort of human nature to rise to a newer, purer, and truer social state—to a religion so consonant to human nature that it will be a duty and not a restraint—to an altar not red with the blood of sacrifice, but loaded with the gifts of gratitude to Humanity for liberty and welfare achieved.

What is profanity and obscenity anyway but the corruption and disintegration of theology? It is only depraved theologians who misuse theological names, and turn purity into obscenity in word and deed. Liberty, knowledge, truth, and health will scatter both as the pure breeze clears the noisome air. To purify the fountain, do not break or obstruct it, but let the waters run fresh and clear.

Thus we find that this unconstitutional espionage-law is also impolitic and injurious to morals. Its repeal is justly called for upon both grounds in the petition referred to. A post-office regulation that all matter should be inclosed, and that postal cards should contain nothing that could be offensive to those to whom they are sent or to the public, is all that is necessary. This matter of the postal-cards is entirely in the power of the department as a necessary postal regulation. It is evidently inserted in the law in question only to give it the color of necessity. If it is thought best to retain the form of the law, it should be materially modified so as to be within the postal powers and purposes only.

This suggests the last point I shall touch, that is, public protection from actual obscenity. That is a matter reserved by the Constitution to "the people and the States," as Mr. Clay said as to incendiary matter, and they have only to do their duty. The price of purity, as of liberty, is eternal vigilance, and no law can remove the necessity of its exercise. The principal trouble is said to be with children and schools. The remedy is the power and the duty which the common law gives to and imposes upon parents, guardians, and teachers, to see to it that they know what their children and wards read. A word to the postmaster to deliver printed matter sent to them to the legal guardian, so that he can distribute it, is all that is necessary. If tried, I do not think that much obscene matter will ever come. Instead of it will probably be found dime novels, sensational novels, and boys' and girls' newspapers, and Sunday-school trash—all as "corrupting," "demoralizing," and dangerous, in fact and effect, as any obscenity. As to grown people, and public decency, the matter will be taken care of, as now, by the State and municipal regulations. You have long-standing and sufficient laws on the whole subject in Massachusetts; and if Mr. Heywood had been found guilty under them, I should have left the matter to you, as her citizens. I should never have come here to enter a protest. But the case is far different when a citizen of New York comes here and arrests and convicts under a law of the United States and by their pretense of authority. Where he goes for such purposes, I felt it a duty, at no little sacrifice, to follow and protest. With what use and effect this protest has been made you must determine. The net of legal precedents woven for others will be woven for you. The birthright of American liberty, it is the tradition of this Hall that you will protect. The Past has made it your duty. If that birthright is sold or lost, for any object or upon any pretense, however moral or specious, *the fact is, it will be gone;* and when, Esau-like, you seek it, after many days in need, and even with "sorrowing and tears," you shall find it not!

[The opinion of Judge Fields in the A. Orlando Jackson lottery case, referred to by Mr. Wakeman, will appear in our next issue.—ED. T. S.]

ON Friday evening, the 9th inst., Mrs. P. R. Lawrence gave a lecture before the Liberal Club upon the subject of "Hygienic Reform." She showed clearly that children were not begotten right, and that their early treatment was far from right. She protested against the abominable use of soothing syrups and opiates, which are continually being fed to children, often keeping them in a state of intoxication and stupefaction. She made the startling assertion that nearly half the infants that are born into our community are absolutely drunk from the day of their birth to their death. Her lecture was replete with axioms of health, and was exceedingly well delivered.

Maude.

BY ROBERT CUMMING.

The Queen of Charms could I portray,
Maude would the immortal beauty be;
Hers are the charms of sovereign sway.
Kind heaven's reflected in her e'e.

Perfection is her faultless form;
Heaven her love divine possessing;
And oh, her mind, immortal charm.
Might keep enchantment bliss-caressing.

Her faultless form, her bonnie face,
No angel vision seeming sweeter;
Her native wit and angel grace,
Nor heaven nor earth sees aught completer.

The twinkling glory of the skies,
In summer evenings clear and bonnie,
Eclipsed are when her love-lit eyes
Shed their soft lustre full upon 'e.

When she is near the sky is clear,
The storm itself is music playing;
When far away, how dark and drear
Life's lightest day o'er me is weighing.

The world may grasp kind nature's gifts,
And rob me of my rightful share,
But higher fortune for me shifts—
To Maude's affections I am heir.

Hope.

As on the sea of life we sail,
And through its shoals we run,
How seldom would life's purpose fail,
How seldom be undone.

If we could always hopeful be,
By trusting in the right,
And could the "bright side" always see.
Presented with its light.

Could we but scan life's whole estate,
Its purposes unfold,
We'd find a "sacred book" of fate,
More precious far than gold.

We'd find in life more love than hate,
Its beams shed all around;
More good than evil in our state
Would always sure be found.

"A silver lining" hath each cloud—
For God does naught in vain—
So none with "book of life" endowed
Have reason to complain.

Though light and darkness alternate,
The light hath most control;
Bright Hope the mind doth elevate.
'Tis "anchor of the soul."

O. W. BARNARD.

Manteno, Ill.

Two Letters from "The Word."

THE HUMOROUS SIDE OF MARTYRDOM.

DEAR HEYWOOD: I have been too full for utterance, and am yet. "You cannot feed capons so," nor editors in a Massachusetts jail.

How do you like it so far as you have got? Don't you wish you had been born with a bitter and impartial hatred for mankind? What is the use of reform, of amelioration, of progress? What wants the world of any millennium, or good time coming? See what comes of one single *Word* for the improvement of the human race, in the most literal sense of those terms. From "Cupid's Yokes," the beginning of much improvement, you have been dragged under those of Mars, and now are devoured by the dogs of war. Serves you right: you'd no business to have been a reformer and an editor.

In the beginning was *The Word;* and, as if that wasn't enough, pretty soon *The Word* was *with* God; and, when things finally got to that pass that *The Word was* God, they just clapped HIM in jail. It all, however, avails nothing: courts may come, and gods may go, but *The Word* goes on for ever. When one editor falls among thieves, it rises to a higher plane, puts on more "whole armor," and proceeds to Tucker out another man. "When the red slayer thinks he slays," the first he knows comes a boomerang ricocheting across the bridge of his nose.

In the beginning was *The Word;* but what in the end? Why! the *last* word, and you will have it, of course. As the editorial horn is longer than the judicial one, you can easily exalt yours, while he of the unjust judgment seat lies howling.

Yours is a new dignity: and I do not know how either to humor or honor it. I am unused to the odium of the glory of so shut-up a correspondent. In what terms do the exactitudes of prison etiquette require you to be addressed? After what manner of attitudinizing, genuflexion, or kotow is admission to your august presence to be obtained? I hope you will support your unwonted preferment with meekness, and will not treat *with spurn* all your former associates who are, as yet, out of jail. We are all emulous, and not wholly lost to some promptings from ambition. We will try our level best to go and do likewise, in order to be worthy the mark of your high calling, although we may never attain it. Descending thus from sire to son, *our* freedom's battle is ever won.

Seven hundred and odd days in jail for obscening the name of marriage, the unholiest ghost there is! That is two dollars a day for seven hundred of us, and cheap at ten times the money. Inclosed is pay for my day in advance. See that you earn it. Give Uncle Sam as good as he sends, and prove to him that you are worth your keep. Very timidly yours, THERON C. LELAND.

201 *East 71st Street, New York*, July 11, 1878.

MR. BENJAMIN R. TUCKER, *Dear Sir:* I write to cordially invite you to attend the Freethinkers' Convention to be held in Watkins, Aug. 22d, 23d, 24th, and 25th. And this is no formal invitation. I hope at that great meeting some earnest expression may be uttered against the great outrage of this day—the imprisonment of Mr. E. H. Heywood. If I do not agree with his opinions, he does not agree with mine. I recognize his right as precisely the same as mine to utter his opinions in his own way. His liberation should be the great work of the hour. It is a work in which every Liberal league in the land, every Liberal society in the land, and every Liberal man or woman in the land should at once bring to bear all the influence they have. Some will say, "His opinions are so objectionable—so opposed to the general sentiment." In answer to those objections, I say, So much the more need of his being protected in uttering them. There is no necessity of coming to the aid of those who only utter what is popular with the masses: there is no danger in such utterances. If this country is not free enough for any man or any woman to stand up anywhere and speak his or her honest thought, then it is a despotism, and should be so regarded. I hope you will come to the Watkins meeting and present a strong resolution on this subject. I can assure you that it is to be the largest and most important Liberal gathering ever held in this country.

H. L. GREEN,
C. E. C. N. L. L.

[*From The National Reformer.*]

Mr. Truelove in Prison.

By the prison rules, any one who is so unfortunate as to become an inmate of Coldbath Fields, is rigorously excluded from any knowledge of the condition of his family and friends for the space of three months. The only exception which seems to be made occasionally is in favor of the legal adviser of the prisoner. Thus it happens that while Mr. Truelove will not be permitted to see his wife until the 6th or 14th of August (I am not sure which), it was my privilege to visit him before that time. I did so in answer to a letter from Mr. Truelove, endorsed with the authority of the Governor, to make a visit of half-an-hour's duration. Mr. Truelove's letter—omitting one or two references to private matters—may be quoted:

"For the first five or six weeks I had no sleep—literally true—resting at night on a board with a wooden pillow, in a cell which was dark even in the daytime, and troubled by noises all the night through. I believe the cell happened to be just under a warder's room, who, to keep himself awake, walked about and slammed iron doors continually. I never took off my clothes (the warm prison dress) all that time. All this, and other matters, injured my health. I am, however, better now, as I am removed to a better cell, with better food and more of it. I believe I was robbed of a portion of the soup, *that* being the best part of the food. If you complained of anything to any one, high or low, you were treated as though you were the greatest liar on earth. The food and my anxieties brought on spasms across my chest all this time, and they continue now, although not so bad. I get a little sleep now in my hammock. I woke this morning at two o'clock, and I never get any sleep after once waking. Would you believe it? I have never read the two letters yet [here Mr. Truelove refers to a letter from his son and another from me]. The Governor—I do not know his name—read them to me, but after the first two or three sentences, the *good news* [referring to the meeting at St. James' Hall] fairly unmanned me—I cried like a child—and I heard him reading, but leaving no impression on my mind. And now he will not allow me to read them myself—not even in his presence. Do not fail to come, and bring all the news anent my case. The only times I am out of my cell are for an hour's exercise and to chapel among some of the worst of men. Yours faithfully,

"E. TRUELOVE.

"P.S.—My fingers have grown stiff with oakum picking, etc. I have about 300 good marks and no bad ones as yet."

The perusal of this letter did not contribute to the soundness of my sleep on the night of its receipt, and the next day found me chartering a Hansom to discover the gloomy precincts of Coldbath Fields. I reached the prison about half-past twelve, and after some little delay I was informed that Mr. Truelove was ready to receive me. He was brought down from his cell—which I did not see—to the room in which prisoners are allowed interviews with their legal adviser. When I entered he rose up and shook hands with me—the warder standing aside. During the interview Mr. Truelove and I sat with a table between us, the warder sitting throughout at the head of the table. Mr. Truelove was dressed in the blue prison clothes, with a lot of marks and numbers on front and back. His hair was not cropped, and thus he looked very like himself. No one could exaggerate the delight with which he listened to the recital of the steps which had been taken by Mr. Bradlaugh to reverse the sentence and procure his release. Especially was I glad that I had seen a little of the great meeting at St. James's Hall, where his name was received with such tremendous cheering. During that half-hour he forgot his sufferings in the pleasure of knowing that his character and conduct were appreciated by his countrymen, and for the remainder of the time still to run his heart will be glad and his countenance erect, when he remembers that so magnificent a meeting recognized him as a martyr, and not as a criminal. He desired me to express his warmest gratitude to his friends generally, and especially to those members of Parliament who have been unremitting in their exertions to procure his release.

He fully confirmed the statements in his letter, with some trifling additions. He spoke without any feeling of bitterness of the shameful treatment to which he had been subjected, because he recognized that his sufferings were due to the stupidity of the prison rules, and not to the malice of the officials. We surely owe much to the sagacity and humanity of a Home Secretary who prescribes the same treatment to a man bordering on seventy, for a press offense, which is given to the burglarious ruffian of two and twenty. This is a grave blot on our prison rules, and attests once more the old adage, that want of thought does far more evil generally than want of heart.

After seeing Mr. Truelove, I showed his letter to Mr. J. Cowen, M.P. for Newcastle, who brought it under the notice of the Home Secretary. Unfortunately, other persons have been at the Home Secretary, imploring him not to cut short by a day, or remove by a feather's weight, the load of suffering which is inflicted undeservedly on a generous and noble man. Whether owing to their machinations or to the innate depravity of the Home Office, our most reasonable request that Mr. Truelove should be visited by an independent medical man was refused. It is thus true, now as ever, that the spirit of intolerance is cruel and inhuman; that in your true bigot there are no bowels of compassion; and that the savage cowardice which mistakes bludgeons for arguments is yet far from rooted out of the human breast. The case speaks for itself, and I need say no more.

W. A. HUNTER.

Facts from my Sunday Readings.

August 1st is called Lammas-day, or the Guley August, and was probably a festal day of our heathen ancestors on which one of the four great Druidical fires was lighted. Lammas seems to have been held as a day of thanksgiving for the new fruits of the earth, and was observed with bread and new wheat.

The 15th is celebrated as the Assumption of the Blessed Virgin, and is a grand festival of the Romish Church, and noted in the calendar of the Church of England. It was instituted in 813 to celebrate the supposed ascension of the Virgin into heaven. In Catholic countries this day is marked by splendid ceremonies and processions.

The 24th is St. Bartholomew's Day. The Romish Church represents this saint as preaching in the Indies, and as being flayed alive by order of a brother of a king of Armenia. In memory of his death it was customary at monastic institutions, in the Middle Ages, to distribute small knives amongst the people. This day has also a horrible celebrity in connection with the massacre of the Protestants at Paris in 1572. The word Bartholomew is Greek, meaning "The son of him who made the water to rise."

There are over two hundred and fifty thousand distinct species of plants. Every plant species grew at first only in a certain locality, and from thence spread to other parts of the earth.

The oldest book in prose is Herodotus. The oldest printed book (with a date) is a psalter, printed at Mayence in 1544.

The weakest point in every man is where he thinks himself the wisest.

The horns of cattle are made up of elongated fibers of hair.

The chemical composition of hoofs, hair, wool, and feathers is substantially the same.

Iodine is obtained from sea-weed.

Leaves generally have about 170 openings, mouths, or pores to the square inch.

On some accounts the Christian religion is not the happiest in the world. It has the most angry and cruel God, the meanest and most malicious devil, and the hottest and most everlasting hell of all the religions.—*D. M. Bennett.*

There are United States postage-stamps of the denominations of $36 and $50.

A FEW ENGLISH PROVERBS.

All is not gain that is got into the purse.

A word before is worth two behind.

Bachelors' wives and maids' children are always well taught.

Be slow to promise and quick to perform.

Better to do it than to wish it done.

Better to go to bed supperless than to rise in debt.

Birth is much, but breeding is more.

Brag is a good dog, but hold fast is better.

By others' faults wise men correct their own.

Charity begins at home, but does not end there.

Cheating play never thrives.

Conscience is the chamber of justice.

ELMINA D. SLENKER.

A GOOD PLAN.

The best and most popular plan for operating stocks is that of combining capital of various sums, or pooling the orders of thousands of customers and operating them as *one mighty whole* in which shares are issued, which has been made so successful by the firm of Messrs. LAWRENCE & CO., Bankers, 55 Exchange-place, N. Y., the profits of which are divided pro rata among the shareholders at the expiration of thirty days from date of certificate. By this excellent plan each investor is placed on an equal footing with the largest operator. For example, within a month you made $2,000 upon an investment of $100, upon $25 the profit would be $500. An investment of $10 would pay $50, making 5 per cent. during the month. An investment of $100 would pay $1,000 profit, making 10 per cent.; an investment of $500 would pay $2,500 profit, making 5 per cent.; and so on, according to the market. The firm's circular explains everything. The editor of the Brooklyn *Journal* says: "The very satisfactory results made in these combinations by friends led us to order 20 shares, and at the final result we made a clear profit of $101.25 after deducting all commissions and our original investment. The firm is in every respect worthy of the utmost confidence. Send for their explanatory circular." Mr. H. F. Giddings has kindly tendered the firm his experience over his signature, as in no event would they use any of their customers' names without such authority:

PHILADELPHIA, PA., June 20, 1878.

LAWRENCE & Co., 55 Exchange Place. Dear Sirs:—Your favor containing your check for $1,376.63 at hand for which I thank you, as it is in excess of what I expected. As to your request for an expression in writing from me, I can cheerfully say that the above result is very satisfactory, and I believe I can safely recommend your combined system to everybody. And further, more, I would say that I first saw your advertisement in a N.Y. paper, and sent for one of your circulars, on receipt of which, as you know, I remitted you $300 for 300 shares in Class C in one of your combinations, and by return mail received your certificate for the same, and during the month received five notices of purchases and sales of different stocks, in all amounting to 4¼ per cent., or $1,275 profit on my 300 shares, after deducting your commissions of $198.37, leaving me a net profit of $1,076.63 over and above my investment of $300. Yours truly,

H. F. GIDDINGS,
837 Arch Street, Philadelphia, Pa.

An article in *Frank Leslie's Illustrated Newspaper*, under date of June 29, 1878, says: "The reports of fabulous profits realized to numerous parties by this plan led us to investigate the matter closely. The system is based on safe business principles, and is the only method by which large operators attain their greatest success. The pools in which their customers are interested are placed on an equality in every respect with the leaders of the street. As the firm's whole interest lies in their commissions, they naturally wish to make their operations aggregate as large as possible. We believe the method of Lawrence & Co. to be the most safe and successful of any that can be found. New combinations and pools are formed every day or two. The firm will send their comprehensive circular, giving full details, to any applicant. One of their old customers, who held a few shares in one of these combinations, after receiving check for his profits, writes: 'Lawrence & Co., 55 Exchange Place, N Y.: Your remittance for my profits, $393.75 is received I again most heartily thank you, &c. Numerous testimonials are contained in their circular." *New York Illustrated Times* says: "A safe method of dealing in stocks.—*The great desideratum has always been to discover some method by which a party, operating on limited capital, can stand an equal chance* with men like Gould, Vanderbilt or Keene. A plan has lately been adopted by the banking house of Messrs. Lawrence & Co., 55 Exchange Place, that seems to fill the bill completely. The reports of numerous parties who have made large sums of money by this plan, has led us to investigate the matter, and we find the rumors are based on facts. They are also large dealers in all kinds of bonds.

Their circular is truthful and instructive," send for it.

Infidel Farmers and Mechanics

Wanted for a Community.

The advertiser having an excellent farm of 120 acres under cultivation, one mile south of Manassas, Va., desires to meet with several practical farmers and mechanics who are Infidels, and wish to join him in forming a community of united interests. None but those thoroughly impressed with the highest duties of community life need apply. Address

DR. T. R. KINGET,
3t Manassas, Va.

Ozone Compound.

NO GENERATOR NEEDED.

Prevents and Cures Disease.

Physicians and Hospitals supplied.

25 and 50 cent and $1.00 packages.

BRYANT & BRYANT,
4t Lock Box 45, Vineland, N. J.

LAURA KENDRICK

Will accept calls to lecture on the following subjects:

Publicans and sinners.
The Higher Law.
The Women of the French Revolution.
Love and Marriage.
The Pulpit and the Stage.
The Labor Problem in California.
Free Love: What it is and what it is not.
The Secret of Power.
Elizabeth Barrett Browning the Radical.
Stumbling Blocks.
The Loves of Great Men.
The Sunday Law.
Fashionable Religion and Morals.
The Coming Woman.
A New Reading of an old Text.

Address LAURA KENDRICK,
31tf 329 Tremont St., Boston, Mass.

Matrimonial.

A good-looking and highly educated young man, in moderate circumstances, and now at his profession, wishes to correspond with an honest and respectable lady, with a view to matrimony or literary improvement.

Address H. Z. S., Box 463, Mason,
4t Ingham Co., Mich.

T. L. DENNIS,

MACHINIST,

1368 BROADWAY, cor. 37th Street, N. Y.

MODELS MADE AND INVENTIONS PERFECTED. DIES, SMALL TOOLS AND GENERAL JOBBING. FINE WORK A SPECIALTY.
SEWING MACHINES REPAIRED. tf30

LAW OF SEX.

Discovery of a German Scientist.

Stamp for circular.

5t30 Lock-box 51. Vineland, N. J.

Lake View Hotel,

AT WATKINS, N. Y.

Beautifully situated on an eminence overlooking Watkins village and

Seneca Lake,

and but five minutes' walk from the wonderful and world-renowned

Watkins Glen.

This house is replete with every comfort and luxury demanded by the modern tourist, and will accommodate about two hundred guests. It challenges comparison with any summer resort hotel in the the country—large rooms, high ceilings and thorough ventilation—pure spring water and gas throughout—hot and cold bath—telegraph office in the house—extensive grounds, with groves and evergreen forest trees, and scenic attractions unsurpassed in the country.

The Tables

Will be supplied with the choicest substantials and delicacies the markets afford. Terms $2.00 per day to visitors at the Watkins' Liberal Convention. WILLIAM KENNARD, Proprietor.

AMBERLEY'S LIFE OF JESUS,

HIS

Character and Doctrine.

A Chapter from "The Analysis of Religious Belief.

BY VISCOUNT AMBERLEY.

This portion of Lord Amberley's great work has given such great satisfaction that numerous requests have been made that it be issued separate for more general distribution. These requests have been cheerfully complied with. 165 pages, large 12mo. Price, by mail, paper, 35 cents; cloth, 60 cents. For sale at this office.

THE

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GOODNESS is truth, and truth is light; and wickedness is falsehood, and falsehood is darkness, and so it will be seen to be.—*Catherine Crowe.*

A DEAD man can drift down stream, but it takes a live one to pull up. That is the time that tries a man's soul—when the tide is against him.—*Anon.*

LET no man ever covet the good which another man receives until he is quite certain he is willing to pay the price that man has paid for the good.—*Anon.*

IT is an old remark that the law which molds a tear also rounds a planet. In the application of law in nature the terms great and small are unknown.—*John Tyndall.*

WHEN your child commits a wrong, take it in your arms; let it feel your heart beat against its heart; let the child know that you really and truly and sincerely love it.—*Ingersoll.*

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I THINK a great many professors of religion are just like backgammon-boards. They look like stately books, and on the backs of them is inscribed, in large letters, "History of England," "History of the Crusades;" but when you open them you find nothing but emptiness, with the exception of the dice and counters. And many men bear the name of "Christian" who are inside all emptiness and rattling nothing.—*Bethune.*

MEN know how thunder and lightning come from the clouds in summer, and they want to thunder and lighten sometimes themselves; but it is better that the contents of the clouds should drop down in gentle rains and make something grow than that there should be flashing and resounding in the heavens and that the oak should be crushed to pieces which has been growing for a hundred years; and it is better, not that men should produce a great racket in the world and work destruction about them, but that they should create happiness among their fellow-men.—*Anon.*

THE statesman is the leader of a nation; the warrior is the grace of an age, the philosopher is the birth of a thousand years; but the lover, where is he not? Wherever parents look around upon their children, there he has been; wherever children are at play together, there he will soon be. Wherever there are roofs under which men dwell; wherever there is an atmosphere vibrating with human voices, there is the lover, and there is his lofty worship going on, unspeakable, but revealed in the brightness of the eye, the majesty of the presence, and the high temper of the discourse.—*Harriet Martineau.*

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Odds and Ends.

A NEW-ENGLAND IDYL.

The shades of night were falling fast,
As toward the South End swiftly passed
A man who drove as if insane,
And yelled aloud with might and main,
Whoa, Emma!

His feet were braced against the fender;
The people said, "He's on a bender,"
And still the old plug madly went
And wouldn't mind him worth a cent,
Whoa, Emma!

"Hold up!" cried out a maiden fair,
"And take me out to Egleston Square."
But though he never answered, No,
He kept on hollering Whoa, whoa, whoa!
Whoa, Emma!

"Old man, old man," a p'liceman said,
"Hold up, or you will crack your head;
The street's dug up ten rods before,"
But he only shouted all the more,
Whoa, Emma!

The hole in the street now came in sight.
Already it was dark as night.
The old man pulled, but the horse wouldn't steer,
And soon they both were on their bier,
Whoa, Emma!

"WILL the coming woman lecture?" asks a contemporary. If she marries she will.

ONE asked why B stood before C. Because, said another, a man must B before he can C.

TWO THINGS go off in a hurry—An arrow dismissed from a bow, and a beau dismissed by a belle.

IT was a bright boy who told his teacher that there were three sects—the male sex, the female sex, and the insects.

"JOHN, lend me your knife," said Bill. "I shan't do it," growled John; "I hain't got any knife, and besides I want to use it myself."

AT a printers' festival the following was given: "The editor and lawyer—the devil is satisfied with the copy of the former, but requires the original of the latter."

"I DIDN'T know," said an old lady, as she laid down her newspaper, "that thieves were so scarce that they had to advertise for 'em and offer a reward for their discovery."

"DON'T you think," said a husband in a mild form of rebuke to his wife, "that women are possessed by the devil?" "Yes," was the answer, "as soon as they are married."

OLD gent: "We have lost our way, boy. Can you direct us?" Boy: "If a hold gent like you loses his way, can't expect a boy like me to find it for him—not for nothing.

A FARMER being asked if his horses were matched: "Yes, they are matched first-rate; one of them is willing to do all the work, and the other is willing she should."

GEOGRAPHY and grammar strive with each other to form the pith of the following clever puns: Which is the coldest river?—The ice is (Isis). There is another colder—the icer (Iser).

"MAY the Lord preserve your eyesight," said a beggar woman to a man with a small nose, who had just given her a gratuity. "Why," he asked. "Because," said she, "you've no nose to hold your spectacles."

A WITNESS, being cross-questioned lately swore that he was in the habit of associating with every grade of society, *from lawyers up.* The lawyer who "had him in hand" gasped out "That's all!" and sat down.

A NEWLY married gentleman of Mrs. J——'s acquaintance on being asked, the other day, what was the difference between a bride and a bridegroom, immediately replied: "Why, one is given away, and the other is sold."

"WHISKEY is your greatest enemy," said a minister to Deacon Jones. "But," said Jones, "don't the Bible say, Mr. Preacher, that we are to love our enemies?" "Oh, yes, Deacon Jones; but it don't say we are to swallow them."

"WHY do you suppose College is such a learned place?" asked one gentleman of another. "I rather suspect," was the reply, "that as everybody takes a little learning there with him, and nobody ever brings any away, the learning accumulates."

"I SUPPOSE you have been to your lodge?" she scornfully inquired when she opened the door upon him suddenly at midnight. "No, no, my dear," Blinks replied with gushing candor; "you see I stopped a strawb'ry fes'vl on my way home, an' the berries soured on my stomach."

A CUNNING juryman addressed the clerk of the court when administering the oath, saying: "Speak up; I cannot hear what you say." "Stop; are you deaf?" asked the judge. "Yes, of one ear." "Then you may leave the box, for it is necessary that you should hear both sides."

"CAN you do all sorts of casting here?" said a solemn-looking chap at the Iron Works the other day.

"Yes," said Frank, preparing to take his order; "all sorts."

"Well, then," returned the solemn inquirer. "I would like to have you cast a shadow." He was cast out.

WHO ever saw a rope walk?—*Rome Sentinel.* Who ever saw a horse fly?—*Albany Argus.* Who ever saw a cat fish?—*Yonkers Gazette.* Who ever saw a mill dam?—*Boston Commercial.* Who ever saw a tree toad?—*Hackensack Republican.* Who ever saw a milk made?—*New York Herald.* Who ever saw a cow slip?—*St. Paul Dispatch.* Who ever saw a pot hook?

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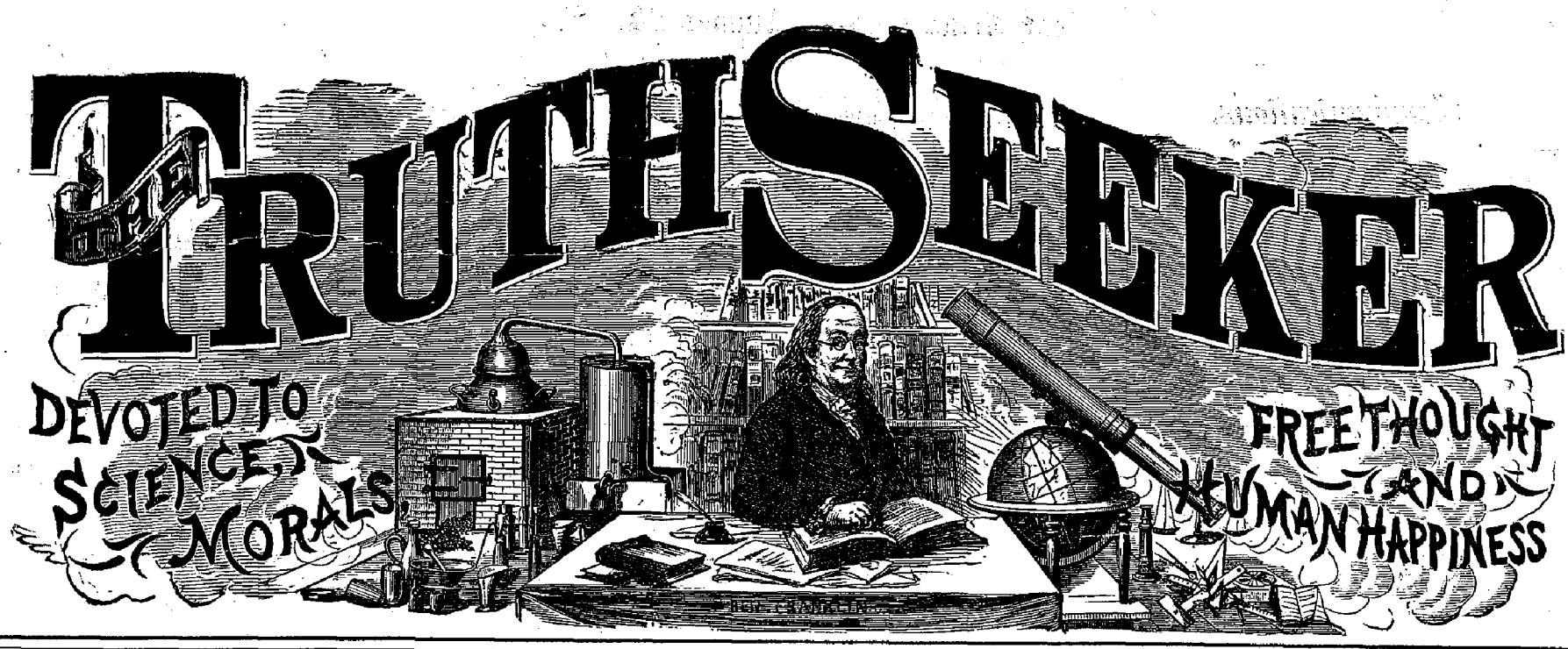
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Notes and Clippings.

A CRAZY man dug a grave for himself near Utica, and slept in it, in an open coffin, every night until he was taken to an asylum.

THE Wahabees have posted a notice in the mosques of Northern India informing the faithful that the world is to come to an end on the 12th of July, 1879.

A PROMINENT Western religious paper refuses to publish obituaries which are over three months old, and says that such things are of no value unless they are fresh.

THE Baptist minister of North Carolina is a dead shot with a pistol, and one of the most popular exhorters in the State is now on trial for murder. It is a curious mixture—theology and marksmanship.

THE Rev. Mr. Arwood, of Lumpkin county, Ga., is the latest unfaithful pastor. He has departed for parts unknown, leaving a message to his family to do the best they could, as he would probably never see them more either in this world or that which is to come.

THIS being the twenty-fifth year of the Rev. Mr. Spurgeon's ministry in London, some of the leading members of his congregation have started a movement for presenting him with a testimonial in celebration of the occasion. It is proposed to collect a sum of $25,000 for the purpose.

THE Rev. C. Teal, M.D., of Ironton, Sauk county, Wis., is in jail at Baraboo on charge of incest preferred by his own daughter, who is only fifteen years old. She told a lady friend of the outrages of her father, and the lady made the matter public. The community demanded his arrest, and no one would go his bail.

MOUNT VERNON, Ill., has been thrown into great excitement by the report that a preacher in that region has been charged with attempting improper liberties with a young lady, a member of his flock. The lady in question is connected with the best families, having an unblemished name. An investigation is to be made.

PROF. HAECKEL, of Jena, has answered Prof. Virchow's famous speech delivered at Munich at the meeting of German naturalists and physicians. Virchow had denied that evolution could ever change an ape into a man. Haeckel reasserts the possibility, and more than possibility, of that change, and represents Virchow as an ally of the Jesuits.

A SOLDIER who was under Gen. Butler's command in Virginia, but who is now residing in Illinois, says he would gladly walk all the way to Boston if his vote would make the General Governor. He adds: "A man who keeps right on making hosts of friends in spite of such abuse and calumny as have been heaped upon Gen. Butler can't possibly be the wretch he is pictured."

THE *Christian Intelligencer* says that it was because Vanderbilt withdrew the Sunday trains from the Harlem Railroad that the road began to pay. *The Examiner* says that if this is true the road ought to be bankrupt now, for trains run on it every Sunday. And then *The Examiner* proceeds to pitch into *The Christian Intelligencer* for discussing a subject it does not understand.

DR. CHAPMAN'S dissection of the African gorilla, Pongo, as far as it has proceeded, is said to be strongly corroborative of the Darwinian theory. He finds all the muscles and tissues of the arm to be exactly similar to those of the human being, while other portions of the anatomy present equal evidence for the belief that man and the anthropoid apes have a common origin.

THE REV. JOSHUA JOHNSON'S APPLEJACK.—The Rev. Joshua Johnson, a colored camp-meeting exhorter of Rahway, was arrested in Bayonne one afternoon last week for being drunk in the street. On being taken to Police Headquarters, a Bible was found in one of his pockets, and a soda-water bottle filled with Jersey applejack in another. He was taken before Recorder Besher, and in answer to the questions of the magistrate, said: "I heard dere was a camp-meetin' sumwhar roun' here, an' I was lookin' round fo' it. I wanted to see how de boys were gettin' on, an' mebbe I could help 'em. I bought de applejack to las' me on de road, but de fust mouffu! sent me flyin'." He pleaded so hard, and promised so solemnly to "make tracks out ob dis year city," that the Recorder let him go.

THE Mennonites, who number about two hundred thousand, are, strangely enough, said to be on the increase. They are strongest in Pennsylvania. They wear queer clothes, practice immersion, do not believe in a hireling ministry, and adopt the New Testament to the rejection of the Old. They are industrious and thrifty, and do not mingle much with the world's people.

ABSTRACT OF THE LAST WILL AND TESTAMENT OF JEAN MESLIER, a Roman Catholic priest, by Voltaire, is translated by Miss Ellen Carroll. This famous piece of writing by a repentant priest, which made a great stir in its day—over a hundred years ago—is republished now for the gratification of English readers by D. M. Bennett, New York. It is well worth perusal.—*Banner of Light.*

THE Free Religious Association of Providence, R. I., now announces the opening of a Liberal Sunday-school, on a four-fold basis of study, comprising ethical education, study of the elements of religion, study of religious history, study of the elements of natural science, and of any other department of knowledge which "shall lead to a true conception of the laws which surround man and determine the conditions of his progress."

AT Shelden, Ind., Aug. 4th, during Sabbath-school, a great sensation was caused by a deadly attack by a sister named Harriet Fults upon another named Sarah Riley, with a club. Mrs. Riley was terribly beaten about the head and shoulders, and her injuries are very serious. Mrs. Fults is under arrest. Jealousy, it is supposed, was the cause of the assault. Behold how sweet and pleasant a thing it is for "sisterin" to go to Sunday-school together in unity!

"FALL RIVER has seen more absolute suffering than all the rest of the State," says the report of the Massachusetts Bureau of Statistics. And for all this suffering, for the hunger and privations of thousands of unemployed operatives, two men are chiefly responsible—Chace and Hathaway, the defaulting treasurers of mills. And these were extra pious Christians and members of the orthodox Church, and were looked upon as extra bright lights in the galaxy of heavenly excellence.

THE Rev. Dr. Wade Hill, a Baptist minister in Rutherford county, N. C., recently shot and killed his son-in-law, Major Andrew Scroggins, a respectable citizen of the same locality. From the accounts it would seem that the reverend gentleman was justified in the act. The Major had cruelly whipped a young daughter of Mr. Hill, and when reproved for the act the younger man was insolent, and the two came to blows and had a rough-and-tumble fight, the father-in-law getting the best of it. The Major sent a challenge to the minister, which was not accepted. He then threatened to shoot the father-in-law on sight, which the minister hearing of, armed himself to the teeth. When they met, the younger man fired twice at the father-in-law without hitting him. The minister fired once, and the Major dropped dead to the ground. The Doctor gave himself up, and is generally thought to have been justified in the deed.

INTERROGATORIES TO JEHOVAH upon various subjects, to which answers are earnestly desired, is the sufficiently descriptive title of a book compiled by the editor of THE TRUTH SEEKER, Mr. D. M. Bennett. These interrogatories are apparently endless, and we doubt if any man of our day will live long enough to listen to their full answers if they were to be given. It strikes us that it would have added to the attractiveness, if not to the effectiveness of the list, to have classified such a rush of questions to the Almighty according to some rule; but the reader is left to pick and cull according to his own desire. He will be very sure to find many which he would like an answer to for himself, but the author leaves him to wait for it along with himself, and he will thus be likely to learn patience at least. To run over this long list of queries is an exercise that will, however, be apt to quicken the thought of all who sit down deliberately to it. Published by the author, New York.—*Banner of Light.*

A REAL mule was one of the attractions in the play of the "Forty Thieves," as produced in Virginia City, Nevada. The result is described by the *Chronicle* as follows: "No sooner had *Ali* come out of the cave with his bags of wealth, and attempted to put them on the back of the beast, than he began his part of the performance. He let fly with his heels; kicked the shavings (the supposed riches) out of the bags; kicked down the cavern; kicked down a whole forest; kicked down the wings; kicked the end of the bass-viol, leaning against the stage, to pieces; smashed the footlights; and finally doubled up *Ali* by planting both feet in the pit of his stomach. A rope was fastened around him and he was dragged off by the united strength of the company."

ACCORDING to Mr. Kearney, hell is "on the other side of the clouds." If Mr. Kearney is right the ancients were wrong. They unanimously placed it under ground. Homer and Virgil picture their heroes as descending into the bowels of the earth in order to discover the shades of their ancestors. Most of the Christian Fathers adhered to this view, although some held that it might be located among the frozen fastnesses of the Pole. Others, again, have thought that some fiery comet, flashing at lightning speed through space, might contain the lost souls, doomed at one moment to be melted in the incalculable heat of blazing suns, and at another to be whisked away into the frozen realms of everlasting night. Mr. Lecky tells of a monk who gained much fame by asserting that the souls of the wicked were imprisoned in the hollow interior of the earth, and that by constantly climbing to escape from the fire they caused the earth to revolve, as a squirrel in climbing turns its cage. Some modern speculators have suggested that the sun, with a temperature equal to several thousand times that of white hot iron, is peculiarly fitted for the abode of the wicked. But divines equally orthodox have maintained that the great center of our solar system is the heaven spoken of in the Scriptures; that beneath the envelope of fire and flame stretches a region of perpetual day more ravishingly beautiful than anything we can dream of.—*Sun.*

THE NEBULAR HYPOTHESIS.—PROF. J. NORMAN LOCKYER IS CONVINCED THAT IT IS CORRECT.—On his return to Washington from his expedition to Colorado to observe the eclipse, Prof. Lockyer was interviewed by a reporter of the *Post* of that city, and, in speaking of the bearing of the result of his observations upon the nebular theory, said: "I believe that evolution will account for all the planets that may be discovered *in the future*. The theory of the nebular hypothesis is to-day the only theory that can account for the origin of worlds. The idea that the discovery of the moons of Mars gave a fatal blow to the evolution theory is all stupid nonsense. I am afraid, however, that I am not a fair exponent of the nebular hypothesis, because I am rather committed to it. The spectroscope has consolidated the hypothesis to an enormous degree, and the more the spectroscopic results are garnered in, the more remarkable does the theory become. If you take the observations of Sir William Thompson and of Prof. Tate, dealing with the origin of the spectra of the nebulæ and comets, or the known observations on stars with bright lines, and stars with dark ones; the various appearance of nebulæ in Saturnine forms; the existence of the rings of Saturn; the density of the interior planets; the density of the exterior planets; the density of the satellites in relation to their primaries; the present condition of the sun; the former condition of the earth; the present composition of the sun's atmosphere; and the present composition of the crust around the earth, one-half of which consists of oxygen—if we look at all this, I really do not see what doubt can remain in regard to the correctness of the theory. It is one of those things requiring to be treated with scientific caution, but I see no error in it. But there may have been other causes going on of which we at present are perfectly ignorant, so that the nebular hypothesis may be only applicable to one of the many causes at work. The observations of the new stars were supposed at one time to be fatal to the hypothesis, but that was because people were carried away by the meaning of a word. The star in Cygnus could not have been a star at all when it burst out into the sky, for if it had been, it would have taken millions of years to cool down instead of a few days."

Events of the Week.

THE cholera is spreading in northern Africa.

H. J. MONTAGUE, the well known actor, is dead.

EX-GOVERNOR PADELFORD of Rhode Island is paralyzed.

THE Marquis of Lorne is to be the new Governor-General of Canada.

O'DONOVAN ROSSA, the Fenian leader, has been stricken by paralysis.

THE Neshannock Iron Works Co., of Sharon, Pa., has failed for $2,000,000.

SENATOR BLAINE has been thrown from his carriage and seriously injured.

M. J. RUSSELL of New York has died from the effects of the bite of an angry man.

THE German Socialists of this city had a grand celebration on Sunday the 18th.

CHILI and the Argentine Republic are going to war about boundary line questions.

THE Rev. Joseph Cook is saving souls at Chautauqua by his improved scientific method.

THREE lives were lost by the explosion of a powder magazine in Pottsville, Pa., on the 18th.

SPAIN, having temporarily subdued Cuba, has used her as collateral security for a loan of $25,000,000.

GEN. BUTLER addressed the workingmen and women of the *Advocate* on the labor question on the 19th.

THE Bolivian Government is trying to effect a loan in this country for railroad building purposes.

THE Catholic clergy of New Orleans have ordered prayers to be said for the abatement of the yellow fever.

A YOUNG man, while bathing in the bay near this city, was so terribly mangled by a shark that he has since died.

EMIL HOEDEL, the man who made the first attempt to assassinate the Emperor of Germany, has been beheaded.

THE Austrians are meeting with fierce resistance in their attempt to take possession of their share of Turkish territory.

MR. ANGELL, Secretary of the Pullman Palace Car Co., has absconded with $120,000. His future visits will be few and far between.

THE Emperor of Russia's chief of police has been assassinated, and attempts have been made upon the lives of several other officers.

HARWARD WAKEMAN, son of the Hon. Abram Wakeman and nephew of Thaddeus B. Wakeman of this city, was drowned near Sandy Hill, this State, on the 14th inst.

JACOB HADDOCK, of Warwick, P. Q., was struck by lightning and instantly killed on Sunday last while on his way home from church. He was *not* a blasphemous Infidel.

COLONEL MACKENZIE, with his troops, has crossed the Mexican border again in pursuit of Mexican bandits, and some of the Mexican journals "talk war" in consequence.

A PUBLIC Administrator of California named Dye caused a wealthy farmer, an intimate friend of his, to be murdered, in order that he might get his fees for administering upon his estate.

YELLOW fever is spreading in New Orleans, Vicksburgh, and other Southern cities. Grenada, Miss., has been almost depopulated by fever and flight. Out of a population of 2,200 there are not 200 remaining.

THE Rev. Mr. White, of Little Rock, Ark., seduced a young lady and gave her medicine to produce abortion. The dose killed her. The girl's father walked into the church where the reverend seducer was preaching and fired four shots at him, but missed his mark, and the man of God escaped.

AMOS BLEECKER, a very pious detective and agent of the Society for the Prevention of Crime, who has been religiously playing the spy on Sunday liquor dealers on the Comstock plan, has been arrested for stealing a watch. He was very prominent as an exhorter at religious gatherings.

Communications.

How I became Acquainted with Elmina Drake Slenker.

MY VISIT TO HER MOUNTAIN HOME.

[The following is a fitting tribute of one noble, excellent woman to another.—ED. T. S.]

Reason, guided by a swift intelligence, asserted her rights over a blind faith. I, who had been "a sister good and true" for more than one-fourth of a century, recognized the significant fact that I could not longer remain in the Church and be just either to myself or it; accordingly, I sent in a respectful written request for a quiet dismissal from membership.

Up stood a Goliath in creeds, but a pigmy in pure life, and cried out in holy, stentorian tones, "Turn her out; she is a rank Infidel." Thus, wearing the "badge of all our tribe," I was turned loose "to the mercy of the world, the flesh, and the devil."

It was a quiet Sabbath evening; McDonnell's "Heathens of the Heath" lay upon my reading-desk before me; from its pages of rational sentiment, permeating and satisfying my starved intellect, there arose a fragrance as of apple-blossoms in early spring-time.

Suddenly I heard the sound of familiar footsteps. My former brethren and sisters had hastened home from the church-meeting, and, not deeming it safe to wait till Monday morning, for fear of compromising their progeny's salvation, had sent their children to my school-room for their books, with the message, "Pa says you are an Infidel, and we cannot come to your school."

I noted at the time, and have been noting like coincidences since, that the first children who came were those to whom I had been particularly kind and helpful during a long and severe illness of their father. One of these children came to my house a few weeks since with expressions of love and gratitude, and asked for geranium cuttings; of course, I freely gave, and only mention the circumstance to show that Infidelity does not strike house-plants.

Monday evening, when I closed my day's labors, my school was reduced from sixty pupils to forty. Not one of my sisters in the church, and but one brother, called on me to obey the Master's teachings, "If one sheep be gone astray," etc. I went on the street, met many with whom I had labored side by side in church-work during ten years, met members of the choir for whom I had played the organ for many months during practice and service; not one gave me a word of friendly greeting; all passed by on the other side, or gazed at me as if they doubted my sanity. Time would fail me to tell of the coldness, neglect, and indignities I suffered for the next few months for no cause except that I had ceased to believe in myths.

Yet we are told by a few Liberals that we should be very "cultured" and mild when we speak or write about the churches, their dogmas, and their effects upon human character, lest we hurt the feelings of some one who has been reared in an unquestioning faith. Were it not for a higher, broader civilization, which has created more merciful laws, we, who cannot stultify reason and believe bear and fish stories, would now have to suffer at the stake or on the scaffold, as did those heroic thinkers of the past. At the present time, except in few instances, our good names and our business receive the whole bitter animus of the church people. Our persons they dare not touch.

In nearly every church in the land, those who cannot believe the most unreasonable things because they are found in the Bible are held up to ridicule before the congregations, and often in not very cultured language. Still, we are told to be *culturedly* silent.

Feeling cut off from old associates, my social nature cried out for new ones. I wrote to Elmina D. Slenker, whose name I had seen attached to several Liberal articles. I claimed her woman's love and sympathy. The grand, brave woman, that she is, gave it to me in true "Quaker measure, heaped up, pressed down, and running over." A year ago, when I had listened to the last medical lecture, and made the last rounds of the Philadelphia hospitals, I wrote to Elmina, "I take up my homeward march in one week; shall I visit you?" That precious, cordial letter, bidding me welcome, did me good to the very heart's core; and that one week's visit stands out this morning as an emerald isle, fresh and cool, in my life's sea.

Stopping off the train at a little way station, we took, by carriage, over the picturesque Alleghanies, the road to Snowville, twelve miles distant. Arriving there near midday, we crossed a noisy stream, which Mr. Slenker utilizes in running his woolen factory. He was expecting "Cousin Edith," and came toward me with outstretched hand as if he were really glad to see me. "Elmina is looking for you," said he, in jolly tones; "drive up the hill; that little brown house with the flowers on the porch is where we stop."

In a few moments the "little brown house" was reached, and Elmina Drake Slenker, one of the foremost standard-bearers in the great army of Freethought, stood calmly, and almost undemonstratively, before me. From my first pen-and-ink acquaintance with her, I had yearned to be clasped in her arms and to be pressed to her large, kind heart. A quiet clasp of hands, a few cordial words, and our meeting was over.

The dusty traveling garb was laid aside, and we gathered around the waiting-table. How plentiful was the helping; how well the food told that Elmina could minister to taste and stomach as well as to brain! The dinner over, she cleared away the table, washed the dishes, tidied up her person, brought in fresh flowers, then settled down to an afternoon's chat.

In less than two hours I felt I had always known this woman. She is crystalline; nothing hidden, nothing turbid in or about her. Each hour, each day of my visit, I felt inspired and uplifted by the easy companionship of as pure a woman as ever walked this earth.

She is in life's meridian, medium size, hair short, beginning to show the silver, form erect; earnest, quick, and graceful in all her household ways. Pictures generally flatter; not so with that of our Elmina; hers does not do her justice. Her face is so kindly in its expression, her countenance so beaming with generosity, her utterances so frank upon all subjects about which she converses, that one instinctively feels she is good, true, and fair.

Her home is very humble, a small weather-beaten, unpainted cottage perched up in the mountains, over 2,000 feet above the level of the sea, is made inviting by her diligent hands, fragrant by her love for flowers. She is maid of all work; nothing is neglected in her house or garden, while she is a stand-by to the sick and afflicted. Simple in all her ways, exceedingly temperate in dress, food, and drink, writing her beautiful articles at odd moments which most of women throw away, she is a woman of whom any cause may justly feel glad and proud.

During my visit she was suffering a severe trial, yet how patiently she bore it. Oscar, her one boy, her only child, had gone out into the great world, and she was feeling all a fond mother's solicitude for his welfare.

I was much interested in studying the attitude of the good people of the little Snowville community towards this Infidel woman. It was cordial and neighborly, with a perfect feeling of good companionship. Almost every hour of the day some one came in for a social call or for a neighborly act of kindness.

Being myself a great lover of children, I was amused and gratified at viewing my friend's dealings with the little berry children who came with their baskets of mountain berries.

"Miss Slenker, will you buy my berries?"

"I have a plenty; do not desire to put up any more, and have enough in my garden for present use!"

"Miss Slenker, I wish to get an order on the store for a new calico dress, a new pair of Sunday shoes, or a half pound of tea. If you do not buy my berries I will have to take them home, and I have walked five miles."

So "Miss Slenker" would buy the berries, and the dear little bronzed bare feet would hasten down the mountain's side to the store for the coveted articles. How I blessed her in my heart as the rustic figures with empty baskets passed through her gateway.

All too soon that delightful week slipped away, and one bright fresh morning "Cousin Ike" reined up and sung out, "All aboard if you *will* go, but you are more than welcome to stay six months."

The farewells were said and Elmina Slenker and I parted, probably never to meet again, but with the feeling on my part that we had cemented a life-long friendship, and that when she folds the diligent busy hands to her last rest, the world will have lost one good, noble woman, and the ranks of advanced thought will have one vacant place that will never see her like again. Her earnest, faithful labors in freedom's cause can never be fully estimated.

DR. HENRIETTA L. BUCKNER.

Paris, Texas, July 28, 1878.

[*From the Seymour Times.*]

A Few Words to a Rev. Campbellite.

"Science cannot settle a religious dispute."—*J. H. Dodd.*

Well, then, science cannot settle any uncertain thing. Science cannot determine whether there ever was a race of Cyclops—monstrous one-eyed beings who gave to Jupiter thunderbolts and lightning in payment for having released them from Tartarus. Science cannot settle whether or not Briareus, with his hundred arms and fifty heads, ever existed; or a race of Centaurs, half man and half horse, the offspring of Ixion and a cloud.

Whatever science cannot settle we are safe in placing among the unknown and the improbable, and the great "Rock" of the fabled "Resurrection" may be safely put just there and left there. As to my "damning souls," I plead not guilty. It would look just as reasonable for thee to accuse me of destroying the sea nymphs, the Naiades, the Oreads, the Napacæ, the Dryads and Hamadryads, which once were supposed to people the rivers, oceans, and woods, because I deny that they ever existed. These beautiful and lovely beings were just as real to their worshipers as thy God and Jesus are to thee, and actually were no more mythical than these; so if it be "damning souls" to reject the one it is equally so to reject the other. Probably as many have believed in one as in the other, and so why give more credence to one than to the other simply because the present fashion demands it?

Then, too, thee not only accuses me of the horrible crime of "damning souls" and wilfully doing so, but carefully shakes thy own immaculate skirt clear by saying thee will "never damn anybody"! while all the time thee is doing thy level best to send every one to Hell who does not mount the Campbellite platform and take a good cold water bath! It is very true thee has got God, Christ, and the devil to do the dirty work for thee, but thee aids, abets, and encourages them in the foul plot against human rights and human happiness.

Thee says thee "knows it is no harm to be a true Christian." I say I know it is. It is very wrong to teach fables, myths, errors, and falsehoods, for facts and truth! It is very wrong to waste the splendid and glorious opportunities of the the present in dreaming over a supposable future. It is very wrong to make promises you have no power to fulfill. It is very wrong to substitute prayer for work; to teach dreams instead of science; to prepare to die rather than learn how to live; to waste one's love on gods and myths, instead of pouring it out on the loved ones around us! "No harm." Why, friend, it is all harm and no possible good! It reverences old myths and rejects new truths; it teaches us to lay up nothing for to-morrow, but to live from hand to mouth, which is a sure road to barbarism; it diverts attention from science and philosophy by accounting for all things—or trying to—by saying God made them, and God ordered the events as they take place; it teaches that the Bible is a revelation of the will of a God for the benefit of all mankind—yet no two understand it alike, and millions never heard of it! It teaches that man can believe as he wills, while we know he must believe as he has evidence. "Harm"! Why volumes would not contain the harm that has resulted from believing and living out the Christian faith and doctrine.

Away with it all, say I, and may every creed, dogma, and superstition be swept from the fair face of Nature's pure domain, and on her pages that now teem with seeming records of the power of a God shall hereafter be traced only the true, unchanging, and everlasting rounds of the evolution and development of matter and its powers and potencies.

"Get the truth but once uttered, and it is
A star new-born, that drops into its place
And which, once circling in its placid round,
Not all the tumult of the church can shake."

ELMINA D. SLENKER.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XIII.

MIGRATION AND DISTRIBUTION OF ORGANISMS. CHOROLOGY AND THE ICE-PERIOD OF THE EARTH.

As I have repeatedly said, but cannot too much emphasise, the actual value and invincible strength of the Theory of Descent does not lie in its explaining this or that single phenomenon, but in the fact that it explains *all* biological phenomena, that it makes *all* botanical and zoological series of phenomena intelligible in their relations to one another. Hence every thoughtful investigator is the more firmly and deeply convinced of its truth the more he advances from single biological observations to a general view of the whole domain of animal and vegetable life. Let us now, starting from this comprehensive point of view, survey a biological domain, the varied and complicated phenomena of which may be explained with remarkable simplicity and clearness by the theory of selection. I mean *Chorology*, or the theory of the local distribution of organisms over the surface of the earth. By this I do not only mean the *geographical* distribution of animal and vegetable species over the different parts and provinces of the earth, over continents and islands, seas, and rivers; but also their *topographical* distribution in a *vertical* direction, their ascending to the heights of mountains, and their descending into the depths of the ocean. (Gen. Morph. ii, 286.)

The strange chorological series of phenomena which show the horizontal distribution of organisms over parts of the earth, and their vertical distribution in heights and depths, have long since excited general interest. In recent times Alexander Humboldt and Frederick Schouw have especially discussed the geography of plants, and Berghaus and Schmarda the geography of animals, on a large scale. But although these and several other naturalists have in many ways increased our knowledge of the distribution of animal and vegetable forms, and laid open to us a new domain of science, full of wonderful and interesting phenomena, yet Chorology as a whole remained, as far as their labors were concerned, only a desultory knowledge of a mass of individual *facts*. It could not be called a science as long as the *causes* for the explanation of these facts were wanting. These causes were first disclosed by the theory of selection and its doctrine of the *migrations* of animal and vegetable species, and it is only since the works of Darwin and Wallace that we have been able to speak of an independent science of *Chorology*.

If all the phenomena of the geographical and topographical distribution of organisms are examined by themselves, without considering the gradual development of species, and if at the same time, following the customary superstition, the individual species of animals and plants are considered as forms independently created and independent of one another, then there remains nothing for us to do but to gaze at those phenomena as a confused collection of incomprehensible and inexplicable miracles. But as soon as we leave this low stand-point, and rise to the height of the theory of development, by means of the supposition of a blood-relationship between the different species, then all at once a clear light falls upon this strange series of miracles, and we see that all chorological facts can be understood quite simply and clearly by the supposition of a common descent of the species, and their passive and active migrations.

The most important principle from which we must start in chorology, and of the truth of which we are convinced by due examination of the theory of selection is that, as a rule, every animal and vegetable species has arisen only *once* in the course of time and only in *one* place on the earth—its so-called "center of creation"—by natural selection. I share this opinion of Darwin's unconditionally, in respect to the great majority of higher and perfect organisms, and in respect to most animals and plants in which the division of labor, or differentiation of the cells and organs of which they are composed, has attained a certain stage. For it is quite incredible, or could at best only be an exceedingly rare accident, that all the manifold and complicated circumstances—all the different conditions of the struggle for life, which influence the origin of a new species by natural selec-

tion—should have worked together in exactly the same agreement and combination more than once in the earth's history, or should have been active at the same time at several points of the earth's surface.

On the other hand, I consider it to be very probable that certain exceedingly imperfect organisms of the simplest structure, forms of species of an exceedingly indifferent nature, as, for example, many single-celled Protista, but especially the Monera, the simplest of them all, should have several times or simultaneously arisen in their specific form in several parts of the earth. For the few and very simple conditions by which their specific form was changed in the struggle for life may surely have often been repeated, in the course of time, independently in different parts of the earth. Further, those higher specific forms also, which have not arisen by natural selection, but by *hybridism*, may have repeatedly arisen anew in different localities. As, however, this proportionately small number of organisms does not especially interest us here, we may, in respect of chorology, leave them alone, and need only take into consideration the distribution of the great majority of animal and vegetable species in regard to which the single origin of every species in a single locality, in its so-called "central point of creation," can be considered as tolerably certain.

Every animal and vegetable species from the beginning of its existence has possessed the tendency to spread beyond the limited locality of its origin, beyond the boundary of its "center of creation," or, in other words, beyond its *primeval home*, or its natal place. This is a necessary consequence of the relations of population and over-population. The more an animal or vegetable species increases, the less is its limited natal place sufficient for its sustenance, and the fiercer the struggle for life; the more rapid the *over-population* of the natal spot, the more it leads to *emigration*. These *migrations* are common to all organisms, and are the real cause of the wide distribution of the different species of organisms over the earth's surface. Just as men leave over-crowded states, so all animals and plants migrate from their over-crowded primeval homes.

Many distinguished naturalists, especially Lyell and Schleiden, have before this repeatedly drawn attention to the great importance of these very interesting migrations of organisms. The means of transport by which they are effected are extremely varied. Darwin has discussed these most excellently in the eleventh and twelfth chapters of his work, which are exclusively devoted to "geographical distribution." The means of transport are partly active, partly passive; that is to say, the organism effects its migration partly by free locomotion due to its own activity, and partly by the movements of other natural bodies in which it has no active share.

It is self-evident that *active migrations* play the chief part in animals able to move freely. The more freely an animal's organization permits it to move in all directions, the more easily the animal species can migrate, and the more rapidly it will spread over the earth. *Flying* animals are of course most favored in this respect, among vertebrate animals especially birds, and among articulated animals, insects. These two classes, as soon as they came into existence, can have more easily spread over the whole earth than any other animal, and this fact partly explains the extraordinary uniformity of structure which characterizes these two great classes of animals. For, although they contain an exceedingly large number of different species, and although the insect class alone is said to possess more different species than all other classes of animals together, yet all the innumerable species of insects, and in like manner, also, the different species of birds, agree most strikingly in all essential peculiarities of their organization. Hence, in the class of insects, as well as in that of birds, we can distinguish only a very small number of large natural groups or orders, and these few orders differ but very little from one another in their internal structure. The orders of birds with their numerous species are not nearly as distinct from one another as the orders of the mammalian class, containing much fewer species; and the orders of insects, which are extremely rich in genera and species, resemble one another much more closely in their internal structure than do the much smaller orders of the crab class. The general parallelism between birds and insects is also very interesting in relation to systematic zoology; and the great importance of their richness in forms, for scientific morphology, lies in the fact that they show us how, within the narrowest anatomical sphere, and without profound changes of the essential internal organization, the greatest variety in external bodily forms can be attained. The reason of this is evidently their flying mode of life and their free locomotion. In consequence of this birds, as well as insects, have spread very rapidly over the whole surface of the earth, have settled in all possible localities inaccessible to other animals, and variously modified their specific form by superficial adaptation to particular local relations.

Next to the flying animals, those animals, of course, have spread most quickly and furthest which were next best able to migrate, that is, the best runners among the inhabitants of the land, and the best swimmers among the inhabitants of the water. However, the power of such active migrations is not confined to those animals which throughout life enjoy free locomotion. For the fixed animals also, such as corals, tubicolous worms, sea-squirts, lily encrinites, sea-acorns, barnacles, and many other lower animals which adhere to sea-weeds, stones, etc., enjoy, at least at an early period of life, free locomotion. They all migrate before they adhere to anything. Their first free locomotive condition of early life is generally that of a "ciliated" larva, a roundish, cellular corpuscle, which, by means of a garb of movable "flimmer-hairs" (Latin, "cilia"), swarms about in the water and bears the name of Planula.

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.

[CONTINUED.]

The statements of the clergy as to the condition of woman in pagan Rome are also usually incorrect. Woman's position in the pagan Empire was one of great social dignity, and a large class enjoyed great legal independence. Woman could hold property in her own right. Inheriting a portion of her father's property, she retained it independently of her husband. No inconsiderable portion of the wealth of Rome was, at one time, under the absolute control of women. There was hardly a more constant theme of satire than the alleged tyranny exercised by rich wives over their husbands, to whom it is said they loaned money, and not unfrequently at exorbitant rates of interest. "No Roman," says Lecky, "hesitated to lead his wife with him to the feast, or to place the mother of his children at the head of his table." Divorces which in an earlier age were very rare, none having occurred, it was said, for 520 years, were in the Empire undoubtedly frequent; but the right to separate belonged to the wife as well as to the husband. The word concubine represented one of the forms of marriage. This union, which the clergy have frequently stated was but little better than prostitution, was strictly legal and honorable. It was contracted between men of patrician rank and freed women, who from motives of policy were not permitted to intermarry according to the other forms. But cohabitation under this form, made it impossible for the man to contract a union with another woman, without being guilty of adultery.

It is hardly necessary to state that monogamy prevailed in Rome from the earliest times. Historians are agreed that Roman influence waa one of the chief causes that made this type of marriage dominant in Europe. Mrs. Lydia Maria Child, alluding to a period earlier than the one of which I am speaking, says, "How far the Romans had advanced beyond the Asiatic (Bible) ideas on the subject is indicated by a remark of Cato the Censor, who lived 232 B. C. He was accustomed to say, 'They who beat wives or children, lay sacriligious hands on the most sacred things in the world. For myself I prefer the character of a good husband to that of a great senator.'" The precepts of Plutarch respecting marriage are scarcely surpassed by those of any modern writer. Another fact should be mentioned: the equality of the obligation of chastity was as generally asserted as at the present day; Antoninus, in issuing a condemnation for adultery against a guilty wife, by the request of the husband added the following; "*Provided* always, it is established by your life that you gave her an example of fidelity. It would be unjust that a husband should exact a fidelity he does not himself keep."

The courtesan class in pagan Rome was large, but it was regarded as the same class is among us to-day. There was, we all know, a vast amount of licentiousness in the Empire, as there has often been in the most brilliant periods since, yet it is not to be denied that the Empire is crowded with examples of conjugal heroism and devotion. There was, too, much of ancient Roman simplicity. The most noble ladies worked with their own hands at woolen fabrics, and the skill of wives in domestic economy was not unfrequently mentioned in their epitaphs. The clothes which the Emperor Augustus wore were made by his own wife and sisters: "In the higher families," says Renan, "excesses in the toilet were almost unknown" (Apostles, p. 253). The extreme degradation of woman in pagan Rome exists, indeed, only in the imagination of the Christian, who, in his anxiety to ascribe all progress to his religion, is ready to believe there was not one luminous spot on the earth outside of Judea until the appearance of Christ.

Did space permit, we should be pleased to speak of the condition of woman among the pagan Germans. The German women were remarkable for their chastity. Adultery was very rare; polygamy confined to the princes, and no woman known to have sinned, however great her personal charms, could secure a husband. "The old Teutonic tribes," says Mrs. Child, "had always been remarkable for the high consideration in which they held their women, and the respect with which they treated them." "Teutonic tribes married but one wife, and fully acknowledge the equality of men and women, both in matters religious and matters political." "Only," says F. W. Newman, "in countries where Germanic sentiment has taken root, do we see marks of any elevation of the female sex superior to that of pagan antiquity; and as the elevation of the German woman in her deepest paganism was already striking to Tacitus and his contemporaries, it is high unreasonable to claim it as an achievement of Christianity" (Phases of Faith).

As many as were the evils in the pagan Empire, and as atrocious as was the character of some of them, there was still a great deal on which the moralist may dwell with satisfaction. "The corruption of the surface," says Renan, "did not extend to the great mass of seriousness and honor which existed in better Roman society, and many examples are yet preserved of devotion to order, duty, peace, and solid integrity" (Apostles, p. 253).

The provisions for the relief of poverty, the entire absence of which one would infer from the representations of Christian writers, were really abundant—indeed, so great that they became an encouragement to idleness. Under Augustus 200,000 persons received monthly gratuitous distributions of corn. When Egypt was afflicted by famine, Trajan fed the people from other granaries of the Empire. Those times were not without their noble manifestations of sympathy and benevolence. When Lyons was nearly destroyed by fire, Rome supplied the wants of the people, in grateful return for assistance received from Lyons when, a little earlier, a similar calamity befel Rome. When Antioch was half destroyed by an earthquake, the other Asiatic Greeks "sent from all sides provisions by land and sea to the unfortunates, who clung to their ruined homes." So wrote one who was living there. When Chicago was reduced to ashes by the fire fiend, the generous contributions which were sent from every quarter, were, we thought, sublime demonstrations of the innate goodness and nobleness of human nature. But pagan Rome could point to noble exhibitions of sympathy, and to generous assistance rendered under similar circumstances, equally entitled to our admiration.

The Emperor Trajan in his reign provided for the support of 5000 children by the Government. In the little Italian town of Villia, the same emperor instituted a charity which partially supported 270 children. The name of one woman has been preserved—Celia Macrina—who established a charity for 100 children at Terracina. Several of the pagan emperors were distinguished for their bounty to poor women. They founded institutions for poor girls, infirmaries for slaves, and some historians have claimed, public hospitals for the sick. Benefit societies, providing against casualties, by paying monthly into a common fund, existed in the pagan Empire, and, indeed, were not unknown in pagan Greece 400 B. C.

Expanded ideas of universal brotherhood had been increasing from the time of the conquests of Alexander, which to some extent brought into relationship the nations along the Mediterranean, which previously were unknown to one another. This sentiment was greatly advanced when the whole known world was brought under the dominion of the Roman emperors. "Independently of Christian revelation," says Merivale, "the heathen world was gravitating, through natural causes, toward the acknowledgement of the cardinal doctrines of humanity" (Conversion of the Roman Empire, p. 118.)

Roman arms had made of many nations one immense Empire. The large cities were united by great roads. A common nation and a common law for the various tribes from Spain to Jerusalem gave rise to mutual interests and intimate relationships. With a knowledge of Greek, it is said, a man could travel as well through the bays and harbors of the Mediterranean as we can to-day, with French, through the principal cities of Europe. The idea of the equality and brotherhood of men, far from being confined to the ethical teachings of a few great minds, showed itself in the commingling of different nations and races, in the legislation recognizing the conjugal and pecuniary rights of woman, and limiting the authority of the father over the son, in elevating the slaves by making them freedmen, and in the general drift of the age.

In matters of religion the policy of the Empire was to toleration. "The Romans exercised this toleration," says Mosheim, "in the amplest manner, for though they would not allow any change to be made in the religion of the Empire, nor any new form of worship to be openly introduced, yet they granted to their citizens a full liberty of observing in private the sacred rites of other nations, and of honoring foreign deities (whose worship contained nothing inconsistent with the interests and laws of the republic) with feasts, temples, consecrated groves and the like testimonials of homage and respect" (Ecc. Hist., Harper's Ed., vol. i, p. 16).

"Even Augustus, who had an unusually strong attachment to the national religion, and who even prohibited the spread of Egyptian rites in Italy, allowed every system to enjoy freedom in its own province. The Jews, much as they were disliked and their religion scorned, were exempted by Augustus from all observances conflicting with their conscience, and, if we may believe Josephus, went so far as to present a gift of vases to the temple at Jerusalem.

[TO BE CONTINUED.]

MAN must believe in immortality; his belief corresponds with the wants of his nature. But if the philosopher tries to prove the soul's immortality from a legend, that is very weak, and says little to us. To me, the eternal existence of my soul is proved from my need of activity. If I work incessantly until my death, nature is pledged to give me another form of being when the present can no longer sustain the spirit.—*Goethe.*

Correspondence Extraordinary.

Letters from the Devil.

NO. XXV.

ANIMAL ORGANISMS.

My Dear Readers: I have taken you through a regular round dance in my descriptions of vegetable life, botany, the glacial period, the changes in the earth's surface, etc. I hope you have been measurably amused and instructed by what I have said to you. I propose now to take up the thread of animal life, and its evolution, where I left it.

I shall not detain you by protracted descriptions of the long and numerous changes which took place from the monera up to man, but will briefly assure you that those changes absolutely took place, and that one form of life after another, from the phase of organization that was so low that it had no organs, to the human race, with the most complex system of organs. I explained to you, in brief, the regular progress that was made in the ascent from the lowest forms to the highest; that the step from protoplasm to the monera with a single cell was not a great one, and from organisms with a single cell to those of a score, and from those to those of hundreds and thousands, were but continued steps in the same path of progress.

Animal life on this planet for hundreds of thousands of years was a journey of evolution—a regular climbing process, step by step, up the ladder of life. In regular gradation above the monera, as I before explained to you, come the next in order: the protozoans, sponges, rhizopods, zoophytes, polyps, jelly-fish, starfish, bryozoans, ascidians (or oysters, clams, etc.), cuttlefish, worms, leeches, crabs, lobsters, centipedes, spiders, insects, beetles, butterflies, fishes (all kinds), reptiles (as lizards, turtles, snakes, frogs, etc.), birds (a vast variety), then the mammals, quadrupeds (a numerous class, ending with man, the lord and superior of all).

If this vast mass of animal life is pictured in the form of a tree, the protoplasm, containing every element and potency of animal life, may be regarded as the root or foundation; the monera, the protozoans, the zoophytes, and the rhizopods may be regarded as the trunk; while the bryozoans, the ascidians, the mollusks, the worms, the insects, the fishes, the reptiles, the birds, the quadrupeds, and, finally, the human race, may be regarded as the branches, the foliage, and the fruit, the most perfect of which is man himself. As the growth is traced from the root and trunk, it will be observed that a great number of branches shoot out, exhibiting new forms of life, new genera and species, until the multiform varieties of animals are produced. Every branch that puts forth is another phase of the great system of evolution, another unfolding of the vast powers and resources of the universe. Without the protoplasmic source the lower forms of life could not have sprung into existence, and without the lowest forms the intermediate could not have appeared, and without the intermediate the higher forms could never have been known.

I might fill up several letters in detailing to you how the almost innumerable varieties of animated life were evolved from the great fundamental source, but perhaps it is undesirable to you; and were I to enter into all the minutiæ of description, it would doubtless become tiresome. It is sufficient, perhaps, for me to assure you that every step has been a perfectly natural one; every movement has been an outgrowth of the great universal system by which everything moves and is governed. The vital forces and principles of the universe are employed in the production of the almost endless forms of life that you have upon the earth. Electricity, magnetism, chemical affinity, attraction, cohesion, etc., have their appropriate offices to fill, and with their aid all the functions of life—nutrition, assimilation, circulation, growth, locomotion, mentalization, and reproduction—are evolved.

None of the great number of forms of life were special creations, but all were parts of the grand system I have indicated—one part connected with another part, one the outgrowth of another. All forms of life did not come from a single germ, nor from a singular class of germs. There was nearly as great a variety in the forms and varieties of germ-life as in the more perfected products, and thousands of those varieties of germ-life, as well as the progressed species, have long since passed out of existence. This was not the result of any design, but simply the consequence of laws and conditions.

The origin of species was by no means a sudden result or a sudden change. The varied forms of life took on their peculiar characteristics with the lapse of vast eras of time. Climate, altitude, light, heat, quality of food, of soil, with almost thousands of other conditions, have contributed to produce the changes that have taken place. The various organs have come forth from the great laboratory of nature as the need for them has arisen. Without the productive agency of light an eye would never have been produced. Animals that live perpetually in the dark have little use for eyes and seldom have them, and if they have, they are without the power of sight. The same has been the case with every organ and function that has existed. Where an urgent want has arisen nature has possessed the power to supply it, but it has been by slow degrees, ages often being required to produce radical changes—new genera and species.

It is best for you to understand and remember that every result that has ever been produced was done by a natural cause, which cause existed prior to it and was entirely equal to the result brought about. No supernaturalism was ever employed in accomplishing anything that has ever been done. The powers of the universe, which means the forces inherent in matter, have been equal to every result that ever has taken place or ever can. Supernaturalism exists wholly in the imagination. The universe contains not a particle of it and without the universe there is nothing and never can be. Every result has been a natural result, and every result has been the product of a natural cause. Causes and effects never commenced to have an existence. They have been interminably joined together, locked and interlocked for ever.

The history of man upon your earth is a very extensive one if fully known and understood. His outgrowth from the lower animals was slow and almost imperceptible. For ages he was little above the apes, orang outangs, etc., from which he evolved, but by degrees, step by step, did he become to be the superior being. The steps were slow and painful. He was for a long time but a slight remove from his progenitors of the ape tribe, but gradually he grew and advanced. As his brain and mental organization became partially perfected his superiority became discernible.

For ages however man lived in a plane little above the wild animals by which he was surrounded. He lived with them in the caves and holes in the ground. He struggled with them for existence and entered into interminable contests with them for food and for life. For ages his organs of speech were imperfect and he had but little more language than the brutes. By slow degrees their conditions changed. The mental status of man gradually improved, his intellect in consequence become stronger and that enabled him to compete successfully with even stronger animals who had less reasoning power. With these results came better means of communication, and in time languages existed, crude, to be sure, but still sufficient for man in that primitive condition. As he spread over the earth, particular localities were distinguished for peculiarities of its population. Families and tribes came into existence and variations in languages and dialects were the result.

Many tribal distinctions, in the course of time, passed away, and numerous varieties or races of the human family, as with the animal kingdom below it, passed entirely away. Had all the forms of animal life that have had an existence on your globe continued and increased like those on earth to-day, there would be far more than double the number of species of animated life that the world now contains. Changes in the climates of the earth, the productions of the soil, the temperature and humidity of the atmosphere, and other modifying conditions, have conspired to lead to existing results. The law of the survival of the fittest is a true one, and acts with undeviating certainty. It has ruled out of existence many thousand varieties of animated life, both in the waters and on the land.

The study of man through all the gradations he has passed, from his independent existence, apart from the lower animal forms, is a great one, and could easily be made to fill several letters, but my purpose will hardly allow of it, and I shall be under the necessity of leaving unsaid a great deal that I could have said with much pleasure. Man began away low down in the scale of existence and by slow steps has he climbed up to where he stands to-day, and an observable feature is that he is unable to trace back his history into primitive, pre-historic times. When he was a crude, ignorant animal he was able to keep no records, and had not even intelligence to transmit by tradition and legends facts connected with his early existence. For more than a hundred thousand years all knowledge and recollection of himself has passed away never to be recalled.

It is only a few thousand years since man began to be able to transmit his history to his offspring and successors. The great forgotten sea of human existence before that time must ever remain unknown. Conjectures and estimates can now only be formed without a written or printed history to lighten up the prolonged vista backwards.

Man was contemporary with many species of animals which have long since beeome extinct, not a relic of them being left upon the face of the earth. This fact shows that man is better calculated to prolong his existence than larger and more powerful animals. The mammoth, the mastodon, the megatherium, the cave-bear, and the cave-hyena were coexistent with man, but for thousands of years they have not lived upon the earth.

The era of pre-historic man has been divided by mythologists into four different epochs. *First.* "The Stone Age," in which rude stone implements were used for various purposes. At this time man shared the possession of the earth with the mammals, the cave-bear, the woolly-haired rhinoceros, and other extinct animals. This is also called the "Palæolithic" period.

Second. "The later, or Polished Stone Age," a period characterized by beautiful weapons and instruments made of flint and other kinds of stone in which, however, no trace is found of the knowledge of any metal excepting gold, which was sometimes used for ornaments. This is also called the "Neolithic" period.

Third. "The Bronze Age," in which bronze was used for arms and cutting instruments of all kinds. The softer metals, copper and bronze, were discovered a long time before the harder and more useful metal, iron or steel.

Fourth. "The Iron Age," in which that metal superseded bronze and copper for arms, axes, knives, etc; bronze, however, still remaining in common use for ornaments, and frequently for handles of swords, and other arms, but never for blades.

In the stone age, man had as companions the mammoth, the cave bear, etc., and still later on, the more migratory and useful animals, as the reindeer, which still remains in existence, and later still, the domesticated animals, as the dog, the horse, sheep, and cattle, which were great friends to him.

Although man in those early ages was surrounded by the most formidable animals, and his weapons were of the rudest character, yet it must not be inferred that he declined to encounter them in a personal contest. The bone-caves where have long since been found commingled their remains, attest this fact. By his watchfulness in noting the habits of the animals that surrounded him, by his sagacity in constructing traps and pitfalls, man almost always came off victorious in his repeated contests. The animals easily came to regard man as a superior and formidable rival. Although supplied with the rudest weapons, by the exercise of cunning, man fearlessly approached, and successfully contested with the enemies by whom he was surrounded.

Early, too, man learned to fight and kill his fellow man. Migrating tribes and families would come in contact with other tribes and races, and they easily regarded each other as deadly enemies, and often the most sanguinary conflicts took place, and often and again the earth was reddened with the blood of beligerent, warlike man. They were jealous of the powers of their antagonists, their hunting-grounds and rivals, and interlopers were fought to the bitter end. Rude clubs, the limbs of trees, and the bones of animals were man's first weapons, and later he learned to fashion rude stone hammers, knives, spear-heads, etc., and still later, metal knives, spears, arrow-heads, and swords. Man has been a warring, blood-thirsty being from his earliest existence. The progress of civilization has been a slow and tedious one. Wars, propensity for fighting, and bloodshed, though they have served some good purposes, have greatly retarded advancement in enlightened civilization. War has kept the world in a backward condition for thousands of years, and this has been the case in comparatively modern times as well as ages ago.

But I am running on at too great length. I have written enough for one letter, and will draw to a close. I will try to be with you again in two weeks, and continue my chats with you. I have something to tell you about the unpleasantness that grew up between my Brother and myself, and the ultimate separation of interests and associations that resulted from it. For the present allow me to take my leave with my uniform kindness of feeling towards you and all men. May your paths continue to be in pleasant places. May health remain with you, and may the peace of mind which arises from well spent lives be your unbroken portion. Your sincere friend,

Lucifer,
Vulgarly called, "Splitfoot."

The Gods of the Ages.

In my youthful days, as schoolmarm and I were mentally promenading the stellar regions, astronomy being the subject before the house, I asked the question, Why is it that we can form no idea of the immensity of space?

After deep thought, the fair damsel, scarcely above her teens, sagely replied, "Because we can fix no bounds to it. We can form no idea of anything without bounds."

In all ages and countries, humanity have, to the tip-top of their capability, been fixing bounds—personifying their conceptions of the *good* and the *bad*. And as all types of humanity, in all ages and countries, are not exactly alike, we have no right to expect their Gods and Devils to be alike, for different individuals view things from different standpoints.

As humanity is on the ascending grade, and views are taken from more elevated standpoints, we have a right to improved Theologies. And now the question arises, Is it any part of our duty to caricature or smash up Theologies of the past? If there be such a duty—I don't say there is not—please have the politeness to let me off.

May there not be some service rendered to humanity by minds less ambitious of eclat? What if some of us give practical demonstration of our divinest ideal of the Good, the True, the Beautiful. And further your deponent saith not.

Prentiss.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

It is even more surprising that the most opposite results, those of Secchi and of Pouillet, have been deduced from the same phenomenon, viz., the calorific radiation of the Sun, the intensity of which they estimated by an almost identical process. As M. Vicaire remarks, so enormous a difference in the results evidently cannot be due to the observations, but to the manner in which they have been interpreted; and, after careful consideration, he arrives at the conclusion that Pouillet's evaluation is far nearer the truth than that of Father Secchi. Upon this, M. Elie de Beaumont pointed out how Sir William Thompson had shown that the Sun's temperature cannot be so very much higher than that attained in certain manufacturing processes, and adverted to his treatise upon solar heat, in which he states that the quantity emitted, according to Pouillet, is not equal to more than a seven-thousand horse-power to each square foot of its surface. Coal burnt at the rate of a pound in two seconds would produce almost the same result, and Rankine has estimated that in the locomotives coal is consumed at a rate not greater than a pound per square foot in from thirty to ninety seconds.

This great problem as to the surface temperature of the Sun is, as M. Elie de Beaumont adds, more accessible now than it once was. This is principally due to the astronomical expeditions for studying, at the epoch of total eclipses, the physical constitution of the Sun, not the least important of which was that of 1858 to Panaragua in Brazil.

The result of M. Becquerel's researches in regard to the question of high temperatures, and the phenomena of irradiation which accompany them, leads him to the conclusion that the highest temperatures which can be produced by combustion or electric agency do not exceed 2,000 or 2,500 degrees Cent., and that consequently the solar temperature, which is not so widely removed as might be supposed from the temperatures of these sources, would not exceed 3,000 degrees.

M. Fizeau thinks that if the solar radiation is, as a matter of fact, greater than the most intense sources of light which the Earth can produce, it has not, nevertheless, been found more than double or treble that of the light proceeding from them all. Thus these two sources of light are in all points comparable, whence it is to be inferred that their respective temperatures cannot differ very widely, as certain estimates recently formed about the temperature of the solar surface would tend to prove. M. Fizeau's argument seems to me very conclusive.

M. H. Sainte-Claire Deville says that to speak of very elevated temperatures and their measurement is to admit that the gases are capable of dilation or compression by heat to an indefinite extent—a fact which is not proved; or else that there is no limit to the chemical combinations—of which there is even less evidence. He also points out that to calculate the temperature of any given point of the Sun's mass is to neglect altogether the influence of the stratum—a very deep one, for all we know—of obscure solar matter which, so far as we can judge, overspreads the incandescent stratum, and the radiation of which towards the earth is also eliminated. He goes on to notice a fresh experiment which might help to settle the question. The hydrogen rays emitted by certain points of the Sun's incandescent matter have been ascertained by astronomical observations; Frankland and Lockyer found them present in hydrogen flame subjected to a certain pressure, and it follows that the combustible temperature of hydrogen at this same pressure can be calculated, and, as a necessary consequence, the character and pressure of the gases at those points of the solar atmosphere where the hydrogen rays have been noticed. The result of the first experiments upon this head induce him to believe that the temperature is somewhat about 2500 or 2800 degrees, which corresponds with the subsequent experiments of Bunsen and Debray.

XIII.

To complete this summary of the opinions arrived at by the most eminent astronomers, I will now add the conclusions come to by Father Secchi concerning solar temperature, its origin, and its sustenance.

1st. The solar temperature is of several million degrees, though it is impossible to say precisely how many.*

2d. This temperature is to all appearances the result of gravity, and must have been produced by the collapse of the matter which constituted the primitive nebula and which now composes the Sun and the planets.

3d. At this epoch of formation the temperature must have been much higher than it now is: therefore the Sun is in process of cooling.

4th. Though the Sun is continually losing vast quantities of heat, the diminution of temperature is almost imperceptible, not exceeding one degree in four thousand years. This is due to the state of disjunction in which the matter remains under the action of the heat.

5th. Though the temperature of the Sun is not altogether invariable, its secular variations are, at the same time, slighter than the frequent fluctuations which we remark without being able to investigate them completely. Therefore we may take for granted that our planet will continue to be habitable for a long series of ages.

He proceeds to say that "though the temperature of the Sun is not altogether invariable, yet the variations are so trifling that they are only perceptible after many thousands of years. After a still greater lapse of time—after many millions of centuries, for instance—the Sun will become much cooler; and a time will, no doubt, arrive when it will no longer possess the property of sustaining life upon the surface of the planets.

XIV.

Lucretius forestalled our modern astronomers when he said: "I am aware how novel and incredible an opinion I express in predicting the future collapse of the heavens and the earth, and how difficult it will be for me to convince people of its truth. This is always the case when one propounds a truth to which utterance has not yet been given, and which, moreover, is not susceptible to the ear or the touch—the two sole conductors of evidence into the sanctuary of the human mind. . . . You believe, perhaps, that the earth and Sun, the heavens and the sea, the moon and the stars are divine substances, destined to be eternal; that it is, consequently, an act of impiety, equal to that of the Giants, and meriting the severest punishment, to dare by vain arguments to shake the vault of the world, to extinguish the Sun which shines in the heavens, and to subject immortal beings to destruction. But all these bodies are so far from having anything in common with the divine nature, and so unworthy to be placed in the rank of Gods, that they are rather calculated to give us an idea of brute and inanimate matter; for you must not suppose that feeling and intelligence are common to all bodies alike.

"Moreover, if the heavens and the earth have never had an origin, if they subsist since all eternity, how comes it that there was no poet to celebrate the achievements preceding the war of Thebes and the downfall of Troy? How is it that so many heroic deeds are buried in oblivion and excluded for ever from the eternal annals of fame? I am certain that our world is new; it is yet in its infancy, and its origin does not date far back. This is why certain arts are perfected and others only invented to-day; navigation is but just beginning to progress; the science of harmony is a discovery of our own time; and, lastly, that philosophy, the principles of which I expound, is but of recent date, and I am the first of my countrymen who has been able to discourse about it."

This train of reasoning is not very conclusive, but the quotation just given expresses in beautiful language the ideas which were current upon this topic in the days of Lucretius.

To bring the subject of solar heat to a conclusion, I may add that researches about the Sun date from a very early period. Lucas Valerius remarked that its image was more brilliant at the centre than at the edges. This important fact was called in question by Galileo, but it is correct, as has been proved by recent observations, those of Father Secchi among others. The latter also show:

1st. That all radiations undergo a considerable absorption, which increases from the centre of the solar disc to the edge, where it is at its maximum.

2d. That the equatorial regions are of a higher temperature than the regions situated beyond the 30th degree of latitude, the difference being at least 1-16.

3d. That the temperature is a trifle higher in the Northern than it is in the Southern hemispheres.

4th. That just as the spots emit less light, so also do they emit less heat than the other regions.

XV.

This is the place for a few remarks concerning the zodiacal light. This light is a phenomenon which generally accompanies sunrise and sunset, about the period of the equinoxes, that of spring more especially; it is seen in the form of a cone of whitish light, which is visible in the direction of the zodiac, being brightest in the regions where the sky is very limpid. I have observed it, under specially favorable conditions, upon the Atlantic, and in the Southern seas. In length it sometimes seems to describe an arc of ninety degrees.

The Ancients designate this light by the name of *trabes* (rafter). The first savants who attempted to give it a scientific explanation seem to have been J. D. Cassina and Mairan. Cassina supposed the Sun to be envolved in a nebulous stratum, in shape like a very flattened and nearly lenticular spheroid, extending beyond the orbits of Minerva and Venus to that of the earth. De Mairan, who had even taken detailed observations of this phenomenon, gives a description of it corresponding to that of Humboldt, and, like Cassini, he also connects it with the solar atmosphere, higher around its equator, on account of its rotation, which would account for its elongated form, visible only when the points of observation are not plunged in this atmosphere.

[TO BE CONTINUED.]

(* This estimate is, as mentioned above, very much contested.)

Selections.

Heywood vs. Comstock.

Sometimes a question of personal liberty hinges on a person of unsavory reputation. Indeed, that is very apt to be the case. We think it is so in the case of Heywood. He is one of those restless creatures who think they have "missions," with a strong *penchant* for doing something shocking to conservative minds. His book was evidently written to create a sensation, but not to excite prurient ideas. We believe in giving the broadest liberty to any honest inquiry, and feel certain that the worst possible way to discuss a question is to silence the other side. Many books that do not contain an obscene word exercise a pernicious influence, while, in other cases, the plainest language is allowable. In any event, freedom of discussion, by speech and print, is one of the most sacred and important of human rights, and if we allow it to be abridged in any case of honest inquiry, no matter how absurd the doctrines presented may be, we weaken the bulwarks of personal liberty. The only way to get at the truth is to allow perfect freedom of discussion. Any restriction takes us back at once to that region of bigoted persecution from which we hoped humanity had emerged. We have no reason to believe that Heywood is any less sincere and honest than Comstock. Each thinks he has a "mission" on the earth; but, if Comstock's is less offensive to fastidious tastes, Heywood's is less dangerous to liberty. The only proper way to judge the question, however, is to leave the character of the men entirely out of it, and to stand by the fundamental doctrine of liberty. As the venerable Elizur Wright said in Faneuil Hall, "The only safety of the republic against social as well as political heresies is the perfect freedom of publication, allowing every man to load his literary gun, whether with wisdom or folly, sense or nonsense, and fire it in the face and eyes of the common sense of the public.—*Boston Herald.*

A COMPARISON DRAWN BETWEEN THE "INFORMER" AND THE AUTHOR OF "CUPID'S YOKES."

To the Editor of the Herald: In your very able editorial of Saturday last, you institute a comparison between Mr. E. H. Heywood and one Anthony Comstock, which appears somewhat unjust to the former. In alluding to their respective "missions," you say, "If Comstock's is less offensive to fastidious tastes, Heywood's is less dangerous to liberty." Now, however objectionable Mr. Heywood's opinions, as published in the pamphlet entitled "Cupid's Yokes," may be to the conservative world, it is universally conceded that he is a man of absolutely irreproachable life and habits, Comstock's chief witness against Mr. H. at his recent trial, the venerable Postmaster of Princeton, Mass., testifying that he had known Mr. Heywood from a child, and had never heard a hint against his character as a man, or his integrity as a citizen. Mr. Comstock, on the contrary, is a falsifier, a professional informer, not only detecting, but, by persuasive arts and bribes, inducing the commission of crime, his last effort in this direction being a visit to a house of ill-repute, where, in the company of three associates, he induced three of the inmates, by earnest solicitation and the payment of $14, to divest themselves of their clothing, and for the first time in their terrible career, degrade their womanhood by the exposure of their persons, which act led to their immediate arrest by Anthony Comstock, who had slipped out while they were disrobing and sworn out a warrant for their arrest for a crime not yet perpetrated, he, of course, deriving a revenue for every offense detected and brought to trial. How such deeds as these can fail to offend a sense of decency, to say nothing of morality or "fastidious taste," is strange indeed; and to institute a comparison between the "mission" of this modern Judas and that of any honest man becomes, in the light of these facts, impossible.—*Laura Kendrick, in the Boston Herald.*

O just Posterity!
I strive to penetrate thy thought; to soar
Beyond the narrow precincts of To-day,
And judge what men, now wanting crusts of bread,
Shall in thy book stand foremost with the crowned;
What scorned and persecuted guide of thought
Shall shine, the jewel on a nation's brow;
And what unfriended genius, jeered at now,
Shall fill the largest niche of Pantheons.
I would behold daily, for my delight,
The clear size of the greatness, the full size,
Shape, glory, majesty of living men.
Why should our envy dim the orbs of heaven?
Why should our malice dwarf the giants' height—
Our scorn make black the white robe of the sage?
—*John G. Whittier.*

TRUE religion is universal justice, which begins at the centre of the individual and widens outwardly, wave-like, as the ocean swells, predicating thus the happiness of all upon the harmony of each.—*A. J. Davis.*

MILLIONS never think a noble thought;
But with brute hate of brightness, buoy a mind
Which drives the darkness out of them like hounds.
What charm is in this world-scene to such minds?
What can they do in heaven? —*Festus.*

Judge Field's Opinion in the Jackson Case.

SUPREME COURT OF THE UNITED STATES.

Number 6 (*original*).—*October Term*, 1877.

In the matter of A. Orlando Jackson. } On petition for writs of habeas corpus and certiorari.

1.—The power vested in Congress to establish "post-offices and post-roads" embraces the regulation of the entire postal system of the country. Under it Congress may designate what shall be carried in the mail, and what shall be excluded.

2.—In the enforcement of regulations excluding matter from the mail a distinction is to be made between different kinds of mail matter; between what is intended to be kept free from inspection, such as letters and sealed packages subject to letter postage; and what is open to inspection, such as newspapers, magazines, pamphlets, and other printed matter, purposely left in a condition to be examined.

3.—Letters and sealed packages subject to letter postage in the mail can only be opened and examined under like warrant, issued upon similar oath or affirmation, particularly describing the thing to be seized, as is required when papers are subjected to search in one's own household. The constitutional guaranty of the right of the people to be secure in their papers against unreasonable searches and seizures extends to their papers, thus closed against inspection, wherever they may be.

4.—Regulations against the transportation in the mail of printed matter, which is open to examination, cannot be enforced so as to interfere in any manner with the freedom of the press. Liberty of circulating is essential to that freedom. When, therefore, printed matter is excluded from the mail, its transportation in any other way cannot be forbidden by Congress.

5.—Regulations excluding matter from the mail may be enforced through the courts, upon competent evidence of their violation obtained in other ways than by the unlawful inspection of letters and sealed packages; and with respect to objectionable printed matter, open to examination, they may in some cases also be enforced by the direct action of the officers of the postal service upon their own inspection, as where the object is exposed and shows unmistakably that it is prohibited, as in the case of an obscene picture or print.

6.—When a party is convicted of an offense, and sentenced to pay a fine, it is within the discretion of the court to order his imprisonment until the fine is paid.

Mr. Justice FIELD delivered the opinion of the Court.

Section 3,894 of the Revised Statutes provides that "No letter or circular concerning [illegal] lotteries, so-called gift-concerts, or other similar enterprises offering prizes, or concerning schemes devised and intended to deceive and defraud the public for the purpose of obtaining money under false pretenses, shall be carried in the mail;" and that "any person who shall knowingly deposit or send anything to be conveyed by mail in violation of this section, shall be punishable by a fine of not more than five hundred dollars nor less than one hundred dollars, with costs of prosecution." By an act passed in July, 1876, the word "illegal" was stricken out of the section. Under the law as thus amended the petitioner was indicted, in the Circuit Court of the United States for the Southern District of New York, for knowingly and unlawfully depositing, on the 23d of February, 1877, at that district, in the mail of the United States, to be conveyed in it, a circular concerning a lottery offering prizes, inclosed in an envelope addressed to one J. Ketcham, at Gloversville, New York. The indictment sets forth the offense in separate counts so as to cover every form in which it could be stated under the act. Upon being arraigned the petitioner stood mute, refusing to plead, and thereupon a plea of not guilty was entered in his behalf by order of the court. (Rev. St., Sec. 1,032.) He was subsequently tried, convicted, and sentenced to pay a fine of one hundred dollars, with the costs of the prosecution, and to be committed to the county jail until the fine and costs were paid. Upon his commitment, which followed, he presented to this court a petition alleging that he was imprisoned and restrained of his liberty by the marshal of the southern district of New York, under the conviction; that such conviction was illegal, and that the illegality consisted in this: that the court had no jurisdiction to punish him for the acts charged in the indictment; that the act under which the indictment was drawn was unconstitutional and void; and that the court exceeded its jurisdiction in committing him until the fine was paid. He therefore prayed for a writ of habeas corpus to be directed to the marshal to bring him before the court, and a writ of certiorari to be directed to the clerk of the circuit court to send up the record of his conviction, that this court might inquire into the cause and legality of his imprisonment. Accompanying the petition as exhibits were copies of the indictment and of the record of conviction. The court, instead of ordering that the writs be issued at once, entered a rule, the counsel of the petitioner consenting thereto, that cause be shown, on a day designated, why the writs should not issue as prayed, and that a copy of the rule be served on the Attorney-General of the United States, the marshal of the southern district of New York, and the clerk of the circuit court. The Attorney-General, for himself and others, answered the rule by averring that the petition and exhibits do not make out a case in which this court has jurisdiction to order the writs to issue, and that the petitioner is in lawful custody by virtue of the proceedings and sentence mentioned in the exhibits, and the commitment issued thereon.

The power vested in Congress "to establish post-offices nd post-roads" has been practically construed, since the foundation of the government, to authorize not merely the designation of the routes over which the mail shall be carried, and the offices where letters and other documents shall be received to be distributed or forwarded, but the carriage of the mail, and all measures necessary to secure its safe and speedy transit, and the prompt delivery of its contents. The validity of legislation prescribing what should be carried, and its weight and form, and the charges to which it should be subjected, has never been questioned. What should be mailable has varied at different times, changing with the facility of transportation over the post-roads. At one time only letters, newspapers, magazines, pamphlets, and other printed matter, not exceeding eight ounces in weight, were carried; afterwards books were added to the list, and now small packages of merchandise, not exceeding a prescribed weight, as well as books and printed matter of all kinds, are transported in the mail. *The power possessed by Congress embraces the regulation of the entire postal system of the country. The right to designate what shall be carried necessarily involves the right to determine what shall be excluded.* The difficulty attending the subject arises, not from the want of power in Congress to prescribe regulations as to what shall constitute mail matter, but from the necessity of enforcing them consistently with rights reserved to the people, of far greater importance than the transportation of the mail. In their enforcement a distinction is to be made between different kinds of mail matter; between what is intended to be kept free from inspection, such as letters and sealed packages subject to letter postage; and what is open to inspection, such as newspapers, magazines, pamphlets, and other printed matter, purposely left in a condition to be examined. Letters and sealed packages of this kind in the mail are as fully guarded from examination and inspection, except as to their outward orm and weight, as if they were retained by the parties orwarding them in their own domicils. The constitutiona. guaranty of the right of the people to be secure in their papers against unreasonable searches and seizures extends to their papers, thus closed against inspection, wherever they may be. *Whilst in the mail they can only be opened and examined under like warrant, issued upon similar oath or affirmation, particularly describing the thing to be seized, as is required when papers are subjected to search in one's own household.* No law in Congress can place in the hands of officials connected with the postal service any authority to invade the secrecy of letters and such sealed packages in the mail; and all regulations adopted as to mail matter of this kind must be in subordination to the great principle embodied in the fourth amendment of the Constitution.

Nor can any regulations be enforced against the transportation of printed matter in the mail, which is open to examination, so as to interfere in any manner with the freedom of the press. Liberty of circulating is as essential to that freedom as liberty of publishing; indeed, without the circulation the publication would be of little value. *If,* THEREFORE, *printed matter be excluded from the mails, its transportation in any other way cannot be forbidden by Congress.*

In 1836, the question as to the power of Congress to exclude publications from the mail was discussed in the Senate and the prevailing opinion of its members, as expressed in debate, was against the existence of the power. President Jackson, in his annual message of the previous year, had referred to the attempted circulation through the mail of inflammatory appeals, addressed to the passions of the slaves, in prints, and in various publications, tending to stimulate them to insurrection, and suggested to Congress the propriety of passing a law prohibiting, under severe penalties, such circulation of "incendiary publications" in the Southern States. In the Senate, that portion of the message was referred to a select committee, of which Mr. Calhoun was chairman; and he made an elaborate report on the subject, in which he contended that it belonged to the states, and not to Congress, to determine what is and what is not calculated to disturb their security, and that to hold otherwise would be fatal to the states; for if Congress might determine what papers were incendiary, and as such prohibit their circulation through the mail, it might also determine what were not incendiary and enforce their circulation. Whilst, therefore, condemning in the strongest terms the circulation of the publications, he insisted that Congress had not the power to pass a law prohibiting their transmission through the mail, on the ground that it would abridge the liberty of the press. "To understand," he said, "more fully the extent of the control which the right of prohibiting circulation through the mail would give to the government over the press, it must be borne in mind that the power of Congress over the post-office and the mail is an exclusive power. It must also be remembered that Congress, in the exercise of this power, may declare any road or navigable water to be a post-road; and that, by the act of 1825, it is provided 'that no stage, or other vehicle which regularly performs trips on a post-road, or on a road parallel to it, shall carry letters.' The same provision extends to packets, boats, or other vessels on navigable waters. Like provision may be extended to newspapers and pamphlets, which if it be admitted that Congress has the right to discriminate in reference to their character, what papers shall or what shall not be transmitted by the mail, would subject the freedom of the press, on all subjects, political, moral, and religious, completely to its will and pleasure. It would, in fact, in some respects, more effectually control the freedom of the press than any sedition law, however severe its penalties." Mr. Calhoun, at the same time, contended that when a state had pronounced certain publications to be dangerous to its peace, and prohibited their circulation, it was the duty of Congress to respect its laws and co-operate in their enforcement; and whilst, therefore, Congress could not prohibit the transmission of the incendiary documents through the mails, it could prevent their delivery by the postmasters in the states where their circulation was forbidden. In the discussion upon the bill reported by him, similar views against the power of Congress were expressed by other senators, who did not concur in the opinion that the delivery of papers could be prevented when their transmission was permitted.

Great reliance is placed by the petitioner upon these views, coming as they did, in many instances, from men alike distinguished as jurists and statesmen. *But it is evident that they were founded upon the assumption that it was competent for Congress to prohibit the transportation of newspapers and pamphlets over postal routes in any other way than by mail;* and of course it would follow that if, with such a prohibition, the transportation in the mail could also be forbidden, the circulation of the documents would be destroyed and a fatal blow given to the freedom of the press. But we do not think that Congress possesses the power to prevent the transportation in other ways as merchandise, of matter which it excludes from the mails. *To give efficiency to its regulations and prevent rival postal systems, it may perhaps prohibit the carriage by others for hire over postal routes of articles which legitimately constitute mail matter* in the sense in which those terms were used when the Constitution was adopted—consisting of letters, and of newspapers and pamphlets when not sent as merchandise—but further than this its power of prohibition cannot extend.

Whilst regulations excluding matter from the mail cannot be enforced in a way which would require or permit an examination into letters or sealed packages subject to letter postage, without warrant issued upon oath or affirmation, in the search for prohibited matter, they may be enforced upon competent evidence of their violation obtained in other ways, as from the parties receiving *the letters or packages,* or from agents depositing them in the post-office, or others cognizant of the facts. And as *to objectionable* printed matter, which is open to examination, the regulations may be enforced in a similar way, by the imposition of penalties for their violation through the courts; and in some cases, by the direct action of the officers of the postal service. *In many instances those officers can act upon their own inspection,* and from the nature of the case must act without other proof, as where the postage is not prepaid, or where there is an excess of weight over the amount prescribed, or where the object is exposed and shows unmistakably that it is prohibited, as in the case of an obscene picture or print. *In such cases, no difficulty arises, and no principle is violated, in excluding the prohibited articles or refusing to forward them.* The evidence respecting them is seen by every one and is in its nature conclusive.

In excluding various articles from the mail the object of Congress has not been to interfere with the freedom of the press, or with any other rights of the people, but to refuse its facilities for the distribution of matter deemed *injurious to the public morals.* Thus, by the act of March 3, 1873, Congress declared "that no obscene, lewd, or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character, or any article or thing designed or intended for the prevention of conception or procuring of abortion, nor any article or thing intended or adapted for any indecent or immoral use or nature, nor any written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where, or how, or of whom, or by what means either of the things before mentioned may be obtained or made, nor any letter upon the envelope of which, *or postal card upon which indecent or scurrilous epithets may be written or printed,* shall be carried in the mail, and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, any of the hereinbefore mentioned articles or things, . . . shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall, for every offense, be fined not less than one hundred dollars nor more than five thousand dollars, or imprisonment at hard labor not less than one year nor more than ten years, or both, in the discretion of the judge."

All that Congress meant by this act was, that the mail should not be used to transport such corrupting publications and articles, and that any one who attemptod to use it for that purpose should be punished. The same inhibition has been extended to circulars concerning lotteries, institutions which are supposed to have a demoralizing influence upon the people. There is no question before us as to the evidence upon which the conviction of the petitioner was had; nor does it appear whether the envelope in which the prohibited circular was deposited in the mail was sealed or left open for examination. The only question for our determination relates to the constitutionality of the act, and of that we have no doubt.

The commitment of the petitioner to the county jail until his fine is paid was within the discretion of the court under the statute.

As there is an exemplified copy of the record of the petitioner's indictment and conviction accompanying the petition, the merits of his case have been considered at his request upon this application, and as we are of opinion that his imprisonment is legal, no object would be subserved by issuing the writs; they are, therefore, denied.

D. W. MIDDLETON,
C. S. C. U. S.

A Note from B. F. Underwood.

MR. EDITOR: I will commence lecturing again about October 1st, or a little earlier, and am ready now to make engagements for the coming season. I have now on hand some months' work, and wish to hear from all associations or individuals in the various States that want lectures by me during the fall and winter, so that I can lay out my routes advantageously.

I will be here a month, and can be addressed accordingly.

Respectfully, B. F. UNDERWOOD.

Newport, R. I., Aug. 17, 1878.

A WEAK man—the one who can't "raise" a dollar.

Communications.

The New Age.—Continued.

BY W. S. BELL.

The public welfare, the interests of the common people, are now most frequently the questions before Parliaments and Congresses. But as yet they have been treated only in a most superficial manner. Still it is true that the elevation of the lower classes is the great question of our age; and although but imperfectly understood, and consequently but imperfectly treated, yet even this progress inspires the human heart with hopes of a grander fulfillment. It may seem of little moment that the air is full of talk about reforms, while comparatively so little is really achieved in this direction; but even these words of reform will soon become the most potent influences of society. The world now moves as it never moved before. We are upon the threshold of a new age, and it will be of great profit for us to understand the forces which have been at work in the development of society to its present condition.

We can study this question successfully only as we rise above our prejudices—a most difficult if not impossible undertaking—yet by degrees, as our knowledge increases and the intellectual vision widens its range, we may and must rise above many of our inherited beliefs. It is not enough for me that I hold my opinions conscientiously, for this people of all religions do. It is a nobler deed to test our opinions and beliefs than it is to hold them without testing them. We may be scrupulously conscientious and yet mistaken. A man may drink poison, believing it to be milk, but his belief, however conscientiously held, does not change the nature of the poison. His sincerity does not save him; in addition to his conscientiousness he needs knowledge. It is as plain as sunlight that man must *know* the truth before he can do it. Truth must be sought for on deeper foundations than that of public opinion or sectarian creeds. Men may have whatever opinions they can of the sun, but their opinions do not change one single beam of light which falls from it, nor alter its course the breadth of a hair. So it is with truth; it remains forever the same; but man's opinions of it are constantly changing, improving. This new age is an era of knowledge. A better acquaintance with man and nature puts a larger number of objects under his comprehension and service, and progress is now made by testing everything that claims to be true.

In olden times if a man was suspected of holding wrong notions, the administrators of justice bound him hand and foot and threw him into some deep water; if he sank to the bottom and was drowned, he was acquitted and buried, but if he floated to the top of the water he was condemned, executed, and buried. It mattered not whether he was innocent or guilty, he was buried. This is a specimen of the ancient method of determining what was truth and fact. Another test of righteousness was the ordeal by duel. When two men had a conflict with each other, and betook themselves to a duel, it was decided that the one who killed his antagonist had the right on his side.

Another ordeal for testing the cause of truth was the test of fire. When a person was accused of wrong, he was compelled to hold a burning ball of iron in his hands, or he must walk barefooted upon heated plowshares, or he must put on an iron glove heated red-hot; and if, after undergoing either of these trials, he was not burned, he was judged innocent.

They had what might be called the cross test. If a warfare existed between two persons, they were made to stand up, and extending their arms at full length, the one who could hold out the longest was the innocent party.

"Conflicting opinions arose in the early centuries as to the credibility of the various gospels and epistles which were so plentiful. All seemed to have their partisans and advocates, and the dissensions which grew out of these diverse opinions were sometimes very warm, and the means taken to decide which books were true and which false were at least original. Papias, the Christian father, informs us as to the manner of that selection at the Council of Nice, A. D. 325, in the following words: 'This was done by placing all the books under a communion table, and upon the prayers of the Council the inspired books jumped upon the table, while the false ones remained under.' This explanation, which perhaps ought to be satisfactory for all time, seemed to lose its potency after a short season. Many derided the settlement, and priestly wrangling continued as fierce as ever" (World's Sages).

The Bible (Num. v, 24, 28) allows the jealous husband to have poison administered to his wife. If she lived she was innocent; if she died she was guilty. No such law, however, was provided for the jealous wife.

[TO BE CONTINUED.]

ONE of the most popular places of resort in hot weather—Bath.

A Letter from Mr. Frothingham.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I observe, with painful surprise, that in THE TRUTH SEEKER of Aug. 3d the charge is revived that Mr. F. E. Abbot forged my name to a published circular. I supposed that my letter, printed in THE TRUTH SEEKER of April 20th, had effectually disposed of that calumny. That letter was prompted, not as you surmise, by good nature or amiable kindness of heart, but by a simple love of truth and an earnest desire to put down a gross slander which originated in a misinterpretation of my own words. Let me try once for all to make this matter plain:

My affidavit, a portion of which you quote, had in view one single object, viz., a complete, emphatic, exhaustive disavowal, on my part, of personal responsibility for the statement which reflected injuriously upon Mr. Butts. This was its sole aim and purpose—the only matter in which I had the smallest concern. All beside this was impertinent to the case. In the light of this object all the language of the instrument is to be interpreted. My "protest" against the insertion of those statements was a protest against *such* an insertion as compromised or implicated me; no other would have been reasonable, or in place. This protest, I need not say, was respected, the paper declaring on its face the sole accountability of the editor of *The Index*. My "request" that the statement should not be published was unwritten and informal. It conveyed neither prohibition nor remonstrance. Of course it imposed no restraint. Mr. Abbot was perfectly free to disregard it without giving me cause for complaint. In saying that the statements were published without my knowledge, I meant no more than that *the form they finally assumed* was not submitted to me. I did not ask or expect to see it, as I certainly should have done had I believed myself liable to be held answerable for the words. Such carelessness, pardonable enough under the circumstance, would have been inexcusable and inexplicable on the theory of my responsibility for the statements in question. The changes I suggested in the language of the original draft were intended to put Mr. Abbot on his guard against a possible suit for libel. Had I thought *myself* exposed to such peril I should have insisted on an entire omission of the language, or, at least, on specific alteration. That Mr. Abbot paid no more heed to my warning proves, to my mind, that his view of the matter agreed with mine, and that he, on his part, was willing to incur the risk. It apparently never occurred to him that the final form of the statement (for which he alone was responsible) should be submitted to me.

Now to sum up my points. I declare

1. Absolutely all I meant by the affidavit was to assert solemnly my entire innocence in regard to the publication of the alleged libelous words.

2. The imputation of any other object than this by a too literal construction of my language makes me chargeable with the extreme baseness of maligning an innocent man, and that man a friend, and at the same time with the monstrous folly of going out of my way to do it.

3. Mr. Abbot was fully authorized to affix my name to the circular substantially as it was published; it being clearly understood that the alleged libelous matter was inserted on his sole responsibility, and, *however worded*, did not come within the scope of my moral recognition. The circular being in all other respects unobjectionable to me, he took no liberty in affixing my name to it along with the names of other signers who had taken no more pains to verify the assertions respecting Mr. Butts than I had. Though the alleged libelous portion had retained all its original harshness of expression he would have been justified in appending my signature as he did.

This statement is, I hope, intelligible and explicit. In my judgment it explains the language of the affidavit, and reconciles it with the simple truth. Whether it does this in your judgment or not, it gives it clearly out that I frankly and fully absolve Mr. Abbot from the least shadow of the guilt charged upon him. In my belief his conduct throughout the affair was strictly honorable, and never to me seemed otherwise. Yours as a seeker for the truth,

O. B. FROTHINGHAM.

REMARKS.—We have no disposition to make extended remarks, or to say a word to misrepresent the facts to the injury of Mr. Abbot or any other person. We should never have called attention to this matter at all had not Mr. Abbot charged us with forgery, and not only reproduced what a man who has proved himself to be an enemy had to say against us, but took the trouble to write to the same party to obtain what additional matter he could to publish against us; we submited to our readers which had really been most guilty of forgery, Mr. Abbot or ourselves. We think we have not been guilty of "calumny" nor "slander." We have simply stated the facts and left our readers to arrive at their own conclusions.

One thing must appear evident to almost every reader, and that is that Mr. Frothingham is now very anxious to screen Mr. Abbot from censure. The latter is very fortunate in having such a friend. Had Mr. D. C. Robbins been one-half as favorable to us, there would have been but slight grounds for Mr. Abbot to asperse us.

The facts of the case seem to be about these: In 1874 Mr. Abbot issued from the office of *The Index* a circular bearing his own name, Mr. Frothingham's, and several others, which contained a somewhat serious charge against Mr. Asa K. Butts. Mr. Butts felt aggrieved, and insisted that the charge was false. He consulted his attorney, and decided to bring a suit for libel. His attorney assured him he had a good case for damages. Deeming Mr. Frothingham the only person in the number against whom a judgment would be of value, he commenced suit against him only. In answer to Mr. Butts' complaint Mr. Frothingham made a sworn statement in reference to the alleged libel, in which occurred this positive statement:

"And this defendant alleges that he was not the author of said circular, or any part thereof, and that he did not direct nor take any part in the publication of such words, and that this defendant did not compose, sign, or publish concerning the plaintiff, or at all, the said words alleged to be a libel, nor did he authorize, cause, or consent to the composition, signing, or publication thereof, or any part thereof, but, on the contrary, protested against the insertion of said words in said circular, and requested the person proposing said publication [Abbot] not to publish said words, and that the same were published without his knowledge and contrary to his request."

Upon this positive, sworn statement Mr. Butts relinquished his case, which he would not have done had not Mr. Frothingham's affidavit caused him to fully believe that Mr. Abbot attached Mr. Frothingham's name to the libelous charge against Mr. Butts without Mr. Frothingham's authority. Now, when Mr. Frothingham made that sworn statement, he had grounds for saying what he did, or he had not. He either swore to the truth or to its opposite. No one acquainted with the gentleman would for a moment believe it was the latter. We make no decision as to the matter, but leave it with our readers to decide for themselves. The only sensible conclusion to come to, it would seem, is that Mr. Abbot had Mr. Frothingham's general consent to use Mr. F.'s name in appeals in behalf of *The Index*, but not to libel or malign any individual.

In summing up, Mr. Frothingham says: "Absolutely all I meant by the affidavit was to assert solemnly my entire innocence in regard to the publication of the alleged libelous words." Precisely so. He was entirely innocent of penning or signing the libelous words that Mr. Abbot had used against Mr. Butts; and so he swore and now repeats. It follows, then, that Mr. Abbot used Mr. Frothingham's name to said libelous words without Mr. Frothingham's authority; and Mr. F.'s anxiety to exculpate Mr. Abbot from the act makes no difference in the status of the case; and here we let it rest. We will not point out the inconsistencies of Mr. F.'s statements. This is precisely what we wished to avoid all along.

Below we give Mr. Butts a chance to make his statement. It is but simple justice to him to allow him to be heard.

Extract from a Letter from A. K. Butts.

MR. EDITOR: Allow me to say, in reference to the letter from Mr. Frothingham that you were kind enough to show me, that it was Mr. Frothingham's sworn statement that he had nothing whatever to do with the inditing, writing, or signing of the circular which was issued from *The Index* office that induced me to withdraw the suit which I had commenced against him in the Superior Court. In addition to his affidavit, I have in my possession letters (but for the moment mislaid) from Mr. Frothingham, written six or eight weeks after he now says he authorized Mr. Abbot to sign his name to a document unjust and injurious to me, and in which letters he used almost the same words as in the affidavit, to the effect that he had protested against these libels, and never authorized them in any way, but only consented to the use of his name to an appeal for *The Index*, into which Abbot lugged his spite and animosity against me and his untruthful charge, making the article another thing entirely. When he saw it in print it was too late for correction, though he profoundly regretted it, had no evidence of its truth, and did not believe it. He feared, however, by meddling or changing to make the matter worse instead of better.

It may be pertinent to inquire, Did Mr. F.'s memory fail him then, when the matter was fresh in his mind, or now, after the lapse of years? Or did he play a double game, authorizing Abbot to accuse me of embezzlement one moment and then accuse Abbot of forgery the next in order to placate me? If Mr. Frothingham's lawyer dictated or wrote the affidavit, did he also perform the same part by Mr. F.'s letter?

May I ask, again, if the libelous circular of May 16, 1874, was authorized in the manner that Mr. F. now claims, why did he compel Mr. Abbot to issue, May 12, 1874, a correction in which the falsehood concerning my indebtedness was reduced from $3,926.70 to $1,356.84, and Abbot confessed that he alone was responsible for the whole thing, the others whose names were attached to the circular "having assumed" its correctness. On the present theory of authorization was this dodge necessary?

Is it at all likely that Mr. F. "assumed" that I was a thief, and then went on weeks and weeks in friendly relation, as above mentioned? I think the conviction must be irresistible to the blindest that Mr. F.'s affidavit was strictly true.

In Mr. F.'s present effort to clear Mr. Abbot and to show that the latter was authorized to attach Mr. F.'s name to a libelous charge, it is unfortunate that the statute of limitation prevents my proceeding again against Mr. F. for the libel he now seems willing to father.

There is much more I would like to say in reference to this matter, but I will not now ask you for the space.

Yours for consistency, ASA K. BUTTS.

POWERS depart,
Possessions vanish and opinions change,
And passions hold a fluctuating seat;
But, by the storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists—immutably survives. —*Anon.*

IF you want to draw a man out, take a sketch of him while he is walking or driving.

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, AUGUST 24, 1878.

What I Don't Believe.—No. 36.

321. I do not believe there is that harmony on very many topics and subjects treated upon in the Bible that should be confidently looked for in a book that really came from a divine source—the source of intelligence, truth, and perfection. On the subject of divorce a want of agreement is perceived, some passages read one way and some another. For instance, in the Old Testament, we have this kind of advice: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes. . . then let him write her a bill of divorcement and give it in her hand and send her out of his house" (Deut. xxiv, 1); "When thou goest out to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman and hast a desire unto her. . . . then shalt thou bring her home to thy house. . . and after that thou shalt go in unto her and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then shalt thou let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her" (Deut. xxi, 10–14). In the New Testament is found instruction of a different character, thus: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery" (Matt. v, 32).

322. In some places adultery is sanctioned and in other places it is forbidden, thus: "But all the women that have not known a man by lying with him, keep alive for yourselves" (Num. xxxi, 18); "And the Lord said unto Hosea; Go take thee a wife of whoredoms. . . . Then said the Lord to me, Go yet, love a woman, beloved of her friend, yet an adulteress. . . . So I bought her; . . . and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee" (Hosea i, 2; iii, 1, 2, 3.) Per contrary we have, "Thou shalt not commit adultery" (Ex. xx, 14). "Whoremongers and adulterers God will judge" (Heb. xiii, 4).

323. On the subject of cohabiting with a sister the same unfortunate disagreement is found, thus: "Cursed is he that lieth with his sister the daughter of his father, or the daughter of his mother" (Deut. xxvii, 22); "And if a man shall take his sister, his father's daughter, or his mother's daughter. . . . it is a wicked thing" (Lev. xx, 17). On the other hand we have: "And Abraham said, . . She is my sister: She is the daughter of my father, but not the daughter of my mother; and she became my wife" (Gen. xx, 10, 12); "And God said unto Abraham, its for Sarah, thy wife. . . . I will bless her and give thee a son also of her" (Gen. xvii, 15, 16).

324. On the matter of marrying a brother's widow there is no better harmony of sentiment. Thus we have on the one hand: "If brethren dwell together and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her and take her to be his wife" (Deut. xxv, 5). To the opposite of this we have: "If a man shall take his brother's wife it is an unclean thing; . . . They shall be childless" (Lev. xx, 21).

325. In the same way hatred to kindred is both enjoined and condemned: *First*, "If any man come unto me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). *Second*, "Honor thy father and mother" (Eph. vi, 2). "Husbands love your wives . . . For no man ever yet hated his own flesh" (Eph. v, 25, 29). "Whosoever hateth his brother is a murderer" (John iii, 15).

326. On the subject of the use of intoxicating beverages a decided contradiction is easily found. On the one hand we have: "Give strong drink unto him that is ready to perish and wine to those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more" (Prov, xxxi, 6, 7); "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink" (Deut. xiv, 26); "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. v, 23); "Wine that maketh glad the heart of man" (Ps. civ, 15); "Wine which cheereth the God and man" (Judges ix, 13). While the following are quite of a different character: "Wine is a mocker, and strong drink is raging and whosoever is deceived thereby is not wise" (Prov. xx, 1); "Look not thou upon the wine when it is red; when it giveth its color in the cup. . . . At the last it biteth like a serpent and stingeth like an adder" (Prov. xxiii, 31, 32). What would be thought of our temperance lecturers if they taught in such a contradictory manner.

327. On the subject of obeying rulers is found a great disagreement of instruction; thus, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good work, but to evil. . . For this cause pay ye tribute also; for they are God's ministers, attending continually upon this thing" (Rom. xiii, 1, 2, 3, 6); "The scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do" (Matt. xxiii, 2, 3); "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governers, as unto them that are sent of him for the punishment of evil-doers" (1 Pet. ii, 13, 14); "I counsel thee to keep the king's commandment. . . . Whoso keepeth the commandment shall feel no evil thing" (Eccl. viii, 2–5). Of the opposite character we have such passages as these: "But the midwives feared God and did not as the king of Egypt commanded them. . . . Therefore God dealt well with the midwives" (Ex. i, 17, 20); "Shadrach, Meshach, and Abednego answered and said, . . Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. iii, 16, 18). "Wherefore king Darius signed the writing and the decree. . . that whoever shall ask a petition of any god or man for thirty days . . he shall be cast into the den of lions. . . . Now when Daniel knew that the writing was signed, he went unto the house, . . . kneeled upon his knees three times a day and prayed . . . as he did in aforetime" (Dan. vi, 7, 9, 10); "And the rulers were gathered together against the Lord and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together" (Acts iv, 26, 27); "Beware of the scribes which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues. . . . They shall receive greater damnation" (Mark xii, 38, 39, 40). "And Herod, with his men of war, set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. . . . And Pilate gave sentence. . . and when they were come to a place which is called Calvary, then they crucified him. . . . And the people stood by beholding. And the rulers with them derided him" (Luke xxiii, 24, 33, 35).

328. On the matter of woman's rights the same kind of disagreement exists. On the one hand we have: "And thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16); "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. ii, 12); "They are commanded to be under obedience, as also saith the law" (1 Cor. xiv, 34); "Even as Sarah obeyed Abraham, calling him lord" (1 Pet. iii, 6). On the other hand we have such passages as these: "And Deborah, a propheteśs, . . . judged Israel at the time. . . . And Deborah said unto Barak, Up, for this is the day in which the Lord discomfited Sisera into thy hand. . . . And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak" (Judges iv, 4, 14, 15); "The inhabitants of the villages ceased; they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel" (Judges v, 7); "And on my handmaidens I will pour out in those days my spirit, and they shall prophesy" (Acts xi, 18); "And the same man had four daughters, virgins, whcih did prophesy" (Acts xxi, 9).

329. Relative to obedience to masters, these discrepancies are found: On one side, "Servants, obey in all things your masters according to the flesh. . . . And whatsoever ye do, do it heartily, as to the Lord" (Col. iii, 22, 23); "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward" (1 Pet. ii, 18). On the other side we have: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. iv, 10); "Be ye not the servants of men" (1 Cor. vii, 23); "Neither be ye called masters; for one is your master, even Christ" (Matt. xxiii, 10).

330. As to pardon for a certain class of sins, the following pointed contradiction is found: "He that shall blaspheme against the Holy Ghost hath never forgiveness" (Mark iii, 29); "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii, 32). In opposition to this we have: "And by him all that believe are justified from *all* things" (Acts xiii, 39).

[TO BE CONTINUED.]

Ho for Watkins!

Before this issue reaches our readers we doubtless shall have arrived at Watkins, ready to take by the hand hundreds, and we hope thousands, of kind friends from various parts of the country. We anticipate a pleasant reunion with the sterling friends of truth and progress. There will undoubtedly be much good speaking that will prove highly interesting to hear or to read. If we decide to have the speeches reported and printed it will be a valuable volume. But to justify the expense a goodly number should be ordered in advance. Let all those who want a copy of the proceedings of the Watkins Convention, containing the speeches, addresses, etc., send in their orders at once. A good many ought to be wanted.

If we can find time we will send in from the grounds some accounts of the meeting as it progresses, that the same may be given our readers next week.

T. B. Wakeman's Faneuil Hall Speech.

At the urgent request of several persons we have issued this clear and able argument in tract or pamphlet form for the convenience of general distribution. The more we read and think upon the position taken by Mr. Wakeman, the more we are convinced that he is correct. He laid down, in that memorable speech, such a platform as every Liberal, every lover of liberty, can safely and squarely stand upon in all time. It will not do for Liberals to quail before the enemy or the disapproval of Mrs. Grundy, or, on the specious plea of "respectability," to surrender any of the rights and liberties guaranteed to us by the Constitution, with its Bill of Rights, as well as by the very genius of American freedom. The man who to-day advocates the relinquishment of the heaven-born rights which we inherit with our very life, and favors a censorship to decide for us what we may think, what we may read, what we may print, what we may send through the mail, what we may teach our children, is not a Liberal in the broad and grand sense of the word, and is truckling to the enemy who is striving to rob us of our dearest rights. Liberals should be bold enough to take the right position in this matter and not yield an inch for policy, from cowardice, or from a false sense of respectability. We must guard with jealous care the freedom of the press and the freedom of speech. These rights must not be bartered away to placate our orthodox opponents nor to avoid their enmity. We must boldly stand up for the right in every instance, even though the decision of the Supreme Court is temporarily in opposition to it. Mr. Wakeman shows that in several instances since the foundation of our Government the highest court has been opposed to justice and to the best interests of the people. It is so at the present time; and the lovers of liberty have only to be firm in their opposition to judicial tyranny and in the support of true justice and right, and ultimately we must triumph. Let all the lovers of liberty and justice rally upon the broad and true ground laid down by Mr. Wakeman.

The pamphlet will be sold at 5 cents each or 40 cents per dozen, including postage. Many thousands of them should be circulated over the conntry.

THOSE into whose hands this issue of THE TRUTH SEEKER may fall are informed that the paper only costs three dollars per year, including postage, or 25 cents per month. It is sent to trial subscribers, three months for 25 cents. We are anxious to have our list augment materially.

A copy of THE TRUTH SEEKER for a year, and a copy of either of the Truth Seeker Library, "The World's Sages, Thinkers, and Reformers," or "Thomas Paine's Great Works," including his life, Amberley's "Analysis of Religious Belief," or "The Champions of the Church," sent post-paid for five dollars.

VOLTAIRE'S CENTENARY.—In our next we will commence the publication of a work by this title by Mr. Gastineau, of Paris, translated especially for our publication. It contains fuller details and descriptions of the life and writings of the great French philosopher than our readers have hitherto seen. The work has had a large sale in France, and we hope it will be equally popular in this country.

THE UNKNOWN GOD. A lecture, by J. W. Stillman. The author has presented us with a copy of this pamphlet. It is gotten up in fine style, and is decidedly a good lecture on the God subject. Mr. Stillman is a thorough student, and has embodied in his lecture the most advanced thoughts of the day. Price 15 cents by mail. For sale at this office.

AMBERLEY'S LIFE OF JESUS.—Such a value has been attached to Amberley's Life of Jesus that we have been induced to issue it separately. We have it put up in cloth and also in paper covers. Sent by mail at 35 and 60 cents. It is a fine little volume. Who wants one?

THE SPIRITUAL OFFERING.—We notice with pleasure the enlargement to sixty-four pages of this beautiful and ably-conducted monthly, which is now wholly under the editorial management of Nettie Pease Fox, Mr. D. M. Fox having been called to work in another direction. From an editorial note in *The Offering* we take these words: "We do not positively promise more than fifty-six pages, but if all who have written words of approval and encouragement will each send one new subscriber, every issue hereafter shall contain sixty-four pages, and other desirable improvements shall be made. . . . The times are unfavorable for the success of any enterprise; nevertheless, we are working hard and hopefully with hand and brain to publish a first-class Liberal magazine." This monthly richly merits Liberal patronage, and we hope many will respond acceptably to the appeal of the talented editress. Address *Spiritual Offering*, Springfield, Mo.

THE "copy" for "The Darwins" having miscarried in the mails, we are compelled to omit the usual installment of this interesting story. Hereafter we hope to be able to furnish it continuously to our readers.

THE NATIONAL GREENBACK LABOR SONGSTER.—Just the thing for the coming campaign. Just issued at this office. Several pieces of original music. Price only 10 cents; liberal reduction by the quantity. Let every Greenbacker order a copy.

"TO STEP aside is human"—especially when a runaway team is coming down the street.

TO GET figs from thistles: Reduce one ton of thistles to seventy pounds of potash. Then sell your potash for cash. Then take the cash and buy figs.

Communications.

More about Toldoth Jeschu.

BY SCHOLASTICUS.

Fifty years ago the Rev. John Pye Smith, in a disputation with Robert Taylor, cited the "Sepher Toldoth Jeschu" as a crowning proof of the real existence of Jesus Christ (Syntagma, p. 136). Seven years ago J. M. Peebles, in a work entitled "Jesus: Myth, Man, or God," adduced in support of a historical Jesus what he calls "That learned work by contemporary Jews, *The Toldoth Jesu*." Had either of these champions of Christianity known the true contents of that work, would they have been so ready to adduce it? The learned Dr. Lardner knew what it was, and in his eager desire for Christian evidences rejected it with disdain.

"Sepher Toldoth Jeschu" is indeed a "big gun," probably the biggest ever aimed at Christianity—and it is not going to burst.*

It is quite likely that the evangelists were acquainted with various versions of this story (Luke, i, 1), and therefore when Irenæus and his fellow-bishops redacted the four gospels, about the year 180, all such tell-tales were suppressed and destroyed.

For many years we have been seeking Jesus, historically, but not a scrap of proof could we find of his existence or of any of his twelve apostles in the first century. It is certain that Paul knew none of them. His James, Cephas, and John do not answer to any of the Galilean apostles. Wherever *Petros* occurs in the Greek Testament it is a forgery; it should always be *Kephas*. The Greek language never prevailed in the interior of Palestine, therefore there never was any apostle *Petros*.

The book of Acts, as we have already said in our notes, affords the only date by which Paul is assigned to the middle of the first century. But there is little or no historical truth in that book. Given Alexander Selkirk, and a good novelist produces "Robinson Crusoe." Given Paul's epistles, and a priestly blockhead writes the story of Acts.

In "Sepher Toldoth Jeschu" we find a Simeon Kepha, who died about the middle of the first century before the Christian era, and he answers as well to the Simon Kepha, alias Petros, of the gospels as Selkirk answers to Crusoe.

Again, the only clue to the time when Paul flourished is in 2 Cor. xi, 32, where Aretas is mentioned as king of Damascus, and that was in the lifetime of our Kepha, nearly a century before Christ. It is true there were other later kings of Arabia Petræ named Aretas; but it is preposterous to suppose that any of them ever took possession of Damascus after 63 B. C., when it became a part of the Roman Empire.

Those who make light of the denial of the historical existence of Jesus are not aware how slender the support has become. Paul and Tacitus are the only remaining substantial props, and these are now fast giving way. Robert Taylor has demonstrated that the passage in Tacitus about the Christians is a forgery. And now a writer for the *Edinburgh Review*, named Crosses, professes to be able to prove that the whole of the *Annals* of Tacitus were forged by Poggio Bracciolini, who died a few years before the discovery of the first copy in 1468.

In addition to the other evidences of the spuriousness of the passage in question, we here submit a proof of its plagiarism in part from an elegant Christian writer about the year 400. Pseudo Tacitus, after speaking of the "Christians" who "had their denomination from Christus, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate," goes on to describe their punishment by Nero in words which exactly agree with those of Sulpicius Severus, as follows:

PSEUDO TACITUS, A. D. 1459.	SULPICIUS SEVERUS, A. D. 400.
Et pereuntibus addita ludibria, ut ferarum tergis contecti, laniatu canum interirent, aut crucibus affixi, aut flammandi, atque ubi defecisset dies, in usum nocturni luminis urerentur.†	Quin et novæ mortes excogitatæ, ut ferarum tergis contecti, laniatu canum interirent. Multi crucibus affixi, aut flamma usti. Plerique in id reservati, ut, cum defecisset dies, in usum nocturni luminis urerentur.

Out of twenty-five consecutive Latin words in Pseudo Tacitus, eighteen are identical and consecutive in Severus. One passage therefore is certainly plagiarized from the other. Now, does any rational man believe that the Christian writer Severus would have failed to cite his authority for so important a passage if the *Annals* of Tacitus were then existing and contained it?

* "Custos Morum" wants more proof of its antiquity. Let him read again our introductory essay and critical notes, now republished in a pamphlet with the following title:

ספר תולדות ישו

FIRST ENGLISH TRANSLATION of the ancient Jewish story of Jesus, who was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam (Mary) by Joseph Pandera. By the power of a charm stolen from the Holy of Holies he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrim stoned to death and hanged, on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 75 B. C.

Death of Simon Kepha on a tower in the city of the Nazarenes about 39 B. C. How and why the Romans changed "Kepha" to "Petros."

Startling evidence that Paul flourished before the middle of the first century B. C., contemporary with the aforesaid Kepha.

† Translation of Pseudo Tacitus: And derision was added to their executions. Some were tied up in the skins of wild beasts that they might be worried to death by dogs. Some were crucified, others were burned to death, being set up as lights in the night time.

A Polish Jew informs us that he used to read the "Sepher Toldoth Jeschu" in Hebrew when a boy, and that it was considered to be an old Chaldean story. At all events its antiquity cannot be disproved. When Prof. Wagenseil brought it to light in 1681, he published a long and tedious "Refutation" in Latin interspersed with Greek and Hebrew. His argument is rather against its truthfulness than its antiquity. He points out discrepancies between it and the Talmud. These we concede. Undoubtedly the legend varies in the different versions, just as it does in the gospels, and we will not undertake to harmonize the discords. How much of the story is true and how much false nobody can guess; but "Sepher Toldoth Jeschu" reads as much if not more like a historical narrative than any of the four gospels, and it is far more faithful in its chronology.

Doubtless it contains interpolations, like all other ancient documents of its kind. It is not likely that the fraud about Peter in Rome antedates the year 180. But if, as some maintain, the substance of the Mishna existed before the second century, and even before the first, then it is probable that the story of the Jewish Jesus, the son of Mary and Pandera, antedates not only our gospels but the time of Pontius Pilate.

Fellow Freethinkers, this big old gun has been spiked and buried for 1600 years. Two centuries ago Wagenseil discovered it and dug it up, but only to condemn and bury it again, hoping that would be the last of it. But now Gen. Scholasticus has re-exhumed, unspiked, and mounted it. The metal is sound, the cannon won't explode, and its shot will penetrate and blow up the magazine of Christianity. Selah.

More Light on the "Obscenity" Question.

D. M. BENNETT, *Dear Sir:* I cannot but hold in contempt (not unmingled with pity) those pretended Liberals who hide their light under a bushel; weak-kneed ones, dragged along in the rear of the Car of Progress, in trembling fear of Mrs. Grundy. I admire the man or woman who, looking forward, anticipates coming reforms, or, in other words, is ahead of the times, as Voltaire, Paine, and other like true heroes were ahead of their times; but I do despise the man who is afraid to advocate what he believes to be truth, merely because it may not be just now "respectable." There is too much *Abbotism* among Liberals, too much meaningless cant about "purity," too much dogmatism about "obscenity." Now, many—yes, most—of your correspondents denounce Comstock and his villainous work, but qualify the denunciation with: "I am in favor of a law restraining the circulation of obscenity through the mails." This sop thrown to "respectability" is a pretty sure symptom of Abbotism.

I, for one, am opposed to all laws that exclude literature from the mails; I denounce any law or any government that pretends to tell me, at sixty years of age, what I may read and what I may not. I emphatically declare that no man shall set himself up as a "little god with a bell on" to tell me what is obscene and what is not; and I thank heaven for a due sense of humility which prevents me from setting myself up as dictator to tell other people what is obscene and what is not. Obscenity, as I view it, is only another name for bad taste and vulgarity, and no more a matter for legislation to meddle with than are bad taste and vulgarity. It is a mere matter of opinion as to what is obscene or vulgar or in bad taste, and any law that prescribes opinions and makes one lawful and another unlawful ought to be totally abolished. I agree with Seward Mitchell when he says: "If we admit the right of legislators to prohibit the sending of any kind of reading matter through the mails, we are floored at once."

The pretentious defenders of "purity" (whatever that means) overshoot their mark, for the more they try to prohibit what they in their immaculateness pronounce "obscene" and "nasty," the more it will be sought after, and those who seek will find, in spite of all law; and I am not prepared to say they shall not seek and find and read, for it is none of my business what my neighbor reads, and none of his business what I read.

Congress cannot make laws for children. Its business is to make laws for adults, and parents must take care of their own children. Fathers and mothers may judge what books and papers their own children may read; but when Anthony Comstock, or Anthony Abbot, or any other Anthony, undertakes to get into my family and dictate to me what books my children shall read, I declare war to the knife, and the knife to the hilt!

In my opinion, one of the most important duties of a father is to inform his children, as soon as they are old enough to fully understand him, as much as he can on this subject; to furnish them reliable books treating on it, warning them against pitfalls, and teaching them how to take care of themselves. And in order that parents may be able to perform this duty well, the means by which they may inform *themselves* should be increased, and books from which they may select should be multiplied, and, above all, we should avoid making such books and information "forbidden fruit"—something to be stolen under cover of darkness, and whispered only in hay-lofts and out-of-the-way places. But when I advocate the multiplication of such literature, remember that I do not advocate alone the multiplication of any particular kind of books or doctrines or beliefs on the subject. Let everybody who has information to publish publish it; open the mails alike to all, and then let people buy just which books, etc., they like best. Such liberty will let in a flood of light, and I have no fear that the public will know too much on the subject—no fear that public morals will suffer from too much enlightenment. There has been too much darkness and mystery thrown around this sexual question. The age demands more light and will have it.

Laws against "obscenity" (undefinable thing) are useless, and if not repealed will ere long become a dead letter on our statute books, as have our Sunday laws in Connecticut. We get along very well without the old Sunday laws, and we shall not degenerate into a race of prostitutes (male and female) if we have no obscenity laws. The world does and will move, in spite of all laws to the contrary.

HARVEY W. PINNEY.

Mill Brook, Ct., Aug.

To all Truth Seekers and Truth Lovers.

DEAR FRIENDS: For all who love truth, and seek her with pure hearts and loving spirits, I call friends, and I like to share with such as these all good things that fall to my lot, so that we may rejoice in gladness one with another. One of these pleasant treats has just come to our home in Dixie, in the form of a nice book from that inexhaustible fountain of wisdom's choicest lore, THE TRUTH SEEKER office. It is called "Chronicles of Simon Christianus, and his Wonderful Adventures in the Land of Cosmos." And truly the adventures are wonderful indeed. Those of Bunyan's "Pilgrim" are nothing when compared with the marvelous, wild, and weird ones of Simon. The author was very happy in his choice of names, among which are that of a babbler called "Praisethelord" (a preacher) "Blunt," who gave plain answers to plain common sense questions, Fearohell, Graceogod, Cannotbedamned, and Godlyguts, all of whom play parts appropriate to their significant cognomens.

The chapter of the "House of Relics" is very entertaining, especially the part that tells of the hair that "was *not* on the head," of the bald, superanuated old prophet who was such a saving (?) means of grace to the crowd of little innocents by having them devoured by she-bears.

The description of the "Forest of Evidences," which stood in the way of the car of Freethought, in which such havoc was made by the giants (Infidels) with their cudgels cut from the noble and beauteous trees called Geologos, Astronomos, Chronologos, Cosmogonos, Ethnologos, etc., is well done and true to life.

The picture of the great and beautiful plain of science is really an enchanting one, and this plain would be a delightful dwelling place far truth-lovers or humanitarians, though the presence of the malignant dragons of Ignorance, Avarice, Fraud, Religion, and False Education kept it from being exactly a perfect paradise—that mythical realm so impossible of realization ever or anywhere. These dragons kept many from gathering of the great abundance of the fruit of the vast banyan-tree of natural wealth. The whole volume is as interesting as a novel, and as full of exciting incidents. To appreciate it, one needs to have it all at once. Even we who have read it chapter by chapter in THE TRUTH SEEKER will enjoy a second perusal better than the first, because we shall understand it better, and can better keep the thread of the narrative. I don't see how D. M. Bennett—the ever busy and ever blessed—is able to furnish for us so vast a quantity of the gems of literature, and all of them so neatly and perfectly gotten up; the print so clear and plain that one's eyes utter thanks as they feel how little a strain is put upon them while they drink in the words of wisdom.

Speaking of the dragons, the author says: "Despite their utmost malice, the car still went on in ever widening circles, and the forest of evidences and the vale of superstition were in its way, but the resistless car went on, slicing off great portions of the forest and the vale upon every journey, and the giants cast out the seeds, and the seeds took root and weakened the dragons. And the car goeth on even to this day, and the forest and the vale are doomed, and the dragons, though still potent for evil, are losing strength day by day, and soon may their end come. Selah."

Respectfully, ELMINA DRAKE SLENKER.

Snowville, Va, July 14, 1878.

The Churches.

EDITOR TRUTH SEEKER: Sometimes it is my misfortune to witness a Sunday in town. Crowds of people flocking to church—some with face long as a horse's; some with mouth puckered precisely as though trying to whistle; some with a "godly look;" and some looking dejected. Meanwhile the bells speak out, differing in tone as the creeds differ in tenor, but all telling that human progress is very slow. In the lapse of an hour or two the same crowd return from the monotonous routine of "going to church," and without obtaining one additional idea, new or true, and so congratulate themselves on having done their duty. In this little town are five churches. On an average, two sermons are delivered in each church—that is, ten addresses per week; five hundred and twenty per annum, in one little town. And so in proportion throughout the country. And for what? To follow fashion; to propagate bad history, bad astronomy, bad chronology, bad morals, bad everything. Life is too short for fourteen per cent of it to be thus wasted. It seems a pity that at least one public roof cannot be afforded in each town where history shall not be perverted; where facts that are good and true shall be named; where mercy and good morals can be inculcated; where effete superstition shall be excluded. The times are hard, and money scarce; but one-tenth the expenditure now made to uphold disgraceful superstition would greatly push on the cause of enlightened truth, and would either buy out an old superannuated church in each town, or build a new one.

F. J. EMARY.

WAR-FARE—soldiers' rations.

EDITORS do not do wrong—they do write.

HEALTH is temperance in all things.—*Epicurus.*

WITHIN the last three years it is said that some twenty-five new histories of the United States have been published.

Pious Correspondence.

Deacon Skidmore's Fourth Letter.

ELDER GOODLY'S GREAT SERMON.

ZION HIL, N. J., Aug. 20, 1878.

DEER MR. EDITUR: I must rite yu this time about the grate surmun which Elder Goodly delivered to us on Sundy the 19th inst. I kant sa that the Elder iz grate on all okkashuns, or that evry effort he makes iz worthy ov being spoken ov in a komplimentary manner. If we get wun good surmun in a munth we ar willing to swallo the thre komonplase affares that he givs us on the other Sundys, and try to feel, to, that the Elder pritty neerly urns the 800 dollers we pa him for hiz exhaustiv labers for twelv munths. We do not pa him enything like what yure sity klerjymen get, and he toils the hole yeer round with no thre munths vakashun during the hot wether. I hav often thawt that I wood not like to be wun ov a kongregashun to pa a kulcherd klerjyman 5,000 dollers a yeer to brake the bred ov life to us for 12 munths, and then to hav him awa wun forth ov the time without eny dedukshun being made in hiz salery. When I imploy a hired man to work on my farm for a yeer at 18 dollers a munth, I no I shood very strongly objekt to having him awa threw June, July, and August, and to hav to pa him, to, for skilarking and perambulating over the kuntry fishing, and hunting, and going in swimming. And I must konfes that I kant se why a preecher aint just az much obligated to work 12 munths for a yeer az he hoo kuts kord-wood, moze ha, and digs potatoze. The rule seems to prevale nowadaze that the more a man gets the les he duz, and I'm afrade our preechers ar very willing to follo it. Thoze that get 5,000, 10,000, or 20,000 dollers a yeer take the longest vakashuns, meny ov them taking plezure trips to Urope with thare pa going on just the same az tho tha wer at home working to save soles.

It duz seem to me that sum ov our gratest or hiest prised preechers do not kare so much about saving soles from the flames ov hel az tha do about getting big salerys, having fashunabul kongregashuns, living in fine houzes, moving in uper sirkuls, taking thare plezent vacashuns, and all that. I am reely afrade that the sheperds ov Kriste ar not just what tha aut to be. I do not beleev thare master ever akted in the wa that thousands ov thare pretended folloers now do, and I kan't think it iz rite. I hav my feers that relijun iz getting to much an affare ov fashun.

But I am wandring from my subjekt. I must return to tel yu about our Elder Goodly's surmun. It waz indeed very striking, and made us feel our dependans upon the goodnes and mersy ov God and to stand in feer ov hiz power. I kood tel by the expreshun ov the Elder's kountenans on Sundy morning that we wer to hav a diskorse ov unusyal solemnity; he lookt so grave and solum and az tho the welbeing ov the hul wurld waz resting on him. The him he gave out waz more than usyally impresiv. Wun vers reeds this wa:

> "Adore and tremble, for our God
> Iz a konsuming fire;
> Hiz jelus ire with rath inflame,
> And raze hiz venjens hier,
> Almity venjens, how it burnz!
> How brite hiz fury gloze!
> Vast magazeens ov plages and storms
> Li trezurd for hiz foze."

The Elder's opening prare waz ov grate solemnity. He beseeched God to kontinu hiz mersy a litel longer, and not strike us all to the erth. He sed he nu our sins wer so blak that we dezervd to be thrust into hel without a moment's dela; that we had sind awa our da and kalling, and that if ful justis waz dun us, we wood now be rithing in the torments ov hel and damnashun. But he begd God in hiz everlasting goodnes and luv to spare us yet a litel while and giv us won more chanse to repent and kum to Jezus, and he told God that thoze who did not giv up thare evil waze and gathur into the fold ov Zion dezervd to burn in that everlasting fire and torment prepard for the devil and hiz anjels before the foundashun ov the wurld.

I tel yu, Mr. Editur, such a prare iz kalkulated to mak a man feel very meen and insignifikant.

I kan't forget the Elder's text. It waz from the thurtieth chaptur ov Izaah, the last haf ov which chaptur he red to us in the most solum voise. For hiz text he took the 27th and the 30th verses, which red az folloze: "*Behold, the name ov the Lord cometh from afar, burning with hiz anger, and the burden tharof iz hevy; hiz lips ar ful ov indignashun, and hiz tung az a devouring fire. And the Lord shal kauz hiz glorius voise to be herd, and shal sho the litening down ov hiz arm, and the indignashun ov hiz angur, and with the flame ov a devouring fire, with scattering and tempest and halestones.*"

When the Elder had sed the text over for the thurd time in the most impresiv manner, he struck out with theze wurds: "My dying frends, the Lord iz amung us, and he haz kum in hiz rath and feerse angur. Let us bow our heds in feer and with trembling that he ma not in hiz firy venjens strike us to the erth. He haz ov late vizited meny plases in our kuntry, and haz shone konklusively that hiz angur haz not bekum extinkt. Among the plases that he haz pade speshul attenshun to iz Walingford in the State ov Konneticut, whare dwelt meny mechaniks and labering peeple. Az hunderds ov theze wer returning from thare daze toil, on the evening ov the 9th ov this munth, God's angur waz pored on them at a feerful rate. Hiz thunders and hiz litenings, hiz rane, hiz hale, and hiz furius winds did beet upon them az skarsely ever man witnest before. Men and wimmen wer dasht to the erth, and more than a skore and a haf ov them wer killd outrite, or so badly injurd that tha kannot long survive. Over 40 houzes wer demolisht kwiker than yu kood kount 10, and amung the rest waz a church—but by the by it waz a Katholik church—and that makes it kleer to my mind that God haz very litel respekt for the Katholiks, not rekognizing them az his tru children. Sum familys ov from 4 to 8 pursons wer all swept awa like chaf before the wind, and a vast amount ov property waz hully destroid.

"This surkumstanse, my frends, proves to my mind that God stil retanes hiz old karakter ov jenuine rath and fury. Thare ar sum week-need Kristyans who tawk about God being a God ov luv, and kumpashun, and mersy, and long-suffering, and kindness, but let me tel yu, mi heerers, that he iz a God ov venjens, and rath, and anger, and fury. He iz the same God now that he waz in daze ov old when hiz peeple, the children ov Izrel, used to vex him and trubul him so az to make him angry and furious with feerse rath.

"If yu wil reed yure Bible yu wil se that it waz no unkommon thing in thoze daze for him to sla 50 and 70 thouzand ov hiz peepel on a singul okkashun, and for no grate offense eether. And on wun da he aloud 500 thousand ov hiz own children to be slane. Thare kan be no grater mistake made than to suppoze that he iz never angry, never rathful, and never vindiktiv and kruel. The oppozit iz the truth.

"If, my fello sinners, yu wil look over the pages ov God's grate book yu wil perseev by hiz own akkount that he abounds in the teribul and furius. Did not Jeremiah in hiz addres to Jehovah sa, 'Thou hast kuvured us with angur, and persekuted us; thou hast slane, thou hast not pited?' Did not the profit Nahum sa, 'God iz jelus, and the Lord revenjeth, and iz furius; the Lord wil take venjens on hiz adversarys, and he rezerveth rath for hiz enemys. The Lord hath hiz wa in the whurlwind and in the storm, and the klouds ar the dust ov hiz feet. The mountins kwake at him, and the hils melt, and the erth iz burnt at hiz prezense, ya, the wurld and all that dwel tharein. Hoo kan stand before hiz indignashun, and hoo kan abide in the feersness ov hiz angur? hiz fury iz pored out like fire, and the roks ar thrown down by him?" Threw hiz favurit profit Izaah he agen sed, 'The Lord *shall* go forth az a mity man; he shal stir up jelusy like a man ov war; he shal kry, ya, rore; he shal prevale agenst hiz enemys. . . . Now wil I kry like a travailing woman; I wil destroy and devour at wunse. I wil make waste mountins and hils, and dry up all thare erbs; and I wil make the rivers ilands, and I wil dry up the pools.'

"By Ezekel, anuthur favurit profit he sed, 'Thus shal mine angur be akomplished and I will kauz my fury to rest upon them; tha shal no that I the Lord hav spoken it in my zeel, when I hav akomplished my fury in them.' By the mouth ov Mozes, az rekorded in Duteronomy xxxii, 39 and 42, the God of Izrel sed, 'I kil and I make alive; I woond, and I heel, neether iz thare eny that kan deliver out ov my hand. I whet my glittering sord and my hand take hold on jujment, I wil render venjens to mine enemys, and wil reward them that hate me. I wil make mine arroze drunk with blud, and my sord shal devour flesh.' Agen he sez in the same chapter, 'Tha hav moved me to jelusy, tha hav provoked me to angur, and I wil move them to jelusy; I wil provoke them to angur, for a fire iz kindled in mine angur, and shal burn unto the loest hel and shal konsume the erth with her inkrees, and set on fire the foundashuns ov the mountins. I wil heep mischeefs upon them, I wil spend my arroze upon them. Tha shal be burnt with hunger and devoured with burning heet and with bitter destrukshun; I wil also send the teeth ov beests upon them with the poizen ov the serpents ov the dust. The sord without and the terror within shal destroy both the yung man and the virjin, the sukling also, with the man ov gra harze.'

"By the mouth ov the wize man Solomon, did he not sa, 'I wil laf at yure kalamity; I wil mok when yure feer kumeth. When yure feer kumeth az desolashun, and yure destrukshun kumeth az a whurlwind; when distress and angwish kumeth upon yu—then shal tha kall upon me, but I wil not anser; tha shal seek me erly, but tha shal not find me?'

"By hiz profit Jerymire he sed, 'I myself wil fite agenst yu with an outstretcht hand, and with a strong arm, even in angur, and in fury, and in grate rath. And I wil smite the inhabitants ov the city, both man and beest; tha shal di ov a grate pestilence.' And again, 'Behold, I frame evil agenst yu and devize a devise agenst yu.' 'I wil make thare land desolate and a perpetual hissing; every wun that passeth thereby shal be astonisht, and wag hiz hed. I wil skatter them as with an eest wind before an enemy.'

"Thus, my heerers, I mite kontinue to reed passej after passej to yu, during the entire morning, to sho yu that the tru karakter ov the God ov Izrel iz wun ov rath and angur and fury. He ma sumtimes be luving and kind, but kwite az much ov the time iz he feerse and furius. To hiz venjens there iz no end. So long az men ar wiked and sinful, so long wil God be angry with them every da, az he haz sed. O my peeple! when wil men seese to make the Lord angry and lern not to vex and aggravate him da after da? But if tha wil kontinu to angur him, so long must tha kontinue to tak the konsekwenses in storms, in whurlwinds, and tornadus; in pestilense, diseze, aud deth.

"Thare ar men who wil tel yu that all theze ar produsd by nacheral kauses, but let me ashure yu, my frends, that tha ar the work ov the hand ov God. He duz it, and nobody else, and it iz no power but him. He kauzes evry spel ov siknes which men hav, and he takes evry life that iz ended. No wun kan be born into the wurld without hiz help, and no wun kan get out ov the wurld unles he takes them out. God duz evrything that takes plase. It iz he that sends the kolera, the yelo-fevur, the plage and pestilense. It iz he that sends the famine, the derth, and the faleyur ov krops.

"He duz all this, my frends, bekauz he iz angry, and it iz men that make him angry, and men ar to blame for all the evil that happens. If men wil be proud, if tha wil forget God, if they wil not beleev hiz wurd, if tha wil be Infidels, if tha wil make lite ov sakred things, if tha wil not heed the vois ov the holy shepperds that proklame on the walls ov Zion, and if tha withhold thare support from the fatheful shepperds, then yu must expekt storms and tempests and the most feerse destrukshun in all forms. Then ma yu expekt kolera, yello-fevur, smal-pox, fevur and agu, and evry form ov sicknes and pestilense. God wil be feerd, and he wil hav men to no that he iz the God that rules the erth. I hav no dout, my frends, that it iz the grate unbeleef and disobejens ov the peepul that makes God so angry this yeer. The Infidels ar the kauz ov it all. If all unbeleef and sin kood be wiped awa then God wood be mersiful and kind; then he wood sho hiz anger no more in storms and syklones. My frends, yu must lern to feer God, even if yu kannot fully luv him. He wil be feerd, he wil be obade."

Thus the good Elder kontinude hiz grate surmun for an our and a haf, but az my letter iz to long now, I must giv yu no more. I must sa, however, that it made a powerful impreshun upon the minds ov thoze prezent, and evrybody waz afrade that we mite hav a hurrikane visit us and kil us and blo down our houzes. I pra not.

Kaptin Smith waz at our church and herd the grate surmun. He kalled over to see us in the evening, and I askt him what he thawt ov it, and he shokt me when he sed he konsidered it very week and rong to charge such things upon a kind and mersiful fathur. He sed he did not beleev he kood ever luv such a God as the Elder had piktured out. Suzan joined in and sed thoze wer just her sentiments. She simply thawt such a God wood be dredful and unluvabul. "For my part," sed she, "I wood much sooner prefer 'Old Splitfoot,' who rites for THE TRUTH SEEKER, than a God who kood get into such a furius pashun and kil and destroy at such a feerful rate; I kood not luv such a God if he sent me to hel a milyun yeers for it." Her muther skolded her and told her she aut to be ashamed, and a deeken's dawter, to, to tawk so blasfemusly. "That," sez her muther, "kums from reeding THE TRUTH SEEKER." I tride to thro oil on the trubbled waters, and sed that thare waz a grate mistery in godliness.

Deer frend, I bid yu good by til next time,

JOEL SKIDMORE.
1st Deeken ov Zion Hil Baptist Church.

Obituary.

EDITOR TRUTH SEEKER: I have just been informed of the death of Charles Hastings, of Carlisle, Iowa, who died a few weeks ago, after a prolonged and painful illness. He was a clear, honest, and outspoken disciple of Liberalism, and died happy and peaceful under his convictions, retaining full possession of his faculties to the last moments. During his sickness his bed was visited by clergymen, in the hopes of obtaining from him something that might be construed into a recantation of his views, and be used as capital in their crusade against those who hold Rational instead of theological views of life and its destiny. Mr. Hastings approached death "as one who wraps the drapery of his couch about him and lies down to pleasant dreams," comforting his relatives and friends with kind words, assuring them in their sorrow that death is the fate of all and the inevitable course of nature. He expressed himself as happy that his mind was relieved of all the theological horrors of death, and regretted with the deepest sorrow that the superstition of hell and heaven should hang as a pall over the minds of men. Such deaths show the fallacy of the claim that religion only can comfort and sustain us in the last parting moments of life. J. H. S.

THE forerunners of a plague—a mosquito's legs.

Communications.

The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE NINTEENTH CENTURY.

No. 2.—MRS. LOT AND HER NAMELESS DAUGHTERS.

The history of Lot and family is inseparably connected with Abraham, whose nephew and traveling companion he was in his peregrinations in the land of Canaan; until their flocks and herds and substance became so great that they could not dwell together, and they separated the one from the other, and Lot chose him all the plain of Jordan, and pitched his tent toward Sodom. "But the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. xiii, 13.)

But it appears that the Lord was not *sure* of this fact, for in Genesis xviii, 20, 21, we read that the Lord said (unto whom he spoke is not made apparent), "I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." When he went on his investigating tour he made a call on Abraham, thus killing two birds with one stone, and appeared unto him as he sat in the tent door, in the form of three men, a genuine case of spirit materialization, not to be ignored in these days. The object of his call was to assure Abraham of the fulfillment of his promise, and notify Sarah of the time of the birth of Isaac, which, it will be remembered, delighted the old couple exceedingly. As Abraham went with these men to bring them on their way toward Sodom, the Lord queried thus within himself, and said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation." Now Abraham was getting to be an especial favorite with the Lord, for he not only intended to make of him a great nation, but to install him as the grandsire of the future Messiah, so he thought it best to counsel with him on this important occasion, and the result proved the wisdom of his judgment.

Abraham, presuming on the justice of the Lord, and having a natural partiality for Lot, notwithstanding their late unpleasantness, after the men went toward Sodom, stood before the Lord, drew near, and thus pleaded with him: "Wilt thou also destroy the righteous with the wicked?" He then begged of him to spare the city if fifty righteous could be found therein, concluding his speech with, "Shall not the judge of all the earth do right!" This brought the Lord to terms, and he promised that he would spare the city for their sakes, if fifty righteous were found therein. But fearful that the fifty could not be found, Abraham called himself but dust and ashes, and said, "Wilt thou destroy all the city for lack of five?" The Lord then promised him, "If I find there forty and five, I will not destroy it." (He did not yet know, the Omnipresent, whether he should find them there or not.) This importuning of Abraham's continued until the number was reduced to *ten*, and the Lord promised he would not destroy it for ten's sake.

After the bargain was completed "the Lord went his way," the same as would any business man, to attend to other important matters.

At the opening of the next chapter (the 19th) it appears that these three men are changed into two angels, as they approached Lot while he sat in the gate of Sodom. They were invited in and "greatly pressed," and a great feast prepared for them. No mention is here made of our heroine, Mrs. Lot, but the daughters are voluntarily proffered by the just, righteous father to the vile men, who compassed the house, saying, "Where are the men which came into thee this night?" Lot went out and shut the door after him, and said, "I pray you, do not so wickedly. Behold now I have two daughters. . . . I pray you, let me bring them out unto you, and do ye to *them* as is good in your eyes: only unto these men do nothing." But the men were struck with blindness and Lot was spared the necessity of putting his cruel and unfilial promise to the test. What would be said to day of a like father. Two men, strangers, preferred before his own daughters—his own flesh and blood! We do not know whether Mrs. Lot expostulated or not; it is a matter of too little importance, it is presumed, to be mentioned.

To "entertain angels unawares," as some have by entertaining strangers, is referred to and commended in Heb. xiii, 2, but no word of reproof for Lot. He was a "righteous, just" man, please remember, the only one worthy of that appellation in all Sodom! Why should not God deliver "just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them [the Sodomites], in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. The Lord knoweth how to deliver the godly out of temptations" (2 Pet. ii, 7, 8.)

But we will proceed with the narrative. The men apprised Lot that the city was to be destroyed and that the Lord had sent them for that purpose, and told him to collect all he had and bring out of the place, but he seemed as one that mocked unto his sons-in-law. But Lot was terribly frightened and while he lingered the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, and the Lord being merciful unto him, they brought him forth and set him without the city. Then they were told to "escape to the mountain lest thou be consumed." But Lot objected and begged to flee into a little city near, and as usual the human prevailed over the divine and the request was granted, with the command and admonition, "Haste thee, escape thither; for I cannot do anything till thou be come thither, therefore, the name of the city was called Zoar."

When this was all arranged and the righteous men provided for, "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." Now, the men had commanded, "Look not behind thee, . . . lest thou be consumed." But poor Mrs. Lot, not having the fear of God before her eyes, or else having a large organ of inhabitativeness, turned to look upon her once happy home. It might have been that she had left therein her last new polonaise, cut and trimmed after Butterick's or Madame Demorest's latest approved pattern, or her "love of a bonnet," which she had never worn, and which in their haste the men would not pause to allow her to take; or some sweet remembrance or lurking curiosity, like Mother Eve's, tempted her to break the command—perhaps to see how a rainstorm of brimstone and fire would contrast with other storms—when, alas! alas! "She became a pillar of salt"—a warning to all other women against disobeying God, angels, or men; against vanity, curiosity, affection for home, or looking behind them. Monstrous offense! Looking back to see her old home—what an outrageous sin! God's judgments truly are just and his ways past finding out! Her noble lord and amiable daughters were preserved for future use, but she, *ungodly* woman, was left on the plain, a pillar of salt, as a monument of God's displeasure at disobedience, and a warning to all not to "look back!" Even the pure, blessed Savior is said to have echoed the sentiment in Luke xvii, 32: "Remember Lot's wife." We always wondered, even in our childhood, why Jesus did not say, "Remember Lot; remember Lot's daughters." But there is no judging of his tastes, or the tastes of present theologians, except by public opinion in the days of Jesus, poor Mrs. Lot's salt-pillar petrifaction times, and the now famous Mrs. Grundy's.

But we anticipate. Having disposed of Mrs. Lot, the infallible historian furnishes the reader with one of the most important and sacred miracles on record; for miracle it must have been, according to all the known laws of physiology, if it ever occurred as there related. Nothing less than these two lovely, godly daughters each becoming the mother of a baby boy, by their father, "that we may preserve seed of our father," as the elder delicately expressed herself to the younger.

Now, the account is too indecent to find a place in an Infidel paper like THE TRUTH SEEKER, published by a man who has once been arrested by Anthony Comstock and the Society for the Suppression of Vice; besides, it would be hazardous in the extreme, but it is just fit to grace God's infallibly inspired Holy Word, where it may be found in full (Gen. xix, 30–38), keeping company with many other stories of a similar nature that would be considered a stench in the nostrils of decent society if found in any other book, or even newspaper, and subject the author and salesman to a hasty and ignominious arrest, trial, fine, and imprisonment.

But now for the moral. Mrs. Lot a godly woman? She one of the godly women of the Bible? No, oh no! We never hear *her* mentioned except in terms of the strongest reprobation. The daughters are not often referred to except to account for the posterity of Lot, and to state how the righteous father and grandfather could be instrumental in giving a Savior to the world. Had Mrs. Lot been spared instead of these daughters, there would have been no necessity for the crime of incest in order to have propagated his species. So much greater sin did Mrs. Lot commit than the husband and daughters, that God, in his justice, could destroy *her* and spare *them*, and not one word in the record condemnatory of *their* conduct. It would seem that not much worse could have been the Sodomites, whom God "condemned them with an overthrow, making them an ensample unto those that should after live ungodly" (2 Pet. ii, 6), than this old, drunken, incestuous father, who would have first thrown his virgin daughters into the street to a rabble of men, and who did afterward violate them himself.

This shows his estimate of virgin purity, its valuation by Bible writers, and by the Bible editor, God, since they, nor he, do not condemn the daughters for the trick there alleged to have been played upon the weak, doting old widowed father, nor denounce Lot for having been the responsible victim of this unnatural conspiracy. But "Remember Lot's wife!" is in our ears constantly, as if she had committed some flagrant crime. Contrast the two events, as there recorded, and ask yourselves, in the name of decency, justice, and common sense, which party was the most guilty, the wife or the husband and daughters. But God did not turn *them* into pillars of salt, that they might stand as monuments of his displeasure. No, oh no; he "delivered just Lot" and spared his amiable, chaste, virgin daughters, and made monuments of honor and glory of them—proud and distinguished ancestors of the Messiah—the God, the very God!

No Savior, had not the first-born daughter of Lot borne to her father his son Moab—"the same is the father of the Moabites unto this day" (Gen. xix, 37). This is the remembrance of their deed by us; therefore might it well be said: Remember Lot and remember his eldest daughter; for in reckoning the genealogy of "Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. i, 16), it will be discovered that Ruth the Moabitess (Ruth iv, 13–22) was great-grandmother to David; therefore, no Lot's daughter to seduce her father, no Moab; no Moab, no Ruth; no Ruth, no Obed; no Obed, no Jesse; no Jesse, no David; no David, no "Joseph the husband of Mary;" and if no Joseph—what! what! shall we say *no Jesus?* We have run against a stump; for it is alleged that Joseph was but the *step*father of Jesus. If but the stepfather, what had Joseph to do with the lineage? The Holy Ghost was the *father* of Jesus; then why trace the lineage from the seed of Abraham (Isaac), through the tribe of Judah, down to the house of David, to Joseph the husband of Mary, of whom was born Jesus, if the Holy Ghost was the father of Jesus? It would seem more rational to trace the genealogy of the Holy Ghost and Mary, but no allusion is made in the sacred Word to *their* ancestry.

Bible worshipers are full of myths and miracles, but how will they dispose of this mystery? If the seed royal was from the Holy Ghost, where the necessity of claiming the seed royal through King David? Why preserve an incestuous *human* line when the parentage was *divine?*

We shall find, as we proceed, that without incest, fornication, and adultery the lineage would have been lost, almost before it began, even in Abraham, without polygamy—polygamy, which is now reprobated by the Christian world; yet God accepted such, it is said, to build up his kingdom both on earth and in heaven.

[TO BE CONTINUED.]

A Brother's Enmity.

Unfortunate E. H. Heywood! In prison through an atrocious law. In prison through the disgraceful action of a heartless wretch who uses virtue as a mask. Sent to prison by the boastful old Bay State, whose Constitution is a fine contribution to Liberty's literature. Sent to prison for daring to publish, not as a sneak, his honest thoughts Sent to prison for publishing "Cupid's Yokes," an essay containing the opinions that are *secretly* believed in by thousands of New England's wealthiest and best educated men and women. Sent to prison in this age of self-laudation over its own tolerance, freedom, and progress. Sent to prison because he confronted public opinion. Sent to prison for "shocking" the sensitiveness of hypocrites, knaves, and fools.

But the "wretch" don't believe in marriage! Put him in prison.

Well, we will state a fact. Among the Republican Congressmen, there is one of much influence, sense, and experience. At his table, with his social family, he informed us that to his astonishment, in Washington society, he knew no one who believed in marriage. This is not all. He did not know one eminent foreigner, who visited the Capitol, who believed in marriage. This eminent M. C. said, "I know not what is to become of the marriage institution. It has lost its hold on educated opinion. To me, it seems to have been, and is a blessing to women; a benefit, a protection, a guarantee. But smart women no longer so think. I look with anxiety, and almost dread, on the question, when I think of the future of society."

When a man publishes what so many believe, make the "abominable" creature a scapegoat. Therefore, put E. H. Heywood in prison. Society (as it is) must be preserved—make a "victim."

Still more unfortunate for the prisoner, Heywood. He has a rich brother, who has a mortgage on his brother's residence; while we are writing, he has announced the public sale of [the house, so that wife and children may be turned into the street. A father in prison for daring to think; a mother turned out of her home; children helpless; a brother assisting the "meanest of mankind."

In Southern Wales is ancient Cardiff. On its old castle ground there is still one of its castle dungeons and one turret, rotting, through ages, beneath the lichens. We have been up that crumbling turret; we have been in that hideous dungeon. Dukes have lingered and perished there, at a time when that dungeon's earth floor reeked with slime and loathsome things; was fetid with human excrements; was dark as the river Styx.

That was in an age of rough and revolting brutality, when brutes virtually conquered each other; brutally punished and devoured each other. It was not an age of progress.

In the "Hub" of Massachusetts; in the "Hub" of the Republic; in refined, Pecksniffian New England, a man is sent to prison for being a man, and a brother savagely hurls his enmity against a helpless wife and children, in the name of the "Man of sorrow."

Who will assist a cruelly persecuted and brutally injured family?—*The National.*

Letters from Friends.

CHARLES CITY, IOWA, July 28, 1878.

I am very sorry to see the position of Mr. Underwood in regard to the petition, and think he is mistaken or does not understand it. I put it in circulation here, and got the best men of our town to sign it, including every doctor in town—and we have some as good as any in this part of the country—and every one of the six druggists in the place, and had no one refuse me but a teacher in the Congregational church and the judge of the Circuit Court; and I presented it to a great many of the most learned men in town, and we have a town of 3,000 inhabitants.

I don't wonder at Mr. Abbot's attack on you; he is jealous of your popularity, and mad because you were not put in prison and broken up, so that he might get a few more subscribers by your downfall. And I think he was astonished at the number of friends you had to help you out of your trouble, and the way they stepped forward to your rescue. But I think you should do as my friend Brick Pomeroy does—not stop or take notice of all the little curs that bark at you. What has become of that dead beat, S. W. Payne? He got a dollar out of me for eight copies of his paper, and I think I ought to charge that to you, for it was on your recommendation that I subscribed for it. He was very light; I think he has blown away. And now, Bro. Bennett, take my advice—for it is easier to give than to take—and do as I have done since I became a Freethinker: If I am going along the road, and a little dog comes out and barks at me, I don't stop and get down on my paws and bark back at him. I hope you will take all I say in a friendly spirit, not meaning any offense.

I remain yours truly, JOHN MAHARA.

MARSHALLTON, PA., Aug. 4, 1878.

D. M. BENNETT, *Dear Sir:* Please send THE TRUTH SEEKER for one month, commencing with the proceedings of the first of the Watkins meeting. I hope to see and read in your paper a lecture by Miss Ella E. Gibson, delivered before that meeting. She is a first-class lecturer and a true Liberal; her heart and soul are in the cause of Freethought. She is a Liberal in the true sense—no catching nor grabbing for pennies. She lectured in this place last winter, making many warm friends of some of the best families in the county. She left here only three weeks ago. There were others who wished her to visit them and stay a few weeks, but she was anxious to attend the meeting at Watkins, her health permitting. I only wish she had good health; I know that she would stir things up about these times.

Yours very respectfully, P. F. STERN.

TURNERS FALLS, MASS., July 31, 1878.

FRIEND BENNETT: I have long intended sending the inclosed five dollars, but the same old cry, "Hard times," has prevented till now. I want "The Champions of the Church," and for the remainder please send a collection of your own choice. I like THE TRUTH SEEKER better and better. I lend or mail it nearly every week, and often hear it spoken of in the highest terms. I think your enemies will soon find their mistake. You must conquer, for truth is a powerful weapon, and I see you know how to handle it. Poor Abbot, with all his culture, is but a child in the fight that he has forced upon you. I think the green-eyed monster took the place of reason in his cultured head. Can account for his actions in no other way.

Wife joins in best wishes for your welfare, and we hope yet to see you in this world, for we believe the chances after that are very slim. Yours with love and respect,

GEO. E. HARTLEY.

WALLA WALLA, WASHINGTON TER., Aug. 2, 1878.

FRIEND BENNETT: Some four or five days ago I received a copy of "The Champions of the Church." I have found time only to glance over a few pages, but think I shall be much interested in the perusal. But as I do not like to read papers or books that do not belong to me I will inclose a money order for the amount due. I had thought of sending for it, but had put it off from time to time. Many thanks for sending it.

I saw an item in a late copy of THE TRUTH SEEKER in relation to a company of volunteers, fifty in number, who went from Pendleton, Oregon, and according to the statement in your paper forty-three were killed. The truth was, I think, that there were two killed and eight wounded. But the same reports were current here.

I think if our eastern philanthropists who have so much sympathy for the *noble red man* could have been in eastern Oregon, and in the track of the red demons this summer, maybe their sympathy would have evaporated suddenly, for poor Lo was looking after scalps. General Howard seems an energetic and go-ahead general, but some think he prays too much. But let him pray if he thinks it his duty; if he attends to *Lo* as he has done in the past and present season no reasonable person can find fault with his course. I. STRAIGHT.

CENTRAL, S. C., Aug, 12, 1878.

DEAR BENNETT: Will you allow me through the columns of THE TRUTH SEEKER to return my sincere and unfeigned gratitude to my Liberal friends abroad, who from time to time have kindly sent me pamphlets, tracts, and papers. I often receive these favors without any knowledge of the donor; these are to me priceless treasures and I only wish my friends knew how much I appreciate their remembrance of me. Situated as I am, it is really delightful and soul-cheering to receive tokens of true friendship from those I have never seen. I am away here in the South, where Freethought and free speech are at a heavy discount; I am almost alone in my wickedness; seldom meet a congenial spirit; many of the truly pious naturally loathe me, and I have even heard them pray for my death, but I guess Mumbo Jumbo was not at home, or was otherwise engaged, at any rate I am still bobbing around, and have received no summons to appear in the Supreme Court of Heaven; hope the case has been *nolle prosequied.*

The pamphlets all came in due time, for which receive the unfeigned thanks of the wicked old Infidel. The career of Comstock is indeed a treat. I asked a young man some time ago to sign Mr. Heywood's petition and he refused, though it almost choked him down to do it. The young man is now reading Comstock and swears that hell is too cold for him, and I am looking every hour for the young man to come forward and sign the petition. I have got quite a respectable number of signers to the Heywood petition, but not nearly so many as I could get if I could canvass a little, but the health of my family forbids me to leave home.

There will be a big camp-meeting of the Methodists in September, about nine miles from Central. I hope to be able to go. I shall there meet many friends who are Liberal enough to sign the petition, also to read Liberal tracts, which I always distribute freely on such occasions, though my supply will necessarily be short as I am not able to purchase them. I have a few on hand now, and shall reserve them for that particular occasion. Two years ago I attended a camp-meeting at the above-named place and distributed over one hundred tracts. It created quite a consternation among the Godly, and a Rev. Beef Head went for me from the stand; whereupon I challenged him to a discussion upon the spot, but his God or some other fool advised him to decline and to pray for my death.

Fraternally thine, R. M. CASEY.

SPRINGHILL, MO., July 25, 1878.

D. M. BENNETT, *Dear Sir:* I have just obtained forty-three or four numbers of THE TRUTH SEEKER of your issue of 1877, have put them in pamphlet form and am reading them slowly and carefully, and so far I am so well pleased with your views in regard to man and his destiny, and the Scriptures that I can scarcely thank you enough for your boldness in these matters. I have worn the yoke of about four year's duration; it was of the Cumberland Presbyterian pattern, though I was skeptical as to the divine origin of the Bible, and after reading Thomas Paine's "Age of Reason" the way was cleared for your arguments in THE TRUTH SEEKER, and the "Humphrey-Bennett Discussion" to completely eradicate those foolish dogmas from my mind, and for the expansion of it. Again I thank you, dear Mr. Bennett. I am a poor man and have but a very limited education, but were I to be deprived of the knowledge I have obtained from reading your views and those of some other Liberals, my mind would be thrown back into the fog of Christianity from which I have just escaped. Let me tell you honestly that money and all the accomplishments of education could not buy it from me. It is a lamentable fact that now-a-days Christianity is being used as a cloak for bad men to prowl around among honest Infidels, not only to deprive them of their hard earnings, but of their good name also, as I honestly believe Anthony Comstock has done to you. I can testify to the fact that they have robbed me of my last dollar by borrowing it and then taking the benefit of the bankrupt act, leaving me in my sixty-eighth year to struggle to support myself and the almost helpless partner of my life who is the mother of fourteen children, and yet I am considered a scoffer at religion. Respectfully, L. F. GABEN.

ROSE, N. Y., Aug. 8, 1878.

FRIEND BENNETT: In my estimation there has nothing yet appeared on the obscenity question so well calculated to give aid and comfort to Anthony Comstock, as the letters of Seward Mitchell in THE TRUTH SEEKER of August 3, and the cheapest way for Anthony to strengthen his position, is to cause that letter to be widely circulated. If it can be made evident to the community that Liberalism means a free circulation of obscene matter, free rum, and the same freedom to do wrong as to do right, Comstockism will be established on a firm basis.

Can any true Liberal indorse or teach the doctrines of that letter. Note the following, "The authority of each individual soul is absolute and final in deciding questions as to what is true or false in principle, or right or wrong in practice, therefore the individual, the Church, or the State, that attempts to control the opinions or the *practice* of any man or woman, by an authority or power outside of his or her own soul, is guilty of a flagrant wrong." Of course then no one has the right to attempt to control the actions of Anthony by any power or authority outside of his own soul, and the same was true in respect to John Calvin, Torquemada, and every other ruffian and murderer that has ever lived.

Does mental freedom lead to such a position as that, together with a free circulation of obscene matter, free rum, and the same freedom to do wrong as to do right?

Certainly not, and the more emphatic the denial the better for the cause of truth and right. CHARLES LYMAN.

LOUDONVILLE, N. Y., Aug. 15, 1878.

D. M. BENNETT, *Dear Sir:* I am glad tu se THE TRUTH SEEKER now and then devoting a part ov its spase to speling reform. I shud be glad to se it devote a colum or more tu this reform every week. It iz a reform that iz very much needed, and the sooner it iz braut about the more time wil be saved from lerning to spel for more important work. And I think that reform in speling wud so affect the popular mind that reformz in uther thingz wuld be more eezy.

Mi own opinyun iz, that if complete reform in speling waz adopted at wunce bi the pres and the people, it would not occazhon the confuzhon that meny peeple think wud nesesarily folo. A kind of "Ke to the Dicshonary," cud be publisht, in which aul the wurdz hooz spelingz had bin changd cud be arrangd tu both old and nu spelingz, and bi the ade of such a "Ke" both the old and nu spelingz cud be redily asertained.

I am in favor ov keeping this subject before the reeding public. I no ov no uther wa tu bring about the reform. When the peeple becum uzed to seing paragrafs and articlez printed in the nu wa, and a majority se that the nu wa iz beter than the old, I think it safe tu sa the reform wil soon be braut about and our absurd and illogical speling shal hav becum a thing ov the past, a "relic ov barbarizm."

F. E. ASPINWALL, M.D.

P. S.—If those of THE TRUTH SEEKER reeders hoo favor speling reform wil write me tu that effect bi card or utherwize, tha wil grately oblige thare frend and welwisher.

F. E. A.

CLAYVILLE, N. Y., Aug. 15, 1878.

MR. BENNETT, *Dear Sir:* I improve the present moment by informing you that Mr. D. W. Eddy, of Chittenden, Vt. (one of the Eddy brothers), is now and has been with me for two months past, holding seances for spirit materialization, with astonishing success. Under test conditions, which preclude the possibility of fraud or deception, issue from his cabinet spirit forms of all ages and both sexes, dressed in a great variety of costumes, from the small child of four years up to the stalwart man of six feet six inches in height, walking about the room twenty feet from the cabinet, going in an adjoining room, bringing out articles of bed-clothes and depositing them in the lap of some one present, staring us in the face, assuring us in an audible voice that we maintain a conscious progressive activity after having shifted off the old physical body, giving us a hearty shake of the hand, thereby demonstrating to us beyond the possibility of a reasonable doubt through the unimpeachable evidence of seeing, hearing, and feeling, that they are an eternal reality, just what they claim to be, the spirits of departed friends and relatives encased in a materialized form, talking with us face to face, telling us of the fadeless beauty and ever increasing grandeur of spirit life.

And now, friend Bennett, knowing as I do that the time has fully arrived when one meek disciple of the Christ principle, armed with the mighty sword of God's eternal truth, can "chase a thousand" persecuting unbelievers and "put ten thousand to flight," I do hereby call on all honest skeptics to give this matter a patient, thorough, scrutinizing investigation; if it is error, "like the house that was built upon the sand," the first faint wave of truth will wash it into the gulf of merited oblivion. If it is truth, like the house that was built upon the rock, it will remain firm and immovable as the everlasting hills, an imperishable monument of truth and beauty.

Sir, it is a natural phenomenon, a grand system of philosophy which comprehends the entire field of nature. It has God for its center, the boundaries of the universe for its circumference, and truth for its motto. It is that stone referred to in Scripture (so called), cut from the mountain without hands, it is destined to roll on and roll on, increasing in strength and velocity at every revolution, grinding to powder ignorance, error, priestcraft, and superstition, and will finally culminate in gathering in its embrace the countless and as yet unborn generations of humanity.

JOSEPH PLUM SMITH.

SALEM, MASS., Aug. 10, 1878.

MR. EDITOR: Says S. W. F. in THE TRUTH SEEKER, Aug. 3, "If Johnny says to Jenny, whose hand he holds as his wife, promising to provide for, shield, and protect her through life; then she repeats a similar promise, of her own free will, promising him to love and obey so long as life endure. Is this truly marriage, *per se*, or only an engagement, or what?" No, it is not marriage; it is twaddle. It is not legal for imbeciles to marry. A ceremony so at variance with reason and common sense is simply bosh! Johnny and Jenny, who have no more understanding, must be imbeciles. No law of "God," nature, reason, or propriety, requires Jenny to promise to love Johnny during any specified length of time, despite adverse or any other circumstances, or to obey him under any circumstances. No man or woman ever ought to marry until sufficiently enlightened to understand their respective positions, taking each their fitting place as equals. It does not follow that because a man hires a minister to confront a woman with language so insulting, "You will love, comfort, honor, and obey this man until death shall separate you!" that the woman makes such promise. She merely holds her tongue, while to man is all the glory and honor and praise forever and ever and ever. The ceremony is simply the minister's stock in trade, as the brush and the blacking is the stock in trade of the boot-black. Respectfully,

MARY UPTON FERRIN.

STADACONA CLUB, QUEBEC, Aug. 12, 1878.

FRIEND BENNETT: I have subscribed to THE TRUTH SEEKER on trial for three months, and see that my term is over. As far as I am concerned, it is just the paper I like, but I am obliged to burn it as soon as I have read it. Some of my friends, who pretend to be Freethinkers, were shocked when I showed it to them, and threw it away in disgust. Even a man, a well-known Materialist, refuses to read it for fear he should be found out and lose his high standing in society. However, I will burn it rather than deprive myself of its to me welcome truths. So I enclose five dollars for eight month's subscription and a copy of Viscount Amberley's book, "Analysis of Religious Belief," which please send to my address. I am a Spiritualist, and don't agree with the Materialistic doctrine; being also a medium, and being as fully persuaded of the presence of my spirit friends as I am of my existence I cannot coincide with the idea of no future life. Supposing that all I have read and seen of spiritual manifestation to be humbug, I cannot refuse credit to what happens to me when alone and no possibility of being cheated, when I feel and hear them in my own rooms, quite awake and in my full senses, and this has been going on for more than twenty years; so whether you approve of my thinking or not, I shall ever remain a confirmed Liberal Spiritualist to the end.

Yours fraternally, L. BERTOLOTTO.

HANNIBAL, MO., Aug. 10, 1878.

D. M. BENNETT, *Dear Sir:* I noticed in a recent number of your paper a communication signed Anti-Frand. Now I am as much opposed to frauds as any man can be, and from my view of life and my experience with so-called Spiritual mediums, I am decidedly of the opinion that they are all frauds; nevertheless I am quite certain that many honest people are deceived by them, and the insinuation of your correspondent that our fellow-citizen, David Jenkins, is an accomplice of Mott's, is altogether gratuitous and without the slightest foundation, I think. I attended one of Mott's seances about a year ago, and was disgusted with the transparent humbuggery, but at the same time there were six or seven other visitors in the room who were well satisfied, nor is it, to one who has been there, so very strange that this should be the case with persons who are at all spiritually inclined. Mr. Jenkins may come under this head, but knowing him as I do, I cannot for a moment believe that he would be guilty of willfully misrepresenting.

Respectfully yours, A. R. AYRES.

LAFAYETTE, VA., Aug. 1, 1878.

I wish to make a brief report to you of the proceedings of a little handful of Liberals or Freethinkers who met at our house on Sunday last, July 29. Geo. W. Hall, of Alleghany Springs; Wm. H. Hall, Montgomery Springs; F. T Lesler, Lafayette; D. W. Patrick, Montgomery Springs; I. M. Lesler, Lafayette; J. M. Barnes, met at the house of the latter, held a council, and pledged $16 50 as a relief fund to aid such as may be persecuted for opinion's sake. They discussed Liberal subjects pretty freely, and said they would like to form a Liberal League, but would have to pay ten dollars to the National League to be recognized as such which amount they consider would be far more usefully spent, and do much more good, if laid out in books, papers, and tracts, distributed over the country to instruct and enlighten others who are groping in ignorance and darkness.

For several years past, J. M. Barnes has distributed to those who would read them, the *Religio-Philosophical Journal*, THE TRUTH SEEKER, *Freethought Journal, Evolution*, Watson's *Spiritual Magazine*, *The Olive Branch*, and other reform papers and books, and just now he is beginning to feel somewhat encouraged that his labor has not been in vain in this portion of Virginia. This little band of Freethinkers are to meet again on Sept. 1st, at the residence of Geo. W. Hall, and hold a council about forming some kind of an organization that will give union and strength to the cause, and endeavor to get others of Liberal sentiment who may feel disposed to unite with them. J. M. Barnes will address the audience. He wishes to say to friend H. L. Green, that he would be highly pleased to attend the great Freethinker's Convention to be held at Watkins, but the want of means

forbids his cherishing any such idea, and he will be compelled to remain at home, and work and speak here in Virginia, to the best of his ability, for the present. Mr. Barnes has started with one of the Heywood petitions, and got ten names. G. W. Hall has another with one hundred names, and thinks he can increase it to five hundred soon.

Yours truly, MRS. MARY F. BARNES.

ST. JOHNS, MICH., Aug. 10, 1878.

D. M. BENNETT, *Dear Sir:* Last Sunday at a "grove-meeting" near Maple Rapids, I spoke to an attentive audience for an hour and a half. I talked about God's two she bears, and about the quails which he sent to feed the children of Israel, and then asked why God did not send a flock of quails to China where they are actually dying of starvation. I could only answer the question by presuming that God who is said to be always good and mindful of his children, is, just at this present time, out of quails.

For two years I have been fighting the Bible in our public schools, and have issued twenty-four thousand circulars with a view of showing up the pious bigots who insist on trampling on the constitutional rights of others by dragging sectarian Mumbo Jumbo exercises into our schools. At our annual school meeting a short time since, I made a motion that we raise ten dollars to be expended in the purchase of a sacred picture of God's two she bears. The chairman decided the motion to be out of order. Next, I moved that the obscene portion of the Bible used in our schools be committed to the flames. But this motion like the first, was declared out of order. I honestly think that my last motion should have been sustained, for it is but a few days since the Professor, either accidentally or by design, read a passage that greatly shocked the modesty of the young ladies of his school, which consisted in, as I am told, his reading of the seventh and eighth verses of Proverbs. If God had only thought to have inspired the writer to have said big toe in place of the word used, I ask if it would not have made just as good sense, and when read in school sounded much better?

I send you sir, a few circulars, so that you can see that I am making it warm for Church fanatics. A young man in good health while on his knees engaged in prayer, was suddenly struck dead a few days since, near here. Moral—don't kneel when you pray. Yours truly, M. BABCOCK.

ARINGTON, KAN., Aug. 7, 1878.

D. M. BENNETT, *Dear Sir:* You will find inclosed two dollars for your paper, also the petition for the release of Mr. E. H. Heywood, having fifty-three subscribers. I am greatly pleased with THE TRUTH SEEKER, it is fearless, and shows up the shams and absurdities that superstition has hedged itself round about with. Success attend your efforts.

I cannot accept the present greenback movement. Fiat money will prove a failure. All currency to be of any value must have a basis that is equivalent to coin, or it will be worthless as a medium of exchange, and if the Government should issue any amount of greenbacks, they will not be given away to me or any one else, and at this time there is more currency in circulation than at any other former period, taking its coin value which is the true test and the only one worthy of consideration. Our currency to-day is worth more in gold and silver, than at any other former time, therefore there is more in circulation really. Formerly it took three dollars of currency to represent one real dollar. Who wants those times again? I presume the gold gambler and speculator would, and those real estate speculators who loaded themselves with real estate at inflation prices to make money on would like to unload at like prices. I find all the latter classes are in favor of inflation and unlimited amounts of greenbacks, and a certain class of politicians who have to have some hobby to get in office, for without a hobby to ride, they would never be known. Yours truly,

HENRY SCHIFFBAUER.

NORTH HANNIBAL, N. Y., Aug. 4, 1878.

BRO. BENNETT: One week ago, the Liberals and Spiritualists in this locality held a meeting on the fair grounds at Fulton. The meeting was addressed by J. Frank Baxter of Mass., and an audience of 4,000 people assembled to hear this noted speaker and test medium. His tests were of a forcible character, and he gave many a telling hit at orthodoxy. On the whole, the meeting was an instructive, pleasant gathering, and we think many went away with their minds more enlightened.

J. W. Babbitt is inclined to criticise me because I requested that a part of THE TRUTH SEEKER be devoted to the discussion of the temperance question, and he says, "Please don't do it," and to offset that, I say, Please do do it. If there is anything that is worthy of the attention of a noble-hearted Liberal, it is the promotion of temperance, and it is my opinion, and I think it is the opinion of many of your subscribers, that one or two columns out of the forty-eight could not be better used than in the promotion of sound principles of temperance. Friend Babbitt says, "Most Liberals are temperance men," and if this is the case, then their hearts will go out after those who are not temperate, and this of course brings a necessity of knowing the best methods of reaching and reforming such people. We have taken THE TRUTH SEEKER for over three years, and we understand the object and aim of its teachings to be to reform and better the condition of the people mentally and morally, and Bro. Babbitt being an M.D., cannot fail to know that to be successful in reforming and developing people mentally and morally, you must of a necessity better their physical condition, and admitting, as any intelligent, honest person will, that the poisonous liquors of to-day are injurious to the human system, we must see the necessity of a thorough education on this subject, even among the Liberals, and as many of THE TRUTH SEEKER readers do not take papers that are devoted in part or altogether to the temperance question, we shall continue to "pray" for a corner.

We are sorry to see any firm identified with the Liberal movement advocating such loose and reckless notions as does Seward Mitchell in THE TRUTH SEEKER of Aug. 3d. While we are strongly opposed to the persecutions of Anthony Comstock, and the laws that are behind him, we can plainly see a necessity for restriction in the circulation of obscene matter, and I say, we as a community, and as a people, have a right to say that Seward Mitchell, or any other person has no moral or legal right to send through the mails, or by any other means, nasty obscene publications to the young people of a community that has a tendency to pollute their imaginations and destroy their manhood. While we are anxious that people have a thorough knowledge of their physical organization, and that they have a right to send through the mail such works as Dr. Foote's, we can at the same time see how people can be so selfish and degraded in their motives that they will engage (if the law will allow them) in dealing out all kinds of poisonous stuff to people.

Mr. Mitchell says he demands freedom to do wrong as well as to do right. So does the night robber; so does the assassin; so does the thief; so does the pimp that goes about the streets decoying innocent girls into the practice of prostitution; so does the rum-seller who deals out damnation and misery to his victims. All honest and sensible people will agree with me that if I have labored hard for years, night and day, to obtain a dwelling for myself and family, in which we may be sheltered from the storm and sun, we as a people have a right to enact laws that will have a tendency to stay the hand that would apply the torch to that building.

Now, Bro. Bennett, I am of the opinion that such articles as the one referred to has a great tendency to retard the circulation and usefulness of THE TRUTH SEEKER. If we present THE TRUTH SEEKER to our neighbor for inspection, his eye is sure to fall on such articles as Seward Mitchell's, and he is sure to say, If that is Liberalism, the less we have to do with it the better, and so say I. Yours for the formation of truth and happiness, A. P. BRADT.

DUBUQUE, IOWA, Aug. 6, 1878.

D. M. BENNETT, *Dear Sir:* A copy of "Interrogatories" was received a few days since. I read it within thirty hours from the time it reached me; and to say that I am pleased with it but feebly expresses my opinion of the work.

The methods you have adopted in treating the subject are, in my view, admirable. Very truly yours,

C. B. JENNINGS, M.D.

HANNIBAL, MO., Aug. 8, 1878.

DEAR MR. BENNETT: Inclosed find fifty cents for the last tracts which I have received. I find them of much benefit to distribute around among my orthodox friends, and not only that, but when many of them read them they find out what a poor foundation they have in the Bible. Really it does my heart good to think I can be the means of showing a few the folly of believing anything which the Bible contains, and through your sensible tracts I hope to show many more the fallacy of the so-called Christian faith, and prove to them it is nothing more than a faith founded on superstition. I shall send for more tracts as soon as I can spare some more of my funds. I sincerely hope nature may allow you to live for many more years to carry on the good work which you have begun so nobly. I remain sincerely yours, WM. J. CLEMENS.

DUNLEITH, ILL., Aug. 14, 1878.

FRIEND BENNETT: I have been looking through "The Champions of the Church," and was agreeably surprised to find it so good a thing. Volumes in one, got up in fine style, strong leather binding, with red edges, and a well executed steel engraving of the author, good paper with readable type, got up in a style that any one of common education can understand every word of it. Every reader should have a copy. Christian, Infidel, and Turk should have it. Long may you wave. Respectfully yours,

DR. J. CRIGHTON.

ELKLAND, PA., July 30, 1878.

EDITOR TRUTH SEEKER: Truly has it been said, "Afflictions are blessings in disguise." Wisdom tempered by patience is oft wanting to render the same apparent. My affliction in the present case is the painful operation of the process of teeth extraction. The blessing consequent is indisposition, which brings leisure for the perusal of THE TRUTH SEEKER. Hence I will venture another Beatitude—"Blessed are they that are afflicted and endure pain, for they shall grow spiritually stronger."

I read the "Darwins" "Sowed in the moon and planted out of the moon," and although not a believer in "scenes and signs" of wiseacres, still it is evident that the conditions of this planet, favoring or otherwise the growth of the vegetable world depends much upon its relative position to the other planetary bodies. An eclipse is generally attended by a change in temperature. Moonlight nights are favorable to the growth of the cucumber and melon family. Apropos I might with Shakspere say, "Edith, there are more things in heaven and earth than are dreamed of in your philosophy."

Am deeply interested in Prof. Haeckels article on laws of the development of original tribes and of individuals. Novices that we are, we experience an awakened emotion of sympathy with those who discard the special creation theory, offering in its stead "spontaneous generation" as the original unfoldment or evolution process of life; or, as Prof. Huxley terms it, Abiogenesis. It was with the keenest delight we first read Huxley's essay on spontaneous generation. The origin of life and the future condition of the soul have been the absorbing themes from early years. The above article was to me what a flowing fountain would be to a desert traveler. Huxley is impartial, broad, catholic; he argues pro and con; never dogmatizes or asserts; patiently he elicits facts and impartially presents them.

In conclusion, on Biogenesis and Abiogenesis he says: "Expectation is permissible when belief is not, and if it were given me to look back beyond the abyss of geologically recorded time, to the still more remote period when the earth was passing through physical and chemical changes which it can no more see again than a man can recall his infancy, *I should expect to be a witness of the evolution of living protoplasm from not living matter.*" True, he claimed for this hypothesis only philosophical faith. Is it not more worthy of acceptance than the Mosaic account of creation of Adam from the dust of the earth, and then the metamorphosis of Eve from one of his ribs?

Prof. Tyndall, too, away up the lofty Matterhorn, calmly seated upon an upper crag, contemplating nature, life, and decay, was carried back in thought to the origin of life; the mountain had impressed him with savage strength; the jagged, crumbling top told of inexorable decay; this led his active, longing mind back to the time when the Matterhorn was in the full strength of mountainhood—back to its growth and origin; halting not there, his thoughts wandered back through molten worlds to that nebulous haze which philosophers have regarded as the proximate source of natural things.

He says: "I tried to look at this universal cloud containing within itself the prediction of all that has since occurred. I tried to imagine it as the seat of those forces whose action was to issue in solar and stellar systems, and all that they involve. Did that formless fog contain potentially the sadness with which I regarded the Matterhorn? Did the thought which now ran back to it simply return to its primal home? If so, had we not better recast our definition of matter and force? for if life and thought be the very flower of both, any definition which omits life and thought must be inadequate if not untrue."

Untrammeled thinkers are mostly arriving at similar ideas and beliefs with Prof. Tyndall. "In matter they locate or discover the promise and potency of every form and quality of life."

"Christianity and Materialism," by B. F. Underwood, commands my admiration; it is concise and to the point. Although the Church has dishonored woman, sought to suppress and silence her voice, assigned her a place of servitude and subjection, still, like a beaten cur, she caresses the hand which smote. Her influence to-day is the fostering, sustaining, vitalizing power in the Church. Would it were directed to a higher, grander, truer, nobler work!

I am deeply interested in brother Lucifer's botanical researches. His familiarity with botanical terms and knowledge of vegetable life awakened my former interest in this pleasing and instructive department of science, as only the pure and good find delight in the pursuit of the true and beautiful. Herein we have another proof of the high tone and lofty nature of our most worthy brother.

Praying the coming of another leisure day for reading THE TRUTH SEEKER, I fortify myself with patience.

GRACE L. PARKHURST.

LA HARPE, ILL., Aug. 14, 1878.

FRIEND D. M. BENNETT: At a meeting of the friends of Freethought held in this place Saturday, August 10th, it was decided to hold a mass meeting some time this fall, as early as speakers can be procured. It was also decided to have the meeting commence on Friday afternoon and hold over Sunday. We desire to obtain the services of at least two or three good speakers. Will you please give notice of the meeting, and request speakers to correspond with me, stating when their services can be had; also their terms.

Yours truly. S. PALMER.

MILLVILL, PICTOU COUNTY, NOVA SCOTIA, July 23, 1878.

BRO. BENNETT: When Joshua said to the sun, "Stand thou still," I think that he had more power than God had, for the Bible says that the sun stood still, so when Joshua could stop the sun I think we all ought to do something to stop evil and help good along. We should have a copy of the "Champions of the Church." Liberals and Christians should read such a grand and good book as it is. It is to be lamented that our friend of the *Index* has gone after Comstock and the Y. M. C. A. Mr. Abbot might have taken the lead instead of turning weak-kneed and going away and letting brother Bennett take the lead, and worse than all that, trying to kick him down. It is to be hoped your paper will still live for a thousand years to come. I don't intend to say stop my paper as long as I can pay for it any time within the year. Times are very hard at present. If the Liberal brothers and sisters will let THE TRUTH SEEKER and brother Bennett die of want it will be the greatest loss that we could meet with. I am glad that you got out of Mr. Christian Comstock's clutches, for I think that he intended to make a good supper on you and then to go off crowing to roost, as owls do when they catch a squirrel and eat it. If Comstock will come to Nova Scotia I will tell him where he can get some obscenity, but I will not warrant him whether he will find as much of it as he wants or not, and about his getting back to New York, I know nothing of. Some of the Nova Scotian ladies would like to get hold of him round here.

It is to be hoped that Sara B. Chase will give Comstock what he has worked for so that he will never turn his holy eye to a lady afterwards. Yours fraternally,

JOHN SILLARS ARTHUR.

MORRILL, KAN., Aug. 11, 1878.

FRIEND BENNETT: When I look through the "Champions of the Church," and read of the cruelties, crimes, vices, and immoralities of the grossest kind, it makes me abhor the very name of Christianity. It should be read by every Christian to show them the kind of men that have built up and are building up their religion. Some put it on for a cloak to cover up their sins. Thousands of our business men support it, not because they believe it, but for policy. I know some ministers who don't believe what they preach, but that is their living, and they would rather live a deceitful life than go to work; and I dare say there are thousands more in the same boat. Christianity is a living lie, a cancer on the body of the civilized world, a great overcoat for all conceivable crimes that civilization is guilty of. The Church is the embodiment of everything that is mean, low, contemptible, and cruel—the quintessence of nastiness. If they don't believe it let them read its history and the lives of its champions. I would write more but I have not time now. Yours ever, J. W. SCOTT.

PRATT, ILL., August 7, 1878.

FRIEND D. M. BENNETT, *Dear Sir:* I notice an article headed "Courtesy in Discussion," by B. F. Underwood. Your remarks are just what they should be, as I do not think Mr. Underwood is a man that would go back on his word or principles. But I do think that he should say something more definite in regard to your action in the Comstock petition, as he permitted an article to be published in *The Index* with Mr. Abbot's remarks, conveying the idea that Underwood was opposed to you. This I do no believe. Mr. Underwood believes in modification and you in repeal. I do not think Mr. Underwood believes you dishonest or in favor of obscenity, as the *The Index* charges you with being, and I think Mr. Underwood should say so. How can Mr. Abbot or Mr. Underwood believe that it is better not to repeal when such men as Heywood are fined and imprisoned—a man which they believe to be honest and free from any intent of obscenity! Were they put in the place of Heywood, would they not think that a law that was so indefinite as to send innocent men to prison had better be repealed? At least, they should have the charity to admit that those who did favor repeal, like yourself, were honest; I believe Mr. Underwood thinks you are, and he should so state it through the papers.

But Mr. Abbot, as I believe, is actuated by selfish motives and a jealousy of your growing favor as a journalist. I tell you, friend Bennett, I have heard only one sentiment expressed in this neighborhood, and that is that you are right and Abbot wrong. Respectfully yours,

JAMES M. PRATT.

INJUSTICE, committed in this world, produces not fruit immediately, but, like the earth, in due season; and advancing by little and little, it eradicates the man who committed it.—*Menu.*

GOVERNMENTS, religion, property, books, are nothing but the scaffolding to build up a man. Earth holds up to her master no fruit but the finished man.—*Humboldt.*

THE intention of Nature, everywhere manifest, is the perfection of man.—*A. J. Davis.*

Comstock's Dream.

TRANSLATED FROM THE SPANISH OF TORQUEMADA, THE TYRANT OF THE INQUISITION, A. D. 1482, AND PARAPHRASED FOR THE BENEFIT OF ANTHONY COMSTOCK, A. D. 1878.

The night was dark, the hour was late;
The fire burned low in the parlor grate;
As, leaning back in his chair of state,
Sat Tony, fast asleep.
Y. M. C. A. friends had gone; he'd done his best,
With tales of his victims, to please each guest,
And now was taking a little rest,
And snoring loud and deep.

Ah, who shall say but some conscience freak
Had made his digestive organs weak,
Or his gizzard was soured by some Bennett speech,
Or obscene literature theme?
Or if 'twas because he'd been handled so rough
By papers that never would give him a puff,
Or whether his perquisites wern't quite enough—
But he dreamed a horrible dream.

Released from the Y. M. C. A. clan,
He was back to his Connecticut home again,
And with joy he gazed through the window-pane
On scenes he used to roam.
'Round there were men of Infidel race,
All honest men with an unscarred face,
So Tony felt quite out of place
While enjoying the scenes of home.

When suddenly came an infernal din,
As if walls and roof were tumbling in.
With awful oath and devilish grin,
Two demons strode the floor.
The women shrieked with sore affright,
The children cried with all their might,
And all that could got out of sight
Where'er they found a door.

But Tony backed and kept aloof,
For his cowardly mind saw positive proof,
In the barbed tail and parted hoof,
Of the errand on which they came.
"Your business, gents?" spoke he in fear;
Said one, "I'm Obscene Agent here,
Commissioned from the lower sphere—
Apolyon is my name.

"You are our prisoner, Tony!" "What! an arrest!
Why! what's the charge? I cannot guess.
But you must be cold in that summer dress;
Just try some toddy, hot.
There's brandy, and water, and sugar—mix!"
"All right," says the devil; but, Tony, your tricks
Won't get you out of your little fix.
We'll drink, then off we'll trot,"

"There is something wrong," said C.; "that's plain.
If I but could a hearing gain
Suspicious facts I could explain
And truth make clearly seen."
Then Comstock asked to see the writ,
And to hear the charges preferred in it.
But the devils went into a laughing fit,
And said it was nothing "obscene."

Tony was scared, but the devils were glad,
And a queer, sardonic laugh they had.
"You've arrested the innocent here, my lad,
Now we'll give you a little back pay."
They looked like Tony much, in the face,
Although, to be fair with the Comstock race,
They certainly had a superior grace,
And a much more courteous way.

"Never," said they, "do we answer why,
And even should *you* unwarily try
A word or a note to a passer by,
We'll double the load of pain.
We are never by money or malice backed
(A devil's word must be taken for fact);
And should any prisoner stubbornly act,
He never sees home again.

Oh, tight and hard was that devil's grip,
As he bade the prisoner close his lip,
For he'd got to take a downward trip—
Down to the shades below.
Comstock naturally felt unwell,
For he judged by the strong sulphureous smell
That they were taking him down to hell,
Where he didn't want to go.

What he endured you may understand
If you have Dante's "Dream" at hand,
But I've no adequate words at command
To make his anguish known
But 'mid that horrid smoke and din,
He thought how mean a cuss he'd been;
And swore if he ever got out again
He'd let Infidels alone.

"I see I have made a great mistake,
But when I leave this fiery lake
I won't do it again for Jesus' sake—
Or any other man."
And Tony gnashed his teeth in hell,
In pain and anguish he did yell,
For there's none to arrest in that bottomless well,
No "obscene" men are damned.

. . . . . .

'Twas raining hard; with a thunder stroke,
The nightmare dream of Comstock broke;
In fear and wonder he awoke,
And terror shook his bones.
He thought of the pangs of the innocent,
To prisons and Tombs and dungeons sent;
Of Train, of Foote, of Hall, of Lant,
Of Heywood, Bennett, Jones.

EDGAR M. SELLON.

Buffalo, N. Y.

Lines

TO A REV. WHO PRETENDED TO WRITE FROM A CLOUD (FLOATING OVER MY HOME) WHITHER THE MUSES HAD TAKEN HIM.

BY MRS. E. D. SLENKER.

Highly honored am I, with a letter from the sky,
From regions above, where God is "all love,"
And the pure angels sing hozannas to their King.
And people wear feathers, in all sorts of weathers;
A "cloud" for their seat, O! it cannot be beat.
So nicely it reads, while the fancy it feeds.
But alas! for poor me, I'm blind, and can't see
How the muses could bring this wonderful thing
To happen alone to Bertie S. Stone;
For though he's a preacher, perhaps a great teacher,
Why favored should he of all mortals be,
Thus lifted up high to a seat in the sky?
Where he can look down, on Infidels frown,
And shout in their ear, "'Tis evident and clear
That there is a God, who holds a big rod
All soaking in pickle, our ribs well to tickle."
But shout till thee's hoarse, 'tis a matter of course
That preachers should preach, and myths they should teach;
Make Bible commands the law of the lands;
And the doctrine, too, be it false or true,
It matters no whit, they care not a bit
So long as the pay comes day after day;
Whether Gods three, or only one there be;
If sons they have any, or ever so many;
If a devil or two, a black or a blue;
A paradise high, aloft in the sky;
A hell deep and dire, where men live in fire;
And devils will broil in sulphur and oil,
Man, woman, and child, to prove a God mild,
And gentle and kind, and of merciful mind.
All these things they tell, and love much to dwell
On theories grand, of a bright summer land
Where the pious shall live, who unto them give
Their silver and gold, uncounted, untold,
The pleasures of earth, they deem of no worth;
Yet led by the time, for dollars and dime.
"In heaven," they cry, "Put your treasure on high."
But they carefully strive, while they are alive,
To get all they're able to furnish their table.
For the fat oily spirit enjoys the rich feast
Of bread, pies, and cakes which the good housewife bakes.
And above all the rest, the soft, tender breast
Of young spring chickens, with accompanying fixings.
So, Bertie, you see, 'tis plain now to me,
While so closely thee clings to these holy things,
And hesitates long to speak of the wrong
Which the church of Snowville, upon yonder hill,
Has heaped upon me, by saying that thee
Has demoralized been, and indoctrined with sin
By reading, and talking, and sittting, and walking
With us Infidels, who ignore all hells,
And heavens beside, where preachers do ride
On a cloud's silver sheen, in the blue empyrean.
O hasten to tell, that the doctrine of hell,
And the "anger of God," and his "chastening rod"
Are fables so old, they must not be told
By skeptic or doubter, or any come-outer,
For such simple truths even the tenderest youths
Must see through at once, or be written "dunce."
'Tis not in the skies that man's duty lies,
So thy cloudy seat leave and preach and believe
That matter alone is all the God known,
And to do right will make our life bright.

Hindoo Prayers.

Let me not yet, O Varuna, enter into the house of earth,
Have mercy, Almighty, have mercy!

If I move along trembling, like a cloud blown by the wind,
Have mercy, Almighty, have mercy!

Through want of strength, thou strong and bright God, have I gone astray,
Have mercy, Almighty, have mercy!

Thirst came upon thy worshippers, though standing in the midst of water,
Have mercy, Almighty, have mercy!

Whenever we men, O Varuna,
Commit an offense before the heavenly host;
Whenever we break thy law through thoughtlessness,
Punish us not, O God, for that offense!

Loosen my sin from me, like a fetter,
Then shall we increase the source of thy law, O Varuna!
Let not the thread be cut, while I weave my prayer,
Let not the frame of my work perish before its time.

Drive away terror from me, O Varuna;
Be gracious to me righteous King!
Undo my sin, like the rope of a calf,
For away from thee I am not master of a twinkling of the eye.

Do not hurt us with thy weapons, O Varuna,
Which, when thou wishest it the evil doer would do.
May we not go into exile from light;
Destroy the enemies well, that we may live.

We shall offer praise to thee, O high-born God,
As formerly, so now and forever!
For on thee, O unconquerable God, are founded,
As on a rock, the unchangeable laws.

Send away from me my own sins,
And may I not suffer for what others have done!
Many dawns have not yet dawned for us,
Let us live in them also, O Varuna.

He who, while I was trembling in sleep, wished me evil,
Be he a companion or a friend, O King,
The thief also who wishes to injure us, or the wolf,
Protect us, Varuna, from all these.

—*From Max Muller's Translation of the Rig Veda.*

[*From the Boston Investigator.*]

A Letter from E. H. Heywood.

CELL 52, THE JAIL, DEDHAM,
Au 1, 1878, Y. L. 6.

DEAR MR. SEAVER: Our precious home, with all its sacred associations, went under the auctioneer's hammer on the 26th ult., and was sold to my brother, S. R. Heywood. To-day my family are houseless and penniless! I do not wish to trouble your readers with my personal matters, but as you kindly printed my letter of July 24th, I ought to state some further facts that all may judge impartially.

Recognizing the justice of my brother's desire that the house be open for boarders this season and earn the usual amount needed to pay interest money, I asked him or his representative to go in, use all of our outfit *on his own terms*, only requesting that Mrs. H. and our children be permitted a room or two to stay in while our affairs could be closed up in a way to promote the best interests of all concerned. Yet he refused to grant my request, because, as he said, his family and other Worcester people would not wish to come there to board if persons holding such principles as Mrs. Heywood and I do were even on the premises. Those who think the age of persecution past can see in this case how cruel and even savage one brother can be to another brother's family in distress when the main provocation is merely a difference of opinion on religious and social questions! It is an eviction that might be expected of an English landlord in Ireland, but which rarely occurs in these States.

My brother has been very kind to me heretofore, and incurred heavy pecuniary obligations in my behalf. He employed no by-bidders, the sale was otherwise open and fair, and he allows my friends sixty days to redeem the estate; but he asks an advance of $1,700 above what he paid, and has thrust my family into the street, even though the house is likely to stand empty till next summer. I can cheerfully bear persecution, even the torture of imprisonment for my belief; but this treatment of my family (when I am forbidden to be with them or help them) by one who I had a natural right to suppose would be friendly to them in a crisis like this causes me sad days and sleepless nights.

However, I know friends will not see them suffer. It has been my good fortune, for thirteen years, to share a home with a woman who now would rather go with our precious children (Vesta Vernon, nine years, and Hermes Sidney, four years old) to the poor-house and stay there during my two years' incarceration, than have me retract one word I have conscientiously published, or yield one iota of the citizen's right to freedom of conscience and speech, of the press, and the mails, now invaded but not conquered in my person.

Many thanks for your timely, intelligent, and generous explanations of my views on Freelove. I agree almost entirely with what you have said, and will write something for the *Investigator* on those points soon. It will be well for High-Church "culturists" to "go slow" in the use of adjectives regarding my theories until they show a more intelligent comprehension of them. No issue was ever broached in reform so irresistible in logic and in fact as the Freelove issue. I would like much to be at the Faneuil Hall meeting to-night, but I suppose Sheriff Wood will not let me come! He is a very kind, humane, and gentlemanly officer, as indeed all my other keepers are.

With profound gratitude to you and Mr. Mendum for your noble and manifold deeds for Liberty, I am ever yours to serve it,

E. H. HEYWOOD.

The Champions of the Church.

We have received from the author and publisher, D. M. Bennett, a large and valuable octavo volume of 1120 pages with the above title. The "Champions of the Church," of course, includes all the eminent Christians from the reputed founder of Christianity to the present time. Here we have a correct history of the distinguished ornaments and diabolical characters that have upheld the Church for sixteen centuries. Here, too, is given a full history of the Inquisition, and the fearful and bloody wars which were waged by Christianity to help spread its rule. Also a full history of Jesuitism for three centuries, and also over 100 pages are devoted to the no less hellish crimes and cruelties of that distinguished saint, Anthony Comstock. The main purpose of this valuable work is to give briefly but succinctly an authentic history of the cruelties and persecutions practiced by distinguished leaders of the Christian Church in the past. While the author claims little for originality, yet he does claim that his work is entirely accurate, true without exaggeration, and although it is unfortunate for so-called Christianity that its reputed founders and leaders rest under such a cloud of mysticism and uncertainty, yet the sole aim of the author has been to state absolute historical *facts*. No idea of the real worth of this great work can be given. Its 1120 large pages contain in one volume a history of all the principal characters, whose acts it truthfully records. Beginning with Jesus, his miracles, etc., it gives also all that is known as to the Evangelists, numerous saints, Constantine, St. Augustine, Gregory, Boniface, Charlemagne, and others, including the human hyena Torquemada, who burnt 12,000 persons alive for the good of the Church. Calvin, Knox, and others, have due attention. Over 800 illustrations are given of the crimes of so-called Christian ministers, and the volume is fitly concluded with a full history of the crimes, outrages, and perjuries of Anthony Comstock, who is shown to be a fit companion of the other bloodthirsty villains of whom this work treats. We repeat, no notice *can* do justice to this invaluable volume. It is a record of absolute historical facts, and those who would know what the early Church was, in fact, what it is to-day, should secure this book. Of course the churchmen will *not* indorse it, but to the thinking person, who would know what the Church was and is, the book will be desirable. We trust it will have a large sale, as it certainly deserves. The work is finely printed, contains a fine steel portrait of the author, 1,120 large octavo pages, and yet will be sent free anywhere, in fine cloth binding, only $3; leather, $4; morocco, gilt, $4.50. Address D. M. Bennett, publisher, 141 8th street, New York, or it may be ordered from this office.—*The Star Spangled Banner.*

A GOOD PLAN.

The best and most popular plan for operating stocks is that of combining capital of various sums, or pooling the orders of thousands of customers and operating them as *one mighty whole* in which shares are issued, which has been made so successful by the firm of Messrs. LAWRENCE & CO., Bankers, 55 Exchange-place, N. Y., the profits of which are divided pro rata among the shareholders at the expiration of thirty days from date of certificate. By this excellent plan each investor is placed on an equal footing with the largest operator. For example, within a month you made $2,000 upon an investment of $100, upon $25 the profit would be $500. An investment of $10 would pay $50, making 5 per cent. during the month. An investment of $100 would pay $1,000 profit, making 10 per cent.; an investment of $500 would pay $2,500 profit, making 5 per cent.; and so on, according to the market. The firm's circular explains everything. The editor of the Brooklyn *Journal* says: "The very satisfactory results made in these combinations by friends led us to order 20 shares, and at the final result we made a clear profit of $101.25 after deducting all commissions and our original investment. The firm is in every respect worthy of the utmost confidence. Send for their explanatory circular." Mr. H. F. Giddings has kindly tendered the firm his experience over his signature, as in no event would they use any of their customers' names without such authority:

PHILADELPHIA, PA., June 20, 1878.

LAWRENCE & Co., 55 Exchange Place. Dear Sirs:—Your favor containing your check for $1,376.63 at hand for which I thank you, as it is in excess of what I expected. As to your request for an expression in writing from me, I can cheerfully say that the above result is very satisfactory, and I believe I can safely recommend your combined system to everybody. And further, more, I would say that I first saw your advertisement in a N.Y. paper, and sent for one of your circulars, on receipt of which, as you know, I remitted you $300 for 300 shares in Class C in one of your combinations, and by return mail received your certificate for the same, and during the month received five notices of purchases and sales of different stocks, in all amounting to 4¼ per cent., or $1,275 profit on my 300 shares, after deducting your commissions of $198.37, leaving me a net profit of $1,076.63 over and above my investment of $300. Yours truly,

H. F. GIDDINGS,
837 Arch Street, Philadelphia, Pa.

An article in *Frank Leslie's Illustrated Newspaper*, under date of June 29, 1878, says: "The reports of fabulous profits realized to numerous parties by this plan led us to investigate the matter closely. The system is based on safe business principles, and is the only method by which large operators attain their greatest success. The pools in which their customers are interested are placed on an equality in every respect with the leaders of the street. As the firm's whole interest lies in their commissions, they naturally wish to make their operations aggregate as large as possible. We believe the method of Lawrence & Co. to be the most safe and successful of any that can be found. New combinations and pools are formed every day or two. The firm will send their comprehensive circular, giving full details, to any applicant. One of their old customers, who held a few shares in one of these combinations, after receiving check for his profits, writes: 'Lawrence & Co., 55 Exchange Place, N. Y.: Your remittance for my profits, $393.75 is received. I again most heartily thank you, &c.' Numerous testimonials are contained in their circular." *New York Illustrated Times* says: "A safe method of dealing in stocks.—*The great desideratum has always been to discover some method by which a party, operating on limited capital, can stand an equal chance* with men like Gould, Vanderbilt or Keene. A plan has lately been adopted by the banking house of Messrs. Lawrence & Co., 55 Exchange Place, that seems to fill the bill completely. The reports of numerous parties who have made large sums of money by this plan, has led us to investigate the matter, and we find the rumors are based on facts. They are also large dealers in all kinds of bonds.

Their circular is truthful and instructive," send for it.

THE UNKNOWN GOD.

A LECTURE DELIVERED BEFORE THE NEW YORK LIBERAL CLUB, DECEMBER, 29, 1877.

By James W. Stillman.

A PRONOUNCED AND ABLE PRODUCTION.

Price 15 cents. For Sale at this Office.

Just Published in Book Form.

THE ETHICS OF SPIRITUALISM;

A SYSTEM OF

MORAL PHILOSOPHY,

Founded on Evolution and Continuity of Man's Existence beyond the Grave.

By HUDSON TUTTLE,

AUTHOR OF

"Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," "Career of Religious Ideas," "Arcana of Spiritualism," etc., etc.

THE FOLLOWING LIST COMPRISES SOME OF THE PRINCIPAL SUBJECTS TREATED:

The Individual; the Genesis and Evolution of Spirit; The Laws of Moral Government; Analysis of Mind in reference to Ethics; The Appetite; The Propensities; Love; Wisdom; Consideration of Rights of the Individual, of Society; Consideration of Duties and Obligations; Duties of the Individual; To God; Of Self-Culture; Duties of Society; Marriage, its Foundation and Responsibility.

The "Ethics of Spiritualism," while running in the columns of the *Religio-Philosophical Journal*, was widely noticed and commended by the public and the press. From the various published notices we quote a few as follows:

"Contains matter of much interest to Liberal minds."—*Pequabuck Valley Gazette.*

"Hudson Tuttle's Ethics of Spiritualism, now being published in the *Religio-Philosophical Journal*, is alone worth the subscription price to that journal. When Hudson Tuttle writes he says something."—*Spiritual Scientist.*

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WORK runs through the universe: it is the condition of permanence and growth.—*John Wise.*

ONE knows very well that in reducing ideals to practice, great latitude of toleration is needed.—*Carlyle.*

WHEN men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.—*Pope.*

THE milk of human kindness, like other milk, is very apt to turn sour when affected by moral thunder and lightning.—*Anon.*

DEATH is but a valet who after a hard ride through bog and mud, takes off our dirty garments and clothes us in purple and fine linen. —*Anon.*

WE are members of one great body. Nature planted in us a mutual love, and fitted us for social life. We must consider that we were born for the good of the whole.—*Seneca.*

GIVE me the storm and tempest of thought and action rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge.—*Ingersoll.*

WHAT do you remember about your mother that is gone? Not anything by which she was formally known to the world, but some picture some scene of tenderness, some fragment sentiment which lingers in your imaginations.—*Anon.*

IT is dangerous to gather flowers that grow on the banks of the pit of hell, for fear of falling in. Yea, they which play with the devils rattles will be brought by degrees to wield his sword, and from making of sport they come to doing of mischief.—*Fuller.*

DOTH not the heart create—invent? Doth it not dream? Doth it not form its idol out of air? Goeth it not forth into the future, to prophesy to itself? And, sooner or later, in age or youth, doth it not wake itself at last, and see how it hath wasted itself on follies?—*Anon.*

THE central pivot of the universe is life, and around that pivot are circling individual atoms, each one of the countless number imagining itself the only important and necessary link that keeps the great universal whole in upright, proper, and perpetual motion.—*Lessie N. Goodell.*

EVERY schism is an idea; every scheme more or less new implies an idea mere or less original; every scheme proceeded with implies an idea vivid enough to prompt action; and every scheme which succeeds implies an idea so accurate and exhaustive that the results correspond with it.—*Herbert Spencer.*

IT is idleness that creates impossibilities; and where men care not to do a thing, they shelter themselves under a persuasion that it cannot be done. The shortest and the surest way to prove a work possible, is strenuously to set about it; and no wonder if that proves it possible that for the most part makes it so. —*Washington Irving.*

WHEN a great man, who has engrossed our thoughts, our conjectures, our homage, dies, a gap seems suddenly left in the world; a wheel in the mechanism of our own being appears abruptly still; a portion of ourselves; and not our worst portion—for how many pure, high, generous sentiments it contains, dies with him.—*Eugene Aram.*

WHEN one object passes away and is succeeded by another, the cause of the disappearance and reproduction still remains, as it is an eternal operation; the powers of production, preservation, dissolution, and renovation reside in nature; they are attributes of nature; every thing is renewed in the bosom of death.—*Epicurus.*

TO BE no better, no wiser, no greater than the past is to be little, and foolish, and bad; it is to misapply noble means, to sacrifice glorious opportunities for the performance of sublime deeds, to become cumberers of the ground. We can and must transcend our predecessors in their efforts to give joy, peace, and liberty to the world.—*William Lloyd Garrison.*

OH the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring nought but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throb that he should have warred with the poor handful of dust that lies mouldering beneath him?—*Washington Irving.*

THE ignorant and unthinking have no idea beyond the present, the now and to-day: so they say, "Eat, drink, and be merry," but as we trace the effect of moral and intellectual culture upon the mind of the individual and of the race, we perceive a gradual evolution of that grander and higher nature which makes provision for the future, which gathers and hoards up sustenance for the subsequent needs of body and mind, which looks forward to the future welfare and happiness not only of self, but of the family and of the whole coming race, and builds and plans in consideration thereof. These wider and broader views increase and grow in proportion as we evolute from the plane of a lower into that of a higher civilization.—*Elmina D. Slenker.*

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"WHEN tempted to anger," says a writer, "breathe a prayer." Jes' so. When you happen to stub your toe, for instance, murmur: "Now I lame me."

NOTHING tries the patience of a man more than to be sitting on a sofa in a dark room with a pretty girl, and be compelled to listen to her brother giving the history of a base-ball club.

ONE of the most disgusting things known is to have a vest which has not sufficient longitude to enable it to connect with the trousers below, especially when the shirt billoweth up between the two.

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COUGH DROPS BY JOSH BILLINGS.

Bachelors are always a bragging of their freedom! Freedom to darn their own stockings and poultice their own shins. I had rather be a widower once in two years, regular, than to be a grunting, old, hair-dyed bachelor only for ninety days.

Ambition to shine in everything is a sure way to put a man's candle all out.

Some people won't believe anything they can't prove; the things I can't prove are the very things I believe the most.

Good examples among rulers are the best laws they can enact.

One of the saddest sights of all to me is an old man, poor and deserted, whom I once knew living in ease and luxury.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last, and take possession of the premises.

The world owes all its energies and refinement to luxuries—digging roots for breakfast and going naked for clothes is the virtuous innocence of a lazy savage.

Prudes are coquettes gone to seed.

A dandy in love is in just about as bad a fix as a stick of molasses candy that has half melted.

There is no good substitute for wisdom, but silence is the best that has been discovered yet.

There are lots of folks in this world who, rather than not find any fault at all, wouldn't hesitate to say to an angle-worm that his tail was altogether too long for the rest of his body.

A man who is good company for himself is always good company for others.

Cunning is too apt to outwit itself. The man who turned the boat over and got under it to keep out of the rain was one of this kind.

I have seen men who had worn out their vices and supposed of course that they were living on their virtues.

The man who dies the richest is the one who leaves the least here and takes the most with him.

WILYUM'S WATERMILLON.

You, Willyum, come 'ere sir, kernegiate! Whut dat you got under dat box?
I wants no circumfruncin' now! Whut you say sir? Ain't nuffin but *rocks?*
Seems to me you is moughty particlar—prehaps dey is of a new breed!
I'll jes take a look. Hi! ef dat ain't de cur'onsest rock ever seed!

I calls dat a plain watermillion, you scamp! an' I knows whar it growed—
It comed f'om de Jimmerson cornfield, jis on tudder side o' de road.
You stole it, you raskil! you stole it! I watched you f'om down in de lot;
An' time I gits th'ough wid you, nigger, you won't eben be a grease spot!

I'll fix you! Abe Lincoln! Abe Lincoln! go cut me a hick'ry! be quick!
An' cut me de toughest, too, sir, you kin find dis side o' de crick!
I'll larn, you Wilyum Ike Pettus, to steal an' lie, you young sinner,
Disgracin' yo' ole Christian mammy, an' makin her leave cookin' dinner!

Now, ain't you asham'd o' yo'se'f, sir? I am asham'd you's my son!
An' de good old Recorderer Angel, he's asham'd, sir, o' what you has done;
An' he's wroted it down up yonder, in burnin' an' great big letters,
"One watermillion, stoled by Wilyum Isaac Pettus."

An' whut do you s'pose Brudder Bascom, yo' teacher at Sunday-school,
Would say, ef he knowed how awful you's gressioned de Golden Rule?
Boy! whar is de raisin' I gied you? Is you boun' fur to be a black villiun?
I'm *s'prised* dat a chile of *yo'* mammy would steal any man's watermillion.

An' I'm gwine now to cut it right open, an' you, sir, shan't have narry bite!
Fur a boy who will steal watermillions—an' right in de open day light—
Ain't—*Lawdy! its* GREEN! Abe Lincoln! Abe L-i-n-c-o-l-n! make 'as'e wi' dat switch!
Well! stealin' a g-r-e-e-n wa-ter-mil-lion! who ever heerd tell of jis sich?

Can't tell when dey's ripe? W'y thump um—an' when dey go *punk* dey is green;
But when dey go *punk*, now you mind me, dey is ripe—an, dat's jes whut I mean!
An' nex' time you hook watermillions, you heerd me, you ign'ant young hunk!
Ef you don't wan't a lickin' all over, be sho' dat dey all 'll go "punk!"

—*Courier-Journal.*

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TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 5. No. 35. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, August 31, 1878. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.

Notes and Clippings.

WHY doesn't the Pope issue a bull against the yellow fever?

AN Ohio woman died not long ago at the advanced age of 117 years.

THE Christain Bulgarians continue to plunder and outrage the Mussulmans.

IT is now proposed to issue irredeemable greenbacks to the amount of five hundred dollars for every man, woman, and child in the country.

OVER one thousand applications have been made for positions in the New York Custom House since the advent of the new Collector, but *there is only one vacancy.*

A MODERN Jesus Christ, named Lazzeretti, arose in Italy a few days ago and proclaimed himself prophet and king. He was promptly killed. He had twelve apostles and three thousand followers at the time of his death.

IT is eighteen hundred and odd years since a Christian gentleman named Paul wrote to one Timothy, "I suffer not a woman to teach, or to usurp authority over the man, but to be in silence." And now as many as twenty-nine women are advertising in the Chicago papers as conducting religious services and preaching on a single Sunday.

PROF. STEWART of San Francisco puts forward this theory as to why earthquakes have become rare in that region: "At all seasons of the year there is vastly more moisture in the air in the Atlantic States than in California, and I firmly believe that our overcharged coast is being constantly relieved of its plus electricity by the iron of the overland railway, and that California eartqhuakes are now appearing in the form of frightful tornadoes and electrical storms east of the Rocky Mountains.

SOME time ago the religious press overstocked a confiding public with cheap chromos as premiums. Then it took to dictionaries, which were much more costly than the chromos, and troublesome to send to the subscribers. The rage this year is for watches, which are offered for subscriptions at prices so low as to make people wonder whether they are real watches or make-believe ones, stuffed with sawdust. A prodigious business is being transacted with these watches.

"HAVE you got your lesson to-day?" asked a Brooklyn Sunday-school teacher of a little maiden, whose head was bandaged in red flannel. "No, ma'am," said the child. "Well, then, have you got your catechism?" "No, ma'am," again answered the child. "Well, have you got your hymn?" The child drawled out, "No, ma'am." "Well, then, I'd like to know what you have got?" impatiently continued the teacher. "Please, ma'am, I've got the mumps," patiently responded the little unfortunate.

IT it said that some of the Methodist Conferences are considering the matter of insuring their own churches, instead of patronizing the insurance companies. They are led to this by the failure of some of the companies in which churches have been insured. The last thing a Conference ought to do is to go into the earthly insurance business. If they confine themselves strictly to their legitimate line, the *post mortem fire insurance business, even if* not successful, we will never hear of their failures, for "Out of Hell there is no redemption."

WALTER SCOTT loved to tell a story of a certain Baronet who made himself the host of a number of Presbyterian ministers, seven of whom were put into a capacious many-bedded room, where the butler had carefully provided for each a Bible and a bottle of beer. "My friend," said one of the divines, addressing this functionary, after a short general consultation, "you must know that the youngest member reads aloud a portion of Scripture to the rest; only one Bible, therefore, is necessary. So take away the other six, and in their place bring six more bottles of ale."

THE DEED OF TWO BRUTAL MONKS.—Near Kieff there is a monastery of the Russian Church. Several students, while walking with their professor, discovered the body of a girl of thirteen hanging to a tree. They succeeded in cutting the rope and applying restoratives before life was extinct, but they were interrupted in their humane work by the monks of the institution, who declared that the girl had been put to death because she was possessed of a demon. The story goes that the child belonged to an honorable family, and that the monks had attempted to murder her after one of their number had subjected her to brutal treatment.

THE people of Moscow declare that their great bell shall never be pulled down from its glittering steeple, where it reigns over all other church bells in the world. Its weight is 443,772 pounds, while the other famous bells are light in comparison: St. Paul's, London, 13,000 pounds; Antwerp, 16,000; Oxford, 17,000; York, 24,000; Montreal, 29,000; Rome, 19.000; Bruges, 23,000; Cologne, 25,000; Erfurt, 30,000; English House of Parliament, 31,000; Vienna, 40,000; Novgorod, 69,000; Pekin, 136,000; Sens, 34,000; Moscow (its second), 141,000. The great bell of Moscow is 19 feet high and 64 feet round; its noise is tremendous.

THE curate of a church near Kidderminster in England has been dismissed by the rector for presuming to wear during service a pair of trousers, the color of which was considered a violation of good taste. The people sympathize with the curate, and show their sympathy by declaring that they will present him with a testimonial. This should be a pair of trousers of just such color as it pleases him to wear. In this country black was formerly the universal garb of the clergymen, but now some are so bold as to appear in the pulpit with apparel of various fashionable shades. Among the clergy *of the Protestant Episcopal and the Catholic* churches the regulation style of dress continues to prevail. The Baptists and Congregationalists exercise the largest liberty as to costume and color.

ONE of the surgeons with Admiral Hornby's fleet in the East, writes thus of the Bulgarian Christians, whom he calls "the most lying, dishonest, and bloodthirsty race under the sun:" "I could not trust them with common food, for if I did not see them eat it they would sell it for grog; then, feeling brave, would steal some more. These orthodox church-goers are so thoroughly bad in every way that it makes one have great sympathy with the Mohammedan contempt for them. I hope to go up to Philippopolis, Sophia, Orchanieh, and Plevna at the end of the month, but I know what I shall see; all the bad qualities of human nature in power, lust, murder, and plunder rampant, and the fairest portion of earth's surface in the hands of the worst of its inhabitants. Several years' service at different times in this country has removed the cloud from my eyes, which blinds the rabid Moscophils at home."

IN a village graveyard in Lancashire, England, an Episcopalian rector refused to read the burial service over the body of a child, having learned, after he reached the ground, that the child was unbaptized. There was considerable excitement in the midst of which somebody started the hymn, "Safe in the arms of Jesus," in which the multitude joined lustily. The voice of the indignant rector was heard above the music of the hymn crying out, "It's all hypocrisy; the child is lost." This is a terrible warning to parents. That poor, innocent child must roast and broil and stew and fry and sizzle all through the endless ages to come, and in an Episcopal hell, too, which, as all theological explorers and experts know, takes rank among the hottest and strictest of hells. By all means, parents, have your little innocents baptized, even though you are compelled to beg or borrow or steal the money with which to pay the parson.

FREETHINKER'S JUBILEE.—Next Thursday there is to be a convention of Freethinkers at the town of Watkins, near which Watkins Glen is situated. Fred. Douglas, James Parton, Geo. W. Julian, and Elizur Wright are expected to address the meeting. We shall be anxious to read the reports of the speeches made, for some clever, a few wise, and a good many funny things will be sure to be said. The principle of free thinking is admirable, signifying, as it does, merely a freedom to think as one pleases. There is also a sense in which Freelove is admirable, though that is not the sense in which the word is generally employed. The legitimate and admirable meaning is freedom to love whom one chooses, provided, in doing so, he wrongs no one else. However, the actual reason why both Freethinkers and Freelovers are visited with so much and such severe criticism is because of the extravagance of their claims, and the outlandishness of their theories. Taking them as a whole, they are not a well-balanced set. We do not demand that they shall be conservative, for if they were they would cease to think freely; but we do demand that the majority of them should have more of the balance of common sense. Men and women of genius are to be found among them, but the common sense people are few.—*Telegram.*

THE following is the nauseating speech of the leader of four beastly negroes who were hung in Donaldsonville, La., for a peculiarly brutal murder. It is a specimen of the effects of certain religious teachings which led the blackest criminals to look upon themselves as martyrs, ready to be received into the arms of a forgiving Savior: "Good morning. Welcome all. I came to tell you all to-day that God has done freed my soul. I'll soon be up yonder. God has freed me from the greedy jaws of hell. I stand before you now. In a little while I will be setting in my Father's kingdom. Fare you well, world—I'll meet you all in heaven. Jesus is waiting for me now. I'm going to the land of God, where there's no sickness, no trials, no backbiters. Last night when I went to rest I saw a big crowd of 10,000,000 Indians, and right behind them 10,000,000 more of all colors and all nations. I'm not guilty—I am not guilty; before my God I know nothing about that for which I am to suffer. I ain't got time now to talk about it—I must talk about Jesus. I thank you all everybody. Weep and pray, all of you, and meet me in heaven."

AT the dedication of a church, the other day the officiating clergyman expressed his belief that his deceased predecessor in the holy office of pastor was spiritually present. Why not bodily? The dead are fond of religious ceremonies of this character. At the consecration of a new convent near Tours, in the sixteenth century, all the nuns who had died in the old one arose and passed around the new edifice three times, chanting a hymn. This is related by Brabius, who seems to have risen from his own grave to relate it, for his account of it is dated 1583, whereas he died in 1567. When the church in which Charlemagne was afterward buried (in the discarded sarcophagus of Augustus) was consecrated in 804 there were present 363 prelates of the Church. (The world was not then afflicted with a famine of clergymen. It has not been since.) Two bishops of Tongres then arose from their graves at Maestricht and attended the performance in order to make the number of prelates equal to the number of days in a year. If you do not believe it, reader, you can *easily* satisfy yourself that a year has exactly 365 days. What more would you have? —*The Argonaut.*

THE following conjugation of the verb "I dun," as recited by Southern negroes, is given by Rev. E. E. Hale, of Boston, in "Aunt Huldah's Scholars:

PRESENT.

I dun it.	We uns dun it.
You dun it.	You uns dun it.
He dun it.	They uns dun it.

IMPEEFECT.

I dun dun it.	We or us uns dun dun it.
You dun dun it.	You uns dun dun it.
He dun dun it.	They uns dun dun it.

PEEFECT.

I gone dun dun it.
You gone dun dun it.
He gone dun dun it.
We or us uns gone dun dun it.
You uns gone dun dun it.
They uns gone dun dun it.

FIRST FUTURE.

I gwine dun it.
You gwine dun it.
He gwine dun it.
We or us uns gwine dun it.
You uns gwine dun it.
They uns gwine dun it.

SECOND FUTURE.

I dun gwine dun it.
You dun gwine dun it.
He dun gwine dun it.
We or us uns dun gwine dun it.
You uns dun gwine dun it.
They uns dun gwine dun it.

Events of the Week.

THE Prince Imperial of Japan is dead.

CHRISTINA, ex-Queen of Spain, died on the 22d.

THE Pope's negotiations with Germany have failed.

SEVERAL New Jersey banks have refused to receive trade dollars at par.

THE Third Avenue Elevated Railroad of this city commenced business on Monday last.

ONE thousand iron workers are on a strike in Philadelphia. Cause, reduction of wages.

GENERAL GARIBALDI has written a letter denouncing Austria and Germany and approving socialism.

VENEZUELA is having its regular annual revolution. Revolutions alternate with earthquakes in that country.

THE weavers and winders in thirteen cotton mills at Radcliffe, England, are on a strike, and 3,500 looms are idle.

TWO VIOLENT but harmless shocks of earthquake were felt in parts of Germany on the morning of the 26th.

THE Potter Committee are still investigating the election frauds. The more they investigate the more it doesn't smell good.

ROBERT MITCHELL the poisoner, who was hung at Union Springs on the 23d, invited everybody to meet him in heaven.

THE workingmen of San Francisco do not give Beecher an enthusiastic reception. They remember his "Bread-and-Water" sermon.

THE revenue officers have had a battle with illicit distillers in Overton Co., Kentucky. One or two men were killed and several wounded.

RUSSIA is endeavoring to negotiate a loan of 238 millions of dollars. More trouble is apprehended, this time between Russia and England.

WORK has been resumed on the Brooklyn Bridge after a cessation of a few days. It has cost $9,000,000 to date, and is little more than half done.

THE Congressional Labor Committee are still *in session in this city, but no nearer a solution* of the problem than when they commenced their labors.

OUT of five hundred workmen who went from this country to Brazil to work on the railroads of that country, only five are able to work, the rest being sick.

THE petition to Ben Butler, requesting him to run for Governor of Massachusetts, has fifty thousand signatures. He will probably accept the nomination.

THREE negro murderers were hanged in Bennettsville, S. C., on the 23d. On the same day a negro was lynched at Shelbyville, Tenn., for ravishing a white woman.

THE Rev. Vosburgh, of Jersey City fame, has been requested to resign. He sw—declares he will not. He will have to be gently carried down and out by his congregation.

THE Ottawa religious rioters are paying for their pious fun. The courts have taken a hand in the game, and Catholic and Orangeman go peacefully to prison side by side.

PIRATES are at work in the West Indies. An American schooner was recently attacked near the island of Saona, driven ashore, and stripped of her cargo. The crew escaped.

TO-DAY the United States Bankrupt law expires and State laws take its place. Henceforth a man bankrupt in one State will be still held liable for his debts in another.

THE yellow fever is growing worse in the Southern cities. Hundreds of new cases break out every day. Even the nurses are fleeing from Granada in Terror. Three-fourths of the inhabitants have left Memphis, and those remaining are being stricken down with the fever. Several cases are reported in Philadelphia, and the health officers are doing their best to prevent the spread of the terrible disease. In Vickeburg the suffering is dreadful, as the trains have stopped running and supplies of food and medicine are shut off. Contributions of money for the relief of the sufferers are flowing in from all parts of the country.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XII.

Leaving the sorrowing, yet patiently resigned family of the Darwins to find solace for their loss in clinging yet closer to the joys that still remained, and in building up little by little new shrines upon which to lay the sweet and holy offerings of love, we will now take up the thread of Jennie Martin's web of life, and see whereunto it leads. She is one destined by force of circumstances to live a varied and useful life, one full of duties, of work, and of blessing to her kind. As a wife and mother, she will never know the sweet, womanly joys and blisses, cares and anxieties that most of her sex accept as the only inevitable end for which they were created. But as holy, natural, and happifying as the marital relations are, it is not every woman's duty to enter upon them; nor should the whole end of her girlish aims be directed to winning a companion for life. The great world has need of something more from woman than the mere duty of making a home happy for some man and rearing his children. The female element is needed throughout all the social, moral, intellectual, and governmental departments of our land. Woman is needed in the full vigor, enthusiasm, and magnetism of her youthfulness. She is needed before she has spent her *best* days in brooding over a family of dependent little ones whom she can never rear as they should be, for the very reason that her own mother was too young, too immature, too unlearned to train her own mind into paths of knowledge, science, and true culture. No woman can rear and train a family and educate them and herself at the same time, especially if she has the thousand multifarious cares and duties of household labor to perform, as well as the family sewing, gardening, poultry-yard, etc., etc., to attend to. Of course our Jennie did not realize all this in its fullest sense, but when a mere girl she had read a few strong articles on woman's rights, and they had so impressed her that she had learned even then to ignore the command that is so often hurled at poor overburdened mothers who so piteously beg for a rest from too frequent child-bearing (the holy word of God says to every one of his children, "Increase, multiply, and replenish the earth").

Jennie having become convinced that she was now sufficiently well grounded in her new opinions to be able to give her father good reasons for holding them, wrote to him and in as gentle a manner as possible informed him of her "fall from grace," told him that the date of her doubts was from the afternoon when she had heard the conversation between Mr. Lusk and himself about the Cushites. She told him that her aunt Mary believed just as she did, and that they had been reading all the Liberal books they could get, all the best ones especially, and that her aunt had subscribed to THE TRUTH SEEKER, an Infidel paper, and that she had now come to the conclusion that it was best to tell him, and to ask him to give her every argument in favor of religion that he could, so that if it was possible for her to ever believe again, he might be the one to win her back. She knew in her own mind that no one *could* ever make her believe any more in the old myths, fables, and traditions, but she thought that it would not fall with such a stunning force upon her father to know that she had become an Infidel if he could be made to think there was a chance of his arguing her out of her new opinions. She knew her father was a stern man, but a very just one. She knew it would be a hard and severe blow to him, but he must know it some time, and she preferred he should hear of it while away, rather than have him come home and talk with her face to face while the sorrow was strongest upon him. She had never willingly grieved him in all her life, and she felt that if she met his sad, sorrowing countenance as she told him of her Infidelity, it would be almost more than she could bear. She knew, too, she could write things she would not have the heart to say, and that they could both talk more freely on paper than they could face to face.

When her letter was done she read it to her aunt Mary, who pronounced it "very good," and just what was the best to have been said. She sent it off and then waited with anxious impatience for the reply, and when it came she went to her room to read it, for she could not bear that even her dear aunt should witness her conflict of emotions as she perused what she felt would be a great burthen of sorrow and wailing from the innermost depths of the good old man's heart.

She tremblingly tore off the envelope, and read as follows:

O MY DEAR, DARLING, UNFORTUNATE CHILD! O! I'm miserable! What have I done that this horror should fall upon me in my old age? Can it be possible that the God I have so long served, loved, and worshiped has sent upon me this direful, awful, terrible affliction? My child whom I have guarded as the apple of my eye! my darling whom I have kept from all taint of unbelief! my child! my own child! O how my heart throbs and beats with anguish for thee. What can I do? what can I say? O God! help thou me in this awful hour of supremest woe! My soul is sick and faint within me. O Jennie, Jennie, beloved child, my darling dead wife, how could you so grieve, shock, and horrify me? For hours and hours after receiving your letter I sat as one stunned and dead. I have thought till thought was the direst agony; I have revolved and revolved in my heart every argument I could think of. O! how can I convert you once more back to the pure, loving Gospel truths of our Lord and Savior Jesus Christ? O! have I lived to see my child deny her Creator and turn against her blessed Savior and Redeemer? It cannot be. It is a dream, a delusion, a wicked snare of the devil to tempt me to 'curse God and die.' It is all a hallucination, and I shall, I must, I *will* rouse myself from it. . . . Am I awake? O, yes, it is not quite so bad as I feared. My child! my child! I have just had such a horrid, horrid vision, and I believe God sent it as a warning to you.

"Just as I had written the last word of the foregoing sentence, I dropped on my knees to pray to the Lord to help me say something that would turn you once more in his blessed ways, and suddenly I seemed to be standing on the brink of a great gulf of lurid darkness, of indescribable blackness, and yet somehow illuminated with a death-like, corpse-like phosphorescence. I looked down into the fathomless abyss with a strange yearning, longing gaze, and all at once my eyes seemed to be touched with a supernatural magnetism, and I saw clearly, O such horrid sights, such woe unutterable that my pen could never, never describe it. Suffice it to say, that amidst all that foul, unseemly horde of earth's foulest offscouring I saw you, my child, my heart's darling, and all around you were the horrid, loathsome forms of drunken, lecherous, beastly, disgusting beings, too foul, too awful to be called men, and they were caressing with their bloated lips and filthy hands your beautiful limbs and sweet mouth that no unholy touch had ever before profaned. O! never, never shall I forget the supreme agony that was imprinted upon your anguished, upturned face as your eyes *met mine*. You shrieked out in wild, imploring tones for me to save you. But alas! I was too infinitely distant from you to do aught but look and weep. It was too late! No power on earth or in heaven could save you. The die was cast. You had rejected the Savior, and now he had forever and forever forsaken you. You did not accept him when he was willing to listen to you, and now it was vain to plead and pray for mercy or to expect aid from God or man. Once more your anguished, pleading, terror-stricken voice fell upon my ear, thrilling my soul with a death-like agony such as no mortal man could bear and live. I fell to the ground (or seemed to) as if shot by an unseen hand, and a merciful oblivion veiled all sights and sounds from my senses.

"I think it must have been hours ere I came too, for I have no idea of the time as it passed from the moment of first getting your letter till I awoke from that sleep of apparent death. It was three o'clock in the afternoon when the letter came, and when I revived it was midnight and all was dark around me. I for a moment thought I had fallen into the horrid abyss that had apparently yawned at my feet, but as soon as I began to fully recover I saw by the glimmer of a street-lamp through the half-closed blinds that I was really here in my room, and that all hope was not quite gone. O, my darling! what can I do, what can I say to help you at this fatal, fatal crisis? *Now*, now, is the accepted time. O listen ere it is too late. O that you could see as I saw the awful fate that will surely be yours if you do not turn once more to the blessed Savior who suffered, bled, and died for you!

"'Argue,' how can I argue? What can I say that I have not said a thousand times over in the pulpit, as well as in the sacred sanctuary of home? Have we not read together God's holy word and the lives and writings of all the holy fathers and the sainted martyrs, and of pious, good men who have given all for God and his cause? But I'll try. I'll do anything you ask, vain though I feel it would be. Write all you wish, pour out every Infidel argument you can, I'll combat them one by one with the holy strength of a father's love. I'll pray to God and the blessed Redeemer to help me. I must, I will save you from the snares Satan has set for your soul. I would come home at once and pray with you, but my sister is not expected to live the week out. I am her only brother, and she says she cannot part with me till death severs us. But I may be able to write something that will do you more good than even personal conversation will."

[TO BE CONTINUED.]

WE TAKE the following notice of our friend, Mrs. Henrietta Buckner, from the Paris *North Texas*. We are sure it is not too extravagant in her praise:

The school advertisement of Mrs. Buckner will be found in another column. It is only necessary to announce that she will teach to insure a good school. There is no disguising the fact that she is one of the very best teachers in all the section, and it is right that success should attend her labors. Her buildings are an ornament to the city, and are a monument to her industry and enterprise. We are glad to know that Mrs. Buckner is a fixture in this city, and trust that she may be long spared in her field of usefulness.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAP. XII.—CONTINUED.

But the power of free locomotion, and hence, also, of active migration, is not confined to animals alone, but many plants likewise enjoy it. Many lower aquatic plants, especially the class of the Tangles (Algæ), swim about freely in the water in early life, like the lower animals just mentioned, by means of a vibratile hairy coat, a vibrating whip, or a covering of tremulous fringes, and only at a later period adhere to objects. Even in the case of many higher plants, which we designate as creepers and climbing plants, we may speak of active migration. Their elongated stalks and perennial roots creep or climb during their long process of growth to new positions, and by means of their widespread branches they acquire new habitations, to which they attach themselves by buds, and bring forth new colonies of individuals of their species.

Influential as these active migrations of most animals and many plants are, yet alone they would by no means be sufficient to explain the chorology of organisms. *Passive migrations* have ever been by far the more important, and of far greater influence, in the case of most plants and in that of many animals. Such passive changes of locality are produced by extremely numerous causes. Air and water in their eternal motion, wind and waves with their manifold currents, play the chief part. The wind in all places and at all times raises light organisms, small animals and plants, but especially their young germs, animal eggs and plant seeds, and carries them far over land and seas. Where they fall into the water they are seized by currents or waves and carried to other places. It is well known, from numerous examples, how far in many cases trunks of trees, hard shelled fruits, and other not readily perishable portions of plants are carried away from their original home by the course of rivers and by the currents of the sea. Trunks of palm trees from the West Indies are brought by the Gulf Stream to the British and Norwegian coasts. All large rivers bring down driftwood from the mountains, and frequently alpine plants are carried from their home at the source of the river into the plains, and even further, down to the sea. Frequently numerous inhabitants live between the roots of the plants thus carried down, and between the branches of the trees thus washed away there are various inhabitants which have to take part in the passive migration. The bark of the tree is covered with mosses, lichens, and parasitic insects. Other insects, spiders, etc., even small reptiles and mammals, are hidden within the hollow trunk or cling to the branches. In the earth adhering to the fibres of the roots, in the dust lying in the cracks of the bark, there are innumerable germs of smaller animals and plants. Now, if the trunk thus washed away lands safely on a foreign shore or on a distant island, the guests who had to take part in the involuntary voyage can leave their boat and settle in the new country. A very remarkable kind of water-transport is formed by the floating icebergs which annually become loosened from the eternal ice of the Polar Sea. Although these cold regions are thinly peopled, yet many of their inhabitants, who were accidently upon an iceberg while it was becoming loosened, are carried away with it by the currents, and landed on warmer shores. In this manner, by means of loosened blocks of ice from the northern Polar Sea, often whole populations of small animals and plants have been carried to the northern shores of Europe and America. Nay, even polar foxes and polar bears have been carried in this way to Iceland and to the British Isles.

Transport by air is no less important than transport by water in this matter of passive migration. The dust covering our streets and roofs, the earth lying on dry fields and dried-up pools, the light moist soil of forests, in short, the whole surface of the globe contains millions of small organisms and their germs. Many of these small animals and plants can without injury become completely dried up, and awake again to life as soon as they are moistened. Every gust of wind raises up with the dust innumerable little creatures of this kind, and often carries them away to other places miles off. But even larger organisms, and especially their germs, may often make distant passive journeys through the air. The seeds of many plants are provided with light feathery processes, which act as parachutes and facilitate their flight in the air, and prevent their falling. Spiders make journeys of many miles through the air on their fine filaments, their so-called gossamer threads. Young frogs are frequently raised by whirlwinds into the air by thousands, and fall down in a distant part as a "shower of frogs." Storms may carry birds and insects across half the earth's circumference. They drop in the United States, having risen in England. Starting from California, they only come to rest in China. But, again, many other organisms may make the journey from one continent to another with the birds and insects. Of course all parasites, the number of which is legion, fleas, lice, mites, moulds, etc., migrate with the organisms upon which they live. In the earth which often remains sticking to the claws of birds there are also small animals and plants or their germs. Thus the voluntary or

nvoluntary migration of a single larger organism may carry a whole small flora and fauna from one part of the earth to another.

Besides the means of transport here mentioned, there are many others which explain the distribution of animal and vegetable species over the large tracts of the earth's surface, and especially the general distribution of the so-called cosmopolitan species. But these alone would not nearly be sufficient to explain all chorological facts. How is it, for example, that many inhabitants of fresh water live in various rivers or lakes far away and quite apart from one another? How is it that many inhabitants of mountains, which cannot exist in plains, are found upon entirely separated and far distant chains of mountains? It is difficult to believe, and in many cases quite inconceivable, that these inhabitants of fresh water should have in any way, actively or passively, migrated over the land lying between the lakes, or that the inhabitants of mountains in any way, actively or passively, crossed the plains lying between their mountain homes. But here geology comes to our help, as a mighty ally, and completely solves these difficult problems for us.

The history of the earth's development shows us that the distribution of land and water on its surface is ever and continually changing. In consequence of geological changes of the earth's crust, *elevations* and *depressions* of the ground take place everywhere, sometimes more strongly marked in one place, sometimes in another. Even if they happen so slowly that in the course of centuries the seashore rises or sinks only a few inches, or even only a few lines, still they nevertheless effect great results in the course of long periods of time. And long—immeasurably long—periods of time have not been wanting in the earth's history. During the course of many millions of years, ever since organic life existed on the earth, land and water have perpetually struggled for supremacy. Continents and islands have sunk into the sea, and new ones have arisen out of its bosom. Lakes and seas have slowly been raised and dried up, and new water basins have arisen by the sinking of the ground. Peninsulas have become islands by the narrow neck of land which connected them with the mainland sinking into the water. The islands of an archipelago have become the peaks of a continuous chain of mountains by the whole floor of their sea being considerably raised.

Thus the Mediterranean at one time was an inland sea, when, in the place of the Straits of Gibraltar, an isthmus connected Africa with Spain. England, even during the more recent history of the earth, when man already existed, has repeatedly been connected with the European continent and been repeatedly separated from it. Nay, even Europe and North America have been directly connected. The South Sea at one time formed a large Pacific Continent, and the numerous little islands which now lie scattered in it were simply the highest peaks of the mountains covering that continent. The Indian Ocean formed a continent which extended from the Sunda Islands along the southern coast of Asia to the east coast of Africa. This large continent of former times Sclater, an Englishman, has called *Lemuria*, from the monkey-like animals which inhabited it, and it is at the same time of great importance from being the probable cradle of the human race, which in all likelihood here first developed out of anthropoid apes. The important proof which Alfred Wallace has furnished, by the help of chorological facts, that the present Malayan Archipelago consists in reality of two completely different divisions, is particularly interesting. The western division, the Indo-Malayan Archipelago, comprising the large islands of Borneo, Java, and Sumatra, was formerly connected by Malacca with the Asiatic continent, and probably also with the Lemurian continent just mentioned. The eastern division, on the other hand, the Austro-Malayan Archipelago, comprising Celebes, the Moluccas, New Guinea, Solomon's Islands, etc., was formerly directly connected with Australia. Both divisions were formerly two continents separated by a strait, but they have now for the most part sunk below the level of the sea. Wallace, solely on the ground of his accurate chorological observations, has been able in the most acute manner to determine the position of this former strait, the south end of which passes between Balij and Lombok.

Thus, ever since liquid water existed on the earth, the boundaries of water and land have eternally changed, and we may assert that the outlines of continents and islands have never remained for an hour, nay even for a minute, exactly the same. For the waves eternally and perpetually break on the edge of the coast, and whatever the land in these places loses in extent, it gains in other places by the accumulation of mud, which condenses into solid stone and again rises above the level of the sea as new land. Nothing can be more erroneous than the idea of a firm and unchangeable outline of our continents, such as is impressed upon us in early youth by defective lessons on geography, which are devoid of a geological basis.

I need hardly draw attention to the fact that these geological changes of the earth's surface have ever been exceedingly important to the migrations of organisms, and consequently to their Chorology. From them we learn to understand how it is that the same or nearly related species of animals and plants can occur on different islands, although they could not have passed through the water separating them, and how other species living in fresh water can inhabit different inclosed water-basins, although they could not have crossed the land lying between them. These islands were formerly mountain peaks of a connected continent, and these lakes were once directly connected with one another. The former were separated by geological depressions, the latter by elevations. Now, if we further consider how often and how unequally these alternating elevations and depressions occur on the different parts of the earth, and how, in consequence of this, the boundaries of the geographical tracts of distribution of species become changed, and if we further consider in what exceedingly various ways the active and passive migrations of organisms must have been influenced by them, then we shall be in a position to completely understand the great variety of the picture which is at present offered to us by the distribution of animal and vegetable species.

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

"A very natural curiosity calls us to inquire," says Moshiem, "how it happened that the Romans who were troublesome to no nation on account of its religion, and who suffered even the Jews to live under their own laws and follow their own method of worship, treated the Christians alone with such severity. . . A principal reason of the severity with which the Romans persecuted the Christians notwithstanding these considerations, seems to have been the abhorrence and contempt, felt by the latter for the religion of the Empire, which was so intimately connected with the form, and indeed with the very essence of its political constitution; for though the Roman gave an unlimited toleration to all religions which had nothing in their tenets dangerous to the commonwealth, yet they would not permit that of their ancestors, which was established by the laws of the land, to be turned into derision, nor the people to be drawn away from their attachment to it. These however were the two things with which the Christians were charged, and that justly, though to their honor. They dared to *ridicule* the absurdities of the pagan superstition, and they were ardent and assiduous in gaining proselytes to the truth" (Ecc. Hist., vol. 1, p. 30).

The persecutions of the Christians by the pagans, it is now universally conceded by Christian historians, have been greatly exaggerated; Christians have killed in one day for their faith nearly half as many heretics as all the Christians put to death by the pagans during the whole period of the pagan Empire.

"We may search in vain," says Renan, "the Roman law before Constantine for a single passage against freedom of thought, and the history of the imperial government furnishes no instance of a prosecution for entertaining an abstract doctrine" (Apostles, p. 259).

The teachings and examples of the Stoics were not without their force and influence. "The austere purity of their lives and the heroic grandeur of their deaths kept alive the tradition of Roman liberty even under a Nero or a Domitian." "To the Stoics and the Roman lawyers," says Lecky, "is mainly due the clear recognition of the existence of a law of nature above and beyond all human enactments which has been the basis of the best moral and most influential though most chimerical speculations of later ages, and the renewed study of Roman law was an important element in the revival that preceded the Reformation" (Hist. Morals, vol. i, p. 287).

The same writer tells us that the golden age of Roman law was not Christian, but pagan. It was "in the reign of pagan emperors, and especially of Hadrian and Alexander Severus, that nearly all the most important measures were taken redressing injustices, elevating oppressed classes, and making the doctrine of the natural equality and fraternity of mankind the basis of legal enactment. Receiving the heritage of those laws, the Christians, no doubt, added something; but a careful examination will show that it was surprisingly little" (Ibid, vol. ii, p. 42).

With the polytheism that existed there was general dissatisfaction. Thinking minds regarded the whole system that prevailed as a superstition. Virgil, Seneca, Quintilian, Epictetus, Marcus Aurelius, all speak of God as the "Father of men" and the "Preserver of worlds." Cicero, Seneca, Plutarch, and the later Platonists generally, maintain that the special deities mean but the various powers of the one God.

As Gibbon says, when Tertullian or Lactantius employed their labors in exposing the follies and extravagance of paganism, "they had only to transcribe the eloquence of Cicero or the wit of Lucan." Although the ministers of the established religion continued to perform the ancient rites according to the laws of their country, philosophic and reflecting minds generally, although treating them with respect on public occasions, felt only contempt for them; and the people, "from the master to the menial slave who waited at his table, and who eagerly listened to the freedom of his conversation," were filled with doubts respecting the popular faith. The established faith no longer satisfied an age in which the tendencies were toward monotheism. It is unquestionable that the unity of the empire had helped to create a demand for a religious unity. An able writer has claimed, and justly, I think, that the deification of emperors was an unconscious effort to realize this device for a monotheistic faith. The religion of this period, although the necessity for its existence was continually urged in the professed interests of order and virtue, as that of Christianity is to-day, did very little, if anything, to restrain the ignorant and the vicious, while its old stereotyped forms and ceremonies and mythological fables were undoubtedly an obstacle to reform and advancement. This fact, together with the tendencies I have mentioned, directing the mind to one sole divinity instead of a multitude of godlings, explains in part the rapid progress of the Christian Church.

During all this time, philosophy, as much as it has been sneered at by Christian theologians, from St. Paul down to the present time, was a constant protest against superstition and vice alike.

"There was as much grandeur," says Renan, "in the struggle of philosophy in the first century as in that of Christianity; but how unequal has been the recompense" (Apostles, p. 277). "It is thine to murder," said Helvidius Pricus to Vespasian; "it is mine to die." "You may menace me with death, but nature threatens you," said Demetrius the cynic to Nero. But superstition triumphed over philosophy, and while religious martyrs became an object of veneration amounting to worship, the martyrs of philosophy are unhonored and forgotten.

A few words in regard to the intellectual condition of the pagan Empire. The age of Augustus, we all know, was one of the most brilliant in history. It was an age of learning, elegance, and refinement. The brighter periods of literature have since taken name from Augustus. The age which gave to the world those two great luminaries in the hemisphere of letters, Bacon and Shakspere, is still called the Augustan Age of English literature.

Greece was still a land of letters. Though plundered of her richest ornaments, and dependent for protection on Rome, Athens could still boast of schools and scholars worthy of her fairest days. Alexandria was also a seat of learning. Regarding the Germans, Celts, and Britons, although comparatively unenlightened, Mosheim tells us "it is certain they were not destitute of learned and ingenious men." Among the Gauls, the people of Marseilles had long acquired a shining reputation for their progress in the sciences, and there is no doubt that the neighboring countries received the benefit of their instruction. . . . The Romans, indeed, introduced letters and philosophy into all the provinces which submitted to their victorious arms, in order to soften the rough manners of the savage nations, and infuse in them imperceptibly the sentiment and feelings of humanity" (Ecc. Hist., vol. i, p. 36).

After the age of Augustus there was an intellectual decline. "The schooled and lettered amateur," says Renan, "replaced the creative and original student." Intelligent society continued, however, and men like Lucilius, Pliny, Gallio, and the Senecas still lived to adorn the age. After the accession of Trajan this decay of intellect and degeneracy of erudition was arrested, and philosophy and letters were restored, in some degree, to their former luster. Looking forward from the middle of the first century, Renan exclaims, "Plutarch, Epictetus, Dionysius the golden-mouthed, Quintilian, Pliny the Younger, Tacitus, Juvenal, Rufus of Ephesus, Aretalus, Galen, Ptolemy, Hypsicles, Theon, and Lucan will renew the palmy days of Greece—not that inimitable Greece which existed but once for the simultaneous delight and despair of all who love the beautiful, but a Greece abounding, which will mingle her own gifts with the Roman genius, and produce works of novelty and originality, yet able to charm the world" (Apostles, p. 268–9).

The accurate historian Hallam, speaking of the times of Marcus Aurelius, says: "There were men who made the age famous—grave lawyers, judicious historians, wise philosophers; the name of learning was honorable, its professors were encouraged, and along the vast surface of the Roman Empire was, perhaps, a greater number whose minds were cultivated by intellectual discipline than under the more brilliant reign of the Cæsars" (Middle Ages, p. 451).

[TO BE CONTINUED.]

THE popular pride of undeviating "consistency"—of not changing your opinions, not acknowledging yourself mistaken—is the Apolyon of our bottomless pit of wickedness. Beware of men who refuse to look *new* evidence in the face, They shut their eyes to new light, by which alone new convictions can enter, displacing old errors in the affections and understanding. Such a bigot in society, in politics, in law, in religion, is the very Evil One. "Dare to be *true*," says the minister of honest and honorable progress; "nothing can need a lie." Suppose your neighbors say, "Oh, you turncoat! you weak-minded changeling! you fickle, inconsistent fellow!" Suppose the hard-shell and the iron-clad monitors of old error do hoot and sneer at you! Remember that

> "Great truths are portions of the soul of man;
> And great souls are a portion of eternity."

Abandon error as soon as you discover it in any department of your nature. *Remove all stones from your grain fields.* One truth is better than all the errors of Christendom.—*A. J. Davis.*

The Freethinkers' Convention.

Resolutions Passed at the Convention

Of Liberals held at Watkins Glen, N. Y., under the auspices of the Freethinkers' Association of Western New York, Aug. 22d, 23d, 24th, and 25th, 1878.

WHEREAS, It is proper that some of the more important practical objects and general views of this Convention of Liberal citizens should receive formal expression, therefore,

1. *Resolved*, That we believe that the security of our liberty, and the progress and welfare of our country, require the thorough separation of the Church, and of all Religions, from the State; the abolition of theological chaplaincies and the use of the Bible and other theological books in the Army, Navy, Courts, and Public Schools; the taxation of all Church property; and the equality of all citizens before the law and the departments of the Government; and the competency of all persons as witnesses in courts of law, without regard to religious belief or total absence of such belief.

2. *Resolved*, That the attempts to amend the Constitution of the United States so as to include God and the Christian or any other religion, are fundamentally opposed to the very liberty and rights of man which the Constitution was framed to secure, and to the solemn compromise of the States and of all sects and peoples by whom it was adopted; and that we look upon the efforts of theological partisans to practically reestablish the union of Church and State with the deepest concern and regret, and as fraught with imminent danger.

3. *Resolved*, That in this view we regard the enactment and enforcement of the Comstock Postal Laws as the work of the same influences that procured twenty-eight votes (within two of two-thirds) in the U. S. Senate in favor of the amendment to place God and the Christian religion in the Constitution; and that since these votes were Republican, and since these Comstock laws were passed by Republicans, and since he was appointed and retained as a United States official by Republican administrations, we cannot but regard him as religiously a creature of the Church, and politically of the Republican party; that, if it has not been done, we demand his immediate dismissal from office by the President; that any laws found on the Statute Books of either the General or State Governments that enable any person or persons to arrest and punish other citizens for the honest expression of their opinions on questions relating to religion, morals or science, should be at once repealed; that we recommend that all Liberals and all independent citizens should refuse to act further with the Republican party until this is done or some party assurance is given that such laws shall be repealed; that all other political issues should stand aside until the liberties of thought, speech, and the press are secured.

4. *Resolved*, That we make this demand for the repeal of these United States laws, and the dismissal of this Special Agent of the Postal Department, from the conviction that these laws are clearly unconstitutional, impolitic, and subversive of the liberties and morals of the people; that this Agent is a bigot or fraud, and unfit to be intrusted with any duty of an important public character; and that he has been guilty of gross outrages and immoral practices, the infamy of which only should preserve his name from oblivion.

5. *Resolved*, That in this view we regard the arrest, trial, conviction, and sentence of Ezra H. Heywood, the editor of *The Word*, now published at Cambridge, Mass., as an outrage upon the freedom of speech and the press, in which the Federal Judiciary, from the Trial Judge even to the Supreme Court of the United States, have come to share the responsibility; that we protest against the decision of the U. S. Supreme Court, and the *rulings* of the minor courts by which these laws have been sustained and enforced; and we declare that in our conviction they are not, and that they can never be made, the "law of the land."

6. *Resolved*, That the arrest of Messrs. D. M. Bennett, W. S. Bell, and Miss Josephine S. Tilton while attending this Convention and on its grounds was an inhospitable act and without any just or reasonable cause; that the pamphlet complained of had only been sold to adults attending the Convention and only at its meetings, and was necessary to enable them to judge of the questions before it in regard to the Comstock Laws and Mr. Heywood's arrest; that these arrests were prompted, as we are informed and believe, by over-zealous theological partisans, simply as a mode of harrassment and persecution, and that the general circulation of the book is their work, for without these arrests very few copies would have been left in the village, if any at all.

That while this Convention has no interest in, nor responsibility for any one of the hundreds of books offered for sale by private parties at its meetings, it has no hesitation in declaring that any person under the Constitution of our State has the right to express and publish his opinions on all social and moral questions freely, and to sell such publications to adult citizens of this State; and that the State Comstock Laws, under which these arrests are made, are unconstitutional, indefinite, and partial, and should be repealed or radically modified at the next session of the Legislature.

7. *Resolved*, That we regard the power to suppress obscenity and indecency to be one of those powers reserved in the U. S. Constitution to the People and the States, and that it should be exercised by them, not by the passage of laws surreptitiously for religious sects and partisans, but by laws passed under general consent and after public notice, and which can apply only to unequivocal and well-defined cases; that we regard the true cure for obscenity and all danger therefrom to be the care of children by their parents and guardians, and their truthful education, at the proper age, as to the nature and duties of the sexual relations; that profanity, obscenity and debauchery are the sure results of retrograde and repressive theologies; that the Liberal cause is the cause of knowledge, liberty, and purity, which are the best guarantees of each other, and that this Convention hereby emphatically puts itself upon record as in no sense sympathizing with, but as holding in severe reprobation, those who seek, by the circulation through the mails or otherwise of literature of an obscene spirit and character, to corrupt, debauch, and inflame the public, and especially youthful minds; and it hereby declares its emphatic approval of the use of all such means as may be within the legitimate scope of the Government to secure the repression both of the issue and circulation of such matter by the press.

8. *Resolved*, That we sympathize most heartily with the Laboring Classes in their efforts to obtain a more equitable distribution of the products of their labor, by which they should have the means and time to rise from the position of wage-serfs to that of educated, independent, and useful citizens of the Great Republic; that the union of theologians with the people's oppressors is a natural alliance which has continued for ages, and which can be broken only when the working people resolve to become free in soul, and refuse to sustain "Religions" which keep them in the hands of those who, by legal and political forms, morally rob them of the results and benefits of their toil.

9. *Resolved*, That we also sympathize most heartly with the efforts of Woman to obtain the right and duty of the suffrage; that we regard it as the first and most imperative duty of all Liberals, of every kind and class, to do all they can by voice and vote to remove the subjection of woman, and to advance her social, political, and material emancipation. That to give her political power seems to us the first step towards her education and material independence by which only we believe she can worthily perform her indispensable duties to the Race.

10. *Resolved*, That in this view we regard with deep concern, the retrograde action of the leading theological sects among us, as for example, the action of the Episcopal Convention in Boston last year, looking to the Church control of marriage and divorce by law, the recent decision of the Presbyterian General Assembly sustaining the action of the New Jersey Synod in the condemnation of Rev. Isaac See, for admitting women to speak in his pulpit; the refusal of the Methodist Church to ordain their acknowledged effective co-worker Mrs. Van Cott; and the withdrawal by the North Carolina Diocesan Convention of the right of woman to vote upon Church questions;—that we regard these and similar instances as showing the continued alliance of Theology with the oppression of woman which began when the Christian Church took away her equality and independence under the laws of the Roman Empire.

11. *Resolved*, That we hail with cheer and gratitude the noble stand taken by Mr. Bradlaugh and Mrs. Annie Besant of England in favor of the emancipation of the common people from theology; and particularly *her* efforts to advance sexual purity by bringing to bear upon the most vital and delicate of subjects the light of science; that we sympathize with her in her efforts to resist the outrage of tearing her daughter from her for theological reasons, and we join in consigning to infamy the Hebrew judge whose rulings in Christian hands would deprive Hebrew parents of the custody of their own children.

12. *Resolved*, That we regard as a happy omen of future success the perfect harmony with which Liberals of every variety of origin and thought have met and co-operated in this Convention; that we earnestly urge upon all Liberals the duty of organization in every city, town, and village, so that a general co-operation of all for general Liberal, or, if need be, political, purposes may be had; and also for the reason that it is evident that Liberalism is no longer simply *negative*, but also *constructive*, and that it has social, educational, and political duties that require every emancipated man and woman to become a member of some Liberal society.

13. *Resolved*, That we give our hearty thanks and encouragement to the Liberal press, and urge upon all its liberal and grateful support; that in the absence of other modes of union and communication it has been the life of the Liberal cause; and that its field of usefulness needs to be enlarged by persistent canvassing for it by every one, as an individual duty; that only by cordial contribution of material aid and moral support can we expect our editors to keep pace with the times and give the people still greater benefits from their labors.

14. *Resolved*, That we recommend the confederation of all Liberal societies and associations under a general League, and the holding of annual Conventions of the character of the present gathering, to the end that each may be sustained and encouraged by all.

15. *Resolved*, That our thanks are eminently due, and are gratefully tendered, to H. L. Green, Esq., the Secretary of the Freethinkers' Association of Western New York, for his untiring efforts in organizing this Convention and securing its successful result.

Editorial Notes.

Discarding the Bible in France.

SHELBYVILLE, MINN., April 18, 1878.

D. M. BENNETT, *Dear Sir:* I have often heard it said by the priests that Infidel France once did away with the Bible, and there followed such a reign of anarchy and terror that they called aloud for the Bible again. Please state whether they tell the truth or not, and oblige,

Yours truly, MOSES KUNSELMAN.

REPLY.—Christians are very much in the habit of misstating the facts with regard to the French Revolution, and Freethinkers and unbelievers in theology have been blamed for much that they were not guilty of. The French Revolution was brought about by the tyranny and corruption of the royal family, the nobles, and the clergy. Michelet states the case very clearly when he says, "The clergy had so well kept and augmented the property of the poor that at length it comprised one-fifth of the lands of the kingdom." The remainder was in the hands of the nobles. It is not strange that under these conditions—all the land and wealth in the possession of the nobles and the priesthood—the oppressed should rise in rebellion against such robbery. Anything less than that would be a depraved human nature. It was not because they were unbelievers that they raised that revolt, but because they were human beings deprived of the rights which by nature belonged to them. The larger portion of them belonged to the Church but had been acute sufferers by it; but it was not so much a revolt against religion in any form as it was against the oppressive rule of the upper classes and the want and suffering they spread over the land. The movement was political and not religious. That excesses were committed by the exasperated lower classes it is needless to deny. The extravagant conduct of those who became invested with power was but a natural rebound from the oppression and restraint under which they had been groaning from a corrupt aristocracy and a rotten priesthood. It is a law in human nature that when a nation or a community emerges from a state of oppression, before a proper state of equilibrium is gained, it rebounds to the opposite extreme.

The causes which led to the Revolution had long been working. Under the reign of Louis XIV. corruption, extravagance, and licentiousness reached a great extreme, no less upon the part of the monarch and nobility than the ecclesiastical authorities. The king wasted the revenues of the government in the greatest extravagance in building useless palaces, reclaiming waste places, etc. The treasury was also sadly depleted by the licentious clergy and aristocracy. Rioting, revelry, court carnivals, mistresses, royal favorites, and debauchery were the order of the day until the wealth of the nation was exhausted. This state of things was followed in 1788 by a devastating hail storm which cut off the crops over a large portion of the kingdom and brought the people to starvation. The cry was "Bread or blood!" The enemies of Marie Antoinette excited the prejudices of the hungry mobs against "the Austrian." The issue became between the starving masses on the one hand and the oppressive nobles on the other—between monarchy and mobocracy; and the heavy exactions of a corrupt priesthood added greatly to the existing evils.

The noted and abused Infidels of Paris, so far as they meddled with the terrible transactions of the times, sought to stay the threatening storm. Count Mirabeau, an Atheist, and the most powerful man in France, both with the people and with the nobility, sought to reconcile the frantic factions, and probably would have succeeded, to a great extent, had he lived; but at the critical moment he suddenly died, while negotiating between the mob and the monarch, and the saturnalia of blood succeeded. The throne of the Bourbons was dashed to pieces, and the "Reign of Terror" was duly inaugurated.

The "Reign of Terror" and the reign of Robespierre were identical. He was the ruling spirit of the times, the head and front of the wild movement, and at his death the reign of terror gradually passed away. But Robespierre was not an Infidel; he did not denounce the Church nor the Bible, nor discard either of them. He was simply a political enthusiast whom power rendered practically mad. To give an idea of what his religious ideas were, we will briefly quote his own words from Thiers' "French Revolution," vol. ii, pp. 275, 276: "There are men who would fain go farther, who upon the subject of destroying superstition would fain make a sort of religion of Atheism itself. Every philosopher, every individual, is at liberty to adopt on that subject what opinion he pleases; whoever would make a crime of this is a madman; but the public man, the legislator, would be a hundred times more insane who should adopt such a system. The National Convention abhors it. The Convention is not a maker of books and systems. It is a political and popular body. Atheism is *aristocratic*. The idea of a great Being, who watches over oppressed innocence and who punishes triumphant guilt, is quite popular. The people, the unfortunate, applaud me. If there are any who censure me they must belong to the rich and to the guilty. I have been from my college years a very indifferent Catholic; but shall never be a cold friend or an unfaithful defender of humanity. I am on that account only the more attached to the moral and political ideas which I have here expounded to you. *If God did not exist, it would behoove man to invent him.*"

Touching further Robespierre's religious views, we will quote a few passages from Lewes' Life of that individual:

"I attribute it further to his sincere religious convictions, rather than to any political foresight, such as Michelet discovers, and that he should have relied upon the lower clergy (a powerful body of 80,000 priests) as well as the Jacobins for his support" (p. 148). "On the sixteenth of June he asked the Assembly to provide for the subsistence of aged ecclesiastics who had no benefices or pensions" (p. 148). He thus quotes Robespierre's words: "How could I be equal to struggles which are above human strength if I had not elevated my soul to God" (p. 237). French journalists of that period speak of Robespierre in this way: "He is a kind of priest, who has his devotees, his Marys, and his Magdalens." "He has all the characteristics of a founder of religion; he has a reputation for sanctity. Robespierre is a priest who wishes to become a god."

On the 7th of May, 1794, when in the height of his power, Robespierre proposed the following decree: "Art. I.—The French people recognize the existence of the Supreme Being and the immortality of the soul. Art. II.—They acknowledge that the worship of the Supreme Being is one of the duties of man" (Thiers', vol. iii, p. 13). By these extracts it is clear that Robespierre was no Freethinker or Infidel. He was an ardent religionist, and almost a Christian. He acknowledged himself a Catholic, though an "indifferent" one.

One thing is very clear: that the leader of the French Revolution was not an Infidel, nor did he denounce the Bible. The Convention did not denounce it nor throw it out of use. Neither was there a public cry against it or in its favor. The Christians were all Catholics, and they at best attach comparatively little importance to the Bible. The charges and representations usually made by the Christians in reference to the French Revolution and the Reign of Terror are grossly exaggerated and untruthful. Those who wanted the Bible were not prevented from reading it.

PROF. R. D. ECCLES has just closed a series of four lectures before the Liberal Society of Kirksville, Mo. The Professor is an able and eloquent speaker, and no society will regret having engaged him. He uses a strict scientific method in his lectures, and carries conviction to his hearers.

THE Liberal League and Lyceum recently organized at Kirksville, Mo., is in a prosperous condition. Its hall, dedicated to Freethought, will seat from two hundred and fifty to three hundred persons. Though recently organized, it has a membership of upwards of forty. Hon. S. M. Pickler, President; F. A. Grove, Vice-President; W. M. Gill, Secretary.

The Disjointed Times.

The editor of *Zion's Herald* has climbed upon the mount, and, sitting there, weeping, bewails the godlessness of the times. With that deep regard for truthfulness and honesty of expression peculiar to religious editors he proceeds to point out the cause of the numerous crimes committed in our midst. Hear him:

"The times are out of joint. One direction the public mind takes is to inquire into the causes of the business and other immoralities so prevalent and mischievous. Now is the time to show that one grand source of these immoralities is the prevalence of false religious opinions and our failure to put in their true light the moral government and sanctions of God. The prevalence of Materialism, the reiterated cry, "No God, or, at best, an unknowable God; no soul or immortal spirit; the present terminates all; men are either punished not at all for their conduct here or are restored, after a term of gentle discipline, after death; annihilation; religion a tradition; the Bible a fable, a poem, a grand psalm!" —these are the currents of popular thought which are washing the foundation from underneath manhood and honor. Men are beginning to feel this and to be alarmed. The standard of public and private morality has been lowered. The substitution of a godless culture for religion; of philosophy and speculation for the Bible; of the thoroughly Infidel and audacious assumption and blundering of so-called scientists for the clear declarations of Christ, have wrought a subtle and wide-spread delusion, the evil influence of which is seen in the prevailing worldliness and demoralization of the hour."

The cool assurance with which he assumes philosophy to be at the bottom of all crime is as refreshing as his disregard of facts is apparent. When it is borne in mind that three-fourths of our criminals are Catholics, and that a large proportion of the other fourth is composed of ministers, deacons, and "pious and highly respectable" defaulters, like Chace, Hathaway, and Angell, it must require a large share of the love of Christ and hatred of science to indite so palpable a falsehood as our Christian editor has given us. Were it the philosophers, scientists, and Infidels, one or all, who contribute to the prevailing demoralization, his remarks would be less senseless. But with the records before our eyes, so plain that "he who runs may read," "even though he be a fool," which our editor is not, it requires a bigotry amounting almost to madness to find in philosophy a source of crime.

Who are the men that commit the numerous depredations upon the life and property of others? Are they the philosophers and scientists? Did Huxley or Tyndall ever steal? Did Frothingham ever betray a member of his congregation and perjure himself for twelve consecutive days? Did Ingersoll ever speculate in stocks and steal nearly a million from his confiding employers? Was it Underwood or Angell that went to Europe with $120,000 of the company's fund? Is it the philosophical Prof. Youmans or the pious Gilman who is now serving his sentence in State prison for stealing? Was it an Infidel or a Catholic priest who died from delirum tremens at a hospital in this city recently?

It is true that the standard of public and private morality is low. But is it the Infidels or the Christians who have lowered it? If it is low now, it is not so low as when all Europe was Christian and the shadow of the cross fell from the Mediterranean to the Black Sea. It is not so low as when every nunnery was a brothel and murderers bought absolution with a few pence. And why? Because of the "substitution of a godless culture" for a religion which killed for Christ's sake, and burnt in the name of God; because philosophy has taken the place of the Bible, and science has done away with a God who commanded men to steal?

If the editor wants the religion of the past substituted for the culture of the present, he must either be ignorant of its history or bigoted enough to tread in the footsteps of his predecessors. The "clear declaration" of Christ was, "Believe or be damned." Shall it take the place of the "audacious assumption" that man cannot believe without evidence? Have not "the so-called scientists" "blundered" around till they have found facts which clearly overthrow a system of morals founded upon the childish idea of rewards and punishments for good or evil? Which is best calculated to guide us aright through life—a rule founded upon the principles of right and wrong, or arbitrary commands which as often conflict with the right as they forbid the wrong?

A great deal of useless talk is wasted by ministers and pious editors upon the "Christian standard of morality." The truth is, that if the teachings of Christ were lived out in practical, every-day life, we should be a nation of beggars and imbeciles. The only valuable sayings attributed to him were stolen from older saviors, and his teachings are original only in the worthless advice given and the bitter reviling heaped upon his opponents. When the world struggled in the Dark Ages, the Church raised the "standard of Christian morality," and under that flag fought the fight of the assassin and thief. There is no period in which such utter abandon to licentiousness and crime of every kind abounded as when the people of the world squared their moral compass by the Bible and followed implicitly its teachings and doctrines. The "standard of Christian morality" was the standard of Charles the Fifth, of Philip the Second, of the Duke of Alva, of John Calvin, of Martin Luther, of Henry the Eighth, of James the Second, of Louis the Ninth and his mother, and of innumerable other wretches. For an editor now to howl for the "standard of Christian morality," when the only ones who adhere to it are fast getting into State prison or editing religious papers, is to ask for a repetition of the centuries of moral degradation which all decent men, and especially all "so-called scientists," had hoped were passed away forever.

The talk about "false religious opinions" being the "one grand source of these immoralities" is, to put it mildly, bigoted nonsense. As we said, three-fourths of the petty criminals are Catholics, and of the numerous "business and other immoralities" nearly all are committed by "pious" and "highly respectable" members of some one of the many sects of Christians. The ministers alone, in proportion to their number, furnish more candidates for prison than any class of professional men who are not tainted with the overpowering love of Christ—or love of the sisters—and who were never touched by the spirit which quickens and regenerates. If the *Herald* wants to get at the real cause of these "business and other immoralities," it can best do it by seeking it in that religion which puts a premium on a life of crime by allowing the perpetrator to sneak into heaven on another man's virtues if he repents at the last moment, instead of teaching that he who sows must reap, whether it be tares or wheat.

To say that philosophy and science have spread a subtle influence for bad throughout the land, is a reckless assertion, bordering on the maliciousness engendered by a hatred of everything not essentially Christian, and a desire to put down all opinions not held by the particular sect to which the editor of the *Herald* lends such blind support. Science is the only savior of humanity, and its worst enemy is that religion which engenders a hate that kills, and justifies in its defenders such vicious misstatements as we have quoted from the *Herald*. The fact that Christianity is slowly but surely passing away may well cause alarm to its defenders who depend upon its fading superstitions for their pecuniary support; but all good men who have the cause of humanity at heart, all who value truth above a pet scheme, see in its dissolution a cause for rejoicing, and a nearer approach of that blessed era of "peace on earth, good will to men," when man will work for man, and not for the protean phantom so ignorantly believed in by the deluded millions.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

M. Liais, in the course of his numerous sea voyages, devoted special attention to this phenomenon, and he communicated the result of his observations to the Académie des Sciences in 1858. "I have demonstrated," he says, "that one can only account for the zodiacal light by admitting that it is due to an imponderable substance forming around the Sun a sort of nebulosity, in which the earth is completely plunged. The annular aspect of this nebulosity is caused by its forming a sort of flattened ellipsoid round the Sun; that is to say, a thin stratum of matter very slightly inclined towards the terrestrial orbit, which is entirely contained in the interior of this stratum. If, therefore, we look in the direction of the flattening, or, in other words, of the ecliptic, we remark a greater thickness of matter than exists in any other direction. Consequently, we receive more light from the side of the zodiac than we do from other quarters, so that this zone appears to us more luminous than the other parts of the sky, without being so in reality. Everybody must have remarked that when the weather is very clear no part of the celestial vault is completely somber. Owing to the limpidity of the air, the light from the nadir is also more pronounced at the tropics than in the temperate regions. This comes from the solar nebula, to the glimmer of which is conjoined the slight quantity of light transmitted to us by the stars.

"The zodiacal light, when a good view can be got of it, as in the intertropical zone, is the most beautiful of all phenomena. In color it is pure white, though, as seen in Europe, certain observers have thought that they could discern a reddish tint. This latter has not, however, any real existence; for if so it would be better seen at the tropics, as coloration always becomes more marked in proportion to its intensity. I believe that observers have in this instance confounded the zodiacal light with the last red traces of twilight. At the tropics themselves, in the months of July and August for that of Capricorn, and in the months of January and February for that of Cancer, the zodiacal light is visible in the evening after sunset, perpendicular to the horizon. When night sets fully in, there rises in the west a white vertical column, the central axis of which equals and even exceeds in intensity the most brilliant parts of the milky way. Upon the edges of this column the light gradually tones off to the faint glimmer of the heavens. It differs in this respect from the milky way, the edges of which at certain points present a striking contrast to the surrounding sky, as in the black aperture of the Southern Cross called the *coal-sack*."

Silbermann deduces from the observations which he has made that the zodiacal light has close affinity with the affluence of shooting-stars and the apparition of Auroræ Boreales. In a memoir communicated to the Académie des Sciences he says: "Whenever there is an affluence of shooting stars, there is an Aurora Borealis, either luminous or else merely cloudy, in the mean latitudes. Numerous facts make me think that such is also the case with the zodiacal light, and this recalls to my mind that the zodiacal light, like the Auroræ, concurs with sudden oscillations of the barometer, and that it is sometimes, also, like the Auroræ, of a bright red color. . . . The sudden changes of intensity, as well as the appearance of undulatory motions, were observed by Humboldt. A zodiacal light, extending from one edge of the horizon to the other, like that seen by Béguelin, was observed by M. Liais. Respighi, again, has recently ascertained by spectrum analysis that the zodiacal light offers the brilliant ray of nitrogen discovered by Augtröm in the Auroræ Boreales. All these facts, as well as the coincidence of the zodiacal light with the affluences of shooting stars and the Auroræ Boreales, tend to show that this light is in reality a zodiacal Aurora, corresponding to the tide wave, and not to that of cosmical matter. It is known, too, that Laplace would not admit that the zodiacal light might be a wide extension of the Sun's atmosphere.

XVI.

This notice would not be complete without a succinct summary of the scientific notions concerning the Sun which have now long been acquired and popularized in elementary works of education.

The Sun is incessantly darting its rays from all points of its surface, and there is not an instant during which its light ceases to permeate every corner of the universe.

From the close of June it undergoes a daily decrease of elevation, but the heat, nevertheless, continues to increase during the summer. And this is easy of comprehension, for we know that a body warmed by the Sun retains its heat for some time after it has ceased to be exposed to the solar rays. If a good-sized piece of metal is exposed to the Sun during a very hot summer day, it will be found to retain a certain amount of heat an hour after sunset. It therefore follows that the earth, which is so much larger, will retain during the night, and even until the following morning, part of the heat communicated to it by the Sun on the previous day. The Sun adds a fresh amount to that already existing, and so the earth obtains an increasing balance of heat. In this way the heat goes on increasing in the bosom of the earth, or in the air to which it communicates itself, until the nights get longer, when our globe gradually loses the heat which it had contracted during the summer.

The Sun is placed in the centre of our planetary system, the earth revolving around it in about 365 days 6 hours. Until the time of Copernicus it was generally believed that the earth was motionless, the Sun revolving around it; but at that period people were ignorant as to the immense distance of the Sun from us, and of its real size (1,260,000 times larger than the earth), so that they did not see any reason why it should not revolve around our planet.

How could it be possible for a body so enormous as the Sun to travel an orbit of 500,000,000 miles in twenty-four hours? The stars, immense globes, whose exact size we are unable to ascertain, would, to speak only of those that are least remote from us, have to travel 125,000,000 miles per second. And, lastly, how could the radiant globe of the Sun circulate around a body so small as the earth without dragging it from its place, if it were united to it by invisible ties? Or, if the Sun were not attached to the earth, would it not pursue its course in space, leaving our planet hopelessly in the rear?

If two stones tied together are thrown into the air they will be seen to circulate around a point comprised in the interval between them, and which is their common center of gravity. If one is much heavier than the other, the center of gravity will be proportionately nearer to the former, and may even be situated within it, in which case the small one will seem to circulate by itself around the larger one, which will only be slightly displaced. Physics teach us that the center of gravity of two bodies is to be ascertained by dividing their mutual distance in inverse ratio to their weight or volume, and by means of this calculation we learn that the proportion of the Sun's mass to that of the earth is as 354,936 is to 1. It follows, then, that the common center of gravity of these two bodies is situated at 243 miles from the Sun's center. The latter, therefore, does not move, the earth revolving around it in the space of about 365 days, and turning upon its own axis every twenty-four hours. The first impression of our eyesight would of course lead us to suppose that the Sun and other planets revolve round the earth, and it is this illusion which led the ancient astronomers into error.

The Sun's distance from the earth is about 91,430,000 miles; a cannon-ball traveling at the rate of 1,637 1-2 miles an hour, or 39,750 miles a day, would take 6 years and 110 days to reach it. The Sun's diameter is 852,584 miles, or nearly four times the distance between us and the moon. Its distance varies with the different seasons, and this is why the apparent diameter of the Sun is not always of the same dimensions. This remarkable phenomenon is occasioned by the translation of the Earth in an elliptic curve which brings us nearer to the Sun in summer than in winter; whence it is that the solar disk seems larger to us in the former than in the latter season.

Now if we compare the Sun with other bodies which people the immensity of space, we are taught by science that it is but an insignificant star amongst the countless legion of luminaries which shine before our eyes.

[TO BE CONTINUED.]

Selections.

Centenary of Voltaire.

THE 30TH OF MAY, 1878.

I regretfully leave Voltaire, after having passed three months with him.

I had long been an admirer of the great philosopher who was the leader of Freethought in the eighteenth century. By living in his intimacy, by scrutinizing his life and work, I have become his friend; and, if they are not already so, I am convinced my readers will become his friends as I have, after perusing this work, where I have endeavored to seize upon his encyclopedic genius, his mobile and multiple physiognomy.

How can we but become the liegemen, the intellectual associates of Voltaire, when we see him consecrate all his life to the cause of civilization, of truth, of the liberty of conscience and thought; when we behold his struggle in France against political despotism and religious obscurantism; when we accompany him to his retreats in exile where he courageously takes up again his interrupted work and freely publishes his productions?

It is with an inexpressible joy that we follow the steps of this scout of the human army, of this pioneer making deep gaps in the forest of prejudices, bringing new light at each one of his stages, and that we behold the victory of the spirit upon human errors and folly.

Voltaire will be the great figure, eternally bewitching and attractive, of the eighteenth century. He fought the good fight, and carried the victory. He established tolerance, liberated conscience from its oppressions, affranchised thought from its chains, wrote the preface of the Civil Code and of the Revolution of '89, destroyed the barbarous legislations, superannuated customs, old traditions, prejudices, all the obstacles, all the impediments which hindered the march of civilization. He has been the martial champion of the mind, the hero of free humanity.

His country *embastilled* him, persecuted him, threw his books to the flames, exiled him nearly all his life.

Voltaire burst into laughter in the face of that race of *arlequins anthropophages*, as he called the proscribers of Louis XV.; he made sport of *censura* and *lettre de cachet*. He pursued his crusade of Freethought in all his places of retreat; in England, Holland, Belgium, Prussia, Switzerland; where, connected with the eminent minds of those lands, he founded the public opinion of Europe, which, through his propaganda, became an irresistible power against all public iniquities, against all infractions of the rights and liberty of man.

Voltaire sums up in himself all the eighteenth century, with his genius sparkling like champagne in its bowl, his absolute separation from a shameful and retrograde past, his vigorous flight towards progress, towards a new state of civilization disengaged from all that is base, servile, and obscure.

By this resplendent light projected by the age of Voltaire, how deformed and shrunken appears the ancient slave trembling before priest and master! But wait until the philosophers have restored to the mutilated being of the Middle Ages his mind, his soul, his will, his intellectual and moral power—until they have delivered him from the jail of the seventeenth century; and you will see the poor man renewed and transformed by the Promethei of the Encyclopedia; you shall see him walk erect and firm in his strength and liberty. Ah, masters! you throw Voltaire in the Bastille, and you proscribe him. His vengeance shall be exemplary. He will bring out with him from his dungeon the enchained generations, and he will return, in spite of you, triumphant in those lands from which you had believed him forever banished.

There is not in the world a more marvelous, more attractive spectacle, one better demonstrating the power of a luminous and sagacious mind, than the polemic of Voltaire against the birds of prey and the men of darkness of his time. What a vivacious and high intelligence, what ardor of conviction, what good sense, what acumen in critique, one of his creations! What lucidity of conception and expression! What a pliant and fine blade! "His prose is a sword," says Nisard; "it sparkles, it whizzes, it thrusts forward, it slays!"

A knight armed from head to foot, brilliant and sprightly combatant, how well he strikes at the fault of the cuirass, the leviathans, the mastodons of the old regime! He harasses them ceaselessly with his barbed arrows; he smites oppression in all its forms, snatching away the mask of religious hypocrisy, stigmatizing superstition, lifting up man bent under secular servitudes, extricating his mind from the silly errors, from the chimeras, that dwarf him, by saying to him:

"Cultivate thy garden and thy brain; cleanse them from the old sediments, from the calcareous deposits and the detritus of the past. Burn the brambles and parasite herbs; destroy the noxious insects; let the mattock pass everywhere. Thou art king, lord, and master at home. Draw straight and see clearly. Do not fall in the rut of Utopia; do not lose thyself in the abyss of dreams. No power has the right to weigh down upon thee, to violate thy intellectual property and material good. Throw to the garret all the worm-eaten cabalistic books, the old Bibles and old codes, and find thy evangel in thy reason; thy law and rule in thy conscience."

The universality, the prodigious intellectual activity, of Voltaire allowed him to span all problems; his quick and sensitive genius, his straightforward sense, carry him wherever there is a truth useful to bring forth, an error to confound, an injustice to disgrace.

He is the support, the spur, of that valiant crew of encyclopedists who forged the conception of the new society; he encourages them, animates them with his noble ardor, with his hatred against the Catholic denomination, by preaching through example and ceaselessly exclaiming, "Crush the wretch!"

We find the generous and beneficent hand of Voltaire in the salient facts of the eighteenth century. He touches everything; nothing for him lacks interest. He was not only a profound thinker, philosopher, historian, man of letters, poet, dramatic author, popularizer of science, but he was, besides, "the hero and the man of action of right," as a Belgian deputy, M. Belgé, has said in a lecture. Possessing to a supreme degree the love of humanity, he considers all wrong done to others as if it were personal to him. He leaps with indignation on witnessing a public iniquity. He constitutes himself the jurisconsult, the high judge of his time. The victims of fanaticism, persecution, and judiciary errors come to him. He welcomes them, he throws wide open to them the doors of his house at Ferney, takes in hand their grievances, becomes their eloquent defender, and succeeds in snatching them away from the fury of the Catholic tribunals.

The obscurantist and Jesuitic pack threw itself, howling and furious, upon this knight of Freethought; but, smiling in the thick of the *melee*, Voltaire marked with his eagle claw the enemies of reason, and devoted the spirits of darkness and the Tartuffes to the immortality of ridicule.

After fifty years in the philosophical arena, fifty years of conflicts constantly renewed without exhausting the athlete, Voltaire remains at last master of the field. He triumphs over the retrograde elements of the old society. All the despotisms, temporal and spiritual, have Voltairian shot in their wing. They have lost their assurance, their audacity; they drag themselves and gasp, mortally wounded by the skillful hunter.

Is it to be wondered at that, a hundred years after the Iliad, after the great battle of the eighteenth century, "the deceiving spirits, teaching lies and hypocrisy," has said Marina de Sainte-Aldegonde, "the 'black band,' Jesuitic and despotic, shudders at the very name of Voltaire, of that Satan of the mind, as he is qualified by one of the greatest coriphæi of the Church, Joseph de Maistre, who expressed the wish to see a statue raised to him by the hand of the executioner, and who, in an avowal devoid of artifice, exclaimed, "Ah! what harm Voltaire has done us!"

The labors of Hercules are but child's play by the side of Voltaire's.

His encyclopedic mind has shone upon all the branches of human knowledge. Philosophy, politics, legislation, morals—there is not one social element which he has not touched, shed light upon, and reformed.

Let the Revolution come; it will only have to bind up in sheaves the grain of the Voltairian harvest, to countersign and decrete the ideas of Voltaire. And in '89 Condorcet will be able to say with truth, "Voltaire a fait tout a que nous voyons!" ("Voltaire is the author of all that we see!")

All the sons of Freethought unite to-day in the glorification of Voltaire, in his centenary, honoring in him the luminous genius that has more and better than any other honored and served humanity, the highest expression and the most illustrious representative of European civilization.

INTRODUCTION.

Voltaire, that Wandering Jew of intelligence and Freethought in the eighteenth century, does not belong only to France, from which he was forced to flee nearly all his life, but to all the lands where he sought refuge to save himself from the chronic intolerance of his fellow-countrymen—to the Netherlands, to England, to Prussia, and to Switzerland. At these hearths he found established, radiant and powerful, the political and religious liberties which he strove to take back and to make triumph in his native land.

Voltaire forged his genius upon the hard anvil and at the rough school of exile. To this he owed his fame. Had he remained at the French court he would have been but a mere witling, a rare bird in the golden cage of Versailles.

In London, in Amsterdam, Berlin, Brussels, Geneva, Voltaire found the lever of Archimedes, the fulcrum that was necessary to him in lifting the world and enlightening it. It was abroad that he was able to fight openly, to write freely, to publish his works, to propagate his ideas, without risking, as it had happened to him in France, to be bastinadoed, *embastilled*, and to see his books burnt by the hand of the executioner.

The funeral march of the Wandering Jews of Freethought begins with the revocation of the edict of Nantes and the dragonnades of the Cevennes, under King Louis XVI, in his second childhood, that *nec pluribus impar* which terminated his existence by the fistula and Madame de Maintenon. The Huguenots deserted *en masse* from Catholic France, carrying away with them their gold, their art, their science, their industry, to take them to the Protestant nations, by whom they were received with open arms.

After the religionists of the seventeenth come the Freethinkers of the eighteenth, lastly the politicians of the nineteenth century.

It is the great and painful pilgrimage of Liberty in mourning.

Belgium, Holland, England, Switzerland, Germany, behold coming to them legions of fugitives, seeking a new hearth, a new fatherland.

In the seventeenth century the Huguenots leaving France merely passed through Catholic Belgium.

The United Provinces received no less than 55,000 French Protestant refugees; England received 100,000 of them, who endowed her with all the precious industries of France.

Migrations, whether voluntary or forced, have two consequences: impoverishment of the countries they abandon, increase of vitality and riches for the regions where they land and which they fructify, as the periodical overflows of the Nile fecundate the lands they water.

Emigration alone has created the formidable power of the United States. The emigration of the Old World has brought forth and enriched the New.

But refugees do not only carry material benefits to the countries that receive them; they carry to them, besides, the precious tributes of their science, of their art, of their intelligence. In return they receive a strength, a development, an increase of light, as is proven by Voltaire, exiled in the Netherlands, in England, and in Switzerland.

[TO BE CONTINUED.]

The Radical Pulpit.

If you Take Away my Religion, What will you Give me in its Stead?

DELIVERED BEFORE THE NEWARK LIBERAL LEAGUE, JUNE 2, 1878, BY H. B. MARTIN, M.D.

This question is one which the Liberalist is frequently called upon to answer, and it is certainly one of the utmost importance. When we pull down a house, we are generally supposed to be able to replace it with something better, so if we take away a long and time-honored theory or belief, we must be able to at least give something equally valuable in its place. In order to give an intelligent answer to this question, I shall be obliged to draw liberally on your patience while I examine the merits of the Christian religion, that we may be able to make an intelligible choice between the two.

On all hands it is admitted that the Christian religion is a matter of the most serious importance; it is so, if it be truth, because in that truth, a law of faith and conduct, measuring out to us a propriety of sentiment and action which would otherwise not be incumbent upon us, is propounded to our observance in this life; and eternal consequences of happiness or misery are at issue upon our observance or neglect of that law.

To deny to the Christian religion such a degree of importance, is not only to launch the keenest sarcasm against its whole appearance of supernatural phenomena, but is virtually to withdraw its claims and pretensions altogether. For if men, after having received a divine revelation, are brought to know no more than what they knew before, nor are obliged to do anything which otherwise they would not have been equally obliged to do; nor have any other consequences of their conduct to hope or fear, than otherwise would have been equally to be hoped or feared; then the divine revelation reveals nothing, and all the pretense thereto is driven into an admission of being a misuse of language. On the other hand, the Christian religion is of scarce less importance, if it be false; because, no wise and good man could possibly be indifferent or unconcerned to the prevalence of an extensive and general delusion. No good and amiable heart could for a moment think of yielding its assent to so monstrous an idea, as the supposition that error could possibly be useful, that imposture could be beneficial, that the heart could be set right by setting the understanding wrong, that men were to be made rational by being deceived, and rendered just and virtuous by credulity and ignorance. To be in error one's self is a misfortune; and if it be such an error as mightily affects our peace of mind, it is a very grievous misfortune. To be the cause of error to others, by deceiving them ourselves, or by causing them to be deceived, is a

most cruel triumph over nature's weakness, a most barbarous wrong done to our brother man; it is the kind of wrong which we should most justly and keenly resent, could we be sensible of its being put upon ourselves. As then there is no falsehood more apparently false, and more morally mischievous, than to suppose error can be useful, and delusion conducive to happiness and virtue; so there can be no place for the medium or alternative of indifference between the truth or falsehood of the Christian religion. Every argument that could show it to be a blessing to mankind being true, must in like degree tend to demonstrate it to be a curse and a mischief, being false. If it be true, there can be no doubt that God, its all-wise and benevolent author, must have given to it such sufficient evidence and proofs of its truth, that every creature whom he hath endowed with rational faculties, upon the honest and conscientious exercise of those faculties, must be able to arrive at a perfect and satisfactory conviction. To suppose that there either is, or by any possibility could be, a natural disinclination or repugnancy in man's mind to receive the truths of revelation, is "to charge God foolishly," as if, when he had the making of man's mind, and the making of his revelation also, he had not known how to adopt the one to the other; nor is it less than to open the door to every conceivable absurdity and imposture, and to give to the very grossness and palpability of falsehood the advantage over evidence, truth, and reason.

"To suppose," says the eminent commentator, Dr. Whitby, "that belief or unbelief can either be a virtue or a crime, or any man morally better or worse for belief or unbelief, is to assume that man has a faculty which we see and feel he has not, viz.: a power of making himself believe, of being convinced when he is not convinced, and not convicted when he is, which is a being and not being at the same time, the sheer end to 'all discourse of reason.'" To suppose that a suitable state of mind, and certain previous dispositions of meekness, humility, and teachableness are necessary to fit us for the reception of divine truth, as the soil must be prepared to receive the seed, is in like manner to argue preposterously, and to open the door to the reception of falsehood as well as of truth; as the prepared ground will fertilize the tares as prolifically as the wheat, and is indifferent to either. And in proportion as the state of mind so supposed to be necessary is supposed to be an easily yielding, readily consenting, and feebly resisting state, the more facile is it to the practices of imposture and cunning, and the less worthy conquest of evidence and reason. All the mighty question now before us requires is attention and ability; without any presentment or prejudice whatever, but with a perfect and equal willingness to come to such conclusions as the evidence of moral demonstration shall offer to our conviction, and to be guided only by such rules of evidence as determine our convictions with respect to all other questions.

By the Christian religion is understood the whole system of theology found in the Bible, consisting of the two volumes of the Old and New Testament, and as that system now is and generally has been understood by the general community of persons calling themselves Christians. The time assigned as the historical origination of Christianity is reckoned from the reign of the Roman Emperor Augustus to its ultimate and complete establishment under Constantine the Great. Any proof of its existence therefore prior to that time is fatal to its specified origin. The place assigned as that of its historical origination is the obscure and remote province of Judea, between thirty-five and thirty-six degrees of longitude east from Greenwich, and between thirty-one and thirty-three degrees north latitude, in the neighborhood of Egypt, Arabia, Phœnicia, and Syria; a territory one hundred and sixty miles in length, and forty-six miles in breadth. Any proof of its origin in any other country would therefore be fatal to its localized origin. The circumstances assigned as the historical basis of religion are most clearly set forth by the Rev. Robert Taylor, A. B. and M. R. C. S., in the following language, which I give verbatim: "In the reigns of the Roman Emperors Augustus and Tiberius, and in the province of Judea, a Jew, of the lower order of that lowest and most barbarous of all subjects of the Roman Empire, arose into notoriety among his countrymen, from the circumstance of leaving his ordinary avocation as a laboring mechanic, and traveling on foot from village to village in that little province, affecting to cure diseases; that he preached the doctrines, or some such, as are ascribed to him in the New Testament; and that he gave himself out to be some extraordinary personage; but failing in his attempt to gain popularity, he was convicted as a malefactor, and publicly executed, under the presidency and authority of the Roman procurator, Pontius Pilate."

This extraordinary person was called Jesus, a name of ordinary occurrence among the Jewish clan; and from the place of his nativity, or of his more general residence, he is designated as Jesus of Nazareth; the obscurity of his parentage or his equivocal legitimacy having left him without any name or designation of his family or descent. If there be no absolute certainty, says he, that such a man existed, we emphatically say, such a person as Jesus of Nazereth, because the name *Jesus* being as common among the Jews, as John or Thomas among Christians; nothing hinders, but there might have been some dozen, score, or hundred Jesuses of Nazereth; so that proof (if it could be adduced) of the existence of any one of these unless coupled with the accompanying proof that that one was the Jesus of Nazereth distinguished from all others of that designation, by the circumstance of having been "crucified under Pontius Pilate," would be no proof of the existence of the Jesus of the gospel, of whose identity the essential predicates are, not alone the name Jesus and the place Nazareth, but the characteristic distinction of crucifixion. Still less, and further off than ever from any absolute identification with the Jesus of the gospel is the regal title Christ, or the anointed, which was not only held by all the kings of Israel, and even the heathen prince Cyrus, is called by Isaiah the Christ of God (Is. xiv, 1), but was so commonly assumed by all sorts of impostors, conjurors, and pretenders to supernatural communications, that the very claim to it is in the gospel itself considered as an indication of imposture, and a reason and a rule for withholding our credence, there being no rule in that gospel more distinct than that "if any man say to you, lo! here is Christ, or lo! he is there, believe him not" (Mark, xiv, 21). No reason more explicit than that "many false Christs should arise" (Matt. xxiv, 24; Luke xxi, 8); and no statement more definite than that, when one of his immediate disciples applied that title to the Jesus of the gospel, he himself disclaimed it, "and strictly charged and commanded them to tell no man that thing" (Luke ix, 21; Matt. xvi, 29). So that should authentic history present us with a Christ who was crucified, though such a record would certainly come within the list of very striking coincidences, in relation to the evangelical story; yet as we certainly know that Christ was one of the most ordinary titles that religious impostors were wont to assume, and crucifixion an ordinary punishment consequent on detected imposture, a Christ crucified, would by no means identify the "Jesus Christ and him crucified," of the New Testament. But further off, even to an infinite remoteness from any designation or reference to the person of the crucified Jesus, are the complimentary and idolatrous epithets of honor or of worship, which the heathen nations, from the remotest antiquity, were in the habit of applying to their Gods, demigods, and heroes, who from the various services they were believed to have rendered to mankind, were called saviors of the world, redeemers of mankind, physicians of souls, etc., and addressed by every one of the doxologies, even, not excepting one of those which Christian piety has since confined and appropriated to the Jewish Jesus. Nor are any of the supernatural or extraordinary circumstances which, either with truth or without it, are asserted or believed of the man of Nazereth, at all characteristic or distinctive of that person, from any of the innumerable host of heaven-descended, virgin-born, wonder-working sons of God, of whom the like supernatural and extraordinary circumstances were asserted and believed, with as great faith, and with as little reason.

To have been the whole world's desideratum, to have been foretold by a long series of undoubted prophecies, to have been attested by a glorious display of indisputable miracles, to have revealed the most mystical doctrines, to have acted as never man acted, and to have suffered as never man suffered, were among the most ordinary credentials of the gods and goddesses with which Olympus groaned.

In order that you may be better able to judge whether the Christian creed and religion was copied from the pagan, I will now give you so much of the Christian creed as is undoubtedly and unquestionably of pagan origin. That only which could not, or would not, have expressed the fair sense of any pagan faith, can be peculiarly Christian. That only which the Christian finds that he has to say, of which a worshiper of the gods could not have said the same or the like before him, is Christianity,

1st. I believe in God the Father Almighty, maker of heaven and earth. (Pagan the same.)

2d. And in Jesus Christ his only son our Lord, who was conceived by the Holy Spirit. (Pagan, Jasius Christ.)

3d. Born of the Virgin Mary. (Pagan, Electra.)

4th. Suffered under Pontius Pilate. (Pagan, Whom it might be.)

5th. Was crucified. (Pagan, Struck by a thunderbolt.)

6th. Dead and buried. (Pagan same.)

7th. He descended into hell. (Pagan same.)

8th. The third day he rose again from the dead. (Pagan same.)

9th. He ascended into heaven. (Pagan same.)

10th. And sitteth at the right hand of God the Father Almighty. (Pagan same.)

11th. From whence he shall come to judge the quick and the dead. (Pagan same.)

12th. I believe in the Holy Ghost. (Pagan same.)

[TO BE CONTINUED.]

Communications.

The New Age.—Continued.

BY W. S. BELL.

The glory of our age is that truth is now tested by experimental and rational methods. Whims, caprices, prejudices, bigotry, and ignorance still fight hard against progress, but the inevitable and irresistible onward career of the race persists. Let us skirmish along the lines of this conflict.

There are two most powerful influences at work upon man which restrain his progressive impulses. I refer to the conservative forces of inheritance, and the restraining tendency of tradition. We are all prone to think the thoughts of our fathers, and to accept too freely the marvelous stories about their marvelous deeds which come down to us. To accept all you hear is to float with the stream of public opinion. But there is a spirit in every human breast which seeks at times to break out from its narrow confinement, like a bird breaking from its useless shell, and to explore new fields for new truth.

It is the very inspiration of truth which has prompted man to say, "Seek and ye shall find." Life means, to the noble-minded, something more than reaping what others have sown. It means doing something to elevate the race—to plant truth and virtue that others may harvest in days to come. It is childish and slave-like tamely to eat up the bread our fathers toiled for. If human life has anything in it ennobling, it surely consists in heroic endeavor. To remain content with the achievements of our ancestors is as grotesque and beggarly as to wear their antiquated clothing. Yet we have the mournful sight before us of those who go about clad in the vestments of ragged and tattered creeds. Such people scarcely ever ask the serious question, "What is truth?" To make such an inquiry would be equivalent to the confession that they did not know what it is, and that they did not already possess it.

There is some formal pretense of inquiring for truth when the pew looks up attentively to the pulpit to hear the mysteries of truth explained. But this is all make-believe. There is no real investigation after truth by the preacher. That question is settled. His creed tells him what truth is, and he dares not to venture off its platform. Truth with him means sectarianism. He is a retained advocate of Calvinism, Methodism, or Congregationalism. His audience is a sect, and they have secured him, as a sectarian, to plead for them.

All forms of religion are conservative; but in the spirit of the new age there is rapidly spreading abroad a secular and progressive spirit; and we pass to the more direct consideration of its elements.

What distinguishes the new age from all the ages of the past? There are two very distinct phases of modern society which display its peculiar character. First, we find at the present time a great increase in mechanical inventions, scientific discoveries, and stimulated industries. Everywhere man is turning the forces of nature to his own use. This is one aspect of the new age; and the other is the scientific spirit, the scientific method of investigation.

Let us consider the first of these phases of modern society.

On all sides man is utilizing the forces of nature. In ancient times man took advantage of the winds of heaven by constructing sails for his boat, which caught the breeze and moved over the waters along the shores, and opened the way for a more extended commerce; he used the winds to winnow his grains, and, in later times, he constructed windmills to grind it; and in other ways the capricious winds were turned into servants of men. In more recent times the rapid-running streams were in like manner made helpers in the world's great industries. The water-wheel is now the driving power in thousands of factories and mills which turn out products to bless the race. Great as was this outlet to human activity and enterprise, it was nothing compared with the enterprise consequent upon the discovery of steam. The steam power has created commerce. The oceans, seas, lakes, and rivers of the world are traversed by thousands of steam vessels, carrying trade, intelligence, and brain activity from land to land. And while these sailing and steam vessels are bearing the treasures of one country to another, to bring back its rich trade, the telegraph and ocean cable are mouthpieces through which all the nations of the earth converse with each other. The daily news is flashed in a few seconds from one end of the earth to the other. The whole world seems thus to beat with one pulse.

"The physical well-being of an ancient Greek was not enhanced by an invention made in China; nor could his philosophy derive useful hints from theories propounded in Judea. But in these days scarcely anything can happen in any part of our planet which does not speedily affect every other part" (Cosmic Philos., vol. ii, p. 214).

[TO BE CONTINUED.]

NEVER put up your feet on the "sable mantle of night."

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, AUGUST 31, 1878.

Another Arrest.

It is to be regretted that on Saturday afternoon, the 24th inst., while the proceedings of the Watkins Convention were quietly taking place, the authorities of the village of Watkins, backed by the sectarian element of the place, caused the arrest of D. M. Bennett, W. S. Bell, and Miss Josephine S. Tilton for selling the pamphlet called "Cupid's Yokes," by E. H. Heywood, who were required to give bonds to prevent being thrown into prison.

Miss Tilton had some of the books on the ground for sale, but no other person had any. We had a variety of the books of our publication for sale, but not a copy of "Cupid's Yokes" was upon our table. Miss Tilton had a contiguous table, upon which she offered for sale several of Mr. Heywood's pamphlets, photographs, etc. Among the pamphlets was the tabooed "Cupid's Yokes." We are not sure that we sold a copy of it, but if we did it was to aid Miss Tilton when away or unable to attend to her customers. We put not a cent of the money for "Cupid's Yokes" in our pockets, nor did we have a cent of profit from the sale of them. Mr. Bell simply proffered his services to help us in selling our books, as a matter of kindness, without remuneration of any kind. If he sold any of "Cupid's Yokes," it was during her absence, and as a matter of kindness. What will be the result of the arrests time will disclose. At this writing we are waiting the action of the Grand Jury. If they find a bill against us, it will subject us to the necessity of making a defense hundreds of miles from home, attended with many inconveniences, and in a bigoted, unfriendly community. It is expected the Grand Jury will reach our case on Tuesday, the 27th inst., when it will be known what course they will have taken. We shall be compelled to await their action.

The whole business is but a repetition of the old Christian rule of persecution and tyranny which for more than a thousand years showed its opposition to mental freedom, and may be regarded as the expiring gasps of the rule of the Inquisition. It remains to be seen whether freedom of the press and individual liberty are in this last quarter of the nineteenth century to be crushed by the iron hand of the Church. Can it be true that the devotees of bigotry and intolerance are to continue to oppress and imprison those who do not bow down to their shrine.

Our friends, on our former arrest were prompt to kindly come forward to give us aid in the time of need, and we doubt not many will do the same at the present juncture. We greatly dislike to call upon friends for financial aid, but as we are poor and unable to meet the expense of defense in the courts, we shall continue to be grateful for any kindness that may be shown us in this unpleasant emergency. Mr. Bell and Miss Tilton, who are in bonds with us, will share in the defense contributions that may be made. Donations and pledges may be forwarded to THE TRUTH SEEKER office, or to G. L. Henderson, Treasurer of the National Defense Fund.

If we rightly judge the temper and spirit of the Liberals of America, a long list of the names of those who are willing to help those in bonds and under oppression will appear from time to time in these columns. We do not beg, but the necessities of the situation render it neccessary that we should again have aid. How many of our friends will place their names upon the second roll of honor?

The Watkins Convention.

It is not improbable that our readers will be glad to hear something of the proceedings of the Free-thinkers' Convention at Watkins. A company of six of us left New York on the evening of Tuesday, the 20th, that we might have time to view some of the natural beauties in the vicinity of Watkins previous to the holding of the Convention.

We had a pleasant night's ride over the Hudson River and New York Central road, via Albany, Syracuse, and Geneva, being fourteen hours on the road. The same sleeping-cars that we took at the city brought us to the beautiful village of Watkins, of three thousand five hundred inhabitants, located in a lovely valley in Schuyler county, at the head of Seneca Lake, a body of water forty miles in length and from two to five miles in width, splendid farming lands lying on either side.

We found upon arrival that but few had preceded us. Hon. Geo. W. Julian and a few others from a distance had taken rooms at the hotels.

In the afternoon of Wednesday, the 22d, in company with G. L. Henderson and A. L. Rawson, we passed through the celebrated Watkins Glen. There is hardly to be found in the country a more strikingly wonderful and beautiful work of nature, possessing, as it does, characteristics differing entirely from other natural curiosities in the country. The Glen consists of series of glens or gorges cut through the laminated slate rocks in this locality. The course of the Glen is nearly east and west, extending over two miles in length, and has a total ascent of eight hundred feet. It is the channel of a clear, limpid stream which follows its eccentric course, making its descent from section to section by a great number of cascades and rapids, unequaled in beauty and variety.

The Glen has been accessible to visitors only for some twelve years past. It has, of course, been known a long time, but the difficulty of entering it and getting through it was a formidable barrier against its exploration; but within the last few years extensive improvements have been made in building stairs and bridges, putting up railings, cutting passages in the rocks, etc. It is now visited by from twelve to twenty thousand persons every season.

In the "Entrance Amphitheater" the rocks rise in immense walls in the form of beetling cliffs on either side. As one looks forward, the vision and passage seem barred, with the exception of a narrow rift, as if, by some mighty power, they had been torn asunder.

The "Entrance Cascade" is a narrow thread of water, shooting out from an angle in the rocks sixty feet above, and dashing into a dark, cavernous pool below. As we passed on, we passed through "Glen Alpha," crossed "Sentry Bridge," from which we looked down through the "Amphitheater" below, and between the jagged rocks, to the deep blue basin, resting in repose. As we looked forward and upward, a grand sight burst upon our vision. Towering and irregular cliffs of dark rocks rise one above another till they almost appear to meet in the clouds. A narrow thread of sky is all that can be seen between them—sufficient to keep in remembrance the world outside we had left.

Crossing the "Sentry Bridge," we ascended a short flight of steps on the south side, and before us was a pathway, cut in the solid rock, leading along under the cliffs, fifteen to twenty feet above the stream. This brought us to "Stillwater Gorge," where the façades of the high-extending rocks spread new beauties before our gaze. Next came the laughing cascade, called "Minnehaha," beautiful, irregular, and full of grace. Thirty feet above is "Fairy Cascade," which leaps into "Neptune's Pool." Next is "Cavern Gorge," where the tall rocks, extending upward nearly two hundred feet, come so near together at the top as to give the gorge much the appearance of a cavern. Further on, after ascending a long stairway and crossing a bridge, we come to "The Grotto," of strange wildness and grandeur. Next comes the "Cavern Cascade," where the fall of the water in the partially closed cavern gives a reverberating sound. Next is "Whirlwind Gorge," which presents new beauties to the eye. More climbing and winding brought us to the "Mountain House," where many visitors sojourn while stopping here, and leading to which is a roadway for carriages outside the Glen. In connection is a building where refreshments are dispensed and Glen views and curiosities are kept for sale. The suspension bridge spanning the chasm here is a good point for taking observations of the surrounding wildness and beauties. Passing on to "Point Lookout," splendid additional view are obtained. Soon we reach Hope's Art Gallery, where resides an excellent artist, Mr. J. Hope, formerly of New York. In his gallery are many specimens of his workmanship, comprising views of the most attractive points in the Glen, together with other works of art. Some of his paintings are very large and are valued at thousands of dollars.

The next noticeable point in the journey is "Sylvan Gorge," where many new beauties of wildness and grandeur are presented. After passing "Sylvan Rapids" we come to the "Glen Cathedral," where the gorge expands into an immense oblong ampitheatre nearly a quarter of a mile in length, with walls nearly three hundred feet in height on either side. The width of the Cathedral is some hundreds of feet. The stream, which in other places leaps down precipices, here passes placidly and smoothly over the flat stones that form the floor of the Cathedral. What a grand spot, thought we, in this vaulted room with the sky for a dome, to hold a large Liberal meeting! On the floor of the Cathedral is a photographer's apparatus, and here many groups of six or more, with the rocks for a background, are taken. At a subsequent visit we sat with a group of several friends and had a picture taken.

Next we passed "Central Cascade" and "Baptismal Font;" then by the "Grand Staircase" to "Cliff Platform" to the "Glen of Pools," so named from the number of the large basins in the rock worn out by the water. "The Poet's Dream" is a truly magnificent scene. "The Mermaid's Pool" is a point of attraction. "The Triple Cascade," where the stream leaps in three nearly equal bounds from one platform of rocks to another, is regarded as one of the marked beauties of the Glen. Near this are the celebrated "Rainbow Falls," where a mountain stream leaps over the shelving rocks forming the sides of the Glen. The sun's rays falling upon the spray thus produced form a beautiful rainbow; and it is one of the most attractive beauties of the Glen. The pathway leads under the shelving rocks behind the falls.

Above this are "Shadow Gorge," "Frowning Cliff," "Palace of Beauty," "Glen Arcadia," "The Artist's Dream," "Narrow Pass," "Pluto Falls," "Cavern Pool," "Pool of the Nymphs," "Elfin Gorge," "Glen Facility," "Glen Horicorn," "Glen Elysium," and "Glen Omega," two miles from the entrance, but we cannot take the time to describe their beauties. Suffice it to say, the Glen in its entirety is one of the grandest curiosities we ever beheld, rivaling Niagara Falls and the Mammoth Cave of Kentucky. In passing through it one is thoroughly impressed with the conviction that it must have taken many thousand years for the water to cut and wear away the solid rocks here in the way it has done. Far more than six thousand years evidently have thus been employed.

A brief description only must suffice of the great Watkins meeting.

It was called to order in the beautiful grove in the centre of the village on Thursday morning at 10 o'clock, by the President of the Association, Dr. T. L. Brown of Binghampton, who made a few appropriate remarks, after which a motion was made, that a business committee be appointed.

The President then delivered an address of more than an hour in length which dwelt considerably upon the different phases of Materialism.

Secretary H. L. Green made his annual report, after which a conference was held in which ten minute speeches were in order, Mr. Green leading off. Among the speakers were Prof. Toohey, of Chelsea, Mass.; Elder Frederick Evans, of Mt. Lebanon; Mrs. L. K. Coleman, Syracuse; Mrs. Tillotson, of Vineland, N. J.; J. M. Peebles, of Hammonton, N. J.; A. L. Rawson, New York, and Dr. Brown—when the meeting was adjourned for dinner.

Perhaps one thousand persons attended the first meeting.

AFTERNOON MEETING.

At 2 P. M. the meeting re-assembled. Albert Lomas of Watervliet read a good address, using up an hour in the same, after which addresses were delivered by Ella E. Gibson and J. H. Harter. We had during the meeting several excellent pieces of vocal music by Prof. Hudson, Mrs. Harter, and Mrs. Harvey, accompanied by the melodeon, played by the latter.

At 4 P. M. a conference of ten-minute speeches was again held. Among the speakers were G. L. Henderson, Mrs. P. R. Lawrence, Prof. Toohey, and several others. Mrs. Bristol recited an original poem, "When this Old World is Righted."

In the evening meeting addresses were delivered by Dr. T. B. Taylor, Mrs. L. K. Coleman, and Mr. A. L. Rawson. About 9 o'clock Messrs. Seaver and Mendum of the *Investigator* arrived upon the grounds. Mr. Seaver was called forward, and he delivered a short address which was well received. The evening meeting was estimated to have an audience of nearly three thousand persons. The day had been beautiful and everything passed off pleasantly.

SECOND DAY—FRIDAY.

The morning meeting was addressed by Giles B. Stebbins of Detroit, who read selections from the teachings of Buddha and others of the old sages, with selections also from the "Poems of the Beyond." His remarks were in advocacy of spirit life. Mrs. P. R. Lawrence gave a splendid address on the effects of superstition upon the young. Her speech was able and eloquent; it produced an excellent effect, and was warmly approved.

Elder Frederick Evans followed with a very good address, during which he showed the wrong of non-taxation of church property, the supporting by government of chaplains, etc., etc.

The afternoon meeting opened with an address by W. S. Bell, followed by an able speech by Mrs. Laura Kendrick, also a discourse by the Rev. J. L. Alcott of Ohio. The latter was a regular orthodox sermon, and was followed by Prof. Toohey, who refuted many of the positions taken by the reverend gentleman. In the conference short speeches were made by Dr. T. B. Taylor, Dr. Davis (orthodox), G. L. Henderson, Verity, and Seaver.

The evening meeting was held in the Opera House. The principal address was given by W. E. Copeland, from Lincoln, Neb., and was followed by a poem read by Mrs. Clara Neyman, as well as speaking by others, after which a dance came off, lasting for several hours.

THIRD DAY—SATURDAY.

At 8 o'clock, as per previous announcement, a few hundred took a pleasant steamboat ride of about twenty miles down the lake and back. A meeting was also organized in the grove before the return of the boat, and was addressed by J. M. Reynolds of Chicago, G. B. Stebbins, J. M. Peebles, Mrs. Coleman, Mrs. Tillotson, and Mr. Reynolds again. The excursionists returned between eleven and twelve A. M.

In the afternoon meeting Mr. G. L. Henderson

led off, his subject embracing the principles of heredity and the transmission of qualities from parents to children, together with the modes necessary to be employed to perfect the human race.

The next speaker was Rev. E. W. Abbey of Terre Haute, Ind., Presbyterian. He showed up the excellencies of the Bible and endeavored to show the superiority of Christianity over all other forms of religion. He condemned Ingersoll, and criticised his utterances. This sermon was followed by an able refutation by Prof. Toohey, who showed that Christianity is chargeable with immense persecutions, tyranny, and oppression; that it has retarded civilization and human advancement.

At this point an event took place which affected to some extent the editor of this paper. While the Liberals were courteously extending to Rev. Mr. Abbey the privilege of engaging the attention of the Liberal audience for the space of an hour, the legal and ecclesiastical dignitaries of Watkins were getting up a vile scheme to throw certain persons attending the Convention into prison. A constable and a police officer appeared upon the grounds and arrested D. M. Bennett, W. S. Bell, and Josephine S. Tilton, and took them before Justice A. C. Kingsbury upon the charge of selling obscene and indecent books, to wit: "Cupid's Yokes" and other similar works. The movement was said to have been instigated by the ultra orthodox sentiment in the town, and especially in the person of Frederick Davis, Jr., a leading member of the Episcopal church. Persons were employed to buy copies of "Cupid's Yokes," upon which the complaint was made. The arrested parties, when arraigned before the court, pleaded "not guilty," and were held to bail to await the action of the Grand Jury in the sum of one thousand dollars each. Mr. Fox Holden of Watkins and Mrs. Amy Post of Rochester went on the bail bond of Bennett and Bell. They were arrested half an hour before Miss Tilton was, and when bail was required for her, Mrs. Miller, daughter of Gerrit Smith, was offered and accepted.

When the intelligence was given to the meeting that the arrests had been made, the greatest indignation was manifested by the several speakers, Mrs. Coleman and Prof. Toohey being especially emphatic in their disapproval of the conduct which had been evinced by the illiberal people of Watkins. Upon the return of Bennett and Bell to the meeting-ground, they were received with demonstrations of sympathy and friendship. Hundreds of the audience were eager to shake hands with them, and assure them of their warmest sympathy.

In the evening a meeting and council was held at the Opera House, Mr. Cortlandt Palmer presiding and making a short address. Mr. James Parton delivered a most excellent address on the subject of "The Coming Man's Religion; will he have any?" Mrs. Bristol recited a beautiful original poem, and spoke some fifteen minutes. Speaking was also done by Mrs. Coleman, Mrs. Laura Kendrick, Mrs. P. R. Lawrence. Mr. C. D. B. Mills read several letters to the Convention from Professor Olivia, and others. Among the letters was one from Mrs. Miller, apologizing for having gone on the bail bond of Miss Tilton. She had since read the pamphlet, "Cupid's Yokes," and found she did not approve of it in tone and temper. On account of Mrs. Miller's regret for having gone bail, Miss Tilton announced her determination to surrender herself on Monday. At this juncture a gentleman offered himself as bail, but Miss Tilton declined the same, saying if she could not have a woman for bail she would accept none. At this moment, Mrs. J. K. Ingalls offered herself as bail, and was accepted. The audience was munificently supplied with music by the Hudson Troupe.

SUNDAY MORNING.

A profuse rain fell in the night, in consequence of which the first meeting was held in the Opera House. Some remarks were made by the Secretary, H. L. Green. He spoke of the proposition to publish the proceedings of the meeting, and asked that those who wished a copy would rise. Some two hundred rose from their seats.

J. M. Peebles addressed the audience for some forty minutes. His subject was Spiritualism. He was followed by Elder Frederick Evans, who spoke in condemnation of the rule of ecclesiasticism, the wrongs of priestcraft, the union of Church and State, etc. He gave interesting reminiscences of the origin of the land reform movement, originated by his brother, George H. Evans, nearly half a century ago. He denounced land monopoly and many of the connecting evils.

Elizur Wright of Boston read an able paper on the untruthful claims of Christianity.

A committee was appointed in part and elected in part on lectures and lecturers for the next year's meeting, consisting of Horace Seaver, G. L. Henderson, J. M. Peebles, D. M. Bennett, H. L. Green, Mrs. L. K. Coleman, Mrs. Amy Post, Mrs. Laura Kendrick, Mrs. Clara Neyman, and Mrs. and F. W. Titus, to which was added the name of the President, T. L. Brown, M.D.

G. L. Henderson, Chairman of the Committee on Resolutions, read the fifteen resolutions which the committee had agreed upon, and which are given in this paper. They seemed to give satisfaction, and would doubtless have been passed unanimously by the meeting, but at the request of Mrs. Gage they were laid over till evening, when Mr. Mills, a member of the Committee, and who in common with her was not fully satisfied with all the resolutions, objected to some portions of them.

T. C. Leland, of New York, read an excellent paper on "Organization." It contained many important suggestions, and gave much satisfaction. At the close of the meeting some pointed and excellent remarks were made by Horace Seaver.

In the afternoon, the weather having cleared off, the meeting was held in the Grove. Hon. George W. Julian led off with an able paper in which theology, politics, and finance were duly considered. Prof. Toohey followed in a half-hour's speech, when T. B. Wakeman gave an address of some forty minutes.

A large portrait of Col. Robt. G. Ingersoll, drawn by Mr. J. H. Harter of Auburn, was presented to Mr. H. L. Green as an appreciation of his labors as Secretary of the Association, in an appropriate speech by Dr. T. L. Brown. The picture had been subscribed for by various persons unknown to Mr. Green. The presentation took him by surprise. He was evidently affected, and made some very feeling remarks by way of returning thanks. Several other short speeches were made.

SUNDAY EVENING.

The last meeting was held in the Opera House.

Mrs. Clara Neyman of New York delivered the only regular address of the meeting, after which the Hutchinson family, four in number, gave a concert of several of their unequaled songs. They were repeatedly applauded.

After this the resolutions were taken up and warmly discussed. With very slight exceptions, they gave full satisfaction save the third—in relation to the Comstock laws. The debate was participated in by G. L. Henderson, C. D. B. Mills, T. B. Wakeman, T. B. Taylor, J. P. Mendum, Horace Seaver, Prof. Toohey, Mr. Cabot of Boston, Mrs. Gage, Mr. Coleman, Mrs. R. S. W. Briggs, Mrs. Amy Post, Mrs. Kendrick, C. H. True, and others. The bone of contention seemed to be the obscenity question. Mr. Mills said the Liberals were on trial, and they should take an elevated stand and discountenance everything that might possibly be construed as having any sympathy with indecency or immorality. Mr. Cabot thought there was no more necessity for Liberals to take the trouble to announce their opposition to obscenity than to larceny, house burning, or sheep stealing. Of course they are opposed to wrongs of all kinds, but it is not necessary for them to proclaim it on every occasion. Mr. Wakeman's clear explanation produced a unity of purpose that led to a passage of the entire series.

A late hour had arrived and the larger part of the audience had left, when Prof. Toohey called attention to the matter of raising a defense fund for meeting the necessary expenses of defending Bennett, Bell, and Miss Tilton. Announcement was made that the following subscriptions were made:

James Parton,	$25.00
Cortlandt Palmer,	25.00
T. B. Wakeman,	10.00
E. M. Sellon,	10.00
Mrs. F. W. Titus,	5.00
H. Seaver,	5.00
S. Bremner,	2.00
Mrs. E. Wilcox,	10.00
T. S. Verity,	2.00
F. S. Cabot,	2.00
J. K. Ingalls,	25.00
T. R. Smith,	10.00
R. S. Shoemaker,	1.00
R. L. Myers,	2.00

On account of the lateness of the hour and the consequent smallness of the audience, the matter of taking the names and residence of persons who were disposed to make donations was left to a committee, consisting of G. C. Hubbard, Fox Holden, T. L. Griswold, F. W. Evans, J. K. Ingalls. The remaining portion of the audience departed at 11 1-2 P. M.

Thus closed the Watkins Convention, which had been in its main features a decided success and it is to be hoped will be productive of much good. It has been a pleasant reunion of Liberals from all parts of the country. A great number of excellent speeches have been listened to and many will return to their homes greatly cheered by the opportunities enjoyed.

In the morning meeting it was decided by unanimous vote to hold the next yearly meeting again at Watkins.

It should be stated that at a meeting of the Business Committee, the Association was enlarged so as to embrace the whole State, and the officers of last year were re-elected for another year, to wit., T. L. Brown, M. D., President; H. L. Green, and E. M. Sellon, Secretaries.

[The resolutions passed will be found on page 548 of this paper.]

THE address of Mrs. Colby and Smith will be at Holland, N. Y., during September.

A Hint to the Wise.

BY WM. J. GORSUCH.

We are on the eve of change. Too long has the false usurped the place of the true; too long has labor been held slave, enchained in the galling bonds of aristocratic capital; too long have our prisons been filled with criminals—made thieves and murderers by drink, made drunkards by the false state of society in which we live; too long have beggars thronged our streets, asking for the bread they do not get, compelled to choose starvation or crime.

This country is too wide in extent, too grand in its resources, developed and undeveloped, for such things to be, if there was not something radically wrong in our interpretation of the laws governing man's relation to man.

We all see the evil. Wherein lies its cause and remedy? Its root is not found, as our political leaders say, in the mistakes and abuses of the opposite party; neither is it due to an incarnated principle of evil—Satan—in our midst, misleading, perverting, and influencing man to his destruction. The only devil in the whole universe of God is *Ignorance*, and this has always been, and will always continue to be, the only obstacle in the way of man's advancement and improvement.

This, then, is the general cause. But the trouble with our so-called leaders and thinkers is, they are too fond of indulging in generalities, and of not descending from their native altitude of transcendentalism to the solid reality of specialities; of vaporing platitudes, and shirking the exertion of laborious research, and the responsibility of advancing ideas that may be fruitful in practical result, and dangerous to the financial success or physical safety of their promulgators.

My desire is to place clearly and, if possible, forcibly before your minds a thought that contains much of practicality, and strikes at the root of the greatest portion of evil that surrounds us in our present condition of civilized barbarism.

The Communist says: "Some have too much, while others have none; some are rolling in wealth while others, just as deserving, are starving; some are satiated with luxury, while others cannot call a crust their own. The goods of this world belong equally to all men, therefore, we must take from the rich and give to the poor; we must have an equal distribution of the wealth of the world; all must stand on the same footing, and have equal shares of what Nature says belongs equally to all." Very good, so far, but there he stops short, while Common Sense mildly asks, "How long will such an ideal state of affairs exist? Will not one rapidly waste his original portion, and, as it cannot be destroyed, will it not pass into other hands, and our former condition of unequal distribution and its attendant evils soon be reached? Must we then let matters remain as they are, or have continual redistributions?"

I fully sympathize with communistic ideas, and offer the following solution to this vexed problem:

Let a limit be fixed by law to individual monetary accumulation. Place that limit wherever you choose—$1,000,000 or $5,000,000; give us the Solonic, or graduated, system of taxation; low rates on small accumulations, and proportionately increased on larger, until when the legal limit is reached, the overplus will be equaled by the taxes. Then we will have an overflowing treasury, pouring out its surplus into the hands of the struggling and needy; a continual and ever-acting state of redistribution, through natural and easy sources, for the good of all and the injury of none.

The question may be raised, "If such a condition of affairs be realized, will it not cripple enterprise? When a man has attained the amount allowed, will he not sit down in inglorious idleness, and instead of continuing aims projected, or entering into new combinations, and so giving employment to thousands of his less fortunate fellow creatures, cease operations, and by this cessation turn out to shift for themselves those who so long have looked to him for guidance, and by a lengthy apprenticeship at following have unfitted themselves to be leaders in this ravenous battle for wealth, or even subsistence? Will not the affairs of this world, instead of being conducted on the grand scale to which we so long have been accustomed, settle down into a narrow, circumscribed condition of mediocrity or stagnation?" To all of this, or any kindred objections that may be urged, I answer "Nay!" When the theory I advocate becomes practically realized, man will never be dwarfed by the long course of subservience to which I have alluded, for, knowing his birthright is independence, and individual, uncontrolled manhood; keeping this idea always prominent, though bowing to ulterior circumstances for a time, yet, in the end, like the butterfly breaking from the chrysalis, he will spring forth in native beauty and power. Also, what is impossible to the individual is easily accomplished by the "joint stock company."

As the weight of a ton, as a ton, depends upon the weight of its component pounds as pounds, so does the strength, value, or rank of a nation, as such, depend upon its composite parts as men; and as a pound must always be equal to any other pound in the ton, or the identity of the whole as a ton is lost, so must a man ever be equal to any other man in the nation, in respect to what constitutes manhood in its broadest sense, or the balance is destroyed, and the success and prosperity of the same impaired or dissipated.

Before the light of scientific research, public schools, and a free and enlightened press, the dark, suffocating clouds of ignorance, bigotry, and tyranny are rapidly rolling back, showing in the foreground of the picture a people free, intelligent, and happy. Free, because they have no masters but their own consciences; intelligent, because sensibly educated; and happy, because their inter-relations are governed by laws looking to the good of the weak as well as the strong, of the few as well as the many, of the individual as well as the body politic.

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

Jesus here teaches secondary motives; a lower morality than that of Juvenal. He proceeds to another prudential precept: "Compromise with thy legal opponent quickly, lest he prosecute thee and get thee cast into prison." It does not seem to need a messenger from heaven to inculcate such wisdom. But is he perhaps propounding an allegory? Is the God of all mercies the legal opponent intended? Or is possibly Satan pointed at? Hardly; for how are we to agree, to compromise, or be reconciled to him? God himself must be the adversary alluded to—another appeal to our fears. In any case the solemn declaration, "Thou shalt not come out of prison until thou hast paid the last farthing," is strange, if it be literal; too obscure to instruct, if it be metaphorical. Presently we have the prudential advice to cut off a limb or pluck out an eye, rather than have one's whole body cast into hell. Thus again he appeals to our lower nature, our fears. It may be doubted whether any passionate and brave soul is thus turned away from sin—indeed, whether fear of hell has ever cured even a wretched drunkard. We next find a positive prohibition of swearing. The reasons assigned are wholly unsatisfactory; no definition of swearing is given, nor any explanation whether he means to forbid an oath taken at the command of a magistrate and an oath in sanction of international treaties. Paul more than once swears what may seem to be a full round oath (Rom. ix, 1; 2 Cor. i, 23; Gal. i, 20); he surely must have been profoundly ignorant that Jesus forbade it. After an excellent precept, if somewhat overstated, of kindliness to enemies, Jesus in Matthew damages it by the idea of reward. "If ye love them which love you, what reward have ye? do not even the taxgatherers the same?" As if to respond to love without an extra recompense were folly and unthrift, and as if no one who gathered taxes for Cæsar could be other than a reprobate soul, wholly unfit for reward. So in Matt. xviii, 17, he joins a "heathen man and a taxgatherer" as co-ordinate. This seems to denote that Jesus, as much as any Pharisee, thought that to collect tax for Cæsar was a wicked deed, distinctly forbidden by Deut. xvii, 15; though when his opinion is formally asked, he uses a monstrous sophism (according to Matthew) in favor of Cæsar. The command to be perfect as God is perfect shoots as much too high as other precepts too low. It not only commands a simple impossibility, but it propounds nothing tangible or intelligible. Most of our virtues belong only to a being who is finite, frail, and member of a community. We do not praise God for his bravery, for his chastity, for his contentedness and freedom from covetousness, for his modesty or humility. He cannot be our pattern for imitation in such things; and the argument used by Jesus is purely delusive. "As God sends rain on the just and unjust *indifferently*, so are we to love the just and the unjust *indifferently*." Is this indeed perfection? Moreover, the tragic argument that in the necessary slaughter of enemies we need not spare women and children, inasmuch as God's earthquakes and hurricanes spare neither sex nor age, is hardly a caricature of that which is here put forward as sacred wisdom. It may be added that such argument implies the very opposite to that noble utterance, "Blessed are the pure in heart, for THEY have vision of God." The speaker had not thought his subject out. At one moment he follows the higher and Hebrew inspiration, which sees the heart of God not in the whirlwind or the earthquake, but in the still, small voice within; at another moment he is carried into the lower pagan idea, which, like our modern Agnostics, judging of God solely by facts which the outward senses attest, logically finds nothing of him but a huge power, reckless of moral considerations, careless of the difference between the just and the unjust.

Next, we are not to do our alms before men, else we shall have no reward in heaven; but if we do our alms in secret, we shall be rewarded by God in public. Is then desire of reward the only or the chief reason for kindness to the needy? Similarly we must pray in secret to get a reward in public! We are to forgive men's trespasses in order to get forgiveness of our own trespasses from God. Did such a motive ever produce real virtue? When we fast, we must not show any neglect of our appearance; then our Father in heaven will reward us. Is then fasting in itself a virtue deserving heavenly wages? Surely it deserves not even human esteem, if presented as a meritorious act; but is delusive and dangerous. Further, we are to abstain from judging, in order to escape being judged; a very mean reason.

In this rapid review we are not comparing the doctrine with any new lights of modern times, but with those of "pagans," so called; with Aristotle, Zeno, Cicero. But besides, while the motives suggested by Jesus are constantly too low, the deeds commanded may be called too high; that is, the precepts are simply extravagant, and thereby pernicious. It is indeed extravagant and false to say that a lustful look is equivalent to adultery; for out of twenty men who might wrongfully indulge the eye, which does not hurt one's neighbor, there might not be so much as one who would guiltily wrong a woman or her husband. Overstrained doctrine can only have morbid results. Surely he overstrains hurtfully in commanding us, if struck on the cheek, to court a second blow; a thing which, according to our narrators, neither Jesus nor Paul did (John xviii, 23; Acts xxiii, 3; xvi, 37). Such precepts in fact tend to insincerity and an evil conscience, because we cannot wholly lay aside good sense. Those which range from Matt. vi, 19 to 34 never have been obeyed, except in a socialistic community which disowns private property; even there it is a virtue and a necessity, in the interest of all, for each to take earnest thought for the morrow, and to lay up stores for future need.

[TO BE CONTINUED.]

Communications.

Three Days with the Ghosts.

MR. EDITOR: In your paper of July 20th I see a letter from Mr. D. Jenkins, of Hannibal, Mo., giving his experience of "One Week with the Ghosts." Having had the opportunity of spending three days with the same ghost (as I believe there is but one ghost there), and as Mr. Jenkins has made use of my name in his make-up, I would like briefly to give my experience, and at the same time make a few remarks on the subject discussed by him. I will take no exceptions to his description of Mr. Mott except the "honesty and truthfulness" part, and that I will leave to the hundreds who have visited him. In his description of Mott's room he forgot to say that it is located near the center of the house; there is not a room in the house that is used for his guests that does not join his room—a fact which will explain itself when we come to the intelligence part of his seances. In his description of the cabinet, and the "bell ringing one afternoon when no mortal hands could have come in contact with it," how could he have overlooked the window in the south end of the cabinet, 17x18 inches, with a sash in it hung on hinges, and a common slat blind? The bell is not hung more than six inches from this window. In describing the furniture of the cabinet he does not mention the foot-stool, which is very convenient to stand upon to make a tall ghost; and that footstool is covered with cloth, both top and bottom, so it will not make any noise moving around. The cabinet is also carpeted, to soften the tread of the ghosts. He says that "on the outside of the aperture is a shelf, on which, for convenience, stands an ear-trumpet." That is so; and it is very convenient; for should one put the ear-trumpet to his nose instead of his ear, he will get a good smell of tobacco fumes, after Mr. Mott's having smoked a strong Missouri leaf. I could detect it, and have received several letters from parties who have visited Mott's seances, stating the same facts.

As to the light, one can recognize a person sitting next to him, but six or eight feet away it would be difficult; but in the cabinet it is not so light; one can only see the outlines of a face—they cannot distinguish the features, or that peculiarity that makes a person look different from everybody else. I could not tell a child's face shown me there from half of a grown person's face, the other half covered with a dark cloth; or a person's hand partly folded moving about. There were no features about it. The small faces I saw were all low down, and hardly visible at all. And then one can only see the faces by "glimpses," as Mr. Jenkins says. A person might catch a glimpse of a resemblance to some person they knew, but not the features, so as to identify them beyond a doubt. He says: "Each in his or her turn goes up to the door; . . . a large and rather portly apparition appears, to whom you are introduced as Saul Bludsoe, . . . as the spirit-manager of the circle." He ought to have said, also, that when Mrs. Mott introduces you she says he will tell you if there are any of your friends here to see you. This is the time when the timid break down. The carbolic acid smell one gets then, to give them a funereal-like feeling and make them think they are in the presence of the dead, will drive some to their seats weeping. This spoils them from getting much till they are put through a course with Von Hivens; but it has a good effect on the stronger ones; it begins to take the skepticism out of them. They go up, and Mr. Bludsoe says, "Good evening;" of course they say "Good evening," and ask if any of their friends are there. He usually asks, "Who do you want to see?" You ask for a brother, son, or daughter, and before he gets through with you he will know their names; consequently he knows yours. This smell dies away with Bludsoe; you seldom get it with other spirits.

What is the object of having every one of the company go up to see this Bludsoe—he is a stranger to all—unless it is to gather information to give back again at some other time? If he is not successful you will have to wait until another night, till after you have had a talk with Von Hivens.

Bludsoe and Dr. Reed are, no doubt, masked faces; they are different from the other apparitions. I think Mr. Jenkins will remember that Mrs. Mott usually goes up between each visitor in front of the aperture and ascertains who is wanted next. How easy it would be, in a room with a "subdued light under a transparency," for her, several feet away, with her back towards you, to pass in and take out false whiskers, nightcaps, etc., necessary to make up a variety of ghosts. As for clothing, it only requires a white napkin over the shoulders and a cap or handkerchief over the head to change a man ghost into a woman ghost. It is not necessary that she should assist him unless there was to be a test seance, as Mott goes in and comes out of the cabinet without being examined, and gets very indignant should one even insinuate that he was not genuine. His guests are usually so intimidated in this way that they will seldom question or investigate him very closely for fear of offending him. I took notice that Mr. Mott was careful to take off his watch every time before entering the cabinet. He told one person of this place that it was a habit he had; he told another that he was afraid the spirits would break it—that they had done so once; but I think the reason is that when one puts their ear to the aperture, in the death-like stillness, to hear the faint whispers of the loved ones, and should hear the watch tick, they would be surprised at the idea of the spirits carrying a timepiece.

The evidence of Mr. Jenkins appears to be pretty much all hearsay. He did not get anything satisfactory the first two nights. That is the way with all who do not talk too much, or where Mott has not been posted ahead by a confederate. One has to board with Mott long enough for him to get the cue before they can get satisfaction, and then a large proportion—Spiritualists, as well as skeptics—go away dissatisfied and convinced that Mott is a trickster—with all his shrewdness in rejecting everybody that looks suspicious or that does not see fit to board with him. It is a well-known fact that a great many are rejected even when he is not crowded.

It appears that, from "the glimpses given him" (that is right; no one gets anything but glimpses), looking into that black hole, he recognized, with some exceptions, his sister, who had been dead THIRTY years. He did well; I think he ought to be satisfied. From the intelligence he got, it only shows that Mott must have been better posted about some particulars in Hannibal than himself. He relates the stories that "pious brethren employed a professor of jugglery to expose Mott, at an expense of three thousand dollars, and was confronted by his dead father, and that rascals have acknowledged and given up their ill-gotten gain," etc.; all of which he must have got from Mott himself, for Mott told me the *same stories*, and others ten times more ridiculous—about stones coming down through the roof of his house into his room, and no visible marks left showing where they came through, and numerous others; but I will not sicken the reader by relating them. The fish story quoted by Mr. Jenkins is big enough; but Mott can beat anything recorded in ancient writings. It is all well enough for those constituted in a way to take it in. It is good food to prepare the mind for the evening services or seances at Mott's. Everything is conducted there in a way to lead the believer in the right direction.

The certificate he (Mr. Jenkins) furnishes from Memphis, Mo., looks bad without a name to it, although he says it was signed by fifteen persons who have attended from "three to a thousand seances." I would like to see the shape of a man's head that has attended a thousand seances at Mott's. The list of names of prominent men taken from Mott's register is no evidence. You will often find the names of prominent men on the register of a country hotel; still, that is no evidence that they would recommend the hash they got there. I would like to see the written opinion of these men. He says: "A lady conversed with the control (Christopher Johanness Von Hivens) in Dutch fluently and accurately, as she states, although Mr. Mott knows little or nothing of it." How does Mr. Jenkins or anybody else know that Mott knows little or nothing of it? Mr. Mott is probably smart enough to keep that to himself. I have been told that a German who has attended Mott's seances says Von Hivens cannot talk German with any accuracy; that he can only about half talk the language. When Von Hivens (Mott, in his pretended trance) is talking to his visitors, he speaks in broken English, and it is the worst imitation I ever heard; such as "congumption" for consumption, etc. I will agree with Mr. Jenkins that it is amusing and sometimes interesting—so much so that it throws his visitors off their guard, and it is supposed, especially with the faithful ones, that Mr. Mott's *ears* are closed, as well as his eyes, and they are apt to say things that are interesting to Mott. They will call one another by name; then they will be called up by name the next night. Von Hivens will tell you who was there to see you, if you will ask him. He seldom tells their name, but says an old man or a young man, a little girl or a middle-aged woman, etc. The company present will begin to get anxious and ask if their brother John or daughter Mary, etc., were there, and name over all the relatives they have lost in the past ten or twenty years. It appears Mr. Jenkins went back thirty years. So you will see Mott is posted for the next night; and this is the reason one does not get anything the first night and seldom the second, as Mr. Jenkins informs us. Should any one inquire earnestly about a person that never lived, or for some one that is still living, that spirit will appear to them the next night, and give the name correctly. This Von Hivens is an ingeniously arranged intelligence office for the benefit of Mott, by gathering information from the company. Mrs. Mott leaves the room immediately on Von Hivens taking control, leaving the company free to prepare the way for a successful seance the next evening. If Von Hivens is so wonderful and such good authority (as he represents), why not take his explanation of the analine stains found on Mr. Mott's face? Von Hivens said repeatedly, as soon as he took control of Mott, that I threw the stuff in the face of a spirit; that it was the spirit I was talking with—a brother to one of the party present. He told the brother of the spirit that he ought to whip me for insulting his brother by squirting the nasty stuff into his face. He said that they (the spirits) would fix me when I came to the spirit world. Von Hivens was very much excited, and talked loud; so I think I shall stay on this little ball of dirt as long as I can conveniently before going to see him. I

shall give him all the time possible to cool off. When asked how the dye came on the medium, he said that when the spirit dematerialized and the substance drawn from the medium went back to him, it left the imprint on the medium. All of Mott's friends present concurred with Von Hivens in this theory until some time afterwards, when they, together with outsiders who know nothing of the facts, invented different theories, and gave the lie to Von Hivens.

In referring to this analine test, Mrs. Mott says, in a letter published in the Memphis, Mo., *Reveille*, and the substance of which was published in the Chicago *Religio-Philosophical Journal* June 1st: "When Mr. Mott came to consciousness he knew nothing of what had happened, but asked me the usual question, 'What kind of a seance did you have?' and went to get his segar, as is his custom. I said to Mr. Pitkin, 'Shall I tell him now?' and he replied, 'Oh, no; not to-night.' . . . As I thought he would notice that we were excited, I told him; he then went to the glass and saw that his shirt was wet and stained; then he was angry, and got his shot-gun," etc.

Now, Mr. Jenkins and everybody else that ever attended a seance there knows that Mr. Mott remains in the chair in the cabinet while under the control of Von Hivens, usually from twenty to thirty minutes; the time depends upon how interesting it is to Mott, not the company. He always comes out of the trance in the cabinet. On the evening referred to his face was washed about half an hour in the cabinet; then he was taken out through the seance room to his room or sitting-room, and there he was put through the scrubbing process, using soap, lard, and sweet oil, for fully two hours, his necktie and collar taken off, his shirt wet and stained, and he remaining in the trance all this time. It was past one o'clock A. M. when he came out of the trance, and he was "unconscious that anything unusual had taken place." Why are they so anxious to make the public believe what they do not believe themselves?

Mr. Jenkins says he is an "incorrigible disbeliever; . . . that the evidence is not convincing." If he was not convinced, why should he try so hard to convince others? These manifestations of Mott's are either genuine or frauds; and if he does not believe them to be genuine, he must believe them to be frauds. If he is Mott's attorney to plead his case, let us so understand him. If he considers himself a witness, I certainly shall have to call him a willing one.

I have offered to try the analine test over again. Prominent and worthy Spiritualists here have offered to give him fair and honorable tests in his own house; but he remains silent. Scientific Spiritualists of Chicago offer him reasonable and liberal terms to redeem himself; as yet I do not hear of his having accepted. He and his relatives prefer to establish his business again by sending their traveling agents over the country, hire articles written for the press, and pay newspapers to publish articles devoid of truth and full of misrepresentations, as was the case with the Quincy, Ill., *Herald*.

I will give you some of the intelligence I got at Mr. Mott's seances. The first form I saw, representing a woman, I asked (rather anxiously), "Is that you, mother?" The answer was, "Yes." I conversed with her a short time, but could not understand her distinctly. When I asked if she was not my grandmother, as she looked too old for mother, the answer was, "I am your mother." I asked her some more questions, when she abruptly bid me good-night. At the close I asked Von Hivens if it was mother or grandmother I saw. He snapped out that it was my own mother; that she did not like it because I was not willing to recognize her. I apologized, and let the matter drop, though not satisfied, as my mother is living in New Hampshire.

To test the accuracy of Mott's ear, I remarked to the party with me, after we had retired to our room one night, that I thought I saw a cousin of mine who died in the East a few years ago—giving his name, place, etc.—but he seemed to be too weak to talk; but I was in hopes he would get strong enough the next night, as it would be a good test. I described him as having chin whiskers. Sure enough, the next night he came, gave me the same name, place, etc., just as I had related the story the night before, which was all false, as I never had any such cousin and do not know of any such place.

During the same seances Mr. Regnier asked a spirit if it was his sister; the answer was, "Yes." He got considerable information about his family from her—some truth, mixed with a great many mistakes. It was convincing to him, as he never had a sister on this side of the river; but if Mott is genuine he must have one on the other side. Mr. Regnier had long communications from his brother Austin. When he inquired of his spirit-brother if he wished to send any word to his widow, he said, "Yes; tell her not to marry again. I do not want her to marry." As Austin is still living, he did not think it important to hurry the message to her.

We received many similar communications. It depends a great deal on how inquisitive one is, and how they ask their questions, whether they are successful. The whispers (when the spirits do not know just what to say) are very indistinct. If one is asking for the name of a spirit that appears to them, they will get the sound of different letters with a hissing sound connected to them. You ask several times, and you hear the sound *c* with a tail to it; if you have lost a relative or friend by the name of Charles, you will say, "Did you say Charles?" The answer will be, "Yes." You will say, "I am glad to see you;" and the conversation will go on in this way. Some get intelligence there that seems astonishing. So we do with the gypsies; but, like them, Mott makes a great many mistakes. He ought to do better than they; he probably does, as he has the advantage that the majority of his visitors *that are admitted* are too much like Thomas R. Hazard and Stephen Young; they think it would be sacrilegious to ask questions that would test the genuineness of a medium or in any way say anything that would have a tendency to lead the pretended spirits from the truth, but think it their duty to lead them in the other direction.

Mrs. M. F. Barnes (who permits me to use her name) writes as follows:

LINCOLNVILLE, IND., May 19, 1878.

J. H. PATTEE, *Dear Sir:* I write to render the thanks of my husband and myself to you for the only method there was of exposing that miserable, wretched piece of humanity, Mott. . . . We are rejoiced, for I have been there, and know how Bludsoe, Von Hivens, and Mott—the trinity—are resolved into one, and that one a drinking, debauched soul, trifling with the affections of people all over the world. . . . When at the aperture, listening to the pretended spirits, I could smell the fume of tobacco distinctly. . . . I think we will get these disgusting barnacles off the old ship of Spiritualism after a while; then the dear old ship will hoist her flag of truth and justice to all men and women at the mast-head, and sail into port with a clear hull.

MRS. M. F. BARNES.

I could quote similar testimony from about forty letters I have received, would space admit. I have no desire to injure the cause of Spiritualism or any other ism. I am free from any sect or religious society, and am at liberty, and have no other interest, than to express myself as I believe, and state the facts as I saw and heard them at Mr. Mott's.

Parties writing me say Mott was making from ten to fifteen dollars a day when they were there. A Memphis, Mo., gentleman writes that it was the only business there that was making money without any capital invested. So Mr. and Mrs. Mott are interested, and after they have published their articles and advertisements over the country, it is right that the other side should be heard, so that those contemplating going there will be better prepared to decide before taking the trip. Should they go, they will find it about as Mrs. Mott said to me, "That if one seeks truth they will get truth, should they seek falsehood they will get falsehood." Yours respectfully, J. H. PATTEE.

Monmouth, Aug. 1, 1878.

The Mott Case Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Will you allow a word in reply to the statement of your correspondent who skulks behind the pseudonym of "Anti-Fraud," contained in your issue of the 3d inst.? If conscious of truthfulness, he should be neither afraid nor ashamed to give his real name; but it is quite evident to those who witnessed the signal failure of Pattee & Co., including Col. Bundy, to convict Mott of fraud, whence it comes.

As Thomas Paine showed up the errors, absurdities, and diabolisms of the Bible by the contents of the book itself, so have these confederates been convicted of fraud and falsehood by their own words and works, which must, of course, rankle in their breasts as do the labors of Thomas Paine in the hearts of the priesthood; hence this covert attack on Mott and his friends.

I hereby challenge your correspondent to a fair discussion of the question of Mott's fraudulency through any paper that will open its columns to us, and I will give him twice the space that I may occupy. But he must come out from behind his screen like a man. His tirade contained scarcely a word of truth. There is no one here or elsewhere having any pecuniary interest in Mott's mediumship, as he insinuates. As for myself, it has cost me many dollars, but I consider it money well laid out. Whatever I have said in favor of Mr. Mott's mediumship has been in the spirit of the Golden Rule. "Anti-Fraud" says, "Col. Mackay of Leavenworth obtained passes for Mott to go to Colorado, on promise to stop off on his return and give some test seances." False! Col. Mackay had nothing to do with obtaining passes for Mott. They were presented by Mr. E. J. Halsted of Chicago. Col. Mackay needs no tests for himself, having had them repeatedly here to his entire satisfaction. He was here a few months ago, and among his other spirit friends who greeted him and identified themselves was an Indian chief. And the Colonel is expected here soon again, not to become convinced of the truth of form manifestations, for that he is perfectly satisfied of already, but to exchange civilities with friends in the summer-land.

"Anti-Fraud" is equally at fault if he supposes the Pattee abortion has lessened the confidence or interest of the public in the mediumship of Mr. Mott; there have been more applications during the "heated term" than could be entertained. He bids fair to become "honored even in his own country," several neighbors having attended and seen their lost ones simply from learning of the fraud attempted by this same "Anti-Fraud" or his ilk. Even Col. Bundy felt constrained to state in his paper of June 1st—the proof becoming so conclusive that Pattee was the exposed party—that "We give Mr. Mott the benefit of ample space this week, and present evidence which, taken as a whole, seems to establish the proof of spirit form-manifestations in his presence beyond a reasonable doubt."

But I am extending this beyond my proposed limits, and will close by saying that the tests which we get at Mr. Mott's are entirely independent of the question of the medium's honesty or freedom; and no logical mind can fail to see it by attending three or four seances.

Mr. Mott offered the Pattee party the privilege of selecting one of their number to sit in the cabinet with him as a test to them, but they declined; it would have interfered with the consummation of their fraudulent designs—but as it was they completely exposed themselves.

Memphis, Mo., Aug. 7, 1878. STEPHEN YOUNG.

WONDERFUL performance—Killing a pig and then curing it.

A TOUCHING incident—A physician feeling a patient's pulse.

Book Notices.

WE HAVE received the eleventh annual report of the meeting of the Free Religious Association, held in Boston, May 30, and 31, 1878. It contains an account of the work of the Association for the past year, the statement of the treasurer in regard to their financial standing, which is good considering the obstacles they have overcome, and addresses by O. B. Frothingham, George William Curtis, T. B. Wakeman, Mrs. Elizabeth Oakes Smith, Miss Anna C. Garlin, Wm. H. Spencer, Mrs. Clara Neyman, and Maurace Ellinger. The speeches and essays are worth several times the forty cents asked for the book, being full of advanced thoughts and ideas—ideas with which the Liberals of the country cannot be too familiar. That of Mr. Frothingham is a ringing plea for freedom and the need of such organizations. He says in regard to the work which they have in hand: "The battle of the Association, so far from being finished, is as yet scarcely begun. It will not be finished until there is a complete divorce between religion as instituted and all secular human affairs—until human affairs are conducted on their own natural and reasonable principles. As long as a man like Charles Bradlaugh, in London, is persecuted because he is an Atheist; as long as a man like D. M. Bennett, of New York, is persecuted because he is a come-outer; as long as any men or women in Boston and other cities are kept under the eye of surveillance on the ground that they are preaching blasphemy because they do not preach the orthodox opinions—so long will the Free Religious Association have all its work to do. So long as there is any mist of confusion in the public mind between free-thinking and free-living, between heresy and immorality, so long will the Free Religious Association be called upon to come to the front and make its earnest protest against such a barbarous confusion of ideas, and insist upon it that things shall be rightly defined, shall be fairly understood, and that principles shall be acted upon, not prejudices."

THE ETHICS OF SPIRITUALISM; A System of Moral Philosophy, Founded on evolution and the continuity of man's existence beyond the grave. By Hudson Tuttle, author of "Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," etc. Chicago: Religio-Philosophical Publishing House. 160 pp. Price, in cloth, 60 cents; pamphlet 40 cents.

Not having had time yet to give this volume a thorough examination, we take the liberty of inserting here the review of the same from the *Religio-Philosophical Journal:*

"We have carefully read "Ethics," and must say the subject has been admirably handled all the way through. Mr. Tuttle's style may be called *incisive*, for he cuts boldly into and clear through many errors, and unhesitatingly lays them open to view; then leaping the chasm thus caused, he conducts the reader into the fields of deductive truth with the hand of a ready master.

"Starting with the proposion that 'A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man,' he shows the fallacy of the dogmas that would attempt to contradict that statement, and reasoning from evolution as a basis, demonstrates that 'Man, never having fallen, needs no redemption.' Man is then considered as an individual, his susceptibility of infinite improvement is shown as residing in his moral faculties, and his position and destiny pointed out. The growth of the body and subsequent advancement of mind are presented, and matter and force defined as the foundation upon which Spiritualism is based. The doctrine of reincarnation is shown by logical deduction to be a fallacy; the origin of life traced to the primordial cell, and man is shown to be the outgrowth of the ages. The aim of the creative energy is shown to be the conferring of immortality—that the body was made to serve the mind, and not the mind the body.

"The chapter on the Appetites shows the benefit of being natural, temperate, and judicious to insure happiness. The selfish propensities are discussed somewhat at length, and it is shown that when held to their true sphere, they are pure and right; perverted or in excess they lead to wrong doing and the injury of others. Love, Benevolence, and Justice are examined in their different bearings, and their true relations are presented, in connection with Wisdom and Conscience.

"The province of the Will is carefully examined, and shown to depend upon the action of all the faculties. The relations of labor and capital are tersely stated, and the rights of labor clearly though briefly laid down; the illustration of the mill is very happily presented. The rights of woman are shown to depend upon the question, 'Is she a human being?' The duty of individuals, of parents to children, and children to parents, forms an interesting section.

"The duty and obligations of society to individuals are well presented in the 'Fable of the Wheel.' One of the very best chapters is on the duty of society to criminals; and although the ideas advanced may seem to be utopian, yet society can never be free from the depredations of criminals until its efforts are directed to the reform of that class of persons, and, through their radical cure, cease to bind upon the children the burdensome sins of the parents. The chapter on the duty of self-culture presents more food for thought than many entire books, or even some whole libraries.

"Monogamic marriage is presented as the only true domestic relation, and is viewed in its different bearings. Mr. Tuttle concludes the work with the idea that what is possible to one is possible to all; that Spiritualism makes man the divine center, and that he should purify the inner temple of his soul in order to have healthy spiritual growth; that we are not living for ourselves alone, but for the good of all.

"The author grasps his ideas with a strong mind, and indites them with the pen of a ready writer. The book is replete throughout with suggestive ideas, calculated to stir the minds and impart an impulse to the thoughts of the reader, and is a work every Spiritualist and every opposer of Spiritualism should thoroughly read and ponder."

A CATERPILLAR improves in morals—when it turns over a new leaf.

Letters from Friends.

BUCHANAN, MICH., Aug. 20, 1878.

D. M. BENNETT, *Dear Sir:* Being a constant reader of THE TRUTH SEEKER, the best paper in my opinion that was ever published on this continent, I ask the privilege through its columns to correct an error that some of its contributors have fallen into. In looking over the past we find but few men that have dared to publish an outspoken journal of any kind against old theology. The *Boston Investigator* has been in existence nearly half a century, but it has failed to grapple with all the errors that have been forced upon mankind by old theology. It has been either from lack of a proper knowledge of science, connected with man's spiritual nature, or a lack of moral courage. I notice that a portion of the contributors to THE TRUTH SEEKER are on the same plane, and a portion of them are adverse to rendering unto Cæsar the things that are Cæsar's; they dreadfully hate to give to Spiritualists or Spiritualism any credit for the present state of advancement from a Liberal standpoint. Allow me to say to all such, that had it not been for Spiritualism THE TRUTH SEEKER would never have been in existence. Had it not been for one of our sisters that was put in Ludlow street jail by that hypocrite Anthony, the tool of Plymouth Church, Sister Wheelock would not have dared to write the articles she writes for your paper on sexuality. No, friend Bennett, to Spiritualism almost alone belongs the credit of unfolding the minds of the people and bringing them to a standard where they might discuss the philosophy of sexualism outside of a doctor's shop. I object, as one, to the Liberalists taking all the glory to themselves out of the seventy thousand signers, of that noted petition for the repeal of the fugitive Comstock law. The greater portion were Spiritualists. Freethinkers in this country are generally Spiritualists. Hoping that the contributors to your paper will not forget that Spiritualists are the greatest Freethinkers on earth, and have done more to open the eyes of the blind, unstop the ears of the deaf, and loosen the tongues of the dumb, than any or all other isms combined, we leave them to consider what we deem an error on their part. Give the devil his due if there is any. Yours fraternally, I. D. SEELEY.

GALENA, ILL., July 24, 1878.

D. M. BENNETT, *Dear Sir:* Find P. O. money-order for $5, to pay subscription to THE TRUTH SEEKER to Jan. 1, 1879. Please excuse the neglect.

We find men who claim a belief in God or a supreme power in some form is innate in man, and that there is no nation or tribe known who has not some form of worship and something to worship. If you have any work to refer to on this please let me know. Truly yours,

J. B. SPARE.

[ANS.—Livingston found races of savages in Africa that had no conception or belief of a god of any kind. The belief is more the result of education, than from the natural instincts.—ED.]

THE SOUL OR SPIRIT.

ROCKFORD, ILL., Aug. 19, 1878.

BRO. BENNETT: In these days of inquiry after truth, the question often arises as to what is the soul, or spirits of man. Whence came it? Did it have an existence before it was made manifest as a thinking, reasoning attribute of the physical body? or is it a new creation at or about the time of the birth of every nestling infant? Now all, or nearly all, that we know from personal knowledge in the present undeveloped state of psychical science on this question is a good deal shrouded in mystery and speculation. Psychic science is comparatively a new science in the world, and it is opening a new field of inquiry, and over its portals is written, "Enter and know thyself." In ages past this has been forbidden ground, guarded by the dogmas of religions and creeds. And any of the inquiring minds, who have dared approach this fruitful field of knowledge have been met at its portals by the emissaries of these dogmas, with a "Thus saith the gods," or a "Thus saith the Lord," and woe be to him who dared to proceed beyond the limits marked out by the various religious creeds and dogmas of all the nations that have had an existence upon earth, from the days of the Athenian martyr, Socrates, down through all of the ages of cruelty and crime of the Roman and Christian persecutions, even to this day of the nineteenth century and the persecutions of Anthony Comstock and his backers, the Society for the Suppression of Obscenity, vice, upheld and backed by an arrogant and assuming Christian Church.

But notwithstanding the persistent opposition psychic and occult science has had to meet, the few years past have developed men of science who have dared to think and dared to utter their thoughts, and we have no doubt but that ere another half century shall have passed, the philosophy of the soul will be as well understood as the philosophy of light, electricity, or gravitation now.

So what I shall have to say on this subject of the soul or spirit will only be the emanation of my own thoughts.

As to whether there is a supreme mind or essence, called God, supervising and controling the universe of matter, I will not attempt to discuss at present. The more advanced scientists of the day are adopting the evolution theory and teaching that there are no new creations, but that all matter and things that now exist have always existed in some form of matter, and will always continue to exist.

And as this is the theory advanced by the most enlightened thinkers that we have at the present time, as well as the most reasonable that has as yet been educed, we cannot do better than accept it until some more advanced minds may perhaps produce something better, and thus demonstrate to us that we have not yet reached the whole truth.

Therefore, taking this theory of perpetual and endless existence as the ground-work of my reasoning, I claim that the soul or spirit is a substance, no matter how refined or subtile it may be.

It then becomes a reasonable supposition or hypothesis that the soul has always existed in some form of matter, somewhere in the universe, even though it may have been in the most inconceivably infinitesimal particles of matter, and that these infinitesimal particles of spiritual matter have had conjointly a united existence with equally infinitesimal particles of physical matter, and these unitedly have been, are, and ever will be the germinal principle from which human beings have been, are, or will be fecundated. The two principles are doubtless insolubly connected until fecundation takes place, after which they may separate and have a separate existence. That this principle of continuous life is confined to the human race I am not prepared to say. While these two principles are united here on earth they usually grow with each other's growth, but not always, for there are many cases of long spiritual growth, in a feeble or dwarfed physical body. And again, there are many cases of long healthy, physical growth in connection with a weak spiritual growth, showing the capability of the one growing independent of the other, and in many cases we see the mind, which is an emanation of the spiritual, and with it constituting the soul, vigorous and healthy when the physical body is at the same time beginning to show symptoms of decay.

All of these things show to us evidences of a continued existence, outside of the hundreds of other evidences we see around us every day.

Notwithstanding that nearly all professed Infidels, Materialists, and Iconoclasts accept the evolution theory, yet many of them will keep saying, that the soul must of necessity cease to exist when the body goes to decay, on the assumption that it had a beginning and must of necessity have an end, at the same time adhering to the law of evolution which teaches that there is no beginning or end to anything. If the perfume of the rose that floats on the desert air is never lost, be it ever so diffused, then why would not the soul, the grandest thing of which we have any knowledge continue to exist. Yours in search for truth,

F. F. FOLLET.

WHEATLAND, IOWA, Aug. 20, 1878.

D. M. BENNETT, *Dear Sir:* I cannot close without saying in hopes to encourage you, "Go in" Bennett, you have "got the bulge" on the cultured gentleman. I have got a bet on you and think you are a long ways ahead. Had been thinking of becoming a member of the Liberal League but excuse me while Abbot is president. Give us Bennett or T. C. Leland for president, then we will "go in" and be happy, but as at present officered too much kulture kant kum in and feel at hum! Yours truly,

JEROME DUTTON.

SPRINGFIELD, MO., August 4, 1878.

D. M. BENNETT, *Dear Friend:* Many thanks to both you and our dear mutual friend, Mrs. Henrietta Buckner, of Texas, for the reception, as a present from her of a copy of your morrocco, gilt-edged "Champions of the Church," a work I have greatly desired to peruse, and which, I assure you, was a welcome, as well as unexpected, surprise to me. It did me good, truly, to rest my eyes upon the elegant profile contained therein of its author, and to feel assured that the Liberals of America had in D. M. Bennett so able an exponent of the principles of freedom and justice.

I don't much wonder at the "cultured editor's" jealousy toward you, when it is apparent to all that you so far outrival him in the great work of elevating and benefiting humanity. While he is cogitating, you are executing; and when once fully cognizant of the masterly work you are accomplishing he can but ejaculate in tones of nervousness, "Go slow!" Do not step on Mother Grundy's toes, for if you do you are likely to bring reproach upon all "refined Liberalists," and array the whole orthodox world against us, in your great haste to expose and subvert their acts of cruelty and oppression. This you doubtless have well done in the work before me. I have just barely had time to scan its table of contents, and carefully read its introduction, which I find to be both comprehensive and elucidative.

The book doubtless deserves greater eulogy than I am competent to give it, but suffice to say, it must be very unlike other productions of yours not to be useful and instructive. Be assured, dear friend, it will be duly prized, and all the more so because of the pleasant remembrances of its highly esteemed donor. Again many thanks to you both.

Fraternally yours, J. S. LYON, M.D.

THREE GROVE, NEB., Aug. 18, 1878.

FRIEND BENNETT: I received the "Champions of the Church" with half a dozen other books. Perhaps I have become a little lukewarm, as our orthodox brethren say, but it would seem that mankind cannot easily confine their minds always to one subject. I have given much thought to the subject of religion or superstition, have read sufficient to perfectly satisfy myself on the subject. I shall leave my books where my children can read them as they arrive at an age when these subjects must claim their attention. I shall not in the future read much on the religious subject, my mind will be on politics or finance, and good government, and the best plan to save my little property from getting away these hard times and make it last a few years for my own benefit, and lastly for my children. There is no question but you have surpassed all other editors and authors in getting before the people Liberal literature. There is a difficulty, however, in getting up so large and valuable publications as you are sending out weekly, but it is to be hoped that your efforts will be appreciated by those who are with you, and that the Liberals will sustain such efforts and establish you on a permanent basis. Wishing success to your efforts, I remain yours,

L. G. TODD.

MR. MYERS EXPLAINS THE WOMAN SUFFRAGE QUESTION.

MR. EDITOR: I write you not so much as an advocate of woman's rights as an exponent of woman's wrongs. Some one has said that an honest man was the noblest work of God. Considering the material used in making him I am not sure but what it is so; but in the construction of woman God had the advantage of what had already been done; he merely took a portion of that noble work and made an improvement on it. But, through the long lapse of time since the "creation," conceited man has treated woman, not as a superior, not as an equal, but as an inferior being.

But as man becomes more enlightened by his contact with society he is better enabled to keep pace with the rapid changes that are taking place. Customs, doctrines, fashions, are undergoing constant changes, and always for the better.

Woman is not to-day the slave she was a hundred years ago; then she was compelled to make the clothing for herself and family, and also the cloth of which it was composed. Now this is all done by steam. Woman owes this to James Watt. His brain conceived the power of steam and his hands constructed the machine through which it became the servant of man. Arkwright nearly invented a new method of making this force do old work. He released millions of fingers from the work that once indicated woman's sphere as the wife, the weaver.

The steam loom is now the wife of civilization; it spins and weaves for its countless millions.

Is this the end of woman's usefulness?

Must she fall or rise as the new servants come to do the drudgery for the world?

For answer let me show you the master-piece of art, Raphael's Madonna the emblem of grace, motherhood, and home. The artist has neither painted a virgin nor a virgin mother. She is a grand universal type of the motherhood of our race. Her face beams with love; the milk of human kindness is seen in her loving eyes as well as in her expanded bosom.

She is to be no longer the slave, the drudge, the weaver; she is to be no longer the victim of lawless or licensed caprice.

To be a mother crowns her with glory; to give to her child love is to weave the garments of grace and beauty for body and soul.

With her and her child there is what all dream and hope for—home. There is woman's world and man's heaven. Within its sacred domain mortality puts on immortality.

Strip man's world of woman and home, and all reason for activity ends. When affection and action cease there is no more need of thought.

The blank shadows of night will then close over the human world.

Man is the brain and arm, but woman is the heart.

Woman makes home in the world; true religion will make the world a home.

How many men there are who spend the best portion of their lives in undoing, that is, in unlearning the lessons of their youth. You seldom see any one that at fifty is still traveling in the path he was in his youth; his theories have changed, he has found by experience that the lessons of his youth were not all true. The multiplication table has never changed; water still runs down hill; but the many points of doctrine—that is to say, dogmas; ungrounded beliefs—he was taught in his youth he has heard contradicted; he has seen them utterly disproved.

How much better, then, it would be, in teaching the young, merely to teach such things as can be proved, and not consume the time of the young in learning such things as doctrine.

The mothers of our country hold the keys of human weal and woe. They are the potters; their children are the clay; they have the molding of them, and society is the furnace; its effect on them rarely betters their form; it merely hardens it, sometimes warps it.

Then why deprive woman of the right of suffrage; they have far more power over the country in which they live than the men have.

If the women, as a whole, want the right to vote, they can have it. If not in the present generation, they can in the next.

The common argument against woman suffrage is that if a woman votes and holds office she must perform military duty, work the road, etc. This is not necessarily the case. You will hear it asserted, too, that if a woman puts herself in a man's place, she would be more likely to be insulted. If man has appointed himself a guardian for women, it is the duty of every man to treat them with respect. You say they forfeit all claims whenever they put themselves on an equality with you. Go take lessons of the brutes; instinct will teach you to respect women.

If women were more generally distributed in their avocations; if there were not so many places where men could collect by themselves, there would be less obscenity, less low, debasing conversation. G. W. MYERS.

EAST SAGINAW, MICH., Aug. 15, 1878.

D. M. BENNETT, *Dear Brother:* I received the dozen numbers you sent me lately for distribution and sample copies, hoping they may produce new patrons for THE TRUTH SEEKER. I value it more than any other paper I can find, for the fearless and outspoken sentiments therein expressed, and the grand truths I find in it. I know old orthodoxy must feel she has but a short time longer to hold her people to listen to such twaddle as her leaders have chosen to deal out to the growing intellect of the age. People of brains now begin to think and philosophize a little for themselves, and do not accept the old dogmas of the past. I know there are many thousands who would patronize THE TRUTH SEEKER if they were able and were acquainted with its sentiments. Is it not the truth of all things that intelligent people are seeking for? I answer, Yes! and the man or woman who cannot accept facts and good philosophy is not wise. "The one who can reason, and will not, is a bigot; and he who can, and dares not, is a slave; and he who cannot is a fool." Reader, tell me, which of these will you choose for yourself? Bro. Bennett gives us the whole truth, wherever he finds it; and he who cannot bear the light of the truth, let him hide his eyes in the dark, behind superstition, where ignorance is bliss. I have read a few articles from some of your correspondents who condemned you for giving facts, as you understood the subjects at the time. "The philosophy of life—who am I, what am I, and whither am I bound?" This is a study which should engross the attention of all mankind.

I will do all I can to further the circulation of your valuable paper. I am, dear brother, yours ever for truth,

E. C. LEONARD.

JOBSTOWN, Aug. 12, 1878.

D. M. BENNETT, *Dear Sir:* I like your course on the Comstock laws. I don't see how so intelligent a man as B. F. Underwood can be in opposition to you on that issue. The people are too anxious for Federal authority in every department. The Federal Government has no jurisdiction except where it is expressly delegated, and all powers not delegated are reserved to the States, or the people, who are the States. The people will wake up some time and find that instead of a Federal government they will have a despotism, with all of their reserved rights gone, by their own wilfulness or ignorance in not drawing a strict line between the Federal and State governments. The more local the government the more just and liberal the laws, and, if they should be unjust, the easier they are to repeal.

Yours respectfully, C. WETHERILL.

CARROLL CITY, IOWA., Aug. 19, 1878.

BRO. BENNETT, *Dear Sir:* Find inclosed stamps for thirty-five cents (I could not find a solitary quarter of paper currency in town; hence the stamps), and send me forthwith Lord Amberley's article on Jesus Christ. I am very glad you thought of publishing said article in pamphlet form, as I am one of those who cannot afford the luxury of the whole book. I do wish you could get up a debate with some conceited champion of the Church, and publish in THE TRUTH SEEKER. Yours for the freedom of the race,

JOHN WILSON.

SILVER REEF, UTAH, July 28, 1877.

MR. D. M. BENNETT: I received book and papers, and am pleased with contents. I wish you good speed in your advancement of the human mind. I had not heard of THE TRUTH SEEKER till last February, and was surprised that there was such a sheet in existence; we that have been raised in the Mormon Church have but a limited chance of hearing the other side. I did not know there was any other savior than Jesus till I saw it in your paper. We have very poor schools here, when we have any at all; nothing is

taught by the teachers except reading, writing, spelling, and arithmetic, and "the ways of the Lord" and "to do as we are told" and ask no questions.

The people in this part of Utah, of the Mormon faith, are the most abject serfs of the nineteenth century. The Salt Lake *Tribune* falls far short of the mark of showing up this race of willing slaves. As I have been an eye-witness for twenty-five years, and a member of the church for fifteen years of that time, I know that they do fall far short, and I do not think that human pen can do the case justice. There are many Gentiles so-called that do not believe that it is possible that any people in this age would be guilty of such consummate, unwarrantable, murderous, thieving villiany, and claim that they are doing the will of the Lord as revealed through his prophet B. Young.

John D. Lee, in his confession, does not make it as bad as it is. I was personally acquainted with Lee for twenty years, lived in the same town a part of the time, and know of a great many circumstances that he mentioned in his book, and know them to be true so far as he went, and am satisfied that he did not utter one word of falsehood in regard to the Church and its teachings, but left out the largest portion and was very careful not to criminate himself any farther than he could help in regard to the Mountain Meadow Massacre. I think that he gave about one-fourth or fifth of the names of the participants in that bloody deed. I know of twenty-five or thirty whose names are not mentioned, and judging from the little town that I lived in at the time, I think there were at least two hundred white men and about one thousand Indians. I heard the orders, and knew when the men started, and what they were to do when they arrived. They were to kill them, that the orders was from headquarters, and that all that were able to bear arms were to go and do the will of the Lord, for they were wicked men. They said they had helped to kill old Joe Smith this way. All that a good Mormon wanted was to go; and they went out of the little town of Washington where there were fifty-five men old and young; there were ten absent on business; there were three old men too old for service, all the rest shouldered their guns and left for the massacre.

Judging from this town, and comparing the population, if there was half such a turn out there must have been at least two hundred whites. Lee says fifty-four; he mentions twelve from Washington, and I know of over thirty-six, and I think forty-two; every man, woman, and child thought it was right, and gloried in the opportunity of revenging the blood of the prophets with a very few exceptions. I may say two or three that I heard express themselves but not in indignant terms, but it might been have different, as I have been fighting Mormonism single-handed for the last seven years in this part of the country. I wish to continue and throw all the light on the minds of the ignorant and oppressed. I would like it if you would send some more of your papers, some of your best arguments, that you have on hand to distribute, and I think that I can get several new subscribers. The people want to read and I think your able arguments will do an immense good. I have distributed all that you sent me and will continue to do so as fast as they come, for if a reformation was ever needed anywhere it is needed here.

Yours in haste, A. J. KIRBY.

ALUM ROCK, PA., Aug. 18, 1878.

FRIEND BENNETT: We have taken THE TRUTH SEEKER about six months. The first three or four months I did not read it, merely glancing over the "Events of the Week," etc. Finally I commenced "The Darwins," became very much interested, and think it is one of the best stories I have ever read. Mrs. Slenker is a very able writer; not many, in my estimation, can excel her in portraying every-day life experiences. May she live a long and happy life is the wish of one of her many admirers. Not only the Radical Romance, but all other scraps from her pen express deep thought and a highly cultivated mind.

There are but few in this neighborhood that acknowledge themselves Liberals. There are some that stand half way, but have not courage to cross the abyss of religious bigotry and confess to the world what they at heart believe to be right. We have a petition in circulation for E. H. Heywood; have quite a number of signers now, and will do all that we can toward the progress of Freethought and human happiness. May you ever succeed in all your undertakings is the prayer of one of your most devoted readers at present,

MRS. J. H. H.

CARTHAGE, Mo., May 23, 1878.

D. M. BENNETT, *Dear Sir:* THE TRUTH SEEKER is giving good satisfaction, and I believe a fair club can be maintained here now. I will do what I can for it. I believe there was not one of your papers taken here before I sent the club week before last. The Rev. Hammond (evangelist) has "opened up" in the neighboring city of Joplin, this county. The Liberals have published a long list of names of prominent citizens for which they will offer the Rev. H. $250 each for every one he will convert to Christianity of the number. Ain't the Infidels getting independent though? Go on, Brother Bennett, and give the Comstock trinity thunder. Yours for truth, EBER BUDLONG.

GRANT CITY, IND., Aug. 10, 1878.

D. M. BENNETT, *Dear Sir:* In your issue of Aug. 3d, I see I am slightly criticised by an unknown friend, who signs his name H. Brooks. He seems to take great exceptions to one particular sentence in my brief communication of July 8th, and fervently solicits the cultured lady correspondents of THE TRUTH SEEKER to "wake up," and enlighten the world in regard to the matter of the great element of virtue being essential to make a woman a gem of loveliness and beauty. I infer he is greatly disappointed because some lady does not come to the rescue of her abused sex, taking for her text the misconstrued meaning of a few hastily written words.

In referring to the Newby girl, Dale's victim, my friend says, "I left her to perish under the heel of our exquisitely respectable society without one cheering word of hope." I know not under what circumstances Miss Newby yielded to the ardent embraces of this arrant humbug, and furthermore my letter was written for no other purpose than to expose the deceptive and treacherous acts in the life of a man who claims to be an expounder of the oracles of eternal truth. Again Friend B. says, "Women are driven to commit suicide—that the brothels in our cities teem with victims from just such encouragement as I gave that little girl." If it would give him any consolation, I might say poor little deluded girl, "go and sin no more." Words are decidedly cheap in this "gushing" age. We get soothing counsel from the Christian minister. We get kind words from the teacher of the Sabbath-school, but it's all very cheap stuff. We want practical examples, good men and women who will live out the ennobling principles of virtue and truth. Just what that girl needs, to make her a good, true, virtuous woman, is the association of those who are good, and true, and virtuous, those who will teach her by their own judicious walks the necessity of having a grand purpose in life. With good wishes for all the great family of man, I am, as ever, an advocate of the cause of truth,

W. H. BEARD.

AN OPEN LETTER TO LIBERALS AND THINKERS.

SNOWVILLE, VA., July 18, 1878.

DEAR FRIENDS: I have long been wishing that every Liberal who is in good earnest in caring for the spread of Freethought, would go to work as a committee of one, and hunt up a pious correspondent. Take some good neighbor, friend, or personal acquaintance, or get into a controversy with a stranger—just as is most desirable to you, only be sure to have the contest with somebody. Ask them to say why they believe, and to give the proofs of the existence of their God as a real personal being, and of Christ Jesus as his only begotten son, and the Bible as his revealed will to man. There are thousands all over the land who believe simply because they have so been taught, but who, if called upon for the why and wherefore, would be at their wit's end to give a reason. These numerous debates all over the country would awaken a spirit of inquiry and research that would result in a vast army being added to our ranks, for to think and inquire is to lose faith in myths, and gradually adopt truths for its own sake.

I have never been without one or two controversial correspondents of this sort since I was fourteen years old. I generally prefer preachers if I can get them, as they are better posted, on one side at least. But there is no one who will not answer as a champion of the old theology, for it has so many shapes and sides there is always one that will be open for criticism. There are few ladies or gentlemen who would not really enjoy a good-natured, pleasant, spirited contest of this kind with an opponent of the opposite sex. It will be a great means of self-improvement too. In searching authorities, in putting our own thoughts in good shape, and telling what we know, we shall all the time be growing in knowledge, and learning the great art of the best way of expressing ourselves. If the first correspondent that is selected does not prove congenial or satisfactory, do not be discouraged, but "try, try, again." We all want our beloved cause to prosper, but so few are willing to put their shoulder to the wheel. Here is a field open to all, and one wherein the feeblest can labor to good purpose. These numerous contests will open a demand for Liberal tracts, papers, and books, and we shall find that much good will result from it. I have always found the plan in my case to be full of interest as well as instructive and beneficial, and also a sure means of grace to my opponents. I hope not only one or two, but hundreds all over the land will try and see what they can do towards sowing good seed in minds that are now swamped in ignorance and superstition, and only need the light of true knowledge to bring forth good fruit. Yours *not* in Christ, ELMINA DRAKE SLENKER.

SCHROON LAKE, N. Y., Aug. 16, 1878.

D. M. BENNETT, *Dear Sir:* As I am a Liberal and wish to do what little I can to promote the cause, I would like to get some of your tracts to distribute at a Methodist camp-meeting that they are going to have soon in our vicinity. I inclose twenty-five cents for one hundred leaflets. Please select some good ones, and if you can afford to put in some extra ones to promote the cause, I will see that they are well distributed. Please send copy of your paper, and I will try and get some subscribers for it. I take the Boston *Investigator*, but never saw a copy of your paper. There is a good many Liberals in this vicinity, and I think some of them would like to take it. Yours respectfully,

A. A. BAILEY.

SALINA, KAN., Aug. 18, 1878.

DEAR MR. BENNETT: THE TRUTH SEEKERS for which I have sent you some money, are received. Every Freethinker ought to propagate THE TRUTH SEEKER, which, if it continues, ought to become the principal organ of the social renovation. Please tell me what I must do with the petition. I get few signatures, about twenty, most part among Christian people. Those who call themselves Infidels want to see Mr. Heywood's book before signing, and see if it does not contain some obscenity, as if it makes any difference to the question. Some ask me if I know the man that I am so interested about! Persecution works in favor of the persecuted. The Rev. H. W. Beecher's sermon, the indignation meeting, the Watkins Convention, are the three great events of the age. Of these I wrote to the *Belgian Press*. I am now at work on a poem on Death. I am happy to see here in the middle of the New World signs of progress and things accomplished for which I have fought for thirty years. I am an old man, nearly blind, still I hope to live long enough to see the beginning of the end of this religious dynasty which has caused so much bloodshed and so many tears, and which has made a multitude of people beasts and monsters.

My best wishes for the success of the Watkins Convention. Don't forget the cause of the oppressed millions, the feeders, clothers, and shelterers of the human race.

Yours truly, JOSEPH HENRY.

[The petitions for the release of Mr. Heywood should be sent to Prof. A. L. Rawson, 34 Bond street, this city.—ED. T. S.]

Speling Reform Without New Leterz.

SPELING A DELUSION AND A SNARE.

The evilz ov this outrājus sistem ov speling (if eny thing so arbitrary and caprishus can be cauld a sistem), ar innūmerabl. It not only requirz yeerz tu lern whot shūd be lernd in az meny munths, and harasez its victim throo life with a constant convicshon that he iz aul the time liabl tu mistakes, but, more than eny thing els, it standz in the way ov acquiring our language by fōrenerz. For that mater, meny a fine English scolar never pronounsez aul hiz wurdz correctly. Wun ov the best preecherz we ever had in Indiana (and so eminent a scolar that he is recognized as wun ov the ablest prezidents our alma māter ever had), woz accustomd tu reed from the Sālmz that "The wicked wauk in a vane shoo," az if the shooz [shoes] ov the wicked differed from thoze ov the richus; and yoo hav ofen bin invited by yoor pastor tu atend the *suing* society at such a time and plase; and the literary wurld iz now aul tōrn up ōver the important question whether "either" shūd be pronounst *eether* or *iether*.

The majority ov thinking men, upon a prezentashon ov this subject, admit the nesesity ov a reform, but—but whot? Away with yoor "buts" in a case like this. "But" iz the wurz ov cowards and slugards, and iz unwurthy a sun ov ōld Asbury University. It iz unwurthy eny enlitend American scolar when applied tu a subject which promisez so much tu the wurld az this reform in speling promisez. When a Swiss pezant, fifty yeerz ago, sudjusted the bilding ov a tunel under Mount Cenis, the hole wurld exclamed that wūd be a gūd thing if it cūd be dun, "but"—and if ther had bin no plukyer men than theez *but*-erz, that tunel wūd never hav bin bilt. For thouzands ov yeerz the commers ov the wurld had cast a longing lūk acros the Ismus ov Sūez, yet it continued tu sale around the Cape of Good Hope, becauz ther wer so meny "buts" in the way, until pluky France determined tu ōvercum them aul. Ther woz hardly an American a hundred yeerz ago that did not beleev that nashonal independens wūd be a gūd thing, yet thouzandz ov them encuraged the enemy and weekened the pātriots by thare eternal din ov "buts." The trūth iz that ever sins thoze ten explorerz came bak from Canaan and reported tu Moses that the land woz gūd enuf, and frutefūl enuf, "but"—the cowardly *but*-erz hav bin nūmerically about az ten tu too; the Calebz and the Joshuaz not ōnly having tu fite the batlz, but tu carry the lode ov feerfūl and fānt-harted wunz hoo wish wel.

Beecher's Dream.

Henry Ward Beecher has lately had a dream which will, probably, cause him to again revise his opinions in regard to hell. One night great and profound sleep had overcome the great Brooklyn clergyman, and he dreamed his last days had come. At last the moment came when the spirit stood outside the tenement of clay. There came up to him a very gentlemanly man, and said: "Mr. Beecher, I have been commissioned by his majesty to conduct you into the kingdom and the royal city, where a palace has already been prepared for you."

"Who are you?" said Beecher.

"I am Dives, of whom you have doubtless heard."

"But," said Beecher, "where are you going to take me?"

"To hell, of course."

"I had come to believe there was no hell, and so preached. It was a terrible mistake," said Beecher, somewhat frightened.

"Come," said his companion, as a magnificent carriage, drawn by four of the most splendid horses Brother Beecher had ever seen, was halted near to them; "this is to take us to the depot at the border of the kingdom. We will then proceed to the imperial city by rail. A special coach has been provided for you."

They got in, and if the outside of the carriage was attractive, the inside surpassed anything on earth for luxurious appointments.

The horses pranced over a road paved with ivory. The sky was clear, and the air was balmy. The ride was exhilarating, and Brother Beecher said:

"Well, friend Dives, you are surely deceiving me; this can't be hell."

"O, yes; this is hell."

"Well, if it's hell, it's good enough for me. It's ahead of earth."

After a few hours' drive over a road along which the scenery was of the most enchanting beauty, they arrived at a railway station constructed of the purest white marble, and which was a model of architectural beauty. At the rear of it was a lovely grove of tropical trees. There was sweet music in the air, and millions of birds of the most brilliant plumage were warbling their notes in the branches of the trees.

Dives took Beecher out into the grove, and a repast such as only kings can sit down to was spread upon a table before him. The ride had whetted his appetite and he ate heartily. After the repast the rarest of wines were set out before the Brooklyn preacher, and he drank freely.

"That wine," said Dives, "is of the vintage of the year after the flood, and was manufactured by old Father Noah."

"I don't blame the old fellow for getting a little set up on such wine as that. If this is hell, it's good enough for me," said Beecher.

The train was soon ready to start. Beecher was lifted upon a litter by four slaves and carried to a special coach provided for him. The train moved out through a country that was of unsurpassed loveliness. The mountains and hills were covered with verdure from base to summit. Lordly palaces reared their turrets, and castles their battlements, above the orange and palm groves. There were no large towns, but numerous costly residences, belonging to his majesty's creditors. Formerly the land was parceled out among the people, but the celestial power made war upon his majesty, and he was obliged to raise money to carry it on.

. . . . . .

He was shown the palace set apart for him. It was more magnificent than the residence of earthly royalty. There was a cathedral close at hand for him to preach in whenever he should desire. There were troops of servants to do his bidding, gold and silver and precious stones in abundance, downy couches, ottomans, and divans—everything, in short, to captivate the senses.

"Well, well," said Beecher, "if this is hell, it is certainly good enough for me."

For several days he enjoyed himself far beyond his expectations, and thought that he would rather be in hell than on earth or in heaven. On the fourth day, during a very pleasant interview with his satanic majesty, Beecher observed that it was very singular to him that the women were not allowed to mingle in society, as he had seen none since his arrival.

"Sir," said his majesty, "women are not allowed in this kingdom. They have a kingdom by themselves. No man is allowed to go there, and no women to come here."

"This *is* hell," said Beecher, and he awoke.

Tired Mothers.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch.
You almost are too tired to pray to-night.

But it *is* blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night when you sit down to res
You miss this elbow from your tired knee;
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heart's sad ache.

I wonder so that mothers ever fret
At little children clinging to their gown.
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my house once more;

If I could mend a broken cart to-day,
To-morrow mend a kite to reach the sky—
There is no woman in the world would say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumpled by a shining head—
My singing birdling from its nest is flown;
The little one I used to kiss is dead.

Ride in Reason's Car.

BY F. D. LACY.

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking"
To shun delusive fears.
"Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion"
To ride in Reason's Car.

The banner is unfurling
To wave above the foe,
And light of truth is hurling
Dark vagaries below.
Oh, note the radiant glory
Of Science, far above,
Reciting the grand story
Of virtue, truth, and love.

Brave Freedom high is soaring,
Far in the realms of light,
While ignorance is roaring
In dungeon of the night.
Wake to the matchless beauty
Of Wisdom's guiding star;
Be eager to your duty,
And ride in Reason's Car.

Join with us; we are going
To view the light of day;
We all full well are knowing
It never fades away.
Pray do not stay there sighing;
Let every heart be light;
For, even though we are dying,
We wake to glories bright.

Oh, why in darkness staying,
And plodding on so slow?
Or bent in sorrow praying
To something you don't know?
Come, cast away your sorrow,
And go with us afar;
Ride with us on the morrow
In Reason's golden Car.

Pray don't let fear detain you
Of fancied fires below;
And not a moment pain you
Old vagaries to let go.
We have no dreadful terrors
Or woful hells to dare.
But cast away your errors,
And ride in Reason's Car.

Pious Pugilists.

We do not know whether the pugilists who have lately been converted and are doing a good deal of athletic exhortation at Ocean Grove derived their conception of their privileges from the fact that Jacob wrestled with an angel in order to receive a blessing. However this may be, we do not much believe in the right of reformed prize-fighters to lecture unconverted people who never fought in the ring and are probably much better than themselves. A converted thief, a converted drunkard, a converted wife-beater, and a converted pugilist had much better lead a quietly pious life than be perpetually blazoning their misdeeds before the world; not, be it observed, that we place these four types upon a level. Their respective errors are all of different complexions, and though, for the sake of convenience, we mention them together, we do not necessarily classify them together. A wife-beater who is not a thief is more despicable than the lowest thief who is not a wife-beater, and both the drunkard and prize fighter may possess virtues which if developed might raise them a moral head and shoulders above the man who is higher than the average. But is there not an inherent indelicacy in a man who has spent his life, first in training for the ring, and next in mauling and being mauled for the sake of winning a certain amount of money—is there not, we ask, an inherent indelicacy in such a man's presuming to come before an audience of intelligent, decent, and respectable men and women, and complacently informing them what his fresh-found Savior has done for his soul? Let him rest awhile and see how long he can endure that Savior; how soon he grows tired of him; whether his new promises fulfill themselves; and whether his soul wearies until he returns to his wallowing in the mire. Rest assured that, as a rule, few but religious fanatics and the most ignorant of ignorant people wish to hear the words of salvation from the lips of an ex-drunkard, an ex-wife-beater, an ex pugilist, or an ex-thief.—*Telegram.*

B. F. Underwood's Reply to Clark Braden.

Editor of the Monitor: My friend Mr. Groom has sent me a copy of the *Monitor* of July 26th, containing a letter from Mr. Clark Braden which is full of misstatements and misrepresentations. I will thank you for space in which to reply.

Twice I have been to Meaford, and each time indicated my readiness to meet there in public oral debate any clergyman who should be put forward as a representative of the Christian faith, the time and conditions to be such as could be mutually agreed upon. Some months ago Mr. Braden visited the place, and seeing that the Liberals were few in numbers, and not well able to bear the expense of a long debate, and knowing too that there is a demand for lectures by me every evening I can speak, induced some of the citizens of Meaford to propose that I should engage in a discussion with him in that town, *to last three weeks.* To this proposition I declined to accede, and gave my reasons for so doing. I stated among other reasons, that it would be unjust to enter into an arrangement, subjecting the few Liberals in Meaford to the heavy expense of a three weeks' debate, that a debate there to last one week would tax them quite enough, that if they should feel unable to meet the expense for that time, I would make my services to them gratuitous. I also mentioned that Meaford was a small place without daily papers, and as the debate would consequently be limited to the comparatively few in attendance, a debate extending through a week, I thought under the circumstances long enough.

At the same time, I stated that when Mr. Braden should be prepared to meet me in some city, to have the debate published, he bearing one half the expense of hall, of reporting and printing, I would agree to a debate to last as long as he should wish to continue it. But I deem it proper to say, now that Mr. Braden of late has descended so low, and so maifestly forfeited all claim to be regarded as a gentleman or a man of ordinary truthfulness, I should hesitate to debate with him, with the understanding the debate was to be published. I should first want strong indorsement by his brethren as to his standing in his denomination.

Whether I am justified under the circumstances in declining to engage in a debate at Meaford, such as Braden and his friends ask for, I will leave for all fair-minded persons, without regard to their belief, to decide for themselves. To my mind it is utterly unreasonable for one side, even though it included the *whole* population of Meaford, to name conditions of a debate and demand the other side's compliance therewith. In all discussions, both parties have equal rights, to be regarded in making the arrangements and during the discussion. Mr. Braden and his friends could as consistently and justly require me to debate three months as three weeks. It looks pretty much as though they had fixed on conditions with the express view of *preventing* rather than encouraging a debate.

As to propositions for debate every disputant has a right to frame those which he is to affirm. The propositions submitted by me cover all the issues between Christianity and Scientific Materialism. If it can be shown they do not, I am ready to modify them.

I wish now to point out a few of Mr. Braden's misstatements, more to indicate the untruthfulness of the man, than for any other reason, since they refer to matters of but little if any interest to the people of Meaford. He mentions as places at which we have met in debate, Duquin, Time, Bushnell, Dubuque, Washington, Jacksonville, and Toledo, and says "I was selected to meet him (Underwood) before I knew a debate was contemplated in all these places, except Meaford." How he could have been selected to meet me "before a debate was contemplated" I do not understand, but in some of the places he was never selected to meet me at all. To mention but one place, he was not selected to meet me at Dubuque, and because he went there uninvited, his own denomination gave him no countenance or support. Elder Sweeney of the Christian Church of that city told me he had no confidence in him as a man. Although the debate was advertised for several evenings, Braden was so discouraged by the attitude of his brethren on the second evening he withdrew from the discussion, and came to me for money with which to get home. Mr. Braden says: "His (Underwood's) assertion that our long debates were failures is *unfortunate.*" In disproof of this statement, he refers to Time, Florence, Toledo, and Washington, where he says, "we had crowded houses" while "Denver gave us our smallest hearing." Why did Mr. Braden omit to state that at Time the debate lasted less than a week, at Florence two (or three) evenings only, at Toledo, less than a week, at Washington, three days only, while at Denver it extended through two weeks. He should have stated also, that at Denver, in spite of exceedingly bad weather, and an admission fee (which was not charged at the other places named), the audiences the first week were quite large, but that the interest and attendance thereafter diminished until the debate closed.

In my wide experience as a debater, extending through ten years, I have not met more than one or two opponents who could not contribute to sustain the interest and to keep the audiences in a joint debate better than Clark Braden. I say this in no unkindness. It is the simple truth.

Mr. Braden says he has published no boasts of victories. No, but his style is to go to small places like Meaford, where lectures are not reported, and not only to boast of victories over his opponents, but, at least in my case, to make disparaging statements that have no foundation in fact. This I can prove. A word in regard to a personal matter to which he refers. He once, after a debate in which I gave him a deserved castigation, went to a distant town and slandered me. I will not stop to give particulars, but the evidence is abundant, and my authority for this charge is Mr. E. F. Binns, of Time, Ill., a prominent citizen, an officer of the town, a gentleman in whom the public has entire confidence, and a member and officer of the Disciple church at Time. I have Mr. Binn's statement, and can produce it, that Mr. Braden made statements in regard to me, which are outrageously untrue. To get out of the difficulty, he has since made several other false statements. The committee he refers to made no such decision as Mr. Braden represents; and further, the committee never had in its possession the evidence of his guilt, I mean the unquestionable evidence, for it could not then be obtained, owing to the fact that a certain gentleman, wishing to save Mr. Braden from disgrace, declined or deferred giving it. With this evidence in the hands of the committee, some members of which saw it afterwards, Braden, I am credibly informed, would have been pronounced a slanderer.

And this matter leads me to say that unfortunately for himself, Mr. Braden is a very quarrelsome man. He has difficulty with his brethren wherever he stops long enough for his "pure cussedness" to exhibit itself, as for instance at Perry and Abingdon, Ill., his last two places. When Abingdon College was run down and *disgraced* by the scandalous conduct of its officers, he obtained the presidency of that "one-hoss" institution; but he could not keep it. While his denomination is strong and has numerous churches in the West, he is unable, with all his professed ability, to get a position as a preacher, and so he wanders about the country announcing himself as an 'ex-president,' going to places frequently uninvited, taking five dollars, or even three dollars a night, or a collection when he can get no more; at the same time sending out his circulars, in which he appears as "ex-president" "author," and the great "debater," red-hot for a fight with Infidelity, and where he is unknown and can take advantage of an interest awakened by a Freethought lecturer, asking a handsome sum for his services. With nothing in particular to do, and avaricious in a small way, it is not strange he wants a three weeks' engagement at Meaford. It would give him quite a lift, but a three weeks' debate there he cannot have by my aid, even though in his usually felicitous style, he writes about my *backing out* and being *afraid* to meet him in debate. "Does anyone suppose," he says, "that if some other person than his intended opponent had been selected, Meaford would have been too small?' (!!) It requires a good deal of vanity and conceit for a man to refer to himself in that style. The truth is, Clark Braden, as an oral debater, is neither skillful nor impressive, and I have met several men in and outside of his denomination who are vastly his superiors as effective debaters. He has no originality whatever, and only repeats parrot-like what he gets from Prof. J. B. Walker, Dr. McCosh, Principal Dawson, and some other recognized leaders in the Christian world. I am familiar with all his sources of information, and once had a public discussion with one of his teachers and guides—the first gentleman named above. Mr. Braden knows perfectly well that I have always been ready to meet him in debate on fair and reasonable terms, and his brethren know it. During the Jacksonville debate leading men of the Christian denomination who were present told me that Braden had made himself ridiculous by representing that I was afraid to meet him, and I was asked to overlook his vanity and weakness by his own brother preachers. I can give names if necessary.

The course Mr. Braden has pursued the past four or five years would disgrace, beyond recovery, any Freethought advocate. I do not like to deal in personal matters, as I have in this letter, but Mr. Braden's disingenuousness and dishonorable conduct have compelled me to do this, or not to notice him at all. I make no reply to his outrageously untrue and slanderous statement respecting myself in the debate at Denver and the character of our audiences there. His reason for making that statement I know very well, but its falsity has already been shown by letters and articles published in your journal. This is simply a specimen of the misrepresentations of Mr. Braden concerning myself, which I have had to meet the past four or five years. Respectfully,

July 31, 1878. B. F. UNDERWOOD.

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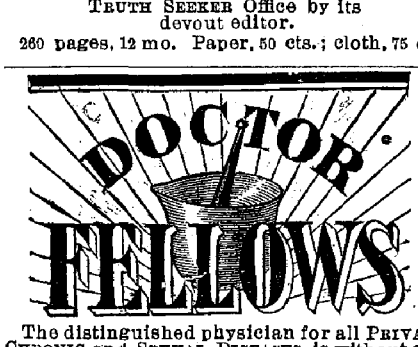
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THE human heart is like heaven—the more angels the more room.—*Frederika Bremer.*

I AM a man, and nothing that concerns human beings is indifferent to me.—*Terence.*

YOU may gather a rich harvest by reading, but thought is the winnowing machine.—*Anon.*

BENEVOLENCE is the light and joy of a good mind; it is better to give than to receive.—*Anon.*

THERE is no higher duty than to work for the good of the whole world.—*King Asoka, Buddhist.*

WHEN we die we shall find we have not lost our dreams; we have only lost our sleep.—*J. P. Richter.*

SMALL service is true service while it lasts. Of friends, however humble, scorn not one.—*Wordsworth.*

DEFERENCE is the most complete, the most indirect, and the most elegant of all compliments.—*Shenstone.*

IF one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.—*Mencius.*

LIFE is a casket, not precious in itself, but valuable in proportion to what fortune or industry or virtue has placed within.—*Anon.*

THE narrow-minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—*Hitopadessa, Hindu.*

THERE is nothing by which I have through life more profited than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women. *Romily.*

DOCTRINES revolting to the heart are not made to endure, however mixed up they may be with lessons the most divine. Their fruits contain the seeds of their dissolution. —*Leigh Hunt.*

NOT by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns; for in ceasing to be numbered with mortals he enters upon the heritage of a diviner life.—*Plutarch.*

THE love of glory, the fear of shame, the design of making a fortune, the desire of rendering life easy and agreeable, and the humor of pulling down other people are often the causes of that valor so celebrated among men.—*Rochefoucauld.*

THE soul may be compared to a field of battle, where the armies are ready at every moment to encounter. Not a single vice but has a more powerful opponent, and not one virtue but may be overborne by a combination of vices.—*Goldsmith.*

THE good man loves all men. He loves to speak of the good of others. All within the four seas are his brothers. Love of man is chief of all the virtues. The mean man sows that himself may reap; but the love of the perfect man is universal.—*Confucius.*

THE true end, scope, or office of knowledge I have set down to consist, not in any plausible, delectable, reverend, or admired discourse, or in any satisfactory argument, but in effecting and working, and in discovery of particulars not revealed before, for the better endowment and help of man's life.—*Bacon.*

OUR earliest teachings must be things and not words. The objects first presented to the tender mind must be such as address the senses, and such as they can grasp. Store it first abundantly with the material of thought, and the process of thinking will be spontaneous and easy.—*F. A. P. Barnard.*

DO NOT be discouraged under any circumstances. Go steadily forward; rather consult your own conscience than the opinions of men, though the last are not to be disregarded. Be industrious, be frugal, be honest; deal in perfect kindness with all who come in your way, exercising a neighborly and obliging spirit in your own intercourse.—*Anon.*

NOTHING makes a woman more esteemed by the opposite sex than chastity, whether it be that we always prize those most who are hardest to come at, or that nothing besides chastity, with its collateral attendants—truth, fidelity, and constancy—give the man a property in the person he loves, and consequently endears her to him above all things.—*Addison.*

THE farther we go back into the past the more difficult do we find it to separate the true from the false, or facts from fables and fictions, and this is why we Infidels prefer science to theology, and care so little for Bibles, gods, or sons of gods. Only as they form a portion of the world's history do they contain gems of interest for the thinker and philosopher. As stepping-stones along the pathway of man's growth and development, showing his growth and evolution, they are of worth to the literature of the day. The age of myths and deities, of miracles and marvels, has passed away never to return. A few sincere believers in them still remain scattered here and there, but the coming years will find them still more rare, till at last the day will come when not a single one will remain of all the aforetime credulous, innumerable horde. —*E. D. Slenker.*

Odds and Ends.

LOST at sea: the boy who doesn't know his alphabet past B.

A LADY chemistry student, hearing a sailor spoken of as an "old salt," afterward alluded to him as a "venerable sodium chloride."

THE printed invitations to a negro ball in Tennessee bore this advice: "Leave your razors at home for fear you may fall on them."

IT is reported around that the fall petticoat has very wide seams; but, land o' love! what does a man up in the fourth story know about such things?

A MODEL wife: She never wasted a solitary thing. Let a cat die around our house, and the first thing you knew Mary Jane 'd have a muff and a set of furs, and I'd begin to find mince pies on the dinner-table.—*Max Adeler.*

A NEW ORLEANS lawyer was the other day defending a case against a railroad company for running over and maiming a child. He gravely told the jury that if they awarded damages the people of New Orleans would eternally be sending their children in the streets to be run over.

A MAN who, having lost heavily in business, had become morose and ill-natured, one day said to his wife: "We must sell off some of our carriages; which shall it be?" "My dear," responded the wife, "you may do as you please, so long as you only get rid of the 'sulky' and retain the 'sociable.'"

PROF. KNOWLTON, of San Francisco, spells potato "Ghoughphtheighteeau," according to the following rule: "Gh stands for p, as you'll find from the last letters in hiccough; ough stands for o, as in dough; phth stands for t, as in phthisis; eigh stands for a, as in neighbor; te stands for t, as in gazette; and eau stands for o, as in beau."

AN IDYL—SOMEWHAT TENNYSONIANISH.

"Up in the morning when the skies are red,
I smell soap on the stairway;
There's a big tub of suds by the side of the bed,
And it sounds down stairs like a fair day.
There's somebody scrubbing in the up-stairs hall,
And I see a mop through the winder.
It smells and sounds like it did last fall;
There's nobody here that can hinder."

What to him was love or hope?
What to him was joy or care?
He stepped on a plug of Irish soap
The girl had left on the topmost stair,
And his feet flew out like wild, fierce things,
And he struck each stair with a sound like a drum;
And the girl below with the scrubbing-things
Laughed like a fiend to see him come.

For what is life when the heart is dead,
And a man is thumping adown the stair,
Now on his back and now on his head,
To land on the legs of an upturned chair?
To clutch with a fierce, unhelping grasp
At the slipping banisters flying by?
To drop, at the end, with a strangling splash,
In a washtub full of suds and lye?

Better, a thousand times and more,
That a man should sleep his whole life through,
And startle the day with a mighty snore,
And scorn the sparkle of morning dew!
Why should he rise from his deep-breathed sleep,
With his outstretched hands to feel and grope;
To flounder and flop and crawl and creep
Through the treacherous swirls of the slimy soap? —*Burlington Hawkeye.*

BIJA AND THE HEATHEN.—The old man was oiling the hinges of the stove door, and carelessly singing one of Beethoven's best, when a middle-aged woman entered the station and began:

"Mr. Joy are you a good man?"

"Wall, tolerable—tolerable," he replied, "I never dropped a bad nickel into the street-car box, and I don't go fishing on Sunday."

"Mr. Joy, I am canvassing for money to buy Bibles, and so forth, for the African heathen," she continued as she exhibited a pass-book.

"Are, eh! Does he seem to want a Bible?"

"He does. He sits on the sands of his native shore and looks longingly this way."

"Does eh! Sitting right there this morning I 'spose?"

"He is. How much will you subscribe, Mr. Joy?"

"Madam, I've got to lift a mortgage before noon to-day, and—"

"You will certainly give something," she interrupted.

"And I've got to meet fire and life insurance, pew rent, gas and—"

"Put down what your noble heart dictates," she said, as she handed him the book.

He reflected for a moment and then asked:

"Will five dollars convert a heathen—a great big two-fisted heathen with a stiff knee?"

"I—I think so."

He figured with a pencil on the bottom of a chair, and said:

"Five dollars into two hundred pounds of heathen is forty pounds for a dollar. That is, less see—um—ten pounds for twenty-five cents and none to carry. Divide the dividend by the divisor, cut off the cube root, carry nothing, and, madam you take this quarter and convert ten pounds of heathen for me. That's all I can spare—no use talking—ten pounds—here comes his honor."

She went away puzzled and amused at his figures, and Bija looked after her and mused:

"I ought to have taken a mortgage on my share of that heathen, but I'm just that careless in business affairs."—*Detroit Free Press.*

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TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

THE Memphis *Appeal* notes the fact that although Chinamen reside and do business as laundry-men in the infected districts, not a single one of them has yet taken the yellow fever.

THE pastor of the colored Presbyterian church at Jacksonville, Fla., held views concerning the trinity which were not of the right shade. So his brethren deposed him for heresy.

THE growth of the nails on the left hand requires eighty-two days more than those of the right, is more rapid in children than adults, and goes on faster in summer than in winter. It requires 132 days for the renewal of the nails in cold weather, and but 116 when the weather is warm.

THE three Fox sisters, who originated the rapping phase of Spiritualism twenty-nine years ago, are all alive. Margaret, the youngest, who was the wife of Dr. Kane, is giving exhibitions in England. Kate is living in France, having married a titled Frenchman. Leah is Mrs. Underhill, and a resident of this city.

THE Rev. Alvah Wiswall makes no better showing than the average of mortals in the Bankruptcy Court. His liabilities are $44,000, and his assets *Nichts*. The reverend gentleman appears to have been lending to the Lord other persons' money than his own. In bankruptcy, as well as in other instances, the difference between saints and sinners is not very marked.

THE dissatisfied members of Vosburgh's church evidently don't feel like imitating the Plymouth brethren, who seem rather to glory in the fact that their pastor is a monstrous curiosity, and draws crowds for that reason. Vosburgh is, however, in a better situation than Beecher, as far as his court record is concerned. Vosburgh was acquitted by a jury; Beecher was not.—*N. Y. Sun.*

A COUPLE of Pennsylvania ladies were recently holding converse as to the merits of their preacher. One of them said she objected to him on account of the many big words he used in his sermons. "Oh," said the other, "I don't think he uses very big words. What kind of words do you complain of?" "Why he uses such words as 'metaphysical' and such kind of hard words." "Why, I think metaphysical is a real nice word. I like it, and it is very proper. The Gospel is both meat and physic to me."

THE Church Missionary Society of England asks this year for $1,050,000, which is about $30,000 more than it has had in any previous year. Its work is on an immense scale, and constantly increasing. The expense of saving souls and bringing them to Jesus seems to be increasing notwithstanding the hard times. It is to be wondered at that as it is of such vital importance that souls are brought to a knowledge of the efficacy of his blood he does not devise a more economical process to bring about the grand result.

PASTOR VOSBURGH doesn't know what to do. Since he received that hint to resign, he has been in no ordinary quandary. Some of his parishioners threaten to organize a new church if he is ousted. The pastor himself is reported to have justifi d his remaining pastor, in that he drew a larger crowd than any one else in Bergen. "But," was the answer, "we want some one who will draw because he is a minister, and not because he has risen into notoriety on a charge of wife-poisoning. —*Rochester Democrat and Chronicle.*

WIDOW VAN COTT, the revival preacher, was interviewed recently by a reporter for the *Times*, of Oakland, Cal. Speaking of the rewards of her labor, she said: "I visit a church by invitation of the minister and official board. When invited, they ask, 'What are your terms?' and my invariable reply is, 'A hearty co-operation of the church and the salvation of immortal souls.' After I have accomplished my work, on the last Saturday, without a word being said to me, the minister obtains, on his own responsibility, a testimonial for me. That testimonial will vary. If it is a large and wealthy church, it will average about $75 a week; but if it is a small and poor one, it will be from $100 to $125 a week." Widow Van Cott is more frank than some other revival preachers are in explaining how she receives her pay, and it must be admitted that from $75 to $125 a week is pretty fair wages. At that rate the eloquent widow ought to be able to lay up a snug sum against old age.—*N. Y. Sun.*

TWO "JERKED TO JESUS."—Two negroes, Ben Hadley and Diamond Powell, who murdered August Reinicke last December, were hanged at Longview, Texas, on Aug. 30th. Both professed religion on the scaffold. They were dressed in coarse straw hats, white shirts, and black pants. Their arms were pinioned, and they stood upon their coffins, each smoking a cigar, when their photographs were taken. Both of them calmly mounted the scaffold, and at 1:45 the drop fell. Hadley's neck was broken, and he died in eleven minutes. Powell died of strangulation in 12:05. One thousand persons were present.

THE preachers are back again—some from Europe, some from camp-meeting, some from more worldly watering places, and some from lonely, pine girt lakes and mountain brooks, where, listening to the music of the clicking reel, they have forgotten for a few delicious weeks that weary fishing for men, to be resumed with the first fall days. Most of them are browner than when they went away, walk up the pulpit steps with a more elastic step, and give out hymn and text in tones that are the best possible certificates to the quality of the air with which they have been filling their lungs during the vacation.

THERE are thousands of young men who are to cast their first vote this fall. They have been looking forward impatiently to the time. Now it has come. Why should these new citizens, any of them, make haste to thrust their necks into the collar of a party? Let them remember, as they go for the first time to the polls, that the ballot is not only a possession but a trust. As it is used or misused, the country will thrive or decay. There will always be enough to vote as the party bids them, with no more intelligent consideration and choice than the sheep displays when it jumps over the rail because it sees the sheep ahead of it jump. But we must hope better things of our young men.—*Sun.*

THAT the electricity of the atmosphere is as necessary to vegetation as sunlight, air, and water has been established by experiments made by M. Grandeau, Professor of the French Ecole Forestiere. In April, 1877, he took two tobacco plants, each weighing three and one-half grammes and having four leaves. They were both planted in boxes containing mold of identical quality, and placed side by side in a position favorable to their growth. But one of them had placed over it a cage, consisting of four rods one metre fifty centimetres high, joined at the top and covered with wire gauze, which permitted the free circulation of air, light, and water, but completely protected the plant from the action of atmospheric electricity. They were left uninterfered with until the middle of August, when the results obtained were as follows: The plant in the open air had attained a height of 3 feet 5 inches, while the other was only 2 feet 4 inches; the former weighed 273 grammes and the latter one hundred and forty grammes; when dried their respective weights were 30 grammes and 15½ grammes. Similar experiments made with maize and wheat gave analogous results.

HENRY WARD BEECHER DENOUNCED BY THE WORKINGMEN OF CALIFORNIA.—On Friday night the Central Committee of the Workingmen's party of Oakland and Alameda held a meeting, and by a unanimous vote decided to hold an "anti-Beecher meeting" in front of Dietz's Opera House that evening, the object being to denounce Beecher before the very hall in which he was lecturing. The crowd, which was very large, was addressed by Dr. C. C. O'Donnell, who assailed the preacher as a man of doubtful reputation, who had stolen the livery of God to serve the devil in, and who libelled humanity for $1,000 per night, Judas-like betraying his saintly office. He comes to this coast the emissary of capital; is one of the few pretended Christian ministers of America, who, by his acts, has cast reproach upon our sacred religion and made the pulpit a by-word. After describing Mr. Beecher as "a classical libertine," and continuing his remarks some time longer in the same strain, Dr. O'Donnell read the following resolutions, which were adopted: *Resolved*, That H. W. Beecher presents in his person and in his advent to California an illustration of the truth of the prophecy that Satan has his emissaries upon the earth. *Resolved*, That we, as working and suffering men, recognize the fact that in the peculiar parish where Beecher's ministrations have been so long uttered, squalor and misery abound, Mammon is God, and libertinism is rampant.—*San Francisco Call.*

FREETHOUGHT PAPERS.—Newspapers which are published in the interests of Freethought are much condemned by the orthodox and conventional. This is inevitably the case. Men who have held on to certain opinions for many years, and who are backed by generations that thought precisely as they do, are not to be induced to change their minds at a moment's notice. Yet the Freethought papers, with all the mistakes they make, and all the extravagances they father, do much good. They are like the angel that stirred the pool of Bethesda, in which invalids bathed and were healed. If the world is to progress the conservatives must be shaken up from time to time, and they are to be shaken up only by the ultras and the radicals. Half-way people are not energetic and demonstrative enough to lead reforms. These must be intrusted to the nervous pioneers, whose faith in themselves and their creed amounts to fanaticism. The conservatives are, of course, now and then shocked. Their natures are shaken to the core. They kick against the newcomers who thus tear their cherished convictions to atoms. They rebel again and again, but some of the seed dropped by the radicals falls in ground ready to receive it and brings forth infinitely forever.—*Telegram.*

YELLOW FEVER.—Messages describing yellow fever's terrible ravages continue to come streaming over the wires from the plague-stricken South. New cases by the hundred are reported from New Orleans, Memphis, and Vicksburg, and the death rate has increased alarmingly within the past few days. There are heart-touching tales of lack of help to minister to the living and to bury the dead. The almost deserted sick suffer even for cold water, and many must of necessity die because it is impossible to give them that unremitting care necessary to save life. It is unfortunate that the North cannot send nurses and physicians. Hundreds stand ready to go, but it is the uniform reply from the stricken cities that unacclimated persons journeying there are almost sure to be immediately prostrated, and that it is not advisable for such to go. Yet the North can contribute of her money, and is doing so. There is no longer any doubt that the present epidemic of yellow fever is the most severe ever experienced. It is also a very malignant type. In New Orleans it extends over a region twelve miles in length, from Carrollton to the United States Barracks, and strikes the quarters of the city inhabited by the rich, as well as the squalid settlements of negroes, among whom the mortality is sixty per cent.

DISCONTENT.

Two boats rocked on the river,
In the shadow of leaf and tree;
One was in love with the harbor;
One was in love with the sea.

The one that loved the harbor
The winds of fate outbore;
But held the other, longing,
Forever against the shore.

The one that rests on the river,
In the shadow of leaf and tree,
With wistful eyes looks ever
To the one far out at sea.

The one that rides the billow,
Though sailing fair and fleet,
Looks back to the peaceful river—
To the harbor safe and sweet.

One frets against the quiet
Of the moss-grown shaded shore;
One sighs that it may enter
That harbor nevermore.

One wearies of the dangers
Of the tempest's rage and wail;
One dreams, amid the lilies,
Of a far-off snowy sail.

Of all that life can teach us,
There's naught so true as this:
The winds of fate blow ever,
But ever blow amiss.

—*Columbia Register.*

Events of the Week.

THE British West India squadron is visiting Newport, R. I.

GEN. HOWARD has concluded a peace with the Oregon Indians.

THE Bible has been excluded from the public schools of Holland.

THE National debt was reduced over six millions during August.

GEN. JOE JOHNSON has been nominated for Congressman from Richmond, Va.

THREE young ladies were drowned while bathing in the Ottawa River on the 31st ult.

THE German citizens of Detroit have united to resist the enforcement of the Sunday liquor law.

THE awards in fifteen classes of the Paris Exhibition to American exhibitors have been announced.

A POOR widow in Hillsboro, Mo., recently killed her two children rather than see them starve to death.

GEN. LEW WALLACE of Indiana has been appointed Governor of New Mexico, in place of Axtell, removed.

AN English excursion train on the London and Dover railway was wrecked on the 1st. Eight killed and thirty wounded.

THE typhoid fever has broken out in the New Jersey State Reform School. Seventy-nine out of one hundred boys have been attacked.

THE German Federal Council has adopted Bismarck's Socialist bill. Its provisions are very severe on the Communists and Socialists.

THE New Jersey portion of the Grand Army of the Republic has had a three-days' celebration at the farm of Gen. Kilpatrick, in Deckertown, N. J.

A TORNADO in Fargo, Dakota Ter., a few days ago, destroyed the Episcopal church, the new City Hall, and ten or fifteen other buildings. No lives lost.

THE ministers are nearly all back from their vacation again, and are pitching into the devil vigorously. He was faithfully at his post all through the summer.

THE Turks, Austrians, Bosnians, and the people of some of the small states recently divided up, are having a free fight over the partition of the territory.

A POUGHKEEPSIE man has been convicted of an outrageous assault upon a woman. He was not a minister, and was sentenced to fifteen years in the State prison.

THE town of Miskolcz, in Hungary, was almost entirely laid waste by a rainstorm on the 30th ult. A thousand houses were destroyed, and one hundred persons were killed.

KEARNEY, the California agitator, recently had an interview with President Hayes and also with Archbishop Purcell of Cincinnati. He is to stump Massachusetts for Gen. Butler.

THE House of Bishops of the Episcopal Church is now in session in this city. The case of Bishop McCoskry is under consideration. It is said that he is afflicted with Satyriasis, and consequently is not responsible for the crime of which he is accused.

THE Quebec Government is in collision with a railroad manager. He refuses to surrender the road to the Government authorities until paid $1,000,000 for labor performed, and has armed his men to resist. The Government has called out the troops and bloody work is apprehended.

THE yellow fever in the South is growing worse every day. During the past week 333 persons have died of this disease in New Orleans, and 1204 new cases have broken out. In Memphis in the same period there have been 241 deaths and 721 new cases. The suffering among the poorer classes of the stricken cities is dreadful, and fears of riots are entertained, especially in Memphis. Physicians say that the epidemic has not reached its worst stage yet. Thousands of dollars are being subscribed and forwarded to assist the sufferers, and physicians and nurses from Northern hospitals are volunteering their services.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XII.—CONTINUED.

All this and much more he wrote, but here is enough to show that the old man was a true believer in the doctrines he preached; that he was honest and sincere and really suffered all the horror and anguish he would have felt had he actually passed through earthly terrors such as his imagination pictured for his child's future. There are many true believers who make religion as much a reality to their minds as is their daily actual life. And to such it is awful to think of what will be the fate of those who reject and disbelieve.

If all the agony that has been endured by true believers, from the fear that they might not have done the will of their God, and may be doomed to an eternal, everlasting hell, could be realized by the world, it would look upon the Christian religion as a more horrid pestilence than the cholera or the black death.

We will not trouble our readers by repeating all the arguments that were brought up by Edith, and attempted to be refuted by her father. Suffice it to say the old ground that has so often been gone over by Christian and Infidel debates was all traversed and thoroughly discussed. As Mr. Martin's sister slowly passed day by day from life to death, and on the very evening she died, Mr. Martin received this last, final, closing letter from Jennie.

"DEAR, DEAR FATHER: There are many things in your last epistle that led me to hope you were becoming resigned to what is inevitable. If I have failed to convince you that all religions are myths, I have at least shown you conclusively that there is not, and cannot be, a literal burning hell, or a real place of torment. That horror removed from your mind, I feel as if we could find rest, peace, and happiness together, even if we do not believe alike. Now I am going to answer a few points in your last, and remember I talk not as a child to a parent, but as a debater to an opponent. I mean no personal disrespect, for I love and honor you more than I did when I believed just as you do, for I see now the great, vast, deep fountain of my father's love for his child, as I never realized it in the old days. But I wish to give you my reasons for what I think, and to show you how impossible it is that I can ever change back again.

In the first place you say, 'It will not do to be constantly objecting to everything if we would find truth. We should see both sides if acceptance or rejection be fraught with danger.'

"But father, it is only by 'objecting' to the unreasonable and improbable, and by ceasing to be credulous and gullable, that real truth is ever sifted out from romance, error, legend, fable, and myth. How did Protestants ever come out from Catholics but by 'objecting.' How does any science ever perfect itself but by 'objecting' to and eliminating from itself all that is erroneous and unscientific? How was paganism and the mythology of the Greeks and Romans supplanted by Christian mythology but by 'objecting' to their glaring mistakes and false historical accounts?

"How can you hold to your peculiar belief but by objecting to that of every other sect, as well as to the philosophy of Atheism itself? How can any one believe as he does but by objecting to all that conflicts with his own ideas? It is time this negation and objection business was thrown overboard. We Infidels do not 'object' or 'negate' one iota more than you do. I defy you to prove that I make one more 'objection' to your belief than you do to mine. And as to seeing 'both sides,' who is more ready to do this than Infidels? Who is it that objects to giving 'both sides' a hearing in pulpit and press? Who is it that makes laws to bind Infidels in bonds lest 'both sides' have a fair show? Who is it that compels Infidels to pay for the making of pious laws and the support of pious law-makers? Who confine, imprison, blackmail, and misuse, even to the death, noble, true, self-sacrificing men, such as those who have been the victims of Anthony the Sneak? Who is it that compels Infidels to pay taxes on millions of dollars' worth of church property where only 'one side' is heard and the other foully and often ignorantly misrepresented? Who is it that wants their God and Jesus in the Constitution, so as to kill, if possible, all sides but their own? We Infidels demand perfect freedom to discuss all questions—Atheistical, religious, social, political, and financial; anything that is fit to be is fit to be discussed in a proper and decent manner. But you Christians have always been enforcing gag laws on all who dared to look over your theological bars into the broad fields of reason, common sense, worldly pleasure, and earthly happiness.

"We Infidels *ask* for discussion; we give all inducements possible for theologians to come and talk to and with us. We ask you to show us all the flaws you can in our reasoning. If we are wrong, we ask to be put right. I assure you I have seen far more of 'both sides' than it is possible for you to have done; for I have *lived* on both sides. I have been all the way along from Methodism to Universalism and Deism, and then out into the glad, free expanse of enlightened, glorious, and happifying Atheism. Don't you remember, father, when I read those pious Methodist books that used to be in the library here, how like a little Methodist I became, and how that wore off in time and I grew up in your belief, and clung to it faithfully till the first real doubt came—that fateful afternoon when I heard you and Mr. Lusk debate the Cushites; then I commenced reading and evoluting slowly but surely, till at last I reached the ground whereon I now stand?

"You say, 'There is a God, for Christ reveals him.' I say, and say in all earnestness, that I wish you to prove it. I deny it entirely; so please prove that there ever was a God to have a son. Prove the Bible to be anything more than a book of fables, stories, songs, proverbs, exhortations, and unreliable history! As to your witnesses, I refuse to take them. I do not know what parts, if any, of all they are said to have written they really did write. I do not know what is forgery, interpolation, fixed up, or changed, and what is wholly spurious. I must have better proof than those five unreliable witnesses of the Bible. What court of justice is there in all this land that would take an unsigned, unwitnessed paper, and printed at that, as testimony to a miracle!

"You say, 'Epithets are not arguments.' No; nor is Bible-proof good 'testimony.' I want proof outside of divine revelation or Homer. I want plain common sense and reasonable facts. Give me only barely one proof that there is a God, and then I am prepared to go ahead on other points; just a single one is all I ask for—one proof not based upon Bible testimony, but upon scientific, demonstrated knowledge.

"You still refer me, again and again, to the New Testament for a definition of a 'true Christian.' Well I'll look at it a bit, and see what it says. 'If, thy right eye offend thee, pluck it out' (ear-mark No. 1); 'Swear not at all'—take no oaths in court (No. 2); 'Let your communication be yea and nay.' No 'Mr. Lord,' 'Excellency,' 'Sir,' nor anything but simple yes and no (No. 3); 'Resist not evil.' If knocked down, get up again and love your enemy. If thieves come, resist them not (No. 4); 'If any man [at law] take away thy coat, let him have thy cloak also.' Oh, how nice No. 5 is! 'If a man compel thee to go a mile, go twain;' 'From him that would borrow of thee, turn not thee away' (No. 6 and 7 say, Run wherever asked, and lend all you have. Good advice; but where is the follower?); 'Be ye perfect.' Can't do it (No. 8); 'Lay up not treasures on earth.' Try it, and see where progress and refinement and happiness will be (No. 9); 'Take no thought for the morrow.' Human life would soon be extinct were this to be done by all (No. 10); 'Every one that asketh receiveth.' Not so (No. 11); 'Let the dead bury the dead.' Try it (No. 12); Scold and blame the wind and sea, and make 'a great calm.' Impossible to follow him there (No. 13); Drive devils out of people into other men's swine and kill them. Another lovely feat is No. 14. 'Heal all manner of disease.' Can't do it (No. 15); Deliver up your brother or parent who does not believe, and cause them to be put to death. What believer does this, or could do it? (No. 16); Feed five thousand men, besides women and children, with five loaves and two fishes, and have lots left after the banquet (No. 17); Walk on the sea (No. 18); 'If I agree, . . . it shall be done.' 'Anything,' mind. Well, let two pious Christians agree to pray that a new, correct, reliable, historical Bible, right from kingdom come, may be given into their keeping. Would they get it? No. 19 is a failure worse than all that precedes it. Let them build a dam of one solid rock across our river here, through asking; then I'll say they are indeed 'true Christians.'

"A true Christian ought to do all these nineteen things, for they have the promise of being able to do 'greater things' than Christ ever did. They must be celibates, too, if they can by any possibility keep their natural passions under control. Hate your children, parents, and wife; curse fruit trees that do not bear out of season; denounce all who do not receive your doctrine (Matt. x, 15; xi, 24); do as you *are* done by, and not as you *would be* done by ('Whosoever shall deny me, him will I also deny'); make no end of false promises, as, 'This generation shall not pass away until all these things are fulfilled. . . . Whatsoever is asked for believing shall be received,' are only two of these numerous broken promises—or false ones, rather. Bless the poor and curse the rich indiscriminately, regardless of the goodness and virtue or vice and crime in them, but simply because they are financially as they are. Send all to hell who do not believe as you do. Have your enemies all killed before you—nice, isn't it! Teach that 'In Adam's fall we sinned all,' and that eating a bit of fruit 'brought death into the world and all our woe;' that otherwise all that were born would have lived on forever, happy and sinless, naked and ignorant! Believe in an endless burning hell. Touch not a sword, lest you die by a sword; and yet, if you have none, sell your garment and buy one. Can even a 'true Christian' do all these things?

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAP. XIII.—CONTINUED.

There is yet another important circumstance to be mentioned here, which is likewise of great importance for a complete explanation of this varied geographical picture, and which throws light upon many very obscure facts, which, without its help, we should not be able to comprehend. I mean the gradual *change of climate* which has taken place during the long course of the organic history of the earth. As we saw in our last chapter, at the beginning of organic life on the earth a much higher and more equal temperature must have generally prevailed than at present. The differences of zones, which in our time are so very striking, did not exist at all in those times. It is probable that for many millions of years but one climate prevailed over the whole earth, which very closely resembled, or even surpassed, the hottest tropical climate of the present day. The highest north which man has yet reached was then covered with palms and other tropical plants, the fossil remains of which are still found there. The temperature of this climate at a later period gradually decreased; but still the poles remained so warm that the whole surface of the earth could be inhabited by organisms. It was only at a comparatively very recent period of the earth's history, namely, at the beginning of the tertiary period, that there occurred, as it seems, the first perceptible cooling of the earth's crust at the poles, and through this the first differentiation or separation of the different zones of temperature and climatic zones. But the slow and gradual decrease of temperature continued to extend more and more within the tertiary period, until at last, at both poles of the earth, the first permanent ice caps were formed.

I need scarcely point out in detail how very much this change of climate must have affected the geographical distribution of organisms, and the origin of numerous new species. The animal and vegetable species, which, down to the tertiary period, had found an agreeable tropical climate all over the earth, even as far as the poles, were now forced either to adapt themselves to the intruding cold, or to flee from it. Those species which adapted and accustomed themselves to the decreasing temperature became new species simply by this very acclimatization, under the influence of natural selection. The other species, which fled from the cold, had to emigrate and seek a milder climate in lower latitudes. The tracts of distribution which had hitherto existed must by this have been vastly changed.

However, during the last great period of the earth's history, during the quaternary period (or diluvial period) succeeding the tertiary one, the decrease of the heat of the earth from the poles did not by any means remain stationary. The temperature fell lower and lower, nay, even far below the present degree. Northern and Central Asia, Europe, and North America from the north pole, were covered to a great extent by a connected sheet of ice, which in our part of the earth seems to have reached the Alps. In a similar manner the cold also advancing from the south pole covered a large portion of the southern hemisphere, which is now free from it, with a rigid sheet of ice. Thus, between these vast lifeless ice continents there remained only a narrow zone to which the life of the organic world had to withdraw. This period, during which man, or at least the human ape, already existed, and which forms the first period of the so-called *diluvial epoch*, is now universally known as the *ice* or *glacial period*.

The ingenious Carl Schimper is the first naturalist who clearly conceived the idea of the ice period, and proved the great extent of the former glaciation of Central Europe by the help of the so-called boulders, or erratic blocks of stone, as also by the "glacier tables." Louis Agassiz, stimulated by him, and considerably supported by the independent investigations of the eminent geologist Charpentier, afterwards undertook the task of carrying out the theory of the ice period. In England, the geologist Forbes distinguished himself in this matter, and also was the first to apply it to the theory of migrations and the geographical distribution of species dependent upon migration. Agassiz, however, afterwards injured the theory by his one-sided exaggeration, inasmuch as, from his partiality to Cuvier's theory of cataclysms, he endeavored to attribute the destruction of the whole animate creation then existing to the sudden coming on of the cold of the ice period and the "revolution" connected with it.

It is unnecessary here to enter into detail as to the ice period itself, and into investigations about its limits, and I may omit this all the more reasonably since the whole of our recent geological literature is full of it. It will be found discussed is detail in the works of Cotta, Lyell, Vogt, Zittel, etc. Its great importance to us here is that it helps us to explain the most difficult chorological problems, as Darwin has correctly perceived.

For there can be no doubt that this glaciation of the present temperate zones must have exercised an exceedingly important influence on the graphical and topographical distribution of organisms, and that it must have entirely changed it. While the cold slowly advanced from the poles towards the equator, and covered land and sea with a con-

nected sheet of ice, it must of course have driven the whole living world before it. Animals and plants had to migrate if they wished to escape being frozen. But as at that time the temperate and tropical zones were probably no less densely peopled with animals and plants than at present, there must have arisen a fearful struggle for life between the latter and the intruders coming from the poles. During this struggle, which certainly lasted many thousands of years, many species must have perished and many become modified and then transformed into new species. The hitherto existing tracts of distribution of species must have become completely changed, and the struggle have been continued, nay, indeed, must have broken out anew and been carried on in new forms, when the ice period had reached and gone beyond its furthest point, and when in the post-glacial period the temperature again increased, and organisms began to migrate back again towards the poles.

In any case this great change of climate, whether a greater or less importance be ascribed to it, is one of those occurrences in the history of the earth which have most powerfully influenced the distribution of organic forms. But more especially one important and difficult chorological circumstance is explained by it in the simplest manner, namely, the specific agreement of many of our Alpine inhabitants with some of those living in polar regions. There is a great number of remarkable animal and vegetable forms which are common to those two far distant parts of the earth, and which are found nowhere in the wide plains lying between them. Their migration from the polar lands to the Alpine heights, or *vice versa*, would be inconceivable under the present climatic circumstances, or could be assumed at least only in a few rare instances. But such a migration could take place, nay, was obliged to take place, during the gradual advance and retreat of the ice-sheet. As the glaciation encroached from northern Europe fowards our Alpine chains, the polar inhabitants retreating before it —gentian, saxifrage, polar foxes, and polar hares—must have peopled Germany, in fact all central Europe. When the temperature again increased, only a portion of these Arctic inhabitants returned with the retreating ice to the Arctic zones. Another portion of them climbed up the mountains of the Alpine chain instead, and there found the cold climate suited to them. The problem is thus solved in a most simple manner.

We have hitherto principally considered the *theory of the migrations* of organisms in so far as it explains the radiation of every animal and vegetable species from a single primæval home, from a "central point of creation," and the dispersion of these species over a greater or less portion of the earth's surface. But these migrations are also of great importance to the theory of development, because we can perceive in them a very important means for the *origin of new species*. When animals and plants migrate they meet in their new home, in the same way as do human emigrants, with conditions which are more or less different from those which they have inherited throughout generations, and to which they have been accustomed. The emigrants must either submit and adapt themselves to these new conditions of life or they perish. By adaptation their peculiar specific character becomes the more changed the greater the difference between the new and the old home. The new climate, the new food, but above all, new neighbors in the forms of other animals and plants, influence and tend to modify the inherited character of the immigrant species, and if it is not hardy enough to resist the influences, then sooner or later a new species must arise out of it. In most cases this transformation of an immigrant species takes place so quickly under the influence of the altered struggle for life, that even after a few generations a new species arises from it.

Migration has an especial influence in this way on all organisms with separate sexes. For in them the origin of new species by natural selection is always rendered difficult, or delayed, by the fact that the modified descendants occasionally again mix sexually with the unchanged original form, and thus by crossing return to the first form. But if such varieties have migrated, if great distances or barriers to migration—seas, mountains, etc.—have separated them from the old home, the danger of a mingling with the primary form is prevented, and the isolation of the emigrant form, which becomes a new species by adaptation, prevents its breeding with the old stock, and hence prevents its return in this way to the original form.

The importance of migration for the isolation of newly-originating species and the prevention of a speedy return to the primary form, has been especially pointed out by the philosophic traveler, Moritz Wagner, of Munich. In a special treatise on "Darwin's Theory and the Law of the Migration of Organisms," Wagner gives from his own rich experience a great number of striking examples which confirm the theory of migration set forth by Darwin in the eleventh and twelfth chapters of his book, where he especially discusses the effect of the complete isolation of emigrant organisms in the origin of new species. Wagner sets forth the simple causes which have "locally bounded the form and founded its typical difference," in the following three propositions: 1. The greater the total amount of change in the hitherto existing conditions of life which the emigrating individuals find on entering a new territory, the more intensely must the innate variability of every organism manifest itself. 2. The less this increased individual variability of organisms is disturbed in the peaceful process of reproduction by the mingling of numerous subsequent immigrants of the same species, the more frequent will nature succeed, by intensification and transmission of the new characteristics, in forming a new variety of race, that is, a commencing species. 3. The more advantageous the changes experienced by the individual organs are to the variety, the more readily will it be able to adapt itself to the surrounding conditions; and the longer the undisturbed breeding of a commencing variety of colonists in a new territory continues without its mingling with subsequent immigrants of the same species, the oftener a new species will arise out of the variety."

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

From the death of Marcus Aurelius the arts and sciences declined rapidly; philosophy became perverted, the Latin language corrupted, and the intellectual condition disheartening in the extreme. It was, we must here add, about this time that Christianity, although not yet established, began to be strongly felt in the Empire. However it may be explained, the fact is undeniable that the progress of this system of faith corresponded with decay of intellect, and its complete ascendency was succeeded by a night of mental and moral darkness; "From the death of Marcus Aurelius," says Lecky, "about which time Christianity assumed an important influence in the Roman world, the decadence of the Empire was rapid and almost uninterrupted" (Hist. Morals, vol. ii, p. 12).

It has been often said that Rome made herself rich by conquest and plunder. This is true; and the remark applies not only to all the great nations of antiquity, but to not a few of modern times, in which Christianity has been the popular faith. It would be unjust, however, not to admit that the policy of the pagan Empire toward the conquered provinces was generally characterized by wisdom and justice. Speaking of the reign of Hadrian and the two Antoines, Gibbon says: "By every honorable expedient they invited the friendship of the barbarians, and endeavored to convince mankind that the Roman power, raised above the temptation of conquest, was actuated only by the love of order and justice. During a long reign of forty-three years their various labors were crowned with success; and if we except a few slight hostilities that served to exercise the legions of the frontier, the reigns of Hadrian and Antonius Pius offer the fair prospect of universal peace. The Roman name was revered among the most remote nations of the earth. The fiercest barbarians submitted their differences to the arbitration of the emperor, and we are informed by a contemporary historian that he had seen embassadors who were refused the honor which they came to solicit, of being admitted into the rank of subject" (Decline and Fall of the Roman Empire, chap. i, p. 22).

"If a man were called to fix the period," says the same author, "in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation name that which elapsed from the death of Domittian . . . to the accession of Commodus" (Ibid, chap. ii, p. 73).

That there were many evils in the pagan Empire, and great wrongs and flagrant vices, does not admit of doubt, but that they have been greatly exaggerated; that in some instances vices and indulgencies, which were confined chiefly to certain classes, and which were abhorred and condemned by the better class, as they are by the same class to-day, have been represented as the general practices of the age; that isolated cases of barbarity and anomalous features of society have been fastened upon to illustrate the general character and conduct of the Romans, while the better and brighter side of life in the pagan Empire has been almost wholly concealed by Christian writers, no one, I think, will deny who has carefully studied the history of Rome and is familiar with theological literature.

What a picture of *this* age could be presented, if some writer, two thousand years hence, should adopt the same method in forming an estimate of the character of the people of the United States in the nineteenth century!

Having noticed the condition of the world when Christianity appeared, and during the time it was extending its peaceful conquests, and preparing to mount the throne of the Cæsars and grasp from paganism the sceptre of imperial power, it is time to inquire whether the ascendency of this religion was followed by a more brilliant genius, a purer morality and a higher civilization. If it were of divine origin, or if it were adapted to expand the mind and purify the heart, the Christians of the first few centuries had a right, looking forward, to expect and predict such grand and glorious results.

Although it had its origin in an obscure province of the Roman Empire, various causes, which it is no part of our present task to explain, contributed to the rapid progress of Christianity: "We are but of yesterday," exclaimed Tertullian, "and we fill all your cities, islands, forts, councils, even the camps themselves, the decuries, the palaces, the senate, and the forum." Its influence, as I have already remarked, in the latter part of the second century "was great and universally acknowledged." Early in the fourth century it was proclaimed the established religion of the Empire.

That the early devotees of the Christian religion were in some respects morally superior to the pagans around them, I am disposed to believe. It is not, however, necessary to suppose Christianity divine in its origin, or beneficent in its general tendency, to explain this fact. Attached to their faith with a devotion which new religions generally inspire in the hearts of their early converts, living apart, as far as possible, from the society of the pagans, believing that their forms and ceremonies, their customs, their pleasures, and even their learning were degrading in their tendency and displeasing in the sight of God, even if they lost much, they escaped many of the corrupting influences of the times; while such a life unquestionably involved a sacrifice of many of the advantages of culture and was certainly unfavorable to breadth and catholicity of thought, it drew the devotees more closely together, developed feelings of friendship and fraternity, and naturally made them watchful and careful of their conduct, lest an ungarded word or a thoughtless act should furnish the pagans with weapons against their faith. In the purity of the early Christians, although as Mosheim frankly admits, it has been greatly exaggerated—there is nothing remarkable. And they who judge Christianity simply from the moral purity of the men who first embraced it use an argument by which many a false and injurious system could be made to appear of beneficent tendency quite as plausibly as the Christian system. If we would judge inductively the worth of any system we must wait until it has been tested by being brought in contact with the corruptions and temptations of social life; for its true value consists in its power to instruct men in the right and to furnish motives to impel men to the love of truth and the practice of virtue.

As we have examined the condition of Rome under paganism, when paganism had, for hundreds of years, been the established faith, and when there had, consequently, been time for the development of all its powers and tendencies, it is but fair to glance at the Empire when it was under Christianity, when all other religions were obliged to succumb to its irresistible march, when for more than ten centuries every opportunity existed for it to demonstrate its power to improve and elevate the mind of man.

As we have seen, the gladiatorial games were the worst features of the old pagan society. Religious liberty was one of the very best. As Mr. Lecky has remarked, it was the nobler part which in the Christian Empire was first destroyed. Theodosius the Great, who suppressed all diversity of worship throughout the Empire, and who was very much under the influence of the clergy, compelled his his barbarian prisoners to fight as gladiators. These disgraceful exhibitions were kept up fully a century after the establishment of Christianity. Combats of men with wild beasts were continued till the end of the seventh century. Only when these amusements had become almost obsolete through the difficulty of obtaining wild animals, were they formally condemned by an ecclesiastical council. That the denunciation of the gladiatorial exhibitions by the Fathers assisted in creating a sentiment against them is not to be denied however.

The practice of the sale of children which was condemned and prohibited under the pagan Diocletian, although censured by the Fathers was encouraged and authorized under Constantine and continued long after the time of Theodosius, "nor does any Christian emperor appear to have enforced the humane enactment of Diocletian."

From the first, Christian writers condemned suicide, yet thousands were encouraged to undermine their constitutions and to shorten their lives by strange austerities, and we read that in the fourth century they challenged and insulted assemblies of pagans to provoke them to put Christians to death. According to St. Augustine, they assembled by thousands and destroyed themselves by leaping from overhanging cliffs upon the rocks below, believing that was a kind of martyrdom which would render certain the salvation of their souls. Notwithstanding the condemnation by the Fathers of the pagan view, that there were circumstances justifying suicide, the Church did not hesitate to canonize women who committed suicide to protect their virtue.

[TO BE CONTINUED.]

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Pious Correspondence.

Deacon Skidmore's Fifth Letter.

VISIT OF COUSIN SILAS.

ZION HIL, Sept. 2, 1878.

MR. EDITOR: Last week we had a vizit from my kuzzin Silas, hoo livs in the south part ov the State; he kum with hiz wife and 3 children and stade 6 days. It kept wife and I so bizzy all last week to do the viziting, riding out and gitting sumthing good to eet, that I didn't find time to write yu my regular weekly letter which I promised yu. I hope yu wil konsider the situashun and exkuse me for the omishun. I want to keep all my promises and fulfil al my kontrakts, but when so much viziting haz to be dun a du allowanse must be made.

We hav had a rite good vizit with kuzzin Silas and kuzzin Molly. We wer glad when we herd 10 days ago that tha wer kumming, but we kan sa now that when the time kum for them to go we wer not partikularly sorry. Tha ar 10 yeers yunger than wife and I, and thare children are not grone yet, and tha wer a littel the ruffest set I have seen in menny a da. It wood hav ben a good deel plezenter for us if tha had left thare children at home, but tha thawt so much about kumming to unkul Joel and ant Sally's that I suppoze that it wood neerly hav broke thare harts if tha kood not hav kum; besides kuzzin had nobody to leev the children with save hiz nabers, and he did not want to ask them to be trubbled with hiz wild boys. The yungest iz a gurl, and she tha wood hav brawt any wa; but the 2 boys did enjoy thare vizit here hujely; tha wer on the go from morning to nite, in evry room in the hous, from the garit to the seller, all over the barn, karrij-hous, the stabuls, the hen-roost, the smoke-hous, and evry place tha kood stik thare nozes into. Wun ov them slipt off the ha-mow wun da and it mite hav broke hiz nek had he not fel on a pile ov ote chaf that by good luk happened to be laying on the barn flore. He limpt around pretty bad for haf a da, but he waz soon over it, kliming, chasing, and kutting-up az bad az ever. Wun da tha went a fishing, and that waz kwite a releef for several ours, but when tha kum bak we lurnt that the oldest wun had kum neer drowning, and had not a man been neer by probably he wood never hav kum bak alive. Wife sez she wood rathur have 6 grone peepul around than thoze 2 boys. Suzan liked them and thawt tha ware kut out for smart men, but she sed tha ware to rude for anything in the wurld. She sez kuzzin Molly haz not a bit ov kontrole over thoze boys, and tha ar vary littel better than az tho tha had grone up with the injuns, and if tha wer panted with red led she thinks tha wood hav made furst-klas Modoks.

Kuzzin Silas iz a relijus man, that iz to sa, he belongs to the Presbyterian Church, and so duz hiz wife; but I hav my douts whether tha hav the relijun ov the hart, which iz the only kind suffishunt to save thare soles. It seems to be a matter ov form with them. If tha slide along smoothly throo life, and thare nabers and frends, pas muster with the church and all hoo no them, it iz about all tha kare for. Kuzzin Silas iz a good sort ov man, but I dout not he wood be just about az good if he did not belong to any church. In tauking with him about hiz relijus observansez, I found out he duz not follo saing grase before meels, nor iz hiz family prare eny thing that he attaches much importanse to. He sed when he had kumpany that were pius he askt a blessing at table and red a chapter in the Bible, morning and evening, and held family praers. He sed he and Molly did not think that praing amounted to very much eksept to keep up appearances before kompany. He sed, to, that "wun yeer we folloed praing very steddy from January to Desember, not letting a da pas without 1 or 2 prares; but that yeer we had more losses and trubbul than any other yeer since we wer marrid. I lost my best horse and the 3-year-old bul that took the first prize at our kounty fare, and a man who ode me 500 dollers for stock he had bawt ov me for 3 yeers took the bankrupt law, and I never got a sent. Yes, that yeer I prade the hardest and lost the most, and I just told Molly we wood drop the praing eksept on state okkasions and see what the effect wood be. Wel, the next yeer we had no bad luk at all. I had three nise horse kolts born to me that yeer, 4 kalvs, 21 lams, and 17 pigs, and not wun ov them dide. Evrything prospered with me, and I kollekted an old det ov fifty dollers that I had given up and ekspekted never to get. Altogether, that yeer that I didn't pra much we made 500 dollers ahed, while the yeer before, in which I prade so much, we went 1,000 dollers behind. Now, unkle Joel, I don't pretend to sa that it was praing or not praing that made all this differense, but theze ar the fakts; the yeer I didn't pra much of eny we did wel, and the yeer I prade evry da I kame neer loozing haf I waz wurth."

I must konfes, Mr. Editur, that kuzzin Silas' statement took me by surprize, and I didn't no hardly what to sa. 25 yeers I hav ben a vary strong beleever in prare. Konstantly asking the blessing at the tabel, I hav prade 5 times evry da besides our regular prare-meeting. Whenever trubbles hav borne me down, and I hav felt az tho the powers ov darkness were ganing the viktory over me, I hav gone to my God, and my Jezus, and opened my hart to them, and told them all about my trials and afflikt-shuns, and meny a time I thawt I felt the better fur it, and I thawt my kries had been hurd. It iz tru that meny times I kood not feel that I had made much impreshun on the throne of grase, and I wondered if God waz not attending to sum other urgent bizness, and waz not listning to what I had to sa. I thawt it possibul that he was awa and I kood not be expekted to hav attenshun til he returned. I hav had all sorts ov noshuns on the subjekt, and hav sumtimes douted if it really did do much good to ask God so often to do this and that for us, and to change hiz plan in this direkshun and that akkording to our rekwest.

It haz seemed kurius to me, when I hav thawt it over, how God kood be expekted to rule the wurld with eny degre ov konsistensy if he haz to lisen to all the rekwests and advise that ar kontinually being offered up to him and urged upon hiz attenshun. It haz seemed to me that he kood not hav a steddy mind nor pursu a uniform korse of kondukt if he iz under eny kind ov nesessity ov being influensed by what thouzands ov persons ar saing to him evry da, and almost evry our. But we ar enjoind by our ministers and by the Bible to pra without seasing, and I shal most likely keep it up til I am konvinsed that it iz ov no use. Tru, I kan't put my finger on a single instanse whare I remember that my prares, or eny other person's I am akkwanted with, hav prodused eny marked result, or hav chanjd the ordinary kourse ov things. Yet, altho it ma be an open kwestshun whether prare amounts to anything or not, I wil keep on praing about az I hav dun. I ges it iz safer to pra to much than to littel. If it duz God eny good to hav my opinyun ov matters and things in and about Zion Hil, he iz purfektly welkum to the same.

I must tel yu, Mr. Editur, about our vizit to the Methodist kamp meeting held within 15 miles ov my plase, in Goodrich's grove. Kuzzin Silas and wife and me and my wife took an erly start on Fridy morning for the kamp meeting, which had been in operashun a week. Suzan sed she wood sta at home and se to the 2 boys, and hav a late supper reddy for us upon our return; besides, she sed, she had no fathe in kamp meetings, enyhow. She had ben to 3, and she had seen wurse behavyur thare than eny other plase she ever vizited, and such hollering and yelling az tha indulged in wer friteful to listen to.

We started a little after dabrake, and my 5-yeer-old bays took us over in fine stile in 2 ours and a half. When we arrivd we found the camp in a state ov aktivity. The brekfast things wer being put awa. The hundreds ov tents wer all in a bussel; skores ov yung ladys wer deked out in thare best, and the yung men wer watching them with furtiv glanses, which wer returnd in the most jenyal manner by the gurls. The men had gathered together in littel nots, and wer tawking about enything else than the work ov Jezus. I herd sum konversing about how thare krops had kum in, and others az to the prospekts ov the Greenbak party. Kuzzin Silas and I made up our minds that thare waz not more than 1 in 10 ov thoze that attended that kamp meeting hoo went thare out ov pure luv ov relijun and to promote the kauze of Jezus. The grater porshun ov them kum out ov kuriosity—sum to se the gurls, sum to se the boys, sum to se how thare nabers akted and whot kind ov kondukt waz exhibited thare.

We estimated that thare wer from 3 to 5 thouzand humans on the ground. Tho thare waz a fare proporshun ov the blowers and strikers, the most ov the assemblage wer yungish peepul who wer not aktuated by the most pius insentives in the wurld. Kuzzin Silas and I, az wel az our wives, made up our minds that thare waz more kourting and sparking to the skware aker on that kamp ground than eny other plase in Nu Jerzy. Kuzzin Silas made the remark, with a sly wink ov hiz left i, that he had notised that, az a rule, about 9 munths after kamp meetings thare waz a sensibul inkrease ov the populashun, and that it waz more ezy to point out the muthers than the fathers. Rite here let me sa that from meny yeers' experiense I am led to sa that the Methodists ar grater on the populashun kwestshun than eny others ov the folloers ov Jezus. If it iz dezirabul to fil up a nu kuntry with a rizing jenerashun, it wood be the best wa to send in a plenty ov Methodists, and be shure and hold kamp meetings evry summer and a good long protrakted meeting or revival in the winter. The loud kind ov relijun whare the exsitement runs very hi seems very favorabul to the influx of babys.

At 9 o'klok the big kamp horn waz sounded, which let the boys and gurls and all hands no that meeting-time had kum. We wer informd that thare wer 15 preechers on the ground, and 1 ov them waz a preziding elder. 4 stands or platforms had been erekted, so yu se the gospel kood be dispensed at 4 different plases at wun and the same time. On the morning of our visit the preziding elder, Lumis, led off in the furst surmon and we thawt we wood listen to him awhile. He kommensed with a very vigorous prare, kalling upon God to kum down, to tuch the harts ov sinners, and prepare thare soles for the entranse ov Jezus. He beseeched God not to stand aloof or be indifferent when the eternal welfare ov the soles ov dying sinners waz at stake. After this most fervid prare, the elder pitched up this him:

"Alas! and did my Savyur bleed,
And did my Suvrin di,
Did he devote that preshus hed
For such a worm as I?"

All hands joined in, and the singing waz vary strong. I have not herd enything in our church ekwal to it. After that, another inspiring him waz sung in the same exalted strane, and then the elder went on with a loud surmon, kalling all sinners to repentanse, and a share in the blud of Jezus. He depikted the awful situation of soles that wood be without Jezus when the last da kum, and the sheep were to be separated from the gotes. At that august moment he sed an interest in Jezus waz ov more wurth than all the bonanzas, and all the gold mines, and all the petroleum wels, and all the bank stok, and ralerode shares in the world. "Yes," shouted the elder, "wun drop of the blud ov Jezus in that awful moment iz wurth more than a milyun wurlds with 10 milyuns ov nashunal banks added to the inventory." "O," sed he, "in that grate da the Vanderbilts, the Stuarts, the Astors, and the Tom Skots wil kry out for the roks and the mountins to fal on them and hide them from the rath of God. With all their riches they wood be poor indeed. O sinners kum to the blesed Jezus now; kum this vary our. Defer it not anuther moment; eskape the torments of hel, and seek refuge in the arms ov Jezus, and in the boozum of Abraham. My dying frends, hav yu the leest idea whot the torments of hel ar? Let me tel yu: it iz the intense fire ov God's eternal anger which burns in a super-heeted flame ten thousand times hotter than the hottest furnase you ever saw sinse yu wer born, and it surjes and rajes with ever inkreasing heat and fury throout the never-ending ajes ov eternity. The fires ov hel ar so intense that if wun drop ov its fire shood fall on a globe like this, with its vast roks and mountins, it wood melt it in a moment."

"We no how far it iz to the middul ov the erth; it iz just 4 thouzand miles; so if hel iz in the middul ov the erth, it iz 4 thouzand miles to the horribul prizen ov hel. Down in this plase iz a terrifik noize. Listen to the tremendus, the horribul uprore of milyuns and milyuns and milyuns ov tormented kretures, mad with the fury ov hel! O! the skreems ov feer, the gronings ov horror, the yels ov raje, the krys ov pane, the shouts ov agony, the shreeks ov despare, from milyuns on milyuns! Thare yu heer them roring like lions, hising like serpents, howling like dogs, and waling like dragons. Thare yu heer the nashing ov teeth, and the feerful blasfemys ov the devuls. Abuv all, yu heer the roring ov the thunders ov God's anger, which shakes hel to its foundashuns. But thare iz another sound. Thare iz in hel a sound like that ov meny waters. It iz az if all the rivers and oshuns ov the wurld wer poring themselves with a grate splash down on the floor ov hel. Iz it, then, really the sound ov waters? It iz. Ar the rivers and oshuns ov the erth poring themselves into hel? No. Whot iz it, then? It iz the sound ov oshuns ov teers running down from countless milyuns ov ize. Tha kry forever and ever. Tha kry bekause the sulfurus smoke torments their ize. Tha kry bekause tha ar in darkness. They kry bekause tha hav lost the butiful heven. Tha kry bekause the sharp fier burns them. The roof iz red-hot; the walls ar red-hot; the flore iz like a thik sheet ov red-hot iern. Se! on the middel ov that red-hot iern flore stands a gurl. She looks about 16 yeers ov aje. She haz neether shoos nor stokings on her feet. The dore ov this room haz never ben opend sinse she first set her feet on this red-hot flore. Now she sees the dore opening. She rushes forward. She haz gone down upon her nees upon the red-hot flore. Listen! she speeks. She sez: 'I hav ben standing with my bare feet on this red-hot floor for yeers. Da and nite my only standing plase has ben this red-hot flore. Sleep never kame on me for a moment, that I mite forget this horribul burning flore. Look at my burnt and bleeding feet. Let me go off this burning flore for wun moment—only for a short moment. O that in this endless eternity ov yeers I mite forget the pane only for wun singul moment!' The devil ansers her kwestshun. 'Do yu ask for a moment—for one moment to forget your pain? No; not for wun singul moment during the never-ending eternity ov yeers shal yu ever leev this red-hot flore.'"

After preeching in this strane for more than an our, he pitched up the folloing him which waz sung in the spirit of holy unction.

"O the agony ov hel's horrid panes!
Its clatter ov iron, and its klank ov chanes:
The klang ov lashing whips, shrill shreeks, and groans,
Loud ceesles howlings, kries, and peersing mones.
Meenwhile, az if but lite wer all thoze panes,
Lejons ov devils bound themselves in chanes;
Tormented and tormentors o'er them shake
Thongs and forkd iern in the burning lake,
Belching eternal flames, and reethed with spires
Ov kurling surpents rouze the brimstone fiers,
With whips ov fiery skorpions skurge thoze slaves,
And in thare fases dash the livid waves."

Yu shood hav seen how warm the elder waxed when he pikṭured the never-ending fires ov hel, and what an awful thing it waz to be kalled to di without having ben tuched with the finger ov Jezus and washed in hiz blud. Then the elder shouted at the top of hiz voise, "Kum to Jezus; kum this our; kum this minit; dela not; put not off the glorius opportunity ov sekuring in the blessed and butiful manshuns ov heven, a seet and a krown ov glory to posses thro the endless yeers ov eternity. Kum, my frends; Jezus iz reeching out hiz hands to reseeve yu; he kalls yu; he beseeches yu to kum to him and be krownd with life everlasting. O, if yu kood se the luv that beems in hiz i, and the wishful smile that plays around his sweet mouth, and witnes the affekshunate anxiety that illumins his kountenanse az he bekons yu to fle from the rode to deth and kum to hiz luving arms. He holds out the blessing ov immortal life to yu all. He urges yu to aksept the hevenly krown he haz prepared for yu, and wishes yu to take from hiz hands. O kum; O kum; kum now, kum this blessed moment; kum while the da ov mersy iz extended to yu; O Jezus luvs yu, and he wants to save yure soles from hel; he wil do it if yu wil only permit him to do so; kum, ye airs ov darkness and deth; kum to the fountin ov salvashun; wash and be klenzed from the stanes ov sin and wikedness; put off yure old garments ov filthy rags, and clothe yurselves in the robes of hevenly luv; throw awa yure poverty, and bekum the airs to the manshuns in the skys, where happiness and glory shal be yure eternal reward. O kum, sinners; why wil yu di? why wil yu be draged down to the rejuns ov never-ending darkness and deth? why wil yu stil refuze the welth ov God's eternal glory for the sake ov what the devil haz to offer yu which iz only endles suffering, torment, and pane?

"O, heer the luvly sun ov God kalling yu with teers streeming down hiz fase. He luvs yu more than tung kan tel. Hiz sole goze out to yu and he wants yu to be happy; he wants yu to eskape the hot sulfurus lake prepared by hiz father for the devil and hiz angels—wiked men and wimmen hoo will not beleev in the effikasy ov hiz blesed blud and aksept the eternal riches and glory which he iz reddy to shower down upon thoze hoo wil only reseev. He haz kum down from hiz hevenly abode ov blis on purpus to tender to yu the glorys ov hiz selestshul kingdum. He asks yu if yu will not allow him to lead yu to hiz happy manshuns and establish yu az kings and rulers in the empire ov hiz luv. O, do kum to him now; let him not plede with yu in vane. Kum, kum to the best frend yu hav in the wide universe, kum without another moment's dela! Yu no not how soon yu ma be kaled to go hense! Yu no not but the next moment ma be yure last and if yu hav not before that feerful event takes plase made yure peese with God and aksepted the luv ov hiz blessed sun yu wil be turned into hel with the devil, the snakes and the gotes, thare to rithe and mone and grate yure teeth in agony and horror for ever. O deer frends, for the luv ov Jezus, the lam ov God, be wize in time. Eskape the damnashun ov God and kum to the arms ov hiz sun.

"O kum, kum, kum. Just own hiz power and konfes hiz name and it iz all yu hav to do. Kum rite forward now to the seet ov mersy and yure eternal torment wil be avoided and yure everlasting happines sekured. Agane, I say kum, kum to Jezus."

Thus the elder went on for neer 2 hours and several ov the other preechers jined in and entreeted sinners to kum rite up to Jezus, hoo waz standing thare to reseev them. Evry wunse in a while tha wood sing a perswasiv song that waz kalkulated to arouz the feers and inspire the hopes ov thoze with not very strong minds. It waz kurius to watch the effekt it had upon the wimmen and the gurls. Az thare natshure waz appeeled to tha wood overflo with luv to thare deer Jezus and wood rush forward like frightened fawns and throw themselves into hiz imaginary arms. Sum 20 yung wimmen and old mades, were thus neeling and sobbing at the anxious seet at wun time and sum ov them found Jezus vary kwik. And then yu aut to se them bounce and jump and holler. Sum wood role on the ground. Sum wood bound like a rubber ball, and throw thare arms into the air; sum wood whurl and danse and sum wood shout and holler az tho tha had not a bit ov sense left. At wun time in the afternoon thare waz fully 20 akting in this ridikulus manner.

This waz much the way it went on at the other platforms. Eech had a mourner's seet and eech made all the efforts tha kood, and eech had one or more kandidates under konvikshun and reeching for the arms that wer stretched out to save them. When tha felt the dart ov eternal life penetrate thare soles tha wood jump and shout with exseeding grate joy, and thus the kamp rezembled an insane asylum. We saw but 2 men that seemed to hav any feers ov hel or eny speshal dezire to sekure a seet in paradise. It iz evidently eezier for the female perswashun to luv Jezus than for the more korse and stubburn part ov humanity. The preechers skart and perswaded neer fifty yung gurls and old gurls to go forward, and but 2 men waz all we saw go up, and one ov them waz sed to be a good deel belo par in a mental point ov view.

So it went on neerly all da. We stade till the shades ov evening began to approche, when I harnesed up my jolly bays and in 2 hours we wer home. Suzan had a splendid supper all redy for us, and she sed she fully beleeved she had spent her time much more sensibly than we had. And in view of the wildnes and krazy exsitement that ruled the kamp, I thawt she az uzual waz about rite. Kuzzin Silas sed he wood not wish to go to another kamp-meeting for 10 yeers. Molly sed she wood make it 15, and my Sally sed she wood make it for during life.

In klozing, let me whisper in yure left eer, Mr. Editur, that I think thare iz a more sensibul wa ov getting to Jezus than by a Methodist kamp-meeting. I wood just about az soon go to a Freethinker's konvenshun az yu did. I remane yure pius frend,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

XVII.

Not only is the Sun the center around which the planets describe their orbits; it is also their center of life. Nothing can breathe or live without the beneficent influence of its rays. Lavoisier gave expression to this idea when he said, "Organism, feeling, spontaneous motion, and life, only exist upon the surface of the earth and in regions exposed to the light. One might fancy that the fable of Prometheus was the expression of a philosophic truth which had not escaped the notice of our forefathers. Without light, nature was lifeless, dead, and inanimate."

Speaking generally, it may be said that the life of every creature is more perfect in proportion to the amount of light which it can command, and it even seems that life is not possible without its influence, for we meet with nothing but inorganic bodies in the entrails of the earth, or in the deep caverns to which it cannot penetrate. In them is no breathing or sentient thing; at most they contain certain kinds of mosses or lichens, which form the first and most imperfect phase of vegetation, and on minuter examination it is seen that most of these plants (if indeed they are plants) only grow upon or close to rotten timber. And even upon the earth's surface, if a vegetable or animal substance is deprived of daylight, it will successively lose its color and vigor, then stop growing and become stunted, no matter how carefully it may be nurtured and tended.

Man himself, when deprived of light, becomes pale, enervated, decrepit, and eventually loses his energy, as is unhappily too clearly proved in the case of persons who have been confined for a long period in a dungeon, of miners, ships' stokers, workmen in badly-lighted factories, and the inhabitants of cellars or narrow streets. Heat, which, it may be, is only light in another form, is not less needful for life; it alone can develop the first germs of being. Heat begets life and life begets heat, an indissoluble bond connecting these two phenomena. It would, in fact, be difficult to say which of the two is cause and which effect; all we know is that wherever there is life, there also is, more or less, heat.

M. Radau, in an excellent work upon the subject, says that "the influence which the Sun exercises upon vegetation is greater than was formerly supposed to be the case. Not only does it supply the heat which hatches the germs deposited in the ground; it also fosters the respiration of the plants, and, in a certain degree, their growth. And as our alimentary and combustible substances proceed directly or by successive transformations from the vegetable kingdom, it may be said that they represent an amount of active power borrowed from the Sun in the shape of luminous vibrations, when the elements of which the plants are formed are in the act of grouping and combining together. The forces stored up by this gradual process of chemical affinities reappear, partially at least, in the mechanical efforts which the animal being is constantly making, and in the shape of which he expends a part of his own substance. They also reappear in the working of machines fed with coal. They are transformed into heat when wood is burned in a fireplace, or a nutritive substance burnt in the blood of a living thing which has the faculty of respiration, but not of motion. Thus it is that light, by making the plants to grow and flourish, prepares their nourishment for the inhabitants of the earth, and provides them with an inexhaustible source of mechanical power."

When winter has plunged nature into apparent death, the mild temperature of spring is sufficient to reawaken its deadened forces. Beneath its gentle influences the days lengthen, the Sun's rays strike us more vertically, and as their brilliancy increases the fields become bright with flowers, and the birds gladden the woods with their song. Gradually the Sun reaches its greatest elevation, and begins to decline throughout the autumn, until winter is once more upon us.

The nearer we approach the poles, the nearer do we seem to the empire of death, and there are regions where no plant or insect can live, and which are only inhabited by whales, bears, and other animals capable of engendering heat, and preserving a sufficient store of it to protect them against the rigors of the climate.

[TO BE CONTINUED.]

Communications.

Mrs. Miller's Watkin's Letter.

EDITOR TRUTH SEEKER: In your editorial in this week's paper on "The Watkins Convention," you say: "Among the letters was one from Mrs. Miller, apologizing for having gone on the bail bond of Miss Tilton. She had since read the pamphlet, "Cupid's Yokes," and found she did not approve of it in tone and temper. On account of Mrs. Miller's regret for having gone bail," etc.

You have, Mr. Editor, doubtless unintentionally, done Mrs. Miller great injustice, as that lady made no "apology,' nor expressed any "regret for having gone bail." The object of Mrs. Miller's brief letter read in the Convention was to correct an erroneous impression that had gained currency among some of the citizens of Watkins (not among any who knew her personally), by explaining that her action was taken entirely independent of the opinions expressed and the doctrines taught in Mr. Heywood's pamphlet. She distinctly stated that she had not read it, and did not care to read it. As far as its opinions and doctrines were concerned, she said the impression she had received from the title and from those who had examined the work was that those doctrines and opinions were such as were distasteful to her. But her note contained no intimation that that impression had been formed, and her understanding of the pamphlet changed since signing the bond. Those who are acquainted with Mrs. Miller know her to be, like her illustrious father, an earnest and highly intelligent Radical, and an attentive reader of the Liberal press, and it is hardly to be supposed but that she was, long before the Watkins Convention ever met, aware of the general tone and temper of the Heywood pamphlet, and that her action in signing the bond arose from an allegiance to the sacred principles of free speech and free opinion, as well as from a womanly desire to assist her persecuted sister. So far from having any "regret," she concluded her letter with an expression of satisfaction that the laws had been so improved as to allow her to become security for Miss Tilton, and in a subsequent note to Miss Tilton, also read in the Convention, she distinctly disavowed any such regret, or any desire to be relieved.

Those who consider Mrs. Miller's letter uncalled for and cowardly should at least bear in mind that while most of the other members of the Convention were entire strangers in Watkins, she was near home and among friends and neighbors unversed in Liberalism and strange to the iconoclasm of advanced thought. To my mind the correction of popular misapprehension and the allaying of popular fear is never cowardly, but a most potent factor in the advancement of Liberalism.

While I regret that Mrs. Miller did not in her brief letter enlarge upon the subject and take ground that would have left no room for any one to have misapprehended her position, I presume it did not occur to her as at all necessary. Certainly the interpretation that she underwent a change of position on the question is an interpretation unwarranted by her letter, and her antecedents as a Radical are not such as entitle her letter to the most narrow and illiberal construction. Yours fraternally, CHAS. H. TRUE.

Pittsford, N. Y. Aug. 31 1878.

THE following emphatic remarks of G. L. Henderson are from *The Positive Thinker* of the 1st inst:

"The imprisonment of Heywood, and the arrest of D. M. Bennett, W. S. Bell, and Josephine S. Tilton, for selling books which the Jesuits of the modern Inquisition have condemned as obscene, is an outrage on free speech. Judge Hurd, of Watkins, told the Grand Jury that they must find a bill against them, because he had read 'Cupid's Yokes' and found it to be indecent, profane, and obscene; that if it was allowed to reach the people, the family would be destroyed and social anarchy ensue. We have heard many charges to a jury, but never before did we hear a judge decide upon the very facts which the jury alone has power to decide. Can it be true that E. H. Heywood has written a book the reading of which will be as destructive to marriage as Paine's 'Rights of Man' was to monarchy? Is it true that none but judges may read this wonderful book without suddenly losing all affection for home, wife, and children? Is Judge Hurd likely to become a dissolute, adulterous, indecent, profane, and obscene man because he has read 'Cupid's Yokes'? We have read the book, your Honor, and have not become one of the common *herd*, who are likely to beget children and abandon them to the tender mercy of a foundling hospital. Does your Honor know that we offered to read at the Freethinkers' Convention any portion of 'Cupid's Yokes' that might be selected?—if you or any other Christian gentleman would read aloud some portions of a book inspired by God and indorsed by King James II., Defender of the Faith. Is it due to the indecency, profanity, and obscenity of this book, the Bible, that we are indebted for the 70,000 fallen women of New York and the 280,000 prostitute men who seduced them, men who were educated and reared under Christian influences, and theological morality?

"The arrest was made with the evident intention of breaking up the Convention, but the result has been to bring into closer sympathy and union all Liberals both Christian and Infidel, so-called, as will appear by a careful reading of the subjoined resolutions."

Selections.

Centenary of Voltaire.—Continued.

MAY 30, 1878.

Before reaching Voltaire, it will be useful to say something of the French exiles who preceded him in his first places of refuge, Belgium and Holland.

In the seventeenth century we see in Belgium an illustrious refugee, Antoine Arnaud, the Hercules of Jansenism, the director of the nuns and pensionnaires of Port Royal.

Denounced by the Jesuits, accused of conspiracy and intrigue against the State, Arnaud crossed the frontier. It was natural for him to seek refuge in the country where Jansenius had been bishop and professor of Holy Scriptures. After having resided at Mons, Arnaud settled permanently at Brussels, for he died there in the course of the year 1694. He was interred under the flagstones of Catherine Church, and his heart was taken to Port Royal des Champs.

Bayle, the illustrious author of the "*Dictionaire Historique et Critique*," who, in his professor's chair at Sedan and in his writings, had courgeously fought the religious intolerance of Louis XIV, was also compelled to take the road of exile. Before reaching Amsterdam, there to edit his "*Nouvelles de la Republique des Lettres*," he stopped in Brussels, but he left there no appreciable trace of his abode.

The famous comic poet, Regnard, also remained a short while in Brussels in the course of 1681, and there found time to grasp the subject of the best comedy in his repertory. Here are the facts:

At Rome, with the general of the Jesuits, suddenly died an old gentleman of Franche Comte, the lord d' Ancien.

That abrupt and unlucky decease had completely upset the plans of the good Jesuit fathers, who had lodged and fondled our Franche Comté gentleman thus well only to have him make his will in favor of their order and to inherit all his goods, according to their custom. But such a small affair did not perplex our Jesuits; they concealed the nobleman's death and sought a Losay who could make the will in his room and stead.

One of the members of the company had known in Franche Comté a farmer of M. d' Ancien, Denis Euvrard by name, who had the same looks and the same tone of voice as his lord. He was despatched to that tenant, and, through promises of money, succeeded in bringing him to Rome. There he was told that his former lord had just died *ab intestat*, but not, however, before having had time to declare to the Jesuits that he had bequeathed an important farm to Denis Euvrard, and the remainder of his property to the reverend fathers.

The general of the order urged Denis in the name of heaven to carry out the desire of his defunct master by playing the part of the lord of Ancien on his bed of agony, by bringing him to life again for a few hours.

And so there was Denis Euvrard, our pseudo dying man, stretched upon his bed, with a nightcap down over his eyes, dictating his will—the will of the lord of Ancien—before witnesses and attorneys; but Denis, like the roguish countryman he was, instead of simply allotting to himself a farm, as it had been agreed with the Jesuits, added thereto appurtenances—*item* a mill, *item* a meadow, *item* a woodpatch, *item* some cattle, *item* rents.

At every item of Denis' the Jesuits, seeing themselves fooled, grew pale and foamed with rage. They were caught like foxes in their own trap.

At last the mock dying lord deigned to leave a part of the heritage to the reverend fathers, who were furious at thus seeing themselves defrauded of the best portion of the cake, yet were obliged to hold their peace in order to save the rest.

On the day after that sacrilegious farce the true d' Ancien was buried, and Denis Euvrard returned to his hearth, rich, in good health, and delighted at having thus hoodwinked the reverend Jesuit fathers.

Years passed away, and the mimic of death, playing seriously this time the part of a dying man, acknowledged his fraud and revealed the source of his fortune to his confessor. This priest, who was gallican, divulged the will scene concocted by the Jesuits. The natural heirs of M. d' Ancien then attacked the testament. They gained their cause twice, at Besançon and Dole; but the Jesuits, having carried the suit to the Supreme Court of Brussels (Franche Comté, subdued by Spain, depended at that time upon the Flemish government), this tribunal maintained the Jesuits in their right of mortmain upon what property of d' Ancien was held by them.

This suit had not been ended very long before Regnard was in Brussels. It was yet talked and laughed about. Thus it was that the reverend fathers furnished Regnard the idea of his excellent comedy of the *Légataire Universel*. We see the Jesuits are yet of some use, since they have so happily inspired Moliere in *Tartuffa*, Beaumarchais in the Marriage de Figaro, and Regnard in the *Légataire*.

We are in the eighteenth century, so justly called the age of Voltaire. At last the dazzling dawn of Freethought has arrived. It arises, shedding a torrent of light upon its obscure blasphemers, according to the expression of Lefranc de Pompignan.

What an age! And how aptly has Hegel named it the *age of intelligence*. Such intellectual radiation; such philosophical magnetism; such buoyancy, and such *salons!* All the literary minds participate in the great work of the emancipation of the human mind. The most brilliant names of the aristocracy and of the rising *bourgeois*, of the nobility and the finance, actively coöperate in the work of renovation, for the eighteenth century was a new manner of viewing all things, an intellectual and moral revolution. Lastly, the most noble women and the women the most noble—Mesdames du Chatelet, du Deffant, d'Tencin, de L'Espinasse, d' Houdetst, Geoffrin, Helvetius, d'Epinay, de Choiseul, de Grammout, de Luxembourg—I forget many more—these duchesses, these marchionesses, these countesses, do not disdain to be the Amazons of Freethought. At their houses are held the philosophical assizes. Their parlors are opened to the encyclopedists, to the philosophers, discussing with them the great problems of human destiny, bringing, as their part of the collaboration, their graces and sparkling wit.

How precious that collaboration! and how much it is to be regretted that the *bourgeois* of the nineteenth century have not seen fit to follow the example of their noble predecessors!

In the midst of that brilliant pleiad of encyclopedists and philosophical great ladies, vindicating the rights of Freethought, appears, like a knight in full armor, Voltaire, who exercised a prodigious influence upon his time, upon his age, of which he was the leader, as well as the highest intellectual expression.

Voltaire represented the induction of the minds of his period; he stands for free conscience, the eloquent word of the ideas of that great eighteenth century, which Mr. Blaze de Bury has happily characterized as follows:

"In science, a spirit of free research; in literature, the free expansion of the true, of the human beautiful;" and we will add to that definition of M. Blaze. In the sphere of the philosophical, absolute reaction against Christianity, entire separation, antithesis of the Christian idea that makes human destiny to depend upon divine grace and intervention, whilst the philosophy of the eighteenth century—man is dependent only upon himself—upon the laws of his conscience and reason.

Christianity, as indeed do all religions, establishes the rights of God. The eighteenth century establishes the rights of man, so clearly formulated by the laws of the French Revolution, which was the product and the crowning of its philosophy. The eighteenth century is the legislator of the inevitable law of progress upon which we live to-day, and which vivifies us as our very blood.

Through the influence of Voltaire and of the encyclopedists, the period of Louis XV. was a complete revolution in thought, literature, and art.

On this point David Frederick Strauss has said, in one of his remarkable lectures upon Voltaire:

"The great work of the sixteenth century, the Reformation, is essentially the deed of the Germans; during the period of transition marked by the seventeenth century, whilst Germany was torn by civil struggle, Holland and England were establishing the foundations of modern politics and thoughts. In the eighteenth, Englishmen scattered in France, like Bolingbroke, Frenchmen visiting England, as Voltaire and Montesquieu, brought the spark of the new light which, thanks to the efforts of Voltaire, was to spring from France to beam upon the entire world, as the light of the age of vulgarization. If the French, and above all the Parisians, were the people elected to this intellectual priesthood, Voltaire was its high-priest; and we say with equal truth, In France alone the eighteenth century could find its literary representative; or in the eighteenth century alone could France produce the writer capable of reflecting within himself all her national prosperities.

[TO BE CONTINUED.]

Christian Sentiment.

BRO. BENNETT: Being desirous, as I think all Liberals should be, of hearing both sides of every question, I sometimes attend "divine" worship. At a prayer-meeting in Hartford, the other night, I heard the Christian side of the question set forth in a truly Christian light, and, that the many readers of THE TRUTH SEEKER may also hear it, I send it to you. In closing the meeting, the Rev. Mr. M—. said (I do not give it verbatim, but have condensed it somewhat):

There must be an awakening. The Church is going down; she has not the power she had thirty years ago. Thirty years ago I used to see men by the score fall dead in the congregation under powerful exhortations and sermons, but we do not see this to-day. The Church is too much divided. Outsiders look too coldly on. The churches must unite and go to work with earnestness and enthusiasm. If the churches would unite, and put forth the proper effort, we could soon see all the people in Hartford converted, and those who were too stubborn to be converted would either have to unite with us or leave the place (Selah). Those who will not be coaxed should be driven, and they can be if we only go to work in the right direction.

Hear, O Liberals! When these godlike rulers get started in the right direction, we can "march in" under the lash or leave. But where must we go? When Liberty is chained in America, where may we find her untrammeled? Put God in the Constitution; unite the Church, and build her a throne, on which a Comstock will sit and mete out Christian justice, and then boast of the freedom of Columbia and the loveliness of American institutions.

Liberals, awake! That "the Church has not the power she had thirty years ago" is encouraging. We have made a grand strike in favor of truth and light, and shall we falter in the very moment of victory? Shall we let fall the mighty banner which the toil of ages has reared in favor of mental liberty, and desecrate the names of a thousand martyrs who have fallen in its defense? No; we will work on; our cause is glorious and our reward will soon come. J. M. P.

Grantsburgh, Ind., July 29, 1878.

The Radical Pulpit.

If you Take Away my Religion, What will you Give me in its Stead?—Continued.

DELIVERED BEFORE THE NEWARK LIBERAL LEAGUE, JUNE 2, 1878, BY H. B. MARTIN, M.D.

13th. The Holy Catholic Church. (Pagan, Divinity.)

14th. The Communion of Saints. (Pagan same.)

15th. The forgiveness of sins. (Pagan same.)

16th. The resurrection of the body. (Pagan, Immortality of the soul.)

17th. And life everlasting. (Pagan same.)

Here we have the two creeds of the pagan and Christian religion placed side by side, and it requires no great effort of the mind to discern their similarity. Moshiem (vol. i, p. 116) in his Ecclesiastical History says this creed still bears the name of the Apostle's Creed.

From the fourth century downwards it was almost generally considered as a production of the apostles. All, however, who have the least knowledge of antiquity, look upon this opinion as entirely false and destitute of all foundation.

The probability is that it is really a pagan document, and of pagan origination; since, even after the trifling alteration and substitution of one name perhaps for another, to make it subserve its new application, it yet exhibits a closer resemblance to its pagan stock, than to the Christian stem on which it has been engrafted.

The exclusive character of superstition among the Jews, and the constant intermarriage with their own caste or sect, have to this day preserved to them in all countries a distinct character.

They resented the consciousness of their inferiority by an invincible hatred of the whole human race, and being without wit or invention to devise to themselves any original system of theology, adopted from time to time the various conceits of the nations by whom they had been held in subjugation. They plagiarized the religious legends of these nations, and pretended that the fugitive patchwork was a system of theology intended by heaven for their exclusive benefit. They give us the story of the sacrifice of Ipthegenia, the daughter of Agamemnon, as an original legend of a judge of Israel, who had immolated his daughter to Jao, without so much as respecting the wish to be deceived, not even being at the pains to vary the name of the heroine of the fable.

Before the Christian religion had made any perceptible advance among mankind, two grand and influential principles characterized all the moving intelligence that then existed in the world; and to these two principles Christianity owed its triumph over all the wisdom and honesty that feebly opposed its progress. These principles were the supposed necessity of deceiving the vulgar, and the imagined duty of cultivating and perpetuating ignorance. Euripides maintained that in the early state of society some wise men insisted on the necessity of darkening truth with falsehood, and of persuading men that there is an immortal deity who hears and sees and understands our actions, whatever we may think of that matter ourselves. Strabo shows, at great length, the general use and important effect of theological fables. "It is not possible for a philosopher to conduct by reasoning a multitude of women, and of the low vulgar, and thus invite them to piety, holiness, and faith; but the philosopher must also make use of superstition, and not omit the invention of fables and the performance of wonders. For the lightning, and the ægis, and the trident of the gods are but fables; and so is all ancient theology. But the founders adopted them as bugbears to frighten the weak-minded. Paul of Tarsus, whose fourteen epistles make up the greater part of the bulk of the New Testament, repeatedly inculcates and avows the principle of deceiving the common people, talks of his having been upbraided by his own converts with being crafty and catching them with guile (2 Cor. xii, 16), and of his known and willful lies abounding to the glory of God (Rom. iii, 7). Accessory to the avowed and consecrated principle of

deceit was that of ignorance. St. Paul, in the most explicit language, taught and maintained the absolute necessity of extreme ignorance in order to attain celestial wisdom (1 Cor. i, 27); and St. Peter, or whoever was the author of the epistles ascribed to him, inculcates the necessity of a state of mind little removed from idiocy as necessary to the acquisition of divine knowledge; that even "as new-born babes they should desire the sincere milk of the word, that they might grow thereby" (1 Pet. ii, 2; 1 Thess. ii, 7).

Upon the sense of this doctrine the pious and orthodox Tertullian glories in the egregious ridiculousness of the Christian religion, and the debilitating effects which the sincere belief of it had produced on his own understanding; his main argument for it being: "I reverence it because it is contemptible; I adore it because it is absurd; I believe it because it is impossible."

To such an extent was this doctrine of ignorance and deceit carried that even as late as the tenth and eleventh centuries the Christian bishops and prelates —the "teachers, spiritual pastors, and masters" of the whole Christian community—supplied by the sign of the cross their inability to write their names. Even since my remembrance religious teachers have taught that the wisdom of this world is foolishness in the sight of God, and that our minds must be brought into a state of preparation compared to that of a little child—that is, a state in which we are unable to use our reason—else we can never understand and know the things of God. Says St. Augustine: "That which is now called the Christian religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called Christian; but this Christian religion is the same as existed in former times, only in later times it has received this name."

M. Daillee, in his excellent treatise on Religion, says: "The papists took their idolatrous worship of images, as well as all other ceremonies, from the old heathen religion." And Ludovicus Vivus, a learned Catholic, confesses that there could be found no difference between paganish and popish worship before images, only that names and titles are changed. Epiphanius freely admits that all the forms of Christianity that differed from his own were derived from the heathen mythology. Bishop Burnet, in a treatise for the instruction of the clergy, entitled "De Statu Mort" (p. 104), not only justifies, but recommends, the practice of the most consummate hypocrisy, and that, too, on the most awful of all subjects, and would have his clergy preach and maintain the reality and eternity of hell torments, even though they should believe nothing of the sort themselves. Says Lardner: "All own that Christians of all sorts were guilty of fraudulent writings and teachings; indeed, we may say it was one great fault of the times." Says Dr. Henry More: "There is scarcely any church in Christendom at this day which does not obtrude, not only plain falsehoods, but such falsehoods as will appear, to any free spirit, pure contradictions and impossibilities, and that with the same gravity, authority, and importunity as they do the holy oracles of God." Daille, on "The Use of the Fathers" (book i, chap. iii), says: "We ought not to wonder that even those of the primitive times made use of these deceits, seeing for a good end they made no scruple to forge whole books." We might with much appropriateness ask, What good end was that which needed to be prosecuted by the forgery of whole books?

St. Paul says (Rom. iii, 7): "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" Even Christ himself is represented in the gospels as inculcating the necessity and setting the example of deceiving and imposing upon the common people, and purposely speaking unto them in parable and double entente, "that, seeing, they might see and not perceive; and, hearing, they might hear and not understand" (Mark iv, 12). And divine inspiration, so far from involving any guarantee that truth would be spoken under its immediate influence, is, in the Scripture itself, laid down as the criterion whereby we may know that nothing in the shape of truth is to be expected. "And if the prophet be deceived when he hath spoken a thing, I, the Lord, hath deceived him" (Ezek. xiv, 9). When it was intended that King Ahab should be seduced to his inevitable destruction, God is represented as having employed his faith and piety as the means of his overthrow: "Now, therefore, the Lord hath put a lying spirit in the mouth of all thy prophets" (1 Kings xxii, 23). There were four hundred of them, all speaking under the influence of divine inspiration, all having received the spirit, all of them the servants of God, and engaged in obeying his godly commands, yet lying as fast as if the father of lies himself had commissioned them. Happy would it have been for Ahab had he been an Infidel!

In the New Testament, however, we may reasonably expect to find a better state of things; but, alas! orthodoxy itself is constrained to tremble and adore before that dreadful declaration, than which no religion that was ever in the world besides ever contained anything half so horrible: "For this cause, God shall send them strong delusion that they should believe a lie, that they might all be damned" (2 Thess. ii, 11, 12). Such was to be the effect of divine revelation. St. Paul either openly glories in the avowal, or but faintly repels, the charge of practicing a continued system of imposture and dissimulation. "For unto the Jews," says he, "I became as a Jew, that I might gain the Jews; to the weak, became I as weak, that I might gain the weak; I am made all things to all men" (1 Cor. ix, 22). And in a passage still more plain to our inquiry (2 Gal. ii) he distinguishes the gospel which he preached on ordinary occasions from "that gospel which he preached privately to them that were of reputation."

Says Mosheim, in his "Ecclesiastical History" (vol. i, p. 198): "In the fourth century it was an almost universally adopted maxim that it was an act of virtue to deceive and lie when by such means the interests of the Church might be promoted." And as regards the fifth century, he says (vol. ii, p. 11): "The simplicity and ignorance of the generality in those times furnished the most favorable occasion for the exercise of fraud; and the impudence of impostors in contriving false miracles was artfully proportioned to the credulity of the vulgar; while the sagacious and wise, who perceived these cheats, were overawed into silence by the dangers that threatened their lives and fortunes if they should expose the artifice."

[TO BE CONTINUED.]

Communications.

I Don't Know the Man.

D. M. BENETT, *Dear Sir:* I have great sympathy for any man who is so unfortunate as to fall a victim to the merciless Comstock, the great right arm of the S. F. S. V., Y. M. C. A., and God Almighty. Therefore, prompted by the most humane motives, I followed the directions contained in THE TRUTH SEEKER some weeks since, by cutting out the petition to R. B. Hayes for the release of the martyr, E. H. Heywood, and pasting it on some foolscap paper, I commenced soliciting subscriptions. Such work you never saw. The people really seemed to fear that petition as they would a thunderbolt from their prospective heaven. But few could be induced to give their signatures. All manner of excuses were offered, the greatest of which seemed to be that they had never had the pleasure of an introduction to the aforesaid martyr; for when I asked them for their name they replied in a meek and lowly manner that they did not "know the man." Great God! (if there is any) what a miraculous revelation! I stood back aghast, tongue protruding less than a mile, every hair pointing to an imaginary heaven, my 5-foot 11 frame trembling and shaking as only such information or an earthquake could cause it to. However, I soon partially recovered (by help of the devil, I presume), and fled from their presence with the speed of—well, say lightning. After putting a reasonable distance between us I sat me down and gave myself up to meditation, which resulted in the following conclusions:

1. These men must have been "truly inspired;" for certainly nobody but an inspired person — a lunatic, a fool, a maniac, or a d——d bigoted, superstitious, and intolerant Christian—could by any possible means be in possession of such astonishing information.

2. They doubtless knew that I was an Infidel—that is to say, an embassador and emissary of the devil—and therefore my presence and my voice must of necessity contaminate their godly morals.

3. Perhaps they were led to make the aforesaid astonishing revelation because I had informed them that a certain *thing*, named Anthony Comstock, had been instrumental in making Mr. Heywood a victim of the American Inquisition, and they, believing him (Anthony) to be an incarnate God, or, in other words, God manifest in the flesh, feared his *tender mercies*, and therefore availed themselves of the miraculous powers of falsehood, hypocrisy, and deception with which every Christian is so thoroughly imbued. Whether these conclusions are correct I leave you to decide. One thing, however, is certain: "I don't know the man" simply means, "I'll be d——d if I'll sign the petition;" that he is a a dangerous man, a skeptic; yes, an "unregenerate Infidel," and as such he (Heywood) has no right to "life, liberty, and the pursuit of happiness." And yet, strange to say, these same demoniacal hyenas in human form claim to love their fellows as themselves, and, above all, they claim to be consistent—and I, for one, think they are; but the great trouble is to make us Infidels understand what consistency means; but I have got it "by heart," and I'll give it for your benefit. It is simply a total denial of that which really is, and an unconditional acceptance of that which never existed; that is to say, they do not know E. H. Heywood, but they do know a certain miraculously-begotten bastard born about nineteen hundred years ago; you must believe what you can't believe, you must pray for the removal of the curse of rum and then go to the polls and vote for it. You must preach one thing and practice another "world without end."

If any of your readers ever want to know what the Christian version of consistency is, give them the foregoing definition, for that's right. I scarcely dare hope the petition will be a success, and that Mr. Heywood will be released. Let every man with a human heart do his best, and as there is said to be luck in odd numbers, I trust every Infidel will make an effort to have Anthony added to the list of powers that be, so that it will read God the Father, God the Son, God the Devil, and last, but not least, God the *incarnate fiend*, Anthony Comstock. Let all Christendom shout hallelujah! Amen, three times. Yours in hope,

REV. G. H. WARREN.

The New Age.—Continued.

BY W. S. BELL.

This world of new discoveries, inventions, and improvements is accompanied by a world of new thought. Never did any era in the world's history break away so suddenly from its predecessor as this age is parting from the past. Never in the history of man were there so many inquiring, exploring, and inventive minds at work. Never were there as now, so many improvements in industrial affairs. Never was there so much brain power at work stimulating and quickening a higher order of brain. We have only to reflect a moment upon the number of papers, magazines, and books which stream from the presses, lying upon the tables of every house and store, making small libraries at home, and large ones for the town, city, or school. These all imply a quickening of the public mind. Besides, the intellectual character of the age is exhibited in the prevalence of educational institutions, as schools, academies, colleges, and universities. And perhaps the most significant of these is the public school system, which constitutes the bulwark of this republic. The increased mental activity of the age is shown also by the demand and supply of fresh teachers who come before the public on the lecture platform to discuss the latest achievements of science or the pressing need of reform in some direction. It is therefore neither an empty boast nor a mere rhetorical flourish to say that our age is an Age of Brain.

In reaching its present commanding position, the brain has had to contend against the conservative tendencies of society. The institutions comprised under Church and State make no provision for progress and change. Hence it has always been since man was man that a new idea has been regarded as heresy, treason, or some other sort of crime. Human conduct has been governed by customs and traditions, while common sense considerations have been totally disregarded. A tame servility to existing usages, and an idolatrous reverence of the past, prevented the ancients from attaining the spirit of progress.

"Of all the various ways," says Mr. Buckle, "in which the imagination has distorted the truth, there is none that has worked so much harm as an exaggerated respect for the past ages." It became necessary, therefore, before any great progress could be made, that the human mind should shake off its blind veneration of antiquity. But this could be done only by degrees. In every fibre of the body, and in every element of the mind, were inherited tendencies which inclined the child to think and act as its parents thought and acted. In every custom of society were influences leading the unconscious child to full confidence in the traditions of the Fathers. Under such training the highest of human duties was conformity to customs. In other words, daily life was reduced to imitation. If we were to sum up the difference between the spirit of former times and the spirit of this age, we should say that *limitation* was the genius of the past, while the genius of the present is *originality*. We are reminded of a story, as Lincoln would say: A certain Figi chief was one day going over a mountain path followed by a long string of his people, when he happened to stumble and fall; all the rest of the people immediately did the same thing except one man, whereupon the others set upon him to know whether he considered himself better than the chief? and why he did not fall down as they had when they saw the chief had stumbled and fallen?

In looking over the history of the world we find religion has been the great imitator. Its ruling traits are servility and imitation. In reading ecclesiastical history, we see one age closely copying another. The Church literature is an endless series of quotations from the Fathers. Everywhere in patriotic literature the writers do little more than quote the early Fathers as authority upon all questions of truth and duty. Progressive notions were classed under the title, "Destructive Innovations, Skepticism, Atheism." The first mark of originality, the first touch of genius was looked upon by pious souls as diabolical. Hence the Reformers have been persecuted and martyred. Have not the discoveries, inventions, and improvements been called the work of the devil? Why was this, except that the spirit of the times would not admit of improvement and progress?

This spirit of servile imitation would have continued in full force to the present hour had it not been for the increase and diffusion of knowledge. The revival of learning which began in the twelfth century, has been constantly widening and deepening its current. The Reformation was the general epoch when humanity fought and won the great battle for human rights.

[TO BE CONTINUED.]

DOESN'T the baker encourage idleness when he makes a penny loaf?

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, SEPT. 7, 1878.

Our Indictment.

On Monday, Aug. 26, the Grand Jury of Schuyler county convened to examine and inquire into the crimes, felonies, and misdemeanors that had been committed within the bounds of their jurisdiction. After being instructed by Judge Oliver P. Hurd, with unusual severity, to find that the pamphlet which we and our fellow prisoners were charged with having sold was obscene, and that the selling of it was a felony, they went out to commence their canvass. They had a lot of house-breakers, burglars, thieves, receivers of stolen goods, committers of assault and battery, etc., etc., to take cognizance of before our cases. On Tuesday they reached our case and examined the awful pamphlet. "Cupid's Yokes" was read by them, or a part of them. It was given out by certain members of their body that nothing was found in the book sufficient to hold us, and on Wednesday one of them told a gentleman of the place that no bill would be found against us.

The intelligence seemed to create a commotion among the pious complainants and prosecutors. We saw the Rev. Mr. Waldo, of the Presbyterian church, talking earnestly with District Attorney Davis, and his countenance beamed with bigotry and hate, much as his great leader, John Calvin's, may be supposed to have done when he was giving orders for the burning of poor Servetus, or when he caused the death on the scaffold of the unfortunate Gruet for a crime of about the same magnitude as the selling of "Cupid's Yoke's," to wit, fastening a placard on Calvin's pulpit on which were written some remarks not altogether complimentary to that cruel tyrant. Calvin followed him like a bloodhound, and did not let up on him for a moment until his death was secured. The lovely Christian character of Mr. Waldo's great leader, Calvin, may be seen in the letter he wrote to the Marquis de Pauet, in which he said, "Do not hesitate to rid the country of those fanatical fellows (faquins), who, in their conversation, seek to excite the people, who blacken our conduct and would fain make our belief pass as a revery. Such monsters ought to be strangled, AS I DID IN THE EXECUTION OF MICHAEL SERVETUS" (Audin vol. ii, p. 171).

Suffice it to say that influences were brought to bear upon the Grand Jury sufficient to produce a reopening of the case and to reach a result different from the one that had been announced by certain communicative members of that body. On Thursday, at 10 o'clock A. M., we put in an appearance at the Court House to hear who had been indicted, but as the papers were not ready, or for some other cause, an adjournment was made until 2 P. M. At that hour we again met, and the venerable Grand Jury handed in the names of those against whom bills of indictment had been found. Some fifteen persons were arraigned for housebreaking, burglary, larceny, receiving stolen goods, assault and battery, fighting, and, we believe, one attempt at rape. These were followed by the indictments of W. S. Bell, Josephine S. Tilton, George Mosher, and D. M. Bennett, for the crime of selling "Cupid's Yokes." We were called forward within the bar in company with the other prisoners, and as their cases were severally called up, and the statements made by their attorneys as to whether they were ready for trial this term, the Judge fixed the amount of bail in each case. In some cases bail was given, and in others the prisoners were remanded to jail. As we sat there with such a class of criminals, including black and white, male and female, it was somewhat amusing to take in the situation in which we were placed, and to study the countenances and manners of the prisoners as they replied to the interrogatories put to them. One old man, arraigned on a charge of receiving stolen goods, asserted his entire innocence and declared that he had never wronged any man to the amount of two cents, and he looked as though he was telling the truth. His wife, we think it was, created some amusement when questions were put to her. To the Judge's inquiry, "Do you plead guilty or not guilty?" the woman blurted out:

"I don't know what you mean!"

"Did you steal the goods [a set of knives and forks, or something of the kind], or did you receive them after they were stolen?"

"I hain't stole nothing. I received the knives and forks, but I didn't know they had been stole."

"Are you ready for trial?"

"I don't know whether I am or not. I s'pose I am."

"Have you counsel employed?"

"I don't know what you mean. I don't know nothing about counsel."

"Have you a lawyer engaged?"

"No; I ain't got any lawyer."

"Have you money to employ one?"

"No; I ain't got any money."

"Do you wish the Court to appoint counsel for you?"

"I don't know. I s'pose so."

At this juncture the attorney, who had been appointed by the Court to attend to the case of the husband, said he would attend to her case also, and then the next case was taken up.

At length our case was reached, and the indictment partially read to us by the District Attorney. The following is a copy of the same, as subsequently furnished us by the clerk of the Court:

AT A COURT of Sessions held at the Court House, in the village of Watkins, in and for the County of Schuyler, on the 26th day of August, in the year of our Lord one thousand eight hundred and seventy-eight, before the Honorable Oliver P. Hurd, County Judge of said County, and Cyrus Roberts and David K. Coon, Esquires, the two Justices of the Peace of said County, designated according to the statutes in such case made and provided, as members of the Court of Sessions, and

Eton J. Agard, *Foreman*,	Jonas Canfield,
Silas C. Colegrove,	Charles Sedane,
Charles R. Swartwood,	Jesse Stoddard,
David R Miller,	E. A. Gillett,
Daniel Murphy,	D. W. Birge, M. D.,
Wesley M. Lambert,	Alfred Rich,
L. G. Reno,	Chauncey Culver,
Lewis G. Phinney,	Ellis Putnam,
J. T. Hollenbeck,	Andrew Milliman,
Lester Hutchins,	Isaac Fero,
J. B. Morris,	Daniel Kreme,
Andrew S. Scoby,	

good and lawful men of the said County of Schuyler, duly drawn and impaneled as Grand Jurors, and being then and there sworn and charged according to law; duly constituted, authorized, and empowered, by virtue of their respective offices and duties, and by the acts in such cases made and provided, at the time and place aforesaid, to inquire of whatsoever treason, felonies, trespasses, or other crimes and misdemeanors, or the accessories to them, in the said County, by whom and in what manner soever committed, and of every circumstance concerning the same.

STATE OF NEW YORK, } ss.:
COUNTY OF SCHUYLER, }

The Jurors of the People of the State of New York in and for the body of the County of Schuyler, being then and there duly sworn and charged upon their oath, present that D. M. Bennett, being of the age of twenty-one years and over, and being a person of a wicked and depraved mind and disposition, and most unlawfully, wickedly, and feloniously devising, contriving, and intending to vitiate and corrupt the morals of the people of the State of New York, and to bring them into a state of wickedness, lewdness, and debauchery, on the 23d day of August, A.D. 1878, at the Town of Dix, County of Schuyler, and State of New York, did unlawfully, wickedly, and feloniously sell to one Warren Hurd, and to divers other persons, to the jurors aforesaid unknown, a certain obscene pamphlet, entitled "Cupid's Yokes; or, the Binding Forces of Conjugal Life," of which the following is a copy, to wit:

["Cupid's Yokes," though a part of the indictment, for want of room will be omitted. We may publish it after a while.]

The said pamphlet then and there being of an indecent and immoral nature, and that the said D. M. Bennett did then and there deliver the said obscene pamphlet, for a valuable consideration, to the said Warren Hurd, and to divers other persons to the jurors aforesaid unknown, contrary to the statute in such case made and provided, and against the peace of the people of the State of New York, their laws and dignity; and the jurors aforesaid, upon their oath aforesaid, do further present that the said D. M. Bennett, being of the age of twenty-one years and over, and unlawfully, wickedly, and feloniously devising, contriving, and intending to vitiate and corrupt the morals of the people of the State of New York, as aforesaid, on the 23d day of August, 1878, at the Town of Dix, County of Schuyler, and State aforesaid, did unlawfully, wickedly, and feloniously exhibit and offer for sale to Warren Hurd, and to divers other persons to the jurors aforesaid unknown, the aforesaid obscene pamphlet, entitled "Cupid's Yokes; or, the Binding Forces of Conjugal Life," and did then and there have in his possession, for the purpose of exhibiting, offering for sale, and selling, the aforesaid obscene pamphlet, contrary to the statute in such case made and provided, and against the peace of the people of the State of New York, their laws and dignity. C. W. DAVIS, *District Attorney*.

This is truly a formidable accusation, and we must confess that we had not previously been aware that we were so wicked and depraved, and that we had been trying so industriously to vitiate, deprave, and debauch the minds of the people of the State of New York; but if that Grand Jury, upon their oath, found it was so, perhaps their statement should be taken for all it is worth. It seemed singular, while recounting our vileness and unlawful conduct, that the old formula—"and instigated by the devil"—had not also been inserted, then it could have been made clear how we came to be so wicked.

The indictments of Miss Tilton, Mr. Bell, and Mr. Mosher were of the same tenor as ours. Mr. Bell gave bail to appear at the Court of Oyer and Terminer, which meets December 9th next. Miss Tilton refused to give bail. She felt that she had done no wrong, and if the people of Schuyler County were determined to oppress her and punish her for making an effort to obtain an honest livelihood by selling her brother-in-law's publications, she would ask no person to go bail for her, and Schuyler County might board her until the day of trial. She marched off to jail with as much dignity and as much conscious innocence as Judge Hurd walked to his own pleasant home. If the great and proud State of New York imprisons that brave little woman in the county jail for three months, and then consigns her to State Prison for a term of years, and all for selling the harmless pamphlet, "Cupid's Yokes," it will be one of the most striking instances of legal oppression and tyranny that has occurred since the days of the Spanish Inquisition, and it will be a foul blot upon the escutcheon of the great "Empire State," and a lasting disgrace to the Christian Church of the nineteenth century.

In our case, our attorney, John J. Van Allen, made a motion to quash the indictment on the ground that our Christian name had not been given, but simply an initial letter. He produced several authorities, as Barbour's "Criminal Practice," and Archibald's "Criminal Code," showing conclusively that the Christian name should be used. Though it would seem that the authorities were conclusive, at the instance of the District-Attorney and his assistant the judge did not entertain the motion to quash.

Pending the discussion, the hour for adjournment arrived, and we were under the necessity of putting in an appearance on Friday morning. Mr. Bell, in the meantime having given bail, took cars for home. Miss Tilton having gone to jail we felt that we were almost left alone. Two hours of Friday morning were occupied in disposing of our case and in giving the amount of bail required for our appearance at the December term of Oyer and Terminer. As soon as this was accomplished and we had partaken of dinner, we left for Rochester, seven miles from which city, on the shore of Lake Ontario, at the mouth of Irondequoit Bay, reside our aged mother and only sister. They had heard of our arrest and were in great trouble as to the result. Our parent's joy at beholding us again was most demonstrative. After a brief visit with our near friends we returned to our duty here in THE TRUTH SEEKER office, feeling improved by the trip.

During the time we were awaiting the action of the Grand Jury in Watkins, we spent a portion of the time in visiting the numerous Glens in the vicinity, especially Havana Glen, four miles south of Watkins, in which are several beautiful views, the Council Chamber, which is a large oblong room with walls so square as to present the appearance of masonry. Curtain Cascade and the Bridal Veil are two beautiful waterfalls, and are not surpassed by any cascade in the Watkins Glen.

Glen Eldridge is three miles down the Lake, north from Watkins, and though not so much visited as formerly, it presents many beautiful views. There are several other glens in the vicinity more or less visited by tourists. We also took a steamboat ride on the charming Seneca Lake, and viewed with pleasure the beautiful farm lands, fruit orchards, vineyards, and pretty villages that skirt its shores on either side. The visit to Watkins was such an outlet as we needed from our arduous duties, and had it not been for the bigotry and detestable intolerance exhibited by the Christian people of the place, we would have had a very pleasant ten days' diversion.

The Fourth Person arrested at Watkins

For selling "Cupid's Yokes" was George Mosher, who lives in that village. After the arrests that took place on Saturday afternoon he thought he would venture to offer them for sale at the meeting in the grove on Sunday afternoon. He took lots of fifty or thereabouts on his arm and went among the crowd and sold them freely. He offered one to C. W. Davis, the District Attoney, among others, while so engaged. The officer marched him off to jail without a warrant or any legal process. At the time we sent in the account of our arrest we did not know upon what charge Mr. Mosher was arrested, but it turned out to be the heinous one of selling "Cupid's Yokes." He lay in prison till the next morning, when he obtained bail and was released. A bill was also found against him by the Grand Jury, and he was held for the December term of Oyer and Terminer. Mr. Mosher is a worthy and respected man, though not one of the wealthy or aristocratic class. The worst thing that was urged against him was that he is a Freethinker. Perhaps that little fact had something to do with his arrest. The Watkins people are excessively pious, and they hate Freethinkers with an intense hatred. Several of them made the humane remark that we ought all to be hung. As we walked their streets we more than once heard uncomplimentary and uncalled-for remarks made about us as we passed.

Prejudging the Case.

In charging the Grand Jury at Watkins, it is to be regretted that Judge Oliver P. Hurd should have deemed it his duty to decide for the jury the character of the work upon which it was their duty to deliberate. A perfectly fair-minded and impartial judge would leave it with the jury to decide upon the character of the evidence placed before them. If the dicta of the judge is to be the governing factor in the case the Grand Jury could be dispensed with, thereby saving the county about one hundred dollars per day.

After disposing of the cases that preceded ours, he read the statute of 1873, relating to the sale of obscene books and other objects, and made comments on the law and its value to society. He then informed the jury that several arrests had been made for selling a book called "Cupid's Yokes;" and he said, "I have read the book, and, in my opinion, it is an obscene work and contraband of the statute. The author of it is now in prison on account of it, and it has been condemned by competent authority in the courts of the United States. In my opinion, the book is obscene and contraband of the statute, because it is full of indecency, profanity, and obscenity, and calculated to do a great amount of mischief to society. You are to indict any one found selling this work within the bounds of your county, and within five hundred yards of the line dividing your county from another. You are to indict any one found looking on, advising, or consenting to the sale of this book, if any such are presented to you as having so violated the law. You are also to indict citizens, as well as strangers, who may be found violating the statute.

"I believe in free speech and a free press, but not in either when they are carried beyond the rules of propriety and are guilty of stepping across the line.

"You are to examine the books sold at the Freethinkers' Convention, lately held in this town, and if you find any contraband of this statute you are to indict any persons who have sold such books, or have offered them for sale, or have advised others where they could be found, or who have given away or lent them to any persons within your jurisdiction."

He then commented on the serious import and stigma of

an indictment, and counseled the jury to act with deliberation, etc.

The judge doubtless means to be fair and honorable in his decisions, but we learned that the opinion is somewhat general in Watkins that he panders to the religious prejudices of the bigoted community in which he resides. We heard as able an attorney as practices in that court remark somewhat emphatically, in reference to a decision of Judge Hurd, and in the presence of the Judge, but not in his hearing, "It is a d——d outrage that a judge has not independence enough to decide according to justice, and not pander to the prejudices of the public which surrounds him."

It would to most persons seem pretty clear that Judge Hurd would have shown himself more of a fair, impartial judge, fit to preside over the cases when they come to trial, had he left it with the intelligent jury to decide as to the character of the book complained of, rather than to decide for them that it is obscene, dangerous, and revolutionary. Upon the same principle he could denounce any political dissertation that did not coincide with one or both of the old parties, or an anti-theological essay that did not agree with the orthodox sects.

The tabooed pamphlet is simply a presentation of Mr. Heywood's convictions upon the subjects of marriage, divorce, and the propagation of our species. These are questions which are bound to be prominent in our social life, and which every American citizen has an inherent right to discuss without being sent to prison.

Can it be that in this last quarter of this nineteenth century, in this so-called free land of Columbia, free-born American citizens are to be arrested, imprisoned, and despoiled of their property because, forsooth, they have the temerity to exercise freedom of speech and freedom of the press and utter their honest convictions in fitting language on any subject? If freedom of speech and freedom of the press are to be taken from us, what have we left to show that we are truly a free people? What have we at present that one class of men who accept the popular creed are empowered to deprive another class of their liberties because they dare to differ from the prescribed line marked out by the dominant class? If our Bill of Rights and our National and State Constitutions are worth the paper they are printed upon, Ezra H. Heywood has the same right to express his sentiments upon the marriage relation or divorce as any other citizen has to give his views upon any question under heaven, and it is a bigot and a tyrant who would deprive him of it.

It is greatly to be regretted that Judge Oliver P. Hurd is not a man of broader and more liberal views. A judge, to be fit for the office, should be able to take a comprehensive view of the great questions that are agitating the public mind and are bound to come up continually before the American people, and not pander to the opulent, fashionable, or self-righteous classes.

The Very Moral Men who Caused Our Arrest.

The three very pious men who were foremost in causing our arrest should perhaps have some slight attention. They may be well-meaning men, but before they undertake to extract the motes from the eyes of others, it might be well to pluck the beams from their own. It is thought that two or three preachers of Watkins showed special animosity towards our Convention, even before the time arrived for it to come off. The Rev. Mr. Mann of the Episcopal church—who, by the by, is not much of a man anyway—on the Sunday before the Convention denounced the coming meeting of Freethinkers, and forbade any whom he had baptized to attend our meetings. The Rev. Mr. Waldo, of the Presbyterian church, evinced much of the spirit of bigotry and intolerance which has distinguished the Christian Church, and which has caused the death of from fifty to seventy-five millions of innocent human beings. He was once or twice upon the grounds, but his spirit of holy hatred was so great that he could scarcely restrain himself. To him is to be largely credited the pitiful and miserable course that was pursued towards us and others.

The leading man in making the complaint against us was Frederick Davis, the head and front of the Episcopal church in Watkins. He is by no means a paragon of virtue and sobriety. He conducts a malt house, and changes the grain, adapted to the healthful food of men and animals, to a condition suited to the preparation of an alcholic beverage that deprives his fellow-men of their reason and self-control. On occasions of picnics and parties he has been in the habit of getting grossly intoxicated and making a fool of himself generally. He has, we are informed, a reputation of being quite a ladies' man. He had two or three upon the string at the time his late wife died, and conversation was held in her presence in reference to him the day before she died, which annoyed her exceedingly and embittered the hours of her death. One of these ladies he subsequently took for his wife. It is thought by those who know him that he has enough to do to attend to his own morals without troubling himself about the morals of others.

Mr. J. B. Morris, merchant, another of the complainants, and also one of the Grand Jury, is said to be a very pious and a very moral man. He is a zealous member of the Rev. Mr. Waldo's church; but as zealous as he is in attending to the morals of others, he tried to screen his son from due punishment when he exhibited himself in a state of utter nudity in the streets of Watkins, and on account of the high standing of the father in the church and in the community the son was allowed to go unpunished. But if a young lady or strangers presume to sell copies of "Cupid's Yokes" within the town, his holy ire is aroused to the utmost, and he favors the direst punishment being meted out to them. Of such is supposed to be the kingdom of heaven.

Dr. Thompson the third of the complainants is represented as an honorable man and it was thought he was unduly persuaded to take the course he did towards the strangers who had the temerity to visit his town and give his influence to commit them to prison and to subject them to heavy expense and great inconvenience for an act no more a crime than it is for him to drink a glass of soda water. It is to be hoped these men will all live long enough to be heartily ashamed of the contemptible and ignoble course they have pursued towards those who never did them an unkind act, and that they will learn to practice the good golden rule taught by Confucius and Jesus, to do by others as they would be done by.

Small Provocations.

We have now been arrested twice on criminal charges, with the view of immuring us in prison, depriving us of liberty, the dearest boon to man, and to take from us our little hard-earned property. The first arrest was made about ten months ago, by that miscreant of the Young Men's Christian Association, Anthony Comstock, because we had presumed to direct a letter, communication, or prayer to the individual, real or imaginary, called Jesus Christ, and for publishing an able and scientific but brief essay in natural history as to how opossums and kangaroos propagate. It was the undoubted intent of this zealous agent of the Young Men's Christian Association, who on other occasions we have styled the Matthew Hopkins of the nineteenth century, not only to send us to prison at hard labor for a term of years, but to take our property and to crush our business. But though an indictment was found against us, and everything looked favorable for our conviction and incarceration, a still, small voice came up from Washington, instructing the United States District Attorney in this city not to prosecute our case. At this Comstock was chagrined, and swore future vengeance against us. Whether he was the instigator of this Watkins movement or not we cannot say. It was reported to us that he had directed the movements and had given instructions that we be arrested. We cannot say that this was so, but these are the facts in the case: There is a Young Men's Christian Association in Watkins. Anthony is in direct communication with all organizations of the kind in the country, and it would be very easy for him, and in perfect keeping with his high Christian character, to give such instructions as would lead to our arrest. If it was not caused by him, it was by persons about his equal in meanness in persecuting and annoying. Watkins has shown that she has citizens within her bosom mean enough and vile enough to do almost any foul act.

What is the great offense of which we have been guilty? Did we murder, rob, or steal? Nothing of the kind. Did we interfere with the rights and prerogatives of any person? Not at all. We are charged with having sold one or more copies of "Cupid's Yokes." We may have done so, but we have no recollection of it if we did. But this we can state in truth. We had not a copy of it in Watkins of our own, nor did we have a copy on our table or among our books, nor did we make a cent of profit on any copies of the work sold by anybody. If we sold a copy at all, it was in this wise: Miss Tilton had some dozen kinds of pamphlets and three or four kinds of photographs on her table for sale, and among them was "Cupid's Yokes." When she was away, and we were near, if any person asked the price of any article on her table, or wished us to hand them a specimen, we, of course, complied, as almost any person would do. If they purchased, and handed us the money, we accepted it and handed it to the person who was keeping her money. We did not put a cent of it in our pocket. We may have made sales for Miss Tilton on three or four occasions, but not more. If we sold a copy of "Cupid's Yokes," we have no recollection of the circumstance. Now, is that a crime sufficient to arrest a man three hundred miles away from home, compel him to find bail, and to defend himself at a heavy expense and great personal inconvenience? When the fact is understood that thousands of as intelligent and moral persons as are to be found in this country will testify that there is not an obscene word in the pamphlet, and that it is not immoral or indecent, it will be seen that our crime was not very heinous, that we hardly deserve to be hung or otherwise executed, or even sent for many years to prison.

We have endeavored during the sixty years of life we have passed to commit no overt act, nor to do aught to injure any person, and we have aimed to be a law abiding citizen in the different localities where we have lived, and it does seem a little hard now in our old age to be sent to a felon's prison for handing to Warren Hurd, in place of a young lady who was temporarily absent, so harmless a pamphlet as "Cupid's Yokes." Really, are not the Christian people of Watkins in a terrible state for victims to persecute to thus seize upon our hapless head, and are not the taxpayers of Schuyler County very flush with money to pay it out freely for prosecuting such cases as these of "Cupid's Yokes?" If there is anything in the slightest degree improper in the work do they not know they took the very means to advertise it and bring it into demand? Where one hundred copies were sold before, a thousand will be demanded now. The demand shall be supplied.

MRS. AMY POST, OF ROCHESTER, N. Y.—We especially desire to express our gratitude to this lady for giving bail for W. S. Bell and ourselves. She remained nearly five days in Watkins for the purpose of going on our bond if necessary. She is seventy-five years of age, but is still brilliant and active. Our readers should have seen her climbing the rocks in the glens and passing over dangerous places where activity and strength are essential. We shall remember, to our dying day, the earnest remark she made: "I am proud to stand bail for the editor of THE TRUTH SEEKER." We shall never cease to be grateful to her.

Which Is the Greater Criminal?

Mr. Warren Hurd, brother of Judge Oliver P. Hurd, swore before the Grand Jury of Schuyler county that we sold him a copy of "Cupid's Yokes." Possibly we did so; but we have no recollection of selling any person a copy of it on the 23d of August. If we did so, it was with the conviction that we had a perfect, legitimate right to do so, and that there was nothing in the pamphlet unfit for any person to buy or sell. We sold it honestly; but he bought it dishonestly, believing it to be a bad book, and for the purpose of getting a fellow-being into trouble. We sold it simply as a matter of accommodation to himself and Miss Tilton, and without making the hundredth part of a cent by the transaction. In this view of the case we ask again, Which is the greater criminal, Warren Hurd or D. M. Bennett?

The language of the indictment charges us with exhibiting and offering for sale to Warren Hurd (brother of the Judge) the awful pamphlet alluded to, and with devising, contriving, and intending to vitiate and corrupt the morals of the people of the State of New York. If he swore to anything of the kind he swore to a falsehood. We neither tried to vitiate or corrupt anybody's morals, nor did we exhibit or offer for sale "Cupid's Yokes." If we sold him a copy, he asked for it, and we handed it to him at his request, and not a cent of the money went into our pocket. Are we, then, guilty, and Warren Hurd (brother of Judge Hurd) perfectly innocent?

Cupid's Yokes.

We have hitherto sold but a very limited number of this now celebrated pamphlet. It does not present our views upon the subjects upon which it treats, but recognizing the right of every American citizen to express his views upon marriage and divorce as upon all other subjects and that every man has the right to buy or sell or read the same, we propose hereafter to sell the pamphlet to every person who wishes a copy of it. We will hand them to the purchaser or send them by mail or express as desired, Anthony Comstock, Frederick Davis, Warren Hurd, Oliver P. Hurd and all the citizens of Watkins and Schuyler County to the contrary notwithstanding. We do this by virtue of the rights of an American citizen. If we go to prison for it, to prison it is. For every one that falls for selling "Cupid's Yokes" ten will rise in his place to sell more. When all the prisons of the country are filled with persons who dare to sell "Cupid's Yokes" more can be built. We propose, for one, to fight the battle out on this line. Let those who wish copies of "Cupid's Yokes" send in the sum of fifteen cents and they shall be supplied.

Josephine S. Tilton.

We wish to pay a merited tribute to this worthy young lady who was endeavoring to make an honest livelihood for herself and her sister and children whose husband and father is serving out a term in a Massachusetts prison for sending a copy of his "Cupid's Yokes" through the mail. She is a young lady of excellent moral character who would not engage in any pursuit which she believes not right. She felt that as an American, a citizen of the freest nation in the world she had the right to offer for sale the pamphlets which her imprisoned brother had written in perfect honesty and sincerity. When an indictment for a criminal offense was found against her by twenty-four men who ought to have had more sense than to treat a worthy young lady in that manner, she felt that she had been greatly wronged. She was deeply conscious that she had a perfect right to sell the works and when arrested for it she made a matter of principle of it and resolved she would accept bail from no person, but that she would lie in prison till the day of her trial came.

She is of the very stuff of which martyrs are composed. She walked off to jail like one conscious of her integrity and injured rights. The last time we saw her she was inside the grates of Schuyler County Jail, but was cheerful and self-possessed. She barely weighs a hundred pounds, but she has a heart big enough for a man weighing three hundred pounds. We felt proud of such a compatriot in the toils of Christian persecution. We hope she may be duly honored for her bravery, and that the true Liberals of the country will not forget her in her lonely imprisonment. Letters and notes from friends will be acceptable to her and she will have ample time to reply. All honor to Josephine S. Tilton.

AS OUR enemies try to bring us into trouble, we hope our friends will continue to help us out. When Comstock arrested us ten months ago, we doubled the size of our paper, and now that we have again been arrested, we would be glad to double its circulation. Let all remember that we send it to new subscribers three months for fifty cents. A mistake was made two weeks ago—that the price for three months was twenty-five cents; it should have been fifty. Let every friend of the paper send in as many subscriptions as possible. Owing to our trial, and all connected with it, the next three months will be specially interesting. Those who purchase books of us will aid materially in helping us bear our burdens.

WE are acting as agents for the Holy Bible, abridged, containing not a word but what is in the Bible, but quite sufficient to show that it is an indecent book. 164 pages, 12 mo. Paper, 30 cents; cloth, 50 cents. Orders promptly filled. It is a curiosity.

COMMITTEES of Liberal societies may address T. B. Taylor, M. D., for the present at Wilkesbarre, Pa., in reference to speaking before Liberal and Spiritualistic societies.

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

The argument drawn from the lilies and the birds is as unwise as it is pretentious. "Birds do not sow or reap or gather into barns." True; and therefore they perish in a hard winter. Civilized man lays up stores of food, and thereby generally escapes the worst horrors of famine. Rude men live by hunting and fishing, use up the fruits, roots, and game which they find ready to their hand, but make no effort to bring food into existence, whereby forethought is taken for time to come. Does Jesus recommend us to go back into savage unconcern for the future, and to trust that God will care for us, when we become imitators of lilies and birds? On birds the Creator has not bestowed our faculties of mind. Justly then he might feed them and leave us to starve, however much "better" he has made us; but, as we know, he constantly leaves them to starve. What can be more delusive than such argument? In fact, with the vast mass of mankind the danger is not in avarice. The danger is recklessness of the future; neglect to provide, while provision is possible; recklessness in spending and wasting while things are abundant. Before the general mass of any nation can be elevated morally, it must be delivered from depressing and debasing pauperism. This cannot be without men's own foresight and forethought. The precept to imitate thoughtless birds may cause a bad conscience to many worthy men. It is hard to see any good that it can do; for it cannot promote the real virtue—wise forethought and self-denial in aid of a discriminating generosity. A man without fortune who does not lay up for the morrow, lives on the edge of destitution and immeasurably increases the difficulty of maintaining manly conscientiousness; and unless shoveling away one's surplus money, day by day, to get rid of it, be called generosity, he seldom can be generous. Modern economists have so fully exploded the false virtue of systematic almsgiving, that it is high time to remonstrate against setting religion to support the error. To help men to help themselves is one thing; to help them to acquiesce in beggary is another. Arguments from lilies and birds, with a view to ascertain the duties of mankind, belong to the huge mass of sophism which an acute metaphysical theologian (my friend Dr. James Martineau) has wisely denounced as fatally tending to Atheism. "Never can you learn the qualities of the higher by studying the lower (is the substance of his apothegm); while this logic prevails, the Titans will vanquish the Gods." Plato (writing seriously) instructively displays its absurdity by making Socrates argue from our treatment of male and female hounds to the right mode of treating young men and women. Surely the whole doctrine concerning wealth and alms and prohibition to look forward and lay up, comes not from a divine teacher, but from an uneducated man of very narrow vision, prepossessed with the doctrines of the respectable Essene rustics.

Equally delusive, though in another way, is the precept, elaborately wrought out, "Ask and it shall be given you," etc. It is as unlimited as that other: "Give to him that asketh of you." To teach that God will give us whatever we ask, if we do but importune him enough, is doctrine eminently false; yet it is so reiterated in these books that simple innocent minds, which trustingly receive precepts, are apt to be deceived; more harm would be done were not most of us wiser herein than the teacher. That Jesus, with his noble disciple James, believed that prayer would bring or avert rain, can scarcely be doubted; hence prayers on such matters have been traditional in the Christian Churches. Elsewhere (Matt. xviii, 14--21) after Jesus has performed a miracle in which his disciples had failed, he attributes their failure to unbelief; and adds, that if they believe, they may say to a mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible to them. Mark (xi, 23) defines what is meant in this connection by faith: Whosoever shall say to this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. This doctrine is represented as applicable and applied to the case of working physical miracles; hence if Jesus really spoke under wild metaphor only of conquests over inward passion and temptation, the narrative is a deceptive and very vile garbling. "John" consistently represents him as making a wholly unlimited promise: "Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you." Surely any moderately wise teacher would see how pernicious it is to unite a highly dogmatic and sacred tone with hyperbolic, unmeasured, unconditional precepts and promises; which, unless severely pruned and chastised by cold criticism, are unsound and foolish.

The failure of the apostles to heal a sick child leads to the remark from Jesus (Matt. xvii. 21; so also in Mark), "Howbeit this kind (of demon) goeth not out save by prayer and fasting?" So fasting forsooth, is to help us to the miraculous cure of disease! What modern physician will doubt that the poor child who was a "lunatic and fell ofttimes into the fire, or into the water," was simply liable to fits? Epilepsy, catalepsy, mania, indeed all mental and nervous disorders, nay, and even dumbness or a humped back, were by the physical ignorance then prevalent, attributed to demons or to Satan, and were thought therefore to need a religious cure. We cannot blame such mistakes in inferior Jews, any more than in modern Abyssinians, but surely it is deplorable and highly reprehensible in the light of modern physical science to read out to a devout assembly as divine wisdom doctrine notoriously false and a fertile germ of folly.

Against the gratuitous and pernicious assumption that these books are inspired by divine wisdom, I insist that the preaching in the three gospels is prevalently an appeal to our prudence and our desire of external reward. This is not high, but low morality. We are to sham humility in order to get public promotion. We are to fear God, because he can cast us into hell. A stewart who cleverly defrauds his master is held up for our imitation by a parallel not edifying: namely, as he iniquitously used his master's money to buy for himself friends after his dismissal, so we are to use that which is essentially iniquitous, wealth—("the unrighteous mammon")—to buy for ourselves after our dismissal, heavenly "friends who will receive us into everlasting habitations." Wealth, though in itself evil, may be advantageously used to buy heavenly mansions and eternal life! (Luke xvi, 9; Matt. xix, 16, 21). To believe in Jesus and to follow him with sacrifice of estates, is a prudent investment for the other world. Whosoever will lose his life* for the sake of Jesus shall find it. What is a man profited, if he shall gain the whole world and lose his own life? and what shall a man give in exchange for his life? Make no feast to your rich friends, lest they repay you: make a feast for the poor, who cannot repay you; and you will be repaid more amply in the other world than you could be by your rich friends here. The perpetual obtrusion of reward vitiates precepts otherwise good. Surely no further illustration is needed to what mean motives appeal is constantly made.

To return to Dives and Lazarus. No opinion is here expressed whether Jesus is the real author of that parable; though it is in harmony with his declaration that admission into "the kingdom of heaven" is all but impossible to a rich man—possible only by the exercise of God's omnipotence (Matt. xix, 26). But the doctrine of the parable is here impugned, whoever originated it. Never shall I believe that its author was a thoughtful moralist, large-minded, tender-hearted, or just. A rich man is described as dwelling in hell-fire for the crime of dressing handsomely and eating luxurious dinners. "He was clothed in purple and fine linen and fared sumptuously every day." A poor man is carried to Abraham's bosom, because he was poor and miserable; no other merit is ascribed to him. The rich man, being tormented in flame, begs father Abraham to send Lazarus to dip his finger in water and cool the sufferer's tongue. To this piteous entreaty Abraham makes a heartless reply: "Son, remember that thou in thy life receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." Surely this is immoral, heart-hardening doctrine, which teaches the poor to think themselves virtuous for their poverty, and to think the rich wicked for having a wealthy exterior: thus it tends to that deadly social disease, exasperation of the poor against the richer. Abraham does not charge the rich man with getting his wealth by fraud or violence; indeed, he lays stress barely on the fact that he had his good things in this life, and matters ought to be balanced in the other. A completely selfish use of wealth is, no doubt, a grave vice, very despicable, very reprehensible, but many rich men, like princes, are so reared from the beginning, that, without any conscious selfishness, they live selfishly through mere routine, nay, and with tender hearts towards any misery which meets their eye. But, put the wickedness of wealthy selfishness as high as you choose, what an enormity to imagine an eminent saint looking down with comfortable satisfaction on a man tormented in flames, and talking with him not for his benefit, but so as to fill him with despair! Baxter has been severely censured for recounting in his "Saints' Rest" the sight of the damned as a stern enjoyment to the blessed. May he not have borrowed his doctrine from this execrable coolness of Abraham?

It is not asserted in this parable that the torture is everlasting; but a great impassable gulf is said to be fixed between the damned and the blessed; actual flames are described, and total unconcern of the saints implied. Chiefly, almost solely, from the mouth of Jesus these horrors of hell torment are reported; and they make the three gospels an education of heartlessness in spite of all that is elsewhere tender and true. The Pharisees did not believe in hell, but taught that death expiated sin. Neither the low morality and overstrained precepts prevalent in these gospels, nor the cruel imagery of hell-fire prison, can be charged on Paul's epistles. He breathed a higher, more generous and juster atmosphere, "largior æther." His morality is not sweeping and stern, but discriminating and tender. He believes in the violent destruction of wickedness, but he has no images of torture, nor a word to suggest it. After a stern proclamation of the severity of God against wickedness, he proceeds to announce what appears to be universal salvation alike to sinful Jews and to sinful Gentiles, teaching that the fall of the Jews was permitted and overruled for salvation to the Gentiles. "As *ye* [Gentiles] in times past have not believed God, but have now obtained mercy through *their* [Jewish] unbelief; even so have these not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God; How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord [Jehovah, Isaiah xl, 13] or who hath been his counselor? Or who hath first given to him, so as to receive recompense? For of him, and through him, and to him are all things" (Rom. xi, 30).

[TO BE CONTINUED.]

* The same word is used three times. The change from life to soul is arbitrary in the translation.

Communications.

General Sherman and his Family.

The number of families that have been set at enmity by the spies of the Jesuits working upon some member would be impossible to estimate, but it is immense. The latest case of prominence in this country is that of General Sherman and his family. We may not agree with the General in everything, but no one but a Jesuit can fail to sympathize with him in his bereavement through the dastardly machinations of the Catholic priesthood. The following is from the correspondence of the Chicago *Inter-Ocean:*

WASHINGTON, Aug. 14, 1878.

Gen. Sherman has not gone out into New Mexico, with the border troubles on his mind, but has sought novelty and the excitement of traveling as a distraction. Within the last six months Gen. Sherman has grown old very fast. The attempt to reduce the army wore upon him more than one would suppose it would, but the crushing weight was the departure of his favorite son for a European monastery. Most people do not know that the General is as much a foe to Catholicism as his wife is a friend, and the reason that he lives apart from his family—he in Washington and they in St. Louis—is that he will not tolerate the presence of a priest under the same roof with him.

Mrs. Sherman is the most ardent and active lay worker that the pope has in America; she stands high in the counsels of the Church, both at home and abroad; and her name is as familiar in Rome as the name of St. Agatha, although she was never there in her life. She is the trustee in this country of "Peter's pence"—the offerings of devout Catholics to the pope's private treasury—and shortly before he died, on the occasion of the anniversary of his pontificate, the late Pius IX. sent her a rosary of solid gold, with a fragment of "the true cross," set in the crucifix as a gem. Her house in St. Louis is the home and headquarters of all the migatory priests of America. She is admitted to all the confidences of the Church, and bishops and archbishops go to her for advice.

On the contrary, Gen. Sherman hates a priest with a profound hatred; he despises their methods, and curses their class as the destroyers of his home; but Mrs. Sherman way a Catholic before he married her—the Ewings are all Cath. olics—and while his married life has always been a happe one, he has never been able to abide with a priest, and Mrs. Sherman has never been able to abide without one.

Thomas Ewing Sherman, the oldest son, was intended by the General for the Bar, and he was educated at Georgetown College, a Catholic institution, chosen by Mrs. Sherman, and afterwards at the Yale Law School, an institution chosen by his father. After he graduated at Yale he went to his mother's house in St. Louis, and entered the law office of Hon. Samuel Reber. The second son Gen. Sherman wants to make a soldier of, and the boy, now at the age of fourteen years, is well read in the whole library of military history, and can describe in detail all the military operations of the war. There are but two sons, and Mrs. Sherman had fixed her mother's heart on having one of them for the Church. To any suggestion of this he would not listen, and she knew him well enough to realize that an argument on the subject would do no good. But while the eldest son has had his eyes on his law-books his mother has been inspiring in him an ambition to distinguish himself in the priesthood, and not until his conviction was formed and his plans decided upon did his father have the slightest suspicion of a change of intentions. When the decision was announced to him, Gen. Sherman is said to have groaned with sorrow, and he has not since seen his wife or son.

Before leaving for the monastery in Europe, young Sherman wrote a letter to his law preceptor, in which he said:

"My father, as you know, is not a Catholic, and therefore the step I am taking seems as startling and as strange to him as I have no doubt it does to you, my dear sir. I go without his approval, sanction, or consent; in fact, in direct opposition to his best wishes in my behalf. In conclusion, my dear sir, I have one request to make, and I make it not only to you but to all our friends and relations to whom you may see fit to show this letter or communicate its contents; it is this: Feeling painfully aware that I have grieved my father, I beg my friends and his, one and all, of whatever religion they may be, to spare him inquiries or comments of any sort, for I cannot help feeling that anything of the kind would be ill-timed and inappropriate."

I have seen in the newspapers a story that young Sher-

man's determination to go into a monastery was because of the marriage of his cousin, Miss Lizzie, to Senator Cameron. All the family pronounce this absurd, and say that the cousins had almost been strangers to each other. This would be very romantic, and the Washington gossips have accepted it as true, because perhaps they have a precedent in the case of a daughter of Gen. Scott who became a nun, and, it is said, is now an inmate of a convent in Washington, because her father prevented her marriage with a worthless but titled foreigner, who chewed his whiskers around one of the legations here. Young Sherman's choice was made under his mother's influence, after she had taught him to share her infatuation for the Catholic Church.

Money! Money!

"Now where is your deep water, Mr. Jones," triumphantly exclaims S. Marshall. Don't holler before you get out of the woods. With such diversity of opinions and practice on the subject for the last thousand years or two, I should say "deep water" is plentiful. Too much floundering for the stream to be shallow. We may all cross at Marshall's ford, but he must demonstrate that there are no snags, whirlpools, quicksands, or deep holes.

I will give my objections to Mr. Marshall's system of finance.

1. He has nothing to tell what a dollar is. His dollar has neither depth, height, length, or thickness. It cannot be measured by the square, scales, time, or liquid measure. In fact, it is nothing. But an imaginary value will be given it by custom. Its value will depend upon the volume of currency. Mr. Truesdell would have so many ounces of gold or silver to represent it. But that is open to the same objections. The value of the dollar will fluctuate in proportion to the amount of gold and silver in circulation. I mean its purchasing power will fluctuate. Now it seems to me a dollar represented by so many hours' labor, would not be open to this objection. Its purchasing power would vary, it is true, not on account of volume of currency, but demand and supply of produce alone. Labor is the only true measure of value. Labor tells us the cost of products; labor determines their exchangeable values, and labor should represent the representative of property—the dollar. I agree with Mr. M. when he says money should be made of cheap material and exchangeable for its face value in any kind of labor or property.

Aside from inconvenience, there would be just as much sense, justice, and stability in stamping a bushel of wheat (quality considered) and calling it a dollar as so many ounces of silver or gold.

2. He would have money based on government, and pay off government bonds with it direct from government.

He makes no provision for the masses. Only says for government to issue it. So the bondholder and those drawing pay from government would be the only ones benefited by his money direct. Money based on government, makes the money-holder (whose influence is most potent) interested in strongly supporting his government, though it be as despotic as Russia or as corrupt as Spain or Mexico. Money based on individual security, government only furnishing a universal stamp, regulating the issue and making it a legal tender, gives strong probabilities that with the destruction of government, money would be good when a new government went into operation. All the government would have to do to get money would be to tax the people. And that is the only way government should ever get money.

I would have the volume of currency limited only by demand, and good security. Then it would always command some interest and the people would be willing to exchange produce for it. With government to issue money ad libitum, there is such temptation to corruption and extravagance that there is danger of too much redundancy of currency, and although it may be a legal tender for all debts, the people will quit crediting and receiving it for produce and return to barter, or every body will be buyers and there will be few producers; consequently produce will rise in price in proportion to lack of production. And lack of production would be in proportion to over issue.

I would have the currency redeemable, at least, to the government. This to provide against waste of security. No one should be allowed to keep money in circulation when its security is in danger or has depreciated below value of currency issued upon it.

If the Southern Confederacy, "so called," had issued this kind of money and paid as she went, it would have greatly prolonged the war, if not secured her independence.

If the North had done so, it would have economized expenses, and the burden of the expense being felt by the people as the war progressed (instead of *now* and years to come); she might have halted in her mad career to crush out self-government.

I will give my objections to Mr. Truesdell's currency (gold and silver).

1. It costs government too much to get it.
2. It stimulates an increase of non-producers of the essentials of life.
3. It gives the gold digger a premium over the potato digger—the most useful of the two.
4. It is too scarce.
5. It is inconvenient to handle.
6. It wears out, becomes below full weight, and is hard to replace.
7. It is easily counterfeited (I mean the stamp), which compels the government to keep the price of bullion sufficiently near the value of coined money to avoid that.
8. It is the relic of a barbarous age kept up in a professed enlightened one.

Of course if the Southern Confederacy had issued gold and silver in like weight to the rest of the world, it would have been as good as the rest of the world's now. And had her "graybacks" been an *individual* affair, similar to a mortgage, they would have been equal to "greenbacks" now.

Mr. Truesdell's "greenbacks" are now on a par with your money and not based on it either. "How is that for high?"

If I wanted to borrow money or buy goods, they would cost twenty-five per cent, with ever so good security here. Now if I could issue my own "greenbacks," and buy for cash, would I not be nearly twenty-five per cent better off? I write this to elicit discussion. I by no means think I have mastered the financial problem. I give my present views. Who endorses me? "What is Money?"

Mr. Truesdell, is not the object of money to facilitate exchange of products—to avoid barter? Was not that necessity the origin of money? A, B, and C have produce to spare; each wants something the rest have. But in attempting to exchange, A's wagon exceeds his wants of what the others have to spare. Now, if A sells his wagon and gets what he wants, he must either take a great deal that he don't need, a "promise to pay" in something he does or will need, or keep his wagon and do without what B and C have that he needs. He declines the "promise to pay," without the power to enforce its fulfillment. Now in a barbarous age when there was no stability in governments, no printing presses, the people naturally adopted the plan of using property as a kind of money—property that is easily handled, easily kept, and most consistent in value.

Gold and silver was found to be the best suited for the purpose. So A (in the illustration) tells B or C that he wants none of their promises to pay in "his'n," but intimates that he would take some flour and bacon, and the balance in so many pounds of silver. B agrees to the trade and goes around amongst his neighbors and barters for the silver. A gets it and feels happy. He resolves to lay it up for a rainy day, and barter his perishable stuff to satisfy his needs.

In a few years A needs a wagon himself (the reader must draw on his imagination as to the *quality* of the "wagons" in those days), but when he prices one he finds his money and the other produce he got for his will not buy a similar wagon by ten bushels of wheat. To account for it he is told by some, produce is cheaper, by others, wagons have "riz," but A knows better.

Wagons and produce are more plentiful but worth more in silver. "The fact is," says A, "that blasted silver has done the business." The new silver mines had made silver cheap. A resolves to lay up no more silver. But in a few years the government "fixed" the value of gold and silver, saying so many ounces make a "dollar." Just what a "dollar" was no feller could find out, only it was so many ounces of gold and silver. The exchangeable value of the dollar was determined by the market value of bullion. Now, A thought he would have a good thing of it. He could afford to lay up gold and silver as its value was "fixed" by the government. So he accumulated all he could and laid it up. After a while he wanted a new wagon. He found a man that gave him *nearly* as much silver for his old one as he had to give for it. He rejoiced in his good luck. He had made one good trade he thought. He went over to a wagon shop and priced a new wagon. By calculating the amount of bullion and other produce the price of the wagon in dollars would buy, A found that something had "fell or riz." He was non plussed; wagons and the other products were more plentiful than ever, and as for silver the price of that was "fixed" and couldn't change. He shut one eye and thought awhile. At last it flashed upon him that the size or weight of the gold or silver dollar could be fixed, *but its value never.*

Now, Mr. T., is not A's experience the history of gold and silver currency? Have they both not been demonetized on account of sudden increase? Why intrinsic value? Does the traveler demand or expect a check for his baggage of equal intrinsic value to his baggage? Are not government and real estate security better than any railroad corporation?

As the object of money is to facilitate exchange of produce, why will not some cheap devise, secured by real estate and government answer. Does not such security give it all the intrinsic value necessary. But money without something to measure a dollar by would be a ship without a rudder, chart, pilot or compass. To measure it by property subjects it to fluctuations in purchasing power independent of supply of the thing purchased.

Now, it seems to me the only just way of defining it, is by letting so many hours labor represent a dollar. Labor is the basis of all property; the measure of all exchange value. Why not let it measure the exchange value of the "almighty dollar." Is it not the natural basis of money. Would it not demonetize gold and silver and give stability to currency. No paper money will ever prosper until gold and silver are demonetized. It will partake of their defects. The world will worship the golden calf until the gold dollar is demonetized and the labor dollar replaces it.

Who are in favor of the labor dollar and people's currency.

O. Jones.

Mineral Springs, Ark.

A cable dispatch from Rome gives the particulars of a conflict near Leghorn of a fanatical sect, led by one called "David the Saint," with the civil authorities, resulting in the death of David, who represented himself as Christ come again. He had chosen twelve apostles, and drawn some 2,000 or 3,000 people together, who were well armed. On the morning of the 18th he started out, followed by his adherents, with what intention is not known. When met by the police and ordered to disperse, "David the Saint" commanded his followers to strike. After a second warning, the police opened fire, killing the leader instantly, when the rest dispersed.

The Money Quesion Again.

As several readers of The Truth Seeker have requested a fuller elucidation of some points touched upon in my previous article on the financial problem, and others desire a further exposition of my views upon the question, I have concluded to pen another brief article upon this all-important subject. A correspondent wants to know how it is that the banks could not if they would, and would not if they could, furnish a sufficient amount of money to carry on all the business of the country with life and vigor. This matter is easily explained. It is well known that the National Bank law restricts the banks in their issue of currency to ninety per cent of their bonds, and the amount of bonds held by the banks has never much exceeded $600,000,000. Ninety per cent of this sum would be $540,000,000—all they could issue on their $600,000,000 of bond, and this is not more than one-fourth of the currency now required to revive the business of the nation. But at the present time they only hold about one-half of this amount of bonds, something over $300,000,000. This reduces the currency of the country which they control to $270,000,000, which is about one-seventh of the amount in circulation.

Twelve years ago, when we enjoyed the highest prosperity ever realized in the history of this country, and not less than this sum is now needed to arrest us in our downfall course to financial ruin. It is evident, therefore, from these facts that the banks could not if they would furnish one-fourth of the money or currency necessary to revive the business of the country and supply all the channels of trade.

On the other hand, they would not if they could put the amount of money in circulation necessary to run all kinds of business with life and vigor. Because the experience of the past proves that if the banks were to place such a large amount of money in the hands of the people, it would destroy the profits of their own business. The people would then have money of their own, and consequently would not be compelled to go to the banks to borrow and pay their high rates of interest. It would also reduce the rates of interest to low figures. The financial operations of the nation during the war fully corroborate and demonstrate the truth of these statements, as I am able to prove by the highest authority. Hugh McCullough, who was Secretary of the Treasury at the time of the greatest inflation of the currency, when about two billions were in circulation, declared that it placed plenty of money in the hands of the people, which enabled nearly everybody to get out of debt, and that it checked the business of loaning by the banks and capitalists and reduced the rate of interest from ten to three per cent.

Such are the beneficial results to the community at large of "inflating the currency," and such practical benefits have always been the legitimate fruits of the expansion of the currency in all countries where it has been tried. I have found no case in the history of any nation where the "inflation of the currency" operated to the injury of the people, though it is generally a detriment to the grasping cupidity of money-loaners, as it should be, and this is the only class of intelligent people who oppose it, if we include those who have been deceived and misled by their false arguments. The money-lenders and avaricious monopolists have invented many false theories to hoodwink and blind the people, such as "over-production," or "inflation," being the cause of our present financial embarrassment, gold being "a standard for values," the necessity for "a metallic basis for our paper currency," and the necessity of having "a redeemable paper currency," and also the necessity of money possessing "an intrinsic value," and the assumption that "gold is the money of the world," etc.

All these theories and assumptions are false and untenable. They will none of them bear a moment's investigation in the light of history. O. Jones asks, "How would we know the value of a "fiat" dollar if it was not for the known value of the gold and silver dollar?" Will friend Jones please tell us what the known value of the gold and silver dollar is? or will he point to any two nations in the world where they are of the same value? or will he please name any commodity ever offered in the market that is more changeable in value than gold and silver, and more especially the former? Gold is not used as money in India or China, and cannot be passed as money in either of those countries, and many nations have used neither gold nor silver for money. Lycurgus, the Spartan law-giver, used iron for money instead of gold and silver; and if it were necessary to have a standard for regulating the value of other kinds of money, iron would answer a much better purpose than either gold or silver, as it is not so fluctuating in value. Gold has been known to vary in value 1000 per cent in seven years, and 100 per cent in twenty-four hours. In Philadelphia during the war it rose 50 per cent one day and fell 40 the next. What would be thought of a clock as a standard time piece should it be fifty minutes too fast one day and forty minutes too slow the next? A down-east chap was asked, "What is a thermometer?" He replied: "A thermometer is a machine for regulating the weather." Gold and silver regulates values exactly as the thermometer regulates the weather. All are up one day and down the next. It would be as easy to regulate the weather as to regulate the value of gold and silver money while gold and silver are in demand for other purposes. "The known value of the gold and silver dollar" varies in every nation, and varies every day in our own nation. They change so often in value that no other kind of money and no commodity in the market can keep up with their changes. They cannot constitute a standard for anything.

In my previous article the type-setter changed one or two of my words so as to obscure the sense (doubtless owing to my imperfect chirography). He makes me say, "An unusual demand for hard money will draw the gold and silver out of the hands of the *veteran*." It should be "*artesan*" [artisan?] instead of "veteran." Other mistakes are observable, which I will not correct.

Kersey Graves.

Richmond, Ind.

Communications.

LETTERS OF REGRET ADDRESSED TO THE SECRETARY OF THE CONVENTION.

34 Dey St., N. Y., Aug. 23, 1878.

H. L. Green, Esq., *Dear Sir:* It is with great regret that I give up my plan of going to greet you and the host of Freethought veterans you have called to that delightful spot, Watkins. My chief clerk prolonged his vacation unexpectedly, and makes it imperative that I stay here. I may congratulate you and the meeting that I am not needed at Watkins in any capacity save as a spectator, and doubtless you have enough of them also. It is a great privation that I cannot be there to listen to the entertaining and instructive words of eloquence as they fall from the lips of such staunch old soldiers as Seaver, Mendum, Bennett, Henderson, Colby, and others. I am nothing if not critical you know, and I may say here that I have been reading very recently a copy of the proceedings at the great Faneuil Hall meeting, which met to consider Heywood's case, containing one remarkable speech and one remarkable letter, the former that of Thaddeus B. Wakeman, and the latter by Theron C. Leland.

I have also recently read the noble address of the former before the last meeting of the Free Religious Association, and as I read those speeches and letters I said to myself as I now say to you, that here, if never before, the Freethought party have leaders worthy of them, with the sagacity and the strength of character to combine the forces of Freethought in one grand power and throw it into the scale in favor of justice, freedom, and universal progress. I congratulate your meeting that these men are with you. I trust that you will not part without some practical outcome to all your deliberations and some arrangement for another camp-meeting another year, when I may meet and take by the hand hundreds and thousands of those who are with you to-day. In great haste, yours fraternally,

Asa K. Butts.

Buffalo, N. Y., Aug. 21, 1878.

H. L. Green, Esq.: I hear the Liberal convention will be opened to-morrow, and I cannot be present. I then wish to receive the printed speeches, for I see in The Truth Seeker that they will be given in print. I make so free as to call on your honor to be so kind and send me one copy and also one to Mr. L. Kingma, corner Clinton and Cedar streets, Buffalo. Please send postal card before to tell me what the price will be, and then we will send the cash for it.

Yours respectfully, Geo. Smith.

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8 Portland St., Boston, Mass., Aug. 19, 1878.

Mr. H. L. Green, *Dear Sir:* I told you once that if I could do anything to add to the attractiveness and success of your convention, you had only to command me and I should be with you and at your service. But your enthusiasm has infected so many, and so many silver tongues withal, has drawn such a splendid host of thinkers and speakers together that I am sure I could but occupy time and space that could be better filled by others, and hence I think I can serve you best by remaining at home. But my soul gives three cheers for the success of your convention. You have my sincere wishes for its completeness in every good thing. Out of the feast of reason before you I trust that hungry humanity shall be enabled to obtain one good square meal of common sense, and that the old sawdust pudding of theology may be thrown to the dogs for physic.

I have the honor to be, very respectfully yours,

Charles Ellis.

Vincennes, Ind., August 20, 1878.

H. L. Green, Esq., *Dear Sir:* We have observed the card of W. E. Copeland, as published in the T. S., and presuming that after the expiration of his proposed two months' stay in the East, he will probably return to Lincoln, Neb., and that this point would not be out of his way; we desire to know when and at what price he can favor us with a lecture. We wish to be economical, and therefore seek to take advantage of the travels of speakers.

Very respectfully yours, O. F. Baker,
Secretary Vincennes Liberal League.

On board Steamship Great Republic, Off Astoria, Oregon, August 10, 1878.

H. L. Green, *Dear Sir:* I regret very much that business engagements will prevent me from being present at the Watkins Glen meeting. I intended being present but was called to the Pacific coast on business. I am now on my way east, but will probably be detained on the way so that I cannot be with you. Although absent in body I am present in spirit, and if "spiritual" comfort can do you any good you have my hearty co-operation. I know I shall miss a "feast of reason and flow of soul," for the Watkins meeting will be composed of a phalanx of the grandest spirits that tread this planet. I hope however, to be present at the next meeting of the National Liberal League in October, wherever it may be held. I provided myself with a good supply of extra copies of *The Index*, Truth Seekers, tracts, etc., when I left home, and distributed them freely in the cars, hotels, ticket offices, etc., etc.

I find a great many Liberals in the West, but they do not seem to appreciate the necessity of organization. When I explain the aims and objects of the National Reform Association, they generally reply, "They shall never do that," but at the same time do not seem to appreciate the necessity of preventing them from "doing that."

Had not the nature of my business prevented, I should have stopped at several cities, lectured, and attempted to establish Leagues, but as my time was not my own, I could not do so. (I went to Oregon to arrest a criminal, and having done so I am now on my return trip.) If official business does not prevent, I may still be at Watkins but if not, greet the brethren in my name.

Go on, brother Green, you are doing a noble work. May leagues increase, light be diffused, knowledge spread, ignorance be dispelled, prejudice uprooted, bigotry disarmed, and universal love and fraternity rule supreme throughout the land. Yours for the true, beautiful, and good,

Harry Hoover.

Boston, July 12, 1878.

H. L. Green, Esq., Cor. Sec'y: Your cordial request that I join in attendance at the forthcoming Convention of Freethinkers, to be held at Watkins, N. Y., next August, is before me, and I highly appreciate the feeling that prompted it, which is evidently none other than that spirit of harmonious unity so necessary at all times for the success of any effort toward the advancement or defense of the national right to freedom of thought, liberty of speech, and the possession of an untrammeled press.

Business engagements will prevent my attending the Convention of which you speak, but I return my sincere thanks to you and to the body you represent, for the invitation to make one of your number, so kindly extended; and in default of my bodily presence, permit me to forward you the inclosed sum as an earnest of my warm interest in the objects for the discussion of the best means of promoting which the Convention is to assemble.

Fraternally yours, Luther Colby.

Milwaukee, Wis., Aug. 20, 1878.

Mr. H. L. Green, *Dear Sir:* Referring to your address directed to the First Annual Congress of the National Liberal League, convened at Rochester, N. Y., October 26, 27, and 29, 1877, we wish again to turn the attention of the Liberals who assemble in Watkins, N. Y., to the principles and demands of the "North American Union of Radicals," believing them to be of the greatest importance for the development of Freethought and liberty. We request you to be so kind as to distribute the pamphlets (copies of our platform and of a paper read by Mr. Doerflinger) which we send you with this letter, to the partakers in the Watkins Convention and to bring the questions treated of in these pamphlets to public discussion.

Being of the opinion that developments growing out of our partially undemocratic institutions are threatening our republic with dangers as great and as imminent as those arising from the bigotry of zealots, we hope that the National Liberal League will continue the work of expansion commenced at the Rochester Convention, by taking into the scope of its noble work the removal of *all* the barriers still obstructing the road to true equality and the true self-government of a self-acting people, who are *now* sovereign only at the moment of casting the ballot and at all other times the powerless servants of their so-called representatives.

We greet your convention as an important means for the progress of general liberty and as a meeting of fellow thinkers with whom we are joined by the feeling of the most friendly sympathies.

Wishing the Convention good success and much glory, we are the Executive Committee of the N. A. Union of Radicals.

C. H. Boppe, Secretary.

Poplar, Ohio, Aug. 22, 1878.

Brother Green, *Dear Sir:* This pleasant Thursday morning I am at home sitting under my own grape vine with my old woman, and all the priests, pagans, cannibals, hypocrites, devils, hells, and godly Comstocks in this Christian land have not the power to make me afraid. Though I cannot be with you in person at your Convention, yet in spirit and mentally I am one among you, and nothing but funds—in want thereof—keeps me at home, and a greater cross I never suffered. I am in good health, all except my lower limbs. I can travel on the railroads in comfort, and am and have been engaged for a few weeks in getting Bennett's books and scattering the gospel of genuine salvation among the blind, ignorant, superstitious and "reverend" pagans of this mental wilderness.

On a steamboat on Lake Erie last week I was threatened with arrest by the Captain of the boat for selling Paine's "Age of Reason." But the ignorant hooting owl did not frighten me. My God! what godliness there is yet in the land!

There will be a man in the Convention from Wyandotte county, Ohio—ten miles from me—by the name of Dr. E. Moyer, whom I hope you will get acquainted with. He is a brave soldier in our army, and he and Bro. Bennett are, I think, acquainted. I know you are full of business, and will not trouble you with a lengthy epistle, but want to make a suggestion:

Almost every society, league, and convention in the land have, possess, and wear some badge or emblem as a sign of their order, by which they are known to strangers, friends, and brothers. Even the editors and publishers of newspapers in Ohio wear each a badge, and thus strangers can meet in their travels, in hotels, steamboats, and on trains, social and friendly. Now, thinks I to myself, I am sure no greater field is open in the land for an increase of fraternal feeling than that every free-thinking Liberal, every man and woman in the country who is not content to eat "skim milk on earth for the sake of getting butter in the skies," would put on a delicate little signal of their liberty and freedom and wear it always when among strangers. I am acquainted with Dr. Monroe by reputation, but we might travel on a train a thousand miles and remain strangers. Now, my dear sir, I wish a committee could be appointed to select some modest little sign by which all Liberals may become known to each other in traveling on the highways of our free Zion. Narrow tricolored silk ribbon, in the form of a rose, with a pearl button in the center, worn by all the friends of progress and humanity, would not only be an ornament and jewel, but would also be a magnet of glory all over our wide-extended land of agitated humanity. Only a suggestion. What do you think of it? If I have any friends in the Convention, I love them, but I hate my enemies. Fraternally thine, D. Tuttle.

Albany, N. Y., Aug. 22, 1878.

H. L. Green, Esq., *Dear Sir:* Mr. Jos. McDonough, the bearer of this note, is the President of our Association. He has been appointed as our representative at the Watkins Convention, and I am proud to have the pleasure of introducing him to you.

I am really sorry for not being able to attend the Convention, particularly as I am so anxious to see you. However, I trust I shall have that pleasure yet.

Mr. McDonough will give you every information in relation to our struggles, etc., in the cause, and also why it is that I am unable to attend. Yours most truly,

Thomas Dugan.

Chester Co., Pa., Aug. 19, 1878.

H. L. Green, *Dear Sir:* If it were possible, I would be gratified to throw my weight, physically, into the Watkins Convention. But as that is not possible, permit a Liberal and Spiritualist to record his testimony in favor of free thought, free speech and a free Constitution, or such a construction of our good old Constitution as will not allow any sect, party, or denomination any preferences above others. Of all the questions that can agitate your august assembly, I feel that the "God in the Constitution" is paramount to any other. Have not the Evangelical Alliances and the Y. M. C. A.'s declared that they will not leave a stone unturned until this Government is placed on a Christian basis? That is, recognize the Bible as the supreme law of the land, and Jesus Christ the ruler of the nation. Jesus having failed to rule a nation while living, now that he is dead the priesthood would incur the possibility of deluging the country with innocent blood to give him a kingdom on earth. But the clergy is the recognized mouthpiece of the Christian God; hence it is the clearest presumption that all efforts to Christianize the Constitution will result whether intended or not in placing the American clergy at the head of the Government. Under such conditions, no Liberal could possibly live without sacrificing his dignity and manhood. It would be a plunge into the dark days of the 15th and 16th centuries, when Europe, under priestly monarchies, labored to stamp out the Liberals and the promoters of science by the free use of the fagot, rack, and the dungeon.

Respectfully, W. I. Harvey.

THE WATKINS CONVENTION.

MONEY REQUIRED TO PAY THE EXPENSES.

The expenses of the Watkins Convention were four hundred and fifty dollars, of which two hundred and forty-two dollars and fifty-one cents have been paid, leaving unpaid the sum of two hundred and seven dollars and forty-nine cents.

I urgently request every Liberal who reads this announcement to *at once* forward me any amount he or she may choose to assist me in paying the unpaid expenses above mentioned. If more than $207.49 shall be paid in I will put the balance into the hands of the Treasurer of the New York Freethinkers' Association.

Every contributor will please name the Liberal paper he or she may desire to have their contribution acknowledged in. H. L. Green.

Salamanca, N. Y., Aug 29, 1878. Cor. Sec. N. Y. F. A.

P. S.—As a Committee of Arrangements has been appointed for the next annual convention I hope the arrangements will be much better than I was able to make them this year.

[In behalf of Mr. Green we would say he worked arduously and faithfully to get up and arrange for the Watkins Convention and is deserving of much credit. The same may also be said of Mr. Gardner C. Hebberd of Watkins, who worked faithfully in aiding Mr. Green. These gentlemen contracted more indebtedness than the money received could possibly meet. Generous hearted Liberals will act a noble part in assisting in removing the indebtedness. We hope prompt action will be taken.—Ed. T. S.]

NEW YORK STATE FREETHINKERS' ASSOCIATION.

WORK TO BE DONE.

At the Watkins Convention the Freethinkers' Association of Central and Western New York was extended over the whole State, and the name changed to "The New York State Freethinkers' Association." The Convention authorized me to appoint Vice-Presidents for the counties where none have already been appointed, and to fill vacancies where there are resignations. I therefore desire the friends in the counties where no Vice-President has been appointed to send me the name of the most earnest, active Liberal to be found, and I will appoint him. Then I request each Vice-President already appointed, who for any reason is not prepared to go to work *at once* for our cause, to send in his resignation, that I may appoint a *working* man in his place.

By our articles of association it is the duty of each Vice-President to appoint two other Liberals of his county to act with him, the three to constitute a Freethought County Committee; and I desire that to be done *immediately*, where it has not already been done.

I am resolved that during the next year there shall be some good work done for our cause in the State of New York—more than has ever been done before in any State of the Union.

Friends of Freethought of the State of New York, is it too much to ask of you that during the year we shall have one large meeting in every county of the State? That must be done, and I hope in many counties many more than one meeting.

But the very first thing to do is to get an active, energetic county committee appointed, as above stated; and the first work of that committee should be to increase the circulation of the Liberal papers. You will find that few Liberals will do much for our cause who are not inspired by reading the Liberal papers.

As to membership, we now have but two hundred and nineteen members. We should increase that number to *one thousand* before the expiration of sixty days. The membership fee is but *twenty-five cents*, and any one can become a member by paying that amount, and sending me his or her name, wherever he or she may reside.

I have just written to Dr. Bennett to prepare some pretty certificates of membership, large enough to be framed, one of which I will send to each of the present members, so soon as they are printed, and to new members so soon as I receive their names. So you will get a fine certificate of membership of the New York Freethinkers' Association for the small sum of twenty-five cents, and put your name where it will tell in behalf of our principles, and the small membership fee will help on the cause. Reader, send in your name and get all your Liberal friends to send in theirs.

And I request Freethinkers everywhere to write me the state of our cause in their vicinity and give me such advice as shall suggest itself to them. Let us all now go to work in good earnest for the next year and bring into our ranks all schools of Freethinkers, and make the Freethinkers Association of the "Empire State" the "empire" Freethought Association of the world. H. L. Green,
Corresponding Sec'y.

P. S.—Liberal papers are requested to copy this communication from The Truth Seeker, and save me the trouble of sending a copy to each. And I desire also to request friends writing to me to inclose a postage stamp if they desire a reply. H. L. G.

Not Papias, nor Pappius, but John Pappus.

The following statement, from "The World's Sages," needs correction:

"Papias, the Christian Father, informs us as to the manner of that selection [of the sacred books] at the Council of Nice, A. D. 325, in the following words: 'This was done by placing all the books under a communion table, and upon the prayers of the Council the inspired books jumped upon the table, while the false ones remained under.'"

This is borrowed from the "Inquirer's Text-Book," where the name is not Papias (who died at least 150 years before the Council of Nice), but Pappius. But the Author of the "Text-Book" borrowed his statement from Taylor's "Diegesis" (p. 432), where the name is not Pappius, but Pappus. Now Pappus is the right name, but he made no such

statement about the Council of Nice. John Pappus was a German theologian, born 1549, died 1610, who found an anonymous Greek manuscript of the 9th century, from which he extracted the following:

"The Council made manifest the canonical and the apocryphal books in the following manner: Laying them down by the side of the divine table in the house of God, they prayed, beseeching the Lord that the divinely-inspired books might be found on the table and the spurious underneath, and this took place" (Fabricius Bib. Gr. vol. ix, p. 198). W. H. B.

Letters from Friends.

233 Second St., Memphis, Tenn., Aug. 27, 1878.

Mr. D. M. Bennett: Yellow fever is here with all the tale of horror that word can express. Every Christian organization is making appeals to the North for relief—all societies, secret or otherwise. Can you not ask, through your paper, for the Liberals throughout the country to do the same? There are many Liberal families here in a suffering condition, with their sick and dead, who are unable to assist themselves in any way. Any contributions sent to me, I will see that it is given where it most is needed to relieve destitution. Cordially yours,

Mary J. Holmes.

[This is a very sensible and timely suggestion. We hope all Liberals who feel able will send funds to this good sister for the relief of our suffering friends in the South. We guarantee that every dollar consigned to Mrs. Holmes will be judiciously and honestly used.—Ed. T. S.]

West Hanover, Mass., Aug. 25, 1878.

D. M. Bennett, *Dear Sir:* I believe you are doing a great work. I hope you will succeed in having the Comstock law repealed or modified, but I believe in repeal. It is not safe to put power in the hands of such men we find everywhere. My next-door neighbor says I ought to be shut up for wearing the reform dress; another says I ought to be shut up for advocating some kind of social reform, so you see it is dangerous to reformers to put power in the hands of men.

Yours for truth and progress, Mary A. Peterson.

Providence, R. I., August 30, 1878.

Mr. Bennett, *Dear Sir:* We are very sorry to hear of your arrest. I hope you will come out as victorious as before. We enjoy the perusal of your paper exceedingly. Your blows at Comstock, and your strokes against old theology are extremely interesting. We hope that prison walls cannot hold you, and would be glad to add to your defense fund, but fortune has used us mercilessly, and all we can get must go to pay our creditors. Once we had quite a little property but we have been defrauded until it is gone. Yours for the truth, E. W. Kenyon.

Oakville, Pa., Aug. 30, 1878.

Friend Bennett: I pledge my name for $5 to the Defense Fund for yourself, Mr. Bell, and Miss Tilton.

Yours in sympathy, Israel Betz.

Spring Dale, Iowa, Aug. 25, 1878.

D. M. Bennett, *Dear Sir:* Having never seen anything in your paper from this place, I venture to write.

We Liberals are greatly in the minority here. Methodists and Quakers are thick, so you see that we are sneered at and misused by those "meek and lowly followers of the Lamb," in the good old orthodox way.

Mr. O. A. Phelps, from Pekin, Illinois, delivered three lectures here about two weeks ago. The first one was listened to very respectfully. On commencing the second, an attempt was made to break up the meeting—which was held on the street—by yelling, hissing, and calling Mr. P. a d——d liar and other Christian epithets. He was ordered off the porch on which he was speaking, and immediately took position, as he said, on God Almighty's footstool. Quiet was restored by the constable asserting that he would put the first man that disturbed the speaker again under arrest. The next night he was not molested.

Mr. Phelps is now in Cedar Rapids. He is a new lecturer in the Liberal ranks, but has had a long experience as a public speaker, having been educated for the law.

His discourses are logical and right to the point; as an orator he has few equals. He is very anxious to work in the cause of Liberalism. I sincerely hope that he may meet with the success his ability so richly deserves.

Yours truly. J. W. Todd.

Cedar Falls, Iowa, Aug. 23, 1878.

Editor Truth Seeker: When I commenced circulating the petition I was in favor of modifying the Comstock laws, but now I am for repealing them wholly and totally. I go further than O. Jones, of Mineral Springs, Ark., in The Truth Seeker of Aug. 17th. I would not have abortion prevented or punished by law, for that is no more a crime in a woman than prevention is in a man (see Gen. xxxviii, 9, 10). Onan, in that case, in my opinion, did nothing wrong in destroying the line of life; neither does a woman do wrong by producing abortion, except by injuring her own health. I cannot help smiling at Messrs. Abbot's, Ingersoll's, and Underwood's ideas of suppressing obscenity. Do these gentlemen know that the Christians call their speeches and writings too obscene to be tolerated by Christians, and that nothing would give the Christians greater pleasure than to see all three of them in prison? Bro. Bennett, send out your petitions for repeal, and let Abbot send his for modifying, the Comstock laws.

Please send The Truth Seeker to the Public Reading Room at Cedar Falls, and I will pay for it until I order it stopped. Yours, etc., M. W. St. John.

Columbia, Pa., Aug. 21, 1878.

D. M. Bennett, *Dear Sir*: Inclosed please find three dollars, for which credit me on account of Truth Seeker. This should have been met sooner, as I was frequently reminded of it, but the times, scarcity of money, and having so much pressing have been the causes of delay. I had entertained the hope until within a few days that I would be able to meet you at Watkins, but had, for the same reason, to give up that much-coveted pleasure; nevertheless I wish those of you who can go the pleasure resulting from meeting kindred spirits; that harmony may prevail, and that our great expectations may be more than realized from this meeting. So, in view of my disappointment, you may put me down for a copy of the proceedings, as I see you have decided to publish the speeches, etc., of the meeting, There is much that I would like to order—"The Champions" for one—but must forego until money gets easier with me. Fraternally yours, J. Z. Hoffer.

Omro, Wis., Aug. 21, 1878.

D. M. Bennett, *Dear Sir:* Please send me something that would be appropriate for burial service—a form for burial, appropriate lecture, etc.; you know what I want best. I had occasion on Sunday to officiate at the funeral of a lady of Liberal views whose friends did not want a minister to send her to hell; so they called on me, and I did the best I could under the circumstances. I never heard of anything that created more of an excitement, for a small thing, than that has. It is an awful thing to bury the dead without the aid of the clergy! We are making it warm for them here, and, I think, are selling just as many drugs as ever, by close attention to business. Respectfully,

M. D. Morris.

Stockton, Cal., Aug. 19, 1878.

D. M. Bennett, *Dear Sir:* Please find money order for five dollars. Very busy times just now in the midst of a great harvest; no time, myself or friends, to give to books; but doubtless after harvest book-harvest will begin. I have, however, perused "The Champions" enough to be able to say that the title of the book is well taken, and that the subject matter does the title full justice; and if every Liberal should purchase it, they would all be amply rewarded by its possession and perusal, and at the same time be instrumental in rewarding you for your labor and expense in its publication; for the laborer is worthy of his hire, and "The Champions of the Church" is worth, as a publication, aside from its value as a Liberal compilation of facts in a manner and of a class never before so ably (if at all) or so cheaply published, double the price you ask for it. I have received two copies. Are you going to issue in book form the articles published in The Truth Seeker on Astronomy? I should like them very much.

Truly yours, W. F. Freeman.

Girard, Kan., Aug. 27, 1878.

Bro. Bennett: Inclosed find post-office order for $2, please pass to my credit. I have been rather slow. Please pardon. I intend to do better in the future. The Truth Seeker comes to hand regularly every week loaded down with rich lore. Your stand in reference to Tony, Abbot & Co. agrees with us all out here. Mr. Frothingham's letter, explaining the position of F. E. Abbot, is not satisfactory. Success to you, Bro. Bennett.

Respectfully, A. M. Sidwell.

East Saginaw, Mich., Aug. 27, 1878.

D. M. Bennett, *Dear Sir:* Inclosed please find post-office order for $3. My subscription ran out last May. Accept my thanks for not discontinuing it at that time, and in the future I will try and be more prompt. The Truth Seeker I would not like to be without. The bold, outspoken truth contained in its numbers do good battle for social and religious liberty, and cannot but wield a mighty influence for the advancement of humanity and a terror to Comstockism, bigotry, and fanaticism. Hoping the time may soon come when modern inquisitions and Comstockism, with all their would-be terrors and persecutions on account of religious belief, may give place to a more benign feeling, and that you and others who have labored in the cause of truth may be crowned with the glory due for having labored earnestly and faithfully, even though persecuted grievously,

I am yours fraternally, H. W. Booth, M.D.

Dansville, Mich., August 23, 1878.

Friend Bennett: It is an old saying that fortune favors the brave, but be that as it may, I have succeeded in obtaining another fifty cents for you to apply on The Truth Seeker and am in hopes that I shall be able to keep you paid as long as I remain on terra firma, for the reason that I don't know how to do without it. You will please find inclosed post-office order for one dollar. Give me credit for fifty cents, and send The Truth Seeker to R. Holt, this office, for three months. The speech of T. B. Wakeman in the city of Boston was a noble effort for the Liberal cause; and the legal portion of his speech was grand, and should operate as an eye-opener to the members of the Supreme Court. Any other view of the unconstitutionality of the so-called Comstock laws as construed by Mr. Wakeman would be, it seems to me, very erroneous. But religious bias has got to have more or less to do or say in all the legal opinions now-a-days, and thus the necessity of renewed effort on the part of Liberals in order to keep their necks out of the noose of the orthodox power. Yours for the entire repeal of the Comstock laws, E. J. Smith.

Louisiana, Missouri, August 25, 1878.

Editor of The Truth Seeker: As I am a truth seeker too, I am inclined to subscribe to your truth seeking weekly journal, if you would be kindly towards me, and permit me to write once in a while for your paper. It does me good to throw my sarcasm, my irony, and my raillery on those mendacious biblio-sympathizers and venders of holy water, who claim to know more about heaven than the best astronomer in the world.

For myself, as I am a disciple of Baron d'Holbach, that is, a pantheist, I *do not pretend that I shall ramble* eternally in heaven, or roast in the bottomless pit; for after the last vibration of my heart's pendulum, I know positively that my individual self shall be forever annihilated and confounded into millions of atoms who will serve to build up new generations, *ad infinitum*, without end. If you accede to my proposition, send The Truth Seeker to me, and shortly after, I'll send you the amount of its price. Your adherent and applauder, sincerely and earnestly,

P. A. Boudinier.

Florence, Iowa, Aug. 27, 1878.

Bro. Bennett: It strikes me that your correspondents, Mr. Charles Lyman and Mr. A. P. Bradt, entirely misunderstand the position of Seward Mitchell and H. C. Wright, whom they quote.

I take it that Mr. Wright and Mr. Mitchell mean only this: Neither the individual nor the State can rightly prescribe what shall be the belief or practice of the individual in regard to *himself*, or of the individuals in all matters touching *themselves alone*. Do your correspondents suppose that Henry C. Wright held the belief that neither the individual nor the State had any right to prevent a direct crime—no right to prevent the practice of murder, for instance? Certainly no one supposes that the State would be guilty of a "flagrant wrong" should it prevent two individuals from "agreeing together" to commit the crime of murder or arson, or in restraining them after the commission of such crime; but it certainly is guilty of such "flagrant wrong" when it interferes to prevent the practice of anything agreed upon by those two individuals as touching themselves alone. Mr. Lyman says: "Does mental freedom lead to such a position as that, together with a free circulation of obscene matter, free rum, and the same freedom to do wrong as to do right?" "Mental freedom" does not lead to such a conclusion, as we have said above. As to the circulation of obscene literature, there can be but one consideration of sufficient importance to puzzle the individualist for a moment. Did obscene matter reach none but adults there would be but one answer to the above question, and that an emphatic affirmative. But children are the wards of the State, and the State is bound to provide for them, physically, mentally, and morally, when their parents fail to do so: physically, when parents fail to give their children sufficient food, clothing, and shelter; mentally, when they do not give them the opportunity to partake of the blessings of the common school, freely provided by the State for all; and morally, when the parents are training those under their care to lead vicious lives, as many parents do, especially in the great cities, where children are educated to become thieves, pickpockets, etc.

But all this can be accomplished without any infringement on personal liberty. But any surveillance over the mails is such an infringement, and no specious sophism or skillful juggling with words can make it anything else. As to "free rum," that is another question; but it can be settled upon the same principles. "The same freedom to do right as to do wrong"—what fault have you to find with that? How can there be freedom to do right if there is no freedom to do wrong? What is there that is immoral in that? What is the counterpart of this? The freedom to suffer the consequences of our acts, right or wrong.

Certainly, Mr. Bradt, the State is bound to protect you in the peaceful occupation of your own dwelling, the fruits of your own labor, and so also is she bound to protect your neighbor, Mr. Smith, should he wish to purchase a glass of rum of your other neighbor, Mr. Brown, and to protect Mr. Brown in that sale. Should Mr. Brown and Mr. Smith conspire to compel you to swallow that rum, then they have forfeited their right to protection by the State in the sale of *that* glass, and you can rightfully appeal to the government for succor. I write this as a total-abstinence man; and if there is any flaw in the argument, or in these premises, I shall be thankful to whoever will point it out.

E. C. Walker.

Osage, Kan., Aug. 27, 1878.

D. M. Bennett, *Dear Sir:* Inclosed find postal order for $1, payment for The Truth Seeker as far as it goes. My time expired Aug. 17th, and have received one number since. Am ashamed not to send a year's subscription, but if I have the paper at all it must be paid for in driblets. This crushing load, poverty, weighs me down, and it is no consolation to know that millions bear me company.

Of all the Liberal papers my preference is The Truth Seeker, though I would like them all. I hope the seeds of dissention are about all sown, and hope the right kind of drought will follow to prevent germination. I also desire that Bro. Frothingham should not "put his foot in it."

The superstition that theological dogmas has fastened upon our fellows, though immensely weakened, is fearful in its effects upon human character and happiness; and the most hopeful sign of the times, to me, is the uprising of the masses politically—a complete breaking away from party, and manifesting a conviction that the sciences of finance and government have been stationary while everything else has made grand strides forward.

And when once the masses have thrown off old political dogmas that belong to other generations in the past, and begin to reap the advantages of legislation in character and keeping with the present age it will become easier to surmount their religious prejudices, bigotry, and superstition. Such legislation will never be had until lawyers are a meager minority in all legislative bodies. It is a question if the priesthood were ever a greater danger to human progress than is the legal fraternity to-day. Many lawyers as well as priests are good men, but no legislation will ever be obtained from them that does not leave the people in a state of utter dependence, of abject slavery, and the lawyers will direct their serfs with the money power. When the people shall have secured such legislation as will make the legal profession dispensable, the labor of placing the priesthood in the same category will be a short and easy one.

The State that leads in repealing all laws for the collection of debts will contain the most honest people, even if it were Rhode Island. This is only designed to show you how radical some Liberals are in Kansas.

Yours in all things, H. S. R. J.

Brecon, Wales, G. B., Aug. 18, 1878.

Mr. Bennett: Owing to the selfishness and superstition of the military authorities here, I am prohibited from receiving my valued Truth Seeker, but I cannot afford to say "stop it," even though my pay is but eight cents per diem; for while I can scrape together the cheap price of such a glorious paper, I shall, in justice to myself and the coming generations. For the noble cause of Liberalism and Freethought challenges the admiration, love, and union of the brave, not cowards. It is the only safe and direct road to social equality and happiness. I wish I could infuse all poor men with an idea of the sterling worth of this most ennobling and dear cause that I so zealously love and defend myself; and I firmly believe if they would consult their better mental self, reason, and resolve to quit the *abuse* of drink and tobacco, they would see the all-important need of mutually improved education and a natural love to read and study, not fiction, but living, needful facts, as are composed by the numerous literary and scientific minds and writers weekly in The Truth Seeker. But that admirable person, or seer, Mrs. E. D. Slenker, says, "Man proposes, but fate and circumstances dispose." Indeed, my heart bleeds daily to the core as I so distressingly witness in my general surrounding fellow-creatures the utter disregard and ignorant hatred of their own reason. Their actions, antics, and manners are so purely original (Darwinianish) that they never once appeal to or respect their reason.

Although superstition and illiterate ignorance is so deplorably universal in England and Wales, yet I am pleased to say, in the face of the military discipline tyrannically exercised over me, I accidentally (though extremely rare among the working classes) dropped across a young Welshman, who could barely read, perusing an Atheistic pamphlet—"The Young Emancipator"—which he loaned me on promise of secrecy, and which I found to be a good Freethought work very similar to The Truth Seeker. In return I loaned him my copies of The Truth Seeker, and hope to induce him to become a brother subscriber. I have also discovered others of confessed Liberal sentiments, but they lack the moral stamina, and are rather too selfish to consider properly the duties of reasonable men.

Respectfully and sincerely, Edw'd C. Swan.

The New Song of the Shirt.

BY D. M. HERSEY.

Work, work, work,
From early morn 'till night;
Oh, this life is a fearful struggle
Of wrong against the right.

Work, work, work,
And live on the poorest fare;
For the drone must be fed on the very best,
And lounge in the easy chair.

Work, work, work,
'Till the tired fingers ache,
And the eyes grow dim o'er the heavy task,
And the weary muscles shake.

Toil, toil, toil,
In hunger, and rags, and cold;
For the drones must live in houses fine,
And hoard up the bonds and gold.

Work, work, work,
From morning 'till into the night;
Oh, this life is a fearful struggle,
And wrong gets the better of right.

Wait, wait, wait,
For at last the right shall be done,
And the hells of injustice perish
Forever, one by one.

Strike, strike, strike,
Steady, and sure as you go;
For who would be free and stand like a man
Himself must aim the blow.

Vote, vote, vote,
Make every ballot a gun
Full-shotted with death to cruel laws,
And justice will be done.

Vineland, N. J.

From The National Greenback Labor Songster.

Down with the Money King.

Air, *John Brown.*

The Greenback labor boys, both with s peeches and with song,
The Greenback labor boys now are marching right along;
The Greenback labor boys mean to put down fraud and wrong.

Chorus. Let all the people sing, glory, glory, hallelujah,
Glory, glory, ha jah, glory, glory, hallelujah,
Down with the Money King.

Though the bankers rule th press with their subsidy of gold,
Though the bankers rule the press, it is time that they were told,
Though the bankers rule the press Greenback voters can't be sold.

Chorus. Let all, &c.

Soon the old party fraud, please remember what we say,
Soon the old party frauds, sure as next election day,
Soon the old party frauds we are bound to wipe away.

Chorus. Let all, &c.

The men who pay the taxes have got tired of the drones;
The men who pay the taxes hear too much about coupons;
The men who pay the taxes soon will smash the banks and bonds.

Chorus. Let all, &c.

The business men are learning that contraction is a curse;
The business men are learning that resumption is still worse;
The business men are learning they want Greenbacks in their purse;

Chorus. Let all, &c.

The workingmen's party know full well that they are right;
The workingmen's party have resolved they will unite;
The workingmen's party by their votes will show their might.

Chorus. Let all, &c.

The ladies they are with us: in our platform they can trust;
The ladies they are with us, for we own their claims are just;
The ladies they are with us, we will conquer boys, we must!

Chorus. Let all, &c.

—*B. M. Lawrence, M.D.*

Prayer.

BY INGERSOLL LOCKWOOD.

As Satan passed through Heaven from
A walk on earth one day,
The Lord looked up and questioned him:
"Didst hear my creatures pray?"
"Ay, Lord: I heard their prayers resound.
But, my soul, not one of them
Prayed for his brother's good."

Then looked Jehovah fire and flame,
And spoke this fierce decree:
"Who makes a selfish prayer is thine;
The others come to me!"
Then all that night on heaven's walls
The Lord and Satan stood,
To see how many sons of men
Would pray for brother's good.

Alas! they watched there many an hour,
And yet there came no sounds:
The poor they prayed for pennies, and
The rich they prayed for pounds;
The ugly prayed for beauty, and
The awkward prayed for grace;
The old ones prayed for youthful looks
To hide a wrinkled face.

The limping prayed for healthy joints,
The red-haired prayed for brown;
The short ones prayed for longer legs,
The long to be cut down.
The brown eyes prayed for blue ones, and
The cross-eyed prayed for straight;
The fat ones prayed for melting down,
The lean ones prayed for weight.

The doctor prayed for sickness, and
The undertaker death;
The captive prayed for sunshine, and
The phthisicky for breath;
The maiden prayed for lover's vows;
The soldier prayed for war;
The beggar prayed for horse to ride;
The drunkard prayed for "more."

The sick man prayed for break of day,
The thief for longer night;
The miser prayed for more of gold,
The blind man prayed for sight.
At last there came a tearful voice
Up to the star-lit sky:
"Oh, may my uncle's soul this night
Rest with the Lord on high!"

"There's one for me!" Jehovah cried;
"Not so!" the Devil said;
"He's heir to all his uncle's wealth,
Hence wants the old man dead."
Just then there came another voice,
In supplicating tones:
"Oh, may the grave be late to close
O'er neighbor David's bones!"

"There's surely one for me at last!"
But Satan cried: "Not yet!
He merely wants the man to live
Until he pays a debt."
And so they waited till the stars
Went out at break of day;
Then Satan seized his bag of souls
And sped his homeward way.

Upon high Heaven's glittering wall
Long had they listening stood,
But not a mortal, all that night,
Prayed for his brother's good.

Col. Jamieson vs. "A Week with the Ghosts."

MOTT A "FRAUD" PROVED BY SUSPICION.

MR. EDITOR: In a late number of your paper (Aug. 10), W. F. Jamieson takes me to task for what I had to say in "A Week with the Ghosts." It is refreshing to turn from such a specimen as "Anti-Fraud," to review a man of brains, intellect, and culture, like Jamieson, although I am sorry he does not always come up to our expectations.

But perhaps we often expect too much, and there are men who sometimes appear to rise above themselves, but still oftener perhaps, appear to sink below. I respect Mr. Jamieson as "a strong man armed," and hope he may never be found fighting for a bad cause.

Col. Jamieson ridicules the idea of my supposing that Mott sits in the cabinet entranced. He broadly intimates that Mr. Mott must be doing something in the darkness. But what is he doing, Colonel? If my simplicity is "childlike" as Col. J. says, he will also remember that "children and fools always tell the truth." Not so with noted pugnacious disputants, or men who found their published opinions of other men's characters upon suspicion.

But perhaps Mott is doing something in his cabinet. Well, let me try to please friend Jamieson by taking what I suppose to be his side, and say I suppose Mott is at his tricks there. He is, perhaps, busy all his leisure time there in preparing masks out of airy nothing to fit the dead friends of members of the evening circle, and the mysterious light which surrounds them in that darkness "like a cellar at midnight."

Again, there are perhaps ten members in the circle, and he must ascertain, perhaps, where thirty or forty of their friends died, when they died, what they said and did before they died, why they died, and the circumstances attending and following their sickness and disease, which will keep him busy, as the travel necessary to perform the above may require many thousands of miles traveling, even should he be able to ride witch-like through the air on a broom-stick, or like the Almighty, upon "the wings of the wind" on a calm evening. No wonder he would be compelled to get out of his chair to find out all this; then be able to relate special conversations, and minute circumstances connected with his present visitors' own homes and surroundings, give the name of parties and events which occurred perchance before he was born, etc., then learn so as to converse intelligently and fluently in other languages for the time, and we think even Col. J. may as well own up that Mott has enough to keep any ordinarily educated "fraud" busy for an hour or two.

If this does not appear probable, let our suspicious brother try it. Besides all this, he must be present also almost every minute in the cabinet, conversing in the similitude of dead friends of members of the circle, and I think he has work enough.

If Mr. Jamieson will take his place and do all that I have seen done there in the presence of the same parties, I will agree to be satisfied with that amount of labor in that enclosure these hot evenings, without inquiring what he has done even if he is not in a trance.

All this knowledge, which is somehow obtained and imparted, Mr. J. calls "puerile" or childish, but puerile as it is, I venture the assertion that Mr. Jamieson, with all his manhood, his learning, and experience, cannot do these things.

"Are we," he inquires, "to believe under such circumstances the manifestations are evidences of Spiritualism?" Perhaps not; perhaps they are not satisfactory; will Mr. Jamieson favor us with better?

"Abolish the Dark Circle," says Mr. J. Why? Simply because it is dark. Let us abolish the Aurora Borealis because it appears only by night, and very suspicious of fraud is photography because the photographer develops his pictures in dark rooms. If the pictures are good for anything, and genuine, let them be developed in "broad daylight," as Mr. J. says.

All this suggests the main question, whether we should do as the spirits (which Mr. J. believes to exist) direct, or they do as we direct; and whether if Spiritualism be true it had better be disbelieved, and men live and die in ignorance of that truth, or that they should be made happy by thousands by being convinced in dark circles?

It is a little strange that that knight-errant of modern literature, who holds Spiritualism up with one hand, while he slaps it in the face with the other; that ambulating and perambulating gladiator who goes like Satan of old to and fro in the earth, and walks up and down in it, should attempt to dictate or even "suggest" to the inhabitants of a higher world just how they may appear to the august inhabitants of this. Very strange, truly that a man should condemn a process which is converting hundreds to his own belief; and side with the clergy (that "source of danger") who are extremely desirous also of abolishing dark circles.

Yes, the man who virtually tells the happy believer in his own faith, who, with streaming eyes and overflowing heart, has been brought to a happy knowledge of his spirit friends, and at the glorious home which awaits himself, of which he had heretofore no certain knowledge, by dark circles: "All wrong, gentlemen, all wrong. I assure you this is all true enough, to be sure, but you never should have permitted yourselves to be convinced that way; better even to have remained in your ignorance until a glorious cross appeared among the constellations in the brightness of noon, like that of Constantine, or a light at noonday blind you because 'above the brightness of the sun,' like Paul's, or in a circle spirits appear luminous in a light as bright as themselves. Had I the power I'd abolish such means of conversion, and make you wait until you get converted in such a manner as to merit my approval."

I admire Jamieson. He is a glorious example of the truth that God made man after his own image, which image, since lost, has many imitations; but it requires a grand man to dictate to the inhabitants of two worlds how they may hold intercourse, and attempt to put an embargo upon their commerce.

The spirits, Mr. J. intimates, may come to us in the storm, the whirlwind, and thunder, but not in the "still, small voice," under the mantle of night.

But permit the inquiry whether it be just, manly, and honorable, in opposing anything or anybody to deal in innuendoes, intimations, suppositions, and insinuations; all founded on *suspicion*, without facts to sustain them, and thus endeavor to injure the reputation of another; and how is the accuser to justify himself in such mean assaults, or the accused to defend himself against them? Is it not a compliment to Mr. Mott that his bitterest and strongest enemies can only bring charges based on suspicions, richly colored sometimes with aniline?

In opposing others, men bring the strongest power they have to bear, and if this is all that can be brought against Mott's mediumship, it is safe enough, even if the Christian clergy and their co-worker, Jamieson, do their utmost.

Mr. Jamieson is noted for challenges, but we challenge him, under the same conditions, to produce the same revelations as Mott; or let a new cabinet be constructed, and let both perform alternately, and if Mr. J. can produce the same or equal developments—making due allowance for less practice—as are seen at Mott's by the same parties, then we will acknowledge that—well, that Jamieson can be as great a fraud as Mott. Will Jamieson accept?

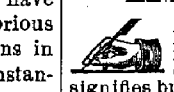
Now, Mr. Editor, when any one hereafter criticises another—which is just and proper—let him sign his own name, especially if it bears either directly or indirectly upon their character and conduct; and if matters of fact are subjected to investigation, let *truth* sustain every charge and never oppose any thing or person, especially in the public press, without a better foundation than *suspicion*. Yours, D. JENKINS.

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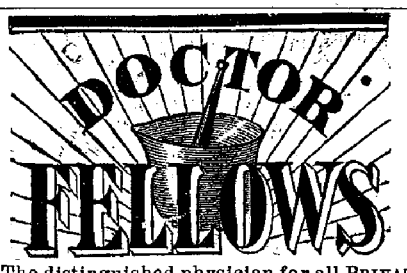
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BEYOND the universe there is nothing, and within the universe the supernatural does not and cannot exist.—*Ingersoll.*

PRACTICE not wrathfulness, since a man, when he practices wrath, becomes then forgetful of his duties and good works.—*Parsi.*

SLANDER not, lest ill-fame and wickedness come to thee therefrom, for it is said every other demon attacks in the front but slander, which assaults from behind.—*Parsi.*

OUR motives are never quite so good as we think, and never quite so bad as our enemies suppose. Our best is interwoven with evil, and our worst, let us hope, has some strands of good.

I BELIEVE in allowing children to think for themselves. I believe in the democracy of the family. If in this world there is anything splendid, it is a home where all are equals.—*Ingersoll.*

ANNOUNCE to those who believe and do the things that are right, that for them are gardens through which rivers flow; so oft as they eat the fruit therein they shall say, "This same was our sustenance of old."—*Koran.*

HE who injures animals that are not injurious from a wish to give himself pleasure adds nothing to his own happiness, living or dead; while he who gives no creature willingly the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end.—*Menu.*

THERE is in all the utterances of the world no grander, no sublimer sentiment. There is no creed that can be compared with it for a moment. It should be wrought in gold, adorned with jewels, and impressed upon every human heart: "The world is my country, and to do good my religion."—*Ingersoll.*

IF we leave until to-morrow that which should be done to-day, we place an insurmountable barrier in the way of our progress; for often are we left to grope in darkness toward that which we ought to accomplish, from the lack of that experience which we should have gathered through the duty neglected.—*Lessie N. Goodell.*

HE whose knowledge is deep, who possesses wisdom, who knows the right way; he who is tolerant with the intolerant, mild with the fault-finder, free from passion with the passionate, him I call indeed a man. The manly, the noble, the hero, the great sage, the guileless, the master, the awakened, him I call the right and true Man.—*Buddha.*

DO NOT treat your children like orthodox doorposts to be set in a row. Treat them like trees that need light and sun and air. Be fair and honest with them; give them a chance. Recollect that their rights are equal to yours. Do not have it in your mind that you must govern them—that they must obey. Throw away forever the idea of master and slave.—*Ingersoll.*

LET the student honor his food, and eat it without contempt. Food eaten with constant respect gives muscular force and sustains manhood, but eaten irreverently, destroys both. Excessive eating is prejudicial to health and virtue. When one among all the student's organ's fails, by that single failure his divine knowledge passes away, as water flows through one hole in a leathern bottle.—*Menu.*

I KNOW not what discoveries, what inventions, what thoughts, may leap from the brain of the world. I know not what garments of glory may be woven by the years to come. I cannot dream of the victories to be won upon the fields of thought; but I do know that, coming from the infinite sea of the future, there will never touch "this bank and shoal of time" a richer gift, a rarer blessing, than liberty for man, for woman, and for child.—*Ingersoll.*

IT is impossible to calculate the moral mischief that mental lying has produced in society. Where a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and, in order to qualify himself for that trade, he begins with a perjury. Can we conceive of anything more destructive to morality than this?—*Thomas Paine.*

THE more a man knows, the more he is valued by others, and the more competent he is to provide for himself and for those dependent upon him. We should learn all we can of many things. Our knowledge is our individual property. It is ours as long as life lasts: no one can steal it from us, nor can they burn or otherwise destroy it in any way or shape. Let us then, each and all, lay up in the storehouse of our minds immense hoards of this priceless treasure, so that we may, in time, become fabulously rich in something better than silver and gold, and more to be desired than pearls or diamonds.—*Mrs. E. D. Slenker.*

MAN advances only as he overcomes the obstructions of nature; and this can be done only by labor and by thought. Labor is the foundation of all. Without labor, and without great labor, progress is impossible. The progress of the world depends upon the men who walk in the fresh furrows and through the rustling corn; upon those who sow and reap; upon those whose faces are radiant with the glare of furnace fires; upon the delvers in the mines and the workers in the shops; upon those who give to the winter air the ringing music of the ax; upon those who battle with the boisterous billows of the sea; upon the inventors and discoverers; upon the brave thinkers.—*Ingersoll.*

Odds and Ends.

A FALSE scent—A counterfeit penny.

"DYING in poverty," says a modern moralist, "is nothing. It is living in poverty that comes hard."

FIRST lady—"Why do they call those balls foul?" Second lady—"Don't know, unless it's because the pesky things are continually flying over the fence."

TWO LITTLE girls were comparing progress in catechism study. "I have got to original sin," said one. "How far have you got?" "Oh, I'm beyond redemption," said the other.

"DOESN'T Boston Harbor remind you of the Bay of Naples?" asked an enthusiastic Boston yachtsman. "Yes," was the answer, "in one respect. They are both full of water."

"JOHN, did you take the note to Mr. Jones?" "Yes, but I don't think he can read it." "Why so, John?" "Because he is blind, sir. While I was in the room he axed me twice where my hat was, and it was on my head all the time."

A CLERK in a Philadelphia book-store, thinking to annoy a Quaker customer who looked as though he was fresh from the country, handed him a volume, saying, "Here is an excellent essay on the rearing of calves," "Thee had better present that to thy mother, young man," was the quick reply of the Quaker.

"VAT'S de matter?—vat's de matter?" exclaimed an old Dutchman, as he tucked up his apron and ran out of his shop to know the meaning of the crowd in his neighborhood—"vat's de matter?" "There's a man killed," replied a bystander. "Oh, ish dat all?" said our friend, evidently disappointed; "Ish dot all?—shoost a man killed? Humph! I thought it vas a fight."

CONVERSATION between an inquiring stranger and a steamboat pilot: "That is Black Mountain?" Yes, sir; highest mountain above Lake George." "Any story or legend connected with that mountain?" "Lots of 'em; two lovers went up that mountain once and never came back again." Indeed! why! what became of them?" "Went down on the other side."

SPEAKING at a dinner given him by the Carlton Club, Lord Beaconsfield described Mr. Gladstone as a "sophistical rhetorician, inebriated with the exuberance of his own verbosity and egotistical imagination." This terrible indictment may not "live as long as the language," but it cannot be entirely forgotten while the affectation of polysyllabic volubility dominates the vituperative vocabulary determining the ambidextrous applicability of its characteristically convertible equivalents.

"LITTLE."

A pompous attorney, while trying a cause,
Was quizzing a witness and "picking for flaws."
The witness, who owed him a personal grudge,
Provoked him until he appealed to the judge.
"I demand, sir," he cried, with a fiery red face,
"A *little* attention while trying this case."
"Your honor," responded the meek little man,
"I'm paying as little as any one can."
The Judge, with a frown,
Looked solemly down
On the squable, and said, from the bench where he sat,
"We want nothing but silence, and little of that."

"BRAZIL'S treasury is empty." Dom Pedro, old boy, shake; two souls without a single cent, two hearts that long for tin—but when did you start a newspaper?

"CAN the horse run fast?" asked a boy of a milkman, the other morning. "No, sonny," replied the purveyor of aqueous lacteal fluid; "he can't run very fast, but he can stand the fastest of any horse you ever saw."

DON'T LIKE 'EM.—Little English, the shiner, worked in with a Sunday-school excursion the other day, and there was a look of awful disgust on his face as he came into this office yesterday to relate his experience.

"In the fust place" he began, "I sot down on two cheers on the bow of the boat, an' I was gittin a luvly breeze right between the eyes, when along comes one o' them kind-eyed deacons, an' sez he: 'Now, my dear hangel, you git up'n fly right smart!' I had fer cave, an' he took one o' the cheers an' a fat woman took the other. I was slidin' along fur a stool when a big good boy what kin learn ten verses for Sunday-skule grabbed me by this 'ere hair and called out that the wicked shall not live out half their days, an' he sot down on my stool. Then I went down among the good children. One of 'em offered to fight me three strings for a cent, another hooked my sandwiches, and a boy with lots of good clothes on him said my presence on that side of the boat oppressed the hatmosphere. If I slid inter the cabin, the teachers slid me out. If I went haft, the women spit on their handkerchiefs and wanted to wipe off my chin. If I went for'ard the good boys hit me in the eye with peanuts, and said they'd like to make me climb for low wages an' poor pay.

"Well, sur," he went on, after taking breath, "when we got to Sugar Island there wasn't a bit of sugar there. It was the deadest give away you ever seed. Everybody got a tree of his own, while I had to walk around in the sun. One feller axed me under his tree to sit down on a thistle, but I didn't tumble. I didn't git nuthin' to eat but one pickle an' two drinks of water; an' afore we left the island a drove of good boys slid down on me an' rushed me over a fence an' through half an acre of briers, an' a feller picked up my lost revolver an' chucked it into his pocket for loot. I got a cinder in my eye comin' home, had three fights an' got licked, an' when we reached the wharf a hackman pulled my hair an' said he could see my hangel wings sproutin' out. You'd orter say in your paper for all bootblacks to stay to hum an' let these ere Sunday-skule scursions go right on to destruction."—*Detroit Free Press.*

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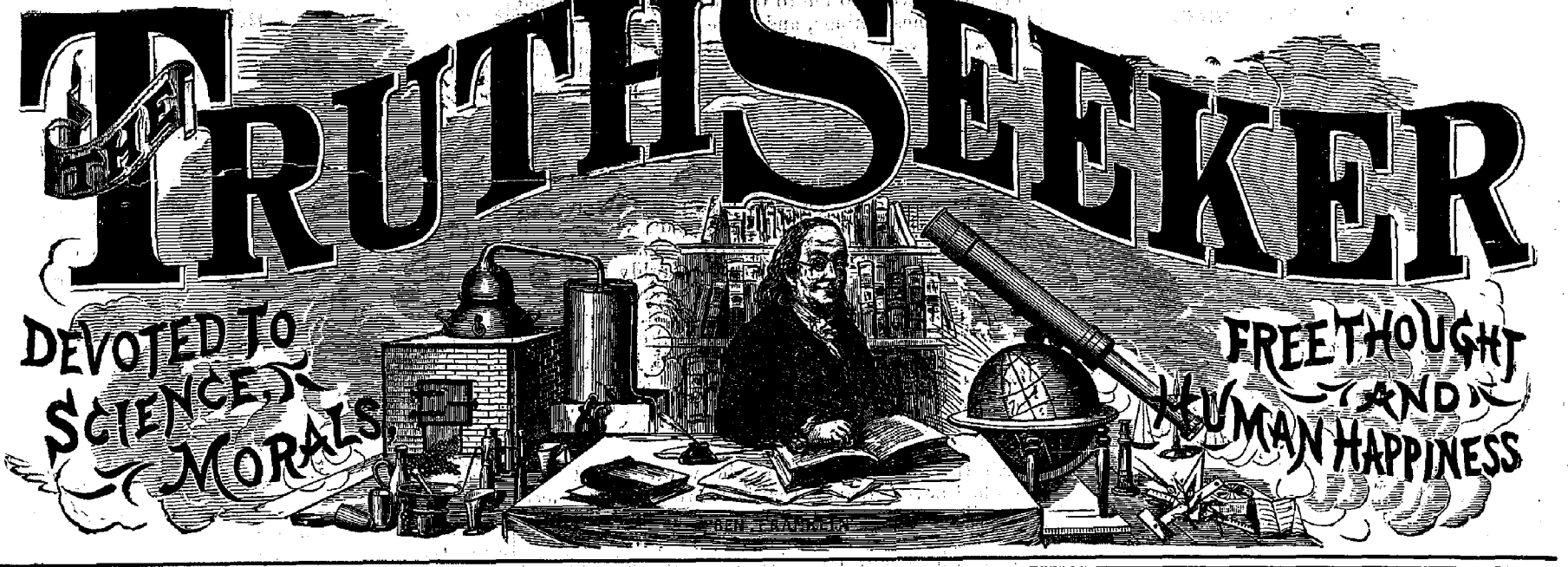
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Notes and Clippings.

ONE of the deacons of a church which was about to build a new house of worship was shewing to some of his friends the architect's plans, and called their particular attention to the steeple, remarking: "There, that steeple will be 180 feet high—the tallest in this part of the State: won't that make sinners tremble?" The friends agreed that if it did not, there would be nothing about the church that could.

ELDER DANIEL CARR, Adventist, was recently surprised at night in Lawrence, Mass., by officers, in bed with a fascinating grass-widow named Mrs. Louisa Spencer, with whom he had been sleeping for a long time to the neglect of his sickly and unhappy wife. The guilty pair were locked up in prison and will soon have a trial. He was also arrested previously for the seduction of a German girl, but the matter was settled by his paying $2,000. O! that the holy shepherds would not be so sinful.

NATHAN HILLES, the President of the Philadelphia Gas Trust, who has just been compelled to resign his position on account of developments affecting his business integrity, is of the very pink of Philadelphia respectability—bank president, treasurer of a religious society, president of a Pennsylvania mining company, director in a street-car company, and, of course, trustee of several estates, besides being President of the Gas Trust. "Mr. Hilles," says the *Record*, "was held up as a paragon of honesty." He is now proven to be a defaulter to the amount of about $300,000.

HELD IN $1,000 FOR TRIAL.—LEE, MASS., Sept. 6. L. F. Hurd, brother to the horse-thief, H. A. Hurd, recently sentenced by the court in Greenfield to the State Prison for four and a half years, was to-day brought into court, charged with being an accessory of H. A. Hurd. He was put under $1,000 bonds for trial next Thursday. L. F. Hurd is a prominent member of the Methodist Episcopal Church here, has been for two years superintendent of the Sunday-school, and has a license as a local preacher.

A STIRRING FIGHT.—A mortal combat between a humming-bird and a bumblebee in a Springfield (Mass.) flower-garden was witnessed the other morning. The bird was busily engaged in gathering its breakfast of honey from a bunch of lilies, when it dipped its long bill into a blossom which had been pre-empted by a bumblebee, and the enraged insect immediately flew out to battle. Two or three slight collisions, hardly occupying so many seconds, followed, and then the humming-bird, with the tiniest note of pain, darted off and dropped dead in the grass, not five feet away. It had evidently been stung to death.—*Springfield Republican.*

THE Rev. W. T. Ellis is pastor of the Congregational Church in Woodstock, Conn. He habitually uses violent language in his sermons. This is only a sample. "You low, mealy-mouthed looking wretches of the devil, you look as though you had but now hopped up out of hell, and the devil had stuck you up against the fence to dry. It would make heaven's stomach sick to look at you." A part of the congregation united in requesting him to resign, but he refused to go. A committee and a policeman went to take possession of the church. Ellis and a few adherents locked the doors. A whole night was spent in quarreling and actual fighting, but in the morning the pastor retreated.

THE Rev. H. L. E. Pratt, recently from Staten Island, where he ministered to an Episcopal congregation for fourteen years, but, for bad conduct, was forced to leave, was recently caught by a policeman at night, in the Central Park, in connection with Miss Mary Clark in such a kind of criminal connection that some of the daily papers said the act could not be named. As bad as the case was against the reverend gentleman, he found a sympathetic friend in Justice Bixby, who called his Court at midnight and dismissed the case. He is charged also with being guilty of similar conduct in other localities. When will clergymen learn to behave themselves better, so as not to bring disgrace upon all humanity?

THE Rev. H. H. Hayden, Methodist, of North Madison, Conn., has been arrested for the murder of a young girl named Mary E. Stannard. By the evidence thus far produced, it is to the effect that he had had criminal intercourse with her, and apprehended that she was in a condition to become a mother; and, to hide the evidence of his guilt, he appointed a meeting with his victim in a lonely place in the woods hard by, where she was found with her throat cut and her head badly bruised. He, of course, denies his guilt, and prays and smiles, and even laughs as sweetly as ever. At this writing the evidence is only partially given, but the general impression is that he is a guilty man.

LIKE Abraham of old, the darkies of Atlantic City have offered up a lamb in sacrifice. There is a camp-meeting going on among the cedars near the Excursion House, and on the spot the brethren have for more than a week been wrestling with sin. On Sunday afternoon a lamb was placed in a pit and a blazing pine-knot fire kindled. Five cents had to be paid for a peep at the animal sizzing in the tank. The Rev. Eliza Henderson adjusted her neat bobinet cap and preached the sermon, the burden of which was, "Glory to God, honey, if there are one hundred sinners on top of one Christian, at the sound of the trumpet he would jump right up and get on top."

THE GREENBACKERS' VIEWS OF THE HARD TIMES.—The State Committee of the Greenback party, in an address to voters, say that it is time to reorganize New York City politics. Many of the wharves are going to decay; business is decreasing through railroad company discrimination, and through the Government's suicidal policy in regard to the navy and the currency of the country. The leaders of both parties are accused of being paid attorneys of the great corporations, and unwilling to attack them. The address reminds laboring men that they have the same right to combine for self-protection that capitalists and corporations have, and urges them to send men to Washington and to Albany who will insist upon the enaction of laws to protect and make prosperous the sons of toil.

THE Nevada City *Transcript* has a detailed account of a gay clerical Lothario in that locality who has made love to quite a number of maidens and married women. His plan has been to go home with them from prayer-meetings, and while in earnest conversation with them concerning the necessity of their so living that they will be fit to join the angelic band, to slide off on to the subject of loving one another. As he warmed to his subject, and as his subject warmed to him, he would gently place his arm around her waist, and pour sweet words into her unsophisticated ears, until her poor foolish head dropped unresistingly upon his shoulder, and—the rest can be imagined. It is a way the dear clergy have.

THE Rev. George S. Vosburgh, who was a few months ago subjected to an unpleasant and protracted trial on the charge of having attempted to poison his wife, and in whose case there was about an even division of public opinion as to his guilt, but who was found not guilty (whereupon he resumed preaching again until the time of his vacation), and who in consequence of the divided sentiment of his church in relation to him (a portion of them not being satisfied that he is innocent) has at length been forced to resign. It is amusing to notice with what assurance he bases his resignation upon the grounds of overwork and need of rest. It is well understood that could his flock all have believed him innocent, or have kept quiet about his guilt, no resignation would have been offered.

AN UNLUCKY CLERGYMAN.—Among the entire list of bankrupts the name of but one clergyman occurs, this being that of Alvah Wiswall, late of St. John's Guild. Wiswall has been, on the whole, one of the unluckiest men of his profession. He came hither nearly twenty years ago from Vermont, and married a half-crazy woman, who was fifteen years his senior, the only attraction being a fortune which was vastly overrated. This was a ruinous step. The woman took an intense dislike to him, which, perhaps, was a feature of her insanity, and soon their domestic trouble came before the public. The result is that Wiswall, who once was rector of St. John's Church, lost his pulpit. He then got into difficulty with St. John's Guild, of which he was master, and now he appears in the bankrupt list. Wiswall's career has certainly been very unfortunate.—*Rochester Democrat and Chronicle.*

CLERICAL FAUX PAS.—When the criminal record of the year all over the United States comes to be summed up, we hardly think that the statistics will redound to the credit of all clergymen. There have been numerous cases in which clergymen who have reached middle and old age, and who have been much respected, have been shown to have committed revolting crimes, in which tender youth has been the victim. Murder, which is scarcely more horrible, is contained in the list of atrocities perpetrated by men included among ministers. We only mention these because an odor of sanctity is too often instinctively ascribed to a clergyman merely because he belongs to a profession supposed to be sacred. On the contrary, though clergymen are, perhaps, better as a body than any other body of men, yet there are so many exceptions that sensible people can no longer receive a clergyman with full faith merely because he is one. That kind of credulity has long ago been worked out.—*Telegram.*

BISHOP SAMUEL MCCOSKRY, of the Diocese of Michigan, seventy-five years of age, who several months ago was accused of writing love letters to and other improprieties with a young lady placed under his protection, has had no little trouble arising out of the affair. Among other things, he resigned and went to Europe, hoping that his brethren would not subject him to further disgrace; but at a meeting of bishops in this city, recently, it was at first decided to find that he was troubled with a disease, satyriasis, which is an excessive development of sensual passion, but they afterwards decided to suspend him without comment or parley. So the old man, now absent in Europe, who for forty years has been a high dignitary in the Episcopal Church, and probably has lived as good a life as those who have condemned him, is now utterly disgraced in his old age, when, it would seem, his brethren in Christ might have been more merciful to him and accepted his resignation, and not have officially announced to the world that they believed him guilty of adultery and other criminal conduct. Many kind-hearted persons condemn them for their unfeeling conduct towards the poor old man.

THE Rev. Daniel Carr has for twenty years been pastor of the Advent Church in Lawrence, Mass. His long service has been checkered with adversity. The tongue of accusation has been wagged against him. A long time ago his stove was blown to pieces, just as though a considerable quantity of gunpowder had exploded in it. His own theory was that sap had, in some mysterious way, been suddenly turned into steam by the fire, and had broken with great force from its confinement in the burning wood. A neighbor had a different theory. He said that wood had been stolen from his pile, and that he had charged it with gunpowder to expose the thief. This untoward event not only destroyed the pastor's stove, but seriously injured his usefulness in the pulpit. However, he kept right on in his work, ready for the next reverse, which was not long coming. It was a lawsuit, brought by a girl who said that he had promised to marry her. He swore that he had taken her into his home out of charity, and that he had been like a Christian father to her; yet a jury compelled him to give her $2,000. Again his influence for good was impaired; but, with indomitable energy, he began a highly successful revival, and was soon fully re-established. Next, another girl said that he ought to be her husband, and he suffered again in pocket and influence. This time he narrowly escaped expulsion from the Advent ministry, and very hard work was necessary to recover his ground in the estimation of his people. But he did it. Now his crowning sorrow has come. He is in jail, accused of Beecherism. His wife is the accuser, and he is beset by the most damaging kind of circumstantial evidence. Public sentiment in Lawrence is strong against him. Even his twenty years of pastorate seems to weigh as naught in the balance against the testimony of several officers as to what they saw, and the Rev. Daniel Carr is despondent.—*Sun.*

Events of the Week.

GOLD is down to 100¼.

VERMONT has gone Republican.

GEN. GRANT'S brother Orville is insane.

A DAUGHTER of Gen. Rosecrans has become a nun.

THE President is taking a trip through the West.

GEN. BUTLER goes West to talk to his Greenbackers.

OHIO, Maryland, and Tennessee have each had a lynching case within a few days.

FOUR men were instantly killed by an accident in a mine at Dover, N. J., on the 5th.

THE theaters of this city are doing far more for the Southern sufferers than the churches.

A BROOKLYN woman has been arrested for attempting to poison her mother and brother.

NEW YORK'S contribution in aid of the yellow fever sufferers amounts to upwards of $150,000.

COL. INGERSOLL is to lecture at Malone, N. Y., on the 27th inst. Subject, "Some Mistakes of Moses."

A TELEGRAM from Memphis states that three hundred nurses were without food twenty-four hours.

A PERFECT model of the wonderful Strasburg Cathedral clock has been placed on exhibition in this city.

THE Island of Martinique, W. I., has been visited by an earthquake. Many buildings were destroyed, but no lives were lost.

THREE men were killed and several dangerously wounded by the explosion of a steamboat boiler at St. Mary's, Ga., on the 5th.

A MAN who attempted to assist a fallen tramp to his feet, in South Amboy, N. J., a few days ago, had his throat cut for his pains.

THREE men were killed and six seriously injured at the fire which destroyed the Grand Central Hotel at Omaha on the night of the 4th.

A SERVANT girl on Long Island recently attempted to poison an entire family by putting Paris green in their coffee. The poison was detected in time.

THE drivers on three city horse-car lines struck last week on account of a reduction in their wages. A compromise was effected and they have resumed work.

DURING a storm at Sing Sing, on the 4th, a stream overflowed, swept away many dwellings, two bridges, and a portion of the railroad track. One boy was drowned.

THE hard-money party has been defeated in Maine. Three Republican and two soft-money Congressmen have been elected. The Greenbackers polled between thirty and forty thousand votes.

TORNADOES and hurricanes appear to be epidemic this year. Santiago de Cuba is the latest sufferer. It was visited on the 6th by a fearful hurricane, which destroyed much valuable property.

AN excursion steamer, plying on the Thames river, England, was run into and sunk by another boat on the 3d. Nearly eight hundred lives were lost. Six hundred bodies had been recovered at latest accounts.

THERE have been up to the present time upwards of 5,300 cases of yellow fever in New Orleans, nearly 3,000 in Vicksburgh, and over 3,500 in Memphis, and nearly 4,000 deaths in all have been reported. The fever shows no sign of abatement.

PARSONICS.—Parson Vosburgh has succumbed to circumstances and resigned his pastorate.—Parson Hayden, of South Madison, Connecticut, is under arrest, charged with seduction and murder.—Parson Pratt, of this city, was arrested in Central Park a few days ago, in company with a lady. They were charged with a nameless crime by a policeman who testified that he caught them in the act, but the Parson was "respectably connected," and the case was dismissed.—Parson Wiswall, of Rochester, has taken advantage of the bankrupt act.—That gray gallant, Bishop McCoskry, has been deposed.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XII.—CONTINUED.

"'They shall speak with new tongues.' Let one come here and talk a little in these 'new tongues.' Any one of your many 'dipped' converts will do as a test. If he talks Dutch, Mrs. Shy will understand; if Spanish, aunt Mary will comprehend a little of it; and plain common sense I will try to understand. 'Take up serpents.' Find the Christian and I'll find the 'rattler.' 'Drink any deadly thing.' Let one try a bit of prussic acid if he dares. 'Lay hands on the sick and they shall recover.' Why any need of a death, then, in a Christian family, save from pure old age? 'Cast mountains into the sea by faith.' I'll believe this when I see a 'true Christian' do it. Call ignorant people who differ from you—or wise ones either—'fools,' 'vipers,' 'Satan,' etc., etc. Altogether lovely! 'Resist not evil,' yet scourge money changers out of the temple. That is, use force and compulsion, rather than argument, persuasion, and love, to effect your desires and purposes.

"There! that is Bible Christianity, and directly from its choicest writers, and it is all legitimately deduced from texts and verses which I can mention, if necessary. Now, try and live it out. Show me any one who ever did live it out or ever can do so. Please show me wherein I have misrepresented one iota in all these ear-marks of true Christianity. I do not deny that there is a good side also shown up; but these things I quote are just as much Christianity as is the portion you generally show forth. And I declare them bad doctrine, and as such they prove Christianity to be a bad thing. If true, a man might upset the world, cast a mountain into our mill-dam by faith, and ruin all the business men here; send devils into our hogs, and do—oh! such mean things. I rejoice that prayer and faith are really not such effective weapons as the pious old 'school-book' says they are.

"But since searching the 'record,' I find it harder than ever to decide what a 'true Christian' is, or how there can possibly be one. You have asked me often what objection I had to a 'true Christian,' and referred me to the Bible for a description of one, and I have honestly and fairly shown up such points as I object to in that definition of one; and now I will rest my case till we meet, which I hope will be very, very soon.

"Your loving, affectionate daughter, JENNIE."

CHAPTER XIII.

Now we will take up a few threads in the love-life of our Edith, and see what came of the little romance Sue had gotten up for her during her bridal trip. Mr. Williams, the gentleman whose photograph had made so favorable an impression on Edith, had passed through the town of S—— about three months after Sue's and Charlie's return from O—— (his mother's home and his own), and he stopped at Flowers' and spent a day or two there, renewing the pleasant acquaintance so auspiciously begun in the waters of the little lake. Sue, who had been advised of his coming, had invited Edith there to spend the day; and, being fond of the society of her lively little friend and that of her good, noble, and intellectual husband, Edith had gladly accepted the invitation, though not aware whom she was to meet there. The day passed very pleasantly to them all. Mr. Williams and Edith sang together, and in the sweet concord of sounds they felt that intense joy that only the true lover of music can appreciate. Neither of them had ever before met any one whose voice harmonized so completely with their own; and they found their views to be alike upon so many subjects that the day was gone almost before they realized it. When Edith's horse was brought up for her to go home, Mr. Williams insisted on riding with her, saying his pony had been standing in the stable all day, and needed exercise. Sue stood in the door and watched them off with a wise, knowing smile, as much as to say, "My plans are all working right;" and indeed such seemed to be the case, as it was in the wee, small hours of the morning when Mr. Williams got back to Flowers' and sought his pillow—not to sleep, but to think and dream of Edith.

He had won her promise to correspond with him, and this correspondence had been of great interest, and also a means of improvement to them both. But of late a little cloud had been slowly gathering in the horizon, and it seemed as though a storm might some day overwhelm them with its desolating power and destroy the bright air-castles they had been so carefully rearing. What this cloud was will be seen by the following extract from one of Mr. Williams' letters:

"MY OWN DEAR EDITH: I have many times noticed in your letters passages, strong and eloquent, in which you have portrayed your dislike to the use of tobacco; and in your last letter you say you would never marry a man who smoked or chewed. It is very humiliating to me to be obliged to confess that I do both these things, and have done so ever since I was ten years old. My father, grandfather, and great-grandfather all smoked and chewed, and every male relative I have uses tobacco. I have tried again and again to give it up, especially since I found you are so opposed to its use. But it is all around me; I smell the delicious perfume of the cigar, and my good resolves are all as naught. I see a man take a chew, and my mouth waters, and every nerve in me cries out for it, and I yield. You don't know, Edith, what a slave a man is to the tobacco habit when once it is thoroughly formed—at least when one has used it as long as I have, and inherited so strong an appetite for it. But I am trying once more—making a last final effort to give it up. I am a man of powerful will, but, alas! of powerful appetites and passions as well. I may conquer, and I may not. Time alone will tell which is victorious, myself or my longings for the 'vile weed' you so stigmatize."

All this, and much more, he wrote, and Edith, who had never dreamed that her hero was a "tobacco worm," was stunned and bewildered at the sudden calamity. She felt that her life's happiness was at stake. She could not give him up, and yet she could not marry him if he continued the use of tobacco in any form. She had always called it her pet weakness, this antipathy to the vile weed. She could not bear a tobacco breath, or to smell the smoke from a cigar, or, what was worse yet, an old short black pipe. If compelled for a time to inhale tobacco smoke by being in company with some one who was so inconsiderate as to smoke in the presence of those who never use tobacco, she generally had a fit of sick headache after it; and there was her mother, too, who hated it as badly as she did; and as one home was to be theirs, she, too, must be thought of. All night she lay and wrestled with her thoughts, revolving the subject in every possible way; and at last she came to the conclusion that she would write a series of arguments against tobacco, and tell of its effects upon the mind and body, and describe the disgusting appearance of those who used it as they seemed to one who seldom saw them.

I will not weary the reader with all she wrote, but simply give her main argument against its use and its evil results:

"The first and strongest objection I have, my dear friend, to your use of tobacco is its effect upon your bodily health. It is a rank poison, and only persistent effort will enable one to learn its use. In time the system adapts itself to the innovation, just as it would to that of arsenic, and then it begins to crave the stimulus, precisely as the constitutions of those who have become slaves to strong tea and coffee crave their accustomed invigorators. Tobacco lowers the general tone of the whole physical and mental system. No man who uses it can be perfectly well or happy. The spirits will feel depressed, and all the natural jubilance of pure, healthy, happy humanity will be lost. He may think he feels well, but it is because he has forgotten what real health is. Then its use predisposes to consumption and cancer, as well as many other diseases.

"At a polytechnic school in Paris one of the professors inquired into the habits of one hundred and sixty students there. He found that one hundred and two were smokers and fifty-eight never used the weed, and that in each grade of the school the students who did not smoke outranked those who did, and the scholarship of the smokers steadily deteriorated as the smoking continued; and at last tobacco was forbidden to students as being injurious to physical and mental development. It is always considered as a low and vulgar habit. Clergymen generally use it under protest, and feel criminal in doing so at all, for they know that they are considered to be guides and leaders of the people, and that it is their highest duty to be living examples in their every-day conduct and behavior. The president of a great nation like ours should never smoke, chew, or drink. No teacher or parent should be guilty of these habits, for they are leaders and guides, and they cannot guide with a full heart and earnest spirit unless they first walk therein themselves.

"Dr. Prince, formerly Superintendent of the Northampton Lunatic Asylum, was cited as saying that nearly half the patients at that institution came there from its use. Nearly every one will agree that tobacco is a bad thing to use, but an excellent one to sell, and the money it brings into the South is one great plea here in its favor. But no really conscientious person would care to make money by raising and selling that which is an injury to his race. Henry Ward Beecher, who has uttered many good and true things, says: 'The highest type of manliness involves personal cleanliness, self-denial of injurious indulgences, and a scrupulous regard for the comfort of others—three elements not easily combined with chewing, smoking, and spitting.'

[TO BE CONTINUED.]

BENEVOLENCE seeks not a return. What does the world give back to the clouds?—*Cural.*

WISDOM, like every other jewel that is very valuable, is also very costly.—*Isaac T. Lloyd.*

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAP. XIII.—CONTINUED.

Every one will agree with these three propositions of Moritz Wagner's. But we must consider his view, that the migration and the subsequent isolation of the emigrant individuals is a *necessary* condition for the origin of new species, to be completely erroneous. Wagner says, "Without a long-enduring separation of colonists from their former species, the formation of a new race cannot succeed—selection, in fact, cannot take place. Unlimited crossing, unhindered sexual mingling of all individuals of a species will always produce uniformity, and drive varieties, whose characteristics have not been fixed throughout a series of generations, back to the primary form."

This sentence, in which Wagner himself comprises the main result of his investigations, he would be able to defend only if all organisms were of separate sexes, if every origin of new individuals were possible only by the mingling of male and female individuals. But this is by no means the case. Curiously enough, Wagner says nothing of the numerous hermaphrodites which, possessing both the sexual organs, are capable of self-fructification, and likewise nothing of the countless organisms which are not sexually differentiated.

Now, from the earliest times of the organic history of the earth there have existed thousands of organic species (thousands of which still exist) in which no difference of sex whatever exists, and, in fact, in which no sexual propagation takes place, and which exclusively reproduce themselves in a non-sexual manner by division, budding, formation of spores, etc. All the great mass of Protista, the Monera, Amœbæ, Myxomycetes, Rhizopoda, etc., in short, all the lower organisms which we shall have to enumerate in the domain of Protista, standing midway between the animal and vegetable kingdoms, propagate themselves *exclusively in a non-sexual manner.* And this domain comprises a class of organisms which is one of the richest in forms, nay, even in a certain respect the richest of all in forms, as all possible geometrical fundamental forms are represented in it. I allude to the wonderful class of the Rhizopoda, or Ray-streamers, to which the lime-shelled Acyttaria and the flint-shelled Radiolaria belong.

It is self-evident, therefore, that Wagner's theory is quite inapplicable to all these non-sexual organisms. Moreover, the same applies to all those hermaphrodites in which every individual possesses both male and female organs and is capable of self-fructification. This is the case, for instance, in the Flat-worms, flukes, and tapeworms, further in the important Sack-worms (Tunicates), the invertebrate relatives of the vertebrate animals, and in very many other organisms of different groups. Many of these species have arisen by natural selection, without a "crossing" of the originating species with its primary form having been possible.

As I have already shown in the eighth chapter, the origin of the two sexes, and consequently sexual propagation in general, must be considered as a process which began only in later periods of the organic history of the earth, being the result of differentiation or *division of labor.* The most ancient terrestrial organisms can have propagated themselves only in the simplest non sexual manner. Even now all Protista, as well as all the countless forms of cells, which constitute the body of higher organisms, multiply themselves only by non-sexual generation. And yet there arise here "new species" by differentiation in consequence of natural selection.

But even if we were to take into consideration the anima and vegetable species with separate sexes, in this case too we should have to oppose Wagner's chief proposition, that "the *migration* of organisms and their formation of colonies is the *necessary condition of natural selection.*" August Weismann, in his treatise on the "Influence of Isolation upon the Formation of Species," has already sufficiently refuted that proposition, and has shown that even in one and the same district one bi-sexual species may divide itself into several species by natural selection. In relation to this question, I must again call to mind the great influence which *division of labor, or differentiation,* possesses, being one of the necessary results of natural selection. All the different kinds of cells constituting the body of the higher organisms, the nerve cells, the muscle cells, gland cells, etc., all these "good species," these "bonæ species" of elementary organisms, have arisen solely by division of labor, in consequence of natural selection, although they not only never were locally isolated, but ever since their origin have always existed in the closest local relations one with another. Now, the same reasoning that applies to these elementary organisms, or "individuals of the first order," applies also to the many-celled organisms of a higher order which only at a later date have arisen as "good species" from among their fellows.

We are, therefore, of the same opinion as Darwin and Wallace, that the migration of organisms and their isolation in their new home is a very advantageous condition for the origin of new species; but we cannot admit, as Wagner asserts, that it is a *necessary* condition, and that without it no species can arise. Wagner sets up this opinion, "that migration is a necessary condition for natural selection," as a special "*law of migration*"; but we consider it sufficiently refuted by the above-mentioned facts. We have, moreover, already pointed out that in reality the origin of new species

by natural selection is a *mathematical and logical necessity* which, without anything else, follows from the simple combination of three great facts. These three fundamental facts are: the Struggle for Life, the Adaptability, and the Hereditivity of organisms.

We cannot here enter into details concerning the numerous interesting phenomena furnished by the geographical and topographical distribution of organic species, which are all wonderfully explained by the theory of selection and migration. For these I refer to the writings of Darwin, Wallace, and Moritz Wagner, in which the important doctrine of the *limits of distribution*—seas, rivers, and mountains—is excellently discussed and illustrated by numerous examples. Only three other phenomena must be mentioned here on account of their special importance. First, the close relation of forms, that is, the striking "family likeness" existing between the characteristic local forms of every part of the globe, and their extinct fossil ancestors in the same part of the globe; secondly, the no less striking "family likeness" between the inhabitants of island groups and those of the neighboring continent from which the islands were peopled; lastly and thirdly, the peculiar character presented in general by the flora and fauna of islands taken as a whole.

All these chorological facts given by Darwin, Wallace, and Wagner—especially the remarkable phenomena of the limited local fauna and flora, the relations of insular to continental inhabitants, the wide distribution of the so-called "cosmopolitan species," the close relationship of the local species of the present day with the extinct species of the same limited territory, the demonstrable radiation of every species from a single central point of creation—all these, and all other phenomena furnished to us by the geographical and the topographical distribution of organisms, are explained in a simple and thorough manner by the theory of selection and migration, while without it they are simply incomprehensible. Consequently, in the whole of this series of phenomena we find a new and weighty proof of the truth of the Theory of Descent.

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

The condition of slaves under the Christian system remained essentially the same for two hundred years. The abolition of the punishment of crucifixion and the law forbidding the separation of families of slaves were beneficent measures. There were others, however, of a different character. For instance, if a slave and his mistress had improper relations, the woman was executed and the slave burnt alive. Under paganism the woman was simply reduced to slavery. Another bad law was that of Gratian, which was to the effect that any slave who accused his master of any offense, high treason alone excepted, should be burnt alive, without any inquiry into the justice of the charge. Slavery was formally and distinctly recognized by Christianity, and it encouraged docility and passive obedience on the part of the slave. None of the Fathers condemned it as the Essenes had in the first century. It is true that the Church, by creating a new relation for the slave, by allowing him to participate in the religious service, and by giving prominence to the servile virtues which were encouraged by monastic life, did something to mitigate the hardships of slave life, yet the system continued under Christianity eight hundred years from the time of Constantine, and the number subject to it, historians have declared, was greater in the Empire under Christianity than under paganism. Shall we be told that a religion under which slavery flourished for nearly a thousand years led to the abolition of the institution?

During the reign of Christianity, no doubt, admirable institutions for the poor were founded, and monkish corporations were formed and devoted to deeds of love.

To a great extent this was due to the same pure benevolence which had its source in the human soul wherever civilized man is found, and which had prompted to similar efforts on a less extensive scale, perhaps, in Egypt, India, Judea, Greece, and pagan Rome. The credit of founding lunatic asylums, so often claimed for Christianity, belongs to the Mohammedans of the seventh century. No lunatic asylum existed in Christendom until the fifteenth century, and then in places in close proximity to the Mohammedans.

Just as the gratuitous distribution of corn was among the prominent causes of idleness and corruption in pagan Rome, so the charity of the Church, by multiplying beggars and promoting indolence, had an exceedingly injurious influence in the Christian Empire. Consider the thousands without means withdrawn from the fields of productive labor, the multitudes of saints wandering about the country begging money to give to beggars, encouraging indiscriminate alms-giving, habits of improvidence, admiration for poverty, and antipathy to labor.

"The Monastic movement," Gibbon tells us, "was not less rapid or universal than that of Christianity itself." One small Egyptian city devoted itself almost wholly to ascetic life, and in its monasteries lived ten thousand monks and twenty thousand virgins. At the close of the fourth century, the monastic population of Egypt equaled the entire population of its cities.

The Empire swarmed with men whose only business was to wander from place to place, asking alms and collecting stories of miracles, and peculiarities of the saints for the benefit of the Church. "A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato" (Lecky's Morals, vol. ii, p. 107). To separate from his family if he had one, and to show no regard to the mother that bore him were thought by the hermit as the most acceptable offerings he could make to God.

The feeling that prevailed toward woman is illustrated by the story of a monk who was traveling with his mother, and coming to a stream which he had to cross, he wrapped his hands in cloth, lest in conveying her across the water, he should touch his mother, and thereby disturb the equilibrium of his saintly nature.

A law of Justinian prohibited parents from restraining their children from entering monasteries. Exhorted by the Fathers, multitudes of women adopted the ascetic life. Some of the Fathers wrote treatises to show that those who entered monasteries contrary to the wishes of their parents were more worthy than those who did so unopposed by parental authority. St. Crysostom said damnation awaited those who should attempt to prevent their children entering these institutions.

Practiced with no object except to make sure of a place in heaven, the effects of this asceticism must have been very injurious on the general character of its devotees.

The estimate of woman was very low in the Christian Empire. "Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed of the very thought that she is a woman. She should live in continual penance on account of the curses she had brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should especially be ashamed of her beauty, fo it is the most potent instrument of the demon. . . . Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the eucharist in their naked hands. Their essentially subordinate position was continually maintained.

"It is probable that this teaching had its part in determining the principles of legislation concerning the sex. The pagan laws during the Empire had been continually repealing the old disabilities of women, and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation, women were placed in a much lower legal position than in the pagan Empire. In addition to the personal restrictions which grew necessarily out of the Catholic Christian doctrines concerning divorce, and the subordination of the weaker sex, we find numerous and stringent enactments, which rendered it impossible for women to succeed to any considerable amount of property, and which almost reduced them to the alternative of marriage or a nunnery. The complete inferiority of the sex was continually maintained by law; and that generous public opinion which in Rome had frequently revolted against the injustice done to girls, in depriving them of the greater part of the inheritance of their fathers, totally disappeared. Wherever the canon law has been the basis of legislation, we find laws of succession sacrificing the interests of daughters and of wives, and a state of public opinion which has been formed and regulated by these laws; nor was any serious attempt made to abolish them till the close of the last century. The French Revolutionists, though rejecting the proposal of Siéyés and Condorcet to accord political emancipation to women, established at least an equal succession of sons and daughters, and thus initiated, a great reformation of both law and opinion, which sooner or later must traverse the world" (Lecky's Hist. Morals, vol. ii. pp. 438–340).

"No society," says Maine, "which preserves any tincture of Christian institutions, is likely to restore to married women the personal liberty conferred on them by the middle Roman law" (Ancient Law. p. 158).

Under Christianity, patriotism so necessary to the defense of the state, was continually discouraged. The heroes of Rome could inspire the Christians with no admiration, and they steadfastly, from the first, refused to take part in any demonstrations expressive of attachment to country; with a home and a country in another world, they were, consistently enough, indifferent to the secular interests of this. When Rome was invaded by the Vandal, the invasion was regarded "as a just and heaven-commissioned visitation," and "resistance a vain, almost an impious struggle to avert inevitable punishment', (Milman's Latin Christianity, vol. ii, p. 206).

"Asceticism, drawing all the enthusiasm of Christendom to the desert life, and elevating as an ideal the extreme and absolute abnegation of all patriotism, formed," says Lecky, "the culmination of the movement, and was *undoubtedly* one cause of the downfall of the Roman Empire" (Hist. Morals, vol. ii, p. 141).

"The genius and the virtue that might have defended the Empire were engaged in fierce disputes about the Pelagian controversy, at the very time when Alaric was encircling Rome with his armies, and there was no subtlety of theological metaphysics which did not kindle a deeper interest in the Christian leaders than the throes of their expiring country. The moral enthusiasm that in other days would have fired the armies of Rome with an invincible valor, impelled thousands to abandon their country and their homes, and consume the weary hours in a long routine of useless and horrible macerations. . . . Many of the Christians contemplated, with an indifference that almost amounted to complacency what they regarded as the predicted ruin of the city of the fallen gods. . . . The immortal pass of Thermopylæ was surrendered without a struggle to the Goths. A pagan writer accused the monks of having betrayed it. It is more probable that they had absorbed or diverted the heroism that in other days would have defended it" (Ibid, pp. 142–3). How evident it is that the subversion of the Roman, to which the darkness of the middle ages was so largely due, was encouraged by the policy, if not sometimes aided, by the direct efforts of the Christian Church.

[TO BE CONTINUED.]

Letter from a Western Convert.

A BOY'S OPINION OF CHRISTIANITY.

MR. BENNETT, *Dear Teacher:* One year ago to-day I read the following in a leading St. Joseph paper;

"Read Thomas Paine's works before you condemn them."

At that time I was a firm believer in the Episcopal doctrine. Being accustomed to hearing Paine denounced as a Godless Infidel, this article from the press in his defense made me interested, and out of curiosity I ordered, through our news agent, a copy of Paine's works. In due season I received a handsomely bound volume from the publishing house of D. M. Bennett. At first I was like the man who had drawn the chief prize in a circus lottery—the elephant; I didn't know what to do with it. I was afraid to read it for the sake of my soul; so I laid it away.

Some months later I picked it up abstractedly and began running over its pages. Suddenly these words struck my eye: "I believe in one God, and no more; and I hope for happiness beyond this life." Thinking there could be no harm in reading the works of a man who could utter such sentiments, I read on and finished the volume.

To say that I was staggered would hardly give my true feelings. I said to myself, "This can never be; the man Paine is wrong. I will read the Scripture carefully, and see if it bears out these terrible charges." Out came the family Bible, which had been in the family for years and whose truths had never been doubted. "Ha, ha," I laughed, "we will *soon* prove Paine wrong." The more I read, the more convinced did I become that he was right and that I had been for years believing in a book that had no more truth in it than the "Arabian Nights." From that moment I was a different man. I knew I was a *man*, and not the poor, crawling, miserable worm I had believed I was.

In the same book I saw advertisements of THE TRUTH SEEKER and the Rev. "Triptolemus Tub." I secured copies of each, and found that THE TRUTH SEEKER suited me exactly. I immediately sent in my subscription for three months. I still take it, and hope to get a copy every week till I die.

From THE TRUTH SEEKER I acquired a taste for truth-seeking books, and at different times I secured copies of "Analysis of Religious Belief," "World's Sages, Thinkers, and Reformers," "Heathens of the Heath," Volney's "Ruins," Voltaire's "Philosophical Dictionary," "Koran," "Christianity and Infidelity," four volumes of Tracts, and last but not least, the greatest literary boon of modern times, the "Champions of the Church, their Crimes and Persecutions," well worth its weight in gold.

No wonder Anthony Comstock wished to place an injunction upon it, for no man likes the truth told about himself, especially if it showed him up in his true colors. The article on Anthony Comstock alone is worth the price of the book.

By judiciously lending the above books I have secured no less than fourteen members from the folds of the Christian Church, much to the disgust and consternation of the ministers, who have denounced me as an ungodly Infidel, from the pulpit. I am, like you, Mr. Bennett, proud of the name.

Allow me, before I close, to give you the opinions of a reformed Christian:

1. That the Bible is taken from the Shasta, the Vedas, the Talmud, and the writings of the heathen sages.

2. That the miracles described in the Bible are silly and untrue, as well as useless.

3. That Jesus Christ is a myth, existing only in the Bible; that he was, as therein described, a dead beat and a communist; that he had no respect for the burial of the dead; that his teachings were all second-handed; that he was an anti-Murphy, and set many bad examples to wine drinkers; that when he died on the cross he could not save himself—let alone saving all mankind.

4. That there are $200,000,000 spent annually for the support of churches and clerical wind-bags; that if that vast sum of money was only devoted to the interests of the public schools, it would do more real and lasting good.

5. That over 300,000,000 people have been slain by Christian wars, and that blood enough has been shed to float all the ships in the world.

Respectfully, R. W. RIGGS.

Hopkins, Mo.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

XVIII.

We will conclude this chapter by an extract from Father Secchi's work on "The Sun," in which he summarizes the facts hitherto ascertained concerning the great orb of day.

"That igneous globe, a source of life, and cause of motion amongst the planets, was once a nebulous mass like those which we now see in the depths of the sky. This mass as it grew cool gave birth to the planets and their satellites. It still preserves in its midst all the heat which must have resulted from its condensation and the collapse of its different particles, which, from the furthest limits of its domain, have, in obedience to the law of attraction, fallen towards the center.

"This enormous mass, undergoing the phases of gradual cooling through which the planets around it have passed, may one day lose the whole of its present brilliancy, but it will yet be millions upon millions of years before this takes place.

"The gaseous composition of the Sun accounts for the phenomena which we notice upon its surface. The part which is exposed on the outside to radiation towards the regions beyond loses its gaseous constitution as it gets cool; it remains condensed in the shape of masses, vaporous but incandescent, in the gaseous and transparent atmosphere by which the globe is surrounded, forming a brilliant stratum which we call the *photosphere*. This stratum, like the interior of the solar body itself, is the seat of vast chemical processes and physical movements of a very complicated character. Causes as yet unknown, transporting considerable masses from the interior to the exterior, create immense gaps in the luminous stratum, and so give rise to the spots. The center of these gaps, more obscure and more absorbent, cuts off from us the great majority of the luminous rays emanating from the central nucleus, composed as they are of a gaseous matter and quite isolated from each other.

"Above this luminous stratum spreads the atmosphere, formed of transparent vapors, which attain various degrees of altitude according to their specific weight. Hydrogen, being the least dense of all these substances, floats at a great altitude, forming columns and clouds which constitute the red prominences seen about the Sun during an eclipse. Iron and calcium are the substances most abundant in the hollow of the spots and in the rents of the photosphere.

"The Sun's atmosphere is vast, extending to a distance equal to the fourth of the solar radius; it is elliptic in shape, with a greater elevation at the equator than at the poles. In the equatorial regions, in the vicinity of the spots more especially, there is a higher degree of activity than at the poles, as is seen by the greater brilliancy and altitude of the atmospheric envelope itself.

"The spectroscope, in revealing to us the chemical composition of the Sun, has taught us that the substances of which it is formed are identical with those which constitute the terrestral bodies. And yet we are far from possessing a knowledge as to the nature of all these substances."

The information contained in this chapter shows the progress made in the researches as to the Sun, and the rapidity with which they have been prosecuted since the discovery of spectrum analysis.

CHAPTER IV.

MERCURY.

MERCURY is the nearest known planet to the sun, and the smallest of the eight large planets. Its mean distance from the sun is 40 millions of miles, and its diameter about one-third that of the earth. It was well known to the ancients, being visible to the naked eye at favorable times, if the observer is not in too high a latitude. The central and northern regions of Europe are so unfavorably situated for seeing it that it is said Copernicus died without ever having been able to obtain a view of it. The difficulty of seeing it arises from its proximity to the sun, as it seldom sets more than an hour and a half after the sun, or arises more than that length of time before it. Hence, when the evening is sufficiently advanced to allow it to be seen, it is commonly so near the horizon as to be lost in the vapors which are seen in that direction. Still, by watching for favorable moments, it can be seen several times in the course of the year in any part of the United States. The following are favorable times for seeing it after sunset:

1877.....May 3d, August 26th, December 25th.
1878.....April 14th, August 9th, December 9th.
1879.....March 28th, July 23d, November 21st.

The corresponding times in subsequent years may be found by subtracting 18 days from the dates for each year; that is, they will occur eighteen days earlier in 1879 than in 1878; eighteen days earlier in 1880 than in 1879, and so on. It is not necessary to look on the exact days we have given, as the planet is generally visible for fifteen or twenty days at a time. Each date given is about the middle of the period of visibility, which extends a week or ten days on each side. The best time for looking is in the evening twilight, about three-quarters of an hour after sunset, the spring is in this respect much more favorable than autumn.

Mercury shines with a brilliant white light, brighter than that of any fixed star, except, perhaps, Sirius. It does not seem so bright as Sirius, because it can never be seen at night except very near the horizon. Owing to the great eccentricity of its orbit and the great variations of its distance from the earth, its brilliancy varies considerably; but the favorable times we have indicated are near those of greatest brightness.

Viewed with a telescope under favorable conditions, Mercury is seen to have phases like the moon. When beyond the sun, it seems round and small, being only about five minutes in diameter. When seen to one side of the sun, near its greatest apparent angular distance, it appears like a half-moon. When nearly between the sun and earth, its diameter is between ten seconds and twelve seconds, but only a thin crescent is visible. The manner in which these various phases are connected with the position of the planet relative to the earth and sun is the same as in the case of Venus, and will be shown in the next section.

About the beginning of the present century Schröter, the celebrated astronomer of Lilienthal, who made the telescopic study of the planets a speciality, thought that at times, when Mercury presented the aspect of a crescent, the south horn of this crescent seemed blunted at certain intervals. He attributed this appearance to the shadow of a lofty mountain, and by observing the times of its return was led to the conclusion that the planet revolved on its axis in twenty-four hours five minutes. He also estimated the height of the mountain at twelve miles. But the more powerful instruments of modern times have not confirmed these conclusions, and they are now considered as quite doubtful, if not entirely void of foundation. That is, we must regard the time of rotation of Mercury on its axis, and, of course, the position of that axis, as not known with certainty, but as perhaps very nearly twenty-four hours.

The supposed atmosphere of Mercury, the deviation of its body from a spherical form, and many other phenomena which observers have described, must be received with the same skepticism. No deviation from a spherical form can be considered as proved, the discordance of the measures showing that the supposed deviations are really due to errors of observation. So, also, the appearances which many observers have attributed to an atmosphere are all to be regarded as optical illusions, or as due to the imperfections of the telescope made use of. From measures of its light at various phases Zöllner has been led to the conclusion that Mercury, like our moon, is devoid of any atmosphere sufficiently dense to reflect the light of the sun. If this doubt and uncertainty seems surprising, it must be remembered that the nearness of this planet to the sun renders it a very difficult object to observe with accuracy. We must look at it either in the daytime, when the air is disturbed by the sun's rays, or in the early evening, when the planet is very near the horizon, and therefore in an unfavorable situation.

Transits of this planet across the face of the sun are much more frequent than those of Venus, the average interval between successive transits being less than ten years, and the longest interval thirteen years. These transits are always looked upon with great interest by astronomers, on account of the questions to which they have given rise. From the earliest ages in which it was known that Mercury moved around the sun, it was evident that it must sometimes pass between the earth and the sun; but its diameter is too small to admit of its being seen in this position with the naked eye. The first actual observation of Mercury projected on the face of the sun was made by Gassendi, on November 7, 1631. His mode of observation for viewing the solar spots was by throwing the image of the sun on a screen by means of a small telescope. He came near missing his observation, owing to his having expected that the planet would look much larger than it did. The imperfect telescopes of that time surrounded every brilliant object with a band of diffused light which greatly increased its apparent magnitude, so that Gassendi had no idea how small the planet really was.

Gassendi's observation was hardly accurate enough to be of any scientific value at the present time. It was not until 1677 that a really good observation was made. Halley, of England, in that year was on the island of St. Helena, and, being provided with superior instruments, was fortunate enough to make a complete observation of a transit of Mercury over the sun which occurred on November 7th.

The following are the dates at which it has been calculated that transits of Mercury will occur during the remainder of the present century. The first transit will be visible over the whole United States, and the second on the Pacific coast.

1878.....May 6th.	1894.....Nov. 10th.
1881.....Nov. 7th.	1901.....Nov. 4th.
1891.....May 9th.	

[TO BE CONTINUED.]

Communications.

Conventions in Western New York.

WATKINS.—FREEVILLE.—A BULLDOZED JURY.—JOSIE IN JAIL.

DEAR BENNETT: While at Watkins I received an invitation to address the "First Annual Convention of Freethinkers and Spiritualists," then appointed to be held at Freeville, N. Y., on Sunday, September 1st. I accordingly found myself in Freeville last Sunday, and met there the gathered thousands of the friends of mental liberty and spiritual progress of that region. Freeville is a new railroad centre between Auburn and Owego; and four railroad trains, specially chartered for this more than ordinarily righteous Sunday work, came in from four directions laden with our style of meeting-going citizens. Besides, the horse-power of all the country around hauled in, in all sorts of vehicles, many hundreds of others. The day was as delightful as any of those that shone down upon us in Watkins. The convention was held in a beautiful grove. A well-drilled local choir discoursed music that seemed as harmonious, and stirred us with as lively emotions, as any ever heard under any steeple. It was difficult to believe that it was Infidel music; but I am afraid it was.

The morning session was addressed by Amelia H. Colby—and I am glad I didn't sell a "Cupid's Yokes" and get shut up at Watkins, and so have failed to hear this grand, brave woman. She is a magnificent structure on the most approved mental and physical model—about two hundred and fifty pounds of well-proportioned woman of the Roman matron style. I wish all the world could have heard her, and, with a trifle of addition to her voice, they might. I never heard so powerful, so sonorous a voice in a woman. It is specially adapted to grove-meetings, of which she has addressed many hundreds. She can compete successfully with rattling leaves, loud talkers, crying children, and neighing horses; and, in a church, no snorer could be heard enough to disturb the meeting. And yet it is a voice which the fair owner—for she is fair—knows how to manage with artistic and thrilling effect.

We met the night before, and talked over the Watkins convention, the resolutions, the arrests, and the exciting times there. The theme was uppermost; the people had heard something about it, and wanted to know more; so she took for the subject of her discourse, "The Watkins Convention;" and she came to its support bravely and well, and denounced the pious conspirators against intellectual and social freedom with all the force and fervor which a brave, talented, untrammeled woman can bring to bear on such a subject.

In the afternoon my own ordeal came, and I trembled under the responsibility of attempting to address so large an audience who had come together under the expectation of hearing the highest and best truth there is going. However, I told them what I knew about "social evolution," and traced the architecture and the industries of the wild and savage creatures who have now grown to be men up to their present wonderful stage of development; and drew some conclusions as to what home, the human dwelling, and the housing of the people are likely to be in the future. I constructed for them a socialism which they do not read of in the newspapers, and of which no one has any reason to be afraid.

Much more that is interesting might be said about this Convention, but other incidents of my trip must have attention. I went from Freeville on Monday morning to Watkins to see the state of things then existing in that town of "arrested development." I found a marked change in our favor among the people generally; though the same bitterness, hostility, and determination to proceed to extremities existed among the orthodox party. The people, however, had talked the matter over and had come to their senses. When the arrests were first made, the active fomenters had gone around town screaming "Obscenity! Oh obscenity! Bad books in Watkins! 'Cupid's Yokes!' Bible abridged! Hairs all on one plate, and *no* butter on the other! For shame, shocking, shoo fly! 'Sh—," yes, all the *'shs* they could think of. The community was at first so bulldozed they really thought something was the matter. They rushed to the doors and stuck their heads out of the windows as if there was a fire or a fight; but when no head broke and nothing blazed, they all jeered the getters up of the false alarm and then went about their business.

I heard from several sources that the Grand Jury had been fairly bullied into bringing in bills against the persons accused of obscenity. I heard that the Grand Jury three times voted to reject the indictment, and the Judge finally instructed the Jury that they *must* agree and *must* bring in an indictment. I heard that all this would not do, and that finally two clergymen were let in on the jury to labor with them and persuade them to bring in charges and put the accused on trial. In such a body of men, though bound to secrecy, there are always some who will leak; and one legal gentleman assured me that on Wednesday evening one juror declared that they had not agreed and that there was no prospect that they would agree to indictment; and this gentleman believes that some most extraordinary influence must have been brought to bear, after that, to secure the action demanded by the orthodox party. How's this for tampering with a jury? Col. Sellers hugging the foreman of the jury trying his client is the only parallel I can

quote among the legal precedents. If these asserted irregularities can be established they will make a very important part of the case, and they alone will quash the indictments. They will be investigated.

I called at the jail on Miss Josephine Tilton. I found her serene and happy, and as determined as ever to rent her room by the quarter and board by the season on the bounty of the Watkins people. Her street shoes had been buried at the bottom of her baggage, and her bonnet wrapped up and stowed away, not needed for immediate use. The sheriff had promised to have her little room furnished and whitewashed, and she had planted herself down for a three months' siege, awaiting trial.

But I brought her news and considerations from the outside world, which modified her decision and "changed the current of her sinless years."

In my conversation with the people, her friends as well as enemies, I found them generally admiring her grit and energy, but they thought she was carrying her "spunk" too far. They sympathized with martyrdom, but not when it was self-imposed. They thought she ought not to put the county to the expense of keeping her when the bail was so low (only $500) and easily procured. If the bail had been excessive and difficult to find, that would be good reason for refusing it; otherwise it ought to be accepted. This feeling among the citizens, from among whom a jury must be selected, would tend to her prejudice on the trial. They would feel like saying, and certainly would be asked by the prosecution to say, "If she likes prison so well we will give her enough of it." Then if her case should be tried first and decided against her, it would affect the other cases unfavorably, and she ought not to throw cost on others.

Mrs. Ingalls, who had been her preliminary bail, and was willing to continue, came in opportunely, and we talked the matter over pro and con. I urged that the men had all availed themselves of their privileges, and out they went. But bail was as good for a woman as for men, and I wasn't going to urge her to seek a martyrdom that the men had declined, and especially at so cheap a rate. We finally concluded, "Josie" coming very reluctantly to the conclusion, that she had better accept bail and leave the prison. The controlling motive with her was that her action might injuriously affect others; if she stood alone, she protested that she would stay in jail till her trial.

It was by this time late in the afternoon, but the court was still in session. We went immediately over. Mrs. Ingalls offered and was accepted as bail, and Miss Tilton was free. The next thing to do was to dig out from their depths those shoes and that bonnet, and otherwise pack up. The fruits and flowers that had been sent in to her were distributed among the prisoners left behind, with whom she had established herself as a friend and favorite, good-byes were said, and we all left the lock-up. Josephine came on with me to New York for a little needed rest after the excitement of the previous weeks. Her letters will be forwarded to her, and she may be addressed to my care, 201 East 71st street." She proposes in a few days to commence a tour of canvassing for *The Word* and the various books of Mr. Heywood—selling her way towards Watkins, where she will arrive in time for her trial. May she find many friends and patrons along her line of travel. THERON C. LELAND.

New York, Sept. 7, 1878.

Radical Liberal Lectures.

BY B. F. UNDERWOOD.

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For terms, etc., Address B. F. UNDERWOOD,
Thorndike, Mass.

The World Moves.

The recent interesting phenomena of the heavens have naturally engaged the attention of scientific thinkers. A few of these, calling to mind the sublime combats of the past on the battle fields of astronomy, have, perhaps, dropped a silent tear to the memories of those grand old heroes, Copernicus, Galileo, and Kepler.

Gazing down the centuries, we behold the Church, both Catholic and Protestant, with all its dogma, superstition, ignorance, and cruelty, arrayed in one vast consolidated army against those three brave men successively. Its instruments of warfare, Inquisition, torture, prison, fire, and sword; theirs, earnest investigation of the arcana of nature, and the pen.

No ancient or modern battle field of the earth, no contending hosts, with all the awful paraphernalia of war, can vie in moral sublimity with the opposing forces on the battle fields of science.

Did not Scripture teach that the earth was flat and had four corners? that the sun and stars journeyed around it every twenty-four hours? that Joshua caused the solar luminary to lengthen out the day for his divine work of bloodshed and carnage? Should these vile heretics oppose inspiration and the churches?

The germs of truth in regard to the motion, correct position, and relation of the heavenly bodies had found place in the minds of a few earnest men at a very early date, but the cold slime of a dogmatic theology covered the face of Europe as with a fetid pall, and it was reserved for Copernicus, near the beginning of the sixteenth century, to first announce to the world that the sun is the center of the solar system, that the earth has two motions, one on its axis, and one around the sun.

He had written his great work on the "Revolution of the Heavenly Bodies;" during thirty years it was kept a secret, only known to a few friends, through fear of the anathemas of the Church. Finally it was published by Oslander, with a lie for a preface, and a copy was placed in the hands of its author a short time before he ceased to breathe.

Who can imagine the feelings of this dying man, his eager, extended hand trembling with age and disease, the death dew on his wrinkled, massive brow, as he looked with dimmed and glassy eyes upon this immortal volume?—this volume which should declare to the infinite generations, "The world moves!" He soon expired, his icy fingers clasping the loved book, and thus cheated the Church of its living prey. But even the marble shield of death could not protect the silent victim from its cruel vengeance.

Copernicus was a learned, good man; his life had been spent in the cause of education and humanity. As a physician, he had freely given his services to the poor, without money and without price, and this, too, while pursuing the arduous duties of his professorship, yet no friend, for a third of a century, dared to record on his tombstone a memorial of his scientific discoveries.

His book was condemned by the high prelates of the Church; to read it was to incur damnation. The battering-rams of old theology were set to work to beat back the unholy doctrines of the heliocentric theory. From shadows of cathedrals and cloisters, like bats and ill-favored birds of prey, came sermons and treatises declaring that the earth was the center and immovable, for the Lord had spoken through his inspired penman, "The earth standeth fast forever."

Protestants went hand in hand with Catholics in persecuting the memory of Copernicus, in ridiculing and abusing his book. Luther called him ugly names, and quoted Joshua's wonderful performance to prove the earth an immovable center. Even the sweet-tempered Melancthon was not backward in persecution. He wrote articles condemning Copernicus, declaring that "the earth can be nowhere except in the center of the universe."

Truth may be crushed, but it cannot die. This new truth had found lodgment in the minds of many men, but only one brave tongue dared to utter it. Bruno believed it and promulgated it; he was hunted from land to land like one guilty of high crime, by the despicable sleuth hounds of dogmatism until he turned upon his pursuers with terrible invectives. He was seized, imprisoned six years, then burned alive, amid the jeers and scoffs of his enemies, and his ashes thrown to the wind.

Still the earth moved on, and ten years after the martyrdom of brave Giordano Bruno the telescope of Galileo established the truth of the revolution of the world around the sun, and glorified Copernicus. The enemies of the dead king of astronomical science had said during his life, "If your theories were true, Venus would show phases like the moon." In real royal meekness he had replied, "You are right; God is good; and we shall in time find this to be so;" and the telescope of Galileo, rude and simple though it was, showed the phases of Venus. Preachers and learned laymen declared these appearances to be illusions of the devil, and it was rank heresy to even look through the instrument.

Theologians avowed that these grand discoveries in astronomy upset the whole plan of salvation; if the earth was a planet, and there were other planets, they too must be inhabited. These inhabitants could not have sprung from Adam and Eve, and could not have been redeemed by the death of Christ. So the persecutions of Galileo were cruel and long, and he was stigmatized as an Infidel and Atheist. But night after night, while the planetary worlds, with their attendant satellites, swept through the infinity of space, the old philosopher studied the heavens with his humble telescope, and announced the discovery of mountains and valleys in the moon; announced that this orb shone by the reflected light of the sun. Here, again, was heresy, said the Church; for did not the inspired volume declare the moon to be "another great light, like the sun?"

Then the accursed telescope revealed spots on the sun, and their phenomena plainly showed its revolutions on its axis. The Church's cup of venom was full to overflowing. Galileo was imprisoned, persecuted, and worried, till weakened in mind and body.

I never read his recantation without tears of wrath and pity springing to my eyes—wrath and bitter contempt because of the wretched minions of the Church's tender pity for the harassed old man of three score and ten. Bigots worthy to be hated through all the coming ages by all the yet unborn generations forced him to kneel and say, "I, Galileo, being in my seventieth year, and on my knees before your eminence, having before my eyes the Holy Gospel, which I touch with my hands, do abjure, curse, and detest the error and the heresy of the movement of the earth."

O Galileo! aged, feeble, tortured Galileo! Would to all that is good, brave, and courageous thou couldst have been spared this dishonor. And still the Church poured out her poison animus upon him; it had no bowels of compassion. He was exiled from family and friends, deprived of all opportunities to carry on his noble investigations, and commanded never to speak of his loved theories. He became blind, and wasted almost to a skeleton. Even death could not put a stop to their cruel persecutions, and his last dying request that he might rest in his own family tomb was denied him. When in a scientific work he was spoken of in a kindly manner as "renowned," the dignitaries of the Church ordered the word to be expunged and "notorious" put in its place.

He was buried in a stranger's grave, without ceremony, monument, or epitaph. A century afterwards all that remained of him was placed in his family tomb at Santa-Croll and a monument erected to his memory; but no words were allowed to be engraven thereon that were not first submitted to the tribunal of the Inquisition.

The Church was flattered at her success in the warfare against the bold Infidelity that said the world moves, and considered herself the victor; but as I said before, truth never dies.

Copernicus and Galileo had supposed the planets moved in circular orbits. A new investigator arose. Kepler discovered the orbits to be ellipses and the paths of the secondaries to be the same curve. He next determined the dimensions of the orbits and to what the velocities and times of revolution of the planets were proportioned.

Kepler was ridiculed, persecuted, hunted like a wild beast, bayed down, and imprisoned; but investigators increased in number, and science conquered on the battle-field of the heavens. Still, from time to time, the Church has renewed the fight against the science of astronomy—"falsely so-called" even up to the nineteenth century.

The planets move on; eclipses occur; instead of panics and prayers to Mumbo Jumbo to avert some terrible calamity he had made up his mind to send upon mankind, Infidel and Christian calmly look through the same piece of smoked glass to observe the phenomena.

Yes, the world moves — the world of thought in the orbit of reason, around the effulgent sun of science. The Church has become dimmed; it is no longer the center of the universe. Dark spots, poisonous valleys in which grow the upas trees of bigotry and dogmatism, horrible crevasses and frightful cañons cross and recross its wrinkled surface, while fiery volcanoes and stormy upheavals are rending its very vitals.

Heywood, Truelove, Besant, Chase, be patient and brave. The world moves; and with those grand warriors who fought for truth on the battle-field of astronomy, you are immortal. Seaver and Mendum, Bennett, Underwood, Ingersoll, Henderson, Monroe, Slenker, and a host whose name is legion, are battling for human freedom—for freedom of thought, word, and action.

After the night of superstition and mental slavery will surely come the morning. Take courage in your prisons; have heart amid your persecutions. The great voice of Humanity sends up the glad notes in full rhythmic octaves, "The world moves!" All Nature joyfully shouts back, in grand diapason tone, "THE WORLD MOVES!"

DR. HENRIETTA L. BUCKNER.

Paris, Texas, Aug. 22, 1878.

A POOR man watched a thousand years before the gate of Paradise. Then while he snatched one little nap—it opened and shut.—*Persian.*

LIKE a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly.—*Buddha.*

GAIN all you can, and what you gain keep with care; what you keep increase, and what you increase bestow on good works. The man who neither gives nor enjoys the wealth that every day increases, breathes, indeed, like the bellows of a smith, but cannot be said to live.—*Hindu.*

MANHOOD is composed of liberality and benevolence, do not imagine that it consists merely in the material form; virtues is also requisite; for a human figure may be painted on the gate of the palace with vemilion and virdigris. When a man hath not virtue and benevolence, what is the difference between him and the figure on the wall. It is not wisdom to acquire worldly wealth, but to gain one single heart.—*Persian Sadi Gul.*

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

I.

Voltaire had a very stormy youth—ordinary parturition of great men.

A student in the college Louis-le-Grand, directed by the Jesuits, to whom he was destined to give such rude blows, he filled his teachers with admiration.

A celebrated Aspasia, who loved science, intelligence, and liberty as much as love, Ninon de L'Enclos, was so much charmed with the keen intellect of the young collegian that she desired to be his intellectual godmother. She bequeathed him in her will two thousand pistoles "for the purchase of books."

His classical studies were hardly terminated when Voltaire abandoned himself to his poetical inspiration. Quatrains and epigrams already circulated around him. His father, M. Arouet, payer of fees in the Chamber of Accounts, absolutely desiring to cauterize the poetical mania of his son, and to prevent him from sacrificing to the muses, in order to make him like himself a model notary, imagined nothing better than to banish him to Holland, near the Embassador of France, the Marquess of Châteauneuf.

At Hague, in spite of the rigid supervision of the Marquess, the young Arouet lighted up the foggy sky of Holland with the sun of his youth. He began an amorous intrigue with Olympia Dunoyer, whom he surnamed Pimpette. The young girl was to that degree enamored with Arouet that she would come to see him in masculine disguise.

This affair did not suit the mother, Theresa Dunoyer, an intriguing woman, who aspired to wed Pimpette to some high personage. It seems that Cavalier, the hero of the Cévennes, was among the pretenders to the hand of Olympia.

To avoid a scandal, and being interested in managing Pimpette's mother, then director of the *Quintessence*, a magazine of clippings, of piquant anecdotes and flippant gossips, the Embassador interrupted the relations of the lovers by sending Voltaire back to his father, to whom he described him as incorrigible, incapable of being held in check, and a precocious rascal. He represented his amorous prank in the blackest colors in his missive, which he began thus:

"I have no more hope for your son. He is twice cracked: in love and a poet."

He called those things follies, the old diplomat!

Paraphrasing him, the good man Arouet dolefully said:

"I have for my sons two fools: the one in verse, the other in prose."

The "fool in prose" was the elder brother of Voltaire, who had become Jansenist.

Voltaire returned to France by the way of Gand, whence he wrote to his Pimpette.

In 1716 he was banished to Sully-sur-Loire for having lampooned the doings of the Regent and his girls. He enlivened that retreat by agreeable relations with Mademoiselle de Corsambleu, who had a taste for the stage, and who, four years later, made her *début* in a production of Voltaire, *Artémire*. The production and the *débutante* fell, the one upon the other.

In the course of the year 1717, Voltaire, once more in Paris, was accused, wrongly this time, of being the author of a satire entitled *J'ai Vu* (I Have Seen), which ended thus:

"I have seen, 'tis enough, the Jesuit adored."

The supposed author of the *J'ai Vu* was thrown into the Bastille. There he composed the cantos of his *Henriade*, and came out only in April, 1718. The Marquess of Nocé, designing to save Voltaire from exile, which was customary and of *right* after an incarceration in the Bastille, sought to reconcile him with the Regent, and conducted him to a reception at the Palais Royal. A storm burst out overhead.

Voltaire, looking at the sky, cried out in the midst of the courtiers:

"If a Regent governed up there, things could not go on any worse!"

The Marquess of Nocé, when presenting Voltaire to Philip of Orleans, said to him:

"My lord, this is the young Arouet whom you have just taken out of the Bastille and whom you are going to send there again;" and he related the sally about the storm.

The Regent, who was as witty as licentious, philosopher in his own good hours, burst out with laughter, and spoke of giving a pension to Voltaire, who thus replied to him:

"I thank your Royal Highness for your bounty in taking charge of my dinner-table, but I pray you never more to provide my lodging."

However, Voltaire found it necessary to seek the country air and to go to Châtenay, where his father had engaged to have him watched over by one of his relatives. After passing some time in that forced retreat, he returned to the capital, and brought out at the Theatre Français his tragedy of *Œdipe*, which was applauded, and of which the two following famous lines soon passed from mouth to mouth:

"Our priests are not, in truth, what a vain people see;
Their craft is only born of our credulity."

Somewhat making light of his own production, the author appeared upon the stage, carrying the train of the high priest.

As soon as the work was printed, Voltaire sent a copy of it to Jean Baptiste Rousseau, who answered him from Brussels by a letter, of which we give the conclusion:

"I would say a great many things concerning the excellent work you have sent me. . . . But I hope that we will meet in Brussels, and there have the pleasure of discoursing upon many things which would be too tedious to write."

In May, 1719, another harsh measure fell upon Voltaire, to whom was attributed the Sophomoric poem flung at the Regent, the *Philippics*. Voltaire was once more banished from Paris. He led a wandering life, now at Sully, with the duke, now with the *Maréchale* de Villars, with whom he fell in love, now in Touraine, at la Source, with Lord Bolingbroke, a man of learning and a Freethinker, banished from his country through the intrigues of the Jacobites, and who had married a French woman, Madame de Villette.

Thus went Voltaire, from castle to castle, conversing, devising, sowing wit upon his way, and ever working wherever he happened to be.

The following year his ban was raised, and he hurried back to Paris. But soon after another misfortune befel him. Voltaire, meeting at Versailles, at a ministerial dinner, the officer Beauregard, whose denunciations had caused his first *embastillement*, he exclaimed:

"I was well aware that spies were paid, but I did not know yet that their reward was to eat at the table of the minister."

Having resolved to take revenge for this cruel affront, Beauregard watched for the passage of Voltaire at the bridge of Sevres, took him unawares, riddled him with blows and wounded him in the face.

Voltaire asked for justice. The officer-spy had rejoined his regiment, and moreover he was protected by the minister.

From a letter sent by Voltaire to Cardinal Dubois, dated at Cambrai, July, 1722, we learn that he was the companion, the attendant of the Marchioness Julie de Rupelmonde during a pleasure tour in Belgium and Holland.

A beauty named Rupelmonde,
With whom the sly Cupid and I
Do roam of late *par tout le monde*,
And who does o'er us lord it high,
Commands that *instanter* I write. . . .

This marchioness, daughter of Marshal d'Aligre and widow of a rich lord of Flanders, to whom she had been married in 1705, was in full maturity, blonde, and sprightly. Voltaire had cured her from bigotry and from the zealots who love to console young widows, by converting her to philosophy. But to that she had added gallantry. To her it is that Voltaire had addressed the celebrated *Ode to Uramie*, which was at first the *Ode to Julia*, and some lines of which are subjoined:

Thy will is then, fair Uramie,
At thy behest a new Lucretius born,
That, by my fearless hand, for thee
The bands of superstition may be torn;
That I expose the dangerous sight
Of all the holy lies that fill the earth with blight,
And that, imbued with my philosophy,
The horrors of the tomb thou mayest scorn,
And all the foolish dread of the life unborn.

The fair widow and the witty philosopher, happy wandering couple, had a great struggle in tearing themselves away from the Cambrai *fêtes*, where a congress had assembled, and from the agreeable receptions they received, in order to cross the Belgian border. In Brussels, Voltaire repaired, *au débotté*, to the house of his friend, Jean Baptiste Rousseau, whom he thought he would find a Freethinker as in Paris, but *quantum mutatus ab illo!*

Rousseau was a skillful rhymer, of incontestable talent, but who did not possess the elevation of character and the nobility of soul of the true poet. He had returned to the lap of the Church, probably touched by Catholic gracein his exile at Brussels, exile which he had brought to himself by his *Moside* (*Moïsade*), by his scurril-lous pamphlets and licentious epigrams, levelled in Paris at everybody's head.

After the first expressions of friendship and the warm demonstrations of the two friends so much charmed once more to see each other, Voltaire proposed a promenade outside the city, and they mounted the carriage.

[TO BE CONTINUED.]

No pious obstinacy equals the obstinacy of those who overcome injury by patience.—*Hindu Oural.*

The Radical Pulpit.

If you Take Away my Religion, What will you Give me in its Stead?—Continued.

DELIVERED BEFORE THE NEWARK LIBERAL LEAGUE, JUNE 2, 1878, BY H. B. MARTIN, M.D.

Among the sacred writings which the Church has seen fit to deem apocryphal, there was a book attributed to Christ himself, in which he declares that he was in no way against the heathen gods (Jones on the Canon, vol. i, p. 11); and Origen vindicates, without denying, the charge of Celsus, that "the Christian religion contained nothing but what Christians held in common with heathens; nothing that was new, or truly great" (Bellamy's translation, chap. iv).

The learned Christian advocate M. Turretin, in describing the state of Christianity in the fourth century, says that it was not so much the Empire that was brought over to the faith, as the faith that was brought over to the Empire; not the pagans who were converted to Christianity, but Christianity that was converted to paganism.

Considering the remote antiquity in which all evidence on the subject must necessarily be obscured, so positive and distinct an avowal of this, of the very highest authority that could possibly be, that the gospels and epistles of the New Testament constituted the sacred writings of the ancient sect of Therapeutæ, before the era which modern Christians have unluckily assigned as that of the birth of Christ, supported as that avowal is by internal evidence and demonstrations of those Scriptures themselves, even in the state in which they have come down to us, and explaining and accounting as that avowal does for all the circumstances and phenomena that have attended those Scriptures, which no other hypothesis can explain or account for without calling in the desperate madness of supposing the operation of supernatural causes—we hold to have presented a demonstration of certainty than which history hath nothing more certain: that the writings contained in the New Testament are hereby clearly traced up to the Therapeutan monks before the Augustan age, and that no ancient or equally ancient work was ever, by more satisfactory evidence, shown to have been the composition of the author to whom it has been ascribed, than that by which the writings of the New Testament are proved to have been the work of those monks. To be sure, they have been reedited from time to time, and all convenient alterations and substitutions made upon them, "to accommodate them to the faith of the orthodox." (See Manifesto of Christian Evidence Society.) Some entire scenes of the drama have been rejected, and some suggested emendations of early critics have been adopted into the text. The names of Pontius Pilate, Herod, Archelaus, Caiaphas, etc., picked out of Josephus and other histories, have been substituted in the place of the original persons; and since it has been found expedient to conceal the plagiarism, to pretend a later date and a wholly different origin, texts have been introduced directly impugning the known sentiments and opinions of the original authors; and, by an exquisite shuffle of ecclesiastical management, what was really the *origination* of Christianity has been represented as a *corruption* of it.

But as there has to be a groundwork or starting-point for the foundation of all religions, so we find Christianity possessed of one. This groundwork or starting-point is predicated on the so-called Mosaic account of the transgression of Adam and Eve, who, it is claimed, were the first man and woman that lived on this earth, and were created by God about six thousand years since, and placed in the so-called Garden of Eden, said to have been located on the continent of Asia. The immediate cause of their transgression is said to have been the eloquent appeals and solicitation of a certain kind of snake, called in the account the Serpent, to which the woman yielded and also persuaded the man to yield. This transgression, it is claimed, called down upon their heads the wrath of God, who cursed the three concerned in the transgression with each a separate curse, as follows:

"And unto the woman he said, Because thou hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat, in sorrow shalt thou bring forth children all the days of thy life; and thy desire shall be toward thy husband, and he shall *rule over* thee." This is the whole of the curse pronounced upon the woman, and certainly there is no call for any religion to reconcile an offended God here; but if there is need of anything in her case, it is for some law or judgment to free her from being kept eternally under the rule of man; and that is one of the things that Liberalism proposes to try to accomplish.

"And unto the man he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; thorns and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field;

in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it thou wast taken; for dust thou art and unto dust shalt thou return." And this is all of the curse pronounced upon the man; and it is undeniably a distinct and separate curse from the one pronounced upon the woman, so that whatever may be implied from the curse of the man, it cannot be said with any more reason to apply to the woman than can the curse of the woman to apply to the man; so that the last clause of the curse on the man, "For dust thou art, and unto dust shalt thou return," does not in any sense belong to the woman, because, first, the woman was not created out of the dust, but, according to the account, was taken out of the man; second, we might with just the same propriety apply the curse pronounced on the woman to the man, "In sorrow shalt thou bring forth children all the days of thy life," as to claim the curse of the man to apply to the woman. Therefore, the claim that death was passed upon man for this transgression does not affect woman in any sense, and we shall have to look for other cause for death in women than that given in Genesis iii, 19.

There is one other who comes under this fit of cursing, and that is the serpent. We find here, as in the other cases, that he too comes under a specific or entirely different curse from either of the others, viz.:

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shall thou eat all the days of thy life." Let us for a moment consider this curse. First, the words, "above all cattle, and above every beast of the field," certainly imply that they too were under a curse, for some cause not mentioned. Second, the peculiarity of this curse is such that if it was ever executed and carried out, it would be obvious to every nation under heaven. Let us look at this cursed serpent a little. Now, in what does the curse exist? There are hundreds of God's creatures to-day far more helpless creepers than any of the different species of snakes known within the whole range of natural history; consequently, in that sense, what remains as a positive proof that the snake has been visited by God's vengeance, or cursed? We know of many kinds of creatures that, through their groveling, helpless condition, become an easy prey to all kinds of snakes; while the snakes of all species are swift, nimble, rapid, and agile. Some kinds make it their sport to capture sheep and lambs, and even some of the wild beasts of the forests. Everything that is known of the snakes, of all kinds, contradicts the idea that the snake has been cursed, and makes the belief in such irrationality appear perfectly ridiculous. In all meekness, I would like to be informed what species of snake this cursed snake belonged to.

Since this snake was doomed to subsist on dust all the days of his life, is it not a little singular that some of our professional naturalists never have, or do not occasionally, come across one of the kind now and then, here or there, in some corner of the world? There is not known within the sphere of natural history so much as one single proof that any one of the different species of snakes ever did, or ever tried to, sustain its life by eating dust. It is known that many other creatures make use of dust in small quantities, as some use salt and others use sand; but it is not known of any species of snake that it makes a specialty of eating dust, or of using dust for food. Some kinds of snakes are not content with anything inferior in quality to what man considers clean and wholesome, and will have such if it is anywhere within their reach; others are satisfied with hogs, dogs, and cats, wild or tame; others with hares, rabbits, opossums, rats, and moles; others with fish in rivers, lakes, and dams; others with all kinds of birds and their eggs. Other species will not touch any kind of flesh, but subsist entirely upon all kinds of herbs; some upon bark, others upon leaves of trees, others upon grasses, others upon flowers, bulbs, and roots; but natural history is as silent as the tomb in regard to any kind of snake that subsists upon dust.

Now, then, since natural history, present and past, is so silent, and since not one snake can be found showing proof of being subjected to this cursed condition narrated in the Bible, where rests the foundation of the inspired infallibility of the tradition? If the Bible story goes contrary to facts so obvious, or if nature, in its daily manifestation of facts, contradicts the Bible narrative, which must we believe? If we, in the light of history and observation, reject this single story, what then will become of "man's fall"? The snake story is so inseparably connected with the doctrine of the fall of mankind in the first Adam that if we reject it, the whole economy of the plan of salvation is deprived of its chief cornerstone. Apart from the idea of the first Adam being deceived by the snake, there is no sense or import whatever in the prediction of the second Adam coming to bruise the head of the serpent, which has invariably been interpreted to mean Christ's conquest over Satan. The belief in the story of the snake, cursed and subjected to subsist on dust, is at the very foundation of the whole fabric, and to reject this tradition is equal to denying the system of Christianity entire.

[CONCLUDED IN OUR NEXT.]

Communications.

Motion of the Universe.

IS IT CAUSED FROM ITS OWN CONSTRUCTION, AND CONTAINED WITHIN ITSELF, OR FROM AN OUTSIDE INFLUENCE?

BY JEROME S. DAVIS.

1. Matter is that portion of the physical universe which we perceive by the five senses. Mind is that portion of the universe which cannot be perceived by these senses. Assuming that there is nothing in the universe that is not material, we shall lay down as the basis of our argument the proposition that no science can satisfactorily prove, no philosophy elucidate, and no discovery reveal the secrets of motion, whether it be the motion of the largest world or the smallest insect. We affirm, also, that nothing in the material universe is constant and unchangeable. Motion is the power through which life is manifest. Wherever there is motion there is life, and wherever there is life there is self-existing power. There is nothing within the universe or around it that is at rest. There is no such thing as rest connected with it. Motion is everywhere apparent. The invisibility of motion is manifested in the imperceptible changes which material substances are constantly undergoing. What we call rest is but a lesser degree of motion. Through and by motion have originated all the material forces of which we are cognizant. Light and heat are but manifestations of motion. The difference between the rapidity with which the earth revolves around the sun and the rapidity with which the matter of the earth's composition moves are merely differences in the degrees of motion.

2. There must be some positive power of motion outside of the Universe which controls all substances, or else there is a self-resident property in matter which constitutes its life. Now we claim that the theory of a power of motion outside of matter is incorrect. We can conceive of no place outside of the universe where it could exist. Neither can we conceive of a place in the universe where it could exist, save where motion itself exists. We can see no cause of motion, no power of life, no property of existence that is not within matter. The power of motion is capable of increasing the force of matter. Matter would have but little force without motion. Weight is a relative, and motion a positive property in matter. We cannot coincide with the theory that the cause of the motion of the universe exists outside of the universe itself. If there is not power in the atoms which compose the universe to move it, then there is no power that can move it. Although originally there may have been but one element of power, there has through motion been others produced, until at last the chemist has discovered sixty or more, but all of these may be resolved back again into the one positive, acting, living force in matter, which is motion. There is no decay, no death, no decomposition that is not directly traceable to the law of motion. Motion being constant, cannot discontinue.

3. Rest is a relative condition of matter. A mountain seems at rest, because you cannot see that it has any motion in comparison with the motion of the earth. Atoms of matter seem at rest, because, owing to the fastness of the earth you do not discover their working. You yourself seem at rest compared with the solar system above you. The sun seems to move around you, but science tells you you are moving around the sun, and that the sun is comparatively standing still. We cannot conceive of a power of motion outside of matter. We cannot conceive of a force acting upon matter that is not self-resident in matter. Were it not for the self-resident power in matter, your form could not exist, and you could have no individuality. There is a self-resident power in the heart, which, uncontrolled by the mind, goes on and on, producing all the wonderful changes of physical development and growth, and when the body is said to be dead, motion is still apparent in it. Gradually it becomes decomposed. Each particle assumes its own proper condition. One goes to the formation of mineral life, another to the formation of vegetable life, another to the enrichment of the soil, and another to the formation of food for the beasts of prey.

4. What causes the chemical attraction? The power of natural force. There is life within each atom of your physical system. Each knows what it has to do. Each performs its own mission. Each has its own self-resident powers of motion. There is a self-resident principle of life in matter. There is a function in it obedient to certain laws, which enlarges in proportion as man progresses in knowledge, so as to comprehend them. If the earth derives its power of motion from any other part of the universe, from whence does the universe derive its power of motion? We may trace it from sun to sun, from star to star. We may call it attraction, or gravitation, or cohesion, or any of the other many names which have no meaning, and yet we cannot find its source. If there is not a self-resident principle of motion in each particle of matter, you cannot find anything in the universe which can give to matter the power of motion. Every atom of matter has a motive power within itself, and the worlds above and around us revolve in their orbit simply because of the amount of life which they contain. They remain where they are as a consequence of this life, and not because any other body or system of bodies in the universe keep them there.

GOODNESS is the only happiness.—*Socrates.*

The New Age.—Continued.

BY W. S. BELL.

The Reformation was not the work of Luther, but the result of many causes which had produced both it and him. There had been many previous struggles in behalf of freedom before Luther threw down the gauntlet. "Arnold of Breschia had been put down, Fra Docina had been put down, Savonarola had been extinguished, the Albigenses had been scattered, the Vaudois, Lollards, and Hussites had all been put down" before Luther came out or rather was driven out of the Church of Rome. The Reformation had greater depths of meaning than Luther or his associates had ever imagined. With him freedom and toleration meant nothing more than freedom to believe and worship as he believed and worshiped. The Reformers when in power were almost as intolerant as the papists. Calvin was doing god-service when he burned Servetus. The strongest sect has always persecuted the weaker. Orthodoxy means simply to be in the majority. Heresy is always in the minority. If we would seek the cause of religious persecutions, we shall find it lying back of Catholicism, Lutheranism, and Calvinism in the essential elements of religion itself. The naked ideas of heaven and hell, of God and the devil, of a divine revelation and a plan of salvation, carry in them inexorably the command, "Believe or be damned." M. Guizot declares that "the Church has always ranged herself on the side of despotism." Even this frank statement by a Christian writer does not exactly cover the ground. It is a great deal nearer the truth to say the Church is of itself in its very nature a cruel despotism. It seeks not so much to range itself on the side of power as it does to grasp power, and use it for sectarian purposes.

Protestantism was a vindication of the rights of conscience—it was a claim to protest against religious tyranny. But there were no definite limits to the right of protesting. This, happily, no one foresaw. Luther subsequently declared that if he had seen what was coming, he never would have launched into the Reformation. Protestantism could not stop with one series of protests. In course of time, others claimed and exercised the right to protest against established errors and despotism. And so the cause of Protestanism has gone on protesting against one thing and another until the whole Church which was a unit is now broken into four hundred or more warring sects. "Every new sect," says John Stuart Mill, "was but a step further toward Infidelity. Every new religion has rejected something that before was regarded as divine."

Protestantism has gone to seed; it is no longer able to throw off another shoot. In the development of humanity, the graft of another fruit has been fixed in the human mind in the form of Freethought—the all-absorbing spirit of inquiry, investigation, and observation. It is educational, but not revolutionary in its methods, and seeks to clear the way for the new age. But the conservative cries out, "Your new thought, your free thought, is only destructive. It tears down but does not build up. What are you going to give us in place of our religion?" It must be remembered that every great reform comes into existence only by the destruction of something. Even "liberty of conscience was not conceded," says Mill, "as a human right, until fairly won by desperate struggles."

It is natural that the old should give way to the new. The first undertaking of Christians was to tear down the religion of the Jews; and inasmuch as the structure was old, it came apart without much work. And now in its turn, after nearly nineteen centuries, the Christian religion has become old, and shows signs of rapid decay. It is now undergoing its last ordeal—dissolution; but like many a man in the hour of death, it is unconscious of its approaching end. It has sought and applied remedies in vain. It has tuned the revival harp, and played upon its thousand strings to call men and women into the ranks. It has organized its Young Men's Jesuit Association for purposes of interfering with other people's business. It has thrown up the intrenchments of an Evangelical Alliance, where the orthodox guns may be trained upon the ranks of Infidelity, and where the jealous gladiators may, between times, take a few bouts with one another. Another Jesuitical enterprise is the Temperance Movement. It pretends to be only a temperance cause, but its advocates as soon as they are successful in gaining pledges, unmask themselves, and assert that men and women must belong to the Church before they can be temperate.

Another desperate effort toward "holding the fort" is the Commission for Retranslating and Correcting the Bible. It will truly be a hopeful sign of the times if these translators of the "Word of God" can find grace enough to leave out all the obscene portions of the old book.

But if Christianity has always ranged herself on the side of power, she has not forgotten the fact, and consequently she is trying now to put the name of her God in the Constitution of the United States, that she again may have power.

[TO BE CONTINUED.]

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, SEPT. 14, 1878.

Schuyler County Justice.

Notwithstanding the severe instructions given by Judge Hurd to the Grand Jury when marking out to them their duty as to the venders of the books that had been sold at the Freethinkers' Convention, and deciding for them the character of a certain book called "Cupid's Yokes," informing them that he regarded it as obscene, and that it was their duty to so find it, it seems, after two or three days' deliberation, and after perusing the little pamphlet, they failed to find anything in it to justify them in indicting the parties who had been arrested for selling it. This we learned with a good deal of directness, and by more than one person, while we were still in Watkins. Certain members of the Grand Jury had imparted to certain confidential friends that no bills would be found for selling "Cupid's Yokes." It was given out that they had taken three separate votes upon the subject with the same result, and that there was not sufficient grounds for holding us for trial.

According to subsequent information which has been communicated to us, when Judge Hurd learned that the Grand Jury had failed to find bills of indictment against the four who had been arrested for selling the pamphlet alluded to, he went before them, or had them brought before him, and urged them to reconsider the matter, and enjoined them by all means to find bills of indictment against us. He again urged it upon their attention that he had read the pamphlet and that he pronounced it obscene, and they *must* hold the persons who sold the same; and, lest his coercing should prove insufficient, he turned in two orthodox clergymen to bulldoze them from a theological standpoint and urge them by all means to find bills against the Freethinkers who had sold "Cupid's Yokes."

If these statements are true—and we believe they are—it is one of the most flagrant judicial outrages of modern times. We have heard of but few instances since the infamous Jeffreys where the action of a judge has been more unjust and reprehensible. It is well for a judicial official to be vigilant and active, but it is not expected he will be informer, persecutor, and prosecutor all at the same time. If the twenty-four worthy citizens who composed the Grand Jury could not find enough in the little pamphlet to hold four persons for trial for having sold it, it certainly was no part of the Judge's duty to try to coerce them and cause them to act differently from what their judgment dictated, or to try to make them see what they could not see without his help, much less to send in two bigoted and unfriendly clergymen to swing the whip ecclesiastical over the heads of the Grand Jury and to help him to bulldoze and overawe them. Judges have their province and Grand Juries have theirs, and it is as wrong for the judge to influence the jury as for the jury to influence the judge. Either course is wholly reprehensible and improper.

Judge Hurd may have been very anxious to secure our indictment and conviction, but it was wrong in him to allow that anxiety to carry him so far as to perform such acts as a judge never ought to be guilty of. By his prejudging the case and by his unduly attempting to cause the jury to reconsider their decision and adopt his views, he has unmistakably disqualified himself from sitting in judgment on the cases when tried; he has vitiated the indictments and justly laid himself open to impeachment. It will be well for the citizens of Schuyler county to keep their eyes upon the action of their judge, and to have his illegal and improper acts duly examined into and punished.

Judge Hurd would doubtless resent it to be called a thief, but, in our estimation, he has committed an offense much worse in character than ordinary thieft. A man who steals a loaf of bread to keep his family from starving or a coat to protect himself from the winter's blast is a thief, but when a man takes such steps as deprives another of his reputation, and with a view of depriving him of his liberty too, the injury is far deeper and greater than the stealing of a few dollars' worth of property. As regards a good name, Shakspere had the true conception:

"Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

This is what Judge Hurd has attempted to do by us. How would the Judge like to be telegraphed over the country as a dealer in obscene literature, with all the opprobrium that attaches to the vile offense, when he had done nothing in that direction but to hand out a pamphlet treating, in decent language, the subjects of marriage, divorce, and the relations of the sexes? This injury has been done us. We have never had any desire to deal in obscene literature, and are as free from it as Judge Hurd himself, or his friend the Rev. Mr. Waldo. If we sold a copy of "Cupid's Yokes" from Miss Tilton's stand and in her absence to the Judge's brother, we did so at his request and as innocently as we would have handed him a glass of water had he requested it of us, and with the same amount of profit. We certainly offered none for sale and urged no one to buy it, Warren Hurd's oath and the indictment to the contrary notwithstanding. For the simple handing up of the book by request the, Judge seems anxious to deprive Mr. Bell and ourselves of our liberty, a boon which every American prizes far above property or dollars and cents.

The Judge may regard himself as a man of perfect uprightness, and he may look upon us as a criminal, justly deserving punishment, but in our opinion, in his transcending his duty and inducing the Grand Jury to exceed their own judgment to find us guilty of a crime punishable with fine and imprisonment he committed a far greater offense against the principles of justice and right than we did in selling "Cupid's Yokes" and all the other books we ever sold. Yes, we would far rather sell a thousand copies of "Cupid's Yokes" than be guilty of the course in this matter which Judge Hurd has pursued.

The Judge is evidently a man of strong prejudices, and it is easy for him to co-operate with ecclesiastical magnates and influences. He reads a copy of "Cupid's Yokes" and he perceives obscenity in it, and he thinks the person who sells it ought to be condemned and be deprived of his property and his liberty. The Rev. Mr. Waldo arrives at the same conclusion. But thousands of other Americans, with equal intelligence, fairness, and love of virtue, have read it and find nothing obscene in it and nothing that should send a person to prison for writing it or selling it. They find it perhaps very *radical* in treating marriage laws and usages, but is that a crime for which an American ought to be fined and imprisoned? Shall nothing be said touching marriage, divorce, and the propagation of our species except it be said in the interest of the churches?

If, as is well known, there are hundreds of thousands of instances where the marriage relation, under the auspices of the church, fails to produce happiness, and the victims to the institution live a cat-and-dog life together, and find the marriage bonds the most irksome that can be imagined, shall not a word be said by way of condemnation or suggestion? Shall a man really be sent to prison for pointing out the evils he finds in existence and suggesting a remedy? What if Mr. Heywood is *radical*? has he not a right to be so on any subject under heaven? Are the conservatives to imprison and impoverish the radicals? Is this the ultimate of American liberty and civilization? We hope not; we trust that every person will have the right to think his own thoughts, to write them, to print them, and to dispose of them to others. Unless we have this right, unless the freedom of thought, freedom of speech, freedom of pen, and freedom of the press is preserved, our boasted liberties are a mere sham, and America should no longer be called a free country. We should confess ourselves abject slaves, and not again claim the honored title of freemen.

It is to be feared that Judge Hurd is one of the number who think that the masses should be subservient to the dictum of the ecclesiastical power, and that no one disagreeing with the belief of the churches should be allowed to raise his voice or utter his convictions. The Judge should be tolerant enough to allow others the same privileges in matters of thought and expression that he claims for himself, and consider that though many may differ widely from the conclusions he has arrived at, they may still be just as honest and just as much within the bounds of propriety as himself. It is to be hoped he will remember that this government was not founded on a sectarian basis, and that in matters of opinion no class is required to be subservient to another. The government was designed to be just as free for the unbeliever as for the believer, for the Buddhist, Brahmanist, Mohammedan, Jew, or Infidel, as for the Christian; and it will prove a fruitless task to undertake, at this late day, to change this equitable rule.

In the unequal struggle that was made by the American colonies for liberty, the Judge should bear in mind that among the prominent and foremost in the struggle were many who were not believers in orthodox Christianity, and to that extent were Infidels and Freethinkers. Benjamin Franklin, George Washington, and Thomas Paine were Deists; Thomas Jefferson, Aaron Burr, and Ethan Allen were pronounced Infidels, if not Atheists; and among the other dissenters from Christian dogmas were John Adams, Anthony Wayne, Gouverneur Morris, Benjamin Rush, Alexander Hamilton, James Madison, and others. These men struggled for mental liberty, and not for sectarian bigotry and tyranny. We who are born under this government and have not grounds to accept the claims of the various sects with which the land is filled have the same sacred right to entertain our respective opinions that is possessed by the most bigoted sectarian devotees.

It should be borne in mind that the founders of our Government and the framers of our Constitution, in establishing that glorious instrument, recognized neither Jehovah, his son, nor his sacred Scriptures; and for that very reason the zealous devotees of the various sects in the land have felt sorely aggrieved and have for years been making earnest efforts to have God, Jesus, and the Bible duly recognized in our National Charter of Liberty, but thus far have not succeeded. When George Washington was President, and a treaty was being entered into with the government of Tripoli, Washington himself emphatically assured the representatives of that country that "the American Government was not in any sense founded on the Christian religion." This is most true, and shows conclusively that unbelievers in Christianity have still just as sacred rights under this Government as the most submissive believers and devotees. It is true that within the last few years laws have been surreptitiously and unfortunately added to our statutes, both State and national, which have given the Young Men's Christian Association and their favorites advantages for oppressing unbelievers not before possessed; but as in spirit and in fact these laws are unconstitutional, the lovers of liberty must struggle on until they cease to disgrace our statute books. What are known as the Comstock obscenity laws are among those alluded to. Without defining in what immorality, indecency, and obscenity consist, they have made them crimes punishable in the most severe manner. It is left with bigoted courts and juries to pronounce that obscene and indecent which is clearly not so, and to send persons to prison and saddle them with fines when really they have committed no offense. E. H. Heywood is one of these victims. His conviction and sentence were a disgrace to American jurisprudence. He was violently condemned by Judge Clark, of the U. S. Circuit Court, who showed a degree of bigotry, intolerance, anger, and hatred for independent believers that was absolutely a disgrace to him and wholly unfitted him to be a just and impartial judge! Yes, Ezra H. Heywood is now in prison, serving out his sentence at hard labor, for committing no crime whatever but simply exercising the right of a freeborn American, who has the right to hold to his own views and to express them with freedom.

Let not Judge Hurd copy after Judge Clark, but let him, rather, pattern after George Washington, who believed that the rights of the unbeliever and the radical were precisely equal to those of the believer and the conservative. The people of Schuyler county should not forget that they are making history, and that their action in the prosecutions under the frivolous arrests that have recently been made in their midst will be honestly recorded, will pass into the history of our country, and will stand either to their future credit or disgrace. It is earnestly hoped that it may be the former and not the latter.

The Village of Watkins.

We find by conversing with persons residing in different parts of the State that Watkins is considered one of the most bigoted and straight-laced places in the State, and we are inclined to accept the estimate without a word of dissent. The Freethinkers decided to hold their convention there in part because of the beautiful natural scenery in the vicinity, and they went there with the kindest feelings in the world towards the place and the people. Of course the people attending the convention left considerable money with the hotels, boarding-houses, etc., while they probably did no harm to the denizens of the village, and they had a right to expect courteous and friendly treatment in return. The convention had the fairness to allow their opponents, the orthodox clergy, to speak two hours from their platform, thus showing far more liberality than they are in the habit of receiving from the same clergymen in their public meetings. We think we speak truly when we say that the Freethinkers felt naught but good will towards the people of Watkins; but they did not receive good will in return. An unfriendly spirit was made visible from the leaders of the pious party on more than one occasion. A plan had evidently been concocted by the pious portion of the town to annoy and possibly break up the meeting. Parties were employed and instructed to purchase certain books on the ground, for which arrests were to be made. Two persons advertised as the speakers in the meeting were thus arrested, and two others were subsequently arrested. The brother of Judge Hurd was one of the parties thus selected and instructed to make purchases of "Cupid's Yokes." He seems to have had his instructions to buy one of us, direct. Possibly he did, for he swore that he did; but we have no recollection of selling one to anybody on the grounds. If we did sell it to him, he asked for it; for, we repeat, we offered none for sale and asked no person to buy them. We had none at any time on our table or on the grounds.

One of the leaders in this plot to entrap the Freethinkers, and who is perhaps the ecclesiastical leader of the village, is the Rev. Mr. Waldo, of the Presbyterian church—one of the strongest and most opulent churches in town. His enmity was made apparent on more than one occasion, and his influence over Judge Hurd and the District-Attorney is pretty well understood. He was the man behind the scenes, able to pull the wires and direct the movements. His earnest, implacable face, reminds one of his great theological leader, John Calvin; and he doubtless would be glad to rule over the people of Watkins with the same tyrannical ecclesiastical authority with which Calvin ruled over the city and council of Geneva. The disciple of Calvin, the Rev. Mr. Waldo, may be supposed to entertain the same kind of feeling towards the Freethinkers assembled in his town, that his great leader, Calvin, felt towards those who presumed to differ from him in opinion. When, in 1546, in his celebrated letter to his confrere, Farel, he wrote these words: "If he [Servetus] comes here [to Geneva], and my authority be consulted, I will not permit him to escape with his life." Possibly, if the Rev. Waldo's power in Watkins were equal to what the Rev. Calvin's was in Geneva, and the times were as propitious for that kind of business as three hundred years ago, our fate might have been like that of poor Servetus, and we might have been burnt at the stake. We think we can thank the progress of civilization for our escape more than the tender mercies of the Rev. Mr. Waldo. We thought we easily detected the holy venom in his countenance. He is a nice man, indeed, for Judge Hurd to send before the Grand Jury to aid him in bringing them to the state of mind he desired.

The reverend gentleman is, doubtless, naturally a good sort of man had he less piety and religion, but an excess of Calvinism has made him a bigot; and he would hold the world where Calvin would have held it, and he would punish those who cannot think as he does the same as his great captain punished those who differed from him. It would be well, however, for the reverend gentleman to realize that the world is advancing; that men are losing faith in the old dogmas of the past; that whatever rests on fiction and fraud must be overthrown; that institutions that organize impostures and spread delusions must show what right

they have to exist. As Prof. Draper says, "Faith must render an account of herself to reason; mysteries must give place to facts; religion must relinquish that impious—that domineering position which she has so long maintained against science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer." Probably the gentleman will be as unable to stop the onward flow of Freethought and the teachings of demonstrative science as Dame Partington was with her mop and broom to arrest the powerful in-flowing tide of the great Atlantic Ocean.

The reverend gentleman in his narrow creed may think he has attained unto perfect wisdom, and that his doctrines embrace all the truths in existence; but he has much to learn yet about the laws of the universe. He has to learn that every result is the direct effect of a natural cause; that supernaturalism is wholly a vagary and never had an existence, and that his system of theology, which is built upon supernaturalism, must fall to the ground and give place to the teachings of science and truth. He needs to have more tolerance towards the belief and unbelief of others and not indulge in the disposition to arrest, indict, convict, and imprison those who cannot arrive at the same conclusions that he does. He may be apprehensive that his power or the power of his creed is slowly but surely passing away, and in his trepidation and desperation he may make heroic efforts to hold the waning power and throw in prison all who dare to revolt; but it is better that he bow to the inevitable and make a virtue of necessity that every man may have freedom to judge for himself in matters of theology as well as in everything else. Tolerance towards the opinions of others is hardly an ingredient of Calvinism, but we would be glad if the Rev. Mr. Waldo would cultivate it.

If we are to be convicted and sent to prison we should prefer that the issue had been made on some other ground or upon some other book besides, "Cupid's Yokes;" but if our enemies choose that for an issue we are forced to accept it. We do not take a vast amount of stock in that publication. It does not present our views fully, but we do hold that the man who wrote it is an honest man and that he had a right to write such a book and publish it, and that he and everybody else has a perfect right to sell it and give it away if they choose. There is not an indecent word in the book, nor was it written to excite the passions or injure the morals of any one. It may contain suggestions calculated to benefit the moral leprosy that exists in the marriage relation of this Christian land or it may not, but the writer at all events had the right to give his views and we all have the right to read them, even though they may be called radical. We have a right to be radical and we shall maintain that right by every means in our power.

If the Rev. Mr. Waldo and Judge Hurd succeed in sending us to prison for the great crime of handing to Warren Hurd a copy of the pamphlet, "Cupid's Yokes" we shall bear the infliction with the best possible grace. We would just remark, however, that while clergymen are just now being arrested on all hands for adultery, sodomy, poisoning, larceny and murder (for some particulars see first page) it would seem a little out of proportion to send humble individuals like W. S. Bell and ourselves to prison for handing a man a copy of "Cupid's Yokes," in which we had not the slightest interest. But regardless of consequences we shall by voice and pen defend the right of American citizens to read and think and decide for themselves upon all subjects and if necessary we will lay down our life in the defense of this glorious principle.

Let The Truth Seeker Flourish.

One thing is very evident, and that is that THE TRUTH SEEKER has bitter enemies who would gladly crush it to the earth were it in their power. The repeated arrests that have been made and the others that are threatened point unmistakeably in that direction. What shall be done about it? Why, let its friends rally to its support. Let them just resolve that double the number of persons that read THE TRUTH SEEKER now shall read it before the first of January next. It can easily be done if the friends of the cause will only work in earnest. New subscribers, in view of the hard times, need not subscribe for a whole year at once, but for six or three months, as they see fit. Remember, to trial subscribers we send it three months, postage included, for 50 cents. And on this occasion we will make this special offer: We will send to new subscribers THE TRUTH SEEKER from the middle of September to January, 1879, and a copy of Webster's Pocket Dictionary, containing 150,000 words, or a copy of Paine's "Age of Reason," as may be preferred, and all for 60 cents. For many and obvious reasons the circulation of THE TRUTH SEEKER should be largely increased. Thousands who are now borrowing it should remit their little fifty cents and be independent and have a copy of their own. What is the reason why ten thousand new names cannot be sent in by the first of January next? How many will go to work to bring about this result?

We of course are not anxious to look upon the inner walls of a prison, but in carrying out what we believe to be our Constitutional and legitimate right, we shall not recoil. If, however, such a fate is in store for us, THE TRUTH SEEKER will be promptly continued. We have a corps of assistants who can conduct the paper with ability though its editor is behind the prison bars, and it is possible an occasional letter from within the prison grates will be more effective than a greater amount written without its walls. Those who subscribe for the paper for any length of time will be sure to receive it for the time paid for. What we want now is 10,000 new names to add to our list.

Speeches at the Watkins Convention.

We are now busily engaged at getting up a fine volume of the various addresses and speeches made at the Watkins Convention, and with the excellent character of the addresses there delivered we feel sanguine that the volume will contain some of the best thoughts of the day, and will possess peculiar and marked value. It will contain the addresses delivered by Dr. T. L. Brown, Prof. Toohey, G. L. Henderson, Dr. T. B. Taylor, Dr. J. M. Peebles, W. S. Bell, Prof. A. L. Rawson, Elder F. W. Evans, Elder G. A. Lomas, Mrs. L. K. Coleman, Mrs. Laura Kendrick, Mrs. P. R. Lawrence, Ella E. Gibson, Giles B. Stebbins, Mrs. Augusta Cooper Bristol, James Parton, Elizur Wright, Horace Seaver, T. B. Wakeman, T. C. Leland, W. E. Copeland, Lucian Scott, Hon. Geo. W. Julian, Mrs. Clara Neyman, and others. Probably few volumes will contain deeper, better, and a wider range of thought than this volume containing the speeches of the four days' Convention. The arrests that were made at the Convention, and the trials that are to follow will add somewhat to the interest of the work.

Those who wish a copy of the volume are requested to send in their names at once. It will be a 12 mo. volume of 400 or 500 pages, and we have concluded to offer it well bound at the low price of $1.25. It will be out in a few weeks. It will cost $1,000 to get out an edition of it, and those who feel like advancing the price will be the first to be served, and they will contribute to the necessary expenditure of bringing it out. Money is a very scarce article with us. Please let the orders flow in. How many shall be received within the next ten days? The work will be out in October.

THOSE WHO wish a copy of The Champions of the Church, The World's Sages Thinkers and Reformers, Viscount Amberley's Analysis of Religious Belief, or Thomas Paine's Great Works—all large octavo volumes—can have either of the four, with a copy of THE TRUTH SEEKER for a year for $5.00, or any two of the works named by mail for $5.00. Send in your orders.

WE are getting numerous orders for that remarkable little work, entitled "Sepher Toldoth Jeschu,' the Book of the Generation of Jesus, the first English translation of the ancient Jewish story of Jesus, who was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam, by Joseph Pandora. It is attracting much attention. Price, 10 cents.

WE have received pretty direct information, which we deem authentic, that it was Anthony Comstock who instigated our arrest at Watkins, Aug. 24th. It would seem that our suspicions that he had written the Young Men's Christian Association at Watkins how to proceed in the matter were correct. If this information is true, we have again to thank this pious character for another arrest by the powers of the orthodox church. Frederick Davis, Dr. Thompson, Rev. Mr. Waldo, Warren Hurd, and his brother, Judge Hurd, ought to feel very proud to thus be the tools and dupes in carrying out the instructions of this execrable character.

The Index says not a single word about the Watkins Convention, nor about the arrests. But it has a leading article on "Catholicism in Canada." That's enterprise in the Organ of the League!

Declaration of Rights.

A CASE FOR THE COURTS.

To the Editor of The Transcript: Quoting from my remarks in Faneuil Hall, as reported in full in the *Globe* of yesterday, you kindly commend my motives, but condemn my logic. Bad logic is dangerous. It brings men to beggary and nations to the dust. Yours seems to assume that courts never make mistakes, and, therefore, the Comstock law is constitutional and "Cupid's Yokes" an obscene book. Let that be true, and what follows? By chapter 165, section 15, of the General Statutes, the possession of an obscene book is an offense, punishable by imprisonment and fine. I possess "Cupid's Yokes," and mean to do so, whatever the courts have decided or other people think. If the District Attorney of Middlesex, knowing all these facts, does not prosecute me as soon as possible, he will violate his oath of office. Will you show your readers where the flaw is in this logic and oblige,

Medford, Mass., Aug. 3, 1878. ELIZUR WRIGHT.

We, the undersigned, free and independent citizens of the United States, recognize the above words of the Hon. Elizur Wright as the utterance of a brave, honest, and independent American. They were published more than a month ago, and he still has his liberty. It is to be inferred that the District Attorney of Middlesex does not regard "Cupid's Yokes" as an obscene book; otherwise he is derelict in the performance of his duty. We wish also to place our names on record that we do not regard "Cupid's Yokes" as an obscene publication. Many of us have read it, have it in our possession, and propose to so retain it so long as we choose. While we do not indorse every sentence in it, and think some portions of it are in bad taste, we regard it as the expression of an honest, earnest man, who had a legal and undoubted right to so express himself, and that every American possesses the right to read it, to own it, to buy and to sell it, to exhibit it, and to send it from point to point by any public mode of conveyance.

We furthermore recognize the attempt on the part of any one to deprive us of the right to own, buy, sell, or transport this or other similar books, including works on medicine, hygiene, physiology, sociology, social ethics, relations of the sexes, etc., as subversive of the very highest principles of American liberty; and while we are opposed to obscene and vile literature, that really is so, we hereby pledge ourselves to forever uphold freedom of thought, freedom of speech, freedom of the press, and freedom of the mails. These are the fundamental principles of American liberty, the birthright of every American citizen, and we never wish to see them infringed or subverted. To maintain and perpetuate these rights "we pledge our lives, our fortunes, and our sacred honor."

D. M. Bennett, G. L. Henderson, A. L. Rawson, S. P. Andrews, E. B. Foote, Sr., M.D., Charles Winterburn, M.D., H. B. Brown, L. A. Fields, E. M. Macdonald, H. J. Thomas, T. C. Leland, Mary A. Leland, Jas. A. White, Theodore R. Stevens, G. H. Weeks, Thomas Grattan, Henry H. Moore, James H. Phair, C. L. Andrews, A. C. Macdonald, E. B. Foote, Jr., M.D., J. M. Comens, M.D., Geo. E. Macdonald, J. W. Nichols, J. Q. Sands, A. K. Butts, M. L. Holbrook, M.D., C. A. Codman, S. H. Preston, and thousands of others whose names will hereafter be appended.

[All persons who indorse the sentiments of the above declaration, and are disposed to let their names appear in this honorable connection, are requested to send them in. Let the list swell to grand proportions.]

Pledges to the National Defense Fund.

We hope our kind and sympathizing friends scattered over the various States and territories will not loose sight of the approaching trials and struggles. Four of us are now under bonds to appear before the Court of Oyer and Terminer, and other arrests are threatened. Some heavy fighting will have to be done in opposing our intolerant and tyrannous enemies, and funds are necessary to carry the cases triumphantly through the courts, or even to conduct them in any way. There is nothing like being well prepared for battle.

The following are the pledges that, up to this time, have been given:

Dr. E. B. Foote, Sr., $60.00; James Parton, $25.00; Cortlandt Palmer, $25.00; A. Lohry, $20.00; J. K. Ingalls, $25.00; E. M. Sellon, $10.00; T. B. Wakeman, $10.00; Mrs. E. Wilcox, $10.00; T. R. Smith, $10.00; Chas. Winterburn, M. D., $10.00; G. L. Henderson, $10.00; A. L. Rawson, $10.00; C. A. Codman, $10.00; H. B. Brown, $10.00; T. C. Leland, $10.00; E. B. Foote, Jr., M. D., $10.00; D. M. Bennett, $10.00; E. M. Macdonald, $10.00; Asa K. Butts, $10.00; Horace Seaver, $5.00; John C. Wade, $5.00; J. C. McMasters, $5.00; S. Bremer, $2.00; T. S. Verity, $2.00; T. S. Cabot, $2.00; R. L. Meyers, $2.00 J. P. Palmer, $5.00; D. R. Burt, $10.00; H. C. Slee, $10.00; Wm. Crookston, $10.00; G. W. Hall, $5.00; G. H. Warner, $5.00; Amos Scott, $5.00; F. T. Selser, $5.00; J. M. Barnes, $5.00; W. H. Hall, $2.50; S. A. Prater, $2.00; D. W. Patrich, $1.00; J. M. Selser, $1.00; W. F. Porter, $1.00; Z. T. French, $1.00 (pd.); Mrs. Henrietta Buckner, $2.00 (pd.), L. H. H. Ide, $2.00 (pd.); R. S. Shoemaker, $1.00; Mr. F. W. Titus, $5.00; H. Ellington, $5.00;

Our Liberal friends are requested to state such amounts as they are willing to pledge to meet the necessary expense in defending any who are wrongfully attacked. Let a fair sum rolled be up. Whose names shall be added next?

Josephine S. Tilton.

By reference to Mr. T. C. Leland's letter on page 580 it will be seen that this lady has accepted the bail which Mrs. J. K. Ingalls so kindly offered and has since been at liberty, although she had made up her mind to remain in Schuyler County jail until the day of her trial. She is at present in this city and is canvassing for E. H. Heywood's pamphlets. She is small in body, but in spirit she will not suffer in comparison with any.

It is a peculiarity in the bail offered at Watkin's after Mr. Bell, Miss Tilton, and ourselves were indicted that it was solely by females. All honor to woman. She is indeed the lovable portion of Humanity.

Voltaire in Exile.

In our pre-occupation for the past three weeks we have neglected to mention the able serial articles we have been laying before our readers upon the great philosopher, poet, and historian, Voltaire. They are from the pen of M. Gastineau of Paris, who has written some thirty works that have been and are popular with the French people. This work which we have commenced to reproduce was published in Paris in the present centennial year of Voltaire's death, and has already passed through several editions in France, showing the great popularity it has attained there. We have at considerable expense caused it to be translated expressly for THE TRUTH SEEKER, hoping our readers would appreciate the same. Comparatively little is known in this country of the great Voltaire or of his writings. This work, by Gastineau, will enable them to know much more of him. It is our purpose, as soon as we are able, to add another 8vo. volume to the "Truth Seeker Library," consisting of the theological writings of Voltaire, many of which have never been published in English. We trust the work, "Voltaire in Exile," which we are now re-publishing, will "whet up the appetite" of our readers for the larger work.

LET it be remembered by those who wish a photograph representing Mr. Bell, Miss Tilton, and ourselves, by some one called The Trinity (ourselves, presumably, being the older member of the firm), can procure a good one for fifteen cents; or either of the three will be furnished by itself for ten cents.

THE fields are damaged by weeds, mankind by hatred. As the Vassika-plant sheds its withered flowers men should shed passion and hatred.—*Buddha.*

Selections.

Religion not History.—Continued.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

The mainspring of action in Paul's morality is gratitude to God for invaluable benefits freely bestowed on the undeserving. In the midst of our selfish unconcern, and, it may be, sensual folly, salvation is sent to us from above. A superhuman, pre-human, heavenly being (mentally constructed by Paul), came down to save us from the day of wrath, and sanctify us for heaven. God did not spare his best beloved, but allowed him to suffer even the cruel humiliation of the cross, in order to unite Jew and Gentile in mutual love; and now, in recompense, has confided to him the task of subduing all enemies, and restoring all things to the divine rule; after which the Christ will resign his throne, that God may be all, and in all. Believers are called and chosen to be God's holy ones. Holiness is the noblest state, the best state, the condition of union with God and admittance into his eternal kingdom. Paul exhorts to whatever things are just, pure, lovely, and of good report. In crowns and thrones for the saints he could not disbelieve; but he does not dangle forth "the appendage" to occupy our imagination. The case is like that of university competition. He who loves knowledge most, and thinks least of prizes, is most likely to win the prize; so he who, from gratitude and love to God and Christ, counts his body and soul to have been new created for holiness and for every form of goodness, is most likely to attain that mental state to which a just and wise God may attach high and responsible power. But to think much of such power and station as a recompense, by no means conduces to the saintly condition; and in Paul the other topics take the lead. The love of his ideal Christ constrains him. He is not his own; he is bought with a price. He lives for him who gave himself for us, to deliver us from this evil world. To be a living sacrifice to God is our reasonable service. The heir of heaven must put on the image of Christ—kindness, meekness, bravery, industry, purity, and above all, charity. The saint is no longer under bondage to law; the era of slavery to a sacred letter is past; he is now a law to himself by God's spirit within him. He is made alive in the Spirit; let him now walk in the Spirit. He is a fellow-citizen with the saints, and belongs to the household of God. Let him aspire to the full stature of Christ's perfection, who is the image of the blessed and only Potentate; let him live the new life of righteousness and holiness, blameless and harmless, as a son of God. These ideas reign through all Paul's epistles. I am told that his theory is complex, fanciful, artificial, fine-drawn, a cobweb spun out of his own brain; and that his argument about predestination in Rom. ix,* blackens the character of the Most High. Be it so; I am not panegyrizing his theory, his Christology, nor all his details of argument, but his moral and spiritual tone. His rabbinical interpretations of the Old Scriptures perpetually lead him astray. If his predestination ended in universal salvation, it is utterly different from that of Luther, Calvin, and Augustine. I urge that his morality is warm, elevating, purifying, just, and tender; and prodigiously superior to the parables, prudential exhortations, apothegms, enigmas, overstatements of partial truth, and overstraining of just precept, which are put before us as discourses of Jesus. On the subject of wealth and alms the contrast of Paul and Jesus is signal. Paul calls covetousness idolatry, the desire of wealth a temptation and a snare; nay, he says, having food and raiment, let us therewith be content; but he does not disparage and condemn wealth as the unrighteous mammon. Give alms, says Jesus, and all things are clean unto you. If I bestow all my goods to feed the poor, says Paul, and give my body to be burned, and have not charity, it profiteth me nothing. He urges rich men not to trust in riches, but to be rich in good works and ready to distribute; but he does not bid them to get rid of their wealth; nay, he says, it is right for parents to lay up for their children. So far from bidding to "give to every one that asketh," he distinctly commands to refuse support to the idle. Industry is with Paul a positive duty; a sentiment which cannot be discovered in the precepts of Jesus, who teaches that to abandon one's trade and wander at his side is highly meritorious. Paul thought he had a right of pecuniary support from those who listened to his instructions; yet in order to maintain his independence of mind he worked at his trade of a tent-maker, and took care to give no countenance to religious mendicancy. Against idle religionists he speaks severely.

So far as we can guess at the real Jesus, he must have been widely unlike Paul's ideal. I easily admit the thought that if the three gospels had been written and published in the year after the crucifixion, Paul never would have become a Christian. He would not have relished the picture of Jesus there set forth. What was the true picture, one may have a more or less probable opinion; but with documents so imperfect, I suppose we never shall be agreed. We cannot divine lost history. The Jesus of Matthew is intensely severe on the Pharisees because they taught that duties to a parent may be superseded by some vow of service to God, which incapacitates a man for filial service. "Ye hypocrites!" he exclaims; and so on in his own style (Matt. xv, 3–9). Matthew makes this indeed a recrimination on scribes and Pharisees, when they complained that his disciples did not wash their hands before a meal. Nevertheless this writer seems to forget that he represents Jesus as having a beam in his own eye, while he is extracting a mote from the Pharisee's eye. Jesus called the sons of Zebedee to abandon their father (Matt. iv, 2); he sternly rebukes a disciple for begging time to bury his father; and another for desiring to bid farewell to those at home: he avows that none can follow him, who will not hate father and mother; and he extols forsaking parents for his name's sake, as a merit deserving heavenly crowns. How wonderful that good men endure and swallow all this contradiction! Zeal to serve God will not justify the omission of filial duty; but zeal to swell the train of Jesus fully justifies it, and is a merit that he will amply repay when he comes in the glory of his Father.

IV.

Whence has come the direful shipwreck of the Catholic Church in Episcopal and Papal pretensions? Can this possibly be an accident? Sacerdotalism might have seemed the state least likely of all to have been developed from the teaching of the Galilean carpenter. We may point out to special causes tending that way; first, the imitation of haughty and bitter denunciations; next, a certain extravagance, either uttered by him or imputed to him, concerning the power of "the Keys." In our Bibles, according to Matthew, this power was given to Simon, and with the keys the new name of Cephas, rock, as a reward for avowing Jesus to be the Messiah. The fourth gospel contradicts this indirectly by stating that Andrew, long before, knew Jesus to be Messiah, having learnt it apparently from John the Baptist, who pointed to Jesus as the Lamb of God (John i, 33, 40–42). Andrew sought out his brother Simon, revealed to him who Jesus was, and brought him to Jesus; who immediately gave to Simon the surname Cephas, but without the power of the keys; as indeed without any event to deserve or suggest such a thing. A second contradiction to Matthew's statement (John xx, 22) may perhaps be called direct; for there Jesus gives the keys to all the eleven indiscriminately, which is scarcely compatible with his earlier gift as a special possession of Simon; to whom in Matthew is added a solemn blessing, with the avowal that flesh and blood had not revealed the mighty truth to him, but his Father in heaven: while in John i. 41, this truth was revealed by flesh and blood, that is, by Andrew. That the first and fourth gospels are alike inventing fictions, may be argued from the Apocalypse, in which the apostle John makes Jesus say: "I am he that hath the key of David: I open, and no man shutteth; I shut, and no man openeth;" Rev. iii, 7. Jesus, in claiming the key for himself exclusively, denies that he has ever committed it to any man. It appears equally certain that Paul, who withstood Peter to the face at Antioch, was ignorant that Jesus had invested him with primacy, had pronounced him to be the rock on which the church was built, and had given him the mysterious keys. Remembering further that in the Acts of the Apostles no superiority whatever is accorded to Peter, who is called to account by unnamed disciples for baptizing Cornelius, we must probably acquit Jesus and all the apostles of an extravagance apparently invented after most of them were dead. Yet the facts remain that the narratives have been received as sacred, as divine testimony, as infallible, and that they contain the monstrous, the impious doctrine, that fallible and frail men may exercise a divine power.

The metaphors in Matthew run thus: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi, 19.) The fourth narrator replaces metaphor by plain words: "Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained" (xxiii). The mention of the keys made it inevitable, that the metaphor of the former passage should be thus interpreted. Scribes and Pharisees might well cry out concerning Jesus, "Who is this that forgiveth sins? Who can forgive sins but God alone?" Christians who believe that the human Jesus was omniscient and therefore a searcher of men's hearts, find no difficulty at all, so far. But when the narrative proceeds to represent Jesus as transferring this attribute of God to finite and imperfect man, Christians ought to be startled as well as Jews. Nothing but custom from childhood hinders their seeing its enormity, its impiety. So dull, so dead are men under the power of routine, that in Protestant England, in the Anglican Church, the bishop ordains every priest by this formula of words: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

[TO BE CONTINUED.]

*An unlucky adoption of a harsh metaphor in Isaiah, comparing God to a potter.

Communications.

The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE NINTEENTH CENTURY.

REBEKAH.

A manifestation of uncommon significance is recorded in the twenty-fourth chapter of Genesis, where Abraham commissions his eldest servant not to take a wife unto his son Isaac of the daughters of the Canaanites, but to go into his (Abraham's) own country and among his own kindred. And so the servant put his hand under the thigh of Abraham (instead of on the good book) and swore to him concerning this matter, took ten camels of his master's, a host of jewelry, such as maidens were well pleased with even in those primitive times, departed, and went direct to the city of Nahor, Abraham's brother. All who desire to possess a full knowledge of this wife-hunting transaction should read the entire account in the five succeeding chapters. It is an interesting romance, and a most wonderful illustration of God's power in directing the servant to the very place where his master told him to go, without any other guide-board than the Lord God of Abraham.

The servant's little trial or test with God was fulfilled in verse fourteen, for out came Rebekah, who was the granddaughter of Abraham's brother Nahor, with a pitcher on her shoulder. Now, like her great-aunt, Sarah, she was very fair to look upon, a virgin, . . . and she went down to the well and filled her pitcher and came up. The servant ran to meet her. His test proving successful, he took a golden earring of half a shekel weight and two bracelets for her hands, of ten shekel's weight of gold, for the Lord had greatly blessed his master and he was very rich. He then inquired whose daughter she was, and ascertained that he and the camels could lodge in her brother's house, bowed his head and worshiped the Lord God of Abraham, so delighted was he at the probable issue of his mission.

It appears that Laban, Rebekah's brother, possessed the same love of filthy lucre then which so distinguished him afterward in his dealing with his sister's son, Jacob, for when he saw the ear-ring and bracelets upon his sister's hands, the camels and wonderful retinue of this man, he said: "Come in, thou blessed of the Lord," and made him welcome simply for his riches.

The servant was faithful to his business, declaring he would not eat until he had told his errand, relating the experience before alluded to and the test on meeting Rebekah at the well. (The reader is referred to the pictorial Bibles for the illustration of this event of "Rebekah at the well.")

Laban and Bethuel answered and said, "The thing procedeth from the Lord," for every successful enterprise in those days was attributed to the intervention of the Lord, very much as modern Christians are disposed to refer all good to his providence, even to selecting a wife. Another scene of bowing and worshiping ensued, and another installment of jewels brought forth and presented to Rebekah, the brother and mother, and "they did eat and drink," and had a general good time. In the morning the man was in a hurry to depart, but the brother and mother begged that the "damsel might remain ten days;" but they were forced to yield, for the man said, "Hinder me not." It now occurred to them, it appears, for the first time, to call the damsel and inquire at her mouth, "Wilt thou go with this man?" which met with the ready response, "I will go."

And so they departed, Rebekah and her nurse, Abraham's servant and his men, with this blessing shouted in the ears of the future wife and mother, "Thou art our sister; be thou the mother of thousands of millions [awful,] and let thy seed possess the gate of those which hate thee."

Now Isaac, the lad, being only forty years of age (Gen. xxv, 20), was walking out after supper meditating in a blushing kind of a pit-a-pat way what kind of a wife his father's servant might bring him, when "he lifted up his eyes and behold, and Rebekah lifted up her eyes." What a lifting up of eyes was that; fancy the meeting! We will drop the curtain, only adding that the historian states that when Rebekah saw Isaac, "she lighted off the camel, took a veil and covered herself," (modest girl that,) and that "Isaac brought her into his mother's tent, and took Rebekah, and she became his wife, and he loved her, and Isaac was comforted after his mother's death." Now was not that a better way to get a wife than advertising through THE TRUTH SEEK-

ER? Not quite so available, it may be answered, to those who have not the camels, the bracelets, the ear-ring (for there was but one), the jewels of silver, the jewels of gold, and precious things, the father's faithful servant, and the good old faithful father himself?

In the meantime Abraham dies, and Isaac and Ishmael bury him beside his wife, Sarah, in the cave at Machpelah, and twenty years pass away and Isaac, like his father Abraham, despairs of posterity, but unlike him does not accept of his wife's bondmaid, at her own request, but entreats the Lord for his wife, as any good, prayerful man should, instead of consulting an M.D., and the Lord was entreated of him. And here follows an account in Gen. xxv, 21–27, that Anthony Comstock ought not to allow us to publish here, since no book for which arrests have been made contains such indecent expressions, and no TRUTH SEEKER reader either would thank us for publishing, therefore we refer all persons to the sacred Scriptures, which are able to make them wise unto salvation.

Now these two boys, Esau and Jacob, though twins and the sons of godly parents, were not very good friends. It could not be expected otherwise, if the truth is told in Rom. ix, 11–13, "For the children [Esau and Jacob] being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand not of works, but of him that calleth, it was said unto her [the mother, Rebekah], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The "I," it must be remembered, who hated Esau was the Lord God of Abraham, Isaac, and Jacob, and the mother, Rebekah, seems well calculated to help the Lord to carry out his love to Jacob and his hatred to Esau, as will be seen hereafter. Besides, it is declared (Gen. xxv, 28), "Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob," for what we are not told, perhaps because "Jacob dwelt in a tent." Any way, here was a pretty family partiality, but Rebekah had the advantage over the poor old blind patriarch, Isaac, for she had the Lord on her side, even before the children were born, as already shown and as confirmed in Gen. xxv, 22, because the Lord came and told her so when she went to inquire of him, "If it be so, why am I thus?"

But to return: Esau being the eldest was entitled to the birth-right possession of his father, while all other children were to be sent away to shirk for themselves. This Rebekah did not mean should be the lot of her darling Jacob, and besides she must assist the Lord to carry out his plan of election. Everything seemed to favor the Lord, Rebekah, and Jacob, and work to the disadvantage of Isaac and Esau. There were two parties in this transaction, and the Lord's side beat, whether justly or unjustly we leave the reader to determine.

One day Esau got very hungry and begged of his brother to give him of his pottage, and the stingy fellow would not give him one sip, though poor Jacob appealed, "I am faint, I pray thee." Who but Jacob could have resisted it, but the crafty fox saw a chance for himself and told him he would give him pottage for his birthright, and coaxed Esau to sell it to him, and made him swear in his dying moments, as Esau believed, that the birthright should be Jacob's. It is probable that this sale pleased Rebekah mightily, though no mention is made of it. In it she might then see a chance to promote her favorite by supplanting Esau. In process of time, Isaac grew old and must die, "his eyes were dim so that he could not see," but the ruling passion strong in death prevailed, and he desired once more to eat of Esau's venison from his own hand, and give him his father's dying blessing before he went hence, to be here no more.

Rebekah was prying round and heard the request; and now came the trying moment of this mother in Israel, this godly woman, this lovely Rebekah, for whose beauty her husband had feared, like his father Abraham, he should be put to death, and, like him, he denied she was his wife, saying: "She is my sister," and like him, it was done in Gerar, and like him, the lie told to Abimelech, the king; but unlike him the record does not give but one instance where Isaac denied his wife, while faithful (?); Abraham did it the second time.

[TO BE CONTINUED.]

The Trinity.

While we were in Watkins some one facetiously styled Miss Tilton, W. S. Bell and ourselves "the Trinity," "father, son, and holy ghost," and suggested that we have photographs of the three on one card. We acted upon the suggestion, and had a quantity made with the trinity. Those who wish copies of the same can be supplied at 15 cents each. Either of the trinity singly on a card, 10 cents. If a copy of the trinity and "Cupid's Yokes" are ordered, a pamphlet of sixty pages containing T. B. Wakeman's great speech at the Faneuil Hall Heywood meeting and his argument against the Comstock Postal Law will be added gratis, and sent by mail, all for 30 cents.

MOTIVES are like harlequins; there is a second dress beneath the first.

Pious Correspondence.

Deacon Skidmore's Sixth Letter.

OPPRESSION FOR OPINION'S SAKE.

ZION HIL, N. J., Sept. 9, 1878.

MR. EDITUR: I am sorry to se by yure last 2 papers that yu hav ben getting into trubble up at Watkins while attending yure big konvenshun thare. I red yure deskripshun ov the kuntry and its natcheral kuriositys with a good deel ov plezure. It seemd to me that yu shode a spirit ov frendliness and farenes that shood hav ben appreshiated by the peepel ov that town, and that unless yu did perform sum overt akt tha shood not hav ben gilty ov diskurtesy to yu and the others hoo assembled in thare villej to hold yure annual meeting, patronizing thare hotels and bording-houzes.

While I think yu ar a man hoo haz denide the only fathe which iz kapabul ov saving a wurld ov sinners, and that yu ar lost in the dark wilds ov unbeleef and karnal reezon, I kan't help thinking that yu ar onest in yure opinyuns and that yu aktually beleev what yu rite. I am sorry yure mind iz so darkened, and that yu ar so far lost from the blessed Jezus hoo alone haz the power to save yure sole from eternal torments prepard for thoze hoo wil not luv God and giv him thare hole hart; but I pra for yu evry da, and I entreet God to bring yu, forsibly, if nesessary, to the nolej ov him and hiz son; and yu no I hav fathe in prare.

But all this, Mr. Editur, haz nothing to do with yu and thoze 3 others being treeted in a spirit ov intoleranse and unfairnes by thoze hoo profes to hav the grase ov God in thare harts, and to skware thare lives by the teechings ov the meek and lowly Jezus, hoo felt kindly to evrybody (exsept on a vary fu okkashuns), and I am sorry to se that my brethren in Kriste shood so far stra from the path ov richusnes az to want to oppres and annoy eny wun hoo differs from them in matters ov fathe and opinyun. I waz glad to se yu did not sa enything about the Baptists being engaged with the Presbyterians and the Episcopalyans, at Watkins, in thare attaks upon yu; for while I am fre to admit that tho I hav menny times none men and wimmen hoo belongd to my denominashun that wer gilty ov meen akts which tha never shood hav kommitted, I am parshul to my church, and am alwaze glad when tha keep out ov bad kompany and meen kondukt. Az I think tha ar a little neerer the truth than eny other Kristyans, I also think tha aut to sho thare superiority by performing more good akts, and fewer bad wuns.

I aksept yure statement that yu had nun ov thoze books kalled "Kupid's Yokes" at Watkins, and that if yu sold eny it waz to hand wun up when sumbody kalled for it and when the yung lady hoo had them for sale waz awa, and that reely the book haz no bad wurds in it, and iz not obseen, and also that yu had no sort ov share in the profits from the sales that wer made. I believ enuf in yu to think yu tel the truth about this biznes, and from that vu I must sa I think yu reseevd vary unkind treetment and that thoze pius fokes wood hav dun much better to hav let yu depart in pees than to attempt to konvikt and imprizon yu on so slite a provokashun. I hav no idea that the juj's bruther or the juj himself or eny wun hoo red the book haz ben depraved, vishiated, or debauched by reeding the littel book. If the juj and hiz bruther kan reed it without injury, why kannot almost any other purson? It iz kurius how much more afrade sum peepel ar about others being injurd by indesent publikashuns than themselves. I don't suppoze wun ov that Grand Jury wood own that tha had ben hurt by reeding "Kupid's Yokes," but tha wer so afrade that sum other purson wood be hurt by it that tha think yu aut to be sent to prizon for a number ov yeers bekauz yu kasually handed a kopy ov it to the juj's bruther hoo asked yu for it. Such iz human natchure the world over.

Yu aut to heer my Suzan tawk about yure arrest. Yu no I hav told yu before that she iz a gurl ov the kleerest vuze ov any gurl in this kounty. I don't remember az I hav ever none her to be far out ov the way in her jujment and opinyun. She sez it iz a perfekt shame that the old editor of THE TRUTH SEEKER shood be arrested on so trivial a charge, and she don't beleev that Kristyans hoo kood be gilty ov such kondukt ar eny better than heethen, if az good az sum ov them ar. She sez it makes her most mad to see peepel hoo pretend to hav found more grase than other fokes, to be meek and lowly foloers ov Jezus, and speshul favorits with God and the Holy Gost, and then to turn round and be gilty ov all sorts ov meen triks and subterfujes to get thare fello beings hoo cannot think just az tha do into trubble and to shut them up in prizson and take awa thare munny and other property. She gits so exsited on the subjict that I think she tawks pritty near az harsh about professing Kristyans az yu do. She sez from what she haz red and what she has seem she has kum to the konklushun that Kristyans or Church fokes kan be just as meen, kruel, tyranikal and intolerant al eny peepel in the wurld, and she noze thare no more kwarelsum and mischief-making peepel under the sun. She haz red history a good deel and she sez tha hav dun more fiting, more killing and slaying, more hanging and burning for opinyun's sake, than eny other kind ov relijunists in the hole wurld. I don't no but Suzan iz about rite, but I hate to own up to her that church fokes ar az bad az tha ar.

She sez it iz a shame and an outraj for a man ov yure aj, and hoo trize so hard to teech peepel the truth az yu do, to be throne into disgrase and expense, with a prospekt ov being deprived ov yure liberty, on such a pitiful pretense. She sez that juj must hav a grate deel to do to send hiz brother to by the pamphlet ov yu for the sake ov entrapping yu, and then to instrukt the Grand Jury that tha must find the book to be obseen bekauz he had red it and pronounst it so. She thinks he overstepd the bounds ov hiz duty when he told them what desizhun tha must kum to. In this opinyun she haz support from a lawyer hoo belongs to our church and livs in our naberhood. Hiz name iz Greenfeeld. He duz not praktis very much now, az he iz getting along into yeers, but he haz ben a very prominent man in this kounty. He haz ben sent 3 times to the lejislacher ov the State, and waz wun ov the most influenshal members thare. He haz ben a kandydate for juj, and kame within 27 votes ov being elekted. Wel, he sez that Juj Hurd transended hiz duty when he pronounst upon the natcher ov the pamflet and told the Grand Jury what konklushun tha must kum to, and he thareby shode a parshality, or prejudis, that inkapasitates him to sit az juj on yure trial. He sez the offis ov juj iz a very important wun, but it iz very eezy for him to be over-zelus and go to far in hiz likes and dislikes. He thinks that iz just whare Juj Hurd haz mist it.

We feel a grate kuriosity to see "Kupid's Yokes." Pleez, for the enklozd, send me 3 kopies. Mr. Greenfeeld wants wun, Kaptin Smith wants wun, and I want wun. We all want to see what it iz that the juj ov Skyler kounty haz made so much fuss about. I prezume a grate proporshun ov yure reeders wil feel the same wa. Kaptin Smith waz over here last nite, and he waz a good deel eksited over yure arrest. Yu no I hav told yu before that he waz a warm frend of yurz, and he espouzes yure kauz with a grate deel ov ernestnes. He sez yure enemys ar trying to krush yu and brake up yure biznes; but he iz konfident tha wil fale, and, that insted ov putting yu down, yu wil rize higher in the estimashun ov the Liberal peepul ov the kuntry. He told me to rite yu not to be down-hearted, but keep up good kurrij, az yu hav dun heretofore. He told me to tel yu he would send yu 10 dollars before yure trial kums off to help defra the expenses, and, if nessessary, he wil raz 50 dollers for yu. He said, the last thing before he went awa, "I take a good deel ov stok in Bennett, and I am going to stand by him to the last." You aut to hav seen Suzan briten up at that. She sed, "Good for yu, Kaptin Smith. I oner yu for thoze brave wurds. I am with yu hart and hand. I beleev that man iz fiting an unekwal battle with the forses ov preestkraft, bigotry, and superstishun, and I am proud ov every wun hoo, like yu, iz not afrade to sustane him. I wish I had a 100 dollers. I would send him haf ov it to help him in hiz brave work, and to help him in hiz defense against the allied powers ov Church and State."

When my dawter had made that littel speech wife sed to her: I think Suzan you have sed kwite enuf. It seems to me yu ar getting to be a pritty warm frend ov that old Infidel Bennett. I wunder what yu kan se in his wiked, blasfemus paper that yu think so much ov. For my part, I had rather reed the *Examiner and Kronikle* wun our than to reed that old TRUTH SEEKER a week. I don't se what my dawter sees in it to admire, for to me it iz abominabul. I do hope the family of Deeken Skidmore iz not all going to turn infidel. Suzan iz about az good az that now, and I reely beleev the Deeken himself iz about wun kwarter konverted; but I tel yu what it iz, hiz wife wil never forsake the tru kolors ov the Prinse ov Zion. I am going to follo him in this wurld and rane with him in the next. Yu ma all follo Bennett but I will follo Jezus.

At that Suzan sed: "Mother I meen to follo after the truth wharever I kan find it. I am bound to no man nor no speshal mediator. Wharever I kan find the truth thare is whare I will follo and it makes not a bit of differense to me whether it iz uttered by Jezus, Konfusius, or Pythagoras, I aksept it, az freely from wun az the other when I am konvinsed ov its reality. So long az I think Bennett gives us the truth, so long wil I kontinue to respekt him; and it iz just az onerable in him to be pursikuted for opinyun's sake az eny others ov the past teechers ov the wurld."

Mr. Editur, yu ma think me a littel shaky, but stil I stand firm on the rok ov Zion; but I kan't help thinking Suzan iz kwite az neer rite az the old woman. I subskribe myself yure frend,

JOEL SKIDMORE,
1st Deeken ov Zion Hill Baptist Church.

HE who s free from anger, dutiful, virtuous, without weakness, and subdued; he who utters true speech, instructive, and free from hardness, so that he offended no one—him I call a Man.—*Buddha.*

Letters from Friends.

NOTES FROM THE LECTURE FIELD.

BY J. L. YORK.

IONIA, MICH.

D. M. BENNETT, *Dear Brother:* Whom the Lord loveth he chasteneth. So I conclude you are loved much. I am not surprised to learn by your last TRUTH SEEKER that you are in the toils again through the malignant spirit which has always characterized the Christian religion. Whoever will speak the truth to-day, as in all times past, must feel the blighting mildew of that thrice cursed system. Be of good cheer, friend Bennett. The battle has just begun, and will not cease until the last vestige of superstition has been lifted from the hearts of the people. To superficial people it may seem a matter of but little consequence that men and women are arrested and thrown into prison. By a few you are blamed. But, thank God, the great mass of Liberals indorse you in your efforts to free humanity from the domination of Church and priest. Thinking people see a deeper significance than the simple fact that you and others have been arrested and caused trouble and expense. They see the principle of human liberty involved. They see proscription with its lying, crafty attacks upon the liberty of the people. They see not simply Bennett, Bell, and Miss Tilton in the toils, but they see the cause of free speech menaced—the fires of the Inquisition kindled anew. Bro. Bennett, the Liberals of our country see more than this. They see clearly that it is not a rootless Radicalism that is on trial to-day, but the Christian Church and Bible. A corrupted priesthood and an obscene Bible is on trial to-day. And, seeing this, I know the brave-hearted Liberals of the country will stand by you as a noble defender of truth.

Since I wrote you last, I have been constantly engaged speaking to the people of Michigan. I can hardly tear myself away. You don't know how much I was disappointed in not being with you at the Watkins meeting, but circumstances were such I could not. But my heart is made glad by the noble words spoken on that occasion.

Michigan is in a blaze of Freethought. I have held fourteen grove-meetings this summer, all of which have been large and enthusiastic. My thanks are due to a host of friends in this State for helping hands and warm hearts, and especially am I under obligation to brother Earl, of Plainwell, and M. P. Thurston, of Burr Oak—live men full of zeal for the cause of truth.

On the 25th of August I attended the Schoolcraft meeting, and, with Mrs. Shepard, broke the bread of nature to more than four thousand people. On the 29th of August the semi-annual convention of Spiritualists and Liberalists met in Grand Rapids. About twelve hundred were in daily attendance; and, under the management of Dr. A. B. Spinney, was a feast of reason and flow of soul. The convention held four days, and will long be remembered as a good time. Among the speaders were Dr. Burnham, of East Saginaw, Dr. Farlin, Mrs. Shepard, M. E. French, C. Andrews, Elder Stewart, and others. A broad spirit of Liberalism ruled the convention throughout. Two Unitarian ministers, Mr. Cook and Mr. Pardee, addressed the convention at length with acceptance. The convention closed on Sunday, the fourth day of its session, to meet at Lansing, in March, to hold its annual meeting.

September 8th we are to hold a grove-meeting at Burr Oak; September 15th a grove-meeting at Vicksburg, after which I am to visit Sturgis, Kendalville, and South Bend. I hope to visit the East before I return to California, and will be glad to respond to calls to lecture on the way at Cleveland and other points. I have remained in this State much longer than I anticipated, and have for months been trying to close out. But my work was a need among the good people of Michigan, as I have given as many as eighteen lectures at several points in this State; and I can say, of a truth, Liberal and Spiritualistic thought was never more alive than at this time.

Our convention at Grand Rapids, stimulated by the camp-meeting interest, which is rapidly growing in this State, have appointed a committee to buy a camping ground for the perpetual use of our people in this State after the fashion of the Eastern States. So let truth find utterance until it shall burn up bigotry and every form of oppression in Church and State.

My address will be at Ionia, Michigan, during October.

A CARD FROM W. S. BELL.

I take this method of informing our Liberal friends—the friends of Freethought—that I am now prepared to make engagements to lecture during October and November, in Indiana, Illinois, and Iowa. Those wishing my services will greatly aid me by arranging as speedily as possible for such lectures as they desire, as I wish to have all my appointments made out before leaving home. W. S. BELL.

New Bedford, Mass.

NEW YORK, Sept. 5, 1878.

D. M. BENNETT, *Dear Friend and Brother:* I extend to you "the right hand of fellowship" (with five dollars in it), in this your time of trial and trouble; and I trust the grasp fraternal will be of some comfort to you in your pilgrimage to that bourne where you are to stand as a representative of all that is godlike in humanity—reason, truth, liberty, humanity itself. You will find arrayed against you, in the name of Christianity, the hate, bigotry, intolerance, and murderous vengefulness that prompted Calvin to convert poor Michael Servetus to ashes, that tortured Galileo, that nerved the hearts and the arms of the assassins of the Huguenots, that stimulated the souls of the Puritans to murder Baptists, Quakers, and witches—the spirit that, like the devil of their own making, roams about, seeking to devour that nobleness in humanity which makes us the superior of brutes and little less than gods—reason. You represent me, you represent every man and woman who desires to free their manhood and womanhood from the shackles of mental slavery Christianity has bound us with. You are one of the living protests against the bloody hands that have been laid in murder on the minds of men because they have dared to be more than brutes or slaves, because they have dared to claim their minds as their own, and to *know for themselves*. In your person Christianity finds its prey, and you being the most active leader of the Freethought press, nothing possible to obtain your conviction and make you infamous will be left undone by the bloodhounds of the Church, to hunt you down and destroy you, and to give warning by your destruction to those who, like myself, have cast off the chains of the Church, of the fate in store for the lion-hearted who dare to lead, and thus cast us down, and cripple or weaken our cause.

Liberals of America, I appeal to you, in the name and for the sacred cause of humanity, for liberty, *show your colors!* For the enthronement of reason avow yourself. Give your moral and money support to the cause. Give the strength of your good names. How many of you are moving through the world with your hearts full of the spirit of Infidelity and liberty, but dare not avow it in the face of the hate of the Church and its bigots? Your numbers are legion. Take heart; support your principles and leaders on all occasions; assume the aggressive. The noblest men of ancient and modern times were and are Infidels. You have everything to be proud of in men, and principles, and progress. Infidelity means liberty. Infidels have dragged the sparks of humanity left by Christianity through the hideous night of ignorance and superstition, until now they glow as stars in the heaven of Reason. Infidelity means hope, love, honor, charity, truth, and has been the cause of saving us from the barbarism that Christianity would have consigned us to. Infidelity and Infidels have, while surrounded with fire, rack, sword, ax, and prison, wrought out the grand truths of nature, learned her secrets, made all the grand discoveries of science, elevated humanity, and lightened its burdens and sorrows.

Freethinkers, Liberals, Infidels! we are a power in the land. Let our power be felt. Organize for joint action. Our liberties are in peril through the persons of our leaders. D. M. Bennett is the arch-offender, and is to be crushed at all hazards, if possible. His battle is ours; let us assume the aggressive and fight the Christians' devil with fire.

Who are Liberals? Put your names on the "Roll of Honor." Respectfully yours, DANIEL E. RYAN.

NEW HAVEN, CT., Sept. 2, 1878.

DEAR MR. BENNETT: Your valuable work "The Champions of the Church" reached me safe and sound—especially *sound*, from the standpoint which I am accustomed to occupy in my judgment of Liberal literature. I would have acknowledged your favor some time ago, but did not get time to examine the work other than superficially until quite lately, though since reading "The World's Sages, Thinkers, and Reformers" I had been anxious to read the announced "Champions." I regarded the "World's Sages" as a thoroughly useful book, and can now feel gratified that the two books, "Sages" and "Champions," both so well calculated to supply the growing need amongst those Liberals who can scarcely afford an extensive library, are in the market and fast finding their way into the hands of Freethinkers who know how to appreciate their value. I consider that this last compilation, besides being a very convenient as well as interesting work, also enhances the value of the "World's Sages." These two books are full and running over with useful information, particularly interesting to persons who are emerging from conservatism into the fuller light of Liberal thought and ideas. Written in plain and unaffected style, they bristle all over with incontrovertible facts, and ought by all means to have their handsome gilt-lettered backs placed conspicuously in a place of honor, plainly to be seen and read by all men, and women too, on the shelves of investigating, progressive thinkers.

Liberal friends, if you can have but few books, and desire a considerable range of facts at little cost, you should at once secure copies of these two compendiums, useful, durable, and cheap. Try them. JENNIE BUTLER BROWN.

NEW YORK, Sept. 5, 1878.

BRO. BENNETT: Allow me to thank you for your prompt reply to the editor of the *Zion's Herald*. What does that apparently good man want us to do—take the Bible for our guide, and the teachings of this kind, merciful, and just God? Let us look into the Bible and see where his kindness, mercy, or justice appears. What would you say of a man who caused innocent children to have their brains dashed out against walls of stone? God did this.

And again he shows his mercy and love when his people were starving he furnishing them with meat, but ere they had partaken thereof, he causing a plague to come upon them. God did all this.

And did he not cause 50,070 of his people to be struck dead in a second? This was another of his kind and merciful acts.

Who says that he was modest? Did he not furnish raiment to the man, but not to the woman, that he might discover her secret parts? I could go on to the end of the chapters and show these deluded people what a kind, merciful, and just God they have. I will be contented with quoting a few chapters which if they will take the trouble to compare, they will find in that great book, which, if it had any other name, would be suppressed for its obscenity. There are portions of it that are not fit for the younger branches of the rising generation to read, and for that reason I would put it under lock and key, and make it a point to lose that key so no harm might come from it. The following chapters are the ones alluded to: Gen. i, 31; Job xxv, 4; Job xv, 15; Lev. xi, 11; Psalms xiv, 8; 1 Sam. vi, 19; Ex. xx, 10; James i, 17; Num. xxxii, 13; Deut. xxxii, 10; Num. xxv, 4; Micah vii, 18; Deut vii, 2–19; James v, 11; Hosea xiii, 16; Lam. iii, 33; 1 Sam. v, 9; Josh. x, 11; Num. xxi, 6; Ex. xx, 26; Isaiah iii, 17; Gen. xxix, 31; Gen. xx, 18; Tim. xi, 4; Thess. xi, 11; Jer. ix, 24; 1 Kings, xx, 42; James ii, 5; Acts x, 34.

Yours respectfully, FREE THOUGHT.

STREATOR, ILL., Aug. 30, 1878.

FRIEND BENNETT: There is but one Niagara in the world, and you are that one. You have shaken the rocks of Gibralter, of the old pagan Holy Bible. Your paper has done much good here. We have a Secular Society here. I am a member of it. I have many good things to tell; must wait till the next. This is the old man Bronson now writing to you. I could not go to Watkins—confined to a sick-room. Bennett, you have made a big man of me.

WM. MARTIN BRONSON.

PORTLAND, ME., Sept. 3, 1878.

DEAR BRO. BENNETT: With my hands full and my heart three times full, I steal a moment to pen you a line. My hands are full, not of greenbacks, but with traveling to do, and two greenback speeches to make every day, you may know I have but little time to read or write; so little to read that I hardly know what is going on in the Liberal world, and so little time to write that I hardly stop to correspond with my best friends.

But I am not succeeding in my attempt to overcome my indignation. Just as its fever begins to abate, and I think my prayer for grace to coolly stand by and see Liberty stabbed, and Comstock and the Y. M. C. A. drunken with the blood of the martyrs, answered, some new infernal outrage occurs, and I backslide. I am an Infidel; I do not believe in the virtue of prayer or oaths. Just as I was for the last time getting myself thoroughly beprayed and beoathed into the long-sought tranquillity, this new outrage—the arrest of Josie Tilton, W. S. Bell, and yourself—reached my ears, and the fat was all in the fire.

I was at the Etna Camp-meeting (by the way, Mr. Editor, if you want to enjoy the best camp-meeting you ever attended, just go to Etna, Me., next year), had just been making a speech on the Heywood case and presenting the petitions for his release (I won't call it pardon) for signers, when Mrs. Lawrence, of West Garland, brought the news of the arrest of the trio at Watkins. I wish you could have been there to witness the holy indignation manifested there. Several hundred names were immediately obtained to the petition.

I cannot now give you a report of the meeting. Mattie has promised to write it out for THE TRUTH SEEKER. The list of names I send you as subscribers will convince you that there are a few Liberals who are interested in your work.

When the campaign is over in Maine, I go to Massachusetts and New Hampshire; when it is over there, I shall again throw all my power into the Liberal and Spiritual lecture field.

Wishing you prosperity, I am as ever, MOSES HULL.

CELL 52, THE JAIL, DEDHAM, Sept. 7, 1878.

DEAR MR. BENNETT: Yours and THE TRUTH SEEKER received. Well, you have faced the music with intrepid heroism. I sent you postal yesterday suggesting "one war at a time;" but no matter. Go in. All hearts and hands will back you. It is the pluckiest thing done yet. If Comstock don't light on you, he has ceased to be Comstock. My father's name was Hoar, and I am his namesake. Senator Hoar is a distant cousin, and old Samuel Hoar, of Concord, Mass., of anti-slavery fame, was my great-granduncle. Many eyes are on you now, who are in at the "dead point" of the battle. It is tragic and comical. Mrs. Heywood says we are to have a *drama* in ideas. It is come. My! don't they pitch into "Cupid's Yokes." It is a comical sight to witness from behind these grates. Jesus wept, but I laugh. Theodore Tilton told Flora, when "Cupid's Yokes" was first published, "It is the bravest book ever written." Josephine's brave demeanor at Watkins reminded me of Joan of Arc, Charlotte Corday, and several other "good girls." Your bold and timely move will help to settle this great question once and forever. All hands around! On with the dance! EZRA HOAR HEYWOOD.

MR. AND MRS. HEYWOOD'S "MOUNTAIN HOME."—WILL FRIENDS OF TRUTH AND LIBERTY HELP REDEEM IT?

DEAR MR. BENNETT: We have till Sept. 26, perhaps longer, to redeem our house in Princeton, and lack several hundred dollars of the amount needed. To break up our residence there and scatter housekeeping outfit, printing-office material and other means of service and living will be extremely wasteful and disastrous. To those who will assist me to save a shelter for my family and a foothold into which I can step at once after my release, and resume the publication of *The Word* and my other works, I shall be under deep obligations. The value of my books and of my services on the lecture platform will not be lessened but greatly increased by my imprisonment, and I shall therefore be gladly able to return soon what money friends prefer to loan rather than give us. We earnestly wish to save a needed and precious home, and also to make Princeton a growing power in ideas. Friends can remit to J. Flora Tilton, 39 West Cedar street, Boston. E. H. HEYWOOD.

ROCKFORD, ILL., Sept. 3, 1878.

BRO. BENNET: By what I see in the last issue of THE TRUTH SEEKER in regard to the arrest of yourself, W. S. Bell, and Miss Josephine S. Tilton, for selling "Cupid's Yokes" at the Watkins Convention, I am informed that the bloodhounds of the Christian Church are after you again. And it does seem that the blindness of the orthodox is driving them on to acts of persecution which must eventually demonstrate whether we have a free government or not; whether there is any freedom of conscience, that can make itself known through a free and untrammeled press, and free speech, or whether we are bound henceforth to doff our hats and bow our necks to the yoke of an old and effete theology. I have no doubt but what this ordeal must come, sooner or later. It is only a question of time.

You and I, and many more of us who have passed the meridian of life may have hoped and thought that this blow would be averted, through the enlightenment of the present and rising generations. But I very much doubt its being averted or avoided. Freethought and investigation have ever had to have a birth through the pains of martyrdom. The whole history of the world teaches us that the right of man to think and act for himself has ever had to be attained through seas of blood. The advancement of science and the mechanical arts has met with but little less resistance and opposition, and how shall we, how can we expect that this, the greatest and best of all freedoms—the freedom to think, to write, and print, and to give utterance to our thoughts, even though it may be for the greatest good and benefit to our fellow-mortals, to escape the ordeal? No! The pains of birth must come. Free speech is yet in the embryo, and we who would enjoy seeing it born a healthy child, must suffer the pain or smother the child. If we would be free indeed, we must, like Socrates, be ready if needs be, to drink the poison hemlock, or like Galileo, on our knees recant, and only say with bated breath, "It does move."

Freethought is becoming too wide-spread to be much longer tolerated by the churches, for it is spreading into and all through the churches, and undermining the very foundation of the whole fabric. It is becoming contagious, and a large portion of the children of Christian parents are catching it, and they cannot get them into the churches, and it is spreading like wild-fire among the older members. The thousands of lazy preachers all over the land are beginning to feel that they are losing their grip. They begin to feel as did Demetrius of old, that their craft is falling into disrepute, and their occupation is in danger, and that they are in danger of being compelled to seek some useful employment for a living, and like him they are stirring up the people against us. Their shrines and temples of worship are being deserted, and the Christian religion is in danger of going to everlasting smash unless the spread of Liberal literature can be stopped. This is no fancy idea or hallucination of an excited brain. As the drifting clouds show the direction from which the storm is approaching, so the tone of the religious press, and the preaching of the Christian pulpit show us to-day that the clouds of oppression are gathering and thickening. There are too many fat salaries dependent on this issue to be easily relinquished, and the thousands of lazy ministers all over the land have too strong a hold on the consciences and purses of their followers to let them slip out of their grasp easily. We have placed too much reliance on the enlightenment of the people. With

these ministers, the oft-repeated old texts of "skin for skin," and "What will a man give for his soul?" have come to mean, What will a man not do in order to lead an easy life, and get a fat salary? As for me, having no longer a dread of death or fear of a burning hell after death, having come to look upon death as a friend to the human race, just as much as birth, for death to me is but a birth into a higher form of life, therefore, if need be, I am ready to die or suffer for the truth, but how many there are ready to make this sacrifice I know not. In regard to the cause of free thought, free speech, and a free religion, I think I can truly say, as did one we read of, "Silver and gold have I none, but such as I have give I unto thee," and my earnest prayer is that when the hour of trial does come, I may not, like him, deny and disown the cause. Yours for the truth,

F. F. Follet.

Central, S. C., Sept. 7, 1878.

Dear Mr. Bennett: Sympathy is a poor substitute for money, in fact financially it is a grand failure, and I only regret that I have nothing more substantial to offer you in your present troubles, but my hands are tied and the door locked; adversity has put me to the wall; I am two months behind with my rent, and don't know how soon I may, like poor old Jesus, have nowhere to lay my pate. There is perhaps no man in South Carolina who has suffered more from financial drought than myself. It would be useless for me to try to describe my feelings when I heard of your arrest at Watkins. I was a whole indignation meeting in myself and have ever since been trying to raise a little funds to send you, but alas I am compelled to give it up again and send you another empty letter. I have $3.00 owing to me for the "Humphrey-Bennett Discussion," which is in good hands, and I could have collected it if I could have seen the parties. I know that you have many friends who are unlike myself, helplessly poor, and it is a source of consolation to feel that others who are able will not see you suffer.

I see in the last Truth Seeker many letters from your friends that are really gems, especially the one from E. C. Walker in defense of Mitchell and Wright. I indorse all that O. Jones says in regard to the financial problem; and last, but not least, the remarks of that noble old veteran Infidel, Daniel Tuttle, are just the proper words in due season. Yes, let every Infidel and Freethinker in the land designate themselves by wearing some appropriate badge or signet. It is a subject I have often thought of but never mentioned, and I cheerfully join our good old brother in his suggestion that a committee be appointed to say what the sign shall be; and whatever it is, I am ready to wear it, and I know of others who will gladly chose the Freethinker's emblem.

I have got about fifty names to the Heywood petition, and shall forward it next week. It has been a troublesome job; people do not sign as freely as I at first anticipated, from the fact that there are thousands of people in this State who never heard of the Comstock law, never heard of E. H. Heywood, never heard of "Cupid's Yokes," never knew anybody had been arrested for selling books, in short, they knew nothing except that "All Scripture is given by inspiration and is profitable for doctrine."

My letter is getting too long, and I must close with my best love to you and all that are like you, but none for Mumbo Jumbo, none for the Holy Ghost or any of his illegitimate posterity. Fraternally, R. M. Casey.

Paris, Texas, Sept. 4, 1878.

My Dear Mr. Bennett: So the miserable hounds are on your track again! But you will come out all right, I am sure, and all your persecutions will redound to the glory of freedom and reason.

Now, I do wonder if the minions of the Church think they can stop the discussion, by speech or press, of social or religious questions. If Heywood's little book can overthrow the family, and if marriage is of the Lord, why, then, the Lord ties people together in a very shabby manner. Ah me! if they could only get God in the Constitution, would not they have the Inquisition, torture, and the stake?

I thank you very much for the extra copies of The Truth Seeker containing my description of Elmina.

I have been very ill—came near dying; had no fears, no hankerings for any myth to make my bed downy. I felt every line of "Thanatopsis," and felt that I could lie down to a pleasant rest with only one regret, and that was that The Truth Seeker and the staunch old *Investigator* could not have all I have ever given to support myths and creeds.

Inclosed find my mite [$2.00] for your defense. If prayers could make it hundreds instead of single dollars, I would hold a watch-meeting here by myself and pray all night.

With love to Mrs. B. and wishes for your prosperity, I am yours truly, Henrietta L. Buckner.

Carthage, Mo., August 30, 1878.

Editor Truth Seeker: Inclosed please find one dollar for two copies of The Truth Seeker, for three months, trial papers. I hope this large sum will make you rich, but I am afraid it won't. I have been advised by several persons to send for your paper, saying, "perhaps it might help me to reform in some things, and improve in others."

Now, I will state a few things that trouble some of my neighbors who think I ought to reform. In the first place, I believe about the book called the Bible just exactly as Theodore Parker (in a letter to me) said, "I believe the Bible contains a great many good things and a great many bad things, a great many truths and a great many lies." Now, permit me to state a few things I believe to be lies. If I am in the wrong, I hope you will set me right, but if you are going to try to make me believe that Mr. Adam and Mrs. Adam were made in the way it is recorded in Genesis, you will have a great work to do.

A little more of this: I don't believe Abraham was in his right mind when he tried to kill his darling boy; and when he got his hired girl in a peculiar condition, and afterwards turned the poor thing, baby and all, into the wilderness to starve to death. In my opinion, he, instead of being a righteous man, was simply a human devil. We would hang such a fellow out here!

If you think you can make me believe that fellow who killed poor Uzza for doing just what a faithful servant ought to do did right, I only have to say, you will utterly fail. The Bible says it was God that killed poor Uzza, but I say the Bible lies when it says so. Does this seem a little rough? Well, how am I to avoid it? If you can make me believe different sometime, I hope you will do it. Don't you and your paper say you want to seek the truth? I like the heading of your paper. I guess the world needs it. I heard a very intelligent gentleman say the other day, that there was no other paper published in America that equaled it for sound logic and depth of argument.

I have laid on the bed all the afternoon pretty much sick. I could write a great many more things, but I yield to your correspondent Mrs. "Ungodly Woman." I like what she says.

I don't think you will regard this exactly fit for the public eye. The main thing I wanted in writing this. is to have you send the papers to the inclosed names. A. Parkinson.

West Joplin, Mo., Aug. 28, 1878.

Bro Bennett: I herewith inclose you a paper prepared for our Liberal society by B. F. Garrison, Esq, a prominent young lawyer of our city. The Liberals here deem it worthy of publication if you can find room for it in your valuable paper.

I am very sorry to see the bitter feeling on the part of the "cultured editor" towards you. Is he jealous of the power and influence for good The Truth Seeker is wielding? It seems strange that all Liberals cannot dwell in unity together.

We have but one object in life, and that is to emancipate the world from the slavery of religious bigots. I think the "cultured editor" should take this view of the matter, and join hands with The Truth Seeker, and labor for the advancement and common good of the whole people. Life is too short, time too precious to keep up a bitter warfare in our own ranks. The Truth Seeker has become a household word in many families in this city.

I feel like thanking Scar-faced Tony for the good work he has done for Freethought in America, while my heartfelt sympathies are with the martyrs. I cannot but feel that Tony has been the direct cause of the rapid and general Liberal sentiment that is sweeping this country to-day. I value the "Champions of the Church" as one of the choicest among my little collection of Liberal works. You will pardon me for trespassing on your valuable time. You will doubtless discover from my manner that I am not accustomed to writing, but my heart is in this glorious Liberal cause, and I want, however weak my effort, to add my mite to the aid and encouragement of the acknowledged head of the Liberal world to-day, D. M. Bennett. Yours for the right,

Wm. M. Carter.

[The article alluded to is accepted, and will soon appear. Ed. T. S.]

Detroit, Mich., Sept. 4, 1878.

D. M. Bennett, *Dear Sir:* I take the liberty of addressing you in regard to that wonderful book, "Cupid's Yokes," which these latter-day saints seem to be so horrified at. What is the price, and can I get a copy? I am a great admirer of your paper, and have been a constant reader for some months. There is a great deal for Liberal papers to do in this part of the country, as the old idea of Connecticut Blue Laws in regard to Sunday amusements, is held by the majority of the citizens of Detroit. The Puritan doctrine, prevails in the Legislature of the State of Michigan, and as we have no local option law, we in the city especially, feel it very oppressive. As there is a large population of Germans residing here, they feel it oppressive and tyranical, particularly the middle and poorer classes who work faithfully six days in the week, and as has always been their custom, take Sunday afternoon at least as a time of recreation—dancing, listening to good music, and sipping their wine or beer over a quiet smoke in the garden or in halls—all this is denied them and others by a bigoted and tyrannical Legislatureat Lansing, composed mostly of men absolutely ignorant of the first principles of social or political ethics, and the repressive policy increases the very evils it aims to correct, drunkenness and excesses of all kinds, and especially those which are particularly demoralizing. I am in hopes to see the day when class and sectarian legislation shall be done away with, and civil rights, in fact, be guaranteed to all. Believing that it will be brought about by the Liberal press, such as yours and others, I remain, yours sincerely, Joseph C. Gibson.

Nokomis, Ill., Aug. 31, 1878.

Mr. Bennett: You richly merit the thanks of the Liberal reading public for sending out weekly a paper laden with truths that make the heart glad. Those who do you injustice will simply take back seats in the car of progress, and eventually sneak off at some way-station (Squan Village) with their disgusting load of envy (Payne passion). I recommend Bro. Abbot & Co. to keep Payne's fate in mind. I cannot see how you can possibly improve The Truth Seeker unless it was minus these quarrelings. Long may you live to conduct it. Yours for truth and progress,

Augustus Hastings.

MR. O. A. PHELPS AT FLORENCE, IOWA.

Florence, Iowa, Sept. 1, 1878.

On Friday evening, August 23d, the Liberals of Florence had the pleasure of listening to a lecture by a new man in the Freethought lecture field, Mr. O. A. Phelps. He is from Illinois, and is a lawyer by profession, but has determined to devote his time and talent to the work of liberating his fellow-creatures from the bondage of superstition. Mr. Phelps is a very pleasant speaker and a close, logical reasoner. It would be vain to attempt to give a résumé of his lecture, for the reason that no mere brief extract could do either the speaker or his subject justice. He is very apt in the use of illustrations, and can show the weak part of an adverse argument so clearly that the dullest and most prejudiced mind can see the fallacy thereof. The orthodox prudently stayed away from the lecture, as they always do here, for they fear discussion as they would the plague. Rev. T. Simmons, the Methodist pastor here, avers that "Infidelity thrives on discussion—it is all that keeps it alive." No wonder that he will not help to spread the principles of the Infidel church by engaging in discussion with any of its champions. Mr. Phelps is ever ready to discuss the questions at issue between Freethought and the popular creeds of the day; and I will assure the mighty champions of Christianity that they will always receive courteous and fair treatment at the hands of this gentleman should they venture to engage in wordy conflict with him. But they will find him a thorough student of history and science, an opponent whose logic is merciless, and a disputant who will hold them rigidly to the consideration of the question under discussion. Mr. Phelps will remain in the West during the coming season, and those desirous to engage the services of a lecturer who will do honor to the cause and to their selection will do well to apply at an early date.

Respectfully, E. C. Walker.

Lawrence, Mass., Sept. 4, 1878.

Friend Bennett: I received the books all right. The "Interrogatories" are a dead open and shut on Christianity. It would rather stagger a Christian to commence on them. Some of them really amuse me. Methinks I see the genial smile of satisfaction light your countenance when you put them into shape.

You have my sympathy in your new distress. Find inclosed two dollars—one for the second roll of honor, the other for four "Self-Contradictions of the Bible."

Sincerely yours, Z. T. French.

Binghamton, N. Y., Sept. 6, 1878.

D M. Bennett, *Dear Brother:* I am anxious for your welfare; how do you feel with the Watkins shackles hanging at your heels? Their orthodox devil came out and showed his Christian revenge at the free and Liberal convention of true Christians.

Thus it has always been from the early days of orthodoxy to show their spirit of revenge. Their days are short for tyranny here in free America. Try and be patient under this present persecution; they cannot hurt you; this will be the best thing that could have happened to you and our cause. The people will learn to sympathize with the innocent and oppressed. I know they must see their great mistake. What a brave soul that Josephine S. Tilton was at the time of her arrest with yourself and W. S. Bell. She seemed so calm and resigned and submissive to their desire for revenge. She knows the innocent should not suffer. I will do all I can for you. Yours ever for truth and justice, E. C. Leonard.

Snowville, Va., Sept. 3, 1878.

Dear Friend Bennett: I have just finished reading Truth Seeker No. 35, and now sit down to have my usual weekly talk with thee, and, more especially, to tender thee my sympathy for the new persecution that has been inflicted upon thee just when we fancied thee enjoying the adulation, honor, and glory of the great Convention at Watkins. I know every one of thy friends and worshipers will feel the blow like a personal thunderclap. It makes me sad, indignant, and almost revengeful to think of the meanness of human nature. But, alas! it is all ignorance and superstition. Poor dupes of priestcraft! They knew not what they did. Thou proffered them light; they chose darkness, and sacrificed their savior.

In the great calamity of having our leader pounced upon again by the scavengers of the pulpit we must not forget to sympathize with Mr. Bell and Miss Tilton. Oh, how I wish we had means to carry on the war right! The Church has numbers, and law, and money, but we have right, truth, and earnestness of purpose on our side, and I do think we shall come out victorious in the end. I shall put my name on the roll, if it be but for twenty-five cents, and that in postage-stamps. I shall try and do something, and urge all others that I can influence to do the same. My whole heart is in the cause, and its champions are as dear to me as my dearest friends. I shall anxiously wait for next Truth Seeker, to know what you decide on doing, but presume you will hardly decide on any course till after the 27th.

We missed "Deacon Skidmore" this week. Perhaps he was at Watkins and was arrested too! Hope he will come out clean and pure as snow from it all. I was provoked to see Tewksbury come out against Seaver and Mendum in the *Times*, though if really guilty of fraud and dishonesty I hope they will be ousted, let it shatter our ranks as it may. I have no patience with reformers (?) who deform. But fuss and stuff it is useless to publish. We want hard facts if we wish to expose. Let Tewksbury bring up literal duds, and not wordy war. I received a line from Ella Gibson, saying she had mailed me some Bibles; they have not come yet. I had not heard a word about them, and so was not sure they had come out yet.

Thy time is precious, so I will close with every good wish for thee and thine. Elmina Drake Slenker.

Buchanan, Mich., September 1, 1878.

Bro. Bennett: In your paper of August 31st, I find a letter written by F. F. Follet, headed "Soul or Spirit." We have given the above subject much thought, and have come to some conclusions on the same. Will you allow us to give the readers of the great Truth Seeker of America, our opinion, although they may be right and they may be wrong. One thing, they will draw from the minds of others thoughts that will have a tendency to throw light upon this hidden subject, and as A. J. Davis once said, the agitation of thought is the beginning of wisdom. Let us agitate, and by so doing the readers of The Truth Seeker may get some ideas that may have a tendency to enlighten the masses.

In order to give our ideas of the soul and (not or) spirit, let us take an apple for our illustration. The skin of the apple is the same as the skin covering the human body; the core is the frame, or bony structure, the fleshy part of the apple is the cellular system through which run the nerves, tissues, sinews, muscles, veins, and arteries. The seed is the spiritual part that attracts from the surrounding atmosphere *its flavor; that this flavor does not come from the sap is evi*dent, as we can grow both sweet and sour apples from the same sap. The germ in the seed that under proper conditions will produce another tree, is to us the soul; that germ is indestructible, it never had a beginning, neither will it ever have an end, that is in our opinion, (the opinion of the soul and spirit acting through over two hundred pounds of flesh and bones).

Let us take these two elements in nature, and see if we can find a distinction of action by them in man. That there is an element in man that produces the involuntary acts through the physical, no close thinker can deny. Those acts are inhalation, exhalation, pulsation, respiration, circulation, digestion, and gestation. All the above are to us involuntary acts that take place when asleep, the same as in wakefulness; that there is another element that produces the voluntary acts to us is also clear, such as eating, working, walking, talking, singing, etc.

The question for scientists to work out is, which of the above elements or principles is the soul and which is the Spirit, or whether either name is proper. We think that both names came into existence under priestcraft, and we use them for the want of better ones. They may and may not be proper. That there are two distinct elements in man to us is plain; it is a well known fact that each one can act independent of the other, and at the same time both can act in unison.

In our opinion every particle of matter in the universe has a soul that never had a beginning, and will never have an *end; that there is a spiritual element that can act only in* accordance with the conditions given it to act through, to us is also a fact. That a man can stand up when awake, and cannot when asleep, is another fact. I illustrate as man is composed of 27,000,000,000 distinct particles of matter, so is God, that is, if there is one; or it takes 50,000,000,000 of organized bodies or objects to form the universe; that universe is God, just as the 27,000,000,000 of particles is man. Hence, man is a part and parcel of that God, and if he is in hell, God is in hell; if in heaven or happy, God is also there. If man grows from what we call impure particles of matter, as we believe Comstock did, he will be a nuisance and a tool for designing priesthood that would be as tyrannical today as they were in Hildebrandt's time if they had the power. May the powers of the universe combine to destroy every vestige of priestcraft in the universe, is the earnest prayer of your friend and well-wisher, I. D. Seely.

Ode to Man.

Oh man! dost thou not feel thyself debased
In worshiping a being that thyself hath made?
A being so beneath thy better self
In justice, magnanimity, and truth,
And every sweet and noble attribute,
Thou wouldst not nod to him in the street,
A God that must be prayed and sung to,
Faugh! And prayed on bended knee,
To do an act of simplest justice,
To refrain from thrusting thee in endless torments.
Oh, raise thy head and be a man!
Forbear this soul-sickening, soul-degrading worship,
Cease gazing in the heavens, and turn
Thy eyes on earth, content to know that duty
Well performed in this, our present life,
Prepares us best for any life beyond.

The Passing of the Cloud.

There came a cloud over yonder hill,
When the wind was muttering low,
Round and white as the sails that fill
When the wind's o'er the ocean go,

And the skirts of the cloud were snowy white,
But the heart of the cloud was black;
And the sunshine fled, and the trees in fright
Murmured and bowed them back.

And the cruel north wind whistled shrill,
And the south wind sobbed in turn,
And the east wind shrieked, "Come down and kill!"
Ann the west wind sighed, "Return!"

But the cloud gave heed to sob nor cry,
But swept over hill and plain;
The cloud went by in the broad blue sky,
And the sunshine came again.

"He that Believeth Not shall be Damned."

A BRIEF SERMON.—BY J. A. STEWART.

In the dim and unknown future shall we find
that man has erred
By rejecting what is written in the Bible, called
God's word.
We have only this to argue, and it is the soul's
relief:
That belief is not an option, nor is honest unbelief.

If our God is moved by justice, as our ministers set forth;
If his ways are ways of mercy to the souls he's given birth.
Then why for unbelieving, which the evidence controls,
Should he visit us with torment, or damnation for our souls?

Believing not is not a sin. Belief has nought
to claim.
There is no merit in belief, except in reason's
name.
If evidence presents to view a ground to fix a
doubt,
However much we court belief, it finds itself
ruled out.

A church may, in its holy zeal, consign to endless woe
An honest man for unbelief; for Christ has told us so;
But juster views of God and man, if God controls man's fate,
Is, that to unbelievers, too, he'll open wide his gate.

Atlanta, Ga.

The Rose of Eden.—An Arabic Legend.

Fair Eve knelt close by the guarded gate in the
glow of the Eastern spring.
She saw the flash of the angel's sword, and the
sheen of the angel's wing;
She thought, as she held her sobbing breath,
she could hear the happy sighs
Of the tiny rivulets that fed the mosses of Paradise;
She knew how the birds were fluttering among
the clustered flowers
And gorgeous blooms and arching trees that
shadowed Eden's bowers.
She cried aloud, in an agony of wild, remorseful prayer,
"Give me one bud—but one, but one—from the
thousands that blossom there!"

He turned as he heard her piteous voice, in his
grave angelic grace,
And he looked with a wistful tenderness on the
beautiful woman's face,
And because it was so beautiful, and because
she could not see
How fair were the pure white cyclamens,
crushed dying at her knee;
And because he knew this punishment through
the weary years must burn—
That through all things sweet and good on
earth her heart would for Eden yearn—
He gathered a rich red rose that grew where
the four great rivers met,
And flung to the fair and fated hands that
clasped imploring yet.

And though for many a cycle past that rose in
dust has lain
With her who bore it on her breast when she
passed from life and pain,
There is never a daughter of Eve but once, ere
the tale of her days is done,
She will know the scent of the Eden rose, just
once beneath the sun!
And whatever else she may win or lose, endure,
or do, or dare,
She will never forget the enchantment it gave
to the common air;
For the world may give her content or joy, fame,
sorrow, or sacrifice,
But the hour that brought the scent of the rose
she lived it in Paradise.

—*All the Year Round.*

Facts from My Sunday Readings.

SEPTEMBER.

Sept. 1st.—St. Giles' day. He was so benevolent that he has become the patron saint of beggars and cripples.

Sept. 8th.—The Nativity of the Blessed Virgin; a grand festival of the Roman Church, and still retained in the Church or England Calendar. This festival has been held with matins, masses, homilies, collects, processions, etc., for upwards of one thousand years, and, according to Catholic writers, a religious contemplative heard each year on this day sweet music in heaven with great rejoicings of angels, and on asking of one of them the cause, he was told that they were celebrating in heaven the nativity of the mother of God! The birthday of the Virgin being thus miraculously communicated to mankind, Pope Servius instituted a festival to hold it in honor.

Sept. 14th is Holy-road Day, the exaltation of the Holy Cross, a festival of the Romish Church. It celebrates the miraculous appearance of a cross in the heavens to the Emperor Constantine. Wednesday, Friday, and Saturday after Holy-road Day are Ember days, and the week in which they occur is Ember week.

The 29th is the festival of St. Michael and all the holy angels—it is called Michaelmas day—a grand festival of the Romish and English churches. St. Michael is called the chief of angels, and his feast is observed "that people may know what benefits are derived from the ministry of angels." It was one of the quarter days in England for the payment of rents and wages, and is distinguished as the time for the annual election of magistrates, etc. It was customary to have a goose for dinner on this day—the goose being at its best immediately after it has had the range of the reaped harvest-fields.

MISCELLANEOUS ITEMS.

The first daily paper in the world owes its origin to a woman, Elizabeth Mallet, of London, who, in 1702, established and edited the *Daily Courant*.

There are 23,000 newspapers in the world, and 9,000 of them are in North and South America.

A man should never dive if he wishes to preserve his hearing.

Do angels ever shed their quills like other geese and poultry?—*Daniel Tuttle.*

To get salvation we want more dead gods and more live Infidels.—*Ibid.*

Hares are unprovided with eyelids.

The end of a worm, split, produces two perfect heads, and if cut in three pieces the middle reproduces a perfect head and tail.

In the island of Luçon (Phillipine Islands) elegant ladies take their evening walk smoking cigars a foot long and proportionately thick.

The moth of the silkworm takes no food from the time it escapes the chrysalis until it dies.

Over 200,000,000 postal cards are used in a year.

The drink bill of the United States is $700,000,000 annually; that of the United Kingdom, with a population smaller than ours by six millions, is $765,000,000.

Bunsen, the Egyptologist, says there are Egyptian monuments that date back more than 5,000 years B. C.

The trunk of an elephant has in it 40,000 muscles interlaced together.

The skin of a whale is sometimes two feet thick; it has the fat mingled with its fibres, and it weighs, in some cases, thirty tons.

The perfume called ambergris is found in the intestines of the sperm whale.

The incubation or hatching of a humming bird's egg requires but twelve days; and a swan's requires from forty to forty-five days.

The gayest-colored birds are those of tropical climates, while those of arctic regions exhibit none but the duller hues.

There are about 5,000 known species of birds.

The figure of the white-headed or bald eagle is on our national standard.

The absence of feathers on the head and neck of the vulture is an example of adaptation, for if they were there they would become exceedingly foul by contact with the carrion on which it feeds. The bird is naturally cleanly and washes itself, often spreading out its wings to the sun to be dried.

A FEW ENGLISH PROVERBS.

Empty vessels make the greatest sound.
Enough is as good as a feast.
Experience is the mother of science.
Example teaches more than precept.
Evil gotten, evil spent.
Fair and softly go far in a day.
Few take care to live well, but many to live long.
Fine words butter no parsnips.
First deserve, then desire.
Forgive any sooner than thyself.
Fortune knocks once, at least, at every man's gate.
It is good to be merry at meat.

ELMINA DRAKE SLENKER.

QUEEN MERCEDES AGAIN.—Since the 6th of July the London *Lancet* has published several notes and communications on the demise of the young Queen of Spain. But *The Graphic* had anticipated the great medical leader by publishing on the 1st of July an article on this event. Several persons having commented upon this tragedy in Spain are known to have never been seen since. Mercedes was not only a fair girl, but a loving wife, who wanted to take her weak-minded husband from the clutches of the camarilla. When the Duc de Montpensier arrived she was just dead; when he asked for an autopsy of his daughter he was refused, but offered an embalming instead. He refused it in his turn, arsenic being the surest cloak for arsenic.

The new Pope, a stout *vicillard*, has grown in four months to be a broken-down man with an apprehensive eye and countenance. Cardinal Franchi has paid the penalty of his moderate convictions while taking an ice-cream at the Vatican. Who are the Borgias? With Catholic universities teaching in Italy, France, Belgium, England, etc., orthodoxy and toxicology more than morality and therapeutics, are we again to see the times when princes, bishops, cardinals, popes even, will need to have their food tasted and to shun the holy communion, as old rats shake their ears before the *delicatesen* seasoned by a diplomatic or religious housekeeper?—*E. S., in N. Y. Graphic.*

THE Thugs of India always seek the protection of their patron deity before going about their murderous work. Some Christians, it seems, have adopted a similar plan. A clerk in the Laporte, Ind., post-office has just been arrested for embezzling money from letters. He said he was a member of the Episcopal church, and had to steal to get money to enable him to dress suitably to attend church. He never took a dollar without getting down on his knees as he did it and vowing it should be the last time. Then, when he couldn't stand the temptation any longer, he would get down on his knees and vow to do it once more and then quit. He never went to bed or got up in the morning without saying his prayers. And he can't understand why heaven should have gone back on him.

THE CRIMES AND CRUELTIES OF CHRISTIANITY. By B. F. Underwood. Truth Seeker Tract No. 126. 30pp., 16mo. N. Y., D. M. Bennett. Paper, 10 cts.

The title of this excellent tract of Bro. Underwood sufficiently indicates its contents. Fortified by the best historians—the highest authorities—it gives a consecutive and accurate narration of the more prominent instances of intolerance and persecution consummated by Christian bigotry, from the days of Primitive Christianity to the present. Its truth cannot be gainsaid. A long and bloody roll of fiendish enormities, unparalleled in extent, and scarcely paralleled in diabolism, attests the malefic influence which the insensate monster, the "child of hell," Christianity, has exerted upon the living page of humanity. Christianity's nefarious atrocities constitute the foulest, blackest stain tarnishing the escutcheon of the race's progress; and the present existence of Christianity is the one great plague-spot upon nineteenth century civilization. Let us fondly hope that the close of the twentieth century will behold the final death and burial of this hideous ghoul, beyond all chance of resurrection.—*The Spiritual Offering.*

THE BENNETT-TEED DISCUSSION. Held in THE TRUTH SEEKER, between D. M. Bennett and Mr. Cyrus Romulus R. Teed, in 1877-8. Proposition: Jesus Christ is not only Divine, but is the Lord God, Creator of Heaven and Earth. 151pp., 12mo. N. Y., D. M. Bennett. Paper, 30 cts; cloth, 50 cts.

Discussions of moot questions in theology and philosophy are always, or nearly always, of interest and value. The strong and weak points of either side of the controversy are usually elicited, to the manifest advancement of truth. Mr. Teed's positions in this discussion were very peculiar; in fact, so peculiar that it is doubtful if any one save himself ever fully comprehended what it was that he was endeavoring to substantiate. His theories and his arguments are intensely metaphysical, intensely ideal, and altogether mystic and transcendental. He is an opponent both of modern Christianity and of modern science, and evidently an exponent of an entirely new system alike of theology and of general science. He also strongly intimates that he (Teed) is the seventh and greatest avatar or incarnation of the Divine Personality on earth, Jesus having been the sixth. Bro. Bennett, who is intensely matter-of-fact and unethereal, found it an impracticable task to follow his *Teed*-ious antagonist in his aerial flights into the realms of mythical moonshine, and, despairing of ever bringing him down upon the solid ground of rational fact and sturdy common sense, he terminated the controversy, not willing to prolong a discussion which, owing to the slow progress made by Mr. Teed in the promulgation of his theories and arguments, gave promise of being well-nigh endless. The nature and character of the universe, and of matter and mind, in their evolutions and involutions, and the position of Jesus in nature, are skillfully handled by the disputants; and the volume will well repay perusal by all interested in the topics therein involved.

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IDLENESS is many gathered miseries in a single name.

LIFE is a pendulum swinging between a smile and tear.

IDLENESS is hunger's mother, and of theft its full brother.

SLIGHT small injuries, and they will become none at all.

IF laughter is the daylight of the soul, a smile is its twilight.

JUDGE not from appearance, lest you might err in your judgment.

TOMORROW is the day on which lazy folks work and fools reform.

NO MAN can be provident as to time who is not careful as to company.

ONE bell serves a parish, and one helpful hand serves many a cause.

APPLAUSE is the spur of noble minds, the end and aim of weak ones.

KNOWLEDGE and timber should not be much used until they are seasoned.

ANYTHING we can love and reverence becomes, as it were, the Sabbath for the mind.

IT is not life to live for one's self alone. Let us help one another.—*Menander.*

FEW men have a life plan, although many a week, year, youth or business plan.

IN this theatre of man's life it is reserved only for God and angels to be lookers on.

NOTHING can constitute good breeding that has not good nature for its foundation.

TO BE in a passion is to punish one's self for the faults and impertinences of another.

INTERESTED benefits are so common that we need not be astonished if gratitude be rare.

ONE should seek for others the happiness one desires for one's self.—*Buddhist Scriptures.*

KIND words are better than gold, and the voice of a friend has saved many a man from ruin.

HOW IMMENSELY would our conversation be abridged if all mankind would speak only the truth.

THE superiority of some men is merely local. They are great because their associates are little.

OUR glorious aspirations, which give us life, grow torpid in the din of worldly bustle.—*Goethe.*

TRUST him little who praises all; him less who censures all; and him least who is indifferent to all.

ABUSE is the penalty levied on the bond of praise, and can be rendered effective only when noticed.

FALSE friendship is like the parasitic moss which feeds on the life of the tree which it pretends to adorn.

TRUE goodness is like the glow-worm; it shines most when no eyes except those of heaven are upon it.

MY DOCTRINE makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all—for men and women, boys and girls, rich and poor.—*Buddha.*

THE family is the minature commonwealth upon whose integrity the safety of the larger commonwealth depends. It is the seed plot of all morality. We express the noblest longings of the human heart when we speak of a time to come in which all mankind will be united as one family.—*Felix Adler.*

A WISE man must discharge all his moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low if he performs ceremonial acts only and fails in the discharge of his moral duties. A religious act which proceeds from selfish views with regard to this world, such as offering sacrifices to obtain rain, or oblations with hope of reward in the next world, are external and selfish. But acts performed with a knowledge of God, and without self-love, are internal and disinterested.—*Manu.*

THE prayers of the best saints are shaped by the language, and science, and customs around him. In an ignorant age he prays for miracles; in an era of learning he prays more humbly amid the eternal laws, and says, "Thy will be done." Each altar is influenced by the light and liberty, and education, and poetry, as well as by the beam of light divine. When man bows in prayer, all the world repairs with him to the holy place. The poetry of a great era helps him see heaven's beauty, the learning of a great age helps him measure heaven's worth.—*David Swing.*

YOU are walking through a forest. On the ground, across your path, lies stretched in death a mighty tree, tall and strong, fit mast to carry a cloud of canvas, and bear unbent the strain of tempests. You put your foot lightly on it; and how great your surprise when, breaking through the bark, it sinks deep into the body of the tree—a result much less owing to the pressure of your foot than to the poisonous fungi and foul crawling insects that have attacked its core. They have left the outer rind uninjured, but hollowed out its heart. Take care your heart is not hollowed out and nothing left you but a crust and shell of an empty profession. Shallow rivers are commonly noisy rivers, and the drum is loud because it is hollow.—*Gunthrie.*

Odds and Ends.

A LADY said of her nose: "I had nothing to do in shaping it. It was a birthday present."

"HERE is your writ of attachment," said a town clerk, as he handed a lover a marriage license.

"CONSTITUENCY, thou art a jewel," as the candidate remarked to the convention that nominated him.

"I COME to ask your hand," said a lover to his sweetheart. "You ask a good deal," replied she, as she proceeded to lay a palm in his two-thirds larger than his own.

WHEN the nurse brought twins to a fond husband in Paris recently, he threw up his hands, shrugged his shoulders, and exclaimed, "Everything has doubled during the Exhibition."

"I WISH you had been Eve," said an urchin to a stingy aunt, proverbial for her meanness. "Why so?" "Because," said he, "you would have eaten all the apple instead of dividing it."

"I'M sitting on your crinoline, madam," said an elderly man in a street-car. "Oh, it's of no consequence," she politely replied. "But I think it is," answered the man, "for it hurts me."

A SUBSCRIBER wrote to a journal to make some inquiries about the next world's fair, whereupon the wicked editor replied that he was under the impression that the next world wouldn't have any fair.

ON being asked why he went into bankruptcy, he replied, "Well, my liabilities were large, my inabilities numerous, and my probabilities unpromising, and so I just thought I'd do as my neighbors do, you know."

HE was almost undressed when his father caught him, but the defense was convincing: "I didn't want to go in swimming with 'em; I only wanted to see the bad little boys who go in swimming on Sunday get drowned."

A GENTLEMAN who recently traveled over a notoriously slow branch railroad declared that it is the safest road in the country, as the superintendent keeps a boy running ahead of the train to drive off the cows and sheep.

AN Irish gentleman found a potato-bug walking over him the other evening, and as his wife came forward to kill the ugly baste wid a broomstick, he exclaimed, "Whisht! ye ould fool! let the baste alone; he thinks I'm Murphy."

AT a popular store, famous for the prompt attention of its clerks, a woman of perhaps thirty years was looking at goods when a young man stepped forward and asked, "Is any one waiting upon you?" "Why, what a question! I've been married these ten years."

LAWYER—"How do you identify this handkerchief?" Witness—"By its general appearance and the fact that I have others like it." Lawyer—"That's no proof, for I have one just like it in my pocket." Witness—"I don't doubt it. I had more than one of the same sort stolen."

"YOU want to brake on this road, do you? Well, you can sit down there. We have no vacancy just at present, but we kill about two brakemen a day, and I dare say in a few minutes I shall hear of some one losing an arm or a leg, and then you can have the job." The man thought he wouldn't wait.

DOG-SELLER—"That 'ere hanimal's the real stock, mum, and dog-cheap at five pounds." Young widow—"It's a sweet, pretty darling, black and white; but in my present state of bereavement you must procure me one entirely black. This will do very well for half-mourning in about six months."

AT one of the Whitehall Sunday-schools a teacher was instructing her class about the prophets. She finally put the question, "Why don't we have prophets now?" and asked the boy who could answer it to hold up his right hand. A little hand of a six-year-old boy quickly went up. "Well, my little man, why is it we do not have prophets now?" "Because, ma'am, my papa says that the times are so hard and so many men have gone into *selling* goods that profits are knocked higher 'n Gilderoy's kite." The lad was immediately presented with a gumdrop and told to go out and play.

HERE lies an old woman who always was tired,
For she lived in a house where help wasn't hired.
Her last words on earth were, "Dear friends, I am going
Where washing ain't done, nor churning, nor sewing;
And everything there will be just to my wishes,
For where they don't eat there's no washing of dishes;
I'll be where loud anthems will always be ringing,
But having no voice, I'll get rid of the singing;
Don't mourn for me now, and mourn for me never,
For I'm going to do nothing for ever and ever."

THE MODERN GEORGE WASHINGTON.

"George, did you chop down the cherry-tree?"
"What do you soy?"
"Did you chop down that tree?"
"Ax me no questions and I'll tell you no lies."
"George, have you a hatchet?"
"So's a hen."
"You chopped down that tree!"
"Didn't!"
"Young man, commere to me!"
"What do you want?"
"To play hide and seek."
So the old man went out to seek the hide.

The scene which ensued in the woodshed beggars description. It was touching in the extreme.

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DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

"WHITHER thou goest, I ghost," is what Hamlet said to the materialization of his deceased progenitor.

AMONG the convicts at the Auburn Prison are forty-two lawyers, twenty-seven clergymen, and thirteen physicians.

ALTHOUGH ministers are supposed to be truthful men, they seldom fail to give the remains a good notice.—*Puck.*

ELEVEN thousand women are telegraph operators in Great Britain, and it is said that generally they keep the secrets intrusted to them.

THE *Examiner and Chronicle*, Baptist, says of Parson Newman that he "would be very profound in thought and very fine in style if he only knew how."

MOST Christians consider the Bible more precious than gold; yet they lock up their silver-ware at night and allow the Word to lie unprotected on the parlor table.

A FAT woman of Corinth, Miss., drank ash-bark tea to make her lean, and she skipped for the better land just two hours ahead of a lean woman who was eating gum arabic to make her fat.—*Free Press.*

INSTEAD of standing up for thirteen days and swearing to a straight story, Bishop McCoskry fled to Europe, and now there is very little likelihood that he will have many calls to lecture at $200 per night.

FIFTY THOUSAND eucalyptus trees are to be planted about the City of Mexico. These trees grow very rapidly, and in a few years will make a material modification in the rainfall about the Mexican capital.

AN artesian well, 3,250 feet deep, has been bored in Pesth, Hungary. It is the deepest in the world, being nearly twice the depth of that in Paris. It sends up a jet of nearly boiling water forty-two feet high.

A CORRESPONDENT of the *Scientific American* wants to know how human skin can be tanned. He must have been a remarkably good boy when he went to school, not to have learned that among the other branches.

THE Universalist ministers have agreed to recommend entire abstinence from the use of tobacco. What a fine thing it would be if all the religious denominations would do the same, and then the ungodly follow suit!

IT has long been known how difficult it is to do two things at the same time. This must account for the seldomness with which religious teachers both preach and practice. They do the preaching, allowing others to attend to practicing.

THE Italian Government, on the occasion of the inauguration of a statue to Giordano Bruno, proposes to republish all the works of the philosopher. This turn makes some amends for the great wrongs that have been inflicted by the Church.

A STAFF commander was inspecting an English yeomanry regiment on outpost duty. "What are you doing here, my man?" he asked a vedette. "Mackin' a danged fule of mysel', sir." "How so?" "Why, I should be at hoam carryin' hay." His heart was not in that parade.

"ARE grapes healthy?" asks an exchange, whereupon another answers thus: "As a fruit, opinions differ; George Washington, Christopher Columus, Noah the navigator, Napoleon the First, and Mary, Queen of Scots, ate grapes, and they are all dead now. Draw your own conclusions."

A FASHION item says puffs and false braids are being dispensed with; but when you see a woman drowning, and you reach the spot as she is going down the third time, you want to grab her pretty close to the skull, or you may have seven dollars' worth of false locks and your labor for your pains.

JOSEPH COOK, who has recently finished building himself a beautiful home at Ticonderoga, earns between $25,000 and $30,000 a year by his lecturing. His father thinks the $15,000 which Joseph's education cost a good investment. Thus it is seen that the most arrant blatherskite sometimes makes money.

ACCORDING to the report of the Commissioners in Lunacy, there were in England and Wales, on the 1st of January last, 31,024 males and 26,514 females registered as lunatics, idiots, and persons of unsound mind. This is an increase of 1,902 since Jan. 1.

THE consumption of coal in London is steadily augmenting, both in an arithmetical and a geometrical ratio. Thus, in 1681 the consumption was within 200,000 tons; in 1861 it increased to 3,500,000 tons; in 1861 to 5,073,275 tons; and in 1877 to 9,000,700 tons. For manufacturing purposes alone 1,500,000 tons are used annually in the huge city.

THE lady was leaning on the arm of an elegant and wealthy young man, and leading her little daughter by the hand, when suddenly the child cried, "Oh, ma, ma, look there! See that gentleman that's passing. Don't you know him?" "No-no, my child." "Why, mamma; he was pa last year."—*From the French.*

AN Iowa temperance lecturer, while crossing a pasture the other day, was chased by a cow with one horn, with which she gave him a most vicious jab just as he was climbing over the fence. "Great and all-destroying specter!" he shrieked, rolling on the grass and rubbing his back; "I shall never like milk punch again."

DURING a recent thunder storm in Silver City, Nev., the dwelling of Mr. Lawson became so charged with electricity that none of the kitchen utensils were of service. When touched they emitted sparks as large as those generated by batteries used for blasting, and upon Mrs. Lawson picking up a fork, she received a shock that caused her to suddenly drop that instrument.

THE two rooms occupied by Voltaire in his chateau at Ferney have been kept lovingly and reverently as he left them. His little sleeping apartment, with its truckle bed and its walls hung round with portraits—among them Milton and Newton—is exactly the same as when he died there a century ago. Unchipped, too, by Cook's tourists' knives is still the black sarcophagus in which his heart is interred.

THE funeral services of a San Franciscan were delayed by the tardiness of the clergyman. "While we are waiting," said one of the mourners, "our friend, Mr. Welters, will perhaps oblige with a recitation." Mr. Welters obliged, reciting "The Raven." The reading of "The Raven" doubtless served equally as good a purpose as the most orthodox sermon, and the rest of the dead was equally as sweet.

TALMAGE AND BUTLER.

"Oh shame!" cries parson Talmage, "shame!
So fallen is the the old Bay State,
She crowns a demagogue with bays
That but befit her good and great."

Cries Butler, with a wicked sneer,
And, maybe, just a little wroth;
"Shame on the pulpit that maintains
A ranter in a parson's cloth!"

THE reason given by Guizot for the prosperity of the French is full of interest: "Habits of prudence have penetrated all classes. There are very few families, even among the lower classes, that spend all their income. A single manufacturer in my town of Sisieux puts by and has long been doing so, 600,000 francs a year. The wealth of France has at least doubled during fifty years; and as the population has augmented during that time by only one-tenth it is obvious that the comfort of the people has increased enormously."

THIS time Edison thinks he has hit upon a perfectly feasible process by which he can and will drive gas out of our streets and houses, and give us the electric light in its stead. The new light, he says, besides being a great deal more brilliant, will be a great deal less expensive than the old one. Moreover, the same wire is to bring power and heat into the house as well as light, and be as available for cooking or for running a sewing machine as for illumination. If Edison is not deceiving himself, we are on the eve of surprising experiences.

THE attention of the Merciful Father is respectfully called to the terrible condition of his suffering children in the South. Many of them are actually starving. If an old-time slave owner should let one of the meanest of his slaves starve to death, or suffer for want of medical attendance, he would be rightly looked upon with loathing and detestation. Jehovah has millions of dollars' worth of untaxed property in this city alone, and yet his children suffer. Now that his attention is called to the matter, we hope he will do his plain duty like a man. "A word to the wise"—but this is irrelevant.

AN effect of the hard times is seen in the selection persons are making of places in which to enjoy the summer. The very wealthy, not feeling the pinch, are in Saratoga and Newport as usual; but those places miss the hundreds of families in well-to-do circumstances who could afford in other years to spend a month there, and upon whom the prosperity of these resorts largely depended. Where are they? They have gone this year to cheaper places, where the price of board is not so high; where fashion does not insist upon such elaborate toilets; where they can pass the summer months without spending so much money. Many a man who has hitherto paid five dollars a day in a first-class hotel, is now in a Connecticut hamlet or a village along the line of the Erie Railway for five dollars a week. The moderate priced resorts are making the money this year, and the second-class houses in them are getting the most of it. Thousands are seeking the snug boarding-houses on Long Island bays, along Lake George, in the Thousand Islands, up the Hudson, at the Water Gap, and elsewhere. Prices are down, social restraint and dictation are unknown, and real pleasure is quite as likely to be found there as in the more fashionable resorts. The American people, too, are becoming more practical every year, and they are beginning to show it in their choice of summering places.

ANOTHER WHO HAS FOUND THE TRUTH.—Following is Rev. J. R. Jones' letter to the congregation of Christ Church, Belleville, resigning the pastorship. "To the churchwardens and members of Christ Church congregation: My dear friends, it is with deep regret that I announce to you my retirement from the Christian ministry. I feel this course to be my honest duty, because, after two years' careful investigation, I have been brought to reject the faith as it is commonly held in the Church, it being manifest to me that the present age of Christianity exhibits but a poor attempt to defend theology against the overwhelming discoveries of science. It has indeed been a terrible struggle for me, and has told with effect upon my mental and bodily health, but I act calmly and dispassionately, and have only now to thank you all, my dear friends, for your great kindness to me during my ministration. Of course I am aware that I sacrifice everything—it may be affections of many friends; but I only had one of two courses to adopt—either to renounce all for conscience' sake, or accept the degrading position of acting out the disgraceful and dishonorable farce of preaching what I did not believe. I have chosen the former. As your clergyman, dear friends, farewell. Sincerely yours, John R. Jones."

THE cattle in a large portion of Bengal are dying at the rate of hundreds a day, and the streams are completely choked with dead bodies. The decrease in the number and the deterioration in the quality of the agricultural cattle all over British India is one of the gravest features to be noted in connection with the general condition of the peasantry. In no respect have the various famines produced a more dangerous effect than in this direction. There is reason to doubt whether either men or animals obtain a sufficient supply of food now even in ordinary times. The consequence is that both succumb with terrible facility to the slightest scarcity or to the mildest disease. Such a state of things tends to perpetuate itself. The quality of the cultivation falls off with the character of the bullocks employed in it. Deep plowing becomes more and more exceptional, while the cost of replacing the dead animals by other beasts tends still further to the impoverishment of the people. In Madras and Bombay the destruction of cattle has been appalling, while in Burmah there has also been a plague. The general condition of the agricultural population throughout India is such as to occasion the gravest uneasiness. Continuous impoverishment bids fair to be followed by continuous famine. There is scarcity amounting almost to famine even at this moment in Madras, Bombay, the northwest provinces, and Bengal. Yet the only remedy proposed is increased taxation.

Events of the Week.

THE war with the Bannock Indians is over.

MOUNT VESUVIUS has opened a new crater.

ENGLAND is to assume a protectorate over Egypt.

PRESIDENT HAYES is speech-making throughout the West.

MAJOR GENERAL SHIELDS is lying dangerously ill in Brooklyn.

THE Mayor of East St. Louis has been imprisoned for contempt of court.

THE Austrian army of occupation has been compelled to partially retire from Bosnia.

IMMIGRATION to this country is increasing. Sixty per cent of the immigrants are Catholics.

A LONG ISLAND farmer shot his wife and another lady and committed suicide, on the 13th.

COL. MOSBY, the celebrated ex-Confederate guerrilla chieftain, goes as U. S. consul to Hong Kong.

THE Acme Oil Co.'s buildings, at Titusville, Pa., were destroyed by fire on the 14th. Loss, $15,000.

THE residents of Sixth Avenue are trying to have the noisy Elevated Railroad declared a nuisance.

THE testimony in the Mary Stannard murder case makes things look very dark for the Rev. Mr. Hayden.

A STATUE of Humboldt has been purchased in Paris and presented to St. Louis by a resident of the latter city.

THE steamer Utopia recently ran into and sunk a sailing vessel in mid-ocean. The crew of the sunken vessel were saved.

MATILDA STANLEY, Queen of the Gypsies, was buried at Dayton, Ohio, on the 15th. The funeral was attended by 15,000 Gypsies.

THE agricultural works of James S. Marsh, at Lewisburgh, Pa., were totally destroyed by fire on the morning of the 14th. Loss, $100,000.

THE Pope has been failing in health during the past two weeks. 'Tis said that his policy does not suit the Jesuits, hence his illness.

ALEXANDER AUSTIN, a prominent San Franciscan, formerly Collector of that city, committed suicide on the 14th by shooting himself through the heart.

A TRAIN on the Long Island Railroad ran off the track and tumbled down an embankment a few days ago. One man was killed and several persons were severely injured.

FOUR men were blown to fragments, on the 15th, in Bradford, Pa., by the explosion of a quantity of nitro-glycerine contained in a safe which they were trying to open.

THE pastor of a church near Pawlet, this State, recently let his angry passions rise and gave his wife a beating. His parishioners at once invited him to resign and "git," which he was forced to do.

BEECHER charged $1,500 dollars for lecturing for the benefit of a charity fund in San Francisco, while the Fifth Avenue Theater, of this city, has contributed $1,428.60 to the yellow fever relief fund.

EIGHT children of a man named Lynch, near Hoxley, Texas, were barbarously murdered by an unknown assassin on the night of the 13th. The father was shot and left for dead, but will recover from the effects of his wounds.

A LOUISIANA negro was stabbed and killed by a white man one day last week. The murderer was at once put in jail, but at midnight a crowd of two hundred armed negroes took him out, shot him, and literally hewed him to pieces.

THE yellow fever shows some signs of abatement in the South, though it has commenced to spread in Tennessee and Ohio. Twenty thousand cases have been reported thus far, and nearly six thousand deaths have been recorded.

DEVASTATING storm winds have swept over portions of Ohio, Virginia, and Pennsylvania. A rapid rise took place in the streams and rivers in that region, owing to the heavy fall of rain, and many houses and bridges were swept away. Several lives were lost.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XIII.—Continued.

"Helen Nash says, 'Think of it! There is no law to free a sensitive woman from her bondage to a man so wrapped up in his selfish lust as to make himself an object of loathing to his wife, and risk entailing upon his helpless children the curse of abnormal nervous organizations that will send them into all sorts of excesses to render foul and stagnant the sweet springs of existence, and cast over the fair face of nature a clouded vail of tobacco smoke. As well foul the system, and render one's self offensive by the habitual use of onions, garlic, or Limberger cheese, and expect to be tolerated in decent company. No doubt the other side will say that unrestrained tirade is no argument. I know that as well as they. But where centuries of argument has failed to imbue men with a sense of the gross impropriety, not to say evil, of a habit, 'tis time women, who are the victims of the curse, attempt to manifest a tithe of the disgust they feel. I admit I can't find language to express mine. There will have to be a new string of cussin invented before I can convey my detestation of that weed of tophet, tobacco.'

"These are strong words, my friend, but I feel them to my innermost. I have realized just such a disgust as this when forced to inhale the foul breath of some old tobacco-chewer and smoker, and not always that of a man either, for fair woman often smokes, chews, rubs, snuffs, etc., here in the sunny South. Now I will give thee a list of strong reasons for eschewing the weed, which were advanced by a British anti-tobacco society in London. They are so forcible that everyone should read them. Those who use tobacco, that they may realize its evils; those who do not, that they may not form the habit in future, and others should read that they may obtain effective arguments against its use for those who are its victims.

"'The British Anti-Tobacco Society published a short paper, written by a physician of high standing and extensive practice in London, in which is said, "The habit of smoking tobacco has given rise to the following ill effects, which have come under my observation in numerous instances, and that of all the medical men with whom I am acquainted. I shall state the bad effects of this poison categorically, premising that chewing tobacco is the most injurious, smoking not much less so, and snuffing least, although also most decidedly injurious. As smoking holds a middle position of these three injurious habits, or vices, especially when adopted by the young, I shall therefore make it represent the others.

"'1. Smoking weakens the digestive and assimilating functions, impairs the due elaboration of the chyle and of the blood, and prevents a healthy nutrition of the several structures of the body. Hence result, especially in young persons, an arrest of the growth of the body, low stature, a pallid and sallow hue of the surface, an insufficient and an unhealthy supply of the blood, weak bodily powers, and, in many instances, complete emasculation, or inability of procreation. In persons more advanced in life, these effects supervene at last, and with a celerity in proportion to the extent to which this vile habit is carried.

"'2. Smoking generates thirst and vital depression, and to remove these the use of stimulating liquors is resorted to, and often carried to a most injurious extent. These two of the most debasing habits and vices to which human nature can be degraded, are indulged in to the injury of the individual thus addicted, to the shortening of his life, and to the injury and ruin of his offspring, if, indeed, he still retain his procreative powers—a very doubtful result—and the more doubtful when both vices are united in one person.

"'3. Smoking tobacco weakens the nervous powers; favors a dreamy, imaginative, and imbecile state of existence; produces indolence and incapability of manly or continued exertion; and sinks its votary into a state of careless or maudlin inactivity, and selfish enjoyment of his vice. He ultimately becomes partially, but generally, paralyzed in mind and body; he is subject to tremors and numerous nervous ailments, and has recourse to stimulants for their relief. These his vices cannot abate, however indulged in, and he ultimately dies a driveling idiot, an imbecile paralytic, or a sufferer from internal organic disease, at an age many years short of the average duration of life. These results are not always prevented by relinquishing the habit, after a long continuance, or a very early adoption of it. These injurious effects often do not appear until very late in life.

"'4. The tobacco-smoker, especially if he commences the habit very early in life, and carries it to excess, loses his procreative powers. If he have children, they are generally stunted in growth or deformed in shape; are incapable of struggling through the diseases incidental to children, and die prematurely. And thus the vices of the parent are visited upon the children, even before they reach the second or third generation.'

"Dr. Pidduck, in the London *Lancet*, says: 'In no instance is the sin of the father more strikingly visited upon the children than in the sin of tobacco-smoking; the enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit.

"'Nearly every eminent physician and surgeon, both in Europe and America, who, during the last three hundred years, has investigated the effects of tobacco upon the human system, has uttered strong language against its use. Many cases of dyspepsia, diseased liver, congestion of the brain, paralysis of the motor nerves, blindness, nervousness, and insanity have been reported, and many of them have proved fatal. A large number of most loathsome and fatal local diseases resulting from smoking are reported, such as cancerous sores on the lips, mouth, and tongue. From the heat of the pipe or cigar small blisters or wart-like pimples are formed upon the tongue, and become cancerous. In some cases, after several painful and unsuccessful excisions of portions of the tongue and mouth of the most intense sufferers, these victims of a tobacco appetite languish and die.'

"The habit of using tobacco is at war with temperance, for it is really an intoxicant as well as an incentive to drunkenness. It is essentially filthy, no matter how careful one may be in its use. The lips of a tobacco-chewer or habitual smoker are swelled and saturated with a disgusting poison; the gums are spongy and tender, and the whole mouth and throat affected by its use.

"The habit injures the voice. The smoker articulates huskily. The chewer often croaks. The snuffer speaks through his nose.

"The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871 than for bread—the staff of life. $350,000,000 for tobacco in its various forms. $200,000,000 for flour within the year.

"The habit often lowers the self-respect of those who practice it. 'I love my pipe,' said a gentleman, 'but I despise myself for using it.'

"The habit disturbs the regular pulsation of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

"The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is, therefore, an 'assault and battery' on the nervous system, the intellect, and the soul.

"The habit is a rebellion against conscience. Those who indulge in it know that it wastes time, money, strength, and life, and tramples on the laws of nature.

"The habit is as contagious as the cholera. Every mature smoker or chewer infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.

"The *nicotiana tobacum*, the tobacco plant, should be destroyed. It should be razed from the face of the earth. It should be one of the heinous offenses to cultivate it or permit it to grow. It is wholly noxious, teetotally poisonous, utterly useless, altogether villainous, has not one redeeming trait or quality, and its use affords the only positive evidence we have of total depravity.

"Last year 27,000,000 pounds of tobacco and nearly 2,000,000,000 of cigars were smoked, snuffed, and chewed in this country—an increase of about 8,000,000 pounds of tobacco and 50,000,000 cigars as compared with the year previous."

When Edith had written to her friend all these and a great many more arguments against tobacco and reasons why it should not be used, she said, in conclusion:

"Now, my best friend, I hope you will be a friend to yourself and persevere in your efforts to free yourself forever from your worst enemy. I will remain single during my life before I will link my life with any one who is so unfortunate as to have contracted this habit without power to overcome it. But I know you *can* conquer yourself; so I wait in hope. If one year from to-day you can tell me that not once in the whole twelve months have you smoked or taken a chew, I shall then believe a radical cure has been effected, and will then consent to share your lot in life, for better or for worse. I saw a simple cure in a tiny tract not long since. It may be efficacious, and if not, can do no harm. We all know sweating will cure fever and ague and many other malarious diseases, and even, it is said, mad-dog bites; and why not the tobacco fever? But be sure, if you do sweat yourself, to put a cloth wet with cold water on your head at the time. Here comes the cure:

"'But if you really are so enslaved that you can't break your chains, I will help you a little. Stop to-night; don't use any to-morrow. The first day will not be so very hard. You can get on pretty well the first day, as everybody knows who has been through the mill, as I have been. The second day is pretty bad. In the afternoon of the second day your memory is a little doubtful; you can't exactly say whether it was one brother or three brothers that came over; you can't exactly say whether your grandfather came from the East or the West when he settled here. But be patient the second day. The third morning comes the tug. Now go and take an old-fashioned alcohol sweat. Place an alcohol lamp under your chair, put a blanket over your shoulders, and sweat until your skin is fairly parboiled. Then you will be just as comfortable for one day as you could wish. There is no dryness of the mouth, no disturbance of the secretions. You are perfectly comfortable for one day. The next day you are in trouble again, but not so bad as the day before. Take another sweat; take even a third, or a fourth one. Sweating does not hurt people; sometimes it is good for them. Take three or four thorough sweats, and then you will go off under easy sail, and will have no further trouble from your enemy.'

[To be continued.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAP. XIII.

The revolutionary influence which the Theory of Descent must exercise upon all sciences, will in all probability affect no branch of science, excepting Anthropology, so much as the descriptive portion of natural history, that which is known as systematic Zoology and Botany. Most naturalists who have hitherto occupied themselves with arranging the different systems of animals and plants, have collected, named, and arranged the different species of these natural bodies with much the same interest as antiquarians and ethnographers collect the weapons and utensils of different nations. Many have not even risen above the degree of intelligence with which people usually collect, label, and arrange crests, stamps, and similar curiosities. In the same manner as some collectors find their pleasure in the similarity of forms, the beauty or rarity of the crests or stamps, and admire in them the inventive art of man, so many naturalists take a delight in the manifold forms of animals and plants, and marvel at the rich imagination of the Creator, at his unwearied creative activity, and at his curious fancy for forming, by the side of so many beautiful and useful organisms, also a number of ugly and useless ones.

This childlike treatment of systematic Zoology and Botany is completely annihilated by the Theory of Descent. In the place of the superficial and playful interest with which most naturalists have hitherto regarded organic structures, we now have the much higher interest of the intelligent understanding which detects in the related forms of organisms their true blood relationships. The *Natural System of animals and plants*, which was formerly valued either only as a registry of names, to facilitate the survey of the different forms, or as a table of contents for the short expression of their degrees of similarity, received from the Theory of Descent the incomparably higher value of a true pedigree of organisms. This pedigree is to disclose to us the genealogical connection of the smaller and larger groups. It has to show us in what way the different classes, orders, families, genera, and species of the animal and vegetable kingdoms correspond with the different branches, twigs, and groups of twigs of the pedigree. Every wider and higher category or stage of the system (for example a class, or an order) comprises a number of larger and stronger branches of the pedigree; every narrower and lower category (for example, a genus, or a species) only a smaller and thinner group of twigs. It is only when we thus view the natural system as a pedigree that we perceive its true value (Gen. Morph. ii, p. 397).

Since we hold fast this genealogical conception of the Organic System, to which alone undoubtedly the future of classificatory Zoology and Botany belongs, we should now turn our attention to one of the most essential, but also one of the most difficult tasks of the "non-miraculous history of creation," namely, to the actual construction of the Organic Pedigree. Let us see how far we are already able to point out all the different organic forms as the divergent descendants of a single or of some few common original forms. But how can we construct the actual pedigree of the animal and vegetable group of forms from our knowledge of them, at present so scanty and fragmentary? The answer to this question lies in what we have already remarked of the parallelism of the three series of development—in the important causal relation which connects the palæontological development of all organic tribes with the embryological development of individuals, and with the systematic development of groups.

In order to accomplish our task we shall first have to direct our attention to *palæontology*, or *the science of petrifactions*. For if the Theory of Descent is really true, if the petrified remains of formerly living animals and plants really proceed from the extinct primæval ancestors and progenitors of the present organisms, then, without anything else, the knowledge and comparison of petrifactions ought to disclose to us the pedigree of organisms. However simple and clear this may seem in theory, the task becomes extremely

hard and complicated when it is actually taken in hand. Its practical solution would be very difficult even if the petrifactions were to any extent completely preserved. But this is by no means the case. The obvious records of creation which lie buried in petrifactions are imperfect beyond all measure. Hence it is necessary critically to examine these records, and to determine the value which petrifactions possess for the history of the development of organic tribes. As I have previously discussed the general importance of petrifactions as the records of creation, when we were considering Cuvier's merits in the science of fossils, we may now at once examine the conditions and circumstances under which the remains of organic bodies became petrified and preserved in a more or less recognizable form.

As a rule we find petrifactions or fossils enclosed only in those stones which have been deposited in layers as mud by water, and which are on that account called neptunic, stratified, or sedimentary rocks. The deposition of such strata could of course only commence after the condensation of watery vapor into liquid water had taken place in the course of the earth's history. After that period, which we considered in our last chapter, not only did life begin on the earth, but also an uninterrupted and exceedingly important transformation of the rigid inorganic crust of the earth. The water began that extremely important mechanical action by which the surface of the earth is perpetually, though slowly transformed. I may surely presume that it is generally known what an extremely important influence, in this respect, is even yet exercised by water at every moment. As it falls down as rain, trickling through the upper strata of the earth's crust, and flowing down from heights into hollows, it chemically dissolves different mineral parts of the ground, and mechanically washes away the loose particles. In flowing down from mountains water carries their debris into the plains, or deposits it as mud in stagnant lakes. Thus it continually works at lowering mountains and filling up valleys. In like manner the breakers of the sea work uninterruptedly at the destruction of the coasts and at filling up the bottom of the sea with the debris they wash down. The action of water alone, if it were not counteracted by other circumstances, would in time level the whole earth. There can be no doubt that the mountain masses—which are annually carried down as mud into the sea, and deposited on its floor—are so great that in the course of a longer or shorter period, say a few millions of years, the surface of the earth would be completely leveled and become enclosed by a continuous sheet of water. That this does not happen is owing to the perpetual volcanic action of the fiery-fluid centre of the earth. The surging of the melted nucleus against the firm crust necessitates continual alternations of elevation and depression on the different parts of the earth's surface. These elevations and depressions for the most part take place very slowly; but, as they continue for thousands of years, by the combined effect of small, interrupted movements, they produce results no less grand than does the counteracting and leveling action of water.

Since the elevations and depressions of the different parts of the earth alternate with one another in the course of millions of years, first this and then that part of the earth's surface is above or below the level of the sea. I have already given examples of this in the preceding chapter. Hence, in all probability, there is no part of the outer crust of the earth which has not been repeatedly above and also below the level of the sea. This repeated change explains the variety and the different composition of the numerous neptunic strata of rocks, which in most places have been deposited one above another in considerable thickness. In the different periods of the earth's history during which these deposits took place there lived various and different populations of animals and plants. When their dead bodies sank to the bottom of the waters, the forms of the bodies impressed themselves upon the soft mud, and imperishable parts, such as hard bones, teeth, shells, etc., became inclosed in it uninjured. These were preserved in the mud, which condensed them into neptunic rock, and as petrifactions they now serve to characterize the respective strata. By a careful comparison of the different strata lying one above another, and the petrifactions preserved in them, it has become possible to decide the relative age of the strata and groups of strata, and to establish, by direct observation, the principal eras of phylogeny, that is to say, the stages in history of the development of animal and vegetable tribes.

The different strata of neptunic rocks deposited one above another, which are composed in very various ways of limestone, clay, and sand, geologists have grouped together into an ideal System or Series, which corresponds with the whole course of the organic history of the earth, or with that portion of the earth's history during which organic life existed. Just as so-called "universal history" falls into larger and smaller periods, which are characterized by the conditions of development of the most important nations at the respective epochs, and are separated from one another by great events, so we also divide the infinitely longer organic history of the earth into a series of greater and less periods. Each of these periods is distinguished by a characteristic flora and fauna, and by the specially strong development of certain vegetable or animal groups, and each is separated from the preceding and succeeding period by a striking change in the character of its animal and vegetable inhabitants.

In relation to the following survey of the historical course of development which the large animal and vegetable tribes have passed through, it will be desirable to say a few words first as to the systematic classification of the neptunic groups of strata, and the larger and smaller periods corresponding to them. As will be seen directly, we are able to divide the whole of the sedimentary rocks lying one above another into five main groups or periods, each period into several subordinate groups of strata or *systems*, and each system of strata again into still smaller groups or *formations;* finally, each formation can again be divided into stages or sub-formations, and each of these again into still smaller layers or beds. Each of the five great rock-groups was deposited during a great division of the earth's history, during a long *era* or *epoch;* each system during a shorter *period;* each formation during a still shorter *period*. In thus reducing the periods of the organic history of the earth, and the neptunic strata containing petrifactions deposited during those periods, into a connected system, we proceed exactly like the historian who divides the history of nations into the three main divisions of Antiquity, the Middle Ages, and Modern Times, and each of these sections again into subordinate periods and epochs. But the historian, by this sharp systematic division, and by fixing the boundary of the periods by particular dates, only seeks to facilitate his survey, and in no way means to deny the uninterrupted connection of events and the development of nations. Exactly the same qualification applies to our systematic division, specification, or classification of the organic history of the earth. Here, too, a continuous thread runs through the series of events unbroken. We must therefore distinctly protest against the idea that by sharply bounding the larger and smaller groups of strata, and the periods corresponding with them, we in any way wish to adopt Cuvier's doctrine of terrestrial revolutions, and of repeated new creations of organic populations. That this erroneous doctrine has long since been completely refuted by Lyell I have already mentioned.

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

The asceticism which I have mentioned was frequently followed by the opposite extreme, and the greatest licentiousness prevailed. Love feasts became scenes of drunkenness and debauchery, and as such were kept up for centuries. Commemoration of martyrs became scenes of scandalous dissipation. Thousands of the clergy while professing celibacy kept mistresses in their houses under all sorts of false but pious pretexts. Monks and virgins lived together on terms of closest intimacy, hypocritically claiming that so great was their piety that they could innocently share the same bed. Women deserted their husbands to live with new lovers. Open prostitution was common. "The world," says Hallam, "grew accustomed to dangerous alternations of extreme asceticism and gross vice, and sometimes as in the case of Antioch, it was the most vicious and luxurious cities that produced the most numerous anchorites. . . . Public opinion was so low that many forms of vice attracted little condemnation and punishment, while undoubted belief in the absolving efficacy of superstitious rights calmed the imagination and allayed the terrors of conscience" (Middle Ages, p. 163).

An Italian bishop of the tenth century said if he were to enforce the canons against unchaste people administering the rites of the Church, that duty would be reserved for boys alone; and if he were to extend the canons against bastards, they too would be excluded. At one time the clergy almost universally kept concubines and were systematically taxed therefor. One abbot was found to have seventeen illegitimate children in one village. Another abbot kept seventy concubines. The Bishop of Liege had sixty-five illegitimate children. The nunneries were brothels; infanticide within their walls was common. Incest was so prevalent among the clergy that it was necessary again and again to enact that no priest should live with his mother or sister. Unnatural vice was common, especially among the clergy. Indeed, Mosheim, Hallam, Lecky, and other impartial writers declare that no adequate idea can be formed of the depravity of the times of which I speak. (See Lecky's Morals, vol. ii, p. 348-355.)

I have already remarked that one of the best features of the pagan civilization—religious freedom—was destroyed as soon as Christianity gained an ascendency. "From the very moment the Church obtained civil power under Constantine," says Lecky, "the general principle of coercion was admitted and acted on both against the Jews, the heretics, and the pagans" (Hist. Rationalism, vol. ii, p. 22). Constantine made it penal for any Christian to become a Jew. Any Jew who married a Christian incurred the penalty of death. Arian and Donatist parties were forbidden to assemble, their writings burnt, and many of themselves condemned to death. "'See how these Christians love one another,' was the just and striking exclamation of the heathen in the first century. 'There are no wild beasts so ferocious as Christians who differ concerning their faith,' was the equally striking and probably equally just exclamation of the heathen of the fourth century'" (Hist. Rationalism, vol. ii, p. 39).

Constantine did all he could to extirpate paganism by violence. He prohibited every form of pagan worship. Constantius made additional laws, forbidding the pagans to perform in public or in private the rites of their religion. Under Theodosius—who began his reign in 379—the pagans were deprived of all offices, their worship forbidden, and their temples destroyed. The appeals of the pagans were made in vain. Heartrending indeed are the accounts of the persecutions of the pagans that lived in the country districts remote from the centers of population where the old religion had yet a stronghold. They pleaded that the temple was to them "the very eye of nature, the symbol and manifestation of an ever present Deity, the solace of all their troubles, the holiest of all their joys. If it was overthrown, their dearest association would be annihilated. The tie that linked them to the dead would be severed. The poetry of life, the consolation of labor, the source of faith would be destroyed." But their pleas availed naught; their temples were reduced to ruins and their worship absolutely prohibited. These persecutions were urged on by the Fathers of the Church. Eusebius eulogized Constantine for his edicts against pagan worship. Augustine used all the power of his brilliant mind to fan the flame of persecution. He drew his argument in its favor from the Old and New Testaments alike. Any one who celebrated the rites of the pagan religion in his time, he declared, incurred the penalty of death, and this sentence, he said, was unanimously applauded by the whole Christian Church (Gibbon, chap. xxv).

When paganism was suppressed, the persecuting spirit of the Christian system exhibited itself in the attempt made to extirpate, by violence, every heresy that appeared.

What innumerable multitudes have suffered and perished that the Christian religion might flourish. The transubstantiation controversy, which raged at intervals all over Christendom, cost the lives of between 300,000 and 400,000 human beings. The famous image controversy cost 50,000 lives. During the persecutions instigated in the ninth century against the Manicheans, there fell in Greece, it has been computed, 100,000 persons. The loss of life by the "Crusades," was not less, probably, than 5,000,000. There were seven distinct expeditions. "The European nations," says Mosheim, "were deprived of the greatest part of their inhabitants by these ill-judged expeditions." . . . "Here the face of Europe was totally changed and all things were thrown into the utmost confusion" (Ecc. Hist., vol. i, p. 257). Bernard, whose zeal contributed largely to arouse Europe to the second crusade, says that when the expedition started "scarcely one man was left for the consolation of seven widows."

For centuries the fairest regions of earth were reddened with human blood and strewn with human skulls. The extermination of the Albigenses; the expatriation of the Moriscoes, the unfortunate remnant of the Moorish nation, from Spain; the terrible persecution of the Jews during the middle ages, and their final expulsion from Spain and Portugal; the famous schism which preceded the burning of Huss and Jerome of Prague, and the wars of Hussites that followed (costing not fewer than 150,000 lives); the destruction of 12,000,000 unoffending aborigines by Cortez, Pizarro, and their priestly abettors; the massacre of St. Bartholomew, costing probably 40,000 lives (a low estimate); the killing of 50,000 in the Netherlands, in the reign of Charles V, and thousands more under the reign of his heartless son; the burning of 31,000, and the killing or torturing by other modes, of 290,000 more by the Inquisition, in Spain alone; the burning, hanging, and otherwise destroying of hundreds of thousands, in obedience, as was supposed, to the Bible command, "Thou shalt not suffer a witch to live"; the persecutions in England, Scotland, and Ireland (not to speak of our own country), since the Reformation, are a comparatively few of the enormities that can be appealed to in illustration of the intolerance which has followed the ascendancy of Christianity, wherever it has gained a foot-hold and has prevailed, unchecked by opposing influences. No wonder Baxter exclaimed: "*Blood, blood, blood* stains every page."

We will consider now as briefly as possible, the attitude which Christianity in the early ages assumed toward learning, and give some of the facts in the history of letters, that the real influence of this system on intellectual pursuits may be fairly seen.

No one will claim that "primitive Christianity" had any sympathy with science. There were, it is true, a few of the Fathers, who, like Justin Martyr, in becoming Christians could not blind their eyes to the merit of the noble literature in which they had been educated; but generally the Christians of the early ages felt only contempt for the learning of the day. Many were for abolishing all philosophy and erudition from the limits of the Church, and hence, as Mosheim says, "The beginning of that unhappy contest between faith and reason, religion and philosophy, piety and genius, which increased in succeeding ages, and is prolonged even to our times with a violence which renders it extremely difficult to be brought to a conclusion" (Ecc. Hist., vol. i, p. 59).

[TO BE CONTINUED.]

WE are often more agreeable through our faults than through our good qualities.—*Rochefoucauld.*

Communications.

Some Notes on the Index.

BY T. C. L.

The dreamy *Index* has opened one peeper, and found out that a convention of some kind was recently held at Watkins. It made the discovery by reading in the *N. Y. World*, three weeks old, some "cynical remarks," which it whips out its scissors and hurries up to copy. It is wide awake for "cynical remarks"—*The Index* is. Wherever it can hear of a cynical remark it goes for it, so as to forward Liberalism and make things pleasant. It should have been at Watkins and heard Mr. Parton read that stirring and cautionary passage of Scripture, "Beware of dogs."

A subscriber in Bristol, England, has just sent us this little message: "You are right as to the Comstock business. How is it acute American people do not see with you? Best wishes!"

Well, it does seem queer to a "subscriber in Bristol," but this is how it is: The American people are only "acute," while *The Index* fellows are "cute." The American people, several times more than seventy thousand of them, can't see with those four or five paragons of high culture who run *The Index*, because in this "blarsted" country they haven't the eyes, you know. Thanks.

The Episcopal House of Bishops have unanimously deposed Bishop McCoskry, of Michigan, on account of his scandalous misconduct and his flight from the country. Similar energy would win for other churches a respect they do not always receive.

But churches differ as much as other folks. Some do and some don't. "Similar energy" sometimes "wins" in families. Some turn an erring daughter out of doors, and some a servant girl. It leaves the rest at home so pure, and wins the "respect" of the applauding neighborhood.

Mr. A. B. Bradford says, in *The Index*, he "wishes to coöperate with Mr. Abbot in his efforts to thwart the project of the National Reformers." TRUTH SEEKER readers and members of the Liberal League would like to have pointed out specifically what "efforts" Mr. Abbot is making, or has made for a year past, to thwart the project of the National Reformers. On the contrary, when all Liberals were of one mind, moving on with united force and in peace and harmony "to thwart the project of the National Reformers," didn't he call a sudden halt, throw discord and confusion into the ranks as far as it was in his power to do, and proclaim that he didn't want to thwart any more? He evidently isn't thwarting as much as he was.

Mrs. Clara Neyman writes some timely and suggestive admonitions to the editor of *The Index*. She deprecates "the ungenerous attacks which have circulated through some of our Liberal papers upon the character and integrity of veteran reformers." Yes, Clara, you are right; and you put it none too strong. Here is the editor of THE TRUTH SEEKER; as a reformer no one is more "veteran" than he, and no one more brave. A Liberal scout he is, always exploring new realms of opinion, always pioneering a trail through the "spookey" woods, always guiding the Liberal army over rocky defile, through mountain pass, or down dangerous steep. It is easier for the army to march where he has blazed the way. Twice within a year captured as a prisoner, while courageously pressing forward in his path of duty, one would suppose that the whole Liberal host, to the last man, especially colleague leaders, would rush to the rescue of so efficient a servant. To the credit of the army, it did come loyally and grandly to his support. But his peril revealed that, as to the leaders,

> "While our tyrants joined in hate,
> We never joined in love."

and "some of our Liberal papers" circulated attacks "upon the character and integrity" of this "veteran reformer." It is the mystery of mysteries how it ever could have been done, how any one calling himself a Liberal ever had the heart to do it. But there the record stands; and whether it is enveloped in the Unknowable, or whether any light or reason can ever be thrown upon it, only the future can disclose. We can only stigmatize the treason, and await the revelation and history which another age may unfold.

"Once a priest, always a priest." The clerical virus once struck in, can never be struck out. It is as ineradicable as witch-grass or Canada thistle. Liberalism "cannot so innoculate the old stock but it will relish of it." It is the priestly, and consequently the timid, part of the Rev. D. H. Clark—friend of Abbot, another priest, and editorial contributor to *The Index*—which utters the following concerning the Watkins Convention:

The only unpleasant occurrence in connection with this interesting gathering that we have to record was the arrest of D. M. Bennett, editor of THE TRUTH SEEKER, W. S. Bell, and Miss Josephine Tilton, on the charge of vending obscene publications.

While we sympathize deeply with these persons in the annoyance and sense of injury which they are thus made to experience (believing, as we are inclined to, in the purity of their motives), we frankly confess we question the wisdom of their course, and whether there is not equally good service that they may do their day and generation without exposure to such disagreeable consequences, or entailing upon themselves and the cause they represent so foul imputation and suspicion. Believe us, dear friends, you are recklessly expending your valuable energies, and needlessly soiling your good name.

The dead point held up as a terror in this editorial fulmination is "exposure to disagreeable consequences." In Abbot it is "danger," in this man it is "exposure" if you do anything or say anything out of accord with the current creeds. We must down on our knees and humbly ask the pious part, whether they will expose us or endanger us before we dare make a move, speak a speech, or sell a book. New England gentlemen, I presume Puritan or Pilgrim-born gentlemen, at all events cultured, literary gentlemen who make some pretension to be actuated by the spirit of liberty, stay away from the Watkins Convention, never show their faces on the grounds which they sneer at as the Liberal "Mecca," and then "deeply sympathize" with the friends of Mr. Heywood in the danger they incurred and the "exposure to consequences" which they suffered in selling his books, just as Spiritualists sold their books, Shakers sold theirs, TRUTH SEEKER and *Investigator* Liberals sold theirs, and, almost incredible to relate, as an agent of the *Index* Association sold theirs. It was a general market day and place for selling all kinds and stripes of Radical books. And you, gentlemen, made "cool-headed" by reading "cynical remarks" in the *World* three weeks ago, frigidly suggest that there is "equally good service that they may do," etc., "without exposure to disagreeable consequences."

Rev. D. H. Clark and Rev. F. E. Abbot, birds of a feather, *arcades ambo*, in the sacred profession united, and in a sort of a kind of a half-and-half Liberalism not divided, we will see you cast out over the ramparts of the sensitive, trembling, thinly-settled heaven wherein you now dwell to "die of a rose in aromatic pain" in the extremest circumambient hell which your tender organism would enable you forever and ever to endure, before we will accept existence on the terms to which your low order of courage would submit, and which you so sympathizingly recommend to us. You may keep your sympathy for your companions in alarm; we need none of it.

The Freethinkers' Association of New York.

Friends of Freethought generally, and of New York State in particular, I cordially invite you all to join with me in perfecting this organization. The following are the names of our Executive Committee as appointed at the Watkins Convention:

Cortlandt Palmer, of New York, Chairman; Charles A. Gurley, Pulaski; Sigmond Block, Cape Vincent; David Cosad Jr., Oaks Corners; T. L. Brown, M.D., Binghamton; Clement Austin, Rochester; Clara Neyman, New York.

This is an excellent Executive Committee, and under the supervision of its able and enthusiastic chairman, Mr. Palmer, I am sure we can expect some good work.

The Vice-Presidents who have been appointed in the various counties are the following: Albany, Thomas Dugan, Albany; Allegany, Samuel Latta, Friendship; Broome, T. B. Taylor, M.D., Binghamton; Cattaraugus, A. L. Branard, Salamanca; Cayuga, Helen A. Mitchel, Aurora; Chautauqua E. Mitchell, Jamestown; Chemung, J. V. Mapes, Elmira; Chenango, John Shattuck, Norwich; Columbia, F. W. Evans, Mt. Lebanon; Cortland, Wm. D. Hunt, Scott; Erie, E. C. Hotchkiss, Buffalo; Essex, Dr. Freeman Lyon, Bloomingdale; Genesee, J. D. Richards, Alexander; Herkimer, W. J. Lewis, Ilion; Jefferson, William Estus, Cape Vincent; Kings, A. McAdams, Brooklyn; Lewis, Thomas Bacon, Leyden; Livingston, H. B. McNair, Dansville; Madison, Frederick S. Hammond, Bennett's Corners; Monroe, Moses Hayes, Rochester; New York, A. L. Rawson, New York City; Niagara, J. M. Harwood, Hess Road; Oneida, S. Haag, New York Mills; Onondaga, John W. Truesdell, Syracuse; Ontario, John Peck, Naples; Orleans, Henry Reynolds, Albion; Oswego, W. J. Bradt, N. Hannibal; Queens, Isaac Sherwood, Manhasset; Rockland, Gen. Robert Avery, Nyack; St. Lawrence, J. P. Armstrong, Ogdensburg; Schuyler, G. C. Hebbard, Watkins; Seneca, E. W. Mitchell, W. Junius; Tioga, O. H. Kinney, Waverly; Tomkins, D. B. Morton, Groton.

Vice-Presidents for the following named counties have not as yet been appointed, viz.: Clinton, Delaware, Dutchess, Franklin, Fulton, Greene, Montgomery, Orange, Otsego, Putnam, Rensselaer, Richmond, Saratoga, Schenectady, Schoharie, Suffolk, and Sullivan.

Will some friend from each of said counties send me a good name for a Vice-President? These officers, under our articles of association, are very important ones. It is the duty of each to unite with himself two other persons, and the three form the Liberal County Committee. And I here earnestly request each Vice-President already appointed to immediately appoint his associates; and if there are any of the Vice-Presidents already appointed who cannot *at once go to work, I wish they would resign and give place to persons* who will, for we must do some good work in the State this year, and now is the time to commence.

The Watkins Convention proved one thing, at least, and that is that we have many able speakers in the Liberal ranks; and they should all be kept in the lecture-field; and that cannot be done without organization. As I have before suggested, we must have one large meeting in every county of the State during the next year, and the speakers that attend should *be paid*, and not compelled, as many were at Watkins, to get nothing and pay their own expenses in the bargain. The business of getting up these meetings and raising funds to pay the speakers will devolve upon these County Committees.

But right here I desire to impress it upon Liberals everywhere that they cannot succeed where Liberal papers are not taken, and that therefore your constant work should be to increase the circulation of the Liberal papers. I think it would be a wise move for each County Committee to make out a full list of all the Freethinkers in their respective counties, and then employ a good canvasser to see each one and urge upon him or her the necessity of subscribing for some one of our Liberal journals. I have had some experience in canvassing for Liberal papers, and I know that if Liberals would do their duty in this respect more Liberal papers would be taken in the State of New York alone than are now taken in all the States.

Then, friends, send in your names and become members of this Society. It will cost but the small sum of twenty-five cents, and Liberals from any place can do that.

Mr. B. L. Robinson, an energetic, earnest Liberal from McLean, New York, has just sent me seven names of new members from his town, and writes: "I think if I were empowered I might add fifty to the membership of the association in a few weeks. I am in the immediate vicinity of a goodly number of Liberals and Freethinkers. I have always occupied a respectable position among them, and have endured plenty of kicks from the orthodox portion of our section. I have had to leave the principalship of an academy on account of my Infidelity, because the school board were orthodox and believed in the reading of the Bible and prayer in the school, and I would not either read or pray. The influence of the Church is at work against me at present, but I am used to their sneers and care very little how much mud they fling. What I intended to say when I commenced this letter was, it makes me so d——d provoked when I think of the usage of Bennett, Bell, and Tilton at Watkins, that I do not know how to contain myself.

"I have read "Cupid's Yokes," Annie Besant's "Law of Population," etc., and can't see anything in them but what is perfectly proper for any person to read. While I cannot indorse all of "Cupid's Yokes," I think it will do very much good."

Mr. Robinson is evidently an intelligent working Liberal, and I hope Brother D. B. Morton, the Vice-President of Tompkins county, will find a place for him on his county committee. Such men should be placed where they can do the most good.

Dr. T. L. Brown, our worthy President, writes me that he feels that he can do very much more for our association the coming year than he has ever done before, and I know he will help us all he can.

And we can be assured that the western portion of the State will be well looked after by our most active Recording Secretary, E. M. Sellon, and our new Vice-President, E. C. Hotchkiss, Esq., of Buffalo.

Friends everywhere, shall we now go to work and make a strong pull and a long pull for Liberalism in this great Empire State?

I know you will not forget to assist my friend, Mr. Hebbard, of Watkins, and myself, to pay up some unp d expenses of the Watkins Convention. A small sum fr m each Liberal will help us out.

H. L. GREEN,
Cor. Sec'y. N. Y. F. A.

The Omitted Resolutions.

EDITOR TRUTH SEEKER: On reading your brief but comprehensive report of the Freethinkers' Convention at Watkins, N. Y., in a late issue of your paper, I concluded want of space or time prevented you from making a fuller report—omitting, as you did, the following resolutions. They were adopted by the Convention at an early session, and entered into the subject matter of debate between the Presbyterian minister and myself. On inquiry, however, I find the same omission in the report of *The Investigator*, and infer that the Committee on Resolutions, rather than the editors, are responsible for the omission.

You will oblige me, therefore, and I think carry out the intention of the Convention, by giving them an early insertion in your paper. I send them as corrected by the Committee. Co-operatively yours, J. H. W. TOOHEY.

Elmira, N. Y., Sept. 11, 1878.

PREAMBLE.—WHEREAS, names, nicknames, and party commonplaces are serviceable only in so far as they truly characterize the individualities of nature and specialize the forming, reforming, or deforming tendencies of men and measures in history; and,

WHEREAS, the common use of the words Heretic, Infidel, Atheist, and others of like import only mislead the ignorant and offend the wise; therefore,

Resolved, That their further use be discountenanced and discontinued by the Freethinkers and Liberalists of this and kindred conventions, and that we recommend to reformers everywhere the *just use of words* in all spoken and written relations of thought, that the righteous and rigorous phraseology of science may take the place of these theologic vulgarisms.

Resolved, That the logic of experience and the verifications of science are our true guides and profitable teachers, and that we recommend the writings of Huxley, Lubbock, Darwin, Spencer, Wallace, Youmans, and kindred thinkers in Europe and America only in so far as they explain facts and interpret nature—ignoring all first and final causes.

Resolved, That the true position of the scientific thinker is *agnostic* as to theism, *not* atheistic; and that in dismissing the terms theism, monotheism, polytheism, deism, pantheism, and atheism from the terminology of the scientific and positive schools, our position is logical, not personal; constructive, not destructive; having in mind the future economy of time and thought no less than the unity of philosophy.

A Ringing Letter.

The following excellent letter is from a Western patron to Miss Tilton:

PRIOR LAKE, MINN., Sept. 10, 1878.

MY DEAR SISTER: Pardon my familiarity in addressing you, but I feel like it. I have learned to love and honor the Heywood family above all others, my relatives not excepted; and though I would not doff my hat to a god, I kneel to you in honor in my soul to-night, after reading Bennett's account of your imprisonment. It would be like irrigating the ocean to say, Be brave and true. To go to prison for love of principle, far from home and friends, when the door of freedom stood wide open, for a time, at least, requires a kind of bravery almost unknown in this age of bigotry and intolerance. No! you need no exhortations to stand firm; but proffers of love, respect, and honor may not come amiss. Many hearts are throbbing in sympathy with you to-night, but none more fervently than those in our little home. If our thoughts and feelings could become tangible, your cell would be a palace. I inclose a few postage-stamps and fifty cents in currency, as the only way to materialize my feelings. If this reaches you safely, will write again ere long.

Brave, glorious Josie, good-night.

Ever your friends, MYRA E. MARKLAND,
W. G. MARKLAND.

Figures and Facts about Banking; or, Why Business Does Not Revive.

BY B. M. LAWRENCE, M. D.

The rate of interest on money determines, to a great degree, the amount of the profits of labor which go to support the laborer, and what proportion falls into the hands of the capitalist. Without any interest, only those who work would obtain reward. Capital would get nothing whatever; but with high rates of interest it gets the larger share.

The national banks are an injury to business enterprises, because *they demand a double interest on money*, and in doing so they have a direct tendency to call capital away from ordinary investments in trade and business to engage in banking, and thus labor is left unemployed. To more clearly understand this, it is only necessary to examine closely the practical and the possible working of the so-called "national" bank system.

The fact that the notes of these banks are good in all parts of the country, and that the note-holder is secure in case the bank should fail, has rendered the system comparatively popular with the masses, and it must be admitted that the old "wild cat" State bank furnished a currency far less desirable than that which is provided by the present banking law. But the following facts and figures will show that a still greater change is required before we can insure financial confidence or expect permanent business prosperity. The bank notes are secured by interest-bearing bonds, most or many of which were originally purchased at less than fifty cents on a dollar. Suppose, then, during the last year of the late war, a capitalist to have $50,000 in coin. With this he could have bought $110,000 in government bonds. With this he could have taken $100,000 stock in a bank, without using the remaining $10,000. Depositing his $100,000 bond, on which he still continues to draw coin interest twice a year, the law now gives him in bank currency ninety per cent on his deposit. He therefore receives $90,000 in bank notes, adding to this sum the $10,000 bond, he could have procured another $100,000 bond, deposited it in another bank, and got another $90,000 in currency, for which he would pay not one penny, while he continues to draw his coin interest twice a year on the $200,000 deposited. All this could have transpired in less than a half hour's time, and a man having $50,000 in gold could have made himself worth $290,000 without once leaving the national treasury building.

Nor does the chances for speculation end here, for the banker has only to buy more bonds and take more stock in other banks, until he could soon have more than a million dollars in bonds drawing him more than $50,000 interest per annum, besides giving him a bank credit worth more to him than the original investment.

To illustrate this still more clearly, suppose he now takes stock, as above described, in twenty-five more of these "national" banks, buying another bond each time with the notes issued on the previous deposit, as shown in the following table:

No. 1	$90,000	No. 14	$21,000
" 2	81,000	" 15	19,000
" 3	73,000	" 16	17,000
" 4	65,000	" 17	15,000
" 5	58,000	" 18	14,000
" 6	52,000	" 19	13,000
" 7	46,000	" 20	11,000
" 8	41,000	" 21	10,000
" 9	37,000	" 22	9,000
" 10	33,000	" 23	8,000
" 11	30,000	" 24	7,000
" 12	27,000	" 25	6,000
" 13	24,000		
			807,000
Add the			290,000
			1,097,000
Deduct the first			50,000
			1,047,000

From these figures we see that more than a million of dollars could have been made in only a few days' time with a capital of no more than $50,000. Business is now prostrated because such speculations as these have been encouraged and made possible by unjust legislation. Men who have money to invest see a sure profit, with no risks, in buying bonds and in banking. They favor contraction, because the less money there is, the more purchasing power it is found to possess, for all the property of the country is measured by all the money. Contract the present currency one-half, and each dollar will buy double the amount of property that it will at present; expand, and it will have less purchasing power. They favor contraction because they have money, which brings them no interest, which they wish to exchange for interest-bearing bonds; and further, because, by destroying the greenbacks, there will be a demand created for more national bank currency, on which they will get a double interest.

The bank notes are called "honest money," yet they are not, and never have been, legal tender. They have no other security than the credit of the government; but can the credit of the country be less safe when it issues legal tender notes on which it pays no interest, than while it pays a hundred millions of dollars every year in the form of interest on bonds?

A shipbuilder, near Boston, worked hard for years, early and late; he was never idle. Having saved a few thousand dollars in gold, near the close of the war he bought bonds. Twice a year the gold interest came to hand from the coupons, and he never built another vessel—never employed another laborer. He lived at his leisure. Had he started a bank with his bonds, he might have visited Paris and Palestine, and spent his summers in Saratoga at the Grand Union. The wealthiest farmer in a western town sold all he had, except the homestead, and gave it to the Government for bonds. Now he pays no taxes, lives in luxury, while his poor, hard-working neighbors have to pay for the education of his children.

In order to restore the country to prosperity, prevent the increase of crime and pauperism, and permanently revive business, the National Bank Act must be repealed; the Government bonds must be paid in silver or greenbacks, which must be made a legal tender for all debts, public as well as private; and enough paper money must be issued to meet the demands of the country, subject to no more inflation or contraction; then capital will not fail to furnish plenty of work for the unemployed.

Radical Liberal Lectures.

BY B. F. UNDERWOOD.

For the fall and winter of 1878–9.

1. The Theory of Evolution.
2. Darwinism Defined and Defended.
3. The Philosophy of Herbert Spencer.
4. The Genesis and Nature of Religion.
5. Modern Scientific Materialism.
6. Natural Selection versus Design in Nature.
7. An Hour with German Thinkers.
8. Intuition and Instinct Viewed in the Light of Modern Psychology.
9. The Pros and Cons of a Future State.
10. Is there a Personal Intelligent Deity?
11. The Demands of Liberalism Pertaining to State Secularization.
12. Monogamic Marriage versus the Vagaries of "Free Love."
13. Woman: Her Past and Present, her Rights and Wrongs.
14. Religious Revivals: their Causes and Consequences.
15. The Struggles and Triumphs of Freethought in Europe and America.
16. Issues of the Age.
17. Buddha and Buddhism.
18. Ancient Egypt, its Laws, Customs, and Religions.
19. The French Revolution, its Causes and Consequences.
20. Crimes and Cruelties of Superstition.
21. Cook and other "Scientific" annihilators of Materialism Reviewed.
22. Paine: The Pioneer of Freethought in America.
23. A Liberal's Answer to the Question: If Not Christianity, What?
24. Christianity: To What Extent has it Helped or Hindered Civilization.
25. Jesus: All that is Known and What is Guessed About Him.
26. A True Man Better than a True Christian.
27. Judaism and Christianity Outgrowths of Pre existent Heathenism.
28. Science versus the Bible.
29. The Origin and History of the Bible. (From one to six lectures.)
30. The Four Gospels Unhistorical and Unreliable.
31. Evidences for the Divinity of the Bible examined.
32. Popular Assumptions regarding the Bible and Christianity.
33. Bible Prophecies Falsified by the Facts of History.
34. Popular Objections to Liberalism Considered.

For terms, etc., Address B. F. UNDERWOOD.
Thorndike, Mass.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

2. THE SUPPOSED INTRA-MERCURIAL PLANETS.

At the present time the greatest interest which attaches to transits of Mercury arises from the conclusion which Leverrier has drawn from a profound comparison of transits observed before 1848 with the motion of Mercury as determined from the theory of gravitation. This comparison indicates, according to Leverrier, that the perihelion of Mercury moves more rapidly by forty seconds a century than it ought to from the gravitation of all the known planets of the system. He accounted for this motion by supposing a group of small planets between Mercury and the sun, and the question whether such planets exist, therefore, becomes important.

Apparent support to Leverrier's theory is given by the fact that various observers have within the past century recorded the passage over the disk of the sun of dark bodies which had the appearance of planets, and which went over too rapidly or disappeared too suddenly to be spots. But when we examine these observations, we find that they are not entitled to the slightest confidence. There is a large class of recorded astronomical phenomena which are seen only by unskillful observers, with imperfect instruments, or under unfavorable circumstances. The fact that they are not seen by practiced observers with good instruments is sufficient proof that there is something wrong about them. Now, the observations of intra-Mercurial planets belong to this class. Wolf has collected nineteen observations of unusual appearances on the sun, extending from 1761 to 1865, but, with two or three exceptions, the observers are almost unknown as astronomers. In at least one of these cases the observer did not profess to have seen anything like a planet, but only a cloud-like appearance. On the other hand, for fifty years past the sun has been constantly and assiduously observed by such men as Schwabe, Carrington, Secchi, and Spoerer, none of whom have ever recorded anything of the sort. That planets in such numbers should pass over the solar disk, and be seen by amateur observers, and yet escape all these skilled astronomers, is beyond all moral probability.

In estimating this probability we must remember that a real planet appearing on the sun would be far more likely to be recognized by a practiced than by an unpracticed observer, much as a new species of plant or animal is more likely to be recognized by a naturalist than by one who is not such. One not accustomed to the close study of the solar spots might have some difficulty in distinguishing an unusually round spot from a planet. He is also liable to be deceived in various ways. For instance, the sun, by his apparent diurnal motion, presents different parts of the edge of his disk to the horizon in the course of a day; he seems, in fact, in the northern hemisphere to turn round in the same direction with the hands of a watch. Hence, if a spot is seen near the edge of his disk it will seem to be in motion, though really at rest. On the other hand, should an experienced observer see a planet projected on the sun's face, he could hardly fail to recognize it in a moment; and should any possible doubt exist, it would be removed by a very brief scrutiny.

The strongest argument against these appearances being planets is, that the transit of a planet in such a position could not be a rare phenomenon, but would necessarily repeat itself at certain intervals, depending on its distance from the sun and the inclination of its orbit. For instance, supposing an inclination of 10°, which is greater than that of any of the principal planets, and a distance from the sun one-half that of Mercury, the planet would pass over the face of the sun, on the average, about once a year, and its successive transits would occur either very near the same day of the year, or on a certain day of the opposite season. The supposed transits to which we have referred occur at all seasons, and if we suppose them real, we must suppose, as a logical consequence, that the transits of these several planets are repeated many times a year, and yet constantly elude the scrutiny of all good observers, though occasionally seen by unskilled ones. This is a sufficient *reductio ad absurdum* of the theory of their reality.

It is very certain, then, that if the motion of the perihelion of Mercury is due to a group of planets, they are each so small as to be invisible in transits across the sun. They must also be so small as to be invisible during total eclipses of the sun, because they have always failed to show themselves then. But to produce the observed effect on Mercury, their total mass must be three or four times that of Mercury. Being so small individually, and so large in the aggregate, their number must be counted by thousands; and if seen at all, they will be seen only as a cloud-like mass. Now, in the zodiacal light we have such a mass, and the question arises whether the matter which reflects this light can be that which affects the motions of Mercury. Although the affirmative of this question involves nothing intrinsically improbable, it cannot be accepted without further investigation. The delicate point involved is, that unless we suppose the hypothetical group of planetoids to move nearly in the plane of the orbit of Mercury, they must change the node of that planet as well as its perihelion. Now, the observations discussed by Leverrier do not show any motion of the node above that due to the action of the known planets. We thus reach the enforced conclusion that if the motion of the perihelion is due to the cause assigned by Leverrier, the planetoids which cause it must, in the mean, move in nearly the same plane with Mercury. But it has not yet been shown that the axis of the zodiacal light deviates from the ecliptic by so great an angle as the orbit of Mercury, namely 7°. A great deal of research—more, in fact, than is likely to be applied to the subject during the present generation—will be required before the question can be settled.

3. THE PLANET VENUS.

The planet Venus moves around the sun about half-way between the orbits of Mercury and the earth, its mean distance from the sun being 67 millions of miles. Its orbit is more nearly circular than that of any of the other principal planets. It is very nearly the size of the earth, its diameter being little, if any, more than four per cent less than that of our globe. Next to the sun and moon, it is the most brilliant object in the heavens, sometimes casting a very distinct shadow. It never recedes more than about 45° from the sun, and is, therefore, seen by night only in the western sky in the evening, or the eastern sky in the morning, according as it is east or west of the sun. There is, therefore, seldom any difficulty in recognizing it. When at its greatest brilliancy, it can be clearly seen by the naked eye in the daytime, provided that one knows exactly where to look for it. It was known to the ancients by the names of *Hesperus* and *Phosphorus*, or the evening and the morning star, the former name being given when the planet, being east of the sun, was seen in the evening after sunset, and the latter when, being to the west of the sun, it was seen in the east before sunrise. It is said that before the birth of exact astronomy *Hesperus* and *Phosphorus* were supposed to be two different bodies, and that it was not until their motions were studied, and the one was seen to emerge from the sun's rays soon after the other was lost in them, that their identity was established.

[TO BE CONTINUED.]

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

I.—CONTINUED.

It is impossible for two poets to remain long together without speaking of their works and confiding their labors to each other. Voltaire read to Rousseau his "Ode to Julia." Hardly had he listened to the first strophe, ere Jean Baptiste chose to become indignant with the "impious ideas" scattered in the piece, and threatened to leave the carriage in order to hear no more.

Voltaire derided the bigoted sentiments of which Rousseau made such a show before him, and exclaimed:

"Let us go to the play—but I regret that the author of the *Moisade* did not inform the public that he had turned bigot."

It seems that during an interlude of the comedy, Rousseau read to Voltaire his "Ode to Posterity," yet unpublished, and consulted him concerning its value.

"Do you know, my master," ironically replied Voltaire, when he had ended, "that I do not believe that ode will ever reach its destination?"

Rousseau said not a word, and remained under the blow of that cutting epigram. He was wounded at the very core. The two poets parted in anger—sworn enemies. *Genus irritabile vatum!*

In the voluminous correspondence of Voltaire are found letters from Belgium dated in 1722, 1734, 1737, 1739, 1740, 1741, 1742, and 1744.

The correspondence of Voltaire (Edit. Beuchot) mentions only one letter addressed to Thierot, and dated September 11, 1722, in which he says to his friend that he will be again in Paris from Brussels within fifteen days, and that he will go to see Sully to have "the rascal snapped."

The rascal in question was the French officer, Beauregard.

Voltaire remained two weeks in Brussels, where, he writes, he was every day *en fête*, of which they did him the honors in an exquisite manner. After this he visited several cities of Belgium with Madame de Rupelmonde. In Holland he met some publishers, and busied himself with the publication of the first cantos of his *Henriade*. He had been unable to find a publisher in France.

In the seventeenth and eighteenth centuries, Holland was one of the principal retreats of Freethought. There it is that Locke and Shaftesbury, victims of the Jacobites and of the Catholic government of James II., came. Shaftesbury died there. It was at Amsterdam that Basnage, Bayle, Leclerc, l'Abbé Prevost, Rousseau, and many others, also sought a refuge. From the printing-presses of that free city of the United Provinces issued pamphlets, papers, and philosophical works, which afterwards spread over all Europe, making the Revolution in minds before its translation into facts.

His *voyage d'agrément* in company with his amiable marchioness being terminated, Voltaire turned toward Paris. He threw himself with feverish ardor into the noble studies, not without shooting his epigrams right and left and paying his court to the beautiful Duchesse de Villars, whom he still very much admired.

The duchess was quite willing to discourse of tender things with the poet, but, like a great coquette, she held his passion at a distance in the Platonic spheres.

Voltaire, who had defined love as "the stuff of nature embroidered by the imagination," was on that chapter a little of the school of the Regence, more sensual than sentimental, if we except, however, his relations with Madame du Châtelet. From the too ethereal heights of the Duchesse de Villars he descended into Cythera with a very poor and very charming young girl, Mademoiselle Suzanne Livry. It was a veritable romance of youth. Suzanne became for him a new Pimpette. She wished to consecrate herself to the theatre. Voltaire told her that comedy was synonymous with love and passion, and asked her if she had loved. Upon her answering in the negative, the poet taught her the play and comedy of love.

Some months elapsed. Suzanne took a part in the comedy of Voltaire. Then she committed several infidelities against the author, and left with a company of comedians for London. But the enterprise failed. Suzanne fell into poverty—and into the arms of the rich and original Marquess of Gouvernet, who met her in an obscure London tavern and wedded her. Voltaire has made that incident the subject of his *Ecossaise*.

Near the end of his life Voltaire had the whim of going to visit, in her hotel at Paris, the Marchioness of Gouvernet. But she did not receive him. He was stopped at the door by a large and solemn lackey. Voltaire sent her the charming and satirical poem of the *Vous* and the *Tu*, contrasting the measured coldness of the marchioness with the abandon and carelessness of the *ex-comédienne* of the ruby lips ever rich with kisses:

"Ah, Phyllis! where is now the time
When in a cab we rode about;
No footmen, no adornments thine,
Beyond thine own, all charms without;
With a bad supper, blithe and free,
Which thou for me ambrosian made;
Thou gavest thyself all to me,
A happy dupe, ah, fickle maid!
With all my life enwrapped in thee?
. . . . . .
"For treasures all, as well as rank,
The Fates alone thou hadst to thank,
For beauty common to thy age,
A tender heart, not very sage,
A marble breast and beauteous eyes.
With all these charms, a precious prize;
Alas! who roguish would not be?
Thou wert—ah, graceful, wicked nymph!
Yet (may Cupid forgive it me,)
I loved thee but the more, thou imp."

For her only answer, the marchioness sent the poet's portrait painted in his youth.

"Oh, my friends!" exclaimed Voltaire, reporting his visit; "I have just passed from one shore of the Cocytus to the other."

Voltaire's relations with Adrienne Lecouvereur lasted a little longer than the ones he had carried on with the fickle Suzanne Livry. It was in the presence of that famous comedian, at her house or in her box at the opera, that he had an altercation with a pretentious sot called the chevalier de Rohan-Chabot. Having acted impertinently toward the poet, he was nailed to the wall by one of those cutting replies which were habitual with Voltaire.

"Who might be that young man who speaks in such a high key?" the chevalier is reported to have asked.

"He is," replied Voltaire, "a man who is establishing his name while you are finishing yours."

Two days after, Voltaire, dining with the Duke of Sully, was called outside, drawn into an ambush, and bastinadoed by the lackeys of the Chevalier de Rohan, who was present at the execution of his orders, and ended by saying to his rabble:

"It is enough!"

Voltaire, mad with rage, vainly demanded reparation for that shameful outrage from the miserable knight, from God and devil. "Justice has been done!" was the reply everywhere.

Knowing that Voltaire was practicing fencing and wished to force him to accept a duel, the Chevalier de Rohan induced the minister to have his mortal enemy shut up in the Bastille. That second incarceration lasted a year. Voltaire came out of prison in August, 1726, to be embarked at Calais, by order of the lieutenant of police, and to sail for England.

It was during that year, 1726, that he is supposed to have renounced the name of Arouet and to have taken, from some estate, the one he has rendered illustrious.

[TO BE CONTINUED.]

The Radical Pulpit.

If you Take Away my Religion, What will you Give me in its Stead?—Concluded.

DELIVERED BEFORE THE NEWARK LIBERAL LEAGUE, JUNE 2, 1878, BY H. B. MARTIN, M.D.

Another rather queer fact in connection with this snake delusion is the assumption of the snake being endowed with the capacity of speech. How is it that the descendants of this snake did not retain the power of speech among their family? Or why did not God impute its dumbness to its curse? If this snake was, as is claimed, able to speak with such fluency and convincing power, would it not appear far more of a judgment or curse to show it as deprived of that capacity than by claiming it to be doomed to subsist by eating dust? It seems to me that the whole thing is a piece of folly too ridiculous to be cherished for a moment by any rational being.

To take away one's religion, then, consists in spoiling this splendid snake story; for this lies at the bottom and is the foundation on which the whole superstructure of religion rests. If we destroy this foundation the whole fabric must fall.

I have shown that in the representation given of this cursing business, the serpent, the woman, and the man had each a curse applied to their particular case, and that the curse for the serpent could not, under any condition, possibly have been applied to the man or the woman; neither could the curse of the woman have been possibly applied to the man, and *vice versa*. Therefore, the woman has never been, and is not now, under any penalty of death for the transgression, but is, so far as that is concerned, just the same as when created, and it follows, of course, that she never has been, nor is she now, in need of any change, except from the thralldom of the rule of man.

I have also shown, by some twenty different Christian historians and writers on the Bible, whose authority cannot be impeached, that, in all probability, it was all taken from paganism, and had been altered from time to time, until no person living could tell, at the present time, what parts of it were truly authentic, and which false.

To take away one's religion, then, is to relieve his mind from all these uncertainties and delusions; from the lessons of deceit and lying which I have shown to exist in both the Old and New Testaments, and to be free from priestcraft and delusion.

And now, what has Liberalism to offer in its place? We are, therefore, led to inquire, What is Liberalism? In answer to this question, I reply, Liberalism is Christianity with its objectionable features cast aside. All that is true and good in the Christian system Liberalism would retain. All the correct teachings of the Bible—which, however, do not depend upon that or any other book; which were known and practiced before the Bible existed; which are the offspring of neither Christianity nor any other system of religion—Liberalism encourages and endeavors to strengthen. As for the errors of the Christian system, we are content to cast them aside and accept the truths of which these errors are a denial. We would not substitute one superstition for another. If we have been fortunate enough to escape from one disease, we do not ask the physician to give us another in its place. We want health in the place of disease, truth in the place of error. For the Bible as a standard of truth we offer the enlightened reason of man. Although not infallible, it is the highest and best standard man possesses—one to which all Bibles have to be subjected before we can judge of their value or decide on their claims. Liberalism aims at intellectual and moral culture, which involves a knowledge of ourselves and our relations, and a disposition to live pure and noble lives. For knowledge we depend, not upon an objective revelation, but upon observation, reason, and reflection, which preceded and will outlast the authority of all books. The untrammeled exercise of reason and a fearless expression of our candid opinions on all subjects we regard as a duty, as well as a right. Beliefs, since they do not depend upon volitions, are with us neither moral nor immoral; for good men may have erroneous, bad men often have correct, beliefs; but in so far as beliefs influence conduct and modify character, we regard right beliefs as important.

Morality is by Liberalism considered as the science of human relations, having for its foundation the broadest utility. The distinction between right and wrong mankind has learned by experience. That which is for the benefit of mankind is right.

By Liberalism doubt is not regarded as a crime, or with disfavor, but rather as the beginning of wisdom, the forerunner of investigation and advancement. Faith, with Liberalism, is confidence in the truth and right, founded upon evidence only. It has faith in the universal operations of nature, in the alternations of day and night, in seedtime and harvest; this because such trust is warranted by experience. In like manner, new authority is to be respected, as not the mere utterance or view of some one to us unknown, but the testimony of investigators, discoverers, etc. Thus, Lyell is an authority in geology, Gray in botany, and Youmans in chemistry—men whose years of study of those sciences entitle their statements to consideration and confidence.

In regard to the atonement, we hold that no man should suffer for the crimes of another, as Jesus is represented as suffering for the sin of man. While the world is advanced by sacrifice and suffering, and individuals by self-denial and sacrifices, this is quite different from imputed guilt and substitutionary righteousness. Liberalism does not recognize the justice of a being suffering for the sins of humanity. Yet we may all be benefited by his suffering, when he has sacrificed his life for a noble principle. Jesus we regard as a brother and benefactor, like Voltaire or Theodore Parker. Liberalism does not regard the atonement as Christian theologians teach it. They make it a doctrine of barbarism—construct a scapegoat for a sinner; like a bankrupt scheme to rid humanity of paying its honest debts. The theologians urge taking hold of this bankrupt scheme, and thus increase moral turpitude by teaching that, whatever his life, the sinner may be converted at his last moment, as the thief on the cross; or, in the words of the hymn, "While the lamp holds out to burn, the vilest sinner may return." We would not delay so late right doing; this life is worthy all our efforts and enthusiasm. Every one exerts an influence as lasting as the race. We are what ages of ancestral experience have made us. The future will depend largely upon us. We cannot live isolated lives. Philosophically considered, the ultimate cause of all phenomena we regard as inscrutable. *Why* a stone will fall to the earth, *why* oxygen and hydrogen united will produce water, we do not know. If we say God, the word is like the letter x in an interminate algebraic problem. We decline to bestow upon the absolute human qualities. To qualify is to limit. The unconditioned alone is the absolute. We recognize inscrutable power, but not a personal, anthropomorphic God, located somewhere in space, seated on his throne, and surrounded by ministering

angels. The theologian's ideas of God confound each other; they assign to him attributes which cannot be those of the infinite. Man puts God in his own image; the best man, whose conception is less faulty, makes the best God. The pagans paint their gods black, their devils white. Christians do precisely the reverse—make their God white. Men change their conception of the personality of God until they describe him as the supreme intelligence. Reason is an element of intelligence, yet God cannot reason, for thereby is implied reaching a conclusion; but the infinite knew already. In like manner, God cannot have imagination, hope, benevolence, for these all belong to the finite.

For the creation we substitute evolution; and for miracles, natural laws. We see no supernatural intervention now; no evidences of any in the past. We do not believe in total depravity; but we hold to the scientific fact that we are born with good and bad tendencies. As the race of man advances, the bad tendencies transmitted from the past grow weaker, and the good tendencies increase in strength and power. We do not believe that man has fallen from a high estate—is the degenerate son of an illustrious ancestry; on the contrary, we believe that man has risen and is rising from a lower to a higher condition. For worship of an unseen being Liberalism would substitute efforts to make ourselves and race truer, nobler, and better. We need all our efforts. For prayer we substitute self-reliance and confidence in the uniformity of nature's operations. The churches we would have converted into temples of science and learning. For theology—"the art of learning," as Lord Brougham says, "what nobody knows anything about"—we would substitute anthropology—the science of man. The clergy we would have become teachers of knowledge, not the representatives of an incomprehensible faith. Instead of laying stress on preparing to die, we say, Learn to live. The best possible preparation for death is a faithful performance of the duties of life. For the foolish notion of a hell we would substitute a knowledge of the penalties of nature, which punishes in exact proportion to the enormity of the offense, and without the circumlocution of a court trial.

Liberalism does not believe in baptism as a *rite*, but holds to bathing as a *practice*. We have no faith in the spiritual efficacy of water, but, hydropathically considered, we acknowledge its excellence. For the fables of the Bible we give the wondrous works of science. We would read the Bible as we would read any other history, and, judging it by the common laws of historical criticism, accept the natural and reasonable, and reject the miraculous and irrational. We do not profess to love God, for we can know nothing of him scientifically or rationally; but we love our families and friends, and our race. Instead of holding up to men a local heaven, we teach that we should strive to make the world a heaven. We have all that we can attend to here—"one world at a time." If we do our duty here, we will not have much time to dream about a heaven beyond the stars.

Now, my friends, I have set before you both sides of the question honestly, and as clearly as the time would allow; and my doctrine is this: "Free thought will give us truth; free labor will give us wealth. What we need is intelligence, liberty, love, and justice. And I cannot think of any place that would be so happy as this, if we all felt this way. Think of a little family, a happy republic, of free men, free women, and sweet, free children. What a republic! Think of it. And think of growing old together, and liking each other better all the time, and getting old; and, when old age comes, and you start down into the valley of the shadow, to hear, perhaps, the prattle of the grandchildren, while the birds of joy and love sing once more in the leafless branches of the tree of age. I can think of no better, no grander way to leave this world than accompanied by those that you have loved and those that love you. I know not what discoveries, what inventions, what thoughts may leap from the brain of the world. I know not what garlands of glory may be woven by the years to come. I cannot dream of the victories to be won upon the fields of thought; but I do know that, coming from the infinite sea of the future, there will never touch this 'bank and shoal of time' a richer gift, a rarer blessing, than liberty for man, woman, and child."

THE amount consumed by different countries of some one or other of certain industrial products has occasionally been regarded as an indication of the degree of civilization to which the various nationalities have attained. If the quantity of paper used be taken as determining the advancement of a people, citizens of this country stand high indeed. From the catalogue of the German Paper Exhibition, which opened recently in Berlin, it appears that for each of the 39,000,000 inhabitants of the United States there are 30.8 pounds required annually; for each of the 43,000,000 of Germany, 13.2 pounds; for each of the 33,000,000 of England, 11 pounds; for each of the 37,000,000 of France, 7.92; for each of the 36,000,000 of Austria-Hungary, 5.5 pounds; for each of the 78,000,000 of Russia, 1.98 pounds; for each of the 28,000,000 of Italy, 3.08 pounds; for each of the 6,000,000 of Scandinavia, 1.1 pounds; for each of the 5,500,000 of Belgium, 11.22 pounds, and for each of the 2,500,000 of Switzerland, 13.86 pounds. Other statistics set forth that 600,000,000 people employ Chinese paper, 366,000,000 European paper, and 130,000,000 Arabian paper. Leaves, bark, and wood are still written upon by 24,000,000 of the human family, and 280,000,000 do not write upon anything. In this paper exhibition at Berlin, as well as in other similar industrial collections in Germany, the useful is kept strictly in view in preference to the merely ornamental.

Communications.

The New Age.—Continued.

BY W. S. BELL.

The last remedy that the Sick Woman of the West has taken is known as the "Comstock business." It consists in duplicity and fraud under an unconstitutional law. The frauds entice innocent persons to violate the law, and then secure their disgrace and punishment, and by the same methods fill their own pockets.

The recent outrage of incarcerating E. H. Heywood under a sentence of two years' hard labor and a fine of one hundred dollars is so grossly unjust that increased discussion of the rights of free speech and free press must react powerfully against Comstockism and the Young Men's Jesuit Association.

Freethought is certainly positive in its aim and effort to establish the authority of reason. Mankind have for ages blindly trusted to faith—faith in the old, old stories, faith in myths, mysteries, miracles, and ghosts—but now they are beginning to see the necessity of trusting to common sense, experience, and evidence. It is obvious to all that the only way by which man may escape from his errors and ignorance is by proving them by the tests of experience, observation, and verification.

The modern phase of Freethought is equally positive in its efforts to secure for mankind the largest degree of civil, religious, and personal liberty. Does the Freethinker ask anything for himself that he will not grant to others? No. Do Christians claim for themselves rights which they will not grant to others? Certainly they do.

1. They deny freedom of speech.
2. They deny freedom of the press.
3. They deny the equal political rights of citizens.

That is, this is a Christian government, and should be governed by Christian laws. They deny equal political rights in their enactment of Sunday laws, in taxing all citizens for sectarian schools, in taxing all for Church property, in imposing fast days and thanksgiving days, in employing chaplains in Congressional houses.

With the history of man's subjection before his mind, it seems almost incredible that any one could say of the Liberal cause that it is only destructive, and not constructive. The past looms up before us with mountainous evils which man has suffered from bad governments and bad religions. He has been kept in bondage to kings and priests; his mind has been fettered in narrow creeds; his spirit has been hardened into heartless sectarianism, and he has been persecuted and tortured in a thousand different ways whenever he has tried to escape from his thralldom. Is it merely negative, let me ask, to help the downtrodden to get upon his feet? Is it only negative to inspire him with the nobler impulses of manhood? Is the love of truth negative? Is the spirit of equality, fraternity, and liberty negative? Is the suppression of war, the elevation of woman, and of the working classes, and the general diffusion of knowledge, negative? Is it nothing to break the chains of the captive, to open the eyes of the blind, to give health to the sick and knowledge to the ignorant? If these things are all negations, we would like to see something positive, something constructive.

A church edifice built of brick and mortar is a positive institution; so also is a graveyard. Both are sepulchers—the one of the body and the other of the mind.

But then there is no pleasure or comfort in the Infidel's hope, while "our religion gives us comfort." It is strange but true that Christians have a precious hope, namely, that God will send one to heaven and ten to hell, all for his own glory. If the Christian was deprived of his church, he would have no joy, for he would have no pulpit in which to preach the doctrine of damnation for the people's comfort.

"What will you give us in place of the Bible?" We do not wish to take away the Bible, but only ask you to read it as you read other books, retaining all that is good, casting aside the false and worthless.

"What will you give us in place of Christian morality?" There are no *two* kinds of morality; there is but one morality, and that is natural and rational morality. Christianity is exclusive; nature is inclusive. Natural or rational morality has no place for the sentiment of fear of an angry God. It is too just to admit of an atonement which punishes the innocent and permits the guilty to escape. It has no room for death-bed repentances to wipe out a life of crime. It cherishes no spirit of brotherly love—that is, where one bigot loves, or pretends to love, another; but it fosters the sentiment of universal brotherhood. In the development of natural morality there is no patent on truth, such as the creeds seem to have upon it. Every creed shouts, "See me! I am the truth and the way; come and go with me and you will be saved; but if you go with those other pretended Christians you are as good as damned already."

[TO BE CONTINUED.]

Is Preventing Conception a Crime?

Our religious teachers, our law-makers, and, I suppose, the majority of the people, consider it a crime to prevent conception. Hence the Government hires Anthony Comstock to prevent people from preventing conception.

Now, I suppose it should be admitted as a general principle that no crime can be committed without some person (or at least some animal) being injured. If, therefore, preventing conception is a crime, we have a right to inquire who is injured by it. Is it the woman? If so, she injures herself. I believe it is not within the scope of the law to prevent people from injuring themselves. Mrs. Comstock may be injuring herself in a great many different ways. She may wear tight shoes or corsets; she may paint; she may use tea, or even tobacco, to excess; or she may sleep in a badly ventilated room. Anthony may also injure himself in as many ways as his wife. He may drink too much bad whiskey; he may indulge in sexual excesses; he may masturbate; or he may even drown himself if he pleases. There is no law to prevent either him or his wife from injuring themselves in any of the above ways; and should Anthony drown himself, the people of this country (excepting a few religious fanatics) would not even shed a tear over his grave, much less hire a man at a large salary to prevent him from doing it. Why, then, should we be so careful of the health of those women who are so foolish as to injure themselves by taking means to prevent conception? Is this not a free country? Is it any of Anthony Comstock's business what means any woman (his own wife excepted) takes to regulate the size of her family? Has a woman not a perfect right to decide between the two evils—more children than she can support or preventing of conception—which of them she thinks the lesser? Would it not be well for this country if thousands of women (Anthony's mother among the rest) had decided in favor of a smaller family? It is estimated that there are about two millions of people in these United States crying for bread—two millions of people destitute of means and without a thing to do! Is it a crime to prevent the increase of such people? If Anthony were so situated, would he be mean enough to multiply his misery? Perhaps he would; he is mean enough for anything. But the thought of such a thing must cause any right-thinking man or woman to pause.

But it is held by some that it is a crime to prevent conception because it deprives what might be a human being of an existence, and this, I believe, is the strongest argument. But if it is a crime to prevent conception in this sense, then it is as much a crime to prevent it in one way as in another; and this would make celibacy the greatest of crimes, as it is the most certain means known of preventing conception. Jesus Christ is supposed to have lived a sinless life: but if this doctrine is true, he was one of the greatest of sinners, as he is believed to have lived a life of celibacy. The Roman Catholic priests are also, all of them, guilty of this crime; and Anthony should have them all lodged in jails immediately. Had these priests done their duty like men, how many thousand conceptions would have taken place in consequence! How many human beings would have been blessed (?) with life that have not! Thousands of immortal souls have been lost to heaven in consequence of their dereliction of duty; and millions have escaped hell in the same manner. How these poor souls that never had an existence are to be pitied! It is enough to make a crocodile (or even Anthony Comstock) shed tears. Life is such a blessing that any one who never had it is to be pitied so much! People in hell, even, are to be envied in comparison with those poor wretches who never had an existence. It is to be hoped that Anthony is doing all he can for these unfortunate creatures. How fortunate it was for Origen, the distinguished Father and orator of the Church, that Anthony did not live in his days! He took very decided and certain means to prevent conception. Had Anthony's father taken such means in time, this country would not be cursed with the meanest specimen of humanity that ever disgraced its history; and I would suggest that the Government shall be petitioned to take most effective measures to prevent the propagation of any more such miserable stock.

M.

Memphis, Tenn.

THE snow covereth many a dunghill; so doth prosperity many a rotten heart.—*Plutarch.*

THERE is this paradox in pride: it makes some men ridiculous, but prevents others from becoming so.—*Colton.*

EVIL ministers of good things are as torches—a light to others, a waste to none but themselves only.—*Hooker.*

WHOEVER is in a hurry shows that the thing he is about is too big for him. Haste and hurry are two different things.

WHATEVER you would not wish your neighbor to do to you, do it not unto him. This is the whole law; the rest is a mere exposition of it.—*Talmud.*

THOU art scriptures and laws, planets and suns, the formed and the formless. Those who possess knowledge, and whose minds are pure, see the whole world as the form of thy wisdom.—*Hindu Puraña.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, SEPT. 21, 1878.

The Watkins Arrests.

The following unfriendly remarks are from the *Seymour Weekly Times*, and we are sorry to say that for untruthfulness and unfriendliness of spirit we have not seen anything from our enemies that surpasses them:

LET THIS THING STOP.

We are astounded to learn that D. M. Bennett, W. S. Bell, and Josephine S. Tilton were engaged in vending the interdicted pamphlet of E. H. Heywood at the Watkins Convention. The book is of no earthly use to humanity. There is no great harm in it, as we have said before, but there is no good in it—nothing useful—nothing practically beneficial. It is badly put together. The sentences are not clear, but obscure and complex, and the mind is constantly on the rack to find the meaning, unless in places where all decency of expression is abandoned. The book is one that you couldn't read aloud to ladies and children, and we want all such books piled up and burnt in a fire. It is as vulgar and beastly as the Holy Bible, and the man whose depraved taste can enjoy it ought to join the nearest Bible class. Of course, all the above-named parties were arrested, as they knew they would be, and, no doubt, *wanted to be.* And then the cry is raised for a "defense fund!" It is known that Freethinkers, the independent men who will violate no law themselves, but who sympathize with the oppressed, will shell out their money to defend sickly sentimentalists and monomaniacs from pure goodness. But it may as well be understood at once that the genuine, manly, open-hearted, honest Freethinkers of the country are not to be inveigled into a defense of indecent, immoral, and low down vulgar publications. Our business is to make men and women truer, purer, and happier. We are willing that any prurient idiot may print his thoughts if he can express them in decent language. If he can't, the jail is the best place for him. And conceding that the right to publish must remain inviolate, we don't yet concede the necessity of Rationalists, as a class, jumping in to defend publications that, besides being indecent, are of no earthly use to anybody. There certainly can't be so much profit in the Heywood pamphlet as to make *that* the object of sale. The book cannot promote the Liberal cause. It cannot benefit humanity. It points out some abuses in the social system, and hints at cures that are a million times worse than the diseases. A true Materialist will set his head like flint against all so-called reforms that strike at the integrity of the family circle. The promotion of good; the promotion of peace and harmony, and love and happiness, and not of strife and discord, and violence, is the mission of the humane and rational philanthropist and philosopher. We cannot afford to champion any publication of doubtful morality and of no obvious utility to our race. This willful violation of law, though the law is conceded to be faulty, and though it has been construed by saintly bigots to include publications that lack "reverence" for *their* gods and ghosts, and saints and virgins, can have no motive but that of money-making out of the sympathies of the Freethinking, oppression-hating people throughout the land. This begging smacks too much of the everlasting church begging that has disgusted a world. We have small sympathy for the willful violator of law, unless the violation be for the destruction of some bloody monster who has himself violated law, and can avoid its penalty—such a criminal as Anthony Comstock, for instance.

We are sorry that Dr. Monroe should have deemed it necessary to spit out so much bile blended with untruthfulness as is here evinced. We have regarded him as a fair man and a good Liberal, but strong evidence is here presented that we ought to revise our opinion.

Bro. Bell has, on page 603, answered the unfriendly editor so thoroughly that it is unnecessary that we should say much, but we trust a few paragraphs will not be amiss.

With the doctor's avowed purpose to "make men and women truer, purer, and happier," he has been untrue enough to misrepresent E. H. Heywood, his mental caliber, his pamphlet, ourselves, and our motives. He certainly has a singular way of making the world *truer*. We know Mr. Heywood well, and regard him as a man of ability, culture, earnestness, and honesty. He is a graduate of Brown University, which stands prominent among the educational institutions of New England. He certainly is no idiot nor fool, and even if he was, it would not be right to send him to prison for it. We have scarcely read "Cupid's Yokes," but we know it contains Mr. Heywood's convictions upon the evils that unfortunately exist largely in all parts of our land, and upon the vital question of sexual relations. He has pointed out the wrongs and suggested the remedies. His remedies may be unsound or ill-advised, but he certainly had the right to make suggestions, and it is one of the greatest outrages of modern times that he is now suffering imprisonment at hard labor for giving his honest views. We learn that nearly twenty thousand copies of the book have been sold, and no case where a person has been injured by it has been reported. The Doctor himself says there is no great harm in it; then, in the name of common sense, why make such a fuss about it?

The enormity of selling those pamphlets at Watkins may be thus truthfully stated: We took a stock of our publications there to sell. We had a rough table constructed on which to exhibit them. Several others had books and papers there to sell or to give away—among them J. P. Mendum, J. M. Peebles, G. B. Stebbins, Elder Evans, the *Index* Association, G. L. Henderson, and Josephine S. Tilton. We were early on the ground, and had our books out first. After the arrival of Mr. Mendum and Miss Tilton an additional table was prepared for them, and placed contiguous to ours. Miss Tilton went there with some eight or ten of her brother-in-law, E. H. Heywood's publications, and an assortment of photographs, which she offered for sale for the benefit of Mr. Heywood's wife and children, who, we are sorry to say, are in a state of need of the comforts of life. In the name of reason and Liberalism, was there anything unlawful or culpable in that? Certainly not. The young lady is to be commended for the effort she made instead of being condemned and misrepresented.

Perhaps, had Dr. Monroe been there, he would not have had the gallantry, when the lady was absent at dinner, to have sold a pamphlet or a photograph for her if the same were asked for; but not so with Mr. Bell and ourselves. We did, in a few instances, make sales for her, but made not a cent of profit. Possibly we sold a copy or copies of "Cupid's Yokes," for they were on her table; but we broke no law in doing so. There is no law forbidding the sale of "Cupid's Yokes." Any person in the land, from the highest to the lowest, has a perfect right to sell them. They are not obscene; and any person who says they are utters a falsehood. Thousands of sensible people who have read the book stand ready to testify that it is not obscene.

When, by the bigotry and intolerance of the Church, Heywood was arrested, convicted, and sentenced to prison for circulating that pamphlet, it was one of the most aggravated outrages ever perpetrated against an American citizen, and the bigotry, enmity, and anger shown by Judge Clark, who presided at the trial, was a disgrace to the courts of our country. But Dr. Monroe approves of it, and thinks the prison is the proper place for Heywood. The arrest of Mr. Bell, Mr. Mosher, Miss Tilton, and ourselves for selling that pamphlet was a most petty, mean, contemptible Christian act, but Dr. Monroe seems to approve of it, and to blame us.

We hope he will not be seriously disturbed by the appeal of the Defense Committee. We think we can say that it is not desired that he should contribute one cent. It is not desired that any should contribute who do not feel that the fight is not a personal one, but an attack by the forces of bigotry and intolerance, on the one hand, against the rights of American citizens on the other. The donations of such as feel able and willing to help defend the principles of right and justice thus attacked will be gratefully acknowledged. The doctor's flings about the "cry raised for a defense fund" are unkind and uncalled for.

His charges or insinuations that we "expected to be arrested," or "wanted to be," are untruthful and unjust. Not one of the four had the least expectation of being arrested, or the least desire to be. There is certainly nothing enviable in being arrested for selling obscene publications and having the charge telegraphed and published all over the land. It is certainly not anything that we wished. When the officer told us that he had a warrant for our arrest it was an entire surprise and we could not imagine what it was for, and concluded it was possibly for selling without a license, as many corporations in the county have ordinances forbidding selling without a license. Despite Dr. Monroe's opinion we had not, we repeat, the slightest expectation or wish to be arrested on a charge of obscenity. If he covets it we will willingly transfer the whole thing to his shoulders. It was not agreeable to be detained at Watkins four and a half days after our friends had left, awaiting the action of Judge Hurd and the Grand Jury. It was not pleasant to have to give bail. It is not pleasant to be compelled to leave our business and dance attendance to a Schuyler County court in December, with the chance of going to prison as Heywood did. The Doctor may safely revise his opinion as to our expectation or desire of arrest. He can speak for himself but not for us. Our desire is to be allowed to quietly pursue our business of publishing radical and scientific books, pamphlets and papers and to furnish them to the Liberals of America at such a slight advance above cost as will enable us to live and successfully prosecute the business. If the doctor imagines us a monomaniac or a sickly sentamentalist or thinks we wish to deal in obscenity or to obtain money from the Liberals of the country in a dishonorable or unfair manner, we think he is mistaken. When we can no longer pursue an honorable, moral, and strictly legitimate business we hope to cease to live.

It looks as though the doctor is attempting the *respectable, cultured* dodge, and he is about the last man that would be expected to become ultra respectable. His paper has not enjoyed the reputation of being extremely polished or fastidious. There are many persons who, after reading his paper, would not hesitate to regard it as of "doubtful morality" and of little obvious utility to the race and would even think that "the jail is the best place for him," and that his papers should be "piled up and burnt in the fire." If he condemns Mr. Heywood's writings to this fate he must not complain if others condemn his to the same. There are men of ability who would equally condemn both to be punished by the utmost severity of the law. There are doubtless quite as many people who would condemn his sheet and pronounce it indecent and immoral as would condemn Heywood's pamphlet. It hardly becomes a man as radical and denunciatory as the editor of the *Seymour Times* professes to be, to so sweepingly condemn the utterances of others to the flames and their persons to prison. There are certainly good grounds for thinking that, notwithstanding his professed Liberalism, he still cherishes the spirit of bigotry and intolerance near his heart.

If Dr. J. R. Monroe is allowed freedom in speaking out his heresy it is extremely unfair and illogical in him to try to prevent E. H. Heywood from exercising the same liberty, calling him a prurient idiot, a willful violator of the law, etc., and asserting that the prison is the best place for him.

The Index, despite of its high-toned culture and ultra respectability, talks far more sensibly of the Watkins arrests than does the *Times*. It speaks as follows: "The arrest of several persons at Watkins for retailing Mr. Heywood's pamphlet is a repetition of the wrong committed in his imprisonment. Poor in substance and style as the pamphlet is, it cannot be suppressed without violating freedom of discussion; and no greater folly could be committed than that of giving factitious importance to a work of this character by attempting to suppress it. Nothing remains but to insist that thought and discussion shall be free, and to vindicate the general rights trampled upon in the persons of these arrested parties." If the *Seymour Times* can manage to relieve *The Index* of the charge of the morals of the Liberals of America and become the organ for reproving those who show the least disposition to lean towards broadness of thought and to hold up the banner of cultured respectability, many will rejoice perhaps in the new censor-general.

In this connection it may be well to allude to the action of Judge Clifford, of the U. S. Court who sentenced Mr. Heywood. The Boston papers inform us that he has been reading Heywood's pamphlet and studying up the law under which the sentence was passed. He condemns the law as being loose and inexplicit, not even defining what the crime of obscenity is, for which fine and imprisonment are imposed; he thinks the men who passed such a law are unfit for legislators. He has received new light upon the subject and has so come to regard "Cupid's Yokes" as not obscene that he has signed a petition to the President asking for the pardon of Mr. Heywood. Dr. J. R. Monroe had better attend to Judge Clifford and read him a lecture for his tendency to immorality. If the doctor is to fill the position of inspector of morals he must not be remiss in his duty.

Judge Clifford.

The Boston papers bring us the information that Judge Clifford, of the United States Supreme Court in that city—the judge who sentenced Ezra H. Heywood to two years' imprisonment at hard labor for sending a copy of "Cupid's Yokes" through the mail—has recently been looking further into the matter, and has considerably modified his opinions concerning the law upon the subject, as well as upon the nature of the work upon which Mr. Heywood was convicted, and this to the extent that he has signed a petition to the President asking for Mr. Heywood's pardon.

This is a virtual confession on the part of the Judge that the conviction and sentence of Heywood were all wrong; that he was not guilty of publishing and circulating obscene matter; and that "Cupid's Yokes" is not now regarded as obscene.

How unfortunate it is for Mr. Heywood that this fact could not have been learned by Judge Clifford, and the still more bigoted and unfair Judge Clarke, before he was sentenced! How cruel that a well-meaning, amiable man should be deprived of his liberty, torn from his wife and little children, and doomed to a prison with felons because of the bigotry and tyranny of two judges, whose salaries are paid by the people's money, for committing no crime at all! Is this what is called "Free America"?

This was one of the pet jobs of that favorite of the Young Men's Christian Association, and Agent and Secretary for the Society for the Suppression of Vice. He it was, backed by the Christian institutions, who got the odious laws passed, both by Congress and our State Legislature, by which it was possible to persecute, prosecute, and imprison such men as Heywood, and the same officious agent was trying to carry out the instructions of Mr. Colgate, the President of the Society for the Suppression of Vice, to suppress and stamp out the publications of Freelovers and Freethinkers. According to the tactics of these saintly tyrants, the opinions and convictions of no man ought to be respected unless he belongs to the orthodox church, or at least acknowledges the rightful supremacy of that holy (?) religion.

By private means we learn that Judge Clifford, in a note to a friend of ours, acknowledged that he now not only regarded Mr. Heywood's pamphlet as not obscene, but considered that the law under which it was judged a felony to send it through the mail, to wit: the Comstock Postal Law, was very imperfect and inexplicit, inasmuch as it does not define what the crime of *obscenity* is, but leaves it to biased and bigoted judges and juries to decide. He intimated, too, that legislators who could frame laws no better than that were unfit for the business, and had better return home until they could learn better.

How grossly wrong it is to the people of this land that their servants, the law-makers, should enact such needless and defective laws whose nearly only use has been to annoy, oppress, and ruin worthy and well-disposed people, and that judges, paid munificently from the public funds, should lend their influence, and even employ their power, to thrust hapless and guiltless persons into an ignominious prison! Can this, in truth, be called "the land of the free and the home of the brave"? Are loyal, upright American citizens thus to be continued to be sent to prison as degraded felons for simply exercising the rights which the Constitution confers upon them? Is this the state of things which our revolutionary fathers fought for, bled for, and many of whom laid down their lives for, and which the survivors so earnestly and honestly established as the charter of our country? No! no! this was not the work of our venerated fathers who gave their blood and their lives for the boon of American liberty, but it is the machinations of recreant sons who have, by vile means, obtained power, and by undue influence conferred by sectarianism, bigotry, and intolerance, and who have sought to construct an engine by which the Church can oppress and imprison every body who has the independence to raise his voice in opposition to the tyranny set up by the same culpable Church rule.

More prominent than all others in bringing about this miserable state of things, and one who has done more to crush the spirit and essence of American liberty than any other man in the country, is Anthony Comstock, the approved agent of "the Society for the Suppression of Vice," who has resorted to all sorts of hypocritical and despicable means to entice, entrap, and seduce his unwary victims to the commission of what his laws construe to be a crime, and then to exercise his malice and hate to disgrace them and their families, to despoil them of their hard-earned property, and then to throw them into prison for years, and all this in the name of morality and religion. Was ever a greater outrage committed in this land? Has the country produced a worse character? And yet there are men in this country, claiming to be Liberals and to be in favor of liberty, who defend this churchly rule, and seem to think those are immoral and indecent who have the independence to rebel against such tyranny, but they are unworthy the name of Liberals. They are in the wrong place, and should at once seek to make a change of base.

The attention of Judge Hurd and his near friend, the Rev. Mr. Waldo, is called to the change in the opinion of Judge Clifford, who is vastly their superior. A little time and investigation has served to open his eyes upon this important subject of human rights and American liberty, and he has had the honesty to admit that he has changed his mind. If they are not too much governed by the spirit of bigotry to change from a wrong position, it is to be hoped they will live long enough and become intelligent enough to call things by their right names; to not call a pamphlet obscene which has not an obscene word in it; to not work to disgrace and dishonor persons who never did a thing to injure them, nor to throw into prison those who have no wish to commit a wrong or unjust act towards any person living. It is earnestly hoped that they will pattern after the good example of Judge Clifford and learn to become reasonable and just men.

Unjust Interference.

As Josephine S. Tilton was quietly pursuing her business in this city, selling her brother-in-law's pamphlets, trying honestly to make a living for herself, and, if possible, for her sister's little children, she rather unexpectedly met with a no less personage than the Agent of the Society for the Suppression of Vice, and one of the potent lawgivers of the country, Anthony Comstock. He peered at her stock of pamphlets and asked her if she was selling "Cupid's Yokes." She replied that she had none with her. He told her that she must not attempt to sell any of "Cupid's Yokes," for if she did he would certainly arrest her. She did not tell him whether she would sell or not.

Here is a specimen of the liberty that the citizens of America are enjoying to-day, under the Christian rule which dominates the country. This walking consolidation of impurity, who but a little while ago took five other men with him—a part of them members of his delectable society—and visited a house of prostitution on Greene street, where, by persuasion and the offer of money, he induced three frail, unfortunate girls, who make their bread by the prostitution of their bodies, to divest themselves of all their clothing and exhibit themselves in a state of complete nudity before those six sensual men, Anthony at the head. After they had feasted their eyes to the full, he roughly arrested them and ordered them to march off to the station house, without hardly giving them time to put on their dresses again. This is the man who, by the influence of the Young Men's Christian Association, caused a most miserable set of unconstitutional laws to be entered upon the statute books of both the state and the nation, under which laws for five years he has been laying traps to decoy unsuspecting persons into the commission of such offenses as under his laws he pleases to denominate crimes, when he brings his laws upon them, and, if possible, throws them into prison and fines them as heavily as may be—a part of which fines goes into his own pocket. This is the beautiful specimen of a Christian which some of our pious friends are in the habit of regarding as almost a saint, who ordered our little friend Miss Tilton, under threat of arrest and imprisonment, to not dare to sell a copy of "Cupid's Yokes."

What right has this man to order any American what they shall sell or what they shall not sell? By what process has he become clothed with absolute power to say to this person, "do this," and to that person, "do that"? Is it the ultimate of American liberty that Anthony Comstock is not only the law-maker of the country, but the dictator to persons vastly better than himself, what they may venture to do and what they may not? Has it become the duty of even the humblest individual in this wide land to cringe before this despot and take his word as law? He would be equally as much opposed to the sale of the works of Paine, Voltaire, Volney, D'Holbach, Taylor, and others, dared he to do so. He has, on different occasions, forbid persons of our acquaintance to sell Paine's works and Ingersoll's lectures under threat of imprisonment if they disregarded his orders.

He has succeeded in thrusting Ezra H. Heywood into prison for sending a single copy of "Cupid's Yokes" through the mails, and he has issued his ukase that no person shall sell the pamphlet which he has condemned. He said to Josephine that no person should be allowed to sell it. But we profess to be a free American. We have done far more to build up this Government than has Anthony Comstock. We have paid thousands of dollars as revenue into the treasury of the United States, while we do not believe he has ever paid fifty. We have been a contributor to the Government, while he has been a leech. Shall he be our law-giver? Shall he be our ruler and dictator? Not very much. He says we shall not sell "Cupid's Yokes" because he has condemned it to be obscene. We say it is not obscene. We declare that we have a perfect right to sell it, as has every person in the country. We shall continue to maintain the right to sell it to whomsoever we please, and we never expect to be under the necessity of asking Anthony Comstock what we may do and what we may not. We shall be the judge of our own conduct, and shall endeavor to do as much good to our fellow-beings as possible and as little harm. But if we thought we had wronged other people as much as we know this Christian agent has done, and if we believed there is a just God somewhere above the clouds who will ultimately bring us to justice and make us atone by suffering and penance for the great injury we had done our fellow-beings, we would expect eternity would not be long enough to have meted out to us all the punishment that would be justly due us. As bad as our Christian friends believe us to be, we would to-day a thousand times rather stand in our own shoes and answer for all the wrongs we have done than to take upon us the load of guilt and wrong that rests upon the head of Anthony Comstock. The greatest sinner that lives is he who destroys the peace and happiness of his fellow-beings. We know of no one who has done more of this kind of business than the agent of the Society for the Suppression of Vice, of which society Samuel Colgate is president.

Josephine will, of course, act as she sees fit as regards selling "Cupid's Yokes," but, as for ourselves, we insist that we have a perfect right to sell it, and shall continue to do so. If we go to prison for it, we shall proclaim to the world that we are stricken down for exercising the rights of an American citizen.

A Comstock Victim.

We have received the following note from E. C. Abbey, M. D.:

BUFFALO, Sept. 10, 1878.

D. M. BENNETT, *Dear Sir:* The United States District Court convened here to-day, and a *nolle prosequi* was entered in my case. I was convicted by an ignorant jury, my body produced in court to receive sentence, and after two and a half years' litigation resulting as above.

Very truly yours, E. C. ABBEY, M. D.

The wrongs that have been done this gentlemen are great. He is an educated graduate of one of our medical colleges, and was a successful practitioner for more than a sixth of a century. Some three or four years ago he wrote and published a valuable medical and physiological work in which he ably treated the diseases and derangements of the sexual system. When ready to publish, he placed the manuscript in the hands of the United States District Attorney, who pronounced it legal and not in conflict with the law. After its publication he submitted it to the best legal talent, who pronounced it all right from a legal point of view, and one whose circulation would be calculated to do a great amount of good. He had not the least desire to issue an immoral book, and took every precaution to go safely in the matter.

But Anthony Comstock placed his eyes upon it, and he decided at once that as the work treated of sexual physiology, it must not be allowed to go through the mail. Decoy letters were employed, a copy of the work, in response to one of Anthony's orders, was deposited in the mail, and Dr. Abbey was soon under arrest. When the day of trial came, an ignorant jury, who thought that any work which represented the pelvic regions of male or female must necessarily be obscene, and to be discharged late on Saturday evening, found the doctor guilty; but some kind of "stay of proceedings" was obtained, and the case was not settled till as above stated, when the doctor was honorably discharged; but the defense of the case and the loss that has accrued have cost him many thousands of dollars, and the rights of a worthy citizen have been greatly outraged.

It is fearful to contemplate the personal injury which Comstock has been able to inflict upon his victims; but because he operates in the name of religion, and is backed by the Christian Church, he seems to be allowed to do about as he pleases, and to oppress and ruin any one whom he decides to attack. He has effected deep and lasting injury upon hundreds of people who, in point of real morality and excellence of character, are far above himself, besides driving a score or more of people absolutely out of the world.

It seems to be his delight to work for orthodoxy, whether in theology or medicine. He works nearly as eagerly for one as the other. If a medical gentleman publishes a work which is calculated to impart physiological knowledge to the people, he feels impelled to prevent it by arresting the author or dealer. This he has done in numerous cases. In fact, he has declared that no work on physiology shall pass through the mails. But it is possibly still an open question whether Anthony Comstock owns this country and the people in it, or whether they still have a few rights which they possess independent of his dictum and will.

W. S. Bell.

This brother is ready and willing to commence the fall and winter campaign in the cause of unpopular truth and human progress. It is to be hoped that our Liberal friends, especially in the Western States, who may realize the importance of having good courses of radical lectures delivered before their societies during the ensuing fall and winter, will confer with Bro. Bell upon the subject, that he may be able to fix upon the route and arrange the places he will visit during his tour. With the exception of the time necessary to attend his trial at Watkins in December, he feels willing to devote his time and ability in showing to his fellow-beings what he honestly conceives to be the better way—better than believing in mythological fables three thousand years old, and bowing in blind subservience to the rule of priestcraft which has so long darkened and debased the mind of man. We ask our friends to keep Bro. Bell well occupied. His address is New Bedford, Mass.

Declaration of Rights.

A CASE FOR THE COURTS.

To the Editor of The Transcript: Quoting from my remarks in Faneuil Hall, as reported in full in the *Globe* of yesterday, you kindly commend my motives, but condemn my logic. Bad logic is dangerous. It brings men to beggary and nations to the dust. Yours seems to assume that courts never make mistakes, and, therefore, the Comstock law is constitutional and "Cupid's Yokes" an obscene book. Let that be true, and what follows? By chapter 165, section 15, of the General Statutes, the possession of an obscene book is an offense, punishable by imprisonment and fine. I possess "Cupid's Yokes," and mean to do so, whatever the courts have decided or other people think. If the District Attorney of Middlesex, knowing all these facts, does not prosecute me as soon as possible, he will violate his oath of office. Will you show your readers where the flaw is in this logic and oblige,

Medford, Mass., Aug. 3, 1878. ELIZUR WRIGHT.

We, the undersigned, free and independent citizens of the United States, recognize the above words of the Hon. Elizur Wright as the utterance of a brave, honest, and independent American. They were published more than a month ago, and he still has his liberty. It is to be inferred that the District Attorney of Middlesex does not regard "Cupid's Yokes" as an obscene book; otherwise he is derelict in the performance of his duty. We wish also to place our names on record that we do not regard "Cupid's Yokes" as an obscene publication. Many of us have read it, have it in our possession, and propose to so retain it so long as we choose. While we do not indorse every sentence in it, and think some portions of it are in bad taste, we regard it as the expression of an honest, earnest man, who had a legal and undoubted right to so express himself, and that every American possesses the right to read it, to own it, to buy and to sell it, to exhibit it, and to send it from point to point by any public mode of conveyance.

We furthermore recognize the attempt on the part of any one to deprive us of the right to own, buy, sell, or transport this or other similar books, including works on medicine, hygiene, physiology, sociology, social ethics, relations of the sexes, etc., as subversive of the very highest principles of American liberty; and while we are opposed to obscene and vile literature, that really is so, we hereby pledge ourselves to forever uphold freedom of thought, freedom of speech, freedom of the press, and freedom of the mails. These are the fundamental principles of American liberty, the birthright of every American citizen, and we never wish to see them infringed or subverted. To maintain and perpetuate these rights "we pledge our lives, our fortunes, and our sacred honor."

D. M. Bennett, G. L. Henderson, A. L. Rawson, S. P. Andrews, E. B. Foote, Sr., M.D., Charles Winterburn, M.D., H. B. Brown, L. A. Fields, E. M. Macdonald, H. J. Thomas, T. C. Leland, Mary A. Leland, Jas. A. White, Theodore R. Stevens, G. H. Weeks, Thomas Grattan, Henry H. Moore, James H. Phair, C. L. Andrews, A. C. Macdonald, E. B. Foote, Jr., M.D., J. M. Comens, M.D., Geo. E. Macdonald, J. W. Nichols, J. Q. Sands, A. K. Butts, M. L. Holbrook, M D, C A Codman, S H Preston, G W Allen, R L Buckner, Chas W Torrey, M D, Caleb S Weeks, Dr Andrew Stone, T B Sidney, Courtlandt Palmer, Wm Jones, C T Burke, H M Smith, Thomas Parkman, B Doscher, George Geer, David Mills, Henry Crum, Stephen Purdy, Seward Mitchell, Josephine Chase, Susan C Clark, L N Colman, P M Filbert, Samuel Purcell, Addison Strong, C T Phillips, A J Phinney, S A Wilbur, P T Hunter, T B Larkin, Smith Evans, Abraham Saddler, Mort Twitchell, D B Mortimer, Arthur Hodges, S G Burlap, A C Brundage, E A Booth, Daniel E Ryan, and thousands of others whose names will hereafter be appended.

[All persons who indorse the sentiments of the above declaration, and are disposed to let their names appear in this honorable connection, are requested to send them in Let the list swell to grand proportions.]

Trial Subscribers.

We wish to again call the attention of our readers and of everybody else to the very liberal offers we are now making to trial subscribers. We will send THE TRUTH SEEKER three months, or from this date till the 1st of January, 1879, with a copy of Hurst's Pocket American Pronouncing Dictionary, containing over thirty thousand words, for the small sum of sixty cents. The Dictionary is worth the money, and so THE TRUTH SEEKER will be free. We wish ten thousand trial subscribers upon this basis. We hope every friend of the paper will feel interest enough in the cause to help produce this result.

Between our printers and ourselves an error occurred in our statement as to the number of words. A larger number was inadvertantly stated than exists in the language. Thirty thousand is as many as are contained in Webster's $1.50 Dictionary, and with two hundred illustrations, makes a valuable pocket companion.

Those who prefer a copy of that great work, Thomas Pain's "Age of Reason," can be accommodated. THE TRUTH SEEKER to the end of the year and the new Pocket Dictionary, or a copy of Paine's "Age of Reason" for 60 cents. Now let the ten thousand names be forthcoming. We are ready for them.

WE are progressing satisfactorily with the Proceedings and Speeches of the Watkins Convention. It is going to make a fine and valuable volume. The orders that come in are duly entered, and we hope still more will come in. Every Liberal and Spiritualist should have a copy.

LADIES' long boots with a series of horizontal straps from the instep upwards are called "Jacob's Ladders."

Pious Correspondence.

Deacon Skidmore's Seventh Letter.

INTOLERANCE AMONG CHRISTIANS.

ZION HILL, N. J.. Sept. 16, 1878.

MR. EDITUR: The first thing I want to tel you iz that thoze kopys ov "Kupid's Yokes" I sent for kum safe to hand, and we hav had a grate time in reeding it. I kood not se much in it, good or bad; at eny rate, not bad enuf to send a man to prizen for riting or selling. I am satisfide that thare iz a grate deel ov retchednes in the world groing out ov unhappy marrijes, and the wurst kind ov hel I hav yet met with haz arizen from a man and woman being forst to liv together hoo perfektly abhord each other. I have none them to kwarrel and fite til evrything lookt fairly blu around them and evrybody's life neer them waz made retched. That being the kase, it wood seem that almost eny sugjestion that kan be made, looking to an improovment in this state of things, iz in order; and if a man makes sum rekomendashuns that wife and I don't beleev in, it don't follo that the man aut to be sent to prizen like a felon for it. Wife sez it served him rite, and she hopes to heer that yu hav gon to prizen to. She thinks thoze Watkins Kristyans no what tha ar about, and while tha pretend it iz "Kupid's Yokes" tha ar after, it iz Freethinkers tha wish to katch, espeshally that wiked old fello, Bennett, hoo aut to be strung up to the first sour-apple-tre that iz met with. She insists that eny wun hoo trys to brake down the only good relijun the wurld haz got, and trys to set up a rule ov reezon in its plase, aut to be driven out ov the world without serymony or dela. If such men ar alowd to go on tauking up thare heresy and unbeleef, in a short time thare wil be no tru fathe in the wurld, and the blessed blud ov Jesus wil hav lost all effekt in saving the soles ov men. She sez the Presbyterian preecher, Mr. Waldo, and Juj Hurd ar rite in persekuting yu the wa tha do, and she hopes tha wil send yu to prizen whether yu sold "Kupid's Yokes" or not.

Wife iz a little intemperate in her remarks, and I tel her she haz zeel without nolej; that wunse it mite hav dun very wel to hang and burn and behed peepel for opinyun's sake and for not aknolejing the truth ov the gospel ov Jezus; but that it waz geting to far along in the aj ov the wurld for such kind ov biznes to be popular eny longer. I even took the opurtunity to sa to her that to much ov that kind ov amuzement waz karrid on a fu hundred yeerz ago for the kredit ov the Kristyan relijun. I konfest to her that it waz the most damajing blot upon the fare fase ov our blessed fathe that it had ben the direkt kauz ov sending hundreds ov thouzands and milyuns ov peepel to kruel and untimely deths, just bekauz tha kood not beleev az sumbody wanted them to. I aknolejd to her that, with all my fathe in and admirashun for the kauz ov Kriste, I kood not beleev that murdering, killing, and imprizning peepel for opinyun's sake waz rite. She anserd by kalling me haf wa an Infidel, and sed that by the time I had red the old TRUTH SEEKER a fu more munths I wood be kleen gon over the dam. I told her to rale awa, and that I hoped I had grase enuf to stand all she waz abel to sa. So wife and I go on time after time. She iz vary zelus in defending her relijun, and she hopes yu wil be sent to prizen. I try to defend reezon and kommon sense, and insist that yu hav dun nothing to be sent to prizen for. Suzan alwaze takes up on my side, and agenst her muther, when she iz prezent, and she even goze further than I do. The wa she denounses the bigots at Watkins wood do yu good kood yu heer her. She sez if tha do send yu to prizen for that littel affare that she wil hav her name taken off the church roll-book, and she wil sware that she never waz a Kristyan.

Lawyer Greenfeeld haz kalled on me twise within the past week. I se he iz vary much interested in yure arrest and the kondukt, espeshally, ov Juj Hurd. He reeds yure paper vary karefully, and he sed to me to-da that if it iz tru that Juj Hurd had used hiz pozishun to koerse the Grand Jury kontrary to thare own konvikshuns, and had allowed klergymen to go also before them to ade him in indusing them to akseed to hiz wishes, that he entirely overstepped the bounds ov propriety and had laid himself open to impeechment, and that if sum prominent sitizen wood move properly that he be impeeched, thare wood be no trubbul in akkomplishing it. He sed, moreover, that the inditement agenst yu, in vu ov the Juj's remarkabul kondukt, iz not wurth a sent, and that it kannot stand for a moment after it iz lookt into by enny abel mind. It iz interesting to heer him denounse the wrong kondukt ov that Skyler kounty juj, and he sez that such a korse iz kalkulated to bring more disgrase upon the kourts ov the kuntry and upon the kauze ov justise than ennything he haz hurd ov for a long time. He thinks, to, that if that juj imagins that he iz by that line ov kondukt going to promote the kauze ov sektarianizm, to which he seems to be so much attacht, he never made a grater mistake in hiz life. The result must be to bring odium not only upon the meens employd to akkomplish hiz wish, but also upon the bigoted influense that he seemd so willing to serve. He sez if he waz in praktis he wood like no eezier a task than to defeet that juj and his efforts.

Kaptin Smith tawked much in the same wa when he kalled heer last nite. He has got so now he kums over to se us evry Sundy nite, and az he kums before Suzan's bo, Sam, kums, it sutes very wel, for Suzan thinks a grate deel ov the Kaptin, and likes to heer him tawk. He waz partikularly seveer last nite on that preecher Waldo, hoo seemd so offishus in the hole proseedings, first in kauzing yure arrest, and in the next plase in sekuring yure inditment, and sees in it the same intolerant, persekuting spirit which aktuated the Christian church for 15 hundred yeers, which has draged milyuns ov unfortunate beings to prizen, konfined them in noisome and dizmal dunjens, subjekted them to torture on the rak, the wheel, the pullys, and hundreds ov other invenshuns ov kruelty which the ingenuity ov man haz ben taxt to devize and konstrukt; which haz made them to pas munths and yeers in the deepest mizery and pane; which haz draged milyuns to the stake, thare to be roasted in hot fires and slow fires, while thare life past out ov them in the most intense suffring and agony, and all at the instanse and kommand ov such men az Waldo, hoo hav pretended to be karrying out the wil ov the meek and lowly wun hoo, when upon erth, sed he had not whare to la hiz hed. Theze persekuting Kristyans hav ben the terror ov the wurld, and hav kauzd more unhappiness than all other ajensies and kurses that hav inflikted mankind. He regards that man Waldo az a fare reprezentative ov thoze murderus retches that hav hung, beheded, and burnt thare unfortunate fello beings for wel on to 2 thouzand yeers. He sez Waldo wood hav made a first-klas Torquemada, Philip the Sekond, Duke of Alva, John Kalvin, or Kotton Mather, and if he kood only hav had such bakkers and rulers az Juj Hurd haz shone himself so willing to bekum, he wood hav ben in hiz glory, and wood hav made hiz unfortunate bruthers and sisters in humanity grone in sorro and terror. It iz such men az he that hav kast the utmost odium upon the name ov Kristyanity and made it a byword among men and a stench in the nostrils ov just and good soles. If Waldo had the power which hiz bigotry kovets, the Kaptin feels shure that the stake, the beheding-blok, and the varius torturing invenshuns wood stil be in use even in our own kuntry, and, in all probability, yu and yure 3 fello-sufferers wood not hav got off with yure lives at Watkins, for the vary spirit which mooved him to kauz yure arrest for the trivial matter ov selling a kopy ov "Kupid's Yokes" wood, had he the power ekwal to his wil, not hav allowed yu to eskape. The intense hatred he feels towards Infidels and Freethinkers wood spur him on to take yure lives az freely az the same bigoted theolojikal kreed kauzed thouzands ov the tyrants and murderers hoo preseded him to akt in a similar manner.

The Kaptin sez he sees it klearly that the konflikt must kum between the forses ov errer and the powers of truth—theology and superstishun on the wun side and siense and truth on the uther. Tha ar in dedly antagonism, and the strife kannot be ended until wun or the uther proves the viktor. To hiz mind thare kannot be eny dout az to which will proov triumfant at last. It is rekorded in the book ov fate that the week and the false must go to the wall, while the strong and the tru must be the konkeror, never again to be subdued nor superseded. He sez this Watkins petty attempt to hold up the falling temple ov superstition will proov a kompleet faleure. Messrs. Waldo, Hurd & Ko. will be az unable to keep bak the lite ov siense and truth az tha wood be to keep our glorius old sun from rising in the morning. The peeple are kalling for the lite ov truth, which iz dawning upon the world, and all the preests hoo are making thare living in the form ov good salarys for keeping up the old fraud, and all the pandering and trukling jujes hoo ar willing to sell thare honor and independense to pleeze the preestly klass kannot keep the sun ov truth and nolej from shedding its lite over the erth.

The Kaptin went on in this wa for a long time, and with very much ov emfasis. I kannot remember all he sed, and I kood not repeet it if I wood. I am almost afrade that yu and yure reeders wil think I am loozing my fathe in the blessed Kristyan relijun by what I hav alreddy reported to yu ov the wurds ov others. But I beg yu to bare in mind that I am only telling you what others sa, and not what I think myself. It iz but justise to yu, az wel az to Mr. Greenfeeld and to Kaptin Smith, that I shood report them akurately. I hold myself fare and kandid enuf to do that, whether it agrees with my vuze or not. I wish it distinktly understood that my fathe in the blud ov the Lam ov Zion stil remanes stedfast, tho I must admit that when I heer Kaptin Smith poring out hiz ideas and konvikshuns, tha sound pritty reezonabul, and I kannot find good arguments to rebut them.

I waz glad when the Kaptin waz going on at such a rate that my wife waz not in the room; for if she had ben, I no the devil wood hav ben to pa in about 3 minits; but I ges if she had ben thare he wood hav ben a littel kareful ov her feelings, for I hav notised on 2 or 3 okkashuns that he waz sort ov kaushus in hiz remarks when she waz prezent, and he told me az much wunse when we ware by ourselvs. But he kannot tawk to plane or to strong to sute Suzan. She drinks in all he sez, and I kan se by her kountenanse and manners that it finds a responsiv eko in her mind.

I se, Mr. Editur, that yu ar offering yure paper 3 munths and a kopy ov Webster's Poket Dikshunary with 50,000 wurds all for 60 sents. I dont se how yu kan afford to do that, for that iz less than the prise ov the Dikshunary itself. I wil send for 6 kopys ov yure paper on thoze terms. Inklozed find postal order for $3.60, for which send THE TRUTH SEEKER from the prezent time til January 1879 to this offis to the six names I giv yu belo, and a kopy ov the Dikshunary also to eech wun. I think I wil send yu an order for six more next week. I want them to hav the Dikshunary and to reed my letters, hoping the same ma do them grate good, and I shal pra from da to da that yure blak Infidelity ma not do them eny harm. I stil hope yu ma yet in time be brot to the lite ov truth az it iz in Jezus.

Kaptin Smith and Suzan both want to be kindly remembered to yu. I askt wife if she wood not send yu her luv, and yu aut to hav seen her spit fire and fome at the mouth. Sed she: "I wood az soon send my luv to the Devil." That, yu se, iz the difference in fokes and the way we hav ov looking at things. Perhaps it iz a good thing that evrybody duz not take a noshun to the same person.

I beg yu at all events to reseev my kind regards.

Yures in Kriste, JOEL SKIDMORE.
1st Deekon ov Zion Hill Baptist Church.

Selections.

Religion not History.—Concluded.

BY F. W. NEWMAN,

Emeritus Professor, of University College, London.

English Dissenters, who are not compromised with those loud swelling words of vanity, argue truly and forcibly that Jesus said nothing about the apostles transmitting this power to successors; nor did he couple it with laying on of hands. In Matthew he bestows it uniquely on Simon Peter for a personal and untransferable merit and without any laying on of hands; in John he bestows it on the eleven with the symbol of breathing upon them. All true, yet impotent truth. The floodgate of folly and of inexhaustible credulity was opened, when an essentially divine power was supposed to be entrusted to a man, and the book recording it was accepted as sacred and infallible. If Peter might possess this power, why might not Sylvester? why might not Hildebrand? "It is but the first step that costs," for it breaks down wholesome and needful incredulity. Peter in the gospels is certainly rash and weak, and not over brave. Indeed, to escape suspicion of being a disciple of Jesus he utters curses as well as oaths. Many a self-complacent bishop might think himself no worse than Peter, and as fit to hold the keys; and the multitude trained not to trust or use their common sense against the sacred book, accepted the pretensions of the bishop. So soon as a book is made sacred, all that is weakest and worst in it becomes most prominent and influential, and overwhelms all that is best in it. So it is that although personal religion, personal conviction, direct intercourse of the soul with God, universal illumination by the Holy Spirit, without any sharp distinction of laity and clergy, of teachers and taught, pervade the whole New Testament, yet corporate religion and sacerdotal mediation has overlain the original doctrine.

Nevertheless, we have not yet probed the wound to the bottom. No passages of *exceptional* error could have exerted so deadly efficacy, had not a far worse primitive weakness *pervaded* Christian teaching—a weakness prominent emphatically in the discourses attributed to Jesus—the mistaking credulity for faith. (Paul, no doubt, partook of this widely prevalent error. James is wiser, and does not overvalue faith in Jesus. Religion with him is mercy and purity; faith is belief in God.) This was poison in the blood. Just caution of belief, necessary inquiry, are treated scornfully, rudely, evasively; prompt and easy belief is highly praised. There is no need here to go through details. Whoever will turn the pages of the books may see it. Moreover, in the discourses given to Jesus are embalmed all the meaner and formal doctrines concerning prayer, fasting, alms, vigils, demons, exorcism, mendicancy, religious feetwashing; besides the harsh metaphors about eating his body and drinking his blood. These counterfeits of religion are exploded by manly thought and by modern science; but the books which inculcate them are the strength of sacerdotalism, especially when credulity has been successfully glorified into a saving virtue. Pauline Christians escape from the malign influence of the gospels, largely by making Paul's

doctrine override that of Jesus, which is treated as fit for those only who are not yet emancipated from the elementary teaching in which the child is put on a par with the slave. (Gal. iv.) To return to the keys: It so happens here that from Matthew himself we seem to lean the origin of this gross, hideous, and baneful superstition, in another passage. I allude to Matthew xviii, 15–18, which is closely akin to a precept in Paul, 1 Cor. vi, 1–7. As Paul disapproved of his Corinthian converts going to law, one against another, before a pagan tribunal, so did Jesus deprecate the carrying out of doors to ordinary tribunals any quarrels between his disciples. Their duty was to attempt arbitration, and if that did not succeed, then to lay the case before the congregation —as a sort of large jury, an Athenian Ecclesia. Disciples were bound to accept the decision of the congregation, under the penalty of no longer being acknowledged as a disciple; and the verdict of the congregation in the matter would be *ratified in heaven.* Here there is no thought of forgiving or retaining sin; it is a simple question of jurisdiction in an external quarrel. There is nothing to give a germ of sacerdotal power or spiritual superiority of man over man. But the metaphorical diction of verse 18, "Verily, I say to you, whatever ye shall bind on earth shall be bound in heaven," etc., when once separated from its context, admitted of a most lamentable perversion. The word "ye" may have been supposed to belong to the apostles specially, and the binding and loosing to mean forgiving or retaining sin. Into this sense it is interpreted in the fourth gospel; while in the other passage of Matthew the metaphor is retained (Mat. xvi, 16–19), but *ye* is changed into *thou;* the gift is limited to Peter, is coupled with the keys of the kingdom of heaven, and is made a reward for confessing Jesus to be the Christ.

I do not profess, even so, to think it certain that Matthew xviii, 15–18, really came from Jesus himself. It seems more likely to have risen out of the circumstances of the Jerusalem Christians after the death of Jesus, when their numbers began to multiply, and their assembly, synagogue, or church had attained coherence. But certainty on such matters does not seem to me attainable. Simply I observe, we have many warnings that words are put into the mouth of Jesus which he never uttered. The command to all disciples "to take up their cross" (Mat. x, 38, xvi, 34, Mark x, 34, Luke xiv, 27) would have been unintelligible, and cannot have been used, in the lifetime of Jesus. The emphatic declaration against breaking the least commandment of the law and teaching men to break it (Mat. v, 19) has every appearance of being leveled against Paul and his converts and to have proceeded from his Judaizing opponents. But this leads on to the remark that the prohibition to dispense with any tittle of the law was strong on the side of formal religion, evidently including the Jewish sabbath. It is a common error to speak of Jesus as overriding the law of the sabbath; but in fact he is made to appeal to the conduct of David and to that of the Pharisees themselves, in proof that their scruples were extreme. The Jesus of the three gospels does not go on to the Pauline idea of uniting Jews and Gentiles on equality in his church, much less of abolishing the Mosaic law; and if the book of Acts is at all true, the apostles never learned from Jesus that the Gentiles were to come into the church at all. Yet if he had ever plainly told them, the hypothesis that they could not understand him is ridiculous. We have no trustworthy information that Jesus ever imagined a historical Christian Church beyond Judea. It is an undeniable fact that he has left us in great uncertainty as to his true words. Can he possibly have charged his apostles to "teach all nations to observe all things whatsoever he had commanded to them" (Mat. xxviii, 28), and have been ignorant that oral tradition is a very treacherous guardian of sacred precepts? A mere Jewish peasant may have been ignorant of a matter so very notorious; a prophet duly equipped from heaven to superintend the conversion of the world could not. If Paul was a true apostle, how comes it that he made no attempt to learn and teach the precepts delivered by Jesus to the twelve and to the multitudes? If Jesus had foreseen the earnestness with which pious disciples would long to know the words of life and truth dropped from his sacred lips, he must have taken steps for an immediate fixing of them, in writings accredited by himself as genuine, and not leave us to reason and guess and jangle on so vital a matter—if vital he accounted it. If he had foreseen the violent and cruel quarrels which were to arise among well-intentioned men, his professed disciples, from the diversity of representation in different books and from doubt what to believe, it would have been a doubly iniquitous neglect not to save his innocent votaries from such disastrous strife. Parchment, wood, brass, and stone should at once have recorded his authentic, authoritative doctrines, clearly setting dispute at rest concerning all that his disciples ought to believe, if he intended or expected his words to be a new sacred code to all future time.

But when he has himself held his words so cheap as to take no pains whatever that, authentic and genuine, they shall reach me or other men in distant age and region, he has done all he could to acquit us of any duty to care about them. Surely no man ought to be called less of a Christian than Paul was, *merely* because he concerns himself as little about them as Paul did, and finds an ideal Jesus to be far better than a half-and-half historical picture daubed with manifold blots. To the discourses attributed to Jesus we may apply two tests furnished in these very discourses:

"Out of the treasure of the heart a good man brings forth good things and an evil man evil things. By thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned."

"He that speaketh from himself seeketh *his own* glory;" which involves the converse: He who seeks to glorify *himself* by his teaching speaks from himself and not from God.

Religion ought to be the uniter of mankind, enfolding all into the embrace of one God and Father of all; but it is now the deadly divider. New wars of the Cross and Crescent lie before us in the future, unless Christendom renounce polytheism and ambitious assumption. Never will this come about until the churches learn to trust in the Spirit of God, and in the light which shines from good and wise men in many nations, brighter and brighter as time goes on, and not in deceitful scraps miscalled history, and other books transmitted as sacred.

Communications.

Seymour Weekly Times.

AN OPEN LETTER TO DR. MONROE.

DEAR SIR: I was pained to read in the *Seymour Weekly Times*, of Sept. 7, an article from your pen denouncing D. M. Bennett, W. S. Bell, and Josephine S. Tilton for "vending the interdicted pamphlet of E. H. Heywood at the Watkins Convention." I regret it personally that anything should occur to remove the good feeling and general sentiments of esteem which I have entertained for you; but I deplore it more because of the occasion it may give our Christian antagonists to say, "See how these Liberals fight." But as you have deliberately slandered me, as well as Mr. Bennett and Miss Tilton, I deem it incumbent upon me, as a duty to myself, and as a duty demanded by the best interests of truth, to vindicate myself before the Liberal public.

I have read your article two or three times, and it has been a matter of surprise, in the first place, that a man of your good sense could so far forget that good sense as to send out a malignant and pointless denunciation against two men and a lady whom you do not know, and about a transaction the circumstances of which you show yourself absolutely ignorant, and about a pamphlet of which you have not much more information. In fact, your article plainly shows that you did not know what you were talking about.

Speaking of the tabooed pamphlet, you say in one paragraph, "There is no great harm in it;" but in the next you say, "The book is one that could not be read aloud to ladies and children." Then you mean to say there is *much harm in it?* Would you read works of anatomy aloud to ladies and children? "There is no great harm in it." Why, then, do you not defend our right to sell it? "There is no great harm in it;" and yet the next moment you almost gasp for breath as you declare, "It points out some abuses in the social system, and hints at cures that are a *million times worse than the disease.*"

Now, my dear doctor, if "there is no great harm in it," why do you say so many untruthful and malignant things about us for selling it? You surely did not think, when you penned those few lines pregnant with falsehood and scurrility, how utterly distasteful they were to become to the Liberal public, or you would have stayed your pen. In no other paper, religious or Liberal, has any writer, claiming responsibility, vilified us as you have done. You had not the shadow of an excuse for making the following false assertion: "Of course, the above-named parties were arrested, as they knew they would be, and, no doubt, *wanted to be.*" Such recklessness of statement in regard to the parties you write about proves you to be an irresponsible person. I pronounce your statement, so far as I am concerned, an unmitigated falsehood. I did not know, neither did I want to be arrested. I did not even know that the pamphlet was to be on sale at the Convenion. I was not interested in any way in the sale of the book. It happened that the table for the sale of Bennett's, Mendum's, and Miss Tilton's books were arranged conveniently in a row at one side of the public stand. I was engaged in helping Mr. Bennett sell his books; and one day (Friday) at noon, when Miss Tilton was about to leave her table to go to dinner, she solicited me to have the oversight of her books while she was gone.

I did so freely, not apprehending the least trouble therefrom. As was quite natural I sold one or two copies while she was away, putting the money in a small box on the table. This was the head and front of my offending. I never dreamed of an arrest, and I am quite sure the others were as greatly surprised with our arrest as I was. And yet, without a knowledge of the facts of the case, you propose, sitting in your seven by nine sanctum, to fulminate a hoosier bull against us by misrepresentation and slander. You are not satisfied by asserting what you did not know, but you must insist upon slandering us by asserting that we "wanted to be" arrested. This will hardly be credited by the thousands of Liberals who were there and knew the circumstances of the case. But you are not satisfied with your effort in calling upon your imagination for the facts in the case but you must needs have recourse to the same source for the *motives* which prompted us in this matter. Our motives were, a "willful violation of law," which, "can have no motive but that of money making." It is an easy thing according to your notions as a hoosier knight of the quill for "sentimentalists and monomaniacs" to make the good sensible Liberals "shell out their money," where there is no cause at stake.

It is something they are not accustomed to do; but they are willing when human rights are jeopardized to come forward and do duty like men. And you will find before a great while that there is a cause in this matter of our arrest which thousands of Liberals have already espoused.

It is unaccountable that you should undertake to denounce, most unjustly, men and measures of whom and which you are profoundly ignorant.

You should certainly have possessed the facts relating to the sale of "Cupid's Yokes" at Watkins; you should have known the motives of those arrested, and it would have assisted you mightily in the way of reaching safe conclusions if you had been there and learned the opinions of more than three thousand Liberals, many of whom have been longer in the ranks of Freethought than yourself, and who cheerfully and enthusiastically voted that our arrest was "without any just or reasonable cause." And still further, you betray the glaring fact that you do not comprehend the situation, the real issue. The issue between Liberalism and priestcraft to-day has been precipitated upon us by the Heywood pamphlet.

You say, "There is no great harm in it." Why, then, have we not a right to sell it? Even from your own grounds you must concede our rights in the matter.

But we are not taking issue with modern Jesuitism upon the merits or demerits of the pamphlet; but we claim, upon the grounds of our constitutional right, the right to sell this book. If we are defeated at this point, the next step will be to defraud us of our right to sell Infidel and Atheistical books. The pamphlet is not to our liking. We do not defend *it,* but, taking it as it is, we maintain that it does not come within the statutory limitations of obscene literature, and that our arrests "were prompted, as we are informed and believe, by over-zealous theological partisans, simply as a mode of harassment and persecution," and therefore, in duty to ourselves and to the cause of free speech and a free press, we feel obliged to offer our defense.

Had not your liver troubled you in this piece of quill business you would doubtless have comprehended the issue; but as it happened, some red rag of imagination aroused your ire.

"There is not much harm in it," yet because it does not suit you it is "vulgar and beastly." How would this kind of a rule work in the case of the Seymour *Weakly Times* and the religious people of Indiana? There are thousands of good religious people in Indiana who, if they should read one copy of your paper, could stand by and see you roasted as Calvin roasted Servetus. Thousands would desire to see it done. Why is it that it is not accomplished? Simply because you are protected in your right to run a free press by the laws of the country. But why should you be protected and Mr. Heywood outraged and robbed of his constitutional rights?

Now, sir, when you allude to Ezra H. Heywood as a "prurient idiot," you simply give another advertisement of your lack of knowledge respecting him, and the overflowing of your bile. And when to this needless insult you say the "jail is the best place for him," you offer an affront to the more than ten thousand signers of the Heywood petition that will afford you "works meet for repentance."

"Our business is to make men and women truer, purer, and happier." What a strange way you have of attempting to accomplish the end! Surely, falsehood and slander are not the best or most direct methods of accomplishing this desirable object.

If you are opposed to Comstockism, why do you defend his aiders and abettors, and condemn us who are trying to bring him to justice? Why do you allude to us as "sickly sentimentalists and monomaniacs," and to E. H. Heywood as a "prurient idiot," if you are the real friend you profess to be of Freethought and Freethinkers?

"The promotion of good," you say, "the promotion of peace and harmony and love and happiness, and not of strife and discord and violence, is the mission of the humane and rational philanthropist and philosopher." Good preaching, but mighty poor practice. W. S. BELL.

New Bedford, Mass.

PRIDE is a virtue (let not the moralist be scandalized)—pride is also a vice. Pride, like ambition, is sometimes virtuous and sometimes vicious, according to the character in which it is found, and the object to which it is directed.—*Lord Greville.*

NEVER will I seek or receive private, individual salvation; never will I enter into final peace alone; but forever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.—*Buddhist Liturgy.*

O RICH and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, in thy brain the geometry of the city of God, in thy heart the power of love and the realms of right and wrong! Who shall set a limit to the influence of a human being?—*Emerson.*

FLUENCY and feeling do not always go together. On the contrary, some men are most sparing of speech when their feelings are most deeply engaged. I have been told that there is awful silence in the ranks before the first gun is fired, and little talking heard during the dreadful progress of the battle. When a ship is laboring for her life, and every moment may decide her fate, there is no talking.—*Guthrie.*

Letters from Friends.

PROVIDENCE, R. I., Sept. 13, 1878.

D. M. BENNETT, *Dear Sir:* Last night I wrote you a postal card saying that our TRUTH SEEKER for Sept. 7th had not reached me; but this morning it was in our post-office box along with the number for the present week. I presume it was at the office all the time.

I am very much rejoiced at the broad stand you have taken concerning the persecuted pamphlet entitled "Cupid's Yokes." The old proverb that "Whom the gods seek to destroy they first make mad" is evidently about to be proved as true once more. Old theology is showing that it is doomed by its present aggressive attitude toward heterodox opinions. The champions of modern christianity (I use a small letter to begin that word with intentionally) must be "mad" indeed to bring forward so radically obnoxious a book as "Cupid's Yokes" into such notoriety as they are now doing by their persistent persecutions. Comstock is in reality the best friend that Freethought has to-day, for only through his insane attacks upon Liberalists could you and many others have been brought into so openly defending Mr. Heywood's right, and consequently the right of every man, to express to the world his convictions upon any subject freely and with absolute impunity.

I admire your stand exceedingly, and rejoice that the issue is such as it is, for you have in this matter taken a stand which I do not remember of any other reformer's ever having taken. Numberless men and women have braved the indignation and wrath of their kind to promulgate the truths they themselves perceived, but I do not recollect of any one else who has dared the hatred of his fellow-men to vindicate the right of another to express ideas they themselves do not indorse. It is the most glorious issue you could possibly find; and although I do not wish you to be imprisoned for that or any other cause, yet should you be, I, for one, should look upon you as the most glorious martyr of the present day. Mr. Heywood truly says that it is "tragic and comical;" but it would be still more so were you to share his fate. We should then witness the strange spectacle of numberless libertines walking the streets of our cities, carrying misery and degradation into many homes by their unprincipled wiles, yet pursuing their way entirely unmolested by the law, while one jail held within its walls, as a criminal, one man whose life had never been stained with sexual misdeeds, but who dared maintain his right and the right of others to judge for themselves what constitutes sexual morality, and another jail would confine a man for maintaining the right of the aforesaid criminal (?) to advocate these views. Truly this would be a most sarcastic comment upon our present civilization.

I would like to have my name signed to the pledge contained in the last number of your paper, as one who will maintain her right to sell, loan, keep, etc., the proscribed book. I have already sold some fifty copies of "Cupid's Yokes" since Mr. H.'s incarceration, and intend to sell more. There is one thing in that statement, however, which I feel called upon to criticise. It is very common for even the most radical among us to say, as you do in this, that there are some things not in good taste contained in "Cupid's Yokes." This may or may not be so; but whether it is or not, it seems to me entirely unnecessary to state our opinion on that point, when the sole question is as to its obscenity. I doubt whether any of us do not sometimes err in regard to matters of taste in writing, as well as other things. The writings of no Liberalists are in "good taste" to any of the orthodox school. We would expect our "cultured" Massachusetts editor to find fault with the "taste" of Mr. Heywood's work, but our "uncultured" TRUTH SEEKER editor should, I think, drop all that and stand boldly, without even that sign of cringing, on the man's right to publish his thoughts and circulate them freely.

Yours for the truth, ELLEN M. BOLLES.

P. S.—For your companions in affliction, and especially for Miss Tilton, whom I personally know, I have the utmost sympathy and appreciation. She is indeed a brave woman, and deserves the gratitude of her sex for her steadfast bravery. She is helping the cause of woman more than can now be estimated. E. M. B.

ROCK RAPIDS, IOWA, Aug. 8, 1878.

D. M. BENNETT, *Dear Sir:* Am pleased with the "Champions of the Church," with you also for noticing my poor verses, and wish I could be at Watkins, but I shall hear of it in the uncultured TRUTH SEEKER.

Yours ever, C. W. HALL.

LAMVILLE, IOWA, Aug., 1878.

D. M. BENNETT, *Dear Sir:* Your paper has been an eye-opener to me; it has lifted me up out of the miry clay and set my feet upon the solid ground of knowledge, and an immense amount of superstition has been swept from my eyes. It is the only paper I have ever read that is bold and fearless in its noble standing. Neither Comstock nor Jehovah can depress it. By the bye, how is Comstock getting along. I hope to live to see the time come when his end will be, for he is a disgrace to our land. If ever he comes to arrest you again, I would almost say, put a bullet through him and stop his infernal existence, for he is not fit to breathe the pure air of so grand a universe as this of ours. Yours in belief, Z. STOKES.

WOODLAND, WIS., Sept. 8, 1878.

D. M. BENNETT, *Dear Sir:* I see the dogs of bitter persecution are again let loose and worthy men and women are again in the clutches of the immaculate Church, all for the glory of God, Tony, Y. M. C. A., & Co.

How long are such acts to be tolerated in this land that claims to be a free and independent nation?

I have just been reading in your noble and fearless paper (the T. S.) the account of your arrest and indictment for exercising the free right of every American citizen, and it makes me fighting mad that such an outrage should be perpetrated and by those that claim to be shining lights in this world.

Talk about such men as the instigators of the outrageous act as having souls. Bosh! Their souls are so small that they could be blown through the quill of a humming-bird, into the eye of a musquito and never make him wink. I for one am willing to grant to others the same privilege I claim for myself, viz., free thought, free speech, and a free press, but when it comes to casting respectable, honest, and true men and women into prison for exercising that right it is going a little to far, and should be resisted with all the force available.

Therefore, say I, if it must be war, then war it is, and war to the knife if necessary. It would not be the first time that the Christian Church has been the cause of turmoil and bloodshed, and gloried in it, but their power is fast waning away, and this is but the dying struggles of the hydra-headed monster, and justice and humanity will yet reign triumphant upon this glorious earth, with reason, science, and common sense for its shield upon which shall be inscribed in bright letters the names of D. M. Bennett, W. S. Bell, Josephine Tilton, E. H. Heywood, and many others equally worthy and too numerous to mention.

I will not tax your patience longer but simply say that I want a copy of "Cupid's Yokes" forwarded to me by mail, and show your enemy a bold front, for your friends are legion. Yours fraternally, S. CARVER.

CRETE, NEB., Sept. 6, 1878.

D. M. BENNETT: I am going to try how many trial subscribers I can send you from this place and county. So the present installment of four is but the beginning of what I hope may reach at least four times four, and if it does not reach more than double that, I shall be disappointed.

There is quite a Liberal sentiment hereabouts in the agregate. But, as in other places, we have conservative Liberals as well as orthodox conservatives.

A year ago (when I sent you last remittance) I determined not to take THE TRUTH SEEKER longer than the first of this year, and so stated in my last letter. But I am now glad you overlooked my order to that effect and continued to send it; for, since Moses Hull "set type" in your office, and especially since the demise of *The Crucible*, I being the judge, THE TRUTH SEEKER has improved wonderfully, and now that we have no *Crucible* within which to look for the pure, seven times refined metal, your paper has become a furnace capable of raising its contents to almost a white heat regardless of whose eyes its scintillations may bedim. In fact, at the present time, it is the only Liberal paper I know of that dares to print the private sentiments of its editors and managers, and the public sentiments of all the rest of the world.

For the truth, no matter where to be found, nor of what it consists. I am ever Yours most fraternally,

LEWIS MORRIS.

ALTON, IND., Sept. 8, 1878.

FRIEND BENNETT: Inclosed please find $1.00, for which please send me three copies of "Cupid's Yokes" and the balance in "The Truth Seeker Pamphlets," such as you see proper. My object in sending for the "Cupid's Yokes" is to see what it is that is demoralizing the Christians so much that they have to call on the strong arm of the law to protect them in their Christian bigotry, which is no new thing for them to do. But I think the spirit of freedom has suffered too long to down at their bidding. Although they are calling on the law-makers and venders to help them, it won't down. You know, friend Bennett, that in every age nearly all the great advancements in the bettering the condition of the human race, have been started by the oppression of an over-zealous, bigoted class of people, and now to-day they are paving the way for one of the greatest revolutions toward progression that has ever been; but it seems hard that some of our noblest spirits should be dogged, persecuted, and imprisoned to satisfy their hellish enmity toward freedom.

But that is what we need to arouse the liberty-loving people of these United States. Marion, during his struggles for liberty while the Britons were hanging the Tories, said, "Hang away; it is the best thing you can do for us." So I say to-day; go it bigots, whip a few more women at the stake by a big buck-nigger, and imprison a few more women who are trying to make an honest living by selling a little pamphlet, and it will arouse that slumbering spirit of freedom and call it into action. "Whom the gods would destroy they first make mad."

There are some of us here that sympathize with you, friend Bennett, and all such noble spirits who are battling for truth and the rights of man, and we hope to see the day when bigotry and superstition will cease to rule. Among their late victims I see Josephine S. Tilton was marched off to prison (wonder why they didn't have the fife and drum to revive their drooping spirits) to await her trial and perhaps conviction. My very soul reaches out in unison with the noble self-sacrificing stand she took in suffering herself to be imprisoned. O for shame! for shame! may the gods of liberty perch over and cheer up her dauntless spirit.

Yours for the right, H. B. MEYLIN.

P. S.—Money is coming down to hard pan and hard to get, but we will do what we can to help you through.

99½ GIFFORD ST., SYRACUSE, N. Y., Sept. 7, 1878.

FRIEND BENNETT: Since my return from Watkins, and subsequent knowledge of the indictments found against yourself, Mr. Bell, and Miss Tilton, I find myself continually asking, What is my duty in regard to this, to me, flagrant outrage upon freedom of thought and utterance of the same? If I were rich I could give money to support the familes of persons imprisoned for conscience' sake, for our Government takes no note of the wants of children whose parents are taken from them by the strong arm of the law. I might add to the list of paying subscriptions for papers that dare to denounce injustice, even though it be in the name of the law; but alas! I long ago forgot to act upon the injunction often given to children, "Let your victuals stop your mouth," and so have no money; what then? I can say, and do at every opportunity, "These men and women are fighting the battles of liberty, and when the names of Comstock & Co. shall be forgotten, Heywood, Tilton, and others who shall be deemed worthy to suffer imprisonment for truth's sake, shall be canonized in the Church of the Humanityites and a halo which shall refresh the eye and cheer the heart of all who look upon it, because it shall be the halo of the love of truth, shall surround their names forever.

We have been reading in our home the past summer a great deal of political economy, English professors, professors of the colleges in our own country, Amherst, Yale, Williams, etc., etc. Now, what I wish to bring to the notice of your readers is this fact; these writers dare to talk of "over-population," the English more particularly, and they even touch the sacred word *marriage*.

I wish you could find room for some extracts in your paper. What is Mr. Heywood's offense? He gave his opinion, they give theirs; you may not accept either. If some of the people who are so careful to say what is proper for others to read could only be persuaded to read *something* themselves, they would save their blushes for their own ignorance, and might become in time competent to sit in judgment upon the opinions of others on subjects which to-day are exercising the brains and touching the hearts of the wisest and the best of both sexes in the whole civilized world. "What shall we do to be saved? Let him who thinks he knows speak his convictions without fear." Said a person on the boat to me after leaving Watkins, "be careful how you disturb the best that the ages have given us." The ages have been quite lavish in their gifts; witness kings, emperors, slaves, and beggars, primogeniture, religions that make woman subservient to man, laws that ignore conscience, make holy certain days, etc., etc. I would say, "Leaving the things that are behind, let us press forward," "prove all things, hold fast that which is good," and that alone, never forgetting that we are accountable to the present and future, rather than the past. Faithfully,

LUCY N. COLEMAN.

BRIDGEPORT, CONN., Sept. 10, 1878.

BROTHER BENNETT: I take THE TRUTH SEEKER. I like the bold and manly stand its noble editor takes as he battles with that portion of the human family that would have us think that they have been appointed by God to do a jobbing business for him in the human soul line. If God is not capable of doing his business without hiring such execrable brokers as we see every day, he is a very poor God. Inclosed please find fifteen cents, for which you will please send me one of the "Yokes" that these brokers got on you, Heywood, Bell, and Miss Tilton. D. H. HARRINGTON.

A LETTER TO JOSEPHINE S. TILTON.

VINELAND, N. J., Sept. 11, 1878.

MISS JOSEPHINE S. TILTON, *Noble Sister:* I take the freedom to thus address you, for, to my free soul, the grandeur of your brave womanhood inspires me to send to you, a true sister, love, and cheer, I may say sympathy, but not pity, for souls like yours need no pity. Rather is yours an enviable position, because you are highly privileged as a chosen one to bear persecution for truth's sake. 'Tis glorious to know that brave women can work by the side of brave men for the onward march of Freethought. This is the age of woman's ascension. Fine and noble womanhood must help a lofty manhood to redeem humanity by freely discussing the very subject treated of in "Cupid's Yokes" with pure motives and high resolves for a truer and better condition of human life. Methinks I behold you in your prison home looking as cheerful as did Wm. Lloyd Garrison when he wrote on the walls of his cell,

> When peace within the bosom reigns,
> And conscience gives the approving voice,
> Though bound the human form in chains,
> Yet can the soul aloud rejoice.

To thy faithful co-laborer, the editor of THE TRUTH SEEKER, we would say, be assured thy influence and thy truth seeking will increase. Angels guide our way.

Your sister in the cause of truth, SADA BAILEY.

OGDEN, UTAH, Sept. 1, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find P. O. order for eight dollars, for which please send copy of THE TRUTH SEEKER to Mr. L. Hefler, also one copy of "The Champions of the Church," "The Unknown God," by J. M. Stillman, one-half dozen of "National Greenback Labor Songster," and "John's Way." Please give me credit for the eight dollars, and send the above-mentioned books and papers. I shall send for more books when I get ready.

"The Champions of the Church" I have read much of, and think it one of the best publications out for the overthrow of the monster in the path of progress. In my early life I read "Fox's Martyrs," and much concerning the persecution of Protestants by Catholics, but, being a strict Episcopalian, I never saw the other side of the question. At the present season I am not in trim for writing, but must say I admire the editor and highly enjoy THE TRUTH SEEKER for its freedom of expression and the liberty given to all to advance their opinions therein, thereby allowing every reader to be his own judge of the matter, instead of the general practice of prejudgment by editors. I am much amused with the various ideas and opinions, as well as the desires, wishes, and suggestions expressed by the writers on the subjects at issue, and concerning matter which ought or ought not to have place in the paper. And I feel pleased to enjoy an acquaintance with and support the paper whose editor, while he gives freedom and liberty to all, forgets not to maintain the like to himself, who is swayed neither by the one party nor the other, but dares stand up to defend himself in the right and the true in the full and free exercise of his own manhood. Wishing you continued success, I am respectfully yours, JOHN A. YOST.

JOPLIN, MO., Sept. 8, 1878.

D. M. BENNETT, *Dear Sir:* As a Freethinker (for years my wife and myself were members of the Presbyterian churches of various places in New York and Michigan) I desire to send you greeting from the Liberal club of Joplin, Mo. We number several hundred, and we wish you to go on in your glorious work of mental and physical emancipation. Don't let your spirit be worried when the time comes that that filthy stoolpigeon Comstock commences his attack on you. Joplin will do her share towards a defense fund. We have just sent over $400 to the yellow-fever sufferers in the South, the main part of it being raised under the auspices of the Germania Club, a society of Germans of our city who have a hall on the main street, and every Sunday evening they, with their families, meet and have dancing, theatrical plays, beer, wine, and food; and although the church people of our city tried hard to stop them, they failed. The Church doesn't have the ring in the nose of us Western folks as it does in the East. One Rev., at a meeting of citizens where it was proposed for the church people to join in with the Germania Club, as they had a hall and other things free, and more could be raised that way and sent at once, and the churches could hold their doings a few nights later, made this remark: "I belong to a church [Cambellites] that doesn't believe in such things [*i. e.*, Germania doings], and I would see a thousand people die before I would give fifty cents or have any of my people give it." He is the same one who, when Jamieson and Cunningham had a series of debates here, got up at the finish and, although he was one of the moderators, and had agreed that no demonstration was to be made, but each one should form a verdict for himself or herself, in the name of the ladies of his congregation, gave Rev. Cunningham a bouquet. Did Cunningham give a part of his bouquet to Jamieson, as Jamieson did at Springfield to him? Not a bit of it.

Germania's festival was crowded by our best citizens—Infidels, church people, and all—and $300 was cleared; the sum of $400 was made in all; and this week, with what the churches and citizens will do, we hope to send, in all, nearly a thousand dollars; and we have no interests in the South except that of humanity and a common country.

Wm. C. received a huge bundle of Truth Seeker Tracts, and we are busy in placing them where they will do the most good; also the pamphlet in regard to the repeal of Comstockism. I shall send for a lot of "Cupid's Yokes" in a few days. You are doing more to sell the tracts and all other works that are being tabooed than you can even imagine. Curse the fool, has he no sense? I think you will hurt our cause when you succeed in getting Comstock out of the path, for, as a botch and mismanager, he has no

equal. How many thousand years will it take mankind to find out that to persecute is to propagate?

It is good for his hide that he lives where he does. We have a peculiar way out here of making such tools as he is uncomfortable. He would first get a notification to get out of the way. Second, a gentle stretching over a limb. Third, he would be found some bright morning standing on nothing, and a placard would warn all such what to expect. It is the best way to treat such skunks. Well, if you need money, we will do our share to help you. We have now seventeen Freethinker clubs in Missouri and Kansas, which are getting ready for combined action at present.

Respectfully, M. D.

PITTSBURGH, PA., Sept. 9, 1878.

D. M. BENNETT, *Dear Sir:* I have just concluded reading your indictment for selling "Cupid's Yokes," and consider it a great outrage. I read the book, and do not think it obscene or indecent. It is nothing more than a dissertation on marriage, and the author has a perfect right to his views, as I have to mine. If this is a free country, I would like to know what freedom is. Is it freedom of speech, freedom of the press, of expression? or is it the contrary? No judge or jury having brains or common sense can convict you, and therefore you have nothing to fear.

Personally I have much to say to you, but will defer it to some other time. I believe the greatest foe to the progress of truth is not error, but indifference to truth. Inclosed find three dollars for another year's subscription, and believe me Your friend as ever, W. H. W.

OREGON, WIS., Sept. 10, 1878.

D. M. BENNETT, *Dear Sir:* Please send me "Cupid's Yokes," also "National Greenback Songster." The balance of the dollar that I send you, credit me on the paper.

I have a petition for Heywood with eighty names, but will not send it in until I get a hundred. I have hard work to obtain names, but I keep on trying, and succeed by perseverance. I am glad you have taken the stand you have, to "fight it out on that line." The farmers here are hard up for money. It takes two dollars' worth of produce to get one of money. I want several of your publications, such as the "Champions of the Church," "The Ethics of Spiritualism," and several other books, but have no money at present to buy them. I hope I shall be able to send to you for books before your trial comes off, and think I shall.

Yours for progression, JOHN C. HANAN.

SOUTH EXETER, ME., Sept. 15, 1878.

TO THE EDITOR OF THE TRUTH SEEKER: As independent citizens of the world, we request that our names be enrolled as those who believe in a "Declaration of Rights" as above priestly dictations or man-made law. It seems to us that it is time for all brave men and women to come to the front, and let cowards step to the rear. It is no time to falter when the brave standard-bearers are being struck down by cowards and traitors. The time has already come, but not as surely as it soon will, when it will be known who love truth and dare openly to proclaim it, and also declare that they will not be ruled by tyrannical usurpers whose only authority is in an ignorant and bigoted hatred toward those who differ from priestly authority. Let every independent man and woman boldly declare that their rights they will have—"peaceably if they can, forcibly if they must."

SEWARD MITCHELL.
JOSEPHINE CHASE.
SUSAN L. CLARK.

RIEGELSVILLE, PA., Sept. 13, 1878.

MR. D. M. BENNETT, *Dear Sir:* I learn through your valuable paper of your arrest by some superstitious people at Watkins Glen meeting; but what can be expected from a community of people where they are all led by the nose like asses? Ignorance must be pandered to and flattered, else the Church will lose its hold on silly women and ignorant and thoughtless men. A large portion of the community sympathize with you, and trust you will come out of your troubles unscathed. Reason is slowly dawning on the people in some localities, but here I am surrounded by superstitious people who pray for rain, and hope, in their imprisoned intellect, to change the laws of nature for their especial benefit.

The potato-bug still holds his own here in spite of prayers and incantations. Think you Moses knew of this fellow among his collection of lice, frogs, bugs, etc., which he kept ready to let loose on the poor ignorant and deluded of his time? How convenient Samson had the foxes, and how docile and pleasant they must have been to do his bidding, with their tails on fire—a very convenient fire-bug for modern times! but the breed has run out. St. Anthony would be a splendid orthodox fox if he had fire applied to him, but it seems he has fire in the head—the wrong place. I trust this illegal arrest will be the means of adding to the subscribers of your paper. You will hear from me periodically, and I will try to add subscribers to THE TRUTH SEEKER, and, if I can, will send a few lines of interest to your columns. How little people study nature, and how few of them ever reason or meditate on their surroundings! I am a disciple of D'Holbach, and love nature, and try to make the present happy, and all around me. I do not grope in the dark and clutch at phantoms which are not.

S. B. REDMOND.

MILAN, O., Sept. 8, 1878.

FRIEND BENNETT: After looking over the report and verdict of the Grand Jurors in the cases of yourself and others, and also the charge of Judge Hurd to the jurors, I think there is one point that should be used against them if possible. The judge says, "I have read the book, and, in my opinion, it is an obscene work." Also, "You are to indict any one consenting to the sale of this book, or who has given away or lent them to any person within your jurisdiction." Now the facts are, if the judge has read the book, he obtained it from some source. Did he buy it? Was it given to him? or did he borrow it? Under either of the three propositions, the parties from whom it was obtained are just as guilty of circulating indecent, profane, and obscene books as D. M. Bennett or W. S. Bell, and I see no reason why Judge Hurd should not be brought before some judge, and, when duly sworn, state from and by whom he obtained that work, and that those parties be indicted and appear before the December term of Court to answer to the charge of circulating obscene works. And furthermore, I would, if possible, have the judge indicted, for I think there is no doubt but that the work which he read has been read by others, and, perhaps, the self same copy which was laid before the Grand Jurors; if not, some one else is also guilty of circulating obscenity.

If Judge Hurd has the right to decide that "Cupid's Yokes" is an obscene work, why, and by what authority, in the name of heaven (if I may use the expression), did he dresume to dare to furnish or allow a copy to be given to those good jurors in direct contradiction to law and his previous charge? Does Judge Hurd think that because he is county judge he has rights to receive, read, and distribute "Cupid's Yokes," and that any other American citizen has not? Friend Bennett, this may be a case hard to reach, but, in my opinion, Judge Hurd is just as amenable to law as W. S. Bell or D. M. Bennett, and when he is as guilty as they, he should be punished the same. More anon.

R. N. WILLCOX.

LOGANSPORT, IND., Sept. 14, 1878.

MR. D. M. BENNETT, *Dear Sir:* Having received one copy of THE TRUTH SEEKER for the 7th inst., for which we were over-anxious on account of your coming arrest, which we could see was inevitable among "God's people," or those who expect to make for themselves bright crowns in "the sweet by-and-by" by persecuting their fellow-man or following the example of those who claimed to be the vicegerents of the Almighty and claimed delegated power and privilege to try, condemn, and persecute for all misdemeanors which, in their ignorance and cupidity, were able to find in most any creature they had a mind to try, no difference if their "great Creator" did make that creature and his disposition to sin. Now we, in our limited means, are always willing to help those who are trying to help themselves, and thus advance the cause of liberty and right. We pledge ourselves to give $5.00, if necessary, to assist the persecuted company who were arraigned for selling "Cupid's Yokes," and are anxious, as you will find out thousands of others will be, to find out the nature of the pamphlet. Inclosed, find fifteen cents' worth of postage stamps, for which please send me a copy of that terrible pamphlet. Yours fraternally, JOS. CORNELL.

JEFFERSON, WIS., Sept 8, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find post-office order for the sum of five dollars to redeem my promise given last winter. You can do with it what you think proper. I only wish to get one of each of those pamphlets which caused the arrest of yourself, Mrs. Besant, Mrs. Chase, and Mr. Heywood.

Your course in the matter of the so-called Comstock Laws I approve, but deplore the misunderstanding between the leaders of the Liberal movement, which will be likely to retard the organization of Liberal associations.

I find great pleasure in reading the contents of THE TRUTH SEEKER, and enjoy a good laugh over some of the communications. THE TRUTH SEEKER is certainly a paper which gives information on a good many subjects. Your theory that money shall have no intrinsic value, that it shall only represent value, and that paper may do the same service as metal, and even better, I deem correct. If your projected financial sytem will have the effect to abolish speculative competition, in trade, gambling, and usury; if it will guarantee labor to every individual and insure a just compensation for labor; if it will prevent the accumulation of great wealth in the hands of a few, we need have no fear that the country will be inflated; then we may do all our business with only a small amount of value represented (greenback money). But I have my doubts if ever this system may be found available and sure, as the very people who are the most to be benefited by it are so indifferent on this question, and, indeed, prefer to be humbugged by their old, time-honored institutions. There is so very little education among the great laboring masses; even our enlightened Liberals seem to think that man lives only for the purpose of making and hoarding money to lay out at interest and to use for speculation. We must wait for *Socialism* to come around and help stir up the people from their lethargy. Socialism! the only system which will insure justice and happiness to every individual.

We are on the best road now, since the spirit of invention has prepared the way, and it will not be long before all the people, and even the money-lenders, will see that our present system of production and business will hold out no longer. Is the apple ripe?—it will fall from the tree.

Your article, "Matter, Motion, Life, and Mind," and other articles about Spiritualism, made me ask myself, What is Spiritualism? I thought a great deal about it, but do not know now what to take it for. I don't believe in spiritual manifestations, except what can be produced through and by the brain in a healthy body. Is the body dead? then the spirit is extinct; therefore no hereafter for any individual beyond his descendants. Human beings are like plants, which grow old and die, draw their subsistence from the earth and solar rays, whither to be dissolved to give subsistence to human beings coming after us. I suppose you don't call electricity, magnetism, and sleight of hand spiritual manifestations. Yours truly, GEO. KISPERT.

BELLEVUE, IOWA, Sept. 11, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find 30 cents, for which send me two copies of "Cupid's Yokes." Also don't forget to publish every article that comes in your way that you think will enlighten your readers in the science of money. Money is a creation of law and a national prerogative; its use is a measure of values. A nation should never buy nor borrow that which it can create, unless the object be to enslave the producers of the necessaries of life for the service of the non-producers—that class the least worthy of legislative favor. You will perceive that I am in favor of the Greenback Labor party's success.

Yours, JOHN STUART.

BOISE CITY, IDAHO, August 10, 1878.

HIGHLY ESTEEMED BROTHER BENNETT: Inclosed find $1.30, as my tab tells me I am slightly indebted to you for your heroic efforts to spread Liberal ideas. For the extra money send me the photos of those two renowned champions of humanity, D. M. Bennett and R. G. Ingersoll.

THE TRUTH SEEKER grows better every issue. I am scattering my copy, after carefully reading it, among my neighbors, and sending it among my distant friends, who perhaps never heard of such a paper, and soon I hope to send you some subscribers. I am more than pleased to see Infidelity spreading so rapidly; may it soon have the controling voice in our land. Since I have left the Church, and have spoken boldly against Christianity, some of the neighbors seem to treat me coldly, and are teaching their children, who would otherwise be my friends, to shun me, but this I expected. I am twenty years old, and have scarcely been inside a school-room for five years; but I intend, as I get further advanced in years and learning, to extract what bigotry I can from people, and show to those around me that Infidels and even Atheists—as the existence of God is becoming a moonshine matter with me—are not cut-throats, neither require the fear of hell to make them do right. I am sorry an unpleasantness exists between yourself and Mr. Abbot, as I should like to see all the Liberal champions work together, but then you are on the right side, as you always are. Abbot, on the contrary, is taking a roundabout course, and will soon sink himself and his o'er cultured, unco guid sheet into oblivion. When they pitched into you a few months ago about Spiritualism, you extricated yourself so nicely as to show yourself equal to any emergency. I became sick nigh unto death on that subject several years ago, when E. V. Wilson was lecturing in our parts in Iowa and talking about spirits weighing two hundred pounds. Still, I intend to investigate the subject when I get a chance.

I was somewhat surprised to hear of some one dissatisfied with Mrs. Slenker's story, "The Darwins," as I thoroughly admire both the story and its author; and I respectfully ask our objecting friend if Mrs. Slenker does not possess the knack of making "Infiddles" out of young folks, will he or she please inform me who does?

As for Anthony Comstock,

"May gravels round his blather wrench,
And gouts torment him inch by inch."

He is, to my notion, one of the most infamous men that ever walked the earth, worse than a hostile Bannock; and I care not how soon he leaves our beautiful world—the sooner the better to suit most of us. Send him out here, and we will put him in the hottest of some battle with the hostiles. In favor of truth and right, I remain

Your earnest co-laborer, EVERARD E. MARTIN.

ALTON, ILL., Sept. 10, 1878.

MR. D. M. BENNETT, *Dear Sir:* Inclosed find $1.00, for which please send me two copies of "Cupid's Yokes" and two of Paine's "Age of Reason." I find this latter a most valuable little missionary. Paine's earnest, honest manner and his plain, stubborn facts, it seems to me, make this little work the most damaging of all the books against Christianity. No wonder the ministerial cloth has assailed and abused his noble name, for he has given their pet theories a blow from which they are now staggering, and from which they are destined to fall.

But I did not start out to write a eulogy of this noble patriot hero, but to order the two "Cupid's Yokes." I want to see and let others see for what a man may be imprisoned in this "land of the free." But, my dear brother, are you not taking a great risk? If a judge and jury could be found who would imprison poor Heywood, how much more would they glory to see you in the meshes of the law! But I must leave you to judge. Here is $5.00 to assist you in your noble fight against a gang of inquisitors not surpassed by anything since the Spanish Inquisition. If the suit is pressed and becomes expensive, you can count me for at least $10.00 more. If you hesitate to send the pamphlet by mail, you can send by express, the expressage to be paid here. But unless the old tyrant Comstock has full access to the mails to open and hunt, he would not get this.

Yours truly, D. R. SPARKS.

CENTERVILLE, IOWA, Sept. 10, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find post-office order for $2.00, for which send me one copy each of "Cupid's Yokes" and the "Holy Bible Abridged" (cloth), and pass the balance to my credit.

If there is any justice in confining in prison a man or woman, as a "person of wicked and depraved mind and disposition," because they see fit to sell a pamphlet on the all-important subject of marriage and its relations, then I am of the opinion that the God whom the very moral men—who are foremost in causing such arrests—worship should be confined in Deacon Skidmore's "hel" for a term of years, for writing certain indecencies.

I like your paper very much, and sympathize with you in your trials. I have not seen fit to circulate the petition; the people here are all too pious.

Yours respectfully, FOSTER G. HUDDLESTON.

BURNSIDE, PA., Sept. 18, 1878.

D. M. BENNETT: I am one of your subscribers (although at present delinquent, I will reduce my arrearages in a few days). Without THE TRUTH SEEKER a great want would be felt in my household. Next to food and clothing we esteem it a necessary of life. And in recommending it to my friends I represent it as the best paper published on this planet. To me it is. Such height, and length, and depth, and breadth of investigation in every department of science, literature, art, and everything that pertains to the promotion of the welfare and happiness of the human family! Brother Bennett, go on while life lasts. Educate the people. Eradicate error, and lay for the coming generation a foundation of genuine truth upon which to rear their political, moral, and religious superstructure, to the end that they may be enabled to enjoy life freely and fully, without fear of hell, devils, hobgoblins, priests, etc. The object of this letter is to secure a copy of "Cupid's Yokes." Inclosed is fifteen cents which is the price advertised. Yours truly,

JOHN H. REED.

ILLIOPOLIS, ILL., Sept. 6, 1878.

D. M. BENNETT, *Dear Sir:* I like THE TRUTH SEEKER because it tolerates all opinions and gives all sides of every question a fair hearing, and especially for its fearless opposition to the tyrants who are seeking to stamp out every opinion they deem heterodox. I have read with pleasure and profit THE TRUTH SEEKER for the last eight months, and now inclose three dollars for one year's subscription, and two dollars to the Defense Fund. I own the farm on which I live, and think I ought to give my influence to uphold the liberty our Constitution was designed to guarantee. Many more of my class would do the same if they were out of the shade of superstition and bigotry in which they were born and nurtured. Wishing you a safe deliverance from the power of the tyrants, and many years of useful labor, I remain yours for free thought and free speech,

LEMUEL H. IDE.

A LETTER TO MARY A. PETERSON.

NORTH VASSALBORO, MAINE, Sept. 10, 1878.

MARY A. PETERSON: I see in THE TRUTH SEEKER that you wear the reform dress. For your encouragement I will say I have worn no other dress for almost twenty-two years. I am glad that the battle between Comstockism and Liberalism waxes warmer and warmer, that Bennett dares to circulate "Cupid's Yokes." This will bring to a head the horrid rotten sore. It is not hard to guess on which side victory will turn. We must have backbone enough to support and circulate THE TRUTH SEEKER and stand by each other until freedom is gained. We have had a taste of liberty, we cannot be satisfied until we have a good meal. As I have neither talent nor money to invest in this holy warfare, the least I can do is to let the friends know they have my sincere sympathy for the advancement of true righteousness on the earth. I wish that all ladies who have adopted the reform dress, or any reform, would let it be known through THE TRUTH SEEKER that we may know our numbers and strength. Yours truly, EMELINE A. PRESCOTT.

Sorrow.

BY E. F. BRUNDAGE.

Oh! is there a spot where sorrow is not?
Where virtue and peace love to dwell?
Where the birds gaily sing in perpetual spring?
Oh! where is that spot—who can tell?
Oh! tell me, I pray, for I am weary to-day,
And worn with the cares of this life;
Let me dwell in that spot where sorrow is not,
Far removed from this terrible strife.
Long years I endured what ne'er can be cured;
In sorrow my lot has been cast;
Let me now find repose in my life's early close.
For my sun now declines in the west.
Then a voice from above, in accents of love,
Came whispering over the hills,
There is not a spot where sorrow is not,
Where thou canst escape this life's ills.
Yet there still is a spot where sorrow is not.
Where pleasure nor pain never dwells;
Where the birds never sing—there's no summer nor spring,
And silence supremely prevails.
And there, in that spot, all that's mortal shall rot,
While forgetfulness reigns o'er the past:
No future is there, nor troubles, nor care,
'Tis the fate of poor mortals at last.
Oh! there let me go, and escape from my woe!
In oblivion's embrace let me lie;
There is nought in this life but sorrow and strife;
Let me die! Let me die! Let me die!

Speling By Sound.

A New Version of an old Rime.

Oh! this iz the age for invenshonz, I'm shure;
Thare never wer herd ov so meny before,
We hav flying aerials, drawing by lite,
Electrical marvels that give us delite;
The wunders ov steem we may daily behold,
And sience wil still meny gloryz unfold;
But serch the hole range ov this bizy wurld round,
The most useful invenshon iz Speling by Sound.

Then spel away, spel away; don yoo not see
That Britonz and Yankeez ar bound tu be free
From the antics and tricks ov the clownz at our scoolz?
Meserz. Walker and Worcester* at speling ar foolz.

Ye Speling Reformers, be strong in the truth,
And labor tu lesen the sorowz ov yooth;
Let union and luv all yoor eforts inspire;
The Speling Book Tyrant wil quikly retire,
How brite iz the day that's begining tu dawn!
Ere long it wil burst into beutiful morn,
Our children shal rize from the speling opreshon!
The milstone be hurld from the nek ov progreshon!

Then spel away, spel away; thez ar the dayz
For nolege, invenshon, and sience tu blaze;
They wil warm and enliten the bizy world round,
When the milionz can say, We ar speling by Sound.

*Webster himself woz a fonetishon, and endeavord tu simplify orthografy tu a grate extent in the erlier edishonz ov hiz dicshonary. He dezerve onorabl menshon by speling reformerz.

"A Week with the Ghosts" Again.

THE DRAGON'S TEETH SOWN AND THE CROP OF FALSEHOODS THAT SPRANG UP.—IMPORTANT TRUTHS REQUIRING UNIMPORTANT LIES TO SUSTAIN THEM. — TRUTH SEEKER SLANDERS ITS SUPPORTERS. — WHAT ANALINE LOGIC PROVES. — D. JENKINS A CANDIDATE FOR THE PENITENTIARY AS A PENALTY FOR TELLING THE TRUTH.

MR. EDITOR: My right arm being disabled by an accident so as only to write in much pain, and at intervals, has compelled me to delay writing. On page 490, Aug. 3, T. S., some anonymous individual seeks to dishonor me and others with a notice which he calls "That Advertisement." The first paragraph read, as follows: "I notice in THE TRUTH SEEKER of July 20 a beautiful advertisement for the benefit of the fraud Mott, under the title of 'A Week with the Ghosts,' by D. Jenkins of Hannibal, Mo., whose attempt to disguise the fact that he is working for and is a tool of Mott is simply amusing. He is evidently acting at the direct instigation of a certain party at Memphis, Mo., whose name I now withhold. There is evidently a well-concerted plan on the part of Mott & Co. to raise a new interest in Mott and bring back the travel to that town. Of course many are interested who are not Spiritualists. They are trying to obliterate the efforts of the thorough exposure and the general distrust produced thereby."

REPLY.—First. I wrote no "advertisement," and published none, which makes falsehood No. 1. He next proclaims Mott a fraud without a scintilla of proof, evidence, or even argument to sustain it; which I pronounce falsehood No. 2. That I published my article for the benefit of the fraud Mott, which is falsehood No. 3. That I am working for and am a tool of Mott; falsehood No. 4. That I attempted to "disguise the fact," which is falsehood No. 5. That I am "acting at the direct instigation of a certain unnamed party at Memphis, Mo.," which is falsehood No. 6. That Mott has been "thoroughly exposed," which is falsehood No. 7. That there is a "well-concerted plan by Mott & Co. to bring back the travel to that town," when the travel has never left it, which is falsehood No. 8.

I might add two or three more, but here are in the first paragraph more than half as many falsehoods as lines, convincing to most readers that the author is an adept in the art of concocting lies.

His second paragraph asserts that Col. Mackay of Leavenworth, Kan., procured passes for the Motts to Colorado, with the agreement that Mott should stop off on his return and give test-seances for which the Colonel had provided, but Mott "slipped back" (does it mean slid, rolled, or traveled?) to his home without stopping.

REPLY.—Mott never received any passes from Col. Mackay, and was under, and never had been under any pecuniary obligations to the wealthy and generous Colonel; had not agreed to give any test-seances there, and when the weather was too hot to sit in a cabinet, and his wife persuaded him not to stop on his return, he wrote to his friends there notifying them of the fact, as I am credibly informed, and I am sorry if my gifted friend, the Colonel, has become mentally so debilitated as to need that notorious liar and being of doubtful or uncertain gender to make his complaints for him. The passes to Colorado were the gift of a generous friend, E. D. Halstead of Chicago, Ill.

Thus statement after statement proves false; all by those who are fraudulently endeavoring to prove Mott a fraud. The shearers are coming home shorn, and those who have been digging a pit for others are finding it caving in upon themselves. So far we discover nearly a dozen falsehoods.

The great truth which it is supposed such articles are intended to teach is that Mott is a fraud; and they are fraudulently endeavoring to convince others of this ponderous "truth," so weighty that it requires a dozen lies to prop it up.

Now, to this individual called "Anti-Fraud," which should have been "Anti-Truth," I have nothing to say. Do not even know whether the writer be a man or a woman; certainly such conduct is neither manly nor womanly, unless we spell it manlie or womanlie. There are those whom to notice is to honor, and there is now one who has earned my scorn and coutempt, and as I always pay my debts, principal and interest, he, she, or it shall have full dues.

"Every move they [the Motts] make indicates rascality," says his accuser, and almost every assertion his enemy makes indicates falsehood. Poor Mott! should he move to eat, drink, or sleep, it would indicate "rascality," and if he refrained, the evidence would be still stronger. The two most important moves of the past season were during the heated term, to Colorado and back; the first evincing rascality in running away after the "exposure," vulgarly so called, and the return, after holding several seances at Denver with good results, because they would not permit his stay.

Is not reason wasted in replying to nonsense such as that? So reasons "Anti-Fraud," but such keen observers and astute logicians, who, if they studied their own characters and conduct better and Mott's less would have less to find fault with abroad and learn to tell the truth at home.

The facts in relation to my article, "A Week with the Ghosts," are as follows:

After my first visit to Mott's, several Liberal friends in Hannibal requested a meeting, desiring to hear my report. They called it, and I reported, with which they were well pleased.

After my second visit, a written request was presented to me signed by Hon. C. Miner and some ten or fifteen others, requesting me to prepare a written account of my visit for publication in one of our city papers. I replied in writing, consenting to do so, and did write it, but owing to a misunderstanding between Judge Miner and the publisher, and the Judge's absence, its publication was delayed; when you, Mr. Editor, sent me word that you would publish it. I forwarded a copy to you, omitting the correspondence, and it was not published.

After a long time, I wrote you about it, and you acknowledged that I had been "badly treated," that the manuscript was misplaced, and if you could find it, it should be at once inserted in THE TRUTH SEEKER. I then re-sent it, adding only the paragraph regarding the "exposure" which was reported to have been made, and that is the whole story. It was published, but you omitted the responsible names to the certificate included, which rendered that almost useless, being without known authority, and wrongfully omitted as I thought.

Not one of the persons who had signed the request, so far as I can recollect, and at whose "instigation" I acted, had ever seen Mott or ever been in Memphis.

No person in Memphis knew that I intended writing, and when finished, neither Mott nor any person in Memphis knew it existed, or ever saw it, so far as I know, until it appeared in the columns of THE TRUTH SEEKER.

So much for its being an "advertisement," of my being a "tool of Mott's," of "acting at the instigation of a party in Memphis," etc.

Now, Mr. Bennett, after humbly apologizing to our readers for the attention which I have been compelled to give to this irresponsible correspondent of uncertain gender, the remainder of his (?) article, false and foolish, is not worthy of notice, for there are things so low as not to deserve even the stab of a steel pen.

Now, Mr. B. some one has concocted the lies that I was in the service of, acting with, and aiding and abetting swindlers in imposing upon the public and obtaining money under false pretenses. You have published such charges to the world. *I demand the proofs.*

If guilty, my proper place, and that of others, is the penitentiary. You have assumed the grave responsibility of publishing such charges against me, concealing the name of the author, thereby making yourself responsible for them. *I demand that you retract or prove them.*

I have faithfully aided in carrying THE TRUTH SEEKER on my shoulders since its first issue (for without paying subscribers it and you could have done but little), and is it only to find myself libeled and charged with high crimes and misdemeanors, without a single cause to produce or a particle of evidence to sustain them? Can I afford to help to pay a slanderer in libeling myself?

You have screened, furnished a covert for, and aided a calumniator in shooting his poisoned arrows from that hiding-place to injure one of your truest and best friends; what course, think you, should that friend pursue?

You have repeatedly published J. H. Mott as a "fraud." I demand your proof of this.

You have also repeatedly published Mott as an "exposed fraud." I demand that you tell us what has been exposed, and produce the first particle of proof of that exposure, if such it is.

The most that was proved by that boasted "exposure," which has been proclaimed over the land with such a flourish of trumpets, the exposure where nothing was exposed excepting that analine could be squirted upon Mott in his cabinet, a fact which no man in his sober senses had ever thought of denying.

Let us inquire: Men assert that they have there recognized their lost wives, children, and other loved ones "gone before;" conversed for fifteen minutes at a time with dear friends from beyond the blue Atlantic who once lived near them in their island home; others from France and Germany in their own languages, and that they could not be mistaken. I have there been informed of different facts from various localities; conversed, as it seemed to me, with a sister long dead, and names were given me of schoolmates and companions from beyond the Alleghany mountains in the East, and others conversed, as they believed, with those who had departed from beyond the Rocky Mountains in the West, and facts have been made known and circumstances narrated which upon inquiry have since proved to be true—but all false, forsooth, because analine could be squirted upon the medium. If Mott knows all things in all neighborhoods and countries, and all their private affairs, he possesses greater omniscience and omnipresence than any personal God possesses, and greater power than any but a thorough believer in the "thorough exposure" by analine could possibly give him credit for; and those who concede to him this extraordinary knowledge, which he is not arrogant enough to claim for himself, are the extremely credulous. Perhaps Mott is a fraud; but never dare to proclaim it until you have ample evidence to sustain the charge. I conversed with what appeared to me to be a spirit from Quincy, Ill., who informed me that he had shot a man, and was sorry for it; and some time after, during a visit to Quincy, I first ascertained that to be a fact, which would have been strange had not the whole thing been "thoroughly exposed" by analine.

The names of parties have been given never known in Memphis, or within a thousand miles of that piece, and events detailed, their deaths, their diseases, and the circumstances which took place afterwards, unraveling mysteries which had puzzled the living for many years; names freely given without leading questions of the far away, and the long ago; at least it was so supposed until a shrewd detective succeeded in throwing analine upon Mr. Mott. All might have been true and people might have trusted to their own senses were it not for analine.

A "thorough exposure," Mr. B., should of course explain the fraud, inform us fully how all these things were done, and how they could be performed by others; the analine colored "exposers" of fraud, however, do not attempt to explain one of them. Yet you have the impudence to proclaim it to the world as a "thorough exposure."

Hundreds are willing to swear that they have conversed with those long dead; some died before Mott was born, faces were recognized and names given, and they were not and supposed they could not have been mistaken were it not for analine.

Would it not now be advisable to publish a new book for the benefit of our brother skeptics to be entitled "Analine Logic?"

A man enters Mr. Mott's house as a friend, and inquirer; requires test conditions, which are generously granted; and when granted refused; being offered the privilege of sitting in the cabinet with Mr. Mott during the whole performance, as I have been informed, seeks an opportunity when Mott is unarmed, in the dark, and defenseless, in his own house, to pour upon him a poisonous liquid, while in the very act it is supposed, of doing him the greatest favor by furnishing him evidence of immortality; and after this mean and cowardly act wholly unprovoked, goes out imagining himself a gentleman, without we think either gentility or manliness, and an anti-Mott party arises who glory in their shame and whose emblem is or should be "A Syringe. The Great Squirt Party!"

And now, Mr. Editor, I subscribe myself yours for honesty against dishonesty; truth against falsehood; courage and manliness against skulking and sneaking cowardice; facts against lies; and truthfulness against slander and calumny. D. JENKINS.

Hannibal, Mo.

Another Note From Anti-Fraud.

MR. EDITOR: Mr. Young, apologist and defender of Mott the exposed fraud, wants to discuss with me through the papers the question of his fraudulency. I respectfully decline. Having no doubt whatever as to the fact that Mott is a trickster, I am not disposed to help advertise him by a discussion as to his claims. The greater the fraud the more he is to gain by such a discussion. There are persons credulous enough to believe in Mott since exposed, as they believe still in Bliss, Huntoon, Pickering, *et id omne genus.* This cannot be helped by newspaper discussion, in which almost any claim in favor of a medium can be bolstered up by the testimony of ignorant, credulous people, or persons interested in the medium's business.

In regard to my name I am neither afraid nor ashamed to give it, and will do so whenever I think there is a necessity for my doing so.

My Young denies my statements, but in a very guarded manner. Altho' Col. Mackay did not personally get the passes for Mott to go to Colorado, is it denied that it was his *influence* that obtained them? Did not Mott agree to stop off and give seances? and was not the cabinet made and parties invited to attend? Did not Mackay, learning Mott was at home again giving seances, telegraph him asking if he was coming to L., and did not Mott reply, "No?" "The Colonel is expected here again," says Mr. Young! A person in a position to know, writes me, "If Mackay goes to Motts' again I think it will not be in the way Young states it." The same gentleman writes, "One thing is certain, Mott & Co. do not propose to give test seances, and they regard every man an enemy who proposes it."

DEAR SIR: I have been requested by —— to state to you the substance of a conversation held with Hon. H. D. Mackay of Leavenworth, Kansas, with reference to Mr. Mott of Memphis, Mo. It was this: After the Pattee exposure, Mott withdrew for a time from holding seances, and desired to take a trip to Colorado to recruit his powers. He applied to Mr. Mackay for R. R. passes, pledging himself on his return to stop at Leavenworth and give to Mr. Mackey and his friends a series of test seances, but failed to stop according to his contract, as I have since learned on other authority,

Yours truly, ——.

Enough and more than enough in reply to claims of honesty for a man like Mott. Mr. Pattee's communication in THE TRUTH SEEKER of Aug. 31 leaves nothing to be said. Yours truly, ANTI-FRAUD.

A Lady Bookkeeper and Cashier,

who is also a good teacher and housekeeper, would like a situation, for small compensation, in a city, or in California, where the climate is mild and healthy. Refer to editor of THE TRUTH SEEKER. Address LOU HELLUM,
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FREETHOUGHT is needed for the search of truth.—*Anon.*

THE world to-day has outgrown its yesterday's thoughts.—*Anon.*

ERROR of opinion may be safely tolerated where reason is left free to combat it.—*Thomas Jefferson.*

EACH year adds growth to the moral and intellectual world, as the circling sun adds a new layer to the trees.—*Hudson Tuttle.*

JUSTICE is the cement of mankind. A nation or empire which neglects to be internally just, falls asunder by discord or decay.—*Anon.*

PHILOSOPHY, wisdom, and liberty support each other. He who will not reason is a bigot, he who cannot is a fool, and he who dares not is a slave.—*Sir Wm. Drummond.*

LOVE unfolds our higher nature, enriches our life, and leads us up toward all that is divine; hate teaches us the usefulness of many experiences in so far as they bring us into a full and complete understanding of that portion of our nature which needs most of all to be unfolded through education.—*Lessie N. Goodell.*

DUTY sometimes points us in one direction, inclination in another: if we follow the path of duty we shall have nothing to regret; but if we stray from it into the broad road of inclination, disappointment, dissatisfaction, and regret are sure to become the companions that will haunt our way.—*Lessie N. Goodell.*

GROWN towards manhood, and the infant garments cannot be strained on. Creeds and dogmas are such garments to the spirit. When the expanding mind is forced to take up its abode in the habiliments of the past, its best motives are crushed, its feelings are stifled, its holiest emotions dried up, and it becomes barren as the desert sands of Sahara, cold and frigid as the icebergs around the frozen poles.—*Hudson Tuttle.*

THERE is an instinctive and moral nature which is as truly a part of our being as is our reason, which teaches what reason could never teach, the supreme and transcendent excellence of moral good, which, rising dissatisfied above this world of sense, proves itself by the very intensity of its aspiration to be adapted for another sphere, and which constitutes at once the divine element within us, the augury of the future that is before us.—*Buchanan.*

WHAT, then, is the lesson of history? It is a voice sounding forever across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offender, but by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but dooms-day comes at last to them, in French Revolutions and other terrible ways.—*Froude.*

THE use of the words God, religion, heaven, and hell is strongly objectionable in all who really disbelieve in these *things* as distinctive identities. The terms have no meaning for any one who belongs to the Liberal school of thought. They are the exclusive property of the old mythologies; and there let them stay. It is all right to use them *figuratively*, just as we do the words fairylike, ghostlike, heavenly, depths of hell, etc. But to speak of nature or her active forces as God, or of science and philosophy as religion, is all nonsense, and the sooner we give up the words to their legitimate use, and create new ones adapted to the new condition of things, the better it will be for the progress and advancement of the true and the real.—*Mrs. E. D. Slenker.*

HEY who menace man's freedom of thought and speech are tampering with something more powerful than gunpowder. They who suppress by force even an erroneous book honestly meant for human welfare are justifying all the crimes ever committed against human intelligence; they are laying the trains that have always ended in revolution; and, right as it is to suppress books notoriously meant for corruption, and punish the vile who, through them, seek selfish ends at the cost of the public good, even that is a task requiring the utmost care and wisdom. Better that many base men and many bad books escape, than that one honest woman be robbed of her child by violence calling itself law, or one honest man suffer the felon's chain from the very hand provided for protection of honesty.—*M. D. Conway.*

GREAT is the consciousness of right. Sweet is the answer of a good conscience. He who pays his whole-hearted homage to truth and duty—who swears his lifelong fealty on their altars, and rises up a Nazareth consecrated to their holy service—is not without his solace and enjoyment, when to the eyes of others he seems the most lonely and miserable. He breathes an atmosphere which the multitude know not of; "a serene heaven which they cannot discern rests over him, glorious in its purity and stillness." Nor is he altogether without kindly human sympathies. All generous and earnest hearts which are brought in contact with his own beat evenly with it. All that is good and truthful and lovely in man, wherever and whenever it truly recognizes him, must sooner or later acknowledge his claims to love and reverence. His faith overcomes all things. The future unrolls itself before him, with its waving harvest-fields springing up from seed that he is scattering; and he looks forward to the close of life with the calm confidence of one who feels that he has not lived idle and useless, but with hopeful heart and strong arm has battled for the best.—*John G. Whittier.*

Odds and Ends.

WHAT SHE MEANT.—The young man was evidently honest in his intentions, but three years of constant courting had failed to overcome his excessive bashfulness. They were sitting in chairs at a respectable distance apart. Said the young man, having spent five minutes in search of a subject:

"How do you get along with your cooking?"

"Nicely," replied the young miss; "I'm improving wonderfully. I can make splendid cake now."

"Can you?" said the young man, in a pleased manner; "what kind do you like best?"

"I like one made with flour, and sugar, and citron, and raisins, and currants, and lots of those things, and beautiful frosting on top," responded the young miss.

"Why, that's a wedding cake," exclaimed the young man, nervously.

"I meant wedding," said the young miss, shyly.

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AN IRISH JOKE.—Barney O'Regan recently arrived in this country from ould Ireland, and probably Barney is as green as they make them in regard to persons and things on this side of the water.

The other day Barney was going up Broadway with me. As we reached Union Square, a sprinkling-cart came by. Nearly opposite us it commenced spurting out its dust-laying jet of water from the pipe at its rear. Barney looked at it for a second; then an expression of pity crossed his face.

"Poor man!" he said in a tone of sympathy.

"What's the matter, Barney?" asked I.

He pointed to the cart.

"Do yez see it?" he asked.

"Yes."

"Ain't it a murdhering shame?"

"What?"

"Shure, that poor man's cart is a-leaking, an' divil a person has got heart enough to tell him av it!" he answered.

THE MISER OUTWITTED.—It was observed that a certain covetous rich man never invited any one to dine with him.

"I'll lay a wager," said a wag, "I get an invitation from him."

The wager being accepted, he goes the next day to the rich man's house, about the time he was known to sit down to dinner, and tells his servant that he must then speak with his master, for that he could save him a thousand pounds.

"Sir," said the servant to his master, "here is a man in a great hurry wishing to speak with you who says he can save you a thousand pounds."

Out came the master.

"What is that you say, sir—that you can save me a thousand pounds?"

"Yes, sir, I can; but I see you are at dinner. I will go myself and dine, and call again."

"Oh, pray, sir, come in and take dinner with me,"

"Sir, I shall be troublesome."

"Not at all."

The invitation was accepted. As soon as dinner was over:

"Well, sir," said the man of the house, "now to business. Pray let me know how I am to save a thousand pounds."

"Why, sir," said the other, "I hear you have a daughter to dispose of in marriage."

"I have."

"And that you intend to portion her with ten thousand pounds."

"I do, sir."

"Why, then, sir, let me have her, and I will take her with nine thousand."

The master of the house rose in a passion, and turned him out of doors in a hurry.

A LETTER CARRIER'S LAMENT.

Through the great city, night and day,
In weather frigid, damp, or warm,
I roam in one unvaried way,
A Wandering Jew in uniform.

No passers by e'er pity find
For me, aristocrat of tramps;
And no one dreams that my poor mind
Can think of aught but postage stamps.

And yet that mind is wise and strong,
Containing information rare,
To speak of which would take too long,
And if I did, no one would care.

Now I most every day give forth
Two thousand letters, let me say,
From East to West, from South to North,
At various houses on my way.

But I am really forced to grieve;
I know not why such things should be,
For no fond note do I receive,
Nobody ever writes to me.

And oh, the sarcasm of my fate!
I, who a beauteous maiden love,
A girl whose eyes are dark and great,
A creature purer than a dove,

Receive no letter by her signed;
And yet from six A. M. till late,
I with vague yearnings undefined
Distribute mails and meekly wait.

And she has said she loved me well,
That I was her whole soul's delight,
Perhaps she don't know how to spell.
Or, much more likely, cannot write.

Alas! alas! could I obtain
One blotless line, there would be hope,
She writeth not—I wait in vain,
Perhaps she has no envelope.

So I, who think such fortune strange,
Will put Fate calmly on the shelf,
And for a most desirous change,
Will post a letter to myself.

—*Cupid Jones.*

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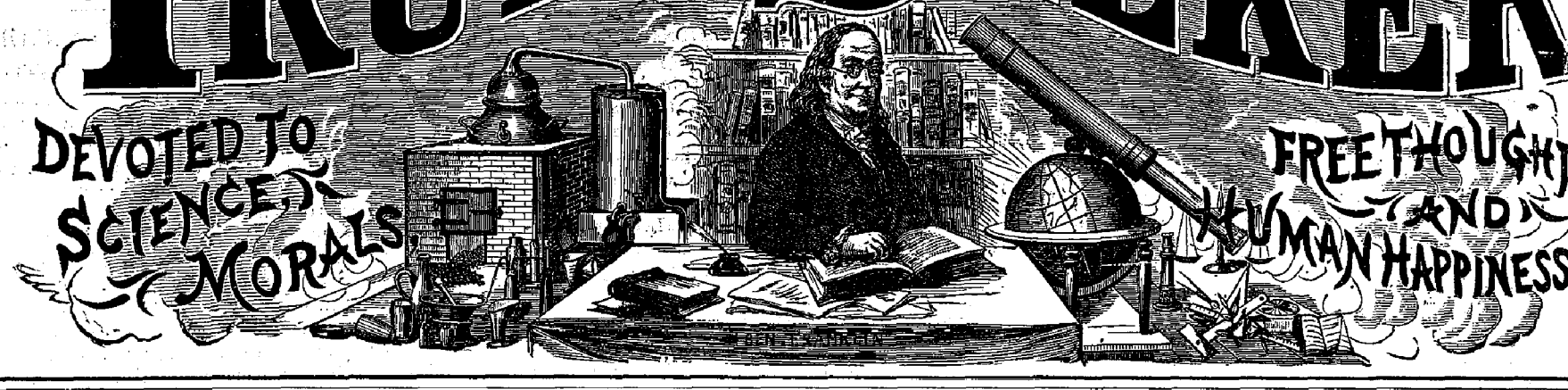
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Notes and Clippings.

MIRACLES are getting so common in France that they will soon cease to be miraculous. Ten more of them are reported from Lourdes.

IN 1794, there was to be a new church at Norridgewock, Maine, and it was "voted to buy one barrel of W. I. rum to be used at the raising."

NATHAN KANE and Lewis Tyman broke up a revival meeting in the open air near Culpepper, Va., by their quarrel over a hymn-book, which both wanted at once. The clergyman was unable to stop the fight, which ended in Kane being fatally cut with a razor.

A BOY recently asked William Lloyd Garrison for his autograph with the motto of *The Liberator*, "The United States is a covenant with Death and an agreement with Hell." Garrison wrote: "My country is the world; my countrymen are all mankind."

A GEORGIAN returned to his home after an absence of two weeks. His eight-year-old son loudly welcomed him. "Is everybody well, Willie?" the father asked. "The wellest kind," the boy replied. "And nothing has happened?" "Nothing at all. I've been good, Jennie's all right, and I never saw ma behave as well as she has this time."

THEY do say that an Edwards church deacon keeps a rooster that is quite gamey, and whose propensities to fight are indulged instead of restrained. Also that the said deacon invited two other deacons to dinner the other day, and that all hands afterward went out to see what the rooster could do, and that the unregenerate rooster did fasten himself in the flesh of a First Church deacon until pulled off by his owner, thereby occasioning considerable discomfort.

COL. INGERSOLL, in his new lecture on Burns, recites an original poem on the poet's birthplace, the last verse of which is as follows:

"Within this hollow hut I feel
Like one who clasps a shrine,
When the glad lips at last have touched
The something deemed divine.
And here the world through all the years,
As long as day returns,
The tribute of its love and tears
Will pay to Robert Burns."

A PRESBYTERIAN clergyman in Russellville, Ark., said, in a sermon, that in a certain year the people of Missouri, by simultaneous religious services in the churches, prayed to God to deliver them from the scourge of grasshoppers, and that as soon as the prayers were commenced in the morning the grasshoppers began to leave, and by night the State was free from them. An incredulous deacon has gone to St. Louis to search files of newspapers in order to learn whether the preacher was correct.

A BUDDHIST priest near Foochow, China, burned one of his fingers off by holding it in the flame of a candle. He expects to be rewarded by eternal felicity. It is said, however, that he destroyed sensation in the finger before the burning by the use of a ligature. That pagan priest was just about as sensible as millions throughout Christendom who think they are building mansions in the New Jerusalem a little way above the clouds by performing certain acts and subscribing to certain articles of belief down here.

IN New York city there are over four hundred churches, and when a sensational preacher needs a summer in Europe, the pretty penitents, coercing their husbands, always see that the amount of money necessary is supplied. Brooklyn is called the City of Churches. Spires pierce the clouds on every block. The music of the chimes never ceases. And yet what have the churches of new York and Brooklyn done for the yellow fever victims? They should not allow the bar-rooms to surpass them in generosity.—*Telegram.*

OLD Satan himself is said to be the first tramp of whom we have any record. He answered the question, "Whence comest thou?" by "From going to and fro in the earth and from walking up and down in it." He seems also to have had a good many relatives who were also in the tramp business, to wit, the sons of God. Those were they who "saw the daughters of men, that they were fair; and they took them wives of all which they chose." Those are they who "came in unto the daughters of men, and they bare children unto them; the same became mighty men, which were of old men of renown." Hurrah for the tramps.

JUDGING by the following, the sun of obituary poetry appears to be rising in the West:

"DIED.—In the city prison, June 18th, of drunkenness, Alexander Kidrolivinsky, a priest.

"Open wider the golden gates
That lead to the heavenly shore;
Our pastor suffered passing through.
From the staggering load he bore.

Holy father, thou hast left us.
And thy loss we deeply feel;
But 'tis Whiskey that bereft us—
It can all our sorrows heal."

—*S. F. Argonaut.*

A REVEREND RASCAL.—A Western exchange contains an account of the Rev. Reuben White who has been guilty of the prevailing clerical sinfulness of getting one of his flock (Miss Bush) into an unfortunate condition, and of giving her some powerful drugs with a view of removing the little difficulty; the brother of the young woman sought the preacher out and demanded satisfaction, when the deacons of the church interfered and caused his arrest for carrying concealed weapons. The young lady died from the effects of the drugs, and the saintly preacher was arraigned before Justice Howe, charged with manslaughter in the attempt to kill the child, and which really killed mother and child both.

PHYSIOLOGICAL FACTS.

The humun lungs reverberate sometimes with great velocity
When windy individuals indulge in much verbosity.
They have to twirl the glottis sixty thousand times a minute,
And push and punch the diaphragm as though the deuce were in it.
CHORUS.—The pharynx now goes up;
The larynx, with a slam,
Ejects a note
From out the throat,
Pushed by the diaphragm.

—*Harvard College Advocate.*

SOME negroes of the fever-stricken Southern cities are behaving badly, it is said—refusing to help care for the sick or bury the dead unless paid exhorbitant wages. This is no doubt true, as it is equally true that other negroes in these cities behaved nobly, showing an unselfish devotion above all praise. The fact is that human nature is very much the same thing under a black skin as under a white one, and great public calamities, especially like that now wasting the Southwest, bring out the worst as well as the best that is in it. If the selfish negroes are censured, what shall we say of the rich white men of Memphis, the merchant princes, who ran away from the plague, and of whom the *Avalanche* reports that they have not even given any money for the relief of their poorer fellow townsmen?—*Sun.*

A CARD FROM THE CITY OF BROTHERLY LOVE.—The following letter is published in the Philadelphia *Press*, addressed to the editor: "SIR: I felt and feel a strong wish to give my mite, both of work and good will, to my suffering fellow-creatures in the fever smitten South, but the godly men of the 'Philadelphia Yellow Fever Committee' decline to 'open its doors' to the 'play people.' If these godly men will consent to receive my poor mite, I shall pass it through a chink, and as a further prevention against their being contaminated, I will agree to have the money fumigated. Though, with all respect to the 'Philadelphia Yellow Fever Committee,' I think when the 'gates of pearl' are thrown open, the actor, whose heart is ever ready and whose hand is ever outstretched to help his fellow-creatures, will have as warm a welcome and as clean a record as even the members of the 'Philadelphia Yellow Fever Committee.' In a long experience as an actress, this is the first instance that I have met with when a committee, formed to do a work of charity, turned its attention from its legitimate labor to insult an honorable profession. Permit me to call the attention of these gentlemen to the divine lesson of Paul to the Corinthians, that, 'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,' 'And now abideth faith, hope, charity; these three, but the greatest of these is charity.' Yours faithfully, ROSE EYTINGE."

RELIGIOUS physicians are getting into public notice just now in various parts of the country. Joel Mayn, a French Methodist exhorter in Wisconsin, professes the ability to cure all diseases by the simple laying on of hands. He is followed from place to place by sick persons, and marvelous stories of his powers find believers. A party of zealots in Mirable, Mo., attribute all diseases to the possession of devils; but in trying to cast the evil spirits out of John Ballinger, a typhoid fever patient, in spite of the opposition of his doctor and brother, they wrought him into such a frenzy that he died before they were through with their incantations. William Pinckney, a Charleston physician, has been arrested for making a lunatic of Estelle Swineton, aged fourteen. Pinckney usually lances his patient over the affected part, and applies a plaster of tar and soot; but in trying to cure the Swinton girl of weak-mindedness, he covered her head and body with sores, and made her a hopeless maniac. A man in Alabama advertises a salve that he says is made under divine guidance. Each box—price 25 cents—is made the subject of a separate prayer by the manufacturer that it will prove effective; and for double the regular price he will make a prayer especially suited to the case for which the salve is purchased.

THE fashionable women who are attendants of the Roman Catholic Cathedral at Three Rivers, Canada East, are very angry at Bishop Lafleche for a recent sermon in which he severely condemned the present tight-fitting gown, pronouncing it immoral and indecent and closing his diatribe by forbidding them to appear in the church in such attire. Some of the women went out while he was preaching, and most of them declare they will not enter the Cathedral again until he apologizes for the wanton insult he has offered them. They are unanimous in their opinion that it is no part of the Bishop's business to meddle with their clothes; that this belongs to the modiste, not the priest, and that they will wear what they like where they like, regardless of ecclesiastical dictation. They are plainly very wroth, and do not seem likely to be mollified until ample reparation has been offered. The prelates of the Roman Church are not in the habit of yielding to the laity in anything, and the laity are not in the habit of finding fault with the behavior of the clergy. But in this matter the women feel so deeply aggrieved, and are so particularly indignant, that we imagine that the Bishop will be obliged to recant. The Roman priest can do almost anything with the faithful, but he cannot safely undertake to regulate the garments of its feminine communicants. Nothing less than a papal bull—and scarcely that—will answer for such a purpose.

ONE of the saddest things about the yellow fever scourge in Memphis is, that just as the sickness is reaching its turning point, and the diminishing temperature begins to give notice of coming frost, many of the heroic men and women who remained in the city relieving the distress of the sick and the dying are themselves beginning to fall before the destroyer. Among them are not a few citizens who, if they had consulted their own convenience and safety, would have fled at the first outbreak of the epidemic, but chose rather to abide at the post of duty and of danger. Being acclimated, they have escaped attack until within the past week or ten days. An idea of the desolation which prevails in this afflicted city may be formed from the fact that, out of a population of sixty thousand, only about twenty-five hundred whites and six thousand blacks—less than one-sixth of the whole—remain within the city limits; and yet out of this small number of people a hundred have been dying daily, which gives the appalling death-rate of over one per cent a day of the resident population. The same death-rate applied to the million of people who inhabit Manhattan Island would produce over ten thousand deaths a day. Prayers for an early frost may well be devout in Memphis. When the pious whites and blacks get tired of praying to Jehovah and Mumbo-Jumbo, neither of whom will lift their little finger to check the yellow fever, they will have to wait for old Dame Nature to perform the cure, who, when the earth gets to the right point in its orbit, will send a frost which will kill old yellow Jack at once.

Events of the Week.

COL. INGERSOLL is back from his European trip.

is city.

THE Nevada miners have struck another "big onanza."

A JEALOUS Cincinnatian killed himself and ife on the 21st.

A CROWD of negroes broke up a Democratic nvention in Louisiana the other day.

THE leading Democratic paper of New Hamp hire has go ne over to the Greenbackers.

THE Union Savings Bank of Saratoga has been added to the long list of b ken ks.

THE diplomatic event of ficial reception of the Chinese Embassy by the President.

THE Baptist church in Greenville, Mich., was blown down by a storm on the was killed.

THE 22d was celebrated in France as the a versary of the proclamation of the Republic—Independence Day.

IN 1876 the Labor party polled 500 votes in Maine; in 1877 they polled 5,000, and at the recent election they polled 43,000.

ENGLISH troops have taken possession of the island of Cyprus, and a terrible fever has taken possession of the English troops.

GENERAL BUTLER, in his speech at Worcester, Mass., expressed himself strongly in opposition to the taxation of church property.

A BRACE of bigamists are on trial in this city. One has married fifteen wives, the other only six, but the returns are not all in yet.

COHEN, a labor agitator, is stirring up the unemployed workingmen of Washington. Troops are kept in readiness in case of trouble.

GUSTAVE MAHE, President of the French Savings Bank of San Francisco, has committed suicide on account of business troubles.

THE body of a young woman was recently discovered pushed into a small barrel in a swamp on Staten Island. It has not been identified yet.

THE Rev. T. De Witt Talmage visited the principal dens of prostitution in this city one night last week in search of material for a sensational sermon.

THE Spanish man-of-war Pizarro recently sprung a leak and sunk at sea off the Delaware Breakwater. The crew were rescued by a passing vessel.

THERE is a slight falling off in the number o deaths from yellow fever during the present week. The early frosts are anxiously looked for by the people of the South.

THE Rev. Mr. Corbett, Methodist Episcopal, of this city, retailed the usual batch of orthodox lies about Paine, Voltaire, and other Infidels, from his pulpit on Sunday last.

A METHODIST camp-meeting in Norwich, N. Y. was "powerfully moved," not long since, by the humble exertions of an ungodly skunk. It was not the odor of sanctity that prevailed.

M. GAMBETTA, the well-known French statesman, in a recent speech, made a severe attack upon Catholicism, and he is consequently condemned and denounced by the Vatican.

TERRIBLE havoc was wrought by the late tornado in the Lake region. Several towns in Michigan are partly or wholly swept away, and vessels put in daily at Chicago in a disabled condition.

TWO CHRISTIAN young men, of Aurora, Texas, while going home from a revival, quarreled about a girl, drew their knives, fought desperately, and went to the arms of Jesus in just fifteen minutes by the watch.

A NEGRO revivalist and his little daughter have lately been traveling through some of the Southern States in the service of the Lord, and were very successful, making many converts and much money; but the saintly exhorter was arrested in Louisville, Ky., a few days ago, for being criminally intimate with his daguhter, a five-year-old child.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XIV.—CONTINUED.

The five great main divisions of the organic history of the earth, or the palæontological history of development, we call the primordial, primary, secondary, tertiary, and quaternary epochs. Each is distinctly characterized by the predominating development of certain animal and vegetable groups in it, and we might accordingly symbolically designate the five epochs, on the one hand by the names of the groups of the vegetable kingdom, and on the other hand by those of the different classes of vertebrate animals. In this case the *first*, or primordial epoch, would be the era of the Tangles (Algæ) and skull-less Vertebrates; the *second*, or primary epoch, that of the Ferns and Fishes; the *third*, or secondary epoch, that of Pine Forests and Reptiles; the *fourth*, or tertiary epoch, that of Foliaceous Forests and of Mammals; finally, the *fifth*, or quaternary epoch, the era of Man and his Civilization. The divisions or *periods* which we distinguish in each of the five *long eras* are determined by the different *systems* of strata into which each of the five great *rock-groups* is divided. We shall now take a cursory glance at the series of these systems, and at the same time at the populations of the five great epochs.

The first and longest division of the organic history of the earth is formed by the *primodial epoch* or *the era of the Tangle Forests*. It comprises the immense period from the first spontaneous generation, from the origin of the first terrestrial organism, to the end of the Silurian system of deposits. During this immeasurable space of time, which in all probability was much longer than all the other four epochs taken together, the three most extensive of all the neptunic systems of strata were deposited, namely, the *Laurentian*, upon that the *Cambrian*, and upon that the *Silurian* system. The approximate thickness or size of these three systems together amounts to 70,000 feet. Of these about 30,000 belong to the Laurentian, 18,000 to the Cambrian, and 22,000 to the Silurian system. The average thickness of all the four other rock groups, the primary, secondary, tertiary, and quaternary, taken together, may amount at most to 60,000 feet; and from this fact alone, apart from many other reasons, it is evident that the duration of the primordial period was probably much longer than the duration of all the subsequent periods down to the present day. Many thousands of millions of years were required to deposit such masses of strata. Unfortunately, by far the largest portion of the primordial group of strata is in the metamorphic state (which we shall directly explain), and consequently the petrifactions contained in them—the most ancient and most important of all—have, to a great extent, been destroyed and become unrecognizable. Only in one portion of the Cambrian and Silurian strata have petrifactions been preserved in a recognizable condition and in large quantities. The most ancient of all distinctly preserved petrifactions has been found in the lowest Laurentian strata (in the Ottawa formation), which I shall afterwards have to speak of as the "Canadian Life's-dawn" (Eozoon canadense).

Although only by far the smaller portion of the primordial or archilithic petrifactions are preserved to us in a recognizable condition, still they possess the value of inestimable documents of the most ancient and obscure times of the organic history of the earth. What seems to be shown by them, in the first place, is that during the whole of this immense period there existed only inhabitants of the waters. As yet, at any rate, among all archilithic petrifactions, not a single one has been found which can with certainty be regarded as an organism which has lived on land. All the vegetable remains we possess of the primordial period belong to the lowest of all groups of plants, to the class of Tangles or Algæ, living in water. In the warm primeval sea, these constituted the forests of the primordial period, of the richness of which in forms and density we may form an approximate idea from their present descendants, the tangle forests of the Atlantic Sargasso sea. The colossal tangle forests of the archilithic period supplied the place of the forest vegetation of the mainland, which was then utterly wanting. All the animals, also, whose remains have been found in archilithic strata, like the plants, lived in water. Only crustacea are met with among the animals with articulated feet, as yet no spiders and no insects. Of vertebrate animals, only a very few remains of fishes are known as having been found in the most recent of all primordial strata, in the upper Silurian. But the headless vertebrate animals, which we call *skull-less*, or *Acrania*, and out of which fishes must have been developed, we suppose to have lived in great numbers during the primordial epoch. Hence we may call it after the *Acrania* as well as after the *Tangle*.

The *primary epoch*, or *the era of Fern-Forests*, the second main division of the organic history of the earth, which is also called the palæolithic or palæozoic period, lasted from the end of the Silurian formation of strata to the end of the Permian formation. This epoch was also of very long duration, and again falls into three shorter periods, during which three great systems of strata were deposited, namely, first, the *Devonian* system, or the old red sandstone; upon that the *Carboniferous*, or coal system; and upon this, the *Permian* system. The average thickness of these three systems taken together may amount to about 42,000 feet, from which we may infer the immense length of time requisite for their formation.

The Devonian and Permian formations are especially rich in remains of fishes, of primeval fish as well as enameled fish (Ganoids), but the bony fish (Teleostei) are absent from the strata of the primary epoch. In coal are found the most ancient remains of animals living on land, both of articulated animals (spiders and insects) as well as of vertebrate animals (amphibious animals, like newts and frogs). In the Permian system there occur, in addition to the amphibious animals, the more highly-developed reptiles, and indeed, forms nearly related to our lizards (Proterosaurus, etc.). But, nevertheless, we may call the primary epoch that of *Fishes*, because these few amphibious animals and reptiles are insignificant in comparison with the immense mass of palæozoic fishes. Just as Fishes predominate over the other vertebrate animals, so *Ferns*, or Filices, predominate among the plants of this epoch, and, in fact, real ferns and tree ferns (leafed ferns, or Phylopteridæ), as well as bamboo ferns (Calamophytæ) and scaled ferns (Lepidophytæ). These ferns, which grew on land, formed the chief part of the dense palæolithic island forests, the fossil remains of which are preserved to us in the enormously large strata of coal of the Carboniferous system, and in the smaller strata of coal of the Devonian and Permian systems. We are thus justified in calling the primary epoch either the era of *Ferns* or that of *Fishes*.

The third great division of the palæontological history of development is formed by the *secondary epoch*, or the *era of Pine Forests*, which is also called the mesolithic or mesozoic epoch. It extends from the end of the Permian system to the end of the Chalk formation, and is again divided into three great periods. The stratified systems deposited during this period are, first and lowest, the *Triassic* system, in the middle the *Jura* system, and at the top the *Cretaceous* system. The average thickness of these three systems taken together is much less than that of the primary group, and amounts as a whole only to about 15,000 feet. The secondary epoch can accordingly in all probability not have been half so long as the primary epoch.

Just as Fishes prevailed in the primary epoch, *Reptiles* predominated in the secondary epoch over all other vertebrate animals. It is true that during this period the first birds and mammals originated; at that time, also, there existed important amphibious animals, especially the gigantic Labyrinthodonts, in the sea the wonderful sea-dragons, or Halisaurii, swam about, and the first fish with bones were associated with the many primeval fishes (Sharks) and enameled fish (Ganoids) of the earlier times; but the very variously developed kinds of reptiles formed the predominating and characteristic class of vertebrate animals of the secondary epoch. Besides those reptiles which were very nearly related to the present living lizards, crocodiles, and turtles, there were, during the mesolithic period, swarms of grotesquely shaped dragons. The remarkable flying lizards or Pterosaurii, and the colossal land-dragons, or Dinosaurii, of the secondary epoch, are peculiar, as they occur neither in the preceding nor in the succeeding epochs. The secondary epoch may be called the era of *Reptiles;* but on the other hand, it may also be called the era of *Pine Forests*, or, more accurately, of the *Gymnosperms*, that is, the epoch of *plants having naked seeds*. For this group of plants, especially as represented by the two important classes—the pines, or *Coniferæ*, and the palm-ferns, or *Cycadeæ*—during the secondary epoch constituted a predominant part of the forests. But towards the end of the epoch (in the Chalk period) the plants of the pine tribe gave place to the leaf-bearing forests which then developed for the first time.

The fourth main division of the organic history of the earth, the *tertiary epoch*, or *era of Leafed Forests*, is much shorter and less peculiar than the first three epochs. This epoch, which is also called the cænolithic or cænozoic epoch, extended from the end of the cretaceous system to the end of the pliocene system. The strata deposited during it amount only to a thickness of about 3,000 feet, and consequently are much inferior to the first three great groups. The three systems also into which the tertiary period is subdivided are very difficult to distinguish from one another. The oldest of them is called *eocene*, or old tertiary; the newer *miocene*, or mid tertiary; and the last is the *pliocene*, or later tertiary system.

SURVEY

Of the Palæontological Periods, or of the Greater Divisions of the Organic History of the Earth.

I. *First Epoch:* ARCHILITHIC ERA. *Primordial Epoch.*

(Era of Skull-less Animals and Forests of Tangles.)

1. Older Primordial Period or Laurentian Period.
2. Middle Primordial Period " Cambrian Period.
3. Later Primordial Period " Silurian Period.

II. *Second Epoch:* PALÆOLITHIC ERA. *Primary Epoch.*

(Era of Fish and Fern Forests.)

4. Older Primary Period or Devonian Period.
5. Mid Primary Period " Coal Period.
6. Later Primary Period " Permian Period.

III. *Third Epoch:* MESOLITHIC ERA. *Secondary Epoch.*

(Era of Reptiles and Pine Forests.)

7. Older Secondary Period or Trias Period.
8. Middle Secondary Period " Jura Period.
9. Later Secondary Period " Chalk Period.

IV. *Fourth Epoch:* CÆNOLITHIC ERA. *Tertiary Epoch.*

(Era of Mammals and Leaf Forests.)

10. Older Tertiary Period or Eocene Period.
11. Newer Tertiary Period " Miocene Perod.
12. Recent Tertiary Period " Pliocene Period.

V. *Fifth Epoch:* ANTHROPOLITHIC ERA. *Quaternary Epoch.*

(Era of Man and Cultivated Forests.)

13. Older Quaternary Period or Ice or Glacial Period.
14. Newer Quaternary Period " Post Glacial Period.
15. Recent Quaternary Period " Period of Culture.

(The Period of Culture is the Historical Period, or the Period of Tradition.)

[TO BE CONTINUED.]

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

For pagan learning, the Christians generally had the strongest aversion. Among the monks, when they were under the vow of silence, it was customary with them in asking for any pagan work, to make a particular sign, which consisted in scratching the ears like a dog, to which it was thought the pagans should be compared. In this manner they expressed an itching for those dogs, Virgil, Horace, and Ovid. (See Disraeli's Cur. of Literature).

The fourth Council of Carthage forbade the reading of secular books by bishops. Jerome condemned the perusal of them except for pious purposes. The physical sciences were unqualifiedly condemned, as their cultivation was considered incompatible with the practice of religious duties. The Greek schools of medicine were closed. The Alexandrian Serapion, with its libraries and its museum, the accumulation of centuries, was destroyed under the archi-episcopate of Theophilus, A. D., 389, "and twenty years afterwards the empty shelves excited the regret and indignation of every intelligent spectator" (Art. Alexandria, Ency. Brit.). Many of the bishops in the Councils of Ephesus and Chalcedon, it is said, could not write their names. Ignorance was not considered a disqualification for ordination. No importance was attached to anything of an intellectual character except the childish and unintelligible controversies which were carried on for centuries. "These disputes," says Hallam, "diverted studious minds from profane literature and narrowed down more and more the circle of that knowledge which they were desirous to obtain" (Middle Ages, p. 453).

The monastic movement contributed to the decline of letters and decay of intellect. "I cannot conceive," says Hallam, "any state of society more adverse to the intellectual improvement of mankind, than one which admitted no middle line between dissoluteness and fanatical mortifications. . . . After the introduction of monkery with its unsocial theory of duties, the serious and reflecting part of mankind, on whom science most relies, were turned to habits which, in the most favorable view, could not quicken the intellectual energies; and it might be a difficult question whether the cultivators and admirers of useful literature were less likely to be found among the profligate citizens of Rome and their barbarous conquerers, or the melancholy recluses of the wilderness" (Middle Ages, p. 453).

We have already shown that the subversion of Rome was encouraged by the policy of the Christian Church. That the condition of affairs would have been creditable to the ecclesiastical system had Rome never been conquered by the barbarians, there is no reason to believe. Hallam thinks we may form some notion of how little probability there was of the Western Empire producing any excellent fruits, even if that revolution had never occurred, by considering what took place in Greece in the following ages, when "no original writer of any merit arose, and learning, though plunged for but a short period into mere darkness, may be said to have languished in a middle region of twilight for the greater part of a thousand years."

In the Western Empire, during a period of seven hundred years from the invasion of the barbarians, the Church exercised absolute and complete control; and then after the dissolution of the whole framework of Roman society, "she was left," as Lecky observes, "with a virgin soil to realize her ideal of human excellence."

What was the intellectual condition of those over whom she swayed her sceptre. For many centuries, we are told, a layman could rarely be found capable of signing his name; charters were subscribed with the mark of the cross; what little learning existed was confined chiefly to the clergy. A "cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness" (Middle Ages, p. 160).

In the sixth century the classics were scarcely read, and from the middle of this century to the eleventh, but little difference was discernible. "France reached her lowest point," says Hallam, "at the beginning of the eighth century, but England was, at that time, more respectable, and did not fall into complete degradation until the middle of the ninth. There could be nothing more deplorable than the state of Italy during the succeeding century. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992 that scarcely a single person was to be found, in Rome itself, who knew the first elements of letters. Not one priest of a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to one another" (Middle

Ages, 460). The clergy could not translate a sentence of Latin. The homilies they preached were prepared from previous works of the same kind by some of the bishops.

It is not, as many suppose, creditable to the Church, that what little learning did exist was the boast of ecclesiastics, for Christianity made the cultivation of letters outside the Church absolutely impossible. Whoever wished to follow a life of study had to abandon secular pursuits and adopt the monastic life. "Mediæval Catholicism discouraged and suppressed in every way secular studies, while it conferred a monopoly of wealth, and honor, and power upon the distinguished theologian. Very naturally, therefore, it attracted into the path of theology the genius that would have existed without it, but would, under other circumstances, have been displayed in other forms" (Hist. Morals, vol. ii, p. 209).

In the monasteries, it is true, were kept all the libraries of Europe, but in these receptacles they conferred no blessings on mankind. Indeed a large number of the manuscripts of the classic authors that descended to us through the monasteries, were defaced, the original writing scraped off, and monkish tales and patristic fables substituted for it. "Not till the education of Europe passed from the monasteries to the universities, not till Mohammedan science and classical freethought and industrial independence broke the sceptre of the Church, did the intellectual revival of Europe begin" (Ibid, p. 206).

In view of the general and deplorable ignorance that existed, which the Church helped to produce and to perpetuate; of the general disuse of the Latin language, and of the use of the jargon which represented it, it is undeniable, I think, that there were certain circumstances in the Catholic system which contributed to prevent the extinction of learning, or the state of letters from becoming worse than it was. I do not refer to the monastic institutions as receptacles of learning. I allude to the perpetuation of Latin as a sacred language. Such was the intellectual condition of the world that the hope of literature depended very largely, almost wholly, on this language. Keeping the Scriptures and liturgy in that language after it had ceased to be spoken, insured the transmission to us of the literature of antiquity which those ecclesiastical ages were unable to appreciate, and the study of which, a little later, contributed to revive Europe from her intellectual torpor. It is not to the credit of the Catholic Church that she kept the Bible and her liturgy in a dead language. Indeed, for no other act has she been so severely condemned by the Protestant world. Yet this very policy on her part, under the circumstances, proved a blessing to mankind. "Every rational principle of religion," says Hallam, "called for such a change (translation of the Bible and liturgy), but it would have been made at the expense of posterity" (Middle Ages, p. 462).

It is common for Christian writers to speak of the service Christianity performed in preserving learning; but the fact is, that what Protestants call corruptions of the Christian system, and which they are accustomed to condemn, prevented affairs, when they had become so lamentable, from becoming more hopeless still, and rendered it possible for later ages to make use of the books which the Church had stowed away in monasteries, and which she now claims credit for not destroying, when she ought to have disseminated the knowledge they contained —in which case neither monastic institutions nor a sacred language would have been of any use. "There is certainly no adequate excuse," says Hallam, "for keeping the people in ignorance, and the gross corruptions of the Middle Ages are in a great degree assignable to this policy. But learning, and consequently religion, have eventually derived from it the utmost advantage" (Middle Ages, p. 462).

The Byzantine Empire, founded by the first Christian Emperor, existed nearly eleven centuries. Of that empire Lecky says: "The universal verdict of history is that it constitutes, with scarcely an exception, the most thoroughly base and despicable form that civilization has yet assumed. Though very cruel and very sensual, there have been times when cruelty assumed more ruthless, and sensuality more extravagant, aspects; but there has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet "mean" may be so emphatically applied. The Byzantine Empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty, after the first paroxysms of religious agitation, without genius or intellectual activity; slaves, and willing slaves, in both their actions and their thoughts, immersed in sensuality and in the most frivolous pleasures, the people only emerged from their listlessness when some theological subtlety, or some rivalry in the chariot races, stimulated them into frantic riots. . . .

"The history of the Empire is a monotonous story of the intrigues of priests, eunuchs, and women, of poisonings, of conspiracies, of uniform ingratitude, of perpetual fratricides. . . . At last the Mohammedan invasion terminated the long decreptitude of the Eastern Empire. Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall.

[TO BE CONTINUED.]

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XIII.—CONTINUED.

"There! I've given you facts, arguments, statistics, cures, etc., and now we will leave dry details and wind up with a pretty little parable, and drop the subject, I hope forevermore, between you and me:

"'Then shall the kingdom of Satan be likened to a grain of tobacco-seed; which, though exceedingly small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hand, and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, We are enslaved, and cannot cease from chewing it. And the mouths of all that were enslaved became foul, and they were seized with a violent spitting; and they did spit even in ladies' parlors, and in the house of the Lord of Hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it; and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did look very grave and calf-like; and the smoke of their torment ascendeth up forever and ever.

"'And the cultivation thereof became a great and mighty business in the earth; and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said, Wherefore this waste; and why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate, and defile not yourselves any more; and I will bless you, and cause my face to shine upon you.

"'But with one accord they all exclaimed, We cannot cease from chewing, snuffing, and puffing; we are slaves.'"

CHAPTER XIV.

"Dear Edith," said Sue, coming hastily, one pleasant afternoon, into the cool, vine-shaded little sitting-room of her friend; "Dear Edith, I heard that your mother had received another letter from her old friend Carrie Lena Brown, and that it contained news of my father; so I rode over with all speed to hear what it was. I know it is not good news, else my informant would have told me instead of referring me to you."

"Yes, Sue, mother did get a letter; but I would not read it if I were you. It will make you feel bad, and can do no possible good. I will tell you all you need to know, and let that suffice."

"No, Edith; I could never rest without knowing all, and therefore, if there is nothing of a private nature in the letter, I beg you will let me have it. I am prepared for the worst, as I heard he was dead. Though he was my father, yet I cannot really grieve, for now I know I shall never hear any more of his evil deeds, even if all hope of his becoming a better man is gone. I'm so glad I no longer believe in a place of torment for those unfortunately organized ones who find it so impossible to do right. Oh! how awful it would be if I thought as I once did—that all such as he would be compelled to suffer inconceivable fiery tortures during an endless eternity, with no hope of a reprieve—never, never, never!"

"Well, since you will be apt to hear, in time, at least a garbled account of your father's last days, I will get the letter of Miss Brown for you (mother always called her "Mrs.," out of courtesy for her situation, but I prefer plain fact, if it does seem a bit hard to bear; so I say "Miss;" though why men, whether they become fathers or not, always remain simple "Mr.," while once a woman becomes some man's *property*, whether she ever is a mother or not, she is marked by a different epithet, I can't tell, unless it is to show the balance of mankind that she is *appropriated*. But here I am philosophizing, while you are all anxiety. Somehow I don't like to be a peddler of ill news, even when I know it is better for you to hear it direct than as you otherwise will)."

Edith got the letter for her friend, and then considerately left her, on pretense of speaking to her mother, to read it by herself; and as she slowly and sadly unfolds the paper, we will glance over it as she reads:

"Well, my own dear Dora, I have told you all the general news, and now I will give you the last sad scene of the drama of my youthful days. It is finished, and all is over, and when I have told you the finale I hope never to be obliged to recur to it again. You may do as you think best about informing his children of what I write. You remember my telling you of the sudden departure of Deacon Conway from this place after his deception concerning those stolen sermons. Well, I sent him my letter that I told you of, the day before he left, and hoped he would once more drop out of my life, and for good and all. But two weeks ago I went to see a friend at L——, about one hundred miles east of here, and while there she and I took one of those pleasant walks in the woods I have always so enjoyed, and we came upon a small foot-path leading to a little spring. As I was dipping up some water in a leaf-cup, I was startled by hearing a groan, as of a person in distress. Peering through the bushes at my right, I saw the form of a man stretched upon the ground, and, hastening to the spot, I said, 'Can I do anything for you, sir?—you seem in distress.' At the sound of my voice he raised his face from the ground, and, looking up, disclosed the countenance of Charles Henry Conway. But oh! how changed! He seemed to have fallen away till only the dry skin was drawn over the bones, and death had stamped its seal on every feature. 'Water! water!' was all he could say. My friend hastened to bring some, and when he had with difficulty swallowed it he seemed to revive somewhat, and said, 'Oh! is it you, dear Carrie? And did God send you here to soothe my last hours? Four days have I lain here alone and dying, and oh! what horrible thoughts I have endured! And every night Satan comes to gloat over his expected prey. He taunts me, and casts up everything I have ever done, and defies me to show him one clean page on all my life-record, or one good, noble, true action. But, Carrie, *you* remember me when I was not all bad. You know how we used to roam those beautiful woods back of your home, hand in hand, and talk of good, true, and noble purposes. But somehow those good spells were very short, and the bad in me grew and increased daily, and after I left you, my pure guiding-star, I lost my only hold upon true goodness, and became a heartless, selfish hypocrite. Yet I believed in my religion. That was not hypocrisy. I somehow thought that by my prayers, and reading God's Word, and building up his Church, I could doubly atone, in his eyes, for *all* the sins I might do. But now that it is too late, I see how I have wasted my life and caused sorrow and unhappiness to all those whom I should have blessed. I've had time to think since I've lain here suffering and helpless, but what good has it done? I am doomed, doomed! I feel already the fires of hell burning and scorching my very vitals, and the red-hot prongs of the demon's fork tossing me about in that horrid, hissing, burning lake.' He fainted as he said the last words, and we brought water and once more revived him. He opened his eyes, smiled, and handed me a letter, saying, 'I have written this for you as I lay here dying. It will tell you why I am here and thus—— But look! see! There he comes—Satan himself! He holds out his hand to me and smiles triumphantly. Yes! yes! I am yours.' And with these words he extended his feeble, trembling arm, and seemed to lay his cold, clammy fingers into some imaginary palm; then, with a wild scream and a convulsive shudder, his life went out from him forever.

"Of course we had his body taken to the house, and at the inquest I briefly told the story of our finding him dying, and that he had seemed in great mental and bodily distress, but had passed away before either of us had thought to ask him why he was there or how he happened to be in such a condition. He had been heard quarreling with a tramp some days before, and it was supposed he received his death-wound afterwards from this man, who had met or lured him to this lonely spot. I said nothing of my letter, as it would do no good—only showed it to my friend, who promised never to reveal the secret. To you I will just briefly tell the substance of it, and a few facts I gathered afterwards from the brother, as the letter is burned now, and I can only speak from memory.

[TO BE CONTINUED.]

BINGHAMTON, N. Y., Sept. 10, 1878.

The Susquehanna and Chenango Valleys Association of Spiritualists will hold their Third Annual Meeting at Binghamton, N. Y., in Leonard's Hall and Grove, on Saturday and Sunday, Oct. 5th and 6th. For speakers, Giles B. Stebbins and Lyman C. Howe will be present, and other speakers and mediums are expected to attend. A general good time is anticipated. All Liberals are invited to participate. Board can be had for one dollar per day.

E. C. LEONARD, *Sec'y.*

Communications.

The Bull by the Horns.

It is a trick of power, as old as tyranny itself, to charge upon its subjects the crime which it is itself plotting to commit. How often we heard of the latest and meanest Napoleon stirring up tumult among his people in order to have an excuse for forging new chains to hold them in subjection. And now here is a new imitator of the hero of the *coup d'etat* This whole conglomerate of Call, Card, Platform, and Editorial Fulmination is based upon an absolute phantasm and fraud. The "private letter" on which they are founded is, without doubt, a fabrication. It has been laboriously and cunningly concocted in the Candidate Editor's own office. No Liberal who knows anything of Liberal opinion or Liberal action in this city and State ever wrote such a letter, except by inspiration from the volunteer candidate himself. The editorial statement also that "from numerous independent sources during the past few months we have received information that a secret movement is on foot to surprise and capture the National Liberal League at its next annual congress for the purpose of making it reverse its record," is equally false. The Candidate-Editor has heard of no such "secret movement" from even *one* source, because there has been no such movement; and the Liberals of New York challenge and defy the coy and modest volunteer candidate to reveal a single one of those sources of information, to give the name of the author of the "private letter," and substantiate the charges based upon them. I think I know something of the thinkings and doings of the Liberals of New York city; and I swear—and I mean by that all that the word implies—that I never heard of any "secret plots" nor "secret movements" to "surprise and capture the congress," nor to "seize the organization of the convention," and I know there have been no such secret movements nor plots. Conversations and exchanges of opinions, informally and socially, when Liberals have met, there have undoubtedly been; and the coming congress has been looked forward to as likely to bring about a change in the Presidency and general management of the League; but no one has ever thought of attempting it by secret methods or violent proceedings, or made the faintest suggestion of securing such change in any other than through the regular constitutional way. But this revelation of the spirit and animus of the arch "despiser of coyness and false modesty" makes one thing plain. He very well apprehends the fate that awaits him, and even the most quiet and regular voting him down and out, and his platform into the waste basket, will be "seizing the organization" and "capturing the convention." That is what makes him scare so, and that is what inspires this insane and unprecedented attempt to bulldoze "by the horns" all Liberals who venture to think Mr. Abbot is not exactly the owner of the League. At Watkins we simply did firmly and regularly, but respectfully, what majorities may of right do. At Syracuse, the delegates there gathered will do the same, and the minority will either submit or resign. A candidate and would-be leader, then, who is reduced to dealing in insinuations, without giving any better basis for them than a "private letter" from a writer who is not able to accept the responsibility of putting his name to it, is far gone towards that class of unfortunates whom the gods wish to destroy. Salt cannot save him, and no hellebore can cure.

In one of the good old-fashioned Democratic conventions held in this same Syracuse, after "the slate" had worked smoothly and the two or three leading nominations had been safely effected, one old politician appropriately named Stryker, stepped up to Dean Richmond, the chief fugleman of the machine, and asked, "Well, Dean, who have you got on the slate for Canal Commissioner?" Dean replied with a bland smile, "I don't know. Probably the convention will select some good man." Whereupon Stryker, in mortal terror, burst out: "Hell and damnation! You aint a going to leave it to the convention?"

It is well for human progress that discovery and invention are continually improved upon. One new wrinkle after another is added till any given machine attains perfect powers and proportions. The people of the present age will hardly recognize the old Democratic machine under cover of the improvements some Liberal inventors and manipulators in Boston have put upon it. Here and in this cultured age and town the officers of the Liberal League nominate themselves and accompany the nomination with a threat; "the slate" is broken and its beneficent uses done away with altogether; the Local Leagues are directed to select their delegates, certify them, and then send their names and certificates to the officers now in power, who have nominated themselves for re-election, in order that the views of the delegates and the way they are likely to vote may be passed upon by these same self-nominated officers bent upon holding on to their power. The early Butler delegates catching a hall in Worcester last week is a trick worth a great deal less than this. Even if there was no "nigger" in this fence, it would be suspicious, vexatious, and the extremest of red tape. Even Annual and Charter members, with certificates in their pockets, and their addresses already on the books of the League or of the *Index* which is sent to them every week, must spend time, postage, and red tape to write to Boston, send their addresses and ask the proprietor of the League if he will kindly certify that they are Annual, Charter, or other members, and entitled to seats in the convention.

Compare the "call" of last year with this one. No machinery of this kind was set up for that convention. Delegates presented themselves at Rochester with their credentials in hand, and there was no objection to their admission. What has occurred to make such extraordinary formalities necessary now? What but that this "despiser of coyness and false modesty," about to steal an office, "doth fear each bush an officer," and cannot trust the Leaguers in Convention assembled after having so outrageously misrepresented them.

The "repeal party" have no platform nor candidate to present to the Liberal public, neither "with equal frankness" nor with equal coyness and false modesty, nor at the demand of a candidate who usurps the power of examining the credentials of candidates. The Convention is the place to present both platform and candidate; and, in full view of the peril of "hell and damnation" anathematized upon us by this Pope who issues bulls and proposes to pack a congress to suit his own views, we "leave it to the Convention."

The despiser of "coyness and false modesty" says: "We propose to take the bull by the horns. We propose to fight darkness with light—secret plots with public discussion." Now really! One would think so! Any reader of *The Index* must have been struck with the ardent preference of the Candidate-Editor for light rather than darkness. See with what avidity he hastened to lay before *Index* readers no word, account, or quotation from Mr. Wakeman's masterly and unanswerable argument for repeal of the Comstock Postal laws. All readers of *The Index* will remember with what delight they failed to find that argument in its columns, and had to subscribe for THE TRUTH SEEKER to get it. Also the Watkins Convention, which the Call writer flings at as an "irresponsible mass-meeting," because he had not the certifying of the credentials of its delegates nor the dictating of its resolutions—the despiser of "coyness and false modesty" and the lover of light will some day conclude to hear of that Convention and publish its resolutions as the expression of the opinions of an important body of Liberals in an important State.

Now, Liberals of the National League, there is no occasion for any alarm. There is no real feud or schism, or scarcely disagreement in the Liberal ranks. There is only one marplot, and he can be easily displaced. With him either submissive or resigned, the Liberal force would march on unobstructed and undivided. For the present we must accept his informalities and irregularities and meet him in convention. Then, all we shall have to do will be to take those crumpled horns by the entire bull and crush him under the Liberal locomotive against which he is so vainly and stupidly butting. A candidate who doesn't know enough to "look out for the engine when the bell rings" is not fit to be President of the National Liberal League.

Let all Local Leagues select their delegates early, and send full representation to Syracuse. We await the result with confidence.

THERON C. LELAND.

A Private Letter.

DEAR BENNETT: The following, although a "private letter," has a responsible name to it, and is righteous indignation poured out from a good and honest heart. It ought to be printed, and I know friend Green will excuse me for letting THE TRUTH SEEKER readers see it. T. C. L.

SALAMANCA, N. Y., Sept. 20, 1878.

FRIEND LELAND: I have just been reading the *Index*, and will admit the truth. I am mad, too mad to write a letter, but writing may relieve me a little. The National League Congress has been called to meet at Syracuse, Oct. 26th, and *no one is to be admitted* to the hall but those who have a certificate from *Abbot*. I am one of the Directors, and have worked night and day for the League during the past year, and I have not been consulted in the least as to the time, place, or arrangements. Abbot sent me his card, asking me to sign it and join the other Directors in being candidates for re-election and in laying down a platform for the Congress; and because I preferred to leave all these questions to the Congress, and objected to making an ass of myself, he went into a "huff" and consulted me no further. I sent a long report of the Watkins Convention to *The Index*, but he found no place for it, as he has found none for our resolutions.

Now what shall we do? That is the question for consideration. I have no objection to the place; it is my old home, and I have lots of friends there whom I can count on to stand by the right. I am confident we can get delegates enough present to frustrate Abbot's plan of putting the convention in his pocket. Shall we do it? I hope the friends in New York will at once get together and consult and see what is the best thing to do. I would like to meet with you, and I will try to come down and consult with you. This is my position. I think the only ground of recognition as a Liberal Leaguer should be, "Are you in favor of the entire separation of Church and State? if so, I care not what you may think on other questions."

The course Abbot is taking is a great outrage, and will destroy the Liberal League party unless the Liberals generally will come to the rescue. You can depend upon five delegates from this county who will stand for the right, and I am confident the delegates generally from western and central New York will be all right. But I will write no more. I am not in condition to write. I am too excited. Let me hear from you at once. Yours for justice,

H. L. GREEN.

Free Religious Convention.

A two days' meeting of Spiritualists and Liberals will be held at Garrettsville, Ohio, on Saturday and Sunday, Oct. 5 and 6, 1878. Able and eloquent speakers will be present. Among them, A. B. French, Hudson Tuttle (one or both expected), A. J. Fishback, Frederick K. Gillette, and others. Arrangements will be made to accomodate all who come, and a cordial invitation is extended to all. It is intended to make this a gathering of the earnest-minded who are seeking fellowship in wider thoughts and nobler hopes than are contained in a theology—"old overmuch."

A Letter From Boston.

BOSTON, MASS., Sept. 22, 1878.

EDITOR TRUTH SEEKER: In *The Index* of Sep. 19, I read an editorial article in reference to the approaching congress of the Liberal League and the contest over the question of the repeal of the United States obscenity law likely to be precipitated there. In it the writer, Mr. Abbot, charged the "repealers" with resorting to "tricks of intrigue, misrepresentation, and abuse," insinuated that they were sneaking cowards, accused them of "underhanded operations," and flourishingly proclaimed the purpose of the modificationists to henceforth "fight darkness with light, and secret plots with public discussion." Learning that there was to be a meeting of the Paine Hall Liberal League to-day for the election of officers and the choice of delegates to the congress, I attended it, simply as a spectator, however, for I am not a member of the League. The proceedings which I witnessed there were somewhat amusing when viewed in connection with the editorial above referred to.

A very proper objection was entered at the outset by Mr. J. S. Verity that the meeting was an irregular one and ought to be at once adjourned, only a portion of the members having been notified; but this was overruled, the majority seeming to think that as long as they were present it was of no consequence whether the other members knew anything about the affair. A motion was then passed that the election of officers be proceeded with, whereupon Mr. Sawtelle, one of Mr. Abbot's lieutenants, arose, with a paper in his hand, and said that the "committee had decided to submit the following names as officers for the coming year." "What committee?" "Who appointed them?" "Where did it get its power?" were the questions loudly asked on all hands. "Oh!" said Mr. Sawtelle, "the Board of Directors." "But what right have they got to select a list of officers?" asked Mr. John Davies. "Why," said Mr. Sawtelle, "they arranged this list because they thought it would be a *harmonious* working force. The members of the League have shown a generous confidence in their Directors heretofore, and I hope they will not withdraw it not." But all the members did not seem to place the trust in Mr. Sawtelle and his associates that they thought themselves worthy of, and were inclined to view the action of the Board as an unwarrantable exhibition of cheek. Accordingly, they upset this "secret plot" by a little "public discussion," and informed Mr. Sawtelle that if he wished to do any nominating he must do it on his own responsibility. A ballot was then proceeded with, and Mr. Sawtelle, thwarted in his "cut-and-dried" project, was obliged to content himself with industriously, though rather officiously, circulating ballots containing the names of his favorites.

After the officers had been elected, a delegation of five was chosen to attend the annual congress, consisting of B. F. Underwood, Mrs. Hope Whipple, John S. Verity, Frank Rivers, and Henry Damon. Two of these are pronounced "repealers," two pronounced "modificationists," and one doubtful. And thus Mr. Abbot's friends, instead of adopting the method of open combat, as they had promised, have fought their first battle by an attack in the rear. If Mr. Abbot really wishes, as he says, to "take the bull by the horns," I will gratuitously inform him that the horns are not situated at that end of the animal.

Sincerely yours, BENJAMIN R. TUCKER.

Constitution of the National Defense Association.

PREAMBLE.

WHEREAS, We, the undersigned, citizens of the United States, and of the State and county of New York, friends of liberty, justice, and equality, of freedom of thought, speech, and press, having observed the pernicious and outrageous application of certain special laws by the agent of a "Society for the Suppression of Vice," at the request of which society these laws were enacted; having seen the strong hand of the law misapplied in the persecution of good citizens and incarceration of honorable men through the operations of this society and its agent; having become familiar with these special laws framed for the ostensible purpose of suppressing vice and obscenity, though secretly aiming to destroy the dearest privileges of the American citizen, and knowing them to be indefinite and ambiguous, capable of being employed to prevent and punish the honest expression of opinion on questions relating to religion, morals, and science; furthermore, believing these laws, as recently interpreted, to be clearly unconstitutional, impolitic, and subversive of the liberties of the people as granted by the Constitution, and remembering the pertinent maxim of the eminent statesman, James Madison, "It is proper to take alarm at the first experiment on our liberties;"

Therefore we, the undersigned, declare our abhorrence of these encroachments on our liberties and the revival of inquisitorial and inhumanitarian practices, do hereby associate ourselves together as a permanent organization, with the trite maxim, "Eternal vigilance is the price of liberty," as our watchward, and adopt the following

CONSTITUTION:

Article I. The name of this Association shall be "The National Defense Association—a Society for the Promotion of Virtue."

Art. II. The objects of this Association are to investigate all questionable cases of prosecution, under what are known as the Comstock laws, State and National, and to extend sympathy, moral support, and material aid to those who may be unjustly assailed by the enemies of free speech and free press;

To rescue those who may be convicted and imprisoned for no other crime than exercising the natural right of an American citizen, to think his thought and express it orally or in print;

To defend honest investigators in all departments of science, and to uphold the rights of the people to acquire a thorough knowledge of human physiology;

Finally, to employ all peaceful and honorable means to roll back the wave of intolerance, bigotry, and ignorance which threatens to submerge our cherished liberties.

Art. III. Membership.—Any friend of the cause may become an active member of this Association by the payment into its treasury of the sum of ten dollars ($10.00), and the payment of one dollar ($1.00) shall entitle the donor to a certificate of honorary membership for the period of one year, and to a report from the officers of this Association of its receipts, disbursements, and transactions.

Art. IV. The officers of the society shall consist of a President, Vice-President, Secretary, Treasurer, and a Local Executive Committee of five, the duties of whom shall be those usually appertaining to these offices. These officers shall constitute a Board of Directors, and three shall be a quorum. The Board of Directors shall be empowered to add to the Executive Committee the names of persons in other cities, who shall give their consent, whose duty it shall be to inform the Association of cases in their localities deserving of its action and aid, to receive pledges and donations for the treasury, which shall be forwarded to the Treasurer, and to act as agent for the Association in carrying out its objects in such manner as may be expedient.

Art. V. The time and place of meeting shall be declared before the adjournment of each previous meeting, in default of which, or when otherwise necessary, regular meetings may be called by the President, Secretary, and a member of the Executive Committee.

The National Defense Association is now a fixed institution and holds regular meetings for the purpose of discussing ways and means to further its objects and accomplish its purposes. All Liberals living in New York city are invited to correspond with the Secretary to learn of the time and place of meetings, to interest themselves personally by becoming active members, and lend their advice and experience in the matters which come up for deliberation. Friends living elsewhere may increase the strength and usefulness of the Association by sending for a certificate of honorary membership under the conditions referred to in Art. III. of the Constitution. This will create a fund of ready cash in the treasury, which will be very serviceable in carrying on such minor operations as may be deemed advisable. The Association is formed not only for defense, but, as the last paragraph of Art. II. of the Constitution indicates, it includes within its scope the effort to create public sentiment in favor of its objects, to enlighten lawmakers of the injustice of existing laws, and, in fact, to do as much as possible to ward off future assaults upon natural rights. Something has already been done in this line by disseminating Mr. Wakeman's clear exposition of the unconstitutionality of the Comstock Postal law, but this very convincing argument should be spread far and wide, and especially where it will "do the most good." Judge Clifford's harsh sentence of Mr. Heywood was given before he had been fully informed of the true state of things, for since the Indignation Meeting at Faneuil Hall has opened his eyes to the fact that there are deep principles involved, he has taken the pains to consider the construction of the Postal law, and his reason teaches him what it will any one else who exercises it in this matter, that the law is not fit to remain on the statute books of an intelligent nation. If Mr. Wakeman's argument had been placed in Judge Clifford's hands earlier, a great deal of trouble might have been saved, and possibly if the Supreme Court Judges had each been presented with a copy before giving their last decision on the subject, they would have been saved the unpleasantness of reversing their own opinions, or the ignominy of having them reversed by their successors—as will surely occur some day.

It is necessary that Judges, Congressmen, and all others who may have any influence in the framing of laws, should be well informed on this very important subject, and it is regarded as a very fitting work for the National Defense Association to do. A great deal of this kind of work can be done if its friends will contribute according to their ability, and enroll themselves on the list of honor. The pledges are all appreciated, and are of use in making known who and how much may be depended upon in time of great necessity; but a little ready cash put to such good uses as above explained may ward off large disbursement in the work of actual defense, as a stitch in time saves nine.

The blank Certificates of Membership—about as large as a greenback and illustrated with appropriate designs—are now ready, and the Secretary is willing to fill them out till his hand cramps, or to hire assistants to do it at his own expense, if the demand for them becomes great.

A Note from "Anti-Fraud."

MR. EDITOR: You omitted—inadvertently, probably—a sentence or two in my last communication. I stated, or meant to state, that the letter sent was from a prominent Spiritualist, whose name I would give if the substantial correctness of the conversation were denied by Col. Mackay himself.

That Mr. Jenkins' communications, with their sensational heading, "A Week with the Ghosts," are helping advertise Mott admits of no doubt. How far the writer is influenced by a desire to help Mott is known, of course, only to himself. It is not likely he is entirely indifferent to the personal welfare of such an extraordinary man as he represents Mott to be. That he is in the paid interest of Mott & Co. I have not alleged. That he was influenced to give his "Week with the Ghosts" by the medium and his friends was not an unreasonable inference, considering the fact that Mott had been exposed, and Spiritualists as well as non-Spiritualists had lost confidence in him and his performances. That Mr. Jenkins believes in Mott's ridiculous claims I believe, not only from his own statements, but from others that I have read; but that Mott is a fraud in the claims he makes, and that he has been fully exposed, and can be again, if he will submit to conditions that do not prevent the possibility of his detection, I firmly believe. But exposed mediums seem to thrive about as well after exposure as before. Credulous men like Mr. Jenkins will continue to give them their sympathy and support.

Mr. Bennett is responsible for nothing I have written, nor is there any reason at present why Anti-Fraud should give his real name. ANTI-FRAUD.

[The fault is partly ours and partly "Anti-Fraud's." The statement was embodied in a note which seemed not to be intended to be printed.—ED. T. S.]

Literary Piracy.

MR. EDITOR: Nearly the whole two columns in the last TRUTH SEEKER under the title "If you Take Away my Religion, What will you Give me in its Stead," "Delivered before the Newark Liberal League, June 2, 1878, by H. B. Martin, M.D.," is taken, almost word for word, from an address by B. F. Underwood. To give and publish another's lecture as his own may accord with Dr. Martin's idea of honor and honesty, but some persons regard it as a very grave offense. The first lesson of Liberalism is honesty.

IRENIUS.

Lessons in Popular Science.

Astronomy.

ADAPTED FROM THE LATEST AND BEST AUTHORITIES.

To the unaided eye Venus presents the appearance of a mere star, distinguishable from other stars only by its intense brilliancy. But when Galileo examined this planet with his telescope, he found it to exhibit phases like those of the moon. Desiring to take time to assure himself of the reality of his discovery, without danger of losing his claim to priority through some one else in the mean time making it independently, he published the following anagram, in which it was concealed:

"Hæc immatura a me jam frustra leguntur o. y."
(These unripe things are now vainly gathered by me).

By transposing the letters of this sentence he afterwards showed that they could be made into the sentence,

"Cynthiæ figuras æmulatur mat amorum"
(The mother of the loves imitates the phases of Cynthia).

That the disk of Venus was not round was first noticed by Galileo in September, 1610. A computation of its position at that time shows that it must have been a little gibbous, more than half of its face being illuminated; but after a few months it changed into a crescent. Therefore Galileo could not have found it necessary to wait long before explaining his anagram.

The variations of the aspect and apparent magnitude of Venus are very great. When beyond the sun, it is at a distance of 160,000,000 miles, and presents the appearance of a small round disk 10 seconds in diameter. When nearest the earth, it is only 25,000,000 miles distant; and if its whole face were visible, it would be more than 60 seconds in diameter. But, being then on the same side of the sun with us, its dark hemisphere is turned towards us, except, perhaps, an extremely thin crescent of the illuminated hemisphere. Between these two positions it goes through all the intermediate phases, the universal rule of which is that the nearer it is to the earth, the smaller the proportion of its apparent disk which is illuminated; but the larger that disk would appear could the whole of it be seen. Its greatest brilliancy occurs between the time of its greatest elongation from the sun and its inferior conjunction.

The earlier telescopists naturally scrutinized the planets very carefully, with a view of finding whether there were any inequalities or markings on their surfaces from which the time of rotation on their axes could be determined. In April, 1667, Cassini saw, or thought he saw, a bright spot on Venus, by tracing which for several successive evenings he found that the planet revolved in between 23 and 24 hours. Sixty years later Blanchini, an Italian astronomer, supposed that he found seven spots on the planet, which he considered to be seas. By watching them from night to night, he concluded that it required more than 24 days for Venus to revolve on its axis. This extraordinary result was criticised by the second Cassini, who showed that Blanchini, only seeing the planet a short time each evening, and finding the spots night after night in nearly the same position; concluded that it had moved very little from night to night; whereas, in fact, it had made a complete revolution, and a little more. At the end of 24 days it would be seen in its original position, but would have made 25 revolutions in the mean time, instead of one only, as Blanchini supposed. This would make the time of rotation 23 hours, 2 1-2 minutes, while Bassini found 23 hours 15 minutes from his father's observations.

Between 1788 and 1793 Schröter applied to Venus a mode of observation similar to that he used to find the rotation of Mercury. Watching the sharp horns when the planet appeared as a crescent, he thought that one of them was blunted at certain intervals. Attributing this appearance to a high mountain, as in the case of Mercury, he found a time of rotation of 23 hours 21 minutes.

On the other hand, Herschel was never able to see any permanent markings on Venus. He thought he saw occasional spots, but they varied so much and disappeared so rapidly that he could not gather any evidence of the rotation of the planet. He therefore supposed that Venus was surrounded by an atmosphere, and that whatever markings might be occasionally seen were due to clouds or other varying atmospheric phenomena.

In 1842, De Vico, of Rome, came to the rescue of the older astronomers by publishing a series of observations tending to show that he had rediscovered the markings found by Blanchini more than a century before. He deduced for the time of rotation of the planet 23 hours 21 minutes 22 seconds.

The best informed astronomers of the present day look with suspicion on nearly all these observations, being disposed to sustain the view of Herschel, though on grounds entirely different from those on which he founded it. It is certain that there are plenty of observers of the present day, with instruments much better than those of their predecessors, who have never been able to see any permanent spots. The close agreement between the times of rotation found by the older observers is indeed striking, and might seem to render it certain that they must have seen spots which lasted several days. It must also be admitted in favor of these observers that a fine steady atmosphere is as necessary for such observations as a fine telescope, and it is possible that in this respect the Italian astronomers may be better situated than those farther north. But the circumstances that the deduced times of rotation in the cases both of Mercury and Venus differ so little from that of the earth is somewhat suspicious, because if the appearance were due to any optical illusion, or imperfection of the telescope, it might repeat itself several days in succession, and thus give rise to the belief that the time of rotation was nearly one day. The case is one on which it is not at present possible to pronounce an authoritative decision; but the balance of probabilities is largely in favor of the view that the rotation of Venus on its axis has never been seen or determined by any of the astronomers who have made this planet an object of study.

The appearance of Venus when nearly between us and the sun affords very strong evidence of the existence of an atmosphere. The limb of the planet farthest from the sun is then seen to be illuminated, so that it appears as a complete circle of light. If only half the globe of the planet were illuminated by the sun, this appearance could never present itself, as it is impossible for an observer to see more than half of a large sphere at one view. There is no known way in which the sun can illuminate so much more than the half of Venus as to permit a complete circle of light to be seen except by the refraction of an atmosphere.

The appearance to which we allude was first noticed by David Rittenhouse, of Philadelphia, while observing the transit of Venus on June 3d, 1769. When Venus had entered about half way upon the sun's disk, so as to cut out a notch of the form of a half-circle, that part of the edge of the planet which was off the disk appeared illuminated so that the outline of the entire planet could be seen. As this appearance was not confirmed by other observers, it seems to have excited no attention. But it was found by Mädler in 1849 that when Venus was near inferior conjunction, the visible crescent extended through more than a half circle. This showed that more than half the globe of Venus was illuminated by the sun, and Mädler, computing the refractive power of the atmosphere which would be necessary to produce this effect, found that it would exceed that of our own atmosphere; the horizontal refraction being 44 minutes, whereas on the earth it is only 34 minutes. He therefore concluded that Venus was surrounded by an atmosphere a little more dense than that of the earth.

The next important observation of the kind was made by Professor C. S. Lyman, of Yale College. In December, 1866, Venus was very near her node at inferior conjunction, and passed unusually near the line drawn from the earth to the sun. Examining the minute crescent of the planet with a moderate-sized telescope, he found that he could see the entire circle of the planet's disk, an exceedingly thin thread of light being stretched round the side farthest from the sun. So far as known, this was the first time that the whole circle of Venus had been seen in this way since the time of Rittenhouse. It is remarkable that both observations should have been made by isolated observers in America.

Notwithstanding the concurrent testimony of Rittenhouse, Mädler, and Lyman, the bearing of their observations on what was to be expected during the transit of Venus in December, 1874, was entirely overlooked. Accordingly, many of the observers were quite taken by surprise to find that when Venus was partly on and partly off the sun, the outline of that part of her disk outside the sun could be distinguished by a delicate line of light extending around it. In some cases the time of internal contact at egress of the planet was missed, through the observer mistaking this line of light for the limb of the sun.

[TO BE CONTINUED.]

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

II.

Voltaire, banished from France, chose for his residence London, where existed neither Bastille nor bastinadoes for philosophers, nor Jesuits to prevent their speech, and where, to use his own expression, "reason knew no restraint."

England was then full of Freethinkers and Whigs. An ancestor, a father of free thought, Shaftesbury, was dead, as well as the celebrated philosopher Locke, the author of the "Essay on the Understanding," the apostle of political and religious liberty. But Toland, Collins, Wollaston, and Tindal were yet living when Voltaire landed in London. Bolingbroke, pardoned, had returned from France. Wollaston had just published his "Discourse Against the Miracles of Jesus Christ," the journalist, Richard Steele, colleague of Addison in the *Spectator*, his ringing pamphlets, and Bolingbroke, his learned criticisms on Christianity.

Politics, philosophy, science, letters, all flourished, all were fruitful, ripened by the sun of liberty, by the rays of that great Revolution of 1688, which had put an end to absolute power and given wing to English genius. Thus thinkers, writers, publicists now saw all roads opened before them. Far from being persecuted, gagged, and castigated, as in France, they could aspire to the highest charges.

The electrifying effect produced by emancipated England upon our fugitive from the Bastille, upon the man just out of the French trap, will be easily imagined. What dazzling brightness, what feast of thought for Voltaire entering the modern Athens! From the darkness he was emerging into the light, from the midst of courtiers and slaves he found himself suddenly transported into a land of free men, organizing their activities in all independence.

The English, with their self-government under George I., their freedom of meetings, of association, of the press, of political and religious propaganda, presented a perfect contrast to the French bent under the royal *bonplaisir* and the Jesuitic arbitrary will. The frank, bold, impetuous character of the Englishman captivated Voltaire.

He drank with avidity from the British tankard the nectar which strengthened his powerful faculties and gave a solid basis to his mind. He devoured everything, books, pamphlets, journals, speeches, sermons. He attended meetings, gatherings, circles. His laborious and studious life was at that period, he has said, the life of a Rosicrucian, "ever hidden, ever on the march."

Carlyle informs us, in his "History of Frederick the Great," that upon his arrival in London, Voltaire lived for some time in an old house, inhabited to this day, in Maiden Lane, Covent Garden. He was very cordially received at Wandsworth, in the cottage of an opulent merchant of London, a friend of letters and well read himself, Mr. Fawkener.

The houses of the great were not slow to open themselves for the French exile. He was received with the utmost cordiality at Pall-Mall, in the sumptuous mansion of Bolingbroke, and in his residence at Dawley.

Voltaire remained three weeks with Lord Petersborough. He also very assiduously frequented the house of Pope, the illustrious author of the "Essay on Man," and whom he estimated "the most elegant, correct, and harmonious poet of England."

At the homes of Lord Bolingbroke, Lord Petersborough, and Pope, Voltaire found himself in relations with nearly all the British celebrities—with Clarke, Gay, Congreve, Thomson, Young, Swift, whom he called the English Rabelais. In that circle of brilliant minds philosophical discussions sometimes became very lively. According to his wont, Voltaire put a slight curb upon the expression of his thoughts. At one of Pope's great dinners, if we must believe an English chronicler, he treated Christianity in such a cavalier way that Pope's mother, a good Catholic, rose from the table and withdrew. Admitting the authenticity of this incident, it did not interrupt his good relations with Pope.

Lastly, Voltaire dwelt in Beletery Square with a certain Cavalier. It is not probable, however, that it was the hero of the Cévennes, who, in Holland, had been his rival in his love affair with Pimpette.

It would appear that Lady Laura Harley had much inclination and admiration for Voltaire. But this cosmopolitan English woman had for appendix a very jealous husband—a very Othello, who very quickly put an end to the romance.

Voltaire placed himself in relations with all the personages of mark and originality; political and literary men, poets and philosophers. He did not even omit to see and frequent the Quakers.

Among other visits of Voltaire, his commentators speak, in their memoirs, of his interviews with the famous comic author, Congreve, the German Fabrica, Lady Lundon, and the Princess Caroline. He charmed every one, and gained his city right by the vivacity and the brightness of his wit, his tact, his *ton* of man of the world, and also, it must be said, by amiable flatteries, which he dropped upon his way, as formerly Buckingham threw pearls at the feet of admiring belles.

Voltaire knew, in London, the celebrated Duchess of Marlborough, then occupied with the editing of her "Memoirs." But he failed to see the greatest scientific genius of the eighteenth century—the *legislator of the heavens*, he who had subdued the world to the great law of universal attraction—Isaac Newton, already sick at the time of his arrival. On the 25th of March, 1727, he assisted at his sumptuous obsequies with all England, pondering, perhaps, that in France Moliere had been denied a sepulture.

[TO BE CONTINUED.]

Communications.

The New Age.—Continued.

BY W. S. BELL.

Move which way you will, Christian morality will bring you up standing before the great command, Believe or be damned.

Christian morality has no foundation. There is no foundation for rational morality in the Jehovah god of the Bible. There is no ground for rational morality in theology, which teaches total depravity, election and reprobation, and infant damnation. There is no basis for morality in the teachings of Jesus, except in such of them as have been taught by other great teachers.

More than all this, we have the results of science to offer you. We should bear in mind the fact that Christianity has attempted two things in regard to science. It is attempting two things to-day—that is, it is declaring that science is Infidel and Atheistic, and Christian writers and preachers are at the same time declaring that science and religion are in harmony. Many volumes have been written to show the harmony between revelation and geology; many volumes have been written to show that Darwinism, evolution, and science are irreligious, if not Atheistic. The Church has always, when in her power, suppressed the men of science, but still the cause has gone marching on. The grand achievements of this century have been but the early fruit of the scientific spirit. The new age is emphatically an age of science. It is an era of increased and increasing knowledge. Mankind is coming out of the woods. Old customs are now cast aside, as the bird leaves behind it the shell from which it is fledged. The genius of humanity has become touched with its own possibilities, and is striving to rise to a higher plane of life. Rational morality is aiming to destroy the very roots of crime, poverty, and disease by a larger education, a broader liberty, and the possession and exercise of equal rights. In the coming age our civilization will be looked upon as barbarous and savage. In such an age people will read with horror of these times of hanging men and women for crimes they could not avoid—for crimes for which society itself is more to blame than the individual. They will be amazed to read of worship offered to a God who damned infants not a span long to the endless torment of hell. The reason for this inhuman treatment, they will read, was that no priest had put a drop or two of water on the smiling babe's head.

The reader of the next age will read this item of our times:

"A few weeks since, a rector in Wenchelia, England, buried two of his sheep-killing dogs in coffins, in graves, and with many religious forms; and in another parish, not far away, another rector refused to bury a child, because it had not been baptized."

That is what religion can do even for a dog. Sectarianism would sooner help a dog into heaven than an unbaptized child or an impenitent Infidel.

I have referred to science as the child of to-day. It is necessary to keep this in view to appreciate the character of the new age in which we live.

The stupendous industrial enterprises mark one phase of our superior conditions. Railroads, telegraphs, and ocean cables have sprung into existence in this age. They have been the product, largely, of free labor and free life. A civilization borne down by a system of mental and social slavery never could have produced such results. These countless enterprises have increased the wealth of the world, and, on the whole, improved the condition of the laboring classes. A more important result, as it seems to me, is the bonds of universal brotherhood which these facilities of commerce and communication have quickened into life between the different nations. The world is rapidly coming to see that all men are brothers. Humanity by and by will receive the service now so fruitlessly offered to the unknown but terrifying gods. Then mankind will rejoice in manhood.

Commerce is the pioneer in the van of civilization. Science is the schoolmaster; and in the immediate future all the civilized world will enter the school of science. All professional men except ministers have already entered it. Lawyers, doctors, historians, philosophers, and students of all sorts have sat down at the feet of science. This is the school of a larger humanity. It has taught the nations an enlightened self-interest; and, as a consequence, there are now fewer and less barbarous wars. There is, too, a more humane temper in the public mind. A nation cannot wage an unprovoked war upon another nation simply for the sake of aggrandizement and power. Nor can the sentiment of patriotism be stirred, as formerly, by such mottoes as "My country, right or wrong!" Rational morality demands that our country shall be right, or at least claim to be right, before the public mind will approve.

But science is not confined to human industries; it presses hard upon nature for her undiscovered truths. What is the meaning of this brief life? Millions of anxious minds have asked this question, but have sunk to rest without obtaining an answer; only the echo of their question fell upon their ears as they closed their eyes in dreamless sleep.

[TO BE CONTINUED.]

A Card.

We, the undersigned, Directors of the National Liberal League, offer ourselves as candidates for re-election at the Second Annual Congress of the League, on the following platform of principles:

1. The right of absolute individual freedom of thought, of speech, and of the press on all political, religious, social, and other questions, and the right of being wholly uninterfered with by the courts, no matter what opinions, as such, may be advocated or promulgated.

2. The right and duty of Congress and State Legislatures to pass, and the right and duty of the National and State courts to enforce, laws to suppress the circulation of obscene literature, including the exclusion of such literature from the United States mails: *provided* that the offense known as "obscenity" shall be so strictly defined in the statutes as to render impossible the prosecution or punishment of any one for the expression of his honest opinions on any subject.

3. The flagrant wrong of intrusting the execution of the laws for the suppression of obscene literature to any official or officials who shall not scrupulously confine their action within the limits here clearly defined.

And we decline to be candidates for re-election if the principles of the above platform shall fail to be approved by the National Liberal League at this Congress.

FRANCIS E. ABBOT, *Pres.*
WILLIAM H. HAMLIN, *Sec.*
J. A. J. WILCOX, *Treas.*
Ch. Ex. Com.
D. G. CANDON, *Ch. Finance Com.*

The above was sent to H. L. Green, Chairman of the Executive Committee of the National Liberal League, by Mr. Abbot, for his signature, and the following is Mr. Green's reply:

NATIONAL LIBERAL LEAGUE, OFFICE OF H. L. GREEN, CHAIR. EX. COM.
SALAMANCA, Sept. 16, 1878.

DEAR MR. ABBOT: I have read carefully the "card" you sent me signed by four of the members of the Board of Directors of the N. L. L., and I fully indorse the principles of the three planks therein set forth.

You request me to sign the card as Chairman of the Executive Committee. I cannot, for these reasons among others:

1. I am not a candidate for re-election to the important office I now hold; there are many in our ranks who can fill the place much better than I can.

2. Because it appears to me the issuing of this card has the appearance of forestalling the action of the coming Congress and of any committee that might be appointed to present a platform for consideration.

3. That, as officers of the National Liberal League, we have no authority to issue such a manifesto.

As to the coming National Liberal League Congress, I have faith that the intelligent men and women there assembled will, in their wisdom, lay down a platform so just, broad, and catholic that all the true friends of our new party can conscientiously stand upon it and work unitedly for the entire secularization of the State. We must all work for so desirable a result.

Fraternally yours, H. L. GREEN.

The National Liberal League.

THE SECOND ANNUAL CONGRESS.

The Second Annual Congress of the National Liberal League is soon to assemble. It is very important that it be composed of a body of men and women who by their characters, ability, and numbers shall command the attention and respect of the whole country; and that the delegates there convened represent every branch of the Liberal party and every section of our country. The time that intervenes between now and its meeting is so short that no time should be lost by those who desire that it should be such a body.

THE DELEGATES.

By the Constitution no one is permitted to vote or take part in the Congress but delegates from Local Liberal Leagues. Each Local League is entitled to send its President, Secretary, and three members—five in all—as delegates. Therefore every Local League should at once call a meeting and elect their delegates, and be sure and select good men and women, persons who can be relied upon to stand firm in behalf of the fundamental principles of the League. Other Liberal Leagues and Liberal Societies that have not already taken out charters should do so at once and selec

their delegates; and wherever ten or more Liberals can be got together, a new League should be immediately formed, and charters taken out, and delegates elected in time for them to attend the coming Congress.

LIBERALS NOT DELGATES.

If this Congress follows the precedent of former ones, all known Liberals of the country who are in attendance will be permitted to take part in the proceedings, and, whether that be so or not, *it is very important* that there be a general attendance of Liberals from all parts of the country. Their, presence, counsel, and encouragement will be of great service to the Congress.

And especially do I desire to urge individual members of the present Executive Committee of the National Liberal League and the various State Committees to attend this Congress and to at once go to work in an effort to have their respective States well represented.

THE PUBLIC MEETINGS.

It is expected that many of the ablest Liberal speakers in this country will be present and that the public meetings to be addressed by them will constitute a very interesting and profitable portion of the proceedings of the Congress.

HARMONY.

It is patent to every Liberal in the land that for months past there has been engendered between some of our leading Liberals a spirit of unfriendliness, to call it by no harsher name, that has greatly retarded the work of the League movement, and is justly bringing upon us all the contempt of our enemies.

Without attempting to decide who is to blame in this disagreeable controversy, I desire to urge upon all our friends who shall attend the coming Congress the necessity of keeping these contentions out of its deliberations and doing all in their power to conciliate and harmonize all parties, and then and there cultivate a spirit of fraternity that shall enable us all to join hearts and hands in the all-important work in which we all feel such a deep interest, incorporating into the Constitution and laws of our country the great American ideas of *the entire separation of Church and State* and *the civil and religious equality of all persons.*

H. L. GREEN,
Chair. Ex. Com. N. L. L.

Financial.

The monetary question has been under discussion throughout the civilized world for ages in the past, and at present there seems to be no immediate indication of its final solution. Like all social, moral, or political problems, objections infinite in number can be raised against the present system, yet who will suggest a better one? How is an improvement to be consummated, or what new system can we inaugurate which will be *less objectionable* than the present one? These are questions which the irredeemable currency advocates would do well to seriously consider before further crowding their wild inflation-schemes upon an already currency afflicted people. The freest and fullest discussion of this subject should be encouraged by all; the opinion of the masses must be heard as well as that of the political economist. Every person who has a *truth* to offer upon this subject deserves respectful consideration.

It is to be regretted, however, that not a few of our new born economic writers, either from a defective memory or a lack of opportunity to correctly inform themselves, appear to be sadly deficient in their knowledge of our financial statistics.

Nothing can be more fatal to a logical conclusion in finance than a perversion of the facts, or a misstatement of statistical records. It is also to be regretted that the statements of political speakers cannot always be relied upon, and that even editors of strongly partisan papers often mislead the public by a perversion of the statistical facts when referring to our national finances. A few years since an editor of one of our leading political papers, in commenting upon the public debt statement published in the same edition, prefaced the article something as follows:

"Reckless squandering of the people's money by the administration. The public debt constantly on the *increase.* Our ten-forty bond account increased over eight million dollars during the last month."

Another political editor on the same day published a copy of the same official public debt statement, commenting as follows:

"Gratifying report of the Secretary of the Treasury. Extraordinary *decrease* in the public debt. Ten million dollars in 5-20 bonds paid off in a single month."

A careful examination of the official figures revealed the fact that both editors had stated just enough of the truth to carry their partisan points, and that both were guilty of attempting to seriously mislead their readers. At a public meeting not long since, a prominent greenback orator stated in the presence of the writer, that "according to the *London Economist* the French people were now enjoying a paper currency of fifty *dollars* per capita." A mistake of over four hundred per cent, which, in the opinion of some people, would destroy nearly the entire force of his argument upon the currency question. Had the orator said fifty *francs* instead of fifty dollars he would have quoted more correctly from that celebrated statistical register.

Mr. Kersey Graves writes to THE TRUTH SEEKER, July 20th, in substance that "It is impossible for any commercial nation to prosper in business with a currency of but thirteen dollars per capita," regardless of the fact that the United States *have* prospered as a commercial nation, from the organization of this government up to 1860, with an average currency of less than one half of that amount, the exact figures for twenty years prior to the Rebellion being five dollars and ninety-two cents per capita.

Again, September 7th, among other grievous errors, the same writer places our currency in circulation twelve years ago at two billion dollars, more than double the real sum.

Mr. J. R. Parks makes the very erroneous statement that, "France has a larger paper circulation than we" (See TRUTH SEEKER, June 29th).

In 1876, no less a man than Hon. Peter Cooper addressed an open letter to his rival candidates for the Presidency, in which he stated that, "the paper currency in 1865, amounted to $2,192,395,527, which in 1878 had been reduced to $631,488,676, showing a contraction of the currency in eight years of $1,561,906,851, referring for corroboration to a speech made in March, 1874, by Hon. John M. Bright of Tennessee.

Unfortunately for the enlightment of the masses, for the past two years these figures have been paraded before the public, and both these great men have been repeatedly referred to as authority by greenback orators and inflation writers throughout the United States. Again and again the fallacious arguments of Mr. Bright and the grossly incorrect figures of Mr. Cooper have been thoroughly exposed by those who have examined the statistical records at Washington, by the annual official reports of the Secretary of the Treasury and the Comptroller of the Currency. Although Mr. Cooper has acknowledged in substance that in order to swell the aggregate currency in 1865 to $2,192,000,000 he had to include more than 1,200,000,000 dollars of the interest bearing debt of the United States with the real paper money of the country, yet he fails to acknowledge the fact that in order to make the contraction of the currency in 1873 appear as great as possible, all such interest-bearing government obligations were by him at that date carefully excluded from the remaining currency. Mr. Cooper would lead the people to believe that the contraction of the currency from 1865 to 1873 was over 1,561,000,000 dollars—an amount exceeding the actual contraction by more than four hundred per cent. Had that great philanthropist, in referring to the people of the United States, placed our present population at 180,000,000, he would not have been so far from the real population as when he stated that the contraction of the currency exceeded 1,561,000,000 dollars. If Mr. Cooper could persuade himself to believe that government bonds bearing interest at 7 3-10 per cent in currency and 6 per cent in coin constituted a part of the currency in 1865, surely he should have the fairness in 1873 to count as currency government bonds bearing a much lower rate of interest, with which the 7-30 and 5 20 bonds were redeemed.

For the benefit of those who are interested in this question enough to examine statistics without prejudice, preferring facts and correct figures to wild statements and political sophistry, I herewith present the following statistics, carefully compiled from official figures at the Treasury Department in Washington, showing the entire paper currency circulating as money in the United States from the year 1840 to the present time, and the average purchasing power of the same as measured by the world's standard:

Year.	BankNotes	Greenb'cks	Old dem'nd notes, Compound interest n'tes and fractional currency.	Total Pap'r currency in circulation.	Purchasing power by the world's standard.
1841	$107,290,214			$107,290,214	$107,290,214
1842	83,734,011			83,734,011	83,734,011
1843	58,563,608			58,563,6 8	58,563,608
1844	75,167,645			75,167,645	75,167,645
1845	89,407,711			89,407,711	89,407,711
1846	105,552,427			105,552,427	105,552,427
1847	105,519,766			105,519,766	105,519,766
1848	128,506,091			128,506,091	128,506,091
1849	114,743,415			114,743,415	114,743,415
1850	131,366,526			131,366,526	131,366,526
1851	155,165,251			155,165,251	155,165,251
1852	171,500,000			171,500,000	171,500,000
1853	180,000,000			180,000,000	180,000,000
1854	204,689,207			204,689,207	204,689,207
1855	186,952,223			186,952,223	186,952,223
1856	195,747,950			195,747,950	195,747,950
1857	214,778,822			214,778,822	203,939,881
1858	185,540,250			185,540,250	18 ,540,250
1859	185, 00,000			185,000,000	180,000,000
1860	19 ,255,977			1 0.255,977	190,255,977
1861	2 2,005,767			202,005,767	202,005,767
1862	183,792,079	$ 96,620,000	$ 53,040,000	333,452,079	288,769,500
1863	238,677,218	297,767,114	113,422,951	649,867,283	497,798,339
1864	210,392 987	431,178,671	192.147,336	833,718,984	322 649,247
1865	289,057,498	432,687,966	261.573,222	983.318,686	692,256,355
1866	301.476.071	400,619,206	189.809,409	891,904,686	588,657 093
1867	303.109.491	371,783,597	152.034 066	826.927,154	592,906,760
1868	302 926.626	356,000,000	61,485,977	720,412,603	505,009,235
1869	302,488,498	356.021,073	35.436,486	693,946,057	510,050,352
1870	301.989 777	356,113,098	42.273.024	700,375.899	599.521.770
1871	320,229,299	356,101,086	41.545.366	717.875,751	638,909,418
1872	339.365,730	357,592,801	41,612,373	738,570,904	646,249, 41
1873	348,561.531	358,642,295	42,858.543	750.062,369	648,053,887
1874	352,990,053	382,076,837	46,424,026	781.490,916	711,156,734
1875	355,194,852	375,771,580	42,780,297	773,646,729	674,619,947
1876	332.657,274	369,772,284	35,946,978	738,376.536	660,847,000
1877	317,570,483	359,764,332	20,859,455	698.194.270	661,189,974
1878	324,940.788	346,681,016	16,975,471	688,597.275	684,465.692

By the foregoing statement it appears that on the 30th of June, 1865, our total paper currency circulating as money, including bank notes, greenbacks, demand notes, compound interest notes, and fractional currency, reached its maximum, $983,318,686. In 1873 this had been reduced to $750,000,000, showing a contraction of the currency in eight years of $283,000,000, instead of $1,561,000,000, as stated by Mr. Cooper and other inflationists.

JOHN W. TRUESDELL.
Syracuse, N. Y., Sept. 10, 1878.

I SHOULD, perhaps, be a happier, at all events a more useful man, if my mind were otherwise constituted. But so it is; and even with regard to Christianity itself, like certain plants, I creep towards the light, even though it draw me away from the more nourishing warmth. Yes, I should do so, even if the light made its way through a rent in the wall of the temple.—*Coleridge.*

"What hope of answer or redress?
Behind the veil, behind the veil."

—*Tennyson.*

NO INQUIRER can fix a direct and clear-sighted gaze towards truth, who is casting side-glances all the while on the prospects of his soul.—*Martineau.*

Second Annual Congress of the National Liberal League.—Call.

BOSTON, Sept. 13, 1878.

The Second Annual Congress of the National Liberal League, organized at the Centennial Congress of Liberals at Philadelphia, July 1–4, 1876, will be held at Syracuse, N.Y., on Saturday and Sunday, Oct. 26 and 27, 1878. Further particulars as to hall, speakers, etc., will be announced hereafter.

In addition to the hearing of reports, election of officers for the ensuing year, and other ordinary business, questions of the utmost practical importance to the Liberal cause will come up for decision at this Congress. Among them the following may be specified:

1. What efficient measures can be adopted for securing a great increase in the number of Local Auxiliary Liberal Leagues, and thereby winning for Liberal ideas the public influence to which they are justly entitled?

2. Shall the National Liberal League nominate candidates for President and Vice-President of the United States at the present time?

3. How can the National Liberal League most effectively promote the cause of State secularization, and foil the schemes of those who are seeking to pervert the Government to sectarian purposes? What action shall it take with reference to the Constitutional Amendment already twice reported to the United States Senate by the Judiciary Committee, the practical effect of which, if adopted, will be to recognize in the Constitution the right of the Bible to be read in the public schools as a book of divine authority, and the right of church property to be exempted from taxation?

4. How can the rights of free mails and a free press be most effectively defended, and how can the wrongs of persons unjustly punished under the so-called Comstock laws be most effectively righted?

5. Shall the National Liberal League abandon the stand it originally took on the "obscene literature" question at Philadelphia, July 4, 1876, or shall it continue to defend equally the cause of public morality and the cause of free mails and a free press? Shall it now demand the *total repeal* of the existing laws on this subject, and thereby practically protect and foster the circulation of obscene literature? Or shall it continue to demand the *radical reform* of those laws, in such manner as shall protect freedom of thought to the uttermost without protecting obscenity in the least?

The last two of these questions are peculiarly important at this time, and will inevitably come up for settlement by the approaching Congress. The resolutions adopted at Philadelphia were as follows:

"*Resolved*, That this League, while it recognizes the great importance and the absolute necessity of guarding by proper legislation against obscene and indecent publications, whatever sect, party, order, or class such publications claim to favor, disapproves and protests against all laws which, by reason of indefiniteness or ambiguity, shall permit the prosecution and punishment of honest and conscientious men for presenting to the public what they deem essential to the public welfare, when the views thus presented do not violate in thought or language the acknowledged rules of decency; and that we demand that all laws against obscenity and indecency shall be so clear and explicit that none but actual offenders against the recognized principles of purity shall be liable to suffer therefrom.

"*Resolved*, That we cannot but regard the appointment and authorization by the Government of a single individual to inspect our mails, with power to exclude therefrom whatever he deems objectionable, as a delegation of authority dangerous to public and personal liberty, and utterly inconsistent with the genius of free institutions."

The future growth, prosperity, and influence of the Liberal League movement will depend largely on the action to be taken by the Congress on these two questions. Any weakening of the stand taken at Philadelphia will work great and perhaps fatal disaster to the National Liberal League.

In order, therefore, that these vital questions may be fairly and wisely decided, it is recommended that all Local Leagues elect their delegates with special reference to it. The Congress will not be an irresponsible mass meeting, but a convention composed of delegates and members duly accredited, and seats for them will be reserved. Delegates from Local Leagues will receive Certificates of Membership of the Second Annual Congress by forwarding *at once* the proper credentials, signed by their own local officers, to the "National Liberal League, 231 Washington street, Boston;" charter, life, and annual members who intend to be present will receive theirs by simply forwarding their names and present addresses. These Certificates must be presented at the door and exchanged for *Tickets of Admission* to the reserved seats, the rest of the hall being open to the public at large. By this arrangement all confusion will be obviated. The Congress will be composed of accredited members, who alone ought to vote on questions of business affecting the League; every member will be admitted to the reserved seats; and the Committee on Membership will be enabled to make an accurate report to the Congress.

Liberals are urged everywhere to organize themselves into Local Auxiliary Liberal Leagues and elect good delegates, in order to give this Congress a large local constituency and an influential delegation, and thereby to increase the weight of its decisions with the general public. The questions to be acted upon are of the gravest consequence to the whole Liberal cause, and ought to be dealt with by a responsible representative body. A large delegate convention will certainly exert a powerful influence for good. Applications for charters, each signed by ten or more persons and accompanied by ten dollars, will secure them without delay, if addressed to the "National Liberal League, 231 Washington street, Boston."

By order of the Board of Directors:

FRANCIS E. ABBOT, *President.*
WILLIAM H. HAMLEN, *Secretary.*

IT is easy to advise a person, but how difficult to receive, under similar circumstances, that same advice from another, because we are so prone to believe that what we accept is truth, and that those who cannot see with our eyes are all wrong.

LIKE the tender, clinging vine that creeps lovingly around the strength that supports it, surrounding it with inimitable grace and beauty, is the loving but lonely heart that responds to the clear, sweet call of a soul whose divineness has become perfected in one thought, one feeling of true and strong sympathy for every weak and sad, burdened heart on earth.

"REMEMBER, my son, in whose honor you're named—
The holy St. Stephen, in martyrdom famed;
His fate in your memory, child, do you keep?"
"Yes; they rocked him to sleep, mother, rocked him to sleep."

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, SEPT. 28, 1878.

Call for the Liberal League Congress.

In other parts of the paper we give the call for the Congress to meet at Syracuse on October 26th next, as well as the "Card" from *The Index* of Messrs. Abbot, Hamlen, Wilcox, and Crandon, offering themselves for re-election, and laying down a platform only upon which they will stand. They thus give the Liberal Leagues of the country to understand who are to be elected as national officers of the League, and what planks must be in its platform. It is to be hoped that the instructions or orders thus voluntarily sent out to the members of the leagues of the country will be duly appreciated by all parties concerned, and that every individual member will be prepared to act accordingly.

In addition to the call and card, we take from *The Index* the following leading editorial in reference to the coming Congress:

PUBLIC DISCUSSION *vs.* SECRET PLOTS.

From numerous independent sources during the past few months we have received information that a secret movement is on foot to surprise and capture the National Liberal League at its next Annual Congress for the purpose of making it reverse its record, and come out in favor of the *total repeal* of the obscene literature laws as opposed to their *radical reform*. A private letter, dated September 7th, conjectures the following programme of operations:

"I think we ought all to make one resolute stand, and strive to our utmost to save the League from falling into disaster and utter wreck. Let me tell you what I think. First, there will be an attempt made to seize the organization of the convention, displacing yourself from the Presidency of the League, and putting in that position either Bennett or some one in affiliation with him. With their own man in the Chair, they will have, as they did at Watkins, a Business Committee, so far as the majority is concerned, of their own sort and kind. Failing in the first step, if they should, they will endeavor to secure the Business Committee on Resolutions; and should they perchance fail there, they will resolutely seek to have a large enough representation on hand in the convention to vote down the resolutions they do not want and to vote up those they do. I apprehend that the delegates from New York city may vote solidly one way; and the danger is that from New York, Boston, and Philadelphia, in all which cities, as I think, the Freelove doctrine has obtained among Liberals a considerable foothold, the convention may be overborne and swamped. Then there is more or less of an infusion of this virus all through the country. But I believe that, if the people at large were fully posted in regard to what is up, and would send in their delegates, we should find the declaration would be on the right side."

The success of this secret movement would be the utter perversion of the National Liberal League from its original objects, and the certain destruction of its growing influence. At the time of its birth, the League assumed a firm and wise position on this "obscene literature" question; and it needs now to maintain this position with increased clearness, vigor, and emphasis. If it should now abandon or in any degree weaken this position—if it should consent to parley or compromise with the "Freelove" folly, or surrender itself to the management of those who are deluded by its feeble sophistries—the National Liberal League will simply commit suicide. Those of its members whose character, ability, and reputation have commanded for the League no small measure of public respect will speedily retire from its membership. The organization will soon tumble to pieces, and one more monument will be erected to the executive incapacity of Liberals as a class.

The Directors of the League have, therefore, felt it their duty to act with boldness and promptitude. Instead of stooping to tricks or opposing plots by counter-plots, they have resolved to lay the whole case candidly before the Liberal public, and abide by their deliberate, well-considered decision. The success of every plot depends on its secrecy; and the Directors have put it within the power of the League, by informing them fully of the vital issues at stake and providing effectually against any attempt to pack the convention, to defeat the present plot utterly, and to settle these issues with freedom, wisdom, and dignity.

In addition to the "Call" for the Second Annual Congress of the League, the Directors also publish this week a "Card," to both of which we invite special attention. Persistent attempts have been made to obscure and cloud the real issues at stake, and to convince the Liberals that they must either surrender their liberties altogether or else demand the total repeal of the "obscene literature" laws. To scatter this fog and to bring out the real issues with clearness, the Directors have announced in their "Card" a platform of principles identical in substance with those proclaimed by the League at Philadelphia. Further, in order to concentrate public attention upon these principles, and insure a careful and deliberate public judgment of their real value, the present Directors offer themselves as candidates for re-election, to stand or fall with the principles thus put forward. It is needless to say that they are not at all anxious for re-election; they will be glad to be released from public service, if a new and well-chosen Board of Directors shall be elected on the same platform; they will cordially and earnestly unite in sustaining such new officers to the best of their power. But meanwhile they feel it their duty to represent these principles before the public, and to bear the standard till it can be put into better hands; they despise the affectation of coyness and false modesty, and say publicly that these principles are too vitally important to the welfare and progress of the Liberal cause not to be represented for the time being by candidates who will avowedly share their fate. For this reason alone they take the somewhat unusual, though not unprecedented, step of volunteering their own candidature; and they know that their motives will be misconstrued by no generous or just mind.

Now let the platform and candidates of the "repeal" party be presented to the public with equal frankness. If it possesses better principles than those of the "Card," let it not hide its candlestick under a bushel. Let there be no miserable personalities, but a strong, fair, frank discussion of both sides of this subject. We call upon the advocates of "repeal" of the laws in question to show by argument, without distortion or misrepresentation, wherein the principles set forth in the "Card" are either false, or inadequate, or to be improved; and to state without verbiage or ambiguity exactly what principles they themselves propose instead. If they are unable to do this, the public will find it out and act accordingly.

We "take the bull by the horns." We propose to fight darkness with light—secret plots with public discussion; and if the "repeal" party expect to carry their point at the Second Annual Congress of the National Liberal League, we give them warning that they must do it by fair, open, and honorable means, and by these alone. If by such means they can convince the League that "repeal," and not "reform," is the measure needed to protect freedom of the press and the mails, well and good; the only object of the Directors is to secure for the Congress the conditions of a fair debate and vote on the merits of the question, and to prevent any underhanded operations by which such a fair debate and vote would be cut off. Let the Local Leagues understand that the delegates they send will be called upon to act on this question; and let them therefore choose such delegates as shall best represent their views. The fate of the National Liberal League is in its own hands; it may commit suicide, if it chooses to do so; its present officers have no object whatever but to protect it from being waylaid and assassinated. Meanwhile, they boldly and frankly state the principles of "reform" by which they themselves propose to stand or fall in this Congress; and they call upon the advocates of "repeal," if they have any principles which they dare set forth in opposition to these, to give them to the public with equal frankness, and to name the candidates who are to represent them. The Liberal public will think none the worse of them, if they abandon the tricks of intrigue, misrepresentation, and abuse, manifest a little courage, and rely henceforth on the power of truth to win her own way in a fair field. Come, gentlemen who insist on "repeal" and scout "reform" as insufficient for the protection of freedom, publish your platform and your candidates to an anxious world!

We cannot help regretting that the editor of *The Index* should have deemed it necessary to present such a mass of false representations to the Liberal public. His apprehensions and his fears about "secret movements" and "secret plots" to "surprise and capture" the National League are wholly without foundation. There have been no plots of the kind, and no secrecy in reference to the officers of the National League for the coming year; and we cannot help slight doubts as to his having received the letter he gives the public, as well as the similar information "from numerous independent sources" of a secret movement to seize, capture, etc. If he has really received such a letter, and he thought the public ought to be made acquainted with it, why did he not exercise the fairness to give the author's name? That would have enabled his readers to judge somewhat of the amount of respect and consideration due the writer, as well as the letter itself. If we were to be favored with the letter, pray why not with the writer's name?

While there has been no plotting, no stratagem, no mischief-making, no conspiracy, no secrecy, with regard to the conduct of the coming N. L. L. Congress, we think we can truthfully state that the position upon the Comstock postal laws which Mr. Abbot unwisely took and has persistently maintained, has, in the estimation of a large majority of the Radicals of the country, unfitted him as a proper leader for the Liberal forces of America; but there has been no secrecy in the expression of this opinion. His scholarship, his culture, and his ability are conceded, but his narrowness in the direction indicated has caused large numbers to doubt the propriety of his leadership; but, we repeat, there has been no secrecy in this matter. He undoubtedly represents a certain portion of the Liberal public, but a small portion; the much larger portion do not accept his views.

So far as the editor of this paper having been named as the President of the National League, it is entirely false. No such suggestion, to our knowledge, has been made; and had it been, we should have positively declined the honor. When the editor of *The Index* last year placed us in the list of thirty-two Vice-Presidents of the N. L. L., our highest ambition in that direction was gratified. We do not want the candidacy of President, nor the office itself, and would not accept it.

The fears and whines about Freelovers are altogether unnecessary. It is a side issue, with which the Congress of the League need not feel called upon to interfere. The advocates of it are not aggressive and ask to insert no planks in the platform. They simply exercise the right which they possess of maintaining their honest, settled convictions.

As regards capturing the N. L. L. Congress or forestalling its action, the editor of *The Index* has certainly gone much further than any person we are acquainted with. He has undertaken, prior to the assembling of the Congress, to introduce a new plank or two new planks into the platform of the league—planks which have heretofore never formed any part of its platform—and he has had the cruelty to say in advance that unless his planks are inserted he will not stand on the platform nor be a candidate for re-election. This certainly looks more like capturing the convention or dictating to it than anything else we know of. He not only lays down the law that we all must accept, but then tells us that he will not be a candidate for re-election if the same is not adopted. If there has been any plotting done, here it is. If any attempt to capture the N. L. League has been made, this is it. Mr. Green's suggestion that all this should be left for the Congress to decide when in session is evidently far more just and reasonable. No one man, nor four men, have the right to dictate to all the leagues of the country. The delegates to the Congress are the ones to deliberate and decide the questions at issue, and Mr. Abbot does not possess the power to forestall the action of the Congress and fix up the platform to suit himself. This is a palpable departure from the previous action of the National League, as well as the new ruling in regard to sending to Boston for certificates to secure admission to the Congress when it assembles. These are new requirements or new impediments, that have not before been known. Does it not strike the reader as smacking strongly of injustice and dictatorship for the man who offers himself for re-election, or, rather, the four men who offer themselves for re-election, to constitute themselves a board to decide upon the eligibility of the delegates who are to elect them, giving certificates to whom they please and withholding from whom they please? Do they not thus assume the power to admit their friends and virtually name those who shall be allowed to vote upon their re-election? This certainly looks more like plotting and capturing the League than anything else existing in the country. These anomalous movements are probably what Mr. Abbot terms "the light," while all who venture not to approve of his position are in "the dark," and he proposes to fight our darkness with his light. If the fight is forced upon us, we, of course, will be compelled to accept it. In view of these unwarranted innovations, or this species of despotism, as it may properly be called, the gentleman's flings about "stooping to tricks," "secret plots," etc., are simply contemptible.

For further information relative to Mr. Abbot's fighting our "darkness" with his "light," and of his "taking the bull by the horns," the reader is referred to letters from Messrs. Leland, Green, and Tucker, on page 612. By the latter it will be seen that in attempting to take the bull by the horns Mr. Abbot committed a sad mistake, and made his attack at the opposite end of the animal. It is to be hoped that the gentleman will learn, before the struggle is over, the difference between the horns and the opposite extreme.

After laying down the law we must accept and naming the candidates we must elect, the editor, with not a little flourish and bluster, calls upon the opposing or "repeal" party to name their platform and candidates. So far as we are concerned we have no special platform prepared, but in addition to that heretofore adopted by the League we would wish to have added a clause condemnatory of the Government or courts of the United States, or the Postal Department, being empowered to examine into the moral quality of matter that passes through the mails. If it is left with them to decide what is moral and what is not, and they are allowed all the power which many want them to exercise, they can easily decide all heterodox views to be immoral, and everything not strictly orthodox may be ruled to be criminal. No one can tell where this power, if once granted, will ever stop. It is not the duty or right of any branch of the Government to investigate the morality of what passes through the mails. So long as our Christian opponents are the ones to interpret what shall be held as immoral or indecent, we shall ever be in their power, if we concede this right; but as the whole thing is positvely unconstitutional, it should not of right form any portion of the laws of our land. Our postal facilities should be free for all shades of belief and opinion. The Postal Department is in no way responsible for the moral quality of the mail matter it transports.

We are in favor of adequate laws for the suppression of real obscenity. We would have offenders punished, *not for sending it through the mails*, but for issuing it at all. The Comstock Postal law is not adequate to the suppression of obscenity, but other means are, and are also perfectly legitimate and constitutional. We favor constitutional measures and disapprove of those unconstitutional. Our liberties are too dear to be frittered away upon the altar of respectability or by pandering to fashionable orthodoxy.

We are quite willing to stand upon a platform on the basis of the speeches made by Elizur Wright and T. B. Wakeman at the Faneuil Hall Indignation Meeting, in the latter of which, especially, the unconstitutionality of the Comstock Postal laws was clearly presented. The editor of *The Index* has made no mention of those speeches, nor has he answered their arguments. We have learned that he was present and heard them, but he has not shown up the fallacy of their arguments, if any, nor has he called attention to them. Mr. Wakeman's amended speech has appeared in these columns, but lest the attention of the editor of *The Index* has not been called to it, we will mail him a copy. In that argument he will find the platform upon which we are willing to stand, and we would be very glad if he would have the fairness to lay the gist of it before his readers and point out to them the fallacies and weak points in the argument. We are, however, in favor of all changes in the platform of the National Liberal League being discussed by the Congress when it assembles, but we are not in favor of its being fixed up in advance by any individual, and the Congress being compelled to adopt the same.

More especially do we accept and recommend as a basis for a platform the series of resolutions adopted at the Watkins Convention. That body was made up of intelligent Liberals from all parts of the State and the country at large, and they were eminently qualified to adopt the resolutions so boldly presented. They strike us as very fair and able, and the spirit of them can hardly be improved upon as a platform for any Liberal organization in the country. Those resolutions have appeared in all the Liberal papers of the country save *The Index*. Its editor has not had the fairness to publish them though he has been specially requested to do so. There is something about them that he does not quite like, but if that is the case he might still have the fairness to lay them before his readers. It would undoubtedly be better than taking the same amount of space in berating others and falsely charging them with "plotting" and "laying secret plans" to "surprise and capture," etc. Is there any means by which the editor of *The Index* can be induced to publish the resolutions adopted by the Watkins Convention?

Mr. Abbot says unless his new planks are inserted into the platform that he will not be a candidate for President. This is saddening in the extreme, but as we cannot accept his planks just as he has prepared them, we may be under the painful necessity of looking up another candidate. Our

choice is the Hon. Elizur Wright of Boston. His broad and clear views upon the unconstitutionality of the Comstock Postal laws; his independence and boldness in avowing his position; his disinclination to bend the knee in subserviency at the shrine of Mrs. Grundy, or at the altar of pseudo-respectability; his belief that constitutional liberties should not be sacrificed for the porpose of retaining the good opinion of our enemies; his great experience, ability, and moral integrity constitute him a very worthy candidate for the office of President of the National Liberal League and an unfaltering leader for the Radicals and Freethinkers of the country. We doubt not that a large majority of the Liberals of the land have the fullest confidence in that excellent man, and feel that he will never prove recreant to the highest principles of American liberty.

Getting into Scrapes.

The following is from a valued patron, whose name, we believe, has been upon our list from the time our little sheet first stepped out into the world and claimed an existence:

WALTON, IND., Sept. 18, 1878.

MR. D. M. BENNETT: I see that it is time to send you some more money, by the tab that comes on my TRUTH SEEKER. You will find money for Mrs. Besant's new book, "The Law of Population," paper cover; the balance is for THE TRUTH SEEKER.

I see that you have been getting into another *scrape*. If you get into a few more scrapes I shall haul off from your subscription list. I always made it a business to not keep company with a man that was too often in some scrape. I never hear of Horace Seaver or J. P. Mendum getting into trouble of that kind—with the Paine Hall exception, which is of a different character. Your many friends will get tired after a while in pulling open their wallet-strings to pay court fees and lawyers. Forbearance, in course of time, ceases to be a virtue. That is all I have to say this time.

Yours respectfully, E. VAN BUSKIRK.

REPLY.—We have read the above letter of our friend two or three times over to be able to make up our mind whether it was written in a humorous vein or in downright earnest. As the humor is not decidedly apparent, we have come to the conclusion that Mr. Van Buskirk meant just what he wrote. We are very sorry indeed if our brother harbors the opinion that our "getting into scrapes," or in other words, being arrested on the foul charge of selling obscene literature, is a matter of our own choosing. If he has come to that conclusion, he is very much mistaken. When we were arrested by Anthony Comstock, aided by a United States deputy marshall, in November last, we were occupying our little office and quietly pursuing our legitimate business. All we had done to get into that scrape was to send through the mail some of the Truth Seeker Tracts to Comstock's false name, S. Bender, Squan Village, N. J. The arrest was as much unlooked for by us as would be a similar arrest by our friend Van Buskirk, should a marshall call upon him and take him off to prison. We have not to this day been able to perceive how we were at fault by getting into that scrape. We simply had expressed our honest convictions, and had used the mail facilities to send the same to those who ordered them. Would our friend have us do less?

At Watkins we were perfectly quiet, and attended to our legitimate business of selling books. We did not raise our voice in public. We did nothing to get into a scrape save to hand up a pamphlet, by request, from the table of Miss Tilton, while she was temporarily absent. For this we were taken by an officer before a magistrate, and held to bail, and for this Judge Oliver P. Hurd, two clergymen, and their Grand Jury found a bill of indictment against us, and we are now under bonds to appear again in December before the same judge when with his petit jury we doubt not he will do all he can to convict us of a felony, and send us to prison. Possibly Mr. Seaver or Mr. Mendum, or even Mr. Van Buskirk would not have committed the same offense we did, but Mr. Mendum had books there for sale, and Mr. Seaver spoke two or three times in public, thus doing quite as much towards getting into a scrape as we did.

True, we never heard of Messrs. Mendum and Seaver being arrested, but their predecessor, the founder of the *Investigator*—the brave Abner Kneeland—was. He got into a scrape and was arrested, tried, convicted, sentenced, and sent to prison on a charge of blasphemy. He served out his sentence, but we have never heard that any of his friends condemned him for getting into that scrape, or that they threatened to "haul off" from him on account of it. We doubt not that by the same ruling both Messrs. Mendum and Seaver have published much for which Christian bigots might think they ought to go to prison if not to the stake. They have done far more to get into a scrape than we have, and have kept up the scraping much longer. If Mr. Seaver has not got into a scrape and been arrested, less than a year ago he got into a scrape enough to be knocked down in a public street by a ruffian, or an enemy at all events, but which fortunately did not take his life. We have never heard that Mr. Seaver was censured for getting into that scrape, and even had the assault or something like it been repeated, we hardly think his friends would have felt it incumbent on them to desert him on account of it. We have never heard of the lamb in Æsop's fable being censured for being attacked and devoured by the wolf.

Many men, in ages past, have shown a similar capacity for getting into scrapes. Socrates, the old Grecian philosopher, though a most excellent man, got into a scrape by not entertaining such views as his enemies approved of, and, in consequence, he was compelled to take poison, which ended his life. That was a bad scrape for poor Socrates. One Jesus Christ, about whose existence there is no small amount of uncertainty, is also said to have got into a bad scrape. He entertained views and taught doctrines not approved by his enemies, and they scraped him up before the authorities, and he was condemned to pay the penalty by crucifixion, which must have been a very painful death. This was an unfortunate scrape for the amiable Jesus, and he did not seem to enjoy it at all, for he called out most piteously towards the last; but the scrape is claimed to have been of great benefit to the world, as it made it possible for some of them to be saved from the eternal fires of superheated sulphur. We believe none of the friends of Jesus have condemned him for getting into that scrape or have threatened to desert his cause on account of it.

The learned and brave Bruno, one of the greatest philosophers of the sixteenth century, got into a bad scrape for maintaining the truths which Copernicus taught in reference to the solar system and the motions of the heavenly bodies, and for holding other opinions which the Church did not approve. He was thrown into the torture-dungeons of the Inquisition, where he languished for two years, after which time he was led to the stake, where he nobly offered up his life, a martyr to science and truth. His name is an honored one. We have never heard him aspersed for getting into that scrape, and we believe even Mr. Van Buskirk must entertain the highest respect for him.

Vanini, another Italian philosopher, a learned and excellent man, had the bad fault of getting into scrapes. He would entertain views that were not approved by the bigoted priesthood of his time, and for this he was condemned to have his tongue cut out, and was then burnt alive. He gave up his life in the bravest manner, and even his enemies were forced to acknowledge that he was a man who knew no fear. We hope no man would blacken his memory, or even speak disparingly of him for getting into that scrape.

Thousands and hundreds of thousands of people have got into bad scrapes with the authorities of the Church because they would think a little differently or speak what they thought, and by this means have been tortured in the infernal Inquisition, their bones have been broken on machines of the most cruel character, their tongues have been torn out by the roots, they have been reduced to starvation, their flesh has been pinched with red-hot pincers, burning splinters of pitch-pine have been thrust into their flesh, they have been suspended by their thumbs and their toes, and hundreds of fiendish inventions have been resorted to to inflict pain and suffering. These poor wretches have been beheaded and burnt at the stake, and all because they would get into these scrapes by thinking contrary to what the Church demanded of them.

Many of the best friends to the Liberal cause have been so unfortunate as to get into similar bad scrapes, and have been arrested and thrown into prison. Among this number may be mentioned Thomas Paine, Robert Taylor, Richard Carlile, Charles Southwell, George Jacob Holyoake, Edward Truelove; and even Charles Bradlaugh and Mrs. Annie Besant have been arrested and subjected to the annoyance of paying court fees, etc., etc., with the peril of being sent to prison, for some slight offenses which they gave to the dominant class. We have no recollection that any of these parties have been censured by the Liberals of Europe or America for getting into these scrapes, nor have their friends threatened to break friendship with them on account of their misfortunes; and we are sorry if a contrary fate is reserved for us, and that we are to lose our friends because we have exercised the liberty to think for ourselves and to express our thoughts. We know no better way for us to pursue than to continue this course of conduct, and if we lose friends by it we cannot help it. We shall act true to our convictions though hundreds order their names from our list and withdraw their friendship and support.

We will however repeat what we have said before, that we have not wished these arrests, and we will explicitly make the declaration now, that we wish never to be arrested again so long as our life continues. We do not wish to subject our friends to expense in getting us out of scrapes that we get into. We simply wish to live in peace, and to quietly pursue the even tenor of our way. We however have our convictions, and believe in our right as an American citizen, to utter them, whether our opponents like it or not. Liberal friends do not, as a general thing, wish us to stifle our convictions, or act the coward's part, even though in doing so we should avoid another scrape.

We hope we may never become a heavy tax to the Liberal public. We have labored for them early and late, according to the best of our ability, that we might be able to return value for every dollar we received from them. We are willing to fight their battles and to oppose what we all believe to be wrong so long as our strength and life hold out. We know we are a rock of offense to our Christian opponents. We feel it to be our duty to oppose their rule and to expose their fictions and fables. It is somewhat dangerous to do this, and it is very possible that in thus exercising our rights as an American citizen who does not believe in the tyranny of priestcraft nor the truth of supernatural pretensions, and in holding up to view the wrongs of our persecuting enemies, we may again get into scrapes; and in that case we hope there will be a goodly number of our friends who will not throw us aside on account of it, but will still bear us company and sustain us to the end.

Pious Work.

As we go to press, the trial of Madame De Forest and her three unfortunate girls whom the Agent for the Society for the Suppression of Vice, Anthony Comstock, and five other men, on June 14th last, by a good deal of persuasion and by offers of money, induced to make an exhibition of themselves in a state of nudity, is progressing. Comstock has given his evidence, as also has his man Friday, Joseph A. Britton. Officer Sheldon and others who were with them in the very pious business of inspecting nude girls gave in their evidence. There were some discrepancies in the testimony as sworn to by the different witnesses. For instance, Anthony swore that he gave the girls but fourteen dollars to exhibit their persons, while Officer Sheldon swore it was twenty dollars. Anthony swore he was in the room when the girls were naked but twenty minutes, as the sight sickened him so that he could not stand it, and he was obliged to leave. Officer Sheldon, on the other hand, swore that Comstock remained in the room an hour and a quarter or an hour and twenty minutes, and did not show any signs of being sickened. There were other points in which the evidence of Comstock and his pals did not agree. The lawyers for the defendants asked Comstock if the Society for the Suppression of Vice employed him to induce persons to commit crimes that they might be arrested, and what salary they paid him for his services. His reply was that he considered the question an insulting one. He refused to state what his salary was, although it is well known that he draws four thousand dollars a year for the miserable services he performs by getting people into trouble and submitting them to heavy expense.

As the trial is not completed as we go to press we cannot give a full report of it this week, but will endeavor to do so in our next. It cannot be denied, however, that the whole thing is a most disgraceful proceeding and that the Christian Society for the Suppression of Vice with Samuel Colgate, Esq., at the head of it, will certainly lose the respect of all honest, upright people if they project and sanction such vile conduct in their agent and representative. If the mission of the society has degenerated to this low degree the best thing they can do is to dissolve and declare that they as individuals will never again authorize nor approve such disgraceful conduct.

It will perhaps be well for the admirers of Anthony Comstock, who think he is engaged in doing such a grand and good work, to state whether they particularly approve and admire his conduct in this, one of the latest of his exploits.

Pledges to the National Defense Fund.

We hope our kind and sympathizing friends scattered over the varions States and territories will not loose sight of the approaching trials and struggles. Four of us are now under bonds to appear before the Court of Oyer and Terminer, and other arrests are threatened. Some heavy fighting will have to be done in opposing our intolerant and tyrannous enemies, and funds are necessary to carry the cases triumphantly through the courts, or even to conduct them in any way. There is nothing like being well prepared for battle.

The following are the pledges that, up to this time, have been given:

Dr. E. B. Foote, Sr., $60.00; James Parton, $25.00; Cortlandt Palmer, $25.00; A. Lohry, $20.00; J. K. Ingalls, $25.00; E. M. Sellon, $10.00; T. B. Wakeman, $10.00; Mrs. E. Wilcox, $10.00; T. R. Smith, $10 00; Chas. Winterburn, M. D., $10,00; G. L. Henderson, $10,00; A. L. Rawson, $10.00; C. A. Codman, $10.00; H. B. Brown, $10 00; T. C. Leland, $10 00; E. B. Foote, Jr., M. D., $10.00; D. M. Bennett, $10.00; E. M. Macdonald, $10.00; Asa K. Butts, $10.00; Horace Seaver, $5.00; John C. Wade, $5,00; J. C. McMasters, $5.00; S. Bremer, $2.00; T. S. Verity, $2.00; T. S. Cabot, $2.00; R. L. Meyers, $2.00 J. P. Palmer, $5.00; D. R. Burt, $10 00; H. C. Slee, $10.00; Wm. Crookston, $10.00; G. W. Hall, $5.00; G. H. Warner, $5.00; Amos Scott, $5.00; F. T. Selser, $5.00; J. M. Barnes, $5.00; W. H. Hall, $2.50; S. A. Prater, $2.00; D. W. Patrich, $1 00; J. M. Selser, $1.00; W. F. Porter, $1.00; Z. T. French, $1.00 (pd.); Mrs. Henrietta Buckner, $2.00 (pd.), L. H. H. Ide, $2 00 (pd.); R. S. Shoemaker, $1.00; Mr. F. W. Titus, $5.00; H. Ellington, $5.00; Geo. Cretien, $1 00 (pd); D R Sparks, $10 00; Joseph Cornell, $5 00; B Dorscher, $5 00; Geo Geer, $5 00; Isaac Palmer, $2 00; Dr D Bodifield, $2 00 (pd); Mrs Maggie E Clark, $5 00; Mrs L N Colman, $2 00; Chris Brown, $1 00; John Hotewood, $1 00; Wm W Scholes, 50 cts (pd); Geo W Brewer, $10 00; F Hillenkamp, $5 00; L Vanderburg, $5 00; D C Evans, $2 00; J C Beatty, $1 00; D Buckingham, $5 00; Benj Griffin, $2 00; John Cosgrove, $3 00 (pd); O H Thomas, $5 00; Albert Taber, $5 00; Wm M Preston, $5 00; A Minski, $10 00; Mrs L N S, $5 00; J A Rooney, $1 00; E G Musgrave, $1 00; Geo Eschelberger, $5 00; Miss M Jones, $2 45; Dr A T Hudson, $5 00; Geo Eschelberger, $1 00 (pd); Mrs Elmina D Slenker, 25 cents (pd); Hannah Kerrison, $1 00; Bessie, $1 00; Martha E D, $2 00; Albert Faber, $6 00; J R Trumpey, $1 00; Wm Preston, $5 00; T R Kinget, M D, $5 00; Dan E Ryan (2d time), $5 00.

Our Liberal friends are requested to state such amounts as they are willing to pledge to meet the necessary expense in defending any who are wrongfully attacked. Let a fair sum be rolled up. Whose names shall be added next?

A NEW PAMPHLET IN POETRY. By Warren Sumner Barlow, author of "The Voices" (price 10 cents) entitled, "If, Then, and When," from the doctrines of the Church. It is a sharp and pungent examination into many of the absurdities of theology, and will well pay a perusal. We will give a quotation to show its style.

"From one source came all existence;
From one cause came all effects;
From one center universal
All unfolds as cause directs.

If two sources, good and evil,
Seem to wage a war on earth,
One must antedate Jehovah,
Else Jehovah gave it birth.

Surely both cannot be senior,
And the God whom we adore,
Infinite in love and wisdom,
Never hath a demon bore.

Satan—hoary myth of ages,
How thy hackneyed visage pales—
Too transparent for a shadow,
Where the light of truth prevails."

We hope all our readers, whether subscribers or not, will remember that we are offering THE TRUTH SEEKER three months and Paine's "Age of Reason," or the new American Dictionary (30,000 words), illustrated, bound in good style, for 60 cents. All not now on our list should place themselves there without delay.

Communications.

The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

REBEKAH.—CONCLUDED.

As soon as Esau went to the field to hunt for venison, this false woman, wife, and mother instructed her younger son how to deceive his old, blind, doting father and to rob her elder son of what rightfully belonged to him. So she ordered him to go and fetch two kids from the flocks, and she would make them savory meat for his father, that he might "bless him before his death." Jacob meets his mother with objections, saying, "My brother is a hairy man, and I am a smooth man. I shall seem to my father as a deceiver; and I shall bring a curse upon me, and not a blessing." "And his mother said unto him, upon me be thy curse, my son; *only obey* my voice, and go fetch me them." She urged him, and he did as she bade him and brought the kids, and she made savory meat, and took goodly raiment of her elder son, Esau, and put them upon Jacob, and the skins of the kids upon his hands and the smooth of his neck, gave him the savory meat, and sent him off in a hurry to the old man, lest Esau should return before the fraud was consummated. It is enough to make one curse, even though it be a Hebrew fiction, to read how this blind old man questioned this liar, as he thus came into his presence, and the replies given him:

"Who art thou, my son?"

"I am Esau, thy first-born," said he who was to be one of the progenitors of the Messiah. "I have done according as thou badest me."

And Isaac said: "How is it that thou hast found it so quickly, my son?"

And he said: "Because the Lord thy God brought it to me."

Who will wonder, after reading this, that those persons who take the holy Bible for their only rule of faith and practice do not fear to tell lies in the name of God, when it promotes the interests of the Church or their own individual pecuniary interests?

"Come near, I pray thee," says then the old man, "that I may feel thee, my son, whether thou art my very son Esau or not;" and then, as if only half assured when he felt him, he said, "The voice is the voice of Jacob, but the hands are the hands of Esau."

But yet he blessed him; and then, as if fearful that some trick had been played upon him, as, perhaps, he had often before had done, he inquired for the third time:

"Art thou my very son Esau?"

And he said, "I am."

Wasn't that a whopper?

And then he brought him the supposed venison and he ate, and wine, and he drank; and he blessed him, and kissed him, and smelled him, and blessed him yet again, and told him his mother's sons should bow down to him, and that whoever cursed him should be cursed and whoever blessed him should be blessed. And that was the way, fast young America would say, that "Jake and the old woman pulled the wool over dad's eyes;" but Christians pull down their vests, wipe off their chins, and very sanctimoniously whine, "It was Gord's divine plan to fulfill his purposes." *I* should say it was a bad woman's bad lie, and a bad example for her impressible son to follow, which, it appears, he did to the end of his bad life, and that his posterity after him did not forget it.

And where was Rebekah all this time? Peeping in at the door to see how well her strategem succeeded? Who can imagine the feelings of that mother when Jacob was arguing the case with her, obviating his objections, quieting his fears, throwing herself into the gap, saying, "Upon me be thy curse, my son; only obey my voice"—and that voice a lie! herself making the savory meat that was to deceive her blind, dying husband; herself selecting from Esau's raiment such as would the most effectually conceal and disguise Jacob, and with her own hands placing them upon him; herself putting the skins on his hands and the smooth of his neck; herself giving the savory meat and the bread she had prepared into the hand of Jacob, and in all probability putting the lies into his mouth, and then behold him going into the presence of his father—her husband, with whom she had enjoyed such a sweet honeymoon—hearing the conversation related, and much more; perceiving Isaac in his blindness tremblingly feeling for the hands and neck of Jacob, as if used to deception, and then the pouring forth of the blessing intended for Esau! Did she not falter? did she not repent of the deception? did she not wish in her heart she had never sought to deceive and defraud her three nearest relatives? for they were all deceived and defrauded! If she did not then relent, it would seem as if her heart *must* have melted when Esau returned and discovered the foul trick played upon him, and when the foolish old father affirmed, "I have eaten of all before thou camest, and have blessed him, yea, and he shall be blessed.

"And Esau cried with a great and exceeding bitter cry, Bless *me*, even *me*, also, O my father!"

The old man answered, with more truth than sympathy, "Thy brother came with subtilty, and hath taken away thy blessing."

Now hear Esau in wisdom reply: "Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright, and behold now he hath taken away my blessing. Hast thou not reserved a blessing for me?"

Isaac gave him no consolation, but rather added to his agonies by saying, "I have made him thy lord, and all his brethren have I given to him for servants, and what shall I do now unto thee, my son?"

Poor Esau, and weak old man! It does not seem to occur to him that he ought to revoke his sentence, recall the blessing and place it where it belonged, and disinherit the younger for the trick he had played upon him, and give Mrs. Rebekah a piece of his mind for counseling his son so falsely; no, not a bit of that; and when Esau saw the stern firmness of the old patriarch, again he pleaded in the jaws of despair: "Hast thou but *one* blessing, my father? Bless me, even me, also, O my father! And Esau lifted up his voice and wept." But it was of no use; the miserable old man was inexorable; the fiat had gone forth; the scheme had worked well, and the smoothing over the matter by Isaac's again reminding Esau that he should serve his brother, only exasperated the young man all the more. Now it was Esau's turn. He had had his pleading, and now came his desire for revenge. And who wonders?

Old Isaac was well satisfied with this falsehood, for, instead of condemning Rebekah and Jacob, he confirmed his blessing on the latter by saying to Esau in his desperation, "I have blessed him, yea, and he shall be blessed." Blessed him! bless such wickedness as that! Well might the subtle mother and wary son laugh in their sleeves, if they had sleeves, when the good old patriarch, Isaac, of whom but one other mean act is recorded—viz.: denying his wife instead of turning on his favorite's side and justifying his first-born—decides against him and in favor of his treacherous son duped by his disloyal wife. No wonder Esau hated Jacob for supplanting him, and sought to kill him; it is a greater wonder that he did not include the godly mother in his vengeance, if he knew the *role* she played in the conspiracy. Neither repented, as we have any account, but gloried in their crime.

Nevertheless, the old lady became frightened for fear she should lose her favorite, and resorted to lying again to screen her motives and cover her purposes. When she heard that Esau would kill Jacob for his subtlety after their father's death, she ordered him again to obey her voice and flee to Laban, her brother, in Haron, and then went to the old man with a lie in her mouth as usual, pretending, as an excuse why she sent him away, "I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

What a lying hypocrite! Did she, this godly woman, fear that Jacob could find any worse wife, any greater liar, a more unfeeling and inhuman woman and mother, than his father, Isaac, found in Rebekah, his mother, the daughter of Bethuel, whom Abraham's servant brought from Nahor out of his own country, and from among his own kindred, that she desired him not to take a wife from them for fear they would weary her life out of her? O Rebekah, Rebekah! you were a bad e-g-g, and in these modern times would not answer for a first-rate deacon's wife; but Bible-makers could not dispense with you, as you were one of the great-great-grandmothers of the second person in the Trinity, the immaculate Savior of mankind.

This remarkable godly woman and holy mother in Israel is not again mentioned in the Old Testament, though referred to in the New as one of the mothers of the Hebrew nation (Rom. ix, 10).

Jacob went to his uncle Laban's, and his career will be pursued in connection with Laban's godly daughters, his future wives, the amiable Rachel, and her exquisite sister Leah, without whom the Deity could not have incarnated himself in the person of Jesus Christ.

[TO BE CONTINUED.]

Radical Liberal Lectures.

BY B. F. UNDERWOOD.

For the fall and winter of 1878-9.

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7. An Hour with German Thinkers.
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10. Is there a Personal Intelligent Deity?
11. The Demands of Liberalism Pertaining to State Secularization.
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13. Woman: Her Past and Present, her Rights and Wrongs.
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16. Issues of the Age.
17. Buddha and Buddhism.
18. Ancient Egypt, its Laws, Customs, and Religions.
19. The French Revolution, its Causes and Consequences.
20. Crimes and Cruelties of Superstition.
21. Cook and other "Scientific" annihilators of Materialism Reviewed.
22. Paine: The Pioneer of Freethought in America.
23. A Liberal's Answer to the Question: If Not Christianity, What?
24. Christianity: To What Extent has it Helped or Hindered Civilization.
25. Jesus: All that is Known and What is Guessed About Him.
26. A True Man Better than a True Christian.
27. Judaism and Christianity Outgrowths of Pre-existent Heathenism.
28. Science versus the Bible.
29. The Origin and History of the Bible. (From one to six lectures.)
30. The Four Gospels Unhistorical and Unreliable.
31. Evidences for the Divinity of the Bible examined.
32. Popular Assumptions regarding the Bible and Christianity.
33. Bible Prophecies Falsified by the Facts of History.
34. Popular Objections to Liberalism Considered.

For terms, etc., Address B. F. UNDERWOOD.
Thorndike, Mass.

B. F. UNDERWOOD will speak at Chagrin Falls, O., Sept. 28th and 29th; Parkman, O., Sept. 30th and Oct. 1st and 2d; Cambridge, Pa., Oct. 4th and 5th; Meadville, Pa., Oct. 6th.

The Argosy.

BY W. F. JAMIESON.

The "ship" is launched by H. N. F. Lewis and his talented wife, Jennie T. Hazen Lewis, at Chicago, Ill. I esteem the captain and his mate very highly; but as I never permit my friendship for any human being to impede free utterance of my convictions I herewith "draw a bead" on the *Argosy*. If I could sink the craft I would. We have enough, and more than enough, *Christian* and semi-Christian publications. It is my firm opinion that just so far as "aid and comfort" is rendered to Christianity, just that far the human race is cursed. I think my friends (and I know them well enough to know they will not feel less friendly toward me on account of this round shot) have mistaken the "signs of the times." The demand of every truth seeker is for uncompromising utterances; clear-cut, individual expression, rather than organized uniformity. An organization or association formed at the cost of truth is not worth the cement which holds it together.

The *Argosy* says:

"The Spiritualist has been arrayed against the Christian, and the Christian, in turn, against the Spiritualist.'

That hardly conveyed a correct impression. It is a fact that Christians, as a rule, true to the instincts of their system, are against the person as well the principle. But Spiritualists, while opposing Christianity, do not make war upon the individual. If Christians construe the attacks upon their religious ideas as assaults upon men and women, it is only the result of their own mode of warfare. The *Argosy* would have Christians and Spiritualists united into one body because they believe in the "ministry of spirits," which, says the *Argosy*, is "a most beautiful truth, which should constitute a cementing link of union." Both parties believe in the beautiful truths of geometry. One point of disagreement will prevent union, though there be ninety-nine points of harmony. The science of chemistry inculcates this lesson. There is too much worship of a mere man, and mere books, and mere authority among Christians to permit them to affiliate with any class that repudiates such worship. Christians still preach too much hell, devil, damnation, depravity, and angry godology to suit people who have outgrown such childish fables. The differences between Christianity and Spiritualism are too radical to ever be ignored. No amount of "soft sawder" will ever blend them into loving accord. The differences are heaven-wide, for which the Spiritualists ought to be thankful. But the *Argosy* says that the "antagonism" caused by arraying angel ministry against "organized religions" is "unreasonable," and has proved "unfortunate." It has had the effect to degrade "the ministry of spirits" in the "popular apprehension. If these organized religions are such excellent institutions, and they already possessed what Spiritualism gives, of what earthly use has Spiritualism been? According to the *Argosy* it has been a great damage to the world.

The *Argosy* has sweet words for the Christian's pet—Jesus. But it unwittingly confesses that Jesus was naughty: "The Great Reformer of Nazareth spoke sentiments antagonistic and distasteful to the people of his time." So he too was against the "organized religions" of his day. He spoiled all chance for union!

It appears to me that when people abandon all compromise methods, the practice of policy for the sake of a large following, search boldly for the truth, teach and live it as fast as found, they will avoid the Niagara whirlpool in which the *Argosy* is whirling and plunging. The query then will not be as the *Argosy* now says, "The ways and means is the question that perplexes," but "What is Truth," and as fast as we learn it leave "ways and means" to adjust themselves to the truth, and never the truth to ways and means. The *Argosy* is afloat with a splendid Captain and Mate, but has no keel and not much rudder.

W. F. JAMIESON is lecturing in Kansas. Parties wishing to engage his services for courses of lectures in Kansas and Missouri should address him Box 1250, Kansas City, Mo.

Pious Correspondence.

Deacon Skidmore's Eighth Letter.

HOME PERSECUTIONS.

ZION HIL, N. J., Sept. 23, 1878.

MR. EDITUR: Yu need not think yu ar the only wun hoo iz being persekuted for thinking and reeding and saing what yu beleev to be tru, for I am getting a littel tuch ov it myself. I hav ekspekted it for sevral weeks. In fakt, I had not ben taking yure paper a munth before I made up my mind that I wood not be aloud to reed it in peese. I not only perseevd that I wood hav sum trubbul at home but that meny ov my good brethren and sisters in the church wood bizzy themselvs sumwhot about my affares. And it haz turnd out jist about az I ekspekted. Zion Hil church iz very much disturbd about whot its furst deeken reeds and whot he thinks. I tel yu the eksitement runs hi, and, in the wurdz ov the inspired samist, "The devil iz to pa." I'v seen this thing wurking for sum time, so I am not taken much by surprize. I ges I told yu in wun ov my furst letterz that wife Sally waz not in favor ov yure wiked paper kuming into the hous, and evry Frida, when it makes its apeerans I kan se that it throze hur into an unhappy state ov mind, and the wa she spits out hur anger iz not alwaze plezant to put up with. "Wel," she wood sa, "yu hav brot home that old Infidel paper agen. I do think it iz a downrite disgrase for that abominabul sheet to kum into this hous, and I do feel az tho it aut to sink rite into the erth, or be struk with the litenings ov heven, if that paper kontinuze to kum heer. I kant understand whot God iz thinking about that he duz not bring sum terribul jujment upon this hous or the peepel in it if that ungodly paper keeps kuming heer evry week. I do sumtimes think God iz remiss in hiz duty, that he duz not stop all the Infidelity in this kuntry, and strike down the Infidel papers and palzy the Infidel editurs hoo ar sending out thare damnabul darknes and unbeleef week after week. I do think he iz to blame that he lets this kind of thing go on the wa he duz from yeer to yeer. He haz to much kindnes and long-suffring altogether. It iz wel that supreem powr aint plased in my hands, for if it waz, thare wood not be a singel Infidel left to kumber the ground in a week after I kum into powr. I think I wood not only exterminate the editurs hoo kondukt the papers but evry man and woman hoo kontributes to them, and evry printer hoo sets type on them, and evry binder hoo helps to make such stuff up into books. Yes, Deeken Joel Skidmore, if I waz only God Almity for the term ov 3 weeks, I ges yure Infidel frend Bennett, and all the rest of them, wood find it out to thare sorro."

Thus my wife went on, and thus from time to time she spends her breth, and the worst ov it iz she kant keep from tawking hur unhappy feelings to other members ov our church, espeshally the wimmin, whenever she meets with them. She and Mrs. Jones vizit bak and forth. Wun afternoon in the week my wife goze over to her hous, aud wun da the next week Mrs. Jones kums heer and staze all the afternoon.

Mrs. Jonesiz a vary pius wuman, and undoutedly haz relijun enuf for eny 3 wimmin in the kounty. In fakt, she haz so much piety that it makes her pozitivly unhapy. She sees a grate deel that is rong and that she haz to kondem most emfatikally. She haz such a keen sense ov smell for evrything that iz not just rite that her noze iz turned up in an unplezant manner neerly all the time. She seez sumthing in evry person that she kan find fault with, and she don't hezitate to do it, yu had better beleev. Tha do sa that she leeds her poor huzband an unhappy life, and she haz him so kompleetly under her thum that he don't hardly dare to speek a loud word or sa hiz soul iz hiz own. But it happens she don't hav to go far from home to find imperfekshuns and mistakes. Her oldest dawter, Beky, waz deseeved by Tom Fletcher, hoom she thawt wood marry her, and the rezult waz she had a little wun, and she haz never marrid yet, but livs at home with the old fokes. Wun ov her boys iz akkused ov playing a similar game upon Amanda Finch, only dawter ov Wido Finch, and who waz a favorit with evrybody. He won her affekshuns, ruind her, and then refuzd to marry her. It haz kast a blite upon that little family that never wil be removed. Amanda don't go into sosiety eny more, and when she attends church she hardly ever razes her ize or speeks to enybody, and her muther looks 15 yeers older sinse that unfortunate okkurrense took plase.

Anuther ov Mrs. Jones's sons sined hiz father's name to a 25-dollar note without the old man's nolej, and if the thing had not ben hushed up by the old man's paing the note and 50 dollars more with it, the yung man wood hav ben sent to State prizen.

So, with all ov Mrs. Jones's piety, and with all her abhorrense of the faults ov uthers, her own family is about az far from being perfect az eny in the naborhood, unless it iz sum ov thoze Methodists in Pius Holler, and I must sa tha hav dun wurse things than most eny ov Zion Hil church fokes hav ben gilty ov. I am sorry to hav to speek in this wa about my Kristyan brethren and sisters, but truth kompels me.

Wel, az I waz saing, Mrs. Jones vizits my wife wunse evry uther week, and az she keeps her mind on the jump, her ize steddily employd, and her noze on the sent for sum faults ov sumbody's which she kan tawk about and hold up for konsiderashun, she iz not much bothered in alwaze finding sumthing to bizzy herself upon. About 2 weeks ago, when she waz making her regular vizit here, she diskovered a kopy ov THE TRUTH SEEKER lying on the table. I had ben looking it over, and had just stept out ov the room and lade down on a lounge in the side room to reflekt on what I had red, and to rest myself. Mrs. Jones pikt up the paper, and kwestyund my wife in this manner:

"Why, Mrs. Skidmore, what paper iz this? It ain't a Baptist paper, iz it?"

"No, indeed!" replied Mrs. S. "It iz no Baptist paper, I'll assure yu. Thare ain't a bit ov the Baptist sperit in that paper."

"Then, whot kind ov a paper iz it? Do tell me. I hav never seen wun before."

"Why, if yu must no, Mrs. Jones, it iz whot iz kalld an Infidel paper; but I'm reel ashamed to hav yu se it. I try to keep it out ov site, but my huzband waz reeding it a littel while ago and left it thare, I suppoze, so yu kood get hold ov it. I wood rather hav burnt a lofe ov bred in the uven than for yu to hav seen that wiked paper."

"Why, yu skare me. If it iz so wiked, what in the wurld iz it doing here in this hous, which aut to be the best hous in this hole naberhood. Deeken Skidmore iz our first deeken, and we expekt, ov kourse, that he wil not allow enything not striktly akkording to the hiest standard ov morality. Tel me how in the wurld he ever got hiz own konsent to take an Infidel paper, which I find lying here rite side by side with the *Examiner and Kronikle*."

"Wel, yu se, in the first plase, he konsiders Kaptin Smith hiz partikular frend, and Smith used to lend him TRUTH SEEKERS, and I notised he took an interest in them and liked to reed them. He next took a noshun that he wood like to rite a seriez ov letters for the paper to konvert the editur and all hiz reeders. He subskribed for three munths, and he haz been riting a letter for it every week. Don't yu beleev it takes about haf a da evry Mundy for him to get hiz letter reddy to send off to that abominabul old TRUTH SEEEER; and I kan se that he sees hiz name and hiz letters in it with a grate amount ov satisfakshun. When the new wun is brawt from the post-offis, yu aut to se how kwik he goze for it; and the first thing he looks for iz hiz own mizerably spelt letter. And I kan se by the wa he smiles and gloze that hiz vanity iz tikled kleer up to hiz eers. He iz vane enuf to think that hiz letters ar going to konvert that wiked old Bennett, and perhaps hundreds ov others; but I tell him he iz an old fool to think eny such thing. I am a grate deel more afrade that he wil get konverted himself, and Suzan, to. I don't want to sa enything about it outside our own family, but it iz the onest truth that my dawter iz littel better than an Infidel. She thinks more to-da ov that mizerabul old Bennett than she duz ov Elder Goodly himself."

"Why, Mrs. Skidmore! how yu do surprize me! Hoo wood hav thawt things wood ever hav kum to this state ov things? I feel az tho our church iz disgrased, and I regard it az my duty to se that sumthing iz dun to stop this heresy; for heresy it iz. If heresy kannot be put down eny other way, I beleev it wood be rite to go bak to the rule ov a fu hundred yeers ago and hang and burn thoze who wil harber it. Thare iz nuthing that I no ov that seems so bad az heresy, and when I think it over I do not blame our Kristyan frends, the bishops and rulers, hoo used to tortyur and burn and hang thoze hoo wood perzist in thare infernal heresy and wood not aksept the tru fathe. I don't no but it wood be a good plan to try that medisin a littel even nowadays. I ges if that man Bennett hoo prints this bad paper waz put on the wheel awhile, or waz about haf roasted by a green-oke fier, that he wood be indused to part with a littel bit ov hiz heresy and unbeleef. Thare waz probably sumthing vary perswasiv in the use ov thoze severe applianses that tha used to uze a fu hundred yeers ago to korrekt the tendensy to go astra which waz shown by thoze hoo did not chooz to be diktated to az to whot tha shood aksept and whot tha shood refuze. I am much afrade that that kind ov punishment was dropt a fu hundred yeers to soon. And now, Mrs. Skidmore, I am going to hav this littel biznes about yure huzband taking and reeding that TRUTH SEEKER lookt into. I don't think it iz right for a prominent member ov our church, and a deeken to, to be taking such a vile sheet. I am going to se Mrs. Kragehed, Mrs. Putnam, and Mrs. Studley. We will tawk the matter over, and then we will kall on Elder Goodly and giv him our vuze relativ to this departure ov the deeken's from the fold ov Zion. We wil also se a fu more members, and we wil bring such an influense to bare that the deeken wil find he had better throw that paper awa, never hav it in hiz hous agen, and, in prare and humiliation, seek the forgiveness ov evry member ov the church."

"Oh, Mrs. Jones! yu friten me! Pra don't take eny such steps. If yu do whot yu threten, we shal be awfully disgrased; and I kannot bare the thawt ov that."

"Wel, rite iz rite; I kannot put up with heresy, and I wil not. I am going to do just what I hav sed. I meen no harm to yu, but I must do my duty. If I se yure huzband taking the downward path to destrukshun, I must do whot I kan to save him."

And thus, Mr. Editur, thoze 2 wimmen went on about yure paper and yure humbul servant, and I had to laf hartily to myself to heer it go on. And I had a good laf, too, with my wife after Mrs. Jones had gone home. My wife was neerly skart into a konnipshun fit about the matter and sed we wood be set bak in the pozishun we now okkupyd in the church, and we wood be forever disgrased. I replyd that if I never did enything to disgrase myself and family eny wurse than to rite a letter onse a week to THE TRUTH SEEKER, and to reed whot it haz to sa, I shood get through life vary onerably. I furthermore told my unhappy wife that I had undertaken to reed THE TRUTH SEEKER for 3 munths, and that I shood karry it out if my life waz spared. I sed, "Kum, Sally, cheer up; don't let whot Mrs. Jones haz tawked kauze yu eny unhappines." Suzan joind in with me, and sed she did not like to se enybody hav kwite so much piety as Mrs. Jones had; and, for her part, she liked Kaptin Smith's religion much better than she did Mrs. Jones'. She sed she had much rather se her father giv up the offis ov deeken than to akt kowardly and be koersed into doing enything hiz konshunse did not diktate.

Sinse that da a good deel ov buzzing has ben dun by the extra pius soles in the church. Several ov the old wimmin and sum hoo ware, pants, hav taken it upon themselves to deside for me what iz proper for me to reed, and ov the grate sinfulness ov my reeding THE TRUTH SEEKER. A grate many hav ben to Elder Goodly about it. At first he tryd to kwiet the thing down by saying that he did not beleev enything I red wood do me much hurt; I waz old enuf to not be led astra, and all that. But Mrs. Jones would not yield the point, and she has kept on stirring up the matter until a speshal church meeting haz ben kalld for next Frida, the 27th, konsisting ov the adult members ov the church, to inquire into the propriety ov Deeken Skidmore's taking THE TRUTH SEEKER and riting for it also. It iz expekted we wil hav a pretty lively time. Mrs. Jones and her klik wil ov kourse be on hand and do all in thare power, but I ges tha wil spare my life. I don't feel at all uneezy. I no I am rite, and I shal go on in my duty regardles of what al the old wimmen in town have to sa.

To show how undisturbed I am, I wil order in this letter 6 more kopys ov THE TRUTH SEEKER for trial subskribers and 3 dikshunarys, and 3 "Age ov Reezens." Sum hav herd that book denounsed so long tha want to see what it iz. You wil find the names on the enklozed peese ov paper. Al to kum to this offis. The dikshunary yu sent iz a good wun, and the wunder iz how yu kan giv so much for so littel. I shal rite you an akkount ov the churching I get next Frida. In the meen time, beleev me wun hoo wil stand up for the rite. Yures truly,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

The Fear of Death.

MR. EDITOR: The imaginary horrors of death—the incentive of orthodoxy—the vague hallucinations of the mind of hell and its torments, form the greatest impediment to intellectual liberty and spiritual refinement. The disintegration of the soul, the disseveration of combined organisms, approaches quietly, unseen, tenacious to its purpose, insatiate as the ocean, relentless as the fierce northwestern blast, alike on youth, middle and old age, high and low, rich and poor, in the exhilarating presence of the May shower, the cool, refreshing shade of August, or the bleak and desolate winds of December, it goes on to completion, death, an exhausted nature, the only friend of peace, that which brings to man the Church's greatest boast—that sometime in the dismal future they promise you rest. It is the messenger of peace and the quiet of the long hoped-for rest. Its work is quiet—why abhor it? Painless as sleep—why fear it? It does not deal with the finer sensibilities of man: they by lassitude and disease become stultified and obtuse, and the separation takes place gradually and without pain, let the cause be what it may. The greater and more sudden the cause which produces death, the greater and more suddenly follows the destruction of the sensibilities or finer feelings of man. With the gulosity of a starving hyena, it lurks in the inner recesses of the soul, intangible until it has routed all animation; there in a perfect state of invisibility we confess ourselves hopelessly conquered, and peacefully concede its supremacy over all animation. While death is thus performing its friendless function, surrounded by friends of its victim half frenzied with anguish and the revolting idea of forever separating, never to know each other more; with uplifted hands in "reverential prayer," as we have been taught that our creator will sustain us in trouble and disarm our enemies; yet the great destroyer, in every instance, unmolested, continues his work to a successful termination, and our pleadings and intercessions fall unnoticed and unsuccessful.

The most painful thing about death is the mental agony of separating from surrounding friends; the thought of this is repugnant to the human heart. It is one of the worst features of nature to think of parting forever with those near and dear to us. Let us, then, study our organism, its susceptibility to the law of cause and effect, and in many instances, for the time being, we may be able to avert its functions. How frequently, from observation and experience, we have learned that a mortal wound produces

no pain; if inflicted in the dark, the victim scarcely realizes his injury until his attention is attracted by the flow of blood, proving conclusively that the more sudden the cause of death, the less painful the effect. I speak from experience, having twice been inclosed in death's cold embrace during my existence in this fair land—once by drowning, the sensation of which was as peaceful and as agreeable to me as sweet sleep; the other was a sudden dash to the earth, which so completely destroyed my sensibilities that even that was quiet and ease. Then why fear, why abhor death? Its coming is as quiet as the dawn; its presence as peaceful as sweet sleep. Respectfully yours,

A Reader of The Truth Seeker.

Letters from Friends.

Carthage, Mo., August 21, 1878.

D. M. Bennett, Esq., *My Dear Sir:* The Truth Seeker is getting better with each number, and this fall I shall again try to raise you some more subscribers. Brother W. F. Jamieson will give a course of lectures here the last week in September, and I think the Liberals will be wakened up. About that time if you will send me a few copies of the paper I will circulate them judiciously, and send what subscribers I can get. Your sincere friend, Eber Budlong.

Alliance, Ohio, Sept. 16, 1878.

D. M. Bennett, *Dear Sir:* I inclose 60 cents, for which please send by mail to my address below "The Holy Bible Abridged" (in paper), "The Trinity" photograph, and "Cupid's Yokes." I am going to read this work at the risk of becoming morally corrupted; and if Anthony Comstock thinks proper to arrest me for having it in my possession, he will have no difficulty in finding me, and will be met with a warm reception. I would like the honor of ridding the world of such a black villain as he. May you be enabled to go on with the good work you have begun.

Very respectfully, Mrs. Annie E. Edwards.

Lowell, Mich., Sept. 15, 1878.

D. M. Bennett, *Dear Sir:* I am glad to read your paper, and am glad you were arrested at Watkins. If any one is to be arrested, I hope it may be one so able and brave as yourself to defend. You have a powerful pen, and as to material aid, the liberty-loving people will contribute freely. That Comstock is simply a savage.

I see that the Catholics are bringing religion into politics now at Columbus, where a speaker said that when the Republicans were burning their convents the Democrats were their friends. Now, do you know that the whole war against the Chinese is incited by the Catholic Church, because they cannot proselyte them and can get no money out of them? The ball was set a-rolling by Father Walsh, of San Francisco, four or five years ago, in his lecture in Platt's Hall, on the subject, "Chinaman or White Man—Which?" Then he was followed by Frank Pixley, a third-rate politician. They both made gross misstatements, and were answered by, I think, Robinson, who had been a missionary to China. From that time to this it has not been safe for a Chinaman to walk the streets of San Francisco without being stoned by the Irish boys. I have myself seen on Fourth street eight or ten half-grown boys on Sunday pulling a Chinaman's cue, throwing his hat on porches, etc., and this on a Christian Sabbath. Free country, this! Walsh's and Frank Pixley's and Robertson's lectures were published in the San Francisco *Chronicle* at the time. I have not a copy, or I would send it to you. W. R. Frink.

P. S.—I am not stationary, or I would subscribe for your paper, but I always buy it at the news-stands when I can find it. I have taken the *Banner of Light* for ten years, out of general principles, as I think it has been instrumental in making it possible for Bob Ingersoll to speak in New York and Boston without being mobbed. W. R. F.

Belle Plains, Wis., Aug. 21, 1878.

D. M. Bennett, *Dear Friend:* The "Champions" was duly received, and I have carefully examined its contents. It is a complete exposure of the insane Christian career of indulgences in holy cruelties for many centuries up to the present time. Of all your valuable works this is emphatically the masterpiece; the accompanying superb portrait of its author is most heartily welcomed. The price, three dollars, is very low for such a valuable and extensive work. It ought to adorn every library in America.

A thousand thanks to the noble Truth Seeker for noticing the health reform tract entitled the "Salt Eating Habit" published by Austin, Jackson & Co., Dansville, N. Y. I sent 60 cents for a dozen copies for distribution amongst the salt-intoxicated God-worshipers of Wisconsin, and by incessant agitation of the salt question have succeeded in making a complete uproar amongst the Christian fanatics, as it is the excessive salt-eaters, or intoxicated salt-drunkards who are invariably the most zealous church members.

Salt, *i. e.*, chloride of sodium, is now positively known as the king of poisons by its causing a much greater destruction of the human race than the entire balance of poisons yet discovered in the entire range of the science of toxicology. Fully nine-tenths of all human suffering for more than thirty centuries can be ascribed to the universal use of salt in articles of food, either as a seasoning or condiment or antiseptic. Salt is also exceedingly poisonous to all domestic animals.

I should rejoice to see your paper advertise the "Salt-Eating Habit" at wholesale and retail, as it ought to be in the hands of every American. Also Trall's "Popular Physiology," published by S. R. Wells & Co., which should be in every family and public school in America. It is the only physiology that discourages salt eating. You should also extensively advertise Dr. Trall's "Hygeian Cook Book," 25 and 50 cents. It alone has saved my life as there is no salt used in it. It should be used everywhere instead of Bibles. Where this work goes in sickness goes out, and no doctor is wanted with his deadly poisons.

I rejoice to see that the fearless Truth Seeker is making rapid strides towards inaugurating rational hygienic health reform, through which reform only can our country ever be redeemed.

The splendid portrait of Mrs. Lawrence the great sanitary reformer, which so gracefully adorns the pages of your paper is a very welcome visitor.

Rational health reform is the basis of all reform. I should rejoice to hear of still more hygienic health reformers in the field. Before these true scientists old theology must vanish like dew before the sun.

Your bold stand taken in regard to obscenity is thus far correct. In nature obscenity is entirely unknown, excepting to those who are suffering from disease *i. e.* salaciousness, which invariably results from the arrant Christian habit of salt-eating, and which habit is entirely unknown amongst strict vegetarians, of which the lamented William Cullen Bryant the great American poet was a noble example.

Your plain vegetarian habit of living, which you formed while residing amongst the Shakers, makes your blood pure, which makes a sound mind in a sound body; hence you know no suffering from obscenity or salaciousness. Thus your triumph is complete over your salacious enemies. They must reform before they can cope with strict sanity.

As Brother E. H. Heywood uses neither rum nor tobacco the too common Christian custom and habit, I infer that he is a strict vegetarian, if so, I hope sincerely that he will yet be the Governor of Massachusetts or the President of the United States, when in either event he would not retaliate in kind, but would on the contrary exercise for all, whether friends or enemies, true love, charity, and magnanimity. His heartless and extremely cruel incarceration will eventually tend to purify the moral and sanitary atmosphere. Yours for truth and sanity,

J. Melendy.

Sandusky, Ohio, Sept. 1, 1878.

D. M. Bennett, *Dear Sir:* The surrounding country, thickly populated, contains, despite the continual efforts of revivalists, a large amount of the Liberal element which needs only the force of Liberal literature to make it patronize the cause which is destined to free mankind from the chains of superstition and hypocrisy. Such Liberal works as I have circulated have proven the weight of Infidel over Christian reasoning, and I propose to use such other works as I may order, in the same way. I have frequently requested you to forward a copy of your Truth Seeker for inspection, but as yet have received none. John McLoughlin.

Friend Bennett: We notice that some of your writers seem to be most clear and logical in all respects save one, but in this where it seems to us they should be most clear, they are strangely silent. We frequently commence reading one of their articles, which precisely meets our own views, when all at once they have something to say about the goodness of God, the bright hereafter, or something to that effect. It is on this point that we need a little information. Before this can be of any service to many of your readers it will be necessary for them to understand what the writers are talking about. Before they can believe in the goodness of God, they must believe in that something to tack the goodness on to, which they (the writers) call God.

In reading The Truth Seeker for over a year, we have found that many of its writers frequently speak of God, hereafter, etc., as though they were well established facts. Why not come out Bennett, Underwood, or Slenker-like, and if they know nothing about such things say so, and say it loud. Should any of these writers, though, feel disposed to prove this God-and-hereafter business, then "it were well 'twere done quickly." Ingersoll says "an honest God is the noblest work of man." If he had said a *non-est* god's the noblest work of man, he would have struck the nail square on the head. We do not object to gods, Allahs, and Mumbo-Jumbos if there are any, but we object to making them, most decidedly. A Reader.

Fort Leavenworth, Kan., Sept. 18, 1878.

Bro. Bennett: You can append my name to the card relative to Heywood's book on page 585 of last Truth Seeker, under heading "Declaration of Rights." I have read "Cupid's Yokes," and do not regard it as an obscene work. I do not agree with his views, but I believe in free press and free speech, at any and all times. Petition for Heywood's pardon is being circulated here.

Fraternally, Wm. Emmette Coleman.

Lawrence, Mass., Sept. 10, 1878.

D. M. Bennett, *Dear Sir:* I see by The Truth Seeker that you have been once more arrested by the bigots of the nineteenth century. What a shame it is that a man is deprived of his liberty of speech and the right to think for himself! How would your enemies like their liberties taken away and be forced into prison for acting according to their belief? In the Bible they ought to read the story of Lot and his two daughters, and old King David's history, and Solomon's—of his numerous wives and concubines. It looks as though it might be a little obscene. I hold that they ought not to be deprived of reading that obscenity in "God's Book," and thinking their own thoughts, which they can't help, without being arrested and flung into prison. What are they thinking about? Who is running this world? Are they running it for God, or is God doing it? They ought to be ashamed of themselves. If their God was a sensible God, he would be ashamed of them. They ought to read your book, "Interrogatories to Jehovah," one of the best books I ever read, for an eye opener. I think if they had read that they never would have thought of arresting you, as they would see that you and Jehovah were on the best of terms. I want you to send me six copies of those "Interrogatories," so that I can hand some of them around to read. Readers of this book will get a good insight into the Bible; they will never need to read the Bible any more, as they will be familiar with the whole book from beginning to end. You ought to send a copy to Judge Hurd; it would help him to instruct the jury in your case. I think if he should read it you would stand a fair chance to be released. I hope every truth seeker will buy one of these books and keep it out among his Christian friends to read until it is all worn out, then send to you and get another, and do likewise with it. Yours truly, your friend

Benjamin Griffin.

Tom's River, N. J., Sept. 23, 1878.

Dear Friend Bennett: I feel proud to live in a country and an age that calls out the metal of true man and womanhood as manifest in the "Declaration of Rights" published in the truth teller called The Truth Seeker. Please add my name to that list of true-hearted defenders of the rights of American men and women. There I feel it will be an honor to stand and defend the rights of all to mental and physical freedom, to act for the greatest good to the greatest number. How fortunate is the nation to have so true a champion of free press as yourself. And so grand a defender of an honest American finance system as the Hon. B. F. Butler. As well as labor, its brave and fearless advocate of free speech for the poor man, as is to be found in the person of the hero of California's workingmen, Denis Kearney. I am thankful that *our* paper is free to give all sides of any question of public interest, and especially the money system. And when the masses who do all the business and labor and pay all the taxes and interest, learn the deep enormity of their wrongs, they will curse the ignorance that made them slaves, that furnished the conditions of their own bondage. Then will they rule this goodly land, and all other lands. Then will they no longer submit to the select undermining of all honesty, all goodness, all equity, all manhood, or generosity, by that infernal outrage, that sanctified moral financial monster, *interest on money*. It is the culmination of all misery, tears, wails and woes, heart-throbs of pain, homeless families, supperless children, overworked fathers and mothers, that the world has witnessed for centuries; the organized destroyer of all human hopes and happiness, and has held undisputed control of the destiny of nations for hundreds of years, and has in the past so held this nation in its grasp, until the nation has awakened as one man to look at the real power of this legalized, loafing robber of honest toil. Ere long the demand will be made and justly too, that *interest* on money shall die. Equity shall be established instead. Then shall the lender be willing to pay for the safe keeping and sure return of all moneys borrowed. And not till then will human love prevail. Yours for progress,

O. N. Bancroft.

Hartford, Conn., Sept. 10, 1878.

Bro. Bennett, *Dear Sir:* I see you and three other free American citizens have been arrested because of your honest thoughts and deeds, but as Pope said, whatever is, is right, and these late arrests may be; but don't these pretending pious fools know that persecution is the surest means of success in any cause, and especially in your case where you have philosophy, reason, justice, and truth to sustain you, while on the other hand these Christian fanatics have nothing to sustain them but assumption, bigotry, superstition, and blind faith. But don't fear; truth is mighty and will prevail. It is only a matter of time. Liberalism has never grown faster than it has since your persecution last winter, and this last arrest will simply add fuel to the flame. Don't be discouraged, for the friends of truth and enemies of bigotry and superstition will rally to your aid, bearing a thousand banners upon which shall be written, "Truth and reform, justice and equal rights to every man, woman, and child." This will be the religion of the future. Living facts; no more dead faith; works and deeds instead of prayers for the starving and naked poor. We had a good illustration of that mode of relief in this city last winter. $30,000 spent for lip twaddle for Moody, Sankey, Pentecost, & Co., and not one dollar to put shoes on the bare feet of God's children. This is Christianity; this is the kind of stock that pays to-day, but those who possess a large amount, I advise to sell out, for the day is not far distant when it will not bring the price of common paper rags. I have often heard it said that the prayers of the righteous availeth much, and that the Lord is a prayer-answering God, but I am beginning to have grave doubts in the matter, for Catholics, Episcopalians, and all other denominations have been praying to and imploring the Almighty God for weeks to stay this terrible plague in the South, but it has been increasing right along from day to day. God has either forsaken these petitioners, or else he is so far away that he can't hear them, or won't, and more than all, he never will give them the reason why. The only prayers, in my opinion, that will amount to anything in checking the plague will be vigilant and strict sanitary measures, and a few good frosts which God or nature in his own good time will send along when ready, independent of all the senseless prayers offered in his or their behalf, not even thanking the poor dupes for their senseless waste of breath and time. Crush hypocrisy out of existence to-day, and there is not a religious denomination in this country that could exist one year from date. Science and common sense would then be the order of the day. Comstockism, persecution, and tyranny would soon take their places among the things that were, and peace and good will would reign supreme. But the millions of money annually filched from the ignorant for the support of hypocrisy will make a desperate struggle to crush Liberalism, science, and truth, and all we can do is to labor on as you are doing. I know of nothing that is doing so much good as your glorious paper, and the books and pamphlets sent out from your office are unequaled. Every friend of truth should freely give to sustain you and the other friends who are under arrest in the coming trial, caused by clerical thieves, liars, murderers, cut-throats, and destroyers of virtue, truth, and justice, as history clearly proves the clergy to be, ever since the first religious sect has been organized to the present time. My article I fear will weary you, but if it does, throw it in the waste basket, after you receive my mite to your relief fund, as it does me some good to put my honest convictions on paper, whether read or not. Yours in haste,

D. Bodifield, M.D.

231 W. 37th St., New York, Sept. 17, 1878.

Friend Bennett: You will please put my name on the Roll of Honor, the "Declaration of Rights," and furthermore put me down on your Defense Fund for an additional $5.00, guaranteed when needed. Not only this, but I assure you, come what may in your approaching trial, I will stand by you while strength and means last to the extent of my ability, and I trust that I will prove but one of thousands who will make the coming issue of liberty or serfdom their own. I want a copy of "Cupid's Yokes," one "Holy Bible," one "Trinity," "Crimes and Cruelties of Christianity."

Faithfully yours, Daniel E. Ryan.

Little Rock, Ark., Aug. 29, 1878.

Mr. D. M. Bennett, *Dear Sir;* The tracts you sent were duly received, and have been thoroughly digested. By referring to the Bible and history I find the grounds taken and the points made are fully sustained, and there is no denying it. That they speak for themselves may be easily seen by examining them, not simply reading them, but by taking each point and item, and searching histories and the Bible for proof. In this way it will be seen that no mistake can be made, and that the truth must prevail. If people could be induced to take this method and apply it thoroughly, as a test, to the Bible and religion, I am satisfied that the Liberal ranks would not want for numbers, and that religious bigotry and fanaticism would soon disappear from our midst.

As it is, preachers throughout the country preach up freedom of thought, of speech, and of the press. At the same time, if you ask one of them to explain some obscure point in the Bible, they tell you that it is wicked, ungodly, and a sin to examine into or doubt these crooked portions of the Scriptures, and that we should accept them as a whole without regard to their contradictions. If you attempt to reason for yourself or to discuss these points, they call you a skeptic and a heretic, and hurl all kinds of abuse at you, and use their influence in every possible way to lower and degrade you in the eyes of the community, asserting that you are irreligious (a terrible crime in their eyes) and immoral. But they do not stop here; they use their influence to injure your business or to have you thrown out of employment, thus reducing yourself and family to want and distress. If an editor inserts anything in his paper in

regard to their religion, or comments upon their sacred (humbug!) Bible, they cast their foulest reflections upon him and his paper, have him arrested and cast into prison, and appeal to the holy Jesus to destroy the blasphemer and his paper. All this is done for the sake of that blessed, meek, and merciful Savior!

Thus it is that those who would be Liberal—would read and think for themselves—are kept from doing so by those humble followers of Jesus, who use their holy influence to destroy their business, take away their liberty, and reduce them to want and poverty. And thus it will be until all true lovers of liberty and justice unite in their demands for true freedom of speech and freedom of the press, and that in the broadest sense of the word.

I am glad to note the position you have taken in regard to Spiritualism and Atheism as well as Comstockism. There will be a day of reckoning for Comstock; and when it does come, he will sink into that oblivion which he so justly merits. The law should be repealed at once, and unconditionally. The different States should pass laws to prohibit the publication and sale of obscene literature; and the word "obscene" should be thoroughly defined, so that such designing and unprincipled scoundrels as Comstock & Co. could not pervert the law to oppress innocent persons.

In opposing this oppressive and unjust law you are doing a noble work, the effects of which will be seen for ages to come. May you live long and ever prosper in the good cause which you have so earnestly espoused.

Respectfully yours, T. H. Lewis.

P. S.—Inclosed you will find a petition for the release of Mr. E. H. Heywood, signed by over one hundred prominent citizens of Little Rock, most of whom are business men.

T. L.

Rush Centre, Kansas, Sept. 16, 1878.

Dear Bennett: Keep on with the good work. Show the enemy no quarter. Saw a copy of "The Champions of the Church" the other day, and as soon as able will have one of my own. It is undoubtedly the most destructive weapon that has ever been used against fanaticism. There are about twenty-five Freethinkers in this county, and I think I can get up a society and perhaps a large club for your paper. I will do my best at any rate.

I was at a Methodist meeting last night, and heard that doleful story about the death of Thomas—excuse me—"Old Tom Paine." After the speaker had concluded, I demanded his authority, and all he could say was that it was a "historical fact." This I denied, and as I had just completed Col. Ingersoll's "Vindication of Paine," I was able to tell the whole story. I then branched out about the contradictions, cruelties, and all that, and about half of the congregation, thinking they had never heard such blasphemy, folded their robes around them, "and silently stole away."

Respectfully yours, Polk Cline.

Florence, Iowa, Sept. 17, 1878.

Bro. Bennett: Attach my name to the Declaration of Rights. Let that Declaration go forth as the calm, deliberate utterance of the free men and women of America; as the sharp challenge of defiance to the massed legions of superstition and tyranny, and let it bear its message of freedom and justice to every city and hamlet, to every one who toils in factory or mine, in shop or store, in the dust and heat of the crowded city, or amid the beauteous flowers of the smiling country-side. There is no obscenity in "Cupid's Yokes," but if there were even more than there is in the Syriac Scriptures, my word would be still the same. Who is to judge in this matter? and what shall be our standard? Shall we be guided by the lights of a false and pernicious supernatural morality, or shall we trust ourselves to the directing hand of nature, whose clear-voiced heralds proclaim the grand truth that in all the rock-bound volumes of her great book, there is nowhere to be found that magic watchword of the tyrant and prude—Indecent. I shall consider it the proudest moment of my life when my name shall appear on that noble roll of honor.

Yours for justice, E. C. Walker.

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39 West Cedar Street,
Boston, Sept. 17, 1878.

Dear Mr. Bennett: In justice to myself, my reputation for accuracy being at stake, I ought to correct an error into which E. H. Heywood has fallen by trusting entirely to his memory. Theodore Tilton did not express himself regarding "Cupid's Yokes" as Ezra H. Heywood quoted in his letter to The Truth Seeker of Sept. 14th.

Yours truly, J. Flora Tilton.

P. S.—Will you print the above in your paper next week, if it is too late for this? J. F. T.

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468 Tremont Street,
Boston, Sept. 20, 1878.

Mr. Editor: Make haste and put my name to that Declaration of Rights originally written and signed by Hon. Elizur Wright. When not in the Liberal lecture field, I am out of my element, so I am nearly crazy to get back where I belong, and shall as soon as General Butler becomes Governor of Massachusetts; until that little event is accomplished everything that passes through my brain gets mixed with "Hard times," "Financial crisis," "Government lands," "Contraction of the currency," "Specie resumption," and "Fiat money."

And so you are determined to sell "Cupid's Yokes?" Good! Here is my ☞. When you are shut up, pass your books over to me, and I'll peddle them in the streets or auction them in the market places. If matters go on as they seem to be going, there will soon be no place for an honest man but in prison.

You know I am a Spiritualist all over, and have been for fifteen years. Spiritualists, I presume, have been ashamed of me many times in the last half-score of years, but now the thing turns. When I see Spiritualists hastening to bolster up every fraud practiced in its holy name, when I see it losing sight of reforms and reformers, when I see it driving persons from its platforms for no other reason than because they have thoughts and will utter them, I acknowl- that I feel a little chagrined at being classed with them. If I must give up one or the other, let me stand alone in my own strength and reach down to help my fellow-beings up to a higher plane, rather than lose sight of persons who need my help, in my effort to get in communication with the world beyond. I hope to be ever found humbly receiving light from all who are above and beyond me in either world, and imparting it to all in need, wherever found.

You know Laura Kendrick, one of the noblest women ever in grand New England. For nearly a year she has been preaching in Boston. Investigator Hall is well filled every Sunday night to listen to her administrations. Her trumpet never gives an "uncertain sound," She always speaks right out in a way that cannot be misunderstood. Boston has been trying to starve her to death, but it has not succeeded. Something has put it into somebody's head to furnish the neatest little tenement you ever saw and tell her to move in, and she has obeyed. You ought to see her at home!

We have another grand worker here, Maggie Folsom; she is a Spiritualist too. Well, something put it into her head to get up a reception for Laura in Investigator Hall. The affair came off last Wednesday night. It was an "oasis in the desert." The people came in with baskets, boxes, and bundles; and besides that, a purse of money was made up, enough to keep Mrs. Kendrick and her family as long as Elijah could live on the food the angels gave him.

With best wishes for The Truth Seeker, and all connected with it, I am, As ever, Moses Hull.

West Gloucester, Mass., Sept. 1878.

D. M. Bennett, *Dear Brother:* I am stopping for a time in this quiet and pleasant home, to recuperate from a recent severe attack of congestion of the brain, apoplectic in its nature, and having been close to the change called "Death," I feel that I have had ample opportunity to test my spiritual faith, and I can truly say it has not failed me; on the contrary, it is stronger than before, confirming the truth of the words you have published from my hand, that

> There is no death! this clod of mortal clay,
> May lose its form through Nature's sure decay;
> But the freed spirit, in realms supernal,
> Solves life's mystory—the life eternal.

Dear brother, what a grand figure-head you make for ignorance, bigotry, superstition, and malevolence to fire at, all of these elements being concencrated in that miserable tool of the Y. M. C. A., Anthony Comstock, the sneak *par excellence!* This title should be burned into his forehead with a branding-iron, so that when he and his co-working tools sneak into a brothel to feast their lecherous eyes upon the charms of naked women, and then win immortal infamy by their arrest and imprisonment, he may be kicked out in advance, and before he has had a chance to gloat over their nude persons.

What action must the people take to right this great wrong, and to secure protection against the visits of this sneak? Petitioning seems to avail nothing so far. The law under which so many men and women have been persecuted, while pursuing an honorable calling in selling books calculated to do humanity service by giving the people needed information in regard to themselves—this law still remains in force, and any man or woman who sells a book, however valuable, that does not suit his bigoted and narrow views, is liable to arrest and imprisonment upon his complaint or at his instigation. Under these circumstances and without legal redress, how would a coat of tar and feathers and a free ride suit Anthony's case? I pause for reply.

Bro. Bennett, I cannot congratulate you upon your former victory. Had your "foeman" been "worthy of your steel," I should feel very different, and could look back upon your triumph with pleasure, but when it comes to fighting a skunk, "Distance lends enchantment."

Seriously, my brother, as a soldier fighting for freedom, and as a man who dares think for himself and his race, I bid you God-speed in the fight. I close with an ode. It is worthy of the subject.

THE SNEAK.

> O, Anthony Comstock, miserable sneak,
> How cussedly mean you must feel,
> When through some crack, keyhole, or crevice you peek,
> To spy what sights a room may reveal.
>
> Yet Anthony Comstock, I must take it all back,
> You could not feel mean if you tried,
> No matter how much you peep through keyhole or crack,
> For meanness in you is wool-dyed.

The "machine" refuses to grind more of so mean a grist, and I quit. Fraternally yours,

Horace M. Richards.

Lunenburg, Mass., Sept. 8, 1878.

My Dear Bennett: I want to say a word on the signs of the times. It is war to the knife, and knife to the hilt. There is no truce, no middle ground, and I am glad to see so many of our strong men taking ground against compromising things. I hate a coward. I pity a half-witted stupid coward, but your two-sided janus-faced cowards I loathe with my whole soul, mind, might, and strength. Had we a dozen such men as Richard M. Johnson who stemmed the whole evangelical current on the Sunday mail, the Comstock obscenity mail question would soon wither like a burnt boat. But while the men who create popular sentiment for half the world halt to tell the Church and the State they hate nastiness and illustrated French snuff-boxes, and very lewd pin-cushions, why, we shall have men and women in prison. But, my dear sir, the landmarks of the ages are too distinct to misjudge the future.

> "Saints and heroes, throned in bliss,
> See all ages blessed in this.
> What are judge or priestly lies,
> In a conflict with the wise."
> Let them sentence as they will,
> They in turn shall taste the pill.

The amount of suffering these self-righteous guardians of public and private morals are crowding into peaceful and well-intended families is truly appalling. The last onslaught at Watkins is really enormous, and what are we to expect in the issues that must grow out of these conflicts? Does the Evangelical Church and the Republican party believe they hold over as a fixed fact in fate? Let them bide the time. Orthodoxy is an impersonal vagary. Let it slide. Republicanism may too soon for its good feel the might that slumbers in a peasant's vote. A. H. Wood.

"SPELING REFORM WITHOUT NEW LETERZ."

D. M. Benet, *Der Sur:* I woz wel plezd hwen I sau dhe abuv-kwoted kapshun, az I se dhe nesesiti ov such a reform az that wood sujest. I am olso plezd tu lurn dhat yoo hav dhe menz ov reprezenting dhe soundz ov dhe leturz in our prezent alfabet widh sufishent akyoorasi for aul praktikal purposez. I am not partikyoolarli opozd tu kapital leturz, yet I despiz egotizm—dhe grat "I" and litl "u;" so yoo ma just no dhat it iz *I* hwen yoo notis dhe flat-topt hat I war. Dhe konkloozhun ov dhe ritur ov dhe esa refurd to, hooevur he ma be—for he givz no nam nor dat—iz sumhwot difurent from min; hiz "convicshon" difurz from mi *konvikshun;* it putz me in mind ov dhe old Duchman hwen he kauld hiz sun "Shon"—a litl out ov gud yoozaj. Ov kors I am not bound to diskus nuthing but Speling Reform, so yoo ma book me az an advokat ov "wumanz rits, manz rits, childrenz rits; everibodiz rits. Wooman haz dhe rit tu *sufraj*, and olso tu *sufuring;* but ov dhe latur she nou resevz mor dhan hur proporshunat shar. Men hav dhe rit, olso, tu *sufur;* but let *justis* be konsulted; let Hawood be releat and Komstok be inkarsurated for a hwil. It wont doo tu alou dhe bigoted foolz tu kari out dhar plan and efekt dhe inkarsurashun ov D. M. Benet et al. ov dhe "lat ishoo:" we kant spar dhem; houever, it iz, unfortyunatli, out ov mi pour tu go beyond dhe mer "wind wurk," and the onli ekskus I wil ofer iz, "Dhe spirit inded iz wiling, but dhe flesh (purs) iz wek." "Dhe Championz ov dhe Church" iz reali a *Siklopedia Kristiankum.* Bi-the-bi, I wood not sa a wurd tu hurt dhe felingz ov Dekn Skidmore, for he haz shon himself desiedli in favor ov Spaling Reform, dho he duzent spek in dhe last numbur ov The Truth Sekur (35).

A. Nit (A. Knight).

The Old Made New.

Mr. Editor: In a tract written by the editor of *The Index*, entitled "The Impeachment of Christianity," in the closing paragraph is the following remarkable language: "I impeach Christianity in the name of Humanitarian Religion because it proclaims ideas of God which would drive every reflective mind acquainted with modern knowledge into absolute Atheism, *were it not that modern knowledge itself furnishes the elements of a far higher idea of God in universal nature.* It thus appears as the most insidious enemy of the religious sentiment—the destroyer of that pure and ennobling worship which recognizes the Divine throughout all Time and Space, and creates in the soul of man a consciousness of profound spiritual oneness with the vast Whole of which he is a part."

The author of the foregoing manifestly entertains "ideas of God," and "recognizes the Divine," and believes in the "religious sentiment," and that "worship creates in the soul of man" a something which he calls "a consciousness of profound spiritual oneness." Now, it is respectfully submitted that these are the essential ideas of Christianity and Judaism, and by far more indistinctly expressed than in those systems. The paragraph is conceived to contain several gross inaccuracies. To say that the "ideas of God" in the Christian religion would drive reflective and scientific minds into Atheism were it not that "modern knowledge" provides a far higher conception of God, is the most radical nonsense. It is equivalent to saying that it would if it could, but it can't; therefore it does not. "If modern knowledge" teaches that there is a "God" in universal nature, that is *what* it teaches, and it is nonsensical to argue that it would teach that there is *no* God if it were not for the very significant fact that it teaches that there *is* one. Of course, if "modern knowledge" teaches *Theism*, it does *not* teach *Atheism.* But what is this "far higher idea of God"? Christianity's God if the Carpenter of the universe, without any attempt to disguise the fact. It *affirms* that there is a God. Mr. Abbot, however, does not affirm that there is a God, but affirms that "modern knowledge" furnishes the elements of the "idea of God." Does Mr. Abbot entertain the "idea of God"? For the present it will be assumed that he believes in God in universal nature." Now, Mr. Abbot, is your "God" the author of "nature"? or is nature simply a habitation he has chosen to occupy? Do you cognize him through his "works" or through the senses as a direct object of thought? For what does the term "God" stand? It is used, and must be interpreted. It stands for an idea. Does it represent a distinct object of thought? Does "God" differ in any degree from "Nature"? In reading the above-quoted paragraph, the mind is governed by the law that we can think only in terms of matter. This is a fundamental law of thought. To think "Nature," then, is to conform to the law; but to think "God" is also to conform to the law—the thought "God" is in terms of matter. It is also a law that our thought is limited to certain *forms* of matter. To think "Nature" is to confine thought to certain *forms* of matter. To think "God" is to limit thought to a form of matter. Therefore "God" and "Nature" are but forms of matter; and no religionist, "free" or otherwise, can escape the conclusion. Thus the "idea of God" in free religion adds nothing to Pantheism. Is Mr. Abbot a Materialist? If so, let him say so in so many words, and if not, let him define himself. Who or what is God? In this scientific age slip-shod assertions will not be accepted as culture or logic.

And what is meant by "pure and ennobling worship"? Does it mean anything different from the "pure and ennobling" worship of Christianity? But it seems, at least, that in this new kind of worship the "Divine" is recognized "throughout all space." But the worship prescribed by Christianity is the recognition of the Divine throughout all space. And so if Christians recognize *their* Divine in all space, how much better is this new "religious sentiment," which can do no more? Christianity also provides a form of worship called "pure and ennobling;" and certainly the assumption of Christians is just as good as Mr. Abbot's. Their worship is also claimed by them to "create in the soul of man a consciousness of profound spiritual oneness." I submit this language to experts, as a fair specimen of old-fashioned Methodist twaddle. Consciousness of spiritual oneness rises above the confines of the realm of faith, and "we see face to face." The holy spiritual oneness brings the Methodist face to face with his Savior. What is the difference between profound spiritual oneness and holy spiritual oneness? "The Spirit itself beareth witness with our spirits that we are the children of God."

Mr. Abbot, it is true, leaves the matter somewhat in doubt, by the vagueness of his language, as to what the second term of the "oneness" is, but it will be assumed that it is "he." Now, what brings about this union? Manifestly, a "pure and ennobling worship." Words are signs of ideas. Here are words signifying an act. Now, does Mr. Abbot's act of worship differ in anything save his assumption of its loftier tone from orthodox worship? But, as a matter which exact science has a right to examine, what is this "spiritual oneness"? How do "he" and "the vast Whole" unite? How is it manifested to us? What idea does the word "God" convey? Is it an intelligence or not? If an intelligence, then it must be urged that no conception of "God" as an intelligence can rise superior to the mind conceiving. The conception of God in the mind of the savage is ganged by the capacity of the mind, and hence the degraded conception; and if the idea of God in the mind of the erudite editor of *The Index* be that of an intelligence, it is only as much higher than that of the savage as his mind is superior to that of the savage.

I would now respectfully submit that the time has come when cultured minds no longer need a God of any kind, or a religion of any type. The race has suffered enough from gods and religions. Give us rest! The cultivated intellect has arisen above the necessity for gods and religions and priests. Exact thought has led us to see that man is but a form of matter, and that mind is a property thereof. Let cultivated men take a stand upon truth. Call things by their right names. "God" is a myth; religion is its outgrowth. Man is the highest. It is silly to worship himself—degrading to worship aught else. Matter, and matter alone, is. Man and a blade of grass have the same origin and the same destiny. O. A. Phelps.

Toledo, Iowa, Aug. 29, 1878.

A Japanese Love-Song.

Yes, 'tis Autumn, dearest, see
Cold, rough signs on every side;
Listen to the fluttering leaf,
Borne before the tempest tide.
Listen to the mournful song,
Wafted from the pine trees tall;
Listen to the torrent's voice,
Loud resounding over all.

It was in the gladsome Spring,
When we met and told our love;
Nature sang in ecstacy,
The skies were bright and blue above.
Then we hoped, and had no thought
That darksome days could ever be;
The golden hours flitted by
In mirth and loving revelry.

Then Summer came—we lovers still
Trifled the long sweet hours away;
In scented woods, and deep, dark shades
With jest and smile, and old world lay,
Or, on the cool, broad river's wave,
Floating along, we wove our dream,
Nor thought of those who toiled for gain
In the great city's busy stream.

'Tis Autumn now, and Winter soon
Will change the fair world's smiling face;
A year, alas! will then have flown,
To us a fleeting moment's space.
Oh, ere the Spring comes back again,
In all her radiancy divine,
May fortune smile upon our love,
And let me call thee, dearest, mine!

—*All The Year Round.*

I Want to be an Infidel.

BY DR. J. L. YORK.

I want to be an Infidel,
And with Infidels to stand;
No crown upon my forehead,
Nor harp within my hand.

I'd rather be an Infidel
To every book and creed
That binds the soul in galling chains,
And fails to meet its needs.

I want to be an Infidel
From superstition free;
My God and heaven within my soul,
My church and priest to be.

I'd rather be an Infidel,
And champion human rights,
Than wear the garb of priest or king,
With all their lordly might.

I'd rather be an Infidel,
My church within my mind,
Than lend a hand to sect or clan,
My brother man to bind.

I love the name of Infidel,
'Tis sweet music to my ear;
A synonym of liberty—
A charm for childish fear.

I want to be an Infidel,
Like Ingersoll the brave,
And help to lift the masses up,
Though it lead to martyr's grave.

I would that all were Infidels;
It is superstition's tomb;
It brings the day of science near;
'Tis manhood's richest bloom.

Oh, who would not be an Infidel,
And the ranks of freemen swell,
To fight the wrongs of Church and State,
And quench the fires of hell?

I'm proud to be an Infidel,
Though of gold it brings small gain;
'Tis wealth enough, the power of thought—
The "Common Sense" of Paine.

Miracles, Mules, and Methodists.

We are glad to be able to announce that the Methodist Church of San Francisco has a miracle worker. The Rev. Dr. S. G. Simonds, now in the Custom House, and doubtless a good Republican, works miracles through the efficacy of prayer. Once, on a journey over the Sierra, his mule fell over a precipice. "Lord, help!" he cried, and seizing the mule by the tail, he swung him back to the trail as easily as he would a cat. Once he was falling down stairs. "Lord, help!" he cried, and angel hands bore him up. He had a cancer in the face, and on one occasion, when it gave him a vicious twinge, "Lord, help!" he prayed, and that was the last twinge. "Prayer," says the Rev. Simonds, now in the Custom House, "never fails me." Now, we are glad to announce this fact right in our midst. This beats Catholic miracles all hollow. The last one of the rival establishment was the Baroness Scuppa, in Calabria, whose sore thumb was cured by the hair of Pius IX.; but our Protestant fellow-citizens of the Methodist faith do not go abroad for their miracles. We have no thaumaturgical faith; we are just a bit skeptical in this matter; but as we are always willing to be convinced, we suggest to the Rev. Dr. S. G. Simonds, of the Custom House, to establish a miracle guage, and give an exhibition of the faith that is in him. We will find a mule, and put him on the dead level of equality with our Methodist fellow-citizen. The doctor shall seize the mule's tail, and proceed to swing him as he would a cat, and if the mule does not kick out all the brains that we think our Methodist brother possesses, we will score one point for the doctor. The second test shall be this: the President shall appoint us Collector of the Port; we will at once proceed to send the Rev. Simonds a yellow-covered envelope containing the information that he is dismissed from the Custom House; he shall cry "Help!" and if the devil, or any other politician, can hold him up by his party tail, and keep him in office, we score again for the doctor. If holding up mules and politicians by their tails is not regarded as a fair test, we will propose to nail the Doctor's ears to a whipping-post—or any other person who may have faith in miracles—and if the combined prayers of all the superstitious asses who affect to believe in this kind of humbuggery get him loose before he starves to death, we will toss up the sponge, consider the game lost, and give in our adherence to that wing of superstition and ignorance that now insults the intelligence and wounds the Christian faith of the age in which we live.—*S. F. Argonaut.*

Meant to, But Did Not.

Suppose the Society for the Suppression of Vice suspects a certain "doctor" of dealing in unlawful remedies; and the agent of the society visits him and narrates a fictitious case calling for such remedies, or writes a letter in a woman's hand and name, asking for advice and prescriptions. The "doctor" falls into the trap and sells the drugs or implements solicited, or answers the letter. This shows the moral guilt; it attains an exposure; the community can be warned of the character of the practitioner and his corrupt purposes. But the wicked purpose is not enough to insure a punishment. An actual violation of the law must have taken place. If it is not a violation of law to furnish agents of the State with samples of prohibited articles for their use in enforcing the laws, or to give information to the police where unlawful articles can be procured, and if this is all that the accused has actually done, he cannot be convicted, although he meant to sell to a victim, and supposed he did so.

This is the tenor of a recent decision of the United States Circuit Court in Missouri. The indictment was for sending a letter through the mail giving information that the writer would sell certain prohibited articles. But the letter, when produced on the trial, was unintelligible in itself. It was addressed to Miss Nettie G. Harlan, Butler, Ga., and only said "I have what you desire. Price, $10." The proof showed that there was no such person as Nettie G. Harlan. The defendant had been suspected of immoral sales, and a detective had written him a letter asking if he would supply certain articles, had signed it Nettie G. Harlan, and by aid of the postal authorities in St. Louis, had procured it to be delivered as if it had come from Georgia. When the answer was mailed, the postal authorities in St. Louis, instead of forwarding it to Georgia, gave it to the detective; and the prosecution followed. The court quashed the indictment. Both judges concurred that while the physician was morally guilty, he had not been guilty in act. The criminal purpose was evident; that is one element; but the act, which violates the law, was wanting. The letter could not give the prohibited information to any one but the detective who wrote it; and giving information to him, in aid of the police work, was not really an infringement of the law, though what the doctor supposed he was doing would have been.

We give cordial approval to the purposes of the Societies for the Suppression of Vice, and to the courage and earnestness which have been exhibited by their agents, in a very difficult and repellant field of duty. We desire that these societies should have the support, moral and pecuniary, of the community, in all judicious and effective efforts. In questioning their methods we do not in the least question their ends. But we wish their methods to be upright and efficient. For detectives to make practice of entrapping suspected persons into the real commission of crime, for the purpose of prosecuting them for what has been thus brought about, is demoralizing. It cannot be long and extensively pursued without ill effects that will exceed any immediate good results. And contrivances which do not go the length of enlisting the suspected in actual commission of a complete offense are not efficient. They are useless in the courts, as the Missouri case shows.—*Tribune.*

The Convention at Watkins.

The following are the comments made by the *Graphic* on publishing the Watkins Convention Resolutions:

We give as a matter of curious history the resolutions adopted by the Convention of Free Religionists, which recently met at Watkins Glen. The Free Religionists were not treated fairly by the press. A body in whose deliberations men like ex-Representative Julian and Mr. James Parton took an active part, and before whom they delivered lengthy addresses, can hardly be classed as a meeting of boobies and noddies. Still, men will have a religion; they will have some one to worship, some creed to believe in, and some form or ritual in which to embody their faith and render homage to God. Free religionists may have an admirable system, but it is not a religion. Every belief only exists to be criticised, and while some of them do not deny that there may be some person or thing in the universe worth worshiping, they, to the last man, deny that there ought to be any thing binding in belief or ritual. Every man ought to be free to believe or not to believe, to worship or not to worship, as he thinks best. "Squatter sovereignty" in religion, or every man his own pope, is the outcome of the free religious movement, only no squatter is to have any power to bind any other squatter. The Watkins Glen conventionists are representatives of the old negative, iconoclastic, individualistic movement. This movement is on the wane in the matters of industry and government. It would be strange, indeed, could it succeed in matters of religion.

Facts from my Sunday Readings.

Only the female spiders spin webs. If the males bore the females by coming around the house too often, they kill and eat them! Female superiority and supremacy!

Woman has purified literature whenever she has touched it, from the time of Christine of Pisa to the present day.—*The National Citizen.*

In the idea that the blood was in some way connected with the soul, originated the belief that the blood of a slain person was actually alive and called out for vengeance.

There are people who are indifferent to mountain heights, who prefer the smooth and level plains, but the greatest soul aspires to the greatest height.—*Geo. Edgar Montgommery.*

The Bushmen of Africa do not believe in a god who makes and rules all things. The devil is their great power, and he causes rain, cold, and thunder. They shoot poisoned arrows at lightning, and throw old shoes at it. They call death a sleep caused by witchcraft, and they worship their dead chiefs.—*C. M. Drake.*

The East Africans pray to departed chiefs of relatives some of whom they believe enter the bodies of hens which then become sacred. Madness, idiocy, and death are ascribed to fiends. Sometimes the spirits reappear as new-born infants. They are afraid of their shadows, which they think are their visible souls.—*C. M. Drake.*

Every one of us has once been a simple mulberry-shaped ball composed only of equiformal cells.—*Haeckel.*

The Christian religion rests on faith.
Faith rests on Joe and Polly's dream.
Dreams emanate from a debauch or a disordered state of the system.—*T. B. Johnson.*

ENGLISH PROVERBS.

Deeds are fruits—words are but leaves.
Deliberate slowly, execute promptly.
Depend not on fortune, but on conduct.
Decide not any man's infirmities.
Diligence is the mistress of success.
Diseases are the interest paid for pleasures.
Don't measure other people's corn by your bushel.
Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise.

ELMINA D. SLENKER.

SINFUL SAINTS AND SENSUAL SHEPHERDS. By D. M. Bennett. Truth Seeker Tracts, No. 124. 47pp. 12mo. N. Y. Bennett. Paper, 10 cents.

Infidelity and vice are by many Christian bigots considered synonymous terms. With them a Freethinker is necessarily a "bold bad man," in popular parlance. Christianity, on the other hand, is deemed but another word for virtue, purity, holiness; and Christians, perforce, are the "salt of the earth." To counteract this pernicious error—to prove that Christians and saints of all ages and climes are sinful, fallible men and women like the rest of frail humanity—brother Bennett has presented, in this tract, a record of the crimes, of every hue, perpetrated by a large number of prominent Christian lights, clergymen principally. The prevalent vice, however, of the clerical evil-doers seems to have been that of licentiousness, for an overwhelming majority of the sacred sinners were guilty of adultery and fornication. A resume of the misdeeds of the more prominent Bible worthies, from Noah to Peter and Paul, with a sketch of the criminal practices of many eminent Christians famous in history, forms a fitting introduction to the major portion of the tract, which is occupied with the unholy deeds of several hundred "men of God," mostly of the present generation

THE BIBLE GOD DISPROVED BY NATURE. By William Emmette Coleman. Truth Seeker Tracts, No. 55. 39pp., 24mo. 8 cents.

THE RELATIONSHIP OF JESUS, JEHOVAH, AND THE VIRGIN MARY. By W. E. Coleman. Truth Seeker Tracts, No. 79. 4pp. 16mo., 2 cents.

WHO WAS JESUS CHRIST? By W. E. Coleman. Truth Seeker Tracts, No. 129. 6pp. 12mo. 2 cents.

The first of these tracts is devoted to a comparison of the teachings of science and those of the Bible God. Some twenty-seven branches of science are brought forward, each of which is in direct contradiction to the Biblical record. The immoral acts and precepts of the so-called Jehovah are also pointed out, and a short sketch given of the bibliography of Freethought.

According to the second tract, if orthodoxy be true, Jesus is his own son and grandson, his own father and grandfather; Mary is the mother, daughter, and sister of Jesus; and Mary is also the wife, daughter, sister, and mother of God!

In the third tract we find thirty-three prominent occurrences in the life of Jesus—one for each year of his life—concerning which two, three, and four inconsistent and irreconcilable accounts are narrated in the New Testament, commencing with his genealogy and terminating with his ascension to heaven. This tract is specially commended to the prayerful consideration of deluded Bibliolators and Jesus-worshipers.

ABSTRACT OF THE LAST WILL AND TESTAMENT OF JEAN MESLIER, a Roman Catholic Priest, who, after a pastoral service of thirty years, wholly abjured the Christian dogmas. By Voltaire. Translated from the French by Miss Ellen Carroll. 68 pp. 12mo. New York: D. M. Bennett. Paper, 25 cents.

The author of this work, although in his lifetime he did not dare to avow his conclusions, yet at his death left a pronunciamento to his parishioners, embodying the results of his earnest and candid reflections and his honest convictions upon religious subjects. The absurdities and inconsistencies of the Bible, and the unreliability of its statements both in the Old and New Testaments, are ably expounded; and his exposition, perhaps, in some respects has never been excelled, either by Paine, Voltaire, or present-day Freethinkers. Cure Meslier's devotion to the cause of the people, to the cause of truth and right in both Church and State, is plainly evidenced in the concluding sentence of this his last will and testament: "The end of my earthly course is drawing very near, and, to resume all the experiences of my life and career in a few words, I would that the last of the kings were strangled with the intestines of the last of the priests!"—*W. E. Coleman, Spiritual Offering.*

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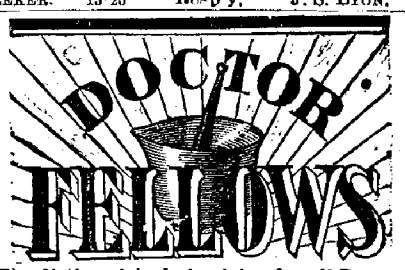
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INDUSTRY need not wish.—*Franklin.*

HABIT is ten times nature.—*Wellington.*

OUR ideas, like pictures, are made up of lights and shadows.—*Joubert.*

KINDNESS is the golden chain by which society is bound together.—*Goethe.*

HOPE is a leaf-joy which may be beaten out to a great extension, like gold.—*Bacon.*

CHARACTERS never change; opinions alter, characters are only developed.—*Disraeli.*

I DO not see why we should not be as just to an ant as to a human being.—*Chas. Kingsley.*

VIRTUE requires no other recompense than the tribute of self-approbation and respect.—*Cicero.*

WHOLE years of joy glide, unperceived, away, while sorrow counts the minutes as they pass.—*Harvard.*

GOOD counsels observed are chains to grace which, neglected, prove halters to strangle undutiful children.—*Fuller.*

THAT best portion of a good man's life—his little, nameless, unremembered acts of kindness and love.—*Wordsworth.*

THINGS may be seen differently and differently shown, but actions are visible, though motives are secret.—*Dr. Johnson.*

A MAN of intellect is lost unless he unites energy of character to intellect. When we have the lantern of Diogenes we must have his staff.—*Chamfort.*

SINCE the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them.—*Hare.*

KNOWLEDGE always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself.—*Johnson.*

THEY who disbelieve in virtue because man has never been found perfect, might as reasonably deny the sun because it is not always noon.—*Augustus Hare.*

EVENTS are only the shells of ideas; and often it is the fluent thought of ages that is crystallized in a moment by the stroke of a pen or the point of a bayonet.—*Chapin.*

THIS span of life was lent for lofty duties, not for selfishness; not to be whiled away for aimless dreams, but to improve ourselves and serve mankind.—*Sir Aubrey De Vere.*

THERE is an emanation from the heart in genuine hospitality which cannot be described, but is immediately felt, and puts the stranger at once at his ease.—*Washington Irving.*

HE who learns and makes no use of his learning is a beast of burden, with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots?—*Saadi.*

NO PERSONS make so large a demand against the reasons of others as those who have none of their own, just as a highwayman will take greater liberties with our purse than our banker.—*Colton.*

THE happiness of your life depends upon the quality of your thoughts; therefore guard accordingly, and take care that you entertain no notions unsuitable to virtue and unreasonable to nature.—*Marcus Antonius.*

ACTION hangs, as it were, dissolved in speech, in thoughts where speech is the shadow, and precipitates itself therefrom. The kind of speech in a man betokens the kind of action you will get from him.—*Carlyle.*

WARM your body by healthful exercise, not by cowering over a stove. Warm your spirit by performing independently noble deeds, not by ignobly seeking the sympathy of your fellows who are better than yourself.—*Thoreau.*

THE Chinese, whom it might be well to disparage less and imitate more, seem almost the only people among whom learning and merit have the ascendency, and wealth is not the standard of estimation.—*W. B. Clulow.*

PERPLEX'D in faith, but poor in deeds,
At last he beat his music out;
There lives more faith in honest doubt.
Believe me, than in half the creeds.

He fought his doubts and gather'd strength;
He would not make his judgment blind:
He faced the specters of the mind,
And laid them: thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,
But in the darkness and the cloud.
—*Tennyson.*

EVOLUTION is slow, continuous, and imperceptible. What intelligence has a child ere it is born, or immediately after birth? It has a capacity for intelligence, but the mind is perfectly blank; yet intelligence is evolved by its circumstances and surroundings. There is no apparent life or intelligence in a seed or an egg, yet a dead seed or a lifeless egg will not germinate. The egg has no intelligence, but the bird or fowl hatched from it has. Where does it come from it if it be not evolved from the matter composing and surrounding the living existence? We know nothing of the spontaneous generation either of life or intelligence; germs of both are found everywhere, in air, earth, and sea, but there is no sudden leap from matter to mind, or from matter to organized forms of life. If there was a time on earth when life was not and intelligence was not they must have been evolved from matter which already existed in the earth, or have been extraneously created by some power outside of matter.—*Mrs. E. D. Slenker.*

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"IF Colonel —— goes on drinking as he does now, he'll soon not have a coat to his back," said one friend to another. "Nor to his stomach, either," remarked a physician who was standing near.

AN old man who had been badly hurt in a railroad collision being advised to sue the company for damages, said: "Well, no, not for damages—I've had enough of them; but I'll just sue 'em for repairs."

IT is when a dry-goods clerk of sixty-seven pounds weight attempts to help from a farm-wagon a farmer's wife of two hundred and two pounds weight, that the reporter seats himself contentedly on the curbstone and waits for the catastrophe.

COLLEGE professor to junior who had been taking advantage of his absent-mindedness: "Young man, I find on looking over the records that this makes the fifth time in two years that you have been granted leave of absence to attend your grandmother's funeral."

MR. HEPWORTH DIXON once attended a masked ball without mask or domino. The lady of the house, a little piqued at this slight, approached him and said, "And pray, sir, what character do you assume?" "I appear as a gentleman," said Dixon. "Ah! a capital disguise!" and Hepworth withdrew for repairs.

MR. CHERRYBLES asked his wife the other morning, "What is the difference, dear, between bribing a man with a ten-dollar bill to keep his mouth shut and a mixture of Indian meal and water?" He almost took her breath away when he answered, "Why, you see, one is hush-money, and the other is mush, honey."

AFTER-DINNER orator: "It's in the wonderful insight inter 'uman nature that Dickens gets the pull over Thackeray; but, on t'other hand, it's in the brilliant shafts o' satire, t'gether with the keen sense o' humor, that Dickery gets the pull over Thackens. It's just this: Thickery is the humorist, and Dakins is the satirist. But, after all, it's 'bsurd to instoot any comparison between Dackery and Thikens."

HE was a bachelor, had traveled extensively, and could speak any language, dead or alive. Hieroglyphics were nothing to him. But when he returned home the other day and talked to his sister's baby, and when it cried and was pacified by its mother saying, "Did his naughty wauty uncle wuncle come homey womey any scarey warey my little putsey wutsey?" he just leaned over the back of the chair and wept.

A HARD CASE.—Enter young husband, who throws himself into a chair and exclaims, "What! toothache again, Maria? I do call that hard upon a feller! Why, you had toothache when I left this morning! And here have I been at the races all day, with the jolliest lot o' fellers ever got together in one drag, and won a pot o' money, and had no end of a jolly time, and I did think I should find something cheerful and jolly to greet a feller when I got home! And there you are! toothache again! I do call it hard on a feller—precious hard!"

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He was informed that we had all the help we required at present.

"Sorry—very sorry," he said, bowing quite low. "Just noticed by squib in newspaper that the immortal Dickens began life as a reporter; first I had heard of it, and concluded at once to begin that way myself. Dickens made a great success of it, and what has been done once can be done again."

We acknowledged that Dickens had made quite a hit.

"A decided hit," put in the young man; "and all I want is to start under the same auspices. Sure you have no place for me?"

"No place at present."

"Mighty sorry," replied the applicant: "have just been reading 'David Centrefield,' and am quite charmed with the author's style."

"'David Copperfield,' not' Centrefield,'" we ventured to suggest.

"Perhaps you're right; yes, now I recollect; you are right; much obliged; been playing base ball lately, and have got names confused. Will be in town a few days, and hope you will not forget me if a vacancy should occur."

We promised to remember him, and the young man withdrew.

Protruding his beacon light once more, he said:

"Daniel Webster, Benjamin Franklin, and Napoleon Bonaparte also began life in newspaper offices; but I don't care for them: Dickens is the man I am after:" and he closed the door softly and went down stairs on his tiptoes.

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Notes and Clippings.

IN the opinion of the Boston *Transcript*, Noah kept his bees in ark-hives.

SANKEY sails for England on the 5th of October, taking his family with him. What will poor Moody do now?

THE *News* says Israel Putnam made out to struggle through life without a bloodstone sealring on his little finger.

THE British Consul at Pekin puts the deaths from famine in China at 7,000,000. The province of Shansi alone lost 5,000,000.

A MAN who can hum a hymn or keep his equanimity while putting up an old stove-pipe is ready to go and join the angels at once.

THE Rome *Sentinel* has discovered that immediately after every hard wind farmers come into town with choice lots of fresh hand-picked apples.

FRANK BUCKLAND, the naturalist, declares that babies swim naturally. A friend put one into warm water, and it took to it like a duck, swimming briskly.

THE *Saturday Night* says Webb Hayes' Fremont girl lives two miles out of town, and many a Sunday night has Webb-footed it out there to see the little duck.

THE Rev. George C. Crawford, a Brunswick, Me., pastor, has committed suicide. Can it be it was because he was in such a hurry to fly into the arms of Jesus?

MARY HOLLIS, colored, while shouting in the Methodist church in Buena Vista, Ga., was taken violently ill and died in a short time. It may ultimately be found that getting religion in that violent manner is unsafe.

PROF. TYNDALL contradicts the statement of the London *Times* that he once suggested that the earth must have received the germs of life from some other planet. He says he never entertained such an opinion.

The Bible does not lie.—*Ex.* It doesn't, eh? Have you never seen a Bible lying upon the table? and the page devoted to a record of births—does that always tell the plain, unvarnished truth?—*Norristown Herald.*

ELDER STEVENSON, a Mormon missionary, incidentally proposed matrimony to a widow and her two daughters in Hickman county, Tenn. They said, Yes, and are on their way to Salt Lake City, where the marriage ceremony is to be performed.

PROBABLY at the last dreadful day, when Gabriel blows his trump, if he doesn't stop once or twice between the blasts and shout, "General! General! Colonel! I say!" not more than two-fifths of the men in the American cemeteries will get up.—*Hawkeye.*

A LEWISTON pauper, living at the city Almshouse, says an exchange, recently offered up the following prayer: "O Lord, bless the boss of this house, be with him daily, and with all his'n; but especially, O Lord, we ask thee to make different arrangements in that cook-room."

IN Leicestershire, England, the remains of a laborer's wife were taken to the churchyard for burial, when the Episcopal vicar refused admission on the ground that the woman died a Wesleyan. This gave rise to indignation in the parish, and a mob followed the clergyman, beating pans.

JUGGERNAUT is in a bad way since the English Government imprisoned for life for murder the hereditary protector of the god, a man of high rank, to whom the Hindoos pay divine honors. The late Car Festival was a failure, and it is in contemplation to hand over the god's affairs to the management of the Court of Wards. A receiver for a religion—an insolvent deity! What next?

"Gem'len," said Bro. Gardner, as reported by the Detroit *Free Press*, "death mus' come to all. We can't escape it. Some of us will be hung, some burned up in barns, some git shot by de police, but it will be death jus' de same. Let us hev our cabins in order, an' let us be 'spectin' a visit from dat white-faced angel who moves so softly dat men hear not, and who strikes so swiftly dat men hev no escape."

ADVOCATES of total abstinence from intoxicating liquors may be pleased to learn that Lomer Griffin, who died in Lodi, Ohio, last week, at the extraordinary age of 106 years, was a total abstainer. He did not, however, form the resolution to do so until he was already 102 years old. During his long life, up to the above-mentioned period, Mr. Griffin indulged in stimulants. That at such an advanced age he was able to form and carry out faithfully a resolution of total abstinence is remarkable evidence of the power of a determined will to conquer habit. Mr. Griffin did not use tobacco. That his age was as great as claimed is shown by the family records and other uncontroverted proof.

WHILE there is a general anxiety in California to get rid of the Chinese, there is an equally strong anxiety on the part of the Peruvians to introduce free Chinese labor into their republic. In this scheme the Peruvians meet with opposition from the British authorities in Hong Kong, notwithstanding the existence of a treaty between Peru and China expressly stipulating that free emigration from the latter country to the former is to be permitted. The Peruvians claim that all traces of cruelty to Chinamen have disappeared in Peru, but this is not confirmed by the testimony of reliable persons who have recently traveled in that country. In preventing the deportation of Chinese, the British officials at Hong Kong are probably actuated by motives of humanity.

THE *Herald and Presbyter* says: "There are gambling-houses, and grog-shops, and theaters that are proposing to divide their gains with the yellow fever sufferers. Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. If men whose avocation among us is to pollute public morals and destroy men's lives desire to aid the suffering by a partnership in their profits, let us not be entrapped by any complicity with them and their craft." According to this, it is better to let the yellow fever patients die in their misery than to relieve them with money which has been in the pockets of irreligious people. It is probable, however, that the sufferers in the South care but little whether the money that is sent for their relief comes from saints or sinners.

IN England there is an old law which provides for surveys to be made to parsonages which need repair. The "Ecclesiastical Dilapidations Fees" which are levied on poor clergymen under this law are a combination of the odious and the ridiculous. One suffering rector complains that his parsonage was recently ecclesiastically "surveyed," as it needed repairs to the extent of about £4. The surveyor spent half an hour at the parsonage, the result of which was this little bill:

	£	s.	d.
For survey	3	3	0
Report of Bishop	1	1	0
Copy to self	0	2	6
Final inspection	1	11	6
Total	£5	18	0

The rector justly characterizes this as a bit of a swindle.

THERE seems to be something wrong with the Pope. The *Whitehall Review* is responsible for the following statement: "The Pope is an object of universal pity at Rome. They say that all the spirit he showed at first has disappeared. He weeps frequently, and has attacks of deep depression and cries, 'Is it necessary that an old man like me should end his life thus?' He feels like one who is standing in an open place to be shot. As a Cardinal, he used to hunt at Carpineto, and was fresh and active as a young man. Now he has aged overmuch, and is very thin; three times a day he will pack his box to go to Perugia, but he dares not carry out his desire. Since Franchi died, his fear of being poisoned has increased, and his brother is even more anxious than Leo himself. He never touches anything at table. His brother goes daily to the town and brings him back pies and turkeys cooked in jelly, which he carefully conceals under his cloak. This is the only food he ever partakes of. Leo makes his own coffee. He has his wine straight from Carpineto, from his own vineyard, and keeps it in his secretaire. Two attempts have already been made to poison him. Once it was a glass of wormwood, after drinking which he felt suddenly unwell. His brother fetched a physician whom he could confide in, and not the doctor of the Vatican. He gave him a counter-poison, which proved efficacious. Several cardinals, who were present, sought to prevent his brother from fetching aid. Many cardinals are opposed to Leo; they would rather that Bilio were pope. He is a true priest, according to their idea. Leo's greatest enemy is a foreign cardinal who lives at the Vatican, but whose name the Romans dare not breathe.

THE following story is represented to us as true, and we believe it has never appeared in print:

In the olden times, when all the convicts were kept in the Georgia Penitentiary at Milledgeville, Rev. Mr. Brantly, a Methodist minister, was appointed chaplain to the penitentiary. Soon after his appointment he was walking about the penitentiary, mingling with his new parishioners. One of them was inclined to be quite talkative, and in the conversation this dialogue occurred:

"You are Mr. Brantly, I believe, our new chaplain?"

"Yes, sir," said Mr. B.

"And they tell me you are a Methodist, Mr Brantly."

"Yes, I am a Methodist."

"Well, I am so glad to hear it. I am a Methodist myself, and there are a good many Methodists in here. In fact, most of us are Methodists."

Mr. Brantly walked off, wrapped in meditation.—*Spartansburgh (S. C.) Review.*

"AFRICA," says Bishop Simpson, "has no science; India and China have no science. How comes it that this science exists only where Christianity is?" It is a coincidence, your reverence; what really produces, fosters, encourages, and conserves science is the silk stovepipe hat. The silk hat is not worn in Africa; India and China have it not. Wherever the silk hat is planted on the human head, there science has taken root; no silk hats, no science—ignorance, error superstition, moral and intellectual night. It is the silk hat that has given us the graces, the refinements, the splendors of modern civilization—copious largess of wisdom and abundant benefaction of light. It is the beacon, the Pharos, of humanity, in the broad benignity of whose blaze our laden argosies elude the rocks and shoals of social disaster. Your reverence's theory (grotesque as it is) has this value: It marks the hitherto unobserved coincidence that the silk-hatted, and therefore scientific, nations happen to profess Christianity. It has not yet been observed that they practice it.—*S. F. Argonaut.*

THE trade in ready-made sermons for lay ministers is on the increase in England. There are many clergymen who find it cheaper and better to buy the ready-made article than to manufacture for themselves. The *Church Times* advertises this sort of merchandise freely, thus:

"Collections of manuscript sermons purchased and sold for cash; must be original, modern, legible, and of thoroughly good church tone. Apply, with specimens, to Messrs. W. Skeffington & Son, 163 Piccadilly, W."

The brethren who buy this variety of sermons expect to impose on the most critical observers of the document which they place before them on the pulpit cushion, as well as to be ready to respond in case any interested lady should desire to borrow the discourse. Here is another sort of sermon for those who want to exhibit the "manuscript," but are in no fear of being asked to lend it:

"Sermons (lithographed) upon the Sunday Gospels, Epistles, and Old Testament Lessons. (New Lectionary.) By a Beneficed Parish Priest. Sound, original, practical. Specimen, with particulars, on application.

"N. B.—More than 300 of the clergy have given voluntary testimony to the great superiority of this publication over others of the kind, and the great boon it is to them in their large, overcrowded parishes. Address the Rev. M. A. (Cantab), 7 High street, Haverfordwest."

And here is something out of the well-traveled rut, for ministers who have an ambition to get off special and timely discourses:

"New Harvest Sermon, alluding to past and present events, now ready, 1s. 6d.; single sermon for any Sunday, 12 stamps. Address the Rev. M. A., 12 St. John street, Bristol."

But what a bother it would be if two neighboring clergymen should each buy a copy of the "New Harvest Sermon" and deliver it simultaneously. Two gossiping congregations would speedily carry to each other the news of the remarkable similarity.

Events of the Week.

MRS. GENERAL SHERMAN is dangerously ill.

HARD-MONEY platforms have been adopted by the Republicans and Democrats in this State.

COL. INGERSOLL will lecture in this city on next Monday evening; subject, Robert Burns.

GILMORE'S band has returned to this country after a very successful musical tour through Europe.

THE yellow fever at the South is not only still desolating the cities, but is now ravaging the plantations.

A WEST VIRGINIA postmaster, the son of a Baptist clergyman, has been arrested for tampering with the mails.

THE new British steamship Yoxford, from this port for Havre, foundered at sea in a gale; the crew were rescued.

A STAGE coach, carrying the U. S. mail, was robbed by twelve masked men, on the 26th ult., near Fort Fetterman, Wyoming Territory.

THE Cheyennes are on the war path. In a recent engagement the troops were outnumbered and routed, with a loss of one killed and several wounded.

N. C. Martin, a worthy Christian, has been arrested at Youngstown, Ohio, for alleged forgeries to the amount of $64,000 on the Union Trust Co., of this city.

THE New York Elevated Railroad has commenced to run Sunday trains, to the great disgust of the preachers, who are looking for a divine judgment upon them.

THE Ohio Methodist Episcopal Conference has dismissed the Rev. F. A. Spencer from the ministry for immorality, and the Rev. J. K. Davis for unministerial conduct.

HUGHES and O'Leary, the pedestrians, are engaged in a six-days' walking-match in Gilmore's Garden, this city, for a wager of $1,000 and the championship of the world.

THE United States steamer Enterprise, which has been engaged in the exploration of the Amazon for the last five months, has returned to this port after a highly successful trip.

DAVID GOOD, of Brookville, Ohio, a pious Christian and regular attendant at church, is in jail for having seduced his own daughter, a beautiful young lady of eighteen. He narrowly escaped lynching.

THE Rev. Mr. Hayden, who was on trial for the murder of Mary Stannard, has been acquitted, but many of his neighbors are far from convinced of his innocence. There is some talk of re-arresting him.

WILLIAM O'NEIL, a newsboy of this city, saved three persons from drowning a few days ago. He has saved fourteen lives in all within a few years, and will probably receive a gold medal from Congress for his bravery.

A FUNERAL procession was run into by a locomotive in Brooklyn on Saturday last. Two persons were instantly killed, two others were badly injured, one of whom has since died, and several others were less seriously injured.

THE boiler of the steamer Adelphi exploded when she was leaving South Norwalk, Conn., for this city on the morning of the 28th ult. Eleven persons were killed, and many others were severely scalded by the escaping steam.

THE Catholics and anti-Catholics came near having a religious riot at a gospel tent in this city on Sunday last. It required the best efforts of a large force of police to keep the pious Christian from murdering each other. Revolvers were drawn and flourished, but no blood was spilled. The trouble originated through some denunciations of the Pope by a backsliding Catholic priest.

MORE storms in the West. At Decatur, Ill., the roof was torn from a schoolhouse, and large trees succumbed to the fury of the storm. At Fort Wayne an Episcopal church was struck by lightning and damaged to the amount of $8,000. At Lebanon, Ind., a large number of buildings were unroofed; the Presbyterian church, the finest building in town, is now a shapeless mass of brick and mortar, and the streets are filled with rubbish.

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

"The Asiatic churches had already perished. The Christian faith, planted in the dissolute cities of Asia Minor, had produced many fanatical ascetics and a few illustrious theologians, but it had no renovating effect upon the people at large. . . The frenzy of pleasure continued unabated, and in a great part of the Empire it seemed, indeed, only to have attained its climax after the triumph of Christianity.

"The condition of the Western Empire was somewhat different. . . She [the Church] exercised for many centuries an almost absolute empire over the thoughts and actions of mankind, and created a civilization which was permeated in every part with ecclesiastical influence. And the Dark Ages, as the period of Catholic ascendancy is justly called, do undoubtedly display many features of great and genuine excellence. In active benevolence, in the spirit of reverence, in loyalty, in co-operative habits, they far transcend the noblest ages of pagan antiquity, while in that humanity which shrinks from the infliction of suffering, they were superior to Roman, and in their respect for chastity, to Greek civilization. On the other hand, they rank immeasurably below the best pagan civilizations in civic and patriotic virtues, in the love of liberty, in the number and splendor of the great characters they produced, in the dignity and beauty of the type of character they formed. They had their full share of tumult, anarchy, injustice, and war; and they should probably be placed, in all intellectual virtues, lower than any other period in the history of mankind. A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions. Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank upon the human mind, which for many centuries almost suspended its action, and was only effectually broken by the scrutinizing, innovating, and free-thinking habits that accompanied the rise of the industrial republics in Italy. Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century" (Lecky's Hist. Morals, vol. ii, pp. 13–15).

"When we remember that in the Byzantine Empire the renovating power of theology was tried in a new capital free from pagan traditions, and for more than one thousand years unsubdued by barbarians, and that in the West the Church, for at least seven hundred years after the shocks of the invasion had subsided, exercised a control more absolute than any other moral or intellectual agency has ever attained, it will appear, I think, that the experiment was very sufficiently tried. It is easy to make a catalogue of the glaring vices of antiquity, and to contrast them with the pure morality of Christian writings; but if we desire to form a just estimate of the realized improvement, we must compare the classical and ecclesiastical civilizations as wholes, and must observe in each case not only the vices that were repressed, but also the degree and variety of positive excellence attained" (Ibid, p. 16).

It is evident, I think, from the facts and reasonings presented, that during the centuries that Christianity existed unmodified by skepticism and unimproved by science, art, and literature, it failed, on the whole, to improve the condition of mankind. I think we may go farther and say that it very materially retarded the civilization of the world.

While Christendom was enveloped in darkness, the flickering lamp of learning emitting scarcely a ray of light in all its domain, the Mohammedan Arabs were cultivating science and philosophy with ardor and success. When the capitals of Christian Europe were inhabited by barbarous hordes, the Court of Bagdad evinced remarkable lustre and liberality, and opened asylums to the learned of every land. Literary relics found in the conquered countries were brought to the foot of the throne. Latin, Greek, and Persian literature was translated into the Arabic. The Court itself was made up of teachers, translators, commentators, and philosophers. Schools were founded and libraries established in every considerable town. There was one college at Bagdad that had six thousand pupils and professors. Institutions of learning were liberally endowed. The revenue of kingdoms was expended in public buildings and fine arts. The Arabs excelled in mathematics and astronomy, architecture and agriculture, while they cultivated with success a long list of the arts and sciences among the most valued at the present day. Speaking of the earlier sovereigns of Bagdad, Hallam says:

"Their splendid palaces, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, formed a striking contrast to the rudeness and poverty of the Western nations. In their Court, learning, which the first Moslems had despised as unwarlike, or rejected as profane, was held in honor. The Khalif Almamun was distinguished for his patronage of letters; the philosophical writings of Greece were eagerly sought and translated; the stars were numbered; the course of the planets was measured; the Arabians improved upon the science they borrowed, and returned it with abundant interest to Europe in the communication of numeral figures and the intellectual language of algebra" (Middle Ages, p, 552).

The Moors, a people of Arabian origin, that inhabited the countries now called Morocco and Fez —once known as Mauritania—formed the channel through which the learning and civilization of the Arabs, the seeds of which came from Alexandria and the East, traveled into Europe. The Moors took possession of Spain, and held it nearly seven centuries. They established a magnificent empire, and for centuries were the most enlightened people on the face of the globe. While the greater portion of the Western world was plunged in the darkest ignorance, the Moors of Spain were cultivating those arts and sciences which expand the mind, refine the taste, and give polish to society. "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and even creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry, medicine, proved to be more durable, and therefore more important than their military actions had been" (Draper's Intellect. Devel., p. 306). Some idea of the magnificence of the Saracenic Empire may be formed from the statement of a Moorish author regarding the city of Cordova, the capital of Andalusia. It contained, he informs us, 200,000 houses, six hundred mosques, and 900 public baths. Another writer says it had eighty public schools, fifty hospitals, and eighty thousand shops. A space twenty-four miles in length by six in breadth, along the Guadalquiver, was occupied with streets, gardens, private dwellings, and public edifices. "After sunset," says Draper, "a man might walk through it in a straight line for ten miles by the light of the public lamps." It had a public library of 28,000 volumes. The city of Granada was not less celebrated for its wealth, luxury, and learning. There were, it is said, 12,000 towns and villages on the banks of the Guadalquiver.

This people was the connecting link between ancient and modern civilization. The Arabs were the depositories of science during the Dark Ages, and "the restorers of learning to Europe." It is not true, as some Christian writers would have us believe, that the darkness of the Middle Ages was dispelled by the light of Christianity. The revival of learning was due chiefly to the study of pagan literature, and the Mohammedan schools of learning. Christianity exerted all its power to keep the world in ignorance, and, as we have seen, it was among the Mohammedan Arabs, whose religion did not at that time make war on knowledge, that appeared the first gleams of light which shot athwart the horizon of Christian Europe. I shall allow a Christian historian to state the facts in his own language:

"It was under the reign of this celebrated Khalif [Almamun, A. D. 833] that the Arabians began to take pleasure in the Grecian learning, and to propagate it, by degrees, not only in Syria and Africa, but also in Spain and Italy; and from this period they gave us a long catalogue of celebrated philosophers, physicians, astronomers, and mathematicians, who were ornaments to their nation through the several succeeding ages, and in this certainly they do not boast without reason."

"After this period the European Christians profited much by the Arabian learning, and were highly indebted to the Saracens for improvement in the various sciences; for the mathematics, astronomy, physics, and philosophy that were taught in Europe from the tenth century were, for the most part, drawn from the Arabian schools that were established in Spain and Italy, or from the writings of the Arabian sages. Hence the Saracens may in one respect be justly considered the restorers of learning in Europe" (Mosheim's Eccl. Hist., vol. i, p. 211).

"The Arabians during this whole century [the tenth] preserved that noble passion for the arts and sciences which had been kindled among them in the preceding age; and hence their country abounded with physicians, mathematicians, and philosophers, whose names and characters, together with an account of their respective abilities, are given by Leo Africanus and other literary historians" (Ibid, p. 241).

[TO BE CONTINUED.]

MEN glory in raising great and magnificent structures, and find a secret pleasure to see "sets" of their own planting grow up and flourish; but surely it is a greater and more glorious work to build up a *man*—to see a youth of our own planting, from the small beginnings and advantages we have given him, to grow out into a considerable fortune, and to take root in the world, and to shoot up into such a height, and spread his branches so wide, that we, who first planted him, may ourselves find comfort and shelter under his shadow.—*Tillotson.*

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XIV.—CONTINUED.

The whole population of the tertiary epoch approaches much nearer, on the whole as well as in detail, to that of the present time than is the case in the preceding epochs. From this time the class of *Mammals* greatly predominates over all other vertebrate animals. In like manner, in the vegetable kingdom, the group—so rich in forms—of the *Angiosperms*, or *plants with covered seeds*, predominates, and its *leafy forests* constitute the characteristic feature of the tertiary epoch. The group of the Angiosperms consists of the two classes of single-seed-lobed plants, or *Monocotyledons*, and the double-seed-lobed plants, or *Dicotyledons*. The Angiosperms of both classes had, it is true, made their appearance in the Cretaceous period, and mammals had already occurred in the Jurassic period, and even in the Triassic period; but both groups, the mammals and the plants with enclosed seeds, did not attain their peculiar development and supremacy until the tertiary epoch, so that it may justly be called after them.

The fifth and last main division of the organic history of the earth is the *quaternary epoch*, or *era of Civilization*, which in comparison with the length of the four other epochs almost vanishes into nothing, though with a comical conceit we usually call its record the "history of the world." As the period is characterized by the development of *Man* and his *Culture*, which has influenced the organic world more powerfully and with greater transforming effect than have all previous conditions, it may also be called the era of Man, the anthropolithic or anthropozoic period. It might also be called the era of Cultivated Forests, or Gardens, because even at the lowest stage of human civilization man's influence is already perceptible in the utilization of forests and their products, and therefore also in the physiognomy of the landscape. The commencement of this era, which extends down to the present time, is geologically bounded by the end of the pliocene stratification.

The neptunic strata which have been deposited during the comparatively short quaternary epoch are very different in different parts of the earth, but they are mostly of very slight thickness. They are reduced to two "systems," the older of which is designated the *diluvial*, or *pleistocene*, and the later the *alluvial* or *recent*. The diluvial system is again divided into two "formations," the older *glacial* and the more recent *post glacial* formations. For during the older diluvial period there occurred that extremely remarkable decrease of the temperature of the earth which led to an extensive glaciation of the temperate zones. The great importance which this "ice" or "glacial period" has exercised on the geographical and topographical distribution of organisms has already been explained in the preceding chapter. But the *post glacial period*, or the more recent diluvial period, during which the temperature again increased, and the ice retreated towards the poles, was also highly important in regard to the present state of chorological relations.

The biological characteristic of the quaternary epoch lies essentially in the development and dispersion of the human organism and its culture. Man has acted with a greater transforming, destructive, and modifying influence upon the animal and vegetable population of the earth than any other organism. For this reason, and not because we assign to man a privileged exceptional position in nature in other matters, we may with full justice designate the development of man and his civilization as the beginning of a special and last main division of the organic history of the earth. It is probable indeed that the corporeal development of primeval man out of man-like apes took place as far back as the earlier pliocene period, perhaps even in the miocene tertiary period. But the actual development of *human speech*, which we look upon as the most powerful agency in the development of the peculiar characteristics of man and his dominion over other organisms, probably belongs to that period which on geological grounds is distinguished from the preceding pliocene period as the pleistocene or diluvial. In fact the time which has elapsed from the development of human speech down to the present day, though it may comprise many thousands and perhaps hundreds of thousands of years, almost vanishes into nothing as compared with the immeasurable length of the periods which have passed from the beginning of organic life on the earth down to the origin of the human race.

The table on page 610 presents the historical division of the eras of the larger and smaller palæontological periods, from the most ancient Laurentian up to the most recent Quaternary period.

Many attempts have been made to make an approximate calculation of the number of thousands of years constituting these periods. The thickness of the strata has been compared, which, according to experience, is deposited during a century, and which amounts only to some few lines or inches, with the whole thickness of the stratified masses of rock, the succession of which we have just surveyed. This thickness, on the whole, may on an average amount to about 130,000 feet; of these 70,000 belong to the primordial, or archilithic; 42,000 to the primary, or palæolithic; 15,000 to the secondary, or mesolithic; and finally only 3,000 to the tertiary, or cænolithic group. The very small and scarcely appreciable thickness of the quaternary, or anthropolithic deposit cannot here come into consideration at all. On an average, it may at most be computed as from 500 to 700

feet. But it is self evident that all these measurements have only an average and approximate value, and are meant to give only a rough survey of the relative proportion of the systems of strata and of the spaces of time corresponding with them.

Now, if we divide the whole period of the organic history of the earth—that is, from the beginning of life on the earth down to the present day—into a hundred equal parts, and if then, corresponding to the thickness of the systems of strata, we calculate the relative duration of the time of the five main divisions or periods according to percentages, we obtain the following result:

I.	Archilithic, or primordial period . . .	53.6
III.	Palæolithic, or primary period . . .	32.1
II.	Mesolithic, or secondary period . . .	11.5
IV.	Cænolithic, or tertiary period	2.3
V.	Anthropolithic, or quaternary period . .	0.5
	Total . .	100.0

According to this, the length of the archilithic period, during which no land-living animals or plants as yet existed, amounts to more than one half, more than 53 per cent; on the other hand the length of the anthropolithic era, during which man has existed, amounts to scarcely one-half per cent of the whole length of the organic history of the earth. It is, however, quite impossible to calculate the length of these periods, even approximately, by years.

The thickness of the strata of mud at present deposited during a century, and which has been used as a basis for this calculation, is of course quite different in different parts of the earth under the different conditions in which these deposits take place. It is very slight at the bottom of the deep sea, in the beds of broad rivers with a short course, and in inland seas which receive very scanty supplies of water. It is comparatively great on the sea-shores exposed to strong breakers, at the estuaries of large rivers with long courses, and in inland seas with copious supplies of water. At the mouth of the Mississippi, which carries with it a considerable amount of mud, in the course of 100,000 years about 600 feet would be deposited. At the bottom of the open sea, far away from the coasts, during this long period only some few feet of mud would be deposited. Even on the sea-shores where a comparatively large quantity of mud is deposited the thickness of the strata formed during the course of a century may after all amount to no more than a few inches or lines when condensed into solid stone. In any case, however, all calculations based upon these comparisons are very unsafe, and we cannot even approximately conceive the enormous length of the periods which were requisite for the formation of the systems of neptunic strata. Here we can apply only relative, not absolute, measurements of time.

Moreover, we should entirely err were we to consider the size of these systems of strata alone as the measure of the actual space of time which has elapsed during the earth's history. For the elevations and depressions of the earth's crust have perpetually alternated with one another, and the mineralogical and palæontological difference—which is perceived between each two succeeding systems of strata, and between each two of their formations at any particular spot—corresponds in all probability with a considerable intermediate space of many thousands of years, during which that particular part of the earth's crust was raised above the water. It was only after the lapse of this intermediate period, when a new depression again laid the part in question under water, that there occurred a new deposit of earth. As, in the mean time, the inorganic and organic conditions on this part had undergone a considerable transformation, the newly-formed layer of mud was necessarily composed of different earthy constituents and inclosed different petrifactions.

The striking differences which so frequently occur between the petrifactions of two strata, lying one above another, are to be explained in a simple and easy manner by the supposition that the same part of the earth's surface has been exposed to repeated depressions and elevations. Such alternating elevations and depressions take place even now extensively, and are ascribed to the heaving of the fiery fluid nucleus against the rigid crust. Thus, for example, the coast of Sweden and a portion of the west coast of South America are constantly though slowly rising, while the coast of Holland and a portion of the east coast of South America are gradually sinking. The rising as well as the sinking takes place very slowly, and in the course of a century sometimes only amounts to some few lines, sometimes to a few inches, or at most a few feet. But if this action continues uninterruptedly throughout hundreds of thousands of years, it is capable of forming the highest mountains.

[To be continued.]

War brings out the devil in man, wakes up the hellish legion within his fallen nature, and binds his better faculties hand and foot. Its natural tendency is to hurl nations back into barbarism and retard the growth of everything good. When undertaken from a dire necessity, as the last resource of an oppressed people, it may become heroic, and its after results may compensate for its immediate evils; but war wantonly undertaken, for self-interest, ambition, or wounded pride, is evil, only evil, and that continually.—*Spurgeon.*

The man who writes, speaks, or meditates without being well stocked with facts, as landmarks to his understanding, is like a mariner who sails along a treacherous coast without a pilot, or one who adventures in the wide ocean without either a rudder or compass.—*Bacon.*

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XIV.—Continued.

"It seems that he had been boarding for a few weeks, while carrying on a revival meeting, at a widow's. The widow had but two children—a son of nineteen and a daughter of twenty-four. The daughter was an imbecile, almost an idiot, as regards mental development. But she was a plump, rosy-cheeked girl—rather pretty, so far as regular features went—and was unusually warm-hearted and affectionate in disposition. She was, like many of this class of unfortunates, unduly fond of the opposite sex, but had always been carefully watched and guarded by her mother and brother from all contact with strangers who might, mayhap, do her harm. The neighbors all treated her with respect, and any one of them who would have wronged her, in word or deed, would have fared ill at the hands of his townsmen.

"Mr. Conway had not been boarding there many days before it was observed that Margaret, this imbecile daughter, was trying to ingratiate herself into his affections. She would run and wait on him, hang around his chair, comb his hair, and in many childish, artless ways court his attention. A little bouquet of fresh flowers was always ready for his button-hole or lying by his plate. But the deacon was so dignified, reticent, and reserved, so pious, holy, and sanctimonious, so full of apt Scripture quotations, and altogether so proper a person, and, besides, old enough to be her father, that no one feared any evil results from her attentions to him, though her mother several times apologized for her and hoped she was not intrusive. 'Oh, no, madam; not at all. Jesus, you know, said, "Suffer little children to come unto me, and forbid them not;" and this girl is but a child in mind, and I like to have her about me,' said the deacon, in solemn tones. So she was left to do as she would, the deacon apparently taking no notice of her more than he would of a small child or a frolicsome kitten; but when the two happened for a moment to be alone, he would beckon her to him, take her on his lap, and hug, kiss, and fondle her, till all the little soul or mind she had was glowing with passionate ardor for him. And some sort of instinct taught her to conceal all this in the presence of others, and be to him only as a simple child.

"He used often to go to the spring where we found him, for the medicinal water, as it was called, and Margaret would plead to go along. At last the deacon said, one day, 'Let her go, madam, if she wants to. I'll see that she comes to no harm. She will be as safe with me as if she was my own child.' So she was suffered to go; and after that they went almost daily, but never staid long, and all was supposed to be right; and, indeed, how could they dream of wrong in so good a man! Was not the whole country ringing with the fame of his sermons (those same ones that he preached at your place, as he had many of them by heart), and did not God's own glory rest on his brow? But the brother of the girl several times caught the deacon's eye resting on his sister in a way he did not like, and a sudden movement when he would enter the room where they were alone together would rouse a thought that something was between them; and at last he resolved to watch them one afternoon as they went to the spring, and so followed them at a safe distance, and saw them enter the little dell where we found him dying. The brother quietly drew within hearing distance, and soon saw and heard enough to realize that his poor demented sister was indeed the victim of a lecherous old scoundrel. His young blood was all on fire, and, drawing his pocket-knife, with its long, keen blade he stabbed him in the side, exclaiming, 'Die, thou hoary-headed old sinner! and may all the fiends in hell torment you for this dastardly betrayal of confidence, this foul wrong to one who already suffers under the wrath of a great and just God'—for it seems that when the girl was a mere child she had one day set her little foot on the family Bible and said it was no holier than an almanac, and hardly had the words been uttered when a big snake crawled up from between the hearthstones, and, winding around that blasphemous foot, reared its head till it looked her in the eye; whereat she screamed, fainted, and fell as one dead; and when she recovered, her reason seemed, as it were, dulled and blunted forever.

"As the brother finished his exclamation, he snatched his sister from the bleeding and apparently dying man, and hurried her home. He said nothing to his mother of what had happened, and when asked why Mr. Conway did not return with them, said he preferred staying a while, and it might be that he would not be back for some days, as he spoke of going to a distant town; meanwhile he had charged Margaret to say nothing of what had happened, or he would kill her. And so it was that the man was left alone all those four long days, to suffer, and think, and regret what might have been.

"Margaret's brother came to see me after the funeral, and between us we agreed that silence would be our proper course; so you will use discretion in mentioning what I have written to you. I have given no names or places that would criminate him; still, were it known that I could tell who the murderer was, I might be compelled to do so. It was a hasty act, and only in a case of life or death is any one justified in taking the law in his own hands. Conway was the father of my child, but his after-conduct killed every spark of love for him out of my heart; and if I do not sorrow that he is gone, I can say I pity his long, sorrowful vigil and awful death of horror, fear, and remorse."

As Sue finished reading this chapter of sorrows, she shed a few natural tears of grief; not so much for the father that was gone as at the thought of the bad, wicked, evil life he had lived. As Edith came in, she handed her the letter, saying, "Thank you, dear; I am grieved and sorry that all this should be, but it is past recall, and cannot now be helped; so I will try to forget all, save the fact that henceforth anxiety concerning him is at rest. I have Charlie, and you, and a whole host of good, true friends, and I am daily learning more and more of the world's capabilities for giving us joy, bliss, hope, love, and all other good things. I shall simply send my brothers the paper containing the account of my father's death, supposably at the hands of a tramp, write to them what is proper to the occasion, and then let oblivion's pall cover the whole dark scene from memory, as much as may be."

CHAPTER XV.

August, with its fields of ripening corn, has come, and already many of the leaves upon the trees are showing autumnal tints and dropping silently from the parent limb, to wither, die, and pass away forever. How brief and fleeting is all individual existence! yet how dear and precious life is to us all—how full of bright hopes, sweet anticipations, and glorious aspirations! 'Tis a great thing to have lived and known how much there is to live for; to feel that though for us life's sunny dream will soon be o'er, the world will still be filled with countless millions who will feel as we feel and rejoice as we rejoice; that as the race grows older it will grow wiser and happier, and, though pain and sorrow must come to all, they will grow less and less as the years roll on and man learns how to live rightly and happily.

Not one leaf had yet faded on the grand old tree that stood in the grassy yard at Rose Hill Mansion. Its broad, sheltering arms seemed stretched out as in a sweet benediction over the little group of girls who were once more gathered beneath its shade—Rose, Edith, Jennie, Myra, and Sue. The sunshine gleamed through the interlacing branches and fell upon the bright dresses and still brighter faces of the pleasant family circle—for they all declared themselves of one family, since all had become of one belief and one mind upon the important topics of the day, even the politics and the social question itself. Each member of the little group was busily employed in some feminine needle-work, and the tongues were as busy as the fingers; but finally all seemed talked out, and there was a lull of utter quiet, which was at last broken by Myra, who said, in her usual blunt, outspoken way, "Well, girls, we have had Quaker-meeting long enough, and now I vote we each do something towards filling up the fleeting hours interestingly."

"All right," said Edith; "now suppose you start the ball a-rolling."

"No," said Myra; "I claim the right to be last, since it is my motion."

"I'll begin myself," said Rose, rolling up her sewing and taking from her pocket a letter. "I brought this along on purpose to read to you. It is from my Tennessee friend, who was so unfortunate as to become the victim of a scoundrel's heartlessness. Dear little Minnie! How earnestly she did sympathize with her, and how she longed to go and comfort her! I wish she was here now to rejoice in Emma's joy. Oh, Minnie! Minnie! The thought of my darling is so strong in my mind as I sit here, where we have all met together so often! Excuse me for this involuntary heart-cry, dear friends, for I could not help it. I knew well that lamentation is of no avail, and that we should never nurse our grief; and I do not; but I sometimes feel such an intense longing for my only sister, my sweet, gentle Minnie, that I can't keep back the great rush of tears, sobs, and grievings. And now I've got you all weeping, and our joy is turned to woe. Dear Minnie, we miss thee, but we grieve not as those grieve who have bitter thoughts mingling with their sorrow. All our thoughts of thee are sweet and lovely, as thou thyself wert. I do not remember one act of her young life that I would wish blotted out. Raised in an atmosphere of pure love—ah, yes, girls, she was almost perfect. She seemed to develop into a being of exquisite harmony and beauty. Oh, what a glorious woman she would have made! But she is gone, and only a sweet memory is ours.

[To be continued.]

Sow good thoughts, and you will reap good actions.

Communications.

The "Dirt" of the Bible.

The Vineland (N. J.) *Independent* forcibly exposes the attacks on Freethought which have been covertly made under the dangerous Comstock laws, and will continue to be made until those laws are radically reformed: "The Freethinkers' Convention, which closed at Watkins, N. Y., on Tuesday, broke up in the arrest of D. M. Bennett, of the New York TRUTH SEEKER, and several other persons, for selling a book which it is claimed was obscene. The Freethinkers, on the other hand, say it is mainly composed of extracts from the Bible. We have but little sympathy for that Radicalism which will spend days and weeks hunting for some paragraph in the Hebrew scriptures which will be offensive to delicate and refined ears, while they pass by the better things in the Bible. A thousand years of this negative kind of teaching will never convert the world to a tolerant Liberalism; and those who are converted by this method will, in all probability, be tenfold more the child of hellish bigotry after their conversion than they were before. A man who can find nothing better to do than to hunt for crude and obscene passages in the Bible has a good deal of dirt about his own moral constitution which will require but little searching to find out. But, despite all this, the orthodox people of Watkins showed themselves possessed of a considerable amount of the old inquisition spirit, when, in order to vent their spite against the Freethinkers for the radical utterances made in their meetings, they aimed this blow at freedom of speech. The Church people ought to know by this time that the 'blood of the martyrs is the seed of the Church,' and they only help augment the forces which they seek to destroy by this exhibition of intolerance. The Freethinkers have a right to hold meetings and express their radical sentiments, and to attempt to infringe upon that right is a blow at our free institutions which every citizen who is truly an American must loudly condemn. Crawling behind ever so many claims about 'obscene literature' will not hide the fact that the real end aimed at is the liberty of opinion vouchsafed by the Constitution. When the orthodox power seeks the arrest of the numerous parties who are circulating the most vile and obscene literature and pictures, for the express purpose of demoralizing the youth of the land, then we may believe that it is real obscenity they wish to 'destroy,' instead of liberty of conscience. But as long as they confine their arrests to some indiscreet radical who foolishly thinks he is serving his cause by publishing 'picked' paragraphs from the Bible, or some radical scientist who publishes a book that had better be guardedly handled, then the public has the right to presume that it is the opponents of orthodox theology which these intolerant enthusiasts are trying to exterminate, and not obscene literature."—*Index.*

MR. EDITOR: The above writer displays a great deal more penetration by *hindsight* than by *foresight.* He condemns the person who exposes the errors, follies, and obscenities of the Bible as one who "has a good deal of dirt about his own moral constitution." But despite all this, the writer goes on, "The orthodox people of Watkins showed themselves possessed of a considerable amount of the old inquisition spirit, when in order to vent their spite against the Freethinkers for the radical utterances made in their meetings they aimed a blow at freedom of speech." Here is the anomaly of a writer who is on the fence, on both sides of the fence, and *nowhere,* all at one and the same time. At first he seems to be somewhat orthodox in his spirit and literary taste in referring to the Liberal converts as being "tenfold more the child of hellish bigotry after their conversion than they were before." This Modoc temper, together with his terms "converted" and "conversion," leads us to believe that the writer still enjoys the literature of the Bible.

But, nevertheless, it was not the proper thing for the orthodox of Watkins to arrest the Freethinkers. "The Freethinkers have a right to hold meetings [!] and express their radical sentiments"!!! Here is magnanimity for you. We may "hold meetings" and we may "express radical sentiments." In condemning us as having "a good deal of dirt" about us, he seems to be quite unfriendly; but, on the other hand, in kindly vindicating our right to hold meetings and express radical sentiments, one might mistake him for a friend; but when he charges the Comstockians as aiming a blow at "our free institutions," he seems to be on the fence; and when he prates about the Watkins arrests as caused by the sale of a book "composed of extracts from the Bible," he is *nowhere.* The writer had no correct information on the affair, and yet he unconsciously sits down to write a homily on it. This might be pardonable did his ignorance and arrogance stop there; but he must condemn the cause of Freethought by misrepresenting it.

"A man who can find nothing better to do than to hunt for crude and obscene passages in the Bible has a good deal of dirt about his own moral constitution." My dear sir, you are mistaken in your man. You are dreaming. The Freethinker brings forward the obscene passages of the Bible not to approve of them, but to disapprove of them. On the other hand, you and your fellow-Christians approve of Bible obscenity by claiming it to be the "Word of God"—that is, a revelation from heaven; that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"! How do the obscene stories of the Hebrews instruct us in righteousness? Was Comstock instructed by this sort of "righteousness" when he visited, not long ago, a house of ill repute in New York and had the females undress before him for a given amount of money? Talk about dirt!—where is there more dirt than in this book called the "Holy Bible"? Its filth would pollute but few if it were not for the essence of cruelty and oppression which it claims to exercise over man. We must accept these obscene stories as a revelation of the will of God, and there is no alternative; we must "believe or be damned." "If any man preach any other gospel unto you than that ye have received, let him be accursed." For centuries the Bible has been the instrument of the greatest credulities, crimes, and cruelties that ever tortured human hearts or drenched the world in blood. And you, sir, call these obscenities the Word of God? If you do not, others do, and you must reject them as we do; but in that case you might have a "good deal of dirt" about your "moral constitution." But, whether you accept or reject the obscene stories of the Bible as the Word of God, there is, nevertheless, a "good deal of dirt about your moral constitution" when you can so freely fling it at us—a sort, too, not of modern character, but the original dirt which your Bible contains, and which you have received from it, and which it commands you to scatter to the ends of the earth. Your fault-finding about it, and your language, "hellish bigotry" (on our part), looks as if you were trying to say to us, "Take our Bible dirt or be damned." Nay, verily, we will be damned if we do.

"When the orthodox power seeks the arrest of the numerous parties who are circulating the most vile and obscene literature and pictures, for the express purpose of demoralizing the youth of the land, then we may believe that it is real obscenity they wish to destroy, instead of liberty of conscience." This sentence is the writer's afterthought, which is greatly superior in wisdom to his forethought. It is his "hindsight" which discovers more penetration than his "foresight." W. S. BELL.

Some Notes on the Volunteer Candidate.

BY T. C. L.

The editor of *The Index* is a declining man. On December 20th of last year he said: "We deeply regret the issuing of the above petition, should decline to sign it, and must dissuade others from signing it." Well thereupon 70,000 Liberals enrolled their names upon that petition, making the largest that has been sent to Congress in many years. In his late "Card" the candidate editor says he "declines to be a candidate for re-election" if his "platform shall fail to be approved by the National Liberal League at this Congress." What new victory awaits the Liberals of this country, in view of this second "decline?"

If there is any difference of view or tone between Mr. Green's card and pages 614-15 in the last TRUTH SEEKER and his private letter on page 612, all readers will notice the difference of dates. One was written on Sept. 16th, before the appearance of that week's *Index.* The other was written on Sept. 20th after reading that "conglomerate of Call, Card, Platform, and editorial fulmination in *The Index.* That altered the whole situation, and no wonder the zealous and efficient worker for the League was "mad." We hear of several other Leaguers, who had not the motive and the cue for passion that Mr. Green has, who were mad too.

We have a dim, faded kind of recollection that the candidate editor, some eight or nine months ago, say about Dec. 20th, warned Liberals, that if they signed a certain petition they "would fall into one of the most cunningly laid *traps* ever set." Again on May 2d he plumed himself upon his sagacity in having given "timely warning of the *trap* into which the petitioners have been decoyed." One would suppose such an expert on traps would be trap-wise and trap-proof. But look you now, how so unattractive, unalluring, unwholesome a piece of old cheese as a manifestly absurd "private letter" baits him, and tolls him on right into a trap, just where at least seventy thousand Liberals want him. They don't have to vote against *him* now. They don't have to ask his friends whose feelings it might hurt to vote against him. They have only to vote for "repeal," then the volunteer candidate declines, and the business is done.

Some maker of proverbs says, "Suspicion is a heavy armor, which impedes more than it protects him who wears it." If Mr. Abbot had been less suspicious, he would have trusted the Liberals of this country more, and himself less, and thus have saved himself from himself, his own worst enemy. He knew himself to be capable of intrigue, plot, conspiracy, or assassination, and so, on the most baseless of rumors, without the slightest effort to prove their accuracy, he falls easily into faith in his private letter-writers, gives credit to his "independent sources," and "makes an ass of himself" before all Liberals, as Green so promptly declined to do. That would have been a good place for Mr. Abbot's "decline" to come in, but he preferred to place it where it would do the most good.

One would suppose that the McKesson & Robbins lesson would have been enough to teach Mr. Abbot that he would do well to be a little cautious about rumors from New York, even if he did get them from "independent sources." In both these cases one little postal card, costing only a cent, addressed to any gentleman on whom he could rely to give him a correct report would have returned him the reply that there was no secret plot to "seize the organization of the Convention," or secret movement of any kind, nor the first sign or symptom of one to "surprise and capture the Congress." Then he would have written a very different Call for that Congress and set forth very different principles, and in a very different spirit. Also he would not have made for himself that ugly and now unescapable *cul-de-sac* of "submit or resign," as a celebrated President across the water did last year. That President, with a Gambetta at his heels, chose to submit. With a persistent TRUTH SEEKER, a mad Green, an indignant League, and an angry 70,000 after him, what will this President do? The 27th of this month will tell.

There is a mystery about Annual Memberships in the Liberal League. Liberals are hereby advised to look sharp and not be taken in by them. The great trickster who wrote the Call for the coming Annual Congress says: "Delegates will receive Certificates of Membership by forwarding," etc., and "Charter, Life, and Annual Members, who intend to be present, will receive theirs by simply forwarding their names and present addresses." Now, this is put just as if Charter, Life, and Annual Memberships carried the same privileges, and were of equal value. There is a little tract of instructions about Memberships and how to form Leagues printed and circulated by the present able management of the League; but the reader will look in vain through that tract for any information about Annual Memberships. By a persistent search after knowledge under difficulties, however, the reader will find in the tail end of *The Index* an advertisement, which has stood there so long that it is equivalent to blank paper, stating that "Annual Members shall be entitled to seats but not to votes in the Annual Congress;" while Life and Charter Members are entitled to votes as well as seats. Why cannot this information be given in official documents which purport to tell what Leaguers want to know as well as in an obscure advertisement in an obscure paper? And what is the use of an Annual Membership anyhow? The only other conceivable use for it is to get a dollar contributed to the League under the implication that the holder receives some valuable privilege or consideration for his money—which he does n't.

I have the hollow privilege of holding one of these Certificates of Annual Membership. It reads as follows:

CERTIFICATE OF ANNUAL MEMBERSHIP
OF THE
NATIONAL LIBERAL LEAGUE

organized at the Centennial Congress of Liberals, held at Concert Hall, Philadelphia, Pa., from July second to July fourth, 1876.

BOSTON, MASS., Feb. 18, 1878.

Mr. Theron C. Leland, New York, having paid into the Treasury of the National Liberal League the sum of One Dollar, is hereby declared to be an

ANNUAL MEMBER

of the same until the final adjournment of the Annual Congress next succeeding the date of this Certificate, with all the rights and privileges pertaining to such membership by the provisions of the Constitution.

Witness our Signatures and the Seal of the
[L. S.] National Liberal League hereunto attached.

F. E. ABBOT, President.
WILLIAM H. HAMLEN, Secretary.

Now is n't that most alluringly put—"with all the rights and privileges pertaining to such membership by the provisions of the Constitution"? Then go to the Constitution as quoted in an obscure advertisement and you learn that an Annual Member has no rights and privileges in any Congress—not a right nor a privilege any more than the most indifferent auditor crowded away in a back seat of the gallery.

But to find out whether there might not be some obscure or unknown value in this Annual Membership, I sent for my credentials upon it, and I received a card of which the following is a copy:

EXCHANGE THIS FOR TICKET AT TICKET OFFICE.
NOT TRANSFERABLE.
NATIONAL LIBERAL LEAGUE.

This certifies that Theron C. Leland, Annual Member N. L. L., is a Member of the Second Annual Congress of the National Liberal League, to be held at Syracuse, N. Y., October 26 and 27, 1878, and will be admitted to the reserved seats on exchanging this Certificate for a regular ticket of admission.

By order of the Directors.
FRANCIS E. ABBOT, President.
WILLIAM H. HAMLEN, Secretary.

Now compare this card with the advertisement at the tail end of *The Index* and it becomes a lie on the face of it, because an occupant of a seat, reserved or other, is not a member of any Congress unless he has all the rights and privileges of a member, including the right to vote. This card, then, is a fraud and a sell, "by order of the Directors" and "Francis E. Abbot, President."

There is a chance of depriving the Local Leagues of their full right to five Delegates according to another advertisement in the very tail end of *The Index,* which says:

"ARTICLE XVI.—Every local auxiliary Liberal League organized in accordance with the provisions of this Constitution shall be entitled to send its President and Secretary and three other members as delegates to the Annual Congress."

Now suppose its President and Secretary, or either of them, for any reason, cannot go? Is the Local League to be deprived of the privilege of sending a Delegate in his place?

Again, in this city Mr. Cortlandt Palmer is President of the Third Liberal League and also of the Society of Humanity, which affiliated itself by charter with the National Liberal League. Now is he to be allowed two votes in the Annual Congress by virtue of his Presidency of two Local Leagues? These may become questions of importance where Leagues send full Delegations without including the President and Secretary.

The Liberal League Movement.

A VIEW OF THE SITUATION.

FRIEND BENNETT: I was much surprised to-day to find my PRIVATE LETTER to Mr. Leland in THE TRUTH SEEKER. It was not quite the fair thing, but I will pardon him this time. It truly expressed my indignation at the time it was written, and I do not see much in it I cannot truthfully reiterate after a week's reflection. The injury I fear from its publication is that it may increase the ill-feeling now existing among Liberals—exactly the thing, of all others, I do not desire to do. But Mr. Leland "let the cat out of the bag," and I shall hold him responsible for the consequence. I am conscious he likes a fight better than I do, and may enjoy seeing me pushed into it.

FRANCIS E. ABBOT.

Until recently no person in America entertained a higher opinion of Francis E. Abbot than I did. But that opinion was shaken when he made the uncalled-for and unjust attack upon you at the time of your first arrest by Comstock. As the head and recognized leader of the National

Liberal League, I expected him to be the first to go to your assistance, and when he turned upon you in *The Index* I was dumbfounded and pained beyond expression. But I was in hopes it was from ill temper caused by indigestion or something of the kind, and would soon pass over, and with an effort I held my peace; but to my regret it has continued to this time, and, I fear, has become chronic.

MR. BENNETT AND HIS FRIENDS.

I said to many of my intimate friends, "I hope Mr. Bennett will show that he is superior to Mr. Abbot by not allowing himself to be drawn into a quarrel;" but, I regret to say, you were not able to rise to that height of sublimity, and many of your "Letters from Friends" gave evidence that their authors were about on the same plane with Christians.

GOOD MAY RESULT.

There is an old saying that it is an "ill wind that blows nobody good," and I hope this "unpleasantness" that has so effectually, for the time being, blocked the wheels of the Liberal League movement will in some way result in good to the cause. And I am pleased to see that one man, who, a year ago, wrote me he did not favor the movement, has already, for the purpose of aiding Mr. Abbot, organized a Local League. This is encouraging, for just now we are thankful for small favors. And as all parties desire to carry their points at the coming Congress at Syracuse, and as it takes delegates to do that, I expect to see Local Liberal Leagues spring up in all quarters, and I desire to urge upon Liberal friends to organize them, not only for the fight at Syracuse, but for a long campaign against the common enemy.

STAND FIRM,

And, Liberal friends, resolve that whatever be the result at Syracuse, you will stand by the Liberal League movement. If it is wrong this year, we will try and make it right next year or the year after. Since the Directors presented themselves as candidates and provided a platform for the coming Congress, a leading Liberal of the West writes to me: "I shall not aid the movement any more in any way. You have seen, as I have, that each man seems to have some axe to grind or hobby to ride, and the whole scheme will fall to the ground of its own weight before it ever accomplishes anthing, *unless it is run differently*. Of what use is the *Congress* if the programme is all arranged now, as it seems to be?" I will admit that that good Western friend just now has good reasons for his discouraging remarks, but that is not the course to take to build up a great Liberal party.

THE COMING CONGRESS.

Mr. Abbot is entitled to much credit for organizing this grand party, and last year he gave us a splendid platform; but as he has proved incompetent to longer serve as leader, we have the right to choose another. You have named for President of the National Liberal League that brave reformer,

HON. ELIZUR WRIGHT.

Mr. Wright is a friend of *The Index*, and is one of its editorial contributors. I hope to see Mr. Abbot second your motion and make his election unanimous.

Then, as many appear to favor the passing of resolutions, and as

THE WATKINS RESOLUTIONS

are about as near correct as any a miscellaneous Liberal body can be expected to agree upon, why not adopt them, leaving out only those that were drafted especially for the occasion at Watkins. Probably by a friendly consultation we might improve them a little. I am sure I could make them suit one better than they now do, but my improvement might damage them for some others. So, as they are about right, it may be as well to adopt them as they are. I am willing to assent to most anything for harmony if you will leave me the grand platform Mr. Abbot gave us last year. But, friends, whatever resolutions may be adopted by the Congress, if they do not go back on the last year's platform, let us stand by the party, I repeat. We shall, I hope, get over this lamentable family contention at some future time, and then we will be glad we all remained together. And, although Mr. Leland has pushed me into the arena of the combat further than I intended to go, and I expect to receive some heavy blows, I here publicly announce that I have no ill-will towards any one that I will not trample under my feet in a moment, when others will do the same, and a little before, if we can all agree to bury the hatchet or, what is better, use it vigorously against superstition, as you, Mr. Bennett, are and have been doing for many years, and as Mr. Abbot did for a long time when he was the pride of the Liberals of America.

ORGANIZE LOCAL LEAGUES.

But, friends, everywhere organize Local Liberal Leagues. Only ten persons, male and female, are required to form a league. Call a meeting at your house, if no hall can be obtained. I shall be pleased to send forms of constitution to those who desire them. Can't we have a hundred new leagues formed before the Congress meets? It will cost something, but what better use can you make of your money and time? Now we are all slaves to the orthodoxy of this land, and *it is a shame that we stop to quarrel* until we gain our liberty. If Comstock's arrests or this quarrel can destroy the apathy of the mass of Liberals, then good may come from these evils.

Come, friends, wake up, organize, and go to the Syracuse Congress. If you are not a delegate, come in person. If we can't do anything else, I do not know but we had better fight. *Anything but this most discouraging inactivity.*

H. L. GREEN.

LIBERTY and not theology is the enthusiasm of the nineteenth century. The very men who would once have been conspicuous saints are now conspicuous revolutionists, for while their heroism and their disinterestedness are their own, the direction these qualities take is determined by the pressure of their age.—*Lecky.*

The Purity and Godliness of Sex.

TO THE EDITOR OF THE TRUTH SEEKER: Dr. J. M. Peebles, in his "Hammonton Paragraphs," in the *Banner of Light* of the 27th of July, speaking of animal food and its daily use, says it is stimulating to "the baser passions of human nature," by which I suppose he means the sexual or procreative instinct, for this is the language generally used by old-fashioned moralists when they allude at all to the subject of sex.

Now, after a life of nearly three score years and ten, during which I have studied the intricate problem of human society, I have come to the conclusion that this way of dishonoring the most godlike attribute of human nature is the cause of much misery and degradation. *All* the passions, or instincts, of the human being are *holy*. The sinfulness consists in the immoderate indulgence of them. For instance, the property instinct, which leads us to create wealth by labor—what would you give for a man who was entirely destitute of it? He would soon join the loafers and tramps who swarm all over the Northern States like the locusts of Egypt, devouring the food which other men procure by their toil. But this valuable instinct when carried to excess makes a man a greedy curmudgeon or a thief. The passion of anger or indignation at wrong doing—what would you give for a man who could see another man in rage strike a woman on the breast, knock her down to the ground, and trample upon her person, without even evincing the least emotion? Yet anger, when indulged to excess, ceases to be holy indignation, and leads to murder. What is a more indispensable virtue in manhood than self-respect? But if carried to excess it degenerates into pride, self-conceit, and arrogance. What is more glorious in a man than religion—love to God and man? But when it degenerates by excess into bigotry and persecution, what is more loathsome? So, one of the most powerful passions implanted in our nature is *love*. I mean *sexual* love, for even platonic love cannot exist in the heart of a eunuch. A man in Ohio was lately sentenced on his own confession to seven years in the penitentiary for having deprived a boy of his virile powers, and placing him in the neuter gender. Wherein consisted the crime worthy of so severe a punishment? According to Mr. Peebles he had only taken away from this boy "*the baser passions of his nature*," and, of course, put him on a more elevated moral plane as a human being. So far as the good of society and the future is concerned, it would be a good thing if at least one-third of the men now living were consigned by the knife to the same category of incapables. But as to the men themselves, if you take away their sexual instinct you make them, with few exceptions, selfish, suspicious, treacherous, cunning, and menial. A eunuch is incapable of love or friendship. If he suffers the calamity in early life, like the Ohio lad alluded to, he finds his chief pleasure in eating, and sleeping, and singing tenor in some Methodist church choir. During the Middle Ages, when ignorance spread like the darkness of Egypt all over Europe, and when the Church was in her power and glory, thousands of boys were castrated in order to become singers in operas, and especially in the celebration of the mass and other church services. The chastity of the popes, bishops, and priests was so delicate and heavenly that it was shocked by the *sensuousness* of a woman's voice, and she was banished from the church choirs. For the same reason Cardinal Manning of London now forbids women to sing in the church services because his monkish brethren of the priesthood cannot stand the tones of a woman's voice. And yet these *quasi* eunuchs, if they were eunuchs indeed, like the Christian Father Origen, of the third century, would be excluded from the priesthood of the Catholic Church because they lacked the essential attribute of a true man. In ancient Rome the *castrati* were not allowed to testify in the courts of law because of their want of manhood, and their easy virtue in the matter of lying. It is for these reasons that the law considers it so great a personal injury to destroy one's virility that it consigns to the penitentiary the man who commits the offense.

Now, Mr. Editor, if we want to purify the streams which are deluging society with pollution and woe, we must begin at its *fountain*. In other words, we must quit saying that sexual love is "the baser passion" of our nature. We must undo the terrible work of the Church, which has put contempt and abhorrence upon sexuality, and taught the great lie that celibacy is a greater virtue than marriage, and we must elevate it to a level where it will be considered absolutely *holy*. If the whole subject of sex were explained to children at a proper age by parents and teachers, physiologically and scientifically; if the wonderful anatomical arrangements for the propagation of human beings were discoursed upon chastely, so that all young people understood not only their own but that of each other's sex, all obscene books and pictures would be regarded with loathing and abhorrence. Ignorance may be, as the Church claims it is, the mother of *devotion*, but it is also the mother of a family of vices whose name is legion, for they are many. But knowledge is the prolific parent of all the virtues which make human beings refined and happy. It is high time that knowledge should shed her light on this subject of sex, and that it should no longer be considered disgraceful or a calamity that men and women are endowed with the power and disposition to procreate their kind.

Was it "the baser passion of human nature" which produced a Homer or Shakspere among the poets, or a Washington among the patriots? Shall sons or daughters feel ashamed in thinking of the loving act of their parents which molded and stamped them as intelligent and immortal beings? Is it consistent to feel proud of the noble men and women who have adorned their generations in the past and present, and of our relationship with them, and at the same time to speak disrespectfully of the glorious act that called them into existence? The dishonor put upon sexuality and the sexual act, first by the false teachings of the Church, and then by society, in making it a vulgar and forbidden topic, in regard to which people have to steal what little knowledge they have, has been the fruitful source of whoredom in every age. Pagan nations are notoriously more virtuous than Christian, for the pagans seem to think that whatever is natural is right and lawful when the indulgence of it is under the guidance of reason and conscience; while Christian nations attempt to dam up the currents of nature by weak and artificial restraints, so that society has become a seething mass of vice and hypocrisy. Did not God create man in his own image, and did he not endow them, male and female, with the creative passion of sexual love? And shall this divine instinct be denounced as low and base, and to be indulged only as a terrible necessity lest people do worse? It must be the remains or dregs of his old church teachings which lead so good a man as Bro. Peebles to put dishonor upon the passion to which he and all the rest of us are indebted for life and what we are. The correct views which Radicals generally have on the sanctity of sex and woman is one reason why, as a class, and in comparison with the Church, they stand so high on the score of morality. The men who understand sex—who love and revere women as women—are chaste men. They loathe and scorn obscenity because it is an unmanly offense against their own mothers and daughters. There is nothing on earth they deem so holy as the temple of a woman's body, and there is no act in life they consider so reverential and religious as that whereby mutual love, in its creative ecstacy, produces its legitimate offspring. Such teaching as this it is which, if the rising generation only had it, would make them virtuous and happy. But so long as we put disgrace upon sex, and make it an obscene subject; so long as we compel young people to get their knowledge of it by stealth, instead of teaching them all about it physiologically, and as a branch of science, the sexual passion, deprived of the government or reason and conscience, its divine guides, will work abnormally and injuriously. And as the relations between the sexes, including the rights and position of woman in society, is the grand bottom question in civilization now calling loudly for settlement, I consider it the mission of the Radicals, embracing by that term the Spiritualists, to do what the Church by her false and cast-iron creeds cannot do—discuss the subject in all its aspects, and by their example lead in the march of progress and improvement.

PATERFAMILIAS.

Mr. Truelove at Liberty.

The venerable English publisher who was sent to Newgate for four months for publishing Robert Dale Owen's "Moral Physiology," came forth from his prison on the sixth of September to receive a hearty and enthusiastic welcome from thousands of Liberal friends.

For a gentleman of his age, his imprisonment was a very great hardship. For the first five or six weeks he had literally no sleep, resting at night on a board with a wooden pillow, and in a cell which was dark even in daytime. For all that time he never took off his clothes. After six weeks of this treatment he was removed to a better cell and had better food. At the outset of his prison experience, his anxiety brought on spasms across the chest which affected him more or less during his entire confinement. He was even denied the consolation of reading friendly letters which were written to him. The great meeting at St. James Hall protesting against his imprisonment was described to him in a letter from a friend, but he was not allowed to read it himself. It was, however, read to him. While it was being read he cried like a child. Subsequently he was called upon by his attorney, and he was greatly delighted to listen to the recital of the steps which had been taken by Mr. Bradlaugh and others to reverse the sentence and procure his release. For the time, he forgot his sufferings in the pleasure of knowing that his character and conduct were appreciated by his countrymen and that he was recognized as a martyr rather than a criminal. According to the prison rules, all knowledge concerning the condition of his family and friends was excluded for the space of three months. During his imprisonment his fingers grew stiff with picking oakum. Mr. Truelove is sixty-eight years of age, but we trust that he has many happy years before him, and that the sufferings that he has passed through during his imprisonment may soon be remembered only as a troubled dream. With the kindly nature of the late Robert Dale Owen, he doubtless would, had he been living, preferred to have taken Mr. Truelove's place rather than have the old publisher suffer for the productions of his own (Mr. Owen's) able pen.—*Dr. Foote's Health Monthly.*

Liberal League Convention.

The Liberal League of Cattaraugus county has invited the friends of the Liberal League movement of western New York and western Pennsylvania to meet them in Convention at the Union Church at Randolph, N. Y., Oct. 19th and 20th. The following named speakers are expected: Dr. T. L. Brown, and Prof. T. B. Taylor, of Binghampton; Prof. Giles B. Stebbins, of Detroit; T. C. Leland of New York; Rev. Mr. Thatcher of Columbus, Pa.; Hon. Judge McCormack of Franklin, Pa., and H. L. Green of Salamanca. Delegates to the N. L. L. Congress to meet at Syracuse will be elected at this Convention. Friends in the vicinity of this meeting are requested to get this notice published in their local papers.

BEHAVIOR is a mirror in which every one shows his image.—*Goethe.*

EVEN the ox and the ass could teach some Christians. For, if the Bible may be compared to a field, it may be said with truth that they begin at Genesis and eat their way clear across to Revelations—stubble and grass, bitter and sweet, useful and useless alike.—*W. H. H. Murray.*

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

Upon landing, the first care of the exile was to perfect himself in the study of the English tongue; and well it was, for had he been ignorant of it, the London population, who hated the French, would have treated him badly.

One day he was followed by a group of furious workingmen, who aimed at nothing less than stoning the *Frenchman*. Voltaire, in close quarters, did not lack presence of mind. He mounted a stone, and harangued his pursuers: "Worthy Englishmen," said he, "is it not misfortune enough not to have been born among you?" . . .

At the end of his allocution, the populace, flattered, passed from wrath to enthusiasm. But Voltaire, knowing the versatility of the mob, prudently escaped.

Some time after, he was the victim of a much more serious accident. Entering the office of the Jew d'Acosta to cash a cheque of 20,000 francs drawn upon him, and which he wrongly had neglected to present, the son of Abraham informed him that he had declared bankruptcy the day preceding. Happily, King George hearing of this misadventure of Voltaire, spontaneously sent him 100 guineas, which put him out of difficulty. At the same time, his poem, "La Henriade," was made ready for publication by subscription. Heading the list were the names of the royal family and all the court. Bolingbroke having declined the honor of the dedication, the "Henriade" was dedicated to the queen. It had such a success that three editions were taken up at once. The author realized important sums, which, later in France, he placed in fruitful commercial operations. Among other services, the English Positivists developed in him the genius of business. But it is rather curious that the publication of an epic poem was the *principium* of Voltaire's fortune.

During his three years' sojourn in London Voltaire profoundly studied the institutions, the customs, and the manners of England. He became initiated into the philosophy of Locke, which brought all human knowledge back to the sole source of subjective and objective experience. He studied the works and the system of Newton, who had scattered the famous and fantastic world-mists of Descartes. He was strongly impressed by reading Shakspere in the original. It is true that he did not appreciate the true value of his genius, and that he qualified as barbarous the fiery *élans* of the English dramatist, which disturbed the classic *convenu* of the eighteenth century. It was Voltaire, nevertheless, who revealed Shakspere to Europe, which was ignorant of him, and the meditation of his works must certainly have benefited the author of "Brutus," "Zaire," and "Mahomet."

M. Villemain, in his "Tableau de la Littérature au XVIIIe Siecle," estimates as follows English influence upon Voltaire and the French thinkers:

"Bolingbroke was pardoned in 1726, and returned to London. Voltaire, emerging from the Bastille, joined him there. This was the time when the young president of Montesquieu made the same voyage, in the company of Lord Chesterfield. England, from 1723 to 1730, was thus the school of the two first master-minds of that century. Later, Buffon began his great researches of nature through the study and translation of English discoveries. The most active mind after Voltaire, Diderot, borrowed of England his first studies and his first "Essai d'Encyclopédie." Jean Jacques Rousseau drew from the works of Locke a great part of his ideas upon politics and education. Condillac owes to them all his philosophy."

Formed, fashioned, kneaded, as it were, by English science, literature, philosophy, and legislation, Voltaire returned to France very different from what he was when he had left it. The three years of his exile in that great and free country had opened for him new and large horizons, had given him an intellectual vigor, a tempered mind, a moral force, which became apparent when he was at last permitted to return to his fatherland.

The French minister, favorably considering a demand of Voltaire, based upon the imperious necessity of regulating matters of interest, had signed, on the 29th of July, 1727, the following authorization:

"Permission to the *sieur* de Voltaire to come to Paris to attend to his affairs during three months, to begin with the day of his arrival; and said time being elapsed, it is to him enjoined by his majesty to return to the place of his exile, under penalty of disobedience. (Dated at Versailles, and signed)

"PHILYPEAUX."

As he himself tells us, without giving his motives, Voltaire did not utilize that permit of sojourn in Paris, since he remained in London until the spring of 1729, at which time the new minister, De Maurepas, no longer opposed his return.

III.

New trials awaited Voltaire in France. The 11th of September, 1730, he put upon the stage his "Brutus," written in London and dedicated to Lord Bolingbroke. The piece had some success, although it was found too republican.

Voltaire did not cease to criticise the abuses and the moral and material servitudes of his country, by exalting English liberties. His enthusiasm for Great Britain eloquently betrayed itself in his "Ode à Lecouvreur" (October, 1731), which avenged the memory of the famous comedienne clandestinely interred at La Grenouillère, after a refusal of sepulture from the clergy. We publish *in extenso* that admirable ode, in which Voltaire praises England so warmly as the great tragic actress of the eighteenth century.

Here let us note a remarkable particularity. This piece was set to music by the Prince Royal of Prussia, Frederick, who was a *maestro* of the first order, and played the flute to a charm.

ODE TO ADRIENNE LECOUVREUR.

What do I see? Great God! Those lips soft as the lyre,
O God! these heavenly eyes, the source of living fire,
Of death are made to know the livid horrors now.
O muses, graces, loves of whom she was the type,
My gods and hers, O help! for death can she be ripe?
But what is this? 'Tis done! Alas! thou art laid low—
Yes, dead! and all have learnt thou art beyond relief.
All hearts with mine are moved, are filled with mortal grief.
I hear on every side the arts thy fate deplore
And cry, with tearful eyes, "Melpomene is no more!"
What will you say, O future race,
When the insult you know, which naught can e'er efface,
Now offered by vile men to these arts sad distressed?
They have refused a resting-place
To one for whom of old her altars Greece had dressed.
Before she left the world they all for her would sigh;
Their bondage I beheld, on her I saw them fawn.
Did then her crime begin when cruel death came nigh?
Is it for charming you she's punished, now she's gone?
No more for us shall be this an unholy glade,
For therein lies thy form, and this, thy sad, last home,
E'er honored by our strains, and hallowed by thy shade,
A holy temple will become.
Here is my St. Denys; 'tis here that I adore
Thy talent and thy wit, thy charms, thy winning grace.
I loved them when thou wert, I shall honor them more
In spite of death—most foul embrace—
In spite of error, or ingrates
Who could alone thy wrong to share with thee deplore.
Oh! must I ever see my nation, weak and vain,
Uncertain in its vows, disgrace what we admire;
Our deeds upon our laws e'er stand as a satire;
And fickle sons of France beneath the dark empire
Of superstition lain?
Is it upon the English strand
Alone that thought can dare be free?
O Athens' rival, thou, O London, happy land!
Just as thy tyrants fled, thou hast compelled to flee
The shameful herd that warr'd against free thought and thee.
'Tis there men know all things to say and to reward;
No art is there despised; all skill commands regard;
The hero of Tallard, of victory favored son,
And Dryden the sublime, and Addison the wise,
Ophils with charms replete, the immortal Newton,
To Memory's shrine together rise.
In England, Lecouvreur would have been laid to rest
Among her heroes, kings, her greatest and her best.
For talent there insures a place 'neath fame's high dome,
And freedom, with resources hived,
Has, after centuries, on Albion's shore revived
The soul of Greece and Rome.
What! shall we never more upon our fields, grown tame,
Apollo's laurel leaf upspringing hope to see?
Immortal gods! why has my country ceased to be
The home of worth and fame?

The sharp critique made by the poet upon clerical intolerance, on the score of their refusal of inhumation for Lecouvreur, answered perfectly to the public feeling. But it was not without danger when all-powerful priests governed the State and the woman Louis XV.

It is at this period that happened the scandalous case of the Jesuit Girard. The confessor of a young and handsome Tolosian, Catherine Cadière, the reverend father had seduced her by means of a gross mysticism—by persuading her that sister-souls could unite and mingle their bodies; that God had commanded him to blow in her mouth and administer the discipline upon her naked body. The pretty penitent was made to enter a convent, where the relations were continued. La Cadière was soon in an interesting way, gave birth to a precocious monk, and *Father* Girard was forced to render account of his mystic operations before the parliament.

After his ode to Lecouvreur, Voltaire had prudently sought refuge for a few months in Normandy.

In the month of October, 1732, the first representation of Zaïre—that enchanting drama, has said a critic—proved a sparkling triumph, and consecrated his fame as a dramatic author. But the laurels of Voltaire were ever interwoven with thorns. The publication of his letter to Uranie, written ten years earlier, raised the indignation of the godly party. The archbishop of Paris, M. de Vintemille, addressed a complaint to the lieutenant of police upon the scandal of the Voltairian epistle. Chancellor d'Aguesseau consulted on this subject his secretary, Langlois, who answered him:

"My lord, Voltaire should be shut up in a place where he could never have either pen, ink, or paper. By the turn of his mind that man can ruin a State."

Voltaire called at the ministerial bar, having found an escape-flue. He repudiated the paternity of the ode, which he attributed to the late Abbé de Chaulieu. Without taking him at his word, they rested content with the excuse.

But, some time later, more ado. Not a production of Voltaire's could appear without creating a tempest. His "Temple du Goût," a witty and amusing poem, half verse, half prose, alienated against him all the lettered and courtier tribe. It was a vigorous satire upon false taste and the absurd infatuations of the period, filled with allusions, waggery, and keen darts launched at his enemies, upon the ephemeral idols of the public, and a few popular authors, who, rendered furious, answered him by insulting letters, epigrams, pamphlets, and parodies.

[TO BE CONTINUED.]

Communications.

Under the Pines.—The Etna (Me.) Camp-Meeting.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I promised the friends "way down in Maine" that I would forward you a report of the Etna Camp-meeting at my earliest opportunity after my return home. Weeks have come and gone, and up to this time I have had my head and hands so full of other things that my pen has been kept in close quarters. Remembering the old adage, "Better late then never," I will attempt to fulfill my promise.

Knowing, Mr. Editor, that your columns are crowded, that valuable matter is waiting to be put in type, I will endeavor to boil it down as much as possible.

The ground on which the meeting has been held for two years is one of the loveliest places to be found in the old Pine Tree State. It is owned by Daniel Busnell, of Etna, a professed Spiritualist and a thoroughly Liberal man. Perhaps it will not be amiss to tell you that when it became known that a majority of the committee were desirous that your humble correspondent and her "yoke-fellow" should attend as regular speakers, the minor portion withdrew; also one of Maine's prominent speakers (with whom we had broken bread and exchanged good wishes) retreated from the field, nor did she put in an appearance during the meeting. This action on the part of these people, instead of discouraging the remainder of the committee, only stimulated them to work with greater zeal: and as a result, the meeting exceeded in numbers and interest the most sanguine hopes of all who had enlisted in the enterprise.

The first session convened on Wednesday afternoon, August 28th, with Mr. McFadden, of Fairfield, as Chairman. The opening address was made by Dr. H. P. Fairfield. The evening was devoted to a social meeting. On Thursday, Friday, and Saturday there were three sessions; lectures by Dr. Fairfield, Moses Hull, Dr. Demerritt, and the writer. On Saturday, Moses Hull made a speech in regard to the Comstock law, and offered the petition for E. H. Heywood's release—I will not call it *pardon*—for signatures. It would have done your soul good, had you been there, Mr. Editor, to witness the readiness with which the call met with responses. Of course there were some who had never been informed on the subject, who refused to put their names down until they had investigated the matter. There were a few who were on the side with Comstock, and yet, on being interrogated, knew no more about him or "Cupid's Yokes" than they did about the "man in the moon," only that he was a Christian. Within five minutes after the petition was presented we received news of the arrest of the trio at the Watkins Convention. It was a hard matter to suppress the spirit of indignation sufficiently to go on with the regular exercises; but the Chairman had a happy faculty of managing things, and order was restored. The petitions were circulated through the remainder of the meetings, and we have a goodly roll of names to send. I believe Comstock has never carried his foul work into Maine, but there are earnest, brave, and true souls there who are watching his movements in other places, and who are sworn to defend the right as far as it is in their power to do so.

On Saturday afternoon the grove was thronged. Moses Hull spoke at considerable length on "Bible Spiritualism." Never had he the pleasure of addressing a more attentive audience. In the evening Mrs. Clara Field and others addressed the multitude.

Notwithstanding the rain of Sunday morning, a vast audience convened under the pavilion to listen to the living gospel. Mrs. Field and Dr. Fairfield delivered the regular addresses. About noon the clouds parted and Old Sol put out his smiling face; the audience was called to the open air church, and before it was time for the services to open, the seats were full and every available tent within hearing distance was occupied. Short speeches were made by Dr. Demerritt and your correspondent. The closing lecture was delivered by Moses Hull on the subject of "Angel Ministry." During a greater part of the afternoon the clouds threatened rain, but the audience remained quiet throughout the long session; and when the meeting broke up it was with a general good feeling and a hope that we might have a happy re-union another year.

During the meeting an organization was born; it was christened the "Spiritualists' and Liberalists' Camp-meeting Association." Judging from the names annexed to the Constitution the first time it was presented for signers, it will be liberally supported.

I cannot give details as I would like, nor have I dared to trespass on your space enough to give a synopsis of one lecture even; but I want your readers to know that there are Liberals in Maine awake to the issues of the hour.

I cannot forbear the mention of an incident that was remarkably pleasant to your correspondent and her companion. When we reached the camp-ground we were shown into a neat little cottage, carpeted and furnished

with all the comforts of an ordinary home. We were told that it was built *expressly* for us; and I assure you it seemed like a haven of rest, although in the midst of a multitude.

We are hoping to meet friends from New York on the Etna camp-ground another year.

The last TRUTH SEEKER is just here, full of interesting reading. Put my name down under the heading of the "Declaration of Rights."

I am ready to enter the Liberal field wherever and whenever there is an opening. May THE TRUTH SEEKER live long for Humanity's sake.

I am, with my soul in the work, MATTIE SAWYER.

A Challenge to Mott, Jenkins, & Co.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I propose to put an end to the controversy in THE TRUTH SEEKER in regard to materialization if Mr. Mott will accede to my proposal.

I will give $100.00—a check for the same being placed in the hands of some responsible party—if he will permit me to disrobe any alleged spirit after it walks out of the cabinet, providing I do not find that alleged spirit to be a living human being or something made to simulate a spirit, and if this alleged spirit will dematerialize in my hands.

I must have my time to thoroughly examine this so-called spirit, with sufficient light to enable me to distinguish the features of the face and the constituency of the apparel worn, and in the presence of twelve reliable witnesses, two of whom shall stand by my side, see all I see, and know all I know. One of these persons shall be an unbeliever and selected by myself, the other selected by Mr. Mott; and so of the other ten remaining, five shall be of my selection and five of his selection.

I do not wish to search the room, the cabinet, nor the medium. *I wish to search the spirit.* This seems to me a very reasonable requirement, and I should think any spirit would endeavor to make spiritual conditions so perfect that they could materialize without a failure, and so put the matter forever at rest. For if that which is claimed to be a spirit actually dematerializes or disappears, apparel also, in the presence of twelve people, it appears to me Mr. Mott will be vindicated from all dishonesty, "Anti-Fraud" condemned, and that this trial would be a proof of materialization.

If Mr. Mott does not choose to accept this challenge, it stands open to any other *well known* materializing medium in the world. They must come where I am, at their own expense, for my health will not permit me to go to them.

I am tired over this wrangle about materialization. It seems to me, if true, it can be very easily demonstrated, and that a powerful congress of spirits would be very foolish not to do so, now that an opportunity is offered them for establishing their power and veracity beyond a doubt. So come on, spirits, and influence Mr. Mott or some other medium to accept the challenge, prove the fact, and receive the check or $100.00. It is offered in good faith and from the best of motives, as you will be convinced if you will make the trial. Who will add $100.00 and be one of the twelve to test materialization?

Spiritualistic papers and all others please copy.

Watkins, N. Y., Sept. 23, 1878. ELLA E. GIBSON.

Dream of the Future.

BY RAY CHAPMAN.

I looked, and was amazed, for such a sight had never greeted my vision before. In whatever direction I allowed my eyes to roam, they were met by nature in her most sublime state. Where had once been swamps, deserts, and rude forests, now it was one very beautiful garden, filled with most exquisite dwellings, grand drives, pretty walks, fragrant groves, and murmuring brooks traversing through vast fields of yellow grain, creating a scene which had never fallen under the stroke of the artist's brush.

This garden was very large; it extended everywhere, in fact, it covered a whole world. Where many nations had once existed, and were continually hostile to each other, carrying on terrible wars, the strong destroying the weak, saturating the earth with their blood, now all were one colossal fraternity, peace and harmony wafted through every place, and blood was too precious to be spilled. Where fortresses had once stood, now attractive homes were there; their guns, which had once called people upon the battle fields, had been transformed into agricultural implements, bringing forth subsistance, which in the past had hurled forth the bitter pangs of death. The man-of-war, which had stained the billows with human blood, had metamorphosed into a beautiful pleasure-boat, carrying smiling faces, faces not distracted from the excruciating pains received while combating with deadly foes. Churches and nunneries which had once filled the world with superstition, prostitution, and persecution, could not be found anywhere; they had all fallen victims to forgetfulness.

That old Jew book had become obsolete, for this beautiful garden was not made by a God in six days, but by men who had worked many centuries improving it little by little until nearly perfected. They sought after no future paradise because they knew of none to seek, but changed this world into one. They loved no gods, because they knew of none to love, but loved each other. They had no gods nor angel Gabriels to prey upon the virgins, and consequently they had no Christs to crucify. Men and women were all on an equilibrium; each did his share of the work, and each received the product of his labor. Such principles as competition, ostentation, dissolution, pauperism, and chicanery, had all passed away, and discriminations in men had ceased to exist. Woman was no longer a slave to man, nor woman a serf to woman. There were no prostitutes nor illegitimate children among them; they were all children of Nature, and she has made no distinction in mankind. With her all are equal. Woman had been rescued from priestcraft's dying power in which she had been most shamefully abused. It had claimed to be her creator; it had claimed the right to debauch both her intellect and body; it had heaped upon her all the misery and suffering the world had contained. But as I gazed upon her in that beautiful garden, roaming among the flowers of science, inhaling their precious odors, and searching within their leaves and branches for knowledge that might be secreted there, then I knew human kind had advanced and was still progressing.

Mankind had learned that to be free, we must all be brethren, and that love for one another created happiness. Each individual was allowed free access to that portion of the earth required to support him. Tobacco, tea, coffee, whiskey, and cattle for food were no longer products of the earth; science had taught man that they were his deadliest enemies. Man was the only animal that could be seen at labor; the horse and ox were things of the past; labor was performed by other power. Here science again had lent its mighty hand, giving man a new implement for the old, therefore lightening his labors and shortening the hours of toil. Man had left the narrow path and was traveling through the broad fields of science where knowledge budded forth so abundantly that ignorance had withered and died. The sun of Freethought had poured its powerful rays of intelligence upon the lake of superstition, slowly evaporating its poisons until it had become completely dry, and the bones of the superstitious frogs who had once croaked so vehemently, could still be seen basking in its rays; but they will soon disappear, and the beautiful garden with all its grandeur shall take their place. The clouds of love had shed their tears of affection upon the rocks of persecution, gradually wearing them away, leaving no trace to show where they once stood. Bigotry had fallen in love with Freethought, proposed, was rejected, and then committed suicide. Sophistry bewailed over the death of Bigotry until he became so thin that Logic could look entirely through him, and one day a hurricane of Reason carried him away. The smoke of Atheism had gathered around Priestcraft, confusing his mind, and parching his tongue, until he could neither think nor speak, and he was very soon forgotten, for the thunders of science rolled everywhere.

The laws of nature were the only ones there; man's had long ago become extinct. Kings, emperors, lords, dukes, presidents, senators, judges, and juries had all passed away. Standing armies had disappeared from the earth, and the policeman's whistle had ceased to shriek; prisons had transmuted into beautiful cottages; places of exile had transubstantiated into homes of mirth and glee. It was man's love for man that had transhaped all these terrible racking tortures into happiness. There all men were greater than George Washington; they could tell a lie but would not. They never gave to others what they did not wish to receive in return. No individual intruded upon another's natural rights. Laws and persons to enforce them were not needed, for humanity and love flowed everywhere, and cleanliness took the highest ranks among social virtues.

The sexual relations were no longer governed by the price of gold nor the unjust regulations of society. The sexes were not joined together by priests and magistrates, because there were none. Reciprocated affection drew them into union. Platonic love prevailed over carnal. Self-destroying habits were not known among them. They had not been taught to secrete one part of their person under clothing through shame, but looked upon each other's natural beauties with the deepest and purest admiration. They wore clothing because the climate required it, which they arranged in a neat manner so as to beautify themselves.

The fear of death had gone. Men looked upon it as one of nature's great laws, and when the sands of life had nearly run out, they peacefully withdrew to death's chamber, accepted her bed, and sank into their infinite sleep. And as I still gazed around me in amazement, lo! there came a shock, shaking the cot from under me, and I awoke to find that the beautiful garden, with all its grandeur, had only been a dream. How many millennials must pass away before this world will be converted into a beautiful garden filled with love and felicity?

Jenkins and His Ghosts.

In THE TRUTH SEEKER of Sept. 7th my friend D. Jenkins, the dark defender, comes to the rescue of his motley throng of Mott & Co. It is astonishing that people will make such a defense of the foolish clap-trap of dark circleism. Notwithstanding Mr. J. H. Pattee, of Monmouth, Ill., gives details of how the "wonderful" manifestations of Mott are made, yet Mr. Jenkins remains clinging to the dark. Over and over have the dark circle performers been exposed in their low, contemptible, dirty doings, and still there are people who rush to the rescue of the self-convicted cheats. Mr. Jenkins "challenges" me to do what Mr. Mott does, and if I succeed he will acknowledge I am as "great a fraud as Mott." Thus, by the words of his own mouth, does he condemn himself. If a man does precisely what Mott does, it would only prove the man a fraud! Simple Simon Jenkins (of course, that is not his name any more than mine is "Col."). Says this member of the Jenkins family, "If Mr. Jamieson will take his [Mott's] place, and do all that I have seen done there, in the presence of the same parties, I will agree to be satisfied with that amount of labor in that inclosure, these hot evenings, without inquiring what he has done, even if he is not in a trance." You are very gullible, Mr. Jenkins. We did not need this fresh proof of the fact of your credulity. Your articles already published show you to be a person with an immense maw, capable of swallowing, without winking, all the humpbacked Spiritualistic camels that Mott can make. If you think the "conditions" require it, you are fully prepared to stand with your hands tied behind you, your eyes shut, your mouth open, and gulp. You are so easily "satisfied" that you are quite content "without inquiring." That is your weakness. If you inquired more you would believe less. Nor would you in a printed article speak as you have of the things you "have seen done" in a totally dark room, except what few rays of light sneak out from beneath a turned-down light under a transparency, in an *adjoining* room! What have you seen in that little dark room? Ghosts born of your own credulity.

Mr. Jenkins intimates throughout his article that it is "suspicion" only upon which I base my opposition to dark circles. Therein is he mistaken. It is by actual investigation and experiment that I am forced to the conclusion that dark circles afford no proof of anything else than deception practiced in the name of spirits. I have seen the Mott performance. It is a "Captain Jenks of the Horse Marines" side-show of the Fraud business of modern Spiritualism. I am heartily disgusted with the whole wonder-working, charlatan brood. There is much in the Spiritualistic philosophy that is, I believe, beautiful and true. It was the first form of Liberalism with which I ever became acquainted. But I have lived to see it beslimed by wholesale imposition, and defended by the Jenkins *genus*, who are ready to do as the spirits direct. Says Mr. Jenkins, "All this suggests the main question, whether we should do as the spirits [which Mr. J. believes to exist] direct, or they do as we direct." 1. I am open to positive proof that they exist; 2. The more "spiritual" manifestations I have witnessed during the past fourteen years, the more skeptical I have become; 3. I accept scientific Materialism as containing far more truth than phenomenal Spiritualism; 4. I am in favor of a union of all the Liberalists of the country under one broad banner.

But suppose we were all sure that spirits exist and communicate, why should we do as they direct? Too much like obeying the Jewish Jehovah. Mr. Jenkins thinks it is audacious in me to "dictate to the inhabitants of two worlds how they may hold intercourse." That is the old Christian superstition about obedience revamped. We hear a great deal about the wonderfully wise spirits that come back. Nearly all the intelligence that purports to come from the other world would disgrace a school-boy of twelve years. There are some noble sentiments taught and literary compositions given that do honor to their alleged authors; but the mass of Spiritualistic literature is as full of ignorance as the ordinary Sunday-school book. Spiritualists themselves are capable of criticising such drivel, but thousands of them are awed into silence by the assurance that it is from spirits—must not "dictate" to them, say the Jenkinses in chorus; the heavenly creatures might get offended, and leave our sandy shores in a huff, to bathe in the blessed sunshine of the Summer Land. The spirits are very touchy. The dear celestials cannot bear the rude blasts of this mundane sphere. Nothing so much hurts their feelings as "suspicion." They do not like to be "suspected," it is so cruel, you see. If you question their "identity," you may be forgiven, but, oh, gross materialistic thought! do not doubt the existence of spirits. If you believe that legions of them are evil, that is better, according to the Jenkinses, than to discredit their existence altogether.

That old stereotyped cry is still made to do duty. The aurora borealis and photography require darkness; *ergo*, Spiritualism needs it. Logical rules and correct reasoning are nothing to people who can be influenced by such wretched attempts in defiance of the plainest rules of reasoning. To make the cases parallel there should be no light for the production of the photograph and the aurora. This bad illustration of the photographer needing dark, has been employed to bolster every trickster engaged in conducting dark circles. It has been passed around and repeated, parrot-like, all over this land. Scarcely one who employs it has stopped to analyze it. It is like the thousand and one catch words in orthodoxy, all sound and no sense. Put dark circles through a similar process with the aurora and photograph, let the light shine, without which you get neither picture nor aurora. The photo and northern light are unfortunate for the knights of darkness. If they but carry out their own favorite analogies to a logical sequence, they stab their theory to death, and practically abolish the dark circle. The photographer must use light to develop his picture, and every time I have used light to discover the "true inwardness" of a dark circle, I have developed a cheat in the "medium." Light is needed to bring out the picture. Use it, and you will bring out the dark circle.

I am glad to see that hosts of Spiritualists themselves are sick of dark circles. And those who still defend them are driven to support fraud itself in order to sustain them. One of this class (Frederick Francis Cook) in the *Banner of Light*, Aug. 31, 1878, says, "So long as the upper world deals with imperfect human nature, real or seeming, 'fraud' will ever be a concomitant of spiritual phenomena. To my mind, 'fraud' has the deepest significance. In connection with Spiritualism—its present status—I regard it as essential." "Take 'fraud' out of Spiritualism, and it would dash to pieces in a twelve month." It is to this that the dark circle apostles are come at last!

For a quarter of a century I have been investigating Spiritualism, commencing with a firm belief in immortality. The more closely I have searched for *knowledge* of an unending existence, the deeper in doubt I have waded. Talk about belief in spirits! What do we know? That is the question. I stand before the public not pledged to the advocacy of any mere ism. That is too broad a platform for many Spiritualists. Following my own reason as the best guide I have, I endeavor to present to mankind the true and useful.

Box 1250, *Kansas City, Mo.* W. F. JAMIESON.

HE who falls below pity can fall no lower.—*Robert South.*

The Truth Seeker.

D. M. BENNETT, Editor.

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The Freeman's Birthright.

Free thought, free speech, free discussion, a free press, free men and women, and free mails are especially the birthright of the citizens of America. These are prized as among the greatest blessings a government can impart, and they can not be too carefully and jealously guarded. These are what our fathers fought for and laid down their lives for in the days of the Revolution, and these are what their faithful sons will fight for and lay down their lives for now if necessary. Whoever would deprive American citizens of these glorious rights may properly be counted among their greatest enemies, whether it be the pious trickster and spy who, by fraudulent means, procures the passage of unconstitutional laws, which, in a greater or less degree, take away these rights, or whether it is the bigoted and unjust judge, who, swerved by sectarianism, relentlessly carries out the obnoxious laws, and by his partisan rulings and instructions perverts justice instead of executing it; or whether it be the cultured editor who, in the interest of the intolerant privileged classes, and in the name of respectability and exquisite morality, not only defends and apologizes for the procurer of those laws and the laws themselves, but strenuously objects to any one even asking for their repeal.

Yes, whoever opposes the free exercise of the fundamental rights of freemen above-named, or any one of them, and from whatever motive, is an enemy, not only to the Liberal cause, but to the best interests of the country. He who opposes the true principles of American liberty now, or any special feature of it, is really a Tory and an aristocrat as much as were those who shouted for George the Third and the Red-coats in the days of '76. "Loyalty to the King," was their cry then, and "Up with respectability and down with obscenity," is their slogan now. Under the pretense of loyalty to George the Third, great wrongs were done to the poor, struggling Colonists, who went at times almost without clothing, shoes, and food, and risked their lives, and boldly laid them down in the cause of liberty. The supplies of the struggling Colonists were cut off; the Tories acted as spies, watched their every movement, and reported the same to the enemy; and a Benedict Arnold basely endeavored to sell out to the aristocrats of Britain, who were forcing the yoke of bondage on the necks of the poor people of this country. Now enemies equally as great are acting as spies and enemies towards the equally oppressed classes. They would deprive them of their hard-earned property; they would take away their liberties, under the most frivolous pretexts; they would deprive them of the freedom of speech, of the freedom of the press, freedom of discussion, and the freedom of the mails. Anthony Comstock, in the service of the Young Men's Christian Association, the professed Society for the Suppression of Vice, has succeded in procuring the passage of such national and state laws as to absolutely cripple and destroy the dearest rights of the citizen. In the name of religion and morality and decency innocent people have been thrown into prison, their property taken from them, and their names covered with odium, for simply expressing their convictions, and committing no offense whatever.

The power to commit this great wrong has been exercised under the pretense that the people's morals were being looked after and the protection of school children carefully secured; but these claims are as false as the claims of despots usually are, when the liberties of the people are infringed upon and destroyed. The tyrant always frames an excuse for his oppressive conduct. In the matter of injury claimed to be done to school children the greatest falsehoods have been used. The danger to scholars has been vastly overstated; and a large premium could safely be offered for the first case where a school has been submerged by improper literature, as has been claimed by the howlers about decency. And if such a danger should arise, how easy to obviate it by prudential regulations regarding the delivery of second and third class mail matter to children until it has been examined by the teacher or guardian. It is wholly unnecesary to break down the liberties of the people and obstruct the freedom of the mails under the frivolous pretense of protecting school children. If schools are so flooded with improper mail matter, why are not the cases indicated and the offender named and exposed? We pronounce these claims falsehoods that have no foundation in fact—mere *bugaboos*—invented to aid in depriving the people of their dearest rights. And to further this nefarious business, good and respectable people lend themselves, and are doubtless deceived into believing in that which has no real existence, and the conviction is engendered that somebody has been very vile aud ought to be severely punished. This is a part of the machinery by which the great wrongs done the people are brought about.

The means by which these objectionable and unconstitutional laws have been placed upon our statue books have been culpable design and falsehood, and it is greatly to be regretted to see intelligent, well-disposed people advocate those laws, defend them, apologize for them and for their procurer. There is even a certain class of Liberals who are so much enamored with those oppressive laws as to denounce the right and propriety of citizens asking for their repeal. Their fear seems to be that the making of so laudable a request compromises them as being the defenders of indecency and impurity. Nothing could well be more untrue. Those who ask for the repeal of unjust and unconstitutional laws are not the enemies to purity and decency and the persistent effort to represent them to be so is among the greatest wrongs connected with the entire business. The cry of "mad dog" raised against an innocent canine often brings upon him the violent attacks of misguided men, and his life his unscrupulously taken. This is hard upon the dog. As the fighters for individual freedom and national freedom in the infancy of this nation were not necessarily enemies to George the Third nor guilty of the crime of disloyalty to a foreign sovereign, so the strugglers for liberty to-day are not the enemies of truth, virtue, morality and decency. The effort to make it appear that they are is almost a crime equal to the taking away of their liberties. There are probably no greater friends to truth, virtue, and morality than those who are contending for liberty.

Those cannot be true friends to Liberalism who wish to curtail and embarrass the rights and liberties of the people and oppose the right of asking for the repeal of an obnoxious law. Some ten months ago instances occurred where men who had committed no wrong were stricken down under these laws and by a false charge and by the strong arm of government were arrested and subjected to great expense and inconvenience, and prison doors were ready to open and receive them. One good man is even now suffering most unjust imprisonment from the vile power given by these laws. When the unconstitutionality and oppressive character of these laws were realized an effort was made to present petitions, asking for their repeal or material modification. Blank petitions were sent to various parts of the country and they were numerously signed. It is claimed that seventy thousand names were placed to those petitions. While this was in progress a certain stickler for "decency" opposed to his utmost this move of the Liberal masses. He denounced the petition, declared he would not sign it, and advised others not to sign it. This opposition was kept up during the time the petition was being signed and after it was laid before Congress. It is believed that this opposition prevented large numbers from signing the petition and that it killed the effort before Congress. The object of that petition, of its projectors and signers, was in the interest of the rights and liberties of American citizens, and the warfare so meanly begun and so persistently kept up was a direct blow at those very rights and liberties. The instigator of those laws and the mover of that opposition are not the defenders of the liberties of the people. They are not friends to the principles of Liberalism, or American liberty. Manipulate it as you will, in this opposition lies deeply imbedded enmity to free speech, free discussion, a free press, and free mails.

This malign opposition Liberals are compelled to meet and contend with. The contest between the principles of liberty and conservatism and pseudo-respectability has got to be maintained; the battle has to be fought, and there is no way to avoid it. No lover of freedom, no admirer of the very foundation principles of American liberty, will try to escape it. The freedom of thought, the freedom of speech, the freedom of discussion, the freedom of the press, and the equal freedom of the mails to all must be maintained at all hazards. If we yield this struggle, if we bend the knee in cringing subserviency or cowardice, if we sacrifice our inherent rights upon the altar of "respectability," conservatism, or semi-orthodoxy, we are unworthy of the name of freemen, and should henceforth be denominated slaves, and should wear the collar, with the names of our masters, Sectarianism and Intolerance, engraved thereon. But no! not this! Let us rather be free men and women, and while the life-blood courses through our veins let us battle for the highest principles of American liberty.

What About the Constitution?

If the clause in our national Constitution giving to Congress the power "to establish post-offices and post roads" confers upon the enemies of liberty the right to fine and imprison Dr. E. B. Foote and Dr. E. C. Abbey for imparting strictly physiological and scientific information to the people, and to send to prison for eighteen and twenty-four months at hard labor John A. Lant and Ezra H. Heywood for sending their polemic discussions through the mails, does it not also confer upon the same enemies the power to imprison F. E. Abbot, B. F. Underwood, and R. G. Ingersoll for uttering and sending by mail their anti-theological and heretical utterances? If the Church party, under pretense of law and the Constitution, can arrest and imprison the first, why not the second, as well? If the enemies of liberty and mental freedom shall be allowed to arrest, fine, and imprison the first named four men, can any reason be shown why they should not also be allowed to arrest, fine, and imprison the last three named? Does not the Constitution provide for the punishment of the latter for their phase of heterodoxy precisely as much as for the former? Is there a word in the Constitution in favor of punishing that which may be construed to be indecent or immoral? And is there not just as much warrant in the Constitution for punishing one kind of immorality and heterodoxy as another? Do not our Christian opponents consider the teachings of Ingersoll, Underwood, and Abbot as false, as demoralizing to the religion of Jesus, as destructive to what they consider the true faith, and as much opposed to morality as the teachings of Foote, Abbey, Lant, and Heywood? If they shall be sustained in oppressing and disgracing one class, can there be shown any good reason why they should not be allowed to equally oppress, disgrace, and imprison the other?

Is it not true that the society which did most towards obtaining the passage of those obnoxious laws, and its principal agent pretends to be working in the cause of morality, which they identify with the Christian religion? And did not its President and its Secretary denounce the doctrines of Freethought equally with those of Freelovers, hoping that both would soon be "stamped out?" We should not lose sight of the fact that it is not for the purpose of suppressing obscenity that Drs. Foote and Abbey, and Messrs. Lant and Heywood were arrested, but their Radicalism, or heterodoxy, was the real offense. Obscenity is merely a subterfuge or pretense under which Freeth ought and Liberalists are to be punished and suppressed.

There is really no reason why Liberals should be adjudged more favorable to obscenity than any other class of people—say the Presbyterians, Congregationalists, or Methodists. As freeloveism and adultery exist to a larger extent in the churches than in the Liberal ranks, so it is with obscenity. Liberals are as free from it as any class of people in the world. There is no more occasion for them to be thin-skinned upon the subject, to make haste to announce to the world that they are not in favor of obscenity, than there is to show an anxious haste to assure the world that they are not in favor of robbing hen-roosts, sheep-stealing, larceny of all kinds, burglary, forgery, perjury, manslaughter, and murder. Liberals are as moral, they lead as good lives, they live as happily in their families, they are as pure and as unsensual as are their Christian opponents, and there is no need of their proclaiming that they are opposed to impurity, or obscenity, or any other class of sins or shortcomings. All they have to do is to go straight forward about their business, turning neither to the right nor to the left, taking no special pains to sell the world that they are not wedded to this sin nor that one. A good and a straight line of conduct are vastly superior to all the professions and protestations that can be indulged in.

It has been a mistake with some Liberals to exhibit a morbidness sometimes on the subject of obscenity, seeming to be troubled with a dread incubus like a nightmare, lest somebody may possibly think they are not sufficiently respectable, or are, to the extent of a shade or two, lenient towards indecency. There is a position beyond this, when a man, assured of his rectitude and the uprightness of his own intentions, will not lose sleep nor peace of mind lest Mrs. Grundy or some of her friends may imagine that he is not as pure as the driven snow. A man fully conscious of his integrity need not be troubled by such fears. The knowledge of it will be sufficient to sustain him.

Is it Fair? Is it Honest?

The fairness and information of *The Index* is displayed in a quotation it makes from the Vineland, (N. J.) *Independent* in which a statement is made that we were arrested at Watkins for selling a book made up of indecent quotations from the Bible, whereupon it reads a doleful homily upon the impropriety of hunting over the Bible for the purpose of finding passages unfit to have attention called to. Now the astute editor of the *Independent* ought to know, and the still more astute editor of *The Index* ought to know, that we were not arrested for selling a book made up of quotations from the Bible or that had the remotest connection with that ancient Jewish book. Not the slightest allusion was made to the Bible in the charge upon which we were arrested and in the indictment of Grand Jury it was the same. Not a word was uttered, not a hint given, that our offense consisted in printing or selling anything from the Bible. It will be well for the editors of the *Independent* and *The Index* to be apprised of this fact if they are not so already and not thus unnecessarily mislead their readers.

We have published for a friend a volume containing indecent extracts from the Bible, the express purpose of which is to show precisely what the old book contains. If the abridged volume is deserving of condemnation, the entire work is no less so, for not a word is added to the original. The object of the publication must be obvious to any reasonable person, and no one need fly off about the indecency of the thing. If there is dirt in the Bible, the abridged volume makes it apparent, and the Bible should be considered far dirtier than he who simply makes quotations from it.

Spelling Reform.

Among the many reforms which are pressing forward for recognition, there are probably none more rational than that of the spelling reform. The orthography of the English language is most awkward and defective. The same letters are made to represent three and four different sounds, and a large number of letters are used which are silent and unnecessary. The following is in the *Atlantic Monthly* for the current month, from the pen of a contributor:

"During the last summer the spelling reform made evident progress, and it has now reached a stage where the public can co-operate with more definiteness than has heretofore been possible. The reform was started by the American Philological Association, and that body at its meeting held at Saratoga in July recommended the immediate adoption of the following new forms, which, it should be said, are in the same line that have given us frolic and music for the frolicke and musicke of our fathers. The new spellings are: 'Tho, thru, catalog, wisht, gard, hav, infinit, definit, liv, giv, ar.' The Spelling Reform Association met with the American Institute of Instruction at the White Mountains, and adopted the following rules for immediate observance: 1. Use *e* for *ea* when equivalent to short *e;* as helth, welth; 2. Omit silent *e* after a short vowel; as hav, giv, liv. 3. Use *f* for *ph;* as filosofer, fantom. 4. Omit one letter of a final double; as wil, shal. 5. Use *t* instead of *ed* when it represents the sound; as wisht, slasht. These simple suggestions

are not difficult of adoption, and there is reason to believe they will come into immediate use in the public journals."

What is needed is for some journals to take the initiative and drop some of the useless and silent letters which are thus arbitrarily and senselessly employed. We have concluded to be one to do this. After this issue of THE TRUTH SEEKER we shall endeavor to drop the final *e* in the words have, live, and give, using only the letters that are sounded and needed, except in such articles as go into books. Perhaps it is premature to carry the change that far yet. In time, some of the other needed reforms may follow. If all redundant and useless letters were dropped, about two pages in each issue of THE TRUTH SEEKER could be saved, and the orthography would be far more rational. Deacon Skidmore will doubtless approve of the change.

Declaration of Rights.

A CASE FOR THE COURTS.

To the Editor of The Transcript: Quoting from my remarks in Faneuil Hall, as reported in full in the *Globe* of yesterday, you kindly commend my motives, but condemn my logic. Bad logic is dangerous. It brings men to beggary and nations to the dust. Yours seems to assume that courts never make mistakes, and, therefore, the Comstock law is constitutional and "Cupid's Yokes" an obscene book. Let that be true, and what follows? By chapter 165, section 15, of the General Statutes, the possession of an obscene book is an offense, punishable by imprisonment and fine. I possess "Cupid's Yokes," and mean to do so, whatever the courts have decided or other people think. If the District Attorney of Middlesex, knowing all these facts, does not prosecute me as soon as possible, he will violate his oath of office. Will you show your readers where the flaw is in this logic and oblige,

Medford, Mass., Aug. 3, 1878. ELIZUR WRIGHT.

We, the undersigned, free and independent citizens of the United States, recognize the above words of the Hon. Elizur Wright as the utterance of a brave, honest, and independent American. They were published more than a month ago, and he still has his liberty. It is to be inferred that the District Attorney of Middlesex does not regard "Cupid's Yokes" as an obscene book; otherwise he is derelict in the performance of his duty. We wish also to place our names on record that we do not regard "Cupid's Yokes" as an obscene publication. Many of us have read it, have it in our possession, and propose to so retain it so long as we choose. While we do not indorse every sentence in it, and think some portions of it are in bad taste, we regard it as the expression of an honest, earnest man, who had a legal and undoubted right to so express himself, and that every American possesses the right to read it, to own it, to buy and to sell it, to exhibit it, and to send it from point to point by any public mode of conveyance.

We furthermore recognize the attempt on the part of any one to deprive us of the right to own, buy, sell, or transport this or other similar books, including works on medicine, hygiene, physiology, sociology, social ethics, relations of the sexes, etc., as subversive of the very highest principles of American liberty; and while we are opposed to obscene and vile literature, that really is so, we hereby pledge ourselves to forever uphold freedom of thought, freedom of speech, freedom of the press, and freedom of the mails. These are the fundamental principles of American liberty, the birthright of every American citizen, and we never wish to see them infringed or subverted. To maintain and perpetuate these rights "we pledge our lives, our fortunes, and our sacred honor."

D. M. Bennett, G. L. Henderson, A. L. Rawson, S. P. Andrews, E. B. Foote, Sr., M.D., Charles Winterburn, M.D., H. B. Brown, L. A. Fields, E. M. Macdonald, H. J. Thomas, T. C. Leland, Mary A. Leland, Jas. A. White, Theodore R. Stevens, G. H. Weeks, Thomas Grattan, Henry H. Moore, James H. Phair, C. L. Andrews, A. C. Macdonald, E. B. Foote, Jr., M.D., J. M. Comeus, M.D., Geo. E. Macdonald, J. W. Nichols, J. Q. Sands, A. K. Butts, M. L. Holbrook, M D, C A Codman, S H Preston, G W Allen, R L Buckner, Chas W Torrey, M D, Caleb S Weeks, Dr Andrew Stone, T B Sidney, Courtlandt Palmer, Wm Jones, C T Burke, H M Smith, Thomas Parkman, B Doscher, George Geer, David Mills, Henry Crum, Stephen Purdy, Seward Mitchell, Josephine Chase, Susan C Clark, L N Colman, P M Filbert, Samuel Purcell, Addison Strong, C T Phillips, A J Phinney, S A Wilbur, P T Hunter, T B Larkin, Smith Evans, Abraham Saddler, Mort Twitchell, D B Mortimer, Arthur Hodges, S G Burlap, A C Brundage, E A Booth, Daniel E Ryan, Wm U D[illegible]e, John A Jost, Peter Steiner, Alvin Dutcher, Foster G Huddleston, Joshua Benest, Arthur M Stoddard, K P Worthington, Moses Keinselman, Simpson Dodd, H Ellington, F L Moffett, John G Scofield, E B Jones, Christopher Hurd, S M Perry, D T Whipple, A P Crowner, T A Parker, P V Underhill, A F Raymond, M. D., D B Carver, F E Aspinwall, M. D., Mrs Maggie E Clark, Mrs A M George, D Bodifield, M. D., Samuel M Grimes, Moses Hull, Wm U Scholes, S E Whittemore, J H W Toohey, Abel T Smith, R D Loomis, Asa P Barker, S U Percival, L M Scudder, M B Turner, L R Kinney, Parker Dodson, Joseph Fritts, Nelson Porter, R W S Briggs, John Didier, Calvin M Gates, Elisha Purdy, Abner Reynolds, Peter M Carman, Andrew J Krider, E C Walker, W S Williams, W E Coleman, B M Lawrence, M.D, Mrs P R Lawrence, O H Thomas, Geo B Stone, S T Whitney, S W Pike, D T Brownell, Gilford Patten, Simon B Fitch, L A Brundage, Addison T Brown, W M Peters, Wm J Parkinson, L H Pammel, W G Markland, William Henry Burr, J E Frick, John D K Miller, James W Ellis, R B Grace, D O Rowlett, George Triplett, John Emery, W H Williams, D Manley, Bennett McGarry, M S Fairchild, C Beals, Smith Crocker, Thomas F Doyle, George Smith, Alexander Gage, G W Bradley, P L Ransom, Geo Henley, Samuel Hutchinson, Sidney Pillsbury, Thos J Walker, J M Crippin, Geo T Clark, D M Warren, Daniel McGovern, Solomon Burnheiser, Joseph Hamburger, Elijah Solomon, Wm T Hicks, A P Welden, R Jones, A M Dart, Benson Kidder, Nathan Wardwell, A B Lewis, Werner Boecklin, Cornelia Boecklin, Mrs W V Aspinwall, Joseph Henry, S H Preston, B F Underwood, James W Stillman, E McGregor, J W Scott.

We have printed the above in separate slips, ready to send to all friends who are willing to make an effort to obtain additional names. It is desirable that the list rolls up to thousands of names, that our enemies may see who are willing to stand up for their rights and are determined to do so. Let those who wish copies drop us a card, and we will send them all they want, and will do as much to serve them. Great is liberty.

Comstock's Last Case.

In our last we gave some account of the trial of the three girls whom Comstock arrested for allowing him, and five other persons equally as pure-minded as himself, on the payment of $14.50, to see their persons in a state of nudity. Probably a case more utterly disgraceful has not been brought to the notice of the American people than the despicable conduct of this pet of the clergy, of the Young Men's Christian Association, and over-officious Agent for the Society for the Suppression of Vice. It is enough to carry his name down to posterity in utter disgrace.

We give room to the report of A. L. Rawson of the remarks of the judge, the prosecuting attorney, and the attorney for the defense. The Professor was present and took notes of what transpired. When a prosecuting attorney "goes back" upon the man who acts as informer and principal witness, it may safely be inferred he considers the case unfit to be prosecuted:

Those persons who read my account of Anthony Comstock's arrest of three girls in Greene street, this city, in my speech at the Heywood Indignation Meeting in Faneuil Hall, Boston, may have reflected that some corroboration was needed for such damaging statements, Such further proof has been derived from Mr. Comstock himself and the witnesses whom he summoned to assist in convicting the girls of unlawful conduct, which acts were the direct result of his request and the bribe in money paid by him.

I was mistaken in one point, in that I said he deceived the court in obtaining a warrant before the acts were committed. The fact is, he made the arrests without a warrant, as he himself testified.

The case was tried before Judge H. A. Gildersleeve and a jury, in the General Sessions, Part 2, Tuesday and Wednesday mornings, Sept. 24th and 25th.

In opening the case, Assistant District Attorney Herring said, among other things, that the Agent of the Society for the Suppression of Vice has deemed it his duty on several occasions to pass to other matters than that of preventing the spread of obscene literature, and that this case was one under that new head. He mentioned the many persons Mr. Comstock had caused to be sent to prison, and among others the notorious Madame Restell, who escaped justice by suicide. (I have been informed by one who has seen her in Europe that the "Madame" is alive and well in a comfortable retreat across the ocean.) He also said that it was his duty to call attention to the fact that it is claimed that the crime charged was organized by Mr. Comstock, and that for vindictive purposes, and he desired the jury to weigh the evidence carefully, and if they find that the prisoners originated the criminal acts to bring in their verdict accordingly. But if they found that they were unduly and improperly persuaded by offers of reward in money, and, being so urged, consented to do the acts requested of them, the jury is to determine who are the guilty parties.

Anthony Comstock was the first witness called. After the usual preliminary items, he gave, in substance, the following (I omit the details of the case which have already appeared in THE TRUTH SEEKER): He became acquainted with the house and its character about an hour before entering it, on the evening of June 14th last, and went in with three officers and two friends. Mrs. De Forest was not in the house at the time (9 o'clock), and he was shown into the back parlor. He inquired about the performance that he expected to see, having made arrangements for something of the kind through a man called at one time Chapman and at another Gurney. He, with the others, was introduced to Mrs. De Forest, when she came in, as "the gentlemen from the country of whom mention had been made to her before by Gurney (Chapman), and the money was paid by Mr. Comstock to the woman. (The officer who was with Mr. Comstock at the time thinks $20.00 was the sum paid; Comstock said $14.50.) Mr. Comstock then detailed the incidents of the exhibition in such rude and plain language that the Judge ordered the officer to clear the court of all ladies who were not witnesses in the case. The language and style of Mr. Comstock, as given in this particular case, does him large credit for having become very familiar with forbidden things. However, he said, by way of saving appearances, that he could barely remain in the room, as witness of the offensive exhibition, fifteen or twenty minutes. Officer Sheldon, who was in the same room, says Mr. Comstock was in there one hour and a quarter or one hour and twenty minutes, as near as he can recollect. Mr. Comstock's memory might possibly have become affected by the peculiarities of the occasion, and hence the apparent contradiction between his and the officer's statement.

Mr. Britton was called, and said he is also employed by the same society that pays Mr. Comstock ($80.00 a week). He knew of the business on hand for that evening, for he had been busy with Mr. Comstock and Mr. Chapman (Gurney) for a week or two in "working up the case." Mr. Britton was anxious to sustain his chief, Comstock, and said that they went there to see "a regular exhibition." (They both repeated the word "regular" many times, as John Brougham does in the case of the officer in the "regular army," but not with the same happy effect.) Mr. Britton confirmed the statement of Officer Sheldon as to Comstock's presence for an hour and a quarter or more in the exhibition room.

Officer Sheldon thought that Comstock ordered the wine for the party. Somebody brought the wine, and the party drank. He says he made the arrests by order of Comstock, and that he was acting under the orders of his superior, who had directed him to obey Mr. Comstock on that occasion.

That was about all the evidence for the prosecution, and the Judge discharged the three girls, holding Mrs. De Forest only on the charge of keeping a disorderly house. The case was adjourned to the next day. Mr. Chapman was subpœnaed, but was not found.

The defense did not call a witness. None were needed. On opening the case Mr. John Mott, counsel for the accused, moved the Court to direct the jury to acquit on the ground that the evidence was insufficient to sustain the charge, and said, beside other things, that there had been no evidence offered that any criminal conduct was ever witnessed in that house before this instance, and that the law was not designed to protect rogues in their unlawful intercourse with each other. In this case one rogue, (Chapman-Gurney) had "put up a job," and he and the complainant, Comstock, set on foot the very unlawful acts of which he complained.

In reply to the argument for this motion the Assistant District Attorney, Mr. Herring, said that he felt it to be his duty to shield Mr. Comstock from certain apparent facts which seemed to have been devised to bring disgrace and odium on the Captain of the precinct in which this raid had been made. He said that Gurney (known also as Chapman) is a notorious criminal, who has served several terms in State prisons, and that the Captain would not allow him to carry on business in his precinct, and he (Gurney) had sought out this Comstock, and they together had tried this means of bringing disgrace on the Captain's head. It may be that Mr. Comstock was innocently trapped at the first, and this might have been shown if Gurney could have been brought into court. But the man cannot be found. Mr. Comstock whispered in the ear of the Attorney that Chapman and Gurney were different persons, Chapman an honest man and Gurney the rascal. It was "too thin."

Then the Judge, in closing the case, said, besides many other things, that, in the absence of the statement just made by the District Attorney, he should have felt bound to submit the case to the jury.

(Just then Mr. Comstock rose to make an explanation to the judge, saying that he had been imposed on by Chapman, when his honor quietly but firmly repulsed him.) His honor said that his court would not be used to fasten a stigma on the name of a worthy man, a captain of the police, for the purpose of carrying out any man's schemes of private vengeance. The judge criticised the manner in which the prosecution had been conducted. He said that the roundsman of the precinct is not here, the police are not here, no one of the neighborhood is here to tell us of the character of the house, although it would have been very easy to have had any one or all of them here to testify to their knowledge of its reputation.

It is too bad that justice should be cheated in this affair, for his Honor said he had no doubt of the guilt of Mrs. DeForest in keeping a disorderly house, although the evidence is circumstantial. But the vilest have rights, and if guilty are entitled to be tried in a legtimate and fair manner, without being the victims of fraud and deceit, and he would have punished the guilty if he could have done so without reflecting on the character of a worthy man and public officer. He then directed the jury to find a verdict of acquittal, which they did

For the sake of common humanity we may be glad that this conspiracy failed, and that the captain on one hand and the poor women on the other were protected by the court from the unscrupulous attacks of a hardened criminal who was thirsting for vengeance, and the agent of the Society for the Suppression of Vice, who, in this case at least, seemed quite ready to lend the dignity of his office for unworthy and almost inhuman purposes.

In view of this righteous termination of the conspiracy, I am still of opinion that it would be well to amend the title of Anthony's society so that it shall read "The New York Society for the Manufacture and Suppression of Vice."

A. L. RAWSON.

IT was the fear of being called a traitor that in the days of the revolution caused many a weak-minded man to be a Tory, the same as now, when the fear of being called a defender of obscenity makes a few cowardly souls prove traitors to the highest principles of liberty.

LET friends not forget that we are sending THE TRUTH SEEKER three months to trial subscribers and a copy of Thomas Paine's great work, "The Age of Reason," or a copy of the new "American Illustrated Pronouncing Pocket Dictionary," and all for sixty cents. Now is the time to send on your names and the names of your friends.

A SYSTEM of loading heavy guns by means of compressed air has been invented by R. C. Smith, of Edinburgh, Scotland. The rammer consists of a series of telescopic tubes, into which the air is admitted so that the tubes are extended one after the other, and when the charge is thus thrust home, communication is established between the rearmost tube and a series of internal tubes (which are extended along with the others) permitting the air to escape. Sponging is effected in the same way. The whole process is said to be very expeditious.

Communications.

The New Age.—Continued.

BY W. S. BELL.

Science has come to our relief. It does not clear away all the clouds of mystery, but it has already done so much to bless and ennoble man, that we cannot but cherish the sweetest hope that ever filled human heart. The choicest hope is the love of humanity; it is a hope which yet may be realized in the coming age of science. Other hopes are fading. The hope of heaven is weakening. The New Jerusalem was built out of the wrong material; it was a golden city; its streets were paved with gold, its inhabitants played upon golden harps and wore golden crowns. Everything was golden. But in time it has come to pass that this childish notion has been relegated to the limbo of mythology. The preacher now informs us that the "golden city" was only a "figurative" expression. But the people are beginning to inquire after those things which are not "figurative," but real.

The palms of victory which millions of dying saints saw, or thought they saw, waving in the golden streets of the Jerusalem above, are now no longer visible. Faith, which was once so far-sighted as to see into the realms of the kingdom come, has lost her keen vision; her eyes are now dim, and she is not positive about the literal facts, but is quite confident respecting the "figurative" truths.

Science is undoing the Gordian knot by supplying a new method of inquiry. When we speak of science we have reference generally to its achievements, but it is quite as important that we retain in our thought its method. In the past, philosophers busied themselves about mysteries, myths, miracles, and things unknowable. They toiled over problems which were insoluble. The consequence was, they made no progress, no discoveries, no inventions, no improvements. Science is a new method of investigation. It undertakes to investigate phenomena and verify its observations and experiments at every step. Theologians, metaphysicians, and philosophers failed to appreciate the importance of verification. They constructed systems without regard to the foundations upon which they reared their superstructures. Hence the great number of philosophers and their deaply antagonism to one another.

Philosophy failed, it could not control the ascent of the inquiring mind, because it could not produce the necessary proof.

In the last century there arose in Europe a class of thinkers, known as skeptics, who rejected the Bible as a supernatural revelation, and pointed out the unreasonableness and improbabilities exhibited in the so-called sacred Scriptures. They declared that it is irrational to believe that this earth was made in six days of twenty-four hours each. But this sort of argument did not go far towards overthrowing the account given in Genesis. The priest could explain what otherwise seemed dark, if not improbable. But when science came forward with its evidence in the rocks of processes which must have taken millions of years before the earth was evolved to its present form, here were positive and irrefutable facts. The Church made a mighty effort to reconcile geology with Genesis, but the task was hopeless.

Astronomy corroborated geology in regard to the age of our planet. It also dissipated many other legends. Just think of the sun standing still upon Mt. Gibeon to give General Joshua more time to slaughter his enemies! Another childish notion is that of the firmament above, as a floor in which the stars of heaven are set as nails, and from which they might at any time fall out. Again, the ancients held that some of the stars were living creatures (gods), and moved about according to their wishes. After a time this notion was modified; the stars themselves were not living creatures but were the abodes of certain intelligent beings who ruled over and guided them in their courses as a pilot guides a ship.

This superstition faded away in course of time, to give place to the idea that the stars were *created* by a creator, who sent them on in their courses and still guides them by his omnipotent power. But astronomy has retired the creation story to give place to the evolution hypothesis.

The science of botany teaches that plants cannot grow without sunlight. The Bible says they did.

Zoology makes it certain that snakes do not walk on the tip end of their tails or talk, but the Bible says if it isn't "figurative," there was one snake, when Adam was a boy, which could and did perform both of these feats. Then, too, zoology has punctured the story of the big show of wild animals which Noah cooped up in the ark. Barnum required several hundred men to assist him in taking care of his Hippodrome show, but Noah and two or three sons could manage a show ten times as large.

[TO BE CONTINUED.]

IT IS NOT unusual for the world to reject the voice of truth, because its tones are strange; to declare doctrines unsound only because they are new; and even to charge obliquity or derangement on the man who brings forward principles which the selfish repudiate.—*Geo. Bancroft.*

Paul Flourished Before the Christian Era.

BY SCHOLASTICUS.

In Voltaire's "Philosophical Dictionary," article "Messiah," reference is made to "Sepher Toldoth Jeschu," brought to light by Wagenseil in 1681. Voltaire characterizes it as "a monstrous history of the life of our Savior, forged with the utmost disingenuousness," and after giving a brief outline of the story, he says:

"This detestable book was known in the second century. Celsus confidently cites it, and Origen refutes it."

We would like to be able to reaffirm the statement that Celsus cited our "Toldoth Jeschu," but it is certain that he referred to a story which differed from it in some particulars, as well as from our Gospels. Origen himself says (i, 62): "Celsus does not appear even to have read the Gospel narratives." Quite likely; indeed, if Celsus wrote as early as Tischendorf, Lardner, and other orthodox scholars claim, to wit, between A. D. 150 and 176, it is more than likely he did not read them, because there is no trace of their existence before A. D. 180. But, on the other hand, Celsus did cite a story similar to our "Toldoth Jeschu."

It is enough, therefore, for our purpose that such a story was current and, no doubt, in writing as early, if not earlier than A. D. 180, when our four Gospels first appeared. But as to "Sepher Toldoth Jeschu" being a "detestable forgery," if Voltaire were living now, he might have said the same about the four Gospels, and have appealed to the most learned Christian scholars in support of the affirmation.

If any Freethinker thinks it a rash assertion that the Gospels and Acts are forgeries of the second century, let him consult "Introduction to the Study of the New Testament," by Samuel Davidson, D.D., of the University of Halle, and then, if he is not satisfied, let him read the third volume of "Supernatural Religion."

The suspicion that Paul flourished a century before the time assigned to him in the book of Acts has never, I believe, been entertained by any one but myself; nor did I even dream of it until about three months ago, while translating "Sepher Toldoth Jeschu," where I found a Simon Kepha (Greek, *Kephas*; English, Cephas) dying on a tower about 39 B. C. I had long rejected as pure fiction the story about Peter and Paul in the Acts, but without suspecting that Paul and Kepha (not *Petros*, which is a Greek translation of the Syriac *Kepha*,) might have lived long before the time indicated in Acts. But finding a Simon Kepha in the century before the Christian era, I turned to Paul's epistles to see if I could there discover any clue to dates, when lo! I found, in 2 Corinthians, xi, 32, this:

"In Damascus the governor under Aretas the king kept the city of the Damascene with a garrison, desirous to apprehend me."

Now, we know from Josephus and other sources that Aretus, king of Arabia Petrea, held Damascus for many years prior to 63 B. C., when all Syria, Damascus included, became a part of the Roman Empire. And though there were other later kings of Arabia Petrea named Aretas—one even as late as A. D. 37, who fought and defeated his son-in-law Herod, tetrarch of Galilee and Perea (Jos. Ant. vol. xviii, 5)—yet it does not apppear that the last-named Aretas ever acquired any part of the Roman territory. Nor, indeed, was it possible for such a petty king to have marched an army two hundred and fifty miles and taken the strong city of Damascus out of the hands of the Romans. The idea is simply preposterous.

Therefore, the book of Acts being impeached, and admitted even by rational Christian scholars to be from beginning to end a forgery and a fiction, we fall back on the only other evidence, namely, Paul's own writings, not only for the facts of his life, but for the chronology; and there we find one single passage which points to the reign of King Aretas in Damascus, and makes Paul contemporary with the Simon Kepha of the "Toldoth Jeschu," who died thirty-six years after the stoning and hanging of Jeschu, or about 39 B. C. That probably was the same Kepha to whom Paul so often refers, a rival and elder apostle of the same Jesus, afterwards called the Mashiach, the Christos, the anointed.

On this question of the antiquity of Paul, Kepha, and Jeschu, I feel that we stand upon a rock—a Kepha, a *Petros*, and the gates of Rome cannot prevail against us.

The "Seymour Times'" Universal Prayer.

O Man, creator of god and devil, and great author and dispenser of misery and pain upon the earth, we humbly approach thy arbitrary tribunal and implore thee to be considerate and kind in the treatment of all living creatures.

Almighty Man, when thou sittest upon the judgment seat, be merciful to the erring culprit before they unjust and tyrannical throne. If he hath stolen that which his natural wants called loudly for, and which he had no means but theft to procure, O self-sufficient and cruel Man, deal gently with him. But, O Man, if the culprit hath killed his neighbor to acquire his goods, or for vengeance, or to gratify his blood-thirsty spirit; or if he hath put his property into his wife's hands, that he may securely wield and enjoy it while his creditors and he that hath stood surety for him are stripped of their goods and impoverished to pay his debts, then, O Almighty Man, smite the d——d villain that he die.

O Man, when thou sittest in judgment, deal gently with the small boys yanked up for stealing apples or watermelons. Reprove them gently and let them go the first few times; for although of such is not the kingdom of heaven, yet they become warriors, members of congress, and presidents.

And, O Man, wilt thou be kind to the frail woman that hides her face and cowers before thy august tribunal? Wilt thou remember that man, the infernal scoundrel, hath deceived, debauched, and ruined her, and that he moves in good society while there is no way open to her but the path that is strewn with skeletons and death's heads? Wilt thou remember that she is a "woman," a tender woman, and that her transgression is the fault of man, the tobacco-chewing animal? Wilt thou remember that she hath many wants, and that man leaves but one lucrative pursuit open to her whereby she may gain a living? Wilt thou remember that the pursuit he restricts her to is one that administers to his pleasure and to her pain and wretchedness? Wilt thou remember that her sin is many times not of her own choosing? O Almighty Man, speak gently to her. Don't fine, and cost, and calaboose her, but hunt up the rascal or rascals that have debauched and deceived her, and cut their backs with stripes from the avenging rawhide.

O Man, when the law dooms a poor fellow to the penitentiary five years for stealing a sack of flour and a side of meat, we beseech thee to knock off four years and add them to the sentence of the bank president or cashier that stole his thousands.

O Man and Woman, be gentle with your little children. Remember their little wants and pains. Observe how their poor little hearts palpitate when you rudely chide them, or cruelly and brutally beat them, you incarnate devils you! Listen attentively to their little petitions. Pet them tenderly. Let them know you love them. Try to make them happy. If you have to deny them anything, try to make them understand that the denial is for their good. O mother and father, never strike your little child. O, never let it go sobbing to bed. Don't teach it to be afraid of you. The child never lies till it observes that others lie, or till, by false accusation, or through fear, it is forced to lie in self-defense.

O Man, wherever thou art in authority, be just and merciful to those under thy yoke. Consider the hard condition of those who have no homes. Consider the hard condition of those who have to sweat and toil at day labor to procure the bare necessaries of life, and who are denied its luxuries and comforts.

O Man, be kind to the worn out tramp. O, vouchsafe to give him a cup of coffee, and don't turn him away hungry. And, O Man, dost thou know of a poor suffering family? Then we beseech thee to supply them with food and fuel, and with such other help as thou canst command and their needs require.

And we would further implore thee, O Man, to bless thy cattle, and thy horses, and thy hogs, and thy sheep. Bless thy cats and thy dogs—bless all of them with shelter and sufficient food, and with kind and gentle treatment. And if thou findest little birds robbed of the liberty which is theirs by natural acquirement, and imprisoned in cages, O Man, we beseech thee to take up a hatchet and smash the cages and let the birds go, unless thou findest that they belong to another clime, and thou knowest they will perish if liberated. In that case, O Man, see that they are returned to their own country and there restored to that liberty which is theirs by natural right.

O Man, we beseech thee not to lie to us nor to cheat us. Deprive us not of the right to speak and to print our honest thoughts. O, do not proscribe us and slander and revile us because we cannot believe that which hath neither reason nor sense nor evidence to sustain it.

O Man, we beseech thee to earn thy daily bread by some honest employment. We pray thee not to be a drone in society, but to produce what thou consumest, or to make thyself useful and necessary to him that doth produce what thou consumest.

O Man, be honest with thy fellow-man. We pray that thou wilt always be considerate of the rights and feelings of others.

And we supplicate thee, Almighty Man, not to put thy strength and money into the politics of the day. Don't become excited by partisan clamor. We implore thee to keep cool, and to kick the man that seeketh office every time he addresseth thee.

And, O credulous man, we pray thee to withdraw thy treasure from heaven, and to invest it in United States bonds, that moths cannot destroy, and that only a Black Republican or a Mexicanized Democratic congress can annul or make void.

And we further beseech thee, O deluded Man, to tax the edifices devoted to the worship of the saviors and saints thou hast created. Or, what is better yet, O most unreasoning Man, we beg of thee to sell those edifices and pay off the national debt, or appropriate the money to the purchase of inalienable homes for poor worthy families, so far as it will go.

O Man, in conclusion, we beseech thee to do some good charitable act every day. O, try to make thy life of to-day an improvement on thy life of yesterday. O, we pray thee to set a resolution to drop one fault or infirmity every day of thy life till thou hast left them all off and become as perfect as a creature of thy make-up and surroundings can be.—*Seymour Times.*

ALL true education is a growth. The mind is not a mere capacity to be filled like a granary; it is a power to be developed.—*J. P. Wichersham.*

"THE worst that follows
Things that seem jerked out of the common rut
Of Nature is the hot religious fool,
Who, seeing war in heaven, for heaven's credit
Makes it on earth."

—*Alfred Tennyson.*

THERE is no evidence that there was ever a time when the universe in its entirety did not exist. Nature, full of emotion and throbbing with life, impresses us all. But of a great being, with anthropomorphic qualities, who awoke from a slumber of ages some time in the past and created nature out of nothing, I know nothing, and in his existence I have no belief.—*B. F. Underwood.*

Pious Correspondence.

Deacon Skidmore's Ninth Letter.

THAT CHURCH MEETING.

ZION HIL, N. J., Sept. 30, 1878.

MR. EDITUR: That kalld meeting ov the adult members ov Zion Hil Baptist Church to overhall yure humbel servant for the enormus krime ov reeding the wiked paper kalld THE TRUTH SEEKER kame off, akording to notis, last Frida afternoon, at thre o'klok. Thoze interested in having me brawt to punishment for daring to be so ungodly had taken panes to se that evry grone member ov the church reseeved a notis ov this meeting; and az it waz a kase so unusual for Deeken Skidmore to be halld over the koles, thare waz a pritty good turnout. Thare wer at least 10 farmers thare hoo left thare work and drest up in thare Sunda-go-to-meeting klothes, and thare wer more than 40 wimmen, with thare best fikisngs on; and yu wood suppoze, had yu seen us all, that it waz sum gala-da affare. The children and yung fokes under aje ware left at home. The meeting, ov kourse, took plase in the church.

Sally and Suzan and I started in good sezon, and got thare before haf a duzen had arrived. We went rite to our pu, which iz up klose to the pulpit, and I had an interesting time az I sat kind o' sidewize and notisd the brethren and sisters as tha kame in. Sum looked az solum az tho tha wer going to a funeral, and others had a rogish smirk on thare kountenanses, az tho tha wer going to a wedding. Az many az haf a dozen kast a sly wink at me when they kame up forward, az much az to sa, "Keep a stiff upper lip, Joel; don't be skart at what Mrs. Jones and her krowd kan do."

Wel, that was just the wa I felt. Tho it waz the furst time I waz ever komplaned ov in the church, and the furst time I had ever ben kalld to an akkount for enything I had sed or dun, I didn't feel a bit more unezy than I do this minit, or when I go to bed at nite.

At 3, presisely, Elder Goodly kame in with hiz most solum vizaj on. He lookt for all the wurld az tho hiz neerest frend waz condemd to be shot and the our ov exekushun had kum. Az he past my pu he halted a minit and took me by the hand, and whisperd, "Brother Skidmore, I hope yu ar wel." To which I whisperd bak, "Thank yu, Elder Goodly, I never felt better in my life." A fu ov the others spoke az tha kum up neer to our pu, sum looking cheerful and others looking awful grave. I kood not help smiling internally to notis all this, and to think yu waz the innosent kauz ov all this big adoo about nothing. If it had not ben for THE TRUTH SEEKER, this meeting never wood hav taken plase.

At 10 minits past 3 Elder Goodly roze and made a solum prare. I never saw a more sad expreshun on hiz kountenanse. He lookt az tho 20 tuns wate waz baring down upon his sole. He prade thus:

"O hevenly Father, we humbly implore the to draw neer unto us on this speshal okkashun and watch over the deliberashuns for which we ar kalld together. Ma charity and wizdom guvern our akshuns; and oh, ma we be kontroled in whot we do here to-da by the blessed Golden Rule which thou tautest when here on the erth—to do unto others az we wood tha shood do unto us. Ma we exersize the same charity and forbarans that we wood be pleezd to hav extended unto us under similer surkumstanses. Ma we be slo to kondem and kwik to forgiv. Ma we not, most mersiful Father, be influensd by a spirit ov self-richusnes or unforgivnes. Ma we all feel the spirit ov kindness towards the good brother hooze kondukt we hav met here this da to examin and konsider. He haz for meny yeers ben a piller in this thy church, and we hav evry konfidense to beleev that he iz a man ov onesty and integrity hoo duz not wish to kommit eny offense aganst thy holy kauz nor aganst the welfare ov eny human being. If, most mersiful Father, he haz ben to sum degre drawn aside by the wiles ov the evil wun; if he, unkonshusly to himself, haz ben indused to follo in eny by and forbidden paths, do, O Lord, tuch hiz hart with the rod ov thy spirit, and do, deer Father, bring him bak to thy holy fold agen. Do not suffer him to wander in the blind mazes ov unbeleef. Ma he not lissen to the delusiv song, skeptisizm; ma he not stumbel over the obstrukshuns ov dout; but O, may he hav lite from thy holy kountenanse that wil leed him in the wa ov truth and richusnes, az he haz heretofore wawkd. If the evil influense ov the devil, in the form ov an ungodly paper, which iz undoutedly printed to draw soles astra and to drag them down to the rejuns of darkness and damnashun, az sum ov the good sisters and brothers ov this church do verily beleev, then, O God, we pra thee, ma the arm and the hand that weeld the pen that rites that paper be paralized by a tuch ov thy power so that it kannot agen be brawt into the servis ov the Adversary of soles. Let hiz days be not lengthend in this fare land, but ma he be kut off from among men, and ma he find hiz just dezerts in that lake ov sulfurus fier whare damd viktims ov evil kry out kontinually in the terribul torture, which tha kannot eskape, and which wil never end. O Father, we realize whot a fearful thing it iz to be the meens ov draging soles down to destrukshun, and we feel asshured that in thy retributiv justis thou wilt meet out such a venjful rekompense ov damnashun and agony az no man kan endure by hiz own power for the term ov a singul our, and that but for the power imparted expressly by thee, not a being, in the body or out, kood endure the burning agony for a singul minit. Lord, we no thy kindness and mersy iz grate. Thou dost giv life and enduranse to all thy kreetyures, sum to partake ov everlasting bliss, but far more to suffer such akute angwish and agony az no human being iz kapable of konseeving ov, and this bekauz tha wil not harken to thy voise, and wil disoba thy law and beleev that which rezon sez iz tru. Thus, mersiful God, hast thou shone us how delusiv and danjerus iz human reezon, and how soledestruktiv it iz to lisen to it for even the shortest spase ov time. Suffer us not to harken, then, to this siren song, this begiling chant which destroys the sole forever. If eny ov thy littel wuns in this thy preshus fold hath harkened or ar inklind to thus besto thare eers unto this korrupting and damning muzik, we pra thee to stretch forth thy all-powerful arm and draw them awa from the danjer that awates them, and to hide them in sum sekluded retreet where the whispers ov the fel destroyer kan reech them no more. O Lord, az thou valuest the soles ov thy kreetyurs, and az thou woodst save them from the fires ov torment which burneth forever, let thy grase abound, and let thy protekshun be shed around all thy littel wuns, so that nun kan wander awa from thy keeping. Gide us in our labers this afternoon; keep us at all times from danjer, and infidelity, and deth, and at last save us, for thy Son's sake. Amen."

The Elder's prare waz very impressiv, and when he had konkluded a solum expreshun waz on evry wun's fase, and several wer sheding teers. I took it all to be on my akkount and in my behaf, and I wunderd how so meny kood feel such an interest in an old man like me, hoo had never intended to do vary much harm sinse he waz big enuf to go to meeting barefoot on Sunda, and rob burd's nests and watermelon patches at other times.

After the prare the Elder spoke, in the same solum tones, about the objekt ov our coming together; ov the komplantes that had kum to hiz eers damajing to the Kristyan karakter ov wun ov the mane pillers ov this church—wun hoo had dun more, perhaps, than eny other singul individual toward baring the pekuniary burdens kontinjent upon all institushuns ov the kind. He sed that for several weeks hints had ben dropt and komplantes had ben made about our good brother Deeken Skidmore, and that for sum time he waz dispozed to pa but little attenshun to whot waz thus sed to him, but the komplants gru louder and louder, and more and more ernest, until he kood disregard them no longer. When a kommitty ov 6 ov the leeding sisters of the church, with sister Jones at thare hed, kame to him, and with all the ernestness ov injured innosense and holy zeel, demanding an investigation into the kondukt ov a hitherto respekted and valude brother, he kood no longer disregard their importunitys, and felt kompelld, az a sentinel on the walls ov Zion, to lisen to thare kry and grant thare demands. He sed he must konfess that he had approched this matter with the gratest reluktanse and misgiving, inazmuch as thare waz no person living, aside from hiz own bozum kompanyun, for hoom he had entertaned a profounder respekt than he had held for Deeken Skidmore. But, az hyly az he respekted and esteemd that wurthy brother, he kood not silense the voise ov duty, and konsekwently this meeting had ben kalld. He hoped, in the remarks that brethren and sisters ma feel impelld to make, tha wil not be bitter nor vindiktiv. "We shood remember, while we think our brother, Deeken Skidmore, haz gone far astra, that we all go astra more or less. Not wun ov us iz perfekt; not wun but what, every our in the da, kommits sum akt or duz sum deed that iz les perfekt than it mite be. We shood all remember that we ar all fallibul kreetyures; that we all need the exsellent gift ov charity to attend us on all okkashuns, and espeshally the prezent. Let me rekwest that evry wun hoo feels kalld upon to kritisize the kondukt ov bruther Skidmore wil be kareful and not unnesessarily wound hiz feelings. Whatever he haz dun and whatever hiz vuze ma be on serten points, we must all admit that he iz a good man; that he haz dun a grate deel ov good in this church and in this naberhood; that he had borne the burden in the heet ov the da; that he haz not only razed hiz voise in the servis ov hiz master, but he haz led a good life az wel; what iz, perhaps, more important than all the rest, he haz put hiz hand in hiz poket frely and kontributed with a liberal hand. I no not what we wood hav dun on meny okkashuns had it not been for the jenerosity ov our good bruther. When this bilding needed painting so badly, 2 yeers ago, and it seemed that the munny kood not be razed to do the job, how wood it hav been akkomplished but for the hand ov our good bruther hoom we hav met here to-da to juj and perhaps to kondem? When the storms ov heven blu down our steeple a yeer ago last April, and we thawt we wer to poor to put it up agen, how wood it hav ben dun had not this good bruther taken the leed in the matter and sed we must hav anuther steeple up inside ov 30 days? How did he do it? Why, my frends, he put hiz hands in hiz pokets and took out hiz munny and used it. He bawt the timbers and the lumber and pade the karpenters for putting up the steeple that now points to heven from the hous ov God in which we worship; and to this da we hav not reseeved from the members ov this church haf ov the munny he pade out for the church from hiz own poket.

"And so it haz ben on meny okkashuns; he haz uniformly ben generus to the kauz. When we needed a nu stove last winter he went all the wa to Trenton and bawt the stove and brawt it heer in hiz own wagon, and put it up, and on more than wun Sunda we shood hav sat heer in the kold had not his munny pade for the kole; and haf ov the munny that the stove kost, and the kole kost haz not been pade bak to him. And in my own kase, I kan speek from aktual experience.

"I preech to yu 52 Sundas in a yeer. I tend to yure prare meetings evry Frida nite, I kondukt the funeral servises when eny ov the member's ov the familys of the kongregashun di. I marry the yung peepel when tha wish to enter into the important state ov matrimony (sumtimes tha giv me a doller or 2, and sumtimes nuthing), and I perform these servises for less than wun tenth part what sum ov the shepards ov sum folds reseev in sum ov the large sitys, and I am sorry to sa, my frends, that it sumtimes happens that yure kwarterly paments ar not az prompt as kood be desired, and to tel yu the truth, I sumtimes get very short and hav not a doller on hand. On such okkashuns, and when menny ov yu hav ben in areers in yure paments to yure humble servant, I hav menny times found a good frend in Brother Skidmore. He haz never faled to respond to my rekwest for ade. He haz never refuzd me when I hav gone to him in this wa, and hiz share ov my salary is most alwaze pade in advanse. I wish I kood sa az much for all other members ov this church.

"Now, my brethren and sisters, this iz a matter ov no little importance. Even in matters ov relijun and in running a church, munny iz a prime nesessity. Fathe in the blud ov Kriste, partaking ov the sakrament, and regular attendanse at the hous ov God ar vary important and kannot be dizpenst with; but what kan we do without munny? I tel yu, it iz a pozitiv nesessity. Without it we wood hav to diskontinu biznes; without it I kood not preech to yu, and without it even soles kood not be saved. Now, my pius frends, I menshun theze things bekauz tha ar ov the gratest importans, and bekauz the virchews of Bro. Skidmore in this line must not be lost site ov. If he iz not perfekt in evrything, the verchews he duz pozess go vary far to make atonement for the mistakes he may hav made. It iz a tru passej ov skripcher that sez, "Charity kuvereth a multitude ov sins;" and I want to ad, So duz munny. A man hoo iz jenerus to giv to the kauz ov Kriste shood be kredited larjly, and it wipes out meny little fawlts and imperfekshuns. Let me impres on yure minds that Bro. Skidmore iz a vary important piller in this church, and that we shood menshun hiz fansid delinkwensys with grate moderashun and charity.

"Now, my frends, yu ar all given the opportunity to sa whot iz in yure hart tuching the kase ov our good deeken, and we wil lissen to whot yu hav to sa. Sister Jones, we wil heer from yu furst."

Thus did the good Elder open the meeting. He waz evidently imprest with the importans ov the subjekt; thus he prazed my good kwalitys, and thus he seemed ankshus not to hurt my feelings. But, Mr. Editur, I kannot, in this letter, giv all the proseedings ov that meeting, and I wil just az wel stop rite heer. I want to giv yu pritty ful detales ov it, bekauz yu ar deeply interested in the affare, and yure paper iz stoutly kondemd by thoze hoo kondem me. I wil rezoom the subjekt in my nekst, and I am not shoor I wil be abel to tel yu all about it even in that. But in the meen time let me asshoor yu that throo it all, and afterward, I am stil yure pius frend,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

A COMPANY has obtained a concession from the Sultan for laying down a railway between Jaffa and Jerusalem, and it is expected that the road will soon be built.

WINE vinegar is better than that made from malt, not only because it contains the bitartarate properties of the grape, but because it is stronger in acetic acid, and is more ethereal and aromatic.

IN SPITE of the precautions of the German Government, the Colorado beetle has made its appearance at Jaratschewo, in the District of Schrimm, in the Prussian Province of Posen.

PROF. ASA GRAY maintains that for the vegetable kingdom, as well as for the animal kingdom, there is a veritable archæology. The races of trees, like the races of men, have come down to us through a prehistoric or prenaturalhistoric period, and the explanation of the present condition of the geography of forests is to be sought in the past, and traced in vestiges and remains and survivals.

Letters from Friends.

THE ISSUE.

BY E C. WALKER.

The hour has come. The enemies of a free mail have flung their banner to the breeze, and boldly challenged battle upon the obscenity question. "Reform!" is their slogan, and right heroically they shout it forth and give notice that they want a "square deal." That is well. I am glad to see them thus swing into line; and now let us meet them squarely upon the issue, with the battle-cry of "Repeal!—Repeal! first, last, and forever." Let there be no shrinking from the fight, no parley with the enemy, no thought of compromise or surrender. The Liberals of this country might as well understand first as last that we have got to make a Bradlaugh and Besant fight in this mail question; that every concession is a step backward and will but prolong the struggle; and that the only safe and logical position is that indicated above, the *immediate and total repeal* of all laws interfering with the United States mails, or regulating the contents of the mail sacks, upon any other ground than that of weight, bulk, and molecular constitution.

A word upon one or two other matters in connection with the Call for the Second Annual Congress of the N. L. L. "Shall we nominate candidates for President and Vice-President of the United States at the present time?" I would say, No. The financial question is now before the people, and the Liberals of America cannot afford to let that question incur the risk of going by default for lack of their work and votes. Our country trembles upon the brink of bankruptcy and ruin, and every lover of his race must contribute his mite toward the establishment of an American monetary system—a system which shall render it possible for each honest working man and woman of this country to live as becomes a freeborn citizen, rather than as the starving serf of a heartless goldocracy.

Another thing, Why was Syracuse chosen as the place of meeting? Would it not have been better to have given Western Liberals an opportunity to attend a Congress of the League? A majority of the Local Leagues are located west of Cincinnati, and the League should meet either in that city or Chicago. We are very poor out here, and but few Liberals from west of the Mississippi will be able to attend the Congress. Florence, for instance, cannot be represented at all.

To return to our subject, The Call says: "Shall it [the League] now demand the *total repeal* of the existing laws on this subject, and thereby practically protect and foster the circulation of obscene literature? Or shall it continue to demand the *radical reform* of those laws in such manner as shall protect freedom of thought to the uttermost without protecting obscenity in the least?"

Because Mr. Abbot does not favor the enactment of a law prohibiting the transmission of samples and advertisements of tobacco, wine, and whiskey through the mails, is he by such refusal sanctioning and fostering dissipation? How would it have sounded to have told the Abolitionists that they must not agitate the "total repeal" of all laws permitting slavery, but that they might properly work for a "radical modification" or a "reform" of such laws? We want no reform of an iniquitous law; it must be extirpated, removed, torn out, root and branch. Who is to judge what is "obscene"—Comstock, Mr. Abbot, or some one from the slums of New York or Boston? Mr. Abbot and others of his school say, Make the law so plain that there can be no mistake. That only should be defined as obscene which is *intended* to corrupt and debauch. Well, who is to judge as to the intentions of another? Would it not be just as easy for a bigoted court and jury to declare that Mrs. Besant *intended* to debauch the public mind when she wrote her "Law of Population" as it was for a similar judge and jury to decide that Mr. Heywood's pamphlet is obscene? *Some* fallible has to decide in each case, and what warrant have you for assuming that that decision will always or ever be a just one?

Mr. Abbot can see very clearly that there can be no logical stopping-place between Romanism and a purely secular state, and yet he fails to see that until we cease to meddle with our neighbor's private reading, and no longer presume so tell him what his mental food shall be and with what kind of pictures he shall regale his artistic sense, we are yet lingering within the pale of that same ecclesiasticism, and are denying to others what we claim for ourselves. As there is no logical halting-place between the Romanish conception of the relations of Church and State and that of the Secularist, so, logically is there no tenable ground between the camp of those despots who favor an absolute consorship of men's thoughts and that of those who demand a free mail. The failure to perceive this explains why Mr. Underwood, usually so formidable an opponent, is so easily worsted by "Old-school Moralist." Mr. Abbot demands a frank avowal of their position by those who oppose the action and views of himself and friends. I trust that he will be gratified. Let that avowal be frank, clear, and explicit, and let it be, "Repeal of all laws interfering with the absolute inviolability of the United States mails." Let the fight be waged upon the issue, *not* upon the personal character of the combatants. Mr. Abbot has some very bitter words for the "Freelove folly," and seems to have but a poor opinion of "those who are deluded by its feeble sophistries," but we can well afford to take no notice of such opposition, for we know that the ultimate triumph of our principles is sure. But the question before the Liberals of America is not free love, but a free press and inviolable mail. Mr. Abbot seems to fear that the League will tumble into ruin if his ideas do not prevail in its management. Time will show whether or not he is in the right, but he must not think to frighten us by a decision of the Supreme Court. It may not be wise to knock our heads against "fixed facts," but while a decision of the Supreme Court may be such a fact, it certainly is not an *immovable* one. We have not forgotten the Dred Scott decision and its reverse by the American people, and we shall continue steadily in our way, fearing neither that unjust tribunal nor the threatened dissolution of the League. We are prepared to stand by the Declaration of Rights so nobly headed by Elizur Wright, and I have no doubt but that the great men of American Liberals will prefer that as a platform, rather than the "Card" of the Board of Directors. Sorry to see Mr. Wilcox in that position. On with the battle! Repeal! repeal!

ANN ARBOR, MICH., Sept. 22, 1878.

BROTHER BENNETT: As I have received neither the "Yokes" nor any acknowledgment of the receipt of my money, I am inclined to suspect that my letter never reached you. Will you please inform me? I am glad that Christian intolerance has not yet put you to the necessity of looking through iron bars; but I am sorry that jealousy (for it is nothing else) urges so many so-called Infidels, both editors and others, to continually misrepresent your motives, your actions, and your words. Is the battle not fierce enough without a few men—men, too, who pretend to be leaders and exponents of our cause—promoting internal dissension? Down, I say, down with those men who are willing to scatter discord all through the Liberal ranks to satisfy their petty jealousies, and let others, who are willing to live for the cause and die in it, take their place.

I am yours respectfully, W. A. CRANDALL.

AUBURN, N. Y., Sept. 18, 1878.

BRO. BENNETT: Inclosed find twenty-six cents in stamps, for which please send me a copy of "Anthony Comstock." I want the book to lend to some of my former brethren in the Universalist church. By the way, have you seen the action recently taken in regard to Comstock by the Universalist State Convention at its session held in Syracuse, N. Y.? In the fourth resolution it is stated: . . . "Inasmuch as Anthony Comstock is being denounced in some directions for his unrelenting warfare against obscene and immoral literature, we express our approval of his course, and extend to him our sympathy and encouragement." You had better cease your opposition to St. Anthony, inasmuch as the Universalist State Convention has come to his defense and support.

The convention that passed the above resolution contained in its number some who are guilty of *indiscretions*. The pastor of the church in which the convention met, less than four years ago, made the following confession, viz.: "I frankly confess to the fearful sin of which I am charged, and will not be cowardly enough to lie or seek a palliation of my weakness and guilt. I can only crave the pity and compassion of the world I have offended, and the forgiveness which my sincere and profound repentance before God and man calls for. I have returned my letter of fellowship to the denomination I have so grievously stricken, and abandoned the profession which I have so deplorably shamed. May God and man pity and forgive me, and aid me to do some humble work in life yet for the good of society. I am not a coward or a sneak, to make Adam's plea that 'a woman did it.' It was my own weak and unguarded soul that, in a moment of frenzy, wrought my downfall."

The Star in the West, a Universalist paper published in Cincinnati, O., had an article in reference to the above, under the heading "Rev. R. Fisk, Jr., D.D.," in which it says: . . . "He has brought upon himself and the denomination an overwhelming shame. . . . Nothing could be more sudden and unexpected than his fall from the high position with which the denomination honored him beyond his years and experience; and we could pen a report of his death with less of sorrow than we make this announcement. We make no effort to cover up or disguise the fact of his disgrace. . . . His usefulness is ended and his career closed in our church."

Notwithstanding all that has been said and done, the above-named "Rev. R. Fisk, Jr., D.D.," is the acting pastor of the Universalist church at Syracuse, N. Y., where the State Convention came to the rescue of St. Anthony Comstock. You will observe that they passed no resolutions against perjury, adultery, or against going into other States to obtain divorces which in this State could not and would not be granted; reasons obvious.

Yours truly, J. H. HARTER.

SNOWVILLE, VA., Sept. 20, 1878.

DEAR BRO. BENNETT: Though we have but just escaped "by the skin of our teeth" from the most disastrous consequences of the greatest flood that ever devastated this portion of the country, and are heavily in debt besides, yet what are personal losses and privations when taken in consideration with the demands of Liberalism; of liberty to think, speak, and act according to the highest dictates of humanity? The whole Liberal cause is jeopardized when its leaders are fined, hampered, and imprisoned, and it is the urgent duty of every lover of truth, justice, and right to do something, be it ever so little. We all feel a personal pride in our gallant speakers and publishers, and enjoy the fruits of their labors, and shall we hold back when called upon to help them in the hour of need? It is your fight and my fight, dear readers of our pet paper, and we should feel a pride in enrolling our names upon the glorious list of the defenders of liberty—liberty to think, talk, argue, or print whatsoever we please, whatsoever the demands of the time call for. There is no danger that public sentiment will ever retrograde if it be left free to choose for itself what it shall buy, read, or send through the mails. Progress is the law of humanity and without perfect freedom there can be no real progress. I send twenty-five cents—less than the widow's mite; but it is every cent I have, and that was a gift from a far-off, unknown friend—a gift to the cause; and where can I better invest it than in helping its noblest, bravest, boldest, and greatest champion? I hope every woman in the land will do as much. Few are less able pecuniarily. Many a washerwoman who earns her bread at the tub handles dollars where I do cents But no one can give with a more free heart and open hand where liberty calls and the good of the world demands it. It is not charity. It is only paying our debt to him who has jeopardized liberty and means for us all.

Only twenty-five cents, dear readers, and you will be one of the glorious band, and your name shall go down to posterity as that of a brave woman who dared to speak for right when it was martyrdom to do so.

Earnestly, hopefully, and truly thine,
ELMINA D. SLENKER.

MORRILL, KAN., Sept. 25, 1878.

FRIEND BENNETT: The Holy Inquisition is after you again, this time for selling "Cupid's Yokes." I must have a copy, for if Rev. Mr. Waldo and Judge Hurd can read it without being contaminated, I think I can; at all events, I'll go one eye on it. It is singular that such men can read those books without being harmed which would utterly ruin the morals of any other person. I supposed, by what I had read concerning the law, that it was just as strict on the buyer as the seller, and also on any one possessing obscene books. What right, then, has Judge Hurd's brother to buy, or Rev. Waldo or Judge Hurd to possess, those books? If you are punished, why are not they? Or are they licensed and our laws tampered and our Government made to bow the knee to the Inquisition of the Y. M. C. A.? It may be so for a short time. Christianity must remember that she has not the Dark Ages to deal with, when the nations were buried in ignorance, bigotry, and superstition. Then she could reign supreme; but now, by the press, education is diffused among the masses; the arts and sciences have robbed her of her main support, and to-day the best thoughts of the world are uttered by men and women whom she calls Infidels. Such nostrums as suppressing thought may revive her for a while, but it is like every other stimulant—it soon dies, and leaves the patient more debilitated than before. Every Mrs. Besant, Miss Tilton, Heywood, Bradlaugh, Bennett, or Bell she sends to her bastile but adds a blow with the axe laid at the root of the old hollow trunk formed of ignorance, superstition, frauds, bigotry, and crimes of every description. Let her pound. The throes at dissolution always produce the hardest kicks, and she, in her last agonies, when inflammation sets in, will show her strength to the utmost. Her doom is sealed; her race is nearly run. Freethought has given her a mortal wound neither her defunct Christ nor any other power can heal. Go on, friend Bennett, in the good work; tear down the old shell of superstition, and let in the truth that science is revealing every day, that the world may see the fallacies of old theology. My heart is with you, and when your trial comes I will do what I can towards helping you through. I see you are getting up a list of those who believe in and are willing to uphold freedom of thought, speech, press, and the mails, and are opposed to what is really obscene. You can add my name to the list, as I fully indorse those sentiments. Yours for the right, J. W. SCOTT.

CHEYENNE, WYOMING, Sept. 19, 1878.

MY DEAR FRIEND BENNETT: You will please send to my address the following: "The Holy Bible Abridged," cloth, "The Trinity," and "Cupid's Yokes," "Speeches of the Watkins Convention," bound. I also wish to take the advantage of your liberal offer and pay for THE TRUTH SEEKER in advance for 1879, with "The Champions of the Church." I am ordering "Cupid's Yokes" to read, and if I like it I shall get just as many others to read it as I can, District-Attorneys, Comstocks, or any others to the contrary notwithstanding. Inclosed you will find $7.10 to pay for all. I indeed sympathize with you in this, your second trouble with the persecutors of freedom. I supposed I was living in a free country; but alas! in many respects it is only so in name. Respectfully yours,

T. CREIGHTON.

LOGANSPORT, IND., Sept. 20, 1878.

DEAR FRIEND BENNETT. I see by your last three papers that the Christian bloodhounds are after you again and have succeeded in putting you to a great deal of trouble and some expense. But never flinch, brave friend, and the victory will be yours. Anthony Comstock and his informers are murderers of justice, and their days will soon be numbered, for they can't always reign supreme in this land of the free. I will pledge one dollar to the Defense Fund, and would gladly make it one hundred if I were able, but it is the hardest times out here we have as yet witnessed. But I hope every Liberal that can help you will do so, and we will make those bigoted skunks hunt their holes in a hurry. Col. R. G. Ingersoll is to lecture here on the 24th of November, and he can bet that our Opera House will be crowded from pit to dome. Everybody here, except these hell-bent Christians, loves that noble Freethinker and mighty slayer of the man-made creeds. What a grand woman Elmina D. Slenker is! All honor to her. What a grand and noble thing it is to have one's mind purged of all the silly and untrue sayings there are in that historical humbug called the Bible! I went to hear a preacher a few evenings ago, and he made the following remarks: That he felt like dropping on his knees in the public streets and asking God to smite down the persons that would go to Sunday excursions or would not observe the Sabbath day. Good sentiments, ain't they? Yours for justice, J. C. BEATTY.

CENTRAL, S. C., Sept. 22, 1878.

DEAR BENNETT: It appears to me that you have more quill fighting to do than any man I have ever read of, and really I don't know who gives you the most trouble, the Society for the Suppression of Vice, or the cultured Society for the Suppression of THE TRUTH SEEKER. There seems to be a rivalry between the parties as to which shall gobble you up first. I was in hopes that after disposing of *The Index* and its editor you would have a little rest, and have time at least to attend to the enemy in front, but not so. Another gladiator enters the arena, and wants to measure steel. Down with him. Give him fits. Do it quick, and let us have something besides quarreling. In the name of all that is sacred, are we never going to have peace? Is this war of words and fight of quills to continue forever? I think it is about time to stop taking any notice of these galvanised, whitewashed Infidels. If you will cease to notice them, they will perhaps join the Church, and come at you direct, and not by a flank movement. Please send me two copies of "Cupid's Yokes." I have heard so much infernal fuss about it, I want to see for myself. Don't give me up because I am in arrears. I will send you some money before long, as times are getting a little better. Fraternally thine,

R. M. CASEY.

WESTERLY, R. I., Sept. 28, 1878.

DEAR FRIEND BENNETT: Please add my name to the "Declaration of Rights" recently published in THE TRUTH SEEKER. I read "Cupid's Yokes" twice, and, unlike some of your readers, I do not hesitate to give it my unqualified approval; and I only wish that the doctrines therein enunciated could be carried into immediate practice. But whether true or false, there can be no question that the author had not only the right to publish his views to the world, but also to send his pamphlet through the U. S. mail to all who requested him to do so. No one is bound to agree with him if he is in error. I regret exceedingly that my own financial condition is such that I am unable to contribute anything to the Defense Fund, but I cannot believe that any intelligent jury will convict you of the crime for which you are to be tried. Your friend,

JAMES W. STILLMAN.

ADRIAN, MICH., Sept. 14, 1878.

D. M. BENNETT, *Dear Friend:* Since the Christian Church, through its minions at the Watkins Convention, has advertised the "Cupid's Yokes" so extensively, several of my neighbors and friends have spoken to me on the subject, and asked me if I had ever seen the work. I told them I had not, but that I had thought of getting one if I could. They said they also would like to have a copy. And now, since you have kindly offered to supply us, I will send you the change, to begin with, for one dozen, as there is that number spoken for at least. I am what is known as a Liberal Friend, or Quaker, having had a birthright membership in the Society of Friends in the spring of 1812, and having been brought up, in my early life, after the strictest order of the sect away down in the land of steady habits. When I read the account of the doings of those ignoramuses and bigots at the Watkins Convention I felt that it was an outrage on our rights. The work may be one that you or I might not want to indorse to the full, yet will that justify us in setting ourselves up as censors over our brother, who may feel that he is discharging his duty on the

subject he writes on? Mr. Editor, if the founders of this Government had been actuated by such an intolerant spirit as those ignoramuses at Watkins were, we never could have had such a liberal declaration of sentiment to fall back upon.

J. D. MOORE.

BARABOA, WIS., Sept. 26, 1878.

FRIEND BENNETT: In THE TRUTH SEEKER of Aug. 31, is a letter from Mrs. Slenker, calling upon all earnest Liberals and thinkers to open a correspondence with some pious Christian. Good, splendid, just the thing, I ejaculated, after reading her "Open letter to Liberals," and I do hope that *all* Liberals will read and heed her letter.

I have for several years past held regular correspondence with quite a number of Christians, seldom less than fifteen or twenty. I generally prefer those who are the most radical in their faith; for when I *convert* one of these they usually bring along a number of the conservative members with them.

You see our Christian friends are much like a flock of sheep; where their leader goes the rest are bound to follow. So if we can get the old *buck* (parson) we are very sure of the whole flock. Respectfully yours,

J. HASELTINE.

FARMINGTON, UTAH, Sept. 22, 1878.

D. M. BENNETT, *Dear Sir:* It is Sunday evening and having a little leisure I thought I would put up the accompanying bill of remittance and order for books, etc. I have just made my yearly excursion to Cache valley and while there sold my "Champions of the Church," so I want another copy, also "Cupid's Yokes." I am very anxious to see what it is that is causing such a flutter and getting you into trouble again. I am as much opposed to anything obscene as any person can well be, but I am satisfied this is not the object of those who are after you, like bloodhounds, so closely; it is not that they are so much concerned about putting down *obscenity* as they are anxious to use the law on obscenity to put down and crush all discussion and exchange of opinions on subjects anti-orthodox, whether it be on questions religious or otherwise. They want to smother *Freethought* or *Infidelity* as they are pleased to term it; they are afraid of its light, it endangers their craft, but they may as well try to put out the light of the sun with a mantle, it is too late; it has got too much of a start. It is very pleasant to push some one before you into danger or trouble instead of facing it yourself, still I feel like saying, go on Bro. Bennett; the prize is yours, and you will get it. I mean to do something for the Defense Fund by the time it will be needed. I want to see "Cupid's Yokes" as I am anxious to indorse (if I can consistently), and add my name to the list of signers of the declaration of rights.

I am yours in earnest for free thought, free speech, free press, and free mail, WALTER WALKER.

PARKERVILLE, N. J., Aug. 14, 1878.

D. M. BENNETT, *Dear Sir:* The "Humphrey-Bennett Discussion," was received in good order, and I perused it with great care and find it far more interesting than I really anticipated. It contains a storehouse of logical comparisons and minute researches. Just the book for the inquiring mind, and every person should have one and obtain a vast amount of useful information for the low price of $1.00. It is agreeably surprising to learn that Mr. Humphrey has suffered such a crushing defeat at the hands of our never failing supporter of Liberal truth. Hitherto I have occasionally doubted the sincerity of Infidels in respect for society, but I will no longer be persuaded to suppress my honest convictions but will stand up for THE TRUTH SEEKER and its bold and fearless editor. Yours truly,

T. M. WHITE.

GREENCASTLE, IND., Sept. 8, 1878.

D. M. BENNETT, *Dear Sir:* What is the matter with you? are you determined to make a martyr of yourself? It looks to me like you think you will have to go up this time, and you might as well "go for a big hog as a little one." I think, better not violate even a bad law. I don't intend to sacrifice myself for the heathenish, ignorant world. My experience with the world has taught me that nearly all act from their prejudices, and that the world's judgment of a given man's actions are nearly always wrong. They nearly always make him out better or worse than really is right. Well do I know that when one dares to dispute popular beliefs, he is compelled to bear the slurs, the jeers, the misrepresentations and slander of the common herd.

I have worked along until I can send you the amount I owe you. I would like to have a copy of "Cupid's Yokes" also the "Bible Abridged."

I trust that you may come off as well in your present *persecution* as you did before, though I can scarcely hope for it. I shall be very sorry indeed, to hear of your being sent to prison. With best wishes I subscribe myself your friend for truth and liberty, H. H. MORRISON.

REMARKS.—We would say to Brother Morrison that we have violated no law of the land, but have simply exercised the rights of an American citizen, and what any man in the country ought to exercise.—ED. T. S.

LA HARPE, ILL., Sept. 11, 1878.

D. M. BENNETT, *Dear Sir:* We have decided to hold our convention Nov. 8th, 9th, and 10th. Have secured for two of our speakers B. F. Underwood and W. F. Jamieson. Will have our circulars out in a few days. Please give notice of our meeting in THE TRUTH SEEKER for we desire to extend the notice far and wide. I have worked hard to get up the convention and would be sorry to see it a failure. I am receiving, however, some very encouraging letters, so much so that I feel confident it will be a success. By the way I am pleased with the suggestion of Mr. D. Tuttle (one of your correspondents,) and hope some one will invent some little emblem to be worn, and hope every Liberal will wear it. Yours fraternally, S. PALMER.

COLFAX, IND., Sept. 10, 1878.

D. M. BENNETT *Dear Sir:* About six months ago I was converted from the faith of Christians at a Methodist revival near my residence. Previous to that time, I had never read THE TRUTH SEEKER or any other Liberal paper or Infidel work of any kind. I had heard of Tom Paine and Voltaire, but had never read them. I had been a regular attendant at church where this revival was held for some two years, about that time having moved to this county from near Cincinnati. That revival converted me. There were many more converted at that time, but it was claimed that all but me were converted to the faith of Christianity. These new recruits prayed most earnestly for me to join in with them and come to their Jesus. The old members prayed for me; the backslidden goats who had returned to the fold prayed for me; the women prayed for me. They got hold of me, and shook me from top to bottom. I almost felt tempted to go when the women got hold of me. I then wished that that so-called spirit of Jesus that was in me would let me go along, but superstition would not take hold of me. That heart that God put within me would not let me go, and finally they gave me up as lost. When they found they could not pray me into the church, they prayed for God to take me from their midst, and that aloud and in my presence, but their prayers did not get me in the church, neither did they get me out from their midst. I then began to realize that their prayers were vain words. I think so yet. Many who were then converted to their faith have quit shedding tears for their Jesus. They are not as earnest as they were, but soon again when the hot season is over, they will get up another revival to mend their broken pot of these years. FRED. G. HOLLOWELL.

CHICAGO, ILL., Sept. 11, 1878.

D. M. BENNETT, *Dear Sir:* Your of 7th inst. at hand. We regret to learn of your indictment, etc., and with Burns (slighty varied) believe that,

> While hell-fire burns for the sake of Jesus,
> Fanatics howl and *Comstock* squeezes,
> "The sympathy of friends will ease us."

And the sympathy most necessary in a case like yours should be something *material*.

Comstock and his law have but few friends in Chicago outside the Y. M. C. A. He has met with poor success in his prosecution in the West. Some of the P. O. officials keep a copy of your paper containing a history of Comstock and his doings lying in a conspicuous place when he is here; he is decidedly in bad odor about the Chicago P. O. Chicago would subscribe liberally to a fund for the defense of whoever would effectually dispose of him, get him in prison or *otherwise*, more for the *otherwise*.

With our best wishes for a triumphant victory for the right we remain yours, A. COULTER.

NELSON, IND., Sept. 18, 1878.

MR. D. M. BENNETT, *Dear Friend:* Inclosed please find order for $1.50. The dollar please place to my credit for THE TRUTH SEEKER, for the balance send me a copy of "Cupid's Yokes."

I have been a subscriber for your paper ever since you began it in the town of Paris, a few miles from this place, except during the past six or eight weeks, when you took my name from your list because of delinquency. Since that time I have had to borrow it. Now I don't propose to borrow it any longer. Credit me with the dollar, and in a short time I will remit the balance I am due you. Times have been hard and money scarce, and having other debts to pay is my excuse for falling so far behind.

I expect to be a subscriber as long as I live to the glorious TRUTH SEEKER. It grows better as it grows older, and I hope you may be liberally patronized. Now that the sleuth-hounds of the Church are after you again, every Liberal and every friend to your paper ought to exert themselves to double your circulation. I promise you to do all I can. I have been talking to some Liberals in this vicinity who have not been subscribers, and I have the promise of two names in a short time. Yours respectfully,

JOHN POINDEXTER, M.D.

P. S. I have concluded to send thirty-five cents more, for which please send me Lord Amberley's "Life of Jesus," etc., etc. (in paper).

MAUSTON, WIS, Sept. 25, 1878.

D. M. BENNETT, *Dear Sir:* I am sorry to read the account of your second arrest, but I glory in your spunk, and just so long as the Church and its bigots persecute you, you may depend on my mite, as Mrs. E. D. Slenker says, if it's only 25 cents. This time I send you post office order for $2.50. I want the likeness of Mrs. E. D. Slenker, or "my God ain't she ugly." I have wanted one of her pictures ever since I saw that expression in THE TRUTH SEEKER. Now sir, I want the Trinity, or Father, Son, and Holy Ghost, and six copies of "Cupid's Yokes," as every one I converse with wants to see that obscene book, and so do I. As I can't get a new subscriber so far, I will take the paper for three months to give away to different parties so as to get it into circulation. As I can't quite come up to Deacon Skidmore I'll do the best I can. My wife is not like Deacon Skidmore's spit-fire, but sends her best respects to D. M. Bennett and all the champions of Freethought. My next will contain something for the law fund. I will beg all I can, and give all I can afford to at this time in the fond hope that the Trinity may come out triumphant. I remain your well wisher,

WM. HOLGAT.

BYERS, COL., Oct. 12, 1878.

D. M. BENNETT, *Dear Sir:* A few days ago I had the fortune to get hold of a TRUTH SEEKER; am so well pleased, in fact made happy, that at last I found a way to get through this infernal mist of doubt which has bothered me more or less all my life. Please find inclosed $1.00, and forward your paper at once to my address.

I remain very respectfully, C. E. WILDENOW.

CEDAR RAPIDS, IOWA, Sept. 24, 1878.

D. M. BENNETT, *Dear Sir:* Though you and your human-rights paper, THE TRUTH SEEKER, are comparatively strangers to me, I am glad to state that, after the perusal of one number of your paper, I am convinced that you have but one aim in life, and that is to unshackle the human mind from superstition and mental slavery, and elevate it on the throne of reason that God and nature have destined it to occupy. And though I may differ with many of your Materialistic readers and admirers, I can cheerfully lay all petty differences aside when unwarranted persecutions assail human liberty, and imprisonment for expressing honest thoughts from honest convictions. I think it is high time for liberal minds of all grades or beliefs to come boldly to the front, and unite for action, and have but one aim in view, and that is, freedom of the press, freedom of speech, and an unsectarian government, in fact as in letter. All true humanitarians and lovers of truth and freedom will extend their sympathy and aid to you and your co-workers, who are now passing under the rod of persecution of the Church of the nineteenth century that can be traced through its past history, by the huge cross, the stake, with its green wood and hot fire, and portentious gallows, all as so many headstones pointing to the tombs where the Christian Church has buried the progressive minds of past ages.

Inclosed find $1.00 for TRUTH SEEKER. Send it for three months, with Paine's "Age of Reason," as per your proposition in your last issue. For balance send single photographs of yourself, Mr. Bell, and Miss Tilton. Also please accept my name with $2.00 pledged for the National Defense Fund. You are also at liberty to add my name to the "Declaration of Rights," as it has the right kind of ring in it. I trust that you will keep up good cheer and noble courage; for let me assure you that there are thousands of Spiritualists and liberal minds all over these broad prairies that are unacquainted with you and your noble paper, and need only to be reached to gain their full sympathy and financial aid to carry you through all the dark and foul persecutions that bigots are heaping upon your aged head. I extend to you my most sincere sympathy and best wishes, and trust that truth and right will conquer.

Yours, very truly, A. B. DAVIS.

TOLEDO, OHIO, Sept. 18, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed find money order for $8.00. Please send me, when convenient, a copy of "The Champions of the Church" and "The World's Sages, Thinkers, and Reformers" (for $5.00); also a copy of "Cupid's Yokes" and the "Holy Bible Abridged," and a photograph of the "Holy Trinity of Watkins." Credit me with the balance on subscription to THE TRUTH SEEKER.

In your new distress you have my deepest sympathy; but go on with your fearless, outspoken truth; the time is not far distant when every Liberal in the United States will speak your name with pride for the work you have done to deliver humanity from priestcraft and superstition, and in case of distress and persecution the Liberal public will rally *en masse* to your support. Place my name on the second Roll of Honor for $5.00, which is really more than I can afford. With my best wishes for your future success, I remain, Sincerely yours, F. HILLENKAMP.

DR. H. B. MARTIN AGAIN.

WILKESBARRE, Sept. 28, 1878.

EDITOR TRUTH SEEKER, *Dear Sir:* I notice in your paper for Sept. 14th an article, headed, "If you take away my religion," etc., reported to have been delivered before the "Newark Liberal League," on the 2d of June, by the above named Dr. Martin, a full column of which I see is taken *verbatim* from an article in the *Boston Investigator*, vol. 47, No. 49, March 27, 1878, addressed to the Rev. W. R. Jones, Wis., signed "Anxious." Had the Dr. made the usual acknowledgment in such cases, viz., quotation marks, his action might be looked upon with a degree of honor, but as it is it must be pronounced a piece of downright plagiarism.

DETECTIVE.

ROYAL CENTER, IND., Sept. 22, 1878.

FRIEND BENNETT: They have you in the harness again, and you may not slip the halter so easily this time as you did when Comstock had his rig on you. They think they have the same hold on you they had on Heywood. I like your grit. Go ahead, and if the Liberals do not back you, I shall be much mistaken in them. Put me down for five dollars on the Defense list, and more, if necessary. Please send me "Cupid's Yokes," "The Holy Bible Abridged," also "The Trinity," or the three last pictures, "The Greenback Labor Songster," also your "Open Letter to Jesus Christ," "Underwood's Prayer," and fifty cents' worth of tracts, and oblige yours for a clear fight for the principles of truth and right. GEO. HENDEE.

KELLOGGSVILLE, O., Sept. 23, 1878.

EDITOR TRUTH SEEKER:

The *Presbyterian Banner* discusses the subject of feeble churches, and says that many of them are in such a hopelessly starving condition that they ought to be disbanded. The list of churches shows 260 having on their rolls from 1 to 10 members each; 500 having from 11 to 20; nearly 550 reporting from 21 to 30, and about 400 from 31 to 40—or over 1,700 churches, ranging in membership from 1 to 40.

The recent total eclipse of the sun was regarded by the Pueblo Indians at Taos, New Mexico, as the beginning of some awful disaster. The chief commanded the priests to make the fires on the altars burn brighter, and compelled all the women in the village to run naked through the streets. These measures, he says, were happily effective, for the sun was soon restored to its usual condition.—*Clipping.*

The benighted old Governor of Ohio has recently followed suit on the Indian plan, and appointed a day of prayer for the yellow fever sufferers—just as the frost was coming. The Governors of Indiana and Kentucky followed suit, and the thing is *did;* the cool weather followed, and all are convalescing in the stricken districts. This old imbecile Governor-Bishop of Ohio says the greatest honor of his life consists of his having been made President of the Disciples' Sunday-school Institution of the State at large. While Parker Pillsbury in a speech to the workingmen of Cincinnati about a year ago, warned them to keep clear of Sunday-school, *i. e.*, to keep their children out of them, and to keep themselves free from the old political parties, as the Sunday-schools are the nurseries of the churches, while the churches play into the hands of wealth, power, superstition, and tyranny. His speech was a noble one, and has resulted in good.

The new National Greenback party proposes to tax the churches and to effect very many excellent reforms. It is becoming a young giant.

Sunday-schools were first instituted in England by a few benevolent persons who associated themselves together, and each agreed to give a few hours of their time on Sundays to teach the poor children who were not able to attend the established schools, the rudiments of education. But the churches have long since gobbled it and perverted the good intention into a hot-bed of superstition. I am fully in sympathy with you and the cause in all the new developments at Watkins, etc. I am renewing my efforts to help double the subscription list of the good old TRUTH SEEKER, and will do what I can in every way. As ever, etc,

DR. ANDREWS.

CARTHAGE, MO., Sept. 11, 1877.

D. M. BENNETT, ESQ., *Dear Brother:* Place my name on the National Defense Fund list for $4.00, being $1.00 for each Liberal martyr. I will send this in a short time, and will contribute at least $1.00 for every Liberal arrested. Go on, Brother B. in your brave Freethought utterances and writings. Long live THE TRUTH SEEKER and its noble and brave editor. Yours truly and sincerely,

EBER BUDLONG.

ADRIAN, MICH., Sept. 16, 1878.

D. M. BENNETT, *Dear Sir:* I have carefully read the "Champions of the Church," and am more than delighted with it. I have lent it to a minister in our city to read. I need not say I sympathize with you; all Liberals do. I hereby pledge you $5.00 for your assistance to fight the fiend Comstock and others. I will double it if necessary. Please send me two "Holy Bible Abridged," one "Sepher Toldoth Jeschu," one "Trinity," and "Cupid's Yokes." Please find one dollar inclosed. Yours in hope of victory,

L. VANDERBURG.

UNLESS in court, you need not tell all the truth; but be sure and let all you tell be truth.

The Question and its Answer.

(Suggested by an old hymn.)

Inscribed to all reformers assailed by despot persecutors, and more especially to the three "indicted" at Watkins, N. Y., August, 1878, by the American Inquisition, alias "Society for the Suppression of Vice," for selling "Cupid's Yokes," an argumentative pamphlet treatise on love, marriage, and propagation; and first of all to Ezra H. Heywood, a cultured gentleman and earnest, honest reformer already "convicted," (1878) in Massachusetts by that institution using the United States Courts; fined, and imprisoned for two years on pretense of obscenity, for writing and sending that work through the U. S. Mails to the chief inquisitor and decoy-spy Anthony Comstock; "convicted," really not for the errors nor "supposed impurities" of the work, but for giving some light to help cure obscenity, expose its experts and check their governmental tyranny and legal robbery; the inquisitor and pure-rake protector Comstock chiefly sustained by the "legal" rakes and robbers whom Heywood had exposed but who dared not show the real cause of their hatred.

Shall I in fear of despots' ban
My spirit's love of truth restrain?
Or spurn each Pharisaic "lord"
And boldly utter freedom's Word?

Awed by the bigots' senseless cry,
Or by their pandering pimps, shall I,
Though prison walls repay my care,
To teach our nature's laws forbear?

Shall I assist th' unholy throng
Whose lies obscene befoul the tongue—
In virtue's name teach youth to see
A shame their origin to be?

When minds thus clogged at knowledge aim
Till passion's fever and inflame,
Shall I increase the dire disease?
Or yield the light which cures and frees?

Let despot forces all enrage,
And falsehood's every art engage.
The manly soul who sees the right
Must o'er his fellows shed his light.

Before our dawning manhood's day
The despots' powers fast melt away,
The open persecution fails,
And false pretense alone prevails.

CALEB S. WEEKS.

Thy Duty.

BY HORACE M. RICHARDS.

If thou canst speak one little word
To cheer thy brother on his way,
Then fearless let thy voice be heard
Perchance 'twill change *his* night to day.

If thou canst lend a helping hand
To aid his footsteps up the steep,
Then fail thou not, thy angel-band
Will give *thee* strength, and *nearer keep*.

If thou canst give one ray of hope,
To him, when sinking in despair,
Perchance 'twill prove a saving rope;
Fail not to do thy duty there.

If thou canst do a kindly deed,
Fail not to act the helper's part,
No matter what thy brother's creed,
He'll feel thy kindness in his heart.

If thou canst lift a fallen one,
Who journey's on in paths of sin,
Be sure in *this* thy duty's done,
Though thou no *earthly* crown may win.

If thou thyself grow faint and weak,
And long for rest, and earthly love,
List thou to words the angels speak,
"*Thy* rest shall be with us above,"

The Two Ports.

BY GRACE L. PARKHURST.

On life's great ocean I am tossed,
No citied lands in view;
All former scenes behind are passed,
Before await the new.

I ask the helmsman to descry
The vistas looming far;
Two varying ports the glass reveals,
Nor walls appear to bar,
Or rocky cliffs with threatening base,
Preclude the entrance fair.

Yet not alike the ports appear,
The one with age is hoar,
And cloistered halls gleam up the way;
Within sits calm the seer,
Serene of look, with radiant eye,
He bids us welcome near.

The other port, less ancient grown,
Is rife with buoyant life;
The vistas bright and fair appear,
Inviting youthful life
To games, to sports, to dance, and song,
Which end in human strife.

The helmsman paused with downcast eye,
Then turned in earnest gaze;
Quoth he, "We near the buoys that lead
To cities here—hard by.
Your choice, me ill becomes to urge,
Yet oft I hear your sighs,
As from great ocean's bosom breaks,
Convulsive, moaning cries."

Then came a voice in dulcet tones,
Sweet as if angel-tongued,
"It matters not where tread the feet,
Or fold the wearied hands,
If in the heart perpetual beat
Love-throbs for human clans.

"Oh, bear not gifts to unknown gods,
But open wide the heart;
Let all the soul in sunshine glow,
Its warmth, its love impart;
Not in the lofty pillared halls,
Nor in the festive throng
Is found the all of joy and peace
Which puts a chant in song.

"But in the quiet walks of life,
Dispensing blessings free,
Is found the truest happiness
Which man below shall see.
Earth's towering peaks in time decay,
Her rocky base gives way;
But *love*, eternal as the soul,
Will never know decay."

Gen. Butler Writes to the N. Y. Sun.

TO THE EDITOR OF THE SUN, *Sir:* I cut the following from your paper of this morning:

"He (Butler) is reported as having said at Indianapolis that an irredeemable currency is more easily kept at par than a redeemable currency, and that the old Continental money in this country 'wiped itself out of existence *without anybody being loser*.'"

Why make me responsible for what I am "reported to have said"? That is not what I did say. I did say substantially as follows:

That Continental money did in its time a good service to the country. It fought the battles of the Revolution, for without it they never could have been fought. It won for us our liberties, for without some such device they could not have been won. Being promises to pay Spanish milled dollars when everybody knew there was not five per cent enough of them in the country, and could not be got here, to pay it, it went down by degrees, and out; but in so doing it distributed the loss over the country. That is to say, the first taker took it for his provisions furnished the army. It fell a portion on his hands. The next taker received it for something else. It fell so much on his hands, and so on till it became valueless, thus distributing the cost of the war as nearly equal as might be among all who handled money, and then went out.

Is there any doubt about these historical facts? I might have added what I will add now, that, having done its work and distributed the expense of the war among the people, it was no loss to anybody, but a gain to all. It differed from our greenback in this, that when that had gone down in the hands of its various holders to thirty cents, we funded it into a gold-bearing bond at par, which made it a loss to all, and a gain only to a few.

I will give you an invariable rule by which you may always know when I am reported correctly: If the report seems to be good sense, that's Butler. If it is "arrant nonsense," that's reporter; although it must be confessed that a reporter trying to compress a two hours' speech, spoken at the rate of one hundred and ten words a minute, into five hundred words, may be well excused if he makes nonsense of some of it.

Respectfully yours, BENJ. F. BUTLER.

[From The Index.]

Letter From Mrs. Denton.

WELLESLEY, MASS., July 26, 1878.

Editor of The Index: The question, as I understand it, is not whether Congress has a right to "regulate the entire postal system of the country," but whether Congress has a right *so* to regulate that system that, while you may be permitted the use of the mails for sending certain documents safely to their destination, I may be refused their use for sending the same documents, or may be subjected to fine and imprisonment for having sent them. No one will complain when the so-called obscenity-law shall have been made sufficiently definite and impartial, and shall be impartially administered. But it is time to speak (and we have a right to be heard) whenever we find on the statute-books any law that discriminates in favor of theories, or that may be used for silencing discussion of any of the more important questions before the attention of this thoughtful age.

The necessity for the utmost care in the use of the language employed in this discussion I very freely admit, and believe it should be most strenuously insisted upon. I nevertheless see the necessity (and I think you will admit it) for calling things by their right names, whenever this is essential to their proper characterization, or to a correct understanding of the author's idea. That Mr. Heywood would be as ready to avow these sentiments as either you or I, I have not a shadow of a doubt. That it was his purpose to trespass upon the rights of good taste, or of a cultivated sense of propriety, I do not for a moment believe. What I do believe is that, seeing the apathy, the inexcusable indifference of the community, radical as well as conservative, to a subject which must be regarded as of the very first importance in any effort for the regeneration of the race, he attempted to arouse attention to that subject by showing us a measure of the degradation in which we are involved. It may be easy to criticise his choice of language in the attempt to do this. It is not easy to answer his arguments. And with the terrible facts to which he refers everywhere staring us in the face, it is difficult to understand by what method any thinking person can maintain his or her integrity and still ignore the pressing need for this discussion.

Whatever may be said of the remedy proposed by Mr. Heywood, it is sufficiently evident that where the monogamic system of marriage prevails, there exists a class of evils that for thousands of years has defied the wisest legislative efforts of the nations adopting it. And it still defies them. Shall we then be forbidden all inquiry as to the why and wherefore of its existence? It is also evident that in our own time, and in its present form, marriage as a system fails of the high purposes for which it is ostensibly perpetuated. Shall we also be forbidden all inquiry as to the cause or causes of such failure? And can we hope to make such inquiry successful without studying the natural relations of the sexes, their needs, and the conditions of their mutual dependence?

Whether it be true, as intimated in "Cupid's Yokes," that the marriage system, in its present form and with its existing methods, is neither more nor less than a system of gambling supported by law, and as such demoralizing in its immediate tendencies, and ruinous in its prospective results—it *is* true that so long as it may compel one unloving pair to live a lie, its morality should be questioned and its tendencies discussed as fearlessly as we would question the morality and discuss the tendencies of any other system that may subject us to wrong and outrage. Humanity is above all its institutions, and the rights of society are secondary to those of the individual.

Truly yours,
ELIZABETH M. F. DENTON.

[From The Winsted Press.]

The Champions of the Church.

Editor Winsted Press: I see that thee has advertised D. M. Bennett's "Champions of the Church," and I wish to say to thee and thy readers that I have the book, and have just finished its perusal; and when I have a good thing I always have a desire that all the world shall enjoy it with me. This truly valuable book is certainly all it claims to be, and more too. It takes the old historical champions and portrays their characters so vividly that you feel as if you had seen and known them. You seem to be walking along through the ages when the iron rule of the dreadful Inquisition cursed the world, and fanatical priests, cowled monks, and pompous popes had everything their own way, and, under the cloak and sanction of religion, committed the greatest crimes and enormities the world has ever known. It is not pleasant to read of such heartless, cruel fiends, or to dwell upon the agonies and tortures they inflicted upon poor, helpless, innocent human beings. Nor was it at all agreeable for D. M. Bennett to mentally wade through seas of guilt, crime, and other horrible iniquities, and chronicle them for our benefit. But he did it, and did it well, too, from motives of love, charity, and humanity to his kind. He saw this same terrible spirit of tyranny, bigotry, and oppression still pervading every part of the governmental and social system—fining, imprisoning, blackmailing, and ostracising the purest, noblest, and best citizens of the land—sparing neither age nor sex when they presumed to act, speak, or even think contrary to the old cut-and-dried theological myths and absurdities; and so he endeavored to stem the tide and turn the current of public opinion towards reason, fact, and common sense, by showing up to the world these "Champions of the Church" as they actually were; these three hundred sinful shepherds who were ravenous wolves devouring their own flocks, and liars, thieves, murderers, and Beechers; and, last but not least, Anthony Comstock, dealer in and collector of all manner of obscenity and meanness.

I think any one who carefully reads the book will own he has gotten twice his three dollars' worth from its interesting and instructive pages. The introductory chapter is full of solid meat. It shows the dawn, rise, and progress of all religions, from fetich worship on to Christ worship; compares gods, saviors, and creeds, and shows that a great chain links them all together in one; that if one is revealed all are, and *vice versa*. The concluding remarks which wind up this highly entertaining and instructive volume of 1,119 pages are a perfect string of sparkling and brilliant gems.

To get up such a book as this requires time, brains, and money, and the man who does a work so truly grand should be aided and encouraged in his efforts to elevate, refine, and purify humanity. The book is a companion piece to "The World's Sages, Thinkers, and Reformers." "The Champions" shows us how degrading and debasing is the influence of a bigoted, blind belief in old creeds, fables, and myths, while "The World's Sages" gives us vivid life-sketches of good, true, noble, whole-souled men and women who have labored to elevate, purify, and refine the world, and make it a fit temple for man, its crown and masterpiece.

All honor, then, to D. M. Bennett, whose noble, generous, mild, benevolent countenance beams upon us from the frontispiece of the book. May his shadow never be less, and may he live a long, happy, and useful life—a blessing to himself and to the world.

"Our voices in triumphant song
His merits to proclaim,
And speed to all the world around
The honors of his name."

ELMINA DRAKE SLENKER.

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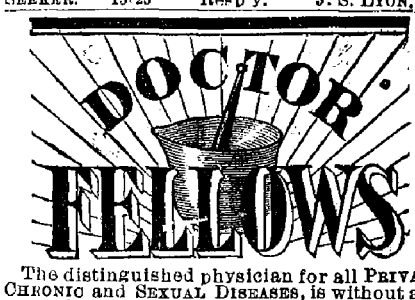
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To see what is right and not do it is want of courage.

The future destiny of the child is always the work of the mother.

The true friend restrains you from vice and encourages you in virtue.

These are some who never would have loved if they never had heard it spoken of.

The test of extraordinary merit is to see those who envy it, the most obliged to praise it.

To establish ourselves in the world, we do everything to appear as if we were established.

Few are sufficiently wise to prefer censure which is useful to praise which is treacherous.

The duration of our passions is no more dependent upon us than the duration of our life.

As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise. —*Anon.*

In reflecting, in life, in conversation, in study, I never forget the supreme end, Reason.—*Buddha.*

The flatterer may be known though professing friendship; he approves your virtues and he approves your vices.

Whoever is in a hurry shows that the thing he is about is too big for him. Haste and hurry are two different things.

Though he be in poverty, though of lowly birth and uncouth form, kings shall bend before the wise thinker.—*Anon.*

Applause waits on success. The fickle multitude, like the light straw that floats along the stream, glide with the current still, and follow fortune.

There is nothing too difficult to be obtained by those who, before they act, reflect well themselves, and thoroughly consult with chosen friends.—*Anon.*

Better the desert brake for a home, herbs for food, foliage for raiment, grass for a couch, and wild creatures for companions, than to herd with the base and mean.

If you neglect the education of your daughters, you are preparing shame for your own family and unhappiness for the houses into which they may enter.—*Anon.*

Hold faithfulness and sincerity as first principles. The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him.

Good words do more than hard speeches; as the sunbeams without any noise will make the traveler take off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.

Some eyes threaten like a loaded and leveled pistol, and others are as insulting as hissing or kicking; some have no more expression than blueberries, while others are as deep as a well which you can fall into.

Vishnu spake, "O Bal! take thy choice: with five wise men shalt thou enter hell, or with five fools pass into paradise." Gladly answered Bal, "Give me, O Lord, hell with the wise; for that is heaven where the wise dwell, and folly would make of heaven itself a hell."—*A Fable.*

How rich in love and charity are the deeds of those who never let the left hand know what the right hand doeth; like him whose central thought is in harmony with the great universal Heart, extending sympathy to all and withholding naught that can be of possible benefit to even a single soul.—*Lessie N. Goodell.*

Whoso seeketh wisdom shall have no great travail; for he shall find her sitting at his door. She goeth about seeking such as are worthy of her, showeth herself favorably to them in the highways, and meeteth them in every thought. Love is the keeping of her laws. The multitude of the wise is the welfare of the world.—*Anon.*

Jesus came and abolished the law of Moses; Mohammed followed him and introduced his five prayers a day. The followers of both of these say that after their prophet no other is to be expected, and they occupy themselves talking thus idly from morning to evening. But meanwhile tell me, since you are living under one of these dispensations, do you enjoy more than others, or less, the sun and moon?—*Sacred Anthology.*

It is just as necessary to clothe the mind with good and useful education as it is to clothe the body with good, warm, comfortable clothing. Compulsory education is just as much, if not more, a subject that should be made controllable by law as compulsory clothing. The day will come when a naked mind will be far more abhorrent to all right-thinking people than a naked body. The mind is the real man, and to clothe it well, with good thoughts and pure truth and wisdom, should be the aim of all social, moral, and civil law.—*Mrs. E. D. Slenker.*

Animal form is a necessary result of the constitution of the universe, and animal strength, or "brute force," is a necessary result of animal form. The one is as inevitable as the other, and both are manifestations of the eternal force of the eternal universe. If that force be "God," then God is in all and through all. If it be "law," then law is omnipresent. If it be "intelligence," then intelligence must be universal. Take it how we will or by whatsoever name we may, either *all is God or there is none.* There is no "brute" force in the world, but all manifestations, good and bad, high and low, vulgar and virtuous, alike are traceable to the Eternal Necessity under which all things are as they are, we know not why or how.—*Charles Ellis.*

Odds and Ends.

Pocketbooks worn shorter this season.

A seasonable suggestion—"Pass the pepper."

It's a weiss beer that knows its own schooner.

Where there's a will there's a plea of insanity.

Dubuque has Mormon flies—so called: they are amphibious.

Exercise in moral comparison: Get on, get honor, get honest.

How often do we find that a man's better half gives him no quarter!

Now spiet watermelon-seeds at your girl and try to put her eyes out.

Judging by the crops, nature doesn't think over-production an evil.

"What ails your eyes, Bob?" "Nothing—only I told a fellow he lied."

Paradoxical.—"*High* words" only means, in most cases, "*low* language."

"All gone to the dogs!" he explained, when asked how his sheep turned out.

The mountain's brow is usually close to the mountain snows on mountain high.

Detroit has an "Applepie street," and the upper crust doesn't live on it, either.

Most people are like eggs—too phull of themselves to hold ennything else.—*Josh Billings.*

A Baltimore man has invented a new paper collar, which he calls the Worm, because it will turn.

A man may get mad and strike at a flea with a crowbar, but he's always sorry for it afterwards.

First irate female—"I'd hate to be in your shoes!" Second ditto—"You could not get into them."

Irish advertisement: "Purse lost by a poor woman who has a sick child containing 13s. and a letter."

"Tom, what in the world put matrimony into your head?" "Well, the fact is, Joe, I was getting short of shirts."

A barefoot Syracuse girl kicked a burglar out of a house, and an observing mule went behind the barn and wept.

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A boarding-house mistress, like the rest of us, has her weak and strong points—the weak being her coffee, and her strong point the butter.

What kind of letters does a grocer deal in? Well, he deals in Ts, Y Ns, crack Rs, match Ss, sometimes S Ns and Ps, and grocer Es of all kinds.

He was from the country, and he came to town for the first time. As he looked at the telegraph wires he said, "Why do you make your wire fence so high?"

A Michigan widow recently hid her cow away under the hay to save it from the tax collector. This may be called a genuine case of "cow-hiding by a female."

Mississippi judge was just saying that no one but a coward would carry a pistol, when his own fell from his pocket, was discharged, and the bullet hit a lawyer in the leg.

"Mariah! Mariah! please let me in," said a man to his wife, who was looking out of the window watching him trying to open the door with a toothpick; "I'sh tread on my key and it's all flattened out."

"You will observe," said the host, as he showed a visitor through the house—"you will observe that we have two halls." "Yes," said the guest—he was a book-keeper—"I am glad to see you live on the double-entry plan."

"Can that horse run fast?" asked a boy of a milkman the other morning. "No, sonny," replied the purveyor of aqueous lacteal fluid. "He can't run very fast, but he can stand the fastest of any horse ever you saw."

Two men jostle each other on the street, exchange words, and take to pummeling each other lustily. "Gentlemen, gentlemen," cried a third, rushing between them, "why do you pound each other thus? Have you no wives at home?"

Sunday at Home.—Wife: "Good-by, Dick; I'm going to church. Now, promise me you won't play the flute."

Anti-Sabbatarian husband: "Pooh! why not?"

Wife: "Well, Dick, the new cook has come, and she might be shocked, you know."

No Monopoly.—She (bewitchingly): "Oh, I'm so glad you're going to see me to my carriage, Mr. Brown." He (flattered): "Indeed! and may I ask why?" She: "Oh, because the girls are so jealous, and I want to prove that I do not monopolize all the good-looking men." Brown satisfied; but not so happy as he expected to be.

"I don't care much for a quiet baby, but I dote on a squalling one," said an old bachelor. "Why, how strange!" admiringly chorused all the mothers present. "Not at all," responded the bachelor; "because, you see, as soon as a child begins to squall it's always taken from the room."

When a Woman Will, etc.—A tall, slim-waisted woman, aged forty, called at the Brighton House, Detroit, and demanded to be registered as a voter. When politely informed that she didn't belong to the voting sex, she struck the table with her fist, upset a bottle of ink, and said, "I'll vote if it takes me a thousand years!" And she'll keep her word.

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THE TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

LANGUAGE came into the world during Adam and Eve's first quarrel, when one word brought on another.

THE township of Ortali, Italy, has sunk twelve to fifteen feet below the ordinary level, and the inhabitants hav deserted the toppling houses.

MEMPHIS is now the Niobe of Southern cities; its population of 40,000 only two months ago has been reduced to 2,500 whites, and 6,000 Africans.

COL. INGERSOLL lectured in this city on the 7th to a crowded house. Subject, "Robert Burns." Though very radical, his lecture was warmly received.

BROTHER KIMBALL had hard luck trying to raise an $8,000 debt of the Swampscott (Mass.) Baptist Church; he raised $400 after working beyond midnight.

THE grand prize of 2,500 francs, offered by the Orientalist Congress for the best essay on the different phases of Aryan civilization in India, has been awarded to Dr. Immer of Germany.

THE Ohio Methodist Conference is considering the conduct of the Rev. Mr. Spencer of Athens, who frankly confesses that seeing Miss Mamie Welsh asleep, he kissed her until she awoke and screamed.

THE dying request of Col. J. Lawrence Smith, a Kentucky lawyer of considerable eminence, was that no funeral sermon be preached over his remains and no resolutions passed by the bar.

THE talk in St. Louis, Mich., is about Stephen Dodge, an exhorter, and one of the pioneers of Gratiot County, who has abandoned his wife and children, and has eloped with an inmate of the poorhouse.

A CHURCH in Philadelphia announces "The Lord's Supper" for Sunday morning, and "An Oyster Supper" for Wednesday evening. No irreverence is intended, yet the juxtaposition of these two suppers has a curious appearance in the advertisement.

THE last car festival at Juggernaut was a miserable failure. There were no large contributions by devotees, and the Rani, mother of the banished Rajah of Puri, had to bear all the expenses. Thus the gods are losing their influence in this little world.

A HORSE that had for years been kept by a gentleman of Manchester, N. H., was at length sold to a farmer who lived thirty miles away. The horse did not seem satisfied with its new quarters, and after a few months was missing. It was homesick, and it made its way back into the stable it had so long occupied.

BRO. NATHAN KANE attended a revival meeting near Culpepper, Va., and was singing songs and hymns and spiritual songs out of a hymn-book which Deacon Lewis Tyman wanted. Deacon Tyman drew his trusty razor, and the pastor, who had been unable to prevent the discussion, will conduct Bro. Kane's funeral.

DAVID WHITMER is in possession of the original manuscript of the "Book of Mormon," and Elders Pratt and Smith of the Mormon Church have just been to his home, in Richmond, Mo., to secure the book. They urged that it ought to be deposited for safe keeping in Salt Lake City, and offered to buy it; but Whitmer, who has kept it for nearly half a century, refuses to give it up.

THE people who attended a recent Welsh Baptist Association held among the mountains of Pennsylvania, showed a most extraordinary capacity for listening to sermons. Though the session lasted only three days, twenty-two sermons were preached. At some of the services three sermons were preached without intermission, and the majority of the people stayed awake during the whole course.

THE frequent mysterious burning of haystacks and farmers' buildings has led to the discovery that they are set on fire by wasps nests, and that the nests are ignited by spontaneous combustion. This is produced by the chemical action of the wax in contact with the paper-like substance of which the nest is composed, a comparatively small access of oxygen being sufficient to make it burst forth in a blaze.

PROF. BRIGHAM BISHOP'S spiritualistic exhibition in San Francisco was awkwardly interrupted. He professed to discern the thoughts of a man through a wire; but a skeptic arose and offered him $100 if he would succeed with anybody not possibly a confederate. Next, a materialized spirit was shown; but an energetic member of the committee exposed it as the Professor's wife. Bishop made about $600 by the show.

ONLY ONE OF A FAMILY LEFT.—A boy came up in the *Picayune* office to insert a death notice last night. He said to the gentleman having charge of the advertising department: "Another one gone; that makes eight." "What do you mean?" asked the gentleman. The boy answered: "I mean that is the eighth one of my family that has died—five brothers and three sisters. I wonder who will come next?" "How many are left?" "Only me."—*N. O. Picayune.*

METHODIST clergymen in Chicago are much concerned about those of their brethren who run for office. At a spirited discussion of the question of ministerial officeholding, it was unanimously decided that the vows of the ministry disqualified a man from holding political office. The assertion was freely made that politicians take hold of ministers only to make fools of them, and run them for office only to defeat them.

HUMAN SYMPATHY FOUND.—A lady going to see a sick friend heard her name called. Turning, she saw a slender girl in mourning advancing towards her. As the child came nearer the lady recognized in her the daughter of a man who died the day before near the city. The little girl threw her arms about the lady, and, sobbing, said: "You aren't afraid of me, are you?" "No, my dear," was the soothing reply. "Everybody else is," said the poor child. "They won't come near me because papa died of the fever, and we were with him, I and mamma."—*Memphis Avalanche.*

A MEMPHIS MAGDALEN.—Annie Cook, who kept the noted demi-monde establishment, the Mansion House, has discharged all her female inmates, and is taking yellow fever patients in her elegantly furnished rooms. Being herself an expert in the management of the disease, she is personally superintending the nursing of all the patients. One, we learn, has already convalesced in that establishment. Later.—Annie Cook, the woman who, after a long life of shame, ventured all she had of life and property for the sick, died yesterday morning at 7 o'clock of yellow fever, which she contracted while nursing her patients.—*Memphis Appeal.*

THE Spiritualistic Eddys have not been a happy family since their performances in Spirit Vale, Vt., brought them into notoriety. Barns belonging to different members have been mysteriously burned, and about a year ago Horatio Eddy and Stephen Baird, his brother-in-law, quarreled with and gave Mary Eddy Huntoon and her husband a serious beating. The Huntoons sued their assailants for $5,000 damages, and the trial has just been held. All the Eddys but William, who is keeping out of the state to escape prosecution on the charge of bigamy, were present, and the reputations of the contending parties were vigorously assailed. The jury gave Mr. and Mrs. Huntoon a verdict of $32.

PRESIDENT WHITE of Cornell College, on returning from the Paris Exhibition, says that we excelled in the most diverse departments. Our art workmanship, agricultural implements, common school system, and beer commanded praise and prizes. In advanced and technical education, he thinks, we hav something to learn of the French. A new school of high instruction in Paris is that of political science where history and governmental science are taught. Mr. White was struck with the advance in all the European universities in teaching natural science, and is convinced that the old English universities, as reformed, are destined to outstrip the German.

A PIOUS FABRICATION.—The following story was recently written by the Rev. Matthew Hale Smith: "One of our pastors sat in his parlor one afternoon. A lady was introduced. She came to talk, she said, on the subject of religion. A friend was anxious about her soul. She had difficulties, and the visitor stated what they were. The pastor gave her advice, and said in return: 'To what church do you belong?' 'I belong to no church,' was the response. 'I am an actress, and I do not suppose that any church would receive me.' 'Why, then, do you take so much interest in your friend?' 'My friend is anxious about her soul, and I am desirious to lead her to Jesus, if I can, though I may not be worthy myself.'" Mr. Smith added that the actress was Miss Clara Morris, but Miss Morris writes to the *Dramatic News:* "The whole thing is an unmitigated lie. I never had such an interview. I cannot rest under such an outrage."

VARIOUS FACTS OF INTEREST.—The latest census shows the population of Japan to be 34,338,404, a steady and large increase since 1875. The fifth publication of Behm and Wagner's well-known "Population of the Earth" makes the number of the earth's human inhabitants for the current year 1,439,145,300, an increase of 15,000,000 over the estimate of last year. The increase is attributed partly to natural growth, partly to exact knowledge due to recent censuses. The distribution of the population among the grand geographical divisions is as follows: Europe, 312,398,480; Asia, 831,000,000; Africa, 205,219,500; Australia and Polynesia, 4,411,300; America, 86,116,000. The annual production of the sugar of the world has been approximately calculated as follows: Bengal, China, and Siam, 300,000,000 lbs.; British Colonies, 440,000,000 lbs.; Spanish Colonies, 470,000,000 lbs.; Dutch Colonies, 160,000,000 lbs.; Swedish and Danish Colonies, 20,000,000 lbs.; French Colonies, 160,000,000 lbs.; France (beet), 360,000,000 lbs.; Brazil, 150,000,000 lbs.; Zollverein (beet), 550,000,000 lbs.; Austria (beet), 178,000,000 lbs.; Russia (beet), 100,000,000 lbs.; Italy and Belgium (beet), 200,000,000 lbs.; all other sources, including the United States, 400,000,000 lbs.; total 3,420,000,000 lbs. The annual consumption of sugar per head by different nations varies very considerably, as may be seen by the following figures, based on official data: In the United States, 33 lbs. per head; England, 30; Scotland, 30; Holland, 16; Ireland, 5; Belgium, 6; France, 6.66; Spain, 6.24; Switzerland, 5; Portugal, 5; Denmark, 5; Poland, 5; Prussia (Zollverein), 10; Norway and Sweden, 9; Italy, 2; Austria, 2; Russia, 1. Surely there must be something wrong in the statistics that make the average Englishman eat more than four times more sugar than a Frenchman.

STRANGE NEWS FROM WESTERN MASSACHUSETTS.—As the traveler journeys through the four western counties of Massachusetts, his eye is caught at every turn by the white church steeple, glistening in the sunlight. It is a constant and characteristic feature of the landscape. We forget how many of these steeples can be seen from the top of Mount Holyoke on a clear afternoon; but the count has been made, and the total is an impressive figure. As a rule they are not models of architecture, but their quaint homeliness is not without a charm of its own. Beholding them, the visitor from abroad feels that he is indeed among the "steepled hills" of which all good Yankees sing on Thanksgiving and Fast Day. The steeples are still there, but where is the ancient piety that reared them? Here in a well-known New England newspaper we find a letter from West Cummington. The writer reports that one of the two village churches is now rarely opened, save when a stray Spiritualist lecturer comes along, and then goes on to say what follows: "There is one thing which strikes an observer with force—the deadness of religious enterprise in the midst of an abounding population. It is safe to say that not one farmer in three attends church in this valley. The great majority of them spend their Sundays on their farms. As a consequence, one of the churches is virtually dead, the others live a languid, feeble existence; while common, and no doubt well-founded, report exhibits a sad state of domestic morals. Several couples are living together in the village or its neighborhood in defiance of our marriage laws and of decent public opinion. There is plenty of work to be done here by a church or churches that dare to deal with living moral questions." It is of a western Massachusetts town that these things are written; a town which, no doubt, has heard Jonathan Edwards preach, and in time past has sent out missionaries from Williams College and missionaries' wives from Mt. Holyoke Seminary to convert the heathen. Now it is itself relapsing into heathenism, or more properly into an era of good common sense.

Events of the Week.

SPAIN has been visited by the yellow fever.

A SLIGHT shock of earthquake was felt along the Hudson on the 4th.

OLE BULL, the celebrated violinist has arrived in this country.

THE business part of Palestine, Texas, was burned on the 3d. Loss, $150,000.

THE Maybury Flouring Mills, of New Orleans, were destroyed by fire on the 6th.

PRESIDENT HAYES visited the Government buildings in this city last week.

THE Government has issued 40,000 rations to the starving poor of New Orleans.

THE Grand Jury has declared the Metropolitan Elevated Railroad of this city a nuisance.

CYRILLE DION, the celebrated billiard champion, is dead; as is also the King of Burmah.

THE last wire of the main strands of the East River Suspension Bridge has been run across.

THE Passaic Rolling Mills, of Paterson, N. J. were burned on Saturday night last. Loss, $75,000.

ABOUT fifty Cuban refugees and their families sailed from this port for Havana on last Saturday.

EIGHT prisoners broke from the Camden, N. J. jail, a short time ago, and made good their escape.

AN express train ran into a freight train on Grand Trunk Railway of Canada on the 3d. One man killed.

A WOMAN in Brooklyn has sued a church in that city for $10 000 for damages caused by a fall in front of the church.

DR. PETERMAN, of Germany, the foremost geographer of the age, committed suicide, a few days ago, by hanging.

THE Vanderbilt will case still drags through The courts. It has been discovered that the Commodore was a Spiritualist.

DEAN STANLEY, the celebrated Church of England dignitary, who is now on a visit to this country, favored the New Yorkers with a sermon on Sunday last.

JOSEPH PARTELLO, a Washington marksman, has performed the wonderful feat of making fifteen consecutive bull's-eye shots at 1,000 yards. In forty-five shots he scored 124 out of a possible 125.

ONE good Christian shot another good Christian while attending church service in Franklinville, Md., a few days ago. Cause, one good Christian ruined and deserted the sister of the other good Christian.

THE City of Glasgow Bank, of Glasgow, Scotland, has failed for $50,000,000, dragging down many business firms and smaller banks with it. Also an East India banking firm, of London, has failed for several million dollars.

THE yellow fever is still making fearful ravages in the South. It is said that in New Orleans not a house can be found that has not been visited by the fever. The weather in the afflicted districts is growing cooler, and a change for the better is expected.

A STOWAWAY was discovered, unconscious and almost dead, under the main hatch of an English steamer on her arrival at this port a few days ago. He had secreted himself in the vessel in Liverpool, and had been twelve days without food or water, and almost without air.

THE Cheyennes are committing terrible outrages in Decatur Co., Kansas. Every resident for twelve miles along the Larpa Creek has been plundered, and many of the settlers killed. Several bands of Sioux hav left their reservations in Dakota, and it is feared they will join the Cheyennes and make a descent on the Black Hills.

THE negroes on the island of Santa Cruz, West Indies, are in a state of insurrection. They hav burned the town of Frederickstadt, destroyed many plantations, and murdered several of the leading planters. The insurrection originated through labor troubles. English, French, and American men-of-war are on the way to the island to protect the resident foreigners.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XV.—CONTINUED.

"But here is the letter I was going to read," continued Rose, brushing away her tears and bravely subduing her grief, that she might help to make bright the passing hours to her companions, and in the act becoming herself interested, and for the time forgetful of her sorrows.

She unfolded the letter, and read as follows:

"JONESBORO, TENN.

"MY DEAR ROSE: I have turned over another leaf in the book of my life, and love, hope, and joy flash out from its pages. You will be surprised to hear that I am to be married. Yes, I, who had expected to be an outcast, as it were, all my life, am beloved by a good, true, and noble man—aye, and respected and honored, too. He tells me that he does not think an iota less of me for what I have done and suffered. He says a Rose is no less sweet to him because another has inhaled its fragrance; that my beauty is no less precious to him because another once praised it, or my caresses less charming and sweet because I once gave them to another; that so long as I love and respect him and do my duty in life henceforth, it matters not who has shared the past with me. That he loves me is certain; that I worship him I am no less sure. He says he has seen enough of me to know that my soul is pure, and all my impulses are for good; that even the trial I have passed through has but refined, purified, and ennobled me, and I really think it has. I feel as if I had come through fire, and all the dross of evil passion and sinful selfishness had fallen off from me forever. I feel that I am even worthy of him, though it surprises me that he thinks so; for most men are so scrupulous concerning a woman's virtue, as they call it—just as if an honest, pure soul could ever tarnish any woman's real goodness! Oh! I am glad, so glad, for my little Rose that she has a father; for he has legally adopted her, and she, as well as myself, will bear his name—Franklin; yes, that honored name, the name of the good old philosopher, will soon be mine, as it is already little Rose Darwin's—your namesake, yours by special request. Oh! darling Rose, precious friend! you can never know how I wept for joy when I read your kind, sensible, practical, loving, tender letter in reply to the one announcing to you my misfortune. 'Name her Rose—I ask it as a special favor—Rose Darwin.' I read the words over and over, till they sank in a sweet soothing way down into my soul; and oh! how I blessed you, darling, for that gentle imperativeness that told me you still felt that I was worthy to be your friend! Rose Darwin Franklin: may she be an honor to the name that honors her.

"But I haven't told you how or where we met—Horace Franklin and I. When Rose was six weeks old, I received a letter from my Aunt Celia in Jonesboro asking me to spend some months with her, as she was a lone woman and wanted to take some boarders, and thought it proper to have the company of some woman, and more pleasant, too. I might have passed there as a young widow, but I scorned to be anything but my real self, and so I let Aunt Celia tell all who had need to know it my simple story, and somehow I believe I stood none the less fair on that account. I was at once taken into society and well treated everywhere. Aunt Celia says it was because I was really intelligent, interesting, and attractive, and naturally modest and well appearing. Anyhow, I soon began to enjoy myself and feel as if a great load had been lifted from my spirit. My baby is a general favorite, and Aunt Celia almost worships it. Our first boarder was Horace Franklin; he was an invalid, just recovering from a long illness, and needed a great deal of attention and amusing. I am a good reader, you know, and I used to read for hours to him. One day he asked me if I had ever read any Infidel papers. I said no, but I had once known an Infidel family, and then I told him all about 'the Darwins,' and about your naming my Rose. He listened with great interest, and said, 'If Rose was not married I don't know but I'd try to get her. You have certainly pictured her as one of earth's angels.' When I was through telling him of 'you uns,' he said, 'Well, since you love Infidels, I presume you are not afraid to read what they say on paper.' 'Oh, no,' said I; 'I've gotten bravely over my penchant for piety since I was so deceived by one of God's own mouthpieces. I tell you, Mr. Franklin, I have done a world of thinking of late, and when I found all my prayers, pleadings, and agonizings to my Maker, my Father, and best friend—as I then termed what I called God—were of no avail to either bring my lover back to me or take from me the shame of what was called a dishonorable motherhood, I lost faith in any God at all. I knew I was really pure and innocent of all intentional sin; that I had been seduced from the right by one old in the ways of iniquity, and yet bearing on his brow the honors of years of effectual labor in the vineyard of the Lord. If so bad a man could be a beloved brother in the Church, I wanted no lot or parcel in it. I am ripe now for conversion to any belief that is true and reasonable. So if you want me to read Infidelity, I am ready to do so.' 'Go, then, and bring me that package of papers that came to-day. I've been sick all the season, you know, and have got behindhand in my reading.' I took him the papers, and he opened them, ran them over, and, showing me a "Letter from the Devil,' said, 'Please read that first. This is where I left off, and I'm sure you will appreciate it, for it is full of sound sense, as well as wit and humor.'

"You remember it, Rose, of course—where Jah and Luce start out with their big bags to go to opposite ends of space and fill them with nothing, and meet again midway and mix the two bags of nothing continually and unceasingly till a thin, attenuated something is produced. Oh, I never realized before how ridiculous the idea was of making all that is from nothing.

"We read that pile of TRUTH SEEKERS—or I read while he talked and commented—day after day, till the writers all seemed special friends.

"I guess you will think I've struck up a sudden match, Rose; but remember we have been together all the time for six weeks, save the few hours devoted to sleep, or when I was busy in some other part of the house. I was installed as hired nurse for him, you see; so I was in a situation where it was my business to be with him, and business soon became a pleasure, and the pleasure is now my heart's purest delight. He is so he can take short walks in the yard, and says in a few days we will ride out to his residence in the country, some two miles distant. He owns a nice house and farm, and we shall be—oh! so happy. Aunt Celia is to live with us, and we will be a nice family circle. He has a nephew three years old that he has adopted, and this boy will be a good playmate for little Rose. If only auntie could find a suitable companion, how complete would all our arrangements be! But she says she will never marry; that she intends some day to have a little home of her own, and choose some good woman to share it with her. And Horace says that is next best to being married; that a lone life is apt to be a selfish life; that to divide our hearts and homes with many is to make us generous in disposition, charitable in thought, and gentle, loving, and kind in our natures.

"Oh, yes, I am happy, dear Rose, and my future is full of bright prospects and golden opportunities. I hope I shall improve them and make glad and joyous the home of the man who has put his happiness in my keeping. It is a responsible position, dear Rose, to assume the happiness of a household as a wife must do. You realize this, I know, by all you have written me; and I do, too. But I shall strive, as woman never strove yet, to do my full duty to him, to myself, and to our children, our household, and our neighbors. How wide one's influence is! How much we can do for good or for ill! 'May you be happy' is only a wish; but to try and create happiness for others—ah! that is life as it should be.

"Good-bye, darling. I know that you rejoice with me in my love and my hopes.

"I am, as ever, yours truly, EMMA."

"Oh, I am so glad," said Myra. "I have so pitied that poor girl. But I see she is not made of that soft, yielding, namby-pamby nature that at the first rough blast of fortune sinks into helpless, tearful grief and lamentation; that gives up all because one venture has failed. Good for her! I glory in one woman who has sense enough to be happy even under a ban; and I rejoice to find that *rara avis*, a man who can esteem a woman all the same after another has cast her away as a worthless, neglected, crushed flower, whose perfume he had inhaled till weary of it; then it was carelessly dropped and forgotten. I know Emma will make a better wife and mother than half the girls will whom the world thinks her betters. She will win respect and honor, too, and be everywhere loved and admired for her goodness and plain, practical common sense. All this I prophesy for her, and you know I am something of a prophet, girls, and you will see this one fulfilled to the letter."

"I shall tell her of your kind prophecy when I answer this," said Rose, smiling and patting her friend on her shoulder. "It will help her to do battle with much that will inevitably come upon one in her peculiar position. A word of appreciation and encouragement is of great assistance to one who struggles under difficulties and the frowns of Mrs. Grundy."

[TO BE CONTINUED.]

M. FRITZ, in *Les Mondes*, thus defines the principal zone of the aurora borealis: It begins at Barrow Point, latitude 73° north, on the northern coast of North America, passes over Lake Great Bear toward Hudson Bay, which it crosses in 60° north latitude, sweeps near Nain, on the coast of Labrador, turns to the south of Cape Farewell, goes between Iceland and the Faroe Isles, approaches North Cape, rounds Nova Zembla and Cape Tscheljuskin, nearing the coast of Asia at the bay of Nijni Holimsk, and lastly, returns to Point Barrow. M. Fritz holds that the appearance of local aurora is unfavorable to the hypothesis which places this light among cosmic phenomena.

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

After speaking of the services of Gerbert [Sylvester II.], the same writer says, it was not to his genius alone that he was indebted for the "knowledge with which he began to enlighten the European provinces; he had derived a part of his erudition, particularly in physic, mathematics, and philosophy, from the writings and instruction of the Arabians who were settled in Spain. Thither he had repaired in pursuit of knowledge, and had spent some time in the seminaries of learning at Cordova and Seville, with a view of hearing the Arabian doctors; and it was perhaps by his example that the Europeans were directed and engaged to have recourse to this source of instruction in after times, for it is undeniably certain that from the time of Gerbert, such of the European Christians as were ambitious of making any considerable progress in physic, arithmetic, geometry, or philosophy, entertained the most eager and impatient desire of receiving instruction from the writings of the Arabian philosophers who had founded schools in several parts of Spain and Italy. Hence it was that the most celebrated productions of these doctors were translated into Latin; their tenets and systems were adopted with zeal in the European schools, and numbers went over to Spain and Italy to receive instruction from the mouths of these famous teachers, who were supposed to utter nothing but the deepest mysteries of wisdom and philosophy. However excessive this veneration for the learned Arabians may have been, it must be owned that all the knowledge, whether of physic, astronomy, philosophy, or mathematics, which flourished in Europe from the tenth century was originally derived from them; and that the Spanish Saracens, in a more particular manner, may be looked upon as the fathers of European philosophy (Ibid., p. 242).

Speaking of the eleventh century, Mosheim says: "The school of Salernum, in the kingdom of Naples, was renowned above all others for the study of physic in this century, and vast numbers crowded thither from all the provinces of Europe to receive instruction in the art of healing; but the medical precepts that rendered the doctors of Salernum so famous were all derived from the schools of the Saracens in Spain and Africa" (Ibid, p. 260). "Even as early as the tenth century," says Draper, "persons having a taste for learning and for elegant amenities, found their way into Spain from all adjoining countries; a practice in subsequent years still more indulged in, when it became illustrated by the brilliant success of Gerbert, who, as we have seen, passed from the University of Cordova to the Papacy of Rome" (History Intellectual Development, p. 351).

To the above I shall add the testimony of Lecky respecting our indebtedness to the Arabs for the revival of learning: "The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christendom" (Hist. Morals, vol. ii, p. 17).

The Crusades, the main object of which was to get possession of an empty sepulchre, and which a writer justly says, "turned Syria into an Aceldama, and inundated with blood the fairest fields of Europe," nevertheless, by bringing the Christians more generally and more directly in contact with the Saracens, accomplished much good. "They proved," says Guizot, "a great step in the enfranchisement of mind, great progress toward more extensive and liberal ideas. They, the Crusaders, also found themselves in juxtaposition with two civilizations not only different from their own, but more advanced—the Greeks on the one hand, and the Mohammedans on the other. . . . It is curious to observe in the old chronicles the impression which the Crusaders made upon the Mussulmans. These latter regarded them at first as barbarians; as the rudest, the most ferocious, and the most stupid class of men they had ever seen. The Crusaders on their part were struck with the riches and elegance of manners of the Mussulmans" (History Civilization, vol. i, p. 154).

Brought thus in contact with a people greatly their superiors in intelligence and culture, the Christians could not help receiving benefit from those whose country they invaded. That Christendom, in various ways, is vastly indebted to the Arabs, and especially to the Saracens, for the intellectual advancement that has been made within its limits, no person who has an acquaintance with the history of the Middle Ages can deny. By them the learning and ethics of pagan antiquity were disinterred from the dust of centuries and transmitted and cultivated on the soil of modern Europe. And it was contact with the Saracens that quickened the energies and enlarged the minds of the European Christians, and prepared

the way for advances in every direction. Knowledge and skepticism increased together. The Rationalism of Abelard in the twelfth century, the heresies of the Waldenses which gave the Church so much trouble and called forth her vengeance, the spirit of Freethought, of which general complaint was made in the thirteenth century, all furnish evidence of the existence of a strong and growing sentiment against the prevailing system. The poetry of Dante, in which he assigned several popes a place in hell for their vices, the sonnets of Petrarch, in some of which the Church of Rome is characterized as a harlot, and the tales of Boccaccio, wherein the vices of the monks and priests were freely exposed, among other works of less ability and note, tended to increase contempt for the Church and her unholy pretensions. The influence of Roger Bacon, who was imprisoned fourteen years, and finally died in prison, his name blasted as that of a magician, helped the cause of science and progress. The invention of a rag paper, and afterwards of printing, led to a rapid dissemination of knowledge. An acquaintance with the mariner's compass, by enabling man to make the ocean a highway, and a knowledge of gunpowder, which gave civilized nations an immense advantage over barbarians, proved of incalculable value to the cause of progress. Portugal doubled the Cape of Good Hope and found a maritime passage to India; Spain explored and established herself in a new world; England, in the person of Drake, circumnavigated the world; Copernicus, and later, Galileo, opened to the contemplation of man other worlds than our own; science and philosophy received more and more attention, and the heart of man seemed to beat with a more vigorous pulsation, and his mind, brought from heaven to earth, awakened to a life of activity and adventure. A thousand glorious events and magnificent inventions and discoveries thronged upon one another with pressing haste to witness the Reformation. That religious revolution was due to the labors of thousand who preceded the Protestant reformers of the sixteenth century. These latter but reflected the comparatively advanced thought and sentiment of the age, which had been gradually growing in strength and influence for centuries. Wickliffe had long ago opposed the corruptions of Rome, and incurred the hatred and vengeance of the Church. Huss had perished at the stake for his reformatory views. Others less distinguished had met a similar fate. The bones of multitudes of heretics were bleaching on the mountains whither they had been driven by the fury of persecution.

During all this struggle between intellectual life and intellectual death, which continued for ages, Christianity opposed most stubbornly every innovation, and punished with imprisonment, torture, and death the votaries of science, philosophy, and reform. Roger Bacon was imprisoned ten years for his scientific investigations; the work of Copernicus was condemned, his theory denounced as "a false Pythagorean doctrine," and the author, there is reason to believe, excommunicated; Bruno was burnt at the stake; Galileo was arrested and forced to renounce his scientific theories, and when released his steps were dogged until his death.

If the Church once became the friend of the serfs against the nobles of Europe, it was because a proud and powerful nobility, not always submissive to ecclesiastical discipline, having almost unlimited control over the people, weakened the authority of the Church. The people once more under her power, she oppressed the nobles and serfs alike.

The archbishop of Canterbury joined with the barons in extorting Magna Charta from King John. For this act he incurred the wrath of Pope Innocent III., who removed him from office, denounced the charter, declared it null and void, and threatened the king with excommunication and the curses of the Church if he did not disregard it. It was, we may add, Spanish monks, with the famous Las Casas at their head, that introduced into America that "sum of all villainies," negro slavery.

In Spain, the supremacy of Catholic Christianity was followed by the most disastrous results. Under the Saracens, as we have seen, that country was the most enlightened portion of Europe. Its decline commenced with the triumph of the Christian faith, when science decayed, manufacturers gradually disappeared, industrial pursuits were abandoned, fields were uncultivated, and whole districts depopulated. The most valuable part of the Spanish population—the Moriscoes, a remnant of the people that had made Spain illustrious in preceding centuries—were expelled from Spanish soil. This monstrous wrong, the expulsion of 100,000 people from their native land, was urged on and compelled by Spanish priests. "When they were thrust out of Spain," says Buckle, "there was no one to fill their places; arts and manufactures either degenerated or were entirely lost, and immense regions of arable land were left uncultivated; . . . whole districts were suddenly deserted, and down to the present day have never been repeopled. These solicitudes gave refuge to smugglers and brigands, who succeeded the industrious inhabitants formerly occupying them; and it is said that from the expulsion of the Moriscoes is to be dated the existence of those organized bands of robbers, which after this period became the scourge of Spain, and which no subsequent government has been able entirely to extirpate" (Hist. Civilization, vol. ii, p. 53). The expulsion of the Jews from Spain, who next to the Moriscoes were the best part of the population, still further contributed to the downfall of that priest-ridden country. The terrible effects of the Inquisition can never be computed. According to Llorente, 31,000 persons were burnt, and 290,000 condemned to other kinds of punishment by this institution, in Spain alone. It destroyed all industry, stamped out all free thought, and in spite of all the treasures which the New World poured into Spain, the people were reduced largely through its influence to a condition of poverty and degradation. In no way did the prevailing religion intentionally encourage the dissemination of learning or the improvement of man's unhappy condition in this world. On the contrary, the Church robbed and impoverished the people here, giving them in return promises of crowns of glory beyond the grave.

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XIV.—CONTINUED.

It is evident that elevations and depressions, such as now can be measured in these places, have uninterruptedly alternated one with another in different places during the whole course of the organic history of the earth. This may be inferred with certainty from the geographical distribution of organisms. But to form a judgment of our palæontological records of creation it is extremely important to show that permanent strata can only be deposited during a slow sinking of the ground under water, but not during its continued rising. When the ground slowly sinks more and more below the level of the sea, the deposited layers of mud get into continually deeper and quieter water, where they can become condensed into stone undisturbed. But when, on the other hand, the ground slowly rises, the newly deposited layers of mud, which inclose the remains of plants and animals, again immediately come within the reach of the play of the waves, and are soon worn away by the force of the breakers, together with the organic remains which they inclose. For this simple but very important reason, therefore, abundant layers, in which organic remains are preserved, can only be deposited during a continuous sinking of the ground. When any two different formations or strata, lying one above the other, correspond with two different periods of depression, we must assume a long period of rising between them, of which period we know nothing, because no fossil remains of the then living animals and plants could be preserved. It is evident, however, that these *periods of elevation*, which have passed without leaving any trace behind them, deserve a no less careful consideration than the greater or less alternating *periods of depressions* of whose organic population we can form an approximate idea from the strata containing petrifactions. Probably the former were not of shorter duration than the latter.

From this alone it is apparent how imperfect our records must necessarily be, and all the more so since it can be theoretically proved that the variety of animal and vegetable life must have increased greatly during those very periods of elevation. For as new tracts of land are raised above the water, new islands are formed. Every new island, however, is a new center of creation, because the animals and plants accidentally cast ashore there find in the new territory, in the struggle for life, abundant opportunity of developing themselves peculiarly, and of forming new species. This formation of new species has evidently taken place pre-eminently during these intermediate periods, of which, unfortunately, no petrifactions could be preserved, whereas, on the contrary, during the slow sinking of the ground there was more chance of numerous species dying out, and of a retrogression into fewer specific forms. The intermediate forms between the old and the newly forming species must also have lived during the periods of elevation, and consequently could likewise leave no fossil remains.

In addition to the great and deplorable gaps in the palæontological records of creation—which are caused by the periods of elevation—there are, unfortunately, many other circumstances which immensely diminish their value. I must mention here especially the *metamorphic state of the most ancient formations*, of those strata which contain the remains of the most ancient flora and fauna, the original forms of all subsequent organisms, and which, therefore, would be of especial interest. It is just these rocks—and, indeed, the greater part of the primordial, or archilithic, strata, almost the whole of the Laurentian, and a large part of the Cambrian systems—which no longer contain any recognizable remains, and for the simple reason that these strata have been subsequently changed or metamorphosed by the influence of the fiery fluid interior of the earth. These deepest neptunic strata of the crust have been completely changed from their original condition by the heat of the glowing nucleus of the earth, and have assumed a crystalline state. In this process, however, the form of the organic remains inclosed in them has been entirely destroyed. It has been preserved only here and there by a happy chance, as in the case of the most ancient petrifactions known, the *Eozoon canadense*, from the lowest Laurentian strata. However, from the layers of crystalline charcoal (graphite) and crystalline limestone (marble), which are found deposited in the metamorphic rocks, we may with certainty conclude that petrified animal and vegetable remains existed in them in earlier times.

Our record of creation is also extremely imperfect from the circumstance that only a small portion of the earth's surface has been accurately investigated by geologists, namely, England, Germany, and France. But we know very little of the other parts of Europe, of Russia, Spain, Italy, and Turkey. In the whole of Europe only some few parts of the earth's crust have been laid open; by far the largest portion of it is unknown to us. The same applies to North America and to the East Indies. There some few tracts have been investigated; but of the larger portion of Asia, the most extensive of all continents, we know almost nothing; of Africa almost nothing, excepting the Cape of Good Hope and the shores of the Mediterranean; of Australia almost nothing; and of South America but very little. It is clear, therefore, that only quite a small portion, perhaps scarcely the thousandth part of the whole surface of the earth, has been palæontologically investigated. We may therefore reasonably hope, when more extensive geological investigations are made, which are greatly assisted by the constructions of railroads and mines, to find a great number of other important petrifactions. A hint that this will be the case is given by the remarkable petrifactions found in those parts of Africa and Asia which have been minutely investigated—the Cape districts and the Himalaya mountains. A series of entirely new and very peculiar animal forms have become known to us from the rocks of these localities. But we must bear in mind that the vast bottom of the existing oceans is at the present time quite inaccessible to palæontological investigations, and that the greater part of the petrifactions which have lain there from primeval times will either never be known to us, or at best only after the course of many thousands of years, when the present bottom of the ocean shall have become accessible by gradual elevation. If we call to mind the fact that three-fifths of the whole surface of the earth consists of water, and only two-fifths of land, it becomes plain that on this account the palæontological record must always present an immense gap.

But, in addition to these, there exists another series of difficulties in the way of palæontology which arises from the nature of the organisms themselves. In the first place, as a rule, only the hard and solid parts of organisms can fall to the bottom of the sea or of fresh waters, and be there inclosed in the mud and petrified. Hence it is only the bones and teeth of vertebrate animals, the calcareous shells of molluscs, the chitinous skeletons of articulated animals, the calcareous skeletons of star-fishes and corals, and the woody and solid parts of plants, that are capable of being petrified. But soft and delicate parts, which constitute by far the greater portion of the bodies of most organisms, are very rarely deposited in the mud under circumstances favorable to their becoming petrified, or distinctly impressing their external form upon the hardening mud. Now, it must be borne in mind that large classes of organisms, as, for example, the Medusæ, the naked molluscs without shells, a large portion of the articulated animals, almost all worms, and even the lowest vertebrate animals, possess no firm and hard parts capable of being petrified. In like manner the most important parts of plants, such as the flowers, are for the most part so soft and tender that they cannot be preserved in a recognizable form. We therefore cannot expect to find any petrified remains of these important organisms. Moreover, all organisms at an early stage of life are so soft and tender that they are quite incapable of being petrified. Consequently all the petrifactions found in the neptunic stratifications of the earth's crust comprise altogether but a very few forms, and of these for the most part only isolated fragments.

We must next bear in mind that the dead bodies of the inhabitants of the sea are much more likely to be preserved and petrified in the deposits of mud than those of the inhabitants of fresh water and of the land. Organisms living on land can, as a rule, become petrified only when their corpses fall accidentally into the water and are buried at the bottom in the hardening layers of mud. But this event depends upon very many conditions. We cannot therefore be astonished that by far the majority of petrifactions belong to organisms which have lived in the sea, and that of the inhabitants of the land proportionately only very few are preserved in a fossil state. How many contingencies come into play here we may infer from the single fact that of many fossil mammals, in fact of all the mammals of the secondary, or mesozoic, epoch, nothing is known except the lower jawbone. This bone is, in the first place, comparatively solid, and, in the second place, very easily separates itself from the dead body, which floats on the water. Whilst the body is driven away and dissolved by the water, the lower jawbone falls down to the bottom of the water and is there inclosed in the mud. This explains the remarkable fact that in a stratum of limestone of the Jurassic system near Oxford, in the slates of Stonesfield, as yet only the lower jawbones of numerous pouched animals (Marsupials) have been found. They are the most ancient mammals known, and of the whole of the rest of their bodies not a single bone exists. The opponents of the theory of development, according to their usual logic, would from this fact be obliged to draw the conclusion that the lower jawbone was the only bone in the body of those animals.

[TO BE CONTINUED.]

Communications.

"Two Phases of Repeal."

BY THERON C. LELAND.

Mr. Abbot, on the eve of presenting himself anew for the suffrages of a Liberal constituency, seems to have gathered himself up for a supreme effort to justify his course during the past year, and vindicate his present position on the Comstock Postal Law.

He resorts first to the old, old trick, over and over again seen through and exploded, of setting up a few extremists in the party, patting them on the head, calling them good boys, saying, "You are in the right, you hav all the logic, you hold the only tenable position;" and then turning to the main body of the party and saying, "See those absurd blackguards down there—their low indecent position is what you mean. You hav got to come to that to be logical, to be courageous, to finally succeed; and since that is what you mean, you are absurd, you are odious, you are unconstitutional, impractical, and insane."

Mr. Abbot would reduce everybody to one dead level of opinion, oblivious of the fact that in every party there are stripes, lines, and shades; and every division is logical for itself. The centre, right, and right centre; left, and left centre; with extreme Radicals on the one hand, and Ultramontanes on the other, thrown in; are logical, inevitable, inexpugnable divisions in every party or miscellaneous assembly of men. Protestantism is all cut up into shades and sects, without any special odium to any, and yet there is one thin line of creed to which all are constant and all are logical.

Abolition before the war meant all the way from the colonizationist who would export *free* negroes to Africa, down to John Brown and the brakeman on the Underground railroad. And all were logical to their insight, their standpoint, their evidence on the subject of slavery.

Mr. Abbot would hav the marching rank and file of an army to be the scouts. "Look you now," he says in effect, "those fellows up in the mountain passes, or down in the dark ravines far in advance—they are the only consistent fellows in the fight, they hav the courage of their opinions, they are faithful to the logic of this cruel war, "they scorn to evade or shirk the inevitable corollaries of that position." You absurd, irrational soldiers, regimented and phalanxed as you are in a compact organization, you ought all to be scouts. Every soldier ought to be in the van. It is illogical to be in the rear, in the flank, or even in the centre. Break up your army pell mell and turn your organization into a party of bushwhacking scouts. To be logical you will hav to come to that.

High tariff, low tariff, tariff for protection, tariff for revenue, ad valorum tariff, and specific tariff, all hav their special logics and consistencies. But Mr. Abbot would single out the extremest of them, or the minorest minority, and exclaim to the majority, "There! you absurd impracticables, they are more absurd, impossible, and impracticable than you are; but they are the only logical party, the only courageous crowd in this tariff controversy, and their position is the one you hav all got to come to!" Can theologic logic, hybridized with volunteer candidacy, farther go? But the cuttle-fish has no other retreat than to skulk and disappear in the mud he makes.

The theologian, turned lawyer discussing constitutional law, draws this fanciful picture of the "two phases of repeal"—makes one odious, and then proceeds in his logical way (theo-logical—he knows no other) to break the head of the postal repeal party over the odium he hopes to excite against the state and municipal repeal party. It is just as rational as the convincing question, "Would you hav your daughter marry a nigger?" with which the Abolitionist was laid low so often that he arose in his wrath one day and in a wild, irregular, but effective sort of way, repealed, with only one phase to it, the Fugitive Slave Law—Dred Scott, Supreme Court and all — and, as Hans Breitman asks, "Where ish dot barty now?"

Mr. Abbot says they alone, of the whole party of repeal, take the intellectual lead"—that is to say, they alone are pioneers, they alone blaze the way for the main body to follow. They alone are the Garrisons who get mobbed and the John Browns who get hung, for the very politicians of the next age to sing peans over. They alone are the engine rushing *by* the platform to draw the train up *to* it. All this may be very illogical, and very distressing to the theologian, but it has been the course of parties all the way down from the first tribe that ever opened a debating school even after the Stanislaus pattern.

"They alone," he continues, "follow out the principle of that party with admirable valor." Now why admirable if the principle is so very unsound and absurd? "For this we must respect them, however irrational," etc. We do not see the logic of respect and admiration for people who take positions that are absurd. To be sure, we all know that Mr. Abbot has the most genuine respect for absurd opinions and absurd people, but it is not usual to avow it so candidly. Where is the d fference between right reasoning and wrong if we are to admire and respect the illogical and absurd? Or is it the mere "sic 'em on" of a reckless drover to his dog, setting him upon the leading bulls so that the whole herd may stampede into a morass together? That appears to be the object which the crafty theologian hopes to accomplish. We shall see how he will succeed. The fact is, sir, your respect and admiration are as thin and heartless and hollow as your Liberalism, and we hold both at their greatly depreciated value.

To the whole paragraph commencing "Nevertheless," etc., we hav this to repeat, reiterate, and rub in; so that the candidate, if he *has* any understanding, *can* understand it. This is a controversy *within* the League, not with out siders. The central demand of the Leaguers is to repeal the Comstock Postal Law—not any state law. That is what 70,000 Liberals petitioned for. That is what all Liberal editors except this semi-Liberal one hav been contending for; and that is the vital point, and no other, on the obscene question that will come up at Syracuse; and the attempt to switch us off upon a side track, and wreck our train in a swamp of absurdity, won't work. Our position is that the Comstock United States Postal Law (not any state law) is unconstitutional, no matter what or how many courts hav made decisions around and about it—for none hav decided upon it directly. It is unconstitutional for the reason that Congress is not empowered by the Constitution to legislate upon printed opinions, nor upon any question of the moral or immoral quality of anything in print offered to be transported in the mails; and the moment Congress attempts to so legislate, and is not called to immediate and indignant account by the people, the principle on which freedom of the press is based is gone, and all our other freedoms gradually ooze out and disappear forever.

If Congress is not so empowered, then all powers not delegated to Congress by the Constitution are reserved to the people or to the states, so that, if they choose, they can enforce them through the authorities of the state. Hence, when the question is about the repeal of a United States law, and not about a state law, it is "absurd"—there is where *absurd* comes in, a word which the gentleman who prides himself upon his culture and logic is so fond of hurling about, right and left, without any sense—I say it is absurd to talk of libel being forbidden by law and about libel being a crime, when libel is forbidden by state laws and not by laws of the United States; and when libel is a crime not under United States laws, but under those of the state—just as we propose that obscenity shall be, if at all or anywhere.

It is of no manner of account, then, if Mr. Abbot does hold it to be a crime to mail really obscene literature to children; that does not make it so, and the United States Constitution does not permit it to be made so by United States law. That is the impregnable position that Mr. Wakeman and almost the whole body of Liberals in this Republic take and are able logically, consistently, and honestly to maintain. It is the printing of obscenity that is the crime—not the mailing of it; and if it is a crime to print it, the place to make it so by legislation is the state, to be dealt with by state courts and state officials. This is our strongest point, not the weakest; and the suggestion is gratuitous and unnecessary that it needs any strengthening.

There is one phrase that occurs six times in Mr. Abbot's "Two Phases of Repeal." He dwells and insists on "really obscene literature." The Liberals of this country, before electing him again to the Presidency of the League, would like to have him define explicitly and accurately what is "really obscene literature." If he is such an expert in the article, why won't he take a quiet hour and describe to Congress and the country, so all hands will know it when they see it, what is "really obscene literature?" We need some umpire who is impartial and experienced. If we ask the pious party, Comstock, Congress, and the Supreme Court, to define it, they will include "Cupid's Yokes," Bennett's tracts and TRUTH SEEKER, all physiology, and Ingersoll's "Gods." If we ask the Liberal party to define it, they will include the Bible, trial reports of adulterous clergymen, "The Priest in Absolution," and the entertaining history of Comstock's Night with the Greene Street Girls. These are the two hosts drawn up in opposing lines with their obscene stock-in-trade on exhibition and sale. Competition is fierce; and the dickering slang over the virtues of each pile of vice is rich and voluminous. Now, dear Rev. Abbot, who shall decide when the most learned and evangelical doctors disagree? Can't you institute a clearing-house for us—evolve some obscene accountant who can strike a balance and hand over the difference to the party to whom it is due?

Anyhow, what is "really obscene literature?" If *any*body knows, won't he be good enough to tell? And if nobody knows, won't he be just as good enough not to open his head about it?

We come now to the second phase of repeal. By this he means Mr. Wakeman's argument and position and that of the Liberals who hold with him. This argument he struggles with, "thrashes around," strikes wild, concedes what he can't help, and imports more considerations which do not belong to the case. Here is one of his illuminations. He quotes from the opinion of the Supreme Court and says: "This question is purely one of theoretical constitutional law." How theoretical? One would suppose it to be a question eminently and purely practical. It is not a matter of opinion at all—it is one of fact. Let us look into this. Readers should recur carefully to what "the Supreme Court has unanimously declared," as quoted by Mr. Abbot. That "the power possessed by Congress embraces the regulation of the entire postal system of the country" is true; but sharply note that *regulation* is not suppression. "The right to designate what shall be carried necessarily involves the right to determine what shall be excluded" is not true—is only qualifiedly true; is true only outside of certain classes of mail matter which the postal authorities *must* carry, and Congress cannot legislate upon to prevent, no matter what the Supreme Court has decided or may decide. Suppose Congress should make a law that letters addressed to any resident of the State of Utah should not be carried, or that letters addressed to Socialists in this city should not be carried. Suppose Congress should legislate that Mr. Shupe's *Advocate* should not be carried, or that no newspaper published in Chicago should be carried in the United States mails. Wouldn't there be a jolly row at once that would upset and override any Congress that should attempt to pass such laws or any court that should attempt to enforce them? It is not true, then, and makes no approach to the truth, even if a Supreme Court does decide it, that "the right to designate what shall be carried necessarily involves the right to determine what shall be excluded." Let Congress or the Supreme Court try that on, in all the baldness in which it is stated; and let them betake themselves to secure shelter to see what would happen. As Hosea Bigelow says—

"Wen cold lead puts daylight thru ye,
You'll begin to calkilate."

The fact is, it is only outside of and beyond the main body of mail matter which the mails *must* carry—that is, all letters, all newspapers, and nearly all printed matter—that it becomes true that "Congress has the right to determine what shall be excluded." It is not till they enter the domain of merchandise, or articles other than letters, pamphlets, newspapers, and books, that Congress has the right to determine what shall be excluded. As between chains, Congress may determine that a watch chain may be carried, but an anchor chain not; a sample of calico may be carried but a bale of dry goods not; a book weighing two pounds may be carried, but an atlas six feet square and six inches thick not. Mail matter that our fathers carried on man or mule or horseback for two centuries, and then on mail coach, mail steamer, and mail trains for another century and is so carried to this day, is not within the class of matter which Congress has the right to exclude. Certainly the opinions, the teachings, the moral or immoral quality of that matter, never for three centuries was set up as a reason for the exclusion of any of this class of mail matter; never until 1832 was such reason or such right to exclude proposed, and then it was signally defeated. It was unfortunate for the ignominious slaveocrats who made that effort that Mr. Abbot did not liv in that day to espouse their cause—to decline to sign petitions against them, and to dissuade others from signing. It was reserved for 1873, in a Republican Congress with Christian statesmen, Christian salary grabbers, and Christian thieves, with Y. M. C. Associations to back them, and Comstock agents to lobby and prompt them—it was not till that recreant Congress that the retrogrades and reactionaries dared to attempt the enactment of such a law and put it in force. It never could hav been done in any other age of this Republic than during the demoralization and reaction of such a war as we hav had to pass through. The people never asked for it; it originated in no public need, and was wholly the offspring of the lobby. But now the people are aroused against it; the first ground-swell of popular indignation has been heard, and it is doubtful if the conspirators who procured the passage of the law will ever dare invoke it again to crush another victim, even with Mr. Abbot, the Supreme Court apologists, law theologian, and semi-Liberal President of the League, *pro tem.*, to plead their cause.

Mr. Abbot proceeds with a series of *ifs* which are wholly impossible and says, "Then these laws would not in the least infringe upon the just freedom of the press," etc.; but that is just one of the vital points in the controversy. These laws cannot be "so amended" as the editor describes. They would be interpreted to warrant punishment for honest but unorthodox opinions. That is what they are wanted for. That is the whole object of them; and just laws on the subject are not what Comstock and his backers desire. Such laws would be of no use to them. This Government is practically a Christian Government. The Christian party are in power, and they want and will enforce Christian laws or none at all. The safest way, then, is to permit no such national laws on the national statute book, just as the Constitution does not permit them. Then there can be no abuses in their application. Mr. Wakeman is wholly right, then, and the Liberals of the country will sustain him in maintaining that the "issue lies between the existing laws" of Congress and no national laws at all on the subject. "We *are* shut down to the necessity of either opposing" or accepting these Comstock laws as they are. The only way to amend is to expunge them from the statute book as wholly unconstitutional and beyond the jurisdiction of Congress to enact. There is no analogy between obscenity and the tariff, because Congress has no right to legislate on obscenity in the mails, and it has a right by the Constitution to legislate upon the tariff. None but a shallow and thoughtless theologian would attempt to add up four pears and five peaches to make nine apples in that childish way.

The situation, then, is exactly as Mr. Wakeman states it: "In the true point of view this is not a question of obscenity, but of liberty." Fortunately, IT IS NOT "a question of both." We are attacking a United States postal law. We are maintaining the impartial freedom of the mails; and with reference to them, you may assert it and argue and mystify it till doomsday, and you cannot cipher out of the Constitution of the United States any right granted to Congress to legislate concerning obscenity in the mails or concerning the opinions of written or printed matter in the mails. In support, too, of the importance of withholding all power to so discriminate is the certain abuse of that power that always occurs, and the sure limitation of the just freedom of the press, the moment the least experiment is tried and the least particle of that power is conceded to Congress. In the happy phrase of President Madison, which *The Index* itself recently exhumed from the writings of that distinguished patriot, "We see all the consequences in the principle, and we avoid the consequences by denying the principle." That affirmation is a good proverbial companion to "Eternal vigilance is the price of liberty," and we hope to see it become as popular as a quotation and a reminder of our patriotic duties. Elizur Wright, too, has said almost as pithy and pertinent a *bon mot:* "Bad logic is dangerous. It brings men to beggary and nations to the dust." Men and brother Liberals of this once free country, let us live up to the logic of our principles.

Now, let us take in some italics which intimate that we hav a fearfully troublesome proposition to deal with. It is this: "*It is just as much violation of the freedom of the press*

for a state to interfere with obscene literature as it is for Congress." This we deny, for at least two reasons. First, Congress is forbidden by the Constitution to interfere with obscene or any other literature, and the state is not. For Congress to exert a power which has been denied to it and reserved to the people is to enter upon a course of usurpation; and with such a breakdown of the guarantees of the Constitution once started, there is no knowing where it will end, or what will become of the Constitution itself and all the liberties which it guarantees. Second, the state has the right to regulate or even to limit the freedom of the press, while the states united have not that right; and here Mr. Abbot's limitation comes properly in place—that "no man" (including editors and press men) "shall use his freedom so as to infringe upon the equal rights of others." Hence libel is rightly forbidden by law; and if, by facts such, for instance, as the observation and testimony of physicians may be able to substantiate, obscenity can be shown to work any general harm, then obscenity of that extreme and hurtful character may be legislated against and suppressed by the state. The state can be handled. Convictions unjustly procured do not so easily take place under the state. All the tyrannies, all the outrages upon the liberty of the individual for publishing his opinions, all the abridgments of the freedom of the press, hav been decreed by the United States courts, not by those of the state; so when Mr. Abbot asks what is the difference between Mr. Heywood or any other Liberal writer being imprisoned by the state or by the United States, we are able to show that the difference is very vital, since one does ruthlessly, savagely, and unjustly imprison, and the other does not. In one jurisdiction, the judges are appointed for long terms or for life, are selected from the wealthy, pious, conservative classes, are above the people, difficult to be reached by impeachment or other punishment for any unjust judgment, and are natural born tyrants and oppressors. In the other the judges are mostly elected for short terms, are more immediately from and among the people and sympathizing with them, and for renewal of their terms must go to the people for their suffrages. There are more opportunities for appeal to higher courts, opportunities for changes of venue, and, in cases unjustly charged as criminal, for public opinion to act.

Mr. Heywood, then, will care for, and his friends will greatly appreciate, the difference between being imprisoned by the state or by the United States. Though the wrong *may* be "in the fact of imprisonment for such a cause," yet a wrong imprisonment by a state is more easily righted. It is a smaller body to be worked upon. Less public opinion has to be wrought up, less population to be permeated with right ideas on the subject. A Governor and state courts are more approachable, more immediately connected with the people, more sensitive to public opinion, and public opinion may be rightly and efficiently invoked in cases of unjust imprisonment.

A Yankee with his pen-knife will easily slice off a whittling from a Penobscot shingle; but let him try it on the six-foot butt end of a Georgia pine and he will soon learn the beneficent uses of a sawmill for disintegration and dealing with slabs. Large bodies are inert, and difficult to penetrate by any kindly influence. The Supreme Court of the United States is worse than the butt end of any Georgian pine. It is all gummed up and interpenetrated with the turpentine of precedent and prejudice. It requires the nitro-glycerine of a popular commotion, or a cruel war, to reverse its unjust judgments. The Faneuil Hall Indignation Meeting, in behalf of Heywood, probably hardly reached the ears of the Supreme Court of the United States; while if Heywood had been as unjustly imprisoned under the laws of Massachusetts as he has under those of the United States, he would hav been liberated within a week after such a meeting as that which uttered its remonstrance in Faneuil Hall. There would hav been such a buzzing about the ears of a Massachusetts Governor and Massachusetts court as would hav compelled an arrest of judgment and the execution of justice. That is the practical difference, Mr. Theologian, between the state and the United States powers and jurisdictions; and your hair-splitting, theoretical, theological objections and charges of inconsistency are of no sort of account. We go for efficient, practical results that will do us justice and keep us out of jail. We prefer to wrestle with one of our size, who has the right to challenge us, than with a great towering giant who has no right to summon us into the ring. Supreme Courts are but men. A lie decided by them to be true is just the same a lie. There is no more veneration to be attached to unsound opinions held by the Supreme Court, or wrought into law by them, than to the opinions that hav no basis or bottom, held by common men. The respectable pleader's clinching question, then, is herein answered—"How does Congress any more infringe upon freedom when it does precisely the same thing" as the state?

But the powers of Congress are limited while the Constitution lasts, and we should n't greatly wonder if those powers would meet with some restriction after the Constitution is gone. While the Constitution does last, we should suppose Congress would derive its powers therefrom. But this theological pleader twitters right along, as gay as any bird, as if earth were air without *any* boundaries, and as if Congress held a dictatorship and could pass any law it pleases. Good Heavens! What is the Constitution for if not to act as a regulator instructing Congress what it may or may not do? If there is *nothing* it may not do, what is the use of the Constitution? It *has* been supposed that the Constitution was an agreement between the Government and the people—an agreement which bound Congress to do what was set forth in the agreement; and not to do what was not set forth, or was forbidden. But with this carboy of hydro-sulphuretted theological cant emptied over the safeguard, all hawsers part, and every foundation supposed solid and settled goes adrift.

O Comstock! O Anthony! Great Saint of Purity! Immaculate Conception of Christian Young Men. Look down from your Greene street height. Tear yourself one frugal moment from the beatitudes of that blest abode. Forego for one priceless hour those delights permitted only to young Christian agents while clambering over their steep and thorny path of duty. Come to the rescue of this thy suffering disciple. Steady this Ship of State, so unaccountably got loose. Port her obscene helm, and unbind her passengers "hand and foot." The Rev. Abbot, President of the Liberal League, implores you. If he finds favor in your eyes, let his will be done. Treat him to a night's debauch; initiate him into thy divine mysteries; make him a child of thine own, in close communion as he is now in spirit, and thine shall be the power and the glory forever and ever. Amen!

The Liberal League Congress.

SHALL WE MAKE IT A GREAT CONVENTION?

Friends of Freethought of the State of New York, there is nothing that advances the cause of Liberalism more than large, earnest, enthusiastic Liberal Conventions, such as we held a few weeks since at Watkins, and there is a fine chance for us to hav one at the city of Syracuse, the 26th and 27th of this month. To be sure, the Liberal League Congress then and there to be held is to be a delegated body so far as its business meeting is concerned, but I am confident all its business will be transacted during Saturday forenoon and afternoon, and that we shall then have Saturday evening, Sunday morning, afternoon, and evening for a rousing Freethinkers' Convention.

The Congress is to be held at Wieting's splendid Opera House, in the prosperous and central city of Syracuse, and as there will be present, to my knowledge, twenty or thirty of the ablest Liberal speakers in this country, we shall be sure to have a rich and interesting occasion.

And I know of no city in the Union where it is more convenient to get together a large congregation of Liberals than at Syracuse. In the first place, there is a very large number of Liberals in Syracuse, larger probably according to the number of its inhabitants than in any other city of the Union, excepting Chicago and Boston. Then Syracuse is located about half way from Buffalo and Albany on the New York Central R. R., which charges but two cents a mile fare, which gives an opportunity for the Liberals of all the large cities and towns on the line of that road to attend at very reasonable expense. And there are also railroads running out in every direction from the city that make a near connection with Cazenovia, Auburn, Binghamton, Marathon, Cortland, Homer, Rome, Oneida, Watertown, Ogdensburg, Ithaca, Elmira, Waterloo, Geneva, Watkins, Dryden, Skaneateles, McLean, Wolcott, Weedsport, and a hundred other towns, each of which is the home of many earnest Liberals. All of these should make it a point to be present at the Syracuse Congress.

There are many Liberal friends who I know will consider it a favor to entertain you at their homes, and many respectable places in the city where you can live nearly as cheap as at home.

Then there is another reason why we should have a great Convention at Syracuse. There is located the great Methodist theological school, where hundreds of young men are sent to be hoodwinked by old theology. Many of them will doubtless attend our Convention out of curiosity, and we should be able to make a favorable impression upon their minds.

There is also in Syracuse a number of enterprising daily papers that will giv our Congress a generous report, and we shall be able to make it one worthy of the great principles we possess.

Some may say there is to be some contention and difference of opinion there, and that will be disagreeable. I think there will be only just enough of that to spice the proceedings and to make it lively and interesting. From every quarter I am receiving information that the Liberals generally require and will demand peace, and I expect to see a general settlement of all our misunderstandings at the Syracuse Congress, and we shall probably see Bros. Bennett, Abbot, Leland, and company, walking arm in arm on to the platform, and everything made lovely. If that interesting exhibition is to take place, friends you should all be there to witness it, and without any jesting, I wish it might be so.

Therefore, Liberals of New York State, where you can not organize Leagues and send delegates, come yourselves, and let us hav another Convention in central New York, the influence of which shall be felt for good over the whole country.

H. L. Green.

Board at Syracuse.

Dear Friend Bennett: Please inform the Liberal public through The Truth Seeker that the Syracuse House will entertain the delegates attending the Liberal League Congress at $2.00 per day. I hold their written agreement to that effect. The Syracuse House is just across the way from where the Congress is to be held. Board may be obtained by those who may desire it at much cheaper rates at respectable hotels and boarding houses. Yours truly,

Salamanca, N. Y., Oct. 4, 1878. H. L. Green.

Liberal Conventions.—A Good Beginning.

The corresponding secretary of the New York State Freethinkers' Association suggested in these columns a short time since that it would be well to hold a Liberal Convention in each county of the State during the coming year, and we are pleased to learn that the suggestion is already being adopted at least in two counties, and we hope it may be in all the others.

Last week we announced a Convention for Cattaraugus County, to be held at Randolph, N. Y., Oct. 19th and 20th, at which half a dozen of our ablest speakers are engaged to be present, and this week we are pleased to give notice that on the 29th and 30th inst., the Liberals of Ontario and adjoining counties will hold a Freethinkers' Convention at Naples, N. Y. At this Convention there will be present as speakers, B. F. Underwood, H. L. Green, Dr. T. L. Brown, Prof. T. B. Taylor, T. C. Leland, Charles Ellis, and others. As it will be held immediately after the Syracuse Congress, many will probably go from Syracuse to this gathering.

A Boomerang.

Here is the characteristic response of the "despiser of coyness and false modesty," to our challenge to produce his proof of "secret plots," or to giv the name of the author of that "private letter."

"We are charged by the plotters with attempting to 'capture the Convention.' We confess it. The plotters are doing the same thing. But the difference between them and us is this: they are trying to 'capture the Convention' by a conspiracy of calumnies, trick, and shameless falsehoods; while we are trying to capture it by fair, open, and honest argument on the issues at stake, addressed to the intellects and consciences of the members, and submitted to the decision of the majority in free and public debate. Let the right prevail!"

"The public ought to understand the spirit of the men who are trying to force the National Liberal League to abandon its former position in favor of 'reform' and take a new departure in favor of 'repeal.' The Truth Seeker unblushingly accuses us of 'fabricating' and 'concocting' the private letter we quoted in our issue of September 19—of making deliberately 'false' statements on the same subject,—of 'threatening' the League,—of intending to refuse certificates of membership to all delegates except those who will vote for us,—of being about to 'steal an office,'—of meaning to 'pack the Convention,' and 'put it in our pocket,'—of 'forestalling its action,'—of 'dictating,' etc., etc. It declares explicitly that our position on the Comstock laws 'unfits' us for the office we now hold, and nominates Hon. Elizur Wright for our successor, as if, forsooth, our faithful and honored friend did not take substantially the same position! Such absurd slanders, considering their source, are simply beneath contempt. We only refer to them as transparent *proofs of the plot* which we hav exposed, and proofs of the rage into which exposure has thrown the plotters. They remind us of what Mazzini wrote, in reference to similar slanders against himself: 'It was a terrible revelation to me of the future of base suspicion, distrust, and calumny, reserved for those who, in all purity of soul and faith in others, consecrate their lives to any great undertaking.'"

We indignantly and forcibly pointed out to the volunteer candidate that there was not and never had been any "secret plot," or "secret movement" "to surprise and capture the Congress," nor "to seize upon the organization of the Convention," and we challenged and defied him to produce his proofs. Mr. Wakeman in his letter published in last week's *Index*, gives him the same assurance. Now, the candidate editor instead of producing his authority for such a statement, and in the face of all the facts and assurances furnished him, reiterates the charge. In view of his having had fair notice and opportunity to either prove his charge, or retract and apologize, we think all spirited and fair-minded Liberals will sustain us in now denouncing Francis E. Abbot himself as a brazen, shameless, malicious——ah well! We are no poet, and need invoke no lyre to transfix on high and infamous pillory the unscrupulous theologian who bounces out of a Christian pulpit to vilify and malign not only all the Liberals of a sister city, but 70,000 and ten times 70,000 of them over the whole country. Either Mr. Abbot is a conspicuously suitable candidate for that unenviable elevation, or the author of that "private letter" must step forward to take his place; and Mr. Abbot can take whichever bull by the horn of that dilemma he chooses. One or the other must bear the palm of excellence in the art of saying the thing that is not. Vigorous English words are made for vigorous uses, and this is as good a place to put the strongest of them as ever occurred in our life-long experience, but we leave it to others to say what word fitly chosen that shall be.

T. C. L.

Additional Remarks.—*The Index* accuses us of "plotting," "conspiracy," "calumnies," "tricks," and "shameless falsehoods." These charges are hardly worth our attention; but we will say this much, If we hav even told one falsehood, during all this controversy, about *The Index*, its editor, or anything pertaining to the discusion, we are not aware of it. We certainly hav not intended to make one misstatement. On the other hand, we think we can easily point out fifty untruths which *The Index* has contained about us and the matter under discussion, and we will undertake to do so if the editor desires it.—[Ed. T. S.]

Fare and Board.

The railroads will make a very liberal reduction in the fares from this city to Syracuse and return, so that those living east or south who intend going to Syracuse to attend the Congress will do well to come this way and buy a commutation ticket. Such would do well to confer with the editor of this paper. Board can be secured in Syracuse at 80 cents, $1, $1.50, and $2 per day, according to the style of the house.

Lecture committees who desire to secure first-class entertainments for their societies should communicate at once with Charles Ellis, No. 8 Portland st., Boston, Mass.

W. S. Bell holds a debate with Rev. A. W. Dean at Nelsonville, O., October 14th, 15th, 16th, 17th, and 18th, on the merits of Revelation.

B. F. Underwood spoke at Nevada, O., October 10th, 11th, and 12th; lectures at La Rue, O., the 14th, 15th, and 16th.

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

III.—CONTINUED.

The author of the "Temple du Goût" enjoyed all this frenzy, attesting that he had struck at the very defect in the cuirass, and meanwhile was completing his "Lettres sur les Anglais," commenced in London—a perfect revelation of political, philosophical, scientific, and literary England, hitherto unknown in France. He extolled Newton's system, Locke's philosophy, the liberties, the religious tolerance, of *outre Manche*. With the privileges, the despotism, and the abuses of the French system he contrasted the free institutions and customs of England. He thrashed the French priests upon the backs of the Anglican clergy by writing:

"The Anglican clergy has retained many Catholic ceremonies, and especially that of collecting the tithes with the most attentive scrupulousness. The Anglicans have also the pious desire of being masters; for what vicar does not wish to be pope?"

In his "Frederick the Great," Carlyle declares very correct Voltaire's appreciation of the English and of England in the eighteenth century.

Several manuscript copies of Voltaire's work had circulated with impunity. But the editor, *Jore fils*, having published the "Lettres sur les Anglais," under the name of "Lettres Philosophiques," he was thrown into the Bastille. Referred to parliament, the book was condemned as "scandalous, contrary to religion, to good morals, to the respect due to the powers," and publicly burned by the hand of the executioner. A writ of arrest was issued against its author, but he was not found at his lodgings. At that moment he was in Monjeu, assisting at the celebration of the marriage of the Duke of Richelieu with Mademoiselle de Guise. A *lettre de cachet* commanded the author of the "Lettres Philosophiques" to constitute himself prisoner in the Château d'Auxonne, near Dijon.

"I have a mortal aversion against the jail," wrote Voltaire. "I am sick; confined air would have killed me. They would perhaps have stuck me in a cell. . . . What makes me believe the orders were severe is that the Marshalsea was astir."

Voltaire avoided that extremity by leaving Paris and hiding in an unknown place. But he suddenly emerged from his retreat to join the army when he learned that the Duke of Richelieu had been wounded in a duel with the Prince of Liscin, who had been stretched on the ground. Arrived at the camp of Philipsbourg, he found Richelieu, slightly wounded, who feasted him, in company with the Prince of Conti and of the Counts of Charolois and of Clermont. They passed from the festal board to the battle-field. Voltaire braved musket-balls and cannon-shot. But, being taken for a spy, he came near being executed. Recognizing the dangers of his presence at the camp, he took refuge in the castle of Cirey, in Champagne, in the retreat offered him by the Marchioness Emilie du Châtelet. Voltaire, who called her a very amiable and calumniated woman, had gained her friendship by dedicating to her his "Epître Contre la Calomnie."

At that time Mme. du Châtelet was in Paris, seeking to put to work influences in favor of Voltaire and to calm the tempest. She wrote:

"I am entirely convinced that the minister has a well-formed design to ruin him. They speak of banishment. For me, I know that in his place I should have been in London or at Hague long ago."

Whether he did not believe himself safe, or was weary of living alone in that desert of Cirey, surrounded by mountains and uncultivated land, according to the portraiture of Madame Denis, Voltaire sought refuge in Belgium. He remained there one month. From Brussels he wrote two letters to the Count of Argental, dated in the current November, 1734, in which he shows his impatience to learn the issue of the interview which Madame de Richelieu was to have concerning him with the lord-keeper of the great seal, and also of the attempt in the same direction made by Madame du Châtelet. "For my part," he ends with, "I admit to you that I shall have to possess great philosophic resignation in order to forget the unworthy manner in which I have been treated by my country."

Feeling more secure, he returns to Cirey, where he finds the châtelaine Emilie and several distinguished visitors. Voltaire soon becomes the god of that circle. He throws down wit and mirth by handfuls. In the evenings he makes the guests of Cirey swell with laughter by showing them the magic lantern, by causing these Chinese profiles to play all the intrigues of the times, by running dialogues in the most comic Savoyard accent. Dramas were also represented at Cirey. Amateur comedy was, as every one knows, one of the passions of the eighteenth century. Madame du Châtelet appeared on the stage, and played her part royally well; which did not prevent her from studying the exact sciences, to Newtonize, whilst Voltaire elaborated his works.

IV.

Ever reappearing on the Parisian arena, and ceaselessly taking up again his warp of "Penelope," Voltaire put on the stage, in 1736, "Alzire" and "l'Enfant Prodigies." Emboldened, Voltaire solicited a second time a chair at the Academy; but his enemies leagued against him, and caused him once more to fail. He felt very sensitive over this check.

At the end of the year 1736, two reasons forced Voltaire to disappear temporarily from France—a moral reason and a political reason. The swelling and pullulating pack of the Jesuits and bigots accused him of sacrilege and barked at his heels for having said in his publication of the *Mondain* that Adam had finger-nails of the length of those of an ape, and having made our mother Eve the object of keen pleasantries. On the other hand, the relatives of Madame du Châtelet had found scandalous his presence at the castle of Cirey and his intimacy with the châtelaine, in the absence of her husband, the Marquess of Châtelet, who was with the army.

For these reasons, and especially because he felt weary of hiding and being tracked about, tired of living with the invariable prospective of the Bastille and of a writ, Voltaire was pushed to seek a temporary security in Belgium and Holland. The Prince Royal of Prussia had, indeed, offered him a refuge, but Madame du Châtelet dissuaded him from accepting it. She put under key his manuscript of the "Pucelle," which Voltaire intended to take with him to have it printed in Holland.

"It is necessary at every turn to save him from himself," she wrote, "and I use more diplomacy to guide him than all the Vatican employs to keep the Christian world in bonds."

Madame du Châtelet was really too prudent concerning Voltaire, and, with her precautions, she would have extinguished his genius, had it been extinguishable.

The very day of his passage to Brussels, the 18th of January, 1737, one of his pieces, "Alzire," was being played.

"His laurels follow him everywhere," observed the Marchioness of Châtelet to the Count d'Argental. "But what does so much glory profit him? Obscure happiness would be much preferable. *O vana hominum mentes! O pectora cæca!*"

Madame du Châtelet understands here, by "obscure happiness," the happy days which Voltaire spent with her at the Château de Cirey; which he charmed with his witty conversation, as Madame de Graffigny said, adding that being deprived of Voltaire's small-talk was a real punishment.

Voltaire, arrived in Brussels, remained there but a short while. M. Desnoireterres, the learned author of "Voltaire and French Society in the Eighteenth Century," attributes his short residence to the unpleasantness which, it is said, he experienced at meeting there his declared enemy, the poet Jean Baptiste Rousseau. Their quarrel had, indeed, become very much envenomed since the year 1722, and had taken the character of a mortal fray.

Rousseau had narrated according to his point of view their altercations of 1722. He pretended that it was the impiety of Voltaire, his attacks upon Christianity, which had revolted him. But in reality it was his slaying epigram upon the "Ode à la Posterité." He reproached him with being a follower of the Marchioness de Rupelmonde, and with not having had with her Platonic relations alone. He added that he had introduced Voltaire into several great families of Brussels, and that his manners there had been improper. In the church of the Sablons, he would have it appear, Voltaire had troubled the service and listened very undevoutly to the mass. He charged Voltaire, furthermore, with having blattered against him at Marimont, and with having at Mons so much incensed the *table d'hôte* by his words that he came near being thrown out of the window.

Rousseau, besides, had attributed to Voltaire the odious project of going to preach Atheism in the Netherlands, bringing forward to support his calumnies the learned Sr. Gravesand and the Duke of Aremberg; both of whom opposed him with an express denial.

Lastly, a violent pamphlet from Rousseau had appeared in a Paris magazine.

Voltaire, however, was not at all behind his charitable *confrère*. He had riddled him with epigrams, notably in his "Temple du Goût." To his pamphlet he had replied by his deoppilating "Crepinade." To understand the piquant allusion in this title, it must be known that Rousseau was the son of a shoemaker of Paris, and that, the honest man having come to the *foyer* to congratulate him after his first representation of the "Flatteur" at the Theater Français, Rousseau, swollen with pride, had refused to recognize him. He did not want to be known as the son of an artisan.

Here is the biased appreciation of the difference between Voltaire and Rousseau, made by a Catholic writer, M. Capefigue:

"Rousseau, the poet so long exiled for his impieties and sarcasms, was now growing old. What a change had been operated in him! Proscribed on account of an abominable book attributed to him, the 'Moïsade,' Rousseau had taken refuge in Belgium, and he was expiating in Brussels, by sacred odes and some sublime strophies, the wanderings of his youth. Voltaire had visited him a moment in Belgium; they had been again drawn together by a mutual correspondence, soon suddenly interrupted. They agreed no longer. Voltaire was commencing his career of impiety, Rousseau was ending his."

In the eyes of M. Capefigue, as in the minds of all his co-religionists, it is impiety to defend liberty of thought.

[TO BE CONTINUED.]

Communications.

The New Age.—Concluded.

BY W. S. BELL.

Zoology pays no tribute to Samson and the story of his catching three hundred foxes and tying them, two and two, by the tails, and placing firebrands between them, and sending them out to burn up the cornfields of his enemies. However, this perplexed some zoologists until they had discovered the "figurative" character of the story, which may best be explained by a riddle. Two boys going home from school one day, met another boy, and said to him, "Here is a riddle: we two boys have the same father and the same mother, but we are not brothers; now unriddle that if you can." The third boy repeated, "Have the same father and the same mother, and are not brothers?" "Yes, that's what we said." "Dear me, I give it up." "Well, it's a lie," shouted one of the brothers, as he scampered off to get out of harm's way. In like manner, Samson's story, otherwise so perplexing, becomes luminous and instructive.

The science of geography removed the supposition that the earth is as flat as a frying-pan.

"All this is unimportant," we are sometimes told. It was so important in the time of Galileo that upon his bended knees, and with one hand upon the Bible, he was forced to deny and curse the Copernican doctrine.

Not many years afterwards Bruno advocated the rotundity of the earth and its twofold movement, and for advocating such "Atheism" he was burned at the stake.

But when has science ever persecuted a man for his beliefs? It is the glory of science that it needs no thumbscrews to make converts to its ranks. It has no rack upon which to torture those who do not obey its truths. Science does not cut people's tongues out, or their ears off, or crush their feet in iron boots, or flay them alive, or pull out their finger and toe-nails, and thrust needles into the quick. Science has none of these pains and penalties to inflict upon those who reject the light; it simply shines on like the benignant sun, warming the cold hearts and clearing the beclouded minds.

At every point where science comes in conflict with the Bible, the Bible has to give way. Perhaps one of the most persistent contradictions in the Bible, according to orthodox interpretations, is the doctrine of the Trinity. Three gods in one have for a long time passed as a divine mystery. Millions of men, women, and even children have asked, "How can three gods be one god?" The authoritative answer that it is all a "divine mystery" (*i. e.*, figurative) has in most cases hushed them to silence, and discouraged the spirit of inquiry.

Servetus could not be silenced with such an explanation. He rejected the doctrine of "three in one and one in three." And because he could not believe this gross absurdity he was burned for two hours in a slow fire, while the believers in the divine mystery stood by and jeered to see him writhe and die.

Christian morality is not sufficient for the needs of humanity. As John Stuart Mill observes, "Its ideal is negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good. 'Thou shalt not' predominates over 'thou shalt.'"

In addition to this, the doctrine of atonement which leads the murderer upon the gallows to think he is mete for the kingdom of heaven; the doctrine of heaven based upon a selfish love, and the fear of hell grounded upon human weakness and ignorance—these all form a low order of morality, which is invariably motived by selfishness or self-righteousness, and is therefore incompatible with rational morality.

When a man grasps the spirit of science he becomes profoundly impressed with the universality of law. He sees every phenomenon as the result of law; and this conviction of the steadfastness of nature removes all faith in a super-nature or supernatural.

Science, we find, puts religion to no tests which it does not impose upon itself. And it will exempt religion from no tests which it uses in other fields of inquiry.

In the study of comparative religions science has brought out a world of new truth. It is no longer possible for an intelligent person to remain ignorant of the customs, traditions, and religions of other nations. Heretofore it was the habit of each nation to recognize no other gods than their own. This exclusive and egotistic spirit has in a large measure passed away. Think of the blind bigotry which impelled certain people to call themselves the "peculiar people of God." The same spirit has prompted the Christian to talk of saving the world by such chimeras as faith and baptism. What but some form of insanity could ever so possess people as to lead them to call themselves the "peculiar people of God," the children of God, "the righteous," and to stigmatize all others as "sinners," "reprobates," and "heathen?"

Science has rubbed off the galvanism from these pieces of bogus gold, and the poor brass is apparent. The coin will no longer pass current over the counter of the world's thought. So the whole question of religion of the peculiar people of a peculiar God is being slowly but surely melted up in the crucible of science.

Hundreds of ministers are repudiating the pagan hell, "the hell of our fathers." A hundred years ago such a repudiation would have been regarded as rank Atheism. But now these symbols of barbarism are being cast aside. They are called "figurative." So also are the stories about Santa Claus "figurative." The "fall" of Adam is "figurative." The immaculate conception of Jesus is "figurative." His resurrection from the dead and his ascent to heaven are "figurative." In fact, religion as a whole, is entirely too "figurative" to be of service to humanity. The great evil of religion ever has been its unreality, its impracticability, its play upon the imagination. If science can promise no heaven hereafter, it does not threaten miserable man with a never-ending hell. It aims to improve, ennoble, and bless him in this life, advising him to take one world at a time. It takes for its theme education, liberty, humanity. And while it says nothing about the soul, it has much to say and do for the body and mind. Health is of more importance than baptism or confession. Knowledge of this present life is better than a dream of another life.

If the many reforms have done much less than they aimed to accomplish, yet it is a good sign to even hear men talk of reforms. It is the voice of prophecy. These and many other reforms will come in due time. It should be borne in mind also, that if the reformers have been only partially successful, it was the Church which thwarted their efforts.

The Church has been the great obstacle against which all progress has had to contend. She has attempted to silence the tongue of truth and extinguish the light of science by persecution, torture, and death; but in spite of all its bloody persecutions, the cause of Freethought and free manhood has steadily advanced. We are now entering upon a new age, marked by the decay of religion and the reign of science. To a humane heart and a liberty-loving mind the future of humanity looks bright and glorious compared with its past. For the time is coming when humanity will rise above its weakness and attain a dignity in the exaltation of manhood which will put to blush the weakness of man and the wickedness of the gods.

[*From The Freethought Journal.*]

That Itinerant Defender of Christianity.

CLARK BRADEN AGAIN.

Some weeks ago a letter appeared in the Meaford *Monitor* signed by a Mr. Jay, accusing Mr. Underwood of descending to "blackguardism" during a debate at Denver, Col., between Mr. Underwood and Clark Braden, and asserting that the audiences were composed principally of "rough miners." We answered the letter through the same channel, denying the statements and, we believe rightly, attributing the letters to the fertile imagination of Mr. Braden. Mr. Jay probably never heard of the Denver debate until informed of it by Braden. The following letter and certificate show how false and malicious are such charges against Mr. Underwood.—*Ed. Journal.*

DENVER, COL., July 13, 1878.

B. F. UNDERWOOD, ESQ., *My Dear Sir:* Your letter containing clipping from the Meaford (Ont.) *Monitor* was duly received. I went immediately after the Moderators, two of whom are in the city; the other, Judge Kingsley, left Denver some time ago for the Black Hills. I inclose a statement from the two. Governor King was once the Governor of Kentucky, and is a member of the same denomination with Braden. Judge Shackleford was formerly one of the Judges of the Supreme Court of Tennessee. They both think such a statement as that in the Meaford letter is an outrage on the people of Denver and a gross libel on yourself. I sent you the *Times* with an article by the reporter, Mr. Jeffries. He is the one you rebuked from the platform. I showed the extract in reference to yourself and Denver, contained in that letter, to some of the committee that arranged the debate on Mr. Braden's side. They hardly think Braden would be guilty of such conduct, and still they don't know how to account for the statement in the letter unless it came from him. They are puzzled over it, but I don't think there is any question at all about it. I showed it to several of the ministers who attended the debate. Rev. Mr. Bliss said it was a gross outrage. Dr. Reed said it was a very unfair statement of the facts, although he thought there could hav been a little more courtesy used by both disputants. Rev. Mr. Eads, Methodist, said the statement is shockingly unfair, though if he were one of the disputants he would hav used different arguments from those Braden used. Indeed, I hav shown the letter to dozens, and they are all indignant. I send you the Moderators' statement, and will send you a protest from several prominent citizens who attended the debate.

Yours truly, JOHN G. JENKINS.

DENVER, COL., July 12, 1878.

JOHN G. JENKINS, *Dear Sir:* At your request the undersigned, being two of the Moderators in the debate in this city between Messrs. Underwood and Braden, take pleasure in stating that the audience during the debate was composed of some of the best citizens of Denver—ladies and gentlemen of culture and refinement. The very nature of the subject under discussion led to points that involved the propagation of the animal and vegetable kingdoms, but were as delicately handled as the nature of the case permitted. We regard the debate as a very able one, and very instructive, although we disagreed with Mr. Underwood. Respectfully yours, JOHN Q. A. KING.
J. D. SHACKLEFORD.

Here is what the Denver *Daily Times* thinks of the outrageous attack of Braden upon Mr. Underwood and the people of Denver. The *Times* says:

"A correspondent of the Meaford (Ont.) *Monitor* says: 'In the Denver debate Mr. Underwood sustained the character (of a gentleman) only until he . . found that a great portion of his audience were of such a character that he could safely descend to blackguardism with impunity (they being rough miners), then down he went—and there staid until the close of the debate. And it was not until Mr. Braden was assured that the people of Meaford were respectable, and quite above the Denver miners, that he would consent to come here to debate with Mr. Underwood.'

"This is from a letter probably written by Mr. Braden himself, who should be ashamed to so libel the Christian people here who made up his audiences. If it is not from himself, it was in his interest, in a controversy of his, and he must hav known what it was. The absurdity of calling the fashionable audiences who attended the Braden-Underwood debate blackguard miners is as ridiculous and outrageous as anything could be. The audiences through the entire two weeks were the very *elite* of our church-going people. If that little Canadian village of Meaford, wherever it may be hidden, has a population 'quite above' Denver's, it ought to become the Mecca of all civilized people. Governor King, Judge Shackleford, and Judge Kingsley were the moderators in the debate; and Canada has no better men or finer gentlemen; and had the disputants descended to anything like blackguardism they would have been checked very positively. The sympathy of the *Times* reporter who attended the debate was against Mr. Underwood to such an extent that that gentleman spoke of it from the stage; but when a slander like the above is published against Mr. Underwood and our best people, he desires to protest in the interest of honesty."

A Veteran Once More in the Field.

A LETTER FROM LUCY COLMAN.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I am going to write you a letter because I am too full of indignation to keep quiet. If you shall find after its perusal any unrighteous indignation in it, do not let it see the light; otherwise, give it to the public. You know by my appearance at Watkins after the arrests that my whole soul was stirred to its depth because of that outrage.

I was not a member of any Liberal league, always having been satisfied with the Radical Club, which paid no bounty to any National Radical Club for the privilege of existence. We had such a club in active operation several years. It was organized by that indefatigable worker, H. L. Green, who was at that time, with his excellent wife, a resident of our city of Syracuse. C. D. B. Mills was our first Chairman, but after a year, more or less, resigned, and I had the honor to be elected to the place made vacant by his resignation. This position I held more than two years, being chosen every quarter. For aught I know, the choice which made me President so often was satisfactory to Mr. Mills; he surely never voted against me. Mr. Green was the Corresponding Secretary, and John W. Truesdell Treasurer, often paying our entire rent out of his own private pocket. If he (Mr. Truesdell) was not satisfied with me as President, he certainly had a very strange way of showing his disapprobation. When the dreadful small-pox epidemic visited our city in 1875, I was one of its victims. I sent in my unconditional resignation, because the disease was of such a nature that it confined me to the house several months. I do not know of what the Club died, save that the great depression in business scattered many of its members; 'twas hard for the working people (we were mostly of the working class) to pay the expenses of home, and anything in the shape of luxury or entertainment outside of physical necessity had to be given up. I am not a young woman. I was born long enough ago (and into the orthodox Church) to be engaged in the early struggle against a hell of literal fire, in which all unbelievers were to spend an eternity.

Abner Kneeland was one of the victims of that most respectable law against blasphemy. I remember how my blood kindled as I looked in his benignant face and thought of his wrongs. I was a looker-on in Boston when William Lloyd Garrison went to jail as a hiding-place from the mob who wanted his life because he had denounced that most respectable national law by which men and women were held as slaves, permitting men, as in the case of Comstock, to feast their lecherous eyes, and practice their adulterous deeds, on defenseless women and young, unoffending girls, save the offense of a color not "respectable." I have seen a number of mobs, have been honored by being mobbed (your correspondent to the contrary, who talks about "being in scrapes" so strangely) for the slaves' sake three several times. I was the first and for a long time the only woman to whom dear old John Brown communicated his plans for the rescue of these same slaves, thereby becoming *particeps criminis* in the breaking of another respectable law.

A few years since our Chief of Police in this city issued an edict that any woman found in the street after a certain hour in the evening, without suitable escort, should be arrested. I made it my business to be in the street after that hour, being my own escort, and was not arrested. As men make the laws, I shall not complain if they make them of such character as shall confine *them* to the house in all hours necessary for their good behavior. My life has been a busy one, and I am tired through and through. I hoped my public work was done, but the imprisonment of Mr. Heywood in Massachusetts, the wrongs done to Mrs. Besant across the water, and then these arrests, one of them of my own sex, have so stirred the dying embers into life that by the force of their heat I am impelled again into the field in opposition to tyranny in this new form; and so on Friday last I said to my sister, Dr. Raymond, a woman true as steel to the right: "Help me to form a Liberal league. Let us lay aside our dislike to some of the features of the organization, and 'remembering those in bonds as bound with them,' put on again the armor, and do what we can for freedom." We started with our paper, and naturally decided to ask the old officers of the Radical Club to put their names first on the list. We called on Mr. Truesdell, knowing that he was liberal with money and we should get a dollar, and perhaps more, with his name. To my astonishment he informed me that there was already a Liberal League formed, and he was a member. What I said to Mr. Truesdell is not the world's business. I said what I thought my duty, for I immediately took in the whole trick. Mr. Truesdell does not set himself up as above tricks—perhaps believes in them—plays some pretty sharp ones on the Spiritualists, and to his own conscience stands or falls; but that the *first President* of the Radical Club of Syracuse would stoop to political trickery to help Mr. Abbot keep himself in power by leagues gotten up so silently that only the requisite number to get the charter are obtained—and some of them pledged to secresy—the delegates pledged to vote for Mr. Abbot and against the repeal of this most "respectable" postal law—a man whom I had supposed above and beyond doing a mean or treacherous thing! Is human nature never to be trusted? Ah me! *I am soul sick.*

I hav been bereaved by death of all my immediate friends; only one sister remains to me; husband, child—all gone. This same man has sat by the bedside of some of my dying ones, has stood in the room consecrated by their deaths, and has spoken words of faith and trust so grand and noble that my admiration has been without measure for him and his words. Had you asked me to name a man true to justice, far above double-dealing, I would hav written *his* name so large, in letters golden, that all men and women could not hav failed to recognize wherever published. Henceforth let his name in such connection be written thus:

I asked Mr. Truesdell to show me the list of names. Of course he could not refuse; perhaps he did not wish to refuse. And again, Oh! how sharp the pain as I read, "Matilda Joslyn Gage." Can it be that she was privy to that trick—she who is working for woman's enfranchisement? Is she also a trickster? Does Mrs. Gage remember how she has suffered by being "left out" because, forsooth, she belonged to the original woman's rights party, and by her presence and voice might reveal the actual design of some assemblage not radical or brave enough to do its work without "respectable" on its face? I will hope she was not in the secret, but her name has never yet been soiled by its association with mine. I would not hav given my name to a Liberal league that by a trick would hav kept her name off from it and herself out of it.

I hav not taken *The Index* for some time. I found it did not suit me. Neither did THE TRUTH SEEKER meet my wishes. But I was glad to hav them published for those who did like them. Even the *Banner of Light* no doubt speaks volumes to those people who hav faith in its sayings; but I hav no need for it. I wish the article in its pages quite recently published, concerning our Radical Club, had been somewhere truthful; but such statements are of small moment. *The Word* I had never even seen till its editor was imprisoned to make the world respectable; but to-day I take both THE TRUTH SEEKER and *The Word* because I believe their editors to be honest men, working for freedom of thought and utterance, for honest money, and the elevation of the working men and women of the present and the future. They are persecuted for conscience' sake all in the name of purity and chastity, and, greatest of all, respectability. I believe with all my heart in character so firm that it cannot be bribed with money or soiled by the tricks of a politician.

We hav formed our league, and call it "The J. Stuart Mill League of Syracuse," with twenty-two good, honest names, obtained without stealth, leaving no one unasked because not free enough, or refusing the name because too free. The world needs workers for its redemption. This "splitting hairs" of difference had better be given up, and instead make of them all, unsplit, a beautiful mattress on which the tired and wayworn may rest. We hav sent the money for our charter, with twenty-two names of good, honest men and women, half of them of the old Club. I hope of the five who may be chosen to represent us at the National League not one will fail to vote conscientiously, without fear or hindrance. Jesuitism out of the Ro oish Church is even more hateful than in. I am for Freethought without limitation, always spoken openly and with honesty.

Yours, LUCY N. COLMAN.

ON ONE of the Prussian railroads willows hav been grown with advantage on the slopes of excavations and embankments. It is surprising that a similar method of beautifying and strengthening the roadways of railways is not more generally adopted. A perfect network is formed by the roots, binding the whole surface firmly and preventing washouts, and the thick green growth covers ugly gashes in the earth and unsightly elevations with an agreeable, eye-relieving thicket. Almost any of the varieties of willow can be used with success, but that which is recommended as the best is the *Salix amygdalina*. In dry soil the cuttings should hav a good length underground.

The Truth Seeker.

D. M. BENNETT, Editor.

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Misstatements Corrected.

In the eleven columns of labored special pleading for and in defense of Comstock's pet laws—by which a most obnoxious consorship of the press is to be kept up and a system of espionage maintained which no lover of liberty can tolerate—which have appeared in *The Index* in its last two issues, the editor, as usual, made several inaccuracies of statement and employed arguments the fallacy of which should be exposed. We can notice but a few of them now.

I. He asserts, what he has said before, that a *repeal* of the Comstock laws is impossible, but that a *reform* or modification is very practical. To perceive the fallacy of this argument it has only to be examined. In the first place, the editor has not the slightest grounds for making such an assertion or means of knowing it if it is true. If a law is bad, the most rational cure is to repeal it and remove it from the statute books. The effort to modify or "reform" it, when there is not a feature in it worth preserving, is excessively foolish and unworthy to be made. If a man's pet dog has gone mad, and is trying to bite the children and other members of the family, the best thing that can be done is to kill the animal at once, to remove from him the possibility of scattering torture and death among all within his reach. That is a kind of *repeal* far more effective than all the temporizing, modifying, or "reforming" that a dozen *Index* editors could suggest. Whatever is an evil and whose effects are only evil should be suppressed—utterly destroyed.

So far as the possibility of repealing a bad law as compared with remodeling or reforming it is concerned, the odds are altogether in favor of repealing. If it is decided that a law is bad, the right way to do with it is to repeal it. There is far more difficulty in doctoring it up, fixing it over, changing it, lopping off here and adding there. If repealed, thousands would be suited; if changed or "reformed," the chances are that nobody would be satisfied. The best way to reform a mad dog, or a horse with the glanders, is to knock him in the head. That is the only kind of reform that would meet the case, and it is much the same with the Comstock postal laws. They should be totally wiped off the books. If they be expurgated and anything else is needed, the same can be devised anew much easier than to try to make anything acceptable of those Comstock abortions. The fact is apparent that there was no necessity for those laws, that the entire indecent literature of the country had been seized and confiscated before Comstock procured the passage of his laws, and since their passage they hav effected nothing save to act as an engine with which he has deprived honest men of their property, their liberty, and their lives. Comstock boasts that he has driven fifteen persons to suicide, and it has been estimated that at least fifteen more hav otherwise been driven out of the world. Hundreds of thousands of dollars hav in the aggregate been cruelly wrung from those who could ill afford to spare it, and all by the means of these very Comstock laws which *The Index* man is so anxious to hav retained upon our statute book, and which he would make all Liberals to shout for, *nolens volens*.

We repeat, there are no good grounds for saying that it is impossible to repeal these laws, but that they can easily be modified. There are thousands of people not in the Liberal ranks who are opposed to those laws, and a persistent effort on the part of the Liberals of the country, with others equally opposed to Comstockism, will ultimately secure their repeal. But *The Index* editor is probably to be credited with the failure in the effort at repeal made last winter At the very time when the petitions were being signed all over the country, he opposed the movement with all his ability, and kept it up during the session of Congress, producing a lamentable schism in the Liberal ranks, and also preventing such action by Congress as would otherwise hav taken place. Had a bold, undivided front been maintained by all the Liberals of the country, the effect would hav been very different from that produced by presenting divided and contending factions. The editor of *The Index* is mainly responsible for this state of things. But for his factious and persistent efforts, the business might very possibly long ago hav been settled in the interest of liberty and free mails, and the Liberals might hav been saved a very unfortunate division.

II. Mr. Abbot says, "The 'repeal' position, if generally taken by Liberals, would reduce to absurdity all the efforts ever made in the Liberal cause; it would show that, as a body, they are utterly incapable of any statesmanlike or philosophical view of public affairs, or even of their own interests." Few things more absurd than this could be uttered, and what unblushing assurance for that man to claim that he, *par excellence*, possesses statesmanlike and philosophical views! Such is the conclusion we are forced to, as he is the great leader in the opposition to repeal and the principal stirrer-up of faction in that direction. Nearly all the seventy thousand who signed the petition last winter were in favor of repeal, and we know that large numbers of them are persons of intelligence and worth, but according to this cultured editor, he and his diminutive clique are the only ones, in all the Liberal ranks, who possess statesmanlike and philosophical views. There's modesty for you.

III. The statement that "the repeal position, if generally taken by Liberals, would reduce to absurdity all the efforts ever made in the Liberal cause," is intensely false. The result would be nothing of the kind. Opposing a miserable censorship and a detestable system of espionage, and advocating free speech, free discussion, a free press, and free mails, will not reduce to an absurdity all efforts heretofore made in the Liberal cause, but, on the other hand, will assist them and add glory to them.

IV. The statement is equally false that the welfare of the Liberal League depends upon the adoption of Mr. Abbot's platform; but the contrary is the truth. If free speech, a free press, free mails, and opposition to Comstockism, are the watchword and enter into the purposes of the League, its career will be far more glorious than in sustaining the efforts of our enemies to suppress the highest principles of liberty. If the League is to be saddled with the horrible incubus of the support of Comstock's unconstitutional postal law, its days of good are numbered, and it can be supported but by a moiety of the Liberals of the country. Let the wise and prudent minds among us decide whether this state of things is desirable.

V. Mr. Abbot again says, "It was not 'orthodoxy' which enacted the Comstock laws, though orthodoxy may now gladly avail itself of them for purposes of its own; the real author of those laws was the people's conscience, outraged by the crimes which the laws condemn." It is most singular that a man who professes so much morality, virtue, and culture should so far forget himself as to utter such a naked and barefaced falsehood. This entire sentence contains nothing but the grossest untruth. The Comstock laws *were* enacted at the direct instance of orthodoxy. Anthony Comstock went to Washington backed by the Young Men's Christian Association of this city, and it was he who procured the passage of those laws. The conscience of the people did *not* call for them at all. The people did *not* wish any such laws passed, and *did not know* they had been enacted until they were enrolled upon the statute books of our country; and there are hundreds of thousands of people scattered all over the land who to-day do not know that such an infamous set of acts help to make up the laws of their country; and when they are told that an honorable, intelligent, law-abiding citizen and editor is now serving out a sentence of two years in prison, at hard labor, for sending through the mails a little pamphlet containing not an improper sentence or an indecent word, they will not believe it. They will indignantly tell you that such a law cannot exist in this free country, and it surely ought not to.

We say again, the conscience of the people had nothing to do with the passage of the Comstock laws, but he and the orthodox Young Men's Christian Association had all to do with it, and it is such a man as F. E. Abbot who is going to all lengths to sustain those laws, and who would, had he the power, compel every Liberal in the land to bow in allegiance to them. It is only necessary to become acacquainted with the manner in which those laws were rushed through Congress to understand how much the conscience of the people had to do with their passage. Those laws were enacted by the Forty-second Congress, which distinguished itself by the passage of the law for "back pay," or "salary grab," increase of salaries of its own members, as well as doubling the salary of the President and many other officials. Much of the time of the session, from its commencement in December, 1872, to March, 1873, was spent in trying to see how to steal the people's money and how much of it could be transferred to their own pockets. There was an unusual amount of drunkenness and immorality in that session. Since the foundation of our Governmen there has not been a more dishonest, disgraceful, and worse-than-useless session.

During the forty-second session of Congress four hundred and fifty-nine acts were passed in all, and many of them of a most culpable character; but far more than half of these, to wit, two hundred and fifty acts, were rushed through in the few expiring hours of the session, amid confusion, uproar, and drunkenness of the members that would hav disgraced a madhouse. In the disorder and confusion that prevailed it was utterly impossible for one member in ten to know anything of the nature of the bills he voted for. The titles of the bills were barely read and not understood at all by a very large proportion of the members. There was no time for a moment's examination or discussion; they had to be put through on the "double-quick," or they would utterly fail. As it was, the session was prolonged into Sunday to the extent that their acts were really illegal. It was similar with the placing of the President's signature to the bills; he did not even wait to have their titles read to him, but signed one after another as fast as possible, and as his clerk handed them to him. In this way were the Comstock laws enacted; they were among those that were rushed through the house in those last moments. It was known by a few of the influential Christian members that the Young Men's Christian Association wished them passed, and that was all that was necessary; they went through in a crazy rush, without attention, examination, or consideration. This is what the editor of *The Index* calls the act of the "people's conscience." A more false assertion could not be made. It was the work of the orthodoxy headed by Anthony Comstock and by nobody else. The conscience of the people had nothing to do with it, and we defy the editor of *The Index* to show to the contrary.

VI. The cultured editor says: "The 'repeal' position is utterly wrong in *principle*. It denies the essential criminality of attempts to propagate the most destructive and disgusting vices among the young. It denies the right of the nation to legislate against this crime in a province where there cannot possibly be any other legislation against it, namely, in the national postal system." Here are three falsehoods in this short extract. The "repeal" position is *not* wrong in principle. When a bad law is passed by any legislative body, it is right to repeal it as soon as practicable. It does *not* deny the criminality of attempts to publish and circulate, in any way, obscene and really vile publications, but it objects to the U. S. mail being made a police organization or a system of espionage for the detection of a class of crimes with which the United States Government has nothing to do. Obscenity should be left to the states to punish, the same as libel, larceny, perjury, forgery, arson, highway robbery, burglary, manslaughter, murder, etc. It is just as improper for Congress to busy itself as to how to detect and punish obscenity as how to detect and punish chicken-stealing, horse-stealing, or the obstruction of gutters in this city. These are matters with which the General Government has nothing to do, and it transcends the powers conferred upon it by the people when it attempts anything of the kind. The repeal party are in favor of leaving the punishment of obscenity to the action of the common law, the same as other crimes. There is not the slightest necessity for the General Government to commit an unconstitutional act to punish obscenity. This country got along exceedingly well, both in states and territories, for nearly a hundred years without any such kind of laws being passed by the General Government as Comstock has procured; and it is only since those laws hav been placed on our statute books that trouble in this line has been felt. And it was wholly unnecessary, for, as we hav said before, the obscene publications which some three men had gotten up in this city, were all seized and suppressed before those infamous laws disgraced our country. They were gotten up to establish a spy system in our mail service, and to make it easy to oppress and punish heresy in the name of obscenity, as we hav abundantly seen.

VII. *The Index* again says: "If you demand total repeal of the Comstock laws, you necessarily demand total immunity for the villains who formerly used, and would immediately again use, the United States mails as the channel of a business every whit as murderous as would be the importation and sale of infected clothing from the yellow fever districts of the South." Nothing of the kind is true. We demand no impunity for the publishers of and dealers in anything criminal. We leave them to the action of the laws which were found amply sufficient to drive out all the obscenity the country has been cursed with, and with very little difficulty. If *The Index* tells the truth, how is it that obscene matter was not passing through the mails up to the time that the Comstock laws went into operation, while it is a well known fact, as already stated, that all that stuff was suppressed a year before the passage of those laws? *The Index* man has not the slightest grounds for saying that if those laws were repealed, the mails would again be filled with obscene matter. If the state laws are duly executed there will be not only nothing of the kind sent through the mails, but it will not be sent by any other mode of transportation nor be published at all. It would be well could the truth be introduced into the head of *The Index* editor, that the Comstock postal laws can only reach obscenity that is sent through the mails, while the state laws are far more efficient, and stop it by mail, by express, by freight, selling it over the counter, the transferring it from one to another in any way, the selling of it, and the publishing of it. He will then understand the superiority of the state laws over the postal laws, even were the latter constitutional. The mails are no more sacred than the express lines, freight routes, steamboats, canal boats, or the mode of passing it from hand to hand. And the cultured editor should be able to comprehend the fact that obscenity is a crime, not because it is sent through the mails, but because it *is* obscenity and is sold or conveyed in any possible way.

VIII. The same paper says: "Repeal is in the highest degree impolitic, because it is absolutely impossible, and because the demand for this impossibility will only postpone indefinitely all change for the better in the existing laws." This is the very essence of untruth. The Comstock laws are notoriously bad, and their repeal is both politic and possible. And again, the demand for the repeal does *not* postpone the change for the better. The effort that has been made for repeal has done much good. Comstockism is greatly checked. His vile operations hav been exposed to the public eye; he has become obnoxious to the courts and to the public; he has not this year made one-third as many arrests as two years ago, and does not secure one-fifth part as many convictions. Had *The Index* man worked as hard against Comstock and his laws as he has for them, had he co-operated with the body of the Liberals of the country as zealously as he has opposed them, and had the true facts been generally placed before the people of the country, those laws would not to-day disgrace our statute books.

IX. The same editor again says, "The repeal position tends to strengthen Anthony Comstock and his hold on power; because it tends to keep the tyrannical abuses of it out of sight." More positive untruth. The effort at repeal, on the other hand, has shorn Comstock of much of his power. It is not one-fourth as great as before the effort at repeal was made. The more he is shown up—the better he is understood—the less his power becomes. It is utterly false to say that the effort at repeal tends to keep his abuses out of sight. The opposite is the truth.

X. Again we quote: "The advocates of 'repeal' take the attitude of demanding absolute immunity both for Freethinkers and obscenity-mongers at the same time." This is barely and meanly false. No immunity has been demanded for obscenity-mongers. We wish them punished by the legitimate and efficient state laws, and not in an unconstitutional manner by the Comstock postal laws. We do not wish to see the Constitution violated and the rights of freemen trampled under foot for the sake of prosecuting or persecuting any class of men.

XI. Again let the cultured editor speak: "The repeal position is most disastrous to the Liberal cause, and would prove to be utterly ruinous if it were taken unanimously." A more false statement could not be made. No disaster has arisen to the Liberal cause in consequence of asking for the repeal of the Comstock laws. It was the only sensible step on the subject that Liberals and freemen could consistently take. The great disaster has come from the course the editor of *The Index*, and a few as narrow-minded as himself, hav taken to oppose the wishes of a large majority. It is a great pity that that cultured editor has been so influenced by envy, jealousy, and malice as to lead him to take such a foolish course in opposing the tens of thousands who totally disapprove of the Comstock laws. It was such a course as was inevitably calculated to bring disaster in its train. Had he been broad enough and magnanimous enough to work fraternally with those who were honestly and earnestly struggling to perform a good work, it would hav been vastly better for himself and for the Liberal cause. Upon the head of Francis E. Abbot justly rests the condemnation of having brought upon the Liberal cause the greatest evil that has befallen it for the last quarter of a century.

XII. Mr. Abbot, once more, says: "If, therefore, the Liberals as a whole should declare themselves in favor of

utterly repealing all laws against obscenity, or merely the United States laws, they will inevitably be considered by the general community as favoring vice and obscenity, since that would be the certain consequence of such repeal. They will be presumed to intend the consequences of their own acts, and be judged accordingly." Here are sophistry and heartlessness in about equal proportions, revealing the real animus that has all along impelled this apostle of culture and respectability. He would not condemn a law, no matter how unconstitutional it may be, lest the "general community"—Mrs. Grundy, Miss McFlimsey, Mr. Gunnybags, and Mr. Creamcheese—might turn up their delicate and fastidious noses and think somebody is in favor of obscenity. This is the real position of Mr. Abbot. He would rather that the Constitution should be violated and the rights of the people disregarded than that he and his should not, by the leaders in society, Mrs. Grundy & Co., be regarded as respectable. He places respectability and the recognition of community far above both the Constitution and the principles of liberty. If that is the position that Liberals are to take, we are gone. If we are to be governed by that cowardly, hypocritical, contemptible policy, we are disgraced forever. We can retain neither our own respect nor the respect of any honorable, brave, high-minded man.

There are numerous other points upon which Mr. Abbot's assertions and positions are false and untenable equally with those already considered, but we cannot take the time now to review them and expose their fallacy. His premises being false, his conclusions are bound to be false. When his labored article of eleven columns is dissected and analyzed in the light of truth, his arguments and reasoning will be found superficial, sophistical, hollow, and frivolous; and it is a pity that any honest, well-disposed Liberal should be misled by them.

We will refrain from further criticisms at this time, and will close by giving our readers a letter from a no less distinguished person than the able historian, biographer, and *literateur*, James Parton. It was written to our friend, T. B. Wakeman, by whose permission we lay it before our readers. It bears directly upon the topics we have been discussing.

"NEWBURYPORT, MASS., Sept. 29, 1878.

"MY DEAR FRIEND: I think those Comstock laws, as they are very properly called, ought to be totally repealed, and for these reasons:

"1. Because they *are* Comstock laws, and not the deliberate judgment of Congress.

"2. Because they are useless. The forbidden articles can still be sent everywhere by express.

"3. Because it is not possible to put into human language a definition of the word *obscene* which shall let the Song of Solomon, Rabelais, Juvenal, and Tom Jones pass, and keep out works intended and calculated to corrupt.

"4. Because the control of the Government over the mails is obviously limited to what you well style 'postal reasons.' Dynamite may be excluded; sealing wax may be excluded; liquids may be excluded—because they endanger the fulfillment of the contract with all the other senders of mail matter. But the Government is not called upon to sit in judgment upon the moral character or intellectual quality of the parcels entrusted to it.

"5. Because the laws in question are so liable to abuse by a narrow-minded or provincial officer. They enable the prim and prudish village to judge and condemn the metropolis.

"6. Because the state laws and municipal laws, previously and now existing, are sufficient for the detection and punishment of all real offenders against decency and good morals.

"With regard to the constitutional argument, so ably and powerfully presented by yourself, I can only say, being no lawyer, that it seems to be unanswerable. It came upon my mind with convincing power, and I have never had a doubt since. These laws are wrong every way, and pernicious in many ways. You know how I hate and loathe the books and papers that circulate among boys, which can have no other than a corrupting effect. I could join, heart and hand, in hanging a wretch who, for a little money, would either write, or publish, or sell such works. And yet it seems to me that the *espionage* of the mails by an illiterate person is even a worse evil than that. It menaces the very citadel of liberty.

"Yes, I go for immediate and unconditional repeal; and this has been my feeling ever since reading your masterly speech delivered in Faneuil Hall last summer.

"Very truly yours, JAMES PARTON."

Letter from Mr. Wakeman to The Index.

The following letter seems so sound and clear upon the subject which it treats, and which has engaged the attention of Liberals for some months past, that we think we cannot do better than to lay it before our readers.

NEW YORK, Sept. 22, 1878.

To the Editor of The Index: I do not know that I shall be a delegate to the Liberal League Congress; and as you call for "public discussion" very pressingly in your last issue (Sept. 19), let me state the position of those you oppose so decidedly, at least as far as I understand it.

There is, as I see, no material difference as to "principles." All are in favor of liberty, and opposed to obscenity. The difference arises in the application of the principles. The question practically is, How far is it *Constitutional* and *safe to liberty* to employ the National instead of the State Governments in attempts to *define*, *discover*, and *punish* obscenity? Nobody in the League proposes to repeal all State laws on the subject, so as to "foster obscenity," or to run the League in the interests of Freelove. Insinuations of this kind can do no good.

Those you choose to regard as opponents believe:

1. That the Constitution of the United States confers upon Congress no power whatever to legislate upon this subject; that its attempts so to do in the Comstock postal laws are beyond even any "implied powers," and are plain usurpations, which break down the whole Constitution as the bulwark of liberty, and in the words of Hon. Elizur Wright, leave it "not worth two brass buttons;" that those laws are a decoy and espionage system over the post-office; that they hav been the source of great wrongs and injustice; and that they cannot be amended so as to be safe and constitutional, and should therefore be repealed.

2. That the power to suppress obscenity and indecency is one of the general powers reserved in the United States Constitution to the people and the States, and that it should be exercised by the Legislature and courts with the greatest caution, only in "unequivocal and well-defined cases," and plainly within the Constitutions of the several States.

These positions hav been clearly and repeatedly stated by a large part of the Liberals of the country. They are in the petition signed by seventy thousand, asking the repeal of the Comstock postal laws. They were affirmed when presented at the great meeting at Faneuil Hall, called to protest against the conviction of Mr. Heywood. They were reaffirmed decidedly at the Watkins Convention, and appear at length in the resolutions there adopted. They hav been in substance approved by a large part, and I believe, nearly all of the Liberal press. I do not therefore feel called upon by your challenge to go over the whole story again. A large edition of my speech at the Faneuil Hall Meeting has been circulated, and covers the main points. No one has as yet pointed out any error in its law or practical recommendations; but, on the contrary, letters from leading Liberals and lawyers have been a constant assurance that the positions there taken are sound and safe. In order to do my part in the "public discussion" I will gladly send to any one, who will honor me with address and a three cent stamp, a copy of that speech (including Judge Field's opinion) and the Watkins Resolutions. All I ask is a fair and impartial study of them, and I believe but one conclusion can result. If the tone of the speech should appear too warm for a legal opinion, let it be remembered that it was delivered at a crowded indignation meeting, and should be forgiven if it has a touch of its spirit.

On the first page of *The Index* referred to, the repeal of these postal laws is spoken of as a "whim," or an effort to get the Supreme Court to "*reverse itself*," for which "editors" in jail are supposed "to wait." This levity seems to me unintelligent and ill-timed. I think you will find that those most earnest for "repeal" hav been the most earnest for the pardon of the editor, and most active in circulating his petition. Why should they not at the same time ask for the repeal of the law? That law is in truth a real danger, and its repeal not a mere whim. Nearly every case of wrong and outrage by Comstock has been perpetrated under that unconstitutional postal law. Out of thirty cases I hav looked over, only two or three hav been under the State laws, and only one conviction. Scarcely one of the outrages would have been possible in a State court. I have known of men hunted to death under this law, and one imprisoned for ten years, and fined $5.000; and Heywood is in prison yet! This is a substantial whim to those who suffer, and I feel indignant at the indifference of those who call themselves Liberals in regard to it. Even if they hav no regard for constitutional safeguards, or a free post-office, they ought to consider the causeless misery and ruin of their fellow-beings as more than a whim. I show in the speech referred to that the only safety for liberty is to get the whole subject out of this usurped United States jurisdiction. There is no way in which these laws could be safely amended, even if they were constitutional. The iniquity is in their use—that is, in the decoy and espionage system which is their very substance; and the only safety is in their "repeal," which is no "empty honor," but a pressing necessity.

Nor is there any intention of getting the Supreme Court "to reverse itself." The action of that court in the Jackson case has made it necessary to reverse the court by the action of Congress, that is, by the repeal of the law, which will do it effectively. I mention half-a-dozen instances where this has been done with perfect success, in our national history; and it can be done again if our Liberals have the traditions of liberty in their hearts, instead of a causeless obscenity panic. The political position of the Liberals now is quite similar to that of the Republicans after the Dred Scott decision, but our case is clearer than theirs. All we have to do is to stand firmly by the Constitution and the liberties of the people; as I have pointed out was done by Jefferson, Jackson, and Lincoln, and the Supreme Court will not be long in the way.

The above are all of the objections I find in your paper to the position I hav stated, and these were in a side paragraph. A few words are due in regard to the application of the "principles" proposed by the majority of the officers of the League in their "*Card.*" The only matter of difference is in the second plank, and the wording of the first sentence astonishes me. It goes far beyond anything that any court, or even Mr. Comstock, has ever assumed or claimed, and seems to me to be the work of some one strangely ignorant of the subject. It distinctly claims that it is "the right and duty of Congress and of the national courts to pass and to inforce laws to suppress the circulation of obscene literature, *including* the exclusion of such literature from the United States mails."

The first and main part of this sentence forces the jurisdiction of the whole subject upon the United States Government. I pray to be shown a single word of the Constitution that authorizes anything of this kind. It has never been even claimed. An amendment to the Constitution will certainly be necessary to confer this absolute and preposterous power. Was the Liberal League organized for this purpose? If not, this plank is useless in its platform. As to the second part of the sentence, *i. e.*, as to postal exclusion which it proposed to "*include*" in the larger jurisdiction, I hav disposed of that in the speech referred to until some answer is made to it.

So, also, as to attempts to *define*, *discover*, and *punish* obscenity under State laws, I will say nothing further than to refer to the documents named. Danger to liberty still lurks even there; and I hope, Mr. Editor, you will try your hand in framing a statute that will give us a clear and safe definition.

In conclusion, let me express the belief that the "Card" of the Directors of the League has no justification in fact as they suppose. If there had been any caucus, plot, ticket, or concerted action of any kind I should hav known of it beyond doubt; and I hav heard of nothing of the kind. Notwithstanding my differences on this one point mentioned, I hav favored the re-election of Mr. Abbot; and I had hoped that the Freethinkers' Assocciation of this State would be consolidated with the League so as to save the expense and time required to keep up two associations. If this could be done, the political affairs of the Liberal cause would certainly find strength in unity. On the other hand, that is on the "spiritual side," the Free Religious Association could be extended so as to largely replace the functions which the old churches and religions hav performed. Why may not this dream be realized? There is nothing in the present dispute that should prevent co-operation of Liberals. True, it is an important question of constitutional law and of public policy, but it really involves no principle. Let us find out what is true and what is best to be done about it, and not threaten to retire or talk about the League being assassinated.

Very respectfully yours, T. B. WAKEMAN,
No. 93 Nassau St., N. Y. City. Counselor-at-law.

To this letter, which we think our readers must decide is able and fair, the editor of *The Index* attempts some reply; but if the reply presents the same ability and fairness contained in the letter, we fail to perceive it. We will quote the essential parts:

"We deem it proper, however, to say that the 'whim' referred to by Mr. Wakeman he has failed to understand. Both the 'repeal' and the 'reform' positions emphasize equally the need of protection for complete liberty; but 'repeal' asks also for the abrogation of all United States laws against obscenity, which is *more* than is required to protect liberty. This *more* is the 'whim' we referred to very plainly; we see no cause to misunderstand it, or to complain of it when understood. Mr. Wakeman is entirely in error in the construction he puts upon it.

"He appears to us equally careless in the construction he puts on the second principle of the 'Card,' which (of course through the merest carelessness) he has entirely misquoted. It was not intended 'to force the jurisdiction of the whole subject upon the United States Government;' nor do we think the wording at all suggests any such extravagant position. But we take this opportunity to state that the platform in the 'Card' is not proposed at all for adoption *in that form* by the League; it simply states the principles of the signers, which will be fully 'approved' if the League in any manner adopts unequivocally, by a simple majority vote, the policy of seeking to 'reform,' and not to 'repeal,' the Comstock laws. The League is only expected to decide between these two policies again, as it did decide between them at Philadelphia. Similar resolutions at Syracuse would be the only 'approval' contemplated."

"Repeal" does ask for the abrogation of the United States laws upon obscenity because they are unconstitutional; BECAUSE THEY ARE WRONG. The General Government has no more right to legislate about obscenity than about horse-stealing, how many days a man shall work on the highway, or how many feet on the sidewalks in our cities a tenant may occupy. The General Government has no more to do with what we may write in a letter or with the moral character of what we send through the mails than it has with deciding how many children a man and wife may hav, whether they shall be equally boys and girls, at what age they shall commence going to school, and whether the girls shall study arithmetic or not.

The great difficulty with Mr. Abbot seems to be to comprehend that there are limits to the province and powers of the General Government so far as law-making is concerned. He seems to think Congress has the right to pass all the laws that a state or city government may enact. Nothing can be more untrue. Congress has its legitimate province, state legislatures hav theirs, and municipalities and city councils hav theirs, and they each hav no right to infringe upon the rights of the other. Congress has no more right to enact laws for the punishment of obscenity than it has to legislate whether the people of New Jersey shall paint their schoolhouses red or white, or whether the division fence between two farmers in Michigan shall be ten rails high, and how it shall be kept in repair; whether the bridge over Squawdunk creek shall be of oak or pine. The General Government receives certain powers from the people by virtue of the Constitution, and further than this it has no right to go. There cannot be found in the Constitution a word conveying to Congress the power to make laws about obscenity. It is wholly a sectarian usurpation and imposition.

Mr. Abbot affects that Mr. Wakeman made a serious mistake in quoting the language in the candidate editor's second plank, and says the same was "entirely misquoted." The transposition of the words "to pass" is not at all essential and makes little or no change in the meaning. It is only a hypercritical mind, or a drowning man catching at straws, that would magnify such trivialities into affairs worthy of notice. Mr. Abbot's proposition does precisely what Mr. Wakeman asserts that it does. It distinctly claims that it is the right and duty of Congress and of the national courts to pass and enforce laws to suppress the circulation of obscene literature, *including* the exclusion of such literature from the United States mails.

It, however, is worthy of attention, and it should not be lost sight of by the reader, that in that second plank, introduced with such a flourish, the candidate editor and his three candidate compatriots distinctly make the proposition that a Congress shall hav the right to pass, and the national courts shall enforce, laws to suppress the circulation of obscene literature, including the exclusion of such literature from the United States mails." On this plank they declare they will stand; on this plank they ask to be re-elected to the offices they now hold, and, in addition, they horrify us by positively asserting that unless that plank is accepted by the National League they will not be candidates.

The demand here made is more monstrous than will be noticed by the casual reader. Mr. Wakeman is quite correct in saying that this demand virtually calls for an amendment of the Constitution; for that document contains not one word imparting to Congress and the national courts such power. Is it really true, then, that Mr. Abbot and his three companions in office are determined to commit the Liberal League to demanding an amendment of the Constitution in order that Congress may pass laws against obscenity and the national courts may enforce them, and that upon the failure of the League to accede to that demand the valorous four will positively refuse further to be candidates?

If there is any meaning at all in the first part of that second plank, it is that Congress and the national courts shall pass and enforce laws to suppress the circulation of obscene literature; and as the Constitution confers no such right, it must be amended before they can legally perform this labor. This astounding demand is doubtless greater than the astute editor and would-be President really intended, and is a greater contract than he will be able to carry out. He will hardly be able to induce the Liberals of the country to demand an amendment of the Constitution, that Congress may pass laws to suppress obscenity. If he gave the subject due thought, he could not mean anything less. He certainly meant something greater than excluding obscene literature from the mails, for after stating the major part of his proposition, or "plank," he continues: "*Including* the exclusion of such literature from the United States mails." As Mr. Wakeman says, this latter part of the plank, touching the exclusion of obscene matter from the mails, is necessarily subordinate and inferior to the first part, which demands that Congress and the U. S. Courts shall pass and "enforce laws to suppress the circulation of obscene literature," because the first part of the plank *includes* the latter. Whatever includes something must be larger than the thing included.

The editor, however, evidently wishes now to evade the force of his own language, for he says: "The 'card' is not proposed at all for adoption *in that form* by the League." In issuing this pronunciamento he doubtless meant just what he said, or he would not have made it imperative that the League must accept his plank on pain of losing him for a candidate should they refuse. His friends, however, agree that it would hav been vastly better had the candidate-editor not have issued that "card," or especially the second plank of it, and, in place of it, hav let so much of his paper been blank. But great men have made mistakes before.

Communications.

"Let the Galled Jade Wince."

MR. EDITOR: It has been my good fortune heretofore to hav no personal public quarrels with any of my fellow-Liberals, and, as you are aware, it is not my fault that the "Monroe doctrine" has come before your readers. I was compelled to defend my name against the aspersions of one whom I cherished as a friend, and as I did not hesitate to call things by their right names, the editor of the *Seymour Weakly Times* has drawn his quill, never to lay it down until we cry "Hold, enough!" We sought no war with Dr. Monroe. He began the attack by slandering us without cause; and after we defended ourselves before the Liberal public in the columns of THE TRUTH SEEKER, he has renewed his misrepresentations, and is attempting to justify his slanders by heaping upon us, and upon all Liberals of the land who disagree with him on the Comstock business, additional calumny.

This is a strange position for a Liberal editor to assume. How will it read, "Dr. J. S. Monroe, champion of the Comstock Inquisition?" How close his sympathies run to the religious part of society may be judged by his own language: "Thousands of good Christian people read the *Times*. There is n't a man nor woman in Indiana, in or out of the churches, that would do us harm, even if there were no law in the land." If the Christians are his best friends, the reason is plain—he is their friend as opposed to the progress of the Liberal movement. The great misfortune in the Doctor's case is, he does not know what he is writing about, and he may be so slow to see his error that his wit will be bought at a high price. Josh Billings once said, "It is better not to know so much than to know so many things that aint so."

In attempting to defend his abuse of us he has assumed the defense of the Comstock laws, and charges those who were arrested at Watkins with being the "champions of Freelove;" and those who think we were unjustly dealt with must share the same accusation of being "champions of Freelove." But the readers of THE TRUTH SEEKER are too well acquainted with the Comstock persecutions to take fright at this false alarm. They learned long ago that the arrests made at Watkins had nothing to do with the question of Freelove. The Convention passed no resolutions on that subject, nor were any lectures given upon it. The Convention was one of the most peaceful and catholic spirited that hav ever convened in this country. No one was excluded on account of his opinions upon religion, politics, or social reforms. Assembled there were Atheists, Materialists, Spiritualists, Positivists, Shakers, Quakers, Methodists, Presbyterians, orthodox, and many others of various beliefs. The largest liberty was granted to all. Ministers were invited to the stand to speak in opposition to Freethought, and such invitations were accepted. And an equal liberty was given to others to sell books treating upon social questions. Liberty of speech and *liberty of the press* were the main planks of our platform. Unless we had thus taken broad grounds our Convention would have contracted itself into some sort of narrow sectarianism, as Materialists, Spiritualists, Liberal Leaguers, or something of that sort. But the broadest liberty is not compatible with the mutual admiration style of doing business. Personal freedom means liberty to those who differ from us on radical questions; and without such liberty the Watkins Convention would hav been a farce. But according to the "Monroe doctrine," all this talk and work in the ranks of Freethought is only a cover for Freelove—it was a Freelove Convention, and the leaders of it went there expecting to be arrested: "Of course, all the above-named parties were arrested, as they *knew they would be*, and no doubt *wanted to be*." Now this charitable way of imputing bad motives to good men and women is just a trifle off color; but it is passing strange that one whose very soul goes out for peace and harmony should attempt to cross Jordan on such a bridge. While in the pious act of flinging mud at us, he benevolently observes: "Our business is to make men and women truer, purer, and happier." His mission is, if we may believe his own words, "The promotion of good, the promotion of peace and harmony," etc. Stone a man as long as you hav strength and opportunity, and then say, "Our object is to make men and women happier, and to promote peace and harmony." And because we find neither peace nor happiness in this new departure of brother Monroe, he is disgruntled, and thinks us hard to please.

But we not only knew we would be arrested, and wanted to be arrested, but we did it all for the purpose of making money! "This wilful violation of law can hav no other motive but that of money-making." Such charges being false, what, I ask the readers of THE TRUTH SEEKER, was left for us to do but to repel the charges as slanderous? And because we pronounced his statements "unmitigated falsehoods," he replies: "Nice language for a dear brother and a man that wants to lecture to the Rationalists in the West and to gain their good will." How modest is the good Doctor to make the name of J. R. Monroe synonymous with "the Rationalists in the West," and to repel his slanders is to fail "to gain their good will." Comfortable hallucination this, that the editor of the *Seymour Weakly Times* carries "the Rationalists of the West" in his pocket. His nod disposes of the patronage of Indiana and the West. We at first thought that perhaps we were rating his claims too high, but after a second reading of his many recent charges upon us as Freelovers, we find that, come what may, he intends to "boss" the West. Hear his warning voice: "Perhaps Mr. Bell will conclude to cancel his engagements to lecture in the West at $20 an hour. At any rate he may not meet with very enthusiastic audiences," etc. He will not permit us to forget that the West is *his'n*, and that our occupation is gone unless we recognize the *Weakly Seymour* sovereignty.

Unfortunately for the *Times* it is so far behind the *times* that it has not got the sympathy or indorsement of another Liberal paper in the land. The *Boston Investigator*, *The Index*, THE TRUTH SEEKER, *The Evolution*, *The Positive Thinker*, *The Physiologist and Family Physician*, *Dr. Foote's Health Monthly*, and even other papers less liberal make a discrimination between "Cupid's Yokes" and obscene literature. Thousands of people at Watkins took the same ground, and over ten thousand signers of the Heywood petition maintain the same position, while on the other hand the Seymour man stands alone in defending the Comstock outrages. No wonder that he raves when he sees his situation. Nothing short of desperation could make a sane man write such wholesale falsehoods as are contained in the following paragraphs taken from the editorial columns of the *Seymour Weakly Times* of Sept. 28, 1878:

"The question isn't for the liberty to publish what you please about religion, the supposed gods and devils, saviors, ghosts, and virgins, the divinity of an old book, and the like; but it is whether "Infidels," Rationalists, Materialists, and Spiritualists shall espouse Freelove and fight its battles. This is the shape the champions of the Heywood pamphlet hav got the business into, and no amount of denial and sophistry will get it out of that shape."

"The people of Indiana are not a community of Freelovers. They don't believe in breaking up the family circle—the sacred ties of father, mother, and child, husband and wife, and scaling back the relations of the sexes to a level with those of the hogs and cattle upon the commons. This we understand is what is meant by 'Freelove.'"

Has he found this "scaling back the relations of the sexes to a level with those of the hogs and cattle upon the commons," a doctrine taught in the *Boston Investigator*, THE TRUTH SEEKER, *The Index*, *The Evolution*, *The Positive Thinker*, *Dr. Foote's Health Monthly*, *The Physiologist and Family Physician?* Yet because these journals discriminate between "Cupid's Yokes" and obscene literature, they, one and all "espouse Freelove and fight its battle."

We giv a half dozen paragraphs below of the "Monroe doctrine." But the good man confesses that he was irritable, and "too crabbed and mad to be amiable and good." Many thousands of your readers will reach the same conclusion:

"The Heywood school of Freelovers would cure the 'social evil' by dissolving the marriage ties and reducing every man's wife and daughters to the level of the common street walkers. This doctrine is the test of Eastern 'Liberalism!'

"The Rationalists, the 'Liberals' of North America, such of them as want to improve the race, such of them as want to promote the welfare and peace and prosperity of all classes of men and women; such of them as, in lieu of the religion of 'faith and belief and prayer,' desire to offer the religion of good works, independent of beliefs—the religion of humanity, of benevolence, forbearance, justice, manhood, magnanimity, and mercy—such men and women as *these* may be called on to consider how long they can afford to tolerate the leadership of men whose ambition and greed and quarrelsome, jealous, vindictive natures lead them continually to attack, misrepresent, and endeavor to injure and break down all other honest workers in the cause. This may soon become a prominent question.

"To pool the issues is what the 'Cupid's Yoke' champions want. Every man's wife is every other man's wife; every woman's husband is every other woman's husband. There is to be a continual interchange of husbands and wives, according as fancy or convenience dictates, and the offspring, the children, are to be 'pooled.' No man is to know his own child and no woman is to know who is the father of her child. This is the Heywood pamphlet improvement on marriage! And the chief leaders of 'Liberalism' are willing to become 'martyrs' and to lie in prison that this doctrine may be freely disseminated and acted upon.

"We are willing that the eastern Freelovers shall print what they like. But we don't want them to couple their car to our train. We can't pull them to the first station on the route, much less to the kingdom. 'Infidelity' has nobler work than the defense of obscenity and sickening sexual communism.

"Our readers must excuse the tone of our paper this week. We are far too ill and irritable to write at all, but are compelled to. The style isn't what we like. It is foreign to us. But we are too crabbed and mad to be amiable and good. And the furious attacks made on us by the Eastern champions of Freelove and obscenity in the last week have not tended to restore our good temper. We hav just now no patience with the people who want to destroy the holy associations of the fireside, disrupt the sacred family circle, tear asunder the ties that bind together the husband and wife, the parent and child, and giv over our virtuous mothers, wives, and daughters to a common brothel as wide as the community. We hav no patience with such people."

"Certain Eastern 'leaders' are making an indorsement of Freelove literature the test of Liberalism." Not at all. The test is the *right* to sell any kind of literature that is not obscene. It is too late for a certain Western (would-be) leader to attempt to force Comstockism upon the people either east or west.

"Only think of a man becoming a martyr for a doctrine that he does not believe in! That is an awkward position."

"But we shall do our best for Brother ———, believing him to be merely the victim of misplaced confidence, a good-meaning man, who has unwittingly, and we are willing to believe unintentionally, placed himself in a fatally false position, and instead of having the courage and candor to acknowledge it and back down, is attempting to bull it through."

W. S. BELL.

New Bedford, Mass.

REMARKS.—Not having seen the last number of the *Seymour Times*, we are not prepared to make any comments in relation to what it may contain. But Brother Bell has given sufficient quotations from it to show clearly that falsehood and slander are the leading motives of the man who conducts it, and that his foul and false charges are scarcely worthy a moment's attention. If Western Liberals are pleased with such reading matter, we cannot object, but as for us, we neither care for what such a man may see fit to say, nor wish to spend time or space in replying to him. We hardly think the scurillous slanderer will succeed in running W. S. Bell entirely out of the West. Though Bro. Bell is no more a Freelover than is Dr. Monroe, he is totally unlike him in other respects—Mr. Bell is a truthful man and a gentleman. We trust the Liberals of the West will at least give him a hearing.—[ED. T. S.]

The Voice of the Keystone State.

At a meeting of the Liberal League of Linesville, Crawford Co., Penn., on Sunday, Sept. 15, 1878, the following preamble and resolutions were unanimously adopted:

WHEREAS, We learn through THE TRUTH SEEKER, and in other ways, of the recent arrest of D. M. Bennett, W. S. Bell, Miss J. S. Tilton, and George Mosher, all good and peaceable citizens of the United States, for selling a certain pamphlet called "Cupid's Yokes;" and

WHEREAS, We recognize the right of every American citizen to buy, read, or sell any and all books that to him may seem best, without first consulting Anthony Comstock or any other tyrant for permission so to do; and believing that to surrender this principle would be to surrender the very corner-stone of that liberty guaranteed to us by the Constitution, and for which our forefathers fought and died; therefore,

Resolved, That we look upon the arrest of the persons aforesaid as a gross violation of the genius of the age and an outrage upon the moral as well as the civil law, and we condemn the action of the Grand Jury at Watkins in indicting the persons aforesaid, and also the action of Judge O. P. Hurd as unwarrantable and savoring of the spirit of the Spanish Inquisition.

Resolved, That we believe the law passed by Congress in the winter of 1873, and commonly known as the Comstock Law, to be unwise, unjust, impolitic, and unconstitutional, and we demand its unconditional repeal.

Resolved, That we consider the cause of the arrested ones our own, and will forward to the Treasurer of the Defense Fund such sums of money as we are able to giv, to the end that justice may triumph and oppression fall.

Resolved, That we, by these resolutions, call upon the Liberals of the United States, of all classes, to raise now their manly protest against this outrage upon free speech and a free press, and, by contributions and other encouragement, assure these arrested persons that they shall not be left to fight the mailed hosts of superstition and persecution alone.

Resolved, That the Liberal League of Linesville forward to G. L. Henderson, Treasurer of the Defense Fund, the sum of $30.00, to be used in the defense of the persons arrested, or others who may be hereafter arrested in a similar false and outrageous manner.

Resolved, That a copy of these resolutions be sent to the Boston *Investigator* and the New York TRUTH SEEKER for publication, and entered at large on the minutes of this League.

M. BISHOP, *Pres.*
J. B. BROOKS, *Sec.*

The Directors' Card,

AND THE REPEAL OR MODIFICATION OF THE LAWS AGAINST OBSCENITY.

MR. EDITOR: As Mr. Abbot of *The Index* is desirous that we should discuss this subject, I offer you my views as a repealer.

I wish to state, First, that I have no personal quarrel with Mr. Abbot, or with the Directors of the League. And I will admit that they had a right to issue this card, and to offer themselves for re-election, and to submit a platform on which they are willing to stand. But although I agree that they had a right to do this thing, I differ with them as regards the wisdom of the course they hav taken. I cannot help thinking that it looks like dictation—like attempting to forestall the action of the Convention. What should we think of the President and Directors of the Paine Hall Liberal League issuing such a card? or what would we think of Governor Rice and his counselors issuing such a card? We should feel indignant, and should probably tell the Governor that when the proper time came *we* would attend to that business. And such an insult would be certain to elect the Governor and his counselors to stay at home for the future.

But let me examine some of Mr. Abbot's reasons for this card. Mr. Abbot says that the success of the repealers will be the perversion and destruction of the original objects of the League. Let us see how that can be. What were the original objects of the Liberal League? I think the following sentence answers, namely: The complete secularization of the State. What has that to do with the repeal or modification of the laws against obscenity? Simply nothing. If it has, repeal will assist in more thoroughly effecting the State secularization. Again, says Mr. Abbot, "If the League should abandon or weaken its position, or surrender itself to the management of those who are deluded by the Freelove sophistries, it will simply commit suicide. And those of its members whose character, ability, and reputation hav commanded for the League no small measure of respect will speedily retire from its membership." This language is certainly unworthy any man calling himself a Liberal. It is the old spirit of the slave-driver cracking his whip.

In a society of Liberals, whose platform proclaims national protection for national citizens in their equal civil, political, and religious rights, what right has Mr. Abbot to single out one class of members for this tirade of abuse and insult, because they differ with him on one single point—in regard to how it is best to suppress obscenity? Is not this a clear violation of the Freelovers' equal rights as members of the Liberal League? I think it is. Listen again to the charge and the threat: "Should the League weaken its position, it will commit suicide, and the respectable people will withdraw from the League." The first charge is false, and the threat is cowardly. Is not this talk more like orthodoxy than Liberalism? If you don't believe as we do in regard to obscenity you ought to be damned, and we will now proceed to damn you by inviting the men of character and reputation to retire from the League, if you should happen to get a majority to vote for repeal.

If the repealers are a majority of the members of the League, hav they not a right to vote as they think, or shall they be false to their convictions for fear some respectable people will withdraw from the League? I say, out upon such childish cowardice. Follow rather the advice of the old *Investigator*, where it says, "*Hew to the line; let the chips fall where they may.*"

I will now try to giv you a few reasons why the Directors' card should not be approved:

1. I hold that it is impossible that Freelovers, sexual reformers, Malthusians, etc., can be protected in the right of free speech and free press while we hav a law on our statute books punishing people for obscenity.

2. Because a large majority of the people of the United States honestly believe that the Freelove doctrines are obscene, and therefore ought to be prohibited by law.

3. Because a large number of Liberals themselves believe that the Freelove doctrines are obscene, and therefore ought to be suppressed.

4. If the Supreme Court should decide that the Freelove doctrines are obscene—and Judge Clifford has so decided in the case of "Cupid's Yokes," and Mr. Abbot has said, through *The Index*, that some portions of it are obscene, and Mr. Underwood stated last Sunday that he believed free love meant promiscuity, and everybody believes that promiscuity is obscene—then, I ask, how in the name of logic and common sense can we allow men to talk free love, which is obscenity, and still prohibit and punish them for talking Freelove? To my mind the thing is an absurdity and impossibility. I do not call myself a Freelover, but I do thoroughly believe in free speech, no matter whether a man's notions are moral or immoral, respectable or obscene; believing that truth and purity are better than error and impurity, and believing, with John Milton, that we do wrong to fear truth and right in a fair and free fight, though all the fanatics and fools in the world are given fair play and free discussion.

> "Truth crushed to earth will rise again;
> Th' eternal years of God are hers;
> While error, wounded, writhes in pain,
> And dies amid her worshipers."

In every age and every clime there are always some views that are heterodox and some that are orthodox. What class of people of the present day are in danger of being deprived of free speech? Is it the highly educated and dignified Unitarian who denies the divinity of Christ? Is it the cultured and refined Free Religionist? or is it even the bold and popular Atheist, Bob Ingersoll? No, sir; it is none of these classes; their liberty was won in days gone by. It is the poor, the despised, the fanatical and radical Freelover, the sexual reformer, the Malthusian, etc. It is the man or woman who dares attack our most sacred and cherished institution—the marriage institution. It is our Woodhulls, Heywoods, Trueloves, Bradlaughs, and Besants Shall Liberals be constantly boasting of their principles of free thought and free speech, and yet be afraid to discuss the question of marriage, for fear of Mrs. Grundy or Mrs. Orthodoxy? I hope not. What is the use of the Liberal League pretending to defend free thought and free speech if it is not ready and willing to defend those who are being deprived of the right of free speech—no matter whether they be Freelovers or Free Religionists, it makes no difference which?

Mr. Abbot must pardon me for taking such liberty with him, but I feel like giving him a word of caution lest he should repeat a chapter in the history of the Woman Suffrage movement. You will remember that our orthodox Boston women refused to associate with the Woodhulls on account of their Freelovism, and broke up the American Woman Suffrage movement and started one more in harmony with their orthodoxy, when that noble old Spartan, Lucretia Mott, came forward and set the Boston bigots a wider and broader and nobler example by taking Mrs. Woodhull's part and defending her equal rights.

If the Liberal League admits Freelovers to become members, then they hav the same equal rights with all other members; and all this talk about a secret plot to capture and destroy the Liberal League is anything but dignified, or even decent, treatment of those members of the League. Hav not Freelovers a right to get a majority of the members to vote for repeal? Of course they hav. Then why should Mr. Abbot or his secret correspondent denounce them for doing what they hav a perfect right to do, namely, to vote for their convictions of right?

Will the Reformers please answer the following questions? First, How can we hav absolute freedom of speech on political, religious, or social questions and still hav a law punishing people for exercising free speech on those questions? It is impossible; it is an absurdity. Yet this is what we now hav on social questions. Again, I hav often noticed that when Mr. Abbot attempts to define obscene literature, he speaks of its being sent to children. If he could get Comstock and our Government to accept that modification and limitation, it might not be so bad as it is now. Now it is applied to Reformers like Heywood, Truelove, Bradlaugh, and Besant.

Another reason why we ought to vote for repeal is, Because what is moral or what is immoral should never be decided by a majority vote, but each man and woman should decide those questions by their own reason and conscience.

Another reason why we should vote for repeal is because obscenity, like intemperance, like smoking, lying, gambling and drinking, is a vice, and not a crime, and can be more easily reformed by moral and educational means than by force of law.

Another reason is that the man who wants a law against obscenity, an imaginary evil, is opposed to a law against rumselling, a vice that is corrupting a thousand times more young and innocent children than obscenity, is straining at a gnat and swallowing a camel. But it is said that we never can get the people to repeal the obscenity laws, and we might get them modified if we only demanded modification. We believe that obscenity laws are wrong, and therefore we ask for their repeal, let the consequences take care of themselves. How was it with laws against blasphemy? are they not on the statute books to-day? and yet, because of public opinion, they are a dead letter. So we must denounce all laws against obscenity, and create a public opinion that shall make men ashamed of them, as they are now of the laws against blasphemy.

Another reason—and this is the last I shall name—why we ought to vote for repeal is, because Freelovers, or marriage reformers, like all other reformers, political, scientific, and religious, must always be Radicals; and we Liberals ought to be found standing by their side, and not standing with the conservatives, fighting against them.

J. S. VERITY.

[*New York Letter to San Francisco Chronicle.*]

Beliefs and Disbeliefs.

RELIGIOUS VIEWS OF MANY OF OUR PROMINENT WRITERS—DANA, EMERSON, LONGFELLOW, WHITTIER, HOLMES, LOWELL, BANCROFT, AND OTHERS.

Richard Henry Dana, the oldest American author living—he will be ninety-one next November—has long been connected with the Episcopal Church, though he is said to be very liberal, as Episcopalians so often are. He really has no identification with the present generation, having written his latest poems nearly forty years ago. If he had been born later, if he had come fully into the spirit and influence of the latter half of the century, he would probably hav been a Rationalist, notwithstanding the temperamental conservatism of his character.

Ralph Waldo Emerson, like so many thinkers and literary men, is a pantheist—pantheism has been styled the Atheism of poets—wholly rejecting the kind of theism which dissociates God from nature and regards him as a sort of spiritual personality. He began his intellectual life as a Unitarian, but soon withdrew from the society in Boston to which he preached because he could not agree with it on the subject of the "Lord's Supper." There is no variety of heresy that Emerson has not been guilty of, and he has given great uneasiness to the evangelical by the boldness and radicalism of his utterances. Knowing the purity of his life, the absolute stainlessness of his nature, they were disturbed that he should eliminate the Almighty from his system of philosophy. Of late years, however, they hav grown accustomed to his heterodoxies, mildly regretting that so excellent a man should live as if there were no God (meaning their narrow conception of God) in the world and no plan of salvation. Emerson has expressed much of his belief in his essay on "Immortality" in his last volume: "All I hav seen teaches me to trust the Creator for what I hav not seen. Whatever it is which the great Providence has provided for us, it must be large and generous and in the style of his great works. The future must be up to the style of our faculties—of memory, of hope, of imagination, of reason. I have a house, a closet which holds my books, a table, a garden, a field. Are these, any and all, a reason for refusing the angel who beckons me away? As if there were no room or skill elsewhere that could reproduce for me as my like or my enlarging wants may require. We wish to liv for what is great, not for what is mean. I do not wish to liv for the sake of my warm house, my orchard, or my pictures. I do not wish to liv to wear out my boots. . . . It is not my duty to prove to myself the immortality of the soul. That knowledge is hidden very cunningly. Perhaps the archangels cannot find the secret of their existence, as the eye cannot see itself; but ending or endless, to liv whilst I liv. . . . You shall not say, 'O my bishop, O my pastor, is there any resurrection? What do you think? Did Dr. Channing believe that we should know each other? Did Wesley? Did Butler? Did Fenelon?' What questions are these? Go read Milton, Shakspere, or any truly ideal poet. Read Plato or any other of the interior realities. Read St. Augustine, Swedenborg, Immanuel Kant. Let any master recite to you simply the substantial laws of the intellect, and in the presence of the laws themselves you will never ask such primary-school questions."

A. Bronson Alcot is the spiritual comrade of Emerson, though his elder by four years. He is even more an idealist, more a Platonist, than his friend, but less broad, less rounded, less practical. Mentally, he hardly lives in this time. He goes back to the ancient Greeks, to Plotinus, to Porphyry; he gleans wisdom from Jacob Bohme, Thomas Taylor, Novalis. His understanding, his soul, as he would say, is as if Christianity had never been invented. He is one of the gentlest, meekest, best of men, but as complete a pagan as Aristippus or Carneades.

Henry W. Longfellow is a Unitarian of the broad school, a vertible latitudinarian. In the highest sense a gentleman and scholar, he counts creeds as nothing, conduct as everything. His poems, albeit not great, breathe refinement in every line. His home is the abode of every virtue and courtesy; but the shadow of sectarianism has never fallen on it. His religion is natural and rational; culture has lifted him above the need of theological belief.

John G. Whittier was educated by his parents a Quaker, and has always retained his connection with the body of Friends, but his religious views are gentle and broad as they can be, and his mind is incapable of entertaining a dogma of any kind. Humanity is his creed and conviction. Where humanity can be helped, there his sympathy always goes, and there, though he may not know it, his sympathy ends.

Oliver Wendell Holmes has revealed his liberality in his writings, and his hatred of ecclesiasticism in declaring that all belief is bounded by Romanism on one hand and Rationalism on the other. That is organized superstition; this is absence of superstition. Like most physicians, he tends to Materialism, but his poetic talent suffuses his opinions and feelings with idealism. His faith is confined to morals and æsthetics, and culture is his chief deity.

James Russell Lowell once held to a sort of Unitarianism, but is now simply a deist, possibly not even that. An acquaintance once asked him his conception of heaven. "A place," was the reply, "where you always have $1,000,000." His intimates declare him a glorious good fellow, though, as a Yale professor once remarked, "he has not the slightest conception of God." Perchance the professor can tell us who has. The orthodox seldom remember that all Rationalistic philosophers claim that God is not only unknown and unknowable, but unthinkable. They can not help imagining that what they hav been taught to believe is perceptible and demonstrable truth, when reality it is darkness and complete blankness.

George Bancroft, though grown conservative with years, and a frequent attendant at church, continues to be a Liberal in all theological matters. He could hardly be anything else after the wide culture he has received abroad and at home. A man who has studied under Planck, Blumenbach, Dissen, Wolf, Schleirmacher, and Hegel, would be not likely to be narrowly orthodox.

George Ripley, who began life as a Unitarian clergyman, and who was afterward associated with Hawthorne, Margaret Fuller, Charles A. Dana, and others, in the Brook Farm experiment at West Roxbury, has always been a consistent skeptic, growing more radical with advancing age. He is now, and has been for years, a member of the Independent Religious Society, of which Octavius B. Frothingham has charge. A notable example of the difference between the sexes as to faith is furnished by Ripley and his first wife. They were both at Brook Farm and equally radical. After the association had been dissolved, Mrs. Ripley rebounding from Rationalism, took refuge in Romanism. She became zealous in the new belief, and died in the full odor of sanctity in the bosom of the Apostolic Church. It is said that, on her death-bed, she exacted a promise of her husband that he should pay for great number of masses for the repose of her soul. He honorably kept this promise, and for years opened his purse to the priests for a series of genuflexions and ceremonies presumed to be efficacious in delivering his departed wife from purgatory. Strange and dramatic antithesis—a pronounced skeptic paying for an ecclesiastic service which he deemed ridiculous to a church he regards as a mixture of mummery and superstition. The second Mrs. Ripley, German by birth, is of her husband's way of religious thinking.

Parke Godwin, son-in-law of Bryant, is entirely independent of ecclesiastic prejudice, looking upon life and nature with the eye of a man of the world and the mind of a philosopher. Constitutionally a Freethinker, in a just sense of the much-misunderstood word, his studies among the leading modern thinkers of Germany have developed in him a wholesome and elevated Rationalism. He has no system. He is an eclectic, taking what he considers good wherever he finds it.

Walt Whitman, as any reader of the "Leaves of Grass" must see, limits himself to the religion of humanity. He is a great practical democrat, worshiping nature, and ranking as poetic all that is natural. He is a deist, though his deity is essentially nature, by which alone deity can be judged. He is by no means devoid of piety; but his piety consists not in psalm-singing, sermon-writing, sectarian charity, and foreign missions. He considers the heathen better off in many respects than the so-styled Christians of our American capitals, and counts it not merely useless but downright imbecility to take away from people a creed adapted to their needs and substitute for it a creed that they do not understand and do not want.

James Parton has a sovereign dislike for theology and theologians, and is strictly and conscientiously moral. Born in England and remaining there but five years, he is said to hav imbibed a prejudice against orthodoxy from living with a very rigid family in this country until he was fifteen or sixteen. He says he has seen far more genuine unchristianity among professing Christians than among people who would be commonly ranked as sinful unbelievers. He has supreme faith in and love of humanity, and beyond humanity we are not, in his judgment, called upon to go.

Thomas W. Higginson, like any number of disbelievers in the supernatural origin of Christianity, has filled a Unitarian pulpit, and relinquished it after a moderate amount of experience as a preacher. Only twenty-four when he began his ministrations at Newburyport, Mass., his strong anti-slavery views were distasteful to his congregation, and he resigned to go to Worcester, where he remained six years, and then surrendered clerical avocations. He has long been an avowed Rationalist, and is fond of discussing points on which the orthodox and heterodox are at variance. He is uncompromising as to his convictions, having frequently refused to write articles and books in which he was asked to suppress some of his opinions. If he cannot say what he believes he declines to say anything. He *is* at all times an earnest and eloquent advocate of Rationalism.

NO REVENGE is more heroic than that which torments envy by doing good.—*Anon.*

THE DISTAL portion of the metacarpal of the right wing of a small pterodactyl, with a spread of wing not exceeding five feet, has been discovered by Mr. S. W. Williston in the Atlantosaurus beds of Wyoming. It is now in the Yale College Museum. This is the first indication of the existence of pterosaurian remains in the Jurassic formation in America. All remains of this kind previously found were cretaceous, and were those of reptiles of enormous size. Provisionally, the name *Pterodactylus montanus* has been given to this new species.

Letters from Friends.

WAVERLY, IOWA, Sept. 27, 1878.

EDITOR TRUTH SEEKER: Inclosed find an article concerning a proposed lecture by Mr. Wendling, who advertises himself as a lawyer from near the home of Col. Ingersoll in Illinois. The correspondence speaks for itself.

WAVERLY, IOWA, Sept. 26, 1878.

REVS. RANSOM, HAMMOND, AND LESLIE, LOCAL COMMITTEE WENDLING'S LECTURE, *Gentlemen:* It is announced in the press that Mr. Wendling will "demolish" the skeptical theories of Col. Ingersoll, on the 8th of October, 1878.

Acting under instructions from some of the Infidels and Freethinkers of our city, I am instructed to ask if your committee, or Mr. Wendling, will arrange with us on that occasion so as to divide the time with one of our number, giving us at least one-third of the time between his opening and closing for the purpose of question or debate. Our community is largely composed of persons who are liberal on questions of religion. We are apt to style the pulpit the "coward's castle," because from it the oracle of orthodoxy *asserts* what he will, denounces us or our honest convictions in such speech as he chooses, and denies us a reply. If Mr. Wendling comes among us to convince us of error, and is capable of demolishing the greatest orator, as well as the most cogent reasoner, of the age, he has certainly no reason to fear any one here. We understand that Mr. Wendling must be paid a large sum for his lecture. Such an arrangement would fill the house.

Respectfully, M. E. BILLINGS.

WAVERLY, IOWA, Sept. 27, 1878.

M. E. BILLINGS, *Dear Sir:* Your communication addressed to Messrs. Hammond, Leslie, and myself, as "Local Committee Wendling's Lecture," etc., was duly received.

In reply, permit us to state that it is impossible for us to giv any encouragement that such an arrangement as you hav suggested could be effected. We hav engaged Mr. Wendling to perform a certain service, viz., to deliver a certain lecture in which he replies to Col. Ingersoll. You will readily perceive that beyond this we hav no control. What Mr. Wendling might agree to we cannot state. He is expected here on the 3:16 P.M. train, Tuesday, Oct. 8th, the day of the lecture; and if you should desire, he doubtless could be "interviewed," and then "speak for himself." We are confident this will be satisfactory to you and your friends. In behalf of Committee,

Respectfully, GEO. R. RANSOM.

As Mr. Wendling speaks Oct. 9th at Manchester, and as he is hired to perform "a certain service" here, of course there can be no chance for a debate, and, as usual, the pulpit has it all its own way. M. E. BILLINGS.

PENDLETON, IND., Sept. 23, 1878.

BRO. BENNETT: You may add my name to the "Declaration of Rights," as well as to the second Roll of Honor to the amount of $5.00, to be paid when needed. I am poorly able to do this, but I feel that it is the duty of every Liberal, not only of the United States, but of the world, to do all in his power to thwart the attempt of designing Christianity to crush Liberalism from the face of the globe. "Oh," some will say, "they are weakening every day;" all of which is very true; and none are more cognizant of the fact than Christians themselves, and the simple knowledge of this fact makes them only the more desperate. Only last week an old member of the M. E. Church here spoke in a Sunday-school convention on this very subject, as follows: "Something must be done. Why, the Infidels are taking the town." Also, last month the M. E. minister of Pendleton attended a camp-meeting at Albany, Ind., and came home "tired out," and reported that he "never worked harder in his life, and thirty-one other preachers worked equally as hard for a whole week or more, and not a single soul was converted;" and, moreover, "but very few seemed to desire their prayers." This is all well enough, and I say, Amen. But it does not follow that Liberals should sit idle, because that numerous army of priests will not let Christianity die out without a struggle.

Yours for science, truth, and absolute liberty,

O. H. THOMAS.

DANVILLE, Sept. 23, 1878.

D. M. BENNETT, *Dear Sir:* Find inclosed post-office order for $5.95; four dollars to apply on TRUTH SEEKER from May last (as you will see our subscription expired that month). Thanks for your kindness in sending after it had expired. I hav some friends, who are subscribers of your paper, who wish to add an order for books in this letter; you will oblige by sending same to my address: Three copies of "Cupid's Yokes, one "Holy Bible Abridged" (in cloth), one "Sepher Toldoth Jeschu," one of Mrs. Besant's "Law of Population" (in paper), and one copy of the new Trinity—which must be a little novel, containing a woman, while the old and holy one contained the male only. Well, these are days of progress, surely.

We have taken your paper since its first start at Paris, Ill., and find it also of the progressive order, having grown four times its original size, and filled with matter of vital interest to all. May it continue to grow in interest as it has in the past. I think it is of a healthy constitution, having outlived all the pestilential attacks of old orthodoxy, and grown strong in proportion to the opposition it has had to meet from all sides, until it has become a tower of strength, imparting healthy ideas to many, whom it has liberated from mental slavery to true liberty of conscience and Freethought. Most respectfully, L. H. GURLEY.

FREEDOM OR SLAVERY.

SOUTH EXETER, ME., Sept. 22, 1878.

DEAR BRO. BENNETT: Four of your correspondents have paid their respects to my letter on the obscenity question; two favorably and the others not so favorably. The question with me is, Shall I giv up my own individual authority to some one else, or shall I declare that to me it is absolute and final. Stephen Pearl Andrews wrote to *Hull's Crucible:* "A liberty which anybody else in the universe has a right to define is no liberty for me. A pursuit of happiness which some despot, or some oligarchy, or some tyrannical majority has the power to shape and prescribe for me is not the pursuit of my happiness." Are the above sentiments true or false? If true, then why deny me the right to pursue happiness as I feel it my right to pursue it. If false, then Mr. Comstock has the field, and you cannot refute him. When John Calvin burnt Michael Servetus at the stake, did he strike down Servetus' individual authority, or did he respect it? D. M. Bennett & Co. are exercising their own individual authority in sending their thoughts to the people. They say, Our books are good and truthful, and we have a right to send them out unmolested. Comstock & Co., backed up by law, deny that right, and forcibly suppress them. Now, I deny *in toto* Mr. Comstock's right to forcibly suppress *any* publication, be it obscene or otherwise, from a free circulation. In so doing he or any one else show themselves to be contemptible cowards. If Comstock or any one else really loved truth for its own sake, they would ask for no other weapons than the pen and the tongue. I hav worked thirty-two years to stop rum-selling and obscene talk and reading. How? By the cowardly and contemptible business of putting them in prison? That is just what John Calvin did. No; but I hav, by pen and voice, tried to educate and enlighten people up to a condition where their moral stomachs did not crave such horrid stuff. Profanity is shocking, but obscenity a great deal more so. Tobacco is a terrible curse to the people who use it; but because it is such a dreadful curse, shall I forcibly suppress it? Rum-selling is a degrading business, but it can never be stopped by force. Giv the people clean food, clean clothes, clean persons, educate them properly, and generate them rightly, and you take a step towards bringing the people into a condition when the spiritual or the human stomach will not call for such putrid food.

Yours for "untrammeled lives," SEWARD MITCHELL.

MORAL DISEASES.

MONTGOMERY, MICH., Sept. 9, 1878.

BRO. BENNETT: I have just read a note in THE TRUTH SEEKER to the effect that it is thought that Bishop McCoskry was troubled with a disease termed satyriasis, instead of a wicked heart. I am really glad that people are beginning to reason upon the subject of what is called crime. They will soon learn to place the responsibility where it belongs and treat some eccentric so-called criminals for disease, instead of punishing them for crime.

Satyriasis is a disease of the sexual organs or some of the organs in sympathy with them. It may be produced by a tumor on the back of the neck, or even a temporary blister or tumor on the *medulla oblongata*, or an affection of the cerebrum, a lesion of the kidneys, the urethra, or even from lodged fecal matter in the lower bowel—constipation—and many other causes which I cannot mention here. Even a wen, if extending far back towards the occiput, will produce it.

In this disease there is an uncontrollable sexual passion, and persons of the most upright character and circumspect behavior, when seized with it, are entirely at the mercy of the disease. Not long since I heard a man say in a conference meeting that he had been terribly tempted during the past week, but through the help of Jesus he had overcome, and he wanted his brethren and sisters to support him by their prayers. Within two weeks of that time his disease got the mastery of him, and he is now in the workhouse for an attempt at rape. Had the "poor, erring creature of Adam's race" applied to me or some other intelligent physician instead of Jesus, he would probably hav been saved the mortification of a punishment for a disease misnamed a crime. About a year or more ago one Isaac B. Sautelle was arraigned on charge of the same crime in the city of Boston and sentenced to fifteen years' imprisonment. He was subsequently brought out of prison and tried for another similar offense, and received fifteen years' additional sentence. As I watched the proceedings of the trial, as it was published in the papers, I became well satisfied that the man's crime was a disease, that could hav been treated better in the hospital than the penitentiary. But red ribbon is an article that is always dispensed by asses instead of scientific men and women.

While I am on the topic, I want to call attention to another class of unfortunates. I recollect, while on a boat from New York to Boston once, of noticing one of the boat hands, when I said to myself, "Poor fellow! Some of these days you will probably be arrested for rape and sent to prison for a moral deformity which had its origin in your organization." This man had an unusually large neck, with strong vital and animal propensities, and he would find it hard to resist the temptation to steal when hungry, or to control any of his natural passions. He was probably begotten of legal rape, and he inherited the sin of his parents. Such persons are to be pitied rather than blamed, inasmuch as their organisms came to them unsought for, and, perhaps, unwanted. A man can no more help his peculiar development than he can alter a physical deformity; and if he is changed, it must be by patient and continual labor, assisted by scientific philanthropists. If instead of punishing people for moral deformities we would send them to hospitals to be cured, we would save the State a great expense and entail a blessing on their posterity. If then we should turn about and abolish our legalized system of prostitution and put an end to rape in the marriage bed, we should hav fewer moral deformities in the next generation.

If these few thoughts shall encourage any sympathy for morally diseased "criminals," whether in or out of the Church, I shall hav accomplished all that I intended.

D. W. HULL, M.D.

SALEM, MASS., Sept. 14, 1878.

MR. BENNETT: In this week's TRUTH SEEKER occurs the following by H. B. Martin, M.D.:

"The snake story is so inseparably connected with the doctrine of the fall of mankind in the first Adam that if we reject it the whole economy of the plan of salvation is deprived of its chief corner-stone. Apart from the idea of the first Adam being deceived by the snake there is no sense or import whatever in the prediction of the second Adam coming to bruise the head of the serpent, which has invariably been interpreted to mean Christ's conquest over Satan."

It seems to be the general opinion among writers, men in particular, that the Adam of snake notoriety was the first Adam. They hav been so educated; not by the Bible, however, which proves the first Mr. and Mrs. Adam to hav been created, with whose history neither snakes, nor curses, nor forbidden fruit had any connection whatever. The loss of the snake may be accounted for by the fact of the exclusion of that particular species from the ark, there being no room for the dust on which to feed him. The Bible givs no account of the death of the dust-made "Adam" (as of many of its noted characters—none more so than this, or of such world-wide fame), except in the universal deluge from which only the descendants of Mr. and Mrs. Adam were rescued, and other choice animated nature, and in which every trace of the tribe of Adam and Eve, and of their snake also, was drowned out.

"'Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' This is the whole of the curse pronounced upon the woman, and certainly there is no call for any religion to reconcile an offended God here; but if there is need of anything in her case, it is for some law or judgment to free her from being kept eternally under the rule of man; and that is one of the things that Liberalism proposes to try to accomplish."

It is an up-hill work to travel in the old, beaten track of the orthodox vehicle, whose wheels are sunk down to the hub in the mire of the deluge, there to grovel until the "Day of Judgment." It were better to leave this for the "chosen" to escape as best they can when the day of their redemption arrives, and take the other horn of the dilemma, if woman's emancipation is, in any sense, the object of Liberalism, and reject, with her, this old clerical club, so decorated with curses and denunciation. According to the Bible, Eve and her husband were no ancestors of hers, nor was the snake of her family acquaintance; hence their offenses were none of hers, and no curse of the Almighty ever rested upon her on their account. Nor would Liberals now be called upon to rescue her from "the rule of man" had he ruled himself properly, leaving woman to rule herself (as she has left him), as she is bidden by the law of nature and by the law of the Bible—a discovery which man seems never to hav made, else he hid this light under a bushel lest it be extinguished in the broad daylight of common sense and common humanity, and the light of the gospel also, according to Gen., chap. i and chap. v.

Had man read his Bible as he should, commencing at the first chapter, which givs an account of the creation of man and woman, of the blessing bestowed upon them, of the command to them to hav dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth, and to eat of every tree, in the which is the fruit of a tree yielding seed; and which says: "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I hav given every green herb for meat; and it was so. . . . And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day."

Here is no forbidden fruit, no dust-eating serpent, no subjugation of woman, and no little, insignificant, nipped-up garden, and no flaming sword to keep the way of the tree of life—whose way is as unlimited as is the boundless universe. It would seem that the "midnight oil" that the clergy hav wasted to keep this "divine inspiration" out of sight, for man's subjugation to him, and woman's subjugation to man, was sufficient to float every ship in the world's navy. And yet here it stands, an everlasting rebuke, a weapon fitted to woman's hand against all clerical and all legal usurpation.

This account of the creation in the first chapter of Genesis, from the 27th verse to the 31st, and the genealogy, age, and death of the patriarchs, from Adam unto Noah, as given in the fifth chapter of Genesis, from the 1st to the 5th verse, ought to appear as a frontispiece to every Liberal paper and book, and specially to every illiberal one—for it is "inspiration"—so that the people may read for themselves, and learn what "inspiration" is in its acceptable aspect; and if they choose to support ministers, let them hire them to repair the injury they have done as "blind leaders of the blind." It will be a lucrative employment; a life-service to all who may successfully engage in it—the greatest service of which the wisest of them can boast; the most efficient means of bringing Infidels to the true faith, as it is, in the truth of the "eternal" nature, without beginning and without end. Says the Christian, "If you take away our religion, what will you giv us in its stead?" We will giv our aid in repairing the terrible havoc it has made with your common sense. Christians contend that the Adam and Eve manufactured of the dust and of the rib are the created man and woman whose name God called Adam in the day when they were created (Gen. v, 2). "Three are one, and one is three," equally and extraordinarily "sensible to the last."

M. U. F.

FT. LEAVENWORTH, KAN., Sept. 30, 1878.

BRO. BENNETT: An impression seems to prevail that I am your correspondent "Anti-Fraud," or else that I am the correspondent he alludes to. I desire to state that I know not who "Anti-Fraud" is, and that I hav no idea who his Leavenworth correspondents are. All I know is that I am not one of them. I am, like many others, quite curious as to the identity, both of your correspondent and his Leavenworth friends. WM. EMMETTE COLEMAN.

"CUPID'S YOKES."

MY DEAR BENNETT: I hav just finished reading Heywood's celebrated book, "Cupid's Yokes," and I must say I was wonderfully disappointed in the work. I had been led to believe from the notoriety which the Y. M. C. A. and Anthony Comstock hav given it, that the book was the vilest, most obscene, and indecent publication in existence; that its circulation among the masses was productive of great evil, tending to weaken the marriage tie among sensible people, and to eventually destroy all legal as well as moral obligations between the sexes. But its perusal has dispelled that illusion. The book is well written, the very choicest words possible to convey the ideas are employed, and not a bawdy or obscene sentence can be found within its covers. The author has quoted largely from standard historical and medical works, making his book pregnant with useful information.

But many of the theories advanced by Mr. Heywook are to my mind at once erroneous, illogical, and impracticable. The free intermingling of the sexes which he advocates, and the license which he predicts for future generations, instead of being progressive, I believe to be retrogressive. Such a condition of society evidently did exist long ago, when people dwelt in caves without clothing, and modesty was unknown to man. But we are now moving in a different direction, and I have no fears that the sale of "Cupid's Yokes," or any other book of the kind, will demoralize society. Bad as our present marriage laws are in some respects, and faulty as our present social system is, the remedies which Heywood suggests are infinitely more dangerous to society than the diseases he would cure. But Mr. Heywood has a right to his peculiar opinions, and ought to hav the right to publish them provided he does not outrage decency nor trample upon the rights of others. The claim by District-Attorney Cummings, that this work is obscene when compared with the works of Shakspere or some passages in the Holy's holy—King James' Bible—is simply ridiculous.

But what has all this to do with your arrest at Watkins? About as much as the lamb had to do with soiling the stream which flowed from the wolf to him. "Æsop" intimates that the wolf was bound to eat the lamb, roil or no roil. So the Y. M. C. A. must hav Bennett. The fact is, you are in the way of this saintly order; you hav let in the sunlight of truth among some of their clergy; you hav exposed some of their "ways which are dark and tricks which are vain," in short, you are an Infidel and must be locked up to protect the Church. When Comstock and

the powerful organization behind him hav succeeded in putting one or more of their gods into our Constitution, then it will be lawful to arrest you and all your sympathizing friends upon a *true* charge, and the Y. M. C. A. will no longer be compelled to call Infidelity *obscene*.

ONE WHO THINKS FOR HIMSELF.

ANN ARBOR, MICH., Sept. 7, 1878.

BRO. BENNETT: I see by THE TRUTH SEEKER of the 7th that you hav again been arrested for presuming to exercise the sacred rights given by the Constitution to every American citizen. Will these indignities have no end? Will honest men and women forever be thrown into prison to satisfy the vindictive hate of these canting, hypocritical men of God?

You hav been arrested, and may be imprisoned; yes, *will be*, if money and influence and Christian guile *can* imprison you. But be of good cheer; you are not the first who has suffered for opinion's sake, and you are not destitute of friends. Christianity from the first has bitterly opposed all advancement, and blood has flowed in torrents at its commands. But thanks to the noble exertions and untiring energy of such men as D. M. Bennett and others, it is relaxing its hold and mankind is better for it. Inclosed please find $2.15; apply $2.00 upon TRUTH SEEKER, and send me "Cupid's Yokes." More anon. Yours, etc.,

W. A. CRANDALL.

UNIONTOWN, CAL., Sept. 9, 1878.

DEAR BENNETT: I learn from THE TRUTH SEEKER that you hav put your foot in it again, and got arrested by the bigots at Watkins. Just as I expected. You go blundering along, saying things which offend good Christians, and what else can you expect? Why can't you be cultured? Go slow—use a little Abbotism—and respect the feelings of the dear pious and religious people, and not be eternally thundering at, and bursting in the gates of their temples, tearing down their altars, lashing and demolishing their Christian and other gods, and getting people to do their own thinking. Besides, what business had you to go poking off to Watkins anyhow, and lending your influence in cheering the hearts and strengthening the minds of those ungodly men and women assembled there to devise further means to take away the bread and butter from the priests and preachers, and teaching people how to get along without them, with the assurance that they will be happier and better, by throwing godology, and all priestcraft to the dogs, and living by the light and rule of common sense, reason, and justice? And why so kind and accomodating to Miss Tilton during her temporary absence in assisting her to sell Mr. Heywood's innocent little book for which he is now suffering martyrdom in prison, and which was designed to enlighten poor downtrodden suffering women, and teach them how to avoid some of the miseries to which they are now subjected? Why should you, or Mr. Bell, or Miss Tilton, or Mrs. Besant, or Mrs. Chase, or anyone else, care how many poor women suffer from compulsory and reckless child-bearing through the want of a little plain physiological information, and bringing into the world a weakly, puny, sickly, starved, and a half-made race of children without means to properly feed and clothe, much less educate, who in their turn only become mentally, morally, and physically fit for slaves of priests, tyrants, or brutes, or food for pestilence and famine? Let those whose hearts are not entirely seared against the sufferings of their fellow creatures answer for you. But so it is, ever has been, and ever will be, so long as ignorance and superstition in the world overbalance intelligence and common sense. Whenever a man or woman steps out of the deep worn old ruts of theological nonsense and bigotry in enlightening and elevating his fellow-man, and points out to him or her the true common sense road to happiness, they must expect to encounter the dying kicks and struggles of the old rotten priesthood. You, Brother Bennett, being one of the foremost in this age in strangling this hydra-headed monster, come in for your share of the kicks. The battle between truth and falsehood is now hot, but will, in my opinion, soon be hotter, and although no prophet, I predict that before another generation passes away, victory will be inscribed on the banner of truth. Long life to D. M. Bennett and his paper.

Ten dollars of the inclosed P. O. Order is to pay one half of my pledge to the "Defense Fund," and for the balance please send me the "Ethics of Spiritualism," and "Cupid's Yokes." The latter I have never read, and would like to see what the hypocritical Christian idiots are making such a fuss about. Faithfully and earnestly yours, A. LOHRY.

HYGEIAN HOME, SPRINGFIELD, MO., Oct. 3, 102.

D. M. BENNETT, *Dear Sir:* Since reading the last number of THE TRUTH SEEKER, I felt as though I would like to grasp your hand and say, "Well done thou good and faithful one," so much abused and yet so patient. Not as a lamb, however, dumb before its shearers, but ready and able at all times to faithfully and understandingly meet the many unjust censures thrust upon thee. The paper like its editor bears acquaintance, and having read every number of it from the first, has come to be an old tried friend, a necessity from which I cannot think of separating. Its growth in scientific and general intellectual interest is so great as to afford a constant feast for the mind, and I hail its weekly visits with perfect delight. Its regular contributors are amongst the best, and could all from whom I hav solicited subscriptions realize its genuineness as I do, many additions would be made to its already extended list of subscribers.

Your reply to friend Van Buskirk's inconsiderate and inappropriate letter (who of course never gets into "a scrape,") is right to the point and ought to enable him to see and acknow edge his inconsistency.

The "cultured editor" too, has shown up his true colors again. With all his boasted intellectual refinement, he undoubtedly manifests a decided weakness.

His jealousy seems to be so much excited as to render it quite impossible to prevent it cropping out on all sides.

His premature effort to secure to himself a continuation of the office of President of the National Liberal League is certainly very futile as well as unwise, and will doubtless assist him to "step down and out."

If D. M. Bennett will not accept the office, then, I too, think Hon. Elizur Wright would be a good choice, as I believe he is an honest, independent thinker, and will fearlessly labor for the general interest of humanity.

I was really sorry to learn of your Watkins arrest, as well as that of Miss Tilton and W. S. Bell, which seemed so very unjust. But the result will doubtless prove beneficial, as there is no surer way of increasing friends and patrons to THE TRUTH SEEKER, and exciting investigation of Liberal thought generally, than the effort now used to suppress it.

Hitherto I hav felt indignation over your arrests Brother Bennett, but my desire now is that you be again arrested by Anthony Comstock for publishing and sending through the mail the Christians wholly (holy) obscenity Bible. Does your conscience never smite you for daring to send broadcast over the land to contaminate the unsophisticated minds such a collection of filth, the very essence of obscenity? Surely you must be held amenable for this outrage upon the morals of society. It is certainly distasteful enough left alone under the sanctifying influence of the remaining portion of the sacred text, but unmasked before the world must produce a deleterious effect upon the sensibilities of "cultured" people. Then again do you not know you are disinheriting yourself of heaven's promised blessings in taking from the word of God. But perhaps you are trying to analyze it, if so your effort is a laudable one, and it is then to be hoped the agent for the suppression of obscene literature will not mistake your motive, and again cause your arrest. In that, however, I think you hav rather a hard task before you, as I can't see after all that you will be able to make of it anything better than concentrated obscenity.

I think it is evident you hav struck the keynote to this obscenity question, and if it is a matter of principle with the Society for the Suppression of Vice, you will surely be rearrested.

Won't they hav a sweet time of it though in causing arrests for circulating the obscenity of the Bible? And it must inevitably come to that, for it cannot be denied that it is the pure, unadulterated article.

To help the matter on then, I want, at least, one copy of it, as I think the "fight" this time will be rather enjoyable.

I wish also to renew my subscription another year for THE TRUTH SEEKER, as it is assured an existence whether the business of arresting and imprisoning is kept up, or not, and as my letter is growing lengthy will close by asking you to accept the within order for $4.60, $1.00 dollar for defense fund, and the remainder for books and papers.

Fraternally yours, J. S. LYON, M. D.

We the undersigned, having read "Cupid's Yokes," and finding therein nothing indecent, or obscene, desire the privilege of having our names enrolled with the honorable body who hav pledged their lives, fortunes, and sacred honor, to perpetuate the rights and liberties belong to all American citizens.

J. S. LYON,
MISS NETTIE LYON,
MRS. J. S. SPENCER,
O. A. WHITCOMB,
REBECCA WHITCOMB.

ANAHEIM, CAL., Sept. 23, 1878.

D. M. BENNETT, *Dear Sir:* My spirit of indignation is aroused. To think that while I was sitting here in my home in this new Italy of America reading THE TRUTH SEEKER, you, the champion leader of Freethought in America, were arrested for selling a "Cupid's Yokes" instead of a book with holy Bible on the covers and more real obscenity between them than is found outside of Anthony Comstock's stock-in-trade makes me mad. What a pity that Train don't make a choice selection from the Holy Bible so as to get in prison! It looks as though they thought God's word would spoil if they let too much light in upon it. By the way, Beecher has said another radical thing. Here it is: "I hold that there are really no Infidels in the world, except perhaps in a few cases where extreme corruption of life has led men to hate goodness, truth, and purity." I send you a clipping from the *S. F. Chronicle* showing the latest effort of the priests to get their God into the Constitution of our State. Please publish it.

My husband and I hav just celebrated the fortieth anniversary of our wedding, and as a token of our joy we pledge five dollars to the Defense Fund. We also want the "Watkins Proceedings" as soon as published. Let every reader determine to keep the ark of Freethought afloat. Plenty of friends are needed to keep her off the "bank and shoal" of bigotry, and so we must giv a long pull, a strong pull, and a pull all together. Truly I feel like working in the political field. Something must be done. It wont do to supinely sit and let them put the shackles on. Keep up your courage, and the next time you go to Watkins, *sell Bibles!*

Yours truly, MRS. K. PARKER.

ROCHESTER, N. Y., Sept. 22, 1878.

D. M. BENNETT, *Dear Sir:* Our daily papers have all made some comment on the Watkins Convention and they refer the topic under discussion with some comment to the majorities for a proper adjustment. But what is the education of the majority? It is really astonishing to find so many young men in this city who hav been raised within sight and hearing of our large common schools and yet cannot tell whether Ohio is a state or a city. We have just had a visit from an old friend who was proud of their church membership but did not know the meaning of vicarious atonement. I was told the past week by a church member that circumcision was a sort of baptism, and when asked how sharp stones could be used he declared there was no such statement in the Bible. Justice certainly demands a better education of our majorities before they are capable of being judges or juries farther than themselves are concerned. Respectfully yours, D. SIZER.

TOLEDO, IOWA, Sept. 20, 1878.

BRO. BENNETT: I can and do fully and unequivocally indorse and stand ready to defend the noble sentiments laid down in the "Declaration of Rights," and want to add my humble name to the list. Now let every friend of Freethought and free speech do his or her duty, and victory is ours. Fraternally yours, J. E. FRICK.

SALINA, KAN., Sept. 24, 1878.

DEAR MR. BENNETT: I admire your paper and like to read it; and especially do I like to see so many learned and moral men protest against the infamous acts of the Christian Comstock—a man without a heart or conscience. I sympath ze with his innocent victims—those imprisoned for opinion's sake—and hope the day may soon come when bigots will no longer rule the courts. I like the position of THE TRUTH SEEKER, standing as it does almost solitary and alone in its fight for freedom in a country which some Europeans consider abounds in nothing but Bibles, money, and humbugs. I like the "Letters from Friends." I noticed some passages in letters in this department in the issue of Sept. 21: "How long are such acts to be tolerated in this land that claims to be a free and independent nation?" Says S. Carver, "If it must be war, then war it is, and war to the knife if necessary." It would not be the first time the Christian Church has been the cause of turmoil and bloodshed. But their power is fast vanishing, and this is but the dying struggle of the hydra-headed monster. Justice and humanity will yet reign triumphant upon this glorious earth, with reason, science, and common sense for a shield. "There is a Liberal sentiment," says Lewis Morris. But we hav conservative Liberals as well as conservative orthodox, and the former are more dangerous to our cause than the latter. Says another of your correspondents: "It is time for all brave men and women to come to the front, and giv the cowards the protection of the rear. It is no time to falter now." Another one of our friends says that "the greatest foe to progress is not error, but indifference to truth." This I hav said many times. Liberals are indifferent to their principles, and will not organize for protection and encouragement to the faint-hearted. After a rousing speech in some Liberal meeting, nearly every auditor feels the lightning of Liberalism tingle through his veins, but as soon as he goes back home he relapses into his old indifference. We want more Liberal Leagues all over the country, but I am afraid that, if left to itself, it will be a slow movement. I would like to see a great National—or better, international—Defense and Propaganda Association—one possessing the means and energy to send Liberal lecturers where they are needed to speak and organize Local Leagues, which could meet every Sunday. Please put my name to the Declaration of Rights, also on the Roll of Honor to the amount of $1.00, and send me a copy of the proceedings at Watkins.

Yours respectfully, JOSEPH HENRY.

PALMYRA, N. Y., Sept. 30, 1878.

DEAR FRIEND BENNETT: When the news came of your last arrest by the Comstock influence I felt like doing something, aiding you financially, but being unfortunately short of "greenbacks," I thought I would do the next best thing and make an effort to spread THE TRUTH SEEKER. I hav heretofore sent in two or three names, and now I send a money-order for ten more to men of thought, and men of influence, and I trust you will retain many of them as life subscribers. I hope so, at least. It is apparent to all who read your paper, at least to all others who take any notice of passing events, that there is a wonderful commotion in the religious as well as the political world. It is evident that old theology is on its last pegs, consequently there is an unrest on the part of its advocates. They are bound to use might or force to carry their points. But it is my honest opinion, and that based upon what I can gather by your management of THE TRUTH SEEKER, that when they undertake to choke Bennett they had better let out the job.

Well, now, let me say to every subscriber to THE TRUTH SEEKER, Make an effort to spread the circulation of the paper. Get it before the masses, let the people read to examine for themselves and the result of emancipation of the mind from the effects of false conceptions, and ideas will surely follow.

My best wishes for the triumphant success of right,

LEVI WOOD.

TRUXTON, N. Y., Sept. 24, 1878.

MR. D. M. BENNETT, *Dear Sir:* I think it is time to let you know that I have received THE TRUTH SEEKER every week since I sent for it. Am well pleased with it. I also received the book "Humphrey-Bennett Discussion," which, in my way of thinking, is one of the best ever written. I hav lent both books and papers to men who are in favor of Freethought and a free press as well as myself, and I think, before long, you will hav new subscribers from Truxton. I am getting the paper into men's hands who will do the best they can for the cause of liberty and justice. I had my thoughts about priests and preachers for a long time, but never saw anything except on one side until I saw your paper. But I never thought they were right. They are a hard set; and if any one should go to hell, they should be the first, for they hav deceived the people. Inclosed you will find $2.

I hope you will come out all right from Watkins, and Judge Hurd, and the rest of the Comstock crew. He and the preachers get a good living out of the folks, preaching about hell, etc. Excuse me for writing so much and taking up your valuable time. I would send you the full price of your paper for a year, but I think that I will hav to write to you once in three or four months, as there are many of your books I would like to get. I will do what I can for you; and, as I am canvassing for books, may be able to help your cause. I will hav an eye to your affair at Watkins, and, if I don't do any more, will send you the price of your dinner for one day, anyhow. I remain yours truly,

JOHN DEAN.

ROCHESTER, N. Y., Sept. 23, 1878.

TO D. M. BENNETT, *Dear Sir:* I hav been a subscriber to your valuable paper almost a year. I think it is one of the boldest and most straightforward papers I ever had the pleasure of reading. I write to you for the purpose of purchasing some of your valuable and interesting books. On the inside page you will find a bill of what I want, also money for the same ($2.00). Hoping you will send them with dispatch, I remain yours truly, R. PUNNETT.

GEORGETOWN, CAL., Sept. 19, 1878.

MR. D. M. BENNETT, *Dear Sir:* For the inclosed please send me "Cupid's Yokes," and "The Holy Bible Abridged." Hurrah for Bennett and the rest of those brave fighters of oppression and injustice! That's right, "fight it out on that line," and if the Liberals of the country don't stand by you, they are not worthy of the name. Owing to mining speculations, I am like the Prodigal Son—"busted." If it had not been for the terrible howl from the Christians against "Cupid's Yokes," I never would hav sent for it, but now I too want to see what it is that is goading them nearly into frenzy. In addition to the one subscriber I sent you from this place (W. J. Hurd), will try and send more, for that is about all I can do now. Wishing you a complete triumph over your enemies at your closing trial, I remain yours truly, F. H. MOORE.

DOWAGIAC, Sept. 11, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed find twenty-five cents, for which send that awful pamphlet, "Cupid's Yokes," and your production on "Matter, Motion, Life, and Mind." I have a great curiosity to see and read "Cupid's Yokes." I think that affair at Watkins, namely, the arrest of yourself and others, one of the most contemptible acts the Church has been guilty of for a number of years. I wish I was rich, so I could aid you and help to put down that vampire of justice and freedom—that basest of all villians—Anthony Comstock.

We hav a Liberal League in this place, and, of course, hav to suffer the usual persecutions; but, somehow or other, we seem to prosper in spite of all the anathemas hurled at us—in spite of all the prayers of the five churches in our town. I hav the honor of being secretary of the League. We hav just raised $37.25, and sent it to the yellow fever sufferers. Col. L. F. Copeland, of Buchanan, Mich., delivered an address on "Snobs and Snobbery," and a collection was taken up for the benefit of the suffering South. The number of Christians present were, with the exception of "old maids' babies," about the scarcest thing I ever saw. The words Liberal League on the bills seemed to scare them. It showed that they believed more in the theory than in the practice of the story of the good Samaritan. With a wish for your success in your noble work, I remain a true friend in equal rights to all. C. H. DUNNING.

True Freedom, and How to Gain it.

We want no flag, no flaunting rag,
For Liberty to fight;
We want no blaze of murderous guns
To struggle for the right.
Our spears and swords are printed words,
The mind our battle-plain;
We've won such victories before,
And so we will again.

We love no triumphs sprung of force;
They stain the brightest cause;
'Tis not in blood that Liberty
Inscribes her civil laws.
She writes them on the people's hearts
In language clear and plain;
True thoughts hav moved the world before,
And so they will again.

We yield to none in earnest love
Of freedom's cause sublime:
We join the cry, "FRATERNITY!"
We keep the march of Time.
And yet we grasp no pike nor spear,
Our victories to gain;
We've won without their aid before,
And so we shall again.

We want no aid of barricades
To show a front to wrong:
We hav a citadel in truth,
More durable and strong.
Calm words, great thoughts, unflinching faith,
Hav never striven in vain;
They've won our battles many a time,
And so they will again.

Peace, progress, knowledge, brotherhood—
The ignorant may sneer,
The bad deny: but we rely
To see their triumph near.
No widows' groans shall load our cause,
No blood our brethren stain;
We've won without their aid before,
And so we shall again.

—*Charles Mackay.*

The New Planet.

There is now very little doubt that the unknown star seen by Prof. James C. Watson, of Ann Arbor, during the recent eclipse of the sun, was really a new planet. His observations were made, as will be remembered, at a point in Wyoming Territory on the line of the Union Pacific Railroad. While the star was visible there was hardly more than time to note its position, magnitude, and characteristic appearance, and even this had to be done somewhat hastily. All systematic inquiry as to its possible or probable identity with any previously known heavenly body was necessarily postponed until after the eclipse; but Prof. Watson had taken pains to commit to memory the relative places of all the stars which would then be near the sun, down to those of the seventh magnitude, and he also had a stellar map in front of him, so that he could consult it if he wished.

In the third sweep of the heavens which he made with his telescope, after the beginning of totality, he saw the object which is now believed to be a new planet, whose path of revolution about the sun is within the orbit of Mercury. He seems at once to hav recognized it as unfamiliar, and carefully marked its position on the paper circles with which he was provided for that purpose. He estimated its magnitude to be four and a half, and noticed that its light was ruddy and the appearance of its disk such as to indicate that it was situated beyond the sun. An idea of its brightness may be gained from the fact that few eyes can detect stars of less than the sixth magnitude without telescopic assistance, though some persons are able to see seventh magnitude stars unaided.

When the discovery was reported to the astronomical world of Europe, three views were presented for discussion:

I.—The object seen by Prof. Watson was the star known as Theta, in the Constellation of Cancer, the Crab; or,

II.—It was a comet; or,

III.—It was really an intra-Mercurial planet.

To the first supposition the reply was that Prof. Watson saw the star Theta Cancri at the same time, and even compared the new body with it.

The second hypothesis was met by his statement that he noticed particulary that the object did not present any elongation such as would be probable if it had been a comet in that position.

The third view alone remained, and that is now generally accepted. Sir George Airy, the Astronomer Royal for England, does not regard Prof. Watson's reason as quite conclusive for denying the possible cometary character of the object; but, nevertheless, he concedes the very high probability that it is in fact the long-sought intra-Mercurial planet.

This conclusion is strengthened by the calculations which hav been made by M. Gayot in Paris since the news was received there. These show that the star discovered by Prof. Watson was just where the theory of Leverrier's hypothetical planet required that to be at the time of the eclipse. It is difficult to repress a feeling of regret that the great French Astronomer could not hav lived a little longer, so as to see his confident anticipation thus verified.

The latest word from Prof. Watson on the subject of the recent eclipse points to the discovery of still another heavenly body hitherto unknown. He is now inclined to the opinion that a star which he then thought might be Theta Cancri is also, in fact, new to astronomical science.

The Hayden Case.

The Rev. H. H. Hayden stands acquitted of the death of Mary Stannard, as far as the judgment of an examing court can acquit, and the neighborhood and press in general approve the decision. The case of Mr. Hayden differs very materially from that of the Rev. Ephraim K. Avery, to which it has been by some thoughtlessly compared. The circumstantial evidence against Avery was of a very strong nature, and it may be worth while to recall the history of that celebrated trial.

On a chilly morning in December, 1832, a farmer of Tiverton, R. I., found the body of a young woman suspended by the neck from a stake which projected from a haystack. In a pocket in her dress was the following letter:

If I am missing inquire of the Rev. Mr. Avery, Bristol. He will know where I am gone. S. M. CORNELL.

The Rev. Ephraim K. Avery was a Methodist minister who lived in Bristol, R. I., and preached in Fall River. He was about thirty-five years of age, had a wife and children, was a popular and effective preacher, and of excellent reputation. A Coroner's jury, hastily assembled, pronounced that Miss Cornell had committed suicide, and that a married man (meaning Avery) had, by his wicked conduct, driven her to the act. The people of the vicinity were not satisfied with this verdict, and the authorities instituted a rigorous investigation. That investigation showed that Avery had been intimate with the murdered girl, that she had been seduced, that he had been seen going one bitterly inclement night toward the lonely place where the body was found, and that he could give no satisfactory account of his whereabouts at the time the crime was supposed to hav been committed. Avery fled, but was captured in a friend's house in Massachusetts, the father of the late Senator Sumner being a party to the arrest. The trial excited absorbing interest throughout the whole country. Jeremiah Mason conducted the defense, and the jury acquitted the prisoner. Avery went to Ohio, where he became a farmer, and where he died a few years ago. The mystery of Sarah Cornell's death was never solved.—*N. Y. Sun.*

Edison Eclipsed.

A HOOSIER INVENTS AN INSTRUMENT FAR SUPERIOR TO THE TELEPHONE FOR TRANSMITTING SOUND.

CINCINNATI, Sept. 22.—An invention that far outstrips Edison's telephone in transmitting sound, and in simplicity and cheapness of construction, has been invented by an Indiana young man, Mr. Israel D. Jewett, assisted by his father, Mr. H. D. Jewett. The place where this invention, which has been called the agophone, came to light is a little village of one hundred inhabitants, St. Omer, which lies two miles from the railroad town of St. Paul, on the Indianapolis, Cincinnati and Louisville Railroad, about thirty-seven miles from Indianapolis. Father and son are proprietors of a drug store, printing office, musical instrument store, post office, and general repairing shops, all in the same building. The instrument they hav invented is now in operation between their general utility shop and their residence, a quarter of a mile away. The difference between this instrument and Edison's telephone is that it does not hav to be held to the mouth and shouted into by the speaker while the listener must hold his ear to the tube to hear the faint sounds. In the agophone the speaker stands ten feet away from the instrument, and his voice is heard distinctly at the other end of the line at an equal or greater distance from the instrument.

The invention was inspected by a reporter on Saturday, who found a group of wondering neighbors gathered to hear and see the great invention. A conversation was in progress between the elder Jewett, in the store, and his wife at their residence. Mr. Jewett was leaning on the counter, three or four feet away from the little box, which was the instrument. He spoke in a natural, easy tone, not especially directing his voice to the instrument. The answers came back with such distinctness that they were understood equally as well in the further corner of the store as at the mouth of the instrument. Mrs. Jewett was asked to sing, and the words of "Over There" came with all the sweetness that would hav been heard if the singer had been in an adjoining room. Mr. Jewett went home, and, at the request of his son, took a seat eight feet from the instrument and played the "Arkansas Traveler" on his violin. Every note was heard distinctly, not only in the store, but on the street and in the rear yard, which is separated by another room from the store. The closing of a door, sweeping the floor, footsteps and conversation between Mrs. Jewett and others in her room all were heard in the drug store. The ticking of a watch, placed in the instrument, was heard at the other end of the line. The inventor is reticent about the principles of his instrument. It has no battery and no magnet, unless there is a magnet most artfully concealed. All that can be seen of the agophone is a little box, open in front, with black walnut sides, the back of thin iron plate. About an inch in front of the iron plate is a thin pine board forming a partition across the box. It has an opening about an inch in diameter, from which a small funnel of thin copper plate runs back through the iron end of the box, and closing on a small brass wire. The brass wire extends out about two yards and connects with copper wire, which forms the connecting medium. The instrument at the other end of the line is the same. Mr. Jewett does not offer an explanation of his principle, except to say that the copper funnel is a vibrator. He is exceedingly anxious about securing letters patent, and seems afraid to tell too much before that end is attained.

DETERIORATION AND RACE EDUCATION. By Samuel Royce. pp. 586 Price, $2.50. Boston: Lee & Shepard. New York: Charles T. Dillingham. This book is an earnest and eloquent plea for the better education of the human race. The author displays a thorough knowledge of the portions of the subjects of which he treats, but his treatise does not cover the whole ground. On one most important, perhaps *the* most important point bearing upon the welfare of the race, Mr. Royce is strangely silent—the limitation of offspring. And this is the more strange because in this book education is considered from a broad humanitarian standpoint. There appears to be no other cause so promotive of race deterioration as the too rapid multiplication of the offspring of that portion of mankind least able to feed, clothe, shelter, and properly educate the men and women of the future, and yet few writers hav the courage to so far brave a false public opinion as to speak boldly on this point.

The author deals largely in statistics, though he sometimes draws erroneous deductions therefrom. The Kindergarten system of education, amplified and expanded, or a modification of it to suit people of all ages and degrees of intelligence, is one of the means proposed for the better education of the race. The volume should be carefully perused by all interested in social science and education.

Facts and Scraps from my Sunday Readings.

Between living animal organisms and vegetable organisms there is no known sharp line of demarkation, and the fact is the same between vegetable and inorganic matter. The whole chain of identities and existences seems united in one continuous evolution.

Man has been distinguished as a laughing, talking, thinking, and reasoning animal, and the only one that uses tools. But it is found that he is not entirely alone in any of these qualifications.

The English power rules successfully 240,000,000 of subjects in the East. Its territory from Peshawur to Cape Comorin is 1,900 miles in length, yet the trade between England and its eastern province is worth annually only $500,000,000, while the expenditure for government costs England $250,000,000, which proves the fabled wealth of the East to be an idle tale.

From the upper jaw of the Narwhal, or Sea Unicorn, grows a large, spirally twisted ivory pole, from eight to ten feet in length, the largest, and probably the most remarkable, tooth in the animal world.

The sponge is an animal, and it is obtained in various parts of the Mediterranean and at the Bahama Islands.

When oxygen becomes deficient from any cause (in water), the higher forms of both animal and vegetable life disappear, and in their place are found others of a lower type.

A FEW ENGLISH PROVERBS.

Hiders are good finders.

Hope is a good breakfast but a bad supper.

Idle folks hav the least leisure.

If the brain sows not corn it plants thistles.

If things were to be done twice all would be wise.

If you would enjoy the fruit pluck not the flower.

Ill examples are like contagious diseases.

In a calm sea every man is a pilot.

It costs more to revenge injuries than to bear them.

It is better to do well than to say well.

It is good to begin well, but better to end well.

It is less painful to learn in youth than to be ignorant in age.

ELMINA D. SLENKER.

[*From The Boston Investigator.*]

Dr. Fellows is a physician of superior education and exsensive practice in private, chronic, and sexual diseases. We don't see any need of *priests* for anything, but as a good DOCTOR is in our eyes a benefactor of mankind, we would advise the reader to write Dr. Fellows, and obtain health, which is better than fortune, political office, or even religion.

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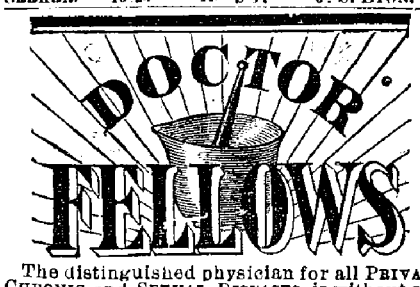
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IT is almost as difficult to make a man unlearn his errors as his knowledge.

HE that *will* know the truth must leave the common and beaten track.—*Locke.*

GREAT things are not accomplished by idle dreams, but by years of patient study.

ONE should seek for others the happiness one desires for one's self.—*Buddhist Scriptures.*

CHOOSE always the best course, and custom will soon make it the most pleasant.—*Pythagoras.*

PYM would rather suffer for speaking the truth than that truth should suffer for the want of his speaking.—*Goldwin Smith.*

IGNORANCE is not devotion or the mother of devotion, and faith which is not founded upon reason is not faith but folly.—*Theodore Parker.*

EVERY degree of guilt incurred by yielding to temptation tends to debase the mind and to weaken the generous and benevolent principles of human nature.

There is nothing more unreasonable than for men to liv viciously and yet hope to escape the necessary consequences of their vices.—*Dr. Samuel Clarke.*

LET the counsel of thine own heart stand, for there is no man more faithful unto thee than it. A man's mind is sometimes wont to tell him more than seven watchmen that sit above in a high tower.

THE influence of men is not to be confined to the circle of their acquaintances. It spreads on every side of them like the undulations of the smitten water, and will reach those whom they never saw.

PRIDE is a virtue—let not the moralist be scandalized—pride is also a vice. Pride, like ambition, is sometimes virtuous and sometimes vicious, according to the character in which it is found, and the object to which it is directed. —*Lord Greville.*

THE recognition of virtue is not less valuable from the lips of the man who hates it, since truth forces him to acknowledge it; and though he may be unwilling to take it into his inmost soul, he at least decks himself out in his trappings.—*Montaigne.*

NEVER will I seek or receive private, individual salvation; never will I enter into final peace alone; but forever and ever, and everywhere, I will liv and strive for the universal redemption of every creature throughout all the worlds.—*Buddhist Liturgy.*

AN infant, a prattling child, dying in its cradle, will liv again in the better thoughts of those who love it, and plays its part through them, in the redeeming actions of the world, though its body is burnt to ashes, or drowned in the depths of the sea.—*Dickens.*

"OH! for a man that will stand up and say, I want to be good, honest, virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life simply from a love of doing these things for their own sakes, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven.—*Thomas Paine.*

THE judgment of reason being once set aside, there remains no possible means of judging whether any one thing whatsoever be more reasonable or more unreasonable to be believed than another; or whether in any case whatsoever either belief or unbelief be in any degree reasonable or unreasonable at all.—*Dr. Sam Clarke.*

REASON bids us use and develop all our faculties; inclination often bids us loiter in the path of progress, lest we spend too much strength in learning that which we may possibly hav to unlearn; but experience, our best guide, teaches us that all mental exertion is in some way beneficial to ourself or to others, and that nothing we accomplish can be lost or wasted; for inevitably there comes a time in our existence when what seemed to us a trifling thing proves to be of the greatest moment and the utmost benefit, perchance in a trying hour. —*Lessie N. Goodell.*

S IT not worth while to hav lived when we feel that we hav done good work for the whole world? When we hav launched forth thoughts that will go on down the long avenues of time forever—thoughts that will make men and women wiser, better, and happier? Thoughts that will liv when we ourselves shall hav become but dust and ashes? Take heart, then, O reformer, and fear not that thy labor will be of no import. The seed sown to-day in corners and by-places shall spring up and bear sweet and precious fruit for thy children's children in thy oncoming years.—*Mrs. E. D. Slenker.*

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WHY is a spoilt child like a straw bonnet? Because its the better for a good trimming.

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ONE of a party of friends, referring to an exquisite musical composition, said: "That song always carries me away when I hear it." "Can anybody sing it?" asked a wit in the company.

"I KNOW I am a perfect bear in manners," said a young farmer to his sweetheart. "No indeed, you are not, John; you have never hugged me yet."

MRS. PETERS asked rather sharply, "Do you think that a little temper is a bad thing in a woman?" And the gallant philosopher replied, "Certainly not; it is a good thing, and she shouldn't lose it."

"YOUNG man," said a minister to a youth in his congregation, "do you know what relations you sustain in the world?" "Yes, sir; two cousins and a grandmother; but I don't intend to sustain them much longer."

A GOLDEN CALF.—A coxcomb, talking of the transmigration of souls, said:

"In the time of Moses I have no doubt I was a golden calf."

"Very likely," replied a lady; "time has robbed you of nothing but the gilding."

THE following conversation lately passed through a telegraph office: "I lent you five dollars one year ago to-night. If you hav not had it long enough, please keep it one year longer." To this delicate hint the answer was returned: "Had forgotten it, and hoped you had. Let her run another year."

DOUBLE VISION.—Mr. Hillgilder went home the other night considerably intoxicated, and afflicted with double vision. He sat for some time with his sleepy gaze riveted on Mrs. Hillgilder, and then quietly remarked, "Well—hic—I hope t'holler if you two gals don't look enough 'like to be—hic—twins."

"FELLOW-CITIZENS," said a North Carolina candidate, "there are three topics that now agitate the State—the United States Bank, the Tariff, and the Penitentiary. I shall pass over the first two very briefly, as my sentiments are well known, and come to the Penitentiary, where I shall dwell for some time."

A SCOTCH parson had a farmer neighbor who was in the habit of shooting on Sunday. But after a while the Sabbath-breaker joined the church. One day the minister to whose church he belonged met a friend of the farmer, and said: "Do you see any difference in Mr. P. since he joined the church?" "Oh, yes," replied the friend, "a great difference. Before, when he went out to shoot on Sunday, he carried his gun on his shoulder, but now he carries it under his coat."

AN English writer has been sharply criticising the management of the London public schools, known as the "Board Schools," and produces the following as specimens of the written examinations of some of the scholars:

"Where is Turkey?

"'Turkey is the capital of Norfalk.'

"Where is Turin?

"'Tureen is the cappital of Chiner, the peepul there livs on burds nests and has long tails.'

"'Gibberralter is the principle town of Rooshia.'

"What do you know of the patriarch, Abraham?

"'He was the father of Lot, and ad tew wifes—wun was called Hishmale and the t'other Haygur. He kept wun at home, and he turn'd the t'other into the desert, where she became a pillow of salt in the day time and a pillow of fire at nite.'

"What do you know of Joseph?

"'Hee wore a koat of many garments. Hee were chief butler to Faro and told his dreams. Hee married Potiffers dorter, and he led the Gypshans out of bondage to Kana, in Gallilee, and then fell on his sword and died in site of the promiss land.'

"Give the names of the books of the Old Testament.

"'Devonshire, Exeter, Littikus, Numbers, Stronomy, Jupiter, Judgment, Ruth, etc.'

"What is a miracle?

"'Don't know.'

"If you saw the sun shining overhead at midnight, what would you call it?

"'The moon.'

"But if you were *told* it was the sun?

"'I should say it was a lie.'

. . . . . .

"Another boy, giving his impressions in regard to Moses, wrote as follows:

"'He was an Egypshion. He lived in a hark maid of bull-rushers, and he kep a golden carf, and worshipt braizen snakes, an he het nuthin but kwales and manner for forty year. He was kort by the air of his ed while riding under the bow of a tree, and he was killed by his son Absion, as he was a-hanging from the bow. His end was pease!'

. . . . . .

"'What is meant by conscience?' said a schoolmaster to his class. The almost simultaneous reply of half their number was:

"'A hinward monitor.' An inspector who happened to be present inquired: 'And what do you understand by a *monitor*?' To this an intelligent youth exultingly answered: 'A hironclad.'"

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Notes and Clippings.

THE Milan Cremation Society has, since January, 1876, burned twenty-three bodies.

THERE are 160 Freshmen this term at Cornell, 40 at Union, 75 at Brown, 18 at Tufts, 231 at Harvard, 65 at Michigan, and 50 at Rochester.

W. T. THORNE, who was, in 1874, expelled from the North Carolina Legislature for denying the existence of a God, is now a candidate for Congress.

IN its crimes and its woes our modern civilization, even as illustrated in this enlightened Christian country, has never been outdone even by the wildest and wickedest ages.—*Sun.*

PROFESSOR MAX MULLER believes in the higher education of girls. He has just given $1,500 to be invested to provide an exhibition for a scholarship at the High School for Girls at Oxford.

THE Rev. Frederic Robinson of Putnam, Ill., is a physician as well as a preacher; so it is hard to tell on which profession to place the odium of the outrageous conduct in which he has been exposed.

LEPROSY has appeared at Parcent de Pedreguer and several other towns in the province of Alicante, in Spain. Several cases hav proved fatal. The authorities intend establishing a special hospital for the reception of those persons attacked by the scourge.

THE Rev. H. P. Peck of Napa, Cal., got a license to marry a supposed widow, and applied to several clergymen to perform the ceremony; but, according to the local newspaper, they learned of certain impediments. Mr. Peck had a wife in St. Louis, and the woman had a husband in Oregon.

THE Grand Orient of Free Masons in France has expunged from its ritual all recognition of God, and in consequence the Grand Lodges of Ireland, Scotland, and England hav severed all relations with the French body. Action by the Grand Lodges of the United States and Canada will be taken soon.

THE school connected with the San Francisco Protestant Church for Chinese is a mixed affair. A morning session in English is conducted by a white woman, who teaches the elements of the Christian religion. An afternoon session in Chinese is conducted by a Chinaman, who teaches the precepts of Confucius.

THE General of the Jesuits is reported to be seriously at variance with the Pope, and this is supposed to account, in a great measure, for the falling off in the St. Peter's pence, which is likely to reduce the Pope to great straits, or to the acceptance of the handsome stipend offered by Italy, which he, as did his predecessor, has refused.

MR. BEECHER is thought to hav aimed the following at Theodore Tilton on Sunday night last: "There be men who are great geniuses, who hav large faculties of thought and expression, who are orators, accomplished speakers. Then there comes a small fry of sputtering speakers who hav the gestures, the hair, the bad grammer, running about in imitation."

THE Rev. P. W. Hockkeppel, pastor of the St. James Catholic church at Wilmington, has been removed from his position by Bishop Becker, for improper conduct toward a young lady of good standing and reputation, and for certain irregularities in connection with a sum of money realized from a church fair. The bishop has ordered him to retreat into a brotherhood until he has condoned for his sins.

MR. JOHN B. CALDER was a pillar of the Second Baptist Church of Providence, R. I. He was also the Treasurer of a Sunday-school, and a burning and shining light in the Young Men's Christian Association. He was also the cashier of the Grocers' and Producers' Bank—capital $160,000. Both religiously and financially he stood high in the community. But he was an obliging man, and when his friends were in need of money, he assisted them out of the bank funds. The result is that the bank is out a large sum, vaguely stated as from $80,000 to $100,000 and that the exemplary Calder is in Providence jail. Only a few days ago he assured the bank's President, "upon his honor," that everything was all right, and that there were no overdrawn accounts.

MAGAZINES and newspapers hav been for several years used with excellent effect in the reading classes of the Plymouth (Ind.) schools. The compositions and conversation of the pupils hav been improved in a remarkable degree and the love of good reading and desire for further instruction hav been stimulated. This is unquestionably a great improvement over the use of the Jewish Bible as a school-book, from which nothing new or useful can be learned.

THE Rev. W. B. Broadwell was the beloved pastor of the Christian church in Vancebury, Ky. His hair was white and his face bore a benign expression. His power as a revivalist was remarkable, and his piety seemed to be genuine. One night recently his effigy was burning in front of his residence, and by the light of the fire he was fleeing to the woods. The change in the affairs of Broadwell was caused by the discovery that he was an atrocious criminal.

THE Rev. Dr. Bartol, who was well nigh killed by a thunderbolt, thinks that if the stroke proves fatal it must prove one of the most agreeable of deaths. To be stunned, however, as he was, is very unpleasant. His recovery of consciousness was instantaneous. He was for an instant terribly oppressed; an irresistible weight seemed passing through him, and he felt as though he was in wonderland. His recovery was attended by a nervous shock and a headache for a week.

THE Rev. Frank C. Buffum was formally deposed from the Congregational ministry in Hartford several years ago, on charge of immorality. He went to Illinois and remained out of public view until recently, when he turned up as a revivalist in North Pownal, Vt. He has been remarkably successful there in converting sinners, and is the choice of the Congregational church for pastor; but the Hartford scandal is brought up against him, and a council is to be held to decide whether he has really reformed so as to be fit to occupy a pulpit again.

THE Associated Chambers of Commerce of England held their autumnal meeting at Sheffield last month, and the debates of the representatives from all the great centres of trade of the kingdom expressed both anxiety and despondency. "Instead of making commercial progress," said one of the delegates, "England is retrograding." From 1842 to 1872 British trade made a marvelous advance, but since 1872 the exports have declined in value from $1,280,000,000 to $990,000,000, and meantime, too, the imports of manufactured goods are increasing, and our grain is now steadily pouring in at an unprecedented rate.

THE Rev. Mr. Blowhard, after several years of married life, was at last blest upon a Saturday by the addition of a fine boy to his family circle, which had hitherto consisted of himself and wife. Upon the same day the church at which he officiated received a timely and much needed donation, over both of which events the reverend gentleman was very much elated, as he communicated them to members of his congregation on his way to church on Sunday. It chanced that in his prayer he alluded to the financial event by returning thanks "for the arrival of a little succor," and was consequently much scandalized when asked after service whether he referred to the money or the baby.

HE RESISTED THE DEVIL.—A colored brother whose eyes were watery, and who had evidently been imbibing experience whiskey, was telling his young friend George that he ought to jine too. Said George, "I would, but de temptation to do wrong is too strong for me." "Whar's yer backbone, dat ye can't rose up and stand temptation?" exclaimed Brother Peter. "I was dat way myself once. Right in dis yere town I had a chance to steal a p'ar of boots—mighty fine ones, too. Nobody was dar to see me, and I reached out my hand and de debil said Take em Den a good spirit whispered for me to let dem boots alone." "An' you didn't take em?" "No sah—not much. I took a pa'r o' cheap shoes off de shelf, an' I left dem boots alone!"

VESUVIUS is at it again, after quietude for six years. Outbreaks are few and far between, that next preceding 1872 was in 1855, which overwhelmed the village of Cercolo, the stream of lava flowing ten miles. Between 79 and 1850 only forty-nine serious eruptions are believed to have occurred, and during the early part of this century the crater had been so long inactive as to justify Sir Charles Coldstream's remark; 'There's nothing in it." The summit had become in appearance a rocky surface, pierced by fissures, whence vapors escaped. In October, 1822, a violent eruption carried away more than 800 square feet, leaving a vast chasm miles in circumference. The eruption that overwhelmed Pompeii, was in 79. The amount of matter eructed is enormous, that sent forth in 1737 being over 33,580,000 cubic feet.

IN the French Department of the Vosges the Cure objected to a man of nineteen sitting on a bench in church with other men, and ordered him to remove to the children's department. The young man, knowing that at eighteen he might legally have been married, and that he was competent to serve in the army, resented being treated as a child, and refused to move. The pastor struck him in the face. An action of assault was instituted, but the judge held that the curate had only committed an abuse of ecclesiastical authority, for which he was not amenable without the consent of the Council of State, and he saddled the plaintiff with costs. An appeal has been taken. The logical consequence of the judge's ruling would be that a priest could not be tried at common law even for murder in his church.

So far from declining, our exports are rapidly advancing, and our imports continue to fall far below them. Our imports of merchandise for July were nearly four millions short of those for the same month of 1877, and for August about two and a quarter millions less, while the exports of goods in July were over nine millions, and in August nearly sixteen and a half millions greater than in the same months of 1877. The decreased movement of goods importation has continued up to this time, while the exports hav gone on swelling in amount and in value. The decline in importation as compared with 1876, began in November, 1877, and has gone on steadily since, the exports meantime being largely on the increase, every month of 1878 showing a decided gain over either of the two preceding years. For the eight months of this year up to September our goods imports declined over $49,000,000, and our goods exports increased $100,000,000, the net change thus being at the rate of nearly $223,000,000 per year. Including specie, the excess of exports is $189,122,000 for the eight months, against 64,415,000 for the same time in 1877, being a gain of $124,706,000. If this rate is maintained, as it seems likely to be, we shall hav a trade balance for the whole year of $289,000,000. For the eight months, too, our net export of specie was only $621,282, while for the same period last year it was more than $25,000,000, the exports having been $18,000,000 less, and the imports $6,000,000 more, than in 1877.

IS THERE TO BE A MILLENNIUM?—Among the other ancient doctrines of the Church which hav been losing their hold on a skeptical age, is that of the second coming of Christ. At a time when even theologians of high places in orthodoxy are arguing and explaining hell away, when certain scientific writers make the soul an etherealized material force, and when reasoners like Harriet Martineau, who represented a large class of thinkers, deny immortality itself, and treat it as a vain and illogical imagining, it is not surprising that the faith in the millennium grows weak and dim in many quarters. It is, indeed, a subject little preached about nowadays, whether the reign of the Messiah is treated of as a practical earthly sovereignty, or the indwelling of a powerful spiritual influence. The Jews at one time believed that the Messiah would one day come to reign at Jerusalem, and to bring together again the scattered tribes of Israel; but now great numbers of them smile at the idea as nothing more than a superstition. They are satisfied to remain where they are and in the enjoyment of their riches, and hav no desire to emigrate to the Holy City, which offers very few attractions as a place of residence, and furnishes no inducements to enterprise. Of course there are many of them who still cling to the tradition; but it is fading away from the minds of the more cultivated of the Hebrew race, many of whom, in truth, hav no definite spiritual belief at all, but are pretty thorough Materialists. There is also a Christian tradition touching the millennium which is based on the Hebraic tradition, but a very small part of the Christian Church at this time has any faith in the old notion of the personal reign of Christ at Jerusalem with all the pomp of an earthly court.

Events of the Week.

BISHOP DUPANLOUP, French prelate, is dead.

TWO HUNDRED thousand peasants hav revolted in Ningpo, China.

THE Hero Glass Works, of Philadelphia, were burned on the 12th. Loss, $50,000.

THE jury in the Billings wife-murder case failed to agree and were discharged.

A GANG of Texan desperadoes are committing murders and outrages in New Mexico.

THE town of Edenville, Pa., was destroyed by fire on the morning of the 13th. Loss, $350,000.

A NEW Methodist church, in Grand Rapids, Mich., was destroyed by a storm a short time ago.

GEN. COLTON, of San Francisco, Vice-President of the Southern Pacific Railroad, died on the 9th.

THE Rev. Mr. Rogers, pastor of a Presbyterian church in this city, has "evoluted" to Universalism.

THE Yale college students had a free fight a few days ago in which several were severely wounded.

SEVENTEEN persons were drowned by the overflowing of a river in northern Italy a few days ago.

THE Rev. Father McElroy, of White Plains, N. Y., is being "investigated" for immorality and drunkenness.

THE natives of the South Sea island of New Caledonia hav revolted and are massacring the French and English settlers.

A COMPANY of cricketers from Australia are making a playing and paying tour through this country. They hav already paid a visit to Europe.

BISMARCK meets with considerable opposition to the passage of his Socialist bill in the German Parliament. The bill appears to be a sort of aggravated Comstock law applied specially to Socialism.

THE death rate still continues very high in the fever-stricken districts of the South, and the suffering is intense. The total number of deaths from yellow fever in New Orleans thus far reported is 11,583.

THE Rev. A. H. Bradford, late agent of the publishing house of the Episcopal Church, South, is charged with unlawfully appropriating to his own use several thousand dollars belonging to the concern.

THE Rev. Mr. Hayden is in jail again. Fresh evidence has been found against him—enough, it is claimed, to convict him of criminal intimacy with Mary Stannard, poisoning her with arsenic, and then cutting her throat.

THE Spiritualists of Connecticut opened their annual convention at Hartford on the 12th. E. R. Whiting of New Haven was chosen President of the Association for the coming year. Andrew Jackson Davis addressed the convention.

A FALSE alarm of fire was raised during a recent performance in a theater at Liverpool, England. During the panic which ensued thirty-seven persons were trampled to death, and over one hundred were wounded. Two of the killed were women.

THE most terrific storm known for years visited the New England coast on the 12th. Houses were destroyed, trees uprooted, and church spires blown down. A great many vessels were driven ashore or sunk, and it is feared that many lives were lost.

THE New York Synod of the Reformed Episcopal Church had a lively tilt on the hell question the other day. Gen. Stewart L. Woodford, Vice-President of the Synod, resigned his position, as he could not accept the orthodox teachings concerning hell.

AN excursion train was wrecked on the Old Colony Railroad, near Boston, on the 8th. Five or six of the cars were crushed to fragments. The total number of deaths from the accident is twenty-two. Four persons are missing, and there are one hundred and twenty-six suffering from their wounds.

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

Since man has to a considerable extent, in some portions of Christendom, emancipated himself from the thralldom of the Church, he has made unprecedented progress. The advocates of Christianity now absurdly claim that the advancement thus made is justly ascribable to their faith. As well might we ascribe the enlightenment of Spain from the ninth to the thirteenth century to the religion of the Koran. In those times the Mohammedan might have maintained the divine character and beneficent tendency of his religion by a comparison of Spain with the Christian countries of Europe with just as much reason and truth as the defenders of Christianity now argue in favor of the divinity and favorable tendency of their religion by comparing the Christian nations of to-day with pagan countries—with as much reason and truth as the Protestant endeavors to prove what the Protestant form of Christianity has accomplished by pointing to England and America and contrasting them with Spain and Mexico as they are to-day. It is not uncommon for the defenders of Christianity to refer to the fact that nearly all the universities of learning in Christendom are sustained in the interests of the Christian religion, and that science, philosophy, and literature have been chiefly encouraged and cultivated by those who have been reared under the influence of this faith. The Saracens of Spain in the centuries named could have said the same in defense of Mohammedanism.

The noblest universities in the world were Mohammedan institutions, and the cultivation of science and learning was brought up under, and indoctrinated in the Mohammedan faith. But the universities and learning of Spain were surely not the result of the religion of the Saracens. Neither are the learning and the universities of England, Germany, and America the result of any form of Christianity. Mohammedanism was less unfavorable to intellectual progress in the Middle Ages than Mediæval Christianity. So Protestant Christianity as it exists in England or America is far less injurious in its tendency than Catholicism as it exists in Spain and Mexico; but it is certainly absurd to maintain that the progress that has been made in the former countries should be put to the credit of Protestant Christianity. This form of Christianity, like Catholicism, has, in the past, opposed science, philosophy, and reform, and persecuted the pioneers of intellectual progress to the full extent of its power; but, happily, its power, never equal to that of the mother Church, has been growing less gradually, until now it is so weak that, in this country especially, it can oppose but feebly the discoveries and innovations which contradict its assumptions and threatens to destroy it entirely. The policy that it now adopts to get a new lease of life is to conform, with the best possible grace, to the teachings of science and philosophy, and to acquiesce, as far as possible, in the reforms of the day.

Hence it is now comparatively harmless in checking intellectual progress. Herein we see the liberalizing and elevating influence of those sciences and arts, and those pursuits of industrialism which have thus expanded the mind and enlightened the understanding, and, in consequence, shorn religion of its power, and forced it, in spite of its stubborn opposition at every step, to abandon many of its antiquated errors, and stop its cruel persecution of the benefactors of mankind. It is skepticism and Freethought, not religion, that have contributed to the progress which we have sketched. "For more than three centuries," says Lecky, "decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization" (Hist. Morals, vol. ii, p. 17).

It is frequently asserted that in the most Christian countries the people are the most intellectual, moral, and happy. But the fact is, that in those countries in which skepticism and Infidelity have acquired the greatest strength and influence, and in which Christianity has been modified to conform to the changed condition of affairs, the people are the most advanced. The Abyssinians have had Christianity at least 1500 years. Faith among that people is sincere and unquestioning. Skepticism is not encouraged or tolerated. Yet according to travelers who have visited the Abyssinians their condition is one that does not afford a very good illustration of the elevating influence of Christianity. Bruce, the Scotch traveler, who was at Gondar, the capital, says he seldom went out without seeing dead bodies lying in the streets left to be devoured by dogs and hyenas. Another writer who lived there several years says he was invited to a feast, at which raw flesh with warm blood was offered the guests. "We are told," says Goodrich, "that the people eat the flesh from the cattle while alive, and sometimes after a large piece has been taken out, draw the skin over it, and drive the bleeding beast on its way. Sometimes when a party are assembled for a feast, and are seated, the oxen are brought to the door, the flesh is cut off, and the meat devoured while the agonized brutes are filling the air with their bellowings. These horrid things are said to be less common now than formerly, but the manners of the people in other respects are barbarous in the extreme. Yet strange to say, they profess Christianity and have numerous churches." I do not ascribe the lamentable condition of this people to Christianity; but their unadvanced state, after this religion has had 1500 years in which to exert an influence on their character, serves to show that something besides Christianity is necessary to make a nation enlightened and great. Commercial intercourse with other peoples, a knowledge of the arts and sciences, mechanical improvements, with other secular agencies, will probably in the future, lift Abyssinia out of her present up to a higher and better condition. Increase of intelligence will be accompanied by increase of skepticism, and we may expect most reasonably that Christianity in that land will, as in all other countries, be improved to correspond with the intellectual and moral state of the people. And when they shall have become enlightened, through causes entirely secular, and Christianity among them shall have improved in a corresponding manner, their advancement will no doubt, by some minds, be ascribed to the Christian religion.

Look at those nations in which, it is universally admitted, skepticism and Infidelity are exerting a powerful influence on the people. Prominent among them is Germany. The *Church Union* says, "That there is more practical skepticism in Germany than in any other great Protestant nation, seems to us established almost beyond argument." Every one knows how strikingly our German immigrants are marked by religious unbelief. The scientific minds of Germany have, almost without exception, shown their opposition to the Christian system by attacking its assumptions, or their contempt for it by utterly ignoring its claims. The greatest and most influential minds among the theologians even, are Rationalists. Dr. Bellows, writing from Germany a few years ago, declared that educated men as a class had abandoned all belief in the miraculous portion of the New Testament. It has long been a saying, that of every three German philosophers, two are Atheists. The poetry of Germany is pervaded by the spirit of free thought, and its best literature is so full of Infidel sentiments that the clergy and the religious press discourage the reading of it by the masses.

England, too, is a country in which the Christian religion has lost much of its authority and influence. The most prominent authors in that country, like those of Germany, either openly combat its dogmas or oppose it by their silence. Darwin, Huxley and Tyndall, Spencer and Mills, Harriet Martineau and Marian Evans, Buckle, Grote, Lecky, with a hundred more of the finest intellects of England, are the authors of works hostile to the Christian religion, with its teachings about miracles and supernatural manifestations. The intelligent artisans and mechanics of England, as a class, no longer attend any Christian church. "Indeed," Lord Shaftesbury lately said, "not more than two in a hundred of the working-class go to any place of public worship." Charles Bradlaugh, the noble champion of the people and the uncompromising foe of churchcraft and priestcraft, addresses audiences among the largest that assemble in that country. The rapid progress of Infidelity in England is admitted and lamented by the advocates of Christianity. Some months ago, the "Christian Evidence Society" had an annual meeting in London. Lord Salisbury presided. In his speech, he said that "the intense importance of the prevalent unbelief pressed itself on the minds of thoughtful Christians and acquired new weight every day. . . . They were standing in one of the most awful crises through which the intellect of Christendom had ever passed. They could point to many distinguished intellects from which all that belief had gone, in which, until now, the highest minds coincided." Lord Shaftesbury, following him, said that "bishops, deans, men of science, the greatest minds in literature, all avowed Infidel principles. It was difficult, in fact, to find a man under the age of forty who would confess to a belief in anything at all."

In France, Liberal views are confined chiefly to the educated class, and the excellent results of Freethought in that country are seen in the intellectual contributions which France has made to the world during the past century. The masses are, and have been, with only an interruption more apparent than real, under the influence of the Church. In the revolution of 1789 the people for a short time sympathized with the Liberal leaders in their opposition to Christianity, because they had been robbed, impoverished, and almost starved by the nobility and the priesthood, and because they saw that the Liberals aimed to destroy political and social despotism, and to substitute a better order of things for the old *regime*. But, ignorant of the principles of the anti-Christian school, and under the influence of the teachings of centuries, the people soon settled back into their old faith. Napoleon III. ruled France through the priesthood, and the devotion of the French peasantry is well known. Yet every orthodox clergyman thinks it his duty whenever any misfortune happens France, to attribute it to "the Infidelity of the people," when the fact is the masses in France are largely under the influence of the Church, and Infidelity is found principally among the class that has made France great in all the arts and pursuits of peace.

[TO BE CONTINUED.]

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XV.—CONTINUED.

"I know we all feel glad for Emma, and glad for you, Rose, too, that your dear friend is once more so happy," said Sue. "And now, for my part, I'll tell you about my last news from my brothers; and it is pleasant news, too. They both have an increase of wages, and are still studying and improving themselves. Bill won the prize in algebra that was offered by Squire Brown, and severals schools competed for it, too. It was a large edition of Shakspere's writings; just what he had long been wanting. And Bill has the finest flower-garden in all the town; and what's better yet, he can tell the name, characteristics, etc., of every flower in it. They have joined a reading-club, and Mrs. Dean and the girls attend with them twice a week. They write that they are the happiest family in all the world. But I know they are not happier than Charlie and I are."

"Nor Norman and I," said Rose, laughing.

"And somebody else is happy enough," said Myra, laughing and blushing, as she thought of the hours spent with Willie Darwin. "And now it is your turn," said Myra to quiet, sensible Jennie Martin, who sat next to her.

"And I haven't much to say that will make a story," said Jennie; "but I will tell you of myself, and how I have progressed in the conversion of father. 'It is hard teaching an old dog new tricks,' says the proverb; and I find it only too true when one tries to change a whole lifetime of thought. I have coaxed him to read several good books—'Taylor's Diegesis,' 'The Sixteen Crucified Saviors,' 'Volney's Ruins,' and all of Paine's works; and one would think a careful perusal of these would convert any sane, honest man. But somehow he still seems to think *real* Christianity is a good thing, whether it is true or not. Last week I sent and bought D. M. Bennett's 'Champions of the Church,' and we are now reading it aloud together, and I can see that this book is making him wince harder than any one we have yet read. We have only got through with the Introduction, which comprises in itself matter enough for several large volumes; Jesus, who is handled without gloves; 'Paul and the Evangelists,' and the 'Early Fathers;' and are now in the heart of 'Constantine the Great'—and he *was* great in wrong and iniquity, and bold and unscrupulous in his means, when striving for power, honor, or fame. I can see father seems much shaken as we read of this man, who was 'the first Christian emperor'—the first who won and wielded the power that has made Christianity the law of the land. You have all read that this emperor was converted to Christianity by a vision of the cross—'by the appearance in the clouds of the grand imperial standard surmounted by a large Greek R, with a cross of certain Greek words which signified "By this sign thou shalt conquer."' Well, 'The Champions' says this vision is related by Eusebius, and if we have no better authority than this noted falsifier for this tale, it will not make many believers. I see father has lost faith in Eusebius and all his writings since he read 'Taylor's Diegesis.' He says as so much he wrote is doubtful, and we have no means of knowing the true from the false, he don't care to take him as authority at all. 'The Champions' calls this Constantine an 'imperial parricide,' and blames him for being one prime cause of all the horrors that have since been perpetrated under the name of the religion he established."

"Yes," said Myra, "he was a bad man; and you will find more horrible things in that book, enacted in the name of 'the religion of peace,' than in any volume you ever read. I have gone all through it, and I tell you I felt sometimes as if I wished I had hold of some of those old popes and inquisitors, and could give them a taste of the suffering aud torture they inflicted upon the poor victims who were in their cruel clutches. I tell you what, girls, if I was rich I'd have that book reprinted and illustrated with chromos of every horrid implement of torture and every great historical scene of war and bloodshed that Christianity has inaugurated, and I'd have the portrait of every 'Champion' made just when he was doing his vilest deed, and thus would I send them down to posterity as 'giving glad tidings of

great joy' to the world. I would distribute the books gratuitously, and they would kill, at one single stroke, every feeling of love, respect, and veneration that still lingered in the mind of any good, true man or woman for Christianity as it really is."

"I believe it would," said Rose. "But as you are unable to do this big thing, and none of us can accomplish miracles, we will all do our *littles;* and as 'many littles make a mickle,' we will still do much good work in a small way. I propose, as one step, that we each set about it to liberalize all that we can, one individual in this place. I shall take Mr. Lusk, as I have been working on him some time and have made considerable progress, and the rest of you may each select whom you please, and give them all they will read of Liberal books, tracts, and papers, and offer to argue with them, by letters, the subject of Christianity. Tell them if religion be true it will stand all tests; and if false, no reasonable person should care to believe longer in it."

"Good!" exclaimed the girls in a full chorus.

"We'll try it," said Sue, "and in four months we'll report progress at this place."

"Or rather in Edith's room," said thoughtful Jennie, "as by that time it may be too cool for us to need the shade of this grand old tree."

"And now it's Edith's turn to amuse, interest, or instruct us," said Myra, who was usually the moving spirit of the little group.

"I think I'll sing for you a couple of songs from 'The Truth Seeker Collection,' to music of my own," said Edith "if that will fill the bill."

They all said they should be delighted, and so she went in and got the book and turned to "The Yankee Girl," page 559, which she rendered so beautifully and musically that they thought it the greatest treat they had had in a long time.

"I used to love those lines when I was a child," said Rose. "I've heard my mother sing them to us children so often, I never think of them but I seem to hear her voice and see her as she sat in her favorite corner, singing for us in the dear, mother-like, melodious sweetness that will never be forgotten while life lasts. I often think mothers should choose carefully the songs they sing for their little ones, for they make life-long impressions."

"That's so," said Edith, "for I never hear 'The Orphans,' commencing—

"'My chaise the village inn did gain,'

but I think of mother. It was always her cradle-song for me, and for years she sang it over and over again, and, child-like, the better I knew it myself the sweeter it sounded from her lips."

"My father is no musician," said Jennie, "but he used to sing 'Robin Redbreast' to me, and I feel now as if I could engrave the lines in golden letters and always keep them hanging in my room, simple as they are, in sweet memory of the days of childhood."

"I don't think I ever heard them," said Sue. "If not too long, will you repeat them?"

"Gladly," said Jennie; and she sang as follows:

"Little bird with bosom red,
Welcome to my humble shed;
Daily near my table steal
Where I pick my scanty meal;
Doubt not, little though there be,
I will cast a crumb to thee—
Well rewarded if I spy
Pleasure in thy glancing eye,
See thee when thou eat'st thy fill,
Plume thy breast, and wipe thy bill.
Come, my feathered friend, again—
Well thou know'st the broken pane."

"I don't suppose any of you see much beauty in them," said Jennie, when she concluded the simple ditty; "but I assure you each word has a charm for me, and I can see the broken pane just as plain as can be."

"And now, Edith, for your other song," said Myra.

"Here it is, on page 577—'A Respectable Lie.'"

"I might have known you would select that," said Myra; "you are such a goosey about prevaricating and falsifying."

"Blessings on my good mother for it," said Edith. "She never told me an untruth or deceived me in any way, and taught me an intense love and admiration for pure, honest, unadulterated truth from my babyhood. So, you see, I should falsify my whole training if I did not speak the thing which is."

"Isn't it a blessing that there are so many good mothers!" said Rose.

"Indeed it is," said Myra. "I never knew mine, but father so often quotes her sayings, and has told me so much of her goodness, that I know she was just perfection itself; and I take after her, you see."

"In some things, no doubt," said Jennie. "But I see Edith is ready to sing, so your busy tongue may rest a bit."

Myra took the advice pleasantly, and all listened as Edith's musical voice gave melody to the excellent words of the song. There was a little demur at the evident Spiritualism embodied in the closing lines, but otherwise it was declared excellent, one verse in particular:

"The Day-star is shining on high,
And Science comes in with her conquering legions,
And every respectable, time-honored lie
Will fly from her face to the mythical regions.
The soul shall no longer with terror behold
The red waves of wrath that leap up to engulf her,
For science ignores the existence of hell,
And chemistry finds better uses for sulphur."

"We'll change *soul* to *mind*, and it's complete," said Myra.

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XIV.—CONTINUED.

Footprints are very instructive when we attempt to estimate the many accidents which so arbitrarily influence our knowledge of fossils; they are found in great numbers in different extensive layers of sandstone; for example, in the red sandstone of Connecticut. These footprints were evidently made by vertebrate animals, probably by reptiles, of whose bodies not the slightest trace has been preserved (with the exception of a single specimen of the bones of a foot, preserved in the cabinet of Amherst College). The impressions which their feet have left on the mud alone betray the former existence of these otherwise unknown animals.

The accidents which, besides these, determine the limits of our palæontological knowledge, may be inferred from the fact that we know of only one or two specimens of very many important petrifactions. It is not ten years since we became acquainted with the imperfect impression of a bird in the Jurassic or Oolitic system, the knowledge of which has been of the greatest importance for the phylogeny of the whole class of birds. All birds previously known presented a very uniformly organized group, and showed no striking transitional forms to other vertebrate classes, not even to the nearly related reptiles. But that fossil bird from the Jura possessed not an ordinary bird's tail, but a lizard's tail, and thus confirmed what had been conjectured upon other grounds, namely, the derivation of birds from lizards. This single fossil has thus essentially extended not only our knowledge of the age of the class of birds, but also of their blood relationship to reptiles. In like manner our knowledge of other animal groups has been often essentially modified by the accidental discovery of a single fossil. The palæontological records must necessarily be exceedingly imperfect, because we know of so very few examples, or only mere fragments of very many important fossils.

Another and very sensible gap in these records is caused by the circumstance that the intermediate forms which connect the different species have, as a rule, not been preserved, and for the simple reason that (according to the principle of divergence of character) they were less favored in the struggle for life than the most divergent varieties, which had developed out of one and the same original form. The intermediate links have, on the whole, always died out rapidly, and have but rarely been preserved as fossils. On the other hand, the most divergent forms were able to maintain themselves in life for a longer period as independent species, to propagate more numerously, and consequently to be more readily petrified. But this does not exclude the fact that in some cases the connecting intermediate forms of the species have been preserved so perfectly petrified that even now they cause the greatest perplexity and occasion endless disputes among systematic palæontologists about the arbitrary limits of species.

An excellent example of this is furnished by the celebrated and very variable fresh-water snail from the Stuben Valley, near Steinheim, in Würtemburg, which has been described sometimes as *Paludina*, sometimes as *Valvata*, and sometimes as *Pianorbis multiformis*. The snow-white shells of these small snails constitute more than half of the mass of the tertiary limestone hills, and in this one locality show such an astonishing variety of forms, that the most divergent extremes might be referred to at least twenty entirely different species. But all these extreme forms are united by such innumerable intermediate forms, and they lie so regularly above and beside one another, that Hilgendorf was able, in the clearest manner, to unravel the pedigree of the whole group of forms. In like manner, among very many other fossil species (for example, many ammonites, terebratulæ, sea urchins, lily encrinites, etc.), there are such masses of connecting intermediate forms, that they reduce the "dealers in fossil species" to despair.

When we weigh all the circumstances here mentioned, the number of which might easily be increased, it does not appear astonishing that the natural accounts or records of creation formed by petrifactions are extremely defective and incomplete. But nevertheless, the petrifactions actually discovered are of the greatest value. Their significance is of no less importance to the natural history of creation than the celebrated inscription on the Rosetta stone and the decree of Canopus are to the history of nations—to achæology and philology. Just as it has become possible by means of these two most ancient inscriptions to reconstruct the history of ancient Egypt, and to decipher all her hieroglyphic writings, so in many cases a few bones of an animal, or imperfect impressions of a lower animal or vegetable form, are sufficient for us to gain the most important starting-points in the history of the whole group, and in the search after their pedigree. A couple of small back teeth, which have been found in the Kueper formation of the Trias, have of themselves alone furnished a sure proof that mammals existed even in the Triassic period.

Of the incompleteness of the geological accounts of creation, Darwin, agreeing with Lyell, the greatest of all recent geologists, says:

"I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page, only here and there a few lines. Each word of the slowly-changing language, more or less different in the successive chapters, may represent the forms of life which are entombed in our consecutive formations, and which falsely appear to us to have been abruptly introduced. On this view, the difficulties above discussed are greatly diminished, or even disappear." (Origin of Species, 6th edition, p. 289).

If we bear in mind the exceeding incompleteness of palæontological records, we shall not be surprised that we are still dependent upon so many uncertain hypotheses when actually endeavoring to sketch the pedigree of the different organic groups. However, we fortunately possess, besides fossils, other records of the history of the origin of organisms, which in many cases are of no less value, nay, in several cases are of much greater value than fossils. By far the most important of these other records of creation is, without doubt, *ontogeny*, that is, the history of the development of the organic individual (embryology and metamorphology). It briefly repeats in great and marked features the series of forms which the ancestors of the respective individuals have passed through from the beginning of their tribe. We have designated the palæontological history of the development of the ancestors of a living form as the history of a tribe, or *phylogeny*, and we may therefore thus enunciate this exceedingly important *biogenetic fundamental principle*: "*Ontogeny is a short and quick repetition, or recapitulation, of Phylogeny, determined by the laws of Inheritance and Adaptation.*" As every animal and every plant from the beginning of its individual existence passes through a series of different forms, it indicates in rapid succession and in general outlines the long and slowly changing series of states of form which its progenitors have passed through from the most ancient times (Gen. Morph. ii, 6, 110, 300).

It is true that the sketch which the ontogeny of organisms gives us of their phylogeny is in most cases more or less obscured, and all the more so the more Adaptation, in the course of time, has predominated over Inheritance, and the more powerfully the law of abbreviated inheritance, and the law of correlative adaptation, have exerted their influence. However, this does not lessen the great value which the actual and faithfully preserved features of that sketch possess. *Ontogeny is of the most inestimable value for the knowledge of the earliest palæontological conditions of development*, just because no petrified remains of the most ancient conditions of the development of tribes and classes have been preserved. These, indeed, could not have been preserved on account of the soft and tender nature of their bodies. No petrifactions could inform us of the fundamental and important fact which ontogeny reveals to us, that the most ancient common ancestors of all the different animal and vegetable species were quite simple cells like the egg-cell. No petrifaction could prove to us the immensely important fact, established by ontogeny, that the simple increase, the formation of cell-aggregates, and the differentiation of those cells, produced the infinitely manifold forms of multicellular organisms. Thus ontogeny helps us over many and large gaps in palæontology.

To the invaluable records of creation furnished by palæontology and ontogeny are added the no less important evidences for the blood relationship of organisms furnished by *comparative anatomy*. When organisms, externally very different, nearly agree in their internal structure, one may with certainty conclude that the agreement has its foundation in Inheritance, the dissimilarity its foundation in Adaptation. Everywhere we find, though the external forms are most different, the same bones, and among them the same number, position, and connection. It will perhaps appear very natural that the hand of *man* differs very little from that of the gorilla, and of the *orang-outang*, his nearest relations. But it will be more surprising if the fore feet of the *dog* also, as well as the breast-fin (the hand) of the *seal*, and of the *dolphin*, show essentially the same structure. And it will appear still more wonderful that even the wing of the *bat*, the shovel-feet of the *mole*, and the fore feet of the *duck-bill* (Ornithorhynchus), the most imperfect of all mammals, is composed of entirely the same bones, only their size and form being variously changed. Their number, the manner of their arrangement and connection has remained the same. It is quite inconceivable that any other cause, except the common inheritance of the part in question from common ancestors, could have occasioned this wonderful homology or similarity in the essential inner structure with such different external forms. Now, if we go down further in the system below the mammals, and find that even the wings of birds, the fore feet of reptiles and amphibious animals, are composed of essentially the same bones as the arms of man and the fore legs of the other mammals, we can, from this circumstance alone, with perfect certainty, infer the common origin of all these vertebrate animals. Here, as in all other cases, the degree of the internal agreement in the form discloses to us the degree of blood relationship.

[TO BE CONTINUED.]

Communications.

An Answer to The Index Criticisms.

BY T. B. WAKEMAN.

[The following was written for and sent to *The Index*, and a copy simultaneously furnished us by the author; which will explain its appearance in our columns at this time.—Ed. T. S.]

The editor of *The Index* has honored my speech at Faneuil Hall against the Comstock Postal Laws with criticisms now extended to about eleven columns. This reminds me that "it never rains but it pours;" and if in all this quantity of words some things seem to escape me, let it be charitably remembered that I cannot reply to every sentence. But I will be careful to meet the material points. This I will do cheerfully, for these criticisms are the first and only public objections that hav been presented to the positions taken in that speech. Otherwise it has received a very general and decided approval from those who seem to me most competent to judge.

But let no one suppose that those positions are particularly mine. They belong to the mass of the Liberals, and, I believe, to the mass of the people, of this country. They were embodied in the petition against the Comstock Laws, signed by some 70,000 citizens. They were approved by the officers and audience of the Indignation Meeting before which the speech was delivered in Faneuil Hall; they were deliberately approved and incorporated into the Resolutions of the great Convention of Liberals of every shade of belief held at Watkins; they hav been generally approved by the Liberal press, and also by distinguished Liberals in many speeches and letters, and of which one from Mr. James Parton was published as a specimen in the last number of *The Index*.

The editor also does the Liberals too much honor if he represents the position as peculiar to them. It is simply that of the Constitution and of the people at large, and only as such hav I presented it.

He also lays out the *geography* of the discussion in too much of an individual manner, as though it was a kind of triangular contest between Messrs. Heywood and Tucker, and myself, and himself; whereas the real question is simply whether we shall insist upon the *free press* and *free post-office* which the Constitution provided for us, or not.

On this question, which is the only issue, the editor and his personal friends stand against the mass of the Liberals, as I hav indicated, and will stand against the people of the country when their attention can be called to the issue.

Messrs. Heywood and Tucker do not differ from the Liberals of the country on this, the only issue before us. What the states may or ought to do about obscenity are questions as to the discretionary exercise of state powers. No question of that kind is now before the League or the Liberals of the country; and until the Liberals can get Mr. Heywood out of jail I do not propose to discuss with him how far or in what way the states should exercise a power which all must admit they possess. I do not believe in hitting a man who is down—not even Mr. Heywood. He is not to be held responsible for his opinions until he is a free man. As long as he is in prison, his extreme views as to the exercise of state powers are not to be wondered at, and are certainly excusable.

The question is, Shall the Comstock Postal Laws be repealed? The position of Congress and the people for one hundred years, *i. e.*, until the Comstock Postal Laws were passed, was stated and defended in the speech referred to. It was substantially as follows:

"(1) That the Constitution of the United States confers upon Congress no power whatever to legislate upon this subject; that its attempts so to do in the Comstock postal laws are beyond even any 'implied powers,' and are plain usurpations, which break down the whole Constitution as the bulwark of liberty, and, in the words of Hon. Elizur Wright, leave it 'not worth two brass buttons;' that those laws are in substance a decoy and espionage system over the post-office; that they have been the source of great wrongs and injustice; and that they cannot be amended so as to be safe and constitutional, and should therefore be repealed.

"(2) That the power to suppress obscenity and indecency, together will all other crimes or offenses, is one of the general powers reserved in the United States Constitution to the people and the states, and that it should be exercised by the state legislatures and courts with the greatest caution, only in 'unequivocal and well-defined cases,' and plainly within the constitutions of the several states."

The speech in question is a defense of these positions from a constitutional, political, and moral point of view, as against a *dictum* of the United States Supreme Court. As this speech has never appeared in *The Index*, I must remind all concerned that no adequate understanding of this discussion can now be had without reading it, and the opinion of the United States Supreme Court annexed to it. I will cheerfully send both to any address, so as to do what I can to aid in the proper understanding of this subject. I offer to do this because I hav not time to answer the lengthy criticisms in detail, and because, after considering them carefully, it seems as though a careful reading of the speech itself would be the only answer to most of them really needed.

I say this not with any feeling of disrespect, but from the belief that if the editor had delayed forming an opinion until he "had thought out the subject in all its bearings," and had been free from unfortunate circumstances and controversies that, I fear, hav unconsciously influenced his judgment, he would hav stood bravely with us.

This view is confirmed by the nature of his objections, which, let me say once more, seem to involve no real difference of principle, but only (1) *confusions* and (2) *misapprehensions*, which he unfortunately seems to desire to magnify, as if in self-defense.

The discussion, so far as it has gone, has certainly developed important agreements, which I did not anticipate from the defiant manner in which the editor opened it. Let me call attention to these agreements, as the common ground between us from which we may hope to conquer the remaining differences.

I. The editor is entirely with us on the most important part of the subject—one that seems to me to involve in substance the whole. He agrees that the present Comstock Laws *are unconstitutional;* that they abridge the freedom of the press; and, therefore, that the Supreme Court is all wrong on this subject. He says:

"We entirely agree with Mr. Wakeman that the Comstock laws, *as they hav been administered*—nay, more, as they can scarcely fail to be administered, so long as they retain their present dangerous vagueness and indefiniteness—*flagrantly violate* the freedom of the press, and are *certainly* for that reason *unconstitutional*. His argument is powerful and *unanswerable*, so far as it relates to these laws in their present form."

The best thing to do with unconstitutional laws is to repeal them; that is the general impression. But the editor wishes to reform them. But he is certainly under a misapprehension in supposing that these unconstitutional laws can be made constitutional by being made more definite. That is a great difficulty, certainly, but not the greatest.

The trouble is, as the argument proves in the speech which he says is unanswerable, that no postal laws on this subject can be enforced at all without abridging the freedom of the press, because they involve espionage and decoy as the only possible means of their enforcement.

The poison is the very substance of them. Judge Field, in the Opinion of the Court, points out these inquisitions as the only means by which these laws can be enforced, and they are the only means that hav been or can be practically used. The Judge expressly says that the party "receiving the prohibited matter may complain," or "the officers of the postal service can act upon their own inspection" "in excluding the prohibited articles or refusing to forward them," and such official may also make the complaint, of course.

Now, the "unanswerable" argument goes to show that no power of this kind was ever dreamed of under the Constitution, and that its exercise is a direct violation of the freedom of the press, and of the freedom of property from seizure granted by the Constitution, and that it is a means of inquisition "utterly inconsistent with the genius of free institutions," as the League resolved at Philadelphia.

I hav repeatedly and respectfully requested the editor to draft a statute that shall be free from "vagueness and indefiniteness" and which shall hav any practical value without involving these very objections which hav made my argument "unanswerable." The general talk about "reform" is of no possible use in such cases as this; if the thing can be done, he is under the deepest obligation to show *how* it can be done. Until he gives us a reformed Comstock Law he is clearly guilty, not only of "vagueness and indefiniteness" himself, but is guilty of making a schism in the Liberal ranks without any sound, clear, or sure ground to go upon. Vague declarations about "reform" and "purity" and "principles" amount to nothing. Let us see the the unconstitutional law "reformed" into a constitutional one, or let us hav silence on this whole subject.

The editor intimates that the elements needed are certainty of definition, and inquiry into the "intention" of the sender. But "legal definitions of any crime" must be by acts, words, or things; and "obscenity" is neither, unless *all* of the acts, words, and things are described. Let the editor giv them! And, again, when it comes to "intention," what legal process can ever reach and determine that? Only one tribunal has sat upon the intentions of men, and that was the Inquisition itself!

Lawyers of the greatest skill hav given up the framing of such laws in despair. I hav tried far enough to appreciate their difficulty. As an introduction to this task let me ask the editor to reprint a remarkable letter of the great American jurist and perhaps our greatest codifier, *Edward Livingston*, found in his Life by C. H. Havens, p. 289 (Appleton, 1864) and which was reprinted in the *Boston Traveler* of July 15th and *The Word* of August last. But Livingston's difficulty, insuperable as he found it, was with the definitions only; he did not propose to discover and punish intentions too. By the time the editor has disposed of both difficulties I believe he will find that the only practical reform of the Comstock law is the Shaksperian cry, "Oh, reform it altogether!"

Another important agreement to be observed is that by the admission above quoted the editor has placed himself with the rest of the Liberals in direct opposition to the U. S. Supreme Court on this subject. It is merely inconsistent cruelty, therefore, for the editor to refer to the presumption of my "individual opinion" as against the Supreme Court. Though I am "merely an attorney," I hav as good a right to dissent from the moral and political and constitutional opinions of that court as the editor. But his position will help all Liberals to see the absolute necessity of such dissent; and that the grounds of the speech in that regard should be really and practically admitted by this position of the editor himself is a great step of progress.

II. Another agreement which the discussion has happily brought out is the abandonment of the second plank of the Card Platform upon which the editor required all Liberals to stand at Syracuse or suffer the terrible consequence of his indignant abandonment. In my former letter to *The Index* this plank was quoted by carefully (not carelessly, as the editor supposed) omitting the words in it relating to the state, so that its statement on the National or Postal Law question could be seen at a glance; thus stated it affirms: "The right and duty of Congress to pass, and the right and duty of the National Courts to enforce, laws to suppress the circulation of obscene literature, *including* the exclusion of such literature from the United States mails."

It will be seen at once that this all-important plank upon which the editor insisted we must all stand or go under, goes to the full extent of asserting the unlimited jurisdiction of the United States over the whole subject of suppressing the circulation of obscene literature, and that only as an item of that general jurisdiction he *included* the exclusion of such literature from the United States mails.

That this was the editor's former view is clearly evident from his editorial of September 26th, in which he argues at length for what is summed up in these words:

"The powers of Congress are nothing but the powers of the people itself as a whole; for Congress is only a representative body deriving all its powers from the people it represents. To limit its powers, therefore, is to limit those of the people."

Again, in his editorial of October 3d, he derives this general power and jurisdiction of the National Government from the nature and enormity of the "crime" itself. He says there is a moral justification for treating this business as "a crime, not only by state but also by national legislation." "It is in strict accordance with the spirit of the U. S. Constitution to interpret it as giving *jurisdiction over all crimes* which, from the nature of the case, cannot be brought under the jurisdiction of the separate states. The crime of *counterfeiting* is of this nature since the power of coining money is conferred upon Congress alone; and the crime of mailing obscene literature is of this nature, since Congress alone has or can hav the power to regulate the Post-office system."

Here we hav the repetition of the general jurisdiction doctrine of the Card with a vengeance! Because any act is very bad it is worthy to be "a crime," and if the states cannot reach it conveniently, then the Constitution authorizes Congress to create it into "a crime" and punish it! Thus Congress can acquire unlimited criminal jurisdiction from its judgment of the criminality of acts and the difficulty of the states in punishing them! Can this be seriously pretended? Is it possible that the editor wrote what is above quoted after he had "thought out the subject in all its bearings?"

It seems not, for by his own admission in the next editorial in the same paper, in reply to my letter, which pointed out the absurdity of this general jurisdiction plank, he says of that Card:

"*It was not intended to force the jurisdiction of the whole subject upon the United States Government, nor do we think the wording at all suggests any such extravagant position.* But we take this opportunity to state that the platform in the 'Card' is not proposed for adoption *in form* by the League; it simply states the principles of the signers, which will be fully 'approved' if the League in any manner adopts unequivocally, by a simple majority vote, the policy of seeking to 'reform' and not to repeal the Comstock laws."

Now, the foregoing is a frank and plain withdrawal of the very plank upon which the "reform" rested in the Card. We were expressly told that the right and duty *to exclude* was "*included*" in the right and duty of Congress to pass, and of the national courts to enforce, laws to suppress the circulation of obscene literature. Now, if this general jurisdiction claim is abandoned as an "extravagant" and ridiculous blunder, what becomes of the right of "exclusion" which was "included" in it? Why, of course, that falls with the right and duty in which it was included. The part goes down with the whole. What ground is left, then, upon which the editor demands that we must still vote for "reform?" He asks us to vote for reform upon, and as necessarily included in, a "great principle" which he abandons as soon as its "extravagant" nature is pointed out to him, and yet he insists that his "principles" will be approved if we will only vote for "reform," although the very ground he rested it upon has dropped from under it.

But after the bottom is gone, why are we still asked to stake our all upon a "reform" that all experience has proved to be impossible? Must we, simply as an act of faith in him, take it like a pig in a poke?—and that after finding that the very plank he provides for the reform to rest upon is so "extravagant" that it breaks with the first footstep. We are tempted to ask again, Has this editor "thought out the subject in all its bearings?"

By the admission above made, if he really means and understands it, he comes back to the old and safe grounds of the speech, which would end all differences at once, to wit: "The power possessed by Congress embraces the regulation of the entire postal system of the country" *for postal purposes; but not for moral, religious, political, or any ulterior purposes.*

III. But no sooner is the admission made than he goes to work to invalidate it; and that brings us to a third point. He tries to revive the notion that the power to create and to legislate against "*the crime of mailing obscene literature*" is "an incidental power" necessarily implied in the power "to establish post-offices and post-roads."

In the speech criticised this matter was so thoroughly disposed of that no reply is needed to those who will read and heed what is there said. It was there shown, in the words of Henry Clay, that the mere *mailing* of anything is not and cannot be made a crime, and can never be lawfully so legislated by Congress under the Constitution; that the post-office can never be made a source of criminal jurisdiction or means of detection for the purpose of punishing even the crimes which are named in the Constitution as within the jurisdiction of Congress, to say nothing of making *new crimes* which it has no right whatever to create. It was shown that any attempt to punish crimes by espionage or decoy laws could only detract from the use, income, and "conveniency" of the postal service; that, instead of being "appropriate to" postal ends, they were detrimental, expensive, and useless as such, and could hav no use or justification, unless attempts to use the post-office for supposed moral purposes, *i. e.*, for "ulterior purposes," could be justified; that until a part could be greater

than the whole, no justification for such purpose was possible under the postal grant of the Constitution.

The editor dissents, but makes no serious attack upon these positions—as, indeed, who can? They stand as they did in 1836 when Daniel Webster said in the Senate that he was "shocked" at the claim to the contrary, and that the prohibition of the mailing of anything on account of its meaning was "expressly unconstitutional," and the Senate agreed with him. The editor, however, refers to two items, really taken from the speech, which seem to him inconsistent with this position. One is *counterfeiting*, and the other postal cards. These seem to me amusing items to be brought forward by one who has "thought out the subject in all its bearings."

Counterfeiting is referred to in the speech as one of the crimes expressly placed by name within the jurisdiction of Congress (Art. viii, § 6, of the Constitution). Moreover, by § 10 of the same Article all of the other crimes which the United States are allowed to punish at all are declared to be "*piracies and felonies committed on the high seas, and offenses against the law of nations.*" All other crimes are expressly reserved to the states, except treason, which is specially provided for and *defined* in another Article, so that Congress could not, by definition or pretended incidental powers, get further criminal jurisdiction of any kind.

Now, the editor argues that counterfeiting is really an incidental power under the express power "to coin money," etc., and that the newly made "crime" of mailing obscene literature is similarly an incidental power under the express power "to establish post-offices and post-roads." He therefore declares them both "to be of the same nature," and concludes that if one is constitutional the other must be.

The answer is that the Constitution has *expressly provided* that Congress shall punish counterfeiting, and has no word whatever that looks towards making a "crime" of mailing anything, or punishing obscenity in any way. It is true that to punish counterfeiting might be considered an incidental power under the grant "to coin money," etc.; but the editor will find that it was just for that reason that the authors of the Constitution dragged it out of any such possibility and put it in expressed words. They expressly, as the debates show, used every precaution to prevent the inference of criminal jurisdiction from incidental powers, and thus in this only case where it might hav been implied they even inserted a separate clause rather than hav it left to inference. Now the well-known rule of construction is that the expressed inclusion of one instance in a grant is the exclusion of all similar instances of power. The *expression* of this only instance of incidental *criminal power* excludes all other instances and means that they are not to be implied. It shows that the authors of the Federalist were entirely right in saying that this postal power "must, in every view, be a *harmless* power." By "harmless," the contemporary discussions show they meant free from *usurpation* and *criminal jurisdiction*. The editor would make mail-carrying the unlimited source of both!

(2) The next point the editor discovers is that the speech is inconsistent in regard to postal cards; but he is mistaken again.

The speech says: "With the meaning of the documents INCLOSED, the Post-Office has nothing to do; and if they hav not, Congress has no power to punish for sending them."

Again it says: "It's repeal [*i. e.*, the repeal of the Comstock law of 1873], is justly called for upon both grounds in the petition referred to," that is, on the ground of its unconstitutionality and its impolicy, or wickedness. But in "thinking out the subject in all of its bearings," each clause of the Comstock law was considered, and the clause relative to postal cards was disposed of in this way in the speech:

"A post-office regulation, that all matter should be INCLOSED, and that *postal cards* should contain nothing that could be offensive to those to whom they are sent, or to the public, is all that is necessary. This matter of the postal cards is entirely in the power of the department as a NECESSARY POSTAL REGULATION." "It is evidently put in the law in question *only* to giv it the color of necessity. If it is thought best to retain the form of the law, it should be materially modified so as to be within the postal powers and purposes only."

Now the editor imagines that there is great inconsistency in these quotations, simply because he overlooks the all-important difference, expressly pointed out, that in the first case *inclosed* matter only is treated of, which differs entirely from postal cards in which publicity is compelled by law, and for postal reasons; in the latter case the same reasons compel that they should be inoffensive to the receiver and not exciting to the public, otherwise that part of the postal service could not be maintained at all, much less worked conveniently. As it is, we are told that this enforced publicity is the great objection to their general use and to their safe and punctual delivery. It is said and believed that often the real excuse for their tardy delivery or loss is that the postal employees and their friends hav not had time to decipher them. The postal reasons for reducing this disadvantage of the postal card service to a minimum are too apparent and practical for doubt, and such reasons hav dictated the restrictions wherever this *new* system has been adopted as the first and necessary condition of its existence.

Again, that this service is a *new* postal provision, not intended under the Constitution, may leave it under the discretion of Congress to provide how it shall be used as a condition of granting it at all, as in the case of the postal-carrying of dry-goods and parcels of merchandise. But letters, papers, pamphlets, and sealed packets were, and are mail matter under the Constitution, which Congress cannot interfere with.

There is no inconsistency in the speech, then, in suggesting that these regulations should be those of the Department only, and that they should be limited to postal purposes, and to ordinary postal fines in case of complaint, thus repealing the cumbersome penal laws, penalties, and proceedings which are not ridiculous on this trivial subject only because they are terrible.

But notice the further fact that even this postal interference is allowable only when enforced *publicity* requires it. It therefore excludes the conclusion that it can be rightfully allowed as to *inclosed* matter where there is no such reason for it. Where the reason ceases, the law ceases; and the inclusion of it in the one case, according to the rule above cited, necessarily excludes it in the other. So far from there being an inconsistency, the postal-card regulations, like the counterfeiting illustration, lead to exactly the opposite conclusion the editor supposed, and sustain the speech. Thus, when a "subject is thought out in all its bearings," truth is ever confirmed.

The above three points dispose of the constitutional and most important aspects of the subject; and as to them it is clear that the editor has admitted or confirmed the conclusions of the speech. His "reform" of the Comstock postal laws will, therefore, hav no legal basis to rest upon, even if he could make them safe to liberty, and practical, which he cannot.

IV. Here we might rest the discussion, but for some grave *misapprehensions* he is under as to the bearing and importance of the questions involved.

The first we will notice is a fatal misapprehension as to the legal and practical importance to liberty of preserving the constitutional provisions, clearly defining and limiting the Federal jurisdiction in criminal matters. It really seems that the editor has forgotten all about the Constitution and the wisdom and statesmanship that formed it. How else could he write in this way?

"So far as freedom of speech and of the press is concerned, he [Wakeman] must either deny the right of the states, or else concede the right of Congress, to suppress literature that is really obscene. Freedom is violated by any unjust restrictions, and it makes not a pin's difference by what authority the restrictions are imposed. The protest of principle must lie against the restrictions themselves. Mr. Wakeman destroys his own case by conceding the justice of the restrictions when imposed by state authority, and yet inveighing against them as tyranny when imposed by Congressional authority. In consequence of this radical and fatal self-contradiction, the view he presents of the whole subject is merely that of the attorney; he has not treated it either as a Philosopher or Statesman."

Again hear him:

"The fact is that Mr. Wakeman has not thoroughly thought out his subject in all its bearings; he has treated it in too narrow and technical a manner. The powers of Congress are nothing but of the people itself as a whole; for Congress is only a representative body, deriving all its powers from the people it represents. To limit its powers therefore, is to limit those of the people," etc., etc.

It seems to me incredible that a President of the *Liberal* League can write in this way. Talk of statesmanship! when the great labors of all the statesmen we hav ever had, hav been to prevent the establishment of a Federal tyranny. The safest way to be a Philosopher and Statesman is to follow in their footsteps. In every convention and meeting that passed upon the Constitution in its formation; in every administration that has shed glory on the Republic since then, the point was and has been to defend the states and people from the tyranny and usurpation of the General Government, backed when possible, by the Supreme Court. I pray the reader to continue the line of argument of the speech into the works and records of those who adopted the Constitution, and I will gladly leave the question of "statesmanship" to them. The very theory of our Government, as well as the traditions of liberty, are in danger of being lost when our Liberal teachers write in the mingled ignorance and indifference above quoted.

As Patrick Henry pointed out usurped power is "tyranny," and is irresponsible and unlimited. If Congress can create and punish crimes without regard to the Constitution, it is the end of all popular liberty. The only protection the Liberal party and Freethought can hav against the whim of a majority is gone. All that was said in the speech about the necessity of insisting upon the true position of the Supreme Court as simply a *legal* tribunal, and not an arbiter of morals, religion, or liberty, is the voice of statesmen, and derives strange force when it is found that the President of the Liberal League is ready to surrender "the Bill of Rights," which is the only possible protection of the free thinking minority. Suppose that Jefferson, Jackson, or Lincoln had done so, where would we hav been? It is clearly the first duty of a Liberal to stand by the Constitution and its Bill of Rights as the fountain of all our liberties. When that is frittered away by giving Congress the power to create and punish crimes, the temporary party majority is simply an irresponsible tyrant. It will wield a vast judicial and criminal system foreign to the people, and before it the individual will be as helpless as before a Russian Czar.

The great purpose of the Constitution was to "protect liberty" by keeping the individual before the legislature, judge, and jury of his state and vicinage, and under laws that he could hav some influence in making, executing, or changing. These are the very conditions of liberty, and the Federal Government can only protect them; it cannot supply or replace them.

These very Comstock laws are a practical illustration of this vital distinction. All of the outrages hav been under the United States laws and by Federal judges and officers. Under the state laws, even in New York, unconstitutional as I think they are there, no great wrong has as yet been consummated, and there is less danger now than ever, for the state officers and grand juries are recovering from their obscenity panic.

I am not now called upon to determine what restrictions the state should impose to suppress obscenity. I simply say that those which were in force before the United States usurped this jurisdiction were in fact found to be sufficient. That the evil was practically removed under them before these postal laws were passed, and to those state laws, or to others which the people may hav a rational knowledge and control of, I propose to return. I leave the matter to them. The editor has not shown how otherwise the Constitution and our liberties can be preserved.

V. The editor is under similar *misapprehension* in regard to the position of Liberals on the subject of obscenity. Because they do not deem it necessary to throw overboard the Constitution and all their liberties to get it punished, he represents them as in favor of it, and so has been the cause and source of unlimited misrepresentation, if not of slander. He says, for instance, in italics: "*Freedom of the press covers and includes the legal right to pu'lish, circulate and mail real obscenity!* This," he says, "is exactly what Mr. Wakeman's argument means so far as the mails are concerned."

Again, when I tried to show that the "principles" underlying the discussion were common to us both—viz., that both "were in favor of liberty and opposed to obscenity," and that the real object was to discover the true, lawful, and practical way to secure the first and to avoid or repress the other—he will hav none of it. He replies indignantly:

"He [Mr. Wakeman] is greatly mistaken in imagining that there is 'no material differences as to "principles."' He declares that 'all are in favor of liberty and opposed to obscenity.' It is true that all Liberals are in favor of liberty, but it is not true that all Liberals are opposed to obscenity. Can a man be said to be opposed to murder who demands the repeal of all or *any* of the laws which punish it? We certainly think not. The trouble with 'repeal' is that it would abrogate some or all of the laws which punish the crime of circulating obscenity, and thereby, no matter what the *intention*, does *in fact* protect and foster that crime. If there is any real answer to this, let us by all means hav it."

Certainly. You shall hav it; but it seems strange that any answer should be needed. Liberal people, and all sensible people, are not *in favor* of crimes because they want them discovered and punished constitutionally, by the proper authorities provided by law for that purpose, and by methods that will not work far greater harm to society than the injury of the crimes themselves. There is nothing so dangerous as a panic. The editor seems not to hav recovered from the obscenity panic from which the whole country was suffering as the result of a few sensational newspaper articles and some real cause in 1872, and which gave us Comstock and his laws after the real evil had been removed by the state laws and public opinion, as I believe will always be the case.

The editor condemns us upon a very amusing "principle." If, he argues, a thing is *very* wrong, then it is a *crime*, and then it has *no rights* anywhere, or when, or how; and anybody may punish it in any way, lawful or not; and if any one does not do so or favor doing so, then he acknowledges that the crime has "legal rights," and he favors and fosters it whether he intends to or not.

This feels to me like the logic of Judge Field's opinion, and I fear the editor has absorbed it from that source. Let us try it on. *Libels* are very wicked and villainous, and are generally circulated through the mails. An editor often on the mere word of a private correspondent abuses his tremendous power to charge evil acts, intentions, and even crimes that injure and often practically ruin and murder his victims. I believe such offenses are very wrong—*are crimes* that make obscenity itself appear white, and so the laws of all civilized countries declare. But shall we ask Congress, which has nothing to do with it under the Constitution, to go to legislating on the subject and to declare the mailing of a libel a crime, punishable with death, in the United States courts; and to be discovered by espionage of mail matter, and induced by decoy? Or shall we resort to lynch and mob law? Certainly not. We will hav the states make reasonable and sensible laws on the subject, and will try to have those laws reasonably and effectively enforced by the proper courts and juries of the vicinage. So we deal with forgery, treason, swindling, and many other crimes in the commission of which the mails are constantly used. Yet because we punish these crimes only through the states, do we favor or foster them?

So as to murder, to which the editor refers. Many excellent persons believe that society has advanced so far that the death penalty for it does more harm than good, and they ask its abolition; but are they therefore in favor of murder? Not long ago every felony was punished with death. The scaffolds were constantly hung with victims or red with blood. Civilization has been measured by the abolition of these penalties, and cherishes the memory of those who labored for their abolition. Now are we to be told that they did it all because they wished to favor and foster the crimes? or that they did so in fact?

When the editor recovers from his panic he will see the absurdity of all this, and will regret that he said that "all Liberals are not opposed to obscenity." Such charges should not be made upon mere inferences, for they are misunderstood. The editor began this discussion by saying that "we do not imagine that Mr. Tucker [Mr. Heywood's champion] is any more in favor of obscenity than anybody else." Certainly after that certificate he ought to give the rest of the Liberals a clean bill of health, even though, in the words of Mr. Parton, they do go for "immediate and unconditional repeal" of the Comstock Postal laws, "because they are unconstitutional and wrong in every way, and pernicious in many ways."

When the editor preaches on the enormity of obscenity, as he does so eloquently—I will not say that he does it "merely" as an ex-parson—I listen gratefully and reply only from the "amen corner;" and it is hardly fair for him to represent me as an obscenist because, "merely as an attorney" or otherwise, I try to explain to him what the Constitution, law, and common sense on this subject really are. When he is content to rest his zeal for purity upon *them* I shall be with him.

VI. The editor is under *misapprehension*, also, as to what the people expect of the Liberal party. It is not "sound in principle or policy" for a Liberal party to become the advocates of unconstitutional laws, pernicious espionage, or inquisitions, which hav been dictated by "religious" zeal or hypocrisy. To curry favor with an obscenity panic is business that can be better and safely left to Mr. Comstock and his friends. We hav no call to compete with them in such rivalry, and shall gain nothing but contempt for the attempt.

The "awakened conscience" of the whole people is in favor of constitutional liberty and common sense on this whole subject. The Liberals are the natural leaders of this sentiment and movement. If they know enough to advance them, they will become the vindicators of the rights of the people and of Man. They will stand forth as a moral and political power in the land. If they fail in this crisis they will hav no sufficient reason for their existence. They will struggle along scarcely worthy of the notice or of the contempt of their opponents. Let them take the watchwords, LIBERTY AND PURITY, NOW AND FOREVER, ONE AND INSEPARABLE! The future will then find in them the great, because the reforming, growing, and moral, influence of the country; for *the free* and *the pure* will certainly "inherit the earth."

New York, October 10, 1878.

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

IV.—CONTINUED.

Voltaire had gone from Brussels to Anvers, in Holland, where he had embarked upon the canals. He took the name of Révol, and had his correspondence addressed to the care of MM. Ferney and d'Arty, merchants of Amsterdam. But he lived with Ledet, who printed an edition of his works, comprising the "Eléments de la Philosophie de Newton," uncompleted. Voltaire went to Leyden, where he chose his domicile with a banker named Rollen. In Berlin he saw the celebrated physician Boerhaave.

During this time, Madame du Châtelet imparts her mortal inquietudes to the Count of Argental, whom Voltaire called his good angel, and who was, indeed, all his life the type of the devoted and disinterested friend. In her letters dated from Cirey she entreats him to use all his influence upon his friend to dissuade him from incorporating the "Mondain" in the edition of his works, and to divert him from visiting Prussia.

"His sojourn in Prussia would harm him," says she. "The climate is horribly cold. The Prince Royal is not king. When he shall be king, we shall go to see him *together*. But until he is, there is no security there. His father knows no other merit than that of being ten feet high; . . . he is suspicious and cruel; he hates and persecutes his son; he keeps him under a yoke of iron."

The Châtelaine de Cirey has such a fear of Voltaire going to Prussia that she does not leave him time to complete the "Eléments de la Philosophie de Newton" at Amsterdam. She sends him letter after letter to recall him to Cirey, to the effect that Voltaire believes himself in duty bound to defer to her wishes. This recall to the gardens of Armida was not of long duration.

V.

Marc-Antoine du Châtelet, Marquess of Trichâteau, had just died, bequeathing to his cousin his properties situated in Flanders. This succession gave rise to serious litigation between the houses of Châtelet and of Hoensbroeck. In order to sustain a suit and to defend her endangered interests, the Marchioness du Châtelet unhesitatingly left Cirey, with her inseparable Voltaire, who was not sorry to breathe more freely abroad than in France, where he was ever disturbed, threatened, and forced to concealment.

Leaving Cirey on the 8th of May, 1739, the two travelers arrived at Brussels on the 28th, after having stopped four or five days at Valenciennes. Voltaire and the Marchioness scarcely touched land at Brussels. They went at once, passing by Louvain, to Bevinghen, whence Madame du Châtelet wrote to the Count d'Argental:

"Here we are in Flanders, my dear friend. I was visited and feasted in Brussels when I merely passed. Rousseau is no more spoken of there than if he were dead. All were eager to feast M. de Voltaire. I am actually within ten leagues of Brussels, on an estate of M. du Châtelet."

Then Voltaire sought the most quiet quarter in Brussels, and installed himself, with Madame du Châtelet, in the Rue de la Grosse Tour (Great Tower Street).*

She was a precious companion for a philosopher, this young and admirable woman, impassioned with science, possessing upon the ends of her fingers all the Greek and Latin authors, and translating into French the works of Newton. She had Koenig, her professor of mathematics, to follow her to Brussels.

Notwithstanding his resolution to isolate himself in order to be fully consecrated to his cherished studies and noble labors, Voltaire did not long remain secluded in Brussels. Rousseau had, the very first thing, let out his presence in the capital of Brabant. He went clamoring everywhere against the illustrious writer, repeating that he preached Atheism.

Jealous of Voltaire's fame, Rousseau had vainly sought to divert the Duke d'Aremburg from the society of the author of "Zaïre," whom he cavalierly styled a *rimeur de deus jours*, or "a forty-eight hour rhymer." Voltaire, to whom repartee was an easy thing, retorted by comparing Rousseau's poetry to the croaking of frogs.

All that Rousseau gained by his calumnies and hostilities against Voltaire was the loss of the pension generously given him by the Duke d'Aremberg, and expulsion from his house.

To conclude with Rousseau, let us say that, struck with apoplexy on his return from Hague in the month of October, 1740, he died in Brussels on the 17th of March, 1741, at the respectable age of seventy-one, and that his piety brought him the honor of being interred in the church of the Bare-footed Carmelites.

Pirou, who had the mania of epitaphs to such a degree that he composed his own—

> "Here lies Pirou, who naught could be,
> Not even Academician he"—

also wrote Rousseau's epitaph. It has remained famous. We subjoin it:

> "Here lies the illustrious, unfortunate Rousseau;
> In Paris he was born, and in Brabant laid low.
> His life is in this epitaph
> Summed up: It was too long by half.
> For thirty years of envy worthy,
> For thirty more he was to pity."

The judgment of Pirou may be accepted as impartial, for the author of the "Metromanie" was the intimate friend of Jean Baptiste Rousseau, from whom he did not separate during his sojourn in Brussels in 1738 and 1740. In these two years Pirou did not see Voltaire. He was secretly jealous of him, and, blinded by his immense vanity, pretended to be his superior. "Voltaire works in marquetry," said he, "and I cast in bronze."

But let us retrace our steps and return to the year 1739.

Jean Baptiste Rousseau had vainly used all his venom-teeth against the finely-tempered file of Voltaire, whom the most distinguished personages of Brussels knew well how to appreciate, as well as to find his peaceful retreat in the Rue de la Grosse Tour; among others, the Prince of Chimai, the Duke of Aremberg, who became his friends, and the grandson of the illustrious pensionary De Witt, who put at his disposition his library—the richest in Europe. Desirous of requiting these courteous visits, Voltaire gave a feast, to which he invited the representatives of several great Brussels families. They responded with eagerness to his appeal.

"This is the country of uniformity," writes Voltaire to M. Berger, at the date of the 28th of June, 1739. "Brussels has so little activity that the greatest news of the day is a very small feast which I give to Madame du Châtelet, to Madame the Princess of Chimai, and to M. le Duc d'Aremberg. Rousseau, I believe, will have no share in it. It is assuredly the first feast given by a poet at his own expense, and where there was no poetry. I had promised a very gallant device for the fireworks, but I have had made some great and very luminous letters that say: 'I am for the *jeu va tout!*' That will not cure our ladies, who love the gleek a little too well. Yet I did it only to cure them."

This letter, by which we learn that the ladies of Brussels of the last century loved and played with frenzy the *brelan*, the *jeu va tout*, is followed, two days later, by another missive to Thiérot, in which Voltaire relates the tragic accident which had come to sadden the feast:

"I write you from a house from which Rousseau has been driven forever—a just punishment of his calumnies. I would say a good many things to you, but I am really sick from a shock which made me nearly faint when I saw fall at my feet, from the third story, two carpenters whom I had at work. Imagine what it is to see two poor artisans fall in this way and to be covered with their blood. I see that it is not for me to give entertainments. That sad spectacle corrupted all pleasure of the most agreeable journey in the world."

To chase away the impression of the terrible accident which had disturbed the sensibility of Voltaire, the Duke d'Aremberg had taken him, with Emilie, to his residence, d'Enghien.

If we believe Voltaire, the signification of the word *utopia* was absolutely unknown in Brussels during the last century. Ignorant of the word, they of course were ignorant of the thing. And truly, they have never been very utopian in Belgium. Here follows what Voltaire wrote to Helvetius on this subject:

"I admit to you with shame that I have never read the 'Utopia' of Thomas More. However, I took it in my head some days ago to give a merry-making in Brussels, under the name of the Envoy of Utopia. The feast was in honor of Madame du Châtelet, as a matter of course. But would you believe that nobody could be found in the town who knew the meaning of Utopia. It is not the home of belles-lettres."

[TO BE CONTINUED.]

* To-day the Rue du Grand Cerf (Great Deer street). A tavern exists yet to-day, bearing the sign: "A la Grosse Tour." In 1742 and 1743 Voltaire lived in Brussels, Place de Louvain, as is attested by the letter he wrote, in a pleasant Oriental style, to the Abbe Aumillon, in October, 1742, and ending thus:

"Written in my pigmy closet, Place de Louvain, afflicted with an enormous colic, the 8th of the moon of the 9th month, the year of the hegira 1122."

On the other hand, Madame du Châtelet was writing from Lille to the Count d'Argental, the 10th of October, 1743:

"I am going to Brussels as soon as a slight fever I have is over. Write me at Brussels, Place de Louvain."

ALL money is hard—to get.

W. S. BELL lectures Oct. 22d in Williamsburg, Ind.; Oct. 23d, in Economy, Ind.

Why the Hard Times?

BECAUSE OF THREE FRAUDULENT ACTS OF LEGISLATION, VIZ.: THE AMENDMENT TO THE LEGAL TENDER ACT, EXCEPTING DUTIES ON IMPORTS AND INTEREST ON BONDS AND NOTES—THE LAW OF 1866, AUTHORIZING CONTRACTION—THE SPECIE RESUMPTION ACT OF 1875.

[PRIZE ESSAY BY MISS C. A. BLODGETT.]

[Our readers remember Mrs. Elizabeth Thompson, of New York, offered some months ago, three prizes for the best articles explaining the cause of the present national distress. Of 400 Essays sent in the following took one of the prizes.]

MRS. ELIZABETH THOMPSON, *Dear Madam:* You ask the friends of humanity to contribute their "mite" toward the solution of the vexed problem of our financial distress. I have studied the subject from a woman's standpoint of observation, and with *only* a woman's powers of *comprehension*, but I do not hesitate to offer you as the result of three year's untiring application my honest convictions and carefully arrived-at conclusions.

Like yourself, I looked out upon the appalling situation, and my heart was touched for humanity. I said, "Silver and gold have I none, but such as I have will I give to the solution of this important question." I am confident that I have arrived at the truth. If other writers receive your munificent gifts I know it will be because they have told the *same story* in a *better manner*.

Early in the year 1861 the Federal Government found itself placed under the necessity of using a much larger volume of money than it possessed, or could by any possibility acquire in the accustomed way. It tried what is always the first thing to be thought of in an emergency, viz.: to borrow of its neighbors, and like a cringing parasite, this prince of nations went rapping at nearly all the doors of Europe, asking the loan of a little gold,

OFFERING THE SUICIDAL INTEREST

of twelve per cent. But the foreign powers were all deaf to their entreaties, and our agents returned as empty-handed as they went away.

We had in the national capitol at that time too many loyal men with prolific brains to allow the nation to perish for want simply of gold, while we possessed every other possible source of wealth in abundance. As a result of their honest and earnest efforts

THE GREENBACK CURRENCY

was created. In July, 1861, $50,000,000 of treasury notes, payable on demand, were issued and paid to the soldiers of our army in place of the gold (?) that had been pledged them on enlisting. *As it was exactly at par with coin, fulfilling in every particular the same functions, there was no ground whatever for complaint.* On the 12th of February, 1862, $10,000,000 more were authorized to be issued, and in March all outstanding issues of this series were

MADE FULL LEGAL TENDER.

Concerning the bill as originally reported in the House, Thaddeus Stevens said, in his memorable speech before the Senate, that it had cost the committee months of patient labor and painstaking, and was the result of their most deliberate and comprehensive thought.

It was sent to the Senate and given into the hands of the Senate Finance Committee, of which Senator Fessenden was Chairman. After the usual deliberations the Committee reported it to the Senate for their final action, with the following amendment: "This money is legal tender for all debts, except duties on imports and interest on bonds and notes, which shall be payable in coin."

Here was sprung the first leak that began sinking the Ship of State.

Nevertheless, her pumps were so well adjusted, and so vigorously worked, as to keep her floating buoyantly until her keel was stove by that great rock against which so many a national bark has made shipwreck before, viz.:

SPECIE RESUMPTION.

It is time now that a beacon light was placed on that golden boulder, and the political mariner who cannot steer clear of it in the future should not be trusted even as wheelsman.

The amendment above noticed, which has proved the parent of such great loss to the people, was opposed so ably by eminent statesmen as to entirely refute the oft-repeated statement that we have no great men now-a-days.

Mr. Spaulding of New York, said: "I am opposed to all those amendments of the Senate which discriminate in favor of the holders of bonds and notes, by compelling the Government to go into the streets every six months to sell bonds at the market price to purchase gold and silver, in order to pay the interest in coin to the capitalist who holds United States stocks; while all other persons in the United States (including the army and navy, and all who supply them with food and clothing), are compelled to receive legal-tender treasury notes in payment of all demands due them from the Government.

"Why make this discrimination? Who asks to

have this one class of creditors placed on a better footing than another? . . .

"Sir, it is a very respectable class of gentlemen, but a class of men who are very sharp in all money transactions. They are not generally among the producing classes. Not amongst those, who, by their labor and skill, make the wealth of the country; but a class of men who have accumulated wealth. Men who are willing to lend money to the Government if you make the security beyond all question and pay them a high rate of interest and make it payable in coin.

"The legal-tender treasury note bill was intended to avoid all such financiering, and protect the Government and the people who pay taxes from all such hard bargains."

Thaddeus Stevens closed the debate with the following brief, sincere, and convincing language:

"Mr. Speaker, I have very few words to say. I approach the subject with more depression of spirits than I ever before approached any subject in my life. I have a melancholy forboding that we are about to consummate a cunningly devised scheme, which will carry great injury to all classes of people throughout the United States, except one. With my colleague I believe that no act of legislation of this Government was ever hailed with as much delight throughout the whole length and breadth of the Union, by every class of people, as the bill which we passed and sent to the Senate. . .

"It is true there was a doleful sound came up from the caverns of bullion brokers, and from the saloons of the associated banks. Their cashiers and agents were soon on the ground, and persuaded the Senate, with but little deliberation, to mangle and destroy what it had cost the House months to digest, consider, and pass. They fell upon the bill in hot haste, and so disfigured and deformed it, that even its very father would not know it. Instead of being a beneficent and wise measure it is now positively mischievous. . . . It makes two classes of money, one for the banks and brokers, another for the people. It creates money, and by its very terms declares it a depreciated currency."

Despite the earnest entreaties of its friends, this bill passed the Senate mangled and distorted, as you see, and those who wonder why the greenback dollar is not, and has not always been, as good as the gold dollar, have only to look upon its back and they will find this explanation:

"*Except duties on imports and interest on the public debt.*"

Upon its final passage the great heart of Thaddeus Stevens was so moved by the evils he foresaw must come to his countrymen through this act of legislation that he sat down in his Senate chamber and wept.

The result is well known. Gold advanced almost immediately to 185 per cent premium, which, of course, caused a corresponding advance in the price of all commodities bought and sold.

While coin was the standard at which all prices were rated the greenback currency was the money of the people. The Government paid it out in the place of gold, and received it back depreciated almost two-thirds. This terrible disparity was all occasioned by the Government creating a necessity for nearly three times as much gold to be paid annually as it could produce, and not, as was so generally believed at the time, because the perpetuity of the Government was doubted by all the powers of the world.

The war was carried to a successful termination, and all debts, except interest, of the Government, and ante-bellum liabilities were paid in this depreciated currency until more than two thousand millions of it had been put in circulation.

This scheme immediately took every dollar of gold from the channels of trade, and sent most of it into the hands of royalists, for it was now too expensive a luxury for our own citizens.

When the greenback currency had really become the money of the country, and we had adjusted our business to the sham of forty to sixty-five cents to a dollar, the foundations were again unsettled by the most gigantic political earthquake that ever shook the commercial world.

(The reason the first discrepancy did not work more damage than it did to our domestic commerce, was that in administering a dose of poison to the body politic the political doctors gave too much, and thereby destroyed its intended effect. Had coin continued to circulate to any considerable extent among one class of the people, and paper been used by another, the difference would have ruined any class in a very short time. But producers and consumers estimated the values alike in greenbacks, so that the exchange was nearly equal after all.)

CONTRACTION OF THE CURRENCY.

In the year 1866, Hugh McCullough, Secretary of the Treasury at that time, said, "The legal-tender act was a war measure, and not intended to remain in force a day longer than was necessary to prepare for a speedy return to specie payment."

"Is there an honest man or woman in the nation who believes that our greenback currency, bearing the image and superscription of Abraham Lincoln, was simply a fraudulent paper designed only to pay our soldiers with, and to buy of our merchants and farmers supplies for the army, and then to be destroyed when we had no further need of their services?

I appeal to you to say if you believe any such cunningly-devised scheme was intended by Abraham Lincoln, Salmon P. Chase, and Thaddeus Stevens when they gave their support to the legal-tender bill?

During the four years immediately preceding contraction, viz.: '63 to '66 inclusive, there had not occurred in the United States an average of seven hundred business failures per year.

After this they began immediately to increase until they reached the appalling sum of *eleven thousand in our centennial year.*

During the first three months of the present year they reached the enormous sum of 2,780, seven hundred more than during the four years immediately preceding contraction.

These are significant facts, and can by no possible contradiction be made to mean anything else than so much robbery of our own people.

[TO BE CONTINUED.]

Communications.

Josephus Knew no Paul or other Apostles.

BY SCHOLASTICUS.

Josephus was born A. D. 37 in Jerusalem, where he livd until its destruction by Titus, A. D. 70. Few ancient historians wrote more fully and truthfully than he of the events of their time. Not more than eight years before his birth, unless all Christendom has been hoodwinked for seventeen hundred years, the most momentous drama in the world's history, the crucifixion of the Son of God, was enacted in the city where our historian was born. Surely his father, who, he says, "was in great reputation in Jerusalem," and his mother, as well as his elder associates, must hav often talked to him of that memorable event. But the all-searching historian is strangely silent concerning it, and his silence is the more unaccountable considering that learned churchmen, such as the distinguished translator of his works, Dr. William Whiston, have claimed him as an Ebionite or Nazarene Christian. But since Dr. Lardner proved that the passages in Josephus concerning Christ were forged, most Christian scholars no longer claim him as a witness, but rather denounce him as an enemy, because he ignored the very existence of Christianity, whose birthplace and center was his native city.

Bear in mind that Josephus was born about the time of Paul's conversion, which, according to Acts, occurred sometime between A. D. 30 and 38. That book describes five visits by Paul to Jerusalem, four of which were certainly in the lifetime of Josephus, to wit, about A. D. 44, 51, 56, and 58 or 60. Two of these were too important to hav been ignored, namely, that of 51 and 58 or 60. In 51 Josephus was fourteen years old, at which age, he says, he had made such attainments in learning that the high priests and principal men came frequently together to consult him on points of law (Life, sec. 2). How is it possible that so learned a youth should hav taken no notice of the meeting of the first Christian council in his own city?

But take the last visit of Paul to Jerusalem, when Josephus was twenty-one or twenty-three years old. We read in Acts that the apostle was joyfully received by James and all the elders. To avoid offending the Jews he observed some of their rites. In spite of this his appearance in the temple excited a riot, and he was dragged out and would hav been murdered but for the interposition of the Roman chief captain. Then he was permitted to address the crowd from the steps of the castle; but this did not appease their wrath, and he was taken within to save his life. The next day he was brought before the Jewish council, presided over by the high priest. Here, by an adroit plea, he gained the favor of the Pharisees, but such was the deadly hatred of the Sadducees that again the Roman captain had to rescue him from death. Then forty Jews took an oath not to eat or drink till they had slain him. Fortunately the apostle happened to hav a friendly nephew in the city who informed the captain of the plot, whereupon he was hurried away by night to Cesarea under a strong guard of soldiers.

All this exciting scene escapes the notice of the great historian.

Again, a few days later, Paul's case was heard before Governor Felix at Cesarea, in the presence of the high priest and elders, who came from Jerusalem with eminent counsel to prosecute the apostle. Paul's eloquence was such as to cause Felix to tremble and postpone his decision indefinitely; but what does Josephus know about this?

Again, after remaining a prisoner for two years, Festus succeeds Felix, and forthwith the Jews apply to the new governor to hav Paul sent back to Jerusalem. But yielding to the wishes of the prisoner, Festus orders a rehearing at Cesarea. Accordingly, after a few days, on the arrival of King Agrippa, Paul has another notable trial before Governor Festus, King Agrippa, his wife Bernice, and leading Jews from Jerusalem. On this occasion Paul makes his grandest oratrical display, almost persuading the king to become a Christian. But Josephus knows no more of this than of the former events.

It is now A. D. 60, 61, or 62, and Paul is sent to Rome, where he arrives in 61, 62, or 63, and where he remains "two whole years," if not longer, as is generally believed.

Now, mark a contemporary event in the life of Josephus. He says (sec, 3) that in his 26th year (A. D. 62 or 63) he went to Rome to intercede for certain priests sent there by Felix to be tried before Cæsar (Paul was held by Felix and sent to Rome by his successor, Festus). Josephus must hav arrived while Paul was there, or at the furthest, just at the end of his two years' confinement in Rome, where, as elsewhere, according to Acts, he discoursed pretty orthodox Pharisaism, such as Josephus himself professed. And yet the historian knows nothing of Paul at Rome.

Verily it would seem as if the writer of Acts had plagiarized this part of his story from Josephus, for the coincidence is remarkable in many respects, including the shipwreck which both so narrowly escaped.

It is scarcely necessary to notice the silence of Josephus concerning Peter, who is claimed by the Catholic Church to have been bishop of Rome from A. D. 42 to 66. The story about Paul is itself a sufficient refutation of that absurd tradition. He found not only no Peter at Rome A. D. 61–63, but no Christian church, if indeed any Christians.

In the marginal chronology of our Bibles Paul's arrival at Rome is dated A. D. 63, but Smith's "Bible Dictionary" puts it A. D. 61, and in Harper's "Cyclopedia of Biblical Literature," not yet completed, an attempt is made to fix it earlier, to wit, A. D. 56, by interpreting the "two years" of Acts xxiv, 27, to mean, not the term of Paul's detention, but Felix's term of office, and making it expire A. D 55. This is not only contrary to heretofore accepted authorities, but an acknowledged impeachment of Josephus, and the main, if not sole, support of this change of dates is the doubtful *Annals* of pseudo Tacitus. It is hardly possible that Josephus would go to Rome to intercede for friends who were sent there eight years before by Felix; therefore we incline even to the year 62 as the end of Felix's term, which would bring Paul and Josephus to Rome in the year 63. But even accepting the earliest date, 56, the silence of Josephus in regard to Paul and the Acts of the Apostles is no less unaccountable.

But so far as church chronology is concerned, there is no historical truth either in the Acts or Gospels. The evangelists wrote their drama from prior materials, of which our "Sepher Toldoth Jeschu" was probably a part. Jesus, Simon Kepha, and Paul lived and died before the reign of Tiberius. The Christ of Paul was not crucified under Pontius Pilate, but probably stoned and hanged, according to the inveterate practice of the Jews. The Romans omitted the stoning and impaled or tied their culprits on a stake. This stake was called in Greek *stauros*, and crucifixion *stauros*is. The earliest cross was a stake or tree. And it is remarkable that Peter twice charges the Jews with slaying Jesus and hanging him on a tree—*xulon* (Acts v, 30; x, 39)—elsewhere translated "wood," "staff." Here seems to be a footprint of the story of Jeschu, who was stoned and hanged on a *xulon* a century before.

In Josephus we read of the stoning of "James the brother of Jesus, *who was called Christ*" (Ant. xx, 9). Dr. Whiston in a note on this passage, assuming its integrity, disputes the fact of the death of James the Just at this time, about A. D. 62. And Dr. Lardner not only says that this manner of the death of James was unknown to the early Christians, but he and most other scholars reject as spurious the words "who was called Christ." It is plain enough, therefore, that nothing remains of the identity of the James of Josephus with "James, the brother of the Lord," mentioned by Paul in Galatians, much less with any mythical apostle of the Gospels and Acts, or any pretended first bishop of Jerusalem.

Now, therefore, can there be any reasonable doubt that James, Kepha, John, and Paul all lived before the Christian era? And, if so, is not this the most important literary discovery ever made?

The New York State Freethinkers' Association.

A MEETING OF ITS OFFICERS.

As many of the officers of the New York Freethinkers' Association will desire to attend the Liberal Congress, it has been thought best to call a meeting of all of them, to assemble at the parlor of the Syracuse House, in the city of Syracuse, Friday evening, Oct. 25th, for the purpose of devising means to prosecute the objects of the Association during the coming year. The following are the names of the officers and the post-office address of each:

Dr. T. L. Brown, President, Binghamton; E. M. Sellon, Recording Secretary, Buffalo; Amy Post, Treasurer, Rochester; H. L. Green, Corresponding Secretary, Salamanca.

EXECUTIVE COMMITTEE.

Courtlandt Palmer, Chairman, New York; Charles A. Gurley, Pulaski; Sigmond Block, Cape Vincent; David Cosad, Jr., Oaks Corners; T. L. Brown, M.D., Binghamton; Clement Austin, Rochester; Clara Neyman, New York.

VICE-PRESIDENTS.

Thomas Dugan, Albany; Samuel Latta, Friendship; T. B. Taylor, M.D., Binghamton; A. L. Barnard, Salamanca; Helen H. Mitchel, Aurora; E. Mitchell, Jamestown; Prof. J. V. Mapes, Elmira; John Shattuck, Norwich; Elder F. W. Evans, Mount Lebanon; William D. Hunt, Scott; E. C. Hotchkiss, Buffalo; Dr. Freeman Lyon, Bloomingdale; J. D. Richards, Alexander; W. J. Lewis, Ilion; William Estus, Cape Vincent; A. McAdams, Brooklyn; Thomas Bacon, Leyden; H. B. McNair, Dansville; Frederick S. Hammond, Bennett's Corners; Moses Hayes, Rochester; Prof. A. L. Rawson, New York; J. M. Harwood, Hess Roads; S. Hoagg, New York Mills; John W. Truesdell, Syracuse; John Peck, Naples; Henry Reynolds, Albion; W. J. Brast, North Hannibal; Isaac Sherwood, Manhasset; Gen. Robert Avery, Nyack; J. P. Armstrong, Ogdensburg; G. C. Hebbard, Watkins; E. W. Mitchell, West Junius; O. H. Kinney, Waverly; D. B. Marton, Groton.

It will be well for each member of the meeting to be prepared to suggest a plan for consideration. At 7:30 o'clock the roll of officers will be called, and it is very desirable that there be few absentees. H. L. GREEN, *Cor. Sec.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, OCTOBER 19, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

The Repealers and Modifiers.

BY B. F. UNDERWOOD.

MR. EDITOR: It is due to those who favor the modification of what is termed the "Comstock" law, to recognize the fact that they are opposed to the law as it now stands, and desire such a modification of it as will render impossible the conviction and punishment of any persons except those who send through the mails moral filth and nastiness; that they are as much opposed as the advocates of repeal can be to any law under which papers and publications can be excluded from the mails on account of their *sentiments* on scientific, social, religious, or any other subjects; that they condemn the methods employed by Comstock, and regard his continuance in office a disgrace to the Government.

It is due to those who advocate "repeal" to recognize the fact that they do not ask for repeal in the interest of obscenity; that they are, as a class, opposed to obscenity; that, with few exceptions, they are in favor of laws against obscenity; and they demand the *repeal* of the Comstock law because they think Congress has no authority to exclude any articles or publications from the mails on account of their moral character.

The advocates of modification think Congress, which alone has authority to regulate the postal system, has authority to exclude such literature as the common sentiment of the civilized world, including those who advocate repeal, condemn as a nuisance and an evil; and they think a law can be framed by which this moral filth can be excluded from our mails without interference with the rights or liberties of those who do not deal in it. Both parties are opposed to obscenity; are in favor of its suppression; are in favor of laws against it; are opposed to the Comstock law as it now stands, and are presumably sincere and conscientious in the position taken. Let these facts be kept in mind, and there may be less misrepresentation and denunciation than hav been indulged in the past few months.

REMARKS.—It must be confessed that Mr. Underwood has stated the matter very fairly. Both the repealers and modifiers of the Comstock law are doubtless honest and sincere; both are nearly equal in morality, and both are opposed to obscenity; both wish to be regarded as in favor of the good among men, and both wish to see the evil lessened. They are probably not agreed as to the amount of obscenity with which the country, and especially the schools, is being flooded; but when it does exist, nearly all are agreed that it should be duly punished. How to do it is the question which divides us. Shall it be done constitutionally or unconstitutionally? Shall it be left with the states, where the punishment of ninetynine-hundredths of the crimes belong, or shall the General Government engage in it and convert the postal department into a spying, detective-police organization for the purpose of bringing offenders to punishment? Shall the General Government discriminate as to the moral character of mail matter, and decide that some may pass freely, while others may not, and that the sender of the latter shall be sent to prison? These are the questions which divide us.

To some of us it seems no more the duty of the General Government to spy out, hunt up, and punish obscenity because it can be sent through the mails than it is to prosecute and punish libel, adultery, swindling, forgery, perjury, burglary, arson, and murder because letters and other written and printed matter aiding and abetting these crimes are daily sent through the mails.

Many a libelous letter, and many a libelous pamphlet and paper hav been sent through the mails; but for that reason shall the General Government hunt up the sender, prosecute him, and send him to prison? By no means.

Many letters and many printed papers and pamphlets are constantly being sent through the mails with a view to swindle the unsuspecting public—to obtain money without giving a fair equivalent. Shall the General Government, for this reason, busy itself at hunting swindlers and sending them to prison? Not at all; it is no part of its business.

Thousands of letters are sent through the mails with the view of both legitimate and illicit love making, and to bring about, possibly, illegal sexual intercourse or adultery. For this reason shall the General Government take it upon itself to ferret out such offenders and keep its courts employed at trying them and sending them to prison? No; the General Government has nothing to do with such cases.

Any quantity of letters are sent through the mails having more or less to do with the crimes of conspiracy, forgery, burglary, arson, and even murder. Shall the United States Government turn the postal system into a detective, police organization to search out all these cases and spend its time and resources in bringing such offenders to punishment? Certainly not. The province of the General Government is not in that direction.

The Constitution confers on Congress the right to establish post-routes and facilities for carrying the people's mail, but not the power to look into the moral character to see whether it is religious, orthodox, moral, decent, indecent, libelous, adulterous, dishonest, burglarious, incendiary, or criminal in any other respect. All the people of the country hav an equal right to use the mails when the requisite amount of stamps are attached, and the articles sent are mailable. The postal department has to convey all such matter to the place of destination, and it has no business to look into or pass upon its moral quality. The crime of obscenity consists in publisLing and selling it; not in sending it through the mails.

Thus, while Liberals generally agree that obscenity is a crime that ought to be duly punished, they differ widely as to the means by which punishment shall be inflicted. A certain portion who are so fearful lest Liberals may be deemed more or less favorable to obscenity are in favor of punishing it by any means, whether constitutional or unconstitutional. They would not only hav the municipal and state governments prosecute persons for sending questionable pictures and books by mail and otherwise, but they would hav the Government of the United States, in many respects the greatest government in the world, to not only employ itself in punishing offenses of this kind, but to engage salaried spies to hunt up such cases, and, by subterfuge, decoy letters, and espionage, to induce such crimes to be committed that the offenders may brought to punishment. A larger class are in favor of adhering to the Constitution and of leaving to the states the punishment of obscenity, the same as the other crimes mentioned. They do not think it is any part of the business of the General Government to resolve itself into an obscenity-hunting institution. They conceive it to be a species of mistaken zeal that advocates such a course, and are in favor of leaving that kind of business to the intolerant devotees of orthodoxy. They cannot see why Liberals should be in haste to join our bigoted opponents in this demand and advocate the surrender of our constitutional rights lest somebody judge us as being too lenient towards obscenity. This larger class of Liberals deem our personal liberties of too great a value to be relinquished or bartered away on any such pitiable pretext.

It is difficult to understand by what process an unconstitutional law can be made constitutional, but it is very easy to see how it can be repealed; and, believing that unconstitutional laws should not remain on our statute books, and seeing the great evil which has grown out of the same, they demand the repeal of the Comstock laws, and more especially when they find that the states are fully able to punish obscenity, and that by state laws the great bulk of obscene literature was suppressed and the offenders punished before these unconstitutional laws were enacted. The Comstock laws hav done little else than to be employed to harrass, annoy, persecute, impoverish, and imprison persons for opinion's sake who had no intention to be guilty of obscenity; hence the demand for repeal.

All laws authorizing the examination of mail matter to see whether it is moral or decent are clearly unconstitutional; and this opinion has been expressed by the ablest statesmen of which the country can boast. Webster, Clay, Cass, Wright, and others of their compeers placed themselves upon the record in this regard. Daniel Webster said, in the Senate of the United States, in 1834, that the prohibition of the mailing of anything on account of its meaning was "expressly unconstitutional," and he was shocked at the claim to the contrary. In this opinion the Senate fully concurred. It has only been since Comstock's time, and by his procuring, that laws empowering the examination as to the moral quality of mail matter hav been placed upon the statute books of the country.

It must be apparent to most minds that if the unconstitutionality of the Comstock laws is waived and obscenity is to be searched for in the mails and punished, how easy it always must be for the lines to be stretched, and rule that to be obscene which is not obscene at all, and to punish the innocent as well as the guilty. This tendency has been painfully apparent under the operation of the laws complained of, and it must inevitably be so. If the safeguards of the Constitution are removed, no bounds can be set, no limits can be secured. If detectives, prosecutors, courts, and juries are allowed to decide what is obscene, they hav only to take another logical step and decide what is indecent, what is improper, and what is immoral, whereby the liberty of opinion must be violated and destroyed. The composition of juries is from the majority—the advocates of sectarianism and creeds—and it is almost inevitable that they should decide according to prejudices and preconceived opinions. If the rule is granted that any class may decide what may be sent through the mails and what may not be sent, what is moral and decent and what is not, the postal liberties of the country must ever be at the mercy of the party in power. As the Christians are our law-makers and interpreters it would be but natural that they should decide that everything opposed to the system of Christianity should be condemned as immoral and not be allowed to pass through the mails. Should the Catholics obtain the power, it would be very easy for them to decide that whatever is opposed to the dogmas of the immaculate conception of the Virgin Mary and the infallibility of the pope was immoral and unsound and must be suppressed. Should Atheists become numerous enough to be the administrators of the laws of the land, and decide what is proper to pass through the mails, it would be very easy for them to say that whatever taught the existence of a God is a species of superstition, that superstition is immoral, and hence must not pass through the mails. By the same rule Democrats, when in power, may decide that Republican documents are wrong, and should not pass through the mails; and *vice versa* when the Republicans are in power. If one set of men are allowed to decide what is admissible to be sent by mail by another set of men and what is not, there is no telling where the thing will end. To illustrate this evil tendency it may be mentioned that recent Canada papers bring us the intelligence that the authorities in the Dominion hav seized and confiscated some hundreds of volumes of Col. Ingersoll's lectures, on the ground that they are opposed to Christianity and hence immoral, and must not be allowed to pass. This is but the logical result of laws allowing one set of men to decide what another set of men may send by mail or otherwise. We know the sale of Paine's works has been forbidden and punished by imprisonment. It is no less true that Anthony Comstock has forbidden in this city the sale of the works of Paine and the lectures of Ingersoll, threatening dealers with arrest and imprisonment if they persisted in selling them. He doubtless would wholly suppress this kind of traffic had he the power, and this disposition was clearly shown by himself and the President of his Society for the Suppression of Vice in its last yearly meeting, when they gave the intelligence that Freethought and Freelove publications were in a fair way of soon being stamped out. This, we repeat, is but the logical result of the Comstock laws, and this was one of the objects to be secured by their passage. These facts ought to admonish us that there is no safety in tearing away the safeguards of the Constitution, and Liberals and unbelievers ought, of all others, to be the last to advocate it.

Allowing that obscenity is an evil that injures and contaminates the young and ought to be suppressed, does that argue that it demands the attention of good people, and especially of Liberals, more than other evils far more prevalent and far more destructive of public virtue? Let us take this city for instance. Scarcely a copy of an obscene book can be found from High Bridge to the Battery, except the stock that Anthony Comstock has on hand, while there are at least a thousand houses of prostitution and assignation in this city, ten thousand places where intoxicating liquors are sold, gambling hells, lottery offices, concert saloons, dance houses, and low places of amusement almost without number are known to flourish; extensive publishing houses where thousands upon thousands of vile, corrupting stories, under the name of "dime novels," and "Boys' and Girls' Own Papers and Magazines," *Police Gazettes*, etc., etc., are every week sent over the land. This state of things exists in a corresponding degree in the cities and villages all over the country, all of which does tens of thousands of times more harm to the morals of adults and of youths than is done by obscene publications; and yet Liberals do not seem to be especially disturbed at the alarming facts. Even the editor of *The Index* scarcely raises his voice against these gigantic evils which are doing so much towards contaminating the morals of the people. Why is it that such a special hue and cry should be raised against obscenity, which hardly has an existences, and he be not disturbed by these mammoth evils that are everywhere and on every side? Is there any consistency in this? Would it not be far more reasonable to direct our attention to the evils which hav an absolute existence and are flourishing in the face of everybody instead of working ourselves into a panic over almost imaginary evils; that we should advocate the surrender of our most valuable constitutional rights to accelerate the hunt after that which scarcely exists?

If it is necessary for Liberals, in order to be considered moral and decent, to hav it specially understood by our opponents that we are not in favor of obscenity, would it not be better for us to pass the strongest resolutions possible that we are not in favor of obscenity, and hav the same published in every paper in the country? and for each individual Liberal to wear a badge on which is printed in bold, conspicuous letters, I AM NOT IN FAVOR OF OBSCENITY, rather than to advise the violation of the Constitution? If it is a fact that our reputation in comparison with church-members is damaged in this respect, it would seem far more sensible to place ourselves right in some such way than to advocate the surrender and tearing away of the very bulwarks of American liberty, free speech, free press, and free mails.

The main trouble is that a portion of the timid and oversensitive Liberals of the country hav allowed themselves to be worked into a panic upon the obscenity question and hav suffered far more from fear and apprehension upon the subject than was at all necessary. When seventy thousand freemen of the country signed a petition, some ten months ago, asking Congress for a repeal or modification of the unconstitutional Comstock laws, an extra zealous stickler for cultured respectability raised his voice against the signing of the petition, giving all the aid and comfort in his power to the legions of intolerant enemies who opposed the Liberal forces, and in this way contributed not a little in defeating the prayer of the petitioners. This may hav done much towards defeating obscenity, which has mostly an ideal existence, but did far more towards crushing out the very principles of liberty. The best thing Liberals can do is to unitedly defend the rights which the Constitution guarantees to us and to demand the repeal of all unconstitutional laws, whose aim it is to break them down and to aid the vile powers of bigotry and intolerance.

The Heywood Petition.

Those who hav been getting signatures to the petition for the pardon of Mr. Heywood and hav not sent them in are requested to do so at once, as it is wished that a committee visit Washington and lay them before the President. They may be addressed to A. L. Rawson, President of the Defense Association, or to the editor of this paper.

Contempt of Court.

We hav received a private letter from Watkins which conveyed the announcement that Judge Hurd had said that, in view of the language we had used in reference to him, he would arraign us for contempt of court. We can hardly believe that he has made such a threat, though he may hav reason to think that our contempt of his rulings and prejudices is sufficient to justify the arraignment. We deem him a gentleman of too much intellect to think of sending a writ of *posse comitatus*, or anything of that kind, and summoning us to his court to answer for articles that appear in our columns. We are rather beyond his jurisdiction, and though he might hav the desire to punish us, he has hardly the power at present.

We hav no ill-will towards Judge Hurd. We are only sorry to hav occasion to believe that he is biased and prejudiced against Freethinkers and Freelovers. They are human beings, and hav the same rights in this country as those who ally themselves to orthodox creeds and sing the song of Moses and the Lamb. We could wish that he might be noble and grand enough to feel that unbelievers hav rights equal to those who hav unbounded faith; that no man should be sent to prison or be subjected to fine for not believing what he can not believe; and also, that it is wrong to punish in an unbeliever what would not be noticed in a believer. Who imagines that if half a dozen Christians had sold "Cupid's Yokes" at Watkins, in August last, they would hav been arrested and imprisoned? Who can doubt that it is because we are known to be an outspoken Freethinker and publisher of Radical literature that we were arrested, far more than because we had sold anything obscene?

We truly wish Judge Hurd was able to rise above the prejudices of sectarianism and to recognize the fact that professing faith in this or that creed really mal es a man neither better nor worse. The non-professor will in nearly all cases compare very favorably in point of intelligence and morality with those who make the loudest professions.

Judges, of all men, should be governed by fair and upright principles, and should be the last to show prejudice, bigotry, and intolerance when a man is brought before him who does not see things just as he does. *The Sun*, at the close of a very sensible article on the imperfections of judges, makes use of this sensible remark: "A swift witness is bad enough. A swift judge is to be abhorred."

John Morley's Challenge.

John Morley whose pen is one of the busiest in all England, has thrown down the gauntlet to the gentlemen of the clergy in the last number of *The Contemporary*. He fearlessly and truthfully charges the priesthood with so debilitating and dwarfing the minds of men and women by promises and dreams that many generations must pass before Christendom can throw off the yoke of superstition under which for centuries it has been groaning. But he promises that these shall be generations of struggle and active warfare. All honor to the man who has the perception to see the deformities that exist under the mask of religion, and has the courage to avow the truth. He talks thus to the priesthood:

"The growth of bright ideals and a nobler purpose will go on, leaving ever and ever further behind them your dwarfed finality and leaden, moveless stereotype. We shall pass you on your flank; your fiercest darts will only spend themselves upon air. We will not attack you as Voltaire did; we will not exterminate you; we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction, it will sink to a curiosity; from being the guide to millions of human lives, it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up; the conception of law will silently make the conception of the daily miracle of your altars seem impossible; the mental climate will gradually deprive your symbols of their nourishment, and men will leave your system, not because they hav confuted it, but because, like witchcraft or astrology, it has ceased to interest them."

These are indeed strong and cutting words for the black-coated gentry to swallow, but they are none the less truthful. The pall of dark superstition has for many centuries been thrown over the intellect of the world, and the priests have ruled mankind with a tyranny the most onerous and oppressive the world has known. But a brighter day is dawning. The sun of science and truth is rising and is shedding its enlivening and happifying rays over the world and driving back the dark mists and fogs of error to ultimately be lost in oblivion. We hav much to encourage us.

To Those who hav Pledged.

The Executive Committee of the National Defense Association request that those who hav pledged various sums for the Defense Fund will be kind enough to remit the same to G. L. Henderson, the Treasurer of the Committee. Two able lawyers are engaged to defend the four of us who were arrested at Watkins, and other necessary expenses hav been incurred which it is desirable to liquidate. Besides, the Association wishes to send a committee to Washington to wait on President Hayes, and bear to him the petition of the thousands who hav asked for Mr. Heywood's pardon. All this requires money, and the generous-hearted are asked to remit at an early day.

Proceedings and Addresses at the Watkins Convention.

This fine volume of four hundred pages is now printed and ready to send to subscribers. It is really a valuable work, and is cheap at the price we ask for it. Many of the speeches it contains possess extra value. Let those who hav not already ordered a copy do so at once. It has cost a good deal of money to get up the work, and now we are anxious to sell all we can of them. It seems to us every Liberal in the country ought to hav a copy. Price, $1.25.

THE Rev. Mr. H. H. Hayden is again arraigned for the murder of Mary Stannard, the confiding girl whom he seduced. At the first examination, under the auspices of his ardent church friends, he was acquitted and pronounced innocent; but Judge Harrison, who assisted in the prosecution, was so well assured of the clergyman's guilt that he was instrumental in having him re-arrested. Mr. Hayden's case has this week been before the Grand Jury of New Haven county, where the evidence against him was of the strongest character. They undoubtedly easily found a bill against him, but as we are preparing for the press the intelligence is not received.

One thing is noticeable in this case of the Rev. Hayden. He assumes the utmost indifference as to the situation in which he is placed. He shows no more concern than as though he were attending a tea-party with the ladies of his church, and he chats and smiles with as much self-complaisance as though presiding at a church festival. This may be an indication of innocence, but to our view it is not so. A man capable of such stolid self-control and nonchalance under such an overwhelming charge is capable of planning the crime and of covering it afterwards. Innocence does not simulate indifference.

WE might as well tell our readers a little unpleasant fact which we are sorry to hav to mention, but we will not be timid about it. We are very short of money. We hav several debts to pay, and we hav not the funds to do it with. A pretty large number of our readers are in arrears, and we very much wish they would be kind enough to send it to us. If our friends will pay us what they owe us, we can pay what we owe and perhaps hav a little to meet our daily expenses, which are necessarily very heavy. Will not every one who knows himself to be indebted to us remit the amount, and if possible renew for another year? Volume V. is drawing to a close. To those who between now and the last of November will renew for 1879, we will send fifty cents' worth of tracks, pamphlets, or books of our publishing as they may designate. But let those who know themselves to be indebted to us remit at once. The tab on the paper tells how long it is paid to, so no one needs be at a loss to know when their time is out.

THE trial subscribers whose names hav recently been added to our list hav used up the late spare numbers of THE TRUTH SEEKER. We are compelled to substitute older numbers, or to let the term run into the year 1879. We hope hundreds of trial subscribers will still be added to our list. Every one shall receive the full time for which he subscribes. We hav added another book as premium. We will send THE TRUTH SEEKER to trial subscribers for three months for sixty cents, and send also a copy of the new "American Illustrated Pronouncing Pocket Dictionary," or Thomas Paine's "Age of Reason," or the "Holy Bible Abridged." Here is a fine chance to make choice in premiums. Let the names flow in.

THE attention of our readers is particularly called to the reply of T. B. Wakeman, on pages 660 and 661, to the criticisms of *The Index*, upon his Faneuil Hall speech on the Comstock laws. It is a little lengthy, but will well repay a careful perusal. We think our readers will agree with us that it completely answers the cultured editor's sophistry and special pleading, clearly showing the falsity of his position, and leaving him absolutely nothing to stand upon. The difference between false reasoning and true is made most apparent.

WE beg Deacon Skidmore's pardon for crowding out for the second time the remainder of the account of his church trial for heresy. The pressure upon our columns has been so great that his letter and many others had to be omitted. Let those who are anxious to read the continuation of his troubles possess their souls in patience till another week, when we hope to be able to continue his recital.

Will Public Opinion Protect Public Morals?

The following letter from a distinguished Liberal introducing an extract from one of the greatest jurists this country has produced, appeared in course of the past summer in *The Boston Traveller*, and as it bears directly upon the subject which is now engaging the attention of the Liberal public, we cheerfully lay it before our readers. It will be seen that the Hon. Mr. Livingston entertained views as to the proper way to deal with obscenity quite different from some of our Liberal purists, and it would be well could they occupy the truly Liberal position of that distinguished gentleman. We quote:

CONCORD, NEW HAMPSHIRE, July, 1878.

Editor of The Traveller, Sir: Inclosed is an extract of a letter from Hon. Edward Livingstone to M. Duponceau, on the question of penal enactments for what are termed offenses against public morals. It is found in Charles Haven Hunt's Life of Edward Livingston, Appleton edition, page 289, and will be read with interest at present, when so many citizens, women as well as well as men, are, or lately hav been, suffering severe penalties for what hav been construed as offenses against public decency and morality. Probably the name of Edward Livingston, as author of a "Code of Criminal Law and Procedure," is second to no Americam name.

Hoping you will be able to make room for the extract, I am truly yours, PARKER PILLSBURY.

. . . "I am in a difficulty, and as it is one arising out of a question of jurisprudence, I know no one to whom I can apply for assistance with so sure a hope of relief as from you.

In the revision of my criminal code, I hav now under consideration the chapter of offenses against public morals. This is intended to comprehend all that class which the English jurists hav vaguely designated as offenses *contra bonos mores*, finding it much easier in this, as they do in many other cases, to giv a Latin phrase, which may mean anything, rather than a definition.

I hav serious thoughts of omitting it altogether, and leaving the whole class of indecencies to the correction of public opinion. I hav been led to this inclination of mind (for as yet I hav formed no decision) from an examination of the particular acts which in practice hav been brought under the purview of this branch of criminal jurisprudence.

In the absence of anything like principle or definition, I was obliged to hav recourse to not only precedent, but to the books of precedents; and they strongly reminded me of some forms which I hav seen in Catholic church books, of questions which are to be put to the penitent by the professor, in which every abomination that could enter into the imagination of a monk is detailed, in order to keep the mind of a girl of fifteen free from pollution.

Turn to any indictment of this kind in the books, for the publication of obscene books or prints, or for indecency of behavior, and you will find the innuendoes and exposition of the offense infinitely more indecorous, more open violation of decency, than any of the works they are intended to punish and repress.

The evidence must be of the same nature, and hundreds will hear the trial who never would hav seen the book or print. This evil is inevitable, if such acts are punished by law.

There is another evil of no less magnitude arising from the difficulty of defining the offense.

Use the general expression of the English law, and a fanatic judge, with a like-minded jury, will bring every harmless levity under the lash of the law.

Sculpture and painting will be banished for their nudities; poetry for the warmth of its descriptions; and music, if it excite any forbidden passion, will scarcely escape.

On the whole, I am surrounded by difficulties. Help me to a definition that shall include what ought to be punished, and not giv room for the abuse I have pointed out.

Let me know how I shall decently accuse and try a man for indecency; or else fortify me in my opinion of letting public opinion protect public morals.

The Criminality of Belief.

The following article from the pen of Mr. J. A. J. Wilcox which appeared not long since in *The Index* hits the matter of Mr. Heywood's imprisonment, and the criminality of expressing one's honest opinion. We cannot do better than giv our readers the benefit of it. It is seldom we get more good sound sense in the same number of words:

MR. EDITOR: Filled with an indignation which forbids coherence of expression, I will yet endeavor to preserve a method in my madness, and be as mildly reasonable as if the outrage upon equal rights was not so flagrant as to provoke and justify the most vigorous invective.

A man sent to prison for two years as a common felon for saying "I believe!"

Nothing has occurred demanding so mighty a protest since Burns was remanded to slavery by the maladministration of an iniquitous law. Charles Torrey in Baltimore jail was nothing to it. I am not a little surprised, in conversation with several radical friends—men for whom I hav an unbounded respect and admiration—to find in minds exceptionally clear on most subjects such confusion on this.

The feeling which I manifest elicits little sympathetic response, and they say to me, in substance, "It is true, as you observe, that a man is condemned and punished for an expression of opinion; but you must remember that it is not purely speculative opinion, but opinion which has a vital, practical bearing upon the morals of the people; and society is justified in thus defending itself, and the individuals of which it is composed, against such assaults upon its well-being."

That is exactly what I do not forget, and upon which I lay the greatest stress—that the opinions so freely and boldly uttered are of a practical character, and more or less intimately connected with the moral welfare of society. Who cares much for purely speculative opinions? To defend the freedom of practical opinions is worthy of us—opinions which help to form character and regulate conduct.

Mr. Heywood himself would claim the practical nature of the opinions for which he suffers as his justification in persisting in giving them publicity. It is only because he believes, with an all-absorbing conviction, that the tendency of his opinions is towards a freer, truer, more perfect social life that he is willing to sacrifice so much for their dissemination. He is not alone in this conviction. It is shared by many, equally earnest and equally ready to suffer the odium which always falls upon the innovator.

Directly opposed in belief is another party, much the larger and older, to be sure, and possibly more sound in doctrine; but that is the question at issue, to be settled by free discussion or left unsettled. In either party, of course, is a moiety of insincerity, and some slight admixture of personal and selfish motive; but, for the most part, each is actuated by an honest desire to promote the best interests and welfare of the whole. One party, taking advantage of its power of numbers, has no right to proscribe and imprison the other, and in so doing makes confession of its want of faith in the power of truth itself.

"You shall not teach that which I do not believe" is a strange position for Radicals to take. What enormity of injustice may not be accomplished, if Radicals themselves so easily forget their obligation to the sacred principle of equal rights! That the doctrines set forth are false—if so be they are—is surely no reason for the incarceration of the one who utters them; that there is now and then, or still oftener, an expression which would not be sanctioned by the commonly accepted rules of good taste is no better reason; and that is the full head and front of his offending.

Zealots who would subdue error by main strength, strangely blind to the nature of the weapons which they use, are ever hurling boomerangs to their own destruction. The pamphlet which was made the excuse for this prosecution will now be read by ten where it was read by one before.

Although such attempts to muzzle the brain by abusing the body—the common practice of the dominant faction from time immemorial—hav always failed, and ever will, yet our sympathy and assistance are due to the one who is sacrificed in the maintenance of our right. I am not in full accord with Mr. Heywood in the matter of his special reform; but his right to advocate that reform is sacred, and should be defended by every emancipated tongue and pen.

J. A. J. WILCOX.

A Fable.

[*From Dr. Foote's Health Monthly.*]

A Fable of the Bees and the Insects.

In a delightful garden, surrounded with fruit-bearing trees and filled with gorgeous and fragrant flowers of endless variety, was a large apiary inhabited by fat, sleek, busy bees, bent upon filling their hives with the richest of honey that could be gathered from the sweet flowers growing in the garden. These bees, it should be understood, were quite in the majority as compared with the other insects, and were consequently the law-givers of the insect community



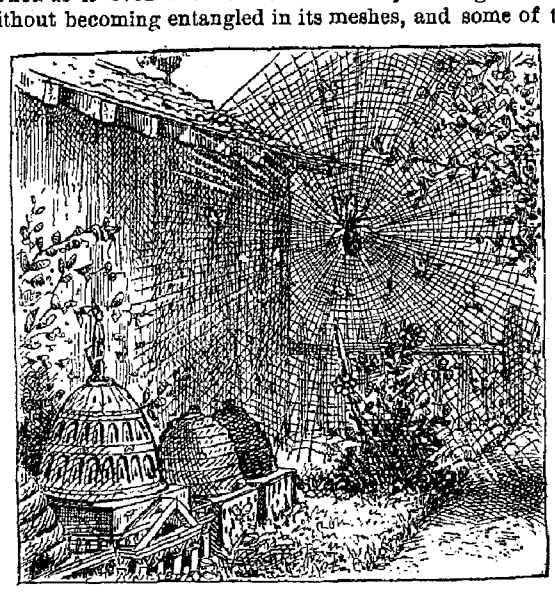
THE BEAUTIFUL GARDEN.

which inhabited the beautiful place. One dark night, when all the other insects were stowed away in the leaves of the bushes and trees taking their noctural naps, a venomous spider bearing on his broad, dark back a growth of dirty-white down, forming for all the world hieroglyphics which could be clearly interpreted as the letters A and C, crept stealthily up to the great central hive, and sought to form an alliance with these great and powerful insects. He begged their permission to spread a large web across the garden, saying that the moth that entered their hives and devoured their honey came from a species of moths that had wings, and if he were permitted to weave his web he would catch all these moth-millers, and the Hessian-flies that de-



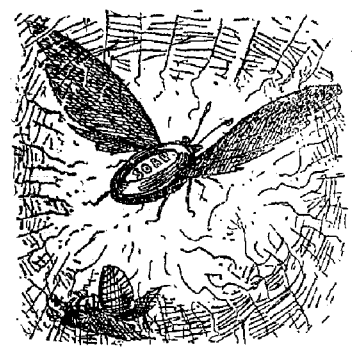
THE VENOMOUS SPIDER.

stroyed the wheat, and all other predatory winged insects. Notwithstanding the lateness of the hour the bees in the great central hive were as lively as at noonday, having under consideration some two or three hundred important measures for the pretended protection and welfare of the denizens of the garden. With a moment's pause, however, they were captured by the strategem of the spider, and gave their high official assent to his mercenary application. When daylight came an expansive web, fastened to a tree on one side of the garden and attached to a shed on the other, and extending from the very tops of the trees away down to the ground itself, was found to have been ingeniously spun. It looked as if even the bees could not fly through the air without becoming entangled in its meshes, and some of the



THE EXPANSIVE WEB.

influential bees and other well-fed insects who were popular with the insect tribes sought the spider and expostulated with him for making his web so large and its meshes so fine. But the spider, lifting his head from a struggling butterfly that was writhing in his grasp, assured them that the large and popular insects which should become entangled would be liberated, and that no harm would occur to them, a pledge which shortly after was shown to be faithfully kept, when an opulent insect which had presided with in-



THE OPULENT INSECT WHICH WAS LET OUT OF THE WEB.

A complaint was entered against the President of the Society for the Suppression of Vice for sending through the mails a pamphlet which recommended Vaseline for purposes pronounced criminal by his Society. The pamphlet has been withdrawn, but no indictment found against the guilty party.

terest over the entire work of the spider, and which through alleged ignorance became entangled therein, was speedily relieved. The spider meanwhile was catching and sucking the blood of some of the most valuable insects of the garden—those which Prof. Gray in his botanical essays informs us are useful in fertilizing the blossoms and in making the trees and flowers fruitful. Finally the indignant insects of the garden gathered together at the great central hive in the apiary—assembled 70,000 strong—all hard-working and intelligent insects—to ask that the web be broken down and that the garden be enjoyed by all of them. But the wary spider, with outspread legs and gleaming eyes in the center of his great transparent web, beheld the movements of the insects and quickly followed them. He showed to the wise bees of the central hive how many of the bee-moths, the Hessian-flies, and other troublesome insects he



THE PETITIONS TO THE CENTRAL HIVE.

In the winter of 1877-78 a monster petition, containing nearly or quite 70,000 signatures, was presented to Congress by Gen. Benjamin F. Butler and Senator Teller for the repeal or modification of the Comstock laws, but the "Agent" visited the Congressional Committee, accompanied by the President of the Society for the Supression of Vice, and the Committee reported adversely.

had caught in his web, and how much he had done to rid the garden of these mischievous creatures. Hearing this, and ignoring the valuable work of his innocent victims, the bees concluded not to disturb the spider and his web. At last a hive of humble-bees who were supposed to have the wisdom and justice of an impartial tribunal were supplicated, and after the bumble-bees, before whom all complicated grievances were brought, examined the whole question they said that a web could not be justly spun across the great air if it prevented the freedom of circulation of the insects through the garden. But after examining the matter in all its bearing with their big, eyes and still bigger heads, they



THE QUESTION REFERRED TO THE SUPREME COURT.

A test case having been carried to the Supreme Court of the United States in the spring of 1878, it was decided that regulations against the transportation through the United States mails could not be so enforced as to "interfere in any manner" with the freedom of the press, because "liberty of circulating is essential to that freedom;" therefore, when such matter is excluded from the mails, "this high court says its transmission in any other way cannot be forbidden by Congress!" That the mail laws can be made to exclude printed matter the circulation of which cannot be "interfered with in 'any manner'" sounds like supreme nonsense from the Supreme Court. But so it decides.

found that the web did not do this, for, said they, the insects who feel aggrieved can creep along the fences or on the grounds of the garden, or they can go outside of it, and that consequently the freedom of the garden was not in the least degree restrained, entirely blind to the further fact that stately webs had also been strung along the fences and grounds. The spider therefore continued to catch all the butterflies with beautiful wings, harmless white-souled millers, and hard-working insects which had heretofore been flying from flower to flower and fulfilling their mission, while the large and powerful bees flew through and through the web with impunity in collecting the honey with which to fill their hives from the fragrant and many-colored flowers of the garden.

Communications.

The Liberal League Movement.

AN ADDRESS BY H. L. GREEN, CHAIRMAN OF THE EXECUTIVE COMMITTEE OF THE NATIONAL LIBERAL LEAGUE, TO THE LIBERALS OF THE UNITED STATES.

LIBERALS OF THE UNITED STATES: We need for our protection, and for the advancement of the principles we profess, a great and powerful organization, in which shall be united every friend of secularism, or, in other words, all who believe in the entire separation of Church and State. There are few Liberals of any intelligence who are not convinced that the most important political question of the hour is the issue being more and more pressed upon us by the Christian Church, whether or not this is a Christian government or a secular government; and however much we may try to shirk the question, be assured that in a few years we shall be compelled to meet it, either at the ballot-box or on the battle-field. As the prophetic leaders of the Antislavery party declared, long before the late war, "there exists an irrepressible conflict between slavery and freedom that will sooner or later terminate in blood if not amicably settled," so far-seeing Liberals now declare that "there is existing an irrepressible conflict between the ecclesiastical power in this country and the principle of secularism that the founders of the government incorporated into the national Constitution that is sure to lead to the most disastrous results unless the conflict is soon adjusted in favor of liberty."

AND THE CRISIS IS UPON US.

Already we are compelled to pay enormous taxes to maintain this ecclesiastical power and the sixty thousand of its agents who are quartered upon the people. We are compelled to support public institutions of learning where superstition, known as religion, is taught in place of science to our children. Thousands of Christian ministers who never by honest labor produced a dollar for the general good hold stations of honor and emolument, at our expense, in the Army and Navy, in our prisons and legislative bodies; and this power has appropriated one-seventh of the time to its own use and benefit, and, wherever possible, compels us either to conform to its superstitious notions while out of doors or remain in doors on their "Lord's day."

And this is not all. This ecclesiastical power is making a bold and desperate attempt to put its religious creed into the United States Constitution, and thus to ostracize all who do not bow to its mandates. This power has already succeeded in ingrafting into our statute books laws that permit its adherents to fine and imprison good citizens for an honest expression of opinion.

Friends of Freethought, we are already slaves in a government founded by such apostles of mental freedom as Washington, Paine, Jefferson, and Franklin, and redeemed by those later "Infidels," Garrison, Lucretia Mott, and Abraham Lincoln. And in all sincerity I submit to you the question, Do we not need an organization for mutual protection and to rid this country of these despotic and unjust ecclesiastical encroachments upon our rights? Will we longer stand unmoved and be bound hand and foot? Some of our noblest brothers and sisters are already in the clutches of this Christian power, and its minions are at our very doors watching us as the tiger does its prey. We are liable at any hour to be cast into prison, have our property confiscated, and every right as an American citizen taken from us for the Christian crime of being faithful to our most sacred convictions. In view of all this, do we not need a

NATIONAL LIBERAL PARTY?

Have we independence, manhood, and womanhood enough to unite and maintain such a party?

Two years ago, at Philadelphia, near the old Temple of Liberty where the Declaration of Independence was first proclaimed, on the first centennial anniversary of that declaration, such a party was instituted by a few brave Liberals. It was christened

THE NATIONAL LIBERAL LEAGUE.

That organization is not as yet what it should be, and has not achieved many great victories. But it is young and has a future before it. It was formed for a noble purpose, and has at least inaugurated a political reform movement which, if successful, will make this country the freest and best-governed the sun ever shone upon. And what is necessary to make this new political and moral reform party a success? Only this, that the Liberal people of the United States make this Association their own, keep it in their own hands, and prevent its being loaded down with issues that are not germane to it and that have no connection with it.

The founders of the party should be honored and respected for their noble work, but the new party should belong entirely to the Liberal public without qualification or reservation.

LEADERS.

The National Liberal League requires good counselors

and sterling workers, but no special leaders or dictators. The first thing that needs to be done is to deliver it into the hands of its rightful owners, the Liberal public, who should hereafter hav the entire charge of it. And I mean by the Liberal public the citizens of the United States who believe in the principles of the League and are willing to connect themselves with it and work for its advancement. And the next work to be done should be to educate the people generally up to the sublime height of our truly American platform, "The entire separation of Church and State."

ALL OTHER QUESTIONS MUST BE IGNORED

Until this one is settled. Our new party must not be loaded down with other issues. On every other subject each member should enjoy perfect liberty to believe and think as he or she pleases. We must be allowed to differ on financial questions, the question of capital and labor, the social question, temperance, and *how to rid ourselves of the Comstock laws.* To introduce any such question into our Conventions as tests of membership, or for the purpose of incorporating them into our Liberal League platform, is treason to our cause, and deserves the most severe condemnation. I care not what opinions persons may hold religiously, politically, or socially, if they are earnest friends of our special principles, I will extend to them the right hand of fellowship. As our Christian opponents say, "We know nothing but Christ; and him crucified" (which is too often literally true with them), we should say, "We will know nothing as Liberal Leaguers politically but State secularization" until our rights are regained and established.

WHAT WE HAVE HERETOFORE FAILED TO DO

Has been to interest the members of all the various branches of the Liberal people in the Liberal League movement. That must be done if we would succeed. And to do that we must convince them that it is no individual institution run for the special benefit of any party or class. The Christian and antichristian, the Materialist and Spiritualist, the Free Religionist and the no religionist, all of them who believe in our fundamental idea of the entire separation of Church and State should be made to feel perfectly at home in this party, and the same with all editors who advocate through their journals our cause. No distinction thould be made.

It will take time to disabuse the minds of a large number of Liberals of the opinion, for some reason many now entertain, that the National Liberal League is the property of a certain division of the Liberal public, but I am confident, from what I learn from various quarters, that this important work is to be energetically undertaken.

THE SYRACUSE LIBERAL LEAGUE CONGRESS.

As our Spiritualist friends often say, "I am impressed with the idea" that the National Liberal League at Syracuse is to take a new departure, and I urge it upon every friend of the cause who is not already an active member, and who can possibly do so, to be present at Syracuse and take part in the forward movement there to be made, and gain an inspiration that shall stimulate to renewed action in this grand warfare for liberty. And at the coming Congress, each Liberal should vie with the other, to see which will do the most to restore reconciliation in our ranks, and establish the reign of peace and good will among all classes of Liberals, for remember, in this conflict with ignorance and superstition, we need the assistance of *every lover of freedom.* Let our motto be, *Union and Victory!*

The Thoughts of Twenty Years.

BY B. F. GARRISON.

Thirty-five years of my sands of life have run out, twenty of which have found me a skeptic—like a certain Thomas spoken of by certain historical writers—doubting the correctness of many things that have come within the range of my observation. Confessedly I must say I do not know what my religious belief is. I cannot say that I have any settled or fixed conclusion, and, after twenty years of search and inquiry—vigorous, it may be said without exaggeration, though feeble because of my humble capacity—I am still on the "anxious seat" of inquiry, endeavoring with all the facilities at my command to reach a rational solution of the many vexed questions that have occupied and puzzled the minds of the liberal-thinking people of the country and no small proportion of the orthodox believers. Skepticism is perhaps the predominant element of my character; and being so constituted I thought it not out of place, in a society where all are Liberals, to give them my thoughts, that perhaps many of them would be able to shed some ray of light upon many of the questions that have so long perplexed my mind.

I believe it to be a rule that in order to convince a rational mind it must be addressed with reason, because reason is the guiding star of the human mind; and whatever we hear or read, if not within the range or bounds of reason, we hesitate, discredit, and ultimately disbelieve. There is, however, an exception to this rule, and it counts its hosts by millions, and for euphony they call themselves Christians. The Church does not permit you to reason about or question any of its creeds or any of the monstrous passages in the Bible, but you must believe all or be damned. If I am required to believe all of the Bible or be damned, then I prefer the latter, for the reason that if God created us with reason, put his work into my hands with so many things incredible and unexplained, and left me with the capacity to construe, and knowing that I would construe, and knowing that I could not believe all contained in it, he will damn me anyway, and I know of no way of escaping his vengeance.

But I am not hiding to escape his wrath, because I must first believe there is such a power; and never having been able to reach such a monstrous conclusion, I have no fears of such a supposed fiend.

I have long thought the Bible is not a work of divinity but is of purely human origin, and in this belief I feel content in the support of both science and reason. A work to be of divine inspiration certainly should be perfect, and to say that the Bible is perfect is a gross perversion of the truth, at least I think so.

There are a great many moral lessons to be learned from it, and were it in my power to work its total destruction, it would be the farthest from my thoughts; and I would blot out the mind that thought and palsy the hand that attempted it. It is a history that should be read and discussed the same as any other work, the subject of no more reverence than Plutarch's Lives or Macauley's or Hume's History of England. There is no argument or reason for giving to it any more credence than to the works of Josephus. If the Bible is of divine origin, then its translators were miserably deficient, for I believe the book itself will corroborate me in the assertion that no two of them agree upon any important event about which they claim to write. I believe no two of the apostles agree upon the chronological history of Christ; and Matthew and Luke, in their books, so widely differ in the genealogy of Christ that we are as uncertain as to its correctness when we finish their books as we were before we commenced. And if one or both are false upon that all-important subject, with what degree of consistency can we be asked to believe the remainder of their works? It is an utter impossibility for both of them to be right, but it is a reasonable deduction to conclude that they are both wrong. There are so many passages in the Old Testament that shock our sense of reason and mercy that we naturally become skeptical as to all, and lose entirely our belief in its divine origin. There is not a person within the sound of my voice that can conceive of a fiend so black and lost to all sense of mercy and decency as to have inspired the 109th Psalm. And yet we are told that God inspired it and looked with complacency upon its hellish execution. I am unwilling to believe that such is the fact—that a God possessing all the attributes of "love, mercy, and goodness" could be the author of such a prayer, or that a brute that would discourse of reason would answer it.

Can any sane being believe for a moment some of the laws of war given to his chosen people, as shown by the Old Testament—and that he actually commanded his generals to carry them into execution—are the works of God? No, such direetions could only have been given by an infinite fiend. An absolute edict issuing from a God to "save nothing alive that breatheth" is so horrifying to our sense of right, so infamously unjust, that we scorn to believe it. Yet the Church asks us to worship such a God. We are asked to stifle every sense of mercy, and to trample under foot every feeling of humanity, and fall upon our bended knees and pray with humble reverence to such a God. If such is the Christian God, the God of the churches, I despise and defy him. Such atrocions laws would put to shame the foulest fiend in all the annals of crime. And yet we are asked to justify those frightful passages, those inhumane laws, those atrocious commands and directions, because "the Bible is the word of God."

The Church will tell you all this was deemed necessary by God in order to command obedience to his laws. The plea of justification is nothing new to us, and as a reply it is but necessary to use a short quotation from one of the classics, which runs thus: "In religion, what damned error but some sober brow will bless it and approve it with a text, hiding the grossness with fair arguments."

Another reason for doubting the authenticity of the Bible is the manifest spuriousness of the five books of Moses, to wit: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It is claimed that these books were written by Moses. I cannot believe it, for the reason that the Bible itself discloses the fact that Moses died 1450 years before Christ, and that these books were not written until several hundred years after Moses' death. I believe it is not a habit nowadays that dead men write books, and especially long and extensive histories, and therefore the conclusion must of necessity be reached that Moses was not the author of these books. Then the question arises, Who was the author of these books? You may search the Bible from beginning to end and you cannot find the author, but our orthodox friends say this is one of the strongest reasons why Moses is the author. We reply it is no reason at all, because the Bible sustains us in the assertion that Moses had been dead nearly four hundred years when these books were written, and know it is contrary to all law and reason that he could have written them.

If the Bible is the work of God, then it should have been adopted as he gave it, but we find the manner in which the Bible was adopted as the word of God was by calling a legislature for the purpose of voting as to whether it was so or not. Certainly if he inspired it, it was written according to the style and phraseology in which he directed it; and yet we find that councils met at Nice and Laodicea about 350 years after the time of Christ, and in convention assembled took the yeas and nays upon the books now composing the New Testament, as we now vote in our several legislatures upon the passage of laws; and in said councils, where all were finite beings, and the majority of whom did not claim to be inspired, a large number of books offered as the work of God were voted down. Can any sensible being believe that a Bible adopted by such means is a work of inspiration? If God inspired the translators then none others could have known that they were wrong, but this is the very strongest evidence that the New Testament is of human origin. It is simply a code of laws adopted by the few, and a council called to sanction their work.

According to the Bible the world is now not quite six thousand years old. This we know to be false, because the science of geology has demonstrated to an absolute certainty that the world is millions of years old. The Bible recognizes a beginning and an ending of the world; this we know to be false, because science has demonstrated that the world is composed of matter, and that matter is indestructible, and in order to bring about an ending it is necessary to utterly destroy all matter.

"The laws of God are inflexible, perfect, and unchangeable," and certainly should be consistent with reason, and yet we are told by St. Mark that the people in his day had the cheerful habit of eating deadly poison without manifesting any deleterious effects. The science of medicine has demonstrated that the internal administration of poison will produce death. If that was one of the laws of God, he certainly knew very little about the science of medicine, and for that reason would be an unsafe family physician in this age.

The Church commands the unqualified belief in everything contained in the Bible, and confessing that there are many things incomprehensible contained in it, yet say it is true because it is "the work of God;" that is to say, you must "shut up your reason and open the Bible." You must close the doors to all the avenues of your intelligence, stifle every element of your manhood, enslave your soul, barter away every liberty and right you have, and by "faith read and believe;" and refusing to believe, or asking the reason for this or that, you are shut off from the pale of the Church and numbered among the lost and damned. The Church claims the power of praying you into heaven or into hell just as they may choose, and for obedience to their creeds and an absolute belief in the Bible they will undertake the contract of saving you, but questioning the divinity of the Bible or doubting the salutary effects of some of their creeds, they assume the obligation of committing your soul to eternal perdition.

Thus the tyranny of the Church has enslaved the souls of millions of our fellow-beings, caused the slaughter of millions of men, women, and children, and soothed the bitter anguish of those who were so fortunate as to survive the struggle by the consolation that it was all for "God's sake." John Calvin, whose church prospers to-day and numbers its millions, was the cause of the shedding of more innocent blood than any ten other men since the beginning of time. The Church, as an organization, has been the primary cause of nine-tenths of the wars that have deluged the earth with blood. Intestine wars, fratricidal struggles, and financial ruin as a sequel, find their origin in the Church. The miseries of mankind have ever found an antidote in the shrewdest measures of taking a brother's life. We feel that for all their miseries and woes, for the oceans of blood that have been spilt, the anguish of widows and orphans, the Church must and of right ought to assume the larger share of blame. 'Tis true, I am glad to say, that the Church are growing more moderate, and within its folds there are a good many excellent people, but the Calvinistic arrogance still clings to it as an inbred inheritance. But the Church has lost in power in the past hundred years, and it will continue to do so just in proportion to the strides intelligence makes. The encroachments upon the dogmas of the Church are the cymbals that sound the liberty of mankind, and echoing far into the future, we need not have a very prophetic vision to see the little puny plant set out by Galileo and nurtured by Voltaire and Paine grow into a mighty forest whose branches will shelter the millions of hosts who gather under its banners as Liberals, and laboring as one grand body of patriots and liberty-loving people, extend to the Church, instead of the "flaming sword," the blessing of forgiveness and forgetfulness of their tyranny and wrong.

If you do wrong in this age. that is, question the Bible or Church creeds, you find yourself indicted by the Church, with no responsible tribunal to sit in judgment upon your alleged offense, no jury bound to render an impartial verdict and lean to the side of mercy, no witnesses with whom pity nearly wipes away the stern obligations of an oath, no council whose professional ambition lies in the acquittal of his client, no solemn or formal delivery of the fatal sentence, no prison of preparation and possible pardon, no religious press promulgating previous virtues and deprecating the rigors of inexorable justice, no lingering visits of unmoved friendship and affection, no consolatory assurances of the pitying priest, no gesturing and breathless multitude around the last scene, no reconciling tears of sympathy or half-formed threats of deliverance, none of those preludes and appendages which with us smoothe the way to a death of ignominy and cause the obituary of the hopeless victim to be read and wept over by commiserating millions. Save us from the fangs of the Church when once within its mighty grasp.

I do not write this essay with the vain expectation that it will shed any light essentially new upon the topics on which it touches, for science and learning have already exhausted their store on this theme, as well as pedantry its prattle. Every thing that has left behind the slightest token of its existence, the scientist has traced the lines of its original strength, existence, and beauty. All that I can say has been said a thousand times before, and better than I can say it, but we owe it to the millions of enslaved souls to constantly keep before them the objections of their deceivers and oppressors and the silly fallacies of their doctrinal creeds.

Ignorance is the foundation-stone of the Church, and blind faith its superstructure. Hell is the smarting whip that keeps them within the fold, and the ministry the masters who crack it. Recognizing nothing independent of or superior to nature, I am content to live as I have lived, extending to others the same liberties I claim for myself. I have no regrets for the past and no fears for the future.

LIBERTY to go wrong is a persuasion to the right. Let all the people try it, and the end is a permanent advantage. 'Tis a long way round, but the shortest way home.—*Sidney H. Morse.*

Communications.

A Letter from Dr. Monroe.

D. M. BENNETT, *Dear Sir:* My mailing clerks assure me that your copy of *Times* went in the mail for New York as usual. We mail by a machine or machines that print one name at a time as fast as papers can be handled—print the name on the paper and they cannot miss. So I don't see how this particular number failed to reach you.

As to killing Mr. Bell, I hav no desire to injure him nor anybody. I think as much of Mr. Bell as you do, perhaps. What I object to in Mr. Bell's action is his assault upon me in a paper that reaches very few of my readers. If I had misrepresented him, his remedy was *through the Times, to the readers of the misrepresentation.* Selecting THE TRUTH SEEKER to make the assault—to charge me with "slander," with "infamous falsehood," with lack of *respectability*, and to sneer at my paper as a small, insignificant affair, led me to believe that the opportunity was seized to justify the commencement of a warfare against the *Seymour Times.* Don't you think Mr. Bell ought to have set himself right before *my* readers? Do you think it *just* in him to sneer at my paper, and to pronounce me an irresponsible falsifier and vilifier to *your* readers, who know comparatively nothing of me? Do you think your *own personal* allusions *just* or justifiable? You will perceive in answer that, although prostrated, and only able to write while propped up in my bed, and consequently irritable and unamiable, I hav avoided epithet and personality, and that I hav no remark against *you personally* or your *paper.* The doctrine of Freelove won't do for Freethinkers. I loathe it. Yet I do not set myself up as better or purer than they who approve and would practice it if they could. I am considering the matter solely with regard to the effect its advocacy would hav upon Liberalism. As to the *doctrine itself*, I don't want to discuss it nor allude to it farther, nor will I if I can avoid it. I simply say that its advocacy by Liberals who are in a position to speak authoritatively for Liberalism will be fatal to the Liberal cause in America. Individuals must be allowed to hold and to publish what opinions they hav, or think they hav, and I will defend their right to do so; but to set these up as the tenets of Freethinkers is a different thing.

What I object to in Mr. Heywood's pamphlet is its language. I recognize his undisputed right to print and circulate his *doctrines.* Much of the language he uses could hav been avoided, and its use and circulation ought not to be encouraged. Technically even Mr. Heywood is unjustly and illegally in prison; because I cannot perceive that the law defines any word he uses as obscene. It seems to leave all to the taste of the jury, always composed of Christly church bigots and zealots. I may deem his words obscene, while to you or to Heywood, or to any other equally sincere man, they may not appear obscene. Obscenity is much a matter of education and taste. But no man's liberty should be dependent upon this matter of individual taste and education. There are prints and books which it seems to me the welfare of society renders it competent for *some* power to suppress by statute. Their circulation among the youths of the country can certainly be productive of nothing but demoralization and the degradation of woman. But the detective system, as conducted by the bloody-minded bigot Comstock—the law that permits a fiend to invade the privacy of the mails and the sanctity of private rooms and papers, the whole law known as the Comstock law—is infamous beyond anything witnessed upon the earth since the downfall of the Inquisition.

As to Mr. Heywood, I sympathize with him. I think the law that imprisons him for what I or others may *object to* in his pamphlets, a monstrous crime against liberty. At the most, an offense so slight, an offense against what some regard as good taste merely, merits, and should incur, in a free country, no penalty more severe than the condemnation of those who object to it. So, my dear sir, you will perceive that there may not be so much to divide Rationalists on this subject, after all. What I want is to strengthen Infidelity (to Christ) before the moral sense of the world. I am, therefore, opposed to its becoming the advocate and champion of any of the isms of the day. Let us make a clean-cut line of demarcation between the religion of Jesus Christ, between the doctrine of blood atonement, of beliefs and faiths and petitions to and dependence upon the nonentities of the cloud regions, and rational free thought and enlightened morality. Let us fight it out on this line, and we will soon gather to our fold the well-informed, the good, and the great throughout the world.

You can assure Mr. Bell that I hav none but the best of feeling for him. I shall do all I can to secure him a hearing wherever I can. I see, as all must, the great necessity for the suppression of disputes and the ebullitions of temper. I don't think anybody can aggravate me into a quarrel or an angry discussion when I am well in body.

For the cause we hav at heart, I regret the spleen that bodily ailment betrayed me into in the issue I send you today, and also the remarks (originating in the same infirmity) that served as a pretext for Mr. Bell's personal abuse and for your editorial. No man more admires your writings than I do. No man is more willing to accord you the just meed of praise and admiration for your unwearied research, your unrivaled industry, and the sturdy blows you hav dealt and are dealing to superstition and priestcraft than is

Yours truly, J. R. MONROE.

Seymour, Ind., Oct. 6, 1878.

REMARKS.—We are pleased to witness the change that seems to hav come over Dr. Monroe's mind, and that he perceives that he has committed some errors. When the four of us were arrested at Watkins, and threatened with prison for handing out a few copies of Mr. Heywood's pamphlet, we regretted that the editor of the *Seymour Times* should join in with our Christian enemies, putting the worst possible face on the harmless transaction, and denounce Mr. Heywood and ourselves most bitterly. We were sorry to see that he so freely made false statements about our objects, motives, and wishes in the matter. We certainly did not want to sell anything obscene, and do not think we did; we did not expect to be arrested, and most assuredly did not wish to be.

We felt that his attack upon us was unjust and untruthful, and it was not singular that we gave some words of reply in our own columns. Mr. Bell being connected with us in the matter which Dr. Monroe so vigorously condemned, and being a personal friend of ours, it was but natural that he should seek our columns, as well, for justice. Besides, when a man is struck over the head with a club, it is hardly natural for him to rush into the arms of his assailant for aid and vindication. We cannot think our remarks were uncalled-for or unjust.

We were sorry to again see in the Doctor's issue of Sept. 28th so many untruthful and unfriendly flings about Eastern Liberals, Freelovers, etc. They evince anything but a fraternal spirit. We cannot see why the Doctor should allow himself to get so excited about Freelovers. They are not trying to injure him or anything that belongs to him. So far as we know, they are as amiable and harmless a set of people as the country contains. We are acquainted with several Freelovers, and we find them as peaceful, as law-abiding, as well-behaved, and as moral as any persons of our acquaintance, and we cannot see why their rights are not as real and as sacred as those of any other portion of the American people. We are no champion nor special defender of Freelovers or of their peculiar views. We hav never adopted their theories nor advocated them, but we accord to them the same rights we claim for ourselves, and shall, to the extent of our ability, defend them in their rights.

Freelovers are no more denounced by the Doctor, nor by those he seems to be co-operating with, than Freethinkers hav been for three hundred years. And a few months ago the Saint Anthony Comstock and Mr. Colgate, the President of his Society for the Suppression of Vice, in the yearly meeting of the Society, openly denounced Freethinkers and Freelovers in the same breath, and expressed the hope that both would be stamped out together. We are sorry to see Dr. Monroe joining his forces with them to carry out any part of their intolerant programme.

We think Mr. Bell and ourselves are no more Freelovers than is Dr. Monroe himself, and that we value our good name and character just as highly as he does his; and we cannot think it is kind in him to try to throw obloquy upon us or to injure us in the estimation of others. We are all mortals together; none of us are quite perfect, and we all need the aid and sympathy of our fellow-beings, especially those engaged in the same work with ourselves.

We are glad to learn, however, that the unkind things which Dr. Monroe has said about Mr. Bell and ourselves hav arisen from an unfortunate attack of illness. A frail, intoxicated woman, when she was picked out of the gutter, asked argumentatively, "Who can help sickness?" We are all liable to it, and should not asperse those who are subject to its attacks. We can only hope that the Doctor will not again hav an attack of such illness as causes him to say unkind, unfair, and untruthful things about those who are striving as earnestly as himself to do what is right and to maintain it. We certainly wish to be on amicable relations with the *Seymour Times* and with every other Liberal paper. We prefer not to quarrel with any of them, and only state the truth when we say that we hav attacked none of them, and hav not uttered a word against them, until they first commenced upon us, evincing a disposition to injure us in the estimation of the Liberal public, when we hav sometimes acted in self-defense. Let us now hope for an era of good health, good feeling, good resolves, and good work.—[ED. T. S.]

IN A GENERAL sort of way it is known that dynamite torpedoes of from 100 to 200 pounds will ignite one another if sunk in ten feet of water at intervals of 300 feet, when one of them is exploded. Gun-cotton torpedoes are considered to be somewhat less sensitive. It is upon this fact of the communicability of ignition from torpedo to torpedo that the method of clearing a channel of torpedoes is based. A pinnace taking along a bundle of insulated electric wires starts from a vessel to the place where the torpedoes are supposed to be laid. Near the first torpedo a charge of dynamite or gun-cotton, connected to the electric wires, is dropped from the pinnace, and when the pinnace has retreated sufficiently far the charge is exploded with the effect of discharging the submarine explosives in its neighborhood. Nothing very accurate has as yet been ascertained with regard to the influence of depth of water, character of the explosives, etc,, upon such countermining. The experiments at Portsmouth, England, on September 3d, were rather of the nature of a sham battle than a thorough test of the conditions under which a channel protected by torpedoes can be cleared and safely entered by a fleet. But, doubtless, less showy but more useful methods will, by and by, determine the exact value of torpedoes for defensive purposes.

THE authorities of the French Mint hav drawn up a statement of its operations from 1795 to the end of 1877. During that period the collective value of the gold coinage was as follows: Hundred-franc pieces, 44,346,400 francs; 50-franc pieces, 46,568,700 francs; 40 franc pieces, 204,432,360 francs; 20 franc pieces, 6,708,899,520 francs; 10-franc pieces, 1,013,614,610 francs; 5-franc pieces, 233,440,130 francs. Of gold coins 20-franc pieces only were struck in 1877, their value being 255,181,140 francs, and their number 12,759,057. The total number of franc pieces issued was 93 000 000, and of half-franc pieces, 89,000,000. The collective value of silver money coined from 1795 to 1876 was 5,510,000,000 of francs. In all the value of the bronze coins issued, comprising 10 centimes, 5 centimes, 2 centimes, and 1 centime is 62,702,785 francs and 40 centimes. The year 1795 was chosen to start from because in that year the first coins on the decimal system were struck.

Letters from Friends.

FLORENCE, IOWA, Sept., 9, 1878.

BRO. BENNETT: The Resolutions adopted at Watkins have the right sound—most of them. Nos. 1 and 2 contain a clear, concise, and cogent statement of the secularist's position upon the relations of State and Church. Nos. 3, 4, and 5 are more than great, they are grand; they are magnificent. They are a step in advance of any previous official utterance of the Secular party. They giv forth no uncertain sound; they do not compromise with falsehood and throw a sop to popular morality. I am sorry that I am compelled to criticise any portion of this, as a whole, incomparable platform, but planks 6 and 7 are weak in some respects. Of plank 6 I would say that the Convention was under no obligation to protest that "Cupid's Yokes" had only been sold to adults, and that it was sold that members of the Convention might be the better enabled to judge of the questions coming before the Convention. That resolution should have said that Miss Tilton sold that work because it was her *right* so to do, and that the Convention sustained her in such sale. I am aware that the latter part of the resolution did so declare, but the clearness and firmness of that utterance was somewhat obscured and weakened by the *saving* clause to which allusion has been made. I suppose that "Mills" resolution is the seventh, and I must say that it is, part of it, very weak. That lines 8 to 13, inclusive, are excellent and right to the point, I hav no wish to deny, but when Liberalism is put upon the defensive and compelled to protest that it is not in favor of obscenity, then, in the name of Freethought and freedom, I protest. Mr. Cabot was right, emphatically right. Liberals hav been charged with a tendency towards every kind of crime and immorality, but do we, in our official utterances and platform of principles, feel called upon to protest that we do not favor murder, arson, theft, rape, etc.? Certainly not, and no more should we permit ourselves to be roused about and put upon our defense by our enemies. Assume the offensive, and *keep* that position; strike straight from the shoulder, and when you see a "Christian morality," level it with the dust.

Resolution 8 is very timely; any Liberalism which does not join heart and hand with the common people in their warfare against their oppressors is unworthy of the name. There is one so-called Liberal paper in this land which has not one word of sympathy or encouragement for the struggling masses in their attempts to achieve their industrial independence, and when it quotes anything bearing upon the financial and labor questions, it is always for the subsidized mouthpieces of the bond-lords and gold-barons.

Resolutions 9 and 10 are right to the point. "Women's Rights" were born of Freethought and science, and it is right that we should, as a body, place ourselves squarely upon a woman suffrage platform. These resolutions and those recently adopted by the National Woman Suffrage Association indicate that these two bodies of reformers are beginning to understand their true relations toward each other.

Glad am I that your Convention adopted resolution 11, and thus sent a word of commendation and good speed to our noble English brothers and sisters. They are fighting a terrible battle bravely and unflinchingly.

The rest of the resolutions are timely and good, and especially is that suggestion shadowed forth in resolution 14 of great importance *now.*

And your arrest, and that of Bros. Bell and Mosher and the high-souled Josephine S. Tilton—who can fathom the depth of infamy of such outrages? Mr. G. L. Henderson's questions *at* Judge Hurd are grand in their terrible sarcasm, and well expose the hypocrisy of those who are always telling of what the "masses" must not know; of what will surely corrupt and demoralize the "people." *They* never belonged to the "masses;" *they* are not of the "people." Oh, no! *They* are of the saintly elect; of the pure in *appearance* and undefiled before the world; people who can wade through seas of filth and come out with garments untainted and hands upraised in holy horror should they chance to see an ungodly neighbor studying the beautiful mechanism and secret functions of the human body, or laying bare with the sacrilegious scalpel of caustic criticism the horrible inhumanities and foul tyrannies of our social life. Out upon such travesties upon humanity! Bury the old supernatural morality ten thousand fathoms deep beneath the waves of wrath and scorn surging upward and outward and onward from the hearts and brains of a great, free people. Asa K. Butts is right. At last the Freethought host of America has leaders worthy of the great cause, and martyrs to make the nineteenth century immortal in the annals of the world. Bennett, Leland, Wakeman, Green, Heywood, Henderson, Brown, Tilton, Butts, Bell, and scores more such as ye, heroes and martyrs all, I extend to you my hands in fraternal greeting. From your hands the banner of freedom will never trail in the dust of fawning or surrender. You are going on in that straightforward path which always leads to ultimate and final victory. It is the path trodden by Carlile and many another brave English heart contending for the right of free publication. It is the path of principle over which to-day, in England, Bradlaugh and Besant and Truelove are pressing forward the battle for liberty of conscience. There is but one underlying principle in every reform, and that is the principle of absolute justice. A morality not bottomed on justice is worthless; resting on that, it can defy all the cohorts of superstition, bigotry, prudery, and hypocrisy.

E. C. WALKER.

ROCKFORD, ILL., Sept. 23, 1878.

EDITOR TRUTH SEEKER: There are many things whereof I would like to write to thee. Many subjects are constantly occurring to my mind which would most likely interest thy readers. There is the unhealthy condition of our finances, which hav been tinkered at and manipulated by unskillful, incompetent, or dishonest legislators, until they hav almost brought financial ruin upon the country. And it has been all brought about by trying to legislate in favor of the bankers and brokers and capitalists of the country to the detriment of all other classes.

If, when the government commenced issuing greenbacks, they had kept right on issuing them as the exigencies of the country demanded, and made them receivable for all demands, either of the government or of individuals, and had neither chartered banks nor issued interest-bearing bonds, but given every man a musket, and sent him to the front, we should not be in the financial muddle we are in to-day. But the question now arises, how are we to get out of the muddle. And here comes the rub. It is always a mighty sight easier to get into a bad scrape than to get out when once in. But there is one thing evident to every rational mind. We shall never get out by continuing to keep in office the same lot of salary grabbers and subsidy stealers, and drunken debauchees we hav been sending to our Congress for several sessions past.

There is little to be wondered at that the Comstock laws received so little attention when the petition signed by 70,000 good honest American citizens was presented to our last session of Congress when we take into consideration the scenes of its closing session. It is the rule everywhere that bad men or bad women are always more afraid that somebody else is going to do something bad than honest, truthful, and virtuous men and women are. So it is not to be wondered at that the last session of Congress did not repeal or modify the obscenity laws. If the masses of our people were as corrupt as some of our law-makers, and some of those who hav the power given them to enforce the laws are, I am not certain but that it would be well to continue the obscenity laws in force, or abolish these and enact others which were constitutional, and make them stronger. But I hav digressed from the subject on which I intended to write, for when I get to thinking or talking on this finance question, it almost makes me mad, or about as mad as I am ever in the habit of getting. Although I hav been a Republican ever since the organization of the Republican party, yet I must say that we hav had some of the most abominable legislation on the question of finance within the past fifteen years, that ever any nation on the globe was cursed with, and it has been all done in favor of capitalists and money sharks. But even now if we can only get honest men to man the old Ship of State, it may not be too late to weather the storm.

There was another matter that I was minded to write to you about in this letter. It is the marriage relation on the paternity of children. As I deem it right that every child born into the world has an equal right to call some man father, and as old forms and creeds are loosing their hold on the people, this question of what should constitute marriage is being pretty freely discussed. We are losing faith in the old dogma that marriages are made in heaven any more than any other kind of human contracts are made in heaven. And it is coming to be about time that we quit bothering that high court with such matters, as there are being entirely too many children ushered into this world without a legal claim to call some man father, which is to say the least, a great act of injustice to the children. Now, Mr. Editor, we think that every child born into this world has a right to call some man father. The world has advanced too far in science to longer admit of their claiming the paternity of gods or angels, and they most certainly should hav the right to claim paternity somewhere, and in our humble judgment, we think that wherever and whenever it can be proven that a man is the father of a child, that child should hav all of the legal claims on that father that it would hav were it born under the sanction of the most binding form of wedlock, and no agreement or settlement made between the parents should invalidate the child's claims. We know that in its infancy it is not capable of establishing its rights, but its rights should not be sequestered on that account, and the mother should hav no power to sequester the child's claim any more than the mother now has to sequester the title of a legitimate child to the real estate of the father, and our laws should be so amended as to protect the rights of children born out of the marriage relation.

And we would further suggest the propriety of making laws to the effect that where no previous or prior marriage relation exists with either of the parents, the fact of paternity should be considered sufficient evidence of marriage, and in this manner make it impossible for illegitimate children to be born into the world. These are only suggestions thrown out for the consideration of our lawmakers. Yours for truth and right living, F. F. Follet.

Salina, Kan., Oct. 3, 1878.

D. M. Bennett, *Dear Sir:* I would be pleased to receive a sample copy of your paper, and also a complete list of your tracts. I am endeavoring to ascertain all I can, and am always ready and willing to learn more of the question that is causing the petrified Presbyterians and Methodist mummies to tremble in their boots.

The whole Church—Catholic, etc.—is a worse humbug, in my estimation, than the whiskey ring or Tweed ring, and the sooner it's broken the better. I am trying to lift the mantle of darkness in this burg, and am rewarded with such complimentary phrases as idiot, hypocrite, blasphemer; and the general supposition is that the royal ruler of Hades has two mortgages on my soul. Send me a list of tracts. I want light. Truly, etc, H. W. Berks.

Hinspale, N. H., Oct. 9, 1878.

D. M. Bennett, *Dear Sir:* I am in favor of every man having all the rights to which he is entitled. Unwittingly five years since I fell into the clutches of that unmitigated scoundrel, Anthony Comstock, and I am well aware that *no one is safe* so long as the law remains as it is. I therefore pledge to the Defense Fund $10.00, and will send it when needed. I also ask you to add my name to your "Declaration of Rights." I hav read "Cupid's Yokes." I propose to keep the copy I hav, unless Anthony Comstock seizes it (which is not improbable), for while I do not by any means indorse said book, yet I firmly believe that any one has a perfect right to buy, read, possess, and believe, if they see fit, not only this book, but any other. I hav never claimed to be or been called an Infidel, but if I am thankful for anything it is that—though brought up under the shadow of the orthodox Church—I hav thus far been able to live without becoming a hypocrite, and there are very few members of that Church that are not hypocrites, and worse. I *know* Anthony Comstock to be a heartless villain, a scoundrel of the deepest dye, and any honest and decent man needing help to defend himself from that despicable rascal can hav it so long as it is in my power to giv.

Respectfully, Henry E. Hunter.

ANOTHER CHALLENGE TO MOTT.

Kirksville, Mo., Oct. 7, 1878.

Mr. Bennett: I inclose thirty cents for two copies of "Cupid's Yokes," both to be sent to my address, one for myself, the other for O. B. Milliken, who wishes his name, as also do I mine, attached to the declaration of rights; and we pledge, each, five dollars, if needed, to the Defense Fund. We hav of late been reading "Letters from the Devil," and hav not as yet, in our judgment, become contaminated, and will risk our discernment upon the pamphlet which has caused and is causing so much agitation.

I see in The Truth Seeker of October 5th a challenge to Mr. Mott from Ella E. Gibson. I will make him a better offer. I will not require a materialized form, so called, to come out of the cabinet. The seance may progress as usual; the cabinet door may be closed, but not locked; I shall hav the liberty to go to the opening and view the spirits, so called, as I hav done heretofore; and when there, viewing what is claimed to be a spirit form, will make an effort, and if I fail to detect deception, will giv as an apology one hundred dollars. I shall be at liberty, at the time of making the demonstration, to immediately enter the cabinet if I choose, and make such search as I see fit. I will agree during the time to do Mr. Mott no harm, and he must agree to do me none. Living in an adjoining county near by, the test may take place in his own house and cabinet; and I will agree to deposit beforehand the amount for the purpose in one of the banks of his own town.

I hav attended several of Mr. Mott's seances, both here in Kirksville and at his own house in Memphis, and hav watched things closely; and while at first inclined to believe that real phenomena were taking place through him, the more I investigated the more skeptical I became. I hav learned this, that no test will be allowed that would, if fraud were being practiced, lead to detection. I visited Mott's on one occasion with Prof. Jamieson, and he (Mott) gave us, that is, the audience present, to understand that he had been put through many tests and would submit to no more, and, should it be proposed, he would take it as an insult. This, I thought, was a hint thrown out to Mr. Jamieson, knowing that he had exposed a fraud sometime before in Chicago. However, we will see whether he accepts the offer. Wm. Hart.

Snedekerville, Pa., Oct. 14, 1878.

D. M. Bennett, *Dear Sir:* I send you five more trial subscribers. Cannot you add the "Holy Bible Abridged" to your list of premiums, as some prefer it to the Dictionary or "Age of Reason"?

As some of my correspondents do not write you, permit me to quote what they say about The Truth Seeker:

"What glorious reading The Truth Seeker contains! I wish everybody had access to it."—Ruth A. Howland, Barre, Mass.

"The Truth Seeker, with all its noble writers and correspondents, is, in my opinion, pre-eminently ahead of all other papers to stir up the cesspool of orthodoxy, as already seen cropping out through Anthony Comstock and others. This man Comstock seems to be a tool used by others to oppress all those who are opposed to their particular creed. I must confess I loathe this man Comstock beyond degree, and still the worst punishment I would inflict upon him would be to compel him to read a chapter in his new Bible (lately dedicated to him) every morning in his family, especially if he has grown up daughters, then close with a long prayer thanking God for his Holy Bible. He should be compelled to do this during his natural life."—R. Parkinson, Oshkosh, Wis.

Don't get discouraged over the arrests and trial. Thousands of people are being interested who never heard of Comstock or his law till within the last three months, some of whom were ignorant of his or its existence till within the last three days. Here, in this scattered population, from whence I send you these five subscribers, all but two or three knew not these facts. Six lectures in twelve days by your earnest correspondent had opened their eyes and induced them to subscribe, that they may know the end through reading The Truth Seeker.

I have received numerous letters from friends and strangers expressive of approbation in regard to my "Mott Challenge," and Mr. John Flint, of Webster, Mass., adds his name and $100.00 to the fund, and others also, whose names I will not mention, and I doubt not the sum will swell up to a thousand dollars, provided the parties can all be present and witnesses. The sum of $300.00 is also offered in *The Investigator* to Mrs. Thayer and other mediums of a similar character for about the same privileges required by myself. Now, will not the spirits and mediums step forward and avail themselves of the chance to prove beyond a doubt the presence of a materialized spirit, and relieve us of all this painful uncertainty that is holding in suspense so many really honest and patient investigators.

The Watkins *Democrat* contains this paragraph: "Mrs. Colman of Syracuse, a prominent Woman's Suffragist, made several of the boys quit the noxious weed during the session of the Freethinkers. Mother Colman is a regular brick!" Who will question the judgment of the editor of the Watkins *Democrat* after reading her excellent letter in The Truth Seeker of Oct. 12th, though the language is more expressive than elegant?

Yours truly, Ella E. Gibson.

Campbell Hill, Ill., Sept. 30, 1878.

D. M. Bennett, Please add my name to the declaration made by Elizur Wright and others; and I furthermore declare that if the question of human rights cannot be settled on the forum and at the ballot box, I am ready to do one man's part to settle it by force if necessary. I did one man's part to settle the questions of states' rights and slavery; and before I die I want to see absolute universal mental liberty enthroned wherever the star spangled banner floats. I am, dear sir, fraternally yours, A. R. Swortzcope.

A LETTER TO E. H. HEYWOOD.

Columbus, Kan.

Dear Brother: "Silver and gold hav I none"—am pinched with poverty; but I am rich in truth and sympathy and a life-long experience of persecution and prosecution for opinion's sake. When I think that you, who hav spent your life in doing good and uttering truth to humanity, are now imprisoned by the minions of Church and State in violation of all manhood, and justice, and the national Constitution, I feel that "Resistance to tyrants is obedience to God."

My good brother, "all these things must needs be, but the end is not yet." Twenty-three years ago, when my life was in peril, and I knew not what to do, the spirits said to me, through a medium, "The world must be saved by the *means it hates.*"

You and I are a part of those means, and your present crown of thorns shall giv you a crown of glory. "The good can never be unfortunate."

Our nation is in bonds and bondage, political, religious, and social; and truth, humanity, and freedom are struggling into growth, development, and, I trust, ultimate supremacy.

Church and State too often co-operate to oppress, repress, and suppress all natural, free, spontaneous growth, evolution, enjoyment, use, and expression. In this, the freest (?) country on earth, orthodoxy, with its long use and abuse of power, talks and acts as though Infidels were not human, and their rights should not be respected or protected. I hav faith that our Liberal, inspiring, saving truth will in the end giv us the victory, dark and discouraging as it often looks. I trust that your vile treatment, and that of the trio at Watkins, will awake and inspire the Freethinkers to use all the intellectual and moral power they hav to resist and destroy this great abuse of power on the part of our enemies. Your persecutions will make patronage for your paper and books and otherwise illustrate the law of compensation; and thus the curses of your enemies will be more than balanced by the resulting good. Be of good cheer, brother.

"One self-approving hour whole years outweighs
Of stupid starers and wild huzzas;
And more true joy Marcellus, exiled, feels
Than Cæsar with a senate at his heels."

J. H. Cook.

THE CHURCH AND WOMAN.

Osceola, Iowa, Oct. 3, 1878.

Mr. Editor: It is admitted that except for the earnest support of woman the prestige of the Christian Church would be gone. In return for such disinterested support, what kind of acknowledgment does woman get from her church? The Church has always degraded her, kept her in ignorance, and treated her cruelly from Hypatia's time until now.

I wandered, once upon a time, over the ruins of a large abbey at Bath, England, and the moldering skeleton forms of women were there recently displayed to view. They were nuns who had broken their vow of chastity, and the authorities of the Church had them placed in niches of the wall and solid stone masonry built up. No form of friar or monk was there; the Church, of course, could not believe a holy friar would break his vow.

Tell me not that the times and the Church are changed. The Church, if it dared, would treat Miss Tilton as cruelly as it did Hypatia or the nuns. F. J. Emary.

Wyandotte, Kan., Oct. 12, 1878.

D. M. Bennett, *Dear Sir:* Am an advocate of Freethought and a subscriber to your most excellent paper published in the name of freedom and happiness. Inclosed find report of money collected here for fever sufferers. I copy it from the Kansas City *Journal:*

"Wyandotte, one of the thriving towns of eastern Kansas, stands thus on the fever question: Kansas Pacific workingmen, $148 00; box at post office, $3.45; M. E. Sunday-school, $1.79; Episcopal church, $0 65. The churches put in the prayers, and humanity puts in the money. Many individuals subscribed liberally, but did it in the name of charity, and not in the name of so-called religion."

E. Donovan.

West Winfield, N. Y., Oct. 4, 1878.

Much Esteemed Brother: Your paper was received at noon, and I have been reading it for two hours with the utmost satisfaction. Your article, "The Freeman's Birthright," has the right ring. Long may you live unfettered and free to continue truth telling as in the past. "The Purity and Godliness of Sex"—how much truth is contained in that article! My soul says amen to each and every word. The writer will confer a favor to one at least by giving their residence and true name appended to their next article. I am so much pleased with T. C. Leland's writings; and such true manhood is stamped upon H. L. Green's productions that it does one good to read them. How I wish I were able to send you money for your paper to be sent to a hundred friends who do not have the privilege of reading it. I have no fear of the result at your trial next December. A friend, Mrs. H., of Watkins, writes to me that the Judge will lose many friends there, and that there was much excitement about the indictment. I think they will be heartily ashamed of themselves before the trial, and find no cause for action. Yours truly, Mrs. R. Scott Briggs.

Syracuse, N. Y., Oct. 8, 1878.

Dear Brother Bennett: I received "The Champions of the Church some time ago from you, for which you receive my heartfelt thanks. I have read it all through carefully, and pronounce it one of the most telling works against the Christian superstition and folly ever issued from the press in this nineteenth century. Your exposure of Anthony Comstock, that abortion on humanity, is worth all you ask for the work, setting aside all the other infamous characters that were leaders in the different ages of the world's history, both Catholic and Protestant.

There is a spirit of candor and fairness in treating of those abominable characters all through the work that is perfectly admirable. It is written in a style that makes it interesting to the general reader, and it ought to be in the library of every Freethinker in the world, and every Christian, both Catholic and Protestant, ought to be obliged to read it and ascertain the facts in the case that can read the English language on the face of the globe.

Now, Mr. Editor, I want you should send me "Cupid's Yokes," so I can see what a mass of obscenity there is in that little pamphlet that our courts are making such a fuss about. I don't think it will do me much hurt after reading the Christian Bible through three times from Genesis to Revelations, which I hav done very carefully. I think, Brother Bennett, you did perfectly right in publishing the obscenities of the holy Bible, so the wayfaring man need not err therein. I say success to you forever and ever. Amen and Amen. From your brother in the cause of humanity, Isaac Van Schoick.

P. S.—I send you a cordial invitation to come to my house and make it your home while you are at the coming L. L. Congress; it shall cost you nothing for lodging and board. I. V.

Hastings, Mich., Oct. 12, 1878.

Bro. Bennett: I received and read "Cupid's Yokes," and out of curiosity passed it around amongst a large number of intelligent people, requesting their opinion as to its "obscenity." Although most of them could not indorse the author's views, all agreed that its "obscenity" existed only in Judge Hurd's and Anthony Comstock's eyes. In regard to the "scrapes" and "quill fighting" in which you are at present involved, rather than deem an apology from you necessary (as a recent correspondent seems to hav done), I would say, Fight it out; hang on like a *yaller dog*, and sustain yourself against the false charges of *The Index*, of which we all *know* you to be innocent.

I inclose 50c. for the Holy Bible abridged.

Yours, George Wood.

B. F. Underwood will lecture at West Liberty, O., Oct. 18th, 19th, and 20th; Naples, N. Y., 23d and 24th.

The Present Crisis.

BY ELLEN M. BOLLES.

Superstition hateth progress.
And it fights with bitter z al
Every cause which seeks the increase
Of our human weal.

For it still regards as sacred
Institutions gray with years,
Though they fill the heart with anguish
And the earth with tears.

Persecution still awaiteth
Those who dare to think and speak
Of the many wrongs yet suffered
By the poor and weak.

Even now a friend of justice
Occupies a felon's cell:
And his crime is loving freedom
And the right too well.

For this cause he dared earth's hatred,
Striving on, though under ban,
Finding joy in constant labor
For the rights of man.

Meagre pay his toil hath brought him,
But old customs, hateful grown,
Trembled at his stern rebukings—
Shrank before his frown.

Fear and hatred, twin-born children
Of oppression, in their might
Smote him with a vengeful anger
For his love of right.

Thus in himis Freedom menaced,
And its banner traileth low,
While our future fate dependeth
On our action now.

Lo! behold! our path of duty
Lies before us clear and plain;
We must raise aloft our banner
And its cause maintain:

While our shouts of indignation
Loudly ring from vale and hill,
Proving us to be a people
Freedom-loving still.

We must let no shackles bind us,
Speech and press must still be free.
For on these depend the safety
Of our liberty.

And the future generations
Ask it of us now and here
That we save for them the freedom
Which hath cost so dear.

First Love.

Down under the hill, and there under the fir-tree
By the spring, and looking far out in the valley,
She stands as she stood in the glorious Olden,
Swinging her hat in her right hand dimpled;
The other hand toys with a honeysuckle
That has tiptoed up and is trying to kiss her.
Her dark hair is twining her neck and her temples
As tendrils some beautiful Balize marble.

'O eyes of lustre and love and passion!
O radiant face like the seashell tinted!
White cloud with the sunbeams tangled in it!"
I cried, as I stood in the dust beneath her,
And gazed on the goddess my boy-heart worshiped
With a love and a passion, a part of madness.

"Dreamer," she said, and a tinge of displeasure
Swept over her face that I should disturb her;
"All of the fair world is spread out before you:
Go down and possess it with love and devotion.
And heart ever tender and touching as woman's,
And life shall be fair as the first kiss of morning."
I turned down the pathway, was blinded no longer:
Another was coming, tall, manly, and bearded.

I built me a shrine in the innermost temple—
In the innermost rim of the heart's red center—
And placed her therein, sole possessor and priestess,
And carved all her words on the walls of my temple.
They say that he woo'd her there under the fir-tree,
That he won her one eve, when the katydids mocked her.
He may hav a maiden and call her Merinda;
But mine is the one that stands there forever,
Leisurely swinging her hat by the ribbons.

They say she is wedded. No, not my Merinda,
For mine stands forever there under the fir-tree
Gazing and swinging her hat by the ribbons.
They tell me her children reach up to my shoulder.
'Tis false. I did see her down under the fir-tree
When the stars were all busy a-weaving thin laces
Made red with their gold and the moon's yellow tresses,
Slow swinging her hat as in days of the Olden.

Joaquin Miller, in Harper's Bazaar.

Past Finding Out.

How often we hear the adage repeated that the Creator takes especial care of the good and the brave. On the contrary, it seems as though Deity were somewhat indifferent to estimable people, so often do they come to grief. Solomon said: "I hav heen young and now am old; yet never hav I seen the righteous forsaken nor his seed begging bread." All that can be said with reference to such a statement as this is that Solomon must hav been very unobservant, or that Providence conducted things differently then from what he does now. Nothing is more common in the modern world than to see righteous people forsaken and their children starving and in rags—and in some cases the children eminently deserve it. It would be more correct to say that the laws of nature are no respecters of persons, that those who cannot and will not take care of themselves must expect to suffer; and that even those who do the best they know how and sacrifice themselves for the good of humanity fall victims in various hideous ways. Dr. Lindley, for instance, who voluntarily put himself in quarantine, has just died; and Dr. Kibble, who introduced his crib and water treatment for the cure of yellow-fever, died of the disease for which he thought he had found a universal remedy.—*Telegram.*

Civilization and Clothes.

D. M. BENNETT, *Dear Sir:* It is with a goodly degree of trepidation that I hazard a reply to Mrs. E. Wheelock and H., in their profound (?) criticisms of my article on "Civilization Without Clothes." But as they are determined not to leave even the minutest remnant of a ghost's shadow of myself, I shall, perforce, endeavor to scatter their logic to the four winds, knowing that the foundation upon which they wish to construct their theories of moral philosophy is as unstable as are the sands of old ocean.

That the sexual functions of man and woman were purposed for a nobler object than the mere gratification of animal desires, no intelligent person will deny; but those desires are continually relegating themselves to the grosser promptings of nature that hav obtained from the earliest history of man. This being incontrovertible, and to which may be ascribed the equilibrium of the sexes, how are we to teach those who hav arrived at the age of puberty, much less children, those principles of morality so much desired by my critics, or restrict them in the gratification of impulses that are as natural as they are just? It is as futile as was the effort of a certain eastern potentate, who, to educate his son in profound ignorance of sex life, excluded him from all knowledge of womankind, to learn ultimately that the impulses of nature would burst the bonds of restraint, for they asserted their full power upon the first appearance of a beautiful female in that youth's room.

The assertions, "Children are taught that clothing is worn for the purpose of concealing something about the person which is degrading," and "the idea prevails that human sex organs are vile," paving the way for immoral and lustful practices, are without foundation. With equal propriety we could assert that the mammary glands are vile and degrading because of their concealment, which we know to be otherwise. Even orthodox Christians do not sanction such statements, and custom has instituted this as a precedent that clothing not alone adorns and is a healthful protection to our persons, but that it is a great fulcrum in elevating our morals to a higher eminence of perfection than would otherwise obtain, and to advocate the reverse is to undermine the chastity of society. A French philosopher has pertinently stated that children under ten years of age are wanting in sex; consequently E. W. and H.'s arguments resolve themselves into a farce, for it is folly beyond measure to advocate the teaching an infant mind an idea it cannot comprehend. Reformation in morals can never be attained by such logic as they adduce, and the tenor of their articles will effect more in retarding the advance of Liberal thought than all that Comstock & Co. could do in a lifetime.

We can look upon the nudity of innocent childhood with feelings devoid of immodesty, or view the sexual organs of the lower animals with scarce a passing thought, because such objects are beyond the power of exciting our passions. It is not so with the vigorous and fully-sexed man and woman when they come into mutual contact. This power to reciprocate a passion awakens new impulses which flood the brain with magnetic thrills. Man, under such influences, will seek the silent shades of the forest to bask in the beautiful imagry of his newly awakened emotions—picturing woman the *beau ideal* of angelic perfection. But when sexual congress is complete, he finds his angel has lost her golden-hued wings, in that she is blood and bones the same as himself. This view of the subject is not very exalting, yet it cannot be obviated by "teaching our young, in a natural, commonsense way, all that we know about the mystery of sex," for they know a great deal too much in reference to it already. The established modes of life, which no ten, nor a thousand families, can reform; the wines, highly seasoned condiments, and banquets extending late into the night are great promoters of lascivious conduct. And until other and better customs are established, we cannot expect our children to be any better in the future, as men and women, than those by whom we are at present surrounded.

I hav been informed by physicians who make gynecology a specialty, that frequent professional contact with females produces a contempt bordering upon entire obliteration of sexual desire. Herein can Mrs. Elmira Wheelock and H. take courage, for if familiarity through frequent contact will breed contempt for "native purity of sex," why may not frequent personal observation produce a like result, and consequently an entire human family of Adam's and Eve's? Then let us hav, by all means, a civilization without clothes, and hail with shouts of gladness the great moral reform of "sex holiness."

Whether Mrs. Wheelock's position is true or false, the spirit of the times is only too eager to seize her standard and place it in the van of the onward march of licentiousness. The fact is, in her school it would be as common to speak of the transient ailments of the genitals as it is now to refer to the itching of the nose. Here is the *reductio ad absurdum* of her system of "true education concerning sex." Truly, it is more ennobling to accept biblical precepts wherein they command us to clothe our nakedness in all humility, than to debase ourselves by such practices and expressions as those which would be the natural outgrowth of Mr. Leland's, Mrs. Wheelock's, and H.'s ethics of morality.

A. R. C.

Hannibal, Mo., August 2, 1878.

ANTHONY COMSTOCK, HIS CAREER OF CRUELTY AND CRIME. By D. M. Bennett: New York.—The "villain of the piece," as portrayed in this story, is an anomaly in this American republic. It has been supposed that such creatures could exist only under old world despotisms and in the Dark Ages. But here he is a living reality, and clothed with authority in the democracy of to-day. Here he is, a remainder of the Inquisition not yet fossilized; acting as a specimen torturer right before our eyes. We read the histories of England, old and new, and wonder that there ever could hav been a time when the race of English-speaking men and women could hav believed in witchcraft, and could hav burned, drowned, and in other cruel ways persecuted witches. This we find hard to believe; but here are similar outrages occurring in New York, Boston, and the very centers of intelligence of the Eastern States. Here is Comstock, the counterpart of Matthew Hopkins, the old witch-finder; and the arrests, fines, and imprisonments, under the form of laws which he himself has procured to be passed, are only paralleled by the old witch trials and punishments of two centuries ago.

But what is this new craze founded upon—what is Comstock's excuse for being? A pretense of obscenity. Not obscenity, in fact—not real obscenity; but, making use of the public abhorrence of anything obscene, he selects for his victims editors of radical and reform journals, druggists, doctors, healing mediums, and people generally who hav a little money, entraps them by various lying pretenses to commit some irregularity, buy or sell some contraband article, send something through the mail, and then hauls them before the courts, and swears to anything he pleases, protected by his power as a detective; and the persons he pounces upon hav no chance.

This little book is an expose of his proceedings; and all who wish to exercise the vigilance which is the price of liberty, will do well to procure it.—*Browne's Phonographic Monthly.*

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The King of Spain has decided on having an immense basilica raised over the remains of Queen Mercedes. The sum of 1,000,000 reals will annually be deducted from the Civil List for its construction till the building is completed. The Duc de Montpensier and the Princess of the Asturias hav promised to furnish yearly 200,000 reals in aid of the work. Lastly, the Duc de Montpensier has brought to Paris with him a letter from the King to Queen Isabella, asking her to join in the project by handing over for the purpose the diamonds and jewels deposited in the Cathedral of Atocha which belong to her, and represent a sum of 15,000,000 reals—more than $600,000. The Queen at once telegraphed as follows in reply:

"MY SON: The Duc de Montpensier has just handed me your letter. I see that, like a Catholic King and a gentleman, you seek consolation in God, and think of Mercedes in doing good to the capital. You are going to place her beloved remains at the feet of the Virgin beneath a magnificent temple. Your mother, my child, not only permits the jewels of Atocha to be sold, but she blesses you and joins in your project—a project worthy of a King, a Christian, and a good husband. For this and everything, count always, Alfonso, on the immense love, the support and co-operation, of your mother, who wishes it to be known that, although at a distance, she is and always will be the same for Madrid, for Spain, and for her King."

Spain is probably the only country in the world where a Catholic King and gentleman could seek consolation in God and display his love for his dead Queen by placing her remains at the feet of the Virgin beneath a magnificent temple, reared at the expense of an impoverished and church-ridden people. Spain is to-day the Spain of the Middle Ages in all that pertains to superstition and feudal tyranny. Spain is accursed of its church. The traveler, passing through this priest-ridden, ignorant, impoverished old Spain, sees the most abject misery, the most hopeless poverty; he sees villages where half the people live in holes and caves, in huts and hovels—sees distress on every side; land tilled with crooked sticks for plows; rags, filth, destitution, and poverty. Yet in every town, village, and city, a gorgeous cathedral rears its spire to the heavens—a cathedral rich in marbles, paintings; and gorgeous upholstery; in every village and town, sleek, fat, and oily priests, with broad-brimmed *sombreros* and robes of velvet. We attribute these grand edifices to an earlier age, but *semper eadem* seems to be the motto of the Roman Church, that allows a Catholic king in the name of religion to rob the poor—to build at the expense of millions of reals a monumental cathedral over the remains of a dead girl who was for five months the Queen of Spain.—*S. F. Argonaut.*

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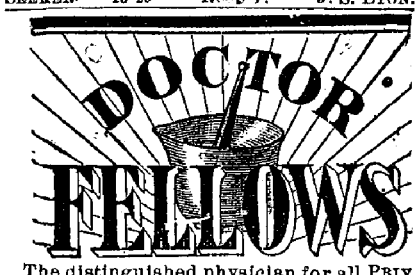
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Gems of Thought.

OUR acts make or mar us—we are the children of our own deeds.—*Victor Hugo.*

THE absent are never without fault, nor the present without excuse.—*Franklin.*

I HAV lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke.*

ALL our actions take their lines from the complexion of the heart, as landscapes their variety from light.—*W. T. Bacon.*

MAN is an animal that cannot long be left in safety without occupation; the growth of his fallow nature is apt to run to weeds.—*Hilliard.*

THE whole duty of man is embraced in the two principles of abstinence and patience; temperance in prosperity, and courage in adversity.—*Seneca.*

THE art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than real merit.—*Rochefoucauld.*

TEMPERANCE and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents him from indulging to excess.—*Rousseau.*

ABSENCE, like death, sets a seal on the image of those we hav loved; we cannot realize the intervening changes which time may hav effected.—*Goldsmith.*

TO CULTIVATE sympathy you must be among living creatures, and thinking about them; and to cultivate admiration you must be among beautiful things and looking at them.—*Ruskin.*

IT is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or another.—*Tillotson.*

NO MAN is so foolish but he may giv another good counsel sometimes, and no man so wise but he may easily err if he takes no other counsel than his own. He that was taught only by himself had a fool for a master.—*Ben Jonson.*

BETTER that we should err in action than wholly refuse to perform. The storm is so much better than the calm as it declares the presence of a living principle. Stagnation is something worse than death. It is corruption also.—*Simms.*

THE abilities of a man must fall short on one side or the other, like too scanty a blanket when you are a-bed; if you pull it upon your shoulders, you leave your feet bare; if you thrust it down upon your feet, your shoulders are uncovered.—*Sir W. Temple.*

THERE is nothing so terrible as activity without insight, says Goethe. "I would open every one of Argus' hundred eyes before I used one of Briareus' hundred hands," says Lord Bacon. "Look before you leap," says John Smith, all over the world.—*Whipple.*

MAN is born for action; he ought to do something. Work at each step awakens a sleeping force and roots out error. Who does nothing, knows nothing. Rise! to work! If thy knowledge is real, employ it; wrestle with nature; test the strength of thy theories; see if they will support the trial. Act!—*Alcuisius.*

GARNER up pleasant thoughts in your mind; for pleasant thoughts make pleasant lives. Strive to see all you can of the good and the beautiful, so that bright, cheerful pictures may be impressed upon memory's tablets, and give you materials of which to think sunny and lovely thoughts.—*Mrs. E. D. Slenker.*

IN the material universe as a whole, we must hav all, potentially at least, that any of its parts, or all of them, may become, on the maxim that the whole must be equal to all the parts. Or, to use another illustration, if it is true that the fountain cannot rise higher than its source, it must also be true that there shall actually be a source behind the height to which it does rise. In man nature is raising intellect, as she raises the rice and the rose. We are rising slowly to the altitude of our source, and are doing for ourselves nothing more nor less than what it is the eternal necessity of the universe that we must do while we are as we are.—*Charles Ellis.*

THE religion of one age is often the poetry of the next. Around every living and operative faith there lies a region of allegory and of imagination into which opinions frequently pass, and in which they long retain a transfigured and idealized existence after their natural life has died away. They are, as it were, deflected. They no longer tell directly and forcibly upon human actions. They no longer produce terror, inspire hopes, awake passions, or mold the characters of men; yet they still exercise a kind of reflex influence, and form part of the ornamental culture of the age. They are turned into allegories. They are interpreted in a non-natural sense. They are invested with a fanciful, poetic, but most attractive garb. They follow instead of controlling the current of thought, and, being transformed by far-fetched and ingenious explanation, they become the embellishments of systems of belief that are wholly irreconcilable with their original tendencies. The gods of heathenism were thus translated from the sphere of religion to the sphere of poetry. The grotesque legends and the harsh doctrines of a superstitious faith are so explained away that they appear graceful myths foreshadowing and illustrating the conceptions of a higher day. For a time they flicker upon the horizon with a softly beautiful light that enchants the poet and sends a charm to the new system with which they are made to blend; but at last this too fades away. Religious ideas die like the sun; their last rays, possessing little heat, are expended in creating beauty.—*Lecky.*

Odds and Ends.

SAMSON was an eminent tragedian in his time, and in his last act brought down the house.

BIDDY (to her husband).—"What makes your nose so red, Pat?"

Pat.—"It's the hate, me darlint."

Biddy.—"Yes, hate of cold wather."

THE prayer of a Norman might suit the spirit of our own time. It was, "Kind heaven, I do not ask for wealth; only to be placed within arm's length of some man who has it."

"HANNAH," said a landlady to her new servant, "when there's any bad news, always let the boarders know it before dinner; such little things make a great difference in the eating in the course of a year."

AN Irishman, newly arrived, and a member of the O'Regan family, was heard to exclaim, as the steamer Oregon was passing, "O-r-e-g-o-n! —O'Regan—bejabers! only four weeks in America, and a steamboat called be me name."

WATCHMAKER.—"Excuse me, sir; to get that watch fixed will cost as much as a new one."

Customer.—"Well you fix it and I'll giv you double what I gave for it."

Watchmaker.—"What did you giv for it?"

Customer.—"A swat over the head."

A CUNNING juryman addressed the clerk of the court when administering the oath, saying: "Speak up; I cannot hear what you say." "Stop; are you deaf?" asked the judge. "Yes, of one ear." "Then you may leave the box, for it is necessary that jurymen should hear both sides."

THE CATHOLIC LORD'S PRAYER.—Our Father which art in the Vatican, infallibility be thy name. Thy temporal sovereignty come, thy will be done here in America as 'tis done in Spain. Give us this day our tithes and titles, and grant us plenary indulgences as we pay penitently for them. Lead us not into thinking, but deliver us from the scientific, for thine is the crozier, the keys, and the tiara. Rome without end. Amen.

WHEN the triangle had called the meeting to order, Brother Gardener arose with his usual sleekness and said:

"Gem'len, if it wasn't for de wheels on a waggin the waggin wouldn't move. When de wheels am on, den what?"

"Grease," solemnly exclaimed the old man Toots."

"K-rect!" whispered the president, softly rubbing his hands together. "We haz de waggin and de wheels. We now pass de hat aroun' for de grease.—*Detroit Free Press.*

NEGRO LOGIC.—Old Pompey came down to the village the other day with a big brass watch-key prominently displayed from a shoe-string chain.

"Whar's your watch, Uncle Pomp?" asked a young nigger.

"Dun got none,"

"You ain't?"

"No chile."

"Den what fo' you 'kerry dat yere watch-key roun' so conspicuous?"

Old Pompey chuckled.

"Look here, chile," he said, "youse ain't no logician—got no head for de scientific side of matters. Do youse s'poze dat if I come down here a-totin' of a stable door dat it would be any sign dat I owned a hoss? De two cases am prezactly parallelogram, sah."

KING CHARLES AND HIS FOOL.—This good fellow's influence was so great that Charles, king of France, once remarked to him he thought that they had better change places. As Jean did not look well pleased at this proposal, Charles asked him if he were not content at the idea of being a king. "O, content enough," was the reply; "but I should be exceedingly ashamed at having such a fool!" It was this fool who once tried his master's nerve by rushing into his room one morning with the exclamation: "O, sire, such news! Four thousand men hav risen in the city!" "What?" cried the startled king. "With what intention hav they risen?" "Well," said Jean, placing his finger upon his nose, "probably with the intention of lying down again at bed time!"

"WHAT makes that noise?" asked a little boy in a train the other day.

"The cars," answered the mother.

"What for?"

"Because they are moving."

"What are they moving for?"

"The engine makes them."

"What engine?"

"The engine in front."

"What's it in front for?"

"To pull the train."

"What train?"

"This one."

"This car?" pursued the youngster, pointing to the one in which they sat.

"Yes."

"What does it pull it for?"

"The engineer makes it."

"What engineer?"

"The man on the engine."

"What engine?"

"The one in front."

"What's it in front for?"

"I told you that before."

"Told who what?"

"Told you."

"What for?"

"O, be still! You are a nuisance."

"What's a nuisance?"

"A boy who asks too many questions."

"Whose boy?"

"My boy."

"What questions?"

At this point the train pulled up at a station. The last that was heard, as the lady led the youngster along the platform, was: "What's tickets?"

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Notes and Clippings.

A FRIEND of education—the free-knowledgist.

BARDWELL SLOTE sampled 1,600 bottles of wine in six days, and rested on the seventh.—*Boston Post.*

A WOMAN in Nebraska suffocated her baby by rolling over upon it in bed. What is home without a s-mother?

AFTER all, John Sherman is a pretty tough individual for a man that doesn't preach the gospel for a living.—*Puck.*

"FROM the spire of the Congregational church at Pawlet, Vt., 125 pounds of honey were recently taken."—Comb, now, that's a steepl-ittle story.—*Puck.*

IT was so dry in some parts of Japan last month that one of the governors knelt "a whole hour in prayer" for rain—and yet failed to break the drought.

EDISON has taken out 150 patents, but only 20 are considered by him to be of much importance. The rest were obtained to give added security to them.

THE youth who can eat a fifty-cent dinner every day on a two-dollar per week salary is the fellow who succeeds in life and sends his sons to college.—*Puck.*

INGERSOLL chooses very warm subjects for his lectures. Last year it was hell, this year it is Burns, and next year he will probably tell us something about the Skalds.—*Norristown Herald.*

IT is said that no Infidel works are published in the Welsh language, and that in no land is there so great a reverence for the Jewish Bible as in Wales. So much the worse for Wales and the Welsh. They hav much to learn yet.

THE chaplain of the Auburn Penitentiary denies that there are any clergymen among the prisoners at that place. Alas! is it any wonder that people exclaim that there is no justice in this country?—*Philadelphia Kronikle-Herald.*

A BOY of ten and a girl of eight eloped from Brookline, Mass., and went to Boston, where they soon got lost in the crooked streets. Their expectation was to get married and live in a fine house somewhere. The reality was a spanking.

PRUDENT ministers will make pastoral calls in the next few weeks. The cool season is upon us, and a minister is liable at any time to come upon a man who is putting up a stove, and surprise him in the midst of unorthodox remarks. —*Breakfast Table.*

THERE are charges of immorality against the Rev. W. M. Parry, of the Worcester (Mass.) Tabernacle, and his church has begun an investigation; but Mr. Parry has in several meetings insisted on presiding, and his rulings on points in his own case are declared to be not free from bias.

THE Rev. R. W. Rawson has been committed for trial at Peterborough Quarter Sessions, England, for stealing an overcoat, value £2, from a refreshment house, where he had obtained lodgings. He was not seen to take the coat, but he pledged it at a pawnbroker's in the city for 10s.

BROTHER MOODY says that during the coming winter he will giv six hours a day to study. If he should make it eight or ten he would not then hav any more information than thousands of his fellow-countrymen. It would be well for him if he would study works of science and truth, and giv theological absurdities a wide berth.

THE American Board of Foreign Missions has spent about $5,000,000 in its various missions in the Turkish Empire. It reports some conversions from some of the different sects in Turkey, but it is said that it has not yet reported the conversion of a single Mohammedan. That investment of $5,000,000 is probably one of the worst investments ever made.

A LIVELY discussion is now going on in several of the religious papers as to the moral standing of the young men who are at the theological seminaries preparing for the ministry. This was started in the columns of the *Christian at Work* by an article written by a clergyman to the effect that a sad proportion of these young men were no better than they ought to be, and, indeed, were as much addicted to ungodly practices as any of the college boys.

A CORRESPONDENT of a Paris journal informs his readers that thieves and murderers are often elected to the American Congress. He might also have written very truly that superintendents of Sunday-schools, and even preachers of the Gospel, not infrequently here become thieves and murderers, though the same is not generally supposed to interfere with their final "election."

THE Illinois *Wesleyan Methodist* has denounced the innocent game of croquet as a sin, and says that "the practice of it detracts from the glory of God and the salvation of souls." It would seem, then, that God ought to be the one to make complaint about the game, or those whose souls are lost by it. Probably if the game could only by some means be made to help pay the preacher's salaries it would be held up as the brightest of virtues.

IN the Congregational Association of Chicago a report was made that "a number of ministers' families are in distress bordering on starvation." Something ought to be done by our Christian friends for these suffering people. Preacher are now so poorly paid, and so many of them are now unemployed, that their wives and children are bound to suffer. Would it not be well for them to learn a better and more remunerative trade?

IT is said that this year's wheat crop will reach at least 400,000,000 bushels, while the corn crop will not fall far short, if any, of 1,300,000,000 bushels. Yet men and women will go hungry this winter in New York and in smaller American cities; some of them will starve to death in spite of the big crops. It is not a pleasant thing to think of that this should be possible in a country overflowing with plenty. Some day, perhaps, it will not be possible.

DISTURBANCES at funerals are becoming more common in England and more disagreeable. The latest is at Grimstone, a little village in Leicestershire. The corpse of a laborer's wife was refused admission to the churchyard for the reason that she had been a Methodist. The ritualistic rector who had excluded the body brought on himself a storm of disapprobation. On the following Sunday his church was almost deserted, and a crowd of villagers followed him on his way to and from the sacred edifice, making objectionable noises on tin kettles and other utensils.

AN educated Chinaman, Kwang Chang Ling, is writing letters to California journals, in which he contradicts many current ideas about China. He says that the population is only 100,000,000 or 120,000,000, instead of 450,000,000; that the country has reached the limit of agricultural development; that the population and prosperity hav been decreasing since 1761; that unless improved machinery and methods are adopted the people will not be able to support themselves; that the wealth of the empire is in the hands of the few, and that with a diminishing population and increasing wages at home, there can be no great tide of emigration to this country.

THE lighting of East Liverpool, Ohio, with natural gas from wells has been often briefly mentioned. The fact is, that the plan has been for many years in successful operation. The gas comes continuously and in large quantity from several deep wells, and is available not only for light, but for heat. For light it requires no preparation, but burns readily with great illuminating power. The flames in the street lamps are not put out in the daytime, because that would cost something, and the gas does not. Pipes carry the gas into grates and stoves, where it is used for heating and cooking. The first gas well was opened twenty years ago, and its supply is not yet in the least diminished.

WHAT happened at the negro church at Lynchburgh, Wednesday evening, is liable to happen in any one of fifty New York churches before the winter is over. With cold weather the revival season begins. As the meetings increase in interest, the congregation overflows from the pews into the narrow aisles and the open spaces around the pulpit and the doors. As a rule, the churches which are most densely thronged at these seasons are the smaller and cheaper ones, in which accidents are most likely to happen, and in which the means of exit are not of the best. Let an accident occur, or let a false alarm be given, and unless the preacher is a man of great presence of mind and has a controlling voice, loss of life is inevitable. Keep the aisles clear. Better turn tardy saints or sinners away from the church doors than expose them and the earlier comers to the risk of a horrible death inside.

THE earliest notice of yellow fever is that of Ligon, in his "History of Barbadoes." He there states that it broke out early in September, 1648, and that before the expiration of a month "the living were scarcely able to bury the dead." Thereafter it did not attain any very remarkable severity until 1793, when it destroyed not less than 6,000 men of the garrison of Port Royal in the course of a few months. In 1804 it was brought to the south of Spain, and visited Cadiz, Malaga, and Carthagena. But its greatest force fell upon Gibraltar, where, out of the civil population of the town, amounting to nearly 14,000 persons, only twenty-eight escaped attack.

THE American Home Missionary Society is nearly $30,000 in arrears to its missionaries. The receipts in the financial half year closing Sept. 30 were $13,000 less than in the corresponding period of 1877, there being a large falling off in legacies. A card from the Secretaries and the Treasurer makes urgent appeal for immediate cash relief, and says that if it does not come disaster to the cause will ensue. This card adds: "All the missionaries are put to serious inconvenience, some to actual suffering. More will suffer if not paid before winter opens. In some of the fields that will be in less that a month. The good name of many is imperiled by reason of debts incurred for the food and clothing essential to life." Some of these unpaid missionaries hav already been forced to leave their fields of labor, and others inform the officials that they cannot hold out longer than a few weeks if not relieved.

A VAST LAYER OF HUGE BONES.—A party of laborers under the superintendence of C. A. Currier of this city were engaged in making a large excavation upon the Chicago and Northwestern Railroad, about one and one-half miles west of Denison, Ga., in obtaining gravel for the purpose of making extensive repairs of the road near that place. They had reached a depth of about fifteen feet, when they came upon a vast accumulation of bones, which, as the work proceeded, they continued to find along the entire line of the excavation for a distance of nearly 2,000 feet. The bones lie in a bed of gravel, and the strata in every direction seem to be full of them. Some of them, particularly the teeth, are in an excellent state of preservation; others, upon being exposed to the atmosphere, quickly crumble and fall to pieces. They are all of remarkable size, and could hav belonged to no animal now living. Some of the teeth which hav been found weigh over eight pounds and measure over a foot in circumference. No effort has been made to collect the bones with a view to their preservation, and no scientific investigation has been attempted to determine their character.—*Chicago Tribune.*

THE care of the eyes is urged by Arthur Chevalier in a new French work. The use of the eyes, he says, should be regulated by their strength, and they should never be overtaxed. A habit of resting them often during work is recommended. Thus in reading or writing stop from time to time and allow the eyes to wander over surrounding objects. To persist in working after symptoms of fatigue appear is foolish. As soon as the eyes begin to itch, or grow red, or any pain is felt in the eyeballs, work should be discontinued and cold water applied. Do not pass suddenly from darkness into bright light. Artificial lights are all injurious. The author adds: "If a person cannot tear himself away from close work, he can at least vary his occupation. Let him close his eyes from time to time, and take a turn around his room, or, what is better, take a walk in the fresh air; this, even if it be but for a few minutes only, will do him a great deal of good. Let him who once becomes convinced that he is putting too much confidence in his eyes take care to abstain from all confining work immediately after rising, after meals, or by artificial light. Let him wash his eyes often during the day with cold water—a remedy which, although simple in itself, never fails in every case to produce good effects. Baths of tepid water are injurious to the eyes."

Events of the Week.

LORD DUFFERIN, ex-Governor General of Canada, has sailed for England.

THE firm of Stagle Brothers, of Greenfield, Ohio, has failed for $120,000. Assets, ten per cent.

BY a railway collision in England, on Saturday last, twelve persons were killed and twenty injured.

TOBIN, the condemned soldier, has had his death-sentence commuted by the President to five years' imprisonment.

TWELVE persons were killed in a church panic at Lynchburg, Va., on the 16th, and twenty or thirty others will die of their injuries.

THE Rev. Mr. Kraemer, of St. Stephen's church, Newark, has lost his easy job in the pulpit; cause, being drunk and disorderly.

THE rinderpest has broken out among the cows in the vicinity of Washington, and the epizootic has made its appearance in Newark, N.J.

THE Russian Government is making preparations to try 340 Nihilists at Odessa. This society appears to grow stronger through persecution.

THE principal American officials connected with the Paris Exposition hav received the decoration of the Legion of Honor from the French Government.

ONE of the irrigating canals of the Nile gave way recently, flooding 80,000 acres of land and destroying fifteen villages. Ten thousand men are at work building a new one.

A PARTY of twenty-five Indians crossed from Mexico into New Mexico, several days ago, and killed three ranchmen and an expressman between Silver City and Globe City.

AT last the early frosts hav made their appearance in the South, and it is hoped that that divine or devilish infliction of a loving God, the yellow fever, will soon be at an end.

THE late gales played havoc on both sides of the Atlantic. Many vessels were wrecked on the British coast and the Channel islands, and quite a number were dismasted or sunk at sea.

ADMIRAL PAULDING, the last surviving officer of the battle of Plattsburg Bay, died on the morning of Sunday, the 20th. He was a son of John Paulding, one of the three captors of Major Andre.

AT a wedding feast at Azalia, Indiana, one night last week, ten of the party were poisoned by partaking of food in which strychnine had been placed, it is supposed, by a disappointed suitor of the bride.

KEYPORT, N. J., has a church war. Part of the congregation of the Reformed church hav seceded—on account of trouble between the pastor and an elder—and gone over in a body to the Presbyterian faith.

THE Edison Electric Light Company has been incorporated in this city. It will make use of Edison's recent inventions for lighting streets and buildings. The gas companies begin to tremble at the prospect.

A CHRISTIANIZED Chinaman recently entered a Chinese temple in Portland, Oregon, and proceeded to despoil one of the sacred images of its ornaments. He was promptly hatcheted and shot by the enraged Celestials for his impious sacrilege.

THE managers of the defunct City of Glasgow Bank hav been arrested on the charge of fraud and are now in prison. The whole loss, $30,000,000, falls on the stockholders. One of the swindlers is President of the Glasgow Young Men's Christian Association; another presented many thousands of dollars to the Church, all of which was stolen; another of these rascals was so pious that he would not read a newspaper that was printed on Sunday, and endeavored to hav the strictest Sunday laws enforced; and, in fact, they appear to hav been a lot of pious, ultra-religious, Christian thieves, and they piously divided their plunder with the Church. The question now is, Will the Church return the money received from these "followers of the Lamb," now that it is proved to hav been stolen?

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XV.—CONTINUED.

"Yes, and now it's your turn," said Rose. "And I've only a reply I wrote to a reverend who sent me a sharp article (as he thought) concerning some of our dead Infidel heroes," said Myra.

"I do think it is real mean of Christians to get up such falsehoods about Infidels as they do in the pulpit and in their pious papers. They turn and twist the most innocent actions of good men, and then color them up and add untruth here and there till an awful crime against morality is made to appear; then it is tracted, preached up, and fulminated from every church organ in the country. It does seem hard that a man must be made to appear vile and criminal simply because he cannot believe what to him seems incredible. And if we Infidels go to work and hunt up evidences, proofs, and facts, and kill all these scandals dead, it will be but a few years, or may be months, ere they are again resurrected by some one who is more zealous than wise or scrupulous, and again the story is published and sent on its rounds, only to be again refuted, nailed, and killed. There are few living Infidels who have not suffered from misrepresentation and wilful slander, but they can live it down, or bring living witnesses of its falsehood, while our dead heroes must have their bright records stained, tarnished, and blurred all over with foul slimes, and we able to do so little to defend them. The pulpit has aptly been called "the coward's castle." And pious publications *know too well* that Infidel defense once admitted to their columns, few chances would be left for sensational incidents concerning Infidels; and they realize also that hell destroyed, and Infidels really moral, would knock the props from under godology at once.

"But girls, I'll get my breath again and then read you what has so excited me; here is the article in *The Christian Review*—Bro. Franklin's pious Ohio paper. And this stuff is about as true as were his tales of converted Infidels that he used to rehearse to his hearers when he was at this place a few years ago, and the author carefully hides his identity under the general name "A Disciple." Of Hume he can only say that the old philosopher gives utterance to this sentiment: 'Doubt, uncertainty, and suspense of judgment appear the only result of our most accurate scrutiny concerning this subject,' *i. e.*, the future life. And this is certainly fair and honest reasoning. Had Hume lived till to-day, he would have advanced into pure Atheism, and felt that 'one world at a time' was enough. And *one* was all that it needed man to know of. Of Rousseau he writes: 'He eulogized Christ,' and said 'The life and death of Jesus were those of a God.'

"This may be true, and if it be, it only proves the man was not a real unbeliever when he said it, and perhaps at no time. Many are Infidels in the eyes of the pious who only doubt certain points of doctrine and yet accept a God, and even the son of a God as real identities. Hobbs says, 'I am about to take a leap in the dark.' Is not that what every Christian does? All who are not certain in their own minds concerning the future, 'take a leap in the dark.' Those who are certain, may be all wrong, but yet not feel that they are 'in the dark.' Fancy and feeling are all the difference. Two travelers are journeying towards an unknown island. One believes it to be a perfect paradise, the other thinks it only a common, every-day world, while a third comes from the opposite direction, and believes there is no island at all. A pilot-boat (Death on board) meets them, blindfolds each in turn, then takes them shoreward. The first leaps from the boat full of faith, hope, and belief; he finds what? According to his belielf a heaven. According to the belief of No. 2, a world similar to this; and No. 3 ends all in eternal oblivion. It is really 'a leap in the dark' for them all, though in fact the Infidel has philosophy, reason, common sense, and negative proof all on his side. The world has been measured, its oceans explored and thoroughly canvassed, till scientific research proves there is really no room for such an island (a heaven), and no place in all the wide domains where such a vast region could be located.

"The dying Paine said to his female attendant, 'If ever the devil had an agent on earth, I have been one.' And when this woman was asked what she thought of the 'Age of Reason,' she answered, that, 'from a conviction of its evil tendency she had burned it,' and Paine replied, 'I wish all its readers had been as wise.' Now all this is pure calumny. The real friends of Paine deny it, and prove that women were hired and bribed to tell these lies. Living witnesses can swear to this as a fact. And if Paine ever called on the Lord or Jesus in his death agony to help him, it may have been done as many now call upon Jupiter, and swear by that heathen deity; though why should not Paine call upon God when he did believe in a wise, kind, beneficent creator? He was no Atheist, but a pure Deist, who reverenced his God too highly to believe him guilty of all the vile actions and deeds the Bible writers ascribe to him. Again, when a man is crazed with pain or insane, he might use the 'played-out' expression of his youth from weakness or loss of reason. The dying often babble of childish things, and are, in fancy, once more children in thought and feeling.

"As to all this tirade about Madame Bonneville, they are proved lies. She went to law about the calumny, and got damages too, though the judge himself 'thought the lies were useful though false,' 'on account of the religious opinions of Paine, which were thus discouraged.' If a Christian judge can in this way prejudice a jury against known facts because he thinks the false statements will advance the cause of Christ, what may we not expect from penny-a-liners all over the world? But the day has come when all beliefs are being tested in the crucible of science, and only fact and truth will come out victorious and triumphant."

"I guess your pa has not made much off of you this time," said Edith; "but come in, girls, mother signals that supper is ready."

CHAPTER XVI.

"December comes! The last, the worst,
The latest of the twelve is here;
I list its moan, I hear its shriek—
The requiem of the dying year.
Ply well the fire—peace dwells within—
And hearts of friends are closer knit,
As gath'ring in bright festive groups
Around the cheerful blaze they sit."

THE four allotted months have passed away and once more our lively, cheery little band of Liberals have met together according to promise, at Rose Hill Mansion, and are seated by the cozy, cheerful fire of the open grate in Edith's pleasant little sitting-room. Social, kindly greetings have been exchanged and bits of neighborhood gossip discussed, and at last came a lull in the chatter of busy tongues, and Edith brought in a great pan of rosy-cheeked apples and a plate of pears. When these had done full duty toward satisfying the healthy young appetites, Myra spoke up and said, "Now, Rose, please give us your experience as disseminator of facts *vs.* fiction and reality *vs.* myths, and let us know how you have succeeded in converting Mr. Lusk from the error of his ways."

"Well," said Rose, smiling, "I think I have no reason to be dissatisfied. Four months is not long to work in, but as I told you before, I had already prepared the way by lending him TRUTH SEEKERS and tracts, and so after our agreement I went at it in good earnest and got him to read 'Graves' Crucified Saviors,' Bennett's various discussions, and 'Volney's Ruins,' and by that time he did not need any more help. He has improved rapidly since he has had time to study, and all his family have gone along with him. He subscribed for THE TRUTH SEEKER last week, and one year of that will eliminate the last particle of theology and mythology from his mind that is now remaining in it. But I did not stop with Mr. Lusk, for I started up a correspondence with a lady and a gentleman besides. The latter is a preacher, and so my correspondence with him is really improving to me, as he is well posted on his side, and can therefore all the better comprehend my arguments, and see when his are demolished. I will give you just one page of my reply to his last letter for a sample as to how our correspondence is progressing and what we talk about. You will see that I use Quaker phraseology somewhat, having been used to writing that way more or less all my life." And thus saying, Rose read as follows:

"Friend David, thee says: 'You laud "Tom Paine," and yet he can surely be convicted of knowing deception, if not of downright lying from his own book.'

"Now if this be so, will thee please tell me where it may be found?"

"I have always believed Mr. Paine to be better than the average of men—purer, nobler, and far less selfish. I have esteemed him as one who scorned to lie, and who was willing to sacrifice much for what he believed to be truth."

"If I can be convinced by any proof of thine that he was not morally good and true, I shall cease to praise his character henceforward and forever. True, that will not affect his statement as regards the Bible or religion, but it will go far to show that he was quite fallible in his own person; still I doubt very much thy ability to do what thee offers to do, that is, 'show this to be so.' Thee says, 'If Paine be a liar or deceiver, why do you praise him?"

"'If,' there is the point. I think it is all, and nothing else, so I wait for proof. I would no sooner indorse the character of a bad Infidel than I would that of a bad Christian, and I believe I would sooner see the former go to the wall from very shame of having snch ones found in our ranks. I never indorsed or in any way encouraged Mr. Wilbur after I believed him guilty of falsehood. I admired his ideas upon some subjects, but despised the man. I am personally acquainted with some Infidels whose lives are not moral or good; and I have no more charity for the shortcomings of these than I have for those of Christians who do not believe theologically as I do."

[TO BE CONTINUED.]

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

In the United States the growth of Liberal opinions during the past fifty years has been very rapid, and their influence is generally felt. The orthodox churches are made up largely of members that are ashamed of the written creed of their denomination. The connection of no small number in the churches everybody knows is from motives of policy and prudence. A Christian congregation of this day is not such as the clergy spoke to a few years ago; but, as Rev. George Gilfillan remarks, "An assembly, part of whom have come to sleep, another part to recreate their eyes by staring, a fourth part perhaps to reap benefit, and another fourth to enjoy the refined sensuality of listening to eloquence, or the still dearer luxury of finding fault. Taking audiences and ministers as a class, they are both far happier to part than to meet" (Christianity and our Era).

The Church is a conventional standard of "respectability," and it offers certain social advantages not elsewhere to be found in our present transitional stage of belief. This consideration, with many minds long since freed from the trammels of theology, makes them give their influence, more or less, to sustain church organizations. And this will continue until Liberals, by organization, show their strength and offer as many social advantages as the Church possesses. In time, I have no doubt, the churches will drop their creeds and their senseless ceremonies, and be still sustained with all the good features that they now possess. There is to-day, perhaps, about as much Infidelity in the Church as outside. Many of the orthodox clergy keep their theology to themselves, knowing that the people are tired of it. But comparatively few believe now all that the Bible plainly teaches. The most revolting portions of the Christian theology have been generally abandoned.

Liberal views have assumed a variety of phases. In the past, Universalism, an inconsistent though amiable form of Christianity, has been to thousands a stepping-stone from the evangelical theology to the position of the Infidel. With such representatives as Rev. Dr. Miner, of Boston, it has, however, ceased to be a Liberalizing agency. The orthodox denominations are progressive; Universalism has become fossilized, and its growth and development are no longer possible. Unitarianism is a "mild type of Infidelity," and its talent and culture are all on the side of the army of progress. Modern Spiritualism has contributed to destroy confidence in the old theology. Its teachings have gone into the pulpit and pews alike, and thousands who do not relish the name have, in reality, accepted the thing. The Free Religious Movement, led on by cultivated and earnest minds, like Frothingham, Abbot, and Higginson, is gaining strength rapidly, and shows how dissatisfied the people are with the creeds of the churches, and how ready they are to accept more advanced religious views. Materialism, which recognizes no other god than Nature, no better worship than work, no better religion than morality, no "other life" than this, is the belief of no small number in this country as well as in Europe, and it is making its influence felt among thoughtful minds of every class. It has among its friends some of the most profound and cultivated minds of the age. The masses, although they can give but scanty attention to scientific and philosophical questions, have caught the spirit of the age, and are thinking less about God and more about themselves, inquiring less as to what they shall do to be "saved" in another world, and asking more how they can add to their comfort and prosperity in this world.

Our literature is comparatively Liberal. Indeed its Infidel tendencies are the lament of the pulpit and religious press. The best magazines in the country are objects of frequent attack by the evangelical press for the heterodox character of many of their contributions and editorials. The secular press is chiefly in the hands and under the control of men who have outgrown the whole Christian theology. If they show it respect it is not because they have any love or sympathy for it, but because it has been sanctioned by the faith and piety of millions, and because it is yet nominally the religion of the people for whom they write. The great majority of professional men are undoubtedly Freethinkers. Rev. Theodore Cuyler, some time ago, raised the query, "Why is a lawyer rarely seen at a prayer-meeting?" Physicians, as a class, are Infidels. And as the Scotch minister Gilfillan says, "When a scientific man is at the same time a babe at the feet of Christ, he is judged an exception to the general rule, and stared at as a prodigy." The public advocates of Freethought now speak in the best halls, and to larger audiences in the West than the clergy can get to hear their sermons. And the Liberal cause is gaining strength every day.

A few years ago the *N. Y. Evangelist* had the frankness and candor to admit that, "among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical of the great historical facts of Christianity. What is told as Christian doctrine by the churches claims none of their consideration, and there is among them a general distrust of the clergy, as a class, and an utter disgust with the very aspect of modern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of Radicals and fanatics; most of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. Nay, the doubters lead in the bravest and most self-denying enterprises of the day."

Rev. Dr. Newman, of Washington, in a recent address, reported in a secular paper, said: "Within the next decade, ay, within the next five years, Christianity will be tried as it has never been tried before. There are men in England and America to-day who will bring to the assault a ripeness of scholarship, a power of intellect, and a breadth of view unequaled by the past, and there are men and women before me to-night who are destined to have their faith terribly shaken."

Thus we see the nations, which are accorded the first rank as regards enlightenment and prosperity, and the comparatively elevated condition of which is so frequently mentioned to prove that Christianity and progress go hand in hand, are the very nations in which Christianity has suffered the greatest decline, and in which unbelief is now the most widely diffused.

The friends of Infidelity have reason to feel proud of the influence which their principles have exerted. "The first nation in Europe," says T. W. Higginson very justly, "that abolished slavery in the colonies (France in 1793) did in the same session abolish Christianity, and when Christianity was restored slavery came back also." Freethinkers generally supported the antislavery movement in this country long before it became popular, and when the clergy and Bible believers were quoting Scripture in its favor. When no pulpit in Boston was open to Garrison for an antislavery speech, and when he had tried in vain to get a hall, Abner Kneeland, the honored founder of the brave old *Boston Investigator*, opened his hall to the distinguished Abolitionist and told him to occupy the desk. The cause of Women's Rights was "cradled in Infidelity." Those who are now interested in this just and noble movement, and who are encouraged by the indications of its ultimate success, should not forget the names of Mary Woolstonecraft, Frances Wright, and Earnestine L. Rose, the fearless pioneers of the cause, who with a few others were pointing out the disadvantages and disabilities under which women labored when the clergy were everywhere quoting St. Paul to show that submission is woman's first duty, and that the measures which were advocated by the persons named were Infidel in their character and degrading in their tendency.

Nearly twenty years ago the N. Y. *Independent* said: "To the shame of the Church it must be confessed that the foremost in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity, in the reformation of abuses in high and in low places, in the vindication of the rights of man, and in practically redressing his wrongs in the intellectual and moral regeneration of the race, are the so-called Infidels in our land. The Church has pusillanimously left, not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing with all their might for humanity's sake what the Church ought to be doing for Christ's sake; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then must the recoil on Christianity be disastrous. Woe, woe, woe, to Christianity when Infidels by the force of nature, or the tendency of the age, get ahead of the Church in morals, and in the practical work of Christianity. In some instances they are already far in advance. In the vindication of truth, righteousness, and liberty, they are the pioneers, beckoning to a sluggish Church to follow in the rear."

Rev. J. W. Carter, vicar of All Saints, Stratford, England, says, in a recent number of *Lloyd's Newspaper*: "The Republican and Infidel walk hand in hand, sowing broadcast the seeds of their pernicious doctrines. . . . Some in high places openly advocate Republican principles and sneer at the theory of a constitutional monarchy in this Liberal, enlightened nineteenth century, as an anachronism. Privileged classes, they advise, should be abolished, and the power of government delegated to the people. Faith is to give place to intellect, God to man. Is it a matter of surprise that many of our lower classes imitating the fashion of their betters, should be deeply imbued with this false teaching, and inclined to skepticism of stronger flavor? When some in authority hear with approving ears Rationalism delivered from the pulpit, and read with pleased attention, of science subverting all gospel truths, can we wonder at the uneducated cordially embracing the socialistic tenets of communism."

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XV.

PEDIGREE AND HISTORY OF THE KINGDOM OF THE PROTISTA.

By a careful comparison of the individual and the palæontological development, as also by the comparative anatomy of organisms, by the comparative examination of their fully developed structural characteristics, we arrive at the knowledge of the degrees of their different structural relationships. By this, however, we at the same time obtain an insight into their true *blood relationship*, which, according to the Theory of Descent, is the real reason of the structural relationship. Hence, by collecting, comparing, and employing the empirical results of embryology, palæontology, and anatomy for supplementing each other, we arrive at an approximate knowledge of the "Natural System," which, according to our views, is the *pedigree* of organisms. It is true that our human knowledge, in all things fragmentary, is especially so in this case, on account of the extreme incompleteness and defectiveness of the records of creation. However, we must not allow this to discourage us, or to deter us from undertaking this highest problem of biology. Let us rather see how far it may even now be possible, in spite of the imperfect state of our embryological, palæontological, and anatomical knowledge, to establish a probable scheme of the genealogical relationships of organisms.

Darwin, in his book, gives us no answer to these special questions of the Theory of Descent; at the conclusion he only expresses his conjecture "that animals have descended from at most only four or five progenitors, and plants from an equal or less number." But as these few aboriginal forms still show traces of relationship, and as the animal and vegetable kingdoms are connected by intermediate transitional forms, he arrives afterwards at the opinion "that probably all the organic beings which have ever lived on the earth have descended from some one primordial form, into which life was first breathed by the Creator." Like Darwin, all other adherents of the Theory of Descent have only treated it in a general way, and not made the attempt to carry it out specially, and to treat the "Natural System" actually as the pedigree of organisms. If, therefore, we venture upon this difficult undertaking, we must take up independent ground.

Four years ago I set up a number of hypothetical genealogies for the larger groups of organisms in the systematic introduction to my General History of Development (Gen. Morph. vol. ii), and thereby, in fact, made the first attempt actually to construct the pedigrees of organisms in the manner required by the theory of development. I was quite conscious of the extreme difficulty of the task, and as I undertook it in spite of all discouraging obstacles, I claim no more than the merit of having made the first attempt and given a stimulus for other and better attempts. Probably most zoologists and botanists were but little satisfied with this beginning, and least so in reference to the special domain in which each one is specially at work. However, it is certainly in this case much easier to blame than to produce something better; and what best proves the immense difficulty of this infinitely complicated task is the fact that no naturalist has as yet supplied the place of my pedigrees by better ones. But, like all other scientific hypotheses which serve to explain facts, my genealogical hypotheses may claim to be taken into consideration until they are replaced by better ones.

I hope that this replacement will very soon take place; and I wish for nothing more than that my first attempt may induce very many naturalists to establish more accurate pedigrees for the individual groups, at least in the special domain of the animal and vegetable kingdom, which happens to be well known to one or other of them. By numerous attempts of this kind, our genealogical knowledge, in the course of time, will slowly advance and approach more and more towards perfection, although it can with certainty be foreseen that we shall never arrive at a complete pedigree. We lack, and shall ever lack, the indispensable palæontological foundations. The most ancient records will ever remain sealed to us, for reasons which have been previously mentioned. The most ancient organisms which arose by spontaneous generation—the original parents of all subsequent organisms—must necessarily be supposed to have been Monera—simple, soft, albuminous lumps, without structure, without any definite forms, and entirely without any hard and formed parts. They and their next offspring were consequently not in any way capable of being preserved in a petrified condition. But we also lack, for reasons discussed in detail in the preceding chapter, by far the greater portion of the innumerable palæontological documents, which are really requisite for a safe reconstruction of the history of animal tribes, or phylogeny, and for the true knowledge of the pedigree of organisms. If we, therefore, in spite of this, venture to undertake their hypothetical construction, we must chiefly depend for guidance on the two other series of records which most essentially supplement the palæontological archives. These are ontogeny and comparative anatomy.

If thoughtfully and carefully we consult these most valuable records, we at once perceive what is exceedingly significant, namely, that by far the greater number of organisms, especially all higher animals and plants, are composed of a great number of cells, and that they originate out of an egg, and that this egg, in animals as well as in plants, is a single, perfectly simple cell—a little lump of albuminous constitution, in which another albuminous corpuscle, the cell-kernel, is inclosed. This cell containing its kernel grows and becomes enlarged. By division it forms an accumulation of cells, and out of these, by division of labor (as has previously been described), there arise the numberless different forms which are presented to us in the fully developed animal and vegetable species. This immensely important process—which we may follow step by step, with our own eyes, any day in the embryological development of any animal or vegetable individual, and which, as a rule, is by no means considered with the reverence it deserves—informs us more surely and completely than all petrifactions could do as to the original palæontological development of all many-celled organisms, that is, of all higher animals and plants. For as ontogeny, or the embryological development of every single individual, is essentially only a recapitulation of phylogeny, or the palæontological development of its chain of ancestors, we may at once, with full assurance, draw the simple and important conclusion, that *all many-celled animals and plants were originally derived from single celled organisms.* The primeval ancestors of man, as well as of all other animals, and of all plants composed of many cells, were simple cells living isolated. This invaluable secret of the organic pedigree is revealed to us with infallible certainty by the egg of animals, and by the true egg-cell of plants. When the opponents of the Theory of Descent assert it to be miraculous and inconceivable that an exceedingly complicated many-celled organism could, in the course of time, have proceeded from a simple single-celled organism, we at once reply that we may see this incredible miracle at any moment, and follow it with our own eyes. For the embryology of animals and plants visibly presents to our eyes in the shortest space of time the same process as that which has taken place in the origin of the whole tribe during the course of enormous periods of time.

Upon the ground of embryological records, therefore, we can with full assurance maintain that all many-celled, as well as single-celled, organisms are originally descended from simple cells; connected with this, of course, is the conclusion that the most ancient root of the animal and vegetable kingdom was common to both. For the different primeval "original cells" out of which the few different main groups or tribes have developed, only acquired their differences after a time, and were descended from a common "primeval cell." But where did those few "original cells," or the one primeval cell, come from? For the answer to this fundamental genealogical question we must return to the theory of plastids and the hypothesis of spontaneous generation which we have already discussed.

As was then shown, we cannot imagine *cells* to have arisen by spontaneous generation, but only *Monera*, those primeval creatures of the simplest kind conceivable, like the still living Protamœbæ, Protomyxæ, etc. Only such corpuscles of mucus without component parts—whose whole albuminous body is as homogeneous in itself as an inorganic crystal, but which nevertheless fulfils the two organic fundamental functions of nutrition and propagation—could have directly arisen out of inorganic matter by autogeny at the beginning (we may suppose) of the Laurentian period. While some Monera remained at the original simple stage of formation, others gradually developed into cells by the inner kernel of the albuminous mass becoming separated from the external cell-substance. In others, by differentiation of the outermost layer of the cell-substance, an external covering (membrane, or skin) was formed round simple cytods (without kernel), as well as round naked cells (containing a kernel). By these two processes of separation in the simple primeval mucus of the Moneron body, by the formation of a kernel in the interior and a covering on the outer surface of the mass of plasma, there arose out of the original most simple cytods, or Monera, those four different species of plastids, or individuals, of the first order, from which, by differentiation and combination, all other organisms could afterwards develop themselves.

The question now forces itself upon us, Are all organic cytods and cells, and consequently also those "original cells" which we previously considered to be the primary parents of the few great main groups of the animal and vegetable kingdoms, descended from a single original form of Moneron, or were there several different organic primary forms, each traceable to a peculiar independent species of Moneron which originated by spontaneous generation? In other words, *Is the whole organic world of a common origin, or does it owe its origin to several acts of spontaneous generation?* This fundamental question of genealogy seems at first sight to be of exceeding importance. But on a more accurate examination, we shall soon see that this is not the case, and that it is in reality a matter of very subordinate importance.

[TO BE CONTINUED.]

MRS. CLARA NEYMAN would like to meet with some engagements to lecture in the neighborhood of Syracuse after the League's Convention—the 26th and 27th of this month. Subjects: "German Liberalism;" "The Redeeming Feature in the New Faith," and other topics.

Address, 97 Maiden Lane, N. Y.

Selections.

Repeal! Repeal! Repeal!

It is clear that the editor of *The Index* sees, as never before, the force of the adage that there is a point at which forbearance ceases to be a virtue. When, soon after the arrests of Messrs. Bennett and Heywood, the earnest agitation for the repeal of the obscenity laws began, Mr. Abbot attempted first to pass it by in silence, and then to discourage it by warning the Liberals of the damage which their reputation for morality would suffer at the hands of the conservative classes if they ventured to oppose laws for the protection of the people's purity. But the agitation has gone on, nevertheless, developing an alarming strength, until Mr. Abbot has discovered that competitors hav entered for this race of human progress of fleeter foot than he, and that he must either cripple them or be distanced and counted out altogether. And so, at last, the Liberal League is to face the issue. A call has been published for its second annual Congress, to be held at Syracuse on the 26th and 27th of October, urging the election of delegates with especial reference to this obscenity question; President Abbot and three other prominent officers publicly offer themselves for re-election on a platform which asserts the right of the United States Government to inquire into the moral character of the matter deposited in its mails; the New York members of the League hav been indicted at the bar of Liberal opinion for conspiracy and treason, simply because they desire to place the League under new and better guidance, by the regular methods prescribed in its Constitution; and the heaviest guns of *The Index* artillery hav been brought into position, and are being fired at weekly intervals into the camp of the repealers, and all this under a new banner, bearing the alluring but delusive watchword, "Reform." The campaign is opened, and promises to be "short, sharp, and decisive;" but it is one in which we, unfortunately, can take no part. We hav never been able to join the League, for the very reason that its platform, from the start, has contained planks every whit as hostile to liberty as the new one now proposed. For ourselves, looking at the matter from the standpoint of consistency, we know of no reason why an organization which favors compulsory taxation and compulsory education, should not favor compulsory morality and purity as well. But, as a matter of tendency, we heartily sympathize with that wing of the League which desires the elimination of absolutism even from one department of public affairs.

Still, as an outsider, and in view of the fact that Mr. Abbot has cited us as representative of the "clear," "self consistent," and "logical" repealers, we may, without meddling, examine some of his positions. And, first of all, it occurs to us to ask him why, in attacking the repealers, he devotes so many columns to exposing the fallacies of the "inconsistent" party, and only one or two short paragraphs to dislodging the unterrified repealers from their main position. His course is intelligible only on the hypothesis that he cares more about his re-election to the Presidency of the League than about substantiating his opposition to the repeal of the obnoxious laws. But, be this as it may, the only argument which he addresses to us is one which we hav answered already. After quoting the platform which we keep standing at the head of these columns, he comments upon it as follows:

"The 'freedom of the press' must share the limitations of all other freedom; namely, that no man shall use his freedom so as to infringe upon the equal rights of others. Hence libel is forbidden by law, without any violation of the freedom of the press, because libel is a *crime* against the personal rights of the person libeled. We hold it to be no less a crime to mail really obscene literature to school children—a crime at once against the children, their parents, and society itself; and we therefore hold that to punish criminals of this disgusting class involves not the slightest violation of the freedom of the press."

This passage indicates plainly that Mr. Abbot neglected to read the explanation and defense of our platform which accompanied its first publication. We reproduce it from our August number, and submit that, until it is satisfactorily answered, the repeal position remains unimpaired.

"Advocates of the repeal of obscenity laws are often met with the remark: 'But there is a limit even to freedom of speech.' Certainly, we answer; and a very clearly defined limit too. Under that theory of government which restricts its province to the protection of persons and property from invasion and direct injury, there are only three offenses of tongue or pen of which the law can properly take cognizance—slander, perjury, and forgery. These, being direct encroachments on personal rights, are punishable; but we can imagine at this moment no other offense, capable of being committed by tongue or pen, which can be placed, with any show of reason, in the same category. Indecent utterances and the advocacy of immoral doctrines certainly cannot. Injurious to public morals these may be, and doubtless are; invasive of individual rights they are not, and cannot be. Protection of public morals is not one of the functions of government. The true corrective for the evils of obscenity does not lie in necessarily ineffectual attempts at legal suppression, but in such education of the youthful mind as will fortify it against the corrupting influence of indecency in all its forms. These are the considerations which lead us to stand squarely on the platform announced at the head of our editorial columns."

Subsequently, Mr. Abbot makes an unsuccessful attempt to paraphrase our platform by calling it the negative statement of the following affirmative proposition:

"Freedom of the press covers and includes the legal right to publish, circulate, and mail real obscenity—the legal right of moral monsters to thrust the most nauseating, abominable, and pestilential filth upon the public, at all times and in all ways, yet with absolute impunity."

If our interpreter had stopped at the end of the first clause, we should not hav objected to his statement; but when, for "publish, circulate, and mail," he dextrously substitutes "thrust upon," we protest decidedly against such rhetorical legerdemain. We hav long admired Mr. Abbot as a skilful editorial gymnast, and an agile ground-and-lofty tumbler; but we prefer to see him turn his somersaults upon other premises than ours. To "thrust" anything upon anybody, be the article thrust obscene or not, is an invasion of individual rights, and punishable as such; but to "mail" is not to "thrust upon." If it is, then Mr. Abbot should be punished whenever he mails an unrequested sample copy of *The Index*, or a circular advertising the same; if it is not, then the law should not interfere with the detestable obscenity-venders of Nassau and Holywell streets. The crime consists, not in the obscenity, but in the thrusting.

Lest some readers of *The Index* may be led by Mr. Abbot's statements into the mistake of believing that we do not accept the grounds on which Mr. T. B. Wakeman (Mr. Abbot's chosen representative of the "inconsistent" repealers) bases his opposition to the obscenity laws, we desire to say that we regard his Faneuil Hall argument, from a constitutional point of view, absolutely unanswerable. His point, that Congress cannot constitutionally exclude matter from the mails except for postal purposes and reasons, Mr. Abbot does not venture to dispute, but only affects to disdain it in view of the counter-decision of that august tribunal, the United States Supreme Court. How long since respect for authority, regardless of reason, became a cardinal point in the Radical creed? Will Mr. Abbot presume to say that, if the Supreme Court is in the wrong, it will not ultimately be declared so? If he will, nothing else is needed to justify his deposition from the presidency of any organization that assumes to represent the Liberal thought of America. Mr Wakeman's position is not the trifling technicality that Mr. Abbot would hav us believe it to be, but, on the contrary, is of vital importance to the preservation of our liberties. While, therefore, we prefer to guide our individual efforts by the broader and more uncompromising platform which we hav adopted, we yet are glad to aid Mr. Wakeman and his friends in all possible ways; for, though it would not be a final and decisive victory, the repeal of the United States laws would drive the bigots who are plotting for the suppression of free thought into closer quarters, and deprive them of many advantages over us which they now possess.

But Mr. Abbott thinks that the repeal position is not only wrong in principle, but foolish in policy; that its advocates are unintentionally playing into the hands of the Young Men's Christian Association; that they are confusing the public mind upon the distinction between obscenity and free thought; and that Mr. Comstock must secretly chuckle at seeing this confusion deepened and spread by Mr. Heywood's own friends. We do not imagine that Mr. Comstock, having just been turned out of court by a New York judge for daring to prosecute three girls whom he had decoyed into exposing their persons, is in a chuckling mood just now; but, if he were, the object of his secret merriment would undoubtedly be the editor of *The Index*, who is innocent enough to imagine himself a dangerous enemy to Mr. Comstock. Why, the whole country would be dead to the issue, Mr. Heywood would be languishing in jail without a protest from any one, and Mr. Abbot himself would be absolutely dumb, had not the repealers made the efforts that they hav to arouse the people to a sense of their danger. It may be foolish to repeal the law, but it is certainly useless to reform it. Does Mr. Abbot suppose that he or any other person can frame a law on this subject that Comstock and the courts could not twist to suit their purpose? If so, let him try it. We warn him of his difficulty by quoting to him in advance the opinion which one of the most eminent members of the New England bar recently expressed to us: "I knew, five years ago, when the law was first passed, that it was wrong, for it did not define the offense against which it was directed; and I knew, further that it could never be made right, for it was directed against *an offense which is legally undefinable.*"

Some idea of the accuracy of Mr. Abbot's statements regarding this law may be formed by reading the following extract from a recent *Index* editorial:

"It was not 'orthodoxy' which enacted the Comstock laws, though 'orthodoxy' may now gladly avail itself of them for purposes of its own: the real author of those laws was the people's conscience, outraged by the crimes which the laws condemned. Not to see this clearly, not to comprehend the tremendous significance of the fact, is to be smitten with almost fatal blindness. The 'repeal' position takes no account whatever of this great fact, though it is one of the chief elements of the situation; the 'reform' position alone rates it at its full value, and is wise enough to heed it."

Contrast the foregoing with this extract from the speech of Mr. Wakeman, who has thoroughly investigated the matter:

"These laws were, in effect, passed surreptitiously. The mass of the people never heard of them until they were being enforced. They therefore hav no weight as deliberate laws of the nation or of the state. They are the private laws of the society which obtained them to be put upon the statute books without the knowledge of the rest of the community. In all cases affecting the people generally, the *Referendum*, or, at least, public notice and discussion, is necessary to make the laws in any proper sense the acts of the people or the nation."

We hav the statement, from a reliable source, that the law was passed in the closing hours of the closing session of a drunken Congress, when many of the members knew not for what they were voting; and that the President hurriedly signed the bill, without even reading its title. So much for this "tremendously significant fact" about the "people's conscience."

But, says Mr. Abbot, "The repeal position is most disastrous to the Liberal cause," for he who deliberately favors it "has no right to complain if he is set down by the public as a man who is utterly indifferent, at the very least, to public purity. . . . The world will certainly believe that party to be an enemy to morality whose actions practically tell against it." We deny the charge. To say that the repealers, either theoretically or practically, are enemies to morality is pure assumption. Firmly believing in repeal, we believe in other things as well. We believe in happy homes and pleasant firesides and requited love. We believe in morality and decency and purity. We believe that the way to get these is to lift the veil of mystery, secrecy, and darkness, and let in knowledge and the light. We believe in attempting to lift the people out of the sexual corruption into which they are plunged. And this charge of immorality we turn upon the "reformers," and say: You are the promoters of obscenity. You, Mr. Abbot, by opposing Free-love, are helping to swell the ranks of the very classes of people which the dealers in obscenity are able to reach. You, Mr. Abbot, as a champion of legal marriage, necessarily champion obscenity, prostitution, rape, secret vice, abortion, and infanticide. We, as Freelovers, wash our hands of all responsibility for these things; for we are laboring to overthrow the social system of which these are the necessary results. No less, then, in the name of morality and purity than in that of liberty do we call for repeal, *repeal,* REPEAL.—*The Word*

Mr. Abbot's Manifesto.

The editor of *The Index* has issued a singular challenge to the members of the National Liberal League. He wishes the League to take ground in opposition to the repeal of the infamous Comstock law, but in favor of its modification. And he challenges the League to take this position at the peril of losing his valuable services as its President if it does not.

It is entirely proper and legitimate for Mr. Abbot to advocate the modification instead of the repeal of this iniquitous law; and no one, we presume, is disposed to criticise or disparage him for urging his opinion. But the question between modification and repeal is one of the most important and vital that Liberals, as such, or, indeed, that American citizens hav ever been called upon to decide. It should be argued and decided purely on its own merits, without being mixed with any extraneous consideration or side issue. Nothing else—not even the thought of possible obloquy—should be permitted to cloud the vision or distort the judgment in reaching a conclusion—save only the inquiry, What is right and true? When a man begins to ask, "What will men think of me if I take this position?" he is already bribing his pride or his vanity to betray his conscience.

But it is singular that Mr. Abbot—with the high purpose and devotion to principle which he has claimed, and for which his friends have given him so much credit—should hav put forth this consideration hitherto as a leading argument in the case. He has urged with great persistence, and reiterated with great fervor, that Liberals would be maligned and misjudged if they did not take his position; that they would be held in the public estimation as the friends of obscenity and the foes of morality if they favored repeal. But what hav Liberals to do with the public bruit in deciding a question of principle? If Liberalism does not mean a purpose to do right, whatever men may say or think, it means nothing. The radicalism that makes Liberals is no whit better than the most fossilized conservatism if, like conservatism, it can only cut and carve its convictions according to the prevailing sentiment. This consideration, which he so vehemently urges, is entirely irrelevant and misleading.

But, in his recent manifesto to the members of the League, Mr. Abbot presents another consideration still more irrelevant and misleading. In a word, he will accept the office of President for another term only on condition that the League will adopt his opinion on this question. We cannot help admiring the art, while we can hardly applaud the fairness, of this appeal. Mr. Abbot was the founder of the League. It is, so far as we know, his own darling conception. He is its first and only President. His well-known name has floated at its masthead ever since its organization. He labored with heroic persistence to put it on its feet during years of weary discouragement when other Liberals did not see enough in its platform on which to found a vital organization. At length an absorbing and agitating question arises, on which the League, if it takes wise ground, may become a real moral force in the great battle of reform—the freedom of speech and of the press, imperiled by the Comstock law. On this question Mr. Abbot early announced his individual position. And now he comes forward, and, with a persistency which seems to us almost cruel, refuses to accept office in the League again unless it comes to his terms. The members of the League might retain their admiration for him, and yet differ with him in opinion on this point, if not compelled to mix two separate and distinct considerations. But, when he thus forces them to choose between their love of him and their pride in his fame, and obedience to their own convictions, what is he doing but offering them an ignoble inducement to do what their better judgment forbids? We submit that it is hardly fair in him to offer this indirect bribe.

But Mr. Abbot's manifesto, while containing what he might in justice better hav omitted, fails in one essential particular. Mr. Abbot claims that the Comstock law can be so amended that it could not be used as an instrument of oppression and injustice. This has been as distinctly denied. It has been urged that it is impossible to giv such a legal definition of obscenity, in framing such a law, as to protect human rights. Mr. Abbot sends forth his platform, in advance of the meeting of the League, to aid the discussion of the subject. The thing most necessary for him to do, for this purpose, from his standpoint, was to show that his proposal was feasible. If, as he says, it is possible to frame a law which evil-disposed men could not twist to purposes of injustice, he is the man to show how it is to be

done. Let him giv the draft of such a law, containing a legal definition of obscenity under which the freedom of the press cannot be struck down, and then the members of the League can judge whether his assertion can be made good. From such examples as that of Mr. Heywood, it would seem evident that it cannot be done. If, in the face of such examples, Mr. Abbot asserts it to be possible, the burden is on him to prove it. Until he does this, his platform lacks the essential strength of that "logic," which has been his pride.—*The Word.*

Censorship of the Press vs. Right of Private Judgment in Morals.

Editor Index: I hav read attentively your elaborate articles on the obscene literature laws, and regret that my "pent-up" condition forbids me to worthily reply. In giving generous space to this important subject, you go to school to yourself in a way that suits me; for, having got on a century without a censorship of the press, the American people will not sanction one now, even though the Liberal League continues its mistaken advocacy of it. Agreeing with you that, whether viewed as a state or Federal question, the issue differs only in degree—Federal law covering a wider field, and clashing with more diverse interests—I assert, without fear of successful refutation, that any law against obscene literature, since it invades mental liberty, initiates, if it does not establish, a censorship of the press. I understand you to concede that liberty is the natural and desirable condition of human beings; that to form and express opinions is the inalienable right of all; that "no man may use his freedom so as to infringe on the equal rights of others" (and, conversely, that no one may restrict the rights of others because they do not think or act to please him); and that "the office of government," as well defined by Daniel Webster, is "to protect persons and property from invasion." A Frenchman spent years to write a book perfect in style but devoid of thought; he failed, because even behind his purpose not to express thought was the thought to be thoughtless. Since no book, pamphlet, newspaper, or circular is possible without expressing opinions, any law forbidding any publication on any subject whatsoever invades opinions, and is therefore self-condemned on your own principles conceded above. John Calvin held that to think differently from himself was irreligious and hence immoral; so he burned Servetus with green oak wood. You hold that free thought in morals leads to obscenity, and you seek to restrict it by fining and imprisonment of its author or vender. If you are right he was right, public opinion then allowing him to employ severer penalties than are now permitted. If liberty is unsafe, we must all go back under the "five points" of John Calvin's total depravity banner. Your claim to suppress what you call obscene literature, if conceded, destroys your right to publish *The Index* when orthodox purists are able to suppress *it*. Rev. J. M. Manning, D.D., pastor of the "Old South" in Boston, once was reported to say in a Sunday evening discourse in Hollis Street Church that the writings of Ralph Waldo Emerson are more immoral in their tendencies than the thefts and debaucheries of North street, because immoral principles are more vitiating than vicious practices, though he had not the hardihood to invoke legal power to abate Emerson! Yet he will hav such power if your view prevails, which, fortunately, it cannot.

You rightly say that those who would repeal the national statutes yet sustain state obsenity laws are illogical. Granted; but better be inconsistent favoring liberty than logically opposed to it. "To be great is to be inconsistent," says Emerson. State laws, heretofore, hav been practically dead letters. They will be found to be as objectionable as the national laws when serious effort is made to enforce them. The fathers saw that state religion would admit oppression and disaster; "to be as good as they we must be better"; opposing state morality we must unflinchingly assert the right of private judgment in morals. The absurd doctrine of "constructive treason," demolished by the genius of Erskine in the famous trial of Tooke, Thelwell, and Hardy in 1794, reappears in present efforts to punish "constructive" immorality. You say "the crime" of obscenity should be defined. Certainly; will *you* please define it? Elizur Wright neatly says: "Obscenity, if there is such a thing, consists in want of respect for the sexual nature." Is that a punishable offense? But "society must be protected?" Yes, by maintaining individual liberty inviolate. In cases of forgery, libel, or perjury, invasion of persons givs ground for action. If I sell a book to another, or send it to him in the mails, its morality or immorality is our business, not yours. But "children should be protected?" Yes, by knowledge and discipline. When parents giv a child money to spend, they invest him or her with power of contract, the child acting in place of parent; hence there is no invasion and therefore no grievance. If you invade the natural rights of the parent you destroy the child in advance. If one's child is safe only when watched by police, the parent should attend Freelove *conventions* and learn how to hav no more such children. Your idea of government seems to be compulsive, not voluntary; and hence in conflict with natural right—which was before government, and will survive it. Mine finds liberty, individualism to be the primary facts; society to be an outgrowth, and the state an instrument to be "altered or abolished" as "we other folks" who improvise it think best. In attempting to regulate morals by any power outside of appeal to reason and conscience, you impose "communism" suitable for jails, but not encouraging to the voluntary associations of intelligent people contemplated in the Declaration of 1776, and the Massachusetts Bill of Rights.

You generously concede that my book is not obscene; but a United States jury and two United States judges thought differently; hence I am here, caged in a logical conclusion of your doctrine, more confining than convincing. I do not like it. Judge Clarke could make a strong defense of his rulings, in the case of the United States assault upon me, based on the invectives you hav bestowed upon "Cupid's Yokes" in the columns of *The Index*. The mistake is in Government undertaking to suppress publications of any kind whatsoever; and I am profoundly surprised that the policy of repression suitable to the Vatican in Rome should be so stoutly defended by the founder of Free Religion within sight of Faneuil Hall. Your distinction between theoretical and passional opinions [we never made any such.—*Ed. Index.*] would not be accepted by authors of the latter. Your habit of imputing a lascivious tendency to my Freelove faith, and of implying that the friends of repeal (few of whom are Freelovers) practically favor obscenity, is as illogical as it would be for me to say that you favor drunkenness because you wisely oppose prohibitory liquor laws. While you see that prohibitory liquor laws are indefensible, you yet hotly favor prohibitory literature laws. "Freedom," says Macauley, "is the only cure for the evils which freshly-acquired freedom produces." Freelovers were the first to detect the fearful prevalence of obscene desires and satisfactions, and hav suggested the only method of effectual renovation, *viz.*, liberty, and the knowledge, sobriety, and continence which follow in wake of expanding tendencies. Repression is abortive—kills at the breach, not at the muzzle. Hav they suppressed "Cupid's Yokes?" They hav advertised it. Hav they "reformed" me? Not much. They hav taken me from my beloved family, broken up my business, uniformed me as a felon, fed and caged me as a savage; but the ideas my book proclaims "march on" with greater speed and strength than before, and the rebound of the blow which struck me down will demolish compulsive government itself. In reply to your fear that repealers hinder modification, my experience in reform is that if you would get even half a loaf, ask for the whole. "The world rests on believers," says Emerson. The fact that modificationists, issuing no petition of their own, turn their guns on the advance party, the repealers, indicates where the working forces of liberty gather, and on which banner victory will finally rest. Thanking you for your uniform friendliness and courtesy to me personally, and confident that this discussion will clear and broaden the scope of Freethought, helping also to bring the grave issues of love and parentage within the domain of reason and moral obligation, which is the object of my book, I am yours to hasten it,

Cell Fifty two, the Jail, Dedham, Mass., Oct. 5, Y. L. 6. } EZRA HOAR HEYWOOD.

REMARKS BY THE EDITOR OF THE INDEX.

[1. There is no "censorship of the press" established by punishing libel (an abuse of the press to the malicious injury of an individual's reputation) as a crime. Neither is any such censorship established by punishing the circulation of obscene literature as a crime. Publishing remains in each case as free as eating or walking; but publications which are criminal, whether libelous or obscene, are treated as such.

2. It is preposterous to allege that we "hold that free thought in morals leads to obscenity." On the contrary, we hold that it leads to purity alone. We conclude that Mr. Heywood utterly fails to understand what he cannot argue against except by such wild misrepresentation. To establish freedom is necessarily to establish the possibility of crime, but not to deprive society of the right to punish crime.

3 There is no need to define obscenity *in the abstract;* the law would define it, by describing clearly the *class of publications* which it means to suppress, and by explicitly recognizing the right of free discussion of all subjects whatever. We have again and again described this class as publications whose main and manifest intention is, not to discuss or to excite thought, but to inflame lewd passions for the sake of profit to publishers or advertisers. Doubtless this definition can be improved; but it has been in substance before the public already nine months, at the very least. Why not criticise it, and thereby help to make it better, instead of shutting the eyes or looking the opposite way?

4. We cannot honestly "concede" Mr. Heywood's book to be, in our own opinion, "not obscene"; we have not done so. But we hav all along contended that it ought not to be suppressed by law, because its obscenity is merely incidental, and because common sense as well as common justice requires the courts to judge books by their general tenor and main object, not by exceptional passages.

We cannot make any further notes on the above, except to say that whoever insists on making the cause of Freethought protect the vileness of really obscene publications, does his utmost to tie a corpse to a living body and to bury both together in the same grave.

ADDITIONAL REMARKS.

We think it must be obvious to our readers that the above remarks of *The Index* are weak, sophistical, and Jesuitical, by far less logical, honest, and convincing than the earnest words of Mr. Heywood. We only ask our readers to compare them carefully. Perhaps the difference of position with the two editors accounts somewhat for the difference of their views and expressions. Possibly, were Mr. Abbot torn from his family and business, and immured in prison, with lousy fellows for his companions, for the term of two years, humbled and disgraced before his fellow-men, his affection for the Comstock laws might be a trifle lessened. He might then begin to think they were not just the thing for editors and freemen.

Liberal League.

At the regular meeting of the St. Joseph (Mo.) Liberal League, held at Turner Hall on Sunday, the 13th inst., the following members were elected delegates to represent the League in the National Liberal League Congress to be held at Syracuse, New York, on October 26th, instant, for the transaction of general business and the nomination in 1880 of candidates for President and Vice-President of the United States: 1. P. V. Wise; 2 Herman Brunsing; 3. Henry Christ; 4. Jacob Sprinkle; 5. Fred. Bush. On motion it was resolved that in case any one or all of the delegates being unable or failing to attend, the Hon. H. L. Green, of Salamanca, New York, be and hereby is authorized to cast the vote of such delegate or all the delegates for this League.

The following resolutions were unanimously adopted:

WHEREAS, The orthodox having in view the suppression of free thought, reform, human freedom, and happiness, by means of deception and fraud, the peculiar weapons of all false systems of theology, and the aid of the Young Men's Christian Association, aided by their vile, unprincipled chief, one Anthony Comstock, hav procured the passage of an act by our national Congress, *nominally*, against the publication, having possession of by any person, or the transmission through the mails of any obscene newspaper, pamphlet, book, or instrument, or device whatever, or any medicine or other thing to prevent conception or produce an abortion, but *really* and in *truth* to prevent Liberal, Freethought publications, the transmission of them through the mails, or the having possession of and reading and using them by the *unorthodox* and *thinking* portion of the people, and also to prevent any improvement in medicine or surgery, or in the great field of physiological investigations, unless confined to the old, narrow, allopathic, ignorant, orthodox ruts; and,

WHEREAS, In evidence of these charges we submit as facts to a candid world the malicious arrest and prosecution of the editors of *Woodhull's Weekly;* of Geo. F. Train; of John A. Lant, editor of the Toledo *Sun*, for publishing verses of the Jewish-Christian Bible; of D. M. Bennett of THE TRUTH SEEKER; of E. H. Heywood of *The Word*, who is now languishing in a Christian prison, while his Christian brother sold his homestead in Puritan Massachusetts under a mortgage, and turned his wife and children out into the streets; of Dr. E B. Foote, of Dr. Sara B. Chase, and many other prominent physicians and scientists, not for any crimes that they had committed, or deeds done against the cause of truth or humanity, but simply for laboring in the search after truth, and for the benefit of the entire human family; therefore, be it

Resolved, That the right to investigate, to search fearlessly for truth, untrammeled by creed or ism, and to freely express, and publish, and declare to the world our conscientious opinions and ideas on *all* subjects pertaining to the improvement, the liberty, and welfare of mankind are the dearest and most sacred rights, privileges, and immunities that man, woman, or child can enjoy.

Resolved, That we hold the above to be sacred and inalienable rights, that must not be yielded under any circumstances to either gods or men.

Resolved, That we demand the immediate and unconditional repeal of the odious Comstock laws on obscenity, well knowing that their impartial enforcement was never intended, as they would prevent any one from having in their possession and reading the classics, Burns, Shakspere, the Bible, or any works on anatomy and physiology.

Resolved, That we demand the equal and impartial taxation of all churches and property used for theological, sectarian purposes; that we demand that no public moneys, state or national, shall be paid to any chaplain, or for any theological, sectarian purposes whatever; that we demand the repeal of all laws known as the Sunday or Sabbatarian laws, as such.

Resolved, That we regard the violation of the conditions of Stephen Girard's will, founding the Orphan's University at Philadelphia, by Christian priests and propagandists in persisting in conducting religious services in connection therewith, as being grossly immoral and contrary to all rules of justice and equity, and directly violating the sacred obligations of all contracts.

Resolved, That, as the entire structure of human society and governments is supported by and depends upon the tiller of the soil, the artisan, and laboring man, woman, and child, the soil should be owned by them in an indefeasible right, and all human laws should be made for their protection and advancement.

Resolved, That the state should giv every child, without regard to color or sex, a good, practical education, whereby each member of society would be able to support and care for himself or herself, whoever he or she might be.

Resolved, That we favor the nomination of candidates for President and Vice-President of the United States in 1880 on the Liberal Reform and Workingman's platform, hereby pledging ourselves to do our utmost to secure their election.

Resolved, That we hereby instruct our delegates to the National Liberal League Congress to be held at Syracuse, New York, on the 26th inst., to act and vote in accordance with the above resolutions. P. V. WISE, *Pres't.*
H. BRUNSING, *Sec'y*

Echoes of "The Last Comstock Case."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It was my good fortune to be interviewed by a man who called himself Chapman and said he was not Gurney. This man was very much excited, apparently, and found it convenient to address me as a "d——d rascal" and threaten me with arrest, prosecution for slander, and other evils which he considered would be so horrible that I should be compelled to fly at once to ex-Judge Dittenhoffer's office and "settle" by paying ten or twelve thousand dollars. I am unable to fly much.

I am not terrified, do not fear prosecution for my report of the case, and am incredulous as to the necessity of paying blackmail to anybody.

This man, who says his name is Chapman and never was Gurney, says he knows Gurney to be a rascal, because he has sold Gurney goods which hav not been paid for as agreed. He says he worked with Comstock in the Greene-street case, was arrested with the other parties, and did not know of any conspiracy against the captain of the precinct.

He said he had arrested Assistant District-Attorney Herring for his slanderous remarks about him during the trial; but before walking off from the interview said Mr. Herring was his counsel in the matter of prosecuting me for writing and you, Mr. Editor, for publishing my report of "The last Comstock Case."

He said he was in business in Bond street and had a son nineteen years old who had received anonymous letters saying his father had been in state prison. He (Chapman) who is not Gurney—who could not be found when he was wanted by both sides in the trial—now turns up when he is not wanted, and desires much pay for so "turning up." I cannot even pretend to report one-half of what Mr. Chapman, who is not Gurney, said during that interview (which was very noisy on one side), and yet one sentence impressed itself on my memory: "I know enough about Comstock to cook him—send him to ——," etc. But of Mr. Britton his remarks were more considerate.

Mr. Chapman—who was never Gurney—said he is now in the employ of four firms as detective, and that the report of that trial was damaging to him, and that he paid $50.00 to McKenney, the court stenographer, for a copy of it. Farewell, $50.00. Good day, Chapman. Where is Gurney? Perhaps he will "turn up" wanting something.

Extra copies of the report of the trial referred to can be had gratis at THE TRUTH SEEKER office.

A. L. RAWSON.

THE treatment of Mr. Heywood at the jail is growing harsher and harsher, and we hear that the authorities are thinking of shutting off his visitors. Such action will only disgrace themselves, without affecting the course of Mr. Heywood.—*The Word.*

AS THE Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptations we resist.—*R. W. Emerson.*

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

V.—CONTINUED.

One of the first thoughts of Voltaire in Belgium had been for Frederick, the Prince Royal of Prussia, to whom he had written a short letter as early as the 30th of May, from Louvain, during his excursion to Beringhen. In the first part of June, 1739, he addressed him a long missive, from which we extract what follows:

"Madame du Châtelet will do nothing here but plead. She will find very few persons to whom she can speak of philosophy. The arts do not dwell in Brussels any more than pleasures. A retired and quiet life is here the lot of nearly all individuals. But this quiet life simulates *ennui* so nearly that one can very easily mistake it."

The same critical idea of Brussels and Belgium is reproduced in several letters of Voltaire. Among others is an epistle addressed, at a later period, to M. de Farmont, and of which we give a stanza:

"For the sorry town whence I write thee,
Of ignorance 'tis the home,
And, besides, of dullness and *ennui;*
Stupidity here reigns alone.

'Tis a land of true servility,
With no wit, and saintly to the core;
But then Emilie is here with me,
And she is alone worth France and more."

In a letter to Madame de Champbonin is found this passage:

"There are, as you know, many princes in Brussels, and few men. One hears at every moment, 'Your Highness,' 'Your Excellency.'"

VI.

With his rapid glance and his habitual vivacity, Voltaire contents himself with exposing the penury of arts and letters in the Belgium of the eighteenth century; but to have been absolutely just he should have indicated the causes which had made of that intelligent and expressive race a nation of mutes, and had temporarily weaned them from their native qualities. Political and religious despotism is the grave-digger of nations, and liberty is their emancipator, their creator, as was so well proven at that period by the prosperity of the United Provinces, toward which all that Flanders had of vivaciousness and intelligence had been directing its course for a century.

Voltaire, then, should have recalled and placed by the side of his strictures upon the moral and intellectual state of Belgium in his time the vital explosion, the magnificent efflorescence, of the Flemish communes of the thirteenth and fourteenth centuries. Led by Artevelde, who at that period conceived the idea of the federal communes of Europe, they heroically resisted the oppression of the counts of Flanders, backed by the French monarchy, and succumbed only under the weight of overwhelming numbers, at Roesbeck, in 1382. Voltaire should have recalled the dark silhouettes of Philip II. and the Duke of Alva, swaying the ax over the head of all intelligence, over the heads which arose above the level of servitude—principally over the members of the Chambers of Rhetoric, which were a nursery of poets and authors.

The Prince Royal of Prussia joined the chorus with Voltaire against Brussels. It is true he did not spare Germany any more.

"Brussels, and nearly all Germany," he wrote to Voltaire on the 17th of July, 1739, "still feel the effects of their ancient barbarism. They honor the arts very little, and therefore cultivate them but little. The nobility bear arms, or, after superficial studies, enter the bar, which they look upon as a pleasant thing. The well-to-do gentry live in the country or in the woods, which makes them as wild as the animals they pursue. . . . You must be much more sensitive than any one else to the difference in the life of Paris and Brussels—you who breathe only in the centers of art, who have brought together in Cirey all that is most voluptuous, most piquant in intellectual pleasures."

A letter of Voltaire to the Marquess of Argeus, dated July 18, 1739, relates the case of the Jesuit Janssens, which at that time was making a great noise:

"My compliments, dear friend, to the reverend father Janssens, Jesuit, of Brussels, who persuaded the poor dame Viana that her husband had died a heretic, that consequently she could not in good conscience keep any money in her possession, and that she should place it all in the hands of her confessor. The good lady Viana, full of compunction, trusted all her money to him. The coachman who helped the reverend father to carry the sack gives legal evidence against the reverend father. The good man says he does not know what it means, and prays God for them. The people, however, want to stone the saint. The case is going to be tried. He must be hung or canonized, and haply he will be the one and the other. Adieu, and let us be neither the one nor the other."

Voltaire and the Marchioness had left the shades of Enghien to return to their Rue de la Grosse-Tour. But they did not remain there long. Madame du Châtelet was called to Paris, and she took her philosopher with her, as well as her mathematician, Koenig, who followed her everywhere.

In the month of September of that year, 1739, the Parisian editor Prault published a collection of fugitive pieces, at the head of which figured an unpublished fragment of the "Histoire du Siécle de Louis XIV.," by Voltaire. The book was seized at the publishing office and the publisher condemned to pay a fine of five hundred livres and to shut up his house. Voltaire, fearing to be included in the pursuit, retired in all haste to the Château de Cirey.

Madame du Châtelet, seeking to attract Voltaire into the field of scientific studies, of exact sciences, sought to divert him from his love of poetry and his purely literary occupations. "When M. Voltaire is sick," she wrote, "he writes poetry." But Voltaire did not abandon himself to the wishes of his too learned friend. At that time he wrote:

"I love all the nine (the muses). One should seek, as much as possible, to derive enjoyment from so many fair ones."

Voltaire has also painted Madame du Châtelet in her metamorphosis from the worldly into the scientific woman:

"But as the evening shades come on,
Adown from her aphelion
Our astronomic Emilie,
Her hands with ink black as can be,
And apron on, returns to me.
To compasses she bids adieu,
To reckonings, telescope;
Her charms she now takes up anew;
Those flowers beneath her steps that ope,
Up to her toilet take with speed,
And play for her upon thy reed
Those melodies to love so dear,
And which poor Newton did not hear."

In the month of December, 1739, we find him again, with the marchioness, in Brussels. The 10th of January, 1740, the Prince Royal had written him a letter made up of prose and verse, characterizing the Cardinal de Fleury as an old ungrateful priest, and which begins thus:

"For making France illustrious
A thankless old priest banishes
Thee from thy home, O princely bard!
Old age makes him ridiculous;
It is the way one punishes,
But not that men reward."

Voltaire, very sensitive to the disagreeable results of Prault's publication, writes from Brussels to the Count d'Argental in February, 1740:

"I intend to remain a long time in this country. I love the French, but hate persecution. I am indignant at being treated as I am."

And to the Marquess of Argenson, the 21st of May:

"The suit of Madame du Châtelet does not progress much. I must prepare myself to remain here long. I am with her; I am sheltered from persecution, and yet I regret you," etc.

Voltaire did not flatter the city of Brussels in 1740 any more than in 1739:

"I have not yet had the consolation of seeing my works correctly published," he writes to Frederick. "I could profit by my residence in Brussels to make a new edition [the 'Elements' are here alluded to], but Brussels is the abode of ignorance. There is not in it a printer, not an engraver, not a man of letters, and without Madame du Châtelet I could not converse of literature here. Moreover, this country is a country of servility. It has a papal nuncio and no Frederick."

In the course of January, 1740, the author of "Manou l'Escaut," the Abbé Prévost, had addressed a curious letter to Voltaire, in which he calls himself his most passionate admirer, and proposes becoming his liegeman to answer to the mob of pamphleteers bent on tarnishing his fame. Then, passing without other transition from his offer to the quest of services, he exposes to him his pressing need of twelve thousand livres, of which the lack causes him to be besieged by his creditors even into his very hotel. "Out of one thousand opulent persons with whom I pass my life, I wish to die if I know one of whom I have the hardihood to ask this sum, and of whom I feel sure of obtaining it."

Voltaire only answered the Abbé Prévost from Brussels in June, 1740. He begins by declaring himself highly flattered to be lauded by him, but that the motive which prevented the great Condé from writing his memoirs also stops him short, seeing that, like him, he would be obliged to bring on the stage in a disagreeable manner a large number of persons of a notorious ingratitude toward him, to begin with the Abbé Desfontains, who owes him his life, and who has rewarded him by every kind of insult and pamphlet.

[TO BE CONTINUED.]

Why the Hard Times?—Concluded.

BECAUSE OF THREE FRAUDULENT ACTS OF LEGISLATION, VIZ.: THE AMENDMENT TO THE LEGAL TENDER ACT, EXCEPTING DUTIES ON IMPORTS AND INTEREST ON BONDS AND NOTES—THE LAW OF 1866, AUTHORIZING CONTRACTION—THE SPECIE RESUMPTION ACT OF 1875.

[PRIZE ESSAY BY MISS C. A. BLODGETT.]

[Our readers remember Mrs. Elizabeth Thompson, of New York, offered some months ago, three prizes for the best articles explaining the cause of the present national distress. Of 400 Essays sent in the following took one of the prizes.]

Honest men who have done a legitimate business for from ten to fifty years, and laid by a competency for old age, find themselves shorn of their wealth, as it were, in a day; and men with honor unsullied by any deed of their own are left debtors for tens or hundreds of thousands, that they can by no possibility ever pay. In all sincerity I ask, have we ever had any such appalling state of "public credit" abroad, as to demand this wholesale "fleecing" of our own citizens?

It is an almost hopeless expectation that the men who have already crossed life's meridian and are going down the declivity on the other side can ever regain their shattered fortunes. And yet so great are the recuperative powers of this country that could these three ruinous acts of legislation be immediately repealed, nothing is impossible for such a people and such a land.

Since 1866 more than a billion and a quarter dollars of coin-interest-bearing bonds have been issued and sold at from sixty to eighty cents on a dollar, and the property of this country mortgaged for their redemption at one hundred cents on a dollar, and that to be paid in gold after paying gold interest on them for twenty, thirty, and forty years.

Rothschilds, in whose interest this legislation has been largely conducted, could not manage his own affairs so disastrously and not precipitate himself into bankruptcy in three years.

In addition to this burden of bonds, our currency has been contracted to an equal amount, thus drawing the life-blood from the business of the country and concentrating it in the hands of a few capitalists who could make more by keeping it in idleness than by employing it in business. The money thus withdrawn, with the exception of $330,000,000 treasury notes, consisted principally of small bills which circulated daily in business, and the bonds that consumed them have been issued in large denominations and given into the hands of the capitalists, who needed only to lock them up, and the people would pay him interest and the Government remit his taxes.

Is it rational to suppose that of the two billions one hundred and ninety-two millions of money in circulation, more than a billion and a half could be withdrawn, and the business of the country not suffer prostration? Besides, the small balance of seven hundred millions remaining has been upon an ever varying basis, so that no one could predict with any degree of certainty what the future would be.

The destruction of so large an amount of currency has of course caused an appreciation in the value of what was left. Just as making large quantities of corn into whisky has sometimes advanced the price of the former commodity, and as any special blight upon the crops of the country diminishing their quantity advances their price.

The greenback dollar has, during some of the time, appreciated nearly ten per cent per annum, so that idle money has been more profitable during all this period than invested capital, which has, in almost every instance, brought nothing but loss and and ruin to its owner.

John Sherman comprehended this fact, and opposed the measure before he became Secretary of the Treasury and a member of the Syndicate.

EXTRACTS FROM A SPEECH BY JOHN SHERMAN BEFORE THE SENATE IN 1869.

"The appreciaiton of the currency is a far more *distressing* operation than Senators suppose. Our own and other nations have gone through that process before. . . . . .

"*It is not possible to take this voyage without the sorest distress. To every person except a capitalist out of debt, or a salaried officer or annuitant, it is a period of loss, danger, lassitude of trade, fall of wages, suspension of enterprise, bankruptcy, and disaster. To every railroad it is an addition of one-third to the burden of its debt, and, more than that, deductoin from the value of its stock.* It means the ruin of all dealers whose debts are twice their (business) capital, though one-third less than their actual property. It means the fall of all agricultural productions without any great reduction of taxes. What prudent man would *dare* to build a house, a railroad, a factory, or a barn, with the certain fact before him that the greenbacks he puts into his improvement will in two years be worth thirty-five per cent more than his improvement is then worth? Why not hold his money for two years until his building will cost him one-third less? When the day comes, every man, as the sailor says, will be

close reefed, all enterprise will be suspended; every bank will have contracted its currency to the lowest limit, and the debtor, compelled to meet in coin a debt contracted in currency, will find the coin hoarded in the Treasury no representative of coin in circulation, his property shrunk, not only to the extent of the appreciation of the currency, but still more by the artificial scarcity made by the hoarders of gold. To attempt this task by a surprise upon our people, *by arresting them in the midst of their lawful business, and applying a new standard of value to their property without any reduction of their debts, or giving them an opportunity to compound with their creditors, or to distribute their losses, would be an act of folly without example in evil in modern time.*"

IN THE FACE OF ALL THESE FACTS,

and in opposition to the teaching of all history on this subject, our national bark was fully launched upon this perilous voyage, January, 1875.

The most careless observer of passing events knows that we have seen nothing but constantly increasing adversity since we started on this Argonautic expedition in search of the GOLDEN FLEECE.

Since that period, and in fact ever since we commenced preparation for it, in 1861, we have simply repeated what has been the history of every nation that has ever tried the same experiment before us.

The real estate of Great Britain was transferred from the ownership of two hundred and fifty thousand land owners to fifty thousand in a comparatively short time, by simply going from a non-convertible to a convertible currency.

When the country issues a non-convertible paper, it is because more money is needed that can be supplied in coin, and afterward to reduce it to the coin standard, means simply to destroy the extra amount as soon as it has performed the function of paying a debt. Could anything be more dishonest or dishonorable?

Less than a decade of years ago monarchical France was ravished by war, drained of her money, and left in a state of anarchy. The French people were declared incapable of self-government, and there was not a civilized country in the world that was not ready to offer some assistance in regulating the affairs of the disordered empire. All such generous offers were declined, and the so-called volatile French nation, long oppressed by tyrants,

GAVE TO THE WORLD AN EXAMPLE

too seldom seen—that of attending to their own business themselves.

They planted an infant republic. They paid Prussia one billion dollars in coin or its equivalent, which effectually drained their treasury. They funded their national debt of $5,000,000,000 (two and a half times that of the United States), with the legal-tender notes largely bearing one and a half per cent interest and taxable the same as other property.

They built a fire in every furnace in the land; they set in motion every loom and spindle; employed every idle man and woman in the republic that wanted work, and to-day the French people are living in the enjoyment of peace and plenty, undisturbed by the financial earthquake that has shaken every other civilized nation of the globe. Her fiscal agent, the Bank of France, has over four hundred million dollars of gold in her treasury, and we have respectable journals in this city advising the Federal Government to borrow gold of France, even if it has to pay ten per cent interest for its use.

Suppose France had tried to build up her wasted commerce by buying gold at ten per cent, and refused to use any money not convertible into gold, it would probably have been a long time before she would have had any gold to loan. Suppose, again, she should commence

CONTRACTING HER PAPER CURRENCY

at the rate of four millions a month, as the United States has done; suppose that after continuing this a few years she should fix a date four years hence, and give out word that during that period she should burn or otherwise destroy her blue, black notes, until only three hundred millions of them remained.

The fires would be as certain to go out in France, the wheels to stop motion, and the people to be reduced to beggary as they have been in this country.

Let America adopt the same financial policy pursued by the republic across the sea, and she too will soon have gold to loan.

Scotland has had for years a non-convertible currency, and it is a proverbial fact that the Scotch peasantry are superior to that of any other country of Europe.

A gold basis, and oppressed and enslaved people, are inseparable evils. They have been true yokefellows during the history of civilization.

The nation has

ONE MORE VILE VULTURE.

gnawing at its vitals, and that is, the national banking system.

By this system a man by joining with others and forming a national bank can, with three hundred thousand dollars of greenbacks drawing no interest purchase a government bond for the same amount, drawing four per cent interest, payable in coin. He can deposit this bond with the Government and receive its full value in currency, less ten per cent, which he leaves as security for his banking operations. With this $270,000 currency he can buy another interest-bearing bond, and again exchange that for currency less ten per cent, and repeat the operation until he has a million or more dollars on which the Government shall pay him interest, with legalized authority to issue paper of his own to the extent of eighty per cent of his bonds. On his million of bonds the Government will pay him $40,000 in gold interest, and loan him, free of interest, subject to a tax of one per cent, $900,000 of currency to loan the people, at from 7 to 10 per cent.

I will not amplify upon this subject. It is receiving very close attention at the hands of the intelligent everywhere.

WHAT THE COUNTRY NEEDS

is not intelligence offices or soup houses, but a sound national currency. There has never been any other cause of business depression in this country. There has been no falling off of material wealth. We have never failed of seed time or harvest, or wanted for the early or later rain. Our agricultural productions have been greater during the three years of "famine" than they ever were before, and the ten thousand causes that have been ascribed by people who at best only jump at conclusions—such as "over-production," "excessive use of machinery," "immigration," "extravagance," or even "stealing," —have no foundation in truth. Concerning the latter, if our Congressmen only stole money enough to keep their wives in silk dresses, and enable them to give state dinners, the loss would be imperceptible. But it is their ruinous legislation, destroying all values, that bankrupts us. Again, if every woman in the United States wore silk dresses and trailed them a yard, even *this would not exhaust our stores of wealth.* Like the national debt, it might become a blessing, because it would foster industry. As for immigration, while nineteen out of every twenty acres of our productive soil has not yet been broken by the ploughshare, we can afford to open wide our doors and invite the oppressed of all nations to make a home of our forests or our prairies. The question of "over-production" I will leave to those who believe our *starving* laborers are suffering from *too much food*, too good clothes, over work, or over pay. The subject is so voluminous, space determines that I sum it up briefly, thus:

A SOUND NATIONAL CURRENCY.

The Greenback dollar a perfect legal tender, THE ABSOLUTE MONEY of the United States, besides which there shall be no other, no more bonds, entire demonetization of the so-called precious metals, no more bank notes. But a national currency as inviolable as the Constitution of the United States or the American flag, something to which children's children of the latest generation shall never dare do violence, and which shall be redeemed in gold, when the

NEW JERUSALEM

comes down from God out of heaven and when the foundations of the city are a pearl, an amethyst, a carbuncle, or a topaz, and the streets are all of solid gold.

But never again let AVARICE and IGNORANCE combine to frustrate the designs of our beneficent Father, who has provided for all liberally, by decreeing, through human legislation, that this earth, which is mostly iron and clay, shall hereafter revolve on a golden axis, or that it shall not revolve at all.

I tell the story with the greatest possible simplicity of language, because truths such as these need no embellishing.

As I am more anxious for the success of the cause you seek to advance than for the gratification of any personal ambition, I say in advance: "All honor to the pen that shall strike nearer the root of the evil than mine has done."

Hoping that you may accomplish great good by concentrating careful thought upon the subject, I am very sincerely yours.

Liberal Lecturers.

Parker Pillsbury,	Home address,	Concord, N. H.
B. F. Underwood,	"	Thorndike, Mass.
Prof. Wm. Denton,	"	Wellesley, Mass.
W. S. Bell,	"	New Bedford, Mass.
Charles Ellis,	"	8 Portland St., Boston, Mass.
Prof. J. H. W. Toohey	"	Chelsea, Mass.
Wm. F Jamieson,	"	Albion, Mich.
E C. Walker,	"	Florence, Iowa.
R. B. Bement,	"	Clyde, O.
T. R Kinget,	"	Manassas, Va.
Ella E. Gibson,	"	On the wing.
H. G. Ellington,	"	———, Iowa.

Others who wish their names added to this list are requested to send them in.

Address by Stephen Pearl Andrews.

EDITOR TRUTH SEEKER: THE TRUTH SEEKER is becoming so much addicted to scientific subjects that I take the liberty to request you to republish the following condensed address, showing the mode in which Universology intervenes in the matter of Scientific Classification. Those of your readers who are familiar with Mr. Wakeman's Tables of Classification will readily perceive that this sketch traverses the same ground from a new point of view, bringing out the correlations of the special sciences with regional dominions of the human body. Mr. Wakeman has called the scale of sciences which he exhibits the backbone of the sciences. It will be observed that the analogy is only partially correct. Logic is the backbone, or bony framework, of the scheme, and the scale is commensurate with the entire body in its fleshy and geometrical as well as in its bony aspects.

STEPHEN PEARL ANDREWS.

[*From the Long Branch Daily News.*]

By request, Stephen Pearl Andrews made an address before the New Jersey State Dental Association, on Wednesday morning, July 17th, upon "The Relation of Science to the Profession of Dentistry." He said:

"It is well to consider what it is that constitutes a good, the best, or a first-class education. It seems to be the knowing something of everything, and everything of something. What comes to the same thing is a knowledge of Universals, on the one hand, and of the minutiæ and details of one's own specialty, on the other hand. The specialty knowledge you are acquiring steadily by study and practice. It is my specialty to contribute something of the universality aspect. I am not a dentist, but I know things which I think dentists ought to know. Dr. Atkinson, so distinguished as a dentist, is also a student of universals, and it is by his invitation, seconded by yours, that I am here.

"The universals of science constitute Universology. There is at bottom but one science. The school that should teach that science would be a true university. The world has not had as yet a true university. It is too early to expect it. The Dental Associations, by taking on a universality aspect, in addition to their specialty aspect, may contribute toward the final establishment of the true university.

"The university should teach the universals of science. These are closely allied to classification of the sciences. This subject is, again, allied peculiarly with the distribution of the human body. The brain and head, apart from the face, correspond with the mind, and so with psychology, the science of mind; the larynx and tongue correspond with linguistics, the science of language; and the face with æsthetics, or the science of comeliness or beauty.

"Going to the other extremity, the animal tail represents tradition, knowledge depending on tradition, unverified. This falls away in man, except the coccyx, which represents the verified residuum of such prior assumption of knowledge. The pelvis and nates—the seat of the person—represents astronomy, the outer cosmos, as contrasted with the head and mind at the other extremity. We call a residence a seat—a country seat; and by enlargement of the idea the world is the seat of man. Physics, as mechanics, the science of force (potency, etc.), is represented by the *genitalia*. Chemistry is represented by the ingredients of the body, and especially by the *ingesta* and *egesta*.

"Coming up to the regions of life (Biology), it divides, below man, into three great sciences—first, Protistology (beginnings of life, lore); then Botany; then Zoology. Protistology corresponds with the mesentery and lacteal glands, where life begins in the body. These glands are the sucking lips of infants, or the spongioles of plants. Botany is represented by the branching viscera, the veins, arteries, etc. Zoology is represented by the aggregated or splanchnal viscera (liver, etc.)—the true vitals, or life region.

"Above mere life, and below abstract mind, language, etc., is the region of man. As such, his science is anthropology. It divides into three great sciences—Mon-anthropology, the science of man singly, or as apart from society; Sociology, and Ethics. Sociology defines itself. Ethics is the science of the conduct of the individual man in his relations to society. The body divides into two equal and correlated sides. The single side-half (either of the two) is analogous with Mon-anthropology. The two sides together, in their bi-lateral symmetry, correspond with Sociology. The pairing of the sexes as companions is the unit of Sociology (or societary relationship). The right side-half of the body is masculoid, or represents man; the left-hand side is feminoid, or represents woman. Ethics is represented by the perpendicular line dropped from the apex of the crown through the body, coinciding with the median line, or *linea alba*. The words which we instinctively use for ethical ideas are such as *on the square, flat footed, upright*, and *downright*.

"In fine, the nose and breathing apparatus represent Pneumatology; and the *punctum vitæ*, theology."

Financial.

In reply to your correspondent of last week—J. W. Truesdell—on the circulation, and with a long official list to back his statements, permit me to add, your summary, Mr. T., so far as it goes, is correct—$983,318 686; but, in fairness, add $829 992 500 of seven-thirty treasury notes to the circulation of 1865, and make the total circulation $1,813,311,186, to compare with subsequent times.

Mr. Spinner, then Secretary of the Treasury, one day on being asked if the seven-thirties were intended as currency, replied thus:

"MOHAWK, Aug. 17, 1876.

"MY DEAR SIR: The seven-thirty treasury notes were intended, prepared, issued, and USED as currency.

"Very respectfully yours, F. E. SPINNER."

But at all events a greatly increased population, with a contraction in currency of $283,000 000, as admitted by Mr. Truesdell, is in inverse ratio against labor, and real estate, and making money scarce. F. J. EMARY.

Osceola, Iowa, Oct. 8, 1878.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, OCTOBER 26, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

Letter from a Valued Correspondent—Short and Sweet.

50 W. 36TH STREET, NEW YORK, Oct. 17, 1878.

D. M. BENNETT, *Dear Sir:* Seeing that you are in need of money, I inclose my check for twenty-five dollars. Use it as you please. Sincerely yours,

O. B. FROTHINGHAM.

This is the first response to the appeal in our last. In the fullest sincerity we return our thanks to Mr. Frothingham for his generous donation. We are grateful for the pecuniary aid his gift renders us, but no less for the moral support it accords us. So long as we can hav the recognition and assistance of such intelligent and worthy men as Mr. Frothingham we shall feel that our cause is just, and shall courageously press on in the path of our duty, let bigots and carpers denounce us ever so much. We wish to assure our friend that we will use the money so generously bestowed in the dissemination of right and truth.—[ED. T. S.]

Letter from Judge Dittenhoefer.

As an indication of the high appreciation entertained of Mr. Wakeman's arguments relative to the unconstitutionality of the Comstock postal laws, we lay before our readers the following very sensible letter from Judge A. J. Dittenhoefer, who is justly regarded as one of the ablest and most prominent lawyers of this city. While such minds accord unqualified approval to Mr. Wakeman's arguments, perhaps it can be complacently borne if a few minds of smaller caliber fail to see in his presentation of facts and arguments little to command their repect and co-operation:

NEW YORK, Oct. 16, 1878.

T. B. WAKEMAN ESQ., *My Dear Sir:* I read your very able and forcible address reviewing the decision of the Supreme Court in the case of *ex parte* Jackson, with great interest. Its positions are unassailable. While bowing, as I am in duty bound to do, to the decision of the Supreme Court as an authority in the case before it, my convictions as to the unconstitutionality of the laws therein reviewed are strengthened by your reasoning. I hope that some time in some other case the question may be reargued with better success. Yours very truly, A. J. DITTENHOEFER.

Letter from H. L. Green.

We are kindly permitted by Mr. T. B. Wakeman to lay the following interesting private letter before our readers. It shows pretty clearly what effect Mr. Wakeman's article must hav upon the general reader. Mr. Green was originally in favor of the Abbot position in reference to the Comstock postal laws, but Mr. Wakeman's arguments, logic, and facts appear to hav been too much for him. We will let him speak for himself:

SALAMANCA, N. Y., Oct. 18, 1878.

T. B. WAKEMAN, ESQ., *Dear Sir:* This moment I hav finished reading "An Answer to the *Index* Criticisms," by yourself, in this week's TRUTH SEEKER, and I cannot forego the desire I feel to write and thank you for that able and masterly production. It convinces me beyond a doubt that the Comstock laws are unconstitutional. Your Faneuil Hall Speech left very few doubts in my mind, and those doubts hav been swept away by this article.

I wish it could be read by every Liberal in this country in connection with your speech and all of Mr. Abbot's criticisms.

I had never considered the question of the constitutionality of the law until I read your speech, but the reading of that speech and the discussion of the subject by various persons in the Liberal papers hav convinced me that if ever the question is fairly brought before the United States Court, that Court will hold these laws unconstitutional. And after due consideration I conclude it is better that such is the case and that therefore the suppression of obscene literature be left to the state governments. And the more I consider the subject the more I am convinced that it would be nearly or quite impossible to so word a law against the circulation of obscene literature that it could not be made an instrument for the suppression of the freedom of the press.

Friend Wakeman, you hav done great service to the Liberal movement by your able discussion of this subject, and I again thank you for your valuable labors.

Very truly yours, H. L. GREEN.

We are glad that Mr. Green is now able to see the facts regarding the Comstock Postal laws so clearly. We hav very little doubt that ninety-five out of a hundred would arrive at the same conclusion if they would take the same means to inform themselves upon the subject that he has taken. One has only to become acquainted with the language of the Constitution, and with the opinions of the greatest statesmen that America has produced, to become convinced that the Charter of American Liberty confers upon Congress no power to institute a system of espionage in our postal service nor to investigate the meaning, morals, or supposed propriety of anything that passes through the mails. It is ignorance that makes some so ready to grant that Congress has the power to violate the Constitution and pass laws authorizing the appointment of spies to watch what the people see fit to send through the mails and to estimate it a virtue to cry out against obscenity, which no two persons scarcely define alike. Those who are actuated by a morbid respectability and desire to stand well with those who wish to be considered the "upper crust" of society are those who are most ready to surrender the most sacred rights of the Constitution in place of the bauble of "respectability," who would rather be cringing slaves to intolerant tyrants than for a moment to be considered indifferent to the fiat of Mrs. Grundy. More information is needed upon this subject. We hav just issued a pamphlet of nearly 120 pages containing Mr. Wakeman's Faneuil Hall speech, his reply to *The Index* given in our last, his second article, given in this paper, the letter of James Parton, the replies of T. C. Leland and others to *The Index*, the appeal of The National Defense Association to the Liberal League, with other articles and letters. Sent to any address for ten cents.

A Few Questions Well Enough to be Considered.

1. Shall it become a part of Liberalism to advocate the violation of the Constitution and the annihilation of a free press and free mails for the sake of pseudo-respectability and the good opinion of its orthodox opponents?

2. Is there anything about Anthony Comstock or his laws that any Liberal should contend ought to be preserved?

3. Is there any way to "reform" a rattlesnake equal to cutting his head off?

4. Is there any "modification" for a poisonous cobra equal to instant death?

5. Is the false shepherd who defends the wolf that destroys the lambs of the flock any better than the wolf himself?

6. Is it any part of the work of the Liberal League to join hands with the worst enemy the Liberal cause in this country ever had, or to champion the worst set of laws ever enacted in the land?

7. Is it a good indication on the part of Liberals, or on the part of him who would be the accepted leader of them, to be over-sensitive as to what their orthodox opponents may think of them?

8. Is not a "kid-glove" Liberalism and the kind that takes special pleasure in quoting what bigoted clergymen and sectarian periodicals may say against the cause or against honest workers in it an entirely different kind than that which was possessed by Thomas Paine, Ethan Allen, Thos. Jefferson, Abner Kneeland, and men of that ilk?

9. Is not a man's Liberalism to be mistrusted when he is ready to sacrifice on the altar of "respectability" equally the dearest rights of freemen and the very fundamental principles of free thought, free speech, and a free press?

10. Is not the man who would steal away the precious rights of the people, when he does so under the garb of morality and decency, quite as much to be distrusted as when he does it as a robber or highwayman?

11. Does it make any crime less black and repulsive to commit it under the covering of morality or in the name of religion and decency?

12. Is not a hypocritical, canting enemy more to be dreaded than one open, blunt, and above-board?

13. Was it a mark of brotherly love in the cultured editor of *The Index* when the uncultured, plain-spoken editor of this paper was beset by the sly, underhanded agents of the Young Men's Christian Association to praise the attacking party and decry the one attacked?

14. As the head of the Liberal League, was it not the President's place to come to the relief of a brother in distress, who held the position of Vice-President in the same organization rather than to virtually join hands with the persecutor and sound loud notes of praise for the grand, good work he, the persecutor, was doing?

15. If it is not fit work for the Liberal League to defend the principles of liberty when attacked, either under the garb of religion or of the law, what in the world *are* its appropriate duties?

16. Was it kind and brotherly in the cultured editor when his unfortunate brother was under bonds and in the toils of his deadliest enemy to speak of his having been guilty of obscenity, a crime he never thought of committing?

17. When his brother was arraigned before the highest courts in the land; when the prison doors were yawning to receive him, and the precedents of the court before which he was arraigned had made his offense but little less than murder, sentencing some persons for little or no crime to five and ten years' imprisonment, was it the spirit of Liberalism that made the cultured editor oppose him and take up on the side of his enemies?

18. When the unfortunate one, in full view of the peril that threatened him and had threatened others, feeling the injustice of the law under which he was arraigned and his innocence of the crime with which he was charged, caused to be sent over the country thousands of carefully and ably drawn petitions to Congress to repeal or modify the cruel laws, was it kind or friendly in the cultured editor to denounce the petition, to insist that it should not be signed, to declare positively that he would not sign it and that he advised other Liberals not to sign it?

19. Was it truthful or honorable in the cultured editor to represent that the petition was a trap or decoy in the interest of obscenity, and that those who signed it did so without knowing what they were doing?

20. Was it truthful or honorable in the cultured editor to impute to an unfortunate brother, when under bonds, the intention of defending and upholding obscenity?

21. Is it not one of the most unjust and cruel things known to charge or insinuate that any person is guilty of a heinous crime when he is not, especially the crime of obscenity, which is despised by all honorable and good people?

22. Did not the cultured editor charge and insinuate time after time that the seventy thousand upright, honest, liberty-loving people who signed those petitions were ignorant of the evil they were doing, of the wrong they were aiding, of the trap they were blindly falling into?

23. Was it not unjust and dishonorable in the cultured editor to repeatedly throw out the insinuation and charge that the seventy thousand, because they opposed the existence of an unconstitutional law upon our statute books, were therefore giving their aid and influence in favor of obscenity?

24. Did not the persistent, Jesuitical, and ill-natured warfare which the cultured editor kept up from month to month against the projector, author, and signers of that petition go far to prevent its passage before Congress, and to defeat the great and earnest effort which so many thousands made in a great and good cause?

25. Cannot the defeat and the intent to defeat the greatest petition ever sent into Congress be justly charged upon the editor of *The Index?*

26. Does such a kind of Jesuitical work peculiarly adapt him to be the leader of the Liberals and Freethinkers of America; and should we all now hold up our hands and raise our voices and cry aloud, "Let the little cultured editor, who has done so much for us, continue to rule over us?"

27. Was it kind, truthful, or honorable in the cultured editor, when his brother was under the ban of the Young Men's Christian Association and the Christian Society for the Suppression of Vice, whose President and great agent publicly declared that all Freethought and Freelove publications were in the way of soon being "stamped out"—when, we say, the pampered and highly-salaried agent of these societies was doing all he could to cast the unfortunate man into prison, to blacken his reputation, and to break up and destroy his business, was it brotherly or honest to take the advertisement of an enemy who had been bulldozed by Comstock, falsely damaging to the unfortunate one, and publish it with an unfriendly flourish in his own paper, and urge it as a reason why the great petition should be defeated?

28. Was it kind, brotherly, or honorable in the cultured editor to try to show that his unfortunate brother, who was, too, one of the Vice-Presidents of the National Liberal League, was guilty of the crime of forgery, in addition to the still more heinous crime of obscenity?

29. Was it brotherly, honorable, or Liberal in the cultured editor to write to that Christian enemy in this city with a view of obtaining all the damaging facts he could against the unfortunate brother, and when he had procured from that unreliable source statements that were partly false and partly true, then to lay them before his readers with the express purpose of making them believe that his unfortunate brother, in addition to obscenity, had positively committed forgery?

30. In this whole business, hav not envy, jealousy, and petty malice been the ruling motives that hav actuated the cultured editor?

31. Does such conduct, the exhibition of such traits, especially fit the cultured editor as a leader for the Liberal forces of America?

32. Has it been truthful or honorable in the cultured editor to persistently misrepresent those who hav been at work in the interest of the repeal of the unconstitutional Comstock laws upon the ground that they establish an odious censorship of the press and a detestable espionage of the mails—many of them the best men and women this country possesses—that they were working in the interest of obscenity, and giving their aid towards flooding the schools with the vilest and nastiest trash ever known?

33. Do such misrepresentations from the cultured editor, with the fifty others that can easily be enumerated, which, in the name of morality, culture, and respectability, he has from week to week dealt out to his favored readers, offer irrefutable arguments why he should remain at the head of the greatest Liberal organization of the country?

34. Is it not a question whether, in looking back upon the labor he has been engaged in, he has sufficient grounds for complacently smiling at his labors and holding up before his confiding and admiring readers the beauty and symmetry of the work he has performed?

35. In bringing his powerful mind to bear upon the great questions of constitutional law, has the cultured editor made the greatest and best use of his abilities by struggling to retain upon our statute books laws subversive of freedom of speech, freedom of discussion, freedom of the press, and freedom of the mail, and to break down the guarantees of American liberty under which the country prospered in an unprecedented degree for one hundred years?

36. Does such a course of conduct and such a prostitution of his rare abilities especially qualify him for the leadership of the sons of freedom?

37. Do the sophistry, special pleading, and false premises which for months the cultured editor has presented to those who hang upon him for their mental pabulum really evince such a cast of mind as free thinkers and free speakers want for a leader?

38. Are falsehood, misrepresentation, and sophistry any more lovable, or more calculated to win the appreciation of intelligent, honorable people, because it is assumed that they are employed in the interest of decency, respectability, and high morality?

39. Is it the legitimate business of a teacher of Liberalism

to advocate the continuance of laws which can easily be made to oppress candid thought and honest convictions?

40. If the candidate editor wishes to hav the Comstock laws, or a part of them, retained upon our statute books, should he not, as a matter of honesty, point out the parts he specially wishes retained, and if he thinks a law can be framed so as to prevent immoral matter from passing through the mails, and not by any possibility be construed to interfere with the honest expression of heretical views upon theology, to give the form and phraseology, that his readers may know just how it can be done?

41. As he has been requested repeatedly to give a draft of the law or bill now incorporated in the Comstock laws, which he thinks by his process of reform should be retained, and which it is such a great wrong to ask to be repealed, and he still insists that the laws should not be repealed, is it not a case of palpable dishonesty on his part to persistently refuse to reply?

42. Is it not a mistaken notion in a Liberal leader to work himself into a panic over a nearly imaginary evil which scarcely has an existence in the country, and has not had for six years past, and not be at all disturbed by evils ten thousand times greater in magnitude that exist under our very noses, and may be found in every city and town, in nearly every village and hamlet, in the country?

43. Can a man be a fit leader for Liberals whose mind is so unbalanced as to be horror-stricken at evils which he has not seen, but only imagines, and be wholly indifferent and callous to the positive and monstrous wrongs which, like a running ulcer, are everywhere found on the body of the public?

44. Can he be honest in advocating a law clearly unconstitutional, which, at the best, can merely clip one branch of the evil which he so loudly decries, when there are state laws already in existence fully capable of entirely eradicating the evil, doing violence neither to the Constitution nor the liberties of the people?

45. Is it not immensely better to advocate and depend upon state laws which are right and constitutional and amply sufficient to meet the necessities of the case than to break down the barriers of the Constitution, trample upon the rights of the people, and commit an absolute wrong for a process which cannot do the work half so well?

46. Is it not wrong in Messrs. Comstock and Abbot to appal the tender feelings of the country, exciting horrors and fears, by exaggerated statements about the schools and seminaries of the country being flooded with obscene literature thrust, unasked, upon the innocent and helpless scholars, when there is nothing of the kind whatever taking place?

47. Is it not greatly to be regretted that Mr. Abbot should needlessly have thrown this bone of contention into the Liberal ranks, tacitly accusing thousands of being on a grade of morality far beneath his own?

48. Are there not men in the Liberal ranks who would not exhibit the marked indiscretion which the cultured editor has evinced, and who would not spend their time for months in decrying the honest and earnest efforts of those who, though inferior to himself, are doing as much in their way to fight superstition and error?

49. Is not the Hon. Elizur Wright, the aged veteran of Freethought and human liberty, who for half a century has not flinched in the advocacy of the highest principles of liberty, both mental and physical, who has had the moral bravery ever to espouse unpopular theories when they were right, such a man as the Liberals of America can safely trust as their standard-bearer, and is he not eminently worthy of the honor?

50. Can the Liberal League in the National Congress assembled at Syracuse do better than to unite upon the worthy and good Brother Elizur Wright as a leader for the next twelve months, and will not the Liberal League be likely to prosper harmoniously and successfully under his wise and able leadership?

Still One More Prosecution.

On the 20th inst. a deputy sheriff visited our office and served a summons upon us, issued at the instance of one Frank J. Chapman, for libel. His complaint is that we hav injured his character by slandering him, and he wants $25,000 or $50,000 to make his reputation good again.

On the fifth inst. we published a report written by Prof. A. L. Rawson, of Comstock's prosecution of three girls on Greene street, who by the payment of money were induced to exhibit their nude persons before Anthony Comstock and five other persons. The report embraced the remarks of the prosecuting attorney, the judge, and the defendant's lawyer, scarcely anything else was mentioned. It seems that the trial brought out the fact that a man by the name of Chapman had had considerable to do with working up the case, and had made arrangement with Madam DeForest, who keeps the house, to hav the girls make the exhibition alluded to on the evening of the 14th of June last. It seems that Chapman some how got confounded with another person, said to be of bad character, by the name of Gurney. Neither being present at the trial, the prosecuting attorney Herring thought that Chapman and Gurney were the same man, whom he represented as having passed several terms in the state prison as a felon. Comstock whispered to Mr. Herring that they were two different persons, but the lawyer did not seem to credit the statement.

Mr. Chapman has visited our office several times, claiming that the publication of the report of the trial has damaged him greatly, and he insists that he has not spent several terms in state's prison. He admitted, however, that he was a detective employed by the Society for the Suppression of Vice, that he did assist Anthony Comstock in working up the Greene street case, that he did make the arrangement for the girls to exhibit themselves in the manner they did, and that he went there "to hav some fun." While he admitted that he had acted as a partner of Anthony Comstock in the case referred to, he denounced him in as strong terms as we could, and said he could give us proofs against Comstock that would "send him up," or make him odious to the entire community—or words to that effect.

The great desire Mr. Chapman seemed to cherish nearest his heart was that we pay him some $10,000 for publishing the report of the trial in which the name of Chapman appeared, without designating what Chapman it was; but we not happening to hav that little sum of money by us were unable to hand it over to him, even had we the faintest desire to do so. Hence his suit against us, and it remains to be seen whether he succeeds in wringing that amount of money from us. Prof. Rawson is also included in the suit.

This seems to be a rather good season for suits. We hav only three of our own on hand at the present time. No 1. The Watkins arrest for handing up a copy of "Cupid's Yokes. No. 2 for using the name of Chapman in vain. No. 3, to recover payment on a note that we paid two years ago, of which we are able to give abundant proof. So, with our other cares and troubles we seem destined to be kept tolerably busy for some little time to come.

Who Is to Blame?

Mr. Underwood and others regret that the question of "repeal" or "modification" is to be introduced as an element of dissension in the coming Congress of the National Liberal League. It may be a just cause for regret, but we wish that the blame, if any, may be traced to its true source. We think no share of the blame justly attaches to us for the commencement of the unpleasantness. Our desire was certainly for peace. We began no quarrel with *The Index*. We were not the first to indulge in personalities or criminations. We can, in a just defense of the position we occupy, but reiterate what we hav said before, and that is, that we never made an uncomplimentary remark in our columns relative to the editor of *The Index* until after he had said the most unkind things about ourselves, imputing to us the worst and most abhorred of crimes.

As to the question of repeal or modification, it is the editor of *The Index* who has had more to say upon these subjects than anybody else, and who has had more fault to find than all else besides with those who had the temerity to ask for the alternative of repeal or modification. It is he also who has forced this question upon the Liberal League Congress; it is he who laid down a platform of three planks touching these questions, upon which only he will stand as a candidate for re-election. It is he, most emphatically, who has forced this quarrel upon the Liberal Congress; and if there is any blame in the matter, he is the gentleman who is entitled to it.

We return thanks to our numerous friends who hav sent in the names of many trial subscribers. We appreciate the interest they hav thus manifested in adding new names to our list, and we shall continue to feel grateful to all who will aid us in the same way. Let it be remembered that we still send The Truth Seeker three months, with a copy of either of the following works, as may be preferred: Paine's "Age of Reason," "The Holy Bible Abridged," or the "New Pocket American Dictionary" (30,000 words)—for 60 cents. We wish to add a thousand more names to our list within the next thirty days. Let every earnest friend of the paper procure a new subscriber or order it for some friend who ought to read it. It is to new subscribers that this offer is made.

The Immorality of Reform.

"CRUSHING REASONS" FOR REPEAL.

BY T. B. WAKEMAN.

To the Editor of The Index: I regret more than ever that my answer to *The Index* criticisms did not appear in your last issue as intended, for if fairly considered it would certainly hav saved the editorial that did appear. You could not hav then written as follows:

"To demand that there shall be no laws against the mailing of obscene literature is necessarily to demand that that crime shall go unpunished; and to demand that crime shall go unpunished is a glaring violation of political morality."

Here you assume two things which you have never proved, and the contrary of which was clearly shown.

1. The simple mailing of a thing is not a crime, and Congress cannot create it into "a crime." As Henry Clay said as to "incendiary" literature, it is all harmless in the post-office. It is the "*circulation out of the post-office*" *that makes the offense*. And that "crime" must be discovered and punished just as libels and all other crimes are by the states and not by the General Government which has no constitutional power over them whatever.

2. You assume that those who favor the repeal of these "postal laws" as unconstitutional, immoral, "wrong in every way and pernicious in many ways," necessarily demand that the circulation of obscenity shall go unpunished, and this you say is the position of "repeal."

Now the exact reverse of this is the truth.

The fact is that all the obscenity there was, was and could and can only be suppressed by state laws. The mailing and every form of circulation can only be reached by them. This was all practically done before the Comstock postal laws were passed in 1873. Only the state laws that strike at the root and reach the printing, manufacture, and circulation in every form, including *expresses and the mails*, can be effectual. Postal laws cannot prevent the circulation of obscenity, for it has a hundred means beyond them. There must be state laws; they were efficient—why not continue to use them until they fail? All these *postal* laws hav done is to introduce "espionage and decoy," which hav outraged justice, liberty, and morality in pretending to punish "crimes" they hav produced or induced.

You choose to represent the position of those who favor repeal as "UTTERLY IMMORAL." Thus you seek to frighten the unreasoning and the timid. Such misrepresentation may delight your orthodox opponents like the "*Statesman*," but it should make the fair and judicious grieve. When you delight that paper expressly established to overthrow the League, and put God in the Constitution, can you not see that you are in the wrong? Your course givs the "orthodox" all they want, to wit, the Constitutional *power* to dispose of free thought and the liberties of the people as they wish. They always, the *majority*, will consult their views and tastes, and *not yours*, in the disposal. All Liberal literature, in the words of Judge Field's Opinion, is "deemed injurious to the public morals" in their minds. This is the time for meditation over the fate of the silly sheep who trusted to the flattery and promises of the wolves instead of their own faithful dogs and fold.

Now as to the morality question. You hav stated exactly the reverse of the truth. The cause of "genuine morality in politics, freedom, and virtue" which the League was designed to establish, make it plainly necessary for all friends of the League to vote for the repeal of these "wrong" and "pernicious" laws. This is the ONLY MORAL POSITION. When the fog of metaphysical declamation clears away, these solid moral truths remain:

1. It is gross "immorality in politics" to try to violate and prostitute the Constitution and laws of our country to purposes they were never intended to cover, and thereby,

2. To break down the only protection to liberty our fathers gave us, so that the freedom of thought, of speech, of the press, and even of our property from seizure, shall mean no more than the whim of a majority in Congress, which the "orthodox" can always control.

3. It is immoral to destroy our free post-office by establishing an *espionage* over it and the sentiments of the people, thus taking away the liberty, equality, and confidence of the people before and in the government; as the laws in question do and must do to be of any use at all.

4. It is immoral, and "wickedly wrong," to pass laws that can be executed only by "decoy," so as to make crime in order to punish it; as these laws do and must do, in the interest of officials, sects and agents.

5. It is "immoral in politics," and in every way, to pretend that Congress can create new crimes contrary to the Constitution, out of the simple act of mailing an inclosed paper, and that it can thus acquire unlimited Federal criminal jurisdiction over the lives, liberty, and property of the people.

6. It is immoral to represent and teach that good can come by making crimes and punishing them without regard to the Constitution, and in violation of the rights and liberties of the people.

7. It is immoral to add to and foster the immorality of obscenity by pretending that it can be suppressed by any post-office laws, when, in truth, they cannot reach it, and can only add to that "crime" the guilt of espionage, decoy, and illegality, while it can only be practically and legally suppressed by state laws, which will reach its printing, manufacture, and circulation in every possible way, as they hav done when enforced, for one hundred years.

8. It is immoral and fraudulent ("whatever the intention of the parties may be") to continue to represent that "*reform*" can get rid of the unlawfulness, and immoral and pernicious consequences inherent in these postal laws, without being able to show, or even trying to show, how it can be done.

9. It is immoral to represent that the liberties of the people are, or can be, as safe under the usurped and irresponsible criminal jurisdiction of the Federal Government as they would be in the states and before courts, and officers, and juries of the vicinage.

10. It is "immoral in politics" and in every way to make the Liberal League an instrument to sacrifice the real, permanent, constitutional rights and liberties of the people to a causeless obscenity panic, gotten up chiefly by those who wish now to use it, by means of these very laws, to crush liberty and Liberalism out of existence.

11 It is immoral to ask the Liberal League to become the accomplice of its adversaries in betraying the liberties of the people.

This is enough for those who will stop and think. For these moral and "crushing reasons," and because "*the Liberal League is*, as you say, *shaped symmetrically*," it must stand by "genuine morality in politics and freedom" by voting for the repeal of those laws; because they are really immoral, futile for good, the inevitable cause of outrages, injustice, and wrong—and in every way "inconsistent with the genius of free institutions," as the League declared at Philadelphia.

The five "crushing reasons" in your last editorial are exactly reversed by the above considerations, and, like stones too heavy for the heaver, roll back and crush the one who moved them.

Yes! You are right; the League "cannot afford to deny its own foundations." "It is built upon respect for morality," not upon hypocrisy, nor so-called "respectability," nor the breath of Mrs. Grundy, but upon good, true, substantial, common-sense, practical, constitutional "morality in politics" and out, "*and on freedom*," as the only cause and foundation of "*virtue*." If the *Liberal* League is true to its name, its cause, and itself, it will be not a sham nor a traitor, but a power to effect these results by the repeal of those laws which violate them all. Yours respectfully.

New York, Oct., 17, 1878.

CUPID'S YOKES AND THE HOLY SCRIPTURES CONTRASTED, a remarkable little pamphlet by Parker Pillsbury, in which the condemned passages from Heywood's "Cupid's Yokes," for which Mr. Heywood is now in prison, are contrasted with many of the indecent passages of the Bible, and which, in comparison, suffers severely. It is decidedly rich. Price, only ten cents. For sale at this office.

Communications.

On Penitentiary Religious Instruction for Criminals.

BY R. C. TROWBRIDGE.

To the Editor of The Truth Seeker, *Sir:* Will we ever cease teaching religion to criminals, and giv instruction to improve their condition and benefit them in this life?

The damaging effect of religious teachings upon persons in our penitentiaries and prisons as a producing cause of crime, and an incentive to its continuance, is little known to the masses of the people, who should be instructed upon this subject. Not only is the welfare of the criminal whom we wish to reform concerned, but also thousands of families from whom the criminals spring, and who severely suffer on their account; and, beside these, it is of the highest interest to every honest, industrious, law-abiding citizen, every tax-payer, and to the state. Many are the causes at work at the present time to produce criminals, and I would by no means argue this the only one; but from my own experience I do insist that such teachings are one of the most fruitful sources of vice and crime, and that the first work for every philanthropist, independent thinker, and all Liberals is to examine this subject and demand an immediate reform.

A person imprisoned is supposed to hav violated some law of the land, for which disobedience he is doomed to suffer, and not for disobeying the laws of the gods, excepting such as are included in the law of the land to which he is amenable—nor for any injustice done them, nor for the neglect of any supposed duty to them. Therefore, in performing his every duty as a good citizen, he is only required to obey the laws of the land, and is in no way accountable to any known or imaginary gods; neither should their claims be in the least regarded by a criminal nor suffered by his superiors to hav any influence over him till the law of the state is satisfied.

The orthodox religious teachings to criminals—for which the state pays liberally by taxing not only religionists but all non-religionists, Spiritualists, Liberals, Atheists, Deists, and other Infidels—is manifestly unjust to the majority of tax-payers, who do not half of them believe in these religions, but are compelled to pay for religious teachings to a convict which they believe to be delusive, injurious, and useless, not aiding in his reformation, but tending to make him still more vicious and debased.

As religions mean superstitions, and are connected with the supernatural and imaginative, pertaining to a supposed next world, with regard to which nothing can be actually demonstrated, they hav not necessarily any part with the teaching of natural morality—as we often find the most religious person to be the most immoral and vicious; therefore we can but conclude the strictly moral person is superior to the most religious enthusiast; and that the convict should be taught that a life of strict rectitude is to be sought after and prized above all religions.

Suppose there is a next world or another state of existence after this life; our relations to it and the best preparation for it hav never been so clearly defined by the gods or by man as to settle the thousand conflicting opinions about it, and what, I ask, has all this to do with the services of a criminal due the state for violation of her laws, or why will she allow anything so visionary to be taught to a convict?

The idea of religious instruction for a criminal must hav originated in the brain of a religious enthusiast, fanatic, lunatic, or knave; as there is nothing in such teachings calculated to make the criminal a better father, husband, son, or brother, and more obedient to the laws of the land, more regardful of his duties to society or of the rights of his fellows, or to create in him that self respect so necessary to his reformation.

I am well aware that many of the ideas I shall advance upon this subject are extremely radical, very unpopular, and will be branded by the orthodox Christian world as vile "heresy," poisonous Infidelity, and damnable soul-destroying doctrines, that should not be published or sent through the mails. And had we a few more evil-disposed, depraved ill-begotten, cruel, and heartless wretches like Anthony Comstock to secure the passage of a law to rob men of rights guaranteed them by the United States Constitution and shut them in prison, I should not be permitted to write my honest convictions upon this subject, or a Liberal editor like yourself be allowed to publish such an article containing sound, solid truth in the good old Truth Seeker.

Any person possessing good sense who is enlightened upon this subject, and not prejudiced in favor of some religion, will soon learn in the treatment of criminals by an intelligent, every-day observation of its demoralizing effects upon them to discard its use altogether—because debasing and corrupting even to the morals of a criminal, hurtful to good discipline, and a hindrance to his self-improvement But some one asks, "What is religion?" "Please define it?" and would expect me to giv a better definition of religion in a short article than the whole army of priests who hav been studying theology for thousands of years, and at present no two of them are able to agree as to what religion is, and yet persist that it is their exclusive right to take the people's money for teaching criminals that mysterious, undefinable, imaginary something, that calls their attention from the real to the illusive, and that instead of enlightening them in their ignorance of the laws of life and health, elevating them from their degradation, improving their condition and making them honest, industrious, and happy in this life; it says to the convict, "Prepare to die; get ready for the next world; it matters little about regaining your lost manhood and be again restored to friends and society; prepare to meet the gods whom you hav greatly offended; appease their wrath; secure their favor and a pardon from them for the wrong done to yourself and the injustice done to others." These are some of the teachings of religion, and judge ye what must be its fruits when taught to a law-breaker and a criminal.

By religion, as taught to convicts, I mean the same as others do—everything taught them by priests and ignorant enthusiastic religionists who discard those things that would reform the life and character of a convict here, and denounce those who would instruct them in useful knowledge as not fit to teach them because not caring for their souls—while these bigoted, intolerant, assuming imbeciles are suffered to instruct a criminal with their sophisms, mysteries, absurdities, and contradictions with regard to a supposed future existence, and their duties and relations to the gods that no living person can tell them anything positive about, but the more mysterious, the better fitted for the vilest and most debased criminal, furnishing a better cloak to conceal his crime.

We hav not to go back to ancient history to learn the effect of such religions upon many of our supposed best men while outside of prison, who hav all their lives had the benefit of the best religious instruction, and hav made religion a cloak to conceal the greatest schemes of swindling, forging, and embezzlement known in our day.

Many are the cases within the past two years—a Chace, Hathaway, Gilman, Winslow, and many others might be mentioned—some of the most villainous rapes and atrocious crimes, and even murders, hav been committed by preachers of this religion and others high in religious standing.

How far religious teachings hav influenced these men to destroy them, 'tis impossible to tell, but there is little doubt that religion has ruined them, and if religious teachings and religious beliefs will not preserve such intelligent men from crime, why will people who are supposed to hav common sense suffer religion to be taught to ignorant, depraved, and vicious criminals, when all that should be required of them is to become more obedient to the laws of the land?

In this article I can mention but few of the religious teachings given to convicts, and their influence on the various different organizations of brain and mind, and the effect upon the daily life, actions, and character of the criminal while in prison, or after going out, but for the present suffice it to say, as a general rule, the results are pernicious and disastrous to the well being of the convict; as those who will be good with religion would be better off without it, and the vicious and badly organized, as they become religious, usually grow more vicious, mean, and deceptive.

We wish now to examine the relations of the convict to the gods, and his duties to them, and their jurisdiction over our penitentiaries and prisons and also with regard to their assistance in framing and executing the laws of the land. I use the term gods to exclude none, from the Jewish Jehovah who is said to have governed this world alone for a few thousand years, to all the heathen gods, all real or imaginary gods that ever existed, and the term applies equally well to the Christian gods of the present day—one, or three.

We shall object to the gods as having any authority over a criminal, because no intelligent material gods are known to exist in this world superior to man, therefore, man should hav full jurisdiction over the criminal. We claim this reason of itself is sufficient to satisfy reasoning men.

Having no living, moving, material god that can be seen, and no spiritual god that can be demonstrated, we have none except in the visionary imaginations of the ignorant and superstitious.

This must hav been the reasoning of the framers of the United States Constitution which is a secular instrument having no god in it and needing none, and was framed wholly by men without the aid of the gods; all of our laws hav been made without their aid, and must be executed without their interference.

Thus our Constitution is secular and not religious, our laws are wholly secular and must ever remain so in the administration of justice to the law-abiding and the criminal, our common schools must remain entirely secular, our penitentiaries, prisons, and all public institutions, and religious teaching be confined to the family circle and the church where it properly belongs. The Christian gods are next in order.

Less than two thousand years ago the Jewish Jehovah was changed from one god to three, and then they became the Christians' gods, and remain so at the the present time. They are said to exist somewhere in the next world where we must go after death and be under subjection to them; and it is also claimed by Christians that they, a few thousand years since, created this world, and hav a right to control our law-making powers and wholly dictate to us our religions through the priests, who must be permitted to corrupt even our criminals with their religions in violation of the Constitution of these United States.

Science, nor the highest intelligence of man, has yet demonstrated the existence of these gods, but allowing their existence in another world, their relations to this does not appear, and we are positive they had nothing to do in framing our laws, and are useless in their administration, and it is preposterous to claim any such right for them, and far more rational to suppose they will be required to manage the laws and affairs of their own world if they hav any.

Thus the laws of the gods, whatever priests may interpret them to be, and their absolute and supreme authority upon persons convicted of the most atrocious and heinous crimes, must supersede the laws of the land, which our vilest most dangerous and debased criminals will hold in contempt, or certainly will consider them as secondary and not binding as the laws of the gods as expounded by the priests.

So long as the authority of the gods is allowed to supersede the laws of the land, or to interfere with the duties the state owes to her criminals to punish, instruct, assist, elevate, correct, and improve her unfortunate subjects, so long will they continue to sink deeper in crime and their numbers increase.

The state being secular should discard all religious teachings in prisons because they pay a premium on the commitment of crime, and the greatest criminals are often the most favored by the gods, although making no restoration to those they may hav shamefully and maliciously wronged; but by becoming pious and professing religion, they are relieved from the consequences of their terrible deeds and promised eternal happiness in a future life.

In this country we are now and hav been for many years reaping the results of these abominable and delusive teachings by furnishing our criminals with religion as a luxury to pamper their vicious and depraved moral appetites and sink them in iniquity and destroy their usefulness the same as tobacco, opium, and whiskey will debase and destroy the body. The duty society owes to her criminals demands an immediate secularization of every department of this government, and an entire separation of Church and State, and the best of teaching and instruction for her criminals with all religions left out.

Syracuse, Oct., 1878.

Organization.—Liberty.

To the Editor of The Truth Seeker, *Sir:* Though not a member of the Liberal League, I am earnestly with it in every effort to remove hindrances to growth, and strongly desire that at Syracuse it may quit its hitherto mistaken advocacy of a censorship of the press, and henceforth stand squarely for free thought on all questions of human interest. To undertake to supervise opinions in any way whatever, to limit or define freedom for others in deference to what *we think right or proper*, is impertinent tyranny which every clear-seeing reformer will resent with indignation. What was tried and failed against Quakers, Baptists, and witchcraft, in the "alien and sedition laws" against Jeffersonian democracy, and by Calhoun and his confederate slaveholders to suppress antislavery publications as "incendiary literature," has become a "legal" fact in Anthony Comstock's obscenity statutes, and we now behold the astounding spectacle of such prominent exponents of progress as F. E. Abbot and B. F. Underwood attempting an intellectual vindication of this most revolting mental tyranny! For the first time in American history a censorship of the press is zealously urged, and that by prominent reformers. If *they* represent the Liberal League, it better have never existed. The lineal descendants of John Calvin, who burned Servetus, they invoke all the rigor of persecution which public opinion now permits, and deliberately propose to *punish* those differing from them in opinions by fines and imprisonments! Notwithstanding all their kind words in my behalf, personally, it is their intrusive *doctrine* that "some law" is needed to supervise opinions committed to the United States mails which imprisons me here.

As Messrs. Andrews, Leland, and their associates of the Pantarchy truly show, any organization which does not welcome and encourage spontaneity forfeits its right and power to exist. Mrs. Colman clearly indicated, in the last Truth Seeker (Oct. 12th), that putting a price on the privilege of association in the form of a charter fee is invasive and impolitic. If Mr. Abbot supposes *that* is the best way to get money, promote co-operation, and create responsible constituencies, he is mistaken. The strongest and most successful reformatory asssociation this or any other nation ever knew—the American Antislavery Society—was strictly voluntary, exacting no such "returning-board" conditions as the Executive of the Liberal League imposes. When, fresh from the university, an incipient orthodox preacher, I asked Mr. Garrison for the conditions of membership, saying to him that I would like to sign the Constitution and become a member of his society, he replied: "We keep no record of membership; if it is your impulse to work with us, *that* is enough." Edmund Quincy, President of the Massachusetts Antislavery Society, and next to Col. Wm. B. Greene the ablest presiding officer I ever saw, always left conditions of membership to be decided by the individual consciences of those present when he put a question to vote. The Republican party, in its palmiest days, when it could boast of such men as Chase, Seward, Fessenden, Trumbull, Lincoln, and Sumner, cohered so entirely by attraction and mutual interest that Horace Greeley could truly say, "We have no leaders, for we are all leaders." If the Liberals at Syracuse know their time and the select, serious significance of the mighty work in hand, they will reject all "returning-board" yokes and stand fast in the natural liberty which is the indispensable condition of associative power.

As Mr. Verity ably showed in your last issue, this effort to discriminate against freedom of opinion in morals while asserting it in religion is absurd and monstrous—persecution of Freelovers being the logical, inevitable result. Though a Freelover for twenty years, having lectured and published on all phases of reform, no one even questioned my ability to use chaste language before Comstock's "law" was invoked to crush me. The evil is *not* in the form of the law, but in the law itself, which, *however defined*, is a mischievous engine of oppression. Those who say Freelove favors obscenity know little of the philosophy of liberty or of the conditions of purity and harmony in domestic life. "Truly free only as we are divinely bound" purity is impossible without liberty, which gives opportunity to learn and observe the laws of life, leads to knowledge, sobriety, continence. Repression engenders obscenity; liberty alone cures it. The charge that those who favor repeal thereby indorse Freelove is too shallow to require refutation. Of the increasing thousands who, from Maine to California, gather under the banner of "Repeal," few indorse my individual opinions. The grandeur of this movement is especially impressive because it asserts, not the right of one person

merely to think, but the right of all citizens to freedom of conscience. To permit others to think as we do is nothing; tyrants do that. But when you and W. S. Bell, at Watkins, risked fines and imprisonment to vindicate Josephine Tilton's right to sell *her* printed opinions you revealed the intelligence, courage, and character which constitute the living, growing strength of genuine Liberalism. Remembering how much we all owe to Mr. Abbot for his great services in the formation and growth of the Liberal League, but mindful also that without liberty it is a body without soul, I earnestly hope that, true to the noble old motto of *The Boston Investigator*, "Universal mental liberty!" its voice at Syracuse will be firm for the immediate and unconditional repeal of the Comstock statutes. Yours ever,

Cell Fifty-two, the Jail, Dedham, Mass., Oct. 15, Y. L. 6. } EZRA HOAR HEYWOOD.

Pious Correspondence.

Deacon Skidmore's Tenth Letter.

THE TRIAL FOR HERESY.—CONTINUED.

ZION HIL, N. J., Oct. 7, 1878.

MR. EDITUR: I wil now proseed to giv yu a further deskripshun ov the church trial which waz held over yure waward humbul servant.

After being kalld upon by the Elder, Sister Jones roze and showd in her manner and air that she felt a good deel of embarasment. She opend the kase in about this wize:

"Brethren and Sisters ov Zion church, yu ma think a little strange why I hav taken such an activ part in preferring charges aganst our respekted brother, Deeken Skidmore, but I want to ashure yu that it iz from a sense ov duty and nothing else. I do not wish to deny that the Deeken haz dun a grate deel for our church in wun wa and anuther. I wil not deny that when munny haz ben short and hard to be razed he haz kum forward like a good Kristyan and dun akording to the meens which God haz givn him. But he iz not the only wun that haz givn to this church, and hoo haz struggled to keep it abuv the waves ov trial and afflikshun. I no he haz not at eny time givn more than he had to giv with, and sum others hav dun about az wel az that. I no that we at our house hav dun sumthing to keep up this church. It iz very tru that we hav not dun neer az much in the wa ov munny az Deeken Skidmore haz, but we hav dun what we kood, and, az I sed, he haz not dun enny more than that. But what if the Deeken haz given more than enny other member ov this church, duz that proov that he shal be alloud tu destroy the church by introdusing the most damnabel kind ov heresy into it that ever waz hurd ov? What good duz it do for a kow to giv a big pale ov milk if she haz to up and kik it over az soon az it iz milkd? Now that iz just what Deeken Skidmore iz doing, and I am trying to sho up the evil ov hiz waze, to snatch him, if possibel, from the destrukshun he iz rushing into, and at all events to keep up the kredit ov our church by keeping heresy out ov it. If I don't giv as much munny az sum, I wil fite aganst the Devil. I wil fite aganst the seduktiv enemy ov unbeleef that wood draw us all down to hel wer it possibul.

"Yu all no whot the charge aganst Bro. Skidmore iz based on. He haz departed from the fathe ov Zion to the extent that he iz taking an awful wiked Infidel paper, kalld THE TRUTH SEEKER, evry week; and, whot iz wurse stil, he writes for it, and he haz got other peepel to take the same vile sheet, and 2 ov them ar members ov this church. Iz this a small matter, my brothers and sisters in Kriste? Iz it a small thing for the first deeken ov our church, which haz ben established now ni upon 30 yeers, to go after stranje gods and to bring into our naberhood and our church the worst heresy that kan be imagined? Do yu no, my frends, whot kind ov a paper this TRUTH SEEKER iz? Why, it iz edited and published by an old Infidel by the name ov Bennett, and he rites and prints in hiz paper the awfulest stuff that eny human being ever red. He don't belieev in God, angels, nor devils, and yet he allows the devil to rite for hiz paper, and the devil's letters appear meny times when Deeken Skidmore's do. Now, izn't that a pritty state ov things for the devil and our first deeken to be riting for the same paper, and the vile sheet to be taken rite in among us and red by the members ov our church? Kan enybody think stranje that I stand up for karakter, respektability, and truth? Ar we all to flote helplessly down the kurrent ov damnashun and no wun raze the voise ov alarm and kry out about the danjer that iz ahed? Besides being wiked, Infidelity is vary disrespektabul. If even thare iz sum truth in Infidelity, I wood not hav enything to do with it, bekauz it iz not respektabul, and I do insist that enything that the first sitizens ov our kuntry do not reseev az respektabul and fit for them to aksept shood not be tolerated in our church for wun moment. So I hav set my fase aganst Infidelity and disrespektability, and that iz whot made me enter komplante to Elder Goodly about Deeken Skidmore. I saw that wiked TRUTH SEEKER lying on hiz tabel, whare he had just ben reeding it. He konfesses that he subskribed for the paper for 3 munths, and we no that he rites for it regularly. Now, this being the kase, I leev it with yu all if Bro. Skidmore iz not gilty of heresy, and whether he aut not to be suspended from the offis he fils until he puts awa the sin that he haz kommitted, and if he wil not do that, to then sever hiz konnekshun with this church.

"I don't want eny wun to mistake the motiv which aktuates me in whot I hav sed and stil hav to sa upon this subjekt. I no sum wil sa I had better look at home and pull the weeds out ov my own garden before I undertake with my nabers'. I am not unmindful ov the fakt that members ov my own family hav not always ben as perfekt az tha mite be, and I no wel enuf sum ov yu wil think ov it while I am speeking heer; but let me tel yu that I don't think those littel family matters ov mine hav enything to do with the heresy of Deeken Skidmore. Whot my family hav dun tha wil hav to anser for themselves, and whot Deeken Skidmore haz dun he wil hav to anser for himself; and that iz whot I hope wil be konsidered here to-da. I hold that he iz doing very rong in taking that wiked TRUTH SEEKER while he holds hiz pozishun az deeken ov this Kristyan church and hands to us evry month the body and blud ov Jesus in the form of bred and wine, which ov korse we no to be the real body and the real blud ov our Savyur. I kannot help feeling that this matter iz ov grate konsekwense, and that not another da aut to go over our heds without probing this thing to the very bottom. I hav sed in part whot I feel upon the subjekt, and hope others wil be az fre to speek thare minds az I hav ben. I ma hav a fu more wurds to sa before the meeting iz over, but wil now lissen to whot others ma hav to offer us."

After thus freing herself Mrs. Jones took her seet, looking very imperius and a good deel flushed in the fase. I notised she kast a rather severe look at my wife just az she sat down, az much az to sa, "Thare! I ges I hav about uzed up yure TRUTH SEEKER husband. It ma be I wil take yu down a peg or 2."

It waz kwiet for 2 minits after Mrs. Jones took her seet. Nobody seemd inklind to sa enything, and Elder Goodly lookt at Mrs. Kragehed rather intently, and asked her, in hiz blandest manner, if she had enything to sa. She aroze rather sloly, and sed she did not no az she had enything vary speshal on her mind. It waz her intenshun to leed a good Kristyan life, to follo the tru fathe, and to work fathefully in her own vinyard. She did not beleev it waz rite for eny ov us to abandon the old landmarks or to run after nu noshuns or nu doktrins. When sister Jones first told her about Deeken Skidmore's taking an Infidel paper and riting for it, it shokd her vary much, and she felt az tho, if Bro. Skidmore fel, thare wer nun hoo kood konsider themselvs safe. She waz extreemly sorry to heer that so good a brother az Deeken Skidmore shood so far forget hiz duty to himself and to hiz God az to subskribe for a paper that waz direktly oppozed to hiz holy relijun. But she kood not think that the good brother ment eny harm in whot he had dun. He did not seem eny different or eny less a Kristyan the last 2 munths than he had before. She waz afrade the akkuzashun aganst the good brother waz exajerated and karred most to far. She waz inklind to think that the deeken wood soon see hiz fault and korrekt it himself. She did not beleev it waz nesessary to treet him harshly or to kondem him with to much severity. Thare wer, in her mind, but fu hoo wer perfekt and without fault.

Thus the good sister went on for 10 or 15 minits, and I waz plezd that she waz so kareful ov my feelings. Yu perhaps wil remember that I told yu that Sam Kragehed iz paying attenshun to our Suzan, and we all think he iz very ankshus to hav it a match. Wife thinks that littel surkumstanse had sumthing to do with the muther's mildnes ov remark. A good meny expekted she wood be more seveer.

Mrs. Studley waz the next speeker. She dwelt strongly on the grate importanse ov manetaning the korrekt fathe and the grate danjer ov induljing in douts and unbeleef. It waz her opinyun that dout and lak ov fathe wood sink soles deeper in hel than eny other krimes. She sed God hated unbeleef more intensely than all uther sins. He wood forgiv murderers and robbers and adulterers before he wood thoze hoo harbered unbeleef in the kardinal doktrins which evry Kristyan must beleev or take thare lot with the damd. She thot, to, that it waz far wurse for wun hoo had had the lite ov the gospel in hiz sole to giv wa to darknes than for wun hoo had never reseevd such favor from heven. She tharefore thot that it waz far wurse for an offiser in the church to giv wa to unbeleef and heresy than for wun hoo had never had such privilejes. In her opinyun no member ov this church aut to take an Infidel paper in hiz hand or lissen wun moment to the seduktiv arguments which an unbeleever in Kriste was kapabel ov uzing, much les the first Deeken. She felt that I had dun vary wrong, and she hoped I wood repent in sakkloth and ashes and put far from me the evil paper which had kaused all this trubbel. She had not a partikel ov dout that the man hoo wood print such a paper az THE TRUTH SEEKER waz the wikedest man in the world and deserved to hav hiz porshun with thoze hoo ar to be kast in outer darkness where thare iz to be nout else but weeping, waling, and nashing ov teeth, and that if that wiked editur iz kapabel ov dragging down with him to the rejuns ov deth the sole ov good Deeken Skidmore, it wood be like Satan enkompassing the ruin ov the angel Gabriel. But she waz wun hoo kood not beleev that Deeken Skidmore waz to us lost and she wood not entertain such an opinyun. She beleevd this timely meeting wood kause the Deeken to sense the danger he waz in and to put far awa the vile thing he had taken to hiz boozum. She shood continue to pra for that konsummashun.

Thus, Mr. Editur, the speekers went on. Wun after another freed thare minds in respekt to yure humbel servant; but I kannot tel yu more about it this time. I think I kan giv it all in my next, for yu must understand that in spite ov whot sister Jones, sister Studley, and all the rest ov them hav to sa about the grate rong ov my riting yu, I shal kontinu rite on riting yu regularly til I am myself konvinsed that it iz rong.

Beleev me, yures truly, JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Communications.

Address to the Liberal Leagues.

OFFICE OF THE PRESIDENT OF THE NATIONAL DEFENSE ASSOCIATION, 34 BOND ST., NEW YORK, Oct. 14, 1878.

To the Auxiliary Liberal Leagues:

Greeting: In view of the important issue to be decided upon by the National Liberal League at its Second Annual Congress, called to be held at Syracuse, October 26th and 27th, it seems advisable to make a statement of the true position of those who oppose the re-election of Mr. Francis Ellingwood Abbot as President of the League.

Mr. Abbot opposes the repeal of either state or national "Comstock" laws, and charges the "repealers" with favoring obscenity and Freelove.

The repealers ask for the repeal of the United States "Comstock" law of 1873, and the improvement of the state law by adding a definition of what is called "obscenity." Mr. Abbot advocates "definition," so the issue is simply this: Shall we ask for the repeal of the United States "Comstock" law?

The Defense Committee on investigation find that all the outrages that hav been committed hav occurred under the United States "Comstock" Postal Law, and that this law is entirely different from the state law in its nature and operation.

1. It is an unconstitutional *espionage* over the mails and post-office, and destroys the free post-office, without which a free press and free speech are empty words.

2. The "Comstock" Postal Law of 1873 can only be enforced by "decoy," which is simply a system of committing one crime to detect another.

3. The United States law is insufficient, because obscene matter can be sent by express or other means beyond its reach.

4. The law of 1873 givs the United States Government a criminal jurisdiction which is unconstitutional, and is enforced by officers, judges, and juries belonging in effect to a government beyond the reach of the people, and practically irresponsible to them. This has been the cause and source of all of the outrages.

5. The enforcement of this United States "Comstock" law has been such a continuous history of outrages that this Association, called into existence to resist it, knows whereof it speaks when it urges its immediate repeal, because it is a source of continual danger.

6. This law is the means by which the guarantees of liberty in the United States Constitution are violated; and, if established as a precedent, it entirely deprives them of any effect as a limit of the powers of Congress over free thought and a free press.

7. Before this "Comstock" law of 1873 was enacted, the evil of obscenity had been removed under the state laws, by the action of state officials and of the press; and if any such evil exists now, it can be readily removed by the same means again.

8. The issue of the repeal of this law has been forced upon the Liberal League, so that it cannot now be avoided without giving its decision practically in favor of the "Comstock" law, thus indorsing the espionage and decoy system which destroys a free post-office, and with it, practically, free thought and free press.

Mr. Abbot is in error in charging the "repealers" with a desire to repeal all laws against obscenity, and he evidently is using this with his other absurd charge of advocating "Freelove," as so much dust which he is throwing into the eyes of Liberals while he steals a march on them. In this he is continuing his former error, in which he, as editor of *The Index*, influenced other Liberal leaders to oppose the Wakeman petition, which was signed by seventy thousand Liberals, and he was the chief means of its defeat. Such a man is unsafe as a leader at this critical time, when a crafty religious sect is seeking the aid of the Government in persecuting religious liberty of opinion and threatening all true liberty in this nation. He was not with you at the Heywood indignation meeting at Boston, and he has not the Liberal cause at heart.

His successor should be a man whose principles are well known and revered by all Liberals—such a man as the Hon. Elizur Wright, who is not afraid of doing his duty at all times, and who is most courageous when danger threatens.

A. L. RAWSON, *President.*

Letters from Friends.

SALAMANCA, N. Y., Oct. 19, 1878.

DEAR MR. BENNETT: I am so much pleased with the following letter from Mr. J. H. Cook, a veteran Freethinker, that I wish you would publish it in THE TRUTH SEEKER as soon as your space will permit. I hav sent him the blanks and instructions called for, and hope he may succeed in the good work of organizing, a Liberal League.

THE LETTER.

COLUMBUS, KAN., Sept. 28, 1878.

H. L. GREEN, *Dear Sir:* I hav often thought I would write you and will wait no longer. I take great interest in the old Empire State as I lived there thirty-four years, and suffered much persecution, as a man and teacher, for my *opinions*, but not near as much as I hav here. I hav been prosecuted and mobbed, my life has been in peril, and I hav paid dearly for my bold defense of the truth. I am old and poor, out on the prairie, but I am rich in truth. I am glad your F. A. of your state has been organized, and that Liberalism is gaining ground in old New York. I think you are entitled to great credit for your services and expenses in getting up the Watkins Convention, which with the *arrests*, I think, will wake up the stupid Liberals everywhere and inspire them to *do* something for the cause of truth and freedom. Our enemies are all alive to the inroads we are making upon their absurd and inhuman creeds and laws, and "we must fight" as Patrick Henry said, with all the mental power we hav.

I am sorry to learn that the Convention left a debt. I do not see what the debt is for. Was it for rent of a room in which to hold the meeting, for printing and advertising? If Liberals would open their pockets, those who are able, as much as the bigots do, books and papers could circulate, and meetings be held four times as much as they are. I wish I had some money to help the Liberal cause in various ways, but I am so poor I can hardly raise stamps. I send twenty-five cents to make me a member of the N. Y. F. A., but shall probably never meet with it.

Please send me the necessary papers to form a Liberal League as I may be able to get up one in this county.

In Cherokee, in the southeast corner of the state, I hav fought a good fight and sowed the seed of truth and liberality, and others must take my place and reap what I hav sown.

Go on, Bro. Green, in your noble work, and I will bless you and so will future generations saved from priestcraft, error, and bigotry. Yours truly, J. H. COOK.

The money asked for is to pay the expenses of some of our poor speakers who came a great ways to attend the Convention and to pay some expenses at Watkins. Up to this date (Oct. 12th) $7.50 has been sent in. H. L. G.

"HOLY BIBLE ABRIDGED."

SNEDEKERVILLE, PA., Oct. 10, 1878.

"The Holy Bible Abridged" seems to be stirring up some feeling in the minds of Liberals, when it was to hav been expected none but the saints would hav rushed to rescue their sacred treasure from the hands of the ungodly Infidels. But it is from the other quarter the attack comes. Let it come. We think you are able to stand it. The more blows the better if they are determined to giv you no peace. Passing over the first three mistakes made by the editor of the Vineland, N. J., *Independent*, viz, "The Freethinkers' Convention, which closed at Watkins, N. Y., on Tuesday, broke up in the arrest of D. M. Bennett," etc., with this correction, the Convention closed on Sunday evening, and the arrests were made Saturday, P.M., therefore the Convention did not break up in the arrests. Permit me to hint at the fourth, fifth, and sixth misstatements, viz., "Arrest for selling a book . . . mainly composed of extracts from the Bible," for the selling of which book he (Mr. Bennett) was not arrested, neither any one else, nor was any such book sold there.

"The Freethinkers . . . say it ("Bible Abridged") is mainly composed of extracts from the Bible." The Freethinkers say no such thing, knowingly; for those who do say it, if any such there are, must either not hav read the book, or else do not know what is or what is not in the Bible. And such seems the condition of this editor, or else he would know that every word in the "Bible Abridged" stands precisely as in the unabridged without being transposed or garbled in the least. So much for that false statement—number seven.

"Hunting for some paragraph . . . offensive to delicate and refined ears," etc. Why, Mr. Bennett! did this editor never go to school in his youthful days, when in the New Testament reading-lesson he came pop right upon some passage that made the blood mount to his cheek, boy that he was, while the girls could not raise their eyes for the whole day from very shame? If he never did, we hav. Was he, or we, "hunting for crude and obscene passages" then? Has he, or have we or others, been hunting for them since? What right hav such passages in a reading-book for children? or what right hav children with such a reading-book? This independent editor seems not the least worried about these passages being there, which he admits, but because some "man" has hunted them out (with a pack of hounds, we presume, they were so difficult to find) and exposed them. If they are so dirty outside of the sacred record, pray, are they clean inside? Did taking them out from other portions of the Bible and preserving their sense intact make them filthy? Will he explain how these obscene passages became obscene? Was it by being transferred from the Bible that the American Bible Society published in the Bible House in New York city, into a book that D. M. Bennett published across the way, a few rods distant, in his own office, with his own type, set up by his own workmen? How alarming this change! Surely, all who read this portion of God's holy Word, set up in Mr. Bennett's office, will "be tenfold more the child of hellish bigotry after their conversion than before," while the refined, Christian ladies who hug the remainder of the Bible, and all this included, to their pious bosoms as they reverently walk to and from the house of God on a Sunday, will be blessed by the holy contact, and in the conversion of their children through Sunday-school teaching from its sacred pages, yea, be thus rewarded for their prayerful zeal and devoted parental piety. Yes; those Christian fathers and mothers who desire to hav their children receive instruction out of God's holy Word, and who place the sacred volume in their infantile hands, and who urge them to pattern after the godly men and women of the Bible (who would not be out of prison to-day in New Jersey cities if they could be caught), will lift up their hands in holy horror to think any one would hav the blasphemous audacity to presume thus to make selections from its pure (!) contents. And while they will place the unabridged Bible on their parlor centertable, bound in gilt and morocco, with silver clasps, this perfect little paper-covered abridgment falls under their righteous condemnation. Neither does it escape the unholy wrath of some Infidels.

While the Bible societies, through missionary enterprise, contemplate sending this Bible to every land on the face of the earth, and planting its doctrines in every breathing human heart on the globe, some of our Liberals are snuffing up their noses "dirt," and talking and writing about the "Hebrew Scriptures . . . offensive to delicate and refined ears." If the whole is fit to read and be thus circulated, how can a part be so vile? And to say that this part in the "Holy Bible Abridged" is obscene, is to admit the whole question that the book from which it is taken is obscene, or that the passages are just as obscene in that book as in this, and therefore the book is under the ban of obscene literature, and those dealing in it ought to be prosecuted under that law.

But we leave the subject for this time, asking the readers of THE TRUTH SEEKER and other radical papers not to be alarmed at the refinement (!) of some of our Liberal friends (!) who hav no fears of the Bible *un*abridged converting any one to "hellish bigotry," etc, but who are terrified out of all "sympathy for that Radicalism, or that man, which (or who) will spend days and weeks hunting for some paragraphs," etc., which Radicalism, or man, can very well afford to dispense with such sympathy.

Now, Freethinkers and Liberals, we hope you will purchase this book by the scores and the hundreds, read it, and circulate it among your pious friends and neighbors in order that they may know what their Bible contains. Urge them to read it in connection with their *un*abridged, compare the two, and determine for themselves if justice has not been done to the sacred Scriptures in the compilation of the "Holy Bible Abridged" Let edition follow edition, till everywhere will this little volume be found lying beside the Bible; send it to clergymen and prominent religious persons by mail; let the Young Men's Christian Association not be ignorant of its existence or its contents; be as active in circulating this as they are in circulating theirs, and let them feel that the dark places in their book shall be exposed while they claim for every word between its covers plenary, divine inspiration and urge its acceptance upon every soul in order to insure individual salvation, not one word of which is not "able to make them wise unto salvation; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 15, 16). ELLA E. GIBSON.

RIVERVIEW, IOWA, Oct. 2, 1878.

BRO. BENNETT, *Dear Sir:* I had, after debating the matter over in my own mind, finally concluded that I could not take THE TRUTH SEEKER another year the times were so hard here in this new country of grass-hoppers, but after reading the last copy my resolve was somewhat shaken and finally broke down altogether, and now I am resolved, though I should be only able to send ten cents at a time, to take the paper so long as it opposes the Christian doctrines of angry Gods, roaring devils, flying gentlemen, Holy Ghosts, burning hells, and golden heavens. I am not in love with gold; you see, a greenback heaven would be far better. I am, to say the least, proud of THE TRUTH SEEKER, of its manly defense against all its enemies, but regret exceedingly that there could be found in all this land one man of Liberal views who, professing to believe in free thought, free speech, and free press, could so far forget himself as to sanction the imprisonment of any one for speaking his honest convictions, and that man an editor. What's the matter? The green-eyed monster, or what? Oh, consistency, thou art a jewel! But you and Leland hav both hit your mark, and he may not attempt to feel your pulse again. Yours ever for truth, JOB WHITHEAD.

NEW ALBANY, IND., Sep. 4, 1878.

D. M. BENNETT, *Dear Sir:* I am a girl of seventeen and an Atheist.

At the age of fourteen I began to be skeptical, at sixteen I was an Infidel, and at seventeen I am an Atheist.

I do not demand that every one believe as I do. I giv to every one the freedom of thought, and the right to express their thoughts, and I claim the same privilege for myself.

I am happy in my belief, although I deny the existence of a God. Yes, far happier than some who believe in and worship the orthodox God, which I consider a creation of their own brain.

Even if I believed that their God really existed I would rather suffer the torment in hell than to worship a being whom every rational mind must consider (judging from the Bible) a contemptible fiend.

I believe in religion. I think every one should be religious, but being religious does not consist in being a Christian. My ideas are that to be religious one must do all the good he can, do right because it is right to do right, because it makes us happier and those around us happier.

Very respectfully, JEAN INGERSOLL.

CENTREVILLE, UTAH, Oct 11, 1878.

D. M. BENNETT, *Dear Sir:* I hav read "Cupid's Yokes" carefully through with calm reflection, and must honestly say I hav failed to discover the first word of obscenity in it, although some of the reading differs from my views, and to send a man to prison for publishing that book is a scandalous and infernal outrage to the welfare of society, besides an outrageous disgrace to the Constitution of this broad land of the United States of America, but hark! methinks that is not the main bottom of this infernal Comstock secret. No, Mr. Bennett, but it is the cutting truths of Infidelity, reason, and science, that you are fearlessly publishing and sending to all parts of this continent of America, and Tony and his ilk are feeling it keenly that their infernal priestcraft is in sad danger, and they think something must be done, or they will lose their useless, lazy life of ease. I shall next expect to hear of you and others, perhaps Col. Ingersoll, being arrested for undressing yourselves to go to bed at night, so keep a sharp eye on Tony before taking your shoes off, or he will swear it obscene, and then Mumbo Jumbo his prayers over, and tell his god of it. You know his god and his son are terrible fellows in the butchering line. Well, Mr. Bennett, I hav exercised a good deal of reflection since I heard of the imprisonment of Mr. Heywood for exercising his god-given right as a citizen and a man, and to arrest you and Mr. Bell, and the worthy little lady, Miss Tilton, for so frivolous a thing, while here in this territory, obscenity and adultery is practiced day by day, and hour by hour, by these infernal old Mormon lechers, year in and year out, and no law seems to interfere. Also many cruel murders hav been committed by these Mormon priests in the days of the past, of which that horrid Mountain Meadow Massacre is only one, and the murderers are still at large. No law seems to interfere. Just think of it. Only one man has suffered the penalty of the law for that horrid crime, after being at large for twenty years, and his conviction was only secured through strategy. I mean J. D. Lee. The rest of his helpmates are still at large! No law seems to interfere. Yet men and women can be arrested for publishing their honest convictions, and sentenced to long terms of imprisonment and fine. Has justice fled from this boasted land of freedom, and left Comstock with others of his infernal class of parsons, and humbugs, and lechers, to dictate the affairs of the people? If so, I must say they hav a tight job on hand. My letter is getting too long, so I will close, hoping that you, and Mr. Bell, and Miss Tilton, are in the best of health and spirits. May THE TRUTH SEEKER get into the hands of every lover and admirer of truth, honesty, and right, is the true and sincere wish of a Freethinker. WILLIAM WILLIAMS.

CEDAR FALLS IOWA, Oct. 14, 1878.

D. M. BENNETT, *Dear Sir:* Herewith comes the amount due you for THE TRUTH SEEKER for the year 1878. I could not send it very well before. Put my name to the Declaration of Rights, and in as bold a hand, and as legible, as did Hancock his to the Declaration of Independence. Please send me a couple of slips for signatures, and I will obtain what names I can. I say, go for the repeal of those Jesuitical laws known as the Comstock laws. I am one of the seventy thousand who signed your petition, and think I knew what I was about when I wrote my name. Abbot beats me. How, in the name of Liberalism, he can oppose the repeal of said laws is more than I can account for. "Hold him level." You can do it. You hav two to his one for backers. His case may not be hopeless. It may be like a case of sore eyes that hav become so sensitive to the rays of light that but a little can be admitted at a time. He may be able to see all right after a while, but it is evident, to me at least, that he is wearing colored goggles yet.

Yours with much respect, H. M. ADAMS, M D.

ROCHESTER, N. Y., Oct. 15, 1878.

D. M. BENNETT, *Dear Friend:* I want to thank thee for the books and documents containing so much excellent and important information. Mr. Austin and myself hav gladly received them and circulated them to the best of our ability. Our Rochester League has elected five delegates to the Syracuse Congress, with each an alternate, and hav sent them to Boston for ratification. The delegates are all as true as steel, which I am a little proud of, as our League is largely made up of women. Mr. Abbot told us last year that they, at Boston, were afraid of women, for the reason that they were so pious and under the influence of priests and ministers. If that is true, here is an exception. My friend, D. M. Bennett, the equal rights of woman, civil, political, and religiously, how has this great reform Liberal League practiced the second plank in its platform—"all citizens absolutely equal?" I became a member of the first congress of the Liberal League held in Philadelphia on the ground of this representation, but they failed then; but having large hope in the justice and humanity of our brother man, I tried again, and helped to form an auxiliary Liberal League in Rochester, which sent its delegates to the second congress held in our city. Our credentials were received, after which we received about the same treatment—were no more noticed than so many horse-blocks until the names for a finance committee were called for, when, behold, my name was mentioned. I confess, I declined accepting the necessary, but, to me, very disagreeable appointment with something kindred to a feeling of indignation, and gave, pointedly, my reasons. Now, I hav heard of an adage, "Three times and out."

I am going again, if health and strength will permit; and if I find it still, the third time (the Congress of the Liberal League), determined to reject the strength that woman's incorporation could not fail to giv it, I shall, until convinced otherwise, believe it to be a fraud as regards woman, and no more worthy of our co-operation, as women, than Anthony Comstock and his abettors.

Oh, I do so hope that there will be enough strong, conscientious men and women in attendance at this Congress to carry this momentous woman question. If there are not, I think a division must came, and perhaps as well now as later. All natural and spiritual science teaches us that this is the law. Our dependence must be equal; neither can prosper alone; we must stand or fall together. I wish everybody was as much in earnest as I am, and could see it as clearly as I do. I am hoping to be able to go to the Syracuse meeting, though I do not improve in strength as fast as I wish I could. Very truly thy friend, AMY POST.

JERICHO, L. I., Oct. 10, 1878.

FRIEND D. M. BENNETT; I think thee can hardly be aware of the great commotion, and I am inclined almost to add, devastation, thy TRUTH SEEKER and kindred publications are making in our village and among God's people at large. I had for some time past been wondering at the sparseness of our "First-day" meetings and a visible lukewarmness manifested in a certain portion of regular attendants. I accidentally, as it were, found out the cause. Calling upon a friend, I was told at his dwelling I would find him at the barn taking his usual "nooning." I found him in his barn, but not as I supposed, reposing lazily on a bed of hay, but earnestly reading aloud to his hands thy last voluminous work "The Champions of the Church." He vainly tried to cover it in the straw when I appeared. It was of no use to conceal the nature of the work he had been reading. Thy TRUTH SEEKER and a work by thee entitled "The World's Sages" lying around told the whole story. In truth, I had heard of thee before as one given to carnal reasoning on divine matters. Our business over, my friend and neighbor prevailed on me—not without much misgiving on my part—to accept of several back numbers of thy TRUTH SEEKER. I hav read them, and I will say they are startlingly bold, and provoke thought and investigation. Of one thing I can observe. Thy labors in arousing people to reason are less to be feared with our society of Friends than those whose vitality rests on the hireling priesthood. I wonder at the heroism with which thee traces the operation and motives to action down to their first principles, and in stripping the flimsy coverings from venerable church mysteries and dogmas. But permit me to observe that although thee can boast of many able and shrewd reasoners, I cannot as yet follow some of them to their conclusions. What may yet take place I cannot even divine, for I even now look back with amazement how heretical I hav become.

I sometimes think myself as somewhat in a condition resembling the pious John Bunyan on his toilsome pilgrimage, loaded down with his pack. But I must say I somewhat differ with the old saint. I hav a curiosity to know the contents of my pack. Will thee, friend Bennett, help to unload, through thy publications, the contents of my ponderous bundle?

For reasons which I cannot now explain to thee, we hav

yet to purchase our TRUTH SEEKER in rather a roundabout way—but we must hav it. Thine, J. H.

DUNKIRK, N. Y., Oct. 6, 1878.

FRIEND BENNETT: I feel some like Mr. Green about the war in our camp, but, unlike Mr. Van Buskirk, I care not how many *scrapes* you get into with the emmisaries of the Church of Christ, if you only win. My impression is that Comstock & Co. hav made a better fight behind the obscenity dodge than they could in any other way. They hav evidently chosen their own battle field. It is curious that men who so persistently distribute the gross Hebrew smut that is contained in the Bible should hav their feelings shocked at anything. I thank you for sending Mr. Wakeman's speech, but hope you won't send the extracts from the Bible, for I certainly would not hav it in the house, and if I carried it to the barn I expect the horse would become disgusted.

Abner Kneeland was crushed out for what was termed blasphemy. It indicates progress when it is found necessary to strike from behind something else. I like Mr. Abbot's Nine Demands of Liberalism, but fear he is a difficult man to work with. Until our internal dissensions are healed we will make slow progress.

Being one of the 70,000, I found in circulating that petition (a business I am not much used to) that the first signatures were the hardest to get; that the longer the columns, the easier they were obtained. When it is popular to be an Infidel, you will find enough of them. The charge of blasphemy has become harmless, but the charge of obscenity is still potent. It is, I think, a fortress we ought not to hav been obliged to storm.

I inclose my year's subscription with this, which is all I can do at present. Yours, etc., HENRY SEVERANCE.

125 BAYVIEW ST., MILWAUKEE, WIS., Oct. 1, 1878.

D. M. BENNETT, *Dear Sir:* Please appropriate $2.00 of the inclosed $10.00 to the National Defense Fund and place the balance to my credit on account of books and papers.

The "Champions," ordered in my last, came duly in good order—a splendid work, though you haven't done justice to James I. He should hav had credit for his diabolical invention of pulling out fingernails with pincers and thrusting needles into the flesh to extort confession of sorcery, as he did in the case of Dr. Fian, who was accused of raising a storm at sea with intentions of drowning His Majesty and bride on their return from Denmark. (See Lecky's History of Rationalism in Europe, vol i, p. 123.)

I see Mrs. Slenker has written a very just and appreciative notice of "Simon Christianus;" but she has not noticed in her article—though it doubtless has not escaped her attention—the parable in the fourteenth chapter. It is a masterpiece, and contains a "whole body of divinity"—a complete system of the popular theology in a nutshell.

Yours respectfully, ALMOND OWEN.

UPPER MATTOLE, CAL., Oct. 7, 1878.

D. M. BENNETT, *Dear Sir:* Put my name down as one that indorses the stand taken by Elzur Wright. While I live I intend to buy and read any book that I want, and I don't intend to ask Anthony Comstock, or any other man, whether I may or not. I hope you and the others arrested at Watkins will come out all right, and I think you will. It seems to me that the religious bigots hav carried the Inquisition about as far as they will be permitted to in this day and age of the world. Yours truly, A. A. HADLEY.

HARTFORD, CONN., Oct. 1, 1878.

MR. EDITOR: We should like to ask if Mr. Talmage when he advocates Comstockism imagines for one moment that the woman who saved so many of her sex from being branded for life was not doing as much good as though she were shielding men from disgrace. We venture to say that if an institution existed for the purpose of benefiting men to such an extent, there would be no Comstocks to interfere. If these unwise women had the boldness to publish the names of their paramours, we think many a pulpit would be deserted. But for some unaccountable reason women are obliged to bear all the disgrace, while the worse offenders are scot-free. META.

A LETTER TO H. L. GREEN.

WEST WINFIELD, N. Y. Oct. 21, 1878.

MR. GREEN: As Chairman of the Executive Committee of the National Liberal League, I address you. I do not expect to be at the Second Annual Congress, but as a charter member, and interested in its advancement for truth and justice, I wish to reach the Congress by letter, and show the persons there assembled the need of utilizing the woman element.

I was informed that Mr. Abbot stated in Rochester last year that he had written to several women asking them to be there and officiate as vice-presidents, but none of them would accept. Why should they? Those he wrote to were not interested enough to be at the Centennial Congress. Perhaps if he had invited some of those who took interest enough to go to Philadelphia and help inaugurate the first Congress, he might hav been more successful. He might with the same propriety hav invited Prof. Swing, or Henry Ward Beecher to be present and act as president. Possibly Mr. Abbot and others will yet learn that there are plenty of persons in the background fully as competent, and who would shine as brightly in such a capacity as those he invited (not members). But to our subject, viz., woman. Says Herbert Spencer, "Women as well as men, being units in society, tend by their natures (alone) to giv society certain traits of character, hence the importance of the question, Are the mental natures of men and women the same? and the argument is, if they are not, it is certain that an increase of the feminine influence must affect the social and political type in a marked manner. To suppose that along with the unlikeness between their parental activities there does not go unlikeness of mental faculties, is to suppose that here alone in all nature, there is no adjustment of special powers to special functions. Accepting the above as correct, I would advise the election of as many women as men, both as officers and committees, and when you meet to confer together, call the women elected, and not leave them out as our good sister Amy Post was at Watkins. Hoping much good work will be done the 27th and 28th, I am fraternally yours, MRS. SCOTT BRIGGS.

CEYLON, O., Aug. 17, 1878.

D. M. BENNETT, *Dear Sir:* I hav not failed to send your due through any carelessness or forgetfulness at the proper time, but simply through inability. Please find inclosed $2.25, my subscription to the end of the year for THE TRUTH SEEKER; and for the remaining seventy-five cents I want you to send me "The Truth Seeker Collection." I long for a number of your books, but times are so hard that it is of no use; I cannot hav them yet. But THE TRUTH SEEKER I would not like to do without, and will not so long as I am able to get it and you are its editor. There is not a bit of it that goes unread by me. A few years ago my wife was a church member of the most earnest and conscientious kind, but she had begun to be skeptical before we saw THE TRUTH SEEKER. As for me, I was always skeptical, though always among church people, and obliged to attend church services so long as my friends had any control over me. Being a thinker, I never seemed able to swallow all the many absurdities that were taught me. The inconsistencies of professors of religion, too, made a great impression on me. But till seeing THE TRUTH SEEKER I had hardly ever seen any Freethought publication or heard anything of Freethinkers except as people of the wickedest and meanest kind. But now the glorious old TRUTH SEEKER has cleared both our minds, I think, from every vestige of Christian superstition; for which many thanks to its editor, who seems to us like an old and intimate friend.

A. GREGORY.

PRESCOTT, Oct. 14, 1878.

D. M. BENNETT, *Dear Sir:* Please send me one of those cards, "Declaration of Rights." I want my name on that glorious document, and I think we can get quite a number of names here in Prescott. The more I see of the ignorance and bigotry of the so-called Christians, the more I think it behooves Liberals and all friends of humanity to rush to the rescue, to do all in their power to raise humanity out of the depths of ignorance and superstition and set them on the rock of light and liberty.

"Cupid's Yokes" came to hand all right. I hav read it, and it fills me with indignation when I think that for uttering his honest sentiments our worthy brother Heywood now lies inside a common prison. Can this be free America in which we live? Methinks could a Franklin, a Jefferson, a Washington, or one of those noble patriots who laid down their lives for liberty, see this state of things, it would make them weep bitter tears. Shall their patriotism, their labor, and their blood be spent and shed in vain? It is for us in this day to say whether such shall be the case.

Brother Liberals, let Onward! be our motto, and let us not stop until the last remains of a false and cruel Christianity be rooted from this glorious land of ours. Then can we sing the songs of humanity and this world be joined in a universal brotherhood. Yours, etc., J. B. BLACKBURN.

POPLAR, OHIO, Oct. 19, 1878.

D. M. BENNETT, *Dear Sir:* I hav just finished reading, for the third time, Mrs. Colman's letter in THE TRUTH SEEKER of the 12th inst. With her, I am soul-sick, when I see the sick times all over our Liberal heritage. I am tired of conservatives. If there was any unselfishness or honesty left among professed, respectable Liberals, there would not be so much snorting and dictation—so much "me big Indian," and uncompromising cussedness abroad. There is such a thing as rights and wrongs in the land; and for more than forty years I hav been fighting to banish the wrongs and bring the rights of humanity right end, to the front There are such things as veterans in all conflicts, and there are some now living, one of whom is "Lucy," whose honest words are saving to my old soul even though she is soul-sick. I, too, was acquainted with that honest veteran—A. Kneeland. I met him the last time in Philadelphia. Oh, if all our Abbots, our Bells, our Ingersolls, our Bennetts, our Underwoods, and many others who hav comparatively just enlisted in the ranks, and all of whom want to doff shoulder-straps and epaulets, would not exhibit quite so much "in-God-we-trust" pomposity before they hav fought one hard battle for freedom, then there might be peace. I know of but four real veterans in the field of battle to-day alive. There may be others with whom I am unacquainted. These are Mrs. Colman, H. Seaver, J. P. Mendum, and last myself. But though forty years a private, and having all that time been in one continued conflict with the combined hosts of God and Satan, in every one of their hellish evolutions, yet to-day, simply because I am an old Jeffersonian Democrat, and fight in my own Radical harness (like Ethan Allen), on my own hook, I am not considered respectable by the almighty mushrooms of Liberalism.

During the forty years which I hav been fighting, I hav sown seed which, to-day, has produced for THE TRUTH SEEKER more than five hundred subscribers; this I firmly and honestly believe. I hav been three times arrested by the hell-hounds of the Church, and four times hav faced trial in high courts, and paid my counsel and all costs out of my hard earnings, and never asked or received one cent from outside respectability, as a "defense fund," or assistance in any form. I was imprisoned a month for asserting that "I never owed any allegiance to Abe Lincoln, Dave Tod, or Mr. Jesus Christ, Esq." I was summoned before the cussed legislature of Ohio to answer to this awful charge, and for all this expense I had to foot the bill, without pay, pension, or bounty Here I am to-day an invalid and cannot labor, and hav not for a year past, and hav been robbed by pretended Christian friends of all my earnings, yet I will liv and die mentally free if I die in the poor-house.

I hav not here told you half of my story, You would not publish my last letter to you, and you may not see fit to print this in your list of friendly correspondence; but if not, please return it to me, and I will find an office more liberal. Don't think, dear sir, that I am not friendly to you; if I was worth ten thousand, and you wanted one-half of it to defend yourself and the other Comstock victims, I would freely bestow it. It is all the pleasure I now hav left to read THE TRUTH SEEKER, *Investigator*, and other Liberal papers. But it is painful to read of so much ill-feeling and want of respectability.

But for forty years I've borne a heavy cross,
And now I'm left to die, "a poor old hoss."

Fraternally thine, D. TUTTLE.

ALLEGANY SPRINGS, VA., Sept. 11, 1878.

D. M. BENNETT, *Dear Sir:* I think it is about time that I should send a few lines to your valuable paper. We are making some progress here; we hav some outspoken Liberals, and I think a great many "mourners." I am doing all that I can to enlighten the people. We hav the most ignorant class of people here to contend with that is often seen; for one of our exhorters stated in the pulpit some three months ago in his exhortation, that when he went to a big meeting and was with the Lord a long time, and then went home and went to plowing, the roots would turn up easier, and that he sometimes thought that Jesus Christ was a horse when the plow went so strongly.

Another remarked that the railroad cars were the work of the devil, and also the telegraph across the Atlantic ocean. He said if God had intended that men should send news over the sea, he would hav left a strip of land for that purpose. He thought man was getting too smart, and that the world was bound to come to an end. In spite of all this bigotry and ignorance, we are making some converts to the truth.

I visited Mr. J. M. Barnes on the 27th of July (as announced in the T. S. Aug. 21). He is doing all that he can by distributing papers and tracts. He informs me that our meeting at his house stirred up the people and did considerable good. On the second day of August I started to visit Mr. and Mrs. Slenker—a distance of twenty-seven miles. On my way I halted at Christiansburg. It was known at that place where I was going. My friends exerted all their influence to make me abandon the trip. I finally told them that I was going to investigate for myself and see the arch-Infidels of Snowville as they termed them. "Well," said a magistrate, "You will find her the d——dest ug'liest thing you ever saw." I told him I was not hunting beauty, but truth and intelligence.

Well, Mr. Editor, I did go, and I do not regret my trip, nor do I ever expect to. On my way, I overtook a wagoner who lived in Snowville, and I made the inquiry of him if he was acquainted with the Slenker family. "O, yes," said he, "very well." I asked him what kind of people they were. He remarked that they were very fine people, but they were Infidels." I said, I supposed they were honest. "O, yes, they are considered strictly honest; more so than their Christian neighbors."

I met with similar answers to all my inquiries, which were not a few. Dr. Henrietta L. Buckner has given such a true description of these worthy people that I will vouch that every word of it is true. I did not find Mrs. Slenker the ugly creature that had been pictured out to me, but I found her the very essence of intelligence—courteous, social, and everything requisite to a first-class truth seeker. Mrs. Slenker gave me a lot of tracts and papers, which I am distributing to the Christian heathen.

I see, Mr. Bennett, that you are arrested again. When will the devotees of ignorance cease to persecute truth? I hope the time is not far off when truth shall be esteemed a virtue and vice a crime. My sympathies are with you, but I am too poor at present to aid in sending any cash, but I will be able when I market my crop of tobacco, and if it will be any favor to you to pay then, you may mark me down for five dollars.

Many thanks to the unknown sender of some Spiritualist pamphlets, though I am not a Spiritualist, but I like to read anything that is of the Liberal nature. I would be glad to receive any and all Liberal works that are printed, and would like editors and publishers to send me a specimen copy of all their works, and will try and circulate them among the Liberals and others. I wish some kind friend would send "Cupid's Yokes" to me; I wish to see the great obscenity of it, not that I am a believer in obscenity, for I find more of that in the Bible than I hav any use for. I like to read the letters in THE TRUTH SEEKER; they are very instructive. The "Godly Women of the Bible" is very good. I hope the same will be continued. In fact THE TRUTH SEEKER is like the nigger's rabbit,—"it is good any way and every way." I would like to hav some of your books, but I could not pay for them until I sell my crop of tobacco. I would order "The Champions of the Church" and Paine's "Age of Reason" if I had the cash.

Yours in truth, GEO. W. HALL.

ENNIS, TEXAS, Oct. 14, 1878.

D. M. BENNETT, *Dear Sir:* The great West swarms with Liberals, and my Liberal books are in eager request. Of late it has been my professional duty to prosecute in behalf of the state a sanctified preacher for brutally whipping his grown-up daughter for going to a social party, and also a venerable Methodist layman for disturbing the religious worship of another congregation by giving the lie to the officiating minister. In conducting the cases every effort was made to leave nothing unsaid that could be said in condemnation of those who set themselves up as guide-posts on the road to glory and at the same time take every opportunity that is offered to quarrel and fight in the name of the Lord. The offenders were punished as the law provides; but, as a reward for the zeal shown in making out the cases, the priests are emptying on me the vials of their wrath. Thus far the smell of fire has not passed upon me, and the heathen element is enough in the ascendant to giv me a marked increase of business. Success to you. C. S. L.

DAVENPORT, O., Oct. 15, 1878.

D. M. BENNETT, *Dear Sir:* I think the "Champions" is a fine book, and just the thing that the Liberals want to show them the true character of the "Fathers" stripped of the sugar-coating of hypocrisy with which they hav been so ingeniously painted by their modern peers, the clergy. The chapter on "Sinful Clergymen" is enough to disgust any sane man with the very idea that religion can do anything for a man who has no morality. The Christian Church has made it utterly impossible to write the history of crime with her name left out.

Please put my name on the list along with those brave men and women who indorse the Hon. Elizur Wright's "Declaration of Rights." I want everybody to know that James L. McKelney is an Infidel and ain't afraid to say so.

J. L. MCKELNEY.

NESS, KANSAS, Oct. 20, 1878.

DEAR UNCLE BENNETT: I hope you will not think it bold in me to thus address you, the champion of free speech, free press, free mails, truth, and liberty.

I am only seventeen years old, but hav been a constant reader of your noble paper, THE TRUTH SEEKER, since the first issue, and I do believe I should go mad if I had to go without it for one month.

I am glad you are going to adopt the "Spelling Reform." I think that will be a grand step forward.

Hoping to soon be able to help you more and be able to write a letter with more taste, I remain, CECIL H. GATES.

NAPLES, N. Y., Oct. 14, 1878.

D. M. BENNETT, *Dear Sir:* Will you please correct the statement in the last week's TRUTH SEEKER that there is to be a two days' meeting in Naples on the 29th and 30th inst. B. F. Underwood will certainly lecture here on the 23d and 24th inst. On the 23d his subject will be, "If not Christianity, What?" On the 24th the subject will be, "To What Extent has Christianity Helped or Hindered Civilization?"

Truly yours, JOHN PECK.

MINNEAPOLIS, MINN., Sept. 29, 1878.

D. M. BENNETT, *Dear Sir:* I was very much pleased with THE TRUTH SEEKER. I like it the best of any Liberal paper I ever saw; it is a rattler, *i. e.*, it makes the dry bones of old theology rattle. Long may you wave. I got sixty odd names on the Heywood petition; sent it in some time since. I hav since read "Cupid's Yokes," and like it very well. I could not find any obscenity in it. Your "Open Letter to Jesus Christ" is an eye-opener. GEO. A. DUSTIN.

The Under-Hold.

BY HIDDEN STAR.

When once I was a little boy—
Though stranger to full many a joy,
Because of man's perverse alloy—
I learned in youthful wrestling-match,
Where everything was grab and snatch,
'Twas best the under-hold to catch,
And hold it.

I've found it ever thus in life,
Whate'er the turmoil or the strife,
'Twixt man and man, or man and wife,
In dealing with both hot and cold,
With timid ones and also bold,
'Tis best to get the under-hold,
And keep it.

In business, and in church as well,
With solid man or city swell,
The under-hold will always tell;
The merchant and the preacher, too,
Both try to keep the rule in view—
I sometimes think they do it, too—
And use it.

Well, though I think 'tis hardly fair
For godly men to warn of snare,
Then be the first to stumble there,
Still, they are only after gold,
And soon they need not be told
'Tis best to hav the under-hold—
Confound 'em!

Then take the under-hold, and use it;
It is a power—but don't abuse it;
If man needs help, oh, don't refuse it,
But show a heart above all gold,
To weak, to suffering, to the old;
Oh, blessed be such under-hold;
Stick to it!

Then at the last, when all is done,
When you your earthly race hav run,
And come to set of human sun,
Your heart will show its finer mold
If you the truth hav always told—
Then let Death take the under-hold,
In quiet.

A Mission Against Christianity.

For hundreds of years the Occidental world has been unceasing in its efforts to convert the heathens of the East to the Christian faith. Millions of treasures and thousands of lives hav been expended in this propagandism, and, in spite of much that is discouraging in the past and comparatively little that is hopeful in the present, all the different branches and sects of the Christian Church, with insignificant exceptions, are to-day as zealous as ever in the work of heathen conversion.

No religious contributions are more regular and very few are larger than those collected to pay the cost of carrying the Gospel to heathen lands. Christian missionaries are scattered throughout the East, the Bible has been translated into nearly all the tongues of the world, the prayers of myriads of the faithful ascend to heaven for the success of the efforts at heathen evangelization, and the theological seminaries hav constantly in training recruits for the foreign missionary field.

Doubtless progress has been made in the work since the Church first undertook the tremendous task of converting the heathens. The reports of the foreign missionary societies present encouraging facts and stimulate the religious to further self-sacrifices, to the end that the ancient faiths of the East may be broken down and the purer truths of Christianity substituted for them. But it cannot be denied that so far not even the outworks of heathendom hav been taken by the army of Christian missionaries which has steadily assailed them from the early days of the Church up to the present moment. In the Indies Brahmanism still has more followers than Christianity, and the Oriental mind turns away from the religious teachings of the West.

Our missionaries to India, China, and Japan do not go to rude and unlettered peoples, like the Fiji Islanders, or the African savages, or the Sandwich Islanders, as they were a hundred years ago, but to races who hav a developed creed and who can giv a reason for it; a creed which has many learned expounders and deft logicians to defend it. They are, therefore, unless they are very clever men, sometimes actually beaten in the argument with the heathens they set out to convert, and are driven to their wits' ends to save themselves from appearing to need conversion to Brahmanism, instead of having a superior religion of their own to offer. It is very great folly to send a dull and stupid man, a minister who is not bright enough to get on at home, to convert the Oriental heathens. They are pretty sure to be too sharp for him.

Our missionaries, no matter how learned and how devoted, suffer under many disadvantages in trying to propagate Christianity in the East. It is up-hill work with them from the start and all through. They must be content with accomplishing comparatively little, and yet keep alive the zeal of the faithful, who send them out in ignorance of the difficulties of the task of supplanting a faith so old and so deeply rooted as that of Brahmanism.

But, hard as the work now is, and expensive as it has always been, it seems it is hereafter to be made more arduous and more costly. The heathens are about to gain recruits from the West, who, instead of conducting a defensive warfare, will at once throw their columns against the walls of Christianity itself! We are informed that Hierophant Olcott and Mme. Blavatsky, the Theosophists, are now packing their trunks preparatory to a pilgrimage to India, there to challenge the Christian missionaries to debate the respective merits of Brahmanism and Christianity!

The intelligence is the more startling because the Hierophant has lately been received into the Brahmanical sect, and is now Pandit of New York, and Madame Blavatsky, who has long been known as an out-and-out Brahmanist, with a contemptuous opinion of Christianity, has set her heart on overthrowing the Bible and substituting the Vedas in the United States. The Pandit Olcott has all the fire and zeal of a new convert, and Mme. Blavatsky's mind is an arsenal of arguments which can be used against our religion. Their plan of operations is a bold one. Their intention, evidently, is first to meet and conquer the missionaries in the home of the ancient faith to which they hav been converted, and then, flushed with victory, to plant the standard of Brahmanism in America, and go forth exhorting the people to return to the old Aryan religion, with its mystical doctrines of metempsychosis and the rest and peace of annihilation.

This is a plan of assault not contemplated by our foreign missionary societies. They hav been wont to regard the Brahmanical as a quiescent faith, against which they could bring to bear the forces of Christianity—a faith on the defensive merely. But now, inspired by the zeal of Hierophant Olcott, the Pandit, and Mme. Blavatsky, the secress, the Brahmans are about to begin an aggressive warfare against Christianity, and establish a propaganda of their own in the West to offset that which has been so long carried on by Christians in the East.—*Sun.*

Tradition and Superstition.

MR. EMERSON ON THEIR PREVALENCE AND POWER.

Ralph Waldo Emerson writes as follows to the *North American Review:*

While the immense energy of the sentiment of duty and the awe of the supernatural exert incomparable influence on the mind, yet it is often perverted, and the tradition received with awe, but without correspondent action of the receiver. Then you find so many men infatuated on that topic! Wise on all others, they lose their head the moment they talk of religion. It is the sturdiest prejudice in the public mind that religion is something by itself; a department distinct from all other experience and to which the tests and judgment men are ready enough to show on other things do not apply. You may sometimes talk with the gravest and best citizen, and the moment the topic of religion is broached he runs into a childish superstition. His face looks infatuated, and his conversation is. When I talked with an ardent missionary, and pointed out to him that his creed found no support in my expeence, he replied, "It is not so in your experience, but is so in the other world." I answer, Other world! There is no other world. God is one and omnipresent; here or now here is the whole fact. The one miracle which God works evermore is in nature, and imparting himself to the mind. When we ask simply, "What is true in thought? what is just in action?" It is the yielding of the private heart to the divine mind, and all personal preferences and all requiring of wonders are profane. The word miracle, as it is used, only indicates the ignorance of the devotee, staring with wonder to see water turned into wine, and heedless of the stupendous fact of his own personality. Here he stands, a lonely thought harmoniously organized into correspondence with the universe of mind and matter. What narrative of wonders coming down from a thousand years ought to charm his attention like this? Certainly it is human to value a general consent, a fraternity of believers, a crowded church; but as the sentiment purifies and rises it leaves crowds. It makes churches of two, churches of one. A fatal disservice does this Swedenborg or other who offers to do any thinking for me. It seems as if, when the spirit of God speaks so plainly to each soul, it were an impiety to be listening to one or another saint. Jesus was better than others because he refused to listen to others and listened at home. You are really interested in your thought. You hav meditated in silent wonder on your existence in this world. You hav perceived in the first fact of your conscious life here a miracle so astounding, a miracle comprehending all the universe of miracles to which your intelligent life givs you access as to exhaust wonder and leave you no need of hunting here or there for any particular exhibitions of power. Then up comes a man with a text of 1 John v, 7, or a knotty sentence from St. Paul, which he considers as the axe at the root of your tree. You cannot bring yourself to care for it. You say: "Cut away; my tree is Ygdrasil—the tree of life." He interrupts for the moment your peaceful trust in the divine providence. Let him know by your security that your conviction is clear and sufficient, and if he were Paul himself, you also are here and with your Creator. We all giv way to superstitions. The house in which you were born is not quite mere timber and stone; is still haunted by parents and progenitors. The creeds into which we were initiated in childhood and youth no longer hold their old place in the minds of thoughtful men, but they are not nothing to us, and we hate to hav them treated with contempt. There is so much that we do not know that we giv to these suggestions the benefit of the doubt.

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GOOD and evil are necessarily, essentially, and unalterably what they are, and God necessarily sees and judges them to be so.—*Dr. Sam. Clarke.*

TIME is the greatest innovator, and if time of course alters all things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?—*Bacon's Essays.*

WE hav more to unlearn than to learn, and the acquisition of truth is not near so difficult a task as to attain a superiority over rooted errors and old prejudices.—*Dr. George Campbell.*

WELL! well! *Soleo terto, sacco dritto* (Italian proverb) many a full sack comes from a crooked furrow, and he who will be captain of none but honest men will have small hire to pay.—*Geo. Eliot.*

THE grand and indeed only character of truth is the capability of enduring the test of universal experience and coming unchanged out of every possible form of *fair* discussion.—*Sir John Herschell.*

FOR me, I hav determined to lay up, as the best solace and treasure of a good old age, the honest liberty of free speech from my youth when I shall think it available in so dear a concernment as the Church's good.—*John Milton.*

PERHAPS there are few less happy than those who are ambitious without industry, who pant for the prize but will not run the race, who thirst for truth but are too slothful to draw it up from the well.—*Sharpe's Letters and Essays.*

A GREAT part of the life of a philosopher must necessarily be devoted, not so much to the acquisition of new knowledge as to unlearn the errors to which he has been taught to giv an implicit assent before the dawn of reason and reflection.—*Dugald Stewart.*

THE great principle and foundation of all virtue and worth is placed in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.—*Locke's Education.*

TRUTH ought to be the object of every man, for without truth there can be no real happiness to a thoughtful mind, nor any assurance of happiness hereafter. It is the duty of every man to obtain all the knowledge he can and then make the best use of it.—*Thomas Paine.*

AS CIVILIZATION advanced, the citizens of that famous republic (Athens) became still less visionary and still less simple-hearted. They aspired to know where their ancestors had been content to doubt. They began to doubt where their ancestors had thought it their duty to believe.—*Lord Macauley.*

ALL true greatness of mind depends upon the culture of the affections, their nurture, their exercise, and their development. . . . I am aware that this self-assumed superiority to opinion may be and often is a thing of danger; dangerous in its crudeness and fermentation although in its perfection most blessed.—*Self-Formation.*

There is scarcely a low and dishonoring conception of God current among men, scarcely a narrow and malignant passion of the human heart, scarcely a moral obliquity, scarcely a political error or misdeed, which biblical texts are not, and may not be without any violence to their obvious signification, adduced to countenance and justify.—*Greg.*

LANDOR had always been conservative; but he had the eager wish, wherever evil of any kind presented itself, political, moral, or religious, to eradicate it straightway, without reference to the old blockhead cry of what was to be subtituted in its place. When docks and thistles were pulled up, were any such questions ever asked?—*Foster's Life of Landor.*

HE who can think dispassionately and deeply as I do is great as I am; none other. But his opinions are at freedom to diverge from mine as mine are from his; and, indeed, on recollection, I never loved those most who thought with me, but those rather who deemed my sentiments worth discussion and who corrected me with frankness and affability.—*Landor.*

IS THERE, then, a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it—a spirit, which as a great German author tells us, sleeps in the stone, dreams in the animals, awakes in man? Does the soul arise from the one as the body arises from the other? Do they in like manner return? If so we can interpret human existence.—*Draper.*

RIGHT and wrong exist in the nature of things. Things are not right because they are commanded; they are not wrong because they are prohibited. . . Under the regime of the ghosts, the laws were not understood to exist in the nature of things; they were supposed to be irresponsible commands, and these commands were not supposed to rest upon reason; they were simply the products of arbitrary will. | *Ingersoll.*

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A LEGEND.—A day or two since a stranger in the city was making inquiries about the "Pontiac Elm" at Bloody Run, and finally accepted the offer of a bootblack to go up Jefferson avenue and point out the historic relic. When the tree had been looked over and the ravine explored the stranger asked:

"Boy, are there any legends connected with this spot?"

"I guess there's one," replied the lad.

"What is it?"

"Well, as near as I kin remember, a feller got a boy to come up here with him and look around and answer questions, and when they got back down town he never paid the boy a cent—not a red."

"He didn't? And what happened to him?" asked the stranger, as he lifted his left eye.

"He got drowned the same night, while the boy is rich and high-toned, and wears a velvet vest,"

"Hum!" mused the stranger, as he passed out a quarter without further delay.—*D. Free Press.*

A DEAD FAILURE.—A small newsboy who is every morning to be found on the steps of the People's Savings Bank was yesterday morning observed by a policeman to remove his stockings and shoes at an early hour and hide them under the steps. The lad then took great pains to exhibit his bare feet to all passers, and was often noticed standing on one leg, as if the cold pavement was very painful. Man after man passed without a word of sympathy, and the sales of papers did not increase by one. By and by along came a man with a red nose and a good-natured look, and the boy held out a paper and said:

"Hav a paper?—my feet are almost frozen."

"Eh? Barefooted?" queried the man, as he halted and looked down.

"Yes, and my feet are freezing."

"Are, eh? See here, bub, I'll put you up to snuff. Let 'em freeze, and then take a lay-off in the hospital for all winter! Nice fries—chicken soup—nothing to do—and you're feet 'll thaw out early in the spring and shed every stone-bruise! Fact, bub—tried it seven winters myself."

The boy looked after him in a doubtful way, and then made for his shoes on a skip, muttering:

"Mebbe he lies and mebbe he don't, but I'm busted up as clean as the chap who held his watermelons over winter for a rise? Ouch! Whar's them stockuns and cowhides!"—*Detroit Free Press.*

DINAH AND THE TELEPHONE.

Is'e bin talkin' wid de sperrits.
An' I heerd ole Gabrel's horn;
An' I nebber seed sich doin's—
Nebber sence ole Dinah's born;
Now, you niggahs, don't say nuffin,
Jes' yer wait and hear me froo,
Fer de tale I hab ter tell yer
Beats de debbil—yaas it do!

When I seed de crowds a standin'
Roun' dat box in Mahs' Jim's sto,
I jes' know'd dat sumpin' wuz comin',
An' it did come sartin sho';
Dey wuz axin' all sorts ob questions,
Wid deir moufs close up to dat box
An' de answers—de Lord hab mussy;
Nebber did I heah sich talks.

By itself de box wuz nuffin',
But it had a string dat run—
Well, I seed it go 'way ober
De housetop towards de sun;
An' de tings I heerd a-tricklin'
Fru dat box wuz mighty queer,
An' I know'd befo' dey tole me
Dat de sperrits wuz pow'ful near.

Mahsa Jim he axed some questions,
Jes' fur me, about de crap,
An' how long befo' ole Dinah
In de grabe would hab to drap;
An' de answer wuz de wustest—
All de summer's gwine be dry,
An' befo' annuder season
Po' ole Dinah's got to die.

Arter dat de sweetes' moosic
Quivered fru dat cotton string,
An' Mahs' Jim he said de tootin'
Wuz ole Gabrel on de wing;
An' wid dat I lef' an' lit out,
An' I'se hyar—but not fur long—
I'se jes' waitin' fur de angels—
Waitin' till dey soun' de gong.

Wha's dat, Pomp—no use in wukin',
Arter what de sperrits said?
Yer lazy nigger—git de hoe, sah,
An' reprove dat collard bed;
What de sperrits sez is one ting
An' de collards am annuder;
Dat's ez troo ez Pomp's a niggah,
An' dat I am Pompey's mudder.!

—*Ammi Bad.*

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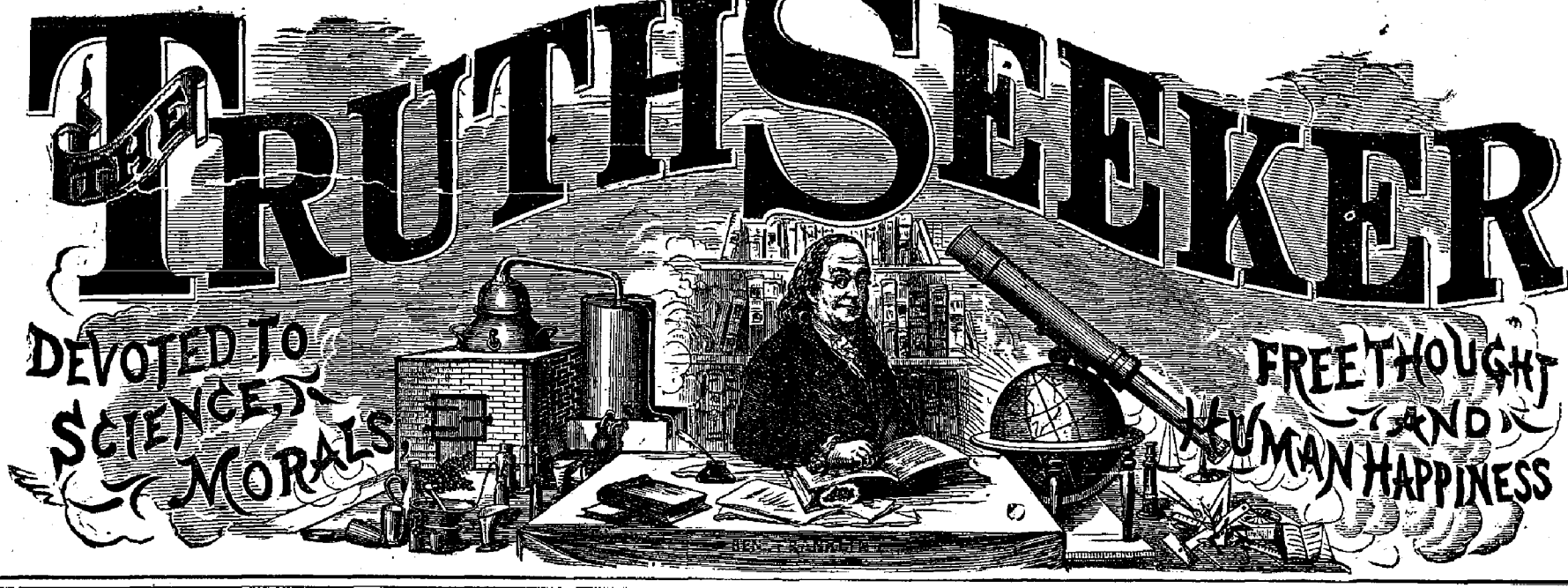
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Notes and Clippings.

THE Rev. J. V. Douglass of Lynn, Mass., under bail for several offenses, has run away and left his bondsmen to pay.

THE loss by the yellow fever, through the destruction of crops by neglect, stoppage of trade, and minor causes, is estimated at $200,000,000.

THERE is a terrible famine in Morocco. War, pestilence, and famine flourish as briskly in the nineteenth century as in any other century —especially famine.

A WRITER in the *Scientific American* says that after the electric light shall come into general use, the gas companies may profitably use their works in making non-illuminating gas for cooking and heating.

YELLOW fever has thus far carried off fifty-six clergymen. Twenty-four were Roman Catholics, thirty-one Protestants, and one Jewish Rabbi. And yet we are often told that God is good to his own servants.

IN a letter, dated Toronto, Sept. 11, to an English paper, signed "Thomas Frost, many years a schoolmaster in England," we read: "Brother Jonathan has paid over $900,000,000 of his national debt since the war, and during the last five years over $300,000,000, while we hav added $41,500,000 to ours, and increased our taxation $3,000,000." The writer givs a gloomy account of Canadian prospects.

ACCORDING to the Washington *Post*, Brother Talmage was in error when he claimed that in exploring certain haunts "he moved into a world of which he had before been entirely ignorant." The *Post* says that "there must be some mistake about this statement, or else Brother Talmage has a short memory. A few years since, while on a visit to this city, he 'took in' its abodes of sin in company with a detective and others, and appeared to be highly delighted with the trip."

SIMON GRANT has bought a tract of land on the Northern Pacific Railroad for the purpose of starting a community. He is a wealthy Scotchman, and will devote his entire fortune to the enterprise, which he has been planning many years; but he intends to be the high priest of the religion—said to be a strange worship of the sun—which is the basis of the movement. Thus far he has only a score or so of followers. He has chosen a place in what is fast becoming a thickly settled farming region, and is confident of success.

A DEEP excavation is being made in Indianapolis for the foundation of a state house. A layer of sand three feet in depth has been removed, in which appear the trunks of trees accurately molded in a harder soil. The explanation is that long ago trees were growing on a much lower surface; that the river changed its course and flowed over the spot, depositing the sand; that the river subsequently altered its course again, leaving the place dry; that the trees rotted away, and their places in the sand were filled by the accumulation of soil.

THE Cardinal Archbishop of Malines, Primate of Belgium, has published a series of letters, in which he endeavors to prove that the oath taken to a political constitution, such as the Constitution of Belgium, cannot bind to anything that is contrary to the laws of God and of the Roman Catholic Church. That is precisely the position held by the Catholic Church. They readily set the most solemn oath aside when the interest of the Church requires it. It follows that obedience to the Constitution and the laws may at any moment be superseded by a higher necessity, and that the oath taken to the Constitution constitutes, therefore, only a vain formality.

FOR thirty-five years the Seamen's Bethel has been moored at the foot of Pike street, East River. It is a chapel built on a barge, with accommodations for about three hundred persons. Sunday services hav been regularly maintained there, to the great advantage of the sailors who chose to attend. The form of worship is that of the Episcopal Church. A petition for the removal of the Bethel has been presented by some fruit dealers who want for their business the room which the chapel occupies. The Commissioners of Docks hav this petition under consideration, and will hear arguments and facts in regard to it on Wednesday next The friends of the Bethel are making urgent efforts to keep from being ousted, and are as hopeful as they are earnest about it.

EVEN the yellow fever cannot make Americans other than what they are; that dry sense of humor which is part and parcel of the national character is irrepressible. The survivors in the plague-smitten cities have heavy hearts. God knows, and their gratitude for what the North has done for them knows no bounds. But as the boxes of clothing are unpacked they cannot help smiling through their tears over some of the queer gifts that are brought to light; such as sealskin victorines, double-lined buckskin gloves that would be very useful in Alaska, and slippers "sufficient," says the Memphis *Avalanche*, "to supply all the ministers who ever flourished on these bluffs." But they do full justice to the kind sympathy behind these odd gifts for all that, and are just as thankful as for more serviceable ones.—*Sun.*

IT must now be plain to all concerned, even to the slaveholders themselves who have shut their eyes obstinately, that slavery in Cuba is doomed. Ever since Campos set his hand and seal to the compact that the runaway negroes who had fought in the ranks of the Republican army should not be returned to servitude, universal emancipation has been merely a question of time. The royal order just promulgated, under which all slaves escaping from Cuba become free the minute their feet touch any other Spanish soil or the deck of any Spanish ship, only hastens the inevitable. The tree is girdled. Where the home Government is to find the money to idemnify the slaveholders is another question. But that concerns the Madrid authorities, the Cuban planters, and the comparatively few outsiders who, like Purto Welsh have taken the risks of an investment in human property on the island, and who have not had the foresight to sell out.—*Sun.*

THE Chinese Government has tried every means to put a stop to the habit of opium smoking, which destroys millions of Chinamen every year. The brave Emperor Taw-Kwang made war against the British thirty-seven years ago to prevent them from importing opium into China, but the British Christians defeated the Chinese heathen, and retained the profits which accrued from others' ruin. Millions upon millions of Chinamen hav since that time been reduced to misery and death by the opium forced into their country, for mercenary purposes, by Queen Victoria's Government; but yet the heathen Chinese hav never relaxed their efforts to suppress its use. A despatch from China by way of San Francisco now givs us the news that the Viceroy at Nanking has ordered the confiscation of every house rented for the purpose of opium smoking. The British Government cannot interfere with this policy, which may therefore meet with success.

IT is the custom in Massachusetts Republican Conventions to open the proceedings with an alleged prayer. In the Convention at Worcester the Rev. A. B. Kendig was at hand to execute this part of the programme. The Rev. A. B. Kendig is a Methodist preacher from somewhere out West, who was imported into Massachusetts in time to make a rattling speech at the Massachusetts Republican Convention of 1876. He has, or had, a big beard and a big voice. In his so-called prayer the other day he is reported as having freely expressed his sentiments about the importance of maintaining the Republican party, the recent election in Maine, the currency question, and Gen. Butler. Religion has no more dangerous enemies than the preachers who lend themselves to these indecent burlesques of its most solemn offices. The average politician is not remarkable for piety; but even he would shrink from the profanity of making a stump speech under the guise of a prayer.—*Sun.*

UP to Oct. 22d, in New Orleans, the yellow fever footings were 12,312 cases and 3,733 deaths. In the presence of so fearful a record, and with the power of malarial influences in extending the plague apparently well established, the investigations into the conduct of Administrator McCaffrey tell a terrible story. It was publicly charged in the press of the city that last spring this officer used four thousand cartloads of garbage and refuse to fill up streets for grading. A committee was appointed to examine the charge, and the Administrator of Improvements has offered proof that he was directly authorized by a city ordinance, passed last winter, to use city refuse at some points, at least, within the city limits in the way specified. Evidence has been given in regard to foul odors coming out of this mass of stuff. After all that has been said and written on the garbage question during the last twenty years, such revelations carry a kind of hopelessness with them.

A RECENT explorer of the sequoia forests of California says, in *Harper's Magazine*, that the Fresno group of big trees, not often visited, occupies an area of three or four square miles. The average stature of these trees is about 275 feet, many exceeding 300, and the diameter from 20 to 30: yet so harmonious are their proportions that the immensity of their size is not readily realized. "Walk the sequoia woods at any time of the year," he says, "and you will say they are the most beautiful on earth. Rare and impressive contrasts meet you everywhere —the colors of tree and flower, rock and sky, light and shade, strength and frailty, endurance and evanescence." He combats the idea that the big trees are the last of forests of their kind, and argues that they will be replaced by others as enormous in size. Fire is the great enemy of the comparatively young trees, and the cones are nearly all eaten by squirrels: yet he found an abundance of young and vigorous sequoias.

OF the foreign commerce of the country New York continues to do more than all the other ports combined. During the past fiscal year New York received 67 per cent in value of the foreign goods which entered into all the ports of the United States, while of the total exports for the same year more than 47 per cent were shipped from our harbor. During the nine months since January 1st, the imports of merchandise have been to the value of $214,680,000, while the exports foot up nearly $264,000,000. The September exports of domestic produce from this port are unprecedented, reaching $32,104,880. During the year ending June 30, 1878, the exports of goods, the produce and manufacture of the United States, were greater than ever before in the history of the country, the value $680,683,798. Adding this to the value of foreign products exported, $14,200,402, we have an aggregate of $694,884,200. During the same period the imports fell $437,051,534, establishing an excess in the value of exports over imports of $257,832,657. This wide disparity between the inward and outward movement has created a condition of the trade balance more extraordinary than anything hitherto experienced.

TALMAGE'S IMMUNITY.—Brother Talmage is trying hard to earn his $12,000 salary, and perhaps he is succeeding, if the filling of his place of performance may be called success. But why did he go to the trouble to prepare a lot of sermons which would suit prurient tastes, when he might hav bought for a dollar or two something already written just as attractive to evil imaginations and perhaps of higher literary merit than anything he could compose? If Anthony Comstock permitted the sermons, would he not hav found just as little fault with brother Talmage's delivery of extracts from illicit literature which has the same object in view—that of gratifying vicious tastes while assuming to reprobate vice? But brother Talmage is filling his Tabernacle, and doubtless he is well satisfied. His extensively advertised tour of disreputable places produced the desired result. He got a crowd to applaud the oratorical tinsel with which he decorated them, and he added piquancy to his descriptions by threats of exposing the people of decent reputation whom he pretended to hav met there. He didn't giv any names, however, but why not? Who are the judges, for instance, who frequent the worst resorts of the metropolis? The preacher who makes charges like these to draw a house ought to be compelled to be specific and to prove his accusations. Otherwise he is only a slanderer who seeks immunity in the pulpit. An actress advertised that she would read a dramatic composition in New York Sunday evening of last week, but the Young Men's Christian Association interfered and the police forbade the entertainment. It is an entirely moral work, she says, and is devoid of anything that would stimulate evil thoughts. Yet Mr. Talmage was permitted to deliver his advertised prurient discourse in Brooklyn, with crowds of women and children to listen to it. Talmage says Brooklyn is a very moral place, while New York is a sort of Sodom and Gomorrah in one. Perhaps that is why he was let alone. Yet it is surprising.—*N. Y. Sun.*

Events of the Week.

THE Indians are quieter.

THE Australian cricketeers hav gone home.

WENDELL PHILLIPS has come out for Butler.

THE Greenbackers claim 80,000 votes in this state.

ENGLAND will hav to fight the Ameer of Afghan.

THE yellow fever is abating, owing to the frost and the approach of cooler weather.

THEODORE TILTON lectured in this city on "Heart's-ease." He can't hav had much of it.

ALL who were engaged in the Florida cipher dispatch business are to be hauled up before the Potter Committee.

THE Bishop of Manchester, England, has denounced the church hymns as "namby-pamby and strangely sickly." Correct.

THE Cabinet are all stumping for the hard money Republicans. Civil service, like charity, ought to commence at home.

SNOW to the depth of nine inches fell in the northwestern part of Ontario on the 27th ult. Great damage was done to fruit trees.

BISMARCK is enforcing his new Socialist bill. Twelve associations hav been broken up in the past week and four newspapers suppressed.

THE Socialists of the city and county of New York hav organized and nominated a full ticket. They claim that they control 14,000 or 15,000 votes.

THE Manhattan Savings Institution of this city was broken into last Sunday morning and robbed of $3,000,000 in cash and securities. It is one of the greatest and most mysterious thefts on record.

THE Russians are sending troops to Roumelia, the condition of whose people, according to the Porte, is intolerable. Russia is charged with conniving to establish an independent state in Bulgaria. The insurrection is spreading.

ONE hundred and fifty-eight thousand voters hav registered in this city out of a population of nearly twelve hundred thousand. Edward Cooper, son of Hon. Peter Cooper, is the Greenback, Republican, and Anti-Tammany candidate for Mayor.

THE believers in the second coming of Christ held a convention in the Holy Trinity Church of this city three successive days last week to discuss his advent. It is needless to say that Jesus did not attend the gathering either in the role of savior or delegate.

TALMAGE, in his lecture on the wickedness of New York, last Sunday, denounced scientific literature as "hot from hell" and incalculably demoralizing. It is of no consequence, but it is well to know the clownish mountebank's position in regard to science.

CARDINAL CULLEN, Archbishop of Dublin died on the 23d ult., in the 75th year of his age. He started as a poor boy, but by combining piety and shrewdness rose to the eminent position he held. Isn't there something somewhere about a man not being able to serve God and Mammon?

THE Catholics of this city are holding a fair in St. Patrick's Cathedral to last a month, and expect to realize $200,000 towards the completion of the building. It will be the finest ecclesiastical structure in the country. So far, its cost has come principally from the Bridgets and Mickeys. It will consume several millions, and the state will not receive one cent of benefit from its erection, as the Lord doesn't pay taxes on his property.

ONE of the severest storms of the year passed over this portion of the country on the 23d ult. The wind blew at the rate of seventy miles an hour in Philadelphia and fifty miles in this city, and was accompanied by rain. Over forty churches were more or less injured by the storm in Philadelphia, which proves either that God doesn't care for his own, or that the churches are not his. Many vessels were sunk along the coast and much damage done to shipping in the various harbors. Many injuries and seven deaths are reported.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XVI.—CONTINUED.

"We Infidels do not profess to be 'washed in the blood of the Lamb,' or to be 'baptized into Christ,' thus getting purified from 'original sin;' but we claim to have inherited tendencies towards evil-doing, and know that we are liable to err. We make no pretensions to being 'lights,' 'guides,' and all that, but simply try to do as nearly as we can what we think right, and do not offer a premium for sin by promising, under certain circumstances and conditions, to remit and forgive it, for we know we must accept the legitimate consequence of every act of our lives, and that not one wrong deed can ever be atoned for. We realize that each evil act leaves its mark indelibly impressed upon the record-leaves of our book of life.

"I appreciate thy kind wish to do something 'for my soul's sake' just as much as if thee wished me any real good or real blessing, for I know thee is in earnest and means it. But to me the wish would sound just as reasonable if thee had said, 'I wish you to believe for the sake of the eternal happiness of the central drop of water in yonder mill-dam.' I am just as certain that that drop of water will be eternally happy or miserable as that my soul will, and even more so; for the drop of water is a real entity, whereas soul is nothing.

"As to 'will not believe,' please render it 'cannot believe.' The will does not influence belief. Thee could not disbelieve in the resurrection of Jesus, with thy present feelings and evidences, if thee *willed* to do so ever so hard. In fact, thee could not even will at all. Thee is compelled, by thy organization, training, and evidences, to believe precisely as thee does believe. Could I believe that the veritable lamp of Aladdin was hidden in some cave of the Virginia mountains if I willed to do so ever so hard? Could I will to believe it? No; for I am certain it is not there, because it never could have existed. And it is precisely as impossible for me to believe in all the theological paraphernalia which thee has such faith in, because I know that, like that lamp, they are all myths and impossibilities. And why, then, condemn me for what I *cannot* believe? Thee says I have 'turned the testimonies aside on the slightest suspicion.' Can I help that when to me they are not testimonies at all? How much weight does thee allow to the testimony which is given to prove the wonderful miracles which are said to have occurred amongst the Mormons, Spiritualists, and Catholics, and which can be testified to by living witnesses—hundreds and thousands of them, many of whom would die to prove the truth of what they think they saw? And there are millions of miracles that are claimed to have taken place during the early ages of Christianity, and the testimony to all of these thee 'casts aside on the slightest suspicion,' because thee knows that, in the nature of things, it cannot be true.

"Arnold says that you 'construct a magnified and non-natural man, by dropping out all that in man seems a source of weakness, and inserting its contrary, and by heightening to the very utmost all that in man seems a source of strength, such as his thought and love, and then call it God. The objection to the magnified man and to the men ethereal-ized (angels) is one and the same: we have absolutely no experience whatever of either the one or the other. . . . The reasons drawn from miracles one cannot but dismiss with tenderness, for they belong to a great and splendid whole—a beautiful and powerful fairy-tale, which was long believed without question, and which has given comfort and joy to thousands. And one abandons them with a kind of unwilling disenchantment.'

"Does not thee see, then, friend David, that all of the whole chain of theological belief is, as Arnold says, 'a fairy-tale'—not all 'beautiful,' though, for dark shadows are reflected upon it by thoughts of hell and its torments, and the hell upon earth that millions have endured under its bigotry and tyranny. But the loving memories, sweet hopes, and precious thoughts that have clustered for ages around this 'fairy-tale' have cast a glamour over many and many a mind that might else have detected its fallacies and falsehoods."

"But I shall weary you, girls, if I read longer; so I will now tell you a little about my lady correspondent, and then give way to one of the rest. I have been writing to Miss Pansie for several years. She lives in California now, but lived in Tennessee when we were there. We have heretofore quietly ignored the subject of religion in our correspondence; she, because she was afraid she might hear something that would upset her faith; and I, because I never like to bore any one on a topic they do not care to talk upon. But we Infidels have too long simply acted upon the defensive. Now, since the scandalous proceedings of Comstock and other fanatics, I think it is time we became aggressive; that is, each one of us must take up the work individually, and do all we can to spread and circulate the principles of Freethought, supply all who will read with tracts, books, and papers, and coax others and still others to talk, read, and write upon the great and all-important theme. We must work while it is yet day if we would save the liberties we now have or obtain our full rights under the law. I think I shall not be able to make much impression upon Miss Pansie. She is one of the too numerous class of women who do not want to know anything but 'Christ and him crucified.' In her last letter she says:

"Some persons have thought more on this subject than was good for them—have thought till they hardly knew what they did think; but I am very certain that I am not going to let this little brain of mine take in more at a time than it can digest. Nothing on earth makes me madder than to hear an Infidel run down Christianity. I know that neither you nor any one else can alter my belief. I know that God did some things in olden times which seem strange to us, but he knows his business a great deal better than we do, and I am willing to leave it all to him. I feel that, if I were to read anything against him, he would feel like forsaking me entirely."

"Her last argument reminds me of what our partner's wife, Mrs. L——, once said when Mr. Darwin offered to fix her sewing-machine on Sunday. 'Oh, no! I'm afraid it would never sew another stitch for me if you do it on the Lord's day,' was her plea. I shall not give up all hope of Miss Pansie, however, but will drop a hint here and a thought there, and so work gradually towards the great end in view."

As Rose concluded her narrative, Jennie said she would now tell her little story, and, laying aside her sewing (for the girls were none of them idlers, and when one was talking or reading the rest were generally sewing, knitting, or crocheting), Jennie spoke as follows:

"In the first place, I want you to congratulate me, all of you, for I've completed the conversion of my dear father. It has been a blessed four months' labor with me, and no missionary ever worked harder or more faithfully than I have; and exceeding great has been my reward. It is hard to change the opinions of the old, as you all know, and father had such an intense love for his religion that it was like tearing away the very foundations of his existence. His clerical brethren have been doing all they could to keep him in the fold, but his great honesty and devotion to truth have brought him out safely. Once assured that there were flaws in his belief, he set seriously about it to separate the true from the false; and whoever does this rarely fails to land where we all did—on the shores of Atheism. Long, long ago Pascal said to the Jesuits, 'The world is getting mistrustful, and no longer believes things unless they are evident to it;' and this is daily growing to be more and more a fact. People do not swallow all manner of miracles as they once did. Father says he is satisfied now that all gods are but a gradual development; that from worshiping many material, visible objects men passed on to adoring the sum and substance of all things in the one great source of light, heat, and life—the sun; and from this sun-worship grew and developed a worship of the great invisible spirit, as they termed it; and this is now being resolved into *nothingness* by scientific scrutiny and research, and ere long we shall see the great masses of the civilized races settling down upon the hard-pan of fact and reality.

"So you see, girls, he is just where I have tried to lead him; and oh! am I not rejoiced! I have been trying also to get neighbor Mills to read and think for himself a little. You know he is a hot-headed, enthusiastic Methodist, and is always arguing with all who do not believe as he does. He flatly refused at first to read any tracts or papers that were Infidel in tendency. But I told him he was so good at fighting all other denominations and proving the supremacy of his own, that I thought he ought to be willing to take one round with an Infidel, especially when his opponent was only a girl. He laughed then, and said he would read just one book to please me. 'And will you criticise it for me, and say what you do not believe in it, and why?' said I. 'Yes, I'll do that too,' he replied. And so I gave him 'Bennett's Thirty Discussions.' And yesterday I received this letter from him, which I will read to you:

"'FRIEND JENNIE: I am afraid you will have much to answer for. It is now over three months since I received that book from you. I commenced at the first page and read the "Discussion on Prayer." I was greatly disturbed by it, I tell you. The man seemed honest, but so blasphemous! He shocked me terribly by talking as he did about Moses and the Midianites, and calling the Bible-God "fickle, changeable, cruel, and malicious." Then I read "The Snake Story," "The Flood," etc., and by this time I had got so muddled up that I put the book away and went at the Bible; but I couldn't make the old volume read right any more. Somehow your Mr. Bennett had spoiled the whole of it by his searching comments and queries. However, I prayed and read, and read and prayed, and when I had got in a good frame of mind again, and thought I could stand it, I took up Bennett once more. His "Arraignment of Priestcraft" gave me food for thought for a whole week. Then I got on "Elder Shelton" and "The Flood," and before I had finished that I just gave right up and said I would no longer try to smother my convictions, even if they led me into Atheism itself; and I really think I have lost my belief in a personal God and a Savior. Sometimes I think it is all a dream; then, again, I find myself wondering if I am not really on the road to hell, and if it is not all the work of the arch-fiend himself. I hear your father has also turned Infidel; and I am coming over to your house next Sunday to ask you both innumerable questions, which, if you can answer satisfactorily, will, I trust, lead me out of the tangle. If I can see and understand how the world can exist without a creator, and how things can be as they are, and all move along harmoniously while there is no hand at the helm, then I may be able to accept Atheism. But, Miss Jennie, I have one great stumbling-block to encounter—that is my wife. She is such a stanch church-member, and her whole heart is in her church. I fear she will almost go crazy if she finds out that I no longer believe in Christianity. I hope you will, therefore, keep all this from her till I really know what I do believe. Then we will enlighten her by degrees, and maybe lead her along slowly to—well, where I shall be. Sunday will, I hope, decide that. Till then, anxiously

"'Yours, JOHN MILLS.'"

[TO BE CONTINUED.]

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

Gilfillan, from whom we have before quoted, confesses that "for a wise and moderate extension of the right of voting, or any other boons to the lower orders, she (the Church) never asked, and probably never will." "All this," he continues, "shows the weakness of our present Christianity; its want of vital force; its incapacity to cope with the age; and the uncertainty of its prospects as to the future if not favored by supernatural aid." While this is true of the Church, the Freethinkers of England and of other European countries have been untiring in their efforts to extend the right of suffrage and to better the condition of the masses. Their reward has been not unfrequently, in the old world, imprisonment, fine, or exile. Some of them have lived to witness the triumph of the reform which they originated, or for which they labored and suffered, and to hear the clergy claim them as an outgrowth of the Christian religion.

"If you insist," says Higginson, "in giving the name of Christianity to the whole progress of modern civilization, you may claim these reforms as Christian, but in no mere technical sense. And the reason is plain. It is not that there were worse men inside the Church, but they were preoccupied with saving the souls of men by some doctrine or ritual, and so left it to unbelievers and secular men to look after the bodies."

On the whole I think it is clear that Infidelity, as much and as violently as it has been denounced by the clergy, and dreaded by religious people generally, has encouraged reform and exerted a good influence on the world.

It is a piece of strategy on the part of the defenders of the Christian religion to represent that the evils, which Freethinkers ascribe to their faith, are the result of a perversion of Christianity, and not of the system itself as taught by Christ and his apostles. It was a corruption of our holy religion, they say, that prevailed during the dark ages. That religion which exists in Catholic countries, and those forms of Christianity which oppose the reformatory and progressive movements of the age, should not, it is said, be confounded with the religion of the New Testament. If we ask for a definition of Christianity, the best moral precepts of the Bible are quoted, and we are asked how such teachings, if reduced to practice, could lead to bad results.

But it does not require much logical discrimination to see that a few rules of morality, or even a complete code of moral ethics do not constitute Christianity. Confucius, Socrates, Plato, and Epictetus taught the most beautiful sentiments contained in the New Testament, and they were men of pure and noble lives, but surely nobody will claim that they were Christians. Do any of the orthodox churches admit to membership all who accept for their moral guide the Golden Rule? Do they not make inquiries respecting the religious opinions of the applicant? Do they not require a declaration of belief in certain doctrines? The fact is the Golden Rule and other moral precepts are affirmed to be Christianity by orthodox Christians only when in discussion with Freethinkers they find it convenient to ignore those dogmas to which can be traced undeniably bad results. Another class of minds, those that have mostly outgrown the Christian religion, but that dread to give up the name, find it more agreeable to repeat a few of the universally accepted precepts of moral-

ity, claim them as their religion, and say they are Christians as they understand the word, than to put themselves in opposition to a name for which the remains of their old superstition make them yet reverent, and which with so many is still the synonym of truth and virtue.

But the least reflection will convince any intelligent mind that Christianity is really a system of religion, and demands belief in dogmas that have no necessary connection with morals. Belief in a God, in a future state of existence, in the resurrection of the body, in the fall of man, in the incarnation, in salvation through Christ, in a personal devil, in angels and demons, in the merit of faith and the sinfulness of unbelief, in the divine origin and authoritative character of the Bible, the Old and the New Testament—these are some of the prominent beliefs necessary to constitute an individual a Christian. He who accepts them is a Christian, just as he who believes in Mohammed and the Koran is a Mohammedan. These doctrines were all accepted during the dark ages, and had every chance to exert their legitimate influence. To say that the Christianity of those times was a corruption of the pure article, because it was accompanied by great ignorance and moral darkness, when, in truth, its most characteristic teachings never had greater prominence, is to take a most absurd position, and which, it seems to me, implies a want of logical acumen or offers evidence of actual disingenuousness. Equally weak is the assumption that Catholic countries are not Christian countries, since the Catholic accepts all the essential doctrines of the Christian system, all the dogmas which make up the creeds of the orthodox Protestant denominations.

I will endeavor to indicate how the doctrines and teachings of Christianity, the system itself, and not a perversion of it, have been injurious to the progress of civilization.

Christianity gives such prominence to a future life, regards the secular affairs of this world as of so little account, and attaches so much importance to a religious preparation for death, that in proportion to the intensity with which it is believed and realized, it must divert attention from the real concerns of life, and destroy all relish for the physical sciences and useful arts. He who, regarding this world as of but little importance, is almost constantly contemplating the real or imaginary glories of another, or is perplexed and harassed with doubts as to whether he and his friends will be saved or damned, is not the man to give us great discoveries and inventions, or to take a lively interest in the affairs of this world. Fortunately, they who profess Christianity in this practical and comparatively unreligious age, have no deep and realizing conviction of the truth of its teachings respecting the future. Hence its influence in turning the mind from the proper pursuits of life is very small in comparison with the influence in this direction which it exerted when it was fully believed. The Christian, the energies of whose mind are absorbed chiefly in trying to save souls, is alone a true and consistent Christian, and it is impossible that such a frame of mind can be otherwise than unfriendly to intellectual pursuits or practical reforms.

Another of the teachings of Christianity which is hostile to intellectual and moral progress is, that religious skepticism and unbelief are of a criminal nature, or that they imply moral demerit. It deters the mind from investigation. It makes man a moral slave. And it supports and perpetuates old systems of error, which a little fearless investigation would expose, but which, continued from generation to generation, produce the most disastrous results to the cause of human progress. The doctrine that religious skepticism is a crime leads to the belief that skepticism respecting any established time-honored and cherished institution or opinion is criminal. Religious persecution, too, is a legitimate result of the doctrine that certain opinions involve merit, and other opinions involve guilt. Religious persecution is undeniably one of the greatest foes to intellectual advancement as well as to the general happiness of man. The best men are generally its victims. "Who can pretend to say," says Darwin, "why the Spanish nation, so dominant at one time, has been distanced in the race. The awakening of the nations of Europe from the dark ages is a still more perplexing problem. At this early period, as Mr. Galton has remarked, almost all the men of gentle nature, those given to meditation or culture of the mind, had no refuge except in the bosom of the Church, which demanded celibacy, and this could hardly have failed to have a deteriorating influence on each successive generation. During this same period the Holy Inquisition selected with extreme care the freest and boldest men in order to burn and imprison them. In Spain alone some of the best men, those who doubted and questioned, and without doubting and questioning there can be no progress, were eliminated during three centuries at the rate of a thousand a year" (Descent of Man, vol. i, pp. 171–2).

It is true that many of the precepts of the New Testament enjoin submission and love; but a moral precept is powerless to counteract the effects of an erroneous principle, conscientiously entertained. Thousands of benevolent men, regarding unbelief or heresy as a crime of which the effect is the damnation of the soul, and desiring naturally enough to avert so terrible a calamity, have imprisoned and otherwise punished their fellow-men to arrest the progress of their opinions. Any good man, seeing thousands liable to be ruined by a false doctrine, and believing the man disseminating it the enemy of his Creator, will, if he has the power, confine, and if necessary to deter others, punish with severity that man, to prevent the injurious influence of his blasphemous teachings. What is the imprisonment, or even the death of a few individuals, he argues, compared with the eternal torture of thousands which will result if the heresy is not checked. It is easy to see why some of the most conscientious and benevolent men and women have been among the most bitter persecutors. It is easy to believe Llorente when he says that the founders of the Spanish Inquisition were men whose characters were unstained by vice, and who acted from an earnest desire to save the souls of men.

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XV.—CONTINUED.

Let us now pass on to examine and clearly limit our conception of an *organic tribe*. By *tribe, or phylum*, we understand all those organisms of whose blood relationship and descent from a common primary form there can be no doubt, or whose relationship, at least, is most probable from anatomical reasons, as well as from reasons founded on historical development. Our tribes, or phyla, according to this idea, essentially coincide with those few "great classes," or "main classes," of which Darwin also thinks that each contains only organisms related by blood, and of which, both in the animal and in the vegetable kingdoms, he only assumes either four or five. In the animal kingdom these tribes would essentially coincide with those four, five, or six main divisions which zoologists, since Bär and Cuvier, have distinguished as "main forms, general plans, branches, or sub-kingdoms" of the animal kingdom. Bär and Cuvier distinguished only four of them, namely: 1. The vertebrate animals (Vertebrata); 2. The articulated animals (Articulata); 3. The molluscous animals (Mollusca); and 4. The radiated animals (Radiata). At present six are generally distinguished, since the tribe of the articulated animals is divided into two tribes, those possessing articulated feet (Anthropoda), and the worms (Vermes); and in like manner the tribe of radiated animals is subdivided into two tribes of the star animals (Echinodermata) and the animal-plants (Zoophyta). Within each of these six tribes, all the included animals, in spite of great variety in external form and inner structure, nevertheless possess such numerous and important characteristics in common that there can be no doubt of their blood relationship. The same applies also to the six great main classes which modern botany distinguishes in the vegetable kingdom, namely: 1. Flowering plants (Phanergamia); 2. Ferns (Filicinæ); 3. Mosses (Muscinæ); 4. Lichens (Lichenes); 5. Fungi (Fungi); and 6. Waterweeds (Algæ). The last three groups, again, show such close relations to one another that by the name of "Thallus plants" they may be contrasted with the first three main classes, and consequently the number of phyla, or main groups, of the vegetable kingdom may be reduced to the number of four. Mosses and ferns may likewise be comprised as "Prothallus plants" (Prothallophyte), and thereby the number of plant tribes reduced to three—Flowering plants, Prothallus plants, and Thallus plants.

Very important facts in the anatomy and the history of development, both in the animal and vegetable kingdoms, support the supposition that even these few main classes or tribes are connected at their roots, that is, that the lowest and most ancient primary forms of all three are related by blood to one another. Nay, by a further examination we are obliged to go still a step further, and to agree with Darwin's supposition that even the two pedigrees of the animal and vegetable kingdom are connected at the lowest roots, and that the lowest and most ancient animals and plants are derived from a single common primary creature. According to our view, this common primeval organism can have been nothing but a Moneron which took its origin by spontaneous generation.

In the meantime we shall at all events be acting cautiously if we avoid this last step, and assume true blood relationship only within each tribe, or phylum, where it has been undeniably and surely established by facts in comparative anatomy, ontogeny, and phylogeny. But we may here point to the fact that two different fundamental forms of genealogical hypothesis are possible, and that all the different investigations of the Theory of Descent in relation to the origin of organic groups of forms will, in future, tend more and more in one or the other of these directions. The unitary, or *monophyletic*, hypothesis of descent will endeavor to trace the first origin of all individual groups of organisms, as well as their totality, to a single common species of Moneron which originated by spontaneous generation. The multiple, or *polyphyletic*, hypothesis of descent, on the other hand, will assume that several different species of Monera have arisen by spontaneous generation, and that these gave rise to several different main classes (tribes, or phyla). The apparently great contrast between these two hypotheses is in reality of very little importance. For both the monophyletic and the polyphyletic hypothesis of descent must necessarily go back to the Monera as the most ancient root of the one or of the many organic tribes. But as the whole body of a Moneron consists only of a simple, formless mass, without component particles, made up of a single albuminous combination of carbon, it follows that the different Monera can only be of a chemical nature and can only consist in a different atomic composition of that mucous albuminous combination. But these subtle and complicated differences of mixture of the infinitely manifold combinations of albumen are not appreciable by the rude and imperfect means of human observation, and are, consequently, at present of no further interest to the task we have in hand.

The question of the monophyletic or polyphyletic origin will constantly recur within each individual tribe, where the origin of a smaller or of a larger group is discussed. In the vegetable kingdom, for example, some botanists will be inclined to derive all flowering plants from a single form of fern, while others will prefer the idea that several different groups of Phanerogama have sprung from several different groups of ferns. In like manner, in the animal kingdom, some zoologists will be more in favor of the supposition that all placental animals are derived from a single pouched animal; others will be more in favor of the opposite supposition that several different groups of placental animals have proceeded from several different pouched animals. In regard to the human race itself, some will prefer to derive it from a single form of ape, while others will be more inclined to the idea that several different races of men have arisen independently of one another, out of several different species of ape. Without here expressing our opinion in favor of either the one or the other conception, we must, nevertheless, remark that in general *the monophyletic hypothesis of descent deserves to be preferred to the polyphyletic hypothesis of descent*. In accordance with the chorological proposition of a single "center of creation" or of a single primeval home for most species (which has already been discussed), we may be permitted to assume that the original form of every larger or smaller natural group only originated *once* in the course of time, and only in *one part* of the earth. We may safely assume this simple original root, that is, the monophyletic origin, in the case of all the more highly developed groups of the animal and vegetable kingdoms. But it is very possible that the more complete Theory of Descent of the future will involve the polyphyletic origin of very many of the low and imperfect groups of the two organic kingdoms.

For these reasons I consider it best, in the mean time, to adopt the *monophyletic hypothesis of descent* both for the animal and for the vegetable kingdom. Accordingly the abovementioned six tribes, or phyla, of the animal kingdom must be connected at their lowest root, and likewise the three or six main classes, or phyla, of the vegetable kingdom must be traced to a common and most ancient original form. How the connection of these tribes is to be conceived I shall explain in the succeding chapters. But before proceeding to this, we must occupy ourselves with a very remarkable group of organisms, which cannot without artificial constraint be assigned to either the pedigree of the vegetable or to that of the animal kingdom. These interesting and important organisms are the *primary creatures*, or *Protista*.

All organisms which we comprise under the name of Protista show in their external form, in their inner structure, and in all their vital phenomena, such a remarkable mixture of animal and vegetable properties that they cannot with perfect justice be assigned either to the animal or to the vegetable kingdom; and for more than twenty years an endless and fruitless dispute has been carried on as to whether they are to be assigned to this or that kingdom. Most of the Protista are so small that they can scarcely, if at all, be perceived with the naked eye. Hence the majority of them have become known only during the last fifty years, since by the help of the improved and general use of the microscope these minute organisms have been more frequently observed and more accurately examined. However, no sooner were they better known than endless disputes arose about their real nature and their position in the natural system of organisms. Many of these doubtful primary creatures botanists defined as animals, and zoologists as plants; neither of the two would own them. Others, again, were declared by botanists to be plants, and by zoologists to be animals; each claimed them. These contradictions are not altogether caused by our imperfect knowledge of the Protista, but in reality by their true nature. Indeed, most Protista present such a confused mixture of several animal and vegetable characteristics that each investigator may arbitrarily assign them to either the animal or vegetable kingdom. Accordingly as he defines these two kingdoms, and as he looks upon this or that characteristic as determining the animal or vegetable nature, he will assign the individual classes of Protista in one case to the animal and in another to the vegetable kingdom. But this systematic difficulty has become an inextricable knot by the fact that all more recent investigation on the lowest organisms have completely effaced, or at least destroyed, the shar boundary between the animal and vegetable kingdom which had hitherto existed, and to such a degree that its restoration is possible only by means of a completely artificial definition of the two kingdoms. But this definition could not be made so as to apply to many of the Protista.

[TO BE CONTINUED.]

Communications.

Cuttlefish; or, How to Evade an Answer.

The editor of *The Index* reserved the printing of my "Answer to *Index* Criticisms" on the Faneuil Hall speech until he could giv it with six columns of an attempt at a reply, and in his *last* issue before the meeting of the Liberal League Congress.

This course was doubtless felt to be necessary from the nature of the reply. The cuttlefish when it wishes to escape "emits its ink" to darken the water and blind its opponents. The editor has merely done the same thing by shouting, "Evasion!" but he cannot escape by the length of his crying. The questions are too plain and substantial.

I. There is nothing in the claim that I evaded his criticism of what he calls the "*technical part*" of the argument. The speech proved that the Comstock laws could not be included in the Postal grant of the Constitution, which was limited to postal powers and purposes. He made, and has made, no answer to this conclusion except that such powers were "of the same nature" as "counterfeiting," and that the regulations as to "postal cards" were inconsistent with my claim that the Postal Department could have nothing to do with the meaning or sentiments of inclosed matter mailed. He also tried to crush me by throwing the vast power of the Supreme Court on one "individual" lawyer.

Now, he has simply evaded my answers to those criticisms, for I showed conclusively that the *expression* of the *impliable* power to punish counterfeiting excluded the idea of any similar implied powers; and I showed that the postal card regulations were purely "postal" because of the enforced publicity of their meaning, which entirely separated them from *inclosed* matter in postal usage.

He has not one single *new* word to show that Congress has the power to pass these laws. He makes no attempt to reply to these answers, and the judgment of every fair mind must go against him upon them. He merely falls back upon the *authority* of the Supreme Court.

I said that he had no right to fall back upon *that authority*, either as an editor or as a Liberal.

(1) As an editor, because he had admitted that that Court was wrong in holding these laws, as they are, to be constitutional, and *therefore* it was "inconsistent cruelty" on me and the rest of the Liberals to hold that *we* must be prostrated before the Supreme Court while he refused to submit to it.

No cry of evasion can avail here, and so the editor resorts to *denial*, which is worse. He speaks of my "astonishing assertion that we [*i. e.*, he] hav ourselves admitted that the present Comstock laws are unconstitutional. We hav done no such thing. The Supreme Court has simply declared the *law itself* constitutional. We simply declared the *administration of the law by the lower courts to be unconstitutional.*"

We have only to call attention to the exact words we quoted from his criticisms referred to, and say that no denial in such case can be of any use. He said:

> "We entirely agree with Mr. Wakeman that the Comstock laws, *as they hav been administered*—nay, more, as they can scarcely fail to be administered, so long as they retain their present dangerous vagueness and indefiniteness—*flagrantly violate* the freedom of the press, and are *certainly* for that reason UNCONSTITUTIONAL. His argument is powerful and UNANSWERABLE, so far as it relates to these laws in their present form."

He says thereby that those laws, as they stand—not "as they hav been administered by the lower courts"—*flagrantly violate the freedom of the press, and are certainly for that reason* UNCONSTITUTIONAL." The Supreme Court held exactly otherwise in its dictum!

After that, he has no right to appeal to the infallibility of the Supreme Court against me or anybody.

(2.) As a *Liberal* it will never do for him or for any one to invoke the *authority* of the Supreme Court on questions of liberty, further than the reasons it givs sustain it. The speech proved the necessity of the Liberal right of dissent, and that only by it had the country been saved time and time again. Is it not strange work for the President of a *Liberal* League to ask us to submit to the mere *authority* of a Court on questions that involve the whole of our liberties?

The editor's denial compels him to admit now the absolute authority of the Supreme Court, and to withdraw the admission he did make above quoted. Let the *Liberals* think twice before they follow him in this suicidal course of submission to the dictum of this Court!

II. He says I evade the question of the *amendment* of the Comstock laws so as to make them *constitutional*. I do nothing of the kind. I proved at length that this cannot be done, by showing that "espionage and decoy" were their very substance, and I showed by the example of Livingston the impossibility of it, *especially in the case of national postal laws*, and I demanded that the editor should show us "*a reformed Comstock law*," or forever hold his peace. He evades; he does not giv us such law; he says it is humiliating to say that it cannot be done, and that "where there is a will there is a way."

Very well! Now he has the will, let *him* show us the way! To the suggestions he made I answered, showing the utter folly of them. He makes no reply, except that he wishes to make the *moral* intent a matter of *legal* intent. My reply to that remains good: Only the Inquisition did that! And only an Inquisition can do it.

III. He says I evade the question that if Congress does not punish the mailing of obscene literature it must go unpunished, for no other power can. This was answered completely. It was shown that mailing was an innocent act, but that the *circulation* was the trouble; that Congress could no reach that, and that only the state laws could, and had, and should; that the espionage and decoy of these postal laws were wholly inefficient, and that the state laws must be applied and could punish the mailing as a part of the circulation, just as it could "expressing;" that to give Congress the right to punish crimes not committed to it to punish by the Constitution, was to giv it *unlimited criminal jurisdiction*, and practically to end our constitutional liberties.

The editor chooses to evade all this by asserting that circulating obscene literature was a *crime at common law*, which is not true, and is wholly immaterial if it was. This is the merest cuttlefishing.

IV. The editor says I evade his postal card objection. There was no evasion whatever. I answered

(1) That postal cards entirely differed from the ordinary *inclosed* postal matter; in that, the Department became responsible *for the enforced publicity of their meaning*. That therefore there were postal difficulties which would prevent the use of these cards *at all*, unless the meaning could be protected from injuring the receiver, or attracting the public, by some regulation that should take the place of the usual *postal wrapper*.

(2) That Congress could certainly do this as a condition of granting that *new* service which, as in the case of merchandise, related to *new* matter that was not originally included as postal matter under the Constitution.

The editor replies to neither of these answers, except by emissions of ink and vigorous shouting. He has evaded or missed the point of each one of these positions, which still stand conclusive, as the reader will see who will read the speech and the "answer" (pp. 29–45, Bennett's edition). There never was a bolder or clearer case of cuttlefishing. This ends the so-called "evasions."

The editor next drops his cry of evasion, and trots out five "men of straw," and endeavors to escape behind them; but, instead of being men of straw, they are so many logical policemen to arrest him.

1. He repeats that he believes that the Supreme Court "is substantially right on this subject."

This taking back of the admission he did make is no "straw man," but a real one, and ought to condemn his position, in the mind of every Liberal, at once. If the Supreme Court is to be taken as *authority* on questions of liberty, it is the end of us Liberals; we had better disband and let that Court do our thinking for us.

2. The next "straw man" is his attempted return to the second plank of the card platform, which he now denies that he ever really abandoned. I proved that he did do so, or else that he did not know the meaning of his own words. He does not reply to my showing, or answer, at all, and stands convicted of either one alternative or the other.

3. Straw man No. 3, he says, is my attributing to Congress the power of "creating a new crime" if we recognize its right to exclude obscene literature from the mails, *i.e.*, to make a crime of that mailing. There is no straw man here, but a real one, for he makes no reply to my argument; he admits it, and he must. For if Congress can make a terrible crime of mailing one thing it can of mailing any thing. He therefore throws overboad the words of the Constitution as simply in the way of what he calls "a *broad and healthy statesmanship*," in which "the Supreme Court obeyed *strictly the general spirit of the Constitution*."

What are our liberties worth when Congress can "create crimes," or even punish those which are crimes at "common law," by *its judgment of "broad and healthy statesmanship,"* and the "*general spirit of the Constitution?*" This is no straw man. The creation of crimes *ad libitum* by Congress is the logical conclusion to which the editor is brought, and which he admits, and it should end his story and cause at once with all thinking people.

IV. He says it is a "straw man" in that I claim that his position and quoted words confounded all distinctions, legal and practical, between the federal and state criminal jurisdictions.

He does not reply to my showing that he was guilty of mingled "ignorance and indifference" on this most vital of questions. He admits all I charged and a great deal more. He actually claims that "*the necessities of governmental evolution*" compel us to recognize a new "EXEGESIS of the Constitution!" That the national government for national purposes must be made to include what was never originally intended by its makers because it may become convenient or even necessary "to extend its criminal jurisdiction under new circumstances and new times."

This is his old story. My answer was, and is, Then it must be done by Constitutional amendment in a way in which the people can protect themselves, and not by unlimited and irresponsible Congressional and judicial usurpation of the right to create or punish crimes which the Constitution never gave. He does not condescend to notice my answer to the second plank of the Card platform in this respect, wherein I demanded that he should propose to the League to amend the Constitution if he wished to give it this general jurisdiction he claims. Until he proves my arguments to be wrong, or proposes this amendment, he has no right to land us in a new irresponsible "exegesis" of the Constitution. This word, *exegesis*, is a technical term of *theology*, and describes just what should never be admitted in legal or Constitutional construction.

V. His fifth and last "man of straw" is also a solid one. He says I have misrepresented him in saying that he represented the position of the Liberals as in favor of obscenity. I did nothing of the kind. I merely quoted his words, they did it if he is misrepresented. He insisted there was a "difference of principles;" "that all Liberals were in favor of liberty, but that it is not true that *all Liberals are opposed to obscenity.*"

He said that the freedom of the press I favored "included the legal right to publish, circulate, and mail real obscenity." He said that the repeal position was "UTTERLY IMMORAL." He kept on repeating these misrepresentations in every form he could devise, and they are still his principal stock in trade.

I answered them conclusively. I proved that the repeal of these pernicious and unconstitutional laws would not leave the circulation of obscene literature, or even the "mailing of it," unpunished; that "it had been suppressed by Constitutional state laws before these postal laws were passed, and that it could and would be again, and I so guaranteed. He evades all this answer, and gives us a column of horror over his panic to the effect that the general consequences of the repeal of these laws will be to facilitate crime. The same might be said of every other unconstitutional criminal law, and proves only that such laws should be repealed at once, for their enforcement is a crime in itself often more dangerous than the crime it pretends to remedy.

But the repeal will not facilitate the crime, for it will at once call into existence the constitutional, lawful, and common sense means of repressing it which hav been and can readily be made effectual I know this from experience.

The opposite course will simply result in making the "Freelovers" the *only* advocates of constitutional liberty of free speech and of a free post-office in this country. Can we, as Liberals, afford to give them this position? To do it, is to give them *immense power*—it is *practically to abdicate in their favor.*

Feeling surer than ever that I am right, I cannot consent to join "the Liberals" who take this position. The editor likens me to a "lost Indian," who concluded the "wigwam was lost," not he. This is the greatest "*misapprehension*" the editor has made yet. He actually mistakes me for himself. It is *he* who is *lost* in the "*necessities of the governmental evolution*" of his new constitutional "*exegesis.*" I, who have remained within the old "wigwam" of the Constitution as the Fathers built it, have never been lost at all. *There* I invite all who do not wish to be lost to remain with me.

T. B. WAKEMAN.

New York, Oct. 24, 1878.

National Liberal League.

(*Continued from page 697.*)

Prof. A. L. Rawson, of New York, made a few very effective remarks. He said he had kept silent thus far during the session of the Congress, but he felt now that the time had come for him to speak. He opposed the re-election of Mr. Abbot for reasons which to him seemed quite sufficient. He could not approve of Mr. Abbot's conduct toward a brother Liberal editor who was stricken down by Anthony Comstock, and for whom the prison doors stood ready to open. His treatment of that brother had not been such as the head of the League ought to have extended. He alluded also to the efforts made by Mr. Abbot to defeat the petition which seventy thousand of the lovers of freedom had signed asking for the repeal or radical modification of the infamous Comstock postal laws, which doubtless defeated that important movement. He said it was a great mistake that the Liberal League had not taken proper ground upon that question, to stand by its editors and speakers. One of the Liberal lecturers is now under arrest awaiting trial, the prison doors standing open for him, and it was no more than the duty of the Liberal Leagues to extend aid and sympathy to him. He did not believe it was any part of the duty of the President of the League to turn the cold shoulder towards Liberal editors and speakers who were brought into trouble by the machinations of the Young Men's Christian Association. He could not vote for a man who could not be liberal enough to take a proper stand in this respect.

Mrs. Hope Whipple said she had had conversation recently with Mr. Elizur Wright and she knew that he did not want the office of President of the League. His cares and duties required his whole attention and she knew that he preferred the re-election of Mr. Abbot.

This was not regarded as as an authorized withdrawal of his name and after the mode of voting was settled upon ballots were prepared. The delegates remained in their seats and tellers went around with hats in which the ballots were deposited. Upon being counted the vote was announced thus:

For Elizur Wright.....76.
For F. E. Abbot.....51.

It should be remarked that Mr. Abbot had previously asked Dr. T. L. Brown to take the chair and preside which he did and continued to so preside through the meeting. The candidates for Secretary, Treasurer, and Assistant Secretary on the Abbot ticket withdrew their names.

Judge Hurlbut arose with the air of injured dignity and expressed his displeasure at the vote that had been given. He said he had now but a few words more to say, after that he would trouble the League no further. He wished now to sever his connection with the League, to withdraw his life membership as well as to resign his Vice-Presidency. After a few more words he took his hat and walked out, thus forsaking the League because its delegates had exercised the right of voting according to their wishes for the principal officer of its organization, and had not complied with the Judge's ideas in the matter. As he passed out, a few felt like cheering, and others said "Let him go; we can get along without him."

B. F. Underwood also resigned his position as Vice-President, and expressed dissatisfaction with the vote that had been given. Some of Mr. Underwood's friends regretted to see him take this course simply because the members of the Congress had exercised their legitimate natural right and had expressed their choice in the selection of its presiding officer.

R. B. Hallowell, of Boston, said, "As my name is on that

list of officers, both as charter member and Vice-President, I hereby resign the doubtful honor." A voice said, "Good-by."

Henry Damon was elected Secretary, and Mrs. Hope Whipple was elected Assistant Secretary, whereupon she said, "I most respectfully decline to serve;" after which Mrs. Augusta Cooper Bristol was elected to the position.

Courtlandt Palmer, of New York was elected Treasurer, and H. L. Green Chairman of the Executive Committee.

The Rev. G. E. Gordon, of Milwaukee, said, "I wish to say, that as the minority are out of sympathy with this League, I invite them to meet me in the parlors of the Syracuse House in order that we may advise together as to what course we shall take to defend ourselves."

Then nearly fifty of the Abbot party seceded from the League and went across the street to the Syracuse House, where they held a conference and appointed a committee to report in the evening the course which should be taken by the seceders. This secession was, of course, regretted. It would hav been pleasanter to hav had the organization remained intact, working harmoniously in the cause of Liberalism, letting the will of the majority be the governing power in the selection of officers. The course of the secessionists seemed childish and with insufficient grounds.

Among those of the Abbot faction who declined to go with the seceders were Prof. J. E. Oliver of Ithaca, Judge Stephen Brewer of Cortland, and Mrs. Clara Neyman of New York. As an appreciation of their good sense in this matter they were elected Vice-Presidents of the National Liberal League.

Henry Damon, who had just been elected Secretary, addressed the League, thanking the members for the confidence reposed in him, but he felt that he was not quite fitted for the position, and he begged leave to resign the place. Several requested him not to resign, but he insisted that he must do so; that he was sure that by temperament and mental organization he was not fitted to the duties.

A. L. Rawson was then elected in his place, and at once entered upon the duties of the position.

A resolution was passed to the effect that the League should hav no special organ, but that all Liberal papers should be requested to act as such.

After the transaction of some other business the League took up the discussion of the subject of the communication of the Western German Radicals, as read by Mrs. Neyman. Several persons participated in it, and this closed the afternoon session.

SUNDAY EVENING SESSION

was made up of addresses by B. F. Underwood, on the "Conditions of Success," and Dr. Schlessinger of Albany, on "Morality and Liberty," after which a few remarks were made by Dr. Brown and Prof. Toohey, when the Congress adjourned *sine die*.

MEETING OF THE SECESSIONISTS.

Rev. Mr. Gordon called the meeting to order at the Syracuse House, and Judge Hurlbut was made chairman, and R. B. Hallowell was chosen secretary.

C. D. B. Mills, of Syracuse, Rev. G. E. Gordon, of Milwaukee, B. F. Underwood, of Thorndike, Mass., the President and Secretary were named a committee to prepare a paper giving expression to the feelings of the meeting and setting forth the causes which justified its withdrawal from the Wieting Opera House meeting.

The following committee to organize a new association was appointed: F. E. Abbot, C. D. B. Mills, the Rev. D. H. Clark, J. McDonough, Mrs. S. D. Otis, Judge Hurlbut, and R. B. Hallowell. An adjournment was then taken to await the report of this committee.

The above committee returned soon, and reported through Mr. Underwood:

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, Oct. 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature, and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question, which had been thus disposed of, to the surprise and deep disappointment of the minority, and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority, therefore,

Resolved, That we, the undersigned, protest against the actions, aims, and results of such proceedings, and hereby withdraw from the session of the Congress to take such action as we may in the future deem advisible.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties, yet we are in favor of proper laws, by state and national governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The above protest was signed by the following:

Judge E. B. Hurlbut, Albany; F. E. Abbot, Boston; C. D. B. Mills, Syracuse; B. F. Underwood, Thorndike, Mass.; R. P. Hallowell, Boston; Rev. G. E. Gordon, Milwaukee; Rev. David H. Clark, Florence, Mass.; E. A. Sawtelle, Boston; Mrs. S. B. Otis, Boston; D. G. Crandon, Chelsea, Mass.; W. H. Hamlen, Boston; F. Goodyear, Cortland; J. F. Watkeys, Nettie C. Truesdell, Harriet A. Mills, Syracuse; Matilda J. Gage, Fayetteville; M. W. Dodge, Albany; J. H. Adamson, Passaic, N. J.; Thomas Dugan, Albany; J. B. Pike, Rochester; D. B. Morey, Malden, Mass.; Moses Hayes, Rochester; S. R. Urbino, West Newton, Mass.; W. D. Hunt, Scott, N. Y., Mrs. Hope Whipple, Boston; Charles Ellis, Boston; J. W. Truesdell, Syracuse; H. P. Stark, Rochester; Joseph McDonough, Albany; Rev. Dr. Schlessinger, John Prest, Catharine B. Hurlbut, Albany; E. York, Chelsea, Mass.

ADOPTING A CONSTITUTION.

At nine o'clock in the evening the seceders went into the parlors of the Syracuse House again and were called to order by Judge Hurlbut.

R. P. Hallowell submitted the report on the organization of the new League. The new League takes the preambles of the Constitution of the National Liberal League adopted at Philadelphia, 1876, and continues as follows:

Therefore we, the protesting members of the Second Annual Congress of the National Liberal League, convened at Syracuse, N. Y., Oct. 26, and 27, 1878, hereby associate ourselves together and adopt the following Constitution:

ART 1. The National Liberal League of America, founded on the principles originally adopted at the Centennial Congress of Liberals at Philadelphia in 1876.

The remainder of the constitution was the old one and all were adopted as a whole.

The following resolution was adopted:

Resolved, That all local Leagues that approve of the formation of the National Liberal League of America, are invited to dissolve their connection with the old League and to join this League.

The Index was adopted as the official organ of the League.

The following officers of the new League were elected.

President—Francis E. Abbot, Boston.

Secretary—W. H. Hamlen, Boston.

Assistant Secretary—Miss Jane B. Titcomb, Boston.

Treasurer—J. A. J. Wilcox, Boston.

Board of Directors—F. E. Abbot, J. A. J. Wilcox, W. H. Hamlen, C. D. B. Mills, D. G. Crandon.

Chairman Executive Committee—C. D. B. Mills, Syracuse.

The new League then adjourned after a vote of thanks to Judge Hurlbut.

DISHONESTY.

In the closing remarks in reference to the deliberations of the National Liberal League, it must be regretted that such an amount of dishonesty and unfairness has been exhibited from the beginning to the present time. The opponents of the Comstock laws hav been steadily denounced as being in favor of obscenity, as being immoral, Freelovers, etc., etc. This was begun in *The Index* in December last, when it took such positive grounds against the repeal petition, and the same slanderous imputations hav since been repeatedly thrown out, and also during the Congress. Several members of the Abbot wing held themselves up as the party of morality and decency, while their opponents were the advocates of obscenity, Freeloveism, indecency, and crime. The same false cry was taken up by the Syracuse papers, and the two divisions were continuously denominated the Freelove party and the moral party. We protest against the injustice of this. Not a word was said by either party in favor of Freelove, not a word in favor of obscenity; still the slanderers hav persisted in calling those opposed to the Comstock laws by the vile terms named. We wish to distinctly affirm that the anti-Abbot party are just as moral, just as free from indecency and Freeloveism, as those who so zealously follow him; and it is only meanness that makes them denounce those fully as spotless as themselves.

It is pretty well known that there are several persons in the Abbot ranks whose lives hav not been quite spotless, and to whom the term "libertine" may not be inaptly applied. It is not improbable that these persons feel the need of having their characters re-galvanized somewhat by joining what purports to be the moral party. Such men are the first to decry Freelovers and the loudest in shouting obscenity. These are those who are most offended because honest people are opposed to one of the most infamous laws that ever disgraced the statute books of our country.

A Bare Escape.

After our arrival home, we learned by the Syracuse papers of Monday last that our special friends of the Young Men's Christian Association had it in their hearts to cause us to be arrested once more, as the following taken from the *Syracuse Standard* will show. We took an assortment of books with us to Syracuse to sell to those who might wish to purchase them, but some one supposing that it might be some benefit to us, or for some other cause, induced the ruling that no books should be offered for sale in the Opera House; so accordingly we had our stock opened in the room of H. L. Green, in the Syracuse House, where a few friends called for what they wished. Among other books, we took a limited number of "Cupid's Yokes," and found a goodly number of friends who wished to purchase. It seems the excellent men of the Y. M. C. A. did not approve of it; but here is the extract from the *Standard*:

OBSCENE LITERATURE.

The man Bennett of the New York party, the editor of THE TRUTH SEEKER, New York, was busy yesterday, at least, circulating obscene literature in the city of Syracuse. He was at parlor No. 12 Syracuse House and there sold copies of a book called "Cupid's Yokes, or the Binding Forces of Conjugal Life," by E. H. Heywood. The pamphlet is composed of twenty-three pages; it is the book which caused such a sensation at the State Liberal Convention at Watkins and the sale of which caused the arrest of the party making such sale. Steps were taken last evening by Secretary Sayford, of the Young Men's Christian Association to secure the arrest of Bennett, and put a stop to this nefarious business.

So it seems, by our leaving Syracuse Sunday night that we might be ready to attend to our legitimate business on Monday morning, we escaped passing a night in jail. But if the very Christian Secretary, Mr. Sayford, particularly wishes us, he can easily find us, at almost any hour of the day, at our office at 141 Eighth St. We do not deny that we sold "Cupid's Yokes." We fully believe that, as an American citizen, we hav a right to sell it, and we shall continue to do so until we are immured in a prison for the vast offense; and we hope, when we are stricken down for this, that others will rise in our place who will hav moral courage and independence enough to do the same. We are now well along on our second thousand since our Watkins arrest, and if we are sent to prison for two years for each copy sold—according to E. H. Heywood's sentence—we will hav to lie in prison for only three thousand years. Who can complain of such a prospect as that?

The Two National Liberal Leagues.

It is to be hoped that there will be no further grounds for dissension between the two than there was in the old League before the Secessionists left it. It is to be presumed that both parties are sincere and honest in the positions they occupy; and if they cannot agree to think alike, they can at least agree to disagree, and can do so without quarreling. There is enough for all of us to do, and there are no reasons why we should not press on in our noble cause, each party accomplishing all in their power. Let as many new Leagues be organized as possible, and let the old Leagues be earnest and active in keeping up their organizations. Those who believe in the unconstitutionality of the Comstock laws are honest in their opinions, but they freely accord to their opponents the same liberty of opinion they claim for themselves. Let all dissension cease, and let an era of harmony and hard work now ensue.

Man, a Weekly Journal of Progress and Reform. A new Liberal paper by this name is just laid before the Liberal public by Mr. Asa K. Butts, of 15 Dey street. It is well gotten up in a mechanical point of view, and contains good articles from many familiar pens. The principal fault we see with the paper is the price. In clubs of four it is offered at 50 cents each, and in clubs of ten at 40 cents each. Now, we are very positive that a weekly paper of eight pages cannot be afforded at forty or fifty cents, and we are forced to the conclusion that it must fail at that price. We hav before this regretted to see Liberal papers brought out at a price at which they could not be sustained. That kind of business has been denominated a species of piracy upon those trying to do a legitimate business. There is a price at which a paper cannot be furnished without absolute loss. We do not say *Man* is gotten up on this principle, and we cannot do less than wish it all the success it deserves.

LET all petitions for the pardon of E. H. Heywood be sent in at once, and also let the amounts pledged for the National Defense Fund be forwarded to the treasurer, G. L. Henderson, 141 Eighth St., New York. It is wished to make an early effort in favor of Mr. Heywood.

IT should have been stated that in the Syracuse Congress Mrs. Augusta Cooper Bristol recited her poem, "When this old Earth is Righted." It is a beautiful poem and was rendered in a beautiful manner.

ALL the Liberal Leagues of the country who prefer to retain their connection with the old National Liberal League which exercised the natural right to vote for the officers that suited it best, are requested to notify the Secretary of the fact. Address A. L. Rawson, 34 Bond St., N. York.

W. S. BELL lectured in Salem, Ind., Oct. 29th, 30th, and 31st; in Bedford, Ind., Nov. 1st; and will speak in Brazil, Ind, Nov. 3d, 4th, and 5th.

B. F. UNDERWOOD lectured at Aylmer, Ont., Oct. 29th, 30th, and 31st; at Toronto, Ont., Nov. 1st, and will speak there the 2d and 3d; and at Toledo, Ohio, on the 5th and 6th.

Organs—Paris Exposition.

To buy an organ merely because it is offered at a low price is like buying a watch on the same principle, without considering whether it will keep time. But unfortunately more people are deceived in organs than in watches, because a less number are really good judges. The safe way is to buy only such an organ as is known to be the best, by a maker of established reputation, who has proved the excellence of his work. Such a maker is, undoubtedly, the Mason & Hamlin Organ Co. This company was the first to make the cabinet organ, and has always made the best. At all the great industrial exhibitions of the world they have placed their organs in competition, and at every one have carried off the highest honors for greatest superiority. Never was more capable and thorough examination and comparison than at the World's Exposition at Paris, where the competition was before four separate juries. Mason & Hamlin got the highest distinction in their power to confer—the gold medal—and the only one which comes to any American musical instrument maker.

Liberal League.

On Monday evening, Oct. 14th, at the residence of Dr. Corken, in Lynn, Mass., a largely-attended meeting was held, when an auxiliary to the National Liberal League was formed. The Rev. L. K. Washburn was elected President Dr. Corken, Secretary, and Miss Miss Myra M. Todd, Treasurer. The greatest unity prevailed. Ten dollars for a charter were speedily subscribed, and delegates for the Congress appointed.

The spirit of progress is moving in the city of shoes, and the advent of a larger and a grander faith begins to dawn. Welcome THE TRUTH SEEKER. W. D. C., M.D.

Do not force upon thy neighbor a hat that hurts thine own head.—*Albitis.*

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

VI.—CONTINUED.

"Far from seeking to publish the shame of me n of letters," adds Voltaire, "I only seek to cover it up. There is a writer (like La Jonchère) who wrote me one day, 'Here is, sir, a libel I have written against you. If you will send me one hundred crowns it will not appear.' I informed him that one hundred crowns were too small a matter; that his libel should be worth to him at least one hundred pistoles, and that he should publish it. I would never end with similar anecdotes, but they paint humanity in too ugly colors, and I prefer to forget them."

Voltaire terminated his letter by informing the Abbé Prevost that he intended sending him very shortly the twelve thousand livres which he needed, although in Brussels he was far from playing the part of a farmer-general and living in opulence. In reality, it was an amiable turn for a refusal.

Some months after having received that answer from Voltaire, the Abbé Prévost was himself obliged to take refuge in Brussels, after having been accused of collaborating in a secret gazette which circulated in Paris.

"For some time, reported a member of the "Memoires Secrets de la Republique des Lettres," a one-horse gazette filled with scandalous chronicles has been circulated. The delivering agents have been arrested and put in jail; one of them has denounced the Abbé Prévost. In consequence, the Abbe Prévost has received the order of leaving the realm, and he started this morning for Brussels."

The fate of pamphleteers had nothing very pleasant in the last century. They were not in security, even when abroad. Voltaire informs us that Henri Dubourg, a French publicist, was carried away, in Frankfort, by an officer in the French army, and taken to the Mont-Saint-Michel, where he died in a cage. That pamphleteer hid under the pseudonym of Dubourg his real name of Victor de la Castaigne. He belonged to a family in the south of France.

It does not appear that the Abbé Prévost remained long in Brussels. He saw Voltaire there, after which he went to Holland, where he published several novels before going on to London. He took with him to the capital of Great Britain a young Holland woman who was passionately fond of him, and who would absolutely follow him in his new retreat. The poor Abbé Prévost, whom ill luck and women pursued all his life, returned to France only to meet a tragic end. While crossing the forest of Chantilly, he fell struck with apoplexy. Two passers-by raised him up and carried him to the house of a village priest. He gave no sign of life. To ascertain whether he was alive or dead, an ignorant surgeon gave him a vigorous and mortal thrust of the lancet, which made him open his eyes. The Abbe Prevost lived a few minutes more—long enough to see himself murdered by that surgeon.

VII.

Frederick had ascended the throne of Prussia in the month of June, 1740. Once king, he altered his views upon the advisability of publishing the refutation of Machiavel. He had ordered Voltaire to have it printed at the Hague, but he requested him to stop the impression of the "Anti-Machiavel;" of which Voltaire would say jocosely that the King of Prussia spit in the dish in order to disgust the rest.

Voltaire flies to the Hague, but the publisher, Van Durel, did not consent to give up the manuscript of the "Anti-Machiavel," and was resolved on printing it *nolens volens*, in spite of Voltaire, who returned to Brussels defeated by the Dutch printer.

Notwithstanding the King of Prussia burned with the desire to see Voltaire, the philosopher remained for some time deaf to the invitations of the king, as is attested by this letter of the 28th of June, 1740, addressed to M. de Cideville:

"Withal, I remain in Brussels, and the best king upon the earth, his merits and his glory, will not draw me for one moment away from Emilie. Kings, even this one, must come only after friends."

But, Frederick having used new persuasions, Voltaire proposes to him to visit him in company with his Emilie, Madame du Châtelet; to which the King of Prussia answers:

"I shall write to Madame du Châtelet in accordance with your desire. To speak frankly to you concerning her voyage, it is Voltaire, it is you, my friend, whom I desire to see; and the divine Emilie, with all her divinity, is but the accessory of Apollo Newtonized."

Two days later comes another ironical letter from the king:

"If it needs be that Emilie accompany Apollo, I consent. But if I can see you alone, I prefer this last. I would be too dazzled, I could not bear so much splendor at once; I would need Moses' veil to temper the united rays of your divinities."

But suddenly all is changed. The King of Prussia has projected a voyage to the Netherlands, which he will extend to Anvers and Brussels. The colony of Grosse-Tour street is upside down. Voltaire writes to Frederick that he shall expect to offer him the hospitality of his modest retreat, and that Madame du Châtelet has already prepared his apartments.

"If it became true," adds he, "that your humanity should pass through Brussels, I implore her to bring me English drops, for I shall faint."

"It will be the most charming day of my life," answers Frederick. "I believe I shall not survive; but at least one could not choose a more agreeable manner of death."

Unfortunately, a fever made a change in the traveling arrangements of the king. On the 6th of September, 1740, he wrote to Voltaire from Wessel to beg him to come and meet him at Cleves:

"My dear Voltaire, I must, say what I will, give up to the fever, which is more tenacious than a Jansenist; and, however greatly I desired to go to Anvers and Brussels, I do not find myself in the condition to undertake such a voyage without risk. I would ask you, then, if the road from Brussels to Cleves would seem too long for you to join me there? Let us defraud the fever, my dear Voltaire, and may I at least have the pleasure of embracing you. Be good enough to present to the Marchioness my excuses for being deprived of the satisfaction of seeing her in Brussels. Sunday next I shall be in a little place near by Cleves, where I shall be able to possess you really at my ease."

The meeting of the two illustrious friends took place on the 11th of September, 1740, in the castle of Moyland, near Cleves. It was a charming one. The presence of Voltaire, face to face with whom he found himself for the first time, gave such a delight to the king that his fever was checked by it so much that he arose and appeared at supper, where literature and philosophy were discussed while flowed the champagne, less effervescent than Voltaire's wit. Frederick II. was delighted with the opportunity of at last conversing with the wittiest man of his time, the first of thinking beings. He cried out, like a jealous lover, "How happy is Emilie in possessing him!" To which the marchioness seemed to give an answer when she wrote from Brussels to Maupertius, bitterly complaining to him of the prolonged absence of Voltaire:

"I hope the King of Prussia," said she, "will soon send me back somebody with whom I intend to spend my life, and whom I only lent him for a few days."

Madame du Châtelet deemed it monstrous to leave a woman to go and meet a sovereign.

Pulled about between this marchioness and that king, Voltaire leaned to Frederick's side and competed with him in amiabilities and coquetries. Having left him to go to the Hague to correct the proofsheets of the "Anti-Machiavel," he had the cruelty of not returning to Brussels, where waited the disappointed Madame du Châtelet. He entered the Prussian realm under the jocular name of Don Guiscotte, and rejoined Frederick at Remusberg.

The time passed by Voltaire at Remusberg was a series of festivals, of merry banquets, a concert of mutual flatteries and admiration. However, Voltaire remembers the divine Emilie. The time for leaving Prussia has arrived. But Frederick still wants to detain the first of thinking beings. Voltaire sends him this last parting pastoral:

"In spite of your great worth, in spite of all your charms,
My soul is discontented yet.
No! no! you are but a coquette,
Who subjugates our hearts and yet would flee our arms.'

Frederick, defeated in his endeavor to detain Voltaire at his court and to separate him from Emilie, retorted:

"My heart doth fully know the value of your charms;
But do not deem it could thus be contented yet.
Ah, traitor! you leave me, and that for a coquette;
I *ne'er* could flee thy arms."

After visiting Berlin to pay his court to the queen-mother and the sisters of the king, Voltaire started on his way to rejoin the "coquette" Emilie, as she was called by her rival, the King of Prussia.

The marchioness, who, with feminine tact, had felt a personal enemy in Frederick, and who at heart was wounded at not having been invited by him, could not forgive Voltaire for having preferred a king to her, and for having left her alone in Brussels with Koenig, his physique and intellect, and her interminable lawsuit.

Voltaire displayed all the amiability of his nature, and succeeded in obtaining pardon for his too long absence.

[TO BE CONTINUED.]

WHO is this natural beauty who advances with so much grace? The rose is on her cheeks, her breath is pure as morning dew, joy, tempered with modesty, animates her countenance. It is Health, the daughter of Exercise and Temperance.—*Albitis, Hindoo.*

Communications.

Lights and Shadows of Christianity.

D. M. BENNETT, *Dear Sir:* As you, more than most of us, are engaged, it may be, in a life or death struggle with a power you call "Christian"—using the term in its popular signification—it may not be inopportune to excerpt from leaves of my leisure hours some thoughts of my own, as well as those of others, together with some historical incidents, gathered in my readings, illustrative of what Christianity really is, if indeed there is anything of it that is distinctive or different from religions that preceded its advent. And if it shall be found that your persecutors—or whom at least you regard as such—hav stolen "the livery of heaven to serve the devil in," it may, indirectly at least, aid your efforts in pulling down this strong tower of Satan entrenched behind the name of Christian, or at least be of some service to you by weakening its power to do you harm. I doubt not that there are many who honestly believe that your vindication would be the condemnation of something really sacred, something that is good; whereas, if it turns out on the contrary that all that is good, or even divine, absolutely demands the vindication of your volitional liberty and freedom of press and person, untrammeled by any despotic power or human censor over your conscience, the truth will be vindicated and only good will result.

The writer has been a constant reader of your journal for many years. How much his views differ from its prevailing tone can be gathered in the sequel, but he has never met an utterance in its pages that has infringed legal constitutional liberty of the press. Its most prominent error, to my view, has been its lack of discrimination in the religion Christ taught, and which he and his primitive disciples livd, and that which is seeking to involve you, and which has involved so many before you, in its deadly anaconda folds.

I know of no better way, or more effectual, of disabusing the public of the idea that there can be merit or righteousness in any religion that sanctions these outrages, than to call attention to a better faith and to genuine merit and righteousness.

To this end, I send a few thoughts of my own and others selected from my scrap-book, written without reference to your recent troubles, but which, if you desire them, are at your service. I hav entitled them "Lights and Shadows of Christianity."

The term "Christian" has come to be used not as a synonym of discipleship, or a life patterned after the founder of Christianity; but, on the contrary, often covers a wide latitude of conduct which he wholly condemned. From an early day those hav borne the name who practiced coercion in religion, engaged in war, enacted and enforced laws with cruel penalties, to propagate their faith, which was some doctrine of belief only, to-day one thing and perchance to-morrow another, and was not a transactional subordination of the life to righteousness as in the days of the simplicity of the faith. It was impossible that many men should not see that such Christianity was destitute of merit, full of pretense and cruelty, and, judging the tree by these parasites, even to this day many regard it with honest loathing as a poisonous upas, fit only to be cut down as cumbering the ground. A few, more discerning, hav discovered that the tree itself has transcendent virtues, even to the healing of the nations, and hav labored to preserve its life and foster its growth, even at the peril of being poisoned by the deadly emanations from the parasites around it.

What a multitude now, more it may be than in any age before, are battling nobly with might and main to rid the world of these poisonous vapors! they humanely devise antidotes to the poison, thinking all the while these are of the tree itself, and many such are falling in the contest, not knowing that the poison which kills is exhaled from the parasites. Meanwhile the old tree itself, however preyed upon and choked, and its healing exhalations shut in, bears a charmed life, and is not mortal, or fifteen centuries of venomous preying parasites would hav destroyed it. When these are dead all may breathe freely the transforming divine ether of this tree of life.

At the risk of being tedious, let me quote and sketch a little to illustrate the truth of my symbol. "The gifted, spiritually-cultured Ernest Renan, although he made no claim of being a regenerate Christian, better apprehended the mission of the master than most so-called Christians." "An idea absolutely new," he says;" "the idea of a worship founded upon purity of heart and human fraternity made through its entrance into the world an idea so elevated that the Christian Church was upon this point completely to betray his intentions, and that in our days but few souls are capable of comprehending it. . . . The idea of omnipotence through suffering and resignation, of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus. . . . The sentiment which has made of 'worldling' the antithesis of 'Christian'

has, in the thought of the master, its complete justification."

When contemplating the happy, peaceful lives of Jesus and his loved associates, particularly at Capernaum, where Jesus set a little child in their midst and taught the ever-memorable lesson, that he who should humble himself as such would be greatest in the heavenly kingdom, Renan seemed "almost persuaded," saying, "Perhaps the world disclosed its secret to the divinely-lucid conscience of these fortunate children whose purity of heart made them worthy one day to see God."

We learn from Mosheim that the beautiful simplicity of life and doctrine of faith of the primitive Christian were soon obscured by Alexandrian philosophy, even during the second century.

We are not left to conjecture as to the nature of this new life and faith imparted by Jesus, nor how it was lived before it became corrupted; for, besides the gospels and the New Testament records, the early Christian fathers enlighten us.

Clement of Rome, in the first century, says to the Corinthians, "Let the rich impart to the poor;" and both he and Clement of Alexandria speak of those among them who delivered themselves into bonds and slavery that they might restore others to liberty, and many that let themselves out as servants, that, by their wages, they might sustain the destitute.

Athenagoras, of the second century, says of Christians: "When struck, they strike not again; when robbed, they do not go to law. They give to them that ask them, and love their neighbors as themselves."

Justin Martyr says: "We who once prized gain above all things, give what we have to the common use and share it with those who have need."

Origin declares that "To this day the name of Jesus produces a wonderful mildness, decency of manners, humanity, goodness, and gentleness, in those who embrace the doctrines of Christ." In reply to some taunt of Celsus, he further says: "It is not our dishonor, but our glory, that so many of us are poor; yet how can that man be poor who wants nothing, who envies not another's possessions, and who is rich in God? He, rather, is poor who, having much, desires more."

A very different picture is presented by the later fathers of the religion still called Christian. It had lost its savor, and was pregnant of a baneful superstition, whose out-birth has wrought only ruin and desolation. The stern, fiery Tertullian, openly, at Carthage, avowed the purpose of Christians to destroy the gods of Rome. He warns the magistrates of Carthage to beware how they persecute Christians; and says, "We are but of yesterday, and we have already filled your cities, your islands, and your armies." The latter were the Roman legions of the Emperor Septimus Severus.

In the year 295, Maximillianus, a noble Numidian Christian youth, had come to the age at which, by the law of the Roman empire, he was required to enter the army and perform military service; but, in *his* heart there remained an imperishable love of the now antiquated precepts and practices of the divine master—even the principles of that greatest of all contemners of war and carnage—Jesus of Nazareth. The pro-consul presented him with the usual garb and implements of a soldier of the empire, and which he refused to wear. He was informed that death would be his doom if he persisted in his refusal. He replied: "The service is wrong; I cannot enter upon it. I am a Christian. I already wear the badge of Christ my God." They expostulated with him, and told him he could be a soldier and yet remain a Christian; that many Christians were in the army of the empire everywhere. He was not convinced, neither was he intimidated at the doom of death that awaited him; but, on the contrary, counted it the highest honor to die in the maintenance of the precepts of his Lord. He was condemned and beheaded, and his dying words to the Christian brethren round him were, "Dearest brethren, strive with all your power to attain to the vision of the Lord, that he may bestow on you also such a crown." It is worthy of note, too, that his father refused to persuade his heroic son to do violence to his principles; and, returning home from his execution, expressed his thanks to God for having bestowed upon him so exemplary and pious a son.

There is no doubt that within three hundred years from the time of their promulgation, Christian peace principles had pretty generally been surrendered, or were not observed; but as belligerents, and warriors, and other carnal *force* advocates were accorded the name, the strange anomaly was presented of a *Christianity* with *Christ* left out. Not that non-resistant peace principles were all that was new in the religion of Jesus, but that this was the foundation stone upon which his Christian edifice was reared, and, lacking which, other religions called Christian are no better than Jewish and pagan ones.

[TO BE CONTINUED.]

THE true rule in business is to guard and do by the things of others as they do by their own.—*Hindoo.*

The Problem of a Future Life.

Man, it is supposed, has been an inhabitant of this planet for at least six thousand years. One generation has come and another gone for many generations, and still the question of life after death is as unsettled as it was in the time of Job, who asked the question, "If a man die shall he liv again?" Many hav essayed to answer this question; and many hav livd and died in the belief that it was satisfactorily answered in the affirmative. But, singular as it may appear, it is nevertheless true, that many eminent men hav failed to acknowledge the soundness of the arguments in favor of the doctrine.

John Stuart Mill, who for candor cannot be surpassed, thinks the doctrine may be true, but holds that it would be wrong to consider that it was *proved* to be so. He thinks the general belief of mankind in the doctrine the strongest argument in its favor; and this argument is urged by many as being well-nigh positive proof. But we do know that the general opinion of mankind, when unsupported by reason, has often been proved false; and it would probably puzzle the historian to prove that mere popular opinion, unsupported by sound evidence, ever was proved to be true. It was once the general opinion of mankind that the earth was the center of the universe, that all the other heavenly bodies were made merely for the use of the inhabitants of earth, that the sun moved around the world, that the earth was flat, that God made everything out of nothing in six literal days. All these and many more popular beliefs hav been proved false. Who can name a mere belief that has been proved true?

The Greek philosophers, Socrates and Plato, believed in the doctrine of life after death; but they attempted to prove it by a process of reasoning long since rejected by most modern philosophers. They held, first, that man always did liv. Having satisfied themselves of the truth of this doctrine, they argued that a thing that always did liv in the past must of necessity always liv in the future. Those, therefore, who respect the opinions of those philosophers must also respect the process of reasoning which enabled them to arrive at those conclusions, and consequently they must admit the doctrine of the eternal pre-existence of man. For my own part, I feel satisfied that if I had a pre-existence, it was a very happy one. My troubles, so far as I can learn, all commenced when I was born, and if I hav as good a time after death as I had before birth, I shall be abundantly satisfied. I shall not even envy those fellows who get to the eternal city, with its golden streets and pearly gates; I shall not long to stand before somebody's "great white throne" and practice making polite bows and waving of palm branches. I shall not care to join in the everlasting singing of Sunday-school music. I shall not regret that I was not appointed to blow somebody else's horn and sing his praises to all eternity. No, I shall be quite as well satisfied to retire to the same quiet and peaceful retreat which I occupied previous to my being forced into my present state of activity.

But the Christian holds this doctrine to be true because he says his Bible, which is the word of God, teaches it. But it is quite as easy proving the doctrine of life after death as to prove that the Bible is the word of God. And if we accept the Bible as the word of God without proof, we are no better than the Hottentots, for they thus accept their religion. But if we accept the doctrine of the future life because it is taught in the word of God, or the Bible, then we must accept everything else taught in the Bible. We must hold that this earth is the center of the universe and that the sun, moon, and stars were made as ornaments to the earth and to give light to its inhabitants; that the earth stands still and the sun, moon, and stars move around it; that the earth is flat and has four corners, ends, etc.; that a man made the sun and moon to stand still to giv him a chance to kill some people who never harmed him; that a man went to sea with a ship-load of animals, and got stranded on the top of a high mountain; that a man went to heaven in a chariot of fire, and did n't set heaven on fire either (though we would think such a chariot better adapted to run to the other place); that a man navigated the seas safely without steam, compass, rudder, mast, or sails, but simply got inside of a fish and took his soundings and bearings like a genuine navigator of the olden time; and that another man killed three thousand hogs without a knife or any other weapon, except some devils which he took out of one man. This proves that one man can stand three thousand times as many devils as a hog, which is truly wonderful.

If the doctrine of the life after death, as taught in the Bible, is no nearer true than the above doctrines and stories taught in the same book, then, in my opinion, we need not deprive ourselves of the comforts of this life in trying to improve our prospects for the next. We may feel safe in running the risk of going to the orthodox hell, on condition that we shall not be sent there until after the sun and moon shall stand still at the bidding of any man, or until after some man shall hav killed a drove of hogs by putting devils into them.

But the Spiritualists prove the doctrine of life after death by establishing a communication between the souls or spirits of the departed dead and those living. They pretend to be able to see the spirits of those who formerly livd on earth, and to talk with them, and therefore they know that this doctrine is true. Many of those Spiritualists are doubtless honest, and believe what they say, but they are not all so. The Holmses, Mrs. White, Bliss, Fay, the Davenports, Mrs. Miller, Huntoon, and Mott have all been detected in attempts to deceive the people by sleight-of-hand tricks. And the same may be said of many other, if not all the other, noted mediums. How many more mediumistic stars must be exposed and sent to learn more useful trades in the prisons, with Bliss, before people will be convinced that there is no truth in their pretensions time alone will decide? The good work of bringing their vain tricks to light is progressing very satisfactorily. Most of the celebrated mediums hav lived too long on earth to enable them to carry their laurels with them to the next world. If they could get Elijah's chariot of fire to help them out, they would be able to take their departure from earth with much greater honors than they now do.

But, as I hav said above, there is a class of Spiritualists who are honest. We find, however, that many of them are the victims of deception. R. D. Owen was a fair representative of this class. He was sure he had his arm around the waist of a spirit, but it turned out to be a spirit *in the body.* Knowing, therefore, that a large portion of Spiritualistic phenomena is mere sleight of hand and cunning trickery, how are we to decide that the balance is not of the same braud? If Spiritualists do sometimes resort to sleight-of-hand tricks in order to produce spiritual phenomena, how are we to know that they do not do this always? When the very elect, such as R. D. Owen, get deceived, how shall *we* decide between the false and the true? I can only see one way, and that is to apply more rigid tests to the phenomena. Let every investigator into these phenomena go to the seances prepared to test the truth of the phenomena to the utmost of his ability; and I would suggest that it is never a good plan to go and do as the medium tells you do. It is a poor plan to sit singing, or with the mouth open, and both hands held by believers in Spiritualism. The truth cannot be got at in this way. A much better plan would be to take a pistol or a shot-gun to the seance, also a dark lantern, a good supply of lampblack or nitrate of silver, for the purpose of marking spirits syringe. A charged with nitric acid is a good thing to test spirits with. Try to shoot some of it in the spirit's eyes. It will not hurt a spirit's eyes. It should also be remembered that there is no law against shooting a ball or shot at a spirit, and this is a good test. Let the investigator make a judicious use of such expedients as these and we will soon get down to bottom facts.

If the ancient philosophers hav failed to prove the doctrine of a life after death; if the Christians' Bible has failed; if the Spiritualists hav failed; if the scientist has failed, to whom shall we now look for the proof? If after searching for six thousand years for the proof we still are encumbered with doubts, when may we hope to be able to demonstrate it?

The desirability of a life after death has nothing to do with its truthfulness. Life in that respect is unlike greatness, for "some are born great, some achieve greatness, and some hav greatness thrust upon them;" but with life, it is thrust upon us all. "We ask not to be born," and many of us scarce "love the state to which that birth has brought us."

So in regard to the future life. The fact that some people are very anxious to get it is no proof that they will. Many people imagine they would like it without duly considering the question. There is really nothing very desirable about the future life as conceived of by most people. The American Indian conceives of it as his "happy hunting grounds," a country where game can be got with small effort. The Mohammedan heaven is a harem; to the average Christian it is an everlasting prayer-meeting. Paul's highest conception of its pleasures was that even the heart of man could not conceive of its pleasures; and when he was caught up into the third heaven, instead of hearing something nice, he heard things not lawful to utter. The Spiritualists set the departed spirits to working tricks to astonish those living on the earth, and conceive of them as being divided into castes, some on high and some on low planes. All believers in life after death conceive of it as a lazy, worthless, meaningless state of existence. No marrying, no eating or drinking (for these are evidences of change and consequently of ultimate death). No sleep (for there is no night there). No work (unless singing could be so called). It is a life where every man is a gentleman of independence, with nothing to do but to giv orders to the angels, who will supply all his wants in an instant of time. But this sort of life must, after about a million of years, become exceedingly monotonous and tiresome. Many of those who now imagine that it would be a terrible thing to lose such a life will, before a million of years hav ground out, be glad of a decent chance to commit suicide to get rid of the immense burden of their existence. J. G. M.

Memphis, Tenn., April 11, 1878.

ONE of the points which the editor of *The Index* has dwelt upon most emphatically, in his discussion of reform as opposed to repeal, is the extreme danger in which the repealers place themselves of having their motives misinterpreted, and their moral character questioned, on account of their position. It would seem, however, from the following sentence from a recent editorial in *The Louisville Courier-Journal*, that the reformers themselves are not wholly free from danger in this direction. "Congress very certainly will not repeal the law for the suppression of obscene literature, unless a congress of Bob Ingersolls and Francis E. Abbots is elected." You see, Mr. Abbot, one may as well be hung for an old sheep as a lamb. Are you willing to take the name without the game? You must either leave your reputation behind you, and join the ranks of freedom, or you must save your reputation by going over to the enemy outright. Between truth and popularity, choose this day which you will serve.—*The Word.*

MRS. CLARA NEYMAN would like to meet with some engagements to lecture in the neighborhood of Syracuse after the League's Convention—the 26th and 27th of the month. Subjects: "German Liberalism," "The Redeeming Feature in the New Faith," and other topics.

Address, 97 Maiden Lane, N. Y.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

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NEW YORK, SATURDAY, NOV. 2, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

Second Meeting of the National Liberal League Congress.

Pursuant to the notices which hav been published in the Liberal papers for a month past, the delegates to the Congress assembled on Saturday, Oct. 26th, in Wieting's Opera House, in Syracuse, at 10 A. M. Tickets of admission were given to such delegates as had the proper credentials. Thirty-two Auxiliary Leagues were represented by one hundred and thirty-eight delegates, about one-fourth of whom were ladies. Delegates only were admitted to the floor of the Opera House, while spectators occupied the galleries. The number of spectators was not large, two hundred, probably, being all present at any one time.

Francis E. Abbot, President of the League presided in an able manner, calling the meeting to order, extending a welcome to the delegates and asking that the deliberations of the Congress be conducted in a harmonious manner. He hoped there would be no personalities indulged in or any thing said that would be regretted hereafter. The aims of the League are high, being simply a search after truth. He then submitted the following resolutions:

Resolved, 1. That the proceedings of this Congress shall be governed by the general rules of parliamentary law.

2. That the Committee on Membership are hereby instructed to report a complete list of the members of this Congress, classified respectively as delegates, charter-members, life-members, and annual members, and to add the name of each delegate and the name of the local League which he or she represents.

3. That in order to secure the prompt and orderly transaction of the business of this important Congress, all resolutions, after being read, shall be referred to the Committee on Resolutions without debate.

The fourth resolution related to the general order of the business as laid down by the officers of the League.

Mr. H. L. Green, of Salamanca, and another delegate moved the adoption of the resolutions.

Mr. Rivers said the resolutions were out of order at this stage of the proceedings, and moved as an amendment to the resolutions that a committee be appointed by the Congress to arrange for the organization of the Convention.

After considerable discussion, the mover of the amendment withdrew it and moved that the original resolutions be adopted *seratim*. Carried, and the first three resolutions were unanimously adopted.

When the fourth resolution came up, Mr. H. L. Green offered an amendment that one member from each League should act as a committee to name the committees of the Congress.

A long protracted discussion followed, participated in by a large number of delegates, in which a variety of amendments were offered, withdrawn and offered again.

At this point it became evident that the two factions or divisions in the League were somewhere nearly equally divided, and that the contest between them was destined to become active.

Mrs. Colman of Syracuse, made an earnest speech, in which she declared that the Congress had a right to manage its own affairs. Finally all the amendments were withdrawn and the following resolution by Mr. Green was adopted:

Resolved, That a committee be appointed by the Congress, and that such committee nominate the members of the standing committees and officers of the League, subject to the approval of the Congress.

The question then arising upon the formation of the committee, T. B. Wakeman of New York, moved the following, which after a good deal of debate, was adopted by a rising vote:

Resolved, That the committee consist of one member to be appointed by each local League represented, and one by the life and one by the charter members, with power to appoint sub-committees.

Mr. McArthur moved that the number of charter members on the committee be increased to five. It was declared that this motion was out of order, the chair finally deciding that it was in order. Much confusion existed, the members rising and shouting at the top of their voices.

An appeal was taken from the decision of the chair, and the original motion in relation to the committee was adopted. The Convention then adjourned until 2 P. M.

Upon the re-assembling of the Convention, Mr. Rivers, of Boston, Chairman of the Committee on Organization, reported transferring the addresses of Messrs. Wakeman and Hurlbut, on the programme arranged by the Board of Directors for the morning, to the afternoon; these to be followed by the discussion of the main question, and limiting the time of each speaker to fifteen minutes.

The report was adopted after being amended by changing the limit for speakers from fifteen to ten minutes.

The report of the Committee on Credentials and Nominations was delayed till a later stage of the proceedings.

A brief discussion was held with regard to the question to come up; Mr. Hallowell, of Boston, objecting to the consideration of the obscenity question to the exclusion of that for which the League was formed, namely, the separation of Church and State. The convention should hold to its first principles.

Mr. Fox, of Rochester, denied this statement regarding the single object of the League, and declared that all live questions were to be acted upon, and inquired if the society was to delay considering the obscenity laws until more men and women were thrown into dungeons.

T. B. Wakeman then took the platform and proceeded to read his Faneuil Hall speech on the "Constitutionality of the Comstock Laws," in which he took strong ground against the postal laws of 1873. The speaker made particular reference to the case of Ezra H. Heywood, editor of *The Word*, at Boston, who was tried and convicted of issuing an obscene publication, and sentenced to prison for two years, which sentence he is now serving out.

Mr. Wakeman argued the illegality of the enactment under which the conviction was made, quoting many technical points. His address had an excellent effect, and the soundness of his arguments could not be questioned.

Judge Hurlbut, of Albany, then read an address, on "The Liberty of Printing." The press was the educator of our race; it had broken the fetters of kings and emperors, and compelled them to renounce their leadership of mankind. In France it abolished the Bastile. Public sentiment, stimulated by the press, abolished slavery and made Italy free. Without the liberty of the press a democratic government can not exist. Law, order, and free government are founded upon public opinion, and the press is guardian of opinion. A censorship of books was never established until printing was invented. A censorship was never established in America until the modern Paul Pry Anthony Comstock sprang into existence. Now the essense of all morality and all law may be summed up in the command, "Be ye just to all." Constitutions declare that speech shall be free, and that men shall be responsible for the thoughts that they utter. Government, both state and national, now controls the liberty of the press. To-day the state can punish the writer of a book—but the United States can profit by his book in carrying it through the mails. The government ought to prevent the carrying of obscene matter through the mails and protect the mails from being robbed.

The Judge's address was excellent in a literary point of view, and was delivered with much oratorical ability, but it seemed hardly consistent in its various parts. He seemed to "flop over" from one side to the other on parts of his subject. He attempted to show that the Comstock United States postal laws were constitutional, and we watched closely to see how he accomplished this difficult feat. He read part of Judge Livingston's Code of Criminal Law, which declared that obscene prints and pictures which were calculated to deprave the minds of youth and unduly arouse the baser passions were criminal, and should be subjected to punishment by fines of fifty dollars or imprisonment not to exceed six months. This code practically became the law of the states, and from this fact the United States were empowered to take cognizance of the crime and to provide against it by refusing to carry such matter through the mails, empowering postmasters and deputies all over the country to examine the mail matter of the people, constituting them judges and courts, or judges to decide whether it was fit to be carried by the Government or not. This kind of doctrine sounded exceedingly singular, coming from the mouth of a learned Liberal who had been many years a judge. If obscenity can be aided by the postal department by transporting it over the country, and the General Government is therefore empowered to punish it, the same might be said of the crimes of libel, fraud, conspiracy, sedition, seduction, adultery, incendiarism, burglary, robbery, arson, and murder. These crimes, with many additional ones, may all be aided by the postal department, letters bearing upon them being frequently transported from one point of the country to another. If, therefore, the General Government is empowered to take cognizance of obscenity and punish it because, first, the states had recognized it as a crime, and because it was aided by the postal department, the General Government has an equal right to legislate upon and punish all the crimes just mentioned, and many more that might be added to the list, which were pronounced crimes by the state codes and are materially aided and furthered by the postal department. The Judge's theory, then, carried out to the full, would constitute every postmaster and every deputy and every clerk a censor of the mails, who would hav the power to examine what the people deposit in the mails and to decide whether it should be allowed to pass on to its destination or not.

The Judge's position seemed extremely weak on this point, and many were surprised to hear such utterances from so sound a head. There was a weakness in his logic and in his arguments that most persons could easily see.

SATURDAY EVENING

Mrs. Clara Neyman, of this city, read an essay upon the duties of the League, and plead for unity and harmony. She showed very strong partialities towards Mr. Abbot, and emphatically condemned those who had seen fit to oppose his views. Mr. Abbot had few warmer partisans than this lady. She lauded him to the skies, and denounced those who could not agree with him, and said that they were not Liberals, but mere pretenders. She said social physics is a most intrinsic subject, and ought to be studied closely. It is not so easy to throw overboard a Liberal leader like Mr. Abbot. She appealed to the Congress to keep out all intruders who attempted to bring about discord. The League has no business with this fight in regard to the right or wrong of the Comstock postal laws. Let us save our powder and shot for higher issues. The establishment of a secular government is our next work. Our first duty is to free the state from orthodox domination. The transitory state of society will not disappear until we are rid of Christian dogmatisms. The remarkable progress of science has had no effect as yet upon governmental affairs. Our wise men hav learning enough, but they are blinded by their own selfishness. The League is but an idea. It is a long work to change the ideas which have predominated for a thousand years. In speaking of politics, the speaker said: "Before we go into political matters, let us introduce a better system than is now practiced by the old political parties. In whatever we do let us be magnanimous and just; let us not be unchristian; let us master the unruly and passionate; let us be kind and forbearing. If Liberals cannot rise above petty squabbles and personal quarrels, they are illiberals. The trouble is that Liberals do not have sufficient patience; they look to the quantity instead of the quality. Life is a continuous mystery full of new events. Let us gather for the issue—the advancement of Liberalism.

Prof. J. E. Oliver, of Cornell University, next addressed the Congress on the "Nature of the Liberal League Movement." We have a single purpose; a single creed; and that is an equality of rights between all thinkers; that the state should be absolutely impartial in regard to the opinions of all. This is our creed, and upon that creed we invite all to join us. There is of course more heresy about us than orthodoxy, but all are welcome to come and unite with us. Those who will not unite with us have no excuse, except that they are not willing to accord equal rights to others.

Mr. H. L. Green moved that the thanks of the Convention be tendered to the speakers of the evening, which was unanimously adopted.

Mr. Green made a personal explanation in regard to an item which appeared in the *Journal* Saturday afternoon, calling him a "Freelover." He had known the reporter of that paper for fifteen years. He knew him as an active member of the Young Men's Christian Association, and that was probably the reason for his misrepresenting him. He then administered some strong invectives upon the head of the unfortunate reporter. He also stated that he was not a Freelover; that he was in favor of a constitutional law for the suppression of obscene literature, and concluded by saying that the only reason for his voting for the repeal of the Comstock laws was that his experience as a lawyer led him to consider them unconstitutional.

Ten-minute speeches were then announced.

Mr. Butts appealed for peace and harmony. He stopped short off, finishing his sentence thus wise—

Mr. Palmer then offered two resolutions—that the committee on platform be instructed to report in favor, first, of the repeal of the Comstock laws; and, second, in favor of constitutional and state laws against obscenity.

A vote of the Congress decided to take up the question for discussion.

Mr. H. P. Stark said he thought the introduction of the resolutions inopportune. He then took up Mr. Green's complaint. He considered it "one of the meanest of tricks to use a power like a newspaper for vilification," etc. He felt just like offering a resolution to expel from the Congress the representative of the city daily which had slandered the members of the Congress.

Mr. Hayes, of Rochester, then took the floor. He said he had been a listener here, and had become disgusted with the proceedings. He had thus far during the Convention heard about nothing but obscenity, and he began to feel as if he was obscene himself. He hoped the Congress would finish up this "obscene" business, and then proceed to the legitimate business for which we are called together. He continued at some length in this strain, creating much laughter in the galleries.

Mr. Stillman said that the circulation of obscene literature was immoral, but that it was not a crime. He made several stinging hits at Christianity. His remarks were substantially an argument for equal rights for all—liberty in all opinions. Mr. Stillman is a quite forcible speaker, and his remarks were well received by those on his side of the house.

Mr. Hallowell opposed a repeal of the Comstock laws.

The Convention began to get a little mixed at this juncture, and some little feeling was manifested. The opponents of repeal began tactics in the way of offering amendments to and substitutes for the resolutions under discussion. They showed an unfairness not exhibited by the repealers and evinced a disposition at this point to retard the work of the majority.

Dr. Winslow then offered the following amendment to Mr. Palmer's resolutions, which were agreed to:

Resolved, That however its members may differ as to questions of constitutionality, the National League fully recognizes the necessity of suppressing obscene literature, by such legislation as shall be proper and constitutional, and shall also protect absolute freedom of discussion upon all subjects.

Rev. G. E. Gordon of Milwaukee then spoke with a good deal of bitterness and more untruthfulness than any other person who spoke in the Congress. He said he belonged to a League of some one hundred and twenty-five members every one of whom was opposed to the repeal of the Comstock laws. He was also well acquainted with the Leagues through the Northwest and he knew that they were all opposed to repeal, and nearly all those who signed the petition to Congress in favor of repeal had regretted it, and many had told him that they signed it without understanding the nature of the subject, and had they to do it over again they would not sign such a petition. He believed in an entire suppression of obscenity—both by state and United

States laws. He aspersed those who differed from him as being advocates of immorality and indecency. He said the waters are dividing; on the one side is decency and morality, on the other impurity, indecency, and immorality. He appealed to those present to decide which side they would choose. "Who desires," said he, "that obscenity should hav free passage through the mails? What mother would not rather that her daughter should be raped in body than in mind by obscene literature?"

In a subsequent brief conversation we had with this individual he said he was in favor of Comstock and the work he was doing and that he was in favor of the Comstock laws. He approved of Heywood being sent to prison, and thought any man who would write such a book and publish it ought to be sent to prison. We told him that he was the most indecent, untruthful, and ungentlemanly of any one who had spoken in the Congress. It was noticeable that many of the Abbot party disapproved of his bigotry, vituperation and falsehood. He harmed his friends more than he helped them.

Col. D. M. Fox, of Rochester, in a dignified and candid manner disputed the representations made by the Rev. G. E. Gordon, in reference to Western Liberals. He said he was himself directly from the West, and he was familiar with the Liberal Leagues of that part of the country. He was President of the Liberal League of Springfied, Mo., and he had assisted in organizing several other Liberal Leagues, and he was acquainted with the Leagues in Joplin, Moberly, Kansas City, St. Joseph, and other points, and he knew what their sentiments were upon the question of repeal. The Rev. gentleman had misrepresented them. A large majority of them were in favor of the repeal of the Comstock laws, believing them to be unconstitutional and inimical to the liberties of the people. He denounced those laws as "vile and damnable." The Colonel's remarks in all instances were well timed, and his style of candor, fairness, and ability produced an excellent effect upon his hearers.

Mrs. Lucy N. Colman of Syracuse, repelled in an emphatic manner the aspersions of the Rev. Gordon, and said he acted ignobly in trying to do injustice to those in favor of repeal, by casting the imputation of immorality and indecency upon them. She knew the charge to be false. Those who favored repeal were as moral and as much opposed to immorality of all kinds as those who professed an extra amount of purity and holiness. She sustained Mr. Green in the position he had taken as to his own conduct and standing for the fifteen or twenty years she had been acquainted with him. She had never heard the first word of suspicion or defamation breathed against his private character, and she thought it very unjust to asperse him in the way it had been done.

Mr. T. B. Wakeman made an able legal argument partly in reply to the position taken by Judge Hurlbut. He said that in the brief time allowed him he could say but little by way of a legal argument. He recounted how, on the 12th of November, 1877, at about four o'clock in the afternoon, he found the editor of THE TRUTH SEEKER in the custody of a U. S. Marshall and about to be taken to prison, and who, but for his timely interference by way of bail, would hav been consigned to a felon's cell. Upon the editor's requesting him to draw up a petition to the Congress of the United States for the repeal or radical modification of the law under which he had been arrested, he complied. He gave the case a careful examination. After making a draft of it he submitted it to his brother, Abram Wakeman, a sound lawyer, much older than himself, a man who had been Postmaster of New York, Collector of the Port, and representative to Congress, and who was as thoroughly versed in United States postal laws as any lawyer in the country. His brother pronounced the petition without fault. It was submitted also to some half-dozen other able lawyers and several scientific men, who pronounced it as good as could be drawn. When Mr. Bennett sent the petitions over the country for signatures, the opposition to it was manifest. It was asserted that it was in favor of obscenity and immorality and should not be signed, altho' there is not a word in it that can be construed to indorse obscenity or immorality in the least. That was the time when the opposition to the repeal movement first showed itself, and it had since been actively kept up. He regarded it as a misfortune that this hypercritical opposition had been raised, as it had only tended to divide the Liberal ranks and make room for discord. Had this not been done, we, as Liberals, should doubtless hav succeeded in the effort that was made to get the law changed, and should to-day be far better united than we are.

The members of the opposition grew restless, and evinced a disposition to prevent Mr. Wakeman from continuing, and the opposition was so marked and uncalled for that he took his seat before he had completed his remarks.

Mr. Stark said Mr. Wakeman had been heard two hours during the day, and the League could get along without hearing anything further from him to-night. He moved to adjourn, but his motion was voted down.

Mr. B. F. Underwood did not believe in being "choked off," and was not so narrow-minded as not to allow a full and free discussion. The most reprehensible part of his remarks was where he showed impatience towards those who occupied the anti-Abbot position, and said if the vote on repeal was pressed that those who opposed it would be justified in withdrawing from the organization. This position caused pain to many of Mr. Underwood's friends, and they regretted to see him unwilling to accord the same rights to those who differed with him that he claimed for his own party. It looked too much like the big surly boy who engaged in sport with the other boys, got mad and said if matters could not go as he wished, he would not play. The idea that the wish of the majority should not prevail, and that if they pushed their principal theory in favor of repeal, the minority would not submit, but would withdraw was expressed by several. Those in favor of repeal expressed a desire to preserve harmony, and said they would not withdraw from the organization if they did not succeed in carrying the measure they considered of vital importance.

Dr. E. B. Foote, Jr., read a series of resolutions as a substitute for those that had already been offered, and which, he thought, might be accepted as a compromise by both divisions. The resolutions he read expressed the opinion that there were strong grounds for supposing the Comstock postal laws unconstitutional; and, as they had been used to the injury of many innocent persons, they ought to be repealed, etc. Considerable opposition was made to the resolutions, and, after not a little heated debate, they were referred to the Committee on Resolutions. In the confusion that arose, another motion was made to adjourn, and as the President called for the vote, which he declared to be in favor of adjournment, the janitor began to turn off the gas, and the delegates quietly left the hall at near the hour of midnight and sought their places of rest.

SUNDAY MORNING.

The proceedings opened quietly. The leaders of the Repeal party, during the interval since adjournment, had decided, as a matter of compromise, to not press the question of repeal at this session, but to lay it over for further examination and discussion till the next meeting of the Congress.

Mr. Courtlandt Palmer, of New York, offered the following compromise resolutions:

Resolved, That this Congress does not, at the present session, express any judgment in regard to the Comstock postal law question, but that it hereby recommends that the members of the League and all Liberals inform themselves, as far as possible, as to its constitutionality, with a view to decisive action at the next Congress.

Resolved, That the freedom of the press, which is guaranteed by the United States Constitution, includes freedom to publish and freedom to circulate, by the customary channels, all opinions on literary, scientific, political, social, moral, religious, or other subjects.

Resolved, That while we recognize the supreme importance of extinguishing, as far as possible, the demand for obscene literature by educational and moral means, we also recognize the practical necessity of legislation by the proper and constitutional authority against the crime of publishing it, and laws for the punishment of the same.

Mr. Wakeman supported the resolutions, and said he appreciated the position of Mr. Palmer, who did not desire to force a conscience not prepared for conviction. He regretted, however, to return home while two League members lay under arrest, and that arrest instigated by Church authorities, without an expression of condemnation from this League. He believed the arrested parties guilty of no wrong whatever, and yet, before generally asking the Congress to favor the repeal of the Comstock postal laws, he thought it better to take another year for consideration and increased information on the subject, and to fully think the matter over. He said he yielded this much to save the feelings and heartburnings of the opposite party. This was a decided concession for harmony by the stronger party, for they well knew they had a handsome majority, and could easily pass a vote in favor of repeal if they wished to. How much this concession, however, was appreciated by the opposite party remains to be seen.

The Rev. Mr. Gordon, the troublesome spirit of the Congress, was in favor of meeting the question now, and of not postponing it till another year. The Comstock laws had been decided constitutional; the question was now higher than the Constitution; it was what is pure and clean and right. The movement for the repeal of the Comstock laws came from parties who sold obscene literature themselves; it was time the League proclaimed itself for purity and morality, and not rest under a cloud for a year. They must stand on principles of decency and order, or they would die. The American people were a clean people. If the unclean ones carried their point in the Congress, those who loved decency would uphold the hands of those who sought to suppress obscenity, and he himself would go to Washington and work for the Comstock laws.

Mr. Underwood presented the following resolutions in connection with those already offered by Mr. Palmer.

Resolved, That since the growth and influence of the Liberal League movement depends primarily on the multiplication of local auxiliary Liberal Leagues, and since the multiplication of these Leagues depends chiefly on the zeal and activity of the members of the Executive Committee of the National Liberal League we recommend to their earnest attention the following points:

1. That they appoint at least three of their associates in their own immediate neighborhood to the end that the several state sub-committees may hold frequent and regular meetings for consultation and action.

2. That they use all diligence in forming as large a list as possible of the names of prominent and active members throughout their respective states.

3. That they enter into correspondence with the latter as local agents for the purpose of stimulating them to initiate the organization of local Leagues in their respective towns.

4. That they continually impress upon these local agents and through them upon Liberals everywhere, the innumerable advantages which must acrue to themselves and the Liberal cause by building up numerous local Leagues and thereby creating a vast and strong constituency for the National League.

5. That if any of the Executive Committee finds himself unable to discharge the duties of his office, he should nominate to the directors, as his successor, some capable and energetic man or woman who is willing to assume these important duties.

Resolved, That it is inexpedient at this time to nominate candidates for the Presidency and Vice-Presidency of the United States, and that it must remain inexpedient to take this step until the local constituency of the National Liberal League is vastly increased.

Resolved, That the sinister and ruinous bearings of the Edmund's constitutional amendment upon the cause of state secularization are dangerously misunderstood and disregarded by nearly the whole people, and especially by Liberals; that notwithstanding the excellence of the major part of this amendment, the proviso that it shall not hav the effect to exclude the Bible from the public schools would indirectly but completely Christianize the now secular Constitution by recognizing the Bible as having a divine right to be read in public schools which is superior to the right of Congress and of the people, and would thus plant the nation unawares on the foundation principle of orthodoxy, while the further proviso that this amendment shall not hav the effect to impair the rights of property already vested, is designed to secure the perpetual exemption of church property from taxation, with all the growing evils of that mountainous injustice.

Resolved, That we earnestly counsel all local Leagues to hold frequent public meetings for the purpose of enlightening the people as to the unspeakable importance involved in this still pending attempt to Christianize the Constitution by stealth, and as to the paramount necessity of defeating the proviso now attached to this proposed amendment.

After considerable discussion, the resolutions were passed and a better feeling seemed to prevail.

Before this, J. H. Adamson, of Passaic, N. J., rose and alleged that he could show up the tactics of the New York party. He represented that D. M. Bennett, of THE TRUTH SEEKER, had written a letter to his League urging them to send a full delegation, and offering, if they would send delegates who would vote with him and his party, that he would present them with ten dollars' worth of Liberal books, which was a species of bribery. Bennett, perceiving that his letter was misquoted and that it was not fairly presented, demanded that the letter be read, saying that he did not want a garbled or misquoted copy of the letter to be palmed off for the letter itself. Several called for the letter, and upon his assertion that he had not the letter with him, he was asked to take his seat. The Chair ruled that Adamson must produce the letter or make no further allusions to it, whereupon the gentleman from Passaic City was compelled to take his seat.

It may be stated here that we wrote to several Leagues, urging them to send delegates to the Congress, and to several friends we also wrote, asking them to organize new leagues, but in no instance did we attempt to bribe them, but simply hoped they would see the importance of Liberals sustaining free speech, a free fress, and free mails. New leagues hav been organized in the interest of the Abbot side probably nearly as extensively as by the opposite side, and it is difficult to see why it is not as legitimate for one side as for the other. Mr. Green was paid $35 for being instrumental in organizing seven new leagues. Prof. Toohey was paid $10 for organizing two leagues, and L. K. Washburn the same amount for two more. Now if we procured the organization of a few Leagues without pay, where is the wrong? Perhaps if we would present a bill for $30 or $40 for services thus performed, and the same were paid, they would feel better about it. If it is legitimate in others to get up Leagues, it ought to be for us.

Mrs. Clara Neyman read a somewhat lengthy communication from Western German Radicals, including Carl Doerflinger, of Milwaukee, and others. It touched upon political, moral, and social topics, and was couched in fraternal and well-expressed language. A discussion upon the merits of the communication was reserved till the afternoon.

SUNDAY AFTERNOON.

The most important business of the Congress came off during this session. It opened by the majority and minority reports of the Committee on Nominations. The majority report presented the names of F. E. Abbot as President, with the other officers elected last year. The minority report nominated Elizur Wright for President, with a few new names for Vice-Presidents, to wit: Mrs. F. W. Titus, Mrs. Lucy N. Colman; for Treasurer, Courtlandt Palmer; for Secretary, Henry Damon; for Assistant Secretary, Mrs. Hope Whipple; Chairman of Executive Committee, H. L. Green; Finance Committee, Henry Damon, Mrs. E. B. Otis, and J. S. Verity.

Judge Hurlburt made a strong appeal in favor of the League's adhering to Mr. Abbot and re-electing him President. Among other things, he said Mr. Abbot had "made us," and we could not get along without him. It is hardly to be supposed that the Judge really meant that Mr. Abbot made him and others much older than Mr. Abbot.

Mr. Abbot made a few remarks, a part of which were thought to be not in the best of taste, and that they lost him a few votes. After making an appeal for his brother officers, Messrs. Hamlen, Willcox, and Crandon, and asking that they be re-elected, giving as a reason that they had worked faithfully and for small compensation, he said he did not wish to be re-elected unless they were. Here he became insolent, and snapped his fingers in the face of the audience and said he would not giv that for their suffrages, etc.

J. S. Verity, of Boston, made a short, earnest, telling speech. He said he had come all the way from Boston to vote for the repeal of the Comstock postal laws, and he felt as though he had been sold out in that respect by his friends in the morning, but he did not want to be sold out now in his vote for officers of the League. He said he opposed Mr. Abbot because of the course he had taken with reference to the Comstock laws, and because of his dictatorial manner. He felt as though Mr. Abbot had not taken the right means to promote the harmony of the League, and had been instrumental in throwing in a cause of discord and contention. Mr. Abbot's course in this respect he could not approve, and he could not vote for his reëlection. He disapproved of the pronunciamento and platform which Mr. Abbot put forth declaring that he would not accept office on any other basis; as he, Verity, could not approve of that platform, he could not vote for Mr. Abbot; and in reference to the young men who had served so faithfully for two years as officers of the organization, he thought it was unreasonable to ask them to continue to work so hard, and that it would be only fair for them to take a rest and let others bear the burden. (*Concluded on page* 692.)

Communications.

The Critic Corrected, or the True Causes of our Financial Distress.

President Hayes, in his inaugural, stated that there were indications of the nation's speedy return to prosperity all around us. As this statement was made a year and a half ago, and the flattering promises of the President, so far from having been realized, hav been most signally falsified by the deplorable increase of our financial adversity instead of a revival of our prosperity, the circumstance shows that the chief magistrate was most lamentably ignorant of the true causes of the nation's financial distress. And if a man who is assumed to represent the intelligence of the whole nation can be thus ignorant on such a vital question, we should not think it strange if a large majority of the voters of the country are equally ignorant. Indeed, I hav never observed during my life such a general, such a profound, and such a deplorable ignorance on any other important political question as that which is displayed with respect to the question of financial reform, or "the money question," simply because the majority of voters, instead of investigating the question critically for themselves, depend upon the newspapers and the leaders of their political parties for their intelligence upon the subject. This negative policy furnishes designing political demagogues ample opportunity to deceive and mislead the people by the propagation of false theories relative to the real causes as well as the true remedy for our present pecuniary suffering and distress. Even some of our able writers, who display a considerable amount of intelligence on other subjects, show, by the productions of their pens when writing on this question, that they, too, hav been deceived and misled; that they, too, hav fallen victims to the false arguments and delusive theories of tricked and bought-up, or, at least, biased politicians. Among this number appears to be your able correspondent, Mr. J. W. Truesdell. It is a source of sorrowful reflection that men of talent and influence like Mr. Truesdell should, for the want of proper intelligence on the subject, vindicate those false, popular theories which serve as chains to keep the people enthralled in ignorance, by which means this hydra-headed and distressing evil is still further augmented and perpetuated instead of being extirpated. Mr. Truesdell should be sure he is right before he lends his influence to support and rivet upon us still tighter this monstrous and widespread evil. But I perceive, by several questions which he raises in his article published in THE TRUTH SEEKER of September 28th, that he misunderstood the whole question; that he has not read history sufficiently to understand either the causes or the remedy for the suffering condition of the country. Floating on the tide of common delusion, our good, but mistaken, friend seems to hav borrowed one of those false tables of figures made out by the interested banker and bondholder to delude and deceive the people and make them believe there has been no serious contraction of the currency, and therefore the statement that our financial distress is assignable to that cause is all a lie. They know that our present ruinous financial system, which is robbing the people of millions of dollars and putting them into their pockets, cannot be changed while they can succeed in blinding the masses with false tables of figures to prove that we hav nearly as much money in circulation as we ever had, and therefore the greenback men are a set of fools or liars in attempting to show that the currency has been contracted and that this is the cause of our great commercial calamities.

But if the position of the banker, and bondholder, and Mr. Truesdell were correct—that there has been no sensible contraction of the currency—it would prove that our lawmakers are a set of consummate fools to pass laws for the special purpose of contracting the currency, and make many speeches in favor of it, and create the impression throughout the nation that this was necessary to bring greenbacks up to a par with gold, and the people now generally suppose it was contraction that produced this result. But they are all a set of ignoramuses, according to Mr. Truesdell, for he attempts to make it appear that no contraction of any importance has taken place.

Does not friend Truesdell know that a law was passed which required greenbacks to be burned up at the rate of $4,000,000 a month, and that Hugh McCullough destroyed $44,000,000 under the operation of that law? Does he not know that Mr. Sherman made bonfires of the greenbacks at the rate of from one to two millions a month? Does he not know that a large number of bank notes also hav been withdrawn? And that various other species of paper currency hav also been destroyed, or "retired," amounting in the whole to about $14 000,000, making on an average for ten years about $300,000 a day? Is it possible that he is ignorant of all these facts? I suppose we must conclude so, for his use of the odious term "inflationist," and his disposition to support and justify the present fraudulent financial system, show that he is floating with the ignorant multitude and needs light on the subject. He says that "it is to be regretted that not a few of our new-born economic writers, either from a defective memory or a lack of opportunity to correctly inform themselves, appear to be sadly deficient in their knowledge of our financial statistics." This is true; and I know of but few persons to whom this remark will more forcibly apply than to Mr. Truesdell himself. His erroneous (and, as I suppose, borrowed) statistical table shows that he is sadly deficient in statistical knowledge. It shows the amount of bank notes, greenbacks, compound-interest notes, demand notes, and fractional currency in circulation for a number of years, but leaves out nine or ten different kinds of currency, or paper issues, used as currency during the war. What does this mean? What is this done for? In this way he makes the maximum circulation during the war only $483,000,000. This is done, let it be noticed, by confining his calculation to only one-third of the currency. This is a trick that Republican politicians hav been gulling and deceiving the people with for years; and, as I hav the utmost confidence in Mr. Truesdell's honesty, I hav to assume that this table of Mr. Truesdell's was borrowed from some of those Republican tricksters. I go to headquarters for my statistics. I draw from an authority that cannot be disputed. The Secretary of the Treasury I regard as the most reliable authority in such cases. And here is his report with respect to the currrency circulation of 1866:

	1. Temporary loans.....	$107,000,000
	2. Certificates of indebtedness..	85 000 000
	3. Five per cent legal tenders...	83,954,000
	4. Coin-interest legal tenders....	217,000,000
	5. Seven-thirty notes.....	850.000,000
	6. Greenbacks	433 000 000
	7. Fractional currency.....	344,000,000
	8. Cash, or coin.....	88,218 000
	9. National bank notes.....	131,452,000
	10. State bank notes.....	240,000 000
I add	11. Confederate notes.....	450,000.000
		$2,612,395,000

Here, it will be observed, the Secretary's list includes ten kinds of currency, while brother Truesdell's includes but five—only one-half. What does this mean? And it will be observed, also, that the Secretary's report makes the minimum circulation nearly three hundred per cent greater than friend Truesdell does. And as the Secretary's report for 1875 makes the currency circulation only $674,000,000, it shows a contraction of $1,938,395,000, that is, nearly three-fourths.

The good brother says, "Nothing can be more fatal to a logical conclusion than a perversion of the facts." And yet I find the facts perverted in four or five cases in his article. His statement that the per capita circulation of the United States for twenty years was only $5.92, is a most egregious error, which I would show if my article were not too long already. He says that my statement—that two billions were in circulation—is more than double the real sum. But I hav proved it by the Secretary of the Treasury, and am prepared to prove all my statements. I never pervert facts. His question, "What new system can we adopt that will be an improvement?" shows that he is ignorant of history and also of the greenback principles. We want no new system, but one that has been tried for more than a thousand years and has always proved a success, while the present system has always failed to promote the interests of the people. Hence the importance of the change.

Richmond, Indiana. KERSEY GRAVES.

Liberal Organization.

It is cheering beyond expression to see the suggestions on organizing the Liberal forces made at the Freethinkers' Convention acted on so soon, and with candor and zeal. Let this go spiritedly on, and we will call our own to the bright humanitarian banner, and stand a phalanx for truth and justice, able to defend its whole and its individuals against assaults and encroachments of dark, struggling churchal tyrannies, and do many great things. When the State of New York is put in easy harness of county committees, let the work spread in all directions; Canada will probably be waiting with open palms, the West will shout, "All ready!" New England will cry, "Our once hated Garrison is a victor, and our veteran Elizur Wright shall be upheld by liberty!" all the South shall slowly put on the armor and recognition of mental freedom, swelling the ranks of right till the present Washington, environed by equable principles, shall totter and falter, while the future Government, worthy to be called a free people's, shall indeed be born.

Make general this now begun movement, and its salutary action will ward off the threatened sanguinary conflict, and hasten financial and judicial reform. Hold good courage, brothers all, and forget not that success depends on woman's coöperation, and *that* on your encouraging her to free action, on standing by her in declaring herself physically and mentally emancipated. While she givs her influence to the priestly rule, called fashionable and proper, it will hav power to sway the most of men, and smite the rest. This is the mountain barrier so long overlooked. Gaze deep and speak.

Now, who are Freethinkers, believing in and advocating mental liberty? If I see clearly, about everybody but those rabidly claiming the name Christian, and those so swayed by their control as not to be free in any sense. Those who cling, as if thoughtlessly, to pernicious customs, known shams, ignore in practice, if they own in theory; they tie their own hands, and degrade the world by teaching that they cannot rise to the status of science, simply because wrong old usages blend with trades that grasp their money, colleges that culture vanity and shrivel nobility, and churches that flatter with guile, while they appropriate the victim to selfish, deathly ends. The *because* belongs on the other side. Because these crafts permeate and paralyze all things, they should be wholly discarded. They are the powers that make up popularity to-day. What a forbidding field for sovereigns of thought and creators of character! A field that stifles liberty soon as entered. But most women hav been reared in its vassalage, hence need and deserve assistance in rebelling; and free men should extend strong, kind hands from every platform and speech, journal and document.

People termed positive philosophers are usually Freethinkers, amiable, and profess to aim at living the Golden Rule. No proof of a sentient immortality appeals to their minds. They believe in reward of well-doing here, growth in knowledge, joys of kindness, etc., etc., are ample to incite to goodness and all possible wisdom. Spiritualists believe all this with them, are Freethinkers, positive scientists too, and further believe in continued identity and progress after the spirit that animates the flesh is decarnated. Evidence of this induces free thought, wide investigation, and, they think, elevates their joys and affections; hence, they countenance all phases of honest belief, and coöperate with all aims for common welfare and freedom. It is fitting and noble for these two schools of Liberals to heartily unite in maintaining mental liberty against either sects or states striving to usurp undue authority,

Spiritualists who, by crafty scandal and abuse, hav been impelled to fall back on more popular conformity, which in effect is surrendering their influence to the Church, will honor themselves and their cause, and bless humanity, if they come frankly and fearlessly to this organization for redeeming the United States, and bravely work with the good and true, whether they be called Infidels, Deists, Pantheists, Theists, or Atheists, for all these names are good enough while needed, and imply very good people. Their preferring to study but one world at a time does not make them bad, and all should scorn to shun them or their true work for human justice. The times are critical, and demand the aid of all the good. MARY E. TILLOTSON.

Money.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see that brother Newell kindly undertakes to enlighten me on the money question. Well, light is what we need. We hav had enough skirmishing on the money question. Let the disputants come to close quarters.

It is true, the law is what designates what shall be money; but the idea I wish to convey is that the gold and silver *finder* holds a premium over the potato raiser. The farmer must mortgage his property, and give a big per cent to get money, or sell his potatoes at a small price in comparison to what the gold finder sells his bullion for. The making of gold and silver money greatly enhances the value of those metals to the detriment of their use in the arts and sciences. If the Government reaped the benefit of the premium alone, it would not be so bad. But to keep private parties from coining those metals Government is compelled to keep bullion value near coin value.

Gold-diggers often become millionaires; pototo-diggers never do. Government gives the gold-digger a big price for his bullion; the potato-digger can rarely sell his "bullion" to the Government for anything. The bondholder can issue currency on his bonds. The landholder is denied that privilege. I agree that paper is the cheapest and best material to make money out of. I am also convinced now that there is no use in redeeming money in anything. Issue it upon good security and let it circulate forever. I do not think our gold and silver mines should be managed by the Government. The soil should be free to all regardless of what metals they contain. Then mines would be free too. Let the soil be free to all who will use it, whether for digging potatoes or gold.

Brother Newell says, "Let the dollar never change in value." I agree that our money should be uniform and constant. And if possible, the dollar should never vary in purchasing power, only from supply and demand of the things purchased.

But has there ever been, and can there ever be, such money? The dollar, the world over, is represented by so many grains of gold and silver. And, in spite of all laws, the purchasing power of the dollar has ever varied in proportion to amount of money in circulation (whether paper or metal) or supply of bullion. Reissue the greenbacks that hav been destroyed, and prices will rise in proportion as they hav fallen from contraction, or the same addition to our bullion would do it, unless absorbed by the arts and sciences or foreign demand.

Paper money with the dollar represented by nothing, and circulation kept in proportion to trade and population, *might* give us an unvarying currency, but I doubt it. In the first place I think it would take thirty-seven Philadelphia lawyers to keep circulation in proper proportions; and the whole world couldn't find out the value of a dollar unless represented by something of known value.

Brother Newell says, "The value of the 'fiat' dollar, as our friend calls it, is the value given it by law, and not what the various commodities giv it." The Government puts its stamp on a piece of paper or metal, and says, "Here is a dollar." And the law of the land says so many grains of gold or silver with the Government on it is a dollar. Now the world learns the exchange value of a dollar by learning the exchange value of gold and silver as property. With gold and silver demonetized, how would you know the exchange value of the "fiat" dollar. I ask you now what a dollar is, and you would reply that so many grains of gold and silver were. I ask you what a "fiat" dollar is, and you would say, "It's—it's—*a dollar.*"

It seems pretty clear to me that the dollar must be represented by something. If represented by property, its exchange value fluctuates with the exchange value of that property. If the representative of the dollar is money itself, that will enhance its value and stimulate its production to the detriment of its other uses, and to the detriment of other more useful industries, as a much cheaper material can be found of which to make it. Besides, when the representative of a dollar is stamped and made a legal tender, any other money will partake of its nature and the amount in circulation will govern prices. But stamp a dollar on paper, letting the dollar be represented by property, and that property not a legal tender, and quantity in circulation will not affect prices. And there would be nothing in it to stimulate over production in that property.

Now, in hunting about for something to represent the dollar, I find nothing less fluctuating than labor. Let so many hours' labor represent the dollar. Let every one issue money in any quantity that they can secure the public.

Then, and not till then, shall we hav a uniform, just, and stable currency. Am I entirely alone! Help, O Israel!

Mineral Springs, Ark. O. JONES.

Pious Correspondence.

Deacon Skidmore's Eleventh Letter.

THE HERESY TRIAL.—CONTINUED.

ZION HIL, Oct. 28, 1878.

MR. EDITUR: I se yu had so much more valuable matter put in yure paper for 2 weeks that yu kast me aside, or rather let me wate til thare waz les preshure on yure spase. That iz all rite. Yu hav given me a vary fare sho sinse I began to rite for yure paper, and I must not komplane if I do not get admittanse evry time. I presume yu get a good meny more letters and kommunikashuns than yu kan find room for, and ov korse sumbody must wate. It mite az well be me, a part ov the time, az enybody.

The next thing in order iz for me to finish my report ov my trial for heresy, and lest I ma be to tejus, I wil not try to rite in ful what evrybody sed. It iz not likely that yure reeders wil insist on having evry wurd.

After Mrs. Studley sat down, thare waz a litel lul again, and nobody seemd anxyus to sa enything. The elder sed we had kum together to konsider this kase and to heer each uthers' vuze, and he hoped thare wood be no bakwardnes. He thaut it wood be wel for sum ov the bretheren to sa sumthing on this okkashun. He askt Bro. Peter Sharpley if he had not a fu words to offer. Brother Sharpley roze slo-ly, and mezured hiz wurds with grate karefulnes. He must sa, in the first plase, that he had the gratest konfidense in Bro. Skidmore, and he willingly aknol-ejed the grate obligashun the church was under to the worthy deeken, whoos influense and example had alwaze ben ov the hiest karakter until the present time. He regreted az deeply az eny person kood, the falling ov so good a person into the mazes ov heresy and unbelief. It had ben a surprize to him how so sensibul and good a person az Brother Skid-more iz, kood be left to be so ensnared by the wiles ov the evil wun, and he kood not think it waz eny rong intenshun on the part ov the deeken. In hiz opinyun, the Infidel editur ov that paper waz far more to blame in this hul biznis than enybody else, and he waz only sorry that that same wiked editur waz not within the reech and power ov Zion Hil Church, for in that kase severe justis wood be dun to a very vile man, and the church wood take unfaned plezure in making him a terribul exampel to all evil doers. He had no dout that had this kongregashun had the passing ov the sentense ov justis upon that Infidel Bennett, he wood ether be sent to prizen at hard labor for 20 yeers, or hiz life wood be taken from him in the most approved Kristyan manner, by which meenz he wood be plased whare he wood drag no more soles down to hel. He felt impeld to sa however that he kood not beleev that Bro. Skidmore had given wa to eny bad intenshuns, or that he had ment to be gilty ov eny grate offense before God or man. He hoped to heer from the good deeken, and hoped to heer that the feers and apprehenshuns ov Sister Jones and uthers wer without sufishent grounds. It kood not nesessarily be held bekauz a man took a paper ov eny kind or no paper at all that he waz deserving ov punishment, or that the brethren and sisters ov this church aut to expel him in disgrase. He thawt we aut to moov sloly and karefully, and not be to eeger to punish a brother. The good brother kontinude on in this wa for sum time, and when he sat down I thawt I kood see that a good impreshun had ben made.

The next speeker was Brother Steven Karter. He iz not konsidered an over-relijus man, and kriticisms hav ben made that he did not hav az much Jezus relijun as a member ov Zion Hil Church aut to posses. He duz not often speek in publik, and hardly ever haz much to sa about what God haz dun for him, nor about the workings ov the Holy Gost in hiz sole. He iz a good thrifty farmer, hoo attends klosely to hiz own affares, and haz a good farm ov 75 akers entirely pade for, with 700 dollers at interest. Such zelus Kristyans az Sister Jones kall him a man ov the world, hoo thinks more about raising good kattel and hogs than he duz about foreordination, elekshun, total depravity, and the final perseverence ov the saints. He sed while he belonged to the church he beleevd in paing hiz share ov the expenses, and to do so when it waz du. He beleeved it waz a pretty good kind of relijun for a person to pa thare honest dets, and to make no wun wate a da longer than waz nesessary for what belonged to them.

He sed, in addition, that he had hiz noshuns about taking papers to reed. He did not kare for so meny as sum, for he kood not find time to reed them; hiz work demanded hiz konstant attenshun, and hiz reeding time waz limited; but he beleeved in the rite to take such papers az he pleezed, and az long as he pleezed. He hoped he wood not want to take eny paper that wood make him wiked, or that he waz inklined to hav enything ov the kind in hiz house that wood do hiz family eny harm. And he had that much konfidense in Deeken Skidmore that he wood not subskribe for and kontinu to take a paper that waz really vile. He did not beleev that the reeding of THE TRUTH SEEKER had dun the deeken a bit ov harm. He seems just az fine a man, just az good a Kristyan, az he did 6 munths ago, before he ever saw a TRUTH SEEKER. For hiz part he did not beleev it waz eny part ov the bizines ov this church to trubbul themselves about what nuze-papers or magazeens the members saw fit to take. If the members pade thare just duze to the church and to all men, if they minded thare own bizines and let uther peepel's alone, if tha ronged no wun, and did what good tha kood as tha past thru life, he did not beleev the church had eny rite to kondem that man or to hall him up here before the church to lekcher him and examin into all hiz privat affares. "Now," sed Bro. Karter, "yu hav just az much rite to kall me up and hall me over the koles az yu hav Brother Skidmore. Perhaps meny ov yu dont no it, but I do, that I take THE TRUTH SEEKER, and from the wa I feel now I think I shal keep on taking it for sum time. I herd Deeken Skidmore and Kaptan Smith tauking wun da about THE TRUTH SEEKER and Kaptin Smith prazed it in the hiest terms. Dee-ken Skidmore sed if I wanted to try it for a while that I kood hav it 3 munths and a good dikshunary for 60 sents. I sed I wood take it and giv him the munny, and he rote to the editur for it, and I am bold to sa that I find a good menny things in it that I like. I don't endorse all it sez, but it don't do me a bit ov harm to read it and az thare iz no law agenst my reeding it, and az I hav a perfekt rite to read it I think I will kontinu, whether Sister Jones likes it or not. And I will also sa this much to yu all: If yu take it upon yourselvs to kondem me for taking what paper to reed I pleez, then my konnekshun with yu az a member ov yure church seeses. If our sistem ov religion kannot bare all that THE TRUTH SEEKER kan sa, if it is so eezy to be noked over that wun old editur kan nok it, I sa let it go. If our church and our religion hav got to be kept up by the destrukshun ov our individual rites, then I say let the religion go. Let us manetane our rites ov lib-erty whatever else we loze or keep. My advise to Deeken Skidmore iz to just take what papers he chooses to, and let thoze hoo don't like it help themselves. That iz what I shal do, and I no thare are a fu more in this church hoo feel the same wa. If Sister Jones and a haf-dozen more like her wish to draw the lines, let them do so."

Bruther Karter spoke thoze last wurds with more emfasis than iz kommon for him, and when he took hiz seet a littel buz went round amung the audiense, and I kood see that the speech we had just hurd had made an impreshun. Sister Jones' fase kullered up to her eers, and in haf a minit she sprung up, show-ing by her are and manner that she waz governd by sum spirit, not gospel charity. She spoke vary has-tily and in a loud voise. Sally sed she akted for all the wurld az tho she was skolding her hired girl for getting a batch ov butter too salt. She went on in this wa:

"For my part, I think we had better giv up our relijun altogether or else stik to it. We had better eether be Kristyans or Infidels; if we ar Kristyans, we hav no biznes to be reeding Infidel papers. I kan understand what makes Bruther Karter tauk the wa he duz. He iz just about az deep in the mud az Bruther Skidmore iz in the mire, and it iz nach-eral enuf that he shood defend him. But I wil raze my voise in behaf of Jezus and hiz holy relijun. I don't beleev in mixing. I want the pure artikel, and meen to hav it. I don't want eny Infidelity nor TRUTH SEEKERISM in mine, and wat iz more, I won't hav it. Thoze hoo want to reed THE TRUTH SEEK-ER, I suppoze tha hav a rite to do so, and thoze hoo want to go to hel, have a rite to do that also.

"I don't beleev eny tru Kristyan wil take an Infi-del paper into hiz house, and hardly into hiz hands; and, for my part, I don't think much ov thoze hoo wil do so."

At this moment Elder Goodly roze and askt Sister Jones to wate a littel and allow him to sa a fu wurds. "It iz my opinyun that it iz vary eezy to sa too much. It wil not anser for wun haf ov the church to drive out the uther haf. If we go on in this wa our church wil be broken up and we shal fall to the ground. It haz greevd me to lern that skeptisizm and unbeleef ar wurking into our midst, but, if pos-sible, kontenshun and a want ov charity iz wurse. I am vary slo to beleev that eether Bro. Skidmore or Bro. Karter haz ment eny harm by taking the paper that haz ben menshund, and I wood hope tha mite se fit to remoov the kauze of diskord; but ov wun thing I am vary shure, and that iz that it iz not for the interest ov this church to get rid ov such members as our first deeken and Bro. Karter. Tha ar the pillers that the church depends upon, and it iz far better that we extend charity and the rite hand of felloship to them. I am not afrade that tha wil do eny harm, but tha hav dun and wil stil do a grate deel ov good.

"Now let me sa to all here prezent that I kan't se that it iz going to do eny good to kontinu this tauk any further. No good kan kum ov it, and I am shure the sooner it iz diskontinued the better. We want our good Deeken and our good Bruther Kar-ter to remane with us, and to help bare the bur-den az tha hav dun. If tha want to reed any paper publishd in the wurld, tha hav the rite to do so. My desizhun iz that we return to our homes and laber to kultivate the spirit ov charity, and not to be looking for falts in wun anuther. Thoze who kan so eezily se rongs in a brnther or sister had better serch thare own harts and be sure that tha ar not harboring wurse falts in themselvs than tha ar kondeming in thare bruther. I sertanly kan still take Bruther Skidmore by the hand az korjally az ever; and I must sa I hav strong pursonal reezuns that no rupcher is made with him or Bruther Karter. Let us pra."

Then the elder made a very smooth, passifying prare, asking God to fil all our soles with charity and to inkrese the luv element in us, &c.

After this he dismist us and requested that fu or no remarks be made about what had past here.

We drove direktly home, and Sally sed on the wa that she thaut that Mrs. Jones mite feel cheep enuf, and that for her part she waz ashamed ov her.

Suzan laft out loud and sed she kood feel nothing but kontempt for Mrs. Medlesum Jones; and she hoped the old bizzy-body wood attend to her own bizness and let uthers alone.

I do not feel at all disturbed. I shall kontinu, Mr. Editur, to red yure paper. My 3 munths iz now out, and I send yu herewith $3 for a yeer. I also inklose $1.80 for 3 trial subskribers for 3 munths, with the premium. Send, to, the "Age of Reezun" and wun dikshunary. Very respektfully yures,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Communications.

Soul-Bathybius.

MR. EDITOR: Must we not consider the orthodox as in-significant, forlorn, and God-forsaken to be controlled by such a man as Torquemada-sneak Comstock, whose soul was never touched with a live coal from God's altar. In fact, I do not think he was ever properly baked.

I came near attending the Watkins Convention, and won-dered if the delightful Anthony was present. We must all make some great effort or his "dear soul" will be lost for-ever.

We hear of star-dust, and we willingly concede to astron-omers the consideration that cycles are occupied in con-structing from such slender materials the splendid whirling globes which revolve round their proper suns. Why, then, should the bathybius or soul-matter of the spheres be any more potent or speedy in its operations? If this sub-stance were refined or sufficiently advanced to be used in the manufacture of souls, it would possess all the faculties necessary for complete individuality, and this, too, of a superior being. Thus would the Smith and Brown family be made out of God, and godly they should be. Bathybius, whether in space or under the sea, must be composed of the simplest materials. The soul-atoms of Leibnitz, or other scientist, could only be the mature thoughts of an intelli-gent being. Nothing else could deserve the name.

Democritus, that archangel of intellect, proposed, accord-ing to Bayle, the idea that the "images of things" were created and prepared by God for the use of the mind of man. But who holds the balance-wheel of the universe, and turns it too? If it is God, then he himself is the crea-tion, balance-wheel, and all; and this Mumbo Jumbo is a great animal—we having the inestimable privilege of being parasites living upon his juices and drinking his very blood. But the baseness and cruelty which characterizes many of the operations of nature forbid our acceptance of this view, and we are forced to admit that nature, after all, is chief cook and bottle-washer, that a subtle, hawk-eyed, and rather ill-humored God only turns a crank or two, or whenever nature's works wish to go ahead he shoves them along a lit-tle, which I should call playing second fiddle with a wit-ness (I speak with reverence!) to the great dame who has upheld us from the earliest period of our existence.

But with regard to soul, Voltaire (who, like Bennett, planted a torch instead of a cross at every corner) has elab-orated and brought forward this subject in a way which may be expanded, but not contradicted or set aside. He made the character of soul phenomena depend upon the refinement of sensation, and modern scientists concur in predicating the highest order of mental manifestations only upon refinement of tissue and its necessary concomitant, complicated organization.

What has germinal matter or God, floating through the universe, to do with such an arrangement?

And with regard to the two elements being present in the human body, presiding over all that transpires in that colise-um of nature, I should rather say, count ten thousand degrees of activity. "Tenth or ten thousandth, breaks the chain alike," and you will only giv a sufficient result to the never-ceasing and accumulating operations and influences in the field of animated nature.

But, Mr. Editor, I was shocked and disgusted on meeting in your magnificent paper with the announcement that a gentleman came near being arrested for selling the works of Thomas Paine, and yet such people will not believe that they are lineal descendants of monkeys and apes.

Respectfully yours, ZILLAH.

THE way for a man to secure himself from wickedness is to withdraw from the examples of it.—*Seneca.*

Letters from Friends.

NORTH HUDSON, WIS., Oct. 12, 1878.

D. M. BENNETT, ESQ., *Dear Sir:* "Cupid's Yokes" and the Trinity came to hand, but not the "Bible Abridged." I hav carefully perused the dreadfully obscene work, and I am only sorry to hav to say that the social abuses referred to are, alas! too evident, and need reforming; and although Mr. Heywood's reforms are what might by some be considered too radical, only the future can establish that point. I cannot set myself up as a judge as to whether his views are altogether right or altogether wrong. Probably they are a little of both; but that they are honest I do believe, and I cannot think he meant anything obscene. By that I mean anything that would vitiate the taste, corrupt the morals, or pollute the senses of either youth or adult who might read them. It may open their eyes pretty wide, and cause them to ponder over matters pertaining to social reform. But in this boasted free country to put a man in "durance vile" for sending through the mails or selling at a bookstand to those who desire them these opinions, however radical they may be, is, I think, an outrage on humanity, and I do most unqualifiedly indorse the Declaration of Rights, and as such put me down on the list.

I am sorry that you, with others, hav been arraigned before the courts on that account too, but let us hope it may be the means of pushing the matter to a climax, and that they cannot be construed into anything that they are not by any religious or professional bigot who has a grudge or spite against his neighbor who does not think as he does or follow in the same rut. Why should there be so much fuss about this obscenity business and its qualifications? Most people know what it is. Strange the word has so many interpretations. One would suppose the douple-distilled and concentrated wisdom of the country, that ought to be found in Congress (but I am afraid is not), could frame some law and define obscene matter so that the inherent rights of the individual would not be interfered with. But so the never-ending fight against orthodox intolerance must go on, and Excelsior must be our cry, and Vigilance the watchword, for it is the price of liberty.

So you intend introducing the spelling reform in your paper. It will seem queer, but its utility I hav little doubt of. But of course you will meet with opposition and probably ridicule, but by and by, when we can get its utility through our thick conservative heads, we will all say, "Brother Bennett, you were sound after all." By the way, what has become of Dr. Sara B. Chase's *Physiologist*? does she publish it still? I am afraid the persecutions of Comstock hav done her much damage. Her journal was an excellent effort in the right direction, and I hope it may not come to an untimely end thereby. It is not much I can do for the cause financially, but put me down for one dollar, and call on me when needed and I will remit.

Sincerely yours, JAS. S. FIELD.

BELLE PLAINS, IOWA, Oct. 1, 1878.

D. M. BENNETT, *Dear Brother:* I have read your paper for about six months. Have never fully believed in Infideiity until very recently I took hold of it very carefully, and after serious thought and hard study I find I cannot reject its convincing power. I do not wholly attribute my convictions to the influence of your paper, but it gave a light to brighten my dark path of doubt. I hav often heard of the "millennium" to come, and I think it will be here soon if Infidelity keeps up its rapid strides for a few years more. I am surprised to find so many of the young people of our town expressing boldly their Liberal sentiments. The minds imprisoned by myths and fables are slowly but surely making their escape. Go on in your good work, and as soon as I get settled in the West I will subscribe for your paper and some books. Yours very truly,

COL. RUCKER.

MR. YOUNG BEHOLDETH THE MOTE IN BRO. JAMIESON'S EYE, BUT CONSIDERETH NOT THE BEAM, ETC.

MEMPHIS, MO., Oct. 11, 1878.

FRIEND BENNETT: I see by THE TRUTH SEEKER of the 5th that W. F. Jamieson has given vent to another installment of his spleen and spite towards Spiritualism in general and Mr. Jenkins and "the motley throng of Mott & Co." in particular.

Mr. Jenkins is abundantly able to take care of himself, but as the "motley throng" includes my humble self, I hope you will allow me a few words.

Mr. Jamieson is said to be very courteous in his oral discussions with the defenders of the old theology, but why he descends to the plane of the blackguard the moment he puts pen to paper against Spiritualism I can account for on no other hypothesis than that in the former case he is conscious of being able to refute his opponent's arguments by reason and common sense, while in the latter he is aware that the living facts of to-day, which any one who wishes can verify by the evidence of his own senses and the normal exercise of the reasoning faculties, completely refute his position; and thus, as calm reason cannot avail him, he becomes irate and lays hold on invective and opprobrious epithets. Hence his classic expressions, "foolish clap-trap," "contemptible, dirty doings," "humpbacked spiritualistic camels," "your mouth open, and gulp," etc.

Along towards the middle of his article he says: "I have seen the Mott performances." Now, any one putting confidence in him would understand that he had given the Mott materializations at least a fair investigation. But such is by no means the case. He never attended but one seance, and there are numerous witnesses to the fact that his manner of conducting himself indicated but little desire to come in contact with the phenomena.

The seances are conducted in this wise: The members of the circle go in rotation and exchange the compliments of the evening with Gen. Bledsoe, the presiding spirit; the strangers being introduced and invited to ask any questions they choose. Then the spirits call for their friends present. When Mr. Jamieson was called he advanced to within about two feet of the aperture, and remarked, "That looks like my mother," and immediately turned on his heel and retired to his seat at the opposite side of the room without the least attempt at investigation; not a question did he propose!

No one knows whether his mother was living or dead. But whoever it was undoubtedly saw that he would doggedly ignore the whole phenomena as of spiritual origin, and consequently he was not again called.

Both Mr. Mott and Mr. Pitkin chanced to hav as many guests as could be comfortably entertained, and Mr. Jamieson went to a hotel for lodgings. But Mrs. Mott invited him to come and investigate free of charge. But he never returned. And yet he has the audacity to call the hundreds who have attended from four to hundreds of seances fools and dupes because they trust the evidences of their own senses in preference to his slang!

In another place he says, "I am in favor of a union of all Liberalists of the country under one broad banner." Well, friend J., if none *but* Liberalists were admitted, you would most assuredly be left out in the cold, as the average orthodox preacher is no more bigoted than yourself. You don't find Spiritualists denouncing Materialists simply on account of their belief, as you denounce them. If a man hopes for annihilation, let him hope on; but if, on the contrary, a Materialist would rather believe in a future life, Spiritualists would gladly assist him. It requires no credulity, but simply a *self-poised, honest* investigation at Mott's or other places to *know* it to be a fact, Jamieson to the contrary notwithstanding. STEPHEN YOUNG.

ASTORIA, OR., Sept. 28, 1878.

D. M. BENNETT, *Dear Brother:* I see they have you again. Well, that is all right; it is only another drop in the bucket, and it will soon be full to overflowing. Don't you know a rat will turn if too hard pressed, and by and by the great Liberal heart of America will give one mighty throb and declare this must stop, and then, and perhaps not till then, will the army of the Church feel how insignificant they are when Right says, "Thus far shalt thou go and no further." I am sorry for you, but I am glad for the cause it is so. Go on, you noble old martyr, we will all stand by you, "sink or swim," and any one that professes to be a Liberal and does not is a coward. Put me down for $2.50.

Yours for the right, A. A. CLEVELAND.

BROOKLYN, L. I., Oct., 1878.

FRIEND D. M. BENNETT: I continue to receive great comfort in reading your TRUTH SEEKER. It is a daring work, and you hav many able contributors. I hav gone through with your valuable work entitled "The World's Sages." It is of inestimable value from the broad view you take of the world's thinkers and benefactors. It should be more generally read and found on the shelves of every library. I am now getting much entertainment and instruction from your more recent work, "The Champions of the Church." For myself, I do not require at my age (seventy-six) much information on the frauds and hypocrisies of Christian theology; but your last work makes me wonder much at your research, industry, and perseverance. Were it an orthodox theological work, the priesthood would hav affirmed you entitled to a front seat among the "four-and-twenty elders," topped off with a little golden crown. But, alas, friend Bennett, it is evident from your extreme cussedness, and, perhaps, a wicked habit you hav of "telling tales out of school," Christians will consign you to that place down below where the fire is not quenched! Ah, yes; you will get a warm front seat and be compelled to stir up hell with a short poker.

I feel like complimenting you on your choice of type—I mean its size (small pica). It is very comfortable to the eyes of elderly people.

I read with much interest the contributions to your paper of Mrs. Elmina Slenker, the spoilt Quakeress. By the bye, I had to vindicate Elmina to several of my friends recently. They contended she must be a cold, heartless, unfeeling woman. Now you, and thousands, with myself, who hav studied her works, know this to be a totally unfounded conclusion. True, she contends that man has no immortality; that death is an eternal sleep; that "our only future is in the future of our race." I contend with my friends that, with her, this must be considered a mere "figure of speech," perfectly admissible in these days of pious swindling, murder, and fraud. Nor should we wonder, in these days of fashionable hypocrisy, that even sensible minds like Elmina should swing over to the other side of faith and credulity, and even doubt the evidence of their five senses.

No, no, friend Bennett, Elmina, whatever she says about death being an eternal sleep, is all well enough; but we may rest assured that every time she is compelled to stand by and witness the departure of the spirit from the form of some cherished friend, relative, brother, sister, smiling infant, or cultivated toiler in the cause of truth and morality, she keenly feels the pangs of separation, a species of hell! Nature inwardly revolts at the blasting idea of oblivion—of *gone, and gone forever.*

And, again, is it to be supposed that, years hence, when exhausted Nature imperiously demands that our friend Bennett lay aside his writing implements, and says, "Pass right on thou true and faithful servant," will she not say, "Perhaps there is yet a domain unexplored by skeptics. Perhaps, after all, there may be some truth in the myths of Spiritualism?" and then, despairingly clutching at old orthodoxy, frantically exclaim, "O that I also had a pair of wings!" Yours as ever, DAVID BRUCE.

UNION, OR., Oct. 6, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find $2.00, which please carry to my credit. I take several papers, but consider THE TRUTH SEEKER as good as the best. I notice by the *Daily Oregonian* that some foolish English people are about to offer up prayers of praise to Almighty God because peace has been proclaimed between Russia and Turkey, which they are foolish enough to think is the result of their prayers. Such nonsense reminds me of an expression of one of our townsmen. We have not had any rain for some time, and the roads are very dusty. A few days ago the party referred to was standing on the street, the wind was blowing and the dust flying in such dense clouds that one could hardly see across the street, when he remarked, "I am going to pray for rain, and if it don't rain, by God I'll keep on praying till it does rain." And so if we want peace, we will keep on praying till peace comes. A very little faith (less than a grain of mustard seed) and a great deal of patience. And so sure as to-morrow's sun shall rise, peace will come—in answer to our prayer of course. Very truly thine, J. B. EATON, JR.

RUSH CENTER, KAN., Oct. 7, 1878.

EDITOR TRUTH SEEKER: Inclosed you will find $1.00. For this sum send one copy of the "Age of Reason" and "Examination of Prophecies," by Thomas Paine. I have read the "Age of Reason," and now I want to examine the "Examination of Prophecies." I received the "Interrogatories to Jehovah" last week, and I must say that it beats God, it beats Christ, and it even beats the Devil!

I did not know there were so many inconsistences in the holy volume before, and I must say that the God of the Bible is a Jew with all of a Jew's imperfections. He selected that murderous tribe of marauders as his chosen people, gave them a roving commission to rob, steal, murder, and plunder all other nations, and now and then in places of unusual difficulties he would come to the rescue and slay his thousands. Take the whole array of the Bible characters, and what do we find? Sir, we find a set of murderers, adulterers, thieves, persons guilty of incest, and in fact, guilty of every offense known to the criminal law. The Devil is far ahead of God and his patriarchs, and even Nero is respectable in comparison with them; Caligula appears like a fair man, and the enormities of Dionysius are thrown completely in the shade. And think! we are asked to believe it, to not doubt that God understood it all, and that it is perhaps not for us to know all his ways!

See how absurd: God has written his children a letter, but has written it in such jargon that no man can gather an intelligible idea from it, and tells us if we do not believe that he is just, is reasonable, is merciful—if we do not believe everything contained therein—we are doomed to everlasting hell.

I have not time to write, but I still say, go on, my dear Bennett, and give them such a "shaking up" as they never had before. Respectfully yours, POLK CLUIL.

BURR OAK, MICH., Oct. 20, 1878.

D. M. BENNETT, *Dear Friend and Brother:* I send you the name of another trial subscriber to THE TRUTH SEEKER; will send you two or more permanent patrons to the same as soon as their subscription to the *Index* expires, they having become heartily disgusted with the course its envious, false, and orthodoxical, cultured editor is pursuing. They affirm they will patronize him no longer. He is truly making himself ridiculous by following in the footprints of his illustrious predecessor, S. W. Paine, and may he soon reap the same reward, the neglect and contempt of Liberals everywhere.

Since writing you last, that eloquent apostle of truth and reason, and the pulveriser of old dogmas and rotten theology, Dr. J. L. York, has again been with us and delivered two powerful and highly instructing lectures to an audience of five hundred attentive listeners, which, with his former lectures here, and those at Sturgis, eight miles from here, have cracked and broken many mental shackles and superstitious fears. The good seed sown is taking root through the land.

Please add my name to the Declaration of Rights, and send me the following list of books and oblige your old friend, M. P. THURSTON.

BURNSIDE, PA., Sept. 8, 1878.

FRIEND BENNETT: I hav been in receipt of your TRUTH SEEKER for about a year. I cannot here express fully our appreciation of it. We call it our "New Testament." I rather guess it was my husband who "made an Infidel" of me, for I was reared in the M. E. Church, my father being a local preacher for that denomination. I hav been married about six years, and live in a little village of about two hundred inhabitants, and during the last three years there has not a woman of the village or surrounding country paid me a single visit, all on account of my religious belief (or theirs).

An old gentleman of eighty years, and who has been an Atheist for thirty years past, residing some eight miles distant, sent me word that he was coming to see me, as he had never seen a woman who was an Atheist in the course of long life. I am one of Mrs. Slenker's many admirers. I believe I really love her. I like the proposition in a late number of THE TRUTH SEEKER, of debating, although it is not a new idea to us. We do not write any, but we hav a little argument every day with some one, and to our business disadvantage in some cases. We keep a small drug store, and as an instance of how they "go back" on us sometimes, I giv you a case.

A gentleman—no, only a man according to Frothingham—came in and was admiring some gold-fishes, when my husband began began to explain their nature and history, in which conversation he happened to speak, as the man thought, disrespectfully of the Bible or Jesus Christ, which is contrary to the laws of Pennsylvania. He got up to leave, saying that he had come in to buy some drugs, but "if that is the kind of a man you are, I shall never buy anything of you again."

He went to the justice to get law against my husband, but failed, as the justice was a man who had better reason or more charity than he. But no matter, if we do suffer these drawbacks on account of our religious opinion, we will contine to teach what we believe to be true. At any rate, we will expose to the extent of our ability what we know to be false.

Inclosed is a "greenback" dollar, for which credit John H. Reed, Burnside, Clearfield county, Pa., on his subscription. Bro. B., "don't give up the ship." Keep afloat; there is an open sea and fairer sailing just a little ahead. This is my first letter to any paper, and only the zest which I have for our cause has induced me to write this for your encouragement. Fraternally, M. C. G. REED.

PORTLAND, ME., Sept. 27, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed you will find $3.00, which I send for "The Champions of the Church." I like the book very much, and I wish that every orthodox man and woman in this country had it, and had to read it through inside of three months.

I am happy to inform you and the readers of your valuable paper that our free meeting which the Liberal people of this city established here last June is flourishing finely. Every Sunday our hall is well filled, and we hear a large number of very interesting speeches. I hope that free thought and free speech may roll on until they fill the earth with the glory of God. H. A. LAMB, M.D.

ROCKFORD, ILL., Oct. 16, 1878.

D. M. BENNETT, *Dear Sir:* In the last three or four numbers of THE TRUTH SEEKER I see quite lengthy articles in regard to what *The Seymour Times* had to say about the arrest of yourself, W. S Bell, and others at the Watkins Convention, and I could not help thinking but that you were undeservedly giving that prurient sheet altogether too much free advertising, and by so doing might be instrumental in inducing some one to foolishly waste their money by sending for it. Some two or three months since there were three numbers of that paper sent to me, and I hav known of several others who received some of the same, doubtless with a view to getting subscriptions; but, as far as I hav heard, without any success. And from the style and literature of the paper I should say that I think its editor ought to be the last man to say, "We are willing that any prurient idiot may print his thoughts if he can express them in decent language; if he can't, the jail is the best place for him." In what the *Times* styles its "Latest Proclamation," it says that "*The Seymour Times* is supposed to be the wickedest paper in the world," etc. And the manner in which it speaks of "a girl-baby of sixteen," and much more of such silly twaddle, I am led to think that the statement as to the wickedness (as well as the slimyness) of the paper is correct. I hav not seen a late issue of *The Times*, but as to what W. S. Bell says in regard to the editor of *The Times* claiming that "thousands of good Chris-

tians read *The Times*," according to our way of thinking, such good Christians must be of the class of Christians who would find reading as well, or better, suited to their tastes in the "Holy Bible Abridged."

On glancing over the first number of *The Times* sent me, I was lead to wonder why Comstock or some of his minions were not after the editor of that paper; but perhaps Comstock & Co. think that he is too small fry for them to meddle with. And it may be that the editor of *The Times* is only throwing mud at you and Bell and others in order to blind Comstock & Co. in regard to his own cutting up. And if he can save his scalp by "sucking ears" with Comstock and his delectable Christian readers (calves), for pity's sake let him do so. But I fear he will find it no easy trick to ride two horses at the same time, especially if one is a little pony and the other seventeen hands high.

A short time ago a friend gave me a short clipping which he thought would be about suitable for the *Seymour Weekly Times*, with a request for me to send it, which I did, but I do not know whether it was used in the paper or not. The morality of the *Times* may be good enough for certain Christians, but I don't think it good enough for Infidels, who hav no Savior to look to to take away all of their sins. We Infidels hav got to stand or fell by our own merits and atone or suffer for our own misdeeds. Therefore, let us lead true and virtuous lives, and by our example, as well as our words, teach and lead all with whom we come in contact to do the same, and the world will hav no more use for obscene literature. Let us battle ever for right, justice, and liberty; but let us do it in a manly way. Yours for liberty and truth, F. F. Follet.

Boyle Station, Kan., Oct. 18, 1878.

Mr. D. M. Bennett,, *My Dear Friend:* As I hav stated once before this, I scatter my dear T. S. all over, far and wide, to some people when I know their address, old acquaintances, and strangers, in hope to gain subscribers for our glorious T. S. It only needs to get acquainted with that bold and fearless paper, if the eyes are not shut with superstition and bigotry, to at once subscribe for it. With more than satisfaction I noticed that, by reading the friendly correspondence, you received two new subscribers during the last two months, to whom I hav sent a bunch of Truth Seekers occasionally. They felt, probably, they would like to hav it come regular every week. Now, dear brother Bennett, I am so happy to add one more subscriber to your list; it is only for three months, but who can read the T. S. three months and then cease? And I also hav the promise for one more for three months in a short time. I wish to be so happy as to add as many as one hundred to your list, and will do all I can to circulate your paper and increase your list of subscribers.

Go on, brother Bennett, in the course you hav taken against priestcraft and superstition. The Liberals should aid you to the best of their ability against that mighty power—Church—and their bloodhound—Comstock. We ought not to expect our leader or leaders to fight our battles against our enemies and let us stand back and look on quietly without moving our hands or purse to aid them. With my best wishes for your future success and triumphant victory for the right and truth, I remain sincerely yours,

Susan Reichester.

Hannibal, Mo , Oct. 7. 1878.

Dear Mr. Bennett: Please find inclosed $1.35, sixty cents of which is for The Truth Seeker and pocket dictionary, subscription to continue until the 1st of January, 1879, and to be addressed to Mr. A. E. Tribue, this city; the remainder (seventy-five cents) credit to my account as an earnest of my appreciation of your very valuable paper, Mr. Van Buskirk to the contrary, notwithstanding; and instead of severing our friendly relations because of your courtesy to Miss Tilton and the appeal to Liberals at large to respond financially in defense of those who hav been wrongfully attacked in the matter of personal convictions, which are as dear to them as are those of other individuals, why we lament our inability to giv you sufficient pecuniary aid to carry the Watkins difficulty to a successful issue, in the absence of which be assured of the kindest regards of your many friends in this locality—friends who stand ever ready to aid and encourage the battle-scarred veterans who are struggling to erect for us the beautiful temple of science—a temple at whose shrine we can worship Truth, divested of supernatural pretensions, and within whose corriders we can raise our anthems in praise of a god of nature, and a religion which has for its aim the good of humanity. Yes, friend Bennett, go on, and may you come out doubly victorious.

Since I last wrote you, a few gentlemen of Liberal tendencies hav succeeded in organizing a society here, the constitution of which cannot but prove acceptable to the most fastidious in the matter of ethics. The bond of organization excludes from membership those who are loose in habits and morals, and has in view the diffusion of Liberal sentiment in this community. Mr. B. F. Underwood is to lecture in its interests on the 12th, 13th, and 14th of next month, the entire net proceeds of the course to be donated to the city for the benefit of the poor. We are confident that the commodious hall in which Mr. Underwood will lecture will be filled with the most intelligent and attentive audience that has ever greeted any lecturer in this city. Mr. W. D. Waller, manager of Mozart Hall, has engaged Mr. R. Ingersoll to lecture here also sometime during the season, which will indeed be an intellectual feast to us, but "a rock of offense" to our Christian opponents, who are all sanctified, and hence very orthodox in sentiment.

The discussion elicited by the publication of "A Week with the Ghosts," has been the reverse of fair to Mr. Jenkins, who is known here as a gentleman of broad culture and Liberal views. Mr. Jenkins' honesty in reference to the Mott business cannot be impeached, although he may be in error, as it is fair to presume he is, from the statement of Mr. Potter, Dr. A. R. Ayers, and others who hav attended the Mott seances. But that Mr. Jamieson should resort to such ungentlemanly language as is evinced in his article of the 5th inst in order to bring Mr. Jenkins into ridicule, is entirely out of place and not legitimate in the discussion of subjects in which so much interest is centered as this of Spiritualism and spirit manifestation. It is to be hoped Mr. Jenkins will be accorded "fair play" in the columns of The Truth Seeker, as he has many friends here, outside the ranks of Spiritualists, who desire his thorough vindication in this matter. Yours, A. R. C.

Carthage, Mo., Oct. 18, 1878.

D. M. Bennett, *Dear Brother:* Inclosed herewith find New York exchange for $6 25, and the names of five trial subscribers. Credit E. Budlong on National Defense Fund $2.00. This club of five is my third club to the noble paper. Although not large, yet if every subscriber would assist as much, the cause of Liberalism would be promoted. On the 4th and 5th inst. Prof. W. F. Jamieson gave us two lectures at this place and organized a Liberal League of thirty-five members. He is a powerful speaker and logical reasoner; and I would recommend him to any society or locality desirous of having the "turbid pool of orthodoxy" stirred to the very bottom, as a man eminently qualified. I think I will send you an ther club soon; your paper is giving general satisfaction. The nearest at complaint I have heard is the wish of many that there was an end to the "family quarrel" among Liberals, and that the best thoughts and writings of our editors and writers for the press were directed toward the common enemy. However, Brother Bennett, "hew to the line."

Tack my name to that Declaration of Rights. I indorse the Declaration after having read the "Yokes." The Bible abridged came to hand. What a gem!

Your sincere friend, Eber Budlong.

Columbus, O., Oct. 21, 1878.

Friend Bennett: Last Saturday night closed the six days' debate between A. W. Dean, a Campbellite minister of Nelsonville, O , and myself. The debate was held in the church in which Mr. Dean ministers the bread of life to the starving souls of his people. Of the merits of the debate I shall leave others to speak; and yet there were some features of it which I may with propriety sketch. In the first place, Nelsonville is a small town; and in the next place, the church was small in which we held the discussion; and in the last place, A. W. Dean is a third-rate minister and a fourth-rate man. He labored under the impression that loud, violent, and abusive talk would be a sufficient answer to arguments, logic, facts, and science. From the fact that the Freethinkers are few in this place, and that the church was usually well-nigh filled up with his own people, he found opportunity for his personalities and indecencies. He went so far one evening as to say that he would not hesitate to read any passage in the Bible before that audience. The next evening, alluding to this statement, I said that I supposed he did not mean literally what he said, but that if he did, I held in my hands a slip of paper with three Bible passages marked. He immediately got up and stepped towards me to take the paper, which I held in my hand. I withdrew it, and said, "But will you read the passages if I giv you the paper?" "Certainly I will," he replied; and I handed him the paper, with these references: 1 Kings xiv, 10; Job xl, 16, 17; Ezekiel iv, 12–15. He read the first and third, but said he would not read the second. Before reading these obscenities he offered a few solemn explanations to show that it was perfectly proper for him to read them. Such was the character of the man of God whom I met in debate at Nelsonville. It would not be worth my while, or the space in your valuable paper, to further describe this champion of obscene literature. He uttered, in the course of the six nights' debate, erroneous statements enough to fill several columns of The Truth Seeker.

One thing is certain, namely: the cause of Freethought has taken root here and is growing rapidly. Last June I gave two lectures here, which were the first ever given in the place, and since then there has been a great deal of discussion upon Liberal questions. Mr. Thos. Berry has been the active Freethinker in this town to open fire upon the saints. They hav not failed to show their hate towards him; but, like a true Liberal, he was not to be intimidated by threats or slandering sermons, but has kept straight along for the past four years advocating mental freedom, common sense, and the necessity of attending to one world at a time. Besides Mr. Berry, there are now several other strong liberal-minded men joining with him to push along the cause of Freethought. Nelsonville is destined to be a station on the great route of progressive thought in this country. I go to-day to Williamsburg, Ind.

Fraternally, W. S. Bell.

Detroit, Mich., Oct. 22, 1878.

D. M. Bennett, *Dear Sir:* It is with pleasure that I call the attention of your readers to the fact that John Tyerman, from Australia, is passing from West to East, speaking where he may be wanted. He is a man fearless in the cause of truth, cultured, logical, and eloquent in his lectures. I hope the friends everywhere may try and keep him busy.

Yours truly, A. B. Spring.

Irwin's Station, Pa., Sept. 6, 1878.

D. M. Bennett, *Dear Sir:* I am sorry to learn of your arrest at the Convention at Watkins by the devotees of an antiquated superstition. Hope you may be successful in escaping from the foul clutches of the inquisitors of this, the afternoon of the nineteenth century. It is high time the Liberals of America should awake to the importance of united action, and band together for self-protection and mutual defense, in order that the "hydra-headed monster" of superstition may not succeed in grinding us into the dust.

You may add my name to your defense list for $10 00, which you can hav when wanted by making draft on me for the amount. Hoping the time is not far distant when the expression of honest opinion, either written or oral, will not be held to be criminal, I am,

Respectfully, Wm. Crookston.

Monticello, Oct. 4, 1878.

D. M. Bennett, *Dear Sir:* Inclosed please find $1.20 for two trial subscribers, one for The Truth Seeker (till January, '79) and a Dictionary, the other for The Truth Seeker and "The Age of Reason."

Would you be kind enough to publish a reasonable question in your paper for some professed Spiritualist to answer? I asked the same some time ago in a Spiritualistic paper, but received no reply. The question is: How can that which has neither form, size, nor locality, in other words, how can spirituality, which, according to our definition of spirit, is intangible, invisible, immortal, universal, and omnipresent, as the word is usually defined—how can that assume tangibility, visibility, locality, etc., the latter being clearly properties of matter, as I think, universally recognized? I read and hear a great deal about "wonderful spirit manifestations," "glorious news from the spirit land," "materialization of spirits," etc., etc. Now, there would be no one happier than myself could I hav the assurance that our present is but a "caterpillar existence," and that the chrysalis life of perpetual and pure enjoyment is yet to come. Of the many Spiritualists is there no one who has compassion enough to lift one poor mortal out of "darkness visible?" If there is, I shall feel forever grateful.

The orthodox doctrines of popular theology I find unsatisfactory, because I hav never yet been able to establish their fundamental points to my satisfaction. For instance, for years I hav seen people going into ecstasies about the triune glory of God "the Father," God "the Son," and God "the Holy Ghost," the three being one and "one in three;" yet, owing, I suppose, to my defective training in mathematics, I hav never succeeded in adding the three together, and find the sum total only one. Will not some great mathematician explain? Again, if such a paradox were possible, is it possible that the three above referred to, or any other "spirit," can exist by itself, which would imply a circumference, a limit, a boundery or periphery, hence locality, which is held by orthodox teachers, and, I believe, by most Spiritualists, as belonging to matter? Well, then, is there such a thing as an individual spirit located in the body of man, and hence in other animals, because similarly organized? Must not that "spirit," having a conscious after-existence, becoming at times visible, being capable of locomotion, must not that be some sort of matter?

Whether we can or can not get a solution to these problems, I hav the utmost hope and faith in the future terrestrial improvements, and think it is our duty to make the condition of the human race as much superior to the present, socially, politically, and morally, as the condition of the most enlightened is to the anthropoid ape; and if, when we hav done all we could do, when we hear no more about "political swindles," no more about "religious quarrels," no more about "social degradation," if there should still be a "bugbear beyond," in the name of all that is beautiful and good let us hav it.

I crave an answer from some kind reader (Spiritualist) to the above. Yours in truth, J. Müller, M.D.

Florence, Mo , Oct. 24, 1878.

D. M. Bennett, *Dear Sir:* I am happy to inform you that, through the kindness of my brother, I am at last able to send you some money to pay for the dear old Truth Seeker. I expect that you had about come to the conclusion that I was the "weakest man." I am a thousand times obliged to you for your kindness and patience with me. Hope you will deal as patiently in the future as you hav in the past, and never let The Truth Seeker fail, and if I should despair of ever being able to pay you, I will write you at once, as I do not wish to read your valuable paper without paying for it. Would like to express my admiration and appreciation of all your regular contributors—would like to speak a word of praise for every one; but I know that your time is too valuable to spend in reading such things. Would also express my sympathy for you and other Freethinkers who are persecuted for opinion's sake, but, alas! I hav no money or material sympathy, and empty wishes can do but little good. Inclosed find money order for $3 00, for which please send the following books, the balance to apply on my subscription. . . .

Yours for truth and liberty, James P. Richardson.

Can Obscenity be Defined?

New York, Oct. 28, 1878.

Friend Bennett: While attending the last Congress of our National Liberal League, I was greatly pained to witness a disruption, to some extent, on the subject of obscenity, and astonished that there seemed to be an unwillingness or inability to define the term. In fact, none seemed willing to try to define it. During the able discussions, and while listening to the essays, I learned that the highest authorities had failed to define the term. It struck me that obscenity consisted of an act or in certain acts, and as every other act has fitting and decent language to define it, so must this. I reduced my conception of its definition to writing, and submitted it to some of the distinguished members of the League, who approved it and advised its publication in The Truth Seeker, which will giv the Liberals of the country a chance to amend, improve, or change it as their superior wisdom may guide them, and at last giv us a definition that can be passed into a law that all true Liberals will support and enforce cheerfully. My aim has been to embody ideas in language which will make the meaning plain to the intelligence of a child, and yet not shock the modesty of the most delicate or refined. I respectfully solicit the earnest attention of Liberals to the matter, and their co-operation through The Truth Seeker that we may hav an early solution of the obscenity question by a proper and intelligent definition which we can unite on and hav framed into a just and needed law. Respectfully, Daniel E. Ryan.

THE DEFINITION.

The term obscenity can be defined only by its application to the male and female sexual organs of humanity, and the lower animals, and when they are shown in connection with each other or separately by print or other picture, model, sculpture, or carving, or described or related of in their separate or connected functions by a written or printed document or book, and in such a manner that it is their *intent and purpose absolutely self-evident* to debase the mind by appeals to the mere animal instinct of sexual commerce.

Yelo Fever.—This epidemic haz destroyd the livez ov several ov our Suthern frendz. It iz with all due reverence for thair memory, az wel az for the feelingz ov surviving relativz, that we propoze a new and yet an old method ov deeling with this fatal malady. The next time this destructiv ajent atemts tu steel a march upon us, let the authorityz at the plase whare it erliest appeerz try the efect ov cremating the ferst and eny subsequent victim; also the clothing worn and, if practicabl, the house and its contents. The corse ov the fever proovz that the diseez haz bin gradually spred by emanashonz produst in the place at which it started; every new case poizoning the air of a new area and infected runawayz carying the plag with them tu uther localityz. The diseez haz not broken out simultaneusly in diferent parts oy the cuntry—not even in the same latitude—unles sum person haz cum to thoze parts from an infected district; hence the plain indicashon tu make thuro wurk ov exterminating the diseez on its ferst appearance by destroying all its propagating jermz. This can only be dun by cremating the first victimz with all thair appurtenancez, making quaranteen ov a serten space and allowing no wun tu cros the sanitary cordon. At that cordon, which shud be a vacant space, riten orderz cud be left and suppliez taken. But no wun hoo haz bin neer the sik shud be alowed tu cros the corden until danjer iz past—no not if the military hav tu be stashond tu prevent it. The sanatary measures ov clenlines, drainage, etc., shud ov corse be atended tu.

The Men who Went to Watkins.

BEFORE THE CONVENTION.

I've read the SEEKER now two years.
On its fair pages TRUTH appears.
The fight you're in belongs to others—
To all true-hearted Liberal brothers.
Pray giv no quarter, neither take,
Till truth and justice win the stake;
For we will pledge you our last dollar—
Where truth doth lead we're bound to follow.

Publish the tidings to all men:
The thousands now at Watkins Glen
Are heroes that will never kneel
To priestly power or bigots' steel;
Who've long and bravely fought for truth
In older age, as well as youth;
Then honor to these noble men
Gathering now at Watkins Glen.

May no uncertain sound be made
To echo in its peaceful shade.
We would not hav that lovely glen
Giv shade to aught but noble men,
Who battle for all human rights,
In love and mercy take delight,
Protect the weak against the strong,
And shield the innocent from wrong.

AFTER THE CONVENTION.

Such men as these to Watkins went,
On truth and liberty intent—
Men who were noble, true, and brave,
Our rights and liberties to save.
Alas! our souls are filled with pain—
We can but blush with very shame.
Within her prison walls be thrown,
And call this government our own.

That dares with coward arms to strike
Fair woman seeking her own right,
And honest men in duty's path,
Should surely raise a nation's wrath.
Proud freemen of this nation, rise,
And take great Tony by surprise;
This little breeze that dusts the town
Proves Tony has been sneaking round.

Shall we as cowards stand and see—
While proudly thinking we are free—
All of our dearest rights assailed,
And brothers, sisters, march to jail?
No, never! while the tongue can tell,
We laugh to scorn the Christians' hell;
While reason guides the mind aright
We defy them and their God to strike.

—JOB WHITEHEAD.

Men who Consult Spirits.

"Do you mean to say that George W. McCrary, the Secretary of War, has consulted mediums to obtain spiritual communications?"

This question was put by a *Sun* reporter to Dr. J. V. Mansfield of 61 West Forty-second street, who testified in the Vanderbilt will case as to alleged communications from the spirit world which he had obtained through a course of years for the Commodore.

"Certainly," answered Dr. Mansfield, "Mr. McCrary makes no secret of his visits. You would be surprised if I should tell you of the names of persons who hav consulted me in the twenty-nine years that I hav been a writing medium."

"Hav you any objection to naming a few of them?"

"None whatever; here are the books containing my records. There are the Lincolns. Mrs. Lincoln has been often to see me, and has received many messages from her husband. James Gordon Bennett, the elder, used to come, and his wife, Mrs. Henrietta Bennett, was a firm believer, She was here many times. Ex-Gov. N. P. Talmage of Wisconsin was a frequent visitor. John W. Edmonds used to get more satisfactory communications through me than through any other medium. I hav also given communications from the spirit world to Ben Wade, Joshua R. Giddings, and Vice-President Wilson."

"Was Mr. Wilson a believer?"

"Yes, sir; they found one of my communications in his pocket when he died."

"Hav you any strong-headed, practical business man on your list?"

"Oh, yes! There was Alvin Adams, the well-known member of the stock company that is known as Adams Express Company. Judge Silas M. Stilwell is another man. E. B. Ward, the Detroit millionaire, and the Rev. Thomas K. Beecher."

"Any scientists?"

"Prof. Agassiz frequently came here."

"Do you mean to say that Prof. Agassiz came as a believer?"

"Well, he used to come here to investigate. I used to tell him he was like Boston new rum—about half and half. He used to come with Prof. C. C. Felton. Prof. Bush used to come, too—the Professor of Hebrew in the New York University."

"More of the living persons of note would make interesting reading."

"Yes; but people hav a delicacy about having these matters brought up for public ridicule. You may put down Joe Jefferson as a firm believer, and a most enthusiastic one. There is no mistake about that. Then there are Grace Greenwood and Don Piatt, Elder Evans of the Shakers, and Antoinette Doolittle."

"Can you name any rich Spiritualist in New York?"

"Yes; there is Dr. Henry J. Newton, who is said to be worth a million dollars. He is President of the Eclectic Medical College."

"Any other names of your visitors?"

"Here is that of John Pierrepont, the poet, Robert Dale Owen, Theodore Parker, Gerrit Smith, William Coleman of London, Charles Sumner, Charlotte Cushman, the actress, Judge Carter of Ohio, Bishop Doane, J. C. Le Grand, Chief Justice of Maryland, Dr. Napoleon B. Wolfe of Cincinnati, Freeman, the artist and painter of the Royal family, the Rev. Dr. Thos. E. Bond, Glendy Burke of New Orleans, Prof. Mapes, and John Brown."

"Of Ossawattamie?"

"Yes, sir; the martyr, John Brown. He came to see me a few days only before he went South."

"Any others?"

"Yes. Judge Alexander M. Cassidy of Colorado, Judge H. E. Parsons of Ashtabula."

"You did not mention any of these names on the witness stand?"

"No; they did not giv me a chance; but I would hav done so, and I would giv them a communication from the spirit world if they should ask me again. I feel that I could do it on the witness stand, although it is very difficult to do it when there are so many rowdies around making a disturbance."

"How many Spiritualists are there in the word?"

"About 43,000,000."

"Do you know any case but that of the Commodore's in which the question of Spiritualism has been raised?"

"Oh, yes; there was the very recent case of E. B. Ward of Detroit, who married a second wife, and left a fortune of $6,000,000, mainly to her, and cutting off the poor children with only a paltry $100,000 or so apiece. He was always a pronounced Spiritualist, and the children tried to take advantage of that fact to break the will, but they failed. My own father gave most of his property to one son and Judge Edmonds left most of his to one daughter, but both wills were not attacked on the ground that they were made under spiritual influence."

Dr. Mansfield then volunteered a test of his powers, and undertook to get an answer from the spirit world to any question addressed to a dead person known to the inquirer—that is, he would give whatever answer the spirits directed without seeing the question. The first question was as follows:

TO MY MOTHER—Mrs. [correct name]: Please give me the name of my dead child.
Signed [Correct name.]

The answer produced, as the Doctor said, from the spirit world, was as follows:

MY DEAR SON: Thank you for this notice. I hav long desired to speak with you, but the way was not opened for me to do so. Your darling is safe, and will speak with you, would you allow it to do so! It will be far better for it to giv than for me to do so. My son, we do exist conscious individually and under proper conditions talk with mortals as I now talk with you.
[Correct signature.]

The reporter objected that the spirit had not answered the question or even given the sex of the child.

"I cannot help that. I write what the spirits send."—*Sun.*

Facts from my Sunday Reading.

MISCELLANEOUS ITEMS.

It is a melancholy and mortifying consideration that the most uncompromising spirit of intolerance—the spirit of the Inquisition at home, and of the Crusades abroad—should hav emanated from a religion which preached peace on earth and good will towards men.—*Prescott.*

The service of the table of the Inca was gold and silver plate. His dress, which he often changed, was composed of the wool of the vicuna wrought into mantles so fine it had the appearance of silk. He sometimes exchanged these for a robe made of the skins of bats as soft and sleek as velvet. No garment or utensil that had once belonged to the Inca could ever be used by another.—*Prescott.*

The Inca requested a Spanish soldier to write the name of God on his nail, and this he showed to several of his guests, and as each read and pronounced the same word, the sagacious mind of the barbarian was delighted with the seeming miracle. On showing the writing to Pizarro, that chief remained silent, and the Inca finding he could not read conceived a contempt for the commander, who was less informed than the soldiers.—*Prescott.*

It is said that prairie dogs, which liv far away from rivers and lakes, obtain their water by digging wells, some of which are two hundred feet deep. Each village has a well with a concealed opening.

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Knavery may serve a turn, but honesty is best in the end.—*Elmina Drake Slenker.*

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Gems of Thought.

STUDY the past if you would divine the future.—*Confucius.*

MEN may be ungrateful, but the human race is not so.—*De Boufflers.*

WHAT is joy? A sunbeam between two clouds.—*Madame Deluzy.*

FEW men are raised in our estimation by being too closely examined.—*Balzac.*

AN effort made for the happiness of others lifts us above ourselves.—*Mrs. L. M. Child.*

THERE is no courage but in innocence; no constancy but in an honest cause.—*Southern.*

AS THRESHING separates the wheat from the chaff, so does affliction purify virtue.—*Burton.*

LET them fear bondage who are slaves to fear; the sweetest freedom is an honest heart.—*John Ford.*

KINDNESS in ourselves is the honey that blunts the sting of unkindness in another.—*Landor.*

WE do not judge men by what they are in themselves, but by what they are relatively to us.—*Madame Swetchine.*

VIRTUE will catch as well as vice by contact; and the public stock of honest, manly principle will daily accumulate.—*Burke.*

SHOW me a people who deprecate beauty, and I'll show you a narrow-minded, mean, stingy, and bigoted people.—*Charles Ellis.*

SOME men will believe nothing but what they can comprehend: and there are but few things that such are able to comprehend.—*St. Evremond.*

WE waste our best years in distilling the sweetest flowers of life into potions which, after all, do not immortalize, but only intoxicate.—*Longfellow.*

OUR instinct inspires us, warns us; our intelligence scents out what our reason does not discover, for instinct is the nose of the mind.—*Madame de Girardin.*

JUDGE of thine improvement, not by what thou speakest or writest, but by the firmness of thy mind and the government of thy passions and affections.—*Fuller.*

I THINK you might dispense with half your doctors, if you would only consult doctor Sun more, and be more under the treatment of these great hydropathic doctors, the clouds.—*Beecher.*

WHAT a power there is in innocence whose very helplessness is its safeguard; in whose presence even passion himself stands abashed, and stands worshiper at the very altar he came to despoil.—*Moore.*

YOU may rest upon this as an unfailing truth, that there neither is, nor ever was, any person remarkably ungrateful, who was not also insufferably proud; nor any one proud who was not equally ungrateful.—*South.*

HE that follows the advice of reason has a mind that is elevated above the reach of injury; and sits above the clouds, in a calm and quiet ether, and with a brave indifferency hears the rolling thunders grumble and burst under his feet.—*Walter Scott.*

THERE are two ways of attaining an important end—force and perseverance. Force falls to the lot only of the privileged few, but austere and sustained perseverance can be practiced by the most insignificant. Its silent power grows irresistible with time.—*Madame Swetchine.*

THERE is a certain artificial polish, a commonplace vivacity, acquired by perpetually mingling in the *beau monde*, which, in the commerce of the world, supplies the place of natural suavity and good-humor, but is purchased at the expense of all original and sterling traits of character.—*Washington Irving.*

IT was the maxim, I think, of Alphonsus of Aragon that dead counselors are safest. The grave puts an end to flattery and artifice, and the information we receive from books is pure from interest, fear, and ambition. Dead counselors are likewise most instructive, because they are heard with patience and reverence.—*Johnson.*

ONE man has kindness deep within him; and when the occasion comes, the rind or shell is cracked, and the kernel is found. Such a man's heart, too long clouded, like a sun in a storm-muffled day, shoots through some opening rift, and glows for a period in glory. But there are other natures that are always cloudless. With them, a cloud is the exception, shining is the rule.—*Beecher.*

THE forced plainness of old Puritanism was an application of spiritual lunar caustic to all who came under its influence that seared, seamed, scabbed, scarred, and soured the fine sensitive face of human nature so deeply that in Scotland, where it was most violent, men, women, and children are smarting under it yet, and will not show the clear, bright, beautiful features that nature intended should adorn the human race for generations to come.—*Charles Ellis.*

WHOEVER does a noble deed, or gives utterance to a noble thought, raises, elevates, and refines humanity. By associating with the good and pure, we invariably grow better and purer ourselves. By cultivating the beautiful and the artistic, we create tidal waves of the æsthetic which will flow from our own little world into the worlds of those around and about us. To give the lovely and the true from the storehouse of our selfhood adds to the treasures of our neighbor, and yet lessens not our own.—*Mrs. E. D. Slenker.*

Odds and Ends.

MONEY syllables—I O U.

BACKGAMMON—Her bustle.

SLOW matches—Long engagements.

UNEASY lies the head that wears a wig.

WHEN does one rod make an acher? When applied to an urchin.

LEGEND of a Northampton business office: "To owe is human—to pay up divine!"

"ROOMS to let to a few gentlemen with gas," is the way a householder worded his advertisement.

WHEN a girl gets mad and rises from a fellow's knee, but thinks better of it and goes back again that's what they call a relapse.

"You are as pretty as a picture" is no longer the correct compliment to pay to a lady. Simply say, "You remind me of a chromo."

SHE asked him if her new dress wasn't as sweet as a spring rose, and the brute said it was, even to the minor attraction of having a little due on it.

MR. EDWARD ROSEWATER, editor of the Omaha *Bee*, was brutally assaulted by a rough in that town this week. The rough felt bad because the *Bee* stung him.

THE Rev. Jeremiah Hallock once said to a young minister who complained of his small salary, "My young brother, perhaps it is all Christ can afford to giv you."

AS a frightened darkey, chased by an infuriated bull, neared the boundaries of the field, he enthusiastically exclaimed, "Millions for de fence, but not one cent for de brute!"

THAT was an unfortunate, fatal song they started some years ago. "Tramp, tramp, tramp, the boys are marching," they sang, and there has been no end of tramps ever since.

THE following is rather equivocal: "Maria Brown, wife of Timothy Brown, aged eighty years. She lived with her husband fifty years, and died in the confident hope of a better life.'

WHICH are the lightest men—Irishmen, Scotchmen, or Englishmen? In Ireland there are men of Cork; in Scotland there are men of Ayr; but on the Thames there are lighter men.

OLD Deacon Pilkins said to himself: "Falstaff asks, 'What's honor?' as though it was hard to tell. But let my wife sit behind another woman in church, and she'll tell what's on her in less than two minutes."

A BASHFUL young man applied to his village paper for information on the important subject, "How to win a woman's love." The reply was, "Kiss the babies, caress the tomcat, and pay strict attention to the old lady."

Two passengers were conversing in a railway carriage about music. One gentleman asked the other, who appeared rather simple, "Do you know the Barber of Seville?" "No," replied the latter, "I always shave myself."

AN appreciative mind can throw a world of pathos into a very ordinary statement. "Yes," said she, leaning over a fence in communion with a neigbor, "she is dead. She died just as she had got torn up to clean house. It is terrible."

"I SHOULDN'T think there would be such a word as 'breakfast,'" remarked a young linguist to his mother, the other morning.

"Why not, dear?" she asked.

"Because, ma," replied the boy, "it ain't natural. Things never break fast; they break loose."

There was a sad bewilderment of expression in the face of the mother as she gazed speechlessly upon her precious son.

THE NEW PARTY CANDIDATE.

"Father, who travels the road so late?"
"Hush, my child, 'tis the candidate.
Fit example of human woes—
Early he comes and late he goes;
He greets the women with courtly grace,
He kisses the baby's dirty face,
He calls to the fence the farmer at work,
He bores the merchant, he bores the clerk.
The blacksmith, while his anvil rings,
He greets, and this is the song he sings:

"'Howdy, howdy, howdy do?
How is your wife, and how are you?
Ah! it fits my fist as no other can,
The horny hand of the workingman.'"

"Husband, who is that man at the gate?"
"Hush, my love! 'tis the candidate."
"Husband, why can't he work like you?
Has he got nothing at home to do?"
"My dear, whenever a man is down,
No cash at home, no money in town,
Too stupid to preach, too proud to beg,
Too timid to rob, too lazy to dig,
Then ov r hi horse his legs he flings,
And to the dear people this song he sings:

"'Howdy, howdy, howdy do?
How is your wife, and how are you?
Ah! it fits my fist as no other can,
The horny hand of the workingman.'"

Brothers who labor early and late,
Ask these things of the candidate:
What's his record? How does he stand
At home? No matter about his hand.
Be it hard or soft, so it be prone
To close over money not his own.
Has he in view no thieving plan?
Is he honest or capable?—is he our man?
Cheer such a one till the welkin rings,
Join in the chorus when thus he sings:

"Howdy, howdy, howdy do?
How is your wife, and how are you?
Ah! it fits my fist as no other can,
The horny hand of the workingman."

—*Burlington Hawkeye.*

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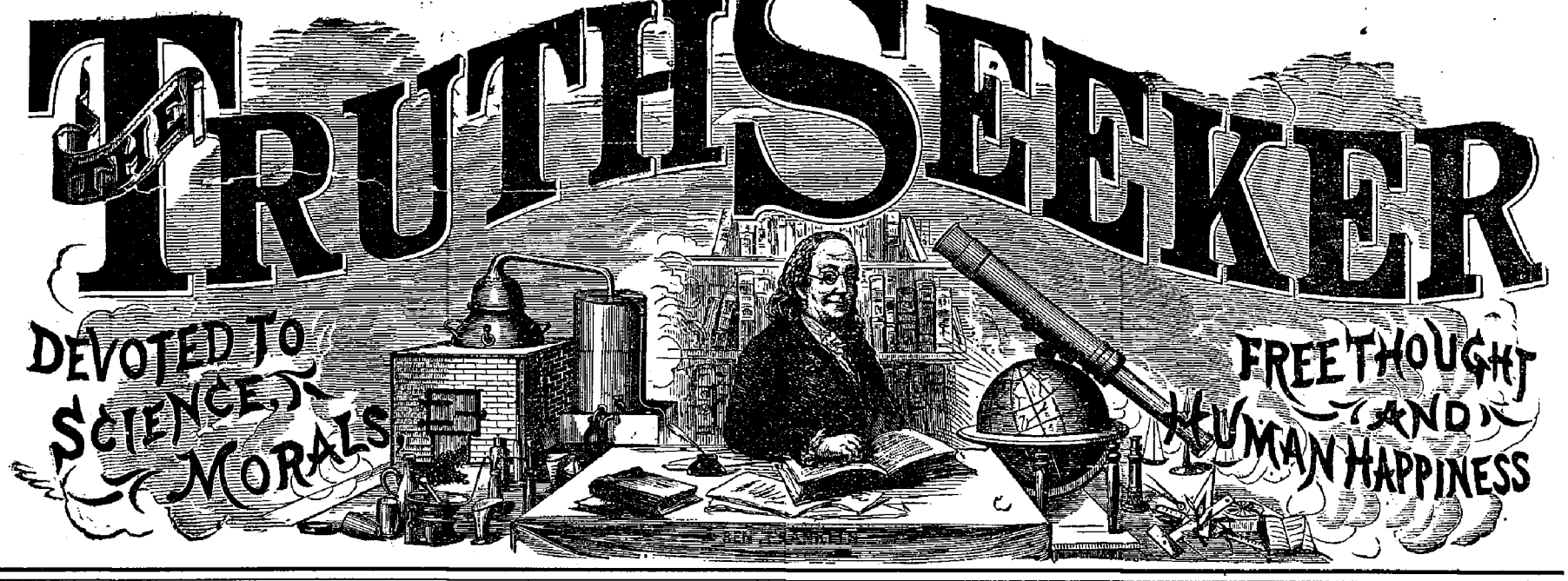
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THE TRUTHSEEKER



Vol. 5. No. 45. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, November 9, 1878. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year

Notes and Clippings.

In a population of 40,000, Rutland county, Vt., averages thirty divorces annually.

The recent inundations of the Nile destroyed 250 human beings and $2,500,000 in property.

There are 30,258 post-offices in the Union, 1,913 having been added in the course of the present year.

Many of the vessels arriving at this port since the recent great storm bring survivors of the crews of wrecked vessels.

Albert Beale, who stole $3,000 while acting as tax collector in Hingham, Mass., was superintendent of a Methodist Sunday-school.

The Prophetic Conference of Pre-Millinnarians has just closed. It is settled that Christ will come again, if the Bible is true, but the date of his arrival is not fixed.

Maynooth College, the principal priest-packing establishment in Ireland, has been partly destroyed by fire. The prayers and purses of the faithful and foolish are requested for its re-erection.

The prohibitory liquor law has gone into operation in New Haven, and moderate drinkers are compelled by law to become liars, hypocrites, or law-breakers in order to get their matutinal cocktails.

The President has appointed the 28th of this month a day of thanksgiving and prayer, a national fast or farce day, a day of guzzling and gormandizing, to show our gratitude to the Almighty for the season of hard times, disaster, and yellow fever we hav been enjoying—a national licking of the hand that smote us.

Some chap predicts that in the course of two or three generations American women will be taller than the men. And many believe him. If men continue to grow "short" at the rate they hav done during the past several panicy years, the women will hav to wear magnifying glasses to recognize their male friends.

The Rev. W. T. Ellis preached a sermon in the West Woodstock (Conn.) Congregational church on some particular sins of the people. One of the alleged sinners, a member of the church, confronted the pastor as he went out of the house, and crushed his hat down over his eyes. Then followed a rough-and-tumble fight.

Susan Goff's Will.—The shortest will ever presented in the Surrogate's Court in Brooklyn was the following: "I giv all to my children, and after they die it will go to my husband. Susan Goff. A. V. Brush. A. A. Powe.. nesses." This will was declared void because it entailed property for more than two lives in being, there being three children alive at the testatrix's death.

Great droughts, like that which has raged over India and China this year, produce a sort of disease among the inland fishes, and they die by millions. Nor will any but the most intelligent and enterprising of the Hindoos gather the carcasses with which to fertilize their fields, and thus the vast and valuable deposits of phosphate manure along hundreds of miles of river banks are wasted.

A female elephant in the Philadelphia Zoological Garden was greatly frightened by the recent gale, and when she cut one of her feet on the glass of a broken window her terror was complete. She sat on her haunches, held up her wounded foot, and bellowed loud and long. When the keeper entered, her male companion had his trunk wound round the foot, as though trying to comfort her.

It is a pretty serious fact that in this city of New York there are to-day 20,532 grown-up boys and women who can neither read nor write. It is a still more serious fact that, while a percentage of favored lads and misses are getting a smattering of the "higher English branches" at the expense of the whole body of taxpayers, thousands of little ones are to-day growing up in ignorance because there is no room for them in the public schools. This must be amended. —*N. Y. Sun.*

A chemist, Charles Elkin, writes to the London *Times* calling attention to some injurious dyes now in use. He refers to the fashionable green and bronze, the former used chiefly for gloves, and the bronze for artificial flowers for bonnets, both obtained from aniline dyes. These colors, he says, hav, in several cases brought to his notice, caused troublesome eruptions either on the head or the hands, as the case may be, from wearing a bonnet or gloves.

According to the last report to the Minister of Public Instruction, there are twenty-one public libraries in Paris, open to all. Many, however, are devoted to specialties, and not of great size. The largest is the National, with over 500,000 volumes; the Louvre has 100,000; Mazarine, 160,000; Saint Genevive, 170,000, and Sorbonne 125,000. Hospitals and similar institutions have lately begun accumulating libraries for the use of the inmates, bringing the total number of books for public reading in Paris up to 1,500,000 volumes, while elsewhere in France the public libraries aggregate about 4,000,000 volumes.

Our Exports and Imports.—The monthly statement of the Bureau of Statistics shows that the excess of exports over imports of merchandise for the month ending Sept. 30, was $20,525,267, and for the nine months ending Sept. 30, $209,130,487. The excess of imports over exports of gold and silver (coin and bullion) for the month ending Sept. 30, was $923,708. The excess of exports over imports of gold and silver (coin and bullion) during the nine months ending Sept. 30, 1877, amounted to $24,706,780, but the excess of imports over exports of gold and silver (coin and bullion) during the nine months ending Sept. 30, 1878, amounted to $321,960.

And now the Jews of New Haven come forward to say that they would like to be consulted in regard to the liturgy to be used in the public schools. The Rev. Dr. Kleeberg, the Jewish rabbi, avers that it is unjust to attempt to formulate any worship for the tax-supported schools to which all parties are not agreed. The Jews of New Haven, he adds, hav three hundred children in the public schools, and mean to present their view of the prayer question to the Board of Education, although they do not fear that anything in the manual which may be adopted will hav a proselyting effect upon their offspring. So far the attempt to frame a style of prayer that will satisfy even Christians of all sorts seems to be a sad failure, and now that the Jews claim a hearing the prospect of harmonious arrangement is more distant than ever.

A conference of clergymen has recently been held in this city to diligently compare notes and prophecies, and determine when and how Christ is to make his second appearance in the world. Could they settle with certainty whether he made his first appearance it would seem to be quite as much to the point, for unfortunately there is a doubt hanging over that matter that would be well to hav removed. Should the worshipers of Mumbo Jumbo or of the Grand Lama of Thibet hold a grand convocation to discuss the probabilities and promises as to how their respective deities should next manifest themselves, it would perhaps be all correct and proper. Those who worship deities hav the right to discuss the next mode of appearance of the same. They, however, may ultimately all find out that their deities will fall them and not come according to the programme.

Parson Newman says: "The morality of the Church is radically defective. The Church is rich, and she is extravagant. The pleasures of the world are more to her than the joys of piety. Her love of gain is a byword. She stretches out her arms to grasp the islands of the sea, while the fires of devotion burn dimly on her altars. Many a church member, who often says, 'Lord, Lord,' would let a piece of property for a saloon where husband and father spend their time and money in drink, or for a gambling place where young men are ruined, because he can command thereby a higher rent." If this is so, it would seem hardly desirable for outsiders to join such an institution. Yet Dr. Newman is continually urging people, from the very same pulpit from which he delivered this unpleasant utterance, to renounce their sins and unite with the very church which he thus denounces. These church members who would rent their property for the objectionable purposes mentioned must be a hard lot, and it would be interesting to know if any of them are landlords of the places which Brother Talmage recently visited. If this should prove to be the case, their names ought to be added to the list of their patrons, for the public reading of which the frequenters of the Tabernacle are patiently waiting.

The Rev. William Impey, widely known as an experienced missionary, has resigned his connection with the Wesleyan Church of England because he cannot conscientiously accept its doctrine on actual hell and literal hell-fire. This doctrine is thus expressed in the catechism: "Hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished forever and ever, by having their bodies tormented by the fire, and their souls by a sense of the wrath of God." Mr. Impey's name is struck from the roll without any recognition of his past services, which hav been very great. For forty years he has been in missionary service, the last twenty-five of which hav been spent as Superintendent of Missions in Grahamtown district, eastern Africa. A warm sympathy is felt for him by the Church at large. It ought not to hurt him in the estimation of any good person that he discards the horrible doctrine of infants, youth, middle-aged, and aged burning in hell forever. How a good man, who respects real goodness, can believe that a good being planned such a state of things is a puzzler indeed.

The sinners of Baltimore ought to be thankful that so many special efforts are being made for their salvation. At the Franklin-Street Methodist church the Widow Van Cott is stumping for Jesus. Mr. Harrison, the theologaster, who made such a stir at Dr. Lanahan's church in Washington, is drawing great crowds at Madison square. At Whatcoat church Mr. Purdy is holding revival meetings, and at Eastern Avenue Church Sisters Penny and Paxton are whooping it up on the Gospel. At Mount Vernon place, which is the fashionable Methodist hippodrome, Brother Moody has broken loose, and large crowds rush daily to witness his antics. Several Methodist churches report large numbers of conversions and collections, and more of the latter are earnestly solicited. With all these powerful influences operating, there should be a very poor show for the devil in the Monumental City. But probably the chief result will be to worm a good pile of dollars out of the pockets of the faithful for the enrichment of the evangelists aforesaid. There is where this religious excitement all ends. "Hand us your money, and we will pray for your souls."

"Hell and the Devil."—The only reason why the crazy preacher at the Brooklyn Tabernacle is worth noticing is that he influences a large number of irrational people who wait upon his discourses. Were he a reasonable human being, did he present exact data and eschew inflammable and senseless language, he would deserve gentler treatment at the hands of the press. If the Savior whom Mr. Talmage professes to follow were on earth at present, he would probably not spend any of his time in visiting iniquitous scenes in order to describe their perils to budding youth. The reason that Mr. Talmage can do so is because he is in receipt of a salary infinitely above what his merits deserve, and that he can thus afford to hire policemen to defend him, if need be, while he visits places of debauch. His statements during his recent sermons are the foolish representations of a man who knows nothing about what he is talking of. In regard to his sermon of October 27th, we confess we do not know what Mr. Talmage refers to when he speaks of the infamous books which women read for the sake of getting scientific information with respect to themselves. Every woman and every man has a right to such information. Nay, it is not merely a right, but a duty and obligation. The time of family physicians is too valuable to be spent in giving gratuitous information to married women. Anybody who claims that it is infamous for a woman to consult a scientific treatise in order to learn facts about her own constitution is simply an ass. Reasoning is lost upon him. As an offset to this, it is pleasant to know that society contains thousands of good, pure-minded women, who dance beautifully, dress exquisitely, and read everything which is calculated to make them better wives and mothers. Such intelligence as this is the glory of woman, and not her shame. She does infinitely better than if she constantly applied to a family physician, who is apt to be one of those fools named ladies' doctors. Meanwhile Mr. Talmage does not make men and women better. He merely amuses the many and makes the rest believe in an unnecessary hell and a superfluous devil.—*Telegram.*

Events of the Week.

Jack Frost has dethroned Yellow Jack.

The national debt decreased $1,708,402 during October.

Baltimore is wining and dining the Chinese Embassy.

Grave-robbers are depopulating Detroit graveyards.

The $3,000,000 burglars of the Manhattan Bank are still at large.

Poughkeepsie turned pale on the night of the 1st. Snowstorm.

Two stage robbers were lynched in Wyoming Territory on the 1st.

Diphtheria is becoming alarmingly prevalent in parts of the West.

Green's knitting-mill, at Amsterdam, N. Y., was burned on the 3d. Loss, $60,000

Recent elections in France show an increase in the number of Republican voters.

Moody has rolled up his sleeves and tackled Satan and the purses of the pious in Baltimore

Astrologers say we are approaching one of the most pestilential periods of the earth's history.

The stonecutters of the United States and Canada held a convention in this city on Saturday last.

The Rev. George B. Vosburgh, of poisoning notoriety, has suddenly departed for parts unknown.

Laborers' wages on the Delaware and Lackawana Railroad, formerly 90 cents a day, hav been reduced to 75 cents.

The chief clerk of the Charleston Navy Yard has decamped with several thousand dollars of Uncle Sam's money in his possession.

A large and enthusiastic meeting of the Woman Suffrage party of this city was held at Steinway Hall on the evening of the 30th ult.

Five masked burglars entered a house in Camden, N. J., a few nights since, handcuffed and gagged the inmates, and carried off $16,500.

A woman was burned to death in Hoboken, N. J., a few days ago. She stumbled and fell on a stove while half asleep, and her clothes took fire.

Several of the persons who attempted to lynch a negro in Ansonia, Conn., a short time ago, hav been arrested and are in jail awaiting trial.

Fourteen shipwrecked persons were recently rescued in mid-ocean by a British vessel after being three days and nights on the bottom of a capsized schooner.

A train on the Mississippi Central Railroad was boarded and captured by a party of tramps recently. They ran it to suit themselves till tired of the sport, when they decamped.

The Election.—Thirty states cast their votes on the 5th for representatives to Congress. The Republicans elected their Governor in New Hampshire, Massachusetts, Michigan, Nebraska, Kansas, and Pennsylvania. Butler was defeated in Massachusetts by from 20,000 to 40,000. The Republicans also gained 14 congressmen. For the first time in six years New York has been carried by the Republicans. Tammany Hall in this city has experienced a complete overthrow—a cause for congratulation by all good citizens without regard to party. Edward Cooper, son of Hon. Peter Cooper, has been elected Mayor by 20,000 majority. The Greenbackers elected one assemblyman. In Connecticut no choice for Governor by the people, but the Legislature is Republican, and that party will probably triumph. In Vermont a Greenback-Republican was elected to Congress by 4,000 majority over his straight Republican opponent. Two congressmen were gained each in Pennsylvania and New Jersey. Ex-Secretary Robeson was elected in the latter state. Delaware chose a Democratic Governor and congressman. Alabama has probably returned a Greenbacker to Congress. The South is nearly solidly Democratic, but on the whole the Republicans hav made large gains.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XVI.—CONTINUED.

"You have done miracles," said Myra, as Jennie finished her letter. "It takes preachers' children to convert believers in myths into believers in common sense realities; and now we will hear from Sue."

"You won't hear much, then," said the little woman thus appealed to. "You see, I tried to do too much, and didn't accomplish anything at all. Charlie gave me ten dollars, and I bought a lot of tracts, and stamps, and stationery, and sat down and wrote to six of my old school-girl companions and sent a package of tracts to each one. Well, three of them sent my letters and tracts back; two of them coldly answered that they would prefer not to correspond on religion, and said they had burned the tracts; and the other one said she was already an Infidel. By this time two months had gone by, then I began missionarying at home by calling on my neighbors and talking and reading to them, and struck up a correspondence with one or two, but accomplished nothing at all, save getting three subscribers to THE TRUTH SEEKER."

"Well, *that* is something," said Rose. "Every subscriber to that paper becomes a fountain from which start numerous streams of living light. You see, whoever reads it almost invariably learns to like it, and just as soon as he becomes imbued with its spirit he commences lending it, mailing off copies here and there, and, ere long, establishes minor fountains in various localities, which also send out streams in still other directions. I know this to be a fact from experience with our one copy. I can point out so many places where it has made little depots of light—little nucleuses from which emanate new Liberals and new truth lovers. You have done more than you think, Susie, by getting those three subscribers."

"It's your turn now, Edith," said Myra.

"Well," said Edith, "I found two good correspondents, both Campbellite preachers, and have sent them lots of tracts and papers, and wrote them four letters apiece, and received as many replies, but neither of them seems to be at all inclined to feel beaten in the argument. But I think I have greatly improved myself by the correspondence; for I have had to read, and hunt testimony, and combat arguments, and bestir myself considerable to keep the upper hand of them. Perhaps they would say I had not done it, anyhow; but I have read the letters of both, and my replies, to members of their church here, and all tell me I completely use them up, not that I claim any great merit for doing so, for, with truth on my side, it would be a signal disgrace not to have the best of the argument.

"As letter-reading has always been one of our pet amusements, as well as a means of much good information, I will read my last reply to Mr. Bush, as I happen to have it with me," and Edith drew a closely-written sheet from the envelope, and read as follows:

"FRIEND BUSH: As you object to being called Rev., I address you in Mrs. Darwin's kindly, familiar style—simply as 'friend.' And now, in answer to your question as to whether I believe Paul had an existence, I will say that I have no particular reason to doubt that there was a Paul who lived about the time the Bible Paul is said to have existed, and whose biography may be, in some respects, therein correctly written. But there is much that is unknown about him. It is not certain that he was a Roman citizen, nor is it certain that he was so unfriendly towards women, and all his life remained a cross-grained, sour old bachelor, without due personal cause or reasons. It is said that he only became a Christian because Gamaliel, whose disciple he was, refused him his daughter in marriage. The story of his ascension to the third heaven is very mythical; and as for 'dates,' the learned 'have searched in vain for the year and the day in which St. Paul assisted to stone St. Stephen and to guard the mantles of his executioners.' They also dispute the year in which he was thrown from his horse and saw that miraculous light at mid-day, and supposed he heard a 'celestial voice' exclaiming, 'Saul, Saul, why persecutest thou me?' Nor do they know the year of his death, or the 'date' of any of his letters, many of which have been thrown away as spurious. Though some good and wise sayings are attributed to 'this frothy-spouted Paul,' I was never one of his admirers, for he is rabid and uncharitable—the Bible pictures him as 'breathing threatenings and slaughter'—and his writings have done more to keep woman from being educated and prepared for her proper sphere than have all other hindrances for the last thousand years. He was hawk-nosed, bald-headed, crooked-legged, dumpy, and fat; but this was his misfortune, not his fault, though doubtless it was one cause that kept from him the love of woman and rendered him morose and cynical towards the sex which is ever an admirer of the beautiful, the great, and the noble. But then he was 'full of the grace of the Lord,' and that should have made them blind to all other defects. But it is not our sex alone that Paul depreciates, but he even attempts to lower Christ himself, calling him inferior even to the angels—'Thou madest him a little lower than the angels.' How do you adorers of Jesus like this—he whom you love better than your God to be thus placed beneath common angels? You who pretend he is equal with God himself? Paul also makes all true Christians to be 'children of God and joint heirs with Christ'—equal with him in heirship of all things and in all qualities. Nor do I believe the history that records of Paul the fact that after his head was struck off by the executioner it did, with a loud and distinct voice, utter forth, in Hebrew, the name of our Lord Jesus Christ, while, instead of blood, it was nought but a stream of pure milk that flowed from his veins, so that the milky wave flowed all over the executioner's arm.'

"In a church at Rome, not long since, and, for all I know, at this day, they show a place, called the 'Three Fountains,' as the identical spot where 'the milk spouted forth from his apostolic arteries, and where his head, after it had done speaking, took three jumps, to the honor of the Trinity, and at each spot on which it jumped there instantly sprung up a spring of living water, which retains at this day a plain and distinct *taste of milk*.' Yet these historical statements, pious and holy men solemnly assure us, are reliable and true. But, as I have before said, I prefer science to history, and science has never yet shown that a god can speak, a man be caught up to the third heaven, or even a first heaven, or that any man ever had his veins filled with milk, which did duty as blood.

"You inquire what imperfection I can mark in a real Christian. Please define what constitutes a 'real Christian,' and then I will judge of his perfection.

"'Why reject the Roman and Jewish history of Jesus?' is your next query. I ask, why reject the history of 'the man in the moon,' or the story of 'Pocahontas?' Are not both as well substantiated as this story of Jesus? Do we not often find mention in books of this wonderful man? though sometimes he is called a woman who was banished there for gathering a few sticks of wood on Sunday; and it is not very long since everybody believed in Pocahontas as the savior of Captain Smith.

"And now for your remarks upon Essenism. It is impossible to specify particularly what individual Christians were changed from Essenism to Christianity, as the two sects seem to have become merged into one another at the time when Christianity first became known as a sect, and Essenism disappeared forever at the same period. It is so long ago that little can be told of the particulars, but we do know that the tenets, ideas, principles, rites, and ceremonies of the two were so nearly similar that there is no dividing line. After throwing out the spurious passage in Josephus, we find no mention in all his works of Christians, yet he wrote about at the time when the doctrines of Christianity were first openly taught, and he surely would have mentioned them, when he was speaking of the other religions thereabout, had they then been known as Christians. But he does speak of the Essenes, and describes them precisely as you describe the first Christians; as being opposed to marriage, and living single lives, as Paul and Christ are said to have done; as despising riches; being communists; having no continued abiding place; giving to every one that had need, and (if he be a church member) saying grace before meat; being ministers of peace; taking no oaths, except when a new member is admitted, then 'he is obliged to take tremendous oaths, doctrinally.' They honored God and Moses, obeyed their elders, rested on the seventh day, even to making no fires, were abstemious in diet, simple in dress, prayed in secret, and had secret doctrines, which were taught only to the initiated.

"De Quincy says, 'If they were Christians without Christ, then Christianity was invented by man.'

"Philo Judeus was born at Alexandria about twenty years before the Christian era, and he, too, fails to mention the Christians, though he gives a long account of the Essenes in language similar to that of Josephus, making them to be Christians in belief and act, but not in name. Pliny also describes the Essenes; but as he died A. D. 79 he could not have spoken of real Christians when he did so, as he says 'they had subsisted through the lapse of centuries,' and, a century before him, Christ was not in existence, save as a third part of the Father.

"When we consider the low state of morals and the warlike disposition of the people at the time when Christianity first became known, and then read of the pure morality inculcated by the Christians as compared with the conduct of those surrounding them, is it not certain proof that they were only evoluted Essenes? Goodness, morality, and purity are of slow growth, and they cannot be jumped into at once like a new suit of clothes, but must be incorporated into the mentality by long continued endeavors. Therefore it is evident that the first Christians were not ignorant fishermen, as is pretended, but in reality Essenes and philosophers, moralists and thinkers, many of whose thoughts are far in advance of even this enlightened age and generation.

"'The gods,' says Xenophanes, 'did not from the first show to men all things; but in time, by searching, men came to a discovery of the better.' And that *better*, in my humble judgment, is real scientific knowledge. But perhaps, friend Bush, I am taking up too much of your valuable time by writing so long a letter, so I will abruptly close and subscribe myself Yours *not* in Christ, EDITH MAY."

[TO BE CONTINUED.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XV.—CONTINUED.

The pedigree of the kingdom Protista is still enveloped in the greatest obscurity. The peculiar combination of animal and vegetable properties, the indifferent and uncertain character of their relations of forms and vital phenomena, together with a number of several very peculiar features which separate most of the subordinate classes sharply from the others, at present baffle every attempt distinctly to make out their blood relationships with one another, or with the lowest animals on the one hand, and with the lowest plants on the other hand. It is not improbable that the classes specified, and many other unknown classes of Protista, represent quite independent organic tribes, or phyla, each of which has independently developed from one, perhaps from various, Monera which have arisen by spontaneous generation. If we do not agree to this polyphyletic hypothesis of descent, and prefer the monophyletic hypothesis of the blood relationship of all organisms, we shall have to look upon the different classes of Protista as the lower small offshoots of the root, springing from the same simple Monera root, out of which arose the two mighty and many-branched pedigrees of the animal kingdom on the one hand, and of the vegetable kingdom on the other.

It will perhaps seem strange that I should place the remarkable *Monera* in the first class of the Protista kingdom, as I of course look upon them as the most ancient primary forms of all organisms without exception. Still, what are we otherwise to do with the *still living Monera?* We know nothing of their palæontological origin, we know nothing of any of their relations to lower animals or plants, and we know nothing of their possible capability of developing into higher organisms. The simple and homogeneous little lump of slime or mucus which constitutes their entire body is the most ancient and original form of animal as well as of vegetable plastids. Hence it would evidently be just as arbitrary and unreasonable to assign them to the animal as it would be to assign them to the vegetable kingdom. In any case we shall for the present be acting more cautiously and critically if we comprise the still living Monera—whose number and distribution is probably very great—as a special and independent class, contrasting them with the other classes of the kingdom Protista, as well as with the animal kingdom. Morphologically considered, the Monera—on account of the perfect homogeneity of the albuminous substance of their bodies, on account of their utter want of heterogeneous particles—are more closely connected with anorgana than with organisms, and evidently form the transition between the inorganic and organic world of bodies, as is necessitated by the hypothesis of spontaneous generation. I have described and given illustrations of the forms and vital phenomena of the still living Monera (Protamœba, Protogenes, Protomyxa, etc.) in my Monograph of the Monera, and have briefly mentioned the most important facts in the eighth chapter.

The *Amœbæ* of the present day, and the organisms most closely connected with them, *Arcellidæ* and *Gregarinæ*, which we here unite as a second class of Protista under the name of *Amœboidea* (Protoplasta), present no fewer genealogical difficulties than the Monera. These primary creatures are at present usually placed in the animal kingdom without its in reality being understood why. For simple naked cells—that is, shell-less plastids with a kernel—occur as well among real plants as real animals. The generative cells, for example, in many Algæ (spores and eggs) exist for a longer or shorter time in water in the form of naked cells with a kernel, which cannot be distinguished at all from the naked eggs of many animals (for example, those of the Siphonophorous Medusæ). In reality every naked simple cell, whether it proceeds from an animal or vegetable body, cannot be distinguished from an independent Amœba. For an Amœba is nothing but a simple primary cell, a naked little lump of cell-matter, or plasma, containing a kernel. The contractility of this plasma, which the free Amœba shows in stretching out and drawing in its changing processes, is a general vital property of the organic plasma of all animal as well as of all vegetable plastids. When a freely moving Amœba, which perpetually changes its form, passes into a state of rest, it draws itself together into the form of a globule, and surrounds itself with a secreted membrane. It can then be as little distinguished from an animal egg as from a simple globular vegetable cell.

Naked cells, with kernels, which are continuously changing, stretching out and drawing in formless, finger-like pro-

cesses, and which are on this account called amœboid, are found frequently and widely dispersed in fresh water and in the sea; nay, are even found creeping on land. They take their food in the same way as was previously described in the case of the Protamœba. Their propagation by division can sometimes be observed. I have described the processes in an earlier chapter. Many of these formless Amœbæ have lately been recognized as the early stages of development of other Protista (especially the Myxomycetæ), or as the freed cells of lower animals and plants. The colorless blood-cells of animals, for example, those of human blood, cannot be distinguished from Amœbæ. They, like the latter, can receive solid corpuscles into their interior, as I was the first to show by feeding them with finely divided coloring matters. However, other Amœbæ seem to be independent "good species," since they propagate themselves unchanged throughout many generations. Besides the real, or *naked*, Amœbæ (Gamnamœbæ), we also find widely diffused in fresh water *case bearing* Amœbæ (Lepamœbæ), whose naked plasma body is *partially* protected by a more or less solid shell (Arcella), sometimes even by a case (Difflugia) composed of small stones. Lastly, we frequently find in the body of many lower animals parasitic Amœbæ (Gregarinæ), which, adapting themselves to a parasitic life, have surrounded their plasma-body with a delicate closed membrane.

The simple naked Amœbæ are, next to the Monera, the most important of all organisms to the whole science of biology, and especially to general genealogy. For it is evident that the Amœbæ originally arose out of simple Monera (Protamœbæ), by the important process of segregation taking place in their homogeneous viscid body—the differentiation of an inner kernel from the surrounding plasma. By this means the great progress from a simple cytod (without kernel) into a real cell (with kernel) was accomplished. As some of these cells at an early stage encased themselves by secreting a hardened membrane, they formed the first vegetable cells, while others, remaining naked, developed into the first aggregates of animal cells. The presence or absence of an encircling hard membrane forms the most important, although by no means the entire, difference of form between animal and vegetable cells. As vegetable cells even at an early stage enclose themselves within their hard, thick, and solid cellular shell, like that of the Amœbæ in a state of rest, they remain more independent and less accessible to the influences of the outer world than are the soft animal cells, which are in most cases naked, or merely covered by a thin pliable membrane. But in consequence of this the vegetable cells cannot combine, as do the animal cells, for the construction of higher and composite fibrous tracts, for example, the nervous and muscular tissues. It is probable that, in the case of the most ancient single-celled organisms, there must have developed at an early stage the very important difference in the animal and vegetable mode of receiving food. The most ancient single-celled animals, being naked cells, could admit solid particles into the interior of their soft bodies, as do the Amœbæ and the colorless blood cells; whereas the most ancient single-celled plants encased by their membranes were no longer able to do this, and could admit through it only fluid nutrition (by means of diffusion).

The *Whip-swimmers* (Flagellata), which we consider as a third class of the kingdom Protista, are of no less doubtful nature than the Amœbæ. They often show as close and important relations to the vegetable as to the animal kingdom. Some Flagellata at an early stage, when freely moving about, cannot be distinguished from real plants, especially from the spores of many Algæ; whereas others are directly allied to real animals, namely, to the fringed Infusoria (Ciliata). The Flagellata are simple cells which live in fresh or salt water, either singly or united in colonies. The characteristic part of their body is a very movable simple or compound whip-like appendage (whip, or flagellum), by means of which they actively swim about in the water. This class is divided into two orders. Among the fringed whip-swimmers (Cilioflagellata) there exists, in addition to the long whip, a short fringe of vibrating hairs, which is wanting in the unfringed whip-swimmers (Nudoflagellata). To the former belong the flint-shelled yellow Peridinia, which are largely active in causing the phosphorescence of the sea; to the latter belong the green Euglenæ, immense masses of which frequently make our ponds in spring quite green.

A very remarkable new form of Protista, which I have named *Flimmer-ball* (Magosphæra), I discovered in September 1869, on the Norwegian coast, and have more accurately described in my Biological Studies. Off the island of Gis-oe, near Bergen, I found swimming about, on the surface of the sea, extremely neat little balls composed of a number (between thirty and forty) of fringed pear-shaped cells, the pointed ends of which were united in the centre like radii. After a time the ball dissolved. The individual cells swarmed about independently in the water like fringed Infusoria, or Ciliata. These afterwards sank to the bottom, drew their fringes into their bodies, and gradually changed into the form of creeping Amœbæ. These last afterwards encased themselves, and then divided by repeated halvings into a large number of cells. The cells became covered with vibratile hairs, broke through the case enclosing them, and now again swam about in the shape of a fringed ball. This wonderful organism, which sometimes appears like a simple Amœbæ, sometimes as a single fringed cell, sometimes as a many-celled fringed ball, can evidently be classed with none of the other Protista, and must be considered as the representative of a new independent group. As this group stands midway between several Protista, and links them together, it may bear the name of *Mediator*, or *Catallacta*.

The Protista of the fifth class, the *Tram-weavers*, or *Labyrinthulæ*, are of a no less puzzling nature; they were lately discovered by Cienkowski on piles in sea water. They are spindle-shaped cells, mostly of a yellow-ochre color, which are sometimes united into a dense mass, sometimes move about in a very peculiar way. They form, in a manner not yet explained, a retiform frame of entangled threads (compared to a labyrinth), and on the dense filamentous "tramways" of this frame they glide about. From the shape of the cells of the Labyrinthulæ we might consider them as the simplest plants, from their motion as the simplest animals, but in reality they are neither animals nor plants.

[TO BE CONTINUED.]

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONTINUED.

Christianity teaches that men are "saved" through Christ. Moral goodness will not do. The thief, the robber, and the murderer, may go straight to heaven by repentance at the last moment. The noblest minds must suffer eternally if they believe not in Jesus. This doctrine certainly gives a license to crime. It makes Jesus a scapegoat for rascality and wickedness. It depreciates the value and the importance of moral goodness. Indeed, the "plan of salvation" has all the the worst features of a bankrupt law. In the past, especially, Christendom has been filled with men who have not tried to live pure and good lives, because they believed that moral goodness would not save them. There are still those who intend to get all the advantages, or the supposed advantages of a sinful life, and at last to "cheat the devil out of his dues" by availing themselves of the great bankrupt scheme of redemption. It is true that Christianity tells men to live morally. So the laws require men to pay their honest debts. Give men an opportunity to do wrong and to escape its consequences, and in spite of all injunctions to virtue, many will put off doing right as long as they think it prudent, or possible to do so and yet escape hell. The degraded beings in the slums and purlieus of vice in our large cities are among those who expect to be saved from the effects of their immoralites by the great scheme of salvation. They believe that repentance in the last moments of earthly existence will save them; and under the influence of this belief they continue in their career of vice and crime until the approach of death, or some great calamity, frightens them into sudden compliance with the requirements of the great "plan." Every murderer almost, who is hanged, confesses his belief in Christ and looks to Calvary for salvation. In the Middle Ages, especially, this doctrine promoted every kind of vice and villainy. To some extent—in proportion as it is believed—it does the same to-day. When men come to have less faith in Christ, and more faith in moral rectitude, they will attach less importance to their creed, and feel more concerned in giving full weight and measure, keeping their word, and paying their honest debts.

The belief in satanic agency and divine judgments has greatly injured the cause of human progress. It has turned men's attention from the real to imaginary causes of their misfortunes. Afflicted with pestilence, and regarding it as a visitation of God to punish the people for some neglect of religious duties, men have commenced fasting and praying when they should have applied their minds to the study of physiology and hygiene, when they should have been at work, cleaning their streets, draining their marshes, and ventilating and fumigating their dwellings. Multitudes have been on their knees praying to God for the removal of plagues and other evils, because the Bible teaches that prayer and supplication are the proper means by which to effect their removal, when they should have been improving their physical condition. In proportion as men have outgrown the notion that evils are destroyed by such methods, they have made progress in bettering their condition. Nowadays they trust to natural agencies. Even when a church is built and has been dedicated to God, the congregation has more faith in lightning rods than in the efficacy of prayer. Having dedicated the building to God, do they trust to his discrimination when he hurls his thunderbolts? By no means. They have no faith that the purpose for which the house was built will exempt it from the liability of accident, else they would use the money which is expended for lightning rods in publishing and distributing tracts, or in sustaining missionaries in heathen lands. When Frederick Douglass, after praying fifteen years in the usual way, came to the conclusion that a prayer with his legs was the only prayer that would reach his case, and accomplish his purpose, he represented the actual belief, and acted in accordance with the general practice of this utilitarian age.

Christianity, by making the Bible an authoritative standard of truth, has naturally perpetuated the errors and abuses which the book sanctions, while it has suppressed or discouraged the announcement of discoveries, and the dissemination of truths in conflict with those errors.

In our own country, and within the memory of men who are yet young, human slavery has been defended by the Bible, even when the best sentiment of the nation has been against it. That the Bible sanctions slavery is not a matter of doubt. See Lev. xxv, 44, 45; Exodus, xxi, 20; 1 Tim. vi, 1, 2; Titus, ii, 9.

Woman's advancement has been retarded by the teachings of the New Testament respecting her position and her duties. It indorses and confirms the doctrine contained in the old Hebrew declaration, "Thy desire shall be to thy husband and he shall rule over thee." It teaches that man was made for himself and the glory of God, while woman's existence is of a secondary character, since she was simply made for man. It enjoins that as the Church is subject unto Christ, so let the wives be to their own husbands in everything (Eph. v, 22, 24). According to the New Testament, as Christ is head of the Church, so is the husband head of the wife. Women are not to speak in public, but to be under obedience, as also saith the law; they are not permitted to teach, but to learn in silence with all subjection, for the reason that "Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived, was in the transgression" (1 Tim. ii, 11, 15). These notions are not, when accepted, calculated to elevate the character or better the condition of woman. To-day even, St. Paul, because of some of his false and foolish teachings regarding woman, and the authority attached by many to his writings, is the most powerful foe that the advocates of the rights of woman have to contend against. Several years ago, Rev. Theodore Cuyler of Brooklyn was brought before an ecclesiastical body, tried, convicted, and censured for permitting a lady to occupy his pulpit in disobedience of Paul's explicit instructions. It matters not that the New Testament tells husbands to love their wives. So long as it assigns woman a subordinate position, and makes her the agent through which sin entered the world, and requires submission on her part to the will and authority of man it must retard her advancement just in proportion as it is believed.

Immense multitudes have been put to death for the imaginary crime of witchcraft, because the Old Testament says, "Thou shalt not suffer a witch to live." This monstrous delusion has been encouraged and perpetuated by the New Testament. It not only accepts as authoritative the teachings of the Jewish Scriptures, except when some few laws are specially revoked, but it gives prominence to the doctrine of diabolical possessions, and encourages the superstition that madness and many diseases result from the agency of demons. If the Bible were believed now as it was once believed, and its friends had the power to carry out their wishes, spiritual mediums, it is likely, would be treated very much as supposed witches were in the days of the pious Puritans of New England.

The divine right of kings has been strengthened from age to age by the teachings of St. Paul. What kind of a principle and requirement is that contained in the thirteenth chapter of his Epistle to the Romans? "Let every soul," he says, "be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God; whosoever, therefore, resisteth the ordinances of God shall receive to themselves damnation." These words, unqualified by any others restricting their meaning, are just what any tyrant would want. And they have been quoted whenever a brave soul has attempted to urge his countrymen to rise in their might and relieve themselves of the tyranny of a selfish and cruel ruler, or from the burden of unjust and oppressive laws. And with the multitude, these words have proved a greater protection to despotism than all the armies it could muster and all the physical power it could command. Believing it their religious duty to submit to "the powers that be" the people, in the past, have yielded to almost every conceivable form of oppression and outrage.

[TO BE CONTINUED.]

Liberal Lecturers.

Parker Pillsbury,	Home address,	Concord, N. H.
B. F. Underwood,	"	Thorndike, Mass.
Prof. Wm. Denton,	"	Wellesley, Mass.
W. S. Bell,	"	New Bedford, Mass.
Charles Ellis,	"	8 Portland St., Boston, Mass.
rof. J. H. W. Toohey	"	Chelsea, Mass.
Wm. F. Jamieson,	"	Albion, Mich.
E. C. Walker,	"	Florence, Iowa.
R. B. Bement,	"	Clyde, O.
T. R. Kinget,	"	Manassas, Va.
Ella E. Gibson,	"	On the wing.
H. G. Ellington,	"	———, Iowa.

Others who wish their names added to this list are requested to send them in.

IF IT is a small sacrifice to discontinue the use of wine, do it for the sake of others; if it is a great sacrifice, do it for your own sake.—*Samuel J. May.*

Communications.

Notes on the Convention.

BY T. C. LELAND.

But for the determination arrived at in Convention at Syracuse to make no expression this year on the subject of the Comstock Postal Law, the following amendment to the first plank of the Platform would hav been submitted and probably adopted by the Congress. Also an amendment to bring out one important meaning and put it beyond dispute, in the second plank, would hav been offered. Amendments in brackets and italics as follows:

PLATFORM.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, [*impartial transportation in the U. S. Mails of all printed matter offered without reference to the political views, religious opinions, or moral teachings therein contained;*] and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights [*including the extension of the right of suffrage to woman*]: to be guaranteed by amendment of the United States Constitution, and afforded through the United States Courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

THAT COMPROMISE.

The concession, or so-called compromise, yielded by the majority at Syracuse, was in no sense a sudden impulse originating in indecision or in fright. It was offered for no other purpose than to *do* right and *be* right on the question—for no other purpose than to giv the minority time for farther exploration of the narrow border land that divides us; to see if another year would not make it still narrower, and perhaps close up the gap altogether. Mr. Abbot and his party claimed that it would be so disastrous for the League to adopt "repeal" resolutions, we thought on that point we would humor him. There was no hurry; the question was still new; a year would soon pass by, and it could be used to good purpose in discussion and shedding light on the subject, which Mr. Abbot professes so much to desire. The concession on resolutions was in no manner an agreement as to officers. It was all done in Committee on Resolutions without conference with, and without reference to, the Committee on Nominations. The majority at no time thought of yielding or compromising on the officers of the League for the coming year. Mr. Abbot, then, has not one particle of ground for saying "The majority broke their own agreement by proceeding to elect a strong 'repeal ticket.'" The "Repeal" party were determined, from the start and always, so sure as they had a majority in the Convention, to change the management of the League for the coming year.

To show this, the following paper, written on October 10th as part of a private letter, is submitted to Liberal readers. After writing it, I showed it to Mr. Wakeman and Mr. Bennett. Both objected at first to making any concession on so vital a point; but I said, We shall certainly be met at Syracuse by peace-makers, compromisers, and people who are more terribly afraid of a row than determined to maintain a principle; and we had better think it over be forehand and be prepared to say what we will concede and upon what, under any circumstances, we will resolutely insist. Finally both agreed that the concession in this paper was as far as we would go. It was written to John W. Truesdell of Syracuse; but, on reconsideration, was withheld and not forwarded with the rest of the letter. It is as follows:

"While I am playing peacemaker in a personal matter, let me make an olive branch suggestion on a wider field. There are persons actively engaged in bringing about a compromise, or settlement, or the framing of a policy or platform upon which all can unite in the coming Congress at Syracuse. Green, you see in this week's T. S., seems to think we are somehow all to be brought together as a happy family yet. I confess I am willing, but havn't been able to see how it can be done. I feel very sure that the repeal party will be strong enough at Syracuse to carry their measures and elect their officers. Yet I for one don't wish to carry matters with a high hand. I take no pleasure in the death of the wicked.

"I think Mr. Abbot has now so far angered and alienated the Liberals of this country that he himself ought to see that he cannot command confidence all around; and he ought to be willing now to giv place to some man who can unite all suffrages and all hearts. The true leader ought to know how to soften, subdue, and ring in stripes and factions, instead of repelling, embittering, and ruling them out. Mr. Abbot don't seem to be the leader on *attractive* principles. Were the League now in bolder, broader more efficient hands, it would go on to a splendid success. For the good of the whole movement he ought now to retire.

"Also, *no* editor ought to be President of the League. He is liable all the time to say something as editor that don't befit him as President, and that will offend some of his constituency as President. The two offices don't 'consist' and he ought to resign one or the other.

"I have just to-day been thinking what I would be willing to give up if Abbot would quietly and with dignity pass the Presidency over to other hands, and save a public disagreement or downright quarrel. And it occurred to me that I would be willing to forego any expression by the League, *this year*, on either 'repeal' or 'reform'—say nothing about either in resolution or platform, till next year. Meantime let the discussion in the journals go on, and get 'a good ready' for a full, fair, intelligent expression next year. I feel sure that we would descend from our height of power to carry all we wish to, to compromise so much of that, and yet, for the sake of peace, and retaining every possible member in the League, leaving no soreheads, and alienating no one, I would be willing to do that."

On the morning of the Convention before its assembling I met Mr. Underwood in the streets at Syracuse, and he immediately began expressing a wish that the Postal Law, and the question of obscenity might be kept out of the Convention. I replied that I did not know of anybody who was pushing it harder into the Convention than Mr. Abbot. I told him that on our side we were not especially urgent to push "repeal" in the Convention, but that we were determined to change the conduct of the League and hav a more efficient management. He agreed that Mr. Abbot had made mistakes and that it was competent for the League, if they chose to do so, to change its officers. I then produced this paper and read it to him. He expressed interest in it. made no objections to it, and I think asked for a copy of it. At all events I let him take it and suggested that he submit it to headquarters on his side. The next morning (Sunday) in Committee on Resolutions, while compromise talk was flying around, I asked him for the paper. He returned it to me saying it had been considered somewhat, but had led to no actions or suggestions. Readers will see that there was a basis and chance for an "agreement" if one had been desired; but absolutely no agreement was effected as Mr. Abbot asserts.

WHAT MIGHT HAV BEEN.

Never was a defeat so clearly due to the defeated hero himself. That "Card" announcing himself for re-election, that "call" requiring credentials to be sent to himself for supervision, and that editorial charging on the Liberals of a sister city a secret plot to capture the Convention, was a trio of stupidities sufficient to secure the defeat of even a first-class angel. It was easy enough therefore for this strategy to consign any simple unwinged Mr. Abbot to official oblivion. But if Mr. Abbot had been a student of human nature, or if he could hav had any faithful friend endowed with political sense or knowledge of the qualities required in a leader—any friend upon whom he could hav relied for advice—or if he had asked advice of almost any merely common-sense person and would hav taken and followed it, the result might hav been, indeed almost certainly would hav been, very different. Had Mr. Abbot issued a straightforward Call as he did last year, with no exhibition of nervousness about delegates, let the local Leagues represent themselves as they found it most convenient, let their delegates present themselves with the usual credentials at the Convention as they did last year at Rochester, and had hurled no flings at anybody, there would hav been no special effort made on the part of the Repeal party to secure a majority of the delegates. They would hav taken the situation exactly as it stood in September when the Call was issued. The delegates would hav met under no special urgency, no hot blood would hav been coursing through indignant veins, not nearly so many delegates would hav assembled, and Mr, Abbot would hav had an easy and a real, instead of a fictitious "victory." The present majority finding themselves in that case in the minority would hav organized no bolt; on the contrary they would hav accepted the decision with equanimity, and "gone in," as they now propose to do, for another year of discussion and enlightenment, sure in the end that the great body of Liberals, when well informed on all points of the issue, can make no other decision than that of repeal.

The course of Mr. Abbot looked crooked, looked like the low strategy of the ordinary office-seeker and politician, looked like a determination, as Mr. Green expressed it, "to pocket the Convention;" and the Leagues in their various localities determined that such a policy among Liberals should be mercilessly stamped out. They therefore exerted themselves to form new Leagues, and presented themselves with full delegations at the Convention to put their condemnation on the claim that anybody owned the League, or that it could be run at the caprice, or whim, or dictatorial will of any one man. They scouted the claim that duties are all on one side. If Mr. Abbot organized individuals into the League, they in return organized him. If he built them up they also exalted him. Individual followers are as important to a leader as he is to them. Their rights and duties are reciprocal not unilateral; and when the leader leads wrong, the followers hav the undoubted right to revolt, and among Freethinkers every dictator will find that out to his cost.

The result reached at Syracuse adds one more to many previous illustrations showing how impolitic it is to drive straight on upon an unknown shore. Breakers are sure to overwhelm that captain who despises pilotage, roadsteads, and the natural channels to a maritime port. That wisest of sea-dogs, Captain Marryat, advises how much more easily difficulties may be overcome by "insinivation, not bluster." Hamlet too counsels—"By indirections find directions out," and in the Gospel we are enjoined to seek first "the kindom of heaven, and all these things will be added to you." Some one in the Convention (was it Mr. Wakeman?) said, "If you sit down and *try* to be happy you will be of all beings the most miserable." Success comes only as an incident of well doing, and rarely or never to those who directly aim for success. Emerson says:

> "Flee the goods which from thee flee,
> Seek not fortune, fortune seeketh thee;
> Nor mount nor dive, all good things keep
> The *midway* of the eternal deep."

It is by neglect of these maxims of plain good sense that Mr. Abbot now finds himself ousted from the cradle he has rocked, disowned by the child he had nourished into life—nourished indeed! but alas! had also too fondly and injudiciously plied the rod. May the rump League of pulpiteers, ex-judges, and reactionaries which he carries with him, afford him all the consolations he hopes from them. If he calls their following "victory," he is entirely welcome to it.

Panics.

TO THE EDITOR OF THE TRUTH SEEKER: The present hysterical condition of Mr. Abbot and others of the Boston Freethinkers on the subject of obscenity reminds me of an incident that occurred in the West during our late civil War. At a certain military post a drove of cattle was corralled to be used as beef for the troops. One night a steer, fooling around, came up to the stable where the mules stood and began to rub his head against some artillery harness that hung upon the stubbed branch of a tree hard by. All of a sudden the harness slipped off and came down upon his horns. The steer immediately became panic-stricken, and giving that peculiar bawl of a badly frightened animal, began to run, the chains rattling, entangling his legs, and causing him ever and anon to tumble heels over head. It was not ten minutes before every infernal steer of the whole herd caught the infection, and cocking up his tail straight, and bellowing at the top of his voice, ran as if the devil was after him. Stop them? You might as well try to stop a northwest storm of wind, rain, and hail with your umbrella. The next morning the colonel ordered a detail of mounted men to go out in search of the cattle and bring them back. They returned about sunset but they did not find more than a third part of them. The rest had run beyond the reach of recovery, and may be running still for aught I know. Some were found frightened to death, others badly crippled, and the steer that began the stampede because he was not philosopher enough quietly to disentangle his horns of the harness, was found fast to a stump with his leg broken.

Now, Comstock has thrown a set of mule's harness upon Mr. Abbot's head, and only see how he runs and rears and froths at the mouth, nearly dead with fright, and heading towards the *Christian Statesman* as if for some protection against the obscenity devil that is chasing him at the heels. The prudes in petticoats and the prudes in pantaloons—the latter class far more numerous than the former—are also scared pale, and such a time as there is in the Radical corrall is a caution against false alarms. No man laughs louder at the fun than Comstock himself, for he cunningly laid his trap for the Head Center of the Radicals, and has got him securely by the leg. He has winged the leader of the wild goose party, and the rest of the flock are scattered through the sky, making a great noise, but no progress towards the place of their destination.

We see in *panics*, whether happening in a crowded theater when fire breaks out, or in a church when a piece of plaster falls from the ceiling, or a shingle is slowly broken over the knee, that human beings instantaneously lose all reason and self-possession, and give themselves up *entirely* to the government of a single emotion, and that the meanest of all we are capable of—*fear*. Hence, in the stupid attempt to save one life ten are destroyed. Who stood higher in the ranks of the Freethinkers a year ago than Abbot did? Yet this obscenity panic took him, and his monomania has thrown back the Radical cause a quarter of a century. A most striking proof and illustration of his insanity is that when his old friends and fellow-laborers honestly go for the repeal of the Comstock laws, leaving the state legislatures and courts to punish and supress obscene literature, he charges them with favoring measures, either ignorantly or wilfully, that will certainly promote that evil. Men and women, as pure in their morals and tastes as an infant, he exposes to this charge, simply because they conscienciously differ with Mr. Abbot as to the *means* to be adopted to abate the nuisance; and because they are not panic-stricken and bereft of reason as he is. I confess I feel insulted when he leaves us who differ with him the poor option either to be set down as those who intentionally aid and abet obscenity, or, as mental imbeciles, who cannot see the immediate effect of a cause.

During the antislavery controversy the first qualification for an enlistment into the ranks of the Abolitionists was the deliberate and utter disregard and rejection of the world's and the church's idea of respectability. If a person were constantly, or even occasionably, inquiring beforehand what Mrs. Grundy or the Rev. Dr. Creamcheese would think of this doctrine or that measure, it showed that he was *double* in his ways, and he soon fell out of the ranks and gave place to a man of *single* purpose—the abolition of American slavery. So, in the Freethought movement which aims to secularize the Government, he is neither fit to lead nor follow who can be alarmed by what our adversaries think, say, or do. The church is conscious that she cannot meet us in argument on the merits of the case, and therefore uses the *obscenity* dodge as the most effectual and indeed the only barrier to our progress. *The Index* should have imitated the policy of its neighbor, *The Banner of Light*, which, when the church people raised the cry of "Freelove" against the Spiritualists, scorned to be panic-stricken and driven into self-defense against such ridiculous charges, but simply told the saintly hypocrites to sweep around their own doors before they pronounced their neighbors' premises to be unclean. When the church in my section of the country raised the story, which hundreds believed, that Abby Kelly Foster publicly exhibited her naked person for twenty-five cents for each spectator, male and female, the society under whose auspices she was lecturing—and she, too, glorious woman—scorned to notice the charge or make any defense. The antislavery leaders were too wise to allow themselves to be thrown upon the defensive, but pursued the church, that mother of harlots and bulwark of slavery, and drove her to the wall. But Mr. Abbot, by falling into Comstock's trap, instead of kicking it out of the road, has lost the confidence of many of his friends as a skillful reformer; has proved himself to be unfit as a courageous leader; has created a schism in our ranks which increases the weakness of our unorganized condition tenfold, and has gained nothing but a smile and a pat on the head from the *Christian Statesman* of Philadelphia which is aiming to put a theological creed into the Constitution that would disfranchise and

send to prison every Freethinker in the country, and exalt to place and power only those who are *slavethinkers* to the church.

I am sick and tired of this Boston Miss Nancyism, this mawkish sensitiveness to the charge of obscenity, this shameless boot-licking and dirt-eating in the presence of Puritan "respectability" which has grown up in our midst during the last year, and which I firmly believe is the result of a plan cunningly devised by Comstock and his employers. Unless the Radicals quit their nonsense, get over their panic, find their heads, and do as the Abolitionists did, and the Spiritualists now do—spit contemptiously upon the church liars and slanderers who hav raised this mad dog cry of obscenity against us—we might as wellhang our harps upon the willows of Babylon and be content with our bondage. It looks well indeed that a body of such intelligent and virtuous people as the Radicals are, men and women, bent upon the high and holy design of secularizing civil government and enlarging and perpetuating the liberties we enjoy, should be turned aside from their purpose by the hue and cry of obscenity; and the more especially when the cry comes from the church which harbors in its bosom more obscene scoundrels than any other organization upon the earth, and which, by her false teachings and false standards of right and wrong, has always been the prolific mother of all kinds of abominations. PATERFAMILIAS.

Enon Valley, Oct. 28, 1878

The Liberal League Movement.

NOW FOR WORK.—ONLY FIVE DOLLARS FOR A CHARTER.

As I anticipated when Mr. Abbot threw down the gauntlet to the Liberals of the United States and *demanded* that his views should be indorsed at the Syracuse Congress or he would refuse longer to serve the National League, we hav had a bitter controversy—one that has engendered much ill feeling and caused a split in our ranks; and now we hav in the place of one National Liberal League two of them. But the past is past, and cannot be changed; all we can do is to look well to the future. I heartily indorse your editorial remarks in the last TRUTH SEEKER, that "it is to be presumed that both parties are sincere and honest in the positions they occupy, and if they cannot agree to think alike, they can at least agree to disagree, and can do so without quarreling. There is enough for all of us to do, and there is no reason why we should not press on in our noble cause, each party accomplishing all in its power." That is the position we must all take—each League consider the other its associate worker, engaged in the same noble cause, and the Liberals everywhere should be left free to unite with the one or the other, as they may honestly decide after mature consideration. And if a spirit of fraternity, and not of hostility, can be cultivated between the two Leagues, the division may result in good to the cause.

There is no great disagreement between us, after all. We are all in favor of the entire separation of Church and State. We are all, or nearly all, opposed to the Comstock laws, and all opposed to the circulation of obscene literature. As I understand it, our difference is this: The Abbot party hold that the Comstock laws could be so amended that they would not be unconstitutional. But Mr. Abbot admitted to me that as they are now construed by the courts they are unconstitutional. The opposite party hold that these laws are wholly unconstitutional and cannot by any amendment be made constitutional. This party claims that it is the business of the states, and not of the nation, to suppress obscene literature. As evidence of their agreement, before Mr. Abbot and his friends left the Congress the following resolutions, offered by Mr. Palmer, a "repealer," were unanimously, or nearly unanimously, passed:

Resolved, That the freedom of the press, which is guaranteed by the United States Constitution, includes freedom to publish and freedom to circulate, by the customary channels, all opinions on literary, scientific, political, social, moral, religious, or other subjects.

Resolved, That, while we recognize the supreme importance of extinguishing, as far as possible, the demand for obscene literature by educational and moral means, we also recognize the practical necessity of legislation by the proper and constitutional authority against the crime of publishing it, and laws for the punishment of the same.

I can't understand how any one who voted for those resolutions can be justly charged with favoring the circulation of obscene literature; and I do not believe that there is a person intelligent enough to be a Liberal who does favor it.

But, leaving this question, as it has been fully discussed from every standpoint, let us all proceed to business—to building up the great Liberal League party, now represented by two National Leagues. And, for my part, as Chairman of the Executive Committee of the old League, I am determined to do all in my power to that end; and I hope my old friend Mr. C. D. B. Mills, who is Chairman of the Executive Committee of the new League, will do all in his power to build up the new League. He and I hav too long worked side by side in the Liberal cause to work against each other now, and it shall not be my fault if we do not work in unison. As he is to go through the West on a lecturing tour soon, I hope wherever he goes he may add a new Local League to the new organization.

And now, friends of "the entire separation of Church and State," let us cease wrangling and go to work. By a vote of the late Congress, the Board of Directors will allow any person or persons who form a League to retain, for his or their trouble, five dollars as compensation; that will virtually make the fee for a charter hereafter but $5; and under this liberal arrangement one hundred new Leagues should be formed during the next sixty days. I shall be pleased to furnish blank forms of Constitution for Local Leagues when called for.

It is most important that we hav an active Executive Committeeman in each state, and any one of those now serving who for any reason cannot go earnestly at work at once is requested to send me his resignation and, if convenient, the name of some live, able Liberal to take the place. Will every reader of this article assist in this good work?

H. L. GREEN, *Ch. Ex. Com. N. L. L.*

Declaration of Rights.

A CASE FOR THE COURTS.

To the Editor of The Transcript: Quoting from my remarks in Faneuil Hall, as reported in full in the *Globe* of yesterday, you kindly commend my motives, but condemn my logic. Bad logic is dangerous. It brings men to beggary and nations to the dust. Yours seems to assume that courts never make mistakes, and, therefore, the Comstock law is constitutional and "Cupid's Yokes" an obscene book. Let that be true, and what follows? By chapter 165, section 15, of the General Statutes, the possession of an obscene book is an offense, punishable by imprisonment and fine. I possess "Cupid's Yokes," and mean to do so, whatever the courts have decided or other people think. If the District Attorney of Middlesex, knowing all these facts, does not prosecute me as soon as possible, he will violate his oath of office. Will you show your readers where the flaw is in this logic and oblige,

Medford, Mass., Aug. 3, 1878. ELIZUR WRIGHT.

We, the undersigned, free and independent citizens of the United States, recognize the above words of the Hon. Elizur Wright as the utterance of a brave, honest, and independent American. They were published more than a month ago, and he still has his liberty. It is to be inferred that the District Attorney of Middlesex does not regard "Cupid's Yokes" as an obscene book; otherwise he is derelict in the performance of his duty. We wish also to place our names on record that we do not regard "Cupid's Yokes" as an obscene publication. Many of us have read it, have it in our possession, and propose to so retain it so long as we choose. While we do not indorse every sentence in it, and think some portions of it are in bad taste, we regard it as the expression of an honest, earnest man, who had a legal and undoubted right to so express himself, and that every American possesses the right to read it, to own it, to buy and to sell it, to exhibit it, and to send it from point to point by any public mode of conveyance.

We furthermore recognize the attempt on the part of any one to deprive us of the right to own, buy, sell, or transport this or other similar books, including works on medicine, hygiene, physiology, sociology, social ethics, relations of the sexes, etc., as subversive of the very highest principles of American liberty; and while we are opposed to obscene and vile literature, that really is so, we hereby pledge ourselves to forever uphold freedom of thought, freedom of speech, freedom of the press, and freedom of the mails. These are the fundamental principles of American liberty, the birthright of every American citizen, and we never wish to see them infringed or subverted. To maintain and perpetuate these rights "we pledge our lives, our fortunes, and our sacred honor."

D. M. Bennett, G. L. Henderson, A. L. Rawson, S. P. Andrews, E. B. Foote, Sr., M.D., Charles Winterburn, M.D., H. B. Brown, L. A. Fields, E. M. Macdonald, H. J. Thomas, T. C. Leland, Mary A. Leland, Jas. A. White, Theodore R. Stevens, G. H. Weeks, Thomas Grattan, Henry H. Moore, James H. Phair, C. L. Andrews, A. C. Macdonald, E. B. Foote, Jr., M.D., J. M. Comens, M.D., Geo. E. Macdonald, J. W. Nichols, J. Q. Sands, A. K. Butts, M. L. Holbrook, M D, C A Codman, S H Preston, G W Allen, R L Buckner, Chas W Torrey, M D, Caleb S Weeks, Dr Andrew Stone, T B Sidney, Courtlandt Palmer, Wm Jones, C T Burke, H M Smith, Thomas Parkman, B Doscher, George Geer, David Mills, Henry Crum, Stephen Purdy, Seward Mitchell, Josephine Chase, Susan C Clark, L N Colman, P M Filbert, Samuel Purcell, Addison Strong, C T Phillips, A J Phinney, S A Wilbur, P T Hunter, T B Larkin, Smith Evans, Abraham Saddler, Mort Twitchell, D B Mortimer, Arthur Hodges, S G Burlap, A C Brundage, E A Booth, Daniel E Ryan, Wm U Dame, John A Jost, Peter Steiner, Alvin Dutcher, Foster G Huddleston, Joshua Benest, Arthur M Stoddard, K P Worthington, Moses Keinselman, Simpson Dodd, H Ellington, F L Moffett, John G Scofield, E B Jones, Christopher Hurd, S M Perry, D T Whipple, A P Crowner, T A Parker, P V Underhill, A F Raymond, M. D., D B Carver, F E Aspinwall, M. D., Mrs Maggie E Clark, Mrs A M George, D Bodifield, M. D., Samuel M Grimes, Moses Hull, Wm U Scholes, S E Whittemore, J H W Toohey, Abel T Smith, R D Loomis, Asa P Barker, S U Percival, L M Scudder, M B Turner, L R Kinney, Parker Dodson, Joseph Fritts, Nelson Porter, R W S Briggs, John Didier, Calvin M Gates, Elisha Purdy, Abner Reynolds, Peter M Carman, Andrew J Krider, E C Walker, W S Williams, W E Coleman, B M Lawrence, M.D, Mrs P R Lawrence, O H Thomas, Geo B Stone, S T Whitney, S W Pike, D T Browneli, Gilford Patten, Simon B Fitch, L A Brundage, Addison T Brown, W M Peters, Wm J Parkinson, L H Pammel, W G Markland, William Henry Burr, J E Frick, John D K Miller, James W Ellis, R B Grace, D O Rowlett, George Triplett, John Emery, W H Williams, D Manley, Bennett McGarry, M S Fairchild, C Beals, Smith Crocker, Thomas F Doyle, George Smith, Alexander Gage, G W Bradley, P L Ransom, Geo Henley, Samuel Hutchinson, Sidney Pillsbury, Thos J Walker, J M Crippin, Geo T Clark, D M Warren, Daniel McGovern, Solomon Burnheiser, Joseph Hamburger, Elijah Solomon, Wm T Hicks, A P Welden, R Jones, A M Dart, Benson Kidder, Nathan Wardwell, A B Lewis, Werner Boecklin, Cornelia Boecklin, Mrs W V Aspinwall, Joseph Henry, S H Preston, B F Underwood, James W Stillman, E McGregor, J W Scott, W D Hart, W L Hawes, A H Haskins, Richard Yoemans, M D L Carrell, Geo Austin, C E Vader, Josh Williamson, Josephine S Tilton, J Flora Tilton, Laura Kendrick, J S Lyon, M D, J W Truesdell, Miss Nettie Lyon, Mrs J S Spencer, C A Whitcomb, Rebecca Whitcomb, Frank Rivers, J S Verity, A Minski, Wm Rowe, R W Hume, Geo Paddington, Edward E Martin, W F Jamieson, Homer Jackson, W S Bell, Stephen Young, Henry E Hunter, G Gunnerson, Thos C Clapp, O B Milliken, Wm Hart, Geo Veloudios, C H Holzgrape, J H Cook, Frances A Cook, A W Jay, Janet Jay, H S Blair, Wm Evans, Belle Evans, G H Miller, Hiram Crum, C D Nichols, Aaron Evans, J Brown, G H Holygrife, F H Moore, Wm Hillerly, Wm H Chambers, F Hayes, H L R Jones, E J Ames, M Branin, T C Edwards, C E Kenney, M D, Renny Calais, H C Slee, James S Field, J B Blackburn, H M Adams, Chris Brown, Mrs A E Brown, F Hollenwood, Minnie Hollenwood, James L McKelney, Eber Budlong, A A Hadly, C S Rowley, M E Tilton, M P Thurston, D W Hull, Wm Gurley, J C Hall, R B Lamborn, R J Lamborn, James McTurk, Charles C Chase, V J Borrette, James K Mills, Henry Damon, David Sobieski White, D W Crandall, A M Studley, L V Bicknell, John T Krell, Henry Justin, S D Pilcher, P M Carter, J E Warren, G W Kingsley, H Gilmore, James Lavallye, Wm K Galloway, Charles Schwartz, Julius H Franklin, Samuel Painter, B F Worthington, H C Carpenter, Johnson Smith, Alfred Birdsall, S G Crofts, J L Dinkelspiel, J. Samuelson, B Frankenberg, M V B Sill, David Aplin, Turner Hardin, B T King, Porter Clark, A S Brown, Samuel Hardy, B F Kincaid, Arthur G Wells, Almond Burt, B F Weythmar, M.D, Prof C G Ohlson, John W Stokes, Dr F O Baker, M C Beach, E K Hosford, E C Hotchkiss, W H Sadden, F Wheeler, H I Austin, C P Hopkins, Mrs C A Wheeler, Mrs Joanna McGee, M.D, T P Kelley, James G Doane, S S Ashby, G A McGee, Anton Roberts, Stephen Kepler, A G Brown, M.D, A J Burton, G W Dryden, Samuel Dryden, Peter Shultz, Daniel Vickers, Daniel Bird, Olson Crandell, Enon Marshall, Mrs Mary Marshall, Miss Agnes Marshall, M B Campbell, David Burrett, Benj Sanderson, F T Ingalls, B T Kirby, Adam Stecker, D W Hunter, Peter G Crowley, A P Striker, J H Lewis, M.D.

We hav printed the above in separate slips, ready to send to all friends who are willing to make an effort to obtain additional names. It is desirable that the list rolls up to thousands of names, that our enemies may see who are willing to stand up for their rights and are determined to do so. Let those who wish copies drop us a card, and we will send them all they want, and will do as much to serve them. Great is liberty.

The Generosity of English Liberals.

We hav several times alluded to the readiness of the English friends of liberty of speech and press to contribute to the cause. Their Defense Fund rapidly increased to the nice little sum of over $6,000. Since Mr. Truelove's release, notwithstanding the fact that he is a gentleman in comfortable circumstances, a purse of $800 in gold was urged upon him by enthusiastic contributors who invited him to a tea-party.

Now, we hav every confidence that when our American people become thoroughly aroused to the subject, they will be no less generous. We may, however, complain that they are a little slow about waking up. Mr. Heywood's family were driven from their home by the foreclosure of a mortgage; they hav livd in a state bordering on destitution in Boston. Mr. Lant's family, during the period of his incarceration, with great difficulty kept the wolf from the door with the aid of a few contributions from a half-dozen friends thoroughly cognizant of the facts. His indomitable little wife, however, was industrious and frugal, and withal patient and uncomplaining.

Our Defense Fund is growing steadily; but not half as rapidly as it should. It has before it work no less extensive than that which confronted the Defense Society of England. Will not American citizens of all shades of opinion, who can unite upon the one principle of freedom of press and speech, fly to the rescue and donate something to the cause? When our people are thoroughly aroused they can do wonderfully generous acts, as illustrated in the contributions amounting to hundreds of thousands of dollars to the plague-stricken districts of the South. And yet, yellow fever is not so great a scourge in a country boasting of its freedom as intolerance and persecution. We beg of our friends to swell the treasury of the Defense Association.—*Dr. Foote's Health Monthly.*

A Card.

I wish to say to the Liberals of Iowa that I am to be in that state about the 15th of November, and shall be at liberty to make arrangements for lectures there until the 5th of December. Address W. S. Bell, Florence, Iowa, care of E. C. Walker.

WHEN ye are come to the other side of the water, and hav set down your foot on the shore of glorious eternity, and look back again to the waters, and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall then be forced to say, "If God had done otherwise with me than he hath done, I had never come to the enjoyment of this crown of glory."—*Rutherford.*

TEMPTATION is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm bell, whose melancholy sounds may reverberate through eternity. Like the sudden, sharp cry of "fire!" in the night, it should rouse us to instantaneous activity, and brace every muscle to its highest tension.—*Horace Mann.*

TEMPERANCE is a tree which has contentment for its root and peace for its fruit.—*Arabian Maxim.*

The Radical Pulpit.

The Age of Shams.

FROM A LECTURE DELIVERED BEFORE THE NEWARK LIBERAL LEAGUE, SUNDAY, OCT. 13, 1878, BY JOE BARNEGAT.

The next class of shams to which I invite your attention is the

RELIGIOUS SHAM,

personified in Mr. Joseph Jasper, whom I now introduce to your notice.

Mr. Jasper is a wealthy, highly respectable, middle-aged man of family, and a very prominent member of the gospel establishment run by the Rev. Phineas Dazzle in consideration of a salary of $7,000 and two donation parties a year, house-rent free, and three months' leave of absence to nurse a bogus hay fever. Jasper is a deacon in Dazzle's sanctuary, but is not (as you might suppose from that fact) by any means an ignorant man. Jasper has read all kinds of literature, religious, political, and scientific, and, like the majority of well-read men, is at heart an Infidel. But his position in society, business, and the entire absence of any principle but the principle of interest prevents him from avowing Infidel opinions or from being anything other than what he is—a *chromo Christian*, a base imitation of the genuine article.

Jasper saw much of the world when a young man; he had not only "seen the elephant," but was intimately acquainted with his whole anatomy, from the tip of his trunk to the end of his tail.

He had drank much of everything in the long catalogue of drinks, both plain and fancy; had played every game known to the gambling fraternity; had bet on everything, from a horse-race to a dog-fight; and had imitated that wise old Mormon Solomon in numerous ways, *too* numerous to mention.

But Jasper found, as every fast man will find out sooner or later, that dissipation didn't pay. His funds were running low, and he thought the matrimonial market would be the best field in which to rapidly recuperate his waning fortunes. He was a handsome, polished man of the world, had an abundance of brass, wore elegant clothes, for which he owed, and was altogether a man well calculated to win the affections of the opposite sex.

Now, Jasper had not lived thirty years for nothing, and in seeking a wife he wanted one who would not only give him her hand and heart, but, what was of a great deal more importance to Jasper, one who would bring him a fortune. Jasper also knew that the best fishing-ground for "bloated bondholders'" daughters was in the sanctuary, so he became an attendant at the richest church in the town, and, finally, an earnest and devout *sham Christian*.

In course of time he won the affections of the only daughter of a very wealthy bank cashier, and was married to the young lady *and* her fortune. Some years afterwards his father-in-law, becoming financially embarrassed by outside speculations in fancy stocks with his own and the bank's money, prudently, as he thought, but imprudently, as the sequel proved, transferred all his property to his devout son-in-law.

After the affair had been settled, the father-in-law requested Jasper to retransfer the property; but this Jasper religiously refused to do. This refusal and the ingratitude of his son-in-law so worked upon the old gentleman's mind that, in a moment of desperation, he foolishly blew out what brains he had, and is doubtless now cavorting around in the spirit world clad in the gauzy gear of a first-class angel, making sundry excursions to this mundane sphere to tip tables for spirits in the flesh, and occasionally amusing them by tambourine and banjo solos during the dark seances.

Unregenerate Infidels and men of the world said Jasper was an ungrateful scoundrel, and was directly responsible for the old gentleman's death; but as he had just given $500 towards the new organ, $200 to the Sunday-school, and $500 to foreign missions, and as the pastor dined and supped at his house very frequently, his standing in the church was not injured in the least.

Jasper enjoyed a large reputation as a temperance man, but was the victim of some inherited chronic weakness, and was ordered by his genial physician to take, as a medicine, brandy and peppermint or whisky and tansy three times a day—orders which Jasper, with Christian resignation, religiously obeyed.

Jasper, although he gave much to the church, was anything but a charitable man, and he often felt *damn!* when asked for money to aid in purchasing a new carpet for the sanctuary and thereby save immortal souls, or to subscribe towards the salary of the sacred operatic quartette that would lead sinners to repentance. "The bloody leeches!" he once said to himself; "if it wasn't that I make about three times as much out of these people as I give to the church, and didn't want to see my children married to the sons and daughters of these rich old noodles, I'd see them and their infernal sanctuary in heaven before I'd give them a red!"

Jasper is only one variety of a very large body of shams that infest society who do not believe one word of the doctrines they profess, and who play the pious rôle from social and mercenary motives. But isn't the Church itself a humbug and a sham? Why, when your Jasper is sick, prayers are offered up in the church for his recovery, the pastor and the brethren visit him daily, hymns are sung round his dying couch, and when he pegs out, the biggest kind of a theological fuss is kicked up over his carcass—his sham virtues are lauded to the skies, and all the true believers think him booked for first-class quarters in the New Jerusalem, with a deadhead pass over the Zion Central Railroad.

But when your genuine believer, the poor old widow dressed in faded black who sits in the gallery, who attends church and prayer-meeting through all kinds of weather—when she is on her death-bed the visits of the pastor and brethren are like those of the angels, few and far between. And when she dies she is laid away in the grave as unceremoniously and quickly as possible, as one whose room was in every way preferable to her company.

There is a hymn very popular during revivals, commencing

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore," etc.

Now, do you think, Mr. President, or you, ladies and gentlemen, that it is the poor and needy the churches hanker to convert or bring into the fold? Scarcely!

A young Liberal who has the confidence of Mr. Jasper's pastor has called upon that reverend gentleman, and the conversation has turned upon this very subject. Phineas Dazzle, who is a bright specimen of the

CLERICAL SHAM,

has thrown off the mask, and unreservedly, for a wonder, speaks the truth. Hear him. The Reverend Dazzle says:

"Would I rather have five hundred poor and needy sinners converted than four hundred rich ones? Why, my dear boy, what a silly question to ask! How, in the name of heaven and John Calvin, do you suppose we can run a church, pay a pastor's salary, and support a first-class organist and choir on five hundred poor and needy people?

Why, one rich old fool, with apoplectic tendencies, and who thinks he can buy his way into heaven by shelling out liberally for the church, is worth five thousand of the poor and needy kind, who are forever getting sick or out of work and asking the church for a little assistance.

To tell you the truth, I wish there wasn't a poor member in my congregation; all they're good for is to fill up and impress outsiders with the belief that you're a first-class pulpit orator. But I can fill any church, and so can any one if fifteen or twenty rich men will put their hands in their pockets and pay for first-class music. That's the oratory that draws now, and I know it. Why, do you know, my young friend, and I tell you this confidentially, I haven't written a sermon or preached one of my own in five years, and I don't know any man in the business that has.

How do we do? Why, buy them. We can get first-class sermons of the latest style for a dollar and a half per dozen, and twenty per cent off for cash. Is there style and fashion in religion? Certainly, my dear boy; its changing all the time; it changes with the wants of the people. Why, sermons written five years ago you can buy for fifty cents a dozen, and the old orthodox ones, such as our fathers and grandfathers listened to twenty-five or fifty years ago, can be had for two dollars and a half a barrel, and they're dear at that, for if I were to preach two or three such sermons they'd have me up before the Presbytery, and they'd give me the theological bounce in short order, and Phineas Dazzle would have to go to work; but he knows a trick worth two of that.

Will these sermons suit any congregation? O, my dear fellow, how ignorant you are in religious matters! When we send an order to one of these sermon foundries we state the denomination, size of congregation, percentage of rich and poor, whether hard-headed or emotional, and, in fact, send a kind of theological measure of the church, the same as you would for a suit of clothes, and they are so expert in spiritual matters that they rarely send you a misfit.

To what do I attribute these constant changes? O! these infernal scientists and philosophers. These Darwins, Tyndals, Douias, Huxleys, and all that gang who are all the time making new discoveries and upsetting people's faith in some one or other of the doctrines of the Church.

Don't these scientists and philosophers tell the truth? Of course they do; but what in the name of Beecher and Vosburgh is the use in telling these people the truth and injuring our business? We never injured them. I know we've condemned them to hell and all that, but they didn't go, and we didn't mean it. We only did it to please the people.

Look what they've been doing the last few years. They've spoiled creation; they've knocked Adam and Eve into monkeys and protoplasm. They've washed away the deluge, and worse than all, they've busted hell wide open and spoiled the best card in the whole theological deck—a card that's won more money from sickly old misers and made more converts than all the other doctrines and dogmas of the Church combined.

Yes, sir, hell's busted, and the Church would be too if it wasn't for the Sunday laws and good music. They're the pillars of Zion, and if ever these Liberals get the Sunday laws abolished, and the theaters, lecture-rooms, and places of amusement open, good-bye orthodoxy. The whole theological machine will be smashed. Brass bands in all the churches might save them, but it would be terribly expensive.

O! if we could only have a couple of earthquakes a year that would frighten people into the Church and shake money out of them, the concern might run for years yet; but it's a poor place for earthquakes; we haven't had a decent one in this latitude for a century, and there's no dependence to be placed on them whatever. How about epidemics? They don't answer the purpose. You see all the rich people run away, and it would be sheer nonsense to keep the churches open for the benefit of a lot of people who haven't a cent, but who expect you to visit them in their miserable hovels, endanger your own life, and preach their funeral sermons as if they were of some account.

Well, you want my advice, being an old friend of your father's, whether you shall learn the trade of a carpenter or a machinist? Well, my son, I earnestly advise you to learn neither; don't throw yourself away upon any such calling. But if you wish to lead an easy life, to be respected, to have a good time generally, and to have first-class chances to form a first-class matrimonial alliance, study for the ministry; it's the best trade I know of at present, and probably will be for some years to come.

But you are an Infidel? That don't make one particle of difference; all the men of brains in the pulpit to-day are Infidels. Just lay your Infidelity on the shelf until you get nicely fixed financially, then abandon the Church if you please, and join a Liberal League.

You're afraid you haven't the brains to make a preacher? Nonsense; it don't require brains. The genuine Christians don't know whether you have or not; they've got so little themselves, and the sham Christians don't care a continental as long as they have good music.

How long would it take to fit you for the ministry? O! if you're smart, you can pass muster in a year, then get some rich old codger that's given a good deal to the cause of Christ to use his influence and have you installed as pastor of some rich congregation, then go in for the matrimonial stakes, and play your cards for the richest man's daughter in the congregation. Get invited to tea, walk with her in the garden, play croquet. If she's of a religious turn of mind, be fearfully pious; talk about the heavenly home beyond the stars, golden harps and crowns, and all that kind of thing. If she's romantic and sentimental, come the gushing style over her; send her bouquets; write poetry to her, the more sickly it is the better. I've got a whole trunk full I wrote to my wife before I was married; you can have a basketful any time, or if you prefer, I'll send you down the trunk and you can copy it off while you're preparing for the ministry. Press her hand tenderly at parting, look as if you were pining away; glance tenderly at her in the most pathetic parts of your sermon. Be sweet also on her mother; admire her taste in everything; tell her you think she must have been very handsome when she was young, she is so remarkably well preserved and good looking yet. She'll swallow it all. Then tackle the old man; ask his advice on every little matter of business; praise his sagacity and foresight, and he'll think you're a young man of great discernment and good judgment. In short, bamboozle the parents, humbug the daughter, euchre the crowd, and the game's yours. I played my cards that way and won, but my old father-in-law (and it makes my blood boil when I think of it) shortly after my marriage endorsed to the tune of $300,000 for his brother Ben, who was engaged in the Christian work of cornering the pork market, but the pork market cornered Ben, and the old hog busted, and so did my father-in-law, and that, too, just as I was getting ready to have the clergyman's sore throat preparatory to retiring from the pulpit and taking a run of two or three years through the capitals of Europe. And all I got out of the old man after all the time I spent, lies I told, and poetry I wrote was the house he gave my wife as a wedding present.

O, if he had only died before he endorsed those notes, or had taken my advice as it was, and put his property out of his hands, he might have saved the whole thing; but he wouldn't. He had what he called a high sense of mercantile honor, paid his debts to the last farthing, and died a poor man five years afterwards. I never knew a rich Christian (if he was a Christian, which I doubt) to act in that way before or since. And I'm the sufferer, with no sore thumb no Europe, and I suppose I'll have to

lead this life of a *clerical sham* the remainder of my days unless my wife should take a notion to go to glory and give me another chance to cast the matrimonial net. I think I'd go for a rich widow the next heat, for I've got a bitter prejudice against fathers-in-law with their infernal ideas of mercantile honor, and I've had good reason. Why, ministers have poisoned their wives under similar circumstances to marry some rich woman. But I wouldn't do that.

Were they convicted and hung? Why, my dear fellow, did you ever know or hear of a clergyman being convicted of anything? Never! They may poison their wives, kill their mistresses, seduce, forge, or commit every offense in the catalogue of crime, and you may bring an amount of evidence against them that would hang a regiment of other men, and it won't even soil the reputation of a clergyman, for nine out of every ten in the church will stand up and swear he's "the whitest-souled" man that ever pronounced a benediction or pounded a pulpit.

But you must excuse me now. I must leave you. Anything I can do for you, I will do gladly. Your father saved my life when we were boys at school together, and I have not forgotten it. I would like to have you remain longer, but we have a very important meeting at the church this evening. The Rev. Howard Brass, the celebrated debt-lifter, preaches for us, and we expect to raise enough to wipe out a $20,000 mortgage still remaining on the church. We give Brass five per cent on the amount subscribed. Good-bye; call and see me at any time. Good night.

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

VII.—CONTINUED.

Voltaire developed all the amiability of his mind, and succeeded in obtaining forgiveness for his prolonged absence, so that he wrote to the Count of Argental, "Never has Madame du Châtelet been more superior to kings."

And, on her side, Madame du Châtelet informs the Count of Argental that "at last he [Voltaire] has arrived. All our sorrows are at an end, and he swears to me they are indeed at an end forever. The King of Prussia is much astonished to find that one can leave him to go to Brussels. He asked three days' grace; but it was refused him. He has no conception of certain attachments; it is to be hoped that it will but make his friendships stronger. He has left nothing undone to retain our friend, and I believe him to be in a fury against me; but I defy him to hate me more than I have hated him for two months past. Here is, you will allow, a merry rivalry."

And, in fact, the King of Prussia had for Voltaire one of those impassioned friendships which were seen in ancient Greece between men who chose one another, and which Frederick carried to the point of being jealous of Madame du Châtelet. At any rate, this duel between a king and a marchioness is of the greatest piquancy, and Madame du Châtelet goes to the very limits of gallantry when she writes, "He has no conception of certain attachments; it is to be hoped that it will but make him love his friends the more."

Voltaire, once more a *Bruxellois*, and reinstated in his Gross-Tour street, to the great delight of the Marchioness, gave the last touch to his "Mahomet," which was played in Lille, in April, 1740, with the plaudits of an enthusiastic audience. The prelates of Lille themselves contributed to this success.

Perfectly quiet and sheltered from all persecution in Brussels, Voltaire worked at his tragedy of "Merope," when the lawsuit which had retained Madame du Châtelet in Brussels for such a long time called her back to Champagne to plead in the nearer jurisdiction of Cirey; after which it became necessary again to return to Brussels.

Voltaire accompanied his Emilie in all her judiciary peregrinations, and with her left the capital of Brabant in November, 1744, to go on to Cirey.

From Cirey, Voltaire returned with his friend to Paris, which he called the "Capital of trifles," whilst he did recognize all it had that was great and beautiful. His "Brutus" met with a season of renewed and lively success. All the clerical hounds, the Desfontaines and the Frerons, were let loose against this republican piece. Voltaire faced his enemies, ridiculing them, piercing them with his arrows, with his darts of sarcasm. Against his bitter enemy, Freron, he launched the following epigram, imitated from the "Anthologie:"

"In yonder vale (I do not lie)
A viper stung poor Jean Freron.
What think you happened then upon?
It was the snake that had to die."

To the Abbe Couet, high-vicar of the Cardinal of Noailles, who had addressed him his Grace's mandate, he retorted by sending one of his tragedies, "Marianne," with this quatrain:

"Thy gracious mandate came to me;
I send thee back a tragedy.
Thus, thou for me, and I for thee,
Do we both play the comedy."

It is with enthusiasm that Goldsmith speaks of Voltaire, whom he saw at that time in a soiree of the Parisian society, where the conversation turned upon the merits of English literature. Fontenelle, being but little acquainted with it, did not appreciate it. Diderot contradicted him. But Voltaire presented its claims with a grace and a reality that charmed the author of the "Vicar of Wakefield."

VIII.

Soon another storm broke out over the head of Voltaire, who was, however, accustomed to these thunderbolts. One of his letters to the King of Prussia had been intercepted, and copies of it had been circulated.

"Do you know the last thing out?" wrote the president Hénault to Madame du Deffand. "It is a letter of Voltaire to the King of Prussia, the most foolish that could be imagined. He tells him he has done well to conclude peace, that the half of Paris approves him, that he has only gotten ahead of the cardinal, that he must busy himself now only with recalling pleasures, those children of the arts, the opera, comedy, etc. Madame de Mailly breathes only fire and revenge, and demands an exemplary punishment. It is not known what will come of it, and it is feared the end will be a decampment to Brussels."

All the enemies of Voltaire, eagerly seizing upon that new weapon, circumvented the favorite, Madame de Mailly, and strove to make Voltaire appear a traitor to his country. The letter in question was believed to have been surrendered by a post-carrier of Brussels, who had been bought over by the police of the French minister.

"It is neither God nor devil," Frederick wrote to him, "but, indeed, a miserable Brussels clerk who opened and copied your letter and has sent it to Paris and everywhere."

But Voltaire, better informed, replied later, from Brussels, exonerating the post-service of that city:

"I know for a certainty that it is not a Brussels clerk who opened the letter which has become my box of Pandora. The whole of that fine exploit came off in Paris in the time of a crisis, and it is a clerk of the person whom your majesty suspects (the Cardinal Fleury) who has done all this evil."

Voltaire sent protestations of love for his country to different persons, notably to the Cardinal Fleury and to the favorite, Madame du Mailly, claiming to be a good citizen, profoundly attached to his country, and that his relations with the King of Prussia had no character hostile to France, concluding that if he had indeed written the falsified letter as they circulated it, it would deserve indignation. However—we must say it—the letter was certainly from him. It was a blunder.

[TO BE CONTINUED.]

Lights and Shadows of Christianity.

BY E. P. BASSETT.—CONTINUED.

It soon occurred, under the Emperor Constantine, called the Great, that Christianity took arms, and by force was established the religion of the state. Doubtless others like Maximilianus, but of whom no traces have been preserved, adhered to the life of the primitive Christian. When such a one happens to be discovered we render tribute to his worth by the involuntary admiration and love excited in us at the recital of his heroic sacrifices.

The great prototype has thrilled human hearts in all the ages since, and his final sacrifice on Calvary is an example of the extent *submission* to wrong is to be practiced. The principle is easily understood; resistance begets force, and strife becomes eternal. Submission disarms force, and peace becomes eternal. Submission and love are commensurable, as are also their opposites, strife and hate. Punatory inflictions among men produce only a forced submission, which is a storing up of such force as but awaits the opportunity to become more powerfully dangerous and destructive. Forgiveness and love are the only true antidotes. Force, strife, hate, are carnal elements, and belong to Satan and his kingdom. Submission, forgiveness, love, are divine elements incarnated in Jesus. The "new birth," or "regeneration," is a transformation of its recipient from a devotee of the former to a loving subject and willing worker of the latter. Each class is defined by a word; the one by "wickedness" and the other by "righteousness."

Such is a brief summary of the evangel of him of Nazareth, which he and his primitive disciples practiced, and thus demonstrated that it is of the highest import to the good of mankind, and lacking any element of which it looses its virtue and tends rapidly downward into a superstition and a persecuting religion.

And here let me inquire, was there ever any one before the advent of Jesus who even comprehended so simple and perfect a *conduct of life*, and especially one who lived it as he did, and as many others in every age since have done, and thus proving that it is not Utopian, but always possible, and of the highest practical utility. It seems to me to be spiritually just what is implied by its name, the "new birth" or "regeneration." I make the inquiry because it has been said, and often repeated, that there is nothing new or distinctive in Christianity. I think those who say this are not looking on its primal, perennial beauty, but on its spurious counterpart. The inmate that makes her residence the soul of the regenerate Christian is so tender a guest that affrighted, she "flies away with a shriek" whenever her entertainer grasps a carnal weapon of blood against his brother. When Christianity took the sword of temporal power her heavenly visitant departed, never more to return until carnal weapons are again resigned. As well may the highwayman's demand, "Your money or your life," be called *borrowing*, as a religion sustained by force, *Christian*. It is an anomaly that custom only has imposed upon us, and which ought to be changed as speedily as possible.

St. Augustine says something pertinent of the lapse of Christianity apparent in his day, namely: "As the pagan, who would be a Christian, hears rude words from the pagans, so he among the Christians who is striving to lead a better and more conscientious life, must expect to hear himself mocked by Christians. As soon as a man begins to despise the world, to reform from avenging injuries and from the accumulation of riches, to walk faithfully in the way of Christ, and think of nothing but God, we must expect Christians themselves to remark, 'What is the man about? What can have entered into his head?'"

So early, even in its infancy, all that was new and of supreme worth—even the evangel of forgiveness, peace, and love—had no open field of growth or honest persistent trial; but, so far as possible, was smothered in its cradle. Being, however, divine, of heavenly parentage, its light has occasionally gleamed out, irradiating the surrounding darkness; and all the more lovely in contrast with a religion alike in its intolerance to the one that nailed the oracle of the "new covenant" to the cross. Let another pen, rather than mine, portray the inestimable blessings to mankind that would have resulted had all so-called Christians maintained the principles and practices of the primitive Christian; I certainly feel incompetent to the task. However, it is easy to see that Christianity would not as now be bearing the insupportable burden of the fiendish atrocities perpetrated, and rivers of blood shed in the name of the "Prince of Peace," presenting the greatest obstacle to the mind of the unbeliever of his acceptance of the divine claims of the Gospel. Like Erasmus, a multitude of honest men have thought as he did, when he was constrained to cry out against the remorseless zeal of Martin Luther and his coadjutors, and who were iconoclasts rather than reformers. "I abhor the evangelists," says Erasmus; "they love money and women, and despise all other things. We have been stunned long enough with the cry of Gospel! Gospel! Gospel!" Yet not many of these who detest the spurious article are discriminating enough to see and accept, as Erasmus did, a peaceful, pure, and practical Christianity. The rebukes that Erasmus administered to the corrupt monks were quite as keen and cutting as any to the Lutherans. He charged them with using religion as a cloak to rob girls of their chastity, and called upon them to reform their wicked lives, rising quite above the deadly war of sects and creeds raging round him; he proclaimed, "None that live well die ill." The learned and good Grotius told the truth in saying, "It was Erasmus who so well showed the road to a *reasonable* reformation." The essay of the English Froude has caused no change in my convictions on this subject.

Fast on the heels of Lutheranism, and drawn from it, eclipsing it in growth, followed Calvinism. This detestable spawn, with its consistories of espionage and persecution, spread over Europe and our New England colonies, exercising arbitrary control over the innocent amusements of the people, and even dictating the kind of apparel they were permitted to wear, imprisoning and inflicting many kinds of degrading punishments for every petty disobedience, and finally death by hanging and burning those who disbelieved the oracles of its patron saint, John Calvin. It was the acme and quintessence of petty social espionage and arbitrary force and persecution. A more unlovely religion never possessed the brain—it had no heart—of man. The audacious claim was made by its oracles, that those of the Protestant faith only were clothed with authority from on high to punish heresy, and hence he condemned in Catholics the very atrocities that he himself perpetrated. So far as the writer is concerned, these persecutions might sleep forever had the spirit that animated them been exorcised and we ridden of its baleful influence. But many recent occurrences indicate that this is not the case, and that it only awaits opportunity to rend us again. We will mention one here, and may refer to others hereafter.

[TO BE CONTINUED.]

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, NOV. 9, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

The Index Shouts "Victory."

Among the accomplishments and talents of the editor of *The Index* he is not usually accredited as a first class humorist, but in his issue of last week in which he describes the great "victory" he won at Syracuse, he fully establishes his claim to rank with John Phœnix, Artemas Ward, Mark Twain, and Josh Billings. No person can seriously think he was in sober earnest when he calls a vote of seventy-six delegates against him for President for another year, to fifty-one for him, a victory. If that was a victory it of course would hav been much larger had he received but ten votes out of the hundred and twenty-seven. If a minority vote means a victory, of course the more marked the minority the greater the victory.

But no, it was only some of the editor's humor. We hav seen nothing superior to it in its line since we read the account by John Phœnix of how he whipped the editor with whom he had a personal engagement, which was something like this: "I hauled him after me, and held him down by inserting my nose between his teeth for that purpose; I also detained one of his hands by the hair of my head, while I occupied the thumb of the other hand by one of my eyes which was gouged out upon my cheek. When I had detained him in this way for some time, I forced my eyes heavily against his fists which served still further to take up his time." This victory was much like the one Mr. Abbot boasts of receiving, and it is only when read as cultured humor that its fine points are perceptible. Had the editor followed Artemas Ward's plan, and notified his readers in this way, "This is a goak," the humor of the thing would probably hav been more apparent.

It might hav been *humor* that actuated Judge Hurlbut, Mr. Underwood, the Rev. G. E. Gordon, the Rev. D. H. Clark, Mr. H. P. Stark, and two score of other soreheads who after they had submitted to a fair vote by ballot as to who should be President of the League for the next twelve months, and they found seventy-six did not prefer their favorite, bolted from the Congress, and sought to "break the machine." If it was humor, it was a sour kind that does not produce mirthfulness. Mr. Abbot did not show humor, nor even look victorious at the time the vote was taken, nor when a little later he left the Opera House, shaking off the dust of his feet behind him. Judge Hurlbut did not seem humorous or victorious, neither did Mr. Underwood nor the others. They more resembled the boy with the unhappy disposition, who in playing marbles with his little fellows, after he was beaten, gathered up his marbles, and putting them into his pocket said, "If you won't let me beat all the time I won't play," when he marched off and said he had won a victory. What strange boys there are in this world!

Possibly the victory consisted in electing to the Presidency of the League for the next year that staunch, honest, fearless, worthy old man, ELIZUR WRIGHT, he who will never betray the liberties of the people, who will never be false to the rights the Constitution confers upon us. It is indeed a victory when such men are elected to places of trust and usefulness.

The editor closes his victorious article with these words: "We can only congratulate the Liberals on a splendid moral victory, wrested out of the very jaws of defeat." He has all at once become a noted wrester, and no patent wringer can begin to compare with him. Possibly he can wring blood from a turnip or wrest $1,000 from a worn out, cast-away pocket book. Let it be hoped that he will not harrow up the feelings of his opponents too unmercifully.

Continued Falsifications.

We hoped to hav nothing further to say of an unfriendly character in reference to the editor of *The Index*. We hoped his statements and representations would be such as would not render criticisms necessary; but as he persists in throwing out false statements and slanderous insinuations, it seems necessary that he should still be set right. In his "Victory" article he makes representations that are as false as false can be. He says, "The repeal party artfully persuaded the 'reform' minority to vote for a resolution postponing the question of 'repeal' *versus* 'reform' to the next annual Congress, and then broke their own agreement by immediately proceeding to elect a strong 'repeal' ticket by a vote of 76 to 51." Here are at least three misrepresentations, to call them by no harsher term. In the first place, the "repeal" party did *not* artfully persuade the "reform" party to vote for any resolutions. They saw that by passing a "repeal" vote at that session the minority would be displeased, and proposed to defer it for a year, giving all parties time to become better acquainted with the nature of the question. They persuaded none to vote for it "artfully" or otherwise. They well knew they had the strength to pass it, and were under no necessity to artfully persuade the minority. Mr. Abbot's first lieutenant, the Rev. G. E. Gordon, opposed the resolution and tried to prevent its passage.

In the second place, the minority did *not* "immediately" proceed to elect a strong "repeal" ticket. The resolution to postpone the repeal vote for a year was passed about the first thing on Sunday morning, while the election of officers did not take place till well along in the afternoon session.

In the third place, the majority did *not* "break their own agreement." There was not the slightest agreement made or implied that they should not vote for the candidates they preferred. They went there with a view of opposing Mr. Abbot's re-election, and not a hint or a promise was made to the contrary. The minority did not ask us to vote contrary to our wishes, and we certainly entered into no such compact. We voted for the officers we preferred, and intended to do that all along. Nobody promised or intimated anything to the contrary of this.

Another untruthful representation was to repeat the allusion to an organized conspiracy to "capture the League." There was no "conspiracy" and no "capturing." The Abbot party got all the strength in the Congress they were able to; Leagues favorable to Mr. Abbot were organized in various parts of the country; his delegates voted their preference, as they had a perfect right to do, and we did the same. There were seventy-six of us who did not wish Mr. Abbot to be President again, and we exercised the right to vote for the man we preferred to him. There was no conspiracy about this, and certainly nothing wrong. It was he who set himself and others up for candidates; it was he who laid down a platform; it was he who called for discussion upon "repeal" and "reform." If anybody organized a conspiracy, it was the gentleman himself.

But the most culpable of all his falsehoods is his continued insinuation that the repealer is "the willing and conscientious abettor of obscenity and Freelove." This falsehood he has been telling from the beginning, and it is false every time he utters it. Does he mean to say that Elizur Wright, T. B. Wakeman, Courtlandt Palmer, H. L. Green, Mrs. Amy Post, Mrs. L. N. Colman, Mrs. F. W. Titus, Col. D. M. Fox, J. M. Cosad, C. W. Austin, A. P. Bradt, A. S. Holcomb, W. S. Root, Dr. H. M. North, or any of the seventy-six, as for that matter, are any more in favor of the circulation of obscenity than himself. The man seems unable to comprehend, or is determined not to, that if a person or persons are opposed to the breaking down of the Constitution and the destruction of the vital principles of American liberty, that they need not necessarily be in favor of spreading obscene books and pictures broadcast over the country. Nothing more false could be insinuated. The opponents of the Comstock laws are not in favor of obscenity, and they are in favor of punishing it in a lawful and legitimate way, but not at the sacrifice of that which they hold sacred and dear.

But this howl of "Oh, you are in favor of flooding the mails with obscenity," is the principal argument of the "Reform" party, and they repeat it and reiterate it as though their very life depended upon it. They assume that they possess all the virtue and purity, and that our side has all the impurity and immorality. This was thrown in our teeth in the Congress. The Rev. and very officious Mr. Gordon said, "Here the waves divide; on one side is morality and decency, on the other is obscenity and indecency." This is the gentleman who had the decency to say, with a loud voice, in the Congress, "I would rather my daughters should be raped in body than raped in mind." This is the man who howls for decency and condemns his betters as indecent and immoral.

Mr. Underwood is about the only prominent man in the Abbot faction who gives his opponents a fair representation. He admits that they are just as much opposed to obscenity and immorality as the other side, and he does not seem to try to make capital by befouling and misrepresenting those whom he knows to be just as pure and upright as Mr. Abbot himself. It would be well could his coadjutors be as manly, as fair, and as truthful as he is. It is, indeed, a pity that the Rev. Mr. Gordon, the Rev. Mr. Clark, and the ex-Rev. Mr. Abbot find it necessary, in order to promote their own faction, to deal in slander, defamation, and falsehood, and we can only hope that they may see the error of their ways and depart from their wrong doing.

As regards "free love," they certainly hav no stones to throw. They hav in their own ranks several practical Freelovers, which can easily be shown if Mr. Abbot desires it. The less they say upon this subject the better it will be for them.

Good men must regret that Mr. Abbot and others hav allowed themselves to be worked up into such a silly panic about an imaginary amount of obscenity which is flooding the mails, and that in order to prevent the fractional part of the circulation thus afforded they would surrender the most valuable rights and liberties which Americans have inherited and enjoy, when in reality there is little or nothing of the kind in existence and has not been for five years. No obscene books or pamphlets hav been printed for half a dozen years, and very few hav been sent through the mails. It is only in the fears of Abbot & Co. that that kind of trash has an existence. The horror of schools being inundated with it is wholly of the imagination. We do not believe the editor of *The Index* can name a single school that has been thus annoyed; and should such a thing threaten our schools, how easy it would be to prevent the catastrophe by having the matter subject to the inspection of the teacher or guardian, and this without depriving one citizen of the the rights which the Constitution givs him.

Judge Hurlbut appears to be the ablest expounder of the constitutionality of the Comstock laws from the Abbot standpoint; and what is his position? Why, that every postmaster and every deputy and every clerk even shall be constituted a judge or censor to examine the mail matter which the people deposit, to see whether it is proper to be allowed to pass or not, and if they find it is not, to hold it on account of its immorality or indecency. Do our readers realize what a monstrous proposition this is? Just think for a moment what an enormous contract it is to examine the matter that passes through our mails! From the post-office in this city alone there leave one hundred tons of mail matter per day. To read this over, letters, papers, books, and pamphlets—all should be equally examined—to see that there was nothing indecent or immoral in it, would require fully a thousand men to work fifteen hours per day. In the whole country there are within a few hundred of 40,000 post-offices, and in all of these mail matter is deposited every day. Probably in many of the smaller offices the postmaster and his wife could manage to read over what is deposited, but in thousands of the larger offices it would require from ten to one hundred persons at each office to do the business thoroughly; and unless it is done thoroughly, it would seem best not to undertake it at all. Probably ten persons as censors to each post-office would be about a fair allowance, or 400,000 for the whole country. These, at $2.00 each per day, would require daily the sum of $800,000, or $250,000,000 per year for the working days, and all to see what immoral or indecent matter the people see fit to deposit in the mails!!!

Is this really what the "Reform National Liberal League of America" wish the people to be in favor of before we can be deemed respectable or cultured? Is this what is demanded of the Liberals of America? Are they prepared to hav the postal department of our country subjected to such a censorship, and hav their mail matter read by thousands of inquisitive spies and Paul Prys? Have we of the old National Liberal League got to accept this state of things or be berated as immoral and in favor of obscenity? Are the sacred rights of Americans thus to be ignobly frittered away because a few frightened ones are fearful lest something shall pass through the mails that ought not to, or because the Young Men's Christian Associations of this country wish to stop what they consider heretical publications under the claim that it is immoral or indecent, when for one hundred years the people of this country got along perfectly well without anything of the kind, as they did without an Anthony Comstock? We trust the American people will never become such craven slaves. We trust they will never throw away their dearest rights and most precious privileges because some few unbalanced minds hav frightened them into a senseless panic. We trust that free speech, free discussion, a free press, and free mails will ever be maintained in this country, though it be possible for evil-disposed persons to send matter through the mails that may not be perfectly orthodox, perfectly moral, or perfectly decent.

To understand how senseless is the panic which extra-respectable Liberals hav worked themselves into relative to obscenity, it is only necessary to repeat that which we cannot repeat too often—that very little obscene matter has passed through the mails for a term of years. Ten or twelve years ago quite a number of immoral books were published in this city, and considerable numbers of them were sold, though but a small moiety of them were transported by mail. They were purchased by those who dealt in other books, and with them were transported by express and the various freight routes. Those which did go by mail did no more harm than those conveyed by other means; and when a very moderate effort was made to suppress the traffic, it was accomplished with very little difficulty and without taking any lives or sending any poor devils to prison for a long term of years. The printing, publishing, and selling were suppressed with almost a single effort—the sending by mail as well as by other modes of conveyance—and for nearly six years it has been impossible for a copy of the vile stuff to be found save in the possession of Anthony Comstock, who has all the obscene literature in the country, and who probably has as low and depraved tastes for it as almost any man in the country.

These statements are facts, and serve to show how slender the grounds are upon which the Comstock-Abbot party build their scarecrow bugbears about the enormous obscenities they tell so much about. By them we can learn much of the lack of necessity which existed to divide the Liberal ranks upon this question and cause a considerable minority to take sides with Comstock, the Y. M. C. A., and the orthodox party generally. The Liberals of the country should not hav been divided upon this matter of attacking the rights of the people. They should hav stood side by side and shoulder to shoulder in solid phalanx against every encroachment upon our constitutional rights and free speech, a free press, and free and equal mails.

When these facts are duly comprehended, the injustice of the aspersion of being in favor of obscenity which is cast by the Comstock-Abbot party upon those who wish to preserve constitutional guarantees will be apparent. The course which they hav persistently pursued is the very quintessence of meanness and falsehood, and the injustice and immorality thus displayed are absolutely worse than all the obscenity which the country has known.

But let the Liberals of the country who hav temporarily lost their senses upon this subject endeavor to recover their equanimity as early as possible. Let them not be longer frightened about that which has no real existence; and should at any time a class of bad men come to the surface and make an effort to disseminate obscene or indecent literature, let them rest easy under the assurance that our state laws are amply sufficient to meet the case and quickly suppress every attempt of the kind, including the mails as well as other modes of conveyance, and that there is not the

slightest necessity for the General Government to throw down the safeguards and barriers of the Constitution and pass penal laws upon the subject of obscenity any more than with regard to libel, fraud, seduction, adultery, incendiarism, larceny, burglary, arson, and murder.

If we will all strive to keep our senses and not get unduly excited, there will be nothing to be feared on the ground of obscenity, and the rights we inherited under the Constitution may be preserved to us and handed down intact to the rising generation.

The Two National Leagues.

It is with no feelings of displeasure that we learn of the efforts the Seceders are making in establishing new auxiliary leagues. There is not, after all, a very wide difference between the position they occupy and that which we occupy. We are alike opposed to the introduction of God into the national Constitution; we are alike in favor of the taxation of Church property; we are alike in favor of religious services being abolished by the Government for Government purposes; we are alike opposed to the employment of chaplains at the public expense for our army and navy; in short, we are in favor of the entire secularization of the Government. The only subject on which we disagree is in regard to the right of the General Government interfering to punish the commission of obscenity by transmission through the mails. The Seceders seem to think that it is of the first consequence that Congress establish a censorship of the mails and prevent the passage of any obscene books and pamphlets, while we of the Repeal party regard it as unwarranted by the Constitution that a system of espionage and censorship should be placed over the public mails. We are alike opposed to the publication and circulation of obscene literature, but we are in favor of leaving this business with the states, where it legitimately, belongs and which hav full power to suppress it, whether sent by mail, express, ordinary freight, or any other mode of conveyance. As the state Governments hav proved themselves amply sufficient to suppress the traffic in obscenity, and as the General Government has so far, during the nearly six years which the Comstock laws hav been in existence, failed to punish a real case of obscenity, and, even at best, could lop off but a small part of the circulation of obscenity that might take place, we are decidedly in favor of the General Government leaving this matter entirely with the state Governments, and more especially since the U. S. law was passed at the instance of the Y. M. C. A. and its agents for the purpose of crushing and punishing publishers of radical thought in theology, physiology, and medicine, who dare to step out of the track which orthodoxy prescribes and to be unfettered by creeds, sects, or schools.

In our opinion, this matter only needs to be understood for the mass of Liberals to take the same view of the whole question. In another year or two we believe that sustaining the cruel career of Anthony Comstock and his oppressive laws will not be deemed synonymous with morality, and that the greater number of American Liberals will be in favor of retaining and defending the rights and vital principles guaranteed by the Constitution as opposed to a censorship of the press and a Paul Pry espionage of our mails.

So let the leagues be organized with all the celerity possible, whether under the leadership of that veteran of liberty, Elizur Wright, or under the more trimming, time-serving, and less courageous F. E. Abbot. We doubt not the members will take a right view of these questions in due time.

What I Don't Believe.—No. 37.

331. I don't believe that in what are called the historical parts of the Bible there are such agreement and harmony as to render it infallible. Thus, to begin with the Creation, by these passages it would seem that man was made after the animals: "And God made the beast of the earth after his kind, and cattle after their kind. . . . And God said, Let us make man. . . . So God created man in his own image" (Gen. i, 25, 26, 27); while in the next chapter we have a different account, thus: "And the Lord God said, It is not good that the man should be alone: I will make him a help meet for him. And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them" (Gen. ii, 18, 19).

332. A similar disagreement is found as to the number of beasts that Noah took into the ark, thus: "And the Lord said unto Noah, . . . Of every clean beast thou shalt take to thee by sevens. . . . And Noah did according to all that the Lord commanded him" (Gen. vii, 1, 2, 5); while afterwards he says, "Of clean beasts . . . there went in two and two unto Noah into the ark, . . . as God had commanded Noah" (Gen. vii, 8, 9).

333. As to the promise of seedtime and harvest there is a discrepancy, thus: "While the earth remaineth, seedtime and harvest . . . shall not cease" (Gen. viii, 22); whereas again we have: "And the seven years of death began to come. . . . And the famine was over all the face of the earth" (Gen. xli, 54, 56); "For these two years hath the famine been in the land, and yet there are five years in the which there shall neither be earing nor harvest"(Gen. xiv, 6)

334. As to the process of hardening Pharaoh's heart, differences of statement occur. First, "But I will harden his heart, that he shall not let the people go" (Ex. iv, 21); "And the Lord hardened the heart of Pharaoh" (Ex. ix, 12); and again, "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them" (Ex. viii, 15). Thus the reader is left to decide for himself as to who did the hardening.

335. According to Matt. ii, 14, 15, 19, 21, 23, Jesus was taken by his parents into Egypt where he remained until after the death of Herod, while according to Luke ii, 22, 39, he was not taken into Egypt; they took him to Jerusalem, remaining the rest of the time in Nazareth.

336. A slight difficulty arises between these passages: "And *immediately* (after his baptism) the spirit driveth him into the wilderness, And he was there in the wilderness *forty days* tempted of Satan" (Mark i, 12, 13), and this; "And *the third day* (after his baptism) there was a marriage in Cana of Galilee. . . . And both Jesus was called and his disciples to the marriage" (John ii, 1, 2). The question is; if Jesus was in the wilderness being tempted by the Devil, how could he at the same time be attending a wedding in Cana?

337. According to Matthew (chap. v, 1, 2), Jesus preached his first sermon "on the Mount," while according to Luke (chap. vi, 17, 20), he stood "in the plain, and the company of his disciples and a great multitude came to hear him."

338. According to Mark i, 14, John was in prison when Jesus went into Galilee, while according to John (i, 43, and iii, 22, 23, 24), it was not till afterwards.

339. In Mark vi, 8, 9, the disciples were commanded to take a staff and sandals, while in Matt. x, 9, 10, they were told to take neither gold nor silver, neither two coats, *neither shoes nor yet staves.*

340. According to Matt. xx, 30, two blind men besought Jesus, while according to Luke xviii, 35, 38 it was but one blind man.

341. According to Matt. viii, 28 two men possessed with devils came out from among the tombs, while according to Mark v, 2, it was only one man.

342. According to Mark xv, 25, Jesus was crucified at the third hour, while John (xix, 15, 14,) has it that he was not crucified until the sixth hour.

343. As Matthew states it, vinegar mingled with gall was given to Jesus to drink on the cross, while Mark says it was wine mingled with myrrh.

344. John says Satan entered into Judas while at supper, and Luke has it that it was after supper.

345. Matthew says Judas returned the thirty pieces of silver for which he sold his Lord to the chief priests and elders, while in Acts i, 18, it is stated that he purchased a field with the money. It is hard to make these statements harmonize.

346. Matthew says Judas hanged himself, while the writer of Acts says he fell headlong and burst himself in the midst, and all his bowels gushed out. He could hardly have fallen headlong and burst himself open after he had hung himself, and he certainly would have found it difficult to hang himself after he had burst open and all his bowels gushed out.

347. John has it that one woman only came to the sepulcher, while Matthew states that two came; Mark, three; while Luke says there were more than three.

348. Mark says it was sunrise when they came to the sepulcher, and John says it was before sunrise.

349. Luke says two angels were seen at the sepulcher, standing up, while Matthew says but one angel was seen, and he was sitting down.

350. Matthew and Luke say the women went and told the disciples of Christ's resurrection, while Mark says they did nothing of the kind.

351. John says the angels appeared after Peter and John visited the sepulcher, while Luke says it was before.

352. Mark and John say Jesus appeared first to Mary Magdalen only, while Matthew says he appeared to the two Marys, and Luke says he appeared to neither of them. Query: Would such evidence convict a person of sheep-stealing in any of our courts of justice?

353. According to Matt. xii, 40, Jesus was to be three days and three nights in the grave, or in the heart of the earth; but according to Mark xv and xvi, 9, he was but one day and two nights. Is there any rule in mathematics by which one day and two nights can be converted into three days?

354. In Acts i and ii it is said the Holy Ghost was bestowed at Pentecost, while John states that it was before Pentecost.

355. According to Matthew the disciples were commanded immediately after the resurrection to go into Galilee, while according to Luke they were commanded to remain at Jerusalem.

356. Luke and John say that Jesus first appeared to the eleven disciples in a room at Jerusalem, while Matthew states that he first appeared to them on a mountain in Galilee.

357. According to the writer of Acts, Jesus made his ascension from Mount Olivet; according to Luke it was from Bethany; according to Mark it was from neither place; while John does not mention the circumstance, no more than as though it never occurred. Can writers who state the most remarkable event that ever occurred so differently be regarded as reliable authorities?

358. In Acts ix, 7, it says Paul's attendants heard the voice from heaven and *stood* speechless, while in chap. xxii, 9, and xxvi, 14, of the same book it is said his attendants heard *not* the voice, and were *prostrate.*

[TO BE CONTINUED.]

Removal of The Spiritual Offering.

We inadvertently omitted to notice the removal of this sprightly, well-conducted Spiritualistic magazine from Springfield, Mo., to Rochester, N. Y. We trust the change will result in an enlarged circulation and increased profits. The *Spiritual Offering* is very worthy of patronage, and should be financially encouraged by the Spiritualists of the country.

Reduction in Cost of Charters.

A motion was made in the late Congress of the N. L. L. at Syracuse that the price of charters for Local leagues be reduced. According to the Constitution of the National League this could not be done without a change in that instrument; but as it has been the practice of the Directors to allow five dollars to those instrumental in organizing leagues for each charter granted, the N. L. League passed a resolution that five dollars should be rebated on each charter, on account of the influence used to organize the League, so that hereafter charters will be furnished for $5.00 each. We hope that new leagues will spring up in all parts of the country.

As Col. Fox made the necessary motion for change in the Constitution, it is to be hoped that at the next Annual Congress the Constitution will be changed as to cost of charters. The price should not be so high as to act as an embargo to prevent applications. The facilities for organization should be furnished as reasonably as possible.

ELLA E. GIBSON would like to make engagements for lecturing in New York state. Would like a permanent situation for the winter. Expenses paid, without any salary, will be satisfactory. Address 21 Kennedy St., Syracuse, N. Y.

On such generous terms, this earnest Liberal woman certainly ought to hav steady work for the winter.

TO NEW patrons who wish to subscribe for THE TRUTH SEEKER for a year we will add gratis the seven closing numbers of the present volume. To January 1880 for $3.00.

Mr. Damon on The Index.

BOSTON, Nov. 3, 1878.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am utterly astonished at the statement in the editorial column in *The Index* of October 31st, that the majority of the National Liberal League at Syracuse artfully persuaded the reform minority to vote for a resolution postponing the question of "repeal" *versus* "reform" to the next annual Congress, and then broke their own agreement by immediately proceeding to elect a strong "repeal" ticket.

I, for one, protest against this charge of moral turpitude being foisted upon the majority. There was no agreement made, and therefore none broken. Twice is this accusation made in this short editorial, and I call for proofs of *any agreement* whereby the majority in any way promised to surrender their right to vote for such officers as in their judgment would best subserve the interests of the League. The majority, in the Sunday morning session, magnanimously put over the question of repeal for one year so as not to take advantage of their strength against the conscientious convictions of the minority; but in the afternoon session (not immediately, but at the time set for election of officers) they cast their votes for the Hon. Elizur Wright for President. This was the unpardonable sin of the majority; nothing more and nothing less.

The "chagrined conspirators," is the epithet bestowed by *The Index* upon the large majority of respectable delegates, who are only chagrined that a minority should so far forget the courtesy due to a majority vote for officers as to secede when no question of principle was at issue after partaking in the election themselves. The "victory" of which the editorial is so proud is but the victory of its own misstatements over truth and fact—a kind of "moral victory," which needs "repealing" as much as the Comstock law itself. If these words are strong, they are justly provoked by this onslaught of *The Index* on the National Liberal League for its legitimate and conservative action.

Yours for liberty and equal rights, HENRY DAMON.

POOR JOSIE! This seems to be a good year for bad luck to her. Burglars broke into the house of Mr. Leland last week and stole some men's clothing and other articles, and a fine black silk dress belonging to Miss Tilton. She had relied upon it to appear at her best on her trial at Watkins. Now she will hav to go to court "with nothing to wear," poor girl! She wishes she had stayed in jail right among burglars who would hav been too confined if not too considerate to steal her dress. So wags a cruel world!

T. C. L.

The National Reformer, in its issue for September 15th, givs a graphic pen-picture of the crowd of friends of Mr. Edward Truelove awaiting his exit from the prison on the morning of his release. Mr. Bradlaugh and Maurice Truelove were there in a carriage, and as soon as the brave old man came forth he was greeted with warm hands and still warmer hearts by those who crowded about the carriage while he was entering it. As the carriage drove away, the crowd cheered, and in a few moments more Mr. Truelove was in the arms of his wife and daughters at his home, from which he had been torn four months previously for having published and sold Robert Dale Owen's "Moral Physiology."—*Dr. Foote's Health Monthly.*

THE article on Yellow Fever which appeared on page 701 of THE TRUTH SEEKER for Nov. 2d should hav been credited to the *Spelling Reformer.* It expresses the theory of the editor, Mrs. Eliza B. Burns. We approve it, with the understanding that the "victims" are quite dead before they are cremated, which was doubtless the author's meaning.

IT IS never too late with us so long as we are still aware of our faults and bear them impatiently; so long as noble aspirations, eager for conquest, stir within us.—*Jacobi, German.*

Communications.

Splinters from a Free Pen.

If I'm designed yon lordling's slave.
By nature's law designed,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty or scorn?
Or why has man the will and power
To make his fellow mourn?

I am pained to learn that the obscenity dodge was again played at the Watkins Convention. What disgusts me more than anything else is the dishonesty manifested throughout this whole affair. If these persecutors had been actuated by half as honest motives as Heywood was in writing "Cupid's Yokes," no arrests would hav been made. I hav no doubt that Heywood was actuated by an honest desire to do good, while these spotless saints were moved by a spirit of malice and hatred. In the writings of Burns, Byron, Pope, and many other authors, language might be pointed out more objectionable than anything found in "Cupid's Yokes." Surely the worst things found in it would not suffer by a comparison with many select passages in the Bible. These books are found in nearly every family, and yet these censors are not in the least alarmed.

I hav no doubt there is much diversity of opinion in regard to what may or may not constitute obscenity. I hav works on physiology which I think are proper to keep in every family. These books contain some reading and pictures which would make many an old lady raise her spectacles and exclaim, "O, for shame!" They are in no sense obscene. They were written for a good purpose and out of pure motives. These books are necessary to make us acquainted with ourselves. They teach us how to liv in harmony with the laws of nature. And in order to do so we must make ourselves acquainted with every member and function of the body. If health, and happiness, and long life are desirable, then these books are a necessity. And what is a necessity, or even what conduces to our happiness, no one has a right to pronounce obscene.

I agree with Dr. Monroe that these books "cannot be read aloud to ladies and children;" but I disagree with him in his conclusion that "all such books should be piled up and burned in the fire." The reason why such books cannot be read aloud to ladies is more owing to the ignorance of the age in which we liv than to any other reason. When man shall attain to a more perfect degree of enlightenment, there will be no hidden secrets in nature which it will be indelicate for him to investigate or read aloud even to ladies.

No one will deny that the institution of marriage has much to do with the happiness of man. It may be said that Heywood's ideas of the institution are peculiar. All new ideas are peculiar, and generally meet with opposition. I think no one can seriously doubt that he meant to better the condition of his kind. If so, the chances are not one in a thousand that he wrote an obscene book. Obscenity is not the natural outgrowth of honest intentions and a clear brain.

I care nothing about the fate or philosophy of the book; it must stand or fall upon its own merits. We hav bargained for an untrammeled press. Shall we hav it? This is a question of far deeper import than the fate of a book. Shall a man who writes a book with honest intentions, even though the book may be distasteful to us, be put in prison? That's the rub. The question is not whether Heywood wrote a book to the taste of Dr. Monroe or any one else, but whether he had a right to write it. If that right has been violated, Dr. Monroe is as much interested as any man in this nation.

It is not the harm that this little book has done in society that has put Mr. Heywood in prison; it is the damage done to the Church by its author as a Freethinker which has worked the mischief. The author of the "Prayer," published in the *Seymour Weekly Times*, would fare far worse than the author of "Cupid's Yokes" if the Church had the power. Obscenity is the merest pretense. Freethought, and not obscenity, was the object of their persecutions. Mental freedom has ever been the dread of the Church, and its advocates hav been made to suffer the severest penalties which it could inflict. Giv the Church the same power which it once possessed in Spain, and again it would resort to the same measures to carry out its wicked purposes. All Liberals realize this fact, and it is all the more painful to see them stabbing each other with their pens, when all their forces should be brought to bear upon the common foe. The radical editor, way ahead on the cowcatcher, larrups his brother back in the sleeping-car; while the editor in the sleeping-car shouts to him on the cowcatcher, and warns him of his danger, tells him it isn't decent to ride there, and urges him to come back and stay with respectable company. Thus some of our best papers find fault with and criticise each other, which does no good at all, but results in injury to the cause so dear to us all; besides the Christians point to the temple of reason and say, "Behold what a babel they make of it." These papers all hav their uses, and I giv each and every one a hearty welcome. Where an ultra paper would not take root, a moderate paper would flourish and produce good fruit. They are but stations at which nearly all must stop in their long road from a hide-bound church to the temple of Freethought.

Of course I was sorry to see Dr. Monroe take the position he did, because it is the very thing of which I complain. I hav thought it was a good thing that I felt too poor to attend the Watkins Convention, for if it had come in my way I should hav helped Miss Tilton to sell her books, and would hav done it as innocently as I would help a lady out of a carriage or pick up her fan. If Dr. Monroe had used such language to me as he did to those arrested at Watkins, I should hav felt deeply hurt and thought the language not only ungenerous but uncalled for. It is upon the enemies of Freethought that we should direct our fire, and the aim should be taken with great care before pulling trigger, lest we wound its best friends instead of its enemies.

Those who were arrested at Watkins are my friends. Those who caused them to be arrested are the enemies of Freethought, and, as I believe, the enemies of their kind. Should any Liberal be undecided in regard to the standard around which he will rally, the friends of freedom and human progress on the one side, and the friends of bigotry and ignorance on the other? Let all the enginery of Freethought be made to play upon the minions of priestcraft and superstition. If we cease from the fight and turn our batteries upon each other, our enemies will gain strength and take new courage.

The very worst feature of American slavery was its power to obliterate the last vestige of manhood and make the slave contented with his lot, even to the honoring of his master and the wearing of his chains with pride. There are thousands in the country whose condition is not far above that of the degraded slave. They are willing to hav a vast army of priests quartered upon them for support, whose mission it is to cripple the minds of the masses and make them glory in the burdens imposed upon them.

Let us direct the minds of the masses to the sunlight of reason; let us break the mental chains which bind them down in ignorance; let us endeavor to cultivate fraternal feelings among ourselves. Above all, let us forget our feuds and strifes, and use our energies for the more noble and glorious purpose of elevating our kind and making the world better.

These holy mongers in drafts on the world to come can never be convinced of their error, for the reason that a political hack cannot be convinced of the rottenness of his party so long as he holds an office under it. We must enlighten the masses until they naturally withdraw their support, and then the priesthood will become an easy prey. All who labor to this end hav my sympathy, and if in the pursuit of their labors they are brought to trouble, I will make their cause my own and help them to the extent of my ability. I will never desert a friend in the hour of danger; worse than all, I will not stab him in the back when he falls into the hands of his enemies.

If Dr. Monroe thinks "Cupid's Yokes" unfit to read in the presence of ladies, he has an undoubted right to say so. If he thinks the little book ought to be burned, he has a right to say that. If "the sentences are badly put together," nobody will question his right to say so. But does Dr. Monroe feel as though he ought to go to jail because he has made these criticisms? Yet it would be no greater outrage upon Dr. Monroe than it is upon poor Heywood. The right to publish one's thoughts is a sacred one, and though men may be erratic and go astray sometimes, yet there is far less danger in the unrestrained freedom of thought than there is in clothing a certain class of men with power to restrain it. Has mankind been worse injured by the free exercise of the human mind than it has by having it restrained and dwarfed and choked? I appeal to the world's history for an answer.

I once visited a taxidermist. He had the finest collection of birds I ever saw. On either side of the walk leading up to the house a live eagle was chained. These birds would rise up and beat the air at the end of their chains, but their flight was limited by the length of their chains. They could look into the blue ether, they could display their powers of flight, but their broad and powerful pinions were mocked by their chains. Here, said I, is a picture of the human mind—gifted with the power to soar aloft, but ever chained down. Oh, said I, if I had the power, how quickly these noble birds would cleave the air and hie away to their mountain home! So, if I had the power, I would break every mental chain and let the mind of man go free. There should be no height which he might not explore, no depths to which he should not descend. Nature should yield up all her secrets to this mysterious agent, the human mind. Woe! woe! to him who holds the chain which fetters the human mind.

JOHN PECK.

Naples, N. Y., Sept. 26, 1878.

Economy.

Economy is a very good principle, but it is very often ill applied. In such times as these, when the masses of our entire nation are suffering from the want of money to purchase their daily necessaries with, streets, stores, and by-places generally contain an ample share of frugal-minded preachers of economy. They tell us, by way of explaining our condition, that we hav livd altogether "too fast." That we must go a little slower, and wear the "old coat" a little longer. If such economy as this could do us any good, we ought now to be in a flourishing condition from the amount of it we hav been compelled to practice for the last few years.

Among the many preachers of economy is one very eloquent and evidently talented gentleman, who states that "the prosperity of the nation lies in the prosperity of the individual." That we may know what kind of prosperity, and to whom he ascribes the welfare of the nation, the following quotation from the same article is given: "A man must be prosperous who receives more money than he spends, whether he reckons his wealth by millions or hundreds."

It must be conceded as a reasonable and philosophical truth that "the prosperity of the nation lies in the prosperity of the individual," but when the gentleman introduces the man who receives more money than he spends as the prosperous "indivdual," he involves a principle in which the prosperity of one individual entails the adversity of another—and the same with nations. Let us see how the theory of receiving more than we spend will work when universally applied; for certainly if it is right and good for the individual to save part of his income, the same right must extend to all, and the same good must consequently follow. Then, if it is good for the whole people to save one dollar of their earnings or profits per week or per month, it must be twice as good to save two dollars, and better to save the whole amount. What then would be the result? Just precisely what we hav nearly arrived at now—a complete stagnation.

Unquestionably, when money was plentifully distributed, circulating freely, thereby exchanging products rapidly, the great demand for products stimulated men of enterprise to build manufactories and develop productive resources, setting men and machinery at work all over the land, which soon resulted in a glutted market, which is, under the present imperfect, unjust, and oppressive system, followed by a chain of natural, almost inevitable, ruinous acts; such, for instance, as lowering products, affecting wages in such a manner as to entail economy, producing greater stagnation, which makes men the more desperate to keep their lagging machinery and discontented men at work, till every nerve is strained to its uttermost, and failure stamps itself on every effort.

Though the wants of the people are as great to-day, and probably greater than ever before, their means of supplying those wants are diminished. Why wonder, then, at the failures and bankruptcies in business and enterprise of every kind? The people are not consuming (though they would be if they only had what an unjust system of working, and probably other causes, hav robbed them of—money to purchase with) near so much now as they did ten years ago. Consequently there is not so much labor required nor so many productive shipping nor distributing resources. The fittest survive the longest. Then say how the economy of wearing the "old coat" a little longer can serve to set the wheels of industry in motion. What other difference than just a matter of time could going slower hav had to retard starvation in the midst of plenty? Of course, fewer productive resources would hav been developed, but less products would hav been consumed; and the railroad companies, two-per-centers, in short, the "big fish," would still hav kept on in the old way—draining the life blood from the veins of commerce in the same proportionate degree.

The masses would hav been robbed of their purchasing medium just the same. Products would hav glutted the markets in proportion as the people were robbed just the same. People would hav been thrown out of employment and left to starve in the midst of plenty, taunted with the cry of "over production," just the same. Then cease to preach economy to a people already on the verge of starvation. Tell us no more that we must wear the "old coat" a little longer. Such sophistry will never occasion the needless rust to leave the idle wheels of machinery.

Winter is drawing near, and there is no more comfort in the "old coat." The warmth has gone out of it teetotally. Before we can derive any comfort, before we can employ ourselves again, *we must purchase the new coat.* We must relieve the glutted market, create a demand for products, and that will establish all the "faith" necessary for all practical purposes.

A large volume of money, which will pay every variety of debt, issued by Government, and got into circulation by means of internal improvements, or any other more direct manner, is what we need, and what we must hav to start up the wheels of industry.

ROBERT CUMMING.

Junction City, Kan.

The Bible in the Public Schools of New Haven.

Whether the Bible shall be read in the public schools of New Haven is a question answered in the affirmative by a recent election of a Board of Education, a majority of the new members being committed to that side of the controversy. The Bible had for a year been excluded, and Protestants and Catholics united in the effort to introduce it again; but now a new controversy has arisen as to what form of devotional exercises shall accompany the Bible readings. A committee including both Protestant and Catholic clergymen, after protracted consultations, has prepared a service to be used, but a bitter fight is sure to follow its submission to the Board of Education. The manual provides, first, a prayer by the teacher and the children, as follows:

"Teacher—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Let us pray:

"Direct, we beseech thee, O Lord, all our actions by thy holy grace, and, by thy assistance, bring them to a happy issue; that every prayer and work of ours may always begin by thee, and under thy guidance may be finished: through Christ, our Lord.

"Children respond—Amen.

"Teacher—Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy love. Send forth Thy spirit, and they shall be created.

"Children respond—And thou shalt renew the face of the earth.

"Teacher—Let us pray: O God, who, by the light of the Holy Ghost, didst instruct the hearts of the faithful, grant us, we beseech thee, through the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his consolation who livest and reignest, world without end.

"Children respond—Amen."

The Lord's Prayer follows, except that the final sentence, "For thine is the kingdom and the power and the glory forever," is omitted. Next is the fact that gives rise to Protestant objections, a prayer to the Virgin Mary:

"Teacher—Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

"Children respond—Holy Mary, Mother of GOD, pray for us sinners, now, and at the hour of our death. Amen."

Next is something to displease not only Unitarians, but many others who voted for the Bible readings—the Apostles' Creed:

"Teacher—I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he will——

"Children—Come to judge the living and the dead.

"Teacher—I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body and life everlasting. Amen."

The Rev. Dr. Woolsey is quoted as saying that the Protestants will never consent to the "Hail, Mary!" and it is likely that the Catholics, having furnished a large share of the votes, will insist on that feature of the manual; while the unorthodox influence will go with either side that is most likely to hinder the introduction of any religious service at all.—*Sun.*

Pious Correspondence.

Deacon Skidmore's Twelfth Letter.

REFLECTIONS ON THE TRIAL.

ZION HIL, N. J., Nov. 4, 1878.

MR. EDITUR: That trial ov mine waz kwite an episode in our littel kommunity. Nuthing haz happend for a long time that haz kreated more exsitement and given the gossips more food for tawk. Ov kourse a good meny, like Sister Jones, ar down on me, and think I aut to hav ben far more severely handeld for reeding such an out-and-out Infidel paper az THE TRUTH SEEKER, az wel az to kontribute to its kolums and to induse uther persons to take it. Meny ov this klass think Elder Goodly choked off the trial to kwik, and did not allow meny to expres thare vues in the matter. Sum go so far az to sa that Sister Jones waz rite, and that she aut to hav ben allowd to run Deeken Skidmore out ov the church, for the reezon that the church kan never prosper if it allows its deekens and leeding members to be Infidels or to reed Infidel papers. Sister Jones haz gone so far az to sa that if this thing iz kept up she and haf a dozen more hoo beleev a thouzand times more in Jezus and hiz saving blud than tha do in all the reezon, siense, nacheral laws, and orijinal kauzes, wil leev the church. She sez she wood rather be with Jezus for the spase ov ten minnits than to hav all the Infidel nolej and siense that iz in the world. To heer her go on, wun wood think she really haz intervues with Jezus, and that he tawks to her and kareses her the same az he wood a pet child. But I hav ben threw all this for too meny yeers to beleev eny such pretenshuns. I hav lernt that it iz all in the imajinashun, and that thoze hoo hav the most vivid imajinashuns and kan draw upon them the most frely, or thoze, perhaps, hoo ar not, in the ordinary affares ov life, the most reliable in matters ov fakt, hav the gratest storys to tel about Jezus—how he looks, whot he sez to them, whot the Holy Gost sez to them, and all that; but I don't take much stok in eny fansy tawk ov that kind. A person mite az wel undertake to tell me whot the man in the moon dreemd 3 weeks before the 4th ov July.

On the uther hand, thare are a good meny in our church hoo disapproov ov the kourse that Sister Jones took, and sa that if she had ben aloud to keep on in the wa she began, she wood soon hav broken the church all to peeses. Meny ov theze think Elder Goodly did not do kwite rite to let the mischeef-making woman go az far az he did, but tha ar glad that he choked her off so erly and sent her home about her biznes, even if it did make her az mad az a hornet. It waz prity kleer to be seen that the Elder saw that he had "put hiz foot in it," and that when he perseevd that the effeckts ov the trial, if kontinued, wood be to drive out ov the church sum ov its welthiest and most responsibel members, he desided that it wood not do to karry the joke to far. Kaptin Smith sez the Elder began to feer for hiz own salary. If Deeken Skidmore, Mr. Karter, and a fu more like them shood withdraw or be expeld, it wood be pretty hard sledding for the rest, and it waz more than doutful whether the Elder's salary wood be forthcoming when he needed it. I tel yu, Mr. Editur, the finanses ov a church ar wun ov the most important items in the hull biznes. I hav notist during the meny yeers that I hav ben konnekted with church matters that munny iz ov the furst konsekwense. The preechers often kall it the root ov all evil, but unless tha hav it tha wil not preech. No matter how much konsern tha ma feel for soles, tha wil not preech nor pra for them long without munny. I hav more than wunse sed that if all the munny now pade to klerjymen waz to be suddenly stopt, the preeching and praing wood stop also, and the poor dying soles mite all go to hel for all that wood be dun to prevent it by the klergy. It iz perhaps hard to juj them that wa; but let eny man that feels interested in the matter look at it for a minnit. We no the shumaker and the blaksmith wil not work without pa; the karpenter and the briklayer expekt thare pa or tha wil not work; the doctor and the lawyer expekt thares or tha wil not work. The almity doller seems to be ov the furst konsekwense to all ov them, and to the preecher fully az much az eny ov them. No pa, no preech, iz the prinsipel tha akt upon. Altho tha konsider themselves charged with the saving ov human soles, I feel thare wood hardly wun be saved if the preechers did not hav the doller before thare ize to insite them on and to stimulate them to thare duty. Yu must pardon me if I expres the fakt I hav sumtimes entertaned, that the preechers gave the doller far to much importanse in the biznes. It looks az tho tha lernd the avokashun ov preeching just az a yuth lerns eny other trade—for the living it affords him—and that he pursues it just so long az it pays him to do so, and no longer. I hav herd the remark made, among relijus peepel too, that in a family of boys, when the different trades were pikd out for them to lern, the dullest ware assined to be klerjymen, leeving the smarter wuns for lawyers, dokters, masheenists, and so forth. This iz sed to be dun bekauz les orijinal talent iz rekwird to be a minister than in eny other kind ov biznes. Kum to look at it, thare iz not vary much advanse made in relijun. We hav improovments in masheenery, agrikultural implements, karrijes, and almost everything else, but in relijun and kreeds thare iz vary littel chanje. With the exsepshun ov leeving out sum ov the sulfer, and painting the devil les blak than formerly, I kan't se az much chanje haz ben made sinse I waz a boy. Tha tel me the same anekdotes and giv us the same theories that tha used to 40 yeers ago. I hav sumtimes wunderd if this iz to go on hundreds ov yeers longer, az it haz for hundreds ov yeers in the past, and whether even theolojy shood not partake ov the spirit ov progress and advansement, the same az everything else. I hav kwestyund the probability ov all the truth in theolojy having ben diskoverd neer 2 thouzand yeers ago, while it waz not the kase in eny other branch ov nolej or siense. Az I sed, theolojy iz the only thing in which improovments hav not ben made, and in which the improovd lite ov the later senturys hav not kauzd the opinyuns ov the older senturys to be set aside.

But I must not sa to much in this line, or yure reeders ma think I am weekening in my fathe. I hav only alluded to the thawts that hav run thru my mind. Az it kannot be expekted that truth wil chanje, so, if theolojy iz tru, perhaps we shood not expekt that it shood undergo meny alterashuns. If, however, I kood hav the revizhun ov it and leev it just az tru az it iz now, there are several points which I wood like to chanje so az to soften down and mollify them somewhot in the ize ov thoze hoo, but for them, wood hartily embrase it. But this iz not the subjekt on which I intended to rite this time, and I wil let theolojy go by for the prezent.

It makes me smile when I meet my frends ov the church to heer thare remarks about that trial. I notis the more sensibel part praze whot Mr. Karter sed, and tha ask me why I did not make a speech myself. I tel them I did intend to, but the Elder braut the meeting to such a sudden klose that I had no oportunity. I tel them, to, that Mr. Karter exprest my mind very nicely, and that had I spoken I shood hav follode prity much the same line of remarks. In fakt I rather wanted to giv Sister Jones and sum ov the uther over-zelus soles a littel bit ov my mind on the subjekt ov a porshun ov the church or ov a komunity desiding whot iz proper for the balans to reed, to sa, and to think. I hav notist that for meny weeks yu hav had a prity lively kontest with that kulcherd editur on a subjekt sumwhot akin to this, the Boston man contending that wun porshun ov the public hav the rite to deside whot books, pamflets, etc., uthers ma send thro the males, giving postmasters, judjes, and jurys the power to settel whot iz rite and proper for uthers to reed, and whot tha shal be sent to prizen for sending thro the males. Let me ashure yu I am on yure side ov this kweschun. I am in favor ov liberty on the largest skale, and am sorry to se such laws enakted by Kongres az deprive peepel ov thare libertys. It iz even better that men hav the liberty to do rong than that theze libertys shood be taken awa. Eny enakment that tends to deprive the peepel ov this kuntry ov thare liberty or giv wun klas power to akt az sensor for the uthers, and that konfers upon kortes and jurys the power to send peepel to prizen for exersizing the rite ov opinyun or the rites ov an Amerikan sitizen, kanot be watcht with to much jellusy. When our libertys ar taken awa we ar no better than serfs and slaves.

I lern that Sister Jones haz ben in an unhapy frame ov mind sinse the trial. She sez the Elder shut down on her too kwick, and did not giv her haf a chanse to fre her mind; had she ben aloud to go on, she wood hav given the heretiks harder blows than she did. She stil insists that Infidels aut not to be aloud to remane with the fatheful. She duz not kare whether it iz Deeken Skidmore, Mr. Karter, or hooever it ma be, if tha insist upon taking Infidel papers, tha aut not to be permitted to sta in the church. She feelz az tho Mr. Karter heded her off. and she iz sed to be very much down upon him. I met Sister Jones over to the store the other day, and at furst she wood hardly speek to me, but I told her it waz foolish to let il feelings kontrol her; that tho she had tride to stir up a hornet's nest about my eers, I did not feel the slitest il wil toards her, and that I shood indulge in no abatement ov the frendship I had before felt for her; that she had simply akted out her nature, and that she waz not to blame for it eny more than I waz for akting out mine. It waz by virchew ov her organizashun that she had an over-supply ov zeel and piety; that I perhaps had rather a defishensy. I told her I shood think no less ov her good qualities than I had dun, and wharein she did not kum up to my sense ov right, I shood not blame her for it.

The sister sofend down konsiderably, and sed she did not expekt such kindnes of feeling from me. She must admit that I had borne miself onerably, and tho she thawt I had dun vary rong in subskribing for so bad a paper az THE TRUTH SEEKER, and bringing it into the vary church, and indusing other memberz ov the church to take it, she must admit that I had akted vary gentelmanly toards her, and that I waz also a vary worthy member ov sosiety. She sed she saw that Elder Goodly waz much alarmd lest the investigashun shood be prest to far, and he waz feerful lest I mite be so annoid that I wood konklude to leev the church rather than put up with to much meddelsumnes, and she saw that the elder waz vary unwilling that that shood okkur. "Now," sed she, "Deeken Skidmore, I am just az unwiling to hav yu leev the Church az iz Elder Goodly himself. I no we kood not run the institushun vary wel without yu, and before wun yeer wood role around we wood miss yu terribly. What I waz after waz to get the Church to kondem yu for reeding THE TRUTH SEEKER and kompel yu to kast it aside. I do hate that paper, and I kant bare to hav enybody I think enything ov to take it or patronize it."

I sed, "Sister Jones, if it waz possibel for yu to reed that paper without prejudis, perhaps yu wood think a grate deel better ov it. I don't beleev near all it sez, but I find a good deel in it that I like, and I kan't se az the reeding ov it duz me the leest harm in the world. Let us all labor, Sister Jones, to hav more charity for eech other." She shook me korjally by the hand and we parted good frends.

Now, Mr. Editur, I wil not detane yure reeders eny longer this time.

I stil remane yure respektful frend,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Mr. Truelove at the Hall of Science.

Mr. Truelove's position in jail, in prison clothes, on prison fare, and on a plank for his nocturnal naps, was in striking contrast to his position in the Hall of Science shortly after his liberation, surrounded by friends and with encouraging mottoes wrought in green on crimson, while the pillars and walls of the hall were wreathed in ivy.

We are glad to observe that our Mr. Conway was present—the Rev. M. D. Conway—who cannot be forgotten by his countrymen. Mr. Conway delivered a very effective address, in the course of which he remarked: "There was a tendency to relapse into long past tyranny, from which they had thought they were divided by many revolutions. If this tendency were allowed to triumph, the most precious crowned jewels of the Anglo-Saxon race would be lost. Mr. Truelove had vindicated the right of free publication, the right to free expression of opinion, and without this right no progress was possible, and the world might as well undergo the catastrophe predicted by the astronomers, and fly into the sun." Addresses were also made by Mr. Bradlaugh, Mrs. Besant, Dr. Drysdale, Mrs. Law, Mr. Parris, and others.

The Rev. Stewart Headlam, in responding to a call, said he was not prepared to say he was a Malthusian, although perhaps he might be one if he studied the subject; but he was glad as a churchman and as a clergyman of the church to bear testimony to the good work done by Mr. Truelove in suffering for liberty. He felt strongly that the population question ought to be discussed, and that it was praiseworthy in Mr. Bradlaugh, Mrs. Besant, and Mr. Truelove that they had brought this question forward. All the more should they try to help them, he said, because the question was a delicate a one. He further said that he was not alone in his position as regards the population question; other clergymen felt the need of its being fully discussed.

When Mr. Truelove was introduced to the audience he was greeted with repeated applause and the waving of hats and handkerchiefs. He uttered a few words of earnest, manly thanks for the welcome accorded him. He hoped shortly to tell them of his prison life, which may perhaps imply that he will publish by and by his experience during his cruel confinement.

We have in our previous issues spoken of the effect of such persecutions upon the publications which they were instituted to suppress. Dr. Drysdale, in his remarks, said the prosecution in England had caused the sale of twenty-five thousand copies of Annie Besant's work and some one hundred and sixty thousand copies of the Knowlton pamphlet, which had been translated into German, Dutch, and other tongues.

The result is precisely the same in this country where publications have been attached. The pamphlet "Cupid's Yokes" has received a large circulation which it otherwise would not hav acquired. It is being spread broadcast throughout the United States, and has recently been openly advertised in the New York dailies.—*Dr. Foote's Health Monthly.*

Letters from Friends.

YPSILANTI, MICH., Oct. 17, 1878.

D. M. BENNETT, *Dear Sir:* I desire to thank you for your persistent warfare against bigotry, ignorance, and superstition. Persecuted truth must and will finally prevail, and martyred victims will live forever in the memory of all lovers of virtue. Your *Christian* (O! what odious characters *Christians* are becoming!) enemies appear to be determined to spread as broad and as lasting the great name of Bennett and the sound truths he teaches as it is possible, and in consequence thereof the extra pious are becoming moderate, and the moderate believers in the efficacy of blood to save them are becoming skeptical.

Again thanking you for the good work you hav thus far accomplished, I am with you for freedom of the press, the mails, the sales, the purchasing and reading of any and all books and papers. J. W. BABBITT, M.D.

P. S. Inclosed is 60 cents, for which please send TRUTH SEEKER and Dictionary to a new subscriber. Direct to Daniel Smoke, Holly, Mich.

LOUDONVILLE, N. Y., Oct. 23, 1878.

D. M. BENNETT, *Der Sur:* Inklozed plez find $3.00 for THE TRUTH SEEKER for 103 (1879), and for premium plez send me "Age of Reazon," paper, and Scientific tract No. 8, and the balans in "Truth Seeker Lefletz."

I am vere glad tu see that yu hav taken wun important step in speling reform, and dropt the final *e* from "have," "live," and "give," and I trust uther paperz wil soon folo, but do aulwaz kep a litel ahed ov aul paperz not devoted espeshale tu speling reform, and yurz shal be the onor ov praktikale komensing this important reform. How soon this reform wood be braut about if evere editur wood onle "poot hiz sholder tu the hwel" az yu ar duing. But wil yu let me sa a wurd or tu abowt sum ov the rulz propozd?

Rul 4 in THE TRUTH SEEKER for Juli 13, says that "*ll* modifiz a presiding *a*, making it" *au*. Now, if *au* iz ever tu be uzd tu reprezent a partikular round hwi shood it not aulwaz be uzd to reprezent that sound? Let us be rit az far az we go, and not be under the nesesite ov going bak tu korrekt an error that waz koolle and deliberatle mad.

Rul 6, "*qu* iz the ekwivalent ov *ew*." Mi on opinyun iz that *qu* had beter giv plas tu *kw*, and that *c* had beter be uzd onle hwar uther leterz kannot mor properle tak itz plas, az for egzampel with *h* to reprezent the sound ov *ch* in "chere."

Rul 8 wood hav *e* reprezent the natural vouel *u* befor *r* in sertan wurdz hwil in uther wurds it wood uz *u*, the rul being bast on prezent uzaj. Now this rul semz tu me vere absurd. If *u* iz the proper leter tu reprezent the vouel sound in such wurdz az "kurb" and "wurd," it shood be uzd tu reprezent that sound hwarever it okkurz. Thar iz a litel tu much "kultyur" in this rul.

Uther rulz wil be her kritisizd, but I wil not trubel yu with ene mor at prezent. The prezent leter iz a good index ov mi prezent ideaz ov speling reform. I am oppozd to silent leterz hwar tha kan be dispenst with, and I think that *y* and *i* shood be uzd hwar *e* reprezents the proper sound mor korrektle. If we ar going tu reform our speling and uz no nu leterz, let us du the vere best we kan, and mak klen wurk ov it az we go. No purson kan for a moment kontend that this speling iz at aul difekult.

Yurz for aul neded reformz, F. E. ASPINWALL, M.D.

POPLAR, O., Oct. 29, 1878.

BRO. BENNETT: The "Congress" has passed, and I am anxious to hear from it. I want my name on that petition for "Repeal" of that cursed unconstitutional Comstock Y. M. C. Ass-ociation law, and I also want "D. Tuttle's" name on Elizur Wright's Declaration of Independence.

DANIEL TUTTLE.

MIND. WHAT IS IT?

ALTONA, ILL., Oct. 27, 1878.

BRO. BENNETT: I hav been a truth seeker lo! these many years, and when I presumed to emerge from under the dark and damnable shades of that wide-spread tree of superstition where I had been compelled on every Lord's holy Sabbath to hav my youthful mind-crammed and packed by an ignorant and vindictive priesthood, with the fall of Adam, total depravity, bottomless lake of hell-fire and brimstone, lined with infants of the human family who had never livd to know what fools there are in this world, or hear of vicarious atonement, or blood of Christ which washes away all sins. One very beneficial truth to me, which I soon discovered, was that the very small amount of truth which I did know in contrast with the infinite amount which I did not know was too insignificant to admit of any comparison, and I sometimes think some of your critics and contributors would be benefited could they discover that truth in themselves.

To-day I am a Materialist of the first water, for I cannot conceive of any being, object, or thing for which the English language finds a name which can hav form or function outside of and independent of this grand old material universe, our good old mother Nature, and the mind which has grown so great and wise as to define and set limits to her possibilities is truly infinite. My days now number nearly three score years and ten, and the little that I know makes me anxious to know much more. It is easy for a child to ask questions which the wise man cannot answer. If it would be proper for me just now, I would like to ask a few questions for the consideration of Bro. Bennett, Bro. Ingersoll, Sister Slenker, or any other truth seekers, on the subject, "Mind! What is It?"

1. Does mind assume form and grow? If so, what constitutes its sustainance?

2. Can any physical organization perform any of the functions of locomotion without the consent and assistance of mind?

3. Does mind labor with oppressive cares, or become diseased so as to work injurious results to physical organizations?

4. Can the mind of one physical organization control the mind and physical organization of another without any physical contact, sounds, or signs, and the two be fifty yards apart?

5. What evidence hav you that mind (material) is not the first grand factor in every physical organization?

These questions hav arisen in my mind from a little circumstance which I will briefly relate. A few years since I met a matronly lady who claimed to be a clairvoyant physician (and justly, too, I believe), and who, I hav the best of reasons to say, never heard my name before or knew anything of my history. After a short conversation on general subjects, she rose to her feet and took a few steps toward me in a sort of gait peculiar to my father (who has been dead many years) and seated herself again some six or eight feet from me, and commenced repeating to me many important events in my early life which had been lost sight of by myself under more recent and important events, and all this time making use of the praise words which my father used at such times, and their peculiarities which none but a real auditor could imitate. I will giv but one of the many true hits she made.

"You know, my son, that when that old Baptist church was crowded to hear Elder Himes preach, he lovd to come to my house every noon and get his dram of New England rum and his doughnuts and cheese and talk about Jackson and the United States bank as though he was nothing but a man."

She appeared to read to me much of my life known only to me and my father (of whom she knew nothing) as readily as I your print in THE TRUTH SEEKER.

Inclosed please find $2.00, and if I were not so poor I would say send me a "Cupid," that I may be equally yoked with believers and apply the remainder to my paper, and oblige, Yours, L. K. MOORE.

SNOWVILLE, VA., Oct. 6, 1878.

DEAR FRIEND BENNETT: I hav been thinking for some time that I would write to thank thee for thy kindness in sending me a copy of the "Holy Bible Abridged." I cannot say that it is at all calculated to refine, ennoble, or purify the human race. But as it is God's holy word, given to us for a guide and rule of action; given to us to lead us in the way of righteousness and eternal life; given to us to make us perfect even as he himself is perfect, (!) we must, per force read, admire, and treasure up every one of its precious words, even though to our unregenerate minds they seem the very concentration of obscenity and nastiness! We must read these abridged bibles upon our knees with a holy awe-ful reverence, lest we get disgusted at the emanations of divine wisdom, holiness, and loveliness therein set forth. Remember, then, each and all of you who are so lucky as to be able to secure this unique little volume, to be in an especially prayerful state when you read the peculiarly lovely and sweet songs of the wisest man who ever blessed this earth by his presence, example, and precept, as well as when reading the other choice bits of literature it contains.

And now, my dear brother Bennett, would it not be a good plan to offer a chromo to every Sabbath-school teacher who will read a chapter from this pious collection of the gems of polite literature to the modest, virtuous, refined and cultured young ladies and gentlemen and innocent little girls and boys who come to the God-house for divine and holy instruction upon the Lord's blessed day, and then proceed to explain and comment upon the lesson? I think we can easily raise a fund for the purpose of getting up the chromos, especially if they are got up so as to illustrate the several texts and chapters?

Readers of THE TRUTH SEEKER, you who are too poor to buy the great works of the Lord complete in one volume, I assure you you will find "food for thought" in this abridged selection, and I trust every one of you will buy at least one copy to lend to your pious neighbors. I assure you there are thousands of good church members who are totally ignorant of the fact that their holy guide-book is, any portion of it, unfit for public or private perusal. I hav a young lady acquaintance who was greatly surprised at hearing that there was anything at all improper in any portion of the holy writ. But I think when she has read the copy I hav, together with the note of introduction which I shall inclose, she will slightly alter her opinion of the "grand old book."

Gratefully and respectfully thine,
ELMINA D. SLENKER.

EDINBURG, IND., Oct. 27, 1878.

D. M. BENNETT, *Dear Brother:* Inclosed please find $10.00 which dispose of as follows: . . . I anticipate many a pleasant evening hour, perusing the above volumes when they shall come to hand. I hav carefully perused "Cupid Yokes," which you sent me and am surprised that a man should be imprisoned for writing the book. It don't accord with my sentiments, and yet I must confess to myself, that my mind has often traveled over the same road laid down in the pamphlet, seeing reason in many of its statements. But I hav unvaryingly fallen back upon our present marriage system with its civil (not ecclesiastical) institutions as the best, all things considered. But I most cordially admit that E. E. Heywood in coming to different conclusions is entitled to the same respect as myself. I see nothing obscene in it, nor do I perceive that in treating the subject Mr. Heywood could hav used better language. Of course, the language is not heavenly or divine as is the "Holy Bible Abridged" but much more chaste.

You may place me on your roll of Declaration of Rights. I hope before long to send my mite toward the Defense Fund. Yours, etc., E. K. HOSFORD.

NOBLE, KAN., Oct. 1878.

MR. BENNETT, *Dear Sir:* Please send me "Draper's Intellectual Development of Europe." You may put me down as an unconditional repealer. I was a repealer before the petition was ever circulated, and I signed it because it involved a principle and that principle lies at the very foundation of our civil and religious liberties. That principle can not be modified without being trampled upon, and the Comstock laws cannot be modified without modifying the principle. Then let them be repealed and let us have peace. Respectfully, JOSEPH LE CLERC.

99½ GIFFORD ST., SYRACUSE, Nov. 3, 1878.

DEAR FRIEND BENNETT: Parker Pillsbury, in his comparison of "Cupid's Yokes" with the Holy Scriptures, omitted to mention this striking coincidence.

In spite of the obscenity to be found in the Bible, it was the book which was a power to many earnest souls; it was the herald of liberty and freedom. Luther and his fellow reformers found it to be the charter of their rights, convincing them of the *duty* of thinking for themselves, delivering them from the old superstition, and enabling each individual soul to draw near to God without the intervention of priest or confessor.

So too, "Cupid's Yokes" in spite of its distasteful title, etc., etc., in spite of all that its enemies and timid friends say in its disparagement, contains the very essense of purity. As the reformer of the sixteenth century asserted that there could be no worship without freedom for each individual soul to enter the holy of holies and commune alone with its maker, so the much despised book, for the writing of which Mr. Heywood is shut up in prison, proclaims that there can be no divine idealization of love without freedom. Here too the individual soul enters the holy of holies without priest or confessor.

The bigots of the past called such worship blasphemy, the bigots of the present call such love obscenity.

Humanity shall yet assert its right to freedom, and prove that to be true which was so eloquently said by the Jewish rabbi at our late convention, viz: "There can be no morality without freedom, and there can be no freedom without morality.

Still another coincidence, When the Bible was given to the common people, those who translated and printed it were persecuted from city to city, imprisoned and scourged, but there were not wanting brave men and women, who in face of prisons, aye, of death, printed, and read, and circulated the forbidden book. Who shall say that Ezra H. Heywood and Josephine Tilton are less brave and true to their own conviction of the right, than were these early saints.

The blood of the martyrs is in our veins? Those of us who are not accounted worthy to suffer in the cause of human freedom can at least exult that there are those among us who are proving that they are the children of the prophets, and who go forth with the same self-abnegation that led the great apostle to the Gentiles to exclaim, "And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me."

God grant that we too may be able to say at the end, "I hav fought the good fight, I have finished the course, I hav kept the faith." Yours for freedom and purity,
D. R.

21 KENNEDY ST., SYRACUSE, N. Y., Nov. 1, 1878.

MR. BENNETT: Did you know that you probably escaped arrest by leaving Syracuse Sunday evening? The *Standard* states that preparations were being made for your arrest, giving the names of the informers, etc.

Last evening I went to hear Col. Ingersoll in Wieting's Opera House, on "Some Mistakes of Moses." It was grand, amusing, ludicrous, and destructive of all claims for inspiration for Mr. Moses or any other unknown author who may hav compiled the Pentateuch, be he man or be he God. A small audience—kept away by the Christian bigots, doubtless. The Colonel was accompanied by Mrs. Ingersoll, and a more genial, pleasant, and intelligent lady it was never my good fortune to meet. May life to them be long and sweet.

I forgot to say the intended arrest was for the sale of Parker Pillsbury's "Cupid's Yokes, and Holy Scriptures Contrasted."

Another of my correspondents, an old lady of nearly 80 residing in Salem, Ill. says: "I thought I had told you that we were taking THE TRUTH SEEKER, and hav been ever since sometime in the second year of its eventful life. A nephew of mine wrote to his parents, 'I would liv on one meal a day before I would do without it.' So say I. The lad is mining in the Colorado mountains." So you see how your paper is appreciated by both the old and the young.

ELLA E. GIBSON.

"CUPID'S YOKES"

EDITOR OF THE TRUTH SEEKER AND E. H. HEYWOOD: I hav just finished, for the first time in my life, the reading of this grand book, "Cupid's Yokes." As I read its truly inspired pages, I said to my friends, Brother Heywood has great reason to rejoice that he is a prisoner for the sake of truth. I hav been a Freelover for many years, hav read many good works on the social question, but among them all I never read a more important work than "Cupid's Yokes." And from the first word to the last, there is not one word or sentence that is "obscene;" but, on the contrary, from beginning to end it is full of ennobling ideas. And, had I the means, I would print a million copies for the purpose of educating humanity out of "obscenity" up to noble manhood and true womanhood. A more important educator of the people to high, noble, true lives can hardly be found than this very important work—"Cupid's Yokes." And I do most earnestly hope that the noble army of readers of THE TRUTH SEEKER will send in their orders by the thousand for this pure, soul-inspiring book.

Dear Brother Heywood, I greet you in your prison cell with love and good will. You are one of the world's saviors—giving your pure, noble life for the salvation of the world. I am with you almost every waking hour. Millions will yet rise up and call you blessed. Your persecutors must yet come to you for salvation. I pity their condition; I envy yours. Be patient, my dear brother; you were never preaching so effectually as now. The world, degraded by the teachings of Christianity, can never be redeemed but by the pure and elevating principles of Freelove. No matter what a debauched, corrupt people may say of them, the Freelovers are the world's real saviors. And though the world be against us to-day, not many decades will pass away before the worst system of slavery—legal marriage—will give way, and the sun of freedom—Freelove—will rise in all the splendor and beauty of the newborn day to bless and redeem poor suffering, starving humanity. Let us be hopeful, dear friends, this is the grandest day of all the ages. SEWARD MITCHELL.

DANVILLE, ILL., Oct. 27, 1878.

D. M. BENNETT, *Dear Sir:* You can put my name down as one who is not afraid of the modern American inquisition, neither of that arch hell-hound and masticator of filth, Anthony Comstock. I think the thing (A. C.) was well selected to carry out the Christian designs of that association of bigots. Yet there is some good coming out of their damnable persecution, for the excessive abuse of the law and trampling of rights will, ere long, develop a mighty wave of indignation which will engulf even the very hell of the superstitious bigots. Go in, old boy, and do not giv in a peg. Show no mercy to *milk-sop indexicals*. Continue to expose their tricks and wire-pulling, and (if I may say it) give them hell. Very sincerely yours, WM. GURLEY.

MONTICELLO, MO., Oct. 18, 1878.

D. M. BENNETT, *Dear Sir:* The little book sent for arrived. It is exactly what it pretends to be, a moral and physiological essay, treating in a very elevated and philosophical manner the subject of sexual science. Every physician, and more than that, every thinking man, ought to hav it, and every woman that now refrains from reading the obscene portion of the Old Testament, *Police News*, or obscene novels, or certain "sexual guides" from quack doctors, might with propriety, and without shocking her womanly delicacy—if she is not morally dispeptic from fashionable mock-modesty—read with interest the views of a man who is no beginner in useful knowledge, who uses the choicest words and phrases in the elucidation of his views, a man of science, a scholar. For my part, I cannot but respect him who endeavors to correct abuses and evils which hav crept into society, and which every thinking, reading, or well-informed person admits the existence of.

Where, then, is the objection that Mr. Comstock raises? A glance at the words and phrases objected to will tell at once that it is the old repeated battle against Liberal ideas rather than outspoken physiology, for obscenity there is

none, and there are many phrases not objected to which contain at least as much physiology but no exposition of defective orthodoxy.

As far as the theories, or rather scientific analyses are concerned, no one, looking at it with an unprejudiced mind, will deny that the work was written with the desire to improve the world physically, morally, and hence also intellectually. A number of similar works are already introduced into many public and private libraries treating on the same topic of sexual physiology; some are much more outspoken in regard to the sexes, but contain no arguments which the scales of the orthodox theological world hav weighed and "found wanting," hence never been thrown into the waste basket of eternal, nor even temporary damnation.

It is true, Mr. Heywood differs from Dr. Foote and from Prof. Fowler, especially in one particular; many other works are more or less following in the wake of the same gentleman and Dr. Trall's "Sexual Physiology." For my part, I found it best never to condem anybody's suggestions, if they are decent and given with the best intentions, before I hav examined the entire length and breadth of the views entertained, or the reforms or innovations hinted, and found them useless, impracticable, or detrimental. Now, Mr. Heywood speaks from the authority, as occurs to me, of years of profound study in sociology in all its different aspects, that of political economy, of the question of labor and capital, of prosperity in general, governments, the rights of woman, and the no less, if not most important, subject of sexual physiology. He is therefore better able, so far as opportunity is concerned, to judge of reforms or amendments yet to be desired in those departments than those who hav devoted less time and "brain-sweat" to the same. I am one of those who would be glad to know whether his (Heywood's) plans would be best for the world at large, but from the limited pages of his book, and limited experience, I am not able at present to decide. To reject it because it is contrary to my early training, would be uncharitable, to say the least; to reject it because his views are somewhat unpopular, would reduce me to the level of persecutors; indeed, the very unpopular ones are but too often in advance of the masses who condem them; as examples, Prof. Swing, though once condemned as a heretic (in the Presbyterian faith), yet is admitted to-day as one of the most learned of orthodox preachers. Dr. Trall, though treated by the orthodox—that is, the allopathic school of medicine—as a kind of an "outsider," his views on the causation, classification, and treatment of diseases will not far hence be admitted as high authority in medical reasoning. For my part, I think him one of the most advanced teachers of the medical art in the United States. Herbert Spencer, is much abused by otherwise intelligent people as a man who "is dangerous," yet of all the commentators from Justinian to Blackstone, and from Blackstone to the present day, there was, in my humble opinion, never anything written in logical ethics superior to Herbert Spencer's "Social Statics." A law library is scarcely complete without it. In conclusion, I regret much the injustice done Mr. Heywood through "Brother" Anthony, who seems to look at everything through blurred spectacles. I wonder whether he ever came across the lines of A. Pope, where he says that "everything looks yellow to the jaundiced eye!" The disease in his moral eye must hav run from yellow jaundice to the "black vomit," or he could never hav acted as he did.

Very respectfully yours, J. Muller.

Allegany, N. Y., Oct. 2, 1878.

Editor of The Truth Seeker: Circumstances make it incumbent on me to note the following: If the stories circulated through the country about Anthony Comstock are true (and he givs us no reasons for doubting them), he must be a most nefarious maranatha to the human family. But "never mind;" for since we learn from experience and observation that it is only a "step from the condemnation of morals to the criticism of faith," we may feel assured that the day is fast approaching when he, those like him, and his creed will be cleared away by the light of science or truth, as the darkness of the night is dispersed by the light of the sun. Yours, etc., W. B. Soule.

Sutherbury, Pa., Oct. 20, 1878.

D. M. Bennett, *Dear Sir:* Having noticed several remarks in The Truth Seeker as to the necessity of the Freethinkers adopting an emblem, to be worn in the shirt-front or breast of the coat, so as to be recognized at a glance, showing that the wearer is a member of the brotherhood of Free Minds; but having not yet seen any pattern, style, or device recommended, I would suggest a winged globe, with the initials, N., H,. F.—Nature, Humanity, Fraternity; or Nature, Motion, Life—N., M., L. I submit that this, or something like it, ought to be adopted. Much could be written to show the value of such an emblem. You will please take such action on the subject as your wisdom may dictate. Yours for repeal, A. Wilson.

Joplin, Mo.

D. M. Bennett, *Dear Sir:* Thinking a letter from the great lead metropolis of the U. S. would not come amiss, here goes. In the first place, I like the idea of leaving off all silent letters, except in rare instances; time and space are thereby saved, and the acquisition of our language made easier to foreigners. How often we find ourselves puzzled in writing to make sense of the correct spelling of even the simplest word! Second, I like Mrs. Slenker's idea of each Liberal putting him or herself in communication with a Christian; great good can be done in that way. By a little tact, the Christian might be made to think, "Well, here is one to be brought to Jesus," "catch 'em," with guile, you know, like Paul of old. Let me suggest several other ways for Liberals to carry on the campaign. Club together, buy a lot of Truth Seeker Tracts and other Freethinking matter, and spread it in the churches before service, etc. Of course, this would be sacrilege, but who taught us this plan? as old Shylock says; in other words, Christians never hesitate to obtrude their beliefs on to other folks. Now it is our turn. When a revival is held in a neighborhood, let the Liberals attend, and when they are approached by Christians, who mean to convert them, argue the matter; giv them the best and most convincing arguments you can think of; study it before you go. I know of several who were quite active here, during the Hammond meeting last summer in the service of Jesus, that to-day are either quietly open and avowed skeptics, or shaken in their belief. One of them, connected with a paper here, says he shall attend our meetings when we start up again next week, and perhaps join us. He is not quite certain of himself yet. I giv him my Truth Seeker every week all the same.

We hav had some fun during the late municipal election days. One Mr. H. came out and announced himself as a candidate for mayor. He was but little known here; came here as a Bible agent, and went into the insurance business with a partner. It is claimed that he stole twenty dollars from a poor woman, but he denies it, and says he sent and bought a Bible at her request. I can't say which was in the right. But he came out in the papers several times with articles in answer to attacks on him, and in each he wrote some poetry. Well, he found it advisable to withdraw about time the ball opened; but his published letters had found their way to a lady in Kentucky, and a few days ago she came on, and is here wanting this man to support her and her three children, the youngest of whom was not born when he left her five years ago. He is engaged to another lady in this state, but says he was going, or had taken steps for a divorce before marrying again. The full truth, apart from their statements, is not yet known. She is an educated lady of refinement and good sense.

I think while such things are so often occurring, and as our marriage laws do not always lead to paradise, that it is pretty hard to send a man to the penitentiary for discussing in a decent manner some means of improving things. I know and hav seen within six months indecent photographs and vulgar rhymes in the hands of several men in this section of the country, and they hav in every case come by mail. What a farce! Does Mr. Comstock suppose that if I wanted the most obscene book or print in New York I could not hav it securely covered and sealed and he could handle it and be none the wiser, unless, perhaps, there is an instinct or affinity somewhere in his nervous system that he can tell by the sense of touch? Why, this law is one of the best that could be devised to allow obscene matter to circulate; it simply throws people into a sense of false security. They think Comstock and deputies hav it all under control, when the fact is they are chiefly working and scheming to bring to trouble those who are pursuing a perfectly legitimate and honorable trade to suit the Y. M. C. A., etc. The state officials and others do not look to it. The result is, really obscene matter is sent over the country, but probably to not near the extent stated.

Oh, good honest parents, whether Christian, Infidel, Mohammedan, or what not, can't you see what is really ruining your children and making their minds a place of devilry or of blank ignorance? It is not in what is called obscene literature, for seldom do they see anything of that kind. The most reckless or bad man will hardly ever, no matter how much he and his mates may jollify over a piece of "smut," show it to a boy. There is something in the hearts of the worst men that makes them refrain from putting such things into the hands of a child. Perhaps it is a remembrance of their own youth, or maybe they hav children of their own. The real danger lies in quite another direction, and one in which all law is powerless, except home law and influence, which should be the strongest of all law. It is these semi-respectable journals for sale at every book-stand—the cheap trash, far worse than any "yellow cover," for they are made up to sell, and to the young especially. Now let all Liberals drop quarreling, go to work, and abolish Comstock and his laws, shake hands over the bloody chasm, and let the time they take in fighting each other be given to urging men and women to slay the wolf on their own hearthstone. Respectfully,

Joplin.

A book for Freethinkers—The proceedings and addresses at the Freethinker's Convention.

Salamanca, N. Y., Nov. 1, 1878.

This book is a very valuable addition to the Liberal literature of the country, and is deserving of a large sale. I am sure every Liberal of the hundreds who attended the Watkins Convention will at once order a copy, and those who did not attend cannot afford to be without it. I can't understand how Dr. Bennett in so short a time has been able to publish so perfect a book of the proceedings and speeches of the Watkins Convention. It is another evidence of the indefatigable perseverence of the editor of The Truth Seeker. Such valuable services for the Liberal cause should be appreciated and encouraged by the Liberal public and it will be by all who really hav our cause at heart.

There are some thirty able addresses in this book either one of which is worth the price of the book ($1.25) besides the full proceedings of the Watkin's Convention, including the resolutions there passed, and an able letter from Prof. Oliver of Cornell University. I know of no book recently published, of four hundred pages, in which one can obtain so much that is of value to an earnest Freethinker.

Now for the good of our cause, I earnestly urge every Liberal who reads this letter to not only order a copy, but to canvass their neighborhood for it. The first edition should be sold during the next thirty days, and Mr. Bennett should be called upon for a second edition. Friends, it cost those Liberals who attended the Freethinker's Convention from $10 to $50, and some of them an arrest, and you who were not there can get the full proceedings for $1.25, and keep it for your children. If space would permit I would like to giv quotations from the able speeches of Elizur Wright, James Parton, George W. Julian, Horace Seaver, Elder F. W. Evans, Dr. J. M. Peebles, Clara Neyman, C. D. B. Mills, Laura Kendrick, Ella E. Gibson, J. W. Truesdell, G. L. Henderson, A. L. Rawson, Matilda Joslyn Gage, J. H. Toohey, Mrs. P. R. Lawrence, T. B. Taylor, Lucy N. Colman, G. A. Lomas, T. C. Leland, T. B. Wakeman, W. E. Copeland, T. L. Brown, and others. I am sure that there never has before been published in one volume so many valuable addresses in favor of the various schools of Freethought. H. L. Green.

P. S. Allow me to notify the Liberal public that some very fine blank certificates of membership of the New York State Freethinkers' Association hav been printed, suitable for framing, and any Liberal can become a member and get one of these certificates by sending me his or her name, and the small sum of twenty-five cents. H. L. G.

Wolcott, N. Y., Oct. 20, 1878.

D. M. Bennett, *Dear Brother:* I am stirred up to that degree that I can't giv vent to my feelings, nor am I able to express them to you. Since the Watkins Convention I see things in a different light from what I ever did before. I feel it my duty to let the true light in at every door in the whole world; and if I am not able to do it, I am willing to try and do all I can in that direction. I think it high time for each Liberal to put his shoulder to the wheel of free thought, free speech, and human happiness. Comrades, rally! be up and doing! I am sure my attendance at the Convention at Watkins has proved a great blessing to me. I know I am a better man, a better neighbor, a better husband, a better father, for being present at Watkins. Fellow-Liberals, let us leave on record some mark for humanity's sake; if we are not able to do a deed, let us speak some encouraging word.

I wish to become an agent to assist in selling your books and tracts. I wish I was able to scatter them broadcast all over the world; but my finances are in such bad condition—having been very unfortunate during the last five years—that I can do but little towards it. But I do not give up at trifles; as my neighbors say, I hav got the "sand." Please find inclosed $10.00. Place the same to my credit. I shall want more than that amount of your books to start on. Send me 25 copies of the "Open Letter to Jesus Christ;" 6 copies of "The Gods and Other Lectures," by that good old soul R. G. Ingersoll; 10 copies of the "Holy Bible Abridged;" and 10 copies of "Self-Contradictions of the Bible." That is all I think of now; but if you see fit, you may send some tracts as samples.

I hav smelt powder in our late Rebellion, and I hope it will be the last, as I am sure it will be if we will all do our duty in sowing the good seed, and all be kind to each other, and do all we can to smooth each other's pathway. Let us pity our bitter opponents and bring them to the light by kind, common-sense arguments.

I am happy to inform you that I had the honor of attending a grand entertainment given by the Liberal Club of North Hannibal, on the 12th inst. The proceeds of the affair were sent to the yellow fever sufferers. Oh, may such workers for the good of humanity as the North Hannibal Liberal Club liv on for years to come!

Yours for humanity, James Johnson.

To the Editor of The Truth Seeker, *Sir:* In a conversation a few weeks ago with an intelligent lady, and one a little better informed on general subjects than the average woman, I think, I happened to drop a remark about a gentleman who is an Infidel, when, to my astonishment, the lady said indignantly that she would not believe an Infidel under oath, nor any other person who did not believe in a God, etc., etc. I quietly asked her if she owned a dictionary. She said she did, at the same time handing me a Webster's Unabridged. I requested her to look in it at the word Infidel. She did so, and then began to look a little puzzled. I then requested her to look at the definition of the word Atheist. She complied, and then looked embarrassed. I then said, "Now be kind enough to look at the word Deist, and I won't ask any more favors to-day, but leave you to your own reflections." After looking up the latter word, like a sensible woman she acknowledged that nothing but her *ignorance* on the whole subject had caused her to use the strong language she had used in regard to the gentleman who is an Infidel.

And now, sir, there are multitudes of persons who are just as ignorant in regard to what these various words mean as the lady I hav here spoken of, and they don't see why an Infidel is not an Atheist, nor how a Deist is not an Infidel and an Atheist, as well as a robber, a murderer, and everything else that is terribly wicked.

With your kind permission I will quote a couple of definitions from Webster which may, it seems to me, be of great service to some of these poor ignorant and gullible ones who may see your valuable paper, or to whom we may show it at some convenient time; for we all hav some acquaintances of this sort, I am sure. Webster says that an Infidel is one who disbelieves in the inspiration of the Scriptures and the divine origin of Christianity; that a Deist is one who believes in the existence of a God, but denies revealed religion; and that an Atheist is one who disbelieves in the existence of a God, or supreme intelligent being. So, then, an Infidel is not necessarily an Atheist, a murderer, and a robber, but might *possibly* be an intelligent and law-abiding citizen, a good husband, and a kind and loving father; although I admit he could not very well be as big a hypocrite as thousands of Christians are continually proving themselves to be. Yours truly, Albany.

Brookhaven, Miss., Sept. 25, 1878.

Friend Bennett: I hav been trying to raise a little money to help you in your noble work. I hav taken your champion paper now nearly five months (three months paid for), and I would like it continued till I can raise the funds to pay for the full year. If I can't raise it all at one time, I will send it to you as fast as I can get it. We are all very hard pressed, but fruit will soon be ripe enough to ship, and then we can get a little money to pay for luxuries in the way of entertaining literature such as only you can send us. If you see proper to stop sending the paper before I can make a remittance, do please keep for me the back numbers of the current volume. I can't do without it. Sometimes it does not come on the regular day; then I am, as the saying goes, "in a stew;" nothing goes right till I get it, then everything goes on as smoothly as the workings of the chronometer.

Somehow or other we see but few letters in The Truth Seeker from the Southern states. Why is this? One gentleman writes from Raleigh, N.C., saying there are very few Freethinkers in the South. If he would only come a little further south he would find how badly mistaken he is. Our county town, yclept city, can boast of at least fifty who prefer thinking for themselves. Many of them, it is true, keep their lamps under the tub, but they are here. Well, I keep the twenty numbers already on hand moving; like good money, they are useless if they are not in circulation. I am in the center of a Baptist community, and I assure you none of them belong to the *literati;* all stick to King James' Bible, and I guess they are honest in their belief, as there is not one who will not lose two days out of every week to go and hear the teachings of that old book gabbled over by one of their knowing priests. I never hav to peep under the brim of their hats, or even wait for them to take it off, to find out the relationship existing between them and the animal that spoke to old Balaam, and the other that Messrs. Matthew, Mark, & Co. trotted Mr. Emanuel J. Christ into Jerusalem on. No, sir; their ears are long enough, and project feet above their tiles; therefore peeping is useless. But I must say this for them, that they are very kind neighbors, and it is only their lack of understanding that can be condemned by a Freethinker.

I will close by saying good speed to you and the good cause you are so ably advocating.

Very truly yours, Freethinker.

In general, there is no one with whom life drags so disagreeably as with him who tries to make it shorter.—*Richter.*

Instruction Free in Phonography and Reporting at Cooper Union, cor. Eighth street, and Third avenue, New York. Phonographic classes are in session at the Cooper Institute every Friday evening at 8 P. M., from September until May. For tickets of admission and information, Address Eliza B. Burns, School of Phonography, 33 Park Row, New York.

Love's Invocation.

BY GRACE L. PARKHURST.

Darling kiss me—kiss me fondly—
Fold me to thy loving breast;
There enfolded let me linger.
As did John on Jesus rest.
There my heart would find its treasure,
Find the joy it long has sought;
And be blest in bounteous measure
From thy generous, loving heart.

As the earth, when kissed by sunshine,
Feels a thrill of new delight;
As the flowers, when gemmed with dewdrops
From the moisture of the night,
Give forth to the breeze of morning,
Toying with the beaded blossoms,
Fragrance rich and rare perfume;
So would we our incense offer
When the stars grow dim at coming
Of the "hours" with pawing coursers,
Or when Venus dons her brightness
When the god of day retires.

Yes, we'd welcome fond thy footfalls
When the daily cares are o'er,
And with moonlight flooding woodland,
We will enter at the door;
Oft attended by immortals
Come to visit us once more.
And we'll make our lives so holy
That we'll woo the lost Lenore
And all our loved ones gone before.
Woo them from those spheres celestial,
Where progression is the theme,
To these homes of ours terrestrial,
Where we sow and reapers glean.

And when night in all her splendor,
Or in ebon darkness robed,
Folds her canopy above us,
They will peer within the soul,
And infuse such thoughts divine
That on waking we shall cherish
Grander love for all mankind;
Grander thoughts; and let perish
All beneath a godlike mind.

Elkland, Pa., Oct. 24, 1878.

The National Liberal League and Its Objects.

We take the following letter of Mr. Palmer's from the *N. Y. Daily Times* of Oct. 31:

To the Editor of the New York Times: On returning last evening from attending the Convention of the National Liberal League, held at Syracuse, Oct. 26 and 27, I discovered in your issue of the 28th inst. an account of the same with the following very conspicuous caption in large letters: "A Liberal League Fight. Freelovers and Anti-Freelovers Disputing." Throughout the article are other insinuations of the same nature. At the end you mention my name as Treasurer of the League. I therefore deem it my right and your duty to make the denial which I hereby forward to you as prominently as you have the assertion; for I affirm in terms as strong as the English language will permit that it is utterly and unqualifiedly unfounded. Both factions in the Convention, those for the repeal as well as those for the reform of the United States Comstock Postal law, were opposed to Freelove and obscenity in every shape, form, and fashion. Statement upon statement, motion upon motion, resolution upon resolution, was made on these points and unanimously agreed to. To the best of my knowledge and belief there was not a single person present who either publicly or privately advocated Freelove, and I was informed that the insignificant knot of people who avowedly profess an adherence to that doctrine, remained studiously away from the Convention. They knew they would receive neither welcome nor recognition. If I thought that there was the slightest shadow of real reason for believing that either faction of the Liberal League had committed themselves to obscenity or Freelove, I should not remain an hour in such company.

With this general denial allow me to make a more particular statement. I can do it in a few words. The dispute in the Convention arose over the law now generally known as the Comstock United States Postal law, passed by our national Congress in 1873. This law was designed to stop the carriage of obscene and immoral matter after the same had been deposited in the Post Office. Both factions in the Convention affirmed that the law is oppressive. Under its operation a man named Heywood was imprisoned for sending a pamphlet through the mails which advocated his Freelove doctrines. Both parties in the Convention asserted that his incarceration was unjust. Even one of the Judges who condemned him has, on a reconsideration of the law, altered his opinion, and has signed a petition for his release. Heywood's connection with this question is the apparent reason why, on the mere surface, the Convention seemed to defend Freelove. But we defended Heywood, not because of his doctrines, which one and all reprobate, but because we all felt that his punishment was an attack on American liberty under the very sanction of our national Legislature. We all felt that the free expression of opinion is the inalienable right of every American citizen, and this is the right which both factions of the Convention desired to maintain. So, if one party belonged to the Freelovers, both did. As said before, the truth is, neither party so belonged. Heywood's pamphlet is written in bad taste, and advocates a bad doctrine, but is a man to be thrown into jail simply because he makes a fool of himself? All the book does is to advocate the man's theory on the subject of love and marriage, and as for obscene expressions in it, it is innocent compared to many passages in our most standard works, such as Milton, Shakspere, Byron, and even the Bible itself.

What both parties in the League were fighting for was freedom—freedom of speech, freedom of the press, and a free Post Office. Both parties agreed that State laws should be enacted against obscenity, as they have been for one hundred years. The point of dispute between the factions, and the only point, was as to the constitutionality of this national Postal law. The repealers wanted it done away with as being unconstitutional. The reformers wanted it modified so as to allow all honest expressions of opinion to go through the mails, and yet so worded as to prevent the transmission of what is undeniably obscene. My own position is that of the majority, viz., that the law is clearly unconstitutional, the Supreme Court (by *obiter dictum* merely) to the contrary notwithstanding.

Congress has simply power "to establish post offices and post roads." How this power can be so construed as to allow the Post Office Department to determine what is and what is not obscene, I for one cannot possibly perceive. If it can determine what is obscene, it can decide what is immoral, or blasphemous, or unscientific, and thus any predominant party in Congress can persecute a man for opinion's sake. The whole system, moreover, is one of decoy and espionage, which is hateful to the American genius. No! the whole thing is a bad, very bad, precedent, and a covert attack on liberty, and I, for one, say, "Let us get rid of it." The State laws are or can be made a complete legal and constitutional defense against such wrongful publicatians, whether sent by mail, express, or otherwise, so far as any laws can be. On those we can rest without resorting to the dangerous expedient of violating the United States Constitution. What we are attempting to maintain is liberty. The misfortune in this case is that in doing this the obscenity question is mixed up with it.

If the imputation of Freelove is persisted in it will have to be extended to such men as Hon. Elizur Wright, of Boston; Mr. T. B. Wakeman, an able lawyer of this city, (who has examined the subject most exhaustively); Mr. James Parton, and other gentlemen of note, all of whom think this United States Postal law unconstitutional, and in its operation necessarily a violation of liberty, both of the press and of the citizen.

COURTLANDT PALMER,
No. 117 East Twenty-First St., New York.
Tuesday, Oct. 29, 1878.

A Card from Prof. Oliver.

We take the following from the *Ithaca Daily Journal* of Oct. 31. It shows that Prof. Oliver, at least, has the honesty to admit that the party in favor of freedom are not obscenists or Freelovers. It will be well if the other leaders show the same fairness:

ITHACA, Oct. 30, 1878.

Editors Ithaca Daily Journal: In yesterday's *Journal* is the following paragraph, taken from the *Syracuse Journal:*

"Professor Oliver said to the Abbot seceders, composing the respectable part of the Liberals, that his sympathies were with them, and that he probably would abandon the "Freelove obscenists," and join the former if their organization held out. In the meantime he fellowships the 'obscene' party, and allows his name to stand as one of their officers. Isn't this a questionable proceeding for an instructor of youth and a professor in Cornell University?"

To the best of my belief, the party by whom we Abbot men were beaten in the Liberal Convention at Syracuse are neither "obscenists" nor "Freelovers"; though of course there may be individual exceptions. Many of their leaders protested that they "abhorred the Freelove doctrine." With hardly a dissenting vote, the Convention resolved that obscene literature ought to be suppressed both by moral means and by law. The anti-Abbot party insist that United States laws, excluding any matter from the mails on account of its moral quality, are unsafe in principle and unconstitutional; but our opposition to this doctrine was so earnest that they forebore to press it, and deferred its final consideration for a year.

After the election of officers most of the Abbot party seceded and formed a new League; but a few of us remained, because we felt that the majority had not treated us unfairly. We told both barties that we preferred the new League, and might join it, but that we could not join in the seceders' protest against the procedure of the League, and should also remain in the old until its action should in some way compromise our consciences. Accordingly, several of us are now members of both. When the old League, to show its approval of our course and perhaps to promote harmony, elected three of us Vice-Presidents, I could not without discourtesy, refuse at the time to serve; but after the adjournment I resigned the position, lest it should expose the University to unjust odium.

It is needless to say more now, for the whole subject will be discussed at our local League meeting next Monday evening, and the public are invited.

Respectfully, J. E. OLIVER.

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Gems of Thought.

ALWAYS rise from the table with an appetite, and you will never sit down without one.—*Wm. Penn.*

OUR actions are like the terminations of verses, which we rhyme as we please.—*Rochefoucauld.*

AFFLICTION is a school of virtue; it corrects levity and interrupts the confidence of sinning. —*Atterbury.*

LIFE is an outward occupation, an actual work in all ranks and all situations.—*Wilhelm von Humboldt.*

AN able man shows his spirit by gentleness and resolute actions; he is neither hot nor timid.—*Chesterfield.*

SOME persons of weak understanding are so sensible of that weakness as to be able to make a good use of it.—*Rochefoucauld.*

MAN being essentially active, must find in activity his joy; and labor, like everything else that is good, is its own reward.—*Whipple.*

TOIL, feel, think, hope. A man is sure to dream enough before he dies without making arrangements for the purpose.—*Sterling.*

THE height of ability consists in a thorough knowledge of the real value of things, and of the genius of the age we live.—*Rochefouca u*

EVERY event that a man would master must be mounted on the run, and no man ever caught the reins of a thought except as it galloped by him.—*Holmes.*

WHAT a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood.—*Bovee.*

NO ACCIDENTS are so unlucky but that the precedent may draw some advantage from them; nor are there any so lucky but that the imprudent may turn them to their prejudice.—*Rochefoucauld.*

I FIND the attraction of love is in an inverse proportion to the attraction of the Newtonian philosophy. Every milestone that marked my progress from Clorinda awakened a keener pang of attachment.—*Burns.*

NOTWITHSTANDING all that Rousseau has advanced so very ingeniously upon plays and players, their profession is, like that of painters, one of the imitation arts, whose means are pleasure and whose end is virtue.—*Shenstone.*

AS THE lion's foot carries in its velvety surface hidden claws that can rend you, so does nature carry concealed beneath its fair surface a vengeance, a hell that will torture or slay you for every violation of their required duties.—*Chas. Ellis.*

I NEVER yet heard man or women much abused that I was not much inclined to think the better of them; and to transfer any suspicion or dislike to the person who appeared to take delight in pointing out the defects of a fellow-creature. —*Jane Porter.*

THE actor is in the capacity of a steward to every living muse, and of an executor to every departed one: the poet digs up the one; he sifts it from the dross, refines and purifies it for the mint; the actor sets the stamp upon it, and makes it current in the world.—*Cumberland.*

THE willow which bends to the tempest often escapes better than the oak, which resists it; and so, in great calamities, it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.—*Walter Scott.*

THE activity of the young is like that of railcars in motion; they tear along with noise and turmoil, and leave peace behind them. The quietest nooks invaded by them lose their quietude as they pass, and recover it only on their departure. Time's best gift to us is serenity.—*Bovee.*

THERE is a wide difference between admiration and love. The sublime, which is the cause of the former, always dwells on great objects and terrible; the latter on small ones and pleasing; we submit to what we admire; but we love what submits to us; in one case we are forced, in the other we are flattered into compliance.—*Burke.*

THERE hav been many men who left behind them that which hundreds of years hav not worn out. The earth has Socrates and Plato to this day. We are indebted to the past. We stand in the greatness of the ages that are gone, rather than in that of our own. But of how many of us shall it be said that, being dead, we yet speak?—*Beecher.*

OUR pleasures travel by express, our pains by parliamentry. Through the loveliest scenes the joy-train of our lives rushes swiftly. At the pretty wayside stations we are able but to touch hands with cherished friends, and behold! we are off again; but if we hav grief for engine-drivers, care for the stoker, how we creep along the lines.—*F. G. Trafford.*

YOU God-believers say your gods are eternal. We say matter is eternal. You say the gods created all things out of nothing; we say matter evolved all things out of its self-existent substance, that is, changed the form of what was into what is, and she is eternally doing this through all the ages. You hav an unnecessary being to account for, to please, and to give qualities, attributes, desires, and wishes to, and for which to find an abiding-place. We hav only matter and its attributes to which to refer the causes of all things; and is not ours the more plain, simple, and reasonable belief? —*Elmina D. Slenker.*

Odds and Ends.

VICAR'S daughter.—"And why did Aaron make a golden calf?" Sharp child of three and a half. —"Please, Miss, because he hadn't got enough gold to make a cow."

"WHAT'S the difference," asked the teacher in arithmetic, "between one yard and two yards?" "A fence," was the reply of a member of the class. The teacher was silent.

"IS THAT a brewery?" asked a fellow-passenger on one of the up-river steamers as she approached the House of Correction. "No," responded a bystander, "it is a rectifying establishment."

"IT is impossible," remarked a lover to his sweetheart, "for me to spell Cupid."
"Why so?" she innocently asked.
"Because," he answered, "when I come to C-u I can go no farther."

SAYS the Cincinnati *Breakfast Table*. "Greek is the language for poetry, French for love, and Italian for hand-organ melody; but the man with a shirt collar that don't fit is the same hopeless fellow in all."

"HOW IS it, Miss, that you gave your age to the registrar as only twenty-five? I was born the same year with yourself, and being thirty-nine, must be—" Young lady—"Ah, you see, Mr Assessor, you hav livd much faster than I."

"IS GOVERNOR RICE in?" inquired a seedy looking man of the clerk of the Brunswick, Boston, a few nights ago. "Yes," said the clerk; "yes, he is." "Well," said the man, walking out, "I'm glad of *it*; it's a wet night, and he might catch cold if he was out."

"TEN dimes one dollar," said the schoolmaster. "Now, go on, sir; ten dollars make—what?" "They make one mighty glad these times," replied the boy; and the teacher, who hadn't got his last month's salary yet, concluded the boy was about right.

A DEACON in one of the Auburn (N. Y.) churches found one Sunday in the contribution-box an old and faded piece of paper, which proved to be his own outlawed note for $30 that the holder, unable to collect, had turned into the box for the deacon's edification.

THE color of a girl's hair is regulated by the size of her father's pocket-book. If the latter be plethoric the girl's tresses are golden or auburn. If the old man's wallet is lean we hear the daughter spoken of as only "that red-headed gal." You never saw a rich girl with red hair.

A GENTLEMAN called at the Logan House early one forenoon, wishing to see the laird. "Oh, sir," said the servant, "he has some company wi' him." "I am afraid that I hav called too soon; they'll not hav done with breakfast." "'Deed, sir, it's yesterday's dinner they're not done wi'."

A YOUNG apprentice to the shoemaking business asked his master what answer he should giv to the often-repeated question, "Does your master warrant his shoes?" "Answer, Thomas," said the master, "that I warrant them to prove good, and if they don't I'll make them good for nothing."

ONE of two young ladies who recently visited the city from the country wrote home as follows: "We attract a great deal of attenshun promedadin the streets like other ladys, and holden up our cloze. Nobody isn't nothin now-a-days which don't hold up their cloze, and the [illegible] you hold 'em the more attenshun you attract."

HON. MONTGOMERY BLAIR is credited with this story: "Van Buren said to me in St. Louis, when I told him his son, Smith Van Buren, had been married: 'I thought he had given that girl up. Well, he's ruined. She is very rich. Now he'll giv up his profession of the law, where he has great ability, and become really a rich man—the least useful of human things. Poor Smith!"

A RATHER gloomy *bon mot*, which promises to be historical, marked a trial for alleged poisoning. "A doctor should be able to giv his opinion without mistakes," said the attorney-general. 'He is as well able as a lawyer," replied Dr. Warren. "A doctor's mistake's are buried six feet under ground," said the lawyer. "And the lawyer's are hung six feet above it," replied the doctor.

OLD John Berry, who used to liv up Lake Champlain, liked to tell a big story. One evening, sitting in the village store, he said he once drove a horse 72 miles in one day on the ice, when the ice was so thin that the water spouted up through the holes cut through by the horse's corks. One of the bystanders remarked that 72 miles was a pretty good drive for one day. "Yes," said uncle John, "but it was a long day in June."

The Alpha, a lofty journal published at Washington, devoted to a great deal of talk about things that it doesn't know anything about, comes to us marked X, and solemnly assures us in the leading article that we "can marry our cousin." Your'e a liar, we can't. For three reasons. In the first place, we are already married, and in the second place our cousins are all married, and in the third place, they are all men.—*Hawkeye.*

A MAN lately entered a tavern in France, looking dreadfully wearied, and with a face as long as a crescent moon. He seated himself languidly at a table where a previous customer was taking his glass of absinthe. "Sir," said the latter sympathetically, "you appear much fatigued." "Yes," replied the other; "headwork, sir, headwork." "Dramatic critic, possibly?" "No, sir; I am a hair-dresser, and to-day shaved twenty stubby beards, and cut the hair of thirty heads."

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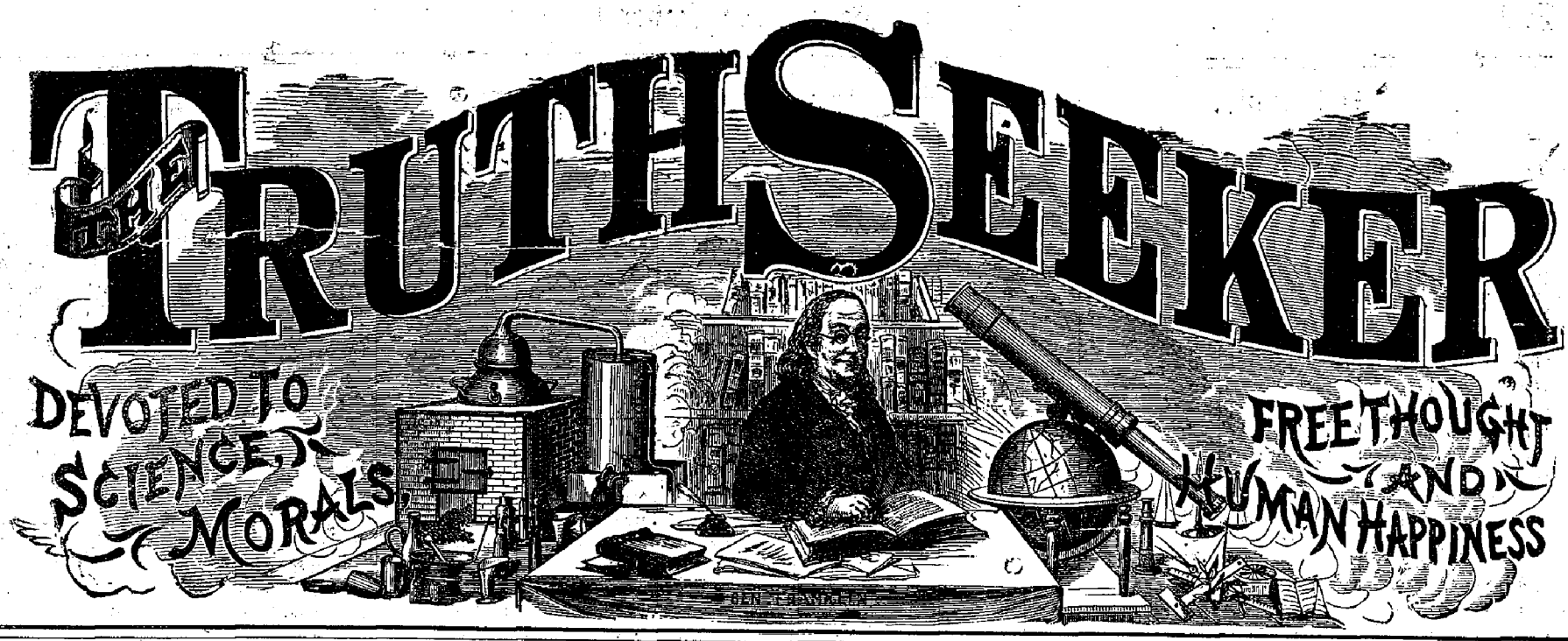
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Notes and Clippings.

THE total yellow fever subscription is $1,359,000.

THE Richmoud colored preacher, who holds that "the sun 'do move," is making a model to illustrate his theory of astronomy.

A GERMAN Jurist warns his countrymen that unless Socialism be quashed a revolution in 1889 will throw that of 1789 far into the shade.

A QUINCY (Ill.) Methodist minister has, Talmage fashion, visited gambling houses and other resorts, and is telling not only what but whom he saw.

A CHICAGO minister named Crafts declares, in a book just published, that the drinking of a glass of wine is, "like lying, thieving, adultery, or murder," a sin in itself.

"MODERATE pew rents and music of the highest order" are the principal advertised attractions of the new up-town Protestant Episcopal parish, the Church of the Holy Spirit.

SOME of the papers are notifying young and popular clergymen that it is now about time to leave the measure of their feet with the church sexton in season for Christmas slippers.

AN American domiciled in Perugia lately desired to place two of his children in the college of that town, but was refused on the ground that the rules forbade a mixture of Protestant and Catholic youths.

A COMMUNION service was celebrated in Bridgeport, Conn., with brandy instead of wine, the druggist having made a blunder in filling the order for sherry. The pious participants must hav thought that the blood of their god had increased marvelously in strength and spirit.

BROTHER FULTON of Brooklyn now preaches a sermon in answer to Talmage. His subject is, "The Bright Side of New York," and he pronounces Talmage a sensationalist for going "under high police authority" to pick up information about the naughty places in order to retail it to his congregation.

A PARLIAMENTARY paper just issued shows that pauperism is increasing and crime diminishing in England. There are one and a half per cent more paupers in the country now than there were last year, an increase wholly due to the depression of trade, as it is confined entirely to the north, the metropolis showing a decrease.

THE Buddhist priesthood find the spread of European science in Japan very prejudicial to their influence and interests. This is undoubtedly true. Science is diametrically opposed to all religious superstition and ignorance. Religion and science cannot remain peacefully together, and the former invariably suffers in the contest.

IN the *Evangelist* the Pre-Millennarians and their theories are actively discussed, and it is broadly hinted that cases for doctrinal discipline may arise out of utterances made at the recent Prophetic Conference. That will be the next thing in order—to try those in an evangelical church who hav presumed to utter anything not prescribed by the rules of that church.

THE British Consul at Jeddah states that in the season of 1877-78 there were 42,718 pilgrims landed at that port, an increase of nearly 4,000 over the preceding year. The Haj having fallen on a Friday, the Mohammedan Sabbath, it was expected that the assemblage at Mecca would hav eclipsed that of preceding years, but it was not so. The concourse at Mecca on the great feast day was estimated at over 180,000 souls.

FATHER COGHLAN has been lecturing in Brooklyn on "Teachers sent by Christ." He said: "There is no Church established by Christ but the Catholic Church, which is the true Church. God sent a miracle to establish this fact. St. Francis Xavier, in the presence of 5,000 people, raised a dead man to life from his grave." Of course those who cannot believe that the saint brought a dead man to life are heretics and ought to go to hell.

HAPPINESS GENERALLY UNATTAINABLE.—Prof. Felix Adler said in his discourse Sunday that pauperism seemed to be viewed by society in the light of a yellow fever epidemic—to be cured only by frost; the latter by a frost of the elements, and the former by the frost of death upon the paupers. He thought happiness unattainable by the mass of human beings, and that, rather than seek it, men should endeavor to realize holiness, and, through holiness, content and eternal peace.

EVANGELIST NEEDHAM comes to the First Reformed Episcopal Church on Madison avenue to conduct a series of gospel meetings. He begins to-morrow evening and continues throughout the week. The *Methodist* says that among the thoughtful people of the Methodist Church there is a growing conviction that peripatetic evangelists are doing more harm than good, and that the work of true religion would go on better if left to the judicious management of earnest pastors of churches.

A CERTAIN bishop had a Biscayan man-servant, whom he ordered, one festival, to go to a butcher, who was called David, for a piece of meat, and then come to the church where the bishop was to preach. The bishop in his sermon, bringing authorities from the Scriptures in this manner, "Isaiah says thus," "Jeremiah says thus," at last happening to turn toward the door as his servant came in, went on: "And what says David?" Upon which the Biscayan roared out, "He says that if you do not pay your old bill, you need never send to his shop again!"

A NUMBER of the religious newspapers are advertising "diamonds in solid gold mountings, one dollar each." Now that diamonds can be afforded at this low figure, every church member ought to hav a few. The minister can wear them for coat buttons, and the Sunday-school children can be made resplendent with them. On anniversary days, presentations can be made of dollar diamonds to the children who hav gained the approbation of their teachers by reciting great numbers of Scripture verses. To be without diamonds when these gems are to be had at a dollar apiece, and the indorsement of the religious press thrown in, is little short of criminal neglect of opportunity.

AMONG the petty acts of persecution which the Protestants of Spain hav been annoyed with are the following: Three Protestants at Alcoy hav been imprisoned for saying that Mary was married, and had other sons besides Jesus Christ. In Mahon the Sub-Governor entered the church during services, and stopped them "because the singing was heard outside." The same was done in Cadiz. In Ignatoraf the child of the leading Protestant was forcibly taken, when not yet forty-eight hours old, by the Mayor and village priest to the Catholic church and baptized against the will and protest of its parents. The child died shortly after from the exposure, as is supposed. In Camunas the house of the pastor was stoned by the members of a Catholic procession, and lives endangered. In none of these cases hav any of the offenders been punished.

MOODY'S meetings in Baltimore are drawing multitudes to the most fashionable church in that city. He has been saying some very plain things to the stylish people who attend, chiefly on the subject of lukewarm Christianity. As in Brooklyn and in New York, so in Baltimore, he denounces church fairs and choirs. He says that too many church lotteries are going on, and asks, "What is the use of going to a gambling den when you can hav a game of grab with a lady for a partner?" He is particularly severe on the practice of hiring ungodly persons to sing in church choirs, and on the organists who get drunk and who cannot play without refreshing themselves with drinks during the service. Brother Moody must be careful not to tell too many unpalatable truths, or his Christian friends will come down upon him like a thousand of brick. He must do nothing to impede the work of grace.

DECAY OF A GREAT ESTATE.—One of the saddest and most complete financial wrecks of the day is that of the great Sullivant estate. The assignee's sale of the personal property took place last Thursday and Friday, the lands having been surrendered to the mortgagees. Everything was disposed of, and to-day M. L. Sullivant, the great corn king of the world, is without lands and without a roof to shelter his family that he can call his own. Under the enforced sale and foreclosure, we learn, the estate failed to realize enough to pay the indebtedness by $100,000. The melting away of this once kingly estate is a remarkable example of "how riches take to themselves wings." Mr. Sullivant's farming operations were on the most colossal scale in the country, and his failure only emphasizes the lesson taught by repeated smaller failures on the part of others, that large farms do not pay in this country. It is not likely that farming, on the scale carried on by Mr. Sullivant, will ever again be attempted in this state, and his magnificent domain of forty thousand acres will doubtless be cut up into numerous small farms. And while we sympathize with Mr. Sullivant in this failure, we cannot but regard this as the best disposition to be made of these fine lands. They will furnish homes for several hundred families.—*Ill. Ex.*

THE GREENBACK PARTY NOT DEAD.—Within the past few days consultations hav been held in this city by influential members of the National-Greenback-Labor party. Other consultations will follow. General B. F. Butler is at the Fifth Avenue Hotel, and has, of course, been present at the conferences. As a result of these comparings of notes from various sections of the country, a decision to call a meeting of the National Committee of the new party has been reached. The call will fix Washington as the place of meeting, and Nov. 30 as the date. Invitations to participate will be extended to leading men in the movement. The sentiment of those who hav been conferring in this city is that the new party is not dead, nor yet sleeping. Their purpose is to move forward, in the light of the recent elections, to a more complete organization. These elections hav shown them where they are strong and where they are weak. This knowledge, they hold, will enable them to work more understandingly in the future, and consequently with better effect. Even though the organization of the new party should be allowed to fall to pieces—something which they contend is not supposable, except "for the sake of argument"—the individual voters of the party would remain an important element in the voting population of the land. Those would go to the one or the other of the old parties, and assuredly to the one which should make the strongest bid for their votes. In this way, it is claimed, the new party would exercise an important influence in determining the nature of the platforms on which the old parties would go into the presidential contest in 1880, even if organization should be dropped. But they do not admit that there is any probability that the new party will be allowed to fall to pieces.

THE *Telegram*, in commenting on the late attempt of Comstock to bring himself into notice by meddling with the rights of a worthy individual, uses the following language: THE DICTATORSHIP OF ANTHONY COMSTOCK.—A day or two ago a picture by a celebrated painter, Hans Makart, was ordered out of a window on Fulton street by Anthony Comstock, President of the Society for the Suppression of Vice. The picture represented "Charles the Fifth's Entry into Antwerp," and the ground of complaint was that among the fifty figures introduced were three scantily clothed women, in front of the Emperor's charger. There is nothing however in the action, in the countenances, nor in the disposition of the draperies of these women (noble ladies who thought it an honor thus to greet their victorious King) to suggest lewdness, and even Mr. Comstock does not insist on this. It has been suggested that if public morality requires that a picture like this should be taken from a shop window, then all nude or semi-nude figures must be removed from the walls of all public exhibitions, and picture dealers who exhibit in their windows nude figures, by the greatest artists in the world, are liable to arrest and punishment. Mr. Comstock's argument is that he found some boys admiring this picture from the sidewalk, and that he concluded their minds were improperly affected by it. Cant like this is as repulsive as lewdness itself. We need more nude works of art exposed in our windows, not less. The reason that street boys' minds are "improperly affected" by such sights is because of the ignorant and Puritanic prejudices of a large proportion of our population, which hav forbidden the exhibition of such pictures. Nothing is more exquisite than the naked human form when so drawn and painted as to be the expression of a healthful art that worships the beautiful. Before Mr. Comstock repeats an outrageous act like this let him learn what art is. Of this he seems at present lamentably ignorant.

Events of the Week.

THE Paris Exposition has closed.

A YOUNG New Yorker has sued his aunt for breach of promise.

A DEFEATED Tammany politician hanged himself on the day after the late election.

THE usual amount of ballot-box stuffing and fraud prevailed at the South during the recent elections.

THE Australian cricketers hav sailed from San Francisco for home with their pockets well filled with American gold.

THE British ship Fifeshire was lost while on the passage from Madras to Liverpool. Twenty-two of the crew were drowned.

SEVENTY Indian boys and girls hav been put in the Hampton Agricultural Institute to be educated at the expense of the Government.

AN old lady in San Francisco was recently murdered by having her head chopped to pieces. Object, money. The murderer has been caught.

AT Portsmouth, N. H., on the 9th, an explosion of gas destroyed a large gasometer, laid the adjacent buildings in ruins, and killed one man.

ON Sunday afternoon last, a man near Binghampton beat out his brother's brains with a pitchfork, then blew out his own brains with a shot-gun.

ALEXANDER SMITH, of Yonkers, this state, who was a candidate for congressman in the recent election, died upon receiving the news of his election.

A PARTY of tramps set fire to the woods in Lancaster, Pa., a few days ago, and a tract several miles in extent has been burnt over and many buildings destroyed.

TIMES are growing harder in England. Many of the cotton-mills are closed and others are closing daily. This will be a terrible winter for the laboring class of England.

A MARYLAND Methodist preacher stole a hog, and though he repented as soon as the pork was consumed, and felt that Christ had forgiven him, he did not escape the prison.

MURPHY, the religio-temperance apostle, has begun a crusade against drink and the devil in this city. The first day's labors ended with a row about the possession of the collection.

A SINNER was so thoroughly converted at a recent Connecticut revival that he went home a raving maniac, chopped up an ungodly dog, and attempted to shoot his father, whom he took for the devil.

THE Sabbatarians of Belfast, Ireland, are trying to stop all travel of cars, carriages, etc., on Sunday. Much excitement exists and considerable hard feeling has been engendered, but as yet the Puritanic movement has not succeeded.

THE early Abolitionists had a reunion in this city last week. Among those present were Hon. Elizur Wright, John Jay, Albert O. Willcox Benjamin L. Mason, and many others who took an active part in the old-time antislavery agitations.

CAPE MAY, N. J., a favorite watering place and summer resort, was almost entirely destroyed by fire on the 9th. Eight large hotels, several bathing establishments, and many private cottages were burnt. Loss, $450,000. On the same day several brewery buildings in Philadelphia were burnt. Ten thousand barrels of lager were drank up by the flames. Loss, $500,000.

THE body of the late millionaire, Alexander T. Stewart, was stolen from the vault in St. Mark's churchyard, in this city, on the night of the 6th. It is supposed to hav been taken in hopes of having it ransomed. Detectives hav been diligently at work, and a reward of $25,000 has been offered for the recovery of the body and conviction of the thieves, but as yet no clue has been obtained.

HUNTER, the man who murdered a friend at Camden, N. J., in order to obtain the insurance on his life, is to be hanged on the 10th of January next. He has taken advantage of the mora bankruptcy act and transferred the guilt of his act to Jesus, but he will be hanged all the same. Mrs. Alexander, convicted of murder in the second degree at Bridgeport, Conn., has been sentenced to imprisonment for life.

Selections.

The Influence of Christianity on Civilization.

BY B. F. UNDERWOOD.—CONCLUDED.

By speaking of the speedy end of the world, the New Testament has led thousands to abandon their pursuits, to give away all their possessions, and even to become hopelessly insane. The early Christians lived in daily expectation that the end of the world was near at hand. Now it is said by apologists for the Bible that Jesus and Paul did not mean what they seemed to say and what their listeners understood them to say. Even granting this apology to be well founded, the system is responsible for all the misery that has resulted from the ambiguity of its teachings.

Christianity is responsible for all the dissensions that have resulted among its adherents from the contradictory character of the doctrines and teachings of the New Testament. To-day there are irreconcilable differences in Christendom among men equally learned and honest as to what the Bible really teaches. This diversity of opinion is the cause of much acrimonious controversy, sectarian strife, and social discord. If the Bible was regarded simply as a human production, differences of opinion respecting its teachings would be as harmless as that which prevails among scholars regarding the meaning of certain passages in Plato or Lucretius; but invested with divine authority, every portion of the Bible must be considered as of the greatest importance, and so long as it is believed to be a revelation from God, given by him to be read and understood by men, it is natural that believers in the infallibility and perfection of the book should look upon what they deem false and dangerous interpretations as the result of perversity and wickedness on the part of those who differ from them as to the meaning of certain texts. Hence sectarian bitterness and hate. Luther's disposition and conduct towards his brother reformers in the Protestant cause, simply because they could not see with him that transubstantiation was taught in the Bible, afford a good illustration of the natural result of the vagueness, obscurity, and contradictory character of portions of the book on minds that are pious, earnest, and convinced of the divine origin and infallibility of the Scriptures.

Christianity has opposed and hindered scientific discoveries by making the crude speculations of man in early ages "the authoritative standard of fact and the criterion of the justice of scientific conclusions" in modern times. Men refused to accept the Copernican theory because it was in conflict with the Bible. The great Protestant reformer, Martin Luther, was one of the most bitter opponents of Copernicus. He called him an "old fool;" said he was trying to "upset the whole art of astronomy," and in refutation of his theory appealed to the teachings of the Bible. "The Holy Scriptures show," said he, "that Joshua commanded the sun, and not the earth, to stand still" (Table Talk). The antiquity of the earth, now established to the satisfaction of all intelligent men, was violently opposed by theologians, because it was not in harmony with the notions current among the Jews a few thousand years ago. We cannot estimate to what extent geology has been kept back by the fable of a universal deluge as recorded in the seventh chapter of Genesis. Geologists themselves, under the influence of Bible teachings, thought the facts disproving such deluge must be illusive. Long after the falsity of the story was absolutely demonstrated, theologians continued to use it to prevent the acceptance by the people of the facts of geological science. Even now, the great mass of the clergy are accustomed to refer to that fable as though it were an actual event, while the more advanced theologians maintain that the flood was confined to Asia Minor, and the animals carried into the Ark were simply a few domestic animals, claiming that the Bible can be interpreted to harmonize with this view. They are shameless enough to get a new lease of life for their system by such a statement as this, when the language of the Bible is so clear, so unmistakable, so unequivocal, that no honest man can read the story of the flood and doubt that the author meant a deluge extending over the whole earth, and destroying all animals not saved in the ark.

As Christianity, by accepting as authoritative the statements of the Bible pertaining to scientific matters, has opposed geology, so has it proscribed and arrested the progress of almost every other science.

"Who," says Huxley, "shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party?"

"It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science, and to visit with such petty thunderbolts as its half-paralyzed hands can hurl those who refuse to degrade nature to the level of primitive Judaism" (Lay Sermons, p. 278).

In opposing science Christianity has unwittingly opposed the best and noblest friend of man. Science has raised man from a savage to a civilized and educated being. "Modern civilization," says the author from whom we have just quoted, "rests upon physical science; take away her gifts to our country, and our position among the leading nations of the world is gone to-morrow; for it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science; it has made its way into the works of our best poets, and even the mere man of letters who affects to ignore and despise science is unconsciously impregnated with her spirit, and indebted for his best products to her methods. . . . She is teaching the world that the ultimate court of appeal is observation and experience, and not authority; she is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being" (Lay Sermons, p. 117).

It is science that has lessened the hours of toil, given men better food, better clothing, and better homes; diminished the ravages of pestilence and famine; destroyed those horrible superstitions which tortured the mind in the past, and instigated men to destroy by thousands their fellow-men; that has enabled man to make the forces of nature servants of his will and ministers to his enjoyment. In whatever direction we look we cannot fail to see our indebtedness to science. How much do we not owe to the mariner's compass, the art of printing, the steam engine and the telegraph, not to speak of other great inventions and discoveries? What a revolution they have effected! How they have expanded the mind and enlarged the vision and broadened the sympathies of man, promoting and extending sentiments of fraternity and brotherhood over the world, and diminishing and destroying those obstacles to advancement which religion for ages had exerted its authority and power to strengthen and perpetuate. Science has been the real civilizer; it is destined to be recognized as the true "savior" of man. And the real injury done to the race by the Christian superstition in opposing the study of science, keeping back its discoveries and inventions, and preventing the diffusion of its influence among the people, can never be estimated.

That some good has resulted, incidentally, from Christianity, no one, I presume, doubts or denies. The same may be said of any existing evil. No error or wrong can exist without producing results in which some good may be detected. Great good, in some respects, resulted from the slave trade. The superstition started by Joe Smith led to the early settlement of Utah and hastened the construction of the Pacific Railway, from which such magnificent results have already followed. Will it, therefore, be claimed by the Christian that the tendency of the slave trade and the Mormon delusion is to improve and elevate the race? By no means. Their general influence has been bad. In like manner, when we consider the influence of Christianity comprehensively, the conclusion seems irresistible that it has retarded civilization. Had it not appeared and acquired an ascendancy when it did, another superstition as bad, or worse, might have grown out of the decaying polytheism of pagan Rome; but the fact remains unchanged that Christianity has been one of the great evils which the human mind, in its development, has had to encounter, and from the bad consequence of which mankind is yet suffering.

The future, however, is full of promise. Christianity is in a condition now similar to that of the pagan superstition when the former was struggling for ascendency. Like the paganism of Rome, Christianity is destined to become an obsolete faith—a worn-out superstition. And in this age of science and popular intelligence it is improbable that any system of religious belief will be constructed upon the ruin of the decaying faith not vastly superior to Christianity. Nor is it possible, whatever system decays, or whatever may be the future religious belief of the masses, that the civilization of the nineteenth century can be destroyed as was the civilization of the Roman Empire. Barbarians cannot again overrun the world, and it is some satisfaction to know that one of the inventions of modern times, the great art of printing, renders imperishable to future ages all that has descended to us from the rich harvest-fields of the past, and all that has been added thereto in later times.

[THE END.]

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XV.—CONTINUED.

The *Flint-cells* (Diatomeæ), a sixth class of Protista, are perhaps the most closely related to the Labyrinthuleæ. These primary creatures—which at present are generally considered as plants, although some celebrated naturalists still look upon them as animals—inhabit the sea and fresh waters in immense masses, and offer an endless variety of the most elegant forms. They are mostly small microscopic cells, which either live singly, or united in great numbers, and occur either attached to objects, or glide and creep about in a peculiar manner. Their soft cell-substance, which is of a characteristic brownish-yellow color, is always inclosed by a solid and hard flinty shell, possessing the neatest and most varied forms. This flinty covering is open to the exterior only by one or two slits, through which the inclosed soft plasma-body communicates with the outer world. The flinty cases are found petrified in masses, and many rocks—for example, the Tripoli slate polish, the Swedish mountain meal, etc.—are in a great measure composed of them.

A seventh class of Protista is formed by the remarkable *Slime moulds* (Myxomycetes). They were formerly universally considered as plants, as real Fungi, until ten years ago the botanist De Bary, by discovering their ontogeny, proved them to be quite distinct from Fungi, and rather to be akin to the lower animals. The mature body is a roundish bladder, often several inches in size, filled with fine spore dust and soft flakes, as in the case of the well known puff-balls (Gastromycetes). However, the characteristic cellular threads, or hyphæ, of a real fungus do not arise from the germinal corpuscles, or spores, of the Myxomycetes, but merely naked masses of plasma, or cells, which at first swim about in the form of Flagellata, afterwards creep about like the Amœbæ, and finally combine with others of the same kind to form large masses of "slime," or "plasmodia." Out of these, again, there arises by-and-by, the bladder-shaped fruit-body. Many of my readers probably know one of these plasmodia, the Æthalium septicum, which in summer forms a beautiful yellow mass of soft mucus, often several feet in breadth, known by the name of "tan flowers," and penetrates tan-heaps and tan-beds. At an early stage these slimy, freely-creeping Myxomycetes, which live for the most part in damp forests, upon decaying vegetable substances, bark of trees, etc., are with equal justice or injustice declared by zoologists to be animals, while in the mature, bladder-shaped condition of fructification they are by botanists defined as plants.

The nature of the *Ray-streamers* (Rhizopoda), the eighth class of the kingdom Protista, is equally obscure. These remarkable organisms have peopled the sea from the most ancient times of the organic history of the earth, in an immense variety of forms, sometimes creeping at the bottom of the sea, sometimes swimming on the surface. Only very few live in fresh water (Gromia, Actinosphærium). Most of them possess solid calcareous or flinty shells of an extremely beautiful construction, which can be perfectly preserved in a fossil state. They have frequently accumulated in such huge numbers as to form mountain masses, although the single individuals are very small and often scarcely visible, or completely invisible to the naked eye. A very few attain the diameter of a few lines, or even as much as a couple of inches. The name which the class bears is given because thousands of exceedingly fine threads of protoplasm radiate from the entire surface of their naked slimy body; these rays are quasi-feet, or pseudopodia, which branch off like roots (whence the term Rhizopoda, signifying root-footed), unite like nets, and are observed continually to change form, as in the case of the simpler plasmic feet of the Amœboidea, or Protoplasts. These ever-changing little pseudo-feet serve both for locomotion and for taking food.

The class of the Rhizopoda is divided into three different legions, viz., the chamber cells, or Acyttaria, the sun-animalcules, or Heliozoa, and the basket-shells, or Radiolaria. The *Chamber shells* (Acyttaria) constitute the first and lowest of these three legions; for the whole of their soft body consists merely of simple mucous or slimy cell matter, or protoplasm, which has not differentiated into cells. However, in spite of this most primitive nature of body, most of the Acyttaria secrete a solid shell composed of calcareous earth, which presents a great variety of exquisite forms. In the more ancient and more simple Acyttaria this shell is a simple chamber, bell-shaped, tubular, or like the shell of a snail, from the mouth of which a bundle of plasmic threads issues. In contrast to these *single-chambered forms* (Monothalamia), the *many-chambered forms* (Polythalamia)—to which the great majority of the Acyttaria belong—possess a house, which is composed in an artistic manner of numerous chambers. These chambers sometimes lie in a row one behind the other, sometimes in concentric circles or spirals, in the form of a ring round a central point, and then frequently one above another in many tiers, like the boxes of an amphitheatre. This formation, for example, is found in the nummulites, whose calcareous shells, of the size of a lentil, have accumulated to the number of millions, and form whole mountains on the shores of the Mediterranean. The stones of which some of the Egyptian pyramids are built consist of such nummulitic limestone. In most cases the chambers of the shells of the Polythalamia are wound round one another in a spiral line. The chambers are connected with one another by passages and doors, like rooms

of a large palace, and are generally open towards the outside by numerous little windows, out of which the plasmic body can stream or strain forth its little pseudo-feet, or rays of slime, which are always changing form. But in spite of the exceedingly complicated and elegant structure of this calcareous labyrinth, in spite of the endless variety in the structure and the decoration of its numerous chambers, and in spite of the regularity and elegance of their execution, the whole of this artistic palace is found to be the secreted product of a perfectly formless, slimy mass, devoid of any component parts! Verily, if the whole of the recent anatomy of animal and vegetable textures did not support our theory of plastids, if all its important results did not unanimously corroborate the fact that the whole miracle of vital phenomena and vital forms is traceable to the active agency of the formless albuminous combinations of protoplasm, the Polythalamia alone would secure the triumph of that theory. For we may here at any moment by means of the microscope, point out the wonderful fact, first established by Dujardin and Max Schulze, that the formless mucus of the soft plasma-body, this true "matter of life," is able to secrete the neatest, most regular, and most complicated structures. This secretive skill is simply a result of *inherited adaptation*, and by it we learn to understand how this same "primeval slime"—this same protoplasm—can produce in the bodies of animals and plants the most different and most complicated cellular forms.

It is, moreover, a matter of special interest that the most ancient organism, the remains of which are found in a petrified condition, belongs to the Polythalamia. This organism is the "Canadian Life's Dawn" (*Eozoon canadense*), which has already been mentioned, and which was found a few years ago in the Ottawa formation (in the deepest strata of the Laurentian system), on the Ottawa river in Canada. If we expected to find organic remains at all in these most ancient deposits of the primordial period, we should certainly look for such of the most simple Protista as are covered with a solid shell, in the organization of which the difference between animal and plant is as yet not indicated.

We know of but few species of the *Sun animalcules* (Heliozoa), the second class of the Rhizopoda. One species is very frequently found in our fresh waters. It was observed even in the last century by a clergyman in Dantzig, Eichhorn by name, and it has been called after him, Actinosphærium Eichhornii. To the naked eye it appears as a gelatinous grey globule of mucus, about the size of a pin's head. Looking at it through the microscope, we see hundreds or thousands of fine mucous threads radiating from the central plasma body, and perceive that the inner layer of its cell-substance is different from the outer layer, which forms a bladder-like membrane. In consequence of its structure, this, the little sun-animalcule, although wanting a shell, really rises above the structureless Acyttaria, and forms the transition from these to the Radiolaria. The genus Cystophrys is of a nature akin to it.

The *Basket-shells* (Radiolaria) form the third and last class of the Rhizopoda. Their lower forms are closely allied to the Heliozoa and Acyttaria, whereas their higher forms rise far above them. They are essentially distiguished from both by the fact that the central part of their body is composed of many cells, and surrounded by a solid membrane. This closed "central capsule," generally of a globular shape, is covered by a mucous layer of plasma, out of which there radiate on all sides thousands of exceedingly fine threads, the branching and confluent so-called pseudopodia. Between these are scattered numerous yellow cells of unknown function, containing grains of starch. Most Radiolaria are characterized by a highly developed skeleton, which consists of flint, and displays a wonderful richness of the neatest and most curious forms. Sometimes this flinty skeleton forms a simple trellice-work ball, sometimes a marvelous system of several concentric trelliced balls, encased in one another, and connected by radial staves. In most cases delicate spikes, which are frequently branched like a tree, radiate from the surface of the balls. In other cases the whole skeleton consists of only one flinty star, and is then generally composed of twenty staves, distributed according to definite mathematical laws, and united in a common central point. The skeletons of other Radiolaria again form symmetrical many-chambered structures, as in the case of the Polythalamia. Perhaps no other group of organisms develop in the formation of their skeletons such an amount of various fundamental forms, such geometrical regularity, and such elegant architecture.

Most Acyttaria live only at the bottom of the sea, on stones and sea weeds, or creep about in sand and mud by means of their pseudopodia, but most Radiolaria swim on the surface of the sea by means of long pseudopodia extending in all directions. They live together therein immense numbers, but are mostly so small that they have been almost completely overlooked, and have only become accurately known during the last fourteen years. Certain Radiolaria living in communities (Polycyttaria) form gelatinous lumps of some lines in diameter. On the other hand, most of those living isolated (Monocyttaria) are invisible to the naked eye; but still their petrified shells are found accumulated in such masses that in many places they form entire mountains; for example, the Nicobar Islands in the Indian Archipelago, and the Island of Barbadoes in the Antilles.

[TO BE CONTINUED]

B. F. UNDERWOOD lectured at Hannibal, Missouri, Nov. 12th, 13th, and 14th.

Radical Romance.

The Darwins.

BY ELMINA D. SLENKER.

CHAPTER XVI.—CONCLUDED.

"I think you have been studying Rev. Robert Taylor pretty severely, haven't you?" asked Rose, as Edith closed her letter.

"Yes; I have read him and Voltaire both, and several other authors; and the more I read, the more I marvel how any one who studies the *past* of Christianity can have a grain of faith in it. I don't wonder that so many students of theology fail to make preachers. They learn too much of the nature of the whole thing to have faith in any of it, and a conscientious man would sooner starve than teach what he knows is false. And now, Myra, it is your turn."

"Many daughters have done virtuously, but thou excelleth them all," said our merry friend, laughing. "I started off the morning after our compact on a lecturing tour, and in the course of it I delivered over one hundred lectures, mixing physiology, Liberalism, and sociology in every one, and at the close of each meeting I sold Liberal books, papers, and tracts, and got subscriptions to half a dozen different Infidel papers, giving the preference to our favorite TRUTH SEEKER, of course. I got home last night, and find I have sold ninety dollars' worth of books, got two hundred subscriptions to papers, sold and given away thirty dollars' worth of tracts, and have cleared just twenty dollars more than my expenses, and that will just pay my own subscription to the various papers I take. Besides all the rest, I have picked up some twenty correspondents on my tour, some of them awful pious, some inquirers, and some real come-outers, who wish, because it is good, for truth-seekers to exchange experiences and encourage and enthuse each other by so doing."

"I think we have all done wonders," said Rose; "and I hope it will encourage us to continue our labors as long as men believe in the preternatural and supernatural, in gods made out of ideals, in posthumous rewards and punishments, in faiths they dare not examine, in fables and legends of old, effete, and barbarous ages, and denounce inquiry and investigation concerning these things as being sinful, wrong, and wicked."

"Yes," said Edith, "I, too, hope we shall all be lifetime-workers in whatever cause seems most to need our aid. Let each of us now choose our winter work in this line. Shall we?"

"Agreed," said each and all.

"I will add an hour of scientific teaching in natural history to each music lesson I give," said Edith, "and ground my pupils in the known facts concerning animal and vegetable life, and gradually teach them the theory of development. I have Darwin and Hæckel pretty well by heart, and think I can do some good work that way. My friend Sisson Williams is coming twice a month to deliver lectures for me on the subject, and I think that will be an inducement for the parents to attend also, for, as you all know, he has a real gift for oratory."

"And how does he succeed in conquering his habit of tobacco-using," asked Myra, blunt and plain as of old.

"Oh! I have strong hopes of him," said Edith. "He tells me he has sweat it all out of him, and thinks he shall never crave it any more, beyond his ability to conquer his desires."

"I am truly glad of it," said Myra. "Whoever conquers a bad habit does the noblest and best work for himself possible, and also encourages others to do likewise. A lecturer, preacher of truth, or any one who attempts to guide others, should be especially free from all acknowledged evil habits. So for his own sake as a man and a public advocate of our cause, and for your sake, dear Edith, as one who hopes to share his fate and fortune, I am truly glad it is well with him."

"I shall write a series of articles on Woman's Equality," said Jennie, "and shall take up an advanced position upon the subject. I shall make it my life-work to place my sex upon a full equality with man, and perhaps elevate her above him in the scale of humanity, where she shall no longer be simply mother, sister, and wife, but the great head and source of continued human existence—the last, best, and noblest development of our earth. She shall be mistress of herself, guide, teacher, and instructress of her children, and shall become a mother only when she desires so to be."

"Yours will be truly a great work, Jennie," said Rose. "I am afraid an up-hill one, too."

"That is what I like," answered Jennie. "I want opposition; it fires me up and strengthens my position."

"But how about Comstock?"

"Oh, I do not fear him or his backers. I shall use proper, correct, and scientific language in speaking of these things, and be courteous and kind to all, and then risk the consequences. If I am fined and imprisoned for telling my honest opinions upon one of the greatest and most important subjects of the day, I shall make the best of it, that is all. I shall write and talk on all the great reforms, but this one of sociology is to be my main working field, and I hope to accomplish much in it."

"And I," said Sue, "have chosen temperance as my winter's work. I shall talk, write, and practice it. Temperance, first as regards all spirituous liquors, and then temperance in all things."

"You have a large field to work in," said Myra, laughing. "Are you not afraid of being lost amongst the bushes?"

"Not a bit; for Charlie would find me, let me go where I would," said Sue. "I'm little, it is true, but I can do big things if I try. There are four rum-shops in our town, and I'm going to have the last one of them shut up by spring. Charlie is going to help me, and he knows all I don't know, so how can we fail?"

And right here let me tell you, dear reader, she did not fail. Few do fail when they go to work with full hearts and willing hands in a good cause.

"I shall make another lecturing tour," said Myra, and sell books, papers, and tracts, and get new subscribers to our papers. I think I can make it pay in all ways. Father is going to visit his old home, where he was brought up, in York state, so he will not need me. We shall close up the house, and each be at full liberty to follow the bent of our inclinations."

"And what will Willie do?" asked Sue.

"Why, keep on working in the factory, of course," said Myra.

"Oh! I meant what will he do without his inseparable companion, for you have, to my certain knowledge, been together five nights out of a week for months past," said Sue, teasingly.

"Well, haven't you and Charlie been together seven nights out of a week and a dozen times a day as well?"

"Oh! but we are married folks, and have to be together," said Sue."

"And we like each other's society, and so meet when we can," said Myra, laughing. "But I'm going, anyhow; and if 'absence conquers love,' it must be; but I have all *faith*, and so shall live on hope."

"Yes, Willie is too sensible to want to keep you from doing a good work," said Edith, "and you will enjoy corresponding, and finally a re-union, all the better for the parting."

"And now what shall you do, Rose?" asked Myra, turning to that representative of the Darwin family.

"I shall attend to my household affairs first, cooking, sewing, knitting, etc., do my part towards keeping up a friendly social feeling amongst our neighbors by visiting them in their homes and showing an interest in them, and their aims, and pursuits, write upon various reforms for my pet papers, and help to get up a library association and reading-room for our village," said Rose.

"I vote that we write to each other once a month, all of us," said Myra, "and tell our little experiences and suggest and receive advice from each other."

To this all agreed.

And now having followed out the workings of the precious seeds of Liberalism as sown by the small and uninfluential family of the Darwins thus far, and seen our favorite heroines all develop into enthusiastic, earnest workers for the highest good of humanity, and having moored all the incidental characters in safe and happy harbors, save the five who have passed away forever, we will now bid our readers a kind and affectionate adieu.

Life's golden hours! How fast they fly!
Work while the sun shines bright on high;
Work while thy strength is in its prime,
And for the right, work all the time.
The seeds of truth sow far and wide,
And in the labor take due pride;
Build on foundations firm and sure,
And live a life that's good and pure.
Example from "The Darwins" take,
And love the truth for truth's own sake.
Go! seek the highest good of all—
Attend to Duty's slightest call.
Bend every circumstance you can
To make a heaven on earth for man;
And equal rights to woman give,
Then you a happy life will liv.

[THE END.]

IN 1509, Cornelius Agrippa, a great literary authority of his time, in a work of thirty chapters, devoted himself to proving the superiority of woman to man.—*Ballot Box.*

SILVER was first coined by Phidon, King of Argus, about 860 B.C., the epoch of the building of Carthage, and about 150 years after the construction of Solomon's Temple.

AN artesian well 3,250 feet deep has been bored in Pesth, Hungary. It is the deepest in the world, being nearly twice the depth of that in Paris. It sends up a jet of nearly boiling water forty-two feet high.

IF AGE and number of believers only be taken into account, the Buddhist faith has more to commend it than any Christian form of worship. It has existed almost 2,500 years, and its adherents are estimated at 400,000,000—more than one-third of the whole human race.

Communications.

The Hon. Elizur Wright's Letter of Acceptance.

In response to the notification of his election to the Presidency of the National Liberal League, in the short letter annexed, by the Committe appointed for that purpose, Mr. Wright graciously accepts.

NEW YORK, October 31, 1878.

HONORED AND DEAR SIR: On behalf of the Congress of the National Liberal League held at Syracuse, N. Y., on the 26th and 27th inst., we hav the honor to notify you that you were there elected the President of the League for the ensuing year, and we respectfully request your acceptance of the office. Our appointment as a Committee for this purpose was accompanied with the request that we should present to you some statement of the present position of the League and the assurance that any suggestions from you as to its future would be gratefully received.

Such statement, and any information you may wish, will be gladly furnished by the members of this Committee, who will present this letter to you. With great respect we remain, Your obliged and obedient servants,

T. B. WAKEMAN, 93 Nassau st., N. Y. City.
H. L. GREEN, Salamanca, N. Y.
MRS. AUGUSTA COOPER BRISTOL, Vineland, N. J.
COURTLANDT PALMER, 117 East 21st street, N. Y.
EDWARD H. SEARING, Sherwood, N. Y.
J. S. VERITY, 8 Broadway, Cambridge, Mass.
} *League Com.*

TO HON. ELIZUR WRIGHT, Boston, Mass.

THE REPLY.

BOSTON, November 7, 1878.

Respected Fellow Citizens: By no means insensible to the kindness which has conferred upon me the office of President of the NATIONAL LIBERAL LEAGUE, by a majority of the votes of its recent Congress at Syracuse, I accept it with extreme sorrow and reluctance, and only in the hope that by doing so, that unity which seems essential to success may be restored sooner than it otherwise might be. Believing as we all do, that freedom cannot exist in a state which punishes or proscribes men for their opinions, we seem logically bound to tolerate among ourselves all differences of opinion not inconsistent with the aim of our movement to bring about a total separation of the functions of the Church from those of the state.

The essence of our secularism is that the state has nothing to do with religion, or with the hearts, the motives, the moral character of the citizen, any further than it must infer a bad motive from a bad act, unless there is proof to the contrary. On the other hand, the Church *should* hav nothing to do with temporal punishment and political proscription for any cause whatever. It is the proper function of moralists, philosophers, and churchmen to exalt the aims, refine the tastes, enlighten the consciences, and purify the hearts of the people, and with all mine I bid them God speed in this, provided they use legitimate means—among which I do not reckon pains and penalties, personal calumny, or any legal coercion or proscription whatever. But the function of the state is far humbler. It can only interfere with morals, when moral influences hav so far failed that the vices of some hav trespassed on the rights of others. And even benevolence itself may trespass upon rights, so that the state may hav to interfere to keep the peace. In a secular sense men hav a perfect right to be wicked in their hearts, provided they are inocuous toward others in their acts. Hence I think we are logically inconsistent if we do not make our fellowship in the League as broad as that we aim to establish in the state. With the highest possible respect for their motives, it seems to me that the minority of the Congress, in seceding from the majority and forming another League, hav rather unwittingly seceded from the principle of secularism, in the direction of becoming a Church, and that after a year's reflection they will see no reason why they should not reunite with us. I say this after having carefully read, in *The Index*, of this date, Judge Hurlbut's draft of a reformed United States statute. With all possible deference to Judge Hurlbut's legal ability and moral courage, I must confess I think his statute is as unsafe as it is unconstitutional, and withal quite impracticable. It lacks an essential element of a penal statute, a strict definition of the crime.

Though for more than forty years I hav held the opinion that the General Government has no right, either rational or constitutional, to exclude anything from the mails on account of its moral character, I should cheerfully, if present, hav concurred in the vote to postpone the question of the repeal of the Comstock law for a year, and having done so I certainly should hav voted to re-elect the former officers, for whose self-denying and meritorious services I feel deeply grateful. While I hav no ability to fill the place occupied by either of them, I cannot but recognize the right of others to vote as they saw fit, and on full inquiry and reflection, I cannot believe they committed any breach of faith in doing so.

For my life I cannot see why the advocates of "repeal" should be stigmatized by anybody as abettors of obscenity, because they believe it should be punished as most other offences are, by a jurisdiction outside of the mails, where only it can do mischief, and not by the jurisdiction which governs the inside, where it can do none. Of course we must expect to be—and so must our friends of the seceding League, no matter how personally innocent or zealous for the enforcement of law they may be—but so much the worse for those who bring the charge against us without being able to prove it. We can take refuge, if we must, behind the example of one who, for objects he deemed important, made himself of no reputation.

The League is responsible only for its corporate aim, the total separation of Church and State. Men of the most diverse opinions, each responsible for his own—whether saints or sinners—may well agree in this—and especially the saints, if they hav any sincere and intelligent desire to save the souls of men—for the largest liberty under just laws is sweet to all. Little do the fanatical persecutors of Heywood think how they may be preparing to hav the tables turned upon themselves. If, by the aid of Liberals, or without it, they can get a law confirmed which makes it easy to perpetrate such outrages on the liberty of printing, the proudest boast of our republic will be turned to a mockery, and the hearts of kaisers, popes, and inquisitors will be gladdened and strengthened everywhere. Such a thing cannot be without a terrible reaction.

The degeneration of the human soul can only be prevented or cured by pure scientific truth—truth, prompt, brave, gentle, unobtrusive—truth, derived not from the human imagination but from the study of facts—truth that should rather be called the hoe of the human affections, to eradicate tenderly the natural weeds for the benefit of the valuable plants in the heart of the child or the depraved brother, than the Sword of the Spirit. The only use of the sword of steel, in the state, is to perform a grim and by no means angelic duty when abstract sin has ripened into concrete crime. And badly enough does it perform it, when only impecunious malefactors feel its edge, while the magnificent corrupters and plunderers of millions are allowed to revel in palaces, and worship in still more gorgeous untaxed churches.

All sincere and intelligent religion must yet be on the side of the League. It is only the people who do not desire to do as they would be done by that can quarrel with the League, when they once understand it.

The wisdom of the ages—and this is the best of it—has come down to us mixed with many of their mistakes, if not their follies, just as ours will go down to posterity. It is for us to winnow the wheat from the chaff at our peril, and do our level best to-day in all fidelity and charity, in all courage and hope, to make the future both wiser and better.

With the most cordial regard, I am truly yours, for the whole of humanity. ELIZUR WRIGHT.

To
T. B. WAKEMAN,
H. L. GREEN,
AUGUSTA COOPER BRISTOL,
COURTLANDT PALMER,
EDWARD T. SEARING, and
J. S VERITY.
} *Com. of the National Liberal League.*

Mr. Wakeman's Reply to The Index.

To the Editor of The Index: Allow me to express my astonishment at your report of the Syracuse Congress. I cannot believe that you intended to misrepresent the whole affair, but such is the practical result. Until the official report is made and published, the opinion and action of all Liberals should be suspended, for it is very evident that neither party will satisfy the other. Some things appear to call for immediate correction or protest, especially as to the motives of the majority, which are totally misconceived. Actions and purposes are attributed to them of which I know they never dreamed, but I hav not the time, nor you the space, to go over the details, as will be done in the official record.

One thing I wish to call attention to, that is, that all parties laid over the question of repeal and reform *for discussion* until the next Congress. I am glad, in that view, that the address of Judge Hurlbut will so soon appear. The minority, by what seemed to me discourteous "filibustering," prevented me from giving any reply to it before the Congress, and so it remained unanswered, but not, I think, unanswerable. The majority for repeal seemed to be increased by it, rather than otherwise; I think from fifteen to twenty-five. Do not understand me to dissent from anything you say in praise of the Judge or his address. It was extremely beautiful, able, and *conclusive* on everything except *the point*—the power of the national Government over these subjects of lotteries, obscenity, etc., and the inevitable danger of allowing its exercise. The audience felt, as plainly as when a cloud passes before the sun, that no amount of experience or learning, ingenuity or eloquence can make twice two five.

There is one thing I cannot understand, that is, why the minority resorted to "filibustering" to prevent discussion, which the old Directory had expressly promised. Mr. Palmer's resolution, as he firmly stated, was not offered to be pressed to a vote, but to bring the subject before the House, and it was so used. The impression gained ground that the "reform" party filibustered from fear to risk the second thought that a good discussion and a night's sleep would hav before a vote, fixed for the next morning, should be taken. However that may be, we hav a whole year for it now; and at some convenient time I should like to lay before your readers the substance of the remarks the minority would not let me lay before the Congress in reply to the learned Judge. I read my Faneuil Hall speech before the Congress, not because I wished to, but at the request of both parties, so as to open the discussion and giv the Judge a fair chance. Is the Judge's address, to use your phrase, so "magnificently victorious" that no one is to be allowed to try to answer it?

You evidently hav a misapprehension about another rather personal matter which I wish I could relieve. The late President and officers were not "dismissed" at all, nor did they fail of election for personal reasons, nor even because they were in favor of "reform," but because they all *demanded* re-election in a way that no deliberative body of Americans will ever stand. Their card in *The Index* was felt to be a dictation, but their friends in the Committee, where by "magnanimity" they were the majority, *insisted* upon reporting all of the old officers, and would listen to no new names or compromise. They must hav the whole or none; and some of them expressly said that unless the old Board were re-elected they would resign. When the election came before the Congress, the same thing was repeated with emphasis.

The President came to the front of the platform and snapped his fingers in the face of the Congress, and said that he "didn't care *that* for their suffrages, and would not serve unless his young men" were elected. Then "the young men"—*i. e.*, the rest of the old board—came forward and declared that they would not serve unless their President was elected. Then one member after another arose and threatened to withdraw if he were not elected. This was too much. Further reasons for the failure of "the minority" to elect any of their officers of the Board ought not to be sought. If the minority had asked or intimated that they wished a division of officers, I am sure it would hav been arranged at once, in the same spirit of magnanimity in which the discussion of the repeal question was laid over. But every attempt at a compromise was repulsed as an affront to the President. When, under these circumstances, he failed to be re-elected, the minority, without any intimation that they desired any arrangement of officers, ceased at once to vote or act with the Congress, and withdrew "to defend themselves"—against whom I know not, unless it be themselves. For they only had made the pretext upon which they withdrew. The majority could then, of course, only fill the remaining offices with their men. The minority left them no other alternative. Of the Vice-Presidents only those were dropped who resigned. There was no understanding whatever that the old officers should be re-elected because of the laying over of the repeal question; nor was there any "trap" or insincerity about it. The "magnanimity" was genuine. It gave the minority a majority on the committees, laid over the question that the majority wished to hav decided, allowed discussion as to officers, endured patiently filibustering and misrepresentation, and would willingly, I believe, hav divided offices, but it could not consent to abdicate wholly in favor of the "old Board" and make the League its private property, under threats and dictation.

I regret that you see fit to throw up again the mud and dead cats collected by a Christian reporter from his inner consciousness, who was rebuked for it on the floor of the Congress, and whose conduct was generally spoken of as a disgrace to the press of Syracuse. There was no disorderly conduct nor improper language, and there is no propriety in Liberals intimating that there was; leave that to others. Now that "the ways hav parted," "let us hav peace," and a year of quiet discussion and work, looking to the future rather than the past. Yours respectfully,

T. B. WAKEMAN.

On the Syracuse Congress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "Rule or ruin" seems to be the motto of the "modifiers." They went into the Congress avowing their determination to stand upon a "reform" platform. They were *then* very willing to press the question to an issue. They wanted to see the League take a position which should not antagonize the "moral sense" of the community. Mr. Abbot and other officers of the organization took the initiative in a movement looking to an authoritative decision by the Second Annual Congress on the question of "reform" *vs.* "repeal." Well, the Congress convened; the "reformers" discovered that the "conspirators" had a majority. They saw that if the question came to a vote they would suffer an ignominious defeat. Then they pleaded the baby act, and Mr. Underwood and others threatened that if the question was pressed they would withdraw. They had suddenly lost all relish for a "fair" fight. Perhaps the friends of repeal acted for the best in agreeing to postpone the consideration of the vexed question for another year; but I cannot see it in that light. There should hav been no concesston made. It was bad enough for American Liberalism to be compelled to bear the odium of such conduct as that of Mr. Abbot and his lieutenants for the past year; but for the National Liberal League to remain silent whilst one Freethought editor languishes in prison, and another, and other intrepid leaders of the secular hosts, stand even now within the shadow of the dungeon walls, all of them suffering for naught else than for daring to exercise the rights of American citizens, is such a burning disgrace, such a foul stain as can alone be wiped out by the pen which shall erase the Comstock laws from our statute books. The idea that because the Congress did not *now* decide whether the League should henceforth work for repeal or reform, therefore the members should not hav the right to exercise their individual choice as to who should be the officers for the ensuing year, is simply preposterous, and Mr. Abbot well knows that there has been no violation of agreement upon the part of the repeal party, no "broken faith." Mr. Underwood seems to hav suddenly changed his mind. A short time since, in an editorial contribution to the *Index*, he averred that the adoption of either repeal or modification resolutions would not commit the League; that such vote would but show what individual opinions of a majority of the members of the Congress were. *Now* he has gone off to consort with such men as Rev. Gordon, who insists that Mr. Heywood was justly imprisoned and that the demand for repeal arises from those who themselves deal in obscene literature; with J. Mills Blake, who holds substantially the same opinion; and Whyte of Canada, who asserts that *the state has the right to suppress erroneous doctrines by force.* Such are friend Underwood's present associates. What a position for the foremost champion of Freethought! And how can J. A. J. Wilcox feel in such a crowd?

It is a sorrowful sight to see such trusted leaders thus wander off after strange gods; but one thing we must never forget nor lose sight of for a single moment—the cause is more sacred than any of its champions; and while we may cheerfully concede the sincerity of Bros. Underwood and Wilcox, and *some* of their coadjutors, we must distrust their

judgment, and ever remember that we are *Free*thinkers, blindly following the leadership of no man.

We hav a great struggle before us, a rough and thorny road over which to advance, and we need the assistance of every loyal heart and brain in the camp of freedom. The massed legions of the Church and the State are before us; within our own ranks are indecision and cowardice, and envy and treachery. All these foes we must battle down; all these obstacles we must overcome, and ever keep our cause and banner unstained by thought of concession or surrender. We *cannot* retreat were we base enough to think of it. Back of us is absolutism and a state Church. We must advance or go to our graves cowed, cringing slaves, leaving to our children the battle that we should hav fought and won. Which is your choice, Freethinkers, Secularists, Infidels of America? Which order do you wish to hear fall from the lips of our chieftains—"Advance! forward all!" or "Retreat! trail the flag in the dust?" The choice is yours, true men and women of our land. May that choice be worthy of our heritage of glory from fathers who dared be free, and of the glorious, never-dying cause which it is ours to guard and preserve—the cause of Equal Civil Rights, of personal Freedom, of Liberty, Equality, and Fraternity.

Florence, Iowa, Nov. 6, 1878. E. C. WALKER.

Paine Hall League Resolutions.

At a meeting of the Paine Hall League in Boston on Sunday, the third inst., the following emphatic resolutions were passed by a large vote.

Resolved, That the Liberal League of Paine Hall approves of and indorses the action of the National Liberal League, held at Syracuse, N. Y., Oct. 26th and 27th, 1878.

Resolved, That the Liberal League of Paine Hall declares itself in favor of the unconditional repeal of the United States postal law of 1873, known as the Comstock law, believing it to be unconstitutional and dangerous to personal liberty.

Resolved, That the Liberal League of Paine Hall pledges itself anew to the earnest support of the National Liberal League in its fundamental principles of total separation of Church and State.

These resolutions hav the right ring. They are terse and to the point. It is hardly probable that the League has disgraced itself by their passage; and could every Liberal and every Liberal League in the country indorse them they would, so far from disgracing themselves in the eyes of wise and good people, by standing shoulder to shoulder in the defense of the rights of freemen in opposition to the insidious encroachments of intolerant bigots and sectarians, do themselves great honor, and aid in sustaining the guarantees of the charter of American liberty. All honor to the Paine Hall League.

The Liberal League Movement.

THE OFFICERS ELECTED, ETC.

EDITOR TRUTH SEEKER: I hope the Board of Directors of the National Liberal League will make an arrangement with you and other Liberal editors to keep standing in their columns at least the names of the officers of the N. L. L. But I think it would be well to publish the names now of the officers who were elected at the Syracuse Congress so that if any of them for any reason decline to serve, the Board of Directors can at once fill the vacancies. Before the Congress a number of the members of the Executive Committee requested me to hav their places filled by other names but as I do not now remember who these persons were I wish they would again notify me as soon as they read the following list of officers elected at the last N. L. L. Congress at Syracuse.

OFFICERS FOR THE YEAR 1878-1879.

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Hon. ELIZUR WRIGHT, Boston, Mass

VICE-PRESIDENTS.

Hon. SAMUEL E. SEWALL,	Boston, Mass
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Rev. M. J. SAVAGE,	Boston, Mass
Rabbi B. FELSENTHAL,	Chicago, Ill
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Mr. HORACE SEAVER,	Editor of the *Investigator*, Boston
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Mr. MORITZ ELLINGER,	Editor of *Jewish Times*, New York
Dr J. R MONROE,	Editor *Seymour Times*, Seymour, Ind
Rev. ROBERT COLLYER,	Chicago, Ill
Col. ROBERT G. INGERSOLL,	Peoria, Ill
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Miss SALLIE HOLLEY,	Lottsburgh, Va
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Miss JANE P. TITCOMB,	
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Kentucky,	S. B. CLARK, Wilsonville
Louisiana,	EMERSON BENTLEY, New Orleans
Maine,	M. A. BLANCHARD, Portland
Maryland,	J. S. RUSSELL, New Market
Massachusetts,	W. H. SAYWARD, Boston
Michigan,	D. C. HAUXHURST, Battle Creek
Minnesota,	J. B. BASSETT, Minneapolis
Missouri,	J. S. BOYDEN, St. Louis
Nebraska,	L. W. BILLINGSLEY, Lincoln
New Hampshire,	WILLIAM LITTLE, Manchester
New York,	H. L. GREEN, (Chairman), Salamanca
North Carolina,	J. W. THORNE, Warren
Ohio,	E. D. STARK, Cleveland
Oregon,	SAMUEL COLT, Humboldt Basin
Pennsylvania,	G. W. BALDWIN, Linesville
Rhode Island,	GEORGE LEWIS, Providence
South Carolina,	P. W. FULLER, Columbia
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Texas,	Dr. A. DUNBAR, Greenville
Vermont,	R. L. HAUGHTON, North Bennington
Virginia,	S. SPALDING, Norfolk
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Dakota,	D. P. WILCOX, Yankton
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FINANCE COMMITTEE.

LUCY N. COLMAN,	99½ Gifford St., Syracuse, N. Y.
FRANK RIVERS,	22 School St., Boston, Mass
J. S. VERITY,	Boston, Mass

Bro. Bennett, will you be so generous as to send a copy of THE TRUTH SEEKER containing this letter to each of the above-named members of the Executive Committee who do not take the paper, as I desire to make a request of each to write me immediately whether or not he accepts of his re-election. And I further request those members of the Committee who are not subscribers to THE TRUTH SEEKER to subscribe immediately so that I may be able to correspond with them by letter through the paper in place of writing to each individual member. And in Territories where we hav no committeeman I would like to get the name of an active Liberal to be appointed in each. H. L. GREEN.

Salamanca, Nov. 9th, 1878. Chairman Ex. Com. N. L. L.

P. S. Will every reader of this paper who favors the Liberal League movement please send me his or her name with a word of advice as to the best method to pursue to insure success? H. L. G.

Pledges to the National Defense Fund.

We hope our kind and sympathizing friends scattered over the various states and territories will not lose sight of the approaching trials and struggles. Four of us are now under bonds to appear before the Court of Oyer and Terminer, and other arrests are threatened. Some heavy fighting will hav to be done in opposing our intolerant and tyrannical enemies, and funds are necessary to carry the cases triumphantly through the courts, or even to conduct them in any way. There is nothing like being well prepared for battle.

The following are the pledges that, up to this time, hav been given:

Dr. E. B. Foote, Sr., $60.00; James Parton, $25.00; Courtlandt Palmer, $25.00; A. Lohry, $20.00; J. K. Ingalls, $25.00; E. M. Sellon, $10.00; T. B. Wakeman, $10.00; Mrs. E. Wilcox, $10,00; T. R. Smith, $10.00; Chas. Winterburn, M. D., $10,00; G. L. Henderson, $10,00; A. L. Rawson, $10.00; C. A. Codman, $10.00; H. B. Brown, $10 00; T. C. Leland, $10.00; E. B. Foote, Jr., M. D., $10.00; D. M. Bennett, $10.00; E. M. Macdonald, $10.00; Asa K. Butts, $10.00; Horace Seaver, $5.00; John C. Wade, $5,00; J. C. McMasters, $5.00; S. Bremer, $2.00; J. S. Verity, $2.00; T. S. Cabot, $2.00; R. L. Meyers, $2.00 J. P. Palmer, $5.00; D. R. Burt, $10.00; H. C. Slee, $10.00; Wm. Crookston, $10.00; G. W. Hall, $5.00; G. H. Warner, $5.00; Amos Scott, $5.00; F. T. Selser, $5.00; J. M. Barnes, $5.00; W. H. Hall, $2.50; S. A. Prater, $2.00; D. W. Patrick, $1.00; J. M. Selser, $1.00; W. F. Porter, $1.00; R. S. Shoemaker, $1.00; Mr. F. W. Titus, $5.00; H. Ellington, $5.00; D R Sparks, $10.00; Joseph Cornell, $5 00; B Dorscher, $5 00; Geo Geer, $5 00; Isaac Palmer, $2 00; Mrs Maggie E Clark, $5 00; Mrs L N Colman, $2 00; Chris Brown, $1 00; John Hetewood, $1 00; Geo W Brewer, $10 00; F Hillenkamp, $5 00; L Vanderburg, $5 00; D C Evans, $2 00; J C Beatty, $1 00; D Buckingham, $5 00; Benj Griffin, $2 00; O H Thomas, $5 00; Albert Taber, $5 00; Wm M Preston, $5 00; A Minski, $10 00; Mrs L N S, $5 00; J A Rooney, $1 00; E G Musgrave, $1 00; Geo Eschelberger, $5 00; Miss M Jones, $2 45; Dr A T Hudson, $5 00; Hannah Kerrison, $1 00; Bessie, $1 00; Martha E D, $2 00; Albert Faber, $6 00; J R Trumpey, $1 00; Wm Preston, $5 00; T R Kinget, M D, $5 00; Dan E Ryan (2d time), $5 00; R W S Briggs, $2 00; D Cummins, $2 00; John A Jost, $5 00; Wesley Milliken, $5 00; John Bardson, $2 00; W S Bell, $5 00; G H Holzgrape, $2 00; Wm Crookston, $10 00; Nelson Porter, $2 00; George Hendee, $5 00; Dr A B Lewes, $2 00; F Hendricks, $1 00; Edward E Martin, $5 00; Henry E Hunter, $10 00; O B Milliken, $5 00; Wm Hellesly, $2 00; E S Pope, $2 00.

The following hav remitted the sums here appended:

Z T French, $1 00; Mrs Henrietta Buckner, $2 00; L H H Ide, $2 00; Geo Cretien, $1 00; Dr D Bodifield, $2 00; Wm W Scholes, 50 cts; John Cosgrove, $3 00; Geo Eschelberger, $1 00; Mrs Elmina D Slenker, 25 cents; Geo W Shock, $1 00; Dr J S Lyon, $1 00; Leonard Gurney, $10 00; Linesville, Pa., Liberal League, $30 00; Geo Géer, $5 00; A B Bradford, $5 00; W E Woodell, $1 00; Frank Tompkins, $5 00; Joseph F Dunn, $1 00; Chris Brown, $1 00; George Wood, $1 00; Joseph Goldsmith, $1 00; Almond Owen, $2 00; Wm Rowe, $5 00; Geo Veloudois, $5 00; E Budlong, $2 00; L Vanderburg, $5 00; Joseph Kirk, 25 cents; John W Fitzpatrick, $1 00; Wesley Milliken, $5 00; W H Burr, $10 00; John Hollenwoods, $1 00; Wm Hart, $5 00; A L Thompson, $1 00.

The thanks of the National Defense Association are extended to those friends who hav so liberally come forward with their contributions. And as considerable more funds will be required to do what the Defense Association hav undertaken, in defending the cases that hav been commenced, it is hoped others will also be liberal in making contributions to the same fund. Will all who hav pledged, or who feel able to do something for the cause of a righteous defense, please remit with as little delay as possible?

The Religion and the God of the Atheist.

"Atheism is a ferocious system that leaves nothing above us to excite awe, nor around us to awaken tenderness."

The above is quoted from Robert Hall. I do not not know him. These are the first words from his pen that I hav ever seen, but they display utter ignorance of the purity of the Atheist's religion and his noble conceptions of a God. He calls Atheism ferocious, showing that he knows nothing of its gentleness. It may assail Christianity with vehemence, but not with ferocity; and then it is not that which teaches us to love our neighbor as ourselves, and to do unto others as we would hav others do unto us, which it attacks, but it is the superstitions which teach us that there is a great God who can save all, and yet saves only a part; who created us weak, and yet dooms us to eternal torture because we are unable to resist the temptations which he places in our way.

The religion of the Atheist involves the strict principles of morality. It teaches kindness and nobleness of soul, and that any sacrifice, however great or trivial, if it is prompted by feelings of love, if it comes from the noble impulses of the human heart, is a godly action, and will make our hearts rejoice to see the good or happiness which is thereby produced, even though we may suffer. It regards the human soul as the fountain from which springs every noble thought, impulse, or action. Which awakens the most tenderness, to regard the human soul thus, or as being totally depraved? Atheism applies the term God to all goodness, to all that is lovely, and this it worships. What is there in it, then, that deserves the scorn that is hurled at it, since it teaches only love for humanity—love for every living creature? A feeling prompted by this love to do good to all men, to liv so that every action of our lives will tend to bring happiness to the present and future generations, to draw them from the cloud of superstition which surrounds them, to giv them liberty of thought and action, to raise their aspirations, and make them free men and women. Humanity, its noblest attribute. Well has it been said, "Above all creeds, above all religions, is that divine thing, Humanity." It gushes from the depths of the human heart, and extends itself to high and low alike.

This is the religion of the Atheist, and his God is all goodness. Who, then, shall dare to assail it? Although it denies the existence of the Christian God, yet is its religion a purer, nobler one. The Atheist worships not through fear of eternal punishment, but from the feelings of reverence which naturally arise in his soul. JEAN INGERSOL.

New Albany, Ind., Oct. 6, 1878.

Memorial to Congress on Spelling Reform.

The American Filolojical Assosiashon at it its anual meeting at Saratoga, N.Y., on July 8, 1878, adopted the foloing memorial on the subject ov Speling Reform:

"Tu the Onerabl the Senate and Hous ov Reprezentativz in Congres assembld: This memorial ov the undersind, memberz ov the American Filolojical Assosiashon, and utherz, respectfully reprezents that it iz curently stated by leeding educatorz that the iregular speling ov the English langwage cauzes a los ov too yeerz ov the scool time ov eech child, and iz a main cauz ov the alarming iliterasy ov our peepl; that it involvz an expence ov hundredz ov milionz ov dolarz anualy for teecherz and for riting and printing superfluus leterz, and that it iz an obstacl, in meny uther wayz, tu the progres ov educashon amung thoze speeking the English langwage, and tu the spred ov the langwage amung uther nashonz.

"It further reprezents that leeding educatorz, amung hoom ar meny teecherz ov much practical experience, and assosiashonz ov lerned scolarz, declare it posibl tu reform our speling, and hav propozd sceemz ov reform,

"The prayer ov yoor memorialists, tharefore, iz that yoor onorabl body ma see fit tu appoint a comishon tu examin and report how far such reform iz dezirabl, and whot amendments in orthografy, if eny, may be wizely introdust intu the public documents and the scoolz ov the District ov Columbia, and acsepted in examinashonz for Sivil Service, and whether it iz expedient tu moov the Guvernment ov Great Britain tu unite in constituting a Joint Comishon tu consider such amendments;

"And yoor memorialists, az in duty bound, will ever pray, etc.

"T. A. MARCH, Prezident Lafayette Colege; J. HAMMOND TRUMBUL, Hartford Colege; W. W. GOODWIN, Harvard Colege; W. D. WHITNEY, Yale Colege; A. HARKNESS, Brown University; S. S. HALDEMAN, University ov Pensilvania; W. D. HENKLE, editor *Ohio Jurnal of Educashon.*"

The Radical Pulpit.

Our Leaders.

LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE.

Of our leaders I would speak to you to-day, of our hope for the future, of those upon whom all progress depends.

Day by day as you stand on the shore you may see the waves of the ocean retire, and the sands become dry, and the rank weeds lie around you, and decaying organisms send up their putrefying breath.

To some one unacquainted with the law of tides the thought might arise, How now if this process of diminution were to continue, if the waves would grow still less and less and the ocean finally dry up in its bed? But let him watch now. In a little while there is a movement in the sea, and the ocean, as if angry at the blasphemous thought, raises high its billows, and the surf dashes in angrily, and the surges cast themselves with thundering reverberations upon the shore, and the salt spray cast far inland betokens that the sea has returned once more to fill its borders. There is this ebb and flow in the affairs of men. In religion we have had a long, low ebb, and those unacquainted with the laws of historical tides have believed, forsooth, that this great ocean would now be reduced to the size of the green and festering pools. The rank weeds of superstition have lain around, and the decaying organisms of forms, ceremonies, and usages have insulted the eye. But the tide is turning; a new movement ripples over the surface of the waters; the dead matter will be swept away, and ere long the sea of religion will return once more to fill its natural boundaries.

It has seemed to some that the genius of this age is opposed to religion. True, the majority of men have narrow minds. If there is one thought dominant it excludes every other. The one thought dominant in the minds of this generation has been material power. It is the patent-office that has vied with the church. We have been so busy with inventions for saving labor and increasing production, so conscious of the possession of immense resources, the invitations that trade offers have been so numerous—we have so felt that each one of us was invited to a banqueting table, and that there is a place provided there if we can only find our card—that the desire to obtain satiety of gain overbalances every other desire, and men rush on for wealth. True, very few attain their desire; very few touch the phantom gold, and very few of those who have touched it retain it. But to those who are excluded from the possession there is at least the excitement of the chase, which has for them all the fascination of a game of hazard. So with the great majority. Then there are the finer minds of our age that deal with the powers of nature, that deal with the properties of matter; and they have weighed and balanced, and peered into the skies, and made the heavens and the earth the field of their observation; and they were great, and achieved unparalleled things, and natural science triumphed; and Bible philosophy, like a naughty child, was sent into a corner, and religion and ethics were treated with supercilious disdain. But a turn of the tide is nigh.

Religion is a part of our nature. It is an essential element of the very constitution of man, and not until we lay aside our nature and become otherwise than human will it ever be possible for us to divest ourselves of this great need. It may be an excellent thing to live in fine mansions and dine off of heavy silver plate, and recline on Persian divans and quaff the rich vintage of the Rhine, and fill your coffers with treasure; but treasure does not buy peace of mind, and if there is a black stain in the heart, all the brilliancy of your splendid establishment will not make it white, or make the bitterness of remorse sweet. And it is a noble thing to possess knowledge, but if you are crushed by some heavy affliction, if the heart is bruised and bleeding, of what avail is your knowledge then? Will your Euclid's Geometry console you? Will your new book of astronomy relieve you? Will the profoundest researches in physics or in chemistry take away one moment's ache from your aching hearts? No. There is a department of human life which is embraced under the head of religion, and which has its own laws. It is a mistake to suppose that science can ever become a religion. Science and religion touch boundaries; where science ends, there religion begins. There is now a revulsion of feeling in the direction of this department of human life, and among the ranks of the Liberals this new tendency also has become apparent.

In the olden times Liberalism was a warrior. It struggled; it was in eternal conflict. It said: This is not true. The Church is hateful, and the priests are hateful, and Bible idolatry is hateful. And that was well. But then it became confused and dazed in the smoke of the conflict and said, This thing they call religion also is hateful. And that was not well; for religion and superstition are not identical; religion and church service are not identical; not even are religion and theology identical.

There is another marked change in the Liberal ranks coincident with or consequent upon this revulsion, and that is a desire for association and organization. At first the Liberals were very jealous of our organization. They had with difficulty thrown off their fetters, and they were now careful, and suspicious of any ties, however necessary. Each one was thrown on his own resources, and so each one went his way. There was great freedom of the individual, but there was great inefficiency of the general body. And so it came about that the Liberals of this country have been treated shamefully. Unjust laws have been passed in their despite, in which their principles are not regarded and their sentiments are not respected. The necessity for organization, therefore, has become apparent, and now the desire for union is strong.

But right here we come to a capital difficulty—a difficulty which will check the advance of the Liberal movement in this country for many years unless it be removed, and it is likely to prove fatal to the development of the Liberal cause. I mean lack of leaders. In a recent conference of persons interested in the progress of free religion, reports were brought in from different parts of the Union showing that there are thousands of men who think and feel as we do, but who are unable to give public expression to their sentiments from the absence of capable men to whom they might look for instruction and guidance. In my own recent visit to the Pacific states the desire to form societies similar to our own was expressed in at least three of the most prominent cities of the West. The material is ample, and the men, had we them to send out, could do a great work, a greater than the laggards conceive of. The crops are waiting, but there are no reapers. We have hitherto relied chiefly for our representatives in the press and on the rostrum, on those who were originally educated for the ministry, but who, having changed their convictions, were found willing to undertake the work and responsibility of innovation. But we shall be able to rely on this source no longer, and that for three reasons. In the first place, those who devote themselves to the ministry, those who are intelligent and capable men, are extremely limited in number. In the second place, those who devote themselves to this career are strongly tempted to remain in the orthodox ranks; station, influence, lucrative positions being easily within their reach. And, in the third place, those who do change their convictions are likely to change their profession also, being unwilling to enter upon the not altogether attractive path of the reformer. So that if, in the first place, the capital deficiency of the Liberal cause is lack of leaders, it is true, in the second place, that if we want leaders we must educate them ourselves; and, therefore, I propose this topic for your consideration to-day: How shall we obtain leaders? how shall we train leaders?

Let us look for a moment at the character of those teachers of religion who exist around us. There are two types, the Jew and the Christian. Sometimes, in the loose language of the press, and by persons illy informed, the two are confounded, as though their office were essentially the same. That is not so. The word rabbi means master, the word minister means servant. There is here a radical distinction, and one deeper than the name. Let us consider. Judaism was originally a learned religion. There was a law that had been handed down from heaven; and added to this law was commentary on commentary and volume on volume, in which each generation had recorded its own religious experience; and, every member of this Jewish people being one of the elect, hence a protegé of the Lord, so to speak, he was expected to make himself familiar with the law of his divine commander. So it became a religious duty for every member of the Jewish body to study the law. Here was the only example in history where a whole people pursued theological studies; and here was for the first time presented the immense importance of learning in religion. It was this learned religion which kept the Jews a people, which kept their intellect alive and free from stagnation in that dark, dreary, and dreamy period of the Middle Ages; dreamy, I say, because it was to them like a bad dream, full of nightmares, of fire and slaughter, with all the hounding persecution of the age. But wherever the Jews were driven, wherever they gained even a temporary refuge, they carried their books with them. In those dark, narrow, filthy lanes into which their oppressors crowded them they carried their libraries, they erected their academies, and they had their schools for little children. They lit their lamp of knowledge and sat in its little circle of light, and in the midst of surrounding darkness. For the first time in the history of mankind the word learned acquired a religious meaning. To educate the child was a religious task; and, significantly enough, the Jews among themselves called their synagogues not synagogues, but schools. Among such a people there could be no distinctions of caste or priesthood. The Jewish people had seen their splendid temple on the heights of Jerusalem fall into ashes, and it buried forever the priestly office beneath its ruins; henceforward the whole people were equal. One of their ancient writers said, "We are all princes;" and another said, "We are all kings." Behold here the American doctrine of the sovereignty of the people anticipated.

Among a people where scholarship was the sole distinction, the rabbi who would undertake to be a leader in religion could rest his claims solely upon superior scholarship. And so it has been rested on this from the beginning, a blameless character being presupposed. The Jewish rabbi was, as it were, the head scholar, and the people were the pupils; they were engaged upon a common lesson, and he was the master, not of the people, but of the lesson. And so the training of the Jewish rabbis of the olden times was purely literary.

Quite distinct were the character and duties of the Christian minister. Christianity painted the picture of the world with a brush dipped in the gloom of night. The world is bad, it is said. Religion, which of old was light and joyous as a sporting child, became grave and sombre, and was decked in the cerements of the grave, and the song of life was set to the mournful measures of funeral dirges. The world is bad, Christianity said, and we must prepare for the day of death. The wisdom of life is death; prepare against the day of death, when you will enter into the real world to which this only leads as some obscure hallway leads into spacious lighted chambers, where sits the mighty judge and where your awful fate will be decided.

Judaism had said to mankind, Life is a prolonged school for discipline. Again it said, The life of man is a prolonged soldier's service. Men are sent out upon long campaigns; the plans of their commander they do not know—into his counsels they cannot pry; their duty is to render implicit obedience. Christianity said: The life of man is not a soldier's service, but an exile; man is cast out by his king. Men are a flock of sheep that have gone astray; the earth is a vale of tears; the earth is a desert wherein men wander, and hence the office of the minister. The minister is a servant, the servant of the king, sent out from the other world to bring the erring sheep into the celestial fold. He is the keeper of souls. He has to control men's hearts and discipline them and intercede for them, in order to lead them up to the throne of grace, where they shall ask for pardon. Behold Catholicism, with its grand cathedrals and its dazzling ritual, its high pomp, and its sacraments; all this glory is founded on the idea of man's exile and the ministerial power of priests. Behold, also, the more intellectually free and more wholesome Protestantism, founded on the same thought. The Protestant clergy cling to the same doctrine, whereon depends their influence, as they know, which they dare not abandon for fear that they would give away their power.

So the Jewish rabbi is a student of the revealed law, and the Christian minister is the vicar, the servant of Christ, a fisher of souls. Now I know that there are men in both the Christian and the Jewish pulpits whom this description does not depict. There is a certain class of Christian ministers who do not believe in the triple Godhead, and these ministers have abandoned the trinity. They do not believe in the fall of man and the redemption by the Messiah, and thus they gave up the divinity of Christ; but they believed in the perfect humanity of Christ; that in Christ we have absolute man and a perfect example of every human grace and virtue. But this last stronghold they have now yielded up. A criticism of the New Testament shows that of the life of Christ we know very little; that the tale of Christ's life is woven with miracles and legends; that the real points are few, and these going to show that his was a noble and lovable nature, but by no means one that was free from the frailties that have been the portion of every child of man from time immemorial. But they cling to Christianity still. They are unwilling to forego its social advantages. They will not leave the camp of the majority and stand solitary with the few. If you press them hard they say, we are Christians in a historical sense. That has a plausible sound, but no meaning. Christian in a historical sense means Christian in the sense of Christian parentage, Christian in the sense that your father or grandfather was a Christian, but Christian in the sense that somebody else was a Christian is a manifest absurdity. Christian in a historical sense, therefore, means Christian in no sense at all.

And there are also Jewish rabbis whom the description I have attempted does not fit. These are men who have gone through a long course of gradual emancipation. You must not forget their age and the time of their youth. They began by throwing off the old traditions, and they sheltered themselves in so doing on the authority of the well-known Talmud. They then threw off the fetters of the Talmud, and sheltered themselves in so doing on the authority of the Bible. Then at length they were compelled to throw off also the authority of the *letter* of the Bible, and now they retain only what they call the *spirit* of the Bible. That means a certain number of affirmations, containing mainly the moral maxims which make the wealth of the Scripture. All their lives they have burnished this treasure which they rescued from the mold of ages and the fall of centuries. And if you consider the conflicts

they underwent, the toil it cost, and the trouble to free these treasures from the heaps of folly that surrounded them, you will concede that they deserve all possible respect, for they have done a hard life's work well.

But now among the Jews a new generation has arisen, a generation of men who never felt the fetters of the old traditions, who cannot read one word of the old Talmud, and who, therefore, don't enjoy the animating consciousness of having broken those fetters. They say, as for the spirit of the Bible, farewell. They accept the ethical statements of the Bible as matters of course; but they ask, What now? This spirit of the Bible is a disembodied ghost unless you give it some new shape that shall be adequate to the demands of the new age. Unto this generation the men of whom I have spoken have brought no message.

And so we have considered four types, the rabbi, the minister, or pastor, and those of either faith, who feel that they belong no longer to the old school, and the rising generation, which foreshadows, as it were, great and noble developments.

[TO BE CONTINUED.]

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

VIII.—CONTINUED.

Before his plausible affirmations the balloon emptied itself. But, after having passed at the bar on account of patriotism, the bigot party charged him with having ridiculed the Christian religion and having exposed Christ to derision under the name of "Mahomet," a tragedy played at the Theater Français, the 20th of August, 1742.

More acute than the clergy of Lille, the Parisian clergy saw plainly that by placing "Mahomet" on the stage the author had aimed at Christ, and especially at fanaticism, which, besides, was the secondary title of the piece: "Mahomet ou le Fanatisme." Some doctors of the Sorbonne judged that "Mahomet" was a cutting satire upon the Christian religion. An Englishman had judged the piece in the same way.

"Voltaire," wrote Chesterfield to Crebillon, Jr., recited before me last year, in Brussels, several extracts from his "Mahomet," where I found very fine lines and some thoughts more brilliant than just; but I saw at once that Jesus Christ was aimed at under the character of Mahomet, and I was surprised they had failed to perceive it in Lille."

The representation of "Mahomet" in Paris produced an incredible sensation. The whole tribe of the Desfontaines and Frerons, all the clerical pack, howled against the piece. The main body and rearguard of the genus bigot rose and fulminated—even the Jansenists and the Convulsionnaires (for it was the happy time of the sinister extravagancies of the cemetery of St. Medard), and that so well that the Cardinal of Fleury entreated Voltaire to withdraw his tragedy to put an end to scandal.

"Since I am now the victim of the Jansenists," wrote Voltaire to the Count of Argental, "I shall dedicate "Mahomet" to the Pope, and I expect to become bishop *in partibus infidelium*, seeing that is my true diocese."

Sure enough, three years later, Voltaire kept his word and sent to Benoit XIV. his tragedy, with a Latin distich to place below his portrait, and wrote him, while dedicating "Mahomet" to him:

"May your holiness deign to allow me to place at your feet book and author. I dare ask your benediction for the one and protection for the other. It is with these sentiments of a profound veneration that I prostrate myself before you and kiss your sacred feet."

Benoit XIV. answers his "dear son Voltaire," while sending him, in a brief of felicitation, his greeting and apostolic benediction. He thanked him for his distich, accepted the dedication of "Mahomet," and became the champion of the author, who, thanks to the brief of the pope, was able again to place his piece upon the stage in 1745.

The Paris clergy spread the rumor that the pope had fallen into a ridiculous trap; but Benoit XIV. knew what he was about. It pleased him to show his amiable Atticism to protect such a genius as Voltaire; and, besides, he would have blushed to play the part of an ignorant friar, always fulminating, always wrathful, which the sovereign pontiffs of the nineteenth century have played in the name of a Catholicism as narrow as inflexible. In the eighteenth century everybody had wit—even the popes!

Let us return to Paris, to the storm raised by the first representations of "Mahomet." Seeing it would not calm down, Voltaire, according to his usual prudence, "pulled up stakes," and regained, with his friend, on the 25th of August, 1742, his secure asylum, Brussels, whence he started again on the 2d of September to answer the pressing call of the King of Prussia, who was then at Aix. The interview was very short this time. Voltaire remained only three days with Frederick.

"He offers me a good house in Berlin and a fine estate," says Voltaire, "but I prefer still my second story in Madame du Châtelet's house. He insures me his favor and the preservation of my liberty, and I run to Paris to my bondage and to persecution."

Yet the two friends had never more congratulated or burnt more incense for one another. For the King of Prussia, Voltaire was the wisest, the most illustrious, the most virtuous of men. As for Voltaire, he wrote to this king, the Alexander and the Solomon of the North, in a dithyrambic tone, wherein a shade of irony peers out:

"Oh, most extraordinary of men who win battles, who take provinces, who make peace, who make poetry and music, the whole of which so pleasantly and gayly!"

Voltaire, who had never better and more quietly worked than in Belgium, acquires more genial appreciation of Brussels. He writes to the Count of Argental:

"We have led in Brussels a retired life, which is much to my taste. I found few men, but many books. I worked without cessation."

To Madame de Champbonin:

"We live in Brussels as in Cirey. We see few people. We study during the day; we sup gayly. We take our coffee and milk on the morrow of a good supper. I am sick sometimes, but very contented with my lot, and feeling no lack but that of your presence."

And to Thiérot:

"Madame du Châtelet still continues her miserable chicanery war here. For me, I am subjected to all the tricks of the printers."

To prevent the closing of the doors of France against him, Voltaire writes from Brussels to the Cardinal Minister de Fleury to render account of his interview with Frederick. He writes him that the king is grieved and piqued by the hostility of France, towards which his tastes attract him. He would not be much adverse to contracting an alliance with his government. He had asked information touching the financial resources of France. Voltaire had answered him that they were immense, etc. It is evident that Voltaire intentionally exaggerates the good dispositions of the King of Prussia for his country, and that he gives court holy water to the Cardinal.

In that same year, 1742, died Rousseau. A subscription for the publication of his works was made. When sending his contribution, Voltaire, forgetting the polemics of old, wrote what follows to M. Segui:

"It appeared as if destiny, in leading me to the city (Brussels) where the illustrious and unhappy Rousseau has ended his life, reserved for me a reconciliation with him. His talents, his misfortunes, and his death have smothered all resentment in my heart, and have left my eyes open to his merits alone."

In November, 1742, Voltaire left Brussels. On the 20th of February, 1743, he put his "Merope" on the stage in Paris. This tragedy met with a complete success. Voltaire was carried in triumph into the lodge of the Maréchale de Villars, and the young Duchess of Villars, urged by an enthusiastic public, was forced to kiss the author of "Merope," amid the plaudits of the whole audience.

Voltaire once more offered himself to the Academy. But its doors were still closed against him by the Minister Maurepas, at the head of a hostile faction. The King of Prussia strove to console Voltaire in this defeat by addressing him the following letter:

"I expected certainly to see Voltaire repelled whenever he appeared before an Areopagus of cross-and-miter Midases. Prevail upon yourself to learn to despise a nation which ignores the merit of the Belle-Isles and of the Voltaires. Come to a land where you are loved and bigotry is not."

Voltaire experienced another and quite as painful reverse. It was the Ministerial interdiction of his "Julius Cæsar," which was upon the eve of being brought out. Indignant at this arbitrary and vexing measure, Voltaire was about to leave France once more, when a diplomatic mission was proposed to this interdicted author, to this publicist so often pursued and exiled. The new Minister of War, the Count of Argenson, had had the idea of utilizing the friendship of Voltaire and Frederick to strive and obtain through it an alliance between France and Prussia. Frederick, at peace with all his enemies, had signed the treaty of Breslau, which greatly displeased the French, whose policy sought to cause him again to take up arms.

Although Voltaire saw all the difficulty of that delicate mission, the consequences of which might be the rupture of his good relations with Frederick, he accepted it to serve his country, which, according to his own expression, had so often treated him in a shameful manner. But he loved France, and blind enemies alone could have accused him of a lack of patriotism, without succeeding in basing their calumnies upon any real fact.

Madame du Châtelet, who had not been initiated into the secret of the diplomatic mission, wrote at that time:

"He has gone to Holland, whence he will probably go to Prussia, which is what I fear above all, for the King of Prussia is a dangerous rival for me. At the end of July I shall go to Brussels, where he has promised to meet me again."

[TO BE CONTINUED.]

Communications.

Endless Misery.

"The Synod of Albany, during its session at Schenectady, Oct. 9, passed the following paper, plainly pointing to the case of the Rev. Dr. Webber of Troy:

"'WHEREAS, It is notorious that the position of the Church has been challenged in regard to the doctrine of future punishment, the Synod of Albany, under a grave sense of its responsibility, feels constrained to declare that according to the standards of our Church, the word of God does not authorize the hope of any probation for sinners beyond the grave, and that the Lord leaves no room to doubt the eternal misery of all who die in sin impenitent and without faith in Christ. We also feel called upon to declare that it is slanderous to the ministry of the Presbyterian Church to insinuate that they maintain a confession of faith, some of the doctrines of which they are ashamed or afraid to preach.

"'We also insist that any declaration to the contrary, especially if it implies a sneer at the Church and its doctrines, by any accredited minister of our communion, is a gross violation of his covenant obligations, and inconsistent with honorable standing in the ministry.'

"One of the duties of the Synod is to review the records of the Presbyteries. In reviewing the records of the Troy Presbytery the Synod adopted the following committee report.

"'The Committee on the Records of the Presbytery of Troy recommend the approval of those records, with a single exception. From page 450 to page 476 inclusive, they find recorded, as the action of the Presbytery, a paper reviewing and censuring the opinions and expressions of one of its members, as published in a series of sermons. To this paper the committee takes exceptions on the ground that a Presbyter, publishing the opinions and expressions here quoted, so contrary to the word of God and the doctrinal standards of our Church as to constitute an offense in the sense in which the word is used in our book of discipline, should hav been required by the Presbytery of Troy to answer judicially.'—*Albany Morning Express.*

Archie, the little Irish mason, dressed his cornerstone, picked it up, lugged it to the wall, but failed to lift it on to the corner. Holding the stone against the wall, he sings out to an associate, "George! George! giv us a bit of a luft, I'm too short at one eend jist." Let this go for exordium No. 1.

In the days of Frederick the Great, a certain or uncertain clergyman dropped the endless misery gospel. The pious worshipers were horrified. They informed his reverence that if he didn't restore to them the good old doctrine of endless misery, they must report him to his majesty. He didn't restore, and they did report.

After giving them a judicial hearing, his majesty amiably dismissed them, with a sealed letter to his reverence, informing him of the grievous charge preferred against him, and requesting him to read to the congregation, at the close of morning service, the following certificate:

WHEREAS, My Prussian subj cts, of the parish of ——, are so desirous of endless misery, this is to certify them that they hav my full consent to be damned to all eternity, if they choose it. FREDERICK.

Wasn't he liberal? Let this go for exordium No. 2. Now for the sermon.

Should Frederick, or any other body or bodies, undertake to damn to all eternity all who do not sacrifice on the Rev. John Calvin's altar, the Frederick, or other body of bodies aforesaid, might find him, her, or themself, or selves, not much unlike Archie, "too short at one eend jist." Amen. PRENTISS.

Letter from an Illinois Postmaster.

T. B. WAKEMAN, ESQ., *Dear Sir:* Allow me to send you from this distant point my heartfelt thanks for your excellent and thorough work on the Comstock laws question.

At the outset of the discussion I was with Abbot for reform of the laws, but a little examination of the subject changed all that. The bull-dozing "Card" was of itself an eye-opener, and your masterly argument completed my conversion to the doctrine of "Freedom and Purity, now and forever, one and inseparable."

There seems to be a sort of panic blindness on the part of some that greatly overrates the mischief done through the mails. I would not by any means underrate it, but I hav been Postmaster for many years where large numbers of children and youth get their mail, and I must say that the amount of impure matter going into their hands is infinitesimal, unless it may be in letters, in regard to which I could not, of course, know anything. The news-stands and train boys do a hundred fold more in the direction of impurity than the post-office.

I was also for a long time in a position to acquire some legal ways of looking at things, and I cannot conceive of any law which would reach the case without subverting the most precious principles of our government, though Abbot claims that it is as easy as rolling off a log.

Thanks again for your excellent work, and, by the way, if you can send me your Faneuil Hall or Syracuse address I shall be much obliged. Yours truly, E. R. B.

EVERY woman suffragist from the commencement has been bombarded with Paul, knocked on the head with somebody else's interpretation of the Scriptures, and branded as heretical.—*Ballot Box.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, NOV. 16, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

Visit from Hon. Elizur Wright.

We felt honored to receive a call from this worthy brother on Saturday last, on the occasion of his visit to this city to attend a reunion of some of the venerable men who organized and composed the old Abolition party of forty years ago. The reunion was held at the residence of Dr. C. S. Lozier, No. 321 West Fourteenth street. *The Sun*, in giving an account of the gathering, uses the following language:

"It was the fortieth anniversary of the casting of the first anti-slavery votes. In the spacious saloon parlors were many who had, forty years ago, in poverty and obscurity, spoken from public platforms in favor of freedom for the slave, but who were then despised and laughed at. Some ladies, descendants of revolutionists, were there. Mr. Albert O. Willcox, Chairman of the Executive Committee of the New York Young Men's Anti-Slavery Society in 1833, presided. His hair was white, but his form was as stout as an oak as he stood in the center of the parlor. In a short speech he spoke with energy of the old fights that he had helped to carry on in this city against the then popular institution of slavery.

"Then he introduced John Jay, a yet stouter and whiter haired veteran in anti-slavery days, who recalled the anti-slavery movement begun forty years ago in Philadelphia, and followed up energetically in New York. The movement, he said, began in 1833, and was first in the hearts and on the tongues of the people of this city in 1834. The denunciation of slaveholding and the project of elevating people of color was stigmatized as a crime by almost every one; yet the Society in New York held that slavery should be abolished in the District of Columbia and also in every state to be thereafter admitted to the Union. Meetings held by the Society in Chatham street were broken up by mobs. Dr. Abram L. Cox's church, in Broome street, was threatened, and it was for a long time guarded night and day against the rioters, lest it should be torn down. Then the speaker traced the rapid and powerful rise of the Society from 1836 to 1848. In 1854 came a pull back through Fillmore's signing of the Fugitive Slave law, but it inspired a memorable series of anti slavery meetings in the old Broadway Tabernacle to protest against protecting human slavery. Out of that excitement, added the speaker, arose the public sentiment that caused the Kansas resistance in 1859, whence flowed the rupture between the North and South.

"Chairman Willcox said that there was in those early times one judge in New York who dared to defend the fugitive slave in New York, and he was John Jay. This brought applause from the silvery-haired veterans.

"Elizur Wright of Boston jumped nimbly to his feet, and said that he knew of many a slave who had been helped toward the Canadian boundary by Judge Jay, whereupon more applause followed.

"Mr. Wright, as silver-haired as his compeers, remembered when Southerners had a meeting in Tammany Hall, which was pro-slavery, and which established beyond a doubt, in their own minds, the divine right of the institution of human chattels. But time showed that they were mistaken. Mr. Wright added that his main object in speaking was not to charge any wicked or fiendish purpose upon the Southern slaveholders, but to show how the advocates of universal human freedom suffered in those days. In particular, he praised Gen. James D. Birney, a Southerner, who liberated his slaves. Gen. Birney's picture hung on the wall of the parlor, and the speaker took it down as he mentioned him. A murmur of applause went around, and the picture was passed from hand to hand.

"Then Chairman Willcox said that some were there who were of the old "Liberty party," formed in 1849. He called on Mr. Benjamin L. Mason of Yonkers, who spoke briefly, saying that the work of the Anti-Slavery party is not yet finished. The Indians are not yet treated by Government as they should be.

"Mrs. Dr. Lozier recalled the time, in 1829, when it was perilous in this city to pray in public for the liberation of the slave. Many religious meetings were held in secret, lest the many zealous pro-slavery advocates in the neighborhood should enter the room and break up the gathering.

"Then George L. Downing of Washington said that he had been identified from the first with the anti-slavery movement, and that he, being of the down-trodden race himself, knew that it is not wholly emancipated yet. Negroes in the South are yet oppressed. It is a mistake to suppose that they are free. The whites among whom they liv continue in many ways to oppress them, and the only way to elevate the blacks is to elevate the whites—by education and by wiser statesmanship.

"Here a woman jumped up, and said that it was wrong that the meeting should close without a mention of John Brown's name. The name was received with a clapping of hands. Nothing more was said, however, about that Abolitionist.

"Col. Ralph Plumb of Streater, Ill., related his early struggles in the movement, and told how he was treated, publicly and privately, with contumely.

"Other speakers were William Whitney, the Rev. Phœbe Hanaford, the Rev. Charles B. Ray, and Daniel F. Appleton. Before the meeting broke up, letters were read from a dozen old anti-slavery leaders in the Union. A New York *Herald*, dated Nov. 3, 1838, which was about a third as large as it now is, containing a three-column newspaper report of an anti-slavery meeting in the Broadway Tabernacle, was handed around and laughed at.

"After the meeting broke up, the gray-haired men related to each other interesting incidents of the anti-slavery strife forty years ago."

An interview with the worthy and venerable Mr. Wright was most agreeable. He took the opportunity while in the city to call upon T. B. Wakeman and several other friends, and all felt honored by the same. He has seen his seventieth winter; his locks are nearly white, but he is still active and vigorous in body and mind; he comprehends the questions of the hour with as much clearness and correctness as any man living. He has a mind of no ordinary perception, scope, and power.

He has been a lifelong reformer, and has been prominent in his defense of mental and physical liberty, and when it was unpopular to be so. There are none who hav a clearer conviction of the importance of Liberals, as a body, firmly defending the rights of the people under the Constitution and maintaining the guarantees of liberty and equal privileges. He is not one who would surrender aught of the principles of American liberty for the sake of being counted moral or respectable, or for the purpose of co-operating with intolerant bigots like Anthony Comstock of the Y. M. C. A. He would not, that he might stand well with the Mrs. Grundyism of the day, or lest some strait-laced conservative should judge him not thoroughly respectable, surrender the most valuable rights, the inheritance of freemen. Even the fear of being denounced as being favorable to obscenity would not make him false to liberty. He would contend for the rights of the people regardless of what opinions the bigoted self-righteous class might entertain of him. He is one whom all good people can honor and love.

To converse with such a man and to know him, one is lost in wonder how such Liberals as B. F. Underwood, Judge Hurlbut, C. D. B. Mills, J. W. Truesdell, and others, could be offended because he was elected President of the National Liberal League, and for that express reason should churlishly withdraw and organize a counter-movement. If it was the spirit of Liberalism that caused them to take such a step, then we hav not had a proper conception of what Liberalism is. It seems most singular that sensible men should become angry and petulant because so grand and good a man as Elizur Wright should receive the votes of three-fifths of the delegates for the office of President of the League for one year. That is all the grounds of complaint they had. No sooner was it announced that Elizur Wright was chosen as principal officer than the Rev. Gordon, the Rev. D. H. Clark, followed by the Rev. F. E, Abbot, B. F. Underwood, and others left the hall in displeasure "to defend themselves," acting more like spoilt children than men of reason, intelligence, and stability. It is to be hoped they may liv long enough to see the absurdity ayd childishness of such conduct.

It can hardly be thought by sensible people that because seventy-six delegates preferred Mr. Wright for President the minority were justified in withdrawing and setting up a separate organization. When the delegates went into an election there was, of course, a tacit understanding that there should be a fair election, and that it should be submitted to by all concerned. This was certainly the intention of the Repealers; they expressed a desire for harmony and a determination to abide by the decision of an election. They would not hav withdrawn had Mr. Abbot been re-elected. They had no intention of doing so under any provocation. Had a majority preferred Mr. Abbot, they would hav submitted with good grace, and not hav gone off in a huff and started a rival concern. It is fair to conclude that it was the intention of the Abbot party from the first to elect their man or divide the League. Rule or ruin seemed to be their governing idea. This some of their members hav admitted. They were resolved all the time, if Mr. Abbot was not re-elected, to break up the League and make him President of a new organization.

It is not the correct principle for governing a city, a state, or a nation. Should a minority of the voters, because they do not succeed in electing the candidate they prefer for mayor, governor, or president, secede and form a rival organization? Every person ought to be able to see that such a course would be destructive of all stability in public affairs, and must eventuate in anarchy and ruin.

It is hardly the correct principle of action, either, for any individual to undertake to play the *role* of dictator or despot and lay down certain planks or platforms upon which he and all others must stand under any circumstances. It is a spirit so un-American in character, and so objectionable in its nature, that it cannot be submitted to. Mr. Wright has done nothing of this kind, nor has any member of the majority taken this course. There is but one man who has attempted to force this repulsive doctrine upon the League, and he has not found it eminently successful.

Mr. Wright is a prudent, reasonable man; and while he cannot see that the minority had the slightest excuse for dividing the League and leaving it in the manner they did, his course will be conciliatory, and he hopes a reunion may take place in one or two years. This hope is also indulged in by the most of those who are opposed to the Comstock laws. They did not wish to see the League broken in fragments, and they hope it may again be a united, harmonious body. It can hardly be harmonious, however, if any one man must always be its leading officer, or if the majority must submit to the minority. If it is to be owned and run by one man, or if the one-man power be its principle of action, then it had better remain in two organizations as now. Division is preferable to despotism. If Mr. Abbot *must* be President—if the League cannot maintain respectability except with him as leading officer—perhaps it is well enough to keep a little League for his special benefit.

All readers must admire the excellent spirit of Mr. Wright's Letter of Acceptance, which will be found on another page, and we are sure it will be read with unmixed pleasure. It is to be hoped that the spirit of harmony which he breathes forth will be felt by all members of the National Liberal League, and that he may yet liv many years to be its honored and beloved President.

Judge Hurlbut's Address.

We are pleased to learn that the brilliant address which Judge Hurlbut delivered to the National Liberal League at Syracuse is to be published in *The Index*. It was eloquently and carefully rendered, and, as it is considered the ablest argument that has been made in favor of the General Government's taking cognizance of the crimes and offenses which belong to the jurisdiction of the states, it will be read with careful interest. We shall expect also that Mr. Wakeman will reply to it, especially as to the legality or constitutionality of the Comstock postal laws.

When in committee at Syracuse with several other gentlemen, the Judge admitted that the anti-Comstock party had the argument on their side, and he also admitted that he had been forced to the utmost of his ingenuity to find an argument in favor of the General Government's interfering to take cognizance of the moral quality of mail matter, and to punish those who sent immoral or indecent matter through the mails, and that at length he found it in the fact that the General Government exercised the power to punish persons who robbed the mails, arguing that if the Government had the power to punish robbery of the mails it can also punish those who desecrate it by sending foul matter in it. The Judge, however, ought to hav been able to see that the cases are not at all analogous. The punishing of robbers of the mail is done for postal reasons and for the good and perpetuity of the postal service, while the inspection or censorship of the mails is of an entirely different character. The espionage which the moral inspection demands is not for postal reasons. The stopping of certain matter because of the opinions it contains is wholly un-American in character, and can in no wise be said to be for the benefit of the service, for it directly curtails its business and lessens its income; and for this the Constitution givs no warrant. We await the Judge's address and Mr. Wakeman's reply.

A Difference.

A perceptible distinction may be observed between the National Liberal League and the National Liberal League of America (is the latter supposed to include Canada and the Fiji Islands?) besides the momentous one of "respectability," and that is the organ, or organs, for each. The new rival organization declared *The Index* to be its organ, while the old organization passed a resolution that all Liberal papers should be equally regarded as organs, giving no one paper a preference over the others. Which is the broader, more Liberal spirit, can be perceived.

Three Weeks

from the date of this paper we shall hav to hie ourselves away to Watkins to be arraigned before the High Court of Schuyler County for the alleged offense of selling a copy of "Cupid's Yokes" for a little friend when she was absent at dinner. Whether the dire tribunal will consign us to prison for a term of years for such an offense remains to be seen. But we cannot think that the courts of the state of New York will so far lend themselves to the spirit of intolerance and bigotry as to send us to prison for being charged with selling a pamphlet which was written as an argument in favor of a special doctrine or line of belief.

Those Liberal friends who hav made pledges for the Defense Fund are requested to remit. Considerable money will now be needed to defend ourselves against Comstockism. The expenses at Watkins for four of us will necessarily be heavy, and an effort is now also being made to get Mr. Heywood out of prison. The President is now being visited and appealed to, with the petitions that hav been so numerously signed by sympathetic friends, for this express purpose. Let the pledges now be made good.

To Be Regretted.

It is indeed to be regretted that *The Index* of last week, including very unfair and untruthful extracts from the Syracuse papers, contains many misrepresentations respecting the course and motives of those who do not think precisely with itself. The number of these instances of wilful misrepresentations are by no means small. We have on several occasions pointed them out with definiteness, but do not care to enter into it at this time.

It is indeed sad to see one who holds himself up as a paragon of high morality and respectability falling so easily into the bad habit of misrepresentation, falsification, and detraction as has been practiced in that quarter for many months. Truthfulness, we believe, is still regarded as one of the virtues, and it should not be lost sight of by those who make such special pretensions to morality and purity. It may become an interesting problem in moral mathematics as to how much misrepresentation it requires to equal a very moderate amount of obscenity, or rather, a charge of obscenity not sustained by the facts, or, in other words, how many absolute falsehoods does it require to equal in culpability a suspicion. Truth and honesty are earnestly recommended to the apostle of respectability as virtues worthy of cultivation.

CAPT. H. H. BROWN and M. C. Vandercook have just completed an engagement in Investigator Hall, Boston. About the first of December they start West and would like to hear from parties along the line via Chicago and St. Louis who would like a course of lectures. Address them at Allegan, Mich.

What I Don't Believe.—No. 38.

359. I don't believe it was necessary for Abraham to be assisted by divine aid in begetting his son Isaac in his old age, as described in Gen. xxi, 2, and Heb. xi, 12, when a few years later he was able to beget six more children without any divine aid (Gen. xxv, 1, 2).

360. I don't believe that the promise which God is said to have made to Abraham to give the land of Canaan to his seed as a possession forever (Gen. xiii, 14, 15; xxii, 8) has been faithfully carried out, or that it agrees with Acts vii, 5, and Heb. xi, 9, 13, where it explicitly says that Abraham and his seed did not receive the premises. It is well known that they have not possessed that land for about two thousand years.

361. I don't believe that the statement made in 2 Chron. xxii, 1, that Ahaziah was the youngest son of Jehoram, agrees with 2 Chron. xxi, 16, 17, where it says Jehoahaz was his youngest son.

362. I don't believe that the statement made in 2 Kings, viii, 17, 24, 26, that Ahaziah was twenty-two years old when he began to reign agrees with the statement made in 2 Chron. xxi, 20, and xxii, 1, 2, that he was forty-two years old when he began to reign, which statement would make him two years older than his father.

363. I cannot see that the statement made in 2 Sam. vi, 23, that Michal, the daughter of Saul, had no child agrees with 2 Sam. xxi, 8, where it speaks of her five sons.

364. I am very much puzzled to understand how 2 Sam. xxiv, 1, agrees with 1 Chron. xxi, 1, the first saying emphatically that the Lord tempted David to number the people, while the second says just as emphatically that it was Satan who tempted him to do the deed. The divinities here seem to get decidedly mixed.

365. The statement made in 2 Sam. xxiv, 9, where 800,000 is given as the number of warriors in Israel and 500,000 in Judah seems to greatly disagree with the same census given in 1 Chron. xxi, 5, where the numbers are given as 1,100,000 in Israel and 470,000 in Judah, showing that divine accuracy varied over 300,000 men—rather too much for the incredulous.

366. I cannot think that the number of 700 Syrian charioteers and 40,000 horsemen, as given in 2 Sam. x, 18, agrees with the account of the same victory, as given in 1 Chron. xix, 18, where the number of slain charioteers is made ten times as large, to wit, 7,000. If one is correct, the other cannot be.

367. The price which David paid for a certain threshing floor, as given in two different places, does not seem altogether to harmonize. In 2 Sam. xxiv, 24, the sum is given as fifty shekels of silver, while in 1 Chron. xxi, 25, the price is given as six hundred shekels in gold. If the first was a fair price, the second was immensely too much. If David could have bought it at the first named figures, he was probably too sharp at a bargain to pay the latter sum. There must have been some mistake about the matter.

368. There seems to be some discrepancy as to who slew Goliath, the Philistine giant. In 1 Sam. xvii, 4, 5, it says squarely that it was David who smote the Philistine and slew him, while in 2 Sam. xxi, 19, the honor is conferred upon Ehanan, the son of Jaare-Origim. The words "brother of" were supplied by the translators to avoid contradiction, and are not to be found in the original. Which is the most probable, that there is a mistake in what is called the divine record, or that they both killed the fellow, one inflicting death upon him the second time?

369. I cannot understand how many of the doctrinal or speculative passages of the Bible can be made to harmonize. Thus, in some places it says Christ is equal with God (John x, 30, and Phil. ii, 6), while in other places it states just as distinctly that the Son was inferior to the Father (John xiv, 28, and Matt. xxiv, 36).

370. In one passage it says that Christ is the judge by whom men are judged (John v, 22, 30), and in another it says he judges no man (John viii, 15, and xii, 47).

371. In one instance it admits that Jesus was not all-powerful (Mark vi, 5), while in another it claims that he had all power (Matt. xxviii, 18, and John iii, 35).

372. Several passages assert that Christ's mission was peace (Luke i, 76, 79; ii, 13, 14), while in other places it says his mission was not peace, but that he came to send a sword (Matt. x, 34; Luke xii, 49).

373. In one case Jesus is reported as saying of himself, that though he bears record of himself, the record is true (John viii, 18, 14), while in another instance it says if he bears witness of himself, his witness is not true (John v, 31).

374. In some passages it is asserted that children are punished for the sins of their parents (Ex. xx, 5; 2 Sam. xii, 14), while in others it is equally positive that children are not punished for the sins of their parents (Ezek. xviii, 20; Deut. xxiv, 16).

375. In some places it says man is justified by faith alone (Rom. iii, 20; Gal. ii; 16; iii, 11, 12; Rom. iv, 2); while it afterwards states that man is not justified by faith alone (James iii, 21, 24; 1 Rom. ii, 13).

376. By the reading of some passages it would seem to be impossible to fall from grace (John x, 28; Rom. viii, 38, 39); while in other places it asserts that it is possible to thus fall (Ezk. xviii, 24; Heb. vi, 4–6; 2 Peter ii, 20, 21).

377. Some passages say there is no man that sinneth not (1 Kings viii, 46; Prov. xx, 9; Eccl. vii, 20; Rom. iii, 10); while others assert most positively, Certain ones are sinless (1 John iii, 9, 6, 8).

378. In some places it is asserted that there will be a resurrection of the dead (1 Cor. xv, 52; Rev. xx, 12, 18; John v, 28, 29; 1 Cor. xv, 16); while in other passages it says plainly that there is no resurrection of the dead (Eccl. ix, 5; Is. xxvi, 14).

379. According to some passages, rewards and punishments are to be bestowed in this world (Prov. xi, 31); while according to others they are to be bestowed in the next world (Rev. xx, 12; Matt. xiv, 27; 2 Cor. v, 10).

380. Many passages declare in strong language that annihilation is the portion of mankind (Job iii, 11, 13, 17, 19, 22; Eccl. ix, 5, 10; iii, 19, 20), while others teach diametrically the opposite, and that a large percentage of the human family are to suffer endless misery (Matt. xxv, 46; Rev. xx, 10, 15; xiv, 11; Dan. xii, 2).

381. According to certain passages the earth is to be destroyed (2 Pet. iii, 10; Heb. i, 11; Rev. xx, 11), but according to others it is never to be destroyed (Ps. civ. 5; Eccl. i, 4).

382. Some passages say no evil shall happen to the godly (Prov. xii, 21; 1 Pet. iii, 13), while others have it that evil does happen to the godly (Heb. xii, 6; Job ii, 3, 7).

383. Sometimes worldly good and prosperity are the lot of the godly (Prov. xii, 21; Ps. xxxvii, 28, 32, 33, 37; i, 1, 3; Gen. xxxix, 2; Job xlii, 12), and other times we have assurances that worldly misery and destitution are the lot of the godly (Heb. xi, 33, 38; Rev. vii, 14; 2 Tim. iii, 12; Luke xxi, 17).

384. We are sometimes told that worldly prosperity is a blessing and a reward for righteousness (Mark x, 29, 30; Ps. xxxvii, 25; Ps. cxii, 1, 3; Job xxii, 23, 24; Prov. xv, 6), but in other instances we are assured that worldly prosperity is a curse and an impediment to future reward (Matt. vi, 19, 21; Luke xvi, 22; Matt. xix, 24; Luke vi, 24).

385. We are often assured that the Christian's yoke is easy (Matt. xi, 28–30; 1 Pet. iii, 13), and as often informed that his yoke is not easy (2 Tim. iii, 12; Heb. xxii, 6, 8).

386. We are sometimes told that the fruits of God's spirit are love and gentleness (Gal. xxii), and again that the fruits of his spirit are vengeance and fury (Judges xv, 14, 15; 1 Sam. xviii, 10, 11).

387. On the one hand we are assured that prosperity and longevity are enjoyed by the wicked (Job xxi, 7, 8, 9; Ps. xvii, 14; Ps. lxxiii, 3, 5, 12; Eccl. vii, 15; Jer. xii, 1), and on the other hand prosperity and longevity are denied the wicked (Job xviii, 5, 12, 18, 19; Eccl. viii, 27; Ps. lv, 23; Prov. x, 27; Job xxxvi, 14; Eccl. vii, 13).

388. We are often assured that poverty is a blessing (Luke vi, 20, 24; James ii, 5), and quite as often that riches are a blessing (Prov x, 15; Job xxii, 23, 24; Job xiii, 12), and still again it is said that neither poverty nor riches are blessings (Prov. xxx, 8, 9).

389. We are sometimes assured that wisdom is a source of enjoyment (Prov. iii, 13, 17), and at others that it is a source of vexation, grief, and sorrow (Eccl. i, 17, 18).

390. At times we are told that a good name is a blessing (Eccl. vii, 1; Prov. xxii, 1), and at another that it is a curse (Luke vi, 26).

391. Sometimes laughter is commended (Eccl. iii, 1–4; Eccl. viii, 15; Prov. xvii, 22), and at others it is condemned (Luke vi, 25; Eccl. vii, 3, 4).

392. Sometimes the rod is prescribed as a remedy for foolishness (Prov. xxii, 15), and again it is said that there is no remedy for foolishness (Prov. xxvii, 22).

393. At one time temptation is to be desired (James i, 2), and at another that it is not to be desired (Matt. vi, 13).

394. In one instance we are told that prophecy is sure (2 Peter i, 19), and at others that it is not sure (Jer. xviii, 7–10; Jer. v, 31; vi, 13).

395. In one place we are told that man's life is one hundred and twenty years (Gen. vi, 3), and in another, seventy years (Ps. xc, 10).

396. We are often told that miracles are a proof of divine mission (Matt. xi, 2–5; John iii, 2; Ex. xiv, 31), while we are as often assured that miracles are not a proof of divine mission (Ex. vii, 10–12; Deut. xiii, 1–3; Luke xi, 19).

397. Here we are told that Moses was a very meek man (Num. xii, 3), and there that he was a very cruel man (Num, xxxi, 15, 17).

398. On one hand we are informed that Elijah was taken up into heaven (2 Kings ii, 11), but on the other that none but Christ ever ascended into heaven (John iii, 13).

399. At one time we are asked to believe that all Scripture is inspired (2 Tim. iii, 16), and at another we are told that some Scriptures are *not* inspired (1 Cor. vii, 6—v, 12; 2 Cor. xi, 17).

[TO BE CONTINUED.]

The Bible of Bibles.

We hav received from the publishers, Messrs. Colby & Rich, Kersey Graves' last and great volume, which has long been promised, and which must be admitted on all hands to be a great production. He describes twenty-seven different bibles, and if some of them are passed over rather briefly, he enters fully enough, to make all amends, into a consideration of the Jewish Bible. He claims that there are two thousand mistakes and errors in the inspired volume, many of which are dwelt upon at considerable length. The characters of Jehovah, the Jews, Moses, Abraham, Isaac, Jacob, David, Solomon, and many of the prophets are examined without wincing. Those who wish to learn what the entire contents are, are referred to the advertisement on a subsequent page. We can assure the reader that the volume is a perfect storehouse of Bible knowledge, and does great credit to the author of "The World's Sixteen Crucified Saviors." Thousands of copies will be required to satisfy the popular demand, and we hope to hav the pleasure of sending out a fair share of them. It is a volume of 440 pages, and is mailed at the low price of $2.00. We shall at all times keep a supply on hand.

Let the Question be Decided.

Judge Dittenhoefer, Elizur Wright, Judge Hurlbut, Hon. Geo. W. Julian, James Parton, and scores of other excellent lawyers and judges, have pronounced T. B. Wakeman's Faneuil Hall speech, to be an able, clear, logical, exhaustive, unanswerable and most convincing argument upon the unconstitutionality of the Comstock Postal laws of March, 1873, but the editor of *The Index* pronounces it "an ingenious, plausible, but narrow and sophistical plea for repeal, ignoring distinctions which exist, and inventing others which do not, and raising a cloud of empty technicalities which a small circle of personal followers mistake for solid and substantial arguments."

Now there may be some of our readers who would be glad to hav the opportunity to decide for themselves whether the highly moral editor is right and all those other gentlemen all wrong. To all such who will send us three three-cent postage stamps we will mail a pamphlet of 120 pages containing the speech in full with replies to *The Index* from the same pen and by others; also James Parton's letter. Those thus sending will be enabled to decide which is in the wrong and which is in the right.

WE are still sending THE TRUTH SEEKER for three months to trial subscribers with a premium of either of the following books: "Paine's Age of Reason," "The Holy Bible Abridged," or "The New American Pronouncing, Illustrated Pocket Dictionary," for 60 cents. One thousand more names wanted.

Addresses at the Watkins Convention.

We hav sent out a good many copies of this new volume, and are glad to be able to report that it is giving excellent satisfaction. All of the addresses are of the most able character, and several of them singly are worth the entire price of the volume. It is a work not ephemeral in character, but of deep thought and rich sentiments which will last for all time. Every Liberal who has $1.25 to spare will do well to send for a copy. Sent, postpaid, by mail at that price.

FREETHINKER ALMANAC for 1880 (in German). We hav just received from the publisher, Carl Doerflinger, of Milwaukee, a copy of his annual "Almanac." It contains 120 pages, and is a rich treat to every German Freethinker. Send to the publisher for it.

MR. THERON C. LELAND hereby announces that he will accept a few invitations to lecture during the coming winter. He will speak on

1. Organization of the Liberal Forces,
2. Social Bankruptcy,
3. Social Evolution,
4. Individual Evolution,
5. Lingual Evolution,
6. The Comstock Laws, Obscenity, and the General Questions which have Divided the Liberal League.

Nos. 2, 3, and 4 are very radical treatments of the most delicate social questions, and none will employ him who cannot bear searching discussions down to the bottom principles of social existence. Address 201 East 71st street, New York.

A Popular Theological Question.

The discussion in regard to hell still continues. It seems to resolve itself into the following considerations: Is there a hell or is there not? If there is one, in what does the punishment consist, how long does it last, and what is its object? If there is no hell, what is the condition into which people not fitted for purity and happiness pass after this life is over?

No symposium, whatever may be the intellectual calibre of its members, or the degree and quality of their training with reference to this special subject, is able to settle this question. It belongs to the sphere of the unknowable, at least so far as the present generation is concerned. There are facts which point toward one conclusion, and facts which point toward another, and endless theories which point toward nothing and do not deserve to be taken into consideration. When believers in the inspiration of the Scripture are unable to agree as to the meaning of the original Greek words which hav been translated "eternal," it might readily be supposed that non-believers would be still more divided. But the contrary is the case. The various sects of professing Christians disagree more bitterly among themselves in regard to this interesting question than the Atheists and the Infidels do.

This war must rage so long as Christianity shall continue to be a power. For, so long as Christianity maintains supremacy, will the inspiration of the Scriptures be believed in and believers give to the original Greek and Hebrew various interpretations. Most people inherit their religion as they inherit fortune, family names, and ancestral peculiarities. They hav not sufficient strength of mind, or integrity of principle, or originality of thought to arrive at any religious convictions in and by themselves. But, nevertheless, though a certain religious, or rather theological bias is thus inherited, still it is being slowly modified by the counter-bias created by the Infidels; a term which we use in no slurring sense. The discussion on hell, which has now lasted for some months, is a striking instance of this kind of warfare.—*Telegram.*

THE potato is supposed to be a native plant of Peru and Chili, where it still grows wild.

Communications.

Orangism and Comstockism.

BY HORACE SHEPARD.

"Speaking of Gibbon, one of the arch-Infidels of the last century, Byron, to whom the historian's contempt for Christianity was perhaps his chief recommendation, describes him as

"'Snapping a solemn creed with solemn sneer.'

The fact was, as Byron must hav known, however much he wished it otherwise, that the solemn creed was not snapped at all, but grew stronger and stronger in men's minds the more frequent and violent the assaults which it resisted unscathed.—*N. Y. Weekly Witness.*

The above is but a short extract from the *Witness* of an article over half a column in length, made up mainly of abuse, of which the above is a fair specimen.

The *Witness* is one of the remaining journals that holds on to the old Calvinistic orthodoxy in real earnest. The quotation from Byron is doubtless a fair specimen of the intelligence and honesty, or perhaps I might more properly say, of the ignorance or dishonesty of the true blue orthodox papers. The quotation has seven words and one of them is wrong—a fair proportion of them. The true version is

"Sapping a solemn creed with solemn sneer."

We might suppose a typographical error, but the word is repeated more than once, hence it must hav been from ignorance or dishonesty: which was it? The line may be found in Childe Harold's Pilgrimage, canto iii, verse cvii.

The editor of the *Witness* spent his own money, and when that failed, a great many thousands of dollars of zealous pietists', in a vain effort to prevail upon the people of New York and the surrounding country to swallow a daily dose of piety as often as they do their daily meals; and as if that were not enough, the *Witness* loaded itself with two of the most ignorant, stupid, and malignant fanaticisms there are in the country. I refer to Orangism and Comstockism. These are enough to sink a navy. It has much to say for the Orangemen of Canada. The *Daily Witness* failed

The celebration of the battle of the Boyne on the twelfth of July is decidedly wrong. The proceeding is in exceedingly bad taste, contrary to generosity and magnanimity; belonging to the rude and barbarous ages rather than to the liberal and magnanimous spirit of North America in the nineteenth century. The ostensible cause and professed necessity for the Orange organization hav long since passed away. The objects were, if I am rightly informed, to secure the crown to William, Prince of Orange, and his heirs, and also to secure the Protestant succession to the crown rather than the Catholic. There is no necessity, propriety, or utility for such an organization for such purposes at the present time. There is no Catholic claimant to the crown of Great Britain. Neither does the crown of Great Britain nor the Protestant churches need or desire the aid of the Orangemen. On the contrary, they both repudiate such pretended aid as an injury rather than a benefit to them. The Orange processions are discountenanced by the Government of Great Britain.

Let us now briefly notice certain parties who act on different principles from what the Orangemen do.

The British people celebrated the anniversary of the battle of Waterloo, the 18th of June, for nearly forty years. Becoming desirous of cultivating more friendly relations with France, they discontinued public and demonstrative celebrations of that important battle.

When our late civil war was brought to a close, the word was quietly passed around that we would not hav any public celebration of battles or of Union victories, or inscriptions upon flags or banners that would serve to remind our Southern brethren of their defeat. Had the contrary course been pursued we might hav had in some parts of the country an annual crop of riots, outrages, and bloodshed that would hav left those of the Orangemen and Catholics on the 12th of July quite in the shade.

When the Germans in the city of New York wished to celebrate the return of peace after the conclusion of the Franco-German war, they made it a peace celebration strictly and severely; and a splendid celebration it was, without any disturbance or accident.

There was a large population of Frenchmen, Americans, and Irishmen in New York who sympathized with France. Had the Germans blazoned the triumph of war, carried flags and banners setting forth there victories in battle and their capture of Alsace and Loraine, their would hav been almost certainly more or less of disturbance, and perhaps a bloody riot.

We sometimes hear it said that the Orangemen hav the same right to celebrate the battle of the Boyne on the 12th of July as Irishmen hav to celebrate St. Patrick's Day on the 17th of March. The cases are entirely different. St. Patrick was a man of peace. Like St. Paul, he was a worker with his hands. He called a whole people to what we may consider a higher and better religion and civilization. His life and deportment were humble and innocent. There is nothing aggressive and insulting to anybody in the proper and decorous celebration of St. Patrick's Day.

The Protestant population would hav the right to object to the Roman Catholics celebrating the anniversary of the St. Bartholomew massacre as an outrage upon decency and propriety. It would be of the same character with the celebration of the battle of the Boyne, but of a more exaggerated degree. The ultimate results were similar in both cases. They were both fights about religion. The results in both cases were permanently disastrous to the defeated party. When we remember the long course of persecutions and confiscations that followed the battle of the Boyne, and the comparatively speedy ending of the St. Bartholomew business, we are inclined to the belief that the former was the more cruel and disastrous of the two.

The proceedings of the Orangemen is one of those cases where the results are directly the opposite from what they propose to accomplish. Their celebration has so much of coarse absurdity and barbarism in it that it disgraces and injures the Protestant cause and strengthens that of the Roman Catholics. The Orangemen hav no right to call the affair a religious quarrel between Protestant and Catholic. The great majority of Protestants object to being in any way identified with Orangism. We never hear of Irish Catholics attacking Protestant churches or Sunday-school processions. I hav often seen Irish Catholic policemen set to protect from disturbance Protestant church or public religious meetings. So far as I hav observed they fulfilled their duties in honor and good faith. The political Jesuits could well afford to keep the Orangemen in pay to hold on and persevere in their course.

The publishers of the *Witness* are trying to raise money to start anew the *Daily Witness*. Let them raise and expend a hundred thousand dollars, and then another and another, until they hav expended a million of dollars, but the paper will never pay its own expenses while it is loaded down with the ignorant, barbarous, and intolerant fanaticisms of Orangism and Comstockism. Let the *Witness* aid to squelch out these two miserable barbarisms, after which it would stand a tolerable chance of success.

Comstock again to the Front.

Anthony Comstock has not been very active of late, but quite recently he has made himself rather conspicuous by interfering with the exhibition of a copy of a celebrated painting by the noted Austrian artist, Hans Makart. Comstock's conduct in the case has called out merited criticisms from many of our city papers, several of them, while according him full credit for all the good he has done, censure him for his unwarranted course in this case. The *World* gave this account:

COMSTOCK ON HANS MAKART.

A SUPPRESSED PICTURE.—"PARIS AINT HERE, NOR IT DON'T MAKE OUR LAWS."

Mr. Andrew J. Hope keeps a candy store on Fulton street, near Pearl. He is not only a confectioner but a patron of the arts. A few weeks ago he purched from Mr. Wm. Schaus a finely executed and handsomely framed water-color copy of Hans Makart's painting of "Charles the Fifth's Entry into Antwerp." The original, which is now on exhibition in the Art Gallery of the Paris Exposition, has been much talked of by European critics and connoisseurs. It represents the King's triumphal procession through the streets of the ancient Flemish city, and in the foreground there are several figures of nude women, apparently representing heralds of the royal coming. Mr. Hope's copy was exhibited for several weeks in Mr. Schaus' shop window, and when he purchased it Mr. Hope placed it in his window. There it remained up to last Thursday, when Mr. Anthony Comstock, of the Society for the Suppression of Vice, saw it. Mr. Comstock at once sought Mr. Hope and informed him that the picture was obscene, and that he would not permit it to be exhibited any longer. Mr. Hope protested, but in vain. Mr. Comstock declared that if the picture was not removed he would seize it and arrest its owner. Mr. Hope says that he did not care to hav a conflict with so powerful a society as the one that Mr. Comstock claims to represent. He accordingly promised that the objectionable painting should be exhibited no more, and he caused it to be covered with a placard with the following inscription:

A CARD TO THE PUBLIC.

I purchased of William Schaus, of Broadway, the inclosed picture which he had on exhibition in his window, a water-color copy of Makart's great historical painting of

"Charles the Fifth's Entry into Antwerp,"

which is at present all the rage at the Exposition. Being the only copy which would reach this country before Christmas, I took pride in showing it to the public.

A gentleman claiming to be the Society for the Prevention of Cruelty to Morality came into my store and peremptorily ordered it out of the window.

Surely the world moves!

This notice in the window has attracted even larger crowds than the picture did. All day yesterday people stopped to read the inscription over the handsome gilt frame and wondered. Many of them went inside and asked what it meant.

Mr. Comstock denied that he had threatened to seize the picture or to arrest Mr. Hope. He said he had only called Mr. Hope's attention to the female figures which he considered "injurious to little boys." "This painting," he continued, "may be all right in a gallery, but in a shop-window it is exposed to the sight of little boys and girls, and it is not right to leave it there."

"Was it not exposed to the sight of big and little boys and girls on Broadway?" asked the reporter.

Mr. Comstock did not reply. "There are many works," he said, "which are unobjectionable in a gallery; there are the works of Pompeii (*sic*) and other classics, but that does not justify the sale of photographs of them. As to this picture, it has its proper place in a public gallery or a gentleman's parlor."

"Is this picture obscene, in your judgment?"

"In a public window, yes," was the reply; "exceedingly pernicious to be placed before young men. It is not, in my judgment and according to the decision of the courts, a proper picture to put in the windows where little boys and girls are passing."

"What would you do if Hope put it back in the window again?"

"I would take action to seize it, most certainly."

"Do you know the original has been exhibited at the Paris Exposition?"

"It may all be. Paris aint here, nor it don't make our laws."

Mr. Comstock went on to say that the exhibition of obscene works of art would not be permitted.

"What do you consider obscene works of art?" asked the reporter.

"Works of art that are obscene," was the reply, which elicited a smile from one of Mr. Comstock's lieutenants who was present.

"But what constitutes the obscenity?"

"I mean the lewdness of nude figures."

"Is a nude figure necessarily lewd?"

Mr. Comstock began to show signs of annoyance. Going into his private office he brought out a pamphlet containing a number of extracts of court decisions bearing upon the question and read from them very rapidly. The reporter asked for one of the books several times, but Mr. Comstock made no reply. When he had finished reading, however, the request was renewed and refused.

"Will you lend or sell me one, so that I can let people understand the laws on the subject?" asked the reporter.

"No, sir," was Mr. Comstock's reply; "these are the points I use in my briefs, and I am not going to furnish people powder to shoot me with."

The *World* also had an editorial upon the same subject, which we subjoin.

COMSTOCK VS. MAKART.

It is eminently desirable either that the Society for the Suppression of Vice should get another agent in the place of Mr. Anthony Comstock, or that it should cease to clothe its agent with judicial functions and require him to take counsel of some person of sense and discretion before either making or threatening seizures. If Comstock had taken counsel of such a person before stigmatizing a respectable tradesman as a corruptor of public morals, and a great and pure work of art as an indecent picture, he would not hav made the indecent public spectacle of himself which he has made in ordering a copy of Makart's "Charles V." out of a shop window in Fulton street. The picture itself, though a German and not, as the worthy Mr. Comstock ignorantly imagines, a French piciture, has been perhaps the crowning glory of the Paris Exhibition in the department of art. Nothing in it has more thoroughly commanded the admiration of every intelligent person who has looked upon it than the absolute nobility and grandeur of sentiment with which ths painter has treated the stately and superb figures upon which Mr. Comstock seems to hav gazed with the eyes which ages ago shrivelled and dropt out of the swinish head of Peeping Tom of Coventry. It has been repeatedly charged upon this agent of the Society for the Suppression of Vice that he is not in the least scrupulous about the methods he employs to do even the legitimate and necessary work which falls to him, and that he is quite willing to entrap into an offense a person who otherwise might not commit an offense, for the purpose of procuring a conviction and making a showing of activity. Doubtless the society, on the whole, has done a needful and useful work. There is as little doubt that the young are better protected from bad influences than they were when it fell to work as there is that butchers and cartmen are more humane in their dealings with horses and sheep and calves than in the old days when they were secure against the vigilance of Mr. Bergh. But the necessary work of such a society is not likely to be undertaken by a very scrupulous or delicate-minded man; and nothing but unscrupulousness and indelicacy could make an issue between such a society and that portion of the public in whose minds Greek sculpture and Italian paintings give rise to different feelings than those which they inspire in Comstock. For it will be observed that the ground on which Comstock threatened the seizure of this picture would hav equally justified him in the seizure of any work of art of its class when publicly exhibited. Mr. Schaus, it appears, has had on exhibition in his window the same engraving which Comstock thinks it proper to seize when it is exhibited in a confectioner's window. He seizes it there upon the ground that "little boys and girls" might see it, and this is plainly as good a reason for seizing it in Mr. Schaus' window as in Mr. Hope's. Mr. Schaus and Mr. Knoedler, it will be perceived, if this is to be the order of things, hold a considerable portion of their stock on the sufferance of Mr. Comstock and his society, under strict injunction not to put any of it in the window. We shall be surprised to learn that they pay any attention to Mr. Comstock's views on the subject, and we shall be surprised if the confectioner whose property has been thus in effect confiscated does not find upon taking counsel that the law will sustain him in exhibiting in Fulton street a copy of a work of art which has been exhibited for months and years to the whole civilized world.

The *Philadelphia Times*, in making comments on the same subject, used this language:

Mr. Anthony Comstock has been making an ass of himself. We say this advisedly, because there is no reason to suppose that Mr. Comstock was made so by nature. He is a man with a hobby; but like other men with hobbies, Mr. Comstock does not always use the best of judgment, and lately he has been bringing ridicule on his work by some very absurd and arbitrary proceedings. At this date no argument is needed to defend the presence of the nude figure of art, and the general public will simply laugh at Mr. Comstock and vote him a nuisance. It is not the theme but the treatment of it that is to be criticised as pure or impure, and Makart's nude figures are altogether purer than his draped ones. His art, which delights most in gorgeous robes and voluptuous appointments, is essentially impure, false, and vicious, and the world would be none the worse off if all his big canvasses were burned. But that is a matter of æsthetics in which Mr. Anthony Comstock is scarcely qualified to act as censor, and if his patrons and employers, the directors of the Society for the Suppression of Vice, wish their work to succeed, they would do well to suppress their agent a little.

Mr. Comstock seems to know just what course to pursue to make himself obnoxious to many good people. There is hardly another person in the city so much disliked as he by the artists and picture dealers. He has undoubtedly committed a serious mistake in the warfare he has made against them.

In this connection attention may be called to another of his cases, and the results that grew out of it. Louis Wengenrath, it will be remembered, kept a well-conducted confectionary in the eastern part of Brooklyn. He conducted an honorable and legitimate business until an evil hour, when Comstock's first lieutenant, J. A. Britton, called upon the confectioner to repeat the request he had made several times before, that he would procure for a mutual friend a certain indecent device in sugar. By repeated persuasion, the confectioner was induced to make the purchase, and as soon as delivered to Comstock's man he was arrested, and in due time the trial come off, Comstock and Britton appearing against him, and he was convicted and sentenced to prison.

It would hav been comparatively easy to hav procured a pardon from Gov. Robinson, had Wengenrath's attorney been true to him in making the application, but it seems that the attorney and Mrs. Wengenrath had contracted an

intimacy which they wished to continue, and poor Wengenrath was allowed to serve out his term, while the attorney continued his visits to Mrs. Wengenrath, not only during the husband's imprisonment, but afterwards. Mr. Wengenrath disapproved of the lawyer's visits, and remonstrated with him against them. The legal gentleman persisted in his visits to Mrs. Wengenrath until the injured husband exasperated beyond endurance assaulted the attorney, when a severe conflict took place in which the attorney was seriously injured and his life endangered. Mr. Wengenrath was placed in prison to await the result of the injury. Thus was a happy family broken up, and its peace destroyed by the machinations and intrigue of Anthony Comstock. If he has done good he has more than neutralized it by the the injury perpetrated upon many persons.

Pious Correspondence.

Deacon Skidmore's Thirteenth Letter.

GOSSIP AND REMARKS.

ZION HIL, Nov. 11, 1878.

MR. EDITUR: My wife haz about rekoverd her uzual state ov mind and iz feeling about az wel az before I had my trial, and I hope the sisters ov the Church hav also about reganed thare normal kondishun. A grate deel ov uneziness waz experiensed by Sally lest we shood be plunjd in deep and lasting disgrase, and that Mrs. Jones and sum ov the uther prominent wuns wood kro over her; and the littel kommunity haz ben unuzually exsited, and almost innumerable remarks hav ben made.

Sally haz skolded me a good deel when we hav ben by ourselvs bekause I hav brot all this tawk and kritisism upon her and kauzed her to hang her head almost in shame. She haz aknowlejd that she duz not kare how much I reed THE TRUTH SEEKER if uther fokes don't no enything about it. She admits I am reely az good a man az I waz before I began to reed it, and she duz not suppoze that it duz me the leest bit ov harm, but she kan't bare to hav eny stane kum upon our good name; we hav alwaze stood az hi az eny around us, and we hav ben looked up to az being fully az respektabel az eny ov our akkwaintanses, and she kan't bare to lose eny ov our good name and respekt. She sez, when she kan't hold her hed az hi az eny around us, she wants to la down and di.

She waz over a few daze ago to kall on Mrs. Buzby, and thare she pikd up a good deel ov the remarks that hav ben going the rounds ov the naberhood. I ges thare haz nothing happend here for 12 munths that haz kauzd more remarks in our littel kommunity than my arranement and trial for reeding yure paper; and I must sa it iz amuzing to lern what the different wuns hav sed. It duz sum peepel a grate deel ov good to help put thoze down hoo, tha imajin, hav ben thawt more ov than themselvs, and thoze hoo hav ben viktims ov jelusy sho how reddy tha are to help destroy a good name that haz taken a lifetime to build up. I hav observd that thare piety haz not prevented the unfrendly remarks that hav ben made in my kase. In fact, the more pius tha ar, the more tha seem to delite to be sensorius regarding thare deeken. I lern thare wood hav ben a good meny more seveer kritisisms made in referense to me, on the da of my trial, about my avowd departyure from a Kristyan line ov kondukt had not Elder Goodly so timely shut it all off by bringing the meeting to a kloze.

Mrs. Buzby told Mrs. Skidmore what Mrs. Skinner, and Mrs. Gadsly, and Mrs. Runnels wood hav sed had tha had a chanse to fre thare minds. She long had an envius spite towards our family, and tha wer glad ov a chanse to giv a littel vent to thare long pent up feelings. On the uther hand, I find I hav lots of warm frends in the Church and a larj number out ov it. Evry wun hoo haz fare, onerable qualitys ov mind iz wiling uthers shood enjoy the privilej ov investigating and thinking for themselvs, tho I must admit that our kreed duz demand a uniformity and konformity ov opinyan that iz hard for sum minds to yeeld to. I hav had my own trials on that ground, and I hav sumtimes feerd I had not fathe enuf in all the kardinal doktrins to finally prove it to be the saving fathe. It iz a littel hard for me to beleev a thing enyhow whether I kan or not. But ov korse the Kristyan haz hiz trials, and if he kan finally sukseed in saving hiz sole from eternal nite and eternal torment he kan wel afford to submit to all the trivyal annoyanses that he iz subjekted to.

It seems that several ov the extra pius members ov our Church—mostly sisters—hav blamed Elder Goodly for kutting off the meeting so short and not having more persons speek in referense to the heresy ov which I had ben so flagrantly gilty. Tha think evry member ov the Church shood hav ben aloud to express thare komdemnashun ov thare Deeken's reeding so bad a sheet. In that kase tha say I wood hav herd more plane tawk about my rong korse than I ever dreemd ov. On the uther hand, I heer that thare wer 3 or 4 that wood hav kondemd the hul biznes and denounsed it az a Baptist Inquisishun, and that tha wood even hav thrown my good frend Karter in the shade and made what he sed seem moderate and tame.

Sam Kragehed haz told Suzan a good deel ov the gossip he haz herd on the subjekt. Yu no hiz father iz also wun ov the deekens ov our church and iz a littel more pius than I am, tho most ov our nabers wil tel yu that my note iz worth 25 per sent more in this market than hiz iz, and enybody hoo noze us both wood much sooner hav a klame aganst Skidmore than Kragehed, tho I shood sa that thare haz not ben a note ov mine in this naberhood for more than 10 yeers. I don't ask enybody to take my note; if I o them enything, I pa them and hav dun with it. But Bro. Kragehed haz not ben so fortunate az that; he haz ben konsiderably involved, and a good meny ov hiz notes hav ben floting around, passing from hand to hand, and sumtimes tha hav not ben pade til tha wer a good while past du, and wun man thretend to su the Deeken, and he kum to me and borrode 50 dolers to help him out ov his trubbel, and it waz more than a yeer before he pade it. I don't tel yu theze things to brag or to tel too much nuze out ov skool, but that yu ma understand the situashun a littel. The Deeken iz a pretty good sort ov a man, and he iz vary willing that Sam shood take my Suzan for a wife. He haz stood up for me pretty wel in the kathauling I hav had az I kall it, and sez that tho he wood not go so far az I hav dun, to take an Infidel paper rite into my house, setting a bad exampel to children and uthers, he kant see az I hav dun enything I had not a perfekt rite to do; and he thinks it waz foolish for Elder Goodly to lissen to thoze old wimmen and kall a meeting to giv me "down the banks" when I had dun more to bild up that church than al ov them put together. He sed he liked what frend Karter sed, and felt most like going up to him, shaking him by the hand and slaping him on the sholder. Tho he sez he must be vary kareful az to what he sez and duz, and must do nothing that wil hurt hiz standing in the church. He sez a man kan hav his private opinyan and also hiz publik opinyan; the first belongs to himself, and nobody else haz enything to do with it; the sekond belongs to evrybody. He wants hiz publik life to be such az wil meet the approval ov the church or the more pius porshun ov it. He wood be vary kareful and not avow an opinyun that wood giv offense to the better porshun ov sosiety. Sam sez what ales the old man iz, he laks bakbone. He iz most afrade to tel just what he duz think lest sumbody wil not be suted. But on the hole, Bro. Kragehed iz on my side, and he don't belong to the Sister Jones klik.

Sam sez he haz herd a good meny remarks about the trial, and the publik sentiment iz pritty evenly divided az to the propriety or impropriety ov my taking whot papers I pleez, but most all admit that I hav karrid myself onerably in the affare, and tha kommend me for the koolnes I hav shone and the freedom from vindiktivnes that I hav manifested. Sum ov the members ov the chureh sed that if tha had ben brawt up on such a charge tha wood hav got mad, wauked out ov church in hi dudjun, and told the Sister Jones party that tha mite go to gras; that tha shood reed whot tha pleezd, and she mite do the same. Tha admit, however, that my koolnes and pashense wer vary kommendabul. Upon the hole, the hole thing haz razed a big exsitement, but it haz not dun me eny harm. I shal stand az wel az before with the mane part ov the flok, and my pekuniary ade wil be az akseptabel az ever. Let me tel yu in konfidense that a littel munny helps a man along wunderfully in this wurld, az wel in the Church az out ov it. It haz stood by me like a frend in my littel unplezantnes. Had I ben poor and without an inkum I wood hav ben turnd out ov Zion Hil Baptist Church in no time. The good santes wood not hav put up at all with my taking and reeding such a paper az THE TRUTH SEEKER. So long az a man haz plenty ov munny and stands wel with the wurld he wil not very redily be turnd out ov the Church. That iz the klas ov peepel the Church wishes to draw unto itself; that iz the kind ov fish it likes to catch in its net, while the littel, poverty-stricken, insignificant wuns ar kast aside.

I beleev it wood do yu good to heer Suzan go on about this luv ov munny and respektability which the Church indulges in so largely. She sez thare iz little else to thare relijun save a dezire to bild up a fashunable, respektable sosiety, to hav a fashunable preecher, a grand karpeted church, a fine kwire ov singers, with numbers that are wel off in this world's goods and able to kontribut hansomly to keeping up these first klas appearanses. The long fases and the pius looks she sez are all a sham. She haz watchd them klosely and she iz convinsd thare iz far more ov hipokrisy than onesty amung the professers ov relijun, and she haz found already in her short experiense that professers ov religun wil desend to do az ignobel and immoral akts az thoze hoo make the loudest professhuns. To heer her go over with the katalog ov insidents that she haz been noing to herself, iz enuf to make wun think that thare iz not much in the professhuns that peepel make and the self-richusnes that tha indulj in.

Kaptin Smith and Suzan tawk vary much alike. He sez her remarks he haz found to be tru in hiz obzervashuns ov men and thare kondukt. He iz wun that haz wachd men klosely for many yeers and haz studied thare motivs, and it iz hiz opinyun that thoze hoo profes an extra amount ov virchew, karakter, and respektability wil bare ful az much waching az kommon peepel and are equally az liable at last to be found out in underhanded and disonest praktises. He avows that he haz no respekt for a man hoo professes to be better than the averej ov men, but when put to the test wil fall a pra to temtashun ful az eezily az wun hoo makes no speshal pretenshuns to verchew and respektability. He sez, "Shame on a man hoo trys to make the wurld beleev he iz better than hiz fellos when in reality he iz not so good."

Sally duz not sa much about these things, but when she heers them from the Kaptin and Suzan she shakes her hed and sez she noze the wurld iz awful bad.

Let me tel yu that to-morro morning wife and I start erly for Monmouth kounty to make a vizit ov a fu daze to our dawter and son-in-law, hoo liv over thare. We wil ride over in our own karrij, and wil make the trip with my flyaway bays in a fu ours. I ma hav sum news to giv yu in my next about old Monmouth. Fathefully yures,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Propheci

EDITOR TRUTH SEEKER: Your friend, T. M. White, in quiring concerning the prophecies applied to Jesus, has been well answered by you. One of the hardest things for people to get round generally in answering the questions of Christians is their assuming the fact that so many of the prophecies of the Bible hav come true, especially regarding the Jews. The fact that the prophecy had been made was mainly the cause of its being verified. The habits and customs of the Jews were as dissimilar to others as are the wandering Gypsies. After the Bible was accepted by the Christian world, to persecute the Jew was considered a duty, so as to verify the Scriptures, "His name shall become a jest and a byword among men." Can you wonder at this when fifteen thousand of them were slaughtered on the coast of Spain in one day, when they were expelled from the country. To read the history of the Spanish Jews during the reign of that diabolical institution, the "Inquisition," is enough to cause all men to sicken with horror. "Rich as a Jew," "mean as a Jew," "a dog of a Jew," all of those terms were not slow in coming into use, and the dramatic writings of the past did much to give them place and prominence.

Suppose we look over profane history, ancient and modern. You can find hundreds of prophecies that were made and afterwards verified. They, however, gained little notoriety, for it was to the interest of no particular sect or party to push them forward. There were many prophecies concerning the fall of the Roman empire, and all are familiar with the prophecies of Nostradamus.

Swedenborg foretold his own death; A. J. Davis prophesied the discovery of two planets, in a clairvoyant condition, years before they were discovered; also the Grange movement, the palace-cars, and several other things. On page 156 of the second number of a book called the "Modern Thinker," published in 1873 in New York, is an article entitled "A Modern Prophet," that made predictions that came "a long *shot*" nearer truth than any ones made in sacred writ. One of the prophesies of the Old Testament that is claimed as prophesying of Christ, "Not a bone of him shall be broken," is simply ridiculous when examined; the utmost straining of comparison will not bear it out in any sense whatever. All nations of the East were continually looking for a Messiah, or "anointed one," and they came, too, according to many of them.

There was an immense amount of stealing done somewhere by those old worthies. Philo and Hillel were never credited for the good things that they wrote when used by the evangelists, nor were they willing to let their indebtedness to India be known. I lean, however, to the impression that this was done by the early founders of the Christian Church, and if they had only been able to hold control a bit longer, many another doubtful expression would hav been expunged from the sacred word. There is little doubt if Shakspere had painted the character of Jacob, the term "As cunning as Jacob," or "you can't come Jacob on me," would be as common as the expression, "An old Shylock" is now in its application to a miser.

Freethought is the best of educators, and Christianity is the best element of repression known. One says, "Reason soundly." The other says, "Reason is a daughter of hell." My old father used often to tell me that "many a man thought he had religion when he only had dyspepsia. I hav about arrived at the same conclusion, and am certain it is impossible for a perfectly healthy person to indorse and believe the five points of Calvin. Nothing is so well calculated to free the human mind from superstition as a profound study of the Bible, not on bended knees and with puling prayers, but with fearless courage, guided only by the divine light of human reason, the one link that binds us to the infinite and lifts us above the groveling animal in our nature.

It is all nonsense to tell me that its standing for fifteen or eighteen hundred years is of any weight; use the same influence—fire, prison, rack, torture, ostracism, persecution, seize on every human affection and warp it by education—and any result can be accomplished, even so far as making mankind worship a green frog and fight to prove it a god.

The best thing, and showing "the signs of the times," is the resolution adopted by the last "Woman's Rights" celebration, held in Rochester. I hav now a feeling of real pride in "the woman movement." Before I had a little fear of its Christian timidity. "We cannot serve two masters well." Reason and Christianity are wide spart as the poles.

E. L. S.

Letters from Friends.

LAFAYETTE, VA., Oct. 31, 1878.

FRIEND BENNETT: As the angel Gabriel directed me last week, I took a journey up into Pulaski county. I had a good visit with your friends Mr. and Mrs. Slenker, had a social time, and looked over all your publications that I cannot get myself for want of means. Thence I went further up and visited an old subscriber that I got for *The Index* some years ago (before THE TRUTH SEEKER was born). After a friendly greeting we were called to supper. Judge of my surprise when he asked me to call upon the Lord for a blessing. You may rest assured that I declined. The supper was dispatched, however, and we returned to the sitting-room and entered into a lively conversation, the young ladies giving me a description of a great religious revival that sprang up there last winter. I listened, and then "the Spirit of the Lord" came upon me, so that I opened my mouth and began to preach: "Religion—what is it? and what is a revival of religion? Take your own Bible and the definition there given; it is to visit the sick and fatherless, do good to them, live uprightly and honestly, and keep unspotted from the world. Not a word is there about going to meeting, getting up a great excitement, being baptized, joining the church, saying prayers, arousing the passions by working up the nervous and excitable part of our nature by and through the fear of hell; no, not a word of it. Religion is a pure life; nothing more and nothing less. I hav been preaching here in Montgomery county, getting up revivals and organizing a society. Shall I read you my article of faith and belief? Well, here it is:

"'Freethinkers' Association; or, the First Society of Humanity in Montgomery Co., Va.—We, the members of this society, feeling the need of organization and union of all of a kindred nature for social culture and mental improvement, do hereby form a society that shall be perfectly free for all to think and believe as they see fit, with none to dictate or enforce their belief upon others of any kind whatever. If any believe in Methodism, Baptism, Dunkerism, Spiritualism, Quakerism, Shakerism, or any other ism, it is their own business; they shall not enforce their belief upon others. In fact, we are not organized as a society of believers or unbelievers, but as men and women, for intellectual, social, and moral culture, and mental improvement and progress. Moral and upright character is to be our only test of fellowship; none shall be admitted or expelled upon any other terms than life and character.'

"You will see by this that I consider that those who liv most uprightly hav the most religion, without any reference to articles of faith or the observance of forms of any kind whatever; not even pharisaical prayers or asking a blessing on our food are of any use at all.

"Now, friend H., just think how nature has worked to make the soil upon which your wheat and corn hav grown, and of your own work to raise the grain, the miller's work to grind it, and your wife's and daughters' work to make it into the bread that we hav had before us. Can God do more? I do not see how he can. Do you want it blessed any more than nature has already blessed it? I do not. Would you hav any better opinion of me if I asked you for another supper, when you know I hav already enough? Can a parent smile upon a child that is always whining and asking for more when it has enough already?"

My friend admitted that I was correct, and that all the old church forms were useless, and of no value whatever. The girls asked me what I thought their people would hav said to me if I had talked that way at their meeting. I told them I supposed they would hav called me an Infidel and would hav had nothing to do with me. I gave them a TRUTH SEEKERS and retired for the night. The next morning we ate our breakfast and said nothing whatever about it to the Lord or Jesus.

Now, I want to ask you or some of your readers of history, admitting that such a man as Jesus Christ once lived and was crucified, does any one positively assert how many soldiers were placed as guards at his tomb? Alex. Campbell, in his sermons, states that there were sixty-four. Is there any proof that this was true? I referred my friend who gave me these assertions of Campbell's to Kersey Graves' "Sixteen Crucified Saviors," and said that he not only makes statements, but givs his authors, so it can be known whether his statements are true or false.

Please put my name upon your list of lecturers, and state to all your readers in Virginia and West Virginia that I will answer calls to lecture and organize societies wherever my expenses will be paid. I will also lecture upon phrenology, physiology, and kindred subjects, as the people may require, taking with me a supply of TRUTH SEEKERS and other reform papers and books. Yours as ever, J. M. BARNES.

BURLINGTON, KAN., Nov. 3, 1878.

D. M. BENNETT, *Dear Sir:* We remit you $2.50; one dollar pledged by myself, and one dollar pledged by John Hollewood; the remainder I send for five photographs—one each of Darwin, Tyndall, Spencer, Huxley, and Draper. I also renew my pledge for one dollar more, if required, for when I had finished reading "Cupid's Yokes" I expressed myself in this wise: The law that was executed when Mr. Heywood received his sentence of fine and two years in the cell of a state prison is a damnable statute—one that is calculated to suppress Liberalism and that only; the Liberals that are opposed to the repeal or amendment of that contemptible statute hav more reverence for the powers that be than has your humble servant. Has it come to this, that a bigoted, superstitious priesthood is to dictate to the people of this boasted republic what they shall print, send through the mails, and read? With my development of mind and the knowledge that I hav of what is known as the Comstock law, I cannot view it in any other light than that it is a cursed law and a disgrace to our country.

CHRIS. BROWN.

LOUDONVILLE, N. Y., Nov. 6, 1878.

MR. EDITOR: In your paper of November 2d is an article by J. G. M., under the heading of, "The Problem of a Future Life," in which the writer makes the assertion that the question of a future life is still as "unsettled as it was in the time of Job." Now I think he is mistaken; if not, how does he account for the millions of Spiritualists of to-day? I never heard that there were *any* Spiritualists in Job's time, and to-day we hav millions of them who honestly and firmly believe in a future existence, and many of them profess to hav had, to them, convincing proof of the fact.

I wonder if he reads any Spiritualist paper, and hears both sides of the question? I advise him to procure *The Banner of Light*, volume 43, and numbers 22, 23, and 24, and read Mr. Thomas R. Hazard's article, "Legal Aspect of the Bliss Imbroglio." He might reply, as some hav, that Mr. Hazard is credulous, but he cannot but be impressed with his concise, clear statement of facts, and his apparently honest and gentlemanly bearing. Is it not strange that a man who livd with his wife for years could be so deceived, time after time? How could the Blisses, reduced to the poverty they were, with scarcely a friend in the world, and without the valuable (?) aid of Captain Harrison, and that of the deceased Miss Snyder, hav produced the very same personages, dressed as usual in the former seance? How could Mrs. Bliss hav personated from two to three different spirit forms at one time? And if they were aided in the personations, how could the personage gradually fade away without moving from the spot on which he or she stood.

It seems queer that Mr. Hazard could hav been so readily deceived in the forms represented to be those of his wife and daughters. I must say that his course of allowing the *spirits* to giv the tests is a much more gentlemanly and humane mode than the one recommended by J. G. M. He reminds me of an incident that occurred to my husband a few days ago: he was walking out in the country with a friend, and came very near being shot in the face by some men shooting partridges. On remonstrating with them for their carelessness, one of them replied that they couldn't "look out for men when they were shooting partridges." J. G. M. "can't look out for *men* when he is" testing the spirits. One would naturally expect a little more humanity from a Liberal.

Yes! "let every investigator into these phenomena go to the seance prepared to test the truth of the phenomena to the utmost of his ability," *not* with a pistol, shot-gun, nitric acid in a syringe, etc., but with his eyes open and his reason in full play. It appears to me that if I should attend a seance, and a spirit should be shown purporting to be that of my father, or some other deceased relative or friend, my own eyesight would be a sufficient test.

He speaks of the Mott affair as though the fraud in that case were a settled thing. Allow me to say that it is *not*, in my mind. Mr. Jenkins and all on his side hav shown a fairness and honesty that I cannot truthfully accord to the other parties. Anti-Fraud may be a very intelligent person, but why, let me ask, does he not come forth and let the world know who he is? Mr. Jenkins was not ashamed to sign his name to his assertions. There is a case where a "dark lantern" might be used to advantage, *i.e.*, in discovering the identity of Anti-Fraud.

In conclusion, let me say that I am *not* a Spiritualist as you might naturally suppose, but simply a seeker after truth, and one who believes in giving all sides of a question a fair hearing. Because one does not believe Spiritualism to be a settled fact, or has met with a few frauds, must he condemn all, and make sweeping assertions of the fraudulency of thousands of mediums?

No intelligent Spiritualist conceives of "life after death" as a lazy, worthless, meaningless state of existence, and no Spiritualist paper or book teaches such a doctrine.

Respectfully yours, MRS. WINEFORD V. ASPINWALL.

ST. CATHERINES, ONT., Nov. 4, 1878.

D. M. BENNETT, *Dear Sir:* I see from the last number of THE TRUTH SEEKER that the Second National Liberal League Convention at Syracuse has passed by and no one quite extinguished yet, but some are badly hurt, more especially F. E. Abbot; still he got no more than he deserved, for I fully believe that had he not opposed that petition Congress would hav given it consideration and modified said laws if nothing more. From an isolated standpoint I hav carefully watched the whole proceedings from the beginning and I think his conduct in the matter easily accounted for. As I see him he is a vain, egotistical, self-conceited man, and although possessed of some talent and education he is lacking in foresight and good sound sense, and the sole cause of his opposing said petition was, in my opinion, jealousy. He was jealous of you, that you were manipulating to don his shoes. He fully believes himself to be the father of the National Liberal League, the alpha and omega, consequently that he should be first consulted regarding all business pertaining to it or its tenets of doctrine, and had you first consulted him in getting up that petition he would hav given it no opposition, but as you did not condescend to do so his jealousy was aroused at once. He has feared for a time past, and is still fearing that you and your paper will yet become *the organ* of the Liberals' and Freethinkers' associations throughout the country. Those are my views in this matter, and if they prove correct he can blame no one but himself for it. He has taken a suicidal course in the premises which portrays a lack of wisdom.

It is to be regretted that the business of the Convention took the turn it did as it gives the orthodox sectarians encouragement to oppose us, but be of good cheer, brothers and sisters in the good cause, for truth will come uppermost in the end even if kept back for a time. It is an old and true saying that opposition is the life of trade, and I hav ever noticed through life that a certain amount of opposition tends to accelerate new ideas upon any subject.

The choice of a President resulted as I presumed it would, for I felt assured that under the circumstances Abbot would not be re-elected.

The selection you made to fill his place was a sterling good one as evidenced from his pronunciamento on "Cupid's Yokes" and obscenity if nothing more. The Hon. Elizur Wright is a profound, honest, brave and independent man; possessed of no egotism or jealousy.

I notice a number left your organization on account of said choice, but never mind, let them go; as was said at the time, you can do without them; it was only weeding the tares from the wheat. They hav made public their dogmatic propensities by so doing and give proof positive that they are of but slight consequence to any society. The possession of dogmatism of that kind disqualifies any one, be he judge or a doctor or reverend, for real usefulness in any capacity. You are in a better position now than before said purgation, for you are now left with a good working majority made up of the good and true. The attempt that many make to please every one usually fails to please any one, therefore the taking of a decisive stand in all matters is the only correct course to pursue. Two-facedness is unreliable and disgusting.

I am somewhat puzzled of late to define the course of B. F. Underwood, more especially upon the Comstock laws; he seems vacillating in that matter. I hav heretofore given him credit for stability of character, and I hope it may prove correct, for he evidently possesses talent and is favorably thought of in Canada, but his reply to Stark at the Convention didn't indicate it, for he perpetrated what might be termed a contradiction in saying that he did not believe in being "choked off," and was not so narrowminded as not to allow a full and free discussion, and then said if the vote on repeal was pressed those who opposed it would be justified in withdrawing from the organization. J. S. Verity of Boston spoke right well and to the point, and my sentiments exactly; and T. B. Wakeman is the right man in the right place, sound to the core, and able, and his Faneuil Hall speech was excellent and to the point; and Col. Fox disputed the representations of Rev. G. E. Gordon, who is shaky in the faith, in a creditable manner, as also did Mrs. Lucy Colman. I can't understand why Gordon was there at all; he is not half-fledged. Your reply to him in your private conversation was just what he deserved; and I perceive that one Judge Hurlbut is inclined to be shaky and vacillating, and has Abbot on the brain, and thinks that he (Abbot) has "made us" or the *League* he may mean, and therefore has a right to be its dictator for all time to come, but I presume the rest of you can't see it in that light. It proved finally that Abbot was not equal to the emergency and that his venom oozed out at the ends of his fingers in the face of the audience. I feel to pity him.

Thine as ever, C. B. T.

LIBERAL LECTURES.

468 TREMONT ST., BOSTON, Nov. 9, 1878.

EDITOR TRUTH SEEKER: I am for the present partially out of the political lecture field and propose *ad interim* to make a few attacks on old theology. I hav as many as forty lectures prepared especially for that work, any of which I am ready to go and deliver anywhere for a small compensation. Among my most radical lectures on the Bible and Christianity are the following:

1. Sectarianism, its origin and its results.
2. Churchanity *vs.* Humanity.
3. God's Revelation, What it is Not, and What it Is.
4. The Gods of the Bible.
5. The Devils of the Bible.
6. Errors of the Bibe.
7. Bible Prophecies—Their Failures, etc.
8. Prayer.—Its Uselessness—Its Silliness—Its Wickedness.
9. Jesus.—The Man, The Medium—His Foibles and his Failures.
10. The Atonement and its Absurdities.
11. God in the U. S. Constitution.
12. Anthony Comstock, the Y. M. C. A., and the Church.
13. Supremacy of Reason.

Besides the above-named lectures and many others on kindred topics, I hav a course of three lectures on the Money Question, one on Gen. B. F. Butler, many on Spiritualism and several on the social question.

For terms, etc., address, MOSES HULL.

WACONDA, KAN., Nov. 4, 1878.

FRIEND BENNETT: I herewith send my subscription for next year's TRUTH SEEKER a little in advance as I can do but little for *our cause*. I thought if I did that little in advance it would make some amends for those that are in arrears. I want the paper as long as I liv and if I shall become so poor as not to pay for it I hope some Liberal will be liberal enough to giv it to me, and I shall not be too proud to receive it, for I think that there is but little use in Liberalism that is Liberal in sentiment only. Please put my name to the Roll of Honor and to any other roll or document to advocate Infidel and progressive sentiments where material aid is not required, the latter of course needs personal attention and shall hav it so far as my circumstances allow. As ever thine, GEO. W. CHAPMAN.

ROCK FALLS, ILL., Nov. 5, 1878.

D. M. BENNETT, *Dear Sir:* There are few expressions more arrogant or more insulting than, "The old flag flies triumphant above the latter" (new L. L.) "every Liberal who refuses to be the willing or unwilling abettor of obscenity and Freelove will speedily rally to its support." I hav always been opposed to the Freelove doctrine and know that Mr. Abbot is not more opposed to obscenity in any of its forms theoretically or practically than I, yet I cannot agree with him in his opposition to repeal. Nor can I agree with him in what seems to me to be an arrogant assumption of superiority over his Liberals coadjutors, in anything except his more extensive education. He certainly has fine abilities, but men of fewer opportunities than he for mental culture can yet think for themselves, and perhaps as correctly as he, though they may not be able to giv their thoughts the scholarly expressions that he uses. I hav no sympathy with aristocracy in any of its forms, not even the aristocracy of talent. His sympathies appear to be with the aristocracy of talent and wealth. A person brought up in ease and luxury can never feel for the poor as one does who has had bitter experience.

I hope you who hav espoused the "indecency" side of the League will eliminate the anti-republican, anti-democratic features of the organization and giv all the members present at any of their meetings an equal right to speak and vote. But I am doubtful of the ultimate success of the League as a political organization while it ignores the vastly more important labor and capital question. On this question *The Index* editors, with the exception of Sydney S. Morse, hav shown that their predelictions are with the oppressors of the poor. Respectfully, W. E. LUKENS.

DUNLEITH, ILL., Nov. 7, 1878.

D. M. BENNETT, *My Dear Friend:* I wrote you some three or four days since, but forgot to request you to forward THE TRUTH SEEKER to a friend of mine in Boston, who sympathizes with you, who loves humanity and individual freedom, who considers the imprisonment of Heywood an outrage, a disgrace to civilization and our country, overruling the Constitution, an attack on the freedom of speech and the press.

I hav read the last TRUTH SEEKER, containing the proceedings of the Liberal League Congress at Syracuse with mingled feelings of joy and regret. I am happy that Abbot and Underwood were floored and so emphatically taught that they cannot rule if even threatening to destroy. That Underwood should hav threatened to withdraw if they did not elect Abbot is astonishing and disgraceful; that a professed teacher of Liberal principles should exhibit himself as a tyrant and bigot is an inconsistency that appears difficult for him or others to reconcile, and I would advise him to join the Catholic priesthood. The schism will weaken the moral influence of the League. I regret it, as I do the conduct of Abbot, Underwood, and others of the rule or ruin party. But I consider them responsible for the difficulty; they forced it upon you, and had you done less and cringed to their dictum, it would hav been a surrender of your independence and manhood painful to consider. No, sir, never give your support to an unworthy man, though you be threatened with hell, with its yawning mouth a mile wide, near, and approaching.

It is very gratifying to learn that two-thirds of the Congress were brave, fearless, honorable, as well as intellectual men. God bless them for standing for the right. I expected according to promise, that a petition would be circulated for the pardon of Heywood, but cannot learn that there has

been. My health is not sufficient, I cannot attend to it. Put my name on one that you may handle. We are seeing the hardest times for many years, but you can depend upon my defense subscription in time.

Respectfully and fraternally your friend, D. R. BURT.

ROCKFORD, ILL., Oct. 26, 1878.

D. M. BENNETT, *Dear Sir:* In journeying through the country soliciting subscriptions for your books and publications, I frequently meet with those who make inquiries about "Cupid's Yokes," and quite a number hav requested me to procure the work for them. I hav accepted such orders with feelings of no little trepidation, knowing that the author of that work is languishing in a prison under a two years' sentence (rendered by a judge and jury chosen from amongst our free and enlightened American citizens, chosen, too, from amongst the people who inhabit the great commercial metropolis of the state which is acknowledged to be the most intellectual and cultured of any in our glorious Union, chosen, also, from amongst the inhabitants of the intellectual "hub" of the universe, and the abode of men and women of refinement and culture) for being guilty of writing, printing, and circulating through the United States mail such a wicked and obscene pamphlet. And well might I hav cause for fear in allowing myself to be instrumental in helping to circulate a book or pamphlet (which as yet I had not seen) vile enough to cause such a heavy penalty to be placed upon its author. Not that I am of an unusually timid nature, or afraid under any circumstances to do what I conscientiously believe to be right, but I am strictly opposed to obscenity or profanity, and do not indulge in either (in language or deportment), nor encourage their indulgence in others. And what could I, a humble denizen of this far-off "sucker" state, expect at the hands of the mighty powers that be established, and that are led and marshaled by the great and powerful St. Anthony in case I was caught disseminating vile and obscene literature? But trusting in the honesty, integrity, and fine discrimination of the editor of THE TRUTH SEEKER, and with a mental reservation, to giv the book a careful examination ere I delivered any of them, and if I found them to be obscene, as they had been represented to be by the agent of the Y. M. C. A. and the S. F. S. V., I would either burn or return them. And with this resolve, I sent for enough to fill my orders, which came two days ago, in connection with a large package of other books received by express.

I hav given the book a careful reading, and to my surprise hav not found an obscene word in it. To my surprise, I say, for I was wondering all of the time while reading it what the aforementioned judge and jury found in that little book to ground their indictment and conviction on. It is a work couched in the most refined language, and containing information of great and lasting importance to humanity, information which should be instilled into the minds of the young either by their parents or teachers, as soon at least as they come to the age of puberty. I do not agree with the author in his ideas of promiscuity as a remedy for the lamentable evils arriving from our present illy-regulated customs in regard to the marriage relations, as evinced daily as we walk our streets and look into the pale and haggard faces of so many of the married women whom we meet, evidencing illy-assorted marriage relations; and we see children also, the product of these illy-assorted marriage relations, who are scarcely worth the trouble and expense of raising. And all of these evils come from ignorance of or a disregard for the laws of adaptability, congeniality, and fitness. Yet being a monogamist, in principle, to the extent of believing that a man should hav but one wife, or a woman but one living husband at a time, and that the marriage relation between them should exist as long as they both do live, although I would not hav them compelled to remain together unless they could do so happily; and in case of their separation for any cause, after bearing children, they should not hav the right or power to sequester, set aside, or bargain away the right and the title of such children to claim parentage from either or both their parents. Children are born into this world with no volition of their own, and their abandonment by their parents should be prohibited unless it were in extreme cases of disobedience.

Our present system of laws in regard to the rights of children are very faulty. It is certainly desirable that none should enter the marriage relation before they hav acquired a thorough knowledge of the law of adaptability and congeniality of the sexes; and herein is such teaching as we find in "Cupid's Yokes" and Besant's "Law of Population" valuable.

I am not yet ready to adopt friend Heywood's theory of what I would term selected promiscuity, although it might, and doubtless would, tend to the development of a more athletic and healthier race of children, yet I would by no means hav him debarred the right to disseminate his views. We are all more or less creatures of circumstance, and our opinions are more or less moulded and fashioned by our own experiences.

Had my nearly thirty years' experience of a happy wedded life (in which each recognized the equal rights and privileges of the other, which was terminated by the death of my wife four years ago) been instead one of those little burning connubial hells of which we see so many in the world, my views in regard to the marriage relation might hav been quite different.

And now, notwithstanding my so wide difference of opinion in regard to marriage, or any of the other relations of life, from the opinions advanced by Mr. Heywood, I cannot conceive that it is practicable or politic, that either of us should be deprived of our liberty and incarcerated in a prison or a bastile. After carefully reading "Cupid's Yokes," it does seem to me that all of the evidence necessary to procure Mr. Heywood's discharge from custody, would hav been a careful reading of the entire contents of the book to the jury and leave them to decide whether it contained anything for which its author should be punished for writing or disseminating through the mails, or by any other channel of conveyance.

It has been said in regard to Christianity, that "The blood of the martyrs is the seed of the Church." And is not this saying to-day applicable to the martyrs of advanced thought? and may it not be truthfully said that the names of Heywood, Besant, and every other man or woman who has suffered loss of liberty or property for the cause of truth and for the betterment of the human race, will redound in history as noble and grand, while the names of their persecutors shall rot and be forgotten; and in ages to come, when the names of poets who wrote their pastoral lays, and blind Homer, who sang from door to door for daily bread; when the painters who wove their ideals of beauty on the walls and in the domes of cathedrals now nearly extinct; and sculptors who hav spent a lifetime in giving to posterity some beautiful work of art wrought in marble, hav been forgotten, then shall the names of those who hav given their lives for the good of humanity still grow brighter. And when this earth shall hav become a dead planet, incapable of longer giving sustenance to animal life, and shall hav become a barren and unproductive lump of matter, or been drawn into the sun to make fuel for the heating and lighting of other planets, and amid the wreck of worlds and systems of worlds yet to be, then shall the memory of those who hav sacrificed their lives and fortunes in order that they might blaze a path through the dark and dense forests of intellectual superstition and priestcraft, and to open a way to intellectual and physical liberty, continue to shine with a brightening luster and be sung in peans of praise by the angelic hosts whom their honestly spoken words and noble deeds hav blessed and benefited.

Yours for truth and "Liberty for every man, woman, and child," F. F. FOLLET.

BRO. BENNETT: I hav just finished reading in your paper the proceedings of the "Second Meeting of the National Liberal League Congress," held at Syracuse, N. Y., for the purpose of electing a President and such other officers as were necessary to carry out the objects of the organization. But what a shameful spirit of intolerance was exhibited in their words and actions by those who favored the re-election of F. E. Abbot. This alone would hav been sufficient to call forth severe criticism; but when they capped the climax with actual secession under the shallow pretense of a "breach of faith" by the majority, all forbearance ceases to be a virtue. Hav these men and women not yet learned that in exercising the elective franchise every one must be allowed to consult only his or her views in the matter as to the question at issue, or who should be intrusted with the offices in the gift of the voters? If this privilege is denied (and it clearly was disregarded, at least, by the minority at Syracuse), what remains of the elective franchise? Clearly nothing; for where the right to vote in accordance with our convictions is denied, there can be *no* choice.

Thanks to our noble T. B. Wakeman, who so fearlessly, and with such ability, trains and fires his guns charged with unanswerable arguments and unassailable logic into the ranks of those who seem to hav no regard but for self. Why should they plead for harmony if they only desire such actions carried into effect that coincide with their views? For no sooner were their views disregarded than they seceded. Of what avail is harmony if we only are harmonious to the end of disregarding the rights of the wronged—to making the innocent serve out their lives in prison and to allow the weak and helpless to be crushed, never more to rise? Again, why should we harmonize with the view of perpetuating the very laws under which and by which this outrage is made possible and carried out? Yes; in harmony and union there is strength. But an act, however harmonious, and a union, however strong, cannot and will not be successful, if tyranny and oppression be its object, be it so willfully or ignorantly. The laws which Abbot's party seek to perpetuate are obnoxious and detrimental to the only thing which makes existence desirable and ennobling. But what is still worse, they are contrary to the Constitution, which they deny. But let us admit their argument for a moment—that these laws are constitutional—is this an argument for liberty-loving men and women for all time and under all circumstances without amending it? If the Constitution has power over men and women (which is cheerfully admitted), hav not men and women also a power over the Constitution? This, I think, was clearly established by our Rebellion. It follows, then, that laws or measures may be enacted by amending the Constitution; but none should be enacted or tolerated not in harmony with the original Constitution or with its amendments.

These being the facts, hav not we a right to exercise this power peacefully whenever the best interests of humanity demand it? I am too full to express the feeling of outrage within me at this continual cry of liberty! freedom! from Liberals *a la* Abbot. It seems we are at *liberty* to act as long only as we do not desire to act contrary to their preconceived ideas. Is there any difference in dogma as such between those adopted and promulgated by a Liberal League or those of the Vatican or any church synod? If there is any difference, will some one be kind enough to point it out? Now let all those that hav true liberty, equality, and justice at heart step to the front and act in accordance with the blessings to be derived from them, and by so doing I venture to assert that it will not be long ere some who left us at Syracuse will return to the fold. With best wishes for your success, I am sincerely, J. E. FRICK.

FRANKLIN, PA., Nov. 2, 1878.

D. M. BENNETT, *Dear Sir:* Having read the several remarks and the discussions in your valuable paper on the "obscenity" question, and believing it to be a free "pitch in," I wish to offer a suggestion on this matter, and that is this, that as the Bible is, in my opinion, the source of obscenity by its too suggestive description of the sexual act, as has been fully proved (this point cannot be gainsaid or denied), that the holy Bible should be put under ban, and that the law-making power should pass a law that all males should be deprived of their virility as soon as they were born by the attending physician or accoucher, and that all females should be deprived of their ovaries. But you will say that this is a crime against the person. This is granted. But as the Supreme Court of the United States, according to Judge Hurlbut, can declare what are crimes, can they not say and giv their opinions that it is not a crime, and thereby aid the Y. M. C. A. (anglicised thus, you may castrate all associations) in suppressing obscenity? and thus giving his obscenityship, Comstock, the opportunity his soul—hold, I made a mistake, I should say his gizzard, if he has any—would delight in, and cause him to turn from his espionage of the mails with disgust to the hunt of males and females just born with satanic delight, so that the aforesaid abortion of law, made by the United States Supreme Court, may be fully carried out in all its disgusting and law-abiding details to the glory of the obscenity smellers above referred to—Y. M. C. A. If the above suggestions should be approved with all due levity and abhorrence, at the sanguinary pictures that would be called to your shocked minds, remember they are no more inimical to liberty than the Comstock laws, as they are called, and giv them consideration, for I believe in out-heroding Herod, and thus doing away with all laws that tend to abridge the right to "life, liberty, and pursuit of happiness," guaranteed by the Constitution of the U. S. Yours very respectfully,

GEO. M. BOWMAN.

TRUXTON, N. Y., Nov. 4, 1878.

D. M. BENNETT, *Dear Sir:* Defender of liberty and justice, I again take up my pen to let you know that I received all the books I sent to you for, only a copy of "Cupid's Yokes." Now whether the mistake is on my side or on yours—or Comstock & Co.—I don't know, but I think that I sent the money for one copy. Would hav written to you ere this only I expected to see you in Syracuse, and buy some of your books, as I had some money with me for that purpose. I tried hard to find out where you stopped, but failed in so doing, but think I had the honor of receiving THE TRUTH SEEKER from your hand. It was a generous and manly act in you to hav the papers there, as many of your subscribers were there and away from home. I watched the proceedings of the Congress, and thought ye had a lovely time of it. I was glad that the majority went for the repeal of the Comstock law; there is no use in coaxing them to modify it. Let Liberals stand for their rights, and hav them if they can.

Now, Mr. Bennett, I told you in my last letter that I would send you the price of your dinner when you went to Watkins, and to make my promise good I send you $2. Inclosed in this letter find one dollar for your dinner and the other for books, which I will mention hereafter. I wish I could hav talked with you for a short time. I think it would hav done me good. A man pointed you out to me from the gallery where we sat, on the right side, and I was glad when you called for the letter, for I knew he could show no such thing. But my letter is growing longer than I meant, so I will conclude by wishing you may come out from the Watkins trial triumphantly and successfully. Your friend,

JOHN DEAN.

ALLEGHENY CITY, PA., Nov. 6, 1878.

DEAR FATHER BENNETT: Having read your splendid paper for the last three months, I hav become slightly acquainted with some of the direct infamies of the pretended followers of the so called savior, or Christ the XIII; also with some of the civilizing influences and hopeful tendencies of that blessed religion that can giv sweetest pleasures while we liv, etc.

After reading, I send all my TRUTH SEEKERS to friends throughout the country, and I rejoice to say that by this means, and "shooting off my mouth," I hav been the means of liberating the minds of a dozen or more from the thrall of superstition. I call that good work for a man that has no education. I work every day for a living. Inclosed find one dollar, for which send "Cupid's Yokes," photos of Thomas Paine, R. G. Ingersoll, and the boss woman of the age—Mrs. E. D. Slenker—and "Examination of the Prophecies and Truth Seeker Tracts of your own choice for the remaining fifty cents. Add my name to the Declaration of Rights. Truly yours, J. D. CRAFFT.

Woman Suffrage.

"D. M. BENNETT, *Dear Sir:* Allow me to suggest that female suffrage would absolutely defeat the best efforts of Liberals, for the reason that a great majority of the members of orthodox churches are females, and of a nature that priests could influence. For popularity they would, if they could, put God in the Constitution; and, more than that, I think, would make strong efforts to establish religion by law in the United States. Please don't let universal suffrage be advocated in THE TRUTH SEEKER for the present.

"Most respectfully, J. W. BABBITT, M.D."

Although the above was written with a good motive—to promote the cause of Liberalism—yet the sentiments therein expressed are very selfish and illiberal. To withhold from woman her political rights would be placing upon her the yoke of thralldom; and this yoke she has carried for thousands of years, and she is still wearily plodding along under it. Why should she not arise and exclaim, like Patrick Henry, "Giv me my political and natural rights—my liberty—or giv me death!"

Ever since the foundation of the Christian religion, the right to make laws has been claimed solely by man. When an Infidel has begged for his political and natural rights, the Christian has refused to grant them to him; and now, when woman pleads earnestly for hers, she is ignored by both Christian and Infidel. The former thinks she is only what could be produced from a rib (although God could make a woman from a rib, man can only make a fertilizer of it); while the latter fears that if she were allowed her political rights she would aid priestcraft in persecuting him. I feel much grieved to find that they hav so little respect for God's works. I think she was the best thing he made while in the manufacturing business; and if he were to undertake it again, I do not think he could make even a fence-post from one of man's ribs.

At present we hav neither God in our Constitution nor religion established by law, but we hav one of our Liberals in prison who was put there for writing his ideas and sending them through the mails. And it has been proved that he did it for the benefit of mankind, not to deprave society, as was claimed by his persecutors. Those laws that imprison a person for endeavoring to enlighten and improve mankind were not made by woman, but by man, and woman has had to suffer from them, viz.: Mrs. Sara B. Chase and Josephine S. Tilton. Is it equitable to persecute a woman with a law that she has had no voice in proposing or opposing? Any man that will answer this question in the affirmative has forgotten his dear mother or wife, and is perfectly willing that she shall be tortured by law that was created without her voice, either pro or con.

Giv woman her vote, and then try to teach her that it is not necessary to pin her faith to the sleeve of a clergyman to get within the golden gates of heaven; for I hav been credibly informed that all those who hav a vote in this world are passed through them without any credentials from the clergy.

Relative to woman's persecuting Liberals by inserting God in our Constitution and establishing religion by law in the United States, I will say that she is of too fine a nature to inflict pain and suffering upon human kind, and wherever she has had the power to protect mankind from injury she has done it, showing all how deeply embedded within her bosom was human love.

When the tree of life ceases to bring forth selfishness; when the cloud of indifference disappears from the heavens; when the river of malevolence flows no more; when the spirit of inequality departs, never to return; when the sun of persecution sinks below the horizon, never to rise again; when the cold, pale moon of sorrow veils its face forever—then the flower of the human race will burst forth, sending its perfumes of intelligence and love into the heart of man, causing him to cherish and admire what he had once neglected and despised.

RAY CHAPMAN.

A Love Song.

BY C. FANNIE ALLYN.

Oh, tell me again that you love me,
And fold me again in your arms,
For, with your dear head bent above me,
E'en heaven itself hath no charms.
Then whisper again with its sweetness,
The story that often you've told;
Like melodies filled with completeness
It never grows charmless or old.

Oh, tell me again that you love me,
For heaven hath no song so sweet;
No power from my soul can erase it;
No woe with this bliss can compete.
I'm questioned if I love a Jesus,
And all of his angelic host;
If he loves as *you* love, I love him,
Yet, darling, I love you the most.

Then tell me again that you love me,
'Tis sweet as the birdlings' clear tune;
Rich as the summer-noon golden;
Fragrant as roses in June.
I smile when they ask if God's mercy
Hath saved me from Adam's dire fall;
They know not I find in your arms, love,
"My God, and my heaven, my all."

Then tell me again that you love me,
For if it is true God is love,
Then all of these manifestations
Prove he is within as above.
So fold me again in your arms, love,
Let nothing this moment eclipse;
Death loses all sting if he calls, love,
For I'll die with your kiss on my lips.

The Gates Ajar.

One night, as old Saint Peter slept,
He left the door of heaven ajar,
When through a little angel crept
And came down with a falling star.

One summer, as the blessed beams
Of morn approached, my blushing bride
Awakened from some pleasing dreams
And found that angel by her side.

God grant but this, I ask no more,
That when he leaves this world of sin,
He'll wing his way to that bright shore
And find the door of heaven again.

Whereupon Saint Peter, not liking this imputation of carelessness, thus (by a friend) replies:

ON THE PART OF THE DEFENSE.

For eighteen hundred years and more
I've kept my door securely tyled;
There has no little angel strayed—
No one been missing all the while.

I did not sleep, as you supposed,
Nor leave the door of heaven ajar,
Nor has a little angel strayed
Nor gone down with a falling star.

Go ask that blushing bride and see
If she don't frankly own and say
That when she found that angel babe,
She found it in the good old way.

God grant but this, I ask no more,
That should your numbers still enlarge,
You will not do as heretofore,
And lay it to old Peter's charge.

Ether.

SOME SPECULATIONS ON AN ABSTRUSE POINT.

BY JAMES M'CARROLL.

He who travels deep into the darkness approaches the light—not the darkness of ignorance or superstition, however, but that which necessarily embarrasses all profound research, and separates the grosser forms of matter from the sublime realities that lie beyond.

Although science may properly be termed the glory of the intellectual world, I venture to surmise that, recently, some of its votaries hav not been pursuing their investigations on a sufficiently elevated plane. They hav not, in my opinion, sought to relate cause and effect in the broadest and most logical sense, or establish the conviction that there are other than merely material forces at work in the grand economy of the universe. And yet they seem to hav had opportunities of distinguishing themselves in this relation, that, fully improved, might possibly hav resulted in the lifting of a corner of the veil that hangs between all mortal vision and the *more immediate presence* of the Great First Cause.

In advancing the now generally accepted theory that the boundless realms of space are filled throughout with an invisible and intangible medium, or essence, called *ether*, it appears, as inseparable from this proposition, that not only matter, *per se*, but all its modifications and configurations, are nothing more than simple expressions of this all-pervading something—this sublimated element, that passes through the diamond as if it were an open window, and that reigns as free and as absolute in the cold, dark bosom of the granite mass as it does in the measureless sunlit spaces that stretch among the stars.

As no two particles or atoms of anything conceivable can possibly occupy the same pace, this deduction regarding matter is obously in logical sequenee with the ubiquity ether; and, such being the case, it ought not to be difficult of comprehension that this latter self-existent soul of things, so to speak, *which is subject to no law*, possesses, in its omnipresence, one of the attributes of deity.

Should this be conceded, and I see no good reason why it should not, we instantly emerge into broader light through the channels of inductive reasoning, and are led at once to the conclusion that, possibly, the possession of one infinite attribute involves that of all the rest. Certainly, in submitting that of omnipresence to the ordinary standards of human judgment, we shall be able to discover, without much difficulty, that it is the very life-blood, as it were, of omnipotence and omniscience, as disassociated from it these become utterly impossible. It is the great body of which they may be called the heart and the head, or, more properly, the mind and the soul; for it seems sufficiently plain that omnipotence and omniscience are rather faculties of the infinite existence than the infinite existence itself. It is, in addition, quite obvious, to me at least, that omnipresence involves a condition of being savoring of distinct entity or individuality, however sublimated and inexplicable such entity may be.

This may, I am aware, be called hazardous work; but the age is one of bold flights and experiments, and I am only speculating in the regions of metaphysics. Having dared so much, however, I shall venture still further, and submit respectfully that there are some grounds for adopting *the idea*, if not *the belief*, that ether is absolutely the body of the deity himself, and that the countless worlds throughout infinite space, as well as all things visible and invisible, are the work of its myriad, ubiquitous hands.

And now let us endeavor to discover how far this proposition is sustained by science and true philosophy—by observation and education; for it is upon these cornerstones only that I shall attempt to rest this theory of mine—if mine it be. Let me, then, in the first place, direct attention to the fact that light and heat, which are the two great primary factors in the production and maintenance of all animal and vegetable life, are declared, upon the highest scientific authority, to be but simple expressions of ether or the visible operations of what I shall venture to term God's right hand and left. These operations, which are characterized by a power and an intelligence that transcend not only all human comprehension, but the comprehension of even the highest order of created being, hav for their object the accomplishment of projects and designs possible to an all-wise and an all-powerful God only, and of a grandeur and dignity commensurate with his infinite greatness and goodness: The formation of new worlds, and the sustaining and beautifying of those already in existence; the administration of all law, and the development of life and happiness, and of higher physical and mental conditions throughout the ages of eternity.

Turn where we may, from the modest violet at our feet to the stars that strew the fields of space, and we find light and heat performing the miracles of creation in connection with other expressions of the divine body of the ether, which is the source and executive of all law. In the majestic command, "*Sit Lux!*" we can venture to suppose that simultaneous with the sublime expression, God stretched forth his omnipotent right hand, "*et Lux fuit!*" It was the first *visible* expression of his power in the work of creation; and as heat was inseparable from it, the inference is logical that both these omnipotent factors are his right hand and left, which, multiplied to infinity, are engaged, without cessation, in all the glorious works that feast the senses and the understanding, and that make his great name worthy of all honor and praise.

This subject will, I am satisfied, increase in interest the more we investigate it; and, perhaps, lead us to the conclusion already glanced at, namely, that ether is the source of all natural phenomena and of all law. The vibratory theory of light, heat, and sound would seem to point in this direction, as the very existence of three of our senses, seeing, feeling, and hearing, seem to depend solely upon it. And if three of our senses are indebted for their functions to vibrations of the ether—for I don't take the atmosphere into consideration here—why not taste and smell also? The optic nerve is, as we all know, appealed to by the ether; why not the gustatory and olfactory likewise? And, besides, when the ether is, if we are to credit the researches of scientists, *subject to no law*, should we not sequentially and in view of its attributes make it the source of all law? But as this branch of the subject might betray me into a discussion which would exceed the bounds that I hav set for myself in this brief paper, I shall, for the present, leave the case with the intelligent and speculative reader; but not without a hope that I may one day return to it with a larger knowledge respecting it than I now possess, or than is to be found in mere text-books.

CHRISTIAN AND DEIST, AND THE PROPHETS: Being a Business Man's Views upon Religious and Social Matters. By D. V. A. Extra cloth, 12mo, 206 pp. $1.00. New York: Charles P. Somerby.

This is a book divided into two parts, prose and verse respectively, but having one general aim—to expose, truthfully and fearlessly, the gross fallacies, absurdities, and pernicious effects of the Bible and the Christian religion. The first part details a conversation between a Christian and a Deist, in the course of which the latter astonishes the former no less by his perfect familiarity with the "sacred" writings than by his incontrovertible arguments proving their human origin, many of their authors nothing but a set of designing knaves, and their adherents a lot of willing or unwilling dupes, as the case may be. He does this in so clear and dispassionate a manner that the poor Christian is forced to the significant admission that his instructor has "given him much food for reflection," and that "it shall not go undigested." The concluding portion of this part of the book gives us a vivid picture of the writer's conception of a possible future, which is really eloquent and beautiful in its descriptive imagery. Perhaps the most marked feature of this conversation, however—certainly that which will command the greatest attention at the present time—is the author's ventilation of the social and property question. The bold and trenchant blows which he deals "Society," in all its ramifications of rottenness and inhumanity; his scathing rebuke of the purse-proud church-member, who, while he hypocritically professes the greatest reverence for the "meek and lowly Jesus," crushes and dooms to wretchedness and despair his poor fellow-beings; his earnest and manly plea for the social regeneration of the lower classes—cannot fail to make the book the best-abused and best-liked production of the day by these two classes respectively.

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TRUTH is the offspring of silence, unbroken meditation and thoughts, often revised and corrected.—*Wollaston.*

FEAR to do base, unworthy things is valor;
If they be done to us, to suffer them
Is valor, too.—*Ben Jonson.*

OFT times nothing profits man
Than self-esteem, grounded on just and right,
Well managed.—*Milton.*

YOU may rest satisfied that what is nonsense upon a principle of reason will never be sense on a principle of religion.—*South.*

OF love, true honor, happiness, the price
Is fixed and must be given—*self-sacrifice.*
—*Sharpe's Letters and Essays.*

GOOD thoughts, though God accept them, yet towards men are little better than good dreams except they be put in act.—*Bacon.*

THE husbandman hath long patience for the precious parts of the earth, till he receive the early and the latter rains.—*James v. vii.*

HE that preaches to man should understand what is in man; and that skill can scarce be attained by an ascetic in his solitude.—*Atterbury.*

OF natural duties we affirm that in authority they are higher than law; in time, older than creation; in worth, more valuable than the universe.—*Horsley.*

THAT man that doth not know those things which are of necessity for him to know, is but an ignorant man, whatever he may know besides.—*Tillotson.*

THERE are few mortals so insensible that their affections cannot be gained by mildness, their confidence by sincerity, their hatred by scorn and neglect.—*Zimmerman.*

ALL beings hav their laws; the Deity has his laws, the material world has its laws; superior intelligences hav their laws, the beasts hav their laws, and man has his laws.—*Montesquieu.*

TO AWAKEN a dormant spirit of discussion by pointing out the imperfections of accredited systems, is at least one step gained towards the further advancement of knowledge.—*Dugald Stewart.*

UNIVERSAL love is a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and sits close to that one.—*Richter.*

THAT an opinion is the opinion of the multitude is, to some, a powerful recommendation; to others it appears an infallible criterion of error; to those who are truly rational, it will be neither.—*Dr. G. Campbell.*

"I CAN forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note torn in two and burned up, so that it never can be shown against the man.—*Beecher.*

"BLESSED are the poor, for they shall obtain the kingdom of heaven, and the mourning, for they shall be comforted in a future life," hav been a millstone upon the neck of humanity, dragging it down to suffocation beneath the dead sea of faith in a fraud.—*Charles Ellis.*

THERE are eternal verities, such as were never made and no beginning nor can ever be destroyed or cease to be. Neither are there such eternal truths only in mathematics and concerning quantity, but also in ethics concerning morality.—*Cudworth.*

THE instinctive and universal taste of mankind selects flowers for the expression of its finest sympathies, their beauty and their fleetingness serving to make them the most fitting symbols of those delicate sentiments for which language itself seems almost too gross a medium.—*Hillard.*

TRULY a thinking man is the worst enemy the Prince of Darkness can hav; every time such a one announces himself I doubt not there runs a shudder through the nether empire, and new emissaries are trained, with new tactics, to, if possible, entrap him and hoodwink and handcuff him.—*Carlyle.*

IF a man deals sincerely with himself and suffers not himself to be blinded with the love of any wickedness, there is something in the frame of the mind of man, and something in the nature of truth itself which makes them agreeable and connatural to each other, as objects are suited to their proper organs; even as the eye is fitted to distinguish colors or the ear to judge of sounds.—*Dr. Samuel Clarke.*

LET every Infidel strive to liv a good, upright life, so that the fruits of an honest conviction may be so good that all will do them honor. Let us strive each day for purer, nobler, and better thoughts. Good thoughts make good men and women. In goodness alone is found pure, true happiness. Therefore we see that in living out a good theory we shall crown our belief with such an amaranthine wreath of beautiful and lovely deeds that all who see shal admire, love, and embrace them.—*Elmina D. Slenker.*

Odds and Ends.

JUST FROM MEMPHIS.

In the bar-room stepped a stranger,
O'er his face a winning smile
That betokened there was danger
To the whiskey from his gulle.

Scant his nose and very seedy;
Red his clothes, and from his eyes
Blinked expectant look and greedy,
Which he struggled to disguise.

When he grasped the whiskey bottle
Which the gay bar-tender passed,
He remarked there were a lot lil
In the place where he was last.

Then he paused; as he expected,
Came a score of questions quick:
"Just from Memphis?" and suspected
With the fever he was sick.

"Go away!" they yelled, affrighted,
"Take the bottle—don't you pay!"
And he took it, so delighted,
To the curb across the way.

Kissed it there and hugged it tightly;
Talked to it with accents sweet;
Grinned with horrid mirth, unsightly,
At the way the boys were beat.

While his fevered breath grew shorter,
Came a tremble o'er his frame:
Then he drank some—cold, cold water;
For they knew his little game.
—*Oil City Derrick.*

THE YOUNG TRAMP.

Hello, thar, stranger! Whar yer from?
Come in and make yerself ter hum;
We're common folks, ain't much on style,
Come in and stop a little while;
'Twon't do no harm to rest yer some.

Youngster, yer pale, and don't look well,
What! way from Bosting? Naow, du tell!
Why, that's a hundred miles or so;
What started yer, I'd like to know,
On such a tramp? Got goods ter sell?

No home, no friends? Naow, that's too bad!
Well, cheer up, boy, and don't be sad.
Wife, see what yer can find ter eat.
And put the coffee on ter heat,
We'll fix yer up all right, my lad.

Willing ter work; can't get a job,
And not a penny in yer fob?
Wall, naow, that's rough, I do declare!
What, tears? Come, youngster, I can't bear
To see yer take on so, and sob.

How came yer so bad off, my son?
Father was killed? 'Sho; whar? Bull Run?
Why, I was in that scrimmage, lad,
And got used up, too, pretty bad;
I sha'nt forgit old 'sixty-one!

So yer were left in Bosting, hey?
A baby when he went away—
Those Bosting boys were plucky, wife,
Yer know one of 'em saved my life,
Else I would not be here to-day.

'Twas when the Black Horse Cavalcade
Swept down upon our small brigade
I got the shot that made me lame,
When down on me a trooper came
And this 'ere chap stuck up his blade.

Poor feller! He was stricken dead;
The trooper's sabre cleaved his head.
Joe Billings was my comrade's name.
He was a Bosting boy, and game!
I almost wished I'd died, instead.

Why, lad! what makes you tremble so?
Your father? What, my comrade, Joe?
And you his son? Come ter my heart!
My home is yours; I'll try in part
To pay his boy the debt I owe.
—*Detroit Free Press.*

TESTING THE CIDER.—Yesterday afternoon a farmer, having a barrel of cider on tap in his wagon, was doing a fine retail business near the market at five cents per glass, when a man with a very thin voice and very old clothes softly advanced and said:

"Has the State Inspector of Pomological Juices inspected that cider yet?"

"I—I guess not," replied the farmer, greatly embarrassed in a moment.

"I thought not," continued the thin-voiced man; well, sir, you can draw me a full glass.

The farmer drew one, scanning the man with considerable anxiety, and when the "Inspector" had received it he held it up between his eye and the sun, and said:

"The precipitation appears most too rapid, while these floating particles denote unusual compression. Perhaps a second glass will be clearer."

He swallowed the contents of the first at exactly four gulps, and taking a second glass, he critically examined it and said:

"Ah! The precipitation is clearing away. This cider seems to hav been made from apples."

"It was, sir, and they were nice apples, too," replied the farmer.

"Let's see how a third glass will look. I'm not quite satisfied on the point of compression."

He drained the second and received the third, and as he sipped it he inquired:

"You used a hand cider press, didn't you?"

"Yes, sir."

"Ah! I thought so. Worked with a lever, didn't it?"

"Yes, sir."

"Did the mill stand in a draught of air while you were working it?"

"I—I—don't know, sir."

"Well, I think it did. Be a little more careful after this. The Inspector of Pomological Juices grades this barrel 'A No. 2,' but if you take a little more pains you can increase the grade every time in the future. All right, sir—go on with your selling."

The man had been gone ten minutes before any one mustered courage to remark that he was a fraud.

"I know he's all right," persisted the farmer. "The minet I see him draw his coat tail around to wipe out the corner of his mouth I knew he was a big gun, and I was just shivering in my boots for fear he'd ask me why I didn't punch the seeds out of the apples before grinding."—*Detroit Free Press.*

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FREETHOUGHT AND HUMAN HAPPINESS

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Notes and Clippings.

THE Elders, the Clyde shipbuilders, will soon discharge 1,200 men. Cause, nothing to do.

"Allow me," roared the Rev. Joe Cook the other day, "allow me to pluck up the territory of the American Union, as Milton's angels did the hills of Heaven." Oh, Joe; don't!

THIS is likely to be a winter of dreadful distress in England. In the cotton districts the forebodings are of the gloomiest kind. The glut of goods is unprecedented, and production is being restricted on all sides.

According to the Swiss tables of mortality just issued, 597 persons committed suicide last year in Switzerland, which is at the rate of one in every 4,600 inhabitants, a greater proportion han obtains in any other European country.

THE California Constitutional Convention has adopted a section providing that three-fourths of a jury may render a verdict in all cases except felony. In cases of felony a jury must be unanimous in order to secure conviction or acquittal.

IN Cincinnati the theatres are open on Sunday evenings, as well as a great number of small variety halls in which beverages are sold. There is no law against Sunday entertainments there, like the disregarded one in this city, but the clergymen are uniting in an effort to stop what they regard as a desecration of the Lord's Day. But the Germans insist that their orderly music gardens shall not be interfered with.

THE Rev. William Parry, of Worcester, Mass., comes out of an investigation badly damaged in reputation. One witness testified that the reverend gentleman was for several days on a frolic in Bristol, R. I., where he slept in a barroom, putting a bottle full of whisky under his head before he went to sleep on a bench, and taking it out empty in the morning. He did not pay his liquor bill until threatened with exposure.

PROTESTANT hymns are sung in the public school of Waltham, Mass. Fourteen Roman Catholic pupils refused to join in the singing, and were sent before the school committee to be disciplined; but the committee took no action. The only way to adjust this business is to let the psalm singing, praying, and Bible reading be attended to at the various churches, and let the public schools be devoted to educational matters alone.

THE recent recommendation of an English Bishop that his rural clergy should ride on bicycles receives a damper in the accident which happened a few days ago to the Rev. Mr Wall, a Wesleyan, at Mollingten. While he was riding down hill on a bicycle the vehicle became unmanageable, and he was thrown. He received a severe dislocation of the shoulder and enough internal injuries to keep him out of his pulpit and off of his bicycle for some time to come.

THE bad boy who put chestnut burrs under the saddle of the horse of Pastor Dietrick, near Nebraska City, ought to be severely dealt with. The pastor had been visiting some of the church sisters, and left his horse tied to a tree. On remounting him, the irritated animal speedily threw him off, breaking his arm and otherwise damaging him. Mr. Dietrick has charge of two German Lutheran churches, both of which will hav to giv him a vacation of several weeks' duration.

THE *Sunday-School Times* has a good and fresh story on the ten lepers, which is very opportune, as all the old ones were wearing a little threadbare. It is to the effect that a little girl in Philadelphia, when asked what had been her lesson, as she came back from Sunday-school on a recent Sunday, said: "It was about the ten tigers." "Ten tigers!" was the response. "You mean ten lepers, don't you?" "Well, anyhow, it was about some of the animals at the Zoological.

THE women of Wyoming Territory are said not to fully use their exceptional privilege of voting. They do not take much interest in politics, and to vote has not become fashionable among them. A certain class of women vote always, apparently for the sake of exhibiting themselves, but the rest go to the polls only when some man belonging to their own church or social circle is a candidate. Still, the friends of woman suffrage in Wyoming hope to make voting general by their sex.

MOODY says that the people who hold fairs in churches hav now "got so far that for twenty-five cents young men can come in and kiss the handsomest women in the room." This is bad enough, but Brother Moody is probably not informed that in some of the churches things hav come to such a pass that instead of fixing the price of this particular sort of entertainment at twenty-five cents, it is down to a dime. It is not probable that the fair-going public will demand further reductions.

ON the occasion of a recent festival in Valencia, Spain, a bull, which had been tormented all day by displays of red cloth, pricks of iron instruments, and knife cuts, was covered with spirits of turpentine at night and set on fire. He was tied by the horns to two strong posts, but broke loose and ran in agony through the streets until killed by a compassionate butcher. Valencia has long been defined by Spanish poets as a "paradise inhabited by demons." It is emphatically a Christian city with not a Libral thinker in it.

ALL the parties to lawsuit in Los Angeles, Cal., were Chinamen, and it was deemed proper to swear the witnesses Chinese fashion. The Judge, jury, lawyers, and witnesses went into the yard of the court-house, where the ceremony was conducted by a Chinese priest. Wooden tapers or joss sticks were stuck into the grounds. The oath, written in Chinese characters on yellow paper, was read aloud by every witness, after which each stepped solemnly over the burning sticks, and a priest cut off the head of a chicken. To the Chinese mind that is doubtless more solemn than kissing an old book.

NEW YORK city and adjoining New Jersey are infested by detectives, of whom some belong to the police, many to private firms, and the rest are amateurs; but, so far as can be ascertained, the whereabouts of Mr. A. T. Stewart's body is still a mystery. The search becomes keener every day, and public interest in the case is unabated. With thousands of policemen at work, and scores of detectives on the scent for that $25,000, and every citizen on the *qui vive* for any clue that may turn up within the range of his observation, it is surely impossible that an object so difficult to hide should long remain concealed.

A PARTIAL list of the public cash contributions of Northern cities for the relief of the yellow fever sufferers foots up $1,369,000. Of this sum, New York alone has given $395,000, or more than a quarter of the whole. Philadelphia comes next, with a contribution of $132,000, and Chicago next, with $90,000. Boston is sixth on the list, and Cincinnati tenth, the former city being credited with $55,000, or nearly one-seventh of New York's contribution, and the latter with $35,000. St. Louis and San Francisco gave more than Boston, while Cincinnati was outrun in the race of generosity by Baltimore, Louisville, and Washington.

JOHN MCINTYRE was a colored Methodist preacher, in Somerset county, Md., who aspired to be a regular pastor. His power as an exhorter was great, and he was a constant revival worker. The presiding elder was expected as a visitor by McIntyre, who, no doubt, believed that good fare might affect his chance of promotion. His larder was bare, and in the emergency he stole a hog from a neighbor's pen, killed it, and made ready to feed some of it to the presiding elder. However, the theft was discovered, and an officer searched the house. The pork was found in a bed, in spite of McIntyre's misleading assertion that it was a sick child. He has gone to state prison.

DECLINE OF RELIGION IN LONDON.—Mr. Samuel Morley, M.P., presided at a great meeting in the Philharmonic Hall last night, when about three thousand people attended, including most of the leaders of the Union. Mr. Morley spoke in behalf of the Church Aid Society. He believed the great feature of the present day was a growing indisposition to attend public worship. This was pre-eminently the case in London. He held London to be one of the most heathenish parts of her Majesty's dominions. It was considered that if fifty-eight per cent of the people were anxious to attend the churches and chapels next Sunday morning, there would be required 1,000,000 more sittings than were provided. The most appalling truth connected with that fact was that of the sittings provided not more than one-half were occupied.—*London Times.*

ELOPEMENT FROM SACO, ME.—The disappearance of the Rev. Charles H. Webber alone would not attract unusual attention perhaps but when a girl is known to hav been induced to join her fortune with his it becomes very interesting. Webber was formerly a regularly ordained preacher of the Gospel in the Charlestown District, Boston, and received a call some time previous to 1875 to the Cross street Free Will Baptist Society of Saco. After several years laboring in the vineyard, Parson Webber went into the insurance business. He was an admirer of horseflesh, and of late has been very attentive to certain young women, and it was rumored that his business was not going on as swimmingly as of yore, but nothing criminal was traced to the parson's door until Tuesday. On that day he took a train on the Eastern road. It was soon afterwards noised about that one of Saco's favorite misses, belonging to a most respectable family, and 24 years of age, had taken the same train. The city Marshall started in pursuit, but as the train connected in Portland with the through train to Montreal, the fugitive escaped.—*Boston Post.*

A MOST interesting discussion appears in the *Contemporary Review* for November in regard to the use and abuse of alcohol. Sir James Paget holds that moderation in the use of what are called "strong drinks" is better than total abstinence. "As to working power, whether bodily or mental," he observes, "there can be no question that the advantage is on the side of those who use alcoholic beverages." He thinks that it conduces even to longevity, and he is clear in his conclusion that "west against east, north against south, the heirs of the moderate drinkers are better men in form of body and mind than are the heirs of abstainers." Dr. Lander Brunton, on the other hand, reasons that for most individuals alcohol is wholly unnecessary; that other stimulants which are not intoxicating are more useful; that it should never be taken except with meals or under medical advice; and that, though not positively hurtful if used in moderation, it would be better dispensed with. Dr. Albert Bernays considers the moderate use of drink to be true temperance; and while agreeing with Dr. Brunton, that, "it may be considered a matter beyond dispute that it is incorrect to partake of any alcoholic drink without some solid food," declares that "the pleasant anæsthetic effects of a single glass of good beer at a meal in which meat or cheese forms an important feature cannot be denied by those who have tasted it."

CLERGYMEN'S RECENT UTTERANCES.—The Rev. Henry Jefferson, African Methodist, of Antonio, Texas, being arraigned in court for stealing a barrel of flower, says: "Guilty, your Honor."—The Rev. James Berriman, Baptist, of Davenport, Iowa, said that the woman who bleached her hair or painted her face was unfit to be a member of any church.—The Rev. Doctor Dixon, Methodist, of New Albany, Indiana, replied to the accusation of trying to induce a young woman of his congregation to elope with him: "It is an outrageous lie."—The Rev. Doctor Withrow, Presbyterian, of Boston, expresses the opinion that "children who hav, when grown, the greatest influence in worldly affairs are not born beneath elegant canopies."—The Rev. James Hodgson, Adventist, of Petersburg, Virginia, thus advises his congregation: "Get your ascension robes ready by the 5th of next January, for that day will see the end of the world."—"I meant no harm," said the Rev. Joseph H. Beale, Methodist, of Wallingford, Connecticut, when arraigned before a church committee on a well-sustained charge of kissing seven young women.—The Rev. George Hazzard, Seventh Day Baptist, of Indianapolis, said that all persons who observed Sunday as the Sabbath would go to hell, because they broke one of the ten commandments.—The Rev. Mr. Clay, Lutheran, of St. Louis, advocates a political Christian party, whose candidates should be only Christians, and whose principle should be the Christianizing of the country. A President, he believed, could be elected on this basis.

Events of the Week.

BUSINESS failures are becoming alarmingly frequent in England.

FULTON Fish Market, this city, was burned the 19th. Loss, $125,000.

THE Oneida Community has purchased large addition to its farm.

TWELVE negroes were killed during the election excitement in Tensas parish, La.

FARE from Cincinnati to New York is down one dollar, owing to railroad competition.

WASHINGTON Territory has elected a Republican Congressman (Brents) by 1,500 majority.

A MAN was recently found dead in Cincinnati with half a gallon of whisky in his stomach.

THE lower portion of Rome, Italy, is overflown, the river Tiber having burst its banks.

FOUR corpses were recently captured from a party of resurrectionists in Zanesville, Ohio.

A MAN was stabbed and killed in Chatham Square, this city, in broad daylight a few days ago.

THE Buffalo clergy are laboring hard to annihilate Ingersoll. He affects the parsons as a red rag does a bull.

THE American ship Lookout was wrecked a short time ago on the coast of one of the Japanese islands. Three men lost.

THE explosion of a locomotive boiler, in Mahanoy City, Pa., on the 16th, caused the death of five persons. Several others were severely injured.

THE largest safe in the world has just been completed for the United States Sub-Treasury in this city. It is as large as an average farm house.

A TERRIBLE fight between blacks and whites occurred at Xenia, Ohio, on the 17th. Ten intoxicated men were engaged. Three men were killed. Further trouble is feared.

A FRUIT peddler of Bridgeport, Conn., has accomplished the feat of walking 521 miles in six days, beating the record of O'Leary, the world's champion, by nearly half a mile.

THE Marquis of Lorne, son-in-law to Queen Victoria and newly appointed Governor-General of Canada, is on his way to his new country. Grand preparations are being made in Canada for his reception.

A CATHOLIC priest was found drunk in the street in this city a few days ago. He had $500 in gold, a gold watch and chain, and a thousand dollars' worth of diamonds in his possession when taken to the station-house.

FIVE acres of the business part of Bradford Pa., were burnt on the night of the 14th. The loss is very heavy. Atlantic City, N. J., came near sharing the fate of Cape May on the 15th; several buildings were destroyed by fire.

AN attempt was made to assassinate King Humbert of Italy on the 17th. While the King was entering the city of Naples, a young cook thrust at him with a dagger fastened to the end of a pole; but the King escaped with a slight scratch.

COLD-WATER MURPHY and pure-water Mundy, the great Come-to-Jesus temperance apostles, are in hot and muddy water at present. Cause: Murphy spells God thus, G-o-l-d, and insists upon having $200 worth of it every week for his services.

A SANITARY conference, composed of some of the leading physicians in the country and delegates from the different state boards of health, is now in session in Richmond, Va. It will endeavor to discover the cause and preventive of yellow fever.

THE Episcopalians of Arlington, N. J., recently gave a "nigger minstrel" show in the Methodist church of that town for the purpose of raising money to help build a new church. The Methodists hav rededicated the church to appease their offended deity.

MR. HOPE, whose picture of Charles the Fifth was considered obscene by Comstock, has opened a free art exhibition over his store. His notices say that "small boys unaccompanied by the Society for the Prevention of Cruelty to Morality not admitted."

Selections.

[*From The Index.*]

The Liberty of Printing.

AN ADDRESS AT THE SECOND ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE, AT SYRACUSE, OCT. 26, 1878, BY THE HON. E. P. HURLBUT, OF ALBANY, N. Y.

MR. PRESIDENT, AND BRETHREN OF THE NATIONAL LIBERAL LEAGUE—LADIES AND GENTLEMEN: My subject is "The Liberty of Printing"—a matter of the utmost concern to an enlightened age, and priceless in a land of freedom; and should I stumble under its weight, by reason of age or infirmity, I trust that, in your charity, I may hav credit at least for good intentions, which are considered by some as not a mean order of talents.

The Liberty of Printing—what is it? It is, speaking figuratively, to enjoy an intellectual atmosphere as free as the material one which we breathe, being on our guard against impurities.

It is to stimulate and be stimulated by the oxygen and ozone of the cultured human intellect, avoiding the deadly malaria lurking in the marshes and sewers lying at the base of the depraved mind.

It is the parent of science, the educator of our race, the unfettered moral and intellectual giant, under whose tread and at whose call mankind hav torn the serf's collar from their necks, broken the chains of kings and emperors, and compelled pope, prelate, and priest to giv a reason for the faith that is in them, or thenceforth to resign their leadership of mankind.

In France it demolished the Bastile; in Spain it abolished the Inquisition, and in New England Cotton Mather as an "institution;" although the latter died hard, maintaining with his latest breath "that there is a God, a devil, and witches."

Public sentiment, stimulated by the press, abolished the slave trade in Great Britain, slavery in her West India colonies, and finally slavery in these United States. It consolidated Italy, and shut up the vicegerent of heaven in the Vatican. Without the liberty of printing, a democratic republic cannot exist; a plea for the former is a plea for its life.

Thus knowledge, science, virtue, human enlightenment, and progress—law, order, and free government—are founded on books, as the world was once fabled to rest on Atlas. We hav been taught to reverence *the* Book; let us rather hold all good books to be sacred.

But all books are not good; and here we encounter a difficulty which the wisest philosophers, jurists, and statesmen hav been greatly embarrassed in their attempts to remove.

Attend to one of the most gifted of mankind, treating of this subject. "I deny not," says he, "but that it is of the greatest concernment in the Church and Commonwealth to hav a vigilant eye how books demean themselves, as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors: for books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabled dragon's teeth, and, being sown up and down, may chance to spring up armed men.

"And yet, on the other hand, unless wariness be used, as good almost kill a man as a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmned and treasured up on purpose to a life beyond life. It is true, no age can restore a life, whereof, perhaps, there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the living labors of public men—how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself—slays an immortality rather than a life."

Thus wrote that great scholar, statesman, and poet, John Milton, on "The Liberty of Unlicensed Printing." His argument was designed to overthrow a statute, then in full force in England, "To regulate printing, that no book, pamphlet, or paper shall be henceforth printed, unless the same shall be first approved and licensed by such, or at least one of such, as shall be thereto appointed." The statute once abolished, he claimed that all printing should be free—except that authors should be held responsible for the abuse of their freedom; or, to use his own words, that the law should "thereafter confine, imprison, and do sharpest justice on them as malefactors," for the printing of offensive books.

How are we to enjoy the benefit of good books without incurring the evil of bad ones?

In the olden time it was attempted to draw the line in Greece; and books which were regarded as Atheistical and blasphemous, or libelous, were burned, and the authors banished. Of books tending to voluptuousness they took no heed; and an ancient poet complained that for this reason there was a dearth of chastity.

Ancient Rome did but little on the subject; some books were condemned and burnt—books that were blasphemous—but a censorship was never established until after the invention of printing, when the popes were alarmed at its influence in the diffusion of knowledge. They prohibited the printing of certain heretical books, and forbade their subjects to read them, by their famous Index, under pain of censure or excommunication.

This censorship spread over Europe like a malarious atmosphere, until even liberty-loving England at last embraced it. But as she was the last to adopt, so, let it be remembered to her honor, that she was the first to abolish it; and now, so far as I know, the main, if not the only restrictions which are in practical operation on the liberty of the press in that country are in reference to libels on private character, and obscene books, prints, drawings, and pictures.

In these United States there has never existed a censorship of the press; but of late it has been compelled to attend to a grim farce, in which a notable Paul Pry has been the sole actor. Such has been the success of his performances that he has completely "brought down the house"—but mainly, I trust, on his own head. Now, while I do not object to the ostensible aim and object of this procedure,—to wit, the suppression of obscene literature—I protest, in the name of liberty and human rights, against the course and manner of it, as low and mean, too cunning to be innocent, too sharp to be honest, oppressive, and at war with the whole theory of administration in a free government.

Let us examine this subject, with a view to secure the just freedom of the press, and at the same time to prevent so much of its licentiousness as is practicable. I know this is delicate ground, and is rendered doubly so under our complicated system of government; so that we need all the lights of the law, and of human experience and philosophy, in order to achieve success.

Now, as I have said, England intends that her press shall be free; and yet in the reign of her present beneficent queen she has passed statutes against obscene books, pictures, etc., and endeavored to suppress them.

The wilful exposing of an obscene print, or indecent exhibition, is an indictable offense at common law, ranking with the indecent exposure of the person. As there is no *absolute* freedom for man in the social state, so there is and can be none for the press. All social and moral freedom is limited by rights. There is a natural, and there is a civil freedom; and the latter only is accorded to man in the social state. The first, if he were the only ape-like man existing at the beginning of our evolution, was absolutely free. But the moment he came to have peers, he found he had to conduct within certain limits, which respected the rights and feelings of others, or he would be treated not as a respectable Adam, but rather as the first "tramp."

At length, after long ages of experience in the social state, the idea of not doing to another what he would not have done to himself became seated in the fibres of his brain, and was transmitted by heredity, so that now the essence of all morality and all law may be summed up in a precept of eight words, and can be taught without express revelation or a burdensome priesthood, to wit, *Be just and kind to all sensitive beings.*

There is, as I was saying, no liberty in the social state which has not respect to others' rights and feelings. You may not slander a man or woman without being amenable to the law; and yet this responsibility, which is a decided infringement of the absolute freedom of speech, obtains in every state in the Union.

The constitutions of these states all, however, declare that speech shall be free; but by what language do they declare it? In this—to wit: "Every citizen may freely speak, write, and publish his sentiments on all subjects, *being responsible for the abuse of that right;* and no law shall be passed to restrain or abridge the liberty of speech or of the press." And in the New York Constitution it is written that "in all prosecutions or indictments for libels, the truth may be given in evidence," clearly showing that the constitutional freedom of speech and of the press, thus secured to every citizen, was to be limited by the rights of others; that libelers should be held responsible as for an abuse, and that the just restraint and punishment of the licentious exercise of that freedom was not to be regarded as a violation of it.

If by the words, "being responsible for the abuse of that right," it were intended to limit such abuse to libels on private character, as some contend, why did not the framers of the Constitution say so in exact words, instead of employing a phraseology which implied a great deal more? They were familiar with the common law, which went further, and condemned as offenders as well the authors of obscene prints, drawings, and pictures as others who offended against good morals and manners.

The Constitution of Louisiana in the days of Edward Livingston declared that "Printing presses should be free to every person who undertakes to examine the proceedings of the Legislature, or any branch of the government; that the free communications of thoughts and opinions are one of the invaluable rights of man, and that every citizen may freely speak, write, and print on any subject, *being responsible for the abuse of that liberty.*"

Mr. Livingston was appointed a commissioner to frame a criminal code under this Constitution. He was a truly great man, statesman, and jurist. No American lawyer ever enjoyed a higher reputation, either at home or abroad. He was a firm supporter of the liberty of the press, and his code provided penalties against its infringement. He was liberal in his views of religion, and expressly provided, for the first time in this country, that the religious opinions of a witness should neither affect his competency *nor his credibility.* His code as reported was the admiration of jurists and publicists all over the world, and will endure as a perpetual monument to his fame. I feel the utmost assurance that, in framing the law on this subject, Mr. Livingston weighed most critically all the objections that can be raised against a law punishing the authors of obscene prints. While deliberating on the provisions of the common law as to the offenses of a moral nature, he had doubts and misgivings as to what portion of them he would embody in his code; and, "while yet he had formed no decision," he wrote to a learned doctor of the civil law, expressing his doubts and difficulties, asking for advice and suggestion, and saying that one of his embarrassments arose from "the difficulty of defining the offense." He objected to the "general expression of the English law," as "putting too much power in the hands of a fanatic judge with a like-minded jury." But after full reflection, he at last settled upon the following as a safe and salutary law, and reported it to the Legislature of Louisiana for enactment.

Title sixteen of his code concerns "Offenses against Morals," and the second chapter of this title provides for the punishment of "Offenses against Decency," the first section whereof is as follows:

"If any one shall make, publish, or print any obscene print, picture, or written or printed composition, manifestly designed to corrupt the morals of youth, or shall designedly make any indecent or obscene exhibition of his person, or the persons of others, by which pudicity" (modesty or chastity) "is offended, he shall be imprisoned not more than six months, or fined not more than one thousand dollars, or both; and the imprisonment, or a part of it shall be in close custody."

This statute he considered to be in entire harmony with the liberty of the press, as secured by the American Constitutions; and I emphatically concur in his opinion, and see now how wise and guarded is the law he proposed. The print or picture must be "*obscene.*" The instinct of every man and woman of ordinary intellect and common modesty defines the meaning of that word. You seem to need hardly any explanation about it, any more than you do to define the peculiar odor of that animal of which this country is so happy as to enjoy the monopoly, and known to our natural history as *mephitis Americana.* Your sense of smell defines his odor. So in the case of an obscene picture; you look at it, and turn away offended, disgusted. You read the obscene book, and are shocked in every modest fibre of your brain. If you need any further guide, the common law everywhere prevalent will supply illustrative cases.

But this wise and cautious law-giver did not stop with the one word "obscene;" the book or print must also be "manifestly designed to corrupt the morals of youth"—the author having the wisdom to forsee that any further abridgement of the liberty of the press would work more evil than good; while the suppression of obscene prints, designed, or mainly tending, to corrupt the morals of youths, was such a beneficial work as no law-giver could properly neglect.

There are those who demand that the statute shall define what it means by "obscenity." With jurors in general it would not be necessary, and it requires their verdict in order to convict. I confess I hav not the capacity to define it by words, so as to preclude all *possibility* of error in the courts. That cannot be done for any law. Perhaps the only thing that can be done would be to specify certain prints that shall not be deemed obscene, which would be saying what is *not* rather than what *is* obscenity. You see the difficulty when the law is applied to pictures, in which case you would have to giv illustrations, in order to be definite, and your statute book itself would become pictorial and immoral at once. The picture defines itself, and so do most obscene prints. A lawyer would say, after adopting Mr. Livingston's provision, leave it to the juries and the courts under the common law, and be sure you have intelligent juries and competent judges.

I hav no objection, however, to a proviso, by which it should be declared that an agument or treatise written in sincerity and good faith—in which no obscene words should be employed, although its doctrines, if carried into practice, would hav a corrupting influence—should not be deemed within the meaning of the statute against obscene prints; but I feel assured that, when we narrow down the offense, as in the Louisiana code, we shall be reasonably secure from dangerous constructions.

A case has arisen in which the author of a pamphlet, without employing an obscene word, has advocated a course of conduct between the sexes utterly subversive of civilization, the family, and the state; leading to a return to the manners of the ape-like man, or rather to those of the man-like ape. It is a clear case of inverse evolution; of an author, as the phrase is, "exceedingly backward in coming forward," and particularly forward in going backward; but I should pause long before I held it to be obscene in a legal sense, or if so, such a species of obscenity as the law could condemn, without danger of trenching on the freedom of discussion and the proper liberty of printing. It might be indictable in the court of Judge Lynch, as "an assault and battery" on society and morals, and the culprit be punished according to his code, which some are inclined to regard as an implied and necessary supplement to the democratic constitution of government.

When young and sanguine, I published certain essays on human rights, in which I remember to hav argued in favor of their natural origin; and among other things I maintained that a man had a legal right to be a fool, since nature made him so; but that society could not afford to allow him to be a knave, however nature may hav abused him, and now that I am old I see no reason to depart from that doctrine, and I would apply it to the liberty of printing. If there were nothing else to be considered but practicability, think what an army of martyrs would spring up in the literary world under a contrary rule! As the world even now can scarcely contain all the foolish books, including dollar and dime novels, so the prisons could by no means contain their authors; and moreover Dame Nature would have to get up a special evolution of Pillsbury's in order to supply the keepers!

Here, then, I take my stand. I will ask no further limitation of the liberty of printing than the code of Mr. Living-

ston creates, and I incline to accept no less. It is in harmony with the common law; it is constitutional; it is called for by the cultivated sentiments of mankind; and it is conservative of the morals of youth. If we maintain the residue of our criminal code, let us by no means omit that.

Having now drawn a line of separation between the liberty of the press and its licentious abuse in the state governments, we are prepared to look at the Constitution of the United States, and to see what rule is to obtain in our Federal Union.

We encounter at once the provision in the Constitution of the United States, that "Congress shall make no law abridging the freedom of speech, or of the press;" so that the question again recurs, What is this freedom of the press; and is it one in the states and in the confederacy? I hav labored in vain unless I hav shown that it is not absolute and unlimited; that the press is not at liberty to print false libels on private character, nor to publish obscene prints or pictures. This would not be freedom, but licentiousness; and it is nowhere written that laws cannot be passed by the proper authorities restraining that. That which the state constitutions and laws ordain on this subject defines the freedom of the press. Nay, the framers of the constitutions of the states and also of the United States, in employing the phrase "freedom of the press," used it in the sense well understood, and as defined by the writers on the common law; and let us see what they say on the subject. Sir William Blackstone, the most accomplished of them all, who wrote before any of these constitutions were framed, holds this language:

"The liberty of the press is indeed essential to the nature of a free state; but this consists in laying no *previous* restraints on publications, and not in freedom from censure for criminal matters when published. Every freeman has an undoubted right to lay what sentiment he pleases before the public; to forbid this is to destroy the freedom of the press; but if he publishes what is improper, mischievous, or illegal, he must take the consequences of his own temerity. To subject the press to the restrictive power of a licenser, as was formerly done both before and since the Revolution, is to subject all freedom of sentiment to the prejudices of one man, and make him the arbitrary and infallible judge of all controverted points in learning, religion, and government."

He argues then in favor of punishing the licentiousness of the press, and concludes thus: "And to this we may add that the only plausible argument heretofore used for the restraining the just freedom of the press, 'that it was necessary to prevent the daily abuse of it,' will entirely lose its force when it is shown (by a reasonable exertion of the laws) that the press cannot be abused to any bad purpose without incurring a suitable punishment; whereas it never can be used to any good one when under the control of an inspector. So true it will be found that to censure its licentiousness is to maintain the liberty of the press."

Now, I hold that the phrase, "freedom of the press," means the same in the Federal and the state constitutions, and in all nothing more than *freedom from previous censorship*; the states, and not the Federal Government, having the power to punish abuses.

And now assuming that the states where the printing is conducted by their laws condemn and punish obscene prints, can a paper containing matter condemned by such laws gain any new right or exemption by being placed in the mails? Is it suddenly cleansed there? The obscene print was not free at its birth, and can gain nothing by setting out on its travels through the mails. The stigma and the disability still rest on it. It was never free (except from a licenser), and can never become so until obscene literature becomes innocent and right by the common law and the statutes of the several states. And when that shall happen, it will be of little consequence what matter shall be printed or mailed, for law, reason, and morality will hav departed from the land.

It is a maxim of the law that a man shall gain nothing by his illegal act. A print that has no right to exist can claim no protection from the law, which does not cherish, but rather abates, nuisances. Shall the law, then, not only protect, but carry thousands of miles, and distribute to tens of thousands of people, prints which it condemns as infamous, and whose authors it punishes by fine and imprisonment? Shall the government become an accessory after the fact, and at the same time hold its lash over the head of the principal? This would be to the last degree unreasonable.

The state and Federal governments *together* constitute a *complete sovereignty* over the press and the distribution of printed matter through the mails, and this would be the sum of their *joint* operations; the state would define and control the liberty of the press, would punish and condemn obscene prints, and imprison offenders; while the United States would circulate such prints to the utmost limits of the very state that forbids and punishes them. The state would fine the offensive author and printer, while the United States would take a fee from them, a reward as carrier, and assist their trade in corrupting the morals of youth. The state would hav acted wisely, but Uncle Sam would hav played either the knave or the fool, and he might devoutly cry "*In God we trust*" forever, and stamp it holily on every poor penny he has got, but he would share the fate of other hypocrites, for nobody would trust him.

Now the power to establish post-offices, and post-roads, and to carry the mails having been delegated as a Federal power, resides in the Government of the United States, to the exclusion of the several states. In executing this power, the Government is clothed with a limited sovereignty, and may do whatever is necessary and proper or conducive to the end of carrying the mails, *so as to answer the intent and object of their institution.* It may appoint and control its agents; may punish fraud, robbery, and other offenses which obstruct, hinder, or prevent the success of the mail enterprise. When it punishes a robbery, or other offense against the mails, it is not for the purpose of a general correction of the public morals, or of enforcing any o he Ten Commandments, but to enable it to succeed in safely delivering the mails. It is the duty of the Government to remove all obstacles to the complete and beneficial exercise of its power, which is useful, beneficent, and concerns all the people. It therefore punishes offenses which interrupt, prevent, or embarrass its operations, lest it should fall short and fail of its duty.

But the power delegated to the General Government was bestowed by the states, which made criminal the printing and sending abroad of obscene publications; and when they surrendered the power of carrying the mails, did they intend to destroy or defeat their own purposes, and to arm an enemy in the agent which they created that should destroy the efficacy of their own laws? Was it not expected that the power delegated should be so exercised as not only to be beneficial, but innocent in its operation? that in respect of the matter carried, the states and the United States should act in concert? that the latter should not disseminate what the former stamped with infamy?

Would the state itself, if carrying the mail, imprison the obscene author, and yet carry and distribute his filthy goods? And shall we hold to such a narrow construction of the Federal powers as will make the states and the United States thus play at cross-purposes? I think not.

By stuffing the mails with obscene matter, the service is made to *exceed and overdo* its proper office; to be harmful and a nuisance rather than a benefit to the people; and it seems hardly to be straining a point to hold that, by the delegation of power to Congress to make all laws necessary and proper to carry into effect the powers conferred in reference to the mails, authority is desired to prevent as well the mischiefs of carrying obscene literature as those arising from mail robbery, so that the service should be protected as well from the dangers of *excessive*, as those of inadequate performance, and be not only useful, but harmless—at least to such extent as not to be accessory to crime. It is but a mode, in either case, of protecting its limited sovereignty, and discharging its office with integrity and decent dignity.

The case is widely different from that presented in the days of Jackson, when Congress was agitated by a proposal to exclude printed articles against slavery from the mails. Slavery is not sanctioned by the law of Nature, nor by the common law, and can only obtain by local and wrongful legislation. Being contrary to natural right, and offensive to the just sentiments of the civilized world, it was universally lawful, and even commendable, to write and speak against it.

The exception in a few Southern states, created by unjust legislation, could not render a dissertation against slavery, written and printed in a free country, unlawful in itself. If the paper were innocent in its inception, by the law of the place where it had its origin, it did not lose its character by being placed in the mails. And so it is evident that Congress could not throw it out of the mails without trespassing on the right of property and abusing its power. The only act of repression could be done by the slave state after the mail service was completed. The paper was innocent when placed in the mails, innocent while being transported, and when delivered, and could only become offensive by force of a local law, operating on the person to whom the printed matter was addressed, *after* he had received it. No wonder that learned jurists and wise senators refrained from laying hands on such printed matter, and thrusting it out of the mails, as mentioned in the very able an ingenious argument of Mr. Wakeman, delivered at the late "Indignation Meeting" in Boston.

But the printed matter which I would exclude from the mails is unlawful in the place of its origin, unlawful during its transit, and unlawful at the place of its destination. Its preparation is a crime, its author a criminal, its possession and circulation a crime, in most, if not all, civilized countries, and wherever the common law prevails, or its spirit has been embodied in a statute; and if the carrier or distributor be a private person, he would be *particeps criminis* in judgment of law. And now shall we place the Federal Government in the same category?

This government assumes the burden of the mails; it may say when and where it will carry them, what it will carry, and *what it will not;* for it seems too clear for debate that a power to choose implies also a power to reject. And if there be a power to reject any printed matter—as I contend there is, if it be obscene and unlawful—an incidental power exists to make that rejection effectual. This is usually done by the infliction of pains and penalties; and in the infliction of these the government proceeds, not as against moral offenses, but offenses against the proper regulation of the mail service. I concede that any step beyond this would be pure usurpation and tyranny on the part of the Federal Government.

It is a business, this carrying of the mails, within the competency of private persons. Let us imagine our Uncle Sam carrying the mail-bag on his own broad shoulders, having told everybody what he would carry and what he would not, and a person should come and insist upon cramming his mail-bag with bad matter which the old gentleman had sworn he would not carry, I think our uncle would make no bones of settling the matter off-hand, *pedibus et manibus*, to the utter discomfiture of the assailant; and he would serve him right. It would be a mode, according to the rhetoric of such cases, of "putting a head on him"—an article of furniture which he would seem greatly to need.

It is conceded that a single undivided sovereignty like the Government of Great Britain can exclude obscene literature from the mails by seizing the foul prints, and the infliction of pains and penalties. But it is claimed that in our distribution of powers between the states and the Federal Government this authority has not been conferred on the latter. Where, then, can it be found? If reserved to the states, or the people, it is clearly not available; for no state can touch the mail service without trenching on a power it has in general terms delegated to Congress; and no popular mass can meddle with the mails without being guilty of riot. So it is left that, if the Congress of the United States has not the power to exclude obscene prints from the mails, *this one item of sovereignty is lost*, and our government has tied its hands, so as to be at the mercy of those who deal in obscene literature as a profession and business. A construction of the Federal Constitution which leads to such a conclusion is surely too narrow to be sound.

Now to my mind there seems to be nothing in the way of protecting the mails from foul matter but the fear of violating the freedom of the press; and as I trust you are by this time satisfied that there ought to be no obstacle in that, we come to the inquiry, What is the Federal Government to do in reference to obscene prints?

In my judgment, Congress should declare that such prints are not mailable matter; but in doing so should employ the word "obscene" only, following the language of the provision in the code of Mr. Livingston as to the corruption of youth; being exceedingly particular, so that no religious fanatic or visionary moralist could find a word or clause on which to base a persecution of anybody for God's sake!

A God of ordinary ability is supposed to be capable of taking excellent care of himself, and to scorn the assistance of a creature but imperfectly developed from the ape.

The law should then affix such a penalty as would be sufficient to deter people from mailing obscene publications, and no more; for the object is not to make a moral code, nor a penal code, nor enforce a creed, nor build up a catechism, but simply to protect the government in the fit and proper discharge of its function as mail carrier.

A fine of a moderate sum for the first offense would be sufficient, say not exceeding fifty or a hundred dollars; and for the second offense, imprisonment not exceeding six months. In all cases where punishment and penalties are inflicted, the legislature should be careful to observe the supreme law, which ordains that excessive fines shall not be imposed, nor cruel and unusual punishments inflicted.

If the Government should find it necessary to go further, and to seize the foul matter mailed (a delicate procedure, and one which nothing but necessity can warrant), it would encounter a provision in the Constitution securing the people against unreasonable searches and seizures, and forbidding warrants for that purpose except upon probable cause, and supported by oath. The people are not secure from *all* searches, but only from unreasonable ones, without probable cause and legal warrant.

So used are the people to this, that the first thing a plain man thinks of when he loses anything mysteriously is a search warrant. It is the one idea with him, as was an "alibi" in every case at law with Tony, the venerable parent of Sam Weller.

It may be a very difficult process, but it can hardly be deemed "unreasonable," to search for and to seize prints whose aim is to corrupt youth, whose existence is a crime, and which are forced into the mails against the express injunction of the law. I will leave this to the mothers of the land: they hav a right to be heard on this subject, and to hav their feelings respected by the laws. Let their quick sense of fitness, their apt and delicate judgment, make the decision, and woe to that man and that nation that ventures to disregard it!

But if the Government shall be compelled by the persistence of wrong-doers to seize the foul prints, how shall this be done? The only course which occurs to my mind, from what reflection I hav been able to bestow on the subject, would be to commit the search to the several deputy postmasters, who should apply to a United States commissioner or judge for a warrant, and under that to seize the suspected prints, and carry them before the officer issuing the warrant, who should determine on reading or inspection whether obscene, and tending to corrupt the morals of youth, or not. If he held them obscene, the owner should hav notice and a right of appeal to the Circuit Court, and thence to the Supreme Court of the United States; for no man should be thus deprived of his property, and stigmatized as a public offender, without the full benefit of a judicial trial.

It is better that obscene literature should prevail for a season than that any man, however humble, however depraved, should be deprived of his legal rights without due process and the enlightened judgment of the law.

Brethren of the National Liberal League, you are organiz d to perform a necessary and a noble work—no less than that of perfecting our system of free government, founded by a wise and virtuous generation, and intended to effect a perfect separation of the Church from the State. The task which you hav assumed to execute is herculean, taxing your strength and resources to the utmost. You hav to make war on the myths, traditions, and prejudices of long ages. You hav a thoroughly organized majority, misled by their spiritual guides, to contend against—a majority which, though differing in many things, and forever disputing among themselves, nevertheless is always ready to unite against *you*; as a common enemy; and you see Catholic and Protestant hugging each other in sweet embrace, as of late in New Haven, while maintaining the Bible, prayer, and psalmody in the common schools. If all the discordant religious sects could unite, they would paralyze your efforts, render the idea of a purely secular government infamous, and make religion the parent and master of the state. The plan of our forefathers would be stamped out, and time might restore that grand Christian invention, the Inquisition.

Be sure, then, that you do nothing to unite and consolidate forces so dangerous to a free state. As yet you are not surrounded by such intelligence as will forgive your slight-

est mistake in reasoning, or error in morals. A believer can do with impunity what will excite the utmost horror if done by a skeptic. As such of you as have no Redeemer may not commit fraud nor forgery, nor rob a bank, nor poison, nor commit adultery with impunity, so you cannot commit a mistake, even in respect of the liberty of unlicensed printing, without calling down on your heads and on your cause the loudest denunciations of the "unco guid." "Ah! ha!" would say those who pardon the offenses of the godly, "it is just as we expected. These Infidels oppose our holy religion from no other motive than to get rid of the moral restraints which it imposes; for you see that where two or three of them are gathered together, they incontinently betake themselves to reading and circulating the 'Fruits of Philosophy' and 'Cupid's Yokes.'" And all the congregation would lift up their pious voices, and exclaim in the language of the immortal Widow Bedott, "O Elder Sniffles, how true that is!"

I entreat you, therefore, to be wise; and being in fact the true friends of morality and enlightened freedom, that you take no such position on the subject of the freedom of the press as will enable even a Jesuit to argue that you are the friends of licentiousness.

Above all things, reverence the family as founded in Nature, and tolerate nothing which can corrupt the morals of youth. All power, even the most salutary, is capable of being abused; but an argument based on its abuses cannot overthrow the power itself. If otherwise, no government could stand. Let imperfect laws be amended; let unjust ones be abolished; let abuses in administration be corrected; and when government appoints to office one who, like Satan, becomes

"The tempter ere the accuser of mankind,"

a spy whose moral qualities fall below the requirements of even that mean office, let *him*, but not the government, be abolished.

Judge Hurlbut then read the following draft of a United States statute on this subject:

A LAW TO PREVENT THE FORWARDING AND DISTRIBUTION OF OBSCENE LITERATURE BY THE MAILS.

SECT. I. *Be it enacted, etc.*

That there shall not be forwarded by the mails, nor distributed by any deputy post-master, any obscene print, picture, drawing, or printed composition, manifestly designed, or mainly tending, to corrupt the morals of youth.

SECT. II. If any person shall deliver at any post-office, with intent to hav forwarded, or distributed, any obscene print, picture, drawing, or printed composition, mentioned in the preceding section, he shall be fined for the first offense, not exceeding ——dollars, and for the second or any subsequent offense shall be imprisoned not exceeding ——months.

Provided, however, that no printed book, argument, essay, treatise, or disquisition, put forth in sincerity and good faith, and in which no obscene words, phrases, or pictures shall be employed, although its doctrines or sentiments, if carried into practice, would have a bad influence on society or government, shall be deemed obscene within the meaning of this law.

Communications.

Muddled Edward.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav never before now ventured to send communications to the press, for the reason that my friends hav always told me that I was too "innocent-hearted" and "muddled." But this has never been said to me since the last Congress of the National Liberal League. I had the great honor to be a "regularly appointed delegate" to the Syracuse Convention, and while there read the Syracuse daily papers, and thus lost my first disqualification for newspaper writing. I also had the additional great honor of being introduced and personally speaking to that great man who combines in one office editor, minister, president, of being a Bostonian—in short, the man whose name stands first among us Liberals (in the alphabet). After several conversations with this great man I hav ceased to be "muddled." Ever since the Convention my mind has been perfectly clear—clear enough, I think, to write to THE TRUTH SEEKER.

This morning, after a very refreshing sleep and a clear head at the breakfast table, I read, on the leading page of one of the most orthodox of New York's daily papers, the editorial which I hav copied below. I thought I was dreaming, or that I must hav in my hand either *The Index* or the Syracuse *Courier*. But that you may know that I was not dreaming, I will certify that the following is copied directly from an editorial in the first leading column of the New York *Tribune* (founded by Horace Greeley), of the date of November 15, 1878:

"Yesterday's session of the International Humane Society, which is another name for a convention of Mr. Bergh's societies, was made noticeable by a singular announcement from one of the officers that he had purposely refrained from inviting a single clergyman of Baltimore to the meeting, because 'they differ so much in their views generally that he thought their presence might break up the harmony of the society.' Mr. Bergh himself also reflected very severely upon the cloth. It will astonish a good many excellent men to discover that they are regarded as such inveterate disturbers of the peace that they hav been excluded on that account from all participation in the meeting of a peculiarly benevolent society. Mr. Bergh ought to justify himself, if he can, by proving to what extent clergymen are looked upon as a dangerous class in the community, and submitting a schedule of the meetings they hav turned into riots during the last year."

Now, sir, I hope you will put this editorial in large type in THE TRUTH SEEKER, thereby giving it the benefit of your extended circulation, so that the Syracuse papers and your Boston contemporary may see it.

Though, now, I hav lost my former "innocent-heartedness," and am clear as a bell, yet my understanding tells me that you may BE ASSURED, Mr. Editor, that the Syracuse papers, the National Liberal League *of America*, and the man whose name stands at the head (of the alphabet) will immediately proceed to aid Mr. Bergh in submitting the schedule suggested by the *Tribune*.

Your "assuring" friend, EDWARD.

P. S.—If the *Tribune* article could reach Milwaukee, the Rev. Mr. Gordon would be very efficient in making up the schedule for the International Humane Society. E.

Sherwood, N. Y., Nov. 15, 1878.

The Late Liberal League Congress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I regret very much that our friends who seceded at Syracuse could not hav remained with us, but, as they feel it their duty to leave, we should wish them nothing but success in their enterprise. And I was in hopes, now that a separation had been effected, there would be no more contention between us, and that each League would go to work in earnest for the cause we all love, but I fear my desires are not to be fully realized in that respect, for I notice my old friend, Mr. Mills, in *The Index* of this week, is making some very serious charges against the members of the old League, some of which I know to be untrue, which shakes my faith in his other statements. He says, "The Committee on Membership had been instructed by the Convention to make out a roll of the members in attendance, and it was *by neglect of their duty* that it was not at hand." I was Chairman of that Committee, and Mr. D. G. Crandon was one of the members of the Committee, and he was one of the Board of Directors of the National Liberal League, and he informed the Committee that the Board had made out a full list of the members, and that he saw no necessity of making out another list, and, as no one was admitted to the hall only on tickets issued by the Board of Directors, we unanimously decided to report the list as perfected by the Board of Directors, as there were no contesting delegates. If there was any error, therefore, it was the fault of Mr. Abbot and his friends, and not that of the Committee on Membership. But I am confident there was not an illegal vote cast, and it is very unjust for Mr. Mills to insinuate any such thing.

And now permit me to refer to another thing that my friend Mr. Mills should explain. We all remember that the Syracuse papers, in their first reports of the Congress, stigmatized the majority as *Freelovers*. Why was this? The *Syracuse Journal* answers, in its issue of Monday after the adjournment, "In relation to the designation of one faction of the Convention as 'Freelovers,' it is but fair to state that the *Journal* was informed by several leading members of the other party that their opponents were properly so characterized."

Now who were these "several leading members" who represented the majority as "Freelovers?" One of the editors of the *Journal*, in a private letter to me, justifying himself in making the charge, says, "The case was stated as it was indicated to me by others." Now who gave these "indications?" The two leading friends of the Abbot party on the delegation from the Abbot League in Syracuse were C. D. B. Mills and John W. Truesdell. I am perfectly satisfied that it was not Mr. Truesdell, for I heard him state that it was not true; that neither party were Freelovers, and he was the man who first suggested to me the idea of publicly denouncing the reporter of the *Journal* for representing me as one of the leaders of the Freelove party. Mr. Truesdell also said that the reporter ought to be expelled for making the aspersion, so I am confident it was not Mr. Truesdell. But I know Mr. Mills was very active in the city and in the newspaper offices in behalf of the Abbot side; and if he was not one of those "leading members" who made those false representations, he now owes it to himself to say so publicly. And the charges that he now unjustly brings against the majority will still further tend to make many believe that he was one of those "leading members." I shall be pleased to hav Mr. Mills make a full denial that he so misrepresented so large and respectable a body of Liberals as was the majority of that Congress.

But be assured, Mr. Editor, I shall not trouble you with further articles of this character. There is too much work to do to spend time in contention, and if my advice would be of any value, I would say to the friends on our side of this controversy, *drop it at once* and *go to work*. Show our opponents "*by our works*" that we are too much in love with our principles to be drawn off of duty into the discussion of side issues. The enemy is well organized and preparing to make a desperate attack along the whole line; they only now compliment our friends who hav left our ranks because they trust it will weaken us, not because they love them more than they do us. Then let us cease firing at each other and turn all our guns on the common enemy.

The minority party represent that we are Freelovers and an immoral set of people generally. If that be so, they are well rid of us now, and it will make us no better to continue to call us bad names. I think that is the poorest way in the world to reform the vicious. For the sake of the argument we will admit that they are all as pure as the driven snow, and therefore the best way for them to reform us unfortunates is to set us a good example in good living as well as in good working. And I will suggest to my friend Mills, if he, as Chairman of the new Liberal League Committee, will go to work and organize Local Leagues all over the country, he will do the cause much more good than to find fault with the majority, especially if he is to do it so incorrectly as he has in the last number of *The Index*.

Probably the fact is, none of us are what the grand principles we profess demand of us as men and women. Liberalism demands very much more of its adherents than orthodoxy does. But knowing my own failings, I am willing to recognize as a brother or sister any human being of the human family, and as a Liberal Leaguer, I recognize and fellowship as co-workers all who are earnestly in love with our principles, whatever may be their opinions on other subjects, or whatever may be their private characters. I hav little fear of being injured by others' faults, but great fear from my own. The fight in this country against ignorance and superstition is to be a warm one, very much more than any of us now anticipate, and I predict that before it is ours we will be thankful for aid and support from any quarter.

Friends of freedom, let us all be true to ourselves and the principles we profess, and prepare for the coming "irrepressible conflict." In our love for humanity let us forget all diversity. H. L. GREEN.

DR. J. L. YORK spoke at Adrian, Mich., Nov. 15th, 16th, and 17th; and will speak at Sturgis Dec. 1st to 7th; at Mason, 11th to 15th; at Grand Ledge, 18th to 22d; Lansing, 26th to 29th.

THE Liberals of Saranac, Mich., will hold an anniversary meeting in honor of Thomas Paine on Jan. 29, 1879, at 7 P.M. A red-hot time may be expected. Come and bring your wife. Good speakers and music in attendance.

The Poets on Freelove.

BY THERON C. LELAND.

That famous editorial accompanying the "Card" and "Call" of the President of the National Liberal League, in *The Index* of Sept. 26th, contains this passage: "If it should consent to parley or compromise with the Freelove folly, or surrender itself to the management of those who are deluded by its feeble sophistries, the National Liberal League will simply commit suicide." The pretended "private letter" of September 7th, quoted in the same editorial, says: "The danger is that from New York, Boston, and Philadelphia, in all of which cities, as I think, the Freelove doctrine has obtained among Liberals a considerable foothold, the Convention may be overborne and swamped. Then there is more or less of an infusion of this virus all through the country." Also in that feeble crow of "victory" screamed out by that game chanticleer who fought and run away [*Index* of Oct. 31st], this passage occurs: "The old flag flies triumphant above the latter," [the bolting League] "and every Liberal who refuses to be the willing or unwilling abettor of obscenity and Freelove will speedily rally to its support." Also the bolting party in the Convention continually charged Freelove upon the majority. So much for the denial of the Freelove Christ on one side of this house divided against itself.

On the other side, in his letter of October 29th, to the *N. Y. Times* (republished in THE TRUTH SEEKER of November 9th), in correction of the *Times'* report of the Syracuse Convention, Mr. Courtlandt Palmer says, "If I thought that there was the slightest shadow of real reason for believing that either faction of the Liberal League had committed themselves to obscenity or Freelove, I should not remain an hour in such company." Mr. Bennett also, in his editorial of Nov. 2d, says, "Not a word was said by either party in favor of Freelove, not a word in favor of obscenity, still the slanderers hav persisted in calling those opposed to the Comstock laws by the vile terms named;" and further on he couples "indecency and Freelovism."

Thus it seems this Freelove is the "*enfant terrible*" at every reform fireside. Repudiated by everybody, this little illegitimate Cupid is the "poor pauper whom nobody owns; rattle his bones over the stones." He is like "morality" in the time of Hudibras:

"Morality, a crime
The most notorious of the time;
Morality which both the saints
And wicked, too, cry out against."

And denunciation of this ever-present intruder (confessed secretly, but denied openly) ranks with the hypocrisy of the same age and described by the same satirist:

"Hypocrisy, the thrivingst calling,
The only saint-bell that rings all in."

Now a term of such dire import ought to mean something, and ought to be defined by somebody. What idea, at its worst, does the epithet Freelove convey? We ought to know the bottom horror to which Freelove would plunge us if any of the flings from the League of "America" should stick, or any of the tucked-up skirts of the League, minus "America," should stay. In order to be perfectly fair and impartial, let us go to an authority that *The Index* and New England culture will not dare dispute, and that New York leaguers will heartily accept.

That grandest product of American philosophy and scholarship, Ralph Waldo Emerson, a writer of such genius and a poet so pure that, after his death, the Christians will move heaven and earth to prove him one of their order, as they did of late the great Prof. Henry and the poet Bryant. I say Ralph Waldo Emerson, who has often been enthusiastically commended by *The Index*, shall contribute a gem of definition to the odious term in question.

The poem, "Giv all to Love," has no doubt been read and admired by many thousands of English-speaking people, and among them great numbers who never penetrated to its deep and subtle meaning and who never had the slightest idea that it contains the whole doctrine of Freelove. Translate it into prose, or study it with a critical insistance on the meaning of words, and its doctrine is as rank as anything Wollstonecraft, Warren, Woodhull, Andrews, Nichols, Heywood, or Besant ever wrote.

GIV ALL TO LOVE.

Giv all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good-fame,
Plans, credit, and the muse—
Nothing refuse.

'Tis a brave master;
Let it hav scope;
Follow it utterly,
Hope beyond hope;
High and more high
It dives into noon,
With wing unspent,
Untold intent:
But it is a god,
Knows its own path
And the outlets of the sky.

It was not for the mean,
It requireth courage stout;
Souls above doubt,
Valor unbending:
Such 'twill reward—
They shall return
More than they were,
And ever ascending.

Leave all to love:
Yet, hear me, yet,
One word more thy heart behoved,
One pulse more of firm endeavor:
Keep thee to-day,
To-morrow, forever,
Free as an Arab
Of thy beloved.

Cling with life to the maid;
But when the surprise,
First vague shadow of surmise,
Flits across her bosom young
Of a joy apart from thee,
Free be she, fancy-free;
Nor thou detain her vesture's hem,
Nor the palest rose she flung
From her summer diadem.

Though thou loved her as thyself,
As a self of purer clay;
Though her parting dims the day,
Stealing grace from all alive—
Heartily know,
When half-gods go,
The gods arrive.

I ask the careful attention of the readers of THE TRUTH SEEKER to this poem. I ask them to read it two, three, yea, seven times, till they apprehend every shade of its meaning. The Boston masters of a superficial, backward looking culture will never get beyond the letter of its import. It will seem to them but the jingle of a mystical rhyme of no more significance than the same writer's "Humble-Bee;" when, in fact, his "Giv all to Love," states in the terms of science as well as of poetry a vital condition of human happiness and a necessary requirement in true social relations. However, in the hope that I may succeed in opening to the Abbot class of mind some glimpses of the real meaning of these lines, I put in prose some paraphrases of the subtle thought of the poet. I cannot hope in the whole range of English speech to find other words to state the idea so poetically, so beautifully, as it is done in the poem. I shall paraphrase it prosily and simply on purpose to bring it down to the meanest capacity so as to surely include *The Index* people and League of America, in the hope that they may get a clearer, brighter insight than they hav ever yet done into the practical, social, and scientific meaning of the poem.

The first branch of the poet's counsel is, surrender everything to love. Do not palter and cipher and calculate and keep back a part. Giv everything, refuse nothing. Love is a brave master; let it hav its own way; follow it utterly in the confident assurance that it will guide and protect you and you will come out safe. With wing unspent, it never tires; untold intent, it never tells. It is a god—that is, it is a supreme motive and resistless force. It knows its own road, its own range, and all the little retreats, labyrinthian trails, exits and entrances, and avenues of escape. It knows how to trammel up its own consequences. Love is not for the mean. No suspicious nature, no sordid soul, no cowardly spirit, can be a pattern lover. It requireth gentle men, undoubting men, valorous men. Such it will reward, such it will exalt to heaven after heaven, and ever ascending. By implication, all lower natures, all cowards, all who liv by permission of Mrs. Grundy and move and hav their being with reference to her opinion and her respectability—such it will not reward, and they shall return less than they were, and ever descending.

Giv all to love—but this is not the hardest requirement. Be brave and devoted and loyal to your love—this, though difficult for selfish natures to do, is not of all efforts the most impossible to put forth. Leave all for love—this, though a sacrifice attainable only by the noblest and best, is yet not the severest condition prescribed by love. One word more is to be said; one command more is to be obeyed; one pulse more of firm endeavor must be imposed upon the heart, and that is, "Keep thee to-day, to-morrow, forever, free as an Arab of thy beloved." No place for bonds and vows, contracts and plighted faiths here. Cling with life to the maid while love lasts, while she loves you; but when she loves you not, when the first dawn of a change of heart, of a thought in which you hav no part, flits across her young bosom, why then the concert is over, the curtain is rung down, the lights are out, and there is no use of your sitting any longer on the benches. "Free be she fancy free," (within a hair's breadth of being the odious phrase "Freelove" in terms) and don't you detain even the hem of her garment nor the palest rose she flung from the wreath with which she crowned your last year's love. She loves you no longer. Crying won't unspill the milk of her kindness. Calmly, cheerfully, let her go. Though you loved her as yourself, as a self of purer clay; though her leaving you dims the day, darkens the light, and carries with it the grace of all the living, heartily know that when half loves—equilibrated loves, realized loves—go, whole hearts with new interests arrive.

Now the two duties, indeed, what ought to be deemed the two delights, here inculcated are, on the one hand, thorough devotion to love while it lasts; and, on the other, absolute freedom to change and even to terminate when it must. It concedes to woman the deciding power in all affairs of the heart and denies to man any right to pursue her beyond her wish, and especially denies his right to command. It insists on her queenship and his loyal subordination in the realm of love; and that is all that the wildest Freelover ever dreamed. Freelove, if it means anything, means the emancipation of woman from the domination of man in the whole affectional side of human nature. In all the interests of benevolence, charity, love, maternity, instruction of children, she should be sovereign; her power should be dominant and undisputed and her decrees supreme. That is what the poem means, and the poet and the Freelover are at one. The offense of the Freelover has this extent, no more; it is the tendency of the age which he is to blame for noting; it is the course of woman's empire taking its victorious way; and she, and her friends, can serenely smile at the slings and arrows of outrageous retrogrades, while awaiting the unfolding developments which are ushering in newer and truer social institutions for the human race.

In another place Emerson says:

"If love his moments overstay,
Hatred's swift repulsions play."

And again, in another poem he says,

"Alas! that neither bonds nor vows
Can certify possession;
Torments me still the fear that love
Died in its last expression."

Now all these sentiments so charmingly expressed, if realized, if reduced to practice, are as explosive of marriage and the family as it is now constituted, and of things as they are, as anything in Swedenborg or Fourier, Eugene Sue or George Sand, or the dreamiest romancer, seer, or Socialist who ever wrote.

But it is not Emerson alone among all the poets who utters these treasons against the established order of things. Literature—and especially poetry—is full of the same upheaving force. Pope, Milton, Watts, Moore, Byron, Burns, Shelley, Goethe, Bailey, Swinburne, Tennyson, Whitman, Mrs. Browning, are all Parnassian protestants against a scheme of social relations so full of tyranny and revolt as that now in vogue. What means this general testimony of the poets? What is the significance of these Orphic utterances, all nine of the Muses according with one voice, sitting up there in their Olympian abodes inspiring their favorites with such contraband thoughts? Is it all a lie? Is it inspiration from the pit? I think this will hardly be charged, even by the pseudo-Liberals and the apologists for Comstock. These are in fact the words of truth and soberness, as far removed from obscenity as daylight is from the dark. These are the thoughts of development and progress, dwelling in the heads and cherished in the hearts of the supremest men, gentlest men, and the queenliest women, gentlest ladies, on the planet. These are the beckoning hailings and signals of the skirmisher and the scout blazing his way and ours in the advance. This is attested by the fact that the thinkers and readers, the best brains universally, sieze on these shrilling signals from the sentinels in advance, these prophecies of the future and treasons against the past, admire them best, remember them longest, and quote them most. Another fact, too, is apparent—that the best inspirations of the best poets are at one with science, and reveal through the intuitions the same social truths that are discovered by the investigator and decreed by the scientist.

One gratifying lesson from all this for the really *free*-thinkers then is that New England culture soils only its own nest whenever it attempts to Cupidly yoke obscenity with Freelove. It will not succeed in the attempt. The Liberals of the United States are not fools, however they may be of "America," and they cannot be imposed upon by illusory similitudes nor by relations which do not exist.

Financial Policy.

I see by your papers of Sept. 21st and 22d ult., that you admit articles on both sides of the financial question, and as this is the topic of highest interest at the present time, I beg to say a few words.

I agree with Mr. Truesdell that too much stress is laid by the greenbackers on the contraction of the currency as exhibited in the Treasury statistics. Neither the $830,000,000 of seven-thirties, nor the compound-interest notes, whether designed for currency or not, could long remain in circulation. Their interest-bearing quality made them too valuable as an investment. So that although the fact that they were paid out to soldiers and contractors distributed them among the people, and thus gave a temporary impetus to business, yet they must soon hav gone out of circulation, and their funding into five-twenty bonds was no substantial contraction.

The fact is, as mentioned by Mr. Truesdell, that the paper circulation of the country per capita prior to 1860 was very much less than it is at the present time as shown by Treasury statistics. In 1836 it was but $9.20, in 1839 but $8.20, in 1846 but $5.10, and in 1856 but $7.00. These were all years of prosperity, but now with a paper circulation of $15 per head poverty and distress are upon us greater in degree than was ever known in the history of the country. It is evident, therefore, that we must go beyond Treasury statistics to get at the cause of the hard times.

Machinery, railroad transportation, interest on money, all bear their share in producing the present state of things; but at present finance is the main subject of discussion and I shall confine myself to that question.

In 1870 the valuation of the real and personal estate of the country was about $30,000,000,000. Considering that real estate has shrunk in value at least fifty per cent, and personal estate nearly in the same proportion, we can scarcely estimate that valuation now at over $20,000,000,000. To offset this there are interest-bearing debts due the national banks, about $1,000,000,000 besides their United States bonds; due to state and savings banks and trust and loan companies about $1,200,000,000 due in United States bonds about $1,900,000,000. The immense aggregate of state, municipal, and railroad bonds can only be guessed at, but can scarcely be less than four billions; while private debts and bonds and mortgages swell the amount to an aggregate variously estimated at from fifteen to twenty-three billions. It is save to say that the whole capital of the country is covered by the debts of the country, and much of this capital is at the present time unremunerative. The labor of the country, when but one-half or two thirds employed, is called on to pay interest on this vast amount at rates probably averaging not less than eight per cent, say $1,600,000,000 annually. Is it any wonder then that debtors giv up in despair, and that the impossibility of raising this large sum so presses upon the industrial classes that bankruptcy not only stares them in the face, but seizes upon and devours them?

But, we are coolly told that there is plenty of money in the seaboard cities to be had at two or three per cent. So there is, and why shouldn't there be, when the very effect of this high interest system is to carry money from every state, every indebted county, every great or little city, and every individual debtor of the land, into these all-absorbing money centers, there to be piled up and hoarded until the speculator who can deposit United States bonds comes forward with his security?

The remedy for this state of things must be sought in low rates of interest. If the rate were reduced to three per cent, which is about the natural increase in the wealth of the country, this great accumulation would cease, and capital, instead of seeking gain through usury, would be turned to the promotion of industry. But this cannot be done through usury laws. It is notorious that they are everywhere disregarded and violated. The only way seems to be that the Government, either by its own act or through the state and county organizations, should become the only money lender, and that all laws for the collection of loans between individuals should be repealed. In that way a fixed and low rate of interest could be established.

"But," says a clergyman of our place, holding up his hands in holy horror, "this would make such a field for corruption as the world never saw." Surely the field for corruption could not possibly be greater than that now possessed by the national banks and the money power leagued together and shaping the whole legislation of the country in their own interest for the last seventeen years. I say, on the other hand, that this system would set the wheels of industry in motion, and, by making money cheap and labor profitable, would take away the inducements to steal. Not all the labors of the forty thousand clergymen of the United States, carried on for a whole generation, would tend so much to produce honesty and integrity among the people as one year's experience of a well-regulated industrial system on the basis of low interest and fairly remunerated labor.

The policy I am advocating was substantially tried in France at the time of the German war; for although the Bank of France is a private corporation, there is no reason why the same measures might not hav been adopted by the Government itself, through a bureau or department instituted for that purpose; and we all know the beneficial effect of that policy. Why, then, should we not learn from her example? L. BRISTOL.

Vineland, N. J., Oct. 10, 1878.

Resolutions of the Cattaraugus County (N. Y.) Liberal League.

At a meeting of the Cattaraugus County Liberal League, held in Salamanca, Nov. 13th, the following resolutions, after discussion, were unanimously adopted:

Resolved, That we indorse the action of the Congress of the National Liberal League, recently held in Syracuse, and pledge ourselves to renewed exertion in behalf of the fundamental principles of the Liberal League movement, viz: *The entire separation of Church and State*; and express the opinion that the welfare of this cause demands that all other questions, so far as possible, be ignored by us until this one is settled in favor of equal rights for all.

Resolved, That we regret the secession that took place at the Congress at Syracuse, and desire to see each party maintain a conciliatory course towards the other, that in the end will result in a reunion that shall enable all the friends of the state secularization to work together for our common cause.

Resolved, That we believe the United States laws known as the Comstock laws, as construed by the courts, violate not only the spirit but the letter of the National Constitution in preventing the utterance of honest opinions, and should therefore be repealed.

Resolved, That we decidedly approve of the *avowed object* for which these laws were enacted—the suppression of obscene literature—and will favor and sustain the enactment and enforcement of any law for that purpose that is constitutional and so worded that it cannot be construed so as to infringe on the rights of free speech or a free press.

Resolved, That the opinions one may hold on the Comstock laws, or any other question, shall not in any manner be a test of fellowship with us, but that all who believe in the entire separation of Church and State we welcome to our ranks. H. L. GREEN, President.

A. L. BRAINARD, Sec'y.

THE New York State Liberal League Committee as now constituted is as follows: H. L. Green, Salamanca; D. M. Bennett, New York; G. L. Henderson, New York; Dr. John Winslow, Ithaca; Hon. Stephen Brewer, Cortland.

WE again urgently call upon those who are in arrears to remit the amount they are indebted to us. If they knew how badly we are in need of the money due us, we feel sure they would send it along. It is but little due from each individual, but in the aggregate the sums will amount to a good deal. We need it all sorely to enable us to pay off the demands against us and to defray the heavy expenses we are constantly under. The hard times which are pinching everybody do not allow us to escape, and we feel them severely. We ask our friends in arrears to help us out. Every patron, by looking at the little tab pasted on his paper, can tell when the time he paid for expired, and by adding twenty-five cents per month up to the end of the present year can easily tell how much to remit us. Let our appeal be not in vain.

B. F. UNDERWOOD spoke at Hannibal, Mo., Nov. 12th, 13th, and 14th; at Moberly, Mo., Nov. 16th and 17th; at Bushnell, Ill., Nov. 19th, 20th, and 21st; and will speak at Peru, Ill., Nov. 22d, 23d, and 24th.

The Radical Pulpit.

Our Leaders.—Concluded.

LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE.

Now, we ask, who shall be our leaders, and how shall they be trained? In the first place, our religious teachers must be perfectly free. We cannot tie our leaders to any set of opinions. And we ask of them two things: perfect honesty in the formation and expression of conviction, and an attempt to solve, not the religious problem of two thousand years ago, but the religious problems of to-day.

Now, we cannot find schools which will educate the men we want. Theological seminaries, or divinity schools, as they are called, do not fulfil our requirements. It is true that now and then an individual teacher in such a school is of a progressive, liberal, and scientific spirit, but the schools as a whole are hostile to free religion. The society which founded the divinity school of Harvard University—one of the most liberal in the land—prescribes that free encouragement be given to the serious, impartial, and unbiased investigation of, what? Why, the serious, impartial, and unbiased investigation of *Christian truth!* So you see truth has a label. A thing is not true when it is true, but it must be Christian truth. You have heard of Christian charity and Christian gentility, and now we hear of Christian truth.

Now, this is a caricature of freedom. The theological seminary says to its students, you shall inquire for yourselves, certainly, but here are limits which you dare not transgress. The divinity school says to its students, you shall inquire seriously, impartially, and with unbiased minds; but have a care that you arrive at the same conclusions as your elders, or our free scholarships and our patronage are not for such as you.

The divinity school does not meet our requirements. New demands require new institutions. We have schools for the science of law; we have schools for the science of theology; we have schools for the science of medicine, and we demand a school, not for divinity, but for the science of religion.

Do you understand, my hearers, what a mighty change is here involved? We shall no longer tremble for the result of the very principles which characterize our young society; we shall no longer have the fear that on the tenure of a single life our best hopes depend. We shall build institutions which will secure our future.

We want a school for the science of religion in which shall be taught the principles of the prevailing religious systems, in order that the student may not be trained in any one religious system, but may have all religious systems set out before him, that he may select from them what is to him the truth. We want, in the second place, instruction in ethics, including the study of the history of philosophy and a thorough mastery of at least one great philosophic system.

In the third place, we want a system of social science, as that wherein the new plans shall be chiefly distinguished from the old; for the purpose of our movement is the elevation of humanity, and in order to elevate humanity teachers of religion must know humanity, must be acquainted with the laws that govern social action, must be familiar with the age and the tendencies of the age in which they live and move.

Such a school should be established in connection with some one of our leading universities. The difficulties in our way are not such difficulties as strong wills and a conviction of the absolute necessity of the measure cannot overcome. You say the university will not recognize your school. Well, we will overcome that. We will build our school in a university town, as it has been done before. We will open our lecture rooms, and the students will flock into them, thirsting for the free waters of the new thought.

You say we need the means to establish schools. Yes, but this difficulty also can be surmounted. We need no endowments in the beginning. It is only necessary that a few thousand Liberals shall subscribe a dollar or so, no great sum, a paltry, insignificant sum, such as every poor man would willingly lay a side for some cause in which his heart is interested. If this were done, we should ere long have a princely income for the purpose. I say, we need no great sums in the way of endowment in the beginning; we need only a few earnest workers—a few great hearts to stir the people to their duties. When the time comes, I trust you will also answer readily. We are here to do the work for you, and you, as well as others, understand the need of it. You have begun now the third year of our society, and you can judge of its benefits. You would not have your boys and girls go back to the slimy superstitions and the illiberal and ignoble methods of another day. You would not have this monument, which we are seeking to erect to liberty, become a ruin—a monument only to the impotency of even the best human aspirations.

We demand, in such a school as I have indicated, three things. We demand freedom—perfect freedom; honesty—perfect honesty, and the greatest adequacy obtainable. By freedom I mean the substance, not the semblance. We desire to place before the growing mind of the student all the material necessary to his own advancement, giving the amplest scope to his conscience and his judgment, so that in making up his decision he shall be perfectly unfettered. And if there be no constraint to mar the judgment, if perfect freedom be granted, perfect honesty follows of itself.

It has been the great bane of theological seminaries that they place a premium on dishonesty. Take a young man who devotes himself to the ministry, often influenced by his relatives, who desire, perhaps, to find a comfortable income for their young friend. The young man, an inexperienced boy, enters with avidity upon his theological studies. In these surroundings he hears but one-sided views; no impartial statement of the great issues is possible in an institution whose avowed object is to address the minds of the students to some particular creed; no fair interpretation of the text is possible to men whose judgment is warped by their very fees, who are bound to a particular set of dogmas, and who cannot, if they would, see truth if it clashes with their creed. The young man for a time accepts his master's views, and looks through his master's glasses, and the whole world wears one color. But after a time he suspects, and, withal, the monotony tires him. Then comes the day when the first skeptical book falls into his hands. His soul catches fire, and he thirsts for more and more. Day after day he steals in secret and in stealth to the forbidden fountain to quench that insatiable thirst that is burning within him. Night after night the outwatcher importunes the silvery stars for an answer, and watches for light—for light until the gray and shadowy dawn. After a time it is done; the change is accomplished; he has now a new conviction. His friends have noticed nothing; he has grown a little paler, and a few furrows on his brow and a firmer setting of the lips give out that he is troubled with an aching head; and so the mighty struggle has proceeded and is consummated, and a trifling ailment suffices to shield it all. And imagine what a change! What ties have been rent, what hopes dashed, what promises broken! Now the youth has changed into a man. He must take his part in the affairs of men; he must earn the means of support. What shall he do? Shall he give up his profession? He has been trained for this; he knows no other. He becomes a castaway on the shores of life. Shall he continue in his profession and become a falsehood and a disgrace unto himself? You say there is no greater hardship in this than in any other case in which a young man has chosen wrong. Perhaps he could never do his best work there, as many a young lawyer or physician finds he has selected the wrong profession. Ah! but there is this difference: they have erred in judgment, but they have not erred in character; they have chosen the wrong profession, but their integrity is not affected. But to the teacher of religion his conviction is his profession; and if he has chosen the wrong profession, if he professes a false conviction, and goes on day after day, and week after week, and Sunday after Sunday, then he becomes a lie through and through, and a pollution to the office which he holds. That is what makes his office so sacred; that he shall tell his convictions, for he is placed there to say what really is, what he knows to be, not what men would have him say. And that is what makes his profession often so exquisitely painful; that he has no right to privacy at all; that he should unbare his inward convictions; that he must lay bare to the view of all that sacred territory of the soul before which every other man has drawn an impenetrable veil. Though he mistakes his mission, his meditations are public property, for the honorable to honor; yes, and for the boor to trample on and besmirch. And that is what makes his profession such a shameful, grinning mockery of truth if he be not perfectly honest, if he be not wholly true.

You will concede, my friends, that in a republic morality is the ark of safety. Dishonesty is the root of evil; honesty is the healing panacea. Is our civil service corrupt? Let men be honest and it is sound. Are our politicians tempted to sacrifice the public good to private ends? Let them be honest and we shall have a band of Solons in our capitol. Are our social manners debasing to manhood and degrading to womanhood? Why, they are lying manners; let them be truthful and they will elevate and adorn. From the beginning to the end honesty is the only safeguard, and is what a republic most needs, because it is so. Therefore has religion so grand an office in a republic, so much grander in a republic than any where else, and so much more awe-inspiring. De Toqueville has already pointed out the importance of religion in preserving the state, and every superficial observer can observe the same.

If the churches did their duty in this matter, if they would fence about and nurture the honesty of the land, then we should observe a studious silence; then we should not say a word to their discredit; then we should do violence to our reason and accept all of their strange arithmetic, their wild imaginations, their dreary sermons, and their superstitions, all because of this one good.

But there it is, there it is; the churches themselves are dishonest; the physicians themselves are down with the infection; the teachers of sincerity have become insincere. Therefore we must heal the physicians in order that they may heal the others afterwards.

It is a good thing for a nation to have rich mountains—mountains in which mineral treasures abound; to have broad plains on which the golden crops of grain ripen, and rivers on which proud navies go forth to the ocean; it is a good thing to have all these things which add to a nation's material wealth; and it is a good thing also to have halls of learning and galleries of art, for by these the mind is strengthened and refined; but it is a better thing than all this for a nation to have virtue, and men who protect its virtue, for without that all those others are but corroding substances that bring on more speedily and surely the process of national decay.

Because we need truth above all things, and preservers of truth; therefore we propose this school for the science of religion, whose one mission it is to give back the teachers of religious truth; to restore those who will tell their beliefs conscientiously and honestly; who will not be tied down to some scheme of doctrines before their minds are yet old enough to distinguish between right and wrong; who will have ample time to weigh opposing arguments, to hear all that philosophy has to repeat, and impartially interpret it; ample time to mature their convictions before they go out upon their course of life, so that they may not be, as so many are now, unfaithful to their trust and feeling it, but that they may go out as men who are wholly at one with themselves, as men who have achieved the righteousness of repose, and can therefore command peace to the doubt-distracted souls and the passion-hunted hearts of men.

And, lastly, I want to say a word about adequacy. The school for the science of religion shall give us, not what the last generation wanted, not what was deemed wise or necessary centuries ago, but what we need to-day. It shall train men who shall be able to look upon the Medusa's head of tremendous fate without quailing or turning to stone before that terrible gaze.

The world is indeed out of joint. Men's ambition has surpassed their power; the ideal of justice transcends the social possibility. While unrest has seized upon the hearts of men, chaos and disorder fill their minds. A cry for change goes up, a low moaning, like the heavy breeze that precedes the storm, liable at any moment to break forth into the fury of the whirlwind.

But as of old, my friends, let the divine spirit breathe over the waters and they are still. But who is he from whose lips that divine spirit shall send forth its command? Who is he whose saint-like soul shall cry anew, "Let there be light" into this darkness? He shall be as God to this new world of justice that is making; he shall be the leader of the people's lives.

They say there must be some fixed point amid the flux of opinion. Righteousness is that fixed point; therefore we make righteousness the pivotal point of our scheme of instruction, and demand that all the tendencies of the school shall center upon this one point. We shall demand that the young men there taught shall be instructed in the examples of the past—shall be wise in the philosophy of past ages; and we demand, more than all that, that they shall know and be able to interpret those laws by which they are surrounded—what is occurring in the world about us. We want more knowledge of ethics and of social science to tell us what righteousness means, and we ask that the thought of our leaders be turned upon this one question, What does righteousness demand of our age?

Ours is a questioning age; all things are questioned. Our laws of property are questioned; our laws of inheritance are questioned; everything is questioned. Our whole competitive system, whereby commerce is carried on, is selfish, is gross, and founded on the baser side of man. It is the duty of religion to reply to all these questions.

Are you alarmed, you timid souls, you faithless hearts that doubt the new religion? Do you not know that the new righteousness is the soul of the new religion? The school for the science of religion shall send forth, in this sense, fearless men to struggle unceasingly for the truth, even when the truth calls them to rebuke the selfishness of men—even when it calls them to make sacrifices against which their whole soul rebels. The school for the science of religion shall send forth men instructed in the philosophy of the ages, wise in the examples of the past, and able to interpret the present, who shall counteract the moral deluge of social corruption that is sweeping over the land. The school for the science of religion shall send forth, not rabbis, or students of revealed law, not pastors of flocks of

erring sheep, but true leaders and far-sighted teachers of the science of mankind.

It is a hard task which these future teachers of religion have before them, yet let them not despair. In the end, the people who now murmur and ridicule what they do not understand will be grateful for the real manhood that has been revealed to them. In the end, truth alone will command respect, truth alone will prevail; and in the end, in the far-off time, truth shall make every heart of man its empire and in its throne.

Selections.

Voltaire in Exile.

HIS LIFE AND WORK IN FRANCE AND IN FOREIGN LANDS.

BY M. GASTINEAU.

(Translated for THE TRUTH SEEKER.)

IX.

Voltaire went on to the Hague in the course of the month of June, 1743, in order to spy out the attitude of the Hollanders and the military forces of England in that country. He was lodged in the palace of the old court property of the King of Prussia, whom he soon rejoined in Berlin. There Voltaire thought of his mission, and undertook to win over Frederick, who was rather surprised and displeased to see his philosopher transformed into a French diplomat. However, he did not discourage him at first, and listened to him with a careless ear. Voltaire played his part seriously. To compel Frederick to make him some categoric answer, he would send him his political observations upon a sheet of paper of which a large margin was left blank. But Frederick replied by jests, by small rhymes and pleasantries. By the side of Voltaire's observation that the friends of Austria burned to open the campaign in Silesia, Frederick put on the margin the burden of an old comic song, running something thus:

"Ah! we will be on hand for the lads—fee dle dee—
In the fashion of old Yankee doodle dandee—
You shall see!"

The most curious phase of this diplomatic comedy was that at the very moment when Voltaire strove to bring the courts of Prussia and France together, Frederick sought to compromise him with the Court of Versailles.

"I would embroil him forever with France," said the King of Prussia. "That would be the way to have him at Berlin."

And to accomplish this aim Frederick caused the circulation in Versailles, under false covers, of satirical verses of Voltaire upon the court, upon the ministers, and even some fragments of the "Pucelle" which had escaped Emilie's scrutiny.

The progress of this little plot of the King Prussia was divulged and stopped by some indiscretion. Voltaire felt much hurt by it. "He thought to obtain," he has written, "by ruining me in France." After considerable moping, a reconciliation took place, nevertheless, and Voltaire familiarly said to Frederick, "Never play me any more tricks!" Then he spoke seriously of his mission to him, and begged the king to charge him with some mission to the court of Versailles.

Frederick, in his turn, took up a serious tone. He said to him that he had no connection with France and no answer to make, having received no direct application. "The only mission which I can give you for France is to counsel her to act more wisely than she has done up to the present."

Voltaire perceived some change had come in his relations with Frederick. "He scented the spy," he has himself said. Voltaire, as a skillful diplomat, alternated his mission by saying that, after all, he had only been charged with fomenting sentiments of concord between the two monarchs. The cloud passed over.

Nevertheless, Voltaire held his ground. As Frederick was about to leave Berlin to make a review of the little principalities of Germany to test and sound them in view to the eventualities of the future, Voltaire asked to go along, which was granted him. At Bayreuth, Frederick left our philosopher-diplomat with his sister the Margrave, and went on his way.

Voltaire remained nearly a month in Bayreuth, in Brunswick, in Anspach, in the midst of homages, of feasts, of a veritable enchantment. Frederick's sisters, the Moergrave of Bayreuth and the princess Ulrich, loved letters and men of letters as well as their brother. Voltaire, charmed with his reception, addressed gallant verses and madrigals to the princesses, who, on their side, were delighted with his wit and jollity.

Here is a bouquet to Chloris which Voltaire addressed to the princess Ulrich, and which is too charming for us to fail in culling it from among his witty poetical blossoms:

"'Tis often that a grain of truth
Is mingled with the coarsest lies:
This night, in dreams, I saw, forsooth,
Myself to rank of kings arise.
Ah! princess, I loved thee—to thee my flame avowed.—
I waked. The gods in part to keep my dream allowed;
I only lost the crown, the thing I did not prize."

"It is a celestial voyage, during which I pass from planet to planet," has said Voltaire about his agreeable excursion among the little German principalities.

"He is absolutely intoxicated, he has gone mad with the German courts," wrote Madame du Châtelet, who during all this time uttered the cries of a forsaken Ariadne. "He remained fifteen days at Bayreuth without the king. He was three weeks without writing me. For two months past I learn of his whereabouts by the embassadors and the gazettes. You will easily understand how much I am to be pitied. But, in spite of myself, I cannot tear away from him. Notwithstanding all I suffer, I am well convinced that the one who loves the most is the happiest, after all."

She writes again from Paris to the Count of Argental, on the 23d of November, 1743, a melancholy letter, in which is found this passage:

"I return to Brussels, there to end a life in which I have had more happiness than sorrow, and which is terminating at a time when I could no longer bear it."

At last Voltaire, after having torn himself away from the delights of the little German courts, returned to Berlin to take his leave of the king, who gave to the philosopher-diplomat, it appears, some good word for the court of Versailles. Then he rejoined Madame du Châtelet in Brussels in the last days of October, 1743. But he could only grant her a few hours. Was he not obliged to go to Versailles and render account of his mission? As it had produced no immediate results, he received no thanks for it. The favorite, Madame de Châteauroux, was piqued at not having been consulted concerning the sending of the philosopher to Prussia. And yet, to use a celebrated phrase, the fault did not lie with Voltaire. The King of Prussia, exposed to the hatred of England and to the grudges of the Queen of Holland, would have naturally inclined to a French alliance could he have placed any dependence upon a court abandoned to Jesuits and favorites, upon a king whose policy was as vacillating as his character.

The following year, however, the King of Prussia decided for a favorable attitude towards France. Voltaire has himself established the efficacy of his mission and of the service he had rendered to his country by the following:

"I gave to the court of Versailles the hopes given me at Berlin. They were not fallacious, and the following spring the King of Prussia did, in fact, make a new treaty with the King of France. He invaded Bohemia with a hundred thousand men while the Austrians were in Alsace."

Thus repelled, and having reaped ingratitude as a reward for his mission and his efforts, the ubiquist and Wandering Jew Voltaire, to follow whom puts one out of breath, returns to Brussels, on the 1st of February, 1744. He remained there for some time quiet and laborious, at the hearth of the divine Emilie. His printed correspondence contains but one letter dated from Brussels, the 2d of February of that same year, 1744, and addressed to the Count of Argental. Here follows a fragment of it:

"The Hollanders do not declare themselves. The King of England will bear all the burden, which is somewhat heavy. The Hanoverians who are camping at the gates of Brussels publicly say they are led to slaughter, and feel quite sorry for the trip. I saw the Flemish troops, ragged and badly paid. Eleven months' pay is actually due the officers. Well, well! sons of France, rejoice!"

M. Desnoireterres thinks that Voltaire must have written several letters from Brussels at this period, and that they must have been lost, by a deplorable mischance.

About this time the King of Prussia addressed him, at Brussels, a missive terminating in this pleasant manner:

"Adieu, admirable historian, great poet, charming author of the "Pucelle," that invisible and sad prisoner of Circe; adieu to the lover of Valori's cook, of Madame du Châtelet, and of my sister (the Moergrave of Bayreuth)."

From Brussels Voltaire went to the castle of Cirey, where the tedious suit of Madame du Châtelet was at last terminated by a transaction advantageous to her.

[TO BE CONTINUED.]

(*From the Boston Investigator.*)

"Jean Meslier's Confessions."

This is one of the most remarkable pamphlets ever published. Jean Meslier was a French Roman Catholic priest, who, after a pastoral service of thirty years, wholly abjured the Christian dogmas. Voltaire had a high opinion of Meslier, and D'Alembert said that the following should be his epitaph: "Here lies a very honest priest, who, in dying asks God's pardon for having been a Christian." These "Confessions," translated from the French by Miss Ellen Carroll, and published by D. M. Bennett, are for sale at this office. The following opinion of the book is given by the distinguished writer and historian, James Parton, Esq., in a letter to the translator:

"MY DEAR MADAME: The work of the honest pastor Jean Meslier, is the most curious and the most powerful thing of the kind which was produced during the last century. Thomas Paine's "Age of Reason" is mere milk and water to it, and Voltaire's "Philosophical Dictionary" is a basket of champagne compared with a cask of fourth-proof brandy. Paine and Voltaire had reserves, but Jean Meslier had none. He keeps nothing back; and yet, after all, the wonder is not that there should hav been one priest who left that testimony at his death, but that all priests do not. True, there is a great deal more to be said about religion which I believe to be an eternal necessity of human nature, but no man has uttered the negative side of the matter with so much candor and completeness as Jean Meslier. You hav done a virtuous and humane act in translating his book so well. I am, Madame, very truly and respectfully yours.

"JAMES PARTON."

ANTHONY COMSTOCK has been distinguishing himself by compelling the removal from a public window of a water-color copy of Hans Makart's painting, "Charles the Fifth's Entry into Antwerp."—*Portland Press.*

It is one of the unaccountable mysteries that the fellow Comstock is allowed to commit his raids on art and science like a vandal of the dark ages; and it is another mystery why the minority of the National Liberal League, instead of trying to "reform" the fellow and his bigoted law, didn't vote to repeal them both. We are sorry to see, so soon as the second year of the League's existence, that "the fine gold has become dim!"—*Boston Investigator.*

Communications.

The Great Strike.

MY DEAR BENNETT: So they went and took their hats and went right out of meeting did they? Did they make up faces? did they slam the door? What a pity! all the piety, respectability, decency, cleanliness, chastity, all, all gone! nothing left but *nastiness, obscenity, Freelove*—love freedom—squeezed dry as aunt Grundy's checkered apron or Bishop Onderdonk's necktie. What in the world are you going to do? Seventy-six men and women in the Congress would not take the rule offered by fifty! Too bad! too bad!

And so there are two organizations to do the work that one would accomplish far better! But then, such things happen in the best ordered families. I remember a like event happened in the old anti-slavery organization. There were a few very nice ministers who had crept in—*crept in?* no; Garrison had invited them in—and these cultured priests came face to face with such women as Lucretia, Edna, Maria, Ann Green, and a hundred other women whose names are to-day written on as many grave-stones, and it was an appalling sight. These women knew more, were more statesmanlike, than the *he* ministers of the cloth, and so they scolded and quarreled and made up faces, and said it "wasn't according to Paul" any how to have Lucretia, Sarah, Isabella, and Lydia gabbling in meeting with heads covered or uncovered, and when they found they could not scare, coax, or drive the lions who got up the old organization they, Abbot and Underwood-like, went out and organized under a clean ticket. And—and now for the millennium. No more obscenity, no more government money, greenback or fiat, paid to nude women for the growth and prosperity of Zion and the *delectation* of young Christians not well established in continency; no more scandal on the Liberal League No. 2. Well, this is just what I was looking for. When men send you word that if you will not choose them to reign over you, I am reminded of Jotham's parable, "And all the trees of the forest said unto the bramble, Come thou and reign over us. And the bramble said unto the trees of the forest, If in truth ye anoint me king *over you*, then come and put your *trust* in my *shadow*; and if *not* let *fire* come out of the bramble and devour the cedars of Lebanon." And so we see the torch lighted, and it will devour the chaff of egotism, the straw of self-conceit, but, mark my word, the cedars of Lebanon will remain unscathed. An eye for the Jesuits.

A. H. WOOD.

W. F. JAMIESON will commence a course of lectures Nov. 20th, in White Hall, Ill., and remain one week. He will lecture in that vicinity for 30 days if required. Address at White Hall, Ill.

Liberal Lecturers.

Parker Pillsbury,	Home address,	Concord, N. H.
B. F. Underwood,	"	Thorndike, Mass.
Prof. Wm. Denton,	"	Wellesley, Mass.
W. S. Bell,	"	New Bedford, Mass.
Charles Ellis,	"	8 Portland St., Boston, Mass.
Prof. J. H. W. Toohey	"	Chelsea, Mass.
Wm. F. Jamieson,	"	Albion, Mich.
E. C. Walker,	"	Florence, Iowa.
R. B. Bement,	"	Clyde, O.
T. R. Kinget,	"	Manassas, Va.
Ella E. Gibson,	"	On the wing.
H. G. Ellington,	"	———, Iowa.
C. Fanny Allyn,	"	Stoneham, Mass.
J. M. Barnes,	"	Lafayette, Va.
Wm. Ostin Hutchings,	"	Clarinda, Iowa.
Moses Hull,	"	438 Tremont st., Boston.
Laura Kendrick,	"	Hotel Lafayete, Columbia ave., Boston, Mass.
Mrs. Augusta Cooper Bristol,		Vineland, N. J.
J. W. Stillman (Home address),		New York.
Mrs. Clara Neyman,	"	97 Maiden Lane, N. Y.
Theron C. Leland,	"	201 East 71st st., N. Y.
Dr. A. J. Clark,	"	Shively Block, Indianapolis, Indiana.

The Truth Seeker.

D. M. BENNETT, Editor.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, NOV. 23, 1878.

"The Liberty of Printing."

We are sure our readers will be glad that we hav reproduced from *The Index* the Hon. E. P. Hurlbut's able address upon this subject, given on the second and third pages of this issue. As an argument in favor of freedom of speech and freedom of the press it is sound and is on the side of American liberty. But inasmuch as it is regarded as the ablest argument that has been produced in favor of retaining the Comstock postal laws upon the statute books, and as —aside from the slanderous charges and reiterations that those in favor of the repeal of those laws are vile abettors of immorality and indecency—it is about the only argument that has been advanced by the "high moral" party, it is to be regretted that it is not clear on the point as to where the United States obtains the authority to take cognizance of the morality and opinions of the citizens of the various states. Here is where the Judge's paper fails to impart the information which thousands are so anxious to obtain, and very many will be sorry that he passed over this vital point so easily. And from this very fact we perceive the weakness of the position that such marplots as Anthony Comstock hav any rights under the General Government to impose upon the freedom of speech, the freedom of the press, and the freedom of the mails. All who are desirous to learn how the United States Government obtains the right to inquire into the opinions and moral sentiments of the people of this country, and to employ its courts to convict and punish them therefor, will be disappointed in Judge Hurlbut's address.

So far as he quotes that eminent jurist, Edward Livingston, in framing the criminal code of Louisiana, it is all right. Every Liberal in the country will admit that Livingston was correct in his definition of obscenity, and that the penalties under the state law which he named were just and reasonable. It is under state laws that obscenity is a crime and should be punished. But the judge quotes nothing from Livingston or any other jurist in favor of the General Government's taking cognizance of obscenity or punishing it. Here is just the point of difference between the "high moral" party and those they characterize as low, vile, and indecent—the one holding that the General Government has the right to inquire who is obscene, and to punish them with severity, while the other insists that the General Goverment has nothing to do with it, but that it belongs exclusively to the states as Livingston proposed. As this is the ground upon which the Liberals of the country are divided, and as it was upon this point that the National Liberal League disagreed, we can but be sorry that the Judge had so little to say about it. He did not quote any jurist or any authority whatever in favor of the General Government's taking the obscenity business from the hands of the states, where it justly belongs. The Judge hits the matter squarely on the head when he says: "The states and not the Federal Government hav the power to punish abuses." This is emphatically the doctrine of the hated Repealers, and if the holding of it makes them amenable to the charge of immorality, vileness, and indecency it ought to apply to the Judge as well. If it is indecent for them to deny the powers of the Federal Government in cases of freedom and censorship, the Judge is also indecent.

The Judge certainly does not make a strong argument when he undertakes to show that the Federal Government possesses the power of inquisitorial jurisdiction over the moral quality of the mails. He very correctly states that the power conferred upon Congress by the Constitution to establish post-offices and post-roads confers also the implied power to punish robbery and other offenses against the mails which hinder and obstruct the postal service, which power is strictly for postal purposes. He distinctly says of the General Government that "when it punishes a robbery, or other offense against the mails, it is not for a general correction of the public morals, or of enforcing any of the Ten Commandments, but to enable it to succeed in safely delivering the mails." But this is no argument in favor of inquiring into the opinions or morals of those who deposit matter in the mails, and there is no sort of analogy between the two cases. The first is to facilitate the transmission of the mails by removing obstructions, while the other throws obstructions in the way of such transmission by holding the mail matter until it is examined and then throwing it out if found to be of an immoral character, or what a fallible or bigoted man would consider immoral. Punishing mail robbers bears no similarity to questioning the opinions and morals of those using the mails. How the mail robbers giv the Government the power to be a moral inquisitor we fail to see.

The Judge seems to favor a somewhat moderate method of procedure, when he says: "The law should affix such a penalty as would be sufficient to deter people from mailing obscene publications, and no more; for the object is not to make a moral code, nor a penal code, nor enforce a creed, nor build up a catechism, but simply to protect the Government in the fit and proper discharge of its function as mail carrier." But why the Government, in order to protect itself in the capacity of mail carrier, should find it necessary to examine into the moral character of the mail matter intrusted to it is not made clear.

But further on, the Judge makes the proposition for a system of censorship and espionage which to us seems the most monstrous and most destructive of the freedom of the press and of personal rights of anything that has been yet proposed. He says: "The only course which occurs to my mind, from what reflection I hav been able to bestow on the subject, would be to commit the search to the several deputy postmasters, who shall apply to a United States Commissioner or Judge for a warrant, and under that to seize the suspected prints and carry them before the officer issuing the warrant, who should determine on reading or inspection whether obscene and tending to corrupt the morals of youth or not." Now is that a practicable process for a Judge to propose? How are the postmasters to smell out obscene mail matter except they open it and examine it, and, Paul Pry like, look over what the people send out? It could only be done by establishing a system of espionage the most repugnant ever known in the world! And then when the deputies or clerks think they hav found something that is not quite correct or that might tend to corrupt the morals of youth, they must go to a commissioner or judge for a warrant, when the suspected matter must be taken before said commissioner or judge, who must read it over and see whether it really is improper to be sent forward, or whether it must be detained and the mailer punished by a suit in the courts of the United States, and this Judge Hurlbut calls facilitating the mail service, and advocates it upon the grounds that mail robbers are punished! This is represented as a powerful and unanswerable argument in favor of the Comstock postal laws, to oppose which is to be denounced by the immaculate "reformers," as vile and obscene.

If the post-office in this city be taken as one most necessary to be inspected and scrutinized for indecent matter, where at least a hundred tons of mail matter leave daily, a full regiment of deputies or inquisitors would be required to ferret out the immoral matter that might be mailed; and if such quantities are constantly being sent to schools and seminaries as Comstock and Abbot assure us are being sent, it would require a great number of commissioners or judges to issue warrants and bring to justice the vile offenders. It would make such an inquisition of the general post-office and United States courts as would put Dominic and Torquemada to shame. It cannot be believed that the American people are yet ready for a censorship of this kind, and it can hardly be believed that the intelligent Liberals of the country are prepared to accept a system of espionage of that sort, or that it is needful to uphold such a rule in order not to be denominated Freelovers, defenders of obscenity, etc. Far sooner would we indorse what the Judge utters when he says: "It is better that obscene literature should prevail for a season than that any man, however humble, however depraved, should be deprived of his legal rights, without due process and the enlightened judgment of the law." That sounds far better than proposing the odious system of inquisition we hav briefly considered.

He states a potent truth when he says: "A believer can do with impunity what will excite the utmost horror if done by a skeptic. As such of you as hav no Redeemer may not commit fraud or forgery, nor rob a bank, nor poison, nor commit adultery with impunity, so you cannot commit a mistake, even in respect of unlicensed printing, without calling down on your heads and on your cause the loudest denunciations of the 'unco guid.'" This is particularly true, but it seems a very indifferent argument to convince Liberals why they should advocate throwing away the guarantees of the Constitution, which is the only protection we hav for the liberties of the people and advocating a censorship and an inimical tribunal which will judge skeptics and Freethinkers far more severely than believers and favored ones and pronounce them guilty of sending obscene matter when in others it would not be noticed. If that is a good reason why unbelievers should shout themselves hoarse in favor of Comstockism we fail to see it.

Rather than to advocate this tyrannous and unfriendly rule, we insist it would be far better to punish obscenity by such state laws as Edward Livingston devised for Louisiana and similar to that which every state has in its criminal code. The state laws are amply sufficient for almost all cases of obscenity, and it is certainly better to giv them a fair trial before making a detective spy system of the post-office department. The aphorism which the Judge quotes from Blackstone is worthy of repetition. "The liberty of the press is indeed essential to the nature of a free state. . . . Every freeman has an undoubted right to lay what sentiment he pleases before the public; to forbid this is to destroy the freedom of the press." In the same connection we will also quote a worthy sentiment from Chas. A. Dana: "Liberty cannot be overthrown in this country by direct attacks. The only danger is that it may be insidiously undermined." It is in yielding assent to the plausible doctrines advanced by Judge Hurlbut, and more urgently demanded by Anthony Comstock and Francis E. Abbot, that Liberty's greatest danger lies.

Every person acquainted with the early history of our nation understands that the Confederacy or General Government possessed no powers over the people save what was conferred upon it by the states by the instrument known as the Constitution, and that that charter says nothing about the postal department save that Congress shall hav the power to establish post-offices and post-roads. It nowhere, by implication or otherwise, even hints that Congress shall hav the right to examine into and decide upon the moral character of the mail matter which the people transmit. It is a little curious to notice how artfully the Judge gets ove this difficulty. He comes to the conclusion that, because obscenity is furthered and promoted by the postal department, therefore the central government has the right to take cognizance of it and punish it. If this argument amounts to anything, it urges with equal force that the General Government has the power to take cognizance of and punish fraud, conspiracy, seduction, adultery, larceny, forgery, robbery, burglary, arson, and murder, for all these may be aided and abetted through the postal department. Nobody will hardly be zealous enough to contend that the General Government ought to spy out and punish all those crimes; but it has just as much warrant for it as for searching out and punishing obscenity. It has nothing to do with any of these crimes, or the punishment of crimes the dominion over which belongs exclusively to the states.

But we did not intend to review Judge Hurlbut's address at length. We learn that Mr. T. B. Wakeman, as early as his business will admit of it, will reply to as much of the Judge's argument as conflicts with the correct and constitutional view of the "Comstock" laws. When that is done, we will cheerfully giv place to it, affording our readers a chance to read what can be said *pro* and *con* touching Comstockism. The question is a vital one and cannot be too well understood.

Indorsers of the "High Moral" Party.

It evidently affords the editor of *The Index* not a little pleasure to quote what the Christian papers say in defense of the position he and his friends took in withdrawing from the League because Elizur Wright was elected President, as well as the slanders they utter against those who had the temerity to prefer Mr. Wright for their principal officer, denouncing the Liberal League as an "infamous" organization. It seems to be a favorite occupation of *The Index* editor to reproduce what Christian papers say about him and his friends being "men of high moral character," and characterizing those who differ from him as men of "vile purposes." *The Christian Union* is a favorite defender of his course, and several times has he derived solace from quoting it in his favor. It is a nice question which is the more culpable course—to be guilty of slander and detraction direct, or to quote approvingly, and without contradiction or correction, the slanders of others.

The Milwaukee *Christian Statesman* is also quoted, for it takes up warmly on the side of Abbot, and says "the sympathies of all decent people must be with Abbot and his party." It says, "We honor him for the stand he has taken against the lawless clique who think that Freethought requires them to become the champions of indecency and vice."

Mr. Abbot well knows how unjust these slanders are. He well knows that Mr. Wright, Mr. Seaver, Mr. Verity, Mr. Rivers, Mr. Damon, Mr. Palmer, Mr. Wakeman, Mrs. Post, Mrs. Colman, Mrs. Bristol, Mr. Cosad, Col. Fox, Mr. Holcomb, Mr. Root, and all the others who are opposed to the spirit of the Comstock laws and the crushing of the guarantees of the Constitution are *not* "the champions of indecency and vice," and that they are *not* in favor of obscenity and immorality; still he persists in saying so and repeating what others say when they assert it. Few things are meaner than falsely imputing vile and disreputable motives to an opponent. But this has been done in *The Index* for nearly a year, and it seems to be its principal argument to make the public believe that those who do not agree with it are in favor of the free publication and circulation of obscene books and pictures. It knows this is false, yet it still quotes Christian maligners who reiterate the false charge. This culpable course is far worse than obscenity itself.

Mr. Underwood, as we remarked on a previous occasion, has had the fairness to proclaim openly the truth in this matter. He said in the Syracuse Congress that those who favored the repeal of the Comstock laws were no more in favor of obscenity than those who opposed it; and he is almost the only person of the Abbot party who has had the honesty to admit this truth. The Rev. Gordon, the Rev. Clark, the Rev. Abbot, and the almost Rev. Mills hav persisted in endeavoring to cast odium upon those who honestly disagreed with them on the beauties of Comstockism, repeatedly asserting that we are the defenders of vice and obscenity; that they are the moral, decent, intellectual party, while we are the low, the vile, the degraded ones who would destroy all purity and morality. If such false and contemptible tactics will always continue to delude and blind intelligent, fair-minded people, then we are mistaken. We cannot think they will.

Mr. Underwood well understands that the position of the repealers is that, while they are opposed to obscenity, and think it ought to be punished, they do not think it is any part of the duty of the General Government to meddle with it, and that the business of punishing that crime, like nearly all others, belongs exclusively to the state governments, which hav ample power for suppressing it. He knows that the repealers regard the circulation of obscenity through the mails precisely as they do by express, by the freight lines, and by private conveyance, and that one mode of conveyance is no more contaminated by it in transit than the others. He knows that the repealers are in favor of using the state laws already in existence, and which hav been found effectual for the suppressing of obscenity, and opposed to the General Government meddling with it at all, inasmuch as it cannot do so constitutionally, any more than with fraud, libel, assault and battery, forgery, burglary, arson, and murder. He knows that the Repealers are opposed to a system of censorship and espionage being set up in the forty thousand post-offices of our country to examine the mail matter deposited there by the people for immediate conveyance, to decide whether it possesses the necessary morality and decency to admit of its being for-

warded to its place of destination. He knows that they agree with what *The Methodist* of this city said nearly a year ago, and quoted at the time in these cofumns.

He knows that the repealers are opposed to a class of sectarian laws, framed by the influence of the Y. M. C. A., and at the instance and direst procuring of one of the most bigoted and intolerant men this country has ever produced; which laws can easily be construed so as to cause the arrest of persons for the honest expression of their convictions and for heretical and blasphemous doctrines, as has already beendone; and which was promised, within the past year—in this city, in public meeting, by the President and Secretary of the Society for the Suppression of Vice—should be further extended until Freethought and Freelove publications were effectually "stamped out." Mr. Underwood knows all this; he knows that the repealers are not in favor of obscenity and indecency, and, we repeat, he has had the fairness and honesty to say so. Mr. Abbot knows it equally well, but he has not had the fairness and honesty to admit it. Is such a man fit to be the leader of the Liberals of America? Not much!

The Christian Statesman, as quoted by *The Index*, regrets that Mr. Abbot has strayed away or outgrown the Christian religion, and hopes that he will yet be re-converted to that faith. In this particular we think *The Christian Statesman* is half right. It evidently has reasonable grounds for its hopes; aad so far as we are concerned, we will not object to its hope being fully realized. It is questionable whether the church is not the proper place for him, and whether he had not better return with as little delay as possible. Perhaps one more secession will carry additional joy to the hearts of thousands, and not be particularly inconsistent with his late course.

Letter from Mr. Frothingham.

We are permitted to lay before our readers the following letter from one of the ablest, soundest, and most reputable Liberals in the country. None can charge him with a want of virtue, or of being a defender of vice or indecency. The letter speaks for itself. Will *The Index* please copy?

50 West 36th St., New York, Nov. 18, 1878.

My Dear Sir: Your note of the 10th inst. admonishes me of a duty that should hav been discharged before—the duty of telling you that your argument on the "Comstock Postal Law," has made me an advocate of *repeal vs. modification.* The discussion of this autumn has brought me to the conclusion that this is the simple, logical, sensible, and only satisfactory method of dealing with the obnoxious piece of legislation. The Liberals of the other opinion call for repeal of as much of the law as threaten freedom of thought and discussion. The insolent association of Freethought with obscenity so stirs my indignation that for honor's sake, if for no other reason, I should feel compelled to demand that the whole be swept away. The friends of decency must look for safeguards elsewhere. Yours cordially,

T. B. Wakeman, Esq. O. B. Frothingham.

Heywood's Pardon: Will it be Granted?

On Friday morning, the 15th, Mrs. Laura Kendrick, of Boston, arrived here on her way to Washington, bearing petitions to the President, with more than six thousand signatures, praying for the pardon of Ezra H. Heywood, who for months has been immured in a Massachusetts prison for sending a copy of "Cupid's Yokes" through the mails. He is a man of culture and refinement, but his prison associates are felons of all kinds, and of the lowest character. During a portion of the time his health was very poor and he seemed to be breaking down under the cruel confinement. His wife and children are in very needy circumstances, and, if they are not positively suffering from his absence, they require his presence and aid.

In view of the insignificance of the offense with which he was charged, of the time he has already passed in prison, and of the earnestness with which Mrs. Kendrick will plead in his behalf and in behalf of his needy family, it is to be hoped her mission may prove successful.

She made a trip to Manchester, N. H., the residence of Judge Clark, before whom Mr. Heywood was tried, and who ruled against him on the trial with needless severity. When he learned of Mr. Heywood's illness, of the needy condition of his wife and little children, his heart naturally softened and he seemed touched with the pitiful facts of the case. Tears even came to his eyes. Said he, "The man really ought to be pardoned out. Tell the President that I think so. Say to him from me that I think Mr. Heywood ought to be pardoned." This was indeed an unlooked-for softening down in a quarter where only hardness of heart had been shown before.

Mrs. Kendrick bore with her some excellent letters to the President and other influential parties in Washington from some of the first citizens of Boston, which it would seem ought to hav some influence with "the powers that be." Among them was one from our honored friend, Elizur Wright, and this we were permitted to copy, and with pleasure we giv it to our readers. It is as follows:

LETTER OF ELIZUR WRIGHT TO PRESIDENT HAYES.

To the President of the United States, Dear Sir: This will be presented to you by the bearer of a petition for the liberation of Ezra H. Heywood, now suffering imprisonment under the sentence of a United States Court. I am one of those petitioners; first, because I believe Mr. Heywood has violated no principle of sound or Christian morals; second, because I do not think the Government of the United States has any jurisdiction over the malls of the people of the states, or any right to dictate what sort of literature shall be conveyed in the mails; and third, because if he deserves punishment, I do, and so, I believe, does every citizen who owns a considerable library, including the Bible, or has had occasion to use the mails extensively.

I cannot but regard the imprisonment of Heywood as a more inexcusable and dangerous attack on the freedom of the press and the liberties of the people than the burning of certain publications, which had been taken from the mails, in the streets of Charlestown in 1835. The authors of those publications, of whom I was one, were not imprisoned, but the vast number of your petitioners, if not others, must be imprisoned if the principles applied in the Heywood case were to be carried out.

In a life dating back to the first decade of the century, I hav never known a case better deserving of executive interference. Grateful that the power which you may now so beneficiently exercise is constitutionally entrusted in your hands, I am, dear sir, yours truly, Elizur Wright.

Armed with such documents, the noble utterances of an honest, worthy man, and the earnest petitions of thousands of sympathetic citizens from all parts of the country, it would seem that the President ought to be induced to grant a pardon for a man who has committed no offense, save possibly one against good taste.

If the pardon is not obtained, we feel sure it will be owing to the influence of the Christian religion. The President and his wife are said to be members of the Methodist Church, and it is to be feared they hav a little too much of the spirit of the Church for him to sign a pardon for a despised unbeliever. We, however, indulge a strong hope that the natural impulses of human nature and a kindly sympathy may rise superior to the narrow bigotry and intolerance of the Church—the very spirit that threw Mr. Heywood where he is.

Opinions on Anthony Comstock.

The *Sun* of the 10th inst. gave an account of a dinner party held after the election by the anti-Tammany party called the Tuscaroras. It gave a description of several of the speeches as well as the conversations. The following reference to the meddlesome and inquisitorial Comstock will show the state of feeling that generally prevails in reference to him:

"The table talk exceeded in interest the after-dinner speeches. While eating snipe a reference was made to Anthony Comstock's action in removing a copy of Hans Makart's painting of Charles the Fifth's entry into Antwerp from a window in Fulton street. Major McLean was especially indignant. He flourished the head of a snipe between his fingers, and wanted to know where Comstock got authority for his action. 'Why,' said he, 'I hav got a picture of Diana and one of Susannah and the Elders in my gallery. They are old paintings and one of them cost me $2,000. Comstock might as well come into my house and seize them. I didn't purchase them for anything except on account of their coloring. The flesh tints are perfect, but neither Diana nor Susannah are especially attractive. They are fat and logy looking, and hav turn-up noses and red hair. There is nothing about them that would attract any one's admiration but the coloring. It seems to me that it is time that some one sat upon this man Comstock.'"

The *Daily Graphic* of the 11th, contained this among its editorials:

"The *quasi* victory achieved by Anthony Comstock in compelling the withdrawal from a downtown window of a colored photograph of Makart's 'Entry of Charles V. into Antwerp, has been followed up by a pressure which has led to a withdrawal from the Loan Exhibition of Bourguereau's beautiful picture, entitled 'After the Bath.' If the public indignation does not now giv a pause to Anthony Comstock's trespasses beyond the pale of his authority, the galleries of the city may yet be stripped of their very choicest gems of art. Bourguereau's 'After the Bath' is the farthest possible remove from a suggestion of impurity. What is there impure in the innocent, laughing naked babe, nestled in its mother's lap? Isn't it about time that a check was given to Comstock's prudish and offensive usurpation of power?"

The *Herald* of the 17th has this editorial bearing upon the same subject:

"The recent action of Mr. Anthony Comstock, the agent of the Society for the Suppression of Vice, in compelling a Fulton street confectioner to remove from exhibition in his window a copy of Hans Makart's great painting of "Charles V.'s Entry Into Antwerp," on the ground that it is an "obscene picture," is an affair of great cry and little wool. Many people have supposed it to have been only an advertising trick, like Mrs. Tom-Ri-Jon's fancy dress. But the President of Mr. Comstock's society treats it as a serious matter, and draws some curious distinctions to show when, in the society's opinion, art is art and when it becomes obscenity. For instance, copies and photographs of the original of the picture that excited Mr. Comstock's anger may be imported and sold by booksellers, exhibited in print stores, or reproduced in engravings in pictorial papers. That is Comstockian art. But they must not be displayed in confectioners's windows, where bull's eyes and lollipops attract juvenile customers. That is Comstockian obscenity. Powers' Greek Slave in an art gallery would be a very proper female; in a retail store window a very improper one. But the President of the Comstock society says that the offending picture was never ordered to be removed from the candy man's window. This conflicts with the statements of the confectioner and the agent, the former of whom states that its removal was ordered under penalty of seizure and arrest, while the latter has declared that he would hav carried out his threat if the exhibition of the picture had been continued.

"The Society for the Suppression of Vice has, no doubt, accomplished much substantial good in this community. So has the Society for the Prevention of Cruelty to Animals. The public morals are better protected now than they were a few years ago, and dumb animals of the present generation are better off, thanks to Mr. Bergh, than their ancestors were. But Mr. Bergh's excellent society does not add to its popularity and usefulness when it interferes with pigeon shooting, and turtle tying, and Mr. Comstock's society will not win laurels by taking up the cudgels against works of art on the ground of the naughtiness of slimly-draped figures."

The Washington *Capital* has the following spicy article on the same subject:

"Comstock, the licensed pimp and decoy-duck, is moving on in a healthy manner towards a violent and sudden death. Not long since, in New York, one of his pals had his head broke and his eyes put out by an indignant husband whom Comstock and partner had sworn into the penitentiary so that the partner could seduce the wife of the unfortunate. The regret among the better classes in New York was that Comstock did not himself get the punishment. His latest efforts excite not only indignation, but ridicule. It is said that in New York he made a shopkeeper take a cast of the Venus of Medici out of his window, which suggests that Mr. Comstock belongs to the class described by Mr. Charles Reade as prurient prudes, and it is a fact that he has similarly suppressed a photograph from Makart's exhibition picture of the triumph of Charles V., for the reason that the composition includes two nude female figures in the foreground. The mistake here is not so much in act as in the reason for it. At this date no argument is needed to defend the presence of the nude figure in art, and the general public will simply laugh at Mr. Comstock and vote him a nuisance. It is not the theme, but the treatment of it, that is to be criticised as pure or impure, and Makart's nude figures are altogether purer than his draped ones. His art, which delights most in gorgeous robes and voluptuous appointments, is essentially impure, false, and vicious, and the world would be none the worse off if all his big canvasses were burned. But that is a matter of æsthetics in which Mr. Anthony Comstock is scarcely qualified to act as censor, and if his patrons and employers, the directors of the Society for the Suppression of Vice, wish their work to succeed, they would do well to suppress their agent a little."

The Nation of the 7th, in commenting upon what *The World* had to say upon the same subject, used this language:

"It is stated that an engraving, or reproduction of some kind, of Hans Makart's immense picture, which has formed and still forms the center and chief ornament of the Austrian Art Gallery at the Paris Exposition, had been hanging until lately in a shop window down town, until one morning the frame appeared empty of its picture and bearing a sarcastic legend to the effect that the Society for the Suppression of Vice had ordered it taken away. If this is true, the time has come for some public-spirited person to resist the Society named above, and, if possible, punish such uncalled-for interference with private rights. Makart's picture is thirty feet long, and the figures in the extreme foreground are much larger than life; those in the middle distance and full light are life size. It stands all across one of the entrances to the Austrian gallery, and an honor is paid to it which no other picture of all the thousands at the Champ-de-Mars this year has received: fixed seats are set before it at what is assumed to be the best distance. Now a small colored print of it is pronounced unfit for a New York shop window. If this picture should be brought to New York and exhibited at fifty cents admission, would agents of this Society dare interfere?"

It may be proper to state in this connection that Mr. Hope, from whose window Anthony Comstock ordered the picture to be taken, has opened a picture gallery over his store at 44 Fulton street, a prominent feature of which is the copy of Hans Makart's great production. It remains to be seen whether Comstock will deem that the cause of virtue and decency, as well as the fame of his Society and the forthcoming of his own salary of $4,000 per year, requires him to seize the picture or forbid its exhibition; and also whether, in that case, the extra-virtuous and respectable Liberals of the Gordon-Abbot school all over the country will loudly defend him and denounce as "obscene Freelovers" all who do not do the same.

Scores of papers all over the country hav had the courage to censure Comstock's course with regard to his interference with these works of art, which is far less culpable than his interference with the publication of opinions upon theology, physiology, and diseases. They still seem afraid to speak out as to his contemptible course in this line, and some papers which call themselves Liberal are in the same category, and are so far infatuated with the man and his spying, inquisitorial work that they condemn their brethren who cannot approve it. This will not always continue. We predict the time will come when it will not only not be considered disreputable to denounce Comstock, his work, and his laws, but when every good, sensible, independent-minded man will not fail to do so.

The Wisdom of Bergh.

Mr. Bergh's Society for the Prevention of Cruelty to Animals, called the National Humane Society, held a convention in Baltimore on the 14th inst. It seems by a report and editorial in the *Tribune*, referred to elsewhere by a correspondent, that Mr. Bergh saw fit to exclude clergymen from the convention, on the ground that he had found by experience that they differ so greatly and make so much dissension as to interfere with the harmony of the meeting. The gentlemen of the cloth seem to be somewhat chagrined that he should thus discriminate against them, but his position is doubtless well taken. Mr. Bergh has shown himself to be a man of human heart and a sound head. He knows whereof he speaks when he says clergymen are a disturbing element.

Other persons hav found this to be true. A strong instance of this kind was exhibited at the session of the Liberal League Congress, held a month ago at Syracuse. The clergymen and the ex-clergymen were decidedly a disturbing element there. They introduced dissension, they traduced those they should hav regarded as their brethren, they accounted themselves as better than those who disagreed with them, and they attempted to throw slime and filth upon men at least as honorable, as truthful, and as pure as themselves, and finally succeeded in disrupting the League because the majority exercised their right of voting for President of the organization as their choice dictated. Those who made themselves conspicuous and more or less offensive in this business were Rev. G. E. Gordon, Rev. D. H. Clark, ex-Rev. F. E. Abbot, ex-Rev. Charles Ellis, and others who might as well be called reverends and troublous elements in a convention. Mr. Bergh is quite correct in estimating clergymen as fomenters of discord.

Communications.

Currency Again.

To the Editor of The Truth Seeker: My attention has been called to a very friendly criticism of my letter on the currency question published Sept. 28th. Mr. F. J. Emary perfectly agrees with me as to the amount of paper money in circulation at different periods with the exception of the 7-30 loan; he claiming, and quoting Mr. F. E. Spinner to sustain his position, that the loan did circulate among the people as currency, and should be classed in that account; while I maintain that it should not be called currency, but properly belongs among the bonded securities. Perhaps neither of us will be able to convince the other that he is wrong, but there will be no harm in trying, I believe, provided we both maintain the same courtesy that characterizes his first letter. The Secretary of the Treasury, in his official report to Congress, June 30, 1875, page 29, says:

"The act of June 30, 1864 (13 Statutes, 218), authorized the issue of $200,000,000 Treasury notes, of not less than $10 each, payable at not more than three years from date, or redeemable at any time after three years, with interest at not exceeding 7 3 10 per centum per annum. The act of March 3, 1865 (13 Statutes, 468), authorized a loan of $600,000,000, and the issue therefor of bonds or Treasury notes. The notes to be of denominations not less than $50, with interest in lawful money at not more than 7 3 10 per centum per annum."

Early in the history of this loan, at the request of the Salt Springs National Bank, of Syracuse, where the writer was then employed, I addressed a letter to the Comptroller of the Currency, asking permission to substitute 7-30 bonds or notes in our vaults as a part of our reserve in lieu of the fifteen per cent of immediate liabilities which the national banks were required by law to constantly hold in legal tenders as a reserve fund.

Inquiries of this kind, from nearly all parts of the country, called out a printed circular from the Comptroller addressed to every bank in the Union, *refusing* to grant the request, and calling the bankers' attention to the last clause in the act of June 30, 1864 (13 Statutes, 218), "Nor shall any Treasury note bearing interest issued under this act be a legal tender *in payment* or *redemption* of any notes issued by any bank or banker, calculated or intended to circulate as money."

At this time the legal tender notes absorbed by the national banks as a reserve fund amounted in the aggregate to over $100,000,000.

It is plain, therefore, that the framers of the 7-30 law had no intention of making this very popular loan take the place of currency, or in any way swell the amount of paper money in circulation. The 7-30 bonds were a time obligation, payable three years after date, bearing interest at the highest nominal rate of any Government loan. Moreover, they were payable to *order*, the word *order* being plainly printed on each bond, a blank space being left so that savings banks, insurance companies, trust companies, and other heavy investors, might insert the owner's name, and hold them as an investment with nearly as much safety as they could a registered bond. The loan was very popular on account of the high rate of interest; but the 7-30 notes did not circulate as money among the people to any extent, not even so freely as the 5-20 coupon bonds which were payable to bearer, and no one ever imagined that those were currency.

The writer stood at a bank counter all through the life of this loan, handling millions of dollars in currency, but never to my knowledge was a 7-30 note received or paid out over the counter as currency.

The 7-30 bonds could not circulate among the people as currency from the very nature of the loan, which commanded quite a *premium* at once, every $1,000 increasing in value twenty cents per day. With twenty-two years experience in the banking business I hav had occasion to use the word *currency* and to hear the word used by practical financiers an indefinite number of times, but never until recently hav I heard the term applied to *an interest-bearing time obligation payable to order*.

This is but a matter of opinion, however, and if we cannot agree as to the true definition of the word, I am sure Mr. Emary and myself will agree to disagree amicably.

The Truth Seeker of Nov. 2d contains an article written by Kersey Graves, criticising me in such an unkind spirit that I had concluded not to reply, notwithstanding the fact that his position, in my opinion, is entirely untenable and cannot be supported by the facts in the case. Quite a number of friends having called upon me, however, and having examined for themselves no less than ten official public debt statements published by the Secretary of the Treasury in the year 1866—copies of which I hav now in my possession—and finding such official statements to differ so widely—not having the slightest resemblance to the statements made by Mr. Graves—I am urged in justice to myself and friends to reply. I will try to be brief and as far as practicable avoid personalities in the discussion of these facts and principles.

I forgiv Mr. Graves for the tone of his letter and his strong intimation that I am very ignorant upon this question; perhaps he will some day change his opinion.

In quoting from my letter as to the aggregate currency outstanding in 1865, Mr. Graves has made a mistake of 500 million dollars, which I presume was unintentional.

In order to analyze Mr. Graves' remarkable statement, I must reproduce it. He says:

"I go to headquarters for my statistics. I draw from an authority that cannot be disputed. The Secretary of the Treasury I regard as the most reliable authority in such cases, and here is his report with respect to the currency circulation of 1866:

	1. Temporary loans	$107,000,000
	2. Certificates of indebtedness.	85,000,000
	3. Five per cent legal tenders.	83,954,000
	4. Coin-interest legal tenders.	217,000,000
	5. Seven-thirty notes	850,000,000
	6. Greenbacks	433,000,000
	7. Fractional currency	344,000,000
	8. Cash, or coin	88,218,000
	9. National bank notes	131,452,000
	10. State bank notes	240,000,000
I add	11. Confederate notes	450,000,000
		$3,029,624,000"

It would hav been well if Mr. Graves had kindly informed us what month in 1866 the Treasury report was issued from which his table was computed. I hav in my possession ten official public debt statements for the year 1866, and I can find no figures, either in detail or aggregate, which can be successfully compared with his figures. The fiscal year in our Government finances always ends in June, and to the June statements I refer all readers who wish to compare my figures published Sept. 28th. I hav again carefully looked them over, and unhesitatingly pronounce them correct. The bank statements are furnished quarterly, and are called for by the Comptroller of the Currency irregularly as to date. The banks are never notified in advance, but are required to furnish a sworn detail statement of the condition at some *prior* date designated by the Comptroller. A slight discrepancy may therefore be found in the aggregate currency in June each year, as the bank statements may hav been called for in May, but the difference can in no case be material.

In order to compare the genuine with the counterfeit I herewith present a correct abstract of the official public debt statement for June, 1866, as published by the Secretary of the Treasury and republished at the time in the *World, Herald, Tribune, Times*, and nearly every leading daily newspaper in the country:

Debt bearing interest.	
Five per cent bonds	$198,241,100
Six " " " due in 1867 and 1868	18,323,592
" " " " of 1881	283,745,500
" " " five-twenty bonds	695,515,000
" " " bonds	5,402,000
Three years 7-30 bonds	812,221,600
Temporary loan	124,561,486
Certificates of indebtedness	43,925,000
Three years compound interest notes	162,012,140
	2,343,047,418
Debt on which interest has ceased	4,900,430
Debt bearing no interest.	
United States legal tender notes	402,128,318
Fractional currency	27,334,965
Gold certificates of deposit	22,568,320
	2,799,979,451
Coin and currency in Treasury, deducted	129,691,083
Total debt June, 1866	$2,670,288,368

It will be seen at a glance that both statements cannot be correct, both cannot be copies of official records.

I hav neither time nor inclination to fill your valuable space with a complete review of Mr. Graves' figures. Suffice it to call your readers' attention to a few points which I trust Mr. Graves will be able to see for himself are incorrect. The fractional currency in circulation, which he claims in 1866 amounted to 344 million dollars, *did not at any time during that year reach* 29 *millions*, the June statement showing $27,334,965. The greatest amount of fractional currency *ever* in circulation was published in June, 1874, at $45,881,295. The Secretary of the Treasury, in his official report to Congress for 1873, page 29, says:

"The act of July 17, 1862 (12 Statutes, 592), authorized the use of postal and other stamps as currency, and made them receivable in payment of all dues to the United States less than five dollars. The fourth section of the act of March 3, 1863 (12 Statutes, 711), authorized the issue of fractional notes in lieu of postal and other stamps and postal currency; made them exchangeable in sums not less than three dollars for United States notes, and receivable for postage and revenue stamps, and in payment of dues to the United States, except duties on imports, less than five dollars; and limited the amount to $50,000,000. The fifth section of the act of June 30, 1864 (13 Statutes, 220) authorized an issue of $50,000,000 in fractional currency, and provided that the whole amount of these notes, outstanding at any one time, *should not exceed this sum.*"

The state bank notes in circulation, which Mr. Graves claims in 1866 amounted to 240 million dollars had all been withdrawn from circulation with the exception of about 20 millions *nearly two years prior to* 1866. The Comptroller, in his official report for June, 1866, says: "There are $19,966,163 in state bank currency unredeemed, but not more than one half of that amount can be estimated as actually in use, the balance having been lost or destroyed."

The coin interest legal tender notes, which Mr. Graves modestly puts down at 217 million dollars, had no existence whatever except in the fertile mind of the writer. No such loan was ever passed by Congress, and no such item ever appeared in the public debt statements. Many of the other items, including 450 millions of Confederate currency, I must decline at this time to consider, they being unworthy of refutation. Now if Mr. Graves will take the trouble to send my article published Sept. 28th, together with his criticism to the Bureau of Statistics at Washington, or to the Secretary of the Treasury, asking for further information, and publish the reply in The Truth Seeker, if I am wrong and he is right, I will humbly acknowledge through the same channel that the vast number of public debt statements and the annual reports of the Secretary of the Treasury, as well as the reports of the Comptroller of the Currency, together with many other valuable statistics which I have been carefully collecting for a quarter of a century—supposing them to be official—are all base counterfeits, and that annually I have been imposed upon by our member of Congress and others, of all shades in politics, whom I supposed were sending me genuine documents. If, on the other hand, Mr. Graves finds he is in the wrong, I hope his acknowledgment will appear as public as his attempted criticism. Fraternally yours, John W. Truesdell.

Syracuse, Nov. 5, 1878.

Borrowed Abuse as a Weapon of Warfare.

To the Editor of The Truth Seeker, *Sir: The Index* of November 7th has commenced the campaign in behalf of "reform" by discharging its vials of wrath, in nine columns, on the heads of the majority of the National Liberal League. As one of the majority delegates, I must again protest against any and all of the misstatements by the "official organ of the National Liberal League of America" made with the avowed purpose of influencing the Local Leagues "to dissolve their connection with the old National League." *The Index* commences by declaring that at the opening of the Congress "the spirit of the 'repeal' party immediately revealed itself," and that "a fair, orderly, and expeditious course of business was evidently not desired." Now, this sweeping accusation that the majority did not desire to act fairly in the method of conducting the business of the Congress is unwarranted, and is *entirely disproved* by *The Index* itself when, shortly after, it admits that the majority organization gave the "reform" minority four members out of five on the Committee on Resolutions, and three "reform" members out of four of the Committee on Nomination of Officers, which, *The Index* says, were the two leading committees. What could be fairer than this? It also accuses the majority of "long and profitless wrangling," "wasting of time," "perversity," etc. Now, does it suppose that anybody is going to believe that a majority which was united on repeal did this thing all alone?

I hav a vivid memory of a wide-awake *minority* who used economically (not "wasted") *all the time they could get* to prevent the majority from carrying any point in the Congress, from first to last; and it is to their honor that they exhibited their fair share of "perversity" in a very lively and able manner. These charges are repeated in varying form over and over again, such as "the repeal party betrayed a reckless disregard of fair play," and so on *ad infinitum*.

These things are heaped upon a majority who postponed for a year the whole question of repeal, for peace and harmony, and to *save time*, so that the fundamental principles of the League (the separation of the Church and State) could be acted upon the last day of the session. But, passing by all other things, *The Index*, in copying the following shameful article from the Syracuse *Daily Standard*, has by implication wilfully misrepresented the character of the majority delegates, because its editor knows this article to be an abominable caricature and a tissue of most scurrilous falsehoods as applied to either the majority or minority of the National Liberal League. Read this delectable extract from *The Index*, and make up your mind if it intends to show fair play to the reputations of its late companions and associates:

The Syracuse *Daily Standard* of October 28th had these plain-spoken words to say on the events of the two preceding days:

The Congress of Radical Thinkers held at Wieting Opera House Saturday and yesterday must hav furnished much food for thought to those who hav any regard for the decency of society and the purity of mankind. But one question arose for consideration, and that related exclusively to obscene literature. By persistent as well as quiet effort, a majority of the League was composed of Freelovers and dirty literature defenders, and from first to last they were determined upon making a point in favor of its free circulation. Their remarks sometimes almost polluted the atmosphere of the Opera House, and one who said that "if they should be left alone, they would stink themselves to death," was not so far out of the way as he might hav been.

The decent element was compelled to leave; it had no other refuge than the organization of a new association. The League in Syracuse represented by Messrs. C. D. B. Mills and John W. Truesdell repudiated the perfumers and joined the new association. The one represented by Mrs. Colman remained.

The seceders are entitled to the commendation of all defenders of morality for the course they took. Such a spectacle was never presented in Syracuse before as that when men and women rose in their places and openly advocated the uprooting of principles of morality. The *Journal* was severely criticised by them for calling things by their right names. In place of "socialistic privileges" it said "Freelove;" instead of "radical publications" it said "obscene literature." The adherents of immorality should thank the *Journal*, rather than blame it, for not speaking yet more plainly, and sinking not a few members of the disgraceful combination to a level beneath that of brothels.

Let an intelligent public judge, if they desire to leave and unite with a new League whose principal weapons of warfare thus far, as shown by its official organ, are gross misstatements and abuse of the majority, who happen to honestly differ with the minority as to the constitutionality and dangerous tendency of a United States law, and therefore desire its repeal. Yours for justice,

Boston, Mass., Nov. 10, 1878. Henry Damon.

Ingersoll the Enemy of Moses.

To the Editor of The Truth Seeker, *Sir:* The following appeared in the Syracuse *Daily Journal* of Saturday, Nov. 9th:

"The Rev. D. Norman Seaver, pastor of the Fourth Presbyterian Church, will to-morrow (Sunday) morning preach a discourse upon 'The Mistakes of the Enemies of Moses; or, The Law of the Old Testament Vindicating the God of the Old Testament.' There are many in this community who hav heard *one* side of the important question involved in the discussion of this subject, and Dr. Seaver's presentation of the *other* side of it will be interesting and profitable to all such who may hear him to-morrow. There is deep interest in the tendencies of the American people, and Christian teachers hav a duty to perform in aiding to stem those tendencies towards immorality (*sic*) and licentiousness" (*sic*).

Also, in the *Sunday Courier*, the following:

"Ingersoll Meets a Foeman.—Rev. Norman Seaver, pastor of the Fourth Presbyterian Church, will preach this morning from his own pulpit on 'The Mistakes of the Enemies of Moses.' The discourse will be an exposure of the sophistries expounded in this city last week by Col. Robert

G. Ingersoll. Dr. Seaver is a scholar of theology eminently able to cope with even as able an adversary on the other side as Col. Ingersoll."

Having heard Col. Ingersoll's lecture in Syracuse on Oct. 31st., on Sunday morning I repaired to the church aforesaid to hear the Old Testament God vindicated and the "exposure of the sophistries" by the "able adversary," Dr. Seaver.

As might be expected, he never attempted to "cope" with them (the "sophistries"), or Ingersoll either, but, after announcing his text and reading the law of God, given to Moses (Deut. v and x), he stated that a lecturer (referring to Ingersoll, but not by name), said, "If the God of the universe be the God of the Bible, then I cannot worship him." After an eloquent and lengthy *wonder* how any one could hav any objection to the God of the Bible, he disclaimed any intention to condescend to "any picayune criticisms" on the number of blades of grass that might or might not hav grown on Mt. Sinai; whether there was a sufficiency to feed all the cattle that came out of the land of Egypt or not; whether there could hav been an increase from the seventy souls who went down into the land of Egypt to the number who returned or not. It was enough for him to know that such a nation existed, etc. You must know that Col. Ingersoll had made estimates of these Bible facts (?) and utterly disproved their possibility, and this was the summary way in which this theologically "eminently able scholar" exposed the "sophistries" of the Colonel, and performed "his duty in aiding to stem those tendencies towards immorality and licenticusness," viz: by evasion and duplicity. He went over the Ten Commandments, pronouncing them all "good," and "very good," and inquiring at the close of each, "What is there in *that* that any man should attempt to deny and defy?"

One would hav supposed he had never read of all the wars, murders, rapes, incests, wife-stealings, and human sacrificial burnt-offerings which it is said in the book God commanded and took delight in; neither his laws for the provision of slavery, nor yet his preference for such men as adulterous David and polygamous Solomon, of whom he (Dr. Seaver) made mention of in the highest terms—so utterly did he ignore the whole Old Testament for his pet code of morals, the ten commandments, to the total exclusion of the entire remainder of the book, with the exception of these two holy men of God, David and Solomon. And there sat his listening congregation, never questioning, it is to be presumed, the honesty of the man who was thus duping them with a pretense of "the mistakes of the enemies of Moses" being fully answered in this laudation of the law of Moses. How long will the world be thus deceived by these men of God and enemies of all science and truth? Just so long as those who disbelieve the myths of the Bible will attend their places of worship and act devoutly and seem to pray when they hav no belief in prayer, pay enormous sums into their treasuries to support such means of grace, and suffer the cause of Liberalism to languish and pine for the want of support, from their moral cowardice, their impecuniosity, or any other motive.

The Prophetic Conference in your city last week, the present Week of Prayer for the young men of this nation and of the world, the effort made through the Women's Home Missionary Society, and various other "new departures" from the old-established Christian usages, plainly show that they are not dead yet, and that the friends of Freethought hav a mighty battle to fight with these Jesuits before they will gain for this republic the freedom for religious expression and belief that the framers of our Constitution and the winners of our independence intended when they declared, "All men are born free and equal."

Syracuse, N. Y., Nov. 11, 1878. ELLA E. GIBSON.

A Letter of Dissatisfaction.

Neither of the following letters were writ en for publication, but possibly they may interest the reader as much as others. The first is evidently written by an intelligent but somewhat unfair gentleman, and was deemed worthy of an answer. The reply was written hurriedly and was about to be mailed when, upon being shown to a friend, it was advised that both the letter and the reply be published in THE TRUTH SEEKER. The advice was acted upon, as follows:

ALBANY, N. Y., Nov. 12, 1878.

D. M. BENNETT, *Sir:* For some two or three weeks past there hav been mailed to me (I know not from what source) copies of your paper, THE TRUTH SEEKER. I write now to request that, if they come from your office, they may be discontinued. If you desire it, I will return the three copies already received.

The unfair and vindictive tone of your editorials and the personalities indulged in by yourself and many of your contributors tend only, in my opinion, to disgrace and degrade the Liberal cause. Your paper has, moreover, been the chief instrument in thrusting upon the Liberals of the country the defense of the right to print and disseminate through the mails obscene and filthy literature—a question entirely foreign from and inimical to the cause for which they should unitedly work. By the insane attempt to force this nauseous pill down the throats of Freethinkers and get them to indorse its views upon this dirty subject, your paper has succeeded in breaking up a useful organization which had no business whatever to identify itself with this question. If Freethinkers throw overboard, along with the superstitions of Christianity, all restraints upon *natural* morality and virtue, they can never hope for success, and, in fact, do not deserve it. Rather the bonds of virtuous superstition than indecent and immoral license! will be the verdict of every right-minded person.

But Freethought is *not* necessarily allied with immorality and indecency, although it has long been so charged by the orthodox. Your paper, having made itself the organ of the Freelove clique, has indeed done much to strengthen the force of this orthodox charge, and assisted in affixing upon Liberalism a most disgraceful stigma.

Wounded thus by the hands of those who were supposed to be its friends, the future progress of religious Freethought will be materially retarded unless common sense speedily reasserts itself in the place of blind infatuation with the class of which your sheet appears to be the representative.

Yours for a pure and decent Liberalism,

CHAS. M. CUYLER.

REPLY.

MR. CHAS. M. CUYLER, *Dear Sir:* Yours of the 12th is received. I think it quite likely that copies of THE TRUTH SEEKER were sent you from this office, as I think your name was, with others, handed me by a friend. I am sorry that they are so distasteful to you. It is my wish to be fair and truthful in all I hav to say. My style may be rough and uncultured, but I hope I am not *dishonest*. You may act your pleasure as to returning the copies of my paper sent you. They are not of much consequence, any way.

Allow me to say I think you do me injustice, as well as the class to which I belong. Let me mention some of the points:

1. Your charge of *unfairness* I will not enlarge upon, but will only repeat that I hav not intended to be unfair. If I hav told one untruth in all this Comstock controversy I do not know it. Personalities hav been used, but they seemed necessary, and they hav been resorted to in self-defense. They were not begun in my paper. They were commenced, in a most offensive manner, in *The Index*. Its editor has repeatedly charged me with being a defender of obscenity, and he needlessly went out of his way to try to prove me guilty of forgery. He wrote to enemies in this city to obtain damaging facts to publish against me, and twice did he resort to the same personal and untrue charges, to my injury. When I was arrested a year ago by a warrant from a United States court, issued at the instigation of Anthony Comstock, backed by the Young Men's Christian Association, upon a false and cruel charge of obscenity, which was a convenient one to cover what was regarded by the same Christian censors as blasphemy, and when a grim prison seemed to yawn to receive me, I felt impelled, by as honest and earnest an impulse as I ever felt in my life, to do what I could to stay the surging tide of bigotry, intolerance, and Comstockism which threatened to overwhelm the Liberals of America; and when I caused petitions to be sent over the country to be signed, asking for the repeal or modification of one of the most infamous laws ever placed upon the statute books of our country, then it was that F. E. Abbot denounced the movement and misrepresented the motives of those moving in the matter; then it was that he showed his cloven foot; then it was that he stabbed me in the back; then it was that he tried to blacken my reputation and destroy the earnest work in which I was engaged. This very Liberal (?) business he has continued at brief intervals since. Had the same course been pursued against yourself, I presume that you would hav shown quite as much "vindictiveness" as I hav. Mr. Abbot did me a deep personal wrong before I ever said one uncomplimentary word against him in my paper. There is abundance of proof of this.

2. You say my paper "has been the chief instrument in thrusting upon the Liberals of the country the defense of the right to print and disseminate through the mails obscene and filthy literature." You wrong me grossly. My paper has never advocated anything of the kind. I hav never advocated the publishing and dissemination of filthy or obscene literature. I am no more in favor of it than yourself. I hav repeatedly denounced that vile class of stuff, and hav insisted that it ought to be suppressed and its authors duly punished, but in a legitimate and constitutional way. I am opposed to the General Government's taking in its hands what belongs solely to the states. Of course, *obscenity* is a crime that should be arrested and punished the same as forgery, perjury, arson, homicide, and murder, but the United States Government has nothing to do with any of them. The punishment of them belongs exclusively to the states. It is not the mailing of obscenity that specially makes it wrong; it is the publishing of it and sending it abroad in any way. It is just as bad sent by express, by freight, or by private conveyance. As stopping the circulation by mail can possibly reach but a small part of what may be disseminated, I am in favor of fighting it on broader grounds. I am in favor of arresting its publication so effectually that it cannot be sold openly over the counter or secretly in the rear room; so that it cannot be packed and shipped with other literature, or sent by railroad, steamer, express, or mail. *It is practicable to do this.*

It is not difficult to suppress the publication of obscene books and prints; it can easily be done, as it has been done, without suborning the postal department of the General Government. This work was done nearly six years ago, and there has practically been no circulation of the stuff since. This alarm about the quantity that is being sent through the mails is without grounds. Besides, THE TRUTH SEEKER is not responsible for the matter being brought to the attention of Liberals. The remark that it was so brought will apply with far more truth to *The Index* than to my paper. *The Index* first raised the hue and cry about the enormity of asking Congress for a repeal or modification of the Comstock laws. *The Index* forced it upon the attention of the League, and called for a discussion of the question that the League might decide it. It was Mr. Abbot who laid down the planks upon which he would stand, and upon which he demanded that he and his companions should be elected. If it was not the spirit of dictatorship, then I am no judge of the article.

3. You say my paper "has broken up a useful organization," meaning the League. This is most unjust. My paper has not broken up the organization, nor ever contained a line in favor of disruption. It was Abbot and his friends who divided the League, and the only excuse was because another man than himself, but one of the wisest and best that the country can produce, was elected instead of him. Cast not the sin of disruption on my head.

But let me assure you that the Liberal League is not broken up. We are as thoroughly organized as ever. We hav a noble Liberal for President, who, while he holds reputation and respectability at their just value, prizes liberty and constitutional rights still higher. He is not in favor of surrendering the dearest rights which the Constitution confers upon the people for the sake of standing well with the Mrs. Grundys of society or for aiding and abetting Comstockism.

4. You intimate that I am in favor of throwing overboard all restraints upon the natural passions. It is not so. I hav never advocated anything of the kind. I hav lived to see sixty years, and hav led a moral life, and will not object to comparing records with yourself.

5. You say my paper "has made itself the organ of the Freelove clique, and has done much to strengthen the force of the orthodox charge, and assisted in affixing upon Liberalism a most disgraceful stigma." This is utterly false. My paper is not, and has never been, the organ of Freelovers. I am not a Freelover in theory or practice, and I hav never written a paragraph in favor of Freelovism. But I do not hold myself to be any better or more righteous than those who believe in Freelove. My position is that those who do believe in Freelove hav a right to do so, and hav a right to hold to their convictions, to publish them, and to send them through the mails. I do not think much of the Liberalism of any man who cannot accord to others the same right to think and speak and print that he claims for himself. Bigotry and intolerance are just as obnoxious in those who pretend to be Liberals as in any people in the world. It is no better in them to proscribe others for thinking differently from themselves than it is in Christians to proscribe Radicals for blasphemy and sacrilege. Probably blasphemy seems worse to a real Christian than does lewdness or obscenity. If the General Government has the right to set up a censorship over the mails to throw out what is not proper to pass through them, it has just as much right to throw out blasphemy and heresy as it has indecency and obscenity. If we once surrender the rights guaranteed to us by the Constitution and allow a system of espionage to be set up over us, we know not where it will stop. It is just as lawful for our orthodox opponents to throw out what they may class as immoral as what they may hold to be obscene. Neither are defined with the slightest accuracy. What may be regarded as immoral by one may be moral to another. What may be obscene to one may be not at all so to another. It is wholly in opposition to the genius of American institutions for any one class to set up a standard of opinion for others. For the life of me, I cannot understand how any Liberal who is a Liberal can be in favor of it. I cannot understand how a Liberal like Judge Hurlbut can advocate the inspection of the public mails by postmasters and their deputies to see whether the matter is proper to be forwarded or not. It is the most monstrous proposition that I ever heard advanced by a Liberal, and is one of which a reasonable Christian ought to be ashamed. If that system of inspection and espionage is not resorted to, how are postmasters to know whether the mail matter is obscene or not?

I cannot think that the people of this country, much less the Liberal element, are yet ready to advocate the official inspection of the public mails before they can be forwarded to their places of destination, even with the hope of finding, now and then, a little obscenity. It would be one of the most unpopular and abhorrent practices that has ever been perpetrated under our government; and would be more destructive to the principles of free speech and a free press, and in the aggregate a thousand times worse than if a small amount of indecent matter occasionally passed through the mails. But without an abhorrent system of espionage and censorship, something like the one suggested by Judge Hurlbut, it is difficult to see how the Comstock laws are to be fully applied, and how it may not be possible for obscenity to occasionally find its way through the mails.

Let me say, here and distinctly, that if the class that are denominated Freelovers are the only portion of the Liberal element who hav the moral courage to stand up in defense of liberty, free speech, a free press, and free mails, I shall stand with them. If they are the only defenders of the rights inherited under the Constitution, I will be counted one. I had rather be called a Freelover than be false to the most vital principles of American liberty.

I am not in favor of obscenity but I am in favor of liberty and will oppose everything whose aim it is to destroy it. It is just as untrue and mean to taunt our party with being in favor of obscenity as it was to accuse the anti-slavery party with being in favor of miscegenation and amalgamation. The devotees of liberty hav always been charged with indecency and immorality. Probably we shall have to trust to time for vindication.

I cannot but feel grieved that you do not like my paper. It has been my effort by hard work and economy to make it as good as I could and to keep it alive through the five years of hard times we hav passed through. I do not claim that it is as good as your favorite *The Index*: but it contains fully a third more reading matter for the money and has managed to get along on less than one-tenth the aid the cultured sheet has received. I am glad there are thousands of persons in the country, with tolerably fair mental capacity, who seem to think far more of it than you do. So long as they sustain me I shall go on and continue to do the best I can.

It is useless for me to write more at length. I can see that your mind is prejudiced and I fear you are one of those who value respectability above liberty and right. As for me I shall continue to approve what I believe to be right and to oppose what I believe to be wrong. You may think me vindictive if you choose, but I think Abbot far more so. Besides he is so unfair that he has made more than fifty positive misrepresentations in connection with this subject. You of course hav the right to approve of his conduct and his falsehoods. I had rather, even, be untruthfully accused of "obscenity" than be so false and unfair as he.

Let me say, in closing, that while you of the Comstock reform party claim you hav the larger share of reputable Liberals on your side, there are a few who hav some reputation for intelligence and respectability who have pronounced themselves opposed to Comstockism and is favor of repeal. Prominent among them may be named James Parton, A. B. Bradford, and O. B. Frothingham. I hav just seen a recent letter from the latter gentleman in which he says that since looking into the subject and examining the arguments he is compelled to acknowl-

edge himself in favor of unconditional repeal. It may be deemed necessary for Mr. Abbot or yourself to take Mr. Frothingham to task. It will perhaps hardly do for so eminent and worthy a man to ally himself with the disreputable side of the lovers of liberty—with Freelovers and obscenists, as you and others delight to call us. Will Mr. Frothingham be peacefully allowed to place himself in such odious company? Possibly Bennett is not the only one who may be counted among the vile. According to my view, time and investigation are only necessary to bring thousands over to the position occupied by Mr. James Parton and Mr. O. B. Frothingham—the side of American liberty and personal rights.

I will annoy you with no more papers.

Yours for liberty and truth, D. M. Bennett.

Mr. Cuyler seems to hav a decided dislike for The Truth Seeker and its editor. To show that there are good and intelligent men who entertain different views, we take pleasure in giving the following letters by way of contrast:

50 West 36th st., N. Y., Oct. 24, 1878.

D. M. Bennett, *My Dear Sir;* Your valuable present of books was brought yesterday afternoon. I am ashamed to accept them, as they must consume no small part of the modest sum of money which I intended as a gift. But that cannot be helped now. You speak of my "kindness" to you. The phrase a little jars on me. There is no "kindness" in an act of simple appreciation. I recognize in you a stalwart, disinterested, devoted worker; and when I see one such, I hope I hav good sense enough to honor his fidelity to his own convictions and methods.

Faithfully yours, O. B. Frothingham.

Boston, Mass., Nov. 13, 1878.

Mr. D. M. Bennett, *Dear Sir:* You hav my warmest thanks for the neat volume containing the Addresses at Watkins Glen, with your kind letter, received this morning. May you more and more hav the joy of success in your efforts to liberate and liberalize the human race.

Yours truly, Elizur Wright.

Letters from Friends.

NOTES FROM MICHIGAN.

BY DR. J. L. YORK.

Dear Bennett: Since I wrote you last I hav been actively engaged in driving the red-hot plowshare of Freethought.

My stay here has been prolonged far beyond my expectations, and, from present prospects, I will remain here during the winter and visit the East in the spring.

The outlook for our cause in Michigan is truly hopeful; a good audience almost anywhere can be gathered to listen to the gospel of nature.

The rage of orthodox heathen is growing every day more intense. Salvation by faith is losing its hold upon the people more and more as the Bible of nature is better understood.

Revivals of religion are quite rare in this state at present, and they hav no bright prospect for the future.

Our Bob Ingersoll has been stirring things up again in Michigan, and poor old theology crumbles to its fall—not that the churches are dead, not so. But theology is dying, and the church is simply working for place and power.

Money power and ecclesiastical power join hands to-day to hold the people in bondage to the craft of priest and gold, and if there was ever a time to work, that time is now.

No daubing of untempered mortar will meet the wants of our people to-day; they are digging down to get at the bed-rock of truth.

Our whole social, religious, and political structure is undergoing the most critical search after truth. Something is wrong, and the people are on the track of many hoary-headed lies in both church and state. These two thieves hav always robbed the people and kept them poor, but their day of reckoning is at hand.

Oh, for a baptism of helpfulness! The people want help to break the yoke of bondage to the paganism of religion, and also the barbarism that lies wrapt in our financial system, which is sucking the life-blood of our poor, crippling the industries of the country inducing poverty, intemperance, and crime, that the few may ride rough-shod over the natural rights of the many in the name of God, religion, and republicanism.

The people want help to rebuke sin in high places. Some questions hav been settled in the past, but at what a fearful cost. Negro slavery cost us five hundred thousand soldiers sent to heaven, and uncounted treasure worse than sunk in the sea, besides the demoralizing effects of a war which this nation will not outgrow in a hundred years to come. What for but to gratify the selfish greed of man—unrequited toil sent the retributive hand of justice.

To-day a slavery worse than negro slavery confronts us for solution—the slavery of white men, women, and children. They cry unto God for deliverance. Happy are we if we profit by the experience of the past and find a solution of the great issues of the day at the ballot box. May God and the good angels bring in the light and save our nation from itself.

I am watching the conflict going on in The Truth Seeker, and can but say, God bless you, Brother Bennett. Stand up for truth, and I do hope the time will soon come when our guns will be turned against the common enemy outside our lines rather than so much good ammunition wasted upon enemies within our own lines.

I would that my brother of *The Index* could do his work in his own way, and The Truth Seeker its work in its own way. The field is large. *The Index* fills its sphere ably and well; but the sphere of The Truth Seeker is the larger one, and meets the wants of the masses, and is growing better every week. God bless you, brethren, of both papers. This friction hurts the cause and wastes the forces and strengthens our enemies.

Our people are exercised just now about a state camping ground. The committee appointed at Grand Rapids last September have found a beautiful spot on the brink of one of those bright little lakes for which Michigan is noted—15 acres of fine grove, with railroad facilities second to none in the state. The committee meet at Lansing on the 20th of this month to take steps looking to the legal existence of the Camp-Meeting Association of the Spiritualists and Liberals of Michigan.

The stock will be issued and placed on sale at the Convention which meets at Lansing next March. This is not an individual enterprise, but of the entire Liberal element of this state to build a monument, an objective point around which tender memories will cling while we live, and a permanent institution to transmit to the children who come after us.

This committee—composed of such men as S. S. Shaw, Jas. White, John Butler, J. P. Wait, John M. Potter, and others—mean business, so get ready, Liberals of Michigan, to purchase the stock when placed upon the market, that the improvements may go forward in early spring.

From the engagements I hav on hand I will be in Michigan some time. My engagements are full up to January 1st, after which I am open for work, and if my work does not suit, I ask no pay. Any live man or woman in a town can open the door for a course of lectures if they will. Open the door, dear friends, to any worthy worker, and let the work go on.

My address will be at Ionia, Mich., until further notice.

THE WAR AGAINST THE GHOSTS.

WAR OF THE WEE GIANTS AGAINST THE GODS (GHOSTS. SEE INGERSOLL).—FALSEHOODS ARRAYED AGAINST TRUTHS.—PATTEE CALLED UPON FOR AID.—JAMIESON OUT ON THE WARPATH.—A TREMENDOUS BROADSIDE OF FANCIES TO ANNIHILATE FACTS.—PATTEE CALLED UPON FOR HELP.—PROVES THAT MOTT IS A FRAUD BECAUSE THE JENKINSES ARE EXPERT AT SWALLOWING.

Mr. Editor: Some one has said that a lie well stuck to is as good as the truth. And after Anti (or Ante) fraud has repeatedly proclaimed Mott "a fraud," an "exposed fraud," and a "thoroughly exposed fraud," and called upon, or referred to, Pattee to prove his assertions for him; and W. F. Jamieson has harped upon the same string until nearly out of tune or monotonous; and Ayres proclaimed Mott a "transparent humbug" because Mott practised the fraud he (Ayres) taught him, and returned to Ayres his own falsehoods, and Pattee comes in aid of his friends and proves Mott a fraud; 1. Because he saw him and heard him tell big stories; 2. Because he reproduced his own falsehoods and fraud; 3. Because he could actually squirt dye-stuff upon him in his cabinet; 4. Because he smelt him through a tin trumpet and found him a fraud; and, to clinch all these sage proofs (?), brings the testimony of a lady all the way from Indiana who testifies that she knows he *is* a fraud; and that squirting upon and smelling him were the only methods (rejoice, O ye enemies of Mott!) whereby he could hav been proved a fraud. She also volunteers the information that Spiritualism is an "old ship," and that Mott is a "disgusting barnacle" attached to her, etc.

This same lady is one of the crew of that same old ship that but yesterday elected Her Majesty Victoria Figurehead Woodhull Captain, sought also to elect her President of the Model Republic, and even their Deity—even to pronouncing benedictions in her name at their great gatherings as a God. Surely such are the best judges of barnacles and smells.

We hav repeated Pattee's proofs, which, Anti-Fraud says, "leave nothing to be said." As we wish to help our opponents all we reasonably can, and judging by the wretched case they make out, they need more help than we are able to giv.

A letter on page 606, Sept. 21st, givs testimony by some mysterious method supposed to bear upon this case, and written sometime we are not told when; somewhere we are not told where; by some one we are not informed whom. And such are your proofs, O enemies of Mott!

When you hav selected these and such other weapons as the Pattee arsenal has furnished, and gained a victory over omnipotent truth, we hope you will wear your laurels with becoming modesty and dignity. Soon?

Strange that the testimony (excepting that of the lady of the barnacle and smell) comes mostly from self-convicted frauds and authors of the very falsehoods which Mott has been accused of uttering or rather repeating. Thus "Satan is still rebuking sin."

Mr. Jamieson is out (in The Truth Seeker of Oct 5th) again where he fires a tremendous (?) broadside of fancies to annihilate my facts, producing about as much execution as a cloud hurled by the wind against a rock. He also refers to Pattee for defense of everything that has a bearing upon the question, although that poor arsenal is long ago exhausted, excepting the forty more letters resembling that which the lady of the barnacle has furnished, which probably are still in reserve.

Jamieson maintains that Mott is an "exposed fraud," and engaged in the manufacture of "humpbacked Spiritualistic camels" for "gullible" ones to swallow. Behold a specimen of his rhetoric. After calling me "Simple Simon Jenkins," etc., he says: "You are very gullible, Mr. Jenkins. We did not need this fresh proof of the fact of your credulity. Your articles, already published, show you to be a person with an immense maw, capable of swallowing, without winking, all the humpbacked Spiritualistic camels that Mott can make. If you think the 'conditions' require it, you are fully prepared to stand with your hands tied behind you, your eyes shut, your mouth open, and gulp. You are so easily 'satisfied' that you are quite content without inquiring what is your weakness. If you inquired more you would believe less. Nor would you, in a printed article, speak as you hav of the 'things you hav seen done' in a totally dark room, except what few rays of light sneak out from beneath a turned-down light, under a transparency in an adjoining room. What hav you seen in that little dark room? Ghosts born of your own credulity."

There! is not that convincing? Will any one hereafter maintain that the enemies of Mott cannot argue a case fairly, logically, and in a manly and dignified manner? And if the Jenkinses, as he says, are good at swallowing, does not that prove Mott to be a fraud almost as clearly as if Jamieson had like Mr. Pattee actually smelt a hole, and scented a fraud by the aid of tobacco.

I hav been the most incorrigible disbeliever in Spiritualism according to the testimony of my friends, and my own experience, after a thorough examination reaching over nearly a quarter of a century. Does Mr. Jamieson expect to demolish my facts with such ridiculously false fancies? The greatest instance of credulity that I was ever accused of being guilty of, was when I had nearly fallen into the ridiculous error of supposing Mr. Jamieson a high-minded, honorable, courteous gentleman and opponent. But thanks to Mr. J. I stand corrected. I hope, however, that he will soon resume his dignity and manliness and not be again ambitious of thus disgracing himself.

I am strongly reminded of hearing W. T. C. Garrison at a convention many years ago in New York who when hissed by his audience pointed his long finger towards them, saying, "Hiss ye geese; hiss ye serpents, they're the best arguments you've got." Nearly as good arguments as the enemies of Mott hav yet been able to produce. We do not fear to meet his royal majesty the zion enemy, but do not feel able to cope with the weapons of his scurviness—the skunk. We hope should this act upon Mr. Jamieson as an emetic and giv him another touch of the black vomit, that he will not foul the fair columns of The Truth Seeker with the result. We hope however that he is relieved.

Rejoice and be exceeding glad; yea exalt the hour of your salvation, ye enemies of Mott, for behold ye hav found champions worthy of your cause. Selah.

"Ghosts born of your own credulity." We hav heard of ghosts generating gods; and gods creating a universe from nothing; but never before heard of ghosts born of a credulity that never existed; out of Jamieson's fertile imagination. Mr. Jamieson seems to be ignorant of physiology, or deities, for credulity belongs to the head and not to the "maw," or stomach. "Nearly all the intelligence that purports to come from the other world would disgrace a schoolboy of twelve years," says J. No doubt Mr. Jamieson knows or ought to know as we are told by those who profess to be well informed and refer to abundance of testimony to prove that the veriest twaddle and most disgusting specimens of pious prayer and loud profanity, comes from Mr. Jamieson himself that they hav ever witnessed when under spiritual control or influence. Probably he speaks from experience, and it is a Spiritualistic doctrine that men attract spirits most resembling themselves. In charity to Mr. J. we may infer that he wrote the article we are reviewing (in T. S.) under just such influence. It would certainly do no credit to a boy twelve years of age, or girl either.

Mr. J. ridicules the idea that light should be subject to conditions of restraint and control, to produce the desired effect, or permit them to be produced; but having made thousands of pictures (photographs) by controlling it we know whereof we affirm and can verify it at any time by experiment, and the reference we made was perfectly proper—Mr. Jamieson who has drawn a distorted picture unlike myself without proper light to the contrary, however.

We hav, Mr. Jamieson, seen and recognized individual apparitions in that "little dark room," even to the color of their hair, eyes, peculiarities of dress, etc., where no light is admitted; the light surrounding and rendering luminous those apparitions in a room so dark that by experiment no face of a real person could be seen at a distance of six inches from the aperture. Hundreds of others have seen the same and are not mistaken. Will some of the "thorough exposers" disclose to us the nature of, and show us how this mysterious light which seems to emanate from, and illuminates only the object) is produced?

Mr. J. intimates that there are many of the Jenkinses who are so "gullible." Yes, Mr. J., they are numerous and increasing daily. And if it will not sicken the small-mawed Jamieson, we may carefully tell him that they are increasing faster since the "thorough exposure" than ever before; gathering into the church daily such as shall be saved—from unbelief. The Pattee "expose" so called, awakened the curiosity of some, who informed the writer that they had previously felt no desire to investigate; they had since examined, and now believe.

Dr. Corry, late of this place, says, after several visits to Mott's: "If Mr. Mott should himself tell me that it was all a fraud I would believe he lied, for it is impossible." C. A. Treat, manager of Quealy car foundry, etc., here and family are equally divided in belief after repeated visits. Col. Eaton, I am told, ex-Land Commissioner of Hannibal and St. J. R. R., after fully investigating, are decided believers. T. J. Higgings, a Roman Catholic, lost a daughter under peculiar circumstances, was persuaded to go to Mott's staid there one night, saw, recognized at once, and had a satisfactory conversation with the departed. All belonging to the Jenkins genus or family of gullibles, according to Jamieson.

Says William Brown, one of the oldest, best known, and respectable citizens of Quincy, Ill., Oct. 9, 1878: "I hav attended the seances of J. H. Mott, and do certify and am willing to be qualified by oath, that I hav entered his seance with but a few minutes' acquaintance with the medium and saw friends whom I recognized who had been long in spirit life, and had conversations with and recognized spirit friends who passed from earth long ago in Scotland, with their old peculiarities; and of these things I cannot be mistaken, but am as certain as I would be on meeting and conversing with any of my friends here." He is a solid citizen, whose word is as good as his bond, and no one would think of disputing his word. He has been at several of Mott's seances, which only confirmed his belief. He gulps well, friend Jamieson.

Col. H. D. Mackay, of Leavenworth, Kan., whose name has been repeatedly dragged into this paper by Anti-Fraud without his knowledge or consent, and intimations thrown out that he is Mott's enemy, says, Oct. 1, 1878, in letter to the writer: "You hav unqualified authority at all times and under all circumstances to use my name as vouching for Mott's true mediumship. Of that fact I hav no doubt, and am satisfied I can prove it beyond all question. From that issue I shrink not. I hav full faith and confidence in his manifestations," etc.

This member of our rapidly-increasing and now numerous family, gulps well and seems able to contain more than the small-mawed Jamieson. Probably because these facts are contained in their heads while Jamieson tries to contain his in his stomach.

Hon. James Rogers, of Kansas, instantly recognized his wife who had been dead for years, at the first seance, and was called by name, although his name was not revealed to any one present, also the whole person of his sister as well, and held lengthy conversations with them both. He too belongs with scores and hundreds of others to the Jenkins family of gullibles.

Space will not permit many more who hav been there often and stayed long. And thus the battle goes on of those who hav not seen against those who hav seen; those who hav never heard against those who hav heard; and those who hav investigated but slightly or not at all against those who hav experimented and obtained more thorough information. Almost like a war of the eyeless fishes of the Mammoth Cave against the seeing fishes on the question of what they see, and the deaf arguing with acute hearers against what they profess to hear, and the ignorant disputing with knowledge as to what it knows on the platform of The Truth Seeker.

Mr. Jamieson wishes to "unite all Liberals under one broad banner," and with characteristic good sense and consistency wages unrelenting war against one of the most efficient corps of his own army, blindly fighting them, to unite them under the very banner they were already marching if let alone.

We will give up to Jamieson, and acknowledge his truth (?) when we are prepared to ignore common sense, stultify

reason, call our eyesight a "fraud," our hearing a "humbug," deny well-known facts, and impeach the testimony of hundreds who for veracity, judgment, and character will compare at least favorably with Jamieson's, and whose capacity for discovering, appropriating, and retaining truth is at least equal to his, and deny stronger evidence than has been presented by scientific men in demonstration of some of the best known and universally acknowledged facts of science.

And must we deny all these facts, too, not at all dependent on the honesty or dishonesty of the medium in order to believe J. H. Pattee, Mrs. Indiana Barnes, Anti-Fraud, and W. F. Jamieson. Yours,

D. JENKINS.

AN OPEN LETTER TO FRANCIS E. ABBOT.

FLORENCE, IOWA, Nov. 11, 1878.

Sir: Before me lie two reports of the proceedings of the Syracuse Congress. One is fair, candid, courteous, considerate, breathing a spirit of amity and good will, and evincing a desire for fraternal harmony and unity of action between all classes of Liberals. The other is just the opposite of all these, being unfair, specious, insulting, and truculent, harsh and inconsiderate of the feelings of opponents, breathing a spirit of rivalry and hatred, and evincing a desire only for the triumph of a faction at the cost of all harmonious relations between the classes of Freethinkers who hav been unable to reach the same conclusion upon one certain question. The former of these reports appears in THE TRUTH SEEKER, presumably from the pen of the "uncultured" D. M. Bennett, and the latter is found in *The Index* and is the production of the "cultured" divine who edits that journal.

Now, sir, I hav nothing to do with the report in THE TRUTH SEEKER beyond calling your attention to the contrast in the spirit manifested therein and that which is the most salient feature of your own. The animus of the theologian shows itself in every line of your article. You write as a believer in the doctrine of free moral agency, and it seems impossible for you to attack these doctrines, which seem to you erroneous, without at the same time aspersing the characters and impugning the motives of those who hold and advocate these doctrines. This is unworthy of your reputation and of the position which you hold.

I am sorry that I am compelled to confess that you do not stand alone in this un-Liberal attitude toward those who differ from you upon the mail and social questions, but that many of those who act with you are imbued with and manifest the same spirit toward the repealers. It may serve your purpose to charge the repealers with being Freelovers, because that class of people are held in derision and regarded with loathing by the "respectable" part of the community, but you well know that but a small proportion of those who favor "repeal" entertain the principles of social freedom. The cry of "Freelove" is but a "mad-dog" cry to distract the attention of the people from the real issue, and is used to frighten the timid and uninformed into the ranks of your party.

But even were the repealers *all* Freelovers, charging them with the fact as though it were a crime, and accusing them of being "immoral," "dealers in obscene literature," etc., as was done by your henchmen in the Syracuse Congress, is no way to answer the arguments which they adduce in favor of the total and unconditional repeal of the Comstock laws. You must not forget, Mr. Abbot, that the motive of the Freelovers may be as pure, and their characters as much above reproach, as is your own.

You speak of the "pert unscrupulousness of 'repeal.'" Permit me to inquire if you regard the repealers as so many saucy, "pert" little boys and girls, who hav failed to show to your fatherly highness that deferential respect and unquestioning obedience which you imagined were your due? Allow me to suggest that the friends of repeal are grown-up men and women who may venture to differ from you without being either impertinent or "pert." How long is it since Freethinkers were forbidden to doubt the infallibility of a Supreme Court, or of a retired judge, or to refuse to obey the commands of the President of a Liberal organization under penalty of being considered "pert" and disrespectful towards their equals?

Judge Hurlbut is undoubtedly a gentleman of culture and legal lore, and I shall not quarrel with you about the merits of his books, but it is presumable that he is still liable to err, and if he imagines that innocent radicalism could not be punished by the enforcement of that proposed statute of his, then I must beg leave to differ from him, even at the risk of being regarded as somewhat "pert." Under that proposed statute it still lies with judge and jury to decide as to the "manifest intention" of an author, or whether it is not "mainly tending" to corrupt the young. And the proviso does not help the matter. Still must prejudiced judges and juries decide as to whether certain "words, phases, or pictures," are "obscene," and there is no way out of this dilemma.

You say: "During the afternoon it had leaked out that a majority of the Committee on Resolutions were in favor of 'reform' not 'repeal.'" This is the merest demagoguery. Every person who had watched this controversy for the last ten months knew the position of all the gentlemen on that committee, and so there was nothing to "leak out." I notice that all or nearly all the friends of "reform" try to carry the impression that the repealers alone desired to "press" the question to an issue, and that they alone "hungered and thirsted for a decisive vote." This may be true, after the assembling of *the* Congress. *Before* that time the reformers were just as anxious as the repealers for the question to come to an issue, and they even got out a "Card platform," upon which alone they would stand, they emphatically declared. Perhaps the discovery that the majority of the delegates were in favor of repeal was what cooled their arder for a vote, and made them less hungry and thirsty for ballot nourishment than they had been before they left their homes.

It strikes me, Mr. Abbot, that for a Liberal editor and leader, you are very anxious to quote slurs and lies about your brother Liberals from sheets whose enmity toward Freethinkers and Freethought is virulent and well known. You hav exemplified this somewhat peculiar tendency of yours in the past by selections from the *World* and the *Christian Statesman*, and now you giv another evidence of the continued possession of the same spirit by your quotations from the Syracuse papers.

You quote the *Syracuse Standard* as saying, among other things, that "Rivers, of Boston, now resting under indictments for the sale of obscene literature," etc. Why do you parade this in your paper, without a word of denial or comment, to the injury of your brother? You well know that, by your own definition, the pamphlet for the sale of which Mr. Rivers has been proceeded against by Massachusetts bigots, is not obscene. Then why do you give currency in your columns to this stale lie? Why do you quote that second batch of little, sneaking falsehoods from the same paper? Is it because you hav not the courage to pen them yourself, and so hav to rest satisfied with a second-hand retailing of them? But you cannot thus escape responsibility for publishing them to the Liberal world, or to such somewhat limited portion of it as reads *The Index*. A pretty mess of "pure" reading hav you spread before the readers of the "cultured journal of Freethought." And we are to thank you (or the braver man who wrote the slander) for not "smoking out a few members of this disgraceful combination (the repeal party) to a level beneath that of brothels." Thank you for nothing. Now the only amends which you can make to your outraged brothers and sisters is either to retract all these vile lies to which you hav given your indorsement by printing them from another paper without a word of condemnation, or name the guilty ones, that the foul imputation may not rest upon all the friends of repeal. This much you owe to "decency" and the truth. Will you pay the debt?

Your attempt to make it appear that because the consideration of the question of "repeal" *versus* "reform" was postponed for one year, the delegates were therefore under obligations to elect a certain set of officers is simply absurd and a pitiful begging of the question. I grant your *right* to secede, but doubt either the wisdom or patriotism of such action, and I at the same time strenuously insist upon the right of the majority to elect such men to office as they liked best, without imputation of "treachery" being thrown upon them. You say: "If a new Board had been elected which, like the old one, stood four to one in favor of 'reform' and against 'repeal,' we should hav refused to withdraw and remained with the old League, a contented and satisfied member." Indeed! Quite likely that you would. Most people are "contented and satisfied" when they hav things all their own way. If you could hav had the position of the League remained unchanged, though three out of five of the delegates desired a change, and could hav had four out of five of the officers of your way of thinking, you would not hav bolted. How generous! How unselfish! I am filled with "awe," even as you were when you marched out of Wieting Opera House in the wake of the choleric minister. Were you thus "awe"-struck when Rev. Gorden asserted that the demand for "repeal" came from those who themselves dealt in obscene literature, or when you were making those delectable selections from the *Standard*? With a respect engendered by your early services to the cause of secularism. I remain yours, etc. E. C. WALKER.

SNOWVILLE, VA., Nov. 11, 1878.

DEAR FRIEND BENNETT: Once more I am thy grateful debtor for the pleasure of reading a good book, full of interesting, instructive, entertaining, and truthful ideas, facts, and sentiments—"The Addresses at Watkins." I hav just read the last page of it, and hav truly had a "feast of reason and a flow of soul." When so many people of intelligence meet together, and each one says the very best things he can, and in the very best manner, there will always be something to interest any one who reads the "droppings from the sanctuary" of the mind.

I hardly know which speech of them all I like best. The opening one, by T. L. Brown, is brimful of gems of thought. I feel just as if I would like to select a whole sheet full of them for THE TRUTH SEEKER, but can only giv one or two as specimens.

"All that time, space, matter, and motion can do for us does not require the help of priests or their theology."

"As a rule, healthy, educated people are good; while ignorant, diseased, and idle persons are bad in both body and mind. Moral people, scientific and Infidel, are generally free from the more common causes of diseases, either physical or mental, for the plain reason that most of their time is spent in attending to the most important secular duties of this life."

"Better women, better men, and healthier children will be the result of educated liberty."

"To know is to be scientific."

Ella E. Gibson givs us some excellent reasons why we hav a right to criticise Jesus, and why his words and actions need criticising. In closing, she asks, "Shall we fear to discuss this question, and break the yoke that a false Christianity has imposed upon us? No!" A. L. Rawson, too, speaks well and logically. Mrs. Gage comes out strongly on the woman question—one of the greatest questions of this age. She makes some excellent points, too. She says, and says truly:

"The Christian Church is based upon the fact of woman servitude, upon the theory that woman brought sin and death into the world, and that therefore she was punished by being placed in a condition of inferiority to man—a condition of subjection, of subordination—and this is the foundation to-day of the Christian Church."

No speech of them all is more interesting than that of James Parten, yet there is much of it that I think objectionable; that is, while acknowledging it all to be far in advance of the times, yet it is really behind the radical cultured thought of the age. Not that he himself is not as radical as the most pronounced Materialist, but it givs reasons why some need a religion, and these reasons, though seemingly good on the face, are really baseless and uncalled for. For instance, the idea that the coming man needs and will hav a religion, I object to entirely. All religions must in time giv way to science, fact, and truth, because they are false and mythical. The world may keep the name religion, but it will hav a new meaning, and consequently will not actually be a religion at all. Calling a horse a man will not make it so, nor will naming a rule of life, a religion, make it so. The first day of the week is still called Sun-day, though the civilized world has long ceased to be sun-worshipers.

Bridget, among her "pots and kettles and soap and suds," would enjoy one day in seven spent in cheerful, healthful amusements, walking, riding, visiting museums and gardens in company with some choice friend, and listening to an hour's lecture upon health or some simple scientific subject just as much and far more than she now does her "mass," and it would be a million times more refining and civilizing. The Church crushes out all other forms of amusement and then claims to be the only joy and comfort of the poor and the oppressed! Mr. Parton also doubts if there are one hundred and fifty Atheists in the United States. I send in my name as one. Will others follow suit and get Bro. Bennett to keep tally. I fancy we could soon roll up into the thousands! To the substance itself of friend Parton's religion, I hav not a word of objection:

"It will offer no prayer, nor require men to kneel to any deity. . . . It will not be a revolution, but evolution . . . . it will hav an awful hell in it—many hells—as many as Dante's Inferno, . . . are we not every one of us every hour expiating the sins committed by our ancestors from the beginning of time? And do we not, most of us, go on committing sins which our descendants, alas! will hav to expiate in agony and shame? . . . It will hav a heaven also; most of us are enjoying a portion of it at the present time, for all the happiness in the world is the consequence and reward of past virtue. There is a joy in being alive; in a happy home. . . . The coming man will hav a Bible, also. What a Bible! The sum of human wisdom. The sound and high part of every literature. . . . all the kindliest things the heart of man ever uttered . . . the golden words, of which there are few in every language; to which every century contributes a few." But I must shut the book! It is so full of nice things that to be appreciated it must be owned and read and re-read. To read it is to feel nearer to every speaker who is therein represented. To feel that your list of loves is widened and increased till it enfolds every one of those workers for the beloved cause of Liberty. What do we not owe to D. M. Bennett, each one of us, for giving us so many grand, good books? He stands in the "fore front of the battle" and I hope every one who wishes for the highest good of humanity will help to "hold up his hands" by buying his books, papers, and tracts, and circulating them in every home on the continent. Rally round our noble standard bearer and make glad his heart by showing a just appreciation of his labors, his toils, his trials and his triumphs. This is from one of his truest friends and warmest admirers. ELMINA DRAKE SLENKER.

MEMPHIS, MO., Nov. 8, 1878.

FRIEND BENNETT: I find in T. S. of the 2d inst. this:

"Would you be kind enough to publish a reasonable question in your paper for some professed Spiritualist to answer? I asked the same some time ago in a Spiritualistic paper, but received no reply. The question is, How can that which has neither form, size, nor locality—in other words, how can spirituality, which, according to our definition of spirit, is intangible, invisible, immortal, universal, and omnipresent, as the word is usually defined—how can that assume tangibility, visibility, locality, etc., etc., the latter being clearly the properties of matter, as I think, universally recognized?

"I read and hear a great deal about 'wonderful spirit manifestations,' glorious news from the spirit-land,' materializations of spirits,' etc. Now, there would be no one happier than myself could I hav the assurance that our present is but a 'caterpillar existence,' and that the chrysalis life of perpetual and pure enjoyment is yet to come. Of the many Spiritualists is there no one who has compassion enough to lift one poor mortal out of 'darkness visible?' If there is, I shall feel forever grateful. . . . I crave an answer from some kind reader (Spiritualist) to the above. Yours in truth. J. MULLER, M.D."

Assuming the above to be a candid question, I submit some off-hand thoughts by way of reply, should you not receive a response to our friend from some abler pen.

Your correspondent defines spirits from the ultra material standpoint, taking for granted the idea that everything having a real existence must be visible to the eye and palpable to the touch of all in the flesh when in a normal condition. To that idea I would oppose this: "Chemistry tells us that the diamond, which to our senses is inert, ponderable matter, can be volatilized in the fire of the burning mirror só as to develop neither smoke nor cinders." Yet no one will contend that the *substance* of the diamond has been *absolutely annihilated*, but that it has only been rendered invisible and impalpable to our bodily senses. And although spiritual beings, in their normal condition, are neither visible nor tangible to *our* bodily senses while we are in *our* normal condition, there are thousands of clairvoyants and clairaudients to-day who can see and hear human spirits that hav left this stage of existence; but, contrary to our friend's definition, they hav form, size, and locality. These clairvoyants prove the truth of their assertions by accurately describing our spirit friends whom they never saw nor heard of while in the body of flesh.

Spirits, so far from being *nothing*, or, as the freethinking Irishman expressed it, "the little end of nothing whittled down," as our friend and the priesthood seem to believe, is, according to the great Swedish philosopher and seer of the last century, Swedenborg, more substantial than matter; in fact, *is substance itself*, while matter is evanescent. The spiritual world is the world of causes—this of effect.

And now, although I can no more grasp and explain how spirits can clothe themselves for brief periods with earthly matter, so that all present, in their normal condition, can see, converse with, and touch them, than I can grasp and explain how grass grows; yet *I know it to be no less a fact.*

Within the last year and a half I hav attended over one hundred and forty of Mott's seances, and I could as easily doubt my own existence as to doubt having seen, touched, and conversed with many of my relatives and friends who hav passed through the beautiful change called "death." I came an utter stranger, but asked for no "test conditions," being confident that if my spirit friends really met me they would be able to giv me convincing proof of their identity, irrespective of the medium's honesty or magical skill. And scores of tests I hav had. I giv one as a sample. One evening my father related the particulars of an incident which occurred over forty-seven years ago and one thousand miles off, and of which I am confident I had not thought in more than forty years. And I hav had scores equally convincing.

If Mr. Mott can of himself perform all that takes place in his presence, and wishes to become a millionaire, he has only to get the churches to make a fund to that figure, on condition of his going into the principal churches in the principal cities and showing how it is done; for the churches would raise millions in order to crush Spiritualism, as they know that it is honeycombing them.

If Dr. Muller wishes to know materializations to be a reality, he has only to come to Mr. Mott's to be gratified.

STEPHEN YOUNG.

P. S. I will add that neither myself nor any other person has any pecuniary interest in Mott's mediumship. S. Y.

LUNENBURG, PA., Nov. 11, 1878.

D. M. BENNETT: We liv in trying times, beset with foes without and tories within. Fierce enemies on all hands abroad, traitors within. The sorrows of Jesus were those of his own household. But I am glad the fun is in our hands and we must thoroughly purge the floor. How success befools wise men? How we love approbation even when engulped in the jaws of Christian hate and pious persecution.

We, as a people, are rushing up-hill very fast or sliding downhill very rapidly. I may not liv to see it, but as sure as the attributes of matter shape actions of such matter the day of judgment is at hand. Justice and brain must rule or justice and arms will rule. The sun rises in the east and gathers up the dew-drops to sweeten for the evening flower. The little cloud condenses in the west charged with thunder and red-hot thunderbolts—which will my countrymen choose to worship? The times are ripe, and rotten-ripe for change. The tide of human progress has no ebb. Suffering and sacrifice still walk abroad and will at last conduct the race to freedom. I am glad to see you so determined; all our thinking men are waking up; I heard Wakeman in Faneuil Hall. I wish we had a special God, I would crave special blessings on his head. A. H. WOOD.

"Give Us Liberty or Death."

BY C. FANNIE ALLYN.

Ring again the war-cry sterling,
Sound it as in days of yore.
When its bannered truth unfurling
Echoed over sea and shore;
Let it wake a slumb'ring nation
With its earnest, vital breath,
Till they join the aspiration,
"Give me liberty or death."

Death! 'tis but a shadow, flitting
For a moment by our side;
Death! 'tis but a myth, unfitting
For the soul's high royal pride;
Less than chains of slavish terror,
Fettering the free thought's breath;
Ring triumphant o'er this error,
"Give us liberty or death."

Freedom for the mind and spirit,
Freedom for the thoughtful brain,
Freedom, that we may inherit
Truths that conquer ev'ry pain;
Freedom till investigation,
Growing deeper with each breath,
Sounds the holy inspiration,
"Give us liberty or death."

Freedom lives not by abuses,
But would seek the *highest* law,
Searching for divinest uses,
From which ev'ry soul can draw;
Giving, asking thoughts most royal,
Ready for each new-born breath,
Till the world to wisdom loyal,
Asks for "Liberty or death."

Grasp the sturdy blade of Reason,
Sharpened by the thoughts within,
Cowardice is direst treason,
Ignorance a selfish sin;
Nature's arsenal is ready
To uprise like magic breath,
Freemen, form, then, strong and steady
Ask for Liberty or death."

Tho' the many who are choosing,
Cling beside the cross of Fear,
Let our souls, the false refusing,
Seek the truth to speak and hear,
And with earnest, high endeavor,
Joining in each onward breath,
Dare from old-time wrongs to sever,
Chosing "Liberty or death."

For themselves, let souls be thinking,
Learning from all life around,
From dear Nature's fountain drinking
Till true freedom here is found,
Chorus yet again the glory,
Free from slavery-tainted breath;
Men and women sound the story,
"Give us liberty or death."

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Gems of Thought.

I WOULD rather be a devil in alliance with truth than an angel in alliance with falsehood. —*Feuerbach.*

THE nursery cockered child will jeer at aught
That may seem strange, beyond his nursery.
—*Tennyson.*

MEN'S actions to futurity appear but as the events to which they are conjoined to giv them consequence.—*Joanna Bailie.*

THE most affluent may be stripped of all, and find his worldly comfort, like so many withered leaves, dropping from him.—*Sterne.*

THERE is nearly as much ability requisite to know how to profit by good advice as to know how to act for one's self.—*Rochefoucauld.*

IN adversity be spirited and firm, and with equal prudence lessen your sail when filled with a too fortunate gale of prosperity.—*Horace.*

AFFLICTION is the wholesome soil of virtue, where patience, honor, sweet humility, calm fortitude, take root and strongly flourish.—*Mallet.*

WHAT a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood.—*Bovee.*

NO ONE can be a great thinker who does not recognize that, as a thinker, it is his first duty to follow his intellect to whatever conclusion it may lead.—*John Stuart Mill.*

INDOLENCE is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame.—*Hazlitt.*

PATIENT study and perfect impartiality must precede rational conviction, whether ending in faith or in doubt. Need it be asked how many are capable of such an examination?—*Sharpe.*

JEREMY TAYLOR is an excellent author for a young man to study for the purpose of imbibing noble principles and, at the same time, of learning to exercise caution and thought in detecting his numerous errors.—*Coleridge.*

THE heart will commonly govern the head; and it is certain that any strong passion set the wrong way will soon infatuate even the wisest of men, therefore the first part of wisdom is to watch the affections.—*Dr. Waterland.*

PROPER dealings with evidence consists in two things: First, the full collection of it; secondly, the equal reception of it. With regard to the first, it is knowledge that is concerned. With regard to the second, it is fairness.—*West, Review.*

THE life of a professor is not as brilliant as that of a courtier; but how much more useful is it! how much more usefully does it serve humanity! Oh! holy profession, which teaches how to know the nature of God, the duties of man, and the wonders of intellect.—*Melancthon.*

WHEN you hav learned to nourish your body frugally, do not pique yourself upon it, nor, if you drink water, be saying upon every occasion, "I drink water." But first consider how much more frugal are the poor than we, and how much more patient of hardship.—*Epictetus.*

HOW SACRED, how beautiful, is the feeling of affection in pure and guileless bosoms! The proud may sneer at it, the fashionable may call fable, the selfish and dissipated may affect to despise it; but the holy passion is surely of heaven, and is made evil by the corruptions of those whom it was sent to bless and preserve. —*Mordaunt.*

BOTH Charles himself and his creature Laud, while they abjured the innocent badges of popery, retained its worst vices, a complete subjection of reason to authority, a weak preference of form to substance, a childish passion for mummeries, an idolatrous veneration for the priestly character, and above all, a merciless intolerance.—*Macaulay.*

FRIENDSHIP is a vase, which, when it is flawed by heat or violence or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious ones never.—*Landor.*

HOW UNFORTUNATE that religion, which should hav been the guiding star, the good genius, the elevating impulse of humanity, has done nothing but enact its solemn farce of interpreting to mrn the will of the gods, forever playing with the unknown and unknowable, and holding mankind in slavish bondage through his ignorance and consequent susceptibility to fear. —*Charles Ellis.*

IN the history of spiritual civilization and of European progress, Arminius and his followers take an honored place as daring to stem the current of tendency in their time and to maintain, with their lives in their hands, that the "clay," if it ceases to be clay and becomes human, has a personality, not to be extinguished by God himself, a personality involving rights which, if justice admits of any definition whatever, can be pleaded against forever, even when infinite.—*Peter Bayne.*

AIM thou towards speaking good words and doing good deeds if thou wouldst liv fully and usefully thy short life lease. Seek truth and shun falsehood, love science and ignore creeds and faith, shun idleness and love labor. Build up a good physical and moral strength so thou wilt hav something to depend upon that will not fail thee in the hour of need. Sound bodily health and an intelligent cultured morality will giv to any individual the highest form of happiness humanity is capable of enjoying.—*Elmina D. Slenker.*

Odds and Ends.

THE end of man—his feet.

GREAT influx—watermelons.

A GRAND shell race—the oyster.

HENS are often set in their ways.

DOES our standing army ever sit down?

A SARATOGA train is always a trunk line.

STRIPED stockings cover a multitude of shins.

CHINAMEN and billiardists stick to their cues.

THE whoop-skirt—Skirt of the Indian country.

A SPIRIT wrapper—The paper round a bottle of whisky.

WHEN a woman gets worsted she knits; when a man gets worsted he knits his brows.

"GOATS consume time," says an observant contemporary. Yes; they consume everything but eternity.

THIS season's yield of patent medicine almanacs contains more jokes and less tape worm than for some years past.

"A FIRM in Belleville, Ill., turns out annually 100,000 gallons of castor oil." And the castor oil turns out——but we pause.

"DO NOT marry a widower," said the old lady. "A ready-made family is like a plate of cold potatoes." "Oh, I'll soon warm them over," replied the damsel, and she did.

THE phonograph has been so improved by Mr' Edison that it has sore throat, earache, measles, etc., drinks whiskey, and has in one instance raised a mustache and experienced religion

THE grandest, purest manhood that ever blessed this old world was evolved from suffering and born in anguish, but somehow a man never seems to think of that when he spills a tablespoonful of red-hot solder in his boot.

THERE is a man in Pittsburgh who is so thin that a window-glass company there hav hired him to cut glass with his elbow joint. (Private to the reader.—This is a lie, but it is stranger than the truth; he really cuts the glass with a diamond.)

ONLY six months ago, when John Stilson, of South Hill, married Nora Johnson, he called her "his darling Nora." And now when he gets up in the night to fasten a spring clothespin over her vocal nose, he uses the same tender expression, but leaves out the "darling."

WHO is it with a funeral tread
Comes slowly home and goes to bed,
And utters what is best unsaid?

'Tis he who's fished since rose the sun,
Subsisting on a single bun,
And after all's caught nary a one.

IT is really consoling to read in the country papers of the farmers drawing large loads of perfumed hay in town. "Oh, would we were a boy again," on the dear old farm, in the glorious country, up in the large barn, mowing in the top loft, the perspiration and hay-seed streaming adown our back as we struggle with the avalanche of timothy which comes in clouds, while the hired man keeps up a persistent yell of "Blast your picter; why don' yer stir yerself up there?"

HOW HE GOT A SEAT.—He was a man with a nose like a signal lantern, and his shoes were tied with pieces of wire. He got into a Wylie avenue car that was crowded, and said to the conductor:

"Lemme out at Congress street."

Then he squeezed himself beside a bloated millionaire and fanned himself with a chip hat that had seen better days. Finally he said:

"Pardner, can't you move up a leetle furder and giv a feller more room?"

The millionaire scowled and became to all intents more interested in the paper he was reading, but didn't budge.

After a brief silence the red-nosed man said, as though communicating with himself:

"When you first gets it you never know as there is anything wrong with you."

Here the millionaire glared over the top of the paper, but said nothing.

"But after a while," continued the red-nosed man, "you gets a sweat and then you gets a chill, and then, afore you knows where you are, it has the deadwood on you."

Here all the passengers became interested, and the millionaire folded up his paper and gazed inquiringly at the fat man who sat opposite.

"But," said the red-nosed man, crossing his legs as well as he could in his cramped condition, "when thirteen of 'em were laid out with it, I says to myself, says I, 'Jack, it's time for you to git;' and I got."

"Did you say thirteen?" asked the millionaire, and then he looked at his paper again, and edged away from the red-nosed man.

"There were thirteen at last accounts," said the man.

"Thirteen what?" shrieked the millionaire, while everybody looked at him and the red-nosed man.

"Patients," said the red-nosed man.

"Where?" shouted the millionaire.

"Where I was," said the man.

"And where was that?" said the millionaire.

"On the John Porter," said the red-nosed man, quietly.

The millionaire made a plunge for the door, the fat man followed suit, and before the car had gone half a square the red-nosed man swung his wire-tied shoes up on the opposite seat, and stated to the conductor:

"That's good enough. It makes it easier on the hosses, and gives a feller a fair shake in pint of elbow room."

"And you wasn't on the Porter?" inquired the frightened conductor.

"Not if I knows it," said the red-nosed man, "I was runnin' a ingine in the oil country."

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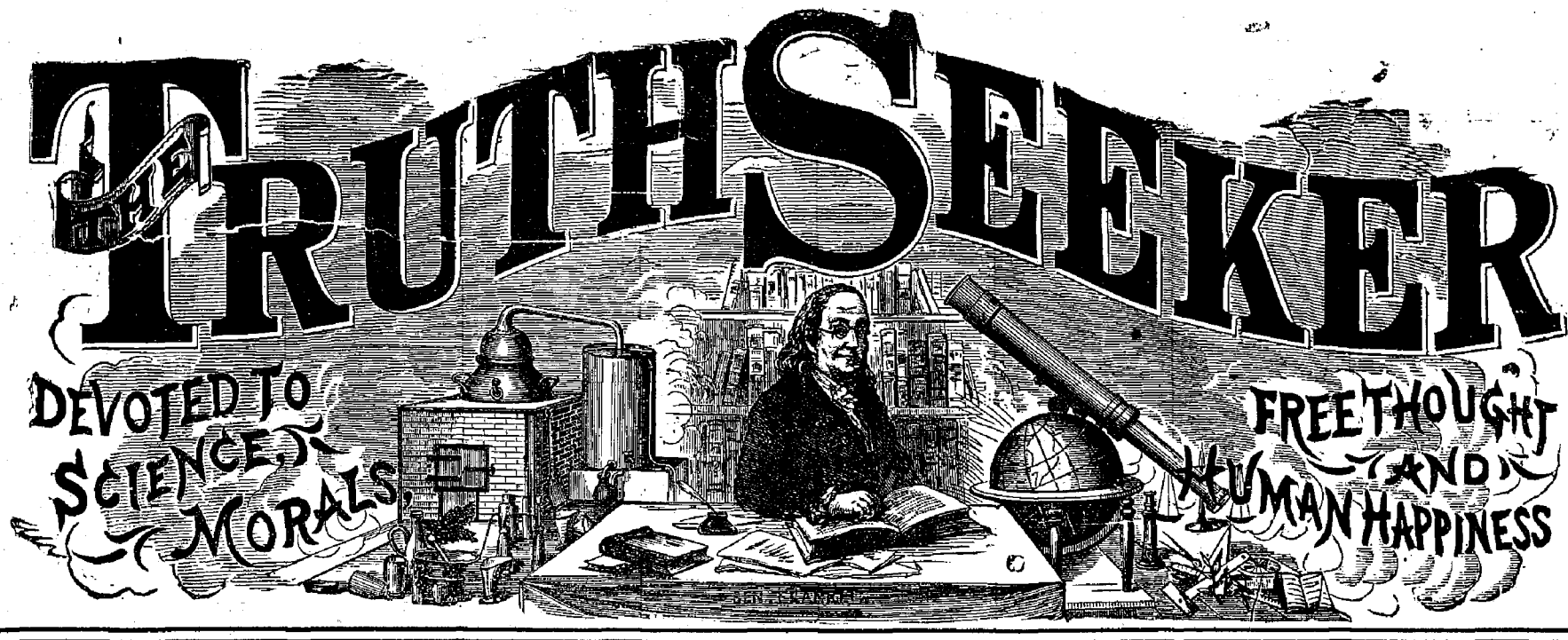
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Volney's New Researches in Ancient History	1 50
Voltaire's Philosophical Dictionary.	5 00



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Notes and Clippings.

THERE is no part of a man that will stand so many blows as his nose.

THERE is a financial panic in New Orleans. Repudiation of the state debt is proposed.

REV. JAMES DIXON of New Albany, Ind., is in a heap of trouble. Her name is Lizzie Kepley.

THERE is a controversy as to whether Adam and Eve were white or colored persons. We can't throw much light on the subject, but eve now-a-days is generally dusky.—*Puck.*

A PRIEST has just been expelled from the Vatican for selling the late supreme pontiff's old slippers and drawers to rich pilgrims. Probably he should hav kept them for a rise in the market.

THE New York *Observer* mentions the case of a Kentucky Presbyterian minister who, at a Monday meeting of his brethren, prayed, saying, "Lord, thou hast seen by the morning papers how the Sabbath was desecrated yesterday."

IT was in a stumptown Sunday-school a visitor who was interrogating the children, asked the question: "Why was Lot's wife turned into a pillar of salt?" There was a pause, and then a small boy with a preternatural growth of head piped out: "I suppose it was because she was too fresh."

ROMAN Catholic schools taught by nuns are found in most of the large towns in Scotland. The charges are so low that the schools are largely attended. The Catholics are very shrewd, and understand the importance of commencing very early to instill their doctrines into juvenile minds.

JOHN WILLIAMS, an Indiana religious rascal, devotes himself almost exclusively to the difficult task of swindling widows. His usual plan is to go into a town as a clergyman, start revival meetings, make the acquaintance of a pious widow with money, promise to marry her, borrow $500 to $1,000 and run away. He has been caught at last.

THE Breckenridge (Ky.) *News* says: "A rumor has reached our town that in Grayson County a serious difficulty occurred between the two Baptist preachers, Thomas J. Robertson and Cliff Buchanan, in which both were killed." The editor observes that he had been unable to get a confirmation of the rumor, but does not regard it as improbable, because the reverend gentlemen hav long been bitter enemies.

THE *Graphic* replies to a correspondent thus: "No, the Rev. Mr. Talmage does not ship either by mail or express samples of the gestures and contortions used by him in his recent Sunday lectures. They cannot be packed to keep." But so long as he can thus exhibit himself in the Brooklyn Tabernacle at $12,000 a year and get the cash right in his fist he will continue to exhibit his legs and to perform intellectual and physical gymnastics.

THE Rev. David Shurtleff and the Rev. Horace Parker are against each other in a slander suit now on trial in Fitchburg, Mass. The trouble arose out of Parker's free criticism of Shurtleff's manner of courtship. The young woman whom Shurtleff loved was engaged to a poor young man, and she felt bound to keep her promise. The reverend wooer, according to the testimony, offered the poor young man $1,000 to giv her up, and argued that she ought to hav a husband with money. "She will not be able," he said, "to stand the trials of life and do the washing." But he didn't get her.

A SENSATIONAL preacher in Newport, R. I., announced for his subject, "How Jonah Lost his Umbrella." His hearers supposed that possibly the prophet had this useful little piece of personal belongings in his hand when he was tossed into the Mediterranean, and they were anxious to know whether the whale swallowed it or whether Jonah dropped it into the sea. Imagine their disappointment when they found that the sensationalist wanted to discuss only what became of Jonah's gourd. Bible students will remember that this climber suddenly grew up as a shade for Jonah and as suddenly withered. To speak of it as an umbrella is just as correct as to speak of the Newport preacher as a sensationalist.

A WESTERN evangelist has an outfit consisting of four horses, a large covered wagon like a circus van, a tent that can be packed compactly, and appliances for cooking and sleeping. He is a clever exhorter, and his wife, who travels with him, does the singing. He goes from place to place, staying in each as long as his meetings are successful. He sells hymn books, but claims that the profit is only sufficient to pay his expenses. He is hoping for a better business when he gets well agoing.

COMSTOCK IN ROCHESTER.—The papers bring us the intelligence that the active agent of the Society for the Suppression of Vice has made a big seizure and arrest in Rochester. The arrested person is one Dr. Soule, and the seizure consists of some tons of circulars. It is, of course, represented by the agent as being horribly obscene, but it is well known that what he regards as obscene other people fail to find so. If it turns out that the doctor was engaged in a nefarious business, and was really sending out obscene publications, all good men will be glad to see his business stopped, but if, as in many other cases, Comstock has made himself overofficious and arrested a physician without sufficient cause, simply because he was doing a business not approved by the regular schools, it will be but another proof of the meddlesomeness and tyranny of this Christian agent. Time tells many a story.

DURING a religious revival in Livingston, Ky., the Rev. Robert Carter was to conduct a meeting in the Baptist church. He came on horseback, dismounted, put the saddle on his shoulders, and in that way carried it into the church. The congregation stared at him, but, as he was a somewhat eccentric revivalist, it was thought that he intended to draw some novel religious lesson from the saddle, which he gravely placed on the desk. Then he knelt as though to pray, but remained so long on his knees that a brother went to see what was the matter with him. The revivalist was discovered to be very drunk. An almost emptied whisky bottle stuck out of his pocket. The meeting was closed; but Carter was bent on preaching, and fought so hard against being silenced that a general melee was the result, a party of roughs taking advantage of the chance for diversion. A child was wounded by a pistol shot.

STRIKING THE CLERGY.—Rumsellers Styled Vipers, and Some Ministers even Lower than They.—The Widow Van Cott made a temperance speech in Clarendon Hall, Sunday afternoon. She began by sliding the desk out of the way and declaring she must hav room. She averred that she was against rum—"dead against it;" and she didn't know but she would gibbet every man that manufactured rum, if she could hav her way. Sometimes she almost doubts that there is power enough in the infinite God to save such men. She has never been in favor of woman suffrage, generally speaking, but she thinks woman suffrage would be "an A No. 1 thing on the liquor question." A noble woman is the noblest work of God, and an evil woman the evilest in creation. If a woman *is* good, then, sinners, stand from under; if she is bad, God pity the man who comes under her influence. In regard to ministers dealing out sacramental wine, the widow said: "I contend before my maker that any minister who will do such a work will on the judgment day find himself where he will call for the rocks and mountains to fall upon him." She characterized the rumsellers as "contemptible vipers," and classed ministers who administer the sacrament of bread and wine a little lower than the rumsellers, for the reason that the rumsellers have a pecuniary incentive, while the ministers havn't. She went from this hall to Cooper Institute, where she said that any clergyman who used alcoholic wine in the sacrament was unworthy of his position, and should be replaced by a woman. The applause at this was feeble.

ANTHONY COMSTOCK IN CHICAGO.—From the necessity of increasing the income of his Society and extending its influence, Anthony occasionally makes journeys to Western cities to organize branch societies, as auxillaries to the parent society in this city. His last effort in this direction, about the middle of the month, was at Chicago. By advertising a call thoroughly in the papers, some three hundred clergymen and pious people of prominence assembled. Anthony made his little speech to them, and told them the same old story about the vast amount of vile matter that is flooding the mails and inundating the schools, seminaries, etc. He told them of the numbers of books he had suppressed, the tons of plates and sheets he had seized, and the rest of the old, old story which he has been repeating for years. He asked the fathers if they wanted their daughters debauched by the direst villains in the land, and questions of that character. Of course they did not, and with the help of the clergymen a tolerable amount of indignation was expressed, and a committee was appointed to draft a constitution for a society, with an admission fee of five dollars. Doubtless the men, in being thus maneuvered by Comstock, thought they were doing a great amount of good, and they did not know that they were being hoodwinked by a designing, tricky individual. It is very easy for Anthony to make thrilling statements which hav little foundation in fact. If such floods of vile matter are constantly being sent through the mails, instead of talking about it from year to year, why does he not cause the offenders to be arrested and brought to justice? If he knows what he states is true, why does he not make some effort to put an end to the iniquity, instead of hawking frightful statements about the same from one end of the country to the other? The stories he tells are either untrue or he is derelict in his duty.

A REMARKABLE CASE.—Last Sunday's *Sun* had a full-page description of the peculiar phenomena attending the case of Miss Mollie Fancher of Brooklyn, who over thirteen years ago was seriously injured by being dragged some distance by a street-car, since which time she has not been able to leave her bed. From the statement of intelligent and credible physicians, clergymen, teachers, and others who for years hav been familiar with her condition, the most remarkable features hav existed that were ever narrated. It is asserted that during the thirteen years she has not eaten as much as a hearty man would eat at a single meal, and that she does not sleep at all. For nine years she laid in a rigid and comatose state so nearly resembling death that many times it was thought she really was dead. After this, relaxation and consciousness returned, with alternate loss of the power of seeing, hearing, speaking, and feeling. At times her throat has been paralyzed for protracted periods, so that she could not swallow a particle of anything. It seems that when in a relaxed condition she has often passed into the trance state, when she described the most remarkable interviews with her departed mother and others. During her lucid periods she is described as working in the dark the most intricate specimens of needlework, embroidery, waxwork, etc., etc., and this when she was totally blind, and when her right arm was in a state of rigidity and the hand cramped up back of the head. The most remarkable part of the phenomena is the second-sight, or clairvoyance, which, if the statements are true, is most wonderful. She has often seen people out of her room, out of the house, and out of the city, even to the distance of the Bermuda Islands. She has seen people approaching the house at the distance of many squares, and announced their approach before they reached the house, which announcements invariably proved true. She easily reads letters and newspapers in people's pockets, and books while they are unopened and covered in her bed. Letters, etc., hav been cut up in squares of half an inch, and mixed promiscuously in a sealed envelope and placed in her hands, when she would read them off accurately by comparison with a copy expressly taken, and without the envelope being opened. The young lady and her immediate friends deny all connection and sympathy with professional clairvoyants and Spiritualists, and will hav nothing to do with them. They also shun publicity, and hav never aimed to make a cent of profit from the lady's remarkable psychical powers. The report of the case has created no little excitement, and the whole story has been denounced by some of the ablest physicians of the city as a humbug, who pronounce it a marked case of hysteria, which is frequently attended with a disposition to deceive. They insist that the lady must eat more than is represented; that she must sleep, and that she cannot perform the second sight or clairvoyance that is claimed for her. As the case stands, it is a puzzle for the psychologists, who, it is hoped, will giv it further investigation.

Events of the Week.

GOLD and greenbacks are at par.

MAYVILLE, N. Y., was partially destroyed by fire on the 21st.

THE farmers around Constantine, Mich., hav struck a mastodon bonanza.

ONE brother recently killed another in a family quarrel over their supper, in Sparta, Wis.

EIGHT men were killed by the explosion of gas in a coal mine near Terre Haute on the 21st.

TWO MEN were killed and several injured by the explosion of a boiler in Springfield, Ill., on the 21st.

THREE vessels were wrecked and eighteen lives lost during a gale on the coast of Portugal last week.

A YOUNG lady was recently rescued from the Indians after a captivity of two months. All her relatives had been killed.

THE pious defaulting Secretary of the New Rochelle Savings Bank has been sentenced to five years in state prison.

ANGELL, the fugitive Secretary of the Pullman Car Co., has been captured in Lisbon, Portugal, and $80,000 of the stolen funds recovered.

ENGLAND is making light work of the Afghan war. Already she has captured some of the most important of the enemy's strongholds.

EIGHT female preachers held forth in this city on Sunday last, and as St. Paul looked down from his holy perch in high heaven, his teeth gnashed and the thorn in his flesh rankled again.

OUR Minister to Great Britain has just handed over to the British Government a little check for $5,500,000 in behalf of our Government, being the award of the Fisheries Commission lately assembled at Halifax.

THE Marquis of Lorne and his wife, the Princess Louise, arrived at Halifax on the 25th. They were given a grand reception, after which the Marquis was sworn into office as Governor General of Canada.

M. GAMBETTA, the French statesman, fought a duel recently with M. de Fourtou. Cause, some offensive personal remarks in the Chamber of Deputies. The duel was fought with pistols at thirty-five paces. Neither of the duelists was injured.

THURSDAY was Thanksgiving Day, and if so be as how there is a Great Jehovah turning the crank of the universe he may consider himself thanked for whatever little assistance he has rendered us in the grand work of knocking the Devil and Himself into everlasting smithereens.

THE reward offered for the capture and conviction of the men who robbed the grave of the bones the Stewart Cathedral was built to glorify has been raised to $50,000, but it looks as though the costly tomb would go untenanted; and the disembodied spirit obstinately refuses to assist in the search.

AT a Baptist church fair in this city, a few days ago, they had a rifle-shooting match in the church, the bulls-eye being placed immediately above the pulpit. The contestants were young lady members of the congregation, and the prize was a silver cake-basket. God was present, and it is presumed he took part in the proceedings and enjoyed the affair hugely.

A FIRE in a Catholic church in this city on Sunday last burned the lace and linen off the altar, ruined the wardrobe of a timeworn Virgin, melted and depilated the waxen head of the chiefest of the Apostles, singed the starboard wing of a freshly feathered and newly varnished Holy Ghost, and scorched the hands of the holy father who extinguished it with a bucket of holy water instead of a powerful prayer.

THE Franciscan Fathers are building a new monastery in Paterson, and as soon as they get the running gear in and the machinery in working order they expect to run eighteen hours per day and manufacture a superior quality of worship which will eventually drive all other brands out of the markets. Jersey mothers, look out for these Franciscan Fathers! Our street corners swarm with little Italian bootblacks said to be shining results of the pious labors of these ghostly Fathers in sonny Italy

Selections.

What is the Bible?

M. W. HITCHCOCK, IN THE N. Y. "SUN."

Under the above title J. T. Sunderland has prepared and the Putnams have published a little volume which undertakes to present in a compact form the results of recent biblical study. This book bears evidence of wide research, and is written in a reverent spirit. In fairness and elevation of tone, and in the catholic scope of its inquiry, it will remind the reader of "Ecce Homo." The author has patiently endeavored to make himself acquainted with the fruits of scholarship in Germany, Holland, and England; but while some of his materials are drawn from Strauss, Rénan, Colenso, and Weiss, he is careful to set forth the very different views of orthodox theologians. We know of no treatise in which information so large and various, upon a theme of superlative importance, is made accessible to those who hav neither the leisure nor the training for prolonged investigation. And even for such as hav access to more elaborate works, this little volume will hav value, considered in the light of a lucid and compendious review.

It is seemingly not the author's purpose to overthrow, but rather to preserve, the Bible. In his judgment there is but one basis upon which our sacred book can stand as long as time endures and stand safe from all assaults, and that is the basis of fact—the basis of what it really is—the basis of the shining and transcendent excellencies which it indisputably possesses. From the writer's point of view there is no truer conception of the Bible than as a gold mine—inestimably rich—yet a mine still, where quartz and earth, in a certain measure, are mixed with the royal metal. And it is Mr. Sunderland's aim, as it is the object of Ewald, of Kuenen, of Dean Stanley, and other sincere truth seekers and truth tellers, to persuade rational men and women neither to resort to the folly of asserting that the particles of quartz and earth are gold, nor yet the opposite and equal folly of declaring there is no gold at all because they can detect the occasional admixture of less precious elements.

In a most interesting chapter on the origin and growth of the sacred writings of the world, the author points out some of the similarities in these various records. And first, as regards the more superficial and ritualistic doctrines propounded, we are reminded that sacrificial ideas and notions of atonement were shared by the Jewish and Christian religions with the cults of the heathen world. If Mr. Moody, says our author, would but go to the Zoroastrian, the Buddhist, and the Brahmanic books he could find texts enough to weave twenty sermons on "The Blood." So, too, the rite of baptism is affirmed by German scholars to hav existed long before the time of Christ, and in many parts of the world besides in Palestine. A substantial analogue to the Sacrament, or Eucharist, or Lord's Supper is said to hav been discovered by the student in other religions. Circumcision, according to Strauss, did not originate with the Jews, but was practiced in Egypt long before the sons of Jacob came to sojourn in Goshen. The ideas of immaculate conception, and of virgin mothers, and of virgin-born gods are apparently common to many religions and religious books besides the Jewish and Christian. Thus the Greek god Ares was fabled to hav been born by an immaculate conception of Heré, and the mythical origin of Athené, sprung from the virile essence without commerce with the feminine element is sufficiently well known. Prof. Whitney tells us that the birth of Zoroaster is ascribed to an immaculate conception by a ray from the Divine Reason. Both Buddha and Krishna are reported to hav been immaculately conceived, the Vedic scriptures averring that the mother of the latter was overshadowed by the god Brahma. Even the messianic idea is said to be reproduced in other sacred books, as well as in our own. According to Samuel Johnson, the Chinese sacred records contain prophecies of a Chinese messiah who was to come. The Brahmanic scriptures, Max Muller assures us, likewise foretell a Hindoo messiah. Miracles, it would seem, are common to most religions, and even the very same kinds of miracles, such as raising the dead to life, healing the blind and lame, voices speaking out of heaven to persons favored of God, the Holy Spirit coming in the form of a dove, etc. Almost all of the seven great religions, according to Higginson, who draws his materials from Ewald and Kuenen, hav similar ecclesiastical institutions, such as monks, priests, pilgrims, and missionaries—the same ritual comprising prayers, liturgies, and sacrifices—the same implements including frankincense, votive offerings, relics, amulets, candles, and holy water, and, finally, the same symbols, namely, the All-Seeing Eye, the halo of rays, the serpent, and the cross. We are told by the Portugese chroniclers that when the first Christian missionaries went among the Buddhists they were astounded to find a religion so much resembling their own in its rites and ceremonies and many of its ideas, and that the perplexed padres could only account for the likeness by supposing that the devil had forestalled God in that far corner of the world by setting up a counterfeit as near like Christianity as possible. And how can the Protestant reader fail to share their wonder when he learns from Oriental scholars that Buddha was born of a virgin, that his name means the Word, the Logos, but that he is known more tenderly as the savior of man, that he embarrassed his teachers when a child by his understanding and answers, that he was tempted in the wilderness when older, etc., etc. In the mythology of the Nile land, within the sphere of whose teachings the sojourners in Goshen dwelt, Egyptologists hav revealed a still more startling parallel with the history of the Christian messiah. Osiris, it appears in the esoteric faith, expounded to certain disciples by the priests, is the Son of God; he is called the revealer of life and light; he first teaches one chosen race, then goes with his apostles to teach the Gentiles, conquering the world by peace; he is slain by evil powers; after death he descends into hell, then rises again, and presides at the last judgment of mankind; and lastly it is inculcated that those who call upon his name shall be saved.

But it is not simply in regard to external and less important things that there is a great deal in common between the different religions of the world. Before marking, however, some of the more striking points of coincidence, it may be well to call to mind what are commonly accounted the sacred books of mankind. Besides the Jewish and Christian Scriptures there are the Vedas of the Brahmans; the Tripitaka of the Buddhists, and the Zend Avesta of the Persians and Parsees; also the Chinese sacred writings of Confucius, the Chinese sacred book of Laou-Tsze, and the Mohammedan Koran. All of these, except the last, are anterior by many centuries to our New Testament, while they are contemporary with a portion, and prior in point of date to a large part of the books contained in the Hebrew Bible. Now we find that some of the noblest ethical teachings embodied in our scriptures may be paralled in one or another, sometimes in all of the so-called heathen books. For example, in a collection of Buddha's sayings is one to this effect: "Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth." And here is another: "Hatred does not cease by hatred at any time; hatred ceases by love." The "eight steps" which, according to Buddha, lead to the highest happiness, are right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation. A more surprising instance of identity is to be found in four commandments of the Buddhist canon, namely: 1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not commit adultery. 4. Thou shalt not lie. Or, as says the canon of the Brahmans; "Let no man be offended with those who are angry with him, but gently reply to those who curse him.

According to the Zoroastrian scriptures, "to strike a man or vex him with words is a sin;" and the following prayer is to be used by all who would sincerely worship God: "In whatever way I may have sinned, against whomsoever or howsoever, I repent of it with thoughts, words, and works. Forgive."

Passing to the sacred records of China, we find that when a disciple asked Confucius to define benevolence, he said, "It is love to all men;" and elsewhere, "My doctrine consists only in having the heart right, and in loving one's neighbor as one's self." When he was asked, "Is there one word which may serve as a complete rule of living?" he answered: "Is not reciprocity such a word? What you do not like when done to yourself, do not do that to others." With this may be compared a sentence from the other Chinese book—that of Laou-Tsze: "Recompense enmity by doing good." From the Koran we need not cite at any length, because its ethics may be held fairly enough to be derivative in large measure from a Christian source. But the following injunction will be observed to perfectly accord with the passages just quoted. "None of you," says Mohammed to his followers, "can be called a true believer till he loves for his brother what he loves for himself." In general, says Mr. Sunderland, we find that neither faith, nor love, nor truth, nor disinterestedness, nor forgivness, nor patience, nor peace, nor equality, nor education, nor missionary efforts, nor prayer, nor honesty, nor the sentiment of brotherhood, nor reverence for women, nor the spirit of humility, nor the fact of martyrdom, nor any other good thing is altogether monopolized by any form of faith. All religions, on the contrary, recognize more or less remotely these principles; all do something to exemplify; all, it may perhaps be added, with the exception of the New Testament, do something to dishonor them.

We are not, of course, to understand—and no such inference will be drawn by the reader of Mr. Sunderland's little volume—that all the great sacred books of the world stand on an ethical level, or are identical in all their teachings. The passages cited are among the finest to be found in the various bibles of the so-called heathen, whose contents range all the way from doctrines of like elevated tone down to the basest superstitions and the most childish follies. It seems that the affirmations of the broadest and best scholarship go no further than this, viz., that while all the great books accounted holy by mankind hav enough in common of things trivial and superficial, if not erroneous, so that no one of them can say to the rest, "I am wholly of God," it is also true that all have enough in common of things that are deep, and high, and eternally true, so no one of them, looking down from the vantage ground of its own ethical injunctions, can say to any of them, "You are wholly of man, or of the devil." To the question, therefore, which serves as title to this treatise, the author's first answer would be, that it is one—unquestionably the highest and best—but still only one of the seven or eight great sacred volumes of the world.

In another chapter the writer describes succinctly the formation and final settlement of our scripture canon. He points out the men who wrote (so far as scholarship enables us to solve that question) the several parts of the Jewish and Christian Scriptures, the dates and motives of composition, the changes which those writings underwent in the course of transmission from age to age, and the gradual process of elevation to the rank of sacredness. Of course, the notion formerly held that the first five books of the Old Testament were written by Moses substantially as we have them, nearly 1,500 years before Christ, is no longer tenable in the light of modern critical and philological research. Few of the most competent authorities—even among the Dutch Protestant investigators, who approach the study of the question, not from an aggressive, but a conservative standpoint—now put the date of those compositions in their present form earlier than the reign of Manassah (696–641 B. C.) or of Josiah (636–609 B. C.). Indeed, it seems difficult to evade the arguments adduced by the Dutch scholar, Kuenen, to show that some passages relating to the ceremonial law must hav been indited as late as the Babylonish captivity. Probably the oldest complete books of the Bible are the prophecies of Amos, Hosea, and Micah, which are thought to hav been written in the eighth century before Christ.

The origin of the Book of Job, as to author, time, and place, is one of the great Bible riddles; but, according to the weight of opinion, it came into existence about the time of Josiah's reformation—a little before 600 B. C. As for the remaining parts of the Old Testament, they were produced at much later dates, fixed by different authorities anywhere between the epoch of the Peloponnesian war and the time of Marius and Sulla. As regards the propriety of ascribing books to particular authors, it may be said that even Protestant scholars accept the evidence as conclusive against the names attached by popular opinion to most of the Old Testament writings. There is some reason to think that the books of Joshua, Judges, Samuel, and Kings were put in their present form by the anonymous writer of Deuteronomy, in other words, not much earlier than the time of Solon. So, too, Chronicles, Ezra, and Nehemiah seem to hav been originally written as one book about 400 B. C.; that is to say, while Plato was teaching philosophy at Athens. And, finally, just as laws are ascribed to Moses, which had their origin many centuries later than that legislator, so it is certain that few of the Psalms were composed by David, few of the Proverbs by Solomon, and that only a part of the prophecies attributed to Isaiah and Jeremiah really emanated from those prophets.

Turning to the books of the New Testament, we find a somewhat similar condition of uncertainty regarding date and authorship. We are reminded that oral tradition preceded any written gospel record, and that the first trace of the latter's existence is a statement by one of the early Fathers that the apostle Matthew had indited a collection of sayings of the Lord in Hebrew. The obscurity which hangs over the question of gospel authorship will be intelligible enough when we consider that at least three out of the four gospels can have had no real authors at all in the proper sense of that word. They are the work of editors; they are compilations, mosaics, their material comprising real utterances of Jesus and real events of his life, together with more or less of legendary elements, and deviations from historic facts occasioned by the lapse of years and the necessary imperfection of the human memory. Our first two gospels show on their faces the marks of more than one revision; but the third, whose writer says, in his preface, that many had undertaken to put together a narrative before him appears to proceed from a single collecting and arranging hand. But whether that hand was the hand of Luke, or whether the ultimate revisers of the first and second gospels were Matthew and Mark, our data are really inadequate for the formation of a decisive judgment. As to the date and authorship of the fourth gospel, scholarship can hardly be said to hav reached anything as yet that approximates agreement, although there is a growing tendency toward the conviction that, at all events, the same person cannot hav penned the Gospel of John and the Apocalypse.

Of the Book of Acts, we know that it is almost certainly a compilation, but the compiler's name is in dispute. There is hardly any doubt that both this narrative and all of the four gospels in their present forms were composed at a considerably later period than the genuine Pauline epistles. Of the fourteen letters usually ascribed to Paul, we cannot be sure that he wrote more than four, among which the Epistle to the Hebrews is almost certainly not included. As for the authorship of the second Peter, second and third John, James, Jude, and the book of Revelations this has long been considered doubtful by great numbers of critics. Of the anonymous writers to whom most of these works must probably be referred, it may be said that we know nothing except so far as we can ascertain from the text itself their very different degrees of culture, ability, moral worth, and spiritual insight.

Especially interesting is the attempt made in this volume to gauge the relative genuineness and authority of the writings now included in our scriptural canon and of those discarded as apocryphal. Not only are the books bound together in our existing Bible of very unequal value, but it is a nice problem to determine what amount of credence or sanctity should attach to a multitude of other writings, which on one or another ground hav been invested with a sacred character in Jewish or early Christian times. No reader of the scriptures can be held competent to judge the authenticity of their contents without knowing something of the evidence upon which other material was rejected. It seems, moreover, that there are no less than sixteen books missing from the Old Testament which clearly ought to be there—which are, at all events, referred to in one place or another in the Bible as if they were component parts of the veritable Hebrew Scripture. Such are the prophecy of Enoch, the books of Nathan, Jehu, and Seraiah, and two volumes known to hav been penned by Isaiah and Jeremiah, but which hav disappeared. On the other hand, there are fourteen books extant which the Roman Catholic Church claims belong properly to the Old Testament, and which it accordingly prints. These are the writings known as apocryphal which Protestants hav taken the responsibility of casting out, but as to the sufficiency of the grounds upon which this action has been taken—at least in certain instances—modern critical opinion, as well as that of the Christian world, is quite evenly divided. When we come to the New Testament we find no fewer than forty-one apocryphal books now in existence which at various epochs hav challenged, with more or less success, the authority of sacred writings. Thus in Arabic and Latin we hav the so-called Gospel of the Infancy of the Savior, a three-fold version in Ethiopic, Coptic, and Greek of the narrative of Joseph of Arimathea, the Epistles of Clement and Barnabas in Greek, and the Acts of Pilate, written both in Greek and Latin. Beside this list of forty-one works now extant must be placed another catalogue of apocryphal or pseudepigraphal Christian scriptures which hav perished, but which are quoted by writers of the first four centuries after Christ. Among these we find such titles as the Epistle of Christ to Peter and Paul, the Gospel according to the twelve Apostles and the Gospel of Bartholomew, the Acts of John and the Acts of Andrew, and the Gospel according to the Hebrews. In a word, the books collected under the name of the New Testament and accepted by Protestant churches as the exclusive repository of truth touching their subject matter, constitute but a small part of the writings which hav purported to interpret the history and doctrines of Christ, and to which more or less of credit has been accorded by patristic writers.

Of course the question arises, How do we know that the books which we hav in our Bible are just those that ought to be there? We do not know. When we look into the matter we are astounded to find that a question of import apparently so momentous cannot be answered at all. Mr. Sunderland points out that when, by whom, or in what manner the canon of the Old Testament was settled no one can tell. Perhaps it is more proper to say that it never was settled. The first step toward the formation of a definite, exclusive compilation seems to hav been taken by Ezra in the fifth century before Christ, after which various obscure influences conspired to carry the process forward, until by the time of Jesus the Hebrew Scriptures had assumed something like their present shape. Yet it appears that there never was a time, previous to the establishment of Christianity, when the Jews were perfectly agreed as to which books were canonical, nor has the Christian Church since that period been at all unanimous upon the subject. At the present day, indeed, one-half of the Christian world contends that fourteen extant apocryphal books esteemed spurious by Protestants ought to be held true parts of the Old Testament, and as such actually publishes them in its Bible. On the other hand, the settlement of the New Testament canon, if settlement it can be called, seems to hav been reached in a most haphazard and unsatisfactory way. We must bear in mind that for a long period after the gospels and various epistles came into existence they were much less esteemed than the old Hebrew Scriptures. Indeed, up to the middle of the second century—and this is a point whose bearing on a fundamental tenet of the Roman Catholic Church is obvious enough—they were far from being so highly valued as the oral traditions of those churches in which any of the apostles had preached. For ages afterward the several congregations continued to use side by side with the scriptures which make up our New Testament to-day various books which we repudiate. Hardly one of the great writers and Fathers of the early Church draws the line of canonicity just where we draw it. Thus, Irenæus, one of the earliest and most authoritative, rejects five books which we hav now, viz., Hebrews, Jude, James II., Peter III., while he sets great store by our discarded "Shepherd of Hermas," and calls it "scripture." Again, Clement classes three apocryphal works, to wit, the "Apocalypse of Peter," the "Epistle of Barnabas," and the book just mentioned, as of equal value and authority with Hebrews, John II., and Jude. The celebrated Tertullian cast out all the books of the New Testament except the four gospels, Acts, thirteen Epistles of Paul, the Revelations, and John I. Even Athanasius quotes a number of the apocryphal writings as of equivalent worth and inspiration with those comprised in our present Bible. It is sometimes claimed that the Council of Laodicea (363 A. D.) settled the canon finally; but if this were so, then we are wrong in excluding Baruch from our Old Testament and in admitting Revelations to our New. Nor can it be maintained that the work was done at the Council of Carthage some thirty years later, since in that case we should hav no right to debar Ecclesiasticus, Wisdom, Tobit, Judith, and first and second Maccabees from our present Bible. As a matter of fact, Catholic theologians concede that the canon was not settled until the Council of Trent, but as they hold their Church infallible in its decisions, they may claim, since the Trentine decree, to hav an authentic Scripture collection. But there can be no foundation for such claim on the part of Protestants. For let us glance very briefly at some conflicting opinions of our great Protestant reformers. Luther thought the book of Esther did not belong in the Old Testament, but he pronounced I. Maccabees not unworthy to be admitted, and Siriach he pronounced a "right good book proceeding from a wise man," and accordingly he allowed a place to both of these so-called apocryphal works among the canonical writings. He affirmed decidedly that the Epistle to the Hebrews came neither from Paul nor any of the apostles, and was not to be put in a category with letters penned by apostles themselves. He called James's Epistle an "Epistle of Straw," and he considered the Apocalypse neither apostolic nor prophetic, and of little or no worth. The great Swiss teacher Zwingli concurred in maintaining the Revelations not to be properly a biblical work. Even Calvin did not think that Paul was the author of Hebrews, or Peter of the book entitled Peter II., while as to Revelations, he denounced it as unintelligible, and prohibited the pastors of Geneva from all attempts at expounding it.

In the face of the foregoing facts, it is plainly impossible to contend that our present biblical canon comprehends all of the literature produced by the Jewish people that is valuable and truly inspired. And thus we reach a second answer to the question prefacing this volume—What is the Bible? We must concede it to be an arbitrary compilation, uncommended by any authentic sanction, from which, moreover, works are missing superior to some of those admitted, and in which books hav been included inferior in various ways to many of those left out. Few well-informed persons, we imagine, would dispute Mr. Sunderland's assertion that if to-morrow a commission of the ablest and least biased biblical scholars of the world, including a fair proportion of Catholic as well as Protestant theologians, could be called to settle anew the canon, the list would stand materially different from that which we now find invested with the special and exclusive sacredness of Holy Writ.

We would draw attention to one other chapter of this interesting volume, in which the author examines the bearing of the preceding facts upon the degree of authority attaching to our Christian scriptures. At the same time, he considers the additional difficulties interposed with the growth of science and scholarship in the way of the Protestant theory of biblical infallibility. He points out that, although our present scriptural canon should be proved to be absolutely perfect, yet infallible transmission would be as essential as infallible origin to the hypothesis for which modern Calvinists contend. But the fact is that the written Hebrew in which the larger part of our Bible was originally recorded, was a most imperfect and indefinite instrument of transcription, a loose framework of mere consonant outlines, no vowel points having been introduced into the text until long after Christ—probably not until the seventh century. If we pass from copyists to translators, from Hebrew into Greek and Latin, and from one or another of those tongues into English, we cannot but concede a large amount of divergence from the original sense when we learn that the commission of English scholars now engaged in making a new version has already detected in the common translation known as "King James's" upward of a hundred thousand errors. Nor must we forget that even if we could prove the substantial infallibility of one or even a score of the books of the Bible, that would not establish the claim of the remaining works of the collection. There is no way of demonstrating the infallibility of the Scriptures as a whole except by proving the absolute trustworthiness of each component, sustained without the fracture of a single link in all the two-thousand-years-long chain of preservation and transmission. Moreover, it is noteworthy that there is not a single book of the Bible which distinctly claims to be infallible. One passage, indeed, from our popular version is continually cited, namely, "All scripture is given by inspiration from God, and is profitable for doctrine." But the original Greek is capable of a very different translation, to wit: "Every writing which is divinely inspired is also profitable for doctrine." What is more to the purpose, the Syriac, the Vulgate, nearly if not all the ancient versions, Clement of Alexandria, Theodoret, Origen six or seven times over, and most of the Christian Fathers thus interpreted the passage; and not only does the present Roman Catholic Bible thus render it, but so did Wickliff, Tindal, and the English Bible of 1551. The truth is, that the doctrine of biblical infallibility, so far as regards the rigid sense in which it is still widely held in Protestant countriess, was unknown to the early Christian Church. It did not come into existence until the sixteenth century, and even then was not sanctioned by the earliest and greatest of the reformers, nor has the Catholic Church ever adopted it.

In connection with this theme reference is made to the testimony offered by the Bible itself that it is not an infallible record, and the author contrives in a few pages to condense the pith of Bishop Colenso's arguments. He does not dwell on the alleged contradictions and irreconcilable difficulties, not only in the Old Testament, but in the narrative of Jesus' life and ministry, except to make the obvious remark that these objections do not impeach the general historical credibility of the documents, but only the relatively modern claim of infallibility. The same thing may be said of the remarkable exaggerations contained in the Hebrew chronicles, as when a little country no larger than Wales is said to send forth to battle 1,200,000 chosen mighty men of valor, and of the historical mistakes noted in the Gospel narrative. As to the scientific errors which are naturally detected in increasing numbers with the progress of research, Mr. Sunderland thinks it is obvious that disingenuous subtleties, distortions of language, and special pleading would not be resorted to on the part of the so-called "harmonizers" of science and scripture, but for the supposed necessity of upholding the doctrine of verbal infallibility in the interest, he says, of Protestant theology. When we consider the self-stultification at which Luther would hav revolted, but which is continually practiced in English and American pulpits, we cannot but esteem it fortunate for the Roman Catholic Church that it has never planted itself on the perfect and invariable accuracy of the Bible record. To the question, What is the Bible? the author holds himself justified, from this third point of view, in answering, with Dean Stanley, that it is, at all events, not an infallible book.

Mr. Sunderland does not confine himself to exhibing the fruits of what may be called aggressive scholarship and negative criticism. His book is useful and wholesome, because it sets forth with equal honesty and energy both sides of a great question. After defining the precise amount of weight and authority assigned by competent opinion to the several parts of the Christian Scriptures, he goes on to mark with singular earnestness its veritable scope and inestimable value. He does not deny for a moment the inspiration of many passages in both the Old and the New Testament, although he is disposed to recognize the same divine influence, differing vastly in degree, however, in those yearnings after the unseen which found utterance in Rig-Veda and Zend-Avesta, in the Bibles of Buddhism, of China, and of Islam. As regards the criterion of inspiration, we are reminded that the great spiritual teachings of our Bible carry their credentials in themselves. They are verities which answer Novalis's definition of truth, as that which we cannot help believing. But aside from its superlative ethical worth, the writer dwells upon the manifold claims of the Hebrew and Christian scriptures upon our attention, appreciation, and reverence. From an æsthetic point of view, it is not questioned that certain books of both the Old Testament and the New take rank with the consummate literary productions of mankind. There is no lack of authority for placing some of the Psalms with the lyrics of Pinder, for comparing the book of Job to the loftiest tragedies of Sophocles and Shakspere, for rating the prophecy of Isaiah and the Epistle to the Romans above any other religious or ethical disquisition in the world. On the whole, the Christian Bible, as it exists in the hands of the people to-day in King James's

translation, must be held our noblest English classic, if indeed our vernacular does not owe in large measure its specific mould and character to the existence of that version. It would be superfluous to indicate how indissolubly the Bible is interwoven with every phase and department of our Western civilization, or how exclusively it determined the development of European art up to the late introduction of a pagan element at the Renaissance. Even to the student of sociology it is a precious reservoir of knowledge, for nowhere in literature can he find displayed a picture so vivid and impressive of what may be termed the evolution of religion and of morals. If a profound tendency of human nature can be conceived as rooted in any volume, the Bible must be pronounced the parent of monotheism throughout the world. The three monotheistic religions whose supreme simplicity and majesty are contrasted with such insight and felicity in Lessing's *Nathan der Weise* hav all drawn their sap directly or indirectly from a common trunk, namely, the writings collected in the Christian Scriptures. This fact alone may justly giv our Bible a preëminence over all the other sacred writings of mankind. Yet after all it is not so much for any of these things, but rather as a guide of human conduct, a supreme helper to right living, that this Scripture of ours is invested with imperishable dignity and usefulness. For even Matthew Arnold has said: "As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, or a man with a sense for poetry not cultivating it by the help of Homer and Shakspere, as a man with a sense for conduct (that is, righteousness or virtue) not cultivating it by the help of the Bible."

Communications.

The Fourth New York Liberal League.

To The Editor of The Truth Seeker, *Sir:* I would like to call the attention of your readers in this city to the fact of the existence of this, the livest league in the city. And by giving a brief account of our methods of work perhaps some other persons in some other city or village may be induced to coax a few people together as a nucleus around which many may gather.

Our league was formed about six or eight weeks ago with eleven members. We now hav over twenty. The officers are: Daniel E. Ryan, President; Henry J. Thomas, Vice-President; Eugene M. Macdonald, Secretary; George E. Macdonald, Treasurer. Our committees consist of a Finance Committee and a Committee on Discussion. Our Constitution is short and our By-Laws are shorter. Any one of good moral character (which excludes ministers) can join by paying one dollar annually into the treasury, *provided* they believe in the total separation of church and state. New members are wanted.

The league has been run thus far without any expense beyond that for a charter. Our plan is to hold our meetings at the house of some one of the members. The exercises are determined by the Committee on Discussion. Sometimes it is all discussion and sometimes an essay followed by such criticisms as the members may feel impelled to make. None but members allowed the privileges of the floor, although friends are most cordially invited to attend, and if they feel like it join our ranks. Whoever the Committee may pitch upon is expected to contribute to the entertainment by an essay or speech. The officers and most of the members are young men, full of life and energy, and it is contemplated making this the banner league of the banner city of the banner country. We want old age for wisdom and counsel and the energy of youth for work. A dollar a year is little enough for membership in a society which meets every two weeks and at whose sessions something can always be learned and a good social time enjoyed. Our next meeting will be Sunday evening, Dec. 1st, and we would like to initiate a host of new members. Any one wishing to join can do so by placing themselves in communication with any of the present members, or with the President, 231 West 37th street, or the Secretary, 101 East 25th street. Will not the friends of secularization in this city help us to make it the largest league in the land?

Eugene M. Macdonald, *Sec.*

The Rochester League.

Law Office of Maxson & Hebard,
No. 23 First Floor, Powers' Block,
Rochester, N. Y., Nov. 20, 1878.

Prof. A. L. Rawson, Secretary of National Liberal League, Dear Sir: I take this opportunity to inform you that the Jefferson Liberal League of Rochester will continue as an auxiliary to your League. A few members of our Rochester association met on Sunday last in the absence of the majority and adopted a resolution to take out a new charter under Abbot. You can rest assured this is not binding. This question has been contested considerably, and though a few members will secede to Abbot and Comstock, yet the majority and better and most intelligent portion will sustain the Hon. Elizur Wright and all other officers of the original League organization. You, no doubt, hav received word ere this of the action above referred to; but in order to make the matter squarely known, and head off any attempt of the seceders to sell us out, I address you as above. We will be compelled to elect new officers, but our organization will be patriotic to charter, platform, and principles of the National Liberal League.

We believe that it is the duty of the League movement to assist and protect every persecuted Liberal in America; that if it cannot do this it defeats itself, has no life, and is a corpse.

We believe that the Comstock laws are a blot on our civilization, and should be repealed.

We are opposed to what *we call* obscenity, and in favor of what the *Church* and its hired agents call obscene; that the Church, as a power, has no more right than the Liberals, as a power, to impose their conflicting standards upon the other through the law, because either one or the other has the superior power. To illustrate: The Church believes all morality proceeds from the Bible; the Liberals, that all immorality proceeds from the Bible. The Church is in favor of its circulation; the Liberals opposed. Now, the Church is opposed to the circulation of radical publications on the ground that all immorality proceeds therefrom. The Liberals and Radicals are in favor of the circulation of the same on the ground that all morality proceeds therefrom; that in every instance these publications are the forerunners of the coming civilization of man and of the world.

Now we claim *not* the right to impose our standard on those opposed, and claim that those opposed hav not the right to impose their standard on us. On these grounds we claim the Comstock laws under the Constitution, guaranteeing free speech and press, hav no standing; that they should be repealed, and it is the duty of the Liberals who are persecuted under them to agitate their repeal; and as the League movement is the only national organization of Liberals in America, it comes directly within their province, scope, and purpose to affect this agitation. On these grounds, sir, we oppose the Abbot movement and support Elizur Wright. You may publish this letter, as indicating the Liberal pulse of Rochester, in The Truth Seeker and other such papers as in your judgment seem most proper. And believe me, sir, the ball of progress will keep rolling, the efforts of Comstock Liberals to the contrary notwithstanding.

Your very obedient servant,
Frederick Hebard.

To the Auxiliary Liberal Leagues.

Several of the auxiliary Liberal Leagues hav already taken action on the question of remaining in the old League under the leadership of the Hon. Elizur Wright, or seceding and joining the new League led by Mr. Abbot. It is desirable that all the Leagues should take such action as soon as it may be convenient to hav a meeting for that purpose. By so doing and reporting to the Secretaries of both National Leagues, the directors of each will be the better able to lay out their work for the coming year.

There never was more need of just the kind of work that the National Liberal League proposes to do, and if the letters received here indicate the spirit of the people in the different sections of the country, the workers in the new field will be strong in numbers and resolute of purpose. Let us aim to organize a thousand auxiliary Leagues during the coming year, that we may hav a thousand centers from which to advocate the demands of Liberalism in the matter of equal taxation for all persons or societies; equal respect and protection for the religious opinions of all persons or societies; the use of public money for Governmental purposes only; protection of all citizens of the United States at home or abroad; and the national supervision of a secular, elemental education.

This work will be effectually done under the leadership of our time-honored President, Elizur Wright, who has all his life been a zealous champion of human rights. It will be well done also under the lead of Mr. Francis E. Abbot, for the work is one of principle more than of men. If both Leagues would show a list of a thousand auxiliaries during 1879, the cause would become of national importance at once. However rapid or slow our progress may be, let us be always right in principle and action, trusting to time to correct any errors that may happen through ignorance or prejudice. Education, information, and knowledge are the great factors of true progress.

Once more, may I repeat, please be prompt in calling the auxiliary Leagues together, deciding the future connection, and in sending the report to the Secretaries,

A. L. Rawson, Sec. N. L. L.,
34 Bond street, New York.

The Liberal League Movement.

HOW TO ORGANIZE A LOCAL LIBERAL LEAGUE.

Nearly every day I receive one or more letters making inquiries as to the best course to take to form a Local Liberal League, and requesting a blank form of constitution. I hope the Board of Directors, at their first meeting, will cause a tract to be published that will giv all the necessary information on this subject, but until then allow me to propose the following instructions.

Let any person inspired with the desire to organize a Liberal League immediately copy the following call:

CALL.

We, the undersigned citizens of the town of ——, desiring to organize ourselves into a Local Liberal League, agree to meet for that purpose at the house of —— on —— evening next; and we hereby agree to pay the sum set opposite our respective names to procure from the N. L. L. the necessary charter.

Names.	*Residence.*	*Amount.*

As soon as ten names or more are procured, and five dollars subscribed, you are prepared to organize.

FORM OF CONSTITUTION.

At your first meeting you can adopt the following form of constitution. Afterwards you can add to it or amend it as you desire.

CONSTITUTION.

Article I.—The name of this association shall be "The Liberal League of ——, ——;" and we hereby declare ourselves to be a "local auxiliary Liberal League," in full sympathy, fellowship, and affiliation with the National Liberal League.

Article II.—The objects of this association shall be, first, to co-operate with the National Liberal League in furtherance of the public objects, both general and specific enumerated in its Constitution; and, secondly, to promote the welfare of our own members as a local Liberal society, as provided in this Constitution.

Article III.—Any person who shall sign this Constitution, and pay —— dollars annually into the treasury, shall be a member of this League.

Article IV.—The officers of this League shall be a President, Secretary, Treasurer, and four Councillors. All these shall constitute the Board of Directors, which shall hav general management of the affairs of the League, subject only to instruction by the League itself.

Article V.—The duties of the President, Secretary, and Treasurer shall be those usually pertaining to these offices. It shall be a special duty of the Secretary to furnish the Secretary of the National Liberal League with a complete list of all the members with their post-office addresses in full, and a list of the officers; and also to furnish him promptly with information of all important action by this League.

Article VI.—Amendments to this Constitution may be made at any regular meeting of the League by a three-fourths vote of all the qualified members present. But no amendment shall be made unless the proposed amendment shall hav been announced as part of the required notice of the meeting which is to act upon it.

Article VII.—Such committees shall be appointed as this League may decide upon by vote.

ORDERING CHARTER.

So soon as the above or some similar Constitution is adopted, and the officers are elected, the Secretary should order a charter of A. L. Rawson, Sec. N. L. L., 34 Bond st., New York, sending to him by N. Y. draft or post-office order $5 and a receipt for $5 for forming League, with names of officers, etc., as required in Article V. of the above Constitution.

TO THE READER.

Reader, will you at once go to work and form a League in your town? By following the above directions you can accomplish such a desirable result in a few days.

Salamanca, N. Y., Nov, 22, 1878. H. L. Green,
Chair, Ex. Com. N. L. L.

P. S. The constitutional charter fee is $10 but by a vote of the N. L. L., the person or persons organizing the Local League are authorized to *retain* five dollars for the expense and trouble of organizing.

Death of John Grable.

Died, at his residence near Wathena, Kansas, Nov. 11, 1878, John Grable, aged 68 years. He was born in Washington county, Pa., and twenty-four years ago emigrated to Kansas to assist in making it a free state. He was one of the most uncompromising Infidels in this section of country—a gentleman of extensive reading, a good, moral citizen, and an honest man. He originated a system of national finance and currency which he fondly hoped to liv to see brought into public favor and adopted by the government. Its main feature was a real estate instead of specie basis for the greenback.

He gave his body to the St. Joseph Hospital Medical College for dissection in the interest of science, directing that his skeleton be prepared for the use of students and placed on exhibition in the College Museum. On his death-bed he requested the undersigned to take his body after death and convey it to the College. The request was complied with.

He contemplated death with the utmost composure. No Christian ever walked down into the dark valley with a firmer step. Not the slightest alarm or anxiety was betrayed, for he was conscious that he had never wronged a human being either in person, purse, or character; and whether there was another existence or not, he had nothing to fear. He was anxious to know what, if anything, was behind the veil.

Of late years he had dropped all Freethought journals except The Truth Seeker, regarding that as approaching nearest to his ideal of what a Liberal paper ought to be.

Troy, Kansas. S. R. Shepherd.

Dr. Sara B. Chase at Chickering Hall.

MARRIAGE AND ANTHONY COMSTOCK.

Dr. Chase delivered a lecture at the above hall, in this city, on the 22d, of which the *World* speaks as follows:

The lecturer began: "The subject upon which I hav been advertised to speak is 'Marriage—Its Past, Present, and Future.' If I had been advertised to speak on 'Evolution in Marriage' there would hav been an empty house, but now that I hav captured a full one, I may say frankly that evolution is the subject that I hav in mind." She told how for 120,000 years savagery and barbarism had prevailed, and related the history of marriage during the past 5,000 years.

"I hav received two letters," Mrs. Dr. Chase said at the close of the lecture, "which perhaps I hav time to answer now. The first asks for my opinion of Anthony Comstock and his methods; the second asks how my suit against him is progressing. He has no moral culture. But he must earn his salary and must make good reports. Hence he is energetic and is always alert to see what he may catch by a technicality of the law. He needs a victim constantly. If we physicians are to obey the law as he interprets it and if we do our duty there is reason for every one of us to be in fear and to close our offices. Again, he doesn't know the difference between an immoral picture and a work of art. An ex-judge of the Supreme Court has truly said of him that he is too cunning to be innocent and too sharp to be honest. So far as I am concerned Mr. Anthony Comstock will be obliged to answer before the Supreme Court for his illegal arrest and imprisonment of me, and I trust justice will be meted out to him."

In an editorial of the same date the *Evening Express* has these satirical remarks upon Anthony:

That bright and snappy little woman, Mrs. Sara B. Chase,

paid her respects—if so they can be called—to Anthony Comstock last night. It is quite apparent that Sara does not look upon Anthony in the light of a success as a work of art. She said, to begin with, that he had no moral culture, but to earn his salary and make good reports he is always alert to see what he may catch by a technicality of the law. This is really too hard on so pure and guileless a person as Anthony, who would not harm a fly, unless it were a hot day and the fly was peculiarly aggravating. The trouble is, people, somehow, cannot be brought to a realization of how truly good Comstock is. Like in the case of always partridge, one is apt to tire of a man who is forever good, and so it is that this guileless agent of the Society for the Prevention of Crime, who lets his light shine before men that they may see his good works, has somewhat palled upon the public taste. But, just as the partridge is a good enough bird in its way, so is Anthony Comstock a faultless reformer in his. Perhaps his way may not be one that is without its flaws, but it is downright cruel to prick and prod his bubble of godliness, as Mrs. Chase did last night.

The most withering of all her remarks, though, was summed up in the statement that he, Comstock, does not know the difference between an immoral picture and a work of art. This is cruel. Comstock, the artistic expert, to be thus rated! Comstock, whose æsthetic taste rose superior to the judgment of Europe and supressed Hans Makart's Charles V. because it turned the insidious lollypop to venom and eke the toothsome bolivar filled with vile suggestions! Comstock who invested in photographs he himself had ordered from a poor lawyer who was striving to earn a living, and then had the unfortunate fellow sent to state prison! Comstock, the incarnation of all that is æsthetic, pure, and high-minded, to be spoken about out in meeting as not knowing the difference between an immoral picture and a work of art! It is difficult to imagine human misrepresentation going further, and it is painful to reflect how the sensitive and artistic nature of Comstock must hav been wounded when he read this criticism in the papers. If this kind of thing goes on, the next that is known somebody will be coming along and want to suppress Comstock as an immoral picture. And then what an amount of sport would be stopped—for Comstock, as an agent of morality and a judge of pictures, is one of the funniest jokes extant. Suppress Comstock! *O misrecordia!*

Dr. Chase announces a new course of lectures at her parlors, 102 West 38th st., viz: every Tuesday, at 3:30 P.M., to ladies, and every Tuesday evening, at 8 o'clock, to gentlemen. Admission 50 cents. Programmes and circulars sent upon application, and specimen copies of the *Physiologist* mailed upon receipt of 15 cents. Address

SARA B. CHASE, A.M., M.D.,
102 West 38th street, New York.

Bennett versus Comstock.

MR. EDITOR: With your permission I will endeavor to giv your readers a few views in regard to our political, religious, and educational institutions. Now we are humbugged into the notion or idea that we are living under the freest institutions and government in the world. Now the question is, What are we free in? Are the arrests of such men as you, Mr. Editor, Mr. Heywood, Mr. Lant, and Dr. Foote (some of the most intelligent men of our age), proof of our free institutions and government? If so, away with it, for I think it is a disgrace to any nation or people. A free and enlightened nation of people would never sanction or permit religious priests and their savage institutions to vitiate and corrupt the human mind just as soon as it is able to receive an idea. I hav no hope for the human race so long as we hav religious schools joined or attached to all the churches and a priest at the elbow of the rising generation with their articles of faith and the old Jew book instilled into their minds as soon as they are able to receive an idea. Is it any wonder such men as Comstock and religious and superstitious judges are raised to become inquisitor-generals to hunt down and persecute all sensible and honest men like yourself? It is said by some that there is such a thing as a "true and pure religion." What an absurdity! Will those people never understand that there are as many true religions in the world as days in the year, or saints in the calendar? There is but one science, one truth in philosophy. Churches are divided into high and low. So here we hav a high church truth, and a low church truth. In philosophy we hav a standard by which all opinions are measured, and all men of science joyfully submit their opinions, their discoveries, to the test of experience, but there is no standard in religion. Every crack-brained numbskull sets up his own, and is his own measurer, or is measured by some cunning rogue who knows how to cut his own and other religious coats according to the cloth. Without the belief in a God or superior powers, all religions would be destroyed. It is because men hav been trained in a dread of, or hope for something beyond the grave, that they set up religionizing vulgar selfishness and ignorance as the divinity that stirs within them. And the religious animal in direct ratio of his religiousness is ignorantly selfish, generally the most cruel, and always cowardly. If we would hav a people radically vicious, strengthen the religious feeling and multiply mad faiths, stud the country with churches and monasteries, open gospel shops in every street, and make gospel grinding the most lucrative of all professions.

Wherever fools erect a house of prayer,
Ignoramuses are most sure to be there,

I am not alone in my detestation of the religious principle. The accumulated errors it has produced no tongue can speak, no pen describe. No kind of teaching shows all the mischief of priestcraft. If I write boldly, you, Mr. Editor, and others, hav shown the way, and I am happy to be arrayed in deadly opposition to every kind and form of religion. A modern writer says, "All religion is an edifice in the air; theology being nothing more than human ignorance of natural causes reduced to system." To learn the true principles of morality, the people hav no need of theology, of revelations or gods; they hav need only of reason; they hav only to enter into themselves, to reflect on their own natures and sensible interests; consider the object of society and the individuals who compose it, and they will easily perceive that truth and virtue is their interest, vice and religion a curse and unhappiness of their kind.

"But such is the Christian yahoo's holy treasure,
Which yields knaves profit and give idlots pleasure,"

But to the more particular object of this article: Does it prove intelligence in a majority of a people with the ballot in their hands voting for religious and bigoted fanatics—or some more rascal than fanatic—to our legislature to enact and pass rotten laws and put in power such a cantakerous inquisitor as Comstock to plunder the mails of the most intelligent and instructive matter that passes through them? I think not, but the reverse! Look at our public schools, that we are heavily taxed to support! The best institutions we hav are not free from bigotry and superstition. Hav not the bigots been trying to hoist in the old Jew Book as a reading-book and a book of instruction? Whenever the people are sensible and wise they will clean out all the Bible-publishing houses of their indecent and obscene matter that passes out of them and through the mails, and instead thereof turn them into publishing houses for medical, scientific, and philosophical works which will instruct and enlighten the race and convert the churches into halls of science; then will commence the true millennium and reform. Now, what is the state and condition of a large majority of the people of this country at the present time, under what is called a republican form of government? Is there not misery and poverty the same as under other governments? Are they any more enlightened than under a monarchical government? I believe not. Is not this country full of gospel-shops and schools to teach gospel-grindery? Hav we not grog-shops in every street, wholesaling and retailing destruction? Hav we not houses of prostitution that follow the leading characters of the Bible?

Hav we not law and lawyers to take advantage of the ignorant and unwary? Then we hav Wall street brokers and swindlers, banks and bank speculations and swindles, railroad speculations and many other such swindles, smoking and chewing of tobacco, a loathsome and disgusting nuisance; the press as corrupt as corruption can make it (do not be offended, Mr. Editor); men raised and educated under a republican form of government elected to office, their steals, swindles, and plundering. See, for instance, the corruptions of the Credit Mobilier plundering, the Congressional bribery, the Jayne piracy, the Sanborn blackmailing, the District of Columbia plundering, the Indian swindling, the Freedman's Bureau swindling, the mail contract swindling, the steamship subsidy swindling, the gigantic schemes of peculation, theft, and plunder, so numerous that no man can memorize the list. We hav doctors to administer poisons, religious schools and colleges to instruct fools and hypocrites how to preach, etc., etc. And then at last come the parson and priest, with their gospel to instruct us how to live and die, and how to go to an imaginary heaven, and then sends more than half of us to hell at last. Now, Mr. Editor, this is what I should call a brief biographical sketch of the human animal.

I am, Mr. Editor, with all due respect, your well-wisher,
La Crosse, Wis. J. PETTY.

Letter from New Haven.

WINCHESTER REPEATING ARMS CO.,
NEW HAVEN, CONN., Nov. 22, 1878.

MR. D. M. BENNETT, EDITOR TRUTH SEEKER, 141 8th *Street, New York, Sir:* We protest against your using our name on the bundle of papers sent here weekly. We never gave you permission or authority to use our address and desire it discontinued hereafter.

If you hav subscribers in our employ you must find a way to reach them, but not through us.

W. W. WINCHESTER, Vice-President
Winchester Rep. Arms Co.

REMARKS.—The above earnest protest takes us somewhat by surprise. For four or five years a number of persons employed in the Winchester Arms Company of New Haven hav taken THE TRUTH SEEKER and according to instructions we sent the bundle of papers for them to the care of the company and no harm was intended and but little trouble could thereby be caused. The package could easily be sent to the part of the establishment where the men are employed and nobody seriously injured. In view of the fact that this practice has been followed for more than four years this sudden protest is a little startling and seems a trifle pitiable. We are at a loss to determine whether Mr. Winchester is a sympathizer with the Liberal League *of America* or one of the ardent advocates of the use of the Jewish Bible in the common schools of which New Haven has so many.

There can be little doubt but that there is something in our views, or the tone of the paper, that is distasteful to W. W. Winchester, Esq., Vice-President, etc., and probably he don't approve of our blunt, positive way of stating things. Our heresy and unbelief are doubtless shocking to him. If we advocated the bankrupt plan of salvation, by going to heaven upon the merits of another person, and believed in the marvelous efficacy of being washed in blood and of partaking of the body and blood of an individual who died nearly two thousand years ago, probably our paper could be sent to his establishment without protest. But we believe in honesty and professing just what we believe whether it is popular and respectable or not.

We hope the persons working for the Winchester Arms Company who take THE TRUTH SEEKER will giv us some other address to which the papers can be sent without giving annoyance to Messrs. Winchester & Co. We also hope that the fact that they read THE TRUTH SEEKER will not operate against their retaining their situations and we hope that they perform their duties as faithfully as those who read sectarian papers. We hav a curiosity to know if the publishers of Christian papers are requested not to send them to the pious establishment that manufactures hundreds of thousands of rifles for shooting down human beings. Does Mr. Winchester believe that the individual by whose merits he is to be saved would hav engaged in such a murderous business and hav furnished the weapons for taking the lives of God's creatures because he could make money by it? Do they think he approves now of the killing business? If they really believe in him can they pursue the business which he could not approve? Consistency is a jewel.

Liberalism—Obscenity.

These two words, of which we hear a great deal in certain quarters, will hav to be re-defined so as to prevent mistakes. We hav an idea that we of the *Investigator* are rather Liberal, but we hope we are not obscene, though it appears that we are in the estimation of the *Milwaukee* (Wis.) *Christian Statesman*, because we are in favor of repealing the Comstock laws. That very pious journal says:

"The sympathies of all decent people must be with Abbot and his party, against whom a fierce opposition has been excited simply because he was not willing to countenance the free circulation of obscene literature through the mails. . . . We honor him for the stand he has taken against the lawless clique who think that 'Freethought' requires them to become the champions of indecency and vice; and we hope that his secession may hav the effect of causing them to appear before the world in their true light, so that all decent persons may be warned away from them."

It is not strange that a *Christian* paper should publish this slang and abuse, but we could hardly believe our eyes when we read it in the columns of that excellent, refined, and high-toned LIBERAL journal, the Boston *Index*, which published the calumny without one single word of disapprobation! We could hardly hav believed it though one arose from the dead and said he read it in *The Index*, if we hadn't read it there too, for it is the oddest kind of *Liberalism* that we ever met with—always excepting, of course, what we hav seen in the *Religio-Philosophical Journal* of Chicago which is about on the same exalted level. But here is another "gem of purest ray serene," which we copy from *The Index*.

"Miss Jane P. Titcomb energetically refuses to be a Vice-President of the 'repeal' League as follows: 'In your reported list of the new "repeal" Board, so disgracefully thrust upon the sturdy old League, I note with dismay my own name figuring as one of the Vice Presidents in the renegade crew. My immediate friends are wholly aware it could not hav stood there long enough to get into print had I been present at the Congress; but lest more remote acquaintances should thus receive the impression of any sympathy on my part with that noxious body of fevered pulse and flaccid vertebræ, I beg you to giv me the benefit of this public denial.'"

Miss Titcomb is energetic, that is certain—quite as much so as she is refined, courteous, and polite—and, we may add, original in the idea that gentlemen such as Elizur Wright, James Parton, O. B. Frothingham, T. B. Wakeman, H. L. Green, Messrs. Palmer, Rawson, Bennett, Brown, Verity, Rivers, Leland, Butts, Searing, Damon, Spinney, and fifty others, besides such women as Lucy N. Colman and Augusta Cooper Bristol, belong to "the renegade crew," and are a "noxious body of fevered pulse and flaccid vertebræ.' Heavens! What are we Liberals coming to if we hav got to this condition already? The "demands of Liberalism" must be re-defined as soon as possible, for if we are to go on at this rate, there will soon be no difference between a high-toned Liberal and an orthodox of the very bluest kind. —*Boston Investigator.*

Important Meeting.

The Infidels, Spiritualists, and Liberals of every shade are invited to come to Science Hall, 141 Eighth street on next Sunday, December 1st at 10:30 A. M., and help discuss the present plan of saving to the cause of Liberalism the Paine Memorial Building in Boston.

Many speakers hav been invited and hav promised to favor the meeting with their presence and influence. Among them are Josiah P. Mendum, Andrew Jackson Davis, Stephen Pearl Andrews, Prof. A. L. Rawson, Moses Hull, Mattie Sawyer, and others.

Let the friends of Liberalism rally on this occasion and make one strong effort to save to the cause of Freethought the one monument yet erected to one of the world's greatest heroes.

New Feature for 1879.

We propose to print in THE TRUTH SEEKER during the next year, 1879, a newly written Bible Dictionary, which will be issued also in book form, when completed, of about 800 to 1,000 pages, 8 mo, uniform with the former volumes of the "Truth Seeker Library."

The peculiar feature of this work will be in its treatment of the various subjects in a Liberal spirit, as free as possible from bias or prejudice; presenting the simple truth as near as may be—as far as it has been ascertained. There is no such work now extant, all former books on this topic having been more or less directly in the interest of orthodoxy, and the theoretical plan of salvation, in support of which it has been deemed necessary to assume as true a peculiar history of the Jews, including many items and incidents that are objectionable to reason and common sense.

The Liberal Bible Dictionary will include, among many other topics usual in works of the kind, short articles on the history of the Bible, the geology and topography of Egypt, Palestine, and all Bible lands; the chronology of the Bible; the occupation of Palestine by the people who are called Hebrews; an outline of biography, including the leading characters mentioned in the Bible, whether mythical or real; natural history of animals, trees, and flowers; descriptions of peculiar costumes, such as illustrate important texts; a complete description of the money mentioned in the Bible, and of antiquities, including recent discoveries.

Many of the articles will be from the pens of leading thinkers of Europe and this country.

Edited by Albert Leighton Rawson, D. D., L. L. D.

The Radical Pulpit.

Have We Still a Religion?

LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE.

There are deaths beyond deaths in the human heart. There are abysses in thy soul, O lordly man, which even the barrenest brain grows giddy to behold. There is an overhanging destiny which few men dare stand face to face with. The life of the multitude is cheap; their aims are mean. When we regard them, a bitter question often comes to our lips, Why should these claim distinction above the lower animals? are they greatly raised above the brute? This one spends the thirty or forty years of his earthly existence merely in the cupidity of inordinate gain; that one plots and schemes and strives for office; a third hunts after the bauble fame; while the great herd pursue their paths without any aim or ambition. To obtain the wretched pittance which will support life, that is their aim; to keep body and soul together, that is their ambition; to bring others into the world to share the same miseries with themselves, that is their curse.

But underneath all this so hollow show, tremendous meanings lie concealed, and the pendulum of life, as it swings between the terminal points of the cradle and the grave, marks in passing over each individual life the lapse of an eternity within an eternity.

The life of man—we cannot rid ourselves of the thought—is a tragedy. Even the multitude know that it is so, and they are so light-headed and so trivial only because they fear to go near to those earnest, solemn questions of life of whose existence they are well aware. They pass them by, looking upon them as a mar-plot at their festivals; they pass them by as a child passes by the churchyard, singing songs in order to animate its boldness.

But the teacher of religion must say to men, Do away with this cowardice; penetrate, if it must be, into the deepest hidden principles of the world; think, reason, weigh results, and found your codes of conduct upon definite convictions, and upon definite convictions alone, and then your moral life rests securely.

Now, it is not an easy matter to obtain definite convictions in religion at the present day. So many opinions which were once deemed certain have been exploded; so many seeming sanctities have turned out to be mere deceit; so many eternal verities, as they were named, have passed away like the morning mist.

And so, when men are asked to-day, Have we still a religion? they shrug their shoulders, and, for the most part, they know not whether to answer Yea or Nay, for the whole matter is confused with doubt.

Now, this question, Have we still a religion? I propose to discuss to-day, and shall attempt to point out the method by which alone we can arrive at a satisfactory conclusion. And, in the first place, if we desire to know whether we have still a religion, it is necessary to settle the question, What, then, is religion? If we consult the popular misuse of the term, religion is a superstition. There is a miraculous sacredness inherent in certain things and places and persons. The stones of a church are holier than any other stones; the person of a priest is a little nearer God than any other man; the parchment on which the Bible is written possesses virtues to which no other parchment can lay any claim. Moreover, there is a certain frivolousness in the conception of the deity current among the people which grates upon every finer mind. When the multitude say Personal God, they mean personal in the grossest sense of the term. It is not sufficient for them that they have a God whom they can venerate; they must needs have a God whom they can photograph, or at least look at as from afar through the eye of a telescope. When we were children we thought of the deity as of a venerable old man with gray locks, and an awful eye, terrible to behold. Not much more spiritual is the conception of God which passes current among the vulgar. It is true no man in his senses to-day ascribes a corporeal form to his God, but the attributes which they ascribe to him are thoroughly human and thoroughly gross. An intelligence is his like their own narrow intelligence; a will like their own vacillating will; he loves and hates as they love and hate; but he is distinguished above all else by his overweening vanity, greater than any human vanity. If an earthly king be a good man, he desires chiefly that his subjects shall obey the laws which he has given them, and that they shall each one labor to secure the general well-being; and if such a sovereign hears that there are men going about through the streets of his capital who spend their days singing songs to him and saying, "Our king is a very excellent king," and inciting the people to expend their time and means in raising statues and other monuments to his honor, such a king would sharply rebuke these men as idle mischief-makers and say he likes not at all such service, and he tells them they shall go about their tasks and labor for the state and its welfare, and he lays his command upon them that henceforth they shall hold their peace. But the heavenly sovereign is not as great as the earthly sovereign. He delights in nothing so much as in hearing his own fulsome praise; he favors those who erect monuments in his honor; and if there be in his domain a man whose mind is hard and who says, "I don't see the goodness of our King at all; nay, I have never seen the King: why does he not show himself to me; I know not yet whether he exists," straightway the King takes that man as if he had stolen his treasure, and, like the fiends of the Inquisition, he tortures him by fire, and gloats over his torment through all eternity of time.

Such a religion is a superstition, and because it is a superstition it is also a fear. Men that have such thoughts ingrained in their minds do not go freely to worship a divine, friendly, fatherly power; but they go and cast themselves on their knees and prostrate themselves in the dust, and bring as an offering their abject humiliation before that tyrannic lord who need only to raise his foot and stamp out their miserable existence if he so will. And this is not only a superstition and a fear; it is also a compromise.

A hundred and fifty years age there lived in the city of Paris a shrewd merchant who offered the deity to take him as a silent partner into his business, and he arranged that he would devote annually a certain large portion of his income to his partner if the latter, in return, would undertake to favor and cause to prosper their common affairs. Year after year he faithfully fulfilled his part of the contract, and at last, upon his death, a considerable sum was found noted down on the books to the credit of God Almighty. But the heirs of the man refused to recognize that contract, holding that such contracts in which a deity is the gainer are to be considered null and void.

But other contracts of a similar kind are constantly made with the deity to-day. The savage, when he goes out to warfare, promises his God to share the spoils with him if he will lend him victory. In the literature of nations already far advanced in civilization we read—as, for instance, in the poems of Homer—that the soldiers offered sacrifices in honor of the deity, and mentioned their sacrifices as a reason why a special favor should be granted to the worshipers; and even in modern times the conception is, among the North American Indians, that God is a hungry God, and requires to be fed; that he is a poor God, and requires the gifts of his votaries. This principle of give and take is still maintained in the religious principles of the world, and exerts its debasing influence. The rich man dies, the rich man who has drawn in around himself and his family the means that might have made ten thousand families happy—and here I speak literally—that might have made ten thousand families happy, and has not thought of giving anything from his absolute abundance to those who live in absolute need—not even a paltry sum out of mere deference to public opinion or out of regard to public conscience; for what cares he for the public conscience? Has he not done better, has he not built a church unto the Lord and endowed a seminary for his ministers? Another does like unto him, and builds a cathedral over his dead bones, and thus pays his obligations to the good Lord.

If these be manifestations of a religious spirit, as they are often represented to be, then the question, Have we still a religion? is easily answered. No, no; if this be religion, we have it not, nor will have it!

The popular conception of religion is too gross, and the philosophic conception of religion is too abstract to be satisfactory. If we consult the current philosophy, we find that it speaks of the origin of all things, of an uncondition that precedes all conditions, of a substance in which resides the possibilities of all existences. They take this ontological or cosmical argument as a basis for their ethical argument, and thus they build a sort of imaginary scaffold whereon to erect their scheme of religion. But the conception of God at which they arrive is a pale, bloodless shadow of the mind; a being without motion, a being incapable of change, a being absolutely at rest, a being incapable of any action. It offers us a cold and passive First Cause to which no heart can appeal, which no arms outstretched can reach. They tell us every effect must have its cause, and this cause must have another cause, and this third cause a higher cause, and so we are led up through a long chain of causes and effects, on and on, backwards and backwards, and the mind seeks to get a resting-place. So what do they do? Why, they fasten a nail, as it were, into the blue heavens, and say, this is the Frst Cause, and therefrom shall the whole chain depend. But the question irresistibly arises, To what have we fastened our nail? To the blue air! And the question irresistibly returns, What then, if this be the First Cause, is the cause of this First Cause? And so the whole dizzy search begins anew, and goes on, and on, and ends nowhere. Thus is the mind divided against itself; thus does philosophy puzzle and perplex us, and the soul ache over the process of reasoning. But we will be perfectly honest with ourselves as to this; pure reason is incapable of penetrating these things; our human law of cause and effect is too small a key to unlock the problem of the universe. What, then, would you do? We have known this danger; let us be wise, therefore, and confess that in the ultimate problem no man is wise. So the popular conception gives us a gross religion, a superstition; and the philosophic conception gives us a failure.

Now let us turn to the ethical religion, and consider whether that will satisfy our demands. If you wish to know what a tree is, turn to the different orders of trees and note what is common to all, and separate the essential from the non-essential. There are tall trees, like the royal palm; there are light and graceful trees, like the pine; there are trees laden with golden fruit, sending abroad their incense and fragrance, like the orange; and there are trees that exhale a deadly poison. All these we embrace under the same generic name and call them trees. If you wish to know what a religion is, go consult the religion. And here, at first, you will be startled. The contrast is too great between the lower and the higher forms, between the poisonous tree in religion, and the fair palm and the orange in religion.

Transplant yourselves for a moment to the coast of Africa. What is that burden which yonder naked, dark-skinned savages are bearing down to the sea shore? They have slain a victim, a man, and now they heave it, throw it far out into the surf, and the cry from within is drowned by the gurgling of the waves. And that is an offering to the spirit of the waters, that he shall protect their fisheries.

Then go to Hindostan, and visit the land of the Brahmin, and you come upon a scene such as this: In the center of a vast concourse a human victim is pinioned; a priest stands over him holding an unsheathed knife. For three days this man has been worshiped, according to their custom, as a god, and now the god must die. A merciful blow ends his life, and then those who, to see it, have come from afar, rush up, and each one tears a piece of the still palpitating flesh and runs to his fields and squeezes the blood into the new-made furrow. And this is an offering to the spirit of the earth, that it may give them abundant harvests. This is spirit-worship.

Then of a higher sphere comes the worship of those nations or tribes who see their supreme ideal in the sun and stars. Then, again, in a higher sphere still, we see the beauty-loving Greeks giving to the world a new form of religion; in whose Delphian temples we have the dream of beauty made real; in whose gods and goddesses are the most perfect types of manhood and the most voluptuous loveliness of woman represented.

Then, again, we have the religion of the Jews; a stern monotheism, whose prophets proclaimed it an inward religion which governs through the decalogue or the law of God.

Now, what is the common bond that unites all these? The essence of religion is the going out of the soul of man toward the infinite; a search after the infinite—that is religion. There are various forms of the infinite, and hence it was possible that various religions could arise. There is the infinite of Mystery, which finds its expression in spirit-worship; there is the infinite of Power, which finds its expression in paganism—in the personal and powerful gods of the Greek and Roman pantheons. Then there is, last of all and transcending all, the infinite of the Good, which finds its first expression in the language of the Hebrew seers. That is the loftiest phase in which the sentiment of religion has ever found expression. Now, Judaism and its daughter religions clothed the idea of all goodness with the personality of an all-good being, and whether we adopt this personification or not, whether we clothe the ideal in the garb of a person or not, the qualities that make it up remain the same: justice, infinite justice; purity, infinite purity; love, infinite love. It is a search after the infinite on its highest plane. Religion, therefore, is a search after this triple ideal; an aspiration after the just, the pure, and the good. And if this be so, if this be the substance of religion, if the question, Have we still a religion? be interpreted in this sense, why, then, my friends, I think we can answer, without undue boldness, our question, we *have* still a religion, aye, more than ever have we a religion.

[CONCLUDED IN OUR NEXT.]

[*From The Index.*]

The Meriden League.

WEST MERIDEN, CT., Nov. 15, 1878.

Dear Mr. Abbot: At our League meeting last evening, the following resolution was unanimously adopted:

"*Resolved*, That while we appreciate the earnest and efficient services of Francis E. Abbot in the National Liberal League, and desired his continuance in the presidency of that League, we believe that in the election of Hon. Elizur Wright, so long and favorably known as a defender of human rights, we have a pledge that the League will continue to aim at *justice for all*, and that fellowship in the League, being based on this principle, 'will be as broad as that we aim to establish in the State.'"

Cordially yours, EMILY J. LEONARD.

Miscellaneous.

The Paine Memorial.

To The Editor of The Truth Seeker, *Sir:* The most of your readers are acquainted with the fact that we hav, in Boston, a splendid edifice erected in honor of the memory of that steadfast Infidel and author hero—Thomas Paine. It is also pretty generally known that, like much of the church property in this country, this building is sadly in debt. A misunderstanding, which it is not necessary here to discuss, has done its share in preventing Liberals from taking hold, as they otherwise might hav done, and paying off this indebtedness.

Many plans for the payment of this indebtedness hav been suggested, and each has in its turn been abandoned. Until within a few days past it has looked as though this great monument was to pass into the hands of the Y. M. C. A. or the Catholic Church, and Liberals were not only to lose the hundred thousand dollars they hav invested in the only sensible kind of a monument ever built, but were to hav the humiliation of a failure. Lately a few of us hav awakened up and determined that *this shall not be;* this building, with its four halls, shall be handed down to posterity consecrated to the cause of freedom.

The total indebtedness on the hall and the ground on which it stands is sixty-five thousand dollars; one man agrees to pay, if desired, fifteen thousand of that and take it in stock; within the last four days I got nearly one thousand more signed, and the promise of still another thousand. If permitted to go on I shall in less than twelve months hav stock enough taken to pay off the entire indebtedness. Of course in this I need the co-operation of all the Liberals of the different schools. If, however, some refuse, the work will still go on, it will only be harder.

My plan is this: We are to form a joint stock company, who are to pay for the building and own it. I have writings from Messrs. Mendum and Seaver, to this effect. The stock is to be taken in shares of twenty dollars each; each share to have a vote in every business transaction of the stockholders. The four halls in the building to be rented, and the rents after the debts are paid, to go to the stockholders in dividends; or to be by them voted to some such work as helping the "Defense Fund," publishing and circulating documents, or hiring lecturers:

Already the preliminary work of becoming an incorporated body is being done. The Paine Memorial Joint Stock Company will be organized and elect its officers on the 28th of January, 1879, and that day will hereafter be the day of the annual meeting of the stockholders. On the day following, the 29th, we will hav a grand jubilee—a celebration of the birthday of the man in whose honor the building is erected. The readers of The Truth Seeker are hereby invited to be present at that meeting.

The thing now wanted is to get as much stock as possible taken before the time of the first meeting. Subscriptions can be sent in to J. P. Mendum, of the *Boston Investigator*, to D. M. Bennett, of The Truth Seeker, or to the writer of this, at 468 Tremont street, Boston.

There is no absolute necessity of sending money along with the subscriptions, as very little will be needed before the first meeting. At that time and after, one-fourth of all the subscriptions of twenty dollars, or some multiple thereof, to be paid down, the remainder to be paid in three quarter-yearly installments. Certificates of stock, with the company's seal on it, will be issued for all full-paid shares.

The above is only a brief outline of my plan of operation; it is, of course, subject to amendments and alterations, and will be perfected by the wisdom of the stockholders.

As the principal management of this matter is, for the present, in my hands, let me hear from all interested, and, above all, let subscriptions to the capital stock come in.

With determination, I am, as ever, Moses Hull.

468 *Tremont St., Boston*, Nov. 21, 1878.

Free Speech.

The Boston Investigator, in reply to a correspondent signing himself "F. H.," proceeds as follows:

The idea that we are not to be allowed to speak and print what we please, because it may not suit Anthony Comstock and his law, is a kind of doctrine that we might expect from an orthodox bigot, but not from a professed Liberal. We hav been in the habit of thinking that free speech and a free press meant exactly what the words imply, and in this belief we hav spoken and published what we pleased and when we pleased, not caring to inquire whether orthodoxy and Comstock agreed or disagreed with us.

They are not our masterr. We are not in leading-strings to any of that tribe; and so, as we owe them no allegiance, we are sorry to see any Liberals currying favor in any way with the Comstock law instead of using their efforts to repeal it. As we hav said before, it is a mere orthodox trap to catch and persecute honest men and women for teaching and publishing unpopular doctrines, just as is the blasphemy law under which Abner Kneeland was imprisoned for uttering heretical religious sentiments. Neither of these laws favor free speech and a free press, and therefore both laws should be unconditionally repealed.

But in taking this ground we are not advocating actual obscenity or desiring that it should be allowed unrestricted indulgence. No! we are opposed to it, but as it can be suppressed by state and municipal law, there is no necessity for a Government officer, like Comstock, to annoy honest people in their business, to act the censor or spy over the press, and to tamper with the mails. We hope to hear no more of "reforming" this absurd and unjust law, for in point of justice, reason, and equity, it has no right to exist in any shape.

[*From The Boston Investigator.*]

A Letter from E. H. Heywood.

Cell 52, The Jail, Dedham, Mass., Nov. 9, 1878, Y. L. 6.

Mr. Editor: Inclosed herewith I send you a letter from our mutual friend, Parker Pillsbury, which I wish you would print, for it states very clearly the relation of the "obscenity" statutes to Freethought, and forecasts what is coming if Mr. Abbot and others do not get their eyes open soon.

Please allow me to call the attention of your readers to Mr. Pillsbury's pamphlet "Letter," published by Albert Kendrick, and addressed to me, contrasting the alleged-to-be obscene words and sentences from "Cupid's Yokes" with the really obscene passages of Holy Scripture, of which there are many and filthy. It is the heaviest blow yet struck at Comstockism. An old Abolitionist writes of it saying, "It is a *sockdologer*—it hits below the belt and between the eyes; it will make the Comstock hypocrites HOWL!"

The more people reflect upon the ominous issue which Mr. Pillsbury presents, the more its magnitude will develop. It sternly and firmly challenges the basis of the Christian faith, and will compel it to show cause for its continued existence. To condemn morals is to destroy faith. *The Bible must go.* This pregnant pamphlet means the repeal of the Comstock statutes, the expulsion of the Bible from the public schools, and the subversion of Christianity itself! No better service to Freethought could be done than to spread this pamphlet broadcast over Christendom. It can be had, by mail or otherwise, for ten cents per copy, of Albert Kendrick, publisher, Hotel Lafayette, suite 2, corner of Columbus avenue and Isabella steeet, Boston, Mass. [Sold also at The Truth Seeker office.] Regards to all friends.

In love, truth, and reason, yours ever,

Ezra H. Heywood.

P. S.—I hav been here 137 days and nights, to-day.

E. H. H.

A LETTER FROM PARKER PILLSBURY.

Concord, N. H., Nov. 7, 1878.

My Dear Heywood: A thousand thanks for your kind remembrance. My memory will hav fulfilled its mortal mission when you are no longer its constant occupant by day and night.

It is no virtue, certainly it is no *cross*, to remember them that are in bonds as bound with them, when they are my nearest, dearest friends—brothers, and more than brothers.

I cannot understand Mr. Abbot of *The Index*. And his last week's issue is most enigmatical of all. Surely he should keep to the truth in matters of fact about the Syracuse Convention. Probably he so intends, but his vision or his standpoint differs widely from mine.

And then as to the main issue, it is wondrous indeed that he does not see how much greater is the purpose of the priesthood to arrest Freethought, even "cultured Freethought," than to peer into the mails after a little bad smelling literature.

Surely, they who read and teach the Bible, who *force* it into all secular as well as Sunday-schools where they can; who translate it into all human languages, and claim it as their highest, most meritorious Christian duty to send it to the *heathen world* more than a thousand millions strong, after almost two thousand years of Christian teaching, preaching, and practice of it—surely, I insist, they cannot be offended in their material or spiritual palates, or olfactories, at any word or sentence in "Cupid's Yokes."

No, indeed! They could "rinse" their mouths on any page in "Cupid's Yokes" after reading many a passage in their Holy Scriptures—"*appointed to be read in churches!*" taught in families and schools, and sent to the heathen, as the only *book* under heaven given among men whereby they or anybody else can be saved!

Cannot Mr. Abbot see that he, and the like of him, Freethinkers (and the more cultured the more obnoxious) are the main object of clerical dread, hate, and spite?

I think in the dim light of your cell he would see it, if nowhere else. Let the God-in-the-Constitution Society grow a little longer and stronger, let the Young Men's Christian Association become only a little more audacious, and your writings on *Marriage* and *Parentage* will be a small offense compared with the heresies and blasphemies of *The Index*, or the Atheism of the *Investigator*.

Mr. Abbot has done magnificent service in the grand enterprise of overthrowing the towers and turrets, the battlements and bulwarks, of religious bigotry, intolerance, and priestly mendacity and domination. But Mr. Abbot neither knows the real spirit nor half the resources of those "powers of darkness" with whom he is waging most unequal war.

Elizur Wright might teach him, for he has been within their terrible citadel. I went once and looked in myself, as you hav heard me say. The miracle is that I escaped. But the "holy hands of ordination" were never laid on head of mine. . . .

I would like to help sever the red tape which holds you where you are. For I am sure the whole Government, state and Federal, would be glad could you be shaken from its grasp. What earthly object could be subserved by keeping you two years in a felon's cell, *only for opinion's sake*, away down here, almost at the bottom of the nineteenth Christian century? But where you now are, or wherever you may be,

I am your friend and and elder brother,

Parker Pillsbury.

B. F. Underwood lectured at Moberly, Mo., Nov. 17th and 18th; at Bushnell, Ill., 19th, 20th, and 21st; at Peru, Ill., 23d, 23d, and 24th; Nora Springs, Iowa, 26th, 27th, and 28th.

Gen. Cesnola's Lecture on Ancient Cyprus.

Gen. di Cesnola, in the initial lecture of his course in Chickering Hall, had a large audience. The Rev. Drs. Adams and Bellows, Judge Daly, and other influential New-Yorkers, appeared with him on the platform. The lecturer was introduced by Prof. Roswell D. Hitchcock, who declared that the muse of history should now be provided with a spade in addition to the scroll which she ordinarily bears, as setting forth the fact that by digging we hav cut our way back through the centuries. Gen. Cesnola, he said, had done for Cyprus what George Smith did for Assyria, and what Mariette did for Egypt. The Cyprus of history, before Cesnola went there, was a cloud in the horizon; the Cyprus of to-day is solid enough to bear the weight of British cannon, its treasures of art made their exodus in good time, and New York saluted the hero of the achievement, Gen. Cesnola, Italian and American.

The lecturer, bowing to the applause which greeted him, said that he hoped, in the course of his lectures, to awaken an intelligent interest in the unique collection which certain New Yorkers, filled with a love for all that pertained to art and science, had been the means of securing to the city—a monument in all time of their wise foresight and splendid liberality. He proposed, he said, to show the different influences of Egyptian, Assyrian, Phœnician, and early Greek arts, as exhibited in the ancient monuments discovered in Cyprus, and now exhibited in the Metropolitan Museum of Art. It was in Cyprus that Hellenic and Semitic settlements first came in contact. When the Greeks went to Cyprus they did not take with them any developed art of their own, and their religious forms of worship were crude. It is necessary, therefore, to become acquainted with the ancient history of Cyprus, in order to understand much of the early Greek history yet obscure; for Cyprus is now acknowledged to hav been the meeting point of races. It was to Cyprus that the Phœnicians first took their wares for sale, and it was there that they displayed their arts, their gods, and their fashions, and those of Egypt and Assyria. For evidence of the early influx of Egyptian, Assyrian, and Phœnician influences upon the Greek mind there is no place like Cyprus. The French and German Governments sent some of their best scholars to explore and make excavations in Cyprus as early as 1846, but it was only lately that the result so anxiously looked for was obtained through private enterprise. New York now possesses the best clue to those primitive forms in which, as Calvin rightly says, Semitic and Egyptian ideas and arts and types of worship, as modified by the Phœnicians, penetrated the receptive faculties of the Greeks. Greek art germinated in Cyprus, and the historical scholar must study the ancient arts and history of Cyprus if he wishes thoroughly to understand the art of Greece. A hundred years ago we had very little accurate knowledge of the ancient Egyptians, Assyrians, and Phœnicians, and it is to the arduous and patient labors of such men as Belzoni, Layard, Botta, Champollion, and Rawlinson that we owe our power to-day of contemplating and understanding the civilizations of those first two great nations of antiquity, Egypt and Assyria, whose history, fortunately, was recorded on more durable material than parchment. Men disappear, but their art and literature remain; and we must not wonder that the departure of all the Cypriote antiquities is regarded by German, French, and English scholars as a European misfortune.

The antiquities which he discovered in Cyprus represented, Gen. Cesnola said, many Phœnician works of art, some of which were more than 4,000 years old; and their great value is that they form the link which connects Asiatic and Egyptian art with that of Greece. It had been believed that the Greeks were the inventors of many useful things that had been transmitted to us, but the discoveries in Cyprus hav shown that the Greeks derived them from an older civilization; and when systematic excavations shall be made among the ruins of Tyre and Sidon, and we hav more Phœnician remains in our possession, we shall cease to burn incense exclusively before the shrine of Greek genius, and eventually we shall hav to rewrite the history of ancient art.

Cyprus yielded the greatest variety of natural products; but its chief source of wealth lay in its copper mines. Even to-day, with its mines for centuries unworked, with its thirty harbors filled with sand, its forests destroyed, and its population reduced to beggary by Turkish misrule, we hav seen the greatest maritime power of Europe coveting Cyprus, and finally led into a ruinous bargain with the crafty Turks in order to possess it. The Phœnicians of Cyprus were not only miners, but were familiar with alloys by which they produced bronze of different qualities suitable for armor or for articles of household service, and at a period so remote that we cannot determine it with anything like certainty.—*N. Y. Sun.*

Chestnut trees are known to hav lived nine hundred years; lime trees hav attained six hundred years in France; and birches are supposed to be equally durable.

Milliner.—Do you know how a person who makes bonnets and such articles of dress came to be called by the name milliner? It was originally "Milaner," meaning a resident of Milan in Italy, and it arose from the fact that at one time the fashions all came from Italy.

In New York city there are, "beneath the shadow of the cross," 20,532 grown-up men and women who can neither read nor write.

If a man should count at the rate of one hundred dollars a minute, and work sixteen hours a day, it would take him over thirty years to count a billion one-dollar bills; and sewed together end to end they would reach nearly four and a half times around the globe.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, NOV. 30, 1878.

Opinions of Prominent Liberals.

50 WEST 36TH ST.,
NEW YORK, Nov. 18, 1878.

MY DEAR SIR: Your note of the 10th inst. admonishes me of a duty that should hav been discharged before—the duty of telling you that your argument on the "Comstock Postal Law" has made me an advocate of *repeal vs. modification*. The discussion of this autumn has brought me to the conclusion that this is the simple, logical, sensible, and only satisfactory method of dealing with the obnoxious piece of legislation. The Liberals of the other opinion call for repeal of as much of the law as threatens freedom of thought and discussion. The insolent association of Freethought with obscenity so stirs my indignation that for honor's sake, if for no other reason, I should feel compelled to demand that the whole be swept away. The friends of decency must look for safeguards elsewhere.

Yours cordially, O. B. FROTHINGHAM.

T. B. Wakeman.

NEWBURYPORT, MASS., Sept. 29, 1878.

MY DEAR FRIEND: I think those Comstock laws, as they are very properly called, ought to be totally repealed, and for these reasons:

1. Because they *are* Comstock laws, and not the deliberate judgment of Congress.

2. Because they are useless. The forbidden articles can still be sent everywhere by express.

3. Because it is not possible to put into human language a definition of the word *obscene* which shall let the Song of Solomon, Rabelais, Juvenal, and Tom Jones pass, and keep out works intended and calculated to corrupt.

4. Because the control of the Government over the mails is obviously limited to what you well style "postal reasons." Dynamite may be excluded; sealing wax may be excluded; liquids may be excluded—because they endanger the fulfillment of the contract with all the other senders of mail matter. But the Government is not called upon to sit in judgment upon the moral character or intellectual quality of the parcels entrusted to it.

5. Because the laws in question are so liable to abuse by a narrow-minded or provincial officer. They enable the prim and prudish village to judge and condemn the metropolis.

6. Because the state laws and municipal laws, previously and now existing, are sufficient for the detection and punishment of all real offenders against decency and good morals.

With regard to the constitutional argument, so ably and powerfully presented by yourself, I can only say, being no lawyer, that it seems to be unanswerable. It came upon my mind with convincing power, and I hav never had a doubt since. These laws are wrong every way, and pernicious in many ways. You know how I hate and loathe the books and papers that circulate among boys, which can have no other than a corrupting effect. I could join, heart and hand, in hanging a wretch who, for a little money, would either write, or publish, or sell such works. And yet it seems to me that the *espionage* of the mails by an illiterate person is even a worse evil than that. It menaces the very citadel of liberty.

Yes, I go for immediate and unconditional repeal; and this has been my feeling ever since reading your masterly speech delivered in Faneuil Hall last summer.

Very truly yours, JAMES PARTON.

T. B. Wakeman.

WELLESLEY, MASS, Nov. 22, 1878.

Hav just read your reply to Mr. Cuyler, and am much pleased with its manly tone. The Comstock movement is only a skirmish-line moving on the outer works of Liberalism. The intention is evidently to imprison every leading man who dares to utter heretical thought. I am with you for repeal.

WM. DENTON.

D. M. Bennett.

A Correction by B. F. Underwood.

MR. EDITOR: Your representations to your readers substantially (I hav no copies of the T. S. to refer to) that I advised the minority to withdraw from the National Liberal League, and that I left to organize another League, are untrue. I never advised anything of the kind. My advice was exactly the contrary. All my remarks and efforts had in view the harmony and unity of the League. I was opposed to the introduction of the "obscenity question" into the Congress; but when it had been introduced I was in favor of free and fair discussion. When Mr. Wakeman was interrupted by an impatient adherent of "reform," I protested against any attempt to prevent his remarks. But I asked the majority not to press "repeal" by adopting a resolution in favor of it, as it would be very likely to lead to the withdrawal of the minority that did not wish to be pledged to the policy of "repeal." I based the statement, as I said, on what I knew of human nature and what I had heard at Syracuse. I did not wish to see the organization divided, and made an appeal for moderation and judicious action to avert this danger. I did not ask that the organization should pledge itself to "reform." I did not, at any time, publicly or privately, advise or favor the withdrawal of the minority. When approached on the subject, after Mr. Wright's election, I advised against it.

As I was to giv an address that evening, I retired to my room at the hotel, not thinking there would be any formal withdrawal of the friends of "reform." An hour afterwards I received an invitation to attend a meeting of the seceders at the parlors of the hotel. There I joined in the protest which has been published, and which I believe proper and just. But I signed it with no intention of helping form a new League.

In the evening I returned to the Congress and gave an address as announced. Meantime a majority of the friends of "reform" had organized a new League, the first intimation of which I received after I had finished my address. I returned to the Syracuse House just in time to decline the honor of being made Vice-President of the new League, which was holding its meeting in the hotel parlors. Although in sympathy with them in their position regarding the authority of Congress to prohibit the circulation of obscenity through the mails, I was not, I told them, prepared to leave the old League or to join the new one.

Finding myself not in harmony with those who would control the National Liberal League the coming year on a subject which had been most unwisely introduced, but which had received the entire attention of the Congress, I had resigned my position as Vice-President, but hoped nevertheless to help restore good feeling, and to see, ultimately the two bodies reunited. Mr. Wakeman in conversation with me the next morning said that he thought the course taken by me judicious and highly honorable. Mr. Courtlandt Palmer expressed himself to me in similar terms. I submit this statement not in defense or justification of my course at Syracuse—I do not deem that necessary—but in correction of misstatements regarding me which hav appeared in THE TRUTH SEEKER. You complain, not without reason, of the unfairness of some of the reports published in the Syracuse papers. I hav equal, if not greater, reason to complain of your unfairness in referring to my course at Syracuse. Yours truly, B. F. UNDERWOOD.

Bushnell, Ill., Nov. 20, 1878.

REMARKS.—We are very sorry if we hav done Mr. Underwood any injustice. Most assuredly we hav not intended to do so. We are inclined to think he has been misinformed. Had he had copies of THE TRUTH SEEKER by him and read just what our remarks of him hav been, we cannot think he would hav much grounds to charge us with unfairness towards him. We think we hav not said that he advised the minority to withdraw from the League, or that he left to organize another League. Neither can we think that he has the same kind of reason for complaining of our misrepresenting him that we had for complaining of the falsehoods of the Syracuse papers. If he will point out the passage where we hav accused him of advising the minority to withdraw and break up the League, we will "acknowledge the corn" and humbly ask his pardon. We think we hav not made one false statement respecting our friend Underwood, and we are sorry that he should think we hav, for we hav for years entertained the highest regard for his ability and integrity.

We hav looked over our issues since the meeting of the Congress at Syracuse, and we find nothing to justify our friend's complaint. In the report we gave of the proceedings of the Congress, we used this language in reference to the Saturday evening meeting: "Mr. B. F. Underwood did not believe in being 'choked down,' and was not so narrow-minded as not to allow a full and free discussion. The most reprehensible part of his remarks was where he showed impatience toward those who occupied the anti-Abbot position, and said if the vote on repeal was pressed that those who opposed it would be justified in withdrawing from the organization. This position caused pain to many of Mr. Underwood's friends, and they regretted to see him unwilling to accord the same rights to those who differed with him that he claimed for his own party." Our report of the Sunday afternoon meeting contains these remarks only of Mr. Underwood: "B. F. Underwood also resigned his position as Vice-President and expressed dissatisfaction with the vote that had been given. Some of Mr. Underwood's friends regretted to see him take this course, simply because the members of the Congress had exercised their legitimate, natural rights and had expressed their choice in the election of its presiding officer."

These two quotations contain about all we hav said of Mr. Underwood in connection with the Congress, except of a complimentary character, and we cannot now see that they contain anything false or unfair towards him. He says himself that he "asked the majority not to press 'repeal' by adopting a resolution in favor of it, as it would be very likely to lead to the withdrawal of the minority, and that he did not wish to be pledged to the policy of 'repeal.'" This does not conflict with our report. He did make an earnest protest against pressing the vote on repeal, and there is little doubt but that his remarks had the effect to cause the postponement of the vote. The majority, or the repeal party, did not wish a rupture of the League; and though there seemed a little of bitterness in Mr. Underwood's remarks, they were duly considered in the conciliatory resolution offered by the majority on Sunday morning.

Mr. Underwood says he "did not wish to see the organization divided;" but he evidently wished to see it united by the majority yielding in all respects to the minority. As to the matter of not pressing a vote on repeal, though the majority acceded to his wishes and voted not to press it for a year, it was not enough for him; he demanded also that the majority should vote for Mr. Abbot; or, in other words, because they voted for Mr. Wright he showed displeasure, and resigned the position of Vice-President and withdrew from the League with the others who went out to "defend themselves," and did so so nearly at the same time that it looked like a preconcerted arrangement, which some of the Abbot party hav since acknowledged previously existed. If Mr. Underwood was strongly opposed to a division of the League, it would seem to many minds that the election of so good, so blameless, and so able a man as Elizur Wright should not hav forced him to withdraw. And if he retired to his room to prepare for the evening lecture, it would hardly seem necessary to resign his position as Vice-President of the League, or to afterwards sign the seceders' protest because Mr. Wright had been elected. That was really the ground of offense—Mr. Abbot had not been elected and Mr. Wright had been.

There is no question but that Mr. Underwood was in sympathy with the Abbot party in thinking that Congress has the authority to "prohibit the circulation of obscenity through the mails." We hav all along believed him sincere in this; but how a man of his clear, logical mind, his thorough love of Liberalism and devotion to liberty, can find any authority for Congress to order a censorship or examination of the mails to judge of its opinions or grade of morality, or how he can be in favor of any such system of espionage being established, which is sure to act with far greater severity and partiality against Freethinkers than other classes, has long been a marvel to us. It has seemed a wonder that any real Liberal could be in favor of anything of the kind.

As to "the introduction of the *obscenity question* into the Congress," or, to state it less offensively, the question of *repeal* or *reform*, Mr. Underwood must well know that the majority could not escape it if they wished to. Mr. Abbot had called for it, and for discussion, and a vote upon the question; and he had done this in the capacity of President of the National Liberal League, and also as a candidate for re-election. The question had to be met, and the majority should not be censured for its introduction. We hav occasion to feel that those who differ from us take more pains to use and pleasure in using the word *obscenity* as a term of opprobrium in reference to their opponents than there is any necessity for. The defense of obscenity and vileness has been charged upon us again and again. It is utterly false. We are not in favor of obscenity, nor do we wish to defend it. We are in favor of the liberty guaranteed to us by the Constitution, and this we will defend to our latest breath. We want liberty without obscenity, and we believe we can hav it; but if we cannot hav liberty without obscenity, let us hav both, for liberty we cannot dispense with under any circumstances.

We are glad that Mr. Underwood hoped for "the restoration of good feeling," and to "see, ultimately, the two bodies reunited." We indulge the same hope. We still fondly regard him as a member of the original National Liberal League, and hope all the seceders who withdrew without sufficient reason, will see fit to return, not excepting Mr. Abbot.

We repeat, we cannot think we hav misrepresented Mr. Underwood, for we assuredly hav no desire to do so. We hope to maintain the most friendly relations with him, and that we may work harmoniously together in dispelling superstition and disseminating the light of reason and truth.

THE DARWINS.—This very pleasing and instructive story, by Mrs. Elmina D. Slenker, the favorite of the Liberal public, was completed in a late number, and will soon be brought out in book form. It will contain over 250 pages, and will be sent by mail at 50 cents, in paper covers, and 75 cents in cloth, bound. Every admirer of the writings of Mrs. Slenker will, of course, wish a copy of "The Darwins," and should send in their orders early. It will be a good book to read and to lend out to those whose eyes are not yet opened to see the truth as it is in nature.

Letter from Mr. Ellis.

8 PORTLAND ST., BOSTON, MASS., NOV. 22, 1878.

FRIEND BENNETT: On page 755 of your paper of Nov. 23d, you say that I, whom you slur and stigmatize as an "ex-Rev." (as though it were derogatory to a person that he has ceased to be a child), made myself "conspicuous" and "more or less offensive" in the Convention at Syracuse.

I can hardly believe that *you* wrote it; but it is editorial matter, and of course goes for your opinion. That it is an utterly baseless and false assertion, *you know*, and I hope you will see the justice of correcting it in your next issue.

Yours only so far as I think you are right,

CHARLES ELLIS.

REPLY.—Possibly we did wrong in making the remarks of which Mr. Ellis complains—for it was ourselves who wrote the article—but we were not sensible of it at the time, if we did do wrong. Our intent was not to "slur," nor "stigmatize." We reckoned Mr. Ellis among the ex-clergymen, and, if we hav been correctly informed, we did him no injustice by so doing. He was once a clergyman. We did not say nor intimate that it was a crime to hav been a clergyman. We mentioned Mr. Ellis among the clergymen and ex-clergymen who had made themselves conspicuous and more or less offensive in Syracuse. Now, Mr. Ellis was one of the *less*, not the *more*. All who disapproved of the election of Elizur Wright as President for the coming year, divided the League, and signed a protest against the action of the majority for that reason, *made themselves conspicuous and more or less offensive*. Mr. Ellis was one of the number, so our statement was *not* "an utter baseless and false assertion." What he said in a public capacity was not particularly offensive, but the same cannot be said of what he uttered in an undertone while in his seat. He spoke derogatorily of members of the "repeal" party and of the remarks they made and eulogistically of what the Abbot party said. In this way he did make himself *more or less offensive*. It was not, however, of sufficient magnitude to demand attention. His name was added to the list to make up the count. But we told no falsehood.

The clergyman who made himself *more* offensive was the Rev. G. E. Gordon, of Milwaukee. He openly traduced the majority and accused them of immorality, vileness, and obscenity. "Here," he said, "the ways divide; morality and purity on the one side and indecency and immorality on the other," and more to the same effect, claiming all the virtue for his side and imputing all the vice to ours. He also made this offensive remark, among many others: "I would rather my daughter should be raped in body than raped in mind;" and that was the only indecent remark made by any member of the Congress.

On the same floor, and just before the opening of the meeting on Sunday morning, the Rev. Mr. Gordon expressed himself emphatically in favor of Anthony Comstock, approved of his work and his style of doing it, and maintained that he was a worthy, useful man. He also said that Mr. Heywood had published an obscene pamphlet ("Cupid's Yokes"), and that he deserved to be imprisoned for doing so. We took the occasion to remark to him that the statement he made the night before in the Congress that the Liberals of the West were unanimously opposed to the repeal of the Comstock laws, was untrue, and that we had received numerous letters from many parts of the West in which the writers expressed themselves in the strongest terms as opposed to the Comstock laws and in favor of their repeal. He said in the Northwest it was not so; he had the best opportunities to know the Liberal sentiment, and those who signed the petition did it without knowing its character; and they were opposed to repeal. We dissented from this statement, and told him that in his own city of Milwaukee were men who signed the petition and had induced others to do the same, and that they neither regretted having done so nor were opposed to repeal. He said there were none such among the Liberals there. We asked him if he knew Almond Owen, who had signed it and induced others to. He replied that he did, and that Mr. Owen had acknowledged to him that he regretted having signed the petition, and that he was opposed to the repeal of the Comstock Postal laws. We replied that we did not believe him, and should take the trouble to write to Mr. Owen and ascertain whether what he (Mr. Gordon) had said was true or false. After returning home we wrote to Mr. Owen, inquiring as to the facts, and in due time received the following:

125 BAYVIEW ST., MILWAUKEE, WIS., NOV. 1, 1878.

D. M. BENNETT, ESQ., *Dear Sir:* Your note of October 28th is before me. In reply I hav to say that I hav never *expressed* and never *felt* any regret for having signed the petition for the repeal of the postal law of 1873 or any other year; nor hav I ever *heard* an expression of regret from anybody on account of having done so.

Mr. Gordon is a gentleman who has done good service in the Liberal cause in this state, and I think he is mistaken in his man; he has doubtless heard such expressions, though I hav not. Those Liberals who are opposed to repeal, I think, are influenced by the fear that repeal will be construed into license. They must all know that the law as it now stands is capable of great abuse and has been used for mean and inquisitorial purposes. In all matters reserved expressly by the Constitution "to the states respectively and to the people" it is better to rely on state law and the power of public opinion.

I inclose a slip from the Milwaukee *Sentinel* of Tuesday morning, October 29th. It seems you were all very *factious* at Syracuse; you had a majority faction and a minority faction! Well, you were as bad as the eleven obstinate jurors who would not agree with the twelfth.

Success to Brother Abbot, and all honor to him for the good he has done in the past. May his usefulness be redoubled in the new departure, and the success of the old League show that the progress of truth and right does not depend upon any one man, however eminent his ability.

I shall be content to act with the less "respectable" faction, and ask no better company than Elizur Wright and H. L. Green, to say nothing of others.

Yours respectfully, ALMOND OWEN.

We frankly acknowledge to Mr. Ellis that the reverend gentleman from Milwaukee made himself far more offensive, and a more active lieutenant of Mr. Abbot, than did he (Mr. Ellis), and perhaps we ought to ask pardon of the latter for invoicing the two together; but we shall hav to insist that they co-operated in the same ill-advised work, and that with the others who took the same course they made themselves conspicuous and more or less offensive. We do not intend to back down from the truth.

Shall Slander Triumph?

The editor of *The Index* after giving what religious papers say in favor of the seceding faction of the Liberal League takes evident pleasure in quoting what the *Seymour Times* says derogatory of the old League, which is anything but fair and truthful. It charges the League, at the head of which stands that excellent man, Elizur Wright, with having all the vices and indecencies easy to be conceived. It intimates that the members of that body "go about, vandal like, tearing down the bulwarks and safeguards that society has upreared to restrain the vicious and immoral," with being the "champions of vice," "doing away with the marriage relation," making "the commingling of the sexes promiscuous and indiscriminate, abandoning the off-pring to chance," etc., etc. Nothing more false and unjust than these insinuations against the National League could be uttered, and the editor of the *Seymour Times* ought to know it, and the editor of *The Index* certainly *does know it*. He knows there is not a word of truth in it. He knows that the National League is composed of men as pure, as upright as himself, and who would no quicker stoop to do a mean, ignoble action than he would. How wrong then, how base and mean to continually utter these false charges, and quote those who do utter them in the most offensive manner. Were the members of the Liberal League charged with robbery, burglary, arson, and murder, it could be no more false, and no man knows this better than the editor of *The Index*. Then in the name of all that is honorable, manly, and high-minded why does he continue to write so falsely? Can he hope to promote the interests of the National League *of America* by so doing?

So far from the National League, vandal like, "tearing down the bulwarks and safeguards that society has upreared," they took the opposite ground, and opposed the tearing down the bulwarks and safeguards of liberty in the Constitution which the people upreared. If any party are in favor of tearing down such bulwarks and safeguards, it is the Comstock-Abbot party *of America* who seem determined to accomplish that very work.

The editor of *The Index* knows perfectly well that not a word was said in the National League or has been at any time in advocacy of "promiscuity of the sexes," "breaking down the marriage relation," or any of the rest of it. Then why does he continue to throw out these contemptible insinuations and quote others who hav just truthfulness and honor enough to make them? It is about time that this injustice were stopped. Let them cease to indulge in slander and falsehood, and cultivate truth, fraternity, and honor.

Letter from a Roman Catholic.

NEW YORK, Oct. 23, 1878.

FRIEND BENNETT: I hav read your paper pretty often, and I like some of your ideas in regard to liberty of thought, etc., but I must warn you that you are doing an immense wrong to humanity by warring as you do with the Christian Church. Now, Mr. Bennett, I would like to ask you a few questions in regard to the Christian Church, particularly the Roman Catholic part, and if you will publicly answer them in your paper you will very much oblige me and many others. First, are you not aware that attached to every Roman Catholic church in this city are a number of practical, not theoretical, charitable organizations, whose members visit the sick, comfort and minister to their wants, console the prisoner, lift the fallen woman from the streets, provide comfortable homes and instruction for hundreds, I may say thousands, of orphans, and in hundreds of cases (as far as they can afford to) giv meals to the starving and the hungry, regardless of creed or country? There are thousands of other good deeds these Christians, both Catholic and Protestant, do, which of course I hav not space or time here to enumerate. Now, Mr. Bennett, you are continually showing up the *wrongs* which the Christian Church is doing and has done, but you forget to mention the immense and mighty *good* which it performs. You may answer and say they are paid well for doing these charitable things, etc., but I ask you, Would you or your fellow Infidels do the same amount of good to your fellow-men, or a proportionate amount according to your numbers and people, as the Christian Church has done, either for love or money? My answer is that you would not. As a general rule you will find it to be true that all who scoff at the Christian Church are selfish in themselves and exclusive, looking only to ends of their own, and, in fact, they are loath to assist humanity at large, even if they were well paid for doing so; they hav not got the heart to do it. You Infidels sometimes help one another, but where is the instance where you all combined to help humanity at large, in the hour of dark distress, regardless of creed or color, as the Christian Church has done thousands and thousands of times over again? In conclusion, Mr. Bennett, I would ask you, Would you like to see all those charitable organizations of the Christian Church that do *practical* good broken up? One would think you would, from the way you talk. But, Mr. Bennett, think before you talk; and I would advise you to attend the services of the Catholic Church often, and your eyes will be opened.

A FRIEND.

REPLY.—We are pleased with the amiable spirit in which our friend writes and propounds his questions. We will try and reply in the same spirit.

1. We cannot agree with our friend that we are doing an immense harm to humanity. Our labors or their effects are not immense in any direction, but so far as they go we think they are a benefit to humanity. We regard all the creeds and religions in the world as man-made and erroneous, and, including the myriads of priests they require, that they hav proved a heavy burden and delusion to the race. Christianity is no exception to this rule, and is made up in toto from the older systems which preceded it, therefore to show this to mankind is a benefit, not a damage.

2. We are aware there are many charitable institutions connected with church organizations, especially the Catholic branch. Many of these are praiseworthy so far as they are conducted from a love of humanity and not to build up a sect or creed or to appease an angry God.

3. We will not deny that Christians hav done much good and are doing much good to-day. The same is true of all existing religions in the world. No religion has been so bad but what it still contained much that was also good. If, however, all the acts of the Christian Church are taken into account, the bad will be found to greatly overbalance the good. The lives it has taken in its wars hav amounted in round numbers to one hundred millions of human beings. Human blood enough was shed by these wars to float all the navies of the world. The persecutions of the Church continued for many centuries, and its victims amounted to many millions, with such an amount of human suffering and torture as never can be estimated. The dungeon, the torture-chamber, the pully, the rack, the scaffold, the stake, and all of their hundreds of appliances and accessories tell the bloody story of what Christianity has been, and is still, far more than orphan asylums, nunneries, and sisters of mercy. These institutions were not original with Christianity, but were borrowed from the Oriental nations which peopled Asia thousands of years before Christianity had an existence, while its inventions of torture and life-taking for opinion's sake were mainly original. Sympathy and kindness are the natural impulses of human nature, and hav always been found where man was improved by civilization and even in his barbarous state; but torturing and killing because the victims do not entertain acceptable theological notions comes from creeds. Christianity has been far more prolific in these than all other systems of religion put together. Perhaps it is not strange. A religion which teaches that God created countless millions of human beings, ninety-nine hundredths of whom are to suffer the never-ending torments of hell for simply acting out the nature which they obtained from their creator, is not calculated to giv birth to sympathy, kindness, and benevolent deeds. These are a spontaneous outgrowth of cultivated human nature, while the torturing and killing for opinion's sake are begotten, nurtured, and intensified by a creed acknowledging a tyrant above the clouds.

4. In the institutions alluded to by our friend, are persistently used the appliances for making proselytes and leading the young minds into the superstitions of the Church. This is always seen in the orphan asylums, homes, hospitals, schools, and Sunday-schools. A constant effort is made to train the child, the youth, and the adult to acknowledge a creed and support the priesthood which inculcates it. One of the inspiring motives in getting up these juvenile institutions is to add to the strength, the wealth, and the power of the Church; and these are increasing with such rapidity as to awaken the liveliest apprehensions from thinking minds. Where it is all to end is the great unsolved problem.

5. We cannot admit that Christians or believers are any more benevolent or kind-hearted than unbelievers, except upon the same principle that white sheep afford more wool than black ones, because there are so many more of them. All other conditions being equal, belief in this creed or that makes little difference with the springs of sympathy and kindness which arise in the human heart.

Unbelievers cannot be truthfully charged with a lack of sympathy and generosity, considering the great disproportion of their numbers. Stephen Girard, the notorious unbeliever, gave munificently for founding a college for poor young men where they could be taught the truths of science without the bias of sectarianism. It must be admitted, however, that the provisions of his will hav been grossly disregarded. Smithson, the wealthy founder of the Smithsonian Institute in Washington, of which the whole nation may be proud, was not a Christian. Cornell, the founder of the university at Ithaca, was a man of Liberal views and acknowledged no creed. The professors in the institution are free from sectarianism. Peter Cooper, still living among us, who made the magnificent bequest to the people—the institute bearing his name, within a stone's throw of where we write, on which is inscribed on the brown stone of which it is constructed, for the passer-by to read, "To SCIENCE AND ART"—is not a believer in creeds, and has been called an Infidel. He has made ample provisions for a free library, a free reading-room, free schools for teaching science and art, but not one room or department for teaching creeds or sectarian doctrines. James Lick, the noted California Infidel gave hundreds of thousands of dollars for the use of science and the promulgation of the truths of nature.

Instances are not wanting where unbelievers hav been munificent in their bequests for charitable purposes according to their means. Marked cases of this kind hav come to our own knowledge in this city and elsewhere. In the donations to the yellow fever sufferers in the South, unbelievers hav not been backward, but hav given freely according to their means. Information of such instances hav come to our knowledge from many localities. The same may be said of those who hav performed the work of mercy in the afflicted cities of New Orleans and Memphis. Unbelievers hav made themselves prominent in devoting their time and strength in succoring the suffering sick. We hav a personal friend in the city of New Orleans—an unbeliever—who, for months, toiled for the comfort of suffering sick by dispensing comforts and attentions to unhappy sufferers. But it is not necessary to enlarge; sympathy, kindness, and love are the products of humanity, while bigotry, intolerance, and persecution are the outgrowth of rival creeds.

6. Civilization develops the noblest qualities of the human heart, and science is the great educator. If we will follow where science leads, gathering up all the truths she imparts, we can well dispense with the narrow bigotry and intolerance which are the plants of superstition and narrow creeds. Liberalism does not dwarf the kindly impulses of the human heart, but cultivates and encourages them.

We would gladly see the good qualities of humanity strengthened and increased, but the dwarfing fetters of creeds we would see destroyed. Humanity works for the good of men and women here on the earth, the creeds struggle for the good of a God above the clouds. The former is far to be preferred.

Pious Correspondence.

Deacon Skidmore's Fourteenth Letter.

VISIT TO MONMOUTH COUNTY.

ZION HIL, N. J., Nov. 25, 1878.

MR. EDITUR: It bekums my plezant duty to giv yu sum akkount ov our vizit over to Monmouth to se our dawter Sally and her huzband Steven. Wife haz ben anxyus to go over for a good while, and my biznes waz so wel along that I kood spare a week just az wel az not. So, on Tuesday morning, the 12th, Suzan got up at 4 o'klok and prepared brekfast, and before the sun was up wife and I wer whirling awa in the direkshun ov Hard Skrabel, in Monmouth kounty. The wether was fine, and my bays had not dun much for a week, and tha just made that plezure karrej ov ours hum agen. Sally sed we wood not hav gone much faster if we had ben on the kars. I think thare iz more plezure in a man's driving a good teem ov hiz own than eny other riding in the world, espeshally if he haz good rodes. Perhaps yu wood hardly beleev it, but before 4 o'klok in the afternoon we drove up before Steven's store at Hard Skrabel Kros Rodes, and the bays had swet but littel, tho we had driven 50 miles. I don't want to brag, but I do think I hav got the finest teem in this kounty, and I don't wunder that so meny wood like to own it; but I kan't sel my bays unles I need munny much worse than I do now.

Steven and Sally wer expekting us, for Suzan rote a letter 3 days before, saying when we wood start, and Steven sed he kood tel within 2 ours ov the time we wood arrive, and Sally had got a good dinner pritty wel under wa, noing we wood be hungry. We had eeten the littel bite that Suzan put up for us, but the long ride and the kleer, kool air gave us a fine appetite, and the chicken pot pie which Sally had prepared for us in her best stile waz dispatched with littel seremony. My wife, yu must no, iz wun ov the finest kooks in New Jersey, and she taut all her girls the same art, and thare iz not wun ov them but what kan get up a meal in excellent stile. And this I konsider wun ov the finest akkomplishments that a yung woman kan akwire. When the farmer haz razed good grane and vegetabels, and grown good kattel, sheep, and hogs, hiz wife aut to be able to serve it up in an akseptable, healthy, palateabel manner. It seems like a sin to me to se good vittels spoilt by bad kooking, and I offen sa that girls should all lern to be good kooks in preferense to all other akkomplishments. I don't no ov enything that makes home plezanter and life happier than to hav a suitabel supply ov helthy eatabels on hand, and then to hav them well kooked. To set dewn to a tabel with soggy bred, haf baked, the meet haf kooked, or burnt to a krisp, the koffee thick and muddy, the pi raw, and doey on the bottom, with uther things in proporshun, iz a cheerless sort ov life, and it wood be hard for me to sa grase over such a meal with a good konshunse. I hav sumtimes, when I hav had okkashun to eat at sum ov our nabers and friends, ben struck with the grate differense thare iz in wimmen in getting up vittels, and I hav more than wunse blest my Sally with all my hart for her kooking abilitys when I hav had the misfortune to eat ov ether wimmen's kooking. In my inner sole I hav ejakulated mentally, "O, Sally, yu ma be hasty sumtimes in yure remarks; yu ma hav an ungovernd tung; yu ma giv me down the banks for sum ov my fansyd defekts; yu ma not hav all the grases and perfektshuns that a man mite dreem of, but bless yure deer hart, yu do not spoil God's blessings and turn them into kurses by bad kooking. Tho yu ma hav a few faults, I prize yu for yure good kwalitys, and for none more than by dispensing joy in yure own household by palateable, first-klass kooking." I don't want to be understood that I think more ov my belly than anything else, but I do think it iz a grate rong to spoil good food by mizerabel kooking, az thouzands are konstantly doing, and never lern eny better. Sum wimmen are in the habit ov kounting themselves gook wives and good Kristyans, but I onestly think them mistaken in both partiklars; if tha are poor kooks, I don't beleev tha are eether good wives nor good members ov sosiety. In my opinyun a woman iz not properly fitted to pla her part in the affares ov life hoo duz not no how to get up the food we eat in a proper, presentabel, helthful style. A botch ov a kook iz the wurst ov all botches.

Our dawter waz pleezed kleer up to her eyes to se us, and it seemd a perfekt plezure to her to get the best for us that she had in the house. It waz the first time I had seen her since her littel son Steven, Jr. waz born. He iz now a littel over 3 munths old, and I must sa he iz a brite, pretty baby. I think the father iz the proudest man over that littel bit ov humanity that I ever saw. Yu wood think, to se him go on, that he thawt he had performd the gratest wunder that waz ever herd ov. If yu kood se him take that baby and toss it and karess it, and heer him tawk baby tawk to it yo wood think he thawt it the only baby in the wurld. The muther thinks just az much ov the littel thing as Steven duz. Yu kan see it in evry word and akshun, and with evry look ov her eyes; but she iz so kwiet and speeks so lo that the kontrast between her and Steven iz vary grate.

I tell yu we had a reel good vizit with our dawter and son-in-law. We stayd a week, and the time passd off very plezantly. We made the time a day or two longer than we intended, and when I got home I thawt it waz too late to rite yu my kustomary weekly letter for THE TRUTH SEEKER, but I new wel enuf that yure reeders wood exkuze it and perhaps be glad ov the chanse.

Wun da the 2 Sallys and myself—mother and dawter—rode out to se the kuntry round about Hard Skrabel, and I found I didn't like Monmouth as wel as old Huntingdon, and I feel satisfied to remain whare we are. I probably shal not emigrate to any other part ov the kuntry, but lay my bones awa in the church yard at Zion Hil. I hav got so wonted to theze hils and holers that I don't want to leev them for meny daze at a time until I leev them for good and all, and go to okkupy the manshun which I hope iz prepard for me in the New Jerusalem abov the klouds. I truly hope that after all my efforts to leed a good life and do my duty so far az I no it, that it wil not be my fate to hav to take the uther rode to the rejuns ov darkness and terror. I don't like to think abowt that dark rode, and wish with all my hart that it had never been devized. I hav more than wunse thawt if I had been God Almighty I wood not hav had eny devil or eny hel to trubel myself or eny of my kreetyures. It haz alwaze seemd to me that that part ov kreashun waz redundant and had far better ben omitted. Sumtimes I hav thawt it hard to beleev, but the preechers and the good book say it iz so, and all we hav to do iz to beleev it and do our best to gard aganst it, and be vary kareful not to take that downward rode.

Steven and I went wun da round the naborhood whare he livs, kalling on several ov the farmers, looking at thare stock, and so forth. I didn't see enything that suited me kwite az wel az I kan sho about Zion Hil. I saw sum vary good horses, but not a teem that I wood begin to trade my bays for. In kows and sheep we also kan beet them. But I am afrade yu wil set me down for a big brag if I am not kareful. I stade considerabel ov the time with Steven in the store, and tho his trade is not extensiv, I had an opportunity to see his nabers az tha kum in to buy goods and get thare letters and nusepapers, and when more than wun wanted attenshun, I helped him on sum things. Yu aut to hav seen me mesuring off kaliko, waing salt, and mezuring molases and kerosene. Perhaps yu wood think I had ben a merchant all my life. I kood see that Steven and hiz wife too wer a littel proud of me, and wer pretty fond ov introdusing me to thare akwantanses, and I notisd, too, that tha took sum panes to giv my titel of deeken, tho Steven did not seem to valu it so much az Sally did. I ges the grase of Kriste duz more for a beleever than wun hoo has no hope in that excellent charakter.

We all went to church on Sunday morning with the Methodists, hoo hav a meeting-house about a mile and a haf from Steven's store. It iz about six miles to whare the Baptists hav a church, and we thawt we wood take the wun neerest by and make it do, if it waz not just the wun we wood prefer. We herd a pretty good sermon on the subjekt ov the sekond birth. The minister showd kleer enuff that unles we are born again we kannot be saved. I thawt ov yu, Mr. Editor, when I waz listening to that diskorse, and wishd yu kood heer it, too, and beleev it. I do wish yu kood feel the importanse ov being born again, and wood try and hav a part in that sekond birth. It iz a terribel thawt that yu must take that downwurd rode for the want ov it.

The minister we herd waz Mr. Parmaly, and he iz a new man that haz just kommensed thare, and tha hardly no whether tha shall keep him or not. The man that tha had thare before him waz Mr. Turner, and he *turned* most too meny wayz to suit them. He had a nice wife and 3 yung children, but she did not seem to be enuf for hiz tastes. He waz too fond ov wandering in by and forbidden paths. Thare waz a prominent sister in the church by the name ov Mrs. Bowditch, who iz a gras widow, and livd in a littel kottej by herself. She iz very pius when full ov grase, and exhorts like a preecher, but when grase iz out, the Evil Wun takes advantej ov her. She iz sed to be kwite blooming and entising in her way, and more than wun good Kristyan haz ben led astra by her allurements. Preecher Turner waz her last konkwest, and tha sa he got badly struk after her. He waz offen at her house after dark when he aut to hav ben home with his own family, and several times tha wer seen riding out together, and a munth ago tha made a trip to yure city and wer gone 4 days. A man from the naborhood hoo new them, watchd them without being seen, and found that tha put up at the St. Charles Hotel, and passd themselvs off az man and wife. Tha registered thare names az D. D. Hunter and wife, but he did not hav to hunt very long.

This was a little too much even for the Methodists, and tha husled him off in a hurry. Sum ov the leeding men ov the church told him he must get out at wunse, or tha wood prosekute him at the kommon law. So he went, and the gras wido, to. The poor wife waz neglekted, and the church had to make up a purse to send her to her father's in Pensilvania. Mr. Turner turned hiz fase westward, with the gras widow with him, and it iz thawt he wil find work in sum other part of the vinyard, where it iz to be hoped he wil exersize more self-denial. Sinse he left, tha hav found out that he waz also pritty thik with 3 other sisters ov hiz church, 2 ov them marred and wun a yung girl. Tha hav proof pozitiv that he kommitted adultery with all ov them. But, Mr. Editur, I don't like to tawk about theze things. I am sorry human nacher iz so week, and that that protekshun which the relijun ov Jezus aut to afford so often falls short ov what it shood do for poor week mortals. I stil pra, with Paul, that the grase ov God ma more abound, and that we ma all lern to praktis more self-denial and pra more fervently.

I wil not detane yure reeders longer this time, but I wil rekur to this subjekt or sum other in my next.

I am fathefully yours, JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Communications.

A Review of the Situation by one of the Seceders.

MY DEAR BENNETT: From the tone of your last editorial (Nov. 16), and from the spirit exhibited by many of your correspondents since the unfortunate split in our Convention at Syracuse, it becomes painfully evident to my mind that both factions do not understand each other, or else we are all a silly lot of childish people, hardly fit to attend any convention. At present I am not willing to accept the latter charge, hence this attempted review of the situation.

From a personal acquaintance with a large number of the delegates attending said Convention, I can fearlessly testify that a great many honest, noble, moral men and women may be found in both branches of the split, and if there were any very bad or immoral people present, their numbers were too insignificant to constitute a faction. The idea that one party has all the moral principles of the Convention upon their side while the other faction has all the immorality is simply ridiculous. *No one believes it*, and no one should claim it except for political purposes. The construction of "a man of straw" is an old game played by politicians the world over, the imaginary man can be so easily destroyed, you know. Political writers and speakers often tell us a great many strange things, but the good sense of the people will not accept that which appears to them unreasonable, neither will they ever believe that morality is confined to any particular party, faction, or creed.

First, let us be honest enough to admit that both branches of the League are sincere, both are honest, and both parties claim to build or base their belief upon the solid foundation rock of moral principle. To say that "two-fifths of the Convention withdrew and organized a counter movement solely because that grand, good man Elizur Wright was elected President," it seems to me is about as unjust as it would be to claim that Mr. Abbot was thrown overboard solely because he favored morality; both statements are too strong, and neither of them will hav a tendency to heal up existing difficulties. The election of Hon. Elizur Wright was, in my opinion, the result of the split and not the cause of it. The Convention was divided just about as effectually long before it assembled as it was after two days' session; had there not been two irreconcilable factions the choice of a president would not hav divided the League.

Unfortunately the war—which seems to me useless—began a long time ago between two leading editors of two Freethought newspapers, *The Index* and THE TRUTH SEEKER. Who knocked off the first chip, or which editor was the most in fault we will not discuss at the present writing, suffice it to say they disagreed, and by so doing naturally drew into their troubles a large number of Liberals who in the beginning had no heart in the controversy, and who ought to have had the good sense to keep out of it altogether.

A great many of our best people who take *The Index* naturally coincided with the editor's views upon the Comstock laws, while perhaps a decided majority of the readers of THE TRUTH SEEKER deeply sympathized with Bennett in his persecution and affliction.

Among those who were fortunate enough to see both papers and to read both sides of the question were many who found themselves in sympathy with both editors, deeply deploring, however, the incessant and apparently useless warfare, which it was plain would eventually create a split in the Liberal ranks from one end of the Union to the other.

At the Watkins Convention it was painfully evident to any keen observer that an effort was already on foot to change the administration or capture, as it is termed, the National Liberal League at the next convention. The friends of the League soon began to organize clubs in order to send delegates so as to protect it (as the writer understands) from the introduction or adoption of any new measures tending to weaken it or divert it from its original object. The friends of the repeal movement, if I am correctly informed, organized a large number of new clubs with the avowed intention of commiting the National Liberal League to the repeal movement and to get rid of Abbot.

A large number of conservative Liberals confidently believed until the Convention had assembled that the question upon which we were divided might be kept out entirely. Mr. H. L. Green of Salamanca wrote me quite a number of

letters to that effect, saying, among other good things, "that we could not *afford* to divide our strength upon this question." In my replies I fully agreed with him, saying that these two editors were *too valuable to the cause* to be at loggerheads, and that the Convention should take no unwarranted action which would give one a triumph over the other. I said further to Mr. Green, and I still say, I think Bennett has been unjustly arrested, and, in my opinion, there is a motive back of the apparent one in Comstock's conduct. I do not say that he has any share in the lawyers' fees, but I do know that little lawyers may be found in almost every town who are willing to "whack" their costs with a client. If I were to express a private opinion on Comstock and that particular law which sustains him, I assure you it would not be very complimentary to either. Still, I doubt the propriety of committing the National Liberal League to any such outside matter. I have not a word of fault to find personally with those who are suffering from the effect of the odious Comstock laws for desiring the repeal of the same, but I did think, and I still think it very impolitic to try and commit the National Liberal League to so unpopular a subject, particularly when so large a number of the Liberals are bitterly opposed to the movement.

No one denies Mr. Bennett's right to petition Congress for the repeal of the Comstock laws. He has already 70,000 good, honest names to said petition, which may be increased to 700,000, and no truly liberal person will complain. If I were the editor of a Liberal newspaper I would turn my attention towards the repeal of other odious laws.

The Civil Damage act, a state law, in my opinion, is infinitely more dangerous to our liberties than any United States law ever passed. I would sustain the Resumption act with all the power of my pen, believing as I do that the welfare of the whole people demands it. Yet it would be very unwise to force a hard money plank upon the National Liberal League at the present time, thereby driving away at least one half its members.

At a meeting of the State Freethinkers' Association held at the parlors of the Syracuse House on the evening preceding the Convention, almost the unanimous expression was in favor of smothering the obscene question at once. In fact no one opposed such action until a lady from this place, who publicly boasts that she fears nothing so much as respectability, threw a fire brand into the magazine, declaring open war against the cowards who opposed the repeal. If all people who prefer walking around filth to wading through it are to be branded as cowards, then we may call by that name at least hundreds of the most intelligent Liberal citizens of Syracuse who would hav crowded the galleries of Wieting Opera House to overflowing had any other subject been under discussion than the obscene question.

It was the intemperate action of just such people as the lady referred to on both sides who made a compromise between the two factions impossible.

The first few votes upon the order of business as arranged by the President developed the fact that there were two distinct factions and that those who had fancied they could remain "on the fence" would soon be obliged to abandon such position. Persons favoring repeal were freely charged by the opposite party with favoring the circulation of obscene literature, while those who differed with the repealers in opinion regarding the Comstock laws, as well as all those who doubted the propriety of bringing this subject into the Conven ion, were again and again charged with being Comstock's allies, and with approving all of his devilish acts.

At last after all the evil that could be done had been accomplished those finding themselves in the majority decided to lay the obscene question over for one year. It was freely charged by quite a number of influential delegates that this course was adopted for the purpose of holding the Convention together long enough to decapitate the President, thereby preparing the way to commit the whole League to the repeal movement at the next annual Convention. How true these charges were I will not attempt to say, but subsequent events certainly pointed in that direction.

The obscene question which had so far kept the galleries of the Opera House nearly empty, had not been disposed of, but was simply covered up, leaving its stain upon the Convention about as indelibly stamped as to have passed a resolution favoring repeal. Up to this time I for one was in no way committed to Mr. Abbot for the next Presidency, on the contrary I had said to Mr. Green and others that I would not object to a new President, if it was thought advisable, provided the original aim and objects of the League would not be diverted by such action.

When, however, it was claimed in the committee room that Mr. Abbot should be dropped because he was on the wrong side of the obscene question, I thought it high time to inquire before throwing overboard a man who had organized the League and served it faithfully for three years, if *there were no other charges.* To the surprise of many of us *no serious charges were made against Mr. Abbot.* We stood in the committee room twelve to twelve, with Mr. H. P. Stark, one of Abbot's friends absent. The question was carried back to the Convention, when by a strict party vote the repealers who had a majority all through voted Mr. Abbot out of office. The Convention which had been split from the beginning of the session, now began to separate just as hundreds of thinking people who had watched the quarrel for months predicted it would separate the moment a new subject was introduced which did not properly belong to the Convention.

It was the *culmination* of an unfortunate, bitter, personal controversy between two good men who simply differed in opinion. Had the Liberals all through the land taken the early advice of such peacemakers as Mr. H. L Green, who advised every Freethinker to strictly adhere to the original principles of the League, we should all of us have been together to-day—the Spiritualist and the Materialist, the hard money men and the greenback advocates, the Jew and the Infidel, all working in harmony side by side for the complete secularization of this Government.

Syracuse, Nov. 20, 1878. JOHN W. TRUESDELL.

REMARKS.—We must accord to friend Truesdell a far larger share of fairness than has been evinced by many with whom he is associated in the disruption of the Liberal League. He admits in a manly way, which it would be well for others to pattern after, that there was no more immorality in one division of the League than the other; that one branch is no more in favor of obscenity than the other. Had this truthful course been pursued by his brethren and sisters who considered themselves more moral, virtuous, and pure than their opponents, their attitude would be much better than it is to-day. Too much censure can hardly be directed to those who hav persistently used detraction and slander and falsely charged those who did not accept their views with immorality, vileness, and indecency. There are few greater wrongs than to falsely impute improper motives and conduct to others. A person's reputation can hardly be estimated by dollars and cents. Detraction and misrepresentation hav seemed to be the principal arguments of the Abbot side, and these they hav applied with a zeal worthy a better cause. To us it seems that the repealers hav not been as culpable in making accusations against the modifiers as *vice versa*. Very little was said by the majority in the Congress of an uncomplimentary character of the minority. No dishonorable motives or conduct were imputed to them. Their prejudices were duly considered, and much was yielded to them in not pressing the vote on the question of repeal. It was felt that the question would be better understood on all hands in another year, with the consequent ability to vote intelligently. This certainly was a concession to the minority that was not duly appreciated. The majority was fully aware that they had the numbers to pass the repeal resolution, but to avoid a rupture they forbore to press it to a vote. This should hav produced more conciliation than it did. But from statements that hav been made by prominent persons in the minority that it was decided, before the Congress even assembled, that the split should take place under certain circumstances, and when Mr. Wright was elected in place of Mr. Abbot, they seemed to think the cause to bolt quite sufficient, and they immediately acted upon it. If it was not because Mr. Wright was elected that they seceded and that the bolt was made, it is difficult to tell what it was. It is not worth while to impute it to anything but the true cause. No sooner was the election of Mr. Wright announced than the movement towards secession began to show itself. This was all the provocation that was necessary to carry out the course that had been decided upon.

The purposes of the two factions differed widely. The majority repeatedly asserted that they would abide by the decision of the Congress, let it be what it might, and that they had no desire for a rupture, while the minority made the threat that they would bolt if the repeal resolution was passed, and when that was dropped they only required the election of Mr. Wright, instead of Mr. Abbot, to determine them to carry out their purpose. The vital question in this matter is, Was the election of Mr. Wright or the non-election of Mr. Abbot sufficient to justify the disruption of the League? Had not the majority a full and perfect right to vote for the man they preferred? Is not their selection a most excellent one? Is there a man in the entire country abler, truer, or more deserving of the honor? Was it such a sin to prefer this man to one who had shown himself narrow, unfair, untruthful, lacking in moral courage, and dictatorial, that the League should be rent in twain for exercising that preference? Was it ever one of the written or unwritten laws of the League that Mr. Abbot must be its permanent President, and that every member must vote for him under all circumstances? Is the League *of America* established on that basis? If in two years more one-half of its members should become justly dissatisfied with Mr. Abbot as a President, and should have the temerity to vote for some other good man, would it be sufficient grounds for another division of its members and the establishment of a third National League for Mr. Abbot's benefit? If that course is the quintessence of Liberalism, many persons hav a long lesson to learn.

The facts in the case are about these: Many of the seceders at Syracuse acted as they did, not because they thought Mr. Abbot the only man in the country who could properly fill the office of President, nor because they regarded the position of the majority essentially wrong, but because a stigma had been unjustly cast upon the portion who were totally against the Comstock laws, and they felt that on account of their position in society and the necessity of maintaining the appearance of respectability, and because some of them had not the moral courage to stand with those only defending the principles of American liberty, something needs be done to advertise themselves as advocates of morality and respectability.

So far as regards the insinuation that the majority were responsible for the introduction of the question of repeal or modification into the League, and the consequent thin condition of the galleries, it is unjust. The majority were not responsible for it. Mr. Abbot, in his call of the Congress made it imperative that the questions should be discussed, and it was hardly possible to avoid it. He having called for the discussion, it hardly becomes his friends to denounce their opponents for it. The difference had a positive existence and it had to appear.

So far as the organization of new Leagues is concerned, and the sending of new delegates, it was pretty actively worked upon both sides. Each got up new Leagues for the express purpose of increasing their representation in the Congress. This was done in Syracuse as well as elsewhere. The first League organized in Syracuse, of which Mr. Truesdell is President and Mrs. Truesdell is Secretary, is distinctively an Abbot League, and it was organized on that basis. Every member was for Abbot and every delegate stuck to him, remaining while he remained, and bolting when he bolted. Later an anti-Abbot League was organized in Syracuse, but no one can deny it equal rights with the Abbot League. The same elsewhere; Abbot Leagues were organized, and also anti-Abbot. If one side excelled the other, it proves that the public sentiment was most in their favor, or that they worked the hardest. Both sides exercised their legitimate rights only.

As regards the origin of the contention in the National League, it was not wholly of a personal character, but a deep principle of liberty was involved, which, though sufficiently discussed already, may be alluded to again. The editor of THE TRUTH SEEKER sought no personal quarrel with *The Index*, but uniformly treated him courteously until bitterly and unjustly attacked.

The Comstock Postal Law of 1873 is one of the most designing, dangerous, and unwarranted attacks upon the very principles of American liberty, as guaranteed by the Constitution, that was ever made in this country. It was devised by the Young Men's Christian Association of this city; its passage was procured by the personal efforts made by its agent; its object was to increase the facility with which independent and unorthodox minds in the domain of theology, medicine, and physiology could be crushed, sent to prison, and their work destroyed. It was the intent of this law to crush Liberalism and Freethought, and it was no part of the duty of Liberals to shout for it or sustain it. Some of the cases prosecuted by the author of this law and under it are still remembered. Mrs. Woodhull and her sister were arrested and thrown into prison, their paper stopped, and their business ruined because they published the Brooklyn scandal, but with far less minuteness and particularity than all the daily papers of this city and hundreds over the country afterwards gave. Geo. Francis Train was imprisoned six months for publishing passages from the Bible. John A. Lant was arrested for publishing his *Toledo Sun*, and for sending it through the mails he was sentenced to prison at hard labor for eighteen months, and a heavy fine. His paper was suppressed and his business entirely broken up. This was not because his paper was immoral or calculated to do any person harm, but because it was radical and offensively opposed to the prevailing system of religion.

It will be remembered that Dr. E. C. Abbey of Buffalo, a gentleman and medical graduate of ability, was arrested and subjected to an expensive prosecution, was found guilty and fined for publishing and mailing his scientific medical work, which has been pronounced by competent judges in every way a valuable and unexceptionable work. But it was not accepted by the regular school, and its author was a tabooed man, much as though he had been a dissenter from the presented faith of orthodoxy. The law bears as heavily upon the independent writers in medicine as in theology. We hav huge monopolies in medical colleges, and rings in theological colleges, and they are determined to break down innovation and opposition. The Comstock laws were devised and enacted to aid in this oppressive work. It is no part of the duty of Liberals to shout themselves hoarse to sustain such laws.

The case of Dr. E. B. Foote is still fresh in the memory. His "Plain Home Talk and Medical Common Sense" is in hundreds of thousands of families, by whom he is fondly regarded as a warm friend to the human race. His writings impart valuable and perfectly legitimate information to the people; but the colleges and schools did not like him. He gave too much information to the people. He did not work by their direction and approval. He must be suppressed. Comstock "went" for him, secured his arrest, had him subjected to an expensive trial, which cost over $5,000, including a fine, and he escaped prison by the great exertions of his warm personal friends. His business has suffered in consequence to the extent of more than $25,000, and for this Comstock and his laws are to be thanked.

A large share of Comstock's victims must be passed unmentioned. There are hundreds of them, in all, where persons hav been sent to prison, to ruin, destruction, and death, by the intrigue, subterfuge, and cruel duplicity of the author and executor of the postal laws of 1873. It is no part of the duty of Liberals to defend them.

Mr. Heywood's case is a cruel one. For publishing and mailing his little work on marriage and the social question, in which he said nothing but what he had a right to say as an American citizen, and nothing but what he honestly believed, he has been confined in company with criminals of the meanest character. If his book is in some respects different from what the tastes of some people would indicate, it was not written with a bad motive, and contains nothing to injure any one. But he is now serving out his term of two years' imprisonment at hard labor, and his wife and children are left to get along in their want the best way they can. In this instance the vital principles of American liberty are grossly outraged. It is not the duty of Liberals to uphold such persecutions.

When the editor of this paper, and one of the Vice-Presidents of the National Liberal League, a few days after the assembling of the Congress in Rochester, was arrested on a charge of obscenity, it was not because he had said aught opposed to morality or decency, but because he made vigor-

ous and persistent attacks upon the prevailing system of theology, which he regards as false. The object in arresting him was to throw him out of business, to crush his paper, stop his publications, and destroy his business. With the precedents staring him in the face, with the statement on the part of Comstock that the arrest was made upon the suggestion and advice of the legal counsel of his society, the prospect of a term in prison was, to say the least, promising; and had not Col. R. G. Ingersoll interested himself in the case and called upon influential men in the Government, who advised that the case be withdrawn, there is little doubt that a conviction would hav been obtained, and a term in prison the result. The U. S. District Attorney informed the accused that the Grand Jury had found an indictment against him, and that he entertained no doubt that a conviction could easily be secured if the trial went on. The conviction would hav been under the charge of obscenity, when the offense was really heresy or blasphemy, and not obscenity at all. When all this loomed up before the vision of the editor and many lovers of true liberty, they felt appalled at the situation, and deemed it wise and necessary that something should be done to stay the tide of Christian intolerance and injustice which was bearing down upon them.

If THE TRUTH SEEKER was suppressed, the old *Investigator* would perhaps come next, after which the cultured *Index*, for its opposition to God in the Constitution, might be the next victim. The Comstock laws were regarded as a great wrong, which crushed out the liberties our fathers fought for, and which are guaranteed to us by the Constitution, and it was felt that if they were allowed to become the rule, free thought, free speech, and a free press would be unknown in our country. The situation was alarming to the watchful sentinels of liberty, and the necessity was realized of doing something to stay the aggressor. It was deemed proper to get up a petition to Congress asking for the repeal or modification of the objectionable laws, and blanks were sent out to all parts of the country for signatures. It is estimated that 70,000 honest, earnest men and women signed them, and in good faith.

What was the duty of every true Liberal in the country? It was to co-operate in this earnest movement and to unitedly do all that could be done to oppose the effort that was made by their Christian opponents to crush free speech and a free press. It was no time for tories or traitors to interpose their hands to hold back this Liberal movement. What was the course of the President of the National Liberal League and the editor of *The Index* on this occasion? He published a long article praising and defending Anthony Comstock and his modes of working. He denounced the petition and the man he thought was the author of it; he accused his brother editor and his brother National Leaguer with forgery, and went to considerable trouble to obtain damaging charges to publish against the brother editor who was in the toils of the enemy; he denounced the signers of the petition as dupes and ignoramuses who were being decoyed into a trap, and said all were defenders of obscenity and immorality. It has been said that jealousy had something to do in this action of the President of the League; but whether that is so or not, it certainly was not the spirit of fraternity or Liberalism. Hardly another man in the whole country would hav taken the same course under the circumstances. It is very sure Elizur Wright would not hav acquitted himself in that way. Had this good man at that time been at the head of the Liberal League, that organization would not hav been placed in antagonism to the effort of the 70,000 petitioners. The object of that petition would hardly hav been defeated. The Liberals would hav stood shoulder to shoulder in opposing the power that oppressed them, and we would to-day hav a united League, and would present a united front to our common enemies.

It is very certain Mr. Wright would not, for twelve months, hav denounced a brother in the cause as being a defender of impurity and vice when it was not true, and it is not strange that a majority of the Leagues should prefer him as their leader and standard bearer. He has for a long term of years proved himself faithful to the highest principles of national and personal liberty. He is no moral coward, and will, under no circumstances, truckle to the forces of bigotry and intolerance. He is not afraid to announce himself in favor of what is true and right, though it may be unpopular. He is no time-server nor trimmer; he does not value respectability higher than liberty or manly duty. It surely seems that a body of men and women should not be aspersed for voting for such a noble man. Mr. Abbot was not turned out of the office; his second term had expired, and a majority of the delegates, in comparing the records and characteristics of the two men, preferred to cast their suffrages for Mr. Wright. It was not a proper ground for offense, and should not hav broken up the League.

A wrong has been perpetrated all along in calling the opponents of the Comstock unconstitutional law obscenists, and insisting that the question is one of the free circulation of obscenity. It is not a question of *obscenity*, but one of *liberty*. It is not whether we shall be allowed to disseminate *obscenity*, but shall our *liberties* be suppressed? We must insist that the true issue is not in always being misrepresented. We are not for *obscenity*, but for LIBERTY. But we will not sacrifice the most vital principles of human rights from the fear that somebody may say we are in favor of obscenity. That term does not alarm us so much that because it is hurled at us we will surrender our dearest rights and sneak over to the camp of the enemy.

Letters from Friends.

BOSTON, MASS., July 20, 1878.

To the Editor of The Index: Since the arrest and imprisonment of Ezra H. Heywood, there has been a quiver among the quills as to what shall be tolerated and what suppressed *by law*. The proposition to suppress is made not only as to the mails, but also as to public gatherings. As one of the plebians, allow me to assert that, in the lewd, lascivious, and indecent society from Beacon to North streets, from Commonwealth Avenue to the South Cove, it seems a cruel waste of time to argue as to what may or may not be said in public meetings and gatherings. As the home, so is the state. It is the intent of the spirit that leaves an imprint for good or for evil; and as no reform ever looks to the "learned" as its only agents of progress, so need not the "cultivated" demand that the "vulgar" shall hav no hearing, and fortify its assertions by municipal and legislative acts.

The Free Religionists may gather their skirts about them, the "cultured" walk upon stilts, and only know the poor and oppressed as the "vulgar" and the "rabble," but we will be heard. Nature, by some consummate act, may giv us a master tongue; she will also giv from the cradle of suffering and gaunt despair untutored tongues; and if you do not catch the spirit of the soul in bonds (which knows no double meaning), you, sir, are the "indecent" fellow of the crowd.

As Luther (with a face of not virgin purity) made it possible for you, editor of *The Index*, to impeach Christianity, so may these unlettered agents plow so deep as to turn into the sunlight the flimsy morality that is covered by smooth sayings and gracious movements, and make it possible for some pen, inspired, to impeach the morality of society.

They shall be heard—the unlettered, untutored, crude, vulgar! All that has made us what we are will be brought to the front, openly, to the bar of reason, into the court of conscience; and there, on that altar of one common interest—the sovereignty and purity of the individual—we lay the burden of our experiences. The cove and the college will meet, and the grievances of the one will be the humiliation of the other.

Will you bring fagots to the already kindling fires for the martyrs, whose crime is the happiness of a common people which they freely love to serve? JOSEPHINE S. TILTON.

D. M. BENNETT: The inclosed letter may interest the readers of THE TRUTH SEEKER as an incident that will be repeated as the struggle betwcen science and the Church, waxes warm. J. S. T.

BINGHAMTON, N. Y,, Oct. 16, 1878.

MY DEAR FRIEND: I hav been away visiting in the regions round about, so hav not found time nor opportunity to write you sooner. I do not remember what I did write about father's action as trustee of school, exactly, but will giv a statement and you can then take your choice of communications, if this does not come too late. At least one-half of our school district, No. 5, Kirkwood, N. Y. (if locality is desired), are opposed to furnishing house, fuel, etc., for religious meetings held in the schoolhouse.

Last autumn Calvin Randall was elected trustee after stating publicly (in the school meeting) that if he were elected trustee he should close the doors to all forms of religious meetings, and devote the house strictly to education. He was elected regardless of this, locked the house as he had said, which was broken open on a following Sunday by one E. O. Everts, a leading Methodist of the district. The year preceeding these incidents, this man—E. O. Everts—had killed and sold the flesh for food of two sick hogs, (knowing them to be sick, and believing they would die as he said), to which said C. Randall strongly objected to the Board of Health, but took no legal action in the matter, and it was hushed up. This is to explain the animus of the man E. O. Everts in his subsequent action, and why he felt himself aggrieved by said C. Randall. Before the time of the locking of the door of said schoolhouse and its being broke open, papers were served upon the trustee to compel him to open its doors to their religious meetings, which did not hav the desired effect, said trustee bringing action against three parties for breaking the door, but which suit being brought before a county magistrate, did not result according to law, but sustained the cause of religion (?) Directly after the close of the school term, March, 1878, one night the schoolhouse burned to the ground, and the next week said C. Randall, trustee, was arrested as instigator of the deed, a nephew as the incendiary, simply because he had happened to pass the house the evening before the fire.

They were taken before a prejudiced country magistrate, who held them to bail for appearance at court, *upon no point of law*, as he admitted. The name of this magistrate—Ruff Finch—should hav had its natural termination, Ruff-ian. The case came before the Grand Jury Sept. 9, '78, in the city of Binghamton. No bill was found, the evidence of E. O. Everts (first complainant) showing to the jury that he himself was the guilty party. Added to this, the statement (made to nearly a dozen individuals) of one Fred Mayhew, a boy of about seventeen years, goes to show the same to hav been true. The end is not yet. "The race is not always to the swift, nor the battle to the strong."

I hav given you this, I fear, disjointed and ill-written statement, which I hav written in haste, to use according to your judgment. It is literally true in every particular, and you can affix my name in full, if you wish to, to all of it. We hope now that good will grow out of all this; that we shall hav a free school building, not united to any religious organization.

Hoping Comstock has not and will not trouble you further, and asking to hear from you soon, I sign myself,

Your true friend, L. R. CHASE.

PRAIRIE CITY, OR., Oct. 29, 1878.

BRO. BENNETT: You are well aware the people of eastern Oregon the past summer hav been reaping the bitter fruits resulting from an Indian policy wrong in theory and dishonestly executed. No description that I could giv would more than faintly portray the intense excitement and anxiety that prevailed among the citizens of this portion of the state when they were in an almost defenseless condition and momentarily expecting an attack from the infuriated demons. The danger is past for the present, and you will doubtless be gratified to learn that instead of dangling as a trophy of valor at the belt of some noble (?) Pinte or Bannock, our scalps yet remain in our possession. We are not greatly indebted, however, to "Lo's" kindness of heart for the privilege of wearing them yet a little longer, but rather to the failure of their plans in getting other tribes to join them, and the early death of some of their leaders.

At the commencement of his march, Gen. Howard, who is armed both with the sword and cross, offered a fervent prayer, imploring the great "I Am" to soften the heart of these children of the forest, and turn them from the evil of their ways. But "Jah" was at that time canvassing the Atlantic states, with the view of having his name and authority recognized in the Constitution, or he might hav been with St. Anthony in Greene street in assisting him in searching for naked obscenity. At any rate, for reasons best known to himself, there was no response, and the "noble red men" continued their work of death and destruction until a sufficient number of troops arrived on the scene to render the game they were playing extremely hazardous; they then, after secreting the principal portion of their breech-loading guns (for future reference) came to the conclusion "discretion was the better part of valor," and submitted to return to their reservation, to be supplied by the government with rations until such times as they were again prepared to go on the war path.

If this state of affairs continues, the time is not far distant when the people of eastern Oregon will conclude that "forbearance ceases to be a virtue," and when that conclusion prevails these periodical Indian outbreaks will only be known as matters of past history.

I was surprised to hear of your arrest at Watkins. It is certainly one of the most shameful outrages ever perpetrated in our country. My surprise was even greater to learn you had a subscriber on your list who would wound the feelings of a worthy brother (already overburdened with cares) by cruelly threatening to withdraw his support merely because you had the misfortune to off nd the minions of bigotry while exercising a privilege guaranteed to every American freeman. That threat surely must hav been hasty and inconsiderate, for certainly no one who has read THE TRUTH SEEKER since its first advent could censure its editor for "getting into scrapes" while pursuing an honest and upright course. However, should Mr. Van B. "haul off" without any more just cause than getting into that "scrape" at Watkins, I hope ten will see the necessity of coming to the rescue. I, for one, will take an extra copy whenever he "hauls off" for such reasons.

If the good and pious conservatives of morals (Judge Hurd, Rev. Waldo, and the jury who indicted you at Watkins) hav not been "vitiated" and "corrupted" by a perusal of that "obscene pamphlet" called "Cupid's Yokes," you can send two copies to this office, one to E. L. Sandford and the other to myself.

I send you money order to-morrow from Oregon City for $10.10, to be applied as directed on next page.

Yours truly, A. L. THOMPSON.

MINNEAPOLIS, MINN., Nov. 12, 1878.

D. M. BENNETT, *Dear Sir:* I hav to-day written a note to Mr. Abbot of *The Index* casting my fortunes with the "repeal" party. From the birth of the controversy I hav been in sympathy with absolute, unconditional repeal of the odious Comstock laws, and the total abolition of Comstock himself as a meddling, disagreeable, Paul Pry who peeks into people's back windows to discover whether they hold family prayers or not, and when he discovers them playing a social game of whist relegates them to the hell of our fathers.

My time and your space are too valuable for me to go at length into my reasons for favoring "repeal." Suffice it to say, I am opposed to that portentious shadow—paternal government. Whatever form it has taken, when once the malignant idea has been embodied in law it has cursed the race and retarded its growth. We hav but to read Buckle, and Lecky, and Draper understandingly to learn to curse this curse upon humanity, and strive to defeat its enslaving aims.

I love and respect Mr. Abbot, Mr. Underwood, and the string of reverends who think with them. But American Rationalists are not seeking for a new priesthood, gentlemen. If I understand the drift of modern thought, we are seeking to make each individual pour the consecrating oil upon his own head—to make every man a priest and every woman a priestess of true virtue and manly and womanly morality.

In taking my seat at the table of "repeal" I would bring something more to the repast than vinegar, however. I feel very deeply aggrieved at the action of the minority at Syracuse, and hav been prompted to say some unkind things. But the breach is sufficiently wide already. Let us "Do as adversaries do in law—strive mightily, but eat and drink as friends." The schism will do good by advertising our cause, and compelling both factions to renewed work.

Please place me on your books as a regular subscriber to THE TRUTH SEEKER. Very truly yours,

FRANK J. MEAD.

CLEARFIELD, PA., NOV. 18, 1878.

D. M. BENNETT, *Dear Sir:* Recently some person who is apparently interested in my moral and spiritual welfare, sent me an extra copy of THE TRUTH SEEKER of Oct. 19, containing an article by A. R C, which I presume is regarded by its author as unanswerable.

I read the production over three times in order to find the points, for from the flourish of trumpets at its opening I expected to find it bristling with them. To my surprise however, I found it really unanswerable because it contained nothing to answer. It does not even rise to the dignity of a re-hash of his former orthodox twaddle, but it serves to indicate that he belongs to the class of Bourbons who forget nothing and never learn anything. I tried in my last article to awaken thought in his Rip Van Winkle brain by asking him a few questions pertinent to the issue between us, but his present effusion demonstrates the utter futility of attempting to draw a tortoise out of his shell without first boiling him shell and all. A. R. C. is so firmly intrenched in his ideas of morality and propriety (derived from his orthodox grandmother), that he can only stick his head out and hiss at those who hav explored fields of thought, to him a veritable *terra incognita*, and whose souls hav felt the genial and expanding influence of nature's teaching untrammeled by theological prejudice and ecclesiastical tyranny.

Signally failing to get anything out of him, I will try the experiment of shooting an idea or two into him.

1. Right and wrong are not absolute entities or conditions but are simply terms employed to express a relation, the standard of comparison being man himself. Hence any act or thing is right or good as it affects him agreeably, and wrong or evil as it affects him otherwise.

That is right or moral which conduces in the highest degree to the happiness of the individual and the race, and wr ng or immoral in proportion as it detracts therefrom.

Being himself a part of nature and constantly surrounded by all the other objects, conditions, and relations of nature man views them from his own standpoint and judges them as they affect his own present comfort or future happiness; and these he finds conserved in the greatest degree by a strict observance of the laws that govern his physical constitution. An ignorant man may pervert nature to his own

injury or a designing king or priest may deceive him to serve *his* base ends, but he that follows the light of nature guided by the voice of reason cannot go far astray.

2. Man's nature is *not* "totally depraved," nor are any of the organs of his body essentially vile, and when you hear a man asserting that such is the case, you spot him as either a hypocritical priest or one of said priest's silly dupes.

3. Man's highest happiness is secured by the legitimate exercise of every organ of the body and *every faculty of the mind*, and nature made no mistake in furnishing the same.

4. The "chief end of man" is *not* to glorify God by "crucifying the flesh," but it is to make the best use of the gifts of nature in order to make himself and his fellow creatures happy, all the priests in Christendom and A. R. C. to the cont ary notwithstanding.

5. The idea that man's mind is totally depraved and his body partially depraved is an antiquated superstition—a relic of monkish asceticism unworthy of the enlightened ethics of the nineteenth century, and when clothed in the garb of authoritative language and persisted in becomes an *audacious lie*, and an insult to all intelligent Liberals.

6. Had Christianity under Constantine never triumphed over nature, science, reason, and common sense, the Liberals of to-day would never hav heard of A—nthony R. C—omstock.

A. R. C. reminds me of an old lady I once met in the mountain fastnesses of northern Arkansas. After marching nearly all day through the wilds of the Boston mountains we passed a hut by the wayside, and standing on the top of a low log fence was an old woman looking alternately up and down the road in a sort of dazed, irresolute way. I rode up and addressed her, when she looked at me about a minute and then drawled out, "Who is you uns all?" I replied, "We are 'Feds.'" (three companies of Union cavalry). "O laws a marcy! I didn't think that thar was so many people in the world;" then after a pause, "Now I 'spose we uns all (the people of the South) will hev to giv up."

Like that old woman, A. R. C. mounts the log fence that bounds the jungle of orthodox superstition in which he has spent his life, and pipes out to the grand army of progress, "Who is you uns all?" But unlike her he *fails to take in* the significance of the scene before him, and instead of quietly "giving it up," he assures us that he is a Union man, is perfectly familiar with the country, that we will never get out of the woods going in that direction, and that prompted by pure patriotism he will consent to take command and act as guide. A man who draws his inspiration from Moses, and goes back to the fabled Garden of Eden for his ideas of morality, is hardly competent to lay down the law of propriety to the students of nature, or command a division in the Liberal army. He would figure to much better advantage in a united Presbyterian Sabbath-school. A. R. C. is a fraud. Yours for science and sense *vs.* superstition. H.

HASTINGS, MICH., Nov. 6, 1878.

BRO. BENNETT: I just received a copy of the *Seymour Times* (as sample), and although it is a professed "Liberal" sheet, I could wish it a little more so, at least enough to be consistent.

Dr. Monroe evidently considers the "Comstock" law the only barrier against obscenity and indecency. His opinion, however, should be respected by "Liberals," as he also should show a like respect for the opinions of those who differ from him. But does he? He openly denounces all who call for the repeal of that law, as wishing to throw down all restraint against obscenity, etc., etc.

Now, as our method for the cure of the same evil differs from his insomuch as we regard the present law ineffectual and unsafe, and call for its repeal and the enactment of an effectual and safe law in its stead, how is it, I ask, are we to be called obscene and indecent, and he pure and "holy?" May we not also with the same propriety charge him and the "reform" party as being in favor of the suppression of Freethought, and willing to help orthodoxy by unconstitutional means, to abridge freedom of press and speech?

If Mr. Abbot and Dr. Monroe were to share the fate of E. H. Heywood (and it is possible they may under that elastic law), they would, I think, soon hav a better opinion of Mr. T. B. Wakeman's great speech, and not claim that our intention is solely to deal in nastiness. It is to be hoped that we can "agree to disagree" upon this subject without slandering each other. I inclose $1.00 for the Defense Fund, and also my name to be added to the "Declaration of Rights. Yours, GEORGE WOOD.

SPRINGFIELD, MASS., Nov. 14, 1878.

DEAR MR. BENNETT: We hav survived the National Liberal League Congress, and in spite of all assertions to the contrary, I think the "repealers" hav good reason to feel quite triumphant. We certainly were largely in the majority, and hav no reason to be ashamed of either our cause or our company. I hope we shall not spend much time telling people we are not *this* and we are *that*. Our lives are before the world, and the rule laid down eighteen hundred years ago, "By their fruits ye shall know them" still holds good.

This blackening the character, or trying to do so, of persons not thinking as we do upon scientific or moral subjects is following too much in the wake of the politician, and we better not give much attention to it. It is the law that takes away the right of expressing our opinion on subjects moral and immoral that requires our attention. Mr. Heywood still is a prisoner, though never having wronged anybody by word or deed. How soon some of the rest of us may be judged criminals because of some printed word, who can tell? December is not far in the distance. I was told the other day that some person in this goodly state of Massachusetts was arrested for having a nude statue in his window. Artists take warning. Are there not some lovers of art among those of our friends who left us and formed a new League who hav in their parlors something of that sort, prohibited by the "Comstock law?" I think I remember to hav seen some statues *unclothed* in my own city.

The morning's papers chronicle the arrest of a doctor in Boston for some pictures hanging in his consulting-room. I hope the doctors will see to it that the law be so defined that people shall know what is lawful for the eyes as well as the ears, so that no person shall hereafter be entrapped through ignorance of established law.

I hoped to find people in this city of Springfield who had become awake to the danger of the hour, but as yet I find no one who feels any conscience in the matter. How true it is that we must be ourselves oppressed before we realize the need of work. I would like to find material for a League in this city. Perhaps I shall by and by. We are a strange people, never believing in the old adage that "an ounce of prevention is worth a pound of cure." We keep quiet until the evil is fairly fixed upon us, and then we rebel. Of course we shall abolish the obnoxious laws, but how many innocent people shall suffer first, who can tell? I trust the National League will do its whole duty. I send you a few names, obtained before I left home, which were overlooked, for the "Declaration of Rights."

Faithfully yours. LUCY N. COLMAN.

MARENGO, N. Y., Aug. 18, 1878.

D. M. BENNETT, *Dear Sir:* Sunday August 18th was a white letter day in the annals of the small and peaceful hamlet of Marengo, Wayne Co., N. Y. For the first time in its history, so far as we know, a lecture on Infidelity was delivered there. The weather was all that could be desired. The bright sunshiny day, the agreeable and invigorating breeze from the northwest, and the balmy air, brought a large assemblage of earnest men and women from a wide extent of country, to Mr. J. S. Beadle's grove to listen to an able and instructive address by Mr. W. S. Bell, of New Bedford, Mass., in answer to the question, "What has Freethought to offer in the place of the Christian Religion?" Mr. Bell discussed at some length the foundations of morality, and showed that there is no foundation in the Bible for a definite and permanent code of morality. He also pointed out the true grounds of morality as resting upon the humanity of man and his acquisitions of science. He spoke for an hour and three-quarters to an interested and interesting audience. It was predicted that Mr. Bell would probably be struck by lightning during the course of the lecture, but as the weather was unusually fine and the surroundings delightful the speaker alluded to the matter, and said he doubted much whether the prayers and prophecies about the lightning would be fulfilled. A pious Christian in the audience muttered, "It is not too late yet." This same man but a few months before had stolen a young girl's pocketbook, and was discovered in the act and forced to deliver it up. After the lecture of Mr. Bell, Mr. Ellis, of Huron, who had preached the gospel for twenty years, gave a very interesting account of the manner in which he was converted from the superstitions of religion to the common-sense views of Freethought.

The meeting lasted over three hours, and was in every respect a great success. JAMES MAC TURK.

OTTUMWA, Nov. 10th, 1878.

D. M. BENNETT, *Dear Sir:* I am surprised at the turn taken at the Liberal Congress; the course certainly shows a great lack of Liberalism, and looks so narrow and bigoted in men that are showing up the narrow, bigoted superstition of Christians. I am disappointed in Underwood, for I hav always tied to him, having heard him lecture, and read many of his discourses. It looks too much like boys at play—just because their man was not elected. Why, that is just what the South did in 1860 when Lincoln was elected; they said they would not play and so elected their own President and set up for themselves. I think Liberals might work together when their cause is so just and so much to be done.

I am reading your grand book the "Champions of the Church" and am much pleased with it and edified by it.

Yours, WM. LINDSEY.

NEW ORLEANS, Nov. 6th, 1878.

D. M. BENNETT, ESQ., *My Good Friend:* Your note was a pleasant surprise to me. For two months I hav not passed two uninterrupted minutes. I made myself the slave of the public, and thank God, amid all private sorrow I was enabled to do my duty faithfully. The time has taught me many lessons, some sweet, some bitter, all useful. You may well say I could write a history. One thing I hav had impressed more forcibly on my mind than all else, is the power and force that education givs the human character. I buried (you may not know it,) my little girl, a child of eleven; I had one of nine years ill, a boy. For twelve hours no hope was entertained for him. In all my life of forty-six years, witnessing many deaths, I hav never stood in such reverent admiration beside one as those two children. The little girl was sweetness itself, she entered the other life as fearlessly as a child would spring to the arms of its mother; left her little playthings to friends, and comforted me with her sweet persuasive tongue. The boy, like a man of forty, made all his arrangements as soon as the doctor said his disease was fever, gave away his toys and pets, told me all he intended to do. I cried, "Oh my love you're scared because Lizzie died." "Oh hush," he said, "I am not a bit scared, I want to tell you because I may get too sick to do it after to-day." I hav an exalted respect for humanity, a deeper hate for superstition and folly, and man-made gods.

I hav proved that stern and unflinching integrity does win in this world, let others say what they will.

Some day we will meet and I can tell you many things. My arm is I fear about to give me trouble again.

I see you publish a poem now and then, I send you one right from my heart. I will renew my own and send you other subscriptions when the "storm and stress" are over.

Yours ever, MRS. E. L. S.

TREMONT, PA., Nov. 9, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed you will find ($11.) eleven dollars, and an order for what pamphlets and books I want. Part is to pay my subscription for the current year, part for what the order calls, and the remainder is for the National Defense Fund. The percentage you offer to deduct on order for tracts, you are to use in your own defense.

A little over two years ago I came to this town, which is located in the anthracite coal regions, among the mountains, to take the principal place among the teachers in the public schools. I found two Freethinkers who did not make any secret of their views. But as both men were artisans and did not make any pretensions to scholarly attainments, they suffered somewhat from the snubs and indignities of an arrogant, ignorant Church-duped people. Though I was but a public servant I was compelled by my honest convictions to take only such grounds as was consistent with my views. I found much to contend with in my vocation and association here. The fanatical religionists didn't try very hard to meet me in discussion and much less did some snub me, as they soon found that that wouldn't pay them. Before the year rolled round, though, a minister and I held a debate in his church upon the subject of doubt. While this worked to my detriment among one class, I was, nevertheless, elected to the same position a second time unanimously. This last summer I was again elected, there being but one dissenting voice. There had been a petition before the Directors against me which was signed by all the Protestant ministers and seventy-nine adults, out of a population of two thousand, but it availed nothing. Since I hav been here I hav made warm friends among the people irrespective of religious views and hav plenty of enemies among that class of people that are neither trusted or respected by even the members of their own cliques or organizations.

I wish you wouldn't even notice Abbot in your editorials; if he was reasonable and fair then there would be some good accomplished, but as he persistently misrepresents you and those who do not play satellite to him, there can be no more effective way of dealing with him than to treat him with silent contempt. Count on me when you get in trouble.

Yours fraternally, WM. WILHELM.

THE BIBLE IN THE PUBLIC SCHOOLS.

ST. JOHNS, MICH., Nov. 18, 1878.

FRIEND BENNETT: I believe that I hav had the biggest fight over the Bible in-the-schools question of any man living. I hav taken the bull square by the horns, and hav shown up church bigotry in a manner that makes the old tyrant bellow. I hav issued and sown broadcast twenty-five thousand circulars showing up the "beauties" of the Bible. I gave a lecture, as you will see by the inclosed card of thanks, on the 8th inst., and I am proud to say that I drew a bigger house than any St. Johns minister can draw. Every saloon (there are six of them) closed its doors in honor of the occasion. The band, unexpectedly to me, volunteered their services, and if for two hours I did not make that old "sacred volume" appear ridiculous, then I did not know my business. Our clergy are recommending more family altars. They say that when Infidelity goes stalking through our streets in broad daylight, something must be done. I hav been invited from abroad to repeat the lecture, "Superstition and its Offspring Examined." Christians, with prayer, for ten years hav been trying, with God's help, to close the saloons, but without success. But I, without even asking God's help, closed them all, which is enough to make Christians hang their heads in shame. M. BABCOCK.

P. S—Please publish card of thanks, as evidence of what an Infidel may do in the way of triumphing over church bigots when he comes out square and insists on his rights.

M. B.

"CARD OF THANKS.

"*Mr. Editor:* Allow me through your columns to thank the members of the Cornet Band for the surprise given me by their voluntarily blowing a blast of sweet music in honor of free thought and free speech on the evening of my recent lecture upon the subject of 'Superstition.' When we reflect that, in spite of church bigots who did their best to keep people away, the hall was not only filled, but completely packed, long before the arrival of the speaker, with our very best and most intelligent citizens, I asked myself, What does it mean? Many were kept out, for the reason that they were unable to get in. Several ladies were one hour or more ahead of time as a means of making sure of a seat. In fact, the speaker had not to wait for the audience, but the audience had to wait for the speaker, who, however, was prompt on time. There never was better order or closer attention given to so long a speech—of two hours' duration. There was, however, one old man who left, murmuring as he went out. He disliked, as I understand, the allusion to Elisha's bald head, thinking that it was designed to reflect upon the bare spot upon his own head. He was mistaken. I thank the musicians for their kindness, also the audience for their liberal attendance and good attention, and I do hope that I hav not been the means of doing them harm, but, on the contrary, much good. M. BABCOCK.

"November 11, 1878.

"Mr. M. Babcock has the thanks of each and every member of the St. Johns Cornet Band who attended the last rehearsal, for a box of fine cigars.

"W. C. BEACH, Leader."

MILAN, OHIO, Nov. 18, 1878.

FRIEND BENNETT: Inclosed please find $13.95, for which you will check off the amount of ten dollars for the Defense Fund, which stands against E. Wilcox, and send one copy of "The Bible of Bibles," by K. Graves, "The Proceedings of the Watkins Convention," and your paper for three months to John Root, Milan, Erie County, Ohio, and the "New American Pocket Dictionary" to R. N. Willcox.

"Cupid's Yokes" has been read by many intelligent people in this section, and though but few indorse the principles *in* full, there are but very few who can see any obscenity in it, and nearly all think he should hav a right to send his honest convictions through the mail; for if an orthodox or bigoted judge or court shall hav the power to say what is obscene or blasphemous, how long can we think aloud? In less than five years every Liberal paper in the land would be suppressed, and church anarchy, in its worst form, would reign over all. I find in my intercourse with the orthodox that there is a strong desire on the part of the Church to rule; and, to use the words of an orthodox friend, if they could not persuade or scare, they would drive if they had the power. Now, taking that for a standard, which you will find that nine-tenths of the Church entertain, you can see what we are arriving at as fast as old Father Time and bigots can bring us. It stands us all in hand, whether Infidels, Freethinkers, Spiritualists, or Freelovers, to come up to the work on the Liberal League platform. What harm can it do me or my principles if my neighbor—who is to work in harmony with me for some great and good end—believes there is or there is not a future existence? or believes it would be better to do away with the ceremony of marriage as long as he livs as good, moral, upright lives and labors for the good of humanity? How is it to make me less respectable if E. H. Heywood works with me for the good of all, if he does believe in Freelovism? The doings of the National Liberal League at Syracuse, or I should say that part of the Convention composed of the seceders, seem to hav been in very bad taste just at the time when we should hav kept a bold front and marshalled into our lines all who would lend a hand, to hav discord and strife get into our ranks. And all, as if I should work in a forty-acre field with a man that believed in Freelovism, it will take away my respectability. R. N. WILLCOX.

ANGOLA, IND., Nov. 18, 1878.

BROTHER BENNETT: Please find inclosed post-office order for one dollar; twenty-five cents to pay balance on Watkins report. For the seventy-five cents send me "The Trinity" and "Cupid's Yokes," as per advertisement of Sept. 14th, also "New American Pocket Dictionary." I received the "Watkins Report" all right, and am much pleased with the speeches. They hav, with very few exceptions, the right ring, and should be read by all Liberalists; indeed, all persons might be benefited by reading and practicing the principles therein taught. Myself and wife wish to be placed on record with those indorsing the bold position of Elizur Wright.

Brother Bennett, you are doing a grand work in exposing those old superstitious dogmas that hav stood in the way of human progress for ages. Fight on in the same manner you hav since you started THE TRUTH SEEKER—the boldest paper in America—and I feel you will be sustained. Yours for truth, Dr. J. H. MOORE.

Gods and Creeds.

WRITTEN FOR THE TRUTH SEEKER, AND READ AT A MEETING OF THE JUNCTION CITY N. S. L. S.

BY ROBERT CUMMING.

Awake, vain dreamer, from thy dull repose;
The glorious dawn of Time's bright morning glows;
Awake, and in the light thy views ex'end.
And let thy vision with thy judgment blend.
Such dreams to sages in the night are born
As fools might laugh at in the conscious morn;
The phantoms of thy dreams—gods of thy creed—
As day advances, with the night recede;
While gods, receding with the night, foretell
The last of heaven and the gates of hell;
The l'ght, fast spreading, piercing sky and sod,
Proclaims the rise of Man and fall of God;
Investigations mysteries explain,
The gods depart, but principles remain.

Was all that is made by a God unknown?
That king of kings sat on a throneless throne,
And dwelt in darkness ere he called forth light.
But in what beyond, ere he created night?
And when, or where, ere time and space he planned?
And *how*, ere reason was at his command?
To nightless night, and into spaceless space.
A godless God to timeless time we trace.

The "grand old universe," embracing all,
Guards every atom from destruction's call,
Whatever *is* eternally hath been,
And, changing, will eternally remain;
Nor atom more nor atom less will be
Through endless ages of eternity.
Nothing to nothing, add them as you will,
Result as constantly in nothing still.
Fire may rage, the breath of Time decay—
Change, only change, marks their destroying sway.

In matter principles inherent lie,
Which giv to Reason birth and majesty.

The universe we banish from our sight
To view a God in omnipresent light.
If God thou'lt hav, then this is God; the ALL—
The stars that twinkle and the worms that crawl;
And all vain man or nature wide can boast
Are in the omnipresent being lost.

By lig t divine we've viewed this world and said:
'Tis the great All for which the stars were spread;
To which the sun and moon as tribute pay
Their gold and silver beams by night and day.
Even earth, alb it in empty pride, doth deem
That that is real which doth only seem,
The sun may shine, or the moon look bright,
She greets them coldly each fair morn and night;
Nor seems to think the more than abject slaves,
Who glass her waters o'er and light her caves,
Like them who rule in night, she little dreams
Of her own darkness but for others' beams.
With bigot priests and tyrant kings, the same—
The brave advance and knaves the honor claim;
Dragged on and up, at every step they take
Memorials rise—rack, gibbet, block, or stake.

Progression's path is dark with many a stain,
Each ray of light is bought with blood or pain.

Now, space's boundless, limitless expanse
We view by simple art. A single glance
Vast and innumerable worlds proclaim,
Held in i's wide embrace as earth the same;
Changing with the eternal breath of time
Like bubbles on a boundless sea sublime.
Then what is man, who kneels and prays and pleads,
And wastes his breath and builds his hope on creeds?
And what is yonder worm in saintly clay,
That glows at night and leads mankind astray?
His brain perverting useless hands to save,
A bloated leech we find the learned knave.

Man, view thy creeds with light around them shed,
And lo! what are they? Resurrected dead,
Forms but evolved from fabled forms' decay,
Doomed in the future years to pass away.

Calm reason views them, and, like morning's light,
Advances, blushing, from the shades of night.
The powers of darkness pass with night away;
Priests lose control, and kings tyrannic sway.
No more acknowledge we a tyrant's nod,
Why longer reverence a vengeful God?
Why think to alter what the fates decree,
Or hope to change a foreknown destiny?

If blind credulity is virtue great,
View thy superiors in savage state;
And if 'tis wisdom, cease to reverence lore,
Condemn all thought, and ignorance adore.

Let truth for error in exchange be given,
Perfect this world before we people heaven.
Let Wisdom lead, and seek kind comfort's gates,
For kinder scenes are blest with kinder fates.

Kans., October 20, 1878.

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I rejoice in your paper because of its all-sidedness. It is not for temperance especially, nor for Greenbacks, nor for Communism, but for *Man*.—*Mary Dana Shindler.*

The title and contents I am much pleased with, and equally creditable to your heart and head as a progressive thinker, appreciated by *Chas. E. Townsend.*

No. 1 *Man* received, and I am delighted with it. The title, its mottoes, and its general "make up" are all that could be desired.—*Dyer D. Lum.*

That very noble feature of your enterprise, the re-publication, in your supplement, of the Manchester Lectures, etc., a feature so worthy of all praise that it ought alone to ensure the success of your undertaking, and stamp you as a public benefactor.—*C. N. Bovee.*

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ALL our actions take their lines from the complexion of the heart, as landscapes their variety from light.—*W. T. Bacon.*

IDLERS cannot even find time to be idle, or the industrious to be at leisure. We must be always doing and suffering.—*Zimmerman.*

THE temperate are the most truly luxurious. By abstaining from most things it is surprising how many things we enjoy.—*Simms.*

NOTHING is beneath you if it is in the direction of your life; nothing is great or desirable if it is off and away from that.—*Emerson.*

THE brightest crowns that are worn in heaven hav been tried, and smelted, and polished, and gloried through the furnace of tribulation.—*Chapin.*

THE presence of those whom we love is as a double life; absence, in its anxious longing and sense of vacancy, is as a foretaste of death. *Mrs. Jameson.*

NO MAN'S abilities are so remarkably shining as not to stand in need of a proper opportunity, a patron, to recommend them to the notice of the world.—*Pliny.*

A RICH man cannot enjoy a sound mind nor a sound body without exercise and abstinence; and yet these are truly the worst ingredients of poverty.—*Henry Hume.*

THAT which we acquire with most difficulty we retain the longest; as those who hav earned a fortune are usually more careful of it than those who hav inherited one.—*Colton.*

HIS life is ever paralleled even with the stroke and line of his great justice; he doth with holy abstinence subdue that in himself which he spures on his power to qualify in others.—*Shakspere.*

DISTANCE of time and place do generally cure what they seem to aggravate; and taking leave of the world, concerning which it hath been often said that it is not death, but dying, which is terrible.—*Fielding.*

THE love of admiration leads to fraud much more than the love of commendation; but on the other hand, the latter is much more likely to spoil our good actions by the substitution of an inferior motive.—*Bishop Whately.*

ACTION hangs, as it were, "dissolved" in speech, in thoughts whereof speech is the shadow; and precipitates itself therefrom. The kind of speech in a man betokens the kind of actions you will get from him.—*Carlyle.*

IF thou desire to make the best advantage of the muses, either by reading to benefit thyself or by writing for others, keep a peaceful soul in a temperate body; a full belly makes a dull brain, and a turbulent spirit a distracted judgment; The muses starve in a cook's shop and a lawyer's study.—*Quarles.*

IT is very easy to pick holes in other people's work, but it is far more profitable to do better yourself. Is there a fool in the world that cannot criticise? Those who can themselves do good service are but as one to a thousand compared with those who can see faults in the labor of others.—*Anon.*

ALAS, it is not till time with reckless hand has torn out half of the leaves from the book of human life that man begins to see that the leaves which remain are few in number, and to remember, faintly at first and then more clearly, that upon the early pages of that book was written a story which he would fain read over again.—*Longfellow.*

THE only things in which we can be said to hav any property are our actions. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken away by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death; but our actions must follow us beyond the grave; with respect to them alone we cannot say that we shall carry nothing with us when we die, nei her shall we go naked out of the world.—*Colton.*

YES, we Infidels *are* iconoclastic. We strive with all our powers to tear down the old, the effete, and the worn-out, and to build up the new, the useful, and the appropriate. We wish to destroy every one of the religions of the day from off the face of the earth, because we hav evoluted beyond them, outgrown them, and they are no longer (if they ever were) a benefit to our race; we destroy myths and replace them with realities. We destroy creeds to replace them with morals; we kill off gods and replace them with true and good men and women; we brush away the mirage of heaven and show the glories and beauties of earth. And is not such iconoclasm a virtue of which we may well be proud?—*Elmina D. Slenker.*

Odds and Ends.

THE coming age—sausage.

THE last language spoken on earth will probably be the Finnish.

DO NOT love your neighbor as yourself. Her husband might object.

ALTHOUGH a woman's age is undeniably her own, she never owns it.

"THIS must be looked into," as the young lady said to the mirror.

THE hog, we believe, does not plight his trough. He nose better.

A MULE'S hind leg has only one season. It is always a beautiful spring.

THE cunning crab at the sea shore always comes after the under-tow.

SONG of the watering-place mosquito: "Oh! giv me a hum by the sea."

ONE codfish yields 1,000,000 eggs. This is what keeps up the aristocracy.

YOU may talk of your punctuation marks, but surely a mountain swamp must be a high fen.

ABEL, in Hebrew, means vanity; and a belle in English has much the same significance.

"IS THIS the Adams House?" asked a stranger of a Bostonian. "Yes, till you get to the roof, then its eaves."

"IS THAT a funeral?" "Yes, sir." "Who was it that died?" "The gentleman in the coffin, sir."

WHY should it be easy to break into an old man's house? Because his gait is broken and his locks are few.

CAMP-MEETING people are "canvas-backed Christians" in the vocabulary of the Chicago *Times'* head-line artist.

A FRENCH writer has described a young lady as a creature that ceases to kiss gentlemen at twelve and begins again at twenty.

OLIVE LOGAN has discovered that man existed 600,000 years ago, and is mad because she wasn't on hand.

WILL the bewitching young lady in white grenadine send her address?—*Personal.* Will you send her a dress of more serviceable material?

LITTLE speculations,
Little grabs at cash,
Lead a corporation
To an awful smash.

A FARMER, speaking of the thinness of his hay crop, said, "The grasshoppers hav all gone lame trying to jump from one blade of grass to another."

YOUNG ladies are opposed to the telephones. They say they do not care to hav a young fellow whispering in their ears with his mouth twenty miles away.

A CAUTIOUS lover: "When I courted her," said Spreadwater, "I took a lawyer's advice, and signed every letter to my love, Yours without prejudice."

"OH, see that my grave is kept green, darling." She did. She bought seven pounds of Paris green and planted it three inches thick.

A MAN never really knows the exact "power of the press" till he sticks his fingers in the thing and leaves the ends of them there to remember him by.

PRIEST—"Well, Pat, and what did the landlord do to ye about the farm?" Pat—"Shure, yer riverence, he tould me I could hav immediate possession in six months' time.

"I WISH you had been Eve," said an urchin to a stingy aunt, proverbial for her meanness. "Why so?" "Because," said he, "you would hav eaten all the apple instead of dividing it."

WHEN the nurse brought twins to a fond husband in Paris recently he threw up his hands, shrugged his shoulders, and exclaimed, "Everything has doubled during the Exhibition."

"COME, do not be timid," said a couple of snobs to two mechanics; "sit down and make yourselves our equals." "We'd hav to blow out our brains to do that," was the sudden remark.

AN indulgent father urged an indolent son to rise. "Remember," said he, "that the early bird catches the worm." "What do I care for worms!" growled the youth; "mother won't let me go a fishing."

WHEN a woman stubs her toe, she looks serene, tries to smile, and whispers to herself, "Gosh." But when a man stubs his, he simply says, "D——the thing," out loud, and passes on.

THE Major—"Would you advise me to hav these few hairs in front cut off?" Hairdresser—"U-m-m. Well, sir, I should 'esitate afore hi sacrificed my honly hornament."

A MAN who can stand a great grief and conceal it and hug it to his bosom, and go smiling about the world, can't conceal his emotion when a fly lights on his nose while the barber is scraping his throat. This is what makes it so difficult to get correct statistics of those who really fall from grace.

X., A BOHEMIAN, who is always on the lookout for a chance to borrow fifty cents till next Tuesday, presents himself at the door of a rich acquaintance. "My master doesn't receive today,' says the servant. "That's all right. I don't want him to receive. I want him to giv. Tell him the Shah of Persia wants to see him."

"PA," said a youthful rustic, rising from picking up apples and softly rubbing his back against the tree, "I ken do them sleight-hand performences; wen I grow up I'm a goin' to be a prestidigitater." "H'm!" replied the paternal, with vehement contempt; "you keep to work, 'Bout next month you'll be pressed to dig a tator up in the corner lot!"

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Notes and Clippings.

We learn from Rochester that the arrest of Dr. Soule by Comstock was for selling medicines, and circulating advertisements respecting them, for the prevention of conception.

The Government has a tobacco monopoly in eight European States—France, Austro-Hungary, Italy, Spain, Portugal, Roumania, Lichtenstein, and the little republic of San Marino.

At a meeting at Cooper Institute on Saturday night, the Hon. Abram S. Hewitt is reported to hav remarked, amid great applause, that "we are on the dawn of an era of prosperity such as the world never saw."

The Rev. Dr. Wilson, who presided at one of the sessions of the recent English Missionary Conference, said that of every three persons walking on the earth, two hav never heard the name of Jesus Christ. A slim chance indeed for the whole earth to be saved in his name.

A Michigan gentleman whose education was considered fair wrote to a bookseller as follows: "Dere sur; if yew hev gut a book called Danel Webster on a brige pleas send me a copy by Pyser's Express c. o. d.—I want to git it termorrer if i kin, caus myspelin techer says i oughter hev it."

The Chinese in San Francisco hav brought over an expert priest for the express purpose of propitiating Ah Toa, their devil or spirit of evil. They think that Ah Toa is incensed by the little attention that has been paid to him in this country, and they hav resolved to make amends.

The revisers of the authorized version of the New Testament hav just got to the end of the Second Epistle to the Thessalonians on their second revision. It is hoped by many of the pious that when done it will be a great improvement over the old version that has been worshiped for two hundred years.

John Bright has written a letter to a Scotch clergyman, in which he says that if all the Scotch clergy were to banish whiskey from their houses, and the consumption of it from their social habits, they would do much to withdraw a leading source of the poverty and suffering which curse Scotland.

A man in Denver believes that the world will come to an end on next Christmas. He has prepared white robes for the occasion, and will stay on the housetop that day, ready to be caught up to heaven. He has made no ascension robes for his wife, however, thinking that she is to remain and be destroyed.

The Jersey City Presbytery has dissolved the pastoral relations between the Rev. Mr. Bidwell and the Westminster Church on the Heights. The congregation complained that Mr. Bidwell was not sufficiently eloquent, and that he failed to attract the wealthy and cultured classes. The pulpit of this church was formerly occupied by the notorious Rev. Mr. Glendenning.

A queer prophet of a new dispensation has appeared in Rye, England. He is about thirty years old, and dresses himself in sheepskins, trimmed with red flannel. He bears a large blackboard, inscribed, "I am the prophet Elias," and journeys from town to town with a view of saving the human race. Had this person lived some eighteen hundred years ago and in some distant part of the world many might hav thought him a god.

"Mr. Frothingham is a leader in thought, a profound and industrious writer on vast questions in morals and progress and religion; one of the comparatively few widely cultured gentlemen that one meets in his daily walks, with a keen sense of the beautiful and sublime among the fine arts, full of the grand thoughts which close communion with grand natures has bred within him."—*Evening Telegram.*

In Dr. Post's Congregational church, St. Louis, a committee has been appointed to try to induce everybody in the church to take a religious paper or magazine. Some of the brethren there are zealous about it, and suggest the appointment of similar committees in all the churches. The publishers could afford to be generous with chromos to these committees. What a fine thing it would be if some active Liberal in every neighborhood would show the same amount of zeal.

Come to add the figures, it is ascertained that more grain has been transported through the Erie Canal this year than any preceding year. The aggregate, 58,735,504 bushels, is double that carried in the season of 1876. The number of boats clearing from Buffalo is a third more than in 1877, and the receipts for tolls are correspondingly larger. Something like 18,000,000 bushels hav gone east from Buffalo by rail, also a very marked increase. There is joy in Buffalo, and it reaches all along the canal.

Comstock Again to the Front.—This tireless individual, who like the cloven-footed gentleman said to preside over the sulphurous regions, does not like to be idle, has recently made a raid on the lottery shops of this city. With the help of his first lieutenant, Joseph A. Britton, a United States marshal, and a policeman or two, he arrested several dealers who are engaged in selling tickets for the Kentucky and Louisana lotteries. The arrest is made for sending tickets or advertisements by mail.

The Presbytery of Champlain were in session at Plattsburg on Tuesday, to consider charges of immorality preferred by the elders of his late congregation against the Rev. Dr. E. A. Bulkley of Rutherford Park, N. J., formerly pastor of the First Presbyterian Church of Plattsburg. Every effort was made to keep it a secret. The charges and subjects relating thereto were referred to a committee of arbitration, consisting of five members, who succeeded in making what they termed a "fair, honorable, and just settlement," the opposing parties interchanging papers.

The example of New York clergymen who protested against the disposing of articles in the Cathedral fair by the ticket or lottery system is followed by Bridgeport (Ct.) pastors, who hav sent a protest to the managers of an entertainment there in which chances are to be sold for the winning of prizes. What better, say the shepherds of the Bridgeport flocks, than buying tickets in any public lottery is this raffling for watches and United States bonds? But the managers, with an eye to the profits, pay no attention to the protest, and the lotteries are to be run.

In his "True Law of Population," Doubleday points out that "Populations are universally found thin in pastoral countries where the food is chiefly animal; denser where it is mixed; still denser where vegetable but plenteous; densest of all where it is vegetable and scarce." The natural inference is that in the plethoric the state of productiveness is arrested, while in the deplethoric it is reinvigorated. In the poorest times Irish families, subsisting on potatoes and meal, averaged seven, against five in England, and three in France. In rice-eating countries the population is dense.

This is a shocking story that comes from Ohio: A middle-aged clergyman, a presiding elder, famed for his exemplary life, his eloquence in the pulpit, and his zeal in the temperance movement, is found reeling about the streets, stupidly drunk, rolls in the gutter with the policeman who attempts to arrest him, and when taken to the station house is in such a condition that men hav to look twice and closely before they recognize in the mud-covered sot the presiding elder. His clerical brethren think that it is a case of sudden insanity. Perhaps so; but some men and clergymen hav fallen as suddenly and as low. "Let him that thinketh he standeth take heed lest he fall," said the apostle; and the warning is as much needed in our day as in his, and by clergymen as much as by any other men.

A prominent church in Philadelphia is just now without a pastor, but not without candidates for the vacant pulpit, there being over fifty brethren pressing their claims. Among the applicants is one who writes from the West to the effect that he is the most successful pastor in the presbytery to which he belongs, and that he has larger congregations and more conversions than any other of the brethren in his vicinity. Anticipating the natural question from the church authorities as to his reasons for wanting to leave a field of labor in which his efforts hav been crowned with such signal success, he says that he wants a larger field for the exercise of his gifts, and feels assured that the vacant church in question would afford him that field. The effect of this useful man's letter was to persuade the Philadelphians that he had better keep on cultivating his present field.

Prof. Lockyer is of the opinion that human life on the planet Mars may be very much like human life on the earth—the light cannot be so bright, but the organs of sight may be so much more susceptible as to make the vision quite as good; the heat is probably less, as the polar snows certainly extend further, but by no means less in proportion to the lessened power of the solar rays. He agrees with others, that several very remarkable seas, some of them connected and some not connected with straits with still larger seas—are now definable in the southern hemisphere, in which, as is the case also with the earth, water seems to be much more widely spread than in the northern hemisphere.

Is it an Advertising Trick?—We observe that our preachers, as a rule, do not seem to relish either the manner or the matter of Brother Talmage's discourses on the vice of New York. But inasmuch as he is not delivering them for their benefit, and he has no hope of having them among his audience, he may not care what they think. He draws a crowd and gets a large salary for doing it, and he is not going to stop working a placer which yields such handsome profit. If by that means he could keep his place of performance full on Sunday, we doubt not he would willingly, even gladly, spend every other night for a year in some place of metropolitan iniquity. The surprising thing is that the detectives, to whom the dirt on the under side of society is an old story, are willing to go about with him so assiduously. Probably, however, he pays them handsomely for the disagreeable work, as he can well afford to do with his $12,000 salary, all dependent on the noise he makes. It therefore seems obvious enough why Talmage keeps on in the search after vicious things. He is simply pursuing his line of business to the best of his ability and to remarkable and profitable acceptance. It is a line, too, which can be followed indefinitely, or, at least, until the curious get tired of it, for the sorts of iniquity in all great cities are various, and it takes little art to make their description startling or suggestive.

The great fair at the new cathedral is over, and priests, bishops, and Cardinal hav retired to their kennels to gloat and chuckle over their ill-gotten gains One hundred and fifty thousand dollars begged, swindled, and bartered for in three or four weeks. One species of iniquity alone by which money might be procured was left unwrought. By some oversight a brothel was not provided in the Cathedral for the use of visitors, who were thereby compelled to patronize those so eloquently advertised from the pulpit by the Rev. Talmage; but, as much was thereby lost that might hav been expended for the benefit of the Lord, there is no doubt the crafty Cardinal will make better arrangements next time. If newspaper reports are true some of the ladies in attendance went so far as to sell what even the reviled Freelovers deem too sacred to barter for gold—their kisses. What wives for virtuous men, whose kisses may be bought like meat in the market! What sweethearts for our young men, whose charms may be enjoyed by a stranger for a time only limited by the length of his purse or his willingness to purchase. And the difference between peddled kisses and bartered virtue is only one of degree and not of kind. Many an innocent girl is put on the pathway to prostitution at church fairs. Gambling in its most alluring guise was carried on openly at this fair under the direct supervision of the priests without fear of the law, for 'twas done in the house of God; and many a boy took his first lesson in gambling from the fat priest who cajoled him into risking his pennies on the Cardinal's roulette table. But this was all for the glory of God and the profit of the priests. A few honest men meet in Syracuse and canvass measures for the protection of their pockets from pious robbers, and to devise ways and means to guard their children from the pollution of such a debasing and infamous religion, and they are denounced from one end of the land to the other as vile, depraved, and obscene; but men, women, and children; priests, prelates, and virgins, may gamble, beg, and approach taintingly near to peddling their virtue, and they are lauded to the skies as generous, self-sacrificing, and praiseworthy. It makes all the difference in the world whether the "pretty waiter girls" sell their kisses in a church or in a beer-saloon.

Events of the Week.

Middletown, N. Y., has had a $25,000 fire.

Ex-President Pardo of Peru has been assassinated.

The Greenback party is holding a conference in Washington.

Gen. Sheridan is in this city defendant in a suit for $400,000.

A Rochester girl of eleven has just married a boy of eighteen.

Tennessee was slightly shaken up by an earthquake a few days ago.

Three deaths hav taken place already directly traceable to the great Glasgow failure.

An extensive fire in Tallmage, O., on the 28th, did damage to the amount of $80,000.

George Henry Lewes, the celebrated philosopher and positivistic writer, died on the 1st.

Mrs. Vosburgh is foolishly and vainly trying to find her runaway husband, the notorious parson.

An express train was wrecked on the New Haven railroad near Hartford on the 30th ult. One man injured.

The German Government has expelled all the Socialists from Berlin. Among the number were two Deputies.

The Wyoming Thread Company's factory, in Fall River, Mass., has been burned to the ground. Loss, $100,000.

By the collision of two steamers on the Mississippi, opposite Donaldsonville, a few days ago, twenty lives were lost.

The Afghan war appears to be a one sided affair. Thus far very little resistence has been offered to the British army of invasion.

An attempt has been made to assassinate the Prime Minister of Austria. A bomb was exploded near him, but he escaped unhurt.

Robert Heller, well known as one of the most accomplished magicians of modern times, died suddenly in Philadelphia a few days ago.

Two Maine men recently took rooms in a Boston hotel, blew out the gas, and went to bed. The next morning they were found suffocated by the gas.

O'Leary the champion and Campana the phenomenal pedestrian are to walk a match in this city for a purse of money and the championship of the world.

The Hamburg steamship Pomerania was run into and sunk in the English Channel on the night of the 25th ult. Upwards of fifty people were drowned.

The steamship Zealand returned to this port a few days ago with her cargo afire. By zeal and vigor the flames were subdued, but not until a great portion of the cargo was destroyed.

A negro was burned at the stake at Mount Vernon, Ind., not long since. Of course all the parties to the outrage were Christians. They were merely forestalling their God in the burning business.

A series of riots in Breadhitt county, Ky. has resulted thus far in the shooting and killing of County Judge Burnett and three other men and the wounding of several others. The fighting still goes on, nearly half the inhabitants of the county being engaged in it; and the Governor has been called on to quell the disturbance.

Mr. Talmage, having investigated the houses of prostitution of this city and reported thereon to his congregation, has now commenced on the clubs. He will probably keep on in his downward course of investigation until he reaches the churches and parsons, then look out for filthy revelations, for he appears determined to tell all he knows.

Congress assembled on the 2d. The President's Message was received and read by both Houses. Mr. Hayes congratulates, rather ironically, the country on its prosperity, mentions the divine blessing of the yellow fever, recommends a national sanitary law to check such special providences, asks for money to enforce election laws, and suggests that the Indians be educated instead of killed.

Communications.

The Comstock Laws, and the Necessity for their Repeal.

AN ADDRESS DELIVERED BEFORE A CONFERENCE OF LIBERALS AND FREETHINKERS IN ROCHESTER AT ODD FELLOWS' TEMPLE, ON SUNDAY AFTERNOON, NOV. 17th, BY MR. FREDERICK HEBARD.

Mr. Chairman, Ladies and Gentlemen: Many may wonder what this question has to do with the interests of Liberals. In fact, there are numerous pure and excellent people who hav shaken the dust and mold of superstition from their shoes, and hav almost, if not entirely, escaped the clutches of the Bible God and Devil, who say that Liberals hav better work to do than meddling with laws already upon the statute books. If you oppose certain laws and demand their repeal, they say, you will be frowned upon and jeered at as lawless.

The Liberal party in America comprises and embraces two great branches. The members of one branch, the conservatives—the more numerous, but, believe me, not the more powerful—hav but recently broken loose from Church dogmas. Nature is just beginning to draw from their understanding the veil that bigotry has woven. Science has been battering away upon their assumptions of faith until that faith has crumbled. They begin to see the light. Their fathers were pastors, were deacons, said grace at meals, offered prayers to an unknown God at early morn and nightfall, thanking him for blessings they were toiling their life away to obtain and keep for generations countless. These customs and habits prevailed in their families. But the present generation of men and women, in the light of modern science, reading a skeptical and critical press, full of the meat and kernel of developed fact and established truth, are undergoing a process of transformation. They are awakening from a protracted slumber. When children and prattling babes they were bound in their habits of life, of action, of speech, of thought, to rigorous doctrines of the saving power of Jesus, of salvation through his blood. Men painted horrible pictures of hell with imps of darkness frying naughty children on forks and spits. They pictured it as a fiery flood, boiling hot, at the foot of a steep and slippery mountain whose top reached to the elysian dales of Paradise, and up whose sides myriads of desperate souls attempted to climb from danger, while thousands fell back with screams and shrieks. Very few reached the heavenly kingdom. Men painted heaven in opposite colors, with crystal streams and silver brooks and pearly gates in floods of glory, amid most ravishing strains of sweetest music, and ten thousand voices raised in one grand anthem. With this at their soul's center, established in their heart's core through years of training and generations of blood, can it be wondered at that they are conservative and hav sympathy with creed and ritual? Any wonder they plead expediency and propriety as an apology for opposing truth? Any wonder they rise up aghast and shriek, What! tear down law? sanction license? You cannot force a truth. You must wait until the world is ready. You must not shock the human heart if you would release it!

This is the attitude of the conservative. The other great Liberal power in America is the radical branch whose fathers in their day were known as Liberals; who from the cradle have breathed an atmosphere free from taint of dogma or scent of creed; whose early instructions and culture were in strict accord with nature and with nature's laws; who hav been reared as men and women to obey their highest injunctions and conceptions of right and duty, and adopt their reason as their guide, their understanding and conscience as their instructor in virtue and safeguard against vice; who hav learned to hate hypocrisy and to speak their honest thought as they feel it and know it, fearlessly and without terror; who cannot or will not repress an honest thought or discovered fact though a thousand gods commanded; who say that truth shall be spoken when that truth is known. They are fewer than the others, but they are the heroes, the martyrs, who are constituted by nature to battle for freedom, for liberty, for knowledge, and for truth; and on their graves will be shed, by generations yet to come, the tears of pity, of sympathy, and of love. They will be mourned as we mourn to-day for those whose lives in the past hav been devoted to science and truth, and who hav been sacrificed by a bloody Church to a monster God. Expediency to them, when the innocent suffer, is inexcusable.

The great League movement of Liberals is composed to-day of these two elements. Organization has long been deemed necessary on the part of Liberals in order that their rights might not be assailed with impunity, in order to establish some ready safeguard for the equal protection of all before the law. Agitation for organization commenced and continued until it culminated in the organization of the League movement two years ago in Philadelphia. The object specified in the platform to accomplish by the movement was the complete secularization of the government, and total separation of Church and State.

At the recent Congress of Liberal Leagues in Syracuse it was argued on the part of the majority that most decidedly was it within the province and purpose of the League movement to take a position either in favor of or against the notorious Comstock law of 1873; but also that it was important to the interests of Liberals that it should be repealed, and the League should agitate the matter. On the other hand it was contended that the entire question was a side issue, was foreign to the objects of the League movement and foreign to the spirit of the organization, and should be kept out entirely from the deliberations of the Congress. As Liberals are all aware, no doubt, ere this, the matter was, by resolution, postponed for settlement a year hence, and thus disposed of. But no, there was no peace; for on announcement of the ballot for election of officers, the defeated ticket, with its friends, organized anew. They are called the moral party, disfavoring nastiness and filth; the old organization, the immoral party, favoring nastiness and filth. This construction was made of the issue by the seceders in order that some possible pretext might be had for their action.

It so happened that I was a delegate to the Syracuse Congress. I was but a listener—a learner. After listening with wrapt attention to the opinions of Mrs. Neyman, to the able argument of T. B. Wakeman, Esq., of Asa K. Butts, Prof. A. L. Rawson, of New York city, of Dr. Brown, Frank Rivers, of Prof. Toohey, and many others of equal eminence and ability, each in his turn pronouncing in favor of repeal, it would seem that one could not long hesitate in choosing, but still a doubt lingered in my mind. I returned home, deliberated carefully, and studied the laws of 1873 with earnestness and zeal to satisfy myself fully in the matter; but the more I studied and reflected over those laws and the terrible persecutions and outrages perpetrated under them, the deeper grew the conviction in my heart and mind that they were unconstitutional, tyrannous, and despotic, and should be repealed.

Not hastily formed, still less hastily expressed, has been my opinion in this matter. I will not quote the laws in these pages as by this time all are no doubt familiar with them. One section relates to American publishers, editors, and venders, another relates to the right of foreign publishers to send their publications to this country. Under these two phases of the Comstock laws of 1873, the postmasters on the one hand and the Custom House officials on the other are vested and clothed with the supreme authority of judge and censor of your and my publications, and empowered not only to repress and destroy the publications containing our honest thoughts, but to place us in the custody of the law as criminals, to be tried, and, if found guilty, to be senenced to ten years at hard labor in state prison, or fined $5,000, or both, at the discretion of the court.

The pretence of those who secured the passage and enforcement of this terribly unjust law was that filthy, obscene, and dirty publications were circulated through the mails to the young and unwary, that their effect was pernicious and wicked; therefore the necessity of regulating the circulation of matter through the postoffice, etc., etc.

Now, friends, the old maxim that the "proof of the pudding is the eating thereof" is very pertinent and material in its application here. When we hav before us the sad, horrible, and inquisitorial record of nearly one hundred Liberal publishers, editors, and physicians, besides many poor and unprotected citizens who hav been arrested and convicted under this law—yet every one innocent under the Constitution, innocent in the light of a broad and Liberal conscience, in the light of science, of truth and justice, and guilty of nothing save attacking the errors of a popular church, the hypocrisy of priest and pastor—I say, when we hav this record, are we not eating the pudding to prove its quality? When we hav the threats of this hyena of the Church, Comstock, that "he will yet wipe out the free press," are we not proving the merit of his law. We are. Yes, testing it in the blood of the martyr.

Let the mothers and wives of this nation pass judgment on this law, and would it long remain? They love their children; sacrifice all for them, and would die for them. They want their morals protected and their purity assured and guaranteed; but, sir, with all this personal sacrifice for their darlings, they would blot out with their tearful ballots any law empowering man to force upon them maternity, and making it a crime to guard and protect their persons. I believe most sincerely, that if woman was placed upon an equal footing with man in the political field for a single year, this notorious law would so quickly be erased that the effort of man in the matter would be no longer needed. Who is there here who has not read the Bradlaugh-Besant books? Is the philosophy there set forth a myth, a lie? It is the truth. A fact of science long since acknowledged that in great communities and aggregations of humanity preventive checks ot too rapid multiplication must be applied. The laws of reproduction must be controlled as those of maddened nature, the heat, the frost, the wind, the rain, of attraction, gravitation. All laws of nature man is called upon to control so far as to promote his interests and the interests of humanity. As true is it that the laws of reproduction must be controlled rightfully and legally as that the Comstock laws will be repealed. I demand the repeal of these laws because modification, in my opinion, is impossible; they can neither be reformed so as to guarantee to Liberal publishers their right to print and circulate their opinions and philosophy, and place them above and beyond the possibility of suppression and conviction for their honest thought and opinion, nor in any manner or form that would not directly violate the Constitution of the United States.

In a recent opinion delivered by Chief-Justice Field, in the celebrated Jackson lottery suit, he declared the Comstock laws constitutional, and the right of Mr. Postmaster to break sealed packages under warrant of the marshal upon competent evidence.

This opinion is in direct conflict with opinions of Webster, Clay, and Benton, delivered on the occasion of the debate upon the Calhoun interference bill in the Senate. Webster declared that the Federal power had no right to examine into the mails, and that any law giving deputy-postmasters power to suppress publications founded on the sentiments of the paper, was expressly unconstitutional. Clay argued that if the postoffice power gave the right to say what should and what should not go into the mails a precedent for dangerous legislation would be established; that Congress could at once determine what class or party or power should hav exclusive control and benefit of the mails; that the landmarks to the Constitution would be destroyed, and the entire postal system undermined. Benton, on the same occasion said that though he was opposed to abolitionism, he would not vote in favor of vesting ten thousand postmasters with such dangerous powers.

This is the only occasion of any debate or discussion of the right of the Federal government to interfere with the free circulation of matter through the postoffice. The only occasion of any real action on the subject, and the decision then as it always will be when fully discussed, debated, and investigated in Congress or Senate, was emphatically non-interference; that the postoffice is a common property, as the parks in our city, or streets in our country. Imagine the inquiry when you step into the highway or park:

"What do you believe?"

"I am a Christian."

"You can't pass here; the Bible is obscene; your thoughts are obscene, and you can't pass."

"Don't I help keep up these roads and adorn these parks?"

"Of course you do; but you are filthy, and we must preserve the public morality."

"What do you believe?" (to another traveler).

"So and so."

"You can pass; but keep back, there (to a third.) You are a Spiritualist, in league with the devil, and are bad."

"Don't I pay taxes?"

"Yes; but this is a moral road, and you can't pass."

I ask, would this practice long endure? And yet the same attitude is taken in the matter of the Comstock laws. These laws, as all are aware, were passed through Congress without a single expression of opinion concerning them—rushed through with numerous other bills. The President's salary bill, against which there has been so much remonstrance, was passed the same session. It was almost the hour of final adjournment when bills were brought up, read, passed, and signed hurredly one after another in manner nowise commensurate with their importance. And it is said, upon what I learn to be good authority, that most of the members at this juncture were stupidly drunk.

Thus were these laws (apparently so dearly treasured by some) stealthily, covertly, and by the meanest subterfuge enacted. It is a fact that ere long will be fully realized, that these laws had their conception in the minds of those who hate Freethought as Calvin hated Servetus; that through their influence they were enacted, and by their authority they are so rigidly enforced that none suffer under them save publishers, editors, and physicians who plead and advocate reforms, and who dare to think, speak, and write unbiased by priest or creed. Behind the breastwork of this word obscenity the monster Church is hidden. Adroitly as it is worded and drawn, and still more adroitly administered, this last vestige of the Inquisition, this engine of oppression, this gag-law, has been exposed. Having within the short space of a few years driven men to their graves, plunged men into prison dungeons on the slightest pretext, for opinion's sake, and refused them the trial demanded; having given position and power to spies and sneaks, to lie, deceive, and commit crime, to betray honest men holding honest thoughts, this law has exposed itself. With this record staring us in

the face, in addition to the threat of Anthony Comstock that he will yet entirely blot the free press out of life, this law has exposed its naked deformity and monstrosity, and we, as Liberals, as radical Liberals, know our duty. And, sir, what is that duty? To continue in the heat of the conflict, with the hot shot of truth, the cannonade of fact, the batteries of science, hurling them into the crumbling walls of the decaying church, the dying creeds, and the already shrouded priestcraft. The conflict between science and religion, between Freethought and priest-ridden dogma, has ever been active, and we cannot expect it to cease entirely in our own day. Faith is opposed to knowledge as ignorance to wisdom, as darkness to light; the very presence of the one forbids the other.

The efforts of Eusebius and Lactantius to deaden scientific thought, the efforts of Augustine to combat it, the efforts of Cosmas to stop it by dogmatism, the efforts of Boniface and Zachary to stop it by force; Copernicus escaping persecution only by death, Giordano Bruno burned alive as a monster of impiety, Galileo imprisoned and humiliated as the worst of unbelievers, Kepler hunted alive by Protestant and Catholic. Why did Ricetto, and Bruno, and Vanini, when the holy crucifix was presented to them to kiss in their hours of martyrdom, when the torch was about to be applied to the fagots piled about their naked bodies, pinioned with ropes as beasts to a block—why did they turn from the crucifix with looks of contempt and scorn? Simply because Christianity had been made to them symbolical and identical with the most horrible oppression of the mind. For fourteen years Roger Bacon was imprisoned as a martyr to science. He was released from prison, at the age of eighty, only to die. This persecuted martyr to truth and science was one of the earth's choicest men. Thousands of lives would hav been saved and much poverty and suffering prevented had Roger Bacon been permitted to develop his methods and plans, unmolested by the Church. Vesalius, the world's first and greatest anatomist, was hunted to death by men who supposed he was injuring religion. The invention of telegraphy was denounced as the heraldry of Antichrist and sin. How much more, indeed, of this same sad, sad history might be enumerated! Science has at last gained a foothold against her ancient enemy, the Church. This cannot be gainsaid; but this foothold has not been secured by the gentle, persuasive gibble-gabble of the conservative Liberals, but, by the outerying demands, the earnest, united efforts of Radicals. The word radical means thorough, means complete. The word radical means plow up and subsoil a field overgrown with thistles and briars; means tear down a structure that is falling to decay from its own rottenness, and, when the rubbish is cleared away, to commence anew, with foundations and walls based upon a rock, upon granite that centuries will not disturb, that ages cannot destroy. The word conservative means to preserve from radical change; means to preserve and maintain an institution intact, no matter what that institution is. The Church is in error because her doctrines are faulty. The conservative says, Maintain it; the radical says, Destroy it and giv us science, which is truth, and not error. The radical in every age has been a reformer, and, in the same degree as the conservative has had power, that radical has filled a martyr's grave. The *quasi* Liberal of to-day is conservative; he pleads expediency; he argues for policy. His desire for popularity, for a good name, for temporary fame, his determination to secure the approval of his fellow-men and to retain it when secured, unfit him for perceiving the truth, or his error. And if, indeed, he knows his error and comprehends the truth, his weak, vacillating, and cowardly nature prevents him from promulgating it.

The long list of martyrs above enumerated, who sacrificed every comfort and pleasure for truth and science, were extremely radical in their own day—were called heretics, were charged with attempting to destroy society. Radicals of to-day labor and struggle under the same false charge; but, friends, they will not falter Twenty-five hundred years ago, in the city of Athens, Socrates was convicted on a charge that he was attempting to demoralize the youth with his doctrines, and seeking to destroy society, because, when he perceived error, he fought it with ungloved hands, whether in the heart of monarch or home of peasant. He looked the inquisition square in the face, and the authorities which made it and fed it with fresh victims he proved to be cowards and knaves. The very court which condemned him to die he argued with, and proved its error, and refused, like Galileo, to surrender his convictions without proof. He says, "My body is yours, and you can take it, because it is subject to those laws which you control; but my mind, my thoughts, are my own, and those you cannot take, because they are governed by the laws of the Infinite."

I ask, friends, was Socrates a conservative, or was he a radical? We do not attack all law, or any law, except as it proves subversive of justice. On this ground we attack the Comstock law; and because of it the conservative declares we are in favor of obscenity. When the publications of our honest thoughts are declared by law to be publications of obsenity, hav we not a right to say, under the Constitution guaranteeing free speech and press, that we are in favor of our thoughts, and the publication and circulation thereof, obscene or otherwise? We hav, friends, most emphatically; and that right we shall exercise as long as brain does pulsate, or heart does throb. If the Constitution is interpreted to recognize the right of mental servitude as it has been interpreted to recognize the right of physical servitude, then in the words of Garrison, let us declare one and all, "That the Constitution is a league of the devil and a covenant with hell." The principle so long recognized and invoked in our criminal courts, that better a score of guilty men escape than a single innocent one suffer, is notoriously ignored by our holy Christian courts, if perchance the innocent are infidels to Christianity; and it will long continue so if the Liberals cannot secure a respect for their infidelity. But this work is the work of bold and defiant radicals to whose lot it has fallen to clear the way for others to reap the benefit. As in the broad fields of the West yet untouched by hand of man, so in new fields of reform, social, political, and religious, the work of clearing away, breaking up, and tearing down, falls on the shoulders of the sturdy few. The pioneer of the forest sacrifices all comfort and endures every privation, surrounded by naked savages and roaring beasts, receiving consolasion only in the bosom of his family, liability existing each night that in the morning the sun would thine on a heap of ashes, a few glistening bones, and trails of blood, but he is happy and satisfied. It is in this work, this martyrdom, this heroic self-sacrifice, that western civilization had its origin, its animus and its life. Ah, friends, need I apply this lesson, written in letters of bright, red blood, to the sweet growth of freedom and liberty in nearly every department of thought? We hav grown, but grown through the blood of the martyr. We hav grown, but only through pioneer and patriot, whose very lives were dedicated to their work. There still remain forests of reform yet untouched by hand of man. The work is for the pioneer, the radical.

The Comstock laws and the agitation for their repeal is our work. They are a blot on the fair escutcheon of our nation, and we say repeal them or any other law that empowers a court to decree that our thoughts are obscene and immoral and as such should be surpressed. Do away with any law that makes a postmaster, custom official, or any individual or community of individuals a judge and court over our thoughts and opinions. We shall succeed; only patience and labor is needed to accomplished our purpose. We are opposed by our seeming friends, but their opposition availeth little. We care not for applause, they seek it. In the words of Franklin: "Applause waits on success. The fickle multitude, like the light straw that floats along the stream, glide with the current still, and follow fortune."

We believe, with the poet, that "he is a freeman whom the truth makes free, and all are slaves beside. Oh giv me liberty, for even Paradise my prison, still I should long to leap the crystal walls."

Deity Defined by a Spirit.

FRIEND BENNETT: There is no paper for whose delivery I watch with more impatience than your TRUTH SEEKER. I admire the fearlessness with which you handle all subjects conducive to a better and more harmonious understanding of ourselves and the proper relation each member of the human family bears to his fellows, piercing hypocritical and venerable assumptions with the probe of fairness until you strike the solid bed-rock of truth.

It is no secret to you that I am a Spiritualist, and doubtless you hav hundreds of readers of this same strata of knowledge, but feeling as I sincerely do for the success of THE TRUTH SEEKER, and for the prosperity of your public repertory for the sale of Liberal works,— Spiritualist as I am, I feel impressed to warn you of the impending peril of opening your columns to the discussion of Spiritualism. Not that I fear Spiritualism would suffer in the conflict, but it is a topic which cannot be settled by the pen. The bulk of your subscribers are doubtless skeptics of the "finality" or "obliviate" order, to whom this subject must be highly repugnant. It will not do to hav the usefulness of THE TRUTH SEEKER impaired by the wrangling of unwise disputants on either side. In fact, so repulsive is this subject to some skeptics that they might, in their antipathy—in spite of its championship for truth—repudiate your valuable paper.

What I would caution you more particularly against is not to allow your paper to be made the battle-ground for either Spiritual enthusiasts or bullet headed skeptics. A battle-field is a desolate and ragged looking place after a heavy-fought battle. And yet I am not such an advocate for moral cowardice as to suppose that any Liberal mind could be offended at the statements of singular and out-of-the way facts, but would leave their solution to their plain common sense. For myself, it is a sufficient triumph to observe the increasing number of searchers after truth and witness the rapid demolition of the myths of superstition and the tyrannies of priestcraft.

It is not strange when one comes seriously to reflect upon it, that sensible people should revolt at the idea of looking at the subject of Spiritualism. There is something on the face of it so funny and ridiculous in grave people, yes, professors of divinity, sitting around, in daylight or lamplight, a common pine kitchen table waiting for the mysterious rappings or for the tipping movements! For myself, I can freely excuse skeptics, and can afford to bear all their jeers and merriment. The venerated name of Franklin stands deservedly high in the calendar of worthies as a philosopher and a fearless thinker; and yet, be it remembered, he denounced the immortal Mesmer, while in Paris, as a *fraud* and *impostor*. Of Galvanni, the discoverer of metallic electricity, Franklin when told of his embryotic discovery through the nervous twitching of a frog's leg, treated the statement as a subject for merriment. And yet the twitching of a frog's leg, simple as it was, has twitched the world into an onward condition which has astonished even Tyndall.

Just emerging as the thinking world is from the cruel and pretentious claims of the priesthood, and its authority of, "God spake unto Moses these words, saying," etc., etc., is it to be wondered at that all thoughtful minds should at first look at the whole subject with repellant disgust? I hav great respect for the feelings of a good, hard-headed, honest skeptic. He is a man to be commiserated. He is a come-outer from the rascalities, hypocrisies, and sanctimonious rottenness of the fashionable priesthood. He can well be pardoned as he casts his eyes suspiciously and captiously around and suspects every new and wonderful unfoldment in nature as only another monkish trick got up to prey upon the credulity of man. I hav great respect for and admire such minds, for, to tell the truth, I belong to that class myself.

I was highly pleased with the last package I received from you through friend Mason. Your Truth Seeker Leaflets are just the thing for distribution; they prompt inquiry after truth. But I find even in this matter I must use tact and judgment. Consideration must be used in regard to your recipient's power of mental digestion; for I bear in mind the remark made by Jesus (or by one of his biographers) to his companions: "There are many things I could tell you, but ye cannot *bear* them now." He seemed fearful of over-straining their credulity. I am satisfied that some of our "materializing" mediums are not acting upon his suggestion. They are a little ahead of time. No wonder our extreme "obliviates" scoff. Their stomachs are too weak, and unprepared for such strong diet.

I commenced my examination of Spiritualism in 1851, and I think I was the first who held private circles in his own dwelling in Williamsburg, now Brooklyn, E. D. Of the various well-attested phenomena which my friends and self witnessed at that time, I shall avoid taxing credulity in mentioning, as I think it would be more interesting to some of your readers to know what kind of philosophy (without comment) they sometimes teach, of which the following is a copy.

It purported to come from the spirit of an esteemed sister, who had been dead over thirty years. The medium, a young girl, a stranger to myself and in the place—was what was known as a "rapping" or detonating medium. In education and mind she was far from being a philosopher:

"Dear brother D——d: Attract a high and holy order of spirits around you by pondering and placing your spirit mind upon Deity. I hav before requested you to do this. By Deity I mean to take him as he is, all in all. All light, all matter, all living matter, and that which seems to you inanimate; all matter which moves and acts from the will and influence of individual spirit. I would hav you study and question on these points; for all things that hav motion—and there is naught without—move in Deity and form a part of Deity; and you cannot be made in the image of Deity or God, for individual spirit forms a mite in the great mass of omnipotent matter or spirit, which is God. Thence let your watchword be Onward, and remember me, as ever, to be your affectionate sister, ANN."

Friend Bennett, it is a very remarkable circumstance that in all my intercourse with spirits (and my communications are voluminous and cover a great number of years) I hav never found one who said he or she had seen or ever expected to see Jesus, or any of that holy class. Is it possible I am too wicked to be approached? An old orthodox saint assures me that by dealing with spirits I am sinning away my day of grace; that I am actually flying in the face of God!

Since reading your "Champions of the Church," wherein you faithfully record the cruelties and butcheries which these Christian heroes inflicted upon each other, all in the name of the Prince of Peace, God's favorite deputy, a new and startling idea has burst upon me—whether there is not danger of being too good! The fact is, the world has very unsettled ideas of goodness; so much so that many good-meaning men in all ages hav been poisoned, crucified, hung, and roasted because they hav not come up to the theological standard. When I observe things from a humanitarian standpoint I am afraid that you, myself, yes, and many of your readers, are really too good to be Christians!

Now, friend Bennett, if it should so happen that the orthodox quidnuncs should succeed in their God-in-the-Constitution scheme, I think it would be best for us Infidels to keep shady. With Ingersoll, Elmina, yourself, and hundreds I know of I think it will go hard. At my advanced time of life, with me it will hardly make much matter. I thought best to throw out this suggestion, and don't forget that pious Anthony is sneaking around with the measuring end of theological purity. Yours for truth,

DAVID BRUCE.

THE greatest cataract in the world is the Falls of Niagara where the water from the great upper lakes forms a river three-fourths of a mile in width, and then, being suddenly contracted, plunges over the rocks in two columns to the depth of 165 feet.

Communications.

Profanity and Obscenity.

Perhaps I can throw a little light upon the question what obscenity really is by giving two parallel definitions:

Profanity: want of due regard for the sacredness of religion.

Obscenity: want of due regard for the sacredness of sex.

There is always a tendency on the part of low-minded persons to treat the most sacred things with contempt, or at least without reverence. Profane language and obscene language both assume that there is a sacredness which the speaker wilfully violates. The ancient Hebrews had a name for God which was too sacred to be spoken at all; but we do not learn that it made them regard him with any more real reverence. And if we hav words or expressions relating to sex which cannot be printed, it is no indication of real reverence for true sexual relations. A religious man does not fear that his reverent use of the sacred words of religion will lead to profanity; nor should any pure-minded man fear that the reverent use of words and expressions relating to sex will lead to obscenity.

Blasphemous representations or acts come within my definition of profanity. The man who represents by a picture or indicates by an act, a disregard for the sacredness of the religion of his country, attempting to stimulate unholy feelings, is profane as well as blasphemous. The man who, by a picture or by an act, manifests a disregard for the sacredness of sex, attempting to stimulate unchaste feelings, is obscene.

It is not, then, the words that are profane or obscene, if they indicate proper ideas. Representations of the sexual organs are not obscene, for it is necessary that they should be represented in anatomical books. But it is the intent or the purpose of the language, or the representation or the act which determines whether or not it is obscene.

The intent of the writer of "Cupid's Yokes," which is to be judged of by his language, is the criterion by which we are to determine whether or not it is obscene. It is evident that if the author is right in his views, there is no disregard for the sacredness of sex. On the contrary, he believes that he is ennobling sexual relations. But I may mention two respects in which his views differ from those generally entertained. He believes that a woman exposed to undesired maternity has a right to prevent conception; and he believes that a man and a woman, not married to each other, may sleep together in innocence, by which I understand him to mean in continence and without unchaste desires. But if this makes his book obscene, because the public sentiment still sanctions enforced maternity, and regards sleeping together as necessarily a temptation to unchastity, then a missionary preaching to the heathen is necessarily profane; for his ideas of religion, however sincere or reverent he may be, differ from those of the country in which he preaches. Any principle upon which the author of "Cupid's Yokes" can be imprisoned for writing or publishing it, or upon which others can be imprisoned for selling it, would demand more severe punishment for those who teach views of religion different from those generally accepted, since the relations of man to his Maker must necessarily be higher than those of man to woman.

JUSTITIA.

Letter from Horace Seaver.

INVESTIGATOR OFFICE, BOSTON, Nov. 30, 1878.

FRIEND BENNETT: Inclosed please find five dollars, the sum which I promised you at Watkins last summer, to help a little in your forthcoming trial. I am sorry the amount is not ten times more, for I hav the disposition to giv it, but unfortunately for you I am not rich. I hope, however, that even this sum which I send may not be needed by reason of your case being dropped by the Court, or passed over in default. If so, please accept the inclosed as a New Year's present.

I also send you my kind regards, and with them the sincere wish that yourself, our mutual friend W. S. Bell, and Miss Tilton may hav a speedy deliverance at your approaching trial, and never again fall into "the hands of the Philistines." HORACE SEAVER.

[Many thanks to Friend Seaver for his donation, and for his kindly words and friendly sympathy. When our enemies show the disposition to annoy us and persecute us for opinion's sake, it is very pleasant to feel that friends stand by us ready to sustain us by their sympathy and material aid. May we ever prove worthy of the confidence thus evinced—ED. T. S.]

Letter from Henry Damon.

27 BERWICK PARK, BOSTON, MASS., NOV. 24, 1878.

Prof. A. L. Rawson, Secretary of N. L. L., Dear Sir: Yours of Nov. 21st, informing me of my appointment as Chairman of the Executive Committee for the state of Massachusetts, is duly received. Profoundly grateful for the great honor you hav done me, and sensible of my incapacity to fill so responsible a position as it truly deserves, I shall endeavor, to the best of my ability, to work for the interests of the National Liberal League throughout my native state. I hav associated with me Messrs. Verity and Rivers of Boston, whose active labors for the cause and executive capacities are well known, and shall fill the balance of the Committee with gentlemen from other sections of the state as soon as possible, and you may look to old Massachusetts with a reasonable expectation that a goodly number of new leagues will be organized, and our principles set forth to the people during the coming winter. I most sincerely echo the sentiments of Mr. Green, that we may "now all go to work," and forget past differences, uniting in spirit to carry out the great objects of the League, even if we are obliged to move on the enemy in two separate batallions, under two separate leaders; and when the victory is won, if happily it may be done in our day and generation, then will the two National Liberal Leagues merge into one grand celebration of united brethren, and clasp hands in jubilee that the work our fathers begun for liberty is accomplished, and the state secularized for the equal rights of all. Then each party will applaud the deeds done for the cause by the other, and the only strife will be to render due justice to the honest motives of all. *Work* is the great panacea for all ailments and irritating differences of the two National Liberal Leagues, and therefore let each section stop firing at the other, and right about face to the common enemy of both, who now are rejoicing at our family feud. May their gladness be soon turned to mourning, and all Liberal Leagues of both factions cease to give them any comfort or encouragement, is the earnest wish of Yours truly, HENRY DAMON.

Action of the Fourth N. Y. League.

At a meeting of the Fourth New York Liberal League, held Sunday evening, Dec. 1, the following resolutions were adopted:

Resolved, That the Fourth New York Liberal League unanimously demand the repeal of the Comstock laws, for the reason that they are unconstitutional and are capable of being, and hav been, so construed as to interfere with Liberty of opinion regarding religious, medical, and social questions.

Resolved, That while we are in favor of any and all Constitutional laws looking to the suppression of crime and the punishment of criminals, we demand that no laws shall be passed by the General Government which in any way give a Government officer any power as censor of the opinions of the people.

Resolved, That we regard the action of the minority at Syracuse as hasty and ill-advised, without sufficient justification, and tending to create ill-feeling where there should be harmony, and that we hope the Local Leagues of the country will not giv the leaders of the new League aid and comfort by owning allegiance to the newly formed League.

Resolved, That we condemn, and pronounce false, the statements made by some of the members of the new League, the Boston *Index*, and other papers, to the effect that the majority of the Congress are in sympathy with the venders of impurity.

Resolved, That we hope the Leagues of the country, both national and local, will devote themselves to the righteous work in which we are engaged, ignoring all differences of opinion in minor matters, giving the hand of friendship and fellowship to all reformers who are really striving to make pleasanter the home of the universal family, and ever remember that in unity there is strength, but that with mutiny in our camp we shall be an easy prey to the vigilant enemy ever watching and praying for our defeat. Let us join forces, that we may be, through the omnipotent justice of our cause, as impregnable as the serried ranks of the old-time English archers.

Resolved, That a copy of these resolutions be sent to each of the Liberal papers. DANIEL E. RYAN, President.

EUGENE M. MACDONALD, Secretary.

Action of the Palmyra Liberal League.

At the meeting of the Palmyra Liberal League, on Sunday, Nov. 24, the following resolutions were passed unanimously:

Resolved, That we indorse the action of the Congress of the National Liberal League, held at Syracuse.

Resolved, That we pledge ourselves for the unconditional repeal of the so-called Comstock postal law, believing it to be unconstitutional and dangerous to personal liberty.

Resolved, That denouncing priestly intolerance, we pledge ourselves anew to the earnest support of the National Liberal League, and to the principles for which we are united.

H. M. NORTH, L. B. KEELER, } Committee.

To the Auxiliary Liberal Leagues.

Several of the auxiliary Liberal Leagues hav already taken action on the question of remaining in the old League under the leadership of the Hon. Elizur Wright, or seceding and joining the new League led by Mr. Abbot. It is desirable that all the Leagues should take such action as soon as it may be convenient to hav a meeting for that purpose. By so doing and reporting to the Secretaries of both National Leagues, the directors of each will be the better able to lay out their work for the coming year.

There never was more need of just the kind of work that the National Liberal League proposes to do, and if the letters received here indicate the spirit of the people in the different sections of the country, the workers in the new field will be strong in numbers and resolute of purpose. Let us aim to organize a thousand auxiliary Leagues during the coming year, that we may hav a thousand centers from which to advocate the demands of Liberalism in the matter of equal taxation for all persons or societies; equal respect and protection for the religious opinions of all persons or societies; the use of public money for Governmental purposes only; protection of all citizens of the United States at home or abroad; and the national supervision of a secular, elemental education.

This work will be effectually done under the leadership of our time-honored President, Elizur Wright, who has all his life been a zealous champion of human rights. It will be well done also under the lead of Mr. Francis E. Abbot, for the work is one of principle more than of men. If both Leagues would show a list of a thousand auxiliaries during 1879, the cause would become of national importance at once. However rapid or slow our progress may be, let us be always right in principle and action, trusting to time to correct any errors that may happen through ignorance or prejudice. Education, information, and knowledge are the great factors of true progress.

Once more, may I repeat, please be prompt in calling the auxiliary Leagues together, deciding the future connection, and in sending the report to the Secretaries.

A. L. RAWSON, Sec. N. L. L.,
34 Bond street, New York.

An Apology for the Ex-Clergy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A correspondent (T. C. L.) in your paper of the 21st of September, in a criticism on the "Rev." Mr. Abbot and the "Rev." Clark, quotes as a motto, "Once a priest, always a priest," and then adds, "The clerical virus once struck in can never be struck out. It is as ineradicable as witch-grass or Canada thistle. Liberalism cannot so inoculate the old stock, but it will relish of it."

It cannot be denied that dogmatism, self-conceit, arrogance, and a strong disposition to dominate are, and always hav been, striking features in the character of the clergy. They spring forth and grow in them as naturally as grass grows in May on rich soil after a three days' gentle and warm rain. They are the legitimate growth from the *root* doctrine of all the creeds of Christendom that a priest or minister of the gospel is an ambassador extraordinary and minister plenipotentiary from the court of heaven to that province of the monarch's dominions called the earth, which long has been, and still is, in revolt against his authority, and that his function is to offer the rebels, and persuade them to accept, *terms* of salvation from eternal hell-fire. Not only so, but in the commission itself which the Almighty King givs this functionary, through his accredited agency, he so defers to the ambassador that he pledges himself to ratify all his official acts, saying, in these express terms, "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven; whosoever's sins ye remit they are remitted; and whosoever's sins ye retain they are retained." Therefore the priest in the Church of England says, in his form of absolution, "I absolve thee from all thy sins," etc.

Now, is it strange that a man who believes this theory, and who is invested with this divine authority, and feels it in the marrow of his bones, should dictate and domineer as the clergy do? especially when the people composing the church humbly and devoutly acknowledge the claim, and fear, and tremble at the solemn thought that the remission or retention of their sins by the clergy is ratified in heaven? I hav known a clodhopper, of the feeblest texture of brain, so intoxicated with this *ambassadorship* idea, when he saw his preacher exercising his functions in "fencing the tables" on a sacramental occasion, that he would leave his father's plow, get a smattering of education at a church college and theological seminary, be ordained, and then come out a full-fledged—no, I was not going to say goose, as I know you would suggest, but—ambassador of the true Jesus Christ, his robes of office fluttering in the wind, and the simple rustics dazed with astonishment and fear at his ambassadorial importance.

As the Spanish Envoy left Saratoga last summer declining to pay his livery-stable bill, because, by the law of nations, he was exempted from such vulgar necessities, so the ambassadors from the court of heaven are shielded from annoyance by the divine injunction, "Touch not mine anointed, and do my prophets no harm." Is it any wonder that the *esprit du corps* should strike its roots deeply into his character? Only think of the almost sovereign power a priest or clergyman has—to absolve a man from his sins and send him to heaven a redeemed sinner, or fasten his sins upon him and send him down to eternal burnings!

I am simply explaining how it comes to pass that the "clerical virus," like the poison of a rattlesnake in the blood, permeates the whole man from crown to sole and makes him what he is. Your correspondent dislikes even the dregs of this pretentiousness in an ex-Rev. who is a Radical. And the venerable Mr. Hazard, the distinguished advocate of Spiritualism in Providence, Rhode Island, complains that in the ranks of the Spiritualists, who call no man rabbi, the ex-clergy show similar signs that the old lesson of dogmatism still exists in them and evinces itself in their priestly demeanor.

I hav no language sufficiently strong to express my scorn and abhorrence of this ambassadorship idea. I hav taken the most peaceful medicine of a drastic nature to purge it out of myself, and, till I saw Father Hazard's and T. C. L.'s criticisms, felt that the work was completely done. But although I hav never pushed myself forward in the Radical ranks, considering it sufficient honor to do yeoman's service as a private soldier, since the eye cannot see itself, I fear that all those of us who are so unfortunate as to hav been clergymen must take, henceforth, back seats in the chariot of reform, and not presume to touch the reins, for fear the horses run off.

But I deny the truth of the motto, "Once a priest, always a priest." The charge is too sweeping. While I admit that it is generally true, it is false in particular cases. I once knew of a boy who was bitten by a copperhead in the field, and the poison was eliminated from his system and his life saved by his drinking a tin cup full of rye whiskey. In like manner, clergymen who hav outgrown their creeds and demitted their office hav rendered valuable service to the cause of humanity without giving any offense to their coworkers by their *ex cathedra* spirit. A considerable number of clergymen joined the anti-slavery cause during the thirty years of the struggle, but they all dropped their official robes when they stepped upon the anti-slavery platform. Parker Pillsbury, Henry C. Wright, Waring R. Robinson, Dr. Brisbane, Samuel May, and many others who were either complete or inchoate clergymen, were distinguished leaders in the cause; but no one ever heard it charged that they evinced any spirit of dogmatism. If there were any dregs of this kind in their characters, they were overwhelmed and eclipsed entirely by a patriotic and humanitarian devotion to the cause of the slave. And in the still

more humane work of liberating the souls of our countrymen from the galling chains of superstition, I do not see why the same class of men may not render acceptable service without incurring the reproach of their fellow-laborers as being presuming and dogmatic.

Now, if I were as thin in the skin as some persons I know, I would take mortal offense at the sweeping reproach of T. C. L. and his implied invitation that all who were once clergymen should retire into the obscurest corner of the field of action. But in the holy war now waging against superstition, none of my fellow-soldiers can wound my feelings unless he designs to do so. The sparks that fly from the collision of mind with mind among honest and sincere men, should fall on water, and not nitro-glycerine.

AN EX-CLERGYMAN.

Enon Valley, Penn., September 29, 1878.

Extract from a Lecture on Health

BEFORE THE JOHN STUART MILL LIBERAL LEAGUE (NO. 2), SYRACUSE, N. Y., NOV. 17, 1878, BY ONE OF THE MEMBERS.

I define health as the harmony of all the life forces with each other and with the surroundings. It is wholeness, soundness of body and mind—the Creator's best gift. Without it, life is only a burden; with it, everything is a delight. For it, when once it is impaired, men will giv years of patient endeavor and everything which they possess. Yet there is no gift of life which is so wantonly wasted. People liv as if they knew its sources to be infinite and inexhaustible, and when, by their ignorance or folly, it is impaired, they run to the doctor with a faith that is fairly pathetic, expecting that he will turn to his bottle and pour them out a dose which shall more than supply their lavish waste. But I want you to know, young men, that this faith is supremely baseless. I want you to know, now, in the days of your youth, that the fountains of life and health are not exhaustless, and that, *once* emptied, they can never be refilled. I think it must be evident to every one, as soon as he thinks about it, that one's life and health can be only a given quantity. Hence if it is once wasted it cannot be replaced. For this reason the function of the real physician is not so much to restore health as to teach people how to preserve it. This greatest of goods is to be preserved, not wasted; for, once it is lost or impaired, it can never be so restored that the man shall be what he was, or would hav been, if it had not been impaired. This is a point which, it seems to me, is almost universally overlooked; and everybody supposes if they get well after being sick, they are just as well as if they had never been ill. But a moment's reflection will, I think, show any one that such supposition is false. Sickness is always a great tax on the life forces, and it is a philosophic principle that forces once used cannot be returned to the same use. Hence the importance that people should be taught the inestimable value of health and the best way to preserve it.

If all this is true, and I can get you to see it, you cannot fail to put a new estimate on health, and hav an increasing care not to impair it. If when we hav impaired it we hav only to go to the doctor and he will make us as good as new again, as a watchmaker would replace a broken spring in a watch, then health has one value; but if, as I hav attempted to show, the once used force can never be replaced, that the health can never be what it was or would hav been, then it has quite another and higher value. Perfect health is perfect life—physical, mental, and moral—and, like all other perfection, is unattainable by finite creatures. Yet the mass of the people who hav attained to adult age hav what is termed good health; that is, the life forces are in such harmony with each other and the surroundings that the people are comfortable and enjoy life. But, for all this, fully one-half the human race are born into conditions so out of harmony that they cannot sustain life, and they die before they are five years old. They hav no soundness or wholeness, and human wisdom has not yet discovered the methods by which their life forces can be brought into accord with each other and the conditions so as to make it possible for them to continue. Men hav learned to do better than this with their horses and cattle. Their young almost entirely come to maturity, because we are careful that only the superior ones shall hav progeny. The chief, I had almost said the only, reason why one-half of the human race die in infancy is, that they are not well born, to begin with. Will the time ever come when the man in feeble health, whose physical or moral forces are weakened, will perceive that, since like begets like, he has no right to bring offspring into this world, because it is certain as natural law that he will bequeath to them his own infirmities and sufferings? No more has the robust man any right to beget children of a sickly woman, and for the same reason.

Just here, young men, is a point I want you to think of. Ponder it well, and see that you gain such control of yourselves that you do not bring into this world children who shall hav a right forever to curse you for their infirmities. It has happened to me several times to hear such curses, and they are deep and bitter. Right here is a point where people need instruction. This is the particular in which every consideration of public and individual well-being requires that men should hav self-control. I say *men*, for they are the begetters of children. Upon them rests the whole responsibility, and they ought to be so educated and hav such control of themselves that offspring should never be the result of accident. They ought to hav such knowledge that, marrying, they would hav supreme regard to the health, both physical and moral, of the woman to be made a wife. Just see how much care a man giv's to the pedigree of his stock! How infinitely more important that he should regard the pedigree of the woman he would make his wife, or that a woman should consider the ancestry of the man she would marry! He has a right to know this thoroughly, and she has a right to the same knowledge of him. The law of heredity applies alike to men and animals. It is a wickedness which nature punishes without mercy to beget children of impure stock. If there are any here tormented with the ills of hereditary disease, let them hear me, and determine now that they will so master themselves that they will never bequeath their infirmities to another. So doing, if they hav none to bless them, they will hav none who may rightfully curse them, and that always.

Here we come down to the basis of all human depravity, which is so great that many theologians hav believed and taught that it was total. Most people are here as the result of men's gross and uncontrolled passions. Multitudes of children come not because they are wanted, but wholly because men's worse than brutish passions must be gratified. I say worse than brutish, and I say it deliberately; for, so far as I know, man is the only animal who will ever enforce maternity on the female without her solicitation. There is no brute so mean as that. How can children be healthy and harmonious with themselves and the conditions, who are thus brought here by a lust whose only wish is that they would not come? Uninvited guests in this world, how can they be at their ease? The only wonder is that there are so few devils as there are. This is the department of human life where there is the least self control, yet self control here is, it seems to me, the foundation of all morality.

[*From The Boston Commonwealth.*]

Pyrotechnic Rhetoric.

Rev. Joseph Cook, a week ago, in the prelude to his Monday lecture, went off in one of his worst spasms of lurid objurgation, the occasion being the late Liberal League Session at Syracuse, N. Y., when that body divided on the question of demanding the repeal of the Congressional law pertaining to the use of the mail for the dissemination of improper literature. Every intelligent reader knows that the mission of the Liberal League is to bring about an entire separation of Church and State—in other words, to allow religion or theology to stand on its own merits, while government concerns itself solely with the political or secular affairs of the people. It is almost as well known that gross abuses to individuals and property hav come through Mr. Anthony Comstock's interpretation of what is improper literature—in the suppression of such as he has deemed obnoxious, he being aided by the provisions of the law in question. It is not surprising, therefore, that many persons hav thought the better way of getting rid of Comstock—who, we must confess, sometimes seems hardly to know the difference between a work of art and an obscene figure—to repeal the law under which he gets his authority to supervise the methods and morals of his fellow-citizens who hav no purpose nor desire to minister to prurient gratification. The Liberal League, naturally, in the pursuit of its mission, would hav its attention directed to this effort of Comstock to giv his operations under the civil law the bias of his denominational prejudices. The question of the circulation of obscenity is a wholly different one, as we understand it, from that of the privilege of a single individual to pronounce upon the turpitude of a publisher or author. While Comstock is not powerful enough to convict and punish, he is, unfortunately, powerful enough to cause to be arrested and annoyed, as in the case of a lady physiologist in New York, some very worthy people.

Joseph Cook, knowing these things as well as anybody of equal intelligence, in his "prelude" last week, arraigns the Free Religionists as the sympathizers with obscenity and lewdness! He knows that the Free Religious Association has no more connection with the Liberal League than the American Missionary Association has with the Republican party, though, as is most probable, members of one belong to the other. In their corporate capacity and particular work they are as dissimilar as any two independent organizations. He knows, too, as well as anybody, that the Free Religious movement has for its primal object the discovery and acceptance of moral truths in whatever system of religion and from whatever people. It is the welcoming of all lofty thought and high endeavor, in whatever age and from whatever faith, as the correlative and adjunct of Christianity. And he knows that men like Rev. Messrs. Bartol, Dudley, Savage, Bisbee, and Hinckley, in our community, Rev. Messrs. Frothingham, Chadwick, Longfellow, and Johnson, in other localities, are sympathetic with the Free Religious movement—men who hav been as pronounced against all vileness and social degradation as any men in the land—who hav preached and spoken against Freelove and all its abominations more often and more effectively than any other similar number of clergymen of any name. And yet, for the purpose of casting reproach upon these excellent teachers, this pretentious high moral lecturer does not hesitate to bear false witness against them by throwing out the impression, repeated over and over again, that they are in sympathy with the opponents of Comstock, in favor of the repeal of the obscenity law, and part and parcel with all that is lewd and loose in our social state! We giv his intelligent hearers the credit of knowing that Mr. Cook was slandering his betters, and that they will soon come to the conclusion that such attacks as this will not advance the cause for which the "Monday lectureship" was instituted.

[*From The Boston Commonwealth.*]

Rev. Joseph Cook and the Use of Hard Names.

Editor Commonwealth: Rev. Joseph Cook is reported as saying, in his lecture of the 14th inst.: "A Free-Religious Infidel lecturer has lately been arrested in Boston and sent to Dedham Jail for making an immoral use of the mail. A meeting in sympathy with this public criminal was held by Free-Religious Infidels in Boston, in Faneuil Hall." About twelve years ago a clergyman in Dorchester, in an evening address delivered to his people in the church, saw fit to make an allusion to a young man in a neighboring town, and said: "He is either a fool or a knave." The gentleman of whom the clergyman thus spoke was then a resident of a town in which he had been brought up from his youth, and by those who best knew him was regarded as an honest, upright business man and citizen, of more than ordinary intelligence. The only reason known why the above-mentioned minister should hav spoken of him in so severe a manner was because the gentleman, in a lecture delivered not long before, had seen fit to express an opinion entirely different from the reverend gentleman's about the benefit or utility of Sunday-schools. "This fool or knave," as the clergyman called him, removed, some years ago, to another town in Massachusetts, and opened a school for young men, giving instruction in business, and some other branches of knowledge not fully attended to in common schools. And, though not abating one jot or tittle of his former private radical views, he has so far had the confidence of the community as a competent teacher and a conscientious, upright, honest man, that parents of widely different religious views send their sons to his school. We mention the above to show how easily clergymen may be mistaken in their views of men with whom they hav no personal acquaintance. Mr. Cook speaks of Mr. Heywood as an "Infidel," afterwards as "a public criminal." The writer of this has not read Mr. Heywood's book, and is unable to say whether he is unjustly incarcerated or not; but gentlemen of intelligence and high standing in the community think that his imprisonment is not just. We remember the time when that good man, Sylvester Graham, came near being mobbed in Boston because he advertised to giv a lecture on physiology to women only—on subjects of vital importance to the human family.

The epithet "Infidel" seems to hav lost much of its force since it was applied so freely to Abolitionists and come-outers from the pro-slavery churches forty years ago. We remember hearing Wendell Phillips once say, in presence of a large audience in Boston: "If I had children I would wish to leave them no richer legacy than this inscription on my tombstone: When the ministers in Boston preached in favor of negro slavery, men called him an Infidel." Slavery, it is well known, fostered and encouraged licentiousness, and marriage was of no great account when it stood in the way of the interest or whims of the master. A Southern lady of high character and intelligence has said that "the female slave, however fair she may hav become by the various commingling of her progenitors, or whatever her mental or moral acquirements, knows that she is a slave, and, as such, powerless beneath the whims or fancies of her master. If he casts on her a desiring eye she knows she must submit. There is no way of escape; and her only thought is that the more gracefully she yields the stronger and longer hold she may, perchance, retain upon the brutal appetite of her master. Still, she feels her degradation, and so do others with whom she is connected. She has parents, brothers and sisters, a lover, perhaps, all of whom suffer through and with her, and in whose hearts spring up roots of bitterness which are destined to grow into trees whose branches will sooner or later overshadow the whole land."

Many years ago, when Mr. Cook's associates in the ministry were in full fellowship with the pro-slavery ministers whose influence was in favor of negro slavery, Mr. Heywood, just from college, joined in with the despised abolitionists for the overthrow of that system of iniquity. In view of these things, and of the fact that Mr. Cook was addressing an audience in this city where congregational pulpits had been used in favor of slavery and the fugitive-slave law, it would hav been more appropriate and consistent for him if he had tempered his language toward Mr. Heywood with mercy and charity. H. W. B.

Neponset, Nov. 25th, 1878.

To the Liberals in Towns within 100 Miles of La Harpe, Ill.

S. Palmer, La Harpe, Ill., paid $50 cash out of his own pocket, besides what Mr. Underwood, myself, and a few others hav paid, toward defraying expenses of Freethought meeting there. Mr. Palmer has sickness in his family. Will Liberals remit him what they can afford—$5, $3, $2, $1, or 50 cents? We cannot be Liberal if not just.

W. F. JAMIESON.

HOW TO READ, and Hints in Choosing the Best Books, with a classified list of works of Biography, History, Criticism, Fine Arts, Fiction, Poetry, Religion, Science, Language, etc. By Amelie V. Petit. Pp. 220. 12mo, cloth. Price $1 00. S. R. WELLS & Co., Publishers, 737 Broadway, N. Y.

This new work is the result of a conscientious effort to meet a public demand for a compact manual or treatise supplying information with regard to books and authors. People who hav not read much, people who are desirous of obtaining trustworthy advice with regard to the selection of books suitable for their children's reading, people who are interested in the collection of books for personal or public purposes, societies that are forming libraries, and, in fact, all who are interested in books, will find in "How to Read" very important aid. Not only does it contain the titles of thousands of volumes on about all the subjects currently discussed in the English tongue, but also carefully prepared criticisms of many authors of eminence, dead and living, and useful hints on the books suitable for self-improvement. Though the author may err in his estimate of the value of bilbical literature, his aim has been to meet fully the common inquiries of reading people with regard to books and authors, and we doubt not that publishers generally will welcome the volume as a help in what is often a matter of much perplexity—to send a correspondent just what he wants.

A BRITISH farmer has collected and planted 600 varieties of potatoes. The crop will furnish an opportunity to correct the existing potato nomenclature.

The Radical Pulpit.

Have We Still a Religion?—Concluded.

LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE.

It has been believed by some that when we said, Deed, and not creed, we sought to abandon the religious issues; that we sought to confine ourselves to the practical good. Ah, but in this practical age good is the very substance of religion. Good is an infinite quantity. To aspire after the good, therefore, is to aspire after the infinite; and if the definition of religion be, the relations of finite man to the infinite, then, indeed, have we achieved the highest, loftiest, and fullest type of religion in our impersonal worship of absolute justice, absolute purity, and absolute love.

The meaning of this statement will become clearer when I call your attention to an answer which has been given to the same question by one of the most eminent men of our time—by David Frederick Strauss. About six years ago Strauss published a work entitled "The Old Faith and the New." He had already earned distinction of another field. He was that gigantic miner and sapper in Christianity who delved under its foundations until the ruin came down amid disaster. He had looked with pain upon the idolatrous worship of the Bible; and in his "Life of Jesus" he strove to show how it was made up of ancient traditions, mingled with some new superstitions, and how little of the New Testament could be attributed to the authorship of Jesus himself. So when this man who had so fearlessly arrayed himself against the religious prejudices of the day—when this man came once more before the public and claimed to tell them not only concerning the old faith which he had so terribly assaulted, but also to tell them of the new faith which he would erect upon the ruins of the old, it is not strange that the world listened in anxious, breathless expectancy to hear what his message of the new faith might be. I believe that Strauss has failed, and in pointing out his error I hope to force into all the greater prominence, and into bolder relief, that which I am convinced is the only real and lasting basis of religious innovation. He begins his work, "The Old Faith and the New," by asking the question, Are we still Christians? to which he gives the negative answer, as was to be expected. No, we are not. Then comes the weightier question, Have we still a religion? And this question he subdivides, and asks, First, Do you believe in a personal God? He says, No. The tendency of all philosophy is opposed to the assumption of a personal God; philosophy requires the illimitable; personality is limited. Secondly, modern astronomy is opposed to the assumption of a personal God; modern astronomy makes it very difficult to conceive of a personal God, for modern astronomy has shown us that this firmament which we had supposed to be a vault of crystalline blue, containing only that heaven where God sits on his throne, surrounded by his angels, is really resolved into an infinitude of worlds, and that the idea of the firmament we have called heaven is a mere poetical illusion; and so, as Strauss puts it, the personal God has lost his house; and, what is more, the angels have also vanished, and the personal God has lost his servants. If he has no longer a home from which to thunder his missiles of war, nor vassals to cringe before him, what element of personality is left in your personal God? He reasons thus, conforming to the popular prejudice. But he goes more deeply into the subject. He says that man arrives at the limits beyond which he is incapable of examining clearly, and he looks down into the mists of the unfathomable abyss, and in this abyss he sees a gigantic image float, and it is like himself, and he worships it, and says it is his God. But after a time he considers, and he discovers that this gigantic image is only the image of himself reflected upon the mists.

Strauss then discusses prayer. He says no man can pray any longer in the hope that his prayer will be answered. Some men, he says, will continue to pray, not in hopes that their prayers will be answered, but merely for the sake of the reflex action upon themselves. But if prayer be only a means to an end, then it must be left to every individual to select those means which he finds best adapted to himself; and the modern man will not select prayer.

Then he discusses immortality, and he takes up the arguments in favor of immortality one after the other. That the soul is simply a substance and cannot, therefore, die, is simply an aspiration that remains to be proven. That virtue unrequited here requires compensation in the hereafter, and that vice here must receive punishment in the other life, is a supposition contrary to the nature of virtue, which says every virtue carries with it its own reward, and every vice involves its own retribution.

He says men should be more modest. He claims that the generality of those who reach old age hav really lived out all the powers that were in them; and that men should be content to lay down their lives when life's journey is ended and take their repose. He does not believe in a personal God; he does not believe in prayer; he does not believe in the immortality of the soul; yet he has a new faith. What, then, does he believe? Simply this: We are a part of an infinite whole. There is a power greater than we in the universe; what it is we do not understand. The tendency of the universe is reasonable; that we trust. We ourselves shall bring our lives into harmony with the universe; that is our duty. We are dependent upon this vast world in which we live, but we are also superior to the world in our conscience and our nature, which is one with the infinite nature.

A fair, philosophic creed this. Various statements in it, indeed, might be questioned and challenged, yet let that pass; that don't now attract our interest. We wish to know what is the practical application of this. Our expectations have been disappointed. The man who set out to construct a new faith has missed an essential point. The builder of a new religion, as the builder of a house, cannot erect his superstructure without first preparing some foundation on which it may rest.

Three things are offered to the modern world instead of the Church. First, the modern world wishes to study natural science; secondly, they wish to engage in political affairs; and thirdly, they wish to cultivate their tastes in the delightful recreations of art, poetry, music, and more especially the drama. These things are very well, are excellent in their way, but they do not stand instead of religion. Natural science informs us what are the relations between the different parts of the external world, but religion asks what is the relation of man to the universe, and what is the purpose of his being. To engage in political affairs will not, as Strauss says, give us religious satisfaction. I ask you, yourselves, do you experience a religious satisfaction when you go to the polls and see some staggering idiot going before you to deposit his vote—a vote of equal weight with your own in swaying the affairs of the nation? Is it with religious satisfaction that you behold that tottering, staggering fool? Is it with religious satisfaction that you con your morning journal, knowing that it is crammed with falsehoods, knowing that the very facts which are presented to you are fabricated in the interest of party, knowing that even the great issues of the nation, proclaimed by the different parties, are mere cloaks behind which political schemers hide their game? Then if our power were great in moulding the affairs of men, if we could make men wiser and more virtuous, and make justice predominate in the affairs of our people, then there might be some satisfaction in the exercise of the franchise; but when we find that we have only a choice between men who are about equally selfish, weak, and incapable, profuse in promises, but on the first occasion found lamentably wanting, then all question of religious satisfaction in the exercise of our political judgment and of our political prerogatives is quickly dismissed. Strauss wrote at a time when the new empire was founded, in the days after our civil war, and these times always leave behind them long reaches of barren years.

And he requires, lastly, that we shall cultivate the arts, poetry, music, and the drama. These are well, but they are not a substitute for religion. We see the unhappy Lady Macbeth seeking to wash away the stain of blood from her hand—the little hand which not all the perfumes of Arabia will ever more sweeten. We hear her husband's terrible cry, "Sleep no more! Macbeth does murder sleep!" If we have an inward abhorrence of crime, it will stand us in good stead amid the temptations of life. When we see the hero march into the battle at the call of duty, then our souls kindle, and we feel what a priceless treasure honor is, and what a slight sacrifice it would be to yield up life in its behalf. All these are good—that we do not dispute; but they are not enough; we want more. We are not content with the ideal merely; we don't content ourselves with the shadows of a magic lantern, but we ask that the ideal shall be developed into the real. To convert the ideal of morality into practice, that is the substance of all religion. Emerson says:

> "The sower scatters broad his seed,
> The wheat thou strewest be souls."

Wide is our field whereon we shall sow, and the laws, institutions, and manners of mankind are the material wherewith we work. We are all artists of the good in ourselves and in society around us, and the things we mold are hearts.

Strauss sought to construct a religion from the head. He forgot that religion is of the heart, he forgot that the foundation of religion is conscience, and he failed. To construct a religion from the head has been attempted at various times. Old Catholicism attempted it. The men of that new creed sat down in council and said, "How now, let us make Catholicism reasonable;" and so, as some of the North American savages shape the heads of their infants to please their æsthetic tastes, these fathers of the faith pressed its head into the form that suited them, and then they presented this deformed pappoose, this baby of old Rome, to the people for their acceptance; but the irreverent people made mouths at that baby and would have none of it. And the Liberals have attempted in our day to construct a religion from the head without regard to the heart, and it is not surprising that their religion does not succeed. They have endeavored to make religion reasonable, and that is a thankful task to those who are amenable to reason, but the majority of men are not amenable to reason. The majority of men hold a doctrine not because it is reasonable, but because it is mysterious and incomprehensible and they have inherited it. The majority of men require that their heads should be influenced through the heart, and not conversely, that the heart should be touched through the head; and it is because they did not see this that many of the leaders of Liberalism have failed and have been disappointed men to the end of their days.

It was also Strauss' error that he did not see that religion must be for the people; he did not see that religion has a mission for the whole world, and must be something that not only the higher ranks, but the humblest son of man may understand. He failed because he was an aristocrat. He was an aristocrat, and this leader of Liberalism who made his bold attack upon the Church sings his pæans to kingship; he does not understand the sufferings of the people; for them he has only hard words and gibes and cruel thoughts. He advises his king, when the people come to him and say, "Our backs are sore with our burdens, we are so heavily weighed down with our cares, O our king, and we ask that thou relieve us of our burdens," that he shall answer, "If my fathers made your yoke heavy, I will add to your burdens; if my fathers chastised you with whips, I will chastise you with scorpions." He would have us believe that the liberty of the people endangers the state. He is satisfied so long as he is undisturbed in his study; so long as art and culture deck their tables for his delectation he is satisfied. The people shall be kept down with iron force, they shall be chained down in their workshops; so long as he can live his life of ease he has no thought of the life the poor lead. He asks for a gag-law on the liberty of speech. If that is the meaning of the new faith, may we be preserved from such a faith, may we be defended from such a religion. Religion is of the heart; religion strives for an ideal, for the individual good, and this ideal constantly grows larger and larger and ever larger. Religion is the poetry of morality, the essence of morality. It directs the ideal vision toward the law accomplished, and this ideal beckons us on toward the larger good, and leads us slowly but surely in closer proximity to these shining aims.

We set out to-day to show that when we confine ourselves to the good, we have not abandoned religion, but we claim, on the contrary, to have touched the very central reality of religion, which is the good. We claim, as far as mortals may, as far as human hearts can, to have peered into the mystery of the world and beheld at least the reflex action of that hidden life which no mortal eyes shall shall ever see. Our religion is expressed in three terms: absolute justice, absolute purity, absolute love. To arms! to arms! the new ideal calls, against the passions and indolence in you that prevents you from becoming better than you are. To arms! to arms! against the selfishness and injustice which permits law and might to trample down the right. You who live in the light know that justice requires you shall be just; you know that purity demands that you shall be pure, and that love calls you to lift up the stricken and helpless poor. By its fruit a tree is known, and by its works shall Liberalism be known. Let us strive to live this higher life that is expressed in our triple ideal of justice, purity, and love. That is what we have to offer to the Church, which is now dying, and which no God can ever again save. It is an ancient glory to which our soul aspires, of which the olden prophets sang the story, it is a golden glory our heart that fires, and may we see afar, afar at least, its undying flame.

DRIED fish-worms form the chief substitute for bread among the inhabitants of the northern parts of Siberia and America, as no bread plants will grow there.

SEVEN WONDERS.—The seven wonders of the world were the pyramids of Egypt, the pharos of Alexandria, the walls and hanging gardens of Babylon, the Temple of Diana at Ephesus, the statue of the Olympian Jupiter, the mausoleum of Artemisia, and the colossus of Rhodes.

THE *Virginia People* says: "A few days ago a farmer rode up to the postoffice in Madison and gave the postmaster a letter to be stamped, then handing him two sweet potatoes, rode off, leaving the postmaster standing in blank astonishment, wondering whether Congress had remonetized sweet potatoes."

EAST LIVERPOOL, Ohio, is warmed and lighted by its natural gas wells, one of which has been running for twenty years, and sends out as strong a stream as ever. The gas gives a flame that almost rivals the electric light in brilliancy, and it costs so little that the lamps in the city streets are kept burning day and night. It is used in private houses and factories alike, and cooks a steak or heats a furnace with equal satisfaction.

Communications.

Jamieson and Hull.

To the Editor of The Truth Seeker, *Sir:* I not long since saw, in some of the Liberal papers, what I had long expected to see, that W. F. Jamieson had renounced Spiritualism. From my long and intimate acquaintance with him, I believed him to be as thoroughly capable of defending his positions as any one of my acquaintance. I also fully believed him to be honest in any position he might take. This, together with a knowledge that he takes to discussion as naturally as a duck takes to water, caused me to write to him, inviting him, in public discussion, to giv the world his reasons for turning from a "knowledge of eternal life" to the "weak and beggarly elements" of this world.

I hav no copy of my letter to him, but as he has given me the privilege of using his reply as I choose, I hand it to you, together with my reply to him, for publication.

Moses Hull.

JAMIESON TO HULL.

White Hall, Ill , Nov. 22, 103 (1878).

Moses Hull, My Dear Old Friend: So you want to debate with me, do you? Did I not thrash thee severely enough when we were "boys?" You want me to bloody your nose again. Well, if I hav to, I 'spect I must. As I see it, you are pretty well along toward Infidelity now. There is where you will finally land. If it falls to my lot to bring you "up higher," I will do what I can to make you a full-fledged Infidel, for I believe you to be that noble thing, *an honest man.* When I was seventeen years of age I left Methodism (although I was never a member of that or any other church, I believed that doctrine), and resolved then to follow the truth if it damned me to an orthodox hell. I hav ever kept that resolution, and received curses, even, from some friends, because I did keep it. Spiritualism was all I could wish from my acceptance of it in 1858 to 1864–5, when I commenced to hav alarming doubts. A Christian refers his doubts to the devil. I had no such convenient scapegoat. I looked them squarely in the face. For nearly fourteen years I gave up one so-called evidence after another, as fast as the truth compelled me, until nine-tenths of what is termed Spiritual phenomena were swept away and the other tenth staggering. Within a few months I hav concluded that I did not know the nature of the remaining tenth not referable to trickery or fraud. Then came the question, to my own mind, "Hav you positive proof of spirit existence? of future life? Do you *know* it as you know your own existence? Do you know it as you may be said to *know* the sun will rise to-morrow morning? as the astronomer *knows,* to the fraction of a second, when an eclipse, far in the future, will take place?" You will perceive these queries are substantially the same questions in protean form. I concluded I could not put my finger on a single phenomenon and say, That proves beyond the possibility of doubt that a spirit, unencased with flesh, was the cause of it. Then what? Could I then say, I am a Spiritualist? No. A Spiritualist according to his own definition must *know* that people called dead, liv. He must be *sure* of it, as *certain* as he is that human beings liv on earth. I opine there are tens of thousands of Spiritualists, who, if they would put the same questions to themselves, would discover themselves without a demonstration of future spiritual existence.

Some will say, How about your own spiritual experiences several years ago? I answer. They are placed in the same category with my Methodistic spiritual experiences. I felt and believed them; but was mistaken in attributing them, in both cases, to a spiritual source. Mediums themselves are among the most skeptical class of people on earth, even as to the source of their own "influences."

There is a great deal of Liberalism in Spiritualism. That I retain. Its theory of a future life, a summer-land, is transcendently beautiful; but it is only *theory.* It may be true, it may not. My Freethought, truth-searching position does not debar me from studying Spiritualism or any other subject. If there are inhabitants in any spiritual clime, they ought to be able, in my opinion, to giv ocular proofs to everybody on earth. Spiritualists themselves feel the force of the fact that they do not. Various, ingenious, plausible are their explanations of failure; but to my mind they are all unsatisfactory. Spiritualism, with many of its adherents, has become the song of a sect. They care more for the "cause" than for the truth. They fit the truth to the theory instead of the theory to the truth. But, as a body, I consider Spiritualists as truth-loving, progressive and humanitarian people. I count many friends among them, who will not hav less respect for me because I can no longer advocate Spiritualism as it is; but prefer to follow my own conviction of right. It is not, my friend, without a mental struggle that I hav reached my present conclusions. I clung to Spiritualism as long as I could. My increasing skepticism and my Atheism, and Anti-Christianism, hav been a sore trial to many Spiritualists. On the other hand, there are hosts of them who are not afraid of any man's thoughts. All honor to them I feel better and freer to be in my present position—the world my country, my brethren all mankind.

In 1862 you and I debated in Paw Paw, Mich. I lifted you out of Adventism into Spiritualism. I think Spiritualism robbed us both of the fear of death. As a form of Liberalism it destroyed all fear of orthodox dogmas. It cured me of a belief in hell and damnation, a monster God, and enterprising devil, a slim heaven—in a word, of all confidence in a slobbering, slimy theology which is yet winking its bat-eyes in the glare of the rising sun of Science.

As to your challenge for debate: I am always ready to meet any man in debate. You are my eldest godson. Perhaps, my dear boy, I can take you by the hand and lead you on to the higher ground of Atheism and scientific Materialism. I hav not one word, however, to say against Spiritualism. Its failure to demonstrate to me a future life is not a crime. I look upon it as a form of Liberalism midway between the churches of all religions and complete mental freedom. That Spiritualism does not afford demonstrative proof of a communication between the two worlds I am fully convinced. I want the case clearly and strongly stated, or there is no issue between us. I will affirm Atheism for four sessions:

1. Atheism is more rational than Deism, Theism, or Pantheism.

Will you affirm for the following four sessions this:

2. Modern Spiritual phenomena furnish absolute proof, to all who investigate, of the existence of spirits, after the death of their bodies, and of their communication on earth?

There is not a Spiritualist in the whole country who dare debate that second proposition with me. Unless that is debated, there is, as the lawyers say, "no cause of action." If Spiritualism cannot fill the measure of that proposition, it is a failure, as I say.

I meant to write a short account of my present attitude, in response to your fraternal epistle, but my letter has lengthened. Will you do me the favor to preserve this letter? You are at liberty to publish it, if you wish, in which case I request that it appear entire, as I will not be responsible for extracts printed out of their connection, unless it be the propositions; and the reasons accompanying them ought to appear.

I rejoice in your success, and that you and Mattie are so happy. I remain, as ever, your true friend,

W. F. Jamieson.

HULL TO JAMIESON.

New York, Nov. 27, 1878.

W. F. Jamieson, My Dear Friend: As I think it well to accept the privilege you giv me of publishing our correspondence, so that Infidels and Spiritualists may know exactly the terms on which we debate, if we do, and very well paid should our negotiations prove abortive. You will allow me to use brevity—"the soul of wit"—in my letters to you.

I fully reciprocate the kindly feelings you express, and hope that our continued acquaintance may increase our mutual respect and esteem. I was fully acquainted with your "alarming doubts" and their causes in 1864–5. I think your greatest trouble, pardon me if I say it, grew out of an inability to sever the "chaff from the wheat." I hav watched your course from that time to the present, and I think I hav seen, all the time, that your critical mind has been engaged more in picking flaws than in hunting for the real evidence of a post-mortem spiritual existence.

Among other questions you asked yourself was, "Do you know it [spiritual existence] as you know your own existence?" I must confess I do not. If the proof were as clear as of our present material existence, I would, probably, find few who would deny it. There is room to doubt, if not, there is no room to debate. Wherever there are two opinions on any subject, there is an error; and wherever there is a possibility of an error, it is possible I may be in error.

You must excuse me from replying to many of your statements and arguments, as it would not only make our correspondence too lengthy, but would anticipate the discussion itself. When we meet in the open field, you to "bloody my nose," and I, poor fellow, to bleed it, will be the proper time to discuss many of the points raised in your letter.

I agree with you that the case should be "clearly and strongly stated;" but as I am not a Deist, a Theist, a Pantheist, or an Atheist, I cannot discuss that question. In my search I hav never found God, or the evidence that he does not exist. Those who know God, and those who know that he is not, each know too much on that subject for me.

Your second proposition I could not affirm, for two reasons. First, it confines me to "modern spiritual phenomena;" that is too small—too limited. Put the two words "ancient and" before "modern spiritual phenomena," and that part of this proposition will be all right. Second, you desire me to affirm that the proof is "absolute to all who investigate." Oh, no. You will find many who will claim to hav investigated, who will say they are not convinced. Now I move to amend. Let us make it read as follows:

"Ancient and modern spiritual phenomena furnish proof of the continued existence of spirits after the death of the body, and of their ability, under favorable conditions, to communicate with the inhabitants of earth."

Did you think, dear brother, that you could "bulldoze" me into a discussion of that unfair proposition by saying: "There is not a Spiritualist in the whole country who dare debate that second proposition with me." You are right, for the reason that "there is not a Spiritualist in the whole country" who believes it.

Hoping that we may come to a speedy agreement on questions, time, place or places, and all the etceteras of debate, I remain as ever, your friend, Moses Hull.

Radical Movements by Women.

To The Editor of The Truth Seeker, *Sir:* After rejoicing that our Liberal men hav made a Declaration of Rights, a Defense Fund, and organized in the state of New York for the promotion of Freethought and action, and human rights generally, my first strong thought is on the demand for Liberal women's organizations, that they may aid each other in progressive ways, learn their strength in numbers and ideas, assist in all present efforts for reform, develop an elevated womanhood, and exemplify something like character. It is late in the stage of agitation on woman's deeds and duties to see no wide, permanent measure in operation to invite the withdrawal of her influence from conservative wrongs and utilize it for her own high use and a world's advancement in truth. But as this lack is what all may see, let me here make a call for preparatory correspondence on the topic, expressions of opinion as to best advance steps, etc., in the hope that a basis of action may be laid by which we may reach more consistent and prosperous lives, and be mutually auxiliary in every humane and noble endeavor of good, equity-loving men.

The Woman's Congress and Boston Club accomplish little because they resolve to remain popular by the church standard, and are without use or interest to the masses.

I must hope there are women risen above that vapid applause, and craving work worthy of what woman should be, and of this stirring age in which all must act well, as well as think freely, or hav their slaveries multiplied. Among those desirous of aiding men in their resistance of vicious persecution and in their good and manly growth, I trust there are enough in every town so large as to own a considerable village, to form a society, state principles, and kindly exact, agreeing to disagree on unimportant points. Thus we would improve abnormal habits and costumes, health and happiness, and assume self-poising power in all relations, which, ere long, would act on public sentiments and doings.

The abundance of material (both numbers and talents) in New York city make that a good starting point. Will not many women there speak to all through The Truth Seeker, by the good editor's permission, and kindly brothers chime in, encouraging them to move and persevere.

The name which occurs to me as a good one to characterize the work is, School of Use—use being the larger term, including beauty and all good attainments. This is suggested by "School of Beauty," the name used by the English women in their present efforts to mend their condition. Here is a clipping from a late American paper, noticing their effort and commenting. Many will be glad to see it:

"A London medical journal of high authority says that efforts are making by a number of women of prominence to form a 'School of Beauty' in England, the members pledging themselves to do everything in their power to render themselves comely by natural means. Prizes are to be given to those who can move with ease and grace, and so furnish evidence of good health and physical unconstrainment. Something of this kind is needed here. Although American women hav, to a great extent, seen the folly and the ugliness of lacing and going thinly clad in cold weather, there are still many who think an absurdly-small waist attractive, and any number that so pinch their feet that they cannot walk comfortably or becomingly. They do these ridiculous things generally because they imagine that men admire them. If men hav done so, they do so no longer. They prefer healthy and graceful women to invalid and awkward ones, as all women must be who cramp their waists, wear shoes too small, or dress in any way to interfere with their freedom and satisfaction. Nature and beauty are one. No woman can be beautiful who fetters or hinders nature. The more nearly she approaches the natural, the closer she comes to loveliness. Women hav heard this a thousand times, and accept it mentally. Yet, in their blind worship of false gods, they sacrifice themselves to infirmity and deformity. It is entirely incomprehensible to men that so many women will endure pain and incur disease from a mistaken notion of beauty."

Mary E. Tillotson.

Judge Hurlburt and Thomas Paine.

D. M. Bennett, *Dear Sir:* A few years ago I received as a present a book entitled "E-says on Human Rights and their Political Guarantees," from a friend who told me that the writer stood and wept as the bones of Thomas Paine were removed from the grave at New Rochelle in 1819. The book bears date 1845, and its author is "E. P. Hurlburt, counselor at law in the city of New York." In the opening paragraph he speaks of the Declaration of 1776, and says that since the period of the Revolution scarcely an attempt has been made by any of our citizens to show the origin or define the extent of human rights. The next paragraph begins thus:

"A celebrated political writer of that period discussed at some length the rights of man in opposition to the principles of the British Constitution; but he rather combated error than asserted truth; and while he demolished, by his arguments, the structure of European governments, his Essay fell short of establishing the rights which he defended upon the sure foundation of natural truth. He was not armed with the true philosophy of mind."

Having read through the second paragraph, I stopped right there; and the book remains to this day unread by me. A man who can weep over the grave of the most powerful writer on the "Rights of Man," and afterwards himself publish an essay on the same subject, in which he not only forbears to name the "celebrated political writer," but meanly disguises the title of his great political work, "Rights of Man," in small Roman letters, or without quotation marks, such a man's essays on human rights I scorn to read.

I did not know that the author was still living. Is he the Judge Hurlbut who has joined the Abbot-Comstock party and written a legal argument in defense of an espionage of the mails?

Wm. Henry Burr.

Washington, D. C, Nov. 26, 1878.

[The author of the "Essays on Human Rights" and Hon. E P. Hurlbut of Albany are identical.—Ed. T. S.]

The clergy are not in a position to hold up a gilt-edged Bible before the Sunday-school, and simply say, "Children, this is a book of ancient legends, myths, and poetry, most venerable and most precious unless you take it as law and fact. In this case it becomes pernicious—it becomes mental bondage." Even Beecher could not say it, although he knows it, simple and obvious as it is.—*James Parton.*

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, DEC. 7, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

"Pot Calling Kettle Black."

In last week's *Index* is given a long list of untruths uttered by the Rev. Joseph Cook in Boston, Nov. 18th, on Free Religionists and the Syracuse Congress of the National Liberal League. The reverend gentleman did surely utter many slanderous falsehoods about Free Religionists and Liberals, and some of them bore upon Mr. Abbot and his clique with about the same severity and injustice as upon the real Liberals, and for this the editor of *The Index* arraigns him and calls him the "Devil's Advocate." It is almost amusing to see how the editor pitches into the Rev. Joseph when he lies about Mr. Abbot and his friends, denouncing him as a gross falsifier," a reckless religious demagogue," etc., then to see him pat the same reverend falsifier on the back and credit him with telling the truth when he said bad things about the editor's opponents, the Repealers, calling them the party of lawlessness. According to the editor's notion, the reverend slanderer is a very fine fellow when he talks against those who call for a repeal of the vile Comstock postal laws, but thinks he is all sorts of a scoundrel when he misrepresents those "respectable" gentlemen who like the Comstock laws so well that they wish to retain them and fix them up a little.

The Index quotes this passage from the lying Joseph's slanders with special pleasure: "It is with men of the type of this assassin that the majority of the National League . . . hav now publicly struck hands in demanding the total repeal of the laws which repress in the United States the most abominable traffic known to the leprous outlawry of the ghouls and ogres of the city slums." *The Index* claims to think the reverend gentleman is correct; that the National League has publicly struck hands with criminals of the worst sort, and willingly publishes what the reverend slanderer says against the Free Religionists and the seceders for the sake of the falsehoods he utters against those opposed to the Comstock laws. It seems to do the moral and cultured editor great good to repeat and reproduce the hard and untrue things said of those favoring repeal.

The Rev. Cook introduced this terrible charge, which *The Index* indorses, in this way, "As the agent of the New York Society for the Suppression of Vice was engaged in the performance of his duties at Newark, not many years ago, he was stabbed twice by a criminal who had been making an infamous use of the mails under eighteen different aliases and through fifteen post-offices. The second blow of the dagger laid open a great flesh wound in the face, severed several arteries, and came very near being fatal. It is with those of the type of this assassin that the majority of the National League hav publicly struck hands," etc. In these few lines the slanderer uttered no less than six falsehoods, which *The Index* gladly repeats. What are the facts? The agent of the New York society who received the blow was Anthony Comstock; the man who inflicted it was Charles Conroy, who had the misfortune to be born with one hand only, but who had a wife and children whom he was struggling to support in a legitimate way, and, as he believed, not by crime. Comstock was *not* in the performance of his duty when he arrested Conroy, and Conroy was not a criminal. Comstock was *not* acting as agent of the New York society at the time of making the arrest, but as agent and detective for the postal department. He had no more legal right to arrest Conroy than he had to arrest the Governor of New Jersey. He had tried to obtain a warrant from the U. S. Commissioner of Newark and failed because that official did not consider Conroy had committed a crime, and so Comstock took the responsibility of forcibly arresting him without the slightest authority, and he got just about what he deserved. Conroy did *not* hav eighteen aliases, nor operate through fifteen post-offices; but, if he had, he committed no crime. The law does not forbid a man to use an alias, nor does it forbid him using fifteen post-offices, nor fifteen hundred if he wishes to. Conroy was engaged in selling certain goods not illegal or criminal, and by no means obscene, for which he obtained orders by mail, and because he used an alias, Comstock determined to arrest him. Thousands of persons hav used aliases, and they had a perfect right to do so. As we hav said, there is no law making it a penal offense.

When Conroy found himself in the power of his enemy, whom he knew to be acting without the least semblance of authority, and being whirled away in a closed carriage, knowing that his wife and children would suffer from his absence, knowing in his heart that he was being cruelly wronged by this meddlesome, persecuting man, clothed with a little temporary power; thinking of his wife and children, and seeing through the window of the carriage the walls of the prison he was nearing, in which he was to be immured for no crime, in a moment of desperation, he drew, not a dagger, but a small pocketknife, and gave his enemy, not two blows, but a single one in the cheek; and had it been across the jugular vein it would hav been well for the world, or at least this part of it, for that was prior to his procuring the passage of his infamous postal laws, which hav caused so much trouble and must continue to cause it so long as they are enforced. The charge against Conroy was changed to that of a malicious attack on an officer, with intent to kill. Comstock prosecuted the case with his usual vigor and the assistance of the Y. M. C. A., and secured a sentence for the unfortunate Conroy of one year and a half in the state prison at Trenton. On the day the man was sentenced, nearly a score of the members of the Y. M. C. A. of this city went over with Comstock to enjoy the pleasure of listening to the sentence; and after the unfortunate man was immured in the prison of the state, his enemy, Anthony Comstock, did not leave him, but made a journey to Trenton and held an interview with the warden, to whom he represented that Conroy was a very dangerous man and should be treated with severity, which caused the prisoner to be confined in a close cell, in extremely hot weather, when there was not the least necessity for it. The blow in Anthony's cheek doubtless caused him some inconvenience, but it did not take his life, but really was one of the luckiest blows he ever received, for his friends and admirers of the Y. M. C. A. made him a present of several thousand dollars for his brave sufferings in the cause of morality. These are the facts of the case. We obtained them from Mr. Conroy himself, with whom we hav become somewhat acquainted, and we doubtless know more about him than the Revs. Cook and Abbot both. The National Liberal League, however, knows not Conroy, and has in no manner allied itself with him or struck hands with him any more than with the man in the moon.

This instance exhibits just about how much truth there is in the Rev. Cook's representations, and how much comfort *The Index* can truthfully draw from them.

A prominent slander of the Rev. Cook is that the language of the National League Congress was infamous and unfit to be reported or published, and to prove this he quotes from *The Index*, p. 536: "But one question arose for consideration, and that related exclusively to infamous literature. By persistent as well as quiet effort a majority of the League was composed of Freelovers and infamous literature defenders, and from first to last they were determined on making a point in favor of its free circulation. Their remarks sometimes polluted the atmosphere of the Opera House." Thus it will be seen that *The Index* furnished the reverend slanderer with his grossest falsehoods, and afterwards took pleasure in reproducing the falsehoods of Christian journals and the falsehoods of two Western journals, which it calls "liberal" respecting the National League. It is known by every person who attended the Congress how base that slander was, and that not an indecent word was uttered by a member of the anti-Comstock party. The nearest approach to indecency of language made during the entire Congress was by two prominent members of the "moral," "cultured" "reform" party—one in open Congress and one in committee.

It is curious to see how *The Index* tries to worm out of giving currency to the slander by first charging Mrs. Colman with language she did not use, and imputing to her a meaning wholly unintended, saying: "The meaning beneath her language is the advocacy of infamous and shameless immorality." This imputation is cruel and ungentlemanly. Mrs. Colman is as moral a person as the editor who traduces her.

She made no apology for wrong doing but simply wished to say to Mr. Green that there was no real disgrace in being the object of such slanders as appeared in the Syracuse papers. She felt as Jesus was supposed to feel when in his first sermon he said, "Blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you falsely, for my sake." As justly could the editor of *The Index* charge Jesus with "infamous and shameless immorality" as Mrs. C., for encouraging a brother to not care for slander and abuse. *The Index* makes a characteristic effort to stigmatize its opponents, though it is compelled to ackowledge that they used no improper *language*, their *remarks* being "sufficiently vile to justify every syllable" that the slandering *Standard* had used. There is a hair-splitting, nice distinction for you! The *language* was all right but the *remarks* were vile and reprehensible. Probably none but a man of fine culture could perceive such delicate distinctions. It seems to be a favorite pastime with the party of all the respectability to throw mud and filth against this estimable lady. The Syracuse *Standard* improved its powers in that direction. The very fastidious C. D. B. Mills has done the same, the President of the National Liberal League *of America* has tried his hand at it, and last week another of the same party in these columns, we believe imputed to her a meaning which she never intended, and we fail to see that any of the four hav added to the brilliancy of their glory by these attacks, "but on the contrary, quite the reverse." The facts are these, *The Standard*, Mr. Mills, Joseph Cook, and the editor of *The Index* are all slanderers and defamers. Neither the language nor the "remarks" of the majority were in the slightest degree improper or immoral; not a word was said by one of them in favor of the circulation of indecent literature; not one of them advocated anything wrong; not one wanted anything of the kind. Their great crime was to oppose the crushing of the highest principle of American liberty and in voting for Elizur Wright as President instead of F. Ellingwood Abbot. For this they hav been unsparingly denounced by the defeated candidate and his satellites as defenders and venders of obscene literature and the friends of vice, immorality, and indecency. And in his agony of soul or hypocrisy of soul, as the case may be, he cries out, "Who can measure the disaster that will inevitably befall the Liberal cause, when from our hands the taunt is thrown in the face of every inquirer by the churches that the Liberals hav struck hands with the venders of vile literature in demanding the total repeal of the most effective law against its circulation? The only possible way to prevent the disaster is to refuse the alliance to which they are now invited and to take the ground of 'reform.'"

What weak logic! What cowardice! What untruth! How he dreads what the churches may say of him if he opposes the most infamous laws ever placed on the nation's statute! Who cares what they may say, so long as we know we are right? How does he know that the churches will be any better pleased to hav the Comstock laws doctored up, "modified," or "reformed," than to hav them repealed and an unobjectionable law put in their place if found necessary? The Comstock laws are not the most effective laws we hav on the statute books against the circulation of obscene literature. Few or no cases of real obscenity hav been prosecuted under them, while a large lot of positively obscene books and prints were suppressed and destroyed by laws that existed before these were passed; and at best the postal laws can arrest but a fractional part of the obscene books that may be sent. All the other avenues of circulation are still left open and not affected by them. Why will that high priest of morality continue to make such barefaced misrepresentations?

The editor propounds several ponderous conundrums, which he evidently thinks perfectly stunning. We will try to answer them.

1. "Is it not true that the venders of really obscene literature desire the repeal of the postal law of 1873?" *Ans.*—Cannot say positively; don't know a person engaged in that business. In fact, there are no such persons; they are men of straw, or "bugaboos," gotten up by Comstock, Joseph Cook, and F. E. Abbot to frighten simple, credulous people into sustaining one of the worst laws America has ever been cursed with. Will either of the three gentlemen giv the public the name of one or two such venders, that we all may know who they are? Will they not do this, or cease their imputations? We are willing to admit, to accommodate, that if there are such venders they are opposed to the laws referred to.

2. "Is it not true that the majority of the Syracuse Congress unmistakably announced to the public by the election of a new Board of Directors unanimously in favor of repeal of that law that they desire the same thing?" *Ans.*—No, nor nothing of the kind. Neither the directors nor the electors are in favor of obscenity. They are in favor of liberty and opposed to the General Government interfering to crush it, or to allow pretexts to bigoted persecutors to crush it.

3. "Is it not true that the National Liberal League has thus put itself at the head of the vilest class of criminals in the community and made itself the public mouthpiece of their heart's desire?" *Ans.*—No; it is infernally false; and it is meaner than any obscenity we ever heard to impute or insinuate anything of the kind. A truthful person would never be guilty of so base a falsehood.

4. "Is it not true that in working for the repeal of that law the members of the League, however opposed they may wish and think themselves to be to the circulation of obscene literature, are yet practically engaged in breaking down the law which the circulators of that literature know to be the most formidable obstacle of their trade?" *Ans.*—No; it is not true, but infamously false and slanderous. No man who has truth and the interest of Liberalism at heart will be guilty of such continued aspersions. The class referred to are in favor of sustaining the guarantees of the charter of American liberty which were held sacred nearly one hundred years, and are now set aside for the first time by one of the most dangerous and persecuting bigots that any age has produced. As above shown, it is most false to say that these infamous laws are the most formidable obstacle to the trade in obscene books. They were purged from the market before the laws had an existence, but under these laws numerous honorable and worthy men hav been grossly persecuted for expressing their convictions.

How puerile and false it is in this pretentious apostle of morality and culture to say, "Whoever givs aid or sympathy to the movement of 'repeal' is a willing or unwilling abettor of obscenity and free-love." A more contemptible falsehood was never uttered by Joseph Cook, and aside from the Rev. G. E. Gordon, hardly one of Mr. Abbot's coadjutors will make so false an assertion. Mr. Underwood talks directly to the contrary, and insists that the Repealers are equally as much opposed to obscenity as the Reformers. Which utters the falsehood, Mr. Underwood or Mr. Abbot? Mr. Truesdell agrees with Mr. Underwood. Is he also a falsifier? He is if Mr. Abbot speaks the truth. But in this Mr. Truesdell speaks truth well. O that Mr. Abbot would do the same! It is a pity that a man who is such a stickler for high-toned morality and all the decencies should so persistently indulge in slander and falsehood. He might hav thought, in the first place, that he told the truth, but now he knows better. There is no excuse for him.

Who are they who giv aid and sympathy to the repeal movement? Elizur Wright, O. B. Frothingham, James Parton, A. B. Bradford, Wm. Denton, Horace Seaver, J. P. Mendum, T. B. Wakeman, Courtlandt Palmer, H. L. Green, A. L. Rawson, Amy Post, Augusta Cooper Bristol, J. S. Verity, and seventy thousand more. Are these all "willing or unwilling abettors of obscenity and free-love," while F. E. Abbot, G. E. Gordon, C. D. B. Mills, H. P. Stark, and a few more are the only champions of virtue and morality which the country can boast of? No! no! a thousand times no! and shame be to the man who is false enough to assert it and reiterate it. If he a thousand times asserts it, it is a thousand times false! O! man of culture,

you have played this dolorous tune long enough ; please giv us something else, or in popular slang, "giv us a rest."

The closing paragraph of the editorial, replete with misrepresentation to which we hav called attention, is characteristic, and somewhat deserving of notice. The writer calls attention to the great work he has performed, and assures the Liberals of America that he is their one true friend. He almost threatens them, however, that if his warnings are not better heeded he will retire to private life, when, of course, the Liberals aforesaid will be left to go to the "demnition bow wows." O saddening thought! what if the only apostle of all the virtue and decency and respectability that is worthy of the name should cruelly retire to shades of quietude! How could we possibly get along without his warning notes to Liberals to beware of the obscenists and the Freelovers? Who would be left to help Joe Cook to belie, slander, and defame the Liberals of America? Let us pause and wipe our eyes.

The Editor of The Index.

It is freely accorded to Mr. Francis E. Abbot of *The Index* the good work he has done in the Liberal ranks, as well as the independence he exhibited and the personal sacrifice he made in leaving the Church. Credit must also be given him for the high tone, the respectability, the culture which he has labored to impart to the Liberal cause. These should all be remembered in the gentleman's favor, for he toiled for several years earnestly in this direction; but for the last twelve months he has nullified or neutralized, much of the good he had done by pursuing the ill-advised course of sustaining the Comstock laws and decrying those who could not accept his narrow views.

It was a serious mistake on his part to frustrate the honest effort made to get those laws removed, and to throw obloquy on the seventy thousand who sincerely and intelligently signed petitions for the repeal or change of those laws. It is most unfortunate for the Liberal cause that he has continued to charge large numbers of earnest, conscientious Liberals, equally as moral and virtuous as himself, with being defenders of obscenity, Freelovers, ghouls, ogres, vile and immoral. Though he may hav been as moral and pure as he would hav the world believe, this course of defamation and slander has almost sunken him below public respect. He may possibly hav been sincere and honest, at first, in making these charges, but his continuing, month after month, at throwing mud and slime upon the characters of many good people and imputing to them motives which they were never actuated by, has been false and culpable beyond expression. Morality, purity, and virtue cannot successfully be promoted by falsehood and defamation.

It cannot be denied that this unfortunate, mistaken course—this thinking that the dearest principles of liberty and human rights must be sacrificed to secure the good opinion and respect of the Church, and to continually denounce as the vilest of the vile those who are opposed to his lead in this ill-advised policy, and to impute to them the worst possible motives—has produced a schism in the Liberal ranks most seriously to be regretted. This is a truth that cannot be denied nor ignored.

The question that now arises, is, Shall this course of falsehood and slander be indefinitely continued? Shall those who cannot approve of the Comstock laws, and cannot believe that Congress, or postmasters, or post-office clerks hav any right to examine and pry into the moral opinions of those who use the mails, forever be characterized as the vilest criminals and persons of the lowest morals and most depraved motives? We are utterly tired of this course, and sincerely wish a change. We hav other work we are anxious to perform in place of contending with those in our own ranks. Cannot the editor of *The Index* be induced to utterly discontinue his foul aspersions and vile imputations? Cannot he admit that those who fail to see through the same lenses that he does may nevertheless be pure, moral, and well-intending people?

If he will discontinue the offensive imputations referred to, and no longer try to befoul and blacken the characters of those above reproach, we will do all we can to end this family quarrel. But we cannot sit quietly and be aspersed with charges of the worst crimes in the calendar, nor see those we know to be honorable, well-disposed, good people, cruelly traduced and denounced as the vilest of the vile. If they continue to be so aspersed, we shall continue to defend them.

Paine Hall Meeting.

On Sunday morning last a meeting was held in Science Hall, addressed by Moses Hull, S. P. Andrews, and J. P. Mendum, for the purpose of having stock taken in Paine Hall to save it and keep it from passing into the hands of the Catholics or the Y. M. C. A. The meeting was moderately attended, and several shares were taken. It is to be hoped that enough interest will be felt in the enterprise to keep this our only hall from passing into the hands of our enemies.

An Explanation.

A few words seem necessary by way of explanation in reference to a quotation we recently made from the *Investigator*, accompanied by a letter from James Parton, relative to the translation of the writings of Jean Meslier, a French priest of the last century. We had published a part of the work, entitled "The Last Will and Testament of Jean Meslier," translated for us by Miss Ellen Carroll. We supposed, as the *Investigator* evidently did, that the letter of Mr. Parton's referred to that translation; but it seems, instead, that it was to the fuller translation from the same author by Miss Anna Knoop, entitled "Superstition in all Ages." The fact is, the first mentioned is the best part of the latter work, and was brought out by us when we had doubts about the fuller work being published. They are both most excellent and fully worthy the high praise given by Mr. Parton. We hav both for sale; "The Last Will and Testament," a pamphlet, at 25 cents; the "Superstition in all Ages," a bound volume at $1.50, postage included. No Infidel's library will be complete without a copy.

Ho for Watkins.

The time for our trial at Watkins upon the terrible charge of selling a copy of "Cupid's Yokes," as well as that of W. S. Bell, Miss Josephine S. Tilton, and Mr. George Mosher upon the same charge, draws nigh. Our attorney writes us that our case is set for the 17th inst, when we must put in an appearance and be prepared to receive the penalty which a Christian Court and a Christian jury in a bitterly Christian community see fit to deal out to us.

Let us here remark that considerable funds will be needed, and the pledges that hav not been sent in are requested to be forwarded. If others who hav not pledged feel like helping to bear the burdens of a defense against this sample of Christian persecution, their aid will be gratefully received, and will be duly acknowledged. Enough has not yet been received to meet the needs of the case. How long we shall hav to dance attendance at the Court, or what the results of the trials will be, cannot now be told.

What I Don't Believe.—No. 39.

400. It will be seen there are many parts of the Bible which fail to harmonize, and that there are also many other parts which fail to present that idea of purity of thought and expression which it would be supposed a volume handed down from heaven ought to possess.

401. I don't believe that the narrative of the crime of incest committed by drunken Lot with his two daughters is very suitable reading for young people.

402. I do not think the detailed account of the connections which took place between Jacob and his two wives and his two handmaids, together with the effects produced, are of any value to Sunday-school children.

403. It can hardly be claimed that the story of the adulterous connection between Schechem and Dinah is the best kind of narrative for young people.

404. It does not seem that such details as the lying of Reuben with Bilhah, his father's concubine, within the hearing of his father, is highly calculated to improve the morals of youth.

405. The account of the offense committed by Onan would not seem to be the best kind of reading for a school of both sexes or either sex.

406. The coarse account of the illicit connection between Judah and his daughter-in-law, Tamar, is not the best mental pabulum for the rising generation.

407. The account of Mrs. Potiphar trying to seduce the virtuous Joseph can hardly be called a good lesson for young ladies, either married or unmarried.

408. The laws in Leviticus, against uncleanness, incest, and adultery, as well as how to judge of the tokens of virginity, are not the most select lessons for general use.

409. The adultery of Zimri and Cozbi in the sight of all the congregation of Israel was, perhaps, sufficient to exasperate the ire of Phinehas, the son of Eleazar the priest, to take a javelin and run the pair through the body, but the account of it is not the most choice reading for a mixed company of ladies and gentlemen.

410. The details of the slaughter of thousands of women who had known man, the saving of all the virgins and girls for the use of the soldiers, the dividing of the thirty-two thousand of them out among the twelve tribes, the retaining of thirty-two for the use of the Lord, or rather the priests, as given in the thirty-first chapter of Numbers, together with the slaughter of the men and children in cold blood, are the most shocking crimes of anything ever placed on record.

411. The story of sodomy and lust, as given in the 19th chapter of Judges, is not the most delicate or chaste reading for juveniles.

412. The story of the ravishment which the Benjamites committed upon the four hundred young virgins who gathered to dance at Shiloh, does not constitute the book the most fit one for public schools.

413. The pious story of David watching Bathsheba from his house-top while she was taking a bath; of his lustful desires towards her; of his sending for her and committing adultery with her and then putting her husband to death that he might take the woman entirely to himself, although he was a man after God's own heart, does not seem an example worthy of practice to the people of the present time.

414. The account of the rape committed by Amnon the son of David, upon his sister Tamar, and the duplicity he practised upon her, pretending to be sick, does not inculcate the purest kind of morals.

415. The details of Absalom, another son of David, who took his father's concubines and cohabited with them in the sight of all Israel, do not recommend themselves as being a specially spiritual Sunday-school story.

416. The moanings of David when he had the "bad disorder," as given in Psalms xxxviii, is not calculated to increase our respect for the lecherous old sinner or to make his confessions the most delectable kind of matter with which to fill young minds.

417. The story of Solomon and his seven hundred wives and three hundred concubines is not calculated to make people regard him as a very heavenly-minded individual, or to excite the most chaste thoughts in school children.

418. I don't believe that the highly amorous composition called "Solomon's Song," in which the lecherous king discusses the most attractive parts of a young female with whom he was in love, such as her breasts, her thighs, and her belly, is the most fitting lesson for Sunday-schools or for young men and women to study at home.

419. I do not believe that the account of the enamored damsel, who sought all night through the city for her lover, is precisely the best model for young ladies of the present time.

420. I don't believe that that amorous and almost sickening love-song had any more connection with Christ and the Church—which the translators, without the slightest authority, placed at the beginning of the chapters—than it had with the man in the moon or the king of Timbuctoo. It is simply a crude, indecent love-song, unfit for the young to read.

[TO BE CONTINUED.]

Heywood's Pardon.

At the present writing no intelligence has been received of the pardon of Mr. E. H. Heywood, though fond hopes are still indulged by his friends. We hav learned that the man who laid the trap for him, caused his arrest and conviction—Anthony Comstock—has been using his evil influence in Washington to prevent the pardon, but how much influence he has there now is not known. Here is a letter we hav just received from Mr. Heywood, which, saving the rather extravagant praise he bestows upon us, will be interesting to our readers:

DEDHAM, MASS., Dec. 2, 1878.

DEAR FRIEND BENNETT: News from Washington is favorable, but no definite decision yet. I may be free in two or three days, and may not till a year from next June! I am stretched between hope and fear. One hundred and sixty days to-day since I was caged here. I earnestly hope all will go well at Watkins. I should be sorry indeed to hav you and the other three all imprisoned. I cannot think it will come out that way. I look upon you as the General Butler of Freethought, whose headquarters should be in the saddle rather than in jail. Still your prison cell would become an executive mansion to "sway the future." No man living has done more for human redemption from Christian sin than you since Comstock laid his unclean hand on your person one year ago this last November.

Fraternally yours, E. H. HEYWOOD.

NEXT week we shall begin the publication of a remarkable little work by Voltaire, entitled "Pocket Theology," consisting of short, pungent, scathing articles from the only pen that could write as he did. It was never before translated into English and is extremely rare in French. It is said that there is but one copy known of it in existence, and that is in the Bibliothique at Paris, from which this was copied by a great admirer of Voltaire's terse and sarcastic style. It will doubtless be appreciated by our readers. "Voltaire in Exile" will be discontinued for the present to giv place to this, and in due time to be issued in book form, when we hope every reader of these pages will wish a copy.

THERE are few characters more distasteful than an individual holding himself up as a model of purity, respectability, and virtue. We hav always good reasons for regarding with suspicion those who would palm themselves off as being better than their fellow-men. There is, however, one character more detestable, and it is he who falsely imputes bad motives to others and charges them with vile crimes and offenses they never thought of committing. Beware of the self-righteous, the self-adulator, but still more of the slanderer. Shun him as the poison cobra or boa-constrictor of society.

A. BRIGGS DAVIS, editor of *The Battle-Axe* which has been published at Worcester, Mass., writes us that he has removed to 296 Ellicott st., Buffalo, N. Y., from which place his *Batle-Axe* will be vigorously swung after a season, and he will also issue the publications of the Independent Tract Society. We hope the change may prove advantageous to Mr. Davis, who for some time has been in ill health.

All of us hav heard of the old hen with one solitary chicken, and what a fuss she made clucking over it, etc. Let no one suppose that the President of the Liberal League *of America* is reduced to any such strait as that. He is by no means limited to one little chicken. He has not less than three—auxiliary leaugues who wish to be respectable—but sufficient for him to cluck vigorously over, and he does it.

IT was intended, at the beginning of 1879, to bring out a *Monthly Truth Seeker*, but owing to hard times and the unpromising financial outlook, it is deemed prudent to defer it for a season and to giv our energies to making the weekly an assured success. As soon as the time seems favorable and appropriate for carrying out the proposed enterprise it will be done.

IT IS the lot of all members of the human family to hav more or less of imperfections and shortcomings; but how cruel and unjust it is to charge any individuals with offenses against morality which they hav not committed, and to impute to them motives they never harbored for a moment!

LET friends remember that we are still sending THE TRUTH SEEKER to trial subscribers for three months with a Pocket Dictionary, or a copy of Paine's "Age of Reason," or of the "Bible Abridged"—choice of them—for 60 cents. Let the number of readers of THE TRUTH SEEKER largely increase.

GERMAN and Austrian law forbids the sale of dead fish. They are brought from the sea and rivers in tanks, and are killed after being sold.

Pious Correspondence.

Deacon Skidmore's Fifteenth Letter.

MORE ABOUT THE VISIT.

ZION HIL, N. J., Dec. 2, 1878.

MR. EDITUR: I didn't hav room enuf in my last to tel yu all I wanted to sa about evrything. I didn't menshun about my son-in-law's subskribing for yure paper. Ov korse I had to tell him about my taking THE TRUTH SEEKER, writing letters to it, and having a church trial in konsekwense, and he got vary much interested in it, and sed he must take the paper that had razed such a breeze in Zion Hil. So he sat down and rote a letter to yu and put in a doller and a haf for 6 munths. Don't yu remember he put in the letter that he waz son-in-law to Deeken Joel Skidmore, and that he had married the likeliest girl the old Deeken had and that he wanted to reed all the deeken's letters and asked yu to send all bak numbers kontaining them? I had sent him a few ov mine before, but he wanted them all.

So, Mr. Editur, yu se my letters hav dun yu sum good, if I hav not sukseeded in konverting yu to hav fathe in Jezus. Yu ar sending 7 papers to this postoffis that yu wood not hav had had it not ben for me, and Steven's makes 8, and I am going to send yu more. Thare ar 2 or 3 tawking about taking it, and wil as soon as tha hav made a payment and are a littel eezier in munny matters. That's what keeps a good meny from partronizing yu, the times are so hard. I shood think it wood pinch up yure bizness vary much. Yu must feel it severely. Since my trial I hav to be a littel kareful and not sa too much to fokes about taking THE TRUTH SEEKER. Sum of my church frends ar wating to get another whak at me for heresy, and I don't kare about having too much sport ov that kind. It iz not the most plezunt thing in the wurld to hav yure own nabers and the sisters in yure own church trying to do all tha kan to blaken yure karakter and make yu out 20 degrees worse than yu ar.

I se by yure paper that yu ar having sum experiense ov that kind about theze days. I se sum ov yure brethren hav tryd to make out that yu ar a bad man; that yu defend whot iz vile and indesent, and that thoze hoo akt with yu ar ov the same grade. Whot ales that Boston man, hoo pretends to be so respektable and so extra-virtuous? Iz he trubled with the green-eyed monster, or haz he an extra amount ov vindiktivnes? If I am eny juj ov the situashun, tha hav not made much by the enterprize. Thare ar 2 or 3 ov the men hoo hav pitched into yu hoo, I think, wood hav made munny by obzerving silense. I kall it the poorest biznes in the wurld to try to slander and tare down another's reputashun. I don't kare how respektable and kultured a man ma pretend to be, if he kannot tel the fare truth about hiz nabers, hiz frends, and hiz brethren, I woodn't giv a sent for all hiz respektability and hi tone. I set down a slanderer and defamer az just az meen az the man hoo steels. The latter only takes awa yure munny or property, while the other takes yure good name, yure reputashun, which iz the wurst ov the two.

But cheer up, my frend. I don't beleev yu wil be much injured by such vile attaks. And yure frends, with hoom yu ko-operate in defending the prinsipels ov freedom and ekwal rites, beleev yu ar korrekt evry time. I hope yu wil go rite on in the path ov yure duty, regardles ov the slanders ov enemys or the barking ov dogs. I feel shure tha kannot ultimately do yu eny real harm. So, az I hav notisd it, thoze hoo undertake to injure thare fello-beings by slander and false reprezentations invariably get the wurst ov it and do themselves more harm than thoze tha try so hard to injure.

So I think it iz with Mrs. Jones and those hoo with her tryd to damage me in the estimashun ov thoze hoo hav nown me theze 20 yeers. I kan se now just how it iz. Hawling me up before the church haz not dun me much harm. A few think a littel less, perhaps, ov my stedfastnes in the fathe and dout my orthodoxy sumwhat, but I kan se that the generality ov the peepel think more ov me and show me more respekt than they did before it took plase, while it iz a sure thing that Mrs. Jones and her krowd are not thawt az wel ov az tha uzed to be. Tha ar lookt upon az meddlesum, undermining karakters, hoo had better be shund than otherwise. I hav herd more than 20 peepel sa that Mrs. Jones wood hav made munny by attending to her own biznes and letting Deeken Skidmore attend to hiz. Thare ar 3 rules in life that ar pretty good to be governd by: 1st. Attend to your own biznes az wel az yu no how; 2nd. Let other peepel's biznes prinsipelly alone; 3d. Don't li about any person, yung or old—never damage thare reputashun.

I waz going to tel yu about sum tawk I had with Steven when I waz over tu Hard Skrabel. I take a great deel ov interest in relijus matters and ov kourse had to enkwire sum how the church fokes in his naberhood got along. I think it wood most hav made yu laf to heer Steven go on in hiz deskripshun ov the pius peepel in that porshun ov the moral vineyard. He said he took a good deel ov pleznre in keeping trak ov the good peepel hoo run the churches over whare he livs. Within 5 miles ov him he sez thare ar about enuf kristyans to git up wun pretty fare sizd church, but insted ov that tha ar trying to run 3 churches—a Methodist, a Presbyterian and a Baptist. The Methodists are the most numerous, and by hard wurk and hard begging tha make out to keep thare minister steddily at work and to pa the moderate salary which tha agree to pay, tho' it iz dun with the hardest kind ov work and tha are often 6 munths behind with thare minister and when tha discharged thare minister Turner for repeted adultery, hoom I rote yu about in my last, tha ware oblijd to shin around at a grate rate, stir up the delinkwents and even borra 100 dollars to pay him off.

The Presbyterians are the next in numbers and tha hav bilt within the last 4 yeers a small church 2 miles from the Methodists, but tha hav the hardest work in the world to keep thare institushun running. Tha ar in debt 1,200 dollars on thare church, fur which the karpenter haz brawt sute and will forekloze the moge] which he holds if tha don't pa him off, which tha kan hardly do without a mirakel bein performed for thare speshal benefit. Tha hav got a yungish man for minister with a wife and wun child and he preches for 800 dollars a yeer, but tha are awa behind in thare pa with him and thay ow him yet 250 dollars on last yeer's salary, and nothing payd on this. Hiz wife haz had but wun new dress in two yeers, and the parson himself looks a littel seedy. Tha got up a fare last winter to try to raze munny to pay off thare dets. Tha had all sorts ov jim-kraks for sale, and playd all sorts ov games to get the fellers' munny, and even the prettiest girls sold kisses at 25 sents eech to help out the good kause, az that big Katholik church iz now doing in yure sity, but, after all, tha only kleerd 47 dollars and 50 sents, with 3 boxes ov fansy goods left over for this winter.

After that tha tryd to get up a revival or 11 days' meeting to try and inkreese thare numbers. Two uther ministers from off toards Trenton kame on and helpd Mr. Jonson, thare minister, and tha kept the thing pritty hot for the 11 days, and when all waz over and tha kounted up thare game, tha had only wun 3 littel girls, wun old made, and wun haf-witted old man hoo haz sinse bakslid and left the naberhood.

The Methodists did wun better than that; tha got 5 new konverts at thare 2 weeks' revival, but it waz sed that it wood take all 5 ov them to make wun good member. 3 ov them wer children, wun waz a yunggish widdo about hoom a good meny singular remarks wer made, and which hav by no meens entirely stopd sinse she joind the church, and the uther waz an old sinner hoo had ben konverted 3 times before, and wil rekwire to be konverted at leest az meny az 3 times more before he gets to be a desent man. He got drunk this fall and whipd hiz wife so she had to la abed 3 days, and tha turnd the old fello out ov church. Hiz time ov probashun had only ben out a munth or 2. Steven sez he wil be all rite to be konverted agen this winter. Sum ov the boys sed the Methodists made more addishuns to thare numbers by the unmarred girls getting into the unfortunate kondishun ov bekuming muthers without having huzbands. Tha kounted up 6 or 7 addishuns ov that kind to thare numbers—the result ov last winter's revival. I hope that estimate iz sumwhot overdrawn, but from the experiense ov Pius Holler, which, yu wil remember, iz klose to Zion Hil, I kannot sa but it iz tru, for, taking the last 5 yeers together, I think tha hav averajed haf a duzen illejitimate children eech yeer in Pius Holler church, and wun third ov them hav ben deklard to be the preecher's children. That ma be an overestimate, but thare iz a good substratum ov truth for the report. I hav told yu allredy sumthing about our Methodist nabers, and if yu kontinu to print my letters I wil hav sumthing more to sa. I beleev in letting the truth be nown. I don't think the wurks ov eny peeple aut to be kept in the dark. It iz good for all to kum to the light.

The Baptists over thare at Hard Skrabel are the smallest denomination ov all, and I am sorry to sa tha hav to levy on kwite a skope ov country to make a desent kongregashun. I waz sorry to heer how few thare wer ov them, and that the largest share ov them wer old folks fast passing awa. If it wer not for wun rich old man in the sosiety, hoo givs very jenerusly, I feer tha would not be able to keep up the meetings every other Sunday, which iz all tha try to do. Thare minister, Elder Boardman, haz 2 churches, 15 miles apart, and preeches to them eech every other Sunday for 400 dollars a yeer apeese, and I am also sorry to sa the brethren are a good wayz in arreers. May tha be able to do better soon.

Steven sez the mischef ov it iz the Kristyans over thare are trying to run too meny konserns, and tha are too much split up and divided and tha kwarrel almost like katz and dogz. The Methodists and Presbyterians are at swords points, and tha both hate the Baptists, or, at best, hav very littel luv for them, and Steven sez every church haz a ring to manage it. 3 or 4 in eech church put thare heds together and run the institushun az tha think best, and the uther members hav but littel to say. I am afrade thare iz sum truth in that, for the tendensy iz too much that way ever in Zion Hil, which haz, I fansy, wun ov the best kondukted churches in New Jersey.

Steven sed to me in hiz lafing sort of wa: "Now, Deeken, what nonsense it iz to try to run so menny churches, and for the sisters and sum ov the brethren to worry themselvs haf to deth to keep up church appearanses, when after all it amounts to vary littel. If tha wood take the same munny that all theze churches kost all over the kuntry and all the preecher's salarys and spend it on thare skools, having better skoolhouses, better teechers, better librarys, and all that belongs to the bizness, it wood be better for the kuntry. The peepel could take THE TRUTH SEEKER and reed yure letters and the other good matter it kontanes, and other papers and books which tha kood kwietly reed at home and save a grate deel ov ware and tare and worry, and tha wood finally fetch up at heaven just az wel az tha wil by the kourse tha take now." The remark struk me with konsiderabel forse, and I hav ben thinking it over sinse. Steven may be haf rite.

How I do run on, to be shure. I hav ritten over 3 sheets of paper, and I must stop. Suzan sez I hav not sed hardly a word about her lately, and she feels most slited. She wants I shood remember her kindly to the Editur, and sa to him that she iz wel and reeds THE TRUTH SEEKER every week and likes it az wel az ever. She sez I ma also sa that she and Sam are getting along wel, but that no da iz set yet for the wedding. I am sinserely yures,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Communications.

Metal versus Paper.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Sept. 28th appeared an article in which the writer, Mr. Truesdell, invites fair, free, and full discussion on the question of so-called finance now before the American people, and which I hold to be a question of great importance, and one on which the people should post themselves, as they will be called on to decide this question at a day not far distant.

My remarks must of necessity be limited for want of space. I shall confine myself for the present to the article which appeared as above. Mr. Truesdell takes strong grounds in favor of our present financial policy and deplores the many misstatements made by "inflation writers," and "greenback orators." Mr. Truesdell certainly is right in discouraging wrong statements, but when he undertakes to criticise the statements of others, and their conclusions drawn from them, he should be careful not to commit the same error.

He criticises Mr. Kersey Graves for assuming that no commercial nation can do a prosperous business with a circulation of thirteen dollars per capita. To show that this can be done he refers to our own prosperity before the war, when he claims we had even less than the above amount. The entire amount in circulation of gold, silver, and paper, in 1859 was 468,000,000. Taking the population to hav been 30,000,000 would make a circulation of a trifle over 15 dollars per capita. (See "Money is power," by Jones; page 178.)

But even admitting, for the sake of the argument, that the actual circulation was below 13 or even below 10 dollars, unless we take into consideration the financial condition of the country as compared with the past, per capita circulation proves nothing. In discussing this question, it is a grand error to lose sight of conditions.

The population of this country has increased since 1860 from 31 millions to 47 millions in 1878, while the business actually transacted has increased from 32 billions of dollars in 1859 to 104 billions in 1877, as shown by clearing-house reports of New York, and by taking New York to hav transacted one-fifth of the entire amount, which, from observation, is considered to be about correct. By this it will be seen that the business has increased in proportion far more than the population, while the facilities for transacting business without money hav not kept pace with the increase of internal commerce, as any one can prove. By investigating the increase of banking business since 1859 he will find that the ratio of commercial increase is far greater than is the increase of facilities for transacting our business with bank paper. What does this prove? It proves that we either hav to hav a greater per capita circulation or an increase of the purchasing power of money, and to increase the purchasing power of money always is detrimental to a country just in process of development.

But this is not the only condition to be considered. Our public debt is 30 times greater than it was in 1859, bearing a gold interest; the rate of taxes, both direct and indirect, is much higher; our state, municipal, incorporate, and private indebtedness, on which interest must be paid, is simply enormous, and all this must be paid by labor of some kind. To compel the people of this country to pay all their obligations in gold or its equivalent by increasing the purchasing power of money by limitation is equivalent to destroying their property to the extent of the appreciation of money, for the reason that their debts and taxes remain the same while their means for obtaining money, the article

with which they are required to pay, are lessened day by day; and what is still worse, it forces thousands of laborers into idleness, and creates an army of paupers and tramps, which will hav to be fed and clothed by the same men who are paying already more than they ought to be required to pay, and which will be certain to bankrupt this country or lead to repudiation if the present policy is adhered to.

I will briefly consider the statements made on contraction by Mr. Truesdell. He criticises Hon. Peter Cooper, and claims that Mr. Cooper made gross misstatements about the contraction of our circulating medium. Mr. Truesdell claims the greatest circulation to hav been $983,318,686 in June 1865. If he would hav added to this a trifle over 50 millions postal currency and 830 millions 7-30 Treasury notes he would hav been nearer the whole truth. But he denies these 7-30 Treasury notes as having been part of our circulating medium.

To satisfy him on this point—or any one doubting the functions of these notes—I refer them to the following testimony:

Traphagen, Hunter & Co., Bowery, N. Y.; First National Bank, Elizabeth, N. J.; F. E. Spinner, Treasurer of the United States; and last but not least, to the Revised Statutes of the United States, Sec. 3590, which declares these notes to be a legal tender. Also see act of March 3, 1863, act of June 30, 1864, and act of March 3, 1865, authorizing these notes. I come in contact with men daily who were paid with these notes when discharged from the service. The fact that these notes were interest-bearing does not disprove their circulation. The law declared them to be a legal tender, and the condition of the country was such that money invested in any enterprise would return more than seven and three-tenths per cent interest; hence it is obvious that their circulation was natural. If Mr. Truesdell wishes to impeach the statements of Mr. Cooper, he will first hav to show that these acts and laws do not exist. Until he does this Mr. Cooper's statements stand unimpaired.

Notwithstanding the array of figures presented by Mr. Truesdell, figures in questions like this one prove nothing without taking into account existing conditions. The contraction Mr. Truesdell givs in figures, even if correct, would be unfair in discussing this question, from the fact that he ignores the amount of money required to carry on the business in the South of which money they certainly did not hav much in June 1865. Here we hav an addition of 11,000,000 people who were left practically without a medium, and which was supplied from the North, a people too who were almost ruined financially by a disastrous war, to say nothing about our own condition and development since the war. If to increase the circulation in keeping with the business demands of a country is inflation, then I am an inflationist. But, it seems to me, Mr. Truesdell might as well say that the adult inflates his blood circulation as compared with childhood.

Now a few words in conclusion. I hope every man who reads THE TRUTH SEEKER will take pains to investigate the real condition of his neighborhood, then extend it to the country, then to the state by comparison, and in a few words giv us through the columns of THE TRUTH SEEKER the actual state of financial affairs of his county or state. I will here giv the actual indebtedness of Tama Co., in the central part of the state of Iowa, this being an average county of the state, which is as follows:

Unsatisfied mortgages against farms, ...	$2,500,000
Chattel mortgages	350,000
Judgments	500,000
Total,	3,350,000
Paying annual interest at the rate of ten per cent of	$335,000
Taxes last year	123,125
Total to be realized from crops, ...	$458,125
Valuation of County, about	$6,000,000

Now this will hav to be paid regardless of the fact that the purchasing power of money has increased to the extent that a bushel of wheat can be bought for 50 cents here, and thus reducing the price of wheat does not benefit the day laborer in the East since his wages hav been reduced accordingly, and what is still worse it leaves him in many circumstances without employment which is his only means of obtaining money. By applying these figures to the entire state of Iowa we have an indebtedness of $350,000,000 with a valuation of $600,000,000 from which we hav to pay annual interest and taxes $45,812,500. This is the prosperity hard money men talk of.

Now, if there are only a few who will favor us with approximate statements of the conditions of their respective states we can arrive at the truth without wasting any of the valuable space of the good old TRUTH SEEKER; and which will become a truth finder as well as seeker. This is a question which interests us all, and we cannot successfully meet it by groping in the dark. Giv us light! Let us learn the cause and extent of our troubles, and then apply the proper remedy. Respectfully,

Toledo, Iowa, Oct. 12, 1878. J. E. FRICK.

51 versus 76.

If we, the 51, cannot hav our ideas carried out, we will not work with the 76. Our habit of rule or *run* compels us, like a flock of sheep, to follow the bell-wether. Ignoring the interests of organization and the mature arguments of the 76, we dare not wholly oppose the Christian influences. We must favor the "modification" of the Comstock laws or Christians will call us obscene. We will flatter the Christians, to the injury of our former Liberal friends, whom we so publicly deserted at Syracuse. For which Christian act Comstock will *let us alone*, while we help him. He now knows we will not work with those of our organization who can outvote us. LEADER.

Injustice the Chief Cornerstone of Christianity.

Man is necessarily a limited being, both physically and mentally. His five senses are so many inlets of intelligence to his understanding. The primary organs or faculties of the understanding are consciousness, sense, and reason.

Says Professor Mahon, in his "Intellectual Philosophy," "Reason is the organ, *a priori*, of universal truth." Hence it follows that all truth is reasonable; if not, some truths, at least, are unreasonable, and hence hav the properties of falsehood. If all truth is reasonable, it follows conclusively that whatever is unreasonable is untrue; for what is unreasonable conflicts with what we know to be true; and as "we cannot reason but from what we know," reason is our square by which to measure all propositions. All propositions to man, whether relating to this world or another, must be tested by his faculties, or he must be required to believe without knowing why. What virtue can there be in a faith not based upon evidence. That is the kind of faith that accepts of Juggernaut, and Mother Ann Lee as the second coming of Christ. There is no absurdity too great for such a faith to accept.

Faith is the consent of the judgment to the truthfulness of a proposition, and is of value only in proportion to the intelligence of the understanding. "In understanding be men."

According to the above principles, I shall now undertake the analysis of the Christian religion.

Christianity, or Christianism, consists of such doctrines as are peculiar to Christians; for what is common to all religions is not the ism of either. Every religion has something that constitutes the difference between it and other religions, and is therefore its ism; and the ism of Christianity consists, first, in the doctrine of the fall of Adam and consequent depravity of his race; secondly, in the redemption of that race by Jesus Christ. This is neither Judaism, Mohammedanism, Paganism, nor Buddhism, but Christianism.

Everybody is familiar with the story that Adam's offense consisted in eating a forbidden fruit; the consequences—whatever they were—must hav been either a natural result or a judicial infliction. Eating fruit, *per se*, could not hav been wrong, as Adam was allowed to eat of all the fruits of the garden but that one sort. Nor was it intimated that that sort would hurt him; and unless it did hurt him by being poison, his physical and mental powers remained unimpaired; so in that sense he did not fall. But suppose the fruit to hav been poison, and hence weakened his physical and mental, and depraved his moral, constitution, so that he entailed these qualities upon his offspring; can it be thought for a moment that his offspring could justly be held morally responsible for his constitution. As well hold a man guilty and punish him for having an existence.

But, again, suppose the effects to hav resulted naturally from the violation of moral law; has nature become any better since that day? And if one offense produced *total* depravity, what must be our moral temperature resulting from all the offenses from Adam's day to this! Ten thousand degrees below zero. There would be nothing left to save.

But the consequences of Adam's offense are not considered by divines and formulators of creeds to be the result of natural law, but a penal infliction. The orthodox creed of Christendom says, "Orignal sin standeth not in the following of Adam [doing as he did], but it is the fault of corruption of the nature of every man, . . . which deserves God's wrath and damnation" (Episcopal Creed).

That of the M. E. Church is substantially the same. The Presbyterian creed says, "Our first parents, being seduced by the subtlety of temptation of Satan, sinned in eating the forbidden fruit. By this sin they fell, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. The guilt of this sin was imputed, and the same death in sin and corrupted nature were *conveyed* to all their posterity. For this original sin every person is bound over to the wrath of God and curse of the law, and so made subject to death with all miseries, spiritual, temporal, and eternal."

From the above it appears that the sin of Adam was imputed, and the miseries of this life, with death, temporal, physical, and spiritual, were *conveyed* to every child of Adam's race.

Didn't God know, don't every minister know, that no child of Adam ever tasted of that forbidden fruit? And yet it is held that God charged them with the crime when he knew they were not guilty, and inflicted the dread penalties upon those he knew were innocent. If this is justice, pray what is injustice? And yet know all whom it may concern, that this is the first rock, the chief cornerstone, in the Christian edifice. How strange that bishops and D.D.'s can pay their devotions at the shrine of a being who, they say, inflicts sickness, suffering, and the bitter pangs of second death upon a helpless infant for an offense committed by another six thousand years before it drew its breath. And yet this is Christianity.

What could be more unjust than knowingly to charge guilt upon the innocent for an excuse to punish them? "Thou shalt not bear false witness." As well punish a child for offenses committed five thousand years after its death as for those committed six thousand years before it was born. One man can no more sin for another than he can repent for another. As well punish a man for all the sins of all his ancestors as for the sins of Adam and Eve.

Everybody knows that no one ate of the forbidden fruit but Adam and Eve; to impute it to any one else is to accuse him falsely. To convey to persons the penalties due to crimes they never committed is the acme of injustice; and yet upon this rock is the Christian superstructure built.

Redemption, the second ism, depends upon the first for its validity. Redemption implies deliverance from some catastrophe to which the redeemed were justly liable. It is certainly not impertinent to inquire what that catastrophe was; by knowing which we shall be able the better to appreciate the redeemer.

Paul says: "Christ hath redeemed us from the curse of the law." All the churches say, "The curse of the law included all the pains and aches and sorrow and death of this world, and the burnings of hell forever in another."

Of what transpires in another world we are totally ignorant, and hence can make no argument from it.

Redemption must be a deliverance from the curse of the law in both worlds or only in one. What transpires in this world we know something of; and if we can see that redemption from the curse of the law in this world is available, we shall hav an earnest of redemption in another.

It is said that the blessings of redemption are secured to infants, dying in infancy, by imputation. Well, they were made sinners by imputation, and it is no more than right that they should be made righteous by imputation; the latter cancels the former. But is there not a little balance in their favor? What about the suffering they endured, conveyed to them in consequence of imputed sin? Should there not be some compensation (in some other world, if they liv to get there)?

What proof hav we that infants ever experience any blessing from redemption? If sickness and death are the curse of the law, and Christ has redeemed them from the curse, why should they suffer the curse when the law's demands on them for *imputed* sin hav been paid? Can the law collect the same debt twice?

But the blessings of redemption, it is said, are obtained by adults by faith. By faith they are regenerated and born again; old things are passed away, and all things hav become new. They are created anew in Christ Jesus, and, having been born of God, sin no more; for he that is born of God does not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God, and joint heir with Jesus Christ. These have the promise of anything they shall ask for.

Jesus said unto them: "If ye shall ask anything in my name I will do it. If any two of you shall agree on earth as touching anything ye shall ask, it shall be done. Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Ye shall lay hands on the sick and they shall recover. In my name shall ye cast out devils, and if ye shall drink any deadly thing it shall not hurt you."

If the above was given by inspiration, then God said it, and phenomena will justify it.

But do we know of any such men on earth? Are there any that cannot sin? Are there any that recover the sick by laying hands upon them? But this is not all they are promised, for Jesus said unto them, "Verily, verily I say unto you, if ye hav faith and doubt not, ye shall not only do this to the fig-tree, but also if ye shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' it shall be done. And all things *whatsoever* ye shall ask, believing, ye shall receive." Again, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do. And whatsoever ye shall ask in my name, that will I do."

Christ does not seem to speak these words for the use of some particular persons present, but speaks in a general sense, as if he had said, He that believeth on me, in this or any age of the world, the works that I do shall he do, and greater. If these words were designed to be prophetical, then it follows that either they are not true or there are no believers in the world; for where are any such works performed?

But if such as hav been regenerated, born again, sanctified, and made children of God and joint heirs with Christ, suffer the curse of the law—all the miseries and death of this world—what advantage from redemption. If Christ suffered in our stead—certainly he did not suffer eternal damnation—if he paid the demand of justice, and if God acknowledged payment, should not the judgment be discharged? Why continue to collect it to the end of life?

The sick minister sends for a doctor because he has more confidence in him than he has in the words of Jesus Christ.

The Presbyterian Confession of Faith says: "This corruption of the nature, during this life, doth remain in those that are regenerated; what a blessing to be a child of God—yet both itself and all the motions thereof are truly and properly sin."

What advantage, then, hav the regenerated, or children of God, over the children of the devil? Simply this: the children of God can sin all their lives without fear of hell. Christ has gone their security against hell, but they catch it in this world just as much as the children of the devil. But it is great comfort to know that their names are unerasibly written in the Lamb's Book of Life. It is a life insurance policy for heaven. It don't save from calamity in this world; God can see helpless babes dashed to pieces in the storm, drowned in the billows, burned in the flames, starved in the famine, and never apply one principle of redemption, though supplicated with many prayers and tears. But what a comfort to know you hav a ticket that will pass you through the narrow gate when you die! What a thing it is to be saved after we are dead! But if the blood of Christ does not save us in this world, what security hav we in another? A. B. PIKARD.

B F. UNDERWOOD lectured at Nora Junction, Iowa, Nov. 26th, 27th, and 28th; at Brazil, Indiana, Nov. 30th, Dec. 1st; Marysville, Ohio, Dec. 3d, 4th, and 5th; and will speak at Big Rapids, Mich. Dec. 7th and 8th.

TERRA ALBA, or white earth, is used to adulterate white sugars, cream of tartar, and other commonly used articles. Its use tends to produce disease of the kidneys, bladder, and stomach.

Letters from Friends.

SNOWVILLE, VA., Nov. 29, 1878.

DEAR FRIENDS OF THE TRUTH SEEKER: I don't like to write begging letters, nor is it pleasant to be begged for, but when necessity commands, one must needs accomplish its behests. A duty should never be shirked.

I hav just received a letter from our good old Liberal friend Jeremiah Hacker, one of the very few whose whole life has been a labor of love towards his kind. He has spoken bold, brave words of truth at a time when to speak them was to risk social martyrdom, disgrace, and contumely. He has helped many a poor unfortunate to obtain a home, an education, and a good standing in society; and now, while these recepients of his bounty and generosity are enjoying all the comforts of life, he himself is left, in his old age, bankrupt in consequence of his too active benevolence, which gave all and retained nothing for future use.

Many of us, my dear friends, are revelling in the possession of blessed and glorious truths which Mr. Hacker, in years past, scattered all over the land through the columns of his staunch little "Pleasure Boat," and now shall we sit comfortably by our firesides, reading our pet TRUTH SEEKER, while he, who blazed a way for it by hacking down the giant old oaks of the theological forest, and sowing the true corn of life—scientific knowledge and common sense truths—in their stead, is shivering with cold and perishing with want? No! A thousand times no! If we would be truly liberal we must open our hearts to the call of our aged and suffering brother's needs. Old age will come to us all, and when it comes we each one hope it will be for us a season of rest, peace, content, and happiness. We dream, dream, of a warm, cosy fireside, a comfortable arm-chair, little children about our feet, and peace and plenty all around us. Are *we* any more deserving of all this than is our aged brother? Shall we not each one do something for him to make his closing days a little brighter, to make his heart throb with gratitude to feel that there are warm, loving, true souls who rejoice to shed sunshine and happiness beneath his humble roof?

I feel, my friends, that every one of you, as you read this, are willing right now to do something in this good cause. Well, *now* is the time. Don't wait for to-morrow, but sit down before you go to bed, and for your evening prayer write a few friendly lines and inclose a little, if not more than ten cents, to Jeremiah Hacker, Berlin, New Jersey. And we must not let our help be spasmodic, either, but resolve to send at least ten cents a month as long as it is needed—not send each month, but twenty-five or fifty cents at a time. I shall send some yarn to-day for stockings. Cannot some good brother send a warm coat or flannels? He writes that his clothes are old and tattered and thin and threadbare. Money is terribly scarce now. I havn't ten cents in the world; but it is comforts he needs as well as money, so we can all do something. When I think of good men like him in need and want, it is the one bitter drop in my cup of life that my means are so cramped that I cannot do more for them. But "many littles make a mickle," and few are too poor to do something and giv something in a good cause like this. Hopefully yours,

ELMINA DRAKE SLENKER.

P. S.—Will all who are willing to subscribe to this ten-cent monthly fund send in their names to Bro. Bennett, so that we may know that something is being really accomplished? E. S.

BURNSIDE, PA., SEPT. 28, 1878.

D. M. BENNETT, *Sir:* Through the kindness of my nearest neighbor, Alex. McCullough, one of your subscribers, I hav the pleasure of perusing your very valuable paper, THE TRUTH SEEKER. I like it very much; the Darwin story is a good one. I like Mrs. Slenker's writings, all of them; it is a pity the world is not full of just such women as Elmina D. Slenker. In regard to your late arrest, I would just say, a good tree always gets stoned for its fruits. Go on in your good work, Brother Bennett, your reward awaits you. Until the masses of the people are educated up to a higher standard we must expect such boors as A. Comstock and his priest-ridden class to persecute us. They are not aware, perhaps, that "to persecute is to propagate," and that it is a good advertisement for you and yours to arrest you. Please find inclosed fifteen cents in stamps for which send me "Cupid's Yokes," that awful book.

Yours truly, T. L. LOVELACE.

GREENSBURG, IND., Nov. 6, 1878.

FRIEND BENNETT: Inclosed please find $3 to be placed to the credit of Col. J. C. McQuistian, who feels that to do without THE TRUTH SEEKER would be doing without the bread of life. You may set him down as a life-long subscriber, and when he is compelled to "shuffle off this mortal coil," and take that big leap into the dark, he wants a big pile of TRUTH SEEKERS to light upon, instead of "in the arms of Jesus," or any other man.

Respectfully, C. C. BURNS.

OAK HILL, MISURY, Nov. 30, 1878.

MYSTER BENET: Tobuz boried yer nasty Infidel paper from old Moses Stansbery, an I can stand it knough longer Ile expoze that long-knowzed Deeken Squidmore. Myster Edytur, heeze arter know good upon the erth, iether 2 yoo or 2 the church. Heel wruin yer payper az well az the church. Fer Gods ache doughnt let old Squidmore run yer payper. Ile tell yoo awl abought the Deekens name and carracter. Ive never seen 1 that wood do 2 tigh 2. Thare awl sneeks in the grass. U sea our church in Gosh'n doin good til Bruther Mil'r got the contrak 4 bil'dn a knew hous. He took the jaub sew cheep, the church elekted hymn deeken. Hwen Bruther Will and Bruther Psalm flue oph the trak an got the Infidels to help thegm put up Oak Hill Church. Then Bruther Will got 2 thik with a widder sister in the church. 2 sum up the hull, in 15 munthz Sister Wilson giv birth 2 a boy baby with white hare, and the very imij ov the Deeken. U sea the church wauntid 2 investigait the boy, butt Bruther Spouter, thee churches pasture, sedd that it wood nevver doo too stur a bad thyng, an eff Sister Wilson wud plede gilty, Bruther Will wud do the sayme, an Jesus wood be satisfighed. But Sister Wilson deklaired that Jesus node aul about it, an their wauz know yuce ov pleeding ghilty. Ryte aun the heels, Bruther Dow wauz maid deekin of Gosh'n; hee took a yung sister in2 hiz fammily to do for, an in 15 munths Bruther Dow had 2 taik a tripp 2 the Injin Nashun, an the yung sister had to gough laung 5 kook. Bless the Laurd, theign leffed it kriying inn the Injin Nashun, an kneether ov thegm ever c that cheild aughter.

U c I tolled Tobuz that Bruther Gow wood naught do, 4 evree thyme wen it kum 2 praigh, Bruther Gow wauz gawn aughter waughter. Thuss yu se deekens r aul bad egs, awl the time. Myster Benet, jest kumm doun on old Squid, & Jesus will bless yoo, an the church will bee filled. Ive allwaze heern tel as hou thare waughs sum good Infidels. The ole devil is luce, an is houling upp an doun the cuntry, jest phooling phoxe. Yu c in ole Squids 2d episel how that ole hownd tokt about the whimmen of Pius Hauler, as well as his blarney 2 his Sister Jones, an the ole fox hsz got her to smilin, an hwen theigh kan do that theigh think theigh kan do mower. I kud tell yew about a deekin pincushin, but U sea Bruther Compstik is aughtir aul sich.

Nothin mower Till deth, MRS. SUZA HANKS.

POSTSKRIPT.—Plees dont prent this, as Bruther Compstik mite awrest me in mistake. I dont waunt 2 b dragged about aphter sich. Sister Martha tolled me that Bruther Compstik had awrested his Unkil Psalm 4 puttin a nakid womban pictur upawn the gnu gnashunal silver ½ dauler. Its gnaked shoer, for Tommy Krites shode it 2 hour Sally an maid her blush wright smart. The thys r xpozed too a gr8 x10t as plane as kanby. MRS. HANKS.

P. S. 2.—I hav throne off the h8ful baunds an shakels of an effete an superstishus orthografy an revel in the deliteful pheeld of Freespellin. S. H.

CANT.

ROCKFORD, ILL., Nov. 6, 1878.

MR. EDITOR: Deeming THE TRUTH SEEKER a great moral and intellectual educator, I have chosen as the subject of this communication the elucidation of the meaning of this little noun cant, as it is applied to some of the hackneyed phrases in common use, and accepted as reliable axioms by a great many people, and more especially is this the case with those reared with narrow ideas in regard to the duties and responsibilities of life.

It would be a thing impossible for us (were we to make the attempt) to number the thousands of men, women, and children who are living to-day in miserable hovels, in dreary and freezing quarters, or in dark, damp, and loathsome cellars, living in squalor, starvation, and woe, who are dragging out a miserable existence in our almshouses and workhouses or confined as criminals in our jails and prisons serving out years of penal servitude, who can ascribe no other good reason for their being thus situated, except it be their being the victim of cant.

They hav from early childhood heard iterated and reiterated such sophisms as "the Lord will provide;" "the world owes us a living," and scores of other cant phrases, until they hav come to look upon them as maxims, worthy of credence—verities to be carried out in the actualities of life, and the result of attempting to carry these sayings into practice has brought them where they now find themselves. Whenever I hear a person say "the world owes me a living," I feel like saying, What a lie! The world owes you nothing but the air you breathe, and that is often so fetid and poisonous with malaria as to be unfit to breathe, and only capable of producing disease and death. No! the world owes us nothing, but what we take hold with the powers and forces that are inherent in our own mental and physical natures, and by diligent work bring out by persistent contact with the powers in nature around us, and for a proof of this we hav only to look about us and observe the conflict that we see going on continually in all of the forces of nature around us.

The light and heat of the sun, the rain drops, the gentle dew, and the air, but touch the leaves of the mightiest forest trees, or the smallest sprig of moss that rears its tiny head in the desert, and they are absorbed for the purpose of giving new forms of life, and this principle, showing the necessity of action and work in order to obtain a living, is still more plainly illustrated in every form of animal life, from the smallest animalcule to the most powerful beast of prey that roams the jungle in search of food. These all show that the world owes no living thing a living that does not work to obtain it.

And the saying that the Lord will provide, is no less objectionable than the one we have just spoken of. It is a religious cant that has caused untold misery and suffering in the world, and when brought into practical life it has proven, and is proving over and over again to be nothing but silly sentimentality and bosh. As an illustration, read of the starvation in China and India; look at the suffering and death caused by the fever in portions of our own country during the past summer—almost depopulating whole cities and sections of country. These and all other calamities, be they great or small, are subject to natural law, and affect civilized and barbarians, Christians and Infidels alike, under like circumstances, conclusively showing that the cant that the Lord will provide is a mere mythical sentimentalism.

I do not wish to be understood as assuming that there is no God or Lord, or power, or force in nature higher than man. But if there is such a being as a God or Lord (which I hope there is), yet we find ourselves endowed with mental faculties, and physical powers, and it is through a proper use of these faculties and powers that we must provide for ourselves, and if we do not make good and effective use of these powers and forces, and do our level best to help ourselves, there will be very little use in our appealing to the powers and forces of the air, or complaining of their neglecting us if we are not properly looked after and provided for. And I do truthfully and honestly believe that the sooner we can get the people to comprehend and understand correct ideas of life, the sooner we shall be able to put a stop to a large portion of the pauperism and crime in the world. Then giv us light and liberty for all humanity.

I was rather pleased with the result of the session of the Liberal Congress at Syracuse. To be sure it would be better if all of the Liberals of the country could pull together, and work for the liberty and enlightenment of humanity. But there is no use of wasting all of the strength and usefulness of a good team in a vain endeavor to pull along a bawky horse. I was fearful that the namby pamby element of the Convention might capture it, and then we should hav had to hear of another year or two of cultured leadership. We may as well straighten up and stand erect like men at once, and not try to longer carry the foibles of the Christian Church on our shoulders. My idea is, Let every tub stand on its own bottom. F. F. FOLLET.

NEWFIELD, N. J., Nov. 10, 1878.

D. M. BENNETT, *Dear Sir;* As the imprisonment of Mr. Heywood is doing good service in advertising "Cupid's Yokes," it ought to do the same for the other and better works of this eminent reformer. His little *Word* is one of the truest reform papers in the world; and his pamphlets "Yours and Mine" and "Hard Cash" are worth more than cords of books on political economy. No one can justly claim to be well informed on the currency and labor questions till he has read and considered the views presented in these invaluable little books. Let every truth seeker who has not read them procure and study them, and thereby aid the author a little and himself a good deal, and promote the cause of freedom and progress. A. M. J. M. PAGE.

COLOGNE, IND., Oct. 15, 1878.

D. M. BENNETT, *Dear Sir:* Please find inclosed $1.00 to pay for my TRUTH SEEKER till the first of January next, and also postage stamps for two copies of "Cupid's Yokes." Please accept our (I mean pa, ma, grandpa, and myself) deepest and most earnest sympathy in your troubles. Wish we could send you something more substantial—a ten-dollar greenback, for instance; but we are poor. Grandpa says if he had the money he has spent in the support and defense of that old harlot, the Church, he would be able to send you something worth while. With kindest regard for you, I remain, Yours, KITTY E. GLASS.

N. B.—Pa wishes you to send him a few of those slips, that he may enroll his name with those noble and patriotic heroes for the defense and spread of truth. K. E. G.

LIVONIA, MICH., Aug. 28, 1878.

D. M. BENNETT, *Dear Sir:* I should like much to write you a long letter to tell you how I appreciate your labor in scattering the clouds of superstition, for I myself, having been in darkness, can appreciate the light. I once belonged to the Congregational church, but, getting no evidence of what I professed to believe, I could not play the hypocrite, and was gradually cutting loose the bands of theology, and about one year ago saw your paper for the first time, and since then hav been a constant reader of it, and with its help hav made giant strides, and am now free from all church dogmas.

We hav organized a club called the Liberal Club of North Nankin, and hav had some of the best lectures of the times from the following named speakers: Dr. J. L. York, of California; G. B. Stebbins, of Detroit; Mrs. Morse; Mrs. Pearsal; and Mrs. Shepard. We expect Mrs. Morse with us again soon; and Dr. York will speak to us again on the 8th of September. We wish to get some good music for this occasion, and if you will please send me a half dozen copies of your "Truth Seeker Collection," I will remit the amount by return mail. Yours for the truth, C. D. PADDACK.

FRIEND BENNETT: I hav long desired to say a few words of encouragement to you, but it being impossible to send any substantial token of sympathy, I hav resisted the impulse. Mr. Bradford (of opossum fame) pays for the glorious TRUTH SEEKER for me, and into my lonely life it comes weekly as a cheering ray of light. I am a poor old woman, more than half way between seventy and eighty years of age. I stand alone in the world—yet not so, for I hav a few very dear friends among the progressive minds. From my very childhood I was a skeptic—trained to be such by a father who always told me to adopt no opinion until I had put it to the test of my own reason. So I hav never joined a church; for I very early discovered that Christianity had been a humbug from the beginning. Yet I never would believe that this life was all of my existence. Besides, so many unaccountable circumstances happened in my existence that convinced me that there was an inner me combined with my material existence, and that this inner self could not lose its identity when the outward form went to decay; consequently I am a Spiritualist. At twelve years of age I became interested in the anti-slavery cause. In the year 1832, at the age of thirty, I came, with my husband, to the United States. Here we met, in pro-slavery sentiment, far more stubborness than we had encountered in England. I was abused and persecuted to such a degree that it sometimes seemed as if for me there was no standing-place. This only gave me more strength for the conflict, and gave me cause for persevering. But it kept us poor in this world's goods, but oh! how rich in the faith of ultimate success. But when I looked around on the condition of society, I could not think the severing the links of the slaves' fetters was the ultimatum of success. I thought it must be considered as a beginning, and as an entering wedge to rend asunder the fetters that were binding mankind all through what is called civilization. The greatest obstacle I hav ever seen or can now see in the path of progress is the religious institution of mankind. It is religion, Mr. Editor, that would immure you in a dungeon to rot out miserably your life. It is religion that has sent poor Heywood to the fate of a felon. Obscenity! What cares the church for obscenity? Doesn't she harbor the foul stuff in her bosom continually? Are not many of her chosen prophets sunk in filth the most coarse and revolting? And are not these the very ones most caressed and fondled by the pious sisterhood? Faugh! "The offense is rank, it smells to heaven."

O that I had the ability to pour out all that is in my soul! But I am afraid I hav already wearied you with my miserable scrawl. Wishing you a safe escape from the coming ordeal, I remain, in the bonds of sympathy,

Yours, ANN CLARK.

MCPHERSON, KAN., Nov. 8, 1878.

D. M. BENNETT, *Dear Sir:* I received "Cupid's Yokes," which I ordered of you some time ago, and, after reading it carefully, must say that I fail to find any "obscenity" in it. It deals in a plain, open, and impartial manner with a subject which should receive the candid and serious attention of all thinking people, and upon which rests the future weal or woe of the human family—marriage and reproduction. It is a fearless work, and well calculated to awaken thought upon these subjects. That the writer is in prison and others are awaiting trial for selling it is far more dangerous to the morals and dignity of our free American institutions than all the Freethought publications that may ever be sent through our mails. These Christian would-be champions of morality and chastity should cast the beam out of their own eyes before attempting to remove the mote in their neighbor's; and I think the "Bible Abridged" would assist them very much in seeing the inherent rottenness of their "infallible" foundation, so far at least as the obscenity question is concerned. Please send two additional copies of "Cupid's Yokes," for which find money inclosed, and put my name on the Declaration of Rights. J. E. MILLIKEN.

MORRIS, Nov. 12, 1878.

D. M. BENNETT, *Dear Sir:* As I hav occasionally found THE TRUTH SEEKER in my post-office box, and hav enjoyed much of its contents, I concluded to acknowledge the same to you, together with a little history of Liberalism in our town. The village of Morris contains just inhabitants enough to hav it incorporated, four churches, and as many pastors, with slim congregations, struggling to keep them alive with the aid of tea parties, festivals, etc., etc. Some twenty years ago a Universalist minister by the name of T. J. Smith, now passed over, as the phrase is, preached Spiritualism here, demonstrating it at his house, as his daughter was a medium. It had quite a run before the min-

isters could check it by warning their congregations to keep away and to accept no other doctrine than they preached (Christ crucified), although an angel from heaven proclaimed it; and, it being new to most of them, it did play some little antics in a few fanatics, which, of course, they were glad to take advantage of; but to-day I may safely say, I think, that one-half of this town (and surely half of the male population) are either Spiritualists or Liberals of some kind. There are not many Liberal papers taken here yet. We generally manage to hav a two days' meeting once a year. Lyman C. How has been here three times, I think, and draws a good house. I inclose a few stamps, for which please send me a few tracts. I will let you make the selections. It is hard work to get any one to take our papers, as they cost about three times what they can get the story and news papers for. Yours truly, E. WILCOX.

FLORENCE, IOWA, Nov. 11, 1878.

FRIEND BENNETT: I see by the last TRUTH SEEKER that my friend Cornelius Rucker, of Belle Plaine, has fought his way out of the fogs of "liberal Christianity" into the full light of science and Freethought, and that henceforth he will wear the whole armor of Truth. Good! May he be always found fighting "for the truth which is in" humanity.

I like the spirit manifested by J. S. Verity and Prof. Rawson in the Syracuse *Courier*. And Abbot could not stand the amount of free speech necessary to enable a man to vote for the officer of his choice! What are we coming to? Mighty chiefs hav we! They were going to mob you at Syracuse, were they, for selling "Cupid's Yokes?" Poor, short-sighted bigots! Can they not see that every such attempt to suppress the sale of that excellent pamphlet increases the demand for it, and that their persecutions of you and others selling it is but so much free advertising? Quoting the sentiment, if not the exact words, of a recent writer, I would say that there is one class upon whom we can always rely to help us—the stupid conservatives. They never fail us.

Your Brooklyn correspondent, Mr. Bruce, thinks that when Mrs. Slenker stands by the coffined form of some dear friend she must "keenly feel the pangs of separation." Undoubtedly; but how does that prove immortality? He says that "nature inwardly revolts at the blasting idea of oblivion—of *gone*, and *gone forever*." There are many things at which our natures revolt, but how does that demonstrate the immortal existence of the individual? We must be careful not to mistake our desires for more than they are—*desires*. Many of us desire wealth, fame, love, a thousand things which never become ours. If our minds are constituted aright and the surrounding circumstances are favorable, we can obtain some of the objects of our desire, as contentment of mind, honesty of purpose, temperance, and sometimes the wealth that we covet, the fame for which we struggle, or the love which we crave, become ours. But the desire for a thing is no prophecy that we shall sometime possess it. All things are subject to decay. This is nature's great fact. Nature is a unit. If we are immortal, as entities, there is a miracle somewhere. E. C. WALKER.

ILLIBERAL LIBERALS.

It is an old saying that "it takes all sorts of folks to make a world;" and I think it takes nearly all sorts to make the world of reformers and Freethinkers. Some push out boldly in one direction, in advance of the world, and strike telling blows against certain evils and falsities, while in other equally important reforms they seem to be ignorant, stupid, prejudiced, hostile, and illiberal. We hav men who repudiate, renounce, and denounce orthodoxy and popular theology with great zeal and ability, but at the same time are very hostile to any change or reform in the laws, customs, habits, and fashions in sexual and social relations, and are filled with "holy horror" of Freelove and Freelovers—as though there *could* be any other love than free love. I am astonished when I see so much sexual and social bigotry and ignorance among men who would fain be called Liberal and tolerant—men who, in regard to the sexual and social slaveries and tyrannies which are all in character with and an outgrowth of that theology which they hate, are as narrow and conservative as bigotry could ask. I suppose the order of evolution into freedom is: physical, political, religious, and social. The last, highest and most important degree—social and sexual freedom (I mean that freedom that givs every man and woman entire *control* of his or her person)—seems not yet to hav dawned upon the minds of most of our theological, religious, and political iconoclasts and reformers.

When a man calls himself a Liberalist and Freethinker, and at the same time says he will not belong to any society or associate with a Freelover, I am impressed that he has no liberality or manhood "to brag of." Said a man to a boy, "What business hav you to be hallooing when I am going by?" "What business hav you to be going by when I am hallooing?" said the boy. Well would it be for some of our self-righteous Liberals if they would remember that "difference of opinion is not always a difference of principle." Some seem to be so constituted that they can see truth and error only in one direction, while they are very illiberal and sometimes denunciatory towards those who see the need of knowledge and reform in other directions. It should be the constant aim and effort of all free, progressive minds to look out from the center of their own being or the universe, in every direction, for truth and error, with clear eyes and an unprejudiced mind. The illiberality displayed at the Syracuse Convention greatly disappointed and saddened me, for I felt that the term Liberal League was almost a misnomer. Yet I suppose Liberal Leagues are progressive, and must hav time to grow. J. H. COOK.

MARMORA, CAN., Nov. 19, 1878.

D. M. BENNETT, *Dear Sir*: Hav been pressed for time, or would hav written before. "The Champions of the Church" will deal a heavy blow to the pillars of the Church. I wish all its benighted members would read this book and view its various characters in their true light as there depicted; there would then be less fanaticism and bigotry than now. The scales would fall from their eyes, and they would be led to exclaim, Whereas, I was born blind, but now I see. There would be no need of a miracle or a heavenly vision. I hope your efforts in spreading the much-needed literature of Liberalism abroad through the country will be fully appreciated and prove a source of profit both to yourself and the community at large. I subscribe to the Declaration of Rights as given by Elizur Wright, and consider that every Liberal in the country ought to do the same. I also go for repeal, yet am no Freelover. I go for the principle of right, and, considering the Comstock law as radically wrong and dangerous in the extreme, therefore I say repeal; then, if such kind of laws are found necessary, frame a new one, based on a more equitable footing, properly defining what is obscene and what is not, and laying down the proper regulations to guide all concerned in the carrying of it out in a proper spirit. There is no necessity for any Paul Pry poking his nose into every stench-hole throughout the community; stirring it up only makes it smell the worse. There are enough decent people left in society to cover up and get rid of such things as prove a nuisance without a great deal of special law-making on the subject. Society is not all Anthony Comstocks yet, always ready, like him, to hunt up every indecency. With kind regards, I remain, in haste,
Yours fraternally, ED. PAYNE, M.D.

GOLD HILL, NEVADA, Oct. 28, 1878.

D. M. BENNETT, *Dear Sir*: I hav been a reader of your invaluable paper for three months. It is needless to say that I am exceedingly pleased, yea, in love with it. It affords me a great deal of pleasure to send you the names of six trial subscribers. Four of these were obtained by my Infidel friend, D. D. Clark, who is also one of your many readers. I hav reason to believe that when the new subscribers will hav read the noble TRUTH SEEKER for three months they will not readily part with it. I am glad to see that the very liberal offers which you make to new subscribers are numerously accepted all over the country. I read with rapt attention the many able and encouraging letters which you receive touching that great outrage perpetrated at Watkins by the followers of Christ. I am somewhat disappointed however, in not seeing any such letters emanating from this state of Nevada, for I know that your friends and sympathizers here are quite numerous. And I hav no doubt that as lovers of truth and justice, all who can will tender you a helping hand in the present emergency.

I inclose you ten dollars, so besides the six trial subscribers and the books there will be one dollar and fifteen cents for the Defense Fund. Brother Bennett, this is all I can do for the present, but will try to send you my subscription for 1879. May success crown your noble efforts for the good of mankind. Yours for truth and justice, PAUL GARIEPY.

PEORIA, ILL., Nov. 11, 1878.

TO THE EDITOR OF THE TRUTH SEEKER: I cannot help thinking how foolishly the Rev. Gordon, Abbot & Co. hav acted in the late Congress. They certainly appear in a very unreasonable attitude, and their satellites, etc., must regret the movement. I must add a word of approval of THE TRUTH SEEKER for its lead in phonetic spelling. This language reform has a loud demand for the support of publishers, and they can put it into practice in a limited degree.
Fraternally yours in all true reform, F. RICE.

DOWAGIAC, MICH., Nov. 18, 1878.

D. M. BENNETT, *Dear Sir*: Inclosed find postal order for $7, for which send "Champions of the Church," "The World's Sages, Thinkers, and Reformers," and "The Bible of Bibles." Not long since I sent you $1 to apply on my subscription to the T. S., and since then you hav been sending me two copies. I guess you hav got me down twice on your mail list. I don't object to receiving them, for I pass them around, and no doubt they will in time bring forth fruit; but I guess you can't afford it, so you had better attend to the matter and cut off one.

Last March I wrote about fifty circular letters to the Freethinkers in this city and vicinity, inviting them to meet at my office for the purpose of forming a Liberal League, and at the time appointed there were forty present. And not knowing anything about a National League at the time, we organized on our own *hooks*, and hav been steadily making accessions to our ranks ever since. We are all in sympathy with the Repealers, and will soon make application for admission as an auxiliary of the old National Liberal League. I will, at our next meeting, endeavor to raise semething for the Defense Fund. Keep right on, Brother Bennett, striking your ever-telling blows against ignorance and superstition, and for the mental freedom of the human race, never heeding the "fire in the rear" of Abbot, Comstock & Co. Yours respectfully, DR. THOMAS RIX.

BOWLING GREEN, KY., Oct. 2, 1878.

D. M. BENNETT, *Dear Sir*: All true Liberals must admit that you take the only just views concerning the obscenity question. No other views can sustain Freethought, free speech, free press—the only access to truth, liberty, happiness. I hav never read "Cupid's Yokes," yet whatever its contents, they are the opinions of one who had a right to free thought, and consequently a right to free expression and promulgation of the same. Yes, however far Mr. Heywood's theory may be from the remedy of the evil which he proposes to cure, it was an endeavor to find the truth, and as truth is only found by endeavor, should it not endeavor be free? Should we persecute and imprison him who, though vainly, exercised this freedom? Oh, deny the broadest facts of earth! Call every truth man yet has found a lie save this: "The free endeavor, however blind, to find the true is truth."

The crucible of Freethought is the only correct test of the genuineness of truth. The creed that has not undergone this test is yet dubious, dangerous. The doctrine that prohibits criticism fears purification. No truth, no faith, is too sacred for criticism; no doubt is too criminal for freedom. Only freedom of thought can establish truth; get the truth once thus established and not all the power of Freethought itself can shake it, but must play about it as harmlessly as the idle zephyr about the Pyramids of Egypt. And he who builds his faith on truths not thus established must prove the dupe of his own egotism. Loathing all that is obscene,
I am yours, W. H. BRASHEAR.

PERSECUTION.

MINNEAPOLIS, MINN., Nov. 8, 1878.

D. M. BENNETT, *Dear Sir*: All reformers hav been persecuted. "Cupid's Yokes" is no exception to this general, generous Christian rule. This subject is of great importance to mankind, and it should be much better understood than it now is. It has indeed been long—too long—neglected. If selection and adaptation of natural laws hav done so much to improve stock, fowls, grains, vegetables, fruits, flowers, etc., how much more desirable and necessary to improve and elevate mankind! This is the meritorious design and intention of "Cupid's Yokes." This is a nation of science, progression, and improvement; but the Church (as in former ages) is bound to oppose and persecute all who differ in opinion from her ancient creeds and dogmas. Anything objectionable in "Cupid's Yokes" can easily be laid aside without destroying a good cause. This idea should hav prevented a rupture amongst reformers. It is deeply and doubly painful to see contention in their front ranks. It seems that this might hav been avoided had each party been determined to do right. It is possible that laws may be so framed as to plainly and clearly define what is lawful on this subject and what is not lawful, so that the innocent may all be protected, and none but the guilty exposed to punishment. Will every advocate of reform use the pen to thoroughly ventilate this long-neglected but most important subject? A. B,

NAT. MILITARY HOME, OHIO, Nov. 13, 1878.

D. M. BENNETT, *Dear Sir*: I hav read "Cupid's Yokes;" it is not obscene; but I do think it is a poor bucket of slops for Liberals to fight over. Perhaps it is best to resist all entering wedges, but I could wish we didn't hav to handle dirt. Christianity is delighted with the business. If they had hired Heywood to poke up the stink, he could not hav pleased them better. They wish to compel Infidelity to shoulder their stink, or to lose the "right of way." And some Liberals feel compelled to push the stink cart through, or lose the "right of way." Christians don't hate obscenity, don't fight it, and I am sorry to see the fight diverted from the real issue. I know, too, what Christians do hate—it's light. I don't indorse "Yokes;" it is fanatical, absurd, and but a special pleader against decent marriage; but it is not obscene. Christians know they lie when they say so. It is immodest and exaggerated; so is the Bible, also. But I must close. Yours ever for truth, B. W. ALLEN.

WINDSOR, KAN., Nov. 9, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed please find $2 00, which place to my credit, and fifteen cents in postage stamps for "Cupid's Yokes." I want to see that terrible book, and I will giv fifty dollars to see the man, woman, or child that "Cupid's Yokes" has materially injured. I hav never seen a book or pamphlet or paper that injured me—not even the Bible. Go all your weight for repeal of the Comstock law. I want no half-way grounds. I go the whole hog or none. I did not sign your petition last winter because of the word "modification" in it. As Mr. Seaver says, a bad law should be repealed. Yes, it should, first and last, and all the time. If you get up a petition for unconditional repeal, put my name to it in full—William McManaman Robinson, or send me a petition. All the Christians except the real low and vulgar ones signed Mr. Heywood's petition in these parts. Some fifty persons signed the one I circulated. I am very much obliged to you for waiting on me so long, but I could not help it. I sent you one dollar the first of June last. Did you receive it? It was, as this, to pay for THE TRUTH SEEKER. W. M. ROBINSON.

DETROIT, MICH., Nov. 18, 1878.

DEAR BRO. BENNETT: I hav been a constant reader of THE TRUTH SEEKER for a year or so past, as it is kept on sale at one of our principal bookstores on one of our principal streets right in the face of Uncle Sam's postoffice in our city. But seeing your very generous offer for trial subscribers, I've concluded to send my name and the amount for THE TRUTH SEEKER for three months, and by the high and holy help of my own exertions, I hope to continue to be a subscriber as long as I continue to exist in mortal form, and when out, it will remain (in my opinion) for me to find out what I shall do. As for the premium book, you can send me that grand old patriot's work, Thomas Paine's "Age of Reason," not because I hav never read the same, On the contrary, I hav; but as I am so proud of a man who was bold enough to publish and circulate to the bigoted world of his age and day such a sound and reasonable work, I feel like memorizing him to having his best work grace our family centre-table. I hav no holy Bible in our house, except the "abridged volume," published by the Independent Bible Society of New York, and for sale by yourself. I purchased a copy of the same while at our glorious Watkins Convention, as well as the photo. of Thomas Paine. I read the "Holy Bible" (abridged) with delight, and keep it exposed to the view of all who may call. I shall continue to loan it to my friends, and orthodox friends in particular, and to Sabbath-schools and the Young Men's Christian Associations it should be read by, and especially the above, for I think without reading carefully the abridged volume of the holy writ people are not competent to judge of the beauty of the inspiration of the word of God. But enough. We hav quite a Liberal city, the grand old town of Detroit. However, with all its Liberalism, we hav the usual amount of hide and creed-bound (so called) Christians.

The grand old soul, Col. Robert G. Ingersoll, gave two of his usual eloquent discourses here last week. His closing discourse was, "Some Mistakes of Moses." Notwithstanding the extreme inclemency of the night, Whitney's large Opera House was filled to its suffocating capacity on the holy Sabbath evening of last week; aye, standing room was at a premium, demonstrating the fact that the world is "moving on," and people are eager and hungering for fresh food, and not the old dingy crusts of the creeds. The Colonel did good justice (as well might be expected) to his subject, in showing old Moses "most beautifully up."

I hope I may be able soon to add something to the list on the National Defense Fund. Times are hard, and money is hard to get hold of. Send the paper and the book to 170 Michigan avenue, Detroit, Mich. Yours in truth,
P. O. HUDSON, "The Liberal Sankey."

452 WESTERN AVE, LYNN, MASS., Nov. 13, 1878.

D. M. BENNETT, *Dear Sir*: "The Champions of the Church" is the most complete and exhaustive volume I hav ever read; it is a library of itself on churchology. You hav brought the whole world of Liberals under the deepest obligation. So much light upon such dark subjects must help on the progress of humanity among the "sinful ones." I find the portraits of some of my old friends with whom I hav held "sweet communion" in years past, when we talked of the dear young man who parted his hair in the middle. I am greatly pleased with THE TRUTH SEEKER. Your catalogue is very tempting, but money is awfully scarce in the city of shoes just now. Yours truly,
W. D. CORKEN, M. D.

FAIRFIELD, PENN., Nov. 19, 1878.

D. M. BENNETT, *Dear Sir*: Inclosed find three 3-cent stamps, for which you will please send by mail the pamphlet of 120 pages containing T. B. Wakeman's speech, etc. Isn't it curious, just so soon as science lets in the light and the people refuse to believe, then the Church tells us the Bible doesn't mean that. I wonder if the clergy hav any just idea of the extent to which society is honeycombed with unbelief. I am inclined to think, from what I see, that the vast majority of intelligent people are skeptics. Prudence is the only thing that ties their tongues and prevents an avowal of their Infidelity—the fear of loss of patronage and votes. If the clergy could only see it—could it, by some magical process, be revealed to them but for a moment, they would be stricken dumb in their pulpits. Let anything be uncontestably established, no matter how strenuously the Church has opposed it—truth—then, of course, it is not incompatible with the sacred scriptures. As bayonets now think, laymen now generally are trying to see this. The clerical profession is fast sinking to the rank of the fortune-teller. Very respectfully, A. O. SCOTT.

Sad yet Glad.

BY E. L. SAXON.

When I look on the earth so bright and fair—
It was fair for thee—
I beat my hands in a wild despair,
And am sad for thee.
I look on its sorrow, woe, and pain,
And know you are free;
Death was my loss but it was your gain,
And I am glad for thee.

Memory holds you, so bright and sweet,
In your love for me;
With the ready hands and willing feet,
And I am sad for thee.
But a woman's life of woe and pain
Is spared to thee;
I think of her tears that fall like rain,
And am glad for thee.

I miss you, my sweet, my own little girl,
In your love for me;
I am lonely, I long for my heart's pure pearl,
And am sad for thee.
There comes to my heart, like a sad refrain,
"From earth's sorrows free;"
And I murmur low, in passionate pain,
"I am glad for thee."

Nov. 7th, 1878.

Thoughts on Life.

BY ROBERT CUMMING.

Oh life! through ignorance, how oft thou art
A thing not worth the having! Sure thy cost
Is greater than thy profit to the heart
Of bleeding millions, now so cruelly tost
On thy rough billows. Wronged, repulsive host,
Wounded and wounding with unwitting jeers,
Starving and taunted, all in night engrossed!
"Over-abundance" ringing in their ears,
To soothe their cries for bread, and wipe away their tears.

Deliverance, knowledge! may the rays extend,
Till day shall bid the painful night begone.
For 'tis where comfort, truth, and beauty blend,
Fate's stern decrees assume their mildest tone.
Oh would that these in every land were known,
In every home to match the sunny clime,
Inviting sweet perfection to her throne,
For these alone can render life sublime,
Prolong the page of bliss, and close the book of crime.

Liberty or Death.

TUNE—*Hold the Fort.*

Ring again the war-cry sterling,
As in days of yore,
When her banner Truth unfurling
Woke the sea and shore.
Let it wake the slumbering nations,
With its vital breath,
Till it joins the aspiration,
"Liberty or death."

CHORUS.—Cry aloud and wake the nations,
Spare not voice or breath;
Cry aloud for truth and freedom,
"Liberty or death."

Freedom for the mind and spirit
And the thoughtful brain;
Freedom that we may inherit
Truths that conquer pain;
Freedom till investigation,
Deepening with each breath,
Sounds the holy inspiration,
"Liberty or death."

CHORUS.

Grasp the sturdy blade of Reason,
Sharp from thoughts within;
Cowardice is direst treason,
Ignorance is sin.
Nature's arsenal is ready,
Potent is her breath;
Freemen, form, then, strong and steady—
"Liberty or death."

CHORUS.

For themselves let souls be thinking,
Learn from all around;
From dear Nature's fountain drinking,
Till true freedom 's found.
Chorus yet again the glory,
Free from slavery's breath;
Men and women, sing the story,
"Liberty or death."

CHORUS.—Cry aloud, etc.

The foregoing stanzas are arranged from Mrs. C. Fannie Allyn's "Giv us Liberty or Death," published in THE TRUTH SEEKER of Nov. 23d. Many years ago a quaint old English preacher named Robert Hill said that he did not see why the devil should hav all the best tunes; and he prevailed on his church choir to sing sacred words to "Home, Sweet Home," "Auld Lang Syne," and other popular melodies. Some of the airs sung by Moody and Sankey hav found great favor with the people generally; and there is no reason why they should not be adapted to songs the sentiments of which may be sung with approval and pleasure by persons who do not care to sing what are called gospel hymns. "Hold the Fort" is a good, stirring tune, and almost everybody can sing it. The stanzas above are suited to the music.

The Primitive Man s Ideas of God.

The following is from a review of a new work by Prof. Duncan in the N. Y. *Sun*:

"The religious ideas and ceremonies which obtain among the lowest of the extant types of man have been collected by Prof. Duncan from the works of scores of travelers whose observations hav been carefully winnowed and digested. In the light of the evidence brought forward many popular misconceptions are dispelled or gravely modified. We learn, for instance, that the Andaman Islanders manifest no notions whatever of a Supreme Being or of a future existence. They hav no tradition and apparently no notion of of their own origin. According to DeButts, "neither the village nor the forest Veddahs hav the slightest conception of a creator or of a future life." According to Bailey, they (the Veddahs) have no knowledge of a Supreme Being. "Is he on a rock, on a white ant hill, on a tree? I never saw a God," was the only reply he received to repeated questions. It appears, however, that the Veddahs hav a vague belief in a host of nameless phantoms, whose influence is rather for good than for evil, and a still more definite faith in the guardianship exercised by the spirits of their dead relatives. It is curious that the shades of their departed children, or "infant spirits," as they call them, are those which they invoke most frequently. Whether the natives of Australia hav an idea of a Providence is doubtful, but they evidently dread evil agency. The natives of Victoria hold that after death they will by and by come back "white fellows" for the obvious reason that when their men die or are killed in battle, the skin is drawn off before the flesh is roasted, and when flayed in this way the flesh of a black man is perfectly white. We may note here a curious superstition observed in West Australia where every tribe holds those to the north of it in special dread, imputing to them an immense power of enchantment. This has been thought to justify the inference that the peopling of New Holland took place from various points toward the north, such superiority being naturally accorded to a parent stock by offshoots. As to the Fuegians, it may be said that while they hav some vague ideas of a spiritual existence, of beneficent and evil powers, yet such competent observers as Cook and Fitzroy never witnessed or heard of any act of a decidedly religious nature, nor could satisfy themselves of their possessing any notion of the immortality of the soul."

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NOTICE.—I have hitherto published some of Col. R. G. Ingersoll's lectures in cheap form, believing that by so doing I was aiding in the diffusion of valuable Liberal reading matter and doing a favor to the general public. At the request, however, of Col. Ingersoll, I shall publish no more of them, but will keep for sale all his lectures so far as published under his own auspices. D. M. BENNETT.



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REMEMBER that it is not he who givs abuse or blows who affronts, but the view we take of these things as insulting. When, therefore, any one provokes you be assured that it is your own opinion that provokes you.—*Epictetus.*

ACT! the wise are known by their actions, fame and immortality are ever their attendants. Mark with deeds the vanishing traces of swift-rolling time. Let us make happy the circle around us—be useful as much as we may. For that fills up with soft rapture, that dissolves the dark clouds of the day.—*Salis.*

LET not thy table exceed the fourth part of thy revenue; let thy provision be solid, and not far fetched, fuller of substance than art; be wisely frugal in thy preparation, and fully cheerful in thy entertainment; if thy guest be right, it is enough; if not, it is too much; too much is a rarity; enough is a feast.—*Quarles.*

I AM not sure if the ladies understand the full value of the influence of absence, nor do I think it wise to teach it them, lest, like Cleleas and Mandanes of yore, they should resume the humor of sending their loves into banishment. Distance, in truth, produces in idea the same effect as in real perspective. Objects are softened and rounded, and rendered doubly graceful, the harsher and more ordinary points of character are mellowed down, and those by which it is remembered are the more striking outlines that mark sublimity, grace, or beauty.—*Walter Scott.*

EVERYTHING that men prize most they think specially created for them and called god-given, yet the good is no more a miraculous gift than is the bad. All that is, is evolved from matter, and man being also an evolution, a slow development, is therefore adapted to much that is around him. His very organs are the result of surrounding circumstances—they develop because conditions demand them. Had his living depended on plucking bread or fruit from lofty trees by hand, we should in time hav become enormously long-armed, because those possessing the most length of arm would hav been most fitted by natural selection for making a living. It is the same with all organs of all animals. The rivers do not run by large cities, but the cities are built near large rivers. God does not giv man good gifts, but man develops into conditions that demand the enjoyment of the goods that are around him. Vultures were not created to feed upon offal, but the offal existed, and gradually it found its devourers, and among them the vulture and the buzzard were slowly developed.—*Elmina D. Slenker.*

Odds and Ends.

A ROCKY place—The nursery.

THE best time on record—Lunch time.

THE waterspout—A temperance lecture.

CHEAP out-of-door breakfast—A roll on the grass.

BALLET girls and geese are the animals that can stand the longest on one leg.

How many apples did our first parents eat in the Garden of Eden? Eve 8 and Adam 2.

A FELLOW in Chicago who bit off half of a man's nose was bound over to keep the piece.

IT would seem that we hav about got down to a hard money basis. At least it's allfired hard to get hold of it.

"What news to-day?" said a merchant to his friend lately. "What news!" responded the other. "Nothing only things get better—people are getting on their legs again." "On their legs?" said the first. "Why, yes," replied the other; "folks that used to ride are obliged to walk now; is that not getting on their legs again?"

RULES FOR FAIR VISITORS.

Don't come over the fence, but through the gate. The fence is simply for ornament.

Keep to the right as you pass around. If you don't you may get left.

If you observe any animal which strikes your particular fancy, go by it at once.

Don't be in a hurry, you can get a free pass at any time to go out.

Beware of pickpockets! In order not to put them to unnecessary trouble, carry your wallets in your hands.

In case you get lost, hire some one to find you. Twelve cheap boys will be stationed on the ground for this purpose.

In walking round you will find plenty of chances to get a square meal.

An efficient corps of police are on the ground ready to club in and make the fair a success.

PRESCRIPTIONS FOR FITS.

For a fit of passion—Walk in the air. You may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of idleness—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat and work.

For a fit of extravagance—Go to the workhouse, or speak with the inmates of a jail, and you will be convinced.

For a fit of ambition—Go to the church-yard and read the grave-stones. They will tell you the end of man at his best estate.

For a fit of repining—Look about for the halt and the blind, and visit the bed-ridden, the afflicted and deranged; and they will make you ashamed of your light afflictions.

For a fit of envy—Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk abroad on crutches or stay at home wrapped up in flannel; and how many are subject to epilepsy and fits.

JOSH BILLINGS' PAPERS.

Counseling with fear iz the way cowards are made; counseling with hope iz the way heroes are made; counseling with faith iz the way Christians are made.

The most dangerous characters in the world are those who liv in the suburbs of virtew—they are rotton ice.

Lazyness is a good deal like money—the more a man has of it the more he seems to want.

There iz no such thing as inheriting virtew—money and titles and fever sores can be inherited.

Life iz like a mountain—after climing up one side and sliding down the other side we put up the sled.

When a man proves a literary failure he generally sets up for a critick, and like the fox in the fable, who had lost all his brush in a trap, kan't see a nice long tail without hankering to bob it.

The devil owes most of his success to the fact that he is alwuz on hand.

There iz many who are kut out for smart men, but won't pay for making up.

How many people there iz whose souls lay in them like the pith of a goose quill.

PENALTIES.

The penalty of popularity is envy.

The penalty of thin shoes are corns.

The penalty of tight boots is a cold.

The penalty of a baby is sleepless nights.

The penalty of a pretty cook is an empty larder.

The penalty of a god-father is a silver knife, fork, and spoon.

The penalty of a public dinner is bad wine.

The penalty of kissing the baby is half a dollar. One dollar, if you are liberal to the nurse.

The penalty of having a haunch of venison sent to you is inviting a number of friends to come and eat it.

The penalty of interfering between man and wife is abuse, frequently accompanied with blows from both.

The penalty of remaining single is having no one who cares a button for you, as is abundantly proved by the state of your shirts.

The penalty of buying cheap clothes is the same as that of going to law—the certainty of losing your suit and having to pay for it.

The penalty of a legacy or a fortune is the sudden discovery of a host of poor relatives you never dreamt of and a number of debts you had quite forgotten.

The penalty of lending is, with a book or an umbrella, the certain loss of it; with your name to a bill, the sure payment of it; and with a horse, the lamest chance of ever seeing it back again sound.

Truth Seeker Tracts.

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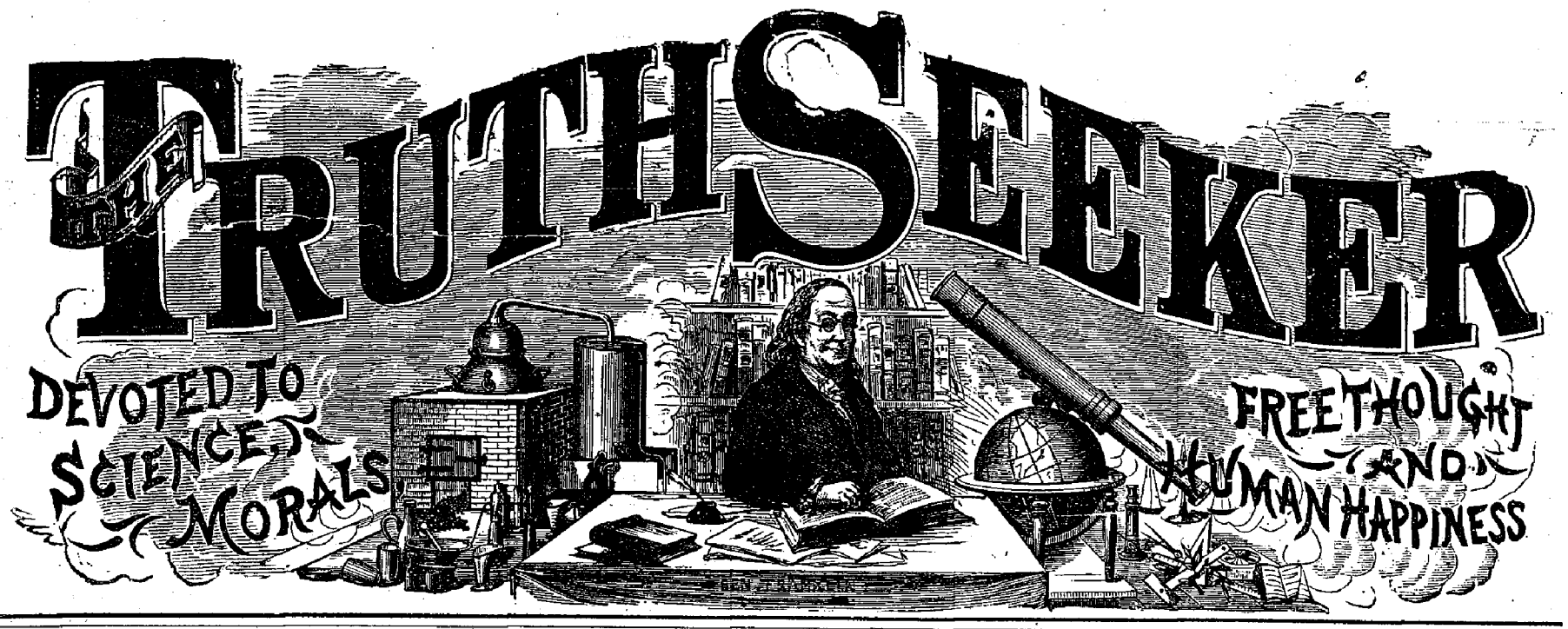
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Notes and Clippings.

To "INQUIRER."—No; Talmage's sermons are not preserved. Nobody can can cant.—*Graphic.*

SOME people think the diphtheria is a disease of recent origin; but the Baptists hav had the dip theory among them for two hundred years or more.

AN Iowa clergyman boasts that he is able to marry twenty couples in an hour. Pretty good. Twenty knots an hour is pretty fast, even for a clergyman.

THE Rev. Mr. Pentecost of Boston in a sermon against round dancing, said that a very respectable and intelligent young woman had assured him that the hugging was to her the pleasantest part of a ball.

A JUSTICE of the Peace at New Hartford married a couple the other day, and the groom asked him his terms after the knot was tied. "Well," said the Justice, "the code allows me two dollars. "Then," the groom said, "here's a dollar; that will make you three."

THE Rev. James Stephenson, the Methodist Presiding Elder who was arrested for drunkenness in Dayton, had for years been one of the most active of Ohio's temperance agitators. His friends claim that he is insane! On the other hand, an old charge of lechery and adultery is revived against him.

WE hav the information from the Boston *Globe* that Anthony Comstock, the pious guardian of our morals, the man who ordered Hans Makart's picture to be removed from a Fulton street show window, and passed an hour and a quarter in viewing three frail daughters of Eve in a nude condition on Greene street, and then arrested them, is about to arrest the naked truth, and so stop the circulation of bare assertions.

PATROLMAN Flannery and Roundsman Lewis distinguished themselves the other day—not, indeed, by capturing the men who stole Stewart's body, or the men who robbed the Manhattan Bank, or the man who stabbed Alderman Morris, or the perpetrators of any of the other recent crimes that hav startled New York, but by intrepidly arresting Dr. Mary Walker as she was taking a stroll up Broadway. Superintendent Walling promptly set Dr. Mary at liberty, and strictly charged the too zealous Flannery not to disturb her future promenades.

ANTHONY COMSTOCK is too pure, or too impure, to liv in this world of temptations. His last feat, ordering a copy of Hans Makart's great picture of Charles V. in Antwerp from a store window in New York, because there were some nude figures in it, shows the narrow spirit of the man. What a pleasant state of things would we hav if he were able to carry out his ideas. Venus would be put in petticoats, and Narcissus would get fitted to a pair of pantaloons. Even Eve, mother of the race, could not be represented until after the fall. Mr. Comstock ought to be put into a dimly-lighted ice-closet.—*Boston Herald.*

THIS is the way our Sunday-school children are sometimes taught to sing. The verse is a sample from a new book of praise:

I love to see my teacher smile
I love my classmates, too;
I love to learn my lessons, while
I've nothing else to do.

The love of learning, according to this, is something that will do to sandwich in between hours for which there is real employment. The children who sing this rubbish are not supposed to make a business of study. They study only because they hav nothing else to do. The Superintendents and choristers who introduce this sort of hymnology into their Sunday-schools cannot be too severely censured. Better fill up the time by singing "Grandfather's Clock," or "Johnny Morgan."

SOJOURNER TRUTH, the colored woman more than a hundred years old, and whom we hav heard of ever since we were a boy, has recently visited our city and delivered lectures in Cooper Institute. She spoke in a full voice, and was easily heard by the audience. She is pious, and likes to talk about Jesus and his early coming in great glory. A few weeks ago the publisher sent us a copy of a book giving a detailed account of Sojourner's remarkable life, including the time she was a slave and the many decades of public speaking and missionary work she has since performed. It is an interesting work and well worthy of perusal. Price $1.25. Published by Mrs. F. W. Titus, Battle Creek, Mich.

AN insurrection has broken out in the province of Kwangsi, China, and has already assumed such formidable proportions as to cause considerable anxiety to the imperial authorities. The leader of the insurgents is a general named Li-Yung-Choi, who was also notorious in the great Taiping rebellion, but prudently deserted to the imperial side when he saw that the collapse of the rebellion was imminent. Li-Yung-Choi has gained distinction in the service of the emperor, and been honored with the Yellow Tunic. It seems that he was disappointed at not receiving some coveted preferment, and put himself at the head of a revolutionary movement. At latest advices his army numbered fifty thousand men, and he was carrying all before him.

VIOLATING THE LOTTERY LAWS.—Special Agent Anthony Comstock recently sent a decoy letter, over the signature of Nichols, to the lottery firm of Porter & Co., at Norwalk, Conn., in which he requested the firm to send him some lottery tickets and certain information concerning them. Porter & Co. complied with the request, and Mr. Porter was arrested by Mr. Comstock's orders. At his trial before Commissioner Shields, recently, Judge Dittenhoefer, counsel for the defense, in cross-examination of Mr. Comstock, ascertained that the letter addressed to "Nichols" was delivered to Mr. Comstock by the Postmaster at Norwalk, and counsel therefore asked that the proceedings against his client be dismissed on the ground that as the letter had not been sent to Comstock by Porter through the mails, no offense had been committed, and the intent to send a letter to "Nichols" did not exist until a Government agent had induced the intention. The Commissioner reserved his decision.

CHINESE THEOLOGY.—Chinamen, says Eli Perkins, begin to show themselves in all parts of New York. Chinese laundries are very common, and on Baxter street they hav a house of worship—a Joss house. Many of the Chinamen are very bright. They are all very skeptical when you talk about the Bible miracles, and when you come to the doctrine of the Trinity they rebel out and out. Yesterday, in a conversation, I was trying to explain to Si Wung about Christ being the son of God.

"Yes," I said, "Christ was the only begotten son of God. Do you understand, Si Wung?"

"No; me no savee. You speakee Chilistee son of God. God mally? Then how can do? God no mally, how can God hav son?"

"But Christ was the son of Mary, Joseph's wife," I explained.

"Me savee; God catchee Joseph's wife!" exclaimed Si Wung.

"No, Si Wung, Mary was a virgin." I replied.

"Chlist's fadda he no mally, Chlist's mudda he no mally! How can do?" asked the Chinaman, in amazement. "How can hav childee?"

"Oh, Christ was born of the Virgin Mary, through a miraculous conception." I continued.

"And God Chliste's fadda?"

"Yes, God is Christ's father."

"And you speakee Velgin Maly Chliste's mudda?"

"Yes, the Virgin Mary was Christ's mother.

"And you speakee Chlistee elle same God?"

"Yes, Christ and God are one—all the same?"

"Then you speakee Maly God's mudda?"

"Yes, Mary was the mother of God."

"Maly mudda of God!" exclaimed Si Wung; "How can be? Gluk hi chi chow wing bung. No can do. You talkee damn fool. You go 'long, me velly busy."

THE Mr. Soule whom Anthony Comstock caused to be arrested in Rochester for advertising a medicine named "Neutraline," for preventing a too rapid increase of population, and seized some eight or ten cartloads of circulars and advertising matter, has had a partial preliminary examination in the police court of that city. The accused is ably defended by state senator George Raines, of Monroe county, who seems to be well posted as to Comstock's characteristics and style of doing business. Anthony was the principal witness, and admitted under oath that he had written for the medicine under the fictitious name of Nancy Farnsworth, and that he had also called upon the doctor in person to obtain some of the medicine for his wife, who, he represented, livd in Buffalo, and that he had come down from that city for the express purpose of obtaining some of the medicine and then must immediately return. When Comstock had admitted this falsehood, Raines, in a sonorous voice, said, "For that lie may God hav mercy on your soul." Comstock was much crestfallen, as the large crowd of people present laughed outright. On the adjournment of the case, Comstock made an effort to obtain an allowance for witness fees and traveling expenses, but Raines laughed in his face and defeated the little game of the sneak, who may not find quite as easy sailing in Rochester as he hoped for.

TRUTHFUL TALMAGE.—In the interests of vital religion, it seems high time that the so-called Reverend Talmage, of Brooklyn, were suppressed. The looseness of his legs and arms was a well-established fact long ago. No clergyman, so far as we know, has ever made such industrious use of his limbs. Those who hav witnessed his performances say that when he reaches the climax of his discourse, the platform on which he appears seems to present a whirling and kaleidoscopic view of legs and arms. Such looseness of limb has never been seen since the departure from our shores of the celebrated Ravel troupe of pantomimists and contortionists. Mr. Talmage is as loose in the tongue as he is in the joints. We take it for granted that he would die if he were not talked about, and that, since he cannot be famous, he would be notorious. Nevertheless, though he may rub his hands at being publicly stigmatized as being a charlatan and a slanderer, it is the duty of an honest newspaper to call attention to him as a man who is doing his level best to bring into disrepute the sacred cause which he professes to serve. Talmage, *per se* is nobody, but as a professed preacher of righteousness, a teacher, and a pastor, he is capable of doing infinite harm if permitted to go on in his erratic career without rebuke and exposure. If Mr. Talmage is a quack in his profession, he may do more harm than a medical pretender possibly could. He started out to warn his hearers against brothels and gambling-hells, and he visited them in order that he might paint them in lurid colors. The haunts of iniquity were speedily exhausted. Each one is so like every other that the panorama came to an end with the heretofore innocent spectators wishing that there was more of it. Then Mr. Talmage took another flight, and pictured the clubs as being next to the "dives" and hells in the category of social wickedness. He drew a gorgeous sketch of some representative club. It is superfluous to say to the intelligent reader that there is no such club-house in this city. There may be dens of vice and shame, inaccessible to decent men, but open to Talmage and his attendant policemen, and which steal the name of club-house, as certain rum shops steal the name of "inn." But to say that Mr. Talmage's tropical description of a social rendezvous may be truthfully applied to any institution properly known as a club is to giv currency to an outrageous falsehood. No decent gentleman can say where Mr. Talmage's idea of a New York club-house originated, unless it was born in an overheated and distempered imagination. Our concern in this matter is not with the clubs. They can manage their own affair with Talmage. We do know that blameless Christian gentlemen, clergymen, church officebearers, and churchmen lend their countenance and membership to the leading clubs of New York. But what we are concerned about is that a man who professes to preach the gospel should thus wantonly wound the cause which he should uphold. While he preached of the crimson horrors of the nether life of New York, he was believed by those who had no report but his of the subterranean wickedness of the great city. When he ventured upon a phase of social life which is well known to multitudes of men, a monstrous fable was immediately discovered. His lurid and false picture of club life made the irreligious scoff and the judicious grieve. Possibly, this was done for the poor sake of notoriety; possibly, it was a random shot in the dark. But, in any event, the man who is responsible for it has inflicted upon the cause of truth and religion a great and lasting injury. That he is branded as a slanderer is of no great consequence. It is of consequence that, in the sacred name of the Christian faith, he has spoken that which is not true.—*N. Y. Times.*

Events of the Week.

PRESIDENT ALCANTARA of Venezuela is dead.

JAMESTOWN, N. Y., had eight inches of snow on the 5th.

O'LEARY has just finished a walk of 400 miles in 124 hours.

A GOLD mine has been discovered in Niagara county, this state.

ST. LOUIS has shivered with her first snowstorm of the season.

THE miners and laborers in May & Co.'s colliery, Shamokin, Pa., are on strike.

TWO ENGINES collided on one of our elevated railroads the other day; nobody killed.

FOURTEEN horses were burned to death in a Fortieth street stable, this city, recently.

OLYPHANT & Co., once the leaders of the China trade in this city, hav gone into bankruptcy.

A MAN was frozen to death while out hunting in the mountains of West Virginia a short time since.

THE first shipment of American horses for the use of the French army has arrived in France.

A FIRE in Macon, Miss., has destroyed four squares, comprising the entire business portion of the town.

THE premature explosion of a blast, on the Canada Pacific Railroad, one day last week, blew up three men.

ONE lady took in $20,000 at her table at the late gambling carnival in St. Patrick's Cathedral; meanwhile the poor are starving.

THE West of England and South Wales Bank, with forty-two branches, has suspended payment. Its liabilities are $17,500,000.

THE Executive Committee of the National Greenback party has effected a permanent organization with headquarters at Washington.

THE Afghan war is virtually over, the Ameer having submitted to England's terms. God, as usual, was on the side with the biggest battalions.

IN three months the Metropolitan Elevated Railroad of this city has carried four and a quarter million passengers, killed two persons and injured five others.

A NUMBER of German Socialist refugees, expelled from Prussia, are expected to arrive here shortly. Among the number is Haselman, late member of the Reichstag.

MR. SEWARD, American Minister to China, is being tried, at Washington, for certain alleged irregularities in his methods of transacting official business in China.

JO COOK, the so-called clergyman and untruthful defamer, gave one of his gaseous and peculiar pseudo-lectures to an alleged Christian audience in this city on the 5th.

AN attempt has been made to burn Newport, N. J. There seems to be a determination on the part of somebody to burn down all the watering places when the profitable season is over.

IT is rumored that Postmaster General Key intends to discontinue the postal car service on January 1st on account of the smallness of the Congressional appropriation for carrying it on.

THERE is trouble in the Rev. Talmage's gospel menagerie, Mr. Talmage is accused by members of his flock of misrepresentation and duplicity in money matters pertaining to the church debt.

SOME sensitive New Yorkers are trying to hav one of our church bells suppressed, declaring it to be a nuisance. It strikes twenty-two times an hour, and is discordant enough to giv the Almighty the earache, as his infinite ear is everywhere.

THE New York Excise Board has been arrested by the Society for the Prevention of Crime for granting licences to persons who had incurred their displeasure. If some power would arrest or suppress those canting hypocrites and societies that promote and induce vice and crime in order that they may fatten on the fines derived therefrom, all moral people would rejoice.

Selections.

[From The Canadian Spectator.]

A Remarkable Book.

I desire, through the columns of the *Canadian Spectator*, to draw the attention of the Canadian public to the merits of a work (now accessible in a cheap reprint) whose value has long been known and appreciated in England, but for some reason, doubtless its former high price, is not yet so universally known in this country. Now that the obstacle of an inaccessible price is removed there is no reason why all persons interested in the subjects discussed in the book should not make themselves familiar with them. There is one class of persons who, I contend, are in duty bound to do this—viz., the clergy. No clergyman appreciating the responsibilities of his position can pass this book by with indifference, for reasons which will presently appear. The clergy of at least one city in the Dominion, to an unexpected extent numerically, I am glad to apprehend, are becoming aware of this, and I understand that no less than thirty copies were disposed off to them alone. This is highly satisfactory and encouraging to those who feel a personal interest in the book, and presents a striking contrast to a time, a few years in the past, when such a book as Mr. Greg's "Creed of Christendom" would have been regarded with horror, and Mr. Greg himself anathematized as a dangerous and abhorrent Infidel. The times have changed, fortunately, and our clergy have too much intelligence not to be aware of this; but is the change great enough for them to accord Mr. Greg a fair and patient hearing? Of course it is not right to generalize from personal experience, but I feel bound to state that my own experience with clergymen has given rise to the impression that the large majority of them have been so warped by early education, and other influences, as not to be open to conviction upon some matters; and if they dip into heretical books at all, they do so with the deliberate intention of perceiving errors and blemishes indiscriminately, and make good but ungenerous use of their perversion of vision in pointing a moral with telling effect in their next Sunday's sermon. If I am wrong, however, in my judgment of the profession, I humbly crave pardon.

William Rathbone Greg's "Creed of Christendom" has been before the world for nearly twenty-eight years, and in all that period it has had a steadily increasing sale, edition after edition having been called for and disposed of. It is not too much to say that the book has had an immense influence in Great Britain, as it is beyond question the most notable statement of the points of difference between the orthodox and rationalistic parties ever given to the world. Apart from this, it is remarkable like for reverent treatment, for judicial calmness of tone, for thorough scholarship, for clearness and closeness of reasoning, and for breadth of view. These combined characteristics, seldom displayed in so eminent a degree in one work, will inevitably give it a greater influence than it has ever yet attained, unless one adequate—nay, an overwhelming answer be given to its objections to the structure which has been built up over the foundations of the Christian religion.

Throughout the twenty-eight years which this most powerful book has been silently, but none the less surely, making itself felt, no special reply worthy of the name has ever been made to it. It is indeed difficult to account for this supineness in the orthodox party. Is it not a curious fact that the appearance of some quibbling work upon unimportant matters of sectarian doctrine is almost certain to raise a theological breeze, while on the other hand, the most startling and sustained attacks upon the very foundations of existing religious denominations usually meet with little opposition and excite no tremor of apprehension? Sometimes, it is true, a feeble effort is put forward in answer, but it soon subsides and fades into oblivion without having accomplished anything, because, in all probability, it was restricted to little points of details of no moment, degenerating in places to mere verbal quibbling. I might cite as one instance of such unworthy work Canon Lightfoot's puny attempt against the positions built up by the industry and scholarship of the celebrated author of "Supernatural Religion."

Indeed, the failure of divines to ward off the constantly recurring attacks their creed has sustained of late years is worth remarking. Are they afraid to submit "the fundamentals" of their religion to open discussion, anticipating disastrous results? Or are they so mentally obtuse as to rely upon such brittle reeds as the indolent conservatism of possession and the known antipathy that the ordinary run of people have of meddling with existing institutions? Either hypothesis is sure to lead to the one result: A creed always assailed and never defended must perish at last. The first implies on their part feebleness of conviction, if not downright dishonesty, sure to be exposed sooner or later; while the other infers a fallacy which has been pretty well ventilated during the nineteenth century, viz., that the habits of the race never change. Already as a matter of fact, there is a tendency in the younger generation, not characteristic of their parents, for questioning the why and wherefore of things which may prove sometimes extremely awkard to divines who are not prepared with better replies than the old cut and dried ones. This tendency will either increase and spread, or practically cease, according to the stand taken by the clergy. On this account I deem it incumbent upon them not to pass over in utter silence the earnest objections leveled against the orthodox faith by conscientious, truth-loving men, whose own spiritual demands cannot be satisfied by the sustenance afforded by what they term a worn out and false creed, but to furnish an adequate reply to these objectors if possible, and if not, to candidly avow their inability to do so. This would be the honest course, and would finally settle the question. It is neither honest, manly, nor politic to shirk the question altogether, as a reverend professor did recently before his students in one of our colleges. In commencing a lecture upon the inspiration of the Scriptures, he said: "Two positions must be held as settled before the consideration of the inspiration of the Scriptures is in order, viz., (1) that there is a personal God, the Creator and moral Governor of the universe; and (2) that he has made a *supernatural revelation of himself to mankind, of which the Scriptures are a record*," etc. After these positions had been indicated, he might have saved his rhetoric and sat down instead of floundering on through two mortal hours of the merest drivel, for all the light the remainder of his lecture bestowed on the world or his students.

Mr. Greg intends his great work to be a defense of Christianity, properly so called. He says in his preface that he earnestly hopes the book will not be regarded as antagonistic to the faith of Christ. Nevertheless he has serious objections to put forward against the Christianity which is popularly believed and taught, though the narrowest minded zealot could scarcely find cause to carp with his manner of bringing them forward. He even admits that he still loves the simple old creed, which was the creed of his earlier days, but which inquiry has compelled him to abandon. This admission in the beginning throws a pathos over the whole work; in every sentence of objection the reader sees, in imagination, the struggle undergone in the mind of the writer, which finally resulted in the triumph of what he believes to be truth over his affections. One cannot read very far without becoming thoroughly convinced that Mr. Greg is a manly, modest, truth-loving inquirer, bent earnestly upon eliminating error, not merely upon making a book, and you feel you can repose confidence in him accordingly.

It is not within the scope of this article to give an analysis of the "Creed of Christendom." The questions discussed embrace nearly all the momentous theological problems of the age, and it would be hopeless within such narrow limits as I have at my command to even indicate the different lines of argument Mr. Greg employs. The beauties of his style; the eminent sincerity of his utterance; the wide knowledge he manifests; the eloquence of his speech; the great earnestness he displays—all these can only be enjoyed by a perusal of the book itself. I shall content myself simply with outlining some of his positions.

The three great conclusions that Mr. Greg endeavors to make clear, as he says himself, are: That the tenet of the inspiration of the Scriptures is baseless and untenable under any form or modification which leaves to it a dogmatic value; that the gospels are not textually faithful records of the sayings and actions of Jesus, but, occasionally at least, ascribe to him words he never uttered and deeds which he never did; and that the apostles only partially comprehended, and imperfectly transmitted, the teaching of their great Master. He thinks the Scriptures, however, should be relieved from the responsibility of the actual creed of Christendom. He rejects the Trinity and the Atonement as "unscriptural;" the Apostle's Creed he does not consider as the outline of Christian belief; the fourth gospel he holds to be a polemic of the latter part of the second century; the Epistle to the Hebrews he deems anonymous; and the epistles of Paul as having no historical relation to Jesus. Out of the more compact canon which remains he attempts to disinter "that religion of Jesus which preceded all creeds and schemes and formulas." Mr. Greg assigns great weight to this religion, which he calls the true essence of Christianity, and declares that its "rescue, rediscovery, purification, and enthronement as a guide of life, a fountain of truth, an object of faith, will be the highest of achievements." With this conclusion, I doubt not, he will have many of the more earnest of the orthodox party in sympathy. In his reverence and admiration for Jesus he will doubtless have many more. He regards Christ "not as the perfection of the intellectual or philosophical mind, but as the perfection of the spiritual character—as surpassing all men of all times in the closeness and depth of his communion with the Father. In reading his sayings we feel that we are holding converse with the wisest, purest, noblest being that ever clothed thought in the poor language of humanity. In studying his life we feel that we are following the footsteps of the highest ideal yet presented to us upon earth." Strong, deep-seated, and well-grounded as are these convictions in Mr. Greg's mind, he does not think that the rare moral and mental qualities of Jesus are such as to bring us to the conclusion that they were supernatural endowments; on the contrary, he adduces reasons to prove that a pure and powerful mind might naturally arrive at the conclusions which Jesus reached as to the duties of man, the attributes of God, and the relation of man to God. He believes, moreover, that there is no necessity for supposing that Christ's views as to God and duty were supernaturally revealed to him, but that there is almost a necessity for adopting an entirely opposite conclusion. Mr. Greg's arguments upon this point—too long for citation here—are very powerfully and effectively put, and seem to be conclusive.

In his investigation into the origin and fidelity of the gospels, Mr. Greg reveals some startling things, not essential to Christianity, he claims, however, but fatal to "dogmatic Christianity." This inquiry, difficult as it is, he conducts with great learning and ability. After a most minute and careful analysis of all the external and internal evidence attainable, he pronounces that at least three of the gospels (he sets down no confident opinion upon the fourth) are compilations from a variety of fragmentary narratives, and reports of discourses and conversations, oral and written, which were current in Palestine for thirty or forty years after the death of Jesus. This being the fact, it was to be expected, even after conceding to all concerned both faithful intention and good powers of memory, that the evangelists would fall into errors both of omission and commission, exactly as Mr. Greg shows them to have done. The gospels, while they give a faithful outline, upon the whole, of Christ's teaching and character, fill up that outline with much that is not authentic. Many of the statements therein related, he thinks, are not historical, but legendary or mystical; and that portions, at least, of the language ascribed to Jesus were never uttered by him, are unconformable to his character as otherwise delineated, are irreconcilable with the tenor of his teaching as elsewhere described, and are at variance with those grand moral and spiritual truths which have commanded the assent of all disciplined and comprehensive minds. Such portions Mr. Greg ascribes either to the imaginations of the evangelists themselves, or to the traditional stories from which they drew their materials. It is rather curious to observe that the specific assertion of one of the most untenable and uncharitable doctrines of the orthodox creed—that belief is essential, and the one thing essential, to salvation—is found only in the spurious portion of the Gospel of Mark (cxvi. 16).

The fourth gospel, Mr. Greg thinks, is so clearly imbued with the writer's idiosyncrasy that, although there may be a nucleus of fact, it can scarcely but be regarded as inferior in value to the synoptics. Among the many proofs of this may be stated its absence of demoniacs and parables; the length, the mysticism, the dogmaticism of its discourses; the narrowness of its charity; the apocryphal appearance of its first miracle; its exaltation of dogma over morality, etc. In common with nearly all recent critics, Mr. Greg is inclined to regard the fourth gospel as a polemic rather than an historical composition, and in all likelihood was written in the latter half of the second century to confute certain heresies which had irregularly sprung up in the Christian Church.

In his chapter headed "Christian Eclecticism" Mr. Greg draws forth from the New Testament the elements which he regards as characteristic of the religion of Jesus. He boldly and clearly states that we must lay aside the letter and adopt the spirit of the precepts, "distinguishing those that make the purest of faiths from others that appear irreconcilable with a just philosophy." Christianity not being, in his estimation, a revelation, but a conception, he values the religion of Jesus, not as being absolute and perfect truth, but as containing "more truth, purer truth, higher truth, stronger truth, than has ever yet been given to man;" and he believes it is fitted, if obeyed, "to make earth all that a finite and material scene can be."

Of course, in the above view of Christianity a future life becomes no longer a matter of positive knowledge. But Mr. Greg holds on to intuition. He believes that this evidence as to a future life is a matter "which comes properly within the cognizance of the soul" alone, and thus is a matter of faith, of hope, of earnest desire, with which reason can have nothing to do. To the man who disbelieves the soul's existence this statement will appear illogical and nonsenical; yet Mr. Greg believes it is the only foundation on which the belief in a future life can rest to those who do not accept a miraculous external revelation. He thinks all the arguments, both moral and metaphysical, for the immortality of the soul are worthless, and asserts that all appearances, without exception, proclaim the absence of any spiritual essence in man, the absolute sway of power, the permanence of death.

Such, in a rough outline, are a few of the positions maintained by Mr. Greg in his "Creed of

Christendom." They may only be partial truths, or they may not be truths at all; every reader must judge the validity of the conclusions for himself. Mr. Greg's great merit in these investigations consists in the freshness, force, and judicial calmness with which he presents the results of wide reading and deep reflection upon the claims and contents of Scripture. His arguments may not all be without a flaw, yet every reader will bear testimony to the marvelous care and pains the author has taken to make them so. On this account the book is worthy the attention of every thinking man. And because there is in it a notable absence of dogmatism and of offensive allusion to the religious beliefs of others, we need not wonder if it becomes the most popular heretical work that has been written in the nineteenth century. R. W. DOUGLAS.

Communications.

Are Jesus, Peter, and the Twelve Apostles Myths?

A CHAPTER IN RATIONAL EXEGESIS. BY WILLIAM EMMETTE COLEMAN.

In THE TRUTH SEEKER of April 13th may be found the assertion, by its contributor "Antichrist," that no such person as the Apostle Peter ever existed, and that Jesus Christ and the twelve apostles are all myths. As our erudite brother tells us, for three years past he has been endeavoring to establish the truth of his pet theories upon this subject in the columns of *The Investigator*, but, I judge, with but scant success, so far as regards the impression made upon the bulk of his readers. I hav read carefully his learned and labored efforts in that journal to demonstrate the validity and tenableness of his speculations, but found them invariably strained, far-fetched, fanciful, and baseless. The *facts* are all against him, and facts, we know, are stubborn things.

Scholars are familiar with the elaborate expositions of the solar-mythical theory of the historic characters of the Bible, found in the works of Drummond, Robert Taylor, Dupuis, Volney, Higgins, Dulaure, and other writers of the earlier portion of the present century, but little impression did their unwarranted postulations and whimsical assumptions make upon the sturdy common sense of the world. Undoubtedly, there is a subtratum of fact underlying the astronomico-theological exegesis of the scriptural narratives. Traces of the ancient sun-worship—Sabaism, or worship of the heavenly bodies—of the earlier Hebrews still remain in the testaments, and, in some cases, hav been blended with the incidents related in the lives of real historical characters; the legendary and the mythical thus being intermingled with their genuine history. Upon this slender foundation of undoubted fact the biblical mythologists rear a vast superstructure of ingeniously fabricated presumptions and elaborately attained suppositions, one and all devoid of any substantial basis in actuality.

The crude speculations of these myth-hunters hav been of late years tacitly ignored by the great body of rationalistic biblical exegesists. The truths and falsities, the fact and fiction, the actual and the legendary, the real and the ideal, the historical and the mythical, of the Bible, both Old and New Testaments, are now being thoroughly established by the "scientific method" of analysis and interpretation. The most eminent scholars of Germany, Holland, and England, including such representative names as Baur, Kuenen, Zeller, Davidson, and Sharp, hav been for years sedulously working upon the engaging problems of biblical lore, the periods and circumstances of writing, the probable authors, and the relative reliability, the times and the extent of the interpolations, recensions, and redactions of the various books of the Hebrew scriptures and cognate subjects, and in every instance the results of their arduous, persevering labors hav been destructive of the ultra-mythical theories. Not a single biblical critic of any reputation at the present day but what is positively convinced of the utter falsity of the astrologico-allegorical or solar-mythical theory of the Bible. Its untruth has been completely demonstrated beyond all doubt. It is dead, dead, beyond all hope of revivification.

A few erratic minds here and there, infatuated with this hobby and patiently endeavoring to nurse it into life, seek to enlist the world's attention to their irrational dogmas. Among the latter-day myth-worshipers, Dr. Milton Woolley, of Streator, Illinois, is a conspicuous example. He has published a ponderous volume of over six hundred octavo pages, inaccurately and presumptiously denominated "The Science [?] of the Bible," which work explains the whole Old Testament as a symbolic representation of the movements of the sun through the heavenly constellations and of the action and influence of the summer and winter season upon the earth. In a small pamphlet, Dr. Woolley has applied the same theory to the New Testament, and posited Jesus, the apostles, Pilate, Herod, Jerusalem, Nazareth, and every person, place, and thing in the Testament as mythical idealizations of solar and climatic phenomena. Two wilder or more absurd productions the nineteenth century has scarcely produced, I trow.

The researches of sound biblical criticism and rational exegesis conclusively affirm the objective existence of Jesus and the twelve apostles; that they lived in Judea about the time specified in the gospels; that he was crucified; that a strong belief in his visible appearance alive after his death and burial was tenaciously held by his apostles and followers; and that, in the latter portion of his earthly career, he either himself proclaimed, or allowed others to proclaim, that he was the Jewish Messiah, which claim was persistently advocated by his disciples after his crucifixion, coupled with the earnest belief in his speedy bodily reappearance and the establishment of his messianic kingdom in Judea and over the earth. These are undoubted facts, unequivocally established by the "scientific method" applied to the Christian Scriptures.

Our friend "Antichrist" has labored vigorously to make the world believe that Christianity originated from an astronomical allegory—a mythic Jesus and twelve mythic apostles; but, on the other hand, Margaret Chappellsmith, equally as learned, as skeptical, and as untiring a student, and withal possessed of a more discriminating mind, less addicted to far-fetched speculations and fanciful theorizing, has, in a series of papers in *The Investigator*, completely refuted at every point the theory of Christianity being based upon an astronomical allegory, "Antichrist" being routed, horse, foot, and dragoons, by her able presentation of attested facts upreared upon logical predicates and sound scientific deductions.

"Antichrist" is fond of harping upon the mythic character of the Apostle Peter; and to this pet theme of his he has devoted an article in THE TRUTH SEEKER, having exhausted the subject, apparently, in *The Investigator*. Now, in all his ingeniously woven web of Jesusian and apostolic mythology, the case of Peter furnishes him with the strongest of all his superficial argumentation. Well may he, therefore, be continually parading his Petrine theories before the public gaze. This being the strongest point raised by him in his entire system of Christian interpretation, let us test its validity, and see if there is any real strength in the argument presented. If this be demolished, all the rest will crumble to the earth through their own inherent instability and weakness.

The first thing engaging the attention of the peruser of his Paulo-Petrine complication is, that the whole is based upon a philological quibble, a linguistic quiddity—the manner in which a certain word was translated from Syro-Chaldaic (or Aramean) into Greek. The language spoken by Jesus and the twelve was Aramaic or Syriac, and the name bestowed upon Simon by Jesus was, in their vernacular, *Kipha*, equivalent to the English word *rock* or *stone*. This was, be it remembered, merely a secondary appellation, or title, given to Simon because of his supposed possession of the characteristics of a *rock*—that is, *Simon the Rock*. It is probable that at that time no such proper name as *Kipha* (*Rock*) was borne by the Syrians, hence the name *Kipha* had not been Grecized—that no Greek equivalent of *Kipha* as a proper name was in the language. The Greek for *rock* is *Petros*, which is the equivalent of *Kipha* in Syriac as regards signification; and so when Simon *the Rock* was translated into Greek from Syriac it was rendered Simon *Petros*. This was all very plain and natural; there was nothing of a fraudulent character about it, as "Antichrist" asserts. The same process in translation has been universally practiced—is done to this day. Look at the titles of crowned heads translated into English, such as William *the Silent*, Philip *the Fair*, Charles *the Bald*, Louis *the Stammerer*, etc., etc. In every case the English equivalent, *in meaning*, of the foreign words significant of the characteristics of those so termed are attached to their names, and never the foreign words themselves in an Anglicized form; yet "Antichrist" tells us that the case of Peter "is the *only instance* where a proper name has been translated instead of being transferred," a statement very far from the truth.

"Antichrist" admits the existence of Cephas as an apostle at Jerusalem of the *ideal* Jesus Christ, but because his name was *Kipha* in his own language, and not *Petros* as *rendered* into Greek, there was no such person as *Petros* the apostle! Such literary quibbling is really unworthy of a cultured thinker like "Antichrist." Did the translation of his name into Greek destroy his individuality? No matter whether we call him *Kipha* or *Petros*, the person was at Jerusalem, as "Antichrist" is forced to admit, and he was a prominent apostle of Jesus Christ, as he is also compelled to admit; that is, an ideal, mythical Jesus, not a *bona fide* flesh and blood Hebrew. By the same course of reasoning (??) we are justified in denying the existence of such a person as the Apostle Paul; for, as all know, the Aramaic or Hebrew name of the Apostle of the Gentiles was not *Paul* but *Saul* (or its Syriac equivalent)—an entirely different name, although as Anglicized they are quite similar in orthography and pronunciation. Likewise, the existence of the Apostle James at Jerusalem can be successfully denied; since *James* was not the Syriac name of the Apostle, but *Jacob*. So, if no Apostle Peter ever lived because his Syriac name was Cephas, in like manner no such apostles as Paul or James ever lived, because their Syriac names were Saul and Jacob. The utter absurdity of such a puerile argument is at once perceived by all.

Again, if the translation of *Kipha* into *Petros* is the "only instance" of a proper name being translated and not transferred, how comes it that the Syriac title of Jesus as the Messiah, *Ha Mashiach*, is translated into Greek as *Ho Christos? Ha Mashiach* in Aramaic signifies *the anointed*, and instead of being *transferred* into Greek as *Ho Messias* (see John i, 41), it is *translated* as *Ho Christos*, meaning also *the anointed*—the signification of the word being translated, not the word itself, precisely as in the case of Simon *the Rock* and in that of titles generally in all ages. By his own showing, therefore, "Antichrist" is found to hav made a misleading statement in asserting that Peter's was the "only instance" of cognominal translation.

"Antichrist" tells us that Cephas, James, and John were Essenian followers of the ideal *Iesous Ho Christos*. This is purely an "ideal" statement, as not the least proof exists that the three apostles were Essenians. Where is the historical evidence of such a thing? None exists, the theory being simply a necessary conjecture to bolster up the unreal phantasm of allegorical primitive Christianity. A broad line of demarcation exists between the teachings and the practices of the Essenes and those of the early apostles, though, no doubt, on some points there was agreement between the two, as there was, likewise, between those of the Pharisees and those of Jesus and the apostles. A portion of the precepts of Jesus were evidently Essenian in their origin, but others were radically antagonistic to Essenian principles. The term Essenian applied to the early Christians is a palpable misnomer; and the attempt of the solar-mythiolators to identify Paul and the primitive Christians with the Essenes or Therapeutæ has long been an exploded fallacy, scouted by all biblical scientists, all students of exegetical rationalism.

"Antichrist" appeals to Paul's epistles to prove his unsubstantial surmises. So be it. I will take the four genuine epistles of Paul, known to be such, and apparently so regarded by "Antichrist," as he quotes from them as from veritable history. These four, the epistles to the Romans, the Galatians, and the two to the Corinthians, are the only undoubtedly genuine writings of Paul that we are in possession of, the other epistles attributed to him being either positively spurious, as in cases of the two to Timothy and the one to Titus, or of very doubtful authenticity, as in cases of those to the Philippians, Ephesians, Colossians, etc. In these genuine monographs of the great apostle of the Gentiles do we find him teaching an ideal *Iesous Ho Christos*—a mythical Jesus, a phantasmatical *Joshua Ha Mashiach?* or do we find him laboring vigorously with pen and voice to establish the following literal facts: the existence in flesh and blood of an objective Jesus, his objective death on an objective cross, his objective resurrection from the dead, and his speedy objective return to this objective world to establish his everlasting objective kingdom? Assuredly every one conversant with the teachings of Paul, and with the gospel he so urgently pressed upon the people's acceptance, so cogently and clearly set forth in his genuine epistles, is aware that the latter is the case. These four epistles were written about twenty-five years after the crucifixion of Jesus, and he was acquainted and held converse with the older and original apostles of Christ, who certainly knew whether their Master and Messiah was a subjective myth or objective personality from whom they derived their gospel.

Paul, in Romans i, 2, tells us that Jesus Christ was born on earth of the seed of David *in the flesh*—was a descendant of David in flesh and blood. Can a myth be born in fleshly garb? Can an astronomical allegory be a descendant of David in the flesh? In various places he speaks of Christ being crucified; and in 1 Corinthians xv, 3, he informs us that Jesus died for our sins; that he was buried; that he arose from the dead the third day and was seen alive by Cephas, by the twelve apostles, by James, by five hundred brethren, and also by Paul himself at a later date. Can an ideality die upon the cross and be buried? Can a solar symbolism be seen objectively as a living personality by "apostles" and "brethren?" If Jesus was a myth and the twelve apostles myths, we then hav the sublime fact of twelve myths seeing another myth. If the twelve that saw Jesus were myths, then the others who saw Jesus in like manner as the twelve, by a parity of reasoning, must be also myths. Therefore Cephas, James, and Paul himself must hav been myths, one and all—astrological allegories, each and every one. "Antichrist" tells us that Cephas and James were genuine living entities, apostles of Jesus at Jerusalem; while Paul informs us that this same Cephas and James saw Jesus as a personality after his crucifixion and burial, and that, in a similar manner, Jesus was seen by the twelve apostles. Now, if Cephas and James were living actualities, and not myths, then the twelve must hav been living actualities also; or are we to suppose that Jesus was, in Paul's estimation, seen in a similar manner by both realities and myths, by living apostles and by astronomical symbols? Paul relates that Jesus was first seen by Cephas, then by the twelve, then by five hundred brethren—some of whom had since died—then by James, then by all the apostles, and lastly by Paul. According to "Antichrist's" interpretation of this passage of Paul, its meaning is clearly this: Jesus—a myth—was seen first by Cephas, a living man; then by *twelve myths;* then by five hundred living men; then by James, a living man; then by *all the myths* in a body; and lastly by Paul, a living man. Paul in two other places speaks of having seen Jesus, and urges that fact in evidence of his apostleship, of his being on a par with the twelve.

"Antichrist" says: the Twelve Apostles were myths; Paul says they were living men; and also mentions Cephas (or Peter), James, and John as prominent among the Apostles. This James, we are told by Paul, was the *brother of Jesus*. Verily, this is strange, passing strange, friend "Antichrist!" James, one of the "pillars" of the ideal Jesus-worship, a brother to that same ideality! A most astounding marvel, truly! Nay, further, Paul, in 1 Corinthians, ix, 5, in speaking of the Apostles, mentions the *brethren of the Lord Jesus*. Can a myth hav brothers in the flesh? Can a solar idealism be possessed of fraternal relationships in the persons of men on earth? Can an astronomical allegory be related by ties of blood and consanguinity to Jewish worshipers of itself—of its own Allegorical Mythical Highness?

In 1 Corinthians xi, 23-25, Paul narrates how Jesus the same night he was betrayed, gave bread and wine to his disciples, and instructed them to continue the custom of so doing in commemoration of him. We hav here a description of the institution of the "Lord's Supper," as Paul terms it, precisely as narrated in the gospels, and also a confirmation of the betrayal of Jesus also found in the gospels. Can these things be narrated of an allegory or myth? Are they not matter-of-fact statements of historical occurrences in the lives of Jesus and the apostles, as believed by Paul. Assuredly one myth cannot eat and drink with twelve other myths, by one of which twelve the one was betrayed. A more preposterous conception of Paul's idea of Jesus cannot be imagined.

Again, in 1 Corinthians, xv, 12–28, Paul asserts that Jesus was a *man* who had lived upon earth, and who, after dying, had arisen from the dead, *his resurrection being identical with that of all other men*, the same law governing all.

"13. But if there be no resurrection of the dead, then is Christ not risen."

"20. But now is Christ risen from the dead, and become the first fruits of them that slept."

"21. For since by man came death, by *man* came also the resurrection of the dead."

Can language be plainer? Christ, says Paul, is a man, the first who demonstrated the fact of life after death, and all other men, through his example, are destined to the same resurrection after death. Could the resurrection of an ideality, an astronomical mythos, demonstrate the resurrection of mortal man? Absurd!

It is well established that Paul's epistle to the Galatians was written about A. D. 57, or twenty-four years after Jesus's death. In that epistle Paul alludes to his conversion to Christianity as having occurred at least seventeen, and possibly twenty years previous to the writing of the epistle, his conversion thus dating from a period only from four to seven years after the crucifixion. He speaks of visiting and conversing with Peter and James three years after his conversion, or certainly not more, and probably less than ten years after the date assigned to Jesus's death. We thus learn from Paul's unquestioned writings, that only ten years after the death of Jesus there were at Jerusalem various apostles of Jesus, including Cephas (or Peter), and James the brother of Jesus, besides others unnamed. Certainly Paul in conversing with them well knew whether they believed in or taught an ideal, symbolic Jesus or a living, breathing man regarded by them as the Messiah or King of the Jews. Surely, James the brother of Jesus ought to hav known the nature of his brother, whether myth or man. Yet Paul, in all his writings, constantly speaks of Jesus as a man, living and dying for the redemption of mankind, in whom and through whom the world would be saved. He often combated the teachings of the Judaising Twelve Apostles at Jerusalem on doctrinal points, such as circumcision, eating of meats, and other observances of the ceremonial law to which the Twelve rigidly adhered, but on the question of the personality of Jesus and his divine mission he never antagonized the tenets of the other apostles, no allusion being ever made by him to any difference of opinion upon that point between himself and the Jerusalem brethren. It is therefore an indisputable truth, completely established by the genuine monograph of Paul, that he and all the other apostles, Cephas, James, Apollos, Barnabas, taught the objective existence of Jesus as a human individual, the predicted Hebrew Messiah, who had been crucified, and as was supposed, had arisen from the dead. No fact in rational Biblical criticism in modern scientific exegesis is more firmly established; and it can never be shaken, neither by crude mythological vagaries nor by far-fetched and illogical allegorical symbolizings.

The whole gospel of Paul is based upon the personality of Jesus in the flesh, and his crucifixion and resurrection. If Christ be not risen from the dead, said he, his gospel and teaching were useless. No trace of an ideal Jesus can be found in Paul's epistles or in any other part of the New Testament. Jesus is always held up as an actuality; a living reality; the Jewish Messiah in person, soon to reappear in power and glory on earth. Can an allegory sit upon a throne and reign over the world? Can a mythological substratum of an infinitesimal nothing be the savior of the world from its sins, the final judge of mankind, and the mediator between God and man, as Paul tells us Jesus is? What an absurd idea it is to posit the Hebrew Messiah as an ideal abstraction! No Hebrew mind in that age of the world could ever hav entertained such a conception as the basis of a new and living faith, much less a collection of minds, like the apostles, and then make that ideal nonentity the pivot of all their doctrinal polemics, successfully inaugurating, in the midst of persecution and death, a system of religion, thought, and worship directly antithetical, as regards the personality of Jesus, to that held by themselves. By what strange transmogrification did the ideal Jesus of the apostles become materialized into the man of Nazareth? Not a vestige of a mythical messiah can be found in early Christian literature. It is true that when the mysticisms and subtleties of Grecian philosophy, Gnostical and Platonic, had become intermingled with the Judaic matter-of-fact Christianity, the conceptions of Jesus's personality became idealized and spiritualized, and as some—as the *Docetae*—denied the fact of Jesus ever having had a genuine body of flesh and blood, he having only assumed the appearance of being incarnated in fleshly garb when on earth. In no case was the personality—the individuality—of Jesus ever denied, neither was the fact of the manifestation of his personality on earth ever a subject of dispute. Such a being or thing as an impersonal, unindividualized, astronomico-allegorical, solar-mythic Jesus was never heard or dreamed of among primitive Christians; and not the slightest vestige of actual proof of such a state of things has ever been, or can be, produced. As before remarked, the facts are all against it; not a single thread of doubt exists thereupon in the minds of all sound biblical critics, all scientific exegesists.

Many other facts establishing the objective existence of Jesus and the apostles might be adduced, notably the evidence of the Talmud and of the Book of Revelation (Apocalypse), written by an ultra-Jewish Christian in A. D. 68; but sufficient, I opine, has already been presented to thoroughly disprove the crude, untenable, and baseless hypothesis of the mythiolaters. At some future time it is proposed by the writer to consider the question of the mundane existence of Jesus in all its points, setting forth, in addition to the evidence herein embodied, that from various other sources open to our investigation and analysis.

Let it be directly understood that I am writing, not as an advocate of the truth or of the importance of the doctrines enunciated by the Nazarene euthusiast or his chosen followers, but simply in the interests of *historical truth*, entirely irrespective of the character of the personalities involved in the discussion. So far from being a Christian, even in the most attenuated sense, I wholly repudiate every vestige of the name. I am not only non-Christian or extra-Christian, but I am anti-Christian in the full meaning and extent of the term. I regard Christianity in all its phases as an enemy to the highest and deepest interests of mankind, less so, of course, in its milder aspects of Liberal Christianity, Christian Spiritualism, etc.; yet still, even in its mildest phases, its basis is pregnant of evil to humanity's dearest welfare, and its claims a stumbling-block in the path of man's advancement in wisdom, purity, truth. Christianity, we all know, is primarily based upon the application of the term Christ to an individual living in an ignorant, semi-barbarous country nearly two millennia agone, which individul claimed to be the Messiah, or Christ of God; the vicegerent of the Eternal Father; the chosen, or the anointed of the "Infinite Oversoul;" the destined ruler over the hearts and the persons of all mankind. Any person calling himself Christian, necessarily, in so doing, posits himself as, in a distinctive manner, a follower or disciple of the Christ, Jesus of Nazareth, whether in the matter of the fullness and super-excellence of his moral and spiritual teachings as a heaven-inspired evangel to a sin-sick world, as held by the Liberal Christians, or, as in the case of the more orthodox, he be accepted as the redeemer and savior of the world in some magical, mystical manner; unworthy of credence in a rational mind.

I totally and unreservedly reject Jesus as in any special sense a guide, teacher, exemplar, savior, or what not. His doctrines were a mixture of good and evil, sense and nonsense; his claims to messianic supremacy over man were, in an eminent degree, childishly bombastic and foolishly egotistical; his eccentric life, his peculiar works and deeds, are no pattern for us to follow, and are but of little service to us in determining the method of attainment of a well-regulated, harmonious life, wherein the exercise of all our faculties, physical, mental, moral, spiritual, may be in even balance; in just and stable equipoise.

Fort Leavenworth, Kansas.

The Liberal League Movement.

AN IMPORTANT WORK SUGGESTED.

To the Editor of The Truth Seeker, *Sir:* Please giv place in your columns to the following letter from Mr. P. Himrod, county treasurer of Rice county, Kansas, which contains very good and practical suggestions, and which I hope will be complied with immediately by the Liberals of the state of New York, where there are millions of church property exempt from taxation, and where every one of the thousands of priests and "ministers of the gospel" are also exempt fifteen hundred dollars from taxation. I am getting some blank petitions printed to be used in procuring names in the several towns of this state to present to our Legislature, to ask that these unjust laws be repealed. I will mail one to any person who will circulate. We should send in 20,000 names this winter on this petition, and increase the number every year, until justice is done. Here is the letter that brought the subject to my mind, and I hope it may influence Liberals in other states to carry out his valuable suggestions.

H. L. Green.

MR. P. HIMROD'S LETTER.

Lyons, Kansas, Nov. 28, 1878.

H. L. Green, Esq., Salamanca, N. Y., Dear Sir: I see by The Truth Seeker of the 16th inst. that you wish suggestions from the readers of that paper as to the methods of accomplishing some of the work of the Liberal League. Now I am a reader of that paper, and hav been all my life a Freethinker, and although not a member of the Liberal League, there are some portions of its platform I heartily indorse. One of the chief objects of the League, as I understand it, is to accomplish the secularization of the state. Two of the main points to be obtained are the taxation of church property, and the repeal of the Sunday laws. These are entirely in the hands of state governments, and can be much more easily obtained than anything that may be in control of the national government. My plan would be to attack the most vulnerable point first, devote all the power and means at your command to the carrying of one outwork. If you can win at one point, the citadel will eventually fall. The best chance, I think, is the taxation of church property. Take two or three of the states where the Liberal element is strongest. You are better prepared to decide where to commence than I am. I can only speak for this state.

A good way to commence the work is to hav petitions printed and sent to the subscribers of all the Liberal papers. The Spiritualists will be valuable assistants in the work to be done. Do not neglect them. Select some Liberal member of the Legislature who has enough spinal column to present with the petition a bill for the repeal of the exemption law, and see that it is not smothered in committee. The larger the petition the better. If a proper effort is made, in many of the states five thousand names at least can be obtained. Get a square vote in the legislature, and if defeated, then try it again in the next legislature. The Liberals can if they try, defeat every member's re-election who votes against the bill. If we cannot get a bill passed repealing the exemption laws, then get the question submitted to the people. In any event we hav started the agitation and by agitation we always gain. Take one state up after another, and in a short time the word of secularization will roll over the whole West, and from there will spread to the East and South. I will giv ten dollars towards the work to be accomplished this Fall and Winter, if this or some similar plan is adopted. You may call for the money whenever you want it. You may butt your head against the halls of Congress, and you will accomplish nothing if you liv to the age of Methuseleh, but by commencing at the bottom and going for the enemy in detail, you can liv to see a change you hardly dare hope for. Yours respectfully, P. Himrod.

[This is a feasible and practicable proposition, and we are glad it is going to be acted upon. If all Liberal and Spiritualistic papers will copy the above article they will be aiding the good cause. Let us work together, and we can accomplish much more than in being divided.—Ed. T. S.]

B. F. Underwood lectured at Big Rapids, Mich., Dec. 7th and 8th; at Carlinville, Ill., Dec. 11th to 14th; and will lecture at Minier, Ill., Dec. 16th to 21st.

A Paragraph from Bro. Bell's Letter.

I hav during the last two months lectured in different parts of New York, Ohio, Indiana, and of course hav met and discussed with many prominent Liberals in these states the question now up, but I hav yet to meet the first Liberal who defends Abbot. Francis Ellingwood is simply committing suicide in butting his editorial head against the 70,000. And on the other hand, all whom I hav heard speak of the Syracuse Convention expressed themselves out and out in favor of repeal.

"The Truth Seeker declares explicitly that our position on the Comstock laws 'unfits' us for the office we now hold, and nominates Hon. Elizur Wright for our successor; *as if, forsooth, our faithful and honored friend did not take substantially the same position.*"—*The Index*, Oct. 3rd.

"The mutual agreement. . . was flagrantly violated by this total sweep of the chief offices and the election of a *new administration unanimously pledged to repeal.*"—*The Index*, Nov. 7th.

"The vote for President was taken by ballot. Hon. Elizur Wright had 76 votes, and F. E. Abbot 51; and *Mr. Wright was declared elected.*"—*The Index*, Nov. 7th.

The above italics are ours; we can't quite straighten them out—"but Brutus is an honorable man."—*The Word.*

(*From Dr. Foote's Health Monthly.*)

The Impertinence of Comstockism.

Little by little the agent of the Society for the Suppression of Vice is impertinently crowding himself against respectable people and treading upon their toes until by and by an indignant foot will be raised which will hoist the aforesaid agent higher than his ambition could ever carry him. Much excitement has been caused by a large placard in the window of a Fulton street confectioner bearing, in large letters which can be read nearly across the street, the statement that Hans Makart's celebrated historical painting had been removed by order of the agent of the Society for the Suppression of Vice. This picture, according to the *Telegram*, represents "Charles the Fifth's Entry into Antwerp, and the ground of complaint was that among the fifty figures introduced were three scantily clothed women in front of the Emperor's charger." The *Telegram* further assures its readers that there was nothing in the actions, countenances, nor in the disposition of the draperies of these noble ladies to suggest lewdness. It then very correctly adds: "Cant like this is as repulsive as lewdness itself. We need more nude works of art exposed in our windows, not less. The reason that street boys' minds are 'improperly affected' by such sights is because of the ignorance and puritanic prejudices of a large proportion of our population, which hav forbidden the exhibition of such pictures. Nothing is more exquisite than the naked human form when so drawn and painted as to be the expression of a healthful art that worships the beautiful. Before Mr. Comstock repeats an outrageous act like this let him learn what art is. Of that he seems at present lamentably ignorant."

The *Telegram* heads its article, "The Dictatorship of Anthony Comstock." The *Tribune* called this meddlesome individual "The dragon guardian of New York's virginal modesty;" and nearly all our daily papers hav given the agent a good drubbing. That high-toned paper, the *Nation*, thinks the time has come "for some public-spirited person to resist the Society and, if possible, punish such uncalled-for interference with private rights."

We are glad the *Nation* is waking up. We wish that not only the newspaper so called would awaken from its profound nap when the liberties of the people are threatened, but that the entire nation, which so recently won its boasted liberties with the blood of its revolutionary sires, would arouse from its Rip Van Vinkle sleep.

It is creditable to the National Defense Association that its President, Prof. Rawson, immediately waited upon Mr. Hope, the confectioner, to assure him that if he would replace the picture he should be resolutely defended by the Association. It is, perhaps, not strange that Mr. Hope had so much disrelish for the intricacies of the law that he concluded it best to let his placard remain in the window in the place of the picture. Very likly, too, this course would be quite as effective in throwing discredit upon Mr. Comstock's meddlesomeness as a legal duel would be.

The remark of the *Nation* that some public-spirited person should resist the Society shows that this journal is not posted in what is going on. The Liberal editor, Mr. D. M. Bennett, has been resisting both the Society and its agent for several months by disregarding all arrests and persistently selling the very publications which caused these arrests. All who abhor Comstockism, whether in sympathy with Mr. Bennett's views or otherwise, should gather to his support and also to the strengthening of the hands of the National Defense Association.

Considerable discussion is going on both in Europe and

America at this time concerning what is proper in art, and the following is copied from the *London Truth:*

The most animated discussion at the Social Science Congress was that on Mr. Rathbone's paper on the "Moral and Æsthetic Aspects of the Undraped Figure in Art." It was a dangerous subject to handle, but as the main portion of the discussion turned on the merits or demerits of Mr. Alma-Tadema's picture, "The Sculptor's Model," which so terribly shocked the Liverpool spinsters when it was exhibited there, it was easy to discuss it from an artistic point of view. There is, no doubt, a vast amount of nonsensical prudery prevalent in regard to these matters. The mischief is due, not to the pictures or sculpture complained of, but to the vitiated minds of those who see evil in them. If men and women had become accustomed to the beauties of what Mr. Rathbone calls "the ideal nude," there is very little question that we should no longer see the distorted waists and other malformations of the body which fashion has prescribed, and which hav led to the sacrifice of so many lives.

Our Watkins Trial.

Soon after this issue of THE TRUTH SEEKER reaches the hands of our patrons—on Sunday evening the 15th inst—we will hav to leave our home and betake ourselves to Watkins to be prepared for our trial which is set for the 17th inst. Hon. Jeremiah McGuire, formerly Speaker of the Assembly of this state, and John J. VanAllen Esq., will defend us and Miss Tilton and Messrs. Bell and Mosher. They are able attorneys, and we feel confident of their ability to do our cases full justice.

Watkins is in a bigoted community where the power of the Church is almost supreme. Christian intolerance is aroused, and the disposition is evinced to prosecute us as vigorously as possible. Our arrest and indictment were instigated by the clergy of the town, and they hav kept alive the feeling of opposition to us. An article very recently appeared in one of the Watkins papers which was evidently written by a clergyman, as it contains the pious cant and sanctimonious verbiage which a clergyman only is capable of, and which contained unfavorable and unfair remarks about the Freethinker's Convention which was held in their town. It asserted that the people of the Convention assembled there with much pretension, and claimed to do much for the welfare of the human race, but what did they accomplish? Did they do anything to promote the cause of temperance? Had they done anything to promote the cause of chastity? Had they done aught to shed light on the pathway of those who were prayerfully seeking to find the road to Jesus? Had they done anything to giv consolation to the souls borne down with sin and condemnation, and seeking to lead a better and purer life? The Convention did nothing to help souls seeking the truth as it is in Jesus, and was a signal failure etc., etc. We quote from memory, but this is the tone of the article, the object of which was to raise a prejudice against the Convention and those who attended it.

We also are informed that a revival meeting has been organized to be continued through the session of the court, and that the Rev. Mr. Wells has been brought on from Ohio to preside over it. This is probably the same Rev. Wells who a few years ago was reported as saying:

"The time is coming when Christians will love God so intensely that they will put to death even their own children who may be found holding or teaching heretical opinions."

If he used such language, or is capable of using it, we certainly do not wish that he should hav the power to exercise his "love of God" upon us.

It is believed that the revival meeting, to be continued during the Court term, was expressly devised to affect public opinion and the jury so that a verdict can easily be obtained against the Infidels to be tried. What the result of the trial will be we cannot, of course tell; but if, under the circumstances, a conviction is obtained it cannot be thought strange of. If, however, justice rules, four persons will hardly be sent to prison for selling a harmless pamphlet which has never injured any one and never will, though ten thousand may be sold.

We shall aim to keep our readers advised as our trials progress. Arrangements hav been effected to hav the trial reported, and the speeches and proceedings will be duly laid before our readers.

Declaration of Rights.

A CASE FOR THE COURTS.

To the Editor of The Transcript: Quoting from my remarks in Faneuil Hall, as reported in full in the *Globe* of yesterday, you kindly commend my motives, but condemn my logic. Bad logic is dangerous. It brings men to beggary and nations to the dust. Yours seems to assume that courts never make mistakes, and, therefore, the Comstock law is constitutional and "Cupid's Yokes" an obscene book. Let that be true, and what follows? By chapter 165, section 15, of the General Statutes, the possession of an obscene book is an offense, punishable by imprisonment and fine. I possess "Cupid's Yokes," and mean to do so, whatever the courts have decided or other people think. If the District Attorney of Middlesex, knowing all these facts, does not prosecute me as soon as possible, he will violate his oath of office. Will you show your readers where the flaw is in this logic and oblige,

Medford, Mass., Aug. 3, 1878. ELIZUR WRIGHT.

We, the undersigned, free and independent citizens of the United States, recognize the above words of the Hon. Elizur Wright as the utterance of a brave, honest, and independent American. They were published more than a month ago, and he still has his liberty. It is to be inferred that the District Attorney of Middlesex does not regard "Cupid's Yokes" as an obscene book; otherwise he is derelict in the performance of his duty. We wish also to place our names on record that we do not regard "Cupid's Yokes" as an obscene publication. Many of us have read it, have it in our possession, and propose to so retain it so long as we choose. While we do not indorse every sentence in it, and think some portions of it are in bad taste, we regard it as the expression of an honest, earnest man, who had a legal and undoubted right to so express himself, and that every American possesses the right to read it, to own it, to buy and to sell it, to exhibit it, and to send it from point to point by any public mode of conveyance.

We furthermore recognize the attempt on the part of any one to deprive us of the right to own, buy, sell, or transport this or other similar books, including works on medicine, hygiene, physiology, sociology, social ethics, relations of the sexes, etc., as subversive of the very highest principles of American liberty; and while we are opposed to obscene and vile literature, that really is so, we hereby pledge ourselves to forever uphold freedom of thought, freedom of speech, freedom of the press, and freedom of the mails. These are the fundamental principles of American liberty, the birthright of every American citizen, and we never wish to see them infringed or subverted. To maintain and perpetuate these rights "we pledge our lives, our fortunes, and our sacred honor."

D. M. Bennett, G. L. Henderson, A. L. Rawson, S. P. Andrews, E. B. Foote, Sr., M.D., Charles Winterburn, M.D., H. B. Brown, L. A. Fields, E. M. Macdonald, H. J. Thomas, T. C. Leland, Mary A. Leland, Jas. A. White, Theodore R. Stevens, G. H. Weeks, Thomas Grattan, Henry H. Moore, James H. Phair, C. L. Andrews, A. C. Macdonald, E. B. Foote, Jr., M.D., J. M. Comens, M.D., Geo. E. Macdonald, J. W. Nichols, J. Q. Sands, A. K. Butts, M. L. Holbrook, M D, C A Codman, S H Preston, G W Allen, R L Buckner, Chas W. Torrey, M D, Caleb S Weeks, Dr Andrew Stone, T B Sidney, Courtlandt Palmer, Wm Jones, C T Burke, H M Smith, Thomas Parkman, B Doscher, George Geer, David Mills, Henry Crum, Stephen Purdy, Seward Mitchell, Josephine Chase, Susan C Clark, L N Colman, P M Filbert, Samuel Purcell, Addison Strong, C T Phillips, A J Phinney, S A Wilbur, P T Hunter, T B Larkin, Smith Evans, Abraham Saddler, Mort Twitchell, D B Mortimer, Arthur Hodges, S G Burlap, A C Brundage, E A Boeth, Daniel E Ryan, Wm U Dame, John A Jost, Peter Steiner, Alvin Dutcher, Foster G Huddleston, Joshua Benest, Arthur M Stoddard, K P Worthington, Moses Keinselman, Simpson Dodd, H Ellington, F L Moffett, John G Scofield, E B Jones, Christopher Hurd, S M Perry, D T Whipple, A P Crowner, T A Parker, P V Underhill, A F Raymond, M. D., D B Carver, F E Aspinwall, M. D., Mrs Maggie E Clark, Mrs A M George, D Bodifield, M. D., Samuel M Grimes, Moses Hull, Wm U Scholes, S E Whittemore, J H W Toohey, Abel T Smith, R D Loomis, Asa P Barker, S U Percival, L M Scudder, M B Turner, L R Kinney, Parker Dodson, Joseph Fritts, Nelson Porter, R W S Briggs, John Didier, Calvin M Gates, Elisha Purdy, Abner Reynolds, Peter M Carman, Andrew J Krider, E C Walker, W S Williams, W E Coleman, B M Lawrence, M.D, Mrs P R Lawrence, O H Thomas, Geo B Stone, S T Whitney, S W Pike, D T Brownell, Gilford Patten, Simon B Fitch, L A Brundage, Addison T Brown, W M Peters, Wm J Parkinson, L H Pammel, W G Markland, William Henry Burr, J E Frick, John D K Miller, James W Ellis, R B Grace, D O Rowlett, George Triplett, John Emery, W H Williams, D Manley, Bennett McGarry, M S Fairchild, C Beals, Smith Crocker, Thomas F Doyle, George Smith, Alexander Gage, G W Bradley, P L Ransom, Geo Henley, Samuel Hutchinson, Sidney Pillsbury, Thos J Walker, J M Crippin, Geo T Clark, D M Warren, Daniel McGovern, Solomon Burnheiser, Joseph Hamburger, Elijah Solomon, Wm T Hicks, A P Welden, R Jones, A M Dart, Benson Kidder, Nathan Wardwell, A B Lewis, Werner Boecklin, Cornelia Boecklin, Mrs W V Aspinwall, Joseph Henry, S H Preston, B F Underwood, James W Stillman, E McGregor, J W Scott, W D Hart, W L Hawes, A H Haskins, Richard Yoemans, M D L Carrell, Geo Austin, C E Vader, Josh Williamson, Josephine S Tilton, J Flora Tilton, Laura Kendrick, J S Lyon, M D, J W Truesdell, Miss Nettie Lyon, Mrs J S Spencer, C A Whitcomb, Rebecca Whitcomb, Frank Rivers, J S Verity, A Minski, Wm Rowe, R W Hume, Geo Paddington, Edward E Martin, W F Jamieson, Homer Jackson, W S Bell, Stephen Young, Henry E Hunter, G Gunnerson, Thos C Clapp, O B Milliken, Wm Hart, Geo Veloudios, C H Holzgrape, J H Cook, Frances A Cook, A W Jay, Janet Jay, H S Blair, Wm Evans, Belle Evans, G H Miller, Hiram Crum, C D Nichols, Aaron Evans, J Brown, G H Holygrife, F H Moore, Wm Hillerly, Wm H Chambers, F Hayes, H L R Jones, E J Ames, M Branin, T C Edwards, C E Kenney, M D, Renny Calais, H C Slee, James S Field, J B Blackburn, H M Adams, Chris Brown, Mrs A E Brown, F Hollenwood, Minnie Hollenwood, James L McKelney, Eber Budlong, A A Hadly, C S Rowley, M E Tilton, M P Thurston, D W Hull, Wm Gurley, J C Hall, R B Lamborn, R J Lamborn, James McTurk, Charles C Chase, V J Borrette, James K Mills, Henry Damon, David Sobieski White, D W Crandall, A M Studley, L V Bicknell, John T Krell, Henry Justin, S D Pilcher, P M Carter, J E Warren, G W Kingsley, H Gilmore, James Lavallye, Wm K Galloway, Charles Schwartz, Julius H Franklin, Samuel Painter, B F Worthington, H C Carpenter, Johnson Smith, Alfred Birdsall, S G Crofts, J L Dinkelspiel, J. Samuelson, B Frankenberg, M V B Sill, David Aplin, Turner Hardin, B T King, Porter Clark, A S Brown, Samuel Hardy, B F Kincaid, Arthur G Wells, Almond Burt, B F Weythmar, M.D, Prof C G Ohlson, John W Stokes, Dr F O Baker, M C Beach, E K Hosford, E C Hotchkiss, W H Sadden, F Wheeler, H I Austin, C P Hopkins, Mrs C A Wheeler, Mrs Joanna McGee, M.D, T P Kelley, James G Doane, S S Ashby, G A McGee, Anton Roberts, Stephen Kepler, A G Brown, M D, A J Burton, G W Dryden, Samuel Dryden, Peter Shultz, Daniel Vickers, Daniel Bird, Olson Crandell, Enon Marshall, Mrs Mary Marshall, Miss Agnes Marshall, M B Campbell, David Burrett, Benj Sanderson, F T Ingalls, B T Kirby, Adam Stecker, D W Hunter, Peter G Crowley, A P Striker, J H Lewis, M.D, C D Thomson, R W Bowers, W M Neece, G E Wold, John W Taylor, C F Perry, D H Howell, H E Sherwood, F H Sherwood, Charles O Brall, J J Hunt, M H Horsell, Wm Hunt, J B Hunt, G M Tomson, J Sands, S Johnson, Joseph Winship, Martin Johnson, L W Fugate, A M Champ, F M Jackson, W H Goard, F C Ferring, J W Scannell, Peter Saispair, P W Lute, Jennie Lute, Abner Garland, A J Purdy, T L White, A M Cline, Thos J Pilcher, B F Brown, P R Rodman, Nathan Clark, John T. Smith, Arthur Walker, Agnes Walker, Annie Walker, Lyman Porter, David W Davis, Samuel Crowe, Mary E Atkins, R L Atkins, T B Atkins, J V Carpenter, Addison Wing, T C Morrison, John Kane, Murphy McGuire, David Slater, Frank L Burgess, Otto Kumler, Herman Gott, Benj F Lake, G W Hunter, A M Keller, J E Milliken, M Ostin Hutchings, A C C Tamsey, Joseph Sedgebeer, John M Price, Daniel Frey, Isaac Van Schaaick, R C Trowbridge, Geo Hinman, E N Kingley, A O Rue, D Hewins, James Hull, W W Stickney, W A Stickney, Ira A Scott, T R Kinget, M.D., T R Kinget Jr, W R Kinget, Wm McClintock, Howard Smith, W H Weber, S P Williams, Harry Hoover, Mary E Hoover, A R Clapson, Ann Clark, T J Sutton, James S Bedel, Henry Appleton, J W Bennett, Harriet Bennett, Rachael A Oaks, Anna M Brooks, C E Kimmen, Israel Betz, M W St John, John H Reed, Mrs M C G Reed, Alex McCullough, O G Irvin, B C Fleek, W J Smith, V R Holman, James M Irwin, Martin V Clayton, Robt Johnson, A C Smith, Oliver Hayes, Lewis Masquerier, William Forgarr, Augustus Wentworth, Charles McCartie, Patience Tabor, John H Ellis, John Scholes, Dr J H Moore, Harriet A Moore, M E Tillotson, J M Coburn, J F Brown, Otis Smith, M L Loomis, John Wells, B P Foster, C K Fish, Anne E Smith, C D Morey, A E Price, E J Robinson, M M Vanclief, J M Slate, S Cornell, F B Goodale, S W Goodale, A B Crosby, M D Howe, C E Loomis, J M D Ward, D M Hersey, Lucius O Wood, D W Allen, L K Coonley, MD, R A Mills, Mary Harwood, C A Hersey, H L Tilton, Solomon Guess, W W Dover, H Wingart, John Northniard, S A Stephen, Dr C R Mueller, L Shoemaker, M Laumar, J H Woolenhan, Charles Radloff, Alph Hutchinson, C Todt, Wm Haustetter, G C Heromann, C V Cordell, Richard Howard, Henry F Buettner, Hugo W Weisbrod, Jno C Wagner, D W Cordell, John Thurston, Andrew J Hall, George Wood, Wm H Baxter Geo W Chapman, Joseph Goldsmith, A L Thompson, P W Leet, Jennie E Leet, Mrs Elmina D Slenker, J L Owen, R E Thompson, E O Molsterteig, S Peterson, Dr Wm Thompson, A O Molsterteig, O F Johnson, Louis C Berry, John Monson, R H Thompson, George Nye, MD, P P Johnson, H H Valder, Hans Valder, Ed Payne, MD, John H Haslam, Walter Walke, PM, Hon H P Haight, J H Cook, Frances A Cook, A W Jay, Janet Jay, H S Blair, Wm Evans, Belle Evans, G H Miller, Hiram Crum, C D Nichols, Aaron Evans, J Brown, Wm Tyler, E C Kinman, Chas Ed Williams, Zamos Parsons, Albert Barshow, Thomas Riley, D H Welch, W M Carter, Clayton S Crosson, W M Curtis, J H McDowell, Amanda McDowell, J R Haines, C Bonsall, E A Curtis, A M Curtis, George Meredith, Maria Clemmer, G W Cowgill, Mary M Edmonds, Dan'l Bonsall, H B Miller, J B Metzger, August M O Rex, L L Goodwin, Thomas Dutton, Elizabeth Dutton, Valentine Shuler, William Jookers, A Colman, D F Hanna, David Macy, G C Patten, A P Shour, H Bunker, C M Potter, A S Martin, O A Macy, J C Pot, W D Shuler, E B Dixon, S Y E Dixon, Asa S Lindsey, J Q Smith, Milton Eads, E P Richardson, Robt B Richardson, Robt Rhea, N J Hicks, Turner Richardson, Wesley Taylor, George Dickson, John Wise, E Prary, J W Hicklin, J Dickson, V F Terry, W H Kelley, Rubon Adkinson, Calvin Stout, John Beedloo, M Blakley, Wm Wells, Frank Shringer, Robt G Brey, Conrad Lutz, Henry Miller, F Hildebrand, Paul Steel, Edward Heithy, Rev J M Barnes, Isaac Beadle, Lucinda Beadle, James Rogers, Josephine Rogers, Stephen Thanaford, Adaline Thanaford, Raymond Schehrer, John Thanaford, Maggie Wood, Thomas Wood, Sara Chase, Delos Fuller, Louisa Snyder, Jennie Chase, Nellie L Chase, George, Miller, Lovinda Miller, Charles Reynolds, Sarah Reynolds, Jenene Hunt, Patrick Hunt, Margaret M Thomas, Wm Reynolds, David Garrit, Henry Grim.

Still Another Arrest.

Just as this paper is going to press, Tuesday, four P. M., December 10th, the editor has been arrested on a bench warrant from the U. S. Circuit Court at the instance of Anthony Comstock, on the charge of sending a copy "Cupid's Yokes" through the mails. Bail was demanded in $2,000. E. B. Foote, Sr., M.D., was accepted. The case may come to trial in one or two months. There may be more of these prosecutions than will prove interesting.

Died.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* D. H. Hise, an ardent admirer of your paper and a faithful worker in the cause of Liberalism, departed this life Nov. 17, 1878. Very truly yours, EDWIN HISE.

Salem, Ohio, Dec. 8, 1878.

MIND AND MATTER. No. 1, Vol. I., of a new paper by this title, published at 713 Sansom street, Philadelphia, J. M. Roberts, editor and publisher, is received. It is devoted to the promulgation of the Spiritualistic philosophy, and as Mr. Roberts is an able and earnest man, articles of research and thought may be looked for by his readers. It is gotten up in good style, and is furnished at $2.15 per year. We wish it success and long life.

TEN Mormon missionaries, with 150 of their dupes, arrived here a few days ago from Europe.

Selections.

Pocket Theology.

BY VOLTAIRE.

TRANSLATED INTO ENGLISH FOR THE FIRST TIME BY MISS ELLEN CARROLL

AARON.

The high priest of the Hebrews, the worthy brother of Moses, and the perfect pattern of our modern priests. He caused his followers to worship, and he himself worshiped, the golden calf, an example that has been pretty closely imitated by the majority of his sacerdotal successors, even down to the present day. For his want of faith he was forbidden to see the Promised Land, which, probably, accounts for the slight faith of his successors in the promises of future bliss they so liberally hold out to believers. However, in spite of these drawbacks, God knew so well the value of a high priest that he showed himself deeply interested even with regard to the number of bells that he was to wear on his petticoats. This should teach us that nothing concerning his ministers is indifferent to God.

ABBEYS.

Sacred retreats from the corruptions of the world, built and endowed at divers periods of quickened faith by pious brigands, and destined to receive a certain number of very useful citizens and citizenesses, who consecrated themselves to singing, eating, and sleeping, all to the end that their fellow-citizens should succeed in their labors.

ABBOT.

A spiritual father, in the enjoyment of a temporal income—attached to an abbey—on condition that he shall read his breviary, torment the monks, and go to law with them. Every abbot in this world is not in the enjoyment of an abbey, though he would very much like to be so. A goodly number are only in the enjoyment of the right of going about dressed in black, wearing a linen band round their necks, and retailing items of the news of what is going on in the world.

ABNEGATION.

A Christian virtue; the effect of divine grace. It consists in hating one's self; detesting every species of pleasure; avoiding everything that is pleasant and agreeable as if it were the plague itself, all of which becomes quite easy if the subject has received a dose of grace sufficient to deprive him of his wits.

ABRAHAM.

The father of all the faithful. He lied, and was made a cuckold; he pared off his foreskin, and, in a word, gave proof of so much faith that, had it not been for angelic intervention in the nick of time, he would have cut the throat of his own son, whom the Lord, in a jesting mood, had commanded him to sacrifice. God then made a covenant with him and with his seed forever; but the Son of God afterwards annulled this treaty for some good reasons that his papa did not foresee when he made it.

ABSOLUTION.

The remission of the sins we have committed against God. The priests of the Romish Church grant it to sinners in virtue of a blank from the divinity itself; a most happy invention, well calculated to reassure certain timorous rogues who might be inclined to feel remorse for their shortcomings did not the Mother Church thus take the trouble to set them entirely at their ease on that score.

ABSTINENCE.

A most pious practice which consists in depriving ourselves of the benefits of divine Providence, who created all good things to the sole end of preventing his creatures from enjoying them. Thus it is that by commanding us to abstain the Church merely remedies the too lavish goodness of God.

ABSURDITIES.

There can be none such in religion, which is the work of the Word, or the Divine Reason, which, as we all know, has nothing in common with human reason. It is only through want of faith that incredulous persons fancy they can perceive absurdities in Christianity, whence it results that a want of faith is the height of absurdity. The absurdities of the Christian belief disappear when its doctrines have been inculcated from earliest childhood and adhered to without doubt or question. The more absurd a thing may appear to the eyes of human reason, the more fit and proper does it appear to the eyes of divine reason, or, in other words, of religion.

ABUSES.

Abuses will here and there creep into the Church in spite of the divine vigilance. The only thing to be done in such cases is to reform such abuse or abuses when they have become too notorious to be any longer upheld. For the rest, it is only the incredulous who can detect such abuses, the eyes of believers being blind to them.

ADAM.

He was the first man. God created him a big booby, who, to please his wife, was stupid enough to devour an apple which his descendants have never since been able to digest.

ADVENT.

A time of fasting, mortification, and tears, during which all good Christians grieve and mourn over the near coming of their Savior.

AGNUS DEI.

Small cakes of wax much revered by Roman Catholics, and blessed by the pope himself, consequently having received from the fountain head the miraculous power of driving out devils, exorcising witchcraft, and stilling storms and tempests. This is why thunderbolts have never been known to fall in localities in possession of this blessed commodity.

ALIENATION.

The property of the Church cannot be alienated, the priests being but the guardians thereof, and God himself the proprietor. His ministers, therefore, have the power to alienate nothing, save and except their own wits and the wits of those who listen to their pious teachings.

ALMS.

A distribution of one's own possessions, or of somebody else's to the end of perpetuating the pious leisure of priests, monks, and other lazy folk who find it much more agreeable and convenient to pray than to work.

ALTARS.

God's tables, upon which he, disgusted with the meats formerly served up to him, now requires that his sacrificers shall serve up to him his own Son, of whom they (the sacrificers) likewise partake and cause others to partake. The sight of this delicate repast disarms the Eternal Father of his anger and inspires him with the friendliest sentiments for all who thus sit at his table and gobble up portions of his beloved Son under his very nose.

The altar, in a figurative sense, is always opposed to the throne, which means that priests are often more cunning than potentates. In the meantime it is the custom, whenever the Church is attacked, to proclaim with a loud voice that *both* the altar and the throne are in danger. In this manner the Church is rendered interesting, and potentates are led to consider themselves as bound in honor to espouse her quarrels and to interest themselves in her affairs, even to the detriment of their own interests.

ANATHEMA.

A species of charitable curse launched by the ministers of a God of peace against all or any that displease them—devoting those to eternal torments for the good of their souls when they cannot get a chance of torturing their bodies.

ANCHORITES.

Very holy men, and justly held in esteem and veneration by the Church, who withdrew themselves from all commerce with the world, in the fear of incurring the misfortune of being of any good to it.

ANGELS.

The messengers of the celestial cabinet whom God dispatches to his favorites here below. Without the angels, God would be obliged to do his own errands. Every Christian enjoys the privilege of having a guardian angel all to himself, who would prevent him from doing many foolish things were it not for the principle of man's free will, which cannot be set aside. Archangels are to angels what archbishops are to bishops: the Divinity employs them on its most important mission.

ANGER.

A deadly sin in a layman, who should only get angry when the Church gets angry, because then it is God himself who gets angry. In truth, the God of all goodness is an angry God, whose beloved children are created in wrath. It is therefore mete and proper that the latter should get angry when he himself is so, otherwise he might get angry if his creatures were less angry than he. Priests are the surest thermometers of the divine wrath.

ANNATS (first fruits).

Catholic sovereigns wisely allow a foreign priest to fleece the priests of his own states. Otherwise the latter could not, in their turn, exercise the divine right of fleecing their fellow-citizens.

[TO BE CONTINUED.]

Communications.

Catholic Morality.

The Cathedral Fair is over, and I trust that, as a lesson, it will be beneficial. One hundred and fifty thousand dollars hav been accumulated, and for what purpose? That a monument to that mixture of ignorance, superstition, and corruption, called Catholicism, may be completed. It is of little import to the priests how the money was procured. Little they heeded that the young man staked, perhaps, his first dollar at the gaming-table. Of small moment was it to them how often our hitherto virtuous wives and daughters sold themselves to the embraces of, perchance, cut-throats, thieves, and libertines at so much per kiss, so long as their coffers were heaped up with the taxes from the poor and hard-working people.

In the name of the Lord the money was obtained, and in the name of the Lord the fat beasts of pollution and hypocrisy are now gloating over the spoils.

One hundred and fifty thousand dollars! It is hard to tell what portion will go towards completing the Cathedral and what portion will be spent by the priests in "whooping up the wine."

There can be no doubt—and the writer asserts positively, through his own personal experience, having held peculiar and intimate relations with the priesthood for two or three years of his life—that whenever a fair, a concert, or an entertainment of any kind has been given by the church and for the benefit of the church, in the "blowout" usually held every night after the entertainment is over, the cost of the wines, liquors, etc., has been fully equal to one-fourth, and in most cases one-half, of the receipts. This I assert as a fact of my own personal knowledge. What is more, and just as true, with very rare and exceptional cases, the priests guzzle the most and become the most grossly intoxicated of any of the company.

In the service of the Lord, at this famous cathedral, many young men hav taken their first lesson in gambling. It is easier to begin this way, and as it is countenanced by society in general at the Fair, and is not interfered with by the law, it is not difficult to become initiated. In substantiation we quote from the *Post* of this city, whose reporter asked the following question of the Rev. Father McGlynn, of St. Stephen's Roman Catholic Church in 28th street:

"I should like to ask you one more question. When at the Cathedral Fair, I observed a small, round table, at which a young priest stood, surrounded by a dozen or more eager boys. The table was marked off into twelve triangular sections, the apex of each triangle being at the center of the table's surface, where was inserted a pivot, on which an arrow turned. The sections were numbered 1, 2, 3, and so on up to twelve, and on each one of them lay a cent, contributed by the boys. The priest gave the arrow a rapid turn, and when it stopped he picked up six of the cents and handed them to the boy who had contributed that had lain on the particular section over which the head of the arrow had stopped. The other six cents he kept for himself. I noticed that the boys were pretty eager in the sport and that the priest's exhortations to them were earnest and successful. Now, was there any harm in that?"

The question was something of a poser to the reverend Father, but he thought that it was a "question of taste;" and as the money must be procured in some way, it did no particular harm, as it was in the Lord's service. As a fact, it is gambling, and nothing more nor less, and there is no apparent reason why it should not hav been suppressed, except that it was carried on in the name of the Lord, who, according to all accounts, has the burden of many people's sins on his shoulders.

It is nothing that, as currently reported, young girls were not only sanctioned but encouraged in selling their kisses to any and all who chose to pay for them. Why not hav gone further and sold their bodies? It is a poor system that will not bear carrying out; and it would not hav been wrong according to Father McGlynn's priestly logic, but only a "question of taste." If in the one the end justifies or sanctifies the means, why not in the other? Of what composition are people made that they will quietly submit to the atrociousness, the imposition, of designing, hypocritical, canting priests? For those of them who know anything are baseness and corruption itself, and those who are sincere are generally ignorant asses; and is it not a marvel that men and women with minds and brains capable of reasoning should so far lose and forget their self-respect as to trust themselves to the guidance of either class? Are people blind that they cannot see that they are robbing themselves and their families to support in debauchery and licentiousness this putrid mass of corrupt priesthood, the Catholic Church? Are they idiots that they will suffer themselves to be so imposed upon? What if a structure ten times as grand, ten times as imposing, is built, what are they to get for it? The blessings—which surely prove the curses—of the Church. That is all. For their worship, for their blind devotion, they receive nothing and pay everything, of which their money is of the least importance.

What good could not be done with one hundred and fifty thousand dollars? Think of it! you poor, superstition-blinded devotees of the Romish Church. Think of what this sum of money, rightly expended, might do for you, and of what little it will do for you where it now is—gone to fill the bellies of the vultures in human form who feast upon your very heart's blood.

But that is of no consequence. Fill to the brim the coffers of the Church. Poor thing! she needs it. The priests must liv in luxury; what if you do starve? It is for the glory of God and the holy Catholic Church. So giv—giv to the last dollar you possess; and then, with empty pockets and hollow stomachs, hie away to the confessional and obtain such a receipt in full as the reverend Father, fresh from his women and wine, will invoke, if he is not too drunk—his

blessing or his curse, as the case may be, according to the amount tendered.

Then let us thank God that in his name we are permitted to hav our sons taught to gamble and our daughters initiated into the art of lascivious embrace in public, and that, within the sacred precincts of the confessional, their minds, if not their bodies, may be debauched and polluted.

So pile on the blocks of marble; carve out your saints of stone; gild and incense your altars; adorn your sacred walls with paintings of the holy Virgin and saints, but do not forget to inscribe upon the monument:

"Erected to the memory of departed truth, honor, and virtue." EDWIN A. BOOTH.

Are We Criminals?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the issue of Nov. 9th of the *Seymour Times*—"a paper with few principles"—is the following. It is, I suppose, the opinion entertained of the majority by the editor: if not, he has written himself down a hypocrite:

"That such questions as free lust and the free transit through the mails of abominable literature should be allowed to creep into and burst up a League of Liberal thinkers calling itself 'national' is a blasting, blighting, withering disgrace to the Freethinkers of this entire continent."

I was a delegate to that Congress, and I protest emphatically against such downright misrepresentation. It is slander; and the author ought to be amenable to the laws of libel, or indicted for moral assault with intent to kill. I was one of five representatives from a league composed of as respectable men and women as can be found in this city or in any other. We all voted with what has been sneeringly termed the Freelove party, but I defy the "paper with few principles" to find an advocate of immorality in that majority. Such accusations can only come from ignorance or a spirit which would find congenial company among the ghouls and ogres in the graveyard of the liars. For the dishonesty which givs that spirit life I hav no words to express my contempt. That a man professing to be a Liberal should resort to such despicable calumnies is one of orthodoxy's best arguments for the total depravity of man. Free lust was never thought of by any body but the Boston party and the "paper with few principles."

Because we advocated the repeal of an unjust law—a law so elastic that it can be stretched to cover even the "reformers" if the Christians care to expend the strength—the snakes of slander hav been let loose to coil their disgusting carcasses around our characters!

There is not a "reformer" who does not know that there was not a defender of obscenity in the Syracuse Congress, but there is not one of them, with the shining exceptions of B. F. Underwood and John W. Truesdell, with the honesty and the manhood to say so. On the contrary I pick this out of an editorial in *The Index* of Nov. 12, 1878:

"Whoever gives aid or sympathy to the movement for repeal is—we deliberately and emphatically repeat the statement—a willing or unwilling abettor of obscenity and Freelove."

Can the slanderer make his words plainer? The thousands in favor of standing by the Constitution, of folding it in the Stars and Stripes and holding it so high that its Christian enemies cannot reach it, are abettors of obscenity and Freelove! Will the Liberals of the country stand by and be lied about in that way? I for one will not, and all the seas of sophistry which may ever flow from the metaphysical pen of the would-be Liberal pope can not make me believe that I am a moral leper or that my vote at Syracuse was mental suicide. Saying it once was not enough, but he must stop and "deliberately and emphatically" rub it in. He was afraid we shouldn't believe it if we found it recorded as only his passing thought, but if he solemnly declared it to be so, who could doubt it! Certainly none of those who seceded at Syracuse to show their devotion to —what? not the principles of the Liberal League but to F. E. Abbot.

Here is another passage so miserably insinuating that its writer ought to be sued for slander:

"Liberalism itself is now on trial before the world. Will it or will it not submit to be governed, guided, and represented by the combined forces of general licentiousness and immorality?"

All of which means that if F. E. Abbot is not allowed his way in everything Liberalism will go to eternal smash. All who differ from him on a point of law are with "the combined forces of general licentiousness and immorality," which is but an elegant way of saying that we are libertines and prostitutes. And that is what we get from such *pure* men as F. E. Abbot! That is his argument for the constitutionality of the Comstock laws!

What is this obscenity, anyway, of which Dr. Monroe and Mr. Abbot seem to be so terribly afraid? Is it a tangible evil that can be weighed and determined? Can the ruin of anybody be traced to reading lewd books or gazing at miserable pictures? For one such there can be found a thousand who hav been been ruined by their own debauched thoughts and carefully concealed crimes. Yet I do not hear Abbot and Monroe advocating a law which shall search the thoughts of any one, or seek out hidden crime. My thoughts are in my letter, and I hav put them down for the reading of only those whom I wish should see them. If the law has no right to search my brain to see my thoughts, it has no right to open my letter. The Government of the United States is not an Inquisition for the regulation of morals and religious opinions. Having agreed to carry books in the mail, it has no right to say what such books shall be. The United States has agreed to carry garden-seeds to the weight of a certain number of ounces. Shall it hav the power to say what kind of seeds it will spread over the country? It would hav the same right to exclude poppy-seeds from the mails because opium is made from poppy-heads, and is positively injurious, that it would hav to exclude books that are injurious to morals and may lead to crime. Timothy grass is bad for some soils, but shall Congress take it upon itself to refuse to carry timothy-seeds because of the injury it *may* do some soils if injudiciously applied by incompetent farmers? I think not even Mr. Abbot or Dr. Monroe would argue for this assumption of power by Congress. The point I wish to impress upon those who advocate a censorship of the press is this: Having once voted to carry books through the mail at so much per pound, Congress has no moral or constitutional right to discriminate as to the contents of that book. It shall carry all books offered it on which the postage is paid. It shall not say it will forward the works of one publisher and reject those of another. Such a course would manifestly result in making Congress a censor of our reading matter, and, as the majority of Congress can do practically as it sees fit, it would be the surest and quickest way of uniting Church and State. All any sect or body would hav to do would be to elect their representatives—and on a religious question it would be easy to do this—and they hav the power of refusing to forward any printed matter not in harmony with their views. Let the test come up in the present House, and I hav no doubt all Freethought publications would be summarily squelched. Let the Congress be Catholic, and where would be your Protestants? Let it be composed of blue-bellied Presbyterians, and where would be your Catholics, your Adventists, or your Methodists? Let it be any of them, and where would be the *Seymour Times* or *The Index?* Hunting for the occupation of the dusky Moor.

In another place the "paper with few principles" has this oracular utterance: "We cannot become the champions of vice." The "we" used is evidently intended to mean the Liberals of the country, and not the editor who hides his personal narrowness under the "we" of editorship. Now I would say, what the editor with no—I forgot, the "paper with *few* principles" already knows, and that is, that no one in the ranks of the "repeal" party *is* championing vice. Every fair-minded man, although opposed to repeal, admits that, and it is more than dishonest, it is infamous, in the "reform" editors to take advantage of the popular Christian cry that all Liberals are immoral, to try and fasten the stigma of obscenity on a body of men and women as pure as the editors are unfair—a fact that speaks volumes for their purity.

What is the reason of this endless howl about obscenity? Is it the great abhorrence felt by the immaculate reformers for all sorts of causes of crime that leads them to protest so vigorously against obscenity? Is it a regard for the welfare of the young, or is it simply a pandering to a sickening sentimentality more dangerous to liberty, because more insidious in its workings, than the utmost freedom? If the reformers were actuated solely by a desire to benefit the world they would not confine their denunciations to one cause of crime, but would labor to eradicate all causes. The curse of strong drink does a million times more damage than all the obscenity ever printed, but we do not hear any labored denunciations of that from the prurient reformers; nor do we see eleven columns of any newspaper taken up in a vain endeavor to prove that drinking is unconstitutional or that the General Government has the right to imprison any one who imbibes. The demons of drink can wind themselves around the throat and gnaw the very heart of the nation, but we hear no sound from Boston heights, and no echo comes rolling back to us over the prairies of Indiana. Every student in every college in the land can be supplied with unlimited liquor by unprincipled men who sell it solely and only for gain, but we hear no indignant protest from the monopolizers of purity. A prohibitory liquor law would justly meet with condemnation. But when it is obscenity—a vice which does not cause one millionth part of the crimes and abuses that alcohol does—that is legislated against, then every hand is raised in horror, and a desire to be "respectable" causes them to shake the filth from the ends of their fingers with all possible haste. The Government derives a large portion of its income from the manufacture and sale of spirituous liquor. Why do we not hear some protest from the learned legal light who went into hysterics over the idea of the Government deriving any profit from the carrying of pernicious literature? If the reformers are opposed to obscenity only because of the harm it does, there is no need for so much vehement denunciation. It does but a small per cent of damage compared with rum and tobacco. But no Liberal is so foolish as to demand that tobacco seed or liquor advertisements shall be excluded from the mails. Yet on the principles held by the "reformers," it logically could and ought to be done. An excessive use of cigars will induce paralysis, heart disease, and gradually undermine the constitution. Yet we do not hear any one argue that the Government has the right to suppress smoking. It would be an unbearable infringement of personal rights and no one would submit to it for an instant. And yet the people of the United States would be better off, physically and mentally, were the art of growing and manufacturing tobacco lost forever.

The cry of obscenity is the only argument left the Church, and to transfer the dastardly charge to the repealers is the chief aim of the reformers. I hav seen no other argument used and I doubt if they hav any. The persistency with which the charge has been repeated shows either uncommon stupidity or uncommon dishonesty. But I for one am getting sick of being called a Freelover and obscenist. They might as well call us what they are when they undertake to rob us of our reputation before the world. An open enemy is better than a sneaking assassin, and if they hav anything more to say about the majority I hope they will go over to the Christians unreservedly and not stay in our camp and shoot into our backs their arrows poisoned with jealousy and humbled arrogance.

EUGENE MACDONALD.

What is Money?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The discussion of the money question in the columns of your paper has certainly elicited some very queer ideas on money. Several correspondents speak of gold and silver as the money of the world. Others hav the dollar so many grains of gold or silver the world over. Now there certainly is no natural money, and hence no money of the world. What, then, is money? Money is the legal value put by the authority of a government upon some material to represent the value of lands, tenements, commodities, and whatever has value and is exchanged, and this legal value, which alone makes money, has nothing whatever to do with the intrinsic value of the material upon which it is placed. If it is stamped upon gold or silver, then these metals hav a double value—a legal and a commercial one. Now if government stamps are equal value upon these metals and paper, the money value of all three is the same.

That this is the true theory of money is demonstrated by the fact that all money ceases to be money whenever it leaves the jurisdiction which made it. For instance, the legal value which Congress puts upon gold or silver adheres to it only so long as it remains within the limits of the United States, and whenever it goes beyond it only retains its commercial value like wheat or any other commodity.

Now that which more especially concerns the people on this money question, is a system of finance that will not continually fluctuate so as to change the value. Herein lies the great defect of our system. If contracts would fluctuate with the money, the hardship would not be so severely felt, but they are permanent, while other values change. Uniformity of values can only be maintained when the money is unchangeable in value and in amount per capita. Can this result be attained so long as we use gold and silver as a basis for our monetary system? I do not believe that it can, for the following among other reasons: Gold and silver are commodities that are constantly in the markets of the world, and so long as we use these metals as money their legal value is fixed while their commercial value continually changes with the supply and demand (and I might say here that they are a commodity that is more easily manipulated for speculative purposes than any other), for it follows as an invariable result when the commercial value of these metals is greater elsewhere than their legal or money value is here, they instantly cease to circulate as money and become an article of commerce, like grain or stock, and paper money based on them depreciates, and a suspension of specie payment follows, with a change of value which violently alters the relation of debtor and creditor, and necessarily does injustice either one way or the other. I believe it is a universally admitted fact that there is not a sufficient amount of gold and silver to answer the purposes of commerce, and paper has generally been used to supply the deficiency, but it has never had independent legal or money value for all purposes, anywhere; indeed there is not an instance in the financial history of the world of a money that was not based on something besides its own legal or representative value.

The assignat currency of France is often quoted as such, but it was based on the land of the state at a time when the ownership was not well settled. The same is true of the Confederate money. It was based on the success of the Rebellion, and the Continental money was really based on specie, and the fate of it was the same which has and will invariably follow specie-based paper money in the end, viz., depreciation and of necessity a change of values which must always injuriously affect contracts and all other business relations.

In a future communication I will indicate the kind of money which will not be subject to these defects.

Yours truly, J. HOKE.

Cordova, Ill., Nov. 25, 1878.

Selected by Elmina Drake Slenker.

A SPIDER, named "Pholeus," when alarmed hangs down from its web by its legs—which are long, by the way—and swings its body around so fast that it can hardly be seen. How do you suppose that this little atom, half an inch long knows that one can't see well anything moving rapidly?

A ROYAL UMBRELLA.—In Abyssinia an umbrella is a sign of royalty, and no one else is allowed to use one. It is made of crimson silk, and carried by a servant. Even in Constantinople no umbrella can be opened in the sultan's palace. Orientals are said never to use the umbrella, but to wrap their heads in shawls.

AN OLD FASHION.—Before the days of numbering the houses in cities, people had to resort to various devices to tell where they livd. Some painted the houses an odd color, others decorated the doors with something new and striking; still others colored the door-posts, or the balconies. Signs for shops were more absurd still. I hav heard of a grocery with the sign of a grasshopper.

THE civilization that does not hold woman as first and foremost is not a civilization. The world to-day, the whole world, even the Christian world, is in barbarism. Look at Virginia! Ten lashes with a cat-o-nine-tails and six days' imprisonment in the common jail for a wife who "stole" from her husband!—*Ballot Box.*

IN 1599 Anthony Gibson wrote a work called "A Woman's worth defended against all the men in the world, proving her to be more perfect, excellent, and absolute in all virtuous actions than any man of what quality soever.—*Mrs. Gage.*

THE greatest river in the known world is the Mississippi 4,000 miles long.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, DEC. 14, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

Close of the Volume.

Two numbers after the present close volume V. of THE TRUTH SEEKER, and will complete one year of the enlarged size, making a total of 832 pages for the year, containing far more reading matter than any other Liberal paper ever published. The cost of getting up such a paper, with all the economy we are able to use, and working closely sixteen hours a day, amounts to a great deal of money, and what we receive in the way of subscriptions is insufficient to meet all the expenses. What we realize on the sale of books is required to make up this deficiency. Some write us the paper is too dear, and think it ought to be furnished at one dollar and a half or two dollars per year. We would, of course, like to supply it at the prices named, but we do not see how we can do so unless the number of subscribers is largely increased. The composition or type setting is much the heaviest item in the expense account, and white paper is also a large item—nearly seven hundred reams, or 40,000 pounds, being required for one year's issue of THE TRUTH SEEKER. The postage alone costs over $500 per year, and the folding, wrapping, directing, etc., costs a thousand dollars more.

But we are anxious for THE TRUTH SEEKER to live many years, and to be read by double the number of people who now read it. We would be glad if every patron would continue to take it and pay for it, and thousands more be added to the number. We are sorry to receive orders to take names from the list, and we must confess that we hav received many letters of this kind. The times are hard, and many think they can do without the paper. It must be apparent to every one that if this kind of business is carried far enough, the paper must discontinue for want of support. We hav before said that we hav no capital in reserve. Every dollar we hav is in the business, and we depend from week to week upon what we receive from patrons and customers. If they withhold the required aid, or what is due us, we languish, and suffer from impecuniosity accordingly. It should be a question with every Liberal in the country, *Shall* THE TRUTH SEEKER *be sustained?* And it is to be hoped that this question will be answered in the affirmative by their remitting its price for the year. We hav endeavored to be faithful in our duty, and to fight the good fight of truth. We hope enough may stand by us to enable us to continue the contest. We will not forsake the good cause if friends do not forsake us.

We propose, with Vol. VI., to commence, 1. A BIBLE DICTIONARY, from a Liberal standpoint, giving the facts respecting Bible matters, free from sectarian bias and untruthfulness. One page each week will be occupied with this, which it is hoped will prove of interest.

2. A DISCUSSION between W. F. Jamieson and Rev. Jacob Ditzler, D.D., of Kentucky, held in Kirksville, Mo.

3. GOTTLIEB and his remarkable adventures. He died, went to the gates of heaven, but, not being admitted by St. Peter, he went down to hell, but, not liking the manner in which it was conducted, he went off by himself and started an improved hell of his own, which proved so much superior to the existing order of things that the devil became enamored with it and adopted the reform, and thus converted his own extensive domains from hell into a perfect heaven. The fame of this great reform movement reached even to heaven, and God and his Son were finally induced to go down and take lessons from Gotlieb and then introduce his reforms into heaven, thus making a most decided improvement there. The work is written in the best style, and cannot fail to be appreciated.

4. UNDERWOOD'S LECTURES and Essays will be continued.

5. SCIENTIFIC ARTICLES, as Haeckel on the "History of Creation," Lectures and Essays on Astronomy, Geology, and other branches of science, will be continued.

6. VOLTAIRE'S POCKET THEOLOGY, commenced in this number, will appear from week to week.

7. LETTERS FROM THE DEVIL will be resumed.

8. LETTERS FROM FRIENDS will appear as heretofore.

9. ANSWERS TO INQUIRERS will receive more attention than for some time past.

10. DEACON SKIDMORE is expected to continue his letters.

11. WHAT I DON'T BELIEVE will appear more regularly.

12. COMMUNICATIONS from various sources will hav place every week.

13. THE RADICAL PULPIT, or reports of discourses by Mr. Frothingham, Prof. Adler, Mr. Chadwick, and others, will be continued.

14. SELECTIONS from the best sources will be given from time to time.

15. NOTES AND CLIPPINGS, EVENTS OF THE WEEK, GEMS OF THOUGHT, POETRY, selected and original, and ODDS AND ENDS, will appear as heretofore.

16. EDITORIALS on live questions may be looked for.

It is believed THE TRUTH SEEKER will continue to prove worthy of the approval and encouragement of the Liberal public. It is hoped its present patrons will promptly renew, and that many new subscribers may be obtained. Let every friend of the paper constitute himself a committee of one to obtain subscriptions. Price $3.00 per year, or 25 cents per month, including postage. To new subscribers it will be sent three months for 50 cents.

An Appeal for Justice and Fairness to Both Sides.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I agree with you that it is unfair and unjust to represent the party of "repeal" as in favor of obscenity. The friends of repeal (with a few exceptions) equally with the friends of reform are in favor of laws against obscenity. The difference is as to the best way to suppress this evil consistently with justice and freedom to all. The question is whether Congress has rightful authority, and whether it is for the best interests of the people to exclude from the United States mails any kind of literature on account of its moral character.

Judge Hurlbut and other Liberals, while they are opposed to the law of 1873 as it now stands, believe it can be so modified as to protect the mail from actual obscenity, and at the same time be neither unconstitutional nor dangerous to the just liberty of the press.

Mr. Wakeman and other Liberals maintain that Congress has no constitutional authority to make laws for the exclusion from the mails of any class of literature, and that no such law can be framed which will not involve constant danger to freedom of the press, and the rights of American citizens.

Both parties are opposed to obscenity; both are in favor of laws against obscenity; both are opposed to the methods of Comstock and his doings (so far as they are dishonorable and wrong); but one party holds that all legislation having for its object the suppression of obscenity should be by the states and territories, while the other maintains that obscenity can be defined as clearly by a law of Congress as by a statute of the state, and that since obscenity is an evil admitted by everybody, and since Congress alone can legislate in regard to the mails, it has the right to prevent their use for the transmission of such literature as is written to inflame the passions and corrupt the minds of the youth.

Neither party is in favor of suppressing any work on account of the views advanced therein. Both admit there is some difficulty in characterizing the class of books which should be suppressed, and at the same time preventing the liability of interference with books, which, however objectionable as to their sentiments and style, are not obscene; but the friends of "reform" think it as difficult to make the distinction in a state law as in a United States law, and that an objection that can be urged equally against both can be consistently urged only by those who, like Mr. Heywood and Mr. Tucker, are opposed to all laws against obscenity, whether by the state or national government.

And here it is but just to the gentlemen above named to say that they claim to hav no sympathy with obscenity, but hold that we should rely wholly on moral agencies and influence for its suppression, since any attempt to stop its circulation by legislation must result in injury to the cause of freedom.

Let those who are disposed to continue the discussion of this subject represent fairly the position which they assail, drop personalities, and rise to the dignity and importance of the subject. Let the friends of "reform" show the strength of their position, and show what they think the weak points in the arguments of those who take the opposite view.

Let the advocates of "repeal" stop representing that the friends of "reform" are in favor of suppressing any opinion, or are in favor of the law of 1873 as it now stands, or of sustaining Comstock, or encouraging any of his dishonorable Paul Pry practices. Nor can any good result from ungentlemanly flings at those who honestly advocate "reform." The titles "Rev." and "ex-Rev." hav been in a tantalizing way prefixed to the name of Mr. Abbot and others who no longer use it, as though somehow there were a connection between these titles and their positions. It may be a misfortune to hav been a "minister of the gospel," but it is not in good taste to reproach with it those who hav left the profession of the ministry. Let us rather congratulate them on their independence and courage in leaving the pulpit, and show our appreciation of the sacrifice they hav made. By a paper just received I notice that Mr. Frothingham, whom we all admire for his noble qualities, has given his adherence to "repeal," convinced by the force of Mr. Wakeman's argument. Would it be generous in me to attempt to lessen the weight that his name will carry by referring to him sneeringly as the "*ex-Rev.*" Frothingham? By no means. I admire him none the less since reading his letter to Mr. Wakeman. I recognize Mr. Wright, Mr. Wakeman, Mr. Parton, and other prominent advocates or adherents of repeal as able, earnest, and honest men, and the great body, whose position they represent as sincere and desirious of getting at the truth as I claim to be myself. Other Liberals, quite the equal of any that the cause of repeal can claim, such as Judge Hurlbut, Ingersoll, and Julian are quite as honest in their belief that Congress has the right to legislate on the subject herein referred to, even though by discourtesy they be designated as "Abbot, Comstock & Co."

The indescribable folly of introducing this question into the Congress of the National Liberal League at Syracuse is apparent, I believe, to the great mass of Liberals, East and West. It is some satisfaction to me to know that I earnestly protested against it, in private letters and in public communications. It was a controversy between two papers, embittered by personalities and resentments, on a subject concerning which Liberals are disagreed, carried into the League; and when good sense and moderation had so far prevailed as to promise a harmonious termination of the proceedings, it is deeply to be regretted that a desire to commit the organization, in its administration, to the policy of "repeal" finally defeated that for which many of us had labored throughout the Congress—the continued unity of the League. I did not wish to see the League pledged to the one position or the other, knowing that it could not be done without great dissatisfaction to a large minority. The resolutions that were adopted were sufficiently broad to receive the concurrence of the entire Congress, and were a sufficient protest against "Comstockism." The only possible way for the two Leagues to reunite is by leaving this question to be decided by the members individually, and return to the work of state secularization.

I can hardly restrain my indignation when I think how this matter was *forced* upon the National Liberal League to the entire neglect of its proper business and to the great injury of the organization.

I write this on the wing, and probably will not be able to giv attention to whatever criticism it may evoke, as I am lecturing almost every night, and a large correspondence takes all my leisure. Respectfully,

B. F. UNDERWOOD.

Nora Springs, Iowa, Nov. 27, 1878.

REPLY.—It is very pleasant to see the fairness which Mr. Underwood evinces, and to see him accord as much love of virtue to repealers as to modifiers. Had this disposition been shown by those who hav led the opposition to repeal, much bitterness and unfriendliness would hav been saved. If a common love of morality could hav been accorded to us instead of our being charged with a love of obscenity, vileness, "nastiness," etc., etc., far less enmity and harshness would hav been the result.

The questions to be settled are, How shall obscenity be dealt with? Are the state governments unable to cope with it? Is it an evil of sufficient magnitude to require the United States to employ its detectives, its marshals, its courts, and the prisons of the country to check it? Should the general government deem it necessary to interfere until after the state governments prove themselves unable to master it? Are the facilities of the general government for suppressing obscenity in any respect better than those of the states? If it is kept entirely out of the mails are there not many other avenues open through which it can just as easily be sent? If, then, the postal laws can stop but a fractional part of what may be circulated, do they not fall far short of being a perfect remedy, and as the state laws are a perfect remedy is it not absurd for the general government to interfere with the matter at all? Is it really any worse for obscene matter to be conveyed by mail than by express or other conveyance? Is not the harm done by it accomplished after it is received by the person to whom addressed, and not while in transit? Is it any better for immoral matter to be sent in letters and sealed packages than wrapped up otherwise? If the principle of examining books, pamphlets, and papers for obscenity, in order to keep the mails pure is correct, should not the same inspection be equally applied to letters and sealed parcels? Is it advisable to only half-way perform any good work? Were not the mails established for irreligious people just as much as for religious, for the immoral as for the moral, for the impure as well as the pure? Is any class, creed, or shade entitled to privileges in the mails that all are not equally entitled to? Is there the slightest guarantee in the Constitution for one class to deprive another class of the rights which the same Constitution confers? These questions may be continued indefinitely, but it is hardly worth while. They are, however, such as are fitting for Liberals to consider and decide for themselves.

Mr. Underwood is probably quite correct in the partiality he feels to the one side rather than the other; his preferences hav not been hidden. It is possible we hav indulged in "ungentlemanly flings," and in the use of the terms "Rev." and "ex-Rev.;" but inasmuch as Messrs. Gordon, Clark, Mills, Abbot, and Ellis are either clergymen now or hav been, the offense of styling them so would seem far less culpable than to accuse them of offenses of which they are not guilty. (We learn that Mr. C. D. B. Mills, who is discoursing to a society of Unitarians and Universalists, is now being advertised in the Syracuse papers as "the Rev. Mr. Mills.") We did not intend to intimate that there is any disgrace in having once been a clergyman. There are many fine men who hav been clergymen, and many such who are clergymen still. There is, however, some truth in the old adage, "Once a priest, always a priest." The priestly manners, self-right-righteousness, and cant, are hard to be shaken off. But "bad taste," and even "ungentlemanly flings," are not as great offenses as falsehood, slander, and untruthful imputations. We do not think all the fault in this little unpleasantness is on our side.

It may be very wrong in us to hav used the firm name "Abbot, Comstock & Co.;" but inasmuch as Mr. Abbot approves of Comstock's laws, or at least a portion of them, and is strongly opposed to their repeal and to those in favor of it, and as he has devoted some columns of his paper in not only lauding Mr. Comstock and his work, but in quoting with approbation various Christian authorities in commendation of the peculiar methods which Comstock has employed, and as his friends sustain him in this course, and are in favor of his laws, it does not seem wholly unfitting to style them "Abbot, Comstock & Co." It does not sound

nearly as bad as it would to call them "vile obscenists," "immoral Freelovers," "defenders of obscenity," "dealers in and defenders of nastiness," "ghouls," "vampires," "dealers in filth," etc., etc.

It is quite true that Judge Hurlbut claims that Congress has a constitutional right to establish a system of censorship and espionage over the people's mail, comprised of postmasters and deputies or clerks, to inspect the mail matter to see that it has the requisite moral and decent qualities before it is allowed to proceed on to its destination, but we are sorry to think that Mr. Underwood approves of that system, or that it forms any part of Liberalism, or that Liberals are in any manner bound to accept it. We feel very sure that Col. R. G. Ingersoll advocates nothing of the kind, nor the Comstock laws. We hav heard him pronounce them wrong *in toto*, and say that he was opposed to them. He has also expressed himself as entirely opposed to them to friends of ours, who hav reported the same to us. We are less acquainted with Mr. Julian's views, but we hardly think he would indorse Judge Hurlbut's plan. We hav seen a letter from him in which he approved of Mr. Wakeman's argument on the unconstitutionality of the Comstock postal law, admitted its soundness, etc. It may be barely possible, however, that he is slightly troubled with the complaint called "respectability." Some cannot bear to hav even a suspicion get abroad that they would not go to almost any length to suppress obscenity. The word has a perfect terror for them, and throws them into a panic, if not into convulsions.

The question of whether Congress has the constitutional right to prevent papers, books, etc., which may be deemed indecent, immoral, or obscene, passing through the mails, is, in all essential respects, like the one introduced into the Senate of the United States more than forty years ago touching anti-slavery papers, books, and pamphlets. The defenders of slavery termed it "incendiary matter," and wished to prevent its passage through the mails. A strong effort was made in Congress to enact such a law, but the greatest statesmen which this country ever boasted of—Webster, Clay, Cass, Benton, Wright, and others—were decidedly of the opinion that such a law would be wholly unconstitutional, and that the Constitution confers upon Congress no right to authorize postmasters and their clerks to inspect the mails to see whether the matter passing through them possessed the requisite political, moral, or religious character; and they were sustained by the good sense of the nation. If the Constitution conferred no such power then, it does not to-day. If postmasters had no right then to search the mail to find anti-slavery literature, they hav none to-day to find immoral or indecent literature. The principle is precisely the same, and it is pitiful to see Liberals supporting such a measure and evincing a willingness to surrender the dearest principles of liberty for the sake of appearing *respectable* in the eyes of our opponents, who would gladly bring us to the stake and gibbet had they the power. Joe Cook is sighing for granite rocks to sink us under the waters of the ocean, and many other Christians think we ought not to be suffered to liv. We think it will be conceded that the statesmen above named considerably outrank Judge Hurlbut; and even *he* has acknowledged to friends of repeal and those who hold to the unconstitutionality of the Comstock laws that they hav "the argument on their side." We must return the compliment, however, by insisting that he has not given any argument in favor of or showing where the Constitution confers any right upon Congress to pass laws touching the moral quality of the mails. We looked for it in the Judge's address, but in vain. We hav looked to all that has been said in favor of Congress passing moral laws, but we must confess that we hav not yet seen the first good reason advanced in favor of Congress passing such laws or of establishing a censorship and a system of espionage in all our post-offices.

Judge Hurlbut, Col. Ingersoll, Mr. Julian, and Mr. Underwood ought to know that the procurement of the passage of those Comstock laws was a sectarian movement to obtain the power to strike down, suppress, and punish Freethought in its various phases; that the President of the Society, which Comstock organized and which was instrumental in procuring the passage of those laws, has said in a public meeting of their Society, within the last year, in this city, that Freethought publications were in a fair way of soon being stamped out; they ought to know that Comstock, the Secretary of the Society, in his printed annual report, has said the same; they ought not to forget that one Freethought editor is now languishing in a Massachusetts prison by virtue of those laws; that a New York Freethought editor has served a term in prison by virtue of the same laws; that another New York Freethought editor has been twice arrested and indicted by virtue of the same laws, and is in a few days to be tried, with a view of sending him to prison; they ought to remember that a Freethought publisher in Boston is now under indictment and liable to be brought to trial at any time by virtue of the same laws; they ought not to forget that Dr. Foote, Dr. Abbey, and several other eminent physicians hav been arrested, subjected to very heavy expenses, some of them heavily fined and dishonored by means of these laws, simply because they exercised to a limited extent the same privilege of free thought in medicine that others hav used in theology. Those gentlemen ought to know that while, by the oppressive character of the postal laws of 1873, those cases named, and a hundred others—in any of which there was not the slightest shadow of obscenity—have been before the courts, there has not been, in the nearly six years that hav gone by since the laws were passed, a real case of obscenity prosecuted under them, simply because there was none to prosecute, all obscene publications having been suppressed and destroyed by state laws that previously existed. Those gentlemen should not forget that in the passage and exercise of these laws the very question of liberty and human rights is involved, and that *obscenity* is only a pretext or blind to obtain the power for theologians and narrow-minded sectarians to rule this country and to oppress those who dare to think and speak and act for themselves. It is pre-eminently a question of *Liberty*, and every true Liberal and every American ought to feel an earnest desire to hav all the constitutional guarantees maintained, for the preservation of free speech, a free press, and a free post-office. They ought to be able to see that if we yield the point that a censor shall be suffered to examine the mails for indecency, it will only be another step in the same direction to extend the inquisitorial power to examine also for other forms of immorality, heretical opinions, etc. They ought to be able to see that the whole thing is a form of intolerant inquisition whose ultimate purpose is to break down every form of mental liberty and freedom of speech. It is fervently hoped that those gentlemen named, with others who hav a very exalted opinion of "respectability," will not deem it of more value than liberty and freedom of thought.

Mr. Underwood grieves much that the question of "repeal" or "reform" of the Comstock laws was introduced into the National Liberal League, and says he can hardly restrain his indignation when he thinks how the matter was forced upon its attention. But it is to be regretted that he is unable to see that this is a question of Constitutional liberty; that under the odious term of obscenity the very foundation of liberty had been attacked and some of its defenders stricken to the earth, and others threatened with destruction. It is to be regretted that he is unable to see that our most valued rights and our dearest liberties are seriously endangered. What more proper work could the National Liberal League engage in than to seriously consider this attack from the powers of ecclesiasticism upon the principles of free thought, free speech, free press, and free mails? The question of whether the Jewish God shall be placed in the Constitution pales into insignificance when compared with this question.

But admitting for a moment that the introduction of this vital question into the League Congress was a great wrong, who is responsible for it, and who should be censured? It is only necessary to make an extract from the call from Francis E. Abbot, President, and Wm. H. Hamlin, Secretary of the National Liberal League, issued in Boston, Sept. 13th, 1878, and for several weeks published in *The Index*, to show by what authority the consideration of the question was introduced into the Liberal Congress. Among the questions of "the utmost practical importance" enumerated in that call, to be discussed in the Congress, were these:

"4. How can the rights of free mails and a free press be most effectively defended, and how can the wrongs of persons unjustly punished under the so-called Comstock laws be most effectively righted?

"5. Shall the National Liberal League abandon the stand it originally took on the 'obscene literature' question at Philadelphia, July 4th, 1876, or shall it continue to defend equally the cause of public morality and the cause of free mails and a free press? Shall it now demand the *total repeal* of the existing laws on this subject, and thereby practically protect and foster the circulation of obscene literature? or shall it continue to demand the *radical reform* of those laws in such manner as shall protect freedom of thought to the uttermost without protecting obscenity in the least?"

"The last two of these questions are peculiarly important at this time, and will inevitably come up for settlement by the approaching Congress."

"In order therefore, that these vital questions may be fairly and wisely decided, it is recommended that all local Leagues elect their delegates with special reference to it."

Thus it can easily be seen whence came the authority for the introduction into the Congress of the questions of *repeal* and *reform*. It surely did not come from THE TRUTH SEEKER, from its misguided editor, nor from any of the friends of *repeal* in New York or elsewhere. When Mr. Underwood's memory is refreshed that it came from Mr. Abbot, the President of the National League, and the editor of *The Index*, possibly he will cease to be horrified that the inevitable question was introduced, and not charge the offense upon any of the friends of repeal. From the time Mr. Abbot, a year ago, so malignantly attacked the movement of asking Congress to repeal or modify the Comstock laws—leaving it optional with that body as to which it should be—it has been the great question before the Liberals of the country, and it is vain to wish it may be kept in the background. It is the vital question of the hour, and it will not *down*. It cannot be evaded. It must be fairly, squarely, and bravely met. Those who side with the orthodox portion of the country must show their hands, and the real friends of *liberty* will also be known. The distinction must be made.

Mr. Underwood is mainly fair in his criticisms; the principal exception is where he charges the friends of repeal, in electing Elizur Wright and the other officers, with aiming to divide the League or to commit it in its administration to the policy of "repeal," thus defeating the harmony which might otherwise hav prevailed. He admits that a course had been pursued that promised a harmonious termination of the proceedings, but thinks the vote for Messrs. Wright, Palmer, Rawson, and Green "knocked the whole thing into a cocked hat." Really, the vote for officers for the coming year had nothing to do with the resolution that had previously passed to lay the question of repeal over for a year. The vote to defer the question for a year was passed Sunday morning, and the officers were elected in the afternoon. Does Mr. Underwood mean that because the majority magnanimously yielded the point of taking a vote on the question of repeal, that therefore they were under the slightest obligation to vote for a man they did not prefer? Or does he think it was in the faintest degree wrong for them to vote for the man they did prefer? Would it be Liberalism worthy of the Liberal League to compel men to vote for a man they had good reasons for not wishing to hav re-elected? If seventy-six persons honestly preferred Elizur Wright to Francis E. Abbot, should fifty-one get offended and divide the League because they exercised it? Is there anything in the Constitution of the National Liberal League making it obligatory on its members to always vote for Mr Abbot? And is not Mr. Wright, to say the least, as honorable, as intelligent, as true to liberty and human rights, and every way as worthy of being voted for, as Mr. Abbot? Where, then, was the wrong in voting for him?

In *The Index* of October 2d Mr. Abbot said, "THE TRUTH SEEKER declares explicitly that our position on the Comstock laws unfits us for the position we now hold, and nominates Elizur Wright for our successor; as if, forsooth, our faithful and honored friend did not take substantially the same position." If, then, according to this explicit avowal, Mr. Wright was a near friend of Mr. Abbot, and occupied substantially the same position, was there sufficient ground given for Mr. Abbot and his friends to get angry, to leave the Congress in a huff, and to organize at once an opposition League?

One great means of magnifying the importance and necessity of obscene postal laws is the false representations that hav persistently been made of the traffic in obscene literature and the immense quantity of it that has been and is being sent through the mails. The fact is, there are no parties publishing obscene literature, and there is none of it passing through the mails, and has not been for six years. There are many publishers in this city, and many establishments where nearly all kinds of literature are sold, but not at one of them, for love nor money, can an obscene book, pamphlet, or paper be obtained; and the alarming cry about the vast quantities that are being sent through the mails is entirely false. All this class of stuff was driven out of the market years ago, before the passage of the Comstock laws. There never has been a case of genuine obscenity prosecuted under these laws, but more than one hundred cases of cruel persecution, in which parties hav been arrested under them tried, and some of them convicted, when no offense against morality had been committed, and when no obscenity had been published or circulated. These arrests and prosecutions hav cost the innocent victims the loss of reputation, disgrace to their families, ruin to their business, and in the aggregate hundreds of thousands of dollars, to say nothing of several lives that hav been prematurely terminated by these most cruel and oppressive laws. There was no necessity for their passage, there is no necessity for their continued existence on the statute books, and there is no necessity for Liberals to waste their strength and energies defending them for the sake of appearing respectable before their enemies. The laws themselves are not respectable, simply because they are not right, and it is one of the greatest misfortunes that ever happened to the Liberal cause that any considerable portion of its defenders hav been drawn aside to the support of such an ignorant, coarse, illiterate, and unprincipled persecutor as Anthony Comstock, and the oppressive, unjust, and unconstitutional laws that he procured to be passed. Could all Liberals hav taken a clear view of the situation, and realized the fact that those laws were a covert attack upon their mental liberty and the right of free thought and free speech, and had united in a solid phalanx against the encroachments of the power of intolerance and oppression, they would hav done themselves far more honor than to divide their forces and a part of them kiss the hand raised to strike them to the earth.

But we hav said, perhaps, about all that duty requires us to say upon this subject, and we are well aware that many of our readers are weary of it. It has seemed to us a vital question, necessary to be met and discussed. We hav felt called upon to say much more than we should otherwise hav done by the course of misrepresentation and defamation which has been pursued towards us and the side to which we are attached. We hav endeavored to defend the rights of the people and the principles of liberty. We hav been more intent on being right than on being respectable. We would rather be falsely accused of defending immorality than be guilty of unresistingly surrendering the rights of American freemen. Morality and decency do not consist in being unfaithful to a righteous cause, nor in relinquishing the dearest rights and privileges of free men and women.

But now let us hav peace; let us bury the hatchet of discord and trust to time to set those right on the questions alluded to who hav been unable to take a clear view of the situation. One after another Liberals are becoming able to see the merits of the case and the misrepresentation that has been employed. In due time, we believe, nearly all will arrive at the truth, and be able to discard the effects of prejudice and timidity. Let us devoutly hope for this desirable consummation, and work in accord and concord in the promulgation of mental light, reason, and truth.

IF the editor of this paper is sent to prison for the dire offense of selling a copy of "Cupid's Yokes," the readers need indulge no fear that THE TRUTH SEEKER will not be continued. It will go on with increasing power and earnestness.

Pious Correspondence.

Deacon Skidmore's Sixteenth Letter.

A FEW REFLECTIONS.

ZION HIL, N. J., Dec. 9, 1878.

MR. EDITUR: I se by yure last paper that won week from tomorrow yu and 3 others ar to appeer before the kourt ov Skyler Kounty to anser to the egrejus offense ov seling the littel pamflet kalled "Kupid's Yokes." You'll remember perhaps that I sent for a kopy and I red it but I didn't se anything in it to send a man to prizon for riting or selling. I told yu it did not agree with my old vews, but that don't make any difference. I hav no speshal sekurity that my vews ar korrektin that subjekt eny more than others. Mr. Heywood ma be rite and I ma be rong, but if I am rite and he iz rong that iz no rezon why he shood be sent to prizon or bekauz he duz not agre with Mr. Abbot and Mr. Komstok. Sending peepel to prizon on akkount ov eny opinyun tha ma onestly hold iz vary danjerus biznes and as evrybody's opinyuns ar almost konstantly changing on sum subjekt or other it kan hardly be nown hoo iz safe. Evry person's vews differ in sum respekts from sum body else's and if it iz rite to send won to prizon for differing, why not send all, as all do differ in sumthing?

No, Mr. Editur, it iz about time that kind ov biznes waz stopt. I no it uzed to be karried on extensively a few hundred years ago, but it waz a mizerable praktis at best and it aut to go entirely out ov use. If our nashional and state kourts hav nothing better to do than to spend thare time and the peepel's munny to try persons for differense ov opinyun tha had better disband and get into sum better okkupashun; almost enything onerabel wood be better. Picking up skrap iron and old rags iz better than sending peepel to prizon for not thinking akkording to rule. The rite wa iz to let evry body hav the rite to think az to him seems best and let him hav the rite to giv expreshun to that thawt and not to send him to prizon for doing eether. Ov kourse a a man's kondukt shood be such az not to interfeer with the rites ov others, and if he duz enything to really injur others in property or person he aut to be duly punished by the kourts ov hiz state. I beleev az yu do that the United States kourts hav nothing to do with men's opinyuns or with the krimes which belong to the states to attend to. The general government shood punish thoze only hoo kommit offenses aganst the laws ov the United States, and never for opinyun.

I am reminded ov what my muther uzed often to sa, "This iz a da ov small things," and when I think ov it that yu and 3 others hav to leev yure homes and go 2 or 3 hundred miles and be prosekuted for selling that littel harmless pamflet it seems to me our kourts and our government ar dejenerating and really turning out to be pretty small potatoze. When we look around and se how much robery and swindling and steeling goes holy unpunished and how konfiding peepel ar robbed ov hundreds ov thouzands ov dollars ov thare hard ernings and savings by banks, insuranse kompanys, ralerode kompanys and other korporashuns that ar got up on purpus to cheet peepel out ov thare munny, and not the furst thing dun to punish the theevs and robbers, it seems that "Kupid's Yokes" mite be allowd to pas, for I don't beleev that it ever hurt a living sole.

Allow me to sa that I hope yu wil kum off litely at yure trial; that the juj and jury ma not be gover-nd by prejudis towards yu bekauz yu ar publishing an Infidel paper and Infidel books. I kant se why an Infidel haz not the same rite to publish hiz vews that a Kristyan haz to publish hiz. Nobody iz kompeld to reed them, nor to beleev them if he duz reed them. If we pretend to hav a free kuntry it aut to be az fre for wun klass ov thinkers az for another. It iz pretty hard to tel among all the vews that men entertain hoo iz rite and hoo iz not, and az I sed before no wun aut to be punished for what he thinks.

I shall watch yure kase with a grate deel ov interest, and if the peepel ov Skyler Kounty ar bigoted and prejudised enuf to seud yu to prizon I shall feel like leeving home and going over into yure state and sirkulating a petishun for yure governor to pardon yu. I no I wood take a petishun around here in this kounty if it wood be aksepted or do eny good. If yu do hav to go to prizon for a while I hope yure TRUTH SEEKER will go rite on the same az it duz now. I think yu told us wunse that such wood be the kase, that the paper wood not stop if yu were imprizond. I am glad if it wil be so. It iz possibel that letters and editorials from behind the bars wood be more effektiv than if written in yure offis.

I am sure meny thouzands wil watch yure kase with grate interest, for I juj yu hav a grate number ov reeders hoo feel a warm interest in yu and wil feel grate indignashun if yu ar sent tu prizon on such a pitifully smal provokashun. Kaptin Smith waz over here yesterday afternoon and we tawked konsiderably about yu and the kontests yu hav on hand. Ov kourse he thinks more ov the wurk yu ar engaged in than I do, tho I dont know az he thinks yu eny onester than I do, for I do giv yu the kredit ov bein onest and saing just what yu think. The Kaptin sez if tha do send yu and Bel and Mis Tilton to prizon on the charj on which yu ar arraned that it wil be wun ov the meenest akts that haz been kommited in this kuntry for a hundred yeers, and that it wil be a burning shame and aut to dam, in the estimashun ov all good men, not only our pretended kourts ov justis but our system ov religun as wel. He insists that yure opponents ar aktuated bi the same spirit ov hatred and persekution that haz governed the bigots and persekutors ov the church for a thouzand yeers. He sez that evry viktim that the church sent to the stake, the skaffold, or the dunjun, made it more and more odius and helped to dam it in the eyes ov an enlitened wurld, and that the same law wil wurk in the same wa now. He feels konfident that if yu and the uthers ar sent to prizon for such a trivial offense that such unreezonabul oppreshun wil do more to open the eyes ov the publik to the real motivs and the persekuting spirit ov the dominant system ov religun than enything that haz okkured for a jenerashun. If such a thing shood take plase I think the Kaptin wood almost fly off the handle, for he iz so fired up with indignashun that it wil take but littel to make it bust out into a konsuming flame. But he sez yure konvikshun and inkarserashun wood do good; it wood not only arouze a deep feeling among all yure friends, but wood sho to all obzerving peepel the intoleranse and oppresiv spirit that aktuates church adherents; and we both agreed that yu are not the man to let pass unimproved the opportunity to sho up this spirit to the wurld. We both hoped, however, that yu wood not be konvikted, but be aloud to return to yure home to pursu yure okkupashun in peese.

We also tawked sum time about your Boston frend, the editur ov *The Index*. The Kaptin sed he konsidered it wun ov the gratest misfortunes that haz okkured in the Liberal ranks for a kwarter ov a sentury that that editur haz taken the stand towards yu and all that ar opposed to the Komstok laws that he haz, and that he kood hav dun fu things that wil make him more unpopular with reely liberal-minded peepel. I saw he waz afrade that jelusy and envy had not a little to do with the kourse the man haz pursued from the start, intensifyd by a morbid desire for respektability and the approbashun ov high-toned peepel. The Kaptin sez respektability iz all wel enuf, and he hopes he ma never looze his self-respekt nor the respekt ov eny good man, woman, or child hoo nows him, but he insists that he wood rather part with the respekt ov evry person ov hiz akwantanse than to abandon the prinsepels ov rite and liberty. And when an editur or a stikler for respektability karrys hiz esteem for respektability so far az to make rite and oner subservient to it, he only shows that he iz not the proper man for leeder ov brave men and wimen. Respektability, which in its plase, iz ov kourse well enuf and always dezirabel, he holds, az yu see, holy subordinate to the grander prinsipels ov rite, liberty, truth, and oner. It iz not a star ov the first magnitude, and it iz a grate mistake to try to exalt it to that pozishun.

The Kaptin kontends that yu hav made an ernest struggle for the prinsipels ov human rite and personal liberty, and hopes yu ma sukseed in manetaning yure ground and in konvinsing others ov its korrektnes. He iz utterly oppozed to the governmental supervizuun ov morals or opinyuns, and insists that the imprizonment ov such men az Heywood for the konvikshuns he entertanes and attempts to promulgate iz a deep and damning disgrase upon our government, which kannot be wiped out. He sez in futyure decades and senturys the man most offishus or instrumental in bringing it about will be regarded with averzyun and abhorrense.

I tryd to defend the moral side ov the kwestyun, and to show him that vise and krime aut to be saut out and krushed out ov the land, and that we never kan hav a moral, virchuus kommunity so long az bad men ar allowd to korrupt the minds ov the yung and to spred thare vile moral poizon broadkast over the land; and I undertook to show him that it waz the duty ov government to look after the morals ov its subjekts and to protekt the rizing jenerashun. He wood not admit, however, that the inspektshun ov morals or opinyuns waz eny part ov the biznes ov the general government. Wrongs aganst sosiety and individuals he sez shood be duly punished by the states in which tha ar kommitted, and so long az we manetane state governments the jeneral government shood hav nothing to do with it.

The Kaptin kan rather outtawk me, and az he alwaze manajes to hav a good deel ov reezon and kommon sense on hiz side, he most alwaze gets the best of the argument, no matter hoom he talks with. I must konfess that when I get into a mental enkownter with him, I am not over positiv in the posishuns I take, for I hav learned by experiense that in most kases he kompels me to bak down or to aknolej the korrektness ov his vews. When I begin an argument with the Kaptin, it iz jenerally with the konvikshun that I will hav to agree with him before I get thru, and this iz not very hard to do, az he iz so fare and reezonable in his manner and langwij. I tell yu, I wish thare wer a grate menny more such men az Kaptin Smith. If thare wer no worse men than he in the kommunity, it wood hav but littel that iz bad in it. He tels me he has no desire to do rong to himself or to enybody else. If it kums in hiz wa to do a good deed to a fellow-man, and he kan do it without ronging himself, he takes plezure in doing it. If everybody akted upon that prinsipel this wood not be a very bad sort ov a world, and we wood not need menny Komstoks to bizzy themselvs at prying into our affares. But, unfortunately, thare are grate numbers ov peepel in the world—not az well-dispozed as our naber—hoo seem to be spending thare lives in trying to take advantaj ov thare fellow-men and to get sumthing for nothing—to get a living without erning it and make other peepel kontribute to thare support.

Wun duz not hav to look around a grate deel to se that this world seems to be made up on rong prinsipels and that thare iz a grate deel more ov the hog and dog nacher in men and wimmin than thare aut to be. Almost everybody iz super-selfish and iz alwaze trying to benefit himself at the expense ov uther peepel. The selfish kwality in man's nacher seems to be kultivated more than any uther kwality he possesses. It iz, ov kourse, good enuf in its plase, but it is to be regretted that it haz bekum to the extent it haz the kontroling influense among men. If we wood all try az hard to make thoze around us happy az we do to take advantaj ov them in neerly all the affares ov life, we kood produse a much better state ov sosiety than we now hav. But alas! the world iz far from being what it aut to be. With all the blessed relijun that men hav believed in, and all the grase that has been shed abroad over the erth, thare iz stil a very bad state ov happiness and morals existing, and I sumtimes wonder whether the grase of God and Jezus wil be suffishent to bring all mankind around to a state ov goodness and happiness. Menny doubts prevale in my mind; but stil I shal hope and pray on and not giv up to kiskurejment or dispare. The grase ov God is grate. Let us all hav a share in it.

Frend Smith sends hiz kind regards to yu, and hopes yu wil kum out of yure trubbels all rite. Suzan duz the same, and even my wife Sally sez she wood be sorry to heer that yu had been sent to prizon. Yu sertenly hav my best wishes. Yures trustfully,

JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Communications.

National Liberal League

SECRETARY'S OFFICE, 34 Bond Street, NEW YORK CITY.

The duty of preserving the rights and liberties that are guaranteed by the Constitution rests upon all citizens of the United States. Those who are most aware of the dangers that now threaten to destroy our rights and liberties by the practical union of Church and state, in enacting and enforcing sectarian laws, favoring one class of citizens, or some particular religious views, at the expense of others, in educating youth at the general charge in sectarian schools, in the support of sectarian institutions by public funds or lands, and in the almost uniform neglect of adequate protection of our citizens in their constitutional rights at home and their national rights in foreign countries, are uniting to put away these evils by forming The National Liberal League.

The N. L. L. is formed by the union of Local Auxiliary Liberal Leagues, and how to organize them is the object of this circular to explain.

Any person (man or woman) can place the following CALL at the head of a sheet of paper and solicit subscribers.

CALL.

WE, the undersigned citizens of ———, agree to organize an Auxiliary Liberal League, to work in connection with the National Liberal League, and to pay the sum set opposite our names for that purpose.

Names.	*Residences.*	*Amounts.*

PRIVILEGE FOR NONE—JUSTICE FOR ALL.

PLATFORM OF THE NATIONAL LIBERAL LEAGUE.

ADOPTED AT ROCHESTER, N. Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

The following form of constitution is offered as a guide

only. The National Liberal League does not dictate in this matter, nor require any pledges beyond the acceptance of the platform, or any one of its planks.

CONSTITUTION.

ARTICLE I.—The name of this association shall be "The Liberal League of ——, ——;" and we hereby declare ourselves to be a "local auxiliary Liberal League," in sympathy, fellowship, and affiliation with the National Liberal League.

ARTICLE II.—The objects of this association shall be, first, to co-operate with the National Liberal League in furtherance of the public objects, both general and specific, enumerated in its Constitution; and, secondly, to promote the welfare of our own members as a local Liberal society, as provided in this Constitution.

ARTICLE III.—Any person who shall sign this Constitution, and pay —— annually into the treasury, shall be a member of this League.

ARTICLE IV.—The officers of this League shall be a President, Secretary, Treasurer, and four Councillors. All these shall constitute the Board of Directors, which shall hav general management of the affairs of the League, subject only to instruction by the League itself.

ARTICLE V.—The duties of the President, Secretary, and Treasurer shall be those usually pertaining to these offices. It shall be a special duty of the Secretary to furnish the Secretary of the National Liberal League with a complete list of all the members, with their post-office addresses in full, and a list of the officers; and also to furnish him promptly with information of all important action by this League.

ARTICLE VI.—Amendments to this Constitution may be made at any regular meeting of the League by a three-fourths vote of all the qualified members present. But no amendment shall be made unless the proposed amendment shall hav been announced as a part of the required notice of the meeting which is to act upon it.

ARTICLE VII.—Such committees shall be appointed as this League may decide upon by vote.

ARTICLE VIII.—All appropriations from the Treasury shall be by vote of the Board of Directors; and all orders on the treasury shall be signed by the president and Secretary.

As soon as ten persons hav subscribed, and five dollars paid in, make out an application for a CHARTER, inclosing it, with a money order for five dollars, to the Secretary of the N. L. L. The fee for a charter is ten dollars, and the Board of Directors hav voted to allow the getter-up of the auxiliary league to keep back five dollars for that work.

Any Liberal society can by a vote qualify itself as an auxiliary Liberal League, and take out a charter.

On receipt of the five dollars and application signed by the President and Secretary of the new League (and as many others as may choose) the Secretary will forward to the applicant a charter signed by the proper officers of the National Liberal League.

By order of the Board of Directors.

A. L. RAWSON, Sec. N. L. L.

34 Bond st., N. Y. City.

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The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

LEAH AND RACHEL.

The history of these two mothers in Israel opens in Genesis xxix, and includes a continuation of the career of Jacob, whose wives these two young lady sisters became in the short space of one week. Here was a double honeymoon not to be scouted at by any modern Mormon.

But to the story. It will be remembered that, in our last story, Jacob was sent by his mother Rebekah to Laban, her brother, when she feared the life of Jacob at the hands of his brother Esau, after the deception had been practiced upon him by herself and her too willing son.

This unjustifiable outrage upon his innocent and unoffending brother did not prevent the Lord from meeting Jacob on his journey, and in a dream showing him a ladder which reached from earth to heaven, angels of God ascending and descending on it, the Lord himself standing on the top round, or above it, and saying to this holy young man, "I am the Lord God of thy father Abraham, and the God of Isaac; the land whereon thou liest, to thee will I give it and thy seed . . . and behold I am with thee, and will keep thee."

Thus blessed and refreshed, Jacob vowed a vow, built an altar, (after he had fairly awaked), and went on his journey with a happy heart, soon came to a well where Rachel, his uncle Laban's daughter, came with the sheep. No sooner did Jacob ascertain, from a bystander, who she was than he very gallantly "rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept."

Whether Jabob wept because his pretty cousin slapped him in the face for taking such liberties with a stranger we are not informed; but as the record states that he told her that he was her father's brother (which he was *not*, but her father's sister's son), we may presume that such was the case, and he thought it best to introduce himself at once to save his reputation.

Laban has highly delighted to see his sister Rebekah's son, kissed him, and brought him unto the house, etc., as you will learn by reading chapter xxviii.

The reader may suppose he is well acquainted with the Bible, but he is earnestly requested to refresh his memory with a reperusal of this story in the sacred book.

Now Laban had another daughter, Leah, who was the elder; but "Leah was tender-eyed, while Rachel, the younger, was beautiful and well favored," and as young Jacob had fallen in love with her at first sight at the well he told old Laban, when he bargained with him for wages, that he would serve him seven years for Rachel, and the daughter-seller accepted the proposal for wife-flesh with alacrity. "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." Pretty strong love that. But Uncle Laban was not quite so fair in his trade as his nephew had supposed. Knowing that "tender-eyed" Leah would not be salable property in the matrimonial market, he conceived the idea of substituting Leah for Rachel, and may be supposed to have reasoned thus: Now, if I let Jacob take beautiful Rachel, what am I ever to do with her homely elder sister, Leah? Shall I not always have her, *an old maid*, on my hands? Jacob loves Rachel so well he will serve another seven years for her if I put Leah in her sister's place? Besides, I shall secure *fourteen* years' wages. I'll do it!

And so "it came to pass that, in the morning, behold, it was Leah." Judge of Jacob's disappointment and chagrin! He called the old rascal to account for his deception; but he excused himself by pleading that it was not the fashion in their country to give the younger before the first-born, and for a consolation told him he might yet have Rachel if he would serve another seven years, but he need not wait the seven years for her, but might work one week as security. Jacob agreed, and at the end of the week "went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet other seven years."

Now it does not appear that these girls had one word to say in this matter, but were bargained off by the father like cattle without consultation or consent; and whatever may have been Rachel's feelings when her father supplanted herself with Leah, was of no manner of consequence, her affections were not to be taken into consideration, neither were Leah's, thus to be bartered off like a lame animal, deceiving the purchaser, who would not have bought had he known the value of the stock. And yet our Christian friends have the audacity to inform us that woman owes her present elevation and privileges to the Bible and religious influences arising from its teachings. I deny the assumption, and will prove from and by the book that its whole tendency is to degrade woman and give her an inferior position, ranking her even among the cattle, as in the tenth commandment. Where is there one word of condemnation in the whole book against polygamy or those relations sustained by Abraham, Jacob, Lot, David, Solomon, and the holy men and kings of the Bible. They were even blessed of God and provided with numerous wives by God, for we read, "I (Lord God of Israel) gave thee thy master's wives into thy bosom, . . . and if that had been too little, I would have given thee such and such things" (2 Sam. xii, 8); that is, God declares he would have given "David the man after his own heart," *more wives*, if those he had of his master's, Saul, had been too little or few, but he (David) had done wrong to kill a man for his wife (Bathsheba), but there was no wrong in a multiplicity of women, be they wives or be they concubines, the only wrong being in taking another man's "little ewe lamb out of his bosom."

But to return (chap. xxix, verse 31). It is unfit for THE TRUTH SEEKER. Suffice to say, when the Lord saw that Leah was hated, he gave her children as a compensation for the loss of her husband, and she became the mother of four boys in rapid succession, giving God all the praise. But Rachel, though loved by Jacob so fervently, had no family, and, instead of appealing to the Lord, like her elder sister Leah, she flies to Jacob, in a fit of envious jealousy, and accuses him of being the cause. Jacob gets very angry, pleads not guilty, and charges the effect upon the Lord. "Am I in God's stead, who hath withheld from thee the fruit of thy womb?" retorted this loving husband. This well might be termed a family quarrel on a private matter. So Rachel, envious at her sister's fruitfulness, and in despair as to herself, to mend the difficulty, like Jacob's old grandma, Sarah, gives Jacob "Bilhah, her handmaid, to wife," who bore Jacob two sons, which caused Rachel to declare, "God hath judged me, and hath also heard my voice, and hath given me a son. . . . With great wrestlings have I wrestled with my sister, and I have prevailed." Leah, determining not to be outdone by Rachel, and despairing of more children of herself, then "took Zilpah, her maid, and gave her to Jacob to wife."

Jacob seems to have borne this infliction of double concubinage with the same stoical firmness and patience that he did the former penalty of double wifery, having now four women at the same time; though it appears domestic harmony was never known in this polygamous family. These two jealous sister-wives were always in a muss about Jacob, and it does seem a great pity that they could not each have had a separate and *whole* man. In chap. xxx, verse 14, another terrible quarrel is recorded, just because Rachel asks Leah, "Give me, I pray thee, of thy son's mandrakes." Leah gets furious, and tauntingly sneers, "Is it a small matter that thou hast taken my husband? And wouldst thou take away my son's mandrakes also?" Now came Rachel's turn to recriminate, for she appears to have suspected the use to which the mandrakes were to be put by Leah. "Therefore, he shall lie with thee to-night for thy son's mandrakes," she blurted out. When Leah saw Jacob coming from the field, she got the start of poor Rachel; for it appears, as well as Jacob loved Rachel, he loved mandrakes better. Rachel without mandrakes, though loved, was no match for Leah with mandrakes, though hated; for when Leah, with the mandrakes in her hands, met the holy patriarch, Jacob—he who was to be "the Israel of God"—when she met him, coaxingly saying, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes," he could not resist her or her mandrakes, though lovely Rachel stood pouting and fretting hard by—"*for he lay with her that night.*" Who will argue the power of love over the palate when such a fact as this is recorded under plenary inspiration! Leah was well rewarded for her perseverance by "God hearkening unto her, and bearing to Jacob a fifth son," a sixth son, and a daughter Dinah.

Thus did these two holy women quarrel, and thus did they become the mothers of the twelve patriarchs (assisted by the two handmaids, who were each the mother of two boys); for in process of time the Lord attended to poor Rachel's case, "hearkened to her, and——" (unfit for THE TRUTH SEEKER) gave her two boys, Joseph and Benjamin.

What an example of ancient Mormonism is this! Women considered themselves of no value but to become the mothers of boys. Sarah, Rebekah, and Rachel were particularly unfortunate in this direction, being a barren lot, and not fit for productive purposes till doctored by the Lord; a miracle being wrought in the case of each of these women, that God might raise up to himself a peculiar (?) people—the Hebrew nation; and through these godly women it must come. Also the Messiah was to descend in this line; but, strange to say, the tribe of Judah was from the issue of the hated Leah instead of the beloved Rachel. What a picture is this! In what other book would it be tolerated? Is it not ridiculous to place such reading in the hands of youth in our public schools? What lessons of immorality and false opinions in regard to women are here taught to young men! Two sisters contending for an amative embrace from the one husband, and the one who succeeds hiring him with something good to eat! What a false estimate is thus placed upon woman in this nineteenth century, when these two Jewish wives are set up as examples for the wives of the present generation!

[TO BE CONTINUED.]

Letters from Friends.

WEBSTER, MASS., Dec. 7, 1878.

D. M. BENNETT, *Dear Sir:* My TRUTH SEEKER bearing date of Dec. 7th is just received, and I hav read Mrs. Elmina Slenker's hearty appeal in behalf of our poor brother Hacker. I thank her over and over again for her kindness. May heaven bless her for every word and line, and may she never, never be obliged to realize, by personal experience, so much of the cold side of life as our needy brother does at the present time. Some time ago my husband wrote to the Boston *Investigator*, asking its patrons to help Mr. Hacker liv through the present cold winter. A very few good friends responded to his call, and that same few are entire strangers to both Mr. Hacker and us. I trust they will forgiv me if I publish their names in THE TRUTH SEEKER. Miss Ella Gibson gave five dollars; Mr. M. Reiman, 49 Murray street, New York, gave three dollars; Ruth Brattell, of Rochester, gave fifty cents and many kind words; a lady in Massachusetts gave one dollar. To these kind friends I tender my most sincere thanks, and may they always hav enough and some to spare, and an abundance of kind friends on their right and their left. I know too well what pinching want means, for I was poverty's child. I did not happen to meet with any D. R. Burt or J. Hacker to take me to their home and care for me. But I was young, and toughed it through some way. Mr. Hacker and wife are both feeble and old, and their weight of years is more than they can well bear alone; so, friends, do giv them a kind thought—write to them, and, as Mrs. Slenker says, let us band together and pledge weekly or monthly installments. My husband and I will each giv ten cents a month, and will pay ten months in advance. We will send it direct to him now.

In conclusion, let me say to the Liberals of THE TRUTH SEEKER family that, however far apart our paths may lie, the way is open now for us to join heart and hand in a most noble mission. And to those dear, good friends who hav already helped him, may prosperity ever attend them, and they may rest assured that I appreciate and accept their kindness as a favor done to myself.

Very truly yours, MARGARET FLINT.

[We cordially indorse what Mrs. Flint and Mrs. Slenker hav said in favor of our aged and needy brother, and we hope all who are able to send him little articles to make him comfortable in the evening of his life will not fail to do so. We shall send a few dollars' worth of books for him to sell and to use the proceeds as his needs dictate. A friend unites with us and sends some clothing.—ED. T. S.]

A PEEP INTO THE LIBERAL CAMP FROM AN UNCULTURED STANDPOINT.

NOBLE, KAN., Nov., 1878.

D. M. BENNETT, *Dear Sir:* I was in hope before the Syracuse Congress that there would be a fusion between the modifiers and repealers of the Liberal League, and that they would come out of the Congress one and indivisible, for I considered that essential to success. But, to my surprise and dismay, I saw it was not the case. The repealers certainly did all in their power to attain that desirable end. In leaving the Comstock laws until 1879, after being conscious of having strength enough to carry them overboard (where they belong), it was magnanimous on their part. I see the purists were not satisfied with that concession, for when they failed to elect the man of their choice they withdrew and got up a little concern of their own. Now, if this is Liberalism, what is illiberalism? Mr. Abbot has done much good work in the Liberal vineyard, but he has also shown that he was not qualified to be the leader of a new political movement. The leader of such a movement should be a good judge of human nature, and also a close observer of the signs of the times. He must be willing to win small battles before great victories. When that petition was first circulated it did not emanate from the President of the League (some hav said that was the original sin). It not only made an appeal to the members of the League, but as it was plain that individual rights had been trampled upon by Congress, it made an appeal to all friends of those rights. Some signed it who had but very little sympathy with the Liberal League, still they were willing to grant to others the privileges which they wanted for themselves—the right of expression of opinions and the right to circulate them through the mails. If Mr. Abbot had been a leader, he would hav seen the importance of the movement; he would hav seen it was a grand opportunity for the Liberals of America to become a power in the land; he would hav seen the disintegration of the old political parties; he would hav known that there are thousands of voters who are tired of voting for shallow politicians; he would hav known that when organized hypocrisy exists in a state it is only a few steps from the Liberalism; he would hav known that there is a vast semi-Liberal element which is only waiting for a little victory on our part to join our ranks; and even if he thought those laws could be made constitutional, if he had been a leader he would hav said, "Let them be repealed," and to-day the Liberal League would be a power in the land. Many weak-kneed newspapers which assail us to-day would remain silent, or gurgle forth the milk of human kindness in our behalf. Many Auxiliary Leagues would hav been started where nothing but hypocrisy, prudery, and puritanism will flourish. Instead of that he said, "Stop! you are going in the Tartarus of obscenity." From my uncultured standpoint I thought it meant, "It is better to let one of your generals go and perish in a prison; it is better to let Congress transcend its own powers; it is better to make falsifications; it is better to let a man defile with his slimy fingers the sacredness of private correspondence, and to destroy the last vestige of private liberty; but for God's sake, my friends, it is better that all these be done so you only save the appearance of decency." And I said in my own heart, O decency, how many crimes hav already been committed in thy name! *The Index* man has been defending that course ever since.

One very pleasing argument which he has advanced is when he says, "By denying Congress the power to legislate upon that question it would be limiting the power of the people." He fails to see that the powers of Congress are limited by the Constitution. We don't send tyrants to Congress; we send men there to make constitutional laws only. When Congress has power to punish treason and counterfeiting, it is simply because those crimes may destroy or affect the life of the nation, while so-called obscenity can only destroy the peace of the individual, and that belongs to the states to punish. Our Constitution was instituted to foster justice, and not tyranny. A crime cannot take place unless some one has sustained an injury. When two individuals circulate through the mails literature which they want, and which might look obscene to folks of exquisite purity, it cannot be a crime under any sense of justice, because no one has been injured. But the purist will say those men may send some literature which I do not approve of to my little daughter. Well, my good men, you find those men, and if you can prove it has been a detriment to your little girl you can hav them punished. Then the extra pure will say, I may not be able to find them. Do we know who comes and steals our horses in our stables? Do we know who steals our pocketbook? Do we always know who slanders us? And are we going to compel every man to giv a pledge of honor when he crosses the street, because thieves travel on them? And because we may be slandered are we going to compel a man to show that he belongs to the Knights of the Garter of Purity before we allow him to speak? If this is called individual liberty, I am prepared to try my luck in Russia.

I need not extend any further upon this subject, for Mr. T. B. Wakeman and others hav already handled it in a masterly manner.

I wish we could become united. There are not enough Liberals in America to form two separate camps. I hope that the minority will see they hav made a mistake, and that by next year we will all be one again. Then, with such an honorable and fearless leader as Mr. Wright, we can move ahead and plant the torch of light in the temple of liberty.

JOSEPH LE CLERC.

P. S.—I send you one dollar to help defend your case at Watkins. J. L. C.

THE BIBLE OF BIBLES.

WEBSTER, IND., Dec. 2, 1878.

D. M. BENNETT, *Dear Sir:* I hav just finished a careful reading of Mr. K. Graves' new book, entitled "The Bible of Bibles." This is another wonderful book, another astonishing production from the pen of Mr. Graves, another deadly battery planted in the field of orthodoxy. I am absolutely amazed when I behold the mighty work effected by this book and the manner in which it is done. Of all the books ever published exposing the errors, evils, and absurdities of our false theology, this book certainly takes the lead. I am familiar with all the principal Liberal works that hav been published, and I confess "The Bible of Bibles" excels them all in the way of exposing and exploding popular theological errors. The complete wreck and ruin it makes of old theology is really astounding. The overwhelming amount of facts and arguments which it wields against the whole list of popular dogmas excels everything I hav ever read. The laborious researches of Mr. Graves into ancient history hav arrayed against our modern Christianity such a battery of logical needle-guns that not one Christian dogma or superstition escapes utter demolition. In fact, the book is a complete armory of weapons against our false religion that every lover of truth should hav. It explodes its ten thousand errors into fragments. No Liberalist should fail to secure a copy immediately, and it is just the thing for a Liberal club, and no one should be without it. It is worth three times its price. No work of a Liberal class ever equaled it. I consider Mr. Graves the greatest theological writer of the age. He makes thorough work in demolishing the temple of old theology. He leaves not one stone upon another. The reader's astonishment will be excited a hundred times to the highest pitch on reading it, and when he gets through and looks back at what he has read, and views the vast field he has gone over, he will be struck with amazement. Never before has the subject been so thoroughly and completely handled in all its details. "The Bible of Bibles" is a complete library in itself. It casts all other Liberal works in the shade in the thorough manner in which it analyzes and pulverizes the whole list of errors, evils, and absurdities in the orthodox creed. Again let me urge every Liberalist and lover of truth to procure a copy at once. He or she will never regret it. It is true that times are hard and money difficult to obtain, but by the use of a little economy or a little sacrifice any one can obtain this great theological work—one of the most valuable acquisitions to our Liberal literature, a masterpiece of logic, and a theological battering-ram. Any person who will procure Mr. Graves' three works will hav a complete library of Liberal works.

Yours for the triumph of truth, THOS. HARVEY.

DETROIT, MICH., Nov. 26, 1878.

D. M. BENNETT, *Dear Sir:* The tag on my paper indicates that it has expired, although I had thought its life would continue until the 18th of January, 1879. I therefore send you twenty-five cents, if peradventure that will giv it breath until New Year's shall again greet me. Until then I will consider whether I shall further infuse life for another year. It is no use to keep repeating a story that I fear will hav just cause for such action for many days to come. Manfully will I meet the condition of things and govern myself accordingly. Rome was not built in a day, and I do not expect in my short life to see half the expectations of my soul satisfied. I see the great need of very many things to be accomplished, but I feel but an insignificant force for their consummation. Younger, stronger, and abler men must do the work and enjoy the fruits of realization. I must be satisfied with *a hope* only.

Bidding good speed to the right, the true, and the noble, I am ever, Yours, BENJ. F. STAURM.

[We hope our friend will continue to patronize us. Our expenses are so heavy that we need the aid of every friend and patron.—ED. T. S.]

MEDICINE LODGE, KAN., Oct. 1, 1878.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed please find fifteen cents for "Cupid's Yokes," which you will please send at your earliest convenience, as I am very anxious to see what the devil's agent has done to cause our Christian friends to hold up their hands in holy horror and cry out, "crucify him."

I am sorry to say I am alone (excepting one man) with my Infidelity in this far-off corner of civilization, but I am surrounded with plenty of godly people, as a little circumstance which I will relate will prove. It chanced a family of emigrants lately moved into this vicinity and some three or four of the family were suddenly taken sick, consequently there were not enough well ones to take care of the others. It also chanced that my Infidel friend referred to was the first to learn that they needed help. For several days and nights both himself and wife were with them, doing all the good they could, so to get some rest. This unbeliever went to town (one mile distant) to get some one to take their places, but not one of those church-going Christian people could be induced to giv a helping hand. To end my story; one of the family died (a young lady), the preacher came, and so did all the congregation, and to see their solemn faces and black crape you would hav thought they were burying a near relative. The groans and amens that went up from these very pious people at the grave were truly heartrending. Plenty of pious people to bury her, but one—an Infidel—to help her while living.

Excuse this lingo, and consign it to whatever place you like, but don't forget "Cupid's Yokes." Yours, etc.,

SAM SAWYER.

PALMYRA, N. Y., Nov. 26, 1878.

DEAR FRIEND BENNETT: I forward a set of resolutions. Nearly all were at first in full accord with them. A few who had not read Mr. Wakeman's argument were satisfied to vote with us, after hearing Mr. Frothingham's honest letter to Mr. Wakeman. I shall within a few days forward something for the Defense Fund, and, if I can get the money, for some documents for circulation. Farewell till then, and all success attend you. HENRY M. NORTH.

BLACK HAWK, Col., Nov. 8, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed you will find $1, which I send for the "Humphrey-Bennett Discussion." I do not take your paper, but hav been reading it for some time, and would subscribe for it now, but am going to move from here; but as soon as settled will send for it, as I think it is one of the most sensible papers that I ever read. I was reared among Christians, and took the Bible as granted until I became old enough to reason with myself about such things, then I began to see that I did not believe the Bible, although there are some of the best teachings it we hav ever had if they had not been confounded with other teachings that are not only bad but devoid of either reason or justice. Why I should be condemned for sins done by my parents even before I was born is a thing beyond my comprehension; or how a good deed can come out of evil-doing. The more I read the Bible, the less I believe. There is another thing I never could see through, even when I was quite young; I hav thought about it, it is, why (taking the book itself for proof) we hav better proof that Christ was not the Son of God than that he was, for it says the wise men were among the Jews. If so, are we to believe wise men or superstitious fools? Why is it that God—an all-wise, all-just being—will condemn man, when man, so much his inferior, would not, and has more reason of justice than to condemn his fellow-man for the same? I think it is time to do away with superstitious fears and teach a religion within the bounds of man's knowledge and reasoning powers. When we learn to be honorable between ourselves and our fellow-man we will stand a better chance to get to heaven (if there is such a place) than we will to listen to the teachings and following the examples set by the most of our ministers of to-day. Yours with respect,

WM. H. PELHAM.

SNOWVILLE, VA., Nov. 23, 1878.

DEAR FRIEND BENNETT: I see by the T. S. that Miss Ella E. Gibson is wishing for an opportunity to deliver a course of Liberal lectures the coming winter and only asks a situation where she can barely make her board and expenses.

Where is the Rev. who would work thus cheaply for Jesus and the salvation of his brother, man, from an eternal hell. I hav just been re-reading Miss Gibson's excellent speech at the Watkins Convention, "Have we a Right to Criticise Jesus," and I only wish with all my heart that there was an opening for her here in Snowville. We should rejoice to board her gratituously, knowing her society would be a full equivalent. But, alas! There are not half a dozen men and women in all the place who would dare to go to an Infidel lecture. Hardly more than that number came to hear Mr. J. M. Barnes, though they had pledged him not to mention the forbidden subject. In small places like this where there is but one church and she has all power, she becomes so arrogant and aggressive that the Pope himself hardly draws a tighter reign on his victims. But surely there are large towns with thousands of inhabitants, and many churches, and consequently a variety of beliefs, where some generous Liberal family could giv Miss Ella a home and thus do a glorious and good work for our dearly beloved cause. Those who cannot work in one way should aim to do it in another. We can all do something. Our good speakers ought not to remain idle when they are so much needed and work so cheaply,

Thine in hope, ELMINA D. SLENKER.

HINSDALE, MASS., Nov, 23, 1878.

MR. D. M. BENNETT, *Dear Sir:* I see that you are advertised for a trial for a breach of the law. I am rather too poor to contribute to the Defense Fund, but perhaps it would be well for me to pay up for the paper, hoping that you will be more cautious in the future in regard to your sins and transgressions. Now, I am not an Infidel in any sense of the word as I understand it, but I do admire the expressions and writings of many of your correspondents, who I con-

sider must be the world's best workers for humanity, and it matters not to me what people believe as long as they do unto others as they would that others would do unto them. All Infidels are not Liberals, or a brother, because you printed some Spiritualistic matter, would not hav said, "Stop my paper," because to him you hav polluted it. I was reminded of a lady of the "upper-ten-dom," whose name was very familiar to me when a lad, and to you, also, Mr. Editor. At one of her parties she remarked that she wished there could be a department in heaven where the better classes could associate together. This was in the day of candles, and one evening she rang the bell for the servant, who soon appeared, and the command was given:

"Take those amputators and top the most superfluous part of those luminaries."

"What, marm?" said the servant.

The hifalutin command was given again, and the same "What, marm?" was again repeated, which brought the response.

"Snuff the candles, you brat."

Now, Bro. Bennett, I saw you once a few minutes, and possibly I may again. One brother remarked that if he did not see you here he thought it very doubtful if he should ever hereafter; now, if he, you, or I, or the brother that said, "Stop my paper," or Bro. Davis, Bro. Edmonds, or Sister Slenker should never meet over there, it would be no evidence in the least, to my mind, but that we would all be there.

Please find two dollars inclosed, and pass the same to my account. Devoutly yours for truth and endless progression,

L. P. Brague.

Snowville, Va., Oct. 17, 1878.

Dear Friend Bennett: I am greatly disturbed and grieved that we hav so many conflicts between our editors, and between nearly all our best and noblest champions of Freethought.

It seems sometimes as if every editor was determined to hav some other one by the ears, so as to hav a chance to display his pugnacity and rancor. And the partisans of each then take up the cudgels in defense of their pet leaders, and a general melee is the result. Why can we not "agree to disagree?" Why not discuss all differences of opinion in a kind, liberal, frank, generous manner? Let each one state his views and back them up by the best arguments he can, and dispense with personalities and recriminations. Let each one show up the fallacies in the arguments of his opponent, but do it in the spirit of love, charity, and inquiry. Oh, I do so long for the spirit of peace, harmony, and union amongst us. We cannot expect to all think alike or to all agree upon ways and means, as long as our platform is the widest in the whole world—as long as we hav such a vast congregation of all shades of opinion, and giv to each and all equal and full liberty to speak and be heard. But we can cultivate a sentiment of loving, kindly toleration and forbearance towards those who are unable to think as we think. We hav a great number of the best Liberal papers the world has ever known, and I love every one of them, and value every worker in the field of Freethought as a personal friend, and admire all of them for their efforts for the good of humanity, but I do regret that any one of us should do or say an unkind thing to a brother or sister worker. If we are wrong we should each one of us be glad to be set right. If we advance an opinion that is erronous we should be grateful to any one who proves it to be so, but we want the refutation to be done in a kind, charitable and courteous spirit.

I admire the letter of Lucy Colman in Truth Seeker of Oct. 12. It is a noble production. She evinces a strong determined will to do right and shows a just and righteous indignation at the way she has been treated by those whom she loved, trusted, and admired. She is not bitter or sarcastic, only grieved and hurt, but still resolves to go on in her labors for the real good of all. With her I too say, "I am for Freethought without limitation, always spoken openly and with honesty." I was truly glad to see James Parton come out so plainly for the repeal of the Comstock laws, and the article on "Beliefs and Disbeliefs," shows that many of our most cultured writers and thinkers are Liberals. D. W. Hull on "Moral Disease" has probed a subject that has long needed public discussion and the advanced light of the age thrown upon it. So many helpless unfortunates are cruelly punished and even robbed of life for what they could not help, what was a disease and not a crime. I missed "Deacon Skidmore," but of course prominence must now be given to the matters concerning the Liberal League Congress and I do hope and trust the next one may be a meeting of good spirits and true, and that love and good will may pervade its councils. Thine truly,

Elmina Drake Slenker.

Macomb, Ill, Nov. 25, 1878.

D. M. Bennett, *Dear Sir:* After a lapse of some time I feel to write you again, hoping to giv you a few words of encouragement in the noble work in which you are engaged. While I have deprecated the war of words and sentiments between *The Index* and The Truth Seeker I cannot but feel that a sense of truth and justice is on your side. I believe, and I think I know and can truthfully represent that the feelings of the Liberals of the West and North are in accord with mine, that if we cannot agree on the minor points of difference, we should at least not be against. If we cannot be for anyone who gets into trouble while working for the great end, viz., the entire separation of church and state, to the end that we shall not even be ostracized socially because we cannot see things theolgically, as our more credulous neighbor does. Our worthy brother of *The Index* should hav been, in reference to your's, Heywood's and others' troubles, more as the Illinois volunteer just before he entered the battle of Buena Vista prayed God to be (it was his first attempt). He said, "Oh Lord! be for us if you can; but if you cannot, do not be against us, but lay low and keep shady and you will see the d—dst fight you ever seen." *The Index*, and those who are so earnest to excuse the action of the minority, to the extent that they misrepresent the motives and sentiments of those who signed your petition for the repeal of the Comstock laws do the Liberals, especially of the West and North, great injustice when they designate them as "dealers in obscene literature; and Freelovers," and bear in mind that we consist of no inconsiderable number, and that if all the petitions were like those from this section, the business connection accompanied the name—merchants, physicians, lawyers, farmers, mechanics, etc., and all of good standing and reputation, and most of them married men with sons and daughters. One of our towns furnished more names to the petition than any other town or city in the Union—a town noted for its sobriety, for its obedience to law and order, and last, but not least, for its humanity. Not a place that could furnish the material for even one of the Rev. Talmage's sensational "varieties." Seventy thousand petitioners! Why the West and North alone could, and were it to do over would, send five hundred thousand names calling for repeal. Neither are we "dealers in obscenity," and as for Freelovism we (save our respected editor of the *Seymour Times*—Doctor Monroe of whom and whose ability we are a great admirer), know but little of its teachings, and certainly, we find him (at least when he has the spleen), advocating the action of the "bolters" and surely his proclimation smacks somewhat of Freelove, inasmuch as he wants us to walk nine miles, and support from seven to nineteen if they are good looking, and the partners of our bosom, etc. But then we will forgive the Doctor if he will render due honor to Josephine S. Tilton (and we know he will for he is too kind of heart to do otherwise). We do not know her, neither hav we seen or read "Cupid's Yokes," nor is it material to the issue. It is her nobleness and boldness in resisting the persecution underlying the actions of Anthony Comstock and embodying the principles of the Church in and under the name of the Y. M. C. A., that we admire. It cannot be a very bad book or Elizur Wright, the old wheel-horse of human and social reform and advancement would not read and retain it in his possession. Will the President release Heywood? I venture the assertion, without fear of successful contradiction, that many more than seventy thousand Liberals heartily hope that the mission to Washington of the kind-hearted Laura Kendrick may be crowned with success.

I am pleased that you announce in your last that B. F. Underwood has had the fairness to denounce the infamy of styling the repealers "venders of obscenity." He knows it to be an unjust epithet, and it enhances the already growing high regard that we of the West hav for his ability and highly cultivated reasoning powers. I had the pleasure of listening to some of his ablest addresses at the Freethought Convention held at La Hare, Ill., Nov. 8th, 9th, and 10th, and we feel that he is an able worker in the "common cause." In a conversation with him relative to the Syracuse disagreement, he said that he "had not withdrawn from the old League, but was a member of both, and that it was his most earnest wish that they reunite before the end of a year, and if not that they at least work harmoniously on the main issue." Wm. F. Jamieson, one of the ablest lecturers of the West and North, in our cause, was present at the Convention, and expressed himself in the same conciliatory mood. Bro. Jamieson is dealing sturdy blows on the strongholds of theology, while he deprecates the unseasonable warfare of the Eastern Liberals among themselves. Now is the time that all our forces should be concentrated in opposition to the waning powers of "theological superstition." They see "the handwriting on the wall," and are marshaling their forces for the contest, making breastworks of all bickerings among ourselves. They mean business.

One of the noted divines of the West said lately in one of his discourses, "That the Christians (so-called) should hav a Christian ticket in all elections from President down." Let them make a success in that, then would we hav their God, whether we would or no, embodied in the Constitution, if their commission for the revision of the Bible can decide which god it is.

A. B. Cole of Macomb, Ill., the talented lawyer and orator, delivered one of his course of lectures—Superstitious Follies, at the La Harpe Convention, and the interest with which it was listened to, and satisfaction expressed as to its merits, warrants me in saying that its deep research as to the authenticity of the Bible; its total exposition of their Mt. Sinai manuscript; its expose of the dire necessity to which the "bread and butter brigade" are reduced to bolster up their waning hold upon the credulity of the masses; its pert exposition of the fall of the first pair in Eden's bower; its review of the Bible lusts, rapines, murders, and its 'thus saith the lord' (with a little l,) are herculean blows calculated to set both man and woman to reading and thinking for themselves instead of hiring others for that purpose, and all Liberals should be glad to know and be more than willing to encourage those who hav the courage and boldness to beard the theologian in his stronghold, knowing that they will all unite to ostracise him—Catholic and Protestant alike. In conclusion I will say, that it is my humble opinion, that if Abbot & Co., will not let you alone you can further your own and the interest of the cause, by letting his shafts pass unnoticed, for rest assured that the sturdy Liberals of this whole country are not going to be governed by any bolting clique, or any other clique, but simply by their own honest convictions in this unequal fight between "The Gods and Humanity."

"With malice toward none, but with charity for all," I subscribe myself. Yours respectfully, T. L. Kendrick

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Canesville, Wis., Dec. 2, 1878.

D. M. Bennett, *Dear Sir:* I wish to announce in the columns of your most liberal of all papers, that I am prepared to giv Liberal Lectures in any place or before any society within a reasonable distance from home, and would like my name and address permanently added to your list of lectures. I hav had experience in the past as a public speaker, and feel myself competent to address the Liberal public upon such topics as I choose to discuss. My terms are moderate.

And now a word of fraternal greeting to you who so bravely meet freedom's foes, not only in the ranks of orthodoxy, but among professed and cultured Liberals. Let me assure you that all over the prairie lands of our broad western country beat thousands of strong and true souls in full accord with the expansive and free Liberalism that distinguishes you and your co-workers from the "obscenity" and Comstock Liberals. And in the trial that the brave and independent trio of Freethought advocates are soon to pass remember that all our hands reach out to you in cordial, sympathetic clasp, while our hearts breathe the fervent wish that victory shall be on the side of the champions of freedom of thought, speech, and press, which means a free humanity. Thine for the right,

Elvira Wheelock.

Adrian, Mich., Nov. 28, 1878.

Friend D. M. Bennett: As I hav just finished reading Judge Hurlbut's Address in the last Truth Seeker, I must say that I was rather surprised to find that a man of such mental attainments as some parts of his address betrays, should use it in fighting a ghost of his own creating. As his Honor asks the charity of his audience on account of his age and infirmities (to begin with), in case he should stumble under the weight of its importance, he hoped they might giv him credit at least for good intentions, which he tells us is considered by some as not a mean order of talent. If the honorable judge had thought of this when he was holding Mr. Heywood up to his audience as a fool, and his little book as a pole-cat, it would hav been a trait of good sense in him. He seems to be terribly afraid of "Cupid's Yokes," as tending to lead the race back to the ape-like man, or rather, as he would say, to the man-like ape. I would not wish to intimate ape to the honorable judge, but I can't help but feel that this sounds a little apish to me. To be sure there are some parts of the little book that I could not approve of, so there are many parts of the Bible that I cannot approve of, as well as much obscene and vulgar in that old religious text-book that has kept the race back, ape-like, to a greater extent than all the "Cupid's Yokes" ever can, though they were spread over the land as thick as the autumn leaves, and for this reason I never encouraged the reading of it in my family.

The honorable judge tells us that when he was young he wrote a work in which he maintained the legal right of a man to be a fool. Of course this was sound logic, because it is a plain case, he had no choice in his creation. But I would like to ask his Honor this question, From his moral standpoint, has a man and woman the right to join together in legal marriage and giv parentage to fools?

We will all be glad to hear from Mr. Wakeman on the freedom of the mails. I, for one, want no censor sitting in judgment on thy mail, to tell me what I must not read nor let my children read. The next move would be to tell me what I must read and what my children must read and what church we must support. No! no! Mr. Editor, when I pay Uncle Sam to carry my mail for me, he becomes my servant for the time being, and I will expect him to carry it as I direct him, without poking his nose into it to see what kind of literature I hav to send or get for myself and family to read, as I feel that I am abundantly able to attend to that matter myself.

Yours for a higher manhood, common sense, and the entire repeal of all postal laws touching the freedom of the press and the mails,

Samuel D. Moore.

San Jose, Cal., Nov. 18, 1878.

Friend Bennett: "Cupid's Yokes" came all right, and has been read by a number, and I for one do not see anything very obscene in it. It contains many facts and suggestions which would harm no one to know and to ponder upon. With "Cupid's Yokes" we received two copies of the "Declaration of Rights," one of which I took and got a few names attached, and I hereby return it as I had not time to canvass for names. I asked a few to sign, but they seemed to smell obscenity, wanted time to investigate, to read the pamphlet, etc., etc. Heywood's theory appears to be pretty good in some respects; that is, emancipating women, giving her the right and liberty to own herself, to select the best stock to breed from, instead of being compelled to hav children by mere wrecks of humanity, as drunkards, idiots, fools, and lunatics; to improve the human race on precisely the same principles as cattle breeders do their stock. That is good doctrine, friend Bennett, but I imagine Heywood is too fast, is in advance of the age. Public opinion must be educated up before such a radical theory could go into practice. But enough of this.

I see by The Truth Seeker that you had a pretty stormy time at Syracuse. Some delegates made remarks that ought to disgrace a real Liberal. I think, Bennett, your position is exactly right on the obscenity question and the Comstock law. I say repeal! if it can be brought about. I want the right of speaking, writing, or publishing my honest views on all subjects whatever.

In your issue of Nov. 9th is a first-rate letter from H. Jr. Green, headed "The Liberal League Movement," "Now for work." Yes; let the weapons of warfare be laid aside and all fall into the ranks of both "Leagues" and work for the cause of truth, morality, liberty, and constitutional rights and against superstition, intolerance, persecution, and priestcraft.

I appreciate your labors, friend Bennett, and intend to aid you a trifle, if money comes in, by sending for some books and pamphlets. Fraternally yours,

Tamos Parsons.

Pratt, Ill., Dec. 4, 1878.

D. M. Bennett, *Dear Sir:* I was elected state representative of the Eleventh Senatorial District of the state of Illinois on Nov. 5, 1878, by a large majority on the National Greenback ticket. I received a much larger vote than the strength of my party, although some of the church members made a great effort to defeat me on account of my religion. I only mention this to show Mr. Abbot that it is not anyways likely that I am in favor of obscenity, and I am with you to the end for repeal. I was one of the seventy thousand signers to the petition, and also circulated the petition, and I think Mr. Abbot has shown himself a bigot and a fanatic, and I can find no cause to find any fault with your course. Of course I dislike family quarrels in our ranks as much as any one, but I could see no other way open for you only to defend yourself. How such a man as Underwood can hav any sympathy with Abbot is past my comprehension. I think every Liberal should cut loose from bigots whether they profess to be Liberal or not. *The Index* man is as bad or worse than a full fledged orthodox clergyman to the cause of Liberalism and humanity. I hav no sympathy for a falsifier, and when Abbot says you are in favor of obscenity, he knows he is speaking falsely. Respectfully,

James M. Pratt.

Vineland, N. J., Dec. 6, 1878.

I hav just read T. C. Leland's elucidation of the principles of liberty applied to love, amplifying on Emerson's little bequest, under the caption, "The Poets on Freelove," and am so grateful for his favor to the public—benefitting the many who do not readily perceive that when thus applied purity, elevation, and justice are designed—that I cannot turn from the topic without an expression of joy. Could I take in hand The Truth Seeker of Nov. 23d, go forth laying this article before the best cultured women of America, no doubt but a million would wish to sign my card. Just one point in the poet's idea I would that the poet Leland had a little more illuminated. All will not quite see that exercising love without the decision of knowledge is being "mean;" that Freethought on love, as on hope, or on business, and obeying reason's mandate in the case, is "courage stout," and that when invited by the monarch Mind, "the gods arrive." But to fully explain love would require more writers than hav felt free to investigate it; yet they who hav love enough to love liberty ought to hav liberty enough to free their love and honor enough to sustain both. Mr. Leland's good service will hav some thanks before the gazing, faltering world, and very many where lack of courage cannot manifest. May his sensitive spirit feel these as secret donations in his stilly hours.

Mary E. Tillotson.

Some dentists assert that eight children out of ten inherit the father's teeth, not the mother's.

It is reported that Mr. Gerome intends to paint a picture of the burning of Shelley's corpse on the Italian coast near Viareggio.

Parson Williams' Sabbath Breaking.

On the grave of Parson Williams
The grass is brown and bleached;
It is more than fifty winters
Since he lived and laughed and preached.

But his memory in New England
No winter snows can kill;
Of his goodness and his drollness
Countless legends linger still.

And among those treasured legends
I hold this one a boon,
How he got in Deacon Crosby's hay
On a Sunday afternoon,

He was midway in a sermon,
Most orthodox, on grace,
When a sound of distant thunder
Broke the quiet of the place.

Now the meadows of the Crosbys
Lay full within his sight,
As he glanced from out the window
Which stood open on the right,

And the green and fragrant haycocks
By acres there did stand;
Not a meadow like the Deacon's
Far or near in all his land.

Quick and loud the claps of thunder
Went rolling through the skies,
And the Parson saw his Deacon
Looking out with anxious eyes.

"Now, my brethren," called the Parson,
And called with might and main,
"We must get in Brother Crosby's hay,
'Tis our duty now most plain!"

And he shut the great red Bible,
And tossed his sermon down.
Not a man could run more swiftly
Than the Parson in that town.

And he ran now to the meadow,
With all his strength and speed;
And the congregation followed,
All bewildered, in his lead.

Ha! not often on a Sunday
Such sight as this, I ween,
Of a parson and his people,
A New England town had seen.

With a will they worked and shouted,
And cleared the field apace;
And the Parson led the singing,
While the sweat rolled down his face.

And it thundered, fiercer, louder;
And dark grew east and west;
But the hay was under cover,
And the Parson had worked best.

Not a moment had been wasted;
The rain was falling fast
As the Parson and his people
Through the village breathless passed.

And again in pew and pulpit
Their places took composed;
And the Parson preached his sermon
To "fifteenthly," where it closed.

When the services were ended
The people talking stayed,
And among the sternly pious
There were bitter comments made.

And the good old Deacon Crosby,
A meek and godly man,
Hardly dared rejoice his haycocks
Had been saved on such a plan.

But the Parson came down, striding
In haste, the narrow aisle,
And the Deacon's bent old shoulders
He patted, with a smile.

And he said: "No fear, my brother,
Lest God think it is a sin;
For he sent the sun to make your hay,
And your friends to get it in."

H. H.



PARIS, 1878 PARIS, 1878

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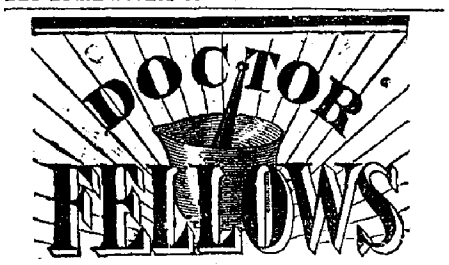
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WHAT is serving God? 'Tis doing good to man.—*Franklin.*

PRESUMPTION first blinds a man and then sets him running.—*Franklin.*

HAVING been poor is no shame, but being ashamed of it is.—*Franklin.*

THERE is no man so bad but what he secretly respects the good.—*Franklin.*

DRINK does not drown care, but waters it and makes it grow faster.—*Franklin.*

DEATH and to-morrow are never here; they are either coming or gone.—*Anon.*

WE are not so sensible of the greatest health as of the least sickness.—*Franklin.*

A QUIET conscience rests in thunder, but rest and guilt liv far asunder.—*Franklin.*

HONEST Tom! You may trust him with a houseful of untold millstones.—*Franklin.*

DEATH comes to a good man to relieve him; it comes to a bad one to relieve society.—*Anon.*

IF woman is truly beautiful, let not her beauty be made dim by the flash of diamonds.—*Anon.*

THE wise man draws more advantage of his enemies than the fool from his friends.—*Franklin.*

How many rays of sunlight are about us if we would only open our windows and let them in! —*Anon.*

THE face of truth is not the less fair for all the counterfeit viands that hav been put upon her. —*Anon.*

TRANQUIL pleasures last the longest. We are not fitted to bear long the burdens of great joy. —*Anon.*

HE who despises praise will not be likely to practice the virtues that would entitle him to it.—*Anon.*

THE misery of idleness is nearly as manifest in high life as in rags and filth of extreme poverty.—*Anon.*

THE wasp attacks the ripest fruit first; so will slander attempt to ruin the most honest fame.—*Anon.*

ACCUSTOM yourself to some employment for every hour you can prudently snatch from business.—*Anon.*

IN the time that men waste in bewailing the perverseness of their fortune they could gain a competency.—*Anon.*

STRIVE to be the greatest man in your country, and you may be disappointed; strive to be the best and you may succeed.—*Franklin.*

ALL the means of action—the shapeless masses, the materials—lie everywhere about us. What we need is the celestial fire to change the flint into transparent crystal, bright and clear. That fire is genius.—*Longfellow.*

IT is good policy to strike while the iron is hot; it is still better to adopt Cromwell's procedure and make the iron hot by striking. The master-spirit who can rule the storm is great; but he is much greater who can both raise and rule it.—*E. L. Magoon.*

SOME men giv so that you are angry every time you ask them to contribute. They giv so that their gold and silver shoot you like a bullet. Other persons giv with such beauty that you remember it as long as you liv; and you say, "It is a pleasure to go to such men." There are some men that giv as springs do; whether you go to them or not, they are always full, and your part is merely to push your dish under the ever-flowing stream.—*Beecher.*

MAN is the only animal on the earth that has used his capacity for loving to degrade and brutalize himself and his offspring. And he has been enabled to do this through his possession of superior powers of reasoning. Hence the great importance of instruction and guidance, for though we must admit that man has done this in ignorance for ages, and is therefore entitled to all charity, *Nature knows no charity*, and avenges herself upon ignorant and wise alike when they violate her laws.—*Charles Ellis.*

OCCASIONAL storms and tempests may strengthen and make us hardy and healthy if we are properly prepared to endure them; but sunshine and calm are our daily need. A little necessary leaven of evil may be well enough but we do not want an overdose of it. Hills and mountains beautify and diversify the landscape, but there must be beautiful meadows, broad prairies, and fertile fields, and green, sunny acres of lowland to make the hills even tolerable. So the philosopher calmly takes life as he finds it, and makes the most and the best of all that is, knowing that it is but the result of all that has been, and that we must work out our own good and our own salvation from misery, amid the environments that surround us, by our own individual efforts.—*Elmina D. Slenker.*

Odds and Ends.

AN Irish paper advertises, "Fowls for sale (seven hens and a cock), all laying."

A WOMAN can't put on any side-saddle style when she goes in swimming. She has either got to kick out like a man or get drowned.

IT has been discovered by a close observer that hen-pecked husbands are invariably men with hairless lips. It takes a moustache to awe a female.

FATHER, to sleepy boy—Come, James, you ought to be up with the lark on such a beautiful morning. Matter-of-fact boy—That's all right; but how'm I goin' to get up there?

A FASHIONABLE young lady accidentally dropped one of her eyebrows in the opera box and greatly frightened her beau, who, on seeing it, thought it was his moustache.

A WESTERN paper apologizes thus: Instead of "Mayor N. was tight last evening beyond doubt," please read "Mayor N. was right," etc. The compositor that did the mischief has been asked to remove himself.

"WHO was the meekest man, my son?" said the superintendent of a Bible class in Missouri. "Moses, sir," "Very well, my boy; and who was the meekest woman?" "Please, sir, there never was no meekest woman."

SAID Mrs. FitzMaurice: "The dear child is such an etherial creature, and so delicate. You will scarcely credit it, but she lost a hairpin out of her head one day last week, and she has had a frightful cold ever since."

A FAIR one wrote to her lover begging him to send her some money. She added by way of postscript: "I am so ashamed of the request I made in this letter that I sent after the postman to get it back, but the servant could not overtake him."

"AND Moses was an austere man," read the minister from the Bible. "Dar now, you dun hear dat, Sam; de Scripture says Moses was an oysterman, an yo dun flung at me dat sellin' oysters wasn't a 'spectable bizniss. If it was good 'nough for Mases, it's 'spectable 'nough for me."

A GENTLEMAN in New Orleans was surprised to find a plump turkey served up for his dinner, and inquired of his servant how it was obtained. "Why, sir," replied Sambo, "dat turkey has been roosting on our fence tree nights. So dis morning I seize him for de rent of de fence.

WHY is it that people boot a dog and shoo a hen? and foot a bill? and cap a climax? and head a movement? and shoulder a responsibility? and back a racer? And why, oh, why will green apples make a monkey wrench? and why does sea-sickness make the rich retch and the retcher wretched? And then, again, why does a pretty girl wear her left stocking longer than the other? And why, for heaven's sake, why do people—but we pause.—[To be continued.]

OUR CHOIR.

There's Jane Sophia,
And Ann Maria,
With Obadiah,
And Jedekiah,
In our choir.

And Jane Sophia soprano sings
So high you'd think her voice had wings
To soar above all earthly things.
When she leads off on Sunday;
While Ann Maria's alto choice
Rings out in such harmonious voice
That sinners in the church rejoice,
And wish she'd sing till Monday.

Then Obadiah's tenor high
Is unsurpassed beneath the sky—
Just hear him sing "Sweet By and By,"
And you will sit and wonder;
While Jedekiah's bass profound
Goes down so low it jars the ground,
And wakes the echoes miles around.
Like distant rolling thunder.

Talk not to us of Patti's fame,
Or Nicolini's tenor tame,
Of Carey's alto—but a name—
Or Whitney's ponderous basso!
They sing no more like Jane Sophia,
And Ann Maria, Obadiah,
And Jedekiah in our choir,
Than cats sing like Tommaso!

BAD FOR BOYS.—A rat of a boy who had in vain searched the Postoffice corridors for the nickle which a careless hand occasionally drops at the stamp-clerk's window, yesterday took his position before a chestnut stand on Griswold street and eyed the fresh nuts a long time before drawing a deep sigh and groaning:

"Oh, I wish I was rich!"

The chestnut-roaster made no reply, and the odor of the roasting nuts finally induced the boy to inquire:

"Are chestnuts healthy?"

"No, bub—they are prolific of indigestion," was the reply.

After awhile the boy thought it was time to remark:

"Did you ever hear the story of the man who gave a poor boy a handful of chestnuts, and when the boy grew up and got rich he rewarded the old man with a diamond pin and a four-horse team?"

"No, never did, but I heard of the man who brought a poor boy to the edge of the grave by giving him a dozen chestnuts."

The lad took a turn up and down, secured another strong sniff of the pleasant odor, and then leaned over and whispered:

"If I'll take the chances of the edge-of-the-grave business will you take the chances on the chestnuts?"

The vender finally thought he would.—*Detroit Free Press.*

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Notes and Clippings.

A MAN hanged in Indiana nodded to the chaplain as the drop fell and said: "I'll see you later."

THE *Examiner and Chronicle* prints in its advertising columns a parody on one of the most beautiful hymns, in the interest of a salve for chapped hands.

AT SHEFFIELD, England, a "Church of England Funeral and Mourning Reform Association" has been organized. The livery-stable men and undertakers hav no respect for it.

THE Protestant Episcopal bishop of western Texas denounces church fairs as "iniquities and enormities." Church oyster soup in Texas is said to be even thinner than in this latitude, and not so numerously supplied with oysters.

A SUNDAY-SCHOOL boy of Holyoake, Mass., rather nonplussed his teacher when she was telling how God punished the Egyptians by causing the first-born in each household to be slain, by inquiring: "What would God hav done if there had been twins?"

DR. BROWN SEQUARD, in a late letter to the French Biological Society, states that milk, moderately warmed, if injected slowly into a human artery, will revive a dying patient quite as much as injections of blood. He cites a number of cases in which he has successfully tried the experiment.

THE total number of cotton spindles in the North are now estimated at about 9,900,000, and in the South 600,000, or a total in the country of say 10,500,000. Of the 68,000,000 spindles employed in the manufacture of cotton in 1876, the United States had in round numbers 10,000,000, and Great Britain 40,000,000.

AN invention comes to England from New Zealand in the shape of a "nail gun" for driving nails. It is not unlike a gun in shape and size. The nail is inserted in the muzzle and slides to the bottom, when a rod falls upon it and drives it with one blow. By this method one man can do the work of half a dozen.

"You cannot imagine the terror with which the advancement of American industries is filling British manufacturers," said Prof. Silliman in a recent address. "We, as you know, took the leading prize at Paris for the best steam engine in the world, and it is not denied in Europe to-day that America heads the list in the manufacture of agricultural machinery."

HERBERT H. HAZLOW was very honest and exact in his business, in East Bridgewater, Mass. He was a conspicuous Baptist too. Before leaving the place he paid every one of his debts, and arranged his affairs so that they could be easily comprehended by whoever might take charge of them. The only person who could complain of his unexpected departure were his wife and Edward French, for he eloped with Mrs. French.

A QUACK doctor is traveling in Ohio, accompanied by a remarkably beautiful young woman. Her complexion especially is perfect. He tells the people, in free lectures, that this fair creature was once rather ugly, but has been improved by the use of his elixir, which he offers at $3 a bottle. Nobody buys any at the conclusion of the lecture, but on the following day, when his agent goes from house to house, the sale is large.

DURING the first three years of the Presidency of Dr. McCosh at Princeton he received gifts of money for the college amounting to about $1,000 per week. After that subscriptions rose to $10,000 at a time; and, altogether, there has been received $2,500,000. That nice little sum of money ought to insure a goodly number of God's favored ones a front seat in heaven where the song of Moses and the Lamb can e chanted happily forever and ever.

ARTHUR GRAVES, clerk in holy orders, pleaded at Exeter assizes to forging a promissory note for £20, and Lord Coleridge sent him to prison for nine months, with hard labor; remarking that he passed a light sentence because he though the prisoner, being an educated man of good birth, would feel it particularly severe. For no worse an offense another clerk in holy orders—one Dr. Dodd—was hanged not long since.

OUR cotton crop for the year ending Aug. 31, 1878, according to the figures of the *Commercial and Financial Chronicle*, amounted to 4,811,265 bales, against 4,485,123 bales in 1877. This is the largest crop since that of 1859-60, the greatest known, and is only a little behind that. Of the total supply, 3,340,166 bales were exported, while 1,546,298 were taken for home consumption. The takings for home use were largely in excess of previous years.

THE Rev. Mr. Chambers of the Mount Pisgah Methodist Church, Philadelphia, has had three of his brethren and two sisters arrested for whipping him. There has long been a division in his congregation, and recently one faction got control of the edifice and locked him out. Last Sunday he came with a letter from his Bishop, authorizing him to conduct services; but the five accused persons yanked him from the platform and threw him out of doors.

JOHN C. INGERSOLL, a nephew of Col, Robert G. Ingersoll, publishes a partial account of how he was recently hazed by fellow-students at Cornell. He says that he was put through an absurd initiatory ceremony by members of a mock secret society. Several years ago one young man was killed and two were badly injured by falling into a gorge, near the college, while engaged in that kind of diversion at midnight. At that time the faculty endeavored to break up the practice, but, it seems, without success.

THE Order of Foresters, being a secret society, is under the ban of the Roman Catholic Church. A Forester named Kress was on his death-bed in Syracuse, and sent for Father Stoller to administer the rite of extreme unction; but the priest refused to officiate unless the dying man would renounce the society and giv up its secrets. Kress refused to comply with the conditions, and, after death, was debarred from burial in the Roman Catholic cemetery. The matter has been taken up by other Roman Catholic Foresters, and the priest has appealed to his Bishop for support.

MELISSA UNDERWOOD of Vincennes, Ind., was so susceptible to wooing that she promised to marry both Philip H. Donovan and William Ayres. At length she consented to be linked to Ayres if the marriage could be kept secret for a while from Donovan; but Donovan was informed by somebody, and burst into the room just in time to interrupt the ceremony. He grabbed Melissa in his arms and cried, "Hold on! you promised me first." "Go on, parson," said Ayres; "we're half married, anyhow, and you'd better finish the job." But the clergyman refused, and Melissa is not yet a wife.

THE objectionable practice of eating missionaries, which was for a long time out of fashion, is now revived by the natives of New Hebrides, a group of small islands off the northeastern coast of Australia. The missionaries who were eaten were from the Fiji Islands, and were wrecked on the shore. The natives ate them more because they were foreigners and were tender than because they were missionaries. The best chance now for mission work among those people will be to send old and tough missionaries who will be rejected as food, and may therefore succeed in prosecuting their work.

THE imports of dry goods and general merchandise at the port of New York last week amounted to $5,369,231, against $4,718,735 the corresponding week last year. The total of these imports since the beginning of the year has been $259,970,320, against $286,028,205 for the same period of 1877. Our exports of domestic produce for the week ending last Saturday were $6 365,550, against $6,503,661, same week in 1877. The total of these exports from New York since January 1st has been $307,382,920; for the same time last year it was $256,301,773. Our exports of domestic produce exceed our imports so far in 1878 by $47,412,600.

THE British Registrar-General gives a weekly account of the rate of mortality in a number of the great towns of the world, and among them he describes the following as having a population exceeding a quarter of a million. First comes London, with its 3,577,304 people. Next is Paris, with its 1,988,806; New York, with its 1,084,528, and Brooklyn, with 549,488; and then Berlin, with 1,019,620 inhabitants. Philadelphia has its 876,118; Vienna, 727,271; St. Petersburg, 669,741: Bombay, 644,405; Glasgow, 566,940; Liverpool, 532,691; Manchester, with Salford, 530,765 people. All these are above the half million. Then comes Naples, with its 457,407; Calcutta with 429,535; Madras, 397,552: Hamburg (the state), 406,104; Birmingham, 383,117; Baltimore 355,000; Buda-Pesth, 319,530; Dublin, 314,666; Leeds, 304,948; Amsterdam, 302,266; Sheffield, 289,537; Rome, 282,214; and Breslau, with 267,000 population. Why those cities of phenomenal growth and generous rivalry, Chicago and St. Louis, are omitted from the list is unaccountable.

THE katydid may sing her song,
The beetle he may whistle;
The grasshopper chew the ripening corn;
The taterbug eat the thistle;

The bullfrog croak the whole night long,
And with the firefly tussle;
While nightingales sing dreamy songs,
And bees get on their muscle.

Their noise combined will not awake
The sleeper half so quick
As the gay mosquito when he alights
And in his bill doth stick.

THE Texas papers contain detailed accounts of the lecherous conduct of the Rev. W. G. Veal, who tried persistently to seduce a young married lady whom he had joined in matrimony with her husband a short time before. He told her the sin would be his and not hers; and he said. "O, I hav such an amount of passion! How can I contain myself! You must yield to me!" etc., etc. Now all this is reprehensible in the extreme, but then it is but a trifle compared with some offenses which the United States Government punishes with fines and imprisonment. The sensual pastor probably never sold a copy of "Cupid's Yokes," and all other offenses can easily be overlooked.

IF the Rev. James Dixon tried to lead Miss Elizabeth M. Kepley of New Albany, Ind., from the path of virtue, his attempt was base enough without the additional depravity of endeavoring to alienate the young woman from an honorable lover by making her believe that the lover was a thief. Mr. Noble D. Morris, the young man in question, has sued the Rev. Mr. Dixon for slander, and the facts of this peculiar case will probably be brought out in a judicial investigation. Mr, Dixon says that he was only a fool; it remains to be seen whether he was not a knave. Of course this kind of thing is very wrong and unworthy of a man who claims to be a pattern and teacher of morality. But then the miserable man probably never sold a copy of "Cupid's Yokes" nor deposited one in the mail, and all other faults can be forgiven if he has not committed this, which, like sinning against the Holy Ghost, cannot be forgiven in this world nor the world to come.

OUR GREAT APPLE CROP.—This year's apple crop is now gathered, and it is one of the richest the country has ever had. In some regions apples are so plenty that they are fed to pigs, cows, and horses, and the cider mills are everywhere pressing out more cider than they can readily dispose of. This very palatable and healthful drink may be bought in the country at one dollar and one dollar and a half a barrel, and it ought to be on draught in the cities at a price which would tempt the poorest customers There is no need of anybody's drinking sham cider this year. The real juice of the apple is plenty enough for any demand there is likely to be for it. A splendid apple crop can, fortunately, now be disposed of to much better advantage than formerly. An extensive European demand for our apples has grown up within recent years, and this autumn we are exporting more of them than ever before, though the prices are very low, running from 75 cents to $1.62 a barrel, according to quality, so great is the supply. Vast quantities of apples are regularly shipped to Europe by steamer. The manifest of one vessel from this port last week showed that she carried 4,671 barrels, and all the outgoing European steamers are weighted with them. A Boston steamer took 5,000 barrels last Wednesday, the largest shipment of apples ever made from that port. Three steamship lines from Boston hav engaged to carry more than 40,000 barrels, and the export from New York will reach an enormous and unprecedented total. If the fruit is carefully picked and selected and well packed, it reaches Europe in good condition and brings a fair profit to the sender. Apples ought to be plenty and cheap in England this autumn.—*Sun.*

Events of the Week.

A YOUNG wife died recently in Newport, R. I., of excessive laughter.

CAIN is the name of a Bostonian who recently killed his brother-in-law.

NINE murders were committed in western Nebraska in a single week recently.

A LARGE tobacco factory was burned in Richmond, Va., on the 15th. A $75,000 smoke.

BAYARD TAYLOR, American Minister to Prussia, has been very ill, but is recovering.

THREE negroes were lynched at Lake City, Fla., on the 14th, for arson and robbery.

THE Crown Prince of Austria accidentally shot himself a short time since, not fatally.

WADE HAMPTON, who has been very low, having recently had a leg amputated, is recovering his health.

THE drivers on the Third Avenue street cars of this city are on strike. Cause, the discharge of some of the drivers.

A MAN fell to the sidewalk from the fourth story of the New York Postoffice, the other day, and was instantly killed.

AN election riot took place a few days ago in Manitoba in which several men were shot. A priest was at the bottom of it.

A LONDON banker has just lost $3,000,000 in a stock speculation, thereby breaking the bank and ruining many of the depositors.

SPAIN is encouraging Chinese immigration to Cuba. By a treaty just ratified Chinamen are placed on an equal footing with all other foreigners.

THE Congressional Committee on Naval Affairs is endeavoring to secure the indictment of ex-Secretary of the Navy Robeson for malfeasance in office.

OWING to the defalcation of the Saratoga Treasurer, business in that town is at a standstill, the last two banks having just suspended, one of them hopelessly insolvent.

THE Bridgeport, Ct., clergymen are at war with one another on the church lottery question. It is cheering to know that some of the clergy are opposed to pious gambling.

AN engineer in Denver was crushed under his wrecked locomotive, and could not readily be taken out. He endured the agony two hours and then cut his throat with his pocket knife.

PRINCESS ALICE, Grand Duchess of Hesse, third child and second daughter of Queen Victoria, died on the 14th, of diptheria. Her death interrupts the vice-regal festivities in Canada.

Two Indians were taken from the charge of a Government agent in Salmon City, Dakota, by a mob, a few days ago, and shot in revenge for the killing of a citizen by hostile Indians a few days before.

THE Rev. Fred Bell, of Brooklyn notoriety, is running a revival business in London, but his sins are finding him out. Some of the London clergy are circulating handbills exposing some of his amorous doings with servant girls, etc.

DR. BRADFORD, a New York physician, has been sentenced to fourteen years and a half in state prison for complicity in an abortion case which terminated fatally. Strange to say, there was no pious clergyman involved in the affair.

A WEALTHY ITHICAN named Ogden, a leader in the Methodist church, has been arrested for wife-murder. His wife died last spring under suspicious circumstances, and he immediately married again. His first wife's body has been disinterred and a large quantity of arsenic discovered in the system.

ON the night of the 10th the Eastern and Middle States were visited by a storm, which destroyed millions of dollars' worth of property Railroad tracks, culverts, and bridges were swept away, and several trains were wrecked, many passengers being killed or wounded. In Ulster county, N. Y., there was fully $1,000,000 worth of property swept away by freshets, In Woodstock fourteen bridges were destroyed. Mill Brook lost twenty-one bridges. Telegraph poles hav been prostrated in many places Many vessels were driven ashore.

Selections.

Modern Scientific Materialism: Its Meaning and Tendency.

BY B. F. UNDERWOOD.

In contrast to those transcendental systems which assume that in the depths of consciousness lie buried all possible intellectual treasures, waiting to be called forth on the field of experience, Materialism teaches that all knowledge is derived *from* experience; that the beginnings of all intelligence are the reactions of the organism in response to the movements of an external world. Without perception, imagination can have no elements to combine in ideal forms, conception nothing to represent in symbols. Our feelings, the basis of all experience, increase in number and variety, and range themselves in groups and classes, until we arrive at the complex conception of the cosmos, which is the subjective synthesis of all our perceptions and ideas, or primary and secondary impressions. This world arising in consciousness grows for us only as we grow. With every stage in the evolution of the organism arise corresponding differentiations in the universe, as seen by us.

But although Materialism admits no possibility of knowledge in advance of experience, it should not and does not ignore the fact that ancestral experiences are organized in the race, and transmitted from age to age. We come into the world with an organized form, every part the result of changes reaching back through unimaginable periods of time. The organism is born with certain tendencies which determine its reactions when sensible *stimuli* are presented. If the body is an evolution in which organs and parts, formed through ages, have been inherited from ancestors, what we call the mind is equally an evolution in which inherited experiences, or their results, have become organized in us, so as to determine largely individual experiences. The inherited tendencies thus received correspond with Kant's *a priori* "Forms of Sense and Understanding," save that they are not, as he held, transcendental, or anterior to all experience, ancestral and individual alike. Thus the so-called laws of thought, instead of being prior to all experience and above all processes of thought, like Fate above the Olympian gods, although connate, are as much the result of experience as any individual acquirement can be. If man has come up through countless ages, and bears in his structure the results of innumerable modifications of ancestors, it is obviously a corollary that the feelings and aptitudes, the powers of thought, and the mental characteristics in general, have likewise been developed from the lowest organic activities. As Lewes observes: "The notorious facts of heredity show how habits once organized may become transmitted to descendants, so that the unnatural action of 'begging," when a dog is taught to perform it, may become a natural action in its descendants, requiring no teaching. Nay, this very process underlies all development. The voluntary actions become involuntary, the involuntary become automatic, the intelligent become habitual, and the habitual become instinctive. It is the same in the higher regions of intellect; the slow acquisitions of centuries of research become condensed into axioms which are intuitions."

In the *Spanish Gypsy*, George Eliot says:

"What! shall the trick of nostrils and of lips
Descend through generations, and the soul,
That moves within our frames like God in worlds,
Imprint no record, leave no documents,
Of her great history?

"Shall men bequeath
The fancies of their palates to their sons,
And shall the shudders of restraining awe,
The slow wept tears of contrite memory,
Faith's prayerful labor, and the food divine
Of fast ecstatic,—shall these pass away
Like wind upon the waters tracklessly."

There is a deep meaning in these lines, which Locke, representing the sensational school, and Kant the transcendental school of metaphysics, failed to see, and an understanding of which would have rendered the long controversy between these two schools utterly impossible.

Having adverted to the source of knowledge, we come next to consider what, according to the materialistic view, we really know.

We are aware of the untenableness of the common notion that the senses directly mirror outward things; and it is equally evident that impressions have to be assimilated, or transformed into sensations, before they can become motors, or have any value for us. If the existence of an external world came originally by inference or deduction, it has long since become second nature for us to regard it as the cause of our impressions and subjective states. It is a fact of feeling woven into consciousness. That there are objects which affect us by their presence, and have qualities that affect us in various manners, cannot be disputed without a violation of the first principles of thought. Why call in question an external world, when no one can help believing in it, however ingeniously he may argue against it? What the externality is, how much of what we see and feel is due to the colorings of our consciousness, how much belongs to the outer world, and how much to the reactions of the organism, it may be impossible to determine. Berkeley, after reducing what is commonly called matter to sensations, denied an external world or noumanon, and maintained that our sequent states of consciousness are due directly to the will of God. Kant admitted an external world, but claimed nothing could be known of the "thing in itself." Fichte held that the sequence of our state of consciousness depends upon the constitution of the mind—that there is no objective order—indeed, nothing save what the mind creates for itself.

It is not uncommon for writers to-day to use the arguments of these ingenious philosophers to expose the untenableness of Materialism. They refer to the fact that what is called matter is a congeries of qualities, many of which by psychological analysis can be shown to be names for the ways in which our consciousness is affected. But it seems to me they all leave untouched the fact, the conviction of which is irresistible to themselves, that there is something outside of the mind that produces the sensations of which we are conscious. That the external reality, *except in its relation to us*, is that objective synthesis which we call matter, I admit, cannot be successfully maintained; neither can it be resolved into the groups of thoughts and feelings that we call mind.

If Materialism required me to regard things *as they appear to me*, as absolute realities out of all relations with the organism, I should be compelled to reject it at once as a superficial view of the universe; for take away the living organism and there is no reason, none whatever, for believing that what we understand by heat and cold, light and darkness, noise and silence, have any existence. Sound, light, color, fragrance, hardness, softness, and all the so-called secondary qualities of matter, at least, can be shown to depend for their existence upon consciousness.

There can be no sound without an ear to collect and transmit the aerial vibrations to the acoustic nerve where it can be transformed into a sensation. And without an eye there can be no luminous effect. I must hold with Lewes that these qualities of bodies are states of consciousness, viewed from the subjective side, and states of objects, viewed from the objective side; or, in other words, the products of two factors. There must be both vibrations of the air and an acoustic nerve to have sound, undulations of ether and retinal sensibility to have light, emanations of particles and an olfactory nerve to have fragrance, an external object and nervous sensibility to have hardness or softness. These illustrations serve to show the absurdity of supposing objects exist outside of consciousness just as they appear to us; and at the same time they indicate that there are external objects of different qualities, of which all we can possibly know is their relations to the organism. As for "the thing in itself," it is inconceivable, for whatever exists, exists in relation to other things. That there are other beings of whom we know nothing, between whom and the same external world are other relations of which we can have no conception, is not denied (although in the absence of evidence we may not believe it); and the only meaning "the thing in itself" can have for us is the external world, considered in relation to imaginary beings with constitutions or natures radically different from our own.

Materialism, because it will not join in the hunt after "the thing itself," or indulge in aspirations after the "otherness of things," is frequently charged with limiting the realm of existence to the range of the senses. It does nothing of the kind. It is evident that there are many motions of the universe to which our dull senses make no response. In some respects even the lower animals have a susceptibility to impressions which we do not possess. Before the ethereal undulations have reached some four hundred billions per second, and after they have reached twice that number, the retina refuses to respond, and there is no luminous phenomenon, although there *are* reagents on which the undulations do act on either side of the luminous limits. So there may be a great number and variety of movements in the external world of which we have no knowledge whatever. Had we superior sensorial perceptions we might take cognizance of many of these movements; but this fact does not reduce the value of the knowledge which we derive from the movements to which our senses *do* respond.

Some of our most advanced thinkers, who are themselves as strong Materialists as a belief that all phenomena are the result of matter and causation can make them, occasionally give the impression that they are not in sympathy with Materialism; but in such cases they associate it with crude views that are in fact no part of it, even though they have some times been put forward by incompetent writers who have written in defense of Materialism. Of this class is Professor Tyndall, who is a Materialist in every proper sense of the word, and Professor Huxley, who is still more Materialistic, if possible, except in a certain sense in which his view can have no practical value or influence, and indeed no interest save for such as find a charm in the old controversy between idealism and realism.

[TO BE CONTINUED.]

Pocket Theology.—Continued.

BY VOLTAIRE.

TRANSLATED INTO ENGLISH FOR THE FIRST TIME BY MISS ELLEN CARROLL.

ANNUNCIATION.

A visit of ceremony paid by a pure spirit to a virgin of Judea, accompanied with a pretty compliment. The result was a fine brat, as big as his papa, who has since made a certain noise in the world, and, there is room to hope, will make a great deal more if mankind continues to be as good and wise as it has been hitherto.

ANTHROPOLOGY.

A way of explaining themselves peculiar to our sacred writers, and which consists in endowing with eyes, hands, passions, and wicked malice the pure spirit that rules the universe. God created man in his own image, and the priests have made God in the image of the priests. This is, possibly, why we love them so.

ANTILOQUY.

A theological term to designate the contradictions to be found from time to time in the Word of God. These contradictions are but apparent, of course, and none but stone-blind people can detect them. People of enlightened faith can perceive at once that God cannot contradict himself, unless, indeed, his ministers cause him to change his mind.

ANTIPODES.

To believe in the antipodes constitutes a wicked heresy. God, who made the world, ought to have known if there were such a thing, and it is evident from his books that he did not believe in it.

ANTIQUITY

Is infallible, and cannot err. Its antiquity is the indubitable proof of the soundness of an opinion, of a custom, or a ceremony. It is highly important to repulse and discourage all attempts at innovation. Old shoes are more commodious and easy to the feet than new ones. The clergy must never relinquish whatever they have hitherto practiced. The more ancient the church, the more prone is she to wander both in action and discourse.

APOCALYPSE.

A very curious and worthy book of Holy Writ, commented by Newton, and containing a series of tales invented by St. John, of a rather less cheerful character than the fables of LaFontaine, but infinitely better calculated to stir the minds of the grown-up children who read them. During three centuries the Greek Church persisted in regarding the Apocalypse as an apocryphal book, but the Latin Fathers, much more knowing, have declared it sacred, thereby confirming its right of canonization.

APOSTLES.

A dozen of knaves, as ignorant as owls and as poor as church mice, who composed the court of the Son of God here below, and were charged by him to teach the universe. Their successors have since risen in the world, thanks to theology, which their predecessors, the apostles, had not studied. For the rest, the clergy, like the aristocracy, is so constituted as to derive a greater degree of luster in proportion as they recede from their primitive origin, or the resemblance between them and their predecessors fades away.

APPARITIONS.

Supernatural visions permitted to him or her gifted by God with the special grace of possessing a cracked brain, a hysterical temperament, a disordered digestion, but, above all, the art of lying with effrontery.

APPEAL.

An impious custom, and offensive to the Church, wickedly established in certain countries, where the people have the temerity to appeal to profane judges against the decisions of saintly ones, who are, as it is well known, incapable of abusing their authority or ministry.

APPELLANTS.

These are, in France, the Jansenists who have advisedly appealed against the bull *unigenitus* to the future Council General which shall settle definitively all disputes touching divine grace. According to the latest news, this council will be held without fail on the eve of the Day of Judgment.

ARCHBISHOP.

A title unknown in the earlier centuries of the Church, but invented since by the humility of her pastors, who, after having raised themselves up on

the backs of the profane, endeavored to climb on each other's backs to see what was passing in the fold of the Lord.

ARK OF GOD.

The cash-box of the clergy. There is no joking with God touching this same cash-box of his spouse, which contains all the property and jewels of the community. Were it not for the faith that sustains them, princes, who are sometimes "hard up," might be tempted to lay hands on it. However, by going the right way about it, they might try the thing. God, who sometimes slumbers, might perhaps let them carry off the strong box without giving the alarm.

ARMS.

The clergy may not carry arms themselves, but, in case of need, may place them in the hands of laymen to do battle in the cause of Mother Church, who, at a safe distance, raises her pious hands to heaven to implore its aid in favor of those who are fighting for her divine rights or the gratification of her sacred whims.

ARM (Secular).

A monarch, a magistrate, a policeman, or a hangman, to whom the Church, tender mother, may hand over any one of the children that offend her and whom she has not the heart to murder herself.

ASSASSINATION.

A case involving the criminal dock with regard to the laity, but privileged with regard to the clergy. In some countries the latter enjoy the right of thieving and assassination in utter defiance of ordinary justice. Moreover, the Church enjoys by right divine the right of assassinating heretics, tyrants, and miscreants, or at least of causing them to be assassinated by the laity, she herself abhorring bloodshed.

ASSES.

Long-eared animals, patient and humble, and the true models to be imitated by all good Christians, who, like them, must allow themselves to be saddled with their burdens and carry their cross. Jesus was mounted on an ass which did not belong to him when he entered into Jerusalem, by which action he intended to proclaim to all whom it might concern that the priests should thenceforward enjoy the right of riding on the backs of Christians to the end of all time.

ATHEIST.

A name given by theologians to whoever differs from them in their ideas concerning the divinity, or who refuses to believe in it in the form in which, in the emptiness of their infallible pates, they have resolved to present it to him. As a rule, an Atheist is any or every man who does not believe in the God of the priests.

ATTRIBUTES (Divine).

Incomprehensible qualities which, by dint of reflecting on, our theologians have decided can only belong to a being of whom they have not the least idea. These qualities seem incompatible to persons of weak faith, but are easily reconcilable to those who do not reflect about them. The negative attributes with which theology has endowed the Godhead clearly demonstrate that the divinity can have no possible resemblance to any being or thing we can possibly imagine. This is conclusive, and eminently calculated to settle our ideas on this point.

ATTRITION.

A theological term which signifies the regret felt by a Christian for the sins he has committed, with an eye to the chastisement that may follow them. This regret, according to the Jesuits, suffices to appease God, but the Jansenists deny this. God himself will doubtless some day show us which of these is right.

AUGURS.

How our modern augurs must enjoy themselves when, glass in hand, they devise among them of the folly of all who are not, as they are, members of the college of the augurs!

AUSTERITY.

An ingenious means invented by perfected Christians of rendering themselves agreeable in the sight of a God of infinite goodness by torturing themselves with fastings, flagellations, etc. God is, of course, always delighted with such like inventions in his honor on the part of his creatures. Austerities are, moreover, advantageous and profitable, inasmuch as they create an extreme wonder in those who are witnesses of these marvelous follies, while, on the other hand, the meek and pure of faith regard them as both wise and good.

[TO BE CONTINUED.]

THE WATKINS SPEECHES AND ADDRESSES.—BRO. BENNETT: Allow me to remind the two or three hundred Liberals who arose at my suggestion at the Watkins Convention and agreed to take a copy of the book if you would publish it, that the book is now ready and they should keep their agreement by sending for it. I am sure they will be pleased with it. I consider it one of the most valuable publications that has issued from the Liberal press in many years, and it should hav a large sale. H. L. GREEN.

THE PROCEEDINGS AND ADDRESSES at the Freethinkers' Convention, held at Watkins, N. Y., in August last, hav been reported and bound up in a substantial volume by D. M. Bennett, of New York. It will be found a rich repository of Liberal and advanced thought, uttered by a large number of representative men and women. Some of the speakers attack Spiritualism, but it was to be expected of them.—*Banner of Light.*

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XV.—CONTINUED.

As most readers are probably but little acquainted with the eight classes of the Protista just mentioned, I shall now add some further general observations on their natural history. The great majority of all Protista live in the sea, some swimming freely on the surface, some creeping at the bottom, and others attached to stones, shells, plants, etc. Many species of Protista also live in fresh water, but only a very small number on dry land (for example, Myxomocetes and some Protoplasta). Most of them can be seen only through the microscope, except when millions of individuals are found accumulated. Only a few of them attain a diameter of some lines, or as much as an inch. What they lack in size of body they make up for by producing astonishing numbers of individuals, and they very considerably influence in this way the economy of nature. The imperishable remains of dead Protista, for instance, the flinty shells of the Diatomeæ and Radiolaria and the calcareous shells of the Acyttaria, often form large rock masses.

In regard to their *vital phenomena*, especially those of nutrition and propagation, some Protista are more allied to plants, others more to animals. Both in their mode of taking food and in the chemical changes of their living substance, they sometimes more resemble the lower animals, at others the lower plants. *Free locomotion* is possessed by many Protista, while others are without it; but this does not constitute a characteristic distinction, as we know of undoubted animals which entirely lack free locomotion, and of genuine plants which possess it. All Protista have a *soul*—that is to say, are "animate"—as well as all animals and all plants. The soul's activity in the Protista manifests itself in their *irritability*, that is, in the movements and other changes which take place in consequence of mechanical, electrical, and chemical irritation of their contractile protoplasm. Consciousness and the capability of will and thought are probably wanting in all Protista. However, the same qualities are in the same degree also wanting in many of the lower animals, whereas many of the higher animals in these respects are scarcely inferior to the lower races of human beings. In the Protista, as in all other organisms, the activities of the soul are traceable to molecular motions in the protoplasm.

The most important *physiological characteristic* of the kingdom Protista lies in the exclusively *non-sexual propagation* of all the organisms belonging to it. The higher animals and plants multiply almost exclusively in a sexual manner. The lower animals and plants multiply also, in many cases, in a non-sexual manner, by division, the formation of buds, the formation of germs, etc. But sexual propagation almost always exists by the side of it, and often regularly alternates with it in succeeding generations (Metagenesis, vol. i, p. 206). All Protista, on the other hand, propagate themselves exclusively in a non-sexual manner, and, in fact, the distinction of the two sexes among them has not been effected—there are neither male nor female Protista.

The Protista in regard to their vital phenomena stand midway between animals and plants, that is to say, between their lowest forms; and the same must be said in regard to the *chemical composition* of their bodies. One of the most important distinctions between the chemical composition of animal and vegetable bodies consists in the characteristic formation of the skeleton. The skeleton, or the solid scaffolding of the body in most genuine plants, consists of a substance called cellulose, devoid of nitrogen, but secreted by the nitrogenous cell-substance, or protoplasm. In most genuine animals, on the other hand, the skeleton generally consists either of nitrogenous combinations (chitin, etc.) or of calcareous earth. In this respect some Protista are more like plants, others more like animals. In many of them the skeleton is principally or entirely formed of calcareous earth, which is met with both in animal and vegetable bodies. But the active vital substance in all cases is the mucous protoplasm.

In regard to the *form* of the Protista, it is to be remarked that the *individuality* of their body almost always remains at an extremely low stage of development. Very many Protista remain for life simple plastids or individuals of the first order. Others, indeed, form colonies or republics of plastids by the union of several individuals. But even these higher individuals of the second order, formed by the combination of simple plastids, for the most part remain at a very low stage of development. The members of such communities among the Protista remain very similar one to another, and never, or only in a slight degree, commence a division of labor, and are consequently as little able to render their community fit for higher functions as are, for example, the savages of Australia. The community of the plastids remains in most cases very loose, and each single plastid retains in a great measure its own individual independence.

A second structural characteristic, which next to their low stage of individuality especially distinguishes the Protista, is the low stage of development of their stereometrical fundamental forms. As I have shown in my theory of fundamental forms (in the f urth book of the General Morphology), a definite geometrical fundamental form can be pointed out in most organisms, both in the general form of the body and in the form of the individual parts. This ideal fundamental form, or type, which is determined by the number, position, combination, and differentiation of the component parts, stands in just the same relation to the real organic form as the ideal geometrical fundamental form of crystals does to their imperfect real form. In most bodies and parts of the bodies of animals and plants this fundamental form is a pyramid. It is a regular pyramid in the so-called "regular radiate" forms, and an irregular pyramid in the more highly differentiated, so-called "bilaterally symmetrical" forms. Among the Protista this pyramidal type, which prevails in the animal and vegetable kingdom, is on the whole rare, a id instead of it we have either quite irregular (amorphous) or more simple, regular, geometrical types; especially frequent are the sphere, the cylinder, the ellipsoid, the spheroid, the double cone, the cone, the regular polygon (tetrahedron, hexahedron, octahedron, dodecahedron, icosahedron), etc. All the fundamental forms of the pro-morphological system, which are of a low rank in that system, prevail in the Protista. However, in many Protista there occur also the higher, regular, and bilateral types, fundamental forms which predominate in the animal and vegetable kingdoms. In this respect some of the Protista are frequently more closely allied to animals (as the Acyttaria), others more so to plants (as the Radiolaria).

With regard to the *palæontological development of the kingdom Protista*, we may form various, but necessarily very unsafe, genealogical hypotheses. Perhaps the individual classes of the kingdom are independent tribes, or phyla, which have developed independently of one another and independently of the animal and the vegetable kingdoms. Even if we adopt the monophyletic hypothesis of descent, and maintain a common origin from a single form of Moneron for all organisms, without exception, which have ever lived and still live upon the earth, even in this case the connection of the neutral Protista on the one hand with the vegetable kingdom, and on the other hand with the animal kingdom, must be considered as very vague. We must regard them as lower offshoots which have developed directly out of the root of the great double-branched organic pedigree, or perhaps out of the lowest tribe of Protista, which may be supposed to have shot up midway between the two diverging high and vigorous trunks of the animal and vegetable kingdoms. The individual classes of the Protista, whether they are more closely connected at their roots in groups, or only form a loose bunch of root-offsets, must in this case be regarded as having nothing to do either with the diverging groups of organisms belonging to the animal kingdom on the right, or to the vegetable kingdom on the left. They must be supposed to have retained the original simple character of the common primeval living thing more than have genuine animals and genuine plants.

But if we adopt the polyphyletic hyp othesis of descent, we have to imagine a number of organic tribes or phyla, which all shoot up by spontaneous generation out of the same ground, by the side of and independent of one another. In that case numbers of different Monera must have arisen by spontaneous generation whose differences would depend only upon slight, to us imperceptible, differences in their chemical composition, and consequently upon differences in their capability of development. A small number of Monera would then have given origin to the animal kingdom, and again, a small number would have produced the vegetable kingdom. Between these two groups, however, there would have developed, independently of them, a large number of independent tribes, which have remained at a lower stage of organization, and which have neither developed into genuine plants nor into genuine animals.

A safe means of deciding between the monophyletic and olyphyletic hypotheses is as yet quite impossible, considering the imperfect state of our phylogenetic knowledge. The different groups of Protista, and those lowest forms of the animal kingdom and of the vegetable kingdom which are scarcely distinguishable from the Protista, show such a close connection with one another and such a confused mixture of characteristics, that at present any systematic division and arrangement of the groups of forms seem more or less artificial and forced. Hence the attempt here offered must be regarded as entirely provisional. But the more deeply we penetrate into the genealogical secrets of this obscure domain of inquiry, the more probable appears the idea that the vegetable kingdom and the animal kingdom are each of independent origin, and that midway between these two great pedigrees a number of other independent small groups of organisms have arisen by repeated acts of spontaneous generation, which on account of their indifferent neutral character, and in consequence of their mixture of animal and vegetable properties, may lay claim to the designation of independent Protista.

[TO BE CONTINUED.]

Selections.

Liberty and Morality.

A DISCOURSE GIVEN AT SOUTH PLACE CHAPEL, FINSBURY, LONDON, BY MONCURE D. CONWAY, M.A.

Among the most painful phenomena of nature are those of recurrence in things evil. From the earliest period man's courage has been daunted by the perception that though it might conquer an evil thing, that thing was pretty sure to return. Darkness vanished before the dawn, but it returned; the storm-cloud cleared away, but it came again; the sickly season might pass, but went its rounds again under its dog-star; fevers were only intermittent; the cancer was eradicated only to reappear; the tyrant might be slain, tyranny remained. Such phenomena underlie all those ancient fables which led man up to the conception of Fate—the doctrine of despair. Hercules might kill any one head of the nine-headed hydra, but two heads grew in its place; and when he had burned away all the other heads, one was immortal, and he could only bury it; but its venomous breath came up and gave life to venomous creatures after its kind. Science has, to a large extent, released the European man from this paralyzing notion of fatality in things evil. Some of the old hydras it has slain altogether. It has trampled out leprosy, and the black death, and some other ancient plagues, and civilization has cleared some regions of the wolf, the bear, and the worst serpents.

But there are other regions among us—in us—where the phenomena of evil recurrence are still present and powerful, and where some bow before them with a feeling of despair. There are social hydras whose heads seem to be immortal. Tyranny is a monster that never dies. It has passed into a proverb that eternal vigilance is the price of liberty; and that is because the spirit of oppression is never destroyed, and, on its part, is sleeplessly vigilant. Behold here to-day this great people, whose passion for liberty is recorded in splendid pages of history, whose resolution to build on these islands a commonwealth of justice and freedom is written on every acre of its soil in their heart's blood, and in royal blood, too; and yet after all those sacrifices and heroic martyrdoms, the scratch of one man's pen can run through the achievements of centuries, and turn the arm of England to a bulwark of barbarism.

The cause of such recurrences is not far to seek. The fatality is not in the evil thing, but in some strange popular hallucination like that which Hercules had about the ninth hydra head. Instead of killing that, he hid it under a stone; and, in the same way, whenever in history the Anglo-Saxon has vanquished a wrong, he has always spared one of its heads. He hides it away; he calls it obsolete; but, after lying still for a long time, up it starts again at the call of some ambitious partisan, all through this curious disinclination to eradicate a wrong utterly and leave no germ of it behind. The chief art of reform is to be radical. No unrepealed statute is ever obsolete. The head of every wrong lives still while its principle is spared, and though it seem antiquated one day, it may be a "spirited policy" the next.

The evil that is vanquished, but not slain—only hid—has not only power of recurrence, but of self-multiplication. Where one head fell, behold two, or perhaps more. The resuscitation of irresponsible power anywhere is accompanied by a corresponding revival of old oppressions generally. Vernacular press laws in India, Turkish alliances, and attacks on free printing at home, have all one neck. If any one had told me ten years ago that I should some day have to defend freedom of thought and of the press in this metropolis of civil liberty, I should have been as much surprised as if he had predicted that we should all be hunting wolves out of Epping Forest. I should have said to him, "Why, John Milton settled all that over two hundred years ago. Do you mean to say that the time can come again when a man can personally suffer for his honest thought and its honest publication?"

Such a prophet ten years ago might, indeed, have reminded us of how often the oppression of intellectual liberty had recurred since Milton's time; of how long Richard Carlile and his sister lay in Dorchester Jail for selling Paine's works; but he would have been rash, indeed, had he predicted that we should live to assemble in our free societies, hard by a prison in which an innocent Freethinker languishes, and beside a court which robs a mother of her child because of her metaphysics.

But now, let me say, such a prophet would have been only half right. Though oppression of thought has returned, it has had to put on such a disguise that it cannot be universally recognized. It is, I believe, true that it would be impossible at this day to punish a man for his opinions in any such open way as Richard Carlile and Holyoake were punished. I will not say such oppression will never return, for, as our Prime Minister once said, the impossible is always coming to pass; but, at any rate, no attack on free thought or free printing, open and aboveboard, could now be made without very serious and general resistance. This recent oppression has, if you will allow me the expression, sneaked back; it has subtly complicated itself with the moral feeling of the community; it has hid its horns under a white cowl of purity; it has masked itself as a defender of virtue and suppressor of vice. By so doing oppression of thought confesses that it cannot otherwise succeed even in seizing here and there an exceptional victim.

In the English breast there is but one sentiment higher than that of liberty—the moral sentiment. Nearer to man than his nation is his family, and dearer even than the freedom of his tongue is the purity of his home. As the moral sentiment when educated makes a nation's greatness, when ignorant it becomes a nation's weakness. All history has shown that when oppression has been foiled on every other side, its last resort is to alarm the moral sentiment of the masses, to confuse their common sense with black spectres of immorality. In that fear, that confusion, selfish power has often found a community's vulnerable heel, and there planted its fang. We can see through such masks in the past; we can recognize in many massacres which pretended to defend virtue the concealed hand of vice; but, alas, the lessons of history are not yet wisdom for the people, and the old device may still, it seems, be tried with success. I hardly need remind you that the recent cases in which Freethought has been judicially punished were complicated with moral questions. The priest watched for that opportunity. For years the mother had promulgated her religious heresies; it was only when a moral heresy was ascribed to her that his blow could be struck without recoiling upon himself from every heart in England that knows what is manly towards woman, and what is due to a mother. For years Edward Truelove, as honest a man as any in England, had openly sold the books which sent men to prison in the last generation; it was a book unrelated to the old struggle for free printing, a book apparently involving moral questions, which was adroitly used to confuse the public mind and veil this last stab at the heart of personal liberty.

These things could not have occurred were it not that the public mind is at sea so far as the precise relation between liberty and morality is concerned. The absence from popular discussions of any clear principle by which liberty is distinguishable from licentiousness, constitutes a new and startling danger. For liberty of thought involves liberty of speech, of printing, and of moral action. Liberty is no more sacred when it criticises the creed of the community than when it criticises moral institutions. Freedom of thought were an empty name if it did not carry with it the freedom that brings thought to bear upon the social laws and customs founded on past and fettered thought. "Unproductive thought is no thought at all." The intellect is man's instrument for conforming society and the world to reason and right; and to restrain its free play among the moral and social superstitions of mankind were like folding a living seed in wrappings of a mummy.

Many crimes, it is said, have been committed in the name of liberty; yes, but never one by the reality of liberty. Many crimes have been committed in the name of religion, but they were none the less irreligious. The very common mental confusion which regards things evil as only good pressed too far, is continually shown in the common phrase about "liberty degenerating into license." That is taking the name of liberty in vain, You cannot press a good principle too far. Liberty cannot degenerate into licentiousness; not any more than a diamond can degenerate into glass. Liberty can only be ascribed to a man as member of society, and means his right to seek happiness, to develop his nature, to do his duty, all to the best of his ability—in fact, his right to be a man—without hindrance from others or from the community, to whose well-being he is loyal. By its very essence, therefore, liberty can never mean the destruction of others' liberty, the sway of brute force, or selfish defiance of the public welfare. You may call that recklessness, if you please, or licentiousness, or anarchy, but it has no relation whatever to human liberty; liberty never runs to that kind of seed, but, on the contrary, finds in such the tares and briars that choke its growth.

But how, it may be asked, are we to distinguish the wheat from the tares? how discriminate the licentiousness to be punished from the liberty that is essential?

In the cases that concern freedom of thought and of printing, the Courts have recently given their answer to the question—an answer which, I affirm, cannot be maintained, and which could not be equally applied in any community without bringing on revolution. A man publishes and sells a certain book. Somebody dislikes the sentiments of that book, and believes the perusal of such sentiment would corrupt the community. He asks the judge to restrain his neighbor from circulating that book. The judge calls about him a jury, and asks them if they think the book will tend to deprave public morals. They say, Yes. Then the judge orders the book to be suppressed, and the seller of it to be punished. From first to last, the whole procedure is speculative. It is not shown that any injury has been done; it is not shown, or even suggested, that any evil was intended; it is a decision based upon the powers of imagination, at best; more correctly, perhaps, upon capacities for panic.

Such a decision reverses the chief aim of all real law, which is to protect the weak from the strong, to protect the individual from the brute force of majorities. It changes the jury from defenders of rights to inquisitors of opinion. The judges of Athens put Socrates to death on the ground that his opinions tended to corrupt the youth of that city. The High Court of Jerusalem sentenced Jesus to death on similar grounds. Practical Pilate asked, "What evil hath he done?" but he got no answer, Jesus had done no evil; he had only advanced opinions which the majority considered subversive of the moral foundations of society. And, in short, there is no persecution, no oppression of conscience, no massacre in history, which may not be justified on the principle that you may punish a man for the evils which may be imaginatively and prospectively attributed to the influence of his opinions. Nay, all contemporary discussion of vital problems, all new ideas, are thus placed at the mercy of nervous apprehensions. It is very probable that you might take the first twelve men you happen to meet on the street, and find that, put on oath, they would affirm their belief that the opinions of Dr. Martineau, of the Jewish rabbins, of our own chapel, must tend to deprave public morals. Such doctrines, they would say, by taking away hell, remove the restraints of fear from human passions, and by denying authority of the Bible, tend to destroy the influence of the clergy, of Christianity, and the ten commandments. The same arguments which imprisoned Edward Truelove would imprison any Liberal thinker, if his jury happened to be orthodox, and the same authority which suppresses one honestly-written book would suppress another if it happened to be distasteful to a jury.

It makes no difference that one book deals roughly with moral conventionalities, while another attacks such as are theological. That may make a great deal of difference to our tastes and sentiments, but none at all as to the principle of justice. Every idea must have its influence on morals; whether that influence will be good or evil cannot be determined by any foresight, least of all by the prejudices of those who do not hold that idea, who hate it, and have not impartially studied its bearings. Many of the best books in the world have been pronounced immoral and wicked in their time, and after it; and if the average commonplace of any period, as represented by judges that know only precedents, and jurors instructed by them, be allowed to suppress all thoughts and works that do not merely repeat the prevailing notions, all inquiry is at an end, all progress paralyzed.

What defense, then, has society against obscene books? it may be asked. Are we to allow men under plea of liberty of the press to send forth a stream of pollution into our homes, and corrupt the people?

I answer, No. Every person who is guilty of such an offense should be punished. Many such have been punished and nobody has raised any protest, because they really were guilty. They have never defended their publications. But you must show a man to be guilty before you can safely punish him. The verdict of a jury is not infallible even then; but we need not quarrel about that; it is the best means we can have of discovering guilt. The cases would be very rare where a jury would unanimously affirm wickedness in a man whose life had been upright. Where, for instance, is the jury willing to swear that they believe Edward Truelove to be a wicked, corrupt, and malicious man who for base and selfish ends has aimed to deprave society and injure his neighbors? No such jury could be impaneled in England. In the trial of Mr. Bradlaugh and Mrs. Besant, the jury were careful to assert the innocence of the accused and the rectitude of their purpose in publishing the book they condemned. The judge then compelled them to bring in a verdict of "Guilty;" forced them to pronounce guilty persons they had just declared innocent on oath!

Suppose the charge had been one of murder, and the jury had brought in a verdict that though the prisoner had killed a man, it was in the effort to do that man a service, what would have been said had a judge compelled them to find that prisoner guilty of murdering the man he was trying to benefit? Or suppose, instead of an obscene libel, it had been a personal libel; suppose a man charged with printing a libel on another, and the jury declared that the matter printed was not meant to injure, that it was without malice, put forth in good faith and purely for the public good, would it be possible for any judge to turn that into a verdict of guilty—even if the plaintiff were injured—and to punish a public benefactor as if he were a criminal?

There are ordinary civil cases, cases of damages, where the law rightly ignores the question of intent; but it is not so in criminal cases. There, character is involved; there, punishment implies guilt; and it is unjust where there is no guilt. Malice aforethought makes murder, and a guilty mind must equally characterize every blow aimed at social virtue. Where the law is violated, the law is compelled to assume such guilt, because it does not know more than the appearance; but when innocence is proved—when it is admitted—it is criminal to act on the technical and disproved assumption. Such has been the grievous wrong done by the recent decisions, criminal intent being arbitrarily excluded from consideration in each case, when it was the essence of each case.

So much for the persons involved. But let us recur to the books indicted. They may not be to your taste or mine; they may be contrary to our moral views; that is not the question. Have those who believe such views true and beneficial to society the right to advocate and advance them openly? Has society any right to suppress them by force because they are unwelcome to the majority? Once let it be admitted that the publication is in good faith, meant for the public good, entirely free from corrupt motive, and it cannot be suppressed without violation of the fundamental principles of liberty. This would appear at once if such suppression were equitably applied to all works which are liable to the charge of offending the conventional moral sentiment. Goethe, being once in Kiel, was invited to attend a meeting called by some clergymen, for the suppression of obscene literature. He attended, and proposed that they should begin with the Bible. That ended the conference, and it was never heard of again. And that will end all these attempts to suppress books called immoral by prurient imaginations, just so soon as the same measure is meted out to Freethinkers and Bible Societies. Edward Truelove is in jail, but justice sees Solomon by his side and those who circulate Solomon; and St. Paul also, and Shakspere, Boccaccio, Montaigne, Dean Swift, Smollett, Goethe, and many other great men, who were not afraid to write of the facts of nature; nay, many naturalists and physiologists of our time and country would be there with him to-day if equal justice were done. There is no difference between the plain speech in many classic works and in those which have been lately condemned as immoral, and no difference is alleged between the motives with which they are all published.

The book may be very able in one case, very poor in another, but the principles of freedom and right protect them equally. To contend that a book which is decent for the the rich becomes indecent when priced within reach of the poor, is a mere insult to the people; it is on a par with the religion which regards subscribers visiting the Zological Gardens on Sunday as pious people, whereas sixpence would make them Sabbath-breakers.

Unless this nation is prepared to assume that all religious truth has been attained, it must allow free criticism of popular opinions, even though the majority say such criticisms destroy millions of souls. Unless the nation assumes that it has reached the supreme social and moral perfection it must allow free criticism of social and moral customs; and if such freedom be accepted as right, all its results must be accepted. If the honest Malthusian can be thrown into prison for corrupting morals, the honest heretic may be thrown there for destroying souls. In every branch of inquiry errors will arise; that is incidental to the search for truth. But Milton uttered the mature verdict of mankind when he said: "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting, to misdoubt her strength. Let her and falsehood grapple. Who ever knew Truth put to the worse in a free and open encounter. Her confuting is the best and surest suppressing."

Nay, confutation by truth is the *only* suppression of error. Persecution only fans it into strength by mingling with its smoke the glow of martyrdom. In the present cases, several poor pamphlets have been drawn out of their obscurity and scattered broadcast through the land; and any man of common sense must have known that such would have been the result of attempting their suppression. What, then, are we to infer concerning those who have instituted these recent proceedings? Are we to suppose that they have not the common-sense to know that they would increase enormously the circulation of the opinions they profess to abhor?

I am sorry to say that, for one, I cannot come to so charitable a theory—not even after the blundering ignorance shown by their rigidly righteous lawyers. I cannot believe that this is any *bona fide* effort to suppress immorality. There are too many signs about it which compel to the sorrowful conclusion that there has grown up among us a society whose original aim may have been to suppress vice, but which has now fallen under control of persons with other aims. It would appear that to these the circulation of many thousands of a book they call vicious is of little importance compared with making a sensation and parading their own spotlessness before the public; and beyond this it is to be feared that a still baser influence has been at work to degrade this association of (originally, no doubt) well-meaning, though weak-minded people. There is money in it. A good deal of patronage and wealth has gone to it in the past, and its agents are highly paid; and if this stream of money and patronage is to continue to flow and gladden the host of agents, they must keep up a show of activity. They must always be attitudinizing as purifiers of society. If the nests of crime and vice are trampled out, and the funds begin to fall low, they must try and make their subscribers think there are nests where there are none; and, knowing well how unpopular Freethinkers are, how few friends they have in high places, they found among them a book which repeated the details of ordinary physiological and medical books—a book whose pages, with all their faults, are nowhere of biblical impurity. It must have brought their secretaries, and their lawyers, and their secret-service agents a golden Pactolus from orthodox purses to thus prove that the society might do injury to Freethinkers under cover of attacking immorality. The old privilege of the orthodox to imprison their opponents—the privilege so loved, but lost—must seem about to come back again, when it has been decided that facts familiar in the libraries of medicine and science cannot be printed by Freethinkers in a form accessible to the people without imprisonment. They know that many of these Freethinkers value their freedom highly enough to go to jail for it, and they are, no doubt, hoping for more victims and a flourishing business with plenty of vice to suppress.

For that organization, which, in its degradation, reveals that most miserable social gangrene, selfishness and hypocrisy, affecting the sentiments of virtue and philanthropy, I, for one, feel only loathing. But there is nothing new and nothing very formidable in that kind of thing, and it reaches its level at last.

Lucifer began, mythologically, as a heavenly detective. He was the lawyer retained by the gods for the suppression of vice; and, from long engaging in that business, he came to love it. When he had nobody to accuse, he was in distress, and went about accusing innocent people. So he was called the Accuser. And then he fell lower still, and went about tempting people to sin in order that he might prosecute them; and then he was called Satan. That was the course of the first Vice Society, and the end of its attorney.

But while we may smile at these traders in corruption, the degree to which they have been able to infect the Bench, and through it large numbers of the least thoughtful people, supplies grave cause for alarm. There are some ugly chapters in English history connected with attempts to suppress conviction—to throttle its expression under pretense of its being wicked or immoral. But we are so far away from those eras that many hardly remember their lesson; which is a pity, for such lessons are costly, and, if forgotten, can sometimes only be recovered at a heavier cost. The lesson taught by every effort to repress honest and public discussion of any subject whatever is, that all such efforts are revolutionary. Every honest man in prison is tenfold more dangerous than fire burning near fire-damp. The majesty of law is defiled when the innocent are punished deliberately with the guilty. Edward Truelove, in prison, has exchanged places with his judges, and his sentence on them, for their most immoral judgment, will be affirmed when their decisions have become by-words of judicial prejudice and folly.

They who menace man's freedom of thought and speech are tampering with something more powerful than gunpowder. They who suppress by force even an erroneous book honestly meant for human welfare, are justifying all the crimes ever committed against human intelligence; they are laying again the trains that have always ended in revelution; and, right as it is to suppress books notoriously meant for corruption, and punish the vile who, through them, seek selfish ends at cost of the public good, even that is a task requiring the utmost care and wisdom. Better that many base men and many bad books escape than that one honest woman be robbed of her child by violence calling itself law, or one honest man suffer the felon's chain from the very hand provided for protection of honesty.

Editorial.

Oh, For Better Employment!

It is a pity that his excellency, Anthony Comstock, has not some better business to attend to than to be lying in wait for unfortunate victims who mean to break no law, and, by his hypocritical, lying, decoy letters, induce them to commit what he calls a crime so that he may be able to throw them into prison, and by the help of the United States Inquisition extort money from them to put in his own pocket. He is a strong, muscular man, and is able to perform many kinds of hard work by which he could make an honest living without taking the $4,000 per year paid him for his unworthy services by his Vice Society and wrung from the unfortunate victims he is able to lay his clutches upon.

It is a pity that he could not feel disposed to do something more for his poor old father and his family of little ones, who are reduced almost to a state of starvation. Mr. Comstock, senior, some years ago, went to England, where he married a second wife, by whom, we are informed, he has several children. Anthony, according to the father's statement, does not like his step-mother, and has demanded that his father forsake her and cease to provide for her; and because his wishes hav not been carried out in this respect, he has refused to further provide for his aged parent. The old man has walked the streets with his toes protruding from his shoes, without a mouthful to put in his stomach for twenty-four hours, with the partner of his bosom and the little children at home without a mouthful to eat, and he begging a quarter from this friend and that who were charitable enough to giv him something to keep body and soul together; and all this while his pious son was receiving $4,000 per year besides the other fat pickings he is able to gather into his voracious maw. We ourselves hav had the pleasure of giving $5 to the aged Comstock to keep himself and family from starving. We know of a number of our Liberal friends who hav given similar amounts. One gentleman of this city has at different times given the old gentleman fully $200, otherwise it is believed the old man would hav starved, while at the same time the pretentious son was busy hunting down unfortunate victims to despoil and thrown into prison.

For the facts here stated we hav sufficient vouchers and would also refer the reader who wishes to satisfy himself to Mr. Thomas A. Comstock himself, who is a resident of the city of Brooklyn. If the son would spare a little of his surplus strength and piety that he now bestows upon those he seeks to ruin, and hav a trifle more sympathy and kindness for his own suffering kindred, it would be much better for all parties concerned.

Whither Are We Tending?

A little over one hundred years ago this government was established upon what was believed to be a perfectly unsectarian basis and upon the highest principles of liberty and equality in religion for every person in it. It was intended that Jew and Gentile, believer and unbeliever, Brahmanist, Buddhist, Mohammedan, Deist, Atheist, pagans of all kinds as well as the believers in the dogmas of Christianity should here find a quiet home and be allowed to entertain their honest views without fear of molestation on account of their religious opinions. When the Constitution of our country was framed it was not intended to lean with any more favor to one system of religion than to another, or to one creed more than another. Among the official utterances and acts by our first President, George Washington, was his signing a treaty with the government of Tripoli wherein he solemnly declared to the representative of that government in the document which he issued that "the Government of the United States was in no sense a Christian Government, and was not based on the Christian religion." The Christian religion of course was freely allowed to exist here the same as all other systems which the people preferred; but the Constitution did not recognize it as being any more true than other systems, nor was it enjoined upon the people to accept or to yield obedience to. To this extent was this true, that the name of the Supreme Being whom Christians believe in; the name of his son whom they believe was given for an atonement and sacrifice; the Bible which they believe was given from heaven to guide men and women to its happy shores, was not so much as alluded to nor recognized in that important state instrument. This very fact has caused modern Christians a great amount of dissatisfaction and unhappiness, and to make up for what they consider this great oversight and defeat they warmly advocate such amendments to the Constitution as will admit God, his Son, and his great letter to mankind, called the Bible, into it, that this nation may be in reality a Christian nation and the government strictly a Christian government, when to not be a Christian would simply imply a loss of all right to the protection of the government and the rights which freemen had before been supposed to be entitled to.

For several decades matters continued on in this way, but a change has gradually come over the face of things. While the general faith in the infallibility of the Christian system of religion has gradually weakened, and the number of doubting and skeptical minds has gradually increased, the power and dominion of the Church hav steadily increased Men hav been forbidden to testify in our courts of justice and to sit in the jury box because they did not believe in Christian theology or the Jewish and Christian deity. Men hav been consigned to prison because they did not possess the requisite faith in Christian doctrines, or were guilty of what is termed blasphemy, or speaking irreverently of God, the Holy Ghost, or their Son. The rule and influence of the Church has increased from year to year until there is now great danger that the old landmarks of liberty will be removed, and the guarantees of liberty and equality for all are about to be removed, and the safeguards of protection for unbelievers will be broken down. It has become easy to arrest leading skeptics and atheists, if not upon a charge of unbelief or blasphemy then to trump up a charge of immorality, indecency, and obscenity which an unconstitutional law has made possible to be done, and to throw them into prison upon this dishonest pretense, while those professing faith in Christian theology may go scot free, though ten times as guilty as the Infidel

All Church property in the country is exempted from taxation, while the unbelievers are taxed the heavier in consequence to make up the deficiency thus produced. Clergymen of the Christian faith, also freed from taxation, are saddled upon the country in the form of chaplains in the army and navy to teach the dogmas of the faith at the expense of the public treasury, which unbelievers hav to do their full share in supplying. Nearly all the places of honor and emolument are given to the professors of the popular faith, and if an unbeliever applies for a position, or offers himself as candidate for any office, the very fact of his want of faith is raised as an insuperable objection to him.

The clergy hav become a great power in the land, and are often the leaders of parties and the formulators of public opinion. Some of them obtain salaries of $10,000 to $20,000 per year for a few hour's service per week, and they are usually found to be in sympathy with the capitalists and monopolists of the country, who are constantly crushing the laboring masses, pressing out their very life-blood, and making paupers and mendicants by the hundreds of thousands, while the rich are steadily growing richer and more exacting upon the downtrodden masses. This unfortunate state of things forbodes great trouble in the not distant future for this fair land. The capitalists are becoming richer and stronger, while the masses are becoming more and more impoverished. The clergy or the leaders among them seem invariably to take sides with capitalists, the aristocrats of the money bags.

An ominous danger which threatens the principles of American liberty is foreshadowed in the doctrines upheld by prominent members of the clergy. Take for instance a letter from the Rev. Mr. Thompson, now in Prussia, and who has been a distinguished clergyman of this city, which letter appeared in a late number of *The Independent*, in which it was recommended that this government enact measures to prevent immigration of European Socialists to this country on the grounds of their unbelief in the dogmas of the Church and their disinclination to acknowledge allegiance to political, theological, and financial rulers. This is a decided departure from the origina lprinciples of this government, and it is quite sufficient to awaken the liveliest apprehensions in the minds of the true lovers of liberty as to the dogmatic rule that awaits us in the near future.

Of a similar character was a late editorial in the *Christian Union*, one of the leading organs of the Church, in which it set up the argument that inasmuch as there was no embargo upon the importation of slaves from Africa to this country up to the year 1808, since which time it has not been legal to import slaves, that now the Government has the right and should assume to decide who it does not wish to immigrate to our shores and to say who may come into our country from foreign lands and who may not, implying that immigrants of an objectionable character, or not of such habits or beliefs as may be desired, shall be prevented from entering our ports or becoming citizens of this Republic.

Here are grounds for the gravest apprehensions to every lover of the liberty bestowed upon this country over one hundred years ago. When we see the monopolies of the country—of which the ecclesiastical is by no means the least—we may well look around us and arouse ourselves with well-timed misgivings of what we are coming to and what our would-be rulers and dictators will do to us next—what the next blow at the liberties which we cherish near to our hearts. Let us not be slumbering away our day; let us not sit supinely at our posts and let the boon of liberty too easily be taken from our relaxed grasp. Let us arise in our strength, and, as long as life lasts, defend the rich bequest of LIBERTY. To attend to these existing evils is the legitimate work of the National Liberal League; and it is to be hoped that they may ere long become strong enough to produce a healthy check upon the wrongs here indicated.

ON the evening of going to press the editor of this paper left for Watkins to attend as an indicted criminal the Court of Oyer and Terminer, on the 17th, for the alleged crime of handing Warren Hurd, the brother of Judge Hurd, a copy of "Cupid's Yokes," and taking fifteen cents for it and handing the money to Miss Tilton. He knew not how long he would be absent or what his fate would be. Miss Josephine Tilton accompanied him. W. S. Bell has been at Watkins several days awaiting the trial.

THE editor of *The Index* is still crying for "Reform. Well, perhaps it is well enough if he is only sincere. It is thought he needs a little reform about as badly as anybody going. Defamers and slanderers should always try to reform.

The Radical Pulpit.

Conscience.

LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE.

What we desire we have declared: a religion so plain and clear that the most simple understanding shall grasp it, so strong in its commands that the most obdurate heart shall own its swaydom, and yet so high and pure that the élite of mankind, those choice, rare souls that dwell upon the heights of humanity, shall own it as their religion; nay, shall declare in humility that the scope of its demands far transcends what even they can ever hope to accomplish. And we have found, we have found what we desire. We are like men who have discovered a great treasure and who go about and again and again publish the news of their good fortune. We are like men who have been tossed on the mad sea and who now stand high on the rocks, whence the surges can no more dash them. We are like men who have feared the loss of some dear friend, and to whom their friend has been given back, even from the brink of the tomb. All this have we endured. We have been tossed on the mad sea of doubt; we have seen the friendliest influence of human life in jeopardy—our trust in the good.

If they ask you of our religion, tell them the pursuit of justice, purity, love—this is it.

Among all the possible theories of human life, there is one which will be forever intolerable to the generous heart: the theory that we are mere atoms in a world of dead matter. I see the stone that is thrown up fall back to the earth. I see the same law of gravitation which has caused this simple occurrence display its superb effects among the celestial orbs, binding with golden, invisible cords those worlds on worlds of infinite space as they move to the tones of spheral music, to the symphonies of cosmic harmony. I know how miraculous nature is in the immense, and how miraculous also in the intense; how great is the greatness of the Little, how rich the crystalline form, how graceful the fragile flowers of the field, what a world of swarming, multitudinous life even in a drop of water. Yet whatever there may be great, or astonishing, even awe-awakening in nature, I know that I am somewhat more awful to myself than all of nature besides; I know that I am somewhat greater, somewhat of a different order than the whole world beside; and, though the law of growth and decay has power over us also, though we, too, like the fruit over-mature that falls from its stem, shall fall into corruption, and as the autumnal wind now sweeps the withered leaves through the forest, soon to cover them with snow, so the autumnal winds of age shall sweep us away also to lie beneath the snow of death; yet not wholly are we like these leaves, not wholly does man perish; there is a meaning in our lives that remains after us. To fulfil the moral law, to extend the empire of good; that is the purpose of our being; therefore were we born; and in this we behold the satisfaction, the total dignity of human existence. And so again you perceive that conscience is the pivotal point of our philosophy.

And now the question comes home to us with greater force than ever before; what then is conscience? It is true that in the great practical applications of duty we acknowledge no uncertainty in this respect, we admit of no contradictory theories. We don't allow the malefactor to shield himself behind some quibble of casuistry; we don't allow the man of iniquity to hold up his private judgment against the judgment of mankind; but we oppose to his conscience the general conscience, and condemn him without compunction. If the robber says: I did not rob because of any evil propensity within me, but because I had philosophic doubts whether it was right to rob or not, we will take him before a magistrate and have him sent to an institution where they cure such philosophic doubts, at hard labor for a term of years.

And yet it is true that sagacious men, wise and honorable men, have widely differed as to the rights of conscience. There is one school of thinkers, in the first place, who profess to believe that there is no fundamental principle of conscience, and they point to the variations of the moral judgment of men in different ages, among different peoples and in different epochs, in support of their belief. It is not a difficult matter for one who is well versed in history to bring abundant proof in seeming support of such an assertion. You know that canibalism is not yet extinct among men. There is a tribe existing in the mountains of Hindostan among whom when a parent has grown old and no longer able to support himself, he is slain and devoured by his own offspring. There is another case equally in point, to which I have heretofore referred, that of the English traveler Hunt, who was invited by an African prince to witness the funeral obsequies of his mother. He accepted the invitation and joined the funeral procession, but was surprised nowhere to see the body of the dead. They arrive at the place of sepulchre, the procession halts, and the corpse—the prince's mother—steps forward! The grave is dug, she descends into it, the son places a rope about her neck and is about to strangle her, when the Engiishman, horror-struck, attempts to interfere, and the whole tribe turn against him, and chief of all, the victim herself, and he flies for his life.

The king of Dahomey, as we have heard during the past week, is about to sacrifice five hundred human beings to his idol, and he has no compunctions of conscience, no sympathy for his victims, no remorse for such actions. The most barbarous deeds are committed with the full approval of the conscience of the doer. The chief of the Fiji Islands, who washes the deck of his new boat with the blood of slaves, believes that he does what is acceptable to his God. The Roman Church, which lit its thousand fires of persecution in the Netherlands and in Spain, believed that it did what was acceptable to its God. The most common forms of honesty have been disregarded by nations not at all barbarous or uncivilized. Among the Spartan soldiers theft was considered a venial offense, if an offense at all, and the thief was punished, not for the theft, but for the clumsiness of its execution. The Bedouin Arab, who risks his life to protect a guest when he is under the shadow of his tent, is equally ready to stab the same man when he meets him again on the highroad.

So it is that conscience seems to contradict itself, and only on a profounder analysis does it appear that conscience is not chameleon-like, assuming different hues and aspects among different peoples and in different ages; only on a profounder and subtler analysis does there appear a method which covers all these variations, the unchangeable which perdures and prevails through all these changes.

There is a second school of thinkers, who recognize what the first do not: the fact that there is a fundamental principle of conscience, but who seek it in the wrong direction. We have experienced in modern times a strong reaction against the mediæval spirit. The spirit of the Middle Ages, coarse as it was, rude as it was, tended toward romanticism. What could be more romantic than the devotion of the knight errant to his lady! what more romantic than the elevation, that apotheosis of the lady in religion, which gave birth to the worship of the Virgin Mary! What could be more enthusiastic and imaginative than that spirit which drove the hosts of Europe in eight crusades against the mailed East, in the vain hope of wresting from the hands of the Infidel the sepulchre of the Savior! What could be more dreamy than that spirit which built the old Gothic cathedrals of Europe, through whose painted windows the dim light falls on vaults and tombs and prostrate penitents; those poems built in stone, those mighty piles that tower aloft so white and ghostly, with their tapering arches and their tall spires that yearn into the skies!

But in modern times all this is changed. We are not sentimental, we are practical; we ask of all things their utility; only that is valuable to us which is useful. But we have gone too far in this direction. We have gone too far, I say, when we apply the yard-stick of utility to moral principles also, as though they were wares which could be bought and sold by the ell. We have gone too far when we make the chief criterion of virtue to be its uses. It is selfishness refined; egotism is the new oracle to which they appeal. They say we shall not speak falsely, not because there is some inherent wrong in speaking falsely, but because if all men were to speak falsely, bonds and promises would be broken and we ourselves should be the loser. They say, Thou shalt not rob, not because it is wrong to rob, but because if all men plundered, my plunder also would be plundered. They say, Thou shalt not kill, not because there is a sacredness which hedges about the life of man, but because if the hands of all men were turned against each other my life also would be endangered in such a reign of violence. The selfishness of the individual, dammed in by the selfishness of all, that is what they name virtue, and that is a satire, a sarcasm on virtue, a counterfeit, a bastard changeling put in the place of the divine original. No; the utilitarians have not penetrated to the core of conscience.

Nor have those grasped the whole truth who seek it in the sympathetic side of human nature, the tender impulses of the human heart, the well-spring of our moral judgments. These gentle qualities—pity, tenderness, sympathy—are the sweet, younger sisters of virtue; but virtue is greater than they. Virtue commands us not only to be stern toward ourselves, but sometimes also to be stern toward others, to check the impulse of pity, to forego sympathy, if it so be that the law of right commands us. That alone is what we seek, the supreme law, that is, a more absolute law; then, when the moral life conforms to the supreme law, that is virtue. The law-abiding man, in the deepest sense, is the virtuous man.

In the series of discourses which opens to-day, I propose to discuss these various theories that I have here briefly indicated. I propose to show, in the first place, that there is a uniform standard of right, notwithstanding the seeming testimony to the contrary. I propose to analyze the utilitarian theory and show wherein it fails, and also the sympathetic theory, and to show that it, too, cannot offer us the virtue of conscience. I propose to show why it is we define morality to be the loftiest expression of the law. And then, from the vantage ground of these discussions, we may be able to shed some light upon those moral problems of the private and the public life of the day that agitate men's minds, and to set forth before you in their due order the duties which we owe to ourselves and the duties which we owe to others; the duties that we owe to the living, the duties that we owe to the dead, and the duties which we owe to posterity.

But before we enter upon so wide a field of investigation, it becomes me to endeavor to settle one fundamental and all-important point. It is held that belief in God is the foundation of all ethics, and that without that belief no one can be a truly moral man. Is that true? We have hitherto had little to say concerning the belief in God. What we have said I trust was reverential. It seemed to us far more important to rouse men's minds with words, which should be as blows upon the torpid soul, to an appreciation of the real, practical, moral needs of the present day. That is better, it seemed to us, than to spin out before them the gossamer threads of an abstract and abstruse philosophy which few men's minds are fine enough to grasp. If some one asks me, Dost thou believe in God? I am disposed to resent the insolence of the question; for either he may mean, what are thy thoughts concerning this vast riddle of the universe, and then I may answer him, they are my own, and I have the right to disclose them at whatever time and to whomsoever it pleaseth me, and to those whom I am reasonably certain that they will also understand. Or to him God and Good may be identical, and his question—Dost thou believe in God?—may mean, Dost thou believe in goodness? and then I will answer him, Friend, what heinous crime have I committed that thou dost put this question? But if I were to meet the questioner upon his own ground I should ask question for question—Dost *thou* believe in God? What God? There are a thousand gods. There is a different god in the mind of every illustrious thinker that has ever expressed his sentiments upon this question. There is one God to the Buddhist, one to the Christian, one to the Jew; there is one God to Socrates, another to Spinoza, another to Kant, and another to Fichte. Now, then, what God? If he answers this, I, too, will answer. But if he seeks to answer, presently he will find himself involved in pathless obscurities, and he will see how difficult it is to define the substance of that whose name men use so glibly. What they mean, we know and agree with; that there is a power around, above, within us, larger than ourselves; an inevitable will that sways the universe; an inevitable will in which we trust, also, that it is wise. Did they say, therefore, the "Unknown God," that were better, that were nearer the truth.

But at present it is not at all a question of the existence of God, or of the truth of any particular conception of deity that is called God. They may be right, I know not, when they say that those cannot be happy who do not believe in a father who not only governs the whole world, but who stretches down his arms to supply our individual needs, who knows our sorrows, who can dry our tears, and who in mansions of light keeps for us our departed friends until we shall all be again gathered, fathers and mothers, parents and children, lovers and their long lost loves. Those who don't believe this may be less happy; I know not. But the question is not now one of happiness.

Will those who refuse to believe that be less virtuous? that is the question. You know my answer. No. Morality is independent of theology, and I believe that can be proven both historically and logically. Historically then, in the first place

There was a time when religion not only failed to help, but actually hindered the development of morality. Religion then meant the worship of nature; nature was deified in all her endless manifestations. But the example of nature should not be followed by men. Nature is cruel. Nature has her sunny orb, but it is true that she also reveals herself to us in terrible forms. Nature shows herself in the devastating storm, and glares upon us in the eye of the ferocious wild beast that springs upon its victim. Nature is in the livid face of the plague which devastates the cities of the Southern states. Those nations who have worshiped nature have invented rites of religion which make us shudder, even to remember them. They dedicated temples to the destroying gods of nature; nay, they dedicated fanes to the lustful goddesses of nature.

[CONCLUDED IN OUR NEXT.]

So PERFECT were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the museum at Alnwick, still retains a very powerful odor, though it must be between 2,000 and 3,000 years old.

URANUS, a planet that few hav seen, is seventy times as big as this earth.

Communications.

"The Bible of To-day."

"Out of the heart of nature rolled
The burdens of the Bible old."

The assaults upon Christianity during the last century were the natural result of the rapid growth of mind and its accompanying unconscious cerebration. The then unparalleled rapid growth and mental development of the middle classes was caused by the printing press, which had then begun to lose itself and had partially thrown off its fetters. This rapid growth of the human mind required a different intellectual environment for its life, a different analysis, a different bound set for its limits, than that given it by the Church. There was an intuitive feeling that the Church and the Bible had become not guides, but intellectual prison bars. Very naturally, therefore, Freethinkers and liberators of thought attacked these obstacles to progress all through the last century. Freethought, as directed by Voltaire, the English Freethinkers, our own Thomas Paine, was pointed chiefly at the inconsistences of the Church and Bible. Unbelievers were continually pointing out the contradictions found in the Bible; its limitation, its defects. These reformers did their work well and nobly. The seemingly mighty barriers that then opposed human growth and development were removed or smoothed down. Of late years, however, our best thinkers aim, not so much to show the defects as to show the naturalness, the growth, and the humanity of the Bible, by applying to its explanation the theory of evolution. By this plan (originated and systematized by Max Müller) we hav now what might almost be called the science of "Comparative Religion."

The little volume whose title heads this article, from this standpoint contains, in the most complete and perfect form, the best results of modern scientific religious investigation as far as it relates or pertains directly to the Bible. The conclusions arrived at in this work of Mr. Chadwick are the results obtained by the labors of recent researches in this field of knowledge, and generally admitted to be correct by the best scholars, even those inside the Church. The ability with which Mr. Chadwick has brought the pith of the criticism collected from scores of authors, from many volumes printed in various languages, deserves the highest praise. The book is by far the best summary of the net results achieved by the joint efforts of Strauss, Renan, Kuenen, Max Müller, Matthew Arnold, and a score of other well-known students, as far, at least, as these conclusions help us to know what our Christian Scriptures really are. In this respect Mr. Chadwick's book is a volume of the greatest value both to the orthodox and the skeptical truth seeker.

There is no other book of moderate size and price that contains so much real help to the general reader in Bible knowledge. The nearest approach to it are Mr. Sunderland's "What is the Bible?" recently reviewed in THE TRUTH SEEKER, and Mr. Frothingham's little volume, "The Cradle of Christ." The same idea runs through the last-mentioned book, and it is written with the consummate grace and beauty which seems natural to its author. But Mr. Frothingham only attempted to run over the ground with a chain and compass, and here and there drive down a stake. But Mr. Chadwick goes over the same ground with hammer and building tools and classifies geologically the huge masses of debris, rocks, and boulders which lie in such confusion around. He attempts to classify, create order, build up division fences, and erect a beautiful edifice from the materials of the chaotic mass, all of which harmonizes the whole landscape, besides making it subserve humanity.

But quotations from the book will giv a better idea of it than any description.

After stating some general facts admitted by all, for example, that the chronology which is now generally used of the Bible, dates from Archbishop Usher in 1660, that division into chapters and verses were not part of the original Bible, in which there was nothing but one solid mass of words, without capitals or punctuation, the Hebrew even without vowels, the undoubted cause of innumerable errors, the author says:

"Not until 1551 was the Bible printed with the present arrangement of chapters and verses by Henry Stephens, the greatest printer-scholar of that time." . . . "The Jewish division of the Old Testament is into 'the Law, the Prophets, and the Writings.'"

These three divisions do not so much correspond to the chronological order in which the different books were written, "as to their relations to the canon." Some parts of the Pentateuch were long after the oldest prophets, Mr. Chadwick starts with the prophets because, as he says, They "are the bed-rock, the hard-pan" of the Bible, and "on the average the prophets are much earlier than the law." As in the Old Testament our author attached the most importance to the prophets, in the New that division which includes the Epistles he regards as the key to the understanding of the gospels. He arranges the chronology of the Old Testament thus:

1. The oldest written book in the Bible is Amos; date, 878 B. C.; 2. The second in chronological order is Hosea, 785 B. C.; 3. The third in chronological order is Zechariah, 720 and 520 B. C.; 4. The fourth in chronological order is Isaiah, 757 B. C.; 5. Micah, 750 B. C; 6. Nahum, 630 B. C.; 7. Zephaniah, 630 B. C.; 8. Joel, 600 B. C.; Job, 600 B. C., and so on down to Daniel, who, the author says, "if called a prophet," lived only about 165 B. C.

Concerning the growth of the canon, the author explains how the different books of the Old Testament came to be considered "first precious, then sacred." "Before the Babylonish captivity—eight hundred years after the time of Moses—there were no *sacred* writings in Judea." There were some laws, some of the writings of the prophets, and some historical compositions, "but no special character was attached to them." "In the fifth century the law appeared and soon after came to be considered sacred."

Not long after this Nehemiah made a collection of histories and prophecies, together with part of the psalms that had then appeared:

"Not with any idea of puttting them on a level with the law, but only to preserve them from destruction." Nevertheless they in course of time became to be regarded as almost or quite as sacred as the 'law.' . . . Again as time went on there appeared other writings, and older ones came to be more regarded for one reason and another, and so somewhere along the first century before Christ they were collected, and in another century or two had become to be regarded as almost, if not quite, as sacred as the law."

In several successive pages the author briefly, yet luminously describes the character, date, history, of each of the prophets, how the book came to its present shape. These pages are the most interesting of the whole book. Opening the volume at random we read:

"Zechariah is put down in the Bible at 520 B. C., and this is the true date of the man. His prophecies extend from Chapter i to viii. . . It is not his beyond this chapter. Chapters ix to xi are by a cotemporary of Amos and Hosea 200 years and more before the time of Zechariah, Chapters xii to xiv are by another of the optimistic prophets, whose view of things was too encouraging to suit the prophet Jeremiah. Here is another sign how little critical acumen was invested in the enterprise of collecting and editing the literature of the Old Testament, another warning that we have here no supernatural message, but at best *the earnest thoughts of many noble men* jumbled together by the careless hands of other men, into a heap which has not yet been, and never can be perfectly assorted."

"The marginal date of Malachi is 397 B. C. It should be about 450 B. C." etc., etc.

The book uses several pages in giving a brief general history of the growth of prophecy on rational grounds, its commencement, its growth, and its decay, Then Mr. Chadwick goes on to say:

"We hav been taught: The basis of prophetism was the Mosaic Law. But the first prophet who mentions the Mosaic law is Malachi the last of the prophets. In the eighth century B. C. there was no Mosaic law in any modern sense. . . . The Pentatuch in anything like its present form was still far in the future: "Deuteronomy more than a hundred years ahead; Prophetism created Deuteronomy," and, we might add, the Pentateuch.

"But what about the wonderful predictions made by these prophets in the far distant future? They made no such predictions. They pretended to make none such. The idea that they did grew up long after they ceased from their labors. They were not soothsayers but preachers of righteousness. . . . Captivity and desolation were to be the punishment of sin; peace and prosperity the reward of righteousness."

Of the Pentateuch in the second chapter the author says:

"It is difficult to believe that less than twenty years ago the denial of the Mosaic authorship of the Pentateuch by Bishop Colenso roused such a storm of indignation as threatened to cost the good bishop his position in the English Church, for at the present time Stanley, the Dean of Westminster, holds his position in the church, one of the proudest too, with absolute security while frankly publishing opinions far more radical than Colenso's. Moreover he has the scholarship of the Church on his side, and hundreds of the lower clergy."

But in America the Mosaic authorship of the Pentateuch is commonly assumed in all Evangelical churches:

But it is now tolerably certain "a very different matter from the imaginary Pentateuch of our popular Christianity which is a book made by Moses at one cast 1450, B. C."

It was really made up of fragments the last of which was brought together about 450 B. C. . . The Pentateuch was not a manufacture but a growth, a growth of many centuries.

According to popular conceptions to Moses is attributed a lofty spiritual monotheism, and the promulgation of every legal precept in the books of Deuteronomy and Numbers and Leviticus.

Of this the author of the book before us says:

"The scientific study of the Bible leads to conclusions very different from these. He learns that Monotheism of patriarchal times was purely imaginary; a reflection back upon those times of men's beliefs who lived centuries later, The religion of Israel, like that of every other people, began in fetichism pure and simple, in the deification and worship of petty natural objects, trees and stones. These trees and stones were afterwards adopted into the higher faith, and interpreted as monuments set up in honor of Jehovah or as marking the right of some appearance of deity to man."

In tracing the growth of the belief of one God and the history of the Pentateuch the author observes:

"Not amid the thunders of Sinai, but amid the thunders of Babylon was the law delivered, and not to Moses but to some daring innovator."

The conclusion of this chapter has these words:

"We hav here in these Old Testament histories no supernatural writings. More natural were never written; nor more human either. They are human in their errors, in their false pretensions, in their thousand imperfections, but also in their grandeur and simplicity. . . And so with religion. It is no ladder let down. It is no supernatural revelation. It is built up from earth with various blunder and mishap. It is an evolution, step by step from small beginnings to such conclusions as are still more remote."

"But as for the principal idea which has been forced upon us—that the religion of Israel was not a ladder let down from heaven, but one that was built up from the good solid earth—for this I offer no apology. A hundred times more rational, it is a thousand times more beautiful than the idea it displaces. It makes the religion of Israel of a piece with the other great religions of humanity, and with the universal order which by a million million infinitesimal variations has been evolved from primeval chaos."

Mr. Chadwick's book from its plan seems as though it might hav been written, not only from the standpoint of the new science of comparative religion and evolution, but also from the standpoint taken by the "Religion of Humanity." But while we are told there is a society in New York, we never hear from any of their individual members. Mr. Chadwick is certainly not a Positivist, for he is minister of the "Second Unitarian Church in Brooklyn." The summing up of the whole matter of this book may be made in these verses:

"Slowly the Bible of the Race is writ,
And not on paper leaves, or leaves of stone;
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or moan."

EDWARD W. SEARING.

Resolutions for the Next Congress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I present this for the consideration of the next session of the Liberal League of which Elizur Wright is President.

WHEREAS, There are differences of opinion on the subject of obscene literature, more or less important, and held with tenacity, and whereas it is as unadvisable as it is impossible to waive, postpone, compromise, or suppress them; therefore,

Resolved, That it is the unanimous voice of this Convention that Anthony Comstock ought to be removed from the agency of the P. O. department.

Resolved, That while opinions differ as to the "reform" or "repeal" of the law, all agree that some change should be effected.

Resolved, That those for "repeal" sign "repeal" petitions, and those for "reform" sign "reform" petitions, and that they all be sent in one body to Congress.

Resolved, That any variation of this perfect freedom, either by coercive ballotings, or previous committal of any officers, is wholly subversive of the genius and basis of this organization, and tending to its dissolution. C. T. FOWLER.

Request for a Charter.

CARTHAGE, MO., Dec. 4, 1878.

A. L. Rawson, Esq., Secretary National Liberal League, Sir: I inclose herewith N. Y. exchange for $5,00, and desire a charter for the Carthage Liberal League. I also send a list of the members, officers, and committees. We see no reasonable excuse for the late secession in the N. L. L., and desire to work under the leadership of Hon. Elizur Wright. We hav adopted the form of Constitution recommended by the National League for auxiliary leagues.

E. BUDLONG, Sec'y. C. CONARD, Pres't.

And fifty others.

A Challenge.

CLARINDA, IOWA, Dec. 2, 1878.

Rev. M. A. Gault, Ash Grove, Mo., Sir: I hav just read your attack on Infidelity in the last issue of the *Clarinda Herald*, and at the risk of being thought "hopelessly blind and incredulous," I deny the truth of any one of the many allegations contained therein.

You declare that we "are waging an uncompromising war against the Christian institutions of our land." Let me answer without one tinge of bitterness that such is a misstatement, born of the arrogance and credulity of one of superstitions' most puerile purblind devotees. For "Christian" substitute "theological," and you are right.

We are fighting the *churches* because they disseminate error, because they fasten the contaminating filths of superstition upon the mind of man, because they degrade and debase the finer attributes of humanity, and offer us in lieu of life's enjoyments, its benevolent endeavors and their happy results, the frowns of the hollow, heartless thing called God, that sits supreme upon his golden throne, dispensing with a lavish hand the ills and curses of this life, withholding evermore the good, the beautiful and true. Theological institutions are not Christian ones.

We are battling for what we deem the right. We are searching for truth along the highways and byways of life, where the right and wrong, the true and false, lie commingled. We are investigators, accepting for truth nothing that will not bear the rigid test of reason. We throw odium upon no honest, earnest man that treads life's wondrous stage. We accept all for brothers who are worthy of or need a brother's aid, and without pausing to inquire what their religious convictions may be.

Again you assert "the Bible is an indispensable factor in the elevation and enlightenment of the world." I deny that, since it can be shown by all who dare to think that much of the woe, want, war, and crime that hav cursed humanity in the past, as it is doing in the present, is directly due to the influence of the Bible, and those who hav bowed to it the suppliant knee. Many of its most prominent advocates are a byword and reproach to the name of man, and many of them would hav received no more than their just deserts, had they been incarcerated in a felon's cell or expiated their crimes with their lives.

That the Bible is but the work of man any one may see if they will but read it without prejudice, and hav the feeling of worship obliterated from the tablet of the mind. It contains so much that is cruel, demoniacal, and revengeful in its nature; it is so contradictory in its statements, so vile in language, and often in sentiment, that to believe it the word of God we must undo and eradicate all that is noble, pure, tender, and sympathetic in the great, warm human heart.

Those who do accept it as such hug to their bosoms the vilest error that ever crossed the threshold of thought and polluted the temple of the mind.

That the public may hav opportunity of judging between my religion and yours; that they may decide for themselves which one is but the "baseless fabric of a dream," and subversive of the general weal of society, I respectfully invite you to meet me at any time and place you see fit, to publicly discuss the following question, viz.: "Is the Bible a divinely inspired volume, and is it calculated to improve the moral condition of the race?"

Hoping that all preliminaries may be speedily arranged, I am yours for liberty of thought,

WM. OSTIN HUTCHINGS.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, DEC. 21, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

Our Third Arrest.

On the 10th of the present month, at 3:45 P.M., while sitting at our table in our office, performing our editorial duties, Deputy United States Marshal Fritz Bernhard entered the room and informed us that he had a warrant for us, and that we must accompany him to the United States Court-rooms. He said it was one of Comstock's cases, and one of the kind he disliked to hav anything to do with. He is the same marshal who arrested us thirteen months ago. On each occasion he treated us courteously, saying that, while he regretted having such kind of work to do, he was only discharging the duty imposed upon him. Upon looking over the warrant we perceived that we were charged with having deposited in the mail an obscene, lewd, and lascivious book, called "Cupid's Yokes," thereby "sinning against the peace and dignity of the United States," etc., etc.

There was nothing for us to do but accompany the marshal, which we did, after giving a few instructions to our assistants. Anthony Comstock did not accompany the marshal this time to arrest us, as he did last year, but sent up his first lieutenant, Joseph A. Britton, whose name we hav had occasion to mention before. He did not enter our office, but patiently waited at the entrance of the building, probably to render assistance if we attempted to escape or offer resistance.

We were taken to the rooms of U. S. Commissioner Shields, where we were soon joined by our attorney, T. B. Wakeman, and our bondsman, E. B. Foote, Sr., M.D., and his son, E. B. Foote, Jr., M.D. In a reasonable time the bond was prepared and was signed by Dr. Foote and ourselves. The amount of bail required was first placed at $5,000, but Mr. Wakeman convinced the District Attorney that it was unnecessarily high, so it was reduced to $3,000. While the papers were being prepared, Anthony Comstock came into the room looking as happy as a clam at high water. While there he gently whistled the pious tune, "The Sweet By and By," and doubtless felt that to this extent the "sweet by and by" had come—he had accomplished another arrest of the editor of THE TRUTH SEEKER, with a fair prospect of getting him into prison and having him fined heavily, a part of which fine he would hav the pleasure of placing in his own pocket. He was soon followed by his ubiquitous aide-de-camp, J. A. Britton, who looked nearly as well pleased that the game was so nearly bagged.

As Comstock passed by where two of our employees were standing watching the proceedings, one said to the other, "There goes old Comstock." The remark, though made in a whisper, was heard by the party about whom it was made, and he halted abruptly and said: "What is that you say, sir?" To which the reply was made: "It is none of your business what I said." "But you spoke my name." "I will speak it again if I see fit, and you cannot prevent me." To which the authoritative Comstock rejoined: "None of your impudence here. If you hav any more of it I will kick you out into the hall, you dirty loafer." The young man thus addressed by the pet of the Y. M. C. A., deemed it best to discontinue the sparring, and preserved silence. The little incident, however, shows the insolent, overbearing character of Comstock, who, while possessing immaculate purity himself, is capable of scenting impurity acutely in others.

This case was gotten up in Anthony's usual style of decoy, intrigue, and falsehood. In laying his trap for us, he last month wrote the following fictitious letter, which reached us by regular mail.

GRANVILLE, N. Y.

SIR: I am a constant reader of your paper that I get each week from a friend. So you see I keep up with the trials you have gone through i hav not much ready money but perhaps in an indirect way I might be able to help you by getting subscriptions for some of your works. I dont feel able to giv outright but it may help you in ready money if I send my might for some of your books. I thought to use about $5.00 but cant spare quite all to-day. Knowing that you have appealed several times for help I have a little sum to send you. As I say I cant afford to giv outright but so you may send me books in place and accept the will for the deed. I would like to get a copy of cloth bound Champions of the Church $3.00 a copy of the Bible abridged for 30 cents and a copy of that Heywood book you advertise Cupid's something or other you know what I mean. I send three and a half dollars and if that aint enough I will send the balance when I get the books. I wish I only had three hundred times the amount but I haint.

Please address plainly so no thief will steal, you know who I mean. G. BRACKETT, Box 202.

Granville N. Y. Washington Co.

The books ordered were duly wrapped and mailed. This falsehood and hypocrisy on Comstock's part was unnecessary, for had he written like a man in his own name, or visited us in person, he would hav been served just as well. We hav not been selling any of our books "on the sly," but openly and above board. We hav served all who wished our publications; we hav furnished our books to all who desired them without fear or timidity. We hav sold "Cupid's Yokes" because our patrons wished it, and because, as an American citizen, we considered we had a perfect right to sell it. We do not think it is in any sense an obscene publication, and to this opinion tens of thousands of the best men and women of our country will giv their sworn testimony. It is simply an earnest and honest argument in favor of a change in the existing order of things in the relations of the sexes. The views advanced may not be the true theory that is to elevate the race, and the publication may not, according to the judgment of many, be, in all respects, in the best possible taste; but it was written by an intelligent, upright, moral gentleman, and is couched in proper, well-selected language, and does not contain an indecent or improper word. Nor is it calculated to inflame the passions of the young. It is a dry dissertation, uninteresting and unattractive to young people.

It has never been deemed a necessity in authors and dealers that the works they write or sell should just correspond with the views of any particular class or any particular church. A writer has been thought to be perfectly free in this country to advocate and defend any theory or doctrine in theology, philosophy, morals, politics, or any other field, whether it was in keeping with popular opinion or not. And it is simply an outrage upon the rights and liberties of an American citizen to arrest him, throw him into prison, deprive him of his liberty, despoil him of his property, and rob him of his good name among his fellow-men because his views are in advance of or divergent from other thinkers or writers. Such treatment would be disgraceful to Russia, Turkey, or Tripoli, and much more the country which claims to be the freest, the bravest, and the most tolerant on earth.

Can it be possible that the government of this great nation has absolutely descended to the ignoble position of confining men in prison and depriving them of their rights and property for the opinions they hold and disseminate? Shall it be handed down to posterity that the Government of the United States in the last quarter of the nineteenth century imprisoned men, robbed them of their liberty and their honest gains for opinion's sake, or because their views did not suit such a man as Anthony Comstock? Shall it be recorded on the pages of history that this great government employed its attorneys, its marshals, its judges, to hunt down, harrass, and rob unfortunate victims who cannot think according to the prescribed rule, at the beck of the modern Matthew Hopkins, and to place their money in his pockets? If this is really so; if our government has no higher duty than that, no nobler mission to perform, it had better discontinue its existence. It had better disband its army of pensioned leeches and yield up to the people again all the power it has taken from them. When a government makes it its business to deprive subjects of their liberty instead of protecting them in it, it is time it ceased to be a government. If the American government is to retrograde into setting up a censorship over the rights of the people and in aiding spies, detectives, decoyers, and intriguers, its days of usefulness are past and the quicker it closes its career and gives place to a juster and truer government the better for the people. Such a rule was never intended by those who founded the American republic. It was never intended by the man who penned the Declaration of Independence, by the man who marshaled the forces of the struggling colonies or by the half-fed and half-clothed soldiers who achieved the independence of this Western world from the yoke of the British tyrant, to lay the foundation of a government which should imprison and despoil its subjects because their views and opinions did not measure acceptably by the gauge established by the Church or its modern worthless, insinuating, meddlesome agent.

There can be very little doubt that the arrest of the editor of this paper three times within thirteen months upon the charge of selling and circulating obscene literature has been simply because he is an unbeliever in current theology and cannot accept the claim that an all-wise and all-good Deity begot, upon the person of a Jewish maiden, a son equal to himself in age, power, and wisdom, and then allowed his arch-enemy, the devil, whom he had originally created with the power to frustrate all his designs, to put his Son to an ignominious death to save a moiety of the aforesaid God's creature's from the eternal fires of hell which the devil keeps up to carry out God's purposes, by roasting to the latest moments of eternity countless billions of poor unfortunate wretches who were neither accountable for their existence nor their ability to accept a creed which nine-tenths of them never even heard mentioned. Who can doubt that, had we been an active member of some orthodox church, and paid one to three hundred dollars per year to a well-fed priest who every week doles out to his hearers the old dogmas and fables that the pagans of the eastern world taught and believed in from three to five thousand years ago; that had we exercised in vocal prayer and worn a long, sanctimonious face, we would not hav been arrested for obscenity? We could hav sold thousands of "Cupid's Yokes," and even thousands of copies of the Bible, which, at the very lowest estimate, contains a thousand times more obscenity than can be found in "Cupid's Yokes," and no employee of the Young Men's Christian Association, and no agent of the holy Society for the Suppression of Vice would hav ever arrested or dragged us to prison. Perhaps it is unfortunate that we cannot believe what we cannot believe, or that we hav not the necessary hypocrisy to pretend to believe it, which, for all practical purposes, would answer just as well, for then we might be respected by the pious leaders of society and those who count themselves eminently respectable. We hav had the candor to avow our honest convictions. And while that makes us unpopular with the larger portion of the community, it is no reason why we should be oppressed, torn from our family, be covered with ignominy, and be cast into prison.

There are a great number of creeds and a great diversity of opinion in this country; all imaginable grades of believers in a God and a devil, some believing in a hell and some not, some believing that the little Jewish maiden, Mary, was the mother of God and some that she was not, some believing that priests hav the power to forgiv sins and perform miracles and some that they hav not, some that bread and wine are actually, by the mere manipulations of a priest, transformed into the body and blood of a person who died over eighteen hundred years ago, and some that they are only symbols of the long since departed body and blood; Some believing in the indispensable importance of baptism, others that it is of no special consequence; some that holy water possesses most remarkable powers; while others discard it altogether, and so on to the end of a long chapter; all sorts of things are believed in by some and disbelieved in by others. All or nearly all hav their organs or mouthpieces through which they can make their opinions known to the world. All are supposed to be entitled to an existence and all are left free to advocate what they believe. Shall not heretics and unbelievers hav the same rights to hav organs and publish their opinions as those possessed by their oponents, whose capacity for believing is a hundred times greater? Shall not the publishers of such papers and books be allowed to quietly pursue their way and not be thrust into prison and hav their property and effects stripped from them the same as those who differ from them? Is there any kind of equal justice in giving one class perfect immunity in printing and circulating what they please and denying the same right to others?

The indictment which the Grand Jury of the United States Circuit Court presented against us, and to which Ex-Governor Stewart L. Woodford appended his signature, is indeed a formidable document; and that all our readers may judge of it for themselves, we will place it before them:

Circuit Court of the United States of America for the Southern District of New York in the Second Circuit.

At a stated term of the Circuit Court of the United States of America for the Southern District of New York in the Second Circuit, begun and held at the city of New York, within and for the District and Circuit aforesaid, on the second Wednesday of October, in the year of our Lord one thousand eight hundred and seventy-eight and continued by adjournment to and including the tenth day of December in the year of our Lord one thousand eight hundred and seventy-eight.

Southern District of New York, ss: The jurors of the United States of America within and for the District and Circuit aforesaid, on their oath present that D. M. Bennett, late of the City and County of New York, in the District of Circuit aforesaid, yeoman, heretofore to wit: on the twelfth day of November, in the year of our Lord one thousand eight hundred and seventy-eight, at the Southern District of New York, and within the jurisdiction of this Court, did unlawfully and knowingly deposit and cause to be deposited in the mail of the United States, then and there, for mailing and delivery, a certain obscene, lewd, and lacivious book called "Cupid's Yokes, or the Binding Forces of Conjugal Life," which said book is so lewd, obscene, and lascivious that the same would be offensive to the court here and improper to be placed upon the records thereof; wherefore the jurors aforesaid do not set forth the same in this indictment; which said book was then and there inclosed in a paper wrapper which said wrapper was then and there addressed and directed as follows, that is to say:

G. BRACKETT, Box 202, Granville, N. Y.

Then and there against the peace of the United States and their dignity, and against the form of the statute of the said United States in such case made and provided.

SECOND COUNT.

And the jurors aforesaid, on their oath aforesaid, do further present that D. M. Bennett, late of the city and County of New York, in the District and Circuit aforesaid, yeoman, heretofore to wit, on the twelfth day of November, in the year of our Lord, one thousand eight hundred and seventy-eight, at the Southern District of New York, and within the jurisdiction of this Court, unlawfully and knowingly did deposit and cause to be deposited, in the mail of the United States, then and there for mailing and delivery, a certain publication of an indecent character, called "Cupid's Yokes, or the Binding Forces of Conjugal Life," which said publication is so indecent that the same would be offensive to the Court here and improper to be placed on the records thereof, wherefore the jurors aforesaid do not set forth the same in this indictment; which said publication was then and there inclosed in a wrapper, which said wrapper was then and there addressed and directed as follows, to wit: G. BRACKETT, Box 202, Granville, N. Y.

Then and there against the peace of the United States and their dignity, and against the form of the statute of the said United States in such case made and provided.

STEWART L. WOODFORD,
United States Attorney.

This is, indeed, a fearful charge to lay at the door of an old man whose intention has been to do no harm to his fellow-men nor to the Government under which he lives, and which all his life he has labored to support. But the conviction will strike the minds of thousands of people that it is over-drawn and that it transcends the truth. It is extremely defective in not pointing out, definitely, the language which the pamphlet contains that is offensive to the peace and dignity of the United States; that is injurious to the morals of the people, and that can truly be classed as *obscene*. These questions forcibly press themselves upon the attention of the reader: Is the language of this indictment true? How could twenty-three honest men place their signature to such a document, or empower their foreman to giv their sanction to it? How could Ex-Governor Stewart L. Woodford, who is a man of intelligence, respectability, and high moral character, ever write such a statement or place his signature to it after his assistant had written it?

Can it be possible that his connection with the Young Men's Christian Association, with the Society for the Suppression of Vice, or with an orthodox Christian church hav anything to do with it? Is it really true that Mr. Heywood's pamphlet called "Cupid's Yokes" is *obscene* in the strict sense of that term? Is it really so foul and indecent that it cannot be placed upon the records of the Court? Are its judges, its marshals, its clerks, and its attorneys, and not to leave out the arch-instigator of all this business of persecution, is Anthony Comstock—who some seem to think runs the Court to which we are alluding—are all these so pure and delectable that they would be seriously damaged if the offensive passages from "Cupid's Yokes" were named in the indictment and placed upon the records of the Court?

Not less than fifty thousand people hav read the little pamphlet, and not the smallest number of these hav been offended with its language or with its manner of treating the subject; and not one has ever been heard of who was ever injured by reading it, while thousands hav acknowledged that they hav been interested and enlightened by the perusal. It is believed that not one person has been corrupted by it—not one damaged to any serious extent. Is it true, then, that its language is so foul and obscene as to corrupt the Court before which we are cited to appear and surrender up our liberty and our rights? We again ask, How could Stewart L. Woodford ever place his name to such a statement?

We think we hav a right to demand through our attorneys, and from our chair while we sit here by our table, that the offense we hav committed against the laws of our country, the peace and dignity of our Government, and the welfare and the happiness of the people of this land, should be plainly and fairly set forth in the indictment under which we are to be tried and avowedly to deprive us of our liberty and our property. We insist that it is a species of dishonesty, of subterfuge, to set up a claim that the language of the tabooed little pamphlet is so gross and obscene, so foul and indecent as to preclude its being placed on the records of the Court. It is calculated to do us great injustice by prejudicing the Court and the jury of our peers and the people of our country against us. We insist that there is not a sentence or a word in that pamphlet that could not properly be read in the most refined circles, for its language is well selected and the subject treated is handled in a careful manner. We fear there must be a slight defect in the correct apprehension and moral perceptions of the person who solemnly declares that essay to be so foul and obscene as to preclude its being read in a court of justice.

What are the facts as to the decency of the language of "Cupid's Yokes," as compared with the standard literature of the last two centuries? Shakspere's writings which are upon almost every man's table, or ought to be, contain at least a hundred times more obscenity than "Cupid's Yokes." The writings of Boccaccio, Montaigne, Rabelais, Fielding, Byron, and many other authors, all of whose productions are in the libraries of the most cultured and moral people of the land, and which are sold by every respectable bookseller in the country, contain more than a thousand times more obscenity and indecency of language than can be found in the pages of "Cupid's Yokes." And yet those works are not tabooed. Governors, judges, attorneys, clergymen, and ladies in all grades of our best society own and read the productions of these writers, and nobody complains, no bookseller is indicted before the courts of the country, and his liberty, his property, and his reputation taken from him for selling those works. And the "Holy Bible," the Jewish Scripture, the volume which millions of people believe was either handed down from heaven, or transmitted in detail through the brains and hands of certain holy and inspired individuals, and which has been printed and circulated by millions and millions of copies on which millions and millions of dollars hav been expended in printing and binding, one or more of which is in every man's house, which are constantly kept before the youth and children of the land in schools and Sunday-schools, and which they are enjoined to read every day of their lives—this highly extolled volume, which is by many absolutely worshiped, with the highest veneration their nature, contains more than a thousand times as much obscenity, as much indecent and indelicate language as can be found in "Cupid's Yokes." If any one doubts this statement, let him read the two critically, and compare them. Let him read the private letter of Parker Pillsbury to E. H. Heywood, in which the Bible and "Cupid's Yokes" are critically contrasted, or let him procure a copy of the "Holy Bible Abridged," in which a portion of the broad and objectionable passages contained in the original volume are given.

Then why, we would ask, is all this severe attention paid to us while thousands of others more guilty are allowed to pass unnoticed? Why are we arraigned before the highest criminal court of our Government? Why does Anthony Comstock, the salaried agent of the Society for the Suppression of Vice, seek us out and single us out for prosecutions? Why are the marshals of our Government sent to tear us away from our business and from our family to incarcerate us in prison? Why is our reputation, which we value as highly as President Hayes or Judge Benedict does his, thus blackened and besmirched? Why do learned district attorneys, who are sustained by the people's money, exercise their talents and industry to humble us before our fellow-beings by trying to show us guilty of gross crimes and worthy of prisons and fines? Why do they thus seek to blacken and destroy the good character and name which we hav been struggling three score years to build up? Why is all this injustice done us? Is it because we are absolutely worse than our fellow-men, or hav committed greater offenses? No, by no means. It is simply because we are an unbeliever in the system of religion which prevails in our land; because we cannot accept the same dogmas and legends that they do, because we hav the independence to avow and defend unpopular opinions and because we publish a journal and books and pamphlets that militate against the current religious notions, and because we hav the temerity and honesty to avow our settled convictions on religious subjects, and giv reason for the faith that is in us. For this we hav been sought out by the minions of the law; for this it is that the mercenary, vindictive, and persecuting Comstock pursues us; for this the prison doors are opening to receive us; for this we are to be deprived of our liberty, our property, and our good name; for this our business is to be destroyed and our labors of years scattered to the winds. And all this in the United States of America, which proudly claims to be the freest and purest government in the world.

Who can doubt these facts? Who can believe that had we been allied with some orthodox church, and bowed in acquiescence to its dogmas and behests, we should ever hav been disturbed for selling or mailing a copy of "Cupid's Yoke's," or for anything else we hav done? Had we been a professing Christian, would Anthony Comstock hav appeared before the U. S. Grand Jury against us? Would the U. S. Marshal hav been sent for us? Would our case hav been pressed forward with evident prejudice and injustice? Would the learned Christian District Attorney hav pronounced the little pamphlet, which we sold for the accommodation of our patrons and friends, to be obscene and vile and worthy of casting us, in our old age, after passing an honorable life, into a detestable prison, with thieves, robbers, and murderers? No, no, no! Had we even professed to be a believer in the doctrines of Christianity, none of these indignities, none of these wrongs, would hav been visited upon us. We are a despised but honest Infidel, and for this very reason all this injustice is heaped upon our head. And all this government, which Washington and Paine and Jefferson toiled and struggled, at the peril of their lives, to establish, that the utmost and entire freedom of opinion should always be not only tolerated but upheld and defended in this land, is invoked to crush us. These men were unbelievers in the domas of Christianity as much as we are. They were unbelievers in the fudnamental doctrines, and in the divinity and truthfulness of the system. But they were men to whom we all owe much, and it should not be forgotten that they aimed to establish a free government which should never prosecute and imprison for opinion's sake.

Will the liberty-loving people of this country stand idly by and see the high objects for which this Government was established dishonored and trampled under foot? Will they not insist that full and entire liberty of thought, free speech, a free press, and free mails shall still be maintained? The people of this country are the jury before whom we wish to be tried, and to them we appeal for justice. The law under which we are arraigned was enacted under mistaken notions, and was procured by surreptitious means, and is really subversive of the highest liberties of the people. It is a commentary upon the intelligence, and liberality of many people, and on some, even, who claim to be teachers of Liberality, that these unjust laws are upheld and defended. By virtue of these laws we are now under arrest and under bonds, and by virtue of them (if it is not wrong to use the word *virtue* in this connection) we are to be sent to prison, if the wishes of the author of the law are carried out, We shall see what we shall see.

Liberty and Morality.

Particular attention is called to the article on another page by M. D. Conway entitled "Liberty and Morality," an address delivered recently in London. It bears directy upon the operation of the Vice Society in London, which appears to be much like our Comstock Vice Society in this city. The scathing remarks he makes touching the modes and aims of the Vice Society in London applies almost equally well to our New York Society. In speaking of the Vice Society over there he says: "It would appear that to these the circulation of many thousands of a book they call vicious is of little importance compared with making a sensation and parading their own spotlessness before the public; and beyond this it is to be feared that a still baser influence has been at work to degrade this association of (originally, no doubt) well meaning though weak-minded people. *There is money in it.* A good deal of patronage and wealth has gone into it in the past, and its agents are highly paid; and if this stream of money and patronage is to continue to flow and gladden the host of agents, they must keep up a show of activity. They must always be attitudinizing purifiers of society. If the nests of crime and vice are trampled out, and the funds begin to fall low, they must try and make their subscribers think there are nests where are none; and knowing well how unpopular Freethinkers are, how few friends they hav in high places, they found among them a book which repeated the details of ordinary physiolological and medical books—a book whose pages, with all their faults, are nowhere of biblical impurity. It must hav brought their scecretaries and their lawyers, and their secret-service agents a golden Pactolus from orthodox purses to thus prove that the society might do injury to Freethinkers under cover of attacking immorality. The old privilege of the orthodox to imprison their opponents—the privilege so loved but lost—must seem about to come back again when it has been decided that facts familiar in the libraries of medicine and science cannot be printed by Freethinkers in a form accessible to the people without imprisonment. They know that many of these Freethinkers value their freedom highly enough to go to jail for it; and they are, no doubt, hoping for more victims and a flourishing business, with plenty of vice to suppress."

This is emphatically true. It is MONEY and the glorification of their societies that prompts the Paul Pry agents to go to the lengths in decoying victims that they do. How long does anybody think Anthony Comstock would trouble himself about immoral matter passing through the mails were it not for the fat salary and the rich pickings he makes out of it, and the lionizing and praise which the Y. M. C. A. and the Vice Society giv him for the great amount of vice they suppose he suppresses. The most pitiable thing in the whole business is to see the Government and courts of the United States degraded by doing such miserable and contemptible kind of injustice. May the day come when it will not be so. Let every person carefully read Mr. Conway's discourse.

Just a Word.

We do not wish to beg from those who are unable to giv, nor do we wish to make an appeal to the Liberals of the country to help defend us in any real wrong we hav committed. But we now hav two indictments hanging over us and demanding immediate trials, for committing no offense in the world but simply exercising the just and legal rights of an American citizen. There are undoubtedly five hundred thousands of persons in this city, two millions in the State of New York, and from thirty to forty millions in the entire country who are quite as guilty of wrong-doing as we are and they are not arrested at all. But we hav been singled out and the hounds of the law set upon us because we are a rock of offense—an outspoken opposer of what we believe to be mythical fables and theological shams and it is wished by our enemies to crush us, to stop our mouth and to break up our business. To defend these repeated attacks and to meet the inevitable expenses money is needed. If we had the necessary means we would not call upon friends for aid, but unfortunately we hav not money, not even enough to comfortably run this paper, and consequently we will need more funds than we hav on hand. We know that many are suffering from hard times and it is with reluctance that we present the mildest form of appeal, but those who feel able and disposed to aid us in resisting the oppression that is brought to bear upon us will, we hope, contribute. The funds so contributed will be gratefully received and duly acknowledged. Contributions may be addressed to the Treasurer of the National Defense Association or directly to the editor of this paper.

We do not ask the Liberals of the United States for half the generosity in this question that has been exhibited in the case of Mr. Bradlaugh and Mrs. Besant in England.

Crowding the Mourners.

Too much even of a good thing is too much, and of a bad thing a little only is too much. Of arrests for obscenity we are decidedly of the opinion that we hav had too much. Three arrests in a year, or a little over, is three more than we want. And to hav two indictments hanging over us at the same time, and being required to put in an appearance at two different courts, hundreds of miles apart at the same time, or at one on one day and the other on the next seems like demanding too much of an old man. We are so constituted that we cannot be in two places at the same time, and with all the vileness which A. Comstock Esq., and the Hon. S. L. Woodford seem to think we are cursed with, we cannot attend two courts at once nor occupy two prisons at once. Come one at a time gentlemen, and we can attend to you the better, and the fun for you will last the longer.

The trial growing out of our Watkins arrest is set for the 17th inst., and it is thought by many that the United States authorities here might possibly hav possessed themselves in patience until they learned the result of the Watkins prosecution; but no, they thought they had the old man on the hip, and that the way was to "giv him the very devil" when they had him at a disadvantage.

The U. S. Grand Jury found a true bill against us on the 10th inst. As soon as practical the warrant was made out, the marshal sent for us, and we were taken peremptorily before the U. S. Commissioner. On the 14th, Mr. Fiero, Assistant District Attorney, served a notice upon us to appear in answer to the indictment against us in the U. S. Circuit Court, Judge Benedict presiding, on Monday the 16th, at 11 A.M., just one day before our trial at Watkins was set for, and if we were convicted here and sentenced, we would be placed in prison at once, and thus be prevented from putting in an appearance at Watkins, unavoidably forfeiting the bail we gave to attend our trial there. This indeed looked like crowding the mourners with undue pressure. It seemed that the trial here at least might be deferred until we could return home from Watkins if we were allowed to do so; but the feeling of the assistant prosecuting attorney seemed to be to railroad our case through on the shortest possible notice, and a very limited amount of mercy or forbearance.

Upon the presentation of the facts by our attorney, together with the statement that he could not possibly attend to the case on the 16th, as at the same hour he had an important case in the Supreme Court of the state which urgently required his attention, our case was put over for a few days.

Our persecutors certainly evince a disposition to treat us with the greatest severity, and to visit the direst punishment upon us for committing no crime at all; but in the name of decency, honor, and justice we ask them not to take "snap judgment" upon us, but giv us time to take a long breath or two before they hurry us off to prison, and not require us, though under two indictments at the same time, to attend trial at two places at the same time, or to occupy two prisons at the same time, on the same trumped-up charge. Gentlemen, the eyes of many are upon you. What is now being done in our case will be inscribed on the pages of history, and we conjure you, for the love of justice and righteousness, to giv us a fair and dispassionate trial, and not to "crowd the mourners" by unseemly haste.

THE donations to the Defense Fund are, for lack of room, omitted. They will be given in our next.

Pious Correspondence.

Deacon Skidmore's Seventeenth Letter.

ARRESTS AND UNBELIEF.

ZION HIL, N. J., Dec. 16, 1878.

MR. EDITUR: I prezume while I addres yu this letter yu ar not sitting in yure offis, preparing matter for yure paper but hav left to appeer at the bar ov justis—az it iz kalled—to anser for the krime ov selling a kopy of "Kupid's Yokes." I shall, however, rite yu just the same az tho yu were at home, and yu kan se it when yu return, or yure printers kan put it in tipe the same az tho yu ware with them.

I se by yure last paper that more trubel haz vizited yu and that yu hav ben arrested agen and stil for "Kupid's Yokes." Now ain't the authorities krowding the mourners a littel too fast? Kant tha wate til wun prosekushun iz dun before tha begin another? And ain't tha attaching a littel too much importanse to that small pamflet? Wood it not be wel to sho whare the small affare haz dun eny harm, before Heywood, yureself and hav a dozen more ar sent to prizon for selling it? I think thare iz reezon in all things, and enuf to sho sum ov it in our kondukt, publik az wel az private. Men hoo hav power plased in thare hands aut to be more kareful than eny other klas ov peepel to watch thare akshuns and se that tha kommit no offense aganst the laws ov justis and rite. Evry man haz rites, the poor az wel az the rich, the dispized az wel az the onerd, and in my opinyun it iz wun ov the gratest rongs thare kan be kommited to deprive eny person ov thare just rites whether ov property, ov reputashun or ov liberty. We are all very sensitiv about having our property taken from us unjustly, but that iz a smaller matter than to rongfully take from him karakter among men or hiz liberty. Theze ar more than welth.

I se this time yu ar arrested by United States authority, and for depoziting wun ov the pamflets in the post-offis. Indeed! Indeed! I shood like to ask if the United States ain't getting short ov biznes to arrest an old man and to deprive him ov hiz liberty, hiz karakter, and hiz munny on so trivial an offense? I thawt that the authoritys at Watkins belittled themselvs grately to arrest 4 persons for wun harmles littel pamflet, but it seems worse for the grate Government ov the United States to employ its marshals, its judges, and its kourts for the same exalted purpus. I wunder if enybody thinks yu did eny damaj to the males by depoziting in it a kopy ov "Kupid's Yokes?" Kan tha think that its few pajes defild or harmd the other books, papers, and letters passing threw the males at the same time? Unless it hurt the male-bags in sum wa or dirtyd the hands ov the klerks, or did sum harm to the other stuf being transported at the same time, I kannot possibly se how the littel book kood do the slightest harm.

Now, Mr. Editur, I think I understand how it iz. Nobody iz so foolish az to think that yu hav dun the slightest harm to the United States Government, to its males, or to its peeple by selling or maling "Kupid's Yokes." It iz nun ov that. Sumbody haz a spite aganst yu and tha hav taken this way to akt it out; and I wil sa that the man hoo iz engagd in this pityful biznes, whether he iz a Kristyan or a hethen, iz akting unfarely and unjustly by yu and aut not to sukseed in hiz undertakings. I hope he wil not. I am sorry to se that that man Kumstok iz again after yu. I shood think he had dun harm enuf to yu alredy without piling up more evil deeds ov the same kind. I only wish he possessd sum ov the Kristyan virtues that he klames to hav, in hiz grate zeel for good.

I must tel yu this arrest haz kauzd a littel exsitement in our family and in our naberhood. It made Suzan and I feel real bad when I red it out loud. I kood se the teers kum into Suzan's eyes, and she brawt her teeth together with extra firmness. She sed it waz the meenest thing she had herd ov for 6 munths. She turned to me before her eyes were dry and sed, "Father, ain't yu going to send that man sumthing to help fite the unekwal konflikt thus forsed upon him?" I replyd, "Yes, my dawter, I wil send him 5 dollars, not that I beleev as he duz on matters ov relijun and fathe, but in these repeted prosekushuns I think a grate wrong iz being dun him, and I don't no ov any better way for me to ade him than to send him a few dollars to help pay the hevy expenses that all these sutes and prosekushuns must kost him." "I'm glad ov it," sed Suzan, "and I wil send a dollar ov my own munny, too. I want to help him a littel in hiz trubel." Thus yu se, Mr. Editur, yu hav 2 frends in Deeken Skidmore's family; even my wife, hoo haz ben konsiderably prejudised against yu bekauz yu publish THE TRUTH SEEKER, feels more frendly than she did. When Suzan told her yu were arrested, the good wife sed it waz too bad; I think it iz meen. If he haz no fathe in our relijun it iz no reezon why tha shood trubel him in this way and kauze him so much anxiety. I think thare iz a better way to treet an enemy than to sue him and make him all the trubel possibel." That iz a good deel for wife to sa, I wil assure yu, and I waz glad to se her take so just a vew ov the matter. She don't reed yure paper, but she heers me reed it aloud, tho she don't like much ov it. I kan se that sumtimes she gets interested and listens with pretty good attenshun. She wil listen to what the paper sez about yure trials.

It iz kurius how kwik news wil spred in a naberhood like ours. Yure last paper had not ben in our house 24 ours before the news had got all around that yu had ben arrested agen. Sum ar glad ov it, and sa it serves yu rite, sum sa tha ar sorry a littel, but the larjest number don't kare enything about it. On last Saturday afternoon Suzan went over to Mrs. Burnham's on an errand, and Mrs. Jones waz thare, and going on about yure arrest at a grate rate. She said she waz glad yu wer arrested agen, and she hoped Kumstok wood keep on with yu til he got yu in prizen for about 5 yeers and make yu stop printing such a wiked paper, and she hoped yu wood looz every sent yu waz wurth in the world, and that yu wood hav to die in the poorhouse if yu did not die in prizen. Mrs. Burnham was milder, but she took sides with Mrs. Jones, and thawt yu deservd all yu got. Suzan told them that if it waz the Kristyan relijun that made them tawk that wa, she did not want much ov it. For her part, she waz sorry for enybody hoo got into trubel, whether tha thawt az she or not. She sed she hoped she never wood get so much relijun az to make her looz all sympathy and pity for the human rase bekauz tha did not belong to the same Church she did. Tha thawt that waz pretty tawk for a deeken's dawter, and that she never wood be an ornament to the Church az long az she felt that wa. Suzan replyd that she did not want to be an ornament to enything or anywhere if she had to giv up the feelings ov kommon humanity. For her part, she took no plezyure in seeing enybody hav trubel, and especially wun hoo waz trying to do about az wel az he new how, and whot he beleevd to be right.

Mrs. Jones sed she was over to the store, and Mr. Perkins, the storekeeper, had reseevd a New York daily which had a short akkount in it ov yure arrest, and tha were tawking about it in the store, several persons being present. Mr. Perkins iz our postmaster, and iz a vary fare sort ov man, altho he duz not belong to eny church; neither duz he kall himself an Infidel. He takes the *New York Times*, and, on reeding the notis ov yure arrest for sending indesent and obsene publikashuns threw the males, he sed it waz vary eezy to make a charj ov that kind—much eezier than to proov it. He sed it waz a vary rong thing to publish a man in the papers, to go all over the kuntry, charjing him with an offense he had he had not kommitted. It injured a man's reputashun to sirkulate a false charj aganst him more than az tho it waz tru, and a man hoo waz thus rongfully akkused had vary littel chanse to korrekt it. Mrs. Jones beleevd it waz all just so, and she did not kare how much Kumstok held yu up in an unfavorable lite before the wurld.

Thus, yu se, we hav to hav our sa out heer just az wel az yu do in the sity. After a while it wil get to be an old story, when thare wil be littel or nothing more sed on the subjekt.

Yu must expekt a grate meny peepel wil find fault with yu and kondem whot yu do. This will be the case whether yu ar rite or rong. No matter how rite yu ar, if peepel think yu ar rong tha wil kondem yu just az bitterly az tho tha new you to be rong. I prezume yu hav kalkulated upon this and wil guvern yureself akkordingly. Evry man hoo oppozes popular noshuns and opinyuns must expekt to meet a grate amount ov oppozishun and to be kalld a bad or mistaken man. He ma make up hiz mind that he wil be denounsed az a fraud, az immoral, and az wun dezerving ov punishment. I am glad yu ar able to stand up agenst a good deel ov this kind ov thing. It looks now az tho yu wood need all the strength ov this kind yu ar abel to kommand.

Among all the fault that iz found with yu, let me take yu in hand, in my jentel wa. I hav ben thinking for sum time that I aut to tawk to yu about yure unbeleef. Yu seem to hav a superabundanse ov it. In fakt, yu giv sum kolums ov it at a time, and number off the items az a kaptin wood number the men in hiz kumpany. In the last installment yu gav ov the things yu do not beleev, I se tha had reeched over 400, and I don't no but yu wil go on til yu get up to a thouzand. I hope when yu get threw telling us what yu don't beleev yu wil chanje off and tel us a while what yu do beleev. Let me sa to yu that it most makes me skwurm to see how meny things yu find in the old Bible that yu don't beleev, and that yu kan show up so meny kontradikshuns and indesenses. I hav ben reeding the Bible all my life and I never new thare waz so meny plases in it for piking flaws and showing up its inkonsistensys. I don't beleev thare iz wun Kristyan in 10 that realizes thare are so meny defekts in the old book. I wood not be afrade to ventyure 10 bushels ov otes that even our good Elder Goodly iz not aware that thare ar so meny week plases in that divine volume. I must aknowlej that it takes me by surprize to find how meny defekts yu kan sho up, and I wunder how yu find them all. Yu must be pretty good on the hunt. I feel the forse ov the points yu raze, and kannot deny tha ar vary telling. Tha ar well kalkulated to shake the konfidense ov any wun hoo haz not a good stok ov fathe on hand. I find that fathe, even the kind yu mite kall *blind* fathe, iz vary useful to me in the diffikultys I hav to meet with. I remember wel a happy illustrashun which Elder Goodly made sum time ago when preeching about the importanse ov having the rite kind ov fathe. He sed it wood not do to kunsult the reezon when fathe iz kalled upon, and shood step in and help the sole in its struggles, neether shood we mezure them with ordinary kommon sense, but that we must exersise a living and saving fathe. He sed: "When yu are attakt with a fever and send for yure family fyzishun to kure yu, and he deems it best to giv yu a nawseous dose ov kalomel and jalap, if yu are wize you wil not stop to reezon with him upon the subjekt nor go to work to raze a series ov objekshuns aganst the korse he preskribes, but yu will just shut yure eyes and open yure mouth wide and swallow it like a man without asking kwestyans or arguing the point with the dokter. So, my frends, yu will often hav okkashun to; when a diffikulty arizes in yure path, and yu inkline to stumble over it. When yu meet with matters that do not harmonize with reezon, or that do not kompare with yure kommon sense, don't stop to examine the diffikulty, don't stop to investigate it, dont spend yure time to look it over and over, but az with the kalomel and jalap just shut yure eyes, open yure mouth, and swallow the dose without squeeling or saying a word. A Kristyan haz to do this very often. Thare iz a grate deel in our fathe he iz kalled upon to aksept that will not bare the klose skrutiny ov reezon and investigashun, but if he wishes to be saved he must tel theze to stand aside, and shut hiz eyes and open hiz mouth and swallow them, like a good soldyer ov Kriste." My frend, I hav had to praktis this "swallowing" biznes for meny yeers, and if I had not I feer I wood be az much of an unbeleever to-day az yu ar. It haz ben my salvashun, and iz whot I think wil take me into heven. By a konstant praktis ov it I hav got so that I kan swallow the biggest and nastiest kind of doses, and I wish yu waz more that wa. Why kan't yu do az we do out heer—shut yure eyes, open yure mouth, and let it go down at wun gulp? If yu kood only do that, yu wood be az good a Kristyan az Elder Goodly, Sister Jones, or myself. In that kase yu wood not be so trubled about what yu "don't beleev," and Bruther Kumstok wood not trubble yu. Yu kood beleev enything and swallow enything. The worst ov it is with yure "What I Don't Beleev," I am afrade that will hurt the fathe ov thoze hoo hav not yet got the swallowing fakulty to perfekshun, and to hoom the jalap yet tastes nasty and bitter. I wish yu wood hold on for a while with yure hot shot until tha hav bekum a littel more perfekt in the art ov swallowing. I'm afrade so meny "What I Don't Beleev's" will choke them up so tha kan't swallow. Listen to me in this matter, and I wil kontinu to pra for yu that yu ma be abel to eskape from all yure enemys. Piusly yures, JOEL SKIDMORE,
1st Deeken ov Zion Hil Baptist Church.

Communications.

Letter from J. R. Monroe to E. H. Heywood.

SEYMOUR, IND., Dec. 6, 1878.

E. H. Heywood, Dear Sir: Yours of Nov. 30th is read. I shall print it, and the slip, too. I feel great sympathy for you. That you should be torn from your little children and wife, your friends, your home, your needed labor—from the bright sunshine and the pure air of liberty, on a pretext so flimsy is most infamous. While I hav said some things against the pamphlet for the publication of which you are deprived of your liberty, dissenting strongly, as I do, from the use of some of the words and phrases used, I still hold that your offense was only against what *I* consider good taste, and deserved no punishment save the condemnation of those whose standard of "taste" was offended. The idea of fining or imprisoning a man for the publication of such a pamphlet is the most diabolical one conceived since the downfall of the Spanish Inquisition. As to the social relations of the sexes, I see much that is grievous in the accepted marriage relation; much oppression of woman; much slavery and general misery. But still I hold the family is the unit of the nation, and that a happy government must be composed of happy families. The endearments and loved associations of home, of the fireside, must be cherished, must be protected, must be perpetuated. With the study I hav been able to giv the subject, and the lights before me, I cannot now conceive a better relation than the marriage of one man with one woman.

But there ought to be some means devised whereby that woman didn't hav to be murdered by annual child-bearing. The greatest benefactor of our race will be the man who devises some means, not injurious to mother or sentient child, that will enable partners in love's embraces to elect as to results. Two children are as much as any woman ought to be asked to bear. And there is a large class of people who ought not to be allowed to propagate their species, their diseases, their infirmities, and their murderous passions *at all*. But the trouble is where to draw the line, and to decide who is to draw it.

But my main object in disapproving your pamphlet is to protect Infidels from the semblance even of seeking to overthrow the marriage relation. As Infidels, I don't want them mixed up with any social or political questions, nor to commit them to any of the revolutionary issues. As individual Infidels they can think and act as seems to their judgment best; but, as a body, I hope they will keep clear

of any non-essential, entangling alliances. We must show the world that Infidelity (to Jesus Christ) doesn't make men worse, doesn't make them immoral, doesn't make them reckless of their duties to family, humanity, and to country, but that, on the contrary, it makes men better, nobler, braver, more generous, and more manly. I regret much that the obscenity question was ever permitted to find a lodgment in the National Liberal League. I am doing what I can to keep out of the quarrel as it stands, but I hav suffered considerable abuse and misrepresentation. I am trying to pour oil on the troubled waters, and to do what I can to restore peace and good fellowship and unity of action.

I want to sign the petition for your pardon, but hav had no chance. Please cause my name to be attached to that document, if not too late. Yours for humanity, for liberty, and the right, J. R. MONROE.

We are glad that the editor of the *Seymour Times* is able to take so sensible a view of the situation. It is far better than denouncing with vile epithets those who honestly differ. We hav said before that it is only a matter of time when nearly all sensible people must arrive at about the same conclusion on this question of liberty and constitutional rights. Let it no longer be called "the question of obscenity," but "the question of liberty." Liberals have no need of being frightened at the word *obscenity*, or to hav it enter into their deliberations. Let all accord to others the same liberty of thought,and opinion that they demand for themselves. Then may harmony and good will reign through all our borders.

The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

When Boaz purchased Ruth to be his wife (Ruth iv, 10, 11), "all the people and the elders said the Lord make the woman that has come into thy house like Rachel and like Leah (God forbid), which two did build the house of Israel." This was the blessing pronounced upon her, a large family, and these godly sisters were introduced as examples for Ruth to follow. The blessing of love, kindness, peace, long suffering, goodness, and truth, which Leah and Rachel did not manifest, was not besought for Ruth as the wife of Boaz, but to populate the earth, as in the case of Rebecca, whose friends shouted after her, as she departed with Isaac's servant, "Be thou the mother of thousands of millions!" (Gen. xxiv. 60.)

Who wonders, when our Christian friends take the Bible for their guide, that they consider child-bearing woman's divine prerogative, and the more children the better, irrespective of quality or virtue? No wonder they fight so desperately, and pass, enforce, and execute the law against the personal right of woman to a voice in this matter. These two women—Leah and Rachel—are held up as examples of procreation. You have had a proof of their conduct in this polygamous connection, and can judge whether it was justifiable even for the sake of a family. Not one expression of condemnation for the bad temper exhibited by the two, not one regret or account of the misunderstandings, do we find in the sacred record. Not a hint as to the bad results of polygamy, but commendations; and statement upon statement that the Lord was a party in every incidental event and was purposely ordering it in detail that he might raise up a holy people whose God should be the Lord. And raise it through such stock! Polygamous, incestuous, lying, deceiving, and cheating of every kind and description! Surely the Lord selects wonderful instruments through which to manifest himself, his power, and his glory, when such characters are chosen as we have scanned, instead of giving us an example of true manhood and true womanhood such as are sometimes visible to-day, in spite of all the perversions of the past, Bible examples included.

Will not our readers peruse Gen. xxx in order to possess exact knowledge of the process that the Lord found it necessary to pursue to transfer the cattle and possessions of Laban into the hands of Jacob, for Jacob affirms, when addressing his wives (chap. xxxi, 5–9), "The God of my father hath been with me. . . . God suffered him not to hurt me. . . . Thus God hath taken away the cattle of your father and given them to me;" and further asserts, in verses 10, 11, 12, that "the angel of God spake unto me in a dream, saying, Jacob. And I said, here am I, And he said ——." But what this angel said in a dream would be obscene in THE TRUTH SEEKER or "Cupid's Yokes," but is perfectly harmless and moral when read in God's plenarily-inspired and only revelation to fallen man to point him the way of salvation, viz., duplicity practiced by Jacob in a cattle-bargain, charged to God as being the author and prime mover, such as would condemn any stock-raiser or Western drover to eternal ignominy. But this stratagem is excused in Jacob by modern Christians under the plea that Jacob's uncle and father-in-law played tricks on his nephew and son-in-law, thus making valid the Old Testament, "an eye for an eye," etc., instead of the Christ-maxim, "I say unto you, love your enemies."

This rapid decrease of Laban's stock and increase of Jacob's soured the old man, and so "the Lord said unto Jacob, retire unto the land of thy fathers and to thy kindred, and I will be with thee." Now this "little unpleasantness" between the two did not estrange the sister-wives from their husband, but the daughters from the father, and the girls said very hard things of the old man to Jacob, ending with, "Whatever God had said unto thee do." So while the old gentleman was—not sheep-stealing but—sheep-shearing, Jacob stole off unawares, carrying away all his cattle and goods, his sons and wives upon the camels, and it was not told unto Laban till the third day. Laban took his brethren and went after him on a seven-days' journey. God in the meantime having an eye on Jacob, as he had promised, was faithful to him, so he "came to Laban by night in a dream and said, Take heed that thou speak not to Jacob either good or bad." Of course, Laban did not dare to disobey a dream; what Christian to-day would? and yet what Christian would not ridicule a Spiritualist who paid attention to a dream and said it came from God, even though it be for peace, as in this case?

Laban met Jacob, therefore, very complacently, asking him why he stole away secretly and did not give him a chance to kiss his sons and daughters, and send them away with mirth and songs, with tabret and with harp. But this lovely daughter, this amiable Rachel had stolen her father's images, and he discovered the theft before he started after the fugitives, and accuses Jacob with, "Because thou longedst after thy father's house, yet, wherefore, hast thou stolen my gods?" Jacob protested his innocence, for this filial daughter and confiding wife had not trusted her doting husband with her pilfering, so he answered, "With whomsoever thou findest thy goods, let him not live," never suspecting his godly wife, Rachel. Laban knew they were gone, so at it he went with this permission, without any search-warrant, and rummaged "Jacob's tent, Leah's tent, the two maid-servant's tent, but he found them not." Of course he didn't, for they were not there. Finally he entered Rachel's tent. What was now to be done? Like her husband's mother, Rebekah, Rachel was fertile in expedients. She must have been a dull scholar not to have improved her opportunities after having lived with father Laban and cousin-husband Jacob, and was a chip of the old block. She, seeing what was going on, and not being ready to die just then, while the other tents were being searched, "had taken the images and put them in the camel's furniture and sat upon them; and Laban searched all the tent and found them not." Of course he did not, for they were not there. "And she said to her father, Let it not displease my lord that I cannot rise up before thee, for the ——." Please excuse me, dear reader, from further quoting her little lying speech to her old father, for it is only fit for Anthony Comstock, his clique, and the Bible, to which latter you are referred (Gen. xxxiii, 35) for the conclusion of this delectable sentence. This is related as a very smart thing in Mrs. Rachel. Who but she would have ever thought of it?

Now read on, and pray don't stop till you get through the whole chapter, and the next, and the next, and next, till you have finished the history of the family of this remarkable man, Jacob, at the ending of the Book of Genesis.

Read how Laban made a covenant with Jacob, offered sacrifice, ate bread, tarried all night, rose up in the morning, kissed his sons and daughters, blessed them, and departed, minus his gods, though, for this naughty, treacherous daughter did not repent and confess and deliver up the stolen property, even though her husband had entered into a covenant of peace with her father, and the two were reconciled.

Read how "Jacob went on his way and the angels of God met him," when he grew fearful that his supplanted "brother would smite him and the mother with the children" on his return to "his kindred;" how he appealed to the God of Abraham and Isaac, portioned out his family into bands, sent them over the river, remained behind himself and wrestled with God all night, obtained a blessing, though at the expense of a sinew-shrunk thigh, that being the only way God could beat in the match, for when he saw that he prevailed not against him he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, making him a life-cripple. Poor Jacob.

Read how nobly and grandly injured Esau met him, embraced him, fell on his neck and kissed him, and forgave all his meanness of twenty years standing.

Read how deceitfully, barbarously, and treacherously Simeon and Levi, Jacob's sons, treated the Sheckmites in the case of their sister, Dinah (chapter xxxiv); how God Almighty again appeared to Jacob, or Israel (for in the wrestling match his bravery so won the favor of God that he changed his name from Jacob to Israel; "for as a prince hast thou power with God"); how Rachel died and was buried in the way to Ephrath, which is Bethlehem; how Reuben, Jacob's first-born son, played a naughty trick with Rachel's maid, "Bilhoh, his father's concubine, and Israel heard it;" and it so affected the patriarch of two wives and two concubines that he twitted Reuben of the transgression upon his death-bed in no unmistakable language (Gen. xlix, 3, 4). What else could he expect?

Read how Jacob came unto Isaac, his father, at Mamre, for the poor old blind dupe was not yet dead—no mention being made of the wife, Rebekah—and how his days were a hundred and four-score years, and that finally he gave up the ghost and died, and his sons Esau and Jacob buried him.

If you have not Bibles at hand through which you can read this, you had better order one of Mr. Bennett, advertised in THE TRUTH SEEKER of September 7th, called "Holy Bible Abridged," in which is compiled, for the sake of Christians and Sunday-schools, all these beautiful stories and fine passages without notes or comments, which, according to the claim, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii, 16), should be studied and recited in Sunday-schools, preached from in the sacred desk, familiarly introduced in religious conversation, and become the subject of discussion, and explanation among all Christians everywhere instead of being passed over and rendered obsolete in the churches and ignored as useless. For all Scripture is declared by plenary inspiration, so to be given by inspiration and profitable for the exercise and obtaining of these valuable and necessary Christian qualifications.

Yet those who read THE TRUTH SEEKER ought not to lose the benefits of this valuable compilation, because it is dedicated to Anthony Comstock and the Christian public, but should avail themselves at once of its use, as it would prove a useful acquisition in assisting them in their future perusals of The Godly Women of the Bible.

Local Auxiliary Liberal Leagues

TO WHICH CHARTERS HAV BEEN ISSUED BY THE NATIONAL LIBERAL LEAGUE.

Lincoln, Nebraska.—President, Rev. W. E. Copeland; Secretary, Dr. A. S. von Mansfelde.
Jacksonville, Illinois.—President, David Prince: Secretary, Miss J. M. Meek.
Philadelphia, Pennsylvania.—President, Carrie B. Kilgore; Secretary, Joseph Bohrer.
Mishicott, Wisconsin.—President, Lauriston Damon; Secretary, Anton Brasch.
Chelsea, Massachusetts.—President, D. Goddard Crandon; Secretary, J. H. W. Toohey.
Stockton, Cal.—[Officers not reported.]
Denver, Col.—President, Henry C. Dillon; Secretary, Frank W. Ingersoll.
Paine Hall, Boston.—President, Henry Damon; Secretary, N. W. Wright.
Palmyra, N. Y.—President, J. M. Jones; Secretary, C. C. Everson.
Boston, Massachusetts.—President, Rev. M. J. Savage; Secretary, Miss J. P. Titcomb.
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Cleveland, Ohio.—President, E. D. Stark; Secretary, Mrs. M. B. Ambler.
Milwaukee, Wis.—President, Robert C. Spencer; Secretary, William A. Boyd.
Jefferson Liberal League, Rochester, New York.—President, Anson C. Allen; Secretary, Fred P. Nutting.
Minneapolis, Minnesota.—President, S. C. Gale; Secretary, Frank J. Mead.
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Carthage, Mo.—President, C. Conard; Secretary, E. Budlong.
Newark, New Jersey.—President, F. J. Keibe; Secretary, John F. Colburn.
Harrisville, Texas.—President, Dr. L. J. Russell; Secretary, J. B. Nanneley.
Cortland Village, New York.—President, Hon. Stephen Brewer; Secretary, Dr. Frank Goodyear.
Moberly, Missouri.—President, S. C. Mason; Secretary, Charles Knight.
Malden, Massachusetts.—President, Rev. D. M. Wilson; Secretary, Francis Hinckly.
Vincennes, Indiana.—President, Charles Graeter; Secretary, Orlan F. Baker.
East Dennis, Massachusetts.—President, Captain D. S. Chapman; Secretary, R. Chapman.
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North Hannibal, New York.—President, L. G. Ball, Secretary, B. L. Robinson.
West Newton, Massachusetts.—President, S. B. Urbino; Secretary, Sarah M. Davis.
New York City, Fourth League.—President, D. E. Ryan; Secretary, E. M. Macdonald.
Enterprise, Kansas.—President, C. B. Hoffman; Secretary, E. L. Senft.
Passaic City, New Jersey.—President, J. H. Adamson; Secretary, F. W. Orvis.
Lipasville, Pennsylvania.—President, M. Bishop; Secretary, J. B. B. Brooks.
Xenia, Indiana.—President, Dr. R. W. Smith; Secretary, Dr. N. D. Watkins.
New York, New York.—President, Cortlandt Palmer; Secretary, E. B. Foote, Jr.
Olathe, Kansas.—President, S. B. Wilson; Secretary, Mrs. H. Griffin.
Carbondale, Kansas.—[Officers not yet reported.]
St. Louis, Missouri.—President, J. W. McClintock; Secretary, Thomas J. Stanton.
Lynn, Mass.—President, L. K. Washburn; Secretary, W. D. Corken, M. D.
Cato, N. Y.—(Cayuga County).—[Officers not yet reported.]
Brockton, Mass.—President, William Rankin; Secretary, H. B. Sherman.

Palmyra, Neb.—President, S. S. Seely; Secretary, G. E. Bennett.
Long Island City, N. Y.—President, R. W. Hume. Secretary: Miss M. A. Hume.
New York City, Fifth League, N. Y.—President, Hugh Corrigan: Secretary, J. H. Monckton.
Weedsport, N. Y., (Cayuga County).—President, George Wright, Secretary, G. B. Whitman.

Miscellaneous.

A Seller of "Cupid's Yokes" Pardoned.

By a card from Mr. Heywood, we learn that Charles H. Floyd, imprisoned under a Massachusetts state law for selling "Cupid's Yokes," has been pardoned by Gov. Rice. After his release he paid a visit to Mr. Heywood in jail. The fact of his pardon ought to hav great weight with the Watkins judge and also with Judge Benedict.

"ANTICHRIST'S" reply to W. E. Coleman will appear in our next. It was received rather too late for this issue.

A FRIEND in Washington writes that the ladies of that city hav organized THE WOMAN'S NATIONAL HEALTH ASSOCIATION of which Mrs. Cora Bland, M. D., is President, with Vice-Presidents for each state in the Union.

The society was the outgrowth of a course of twenty lectures given by Mrs. Bland during the past autumn, and which she is invited to repeat under the auspices of the Association. She is, to our knowledge, a lady of ability, pleasing address, and the most sterling qualities. We bespeak for those who listen to her a treat of rare value.

THE sprightly little *Secular Chronicle*, of London, Eng., has changed hands editorially, Mr. George Standring assuming control, vice Harriet Law, resigned.

WE clip the following from *The National Reformer*—Charles Bradlaugh's paper:

"The Vice Society hav suffered another and this time a still more decided defeat. Mr. Vaughan, after a strenuous opposition and sharp fight, made an order for the delivery up to Mr. Bradlaugh of the whole of the copies seized at Mr. Truelove's shop in May, 1877. The Vice Society even then tried to prevent the delivery of the books, but a cab being brought to the door of the police station, two large packages containing the pamphlets were formally handed over by the authorities; and Mr. Bradlaugh drove off triumphantly, amidst loud cheers from a large number of friends present."

A few Questions to the Editor of The Index and the Ex-President of the N. L. L.

Please, sir, what would you hav done with the "76," and their coadjutors had they voted for you, and yourself been re-elected President of the N. L L?

Would you hav accepted the votes of such "infamous-literature defenders?"

Would you hav permitted those whose "remarks sometimes polluted the atmosphere of the Opera House" to hav remained members of the several local Leagues, which they represented as delegates?

Would you hav run the risk of not becoming polluted by affiliating and working with such an obscene set as you now represent them to be?

Would they hav been any cleaner if they had voted for you, and their votes had re-elected you President over them instead of voting for and electing Hon. Elizur Wright, and remaining in the old organization under his Presidency?

Were they any more "indecent" after voting for him than before?

Were you and your companions any less indecent after you bolted than before?

Are you rejoiced to be delivered from so much filth and obscenity as the "76" represented?

Did you relinquish all hope that you and the decent ones could reclaim them, till after the votes were counted "76" against your "51?"

Would you hav persisted in showing up the true (?) character of the "76," provided, instead of secession you had been re-elected and re-installed in your old place at the head of the N. L. L., or would you hav quietly put up with all their filth as you did previous to the 70,000 petitioner's declaration for human rights as American citizens?

Would you still hav kept mum, Mr. Abbot, and borne the disgrace of an ignominous re-election from such a vile, obscene constituency, if you had had the chance?

Take care, take care, friend Abbot, lest you disclose to your few remaining friends, as you hav already done to those whom you hav alienated from you, that the parable of the "fox and grapes" is not wholly inapplicable to the editor of the Boston *Index*, and the late President of the *National* Liberal League?

From one older than the Leagues, and who is not ashamed to sign herself, AN ANTI-FREELOVER.

[*From The Index.*]

Whose Turn Next?

Editor of The Index: The Chicago *Times* of the 20th of this month, in an editorial article, says: "The Postoffice Department has prohibited the circulation in the United States mails of a periodical issued in Chicago by a society calling itself *The United States Government Church*, on the ground of the blasphemous character of much of the matter which the periodical contains. At least, so says the department."

The *Times* further says: "*The United States Government Church* has some odd theories; believing, for instance, in four spiritual powers in place of three: God the Father, Lord the Mother, Christ the Son, and Soul the Daughter. But this is no ground for suppression. There are people to whom the scheme of a Godhead composed of a Trinity is just as odd and mysterious as a quadripartite construction."

You may not hav seen this article in the *Times;* but it is there, for the paper lies before me. I hav given you only excerpts from it.

I hav many times said, and more than once published in the papers, that it is "*blasphemy*," as the Church understands or defines it, which is to be suppressed, much more than obscenity. And Joseph Cook would burn the editor of *The Index* at the stake with just as good relish as a better man than he, and far less dangerous, instigated and accomplished the imprisonment of Ezra H. Heywood in Dedham Jail, under pretense of obscenity. That was but dieting the public palate and stomach for more dreadful doses yet.

PARKER PILLSBURY.

Concord, N. H., Nov. 28, 1878.

Action of the Linesville League.

LINESVILLE, PA., Dec. 3, 1878.

Mr. A. L. Rawson, Sec'y. Nat. Lib. League, Sir: The Liberal League of Linesville, Pa., at a regular meeting voted unanimously to stand by the old League and work with the National Liberal League.

Our League heartily coincides with the resolutions passed by the Paine Hall League of Boston.

Our membership is about equally divided among Spiritualists and Materialists, who work harmoniously in the good cause of state and national secularization.

Our League will celebrate the anniversary of Thomas Paine's birthday (the 29th of January next) with a three-days' meeting, and we expect to hav a large assembly and an interesting time. Due notice will be given of the most noted speakers with their subjects.

Yours for right and justice, J. B. BROOKS,
Sec. Linesville L. L.

Action of the Cato League.

A. L. Rawson, Sec. N. L. L., Dear Sir: At a meeting of the Cato Auxiliary Liberal League on Sunday, Dec. 8th, the following resolutions were passed unanimously:

Resolved, That we indorse the action of the Second Annual Congress of the National Liberal League, held at Syracuse, October, 1878.

Resolved, That we favor the unconditional repeal of the so-called Comstock U. S. Postal Law of 1873, believing it to be unconstitutional and dangerous; and the attempt to *modify an unconstitutional law* to be trifling with the liberties of the press and of speech.

Resolved, That a duty devolves upon every one to do all within his or her power to do away with any law that makes a postmaster, custom-house official, or any individual, or society, or community of individuals, a judge or a censor over our thoughts or opinions; and we earnestly denounce all priestly or other intolerance, and pledge ourselves anew to the earnest support ot the National Liberal League.

W. S. ROOT, Pres. *pro tem.*

M. A. CLAYTON, Sec.

Action of the Hudson League.

HUDSON, MICH., Dec. 13, 1878.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* At a meeting of the Liberal League of Hudson, Michigan, held Dec. 13, 1878, the following resolution was unanimously adopted:

Resolved, That the Liberal League of Hudson, Michigan, will adhere to the old National League under the leadership of Hon. Elizur Wright; that we disapprove the action of Francis E. Abbot at the last annual meeting of the National League; that we are in favor of total repeal of the so-called Comstock law; that we shall ever reject legislation that seeks to establish espionage over, or in any way invade the privacy of individuals in matter transported by United States mail unless the same be actually necessary for Government protection and the punishment of well-defined crime; that a copy of this resolution be sent to A. L. Rawson, Sec'y of N. L. L., and to D. M. Bennett, publisher of THE TRUTH SEEKER.

L. R. PEIRSON, Pres't.
THOS. B. MINCHEN, Sec'y.

The National Defense Association.

There seems now a pretty good prospect for this society to hav work upon its hands to attend to. Our enemies are coming down upon us with little mercy. Suits are being instituted which cost money to defend, and other expenses are incurred. The Defense Association has certificates of membership which they will issue to persons contributing one dollar for the needs of the Association. They are neatly printed and of about the size of a bank bill. On the face side is the following:

NATIONAL DEFENSE ASSOCIATION.
A. L. RAWSON, D.D., LL.D., President.
JOHN P. JEWETT, Vice-President.
CERTIFICATE OF MEMBERSHIP.
M———having contributed to THE NATIONAL DEFENSE ASSOCIATION *the sum of* $——
is enrolled as a———Member for the period of——year, dating from———
E. B. FOOTE, Jr., Sec. 120 *Lexington Ave., N. Y.*
G. L. HENDERSON, Treas. 141 *Eighth st., N. Y.*

On the reverse side, this:

EXTRACTS FROM CONSTITUTION OF THE NATIONAL DEFENSE ASSOCIATION.

ARTICLE II.—The objects of this Association are:

To investigate all questionable cases of prosecution under what are known as the Comstock laws, state and national, and to extend sympathy, moral support, and material aid to those who may be unjustly assailed by the enemies of free speech and free press.

To rescue those who may be convicted and imprisoned for no other crime than exercising the natural right of an American citizen, to think his thoughts and express them orally or in print.

To defend honest investigators in all departments of science, and to uphold the rights of the people to acquire a thorough knowledge of human physiology.

Finally, to employ all peaceful and honorable means to roll back the wave of intolerance, bigotry, and ignorance, which threatens to submerge our liberties.

ART. III.—Any friend of the cause may become an active member of this Association by the payment into its treasury of the sum of Ten Dollars ($10.00), and the payment of One Dollar ($1 00) shall entitle the donor to a certificate of honorary membership, for the period of one year, and to a report from the officers of this Association of its receipts, disbursements, and transactions.

EXECUTIVE COMMITTEE.
HUGH BYRON BROWN, CHAS. WINTERBURN, M.D.
WILSON MCDONALD, CHAS. CODMAN.
T. C. LELAND, Chairman,
201 *East* 71st *st., New York.*

Full memberships in the Association are $10, and honorary memberships $1, with certificate. Those who feel like aiding the good work in hand are requested to remit according to their means and inclinations.

From Mrs. Colman.

54 ELM ST., SPRINGFIELD, MASS., Dec. 10, 1878.

FRIEND BENNETT: Will you ask the editor of *The Index* through your paper, or permit me to do so, to giv the sentence verbatim in which Mrs. Colman "advocated infamous and shameless immorality?" Unfortunately, my education is very limited, and I may not know the meaning of words, and as I wish to be always unnerstood, it would seemingly be only just to hav such language printed in full, so that its clear meaning may be studied. I wish to be held responsible for my words, and if, in my ignorance, I hav mistaken the meaning of every-day English, I ought to know it, so as to avoid in the future such a mortifying exposure. I wish, when the words so full of "shamelessness and immorality," shall be obtained, we may put under them, or over them, somewhere near them, at least, "renegade crew, of noxious body of fevered pulse and flaccid vertebræ," so that we may learn the true meaning of such English.

I really am almost ashamed to giv one thought to such misrepresentation, as I hav no fear that I shall lose one friend by it, and if I should, what matter? I am a very small person, and in this time of persecution, even to imprisonment for opinions expressed, and arrests for the simplest acts of common courtesy, what is even malignant falsehood published by a *gentleman* concerning a woman whose crime consists in not voting for such gentleman for President of the National Liberal League. None of the immoral seventy-six were too immoral to be workers together with the fifty-one, and, if I am not mistaken in the meaning of words, there seemed a good deal of rejoicing over *us* as workers together with *them* when the question of repeal was put over for a year; but when the ballot announced Elizur Wright President—even an ignorant woman had no difficulty in knowing the meaning of facial expression. In a moment we had become "immoral lovers of obscenity, corrupters of youth," and even guilty of possessing "flaccid vertebræ." Query: How long, physiologically speaking, does it take vertebræ to become flaccid? Will an opinion, honestly expressed by a ballot concerning two different persons' fitness for a certain place, produce the effect? I wish we might find some panacea powerful enough, thought not working instantaneously, to cure selfishness before it becomes a mania.

I am so anxious about Mr. Heywood, "sick and in prison," that night and day, waking or sleeping, he is always in my thought; and soon you, my friend, with Mr. Bell, and that noble, fearless girl (whose shoes I hardly feel worthy to unloose), Miss Tilton, must appear before a court of justice as prisoners guilty of crime. God pity man or woman who, in such an hour, can think of the misrepresentations of even the editor of *The Index* as of any consequence whatever. The most earnest aspirations of all lovers of freedom will ascend for you and for the triumph of the right in your acquital.

THE TRUTH SEEKER has become a necessity to me; like the old *Liberator*, it is food strong and stimulating. I wish I could increase its circulation, and I do not despair yet in my effort. Springfield's workers are mostly fed by the *Banner of Light*, and that, with the *Springfield Republican*, is all they can afford to take; but if ever there is a revival of business, we shall find plenty who will want the paper. I presume it may be because I am in a more receptive state, but really it seems to me THE TRUTH SEEKER is improving every week. I am very truly and proudly one of the 76,

LUCY N. COLMAN.

"THE BIBLE OF BIBLES."—"This work, as Dr. P. B. Jones, of Springfield, Ill., says of 'The World's Sixteen Crucified Saviors,' is a $300 library in one book. It is marvelous what an extraordinary mass of facts and logic it contains. The chapters headed 'The Christian's Three Plans of Salvation,' 'What is True Religion,' and 'The Infidel's Bible' are alone worth the price of the book. In two respects I consider 'The Bible of Bibles' superior to 'The World's Sixteen Crucified Saviors.' 1st. It treats the Bible and religion in a more scientific manner. 2d. It exposes a thousand more religious errors. In the great battle between Freethought and orthodoxy, now just commencing, Mr. Graves' three works will be in more demand than other Liberal books, and probably more than all other Liberal books put together, for they contain, in a concentrated form, the logic and facts of all the Liberal books ever published, and, I am tempted to say, a *hundred times more.* They thus constitute a complete library in themselves of Liberal literature, logic, history, and facts. As these three books contain the essence and the quintessence of all the Liberal works in circulation, and thousands of new and startling facts besides, no Liberalist should be without them a single day. They meet and settle in advance, with unanswerable facts and the thunder claps of logic, the great questions at issue between orthodoxy and Freethought, and no other works will be really needed in the contest. They are exactly the books for the times."—*Clarkson T. Moore.*

Letters from Friends.

SYRACUSE, N. Y., Dec. 9, 1878.

MR. BENNETT: The appeal made by Mrs. Slenker in THE TRUTH SEEKER Dec. 7th, is worthy the thought of every Liberal philanthropist. Some three months since my attention was called to the same by an article in the *Investigator* by that whole-souled and earnest woman, Mrs. Margaret Flint, of Webster, Mass. I corresponded with her and Mr. Hacker, and from their letters discovered it was a most meritorious case indeed. Not an alms seeker is he, for he has endeavored to keep his poverty a secret; but how can we excuse ourselves if, after knowing his destitution, we refuse to impart of the little we possess to his less? He, who for so many years kept the "Pleasure Boat" afloat on the dark waters of superstition which we all ignore. Our younger Liberals may hav never heard of Jeremiah Hacker nor his efforts in the cause of truth, yet many of them, like ourselves, are indebted to his untiring zeal for the dissemination of those ultra views, nearly a half century ago, which caught up by later, yet not more efficient laborers, hav produced the present harvest of Freethought abundance. And shall we forget and desert this aged deaf octogenarian and his faithful partner because his life-boat, no longer freighted with a cargo of rich treasures, empties its treasures into our storehouses? No; justice forbid it! No; humanity forbid it! No; progression forbid it! No; all hope of charity for ourselve if in like circumstances, forbid it also! Coat, hat, and shoes hav I none, but such as I hav gave I unto him, donating through Mrs. Flint $5.00 worth of "Bibles Abridged," provided she could sell them and forward the same; also sending some to Mr. Hacker, with a promise of more if successful.

Now will not others giv of what they hav, and not permit this aged couple, in consequence of blighted crops on an acre of land, to starve for want of bread, and freeze for lack of fuel and clothes? Shall the Christians in this respect do better than we Liberals and Reformers? Let them not boast that their Christianity prompts them to be more humane and benevolent than our Liberalism does us? Let us look after our deserving poor, especially such as hav in the days past and gone fed with the bread of truth those who were starving upon the husks of old orthodoxy. Let us not begrudge them our mite, for but a mite would it be from one and all that would make that aged couple comfortable to the end of their days. Then listen, do not delay, lest it be forever too late, as our revivalist clergy urge, when pressing sinners forward to the anxious seat.

Yours for humanity's sake, not Jesus' sake,
ELLA E. GIBSON.

BROCTON, N. Y., Dec. 9, 1878.

D. M. BENNETT, *Dear Sir;* I acknowledge my indebtedness to you for reception of THE TRUTH SEEKER from Sept. 1, 1878. At present I am busily engaged with my affairs, which hav been expensive, and as soon as I can procure means on my sales you will receive my attention.

I take pains to keep supplied with various kinds of literature and study the issues of the times. During the past five years I hav perused each number of THE TRUTH SEEKER, and must acknowledge that you hav sought to enlighten mankind on numerous subjects in a manner worthy of an honest man. I honor your integrity of character, and common sense. You are a candid, clear thinker and writer.

I cannot see how you are to blame in your independent course, for surely you hav only done what is just and right, so far as I am able to judge.

I hope you may not be imprisoned—should you be I will remit the sum of five dollars to you for the benefit of your family during 1879.

I indorse the Declaration of Rights, and hope the Comstock laws will be repealed.

I am willing to sustain THE TRUTH SEEKER hereafter by remitting annually the sum of five dollars and will commence July 1, 1879.

(Above proposition to be carried out free from my subscription fee.)

With many wishes for your happiness and prosperity, I am. Yours fraternally, SYLVESTER BARNHART.

VAN BUREN, ARK., Dec. 3, 1878.

D. M. BENNETT, *Dear Sir:* "Cupid's Yokes" and the Bible (abridged) came to hand in due time, and I read the former work through the first day, I was so anxious to find its "obscenity;" but when I got through I found out (although such passages were marked) that I could discover nothing that would pass for obscenity. The passages marked seemed to be more like what the orthodox would call *blasphemy* than obscenity. How any one can make anything obscene out of the words "Cupid" and "self" on the title-page is something that I am not able to understand. It seems from the passage marked at the foot of the tenth page that it is not moral and decent to talk about a saint in a derogatory manner even if what is said is literally true.

The Bible Abridged I hav not read through, nor do I intend to; but I hav glanced through it until I am fully satisfied that *it* is obscene. I like the way it is dedicated. St. Anthony, of all men now living, is the most suitable object for the dedication of such a work. You should send him a copy if you hav not already done so. Rather than that he should fail to get one I will agree to pay for a copy if you will send it to him. It would be so nice for him to sit at the fire this winter and scent out obscenity in it. He could find his whole winter's mental food in that one little volume. Then, it is hoped, he would not, while thus engaged, be bothering honest men in their business.

I am sorry to see that you have still to carry on that quarrel with Mr. Abbot. I was in hopes that it would be dropped after the meeting of the Congress, but he seems determined to keep it up, and you are compelled, in self-defense and in defense of the cause, to strike back. But go on. If the thing is to go the way he wants it to, we may as well elect Comstock captain and Abbot first mate, and put you and Leland and Wakeman upon deck rolling barrels, and let the old ship go wherever the captain may direct.

If friend Abbot's is "cultured" Freethought, you can just giv me mine straight—that is without the "culture."

You may put my name down on that Declaration of Rights. Hoping that you and the rest of the "repeal" crew will bring the old ship safely out, I remain

Yours truly, JAMES R. NEAL.

UNION VALLEY, Mo., Dec. 2, 1878.

FRIEND BENNETT: Tally another one! I act on Mrs. Slenker's suggestion and send my name as an Atheist. Find inclosed $2.75 for "Creed of Christendom," by W. R. Greg, and "Modern Symposium." I hav read "Cupid's Yokes," and do not consider it obscene or indecent.

Yours respectfully, W. JESSUP SKIDMORE.

SALINA, KAN., Nov. 29, 1878.

FRIEND BENNETT: I should hav written you some time ago and acknowledged the safe delivery of the books, but I hav been waiting until I could send you a little more money.

"Cupid's Yokes" was quite a happy disappointment. I looked all the way through it to find the obscenity and justification for Mr. Heywood's imprisonment. I could find neither. How could a man, writing upon a subject of this nature, clothe his ideas in choicer language? For Heywood to remain in prison one hour for writing "Cupid's Yokes" is a disgrace to the American government. I do not coincide with the principles contained in the book. Far from that. But this is not the point at issue; and for any one to cast the epithet of "Freelover" upon me or any one else for holding that Comstock is wrong in taking away a man's liberty for writing such a book, and that the law is wrong and should be repealed, is neither Liberal nor sensible.

I took sides with the *R.-P. Journal* when this question divided the Spiritualists; but then it was a direct issue. Now it is far different, and it is only a scare crow set upon the fence by the Abbot faction; and I nail it to the mast-head of THE TRUTH SEEKER that those who placed it there and still support it are dishonest!

The way the "bolters" hav written upon this subject has led many to believe that because you advocate Mr. Heywood's pardon and sell his book you must of necessity be a Freelover. What folly!

If I understand you right, Mr. Bennett, you believe Mr. Heywood to be wrongfully imprisoned, that the publication of the book is legal, and that in selling the book yourself you are testing the liberty of "free America." Am I right, friend B.?

Well, for my part, I wish this contention would cease and that we all might become united again in one common cause—the destruction of superstition—though I am not for surrendering the right. I hav found but one man in my acquaintance through Kansas that thought Mr. Bennett was wrong.

We are talking of forming a League here, and I wish all the subscribers of THE TRUTH SEEKER in Salina would drop me a note upon the subject, as my time is so occupied that I cannot see them personally.

Fraternally, S. PARIS DAVIS.

[Our friend is right as to the position we occupy. We are not a "Freelover," but we believe in according to every man the right to express and circulate his honest convictions.—ED. T. S.]

ROYAL CENTER, IND., Dec. 8, 1878.

FRIEND D. M. BENNETT: I herewith send you $13 for the cause, to wit: $5 that I promised you on the Defense Fund, $3 to pay my own subscription to THE TRUTH SEEKER for 1879, $5 for one new convert to your paper. So please send THE TRUTH SEEKER and the "Champions of the Church" to Henry Bramen, Royal Center, Ind. Mr. Bramen is a middle aged man about forty, he was reared under the care of very good and strict parents, he also received the second birth; he now thinks a great deal more of the first time he was born than he does of the last, and my opinion is after he has read your paper, and the "Champions of the Church," that he will not wish to be born the third time.

Bro. Bundy of Chicago I see giv the Leagues some credit for minor steps for equal rights of conscience. Of course poor Heywood had none of the article mentioned so they sent him to prison for two years, to see if they could not raise him to a standard with common people. If the *Seymour Times* was not caught in the trap that was set by *The Index* what is the use of so much squealing.

And now I would say to the readers of your paper, one and all, see that the editor has his just dues before the first of January. As Deacon Skidmore would say, it seems to help more than all the other things combined.

You can put my name and Mr. Bramen's on the Bill of Rights if you wish. Yours as ever, GEO. HENDEE.

THAT "LETTER OF DISSATISFACTION."

OSCEOLA, IOWA, Dec. 6, 1878.

D. M. BENNETT, *Dear Sir:* Stand up to your opponents fearlessly, and justice will be done you at last. Our liberties are being trampled under foot in many ways. The sly method of trying to mix liberty with obscenity on the one hand, and decency with degradation on the other, will not mislead discerning people. It is a question of liberty, and not of decency. A letter or inclosure by post should be sacred, and none should betray the trust reposed in the carrier.

A great storm of indignation was raised some years ago in England, because that government at the earnest solicitation of the late Napoleon, opened letters to defeat a plot for assassinating the emperor.

Imperial England would not hav its mails tampered with to save an emperor, but free America for decency's (?) sake employs an indecent agent arbitrarily to open letters.

To gag the press, to tamper with the mails, to legislate for capital against labor, etc., are sad symptoms of Cæsarism in America supplanting liberty.

Never mind, Bennett. Stand up like a man, and if corrupt and pious people sell themselves to the devil in this world to save their souls in the next, yet pursue the even tenor of your way, and preserve your integrity. Amen and amen. F. J. EMARY.

A QUESTION FOR SPIRITUALISTS.

CLEARFIELD, PA., Nov. 23, 1878.

DEAR BENNETT: I hav read with interest the desultory discussion going on in your columns on the subject of Spiritualism, sometimes with pain at the illiberal views expressed by professed Liberals, but oftener with pleasure at the truth-loving spirit evinced by others. Your own position particularly pleases me, and it seems to me that it is the only consistent one for a truth seeker to occupy. Let those who, like "the preacher," know that "the dead come up no more," assert it; and those who are absolutely certain that they hav held sweet converse with materialized disembodied spirits dogmatize to their hearts' content; but as for myself, I only stand and wait.

With Mrs. Aspinwall, I recognize the fact the existence of millions of Spiritualists means something, but with Miss Ella E. Gibson I also think that if Spiritualism is a science based on the facts of nature, it is susceptible of demonstration, and its friends and expounders ought not only to be able but willing to giv us the reasonable proof we demand; they ought not to resent (as they usually do) any signs of inquisitiveness or incredulity on our part; they should remember that most of us, and not a few of themselves, hav been badly humbugged by holy gospel-mongers and pedlers of divine revelations, and a burnt child dreads the fire.

Now, if our Spiritualistic friends hav a more sure word of prophecy in "nature's divine revelation," let that fact appear; and, in order that it may carry conviction with it, they ought not to insist on dictating all the conditions under which it is to appear.

Come, now, dear Spiritualistic friends, we are "almost persuaded," but in order that we not only be fully persuaded, but both almost and altogether such as you, let us fully understand each other.

If I am not mistaken, you teach that a spirit is composed of matter (however ethereal it may be) and subject to the laws of matter and force. Now, if I am correct, will some of you who are posted please answer one question for me, put in all candor and seriousness? When a materialized spirit steps out of a cabinet, and looks just like a man, claims to be a man, and, if a man, would weigh 175 pounds, *how much would that spirit weigh?*

Of course some one who reads THE TRUTH SEEKER must know something about this, and I ask that man or woman to step forward and answer my question, when I will hav something to say on the subject that may be of interest to all concerned. Yours for the truth at all hazards,

HARRY HOOVER.

SALEM, MASS., Nov. 25, 1878.

MR. BENNETT: On Saturday last a copy of the address of Superintendent Small was sent to the editor of the New York *Sun*, with a request for a copy of the paper containing the article referred to, and a request that he forward me his opinion of the case as it now stands: stating also that the letter was sent to me by the Truant Officer, who offered to take back a reply to Mr. Small.

The answer was, "None to send, sir." No reply has been received from the editor (don't know his name), so the inference is that the subject may not hav reached him, or that he does not choose to commit himself, or to follow up what he appeared to consider a needed reform. It is an up-hill work when everybody complains and everybody is dissatisfied and everybody scared, and only a few laborers can be found who dare to grapple with the huge monsters that call out loudly for a reform—so loudly that the people seem paralyzed with the hugeness of the subject. They would find but little trouble if their moral courage was commensurate with the demands for its exercise. But almost every one has some axe to grind, so they succumb to what they consider the greater necessity, upon the principle of telling every one to "shirk for himself."

An effort bearing so much rare fruit, however "Small" the tree on which produced, ought not to be lost sight of or "hidden under a bushel" for the want of due appreciation. The wonder is that the "Small" man did not take in the state in his attitude of defiance. The Normal School is a state institution.

A request was made recently to write a communication for a Salem paper, on account specially of a young girl who was required to draw in school, who had neither taste nor inclination, and whose best efforts subjected her to severe discipline and mortification, coming so short of the requirements; and to pecuniary disadvantages, costing her father half he could earn during the week, sometimes, for drawing materials and for books for her and her sister, so frequent are the changes. And the works that the child of twelve discards don't answer for the child of ten, each must have a new supply. They must pay certain prices to certain persons. Common paper does not answer for such children, so exquisite is the dicipline! The father of the girl wants her to prepare herself to go into a printing office, instead of more than wasting her time in other directions. So her mother went and stated the case to the teacher, who appealed to the superintendent, Small, bringing back the big plea that drawing was one of the rules of the schools, and could not be dispensed with!

Copy of letter.

OFFICE OF SUPERINTENDENT OF SCHOOLS, SALEM, MASS., Nov. 22, 1878.

Mary Upton Ferrin, Madam: An article appeared in the N. Y. *Sun* over the signature "M. U. Ferrin," and bearing date Salem, Mass., Nov. 11, which contains a libel upon our school teachers and school management generally, and upon our good city.

I write to inform you that your signature has been so used, perhaps, without your knowledge.

If you did write the article mentioned, will you be good enough to inform me upon what evidence the statement was written?

Of course you know as well as I the proper course to take should you at any time wish to see any evil in school management corrected. At least you are at liberty to try what effect a complaint to me might produce.

Yours, etc., A. D. SMALL, Sup't Schools.

"In a civil action a libel must appear to be false as well as scandalous."—*Webster's Unabridged.* My remarks were a simple statement of the historical facts in the case as related to me. If a libel, it is an admission that the facts are "scandalous!" Being such, no more potent argument can be presented for their speedy eradication.

Respectfully, M. U. FERRIN.

WAVERLY, IOWA, Dec. 6, 1878.

D. M. BENNETT, *Dear Sir:* I am very anxious to receive THE TRUTH SEEKER regularly. I hav been borrowing of neighbor Billings for some time, but do not get them regular. I am a mason by trade and cannot pay before next season—can you send it that way.

I am one of the 70,000 and am proud of it. Am now for repeal alone. Put my name to the Declaration of Rights.

While you are reforming I wish you would use k for k, s for s, j for j, and z for z. Young America has been too long deviled about c, s and g.

I was a regular Baptist when young, then become a Universalist, and am now a truth seeker.

The Index company must be in a great strait when such a man as Judge Hurlbut has to descend to such loose sophistry as he does in the last half of his lecture. Their cause must be a poor one if it can only be sustained by misrepresentation and fraud—is not sophistry fraud?

How any sane man can arrive at the conclusion he does from the premises of the first half of his lecture is beyond my comprehension. Yours for truth and right,

L. L. GOODWIN

STOWE, VT., Nov. 12, 1878.

D. M. BENNETT, *Dear Sir:* I very much admire your practice in omitting final e after short vowel sounds. And allow me to suggest for immediate practical use, two more changes. First, pf for ph in such words as these: phrase, philosopher, alphabet, etc. Second, h for gh in such words as the following: sight, might, though, etc. These are but slight improvements; but being so they do not alter the form of the words as now used so that they would be understood for any other word than what they are designed to represent. Respectfully yours, R. C. PAUL.

On Creation.

BY J. A. STEWART.

"The agitation of thought is the beginning of wisdom."

"In the beginning God created the heaven and the earth."

Prior to the great beginning,
When there was no heaven nor earth,
When there was no starlight, sunlight—
When creation had no birth;
When a black and boundless nothing,
Breathless, lifeless, round Him fell.
What occurred to wake his slumbers?
What was there to break the spell?

Breathless, cheerless, all-pervading,
Starless, worldless, boundless night,
Was the *nothing*, the beginning,
Out of which sprang worlds of light;
Out of which were made the heavens,
Countless worlds, remote and near,
And all living, moving creatures
In the depths of sea or air.

Yet we know not what aroused him
To begin the mighty plan
Of creation in its vastness,
Forming lastly sinful man.
Why did he not leave great Nothing
In its harmless, silent space
Rather than make man so sinful
As to damn the human race?

But 'tis said that man was sinless
Until tempted, when he fell—
Tempted by a subtle serpent,
Crawling from the depths of hell?
Pure and spotless as the lily,
In its early opening bloom,
Until tempted by the Devil
To the shades of sin and gloom.

When that black and boundless nothing,
Harmless, lifeless, round him fell,
Why did God create the Devil,
Or conceive an endless hell?
If creation sent forth evil,
Or an evil comes of good,
Then where is the point dividing
Satan's works from works of God?

When there was no sunlight, moonlight;
When there was no heaven or hell;
When there was no place for sinning,
Or for sinful man to dwell,
Why was silence ever broken?
Why was man to weakness born?
Why were devils made to tempt him,
And then leave him here to mourn?

Vast and searching are these questions;
Piercing, probing to the core,
Peering back beyond creation
To great Nothing, nothing more,
Vast though simple is the question,
Piercing, probing to the core—
Is it *true* there once was nothing,
Nothing, nothing, nothing more?

Atlanta, Ga.

THINGS TO REMEMBER.—Always pick up a hot poker by the cold end. Never spend your money when you can get things for nothing. Do not despise a 20 cent cigar or a $2,00 dinner because another man pays for it. Remember it costs more to go to a high-priced theatre than it does to take a back pew in a free church. Nothing is troublesome to you that other people do for you willingly. Never pay to-day the man you can put off till to-morrow. Never trouble yourself to do for another what he can just as well do for himself. Never buy what you don't want, simply because the man says he is just out of it. Do not poultice your own elbow for the boil on another man's neck. When angry be sure you can handle your man before you call him a liar.—*Burlington Hawkeye.*

TWENTY-FIVE native students gave in their names at a meeting recently held in Calcutta as "willing to sign the pledge," not against liquor drinking, but against early marriage. The following is the wording of this curious document: "Deeply impressed with the pernicious character of the custom of child marriage, and with the evils that hav followed in its train, convinced of the solemn duty I owe to myself and to my countrymen to discourage, so far as may lie in my humble power, a custom so hurtful to students—so prejudicial to the best interests of my countrymen at large—I hereby solemnly declare that I will not marry, nor allow myself to be given in marrige, till I hav completed the age of 21 years, my present age being—."

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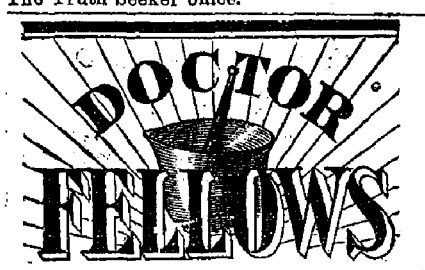
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WHEN reason is against a man, a man will be against reason.—*Hobbes.*

IF evil be said of thee, and it be true, correct it; if it be a lie, laugh at it.—*Epictetus.*

THE higher up the mountain you climb, the further you can see.—*Theodore Parker.*

IT is more profitable to reckon up our defects than to boast of our attainments.—*Carlyle.*

BEAUTY is truth, truth, beauty; that is all
I know on earth, and all ye need to know.
—*Plato.*

ALL virtue lies in a power of denying our own desires when season does not authorize them.—*Locke.*

THIS above all—To thy own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakspere.*

AT present let us remove what is bad; which must always be done before good of any kind can spring up.—*W. S. Landor.*

OUR evidence that any particular writing is from God can never be stronger than the evidence of reason for or against the matter contained in it.—*Dr. Hodge.*

POETRY is certainly something more than good sense, but it must be good sense at all events; just as a palace is more than a house, but it must be a house at least.—*Coleridge.*

IF we cannot lay the foundation, it is something to clear away the rubbish; if we cannot set up truth, it is something to pull down error.—*Macaulay.*

HE who has a God says the least about him and he who worships in the most secret and the purest manner says the least about his worship and makes the least noise.—*A. Bronson Olcott.*

YOU may abuse a tragedy, though you cannot write one; you scold a carpenter who has made you a bad table, though you cannot make a table. It is not your trade to make tables.—*Dr. Johnson.*

WE cannot hav conclusive reason for believing that the human faculties were incompetent to find out moral doctrines of which the human faculties can perceive and recognize the excellence.—*John Stuart Mill.*

GOD is pleased often to appeal to men for the justice of all his ways; and, therefore, no such doctrine ought to be admitted that carries in it an idea of cruelty beyond what the blackest tyrants hav ever invented.—*Burnell.*

IS THERE anything which is more certain to sap the foundations of morality than the public maintenance of a creed which has long ceased to command the assent, and even the respect, of its recognized defenders?—*F. W. Farrar.*

I HAV sometimes thought of writing a Dialogue of the Dead, in which Lucian, Erasmus, and Voltaire should mutually acknowledge the danger of exposing an old superstition to the contempt of the blind and fanatic multitude.—*Gibbon.*

IN fact, there are few the world over who can be said to hav positive convictions in religion, if we understand by convictions the results of personal investigation or personal intuition. The religious tenets of most men are accidental.—*F. H. Hedge.*

NOT in the Bible, but in the Koran, do I find a sentence that best enunciates the great need of the hour. It reads, "A ruler who appoints a man to office when there is in his dominion another man better qualified for the position sins against God and against the state."—*J. S. Mill.*

WHOSO would be a man must be a non-conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself and you shall hav the support of the world.—*Emerson.*

A TIMOUR or an Attila towers unapproachingly above his horde; but in the last great struggle which the world has seen the Cromwell was not a hero, but an intelligent and united nation. And to whatever age they may belong, the greatest, the most godlike of men, are men, not gods. They are the offspring of their age; they would be nothing without their fellow-men.—*J. S. Mill.*

"REPENT, my son," a friar said
To the sick patient on his bed.
"I saw the demon on the watch
At the stair's foot thy soul to catch!"
"What was he like?" the sick man cried;
"Why, like an ass," the monk replied.
"An ass!" the sick man muttered; "pshaw!
'Twas your own shadow that you saw."
—*Book of Epigrams.*

A CIRCLE in a straight line is the mathematical symbol of a miracle. The attempt to construct a circle with a straight line would not be more ridiculous than the attempt to deduce a miracle philosophically. To reason a miracle is absurd, inconceivable; as inconceivable as wooden iron, or a circle without a periphery. Before it is discussed whether a miracle can happen, let it be shown that miracle, *i. e.*, the inconceivable, is conceivable.—*Feuerbach.*

BETWEEN vague, wavering capability and fixed, indubitable performance, what a difference! A certain inarticulate self-consciousness dwells dimly in us; which only our works can render articulate and decisively discernable. Our works are the *mirror* wherein the spirit first sees its natural lineaments. Hence, too, the folly of that impossible precept, *Know thyself*, till it be translated into this partially possible one, *Know what thou canst work at.*—*Carlyle.*

Odds and Ends.

"LET'S pool our issues," said he to she.

THE table of interest—The dinner table.

SOMETHING of a wag—The tip of a dog's tail.

HALF a loaf is better than a loaf all the time.

SONG of the cook—"Good-bye," sweet tart good-bye."

GENTLEMEN of the press—The managers of a cider-mill.

THOSE we shall miss—Our daughters till they are married.

A KIND of timber for which there is no further call—Summer board.

WHAT riles a country postmaster is to hav a postal card come to the office written in French.

IT is the season of fairs, and there is a young man in town who holds one every Sunday night.

"AT Rome do as the Romans do"—that is to say, get a hand-organ and a monkey, and sail for America.

"NOTHING but leaves," said Eve, pleasantly, when Adam praised the taste shown in her new polonaise.

THESE trapeze performers are desperate persons. They are bound to make a living if they hav to swing for it.

"HOW DID you learn that graceful attitude?" said a gentleman to a fellow leaning in a tipsy fashion against a post. "I hav been practicing at the glass."

THERE is a fortune awaiting the man who invents a boomerang bootjack which you can throw at a cat and hav it sail back to the window if it misses its mark.

"KEEP a stiff upper lip, don't spit tobacco on your white vest, and never bet high on two pair," was a Chicago man's advice to his son, who was going out in the world to carve a name and fame for himself.

TOM POTTER'S SHOOTING.—They had been talking about the remarkable performance of Dr. Carver, the marksman who shoots, with a rifle, glass balls which are sent into the air as fast as a man can throw them. Presently Abner Byng, who was sitting by, said:

"That's nothing!"

"What's nothing?"

"Why, that shooting. Did you know Tom Potter?"

"No."

"Well, Potter was the best hand with a rifle I ever saw. Beat this man Carter all hollow. I'll tell you what I've seen Potter do. You know, maybe, along there in the cherry season, Mrs. Potter would want to preserve some cherries; so Tom would pick them for her. And how do you think he'd stone them?"

"I don't know. How?"

"Why, he'd fill his gun with bird-shot and get a boy to drop half a bushel of cheries at one time from the roof of the house. As they came down he'd fire, and take the stone clean out of every cherry in the lot! It is a positive fact. He might occasionally miss one cherry, maybe, but not often. But he did bigger shooting than that when he tried."

"What did he do?"

"Why, Jim Miller—did you know him? No? Well, Tom made a bet once with Jim that he could shoot the buttons off his own coat-tail by aiming in the opposite direction, and Jim Miller took him up."

"Did he do it?"

"Do it! He fixed himself in position and aimed at a tree in front of him. The ball hit the tree, caromed, hit the corner of a house, caromed, struck a lamp-post, caromed, and flew behind Tom, and nipped the buttons off as sleek as a whistle. You bet he did it."

"That was fine shooting."

"Yes, but I hav seen him stand under a flock of wild pigeons, billions of them coming like the wind, and kill them so fast that the front of the flock never passed a given line, but turned over and fell down so that it looked like a kind of brown and feathery Niagara. Tom did it by having twenty-three breech-loading rifles, and a boy to load them. He always shot with that kind."

"You say you saw him do this sort of shooting?"

"Yes, sir, and better than that, too. Why, I will tell you what I hav seen Tom Potter do. I saw him once set up an India-rubber target at three hundred feet, and hit the bull's eye twenty-seven times a minute with the same ball. He would hit the target, the ball would bound back, right into the rifle barrel just as Tom had clapped in a fresh charge of powder, and so he kept her going backward and forward, backward and forward, until at last he happened to move his gun, and the bullet missed the muzzle. It was the biggest thing I ever saw; the very biggest—except one."

"What was that?"

"Why, one day I was out with him when he was practicing, and it began to rain. Tom did not want to get wet, and we had no umbrella, and what do you think he did?"

"What?"

"Now, what do you think that man did to keep dry?"

"I can not imagine."

"Well, sir, he got me to load his weapons for him, and I pledge you my word, although it began to rain hard, he hit every drop that came down, so that the ground for about eight feet around us was as dry as punk. It was beautiful, sir; beautiful!"

And then the company rose up slowly and passed out, one by one, each man eyeing Abner and looking solemn as he went by; and when they had gone Abner looked queerly at me for a moment, and then remarked:

"There is nothing I hate so much as a liar. Giv me a man who is the friend of the solid truth, and I will tie to him."

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Notes and Clippings.

THERE are in all the world 4,489,877 Methodist Church members.

GEN. O. O. HOWARD has taken to writing Sunday-school books.

A CANVASSER found 383 families in Newburgh destitute of a Bible, and 215 of these refused to accept one as a gift.

OF the 2,000,000,000 of cigars now annually consumed in this country, about ninety per cent are of home manufacture.

THE Indiana Supreme Court has decided, in the suit of a church against a member, that subscriptions made on Sunday cannot be collected by law.

CONGRESSIONAL WORSHIP.—The Chaplain of the House, although a Methodist, and governed by no formula of the Church, makes the same prayer each day. Evidently he is waiting for it to be answered before offering a new one.—*Boston Post.*

IT IS intimated that Anthony has submitted it to a select committee of his Vice Society whether the cause of morals is not damaged by allowing horses and dogs to pass through our streets without being covered. The Committee has not yet reported.

WHEN a Hartford woman patted her friend's seven-year-old youngster on the head and said, "I should like to hav such a little boy as you are," he looked up into her face and replied: "Well, I guess you can; I don't b'lieve God's lost the pattern of me."

"THE poor ought to be satisfied with potato soup," preached a Chicago clergyman, as he wiped the sweat from his jaw—that Samsonian weapon with which he had demolished so many Philistine dinners. His pulpit would be more fitly used in stabling a *four*-legged ass.

WM. GILLSTON, a prominent member of Dr. Talmage's church, Brooklyn, has entered a suit for the recovery of $1,300 which he was induced to subscribe towards freeing the church from debt under what he claims to hav been false representations on the part of the pastor.

IT is said that the pure-minded Anthony Comstock is so well-pleased with the *dressed* fowls that hav come into market this season that he has assured the dealers that he will not throw them into prison for obscenity. But if he finds one that is not dressed, look out!

A CLERGYMAN speaking at a funeral bewailed the loss of many great men, such, for instance, as the deceased in the coffin before him, and said that none like them were left to us. A strong-voiced old Methodist sister startled both speaker and audience by exclaiming, "Bless God, that's a lie!"

THE Rev. J. W. Buck, a pastor in the Methodist Church at New Albany, was found guilty of attempting to ruin Mrs. James Hixon, the wife of a local preacher and blacksmith, and was suspended from all the privileges of the ministry of the Methodist Church. He made two attempts, one in August and one in September.

FRANKIE CHAPMAN, daughter of a Methodist clergyman in Jackson, Ohio, went to a public ball in Cincinnati, where she had been living, and drank so much wine with a friend, Miss Agans, that she became intoxicated. They went home together, quarrelled, fought, and Miss Chapman killed her antagonist by striking her on the head with a pitcher.

THE spectacle of a Christian minister prosecuting another Christian minister for alleged libel is not an edifying one, either for the flock or for the unbelievers. Probably a good many members of the denomination to which both the plaintiff and defendant belong will rejoice that Judge Van Brunt has found a technical reason for dismissing the complaint of the Rev. Mr. McCarthy against the Rev. Mr. Sweetser.

THUS does Brother Duryea speak of Brother Talmage: "I know there is a morbid craving, so that he who plays the mountebank, and struts across the platform, and paints the most lurid pictures of vice as it is, will gain most readily popular attention and insure to himself the most constant presence of the multitude. I would rather hav only two or three gathered together in the name of God to hold up the glory of my Lord than to hav the hosannas of the multitude."

UP in Vermont they can't see the difference between lotteries in the church fairs of Christians and lotteries as a matter of business engineered outside of Christianity. As existing laws forbid ordinary sinners from running games of chance, it is thought to be no more than fair to stop the church people from doing so; hence a bill has been introduced in the Legislature prohibiting even the time-honored grab-bag at sanctuary entertainments.

BISHOP SIMPSON, who is not generally given to joking, said in his second Yale lecture, "Jonah fled, and would not go to Ninevah until after he had been well whaled." It is reported that the utterance of this statement was followed by laughter on the part of the audience. It was somewhat out of the course of things to see such an eminent and dignified scholar as the Bishop making weak jokes on Scripture when lecturing to theological students on "who should enter the ministry."

AN old maid who died a few days ago in Philadelphia left a substantial legacy to establish a "Home for indigent, respectable, unmarried women, members of the Episcopal Church, and not of African descent." This is probably the only instance in which indigence, respectability, spinstership, Episcopalianism, and a white skin hav been combined as the conditions of admission to the blessings of a "home." It is not supposed that the membership of the "home" will be large.

IT is known that divorce does not exist in France. The nearest thing to it is the seperation de corps, equivalent to the English judicial separation. From 1846 to 1850 the average of separations was 1,080. This gradually increased until 1876, when the number was 3,251, or exactly three times the number in thirty years. Strange to say, only fourteen in every hundred are asked for by the husband, the wife thus having eighty-six per cent to her credit. Seventeen out of the total number do not wait for the twelvemonth to expire before trying to rid themselves of their bonds. One third of the 3,000 live together from five to ten, and another third from ten to twenty years before they ask to be separated, and upward of 500 only do so when the silver marriage approaches.

THE Rev. E. M. Pinckney, of Williamsburgh, S. C., tearfully informs the Washington *Republican* that the wicked Democrats are about to arrest him for perjury. This was on November 19th, and our dear brother winds up his epistle thus: "Unless something be done for my protection, I do not think I can safely return to my congregation. I leave myself, though, in the hands of Him who is willing to guide me by his counsel, and afterward receive me into his glory." Later and official returns show that Bro. Pinckney had been "received into" the county jail. In all probability he cannot safely return to his congregation, as they propose to prefer charges against him at the next Conference. This worthy follower of the cross has defrauded many members of his congregation, and the charges which led to his arrest were made by a prominent member thereof.

THE building at 14 Bowery, which had been repaired by a wealthy benevolent gentleman, has been opened under charge of Mr. John Moir, as a coffee and reading-room on the plan of those in London, Liverpool, Bristol, and Birmingham, which hav proved very successful, and hav drawn from neighboring liquor saloons. Tea and coffee are furnished at three cents a cup, cocoa at four cents a cup, pies and sandwiches at four cents, and rolls at one cent. It is not proposed, at present, to furnish any other edibles. Coffee and tea are also supplied at six cents a quart and cocoa at eight cents, for the convenience of operatives in neighboring factories, who may desire to add hot drinks at the dinner hour to the food they may bring from home. In the reading-room above, the daily and weekly newspapers may be seen, together with pictorials and magazines. There is also an excellent library and a smoking-room, in which chess, checkers, and dominoes may be played. The establishment is handsomely furnished and intended for both men and women. It is not in any way connected with any religious or charitable society.

BAD NEWS FROM PUTNAM COUNTY.—We are sorry to hear that Deacon Ira Hopkins of the Baptist Church of Carmel, who has reached the ripe age of seventy-five and who for a generation has been rewarded a morning light in the Church, and a man of almost unblemished character has at last by his unbridled lusts brought himself into disgrace and been deprived of his office and turned out of the Church. The offense with which he was charged is holding unlawful intercourse with a neice of his wife and that in consequence she has unduly become a mother. It is indeed a sad thing that an aged Christian like the deacon who ought now to be getting his ascension robes in readiness should so far come under the influence of the evil one as to blacken a long life of good deeds by such a grievous offense, but such is life, and such is the power which the Prince of Darkness still wields, even over the faithful. The old deacon's sin is truly great, but let him and his friends congratulate themselves that, though his sins are as scarlet and enough to cause the angels to hang their heads in sorrow, he did not mail a copy of "Cupid's Yokes," to G. Brackett, Box 202, Granville, N. Y. Compared with this heinous offense the despoiling of innocent virgins pales into utter insignificance.

THE trial of the Rev. J. W. Stephenson, presiding elder of the Dayton (O.) Methodist Conference, has resulted in a conviction of drunkenness and suspension from the ministry. The court was in session only two days. Police officer Brunner testified that he saw the clergyman drunk in the street, and trying to hug women whom he met. The officer arrested him, but not without a hard struggle, in which both rolled over each other in the gutter. Stephenson had previously fallen, and his clothing was daubed with mud. He was taken to a police station, where he became insensibly drunk. Dr. Iddings, who attended him, swore that he had no symptons of being drugged or insane, but was simply and vulgarly drunk. A mild attack of delirium tremens ensued, showing that he had been drinking long and heavily. The landlord of the Greble House testified that Stephenson frequently lodged there under an assumed name, and got drunk so often that the bartender was ordered to let him hav no more liquor. He usually drank nearly a tumblerful of raw whiskey at a draught. The only defense was that Stephenson had been unnerved by family troubles, and was on the verge of insanity. The committee voted unanimously to suspend him. But then let it borne in mind to the credit of the unfortunate clergyman that it does not appear that he ever sold a copy of "Cupid's Yokes." Had he done so he would of course hav sunk beneath the respect of all good people, and would deserve at least ten years in prison.

A MOTION was made a few days ago by Judge Dittenhoffer in the case of the United States against W. K. Porter, indicted for sending lottery circulars through the mail in violation of section 389 of the Revised Statutes, to quash the indictment on the ground that it did not set forth the circular so that the court could determine on inspection that it was a circular concerning lotteries. Mr. Dittenhofer said that for aught that appeared on the face of the indictment it might hav been a circular warning people against the purchase of lottery tickets, or a circular in reference to a raffle at a church fair. He cited the case of Hallenbeck *vs.* the people, in 2 Abbotts, in which Judge Westbrook, in quashing the indictment, held, on an indictment for sending obscene matter, that though the rule did not require that the court should be polluted by spreading the obscene stuff on the records, yet it was necessary to state in general terms the nature of the matter, and also the decision of the House of Lords to the same effect in Bradlaugh against the queen, Bradlaugh having been indicted for publishing a book on the Malthusian theory, which was complained of as being obscene. Assistant District Attorney Butler cited in answer some Maine and Massachusetts cases and criticised Bradlaugh against the queen. Judge Benedict in giving his decision said that while he was not yet prepared to say that in sending obscene matter through the mails he would go as far as Judge Westbrook, yet in this case there was no reason for failing to set up the lottery circulars in the indictment, and therefore he granted the motion to quash the indictment. With this indictment fall many other indictments on the calendar.

Events of the Week.

MERRY Christmas and a happy New Year.

HEYWOOD has been pardoned by the President.

THIS city was visited by quite a snow storm on the 21st.

A SAN FRANCISCO bank president is on trial for forgery.

MADAME BLAVATSKY and Hierophant Olcott hav gone to India.

CONGRESSMAN WILLIAMS of Michigan died at Washington on the 21st.

CONGRESS has made an appropriation to continue the postal car service.

WASHINGTON TERRITORY has adopted a state constitution by a vote of two to one.

AN Ohio grave-robber has been sentenced to one year's imprisonment and to pay a fine of $1,000.

GEN. SHERIDAN has come off victorious in the suit for $480,000 damages in which he was defendant.

THE great St. Louis bridge has been sold under a mortgage foreclosure. The sum bid was $2,000,000.

A LARGE number of coasting vessels were wrecked along the Massachusett coast by the storm of last Saturday.

TWO WOMEN were found guilty of murder in the first degree on the same day recently, one in Maine and one in Washington.

THE Penobscot River is obstructed by an ice-gorge, and the inhabitants of the region round about are apprehensive of an overflow.

A GAMBLER cut his partner's throat and threw him from a train on the Grand Trunk Road near Ridgeway, Mich., a few days ago.

TWO OF the iron steamships which the Russian government has had fitted out at Philadelphia hav sailed, and two others will soon follow.

FIVE members of one family were burned to death in Cohoes, N. Y., on the night of the 18th, and one has since died of injuries received at the time.

THE third rail has been laid throughout on the New York, Lake Erie, and Western Railroad, making a narrow gauge road from Buffalo to Jersey City.

THE steamer Byzantin, from Marseilles for Constantinople, was run into and sunk in the Sea of Marmora a few days since. About one hundred lives were lost.

AN aged New Jersey farmer went crazy on religion, a few days ago, took poison, and went over to the other side to satisfy himself on a knotty theological point.

THE strikers on the Third Avenue Railroad hav been defeated and are thrown out of work. There were too many other poor men ready and eager to take their places.

NEARLY ten million dollars hav been expended on the Brooklyn suspension bridge thus far, and it is but little more than half finished. Work on it is suspended for the winter.

HUNTER, the New Jersey murderer, who is to be hanged on the 10th of next month, is religiously studying his Bible preparatory to going to meet his Jesus. The vicarious atonement is not powerful enough to save him from the hangman.

BAYARD TAYLOR, the well-known traveler, author, journalist, and poet, died on the 19th at Berlin, Prussia, at his post as American Minister. He died as he lived, a confirmed Rationalist. His funeral was attended by many German statesmen and authors.

THERE is a run on the exchequer of Bishop Purcell of Cincinnati which he finds it difficult to meet. He has been acting in the capacity of savings bank for his parishioners during the past few years, and now they make a simultaneous demand for their money.

FOR attempting to present a petition to the Russian Emperor, recently, 142 young students were arrested and imprisoned by the imperial police. There is trouble brewing in Russia; Nihilism is spreading and growing more dangerous under the repression policy.

Selections.

Modern Scientific Materialism: Its Meaning and Tendency.—Continued.

BY B. F. UNDERWOOD.

Materialism regards matter and force as two aspects of the same thing. It is quite common for writers of the day to speak of them as though they were two entities quite different in their nature. They refer to force as though it were something that uses matter as a medium through which to move and act. Sometimes it is represented as stored away in objects, ready to leap out the first opportunity, as the pent-up fires of the earth burst forth in volcanic eruptions. Not content with detaching force from matter, some writers proceed to argue that as we can speak of matter only in terms of force, and do not know what force is, we can have no knowledge of matter. Others attempt to get rid of matter altogether by reducing it to mere "centers of force!" This kind of reasoning by some is thought to be very profound. It is not uncommon for those of theological tastes and tendencies to write force with the initial letter a capital, "just" (to quote a comparison from Huxley) "as you give a grenadier a bear-skin cap to make him look more formidable than he is by nature," and then assume that this great unknowable may be the Ancient of Days that appeared to Abraham, Isaac, and Jacob.

But what warrant is there in philosophy or science for abstracting force from matter, and making it a metaphysical entity, a spiritual or semi-spiritual substance? Clearly the distinction between them is a mere logical artifice, or an ideal separation of the subject and its predicate. Existence has two aspects, active and passive. Force is activity. It is the objective synthesis of all activities, as consciousness is the subjective synthesis of all feelings. As little as consciousness can exist apart from the conscious subject can force exist apart from the active object. We know matter by force, because we know it by its activities. In a state of rest it could make no impression upon us. We express matter in terms of force, or, strictly speaking, in terms of feeling, and we know one in knowing the other. "Directed pressure" in one sense is a strictly scientific definition of force, and hence, as Grove says, "force is that which produces or resists motion." Energy is the capacity of an agent to overcome resistance. This is a strictly Materialistic view of force, and it is both simple and scientific, quite in contrast to that metaphysical conception of force which is met with in the works of some of our modern writers.

No wonder theologians bestow upon matter so many bad names when they have divested it of its noblest powers and capacities in order to enhance the greatness of a being who is supposed to act through it. In their estimation it is inert, powerless, contemptible, unless stirred like the pool of Bethesda by the potent touch of Jehovah. Let them restore to it the powers of which it has been robbed in order to enrich a being whose glory has ever been at the cost of the world and humanity, and possibly they will see less reason for maligning it. They may then be able to see in it those elements which in their ever-varying forms become not only the air they breathe, the water they drink, and the food which hunger craves, not only the amethyst and diamond, the violet, lily, and rosebud, but the ruby lip, the love-lit eye, the wonderful brain, and in brief, the bodies and souls of the noblest beings that the earth has yet produced.

In the conception of the cosmos enters the idea of law. The word law is a generalized expression of the manner in which phenomena occur. In strictness of speech things are not subject to nor governed by law. We observe certain uniform processes, and these processes or modes of action we call laws. They do not govern nature in any sense of the word, and to speak of nature as subject to law is to use an expression that is not only loose, but which involves a palpable error.

By the law of gravitation every particle of matter attracts every other particle with a force which diminishes as the square of the distance increases. This is one of the most wonderful laws of matter. "Were the matter of the universe," says Tyndall, "cast into cold, detached fragments into space, and left to the mutual gravitation of its parts, the collision of the fragments would in the end produce the fires of the stars. The action of gravity upon matter, originally cold, may in fact be the proximate source of other such powers as are generated by light and heat." Now what is this paragraph from Tyndall but a statement of *modes of action*, or a description of material *processes*. There is then no analogy between the so-called laws of nature and legislative enactment for the government of society. The latter are made to influence actions; the former are the processes of the cosmos. Materialism regards life as a form and manifestation of material activity. As Virchow remarks, "a part of the sum total of matter emerges from time to time out of the usual course of its motions into special chemico-organic combinations, and after having for a while continued therein, it returns again to the general modes of motion." What are called vital phenomena are less fully understood, because more complex than ordinary physical phenomena; but the *ultimate* cause of any phenomenon, such as the falling of an apple, or the combining of the elements, is equally beyond our grasp. We know as little about the "essence" of gravitation as we do about the "essence of life." Geometrical forms appear in saline solutions under favorable conditions; but what do we know about the cause of crystallization? We have no more evidence of a something in the living plant or animal not derived from the seed or soil, than of something in the crystal that did not exist in the saline solution. There are species of crystals as there are of living things. The molecules in passing from the liquid to the solid state and assuming regular geometrical shapes, arrange and group themselves as though they acted in strict accordance with a pre-existing type.

Yet who would have recourse to other than material forces in accounting for the phenomena of crystallization? And I ask, with Huxley, "What justification is there for the existence in the living matter of a something which has no representative in the non-living matter that gave rise to it?" There are no ingredients in organic bodies that are not found in inorganic nature. Indeed the contrast between organic and inorganic, like the classification of objects into animal, vegetable, and mineral, although a convenient arrangement for study, is purely artificial and arbitrary. The old tests have been rendered worthless by modern researches. We may maintain with Herbert Spencer that "every kind of being is conceived as a product of modification wrought by insensible gradations on a pre-existing kind of being; and this holds as fully of the supposed commencement of organic life as of all subsequent development of organic life." Proceeding from the lower to the higher organic forms, from the structureless clots of albuminous carbon to the most complex organisms, we still find no force that may not, that probably does not, have its correlative in the physical world. It is but recently that any attempt has been made to apply the principle of the convertibility and persistence of force (itself but a recent discovery) to the intricate problems of sensation and thought; yet it seems to point unmistakably, as Huxley remarks of the progress of science in general, "to the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity.

"I hold," says this distinguished author, "with the Materialist that the human body, like all living bodies, is a machine, all the operations of which will sooner or later be explained on physical principles. I believe we shall sooner or later arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat."

The strongest arguments against Materialism in the past have been those based upon the adaptations of nature, which, superficially considered, seem to indicate a designing intelligence in the material world. Viewed in the light of modern science, and especially with the aid of the important discovery of Darwin, the principle of natural selection, these adaptations which at first appear to exhibit intention and contrivance prove to be the adjustment of objects to their environment in a manner which, if it does not exclude the possibility of design, at least fails to reveal any trace of it. As the earth has produced its inhabitants, they *must* be suited to it on the penalty of extinction. We know that changes are constantly going on in the inorganic world; that the forms whose peculiarities bring them most closely in adaptation to their environment will survive and transmit their favorable variations; that those which are not modified to suit the new conditions will perish; and consequently in the preserved organisms we must have the "survival of the fittest," or those best adapted to their medium. In a cold climate those animals with the thickest fur, other things being equal, stand the best chance to survive, while those most thinly clad will perish; by the law of heredity, the surviving animals transmit their advantage, and by a continued process of selection, so admirably illustrated and demonstrated by Darwin and Wallace, in the course of time we have, naturally and without any design, races of animals in the North, with thick, heavy fur, fitting them for a cold climate.

[TO BE CONTINUED.]

MANY gifts of money and precious objects are now handed to Pope Leo XIII. in person, for his own use; but contributions to Peter's pence hav dwindled down to a mere driblet since the death of Pius IV.

MACHINERY for shoemaking produces marvelous results. One class of machines sewed last year 40,000,000 pairs of shoes, while another pegged 55,000,000 pairs in the same time. Ten men can make 600 pairs of shoes a day. In New England 460 bushels of shoe pegs are made in a day, and one cent's worth of pegs will peg four pairs of shoes. There are 576 patents on shoe pegs and peggers, and two thousand on shoe machinery. Machinery turned out over two million shoe lasts in the United States last year.

Pocket Theology.—Continued.

BY VOLTAIRE.

TRANSLATED INTO ENGLISH FOR THE FIRST TIME BY MISS ELLEN CARROLL.

AUTHORITY (Ecclesiastical).

A faculty enjoyed by God's ministers to convince us of the wisdom of their decisions, of the authenticity of their rights, and the soundness of their opinions by the help of prisons, soldiers, stakes, fagots, and *lettres-de-cachet*.

AUTO-DA-FÉ.

An act of faith. A dainty feast offered to the Divinity from time to time, and which consisted of roasting, in great pomp, the bodies of Jews or heretics for the salvation of their souls and the edification of the lookers-on. From this we may infer that the Father of Mercies has ever shown a marked taste for roasts and broils.

AVARICE.

A deadly sin in the laity, who should invariably show themselves generous and open-handed towards Mother Church; as for the latter, she may not emulate them in this wise, inasmuch as her possessions all belong to her spouse, who might grumble and storm were she to show too much indulgence or generosity to such arrant rogues as they.

AVE MARIA.

An elegant and well-turned compliment paid by the angel Gabriel to the Virgin Mary, on the part of God the Father, on announcing to her that she was about to conceive of the Holy Ghost. Since her death, or her assumption, this virgin, it would seem, is always extremely gratified whenever any mention is made of this episode in her life, and which, for the rest, does her a great deal of credit.

AZYMOUS (unleavened) BREAD.

Once upon a time there arose in the Church an important dissension touching the preference given by God to leavened or unleavened bread as the agent of his transformation in the ceremony of the Mass. This great question, after having for a vast length of time divided the universe, is now happily settled, one portion of the Christians using leavened bread for the purpose, and the others azymous, or unleavened, bread.

BABEL (Tower of).

A parable of allegory, under which, to judge from all appearances, the Bible prophetically designated theology, thereby giving to understand that all who raise themselves up to the Godhead and discuss among themselves of his essence and attributes will no more understand each other than a Hottentot would a Frenchman, a curate his bishop, or a Molinist a Jansenist.

BALAAM.

A false prophet whose ass, it is said, possessed the gift of speech. Strong-minded people, of course, will not believe this, notwithstanding the fact that this miracle has been perpetuated in the Church, where nothing is more ordinary than to see asses, both male and female, speak and even reason on questions of theology.

BAPTISM.

A sacrament absolutely indispensable to salvation. God will receive none into his glory unless once in their lives they have received a douche of cold water on the occiput. This water has the virtue of cleansing an infant of an enormous sin expiated by the Son of God and which had been committed but a few thousand years before the parents of the child dreamed of making him.

BASTARDS.

Scapegraces whose parents have not feed the Church to purchase the right of lying together. In accordance with the wise jurisdiction introduced by original sin, all such are denied the advantages enjoyed by those whose parents *have* paid to lie together.

BEADLE.

A man in the service of the Church, and, like the priest, deriving a living from the altar. It is popularly believed that the beadle makes his soup with the consecrated bread.

BEATIFICATION.

A solemn act by which the Roman pontiff, who receives the most authentic news from the other world, declares to the universe that some monk he never before heard of, enjoys eternal felicity, and has to be complimented accordingly.

BELIEF.

An unlimited confidence and faith in priests. A good Christian should believe all that he is told to believe, otherwise he is only good for the stake. If he objects that he has not been gifted with the grace to believe, burn him all the same, for by denying him such grace the Divinity clearly demonstrates

that he considers him as only fit to be made a bonfire of to warm the faith in the hearts of his elect.

BELLS.

Noisy theological instruments, destined, like the priests, to deafen and bewilder the living, while calling upon the dead to "pay up" their debts to the Church. Bells are very good Christians, seeing that they are always baptized. We may even go so far as to assume that they keep their baptismal innocence pure and unspotted, which the generality of other Christians do not.

BENCHES.

Wooden seats upon which theologians rest their pious posteriors, and often throw at each other's heads in their friendly discussions on religion.

BENEDICTIONS.

Charms, sorceries, and magical ceremonies, by the aid of which the ministers of the most high, while holding up two fingers in space and mumbling divers holy conjurations, evoke the Almighty and prevail on him to turn on the tap of his grace on men and things here below, which above all fills even to overflowing the pockets of the clergy. Once a thing has been blessed it is sacred, it ceases to be profane, and thenceforward cannot be touched without sacrilege and profanation—crimes that deserve the stake.

BENEFICES.

Revenues attached to an ecclesiastical office and collected in the name of God by a member of the clergy, who, as soon as he has got them, possesses them by right divine, and consequently is under no obligation to anybody. A priest cannot possess more than one benefice, a rule of the Church which is, as we all know, one of the most strictly observed.

BIBLE.

A most sacred book, of divine inspiration, and containing all that a Christian should know and practice. It is not seemly that laymen should read it, as the word of God could not fail to do them harm. It is much wiser that the priests read it for them, they alone having stomachs vigorous enough to digest it. Laymen should be content with the products of the sacerdotal digestion.

BLASPHEMIES.

Words or discourses which attach to unknown objects ideas that are not fitting to them, or which deprive them of the idea that the priests have judged fitting to them. Whence it results that to blaspheme is to differ in opinion to the clergy, clearly one of the most horrible of crimes.

BRAINS.

A good Christian should have no brains, or at least the less he has of them the better. With the help of preceptors, confessors, and convents, Christian parents can have the brains of their offspring reduced to the least volume.

BREVIARY.

A selection of prayers, in elegant Latin, that the priests, the bestowers of blessings, to gain their salary, are obliged to recite every day, under pain of being useless to society.

BROTHER.

All men are brothers, that is to say, constantly quarreling among themselves about the inheritance left them by their father whose will, of meaning passably obscure in the origin, has been rendered a great deal more so by the theologians.

BULLS.

Strips of parchment invested with a leaden seal which the servant of the servants of God despatches whenever there is question either of raising money or of exciting a religious fermentation in localities that may happen to be in need of exercise. Had it not been for the bull *Unigenitus*, France would have been plunged in the most frightful torpor.

BURDEN.

The burden of the Lord is light. The priests make us carry this burden for them, which prevents them from feeling the weight thereof, or rather, it is the priests themselves who, according to Jeremy, are in reality the burden of the Lord.

[TO BE CONTINUED.]

MORE Socialist books, among them the works of Lasalle, hav been prohibited in Berlin, and numerous Socialist societies dissolved.

THE Danbury (Conn.) Sunday School Association is giving attention to a series of normal lectures from Prof. W. F. Sherwin.

IN Russia there is a religious sect called the "Helpers." Their peculiarity is that they avoid lying, stealing, and getting into debt. It is unnecessary to add that they are not Christians.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.

CHAPTER XIV.

PEDIGREE AND HISTORY OF THE VEGETABLE KINGDOM.

Every attempt that we make to gain a knowledge of the pedigree of any small or large group of organisms related by blood must, in the first instance, start with the evidence afforded by the existing "*natural system*" of this group. For although the natural system of animals and plants will never become finally settled, but will always represent a merely approximate knowledge of true blood relationship, still it will always possess great importance as a hypothetical pedigree. It is true, by a "natural system" most zoologists and botanists only endeavor to express in a concise way the subjective conceptions which each has formed of the objective "*form-relationships*" of organisms. These form-relationships, however, as the reader has seen, are in reality the necessary result of true *blood relationship*. Consequently, every morphologist in promoting our knowledge of the natural system, at the same time promotes our knowledge of the pedigree, whether he wishes it or not. The more the natural system deserves its name, and the more firmly it is established upon the concordance or results obtained from the study of comparative anatomy, ontogony, and palæontology, the more surely may we consider it as the approximate expression of the true pedigree of the organic world.

In entering upon the task contemplated in this chapter, the genealogy of the vegetable kingdom, we shall have, according to this principle, first to glance at the *natural system of the vegetable kingdom* as it is at present (with more or less important modifications) adopted by most botanists. According to the system generally in vogue, the whole series of vegetable forms is divided into two main groups. These main divisions, or sub-kingdoms, are the same as were distinguished more than a century ago by Charles Linnæus, the founder of systematic natural history, and which he called *Cryptogamia*, or secretly-blossoming plants, and *Phanerogamia*, or openly-flowering plants. The latter, Linnæus, in his artificial system of plants, divided, according to the different number, formation, and combination of the anthers, and also according to the distribution of the sexual organs, into twenty-three different classes, and then added the Cryptogamia to these as the twenty-fourth and last class.

The *Cryptogamia*, the secretly-blossoming or flowerless plants, which were formerly but little observed, have in consequence of the careful investigations of recent times been proved to present such a great variety of forms, and such a marked difference in their coarser and finer structure, that we must distinguish no less than fourteen different classes of them; whereas the number of classes of flowering plants, or *Phanerogamia*, may be limited to four. However, these *eighteen classes of the vegetable kingdom* can again be naturally grouped in such a manner that we are able to distinguish in all *six main divisions* or *branches* of the vegetable kingdom. Two of these six branches belong to the flowering, and four to the flowerless plants. The following table shows how the eighteen classes are distributed among the six branches, and how these again fall under the *sub-kingdoms* of the vegetable kingdom:

SYSTEMATIC VIEW

Of the Six Branches and Eighteen Classes of the Vegetable Kingdom.

Prim'ry Groups or Sub-Kingdoms of the Vegetable Kingdom.	*Branches or Clades of the Vegetable Kingdom.*	*Classes of the Vegetable Kingdom.*	*Systematic Name of the Classes.*
A. Thallus Plants Thallophyta	I. *Algæ* Tangles	1. Primeval algæ	1. *Archephyceæ* (Protophyta)
		2. Green algæ	2. *Chlorophyceæ* (Chloroalgæ)
		3. Brown algæ	3. *Phæophyceæ* (Fucoideæ)
		4. Red algæ	4. *Rhodophyceæ* (Florideæ)
	II. Thr'd-plants *Inophyta*	5. Lichens	5. *Lichenes*
		6. Fungi	6. *Fungi*
B. Prothallus Plants Prothallophyta	III. Mosses *Muscinæ*	7. Tangle-mosses	7. *Charobrya* (Characeæ)
		8. Liverworts	8. *Thallobrya* (Hepaticæ)
		9. Frondose-mosses	9. *Phyllobrya* (Frondosæ)
		10. Turf-mosses	10. *Sphagnobrya* (Sphagnaceæ)
	IV. Ferns *Felicinæ*	11. Shaft-ferns	11. *Calamariæ* (Calamophyta)
		12. Frondose-ferns	12. *Filices* (Prerideæ)
		13. Aquatic ferns	13. *Rhizocarpeæ* (Hydropteridee)
		14. Scale-ferns	14. *Selagineæ* (Lepidophyta)
C. Flowering Plants Phanerogami	V. Plants with Naked Seeds *Gymnosperma*	15. Palm-ferns	15. *Cycadeæ*
		16. Pines	16. *Coniferæ*
	VI. Plants with Enclo'd Seeds *Angiosperma*	17. Plants with 1 seed lobe	17. *Monocotylæ*
		18. Plants with 2 seed lobes	18. *Dicotylæ*

The one sub-kingdom of the *Cryptogamia* may now be naturally divided into *two* divisions, or sub-kingdoms, differing very essentially in their internal structure and in their external form, namely, the Thallus plants and the Prothallus plants. The group of *Thallus plants* comprises the two large branches of Tangles, or Algæ, which live in water, and the Thread-plants, or Inophytes (Lichens and Fungi), which grow on land, upon stones, bark of trees, upon decaying bodies, etc. The group of *Prothallus plants*, on the other hand, comprises the two branches of Mosses and Ferns, containing a great variety of forms

All *Thallus plants* or *Thallophytes*, can be directly recognized from the fact that the two morphological fundamental organs of all other plants, stem, and leaves, cannot be distinguished in their structure. The complete body of all Algæ and of all Thread-plants is a mass composed of simple cells, which is called a *lobe*, or *thallus*. This thallus is as yet not differentiated into axial-organs (stem and root) and leaf-organs. On this account, as well as through many other peculiarities, the Thallophytes contrast strongly with all remaining plants—those comprised under the two sub-kingdoms of Prothallus plants and Flowering plants—and for this reason the two latter sub kingdoms are frequently classed together under the name of *Stemmed plants* or *Cormophytes*. The following table will explain the relation of these three sub-kingdoms to one another according to the two different views:

I. Flowerless Plants (*Cryptogamia*)	A. Thallus Plants (*Thallophyta*)	I. Thallus Plants (*Thallophyta*)
	B. Prothallus Plants (*Prothallophyta*)	II. Stemmed Plants (*Cormophyta*)
II. Flowering Plants (*Phanerogamia*)	C. Flowering Plants (*Phanerogamia*)	

The stemmed plants, or Cormophytes, in the organization of which the difference of axial-organs (stem and root) and leaf-organs is already developed, form at present, and have, indeed, for a very long period formed, the principal portion of the vegetable world. However, this was not always the case. In fact, stemmed plants, not only of the flowering group, but even of the prothallus group, did not exist at all during that immeasurably long space of time which forms the beginning of the first great division of the organic history of the earth, under the name of the archilithic, or primordial period. The reader will recollect that during this period the Laurentian, Cambrian, and Silurian systems of strata were deposited, the thickness of which, taken as a whole, amounts to about 70,000 feet. Now, as the thickness of all the more recent superincumbent strata, from the Devonian to the deposits of the present time, taken together, amounts to only about 60,000 feet, we are enabled from this fact alone to draw the conclusion—which is probable also for other reasons—that the archilithic, or primordial, period was of longer duration than the whole succeeding period down to the present time. During the whole of this immeasurable space of time, which probably comprises many millions of centuries, vegetable life on earth seems to have been represented exclusively by the sub-kingdom of Thallus plants, and, moreover, only by the class of marine Thallus plants, that is to say, the Algæ. At least all the petrified remains which are positively known to be of the primordial period belong exclusively to this class. As all the animal remains of this immense period also belong exclusively to animals that lived in water, we come to the conclusion that at that time organisms adapted to a life on land did not exist at all.

For these reasons the first and most imperfect of the great provinces or branches of the vegetable kingdom, the division of the Algæ, or Tangles, must be of special interest to us. But, in addition, there is the interest which this group offers when viewed by itself. In spite of the exceedingly simple composition of their constituent cells, which are but little differentiated, the Algæ show an extraordinary variety of different forms. To them belong the simplest and most imperfect of all forms, as well as very highly developed and peculiar forms. The different groups of Algæ are distinguished as much by size of body as by the perfection and variety of thei outer form. At the lowest stage we find such species as the minute Protococcus, several hundred thousand of which occupy a space no larger than a pin's head. At the highest stage we marvel at the gigantic Macrocysts, which attain a length of from 300 to 400 feet, the longest of all forms in the vegetable kingdom. It is possible that a large portion of the coal has been formed out of Algæ. If not for these reasons, yet the Algæ must excite our special attention from the fact that they form the beginning of vegetable life, and contain the original forms of all other groups of plants, supposing that our monophyletic hypothesis of a common origin for all groups of plants is correct. [TO BE CONTINUED.]

[Selected by Elmina Drake Slenker.]

THE prices of some articles are eighteen per cent lower than before the war. Corn has not been so low since 1845, excepting in 1851, cotton not so low in twenty-three years, and mess pork not since 1844.

THE greatest cave in the world is the Mammoth Cave of Kentucky, where any one can make a voyage on the waters of a subterranean river, and catch fish without eyes.

WHEN America was discovered, there were no horses here at all; in the very place where the ancestors of our horses had lived, no living horse had remained.

HUMBOLDT estimated that a given space of ground planted with the banana would yield 133 times as much nutritive substance as a similar extent of wheat.

THE nearest star is 250,000 times as far off as our sun.

Communications.

The Liberal Cause and Liberal League

WORDS OF ENCOURAGEMENT.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* From the many letters of encouragement I am receiving from Liberals in various parts of the country, I select for THE TRUTH SEEKER the following quotations. I first name the writer and his or her postoffice address and then give a short selection from the letter. And first from

MR. W. D. HUNT, SCOTT, N. Y.

"I called a few Liberals to my room last winter, in Cortland, and from that little gathering we hav made a good working League; and I now hav a number of names subscribed for another League at Scott, and I shall, I think, without doubt, form another at Spofford and another at Truxton, and perhaps one at Borodino and another at Homer."

If brother Hunt accomplishes one half what he proposes to do he will make Cortland county the banner county of the state. I feel a personal interest in that county as it is my native county, the one in which I did my first work as a Freethinker. I next quote from the distinguished lecturer

W. F. JAMIESON, KANSAS CITY, MO.

"It seems to me that our cause needs your efforts in the field constantly. Hope you are in a situation so that instead of retiring from the active public work you can devote more time to it. In Carthage (Mo.) I hav just organized a Liberal League. I intend hereafter that the organizing of Leagues will be a regular part of my work."

This is good news for the Liberal League cause, as Bro. Jamieson is one of our most efficient workers. This is the good word sent by

MR. H. C. PAINTER, FRANKFORD, OHIO:

"We hav in this town and vicinity seventy-five Liberals, probably they exceed that number; but as for organizing a League, it is rather a hard thing to do, but I will keep on trying until I get a League established." That is the right spirit, Bro. Painter. "If at first you don't succeed, try, try again."

MRS. A. B. TUPPER, LAKE PORT, N. Y.

"I am a reader of THE TRUTH SEEKER and a Liberal, and naturally feel much interest in the Liberal League movement; and I am sorry to hear of the disagreement at Syracuse. We hav no League or other Liberal organization in this neighborhood, although there are quite a number of Freethinkers here. I hope some good missionary may be sent here to call together the scattered sheep and organize them into a League."

I am sure our sister Tupper, with her zeal for the cause, is just the missionary for the work. No man can do as well at organizing as an earnest woman.

The fact that so many *young* men are enlisting in our cause is very encouraging. One of these,

MR. WM. R. DAVIS, GALION, OHIO,

writes: "I am heartily in favor of the Liberal League movement. Nothing will advance the cause more than organization. I sincerely hope a League may be established in every town and hamlet of this country, and am sure a live thinker can be found in nearly every community who, by a little effort, might form a nucleus around which in time might be gathered a strong organization."

Another earnest young man,

MR. EVERARD E. MARTIN, BOISE CITY, IDAHO,

writes: "I would like to see less quarreling in our ranks. I was sorry to see the League was divided at Syracuse, and I should hav loved to see everything go on harmoniously; but it may be for the best; let us all hope so, at least. Personally I hav had a hard time since I left the church; about a year ago, so many of my friends hav deserted me, and my relations hav almost disowned me. It has been a blow I can ill bear, still I love Liberalism, and am resolved to do my utmost to spread it. I wish a good lecturer would come here and organize a League. I am tempted myself to organize a League, but I am so young, only twenty years old. If you will send me full instructions I will do my best to organize one in Boise City. There are plenty of Liberals here, if they will come out and show no white feather." I feel confident our young and zealous brother will succeed. He deserves to.

MR. PAUL GARIEPY, GOLD HILL, NEVADA,

the Liberal literature missionary appointed for that state, and who has been doing such grand service for the Liberal cause, writes: "Since my last I have received a package of *Investigators* for distribution. I am now a subscriber to THE TRUTH SEEKER and *Freethought Journal*, besides the *Investigator*, all of which I pass around to the boys after reading them. I also received forty pamphlets—for gratuitous distribution—from their author, Dr. B. Hamlin of California. Twenty-six of them, entitled, "Bible Explained," contain an able argument showing the absurdity of the Bible and the Bible God." Every Liberal who reads this will help our cause by mailing at once some Liberal publications to our Western missionary. The word "missionary" has been used for such vile purposes that I dislike to apply it to our noble friend.

H. A. DEAL, NASHUA, N. H.

says: "I am twenty-eight years of age, and am thoroughly interested in the cause of Liberalism, and hav made it the study of my life. There is every opportunity in this city to organize a Liberal League. I hav many acquaintances who are willing to take hold and do something if some one will put the ball in motion. Please giv me advice upon the subject and any information you hav." My advice to my earnest young friend is to circulate a call for a meeting to oganize a League at once, then organize and go to work. The example will set half a dozen other Liberal communities in motion.

MR. G. H. KRUSCHKE, DAVENPORT, IOWA,

says: "Allow me, dear sir, to write a few lines to you through which I may acknowledge the interest I take (though passing) in the noble work you are trying to accomplish. You are right in the way you wish to carry out our reform and to hav our platform modeled. We should not devote what little time is left us to bark at small ghosts; we should not strike at the tail of the monster, but aim directly at his head. The church, her clergy, her doctrines, and her Bible should be her target."

Our friend is a thinker and worker, and we expect him to giv us a working League in Davenport soon.

LOUIS KNORR, M. D., SAVANNAH, GA.

The Dr. gives us this sensible advice: "Although I cannot share your labors for the cause, living as I do in the most hopelessly old fogy city of the Union, where it would be impossible to find a corporal's guard for forming a Liberal League, still I hav the cause at heart as an individual. Now I think the great number of German radicals and Freethinkers would form a very formidable auxiliary corps that ought to be secured. For this purpose I should suggest that you communicate at once with Mr. E. Herman Bobbe, the Corresponding Secretary of the National League of German Radicals, 56 Oneida st., Milwaukee."

The Doctor's suggestion is worthy the attention of all Liberals. There should be a general fraternization of German and American-born Liberals everywhere. Then we would present such a front to orthodoxy that we should command respect.

The readers of THE TRUTH SEEKER will pardon my inserting the too eulogistic words of my stranger friend,

MR. A. D. CHORNWELL, SALEM STATION, WIS.,

"I am a subscriber to THE TRUTH SEEKER, and hav been since it first saw the light. I hav noticed with what ardor and enthusiasm you hav labored for the success of organized Freethought. My sympathy is strongly and entirely with you, though I never saw you and you never heard of me. I feel like extending a brother's hand to you for what you are doing for poor humanity. What a work is on hand for you and for all Freethinkers to perform! What a cloud of superstition hangs over the intellects of the human family! How this cloud is to be dispersed and the glorious light of reason take its place is what every true Liberal desires to know. I think I see a way that it can be brought about much more speedily than it is being done. Had the philanthropists of the past, like Girard and Lick, established a *free* Liberal paper, how much more good would they hav done than their money is now doing. Had I means I would spend it in this direction."

That is most valuable advice to give rich Liberals. Let some of them bequeath to our Liberal journals money enough to establish them permanently on a basis that will permit them to be issued at cheap rates and able to engage the best contributors. When we get a Liberal League in every town such noble things will be done.

B. F. BABBITT, RUSHFORD, N. Y.,

writes: "In regard to organizing a League in this place I would say it is difficult undertaking it at present. There is quite a large number of Liberals here for a small village. I think that some grand results might hav been accomplished in this locality before now if a judicious and energetic effort had been made to circulate Freethought publications."

Our friend informs me that he is only twenty years of age and came to Liberalism while attending an orthodox Sunday-school at fifteen years of age. He is now getting subscribers to THE TRUTH SEEKER, circulating T. B. Wakeman's speech, and other Liberal literature, putting it into the hands of the Congressman from that district, and doing other good work, and proposes organizing a Liberal League as soon as he can. Mr. Babbitt is evidently one of the young Freethinkers who will be heard from in the future. I wish your space would permit me to give his whole letter.

MR. H. WINGERT, CINCINNATI, OHIO,

says: "We hav talked long enough; if with this talk we can mix a good portion of action there is no reason why our cause should not be benefited. Forward march! Keep up the present agitation, and don't by any means let the L. L. Society take one step backwards."

I would like to giv you encouraging words from many other letters, but must stop here as this communication is already too long.

H. L. GREEN,
Chair. Ex. Com. N. L. L.

Our Journals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav long felt that no one thing could do so much to further our cause of Freethought and break the bars of bigotry and superstition as the more general scattering among the masses of tracts, books, and papers devoted to Liberal and scientific thought. Our speakers lack time and opportunity to do this cause justice, for they hav all they can do to get sufficient means to carry on their work. Hence I hav suggested to many who are adapted for the work that they act as agents for the Spiritual and Liberal papers in their own portions of the state, and as soon as possible purchase books and tracts, and devote their time to the sale of the same.

Again, at our coming Convention, which convenes at Lansing, Mich., from March 20th to 24th, none of our officers or speakers hav the time to giv this matter the attention it needs. So, that this most important of all subjects might hav due attention, I hav appointed five persons, in different portions of the state, to act in the capacities thus named, knowing them all to be competent, honorable, and just the persons for the place. They will do all that is possible before the state Convention, and thoroughly canvass the matter at that time. Please send those agents sample copies of THE TRUTH SEEKER, that your noble paper may be found in every Liberal home in the state. Agents: Mrs. M. E. French, Greenville, Mich.; Miss J. R. Lane, 148 Woodward ave., Detroit, Mich.; Mrs. A. H. Huntress, 83 Blackstone st., Jackson, Mich.; Mrs. S. Weyburn, Kalamazoo, Mich.; Mrs. Clark Sheffer, South Haven, Mich. I will send you the names of others as fast as competent persons can be found to thus act.

A. B. SPINNEY,
Pres. State Association of Spiritualists and Liberalists.

[The above is an excellent suggestion. It is certainly desirable that an interest should be taken in the circulation and prosperity of Liberal journals. We are glad Brother Spinney takes this view of the matter, and hope he will interest himself more and more in the good work. We will gladly send sample copies to all who wish to canvass for new subscribers, and allow a liberal commission. It is a good time now for all friends of THE TRUTH SEEKER to make an effort in this direction. Every person who sends in the pay for a new subscriber is helping to keep the paper alive. Without due patronage every journal must die a natural death.—ED. T. S.]

Letter from Judge Brewer.

FRIEND BENNETT: The inclosed letter I received some days since from Judge Brewer. Some twenty years ago Stephen Brewer was an elder in the Presbyterian Church, and was expelled for going to hear Emerson, Theodore Parker, Garrison, Wendell Phillips, Thomas Starr King, George William Curtis, and others. He was the most exemplary man in the church, and they charged that his example was very bad for that reason, for the young people would say, If Mr. Brewer can go to the stone church to hear these men it will not hurt us to go.

Shortly after his trial and expulsion from the church there was a vacancy in the judgeship of the county, and the Governor appointed Mr. Brewer to fill the vacancy, notwithstanding he was no lawyer.

H. L. GREEN.

CORTLAND, N. Y., Nov. 25, 1878.

Friend Green: Your favor of recent date containing the appointment was duly received. I will not decline the position you assign me, although I cannot help thinking you might hav selected some one who would prove a more efficient servant of the association.

I wish I could share your hopeful mind in regard to an early reunion of our unfortunately dissevered League; but, alas, I cannot. More ill feeling, I fear, has been engendered on both sides by the heated discussion in print than can be hastily put to rest. That the excitement of the hour runs *very high* is painfully evident in the fact that Mr. Abbot—usually considerate and fair—could giv such a report of our meeting at Syracuse as is contained in *The Index* of the 7th inst. You hav perceived that he transfers to his columns that libelous report of the doings of our Congress given by the *Syracuse Standard*, and presents it in such a manner as to carry the impression to those not posted that it is a fair representation of the expressed views and conduct of the majority of the League; and Mr. Abbot still persists in endeavoring to convey to the public the impression that the majority, from whom his faction seceded, are, as the *Syracuse Standard*, in the article referred to, puts it, "composed of Freelovers and dirty literature defenders, who, from first to last, were determined upon making a point in favor of its free circulation."

Now, can it be possible that Mr. Abbot, or any person attendant upon the sessions of our recent Congress, does not *at once* recognize this as *sheer misrepresentation?* If there were amongst the majority or minority persons of Freelove proclivities, they wisely kept their views out of the deliberations of the Congress. And as for any defense of the free circulation of obscene and dirty literature, the unanimous action of the Congress was decidedly and unequivocally in the other direction, as its published utterances prove to all who choose to look over its proceedings. That there was a difference of opinion among its members as to congressional jurisdiction over the mails, is true, and that was the extent of the difference—at least that was all that came to the surface.

I am not surprised that the *Standard*, having no reputation for fairness and honesty to lose, in order to injure the League movement, should be willing to thus try to deceive its readers; but that Mr. Abbot, so honored and trusted, should be tempted to retail, in an approving manner, these slanders through the columns of *The Index*, is a matter of inexpressible astonishment.

Wanting a substantial reason for their conduct, we often see persons resorting to some pretext for justification, a course to which the seceding party seem to hav added a conspicuous illustration. It would hardly do to go before the public upon the real grievance—failure to retain the offices—hence this unkind, unfair, and, I may add, for those who make it, unfortunate effort to tarnish the reputation of the entire majority, who feel the importance of union in order to succeed, and amongst whom are many of the purest and best men and women that hav ever been connected with the League movement.

To be misrepresented is, of course, not pleasant. Still let us be patient, just, and true. The harm to us can be but temporary, while in the end, when full information shall hav reached the people, these misrepresentations must return to trouble their inventors.

The old adage says, "Better to suffer evil than to do evil." I trust, therefore, the old League occupies better vantage ground than its defamers.

Possibly time and moderation on both sides may heal the breach and the League be once more a unit. At all events, I hope we hav learned the lesson of the hour, and shall here-

after, *as a League*, giv *outside subjects* a wide length and attend strictly to the *legitimate* business of our organization.

Fortunately we hav, in the Hon. Elizur Wright, a wise and true standard-bearer. His letter of acceptance is wisdom condensed. I think I must hav read it not less than half a dozen times, and each time with increased admiration of its rare beauty, wisdom, and tenderness. I differ from him, however, in regard to the question of Congressional jurisdiction over the mails; yet, on that account, none the less do I revere and respect him.

I wonder if Mr. Wright or Mr. Wakeman ever l' oked at the matter in this light, *e. g.* : Supposing some state—and it is supposable—should decide to hav *no laws* against the circulation of obscene articles, prints, and literature, leaving its suppression entirely to moral and educational means, would the General Government, in that case, hav no power to prevent the mails from being loaded with obscene matter from the inhabitants of such state? It seems to me there can be but one reasonable answer, which is, that Congress could properly interfere with laws to put a stop to it and punish the offenders.

I set out, friend Green, to merely write you a note of acceptance, and here my pen has run on to such an extent as will, I fear, weary your patience in getting to the end.

I like the advice in your published communications, that both Leagues go earnestly to work for the common cause.

Having fairly and squarely set their differences before the public, let them drop the subject and turn their weapons against the common enemy, and was'e no time and ammunition in fighting each other. Very truly yours,

S Brewer.

[Note.—Allow me to state in answer to Judge Brewer's well-put suggestion to Mr. Wright and Mr. Wakeman that no act or omission to act by a state can confer constitutional powers on the General Government. That if a state should fail to provide a punishment for petit larceny or arson, it would giv the General Government no right to interfere unless the omission was construed as a failure to provide a republican form of government. Yours truly, H. L G.]

What was the Real Cause of the Split in the National Liberal League?

Mr. Editor: With your permission I would like to state what seems to me to hav been the real cause of the division in the National Liberal League at Syracuse. The Reformers say it was because the majority were determined to repeal the Comstock laws. But the Comstock laws were not the cause of the division; they were simply the occasion, which the reformers took advantage of to manifest their narrowness and illiberality.

Mr. Abbot and his friends only asked for the amendment of the Comstock laws, so as not to punish persons for the expression of their honest and conscientious opinions, while the majority of the members asked for the repeal of the laws, believing them to be unconstitutional. The majority, with a very few exceptions, are in favor of state laws for the suppression of obscene literature. I do not believe it is possible that we can hav free speech and still punish people for exercising the right of free speech; and so I am opposed to all laws against obscene literature. And for this reason Mr. Abbot says that I am in favor of obscenity. Let us see if that is so.

Mr. Abbot is opposed to all prohibitory laws in regard to drinking and rumselling. Shall I, therefore, say that he favors intemperance? One inference is just as unreasonable as the other. But I do say, however, that if the giant evil, intemperance, can be wisely left to public opinion, education, and moral suasion, much more so may the small and infinitely less prevalent evil, obscenity, be left to the same influences.

The real cause of the split was the different views entertained by the members of the Convention as to the policy and the attitude which Liberals ought to take towards Freelovers and their doctrines. Mr. Abbot and his friends practically—no matter what they may say they believe, we must judge them by their actions, for actions speak louder than words—look upon and treat the Freelovers as criminals, and their doctrines as obscenity and crime just as much so as the orthodox do, and therefore refuse to tolerate either them or those who believe in tolerating them; while on the other hand the majority of the Convention look upon Freelovers not as criminals but simply as heretics and their doctrines, as heresy, to be tolerated just as we tolerate orthodoxy, Mormonism, and as the orthodox tolerate Infidelity and Atheism. In proof of the truth of this position, allow me to recall the language and actions of some of the leaders of the Abbot party.

We who were present at the Convention, and unfortunate enough to believe with the majority, were forcibly reminded of the self-righteousness of the Christian Pharisees—Stand back, we are holier than you. You belong to the impure and immoral party, and we belong to the pure and the moral party. It was a common remark that we belonged to the Freelove and the obscene party, while they were the intelligent and respectable party.

Judge Hurlbut said that the old League would hav to support such men as Heywood; that all the obscene and indecent persons belonged to our party. I reminded him that, forty years ago, when Abner Kneeland was in prison all the respectable and intelligent people called him and his friends blasphemous, indecent, and immoral, as they now call the Freelovers.

Judge Hurlbut, I am credibly informed, has declared that if he had been in Judge Clarke's position he would hav given Mr. Heywood a longer sentence than he is now serving in prison. And at the Freethinkers' Convention at Watkins he declared that he would not sit on the same platform with a certain lady because she was a Freelover. And Mr. Abbot, through *The Index*, warned us several weeks before the meeting of the Convention, that if we voted for repeal at Syracuse the most intelligent and respectable members would leave and that we should commit suicide. And now that his suggestion has been adopted, he can tell us that he warne! us what would happen Isn't it dreadful to think that a majority of Liberals dared to vote as they believed it to be their duty when the President had given them warning not to do so? Does anybody deny our right to elect our own President? Yes; the minority does. George W. Julian writes: "I am glad that decency has the substantial victory." Another refined lady speaks of the majority as the renegade crew, whose noxious body of fevered pulse she despises, etc. The Rev. Mr. Gordon declared that he was in favor of the Comstock laws as they are without any amendment. And this Rev. gentleman made the only coarse and indecent remarks that were made in the Convention.

I think I hav shown that the minority look upon Freelovers as criminals, and upon their doctrines as obscenity and crime. But these illiberalLiberals go even further than that, for they refuse to associate with men for no other reason than that they tolerate Freelovers and denounce them as Freelovers themselves because they desire that the Freelovers shall hav justice and fair play as guaranteed to them by the Constitution of our common country.

In conclusion, I am compelled to say again that the cause of the division at Syracuse was the illiberality of the minority. Yours respectfully, J. S. Verity.

The Moralists.

To The Editor of The Truth Seeker, *Sir:* Was it the scarecrows of obscenity and Freelove that frightened Abbot & Co., at Syracuse, and drove them to seek shelter for safety? What terrible bugaboos those terms must suggest to their fearful souls. But when they undertake to *legislate* morality into the people by United States laws with such executive officers as the bigoted fool, Comstock, they will find a very annoying buzzing of hornets about their ears. Morality laws are liable to hav bigoted fools to enforce them; for none but such would undertake to legislate morality into the people.

Comstock considers the nude human figure, or a picture of it, obscene. What a scandal and libel upon the maker of the human frame!

Dr. Trall, Dr. Foote, Prof. Fowler, and other scientific gentlemen, hav published scientific works on sexual physiology and the laws of generation to enlighten the people on this all-important subject, the very fountain of humanity, which evidently needs purifying above all things else, judging from the foul stream it is constantly sending forth; and Comstock calls these works obscene. Mr. Heywood wrote a book ("Cupid's Yokes") giving his views on the proper conditions for procreating the human race to improve it physically, mentally, and morally; which Comstock and the bigoted courts call obscene. The obscenity they think they see in the nude human figure, and in the books above referred to, exists in their own minds only; and "that's what's the matter" with them.

But which is worse, to write obscenity or to speak it? It is spoken every day by nine-tenths of the men and boys; and if you put all the obscenity speakers in jail, there would not be enough left out to support those incarcerated. Disrespectful and shameful reference to the sexual organs is almost universal among men and boys. What should be held as sacred is blasphemed most constantly. Do they expect to legislate this out of the people! They might as well undertake to legislate inferiority in general out of them. It cannot be done.

As mankind become enlightened on the proper conditions for propagating the human race, the future generations may be improved, and obscenity and other vices be *bred out* of the race. We already see the effects f attempted legislation in that direction; such pure men as Heywood, Foote, and Trall (if the latter had not been in heaven, forever beyond their reach) are thrust into prison or heavily fined. And, to be consistent, they must soon be after Prof. Fowler and others of his stamp; and, if successful, finally blot out and suppress all scientific treatises on sexual physiology and the laws of generation and reduce the people to blank ignorance on the subject, and to a par with the brutes, where many now stand.

Freedom, as applied to love, is no more nor less than as applied to any other virtue or right. Free love is as natural and sacred a right as free thought, free speech, or any other right of freedom. Free love, consummated, amounts to this: the conjugal union of one man and one woman by the bond of mutual love and affection, each with their highest available preference. Love has its preference, to which it is attracted, and cannot be satisfied with anything below its highest attainable object, to which it is held constant by due reciprocation; and the union is holy so long as these conditions continue, and no longer; and whenever these conditions cease the union should cease. Is there anything immoral, unjust, unnatural, or unreasonable in that?

But says one, "Freelove leads to promiscuity." If it does (which I deny), then promiscuity is right; for freedom is right, lead where it may, and its opposite is wrong, lead where it will. The fact is, it is a certain type of humanity that leads to the practice of promiscuity. This type and this practice hav existed from time immemorial, and will continue so long as the type continues, and all the legislation against it has resulted in evil to the race. The Mormons hav the highest authority in Christendom for the practice of it, in which practice they are comparatively decent as compared with the clandestine practices of their opposers. That lecherous, cruel, murderous barbarian, the man after God's own heart, and that wise fool, Solomon, his son, practiced it.

Most of the lower animals are promiscuous—why? Because the affectional nature is not developod in them as it is in the higher type of man; consequently they are indifferent as to the object of their desire, if only it is one of the opposite sex. Lust alone is the bas's of their conjugal relations, and promiscuity with them is right. And so it is right with that type of humanity in which the affectional nature is not developed above the level of the brute; and all the legislation against it has only had a pernicious effect, as it has driven them to pernicious practices far more detrimental to the race than if they had been left to freedom under the general law that holds all parents responsible for the support of their own children. The higher affectional nature of man will be much sooner developed in those on the lower plane in freedom than in slavery. There can be no such thing as bond, bound, or forced love. It is as contradictory as bound or forced freedom. There is no love but free love; anything else called love is simply lust on the lower animal plane.

It sometimes happens that a woman of the higher type finds herself in conjugal relations with an animal and brute of a man, instead of what she had taken for a man and a gentleman. Should she not be free to dissolve that relation as soon as it is repugnant to her? Let the naturally promiscuous gravitate together and find their willingly-consenting partners; but do not compel the unwilling of the higher type, who may become entrapped by such, to continue the unholy relation, but leave all free; for freedom will work out and adjust everything in natural and proper order, and move forward the car of progress which has been held back for so many centuries by despotism, tyranny, and unjust interference with the natural rights of men and women.

Ukiah, Cal., Nov. 27, 1878. F. H. Marsh.

Contributions to the Defense Fund.

Amounts Received.—Z T French, $1 00; Mrs Henrietta Buckner, $2 00; L H H Ide, $2 00; Geo Cretien, $1 00; Dr D Bodifield, $4 00; Wm W Scholes, 50 cts; John Cosgrove, $3 60; Geo Eschelberger, $1 00; Mrs Emma D Slenker, 25 cts; Geo W Shock, $1 00; Dr J S Lyon, $1 00; Leonard Gurney, $10 00; Linesville, Pa., Liberal League, $30 00; George $5 00; A B Bradford, $5 00; W E Woodell, $1 00; F Geer, Tompkins, $5 00; Joseph F Dunn, $1 00; Chris Brown, $1 00; George Wood, $1 00; Joseph Goldsmith, $1 00; Almond Owen, $2 00; Wm Rowe, $5 00; Geo Veloudois, $5 00; E Budlong, $2 00; L Vanderburg, $5 00; Joseph Kirk, 25 cents; John W Fitzpatrick, $1 00; Wesley Milliken, $5 00; W H Burr, $10 00; John Hollenwoods, $1 00; Wm Hart, $5 00; A L Thompson, $1 00; E B Foote, MD., Sr, $60 00; E B Foote, MD. Jr., $10; Henry Damon, $1 00; Mrs Lucy Colman, $2 00; Mrs M A Clayton, $1 00; J T Knapp, $1 00; Hon S Brewer, $2 00; Prof J Elliner, $1 00; N F Griswold, $1 00; Mrs S Root, $1 00; Wm Wethelm, $2 00; Mrs Maggie E Clark, $3 00; W H Wise, $2 00; E Wilcox, $10; Mrs R W S Briggs, $2; D Cummins, $2; Elisha Hyatt, $1; Mas M Hyatt $1; Mrs C Fannie Allyn, 55 cents; H C Slee, $4; Wm Tyler, $2; F Hellenk mp, $5; Francis Hendricks, $1; Paul Garepy, $1 15; E E Curtis, $2; H S Borratti, $1; Isaac Palmer, $2; social contributions, $2; B W Graves, $3; William Holgate, $2; S P Putnam, $1; C M A Twitchell, $1; Thomas Davis, $1; Oray Taft, Jr, $1; Francis Davis, $1; Henry Appleton, $1; Wm Lester, Jr, $1; John M Arnold, $1; Wm Channing, $1; L R Joslyn, $1; H Paplee, $1; J Y Mayer, $1; Mary Thilotson, $1; Thos Goddard, $2; B Davis, $1; H S J, $1; T C Sherhorst, $1; E Myers, $2; J as S Field, $1; Prof J E Oliver, $1; Geo. Hendee, $5; Courtlandt Palmer, $10; J M Cosad, $1 00; A Boughton, $2 00; Nelson Porter, $2 00; Henry A Stone, $2 00; "Justicia," $20 00; J Schub, 5 00; Mrs. Phebe Patch, $1 00; B Doscher, $5 00; W H Burr (second time), $10 00; D R Sparks, $10 00; John Cosgrove (second), $3 80; Elizur Wright, $10 00; Geo. H Warren, $1 00; Daniel E Ryan, $10 00; W F Porter, $1 00; Henry E Hunter, $10 00; Benjamin F Smith, $1 00; Dr J H Swain, $1 00; Angelinia Heywood, $1 00; Franklin Smith, $1 00; E P Miller, $1 00; Viney Osgood, $1 00; Lucy M Tilton, $1 00; Isabella Smith, $1 00; Annie C Cheney, $1 00; J S M Babcock, $1 00; May Dean Chapman, $1 00; William Root, $1 00; W T Griswold, $1 00.

Many thanks are returned to these kind friends for their liberal aid. Com. Nat. Defense Association.

Another Exciting Book—"The Bible of Bibles." Here all the Bibles in the world are shown up in their true light—all compared and shown to be essentially alike. Their errors are thoroughly exposed. The orthodox doctrines of Original Sin, the Fall of Man, Moral Depravity, Free Agency, Repentance, Forgiveness, Atonement, a Personal God, An Angry God, Special Providences, Faith, Belief, Salvation, Sin, etc., are all thoroughly analyzed and pulverized, and totally demolished by its thunderbolts of logic and facts of history. Not one stone is left upon another of the old orthodox fabric."

Its long array of 2,000 Bible errors, evils and contradictions are absolutely startling. Many of them are shown up in the most ludicrous and laughable light imaginable. Many moral defects in the character of the Prophets, Patriarchs, Apostles, Jehovah, and Jesus Christ are pointed out.

The old bastile of orthodoxy is totally demolished. What "The World's Sixteen Crucified Saviors" left undone is completed by "The Bible of Bibles." They hav given it two death blows that must kill it stone dead. Never before was such a mass of facts and logic arrayed against our false popular theology. It cannot long survive such deadly assaults. It shows by the most conclusive facts and figures that orthodoxy has but sixty years more to liv and rule.

It is a perfect mirror, reflecting and analyzing all the various religious doctrines of the world in the light of history, and thoroughly pulverizing their errors in the crucible of modern science.—*Dr. J. L. Braffett.*

The Rev. Levi Little handed to a conductor on the Old Colony Railroad, instead of fare, a religious tract, at the same time explaining that, in his opinion, a distributor of tracts ought to be allowed to ride free. The conductor demanded money, but the clergyman refused to either pay or get off the train. A fight ensued, and Brother Little was forcibly ejected.

The Radical Pulpit.

Conscience.—Concluded.

LECTURE BY PROF. FELIX ADLER BEFORE THE SOCIETY FOR ETHICAL CULTURE.

But we pass from nature-worshiping peoples to the Hebrews—a people not considered among the nations—who first rose in rebellion against this form of religion. In their vicinity were two heathen temples, and the one demanded the cruel sacrifice of children, and the other demanded the shameful sacrifice of woman's honor. Now we know this of the Hebrews, that though they were not philosophers, were not given to abstract speculations, they loved their children tenderly and they were jealous of their women's fame; and against both these demands of the religion which surrounded them the Hebrews rebelled. Their religion was not the result of philosophical speculations; their religion was a sentiment of the heart. They said, A religion which demands my children is not a religiou; it is false; it is an outrage; it is a shame. And as the gods of nature had so outraged their moral feelings, they sought a God outside of nature—the spirit; as the gods of nature were cruel and licentious, they sought a God who should be, above all things, merciful, and holy, that is, pure, so that our idea of the deity rises among the Hebrews—of a God that is holy, that is pure. The idea of the deity, as now current in the world, was first propounded by the Hebrew prophets, and that idea was the result of a moral process. It was the flower on the stem of morality, not the root. It was the roof, if you please, of the temple of life, not the foundation. But with the foundation of life alone are we here concerned. Historically, therefore, the better morality preceded the better religion because the Hebrews, by virtue of their traditions, their history, and their native genius, were possessed of a more strong and vigorous conscience; and because of that they struck forward for a better and nobler form of religion, and arrived at their more spiritual conception of the deity.

Historically, then, the priority of conscience is proven. And the same thing can be shown logically. Why, indeed, should we believe in a deity in order to be virtuous? Is it true, as they tell us, that if this key-stone of the theological arch be removed the whole bridge of life will sink into the abyss? Is it true that if we cease to believe in a personal creator we ourselves shall only be more cunning animals, distinguished above others by superior misery? Well, then our wisest policy will be to eat, drink, and make merry and shake off our humanity in bestial orgies. Let them who will try the experiment. They will find that they cannot do it. They will find that our humanity is a law upon us that we cannot shake off. They will find that conscience holds them as in a vise. They will discover that, believe or disbelieve as they list, they must act out the law within them or take the penalty, and that no one will be excused. It is absurd to believe that the morality of the world rests upon the foundation of any belief. The morality of the world rests upon its own evidence. If to-morrow every dogma which the masses of mankind hold sacred could be blotted from their memories, the voice of conscience would still sound as before from the depths of human nature; wrong would still be wrong, and good be good.

The father stands to a child as the incorporate moral law. The father sees, and the father will reward and punish. But there are times when the father does not see; so they say to the child, There is another father; he sees you. And the child looks around furtively when it is tempted, and shrinks with fear when it has transgressed, as though about to receive a blow from the invisible world. And so they say to the older children, There is a father; he sees your secret sins. When no arm of justice can reach you; when no public opinion can condemn you, in the utmost recesses of your soul you are exposed, your deeds are recorded, and you will receive your due in the day of great account. That is a crutch to a lame conscience, and a feeble crutch at that; for what can be the reward of virtue save its possession! and what can be the punishment of sin save the deep and damning stain of the sin itself!

Yet, lastly, they say—and this is the main argument—Where there is a law there must be a lawgiver; and, therefore, if you take away the belief in the lawgiver, you weaken the authority of the law. But those who advance this argument seem to have a confused notion of what that means—law. They seem to bear in mind—whether they acknowledge it to themselves or not—the image of some absolute monarch who enforces his will upon his subjects; whose good pleasure is their law; whose arbitrary decision is not to be questioned; whom the people obey because obedience can be compelled. But we are republicans in religion as well as in politics. We know that this is the essence of freedom in the state: that the people should allow no foreign law to be forced upon them; that the people should obey the law, indeed, but that law only which they themselves have imposed upon themselves. In our own hearts, in our own inmost nature sounds an authoritative mandate before which we all bow. And, granted that there must be a lawgiver, how, indeed, should we know the will of this lawgiver? Into the presence of an earthly sovereign we can make our way; we can demand an audience to know from his own lips what his will really is; or if some autograph letter would satisfy us, we know the handwriting of our king, and we can find some decree to which his own signature has been affixed; but as regards the divine lawgiver, the heavenly king, can we penetrate to his presence? Can we demand an audience of him? Can we speak to him, as Moses is said to have done, face to face? Or is there any document in our possession that he has written with his own hands or that bears his signature? Why, yes, the Bible, say our orthodox friends. And here you perceive the immense importance to orthodoxy of the theory of the Bible's divine authorship or inspiration, and how that is the underpinning of the whole fabric of the old theology. That one fact of the divine authorship of the Bible, if it were a fact, would at once and forever settle all questions—set all doubts at rest. But we who know that it is not a fact; we who know how thoroughly human were the authors of the Bible, and how frail in their humanity; we who have seen the pretensions of what was claimed to be the only authoritative message from the other world vanish into air, to what are we reduced? To what honest people in all religions are now reduced, viz., to this: that we look to our own conscience in the first place and observe its dictates, and then to our religion, and say: What accords with conscience, that is religion; and what clashes with the dictates of conscience, that is not religion. A God who demands blood is not God; for it is immoral to shed blood. A God who delights in ignorant superstition is a false God; for ignorance and superstition are, by their very nature, immoral. A God who inflicts eternal torments is cruel, and because he is cruel he is also false. And so it appears—which was to be proven—that even to the true believer God himself is God because he is good; not conversely, that good is good because it is of God. The independence of conscience, therefore, is practically conceded.

But more is necessary; it must become evident that that which causes virtue to be virtuous is this very quality of independence. We scan the actions of men and we call some laudable and others blameworthy. It is not the good that results from the action, but only the laudable intent according to which we form our judgment. A few examples will suffice to make this plain. There is a man who gives largely to the poor; his name appears at the head of every charitable subscription; he also goes to great personal inconvenience to dispense that charity, yet he is not trusted. Once there came to him an almoner of the poor who told him of some desolate family that was in dire distress. Then the man was hard because it was a secret; but somehow the news went abroad, and no one confides in that man any more. They say he is a plausible hypocrite who gives for effect, and men take his gifts, but he takes not their respect in return. There is another, a hail fellow well met at every season; he has a soft heart, a palpitating heart, a constitutional weakness which makes him unable to endure the sight of a tear; he gives when he has, what he has; he is the prey of knaves, a man of whom the wicked and the vicious make sport, and the world says of him, with a sneer, a good man. I know of a daughter, a fair young girl she was in her youth, who devoted herself to nursing a bed-ridden parent. She made herself a prisoner within four narrow walls; rarely did she catch the fresh breezes, the sweet flowers she saw only from afar through her window. When the companions of her age were gathered in gay circles in festive halls, she sat alone in the dimness and twilight of the sick chamber. The groans of pain from the near couch were the only music she heard, and the querulous complaints of decrepit and suffering old age were the sole conversation she enjoyed. So she performed the dull round of her duties, always gentle, always patient, and hiding in her heart whatever longings she may have had for freedom and for joy. So the years passed on, and when at last release came and the doors were opened and death took the tribute which he had spurned so long, and laid the sufferer away under the sods, the fair young girl had lost her bloom. She is old and feeble and solitary now, but we speak of her action with respect, and we bow low to this lonely woman when we meet her on the road, and we say that was virtue. Yet not of the highest type, for had not this mother whom she attended nourished her at her own breast, endured suffering and anxiety for her sake and conferred a thousand benefits upon her? It was brave and good to be so dutiful, but we should have rebuked and scorned her had she done less. There is another comes to my mind in this connection, one whose name is known and whose memory is cherished wherever the illustrious women of America are remembered—Margaret Fuller. She lifted up her voice for the alleviation of her sex in this land; and she uttered some of the wisest and truest thoughts, which shall guide her sisters in their efforts to be free. She followed her Italian husband to Rome when, in 1848, the banner of the republic was hoisted over the ramparts of the Eternal City. She was the friend of Mazzini; she was an angel of mercy to the wounded soldiers in the hospitals, to whose sufferings she ministered. When at last the struggle was over and the hope of liberty was quenched in blood then her heart yearned to go back to her native land, and she set sail for this city. The American coast was in sight, the ship was off Fire Island, and preparations for disembarking were being made, when suddenly a terrible storm broke over them. The sea rose high, the vessel was dashed against the coast and was rapidly filling. They were now close in to the shore and a plank was laid to some rocks, over which some of the passengers had already passed in safety. Margaret Fuller stood upon the plank, holding her boy and drawing him after her, but the plank was too feeble to support both. The seamen urged her to proceed and save herself. She said, "I will live or die only with my child." The next moment the waves rose high, the plank was swept away, and mother and son were whelmed in the abyss. That, too, was brave, yet not the highest type of bravery. The maternal instinct was strong; no mother could bear to see her child perish before her eyes. And, again, we have read and learned by heart, yea, with the heart, the example of those brave men in history who yielded up their lives in some great cause, to protect some oppressed class, to redress their country's wrongs, to break some tyrant's yoke. The children in our schools flush with a generous pleasure when they read of the brave Swiss who took the spears of the foeman to his breast as if they were a boquet of flowers, and reddened them with the roses of his blood and cried, "I will make a pathway unto freedom." And the tales of Marathon and Thermopylæ are as fresh to-day as they were two thousand years ago, kept fresh with the dew of tears and green in the memory, generation after generation. Yet lofty as these virtues were, they too, are not of the highest. Perhaps ambition was the motive, the desire for glory prompted them, the applause of witnessing armies, the deathless lustre of posthumous fame. All these motives are dross mingled with the gold of virtue, marring its beauty and destroying its value. Seven times refined must the gold of virtue be ere we will call it by the sacred name of virtue, purified of all motives save that of respect for the high moral law itself. We reject the standard of benefits conferred and hold strictly to the motive; we reject the seeming good deed that is done with a side-long glance at gain, even if that gain be only the gratification of vanity, the hearing one's self called "kind man," "charitable man," by one's flatterers. We reject the seeming good deed if it be the offspring of weakly sentimentalism, of the mere irresponsible impulses of pity, for that works harm as well as good, and more often harm than good. We accord only our measured approval to those actions which the natural ties of kindred have influenced, for these are the workings of instinct, and morality is always the working of reason. We hold back our judgment with caution, even in the case of those actions that seem to carry us away by their grandeur, in the fear that some refined motive of selfishness may have prompted them.

So from this what appears? This only: the right for the right's sake; that is virtue; that is alone the supreme standard. In accordance as actions approximate to that standard, we place them high in the scale of virtue; in proportion as they depart from it, the universal judgment of mankind calls them low and mean. The right for the right's sake, that is the motto of life; that is the measure with which we can descend into our own hearts and gauge ourselves and try to determine in how far we are moral beings, in how far not yet. The right for the right's sake; that means the independence of conscience, independence of all other considerations save respect for itself, for the high moral law. And independence of conscience is the very vital nerve of conscience. Who cuts that, kills conscience; who makes morality depend upon aught beyond its sphere, destroys morality. Now it is plain why we cannot say be good because God wills it, for either by God's will we mean goodness itself, and then we really say be good, not for the sake of God, but for the sake of goodness; or we understand by God's will something outside of morality, something beyond and superior to the moral law, and that is an outrageous doctrine that we can never tolerate, that there is a power higher than the moral law, superior to our conscience, which has the right to claim our obedience, even though conscience protests; that leads to Jesuitism and nothing else, for that was the principle of the Jesuits, that they could do actions that conscience disapproved, because there was a higher law than conscience—the will of God.

And so the outcome of these first meditations on conscience has been a statement, the importance of which will grow upon us as we proceed, To do

right for the right's sake, that is what makes right right. Upon the fact of morality philosophers have founded the belief in God; but morality itself takes precedence of all beliefs. It is primal, it is sovereign, it is the central reality of the universe, the independent sovereignty of conscience. That is the fundamental point that it was my purpose to bring before you to-day in prominent relief. And now, in conclusion, you will permit me to point to one more fact which illustrates and confirms that statement.

I have lately traveled over the great plains, and have seen here and there bleached bones marking the place where some pioneer on the long road to the golden land was stricken down. So on the great plains of history the pioneers of progress have, on the way to the golden land of their hopes, been stricken down, and we stand before their remains and think of their bravery and their heroism and honor them. Why is it that the book of martyrs is still the golden book of mankind? Why do we still delight to read their illustrious lives? Why do we still give them the tear of sympathy? Are they witnesses to the truth of that for which they died? No, no! they are witnesses not to any one truth, but witnesses to the love of truth. We love these men because they display to us the sublimity of conscience; they show to us how great that law of conscience is which can induce men to forego all the pleasures and comforts of life, even to lay down life itself in the interest of truth. We revere martyrs because in their case we are well nigh certain that no selfish motives could have actuated them, since they met death not amid the din and excitement of the battle-field, but saw him slowly approach, grim and gaunt, with all his terrors around him, quailing not, when a single word, one word only, would have freed them from their persecutors. But that word meant unfaithfulness to the truth, it meant betrayal of principle, and it was not uttered. Principle, then, must mean a holy presence in the soul of man. I think now of all who were martyrs in the true sense; I exclude none. I think of the martyrs of science to whom our souls go out with deepest gratitude. I remember Socrates drinking the hemlock in the Athenian prison. I remember also the Christian martyrs who held a faith which we do not share, yet whom we venerate none the less sincerely on that account, the mighty Huss, and the august Jerome, his companion in inspiration and in fate, who laid down their lives by the shores of Lake Constance. I remember also one of the despised race of the Jews, one not known as these are known, but who should be known, who deserves to be ranked with the great and good, and whose story I long to tell in closing. He was very young; twenty-five summers had passed over him. He was highly connected, highly gifted, learned, and what was better, loved. He heard that his people were persecuted in a far land, and he set sail to aid in freeing them. In a certain Portugese port the vessel was boarded by the officers of the Inquisition. He was dragged to Lisbon and thrown into a dungeon of that dark tribunal. The authorities of the Inquisition were anxious to save him and win him over to their faith. They promised, they besought, they threatened, they tortured him in vain; they could not shake his resolution. At last they condemned him to die by fire. It was a morning late in December in the year 1647. An eager crowd pressed through the streets of Lisbon to the great plaza. It was near the time of the birth of Christ. There was to be a great festival that day—an *auto-da-fé*—in honor of the God of love, in which martyrs should be burned unto the Lord. A dense multitude were now gathered, the procession moved on, the priests in their long robes, the soldiery, and in their midst the young De Castro; such was his name. He stood still and calm on the place of execution. The fagots were heaped about him. The priest stepped up, showed him the crucifix, and called on him to "repent, recant," even now before it was too late. He answered not a word. Again the cross was shown him, and again he remained silent. Then the burning brand was thrown upon the fagots, they caught fire, the flames rose high, the smoke wreathed and curled about its victim. For the third time the priest presented the crucifix and cried, "Repent, repent, and save thy soul!" A great hush fell upon the throng. Then from out the flames and smoke rang out into the silence, loud and clear, these words: "Hear, Israel! God, our God, is one!" And not an eye remained tearless in that great assembly. The flames sank down and the multitude dispersed and silently went to their homes and whispered one to another those terrible words which sounded like an accusing conscience in their ears, "Hear, Israel," and so profound was the impression that the officers of the Inquisition issued an edict forbidding, under heavy penalty, that the words "Hear, Israel," should be uttered in the streets of Lisbon.

It is not, friends, what men believe that here concerns us, but that they should be so faithful to that which they believe, Jew and Christian, believer and unbeliever alike. Times change, beliefs alter, the religious formulas of yesterday no longer satisfy the impatient demands of the children of to-day, the old beliefs grow cold and are forgotten, but that devotion to principle which those illustrious witnesses have exhibited is the very pith and marrow of all religion. May that devotion to principle be ours also in the new age, that we may be willing at all times to die for our principles if again should come that supreme test—nay, better than to die for our principles, that we may be willing at all times to live for our principles; that is greater and nobler still.

Mr. Frothingham on Champions of Liberalism.

In a discourse at Masonic temple on Sunday, December 15, Mr. O. B. Frothingham treated of the qualities that go to make a good soldier. His sermon was directed to illustrate, from a military standpoint, the moral attributes that ought to be possessed by the champions of social progress. The speaker believed that a good Liberal soldier must be a combatant and a hard fighter in the moral work. The qualities of the good soldier are numerous and sometimes inconsistent with each other. He must know when to fight and when to stop; he must hav courage and patience, be bold and gentle, pitiless and pitiful; must know how to inflict mortal blows and how to cure mortal wounds. A great deal has of late been said about the battle of life. It is always on the lips of sentimentalists and dreamers who imagine themselves fighting when they are in reality doing nothing; for life is no battle at all to those who do not see a foe. The difficulty with many in the moral struggle is to find a foe; to see the enemy when he is concealed; to hav the robustness of will to go out and find him. The fact, too, must not be lost sight of that courage is not only required by those who fight in arms, but also by those who fight in silks and satins. The speaker made reference to the war between ecclesiasticism and Liberalism, saying that nearly all ecclesiastical shot had been ineffectually directed against opponents in opinion. It was not too late, he contended, to speak of persecutions for opinion's sake when it is remembered that in Massachusetts, the cradle of American liberty, a man (Ezra H. Heywood) may be convicted and imprisoned for holding his opinion, and that in New York another (D. M. Bennett) can be indicted on this account. Mr. Frothingham argued that so far as final results were concerned it made no difference whether a man's opinions were true or the reverse. If the opinion questioned be a true one all assaults upon it will be absolutely vain, and the attack will recoil upon him who made it; and if, on the other hand, the opinion be not founded in truth no amount of advocacy, come from whence it may, can suffice to prop it up. The champion of erroneous ideas is ruined by the click of his own gun. In Germany, France, Spain, and England traces of odium against the Jews as a people may be perceived to-day. That race was deemed bad because some fanatics belonging to it persecuted Jesus; but now the world, recovering its better sense of justice, does not believe that persecution of the Jews is right in any way.

The Roman Emperor, Marcus Aurelius Antoninus—the head of the civilized world in his day—was a man whose elegant writings are among the Greek classics; a man of the kindest heart and sweetest sympathies, but also one of indomitable will. Educated a stoic, he was a woman in nature, and had in essence anticipated some of the best precepts of Christianity, yet he was an opponent of the faith of Christ. He had no respect for its superstitions, and he lifted the mighty hand of a Roman emperor against it, whereby he has earned for himself the stigma of persecutor. Yet he was as fully justified in his course as those are justified who to-day persecute Atheism, Materialism, and the like. Ah, what a different sort of Christianity we might have had if Marcus Aurelius had adopted the Christian religion and infused into it the nobleness, tenderness, goodness of his own nature! Here Mr. Frothingham endeavored to show that as no man knows he is wholly right in abstract ideas, so no one can be justified for persecuting his brother on account of a mere difference of opinion. He asked if Atheism, Materialism, Nihilism were false, and if the answer was in the affirmative, how could the asserter of their falseness prove he was right?

He claimed that an idea was not a serpent to be put down and trodden upon; it was a tangible something which ought to be put down by reason and thought only. Those who assail doctrines in our days do so on the ground that they are unsafe and dangerous to society and that only bad men could entertain them. How do you know this? asked the speaker. An infallible judge is needed to pronounce between fallible men, and where is this infallible umpire to come from? Who can tell if Materialism, Atheism, Nihilism are injurious to society? The persecutor believes that the Atheist must be rotten, the Materialist licentious. Let us suppose gambling and prostitution to be what all the world say they are—bad—how shall they be attacked? The one efficient way to combat an evil is to fight it on its own ground. Mr. Frothingham adverted to a Congressional enactment passed at the instance of a certain society for the suppression of crime, and he claimed that this enactment was wholly inoperative and useless, excepting for the purposes of persecution by some fanatics and monomoniacs. He believed that the social evil was under the eyes of the policemen, whose business it was to deal with; but although the policeman could put his hand on the evil and suppress it, he would not lift his finger against it unless public opinion favored his action. Therefore, such evils will cease only when we are indignant at their existence. The people who suffer, who are struck and crushed down by the evil, are those who must do the fighting. Those whose children are exposed to it must rally together and beat it off. This rally against evil, like every other step gained in the world of progress, must be accomplished by a resolute battle waged, not by those who sit in easy-chairs and theorize about the issue, but by the ones who take their stand in the front rank, using the weapons of reason and common sense to gain the victory over social error and vice of all kinds.

Communications.

Jamieson to Hull.

YATES CITY, ILL., Dec. 9, 1878.

Moses Hull, My Dear Friend: It is as I suspected. You will not affirm what Spiritualists affirm, with all due respect for your opinion to the contrary. For thirty years Spiritualists have taught, and, I think, sincerely believed, that if the entire race, cultured, uncultured, refined or depraved, civilized or savage, would investigate, they would *know* spirit existence and communion to be facts. Yet you hav the hardihood to say, "There is not a Spiritualist in the whole country who believes it." You thus make the Spiritualists as skeptical about their phenomena convincing investigators as Infidels are.

No, Moses; I never attempted to "bulldoze" you. (Boston "cultyoored" phrase.) Were Spiritualism admitted to be a faith, then my proposition would be unfair. Spiritualists constantly assert that it is a knowledge; not to a select few, but to all who will come and drink from the spiritual fountain. But you say, "Many will claim to hav investigated who will say they are not convinced." That is it exactly. Hav they no right to testify? Are they who are convinced the only ones who are competent to testify? There is not a superstition on earth which could not be proved true (?) by such method. Christians attach value only to testimony in favor of Christianity; ignore testimony against it.

I take it for granted that you do not impugn the honesty of those who "claim to have investigated," who were "not convinced," just as you expect people to believe the "convinced" are honest. I concede that any one who says he is convinced is honest, unless I have positive proof to the contrary. The Spiritualist, doubtless, will admit that skeptics who have investigated are as honest as himself.

But I think Spiritualists are convinced on insufficient evidence. In other words, they are honestly mistaken, just as Christians are "convinced" that Jesus has visited them; they are honestly mistaken, believe without sufficient proof.

The crowning glory of Spiritualism (it is asserted) is that instead of a mere faith, it gives a demonstration, a positive knowledge, living, actual facts. Spiritualists say, "Examine, investigate, and proof positive that there is a future life will be obtained." They say the proofs come to high and low alike, and that if the whole world would investigate spiritual phenomena, the whole world would be converted as easily as all mankind could be convinced of any truth or fact in science by investigation.

But you abandon this position. You are coming over, Moses. You say the question, "modern spiritual phenomena" is "too small—too limited." Ha! ha! ha! You are about as heretical as your "god-daddy" now. I care nothing about "ancient" spiritual phenomena, from the fact that the alleged witnesses were, in general, ignorant of science and the laws of evidence. Is there not enough evidence in *modern* Spiritualism? Seems not, by your confession. So you will not discuss the first proposition because you "never found God." Pretty near an Atheist, Moses. You confess frankly that you do not know spiritual existence as you know your own. Neither do I. Giv me your hand. You are almost a skeptical Materialist. It is my opinion that no one has a right to call himself a Spiritualist unless he claims to hav a *demonstration* of spiritual existence. Unless he has that, how much better off is he, on that point, than Christians who hav faith in it—a hope that they will liv after this life? There are Spiritualists who say they *know* there is a spirit world. They say they are *sure* they hav seen the faces of spirit friends who "died" years before. They hav *no doubt* that they themselves shall liv after the body dies. They know all these things as *positively*, they say, as they know their own present existence. Well, that is about as certain as we can be about anything in this world. Such people hav a right to call themselves Spiritualists, because Spiritualism claims to be, not a belief, not a faith, but *certain knowledge* of life beyond this life. I would like to get their evidence. Yours is no better than what I hav. My dear god-son, you are galloping straight into open scientific Materialism. You are a "chip of the old block." There is not difference enough between us on the main fact of Spiritualism for us to debate. I do not say I know that a future life is not true. Any Materialist who says that is neither logical nor scientific. I do not even say I believe that an unending existence for every individual of the race is not true. But belief in all such matters is of no consequence to me. Belief always implies doubt—uncertainty. I would hail with delight the positive assurances—the scientific proofs—that there is a future life on the spiritual theory. I would not giv a "rush" for the Christian's dull heaven; annihilation would be better. An unending existence, where people could progress forever, ought to be true. It seems a necessary complement to this life. But I am afraid it is not true. I would travel the American continent over to get hold of a materialized spirit—just one—only *one*. The trickery and trappery of dark cabinets will not do. I want to hav plenty of daylight on the subject.

You say I hav not, you think, been "hunting for the real evidence," but more intent, you say, in "picking flaws." That is precisely the objection which Christians urge against all Spiritualists and Infidels. I hav been hunting for real evidence, if I know my own thoughts. That was what caused my skepticism. I am still open, as ever, to conviction, still as free to accept truth from any source. Yours for the truth,

W. F. JAMIESON.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

NEW YORK, SATURDAY, DEC. 28, 1878.

TO TAKE a needed step in the spelling reform, we have acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words have, give, and live, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly.

End of the Volume.

This number completes Vol. V. of THE TRUTH SEEKER. Through five and one-third years it has struggled for an existence, during the most disastrous period of financial depression and hardship that our country has ever known. It has been a hazardous experiment, the ultimate success of which has been an unsettled problem, and we are truly glad to hav passed through the trying ordeal so well, and that our paper has become so thoroughly established in the affections of the Liberals of the country.

We hav doubtless committed some errors, and our judgment has sometimes been at fault, but our intention has been to do the best we knew how. If we hav fallen short of our full duty, we sincerely regret it and hope to run more wisely in future. We work for the Liberal public, and we wish to perform our work to their satisfaction. It has been our one purpose to vindicate the cause of righteousness and truth and to expose the fables of mythology, the errors of theology, and the shams of falsehood and superstition. Whether we hav acquitted ourselves well or ill our readers must decide.

We hav endeavored to uphold the principles of free thought, free speech, a free press, and free mails. We hav opposed, to the extent of our ability, the encroachments that hav been made upon these glorious principles by insidious, unconstitutional laws, enacted surreptitiously at the instance of our orthodox opponents and defended by some who call themselves Liberals. We trust that we hav discharged our duty in this direction, and believe that time and reflection will convince all rational minds that the freedom of speech, the freedom of the mails, and the freedom of the press were better guaranteed by the Constitution as framed by our honored fathers than as tinkered and remodeled by Comstock and the employees of the Y. M. C. A. We believe they will become convinced that all efforts of the defenders of sectarianism and bigotry, whether of the orthodox pattern or otherwise, to supplant the liberties of the people with a system of moral censorship and espionage will be replete with evil to our dearest rights, and are only intended as auxiliary aids to priestcraft and mental tryanny —a means of punishing Freethought by attacking it under another name. We trust that we hav exposed the duplicity that has been employed in trying to crush Radicalism under the name of "obscenity;" and we shall labor still more in this same direction if duty demands it. We think, however, that the question has been so well discussed that most persons will be able to come to correct conclusions upon the subject. Of this fact we may rest assured: that we cannot be too jealous of the priceless rights given us in the Constitution, nor can we view with too much apprehension all efforts, direct or indirect, to set them aside.

We trust the coming year may be one of increasing vitality for THE TRUTH SEEKER. Notwithstanding the stringency of the times, it is hoped that its readers may grow in number, and that its influence may be more widely extended. It is desired that every friend of the Liberal cause who thinks this paper ought to be sustained to further oppose error and superstition will not only subscribe himself but induce as many others to do the same as possible. Let those who think that it is not yet time for its sun to set and for its light to pale into absolute darkness feel public spirit enough to help it along financially in the rough road it has to travel. Our expenses are necessarily heavy, and without Liberal patronage they cannot be met.

Let us request every one whose time has expired to renew as early as possible. We are in arrears ourselves and need funds to get us out of debt. If all will renew promptly, it will not be a heavy tax on any individual, and will relieve our embarrassment very much.

We are sorry that there are any who on account of the hard times decide that they cannot accompany us any longer, and bid us pursue our wearisome journey without their company. It makes us sad to part thus with old friends, and it is our hope that they will soon see their mistake and correct it by again sending for the paper. We well know that all the churches, all the clergy, and all the minions of superstition and bigotry are against us, and if the Liberals do not sustain us we must go down. Let every one feel a personal pride that THE TRUTH SEEKER livs and flourishes.

Let us again request the hundreds who are in arrears to pay what they owe us without further delay. We are needing every dollar that is due us, and we hope the believers in honor and justice will not ask us to wait longer.

While we hope that our present readers will continue with us and pay promptly as they go, we earnestly request those who do not want to longer take THE TRUTH SEEKER, and do not intend to pay for it, to notify us of the fact at once. We cannot afford to send it unless it is paid for. We would be glad to be able to send it broadcast over the land, without money and without price, but unfortunately we are not. We hav only the income from the paper to keep it up, and as our expenses run to about $250 per week it will be seen at a glance that all should pay us promptly.

We hav made it a rule to continue sending our paper unless ordered stopped or we hav some good reason to discontinue it, so we hope every person who wishes it no longer will notify us of the fact at once or get their postmaster to do so.

The time of many trial subscribers expires with this number, and it is possible that some of them may not continue to take the paper; will they please notify us of the fact? Several persons hav written us to discontinue their paper after a certain date, but as we make no record of such reques's, all such are included among those who are asked to send us notice to discontinue. We hope, at all events, that all who are in arrears will be honorable enough to pay the amount of their indebtedness when they ask to be discontinued.

Let us hope, again, that the number who wish their names removed from our lists will not be large. If they cannot remit for the whole year, a half or even one-fourth at a time will be acceptable. Twenty-five cents a month for so large a paper as this is by no means an excessive tax to those who wish to see the cause of Freethought flourish.

Our Attendance at Watkins.

On the evening of Monday the 16th—our trial in the U. S. Circuit Court of this city being laid over for a few days—in company with Miss Josephine S. Tilton, we took cars for Watkins, Schuyler county, to attend on the behests of the Court of Oyer and Terminer, held there the present month, as prescribed by our bond given in the Court of Sessions, before Judge Hurd, in August last. We arrived in time for breakfast, and found in waiting upon the same court, W. S Bell and George Mosher, who were indicted at the same time and for the same offense with ourselves.

Our cases had been set by the Prosecuting Attorney for the 17th, but no disposition was shown to call them up on that day. The Court was busy in trying civil cases, such as who should pay for a coffin in which a woman was buried more than six and a half years ago; who was to blame for removing certain line-posts from a certain lot of ground; how much a Mr. Ellison was indebted to Dr. Robert Bell for defaming him and asserting that the latter had sworn to a falsehood, etc., etc. These tedious cases we were compelled to listen to while waiting for the great criminal offense of selling a copy of "Cupid's Yokes" to be called up.

The Court of Oyer and Terminer is presided over by Judge Martin of Elmira, assisted by two side justices, and Judge Hurd of the Court of Sessions was acting as attorney in the slander case and others. It seems Judge Martin did not think our indictments belonged to be tried in his Court, and that they ought to go back to the Court of Sessions, which is to sit in February next. So after waiting nearly three days we were required to giv new bail that we would appear to answer at the Court of Sessions in February, and we were then allowed to depart in peace. The next morning found us at home at our editorial duties. Mr. Bell proceeded to his home in New Bedford, and Miss Tilton remained in the vicinity of Watkins to visit a friend and sell some of Mr. Heywood's pamphlets.

The gentleman who offered himself as bail for us is Mr. Samuel G. Crawford of Havana, three or four miles south of Watkins. He is a patron of THE TRUTH SEEKER, and is really one of the finest specimens of nature's noblemen with whom we hav had the good fortune to become acquainted. He has reached the ripe age of eighty-three years, but is still as active in mind and body as many men are at forty and fifty. He is among the earliest settlers of Schuyler county, having moved to his present residence some sixty years ago and before there was a house where the town of Watkins stands. He informed us that he has lived fifty-three years in the house he now occupies. He is well and favorably known in that section of the country, and few men are more respected than he by those whe know him. For several years he was Justice of the Peace, and his decisions in the cases brought before him were regarded as eminently just. He is a man of high moral principles, and his aim through life has been to do his duty and to wrong no man. He raised a family of children, three sons of which survive, and he has the satisfaction of knowing that they are intelligent, honored members of society, filling responsible positions of trust and usefulness, and highly respected by all who know them.

Mr. Crawford was raised in the orthodox church, but his honest sentiments revolted at the idea of God having created untold millions of helpless human beings to suffer cruel torture for ever and ever; and more than half a century ago, during the ministration of Hosea Ballou, he embraced the Universalist doctrine, and has since remained a firm disbeliever in the doctrine of hell and a devil. He now holds THE TRUTH SEEKER in high esteem and is a regular reader of it.

We felt honored that such a worthy man should make three trips to Watkins for the purpose of seeing us, and we highly enjoyed the visits we had with him. He said, as a resident for sixty years of Schuyler county, he felt ashamed and mortified that its Court should indict four persons as criminals for so trivial an affair as selling "Cupid's Yokes." He said he had read the pamphlet, and, while he did not approve of its doctrines entirely, he saw nothing in it for which a person should be sent to prison for writing, publishing, or selling.

At the first interview we had with him he offered to go on our bail bond if we were required to giv new bail, and we were glad to accept his kind offer. He performed the same kindness for Mr. Bell and Miss Tilton, and we will all long hold his kindness in remembrance. He said he had got to be too old to attend to any regular business, but that he was very willing to put in his time when he could do any good. He seemed glad of the opportunity of doing us a friendly act in time of need. Now our next duty is to put in an appearance at the Court of Sessions in February, 1879.

In this connection we wish to do a simple act of justice to Judge O. P. Hurd In September last we animadverted in words of censure upon his course in urging the Grand Jury to find a bill against us and for allowing the Rev. Waldo to go before them and urge them in the same direction. The information that such had been the case came to us direct from citizens of Watkins, and we supposed it was true; but we hav recently learned that it was not true, and we feel that it is but just to the Judge that we make the statement in these columns. In his instructions to the Grand Jury he informed them that "Cupid's Yokes" had been pronounced obscene by the U. S. District Court in Boston, and that he had read it and considered it obscene; but he did not the second time urge them to find a bill against us, nor did he allow Mr. Waldo to go before them to urge them in the same direction. This charge was based upon incorrect information. We certainly do not wish to wrong the Judge, who stands fair among those who know him, and we cheerfully make this correction.

Our Case in the U. S. Circuit Court.

When our case was laid over last week on account of our going to Watkins, etc., no day was set on which it should be called. It is in the open calendar, and may be taken up at any time when the District Attorney or Judge Benedict may see fit. It may be called up during the present month, or it may lay over till next month. Of course, we are by no means anxious to hurry the matter. A reasonable delay will not displease us, nor will our chances be lessened by it. We only hope that injustice may not be done us, and that the officers of the Court may not be unduly influenced against us. We simply ask for justice.

Assistant District Attorney Fiero seems to hav our case in his control, and we fear he is not too friendly towards us. In speaking with a party a few days after our arrest, he said, "We hav Bennett again, and we intend to put him through this time." Now, we hope he does not intend to "put us through" only as right and justice dictate. We also learn that Comstock is fully determined that we shall be convicted this time. He was very indignant last year that we escaped from his grasp, and now he is particularly anxious that the prison doors should close upon us. He has said that he commences no cases without the approval of the legal committee of his Vice Society, and it is fair to conclude that our case has been duly canvassed by his committee and that he has been told to "go ahead." What will be the result of this prosecution remains to be seen; but with the pardon of Heywood and Floyd before the Court, and the disinclination at Watkins to prosecute us, it would seem that the ardor of the District Attorney, and even of Comstock himself, would be slightly checked. If they can find no greater offenses against law and morality to punish than we hav committed, it would seem that their Court might take a vacation till after the holidays at least.

Pardon of Ezra H. Heywood.

We are sure every reader of these columns will be rejoiced to hear that Mr. Heywood has received the pardon of President Hayes and that his imprisonment in Dedham Jail has terminated, after a cruel duration of seven long months. He was liberated on the evening of the 19th, took breakfast with his friends in Boston on the morning of the 20th, and proceeded to join his family at Princeton, where, we can easily imagine, there was a happy meeting.

Every person who signed the petition for Mr. Heywood's release has reason to congratulate himself for having contributed to the influence brought to bear upon the President's mind in regard to the matter, as well as the contributors to the Defense Fund, a portion of which was used in securing Mr. Heywood's release. But a very large share of credit is due to Mrs. Laura Kendrick, of Boston, who made a journey to Washington for the express purpose of laying the petition before the President and other parties concerned, and used her earnest personal efforts to procure the pardon. We well know the anxiety she felt upon the subject, and can rejoice with her in the success that has crowned her efforts.

How different must be the feelings of Anthony Comstock, by whose machinations Mr. Heywood was sent to prison. When he learned that the petition had been forwarded to Washington, and that measures were being taken to obtain a pardon, with the fiendish instincts which hav always actuated him, he sent on inimical affidavits and documents concerning Mr. Heywood, and did all in his power to prevent the pardon being obtained. He must feel particularly snubbed by the result, and that his wishes hav been disregarded. What can the man think he has gained by his persecution of Mr. Heywood? By a falsehood he procured a copy of "Cupid's Yokes" to be sent him at Squan Village. He has made several journeys to Boston to prosecute his victim; the time and attention of the United States Court, was occupied at the trial of the case, and again in hearing the arguments for appeal after conviction; an honest man was unjustly condemned; a husband and father was torn from his wife and little ones, confined with felons and lawbreakers, and for seven months has been compelled to neglect his own business, which has suffered in consequence,

and to do menial tasks with thieves and robbers—and what has been gained by it all? What has Comstock gained? What has the Church gained? The pardon of the President has virtually condemned it all, declared the prosecutor a mere persecutor, and pronounced Heywood an innocent man. The President evidently thought that sending a copy of "Cupid's Yokes" through the mail was really no crime or he would not hav pardoned him. And doubtless this day he regards E H. Heywood as a far better man than his villainous persecutor, Anthony Comstock.

The conviction and imprisonment of Mr. Heywood, by the highest authority of the United States for publishing his earnest convictions is one of the greatest outrages of modern times, and must stand as a lasting disgrace on the escutcheon of our proud country—a disgrace that such a man as Anthony Comstock should by falsehood decoy his victim, and then be able to manipulate the highest authorities of the government to procure an unjust imprisonment—a sad, sad commentary on the quality of liberty enjoyed in the United States and the unjust control wielded by the Church power. May the repetition of this dismal farce be unknown in our land!

The pardon of Floyd by Gov. Rice of Massachusetts, and now of Heywood by President Hayes, indicates that the panic on "Cupid's Yokes," and the scarecrow of obscenity is subsiding, and that a rule of common sense is being inaugurated. It is to be hoped that the rule of Comstockism and sectarian persecution in our country is at an end.

We learn that a thanksgiving or jollification meeting, or a Heywood reception, will be held on the evening of Jan. 3, 1879, and we trust it will be largely attended.

In this connection we will lay before our readers a copy of Mr. Heywood's letter to the President with the preliminary remarks as given in the *Boston Globe*. It will be seen that Mr. Heywood does not cringingly beg for pardon for any wrong he has committed, but like a deeply injured citizen of this republic he asks to be released, because he has been wronged, because of his declining health, and because of the urgent needs of his family.

A Novel Petition.—In view of the fact that the text of President Hayes' pardon of E. H. Heywood, as published yesterday, makes it appear that he applied for pardon in the ordinary sense of that phrase, we publish below Mr. Heywoods' application, that the grounds of it may be known to the public.

"*To the President:* I hav the honor to represent that I was indicted, tried, convicted, and sentenced to two years' imprisonment at hard labor for having sent through the mails a certain essay entitled "Cupid's Yokes," of which I am the author. That I am informed that about six thousand of my fellow-citizens hav petitioned the President for my pardon. That these petitions were referred by the President to his Attorney-General for examination and report, and that the Attorney General has made his report and has recommended a pardon. That the President has been pleased to observe to one of my friends that I hav made no application for Executive clemency. Assuming that this omission may in some way embarrass the President, I now present this my application for the intervention of the President in my behalf in the exercise of his pardoning power. I do this—First, because I hav never believed that what I had done was any infraction of the law. Second, because, in writing and sending this essay it is not claimed by any one, so far as I am advised, that I had any criminal intent. Third, because, as the author of this essay, I only gave expression to views conscientiously entertained by me, in the hope and belief that I might thereby benefit my fellow-men. Fourth, because my health is being daily impaired by reason of my imprisonment. Fifth, because I do not believe that the public welfare to any extent demands my incarceration. On the contrary, I sincerely believe that my imprisonment is an outrage upon the rights of free speech and a free press. Sixth, because my helpless family, to whom I am bound by the tenderest ties of love and affection, are suffering bitterly by reason of my imprisonment.

"If these considerations, together with others which hav been brought to the attention of the President, shall, in his opinion, justify and call for my release, I shall be profoundly grateful. If, on the other hand, the President shall be of the opinion that his duty forbids his interference in my case, I hav no other appeal to make, but will endure as patiently as in me lies the keen sufferings which are my daily lot and the great wrong which has been done me, until my term expires or death shall come to my rescue.

"With sentiments of highest regard, I hav the honor to be your friend and fellow-citizen, Ezra H. Heywood."

Unconstitutionality of the Comstock Postal Law.

An editorial in the New York *Sun* of the 23d inst. contains the following sensible remarks:

We do not believe in the constitutionality of the law under which this conviction [Heywood's] took place. The Government has nothing to do with the moral or intellectual quality of the matter transmitted through the mails. It has no right of discrimination. If it may discriminate for a good purpose, it may discriminate for a bad purpose. The power is fraught with too much danger of abuse to be safely intrusted to the Government.

In early anti-slavery times a determined effort was made to exclude from the mails in the slaveholding states every denunciation of the sum of all iniquities, human slavery. The people protested against the espionage put upon the mails, against the interference with the freedom of the press. We condemn the attempt to interfere with the mails now, though it be with a very different intent, because it violates the same great, essential principles of liberty.

It seems singular how any sensible person can come to any other conclusion. When once matter is deposited in the mails, and the requisite amount of stamps is attached, it is *sacred*, and the Government has no kind of business to inspect it to ascertain its moral character, whether it is good or bad, black or white, moral or immoral, decent or indecent. Its only duty is to transport the matter duly mailed to its place of destination with the least possible delay, and without censorship or espionage. To yield this important point is to surrender one of the grandest principles of American liberty. It is the last step a Liberal or one calling himself a Liberal or a lover of liberty ever ought to take.

A Few Questions.

If the Vice Society of this city, or its very officious agent, or the Judges, or the prosecuting attorneys of the United States Courts really wish to suppress vice and crime, would it not be well for them to direct their attention to where they undoubtedly exist?

Can they not find in this city and everywhere large numbers of robbers, some called capitalists, bankers, stock brokers, insurance officers, trustees, guardians, dealers in various commodities, etc., etc., who are constantly despoiling honest people, including widows and orphans, of their property, turning them out almost naked in the world like shorn lambs in a tempest?

Can they not find some ten thousand places in this city where intoxicating drinks are sold, and where drunkards and criminals by the thousand are made, and where mothers and children are robbed of money which should feed and clothe them?

Can they not find scores of concert and dance-houses where dissolute men and women nightly congregate and indulge in indecencies, vices, and crimes of an indescribable and horrible character?

Can they not find in this city alone one thousand houses of prostitution and assignation, where virtue is sold for money, and where adultery, promiscuity, and the grossest sexual immoralities are constantly being committed?

Can they not find numerous gambling hells, of high and low degree, where men are nightly robbed of thousands of dollars and where the worst crimes are committed?

Can they not find in the cellars and attics of our lowest streets hundreds, yes, thousands, of sneak-thieves, robbers, and even murderers, who subsist in the vilest and most criminal manner?

Can they not discover, in any desired number, mock-auctions, Peter Funk shops, professed gift concerns, and swindling establishments of all kinds, where unsuspecting visitors from the rural districts and other localities are almost constantly being robbed of their scanty means?

If pernicious literature—that which is a positive damage to the young—is what they are after, can they not find dime novels, "blood-and-thunder" stories, boys' and girls' magazines, and publications of a similarly bad character in almost countless profusion on nearly every news stand in the city and being sent in all directions by hundreds of thousands of copies?

Can they not find in every book-store and at every book-stand in the city and in the county, as well as in nearly all the private libraries in the country, the writings of Shakspere, Boccaccio, Rabelais, Montaigne, Sterne, Smollet, Fielding, Byron, Burns, and other writers, in which, in the aggregate, can be found more than ten thousand times the obscenity contained in "Cupid's Yokes"?

Can they not find in the Bible House, in every book-store in the city and county, in every Sunday-school, in a large number of the common schools and in nearly every house and cabin in the land one or more copies of the Jewish Scriptures—and in the aggregate probably twenty-five millions of copies—in a single copy of which there is fully a thousand times as much indecency and obscenity as exists in "Cupid's Yokes?"

If they are really looking for wrongs to punish is it necessary that they should hunt up and hunt down an old man whose only alleged offense is depositing a single copy of "Cupid's Yokes" in the public mails?

Is it not some other reason that sends them after this old man than the crimes that he has committed? Is it not because he is a heretic and avows an unbelief in the popular theology of the time?

Is it really a crime to deny popular doctrines and to advocate unpopular ones for which the United States Courts should deprive a man of his property and his liberty?

When the Government of our country—by the strong arm of its power, by its attorneys, marshals, judges, and courts—deprives a man of his dearest rights for opinion's sake, has it not absolutely descended to a despotism that would disgrace any Government in the Old World and wholly out of character for the Government of the United States late in the nineteenth century?

Should not every attempt at usurpation of the rights and liberties of the people on the part of the agents and representatives of the Government be frowned down by the entire people, and should not the utmost freedom of thought and expression be allowed? Should not freedom of thought, freedom of speech, freedom of the press, and freedom of the mails be preserved with the utmost jealousy and persistency of purpose?

Tampering with the Mails.

We hav excellent reasons for believing that pamphlets and books which we duly stamp and deposit in the mail in this city are intercepted and not sent to their destination as they should be. We hav received nearly a hundred letters from persons to whom we know we hav mailed pamphlets, informing us that the matter so mailed never came to hand. This kind of business is doubtless performed by Anthony Comstock or by his orders, for we hope there is not another man in anywise connected with the postal department mean enough to be guilty of such an act. It is an outrage upon the rights of freemen worthy of the most severe condemnation. It is doubtless done under the sanction of the postal law of 1873, which is the only authority that can be adduced that in the slightest degree justifies such acts of censorship and inspection of the moral quality of the mails.

It seems most singular how any liberal-minded man can advocate anything of the kind. If post-office clerks hav the right to inspect and throw out mail matter and confiscate it because they pronounce it indecent, they hav fully as much right to throw out other matter because they deem it immoral or heretical. We can never more hav free mails in this country if any kind of censorship or espionage is to be tolerated. No Government inspection or inquisition into the moral matter of the mails is wanted or should be tolerated. So long as we pretend to hav a free Government, let us insist upon free mails.

Great Encouragement.

Mr. C. D. B. Mills, Chairman of the N. L. League OF AMERICA— the shining apostle of respectability and morality, who all along has been opposed to the League movement, but who joined it especially in the Abbot interest but a few days before the assembling of the Syracuse Congress and just in time to help lead in the revolt and divide the organization because Wright, Green, Palmer, Wakeman & Co. were not moral enough to suit his refined taste, and who made himself busy in traducing those who did not just agree with him, and gave information to the Syracuse papers that the opponents of Mr. Abbot were vile Free-lovers, defenders of obscenity, dealers in nastiness, etc.—this same Mr. Mills is out in a letter in *The Index* which is calculated to giv great comfort to the cultured faithful. He says, "A lady of high culture and eminent worth" in Mt. Pleasant, Iowa, sympathizes with Mr. Mills and Mr. Abbot.

Another cultured "lady in Battle Creek, Mich., of not less exalted worth and royal character," writes that she is also in sympathy with Mills and Abbot.

A gentleman in Lake City, Minn.—undoubtedly cultured also—has sympathy in the same direction.

And still another gentleman in Maple Rapids, Mich.—whether cultured or not is not stated, but evidently respectable—who likewise has sympathy in the same direction with the other three, approving of Mr. Abbot's dividing the League because seventy-six voted for Mr. Elizur Wright instead of himself.

The League OF AMERICA ought to be very happy over this outburst of sympathy, and more particularly in view of the fact that the efficient Mr. Mills is soon to start out on a Western tour, during which he will organize all the Leagues *of America* that are awaiting his service if they will only pay all expenses. All this encouragement is intensified by the first League of Boston, which after nearly two months of deliberation, has at length concluded to follow Mr. Abbot to *America* in taking serious umbrage because he was not voted for by enough of the "vile obscenists" and dealers in nastiness to elect him. Had they only voted for Mr. A. instead of Mr. W., their characters would hav been spotless. But let the Americans take courage and be very hopeful, the first League of Boston is all right, two cultured women and two respectable gentlemen sympathize with them, and Mr. Mills is soon to start West.

A Terrible Responsibility.

If the Christian religion is true, and if it is a fact that of the uncounted millions of human beings that are brought into the world but the smallest fraction of them inherit eternal life and enter into the joys of Paradise, while the great bulk of the race are cast down in the region of eternal torment, what a great wrong Christian parents commit by bringing children into existence. Cannot they understand that in ninety-nine chances in a hundred they are peopling the regions of the damned? Can they placidly view the situation when they reflect that not more than one per cent of the human family form the elect that are admitted into happiness, while ninety per cent are cast into the fire that never is quenched and where the worm dieth not? What a fearful wrong they are guilty of, to be sure! What a crime to bring helpless creatures into existence to be damned forever and ever. How can any man or woman who believes the claims of Christianity ever be guilty of so monstrous a crime as to aid in bringing a human being into existence? If the chances of salvation are so small and the yawning gulf of hell so large, they never, never ought to be the means of placing a single soul in the remotest danger of being cast into that terrible gulf. Assuredly believers in Christianity ought never to marry nor hav children.

Bound Volumes

Of The Truth Seeker for 1878 will soon be ready for sending out to those who wish a copy, well bound in cloth, for $4 00, containing 832 pages. We hav but a limited number of copies and can fill but a limited number of orders. Of course all will not speak at once.

Owing to a damaged lot of paper we are short of number 50 of The Truth Seeker for Dec. 14th. Those who hav copies on hand and do not care to retain them will confer a favor on us by mailing them to us. They may draw upon us for the value in tracts or anything we hav to offer.

Let those who are renewing for 1879 remember that by sending $5 00 they will pay for The Truth Seeker one year and will be entitled to a copy of either "The World's Sages," Amberley's "Analysis of Religious Belief," "The Champions of the Church," or Thomas Paine's great works in one volume. For $3.50 they pay for The Truth Seeker one year and obtain a copy of the "Humphrey-Bennett Discussion," "Proceedings and Addresses at Watkins," or "Interrogatories to Jehovah," bound in cloth.

By the by, *The Index* has never found it convenient to copy into its columns Mr. Frothingham's letter declaring his opinion in favor of the *repeal* of the Comstock laws, as he was requested to do. Possibly the editor deems it of sufficient consequence to lumber up its columns with the space requiring the announcement of new Leagues joining the *Americans*, or old Leaguers declaring allegiance to the same, may hav crowded it out. Mr. Frothingham's opinion might possibly offset that of H. Clay Neville of Ozark.

Communications.

Jesus and his Apostles.

BY ANTICHRIST.

A column and a quarter will suffice to answer the four columns of W. E. Coleman's strictures on "Antichrist."

He says he has carfully read our articles in the *Investigator* during the past three (four) years.

If so what excuse has he for falsifying our fundamental position? He says that "Antichrist has labored vigorously to make the world believe that Christianity originated from astronomical allegory," and he adds that Mrs. Chappellsmith has completely refuted that theory in the *Investigator* and "routed Antichrist, horse, foot, and dragoons."

Either we or our critic hav been dreaming. When did we ever even allude to such a theory, much less advocate it? On that question we stand about 8 to , and Mrs. Chappellsmith will be as much surprised as ourself to learn that she has routed us. Our critic ought to know that she and we are in entire accord on the question of the historical existence of Jesus and his twelve apostles. She differed with us on a side issue some time ago, not on the main question.

Here endeth the first lesson.

Mr. Coleman attempts to refute our allegation that Kipha is the only proper name, so far as we know, that has ever been translated instead of being transferred. He points to *ha Mashiach*, translated *ho Christos*. Does he mean to aver that "the anointed" is a proper name? We hav a Baptist translation of the New Testament in which *ho Christos* is generally and very properly rendered "the anointed," for it is an epithet, not a surname, even when the definite article is improperly omitted.

Nor are the titles of crowned heads, such as William *the Silent* (*le taciturne*) Philip *the Fair* (*le bel*), etc., proper names, but epithets. But even if you insist on calling them proper names, they all hav the definite article prefixed, which neither Kipha nor Petros ever had. Whether Kipha was Simon's surname before Jesus met him, as Matthew and Luke tell us, or a surname given to him by Jesus, as Mark and John say, he was never called "*the* Rock."

The change of the name Saul to Paul was not a translation, and James is only one of the English equivalents of Iakob or Iakobos.

Here endeth the second lesson.

The third and last main point of our critic is one which we met in this way four years ago.

"The Christ of Christendom is the Pauline Christ, the historic existence of whom depends upon what Paul believed and taught. Now Paul was a mystic. He preached "Christ crucified"—as if others preached Christ not crucified. He (or rather some other writer assuming his name) says in 2 Tim., ii, 8, "Christ was raised from the dead according to *my Gospel*"—as if according to some other Gospel he was not raised from the dead. Paul never saw Jesus except in imagination (1 Cor. xv, 8), and never met but two or three of the so-called apostles, namely, Peter (or rather Cephas), James, and John (Gal. i, 18, 19, and ii, 9). Query: Who was this Cephas mentioned by Paul many years before the Evangelists wrote their Gospels? And who was this James the brother of the Lord, and what kind of a brother was he to the Son of God? And who was the Lord Jesus Christ that appeared to Paul in an abnormal state, or as to one born out of due time, that is, prematurely born? Rejecting as pure fiction his miraculous conversion, with all its accompaniments as recorded in Acts, but not at all corroborated by Paul himself in his Epistles, and making due allowance for interpolations and mystifications in his writings, may not all he wrote concerning Christ apply as well to the ancient Hindoo Christna as to the Jesus whose fabulous biography was *afterwards* composed as a fiction, but after the lapse of a century or two came to be credited by the multitude as fact."

It was our intention to discuss the question of Paul's Jesus further before concluding our work. We admitted at the outset that this was a formidable point, indeed it was the only difficulty of any magnitude in our way. But there is considerable to be said on the mythical side of the question, in spite of the dogmatic assumptions of our critic. 1. Paul knows nothing of Judas, nor indeed of any of the Galilean Apostles, and he names other persons as apostles. His James, Kipha, and John are evidently not Galilean fishermen, but priests of Jerusalem. 2. The sight which he had of the risen Jesus was undoubtedly like that of the other brethren; 500 of them together saw him at a materializing seance. 3. The earliest appearance of Paul's Epistles that we know of was in the hands of the so-called heretic Marcion, a Gnostic who denied that Jesus was ever born, or that he was anything but a phantom. Those Epistles were no doubt tampered with afterwards to suit the Catholic creed. 4. In a recent article (Nov. 13), we proved that the Gnostics who believed in an ideal Jesus flourished before the Christian era, and it is admitted that in the 2nd century Gnosticism had spread over the whole civilized world, while orthodox Christianity had scarce yet obtained a foothold.

But, happily, we are now relieved of all difficulty in regard to Paul by the discovery, made by our brother "Scholasticus," that he lived before the Christian era, contemporary with a Simon Kipha who died on a tower about 39 B. C., both being disciples of Jesus, the son of Mary and Joseph Pandera. Our esteemed brother has blown up the snag with a charge of nitro-glycerine, and "Antichrist" now finds plain sailing. The Toldoth Jeshu story, revised from the Hebrew text, and with full notes by "Scholasticus," will be appended to our forthcoming work, half of which is already set up.

A few minor points by our critic we will barely glance at. He says the fact of the objective existence of Jesus and his twelve apostles, and of the crucifixion about the time specified in the gospels, has been established by scientific proof. This we emphatically deny.

He says that no proof exists that Cephas, James, and John were Essenians. We hav in former articles adduced considerable evidence that they were.

He says the Talmud and the Apocalypse afford evidence of the objective existence of Jesus and his apostles. Yes, the Talmud says that they lived a hundred years before the time of Pontius Pilate, which agrees with the Toldoth Jeschu story. But we find nothing in the Apocalypse to confirm the gospel legend. On the contrary, what the Revelator says about "the twelve apostles of the Lamb slain from the foundation of the world" reads very much like an astronomical allegory.

Our critic avers that "not a vestige of a mythical Messiah can be found in early Christian literature." With all the early Christian literature at hand we affirm that it is full of evidence of a mythical Jesus.

If Mr. Coleman shall be able to find in our forthcoming book an argument half as weak as his about *Petros*, or a blunder a tenth part as bad as his about our maintaining the solar mythical theory, we will forgive him for finding our "speculations invariably strained, far-fetched, fanciful, and baseless," and for characterizing our arguments as "absurd and puerile."

The Question of the Hour.

ABSTRACT OF A SPEECH DELIVERED IN BOSTON BY DR. T. A. BLAND.

John Stuart Mill said: "The fatal defect of the monetary system of England is found in the doctrine that paper money must be redeemed in gold or silver coin;" and adds: "The adoption of this heresy by the United States of America has been the source of infinite harm, resulting as it has, in a constant succession of inflations and panics." One hundred years ago we had a revolution; but in view of the fact that we still hav class legislation, and cling to the system of political economy inherited by us from our monarchal ancestors, the question, "Do revolutions revolutionize?" is pertinent. Our revolution was only partial. We got rid of monarchy and entered upon the experiment of republicanism. The Declaration of Independence declares all men free and equal, but for eighty years our Constitution and statutes recognized slavery. Equal rights to all, exclusive privileges to none, is a cardinal doctrine in theory, but in the face of this grand and fundamental idea of freedom, we hav gone beyond the old monarchies in fostering monopolies by special legislation. To such lengths hav we gone in this direction that railroad, bank, and other gigantic corporations rule this country, controlling legislatures and influencing the action of Congresses, Cabinets, and Presidents. Through special legislation the railroad rings hav robbed the people of a large portion of the public lands, and through the same means the bankers hav absorbed the profits of labor to such an extent as to bankrupt a large portion of the men of enterprise and reduce the wage classes to a condition little less tolerable than that of the serfs and paupers of Europe. The bankers hav had a monopoly of the currency of the country, and hav thus been able to tax labor and enterprise at will in the form of usury, and to change prices at will by manipulating the money market.

The cumulative power of usury is little understood, save by financial experts. Could the masses of the people who pay interest, and this includes all save those who receive it, comprehend the subject as fully as the banker, the broker, and the insurance actuary understand it, they would see themselves practically standing on the brink of an abyss of ruin, from which nothing can save them but a right about face, a radical change in the financial policy of the country, and the adoption of some plan by which the power of usury can be broken. The indebtedness of the United States, public and private, is estimated at not less than $10,000,000,000. The following figures are furnished officially by the Bureau of Statistics. We use round numbers only; National debt, two billion two hundred thousand dollars; State debt, $359,000,000; county debt, $200,000 000; municipal debt, $100,000,000; railroad debt, $2,300,000,000; private debt, (including that of individuals and firms,) $4,850,000,000. Grand total, ten billions of dollars. ($10,000,000,000). This enormous sum of $10,000,000,000 is perhaps an under statement of the aggregate indebtedness of the United States. The average rate of interest on all classes of debts is about seven per cent, making an aggregate interest of $700,000,000, and this sum if not paid, is annually added to the principal, increasing the interest the second year to near $750,000,000.

Are we paying the interest on our debt? We answer, no; nor is it possible for us to pay it, for the following named reasons: According to the census of 1870 the assessed value of the entire property, both real and personal, in the United States was $16,000,000,000. The estimated value is placed at $30,000,000,000. We accept the larger amount as correct. At least one third of this sum represents idle and of course unproductive capital, as farm lands not under tillage. We hav $20,000,000,000 as a working capital with which to carry on farming, manufacturing, merchandising, etc., etc. In the matter of profits, exact figures cannot be obtained; but we hav them supplied with sufficient practical accuracy from the Bureau of Statistics to enable us to approximate the truth very closely. The average net profit on all business, farming, manufacturing, merchandising, etc., etc., is under three per cent. on the estimated capital of twenty billions of dollars. With a view to reliability, we put it at three per cent, or six hundred millions of dollars. This is our aggregated total productive income annually, on the basis of a total capital valuation of twenty billions of dollars. With this six hundred millions we must meet $700,000,000 of interest; or, failing to do so, we must add the amount of the deficiency to the interest-bearing debt, thus increasing the aggregate indebtedness and correspondingly adding to the interest. To pay a debt of $700,000,000 with an income of $600,000,000 would be a feat of financial skill not yet developed. It were absurd to assert that we can possibly escape bankruptcy if the present rate of interest is to be maintained.

The inevitable conclusion from the foregoing premises is that the creditor class, the money lenders, are destined under the present system to absorb the entire wealth of the continent in a very short time, and reduce the debtor class to practical serfdom.

We hav said that the average of usury is seven per cent. There is one class of public creditors who receive very nearly, if not quite fifteen per cent annually on their money, the national bankers, who hold four hundred millions of dollars in five and six per cent Government bonds, many of which cost their owners less than one-half their face value, and all were bought at far less than their face value; and this same class of capitalists hold, in addition, $350,000,000 in national bank notes which cost them nothing, but which are loaned to the people at interest varying at from seven to twelve per cent, owing to locality, and thus they realize in dividends about fifteen per cent on their invested capital. If one dollar loaned at fifteen per cent compound interest for one hundred years will amount to one million seventy thousand dollars, how long will it take the national bankers alone to absorb the entire wealth of this continent? One hundred years ago, Anselm Rothschild, a German Jew, laid the foundation of the fabulous wealth now controlled by his descendants. He began his career as a pawnbroker, but after getting a few thousand dollars he started a bank. During the past century the house of Rothschild has confined its business to banking and dealing in public securities. The rate of interest received by them has not averaged over four per cent per annum; yet their total accumulations are estimated at six hundred millions. Had the rate been fifteen per cent per annum, instead of four the Rothschilds would by this time hav owned this planet and all its accumulated wealth. In 1864, five money-lenders in a Western city bought five hundred thousand dollars of United States six per cent gold-bearing bonds for two hundred thousand dollars, gold coin. Depositing these bonds with the Sub-Treasurer, they secured four hundred and fifty thousand dollars in national bank notes. These they loaned to business men at ten per cent per annum. That was fourteen years ago. They hav received in gold interest on the five hundred thousand dollar bonds four hundred and twenty thousand dollars; interest on the four hundred and fifty thousand dollars currency which cost them nothing, six hundred thousand dollars. The present cash value of their bonds, which cost them two hundred thousand dollars, is about six hundred thousand dollars. Thus their investment of two hundred thousand dollars in 1864 has grown to the enormous sum of one million, six hundred thousand dollars, a net profit of one million four hundred thousand dollars! This estimate deals only with the profits arising from a computation of simple interest and the appreciation in value of the bonds. Compound interest would doubtless swell the aggregate to largely over two millions in net profit. The Congress of the United States enacted the law by which these bonds were issued under the pressure of the advice and influence of the bank lobby. It is charitable to suppose that our patriotic Congressmen were ignorant of financial laws, and acted upon the advice of the only class of men who offered to instruct them. This class, the money monopolists, controlled Congress in their own interest. The result is, the rapid enrichment of themselves and the almost utter ruin of the laboring and producing classes. The men who hav controlled the financial legislation of the country from the beginning to this date, and notably during the last fifteen years, constitute an insignificant minority. Their victims outnumber them more than five hundred to one. In view of this fact, it seems a waste of words to point out a remedy for our ills in a country in which the vote of the debtor counts as much as that of the creditor. In a country in which the hod-carrier, the ploughman and the banker meet as peers at the polls, the law-makers are but the servants of the people, and the statutes enacted one day may be repealed the next. The bankers hav dictated our financial policy in their own interest. It behooves the people now to dictate a new policy which shall be in their interest. This involves not merely a reform but a revolution, and this revolution is actually begun. It begun when the Government, failing to borrow money from the banks to meet the expenses of the late war, issued legal-tender greenbacks with which to feed and clothe and pay the army. It was checked for a while by the interest-bearing bond scheme of the bankers, and the wheels of progress went backward on the dial of time. But the stupendous fraud of this selfish scheme has been detected at last, and the revolution goes forward again with accelerated speed. Intelligence is grappling with ignorance, philanthropy with selfishness, honesty with fraud, democracy with aristocracy, civilization with barbarism, liberty with despotism. Our monetary system has been and is, in large measure, a barbarous one. It still ties commerce down to money that is coined from substances, gold and silver, which are limited in quantity and fluctuating in values, hence disturbers of trade, articles that are alternately money and merchandise. This brings us to the question. What is money?

Aristotle says: "Money is a measure of values, a medium of exchange, an invention of man, not a product of nature." It is a creature of law, he adds, and "may be composed of any substance most convenient for the purpose." Gold is not money; silver is not money; paper is not money; but money can be made of gold, silver, or paper, and when coined (stamped) by a government, and made legal-tender by law, it possesses uniform value, whatever the material of

which it is made. Cathay coined money from the bark of the mulberry tree. Lycurgus demonetized gold and silver, and issued iron coins as the legal money of Sparta. Carthagena coined money of leather; so did France as late as 1360. In 1635 grains of corn and beans, as well as musket balls, were current money in Massachusetts. Thomas Baring says that in 1847, silver not being a legal tender in England, it was impossible to raise any sum of money in London on sixty thousand pounds of silver, and that in 1864 not one rupee could be got on twenty thousand pounds of gold in the city of Calcutta, gold not being legal money there at that time. This great London banker is strong authority, and his testimony clearly establishes the proposition that gold and silver are no more money than paper is until made so by law. We hav at present in this country eight kinds of money. The gold dollar supposed to be worth, intrinsically, one hundred cents; the Bland silver dollars, worth ninety-seven cents; the trade dollar, ninety-eight cents; two half-dollars, eighty-eight cents; twenty five-cent nickles, seventeen cents; thirty-three and one-third three cent nickels, sixteen cents; one hundred copper coins, 7 cents; the dollar greenback, 0 cents. These in spite of the difference in the value of the substance of which they are made, rank alike as money in the payment of a debt or in purchasing any article that is for sale, and you hard-money men all know it.

Money is the life-blood of commerce. It is to the body politic what the blood is to the living body. A healthy man has fifteen pounds of good blood, that is blood at par, in his system. This starts from a common center, the heart, circulates throughout the entire system, returning through regular channels to the point of issue. Suppose some contraction quack should decide that the man had too much blood and should tap some of the veins and contract the circulation to seven and one-half pounds, would not the man faint and fall prostrate? Just as our nation has fainted, and now lies prostrate in its commercial and productive enterprises, as the result of the recent enormous contraction of our circulating medium. In the supposed case the quack would call a council of his kind, and they, finding the blood centered in the heart and other centers, giv it as their opinion that there is still too much, and that still further contraction of the circulation is all that is indicated. Would they not prove themselves as wise as our hard-money political doctors do, when after having by their quackery in Congress paralyzed the country still prescribe further contraction of the currency, because they find the money congested in the banks and won't circulate? Neither of them take a very comprehensive view of the subject, or they would see that the reason it don't circulate is that the volume is not sufficient to force into the small channels of the extremities (the capillaries), where industrious little *broplasts* (workingmen) are starving for want of it, and must continue to starve until the normal volume is restored and equilibrium established. This is the great mission of the new party of which General B. F. Butler is the chosen leader. He is no political quack, but a statesman of broad, scientific views; and he should not only be made Governor of Massachusetts, but President of the United States. The old commonwealth has not been called upon to contribute one of her sons to the nation as Chief Magistrate for fifty years. She is soon to hav that honor. She is to be asked to giv to the country as its President her greatest son; and when this gift has been made, she will hav contributed the largest brain, the best balanced head, and the stiffest spinal column that ever crossed the threshold of the national mansion.

The Liberal League Movement.

The Chairman of the Executive Committee of the N. L. L. has issued and sent to each member of that committee the following circular:

SALAMANCA, N. Y, Dec. 5, 1878.

Dear Sir: At the National Liberal League Congress, recently held in the city of Syracuse, you were elected a member of the Executive Committee of the National Liberal League, to represent your state on that committee.

I send you this circular to notify you of your election, or re-election, and request your acceptance of the same; and allow me to say that I hope you will accept and do all in your power to assist the Liberal League movement.

And in the first place, if you hav not already done it, please appoint from your state four active friends of our party, to constitute, with yourself as chairman, the Liberal League State Committee of your state. As you will notice by a resolution of the late L. L. Congress, it is suggested that a majority of your committee be located so near to each other that they can conveniently get together for consultation.

And I would suggest that it would be a good work with which to commence the labors of the State Committee for it to issue an address to the Liberals of the state, urging upon them the importance of our movement, and of a thorough organization everywhere to assist its advancement. Other important work will readily suggest itself to the Committee. The Board of Directors of the N. L. L. are preparing a small tract in which will be published with our platform, a form of Constitution for Local Leagues, and instructions for organizing them. Each Executive Committeeman of the various states and territories will be provided with as many copies as he may desire for distribution.

What the cause demands at this time is a great increase of the number of Local Liberal Leagues. The Board of Directors are of the opinion that if all our State Committees and friends of the cause in various states will at once go vigorously to work, before the meeting of the next Liberal League Congress a thousand Leagues will be entitled to representation.

This is a *circular* letter, but I hope it will receive the same attention as if it were written. Very truly yours,

H. L. GREEN, Chairman Ex. Com. N. L. L.

Pious Correspondence.

Deacon Skidmore's Eighteenth Letter.

HOME AFFLICTIONS.

ZION HIL, N. J., Dec. 23, 1878.

MR. EDITUR: I hope that our Kristyan frends at Watkins did not sukseed in sending yu to prizon and that yu hav got back to yure old plase agen. I think I kan realize how hard and kruel it wood be to send a man ov yure aje to prizon—taking him away from hiz family and hiz bizness for such a triveal offense. I think it wood be a disgrase to the state ov New York and to our fre institushuns, so kalld. For wun, I no I wood feel like hanging my hed in shame that our relijun and our sense ov justis waz no better than to persekute and punish an old man like yu bekauz yu don't think just az uther peepel do or az the Church kommands. But, az I sed, I hope yu are back home agen and that the Watkins peepel will be kontent to let yu remane thare.

I beleev yu hav a terribel enemy in that man Komstok, hoo seems to follow yu up with the vindiktivnes ov a demon. I kannot understand how such men az ex-Governor Woodford and Juj Benedikt kan lend themselvs to sekond the vile efforts ov such a man. And what hurts me more than all the rest iz to hav the konvikshun forsed upon me that the grate and grand Government ov the United States iz employing its power and majesty to prosekute and imprizon men like yu for opinyun's sake. It seems to me the saddest thing that haz taken plase in the kourse ov my memory, and I wood be glad kood the humiliating sight hav ben spared me. I hav alwayze ben proud ov our kountry and our sistem ov government; but if it haz desended to spy out the morals ov the peepel and send old men, and yung men, and wimmin to prizon for opinyun's sake, my pride, to that extent, wil hav kauz to be humbled, and I hav good groundz to be ashamed ov the land ov my birth.

But, my frend, you must not think yu alone ar visited with afflikshuns. We here, on Zion Hil, feel just now that our harts ar ful ov trubbel. We feel that the hand ov God iz upon us; if not in jujment, yet in severity; but we hope it may not be in such severity az to brake our harts. Our good Elder Goodly haz ben taken suddenly and seveerly ill. Hiz komplaint iz numonia, and he haz ben brawt extremely low with it, and it iz enuf to make us feel our dependense on our Heavenly Father, hooz kind, protecting hand iz alwaze over us. A week ago yesterday the elder did not seem at all wel. He told us from the pulpit that he waz feeling ill and that he wood not detane us with a lengthy sermon. He koffd a good deel, and he often plased hiz hand on hiz left side, showing that the good old man waz in pane. He hurried on home az soon az the servis waz over. Mrs. Goodly soakd the good man's feet in warm water and put mustard plasters to the soles ov hiz feet and on the back ov hiz nek, az wel az on hiz left side, and put him to bed. Dr. Wright, the family fyzishun, was kalld, and he sed the old jentleman waz going to be a very sik man. He left sum powders of ipekak, kamfor, and dover's powder, and told the wife that wun must be given evry 3 ours. The good man's pane in the side seemd to inkrees notwithstanding the efforts that had been made for hiz releef. Warm tee of pennyroyal and hart's-eeze waz given him, and toast water and appel water were plased neer the hed ov his bed. Mrs. Goodly and thare lame dawter, the only child that iz living at home, wer up and down with him the hull nite, and he waz worse in the morning than the nite before. On the second day much alarm waz felt at the Elder's kondishun. It waz deemd best for Dr. Gates to be kalld az kounseling fyzishun when it waz desided to put a big blister on the good man's side and inkrease the dover's powder, with frekwent doses ov spirits ov niter. It waz thawt the blister did giv sum temporary releef, but he relapsed into a worse state than before. The pane in hiz side and brest inkreased, and he sed it seemd like a duzen nives kutting in every direkshun, and hiz koff waz almost insessant.

Everybody bekame much alarmed at the Elder's kondishun, and tha sent 14 miles for Doktor Harper, an old fyzishun ov grate experiense, to kum and see him. Doktor Harper pronounsed it a very seveer kase, and wun in which thare waz a good deel ov doubt az to the final rezult. He rekommended leeches to be applyd to the Elder's side and brest. Thare wer not enuf leeches in town for the purpose, and tha had to send to Trenton for 2 duzen. I tel yu, Mr. Editur, this kase ov sikness kauzd grate exsitement in our littel kommunity. The sisters ov our church wer more disturbd than tha hav ben before in 10 yeers, and the brethren hav also not ben devoid ov apprehension. The older sisters felt that the good elder waz about to leev us, and that in loozing him tha wood looze thare best frend. The yung sisters felt much the same way, and 6 ov them at leest felt that tha wood mis the opportunity ov giving him a pare ov slippers for a Kristmas present, which tha hav already got worked. This makes them feel very bad, and tha want him to get wel ever so much. Tha say if the Elder shood die, and another elder take hiz plase, that it wood be too soon to begin to make holiday prezents, and it wil be too long to wate til another yeer. The poor things! What wil tha do? It iz too bad to work so many pares ov slippers and then to hav no elder to giv them to. Perhaps it mite do to giv out a few pares to the deekens. I kood manej to take one or two pares, if tha fit wel, to sit around the house in and reed THE TRUTH SEEKER and rite letters to the same, but then I wood not want enything so fansy az the yung sisters get up for the klerjymen.

It iz held to be very doutful whether our good Elder gets wel agen or not. He iz very low, but the doktors say thare iz alwayze hope whare thare iz life. It wil, indeed, make a sad hole in our church to hav Elder Goodly taken from us, and we no not how we kood find eny wun to fil the plase he haz so akseptably filld; but if it pleezes our Heavenly Father to take the good man from hiz labors, we shal pra that he wil send us another fatheful servant to fil hiz plase. We hav alredy dun a larj amount ov praing on the Elder's akkount. Every devout member ov the church haz prade in public and in private that the good man may be restord to helth and that hiz usefulness may be prolongd theze meny yeers.

We mist the Elder most sadly at our meeting on last Sunday. We had not ben abel to prokure the servises ov another Baptist elder to fil hiz pulpit, and we deekens and older members had to fil the vakansy the best way we kood. Yu awt to hav seen me get out the 315th him. I red it in az ministerial and solem a voise az I kood kommand, and I ges I lookd neerly az grave az the Elder duz himself. After the singing I offerd up a fervent prare, mostly in the Elder's behaf, and that the littel lams mite not be left without a sheperd, to wander astra in the krooked and devious wayz of the Evil Wun. I pored out my sole with so much unkshun that I brawt teers to the eyes ov meny in the church. I notisd that even Sister Jones had a teer glistening in eech eye when she razed her hed after the amen had ben pronounsed; and I must konfes that when I saw that, all the remnants ov hardness ov hart towards her that I had unkonshusly retaned melted away and a feeling ov tender kompashun went out from my hart to Sister Jones. I followed the prare with about 15 minutes ov solem speeking, tuching the lonely and helples kondishun ov a flok ov littel lams without a sheperd to protekt and gard them from the wolvs and wild beests ov pashun, dout, and unbeleef which tha wer alwaze liabel to. I bore, with not a littel ernestnes, upon the nesessity which we all felt for the need ov the lite from on hi to direkt us in the rite pathway in which we shood wauk and to indikate to us the huje roks and presipises, the slues and pitfalls, the mires and kwiksands which we must avoid. I pointed out the grate diffikulty we wood experiense in trying to find the rite rode without a leeder or good sheperd. I prazed up our good Elder Goodly for hiz fatheful labors for meny yeers in this sheepfold ov ours, and how I hoped and prayd that hiz life wood be spared stil meny yeers to gide us on to the eternal sity—the New Jerusalem abov the klouds. I felt what I sed, and I am satisfide that it waz appreshiated by neerly all in the church, for I saw meny wiping thare eyes while I waz speeking; nor wer my own eyes dry, and my voise trembled just enuf to giv an impressiv, solem sound. I hav never tride to speek in publik when I hav ben better satisfide with myself; and several told me, after the meeting waz out, that tha did not no that I had such an impressiv manner. Tha thawt if I wood praktis more that I wood soon get so I kood preech az well az Elder Goodly. I replyd that if I even got so I kood speek az wel that I never kood bekum such a man ov goodness and exselense az our worthy pastor.

After I had spoken Deeken Kragehed spoke a few words, but the deeken haz praktised publik speeking so littel that it iz a grate effort for him to say much. My old frend Mr. Burnham spoke about 10 minits in exsellent spirit and with much solemnity. Then sister Jones spoke and she waz not at all trubeled to find words to express herself. She prazed our good elder and hoped hiz life wood be spared yet theze meny years. She spoke in hi terms of hiz good kwalitys and manly virchews and exhorted all to pra unseesingly for hiz rekovery. Sister Burclay, an amiabel woman in advansed life, made a few remarks in the same line ov thoze who had preseded her. She askd that all neel while she prayd ernestly for our beloved pastor. We did so and she prayd with grate feeling that God wood spare Elder Goodly. Sister Jones followed in much the same line and all evidently joind in the same fervent dezire. Then, after another him, "Neerer my God to thee," waz sung with unuzual fervor, our meeting waz dismissd.

Sally and I sat up with the Elder on Saturday nite and Suzan haz been over 2 nites. She iz an exsellent nurse. We are all hoping most prarefully for the Elder's rekovery, but we are hoping almost against hope. Sorrofuly yours, JOEL SKIDMORE,

1st Deeken ov Zion Hil Baptist Church.

Letters from Friends.

LUNENBURG, MASS., Dec. 11, 1878.

MR. BENNETT, *Dear Sir:* Was it an afterthought that brought out that somewhat suave and conciliatory letter in your last issue from Mr. Underwood? What a pity Mr. Frothingham, Mr. Parton, Mr. Denton, and many others had not spoken a year ago. From my lookout, perhaps I am mistaken, had all these men said last January what they hav said within two months, Mr. Heywood would not to-day hav languished one hundred and seventy-six days in Dedham jail, you and other good men of both sex been obliged to leave home and business to answer to legal charges at Watkins.

I should think it was about time to review the past and cast an eye to the future, and ask in sober earnestness, "Where are we drifting?" I beseech you by the mover of all goodness, the spirit of all truth, and the love of all justice bate not a tittle or a jot from your position. You hav been traduced beyond culture, insulted beyond refinement, and berated beyond all the set rules of scholarly erudition, and let your assailants trample your body in the dust, and decorate *The Index* office with your stranded limbs, and the Liberal platform with your eyeless skull; yet I abjure you bate not a tittle nor a jot for ignoble peace. I had far rather you and I and a hundred more die in honorable war than drag on to death in dishonorable peace. The victory belongs to the right, and between right and wrong, between truth and falsehood, there is no truce, and never should be.

I know dissensions are distasteful. A thunderstorm is sometimes awful. But be it so. All we are, all we expect to become, is attainable through the war and frictions of words. Men and states are lifted to higher planes of purpose and thought, ideas, and actions through the strife of words.

And so it is impolite to call a minister who has gone into dry dock for repairs, an "ex-Rev." is it? but such terms as "forger," "liar," and "perverter of the truth," are jewels in the foreground of Free Religious culture.

I hope it will prove satisfactory to him and all the needy sons of men who seem to think that every man should carry a sign on his forehead and hind head also, and at every drinking place on life's highway repeat the lettered signs, "opposed to all obscenity," and "deathly opposed to all nastiness."

In my broadest observations I hav observed this one thing, and in all my investigations I hav found only the same one thing, viz., that mock modesty and hypocrisy cry the loudest, and screech the longest at sin and obscenity.

If the zeal of the Church and the perfectionist in behalf of the young of this nation is not exhausted, I would suggest an apportionment to people in middle life who as much need looking after as the boys and girls, the living counterparts of parents and teachers.

I hav often made my declaration of rights, and now I beg you to giv me a place on your public Declaration of Rights, first for the courageous Elizur, second for the invincible Heywood, third for the fearless Wakeman, and fourth for the party under arrest and awaiting trial for exercising the rights of free citizens. Yours fraternally, A. H. WOOD.

NAUVOO, ILL., Dec. 2, 1878.

D. M. BENNETT, *Dear Sir;* I must apologize for the delay of payment of my back subscription due you from the 1st July, '77, to July, '79, so I inclose $6.00, and 10 cents for "Cupid's Yokes." The only cause of this failing has been the lack of means. Being a farmer in my occupation, the products as you know are so low that the most of farmers hav great difficulties in realizing money for necessary expenses. But I feel grateful for the confidence you had in trusting me, friend Bennett, for, as I have said already, I could not spare THE TRUTH SEEKER, the champion enlightener of the world, I may say the Savior of mental liberty.

Were it in my power and means to help you in your noble cause, I would freely participate in the Defense Fund. I feel also that Heywood has been unjustly put in prison when I see and read all the cruelties and tyrannies that Anthony Comstock and those like him hav inflicted upon those brave heroes. Men who deserve more blessings for their courage and wisdom, it is enough to shock the mind of every human being that has a heart, and then to think that all this is done in the name of religion, of Christianity. O! when will the whole world know that religion and Christianity are slavery and oppression! Please send me that little pamphlet, "Cupid's Yokes." Yours truly in the noble cause of freedom, A. LINGE.

BOSTON, MASS., Dec. 12, 1878.

DEAR FRIEND BENNETT: In the midst of intense anxiety for Mr. Heywood comes the news of your third arrest. How can we express to you our appreciation of your self-sacrifice and heroism in resolving to test, in your own person, the extent of the despotism and injustice that can exist under what is popularly supposed to be a free government, and either triumph or suffer in vindicating the freedom of speech and press. You are setting a noble example to younger men, and while the apathy of the majority of reformers makes every true heart sick, it is good to know that you, dear friend, are not alone; that the members of the National Defense Association are on the alert, and that glorious, genial Dr. Foote "sticketh closer than a brother," and waits, pen in hand, ready to sign the bail bonds at shortest notice.

Please command me if I can in any way serve you. Yours till the victory is won, LAURA KENDRICK.

VICTORIA, B. C., Nov. 20, 1878.

D. M. BENNETT, *Dear Sir:* I notice by THE TRUTH SEEKER of Oct. 19th that your are in need of money, and as the revolving year is again drawing near a close, it reminds me of what I O U. The books came to hand all right. They are well worthy of a place in every Liberal library in the land. Inclosed you will please find a post-office order for $6 00 to pay for the books and a renewal of subscription for THE TRUTH SEEKER for 1879, and as you make so liberal an offer to your subscribers who remit during the month of November, I thought I might avail myself of your generous terms. Please send the Holy Bible abridged.

I see you hav had some unlooked-for trouble at the Watkins Convention. All pioneers in the van of progress and reform in every age had to encounter trials and difficulties by being faithful to themselves in expressing their opinions frankly and fearlessly from their own standpoint, differing widely, it may be, from the general opinions of their day. I am sorry to see so much disunion and want of harmony in the Liberal ranks on subjects where we would expect every free mind, untrammeled by superstition, to act more harmoniously and with full consent in the same groove of thought. The true liberty of mankind, viewing it from my standpoint, consists in being free as the mountain air to utter thoughts, and in unrestricted inquiry, increasing intellectual progress, knowledge being the only pledge for the world's amelioration from vice, misery, and degradation, and he is the true peace-maker who strikes at the root of social evil, and who destroys the fruit of the contaminating tree in the various countries and kingdoms of the earth. Monarchial governments, exclusive and arbitrary laws, are instituted as a protective policy and safeguard to aristocracy and despotism. The most stately lord is nothing more than a drone, supported by those compelled to till the soil and bring forth its wealth, and while the land is burdened with lords and inactive men, the poor must be degraded and deprived of their just dues. Where such conditions exist vice, poverty, and wretchedness will also dwell. The cause of all this evil in society is the result of a false theology. Clergymen hav manufactured a theology whose author is a God of inconceivable attributes, yet which are beneath the natural characteristics of man. They hav created a God after their own image, a devil after their own likeness, a theology after their own interest, and a system of practice after their prejudices. That the enslaved masses could but see that they are compelled to love their God because they are frightened by their devil, and that their love is born of hate and fear; that they are bound within a narrow circle with the chains of sectarianism to a mountain of imagination which is locked with the key of fear! But it is with everyone and their convictions to decide whether a sectarian bondage shall oppress the free human mind, or whether knowledge and universal happiness shall bless the earth.

Yours respectfully, A. TURNER.

CINCINNATI, O., Dec. 1, 1878.

MR. D. M. BENNETT, *Dear Sir:* The TRUTH SEEKERS came to hand, and I can say that I am pleased with the contents. The world is greatly indebted to you for presenting in such an attractive form the amount of useful information it contains within its columns. I regret that I did not sooner become acquainted with THE TRUTH SEEKER and the Liberal sentiments it advocates; but fate had decreed it otherwise, as I was born and raised a strict Catholic, being educated in a convent in Austria, my native country I had no opportunity for reading other books or papers than those that were dictated to me by the priest, which I consider mental slavery; and I bless the day that I first set foot on American soil, where I found my freedom. In regard to the charity of the Catholic Church, I must say that it it is to me a disgusting hypocrisy, as their object is only to gain money and power, and not to help suffering humanity. For instance, a Catholic orphan asylum is a mere receptacle for the fruits of celibacy. Perhaps Mr. Anthony Comstock could make some startling revelations by investigating into the mysteries of a female convent; that's the place to find obscenity, especially when those worthy fathers take confession of the nuns. I hope to see this letter published. I am not afraid to hav my opinions and actual experience made public, as I defy the Catholic Church and that Protestant Jesuit, Anthony Comstock.

I inclose one dollar, from which you will deduct my three months' subscription, and for the balance please send me "Cupid's Yokes," and some of your most radical tracts. Please add my name in bold letters to the Declaration of Rights. Yours fraternally, BENOIT WILMER.

CURRENCY YET AGAIN.

OSCEOLA, IOWA, Nov. 30, 1878.

Nothing but its importance would justify so much said and written on currency. Mr. Truesdell, our difference on this currency (and all coming from official sources to back up the differences) reminds me of a similar question a year or two ago. I happened to make the statement that our Government cost more per annum to run it than did the English. Then reverting to proofs; the *Inter-Ocean* said our Government cost $230,000,000 per year; the N. Y. *Evening Post* said $680,000,000, and reiterates the latter statement, but both papers from official sources, and, as I believe, both wrong. So now on this circulating medium, no two statements alike, but all officially contained. In some items Mr. Truesdell is right; in consuming, as I think, he is wrong. For instance, his criticism on Mr. Graves' amount of fractional currency (344,000,000) is correct; 34,000,000 would be nearer truth.

But the main issue in this much vexed question is this: With an increased population, increased business, increased debts, public, corporate, and private, we yet hav a greatly decreased circulating medium to carry business with, thereby kindling and shrinking all values throughout the country except gold. Deduct from Mr. Graves' statement 300,000,000, error in fractional currency; deduct, if you please, 450,000,000 of Confederate notes, still the difference between the circulating medium a few years ago and the amount circulating now is much too great for trade and commerce to be successful. It matters not what you call a treasury issue; if it does duty as money, is afterwards converted into bonds and withdrawn from circulation in large amounts, the business of the country feels the change keenly. The 7-30's were not bonds, but in the act were called "Treasury Notes" to distinguish them from bonds; and, as Mr. Spinner's letter said, "were intended, prepared, issued, and *used* as currency." I received them as money and paid them away as money, and know many that did the same.

The item of Confederate notes in Mr. Graves' list is worth some notice. During the war they did duty, after a fashion, as money among six or eight millions of people. After the war this six or eight millions of people needed a currency of some kind, and came to use a part of Northern currency, so that when more money became requisite to replace the abolished Confederate notes, then McCullough and others continued contracting the circulation up to this time, and with what results becomes more and more apparent.

Sherman, as Senator, said; "Those who aim to contract the circulation of this country would do a more serious thing than they contemplated. . . . An act of madness without parallel in ancient or modern times." Soon afterward Sherman, as Secretary, does what Sherman, as Senator, said would be unparalleled madness in others to do. None described more eloquently the coming hard times than did Senator Sherman, and none labored more effectually to fulfil the description than did Secretary Sherman.

After the war Grant said our currency was the best we ever had, and no more, he said, was in use than the country needed for ordinary business times. Soon after Grant denounced it as "rag baby," etc. Grant it was who made use of the terse Spartan language, "Let no guilty man escape;" but with more than Spartan laxity he let every guilty man escape. The Spartans would not punish for robbery, but for being found out at robbery. Grant beat the Spartans and would do neither.

Mr. Truesdell, I would direct your attention a moment to a device to meet the evil of a too limited currency. Many years ago I saw a check drawn by my brother-in-law on Rome, N. Y., that although payable on demand had circulated in New York, Boston, etc., for nine months before presentation at Rome, and arrived there with about thirty indorsements of names on the back of it. It was not called currency, but did duty as such; but a Government note would hav been better currency than a tanner's check was.

F. J. EMARY.

WEST AMBOY, N. J., Dec. 12, 1878.

D. M. BENNETT *Dear Sir:* Hav been spending a few happy days with that dear friend and earnest, efficient worker, Miss E E. Gibson. She is suffering very much at present with asthma.

While there I saw one of those premium dictionaries you are sending out. They are about four times as valuable as one would expect from the price.

One finds all through Syracuse notices to poor people seeking employment or wishing instruction or companionship, that if they will call at such and such a place assistance will be cheerfully rendered by some member or committee of the Y. M C. A., and they actually do as they agree (in that)! Again, a temperance union, composed of lady members of the several churches, has established a 'Friendly Inn,' where excellent meals are furnished for a small pittance. This committee, composed alike of the aristocracy and the middle classes, searches the streets for the intoxicated, and warmth, food, home comforts, and kindness are offered gratis until they are able to care for themselves again. The best of advice is given, but all is advocated as purely Christian, until the poor sufferer feels assured that nearly all tenderness originates in Christianity, the more so as no Infidel organization offers him any aid.

Those women are wise. Like the mother that hires her child with candy, they offer a large stick of relief streaked with reason, wrapped in a gorgeous tinsel paper church creed.

What are our women doing? Must we that are not fitted for public life sit idly by disconsolate, because we are not aiding our more favored brothers and sisters in opening the eyes of the class that get books and lectures, or shall we commence teaching the erring and outcast, the hungry and hopeless, that in the religion of humanity also lies friendly aid?

We could teach them to bury the desire of saloon company in rational literature as easily as these women do it with Sunday-school stories and songs. Teach them to be men and women for true nobility's sake, and not for Christ's sake.

This is particularly woman's work. The astute politician is careful to gather in this class; their members are in the ascendancy, and every vote counts one.

I was surprised and pained that I found neither THE TRUTH SEEKER nor any of those tracts that speak so eloquently for our dear editor's earnestness. With that city well seasoned with Liberals, many of them wealthy, it seems a shame the T. S. leaflets are not on every reading table. It seems like being ungrateful to you for your endeavors and truant to the cause.

Our anxiety is growing intense to know that all of you are to come back triumphant from that woeful Watkins ordeal.

Yours in sympathy, JENNIE LEETE.

COLDWATER, MICH., NOV. 23, 1878.

D. M. BENNETT, *Dear Sir:* I hav watched for all the news in your paper in relation to Comstock and Abbot, and think you are right every time. You may use my name on the Bill of Rights and everywhere you can to benefit our cause. I am a repealer, and think Abbot & Co. hav turned the wheel of progress backward at least fifty years. Friend Bennett, I can hardly wait from one week's end to another, so anxious am I to receive your paper. It is, in my judgment, the best paper printed on the American continent to-day. Go ahead. I feel sorry that you should be so pestered with lawsuits, and I think it is all done to put you out of your business and to stop your paper. I wish I had money to giv you to help push your way through, but I certainly at present hav not. I hope you will be successful, and come off victorious over all your enemies and especially victorious in the suits now pending against you. Your cause is my cause, and every Liberal in America ought to feel so. I sympathize with you most earnestly, and know our cause is just. I only wonder that our champion man, B. F. Underwood, has so far forgotten himself and our cause as to lend his influence to help on the cause of Abbot, Comstock, & Co. I believe that within one year's time they will regret the course they hav taken. Because they could not pack and run the convention at Syracuse they left, and are now properly enough termed seceders and secessionists. That name ought to make the face of every one of them tingle for very shame.

Brother Bennett, you hav stood nobly for the right. Your plea is just, your defense is right. You stand alone, in advance of all Liberals in America, and are continually waving your banner and throwing it to the breeze (THE TRUTH SEEKER), marshaling our hosts, which are legion, and leading them on to certain and sure victory. I glory in your manhood, and respect you to-day above every one in all the circle of my acquaintance, and while you liv you shall never want a true friend in me. I renew my pledge to help you to the extent of my ability. Be courageous and fearless, and the result will be, sooner or later, sure victory for our cause.

Yours respectfully, JAMES S. BEDEL.

FLORENCE, IOWA, Nov. 28, 1878.

D. M. BENNETT, *Dear Sir;* As this is the day which our most Christian President has commanded us to observe in thanksgiving to the powers of the air, I will tell you a few of the things for which I am thankful to man and woman, and some others for which I am not so thankful.

I am thankful to those brave men and women of the past whose services and sacrifices hav rendered possible the more or less amount of freedom which we to-day possess.

I am thankful to those of the present day who are laboring with tongue and pen to extend the rule of liberty and light.

I am thankful to each artisan and inventor who has helped to lay the foundations of our present industrial civilization, but I am not thankful for that system of production which has rendered it possible for a few to reap all the benefits resulting from these inventions, while the inventor and the millions who construct and use machinery receive but the poor pittance of the wage slave.

I am thankful for the great crops which our farmers hav raised, but berate that system of exchange which compels the agriculturist to sell his products for almost nothing, while millions in our own fair land are upon the verge of starvation, while a few roll in luxury, a luxury representing the unpaid toil of the producer and consumer. I am thankful for the many good men who are the servants of the people in official stations, but am sorry that we hav a President and a set of Governors who do not know enough of the

genius of our Constitution, and of the objects and duties of government to prevent them from usurping the functions of ecclesiastics in the performance of their civil duties, which lack of knowledge is evidenced by their appointment of days of fasting, prayer, and thanksgiving.

I am thankful for the increasing light which is being let in upon the dark corners where are stowed away questions not fit to be discussed in the presence of Madame Grundy, but am sorry that there should be any who call themselves Liberals who are afraid of free discussion and who are willing that their brothers and sisters should suffer for the candid express of opinion upon topics which they do not happen to fancy.

I am thankful for the importance which the sex question is now assuming, and that friend Leland saw fit to write that superb article, "The Poets on Freelove," and that you were Liberal enough to give it a place in THE TRUTH SEEKER.

I am thankful that you published "The Speeches at the Watkins Convention" It is a very interesting and instructive book. May you sell thousands of them, and may each reader thoroughly study the speech of T. C. Leland on the "Organization of the Liberal Forces."

Fraternally yours, E. C. WALKER.

LUDLOW, ILL., Dec. 1, 1878.

DEAR BROTHER BENNETT: As my husband is busy, I concluded to wait no longer, but write you myself for more books. We are very much pleased with the books we received from you. The "Humphrey-Bennett Discussion" is splendid You always "stuck to the point," and I am pleased to acknowledge you our leader. We are new beginners, and our library is small, but we intend to increase it from your storehouse of instructive books. I inclose a post-office order for five dollars, and now my wants are many: "The Age of Reason and Examination of Prophecies," "Common Sense," "Interrogatories to Jehovah," the "Holy Bible" (abridged), etc., etc.

If prayers would amount to anything, how I would pray for your speedy deliverance from the hands of your enemies. Hav you pictures of yourself the size for framing? If you hav, I would send for one. I should be proud to hav it hanging in our room.

Accept the best wishes of your friend,

NELLIE NEWKIRK.

NOVELTY, Mo., Dec. 3, 1878.

FRIEND BENNETT: I hav read "Cupid's Yokes." In my judgment, it would be impossible for any author to handle the same subject and use less obscenity than is found in this book. It contains no more obscenity than the law under which its author was condemned. In other words, I do not find any obscenity in it, and I regard the imprisonment of Mr. Heywood as an infamous blow at Freethought. I am not a Freelover, but I can see some good as well as evil in that system. If adopted, in less than one year it would accomplish more in the way of improving the health of humanity than all the combined medical skill of the world could accomplish in a century. But in other respects it would be a great evil. When governments reach that socialistic stage, which they all will one day reach, then the plan of the Freelovers may as a matter of necessity be adopted.

This persecution of Mr. Heywood is of the same spirit which burnt the martyrs of the Dark Ages. That spirit of persecution and intolerance is as strong in Christians to-day as it ever was. A man cannot be a true lover of human liberty and be a Christian. Christianity worships a monarch in heaven, and they intend for the Church to be the monarch of earth. Understand me now, I am with you for the unconditional repeal of the infamous, detestable, Comstock postal laws. C. E. KINMAN.

ANIMAS CITY, COL., Nov. 30, 1878.

D. M. BENNETT, *Dear Sir:* Find inclosed one dollar which place to my credit, and send me THE TRUTH SEEKER for whatever time that amount will pay for. I will remit balance whatever it may be for a year's subscription, before the time expires for which the dollar pays. I hav intended to send for THE TRUTH SEEKER for some time, but hav been so unsettled, rambling over the frontier, that I hav delayed until I found some spot where I was willing to locate permanently. Eureka. Here in a lovely valley on the banks of the beautiful Florida will cluster all my future hopes; here beneath my own pine trees with my favorite books and newspapers, and in the cultivation of my own potato vine, I think I'll pass the noon and evening of my life. I take the *Investigator*, but do not see in it your advertisement, and hence do not know your present subscription rates. I sometimes correspond with the *Investigator* and other papers. May contribute something to your paper occasionally, if anything I might contribute should be thought worthy of space. Yours for progress and reform, J. ALLEN EVANS.

NEBRASKA CITY, NEB., Nov. 21, 1878.

D. M. BENNETT, *Dear Sir:* On the 27th of last month Mr. O. A. Phelps delivered a lecture on Materialism, in this place, which was reviewed in the church of the Latter-day-Saints upon the following eve. The result was a debate between Messrs. Phelps and J. M. Short upon the Bible and Immortality, lasting five nights. Mr. Phelps showed himself a master in debate and in the estimation of all Liberals and a great many Christians, completely demolished his opponent. Yours truly, HENRY SCHMITZ

PIPESTONE CITY, MINN., Dec. 10, 1878.

D. M. BENNETT, *Dear Sir:* Being an occasional reader of your most excellent paper, and not being privileged the opportunity without having the proceedings of that most obnoxious Comstock brought before my eyes, I cannot refrain from expressing my contempt for him. A few more such men scattered through our liberty-loving land would cause us to bid farewell to peace and quietude, for the same love of liberty and free speech prevails to-day among our people that did in the days of our forefathers, and I hardly think the people of these United States will sit idly down and allow some low-minded, deceiving hypocrite to say what our freedom is or how far it extends. My sympathies are with his victims, especially those that are striving to elevate the human race.

E. H. Heywood, although doomed to a felon's cell at present, may yet see the day when his name will be carved on the uppermost part of the temple of fame, not only as a martyr to Freethought, but also as a benefactor to coming posterity. At least that is my prayer, for I think there are untold pages yet to be written on human progress. Dr. Sara B. Chase is another of the many to be admired for her unselfish exertions to free humanity from its bondage. And thus we might speak in praise of numerous others striving to do the same. You, Brother Bennett, can be counted among that number. Go on in your noble work, and may you yet see your persecutors following in your footsteps.

Now, as I hav spoken of some of Comstock's victims, I must express my admiration of some of your correspondents and contributors, who are bold, brave, and true to their opinions. All honor to those that speak in truth and sincerity their noblest thoughts, which, I think, is especially true of Elmina D. Slenker. Would there were many more such nobly-gifted women, but still there are others that may do as much to advance freedom of thought. I am a young convert.

Yours in sympathy,

MRS. H. O. WHITEHEAD.

LAUREL HILL, CAL., Nov. 20, 1878.

MR. D. M. BENNETT, *Dear Sir:* A short time ago I happened to see your incomparable paper in a friend's house, and was so struck with its true and admirable method of teaching the young idea how to shoot that I was nearly wild with joy to see that there was one man so far emancipated from old-time customs and bigotry as to fearlessly rush, like the mountain torrent, on the fabulous amount of cant, hypocrisy, legerdemain, and Saint Ozafry as to hurl the weight of truth, honor, and the enlightened brain of a thorough and fearless man against the tottering, although still vindictive, Church. Long may you wave, Nature's masterpiece and true gentleman. Inclosed find $4, for which please forward your paper for one year, also "Cupid's Yokes," "Sepher Toldoth Jeschu," Pocket Dictionary, the "Holy Bible Abridged," and any other tracts that you may see fit. In a short time I will send you some money for the Defense Fund, as I glory in that woman's bravery in trying to support her brother's family. If Comstock was out here with us in Mono County, Cal., he would find some real ladies that would go for his hair. Yours forever,

JOHN D. CASEY.

CROYDON, UTAH, Dec. 6, 1878

D. M. BENNETT, *Dear Sir:* Having read your paper now some time, I hav an idea of asking you to let me like you a little bit, and am really put out at the persecutions you are receiving at the hands of the slick and slippery Anthony with the whole race of bigots at his heels.

There is something about your paper, so like a communication from one's father that I really would like to do something for you, so thinking it all over hav come to the conclusion to ask you to shut up shop in New York, and come to Zion. Why, bless your soul, here you can enjoy a free speech and marry your mother or your grandmother, all the mothers-in-law you like, and none to molest or make you afraid in God's holy mountain.

As far as the law is concerned it is dead. Your "Cupid's Yokes" you can yoke as you like. A widow and two daughters can be added to you each month; if you only hav one room, no matter. And the fun is the poor government officers here can only look on and weep.

Utah being no part of America those at Washington are afraid of us, so come on, and hav a good time and worship God according to the Constitution of the U. S. A.

Very respectfully, MARY BUNTING.

HILLSBORO, ILL., Dec. 12, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed you will find sixty cents, for which you will please send to Mr. Richard Wedekind, Raymond, Ill., THE TRUTH SEEKER and the "Age of Reason." This is a trial subscriber. Mr. Wedekind says he thinks he will be able to send in some subscribers, and when such subscribers present themselves, I will remit the amount of subscription.

I hav got rid of nearly all of those tracts you sent me, and will soon send for more.

We hav Infidels amongst us, but they are cowardly, and I think if we could hav a good speaker to visit us and giv them a stirring up, we might be able to organize quite a band, but I expect that we shall hav to forego that pleasure this winter.

I believe I told you in my previous letter that I was the cause of THE TRUTH SEEKER being sold at the news stand in this place, but now I am able to state to you that I am keeping the news stand, and make it a point to obtain papers and books of a Liberal and scientific nature. May send to you for books etc., but if I do I will send the cash with the order, for I know you need all you can possibly obtain to defend yourself, Bros. Bell and Mosher, and Miss Tilton at Watkins.

Hoping that you may come out of that contest without a scratch, and thereby, with that experience, be the better enabled to wield the sledge of truth to batter the brains out of the head of old Mr. Theology, I remain yours for life and truth, A. W. NELSON.

OSWEGO, KAN., Dec. 4, 1878

D. M. BENNETT, *Dear Sir:* I herewith send you three dollars, for THE TRUTH SEEKER commencing from the expiration of my three month's subscription, the 15th of last June. Your paper covers ground that ought and must be plowed over, and the deadly weeds destroyed, or they will destroy us. If there is a God, may he, she, or it bless and sustain you, and finally deliver you from the Philistines of our national progress.

Our little town has but two or three Bennettites, yet we mean that more than one number of your paper shall come to this office. Yours truly, S. P. HURLBUT.

MEAD'S MILLS, Dec. 8, 1878.

D. M. BENNETT, *Dear Sir:* Inclosed find stamps for THE TRUTH SEEKER 3 months and the abridged Bible.

What has become of the Devil that we do not get any more letters from him? has old Tony got him in jail? I think the "Holy Bible Abridged," the boss joke on the Society for the Suppression of Vice, and hits old Tony square in the face. My Christian friends think I ought to be ashamed to peddle and keep such a book around for folks to read. I tell them when they will throw the nasty thing away; I will.

I think that there was never anything published that givs them the stomach-ache like that. Send them broadcast for it is a knock-down argument. I wish I could decoy old Tony out this way, I should let my dog shake the nastiness out of him; at all events we would fix him so he would not molest you any more. Go ahead and may nature allow you to liv a hundred years to publish THE TRUTH SEEKER, and I as long to read it. Yours to beat,

WM. A. RAMSDELL.

YATES CITY, ILL., Dec. 6, 1878.

D. M. BENNETT, *Dear Sir:* We hav started a school and public library, with provision that all donations of books shall be received in said library. I am ordering most of the above for that purpose.

Wm. F. Jamieson is with us again making a "rattling amongst the dry bones." We are also arranging for a debate to come off in a short time between Jamieson and Rev. John Hughs, of which I shall probably send you further notice.

Jamieson is all right upon the question of repeal of the Comstock laws. All Liberals in this section as far as I know are in favor of unconditional repeal, taking the view that the Post-office Department is not constitutionally the conservator of the morals of the people.

We are astonished that so intelligent men as B. F. Underwood and Judge Hurlbut cannot see danger to the liberty of the press lurking in such laws as establish a censorship in regard to the literary matter that passes through the United States mails. I am very truly yours,

C. L. ROBERTS.

MONTICELLO, KAN., Dec. 3, 1878.

DEAR BENNETT: Inclosed please find one dollar, for which send me the "Law of Population," also "Cupid's Yokes." Really I cannot recollect the price of the latter. If this is not enough, send them and I will make up the balance. I am curious to know what obscene literature is, and as these publications hav been decided to be such by a Court, I suppose they will determine the question.

Of course as to what is obscene depends entirely upon the education of the one passing judgment, and the meaning would vary, probably with each individual. I am not prepared to argue with Mr. Ryan in his definition that obscenity applies to the male and female sexual organs. There are, no doubt, a few things upon which all people of any degree of refinement or cultivated taste would agree were obscene or debasing to the mind; but it seems to me to be impossible to so particularize as to form a standard or draw a line as to what is obscene. I believe that Anthony Comstock has no right, either by nature or education, to dictate to me what I shall not look at or read, if I pay my own money for so doing. If I was called upon for an opinion as to what is obscene, I'd point with exultation to Anthony himself as a personification of the full meaning of the word, in all its most damnable aspects.

Excuse a suggestion, and I'll close. I am not only sorry, but find my feelings bordering on disgust, that THE TRUTH SEEKER and *The Index* feel called upon to expend so much force in correcting misrepresentations made by each other. The Liberal element cannot afford to quarrel. Such belongs to religious bigots over creeds, etc.

Pray let us hav peace, and harmonious work in our noble cause, and let us marshal our forces to crush out the foes of liberty. Yours, J. R. HINKLE.

SAN JOSE, CAL., Dec. 1878.

FRIEND BENNETT: I sent you a ten dollar draft a short time ago which you will place to my credit on subscription to THE TRUTH SEEKER and alter the tab to correspond. I found I had got behind but this will pay for a few years ahead.

I see by a late TRUTH SEEKER that Moses Hull has taken the management of the Paine Hall business, and the plan set forth looks feasible. I hav sent in my name to Mr. Hull for one hundred dollars worth of stock. If our Liberal friends will take hold now in earnest the property can be saved from the hands of the enemy. With brighter hopes for the future, I remain, Yours, etc.

ZAMOS PARSONS.

BOONVILLE, N. Y., Dec. 17, 1878.

D. M. BENNETT, *Dear Sir:* Please find inclosed two dollars for which send THE TRUTH SEEKER, and a copy of "Cupid's Yokes," to Manual Wooley, Boonville, and one copy of "Anthony Comstock" to myself, and credit me with the balance on THE TRUTH SEEKER. Please add my name to the Declaration of Rights. I believe the so-called Comstock laws ought to be repealed. With what motive were those laws obtained. Was it for the public good or was it to assist the (un)Christian Church to suppress Liberal publications? It does not require much sagacity to perceive that under cases of pretended public benefit there is cloaked designs of a despotism which places man's destiny in the hands of his fellow-man. Here is opened wide the grand entrance door of tyranny. What may not our legislatures see fit to declare to be right. Our laws hav created a little officer, who would honor himself and bless the public by commiting suicide.

A just government will confer no special privileges. Its powers should be exerted only in the vindication and defense of human rights. Privilege conferred upon one implies a derogation from the rights of others.

Yours, etc., C. F. JILLSON.

VICTORY, N. Y., Dec. 15, 1878.

FRIEND BENNETT: I see by my TRUTH SEEKER that you go to-day to Watkins for trial. You hav my name on the Defense Fund for two dollars which I inclose; I ought to hav sent before, but money with me is scarce and hard to get, but believing it is never too late to do good, I will send now. I consider you are fighting the battle for the legal and constitutional rights of myself and children. I feel as though I must giv something even from my poverty. It seems strange that in this enlightened country one class of people can be so bigoted as to attempt to dictate to others what kind of books or papers they should buy, sell, or read. For myself I propose to keep or read any book I wish if I am only able to buy, though all the prisons on earth are yawning for me, and I am also willing others should read what they please. I hope your persecutions may not prove serious; but if people will learn to value their rights no other way, then the brave must always suffer for the weak and cowardly. Supposing you hav left some one to attend faithfully to your affairs I send this to New York so it can be forwarded if you need.

Truly yours, NELSON PORTER.

CALHOUN CO., ARK., Dec. 10, 1878.

BROTHER D. M. BENNETT, *Dear Sir:* I hav been looking over Mrs. Slenker's letter to you in your paper of Nov. 23d, and it seems as I am compelled to write to say to you that I indorse her proposition in regard to what she says of us Atheists. I, too, am proud to say I am an Atheist; after reading and reflecting, that is the conclusion I arrive at. No supernatural power outside or beyond the universe. No heaven or hell. One eternal rest.

"The seeds of truth sow far and wide.
And in the labor take due pride;
Build on foundations firm and sure,
And live a life that's good and pure.

Bend every circumstance you can
To make a heaven on earth for man;
And equal rights to woman give,
Then you a happy life will live."

—*Mrs. E. D. Slenker.*

Please find inclosed P. O. order for $5 00—three dollars for the paper for 1879, and two dollars to help defray the expenses of the Watkins Convention, or for the Defense Fund, or wherever you think best to put it.

Yours in the cause, JOHN H. HASLAM.

The Ruined Husband.

It was a man of Burlington,
Full learned and wise was he;
Full oft he read in the magazines
And the encyclopedia.
And oftentimes when the day was done,
He'd hasten him home from the store.
And over his volumes, one by one,
He'd ponder, and study, and snore.
When the nights grew long, as the years wore on,
He'd study and ponder the more.

One night in sere October
He hastened to his den,
And ye book he read; to annotate
He seized his ready pen.
But his good wife cried, as ye book she spied,
"Now hearken to me, good liege,
An' thou open that book, if I'm not mistook,
Thou'lt be in a state of siege."

Then quickly spoke the master,
"Woman, thy wits are daft;
This is no book of idle tales
Whereat ye hav wept and laughed:
Never this tome ye hav looked into,
Thou of the flighted head,
The 'Extinct Mammalian Fauna of
Dakota' thou ne'er hast read."
And his lip curled scornfully as this
Undeniable thing he said,
Which he ne'er had spoken if he had been
Less bookish and better bred.

"Now listen to me, then, man of brains."
And in mocking tones spake she;
"It's little I reck of the books that load
The shelves of your librarie:
But this I trow, that within that book
Of which I hav heard you speak
I hav more red leaves in an hour this morn
Than ye hav read leaves in a week."
And she folded her hands and looked at her man
In a manner exceedingly meek;
And she had her own way, in her womanly sway,
Though she knew neither Latin nor Greek.

Back on the shelf he laid it,
The book he had taken down,
And a wry grimace that wrinkled his face
Chased off the gathering frown.
"This book," he said, "I calculate,
Is safe among my legions;"
And he laid his hand on "Man and Nature in the Arctic regions."
But his good wife shrieked as though she were
Chased by the hostile Fijians.

He sighed, and took down "Life and Death
In the Tropics," by Commodore Staples;
But she stayed his hand; "It's full," quoth she.
"Of gold and crimson maples."
"This I will read," he said, and took
Down "Emery's Compendium,"
But she spoke, "I filled that little book
With rhus toxicodendron."
And she blushed, for her Latin accent was
A subject she was tender on.

"Then I will con," he muttered,
"'The Institutes of Coke;'"
But from its pages fluttered
Bright leaves of the poison oak.
Then he said, "I will cram on the Zodiac."
And he opened the book at "Libra,"
And the floor was strewn with the yellow leaves
Of the common *juglans nigra*.

He frowned and scowled, that bookworm,
As he opened the "Mill on the Floss,"
And over his lap and into his sleeves
Fell three or four kinds of moss.
Three or four volumes of Dickens,
And every page of Burns,
Were peopled with tinted boxbury leaves.
And graceful fingers of ferns;
Into whatever book he may chance to look
New botany he discerns.

"Now heaven hav mercy," he cried at last.
When he could find voice to speak,
"Is there aught on my shelves that I yet may read
In my volumes of classic Greek?"
But his sister said, as she shook her head,
And answered, in accents meek,
The leaves must hav rest until they be pressed.
Which will be about Christmas week."

The up arose the good man,
And stifled his rising groans;
He strove to smile, and once in a while
He laughed in mocking tones.
And he buried himself in the newspaper.
And he read of murders dire;
Of factories stopped, of stocks that dropped,
Of losses by storm and fire;
How banks were robbed, how people were drowned.
How men from trouble were mad;
How some men lied, how women cried.
And much more that was awful and sad;
Till it turned his head, and the man, it is said.
Became irreclaimably bad.

MORAL.

The moral is obvious.

—*Burlington Hawkeye.*

THE PROCEEDINGS AND ADDRESSES at the Freethinkers' Convention held at Watkins, New York, Aug. 22, 23, 24, and 25, 1878. Pp. 393. 12mo. New York; D. M. Bennett. Chicago: For sale at the office of this paper. Price $1.50.

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Is the prime wisdom. —*Milton.*

How slow the time to the warm soul that, in the very instant it forms, would execute a great design.—*Thomson.*

DELIBERATE with caution, but act with decision; and yield with gracefulness, or oppose with firmness.—*Colton.*

IT is vain to expect any advantage from our profession of the truth if we be not sincerely just and honest in our actions.—*Archbishop Sharpe.*

HAST thou not Greek enough to understand thus much: the end of man is in an action and not a thought, though it were of the noblest.—*Carlyle.*

THOUGHT and theory must precede all action that moves to all salutary purposes. Yet action is nobler in itself than either thought or theory.—*Wordsworth.*

THE keen spirit seizes the prompt occasion, makes the thought start into instant action, and at once places and performs, resolves and executes.—*Hannah More.*

LET's take the instant by the forward top, for we are old, and on our quickest decrees the inaudible and noiseless foot of time steals ere we can offset them.—*Shakspere.*

GREAT Jove! this one petition grant:
(Thou knowest best what mortals want);
Ask'd or unask'd, what's good supply,
What's evil, to my prayer deny.
—*Prayer of a heathen.*

"THE judgment of Heaven was upon them, sir," sa'd a Tory bishop, speaking of the Regicides to (the actor) Quin; "the judgment of Heaven was upon them; almost all of them came to violent ends." "So, my lord," replied Quin, "did almost all the apostles."—*Goodwin Smith.*

THE law of perseverance is among the deepest in man; by nature he hates change; seldom will he quit his old home till it has actually fallen about his ears. Thus hav I seen solemnities linger as ceremonies, sacred symbols as idle pageants to the extent of three hundred years and more after all life and sacredness had evaporated out of them.—*Carlyle.*

AS I take my shoes from my shoemaker, and my coat from my tailor, so I take my religion from my priest.—*Goldsmith (as reported by Boswell).*

[One does not like to say a word against "Poor Poll," but if Goldsmith had left this in any of his own works, we would not hesitate to say that "he had written himself down an *ass*." Anything more childish, silly, and contemptible was never spoken.]

IN the labors of self-culture one laments the infirmity of his animal temperament; another feels the ill influence of the society he frequents; another mourns the agitations of public life; another the particular disadvantages or temptations to which he is exposed in the line of his profession. *All* are conscious of these disadvantages; but none who adhere to common sense would abandon their hopes of excellence in the insane profession "That a man's character is made *for* him, not *by* him."—*Isaac Taylor.*

IF the "gods" of theology hav been cruel, Nature outstrips them all. The serpent's poisoned fang, the tiger's claws, the shark's jaw, the assassin's hand, the fierce passions of animal life on every side are hers; and their evils are not reserved for a future life, but are felt now, and are only to be feared now. But the evils that make mankind miserable are all to be known in their source and origin and may be removed. And, therefore, though there is no certainty of any further bliss to die for, there is a heaven that may be realized here in the life that we hav now.—*Charles Ellis.*

THERE are many beautiful stories in the Bible, this we all acknowledge; but beauty does not create fact. We love the old stories, and admire the truisms contained in the parables, maxims, and proverbs, but it is not because there is anything peculiarly divine, holy, or uncommon in them. It is simply because they are old and hav become linked with so much that is sweet, dear, and precious in our memories. We love Æsop's fables better than any other because they are old, simple, and natural. Had his fables been called God-born, then that would be held up as a proof why we prize them more than others. Homer has long been called the greatest of poets. He did build up a beautiful collection of poems—grand, noble, and sublime. But he had all the past contained of legends, songs, floating poems, etc., to build out of; and had his book been God given, or thought to be, then it would be claimed that his wide fame rests upon that ground. If a book hav any intrinsic merit of its own it will liv anyhow; but if to this is added divine honors, then it becomes sacred and all things are bent to make it credible and popular.—*Elmina D. Slenker.*

Odds and Ends.

WHAT made the ant-elope?

WOMAN'S writes—Postscripts.

MISSING men—Bad marksmen.

DAMP sheets—Sheets of water.

TRUE to the core—The apple worm.

NOBODY ever bathed in a Russian serf.

You can tell a good cigar by its puffume.

A KISS—A legal tender always taken at the face.

YOU cannot set the river on fire with a rowing match.

THE New England Fair—Our wives and daughters.

AN honest man is the most lonesome work of the Creator.

WHAT insect does the blacksmith manufacture? He makes the fire fly?

THE fly that smuggles itself into a spoonful of huckleberries dies happy.

INDIANS never kiss each other, and no one who has ever seen an Indian can blame them much.

"DOES our constant chatter disturb you?" asked one of the three talkative ladies of a sober-looking fellow passenger. "No, ma'am; I've been married nigh on to thirty years," was the reply.

"DER aint no nigger on de top side of creation," said a colored man the other day, putting his hand to his bandaged head, "what can sing a hymn and put de gears on a kickin' mule at the same time."

"I FEAR," said a country minister to his flock, "that when I explained to you, in my last charity sermon, that philanthropy is the love of our species, you must hav understood me to say 'specie,' which may account for the smallness of the collection."

AN Irishman accosted a gentleman on the street, late at night, with a request for the time. The gentleman suspecting that Pat wished to snatch his watch, gave him a stinging rap on the nose, with the remark, 'It has just struck one." "Be jabbers," retorted Pat, "I'm glad I din't ax yez an hour ago."

BREAKING THE NEWS GENTLY.—Visitor from the country at the door of a Southside residence, to a German next door:

"Jane not at home, did you say?"

German—"Nein, Chane's not at home."

Visitor—"Where is she?"

German—"She's gone cemetry down."

Visitor—"When will she come back?"

German—"Oh, she vont come back already any more; she's gone to stay; she's det."

JOB, the good man of the Bible, who, as everybody knows, kept a second-hand clothing store in Jerusalem, was generally supposed to be a patient man. One day a stranger called in and asked to look at some ulsters. Job showed him one of the nicest kind, with pockets in the sleeves and a silver buckle. The man hinted that the coat was not all wool, but Job simply smiled. And even when he said something about a bad fit and pockets being out of style, Job didn't get mad. But when the stranger insinuated that the buckle was plated, and that the whole thing would fetch about a dollar and a half, then Job didn't smile for a cent, but rose up and made a place on that man for a first-class boil.

A CONSCIENTIOUS MAN.—A dilapidated individual stood gazing at a huge pile of watermelons in front of a Woodward-avenue grocery until his mouth watered, and he made bold to remark to a man who was selecting one for dinner:

"I wish I had five cents to get a small melon; I havn't tasted of melon for over two years.

The gentleman promptly handed over a nickel and went on with his selection. About the time he had his melon picked out he saw the vagrant coming out of a saloon near by, and he called out:

"I thought you wanted that money to buy a melon?"

"So I did," was the very courteous answer. "I told you I hadn't tasted melon for over two years, and after reflecting a little I found I hadn't tasted whisky for over three. Therefore, I gave whisky a show to catch up with melon, and start off square. Nothing mean about me, sir.—good-bye.

ONE WAY TO GET MARRIED.—Judge Richardson dossn't pretend to be a parson, and therefore isn't as well up in the marriage ceremony as the slimy supporters of a decaying hierarchy are. The young couple stood up before him the other evening, and the Judge inquired in a cross-questioning tone of the groom:

"Are you a citizen of the United States?"

The groom took hold of the waistband of his trousers, and tugged, saying:

"I vo ed for Tilden, Judge."

"Why, James!" faintly exclaimed the blushing creature by his side.

"It's a fact, Emmer," protested James, rather indignantly, and glaring at the Judge.

His Honor coughed, and demanded severely: "Do you, sir, as a citizen of Nevada and a lawful voter of Reno, solemnly declare that you will forsake all other evils and cleave to this one?"

"I've money to bet on it," responded the groom, growing pale, but placing his arm around the waist of the shrinking bride.

"Then," cried the Judge, bringing his fist down upon his desk, "God has joined you together, and damn the man that puts you asunder. The fee is just what you like, young fellow."

It was pretty liberal, and the Court set them up and kissed the new wife several times besides.

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